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'Επίκρισις amici cujuſdam doctiſsimi, juxta atque piiſsimi.

Erudite vir,

PErlegi (ut per alia negotia licuit) horis ſubciſivis LEXICON *tuum* SACRUM, *ſive* CRITICA SACRA; *& videtur mihi certè opus elaboratiſsimum, & multiplici eruditione refertiſsimum, & ab authore* τὰ αἰσθητήρια διὰ τὴν ἕξιν γεγυμνασμένα ἔχοντι πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ, *concinnatum. Verbo dicam, Non ſolùm tyronibus in lingua Græca, ſed etiam Criticiſsimis Philologis, imò & Theologis, & politioris literaturæ 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 Eccleſiæ Chriſtophori Rector.

John Brooke hunc librum, ex dono Alexi Johnsoni

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.

Hæc vagina sacra est, (Linguas authenticas & originales intelligens) in qua gladius Spiritus Sancti reconditus; hæc cista, in qua κειμήλιον verbi nobile depositum; hoc vasculum, in quo potus vitæ contentus; hoc pennarium, in quo cibus salutis asservatus.

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

LONDON,

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

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Sam. Miller.



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

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

IT 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 Synod 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 Ministery, shall first be examined touching their skill in the O-

Quis non magni faceret, & elogiis dignè extolleret Philippi 2di Hispaniarum Regis studium, quo sumptibus immensis tam nitidum nobis dari & evulgari curavit opus Biblicum? Glassius Philol. Sac. *Linguarum beneficio haud paulò melius quàm olim solent, sacras literas nunc intelligimus. Hoc qui negat, neget idem Solem lucere in meridie, &c. Ipsæ, ipsæ linguæ, quas dico, satis ulciscuntur contemptum sui, dum eos, quibus tantopere exosæ sunt adolescentibus doctis, atq; adeò nonnunquam ipsis pueris deridendos propinant,* Drus. in Adag. Ebr.

riginall Tongues, and their ſufficiencie that way tried, by reading the Hebrew and Greek Teſtaments, and rendring ſome portions of them into Latine. For here, if ever, that ſpeech is true, *Dulciùs ex ipſo fonte. Inſpectio fontium* (ſaith *Auguſtine, De Doctrina Chriſtiana*) is a ſpeciall 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 exſcriptum*, ἔκτυπον, *ad exemplar primum*, πρωτότυπον, and the Apographicall Tranſlations ſhould anſwer the Autographicall 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 breſts 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 שק is the ſame almoſt in all Languages; as likewiſe אמן, ספיר, קנמון, 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 ἀγείρω. from ארץ *Eretz*, the Greek ἔρα, and Engliſh **earth**. אש *Eſh*, the Engliſh word **aſhes**. בהו *Bohu*, the Italian word *Bay*, light and vain. בוץ *Butz*, βυσσός & *byſſus*. בוש *Boſh*, **abaſh**. גבן *Gibben*, *Gibboſus*. דור *Dur*, the Latine *Duro*. הן *Hen*, the Latine *En*. חרש *Charaſh*, the Greek χαράσσω. טמא *Tame*, the Latine *Tamino*. טמן *Taman*, the Greek ταμιεύω. טרף *Taraph*, the Engliſh **teare**. יין *Jajin*, οἶνος & *Vinum*. הילול *Heilil*, ὀλο-

Non eſt hic diſſimulandus inſignis lapſus Cajetani *viri alioquin egregiè docti; qui ex* Eraſ. *malè intellecto, credit Apoſtolum pro* de die in diem, *ſcripſiſſe novè, ac in ea verè ſubtiliter philoſophatur, quum* Eraſmus *tantùm dicat, novè ſcriptum ab Apoſtolo* ἡμέρᾳ ἐκ ἡμέρας, *pro* καθ' ἡμέραν. *Id admonendum duxi, ut intelligat Lector, quàm facilè aberret in Scripturis interpretandis, qui, linguæ originalis ignarus, tantùm 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 cœpit invocare nomen Domini, *ratio impoſiti iſtius nominis redderetur,* Amama Antibarb. Bib.

[a] Weemſe *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. Sophroniæ.* [d] This Language is a lender to all, and a borrower of none, *Deut.* 28. 12. [e] Ubi ſuprà. *Noſſe (inquit) poſſumus, eſſe Hebraicam linguam omnium matricem, &c.*

ὐλάζω, *Ejulo*, and *Ululo*. נתנת *Ketoneth*, χιτών. מום *Mum* the Chaldee *Muma* [f], and Greek μῶμος. from סנור *Sanvere*, in the Plurall Number *Sanvarim*, **ſandblinde**. ספר *Saphar*, **cipher**. ערן *Heden*, ἡδονή. עולם *Gnolam*, *Olim*. פג *Fag*, **figge**. פגר *Pigger*, *Piger*. פלגש *Pillegiſh*, παλλακὶς and *Pellex*. פסח *Peſach*, πάσχα, *Paſſus*, and **pace**. פרא *Phere*, *Fera*. פרדס *Pardes*, παράδεισος. פרך *Pherek*, our Engliſh word **fierceneſſe**. פשע *Peſhang*, the French word *Pechè*. קבר *Keber*, the Germane *Grab*, and our Engliſh **grave**. שבט *Shebet*, whence σκῆπτρον, *Sceptrum*, and **ſcepter**. שבע *Shebang*, whence **ſeven**. שבר *Shabar*, whence **ſhiver**. שבת, whence σάββατον, *Sabbatum*, **ſabbath**. שר [g], whence the French *Sire*, and Engliſh **Sir**. שבר, whence σικέρα, & *Sicera*. תוך *Toc*, whence τόκος. תור *Tor*, whence the French *Tour*, the Latine *Turtur*, and Engliſh **Turtle**. תף *Toph*, whence **tophet**. The whole Hebrew Tongue is contained in the Bible, and no one book elſe in the world containes in it a whole Language. The Holy Ghoſt tranſlateth one Hebrew word by many Greek, to ſhew what ample wiſdome is compriſed in the Mother Tongue: The מנחא *Mincha*, or *Meat-offering* (as we Engliſh it) in the Law, is turned into Greek, θυσία, *ſacrifice*, Act. 7. 42. from *Amos* 5. and προσφορὰ, *Oblation*, Hebr. 10. 5. from *Pſal.* 40. The Hebrew word פינה *Pinnah*, Iſai. 40. 3. is εὐθύνω, *To make ſtraight*, Joh. 1. 23. ἑτοιμάζω, *To prepare*, Matth. 3. 3. and καταρτίζω, *To make ready*, Matt. 11. 10. Yea, one Hebrew word, סרר *Sorer*, in *Iſai.* 65. 2. is expreſſed of Saint *Paul* by two Greek words together, ἀπειθοῦντα & ἀντιλέγοντα, i. *Diſobedient* or *unperſwaded*, and *gainſaying*, Rom. 10. 21. the one noting the rebelliouſneſſe of the heart, the other of the mouth and the carriage.

The authenticall 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 Dominion, yet [h] *Tully* himſelf confeſſeth, that the Greek Language did ſpread further than the Latine. 2. That it might more eaſily reprove the Idolatry of the Gentiles, and the wiſdome of the Grecians. 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 divers Chaldee, Syriack and Arabick words are derived from the Hebrew.

[g] *E quo vulgares linguæ, Brittanica imprimis & Gallica, nomina vicina expreſſerunt*, Heinſ. Excer. ſac. li. 3. ca. 7.

[h] *In Orat. pro Archia Poëta.*

* *Patrũ & Scholaſticorum Commentaria docent, quid ſit ſacras literas & Dei oracula ex ore Interpretis accepta, ſine orig. Linguarum notitia explicare*, Amama in Paræneſi.

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

Divine,

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 θεόπνευστοι, immediately inſpired by the holy Ghoſt in writing, yet the Church hath ever accounted their Tranſlation next unto the holy Scriptures. This Greek [l] Verſion is of great authoritie, honoured by the Apoſtles in their ſo often following not onely the words, but even the Theologicall expoſition, as theſe places ſhew: In *Iſa.* 10. 11. Chriſt is promiſed for an *Enſigne of the peoples*; this the Greek Verſion explaineth, *To rule over the nations*, and ſo doth Saint *Paul* alledge it in *Rom.*15.12. In *Prov.* 3. 34. *God ſcorneth the ſcorners*; 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 approveth 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*, Pſal.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 ἀγεταὶ, *praiſes*, in 1 *Pet.*2.9. from *Iſa.*42.12. and 43.21. and 63.7. θαυμάζοντες πρόσωπα, in *Jude v.*16. are ſuch as *regard*, *accept*, or *honour the perſons of men*, from *Deut.*10.17. *Prov.*18.5. *Job* 22.8. Κυβερνήσεις, *Counſels*, (i.e. *Counſellours*) in 1 *Cor.*12.28. from *Prov.* 11.14. and 20.18. and 24.6. Μαμωνᾶ τῆς ἀδικίας, 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 converterunt*, Druſ. in Obſervat.ſac.

[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.

Hebrew שקר *Sheker* is often turned ἀδικία, [n] *Psal.* 119. 29,69, 104, 163. The first [o] 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. *Sabacthani:* Mark 7.11. *Corban:* Matth. 16.17. *Bar-jona*; so *Bartimæus, 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 errours; *Isidorus Clarius*, 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 errours 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

[n] *Vide plura de hoc argumento in libro nuperrimè edito, qui inscribitur,* Examen præfationis Morini, *Sect.* 3, 4, 5, 6, & 8.

[o] Weems. Tremellius *testatur de Syriaca Versione,* quòd majori ex parte ex Archetypo Græco *(eoq; antiquissimo)* fidelissimè expressa sit. *Antiquissimum illud monimentum nec unquam satis laudatum, Versio nempe Syriaca,* Fuller. Miscell. Sac. lib. 3. c. 7. Walerus Tigurinus, Præfatione in Grammaticam suam Syram *colligit, primo statim nascentis Christianismi seculo, vel ab Apostolis ipsis, vel à discipulis eorum Paraphrasin Syram esse conscriptam.* Hebræa Lingua *appellata est Syriaca illa quâ utebantur Hebræi, sive Judæi, Christi temporibus, licèt in tantum mutata esset ab Hebræa pristina, ut alia videretur, ut* Actor. 21. ult. *Nam & Dominus noster eâ usus est,* Salmasius de Hellenistica. Dr. *Fulk* in his Præface to his defence of the English Translation. * *Whitak. Controv.* 1. *de Script. quæst.* 2. *cap.* 12. [p] The Vulgar Latine Translation (beside all other manifest corruptions) is found defective in more then an hundred places, Dr *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.

Paulus istorum verborum paranomasiâ delectatus fuit, Piscat. in Rom. 1.29. & Heb. 11.37.

In the old Testament there be some such fine agnominations: as Gen. 1.2. תהו ובהו and Isai. 5.7. למשפט והנה משפח לצדקה והנה צעקה.

[q] Agnominations: Rom. 1.29. Πορνείᾳ, πονηρίᾳ, φθόνου, φόνου. and ver. 31. Ἀσυνέτους, ἀσυνθέτους. 1 Tim. 1.9. Πατραλῴαις, καὶ μητραλῴαις. Tit. 1.8. Φιλόξενον, φιλάγαθον. and c. 2. v. 4. Φιλάνδρους εἶναι φιλοτέκνους. Βρῶσις, καὶ πόσις, Rom. 14.17. 2 Cor. 4. 8. Ἀπορούμενοι, ἀλλ' οὐκ ἐξαπορούμενοι, *Premimur difficultatibus, sed non opprimimur,* Steph. 2 Cor. 10.12. Οὐ γὰρ τολμῶμεν ἐγκρῖναι, ἢ συγκρῖναι ἑαυτοὺς, *Non enim audemus nos* [r] *adjungere, vel conjungere cum quibusdam,* Beza. *Hoc tam eleganter, & tam propriè 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 μᾶλλον ἢ φιλόθεοι, 2 Tim. 3.4. Εὐκαίρως, ἀκαίρως, *Opportunè, importunè,* 2 Tim. 4.2. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους, *Nihil agentes, sed inaniter satagentes,* 2 Thes. 3.11. *Elegans paranomasia, qualis etiam exstat* Rom. 12.3. Μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν. Matth. 24. 21. οὐδὲ οὐ μὴ γένηται, [s] *Triplex negatio, quæ fortissimè negat.* Heb. 13.5. Οὐ μή σε ἀνῶ, οὐδ' οὐ μή σε ἐγκαταλίπω, *Nequaquam te deseram, neq; unquam te derelinquam.* In the Originall 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 τοῦ Θεοῦ, *The Spirit,* not a Spirit; and not Holy, but *the holy*; nor of God, but *of the God.* So *Ephes.* 1.13. τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ. Matth. 16.16. ὁ Χριστὸς ὁ υἱὸς τοῦ Θεοῦ τοῦ ζῶντος. Joh. 6.69. and 1.29. ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου. 1 Pet. 1.4. Καὶ ἀμίαντον, καὶ ἀμάραντον, *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 *quàm permanens,* how that it is an everlasting inheritance; the other *quàm placens,* how amiable and delectable it is. There are words and peculiar phrases in the New Testament, which are in no [t] other Greek Writers: Εἷς, *primus,* Matth. 28.1. Χαριτόω, *Gratiosum facio,* Ephes. 1.6. Ἐνωτίζομαι, *Exaudio,* Act. 2.14. Ἱκανόω, *Idoneum & sufficientem reddo,* 2 Cor. 3. v. 6. Col. 1.12. Ὀρθρίζω, *Summo mane venio,* Luc. 21.38. Εὐλογητὸς, κατ' ἐξοχὴν, *Deus,* Matth. 14.61. And these phrases, Joh. 1. 12. πιστεύειν εἰς Θεὸν, *Credere in Deum.* Matth. 3.12. Οὗ τὸ πτύον ἐν τῇ χειρὶ αὐτοῦ, *Cujus ventilabrum in manu ejus.* 1 Pet. 2.24. Οὗ τῷ μώλωπι αὐτοῦ ἰάθητε, *Cujus vibicibus ejus sanati estis.* Apoc. 2.17. Τῷ νικῶντι δώσω αὐτῷ, *Vincenti dabo ei.* Mar. 6.55. Ὅπου ἤκουον ὅτι ἐκεῖ ἐστι. Mat. 12.4. Εἰ μὴ *pro* ἀλλὰ, *Sed.* Matth. 10.32. ὁμολογήσει ἐν ἐμοί. Matth. 18.23. Συναίρειν λόγον. Mar. 16.15. Κτίσις *ponitur pro homine.* Mar. 9.26. Σπλαγχνίζομαι, *Misericordiâ*

[r] Adjungi *ut de similibus quidem, sed imparibus:* Cōjungi *verò ut de paribus dictum hoc loco accipere oportet,* Beza in loc.

[s] *Triplex negatio est adhibita (ut annotat* Erasmus) *emphaseos causâ, quum Latinis contrà vel duplex negatio affirmet.*

[t] See these words in the book, Ἀνατολὴ, ἀποκάλυψις, ἀποστάσιον, ἀσφάλεια, ἄφιξις, διαστέλλομαι, εὐδοκέω, εὐδοκία, καταβραβεύω, καταργέω, κηρύσσω, λογία, σκάνδαλον, σκανδαλίζω, συμπολίτης, χάρισμα. Vide Salmas. de Hellenist. pag. 85, 86. &c. *Petrus Fochen. Diatrib. de Ling. Græc. Nov. Test. puritate.*

diâ tangor. Marc.13.19. Οἵα οὐ γέγονε τοιαύτη, *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: [a] 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 [x] 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 καινοφωνίαν, *i.* newneſſe of words. This was the fault of *Caſtalio*, who tranſlated *Sequeſter* for *Mediator*, *Genius* for *Angelus*, *Infundere* for *Baptizare*, *Hiſtrio* for *Hypocrita*, *Reſpublica* for *Eccleſia*, and ſuch. The *Rhemiſts* Tranſlation of the New Teſtament, is ſo full of affected phraſes and ye 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 ἀγγέλους· a Tranſlatour cannot tranſlate it, *Angels*, becauſe that word is appropriated to the bleſſed Angels; but, *Meſſengers*. Phil.2.25. *Epaphroditus* ἀπόστολον ὑμῶν· a Tranſlatour cannot tranſlate it, *Your Apoſtle*, for that word is appropriated to the Apoſtles; but, *Your Meſſenger*. So Act.19.32. ἦν γὰρ ἡ ἐκκλησία συγκεχυμένη· a Tranſlatour cannot tranſlate it, *The Church was confuſed*, becauſe the word *Church* is appropriated to the

[a] Our learned Tranſlators in their Preface to the Reader.

[x] *Verſio Anglica eximia, ſereniſſimi & literatiſſimi Regis* Jacobi *auctoritate & auſpiciis correcta.* Spanhem. *Novæ Anglicanæ verſionis authores 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. [y] 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 Phariſees waſh the cups*: In the Greek it is *Baptiſes* them; yet wee cannot tranſlate it *Baptiſe*, becauſe it is a word appropriated to Baptiſme. Matth. 20. Διάκονον cannot bee tranſlated *Deacon*, but a *Servant*, becauſe this word *Deacon* is appropriated, through uſe, to Church-ſervants.

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* τὸ ἰδιώτου, it cannot be tranſlated *Idiot* here, but *Unlearned:* So the word μάγος is a degenerate word in our Language, and taken in an evil ſenſe: We cannot tranſlate it, *The Magicians came from the Eaſt*; but, *The Wiſe men came from 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 κῆνσος, *Cenſus*, Mat. 17.25. κεντύριος, *Centurio. Quadrans*, κοδράντης, Matth. 5.26. So *Colonia* κολωνία, Act. 16.12. So *Cuſtodia*, κουστωδία, Matt. 27.65. So *Legio, Linteum, Macellum, Membrana, Modius, 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 ſavours of ſecular eloquence. But (leſt I ſhould tranſgreſſe 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 malè 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-

[c] *Weemſe Exerc. Divin. l.1. exercit.15.* Vide *Bezæ Annot. major. in* Mat. 5.26. *Piſcat. Latinum Indicem verſus finem. Scultet. Exercit. Evang. lib.2.c.16.*

[d] Lucas *cæteris Græcè peritior*, Hieron. Gerh. in Harm. *Hic purum Helleniſmum aliquando diligentiùs quàm cæteri Evangeliſtæ obſervat*, Alſted. Paratit.

[e] *Bud.* Græc. Comment. *Steph.* Theſaur. Græc. Ling. *Scapulæ* Lexic. *Paſoris* Lexicon Græcolatinum Herborn. Naſſoviorum 8°.

& Manuale Græcarum vocum Novi Teſtamenti, Lugduni Batavorum. *Calepin. Minſhew. Oecumen. Piſcat. & Vorſt.* Schol. *Victorin. Strigel.* & *Heinſius* in Nov. Teſt. *Bullingerus* in Nov. Teſt. *Eraſ.* & *Bezæ* 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. & Act. Apoſt. *Calvin.* Harm. Evang. *Chemnit.* Harm. cum *Polyc. Lyſ.* & *Gerh.* Harm. Evang. & in 1 Pet. *Grotius* in Evang. *Gagneius. Janſen.* Conc. Evang. *Salmeron* 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 quæſitis per Epiſt. *Amamæ* 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. *Salmaſius* de Uſuris, de Coma, de Epiſcopis, de Helleniſtica.

aſts,

asts, 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 suæ gentis decus, utpote vir non solùm omnium quos* [f] *Gallia unquam genuit eruditissimus, verùm etiam diligentissimus,* Eras. Annot. in Mat. 5. *Quo viro Gallia, acutiore ingenio, acriore judicio, exactiore diligentiâ, majore eruditione, nullum unquam produxit; hac verò ætate nè Italia quidem. Nihil est usquam, vel Græcorum, vel Latinorum Scriptorum, quod ille non evolverit, legerit, excusserit: Græca & Latina juxta & summè callet. Tam facilè utrâq; Linguâ loquitur quàm Gallicâ, quæ est ei vernacula, haud scio an etiam faciliùs.* 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 [g] satyrically inveigh against him) cannot deny: and [h] *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 [i] elsewhere, *Animadversiones in* Athenæum *tuas nuper vidi, & nunc legi; quid sentio? tuas esse, & vel ad invidiam laboriosas & eruditas.* For *Beza,* hear what [k] *Casaubon* himself saith of him: *Doctissimus Interpres* Theodorus Beza, *vir cùm cæterâ summus, tum etiam Linguæ Græcæ cognitione maximus.* [l] *Lud. de Dieu* saith also thus of him: *Magnus vir fuit* Beza [m], *eximiæ eruditionis, acerrimi judicii, quiq; suis in Novum Testamentum laboribus, nunquam laudatam satis operam Ecclesiis navavit, æternúmque, & super invidiam nomen comparavit. Henricus Stephanus* also a French-man (whom *Scapula* a-

[f] *Gallia, quòd Græca est, quòd Græcia barbara non est, utraq;* Budæo *debet utrumque suo.* Buchan.

[g] Puteani Stricturæ.

[h] Lipsius Epist. 41. ad Germ.

[i] Idem, Epist. 74. ad Germ. & Gallos.

Vehementer doctissimus vir Isaacus Casaubonus, *Beza in Actor. 6.*

Magnum Illud Galliæ & Literarum ornamentum, Isaacus Casaubonus, *Montacutius in Epist. ad Analect.*

[k] Casaub. Not. in [illegible] in quatuor Evangel.

[m] [illegible] *adulationis suspicione dictum esto) tales sunt, tantúmque luminis attulerunt veræ Novi Testamenti intelligentiæ, 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.* Bezæ *eruditionem, & candorem, & utilissimos in Nov. Test. labores, omnes boni & docti cum voluptate & fructu semper agnoscent,* Spanhem. de Dubiis Evangel.

bridgeth)

bridgeth) is by our *Fuller* said to be *Linguæ Græcæ 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 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 substantially 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 Scripture, 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 *Pasors 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 miscellaneous, 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 the English Tongue not so fit as the Latine to render it by, I chose rather to follow so good a guide as *Stephanus* in his *Concordance* (with whom also usually *Beza* and *Piscator* concurre) 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

[a] *Theologorum illud Decus & Lumen, omni commendatione majus,* Glassius Præfat. Philol. sac.

[o] *Every way accomplished Gerhard,* so he is stiled in *Sacra Nemesis. Reverend usplurimùm & longè omnium celeberrimus, decq; universa Ecclesia perquam meritissimus Theologus,* Glassius.

[p] *Voces appellativæ in Novo Testam.* 4768. *Nomina verò propria* 478. *Itaque in universum, voces Græcæ Nov. Testam. sunt* 5241. *quas tyro spatio bimestri memoriæ mandabit, si quotidie* 29. *fideliter animo suo imprimat,* Pasor.

[q] Some words affoord but little.

* Ἅπαξ λεγόμενον.

by tying my ſelf ſtill to the Engliſh, to have hazzarded the miſ-interpreting of the Originall. The Obſervations which I excerped 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 Græcas 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 Dwarfe upon a Giants ſhoulder is able to ſee further than the Giant himſelf.

* In verb. πλεογραφία.

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

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 be,

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

Yours, to his utmost abilitie

in such kind of employment,

EDVVARD LEIGH.

CRITICA SACRA.

A

a Prima Alphabeti litera dicitur. Heb. אלף, *aleph*: Chald. אלפא, *alpa*: Syris אלף, *alaph*: Arabibus אליף, *elif*: Græc. ἄλφα, ex Hebræa litera *Aleph*; deinde *Alepha*, & per Syncopen *Alpha*.

b *Non onerosus*, Steph. in Conc. *Minime onerosus*, Beza, Pisc. ex α privativa particula, & βάρος onus.

c *Abyssus*, Lat. *Abysme*, Gal. id est, *infinitæ profunditatis vorago*, Steph. in Conc. & Beza in Luc. 8.31. quasi ἄβυθος, *sine fundo*. *Vorago* à *vorando*: altissima profunditas, hiatus impenetrabilis, *Pareus*. Ita describit Mantuanus, *Abyssum intrare profundam*. Vel ab α *sine*, & *byssus*, quod est genus lini candidissimi; & sic *Abyssus* dicitur, quasi *sine claritate*, Alex. de Ales. Videtur aliquam emphasin habere *Abyssus* in sacris literis, ideóque retineri solet etiam à Latinis interpretibus hoc vocabulum, *Stephanus in Thes. Græc.* Quod Hebræi *Tehom*, Sept. vertunt ἄβυσσον, & plerumque de *mari* ea vox usurpatur; solet tamen & ad alia transferri: Nam & divina judicia ἄβυσσος vocantur, quia sunt imperveſtigabilia. Hic ἄβυσσου nomine *Tartarus* est intelligendus. Nam & in Apocalypsi Johannis ἄβυσσον hoc significatu sumi manifestissimum arbitror; præsertim cap. 20. 3 ubi itidem vinculorum est mentio, ut apud Petrum. *Grotius in Luc.* 8.31.

a A Is put for the *beginning*, Rev. 1.8, 11. and 21.6. and 22.13. because that is the first letter in the Greek, and Ω the last: they by a Metaphor signifie 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 ἀσεβὴς, 1 Pet. 4. 18. 2. *Negative*, as ἄφθαρτος, Rom. 1.23. ἀόρατος, 1 Tim. 1.17. 3. *Intensive*, as ἀτενής. 4. *Congregative*, as ἀδελφὸς, Mar. 1.16. Ἄλφα *in compositis privat, conjungit, & auget.*

b Ἀβαρὴς, *non onerosus*, 2 Cor. 11.9. *Not burthensome*, so the Greek, and our Translation: Metaphorically, *Not troublesome.*

c Ἄβυσσος, *Abyssus*: It is taken, 1. for *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. *bottomlesse 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.

* Ἀγαθὸς, *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. *Fruitfull*, Mat. 7. 17. Luc. 8.8. 6. *Pure*, Acts 23.1. ab α auctivo, & γηθῶ, Doricè γαθῶ *lætor*, quòd boni tantùm habeant unde lætentur.

d Ἀγαθὸν, *Bonum*: 1. *Good*, Rom. 3.8. 2. *Profit*, Rom 8.28. 3. *Vertue*, 1 Pet. 3.13. 4. *Christian liberty*, Rom. 14.16.

Ἀγαθοεργέω, 1 Tim. 6.18. only. *Benefacio*, Beza, Steph. Pisc. *Bene ago*, Vulg. malè: for the Apostle speaks properly of *Liberality* and *Beneficence*.

Ἀγαθοποιέω, *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 *Prosum* 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.

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

e Ἀγαθωσύνη, *Bonitas*, Rom. 15. 14.

* Quasi ἀγαστὸς *admirandus*, quia bonos admirare solemus: ἀπὸ τοῦ ἄγειν, à *ducendo*, quia ducit & allicit nos ad sui expetitionem. Mag. in Arist. Ethic. *Bonum est quod omnes appetunt*: or, ἀπὸ τοῦ ἄγαν θέειν, *valde currere*, quia ad bonum valde currimus, (*i.*) expetimus.

d Nunc *bonum* significat, per initia *pulchrum* designabat, quòd dignum esset multâ spectatione, ἄγαν ἄξιον θέας, Bechman de orig. verb. Alsted. in Lexic. Theol.

e *Bonus & benevolus affectus ad benefaciendum proximo*, Cornel. à Lap. Consule Bezam in locum.

The *Latine Translation* rendreth it *dilectio*, love: and they which follow the Latine Interpreter, as *Lyran*, *Goran*, *Tolet*, understand it of *goodnesse*, *gentlenesse*, *a good charitable opinion which one hath of another*. But it rather signifies, as *Chrysostome* noteth, *universalem virtutem, a generall 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 ἄγαν ἁλλομαι, *valde salio*. Matthew saith, *Rejoyce and be glad*, chap. 5.12. Luke saith, *Rejoyce and leape*, chap. 6.23. rather from the Hebrew רקד, saith *Avenarius*.

f Ἀγαλλιάομαι, *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. *Chemnit.* 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 lætantis, quàm ipsum gaudium, *Erasmus & Jansen.* Therefore the sense may be, ver. 44. (saith *Jansen.*) Exiliit cum gesticulatione, *id est*, gestiendo. Significat tripudia in gaudio, *Chemnitius* in Matt.5.

g Ἀγαλλίασις, *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 gestuosum*, ab *ex* & *salto*, Bechman.

h Ex α privativa, & γάμος nuptiæ, cœlebs vel fœmina innupta, *Homer. Xenophon.*

h Ἄγαμος, *Cœlebs*, Steph. *Viduus*, Beza, 1 Cor.7.8,11,32,34. Ἄγαμος *etiam dicitur, qui, uxore mortuâ, sit factus cœlebs*, Beza in 1 Cor.7.8,11.

Ἀγανακτέω, *indignor*, of ἄγαν *valde*, and ἄχθομαι *ægrè fero, indignor, doleo*: or of ἄχρυμαι *frangor*, because *Sorrow breaks the heart*, Gerh in harm.Evangel. It signifies properly *doloris sensu afficii, to grieve.* It is used also *pro indignari, stomachari, & conqueri.* All which significations may be applied to Mat.26.8. Mark 14.4. yet properly 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 ἄγαν *nimis*, because love is alwayes operative: or, ἄγειν καὶ πᾶν, *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 ἄγαν and πάνεσθαι, 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.* i *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.

i Dilectio, benevolus erga proximum affectus, quo non tantùm volumus, sed etiam facimus illi bene, *Aret.* in 2 Tim.2.22. Latiùs patet *Charitatis*, quàm τῆς φιλαδελφίας nomen. Deinde fortassis illo vocabulo significatur animi affectus; isto verò, officia quæ ex illo affectu proficiscuntur. Is enim vere diligit, qui re ipsâ juvat quos diligit, *Luk.* 10.27,37. *Beza in* 2 *Tet.*1.7.

Ἀγάπαι, *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.

Ἀγαπάω, *Diligo*, often. It hath two principall significations, saith *Suidas*: 1. *Generally* it signifieth the same with φιλῶ, *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.2.5. Mar.10.21. ἠγάπησεν αὐτὸν, *Christ loved him* k. The word there signifieth, *friendly to speak to him*, and, *to deal gently with him.* Therefore l some say it is lesse then φιλῶ, as *diligo* amongst the Latines is lesse then *amo.* Whereas S. John (Joh. 21.) uttered Christs demand by the one

k *Me aut amabis, aut quo contentus sum, diliges*, Cic. *Dolebam antea diligebam, nunc amo.*

l Lud. Viv. in Aug. de Civ. Dei, lib. 14. cap. 7.

the 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 [m] Latines, so this amongst the Greeks is often confounded. [n] Others say, it is more then φιλῶ, as compounded of ἄγαν *valde*, and πάομαι *acquiesco*: *quæ enim diligimus, in iis acquiescimus*, Budæus. *Ducam etiam (& quidem magis ἀναλόγως) ab ἄγαν, & πάω* possideo: *avidè enim possidemus & amplectimur ea quæ amamus*, Harmarus in Lexic. Etym. Ἀσπάζ apud *Lxx. Interpretes non semper pro* diligere, *sed & pro* amicis blandísque verbis compellare & laudare *sumitur*, ut Cant. 1. 14. 2 Paral. 18. 2. *Lud. de Dieu Comment. in quatuor Evangelia.*

o Ἀγαπητὸς, *Dilectus*, often. Ephes. 5. 1. τέκνα ἀγαπητά. 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 son, thine only son*; they thus translate it, *Take thy son, thy dear one*, or *thy beloved one*. [p] 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 ἀγαπητὸς, 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 soundeth 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 [q] it signifieth *amabilem, amore dignum, quiddam quod affectare, desiderare honestissimum sit. Quum* ἀγαπητὸν appellat, *duo nobis indicat*: 1. *Singulare suum desiderium erga* Timotheum 2. *Ipsum* Timotheum *ingenii candore, doctrinâ, aliisque virtutibus ornatum fuisse, ita ut dignum amore fuerit.*

r Ἀγγαρεύω, *Angario. Cogo ad currendum 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.

s Ἀγγεῖον, *Liquoris capax vas*, Erasm. Mat. 13. 48. and 25. 4.

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

t Ἄγγελος, *Angelus*; *servato nomine a-*

q Ἀγαπητὸν, *Aretius* in locum. *Dilectum & diligibilem* significat. *Cornelius a Lap.*

r Angaras nemo nescit Persis dictos fuisse Tabellarios Regios, literas sibi invicem perferentes: nam certis itinerum spatiis mutabantur. Vide *Druſii observat. Sacr. l. 12. cap. 19.* Hoc vocabulum primùm in Græcum, deinde in Latinum Idioma transiit.

Ἄγγαρος *omnis*, inde verbum ἀγγαρεύειν, ad tale ministerium compellere. Nostrates *Postas*, quasi *Positos* collocatósque certis in locis, & semper in procinctu excubantes, appellant. Doctissimus *Beza* in versione Latinâ retinet Persicum, sive Græco-Persicum *angariare*, tum quòd *Ulpianus* id non repudiârit, tum quòd Latinum nullum habeat, quod satis vim illius exprimeret. Respondet Persicum ἀγγαρεύειν Hebraico *Nagas* & *Noges*: significat *exactorem publicorum onerum*, Exod. 3. 8. & 5. 7. Job. 3. 18. Isa. 9. 5. Zec 9. 8. & 10. 5. Dixerim ἀγγαρεύειν esse *Cogo invitum*, Scultet. exercit. Evang. lib. 2. cap. 28.

s Diminuit ab ἄγος.

t From ἀγγέλλω *nuntio*. They are Messengers to men, *Justin Martyr*. Nomen non naturæ, sed officii, *Aug.* Lat. *Angelus*. Gal. *Ange*. Angl. *An Angell*. Nuntius Dei καθ' ἐξοχὴν. *Steph. in Thes.*

m Beeph. in Thes.

n Alsted in Lex. Significat *contentum esse, acquiescere*, Casaub. in Mar. 10. 21. See Beza's Annot. major. in Joh. 21. 15.

o Omnino plus quiddam indicat quàm dilectus, *Eras.* * Gen. 22. 2. τὸν υἱόν σου τὸν ἀγαπητόν. Vide ibid. v. 12. & 16. Sic Prov. 4. 3. Zach. 12. 10. Unde & proverbium, Πίνθος, ἀγαπητὸς. אבד יחיד *Mercer* on Gen. 22. saith, that the Lxx. perhaps read יחיד, for יחיד.

p *Hesychius*, *Plut. Arist. Rhet.* 1. *Stephan. in Thes.* Ἀγαπητὸς, seu paganos videas sive Helleniſtas, idem quod μονογενὴς est; *unicus*, sive *unigenitus*. Ita *Homero Astynax*, ἀγαπητὸς dicitur: non enim alium habebat Hector. *Heinsius in Exercit. Sacr.* Vide *Grotium* in Marc. 12. 6.

ὁ υἱός, id est, *ille filius*, scil. unicus seu singularis: ὁ ἀγαπητὸς, id est, *ille dilectus*, scil. unicè, *Emm. Sa. Syrus* vertit, *dilectissimus*.

pud Latinos Theologos, ut ſervarunt in Apoſtolus, *in* Martyr, often. It ſignifieth, 1. A *Meſſenger*, James 2. 25. ſo it may be tranſlated, Acts 12. 15. ὁ ἄγγελος, *Nihil eſt abſurdi ſi ſtatuamus nuncium eo loco Angelum dici. Quòd ſi dicemus hunc fuiſſe peculiarem Angelum* Petri *cuſtodem, neceſſe eſt etiam ut dicamus Angelos cuſtodes vocem, figuram, geſtum, & reliqua eorum quorum ſunt cuſtodes aſſumere; quæ quorſum pertineant, non facile eſt deſpicere.* Cameron. *A meſſenger from him*, as in a like place, Luk. 7. 24. 2. *Spirit created*, 1. In generall, 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. *Evill*, Mat. 25. 41. 1 Cor. 6. 3. 2 Pet. 2. 4. 3. The *Son of God*, καθ' ἐξοχὴν, Zech. 4. 4. 4. *Faithfull Miniſters*, Mal. 3. 1. Matth. 11. 10. Revel. 1. 19. and 2. 1.

ᵗ Ἄγε, (*unde Latinum age*) *agedum, ageſis, eja: quando compellatur unus.* Steph. *Non tantùm adverbium hortandi, ſed etiam corripiendi; ut* Jacobi 4. 13. & 5. 1. *Etiam quando plures compellantur, ut iſta* Jacobi *loca indicant.*

ᵘ παρὰ τὸ ἄγειν, ab agendo, ſeu ducendo, ut *agmen*, Latinis ab *ago*. Potiùs ab Hebræo *Egel*, id eſt, vitulus, bos, qui gregem faciunt.

ᵘ Ἀγέλη, *Grex, propriè 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.

Ἀγενεαλόγητος, *Sine genere*, Hebr. 7. 3. *cujus generis origo non poteſt reddi*, Eraſm. One whoſe beginning cannot be found: *ex a privativa, & γενεαλογητὸς.*

Ἀγενὴς, *Ignobile*, 1 Cor. 1. 28. only. *Ex a priv. & γένος, genus, progenies.* One whoſe genealogie is not expreſſed or mentioned; ſo *Hierome* expoundeth this word.

Ἁγιάζω, ἁγιάζομαι, *Sanctifico, ſanctificor.* They are often uſed. *Kiddeſh, ἁγιάζειν, inter cætera, valet προσφέρειν, & dicitur tum de victimis, tum de aliis rebus quæ Deo conſecrantur*, Exo. 13. 2. Levit. 22. 2. Eccleſiaſtici 35. 8. *Grotius in* Joh. 17. 19.

Ἁγιασμὸς, *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 ᵛ Ἅγιος, *Sanctus*, often. It ſignifieth, *Not earthly*, according to the uſuall Etymologie given of it. Some derive it of ἄζω *colo, veneror, qui ob ſummam ſuam integritatem & perfectionem reverendus ſit omnibus*, Janſen. *Mihi placet (ſi pace Grammaticorum liceat pronunciare) dictos eſſe ἁγίους ἀπὸ τοῦ ἄγειν, quaſi activos dicas, & certaminibus dedicatos. Hinc ἅγος, & inde, interpoſito ἰῶτα, ἁγιος, & ſpiritu mutato, ἅγιος*, Aret. in probl. *Nec ſolùm dicitur* purus, *ſed* pollutus, *& in* quinatus: *quia vox ἅγος in bonam & malam cadit ſignificationem: aliquando enim ſignificat* crimen, ſcelus, rem pollutam; *aliquando* factum pium, ſanctum. *Et Latini* ſacrum *pro* execrando *appellant. Hinc, Auri ſacra fames, &c.* Idem ubi ſupra.

x Ab α priv. & γῆ terra. *Extra terram, vel ſine terra*, Beda.

Sanctus à ſancio, ut ſanctum ſit idem quod ſancitum & firmum. *Ger. Aret. in Probl.*

ᵛ Ἅγιον, *Sanctuarium*, Heb. 9. 1. ἅγιον ἁγίων, *ſanctum ſanctorum*, Exod. 33. 36. ᵛ Ἁγία ων τὰ, *tabernaculum primum*, Heb. 9. 2. Item *ſecundum*, Heb. 9. 25. Item *cœlum tertium* cujus typus erat, Heb 9. 12. ἅγια *the holies*. The moſt holy place was called in Hebrew, *Kodeſh Hakodaſhim, Sanctum ſanctorum, The holy of holies*, and by the Septuagint ἅγια τῶν ἁγίων, and by the Apoſtle in the plurall ἅγια, *the holies*. D. *Willet* on Levit. 16. 2.

ᶜ Ἁγιότης, *Sanctimonia*, Heb. 12. 10.

ᶜ Ἁγιωσύνη, *Sanctificatio*, Rom. 1. 4. 2 Cor. 7. 1. 1 Theſ. 3. 13. *poteſtas* Helleniſtis, Pſal. 95. 6.

ᵇ Ἀγκάλαι, *ulnæ*, Luk. 2. 28.

ᵇ Ἀγκιστρον, *hamus*, Mat. 17. 27.

y ᵛ Ἄγκυρα, *Anchora*, per metaph. *Præſidium*, Euripid. *ut & anchora apud Lat.* Acts 27. 29, 30. 40. Heb. 6. 19.

y OF ἀγκύλος, *aduncus, curvus*, quia unco morſu alligat navem, & ῥέει ſluo.

z ᵛ Ἀγναφος, *Impexus*, The word properly ſignifieth *new cloth*, which as yet hath not paſſed the hands of the fuller, Mat. 9. 16. Mark 2. 21.

z Impolitus, & impexus, qui ſc. nondum à fullonibus apparatus eſt; veluti cum pannus à textore venit, *Eraſ. Janſen.* Componitur ex α privat. & γναφεὺς, quod *fullonem* ſignificat. Cui fullo manum non adhibuit, ac proinde novus à conſequenti. *Scultet. in exerc. Evang. Gerh. in harm. Evang.*

ᵇ Ἀγνὸς, *Purus*, 1 Tim. 5. 22. *Ex a privat. particulâ, & γινάσκω, Noſco, quòd*

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.

Ἁγνῶς, *Purè*, Phil.1.16.

Ἁγνότης, *Puritas*, 2 Cor.6.6.

Ἁγνίζω, *Purifico*. 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.

Ἁγνίζομαι, *Purificor*, Acts 21. 24, 26. and 24.18.

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

Ἄγνοια, *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. *Unbeliefe*, 1 Pet. 1. 14. Ἄγνοια *apud Lxx. idem est quod* אשם *&* אשמה *quæ voces etiam* atrox scelus *significant, estq; id ipsum quod* כשץ rebellio. *Camero. Myroth. ad* Heb.9.7.

Ἀγνοέω, *Ignoro*, often. Being put absolutely, it signifieth, *to be rude and ignorant*, 1 Corinth.12.1. and 14.38. Heb.5.2. *Ex α priv. &* νοέω intelligo, *per epenthesin*, τοῦ γάμμα.

Ἀγνοέομαι, *Ignoror*, 2 Cor.6.9. only.

Ἀγνόημα, *Erratum*. Hebr. 9. 7. onely. Sometimes it signifieth any sin which cometh from ignorance and errour, as in that place of the Hebrewes. Ἀγνοήματα, *Errours done of ignorance*. It is used Gen 43.12.

Stephan. in Thes.

Ἀγνωσία, *Ignorantia*. 1 Corin. 15. 34. 1 Pet.2.15. *Ex α priv. &* γνῶσις notitia.

Ἄγνωστος, *Ignotus*, Acts 16. 23. onely. *Nonnunquam de persona dicitur pro* ignobilis, inceleber, inglorius, *apud* Poll. *Ex α privativa, &* γνωστὸς notus.

a Ἀγορὰ, *Forum judiciale*, Acts 16. 19. 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*, sive *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 *Concio* in Latine. See *Aul. Gel. l.* 8. *cap.*7.

a From ἀγείρω, *congrego*, Eustath. *Locus ubi congregatur populus. Locus in quo exercentur judicia*: in Latine *Forum*, à ferendo.

b Ἀγοράζω, *Emo: pretio numerato emo: res venales emo pretio reddito*, Aret. Luk.14.19. It is often used in Scripture besides.

b *Ab* ἀγορὰ, *Forum*.

c Ἀγοραῖος, *Circumforaneus*, Stephan. Beza. Acts 17.5. Ἀγοραῖοι, *viles & venales ex fæce plebis, quos solet* Cicero *sentinam urbis vocare*, Beza in locum. *Certains Vautneans*, Fr.B.

c *Homo* ἀγοραῖος *est qui totos dies forum conterit*. Casaub.

d Ἀγοραῖοι, subaudi συναθροισμοὶ, *Conventus forenses*, Acts 19.38. Agitur forum: ἀγοραῖοι ἄγονται, *ad verbum*, forenses agunt, *vel* aguntur, *seu* coguntur: *pro quo dicimus in vernaculo sermone*, On tient les plaids, *id est*, (*ut loquitur* Cicero) forum agunt *Appellatione verò* τῶν ἀγοραίων *intelliguntur vel* ipsi forensium causarum Judices, *vel* Causidici, *ut rectè explicant Græca Scholia*: illi *denique* qui forensia solent tractare, *Beza in locum*. *Syro* ἀγοραῖοι *non sunt* forenses conventus ubi jus dicitur, *nec* forenses Judices, *nec* fasti dies, *sed accepit eodem sensu quo capitur* Acts 17.4. *sunt enim* ἀγοραῖοι plebei, qui mánu victum quærunt, suáque manuficia in foro venum exponunt. *Eo sensu vertendum esset* circumforanei, *vel* forenses *habentur*. Ludov. de Dieu *in loc.*

d Ἀγοραῖος from ἀγορὰ, as Forensis from *forum*.

e Ἀγράμματος, Acts 4.13. only. *Vide* Drusium. *Illiteratus, literarum rudis, aut qui nè ipsa quidem literarum elementa novit*: Lucian. & Athenæus, & Steph in Thes.

e Ex α & γράμμα *literæ*.

Ἄγρα, *Captura, venatio*. *Significat tum* ipsum venandi actum, *tum* rem quam venamur

Gerh. in harmon.

venamur & capimus. *Plut.* uſeth it in the former ſenſe, and *Lucian* in the latter: *ab ἀγρὸς 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 annotârunt Grammatici.*

Beza in loc.

Proprie eſt venari, ſeu venatu capere feras. *Ger. in harm.*

'Αγρεύω, *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; *Beza* 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. Exerc. 2. ad annales Eccleſ. & Spanhem. Dub. Evang. Ab ἀγρὸς & αὐλίζω, *Theophil.* id eſt, *In agro tibia vel fiſtula cano.* Rather from ἀγρὸς, *ager*, & αὐλὴ *ſtabulum*, as *Eraſ. Janſ.* Ruſticor. In villa dego, In urbe non habito, *Budæus.* Stabulor in agro, Pernocto in agro, *Scap. Excubare*, quaſi *extra cubare*, dicitur, id eſt, foris, atque adeo ſub dio pernoctare, *Beza.*

'Αγραυλέω, Luke 2. 8. onely; *excubo.* It is referred both to the day and night, and ſimply ſignifieth, *Vitam in agris ſub dio agere*, πρὸς τὸ ἐν ἀγροῖς αὐλίζεσθαι, id eſt, *à degendo in agris*; which noteth no leſſe a diurnall then a nocturnall manſion. Vulg. Eraſm. & Ambroſ. *Vigilantes*, malè. *Aliud enim eſt* vigilare, *aliud* ἀγραυλεῖν, ſub dio agere: *Nam* vigilat *etiam qui in lecto inſomnem ducit noctem. Beza*, Excubantes, *verbi vi non ſatis expreſſâ.* Scultet. Exerc. Evang. & Delit. Evang. c. 14. *Alii* pernoctantes. *Latinorum*, ruſticari *non malè attingit, ſed ſatiùs 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.*

'Αγρὸν, *Sylveſtre*, Matth. 3. 4. Mar. 1. 6. 'Αγρὸν, *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 commeſtum* Johanni, agreſte *potius fuit quàm* ſylveſtre, *ut bene vertit eruditiſſimus* Beza. *Non omne verò quod* agreſte *etiam* ſylveſtre *eſt, etſi omne* ſylveſtre *dici poſſit* agreſte. *Sic Syrus Interpres utitur hîc voce generic â, & vocat mel, quo uſus* Johannes, *mel* agri, *vel* campi, *non* ſylvæ *tantum.* Spanhem. in Dub. Evang.

'Αγριέλαιος, *Oleaſter*, Rom. 11. 17, 24. *Ex* ἄγριος & ἐλαία, *olea.*

'Αγρὸς, *Ager.* This word is often uſed in the new Teſtament, from whence cometh *ager*, ſaith *Fabius*, *ab* ἄγω duco, *quòd illinc pecora ducantur.*

f 'Αγρυπνέω, *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.*

g 'Αγρυπνία, *Inſomnia, vigiliæ*, Xenoph. 2 Cor. 6. 5. and 11. 27.

g Of ἄγρυ, and ὕπνος, Græc. γρῦ, Lat. *Gry* minimum quiddam ſignificat, unde, *Ne gry quidem.*

h 'Αγω, *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.

h *Duco, adduco, rego, moderor, formo, inſtituo.* Sic Horat. *Agere navem, & gubernare.* Sic *Plautus*, Adhuc tenellas formare, ut in modum condecentem naturæ ſuæ creſcant & expandantur.

'Αγομαι, *Agor, ducor*, often.

i 'Αγωγὴ, *Vitæ ratio.* 2 Tim. 3. 10. only. *Nullo modo aſſentiri ſe* Eraſmo, *veteriq; interpreti recentior teſtatur, qui* inſtitutionem *reddunt*; *ipſe autem* vitæ rationem *dixit. Quantum autem inter* vitæ rationem, & educationem *interſit, ſciunt qui quid ſit* vitæ ratio *non ignorant*, Heinſius.

i Eſt *vitæ ductus, mores, converſatio*, Corn. à Lap.

k 'Αγὼν, *Certamen*, Col. 2. 1. It is diverſly rendred: Some render it *care* or *ſollicitude*; ſo *Eraſm.* 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

k Idem eſt quod *certamen, ſtudium, contentio, labor cum difficultate conjunctus.* Accipitur & pro loco in quo certaminis, *Calep.*

l *B. Dav.*

both *a* [m] *place to run in*, which the Latines call *Stadium*, *a race-plot*; and also *the action it selfe of running therein*, *Paræus* 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 athletarum*, 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.

'Ἀγωνία, *Angor. Propriè Græci hanc vocem usurpant de eo motu animi ad grave periculum, qui tamen fortitudinem non expectaret*, 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 hîc tum anxietatem quandam aut metum afflictionemque illam quâ corripi solent homines, urgente gravi discrimine, tum & luctam contra pugnantem*, Illyr. in Nov. Test. *Significat summam Christi luctantis angustiam*, Beza. *Commodissimè accipitur pro acerrimis motibus animi, luctâ ac dimicatione cogitationum, adeoq; pro gravissimis perturbationibus, quales conspici solent in illis, qui grave aliquod certamen inituri sunt, vel illud aggressi in eo laborant*, Gerh. in harm.

[n] 'Ἀγωνίζομαι, *Contendo*, Luk. 13. 24. This simple verb implies, 1 a power and strength whereby to strive: 2. an using that power by way of resisting, and opposing the contrary: 3. such opposing as overcomes. 'Αγωνίζεσθε, *contendite, agonizate, & quasi in agone & agonia contendite, extremas summásque 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: *Innuit certamen & quasi luctam cum Deo ipso*, Episc. Dav. It is used also Col. 1. 29. John 18. 36. 1 Tim. 6. 12. and 2 Tim. 4. 7. 1 Cor. 9. 25.

[o] 'Ἀδάπανος, 1 Cor. 9. 18. *Gratuitus*, propriè, *emptus. Absque pecunia vel sumptu partus.* Quasi dicat, *Nullo vestro sumptu vobis prædicatus.*

'Ἀδελφὸς, *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. [p] This sheweth that *Paul* tendred the Thessalonians as hee did his mothers womb, or his own bowels; as brethren, *Square.*

'Ἀδελφὴ, *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.

'Ἀδελφότης, *Fraternitas*, Steph. *Fratrum cœtus*, Beza. 1 Pet. 2. 17. and 5. 9.

[q] 'Ἄδηλος, *Qui non apparet, incertus*, Luk. 11. 44. 1 Cor. 14. 8. *Ex α privat. & δῆλος* manifestus.

'Ἄδηλος, *In incertum*, 1 Cor 9. 26. *non manifestè.*

'Ἀδηλότης, *Incertitudo*, 1 Tim 6. 17.

[q] 'Ἀδημονέω, Matth. 26. 37. *Gravissimè angor*, Steph. Beza. Vulg. *Mœstus sum. Afficior mœstitudine*, Eras. To faint or fall away in his soul. *Impotentem animi molestiam significat.* Eras. *Pene exanimor & deficio præ dolore.* Id. *Præ mœrore pene concidere animo, & inopem consilii esse*, Beza. *Est ita vehementi objecti discriminis metu angi, ut quasi exanimis & extra te sis.* It is used also Mark 14. 33. Phil. 2. 26. *Mœstus erat*, Vulg. *sed non satis expiesse. Erat anxius animi*, Eras. *Impatienter sollicitus erat*, Ambros. *Gravissimè angebatur*, Beza.

[r] 'Ἅδης, *Inferi*. This Greek word (saith *Bellarmine*) alwayes signifieth *Hell*, the *Grave* never. Learned *Cameron* observes, that this word in

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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 unto it. *B Usher.*

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m Of α & γωνία, quòd in loco non anguloso, sed rotundo haberi soleat, *Martinius.*

† Γενόμενος ἐν ἀθωνίᾳ, of ἀγὼν, certamen, *Arist. in Prob. saith, it is* timor quidam, quo percellimur opus aliquod aggressuri. *Laertius* exponit per timorem rei incertæ atq; dubiæ. *Hesychius* dicit significare pallestram & bellum. Propriè est timor quo corripi solent in certamen descensuri; sed per Catachresin ponitur pro, quovis timore, *Stephanus in Thes.* In Propriè, in publicis certaminibus certare, veluti palæstrâ, *Eras.*

n 'Αγωνίζομαι, *Contendo*, Luk. 13. 24. This simple verb implies, 1 a power and strength whereby to strive: 2. an using that power by way of resisting, and opposing the contrary: 3. such opposing as overcomes. 'Αγωνίζεσθε, *contendite, agonizate, & quasi in agone & agonia contendite, extremas summásque 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: *Innuit certamen & quasi luctam cum Deo ipso*, Episc. Dav. It is used also Col. 1. 29. John 18. 36.

o Ab α & δαπάνη sumptus. *Gratuitum constituit Evangelium*, Beza.

p 'Ἀδελφὸς ab α conjunctiv. & δελφὺς, uterus Brethren being properly *uterini*, the fruit of one womb. Sic Latinis *frater* dicitur, quasi *fere alter*, Aul. Gel.

q Of α privat. & δῆμος, *populus*, id est, Extra populi consortium dego. Men in sorrow love to be alone, as the Poet saith, *Ipse suum cor edens, hominum vestigia vitans.* Qui præ tristitia animi, populi frequentiam fugit. *Zanchius in Phil. 2. 26 Eustathius* derives it from ἀδὸς satietas, ut sit quasi nimiâ dolorum satietate satisfacere.

r See the Rhemists ex. 12. loc. 4. in their Annotations on Act. 2. 27.

s *Myroth. Evangel. & Prælect. in Mat. 6. 18. Tomo 2.* It properly signifieth the other world,

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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 betweene 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 [t] Popish writers, *infernō*, 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 ᾅδης [u] 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 Authours. 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 ᾅδης, and the Latine Interpreters the word *infernus*, or *inferi*, and the English the word *hell*, for that which in the Hebrew text is named [x] *Sheol*. The Kings Translaters 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 rendred, as Gen. 37. 35. and 42. 38. 1 King. 2. 6. Psalm 49. 15. and 6.5. Isa. 38. 18. For all learned Hebricians know, that *Sheol* is more proper for the *grave* then *hell*, and that the Hebrews have no word proper for *hell*, as we take *hell*; but either they use figuratively *Sheol*, or more certainly *Tophet*, or *Gehinnom*. 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 Hebrew word properly signifie *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 darknesse, fire heat, peace prosperity. *Id. ib.* Againe, 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 darknesse*. The Latine word *infernus* signifieth generally *a low place*. *D.* Fulk *against* Martin. ᾅδης likewise in the new Testament

[x] שְׁאוֹל שְׁאֹל *Sheol*, à verbo *Shaal*, quòd *petere* & *postulare* significat, quòd *sepulchrum* omnes mortales quasi hiantis orcus vorago petit; unde & *insatiable* dictum, Prov. 27.20. & 30. 16. Vel quòd omnes mortalitatis ratione eò feruntur, quasi ad terminum quem petunt. Vel quòd qui in sepulchris condūntur, à vivendibus petuntur, & desiderantur, *Ameſius*.

[t] *Vatablus*, *Pagninus*, *Arias Montanus*, and *Isidor. Clar.* on this Acts 2.

[u] ᾅδης & *Tartarus* non rectè confunduntur. Nam ᾅδης non pertinet ad dæmonia, sed tantum ad homines mortuos bonos, malósque, & quidem medio duntaxat tempore inter mortem & resurrectionem. *Tartara* autem, Græcorum exemplo, *Petrus* dixit eam regionem in qua impuri spiritus ad tempus judicii, velut captivi asservantur. *Grotius* in Luc. 8. ver. 31. ᾅδης est locus visibus nostris subtractus, & decorpore 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 ἐν ᾅδῃ sed fuit ἐν ᾅδῃ etiam *Lazarus*, disterminatis ᾅδης regionibus. Nam & *Paradisus*, & *Gehenna*; sive, ut loquebantur Græci, *Elysii* & *Tartara* sunt ἐν ᾅδῃ. *Grotius in* Luc. 17. vers. 23. ᾅδης (saith *Ambrose*) significat locum invisibilem defunctis præparatum. [u] *Cameron. Myroth. Evangel. Perkins on the Creed. Piscator in Schol.* in Luc. 16. 23.

[x] שְׁאוֹל שְׁאֹל *Sheol*, à verbo *Shaal*, quòd *petere* & *postulare* significat, quòd *sepulchrum* omnes mortales quasi hiantis orcus vorago petit; unde & *insatiable* dictum, Prov. 27.20. & 30. 16. Vel quòd omnes mortalitatis ratione eò feruntur, quasi ad terminum quem petunt. Vel quòd qui in sepulchris condūntur, à vivendibus petuntur, & desiderantur, *Ameſius*.

[u] ᾅδης ab ἀ priv. per Antiphrasin, vel potius (ut *Henr. Steph.* vult) ab ἀ priv. & verbo εἰδέω, & dicitur per Synæresin pro ἀϊδής, *Sine luce domus*, Virg. Latini Theol. *infernum* à situ vocant, & *inferos*, quæ vox si *ab inferendo* dicta est, ut putat *Cl. Junius*, tam *sepulchrum* quam *Gehennam* denotare potest. Ut enim in hanc animæ, ita in illud corpora inferuntur. *Amama Antibarb. 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 *hille*; in which tongues originally *hell* signifieth *deep*. It) is *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. *Verstegan's* derivation (saith Dr. *Usher*) 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) *hill* signifieth *to hide*: and in this Countrey with them that retaine 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 proprietie of the word, our hell doth exactly answer to the Greek ᾅδης, which denoteth *a place unseen*. Dr. Uthers Answ. to Jesuit. Challenge.

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

'Αδιάκριτος, *qui est absq; disceptatione*, Jam.3.17. *Ex α privat. & διακείνομαι, dubito, discepto.*

'Αδιάλειπτος, *Non intermissus, perpetuus*, Rom.9.2. 2 Tim.1.3.

'Αδιαλείπτως, *Indesinenter, sine intermissione.* Continually, 1 Thess. 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 Thes.1.3. and 2.13.

'Αδιαφθορία, *Integritas*, Tit.2. 7. *Incorruptibilitas, integritas in actionibus & contractibus*, Aret. in loc. *Hieronymus vertit* incorruptionem, *& transtulit ad pudicitiam carnalem: quemadmodum virgo* corrupta *dicitur, quæ virgo esse desiit; ita incorruptio* virginitatem *significaret. Præstiterit latiore significatione* integritatem *accipere, ut intelligatur requisita esse integritas, non corporis tantùm, sed animi potius, & omnium affectuum; quemadmodum &* integrum virum *dicimus Latinè, qui quàm minimè fucatus, bono affectu, candidus, nullâ notâ criminis vitiatus*, Hyperius in locum.

'Άδικος, *Injustus, iniquus, improbus. Ex α priv. & δίκη jus. Dicitur tam de re quàm de persona.* 1. *An Infidell*, 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.

'Αδικία, *Injustitia, quod injustum est*: very often. It signifieth all such injustice as is joyned with the wrong of our neighbour, *Calvin.* 'Αδικία *opponitur τῇ ἀληθείᾳ*, 1 Cor. 13. 6. *& sic à Lxx. pro* mendacio *&* falsitate (*Hebr.* שֶׁקֶר) *sumitur*, Psal. 119.2. *& alibi.*

'Αδίκως, *Injustè, iniquè, immeritò*, 1 Pet. 2. 19.

'Αδικέω, *Injuriâ afficio*, Coloss.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. *Yee your selves doe wrong, and doe harme.* It is used in many other places.

'Αδικέομαι, *Injuriam patior*, 1 Cor. 6.7.

'Αδίκημα, *Injuria, injustè factum.* Acts 18.14. and 24.20. Apoc. 18.5.

'Αδόκιμος, *Judicii expers, reprobus*, Steph. Conc. 1 Corin.9 27. Vulg. *Reproba. Rejectanea*, 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, reprovable*, or *unapproved.* So the word is taken, 2 Cor.13.7. Heb.6.8. for it is opposed to the word δόκιμος, which signifieth *approved*; and therefore is not so much to be referred to the *person* of *Paul*, as to his *Ministerie*, lest his ministery should be rejected, and himselfe be worthy to be reproved; or (as *Hierome* speaketh) *Nè quod aliis præcipiat, ipse non servet.* 2 Cor.13.5. that is, *unsound, not sound 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 disallowed 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 proofe.* Rom.1.28. it is taken actively for a mind void of all judgement. *Beza* and *Piscator* therefore render it,

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

z Non simpliciter significat injuriâ affici, sed injuriam quam acceperis ita ferre, ut damnum pati non recuses, potius quàm cum Ecclesiæ offendiculo jus in judicio persequaris, *Beza in loc.*

a *Minime probus, non probandus, adulterinus*, Arist. *Rejectaneus*, Beza. Vulg. & Erasm. *Reprobus.* Quâ voce Theologi intelligunt *Electis oppositos.* Hic autem ἀδόκιμος simpliciter opponitur probo & sincero Dei servo, sicut *pecuniâ probam* vocamus minimè adulterinam, ut Jer.6.30. *Beza* ibid. *Reprobi*, id est, *improbatis moribus*, seu *sine probatione*, Sa. in v. 5. & 7. Velut *Reprobi*, id est, *non probati. Rejectanei*, Beza in all the three verses: quos Gallicè licet appellare, *Ceux qui ne sont pas de mise, ni recevables.* Vulg. & Erasm. *Reprobos*: quod mutavi, ut periculosam homonymiam vitarem. *Beza* in 2 Cor.13.5. *Rejectanei*, Beza renders it, Tit. 1.16. & 2 Tim.3.8. where he addeth this explication, *id est*, Falsæ & adulterinæ doctrinæ doctores, quos oporteat ab omnibus rejici: sicut *Rejiculas oves* appellant rei rusticæ 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 hìc agatur de valde sceleratis. *Beza in Annotat. maj.*

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

b In quo adulterando nullus interceſſit dolus; ſicut qui vendunt lac, interdum illud adulterant admiſtâ aquâ, *Piſcat. Βαρεῖς.*

b Ἀδολον, *Sincerum*: ex α & δόλος *fraus.* 1 Pet.2.2. we translate it, *Sincere milk of the word.* The Greek is τὸ λογικὸν ἄδολον γάλα, *reasonable milk without deceit.* The French Bible renders it, *Le laict d' intelligence, & qui eſt ſans fraude.* Steph. and Beza, *Lac illud ſermonis ſincerum.* Arias Mont. *Rationale ſine dolo lac.* But λόγος is as well φερνοεικὸς, as ἐνδιάθετος, as well *ſpeech* or *word*, as *reaſon.* Our translation therefore is not unfit, as Rom.12.1. λογικὴ λατρεία, *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 Ἀδρότης, *Exuberantia*, 2 Cor.8.20.

d Ἀδυνατέω, *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.

Chemnit. in harm.

e Ἀδύνατος, *Impoſſibilis*, Acts 14.8. ἀδύνατος τοῖς ποσὶν, *pedibus captus*: Vulgata, *infirmus*: Eraſm. *debilis*: neuter ſatis expreſſè. Ad verbum, *impotens*: ut Gallicè dicere ſolemus, *impotent*: Latinè, non item, *Beza in loc. Eodem ſenſu, ſed ad animum tranſlatum uſurpatur* Rom. 15.1. *tibi etiam ſimplex* δυνατεῖ *non* poſſibiles, *ſed* potentes, *ſeu* validos *ſignificat.*

c Ex α priv. & δύναμαι, *poſſum*: vulgò *impoſſibile*, quod extat apud *Quintilianum*, & alios: at vix uſurpatur niſi docendi causâ, *Bechman. de orig. verb.*

f 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. Matth.19.26. Mark 10.27. Luke 18.27. Rom.8.3. and 15.1. Hebr.6.18. and 10.4. and 11.6.

g Ἀδω, *Cano.* Epheſ.5.19. Coloſſ.3.16. Apoc.5.9. and 14.3. and 15.3. *Ex* ἀείδω *factum, unde & α habet 1 ſubſcriptum.*

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

e Ἀεὶ, *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 α intenſ. & ἴημι ſum. Hinc* Aye *Angl. quod in Anglica Pſalmorum verſione ſæpe occurrit.* Harmarus in Lexico Etymolog.

f Ἄζυμα, *Azyma*, *Fermenti expertia.* Matth.26.17. Mark 14.1,12. Luke 22.1,7. Acts 12.3. and 20.6. 1 Cor. 5.7,8.

g Ἀήρ, *Aer.* Acts 22.23. 1 Cor.14.9. Epheſ.2.2. 1 Theſſ.4.17. Rev.9.2. and 16.17.

h Ἀθανασία, *Immortalitas*, 1 Corin.15. 53,54. 1 Tim 6.16.

i Ἀθέμιτος, *Nefarius.* 1 Pet.4.3.

Ἄθεμιτον, *nefas.* Acts 10.28.

k Ἄθεος, *Dei expers.* Epheſ.12.2. *Ex α priv. & Θεὸς.*

l Ἄθεσμος, *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 2Pet. 2.7. & 3.17.

m Ἀθετέω, *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 filiis* Eli. *Reſpondet verbo Hebraico, quod ſignificat* talem contemptum qui irritet & provocet indignationem. *Rursus*, 2 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*, Chemnit. This

d Some derive it of παρὰ τὸ ἀΐσσω, *impetu feror.* Others of α intenſ. & ἴτω, *annus*, quòd vivax: unde eſt Adagium, *Vivacior aquilâ. Aquila*, ab aquilo colore, *She is of a dun colour.* e Ab α priv. & ζύμη, *fermentum.* f Ab ἄημι, *tollo*, becauſe creatures fly in it; or becauſe aire is light: or of ἀεὶ *ſpiro*, becauſe it is α and ω, the *beginning* and *end* of mans life, or becauſe *ejus motus ventum efficiat.* Quoniam ἀεὶ ῥεῖ, id eſt, in perpetuo motu eſt. g Tam de re quàm de perſona dicitur. Θέμις Dea putabatur eſſe, quæ præciperet hominibus, id petere quod fas eſſet. Item, *jus & juſtitia*; Metonymicè Lex, Fas, Qui *Deum non timet, non colit.* Aret. h Ab α privativ. & τίθημι, as if wee ſhould ſay in Engliſh, *Unſettled*, Lorinus, Barlow.

Potius ab α priv. & θεσμὸς *lex.* 2 Pet.3.17. ἀθέσμων *nefariorum*, qui nullo jure, nullíſque 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.

word

word signifieth, 1. to *contemne*, as Heb. 10.28. 2. to *reject*, as John 12. 48. 3. to *disanull*, or *abrogate*; as Galat. 3.15. Heb.10.28. It is a generall word, used to note the utter undoing of any thing that is established. *Tollo* [k] *è medio*, 1 Cor. 1.19. John 12.48. ὁ ἀθετῶν ἐμὲ, *qui spernit me*. Cyprianus vertit, *Qui rejicit me*. It signifieth both [l]; viz. to *repudiate* or *reject*, Galat.2. 21. and to *despise*, Luk.7.30. and 10.16. Galat.3.15. 1 Thessal.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 pronunciare, cassare, delere, ut delentur adulterini versus*, Aret. in locum.

[o] Ἀθέτησις, *Abrogatio*, Heb. 7.18. *Eodem sensu quo leges dicuntur abrogari, cum vim suam amittant*, Heb.9.26.

[p] Ἀθλέω, *Certo*. 2 Tim.2.5. *Græcum verbum* ἀθλεῖν, *unde* athletæ, *significat certare quocunque certandi genere quod corpore exercetur; velut luctâ, cursu, pugnis, disco, saltu*. Estius in loc.

[q] Ἄθλησις, *Certamen*. Heb. 10. 32. *Certatio athletarum*.

[r] Ἀθυμέω, *Animum despondeo*. Coloss. 3. 21. rendred *discouraged*. It signifieth, *to be put out of all heart, cast down in their minds*.

[m] Ἀθῶος, *Innoxius*, Steph. Beza. Mat. 27. 4,24.

Αἴγειος, *Caprinus*. Heb.11.37.

[n] Αἰγιαλὸς, *Littus, Ora maris*. Matth. 13.2,48. John 21.4. Acts 21.5. and 27.39,40.

[o] Ἀΐδιος, *Æternus*. Rom.1.20. Jude 6.

[p] Αἰδὼς, *Verecundia*. 1 Tim.2.9. Heb. 12.28. *ubi significat pudorem illum honestum, qui homines in officio continet*, Beza.

Αἰθίοψ, *Æthiops*. Acts 8.27. *Ex* αἴθω *uro*, & ὤψ *vultus*; *quia vestâ & nigrâ facie*. An Æthiopian is so called of his burnt face and black skin, Jer.13.23.

[q] Αἷμα, *Sanguis*, often. 1. *Bloud*, Luk. 13.1. John 19.34. 2. Metonymically, *Death*, or *slaughter*, Matt. 23. 30,35. Matth.27.24. 3. The *guilt of bloud*, Matth.27.25. Acts 5. 28. 4. *Humane seed*, Acts 17.26. so *Homer* 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.

Αἱματεκχυσία, (*ex* αἷμα sanguis, & ἔκχυσις effusio) *Sanguinis effusio*. Heb. 9.22. It signifieth a powring of the bloud out of his body.

Αἱμορροῦσα, *ex* αἷμα sanguis, & ῥέω fluo, *Sanguinis profluvio laborans*. Mat.9.20.

Αἶνος, *Laus*. Mat 21.16. Luk.18.43.

Αἰνέω, *Laudo*. Luk.2.13,20. and 19.37. and 24.53. Act.2.47. & 3.8,9. Rom. 15.11. Rev.19.5.

Αἴνεσις, *Laus*. Heb.13.15. only.

[r] Αἴνιγμα, *Ænigma*, 1 Cor.13.12. only. *Vocabulum hoc Latini etiam retinent*.

Αἱρέομαι, *Eligo*. Phil.1. 22. 2 Thess. 2.3. Heb.11.25.

[s] Αἵρεσις, *Secta*. At the beginning it was a word of a middle signification, and generally signified any opinion either good or bad. *Non sum in eadem cum illo hæresi*, i. e. *sententia*. Tull. Paradox. Secta *odiosius est vocabulum quàm* hæresis: *à* secando *dicitur*. Hæresis *Græcis dicitur ab* eligendo [t]. Ecclesiasticall Writers take it for an *errour in Religion*; and so it may be thus defined, *Heresie is an errour in the foundation of Christian Religion, taught and defended with obstinacie*. For two things make *here-*

k Est 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, evanescit, sed quod è medio tollitur, ut nusquam appareat, *Beza in loc.*

m *Innocens*; ex α priv. & θωὴ, *mulcta, damnum* alicui impositum, Pœna quæ persolvi debeat, Insons qui nullam pœnam promeritus; *Gerh.*

n Παρὰ τὸ ἄτειν τὴν ἅλα, à *frangendo mari*. *Littus* Latinè propriè de mari, *Ripa* verò de amne seu fluvio.

o Ab ἀεὶ, sicut *sempiternus*, à *semper*. *Æternus* dicitur, quasi *extra terminum*.

p Ab α privat. & αἰδὼ, id est, *video*. Pudore enim suffusi, oculos dejiciunt. *Pudor in oculis*, Proverb. *Minshew*, *Steph. in Thes.* Αἰσχύνη est metus ob aliquid turpiter commissum: *this*, metus ob expectationem vituperii. Latin. *Reverentia*, Gall. *Reverence*, Angl. Reverence.

q *Cædes, homicidium*: so *Demosth. Sophoc. Eurip.* use it. ἀπὸ τῶν αἴθειν, propter calorem, cujus sanguis fomes est. Vide *Grotium in* Matt. 23. 35.

r Obscura allegoria vel quæstio, quæ difficilè intelligitur nisi aperiatur, ab αἰνίττω, *obscure loquor*, Calepin. *Quintilianus lib. 8. cap. 6.* Allegoriam obscuriorem ait dici *Ænigma*.

s Nomen αἱρέσεως, ut & Latinis *Sectæ*, non semper in vitio adhuc usurpatur, nisi aliquo addito, unde istud intelligeretur, 1 Corinth.11.19. Gal.5.20. Tit.3.10. *Beza in* Act.24.14. Græco usu appellantur *Sectæ Hæreses*, ut *hæreses* Platonicæ, Peripateticæ. *Cajetan.*

t Non dubium est quin hoc vocabulum propriè declaret *electionem*, ab αἱρέω. Inde factum ut pro eo accipiatur quod Latini *Sectam* vocant; id est, (ut definit *Cicero*) pro certa quadam & peculiari, quam sibi aliqui delegerint *disciplinæ formula*, *factione*, *studio*, *ratione vitæ*. Fuitque initio vocabulum hoc medium, ut pleraque alia; sed tandem non nisi in vitio poni cœpit.

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* [u] *partem*, for opinions repugnant to the word of God, 1 Cor. 11.19. Galat.5.20 [x]. 2 Pet. 2.1. It is uſed Acts 5.17. and 15.5. for a *Sect* [y]. It is uſed alſo Acts 24.5. and 28.22.

[z] Αἱρετικὸς, *Hæreticus.* Tit. 3. 10. *Ita dictus ab eligendo, quòd dogmata cum fundamento ſalutis pugnantia eligat, eáq; mordicus defendat.* Heretick in this place doth not ſimply ſignifie him who defendeth erroneous and falſe opiniens; but it means him to whom it is a pleaſure ſo to do: For that is the property of Greek names ending in ικος, that they not onely uſe to deſigne a quality, but alſo to ſhew the delight which hee takes in it, whoſe qualicy it is, *Cameron in Myroth. Evangel.* 1. An heretick muſt profeſſe Chriſt. 2. He muſt maintain an errour in doctrine, and this errour muſt be fundamentall. 3. He muſt wilfully and obſtinately maintain it, to make him an heretick. In which ſenſe it may be derived *ab* αἱρεῖν, *ſignificante* deturbare, evertere, expugnare, *ut* αἱρεῖν πόλιν, *apud* Herodot. *&* Thucid. *Hæreſis enim evertit fundamentum. Hæreticus eſt is, qui fidei Chriſtianæ elementis inſtitutus & imbutus, in aliquo veræ fidei articulo, & capite non ſolùm errat, verumetiam pertinaciter illi ſuo inſiſtit errori.* Danæus Iſag. Chriſt. parte quartâ cap. 38. *Errare poſſum, Hæreticus eſſe nolo.*

Αἱρετίζω, *Eligo, deligo,* Matth. 12.18. Item, *Sectæ hæreticorum adhæreo,* Suidas.

[a] Αἴρω, *Tollo*: often. This Greeke word, and the Hebrew *huràm*, and alſo the Latine, hath a two-fold ſignification, both of taking to ones ſelfe, bearing or lifting up, and alſo of deſtroying: which ambiguity that Scopticall Epigram againſt *Nero* well expreſſeth:

[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 & everto*, both ſignifications may agree to that John 11.48. *Attollo*, Beza. Mat. 4.6. It doth not ſignifie there, to lift one up being down, but to carry any thing in the hands; the originall 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 *Attollo*; id eſt, *Tollo in humeros; ut appareret de viribus penitus ipſi reſtitutis: quod ſimplici* tollendi *verbo non ſatis exprimitur*, Beza in locum. It ſignifieth, 1. *Manibus tollere*, Mat.4.6. Mar.2.3. Luk.4.11.

2. *Amo-*

u Phraſi Biblicâ *Hæreſeos* 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 facilè 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: diſertè enim addit, *quam vocant hæreſin*, Actor. 26. 5. At Phariſaiſmus revera erat pernicioſa hæreſis; vocat enim *exquiſitiſſimam hæreſin*, quia hypocriſi ſuâ ſingularem ſanctitatis opinionem Sectæ ſuæ conciliare ſtudebant. In Lxx. Interpretum verſione *hæreſeos* vox ſumitur pro peſſimo propoſito, Gen. 49. ver. 6. *Gerh. in* 2 Pet. 2.2.

x *Gregory Martin* findeth fault with our Engliſh Tranſlation, for tranſlating (Tit.3.) *an heretick, an authour 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 Tranſlatour 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 ſectatoribus ponitur, quod obſcurius fuiſſet, ſervato *hæreſis* vocabulo, *Beza in locum.*

z Αἵρεσις & Αἱρετικὸς ſunt Græca nomina, quæ à Latinis poſtea, tanquam pro ſuis & propriis, fuerunt uſurpata. *Hæreſin* enim & *Hæreticum* etiam vulgò Latini dicunt, atque *Hæreſeos* nomine uſus eſt etiam *Cicero in præfatione libelli paradoxorum*, Danæus.

a Αἶρω Græcè duo ſignificat, nempe aliquid *tollere*, ſeu *levare humo*; & quia id non fit, niſi ut rem ſublatam aliò feras, ideo ſignificat etiam *auferre*, Camer. prælect. in Matt. 16.14. Ut Latinè *Tollo*, erigo, & transfero. De medio tollo. *Bud. Illyr. in nov. Teſt.*

b Nempe, *Nero* matrem ſuſtulit è medio, ut Æneas patrem ſuſtulit in humeros. *Piſc. in* Johan.12. 31.

c Ὁ αἴρων, *Tollens*, ſignificans, quaſi continuum actum, ſeu perpetuũ officium Chriſti eſſe, tollere peccata noſtra, quamdiu in hac vita ſumus, *Pol. Lyr.*

Αἴρω, quaſi Ἀείρω, in actum tollo, attollo.

* See *Beza's Annot. major.* on Acts 27.13.

2. *Amovere, auferre,* Matth. 13. 12. and 21.43. and 25.28. John 2. 16. The Greek Interpreters uſe the word two wayes: 1. *Quando aliquid ex uno loco transfertur in alium,* ut 1 Reg. 4. 3. & 3 Reg. 18. 12. 2. *Quando prorſus aufertur 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 *Hebræum, cui reſpondet Græcum* αἴρειν, *& veniæ impetrationem ſignificare, & animorum emundationem. tot poſteriorem ſignificationem his præferam facit locus* 1 Pet. 1. 18. *Grotius in* Joh. 1. 29.

Αἰσθάνομαι, *Sentio.* Luke 9. 45.

Αἴσθησις, *Senſus.* Phil. 1. 9. It is uſed there improperly, *Beza.*

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

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

Αἰσχύνομαι, *Pudeſio.* Sed Latinius, *Me pudet.* Luke 16. 3. 1 Joh. 2. 28. 2 Corinth. 10. 8. Philip. 1. 20. 1 Pet. 4. 16.

Αἰσχρὸς, *Turpis.* Tit. 1. 11.

Αἰσχρὸν, *Turpe.* 1 Cor. 11. 6. and 14. 35. Epheſ. 5. 12.

Αἰσχρότης, *Obſcœnitas.* Epheſ. 5. 4. It is properly a filthineſſe and deformity in the body, *Zanch.* *Significat non ſolùm verborum obſcœnitatem, verùm etiam omnem aliam in actionibus turpitudinem; uti ſunt actiones choreárum, veſtitus perſonatorum hominum in bacchanalibus,* Id. ibid.

Αἰσχροκερδὴς, *Turpem quæſtum faciens, Steph. in conc. Beza.* 1 Tim. 3. 3, 8. Tit. 1. 7. Eraſm. vertit, *Turpiter lucri cupidum.* Vulg. verſio habet, *Turpis lucri cupidum.* Hieron. *Turpilucrum* vertit.

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

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

Αἰτέω & αἰτέομαι, *Peto* often. It ſignifieth 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 quæſivit,* Eſth. 7. 7. and uſually for *poſtulavit.* This word inſinuates *want*, or *neceſſity*, ſaith *Luther. Suppliciter aliquid peto: unde qui Græcè* πτωχίτης *dicitur, Latinè dicitur* mendicus, *Camer. de Eccleſ.* Significat *mendicare*, as Acts 3. 2. and Pſal. 10. 9, 10. It ſignifieth humbly to beg any thing, and earneſtly to deſire it, as beggers 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.

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

Αἰτία, *Cauſa, crimen,* Steph. Janſ. Beza. oft n. *Hoc Græcum nomen eſt* πολύσημον, *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. *Nullam invenio cauſam,* ſcilicet, *in hoc homine, propter quam ultimo ſupplicio afficiendus ſit.* Syrus emphaticè vertit, *Ego nè unam quidem cauſam in eo invenio.* So likewiſe Matt. 27. 37. *Cauſe* in that place is *crime*, of which Chriſt was falſly 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 ſignifieth the *ſmall cauſe*, Act. 10. 21. The *impulſive cauſe*, Matth. 19.

d *Senſus*, & quidem generali ſignificatione, ita ut omnes (ac præſertim intelligendi ac judicandi) facultates comprehendantur: Alioqui τὰ αἰσθητήρια quæ vulgò *ſenſoria* 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 & decoro recedit, illud αἰσχρὸν vocatur, *Zanch.*

f *Obſcœnum* (ut *Varroni* placet) dictum à *ſcæna*, quòd ibi omnia turpia fierent, ac dicerentur.

g Ab αἰσχρὸς, *Turpis*, *obſcœnus*, & κέρδος *lucrum.* Dicitur à *turpi* & *lucro* compoſita, ſonat *Turpilucrem*, turpiter quæſtuoſum, inhoneſto quæſtui intentum.

h Turpiloquium, ſive in uno verbo, ſive in oratione poſitum ſit, *Zanchius.* Ex αἰσχρὸς *turpis*, & λόγος *ſermo.*

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

k Οὐδεμίαν αἰτίαν ἐυρίσκω, *Gerh. in harm. Evang. Cameron. in Myr. Evang.*

Matth. 19. 3. A *condition*, Matth. 19.10. εἰ ἔτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου μετὰ τῆς γυναικός·*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.*) termed ψιλὸς λόγος, *a bare report*: but after proof, ἔλεγχος· after judgement past, ἀδίκημα. An indictment of sacriledge, theft, &c. is but αἰτία, the evidence and conviction makes it ἔλεγχος, and the sentence ἀδίκημα. *Rous Archæol. Attic.*

Αἰτίαμα, *Criminatio.* Acts 25.7.

Αἴτιος, *Causa, autor.* Heb.5.9.

Αἴτιον, *Noxa, causa.* A generall 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.

Αἰφνίδιος, *Repentinus.* Luke 21. 34. 1 Thess.5.3. Improvisus, *vel* ex improviso adveniens: *fit ab Adverbio* αἴφνης, *& hoc ab* ἄφνω ex improviso, repentè, *per syncopen, ex* ἀφανῶς, *ita ut non appareat*, occultè, obscurè; *quoniam repentina sunt quæ nobis ex occulto adveniunt.* Berchet.in Catech.

Αἰχμαλωσία, [1] *Captivitas.* Ephes.4.8. Apoc.13.10.

[m] Αἰχμάλωτος, *Captivus*, Luk. 4. 18. The Romans called such servants *Mancipia*, quasi *manu capta.*

Αἰχμαλωτίζω, *Captivum duco, abduco.* Eph.4.8. 2 Tim.3.6. *Bello captum in servitutem abduco.*

Αἰχμαλωτίζω, *Captivum duco.* Roman. 7.23. 2 Cor.10.5.

[n] Αἰχμαλωτίζομαι, *Captivus ducor.* Luk. 21.24.

Αἰὼν, (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 nescit uti.

& Deut.15. v.17. *Deinde, sumitur vox* æternum, *pro eo* quod finem non habet, etsi principium habuerit; *ut vita æterna, mors æterna. Sed propriè accipitur pro eo* quod nec principium ortûs sui, nec finem suæ durationis habet. Æternitas (*inquit* Boethius) est indeterminabilis vitæ tota simul & perfecta possessio. *Walæus in locis communibus: Tully*, and others translate it all these wayes. 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, addicted to the world*, Rom. 12. 2. So this world is called the evill 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. κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *secundùm mundanitatem hujus mundi*, so the Syriack and *Tremel.* read it: *Secularitatem hujus seculi*, Zanchius. 4. For [p] *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. αἰὼν, and the Latine † *seculum* used there, signifie rather *time* then *place.* By *this world*, is meant the time of a mans life 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 generall particle [q] *never*, or, *in no age*, as the Greek signifieth. *Athanasius, Hierome, Hilary*, and *Ambrose* render these words *æternum*, their punishment shall be eternall. *Non effugient pœnam*, Chrysostome. *Non remittetur hic vel alibi, sed & hic & alibi punietur*, Theoph. That other speech in [r] *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.*

Αἰωνίος, *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. *Temporibus*

1 *Captivitatis* nomen duo significat, & à *libertate lapsum, & absolutam capturam.*

m Of αἰχμὴ *cuspis, mucro*, & ἁλωτὸς, *captus hasta*, vel *hastæ cuspide captus, armis captus, captivus.*

n Αἰχμαλωτίζειν dicitur, cùm ita quis capitur, o ut nequeat reluctari, nec se capienti obsistere, *Sclat. in* 2 Cor.10.

o Mar.13.30 It is translated *generation*, and the Greek word signifieth *the space of* 100. *yeers*, albeit this came to passe before 50. yeers.

* Pro mundo adhibetur, quia vox Hebræa *Gnolam*, & *seculum* & *mundum* significet. *Amama Antib. Bibl. l.3. Vide Cameron. Myr. in* Hebr.1.2. & *Tom.* 3. *prælect. in Epist. ad Hebr.*

p Αἰὼν, quasi ἀεὶ ὢν, *semper existens*, Arist. lib.1. de cœlo.

† *Seculum* à *sequendo*, Isidore: or, à *sene.* It properly signifieth *the lasting or continuance of the world*: yet Heb.1,2. and in some other places, it is taken for the very *masse*, or *frame* of it. *Neque in hoc seculo, nec in futuro*, Vulg. & Beza: id est, neque in vita, neque post mortem, *Beza*, Mark 3.29.

q Εἰς τὸν αἰῶνα, *Non habebit remissionem in æternum*, Arias Montanus. *N'aura point de pardon e-*

ternellement, French Bibl. r Vers. 29. ἔνοχος αἰωνίου κρίσεως, *Obnoxius est æterni judicii*, Arias Montanus. *Sera coulpable de condamnation eternelle*, Fr. B.

bus

bus æternis. Beza, *Temporibus ſecularibus: ubi qui ſint* χρόνοι αἰώνιοι *intelligo: quæ ſint* tempora ſecularia, *quod recentiori tamen placuit Interpreti, non omnes aſſequuntur; quamvis* πρὸ χρόνων αἰωνίων *ad Tit.* 1.2. ante tempora ſecularia, *vetus reddiderit: qui hic* temporibus æternis; *quod & minimè ſatisfacit,* Heinſius. Tit. 1. 2. πρὸ χρόνων αἰωνίων, *Before the world began:* or rather, *ante tempora ſecularia,* that is, from the beginning of ages, or the world, *viz.* in that famous promiſe of the bleſſed ſeed, Gen.3. Hee meaneth there, as hee doth in that place, Rom.16.25. *Dicitur de vita temporali,* Philem.15. It is often uſed in Scripture.

f Quicquid eſt fœdum, ſordidum, honeſtis auribus, oculis, ſenſibus inimicum, rationi adverſũ, *Paræus in comm. ad Rom.*

f '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. f *uncleanneſſe,* that is, all externall pollution or filthineſſ.s, beſides whoredome, adultery, inceſt, and ſpecially thoſe ſins of luxury, from which even nature it ſelfe abhorres. It is uſed alſo Epheſ.4.19. and 5.3.

t Impuritatis nomine compleƈti voluit Apoſtolus fœdiora omnia libidinum genera; ut adulterium, inceſtum, ſtuprum, & ſpeciatim illa luxuriæ peccata à quibus vel ipſa natura abhorret, *Epiſc. Da.*

'Ακάθαρτος, *Impurus,* often. *Ex α privativa, & καθαρὸς,* purgatus.

'Ακαθαρσία, *Immunditia,* Rev.17.4.

u Eſt *deſitui.* 1. *opportunitate.* 2 *opibus,* Cornel. à Lap.

u 'Ακαιρέομαι, *Opportunitate deſtituor.* Phil.4.10.

'Ακαίρως, *Intempeſtivè.* 2 Tim.4.2.

x Qui expers eſt fraudis ac ſuſpicionis, *Eraſ.* It is uſed Heb. 7. 26. *Simple,* Roman.16.18. or, *Innocent,* as the *Vulgar,* being ſo called, *Non à puritate conſcientiæ, ſed à defectu induſtriæ,* Lyra. Significat propriè *alienum ab omni malitia, dolo, fraude, vel voluntate nocendi.* Κακία ſignificat *ſtudium nocendi*; quæ vox ſæpe invenitur in ſcriptis Apoſtolicis: Itaque per contrarium, ratione particulæ privativæ, ἄκακος *qui à ſtudio nocendi quam longiſſime abeſt.* Hyperius in Epiſt. Pauli ad Heb.c.7.

x 'Ακακος, *Innocens.* The word ſignifieth 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 wiſdome to diſcerne the ſubtilties and ends of ſuch who make diviſions in the Church. *Ex α priv.* & κακὸς malus.

y Dicitur ab ἀκὴ, *acumine,* vel *aculeo,* & ἄνθος *flos*; armatur acumine. 'Ακανθαι dictæ ſunt per metaph. (ut Lat. *ſpinæ*) difficultates, moleſtiæ, ſalebræ.

y '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.*

'Ακάνθινος, *Spineus, ex ſpinis factus, ex ſpinis contextus,* Mark 15. 17. John 19.5.

z Sermo qui damnari, irrideri, ſubſannari juſtè non poſſit, *Aret.*

z 'Ακαταγνώστος, *Qui damnari non poteſt,* Tit.2.8. *Ex α privat. & καταγινώσκω,* decerno contra aliquem, condemno.

'Ακαταλλακτος, *Non opertus, non velatus,* 1 Cor.11.5,13. *Ex α priv. & καταλλακαλύπτω,* tego, operio.

'Ακατάκριτος, *Cui indicta cauſa,* Acts 16.37. and 22.25. *Ex α privativa, & κατάκριτος,* damnatus; *quod eſt ἃ κατακείνω,* judico adverſus aliquem.

'Ακατάλυτος, *Indiſſolubilis,* Heb.7.16. *Ex α priv. & καταλύω.*

'Ακατάπαυστος, *Ceſſare neſcius,* 2 Pet. 2.14. *Ex α priv. & καταπαύω,* cohibeo, *item* requieſco.

a Turbatus ordo, qualis eſt in tumultu, *Cornel. à Lap.*

a 'Ακαταστασία, *Seditio, tumultuatio, agitatio,* quâ res in quiete aliqua conſiſtere non poteſt, *Scap.* Ex α priv. & κατάστασις, *collocatio cujuſque rei in ſedem ſuam,* à καθίστημι, *colloco, conſtituo,* ſignificat *inconſtantiam, frequentem mutationem: propter motus vel pericula, ob quæ non licet certo hærere loco.* Hyperius. 2 Cor.6.5. It ſignifieth 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 Illic (c.6.) Apoſtolus ſuas ærumnas; hìc verò Corinthiorũ vitia commemorat, *Beza.*

b 2 Cor. 12.20. *Status incompoſiti,* ſive *tumultuationes.* The Law is called κατάστασις, becauſe it bringeth quietneſſe to the Commonwealth. Sedition overthrowes this.

'Ακαταστασία non ſignificat *inſtabilitatem loci, conſenſionem 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.

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

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

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

'Ακατάσχετος, *Qui coërceri non poteſt*, James 3.8. Ex α priv. & κατάσχετος, *qui tenetur*. *Sentit* B. Jacobus, *linguam, quamvis ei natura ſeptum duplex oppoſuerit, labiorum, & dentium, coërceri tamen non poſſe, quin ſolutis repagulis, erumpat. Alluſio eſt ad feras quæ dentibus & unguibus ſunt inſeſtæ, & nè noceant, cancellis incluſæ tenentur.* Eſtius ad Jacob.3.8.

d Chriſtus noluit ſuos eſſe cornupetas qui cornu feriant, *Pol. Lyſ.* 1. Eſt *cavens cornu*, id eſt, placidus. 2. *Immiſtus*, *purus*, *ſimplex*, Cornel. à Lap. Ex α priv. & κέρας, *cornu*, id eſt, cornibus non feriens: vel (ut alii malunt) ex α priv. & verbo κεράω, *miſceo*, 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 doloremaliquem inſperſum.

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

'Ακλινὴς, *Non vacillans*, Hebr. 10. 23. *Qui non inclinatur, qui neque huc neque illuc inclinatur & vergit*, Greg. Item metaphoricè, *rigidus*, & *qui flecti nequit*. Ex α privat. & κλίνω, flecto.

e From ἀκμὴ, *atas conſiſtens*, ſive *Vigor ætatis*.

e 'Ακμάζω, *Maturus ſum*, Rev.14.18.

'Ακμὴν, *Adhuc*, Matth.15.16. *Elleipticῶς*, pro καθ' ἀκμήν.

f 'Ακοὴ, *Fama, auditus, rumor, ſermo*. 1. *Hearing*, Acts 28.26. Gal.3.2. *vide* Bezam. 2. *The preaching of the Goſpel*, * Rom.10.16,17. who hath beleeved 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, rumour*, Matth 4 24. Mark 1.28. his *hearing*, that is, his *fame* *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 accepi*: *Rumor ejus*, Eraſ. on Mar.1.28. Famam hominis *dicimus*, *ſed non* rumorem hominis *in eodem ſenſu*. Rumor *enim magis ad rem refertur*; ut, *Rumor belli*: Fama *generale nomen eſt*.

† *Cicero. Eraſm. Annot. in N.T.*

'Ακοαὶ, *Rumores*, Mark 7.35. and 13.7. Matth.24.6. Luke 7.1. Acts 17.20. Heb.5.11.

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

g 'Ακούω, *Audio, auſculto*, often. In Scripture it ſignifieth 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 Corinth. 14.2. 3. To *heare profitably*, James 1.19.

g Ab 'Ακὴ, *acies*: Acutus eſt ſenſus audiendi, *Cæmer. in Myroth. Evang.* 1 John 1.1. Non ſignificat ex aliorum narratione aliquid accipere, ſed ſuis auribus aliquid audire, *Beza in locum.*

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

h Eſt verbum ἀκολουθεῖν, non ſolùm ſequi præeuntem (ut vulgò ſolet accipi) verùm etiam generaliter ſignificat, Similiter facere cum alio, ſive præeas ſive ſequaris. Factum enim eſt ex particula α congregativa, id eſt, *ſimul*, & nomine κέλευθος, *via, iter*. Unde primaria hæc & generalis ſignificatio profecta eſt, *Junius in Parallel.* Unde & Lat. *aſſecla*, ab *ad* & *ſector*, Minſhew.

'Ακρασία, *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. & κρᾶσις *mixtio, temperamentum*.

'Ακρατὴς, *Intemperans*. 2 Tim.3.3.

'Ακρατον, *Merum*, Revel.14.10. *Eſt vinum merum, non miſtum, non dilutum aquâ* Alſted. Ex α priv. & κεράννυμι, *miſceo*.

'Ακριβεια, *Exquiſita forma*, Acts 22.3.

'Ακριβέστερον, *Exquiſitius*, Acts 18.26.

It

It is uſed alſo Acts 23.15,20. and 24.22.

'Ακριβέστατος, *Exquiſitiſſimus*, Acts 26.5.

i A Græcis dicitur περὶ τὸ ἄκρον βαίνειν, quòd ab imo ad ſupremum aſcendatur, quod eſt exquiſitæ & perfectæ diligentiæ, *Scap. Beza in* Luc. 1.3. Aliter dici poteſt, περὶ τὸ ἀκριβὲς τὸ βαίνειν. Qui enim exactè vivunt, nolunt vel in minimo cedere: ſolent enim vel minutiſſima obſervare, *Faverinus.*

i 'Ακριβῶς, *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. 'Ακριβῶς περιπατεῖτε, *Walke exactly*, or *preciſely*. No word fits the Greek better then this. Vulgata, *cautè*. Eraſ. *circumſpectè*. Beza, *accuratè*. Fr. B. *ſoigneuſement* It is uſed alſo Matth. 2.8. Acts 18.25. 1 Theſſ. 5.2. Syriacus, *certò*. Beza, *penitus*. *Græcum hoc vocabulum (ut etymologia oſtendit) illi Latino prorſus reſpondet.* Penitus *enim Latinis idem declarat atque* intrinſecus, *&* ad intima uſque, *ut* Virg. Æneid. 3.

—*Et* penitus *cauſas tentare latentes.*

k Significat accuratè exactáque curâ quippiam agere, ubi quis omnibus nervis incumbit, *Eraſ. annot. in Mat.* 2.7.

k 'Ακριβόω. To doe a thing with *exact diligence*, Matth. 2.7. *Exquiro*, Beza, Steph. *Diligenter diſco*, Vulg. *Accuratè perquiro*, Eraſ. Matth. 2.16. ἠκρίβωσε, *ſedulò ſciſcitatus eſt*, & quaſi cum exacta quadam diligentia, *Henricus Steph. in margine novi Teſtamenti.*

l Vox inde dicta ab ἀκρὸς *ſummus*, quòd id animal ſummas ariſtas volans depaſcatur *Eraſ. in annotat. Piſcat. in Schol.*

l 'Ακρὶς, *Locuſta*. The Greek word ſignifieth two things: 1. A *Locuſt*: 2. The *tops of herbs*, ſo the Æthiopick; or *trees*. Iſid. *Peluſ.* interprets 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 m *Scultetus* interpret it of the *Locuſt without wings*. It was a meat in the Eaſt, as appeares by Levitic. 11. 23. This word is uſed alſo Mark 1.6. Revel. 9.3,7.

m *Exercit. Evangel. lib. 1. cap. 15.* Vide *Scultet. Delit. Evangel. cap. 9.* Et *Spanhem. dub. Evang. partem ſecundam, Dub. 99.* Cibus vilis ac parabilis. See *Pliny* Nat. Hiſt. l. 11. cap. 29. and 6. 30.

a 'Ακροατήριον, *Auditorium*. Acts. 25.23.

'Ακροατὴς, *Auditor, qui audit*, Iſocrat. & Demoſth. Rom. 2.13. James 1. 22,23,25. & *diſcipulus*, Iſocrat. *Quemadmodum & Latinis, dicitur* Platonis auditor, *pro* Platonis diſcipulo.

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

o 'Ακροβυσία, *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* ἄκρος, extremus, & βύω tego, *quòd extremum pudendi partem tegat. Hebræis* Gnorlah, *id eſt*, clauſura, *à verbo* Gnaral, *id eſt*, clauſit, *quòd illo velut operculo membrum claudatur*. It is uſed often in Scripture.

o Eſt pellicula in extremo membri virilis. Unde ab *Ariſt.* vocatur ἀκροποσθία, ex ἄκρον, *extremum*, & πόσθη, *membrum virile.* Itaque Paulinam hanc vocem ex illa Ariſtotelica corruptam eſſe probabile eſt. Latini dixerunt *præputium à præputando*, quia Judæi pelliculam illam præputabant, i. e. amputabant, atque ita membrum circumcidebant, *Piſcat. in cap. 2. Epiſt. ad Rom. ver. 26. Præputium* non *à præputando* dictum: nam & ſyllabæ modulus refragatur, & prius ei partiid nomen impoſuerunt Romani, quàm ſcirent à Judæis eam præſecari ſolitam; ſed à πόθη puta, unde *præputium*, quaſi ἀφ-πόθιον, extrito ſigma, *Scultet. Exercit. Evangel. lib. 1. cap. 13.*

'Ακρο-

p Vox dicta p ἀκροθίνια, *Spolia præcipua, primitiæ fruzum.* The uppermoſt of the heap, Deut.7.4. *Propriè quæ mercatores in littore ſolvebant pro mercibus conſervatis,* Hyperius in loc.

ἄκρος, *Extremus,* Matth.24.31. Mark 13.27. Summus, *ab* ἀχή· *Summitates enim rerum ſunt acutæ. Hinc Latin.* acris *duci poſſe videtur.*

ἄκρον, 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. ἐπ' ἄκρου οὐρανῶν ἕως ἄκρων αὐτῶν, 1. *A ſummis cœlorum ad ſumma eorum,* id eſt, *Ab una ſummitate, uſque ad alteram.* r 2. *A terminis cœlorum, uſq; ad terminos eorum*; id eſt, *Ab uno cœli termino, uſque ad alterum.* Thoſe which follow the former verſion, *per τὰ ἄκρα,* underſtand the two Poles oppoſite to one another, the *Artick,* and *Antartick*: and ſo the Syriack ſeems to take it, which renders it ſo; *A capite cœlorum uſque ad caput eorum,* id eſt, *from one Pole to another.* s Thoſe which follow the later verſion, *per τὰ ἄκρα,* underſtand the extremities, 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.*

ἀκυρόω, *Abrogo.* It is derived either from α and κυρόω, *ſum:* or α and κύρος, whereby full authority and rule is declared: therefore it properly ſignifieth, *Omni imperio & authoritate ſpoliare,* To deprive of all rule and authority. It is uſed alſo, Mark 7.13.

ἀκωλύτως, *Nemine prohibente,* Acts 28.31. Ex α priv. & κωλυτὸς, *qui prohiberi poteſt,* à th. κωλύω, *impedio, cohibeo.*

ἀλάβαστρον, *Alabaſtrum.* It is *vaſculum unguentarium,* and will keep ointments uncorrupted, as *Pliny* relateth, *lib.*13. *cap.*2. and 35.8. It is uſed Matth.26.7. Mark 14.3. Luk. 7.v.37. *Inde Anglicum* Blabaſter. See *Grotius.*

ἀλαζονεία, *Faſtus,* ſive *arrogantia. Eſt mendacium quo nobis plura arrogamus & tribuimus, quàm revera poſſidemus,* Keck. Ethic. It is uſed James 4.16. 1 Joh.2.16. *Ab* α *intenſiva, &* λάζομαι ſumo: *ſuperbus enim magnum quiddam ſibi aſſumit.* Superbire *eſt quaſi* ſuper ire.

ἀλαζών, *Glorioſus, jactabundus,* id eſt, ἐν ἄλῃ ζῶν, *In errore vivens.* A vain-glorious man, which boaſteth of that hee hath not. It is the Epithet of the Peacock. It is uſed Rom.1.30. 2 Tim.3.2. *ultra uſitatum modum elatus.* Ulpianus *ait,* ἀλαζονείαν *eorum eſſe, qui plura promittunt quàm præſtare poſſunt; vel plura aſſumunt quàm par eſt.*

ἀλαλάζω, *Ejulo, tinnio,* 1 Cor.13.1. To cry *Alala. Perpetuo ſonitu ſtrepo ac tinnio, ſono ſonum excipiente,* Eraſm. *Inconditum & confuſum ſonum edo; fictitio verbo deducto ab incondita voce* ἀλαλά. *Turcæ pugnam ineuntes clamant,* Alla, Alla, Allahu, *Schind. Lex. Pentaglot.* Mark 5.38. ἀλαλάζοντας· *Rectiùs fortaſſis* ὀλολύζοντας, *ut* Jac.5.1. *Sic enim iſta differunt, ut illud* exultationi, *iſtud* triſtitiæ *tribuatur; ſicut apud Hebræos* Jalal *&* Hillel *differunt: unde & Gallica vox* Helas *in lamentatione,* ut Lala *in lætitia,* Beza in loc. *Sed nec, quòd corrigunt docti viri,* ὀλολύζοντας, *convenire poteſt, ſi propriam illius vocis ſignificationem ſpectes. (Vide* ὀλολύζω) *Gloſſarii auctor* ἀλαλάζειν *explicat etiam* ejulare, *quod huic loco convenit,* Caſaub. ad Marc. 5.38. *Helleniſtæ, qui non tam Græci ſermonis ἀκριβολογίαν ſequuntur, quàm id curant, ut, quàm proximè fieri poteſt, exprimant vim Linguæ Hebraeæ, ut redderent* Heilil, *quod Hebræis* clamorem, *præſertim verò lugubrem, ſignificat, voces Græcas quæſiverunt ſono affines: Sunt autem duæ,* ὀλολύζειν *&* ἀλαλάζειν· *quorum illam in ſacris, iſtam in bello maximè Græci uſurpabant,* Grotius in Marc.5.

ἀλαλάζειν, *Non tantùm pro* lætè vociferari,

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p being added by a *Pleonaſmus,* Cullinger. Or, ex α & λαβὴ, *anſa*: quòd vas illud unguentarium eſſet ſine anſa. *Epiphanius* ait eſſe vas ad unguenta vitreum. Latini mutato genere enuntiant. *Alabaſter plenus unguentis eis putere videtur, Cicero.*

r *Alala,* Vox quædam inarticulata, quæ à mi litibus ante pugnam editur. Eſt onomatopeia, quaſi dicas, ſonans *Alala, Alala.* Sic *Appion* Grammaticus, ob garrulitatem, dictus eſt, *Cymbalum orbis,* teſte *Suetonio.* Eſt propriè *clamorem tollo cum animi alacritate, & exultabunde, atque in ſignum victoriæ.* Dicuntur autem ἀλαλάζειν, qui cunque exultantes clamorem tollunt. *Scap.* Interdum pro, *clamorem triſtem tollo*: unde & *ululo* exponitur, Mar. 5. item Hierem. cap.4. *Nonnus.*

ferari, à *Lxx. Interpretibus usurpatur, ut passim in Psalmis; sed & pro* tristè lamentari, *ut* Jer. 25. 34. *Item* Jer. 47.3. *Lud. de Dieu.*

'Αλάλητος, *Inenarrabilis*, Rom.8.26. *Ineffabilis.* Ex α privat. & λαλητὸς, *dictus.*

[y] Ἄλαλος, *Mutus*, Mark 7.37. & 9.17, 25. *Qui prorsus fari non potest, ut infantes.* Κωφὸς, *Cui nulla est omnino vox*, Erasm. Ex α privat. & λάλος, *vocalis.*

[v] Ἅλας, *Sal*, is 1. *Naturall*, Mark 9.50. 2. *Spirituall*, Col.4.6. It is used also Matth.5.13. Luk.14.34.

'Αλείφω, *Ungo. usurpatur de unctione 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. *vivis scilicet adhibitâ; sed de unctione corporibus defunctorum præstita, 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.

[y] Ἀλέκτωρ, *Gallus*, Matth. 26. 34, 74, 75. Mark 14. 30, 68, 72. Luke 22. 34, 60, 61. Joh.13.39. and 18.27.

'Αλεκτοροφωνία, *Gallicinium*, Mark 13. 35. *q d.* φωνὴ ἀλέκτορος.

[v] Ἄλευρον, *Farina*, Matth. 13. 33. Luke 13.21.

'Αλήθεια, *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 *righteousnesse*, 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 Religion*, Galat.3.1. Tit.1.1. 12. *Plainnesse and simplicity of speech*, Eph. 4.25.

'Αληθὴς, *Verus, verax, idoneus*, often. *Faithfull*, Joh.8.26. *Sincere*, John 7. ver.18.

'Αληθῶς, *Verè*, often.

'Αληθινὸς, *Verus*, often.

[a] 'Αληθεύω, *Vera loquor.* It signifieth not onely, To follow the truth of doctrine; but sincerely, truely, and candidly to carry himselfe, both in doctrine and words, in love and all his actions, *Zanchy* on Eph.4.15.

[b] 'Αληθεύοντες, *Veritatem facientes*, Vulg. *Sincerè nos gerentes*, Beza. Vel *constanter perseverantes. Quam Interpretationem secutus est Syrus Interpres. Nam* τὸ ἀληθεύειν *omnino respondet Hebræo verbo* Aman, *quod in Niphal declarat*, firmum & constantem esse. It is used also Gal.4.16.

'Αλήθω, *Molo*, Matth.24.41. Luke 17. v.35.

'Αλιεὺς, *Piscator, Marinator*, Matth. 4. 18,19. Mark 1.16,17. Luke 5.2. *ab* ἅλς, *mare.*

'Αλιεύειν, *Piscari*, Joh.21.3.

'Αλίζομαι, *Salior*, Matth.5.13. Mark 9.49.

[c] 'Αλισγημα, *Pollutio*, Acts 15.20. *Hìc significat ipsa Idolothyta, & idololatrarum convivia*, Illyric. in Nov.Test. *Non de pollutione quavis, sed ciborum ac potus usurpatur, ut* Dan.1.8. *Apud* Malachiam *hæc vox aliquoties extat*, cap. 1. ver. 6, & 7. 'Αλισγήματα *igitur, cibi vetiti, de quibus lex agebat. Quales ante omnes* εἰδωλόθυτα, *quæ non esse impura non poterant.* Heinsius in loc.

'Αλλάσσω, *Muto*, Acts 6.14. Rom.1.23. Gal.4.20.

'Αλλάττομαι, *Mutor*, 1 Corinth.15.51. Heb.1.12.

[d] Ἁλλομαι, *Salio: quod hinc est; spiritus enim asper Latinè mutari solet in σίγμα. Sic Latini pro* ὕστερος, *dicunt* super; *pro* ὕδωρ, sudor. John 4.14. Acts 3.8. and 14.10.

[d] 'Αλλὰ, *Sed*, very often. It is diversly

[a] Vel præstare quæ dicis, vel vera loqui, *Erasm.*

[b] *Truthifying*, or *following the truth*, Ephes. 4. 15. *Beza in loc.*

[c] Contamination ex cibo vetito, ut quum aliquis esse Idolothytorum esu polluitur, *Scap.*

[d] It comes (say some) from the Syriack word *Ello*: Others derive it from ἀλλά. 'Αλλὰ, *Sed, quinimo, verumetiam, imo, quinpotius.* So it is used Matth.5.39. and 8.8. and 21.21. and 27.24. and Rom.9.16. Mar.9.8. novè significat *nisi.* Interrogandi particula, Matth.11.8. *Itaque*, Ephes.5.24. Suâ naturâ est particula adversativa, Gal.2.14. & John 10.

[y] Ἐκ α privat. & λέχω, *cubo*, quòd suo cantu homines excitet ex suo cubili. Or, from λιχδὸν, *lectus*; *Gallus* à *Galea*, id est, cristâ quam in capite gestat.

[z] Ἐκ α privat. & λήθω, *oblivio*; ut sit quasi dicas, carentia oblivionis; vel quasi ἀλάθητα, quòd semel eruta, minimè latere possit; aut contrà, quòd veritate nihil sit occultius: ut hìc α sit epitaticum, illic verò privativum. *Platone* autem in *Cratylo* dicta videtur, quasi θεῖα ἄλη, divina quædam animi vagatio & anxietas, *Scap.* By an easie and unconstrained derivation, it implieth the *breath of God*, D. Hackwell. Col.1.6. ἐν ἀληθείᾳ, *vere*, Beza. (ut Phil.4.ver.19. *In gloriâ*, pro *gloriosè*) Vulg. & Eras. Ad verbum, *In veritate*; quem Hebraismum in Gallico sermone usurpamus, *Beza.*

used in Scripture, 1. *Exclusively*, Joh. 17.9. 2. *Inclusively*, 2 Tim.4.v.8. 3. *Discretively*, Gen.45.22. 4. *Oppositively*, Joh.18.40. *Not Jesus, but Barabbas*, 2 Tim.1.17. Joan.16.2. ἀλλ [e] ἔρχεται ὥρα, &c.] *Sensus postulabat ut loco*, sed, *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* כי *vertere* 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, quinetiam, *vide* Bezam ad loc.

e Hæc particula hic est augentis; ut *imo* apud Latinos. Sic ἀλλὰ sumitur, 2 Cor.7.11. *Grotius in loc.*

[*] Ἄλλος, *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 farinæ, vel potius furfuris.* Therefore in another Evangelist it is said, *Many shall come in my Name.*

* *Gerh. in harm. Evan.*

Ἀλλως, *aliter*, 1 Tim.5.25. *Alio modo, aliâ ratione.*

Ἀλλαχόθεν, *Aliunde*, John 10.1.

Ἀλληγορέμενα, *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.

Ἀλλογενὴς, *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 ortus.*

f Exponitur Latinè interdum per adverbia, *invicem*, aut *mutuo*; interdum per nomina, *Alter alterum*, vel *Alii alios*, Scap.

f Ἀλλήλων, *Alius alium, One to another*, James 5. 16. Mutually, reciprocally. It is used very often in Scripture.

Ἀλλότριος, *Alienus*, often.

g Ἀλλοτριοεπίσκοπος, *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 busie-body*, or (as the word originally importeth) as a [h] *Bishop in anothers Dioceſſe. Tale hominum genus nullus elegantiùs descripserit, quàm* Terentianus *ille senex his verbis*;

Tantúmne est abs re tua ocii tibi,
Aliena ut cures, eáque nihil quæ ad te attinent?

Alienarum rerum inspector, id est, *qui sese alienis rebus immiscet, atque ingerit, suas negligens, aut etiam curiosè, & malitiosè, insidioseque aliena scrutatur. Idem est fermè 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, Interpres noster transtulit*, 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*)

——— Auri
Ingentes oculo irretorto spectat acervos.

Estius ad 1 Pet.4.15. *At contra hanc expositionem facit, quòd ante in eodem versu* κλέπτης *habeatur.* Ἀλλοτριοεπίσκοπον *in suo* Marrucino Asinio *eleganter descripsit* Catullus, *qui insidiari negligentibus solitus, lintea ac mappas tollebat. Quare nec rejiciendus temerè antiquus Interpres, qui* alienorum appetitor *reddidit: quanquam fortè melius hoc sensu* eum qui alienis insidiatur, *dicas: quod ad thorum quoque alienum referri potest. Tantum abest, ut* curiosos *intelligamus, aut huc illud Comici referendum arbitremur. Vox præclara, quæ præcepta aliquot, ut septimum, octavum, & decimum tangit.* Tertullianus ἀλλοτριοεπίσκοπον,

g Composita est vox, & de verbo ad verbum significat, *Alienarum rerum inspectorem*, Bullinger.

h Alienorum inspector, sive curator; Composita vox ab *alieno* & *Episcopo*, id est, Inspectore, *Erasm.*

Illyr. in nov. Test.

ἐπίσκοπον, alieni insidiatorem *dixit*. Qui alienarum rerum inspectores *dicunt*, *minus dicunt*, Heinsius in locum.

'Αλλόφυλος, *Alienigena*, *ad alienam tribum pertinens*, Acts 10. 28. One of another Tribe or Nation. ἐξ ἄλλης φύλης, *ex alia gente*. *Vide* Drusii 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.

'Αλογος, *Rationis expers*, Acts 25. 27. 2 Pet. 2. 12. Jude 10. *q. d.* ἀνὰ λόγος, *mutus*, Judæ 10. λόγος *significat* sermonem & rationem.

i Planta & succus. Nascitur in locis maritimis Indiæ & Arabiæ: unde nonnullis videtur derivari ab ἅλς, *mare*. *Juven.* inquit, *Plus Aloes*, *quam mellis habet*.

'Αλόη, *Aloë*, Joh. 19. 39.

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

k Ab ἁλῶ, *decipio*, & ἀλώπηξ *vulpis*, quia *vulpe decipit*.

'Αλώπηξ, *Vulpes*, Matth. 8. 20. Luke 9. 58. *Per Metaphoram*, homo versutus, callidus, *in pluribus linguis*, Luke 13. 32. *Sic & Galli homi nem astutum vocant* Renard, *aliquando*, Unfin Renard, *quasi dicas*, astutam Vulpem: *Et nos Anglicè dicimus*, As 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: becausse the Arch-Duke overcame it by a stratagem, and *Henry* the fourth regained it by force.

Est enim vulpes perquam versuta creatura, quia per ambages & gyros cursitando, fallit quasi oculos.

'Αλυκὸς, *Salsus*, James 3. 12.

'Αλυπότερος, *Minus dolens*, Philip. 2. ver. 28.

'Αλυσιτελὲς, *Inutile*, Heb. 13. 17. ἀπὸ τοῦ α *privat.* & λυσιτελέω, *quod componitur* ἀπὸ τοῦ λύειν τὸ τέλος, *quod reddi potest commodè in nostra lingua*, It will not quit the cost, *Danæus*.

Alopecia, The falling of the haire; so called, becausse it often happens to the Fox, *Fuch. in institut. med.*

'Αλυσις, *Catena*, Mar. 5. 3, 4. Luk. 8 29. Acts 12. 6, 7. and 21. 33. and 28. 20. 2 Tim. 1. 16. Rev. 20. 1. Ephes. 6. 20. πρεσβεύω ἐν ἁλύσει, *I doe my embassage in bonds*, or (word for word) *in a chaine*. *Cogitare mecum soleo*, *an non* vincula *sua*, *quorum passim meminit*, *nonnunquam pro* calamitate *aut* persecutione *usurpet*: *quemadmodum tum Regius Propheta*, διερρίζω τοὺς δεσμούς μου, *ac similia*, *non semel dixit*; *quem in vinculis fuisse aut custodia*, *ex eo*, *nisi fallor*, *nemo judicat*. *An non igitur eodem modo hæc cùm scriberet*, ἐν ἁλύσει, *hoc est*, *maximis angustiis*, *insidiis*, *ac delatoribus*, *quibus tenebatur undique*, ὥσπερ τῷ ἐυαγγελίῳ πρεσβεύων, *se dicat*? Heins. 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.

Legatione fungor externatus, Beza. *Legatione fungor in cæna*, Vulg. *Je suis ambassadeur en la chaine*, F. B.

Lipsius in li. Taciti 3.

See Acts 28. 16.

'Αλων, *Area*, *in qua teruntur fruges*, Mat. 3. 12. Luk. 3. 17.

'Αμὰ, *Simul*, *cum*, Matth. 13. 29. and 20. 1. and 24. 27. and 27. 40. Rom. 3. 12. Colosse. 4. 3. 1 Thessal. 4. 17. and 5. 10. 1 Tim 5. 13. Philem 22. *Differt ab* ὁμῦ, simul, *quòd* ἅμα *sit Adverbium temporis*, ὁμῦ *verò loci*.

'Αμαθὴς, *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 α priv. & μανθάνω, *Disco*.

† *Casaub. in Athen.*

'Αμαράντινος, *Immarcescibilis*, 1 Pet. 5. ver. 4. τὸν ἀμαράντινον τῆς δόξης στέφανον. Each word hath his weight, *Crown of glory*, *That crown of glory*, *That unfadable crown of glory*. *Corona amarantina*, Beza. In which version hee hath departed from the Vulgar Interpreter, the Syriack, and the

Qui est ex Amaranto.

the French verſion: For the Vulgar Interpreter turneth it, *Coronam immarceſcibilem*; The Syriack, *Corona quæ non marceſcit*; The French, *Qui ne ſe peut fleſtrir*. *Quod verò movit doctiſſimum Interpretem ut ſic verteret, fuit inſolentia derivationis hujus nominis* ἀμαράντινος. *Nam* Amarantus [l] *eſt herba, ex cujus flore texuntur Corollæ. Attamen* Heſychius, *Grammaticorum Græcorum facilè princeps*, ἀμαράντινον, ἄσηπτον *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 ſignificâſſe* Petrus *quod dixit initio cap.* 1. *ejuſdem Epiſtolæ, Hæreditatem* ἄφθαρτον, ἀμίαντον, καὶ ἀμάραντον, *ſervatam in cœlis.*

[m] Ἀμάραντος, 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 *Amarantus*, which being a long time hung up in the houſe, yet ſtill is freſh and green: to which (ſay ſome) the Apoſtle alludeth.

[n] Ἁμαρτάνω, *Peeco.* 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: quocunque modo perpetretur: per violentiam, vel per fraudem: verbis, vel factis: conſultò, aut imprudenter: manifeſtè, ſive occultè. Atque eam eſſe propriam ſignificationem verbi* ἁμαρτάνειν, *id eſt*, peccare, *hoc loco, liquet ex uſu totius Scripturæ, tum in Græca, tum in Latina lingua. Sive enim loquatur de hæreditario 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 hìc* Matthæus. *Denique, eâdem voce utitur Scriptura, ubicunque in peccatorum remiſſionem teſtatur Chriſti ſanguinem eſſe effuſum.* Snecanus de Diſciplina Eccleſiaſtica. The word is often uſed in the new Teſtament.

[o] Ἁμάρτημα, *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, ἁμάρτημα τῆ φύσεως, for a monſter and baſtard of nature: *quia natura in producendo monſtro, aberrat à ſcopo, nec finem deſtinatum aſſequitur.*

[p] Ἁμαρτία, *Peccatum*, very often. From the Hebr. חָטָא, 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 ſacrifice for ſin*, Lev. 4.34. 2 Corinth. 5.21. ° 3. *Originall ſin*, Rom. 6.11, 12. and 7.14. and 5.12. 4. *Actuall 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. ἁμαρτία ſumitur *non pro quavis culpa, ſed* pro gravi & incondonabili crimine: *ut infra*, cap. 15. v. 22, 24. cap. 16. v. 8, 9. *Grotius.*

[q] Ἁμαρτωλὸς, *Peccator*: ad verbum, *peccatoſus*, Steph. often. *Qui velut peccati quandam artem facilitat, ita ut ſibi habitum quendam 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. *Publickly infa-*

[l] Quidam inter ἀμάραντος & ἀμαράντινος hoc diſcrimen conſtituunt, quòd ἀμάραντος ſignificat *non marceſcens*, ἀμαράντινον verò, *immarceſcibile.* Sed ἀμαράντινος non formatur ex ἀμάραντος, quatenus eſt nomen appellativum, ſed quatenus eſt nomen certi floris proprium, *Gerhard.* in 1 Pet. 1.4. *Cameron de Eccleſ. & in Myr. Evang.*

† *Tibul. l.* 3. *El.* 4.

[m] Nunquam marceſcens.

[n] Componitur à particula privat. α, & verbo μαραίνειν, ſcopum præfixum aſſequi & 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.*

° Ἡ ἁμαρτία. Sic vocare ſolet Apoſtolus morbum illum hæreditarium, adeo quidem ut vix apud *Paulum* invenias τὴν ἁμαρτίαν additio articulo, aliud declarare: ſine articulo verò idem quoque interdum ſignificat: interdum autem formalem peccati naturam, ſidque non ita frequenter: ſolet enim *Paulus* in hac ſignificatione (id eſt, ubi de illius radicis fructibus agitur) plurali ferè numero dicere τὰς ἁμαρτίας, *Beza in Rom.* 5.12.

[p] 1 Tim. 1.15. Tales per *antonomaſian*, propter excellentiam ſeu enormitatem vocabantur *Peccatores*, Chemnit. See 1 Pet. 4.18.

mous,

mous, Luk 7. 37. *An Ethnick*, Mar. 14.41. Ephes. 2. 1. *Jerome* saith, ἁμάρτωμα *esse primum illum lapsum ad peccatum, & ἁμαρτίαν, gravius, quum ad ipsum facinus perventum est.*

ᵇἈμάρτυρος, *Expers testimonii*, Acts 14. ver. 17.

q ᵠἌμαχος, *Non litigiosus, Alienus à pugnis, à jurgiis*, 1 Tim. 3. 3. Tit. 3. 2.

q Abæ privat. & μάχομαι, *contendo*, sive sit verbis contentio, sive pugnis. Qui oblata etiam rixarum semina declinat, *Aret. in* Tit. 3. Sonat, *virum minime pugnacem.* Quemadmodum autem Latinis *pugnare*, non semper ad pugnas gladiatorias refertur, sed & frequenter pro jurgiis ac litigationibus verborum ponitur: ita & vox μάχη Græcis est bifariam in usu. Apostolus non solùm bellatorem hominem & gladiatorem, sed & litigiosum & jurgatorem ab Episcopatûs munere rejicit, *Musc. in loc. Com.*

ʳ Qui publico & justo piorum judicio non reprehenditur, sed probatur, *Chem.* Luc. 1. 6. Non qui improbis etiam ipsis satisfecerit, sed qui verè fecerit (ut inquit ille) *Integræ vitæ, scelerisque purus*, Beza in loc.

ʳ ᵣἌμεμπτος, *Irreprehensibilis, inculpatus*, Luke 1. 6. Phil. 2. 15. and 3. 6. 1 Thes. 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. ᵛἵνα γένησθε ἄμεμπτοι, *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* ἄμεμπτοι, *sine querela, secundùm Mosis legem*, Luk. 1. 6. Phil. 3. 6. *sic sunt quidam secundùm Evangelii præscripta* ἄμεμπτοι, Phil. 2. 15. 1 Thess. 2. 10. & 3. 13. *Grotius.* The *Septuagint* use it Gen. 17. ver. 1. Job 1. v. 8.

ʳ ᵣἈμέμπτως, *Inculpatè*, 1 Thes. 5. 23. and 2. 10.

ʳ ᵣἈμέριμνος, *Securus*, Matth. 28. 14. 1 Corinth. 7. 32. *Vacuus à curis*, ut loquitur *Cicero*: *Curâ carens*, ut *Horatius* loquitur.

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

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

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

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

ᵘἈμέτρον, *Immensum*, 2 Corinth. 10. 13, 15. ᵘἈμέτρα vocat, *non quæ per se nimia sunt, & quæ nemo possit metiri; sed quæ Deus non esset ipsi admensus*, Beza in 1 Cor. 10. 13.

t ᵗἈμήν, *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 ἀληθῶς, *verè*, as appears by comparing Luke 9. 27. with Mat. 16. 28. 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* γένοιτο, Deut. 27. v. 15. & ult. Psal. 41. v. 14. 3 Reg. 1. v. 36. Num. 5. 22. *Aliquando redditur per Adverbium* ἀληθῶς, Jer. 28. ver. 6. *Aliquando ipsa vox Hebraica relinquitur*, 1 Paral. 16. 36. Dicat 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*, ἀληθῶς, verè *dico vobis*, Polyc. Lyser. *Vide* Fulleri miscell. Sac. lib. 1. cap. 2. & Grotium in Matth. 5. ver. 18. *Græci novi Testamenti Scriptores retinent utplurimum Hebræum* Amen. *Sic Vulgata linguarum idiomata. Arabs rectè interpretatur* veritas, *scilicet, est; neq; enim jusjurandum significat, sed tantum asseverationem; sive, ut Hebræi loquuntur, corroborationem sermonis.* Scultet. in Matth. & Marc.

ᵗἈμήτωρ,

ᵗ χαρίσματα ἀμεταμέλητα ejusmodi sunt, ut eorum ipsum pœnitere non possit, *Eras.* & *Beza in* Rom 11. Such gifts as God never repenteth the bestowing of them.

t Vox originè Hebræa, à radice *Aman*, which in *Hiphil* signifieth *credere*, in *Niph. firmum, fidelem, ac stabilem esse.* Christus utitur quinquagies, *Ger. Hieron. Amen, 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.*

'Αμήτωρ, *Qui ſine matre*, Heb.7.3. Ex α & μήτηρ.

u *Non polluctus, intemeratus*, Plut.

'Αμίαντ⊙, *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 dictæ, quòd in ignem conjecta, non conſumatur, nec inquinetur, *Dioſcor. lib. 5. cap.156. Plin. lib.36. cap.19.*

'Αμμὸς, *Arena*, Matth. 7. 26. Rom. 9. v.27. Heb.11.12. Revel.12.18. and 20.8.

x *Impollutus*, id eſt, alieniſſimus ab omni inquinamento carnis & ſpiritûs, *Grynæus, Aret.*

'Αμνὸς, *Agnus*. Ex α privativa, & μύω⊙ *robur*. Joh.1.29,36. ὁ ἀμνὸς τοῦ Θεοῦ. Vulg. *Agnus Dei*. The Originall 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 typicall Lamb, but of relation; for it calleth to mind the Prophecies of *Eſay*, and others. It is uſed alſo Acts 8.32.

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

'Αμοιβὴ, *Retributio*, 1 Tim.5.4.

y Dicitur quaſi ἅμα πάλλω. Cum qua ſit perpetuò luctandum, cùm plurimos requirat labores; ſingulari arte & ingenio colitur vitis, *Gerhard. in harm. Aretius.*

'Αμπελ⊙, *Vitis*, Matth. 26.29. Mar. 14.25. Luk.22.18. Joh.15. 1,4,5. James 3.12. Revel.14.19. *Ab ἀνέπω⊙.* Πίλος *enim vinum nigrum ſignificat. Vel ab ἀμ, (quod ponitur pro ἀμφὶ in compoſitione) & πάλλειν, quia circumagit eos qui vinum bibunt*, Favorin.

'Αμπελουργὸς, *Vinitor*, Luk.13.7. The *Septuagint* uſe it 2 Kings 24. 32. 2 Chron.26.10. Iſa.61.5. Jer.52.13. Ex ἄμπελ⊙ *vitis*, & ἔργον *opus*.

z Propriè, *Vinetum*. So words ending in ων, ἀλφιτὼν, *Olivetum*; συκῶν, *Ficetum*, &c. Quandoque ſimpliciter uſurpatur pro *Vinea*, propriè tamen ſignificat *Vinetum*, ſeu locum multis vineis conſitum, *Gerh. in Harm. Evangel.*

'Αμπελὼν, *Vinea*, often. *Vitem & vineam ſignificat.* The *Septuagint* uſe it for a word which ſignifieth a *vine*, Gen.40.9. and for a word which ſignifieth a *vineyard*, Levit. 25.3. Cant.2.15.

a Sic dictum ab ἀμφὶ & βάλλω, quòd cùm jacitur, in orbem complectatur ingens ejus ſpatium, & undique piſces concludit, *Beza, Eraſ. Chemnit.*

a Ἀμφίβληστρον, *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* ἀμφιβάλλειν, Abacuc.1.ver.15. Lucas *etiam ad etymologiam alludere videtur, cum inquit*, Concluſerunt piſcium multitudinem, Luc.5.6.

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

'Αμφιέννυμι, *Amicio, circumveſtio*, Matt. 6.30. Luk.12.28.

'Αμφιέννυμαι, *Amicior*, Matth. 11. v.8. Luk.7.25.

'Αμφοδ⊙, *Bivium*, Mark 11.4. *Platea*, Syrus. *Sic dicitur, quia utrinq; portis inſtructa, utrinq; viam præbet*, Lud.de Dieu Comment. in quatuor Evangelia.

'Αμφότερ⊙ *Uterque*, often. *De duobus dicitur. Sed* (ut annotavit doctiſſimus *Budæus*) *hoc vocabulum de pluribus dicitur, ſed tum demum quum duo genera conſtituunt*, Act.23.8.

'Αμώμητος, *Tutor*, Acts.7.24.

b Tutus à Momi morſibus. Ex α priv. & μωμος, *Vituperabilis.*

b 'Αμώμητ⊙, *Inculpatus*, Philip.2.15. 2 Pet.3.14.

c Irreprehenſibilis, in quibus nec Momus invenit quod carpat, *Cornelius à Lapide.* *Momus* Græcis Reprehenſio eſt, ſive Deus reprehenſionis, *Eraſm. in* Epheſ. 1. 4. Poteſt nomen ἄμωμος derivari, vel à verbo μωμεῖσθαι, quod eſt *culpare*, ſeu *reprehendere*: vel à nomine μῶμ⊙, quod eſt *macula*, vel *dedecus*, Vorſtius.

c 'Αμωμ⊙, *Momi morſibus non obnoxius, Omni reprehenſione major*, Without blemiſh, or blameleſſe. *Vitii expers; ſic malo quàm* Inculpata: *ſimiliter accipitur hæc vox* 1 Pet. 1.19. Piſc.in Epheſ.5.27. *Videtur nomen* μῶμ⊙ *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 מום, the Chaldee *muma*, and Greek μωμ⊙ are derived, *Ainſw.* It is uſed alſo Heb 9.14. Col.1.22. Jude 24. Rev.14 5.

d 'Ανὰ, *Per*, often. Sometimes it noteth a *diſtribution*, as Matth 20 9. Luc 9. 3,14. Sometime it ſignifieth an *equall* e *diſtribution*. Sometime in compoſition it is the ſame with ἄνω,

d Inter alia ſignificat proportionem, unde analogia derivatur, *Salmer. in Parad.* e It is ſo frequently uſed by Phyſicians in their recepts: of ſuch and ſuch ingredients, ἀνὰ 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*, [f] and (as it were). *Redintegration*: whence it is expreſſed in the Latine by the ſyllable *Re*, id eſt, *rurſum*. It is ſometimes taken for χωρὶς, *ſine*, as Matth.2.14.

f Præpoſitio ἀνὰ, idem hic valet quod ἄνω, id eſt, *ſurſum*, ſicut *Budæus* exiſtimat; nihil tamen impedit quo minùs ἀνὰ pro χωρὶς, vel ἄνευ accipiatur, *Beza in* Matth.4.1.

g Suſpenſum retinere ſententiam, & litigantes morâ aliquâ interpoſitâ dimittere, *Aret.*

h Propriè ſignificat deperditum videndi uſum rurſus obtinere, quod cæco nato non convenit, *Beza, in* Joh. 9.11. See his *Annotat. majores* on Mark 8.24, 25. and Luk. 21.1.

† Ἀναβλέπειν propriè eorum eſt qui videndi facultatem aliquando habuerunt, Sed nec malè recipere quis dicitur quod communiter tribuitur humanæ naturæ ipſi abfuit, *Grotius.*

* See *de Dieu* on Joh.9.11.

i Quaſi ἀνὰ-βλέπω, *Xenoph.*

k Declarat potius redditum viſum quàm viſum, quaſi recidentiam dicas, *Eraſ. in Annot.*

l Renuntio, *indico, prodo, recito, profiteor, pronuncio*, Cornel. à Lapide. *Palam, publicè annuntio*, Idem.

'Αν, *Particula potentialis*, often.

'Αναβαθμὸς, *Gradus*, Acts 21.35,40. Both the Greek and Latine words ſignifie a *ſtair* and a *degree*.

'Αναβαίνω, *Aſcendo, aſſurgo, ſubeo, pervenio*, very often.

[g] 'Αναβάλλω, *Differo*, Acts 24.22.

'Αναβολὴ, *Dilatio*, Acts 25.17.

'Αναβιβάζω, *Subduco*, Matth.13.48.

'Αναβλέπω, *Suſpicio, Oculos attollo, intueor, viſum recipio*, Steph. in Conc. often. 1. Sometimes ἀνὰ 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 cæcitatem 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.

'Ανὰ, 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 *Budæus*, Matth.20. *Poſt cæcitatem oculis reſtituor. Stephanus* in his *Theſaurus*, brings examples to prove that the word is ſo taken. *Janſenius* in his *Harmony*, *Eraſmus* and *Beza*, with others, allow of this acception. 3. [i] *Suſpicere, Surſum aſpicere, Oculos ſurſum attollere: To look up.* So it is uſed Matth. 14.19. Mark 8.24. Luk.9.16. and 19.5.

[k] 'Ανάλεψις, *Viſûs recuperatio*, Steph. Beza, Luk.4.18.

'Αναβοάω, *Exclamo, vociferor*, Mar.15.8. Luk.9.38.

[l] 'Αναγγέλλω, *Renuntio*, often. It ſignifieth freely, openly, and publickly 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.

m *Gerh. in Harm. Evang.*

n ἀναγγέλλειν, *Publiſhing.*

'Αναγεννάω, *Regigno*, 1 Pet.1.3.

'Αναγεννάομαι, *Renaſcor*, 1 Pet.1.23.

'Αναγινώσκω, *Lego*, often. *Eâ ſignificatione quâ dicitur, Lego librum*, Xenoph. 2 Cor. 1.13. 'Αναγινώσκετε, id eſt, *Tacito animi conſenſu recognoſcitis.*

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

'Αναγνωρίζομαι, *Agnoſcor*, Act.7.13.

o Ἀνάγκη, *Neceſſe, neceſſitas*, often. *Significat*, 1. *Vim cogentem oppoſitam libertati*, 1 Corin.7.37. *Sic* Philem. ver.14. *Oppenuntur* τῷ ἀνάγκῃ, & κατ' ἐκούσιον, ex neceſſitate eſſe & voluntarium. 1 Pet.5.2. μὴ ἀναγκαστῶς, ἀλλ' ἑκουσίως, *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 fœlicitati.* 'Ανάγκη *in lingua Helleniſtica idem eſt quod* θλῖψις, *afflictio. Paſſim occurrit hâc ſignificatione, non ſolùm apud Lxx. ſed & in novo fœdere*, Luc. 21.23. *ſic &*

o Ab ἀνάγω, quia imperat omnibus.

2 Cor. 6.4. & 12. 10. 1 Theſſ. 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, *quòd neceſſe ſit eas uſque ad finem tolerare, ut ſalvemur.* Ἀνάγκης, *vox ad omnia mala, præſertim graviora, refertur*, Grotius in Luc. 21.23.

Gerhard. in harm.

Ἀναγκαῖος, *Neceſſarius*, 1 Cor. 12.22. 2 Corinth. 9.5. Item *amicus*, Acts 10.24. *qui Latinè quoque dicitur* neceſſarius; *quòd eo tam egeamus, quàm aquâ & igni: &* *amicitia *eodem ſenſu dicitur* neceſſitudo. It is uſed alſo Phil. 2.25. Tit. 3.14.

* *Cum illo ſumma mihi* neceſſitudo *eſt*, Cicero. *Arctiſſimo* neceſſitudinis *vinculo conjunctî*, Plin.

Ἀναγκαῖον, *Neceſſe*, Acts 13.46. Heb. 8.3. Ἀνάγκη *&* ἀναγκαῖον *ſæpè id ſignificant apud Græcos, quod fieri aliqua de cauſa oportet. Ita* ἀναγκάω *ſumi apparet*, Luc. 14.18. Heb. 9.23. Judæ 3. *&* ἀναγκαῖον, 2 Cor. 9.5. Phil. 2.25. Grotius.

Ἀναγκάζω, *Cogo.* Ἀναγκάζομαι, Paſſ. *Cogor.* To enforce, or offer bodily violence, Luke 14.23. *De perſuaſione quæ vi & efficaciâ rationum peragitur*, Grotius. By ones credit and authority to draw others to doe as hee doth, Galat. 2.14. It is uſed alſo Matth. 14.22. Mark 6.45. Acts 26.11. and 28.19. 2 Cor. 12.11. Gal. 2.3. and 6.12.

Ἀναγκασθῶς, *Coactè*, 1 Pet. 5.2.

p Ἀνάγω, *Adduco, ſubduco, produco, reduco*, often. Ἀνάγειν, *pro* Facere aſcendere, Acts 16.34. *Quo ſenſu etiam ſumitur*, Luc. 4.5. Acts 9 39. *& alibi paſſim.*

p Significat navem ex littore in altum deducere, *Chemnit.*

q Ἀναδείκνυμι, *Deſigno, oſtendo*, id eſt, *Indico & declaro*, Acts 1.24. *Conſtituo & creo*, Luc. 10.1. Ἀνέδειξεν· *Recentior Interpres*, deſignavit. *Quomodo deſignavit, ſi ſtatim miſit? Certè nec Conſul deſignatus, ideo fiebat ſtatim Conſul; nec legatus, quod hîc evênit, qui ſtatim aliquò mittitur, legatus deſignatur, ſed fit: Quod Budæus* creandi *verbo exprimendum nonnunquam monuit.* Conſtituendi *verbo rectè*

q Et *demonſtrare & creare* ſignificat, *Chemnit.*

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

Ἀνάδειξις, *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* ἀναδείξεως, *hoc eſt, quo peculiari vocatione divinitùs & publicè eſſet renuntiandus populo Iſrael, ad quod officium miſſus eſſet à Deo.* Chemnit. in Harmon. Evangel.

Ἀναδέχομαι, *Excipio*, Acts 28.7. Heb. 11.17.

Ἀναδίδωμι, *Reddo*, Acts 23.33.

Ἀναζάω, *Reviviſco*, Luk. 15.24, 32. Rom. 7.9. and 14.9. Rev. 20.5.

Ἀναζητέω, *Requiro*, Luk. 2.44. Acts 11.25.

Ἀναζωσάμενοι, Particip. *Succinctus lumbos.* 1 Pet. 1.13. *Gird up the loynes.* A metaphor from Eaſtern countryes, 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.

r Ἀναζωπυρέω, *Exſiſcito*, 2 Tim. 1.6. It ſignifieth (as it were) with bellowes to blow the coals, and to revive or ſtir up fire that is buried under aſhes. There is a moſt elegant metaphor in the Greek, from a ſpark covered with aſhes, which with blowing is kindled. *Suſcitare igniculum in cineribus ſemi-extinctum. Elegans omnino metaphora. Ut enim*

r Ignem jam conditum ac ſopitum ſuſcito, *Eraſm.* Ex ἀνὰ & ζωπυρέω, Ignem ſopitum & carbones cineribus obrutos ſuſcito, ſeu accendo. Vel à nomine ζώπυρος, *Reliquiæ ignis ſopiti.* Significat ignem cineribus tectum excitare, ſopitam favillam in flammam proferre, *Aretius in locum.* Metaphora à ſcintilla in cineribus aſſervata, quæ molli flatu exſuſcitatur, ut flammam concipiat, *Piſcat. in Schol.* Eſt ignem cineribus conditum ſolle aut flatu ſuſcitare, ut reardeſcat, *Cornel. à Lap.*

ſcintillæ

scintillæ cineribus coopertæ facile emoriuntur; quæ eædem, flatu levi adjutæ, ignem suum explicant, & appositis lignis in ardentes tandem flammas excrescunt: ita docendi & exhortandi dona securitatis & negligentiæ quasi cineribus sepeliuntur, quæ precum & diligentiæ studio suscitata, nescio quid igneum spirant, & flammarum suarum calore, adstantes ad auditorii sui focum calefaciunt & ipsos. Hanc ipsam cohortationem aliis verbis expressit Apostolus noster, 1 Tim.4.4. and 1 Thes.5.19. *Sculteius 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 Ministery the fire which came from Heaven was cherished, that it might not goe out. This word is used by the *Septuagint*, Gen.45.27.

[z] Ἀναθάλλω, *Revirefco, repullulo, regermino.* Phil.4.10. *Revived. Non dicit Apostolus Philippenses in solicitudine ipsius refloruisse, aut vigorem recepisse, quòd interim aridi fuissent ac mortui, quantum ad studium Pauli; sed quòd hujusmodi studium atq; affectus in animo latens non se tunc exeruerit. Est enim metaphora ab arboribus sumpta, quæ cum per hyemem mortuæ videantur, eò quòd vis earum contracta lateat; vere rursus flores ac frondes emittere incipiunt.* Estius ad Phil.4.10. *Quæ 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 nonnunquam ad tempus videantur arefieri, postea tamen denuò incipiunt florere, id quod Theophylactus quoque annotavit*, Hyperius in loc.

[a] Ἀνάθεμα, *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 [b] word signifieth that which is put apart from the use of man, and dedicated unto God, with the accursing 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 intestabilis esto.*

[c] Ἀναθεματίζω, *Devoveo, 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.

[d] Ἀναθεωρέω, *Contemplor.* Acts 17.23. *Videns*, Vulg. *Contemplans*, Hierom. *id est, Considerans, & Inspectans, veluti ii qui rem diu non visam inspiciunt*, Eras. *Est recogitare, Sæpius contemplari, Iterum iterumq; considerare*, Cornel. à Lap. This word is also used, Heb.13.7.

[e] Ἀνάθημα, *Donarium*, Luke 21.5. *Quod Templorum Ærariis consecratur.* [f] *Budæus* makes this difference between this word with η, and the former with ε, 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 ἀνατιθέναι, 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

[a] *Dedicated to holy persons.*

[b] Ἀναθήματα dicti sacri homines, quorum capita Diis inferis dicata sunt & devota, *Budæus, Scap.* See *Beza* and *Piscat.* on Rom.9.3. Vox usurpatur ut Hebræorum חרם *Cherem.*

[c] Declarare esse anathema, execrari diris, & Execrationibus devovere, *Gerhard. & Beza.*

[e] *Dedicated to a holy use.*

[f] Ἀναθήματα profanis scriptoribus propriè dicuntur ea donaria, quæ Diis consecrata appendebantur parietibus & columnis Templi, aut ex lacunaribus suspendebantur; ab ἀνατιθέναι, quod & *suspendere, & separare* 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, cujusmodi sunt Templa, Basilicæ porticus: so *Strabo* useth it.

are both used in the same sense; so likewise *Chrysostome* and *Illyricus*. *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* ἀνάθεμα separatio, &, id quod separatur. *Interdum* attollere, suspendere. *Hinc* ἀνάθημα, *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 ἀνάθεμα & τὸ ἀνάθημα 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 ἀνάθηματα. Thence came ἀνάθεμα, *Accursed*; because they dedicated them to their Idols. The *Septuagint* use it, Levit.27.28,29. See Dr *Willet* on the place.

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

—— *Labor* improbus *omnia vincit.*

Sic hîc accipitur pro urgente & invere-cundâ perseverantiâ. Propriè, Impudentia; *ex* α *privat. &* αἰδὼς, *Pudor.* So much the notation of the originall word implyeth. It is taken from beggers, which are impudently importunate, and will take no deniall. *Importunitas*, Beza. *Instantia*, Tremellius.

* *Jansen. Salmer. in Parab.*

ᵇ Ἀναιρέω, *Interimo, tollo, tollo è medio,* 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.

b Verbum ἀναιρεῖν, aliàs significat *Interficere*, atque è medio tollere, aliàs *Recipere naufragos*, ut Act.7. Eâdem significatione usurpatur in oratione Critiæ apud Xenophontem: sed notior est significatio verbi ἀναιρεῖν, pro interficere, *Victorin. Strigel. in Nov. Test.*

ᵃ Ἀναίρεσις, *Cædes*, Acts 8.1. and 22.20.

ᵃ Ἀναίτιος, *Insons*, Matth.12. 5,7. *ex* α *priv. &* αἰτία.

a *Insons, Innoxius*, vel *Inculpatus, Sine crimine*, Hierom. Eras. siquidem αἰτία, *Crimen* potiùs est quàm *Culpa*.

ᵃ Ἀνακλίνω, *Reclino, Ex adverso sedere facio, & colloco*, vel, *Ex adverso sedeo*, Scap. Luke 7.15. Acts 9.40.

ᵃ Ἀνακαινίζω, *Renovo, instauro*, Hebr. 6. ver.6.

ᵇ Ἀνακαίνωσις, *Renovatio, Instauratio*, Suidas. Rom.12.2. Tit.3.5.

b Ad mores propriè refertur, *Aret.*

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

ᶜ Ἀνάκειμαι, *Discumbo, unà sedeo*, Matt. 26. 20. Luke 7.27. *Recumbo, jaceo*, Mark 5.40. *Compositum pro simplici*, Beza. *Significat in eo loco ubi assederis; hærere*, Mark 16.14. *Sæpè usurpatur pro* κατακεῖσθαι, *quæ vox simpliciter significat*, assidere *seu* accumbere, *Casaub. exercit. 16. Verbum* ἀνακεῖσθαι *non aliò sensu quàm pro* recumbere ad mensam, *in Scriptura legi memini.* Maldon. *ad* Mar. 16. 14. ἀνακεῖσθαι *non est mensæ cœnandæ causâ accumbere, sed simpliciter sig.* sedere, recubare, *quo modo usurpatur* Marc. 5. v. 40.

c The Jewes gesture in their feasts was such as the Romans used. Voces quibus usi sunt Evangelistæ, sonant accubitum, non sessionem: ἀνακλιθῆναι, Luc.22. ἀνακεῖσθαι, Matt. 26. κατακεῖσθαι, Luc.14. ἀνακλιθῶσι Matth.14. Joh.13.23. Notat actum accumbendi præce dentem, & adhuc durantem, *Gerh. in Harm.*

ᵃ Ἀνακείμενος, 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.

ᵃ Ἀνακαλυπτόμενος, Particip. *Retectus*, 2 Cor.3.14, 18.

ᵈ Ἀνακάμπτω,

d Navale de-se videtur, & propriè significat, *In contrariam partem flectere*, Beza in Matth. 2. Verbum aptum ac peculiare facientibus iter navigio aut equis, *Eras. in Annotat. Nov. Test.*

e Vulgata, *Instaurare*, nullo modo expressâ sententiâ Apostoli. *Eras. Summatim instaurare*: sed ne sic quidem satis expresse. *Ad caput & principium restorum statuum reflectere*, Cyrill. *Recolligere*, Beza. Significat enim τὸ ἐκ διαφόρων κεφαλαίων, partes disjectas & divulsas in unum corpus conjungere: ut quum Oratores brevem enumerationem Argumentorum texunt, aut qui calculis subductis singula in unam summam revocant. In hoc verbo

d Ἀνακάμπτω, *Revertor*, propriè, *Reflecto*. When a man doth direct his course another way: so it is taken, Matth. 2. 12. It is used also Luke 10.6. Acts 18.21. Heb.11.15.

e Ἀνακεφαλαιόομαι, ῶμαι, *Recolligo, summatim comprehendor. Metaphora ducta est vel à Rhetorum epilogis, in quibus tota causa summatim repetitur, quod illi vocant* ἀνακεφαλαίωσιν *vel ab Arithmeticorum 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 wayes: 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 κεφαλὴ, Greek for a *head*, best expressed 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 convenient (saith he) that the Apostle should borrow speeches from Greek Oratours and Sophisters, to expresse so great a matter: Besides, the similitude was not grave enough (saith he) for the Apostle, nor familiar and plain enough for the people. Yet others follow this signification, and interpret the place thus: *All things concerning mankinde, which from the beginning of the world were set forth by shadowes and figures, in Christ are summarily recapitulated and fulfilled.* f 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 Mysticall, whereto this gathering (here) is. *Zanchie*, though he admit of the other, yet he preferreth the last interpretation, *viz. Omnia ad unum caput adducere & adjungere, seu Colligere omnia sub uno capite.* Rom.13.9. *Comprehended, capitulated*, Gr. *Fulfilled*, Syriack. Vulg. *Instauratur. Summatim comprehenditur*, Beza, Pisc. *id est, In summam ac compendium redigitur*, Beza. *Quasi dicas*, Recapitulatur, *hoc est, tanquam ad caput revocatur, vel tanquam sub capite comprehenditur*, Piscat.

f We must not loose ἀνὰ in this word; there is force in it, not a *gathering*, but a *gathering together*: not a *collection*, but a *recollection*. *Re* imports it is a *new collection* again, as *Recall, return, reduce*, that is, to call, turn, bring back again, B. *Andrewes.*

g Ἀνακλίνω, *Discumbo*, Matth. 8.11. *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. Κλίνη, *Sponda*, seu *Lectulus. Inde* τρίκλινος, Triclinium, *quæ erat usitata institutio convivii*, & ἀνακλίνεσθαι, *Accumbere*, Victorin. Strigel. in Nov. Test.

g Translatio est sumpta à conviviis, quibus sæpe solet comparari vitæ æternæ felicitas. Latini *recumbendi* quidem verbo utuntur (quod vetus Interpres usurpavit simili etiam significatione) sed rarò, *Beza in Mat.* 8.

Ἀνακλῖναι, *Inhibeo*, Gal.5.7.

Ἀνακράζω, *Clamorem tollo, exclamo*, Theoc. Demosth. Mark 1.23. and 6.49. Luke 4.33. and 8.28. and 23. 18.

h Ἀνακρίνω, *Quæstionem habeo, scrutor, dijudico*, Enquire, examine, condemne. Acts 4. 9. Ἀνακρινόμεθα, *Examinamur, interrogamur*, seu

h Est verbum ambiguum quod significat tum *Interrogo*, tum *Excutio*, Eras. Interrogo, examino, quæstionem habeo; estque verbum forense, Act.4.9. & 12.19. & 28.18. quia in judiciis solent institui Inquisitiones, ac rei interrogari de criminibus intentatis, *Gerh.* Est verbum forense, & in eum dicitur de quo constituitur judicium, *Beza in Act.4.9.* Mediâ significatione usurpatur pro *laudare*, vel *vituperare*, Parcus in 1 *Cor.4.3.* Ἀνακρίνειν, non est obiter inquirere, sed omni curâ & cogitatione in rem aliquam incumbere, *Victorin. Strigel. in Nov. Test.*

significatione mediâ duplex est Etymon observandum: unum allusione factâ ad κεφαλὴν, id est, Christi capitis appellationem; quo sensu Tertullianus vertit, *Recapitulare*, id est, Ad caput, unde excideram, revocare. Alterum deducto verbo à κεφάλαιον, quo declaratur brevis multarum partium in unum quoddam totum collectio; ut accipitur hæc vox passim apud Græcos scriptores, tum in simplici verbo, tum in composito; ac etiam apud Apostolum, Rom.13.9. *Beza in Eph.* 1.10. † Ærum, collectio sive summa, κεφάλαιον Græcis; ἀνακεφαλαιοῦν colligere ærа: quæ voces deinde per tralationem à simili ad qualemcunque collectionem cœpere aptari. Sic qui dispersos milites in unum agmen contrahit, rectè dici potest ἀνακεφαλαιοῦν· quæ significatio huic loco maximè convenit. *Grotius in Eph.* 1.10.

Quæſtio de nobis habetur, Beza. Syrus habet, *Judicium & æſtimatio habetur*, vel, *In jus vocamur*. Gloſſ. interlin. *Adjudicem deducimur*. Lyranus, *Ad judicium trahimur ut malefactores*. Vulg. *Dijudicamur, barbarè & obſcure in ea ſignificatione quæ hìc requiritur*. Eraſ. *Examinamur: quod verbum paſſivo genere nuſquam legi, inquit* Beza. *Irenæi* interpres 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.

'Ανάκρισις, *Inquiſitio, interrogatio judicialis*, Acts 25.26.

'Ανακύπτω, *Erigo, recurvo; propriè, Oculos & caput erigo, ut aves bibentes ſolent.* 2. *Surſum adſpicio, ſuſpicio, cœlum adſpicio. Metaphoricè ſignificat, ſpe erigi & animo recreari*, Xenoph, Appian. *Recurvo*, Luc.13. 11. [i] *Et* Συγκύπτουσα *ibi de muliere contracta & incurva dicitur.* The diſeaſe had ſo prevailed over her, that ſhe was crazed by habit. Joh. 8.7, 10. *Liſt up himſelf.* Luk.21. 28. *Suſpicite, quaſi, viz.* [k] *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 hilaris, vel triſtis eſt, ita caput atq; oculos attollit aut deprimit. Atq; hanc expoſitionem confirmat ratio quæ ſubjicitur*, 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.

'Αναλαμβάνω, *Surſum aſſumo, bajulo, recipio, accipio.* 'Αναλαμβάνομαι, *paſſ.* It is a compound word, and ſignifieth ſometimes to take up, to take unto our ſelves, to take again, 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 implyed, 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 'Ανάληψις, *Surſum receptio*, Luc.9.51. *Aſcenſum in ſuperiorem locum ſignificat*, Beza in loc. 'Αναλήψεως.] *Sic vocatur* Chriſti reditus in cœlum, *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, ſignificaréque, abdicatum à patre filium iterum in domum recipi: Sic Chriſtum quaſi abdicatum à Patre, & in hujus mundi exilium abjegatum, revocatum fuiſſe, & in cœlum receptum. Alii aſſumptionem, ſuſceptam à Chriſto ſalutis noſtræ negotium interpretantur: q.d. Cum impleretur 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 abfuerunt, 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

1 Act.1.2. 'Ανελήφθη, *Surſum receptus eſt*, Beza. Vocem hanc de Chriſti in cœlum aſcenſione libenter Apoſtoli uſurpant, Luc.9. 51. Act.1.2. 11,22. Paul. 1 Tim.3.16. LXX.2 Reg. 2.10. *Grotius.* Vulg. *Aſſumptus.* Sed *aſſumi* dicitur qui in conſortium adjungitur, ut rectè obſervat *Eraſmus*; qui quidem idcirco addidit particulam *Surſum*: Idem tamen in Annotationibus vertit, *Receptus eſt* (nimirum in Cœlum) unde venerat; quaſi videlicet ἀνὰ repetitionem declarat. At ego potiùs putarem ἀνὰ, idem declarare quod ἀπὸ ut ἀναλαμβάνεσθαι ſignificet, *Surſum* (id eſt, in Cœlum) *recipi*. Non deſunt qui ſubtiliorem interpretationem afferant, quaſi ſignificetur Patrem tum demum agnoviſſe & adſciviſſe Filium; unde ἀνάληψις τῶν παίδων, quam Juriſconſulti vocant, *Liberorum agnitionem*, Beza in loc.

[i] Συγκύπτουσα, *Incurva*, Beza. *Inclinata*, Vulg. hujus vocabuli vim non ſatis expreſſâ. Eraſ. *Contracta*, quod rectè quidem explicat in Annotat. ſed tamen non ſatis convenit. Contractus enim eſſe poteſt, qui minimè ſit incurvus nec reſupinatus, *Beza.* [k] *Ariſtot.* utitur hoc verbo de Aviculis quæ bibentes vel cibum capientes identidem ſolent ſuſpicere, ne ſcil. reti vel aliis modis capiantur. Luc. 21.28.

'Ανακύψατε, Vulg. *Reſpicite*: Eraſ. & Beza rectiùs, *Suſpicite*; ut & Arabs, *Videte ſurſum*: malim tamen, *Surſum erigimini*: Suſpicere enim ἀναβλέπειν dicitur, & ad oculos pertinet: at ἀνακύπτειν ad dorſum potiùs, 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.*

Greek

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.

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

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

'Αναλίσκομαι, *Consumor*, Gal. 5.15.

'Αναλογία, *Proportio*. Rom. 12.6. κατὰ ἀναλογίαν πίστεως, i.e. μέτρον πίστεως, nè quis temerè effutiat quod revelatum non fuit. *Camero. Myroth.*

[n] 'Αναλύω in propria significatione est, *Solvere*, viz. *anchoram*: ut Homero ἀμβαλέειν ἄγκυρα πρυμνήσια λῦσαι: ubi ἀμβαλέειν & ἀναλῦσαι idem sunt. Opponitur τῷ, καταλῦσαι quod significat, *In loco commorari*; unde κατάλυμα, *diversorium*, Zanchius in loc.

[o] Tertull. *Cupio recipi.* Scal. *Cupio dissolvi.* Eras. *Desiderans dissolvi.* Tremel. *Liberari concupisco.* * Remigrandi verbum idcirco malui usurpare, quòd videatur præpositione ἀνὰ reditus in eum locum, in patriam, viz. declarari, unde priùs excesserit, *Beza in Phil.* 1. See *Beza* and *Piscat.* on Luk. 12. and *Scultet. Exerc. Evang. lib.* 1. *c.* 62. & *Delit. Evangel. c.* 26. † 'Αναλύειν dicuntur qui movent sarcinas, mutántque diversorium: quod tamen à nautis translatum est, qui solvunt rudentes: solvuntur & Tabernaculorum funes, *Erasm.*

[n] 'Αναλύω, *Insulsus*, Mark 9.50.

[o] 'Αναλύω, *Revertor, morior*; ad verbum, *Resolvo*, vel, *Iterum solvo*. Phil. 1.23. Ἀναλῦσαι. 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 signifie 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 præparare*. 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.

'Ανάλυσις, *Resolutio*, Steph. *Reditus*, Eras. 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 before detained in a kind of thraldome, is enlarged.

[p] 'Αναμάρτητος, *Impeccabilis, immunis à peccato. Duo significat: Primò 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.

[p] Non solùm significat eum qui non peccavit, sed qui peccare nequit, *Jerome, Plato.* Dicitur is qui nihil habet vel in natura, vel in vita contra legem, *Chemnit.*

'Αναμένω, *Expecto*, Xenoph. 1 Thess. 1.10. Item, *Permaneo, constans maneo.*

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

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

'Ανανεόομαι, *Renovor*, Ephes. 4.23.

[q] 'Ανανήφω, *Mentis sanitatem recipio*, 2 Tim. 2.26. *& evigilent (sc. expergefacti expediant se, ut sit antecedens sive efficiens, pro consequente sive effectu) ex diaboli laqueo: nam* ἀνανήφειν *est* vigilare, 2 Tim. 4.5. ἀνανήφειν *omninò 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.

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

[r] 'Αναντίῤῥητος, *Cui non potest contradici*, Acts 14.36. *Irrefutabilis, Minimè controversus*, Plut.

[r] Of α, *Non*; ἀντὶ, *Contra*; & ῥηµὶ, *Dico.*

[s] 'Αναντιῤῥήτως, *Sine contradictione*, Steph. Beza. Acts 10.29. Syrus, *Expedite*. Vulg. *Sine dubitatione. Rectiùs quàm* Erasmus, Pagnin. & Vatabl. *qui interpretantur*, Incunctanter: Cunctari *enim negligentis est, potiùs quàm hæsitantis.*

[s] *Extra omnem controversiam.*

'Ανάξιος, *Indignus*, 1 Cor. 6.2. *Ex α priv. & ἄξιος, dignus.*

'Αναξίως, *Indignè*, 1 Cor. 11.27,29.

'Αναπαίζω, *Illudo*, Mar. 15.20.

'Αναπαύω, *Requiesco*, Marc. 6.31. and 14.41. 1 Pet. 4.14. Beza. *Requiescere facio*. [t] 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 is.

[t] *Chemnit. in Harm. Evang.* Verbum Græcum ducitur à viatoribus, qui via vel æstu ac siti confecti & defessi, requiescunt, cogs; recreantur, & quasi respirant, *Scultetus.*

is used to expresse the tranquillity and calmnesse of the minde, as Genes.5.29. There the word is Ἀναπαύσῃ, whereunto our Saviour alludes, Matth. 11.28. It is used also 1 Sam.16.23. Matt. 11.28. *Faciam ut requiescatis*, Beza. *Reficiam*, Vulg. *Sententiâ expressâ, voce verò non item, quâ tacitè significatur irrequieta illorum omnium perturbatio, qui huc non confugiunt*, Beza. *Nun solùm* 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, toyled 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.

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

Ἀναπέμπω, *Remitto*, Luk.23.7,11,15. Philem.ver.12.

Ἀναπίπλω, *Discumbo, recumbo.* Word for word, *To lye down backward*, as Rowers doe, when in rowing they draw 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 *Budæus* out of *Tully* interprets it: but when of the habit of the body, *dicitur de remigibus, qui cùm impellunt remos, dicuntur à Græcis* κορυδεῖν, *quòd corpore propendeant in caput; quum remos adducunt*, ἀναπίπλειν, *quòd corpus resupinent.* Thence [x] *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.

[x] *Beza* on Matt.15.35.

Ἀνάπηρος, *Mancus*, Luk. 14.13,21.

[y] Ἀναπληρόω, *Compleo*, Matth. 13. 14. 1 Cor.16.17. Galat.6.2. Phil.2.30. 1 Thess.2.16. 1 Corinth. 14.16. ἀναπληρῶ *est* Implere, *non* Supplere; *adeò 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.*

[y] Est, *Denuo implere*, vel *Simul & communiter omnes implere*, Cornel. à Lapide.

Wh takerus de scripturis.

Ἀναπολόγητος, *Inexcusabilis*, Rom. 1.20. and 2.1. *without Apologie.*

Ἀνάπτω, *Accendo*, Luk. 12.49. Acts 28.2. Jam.3.5.

[z] Ἀναπτύσσω, *Explico*, Luk.4.17. Ἀναπτύξας, *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* πτύσσειν, Luk.4.17,20. & ἀναπτύσσειν complicare & explicare librum, *alludunt ad formam librorum, quæ tunc temporis usitata erat, cujus vestigia adhuc in Synagogis Judæorum videre licet, ubi liber Legis, duabus rotulis utrinq; extremitati annexis, ita circumvolvitur, ut lecturis evolvendus & explicandus sit. Et Græci Interpretes verbum illud usurpant de Ezechia, expandente literas* Rabsacis, 4 Reg. 19. ver. 14. *Chemnit. in Harm. Evangel.* Ezech. 2.9. Megillath Sepher. LXXII. *est* κεφαλὶς βιβλίου *Hieronymo*, liber involutus, *sic dictus à forma complicabili: qualis extat apud nos in archivis Bibliothecæ Bodleianæ* Megillah Hester *Hebraicè manuscriptus.* Dr Prideaux *in oratione quarta. Uti convolvuntur nostræ Mappæ Geographicæ*, Cornel. à Lapide. *Hinc etiam*, evolvere libros; *vide* Amamæ Antibarb. Bibl. lib.3. & Grotium in loc.

[z] Expando, explico, aperio; & metaphoricè, Patefacio, explano: ab ἀνὰ, Re, contrariam vim habente, & πτύσσω, *Plico, complico.* Libri tunc temporis non ita erant distinctis foliis compacti, ut nunc sunt, sed terete baculo circumvoluti, *Beza in locum.*

Ἀναρίθμητος, *Innumerabilis*, Heb 11.12.

Ἀνασείω, *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.

Ἀναστατόω,

a Verbum militare. Ἀνασκιδάζειν dicuntur, qui ex aliquo loco demigraturi sarcinas colligunt, Beza in Act. 21. 15.

a Ἀνασκεδάζω, *Labefacto, collectis vasis migro, patriâ facesso, destruo, demolior, diruo, refuto; unde apud dialecticos Argumenta ἀνασκευαστικὰ sunt ad destructionem,* Lorinus. Acts 15.24. ἀνασκευάζοντες, that is, ravelling out of that which had been well knit before, *Bish. Andrewes.*

Ἀναστάω, *Retrabo,* Luk. 14. 5. Acts 11. 10.

b In cujus vocis compositione, Præpositio ἀνὰ idem est quod πάλιν, Rursus: quasi significetur, Rursum stare quod ceciderat. Eodem sensu Latinis *Resurrectio* dicitur, *Alsted.* Apud Hellenistas aliquando nihil aliud quàm ἀνάστασις, ut Jobi 14.12. Esaiæ 43.17. Quemadmodum Pagani, restitutionem quoque post mortem ἀνάστασιν dicebant. Vox ipsa iteratam quandam significat stationem, *Aret. in Probl.*

b Ἀνάστασις, *Resurrectio. Est* omnium: *sed* ἀναβίωσις, *quæ propriè* Resurrectio *dicitur, est tantùm* Justorum, Drus. *Aliquando Eversio, Sedibus expulsio; 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 Ἀνασυρόω, *Everto, vasto, diripio, statum subverto, seditionem vel tumultum concito,* Acts 17.6. and 21.38. Gal. 5.12. Ἀνασατοῦντες, *Conturbantes,* Vulg. *Labefactantes,* Eras. *Inquietantes,* Beza. *De statu dejicientes,* Downes. *Id est, Qui vos sedibus vestris pellunt,* Beza. *Troublers,* or *Disquieters,* as the Greek word signifieth, *wasters* and *Overthrowers,* because these men drive Christians out of house and home, as enemies when they come to sack and spoile a towne.

c From ἀνάστασις quatenus co significatur *Insurrectio,* quum alii adversum alios insurgunt; pro quo usitatè dicitur στάσις, *Sedatio,* Pisc.

Ἀνασταυρόω, *Rursus crucifigo,* Heb. 6.6.

d Ἀνασενάζω, *Altè ingemisco.* Mark 8.12. Vulg. *Ingemiscens.* Erasm. *Quum ingemuisset. Beza* addeth the Adverb *Altè,* because the Prepositon ἀνὰ doth not seeme idle; that we may understand, that the Lord being vehemently offended with their so great infidelity, inwardly grieved.

d Ex ἀνὰ, id est, ἄνω, *Sursum,* & στενάζω, *Gemo, Suspiro,* id est, *Sursum spiro.* Στυγὸς, *Angustus,* quia in mœrore cor contrahitur, & ab ejus compressione seu angustiâ fit gemitus.

Ἀνασφέφω, Ἀνασφέφομαι, *Conversor, revertor, subverto. De Peditibus & Equitibus dicitur,* Beza in Mat. 2.12. Matth. 17. 22. Ἀνασφεφομένων δὲ αὐτῶν, versantibus autem ipsis, *vel fortassis* revertentibus; *quæ significatio huius vocabuli etiam usitata est, & non malè convenit huic loco. Nam inde digressus, rediit Capernaum per Galilæam, ut constat ex* Marci 9. 30. *Beza in locum. Vel* conversantibus, *vel* revertentibus: *Ambiguum enim est. Sed melius credo nostram interpretem* conversantibus *reddidisse, quia jam Christus in Galilæa versabatur: neq; Evangelistæ postea dixerunt eum exivisse,* Maldonatus in loc. John 2. 15. Acts 5.22. and 15.16. μετὰ ταῦτα ἀναστρέψω, Post hæc revertar, *Vulg. & Beza. Mihi verò propius videtur, ut, cùm præcedentibus duobus versiculis Prophetæ (Amos) de calamitate gentis Dei agatur, sensu alio locum sic contraxerit,* Posthæc evertam, ac deinde restaurabo tabernaculum David; *utq;* ἀναστρέψω *sit* ἀνατρέψω, *quemadmodum Johannis,* 2. ver. 15. καὶ τὰς τραπέζας ἀνέστρεψε, *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.

Ἀναστροφὴ, *Conversatio,* 1 Pet. 1. 15. *In Novo Testamento sic accipitur* ἀναστροφὴ, *ut in vernaculo sermone* Conversation. 1 Pet. 2.12. Jac. 3.13. *vocant Galli* La bonne conversation de quelcun, *bonam rationem conversandi cum hominibus: quum, viz. quispiam eam vivendi rationem instituat, ut erga eos cum quibus versatur, se bene gerat.* Steph. in Thes. Gr. It cometh of ἀνὰ and στρέφω, *Verto.* A turning of a mans selfe *huc & illuc,* as Horsemen in battell, that have been on one side, goe on the other. It is used in twelve other places, Gal. 1.13. Ephes. 4. 22. 1 Tim. 4.12. Heb. 13.7. Jam. 3.13. 1 Pet. 1.18. and 2.12. and 3. 1, 2, 16. 2 Pet. 2. 7. and 3.11.

Ἀνατάσσομαι, *Compono,* Luk. 1.1. *Conscribo,* & *conficio,* Beza. Vulg. *Ordino.* Eras. *Contexo,* & *digero.* Budæus, *Adstruo.*

f Utuntur hoc verbo de Terræ nascentibus.

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,

Oriri, *non intelligendum est de ortu supra horizontem, sed de media nocte superata, cum jam incipiunt sidera ascendere, & jubar aliquod emittere, etiam priùs quàm supra horizontem emerserint,* 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, *Chemnit.* Quum de Sole dicitur, vel ipsum Solis exortum, vel eam cœli partem declarat, unde Sol exoritur: Quum autem rerum aliarum, aut etiam ipsorum hominum ortui translatitiè tribuitur (ut Heb.7.14.) nihil aliud declarat quàm earum rerum exortum, *Beza in Luc.1.78.* See more in him, *ibid.*

g Ἀνατολὴ, *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; *minùs bene. Nam* ἀνατολὴ, *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* ἀνατολὴ, Jer.23.5. *&* Zech.3.8. *&* 6.12. *satis benè. Nam istis in locis Hebraicè est* צמח *quod* Germen, *non* orientem *significat. Itaq; Junius (qui infrà citatur) negat Christum hîc vocari* ἀνατολὴ *eo sensu, quo apud* Jer. *&* Zech. *vocatur* צמח : *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* צמח, *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* צמח *tribus Græcis dictionibus, scil.* ἀνατολὴ, ἀναφυὴ, *&* βλάστημα, *quarum duæ posteriores (idem autem hîc omnes valent) haudquaquam de Sole, ejúsve ortu, sed de* Germine *duntaxat possunt intelligi. Perperam igitur & insciè Maldonatus (ad* Luc.1.78.) *Calvinum carpit, quia scribit Zachariam allusisse ad locum* Zech. 3.9. *&* 6.12. *cùm illic (inquit Maldon.) non sit Hebraicè* מזרח, *quod* Solis ; *sed* צמח *quod* Germinum *ex terrâ ortum significat. At quid hoc contra Calvinum facit, cum istud* צמח *ibi à LXX.* ἀνατολὴ, *ab Hieronymo* Oriens *vertatur ? Qui* ἀνατολὴν Orientem *vertunt, & hoc non participio, sed substantivo nomine Christum ipsum intelligunt, sibi ipsis contradicunt. Fatentur enim cum Erasmo,* ἀνατολὴν, Exortum Solis, *aut* Regionem *unde oritur, significare; & tamen per* ἀνατολὴν *ipsum* Solem Christum *intelligunt, qui neque exortus rei, nec Regio unde oritur, sed id ipsum quod exoritur,* Scultet. Exerc. Evang. lib. 1. cap. 12. *Duplex extat hujus vocis interpretatio, utraq; metaphoricè ad Christum pertinens. Prior est sumpta à similitudine herbarum, plantarum, aut germinum enascentium: nam dicuntur hæc omnia* ἀνατέλλειν, *pro eo quod est* Exoriri, *vel* Efflorescere ; *quod posterius magis Hesychius probat. Ex eo ductum nomen* ἀνατολὴν, *pleriq; putant designare* Germen *erumpens primùm, & efferens se è radice suâ. Posterior verò sumitur à simili orientis Solis ; cui proprium esse verbum* ἀνατέλλειν, *ut aliis stellis syderibusq; ἐπιτέλλειν, volunt Grammatici. Ex eo igitur ductum est nomen* ἀνατολὴ *propriè quidem* Ortum, *id est, orientis Solis actionem, vel Regionem etiam; Metonymicè verò orientem ipsum Solem, significans. Quum itaq; Sol duobus modis dicatur* ἀνατέλλειν, *tum in ipso ortu apparens cum prima luce, tum in Meridie è summo cœlo collustrans omnia in robore suo, ut Scriptura sacra loquitur; fortassè* ἀνατολὴ ἐξ ὕψους *conjunctè appellatur (ut mihi quidem videtur) Meridiana illa & potentissima illustratio, quâ Sol perlustrat terras; ut* ἀπὸ τῆς ἑῴης ἀνατολῆς, *id est, à primo ipsius ortu, Orientem versùs, commodè distinguatur. Jam verò, utra interpretatio magis ad hunc locum videtur pertinere, demonstremus paucis. ut simile à plantis sumptum esse videatur, efficiunt ista ; primùm, verbi* ἀνατέλλειν *usus ; secundò, locorum, in quibus Christus appellatur* GERMEN, *comparatio. Verùm (ut paucis quod sentio explicem, cum bona omnium pace) non videtur ea consequutio necessaria esse, quæ ex verbi unius*

Ἀνατολὴ ἐξ ὕψους, *Oriens ex alto,* id est, Germen è cœlo, מצמרום *Drus. in Præter. ad Ephes. 1.3.*

unius recepto usu adstruit eandem conjugati nominis significationem; præsertim cùm illud apud Grammaticos Græcos in confesso sit, nomen ἀνατολὴς in probatis Authoribus non exstare eâ significatione. Deinde, nec illud necessarium est, ut de Germine *hoc loco accipiatur, 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.

h Significatur hoc verbo in hac notatione, amicè & familiariter quippiam alteri commemorare, quod alioqui summo jure facere non tenearis; ut ex hoc loco apparet, & Gal.2.2. *Beza.* See him on Gal. 1.16.

b 'Ανατίθημι, *Expono*, Acts 25.14. Gal. 2.2. Est, *consilia & arcana communicare*, &, *in sinum amicorum effundere*, Budæus. *Sic &* Hieronymus, Chrysostomus, Theophylactus, *&* Syrus, *qui vertit*, Non patefeci carni & sanguini, *id est, ulli homini.*

'Ανατρέπω, *Subverto*, 2 Tim. 2. 18. Tit. 1. 11.

'Ανατρέφομαι, *Nutrior*, Acts 7.20,21. and 22.3.

'Αναφαίνομαι, *Apparco*, Luk. 19.11. Acts 21.3. See *Beza*

Ἀναφέρω, *Subduco*; 'Αναφέρομαι, *Sursum feror.* 'Αναφέρομαι *propriè significat*, in altũ tollere, sursum tollere. *usurpatur de elevatione in monte*, Mat.17.1. Marc.9.2. *de elevatione in Cœlum*, Luc.24.51. 'Αναφέρειν *est* inclinato corpore, subjectis dorso & humeris, onus susципere; *tum verò sese, quoad ejus fieri potest, erigere, ut non jam* feratur, *sed* auferatur *onus.* Cameron. 1 Pet.2.24. *Poterat dici* ἤνεγκε, *sed quia simul significare voluit adscensum in crucem, dixit,* ἀνήνεγκε, *hoc est*, tulit sursum eundo: *quod de dicta phrasi nihil minuit, sed ei addit aliquid. Itaq; Syrus transtulit*, Portavit & ascendere fecit. *Socinus, ut vim hujus loci enervet, ait* ἀνήνεγκε *significare* abstulit: *sed contra naturam usumq; vocis. Nam nec particula* ἀνὰ *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*, Luc.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* ἀναφέρεσθαι, Heb.7.27. Jac.2.21. *unde & Christus ipse dicitur se* ἀνενέγκαι, Hebr. 7.27. † *& nos laudis sive spiritualia sacrificia* ἀναφέρειν *dicimur*, Heb. 13.15. *&* 1 Pet. 2. 24. *unum duntaxat locum citat Socinus*, Heb.9. 28. *ubi vult* ἀνενεγκεῖν ἁμαρτίας *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.

† Non aliâ ratione verbum hoc in hac Epistola, & 1 Pet.2.5. accipitur pro *offerre*, quàm allusione ad sacrificandi ritum, quo victima in aram attollebatur, *Beza in Heb.9.28.*

'Αναφωνέω, *Exclamo*, Luk.1.42.

k 'Ανάχυσις, A *confused mixture*; or, *a mixture to confusion.* 1 Pet. 4.4. *Profusio*, Beza. *Confusio*, Vulg. *Magis sonat* Refusionem, *veluti cùm mare æstuans refundit se*, Erasm. An *Effusion*, a Rushing out, an *æstus*, like the foaming or boyling of the sea.

k Significat, 1. *Refusionem*: 2. *Redundantiam*: 3. *Mollitiem & Lasciviam*: 4. *Confusionem*, ut vertit *Oecumenius, Cornel. à Lap.* Hac voce exprimitur fervor libidinis & intemperantiæ, metaphora ducta à mari exundanti, & effundenti aquas ultra alveum. *Gerh. in loc.*

l 'Αναχωρέω, *Regredior, secedo, recedo, recedeo.* It is used of departure into the desert alone, Matth.14.13. Joh. 6.15. Acts 23.19. The *Septuagint* use it *pro Fugit*, Judg.4.17. 1 Sam. 19.10. The Syriack hath a word which is used, m *de secessione in desertum*, Luk.5.16. It is used of *Judas*, Matth.27.5. *Secessit in locum solitarium, sicut desperabundi solent loca secreta quærere, & hominum consortia fugere.* Matth. 4. 12. *Iniquus sine causa Maldonatus in Interpretes nostros, dum illos indefinitè perstringit, quòd verbum* ἀνεχώρησεν *expressérint per* rediit. *Atqui multi aliter id expressêre; Gallica versio nostra*, Il se retira en Galilee: *Italica*, Si ritrasse in Galilea: *Anglica*, He departed into Galilea. *Idem habet* Germanica Lutheri, *quæ verbum istud exponit per* secessisse etiam, *non per* rediisse. *Tametsi verò Beza, Piscator, aliiq;,* ἀνεχώρησεν *exposuere per* rediit, *annon ipse Maldonatus fateri cogitur,* ἀναχωρεῖν *utriumq; significare? Sic, interprete Johanne, Cap.4.3.* ἀνεχώρησεν *est* abiit rursum *(adeoq; rediit) in Galilæam*, Spanhemius. It is used also, Matth. 2. 12, 13, 14, 22. and 9.24. Matth.12.15. and 15.21. Mar. 3.7. Acts 26.31. Rev.16.12.

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l Significat aliquando *Revertì*, aliquando *Secedere, seque subducere*, ubi quid immineat periculi. *Muscul. in Matt.4.12.* m *Gerh. in Harmon. Evangel.*

n Of ἀνὰ and ψύχω, *Frigus*: Coolingof a man after that he hath been hot.

n 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 *Onesiphorus* his relief was unto him.

Ἀνάψυξις, *Refrigeratio*, Acts 3.20. *Vox Græca vel ad consolationes spiritûs referri potest, (nam detentes recreantur spiritu mirificè, si videant discipulos tàm industrios adeò benè proficere) vel ad vitæ necessaria, hospitium, viaticum, & quibus singulariter juverit Apostolum Paulum*, Aretius. Ἀνάψυξις à *Luca more suo valdè eleganter dicitur futurum seculum, cujus initium erit ab extremo judicio, siquidem notat* recreationem, *quæ fit & contingit per* refrigerationem *illis, qui sunt æstu debilitati, ut in quibusdam qui animæ deliquium sunt passi, ubi frigidam suffundis, videre est. Quemadmodum etiam apud profanos autores dicuntur ἀναψυχέσεις, qui recreantur ex animi deliquio, & de eo, qui post magnas calamitates aliquantulum se allevari sentit & juvari, 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.

o Ἀνδραπόδου, (quasi πὰς ἀνδρὸς, *pes viri*) *Mancipium*: Sunt enim mancipia pedes dominorum suorum, quos pro capitibus agnoscunt: Either from πέδας, *Compedes*, quibus vincire solebant mancipia in ergastulis: Or, as *Stephanus* saith, from πέδον, quia ad pedes domini abjectus est; quia sicut pedes toti corpori, sic servi dominis subjiciuntur. Verùm alii verius, ὅτι τὸ ἐδ ἀνδρὸς χαδόδζ, quòd venerint, *Camerarius.* p Φθίω est *cædo*, sed in compositione capitur pro *cædem perpetrare*. Stephanus.

o Ἀνδραποδιστὴς, *Mancipator*, aut *Plagiarius*, 1 Tim. 1. 10. *Alterum liberos homines in servitutis vincula conjiciens.*

Ἀνδρίζομαι, *Confirmor ætate*, aut, *Viriliter ago, & fortiter*, Plato. 1 Cor. 16.13. *Virum se præstare*, Beza. *Dicuntur ἀνδριζόμεναι mulieres naturam muliebrem fortibus factis superantes, quales à Latinis appellantur* Viragines.

Ἀνδροφόνος, *Homicida*, Homer. Hesiod. 1 Tim 1.9. p Viricida, *siquis ad verbum vertat*, Eras. *Item specialiter*, Viros interficiens, *Euthym.*

q Ἀνέγκλητος, *Inculpatus*, Steph. Eras. 1 Tim. 3.10. Tit. 1.6,7. 1 Cor. 1.8. Col. 1. 22. Inculpabilis *magis quàm* Inculpatus. *Propriè significat eum*, qui nihil admisit, ob quod in jus vocari queat, *qualis habitus est Romanus Cato, qui licet sæpissimè accusatus, tamen semper est absolutus. A verbo* ἐγκαλεῖν, *quod est* in jus vocare. *Accipitur igitur pro eo*, qui agit inculpatus, Cui nullum crimen jure possit impingi seu objici, Qui est irreprehensibilis. *Hyperius in Epist. Pauli ad* Titum, c. 1. *Meo judicio est, non qui nusquam sit culpatus à malevolis, sed qui jure culpari nequeat*, Muscul. in loc. com. Aret. in Probl. *Qui ob aliquod atrox scelus in jus vocari non potest. Est verbum forense, ab* α *&* ἔγκλημα, Atrocem injuriam, *quale est Adulterium, Furtum, Ebrietas, & hujusmodi: quibus criminibus Minister Evangelii omnino vacare debet.* The word signifieth, not one who is without fault, infirmitie, or sin; but such an one as no man can justly call into question, or taint with any infamie.

q Properè qui propter manifestum scelus aliquod in jus vocari nequit, ex α privat. & ἐγκλητος, *Accusatus*: Dicitur is qui est sine notoria labe flagitii, *Chemnit. Integer vitæ scelerisque purus*, ut Horatii verbis utar, hoc est, non pollutus atrocibus delictis, *Vitringel. in Nov. Test.*

Ἀνεκδιήγητος, *Inenarrabilis*, 2 Cor. 9.ver.15.

Ἀνεκλάλητος, *Ineffabilis*, 1 Pet. 1.8.

Ἀνέκλειπτος, *Nunquam deficiens*, Luk. 12.v.33.

r Ἀνεκτότερον, *Tolerabilius, tolerabilior conditio*, Matth. 10.15. and 11.22,24. Mark 6.11. Luk. 10.12,14.

r See *Beza* on Matth. 11.22.

Ἀνελεήμονες, *Immisericors, immitis*, Rom. 1.31. Such an one as hath no bowels of compassion, nor pities the miseries and calamities of others.

Ἄνεμος, *Ventus, Ab ἄω derivatum putatur, sive ἄνωι significante* Flo, spiro, *interjecto* ν *facto videlicet prius ἄνεμος, deinde ἄνεμος. Vox est tam Poëtis quàm prosæ Scriptoribus usitata, sicut & apud Latinos* Ventus; *& quæ est inter* ventum *&* auram, *differentia apud hos, eadem & apud Græcos inter ἄνεμον & αὔραν, secundùm quosdam.* Aristot. de mundo *scribit; Flatus qui in aëre flant, vocamus ἀνέμους· at verò* ἄυρας,

ἀυγας, *ex humore prodeuntes, exspirationes*, Stephanus in Thes. 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.

'Ανεμιζόμενος, *Ventis agitatus*, Jam. 1.6.

'Ανένδεκτον, *Quod fieri non potest*, Luk. 17.1. *quasi quod non* ἐνδέχεται, *quod non vel nunquam contingit, vel accidit, ac proinde est impossibile*, Pol. Lys.

'Ανεξεραύνητος, *Inscrutabilis*, Rom. 11.v.33.

f 'Ανεξίκακος, *Tolerans malos, vel mala, sive afflictiones*, 2 Tim. 2.24. *ex* ἀνέχομαι & κακὸν, *malum tolerans, patiens*, Clemens. *Beza reddit* ἀνεξίκακον tolerantem malos. *Alii malunt* patientem, *qui mala sive afflictiones tolerat, nam alioqui videretur penè idem bis dicere; Optimus Chesselius meus vertebat*, Qui injurias potest sufferre *sive* condonare, *juxta illud* ἀνέχου καὶ ἀπέχου, *ubi in priore membro subintelligendum propriè videtur* τὸ κακὸν, *ut proprium objectum: Paulus autem utrumq; felici compositione conjunxit.* Scultetus.

f *Bullinger, Beza.*

t 'Ανεξιχνίαστος, *Impervestigabilis, Minimè investigabilis, Unsearchable*, Rom. 11.33. *Not to be traced out.* A Metaphor from quick-sented hounds, who are at a losse, 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 traced or traced out, which (as *Tolet* conjectureth) might be the errour 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.

t Of α & ἴχνος, *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.*

'Ανεπαίσχυντος, *Invrecundus, impudens*, 2 Tim. 2.v.15. *ex* α *privat. & inusitato* ἐπαίσχυμος, *à verbo* ἐπαισχύνομαι, *Erubesco*

u 'Ανεπίλημπτος, *Irreprehensus*, Steph. *Non Irreprehensus, sed Irreprehensibilis*, Musc. *id est, is in quem nulla fiat justa exceptio, Qui nequeat meritò eb crimen aliquod reprehendi*, Musc. in loc. com. *id est, Qui jure non possit reprehendi*, Aret. in Probl. *Ne minimis quidem peccatis, aut vitiis obnoxius*, Salmasius. 1 Tim. 3.2. and 6.4.

u Ex α privat. & ἐπιλαμβάνω, *Reprehendo*: item, Morbo comitiali correptus: ab ἐπιλαμβάνω, *apprehendo*, item *reprehendo*.

'Ανέρχομαι, *Subeo*, Joh. 6.3. Gal. 1.ver. 17, 18.

x Ἄνεσις, *Relaxatio*, 2 Thess. 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 Thess. 1.7. It is used also, Acts 24.24. 2 Cor. 2.12. and 7.5. and 8.13.

x Remissio est, Refectio, sublevatio paupertatis, *Aret.*

'Ανετάζω, *Inquiro*, Acts 22.24, 29.

Ἄνηθον, *Sine*, Matth. 10. 29. See *Beza*. It is used also, 1 Pet. 3.1. and 4.9.

* 'Ανάθετος, *Non appositus*, Act. 27.12.

'Ανδείσκω, *Invenio*, Luk. 2.16. Acts 21.ver. 4.

* Ex α priv. & εὐθέτος, *Bene positus*: ex εὖ *Bene*, & θετὸς *positus*.

y 'Ανέχομαι, *Tolero*, Col 3.13. It is rendred sometimes to *Maintain*, Acts 18.14. Sometimes to *Suffer*, to *Indure*, 1 Cor. 4.12. 2 Thess. 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.

y Inter cætera *Tolerare* significat, idque, ni fallor, propriâ significatione, *Beza*. Ad verbum, *Sustineo*, Vulg. Eras. *Patior*. Sed aliquid amplius videtur significare: multi enim etiam inviti & repugnantes multa patiuntur; ἀνέχεσθαι autem dicuntur transitivè, qui volentes onus subeunt, & sub eo perdurant, *Beza in Matth.* 17.17.

'Ανέψιος, *Consobrinus*, ab ἀνέω. *Colloquium, quòd consobrini soleant esse familiares*, Col. 4.10. 'Ανέψιος *filium fratris significat, aut sororis, quem* Nepotem *vocant vulgares*, & Consobrinum, *Gagneius*.

z Ἄνηθον, *Anethum*, Matt. 23 23. *Est herba nota hortensis & sativa, de qua* Plinius, l. 20. c. 8. *Ob fragrantiam suam coronis adhiberi patet ex illo* Virgilii,

z Παρὰ τὸ ἄνω θεῖν, quod sursùm crescat, vel quod crescendo in altum tendat.

Narciſſum & florem jungit bene olentis Anethi.

'Ανήκω, *Convenio*, Col.3.18. ὡς ἀνῆκεν. That originall word is rendred three wayes: 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.*

'Ανῆκον, *Conveniens*, Epheſ.5.4. Phil. 1.ver.8.

'Ανήμερος, *Immitis*, 2 Tim.3.3. A metaphor from crueltie of beaſts. *Ex α priv. & ἥμερος mitis.*

* Of ἄνω, or ἀνύω, *Perficio.*

a אִישׁ *Iſh* importeth ſuch an one as hath in him Fire, Life, and Spirit. Virum ſignificat qui virtute & potentiâ præſtat: but אָדָם *Adam*, a man of the earth, ab אֲדָמָה *Adamah*, *Terrâ rubrâ.*

† *Vir* by the Latines is ſo called, *à Viribus*, aut *à Virtute*, of virtue and proweſſe; but *Homo*, ab *humo.* Non ſentire mala ſua, non eſt hominis; & non ferre, non eſt viri, *Seneca de conſolat. cap.* 3 6.

* 'Ανήρ, *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 ἄνθρωπος, as in Hebrew a *Iſh* is more than *Adam*, and in Latine, † *Vir* than *Homo.* They are properly ſtiled ἄνδρες, who are ἀνδρεῖοι, *vertuous, valorous, magnanimous*; but all of all ſorts, ἄνθρωποι. Sometimes it is the name of Sex, as Grammarians 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.

'Ανθίστημι, *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 haires breadth to the enemy, Matth. 5.39. [c] *Obſiſto*, Beza. *Reſiſto*, Vulg. *Reſiſt 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 Hebræo* Kum, *ſicut & Syrus hoc loco reddidit, quod hoſtilem inſurſionem 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.

[b] Hoſtilem animum & actum complectitur, *Chemnit. in Harm.*

[c] The Greek word is ſpoken of him, *qui vim vi opponit, ut par pari referat*, 2 Tim. 3. 8.

[d] Ἄνθος, *Flos*, Jam. 1. 10, 11. 1 Pet. 1.24. twice.

[d] Ab ἄνω θεῖν, quòd ſurſum tendat, dum creſcat.

[e] 'Ανθομολογέομαι, *Viciſſim confiteor*, Luk.2.38. *Græca præpoſitio majorem addit vim*; ἀνθωμολογεῖτο, viciſſim confitebatur, *id eſt, laudabat Deum, confirmans ea quæ à Simeone dicta fuerant.* Maldonat.ad Luc.2.38. Vulg. *Confiteor*; *ſed* (ut rectè obſervat Eraſmus) *non erat negligenda particula* ἀντὶ, *quâ ſignificatur, Annam quaſi ſuccinuiſſe Simeoni in prædicando Meſſiæ adventu, vel palam & in omnium conſpectu præſentiam Chriſti annuntiaſſe*, Beza in loc. 'Ανθωμολογεῖτο τῷ Κυρίῳ, *id eſt, Deo laudes grateſq; agebat*; *Neq; ulla hîc vis eſt præpoſitionis* ἀντί. *Nam* ἀνθομολογεῖσθαι *pro* ἐξομολογεῖσθαι *uſurpant LXX. ut Pſalmo 79. circa finem, nec aliter* Eſd. 3.ver.11. *Grotius.*

[e] Ab ἀνθ' ὧν, *Quamobrem*, Luk.1.20. Act.12.23. Heb.1.9. *Quamobrem Deus, Deus tuus.*

Ἄνθραξ, *Carbo accenſus*, Rom.12.20.

[f] Ἀνθρακιὰ *Prunæ*, Joh.18.18. and 21.9. *Congeries prunarum ſive carbonum accenſorum*, Gerh. in Harm.

[f] Ab ἄνθραξ.

[g] 'Ανθρωπος, *Homo, Quidam, Quivis, Quiſpiam*, very often. Both it and the Latine word *Homo* comprehend both Sexes, and every age. *Notum tyronibus, nomen ἀνθρώπου, non tam ſexus eſſe vel ætatis, quàm ſpeciei, adeoq; commune ſæpe & fœminis & infantibus: unde apud Helleniſtas reſpondet non tantùm voci* Iſh, *ſed & vocibus latioribus* Adam & Enoſh, *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. Heb.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 waves, it will bear both, 1. [h] *In hominibus*, to, or *toward men*, ſo we turn it: 2. *In hominibus*, that is, *in*, or, *amongſt men.*

[g] Facit τὸ ἄνω ἀθρεῖν, *A ſurſum aſpiciendo.* To which Etymon Ovid alludeth, *Os homini ſublime dedit* —— *Scaliger* deriveth Homo, ab ὁμῦ, *Simul*; for a man is a ſociable creature.

[h] *In hominibus*, Beza. *Envers les Hommes*, Fr.B. *Hominibus*, Vulg. *In Hominibus*, Arias Mont.

'Ανθρώπινος, *Humanus*, 1 Cor.2. 4,13. and 4.3. and 10.13. James 3.7. 1 Pet 2.13.

'Ανθρώπινον, *Hominum more*, Rom.6 19. 'Ανθρώπινον λέγω, *I ſpeake ſome humane*

Illud *Viciſſim confitebatur Domino*, neſcio quomodo auribus meis ingratum, *Scultet. Exerc. Evang. lib.1.c.64.*

mane thing, Gr. Vulg. Vatab. *Humanum 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 Ἀνθρωπάρεσκος, *Hominib*ª *placere ſtudens*, Eph.6.6. Col.3.22. *Man-pleaſer.*

Ἀνθρωποκτόνος, *Homicida*, Joh. 8.44. 1 Joh.3.15.

k Ἀνθύπατος, *Proconſul*, Acts 13.7, 8,12. and 19.38.or *Propretor*; 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 Ἀνθυπατεύων, *Proconſul*, Acts 18.12. It noteth the execution of the office of a Vicegerent.

Ἀνίημι, *Laxo*, *remitto*, Acts 16.26. and 27.40. Eph.6.9. Heb.13.5.

Ἀνίλεως, *Abſq; miſericordia*, *immiſericors*, Jam.2.13. *Ex α priv. & ἵλαος propitius.*

Ἄνιπτος, *Illotus*, Matth.15.20. Mark 7.2,5. *Ex α priv. & νίπτω lavo.*

m Ἀνίστημι, *Surgo*, *reſurgo*, *ſuſcito*, *inſurgo*, *excito*, *exorior*, *exuſcito*. Joh. 6. 40. *Suſcitabo. Hoc verbo ſcitè annotat eruditiſſimus Camerarius, profanos etiam ſcriptores uti eadem prorſus ſignificatione, prolato Ariſtotelis & Æſchyli teſtimonio.* It is uſed often in Scripture. *Helleniſtis ἀνίστημι non ſemper ſitum perſonæ indicat, quæ ſedens antea, jacénſve, ſtare incipit, id eſt, ſurgit; ſed ſæpe novæ actionis initium, & primordium; & tum non aliter quàm verbum ἔρχεσθαι* Luc.3.8. *vacat, ſic* Act.6. 9. *Lud. de Dieu.*

n Ἄνοια, *Amentia*, tranſlated *Madneſſe*, Luk.6.11. *Folly*, 2 Tim.3.9. *Ex α priv. & νόος mens.*

Ἄνοητος, *Amens*, *mente alienatus*. Gal. 3.1. Ἄνοητοι, Vet. Lat. *Inſenſati. Amentes*, Beza. *Stulti*, 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. Μωρὸς is a term of reviling, Ἀνόητος a word of reproofe, not reviling. Rom.1.14.Gal.3.3. Tit.3.3. *Ex α priv. & νοητὸς ſub intelligentiam cadens.*

Ἀνοίγω, *Aperio*, often.

Ἀνοικοδομέω, *Reſtauro*, Acts 15.16.

Ἀνομία, *Iniquitas*. Quaſi dicas, *Illegalitas*, *Unlawfulneſſe*, *Iniquitie*, or *Unrighteouſneſſe*, or *Lawleſneſſe*, 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 Theſſ.2.7. *Myſterium ἀνομίας, hoc eſt, iniquitatis, vel potius exlegalitatis, detur venia verbo ſignificantiori.* Arminius.

Ἄνομος, *Sceleratus*, Mark 15.28. Luke 22. 37. Acts 2. 23. *Ex α priv. & νόμος lex*, q.d *exlex*. *Exlex*, 1 Cor. 9.21. *Antichriſtus*, 2 Theſſ. 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 conſultò mali ſunt*, Grotius in locum. It is uſed alſo, 1 Tim.1.9. 2 Pet.2.8.

p Ἀνόμως, *Sine lege*, Rom.2.12. p *Illegaliter, ſive Exlegaliter*, Eraſ.

Ἀνορθόω, *Surrigo*, *rurſus erigo*, Luke 13.13. Ἀνωρθώθη, *Surrecta eſt*, vel *Subrecta: nam utroq; hoc participio utuntur idonei Auctores*, Vulg. & Eraſ. Erecta eſt. Erigimus *autem jacentia*, Surrigimus *quæ deorſum pendent*, Beza. It is uſed Acts 15.16.Heb.12.12.

Ἀνόσιος, *Nefarius*, *profanus*, 1 Tim.1.9. 2 Tim. 3. 2. *Ex α priv. & ὅσιος Sanctus.*

Ἀνοχὴ, *Tolerantia*, Rom 2.4 and 3 26.

Ἀντιλογίζομαι, *Diſcerto*, Heb 12. 4. *Propriè in certamine me alii oppono.*

q Ἀντάλλαγμα, *Compenſatio*, Matth. 16.26. *Id quo datò redimitur aliquid, juxta priſcorum commercia, quæ non monetâ, quemadmodum hodie, ſed mutuâ rerum permutatione conſtabant.* Eraſmus in loc. Mark 8.37. It is a word which the Grecians uſe in contracts, as Ruth 4.7. 1 King.21.2. q Commutatio, i. permutatio, Quod pro alio datur in permutationem. Exponitur etiam illud, quo dato aliud redimitur, Mat.16. *Scap. Chem. num.* Hum. Pſal.

i Qui auram popularem captat. Ad verbum, *Homini placens*. Qui hunc ſummodo ſinem ſibi proponit, ut laudetur ab hominibus, iiſq; placeat, *Eraſ. Dieu.*

k Propriè *Proconſul*, ponitur tamen pro *Proprætore*, *Beza* ibi Acts 13.7. ἐπὶ τοῦ pro, ὄντα, & ὑπατεύοντος *conſule.*

l *Proconſulis officio fungens.*

m *Reſurgo*, *iterum ſurgo*, id eſt, poſt caſum, aut cubationem, vel ceſſationem denuò me erigo. Per Metaphoram potiſſimùm transfertur ad *Reſurrectionem* à morte; unde nomen Reſurrectio, ἀνάστασις, *Illyr. in Clav. Scrip.*

n Ἄνοια, Vulg. *Inſipientia*. Arabs, *Stultitia.* Beza melius, *Amentia.* Uſurpatur pro inſania, furore, & rabie, quâ feruntur impii in probos, *Lud de Dieu in Com in quatuor Evã.*

° Græca vox magis ſonat *rudes*, *parùmq; cordatos*, præſertim quòd Galatæ è ferocioribus Galliarum partibus ſint profecti. *Eraſ. Annot in Nov. Teſt.* Putavit Galatis aliquod Gentile vitium exprobrari: quum hoc potiùs ad id de quo agitur ſit accommodandum, quaſi præſtigiis quibuſdam Galatæ fuerint ab ipſis Pſeudapoſtolis dementes facti, ut qui tam apertas blaſphemias non intelligerent, & ſemel inſtituti à Paulo, tam temerè deſciviſſent, *Beza in loc.*

Psal.44.13. Christ therefore meanes, *Totius mundi opes non conducere, nec sufficere ad redimendam unicam animulam deperditam*, Polyc. Lyf.

r Componitur ex ἀντὶ, id est, *pro*, vel *vicissim*, ἀνὰ, *Iterum*, & πλεῶ, *Impleo*, quasi dicas, *Vicissim rursum impleo*, Cornel. à Lapide.

r Ἀνταναπληρόω, *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.

Ἀνταποδίδωμι, *Retribuo*, Luk. 14.14. Rom.11.35. and 12.19. 1 Thes.3.9. *Vicissim reddo alicui secundùm quod gessit*, Zanc. in 2 Thess.1.6. Hebr. 10. 30. *Contra reddo, vicissim reddo*, Dion. Item, *Rependo, retribuo, tam in bonam quàm in malam partem*, Arist. in Ethic.

Ἀνταπόδομα, *Retributio*, Luk. 14.12. Rom.11.9.

Ἀνταπόδοσις, *Merces*, Col.3.24. It is translated *Reward*, but signifieth a gift freely given, without respect of desert: it being all one with Δόσις, as *Basil* teacheth. f The Papists say, that this word signifieth *Retribution*, a rendring one for another; and the English word t *Reward* supposeth a former pleasure that is rewarded: otherwise it were to be called a *Gift*, and not a *Reward*. 1. The originall 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.

f *Rhemists in loc.* Est merces quæ pro merito operum datur, *Cornel. à Lapide.*

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

* Syrus, *Retributionem in hæreditatem.* Eras. & Beza, *Mercedem hæreditatis.* Fr. B. *Le guerdon de l'heritage.*

Ἀνταποκρίνομαι, *Ex adverso respondeo*, Luke 14.6. Rom 9 20.

u Ἀντιπίπτειν, *Contradicere*, Luke 21.15. Acts 4.14.

u Compositum ex ἀντὶ, & πίπτω, *Dico.*

x Ἀντέχομαι, *Adhæreo*, quasi, *Contrà tenco.* To hold so hard, as when another hath hold of the same thing, Matth. 6.24. Luke 16.13. Tit. 1.9. ἀντεχόμενον, *A fast holder of the truth*, he that holds fast the truth against the opposite; *Tenax, Solicitus, qui Tenax est fidelis illius sermonis qui ad doctrinam facit. Dicitur ἀντέχεσθαι, propriè qui adhæret alicui velut unguibus affixus, nec se finit avelli*, Eras. Bullinger. *Tenax, valde adhærens sanæ doctrinæ: à verbo ἀντέχομαι*, retineo, adhæreo, amplector, mordicus retinere cogor, affixus sum. *Vult fideli sermoni episcopum prorsus affixum esse, ac mordicus retinere, nè possit ab eo avelli.* Hyperius in locum. *Græci interpretes hoc verbo reddiderunt Hebraicum* Chazak, Prov.3. ver.18. Achaz, Eccles.7.v.19. y 1 Thes. 5.14. Ἀντέχεσθε τῶν ἀσθενῶν, *Support the weak*: hold up, as a crutch doth a body that is lame, or a beame a house that is ruined.

x In compositione Æquivalentiam, nunquam autem *Subordinationem.* d In compositione non *Vicariam*, sed *Contrapositum* significat, *Cornel. à Lapide.*

y *Sublevate infirmos*, Beza. Alioqui, viz. ruituros, porrectâ ex altera parte manu, retinete. *Tertull.* vertit *Sustinete.* Ambros *Infirmis opitulamini.* Vulg. *Suscipite infirmos.* Syrus vertit, *Excipite onus eorum qui infirmi sunt.*

Ἀντὶ, *Pro, propterea, cò quòd*, often. Beza z saith, he findeth only a twofold signification of this particle *apud idoneos Græcæ linguæ scriptores.* a The first of which is proper, when it is taken *pro* Vice, *seu* loco b, as ἀντὶ βρέφους, Loco *pueri*; ἀντὶ πολλῶν, *Multorum* loco; ἀντὶ βρώσεως, Heb.12.16. *id est, ad verbum*, Pro *edulio; agitur enim de permutatione.* c Another translatitious, when it is taken for Διὰ, id est, *Propter.* Yet so that it declareth not the finall cause, but what is (as it were) the originall, as Luke 19. 44. Acts 12.23. Ephes.5.31. To which he addeth two more, *sacris scriptoribus peculiares.* d One, when it is taken for ὑπὲρ, and declareth *Profit*: In which signification it is used in three places, and alwayes joyned to the person, not to the thing; as Matth. 17.27. and 20.28. and Mark 10.45.

z *Beza in Joh.1.16.*

a In compositione *Æquivalentem* indicat: sæpe significat *Vicissitudinem*, sæpissimè significat *Contrà, adversùs*, Scap.

b Quoties personis applicatur ea particula, significat alterum successisse in alterius locum: ut *Matt.17.27. Grotius de satisfactione Christi.*

c Propriè significat *Oppositionem*, interdum

f Another,

[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 foure 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 foure to be most apposite in Joh. 1.16. Κὶ χάριν ἀντὶ χάριτος, & gratiam pro gratia: Joh.1.16. *Sensus est, nos accipere indies à Christo unam gratiam aliâ gratiâ cumulatam. Particula* ἀντὶ *accipitur pro* ὅτι. *Negat* Beza *se reperisse unquam hanc particulam ita usurpatam ab idoneo aliquo authore: sed memini doctissimum* Dunæum *nostrum observâsse hunc usum hujus præpositionis* ἀντὶ, *apud* Theognidem. Episc. Daven. de justitia actuali. cap.61.

[g] Ἀντιβάλλω, *Confero,* Luke 24.17. *Propriè,* Vicissim jaceo, *ut quum duo pilâ lusitant. Item per Metaphoram,* Confero, *ubi alter alteri objicere solet sua dubia, scrupulos suos.*

Ἀντιδιατιθέμενος, *Contrario animo affectus,* 2 Tim.2.25.

Ἀντίδικος, Matth.5.25. of ἀντὶ, *Contra,* & Δίκη, *Vindicta, Adversarius,* Steph. It properly signifieth *Adversarium in causa vel lite, qui* Actor, *vel* Accusator *vocatur,* Jans. & 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, *Eras.* Ἀντίδικος *non tam latè patet Græcis quàm Latinis* Adversarius, *ni fiquum est verbum fateare, quia tunc idem valet atq; pars adversa,* Beza in Matth.5. 1 Pet. 5.8. [h] ὁ ἀντίδικος, 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.

Ἀντίθεσις, *Oppositio,* 1 Tim.6.20.

Ἀνθίστημι, *Resisto,* Heb.12.4. *Verbum decompositum ex* ἀντὶ χτ & ἵστημι.

[i] Ἀντικαλέω, *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 reinvitare,* hoc est, *Vicissim ad te invitare,* Drusius.

Ἀντίκειμαι, *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 ἀντικείμενος, *id est,* Ille Adversarius, 2 *Thess.* 2.4. *Absolutè cum ponitur, eum significat, qui Deo quoquo modo adversatur, quo sensu vox Hebræa* Satan *legitur,* Matth.16.23. *Summo autem jure ei aptatur, qui non semel aut per errorem, sed perpetuo destinatoq; proposito Deum oppugnat.* Grotius in loc. *Christo ex diametro oppositus;* A layer of an opposite foundation. *Bullinger: Quâ voce Paulus videtur reddidisse Hebraicam* Satan.

Ἀνθ' ἑαυτοῦ, *Contra, è regione,* Acts 20.15.

[l] 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, *Suscepit,* Luc. 1.54. *Vide Ludov. de Dieu in loc.* Suscepit, *vel* extensâ quasi manu prehendit *Israëlem puerum suum; hinc* ἀντίληψις *opitulatio miseris & infirmis præstita,* Spanhem. in Dub. Evangel. Id est, *Prostratum perrectâ manu sublevavit. Est enim* (ut inquit Galenus) τὸ ἀντιλαμβάνεσθαι, *manûs 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, *Opitulatio,* 1 Cor.12.28.

Ἀντιλέγω, *Contradico,* Luke 2.34. It is used of a verball contradiction, Hos.4.4. Luke 20.27. Acts 13.45. Of a reall contradiction, Luk.2.34.

f In compositione non solùm *Contrarietatem,* sed etiam *Exæquationem, Collocationémque* significat, *Etymol. Tiling.*

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

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

i Revocare, est per vices mutuò vocare. Ea vox hoc significatu mutuæ ad cœnam vocationis Latinissima est, ut ex Lactantio & Nonio alii observârunt. *Grotius.*

k Ἀντικείμενος, *an Adversary,* of ἀντὶ, *Contra,* & κεῖμαι, *Jaceo.* It signifieth to lye against, as a Souldier in a trench against a Fort.

l Est propriè, Porrectâ manu retinere lapsurum aliquid, aut abiturum, *Eras.* Acts 20.35. Suscipere, ἀντιλαμβάνεσθαι, id est, Aliquin collapsuros, quasi porrectâ manu retinere, *Beza in loc.* Significat succurrere, & lapsuro porrigere manum ad sustentandum & erigendum, *Chemnit.* Ἀντιλαμβάνεσθαι, propriè, Unà cum alio, & velut è regione opus suscipere, *Piscat.*

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. μὴ ἀντιλέγοντες, *Not answering again:* or (as it is in the margin of the Kings Translation) *Not gain-saying.*

'Αντιλογία, *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.

'Αντιλοιδορέω, *Vicissim convitior*, 1 Pet. 2. 23. 'Αντιλοιδορεῖν *significat* maledicta maledictis regerere. *Cyprianus passim reddit*, re-maledicere. *Syrus & Vulgata simpliciter reddiderunt*, non maledicebat, *Gerh. in loc.*

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

m 'Αντίλυτρον, *Redemptionis pretium*, 1 Tim. 2. 6. A *Counter-price.* *Quum alius solvit quod reus non poterat, ut in bello, cùm caput capite, vita unius alterius morte redimitur*, Aretius. 'Αντίλυτρον *hic idem est ac* λύτρον. *Nam quod Apostolus dicit*, dedit semetipsum ἀντίλυτρον pro omnibus: *id Evangelista ita effert*, Matth. 20. 28. Marc 10. 45. Venit 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 imminebat qui liberatur.* Scultetus in loc & Grotius de satisfactione Christi. *Significat propriè pretium, quo redimuntur captivi ab hostibus, eamq; commutationem, quâ capite caput, & vita redimitur vitâ*, Hyperius in locum. It is but once used in the New Testament.

'Αντιμετρέομαι, ῆμαι, *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* ἀντὶ *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.

'Αντιμισθία, *Compensatio*, Rom. 1. 27. 2 Cor. 6. 13. *Merces meritis respondens*, Beza.

n Ex adverso præterit, Beza. Vide Lud. de Dieu.

'Αντιπαέρχομαι, *Ex adverso præterco*, Luke 10. 31, 32. n ἀντιπαρῆλθεν. Vulg. & Eras. *Præterit*, id est, παρῆλθεν. *Sed non erat (opinor) negligenda particula* ἀντὶ, *quâ significatur istum non modò non accessisse, sed etiam deflexisse de via, nempe quòd ei esset religio vel illum contingere, nè cadaveris contactu pollueretur*, Beza in loc.

o 'Αντιπέρα, *Oppositâ Ripâ*, Luk. 8. 26. 'Αντιπίπτω, *Obnitor, contrà irruo*, Acts 7. 51. It signifieth to fall against, or fall cross. 'Αντιπίπτειν *est* è *regione, sive ex adverso irruere more hostili*, Piscat. in loc.

o *E regione*, id est, *ex opposita ripa*, ex ἀντὶ & πέρα.

'Αντιστρατεύομαι, *Rebello, To war against*, Rom. 7. 23.

p 'Αντιτάσσομαι, *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 signifieth *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 Originall speaketh more emphatically) *setteth himselfe in Battell array against the proud man. Verbum est militare*, ex adverso *quasi aciem instruere, prælio obsistere. Hæc significatio pulchrè huic loco convenit. Superbi enim sunt veluti invasores divinæ gloriæ, dum ad se rapiunt quod est Dei; invasoribus autem & raptoribus vis armata opponi consuevit. Deinde,* ἀντιτάσσεσθαι *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 superborum conatibus adversatur.* Gerhard. in 1 Pet. 5. 5. It is used also, Acts 18. 1.

p Importat, Contrà se opponere ac resistere, instructâ acie, atque veluti ex adverso in prælio obsistere, *Lorinus.*

q 'Αντίτυπος, *Exemplar, Typus alii typo respondens, Correspondens typus*, 1 Pet. 3. 21. *Vocula* ἀντίτυπα *bis usurpatur in Nov. Test. sed in diversa significatione.* Heb. 9. 24. *significat fi-*

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

guram

guram imagine ſua aliquid præſignantem, quo ſenſu pii veteres panem & vinum in Euchariſtia vocant ἀντίτυπα corporis & ſanguinis Chriſti. Hoc autem loco ſignificat ipſam veritatem ſimilitudine ſeu analogia quadam typo ac figuræ reſpondentem, Gerh. in 1 Pet. 3.21. *Vocula ἀντὶ in compoſitione quandoque uſurpatur pro eo, quod eſt* vice *alterius, quandoque pro eo quod eſt* contra. *Quando Petrus Baptiſmum vocat* arcæ *ἀντίτυπον, non utitur voculâ ἀντὶ in ſignificatione priore, quaſi Baptiſmus tanquam novus typus veterii illi ſucceſſerit, ſed in ſignificatione poſteriore, quod Baptiſmus veteri illi typo apponatur, tanquam res eidem adumbrata.* Gerh. in loc. *Idem quod* Typus, Heb.9.24. Ἀντίτυπον *aliquid ab alio, ſeu contra aliud expreſſum, quomodo ſolent artifices quidam, artem ſuforiam exprimentes, vel ſculptorium, nacti imaguncilam, imprimere eam in argillam; vel ſicut fit in typographica, aliam materiam mollem & tenacem formæ, cui poſtea infundentes plumbum, vel ejuſmodi quiddam, eandem imaginem ſcitiſſimè reddunt.* Hyperius in locum.

Ἀντίχριστος, *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 Ἀντίχριστος, between the *meane Antichriſt*, and the *maine Antichriſt*. ὁ Ἀντίχριστος *i.e.* peſſimus & deſperatiſſimus; *ut Galli avaros vocant* Arabes, *& crudeles* Turcas. *Cameron Myroth. ad* 1 Joh. 2.22. It hath three derivations: 1. Some ſay it is pronounced *Antichriſtus*, as it were *Anteachriſtus*, that is, *before Chriſt*, becauſe Antichriſt ſhould come immediately before the coming of Chriſt; but it is ridiculous to derive a Greek word from a Latine root. 2. Others ſay, that *Antichriſtus* doth ſignifie *Æmulum*, ſeu [r] *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 ἀντὶ, 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, Heſychius.* 3. Others ſay *Antichriſtus*, as it were, [t] *Contra Chriſtum*, becauſe he is contrary, and an enemy to Chriſt. It is uſed alſo, 1 Joh. 2.22. and 4.3. and 2 Joh.7.

Ἀντλέω, *Haurio, exhaurio. Propriè*, Exhaurio ſentinam, *ut uſurpatur à Luciano.* Joh.2.8,9. and 4.7,15.

Ἄντλημα, *Illud quo quidpiam hauritur, Hauſtrum, Vas ad hauriendum aptum*, Joh.4.11. Hauritorium, *Auguſt.*

[t] Ἀντοφθαλμέω, *Obnitor*, Acts 27.15. To direct the eye againſt: *Obniti*, id eſt, *obverſâ prorâ luctari*, quaſi dicas, *adverſo vultu, ac oppoſitâ fronte intueri. Elegantis metaphoræ origo inde eſt, quòd pars quædam proræ ὀφθαλμὸς dicitur*, Beza in loc.

Ἄνυδρος, *Aridus, aquâ carens*, Matth. 12.43. Luk. 11.24. 2 Pet. 2.17. Jude 12. *q.d.* ἄνευ ὕδατος, *ſine aqua.*

Ἀνυπόκριτος, *Minimè ſimulatus, unfaigned*, that is, *Not hypocriticall*: ſo the word ſignifieth. Our faith muſt be ἀνυπόκριτος, *unfaigned*, 1 Tim. 1.5. and 2 Tim.1.5. Our love muſt be ἀνυπόκριτος, *unfaigned*, Rom. 12.9. 2 Cor 6.6. 1 Pet.1.22. Our wiſdome muſt be ἀνυπόκριτος, *without diſſimulation*, Jam.3.17.

[u] Ἀνυπότακτος, *Non ſubditus*, Vulg. *Intractabilis*, Eraſ. *Qui ſubjici neſcit, Refractarius*, Steph. *Immoniger, Not ſubordinate*: as when Souldiers will not keep their ranks. It is not unfitly 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* [x] *Belial*, Deut. 13.13.

[r] He ſhall feigne himſelf religious, ſaith *Damaſcene. Tentabit & ſupplantabit ſub ſpecie boni*, Bernard.

[t] *Nominis* Antichriſti *proprietas eſt, eſſe Chriſto contrarium*, Hilar. Dicitur ἀντίχριστος, quia in cunctis contrarius eſt Chriſto, & ipſius Evangelio. Hoc enim ſignificat vox ἀντὶ. *Danæus Iſag. Chriſt.* l. 1. c. 49. *Chriſti Adverſarius, qui ſe Chriſto è regione opponit.*

[t] Eſt verbum elegans, quod de iis dicitur, qui apertâ vi reſiſtunt, & obverſis vultibus manum conſerunt: ſic uſurpatur à Polybio, lib. Hiſtor. 4. & à Luca dicitur de navi quæ, prorâ vento obverſâ, rectum curſum tenet. *Beza in Act. 6.10.* Sonat obtueri, id eſt, ex adverſo aſpicere. Qui reſtituitur, obvertit oculos, *Eraſm.*

[u] Of α, ὑπὸ and τάσσω, μαι. Sonat autem quaſi dicas, Qui in ordinem cogi non poſſit, *Eraſm.* Theſe the Poets call *Inactâ cervice*, that is, they have not felt the yoke: contrary to which are υἱοὶ ὑπακοῆς, *Filii obedientiæ*, 1 Pet. 1.14. Sic propriè dicuntur equi vel boves qui jugum ſubire nolunt, *Beza.* [x] בְּלִיַּעַל *Beli ahal*, deducta vel ex בְּלִי *Beli*, id eſt, *non*, & nomine, עוֹל *bhól*, ideſt, *jugum*, ut ſignificetur impatientia jugi, id eſt, diſciplinæ: Vel ex בְּלִי *beli, non*, & יָעַל *jahhál*, quod in *Hephil* ſignificat *prodeſſe*, ut ſignificetur inutilitas atq; pernicies: vel ex בְּלִי *beli, non*, & יַעֲלָה *jahhaléh, aſcendere*; ut ſignificetur infelicitas qua ſit ut aliquis non aſcendat & floreat, ſed deprimatur & marceſcat, *Piſcat. in Pſal.* 18.

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.

[y] Ἄνω, *Adverbium loci*, ut *Suprà*, vel *Surſum*, 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.* [y] Ἄνωθεν, *Supernè, à ſummo, altè, denuò, antea. Annotat* Chryſoſt. *quoſdam interpretari* ἄνωθεν, deſuper *aut* cœlitùs; *alios*, iterum: *Sed hoc ſecundum longè eſt probabilius. Certè ſic* Nicodemus, *in eo à Chriſto non reprehenſus*; *certum argumentum verbo aliquo minimè 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 ſupernis*, *cœlitùs*, 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*, *Cyril*, underſtanding that a man ought to be born *è ſupernis*, *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*, *Chryſoſtome*, 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* juſtifieth this verſion: he would not have replyed ſo, if it had been meant of being born *from 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] Ἀνώγεον, *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*, Gerh. in Harm.

[b] Ἀνωτερικὸς, *Superior*, Acts 19.1.

[c] Ἀνωφελὴς, *Inutilis*, Tit.3.9. Heb.7.18.

[d] Ἀξίνη, *Securis*, Matth. 3.10. Luke 3.9. *Ab* ἄγω, *Frango*, quia lignum frangit, *Euſtathius.* Securis à ſecando *dicitur*, Steph.

[e] Ἄξιος, *Dignus*, often. *Unde venit* ἀξίωμα, becauſe it is ἀξιόπιστον, *Worthy of credit.* Rom.8.18. *Beza* refuſeth there the common interpretation, *Condigna*, or *Worthy*; and readeth, *Minimè ſunt paria, Are not equall*, of equall 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 qualemcunque rei convenientiam notat, ut liquet* Epheſ. 4.1. Phil.1.27. Col.1.10. 1 Theſſ. 2.12. 3 Joh.6. Grotius in Matth. 10.10. But I rather think (ſaith Dr *Willet*) with Dr *Fulk* and *Pareus*, that this is a pregnant proofe 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 name

[a] Quòd ἄνω ϛῆς, *Supra terram.* Cœnaculum in ſuperiore parte ædium; ſic dictum quòd ſubductum eſſet à ſolo, *Janſen.* and *Gerhard* in his *Harm.* hath the ſame for ſubſtance. Græca vox declarat contignationem ædium ſuperiorem, cuicunque tandem uſui ſit deſtinata, ut ex *Varrone* & *Vitruvio* liquet. Quia verò moris erat in ea domûs parte cœnare, ideo *Cœnaculum* dici cœpit: quod cùm obſervârit *Eraſmus*, miror eum maluiſſe *Triclinium*, id eſt, Græcum vocabulum altero Græco interpretari, præterquam quòd non tres, ſed quatuordecim nimirum lectos ſtrui huic convivio oportuit. Vide Matth. 26.20. *Beza in Marc.*14.

[b] Ἄξιος Mat. 3.8. *Dignus*, Vulg. Beza, *Conveniens.* certè *fructus digni pœnitentiâ* (ut vetus Interpres convertit) vix aliter poſſet intelligi, quàm contrario penitus ſenſu, viz. quorum aliquem pœniteat, *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.*

[1] Fr.B. *Derechef.* Engl. *Againe.* Conſtat ex voce παλιγγενεσία, Tit. 3.5. nam πάλιν non niſi *iterum* ſignificat. Hoc Adverbium, teſte Suidâ, ad locum, & ad tempus refertur: Eſt igitur utraq; ſignificatio huic loco accommoda, *Deſuper* & *denuo* victorin. Strigel. in Joan.3. Luc. 1.3. ἄνωθεν, Vulgata *ab initio.* Sic & Lutherus & Eraſmus, & recentior Gallica verſio. Beza tamen & Montanus *altius.* Fortaſſe voluit ſignificare Lucas, ſe hiſtoriam ſuam non à Chriſti prædicatione, ut Marcus, ſed *altius*, vel *ab initio*, à primis ejus incunabilis exorſum. *Toſſanus in loc.*

Act.26.20. Eraſ. *Qui deceat reſipiſcentiam.* Sed

name from ἄγειν, à *Ducendo*, vel *Trahendo*; *quæ præponderant lancem attrahunt*; and is a Metaphor taken from balances, when one scale doth counterpoyze another. The Syriack word seemeth to sound that way also, Luke 3.8.

[c] Ἀξίως, *Dignè*, Rom.16.2. Ephes.4.1. Phil.1.27. Col.1.10. 1 Thess.2.12. 3 Joh. 6.

[d] Αἰτεῖν & Ἀξιοῦν differunt; nam ἀξιοῦν est Postulare aliquid, nempe ex jure, at αἰτεῖν est suppliciter aliquid petere, *Camer. in Myr. Evang.*

[d] Ἀξιόω, *Dignum arbitror, dignum censeo, Dignor.* In our English, to *Vouchsafe*, to *account*, *esteeme*, or *accept as worthy*. *Dignum* aut *idoneum reddo*, 2 Thess.1.11. They must needs be worthy whom God maketh worthy: 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 dignetur*. *Fulk* against *Martin*. It signifieth when either *Reward*, or *Punishment* is given according to the proportion of merit, 1 Tim. 5.17. ἀξιούσθωσαν, *Let them be counted worthy of double honour*. For it is the imperative not the Indicative mood, Dr *Fulk*: *Cùm* duplici honore Presbyteros 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*, ἀξιωθήσεται our Translation there is true, according to the sense, but not so proper for the word; which signifieth rather, *to be judged*, or *accounted worthy*, whether he be worthy indeed, or not. And so it should have been translated, if the nature of the word had been exactly weighed, Dr *Fulk* against *Martin*. It is used Luk.7.7. Acts 15.38. and 28 22. Heb.3.3.

[e] Ex α priv. & ὁρατὸς visibilis.

[e] Ἀόρατος, *Invisibilis*, Steph. Vulg. *Qui cerni non potest*; aut, ad verbum *Qui invisibilis est*. *Sed id nomen à probatis Latinæ Linguæ auctoribus minimè usurpatur*, Coloss. 1.16. 1 Tim.1.17. Heb.11.27. Rom. 1.20. Inconspicuus, *Beza*. Conspicuus, *si quid Latinè scimus*, *is est*, *qui externo aliquo*, *ut plurimùm*, *excellit eminétve*, *eoq; opinionem hominum aut oculos in se convertit*: *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.

[g] Ἀπάγχομαι, *Strangulor*, Matth.27.5. (*Vide* Grotium) *Mortem mihi ipsi laqueo conscisco*. ἀπήγξατο, strangulatus est, *vel* suffocatus est, *sic versio Arabica*: *verbum Græcum nihil præter* suffocationem *significat*, *& in medio relinquit*, *laqueóne & suspensione ea facta sit*, *quod Lucas certè*, Act.1.18. *ne verbulo quidem innuit*, *an potiùs subito morbo*, *qui Græcis* ἀγχόνη *dicitur*, Ludovic. 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*.

[f] Renuntio, ut Legati faciunt à legatione redeuntes, *Plut.*

[g] Propriè significat *Strangulare*, id est, constrictâ gulâ necare, *Beza in Act.1.* Inde etiam *Angina*, morbus gutturis, nomen habuit.

[h] Ἀπάγω, *Abduco*, *duco*, often. Ἀπάγεσθαι, *Propriè declarat* abduci: *Interdum est forense verbum*, *& tria omnino significat*, *nempe vel* Ad Judicem trahi, *vel* duci in vincula, *etiam* ad pœnam rapi, *præsertim absolutè sumptum*, Act.12.19. ἐκέλευσεν ἀπαχθῆναι. *Vetus interpres eleganter*, jussit eos duci. *Eo modo quo Caligula*, Nullius inspecto Elogio, à calvo ad calvum duci imperavit, *apud Tranquillum*. *Et ita passim vet res*. *Seneca aliquoties in libris* De Ira. *Grammatici*. *Quare nihil necesse erat*, *ut recentior hoc immutaret interpres*, *qui*, jussit eos ad supplicium rapi, *reposuit* Heinsius in Act.12. [i] *Rectiùs de ipsa pœna*, *quàm de vocatione in jus*, *aut de vinculis accipitur*, *ut interpretantur* Syrus *&* Arabs: *quam sententiam sequitur etiam* Chrysostomus.

[h] Interdum significat peculiariter, *Abduco in carcerem*, vel *Ad pœnam abduco*, *Ad supplicium capio*, *aut ad Judicem*, Budæus ex Demosth. Lorinus.

[i] *Beza in loc.*

Ἀπαίδευτος, *Ineruditus*, 2 Tim.2.23. *Ex α priv. & παιδεύτος.*

'Απαίρομαι, *Tollor*, Matth. 9. 15. Mark 2. 20. Luk. 5. 35.

'Απαιτέω, *Repeto*, Luk. 6. 30. and 12. 20. *Reposco, Rem meam repeto quæ mihi debatur*, [k] *Vehementiùs peto, & quasi flagito ab invito*, denique, *Per vim quodam modo extorqueo tanquam debitum. Græci usurpant de exigendis debitis*, Deut. 15. v. 2. & 3. Neh. 5. 7.

k Casaub. in Theophrast. Charact.

A'πδυγέω, *Dedoleo*, Ephes. 4. 19. *Homines molles, & qui* libidini *ac* mollitiei *se tradiderunt, postquam omnibus molestiis laboribusq; , sive quibus nihil masculè, nihil præclarè geritur in vita, renunciârunt,* ἀπαλγεῖν *dicuntur. Quod optimè intellexit Hesychius, qui* Απηλγηκότες, 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 'Απαλλάσσομαι, *Liberor, discedo*, Luke 12. 58. Act. 19. 12. Heb. 2. 15.

l Significat *Liberari*, vel *Absolvi*, Chemnit.

'Απαλλοτριόομαι, *Abalienor*, Ephes. 2 12. and 4. 18. Col. 1. 21.

m 'Απαλὸς, *Tener, delicatus, mollis: dicitur tam de persona, quàm de re*, Matt. 24. 32. Mark 13. 28.

m Ab ἀφὴ, Tactus, secundùm Etymologistem & Eustathium, fit ἁφαλός. Deinde mutatâ in tenuem aspiratâ, ἀπαλὸς, quasi ταπτὰ cedens: quæ enim mollia sunt tactui cedunt. Steph. Scap.

'Απαντάω, *Occurro*, Matth. 28. 9. Mark 5. 2. and 14. 13. Luke 14. 31. and 17. 12. Joh. 9. 51. Acts 16. 16.

'Απάντησις, *Occursus*, Matth. 25. 1, 6. Acts 28. 15. 1 Thes. 4. 17.

"Απαξ, *Semel*, often: *quasi ἅμα πᾶς.*

'Απαράβατος, *Perpetuus, Non transitorius, Impassable. Ex* α *priv. &* 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.*

Perkins.

'Απαρασκεύαστος, *Imparatus*, 2 Cor. 9. 4.

'Απαρνέομαι, *Abnego*, often. Matth 16. 24. 'Απαρνησάσθω ἑαυτὸν, *Abneget seipsum*, Vulg. & Eras. *admodum obscurè, & nimiùm ambiguè; quum* Negare seipsum, *dicatur de eo qui, quod ipse dixerit aut fecerit, inficiatur*; as 2 Tim. 2. 13. *Abdicet seipsum*, Beza, *id est, Nullam sui rationem habeat quæ ipsum vel tantillum ab iis quæ Deo debet, abducat.* The word in the originall is a compound, noting more then a single, more then an ordinary self-denyall, *abneget, omninò neget.* Burr. of the Excell. of a Grac. Sp. p. 281. *Translatio sumpta ab iis qui partes alicujus deserunt, idque palam profitentur. Ita* ἀφεστὸς *de tali desertione, quæ non verbis quidem, sed reipsâ fit, figuratè usurpatur*, 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Jude 4. *Grotius in Matth.* 16. 24.

Exod. & derivata ne.o.

Deut. 33. 9.

'Απάρτι, *Ab hoc tempore*, Revel. 14. 13. *Denotat tempus non quidem jam præsens, sed statim instans. Ex* ἀπὸ & ἄρτι nunc, modò. 'Απάρτι *apud Græcos, a modò apud Latinos ita componuntur, ut significent tempus præsens, & à præsenti in posterum*, Matth. 26. Joh. 1. 52. Rainoldus de lib. Apoc.

n 'Απαρτισμὸς, *Perfectio*, Luke 14. 28. *Significat omnium partium justam absolutionem.* o *Hoc vocabulo significatur etiam summâ impendiorum justorum subducta cum pecunia quæ in numerato habetur.*

n 'Απαρτίζειν significat ita rem absolvere, ut nihil desit, Gazneius.

o Bud. in Comm. Gr. Linguæ.

p 'Απαρχὴ, *Primitiæ*, Rom. 11. 16. It hath been commonly rendred by a word which signifieth 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 A'παρχὴ, seu *Primitiæ*, non tantùm primitivos fructus denotant, sed etiam in genere quicquid profanis usibus exemptum Deo consecratur; nominisque ratio inde est, quia Deo portio sua priùs reddenda sit, quàm aliquod in nostros usus insumatur. *Theophylactus* interpretatur *Fermentum*, expositione prorsus coactâ. Nihilo certior est *Erasmi* opinio, qui dici putat *frumentum* ex quo sumitur massa: non enim ἀπαρχὴ dici potest unde sumitur aliquid, sed id ipsum potiùs quod ex alio delibatur, *Beza in Rom.* 11. 16.

"Απας, (*ex* α simul, unà, & πᾶς, omnis) *Omnis*, often. *usurpatur non solùm distributivè pro* Quantitate discretâ, *seu pro* Omnis; *sed etiam collectivè pro* Quantitate continuâ, *seu* Totus, *Gerh. in Harm.*

'Απάτη, *Impostura*, ex α priv. & πάτος,

Semita,

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

q Quaſi ἀπάγω τ πάτε, A via trita & publica abduco. *Qui ſeduxit, a via deduxit.*

q Ἀπατάω, *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 Poëta,*

—— Decipimur ſpecie recti.

Nunquam obſervavi dictum in bonam partem, minimè autem omnium in Scripturis, Chamier.

Ἀπάτως, *Qui ſine patre*, Heb. 7. 3. *Ex* α priv. & πατήρ.

r Ab ἀπὸ & αὐγάζω, *Splendorem emitto.* Propriè eſt ſplendor ad res externas reſultans ex interna facultate, quemadmodum ſplendor à Sole promanat, *Polan. Syntag.* Refulgentia, qualis Solis ſplendor: eſt autem Solis, & radiorum ejus, ſplendoriſque eadem natura, *Aret. in loc.*

r Ἀπαύγασμα, Refulgentia; *quemodo radius à Sole reſplendet: unde nonnulli* de radiationem *vertunt.* Eſtius ad Heb. 1. 3. *Broughton* on Rev. 11. ſaith ἀπαύγασμα & δόξης is from Iſai. 4. 2. *Tzemach Lecabod. Effulgentia, relucentia*, Greg. Heb. 1. 3. It ſignifieth ſomewhat more than brightneſſe, even ſuch a brightneſſe as hath a luſtre caſt upon it from ſome other thing. *Significat* relucentiam, reſplendentiam, ex alio refulgentem, *etiam* Solis radium. *Proinde metaphora ſubeſt, ac tantundem ſignificatur, quòd videlicet in Chriſto reſplendeat univerſa Patris 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 locum. Αὐγασμα 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 ſ 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 *Victorin. Strigel. in Nov. Teſt.* Heb. 1. 3. only.

ſ Eſt effulgentia, reſulgentia, reſplendeſcentia, 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 fuit ſine radiis, ſic Pater nunquam ſine Filio, *Gerh. in Harm. Evang.*

Ἀπείθεια, tam *Diffidentia*, quàm *Contumacia.* Ἀπιστία *remiſſibilis eſt: ἀπείθεια irremiſſibilis & damnabilis: quia illa eſt potius in mente, hæc in voluntate, Paulus fuit quandoque ἀπιστίας*, 1 Tim. 1. 13. *nunquam ἀπειθείας filius: ut quidem ipſi ἀπειθείας deſcribuntur.* Epheſ. 2. 2. Scultetus. Ἀπείθεια *ſignif. pertinaciam non credendi; etiam viſis & auditis idoneis documentis, q. d. imperſuaſibilitatem.* Eſtius ad Rom. 11. 30. *unbeliefe, contumacie*, or *diſobedience*, the Syriack and great Engliſh Bible. The Greek ſignifieth both, but rather *unbeliefe* there; for the Apoſtle ſtill urgeth the neceſſitie of beliefe, 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 ſignifieth the *want of obedience of Faith.*

Ἀπειθὴς, *Rebellis.* Ex α priv. & πείθω, perſuadeo. *Qui nullam admittit perſuaſionem, nullâ oratione flectitur, contumax & refractarius.* Fullerus in Miſcel. Sac. Luke 1. 17. It may ſignifie 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 *Immorigerus*, or *Inobediens*: For, *Rebelles ſunt qui adverſa arma parant, & vi apertâ ordinariam poteſtatem exercere cogitant: quorum nihil in Græca voce apparet. Et poteſt eſſe ἀπειθὴς qui in contemptum & odium abit, etiamſi in rebellionem non erumpat*, Scult. Delit. Evang. c. 5. & lib. 1. Exerc. Evang. cap. 10. *Reſpondet ἀπειθὴς Ebræo* Moreh, *ac proinde plus infert, quàm nomen ἀπιστ&.* *notat enim rebellem, contumacem, dicto non obedientem, refractarium, qui*

qui non tantum non credit, ſed & recta monentibus reſiſtit. Malè ergò Abrah. Scultetus reprehendit Bezam, quòd ἀπειθεῖς in verbis hiſce Lucæ c. 1. v. 17. reddat rebelles. *Atqui non intelligere videtur Scultetus vim vocabuli hujus Helleniſtici, quod Ebræo* Moreh *reſpondere, Beza harum rerum periti ſſimus, probè ſcivit.* Mayer. in Philologia ſacra. Diſobedient, Rom. 1. 30. Rom. 10. 21. *Diſobedient, Not beleeving*, Vulg. Lat. Vatab. *Great Engliſh Bible.* The word ſignifieth both, but rather *diſobedient* there, Dr *Willet.* One that will not be perſwaded, but is *Incorrigible*, 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.

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

'Απειλή, *Minæ.* Epheſ. 6. 9. The Apoſtle doth not ſimply forbid all manner of threatning, but only preſcribes a moderation thereof; and ſo much have the Kings Tranſlatours well expreſſed in the margin againſt this Text, or *moderating. Remiſſis minis*, Beza. It is uſed alſo, Acts 4. 17, 24. and 9. 1.

'Απειλέω, *Interminor.* Acts 4. 17. *Minaciter interminetur* ἀπειλῇ ἀπειλησώμεθα· *Id eſt, graviſſimis adhibitis minis interdicamus, Hebraico pleonaſmo*, Beza in loc. *Ad verb.* minis minemur. *Pleonaſmus Hebraicus, ſed emphaticus: pro* graviſſimè minemur, *Piſcat. Eſt inhibere, quaſi commina tione & pœnis propoſitis*, Aret. It is uſed alſo 1 Pet. 2. 23.

'Απειμι, *Abſum, eo*, Steph. Εἰμὶ *eſt* Sum. *Unde* ἄπειμι abſum: *&* εἶμι *eſt* eo, *unde* ἄπειμι abeo. 1 Cor. 5. 5. 2 Cor. 10. 1, 11. and 13. 2, 10. Phil. 1. 27. Col. 2. 5. Acts 17. 10.

'Απεκδύομαι, *Abdicavi*, Steph. 2 Cor. 4. ver. 2.

[t] 'Απείραστος, *Qui tentari non poteſt*, Jam. 1. 13. *Ex α priv. & πείραστος* tentatus, *à verbo πειράζω* 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 leſſe be a tempter and an inciter of other men unto it. *Oecumenius* out of the conſent of the [u] 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.* [x] The word is formed of a particle of the Paſſive, and neither of Active nor Meane voyce: whereunto alſo cometh the authority of the Syriack Paraphraſt, who expoundeth it, as we doe, paſſively. *Eraſmus* alſo hath amended the Vulgar in this point, *Cartwright.*

[y] 'Απειρος, *Inexpertus, imperitus, rudis*, Heb. 5. 13.

[t] 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 intentator malorum eſt*, Vulg. Lat.

[u] Omnes ferè interpretes accipiunt paſſivè; Fevardentius autem & Salmeron activè.

[x] *Deus tentari malis non poteſt*, Beza, Piſcat. *Deus non tentatur in malis*, Trem. *Dieu ne peut eſtre tenté de mal*, Fr. Bib.

God cannot be tempted with evil, K. Tranſl.

[y] Ex α & πείρα, *Conatus, Experientia.*

'Απεκδέχομαι,

'Απεκδέχομαι, *Expecto*, Rom.7.19. and 8.23. 1 Cor.1.7. Gal.5.5. Phil. 3.20. Heb.9.28.

'Απεκδύομαι, *Exuo*. Col. 3.9. *Seeing that ye have put off.* The originall word is ἀπεκδυσάμενοι, *Having put off*, signifying that the beleeving Coloſſians had already begun to put off the old man; and this phraſe [*put off*] is metaphoricall, borrowed from uncloathing the body, or ſtripping off the apparell, to ſignifie 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 ſignifieth [z] *ſtripped*, or *made naked*: and being there applyed to enemies overcome by Chriſt, it ſignifieth that he diſarmed them, pulled off their armour, took from them all their weapons, and left them naked and ſpoiled of all power to hurt.

[z] Metaphora à bellatoribus victoribus deſumpta, qui hoſtium ſpoliatorum armis pro trophæo fixis, captivos ſolent ipſe ſe jungere, traducere, *Beza in loc.*

'Απέκδυσις, *Quum quid exuitur*, Coloſ.2.11. *ipſe exuendi actus*, exutio, *ſi ita liceret loqui.*

'Απελαύνω, *Abigo*, Acts 18.16. Ἐξ ὑπὸ & ἐλαύνω, *agito.*

'Απελεγμὸς, *Refutatio*, Acts 19.27.

'Απελεύθερος, *Libertus*, 1 Cor.7.22.

[a] 'Απελπίζω, *Inde ſpero*, Luke 6.35. This word admitteth 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 ſignifieth to [b] *deſpaire*, or *to be out of hope*, in which ſenſe our Saviours words may be thus expounded, *Lend, nothing deſpairing of recompence.* 3. It ſignifieth [c] *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 [d] 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 (ſay [e] ſome) biddeth them to lend to the poore, not to the rich, who may doe them the like pleaſure again. *Nihil ex eo proprii emolumenti ſperantes*, Jun.ibid.

[a] In communi linguâ Græca ſignificat *Deſperare* de re aliqua, Eſth. 4. ult. Propriè declarat *Deſperare*, Beza.

[b] *Deſperantes*, ſo the Syriack.

[c] *Nihil inde ſperantes*, Beza, Piſcat. Vulg. Vide Spanhem. de Dub. Evang. partem tertiâ Dub.127. *Sans en rien eſperer*, Fr. Bi. *Hoping for nothing again*, our laſt Tranſlat.

[d] *Biſh. Downame* on Pſal.15.

* Significat ex mutuo lucrum ſperare, *Beza in Matth.6.2.*

[e] Dr *Weller.*

'Απέναντι, *Coram, in conſpectu*, Matth. 21.2. and 27.24,61. *Contrà, è regione, ex adverſo*, Acts 3.16. and 17.7. Rom.3.18. *Ex* ἀπὸ & ἐναντι coram.

'Απέραντος, *Infinitus*, 1 Tim.1.4. *Cujus non licet reperire* πέρας, *finem* ſeu *exitum.*

'Απερισπάστως, *Abſq; ulla diſtractione*, 1 Cor.7.35.

'Απερίτμητος, *Incircumciſus*, Acts 7.51. *Ex α priv.* & περίτμητος circumciſus.

'Απέρχομαι, *Abeo, exeo*, often.

'Απέχω, *Refero, abſum, recipio.* 'Απέχει, *Sufficit.* 'Απέχομαι, [f] *Abſtineo*, often. [g] 'Απέχω, Matth.6.2. *Refero*, Beza. *Recipio*, Vulg. *Habeo*, Eraſ. 'Απέχειν, Abeſſe *ſignificat*, Matth.15.8. *hic autem*, Mercedem ab aliquo perceptam ac perſolutam habere: *unde* ἀποχὴ *dicitur* Scriptum quo creditor debitorem abſolvit. Luc.6.24. *ſignificat non tantùm 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.

[f] Epictetus dicit univerſam Philoſophiam iſtis duobus verbis comprehendi: ἀνέχε καὶ ἀπέχε, *Suſtine & Abſtine.*

[g] Aliquid ex aliquo recipere, veluti cenſum aut reditum ex arvis, *Chemnit. Eraſ.* Matth.6.16. ἀπέχουσι, *Receive it*, tanquam mercedem, as their full pay. They have it for all that ever they ſhall have. Optimè vertit Eraſmus: *Habent mercedem ſuam.* Simulatores, qui gloriæ ſuæ gratiâ pauperibus benefaciunt, gloriæ mercedem jam habent. *Sculteetus.* potiùs Infidelitas, fidei oppoſita, *Beza.* *litatem* vertitur, *Beza in* 1 *Tim.*1.13.

[b] Diffidentia, ſive Malè *Incredu-*

'Απιστία, *Incredulitas*, Rom. 3.3. It ſignifieth rather *Perfidiouſneſſe*, *Rebellion*, and *falling away from God*, than the not beleeving 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.

'Απιστέω, *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.

'Απιστος, *Incredulus, infidus, infidelis*,

often. Luc.12.v.46. Καὶ τὸ μέρος αὐτῆς μετὰ τῶν ἀπίστων θήσει. *Recentior Interpres*, partémque cum infidis ei assignabit. *Cur non*, cum infidelibus? *An quia minùs Romanum hâc significatione est? quasi verò Romanum hâc significatione sit* infidus. *Quid autem SS. Patribus aliisq; fiet, quibus ἄπιστοι sunt* infideles? neq; Augustinus *disputat*, an infidorum, *sed* an infidelium opera peccata sint. *Heinsius in locum.*

Simplex, quasi *sine plicis*, a word borrowed from garments without pleits or folds.

i 'Απλοῦς, *Simplex.* Gall. *Simple.* Angl. Simple. A simple-hearted man, free from doubling and deceit, Matth.6.22. and Luke 11.34. *Fit ab α quod nonnunquam* Unitatem *in compositione significat, & πέλω*, Sum, *ut in reliquis, ἁπλοῦς, à δὶς & πέλω, &c.*

k Lat. *Simpliciter.* Gall. *Simplement.* Angl. Simply.

k 'Απλῶς, *Ad verbum*, Simpliciter, benignè, largiter, abundanter, *Jac.1.5. Metonymia Efficientis*, Simpliciter, apertè, ingenuè, candidè, *Piscat. Budæus.*

l Lat. *Simplicitas.* Gall. *Simplicité.* Angl. Simplicitie. Ad verbum, *Simplicitas*: metonymicè, *Liberalitas*, seu *Benignitas ex simplicitate animi profecta*, ut Rom. 12.8. 2 Cor.8.2. *Piscat. Drus.*

l 'Απλότης, *Benignitas, simplicitas.* It is put also for *Simpleness of heart.* 2 Cor.8.2. *Liberalitie.* The Greek, *Simplicitie*: 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 infrà*, cap.9.ver.11,13. *Nos* Benignitatem *maluimus 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.

'Απὸ, *A*, vel *Ab*, often. *Hebræis* אב (Ab) *dicitur cujusvis rei auctor & principium: unde deducta videtur Præpositio Græca ἀπὸ, omnem primam originem declarans.* Beza in Joh.8.44.

'Αποβαίνω, *Descendo, cedo*, Luke 5.2. and 21.13. Joh.21.9. Phil.1.19.

'Αποβάλλω, *Abjicio*, Mark 10.50. Heb. 10.35.

'Απόβλητον, *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 נִדָּה *Pigul*, by this word, Levit. 19.7.

m 'Αποβολὴ, *Jactura*, Acts 27.22. Rom. 11.15. It is a casting, or hurling away with dislike, as loth it should touch us: so Rom.11.15.

m Of ἀπὸ & βάλλω.

'Αποβλέπω, *Intueor*, Heb.11.26.

'Απογενόμενοι, *Mortui*, Beza, Steph. 1 Pet.2.24. Ambrosius vertit, *Separati; quod & ipsum rectè convenit: videtur enim ἀπογίνεσθαι nihil aliud declarare, quàm* extrà fieri, *id est*, sejunctum ac separatum esse, *Beza in locum.*

n 'Απογραφὴ, *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 actionis forensis*, Suidas. It is used Judg. 8.ver.14.

n Significat descriptionem, seu partitionem in Ordines, Familias, Civitates, Tribus, aut Centurias, unà cum notatione facultatum, seu bonorum cujusque, *Chemnit.*

o 'Απογράφομαι, *Describor*, Luke 2.1, 3,5. Heb. 12.23. *Filii Dei dicuntur ἀπογεγραμμένοι ἐν οὐρανοῖς, allusione dubio procul ad librum vitæ, & verba Christi*, Luc. 10. 20. Spanhem. in Dub. Evang. *Describor*, Vet. Interp. & Beza. *Censeor*, Eras. both right. *Aristotle* useth it *pro descriptione facultatum, quod Interpretes verterunt*, Censere. *Scultetus.* It signifieth to part into Orders, Families, Tribes. The *Septuagint* use it, Esth. 10.ver.1.

o 'Απογράφομαι enim, deferre in tabulas publicas, vel nomen, vel rem gestam in perpetuam rei memoriam mandare & publicare, *Gagneius.*

'Αποδείκνυμι, *Probo, demonstro*, Acts 2.22. and 25.7. 2 Thes.2.4.

p 'Απόδειξις, *Demonstratio*, 1 Cor.2.4. *Sig. evidentem & perspicuam probationem, quæ nihil dubii in se continet, & quodammodo experimentum adeò manifestum, ut negari non possit, cum necessariò*

p Probatio quæ ex certis & necessariis rationibus aliquid demonstrat, *Beza.*

sarìò concluditur. Appositissimâ itaq; voce Apostolus simplex, clarum, solidum doctrinæ suæ genus esse convincit. Hyperius in loc. And ch.4.9. *Demonstratio, seu Testimonium evidens, & minimè fallens,* Victor. Strigel. in Nov. Test.

'Αποδεκατόω, *Decimo, Decimas do,* vel *Decimas accipio.* The Hebrew עשר *Asar,* q the Greek and Latine Verbs also are ambiguous; they signifie actively and passively, *Decimas dare,* and *Decimas exigere.* 1. *Decimas dare,* Matth.23.23. r 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.

q *Beza. Parus in Mat.*

r Luc.11.42. *Decimatis,* id est, *Decimas datis,* Ambr. Theoph. Cyrill. Eras. Viliorum fructuum decimis conferendis omne studium intendebant suum, id est, *Decimam partem decidis,* nimirum ex Dei lege persolvendam: quemadmodum Latinis dicebatur *Legio decimani,* quum decimus quisque ad supplicium legebatur ex militari disciplina, *Beza.*

'Αποδέχομαι, *Excipio, agnosco, amplector cum approbatione,* Eras. *Est propriè,* venientem hospitem recipio, Act. 2.41. Luc.8.40. 'Απεδέξατο αὐτὸν ὁ ὄχλος, Gratanter excepit: *ea enim vis est vocis, ut* Act. 15.4. & 18.27. Grotius in loc. *Metaphoricè etiam* grato animo agnoscere, gratúmque habere, Act.24. v.3. *Tarnovius in exercit. Bib.*

'Αποδεκτὸν, *Acceptum,* 1 Tim.2.3. & 5.4.

'Αποδοχὴ, *Receptio,* 1 Tim.1.15. and 4.9. *Non tantùm est* Acceptio *vel* Acceptatio, *sed &* Approbatio, *Cornel. à Lapide.*

'Αποδημέω, *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. *Utraq; significatio,* Matth, 21.33. *conjungenda, quia addit,* Peregrè profectus, abfuit multum tempus, *Gerh. in Harm. Evang.* It is used also Mark 12.1. and Luk.20.9. Matth.21.33.

t Variè significat: Interdum supponit meritum, sed usurpatur etiam sine merito. Primùm enim significat Restituere alicui id quod ejus fuerat; ita *Demosthenes.* Sic usurpatur, Matt. 22.21. Luc. 9.42, & 4.20. Alias aliter, & quidem ut nullum meritum supponatur, Matt 27.58 Act 4.33. Pro implendis promissionibus, Deut. 2.13. *Chamier.* Aliquando significat idem quod solvo, sive præsto promissum; ac dictum Matt. 5.34. Aliquando idem quod retribuo pro aliquo accepto præcedenti, sive bono, ut Psal. 116.3. sive malo, ut reddere vindictam, 1 Pet. 3.9.

'Απόδημος, *Peregrè agens,* Mark 13.34. Absens à patria, *ex* ἀπὸ *ab &* δῆμος populus.

t 'Αποδίδωμι, *Reddo, vendo,* often. 2 Tim. 4.8. ἀποδώσει 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. Beza* 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, *secundùm 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, *Faius.* Matth. 22.21. *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, Beza,* and the Kings Bible, reade 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, *promiscuè 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.

'Αποδιοπομπέω, *Segrego,* Jude 19. *utget* Oecumenius *Græcam vocem, utpote ductam à termino; ut* ἀποδιοπομπῆσαι *sit ex-*

tra terminos Ecclesiæ quempiam educere, 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 significat aliquid repudiare in electione, vel etiam aliquem ab officio tanquam indignum rejicere, *Gerh. in Harm. & in Vet.*

u 'Αποδοκιμάζω, *Reprobo.* Ἀποδοκιμάζομαι, *pass.* Matth. 21. 42. Mark 8. 31. and 12. 10. Luk. 9. 22. and 17. 25. and 20. 17. Heb. 12. 17. 1 Pet. 2. 4, 7.

'Απόθεσις, *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 locum ubi aliquid Ἀπόθεσις *deponitur*, sive *reconditur*, quasi dicas, repositorium seu reconditorium. Exod. 19. 23. Deut. 28. v. 5. Jer. 50. v. 30. Per Synecdochen generis, significat Horreum, id est, locum ubi reconditur frumentum. *Piscat. in Matt. 13. 30. & Chemnit.*

x 'Αποθήκη, *Horreum.* The French word *Boutique* cometh from this Greek word, *Minshew.* It is used Matth. 3. 12. and 6. 26. Luke 3. 17. and 12. 18, 24.

'Αποθησαυρίζω, *Recondo*, 1 Tim. 6. 19.

'Αποθλίβω, *Opprimo*, Luke 8. 45. It signifieth such a crushing as is with mill-stones.

'Αποθνήσκω, *Morior*, very often. Col. 2. 20. *Accipitur pro* Liberum & immunem fieri, *Beza.*

'Αποκαθίστημι, *Restituo.* *Significat proprie* in locum pristinum reponere, in pristinum statum restituere, *apud Herodianum. Apud Medicos usurpatur de* sanitatis restitutione, *quo sensu etiam accipitur*, Matth. 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. *Denotat hoc verbum ejusmodi restitutionem quæ priori integritati non sit inferior. Sic enim usurpatur* Exod. 4. 7. Gen. 41. 21. Jer. 15. 19. *Polyc. Lys.* Marc. 9. 12. Ἀποκαθιστάνειν *apud LXX. Interpretes non solùm pro* reddidit, restituit, *sed etiam pro* collocavit, sedere *&* permanere fecit, constituit, fulcivit, stabilivit, *usurpatur: Est enim efficere ut res sit in suo recto loco & statu: Ita hoc loco sensus est, Joannis Baptistæ munus esse, ut omnia Dei promissa in suo jam statu & loco posita esse doceat*, Lud. de Dieu in Comment. in quatuor Evang. It is used in other places of the New Testament, *viz.* Matth. 12. 13. and 17. 11. Mark 3. 5. Luk. 6. 10. Acts 1. 6. Heb. 13. 19.

'Αποκατάστασις, *Restitutio*, Acts 3. 21.

y *Astronomis*, *Reversio stellæ ad eum locum unde discesserat.*

y Dies novissimus dicitur dies Restitutionis omnium: omnes gibbi dedolabuntur, omnes nervi extendentur, omnes lusci, surdi, & loripedes in integrum restituentur, *Polyc. Lyser.*

'Αποκαλύπτω, *Detego*, often. *Revelo*, Pareus. *Est tecta proferre in lucem*, Aret. Luc. 10. 22. *utitur verbo* Ἀποκαλύψαι *quod significat detegere, & sublato velamine conspiciendum præbere.* Polyc. Lyser.

z 'Αποκάλυψις, *Patefactio, Revelatio occultarum rerum*, Pareus. The last book of Scripture is so called, because in it are many heavenly Revelations 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 patefactionem*, Beza in Apoc. Rom. 2. 5. of the *Revelation*, Tremell. Vulg. Lat. *Declaration*, Great English Bible, *Beza.* The word is *Revelation.* It is used often in the New Testament.

z Hieronymus negat usquam apud Ethnicos scriptores inveniri; verùm id, cum aliis multis, novum fuisse confictum à Septuaginta, quo commodiùs explicarent nova Dei mysteria, *Eras.*

a 'Αποκαραδοκία, *Intenta expectatio*, Rom. 8. 19. It is very significant; 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 intention and observation, to see when the person or thing shall appeare: as a poore prisoner that is condemned doth, who often putteth forth his head out of the window, in a continuall expectation of the gracious pardon of the Prince: Or, As a man who looketh for the coming 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 looketh 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

a Of Κάρα *caput*, & δοκεῖν, *videri. Expectatio creaturæ*, Vulg. *Solicita creaturæ expectatio*, Eras. *Expectatio exerto capite*, Beza, Piscat. *Frequens expectatio*, Ambr. *Expectatio longinqua*, Hilar. *Anxia expectatio*, Theoph. Calv. Martyr. Græco verbo significatur gestus illius qui cupid simè aliquid expectet, nimirum qui exerat caput, & oculos intendat, quasi eminus venturum prospiciens, *Beza. Expectans*, quasi *Extra se positus.* Solicita speculatio. Ut enim vigilantes speculatores, caput in omnes partes movent, ac adventantes observant: ita creatura multo cum desiderio adventum 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 Pleonasme, 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 expects*, as if the creature were *nihil aliud quàm 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, Dr *Airay*.

[b] Ἀποκαραδοκία τῆς κτίσεως ἀπεκδέχεται.

[c] Est certa, solicita, & anxia alicujus rei expectatio, vehemens desiderii complectitur, *Zanchius in loc.*

'Αποκαταλλάσσω, *Reconcilio*, Eph. 2. 16. Col.1.20,21.

[d] Alludit ad patres, qui thesauros seponunt suis liberis in hæreditatem: illa enim dicuntur ἀποκείμενα, quæ liberis & amicis nostris in futurum recondimus, *Zanch. in locum.*

'Απόκειμαι, *Seponor*. Colos. 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. 'Απόκειται, *propriè significat*, Repositum est, Luc. 19.20. Colos.1.5. 2 Tim.4.8. *Hoc loco usurpatur pro* Statutum, definitum, constitutum est, *divino scilicet consilio, ac judicio*, Gerh. in loc. Theolog.

'Αποκεφαλίζω, *Decollo*, Matth. 14.10. Mark 6.16,28. Luke 9.9. *In utroque Testamento ponitur pro* Caput abscindere, *vulgaris usus verbum & nemini veterum observatum*. Salmasius de Hellenistica.

'Αποκλείω, *Occludo*, Luke 13.25.

'Αποκόπτω, *Abscindo*. Whence cometh the figure *Apocope*, because it cutteth off something from the end of a word. Gal. 5.12. *Videtur Paulus ad pelliculæ sectionem alludere, quam isti urgebant*, Beza. It is used also, Mark 9.43,45. Joh. 18.10, 26. Acts 27.32.

'Αποκρίνομαι, *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 applyed 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. As the Hebrew word *Gnanah* Col.4.6.

'Απόκριμα, *Decretum*, 2 Cor.1.9. *Henricus Stephanus in margine*, Denuntiationem *vertit*; *quod videtur isti loco apprimè congruere. Primò est* responsum: *Secundò* Crisis *medicorum*: *Tertiò* Κρίμα, id est, *Sententia condemnationis*, Cornel. à Lapide. *Sed existimo duas priores significationes non extare in aliquo probato autore.*

'Απόκρισις, *Responsio*, Luke 2.47. and 20.26. Joh.1.22. and 19.9.

'Αποκρύπτω, *Abscondo*, Matth. 11.25. and 25.18. Luke 10.21. 1 Cor.2.7. Ephes.3.9.

'Απόκρυφος, *Absconditus*, Mark 4.22. Luke 8.17. Colos.2.3. *Libri quidam Bibliorum vocati fuerunt* ἀπόκρυφοι, *quasi occulti, quòd nimirum non palàm omnibus proponerentur, nec in templis uti illis liceret. Sunt tamen qui alia de causa sic vocatos existiment. Vide* Hieronymum, *& alios scriptores Ecclesiasticos*. Stephanus in Thes. Græc. Mayer. in Philol. sac. *Habentur isti pro apocryphis, quòd vel occulta extiterit earum origo: vel, quòd non palàm in Ecclesia Dei, quemadmodum canonici, sed in abscondito ac domi à privatis legi consueverint. Sonat enim* apocryphon *idem quod secretum & absconditum*. Muscul. in loc. com. de sacris Script.

'Αποκτείνω, *Trucido, occido*: *plus est quàm* φονεύω, *ut* Trucido *plus quàm* Occido. It signifieth not only by observing after a sort a judiciall forme of proceeding, to punish one, as Matth.14.5. and 16.21. but also impetuously, and without any judiciall proceeding, to fall on another, and kill him, as Matth.21.35. Mark 12.8. Acts 21.31. and 23.12. [f] *Vertimus*, Trucidare *(inquit* Beza) *quòd*

[e] Est immaniter occido, summa cum sævitia & truculentia occido; ut si aliquis istibus occidatur, *Goclenius*.

[f] *Videtur* Christus usurpâsse vocabulum quo declararetur Cædes cum sævitia & crudelitate conjuncta, ut doceat nullos, quantumvis immanes Tyrannos, esse nobis metuendos, *Beza in Mat.10.28.*

melius vocabulum non haberemus: est enim Trucidare, *majus quidpiam quàm* Occidere.

Virg. Æneid. 2.

Fit via vi, rumpunt aditus, primosq; trucidant.

It is used very often in the New Testament.

'Αποκυέω, *Gigno*, Jam. 1.15. 'Αποκυεῖ, *Parit, nempe mortem, &c. Metaphora est à gravidis sumpta quæ* ἀποκυεῖν *dicuntur, quando* τὸ κύημα, *hoc est, fœtum, foras emittunt*, Vorstius. It is used also vers. 18.

'Αποκυλίζω, *Devolvo*, Matth. 28. 2. Mark 16.3,4. Luke 24.2.

g 'Απολαμβάνω, *Abduco, recipio. De eo dicitur quod possidere desieris, & postea recuperes; ut pluribus ostendit* Demosthenes. *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 posset 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. ἀπολαμβανειν, *hic non est recipere, sed plenè accipere*, Grotius: To *Receive*, as it were in full discharge, and finall 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 'Απόλαυσις, *Fruitio*, 1 Tim. 6. 17. Heb.11.25. *than to enjoy the pleasures of sinne for a season.* In Greek it is ἢ πρόσκαιρον ἔχειν ἁμαρτίας ἀπόλαυσιν, *than to have the momentany fruition of sinne.* Our Translatours better expresse it, *for a season*, which exactly answers to the Greek πρόσκαιρος.

'Απολείπω, *Relinquo*, 2 Tim. 4. 13, 20. Jude 6.

'Απολείπομαι, *Relinquor*, Heb. 4. 6, 9. and 10.26.

'Απολείχω, *Lingo*, Luke 16.21.

* Απόλλυμι, *Perdo, pereo*, 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. 21. 41. 1 Cor.10.9. yea, it signifieth the destruction of Hell, 2 Thess.1.9. In which respect *Judas* is called *the sonne of destruction*, Joh.17.12. and the Devil, 'Απολλύων, 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 υἱὸν ἀπωλείας. 2 Thes. 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.

* 'Απολογία, *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 justifie, 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. πρὸς ἀπολογίαν *Vulgata reddidit* ad satisfactionem. *Fulgentius reddit* ad respondendum. *Sed in Græco propriè est*, ad defensionem, *scil. doctrinæ Christianæ, & quidem ad defensionem*

g Dicitur de eo qui rem quam aliàs habuerit, postea habere desierit, recuperat, *Casaub. in Nov. Test.*

h Inde Epicuri & Voluptuosi dicuntur quandoque ἀπολαυσικοί, *Arist.*

* *Sæpe significat amissionem.* Luc. 15. tres parabolæ proponuntur, prima de ove perdita, secunda de drachma perdita, & tertia de filio perdito, eadem hac voce ἀπόλλυμι, eodem hoc sensu constanter usurpata. *Amesius.*

i Non tantùm 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 & æterno, corporali ac spirituali interitu usurpatur, *Gerh. in Harm.* Simplex verbum ὄλλυμι significat *perdere*, compositum ἀπόλλυμι non caret emphasi.

* *Defensio*, Beza *Excusatio*, Ambr. *Satisfactio*, Eras. Apologia, quæ magis deprecatione constat, quàm depulsione criminum. Græco verbo significatur oratio quâ quis suam innocentiam tueri studet. Hinc *Apologia* Socratis, apud Platonem: hinc *Apologeticus* Tertulliani, *Piscat. in Luc.* 21.14. Hæc vox non simpliciter *responsionem* denotat, sed *defensionem*; & consistit ea vel in verbis, vel in scriptis, quibus respondetur adversariorum calumniis. *Laurentius in 1 Pet.* 3.15.

sermone

sermone & verbis constantem, id enim propriè significat ἀπολογία, Act. 22.1. cap. 25.16. *Eodem modo accipitur*, 1 Cor. 9.3. 2 Cor. 7.11. *Gerh. in locum.*

'Απολογέομαι, *Defendo, causam dico, defensione utor.* It signifieth not only to excuse and justifie ones self from a crime objected against him, [k] but also when a man is guilty, to acknowledge and confesse 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.

[k] *Chemnit. Ex. Part. 4.*

'Απολύω, *Abluo*, Acts 22. 16. *Vide* Piscat.

'Απολούομαι, *Abluor*, 1 Cor. 6. 11.

[l] 'Απολύτρωσις, *Redemptio.* Sometimes it improperly signifieth a temporall deliverance from the danger of death, as Heb. 11.35. but properly *Redemption* made by the death of Christ; which is two-fold: 1. Whereby we are redeemed from sinne and death with Christs bloud, 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 [m] 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. [n] Redeeming signifieth 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 eam quæ per pretii solutionem fit, significat; & hoc quidem loco specialis significatio retinenda est*, Vorstius.

[l] Significat propriè *Redemptionis pretium*, quale pro captivis solet hostis hosti persolvere, *Aret.*

[m] Significat propriè plenam & perfectam liberationem, omnibus gradibus & numeris absolutam redemptionem. Cùm enim simplex vocabulum λύτρωσις, Redemptionem notet, addita præpositio ἀπὸ insinuare videtur perfectam redemptionem & liberationem tum animæ, tum corporis, in die judicii secundo, *Gerh. in Harm. Evang.*

[n] Propriè dicitur quum dato pretio redimuntur captivi, velut à Piratis, aut in bello capti, *Eras.* Est liberatio alicujus ab incommodo, λύτρου intercedente. Sic *Maro* redemptionis vocem propriè usurpavit, cum dixit,

Si fratrem Pollux alternâ morte redemit.

Grotius de Satisfactione Christi.

'Απολύω, *Dimitto, absolvo discedo*, often. It signifieth, 1. *Absolvere, remittere, condonare*, Matth. 18.27. Luke 6.37. ἀπολύειν *hic esse arbitror omnia, quatenus fieri potest, æqui bonique consulere, & interpretari benignius: quod Latini, etiam cum de privatis agitur, dicunt* absolvere, *Grotius in loc.* 2. *Dimittere uxorem*, Matth. 1. 19. ἀπολῦσαι αὐτὴν *Phrasis est, non Græca, sed Hebraïca: nam Græcis* ἀπολῦσαι *significat* Volentem abire, *(cùm posses jure tuo retinere)* dimittere: *At hic significat*, Volentem manere à se abamandare; *respondetq; Hebræo verbo quod* Psal. 34. 1. *à LXX. Interpretedditur* ἀπολῦσαι: *quo loco, ut & hic, videtur significare*, Amicè & benignè monere aliquem ut abscedat; *non autem eum contumeliosè, & vi quadam ejicere*, Cam. in Myr. Evang. So likewise Mark 10.2. *Captivum*, Matt. 27.21. Acts 26.32. 3. *Discedere*, to [o] *Depart*: 1. *Out of prison*, [p] Acts 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*, Acts 13. 3. In all these three senses *Ambrose* doth interpret that in Luke 2. 29. But there (saith *Prochenius in Diatrib. Ling. Græc.*) it signifieth, *Liberari hujus vitæ ærumnis*. Luc. 13. 12. ἀπολέλυσαι, *Soluta es*, Beza. Vulgat. *Dimissa es.* Eras. *Liberata es. Ubi verò 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.

[o] Luk. 2.29. *Now*, ἀπολύεις, *lettest thou thy servant depart.* In the Syriack it is, *Now thou openest the prison.*

[p] 'Απολύειν significat Emissionem ex carcere tristi, & opaco, qualis certè est hæc misera vita, *Victor. Strigel. in Nov. Test.*

'Απομάσσομαι, *Abstergo*, Luke 10. 11.

'Απονέμω, *Tribuo*, 1 Pet 3.7.

'Αποπίπτω, *Decido*, Acts 9.18.

'Αποπλανάω, and ἀποπλανάομαι; *Seduco, aberro*, Mark 13.22. 1 Tim. 6 ver. 10.

'Αποπλέω, *Abnavigo*, Acts 13. 4. and 14.26. and 27.16.

'Αποπλύω, *Abluo*, Luke 5.2.

'Αποπνίγω, *Suffoco* Matth. 13.7.

'Αποπνίγομαι. *Suffocor*, Luke 8.33.

[q] 'Απορία, *Consilii inopia*, Luke 21. 25. *Est inopia tam corporis quàm animi, num inopiam, & consilii incertitudinem; qui a mens destituta firmâ ratione, non habet quo innitatur*, *Aret. in Probl.* 'Απορία propriè significat perplexitatem, consilii penuriam, dubitationem, ac quandam quasi desperationem. *Gerhard. in Harm.*

[q] Of α & πόρος, *Transitus.* Significat ratio-

patà

putà Perplexitas mentis, Cornel. à Lap.

'Απορέομαι, *Dubito.* *Significat quasi in profundo lut obærere, cùm nullum exitum cernas ex iis miseriis in quibus jaces*, Illyr. in Novum Testam. *Hærere & inops esse consilii*, Erasm. 2 Corin. 4.8. γ 'Απορούμενοι ἀλλ' οὐκ ἐξαπορούμενοι, *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. 'Απορεῖσθαι is properly to be at a stand, when a man doubts of the way, hee dares no: goe forward. This word is used also, Joh. 13.22. Acts 25.20. Gal. 4.20.

γ 'Απορεῖσθαι significat, multa, ut puta, Dubius sum, Consilii inops ac perplexus sum, Indigeo: ἐξαπορεῖσθαι autem, Ingenti rerum necessariarum inopiâ, usque ad languorem & extremam debilitatem opprimi, *Gigneius.*

'Απορρίπτω, *Abjicio*, Acts 27.43.

'Αποροφανίζομαι, *Orbus fio*, to be made fatherless & motherless. z 1 Thess. 2.17. The word intimates such a separation as death makes betwixt father and child. What grief a father sustaines when hee is bereft of his children, or poor fatherlesse orphans deprived of parents, such was that occasioned by his separation and absence. 'Ορφανίζομαι *pro eodem sumitur, unde* ὀρφανὸς pupillus.

z *Orbati vobis*, id est, disjuncti à vobis, ac proinde velut orphani: usus enim est vocabulo quo testaretur quàm invitus eos reliquisset, *Beza in loc.*

'Αποσκυβάλομαι, *Colligo sarcinas.* Acts 21.15. *Collectis sarcinis,* ἀποσκευασάμενοι, *id est,* ἀνασκευασάμενοι, *ut loquuntur disertiores Græci. Nam* ἀποσκυβάλλεσθαι *significat potiùs* deponere, *item,* è medio tollere: ἀνασκυβάλλεσθαι *verò dicuntur, qui ex aliquo loco demigraturi, sarcinas colligunt. Significat igitur* Lucas, Paulum *cum suis Cæsarea profectum, quasi eò non rediturum*, Beza in loc. *Eras.* sublatis sarcinis. *Beza*, collectis sarcinis. *Vulgatus, Syrus, & Arabs* præparati, *quasi* παρασκευασάμενοι. *Sed &* ἀποσκυβάλλεσθαι, *significat interdum* remotis impedimentis præparare. *Hoc sensu Lxx. Interpretes usurpant* Levit. 14.36. *Ita hoc loco sensus esse potest*, quum sublatis omnibus obstaculis parâssemus nos. *Sed tacendum non est, Lxx. Interpretibus* ἀναστκυβαλῶ *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* ἀποσκυβάσμοι *rectè vertas*, apparatu facto. *Ludovic. de Dieu in locum.*

a 'Αποσκίασμα, *Obumbratio.* Jam. 1.17. ἢ τροπῆς ἀποσκίασμα. *Metaphora hæc videtur sumpta à tenebris, quarum mixtura res lucidas obumbrat*, Vorstius. *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,* Τροπῆς ἀποσκίασμα. *Duæ autem sunt solis* Τροπαὶ, *Solstitialis & Brumalis: Pater luminum nullam habet ejusmodi conversionem, nec ejus umbram, cùm sit omnino immutabilis.*

a Est pictura primis lineolis rem exprimens, vel relucentia corporis luminosi. *Pareus in loc.*

'Αποσπάω, *Educo, abstraho, evello. Violentam avulsionem & distractionem significat*, Gerh. in Harm. It is used, Matth. 26.51. Luk. 22.41. Abstraxit se ἀπεσπάσθη *ad verb.* Abstractus est. *Sed vox passiva, more Hebræorum, capitur reciprocè. Videtur autem hoc verbo notari, quòd Christus invitus à discipulis digressus sit, utpote vehementissimè perturbatus; & tamen ut preces suas liberiùs posset effundere, secessum suo more quæsivit.* Piscat. Acts 20.30. & 21.1.

'Αποστασία, *Defecti* 9 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 Scripture use, when it looks towards a person, it signifieth *a revolt*, or *re-*

b Some interpret it, *de defectione ab Imperio Romano*; as, Ambrose, Hierome, Tertullian. Others; and more, *de defectione à fide*, Chrysost. Oecum. Theoph. and Theodoret. August. de Civit. Dei. This is the more probable, saith *Chamier.* 'Αποστάτης, qui abscedit ab eo quod tuendum suscepit, id est, *Transfuga*, & *Defector*, Bud. in Com. Gr. Ling. Religionis desertor quam fuerat professus, qualis fuit *Julianus.* * Hoc verbum est à re militari ad religionem traductum. Nam inter milites is dicitur ἀποστάτης, qui ordinem suum & locum in acie datum deserit turpiter; vel qui à nobis ad hostes transfugit, qui etiam transfuga appellatur. Hoc tamen nomen ἀποστασίας hodie in negotio religionis propriè & restrictim ad eos pertinet, qui, desertâ verâ religione, ad Papistas, Turcas, vel infamis religionis homines desciscunt, & non perseverant in susceptâ semel veræ religionis vera fide quâ fuerant imbuti vel instructi; talis fuit Alexander, Hymenæus. *Danæus l. 4. de fide, cap. 25.*

bellon:

bellion: when towards God, *a spirituall revolt from God*, or *rebellion against divine majesty*. The Seventy use it 2 Chron. 28. 29. 2 Thes. 2. *Paul*, by ἀποστασία there, meanes *Christian idolatry*. Medes Apostasie of later times. *Significat* defectionem, *seu* rebellionem ab obedientia, statu, professione, *Cajet.* *Defectio est quâ aliquis deficit à suo autore vel Principe*, Bullinger.

'Αποστάσιον, Matth. 5. 31. *ab ἀφίσασθαι, discedere.* *Libellus discessionis*, Beza, & Steph. in Conc. *repudii*, Vulg. *quasi absessionale.* *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.

'Αποτυφλόω, *Detego.* Mar. 2. 4. 'Απετύφλωσαν τὸν τόγλω, *Commodissimè verteris*, Deplancher le plancher.

'Αποστέλλω, *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 & authoritate aliqua*, Chamier. *Significat, Cursum navis dirigere, & de dirigendis navibus disponere & constituere*, Janſen. It is used very often in Scripture.

c Est Lego, Legatum mitto; plus quàm ὁλμῶ Mitto, *Corn. à Lap.*

'Αποστολὴ, *Apostolatus*, Acts 1. 25. Rom. 1. 5. 1 Cor. 9. 2. Gal. 2. 8. *Peculiari significatione à D.* Paulo *usurpatur pro* munere Apostolico. Apostolatum *vulgò interpretantur uno verbo.* Steph. in Thes. Græc.

'Απόστολος, *Apostolus*, often. e *Emandatus*, Erasm. The word in generall signifieth any ambassadour or messenger sent in common affairs, whether of Church or Common-wealth, Joh. 13. 16. 'Απόστολος *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* ἀποστολεῖς, *qui & ἀπόστολοι dicuntur, sciunt qui* Demosthenem, *qui* Harpocrationem, *aliósq; legerunt*: *Qui hoc nomine* f *eos qui expeditioni præerant triremium indigitare 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.*

d Nomen hoc officii seu dignitatis est; quemvis ab alio missum cum mandatis denotat, *Episc. Div.*

e Eum notat qui ab alio mittitur, sive ordinariè, sive extraordinariè, *Chamier.*

f Στόλος, *Classem* significat: hinc 'Απόστολος *Instructor classis*, Victorin. Strigel. in N. Testam.

'Αποστερέω, *Damno afficio*, Steph. Beza. 'Αποστερεῖν *proprie dicitur qui debitum inficiatur, depositum negat, & commodatum non reddit*, Salmasius. Vulg. *Fraudo.* *Atqui* fraudare *propriè dicitur*, qui per fraudem intervertit aliena. *Differunt* ἀδικεῖν & ἀποστερεῖν, *quòd illud significet actionem injustam, istud verò magis importet effectum actionis, id est, damnum illatum*, Estius ad 1 Corin. 6. 8. *Verbum autem* ἀποστερεῖν *latiùs 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.

g Marc. 10. 19. μὴ ἀποστερήσῃς. Vulg. *Nè fraudem feceris*, ut & Arabs, *Nè fraudaveris.* Beza, *Ne damno afficiveris quenquam.* Lxx. Interpretes utuntur ἀποστερεῖν, pro Oppressit, injuriâ affecit, sive vi, sive fraudibus, sive calumniâ, *Lud. de Dieu.*

h 'Αποσυμαλίζω, *Allicio ad loquendum*, Luk. 11. 53. *Doctè hoc verbo usus est* Lucas, *ut indicaret Pharisæos omni modo hoc conatos, ut multa ex ore Christi elicerent.* *Sensum rectè expressit Syrus* aucupandi *vocabulo*, Grotius. The old Latine Translation is thus, *Cœperunt Pharisæi, & Legis-periti graviter insistere, & os ejus oppilmere de multis*: which last words the Rhemists translate, *To stop his mouth about many things*: whereas the Greek signifieth, *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.

h Hæc una est vocum in quibus intima peritia Græci sermonis *Lucas* ostendit. Nam ἀποσυματίζω planè vox est de schola sumpta. Solebant magistri scholarum provectiores discipulos junioribus præficere, ut illi hos interrogarent; id dicebatur ἀποσυματίζειν. 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, ἀποσυματίζειν dicitur, & præceptor quoque qui facit ut ille recitet. Atque hac ferè in significatione hic accipitur: significat enim, facere ut quis loquatur, *Casaub.* Propriè significat, aliquid memoriter recitare, & ore suo pronunciare, *Chemnit.* i *Beza*, See more in him.

qui ex cujuspiam ore aliquid aucupatur unde creet illi periculum, potiùs eum conatur ad loquendum provocare, quàm os ipsi occludere. Steph. in Thes. Græc.

k Act. 3.26. Vulg. *Convertit.* Beza, *Avertit.* Etsi ἀποστρέφειν in Nov. Test. intransitivè pro converti, aut convertere se, non usurpetur; fateor tamen apud Lxx. Interpretes usurpari non rarò pro *revertiri*, & pro *converti*. Quapropter Syrus quoque & Arabs eo sensu hìc acceperunt. Sed nihil videtur impedire quominus transitivâ, eâq; usitatiori significatione vertamus Avertit, Lud. de Dieu.

k Ἀποστρέφω, ομαι, *Converto, averto, refero, averfor.* Ἀποστομαλίζειν *ab ore ejus pendere, observantes ecquid illi excideret, quod in calumniam possent rapere; aut multis variisq; interrogationibus aliquid elicere minùs consideratè dictum, quod accusarent, ut* Theophyl. & Euthym. *exponunt. Noster Interpres videtur legisse* ἀποστομίζειν, os obstruere, *ut* Tit. 1.11. Maldonat. ad Luc. 11.53. Matth. 5.42. *Significat* ἀποστρέφειν *ita aversari, ut quando quis faciem à 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 ἀπεστράφησάν με πάντες, Beza *interpretatur*, Quod aversati me sunt omnes. *Melius Vulgatus: quod* Aversi à me sunt omnes. *Aversamur enim quem nec visum nec auditum volumus: sicut* Tit. 1.14. *At hìc* Paulus *de iis loquitur, qui cum initio ipsum audissent, & Evangelium essent amplexi, postea ipsum deseruerunt; quòd eos puderet* Pauli *propter vincula. Quæ expositio confirmatur ex eo, quòd versu sequenti* Onesiphorus *hoc nomine laudatur, quòd catenam Apostoli non erubuerit.* Scultetus in loc. 2 Tim. 4.4. Tit. 1.14. Heb. 12.25.

Ἀποστυγέω, *Abhorreo.* Rom. 12.9. Ἀποστυγοῦντες τὸ πονηρόν. It is rendred, *Abhorre that which is evil. Ayez en horreur le mal*, Fr. Bib. Aversation 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 odisse; inde* Στύξ, Infernus, *Sentina sceleratorum, ubi nihil nisi odium & invidia regnat*, Aret. in loc. *Be abhorring*, or *hating*, Gr. *Odientes*, Vulg. *barbarè. Aversantes*, Calv. *Odio prosequentes*, Erasm. *Non satis expressè: plus enim est* ἀποστυγεῖν *quàm* μισεῖν. *Estote abhorrentes à 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 we that, 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.

l Extra Congregationem & Ecclesiam Judæorum ejectus: idem quod nunc *Excommunicatus*, Gagneius.

l Ἀποσυνάγωγος, *Motus synagogâ*, Joh. 9.22. and 12.42. and 16.2. *eo sensu quo dicebatur aliquis à Lat.* Senatu moveri. *Denotat solitâ hominum scilicet populariu*m consuetudine privari, exterminari, dispellíve. *Et sane peculiare erat etiam Hellenistis verbum* ἀποσυνάγειν *pro eo quod est quomodocunq;* abigere *seu* expellere. 4 Reg. 5. 3. 6. & 7. *Clarissimus* Seldenus de jure naturali & Gentium, li. 4. c. 9.

m 2 Cor. 2.13, Ἀποταξάμενος αὐτοῖς, *cùm illis valedixissem*, Beza, Vulgata barbarè, *Valefaciens eis.* Erasm. *Dimissis illis*, impropriè. Dimittimus enim eos, quibus abeundi facultatem facimus: hìc verò *Paulus* ipse discedit, *Beza.* Jubeo valere, *Gagneius.*

m Ἀποτάσσομαι, *Valedico, amando. Non est simpliciter valedicere; sed, datis mandatis quæ fieri velis, aliquem dimittere, & valedicere: so* used, Acts 18.21. Jansen. in Concord. Chemnit. in Harm. Illyr. in Nov. Test. Marc. 6.46. *significat* Valedicere; *sed de iis propriè 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* Ἀποτάσσεσθαι, *idem quod συναλάσσεσθαι, idem quod* Jurisconsulti dicerent, Mandata suis dare; *hoc est quæ de suis velint fieri injungere & mandare: quod vel morituri, vel qui iter longum aliquod suscipiunt, plerunq; solent. Notum est illud poëtæ,* Et mandare suis aliqua, & sperare sepulchrum. *Heinsius.* Act. 18.21. 2 Cor. 2.13. Ἀποταξάμενος αὐτοῖς. *Verb. Græc. non signif. simpliciter dimittere, aut valedicere, sed mandatis iis, quæ volumus; ut solemus dimittere notos & amicos.* Estius ad locum.

cum, Vide etiá Bezam in loc. 'Απόλέξασθαι *de rebus usurpatum, est pro derelictis 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 intellexere. Accedit quod omnino hæc historia ad veterem Elisæi historiam videtur alludere. Nam is ad Propheticum munus ab Elia injectu togæ vocatus, spatium salutandi parentes oravit, in qua historia etiam* Josephus *posuit* ἀπολεξάμενος ἀνδρῶν. *Voluit igitur Christus offendere Evangelicum ministerium, quanto majus prophetico esset, tanto etiam avidius arripiendum nullâ interpositâ cunctatione.* Grotius in Luc. 9.61. It is used also, Acts 18.18. Luke 14.33.

'Αποτελέομαι, *Perficior*, Jam. 1.15.

'Απόθημι, *Depono*, Herod. & Plut. Acts 7.58. Ephes. 4.25. Jam. 1.21. *Vide* Laurentium *in loc. & in* 1 Pet. 2.1. Colos. 3.8. *Put away. Metaphora à vestitu, quem deponimus sive exuimus: vitia nobis adhærent & affixa sunt, non aliter quàm vestes adhærent corpori*, Hyperius. This Greek word hath many significations: 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 *abdicate*, to *renounce*; sometimes, to *put off*, as we doe our apparell: and so it is translated, Ephes. 4. 22. sometimes, to *cast away*, so rendred, Heb. 12.1. and many other significations 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*, continuing in his similitude begun vers. 5. *Mortifie your sinnes, kill them*; and then he goes on, and saith, [n] *Put them aside, clean 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 coming 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.*

n Significat *Seponere*, id est, *Seorsum ponere*, ab oculis, à conspectu, ab omnibus sensibus, ut cadavera. Therefore it is an Amplification; not only *mortifie*, but, being dead, *cast them aside*, Zanch. in loc.

'Απολυσιτελέω, *Excutio*, Luke 9.5. Acts 28. ver. 5.

'Απόλυω, *Dependo*, Philem. 19.

'Απολυμαίνω, *Audaciâ utor*, Rom. 10.20.

o 'Απότομία, *Severitas*; *& ad verbum, Resectio*, Erasm. Rom. 11.22. The Greek word signifies *a cutting off*, and the Metaphor seemes to be taken from a Gardiner, who with a pruning-knife cuts off dead boughs or luxuriant stems. Dr *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 sentence: or as in an Anatomy, every sinew and vein is laid open, *Par* on the place.

o Præcisa seu veritas, quum, scilicet, omnia summo jure *ad vivum resecantur*, Beza in loc.

'Απότομως, *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 Chirurgis, qui carnem emortuam, aut putrescentem ad vivum resecant.* Estius in loc. *Est propriè* truncatim: *à verbo* τέμνω, *id est*, seco, incido: *accipitur verò pro eo, quod est* durè, *severiter, opinor per metaphoram sumptam à Tonsoribus vel Chirurgis, qui resecant vel capillos, vel carnem putridam in vulneribus ad vivum usq;, ut mederi possint.* Hyperius in loc. It is used also, 2 Cor. 13.10.

p Præcisè, id est, Expressè, ac sine ullis ambagibus, *Beza*. Itaq; *Vulgata* vertit, *Durè*. Eras. *Severiter*. Præcisè, id est, sine ambagibus. *Ligonem dicit Aret.*

'Αποστρέφομαι, *Aversor*, 2 Tim. 3. v. 5. *Significat utrunq́;* 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.

'Απουσία, *Absentia*, Phil. 2. 12.

Abduco. 'Αποφέρω, ομαι, *Asporto, or*, Mar. 15. 1. Luk. 16. 22. 1 Cor. 16. 3. Rev. 17. 3. and 21. 10.

'Αποφορτίζομαι, *Onus expono*, Acts 21. v. 3. *Ex* ἀπὸ & φορτίζω, *onero*.

'Αποφεύγω, *Effugio, evado*, Demosth. Eurip. 2 Pet. 1. 4. and 2. 18, 20.

'Αποφθέγγομαι, *Eloquor*, vel *sententiosè dico*. Act. 2. 4. *Apophthegms* (which both Greeks and Latines call wise and weighty sententious speeches) are derived from this word: such the Spirit gave them to utter. 'Αποφθέγγεσθαι *propriè dicuntur ii demum qui sententiosa quædam & mirifica loquuntur: item qui non tam ex se, quàm Numinis afflatu & impulsu loquuntur; quod Latini* fandi *vocabulo expressiore quàm* loquendi *declarant; quamvis non semper hoc observetur*, Beza in Act. 2. 4. The word is used also ver. 14. Effari] *Græcè longè emphaticώτερον, ἀποφθέγγεσθαι, ita loqui, ut singulis verbis magna vis insit, multúmque sapientiæ in singulis periodis & dictis contingatur.* Paulus *hoc verbum opponit illis, qui, phanaticorum more, multa mira effutiunt*, Actor. 26. versu 25. Tarnovius in Medulla Evangelica.

'Απόχρησις, *usus*, Col. 2. 22. *Propriè, Consumptio rei per usum.*

y Ab ἀπὸ & χώρα, *regio, locus*, quasi procul à mea regione sum. 'Αποχωρέω, *Discedo*, Mat. 7. 23. Depart into another countrey. It is used also Luke 9. v. 39. Acts 13. ver. 13.

'Αποχωρίζομαι, *Discedo*, Acts 15. 39. Rev. 6. 14.

z 'Αποψύχων, *Examinatis*. Vulg. *Arescentibus*, quæ etiam significatio sæpe tribuitur huic verbo, & huic etiam loco convenire potest: sed tamen illud malo, ita viz. ut à ψύχη, ἀντὶ τῆ πνεῦν, deducatur, unde ψυχή. Plena autem loquutio est ἀποψύχειν τὴν βίον, quomodo loquitur *Sophocles* in *Ajace*, Beza in loc. 'Αποψύχω, *Exanimor*, Luke 21. v. 26. *Animi deliquium pati*, [z] when a man loseth (as it were) his soule. *Ad verbum est*, exanimari, *ac semel tantùm in tota Scriptura, hoc loco usurpatur, ut peculiaris anxietas significetur.* Syrus *perquam emphaticè reddidit*, Et tremor extrudens, *vel*, Exire faciens animas filiorum hominis, *Gerh. in Harm.*

'Απρόσιτος, *Inaccessibilis*, 1 Tim. 6. 16. Ex *a* privat. & προσίτος, *accessu facilis.*

a 'Απρόσκοπος, *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, Acts 24. 16. *Offendiculum, sive scandalum est tam acceptum, quàm datum, & utrumque conscientiæ perniciosum, tam ponentis quàm accipientis.*

a Inoffensus, qui non possit offendi, aut qui nusquam offendat: verbum ambiguum est, *Erasm.* Tam inoffensus, quàm non offendens, *Cornel. à Lap.*

b 'Απροσωπολήπτως, *Sine personarum delectu, sive faciei respectu*, 1 Pet. 1. 17.

b Citra *delectum*, sive *respectum* personæ, *Erasm.*

c 'Απλανὴς, *Immunis à peccato, Illabilis.* Jude 24. ἀπλανεῖς, *Id est, nè pedem offendatis decurrentes in stadio pictatis. Metaphora ab iis qui in stadio currunt. Nomen compositum ex privante particula α, & inusitato nomine πλανὸς, quod oritur à verbo πλάω, id est*, Offendo, impingo, *Piscat. in loc.*

d 'Απλόμαι, *Tango*, often. 'Απλεσθαι *non solum significat* tangere, *sed etiam* adhærere, adjungi, conglutinari, 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. Colos. 2. 21. *Touch.* The Greek word (say some) signifieth 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. [x] The Greek word often signifieth, *Non manus con-*

x *Mulierem non attingere*, id est, *uxorem non ducere.*

esse sententiam, apparet ex antithesi versûs sequentis. Est autem hyperbolica amplificatio à majori. Nè attirgenda quidem est mulier, nedum uxor ducenda: nisi malimus verbo ἅπτεσθαι, generalem viri cum muliere consuetudinem significari per Synechdochen generis, *Piscat. in &c.*

tingere,

tingere, seu habere cum aliquo negotium, sive commercium. Therefore the meaning is, *Bonum est abstinere ab uxore,* id est, *Non ducere uxorem,* Erasm. 1 Joan. 5. 18. οὐχ ἅπτεται, non tangit, *id est,* non lædit; *ut,* Nolite tangere unctos meos. *Drus. Præterit. ad loc.*

'Απτω, *Accendo. Verbum Græco-Latinum,* say some: *Purum putum Græcum,* say others. Luke 8. 16. and 11. 33. and 15. 8. and 22. 55.

'Απώσομαι, *Repello,* Acts 7. 27, 39. and 13. 46. [y] Rom. 11. 1, 2. and 13. 12. 1 Tim. 1. 19.

'Απώλεια, *Exitium,* often. *Destruction.* It signifieth properly a *Destroying from.* Of ἀπὸ and ὄλλυμι. Joh. 17. 12.

Ἄρα, ἄραγε, *Nempe, ergo,* often. *Notandum,* ἄρα *vel* conclutidentis, *vel* asseverantis, *vel* deniq; explevam particulam *esse, uti collatio Concordantiarum Græcarum docet;* nequaquam *verò* dubitantis: *malè igitur per* fortè *redditur.* Glassius Phil. Sacr. lib. 3.

'Αρά, *Dira,* Rom. 3. 14.

'Αργέω, *Otior,* 2 Pet. 2. 3.

'Αργὸς, *Otiosus. Piger, quasi* ἄεργος, *Cessans ab opere, ab opere immunis & otiosus.* Matth. 20. 3, 6. 1 Tim. 5. 13. *Inutilis,* 2 Pet. 1. 8. Matth. 12. 36. *Edax,* Tit. 1. v. 12. *Syrus vertit,* ventres otiosi. Guiliel. Canterus *novè interpretatur* ventres avidos, edaces. *Nam id* ἀεργὸς *etiam significare docet. Sanè* Phavorinus *cum hujus versiculi meminit,* γαστεμάργους, (*id est,* gulosos, helluones) *exponit. Idem legit* ἀεργοὶ, *quod* ἀπλικώτερον *est* Drus. Præterit. ad loc. It is used also 1 Tim. 5. 15.

[a] 'Αργυρος, *Argentum: tam argentum quàm pecuniam denotat,* Drus. Mat. 10. 9. Acts 17. 29. 1 Cor. 3. 12. Jam 5. 3. Rev. 18. 12.

'Αργύριον, *Argentum, nummi argentei,* Matth. 26. 15. *Et generaliter,* [b] Pecunia, *ex quocunque sit metallo,* Xenoph. Plut. *Et* argentum, *&* pecuniam argenteam *Græcis significat: Metonymia materiæ,* Piscat. Mat. 25. 27. *Ad verbum,* Argentum, pecuniam; *nam largiore significatione hìc accipitur: sicut vulgò dicimus,* De l'argent, *pro omni pecunia,* Beza in locum. It is used in many other places.

'Αργυροῦς, *Argenteus,* Acts 19. 24. 2 Tim. 2. 20. Rev. 9. 20.

[c] 'Αργυροκόπος, *Argenti signator,* Acts 19 24.

'Αρέσκω, *Placeo,* often.

'Αρέσκεια, *Placitum, complacentia.* Col. 1. ver. 10. *And please him in all things.* The Originall signifieth onely this, *To all pleasing;* so the Kings Translaters 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.*

'Αρεστὸς, *Gratus,* John 8. 29. 1 John 3. ver. 22.

[d] 'Αρεστὸν, *Æquum,* Acts 6. 2. and 12. 3. *Probo* Theodori Bezæ *sententiam, existimantis, commodè à veteri fuisse hæc verba expressa,* Non est æquum: *nam & Syrus interpres ita ferè vertit.* 'Αρεστὸν *enim vocat* Lucas, *non quod placet, sed quod debet placere,* Casaub. notæ in Act. 6.

'Αρετὴ, *Virtus, quasi* ἐραστὴ *amabilis.* Some think it is derived ἀπὸ τοῦ Ἄρεος, *à Marte vel Bello; quia in bello maximè opus est virtute; vel quia in bello præcipuè virtutis vis conspiciatur: ut* virtus, *à* viro, *quia antiquitùs nomen hoc fuit Proprium quasi solius fortitudinis.* Some derive it *à verbo* αἴρω, tollo, *quia attollit mentem ad summa & ardua virtus bellica,* Mag. in Arist. Ethic. Others, *à verbo* αἱρέομαι, 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*

[y] 'Απώσασθε properiè significat, ex altiore loco deturbare, vel detrudere; ut ostendat 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 Gallorum linguâ quamlibet pecuniam significat, & præsertim apud *Plautum.*

[b] Latini pro quacunque sumunt pecuniâ. Pecunia dicitur à pecu, omnes enim veterum divitiæ in animalibus consistebant. In *Homeri* 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, *Bos in linguâ,* applyed to him that was bribed to speak.

[c] Alii sumunt ἀπὸ τοῦ ἀργύρου, & κόπτειν, id est, ab incidendo argento, quasi fuerit *argentarius faber,* id est, Nummularius. Vel derivatur ex ἄργυρος *argentum,* & κόπος *labor, contusio.* Dicitur à percutiendis, seu feriendis aureis nummis, *Aurifex;* Græcis tamen ab argento nomen habet, & à laborando; quòd cælando, sculpendo, fingendo, laboret in argento. Nos à præstantiore specie vocamus, *A Gold-smith.*

[d] *Budæus* idem esse dicit quod Latinis *Decretum & placitum,* à verbo ἀρέσκω, *placeo.*

novi Teſtamenti, quæ continet ſcripta quatuor Evangeliſtarum, rectè ſcribit: ſin intellexit totum novum Teſtamentum, fallitur. Nam eo vocabulo utitur Apoſtolus Petrus, 2 Pet. 1. 3. *&* Paulus *in quarto ad Philippenſes.* Druſius obſervat. ſac. l. 2. c. 23. *Reperitur hæc vox de Deo ter tantum in univerſa Scriptura Nov. Teſt.* Laurentius.

'Αειθμὸς, *Numerus.* It ſignifieth both *Number* and *Meaſure*, Keck. Phyſ. li. 1. *Metaphoricῶς pro* Honore *&* Exiſtimatione *ſumitur: & contrà pro hominibus nullius pretii; ut* Numerus *apud Latinos, Cicero,* Quem locum apud Cæſarem obtinuiſti? Quo numero fuiſti? quâ exiſtimatione? quo gradu dignitatis? *ſicut apud Latinos dicitur,* In nullo Numero habere. *Megarenſes,* 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 ſolùm *numerare,* ſed etiam *menſurare* ſignificat, *Keck. Phyſ.*

f 'Αειθμέω, *Numero,* Rev. 7. 9.

'Αειθμέομαι, *Numeror,* Matth. 10. 30. Luke 12. 7.

'Αειςερὸς, *Siniſter.* 'Αειςερὰ, *Siniſtra manus,* Matth. 6. 3. Luke 23. 33. 2 Cor. 6. 7.

g Vel quòd πρὸς τὸ ἄριον, ad bellum proficiſcentibus appararetur. *Gerh.* Vel ἀπὸ τῆ ἀρῶν, A precibus quas præmittere decet, *Plut.* Alii deducunt ab ἄριςος, *Optimus,* quòd reſpectu cœnæ ſit optimum prandium; quia corporis vires reparat, ut diurnis laboribus ſufficere poſſint, *Alſted. in Lex. Theol.*

g 'Αειςον, *Prandium.* Matth. 22. 4. Luke 11. 38. and 14. 12. *quaſi* ἀόριςον, *quia non erat ei certa præfinita hora,* Aret. *vel quia* ἄρειον. from ἄρειν, which ſignifieth *the morning.*

'Αειςάω, *Prandeo,* Luke 11. 37. John 21. 12, 15.

'Αρκέω, *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.

'Αρκετὸς, *Sufficiens,* Matth. 6. 34. and 10. 25. 1 Pet. 4. 3.

'Αρκτ☉, *Urſus,* Revel. 13. 2. *Fortè ab* ἀρκέω, *quod urſus ſibi hieme ſufficiat ſine cibo conjecto, & dormiendo pinguefcat.*

Tota mihi dormitur hyems: & pinguior illo
Tempore ſum, quo me nil niſi ſomnus alit. *Mart.*

'Αρμα, *Currus. Ab* ἄρω *apto; quòd equi currui aptentur loris.* Acts 8. 28, 29, 38. Rev. 9. 9.

'Αρμὴ, *Compago,* Heb. 4. 12.

'Αρμόζω, ομαι, *Apto, or,* 2 Cor. 11. 2. *Proprie eſt Aptè & concinnè 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* יהד 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 ἁρμόζεσθαι de deſponſatione dicitur, ut* Prov. 19. 14.

'Αρνέομαι, ῆμαι, *Nego, abnego,* often. ἀρνεῖσθαι, 1 Joh. 2. 22. *eſt fidem autoritatemq; detrahere, ut* Matth. 10. 33. Luc. 12. 9. Act. 3. 13, 14. *&* 7. 35. *&* *alibi,* Grotius *De tali defertione, quæ non verbis ſed reipſa fiat figuratè uſurpatur,* 2 Tim. 2. 5. Tit. 1. 16. Heb. 11. 24. 2 Pet. 2. 1. Judæ 4. *Grotius.*

'Αρνίον, *Agnus.* often. *Diminutivum ab* ἀρνὸς, *quaſi dicas,* Agnellus, *Tener adhuc & immaturus agnus,* Joh. 21. 15. Gerh. in Harm.

'Αροτριάω, *Aro,* Luk. 17. 7. 1 Cor. 9. 10.

'Άροτρον, *Aratrum,* Luke 9. 62.

'Αρπάζω, *Rapio,* Matth. 11. 12. ἁρπάζουσιν, arripiunt, *vel* diripiunt, *ut citatur ab* Hilar. *Metaph. à caſtris aut arce quapiam, quæ irrumpentibus hoſtibus diripitur.* Matth. 13. 19. Joh. 6. 15. and 10. 12, 28, 29. Acts 8. 39. and 23. 10. Jude 23.

'Αρπάζομαι, *Rapior,* 2 Cor. 12. 2, 4. 1 Theſſ. 4. 17. Revel. 12. 5.

'Αρπαγὴ, *Rapina,* Matth. 23. 25. Luke 11. 39. Heb. 10. 34.

'Αρπαγμὸς, *Rapina,* Phil. 2. 6. *Omnes vertunt* rapinam *ſeu* raptum. Raptus *autem propriè ſeu* Rapina *dicitur, cum quis quid ab altero per vim & injuriam ſibi rapit, atq; uſurpat.* Zanch.

'Αρπαξ, *Rapax,* Matth. 7. 15. Luke 18. 11. 1 Cor. 5. 10, 11. and 6. 10. *Latinum à Græco formatur, per Metatheſin literarum.*

'Ἀῤῥαβὼν, *Arrhabo,* Steph. in Conc. Beza. *Vox ἀῤῥαβὼν non Græca eſt origine,*

origine, ſed Syriaca Gnerabon, *ut apparet* Gen. 38. 17. *à voce* Gnarab, *quod* ſpondere *ſignificat. Nimirum à Phœnicibus, mercatoribus antiquiſſimis hanc vocem Græci per commercia acceperè. 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 ſignifieth a *Pledge*, an *Earneſt*, which ſtands for part of the payed price, and is to aſſure a bargaine. The word in the originall tongues is more large (ſay ſome) than our Engliſh word Earneſt, and may ſignifie *Pledges*, *Pawnes*, *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 Bezam.* and 2 Cor. 5. 5.

[h] Hebræis (à quibus Græci hoc vocabulum ſumpſerunt) ἀῤῥαβὼν dicitur id omne quo dato confirmatur promiſſio: ideo quidam exponunt, *pignus.* Non idipſum tamen *Arrhabo* quod *Pignus* ſonat, inquit Hieron. *Arrhabo* enim ſutur æ emptioni quaſi quoddam teſtimonium & obligamentum datur: *Pignus* verò pro mutuâ pecunia opponitur, ut quum illa reddita fuerit, reddenti debitum pignus à creditore reddatur. Latini *Arrhabonem* vocant, & *Arrham*, Steph. Scap. & alii.

[k] Ἀῤῥαβὼν, *Inſutilis*, Joh. 19. 23. *Ex α privat. & ῥαφὴ*, Sutura. Ῥαφαὶ, *à Medicis appellantur, quas alii* Commiſſuras, *Plinius.* Compages, *Celſus*, *Græcam interpretans appellationem*, Suturas *vocavit*, Victorin. Strigel. in Nov. Teſt.

[l] Ἄῤῥην, *Maſ*, Rom. 1. 27. Rev. 12. 5, 13.

[m] Ἄῤῥητος, *Ineffabilis*, Steph. in Conc. Beza. 2 Cor. 12. 4. id eſt, *quod fando explicari à quoquam homine non poteſt, ut addit* Beza. Vulg. & Eraſm. *Verbum arcanum.* [n] Ἄῤῥητον, *Lingua Græcâ duo tantùm 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 ἄῤῥητον eſt, quod ideo nefas eſt dici, quòd ſit arcanum, & ejuſmodi ut non debeat evulgari: ſic hoc loco; & ideo* Paulus *ſubjicit, quaſi* ἐξὸν οὐκ ἐστὶ λαλῆσαι, 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 *Poſſible.* 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, *ou, loiſible.* [o] Ἄῤῥητα ῥήματα, *Non arcana, ſed* quæ dici nequeunt, effarive non poſſunt, aut eloqui fas non eſt, *Druſ. in Præterit.* [p] Ἀῤῥήτα ῥήματα. *Non tam quæ non debeant, quàm quæ non poſſint explicari,* Dr Sclat. in Schol.

[i] Ἀῤῥώστους, *Agrotus*, Matth. 14. 4. Mark 6. 5, 13. and 16. 18. 1 Cor. 11. 30.

Ἄρνες, *Agnus*, Luke 10. 3.

[l] Ἄρσεν καὶ θῆλυ, *Maſ*, Matth. 19. 4. Mark 10. 6. Luke 2. 23. Rom. 1. 27. Gal. 3. 28.

[k] Ἀρσενοκοίτης, *Qui concumbit cum maſculis*, 1 Cor. 6 9. 1 Tim. 1. 10.

[l] Ἄρτεμων, *Artemo*, Acts 27. 40. *Artemonem 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 ſortè Romana, ut credibile ſit illos Romanè fuiſſe locutos: Et Lucam vocabulo Romano uſum.* Nebriſſenſis Quinquagena-cap. 2.

[m] Ἄρτι, *Modò, non, adhuc*, often. Matt. 3. 15. and 26. 29. *Id m valet quod* Impræſens, Nunc; *Beza. Aliquoti tempus præteritum notat. Non ſemper exactum tempus, ſed ſæpe præſens ſignificat.* Grotius.

Ἀρτιγέννητα, *Modò natus*, 1 Pet. 2. 2.

[n] Ἄρτιος, *Perfectus.* 2 Tim. 3. 17. *id eſt,* [m] *conſtat omnibus membris quæ requiruntur ad opus peragendum, opus, inquam, Miniſterii, quod Apoſtolus præcedenti verſiculo deſcripſit. Abſolutus,* [n] *integer.*

[o] Ἄρτος, [o] *Panis*, often. Matth. 4. 4. 2 Cor. 9. 10. 1 Cor. 10. 16. Some call *bread* ἄρτον, *tanquam* ἄρτιον, as *perfect*; others derive it of αἴρειν *to lift up*, becauſe it is puffed up with the leaven: ſome derive the Engliſh Bread of the German word brodt, which cometh of the Greek Βρῶτον, which generally ſignifieth *food. Cibus*, 2 Theſſ. 3. 8. [p] *Alimentum*, Pſal. 136. 25. Gen. 3. 19. *Convivium*;

[i] Invalidus, ab α & ῥώμη, *Robur.* Roma, ἀπὸ τῆς ῥώμης, quia fuit robuſta civitas.

[k] Cinædus; ex ἄρσην, *Maſ*, & κοίτη, *Cubile*, *Concubitus.*

[l] Velum navis majus, ſic dictum, παρὰ τὸ ἀρτᾶν, ab *apparando*, *rollendo*, quòd eo ingentia pondera alio transferantur. Syrus Græcum nomen retinet, ſed mutilatum. Ponit enim *Armenon* pro *artemon.* Coincidit cum Latina. Semel extat in Scripturis. *Gualterius.*

[m] Cam. de Eccleſ. Ste Beza on Matt. 21. 16.

[o] Propriè dicitur de numero pari: per metaphoram ſignificat integrum & perfectum, quia pari numero nihil deſit. *Scap.*

[o] *Panis* à *paſcendo*, Varro, Nonius, vel à πάω, *amo*, quòd ſit inadhibitatur; ſtar omnis alimenti; vel quòd omnibus opſonii vel quòd omne animal appetat eum. [p] Ab ἄγω, *Apio*, quòd cibus ſit corpori humano congruus.

vium, Matth.15.2. Mark.7.5. Luke 14.15. Panis *nomine, in oratione Dominica*, Matth. 6. 11. *principaliter & præcipuè significatur ordinarius ille cibus corpori nostro alendo destinatus; & quidem non ille tenerior à similagine, sed crassior & domesticus*, Scultet. Exerc. Evang.lib.2.cap.33.

Ἀρχύω, *Condio*, Mark 9.50.

Ἀρχύομαι, *Condior*, Luk.14.34. Col.4.6.

Ἀρχάγγελος, *Archangelus*, *Princeps angelorum*, 1 Thes.4.16. Jude 9. This is Christ (say some) [q] because of the doubling of the article: rather some chiefe and principall Angell. For in 1 Thessal.4.16. 2 Pet.2.11. [r] there is a plain distinction between Christ and the Archangell.

q Ὁ Μιχαὴλ ὁ Ἀρχάγγελος.

r Mr. *Perkins.*

Ἀρχαῖος, *Antiquus*, often. Acts 15.v.7. ἀφ' ἡμερῶν ἀρχαίων, *Vulgatus* & *Erasmus*, à diebus antiquis. *Beza*, jampridem. *Syrus*, à diebus antiquis, *vel* à diebus primis. *Arabs*, à diebus primis. *Æthiopicus*, à principio. Ἀρχαῖον *quidem, non modò* antiquum, *sed* primum *significare, testis est* Hesychius. *Est & ubi apud Lxx. Interpretes* ἀρχαῖος *pro* primus *usurpatur*; *dicitur*q, *simpliciter de eo quod præcessit, sive à multis sæculis, sive non ita pridem*, Psal.79.8. Lud. de Dieu in loc. Vide Grotium in Mat.5.21.

[s] Significat *antiquum*, & *primum*, Gagneius.

Ἀρχή, *Principium, Imperium, Magistratus*, very often. Jude 6. *Their beginning.* The Vulgar Latine, *Their Principality*: This word signifieth 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* ἀρχὴν principium *interpretemur, sive* principatum, *eódem recidit: cum necesse sit ejus imperio res omnes subesse, qui initio condidit*, Brightman in cap. 3. Apoc v.14. That phrase, ἀπ' 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 signifieth 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 creaturæ principium suum ducunt: quam interpretationem utriusque Testamenti pagina evincit*, Amama. Antibarb. Bib.lib.3. *Principium*, John 1. 1. It signifieth 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. Ἀρχαὶ, *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.

[t] It signifieth not only *Principium*, but *præcipuum*, *The fear of God is the* beginning, *or* chief *of wisdome.*

Ἀρχηγὸς, *Princeps.* Heb. 12. 2. *Autorem fidei, & consummatorem.* Ἀρχὴ, sometimes signifieth *principatum*: according to that acception ἀρχηγὸς signifieth a Ruler or Captain, as Acts 5.v.31. Heb.2.ver.10. Secondly, it signifieth *Principium*; so ἀρχηγὸς signifieth the authour or beginner: so Acts 3.15. and Heb. 12.2. as the next word shewes. *Fidei Ducem & Perfectorem*, Beza. *Non explicuit Interpres 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.

[u] *Inceptor, dux, autor*, Cornelius à Lap.

Ἀρχιερατικὸς, *Pontificius*, Act.4.6.

Ἀρχιερεὺς, very often. *Quasi dicas*, summus sacrorum præses, *aut* summus sacerdos. *Latinis placuit & pontificem appellare eum qui rebus*

[v] Sic vocabantur, qui ex posteris *Aaronis* (nam ii solùm *ispei*s, id est, capita. Ita-

Sacerdotes dicebantur) erant familiarum suarum que fallitur *Theophylactus*, qui putat sic vocatos, qui aliquando Pontifices maximi fuissent. *Erasmus* hoc loco *Pontifices* interpretatur: quod nomen malui uni Pontifici maximo proprium servare, *Bezæ in Matth.2.4.*

sacris

sacris præesset : &, 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, eò quòd ab his primùm* pons Sublitius *factus, ac sæpe restitutus esse perhibeatur, ut refert* Fenestella 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 successêre in sacro hoc munere.* Latè, *& sic illi vocantur* ἀρχιερεῖς *qui erant* capita familiarum sacerdotalium, *Spanhemius de dubiis Evangelicis.* Vide *Grotium in Matth. 2. v. 5. Princeps sacerdotum, Pontifex maximus ; Princeps etiam sive caput familiarum sacerdotalium*, Gerh. in Harm.

ᵗ Ἀρχιποίμην, *Pastorum princeps*, 1 Pet. 5. ver. 4.

ᵘ Ἀρχισυνάγωγος, *Princeps*, vel *præfectus Synagogæ*, Mark 5. 22, 35, 36, 38. Luk. 8. 49. and 13. 14. Acts 13. v. 15. and 18. 8, 17.

ˣ Ἀρχιτέκτων, thence *Architectus*. 1 Corinth. 3. 10. onely. *Chiefe builder*. Ex ἀρχὸς *princeps*, & τέκτων *faber*.

ʸ Ἀρχιτελώνης, *Magister*, seu *princeps Publicanorum*, Luke 19. 2. The chief receiver of the tribute, or chief Publican.

ᶻ Cujus officium est præguſtare, & dapes convivis apponere, ab ἄρχω *præfectus*, & τρικλίνιον, Locus tribus conſtratus lectis ad diſcumbendum, *Eraſm.*

ᶻ Ἀρχισύνδικον, *Architriclinus*. It is put for a Governour of a feast, Joh. 2. 8. It is used also ver. 9.

ᵃ Ἄρχομαι, *Incipio*, very often. *Aliquando significat* rem quæ tum 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 solùm initium operis, sed etiam complementum continet*, Matth. 12. 1. Gerh. in Harm.

ᵇ Ἄρχω, *Impero*, Mark 10. 42. Rom. 15. ver. 12.

ᶜ Ἄρχων, *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 hæresiarcha ; qui ita nominatur, quòd primus author sit, non quòd imperium exerceat in suæ farinæ homines. Apud Athenienses erat (ut* Budæus *notat) qui Judicibus præerat ; velut Romæ Prætor: retinuitq́; hanc vocem* Tullius.

ᵈ Ἄρχοντες *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.

ᵉ Ἀρώματα, *Aromata. Ex* ἀῤ, *seu* ἄει, *particula intensiva, &* ὄζω oleo, *seu* ὀδμὴ odor : *vel ab* ἄφω apto, *quòd aptent cibos, hoc est, habiles, utiles, & suaves reddant.* Mark 16. 1. Luk. 23. ver. 56. and 24. 1. Joh. 19. 40.

ᵃ Ἀσάλευτος, *Immobilis, inconcussus, firmus, stabilis*, Act. 27. 41. Heb. 12. ver. 28.

ᵃ Ἀσαλεύω In salo, seu mari sto, fluctuo, fluito.

ᵍ Ἄσβεστος, *Inextinguibilis. Ex* α *privat. &* σβέστος, *quod est à* σβέννυμι, *vel* σβεννύω extinguo. Mark 9. 43, 45. Luk. 3. 17. Matth. 3. 12. Vulg. *Inextinctus.* Beza, *Inextinguibilis, id est (inquit ille) qui extingui nunquam potest, sicut inaccessibilis locus, quò accedi non potest.*

ʰ Ἀσέβεια, *Impietas*, Rom. 1. 18. and 11. v. 26. 2 Tim. 2. 16. Tit. 2. 12. Jude 15, 18.

ᵇ Ἀσεβὴς, *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.

ᵇ Ἀσεβέω, *Impiè ago*, 2 Pet. 2. 6. Jude 15.

ᵈ Ἀσέλγεια, *Petulantia, protervia*, seu *effrœnis quædam peccandi libido*, Zanc. It is usually translated *wantonnesse*, or *lasciviousnesse*, Rom 13. 13. Mar. 7. 22. *Reperitur hæc vox plerumq́; juncta cum voce* ἀκαθαρσίας *apud* Paulum, *ut* 2 Cor. 12. 21. Gal. 5. 19. Ephes. 4. 19. *Et hic Syrus* fœtorem *transtulit : unde apparet, intelligi obscœnitatem in dictis factisq́; : Pluralem autem numerum codices boni præferunt, atq́; ita legit Latinus*, Grotius in loc. *Rectiùs redditur* 1 Pet. 4. 3. *per* lasciviam

ᵇ Ab α & σέβομαι *colo.*

ᶜ Ad verbum, Fœtor qui nascitur ex effœminata libidine, *Jun. in Gal. 5. 19.* Est vitium cùm quis ea sibi permittit aut facit in vestitu, cultúque, & incessu corporis, & sermonibus, quæ naturali honestati repugnant, *Polanus*,

viam *quam* per luxuriam; *& complectitur hoc nomen omne genus obſcœnitatis & 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 powring out, and ſpending ones ſelf without meaſure, in and unto all laſciviouſneſſe. The word is thought to be compounded of α and σέλγη. *Selge*, [d] they ſay, was a Citie 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. [e] 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*, *Selgilicum*, which is good for the ſinewes, thought to be found our and uſed by that people, to confirme and ſtrengthen them, having ſpent themſelves in mutuall and abominable filthineſſe.

[d] *Euſtathius, Aretius.*

[e] *Suidas, Minſhew, Junius.*

[f] *Lib. 15. Nat. hiſt. cap. 7. & lib. 23. cap. 4.*

'Ασημος, *Obſcurus*, Acts 21.39. *Ex α privat. & σῆμα* ſignum.

[g] 'Ασθένεια, *Invaletudo, morbus*, often. Sometimes it ſignifieth a diſeaſe from the effect, Luke 13.11. *quòd 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 underſtood: 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.

[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.*

[i] 'Ασθενὴς, *Infirmus, Ægrotus*, 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.

'Ασθενέω, *Ægroto*, often. *Imbecillis, ſeu Infirmis viribus ſum, langueo*, Xen. & Plat. ἀσθενεῖν *etiam* de graviter ægroto *dicitur*, ut Matth. 10.8. Luc. 4.40. *& alibi*, Grotius in Joh. 11.1. de quovis morbo, *ut* Math. 8.17. Luc. 13.11,12. Marc. 6.56. Grotius in Joh. 5.2.

'Ασθένημα, *Imbecillitas*, Rom. 15.1.

[n] 'Ασιτία, *Jejunus*, Acts 27.33.

[l] 'Ασιτία, *Inedia*. Acts 27.21. *Nautarum inedia*, Eraſ.

[m] 'Ασκέω, *Exerceo*, Acts 24.16. *I uſe diligence, skill*, and *conſtancie* together, Mr *Harris*. I lay my policie, or bend my wit, Mr *Ward*. 'Ασκῶ *Meditari eſt, & Exercere ſe in re aliquâ*, Gagneius.

'Ασκὸς, *uter, utris. ab α epitatico, & σκέω* contineo. *uter liquoris capax eſt. Unde Hæretici* Aſcitæ, utrarii *vel* utricularii *ab* utre *ſic appellati ſunt; utrem inflatum & opertum circumferendum putant iis, qui ex Chriſti præcepto legitimè ſanctum Evangelium prædicare velint, abuſi ſacro Dei verbo quod eſt apud* Matth. 9. v. 17. Danæus in Auguſt. cap. 62. de Hæreſibus. *Veteres utribus coriaceis pro vaſis utebantur. Vas vini conditorium*, Pollux. *Hebræis vas coriaceum dicitur* נבל, Nebel, *quod Lxx verterunt* ἀσκὸς, 1 Reg. 1.24. 2 Reg. 16.1. Sculr. in Exercit. Evang. Matth. 9.17. Marc. 2.22. Luk. 5. ver. 37. thrice.

'Ασμένως, *Libenter*, Acts 2.41. and 21.v.17.

'Ασοφος, *Inſipiens*, Epheſ. 5.15. *Ex α priv. & σοφὸς* ſapiens.

[n] 'Ασπάζομαι,

[i] Invalidus, imbecillis, & fractus viribus, *Eurip. Xen. & alii.* Ex priv. α & σθένος robur.

[k] Manifeſtè apparet ἀσθενεῖς dici viribus omnibus deſtitutos, (*Deſnués de toute force*, Fr. B.) & tum ſibi, tum aliis, prorſus inutiles; ſicut dicitur *Cadaver* ἀσθενὲς, 1 Cor. 15.43. *Beza in* Rom. 5.6.

* See *Cam. Myr. Evang. in* Matth. 26.41.

[l] Ab α & σῖτος, *Cibus*, Abſtinentia à cibo, propriè.

[m] In genere notat *Severius exercitium Religionis Chriſtianæ*, aut etiam virtutis cujuſlibet, *Alſted. in Paratit.* Propriè eſt *Præparare ſe ad certamen, & abſtinentiam in eum finem exercere*, Id. ibid.

n Ab α, *Simul*, & ἀγω, *Traho*: ubi salutandum attrahimus. Significat vel *Amplexari*, quod amici facere solent, cùm ex intervallo se revisunt; vel *Salutare*, sicuti obvios quoscunque solemus verbis, amicos autem absentes literis, tùm nostro, tùm aliorum nomine, *Episc. Div.* in Col. 4.10. Est amanter amplecti, & salutare, & osculari, *Pæne.*

o Ab α privat. & σπιλος, *Macula*, *Labes.*

p Ex α intendendi particulâ, & σπιλ-ω *Extendo* longitudinem corporis, vel intensum & acutum sibilum innuens. Aliqui suspicantur animantis, nomen esse factitium, atq; sono ipso præ se ferre Aspidis quendam sibilum. Significat etiam *Scutum*, & tum α privandi significationem habebit, quòd hoc non protendatur in longum, sed in circulum contrahatur, *Beckmann. de Orig. Lat. Ling.* q Ab α & σπένδω, *Libo*, vel *Sacrifico*, quia antiqui Deos propitios reddebant sacrificiis. r Secundùm *Euthymium* non Assem significat, cùm sit ejus diminutivum; sed genus minimi nummi & oboli, *Jansen.* Quasi dicas *Tenuciolus*, *Erasm.* Cujus vilitas etiam proverbiis testata est. *Omnes unius æstimamus Assis*, Catullus.

n Ἀσπάζομαι, *Saluto, complector*, often. It signifieth to salute, but with a kisse and embracing. *Greet friendly*, Tit. 3. 15. and signifieth 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. Ἀσπασάμενοι, *Saluting, kissing*, or *embracing the Promises. Salutantes: Metaphora, ut videtur, à navigantibus, qui portum eminus conspicati, lætis acclamationibus salutant, & contingere gaudent*, Pareus in loc.

Ἀσπασμὸς, *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.

o Ἄσπιλος, *Immaculatus, Maculæ aut labis expers, in quo nullus est nævus, aut macula: & metaphoricè*, Purus, irreprehensus, inculpatus, 1 Tim. 6. 14. Jac. 1. 27. 1 Pet. 1. 19. & 2 Pet. 3. 14.

p Ἄσπις, Rom. 3. 13. only. *Illud serpentum genus, quum dormit vel apricatur, in orbes convolvit sese.* Lucanus Aspida *vocat* Somniferam, *quia lethiferum somnum morsu inducere*, Eustathius, *& alii tradunt.*

q Ἄσπονδος, *Implacabilis, Unappeasable.* Rom. 1. 31. Some read *Absq; Fœdere, without Fidelitie*, Lat. such as break all truces and leagues: but they were noted before, *Trucebreakers.* Such as were implacable, that being once offended, will never be reconciled again. *uti dicimus ἄσπονδον πόλεμον, atrox, & perpetuum bellum.* It is used also, 2 Tim. 3. 3. *Dubito an rectè dicantur* nescii fœderis, à Beza: Fœdifragi à Castalione. *Malim* irreconciliabiles, *qui nullas admittunt σπονδάς.* Sculterus in loc.

r Ἀσσάριον, *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 jampridem migraverat, & ipse eâdem usus est. Docet id* Syra Paraphrasis, *quæ consensu omnium est antiquissima* Assar, *idem habet vocabulum in sua lingua: Quin &* Plutarchus in Camillo *hâc voce utitur:* Mayer. in Philologia sacra.

s Ἄσσον, *Propius*, Act. 27. 13.

Ἀσταθέω, *Incertis sedibus erro*, 1 Cor. 4. ver. 11.

t Ἀστεῖος, *Venustus*, Acts 7. 20. Heb. 11 23. *Quum ad corpus refertur, venustam & bellam formam declarat.* Acts 7. 20. t *Goodly*, or *Fair to God*, that is, Exceeding fair, or having divine beautie and goodlinesse: *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, translateth it, Heb. 11. v. 23. *proper child. Tum Hebræa vox* Tob, *tum Græca* ἀστεῖος, *non ita simpliciter significant* elegantiam corporis, *sed magis etiam* animi atque morum. *Nam* Tob *etiam* bonum *significat, ac Deo passim tribuitur*; ἀστεῖος *verò significat* elegantem *quidem, sed* urbanum *item &* civilem. *Ergo ita accipiemus* Mosen *dictum* ἀστεῖον παιδίον, *ut intelligamus, externam quandam elegantiam in eo apparuisse, non vulgarem quidem illam, aut naturæ, sed inusitatam & supernaturalem divinitùs additam, quæ jam magni ac generosi quiddam præ se ferret, omniumq; animos perduceret ad contemplandum 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-denyall.*

t Ἀστεῖος τῷ Θεῷ, *Gratus Deo*, Vulg. & alii, non rectè. Syrus & Arabs, *Dilectus Deo*, non rectiùs, licèt *Theophylactus* sic interpretetur. *Divinitus venustus*, Beza, Jun. Piscat. *Pulcher* aut *elegans Deo*, Drusius. vid. de Dieu.

Ἀστήρικτος, *Instabilis*, 2 Pet. 2. 14. and 3. 16. *Ex α priv. & στηρικτὸς*, confirmatus, parum firmus, *Eras.*

t Ἀπὸ τῆς ἀστραπῆς, *A coruscatione*, Plato. Vel quasi ἄστατος, *semper in motu.*

Ἀστὴρ, *Stella*, often. *Propriè est unum stellæ corpus*, Gerh.

u Στοργὴ significat affectum illum pietatis aut charitatis, quo parentes 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 *nativam pietatem, & amorem naturalem.*

Ἄστοργος, *Charitatis expers.* Rom. 1. 31. u Some take it generally for such as are without all love or humanitie, *Lat. Tolet. Lyran.* But specially here it signifieth the naturall affection which is between parents and their children, husband and wife, kindred, countrey. The heathen were void even of such naturall affection, *Martyr, Beza.* Στοργαὶ are those germane affections of love, that by instinct of nature wee beare to those in nature and bloud conjoined to us; such as are those betwixt parents and children, brother and brother. This word is used also, 2 Tim. 3. 3. Ἄστοργοι, *Vulgato*, sine affectione, *quem rectè reprehendit* Beza, *cùm non omnis affectus sit* στοργή. *Vertit igitur* charitatis expertes, *eodem errore, nec enim omnis charitas est* στοργή. *Castalio* inhumani, *quod longius etiam à Græco abest.* Ἄστοργοι *erunt homines* sine naturalibus affectibus, *vel* expertes charitatis naturalis, *vel* expertes nativæ pietatis, *Scultetus in locum.*

x Est vox propria his qui aberrant à scopo, *Chrys. Eras.* Sicut jaculatores inexperti, qui à scopo aberrant. Ab α, & στοχάζομαι *collimo*, & rectà ad scopum tendo.

Ἀστοχέω, *A scopo aberro.* It signifieth 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.

Ἀστραπὴ, *Fulgur.* *Propriè significat* fulgur, *sive lucem illam quæ in collisione nubium subitò prorumpit, & secuturum tonitru prænunciat, 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.

Ἀστράπτω, *Fulguro*, Luke 17. 24. and 24. 4. *Est* fulgurare, coruscare, *sicut solet* fulgur ἀπὸ τοῦ ἀστέρας ἀπτειν, *ut inquit* Eustathius.

Ἄστρον, *Sidus*, Luk. 21. 25. Act. 7. 43. *Pro* ἀστὴρ *ponitur*, Acts 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 cœlo effigiem repræsentantium:* Astrum *denique stellam unam solitariam. Quemadmodum enim* ἄστρα à lucendo *Græcis dicuntur: ita Latinis* stellæ, à stillando, *vel* scintillando: *&* sidera, à sidendo, *ut à* Festo *&* Varrone *traditum est.* Cocavim *Hebræi generaliter stellas omnes lucentes appellant, etsi quasdam speciali nomine donârunt, atq; ab aliis distinxerunt.* Danæus in Phyl. Christ.

Ἀσύμφωνος, *Discors*, Acts 28. 25. It signifieth the want of harmony which is in musicall instruments. *Ex α priv. & σύμφωνος.*

Ἀσυνέτος, *Insipiens.* Matth. 15. ver. 16. Mark 7. 18. Rom. 1. 21, 31. and 10. 14. *Ex α priv. & συνετὸς* perspicax, intelligens.

Ἀσυνθέτος, *Fœdifragus*, 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, Erasmus*, and *Beza* take them better, for such as would not stand * unto their covenants and leagues.

* Ἀσυνθέτους, *qui non stant pactis.*

y Ἀσφάλεια, *Securitas, veritas*, Acts 5. ver. 23. 1 Thess. 5. 3. of α and σφάλλομαι, *labor, erro*; whence cometh the Latine *fallo. Certitudo*, Erasm. *Significat talem certitudinem quâ certi reddimur nos non errare, seu decipi*, Chemnit.

y Hoc vocabulum apud idoneos autores non legi, *Beza. Veritas*, vet. Interpr. & *Beza*, quamvis firmitatem propriè declaret, *Beza in Luc. 1. 4.* Hìc est certissima, firmissima, ac constantissima veritas, atque fides, *Cam. in Myr. Evangel. in* Luc. 1. Vide *Piscat. in loc.*

Ἀσφαλὴς, *Certus*, Acts 21. 34. and 22. ver. 30. and 25. 26. Heb. 6. 19. Philip. 3. 1. *Dicitur* ἀσφαλὲς *quod certum est ac tutum, & in quo nullum sit lapsûs aut erroris periculum.*

Ἀσφαλῶς, *Tutò, certò*, Mark 14. 44. Act. 2. 36. and 16. 13.

Ἀσφαλίζω, *Munio, adstringo*, Matth. 27. 64, 65, 66. *usurpatur* ἀσφαλίζειν, *quando accuratâ custodiâ aliquid ita asservatur, ut caveatur, nè vel elabatur, vel amittatur. Quo sensu custodia captivorum hoc vocabulo describitur*, Acts 16. ver. 23. *Et Judæi sepulcrum Christi petunt* ἀσφαλίζεσθαι, Matth. 27. ver. 64.

ver.64. *Eodem vocabulo Apostolus de suorum scriptorum scopo utitur*, Phil.3. ver. 1. Scultetus in Delitiis Evangelicis.

'Ασφαλίζομαι, *Adstringo*, Acts 16.24. *Propriè* firmare *significat*; *sed ex consequente intelligitur antecedens*, Beza in loc.

'Αχήμων, *Indecorus*, 1 Cor.12.23. *Propriè, ubi non adhibentur boni gestus: Ex α priv. & χῆμα*, habitus, gestus, figura.

'Αχημονέω, *Indecorè ago*. 'Αχημονεῖν *Hellenistis dicitur, cui infamia adhæret, qui malè audit*, Ezec.16.7,22. *& aliquoties eodem capite*; 1 Cor.13.5. οὐκ ἀχημονεῖ, Eras. *Non est fastidiosa*. Vulgata, *Non est ambitiosa*. Beza, *Non agit indecorè*, 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 personæ*; *ut quum dicimus*, Non amat; *id est*, ab amoribus est alienus. *Eodem autem recidit utraq; interpretatio*: indecorum *enim vocat, quicquid sit proximo præter officium, vel aliter quàm deceat* *. *Aliis placet ita significari, charitatem nihil sibi* indecorum *putare, dum serviat proximi commodis.* It is used also 1 Cor.7.36.

'Αχημοσύνη, *Fœda actio, cum turpissimis conjuncta gestibus, pudenda*, Rom.1.27. Rev.16.15.

'Ασωλία, *Luxus*. Ephes.5.18. *Non ad sola peccata libidinis pertinet, sed ad universum genus intemperantiæ, lasciviæ, & prodigalitatis extenditur*, Estius in locum. The word signifieth 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 signifieth these vices in an extremitie, Tit. 1.6. Beza & Castalio luxum, Vulgatus luxuriam *interpretantur*. *Illi* Ciceronis *authoritate 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, *Scultet. in loc.* 'Ασωλία, *id est*, prodigalitas, *duplicitèr usurpatur*: *Vel* propriè, *tunc significat illud vitium quo quis suas facultates, opes, & pecunias non servat, sed temerè & inutiliter eas in quasvis res profundit, absque manifesta, vel sua, vel aliorum utilitate, ab α* privat. particula, *& verbo σάζω*, conservo. *Vel* impropriè, *& 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, ἄσωτοι, 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.

* 'Ασώτως, *Profusè*, Luk.15.13. It signifieth so to waste all, that a man reserveth nothing to himselfe. *Helluones sibi nihil reservant, imò seipsos non servant*.

a 'Ατακτέω, *Inordinatus*, 1 Thess. 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 α priv. & τακτὸς* ordinatus.

'Ατάκτως, *Incompositè*, atque *inordinatè*, Budæus, 2 Thess.3.6,11.

b 'Ατακτέω, *Inordinatè me gero*, 2 Thes. 3.7.

'Ατεκνος, *Qui est absque liberis, qui liberis caret, sive orbus sit, sive sterilis*. Orbus *dicitur, qui liberos quos habuit, amisit*;

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* *Beza in locum.*

2 Primò crapula, luxus, lascivia. Secundò, luxuria & libido, *Cornel. à Lapide.* Significat luxum & profusionem summa cum turpitudine conjunctam, *Zanchius.*

* Vulg. Luc. 15.13. *Luxuriosè*, Maldon. ad loc. *Intemperanter, nequiter*, Grotius.

a *Inordinatus*: ita solet *Livius* hoc nomen usurpare de militibus qui stationem non servant: eleganter id transtulit *Paulus* ad eos, non qui sunt *intractabiles*, ut putavit *Erasmus*, sed qui tamen aliter quàm per infirmitatem peccant, *Beza in loc.* Qui incompositis est moribus, qui incompositè se gerit; milites ἄτακτοι iidem sunt, qui & incompositi, *Stephanus.* 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, *Budæus.*

amisit: sterilis *autem, qui nullos unquam habuit.* Drusius in Gen. 31, 32. Luke 20.28,29,30. *Ex α priv. & τέκνον* proles.

c 'Ατενίζω, *Oculos intendo. Defigo oculos, & immotis oculis intuor, 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.

c Aliquid amplius declarat quàm ἐμβλέπω, *Beza* in Act. 1.10. Oculos in aliquem defigo, vel valde intendo. *Id. ibid.* Ex α *intensivo*, & verbo τείνω, *Tendo, intendo*, Id. Fixis oculis & exacto intuitu aliquem contemplor, *Geth.* Immobiliter in obtutu alicujus hæreo, *Chemnic.* *Beza in loc.*

'Ατερ, *Absq;*, Luke 22.6,35.

'Ατιμία, *Dedecus, ignominia.* Rom. 1.26. Fœditatem *potiùs 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.

'Άτιμος, *Inhonoratus*, vel *Expers honoris.* Marc. 6.4. * *Videtur hoc loco tum 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.

'Ατιμάομαι, *Dedecoror*, Mark 12.4. *Ex α priv. & τιμὴ*, honor.

d 'Ατιμάζω, *Contumeliâ afficio.* Rom. 1.24. *Ignominiâ afficio*, Tremel. Vat. Vulg. *Defile*, Beza, Great English Bible: but the word properly signifieth, *To disgrace.* It is used also, ver. 23. Luk. 20.11. Joh. 8.49. Acts 5.41. Rom. 2.23. Jam. 2.6.

d Contumeliâ afficio, Ignominiosè tracto. Contemptui habeo, Inhonoro; quod vel verbis, vel gestibus, vel reipsâ fieri potest, *Geth. in Harm.* e Lat. *Vapor.* Gall. *Vapeur.* Angl. *Vapour.*

e 'Ατμὶς, *Vapor*, Acts 2.19. Jam. 4.14. *Significat* 1 *Vaporem*, 2 *Flatum*, 3 *Fumum*, 4 *Halitum*, 5 *Auram tenuem: ab ἀτμίζω*, id est, *Evaporo, exhalo, expiro*, Cornel. à Lap. *Potiùs ἀτμίζω, ab ἀτμὶς verba in ίζω, à nominibus descendunt: ab ἀστραπὴ, ἀστραπίζω ob ἀνάθεμα, ἀναθεματίζω.*

'Άτοπος, *Insolens*, f 2 Thes. 3.2. 'Άτοποι, after the Grammar Etymon, *Men of no settled abode*; vagring, or vagabond persons, absurd fellowes, compact of meere incongruities. 'Άτοποι *qui inter homines locum tenere non debent*; *seu, qui indigni sunt qui locum inter homines habeant. Ex α 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.

f *A Proverbio*, id est, qui sui officii nullam curam habent, vel *insolentibus*, & qui facilè alios lædant, *Ab importunis*, Vulg. *Ab absurdis*, Erasm. quod mihi quidem absurdum videtur, *Beza in loc.* Qui loco nulli conveniens, importunus, turbulentus, *Cornel. à Lap.*

g 'Άτοπον *vocat hoc loco, non quod inepte & absurdè, sed quod improbè ac malitiosè fit, Beza* in Act. 25.5. † Act. 28.6. Hîc ἄτοπον *declarat illud ipsum quod simili prorsùs ratione in vernaculo sermone vocamus* Inconvenient. *Beza in loc. Vide de Dict.* * Luc. 23.41.

g 'Άτοπον, *Improbum*, Act. 25.5. *Incommodum*, † Act. 28.6. *Indecens*, * Luc. 23.41. *Ex α & τόπος*, Locus; *quasi* Locum non habens, *ut à Gallis vulgò dicitur*, Cela n'a point de lieu; *fortasse ait* Stephanus, *quòd ea quæ absurda sunt, 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.

'Άτομον, 1 Cor. 15.51. *Breve, insecabile, ut punctum, Momentum: ab α*, Non, *& τέμνω*, Seco; *unde τομὴ*, Sectio. Democritus *vocabat τὰς ἀτόμους, Corpuscula quædam minutissima, quæ sectione dividi non possent: qualia videmus in Sole, radios suos per fenestram transmittente; ex quibus omnia oriri fingebat, & vicissim in ea resolvi. Tempus quoq; ἄτομον dicitur, quod tam breve est, ut insecabile sit: unde ἐν ἀτόμῳ (subintelligitur χρόνῳ) ut hîc, in Puncto temporis, in Momento, in Articulo ipso temporis*, Cicero.

h Sibi pertinaciter placens, qui suum duntaxat in opinionibus approbare solet, aliorum omnium sententiam contemnere; Suâ personâ, judicio, moribus contentus. Hinc fit ut Interpretes variè hanc vocem exponunt. αὐθάδης, superbus, audax, pertinax, inobediens, iracundus, asper moribus, & difficili quadam naturâ implacabilis; quæ omnia optimè istiusmodi quadrant. Ab αὐτὸς, *Ipse*, & ἁδῶ, *Placeo*, nam sibiipsi placet. Quam notationem probat illud θ in compositione; si enim fieret ab ἆδω, *canere*, diceretur αὐτάδης.

'Αυγὴ, *Diluculum*, Act. 20.11. *quòd tunc dies lucescere incipiat.* Aurora, *quòd tunc aër incipiat* aurescere. Varro. *Ab* ἄυω, *Splendeo*, & ἄγω, *per quam viz. dicimur. Est illustre quoddam, & prægustus claræ lucis, instar Auroræ*, Cornel. à Lap.

'Αυγάζω, *Irradio*, 2 Cor. 4.4. *Fit ab* αὐγὴ, Lux, Splendor, *vel ab* ἄυω, Splendeo.

h Αὐθάδης, *Sibi placens*, Tit. 1.7. *Sibi*

pertinaciter

pertinaciter placens, Beza. Vulg. *Superbus.* Erasm *Præfractus.* Gallicè possis vocare, *Content de sa personne, hoc est* proprio judicio addictus, *Calv. Epist.* 55. *Self-willed, Froward*, One that loves to sing his own song, *Qui suam cantilenam approbat, ut cuculus. Significat eum qui sibi in omnibus placeat; nam ἀδεῖν Græcis est* Placere, *&* ᾄδειν, Canere, *Aret. Est sui sensûs tenax, durus & inflexibilis*, Cornel. à Lap. *Præfractus, contumax, protervus, pertinax, durus, inflexibilis, & sui sensûs plus satis tenax*, Bulling. It is used also, 2 Pet. 2. 10.

Αὐθαιρέτως, *Voluntarius*, 2 Cor. 8. 3, 17. *Ab* αὐτὸς, Ipse, *&* αἱρέομαι, Eligo.

Αὐθεντέω, *Autoritatem usurpo*, 1 Tim. 2. ver. 12.

i *Athenæus, lib. 5. tradit,* αὐλὴν *ab* ἄω *appellari locum apertum & vacuum, ante ipsas ædes expositum, quia ventis perfletur; unde & de subdialibus locis usurpatur apud Hom.* Quoniam autem in ejusmodi locis subdialibus stabulari solent animalia, ideo ponitur αὐλὴ pro *stabulo.* Item *Aulæ*, domus regia, domus Principis; sic dicta quòd ante ejusmodi domos essent ampla loca subdialia, *Scap.* Sicut *aula* Latinis idem est quod regia, *& aulici*, qui regiam frequentant. Consule Bezam in Luc. 11. 21. & Marc. 14. 66.

i Αὐλὴ, *Aula. une sale*, Fr. It signifieth 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, Stabulum*, 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 signification it is distinguished from αὐλείον, so Joh. 18. 15. *Aula à Græcis pro tota Regia ponitur, non solùm pro ea parte quam* Atrium *vocamus, ut* Luc. 11. 21. *Apud* Athenæum *usurpatur pro triclinio prægrandi in regia quadam arce; ita accipitur*, Matth. 26. 58. *&* Marc. 14. 54, 66. *&* 15. 16. Luc. 22. 55. It is used also, Jam. 10. 10. Rev. 11. 12.

Αὐλίζομαι, *Diversor, stabulor, pernocto*, Hom. Thucyd. Xenoph. *Stationem habeo, excubo*, Budæus. Matth. 21. 17. Luc. 21. 37. *Propriè dicitur de armentis; formatur enim ab* ἄυλιον, *quod* Stabulum *significat:* so *Homer* useth it: *postmodum ad homines apud aliquem diverentes & pernoctantes accommodatur*, Gerh. in Harm. *Frequens 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, *Tibiâ cano*, Matth. 11. 17. Luke 7. ver. 32.

Αὐλέομαι. *Tibiâ canentem audio, Tibiæ cantum audio, Mihi tibiâ canitur*, Xen. 1 Cor. 14. 7. τὸ αὐλούμενον, *Quod tibia canitur*, Beza.

Αὐλητὴς, *Tibicen*, Matth. 9. 23. Revel. 18. ver. 22.

Αὐξάνω, *Crescо, Do incrementum, unde est Latinorum, Augeo.* Ephes. 4. 15. Αὐξήσωμεν εἰς αὐτόν. Vet. Interp. *Crescamus in illo.* Hieron. & Ambros. *ut augeamus in ipso omnia.* Beza, *Adolescamus in eum.* It is used often in Scripture.

Αὔξησις, *Incrementum, Augmentum*, Eph. 4. 16. Col. 2. 19.

k Αὔριον, *Cras.* It doth not only signifie the day immediately following, l but also the time to come indefinitely, 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 quærere.

n It is often used in the New Testament.

o Αὐστηρὸς, *Austerus*, Luc. 19. 21, 22. *Propriè de sapore dicitur; per Metaphoram verò de homine severiori, & rigidiori, tam Latinis quàm Græcis, vox hæc usitata est, licèt Græcia ejus originem sibi vendicet.*

Αὐτάρκεια, *Quod sufficit. Est sufficientia*, 1. *Quâ sibi sui sq; sufficit.* 2. *Quâ quis suâ sorte est contentus*, Cornel. à Lap. *Est virtus per quam contenti sumus præsentibus bonis justè acquisitis, ita ut etiam in exiguo acquiescamus læto animo. Latinis circumscriptione quadam dicitur* Animus suâ sorte contentus, *Polan. in Syntag. Eras.* 1 Tim. 6. v. 6. Ἡ εὐσέβεια μετ' αὐταρκείας, *Godlinesse with contentment, with self-sufficiencie*, for so it is word for word in the originall; and the word so properly importeth. *Beza* renders it, *Pietas cum animo suâ sorte contento. Propriè est ea facultatum copia quæ sufficit ad rem gerendam, ita ut nihil quis extrà desideret: sed hìc refertur ad judicium mentis, aut certè affectum animi, quam quis putat sibi satis esse, ac proinde suâ*

k Ab αὔω, *Splendeo, Fulgeo.*

l As yesterday is put for time past, Gen. 31. 2.

m *Horace.*

n Luc. 10. 35. Et Latinorum *Aurora*, & Græcorum αὔριον, derivari videntur, ab αὔω, *Aura*, ventus levior, qui mane spirare solet; adeo ut ὄρθρος αὔριον, si etymologiam spectemus, sit quasi ad matutinum crepusculum, quo aura flare solet, *Lud. de Dieu.*

o Παρὰ τὸ αὖον, ab *Exsiccando, Acerba exsiccant.*

suâ sorte contentus, nihil amplius desiderat. Metonymia subjecti occupantis, viz. *sufficientia, pro opinione sufficientiæ,* Piscat. in loc. 2 Cor. 9. 8. [p] Sufficientiæ *vocabulum, quo usi sunt* vetus Interpres *&* Erasmus, *nunquam legi: Deinde,* αὐτάρκειαν *refero non tantùm 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: Cùm 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.

[p] *Quod sufficere,* Beza.

Αὐτάρκης, *Contentus,* Philip. 4. 11. *Propriè dici potest unus Deus, ut qui nullo prorsus egeat, sed totus in seipso acquiescat,* Beza. *Illius enim solius est quod sit* אל שדי El-shaddai: *Sanctis autem hoc ille quodam modo largitur ex gratia. Ex* αὐτὸς ipse, *&* ἀρκέω sufficio.

Αὐτοκάλικτος, Tit. 3. 11. *Condemned of himselfe. Suopte judicio condemnatus,* Steph. Beza. *A semetipso damnatus,* Cyprian. *Sibi damnatus,* Tertul. *Proprio judicio condemnatus,* Vulgat. *Per se damnatus,* Erasm. *Hoc est (inquit ille) damnatus, etiamsi nemo judex de illo pronuntiet. Post convictam nimirum conscientiam, in pertinacia perseverans,* Beza.

Αὐτόμαλος, (*Ex* αὐτὸς, *&* μάω desidero, cupio) *Sponte præstans,* Mark 4. ver. 28. Acts 12. 10. *Terra enim sponte suâ fructum fert, prout Poëta cecinit,*

——*Injussa virescunt*
Gramina.——

Αὐτόπλης, *Spectator,* Luke 1. 2. Αὐτόπται, *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 quidpiam contemplari,* Vulg. *Qui ipsi viderunt,* Erasm. *Qui oculis suis vidrunt,* Beza in loc.

[q] Αὐχμηρὸς, *Obscurus,* 2 Pet. 1. 19. S. Peter calls the world αὐχμηρὸν τόπον, *A squalid house, and filthy place: ab* αὐχμὸς squalor; *item* siccitas *ab æstu, ab* αὔω sicco, *epenthesi literæ* χ. *Locis enim tenebrosis squalor adhæret.*

[q] Significat *Squalidum,* August. Lorinus.

Αὐτὸς, *Ipse,* very often. *Pronomen est Relativum,* Xenoph. *Interdum Demonstrativum,* Lucian.

Αὐτοῦ, *Adverbium: Ibi, ibidem, hìc.* Mat. 26. 36. Acts 15. 34. and 18. 14. and 21. 4.

Αὐτόχειρ, *Qui suis manibus aliquid agit,* Acts. 27. 19.

Ἀφαιρέω, *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.

Ἀφανὴς, (*Ex a priv. &* φαίνω in lucem profero) *Non manifestus.* Heb. 4. 13. *Neither is there any creature which is not manifest in the sight thereof:* so [r] 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.

[r] *Dicæ, Hieron. Piscator* is of another judgement.

Ἀφανίζω, *Obscuro, corrumpo, evanesco.* [t] Matth. 6. 16. it is translated *dis-figure,* 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. *Aptiùs redditur* obscurant: *ut intelligamus eos obscurare facies suas, id est, earum nitorem;* Stephanus. Ἀφανίζουσι, *Vulg.* exterminant. *Hieron. demoliuntur. Melius Hilarius,* conficiunt: *&* Chrysost. διαφθείρουσι, corrumpunt: *propiùs alii,* obscurant. *Sensus est, Hypocritas, ut jejunare videantur, nativum & vegetum colorem, aut tristitiæ simulatione, aut alicujus medicamenti artificio, in pallidum tetricumque convertere: contra quam mulieres faciunt, ut pulchriores appareant,* Maldonat. ad Matth. 6. ver. 16.

[r] Propriè valet, sic delere quidpiam, & tollere è medio, ut nusquam appareat, *Beza in locum.*

[t] Christus alludit ad larvas, seu personas scenicas, quibus Mimi velati, seu personati, in theatrum prodibant; ut cùm aliàs essent intus festivè ridiculi, comminus sub illis larvis repræsentarent vultum mœstum, *Chemnit. in Harm.*

ver.16. *Corrumpo*, Chryſ. *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 demolior, & ἀφανίζεσθαι, demoliri, marceſcere, & evaneſcere, & è conſpectu auferri, *Gagneius*.

Ἀφανισμὸς, *Evaneſcentia*, Heb.8.13.

Ἀφανὴς, *Qui eſt extra conſpectum. Ab a privat. & φαίνομαι*, conſpicior, appareo. *Vulgata verſio non ſatis commodè reddidit* evanuit. *Evaneſcere enim propriè dicitur, quæ in nihilum redeuntur, ſicut*, dolor evaneſcit, *apud* Ovidium: *&* præterita evaneſcunt, *apud* Ciceron. *Sic ergo potius reddendus textus*; factus eſt inconſpicuus, *vel* deſiit eſſe conſpicuus, deſiit ipſis apparere, *Gerh. in Harm.* Luk. 24. ver 31. Καὶ αὐτὸς ἀφανὴς ἐγένετο ἐπ' αὐτοῖς, *Vulgatus*, Et ipſe evanuit ex oculis eorum: *ſed de vero corpore, non de ſpectro* Lucas *loquitur*, Steph. Eraſmum *vertiſſe ait*, Cl. Beza, ſubduxit ſe ab oculis eorum; *quod in mea editione non reperio: Ibi enim* Vulgatam verſionem, *niſi quòd pro* ex oculis, *dixit*, à conſpectu, *retinuit: quod miror, quia in Notis ſuis doctè reprehendit illud* evanuit; *& optimè ait, magis hìc congruere*, deſiit 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.*

[u] Græcis à u *ſeorſim ſedendo*, ex ἀπὸ & ἕδρα, ſicut etiam Latinis *latrina*, vel à *lavando*, vel à *latendo*, quòd in latebra domûs ſuum locum habere ſoleat. *Latrinæ* privati uſûs eſt; ut *foricæ*, publici, *Druſ.* Ἕδρα non tantùm 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.* [x] *Scultetus* preferres *ſeceſſus*: See his Obſervations in *Matth.* & *Marc.* cap.42.

Ἀφεδρεὼν, *Latrina*, Matth.15.ver.17. Mark 7. 19. *tum quòd à conſpectu ſit remotus*; *id quod notat præpoſitio* ἀπό: *tum quòd illic ſedeatur, dum quis facit naturæ opus*; *quod ſignificatur nomine* ἑδρεὼν, *à verbo* ἕζεσθαι *ſedere*, Piſcat. in Matth. 15. Vulg. & Eraſm. *Seceſſus* [x], which is not uſed in that ſignification among Claſſick Authours.

Ἀφειδία, *Crudelitas, Non parcere*, Coloſ. 2.23. *Ad verbum ſonat*, impar ſimonia, *id eſt, cùm quis non parcit alicui. Ab α, & φείδομαι parco*, Eraſm. *Hæc vox ſignificat* defectum *&* exceſſum, *Victorin. Strigel.*

Ἀφελότης, *Simplicitas*, Acts 2.46.

Ἀφὴ, *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 hìc non minùs ipſas connexiones ac vincula artuum, ut ſunt nervi, arteriæ, quàm ipſorum membrorum, aut articulorum contactus*, Illyr. in loc. Col.2. 19. *Eſt tactus* *, *contactûs commiſſura, e. g. artuum*, Cornel. à Lapide. *Artuum mutuì in ſe contactus, quâ parte*, viz. *committuntur*, Beza in Epheſ.4. *Et* Glaſſius in Philol. ſacra. lib. 3. tract.1.

* Ἀπὸ & ἅπτω, tangere.

* Ἀφθαρσία, *Incorruptio, immortalitas* [y]. Incorruptio *Græcam vocem proximè refert, & à Theologis paſſim uſurpatur: ſiquis tamen maluit periphraſi barbarum nomen vitare, dicat*, Quod incorruptum eſt, *aut*, Quod eſt corruptionis expers, Incorrupta natura, *Beza.* Rom.2.7. 1 Corin.15.42,50,53,54. Epheſ.6.24. 2 Tim.1.10. Tit.2.7.

* Immunitas à corruptione, incorruptela, *Tertull.*

[y] *Immortalitas*; nam *incorruptio*, an Latina vox ſit, neſcio, *Eraſ.*

Ἄφθαρσία, *Incorruptibilis. Ambroſe* renders it *immortalis*, and ſo *Eraſmus*, although yet hee confeſſe in his Annotations, *amplius aliquid ſignificare* ἄφθαρτον, *quàm* ἀθάνατον. *Significatur aliquid amplius, quam ſi ſimpliciter diceretur*, Immortalis, *nempe quòd non ſolùm 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.

[z] Vox Græca propriè ſignificat, *Incorruptus*, ſive *incorruptibilis*, aut *corruptioni non obnoxius*, Druſ.

Ἀφίημι, *Dimitto, ſino, relinquo, remitto, omitto, emitto, permitto*, often. Ἀφιέναι (*ut &* remittere) propriè, & primigenio ſignificatu eſt, à *ſe amovere*; atque ita ſumitur, Matth. 4.20.

[a] Ab ἀπὸ, & *imus* mitto.

& alibi ſæpe. unde ſumpta metaphora ſignificat & deſerere, *&* dimittere, *&* permittere; *frequentiſſimè 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 ſignifieth 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 ſinnes, 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] *Scultetus.* The ſame word (ſaith he) is uſed 1 Kings 17. 20. of *David* leaving the ſheep to a keeper, when he fought with *Goliah*, to which after he returned; and the Diſciples after the Reſurrection returned to their fiſhing, Joh. 21.

[b] Significat *Debitorẽ per acceptilationem libero*, item *Manumitto*, Bud. in Comment. Gr. Ling.

[c] *Exercit. Evang. li. 2. cap. 7. & obſervat. in Matt. 4.*

[*] [*] Ἄφεσις, *Remiſſio*, often. Luc. 14. 18. *Dimiſſionem ἄφεσιν. Vulgata & Eraſmus*, Remiſſionem, *quod non videtur convenire*; *nam* remittuntur *debita*, dimittuntur *captivi*. Beza in loc. It properly ſignifieth 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.

[*] Ἄφεσις appellatur, quando equi ex carceribus, quibus detinebantur & à curſu arcebantur, dimittuntur. *Chemnit.*

Ἀφικνέομαι, *Pervenio*, Rom. 16. 19.

Ἄφιξις, *Diſceſſus*, Acts 20. 29. *Nova ſignificatio, quum adventum declarat*, Beza in loc. *Generalius tamen in Gloſſar. redditur* adventus, profectio. *Hinc verte*, poſt profectionem meam, *ſic* Demoſthenes *utitur*, Ludov. de Dieu in loc.

[d] Non amans bonos; per Mioſin, Oſor bonorum, *Cornel. à Lap.* Qui non tam bonos & honeſtos, quàm ipſam honeſtatem exoſam habet, & averſatur, *Aret.*

Ἀφιλάργυρος, *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.

[e] Non avarus, non pecuniæ cupidus, ab α *privativâ particulâ*, & φίλος, *Amicus*, & ἄργυρος, *Argentum.*

Ἀφίστημι, *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 ſignifieth a departing or going away from that which we formerly ſtood to, and followed. Mr *Pemble* in loc.

Ἄφνω, *Repentè*, Acts 2. 2. and 16. 26. and 28. 6. *ab α privat. et* φάινω, *pro* ἀφανῶς *per Syncopen τῦ α, & apocopen τῦ σ.*

Ἀφόβως, *Sine metu*, Luk. 1. 74. 1 Cor. 16. 10. Phil. 1. 14. Jude 12.

Ἀφοράω, *Intueor, video*, Phil. 2. 23. Heb. 12. 2. [f] Ἀφορῶντες, *Intuentes: hoc autem non exprimit totam vim vocabuli Græci: non enim ſolùm ſignificat, nos debere intueri Chriſtum, ſed etiam debere averſis oculis à difficultate certaminis, Chriſtum intueri.* We ſhould caſt our eyes from other ſights, and fix them on this object. Ἀφορῶντες εἰς, there are two Prepoſitions, ἀπὸ and εἰς one ſignifieth, turning from another thing; the other, a faſt fixing of the eye upon ſuch an object, and ſuch an one alone.

[f] Vulgata, *Aſpicientes.* Eraſ. *Reſpicientes.* Intuentes, tanquam propoſitam metam, *Beza.*

Ἀφορίζω, *Separo. Significat ſecernere aliquid, & ſegregare tanquam eximium, putà tanquam organum electum, quale fuit Paulus*, Gal. 1. 15. *unde & Medici* ἀφορισμὸς *vocant ſententias ſelectas, raras, & eximias*, Cornel. à Lap. Eraſm. *Segregatus*, Vulg. & Eraſm. *Separatus*, Beza. The Phariſes were termed ἀφορισμένοι, we may Engliſh them *Separatiſts*. They ſeparated themſelves to the ſtudy of the Law, in which reſpect they might be called ἀφορισμένοι εἰς τὸν νόμον, *Separated unto the Law.* In alluſion unto this (ſaith *Druſius*) the Apoſtle is thought to have ſtyled himſelf, Rom. 1. 1. ἀφορισμένος 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. ἀφορίσατέ δή μοι Σαῦλον. *Ita arbitratus eſt* Mercerus Paulum *alluſiſſe ad nomen* Sectæ, *cujus antea fuerat: at* פרישא *ſeu non eſt uſurpatum à Phariſæis, ut participium ſignificans actionem ab aliquo profectam, ſed ut adjectivum: hìc autem* Paulus *utitur voce* ἀφωρισμένος *participialiter; etenim* Gal. 1. 15. ὁ Θεὸς, *inquit,* ὁ ἀφορίσας με, *&c.* Camero. Myroth. ad Rom. 1. 1. & Prælect. tomo tertio in Matth. 20. v. 3. p. 6. *Eſt certè deſignare, & cum judicio deligere,* Bullinger. It ſignifieth 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.

ᵉ Ἀφορμὴ, *Occaſio.* Rom. 7. 8, 11. It is taken three wayes: 1. It properly ſignifieth *the opportunitie of doing a thing.* 2. It ſignifieth ᵉ *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 ſignifieth occaſion; and it cometh (as ſome think) of ὁρμὴ, *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.

ᵉ Proprìè non eſt cauſa, ſed circumſtantia ex accidenti, invitans vel irritans cauſam per ſe ad agendum, *Pareus in* Rom. 7. 8. Quoad originem vocis eſt, τόπος ἀφ' ὃν ὁρμᾶται, *A riſe,* 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.

ᶠ Ἀφρὸς, *Spuma,* Luc. 9. 39. *Hinc* Aper *dictus, quòd ore ſpumas agat. Poëtæ Venerem,* ἀφρογενῆ τὴν ἀφρῷ, *à Spuma maris,* Aphroditem *appellârunt.*

ᶠ Ἀφρίζω, *Spumo,* Mark 9. 18, 20.

ᵍ Ἀφροσύνη, *Amentia,* Mark 7. 22. 2 Cor. 11. 1, 17, 21.

ᵛ Ἄφρων, *Demens. Ex a priv. &* φρὴν, 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.

ʰ Ἀφυπνόω, *Sopior,* Luke 8. 23. It ſignifieth a dead, or ſound ſleep.

ⁱ Ἀφομοιωμένος, *Aſſimilatus,* Heb. 7. 3.

ᵛ Ἄφωνος, *Mutus. Ex a privat. &* φωνὴ, vox. Acts 8. 32. 1 Cor. 12. 2. and 14. 10. 2 Pet. 2. 16.

ʰ Ἄχαρις, *Ingratus,* Luk. 6. ver. 35. 2 Tim. 3. 2.

ʰ Ἀχειροποίητος, *Non factus manibus,* Mark 14. 58. 2 Cor. 5. 1. Col. 2. 11. *Ex a priv. &* χειροποίητος, artificio humano ſtructus.

ʰ Ἄχλυς, *Caligo,* Acts 13. 13.

ʰ Licèt generaliter nonnunquam ſignificat *Obſcuritatem,* & *Tenebras,* tamen eſt *Caligo in oculis,* Lorinus.

Ἀχρεῖος, *Inutilis,* Matth. 25. 30. Luk. 17. 10. of a and χρεία, That which one hath no need of.

ʰ Ἀχρειόομαι, *Inutilis fio,* Rom. 3. 12.

ᵛ Ἀχρηστος, *Inutilis,* Philem. 11. *Ex a priv. &* χρηστὸς, utilis.

ᵛ Ἀχρὶς, ὴ ᵛ Ἄχρις, *uſque ad, uſque in, intra, interim, dum, uſque quò.* Often.

ⁱ ᵛ Ἄχυρον, *Palea,* Matth. 3. 12. Luke 3. ver. 17.

ⁱ Ex a privat. & ἴχω, *Habeo,* quòd triticum non amplius habeat.

ʰ Ἀψευδὴς, *Mentiri neſcius,* Tit. 1. 2.

ᵛ Ἄψινθος, *Abſinthium,* Apoc. 8. 11. *Genus herbæ amariſſimæ; Sic dictum tradunt quaſi dicas,* ἀπίνθιον, *quòd ob inſignem amarorem non facilè bibatur: ex a privativo &* πίνω bibo: *Alii* ἀπὸ τοῦ ἅπτεσθαι *ab attingendo, per antiphraſin, quòd nullum animal herbam hanc amariſſimam ſoleat attingere. Stella ſic vocatur per metonymiam effecti metaphoricam,* Paſor.

ᵛ Ἄψυχος, *Inanimus,* 1 Cor. 14. 7.

B.

Βαθμὸς, *Gradus,* Acts 21. 35. 1 Tim. 3. 13. It properly ſignifieth a *ſtaire,* or *ſtep. Metaphorice accipitur pro gradu dignitatis ſeu honoris.*

Βάθος *Profunditas,* from the Hebrew בתה, *Deſolatio. Proprìè dicitur de loco,* Matth. 13. 5. *Eſt Hebraica hypalage:* altum profunditas aquæ, Luc. 5. 4. *Per Metaph. de imperſcrutabilibus Dei decretis,* Rom. 11. 33. ὦ βάθος

πλέτυ. Vulg. *O altitudo divitiarum.* Eraſm. *O profunditatem divitiarum.* Beza, *O profundas divitias. Plural. num.* τὰ βάθεα, *contractè* βάθη, 1 Corinth. 2. ver. 10. It is uſed alſo, Mark 4. 5. Rom. 8. 39. 2 Corin. 8. 2. Epheſ. 3. 18. Rev. 2. 24.

Βαθὺς, *Profundus*, Joh. 4. 11. *Per metaphoram* gravis. Tribuitur *Somno*, Act. 20. 9. *Tempori*, Luc. 24. 1.

Βαθύνω, *Excavo*, Luk. 6. 48.

k Propriè, ramus, palmæ, inde dictus, quòd non facilè revellitur, eò quòd hæc arbor naturâ ſurſum nitatur adversùm deprimentis manum. Quandoque generaliter pro quovis ramo accipitur.

Βαΐον, *Ramus*, ἀπὸ τὸ βία τίλλεσθαι, John 12. 13. Βαΐα τῶν φοινίκων, palmarum rami, *quibus Principibus aut Regibus adventum gratulari mos erat: Quomodo receptus* Simon *poſt victoriam illuſtrem*, 1 Machab. 13. 51. *dicitur.* Heinſius. A gift which the Emperours and Patriarchs gave before *Dies palmarum*, uſed in pomp and victory. *Nomen Græcum videtur ortum* παρὰ τὸ βαίνειν, *à ſcandendo*; *quòd Termites*, id eſt, *Rami palmæ arboris, quò magis premuntur, eò fortiùs ſe erigunt*, Piſcat.

l Eſt crumena, ſive marſupium, ἀπὸ τ βάλλειν, quod mittere, vel immittere ſignificat, quia pecuniæ ei immittuntur inque eo aſſervantur, *Gerhard. in Harm.*

Βαλάντιον, *Crumena*, Luke 10. 4. and 12. 33. and 22. 35, 36. The Septuagint uſe it, Job 14. 17.

m Unde *Baliſta*, an engine in the warre.

Βάλλω, very often. *Jacio, abjicio, mitto, projicio, injicio, ejicio, recondo, immitto, impingo.* Mar. 12. 41. Ὁ ὄχλος βάλλει χαλκὸν εἰς τὸ γαζοφυλάκιον, &c. *Videtur conſulto vetus Interpres idem verbum* βάλλειν *variè vertiſſe, ut indicaret diverſo ſenſu à Chriſto dictum fuiſſe. Nam hîc bis vertit*, jactare, *cum de turba loquitur, quæ, oſtentationis cauſâ, ita in gazophylacium mittebat æs, ut jactaret, majore ſonitu doni magnitudinem declarans. Verſu autem ſequenti, cum de vidua loquitur, quæ duo jecit minuta, non dixit*, jactaſſe, *ſed* miſiſſe, *ſive ut pecuniæ exiguitatem, ſive ut modum cavendi modeſtum, & ab omni alienum oſtentatione ſignificaret*, Maldonat. ad Marc. 12. 41. *Significat tum ſenſim demittere*, Matth. 4 6. Marc. 7. 33. Joh. 5. 7. *tum etiam ſubitò; & 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.* Matth. 8. 6. Ὁ παῖς μου βέβληται, *Puer meus jacet, Servus meus lecto decumbit*; ſeu, ut vertit Fran. Lucas Brug. *Projectus eſt*, quaſi cadaver. *Significat etiam*, ædificare. *Qui lecto morbo vexatus decumbit, ædificet adſtantes patientiâ, aliiſque virtutibus quæ maximè in infirmitatibus elucent, & ſpiritualem fabricam ſtudeat erigere*, Novar. in loc. Luke 16. v. 20. *Porrectus*, vel *projectus erat*, Beza, 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 *dipt*: 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. Generally, for *waſhing*, Luk. 11. 38. Heb. 9. 10. Mark 7. 4. n Βαπτίζωνται, *They baptiſed themſelves.* Chriſt no where requireth *dipping*, but onely *baptiſing:* which word, (as *Heſychius, Stephanus, Scapula*, and *Budæus*, the great Maſters of the Greek tongue, make good by very many inſtances and allegations out of Claſſick Writers) importeth no more then *ablution*, or *waſhing*. Βαπτίζω (ſay they in their Lexicons and Commentaries) *lavo*; Βάπτισμα, *lavatio, ablutio*, which may be done without dipping, Dr. *Featley againſt the Anabaptiſts.* Βαπτίζειν *propriè notat* mergere: *Sed quia ferè aliquid mergi ac tingi ſolet, ut lavetur atque abluatur, hinc pro* lavare *uſurpatur*, Marc. 7. 4, 48. Luc. 11. 38. *A priore notione quæ* mergere *ſignificat, profluxit ea, quæ pro* affligere *uſurpatur: Quia qui affliguntur, calamitatum gurgite quaſi mergantur*, Voſſius in Theſibus. It implyeth the waſhing

n Beza, *Loti fuerint.* Vulg. *Baptizentur:* Quod meritò mutavit *Eraſmus* quum de ſolenni illa ablutione non agatur, cui longâ jam conſuetudine Eccleſiarum omnium dicata & conſecrata eſt *Baptiſmi* appellatio. Neque verò τὸ βαπτίζειν ſignificat *lavare*, niſi à conſequenti. Nam propriè declarat, *Tingendi cauſâ immergere*: ideo etiam tranſlatitiè

accipitur pro μεθύσκεσθαι, apud *Plut. in Symp.* ſicut Latinis, qui ebrius eſt, *madidus* interdum vocatur; cui opponitur *ſiccus*, id eſt, ſobrius, *Beza in Marc.* 7. Vide illum in *Matthæ* 13. 3.

of

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, & forinſecus irruentem, ut ſunt in Scripturis undæ perſecutionum ac tribulationum, quibus qui merguntur & abruuntur*, baptizari *videantur*, 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. Matt. 3. 16. Acts 8. 38. *Tanquam ad tingendum mergo*, Caſaub. *Immergo, intingo, abluo*, Bucan. *Mergo & tingo*, Bullinger. *Propriè ſignificat*, Immergo, ſubmergo, obruo aquâ, Zanchius. *Videtur copiam, abundantiam, perfectam quandam perfuſionem denotare*, Aret. *De his verbis*, Βάπτω, Βαπτίζω, & Βαπτίζομαι, *vide* Spanhem. Dub. Evangel. partem tertiam, Dub. 24.

Βαπτίζομαι, *Baptizor*, often.

o Βάπτισμα, *Baptiſma*, 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.

p Βαπτισμὸς, *Baptiſmus*, Mark 7. 18. Heb 6. 2. and 9. 10. *Si vocis notationem attendere velimus, vocabulum* baptiſmi merſionem *ſignificat in aquam, vel ipſum mergendi & abluendi actum. Ex ipſa ergo vocis notatione & etymo apparet, quæ baptiſmi adminiſtrandi conſuetudo fuerit initio: cum nos pro βαπτισμῷ ῥαύισμὸν potius, hoc eſt*, aſperſionem *nunc habeamus*, Zepperus de Sacramentis. *Deducitur ἀπὸ τῦ βάπτεσθαι, vel βαπτίζεσθαι, è quibus illud* tingere *propriè ſignificat: hoc autem* immergere, *maximè verò aquæ: Quia verò qui ex aquis emergunt loti, & candidi & mundi apparent, idcirco βαπτισμὸς pro* lotione & mundatione *in ſacra Scriptura ſerè accipitur*, Heb. 9. ver. 10. Luc. 11. 38. Marc. 7. 4. Danæus, Iſag. Chriſt. l. 5. de Sacrament. c. 21.

Βάπτω, *Intingo*, Luk. 16. 24. John 13. ver. 26.

Βάπτομαι, *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.

q Βάρβαρος, *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 linguâ peregrinâ & ignotâ; & ſic uſurpavit autor Tranſlationis Chaldaicæ in Pſalm.* Pſal. 104. 1. *In lingua Syrorum*, Bar *ſignificat* extra, *unde, geminatis ſyllabis*, barbar, *ſicut à* Rab rabrab, *Druſius*. It is uſed alſo, Acts 28. 2, 4. Col. 3. 11. *Vide ſis* Gualterium *in* 1. *cap.* Rom. *v.* 14.

Βάρος, *Pondus*, Παρὰ τὸ βίᾳ αἴρεσθαι, inquit Etym. *ad quod tollendum opus ſit magnâ vi.* 1 Theſſ. 2. 6. Δυνάμενοι ἐν βάρει εἶναι, *In onere eſſe*, ad verbum. *Syriacus* vertit, *Cum poſſimus honorabiles eſſe. Et* Immanuel Tremellius *notat, dictionem Syriacam ſignificare, &* r honorabilem, *& gravem. Priorem ſignificationem ſequitur* Photius, *eandem* Ambroſius, *eandem* Calvinus, *eandem* Bullingerus, Hemingius, Eraſmus, *& alii: ideo vertunt*, Cum poſſimus eſſe in autoritate, ſeu dignitate. *Poſteriorem ſequuntur* Hieronymus, Arias Montanus, Beda, Beza, *qui vertunt*, Cum poſſemus vobis oneri eſſe, *vel, ſi mavis (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, *Façoit que nous euſſions peu monſtrer authorité*; and in the margin, *ou, porter charge*. It is uſed alſo, Mat. 20. 12. Act. 15. v. 28. Gal. 6. 2. Rev. 2 24.

Βαρὺς, *Gravis*, Matt. 23. 4, 23. Acts 20. v. 29. and 25. 7. 2 Cor. 10. 10. 1 Joh. 5. 3. Seeing our English word grievous

o *Baptiſmus & baptiſma* voces ſunt, ad uſum Latinæ Eccleſiæ à priſcis Theologis tranſlatæ: ſed Græca origine, *Gomarus*.

p Παρὰ τὸ βάπτειν, quod eſt, *tingere, madefacere, & lavare*; ſiquidem propriè βαπτισμὸς eſt *immerſio in* ſic. Bucan.

q Hoc nomine Græci & Romani nominare ſoliti ſunt cæteras gentes propter inconditum vocis ſonum: nam *Barbar* Arabicè, *Murmur* ſignificat, ut *Julius Cæſar Scaliger* tradit. Vel (ut eidem placet) *Barbari* propterea dicti ſunt, quòd incolebant deſerta, & ritu ferarum vivebant: nam *Bar* Arabicè, Deſertum ſignificat. *De ſubtilit. ad Cardan. exercit.* 15.

r 2 Cor. 4. 17. Apoſtolus videtur alluſiſſe ad ſignificationem propriam verbi Hebræi כָּבֵד, *Cabod*, quæ & *Gloriam* & *pondus* ſignificat.

grievous cometh of the Latine word *grave*, which is not onely weighty, but also troublesome, 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 *sore*, Dr *Fulk* against *Martin*.

Βαρέως, *Graviter*, sæpe pro *Molestè*, ut Latinè *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.

Βαρύνομαι, *Gravor*, Luk. 21. 34.

[r] Βαρύτιμος, *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 Thes. Gerh. in Harm. Erasm.

[r] Sic loquitur *Salustius*, Cœpit (inquit) grave pretium per omnem provinciam fructibus esse. *Plin. lib. 33. cap. 8.* Quasi βάσανος à βάλλω, *Volo*; hæc enim exploratio fit attritu & maceratione.

Βάσανος, *Tormentum*. The word signifieth properly, *Lapidem Lydium*, seu *Coticulam quâ aurum exploratur*, The touch-stone wherewith gold is tryed; and by a borrowed kind of speech is applyed 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.

[u] Βασανίζω, *Exploro, probo, examino, periculum facio*, Aristoph. Item, *Torqueo ad eruendam veritatem, Quæstionem habeo de aliquo*; generaliùs etiam accipitur pro *torqueo, & quocunque modo vexo*. Matth. 8. 29. Βασανίσαι, *Torment*: The word in the originall is very significant, *To cast us into the torments of hell*: so the same word is expressely used, Rev. 14. 10. and 20. 10. and the substantive (as was before noted) by *Luke, cap.*

frustra hoc faciat, Beza in Rom. [illegible].12. It is used often.

Βασιλικὸς, *Regius*, vel *Regalis*, seu *Potens* & *Clarus*. *Hoc enim nomine Græci appellant quicquid magnificum est, ac splendidum*, Jansen. John 4.46. *Regulus*, Vulg. Syr. *Servus regius*, id est, *quidam qui ad aulam Regis* Herodis *pertineret*. Vir regius, *Arabs*. Regius, *Beza*. *Hieronymus* Palatinum *vertit*. *Passim apud Græcos appellatione* τῶν Βασιλικῶν *intelliguntur Regum aulici & ministeria*. *Magis* Regium *quàm* regulum *significat*. *Fortè* Βασιλικὸς *hic homo dicitur, quod fuerit de regio comitatu, videlicet* Herodis *regis Galilææ*. Estius. It is used also, Joh.4.49. Act.12.20,21. Jam.2.8. Joh.4. *Græcè est*, τὶς βασιλικὸς, *Quidam regius*, sive *Regalis*; vel, *Quòd esset generis regii*, vel, *Quòd munere Regio fungeretur*.

Βασίλισσα, *Regina*, Matth 12.42. Luke 11.31. Acts 8.27. Rev.18.7.

z Est etiam vocabulum Mathematicorum. Basis centri, punctum medium.

z 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 pro basi*. *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 stoole; one is cast down at the foot.

a Primò est Invidere: 2 Fascinare, *Cornel. à Lap.* From the Hebrew כשף, *Cashaph*, which hath the signification of changing, or turning, the Greeks have formed their word βασκαίνω, and the Latines *Fascino*, which is to bewitch, *Ainsw.* on Exod. 7. 11. *Erasm. in Annotat. in locum.*

a Βασκαίνω, *Fascino*, *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 appeare unto them, which they doe not see. It signifieth sometimes to *envie*, saith *Symmachus*; *ut intelligatur, Invidiâ motos quosdam voluisse Galatas ad servitutem Legis revocare*. But we may take it for φασκαίνω, *id est*, φάεσι καίνω, *Lumine, seu Oculis interficio*, to kill with the eyes.

b *Nescio quis teneros oculus mihi fascinat agnos*. b *Virg. Eclog.3.*

Propriè de iis maleficis 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. c See *Plin. lib.7.cap.2. Aul. Gell. Noct. Attic. lib.9. cap.4.*

d Βαστάζω, *Porto, asporto, attollo, perfero*, often. Matth. 3. 11. it signifieth only to carry, and may be rendred *Sustinere*; *sicut sustinet pedem & calceum aliquis ejus, cui calceos exuit*, Beza. Usually it signifieth *Bajulare, ac portare onus aliquod impositum*, Luke 7.14. and 14.27. Acts 15.10. Gal. 6.5. *Portabit*, βαστάσει, *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. ἐβάστασας, *hast born*, so our last Translat. hast born a burden, *onere pressus fuisti*, Beza. It signifieth *to be pressed down under a great burden*. Whence we may gather, that the crosse 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 Βαστάζειν 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 applyed to the understanding, *Non potestis capere, Non estis idonei ut ea intelligatis, aut quasi humeris animi feratis*. *Verbum* Βαστάζειν *per translationem à corporalibus ad spiritualia accommodatum est: quod alii ad intellectûs capacitatem referunt, cum Græcis, ut facit* Toletus: *alii ad auditûs animi, æquitatem, ut* Augustinus: *prior expositio videtur propiùs ad genuinum*

d Interdum, Suidâ teste, significat rem aliquam manu contrectando ejus pondus explorare.

e Significat, In humeros admittere; quod faciunt bajuli onerum: sic parentes circumgestant liberos ulnis, *Aret.* in Rom. 15.1.

sensum accedere, quæ confirmatur ex 1 Corinth. 3. ver. 2. Hebr. 5. ver. 13. *Posterior autem ex priore videtur fluere*, Paulus Tarnovius in loc. The *Septuagint* use this word 2 King. 18. ver. 14.

† Sic videtur dicta quasi ἄβατος, *inaccessa*, quòd sit frutex undequaque virgultis aculeatis & minitantibus armatus, quibus adeuntes deterret, *Pastor in Manuali.*

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 Græcè, παρὰ τὸ ἔχειν τὴν βοὴν τραχεῖαν, quòd ejus vox sit aspera, insuavis, incondita, incancinna, & molesta.*

Βαττολογέω, *Loquax sum*, Matth. 6. 7. The *Syriack* signifieth to bubble, as water out of a narrow-mouthed bottle. It signifieth, 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 βαττολογήσητε, Nè inania loquamini, *ut transtulit* Arias Montanus. Nè eadem blaterate, *ut* Beza. Nè garrite, *ut* Castalio. Nè loquaces sitis, *ut* Stephanus. Nè multùm 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 multiplicate verba, *Scultet. in exercit. Evangel. & in Matth. & Marc. cap.* 17. *Vide Fulleri Miscel. Sac. l.* 2. *c.* 16.

Βδελύσσομαι, *Abominor, exsecror, abhorreo*, of βδέω, to stink, or send out an evill savour: *Videtur hinc dictum* pedo. § Rom. 2. 22. Revel. 21. 8. *Abominable buggerers.* It properly signifieth, to loathe and abhorre a thing, specially for the evill savour. *Propriè* aversor propter fœtorem, *sive ille fœtor sit à ventris crepitu, seu à cadavere, seu alio quocunque gravi odore.*

h Βδέλυγμα. Lat. *Abominatio.* Ital. *Abominatione.* Hispan. *Abominacion.* Gall. & Angl. *Abomination. Res abominabilis, & detestabilis, quam propter fœditatem nemo non aversatur*, Luc. 16. 15. Apoc. 17. 4, 5. *per βδελύγματα, intelliguntur* corruptelæ doctrinæ. Apoc. 21. 27. *omnis generis atrocia peccata*, Gerh. in Harm. Evangel. It is used also, Matth. 24. v. 15. Mar. 13. 14.

h *Nefas*, of which, *nè fari liceat*, it is not lawfull to speak: or, as *Varro* deriveth it, as though such were *nè fare digni*, not worthy to eat bread.

i Βδελυκτὸς, *Abominandus.* Tit. 1. 16. Βδελυκτοὶ, *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.

i Of an offensive savour, as such things, which for their baseness are not to be named.

Βέβαιος, Heb 3. 6, 14. *Firmus, constans à basi. Nam ut columna in basi solida & firma stat; sic constantes in sua professione minimè vacillant, 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.

Βεβαιόω, *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.

Βεβαίωσις, *Confirmatio*, Heb. 6. 16.

k Βέβηλος, *Profanus*, 1 Tim. 1. 9. and 4. 7. and 6. 20. 2 Tim. 2. 16. Heb. 12. 16. Sometimes it signifieth a profane person; but so it signifieth by consequence onely: the punctuall meaning of it there is better expresst by the Latine *remissus*, then *profanus*, Dr. *Jackson.*

k Dicitur ἀπὸ τοῦ βηλοῦ, id est, à pavimento quod à nobis calcatur, *Cornelius à Lapide.* Vel à βηλὸς, limen domûs cujus limen ingredi cuilibet fas est. *Profanus*, quasi *procul à fano*, loco sacro, id est, à Deo, Metalepsi, *Pareus. Impurus*: nam βηλὸς dicitur purum, qualis est puritas in cœlo sereno, astris. Hinc βέβηλον: nam βὴ syllaba, significationem dictionis mutat: ideóque rectè intelligimus pollutum, cœnosum, impurum, quod cœlo & astris minimè dignum est, *Aret. in* 1 Tim. 4. 7.

Βέβηλος, *Profanus*, Ephes. 6. 16.

Βέλτιον, *Melius*, 2 Tim. 1. 18.

g Βδελυσσόμενος, quasi dicat, propter fœtorem aversaris, *Vorstius.*

l Greſſus, paſſus, *Xen.* Item locus dicendi in concione aut judicio, *Tribunal*; in caſtris verò *Suggeſtum* vocant, *Scap.* Acts 7. Menſuram pedis ſignificat.

l Βῆμα, *Tribunal*, Rom. 14. 10. Tribunall, or judgement-ſeat. It ſignifieth a place of ſpeaking in a Sermon, or in judgement, to which one muſt aſcend by certain ſteps, *à βάινω 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, *ſi vequòd conſtet ex ſuggeſtâ, id eſt, congeſtâ materiâ; ſive quod inde populo ſuggeratur quod in rem ejus eſſe poſſit. Eſt locus in quem conſcenditur, ſive ad concionandum, ſive ad jus dicendum; quem locum, ſi ſit in caſtris*, Suggeſtum *nominant*, Lorinus. 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.

Βήρυλλος, *Berylus*, Rev. 21. 20. *Lapis pretioſus ſplendens: unde Gall.* briller, *Minſhew.* The Septuagint uſe it Exod. 28. 20.

Βία, *Vis.* Lat. *Violentia.* Gall. *Violence.* Angl. **Violence.** Acts 5. 26. and 21. v. 35. and 24. 7. and 27. 41.

Βίαιος, *Violentus*, Act. 2. 2.

m Significat *Cogi*, quomodo is dicitur cogi, qui vim patitur, *Jans. Chemnit. Harm.*

m Βιάζομαι, *Vim affero, vi irrumpo*, Matth. 11. 12. *taken by violence.* The word is taken paſſively there. Vulg. & Eraſm. *Vim patitur. Vis affertur*, Beza; *id eſt, quaſi impetu quodam in illud perrumpitur.* 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 ſignifieth, *vi adigere*, aut *neceſſitate cogere invitum. Regnum cœlorum 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.

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.

n Βιαστὴς, *Violentus*, Matth. 11. 12.

o Βιβλίον, *Liber*, often. *Singula ſcripta verbi divini vocantur* βιβλοι *&* βιβλία, Luc. 4. 17. and 20. 42. Heb. 9. 19. John 20. 30. and 21. 25. *inde venit uſitata appellatio Bibliorum*, Chemnit. in Harm.

Βιβλαρίδιον, *Libellus*, Rev. 10. 2, 8, 9, 10. *Valde diminutivum; id eſt*, liber valde exiguus. Eraſmus *aſſiduè 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, perexigua eſt*, Eſtius.

o Βίβλος, *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* Matthæi, *qui id imitatus eſt*, Mercer. ad Geneſ. 2. v. 4. Matth. 1. 1. the rehearſall of ones pedegree or off-ſpring.

o A βύβλος *papyrus*, quia ex byblo ſeu papyro, fruticis genere, chartæ fieri ſolebant. Heretofore they writ upon leaves of Date-trees, whereof to this day, the words *leafe*, 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 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. Eraſm. & Vet. Interp. *Subſtantiam mundi, nimiùm obſcurè.* 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.

Βίωσις, *Vita*, Acts 26. 4.

q Βιωτικὸς, *Ad hujus vitæ uſum pertinens.* It is uſed, 1 Cor. 6. 3, 4.

p Βίος, *Vita, victus, facultates*, 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. Eraſm. & Vet. Interp. *Subſtantiam mundi, nimiùm obſcurè.* 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.

p Βίος ſignificat tria, *Vitam, Victum, & Facultates*, ac ſubſtantiam quâ vivimus, *Eraſ. Bulling.* Βίος ſignificat & vitam ipſam, unde μακρόβιοι dicuntur, id eſt, longævi, quòd diu vivunt; & facultates ad vitam degendam neceſſarias, unde βιωτικὰ appellantur, *Voſſius.* 21. 34. id eſt, victus & amictus, ut exponitur Matth. 6. 25. *Beza.* Ad victum, aut facultates, ſive ad vitæ uſum pertinens, *Eraſ. Bullinger.*

q Luc.

Βίὸω, *Vivo*, 1 Pet. 4. 2.

Βλαβερὸς, *Damnosus*, 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 *evill spoken of*; or, word for word to translate it, *being blasphemed*. Jude 8. δόξας βλασφημοῦσιν, They *speak evill of*, or they *blasphemе dignities*. Rom. 3. 8. καθὼς βλασφημούμεθα, Translatours render it, *As we are wrongfully blamed, As we are slandered, As we are slanderously reported*. So Tit. 3. 2. *To speake evill of no man*. In the originall it is μηδένα βλασφημεῖν, *to blaspheme no man*. Now it is appropriated to a dishonour offered to Gods [r] Name. In Hebrew also a Blasphemer is said, *transfigere nomen Jehovæ*, to strike thorow the Name of *Jehovah*. The Hebrew נקב, *Nakab*, properly signifieth to strike, or pierce thorow, Isai. 36. 6. Hab. 3. 14. Figuratively it is used for blaspheming, Numb. 23. 13, 25. which is a striking thorow with evil words. *Vox hæc in Græco etiam sermone propriè refertur ad Dei injuriam; Dicitur hic* βλασφημεῖν *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 originall importeth no more: so profane and sacred Writers use it, and so it is translated, Ephes. 4. 31. and Col. 3. 8. *cursed 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. [t] *Maledicta*, Beza. *Convicia*, Erasm. Vulg. *Blasphemiæ. Galli vocant*, Blasmes, *Græco vocabulo per Syncopen contracto. Nos in rebus sacris, & ad Deum pertinentibus, vocabulum Græcum retinuimus. Hìc autem Christus videtur ea duntaxat recensere, quæ ad mutua hominum inter se dissidia spectant*, Beza in loc.

Βλάσφημος, *Blasphemus*, Acts 6. 11, 13. 1 Tim. 1. 13. 2 Tim. 3. 2. Βλάσφημοι *non sunt hoc loco, qui in Deum probra congerunt, sed in genere maledici. Sic* 1 Tim. 6. 4. βλασφημίαι maledicentiæ *dicuntur*. Scultetus. It is used also, 2 Pet. 2. 11.

Βλέπω, 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 originall is, βλέπε τὴν 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* βλέπετε *innuit proclivem hic esse lapsum, ideo singularem curam & attentionem hic adhibendam esse; perinde ut Christus à seductoribus Pseudoprophetarum & Pseudochristorum cavendum præcipiens, inquit*, βλέπετε, nè quis vos seducat, Matth. 42. 4. *Itemq; à falsa doctrina Pharisæorum sedulò cavendum admonens, inquit*, Marc. 8. 15. βλέπετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων, Marc. 13. 5, 9, 23, 33. *quatuor distinctis vicibus hoc verbum reperitur, ac perpetuò singularem aliquam attentionem requirit*. Gerhardus in methodo studii Theologici. It signifieth simply to *see*, [x] Matth. 13. 14. It signifieth *intentis*

[r] Βλασφημέμενοι. Βλασφημεῖν, is βάλλειν τῷ φήμῃ, impetere rumoribus, to assault one with tales, to vex him with rumors and reports, *Eustath.*

[s] Matth. 9. 3. *Blasphemat*, id est, impiè loquitur. Nam hac significatione peculiari usurpatur à sacris Scriptoribus nostris, quomodo etiam apud Platonem bis ponitur, quum alioqui communi usu apud Græcos disertiores idem valeat quod βλάπτειν τῷ φήμῃ, id est, *Calumniari*, vel *Maledicere*, sive *Alterius famam maledictis lædere*, Beza in locum.

[t] *Quum omnia maledicta in Clodium dicerentur*, Cicero.

[u] Aliud βλέπειν, quàm ὁρᾶν, sicut aliud est *Videre*, quàm *intueri*: videt enim aliquando qui non intuetur, Maldon. *in Matth.* 6. Plus est τὸ βλέπειν, quàm ὁρᾶν· notat enim intentionem animi, oculos ad rem aliquam cernendam adjicientis; quasi βλέπειν ὄπας, id est, *Adjicere oculos*, Beza in Matth. 5. 28. & 6. 4.

[x] Erasmus rectè mihi videtur distinxisse τὸ ἰδεῖν, à βλέπειν· Nam hoc quidem loco τὸ βλέπειν, videtur simpliciter accipi pro eo quod Latini dicunt *Videre*, quod non longè minus est, quàm ἰδεῖν, id est, *perspicere*, & *cernere*; hoc enim est potiùs animi quàm oculorum: sicut plus est Intelligere quàm Audire. Hæc differentia perpetua non est: versiculo quippe 16. τὸ βλέπειν, pro *Cernere*; versiculo autem 17. ἰδεῖν & βλέπειν, *de externa visione* dicuntur, sine ullo discrimine, Beza *in Matt.* 13. Marc. 4. 12. τὸ ὁρᾶν, aliquid amplius declarat quàm τὸ βλέπειν· ita viz. ut significet actionem animi, id quod videt dijudicantis, Beza *in loc.*

oculis

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. *Spectas*, Novarin. He is not condemned which ſees, and underſtands either his own, or his brothers errours; 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 *Specto*, than *Video*: as *Terence* ſaith, *Me ſpectas*. Βλέπειν *non rarò dicitur de viſione & adſpectu rei quæ latebat & celabatur*; *unde ſuperiori cap. ver.*18. ὁ Πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, Pater tuus qui videt in ſecreto. *Hic ergo illi arguuntur, qui non ſolùm aliorum levia peccata vident & notant, ſed ea quæ latebant, curioſè inveſtigant*; *& ſua, quæ gravia grandiaq́, & omnium oculis expoſita, non vident: adeo ut ſuâ curâ neglectâ, alienas labeculas explorent. Verbum* βλέπειν *plerumq́ deſiderium quoddam indicat, quo videns tenetur*; *ut tacitè nobis innueretur, Patrem qui in cœlis eſt, ingenti oblectatione perfundi, cùm quempiam orationem fundentem intuetur*, Novarin. in Matth. 6. 18. & 7. 3.

Βλέμμα, *Adſpectus*, 2 Pet. 2. 8.

Βοὴ, *Clamor*, Jam. 5. 4.

Βοάω, *Clamo, vociferor. Hinc Latinum vocabulum* Boo, Matth. 3. 3. Φωνὴ βοῶντος, [y] *Vox clamantis, The voyce 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.

[y] *Vox clamantis*, id eſt, *Clamans*: ut ſit ſenſus, Adeſt Proclamator, dicens, *Beza.*

Βυθός, *Adjumentum*, Acts 27.17. Heb. 4. v. 16.

Βοηθέω, [z] *Succurro.* Mark 9.22, 24. Acts 16.9. and 21. 28. 2 Cor. 6.2. Heb.2.18. Rev.12.16.

[z] Græcum verbum (ut obſervat Erafmus) ſignificat, *Ad vocem alicujus accurrere auxilii ferendi causâ*; quaſi dicas, τὴ βοὴν θέω, *Ad clamorem accurro*: itaque Latino illo vocabulo propriè exprimitur, *Beſta bi Matth.* 15.25.

Βοηθὸς, *Auxiliator*, Heb. 13. 6. *Opitulator. Propriè de eo dicitur, qui ad clamorem alicujus accurrit, periclitantis, ſcilicet*, Steph. in Theſ. Ling. Græc.

Βόθυνος, *Fovea*, Matth. 12. 11. and 15.14. Luk.6.39. *Cavitas profundior in terra aut lapide.*

Βολὴ, *Jactus*, Luke 22.41.

[a] Βολὶς, *Faculum*, Heb. 12.20. *Nauticum perpendiculum, quo altitudinem maris explorant, nè vadis illidantur: noſtri nautæ* Plumbum *appellant*, Beza.

[a] Eſt pondus funiculo affixum, quo dejecto, nautæ explorant altitudinem maris: & miſſiles haſtæ, Græcis *Bolides* dicuntur, autore Heſychio, ἀπὸ τοῦ βάλλειν, *Mittere*, Eraſm.

Βολίζω, *Bolidem demitto*, Acts 27.28. *Noſtri nautæ pro* βολίζειν *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* Borboritæ *dicantur, quaſi* cœnoſi, *quòd turpiſſimas libidines ſacris ſuis immiſcerent*, Stephanus in Theſ. Græc. & Auguſtinus de hæreſibus, cap. 6. *Derivari videtur à* βορὸς pabulum, *ſicut Latinum* furfur *eſt ex* far farris. *Eſt enim propriè ſtercus ſeu fimus, qui everritur ex pecudum ſeu jumentorum ſtabulis.*

Βορρᾶς, *Boreas*, Luke 13.29. Rev. 21.13. Ἀπὸ τῆς βοῆς, of the noiſe which it maketh, *Horrifer invaſit Boreas*,—Ovid. Met. The horrible, or boyſterous North-wind. Or, ἀπὸ τῆς βορᾶς, *à nutrimento*, becauſe it nouriſheth the body, making it healthfull, and gets a good ſtomack.

[b] *Aquilo*, becauſe it flyeth boyſterouſly, as an Eagle.

[c] Βόσκω is of more ſtrict ſignification, concerning bodily food, or the proviſion and allowance of fodder for cattell: ποιμαίνω is more generally applyed in the Greek language to all care and wiſe ſkill of ruling and governing cattell, or people, or any other thing.

Βόσκω, [c] *Paſco, pabulum præbeo*; *quo videri poteſt defluxiſſe verbum apud Latinos* Veſcor, *Aret.* It is uſed for ſuch as keep ſwine, Matth. 8.30,33. Mark 5.14. *Propriè 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 ſpirituall feeding, as Iſai. 5.17. and 14. 30. Ezek. 34. 2. It is uſed alſo, Mark 5.11.

Βοτάνη, *Herba*, Heb. 6. 7. *unde* Hortus Botanicus.

Βότρυς, *Botrus*, Revel. 14.18.

[d] Βουλὴ, *Conſilium*, Luke 7.30. Acts 2.23. and 20.27. Βουλὴ *Græcis, ut & conſilium Latinis, ſignificare poteſt, ut id*

[d] Et Conſilium & Locus in quo conſultatur, *Pol. Virgil. lib. 8. cap. 2.*

quod secum quis constituit facere, aut quod faciendum alteri censet. Potest utravis significatio hìc locum habere. Sed prior illa à Syro *agnoscitur, &, ni 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* Acts 4.28. and 11.23. and 13.36. Eph.1.11. Heb.6.17. *Grotius.*

Βουλέομαι, *Consulto, cogito,* Luke 14.31. Acts 27.39. John 12.10. Βουλεύεσθαι *non est hic* consultare, *sed* constituere, *ut* Act.5.33. & 15.37. 2 Cor.1.17. *Grotius.*

Βουλευτὴς, *Senator,* Luke 23.50. Mark 15.43.

Βούλημα, *Consilium,* Acts 27.43. Rom.9. ver.19.

Βούλομαι, whence Lat. *Volo,* often. Βούλεσθαι *significat,* velle cum consilio & deliberatione, *videlicet deductum à nomine* βουλὴ, consilium, *Estius ad* 2 Cor.1.15.

Βουνὸς, [e] *Collis.* Luke 3.5. & 23.30. *à* βαίνω.

[f] Βοῦς, whence Lat. *Bos,* Luke 13.15. and 14.5,19. Joh.2.14,15. 1 Cor.9. v.9. 1 Tim.5.18.

[g] Βραβεῖον, [h] *Præmium,* [i] *palma. Præmium quod datur certantibus ac vincentibus. Bravium,* Vulg. *Palma,* Ambros. & Cyprian. 1 Cor. 9.24. *Victoriæ præmium in publicis ludis seu certaminibus.* It is used also, Phil.3.14. Syrus, *ut accipiam victoriam,* id est, *præmium victoriæ.*

Βραβεύω, *Impero, prior sum.* Whence the English word, **Brave.** *Significat, Præmia distribuere in certaminibus, Decernere de victoria,* Aret. Coloss.3.15. it is translated [k] *Rule,* but properly signifieth to rule after the manner of a Judge, or an Umpire. It is taken from the custome 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 seritur in cordibus, ut ipsa palmam ferat ac triumphet; penes ipsam maneat victoria.* Hyperius.

Βραδὺς, *Tardus,* Luke 24.25. James 1. ver.19.

Βραδύνω, *Tardo,* 2 Pet.3.9. *Verbum* βραδύνειν *quandoque ponitur intransitivè,* 1 Tim.3.v.15. *Eodem modo usurpatur* Gen.43.v.10. Deut.7.v.10. *Inde quidam censent etiam hoc loco intransitivè debere accipi. Sed quia verbum* βραδύνειν *etiam transitivè usurpatum occurrit* Isa.46.13. *ideo illud* τῆς ἐπαγγελίας *rectiùs conjungitur cum verbo* βραδύνει, *ut sit sensus,* Dominus non tardat vel differt promissum. *Eo modo etiam* Syrus *reddidit,* Non cunctatur Dominus in promissionibus suis; *uti etiam* Lutherus, *Gerh. in loc.*

Βραδυπλέω, *Tardè,* aut, *vix navigo, ut vento contrario,* Act.27.7.

Βραδύτης, *Tarditas,* 2 Pet.3.9. *Notum laudabile illud Adagium, & à Græcis, & à Latinis usurpatum:* σπεῦδε βραδέως, festina lentè.

[l] Βραχίων, *Brachium,* Luk.1.51. John 12.38. Act.13.17.

Βραχὺ, καὶ βραχύτι, *Paulum, & paululum, paulisper.* Luke 22.58. Joh.6.7. Acts 5.34. and 27.28. Hebr.2.7,9. and 13.22. It signifieth either *a little while,* as Acts 5.34. *a little or short time,* Heb.2.7,9. or, *a little deale,* John 6.7.

Βρέφος, *Infans, puer recens natus.* 2 Tim 3.15. ἀπὸ βρέφους, *from his childhood,* yea, *from his infancy;* as the word properly signifieth, Mr. *Hildersham.* So 1 Pet.2.2. Luke 1.41,44. *Embryo: sed propriè dicitur de partu recens edito. Hæc interdum apud alios etiam autores permutantur, scil.* Aphro-

[e] *Collis à colendo.* Colles vitiferi & aprici à vinitoribus excoluntur: *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 βοάω; to cry out, Job 6.5.

[g] Quasi ῥαβδεῖον, commutatis ac translatis duabus literulis; propterea quòd certaminum Judices, datâ virgâ palmeâ, designarent victorem, *Erasm.*

[h] Nomen præmii generale est, at βραβεῖον propriè est præmium quod datur certantibus ac vincentibus, *Erasm. in Annotat. ad* 1 Corinth. 9.

[i] Alii vertunt, *Palmam ferat,* ut Erasm.

[k] Alii aptiùs (ut mihi videtur) *imperet, regat,* sive *moderetur;* sic Beza. Nam Apostolus innuere voluit, hoc esse virtutis officium, ut agat *Brabeutem,* sive *Agonothetam* inter cæteros affectus, *Epis. Dav. in loc.*

[l] Videtur hæc vox esse in prima origine comparativi gradûs, â βραχὺς, *brevis.* Significat enim propriè illam partem brachii, quæ est inter humerum & flexuram brachii, quæ brevior pars est, cùm alia pars, id est, ἀγκὼν, aut cubitus, sit longior.

diſæum, Dioſcoridem. *Sed fortaſſis uſus eſt* Lucas *nomine* βρέφος, *potiùs quàm* ἐμβρύου, *ut hunc motum inuſitatum fuiſſe oſtenderet, & puero jam nato magis convenientem, quàm adhuc intra uterum delitescenti*, Beza in locum.

[m] The word ſignifieth, *ſticking babes* which they carried in their arms.

Luc. 18.15. [m] τὰ βρέφη, *infantes, teneri, 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] *Pluo*, to rain, Mat. 5. v. 45. Luke 17.29.

Βρέχω, *Rigo*, Luke 7.38,44. James 5. v.17. Rev.11.6.

Βροντὴ, *Tonitru*. Παρὰ τὸ βρέμειν, *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.

Βροχὴ, *Pluvia*, Matth 7. 25,27. *Non quævis* pluvia, *ſed vehemens, & procella, quam terrarum eluviones ſequuntur. Latini* nimbum *vocant*, Beza in loc.

Βρόχος, à βρύγχος guttur, *extrito γ, quod reſtis circa guttur ſuſpendendi circumponi ſoleat. Laqueus*, 1 Cor.7.35.

Βρύχω, *Stridor*, Acts 7.54. *Eſt inſtar rabidi canis denudare dentes, Latrare*, Aret in loc.

Βρυγμὸς, *Stridor*, Matth.8.12. and 13. ver.42, 50. and 22.13. and 24.51. and 25.30. Luc.13.28.

Βρύω, *Fundo*, Jac.3.11. *Senſim accreſco, Budæus. Hinc* Embryon *dicitur*, Aret.

Βρώσκω, *Comedo*, John 6.13.

Βρῶμα, *Eſca*, often. *Solidum alimentum*, 1 Corin 3.2. *Ideo malui* eſcam *interpretari quàm* cibum, *Beza*.

[o] See *Lud. de Dieu* his Comment upon Matth. 6 19. of this word and eat.

[o] Βρῶσις, *Cibus, eroſio*. *Cibus*, Rom. 14.17. Coloſſ.2.16. *Edulium*, Heb. 12.16. *Eroſio*, 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. *Eroſio*, Beza. *Metonymicè ſignificat omnia quæ ſolent depaſci res in terra defoſſas: propterea quòd facta eſt theſaurorum mentio, qui ferè in pecunia ſiti ſunt, qui ærugine 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.

Βρωτὸς, *Eſculentus*, Luk.24.41.

Βυθὸς, *Profundum* 2 Cor.11.25.

Βυθίζω, *Mergo*, Luke 5.7. 1 Tim. 6. 9.

Βυθίζομαι, *Drowne*: The word ſignifieth 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 obruuntur: 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. *Poteſt* βυθίζεσθαι *intelligi non* ſubmergi, *ſed* præ onere profundius ſidere, *Grotius in* Luc.5. Souſed over head and eares in their ſins. It ſignifieth ſuch a drowning as is almoſt paſt all hope and recovery.

Βύσσος, *Byſſus*, Luke 16.19. Rev.18.12. It's a kind of moſt delicate linnen, as *Pliny* ſaith in his *Naturall Hiſtory, lib. 19. cap.1.*

Βύσσινος, *Byſſinus*, Rev.18 16. and 19. ver. 8, 14. *Byſſe* is a ſilken linnen, white, pure, and bright, and hath the name originally of whiteneſſe, and ſignifieth the graces and juſtifications of the ſaints, Revel.19.8. Ezek. 16.10.

Βυρσεὺς, *Coriarius*, Acts 9.43. and 10. v.6,32. Of βύρσα, *corium, pellis*; from whence the Latine word *burſa*, an herb called a *Shepherds purſe or poush*.

Βωμὸς, *Ara*, Acts 17. 23. *Rivet* and *Heinſius* derive the Greek word from the Hebrew בָּמָה, Bama, *quod ſignificat ædificium quodcunque à terra exaltatum, aut in loco excellentiori poſitum conſtructumve*. Euſtathius *derivat à* βαίνω,

* Quicquid non vivit, inhæret autem materiæ, & erodit ipſam, ut ærugo, rubigo. Et illuſtris eſt extenuatio, quòd ex ipſa materia theſauri terreni, ſi recondatur, naſcatur quod ipſum vitiat & corrumpit, *Chemnit in Harm.* Sic transfertur ad veſtes, βρῶσις verò ad cibos, *Theoph.*

à καίνω, 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 *ἀρὰς. Βωμὸς* & [q] *Ara*, (saith Mr *Mede*) were used of heathen altars only, and such as are set up to heathenish gods: *Θυσιαστήριον* & *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* verò est, quæ in terra statuitur; unde & mensæ in ædibus sacris, atque etiam privatis, ararum vicem obtinebant: illud superis Diis tantum consecratum erat, hæc tam superis quàm inferis.

Γ.

[r] Γάγγραινα, *Hesych. Depascor*, quòd proxima quæq; subitò depascatur; per reduplicationem usitatam, γάγγραινα.

[r] Γάγγραινα, *Grangræna*, 2 Tim. 2. 17. *Partis alicujus mortificatio, cui nisi opportunè succurratur, non modò pars ipsa quæ laborat, sed & aliæ vicinæ partes, ipséq; totus homo deniq; intereat.* Vulgata, Erasmus, & Luthetus, τὸ γάγγραινα *vertunt*, Cancer: *fortè 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 liveseens.* Grangrænam *Medici de carnosa parte, inflammationis vi emortuâ, intelligunt*, Scultetus.

[s] Arca in quam munera mittebantur, sic dicta est, quòd in ea asservaretur pecunia Templi; παρὰ τὸ φυλάττειν τὰ χρήματα, *Pascat. in Luc.* 21. 1. & *Joh.* 8. 20. In Latine *Ærarium*, from *Æs*, because the first money used by the Romans was of brasse, as *Plinie* witnesseth, *li.* 3. *cap.* 33.

[s] Γαζοφυλάκιον, whence comes the Latine *Gazophylacium*. Marcus, *cap.* 12. 41. *ut & Lucas, vocat arcam in quam dona mittebantur. Aliqui solebat* γαζοφυλάκιον *dici pars illa Templi quæ pone Ædem sacram in latus utrumq; versùs occasum porrigebatur, in qui arca erat, & quicquid in usus Templi asservabatur. Lxx utuntur*, Nehem. 10. 37. & 13. 5. *Hoc modo usurpat* Johannes, *cap.* 8. 20. *Huic* γαζοφυλακίῳ *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.

Est via sublimis, cœlo manifesta sereno,
Lactea nomẽ habet, candore notabilis ipso.

Γαλήνη, *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 **Calme**, which (as some would have) is derived from such a Greek word as signifieth [t] *Milke*; to note that the aire was as white and cleare, 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* [u] *laugh*, or, *To look marvellous 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,

—Strataque æqualiter undâ.

[u] Παρὰ τὸ γελᾶν, à *ridendo*. γηθέω, *rideo* γθλυὸς quasi γελαῖος, quòd nautis arrideat.

—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* there translateth 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 *exprimatur: atq; illius loco* τὸ γάμος *utuntur; ut & Jurisconsulti Græci, cùm* τὸ αὐτὸ γάμος παῖδας, Ex eodem matrimonio conceptos, *vocant: Qui &, cùm matrimonium definiunt, definitum ejus, egestate vocis,* γάμον *faciunt. Quod & Latini imitantur, cùm* eum esse patrem *dicunt*, quem nuptiæ demonstrant;

[x] Quasi δάμος, *Phavorinus*, from the verb δαμάω, *Domo*, quòd domentur virgines, & viris subjiciantur. A γάω, vel γαίω, *Gloriori*: vel ἀπὸ τῆς γυνῆ, hoc est, à liberorum procreatione & conservatione; quia matrimonio mediante, liberi procreantur, & humanum genus conservatur. † *Nuptiæ* à *nubendo*, quòd nova nupta velatâ facie ad sponsum deduceretur, pudoris scilicet causâ, & in testimonium subjectionis. *Zanchius in Ephes.* 5.

strant;

ſtrant; *hoc eſt*, matrimonium: *atq; ita aliàs non ſemel. Quemadmodum & Hebræi circuitione utuntur, cùm*, ſumere in uxorem, fumere in virum, *quod Latini* ducere *ac* nubere, *dixerunt.* Heinſius.

y Γαμέω, propriè de marito dicitur, ſicut γαμέτη de uxore: quomodo etiam Latinis vir *uxorem ducere* dicitur, mulier verò *nubere*, Beza in Matt. 19. 10. Differentia tamen illa inter γαμέω & γαμέτη perpetua non eſt (quum velit *Paulus* mulieres viduas γαμέτας, id eſt, nubere; 1 Tim. 5. 14. & 1 Cor. 7. 34. mulier dicatur γαμήσασα prò γαμηθεῖσα) ſed hoc tamen loco, & pleriſq; aliis, videtur obſervanda, *Beza in Matt.* 22. 30.

y Γαμέω. *Duco 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*, Eraſm. in 1 Cor. 7. Gerhard. in Harm.

Γαμῶ, *Nubo*, Mark 10. 12.

Γαμίσκομαι, *Nuptum collocor.* Luc. 20. 35. *Prius verbum pertinere poteſt & ad viros ducentes, & ad fœminas nubentes; poſterius ad parentes elocantes.*

z Γάρ, *Nam*, exceeding often. *Gallicè*, Car. *Frequens particula, quæ in oratione ſemper ſubjungitur, ut Latinè* Enim. *Superesſe videtur, aut meram emphaſin 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, quàm inchoativa particula*, Heb. 5. 1. Sometimes it is tranſitive, as 1 Cor. 9. 19. *Interrogationi ſervit, inquit* Budæus. *Servit declarationi*, 1 Theſſ. 2. 14. *Servit Epanalepſi, ut* Gal. 2. 6. *Prolepſi, ut* Rom. 4. 2. & 5. 7, 13. 1 Cor. 1. 11. Gal. 2. 21. & 4. 22.

z Ista particula non ſemper notat cauſam rei efficientem, vel meritoriam, ſed in genere notat rationem aliquam, & argumentum, ſive illud petitum ſit à cauſâ & à priore, ſive ab effectu & poſteriore: cujus poſterioris ſignificationis exempla occurrunt, Mat. 16 2, 3. 1 Cor. 10. 5. *Gualtan Har.*

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 ferè ſcriptores, nunc pro* Ventriculo, *nunc pro* Ventre *propriè dicto, nunc pro* Utero *accipitur*, Beza in Matth. 19. v. 12.

Γάζα, *Opes*, Act. 8. 27. Heſychio *teſte, eſt Perſica vox, ſignificans regiam cum ſupellectile ſua, adeoq; res pretioſas. Divitiæ maximè pretioſæ.*

Γέ, *Quidem. Dictio enclitica. Aliis dictionibus poſtponitur, & rarò 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. *Sæpe eſt particula expletiva.*

Γείτων, *Vicinus*, Luk. 14. 12. and 15. 6, 9. Joh. 9. 8. à γῆ terra, *ejuſdem terræ incola.*

Γέεννα, *Gehenna. Vocabulum Hebraicum ex duobus compoſitum: vallem* Hinnon *declarat, in qua olim Iſraelitæ ſuperſtitionibus vicinarum gentium addicti, filios ſuos Diis adolebant, inauditâ quadam immanitate. Inde factum ut acciperetur pro loco cruciandis in æternum reprobis deſtinato, atque adeo pro ipſo ſupplicio, & cruciatu quo afficiuntur cum Satanâ & angelis ipſius, ſicut* Eraſmus, Beza (*in* Matth. 5. 22.) *& a alii multi annotârunt. Vox iſta, quæ modò comparatè ſupplicia alterius ſæculi figurabat, nunc tranſlatè eadem notat: Et* Matthæus *quidem nihil ultra addidit, quippe Paleſtinæ habitatoribus ſcribens, apud quos pridem vox iſta eum ſenſum acceperat: ut ex veterum Hebræorum libris apparet.* Marcus *verò, ut & qui ei vocabulo minus ſueti erant, vim ejus intelligerent, appoſuit πῦρ 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.

a Scapula, Minſhew.

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 oneriâ*, Xen. *De aliis etiam multis dicitur.*

Γεμίζω, *Impleo*, Mark 15. 36. Luk 14. 23. and 15. 16. Joh. 2 7. and 6. 13. Rev. 8. 5. and 15. 8.

b Γενεὰ, *Natio, progenies, ætas, genus, ſeculum.*

b Γενεὰν dicunt Græci, pariendi ac generandi perfectius ſpatium, quod annorum triginta periodum efficit, *River.* in *Exod.* Scriptura utitur de hominibus unâ ætate, eodémque tempore viventibus, *Chemnit.* Interdum pro ſeculo uno: interdum pro gente vel natione accipitur, *Marlorat. in Matth.*

culum,

culum, often. It answers an Hebrew word which signifieth, *generationem, ætatem, tempus vitæ quâ homo peregrinatur in mundo*, Genes.7.1. & 15.16. *Pro* gente *usurpatur*, Matth. 24.ver.34. *Significat* γενεὰ, *Hebræo* Dor *respondens* (*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. Τὴν δὲ γενεὰν αὐτοῦ τίς διηγήσεται; *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, Chrysostomo, 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* Chrysostomo *alibi; quis generationem ejus, & stupendam S. Spiritus hic operationem enarrabit? Sive de utraque, cum aliis; Quis non generationem quàm seculum hîc malit?* Heinsius in locum.

Γενεαλογία, *Genealogia*, 1 Tim. 1.4. Tit.3.9.

Γενεαλογούμενος, *Qui in genere alicujus annumeratur*, Heb.7.9.

Γενεσία, *Natalitia*, Matth. 14.6. Mark 6.21.

[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, Ecclesiæ*, Zanchius.

Γενετὴ, *Nativitas*, Joh.9.1.

[e] Γεννάω, *Gigno, pario*. *Non solùm* gigno, *sed etiam* produco *significat. Unde liber* Geneseos *dictus propter terræ creationem. Non tantum de editione partûs in lucem, ut* Matth.2.1. Rom.9.11. Heb. 11.23. Luc. 1.57. *verumetiam de fœtu qui per conceptionem in utero materno 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.

Γέννημα, *Progenies, fructus*. *Fructus ex semine succrescens, stirpibus convenit. Latini* (*quod sciam*) *aliud commune vocabulum non habent quàm* fructum: *nam* genimen, *quo utitur* 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.

Γεννητὸς, *Qui gignitur*, Matth. 11.11. Ἐν γεννητοῖς γυναικῶν, inter genitos ex mulieribus, *Beza*. *Malim ego præteritum*, qui geniti sunt; *quia* Johannes *hîc confertur cum iis qui ante ipsum vixerunt, non qui ipsum secuti erant*, Scultetus 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.

Γένος, *Species*, 1 Corin.12.10. *Genus, Cœtus*, Mark 9.29. *Ordo*, Act.4.6. *Natio, gens*, Acts 4.36. Philip. 3.5. *Hemistichium illud, quod Apostolus laudat in ea concione quam habuit ad Athenienses*, Act.17.28.

—Τοῦ γὰρ καὶ γένος ἐσμέν,

quin ex Arato *sumptum sit, nemo paulò humanior nescit: sed ex quo* Arati *libro id sumptum sit, neque à* Chrysostomo, *neq; ab aliis* (*quos viderim*) *Interpretibus indicatur. Est autem ex Phænomenis* Arati: *hujus rei testem habeo* Hieronymum, *puto, locupletem: si antiquitatem quæris*, Clementem Alexandrinum, *Drusius in Observat. sac. lib.5. cap.1.* It is used often besides.

Γερουσία, *Senatus*, Acts 5.21.

[g] Γέρων, *Senex*, an old man, John 3.4. and by *Pollux* is used for *a distaffe*, because

[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 Dub. Evang.*

[e] Est nomen generale, non solùm viris gignentibus, sed etiam mulieribus parturientibus competens. Propriè est virorum; per quandam catachresin interdum usurpatur de fœminis, Mat.1.16,20. & 2.1,4. Luc.1.13,36,37,57. Metaphoricè quoque capitur, ut *Pario* apud Lat.

[f] Tum conceptio seu generatio in utero matris, tum nativitas seu partus, quo editus est in lucem, *Pisc.*

[g] Quasi γὴν ὁρῶν (ut Lat. *Silicernium*) quòd senes præ curvitate terram inspiciant, *Scap.*

because the tow about the distaffe is white, and (as it were) hoarie, like the gray head of an old man, *Minsheu.*

h Metonymia effecti destinati, nam ideo cibos gustamus, ut, si sapiant, comedamus, *Piscat. in loc.*

h Γεύομαι, *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.

Γεωργόομαι, *Excolor*, Heb.6.7.

i Significat id ipsum in quo excolendo laboravit agricola, *Beza in loc.*

i Γεώργιον, *Arvum*, 1 Cor.3.9. Vulg *Agricultura*. Eras. *Agricolatio*. *Stephanus* in his Concordance, and *Beza* translate it *arvum*, 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.

k Ex γῆ, & ἔργον.

l *Agricola*, a tiller of the field, ex *ager*, & *colo*.

k Γεωργός, [l] *Agricola, A worker in the earth*, John 15. 1. and often else. *Virgils Georgicks*, that is, Poems, or instructions of Husbandry.

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 אֶרֶץ, *Eretz*, (whence our English Earth) implieth a thing trod upon.

m Γῆ, *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, Erasm. Syro & Arabe, *vertere* terram, *nè 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.

n Γῆρας, *Senectus*, Luc. 1. 36. *Ab anno ætatis quinquagesimo usque ad finem vitæ*, Keck. Phys.

n Τέρας, Præmium, Munus honorarium, à γέρων, *senex*, quòd senes maximè sint venerandi.

Γηράσκω, *Senesco*, John 21.18. Heb.8. ver.13.

Γίνομαι, *Fio, fum, existo, orior, oborior, advenio, adsum, venio, pervenio, nascor, accido*, exceeding often in the new Testament. Rom.1.3. some doe reade *genitus, begotten*, as *Vatablus*; or *natus, born*, as *Erasmus*: but the word properly signifieth *made*, which doth better 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. γένεσθαι 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.14.17. *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. *Gerh. 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 sensûs & notitiæ cum affectu & effecto 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 ipsâ 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, Fœminæ notitiam habere*, Beza in loc. *Hebræi* Jadang *hâc de re honestè usurpant.*

o Græcè à Dulcedine. Lat. quòd mistum facibus, vel potiùs quòd novum: nam *Plauto* Mustus idem est quod Recens seu Novus. Et mustum, & vinum, succúmque dulcem significat, *Cornel. à Lap.*

o Γλεῦκος, *Mustum*. Act.2. 13. *Musto pleni*, Cornel. à Lap. *Alii vertunt*, Vino dulci pleni erant, *Vulg. & Erasm.* Musto: *quod fateor quidem à Græcis γλεῦκος 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 vafra & maledica derisione.* Syrus & Arabs *Interpretes*

pretes addunt, Et Ebrii, *Beza in locum.*

p *Glycerium*, puella illa Terentiana, ita denominata ab animi dulcedine, & manſuetudine morum.

p Γλυκὺς, *Dulcis*, Jam. 3. 11, 12. Revel. 10. 9, 10.

q Quaſi γνῶσις, of γινώσκω, to know: *Oratio*, quaſi *Oris ratio.*

q Γλῶσσα, *Lingua*, very often. Marc. 7. 33. *Sermo*, Acts 2. 4. *Significat peregrinam dialectum*, Euſtath. *Hoc ſenſu ſæpe 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. Sæpius hæc vox accipitur apud Græcos de ſingulis dictionibus cujuſq; dialecti, quæ in aliam dialectum, vel dicendo genus tranſlatæ, interpretationis indigent. Generaliori etiam appellatione id vocabuli uſurpatur de lingua Græca in dialectos diviſa plures, quas omnes complectitur.* Funus linguæ Helleniſticæ.

r *Gorræus* ex *Galeno* ſcribit, ſignificare Arculam, in qua homines recondunt res pretioſas, & quam multi iter facientes portant; eſſe autem oblongam & anguſtam. Γλωσσόκομον, *Eraſmus* exponit, Loculos. *Beza* & *Tremellius*, Marſupium reddunt. Eſt ſcrinium ſeu arcula quæ ſic à lingua dicitur, vel quòd ſpeciem linguæ habeat, ut *Eraſmus* cenſet, vel, quod rectius puto, quia tibicines linguulas in ejuſmodi arcula repoſuerunt, *Mayer. Philolog. ſac.*

r Γλωσσόκομον, *Marſupium*, Joh. 12. 6. & 13. 29. *Marſupium, ſeu potiùs Scrinium, in quo pecuniæ reconduntur; dictum à Lingua, quòd Linguæ ſpeciem haberent ejuſmodi*, Eraſm. Septuaginta *utuntur pro Arcula ſive Ciſta, in quam pecuniæ, uſui ſacro deſtinatæ, conferuntur*, 2 Chron. 24. 8, 10 11.

Γναφεὺς, *Fullo*, Marc. 9. 3. *A γνάπτω, vel γνάφω, quod ſignificat*, carpendo & vellicando veſtes expolire: *Tales Fullones Judæi habuerunt, ut patet*, 2 Reg. 18. 17.

Γνήσιος, *Germanus, quaſi* γνήσιος, *id eſt*, Genuinus, *qui à parentibus non degeneras, ſed ingenium illorum nativâ ſimilitudine refert*, Piſcat. 2 Cor. 8. 8. Phil. 4. 3. 1 Tim. 1. 2. Tit. 1. 4.

Γνησίως, *Germanè*, Phil. 2. 20.

Γνόφος, *Turbo*, Heb. 12. 18. Turbinem & caliginem *ſignificat: quæ vox etiam habetur*, Exod. 20. *ubi dicitur*, Moſen per caliginem ingreſſum ad Dominum. *Hyperius.* Turbo *igitur, & caligo ſignificat legis obſcuritatem, quodque in ea non clarè viderentur res divinæ & ſpirituales, ſicut in Evangelio, ſed tantùm per umbram & caliginem.* Hyperius in loc.

Γνωρίζω, *Notum facio, & In memoriam revoco*, often.

Γνώμη, *Conſilium*, Act. 20. 3. 1 Cor. 1. 10. & 7. 40. 2 Cor. 8. 10. Philem. 14. Apoc. 17. 13, 17. Lat. *Sententia.* Gall. *Sentence.* Angl. Sentence. *Doctiſſimus Interpres* (1 Cor. 7. 25.) *nomen* Conſilii *refugit, ne videretur Pontificiorum (quæ vocant) Conſiliis Evangelicis aperire feneſtram: cæterùm id de quo agit Apoſtolus planè conſilium eſt: nam primò apertum ponit diſcrimen inter* Mandatum, ἐπιταγὴν & γνώμην, Conſilium. *At, inquit doctiſſimus Interpres*, γνώμη, Sententia *eſt, non eſt* Conſilium. *Certè qui ſententiam edit rogatus, conſilium dat. Interpres* Syrus (*cujus autoritas non eſt contemnenda*) γνώμην *hoc loco vertit*, Conſilium, *Cam. in Myr. Evang. Eſt viri boni æqui rectum & verum judicium*, Mag. in Ariſt. Ethic. li. 6. cap. 10. *Sententia eſt quæ commodâ brevitate demonſtrat, quid in vitâ ſit agendum, aut quid fieri ſoleat*, Suſenbrot. Fig. *Dictum eſt verum, ἀιὸ ab omnibus receptum & approbatum*, Salm. in Parab. The Vulgar Latine, *Eraſmus*, and Rhemiſts render it, 1 Cor. 7. 25. *Counſell.* The Greek word importeth more than a Counſell; for it ſignifieth a grave and ſound ſentence and judgement. *Sententiam meam vobis præſcribo*, 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 præclarè 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.

Γνώστης, *Gnarus*, Acts 26. 3.

Γνωστὸς, *Notus*, often.

s Varinus derivat à γρύζω, quod grunnire ſignificat, *To grunt as a ſwine*, Suum more grunnire, *Aret.* Γογγύζειν eſt murmurare, odii ſignificatione obloqui, cum quadam impatientiæ & contradicere. *Gerh.* in 1 Pet. 4. 9. t Exod. 16. 7. Numb. 17. 10.

t Γογγύζω, *Murmuro*, Matth. 20. v. 11. Luc. 5. 30. Joh. 6. 41, 43, 61. & 7. 32. 1 Cor. 10. 10. *Submiſſâ voce muſſito, & tamen petulanti linguæ fræna laxo.* In the Old Teſtament it anſwers an Hebrew word, *quod ſignificat murmurando ſe alicui opponere, alicui reſiſtere*, as the Iſraelites did *Moſes*

ſes and *Aaron*. Chemnit. in Harm.

Γογγυσμὸς, *Murmur*, Joh.7.12. Act.6.1. Phil.2.14. 1 Pet.4.9. [a] *Muſſitatio*, Beza. Joh.7.12. *Sermo clanculatius, abſq; tamen indignatione, vel offenſione adversùs Chriſtum, ut propriè vox hæc declarat*, Joh.6.41,42,61. Idem, ibid. *Generatim murmur obſcurum, ſermones clanculatii, ſive ſuſurri, hoc loco indicantur, ut* Joh.1.32. *cùm aliàs ſpeciatim denotet murmur indignationis & offenſionis, vide* Cap.6.41,43,61. *Paulus Tarnovius in loc.* *Et fateor ſic à Latinis etiam* Murmur *dici.*

[a] *Muſſitatio*, id eſt, ſuſurri, & ſermones clanculatii, ac muſſitando pronuntiati. Neque enim nomen γογγυσμὸς (quod propriè *Murmur* ſignificat) hoc loco indignationem, aut offenſionem notat, ut cap.6.ver.41,43,61. *Piſc. Schol.*

Γογγυστὴς, *Murmurator*, Jud. 16. *ut Porcius ſaginatus*, Aret.

Γόης, *Impoſtor*, 2 Tim.3.13. The word ſignifieth them, that by any craftie packing, or conveyance, beguile men with falſe colours, flatteries, and illuſions.

Γόμος, *Onus*, Acts 21.3. Revel.18.11,12. *Significat propriè, Onus quo repleta eſt navis, ἀφ' ὃ τὸ γέμειν, id eſt*, plenum eſſe; *& generaliter, quodlibet onus*, Piſcat. & alii. *Merces quibus naves onerantur*, Camerar.

Γονεῖς, *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 [x] Parents in the plurall number, to ſhew that he meaneth both ſexes, father and mother, as the Law expreſſeth both.

[x] Hoc vocabulo uterq; parens concluditur, *Epiſc. Dav. in Col.3.20.*

Γόνυ, often. Whence Lat. *Genu.*

[y] Γονυπετέω, *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 quàm* Genua flectere, *nempe*, In genua procidere, *Piſcat.* Γονυπετεῖν *modò eſt* Genibus advolvi, *ut* Marc.10.17. *modò* in genua procidere, *qui geſtus diverſi ſunt*, Grotius.

[y] Refertur ad genua adorantis, non autem ejus qui adoratur, Ex nomine γόνυ, *genu*, & verbo πίπτειν, quod eſt *Cadere*, Piſcat. in Marc.1.

[z] Γράμμα, (whence *Grammatica*) *Litera*, Luc.33.38. *Tabulæ*, ſeu *Chirographum*, Luc.16.6. *Epiſtola*, Acts 28.21. Γράμματα, *Scripta, Liber*, Joh. 5.47. *Literæ, eruditio: pro ſtudiis ſacris accipiuntur*, Acts 26.24. 2 Tim. 3.15. It is often uſed beſides: à γράφω, ſcribo, *quia literæ ſcriptione efficiuntur.*

[z] Literam ſonat, aut ſcriptum, aut Syngraphum, aut Codicillos, aut Libellos, aut hujuſmodi quippiam, *Eraſ. in Luc. 16.6,7.*

[a] Γραμματεὺς, *Scriba*, very often. *Significat Scribam publicum & Cancellarium; cujus officium erat, publica ſcripta ſervare, cadema, ſi poſcerentur, lectitare*, Janſen. *Scribarum tria genera in ſacris literis reperiuntur; quorum unum fuit eorum, qui regibus apparebant, quodcunque 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 Synagogis, tum in Templo docuerunt*, Matth.7.19. & 17.10. *Tarnovius in* Joh. 8. *Non* Scribæ *à ſcribendo dicuntur, ſed à* Scripturis *ſacris, quia ipſorum munus ac profeſſio erat, ſacras Literas evolvere & ſcrutari, 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 notat, indiſcriminatim poni* Sopher, Scriba, *pro* Rabban, Magiſter, *Druſ. Ebr. Quæſt. lib.* 3.6. *qu.*57. *Vide* Amamæ cenſuram *in* Deut.1.12. *&* Spanhem. de Dub. Evangel. partem ſecundam. Dub.40.

[a] In Nov. Teſt. dicitur *Legis interpres.*

Vide de Diis in Act.19. v.35. vid. Jer.8.8.

[b] Γραφὴ, *Scriptura, ſcriptio*, often. *Ita uſus obtinuit, ut ſacra iſta ſcripta, quibus tanquam tabulis perſcripta eſt ac conſignata Dei voluntas, hoc nomine per antonomaſiam intelligantur* Caſtellio *maluit, ſuo neſcio quo more*, Literas *interpretari*, Beza *in* Joh.20.9.

[b] Interdum peculiariter in Novo Teſtamento, de certo quodam Scripturæ loco dicitur, *Alſted. in Lex.*

Γράφω, *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.

Γραπτὸς, *Scriptus*, Rom.2.15.

Γραώδης, *Anilis*, 1 Tim.4.7.

Γρηγορέω, *Vigilo*, often. Such a watch as ſignifieth *waking*. Whence *Gregorie* had his name, becauſe he was ſo ſtudious: *Gregorius*, id eſt, *Vigil*:

Latinè *Vigilantius*, *Vigilius*. *Propriè* de corporis vigiliâ *accipitur*, Neh.7. ver.3. Matth. 26.40. Mark 14.37. 1 Theſſ. 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 notes 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 Theſſ.5.6. 1 Pet.5.8. Apocal. 3. 2. & 3.3. & 16.15.

f Unde γυμνάσιον, locus in quo nudi ſe exercebant. Jam ſumitur pro ludo literario, ubi puerorum ingenia literis diſcendis exercentur.

f Γυμνὸς, *Nudus*, often. *A γῆ μόνα ἔχων*, ſolam cutem habens. *Hebræi vocant eum* γυμνὸν, *qui ſuperiori veſte exutus eſt, ut* 1 Sam.19.24. 2 Sam. 6.20. Iſa.20.7. Acts 19.16. *Germanos* Mela *plerunque nudos egiſſe dicit. Interpretatur id* Tacitus, Rejectâ veſte ſuperiori, *Grotius.*

Γυμνάζω, *Exerceo*, 1 Tim.4.7. Heb.5. ver.14. *Exerciſed*, γεγυμνασμένα. The word properly ſignifieth 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.

Γυμνιτεύομαι, *Nudus ſum*, 1 Corinth. 4.11.

g It ſignifieth indifferently a woman, in reſpect of her ſexe; a wife, in reſpect of her calling: quaſi γονὴ. *Fœmina* à *fœtu. Mulier* quaſi *mollior*: *Uxor* quaſi *unxor*: Domum enim viri deducta, oleo poſtes inungebat, *Minſhew.*

g Γυνὴ, *Mulier, uxor*, often. Steph. Illyr. Hieron. Eraſm. 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 ſignifieth 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 ſelfe 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 ἀδελφὴν γυναῖκα, *a ſiſter to wife*, becauſe the word *ſiſter* is firſt placed, which comprehendeth a woman, and therefore the word γυναῖκα 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. Γυνὴ ſignifieth a *wife*, or *woman*, as the circumſtance of the place requireth, where it is uſed, *Id. ibid. Hìc objiciunt* Rhemenſes, γυναῖκα *ſignificare tam* mulierem, *quàm* 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, inverſo verborum ordine, ex Vulgata editione legunt*, mulierem ſororem: *quamvis non ſint neſcii*, Montanum *hoc mendum emendâſſe. Itaque* Hieronymus *ipſe* (*adverſus* Helvidium) *qui virginitatem plus ſatis deperibat, hunc locum ſic reddit*, Nunquid non habemus poteſtatem *uxores* circumducendi? *Butleri Syngenia.* 2. The other Greek h word, *to lead about*, implyeth a ſuperioritie and authoritie, ſuch as the husband hath over his wife.

Cartwright *in his Annotat. on Rhem. Teſt.*

h Significat jus mariti in uxorem, aut heræ in ancillam.

Γυναικάρια, *Mulierculæ*, 2 Tim.3.6.

Γυναικῶδες, *Muliebris*, 1 Pet.3.7.

Γωνία, *Angulus*. Gall. *Coin Angulus plateærum, ponitur pro loco abdito*, Acts 26.26. *Sed* Matth. 6.5. *Palàm, ubi deſinunt viæ in angulos: ibi enim ſunt bivia, aut trivia, in quibus ferè habentur hominum conventus*, Beza. It is uſed alſo, Matth.21.42. Mark 12.10.

12.10. Luk.20.17. Acts 4.11. 1 Pet. 2.7. Rev.7.1.

Δ.

Δαίμων, *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.

Δαιμόνιον, *Dæmonium,* often. *Etiam 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 observâsse, in quo* δαιμόνιον *vox mediâ quâdam significatione sumitur*, Acts 17.18. ξένων δαιμονίων, of *strange*, or *new divels*, or *new gods*; (for the gods of the Gentiles were divels) and the word δαιμόνιον is of the middle signification, and signifieth either a good angell or a bad, *E. Smith.* So [l] 1 Tim. 4.1.. διδασκαλίαι δαιμονίων, *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 δαιμονίων being here to be taken passively, for the object of these doctrines, (as Acts 13.12. διδαχὴ τῦ Κυρίε, *the doctrine of the Lord*; that is, concerning him) that is, the Gentiles idolatrous Theology of Dæmons should be revived among Christians, *Medes Apostasie of the later times.* Idols are called δαιμόνια, 2 Chron. 11. ver.15. 1 Corinth.10.20. Revel.9. ver.20.

Δαιμονίζεμαι, *A Dæmonio vexor*, Matth. 15.22.

Δαιμονιζόμενος, *Dæmoniacus*, id est, *à Dæmonibus obsessus*, often.

Δαιμονιώδης, *Dæmoniacus*, Jam.2.15.

Δάκνω, *Mordeo*, Gal.5.15.

Δάκρυ, *Lacryma*, Luk.7.44.

Δάκρυον, [m] *Lacryma*, often.

Δακρύω, *Lacrymor*, Joh.11.35.

Δάκτυλος, [n] *Digitus*, Mar.7.33. *Virtus, 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.

[o] Δακτύλιος, *Annulus*, Luc. 15.22. *Anellus propriè, qui digito ornatûs gratiâ inseritur.*

Δαμάζω, *Domo*, Mark 5.4 Jam.3.7,8. *unde* Adamas *lapis, quasi* indomitus, *ex a privat. &* δαμάζω, domo, *quòd nullis ictibus cedat*: Nothing will break it.

Δαμάζομαι, *Domor*, Jam.3.7.

Δάμαλις, *Juvenca*, Heb. 9.13. Ἀπὸ τῦ δαμάζειν, *à domando.*

[p] Δάνειον, *Mutuum*, id est, *quod de meo fit tuum*, Matth.18.27. *Vel, ut* Eras. *Æs alienum, quum alioqui significet proprie quod mutuò sumptum est: Hìc autem accipitur pro eo quod ex bonis heri servus inverterat, ac proinde cui restituendo tenebatur*, Beza in loc. *Olim quidem de mutuo gratuito, postea & de usurario. Quo nomine tam fœnus quàm* mutuum *comprehendit. Imò, & transiit in contrariam significationem, & pro* fœnore *tantum usurpari cœptum est; pro* fœnore, *inquam, id est, credita sub usuris pecunia, non pro usura*, Salmasius de usuris.

[q] Δανείζω, *Mutuum do. Melius scriberetur* δανίζω, *quomodo & in antiquissimis manu exaratis exemplaribus scriptum reperitur. Primitivum est* δανῶ, *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. Salmas. de usuris. *Significat* mutuò dare, *sive cum usura id fiat, sive gratuitò, sine omni usura*, Jansen.

[l] Ubi habetur prophetia celeberrima de apostasia illa quæ in papatu in his novissimis temporibus luce clarior est. Et per *doctrinas Dæmoniorum* intelligere non incommodè possumus cultum illum, sive invocationem sanctorum apud Pontificios. Cum enim δαιμόνιον sit μέση λέξις, (ut patet ex Act.17.18. & quamplurimis aliis locis, tam apud sacros quam profanos autores) & significet omne illud quod pro Numine divino, aut religioso cultu adoratur; quid impedit quo minus S. S. doctrinam illam de invocatione sanctorum perstringat?

[m] *Lacryma, à lacerando*, from the laceration of the heart; as our English, Tears, from tearing the heart.

[n] *Digitus, à digerendo*, quòd natura miro decentique ordine digitos digesserit, id est, disposuerit.

[o] Δακτύλος, quòd in digito gestari soleat. *Annulus ab anno*, In se revolvitur.

[p] Quæ vox propriè dicitur de ipsa sorte, quæ elocatur; hinc *damnum* Latinis ortum videri potest, quia sors amissa damnum facit, *Aretius Problem.*

[q] Notat *Mercerus* vocem Hebr. נָשָׁה, *Naschah*, respondere verbo Græco δανίζειν, & δανίζεσθαι, quòd ex quo & *dare*, & *accipere* fœnori significat, & citra fœnus, hoc est, *mutuari.*

Jansen. Scap. Erasm. Aret. in Probl. The word is used in both senses, Luk. 6 34, 35. Matth. 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: Matth. 5. it is used of free lending. *Grotius.*

[r] Δανειστὴς, *Creditor*, Luc. 7. 41. *Nomen verbale.*

Δαπάνη, *Sumptus*, Luk. 14. 28.

Δαπανάω, *Expendo*, Mark 5. 26. Luke 15. 14. 2 Cor. 12. 15. Jam. 4. 3.

Δὲ, *verò*, exceeding often.

[s] Δέησις, *Deprecatio*, often. The deprecation of some evil. *Est supplicatio adversa deprecantis: Est etiam simpliciter rerum necessariarum supplicatio*, Aret. in Probl. *Est petitio opis quâ egemus ad avertenda mala; nam* δεῖν *est* Egere. *Quia precibus testamur apud Deum egestatem nostram.* Cameron. *Quâ mala deprecamur, tam spiritualia, quàm corporalia, tam temporalia, quàm æterna.* Zanc.

Δεικνύω, *sive* δείκνυμι, *Ostendo, indico*, often. *De corporali ostensione ut plurimùm usurpatur*, Marc. 14. 15. Luc. 22. 12. Joh. 2. 18. *usurpatur de tali ostensione, quæ 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 dilucidè manifestavit, ut quasi ad oculos picta fuerit. Sic* Gen. 41. 25. 2 Sam. 15. 25. 2 Reg. 8. 13. *Chemnit. in Harm.*

Δεῖγμα, *Exemplum*, Jude 7.

Δειγματίζω, *Traduco palàm*, Col. 2. 15. *Ostentavit*, Eras. *Traduxit*, Beza. *id est, Tanquam victor captivos ignominiæ causâ transvexit*, Beza. *Significat, aliquem per publicum cœtum spectantium ducere ac trahere, sicut olim Romani victores hostes victos, manibus retrò devinctis, in conspectum 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 proponere*, 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.

[t] Δειλὸς, *Timidus*, Matth. 8. 26. Revel. 21. 8. Mark 4. 40. *Why are ye fearfull?* 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, (Τί δειλοί ἐστε οὕτω; *Quid [ita] timidi?*) *So*; that is, Why are ye *so* exceeding fearfull? *so* fearfull beyond bounds and measure?

Δειλία, *Timiditas*, 2 Tim. 1. 7. It is a word of harsh signification, both amongst profane [u] Authors, and in the Scriptures. *Aristotle* opposeth it to Fortitude.

Δειλιάω, *Formido*, Joh. 14. 27. *Ob ignaviam & timiditatem refugio detrectoq; periculum, Timido animo sum*, Steph. in Thes. & Erasm.

ὁ Δεῖνα, *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* δεῖνα *ut Hebræi, quando nolunt nominare hominem, de quo agunt, nomine fictitio eum designant* Peloni. *Tarnovius in exercit. Bibl. Vocabulum est quo utuntur (præfixo articulo) loco nominis ejus de quo loquuntur, ut quum Gallicè dicunt*, Un tel. *q. d.* Quidam, nescio quis.

Δεινῶς, *Vehementer*, Matth. 8. 6. Luke 11. ver. 53.

[x] Δεῖπνον, *Cœna*, often. *Propriè* prandiculum *seu* jentaculum, *vel* prandium *vetustioribus Græcis, significavit. Cui Synonymum est* ἄριστον

[r] Fœnerator, qui fœnerat pecuniam: & pro eo accipitur, qui fœneratur, & mutuò accipit.

[s] Oratio quâ à malis imminentibus liberari cupimus, *Aret. in Heb.* 5. 7.

Egestas preces parit.

[t] Δειλὸς, ὁ τῷ φοβεῖσθαι ὑπερβάλλων, Qui supra modum metuit, *Aristot. Ethic. lib.* 3. *cap.* 7.

[u] *Homer* and *Hesiod* use the Adjective for miserable, weak, and wicked: and the Scriptures use it for such as shall die the second death, Rev. 21. 8.

[x] Sic dicitur, ut tradit *Plutarchus*, vel ὅτι τῶν πόνων διαναπαύει, quòd *requiem aliquam dat à laboribus*; vel quasi διαπεπονημένον, quòd *non tam facilè* ut prandium paretur: nam veterum prandium parcius & frugalius erat; cœna verò aliquantò exquisitior & lautior, quum finitis diei laboribus, genio hilariùs & pleniùs indulgebatur.

unde

unde quod Matthæus ἄριστον, c. 22. 4. *id* Lucas δεῖπνον, c. 14. 16. *vocat. Quamvis ea, interdum variè distinguantur: ut* δεῖπνον, jentaculum; ἄριστον, prandium, *designet: vel contra.* Impropriè *verò*, primò *per catachresin, pro* vesperna *seu cibo vespertino, à Comicis & plerisq; recentioribus Græcis usurpatur, & sic distinctè à* Luca, ἄριστον ἢ δεῖπνον, c. 14. 12. *connectuntur.* Secundò, *per Synecdochen, aut utrumq; significatum, prandii ac vesperæ complectitur, aut pro cibi potusq; victu, &* κατ' ἐξοχὴν, *pro convivio, seu epulo,* Matth. 23. 6. Mark 6. 21. *accipitur.* Gomarus in Thesibus. *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, & Anticœnia, & 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. μετὰ τὸ δειπνῆσαι, *Postquam cœnâsset. Ad verbum,* Post cœnavisse. *Galli Hellenismum hunc eleganter exprimunt,* Apres avoir soupé.

y Δεισιδαιμονέστερος, *Religiosior,* Steph. Beza, Piscat. Act. 17. 22. ὡς δεισιδαιμονεστέρους] Too full of Demons already; I shall not need to bring any more amongst you; for thus the word Δεισιδαίμων by etymologie signifies, *a worshipper of Demon-gods,* and was anciently so used, *Medes Apostasie 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 exposé en veüe, a fin qu'on y rende quelque service de Religion.*

Δεισιδαιμονία, *Superstitio.* Gall. *Superstition.* Angl. Superstition. *Timor Dei inanis,* Cicero. *Ex* δείδω, *Timeo, &* δαίμων. *Dæmonum, Deorúmve metus superstitiosus. Explicat* Plutarchus, *Nimium & importunum Deorum cultum, unde exortæ sunt superstitiosæ cæremoniæ.* Budæus *aliorum autorum exemplis demonstrat, accipi quoque absolutè pro Religione; & Latinè quoque* Superstitio *bene interdum sonat,* Lorinus. Acts 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.

Δεκαδύω, *Duodecim,* Acts 19. 7. and 24. v. 11.

Δεκαπέντε, *Quindecim,* Joh. 11. 8. Acts 27. 28. Gal. 1. 18.

Δεκατέσσαρες, *Quatuordecim,* Matth. 1. 17. Gal. 2. 1.

Δεκάτη, *Decima,* Heb. 7. 2, 4, 8, 9.

Δέκατος, *Decimus,* Joh. 1. 39. Rev. 11. 23. and 21. 20.

Δεκατόω, όομαι, *Decimas accipio, Decimor,* Heb. 7. 6, 9.

z Δεκτὸς, *Acceptus,* Luc. 4. 19. ἐνιαυτὸν δεκτόν. *Sic Lxx vertunt* שנת רצון Isai. 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. Acts 10. 35. 2 Cor. 6. 2. Phil. 4. 18.

Δελεάζω, *Inesco,* 2 Pet. 2. 14. *Sumtâ scilicet metaphorâ, vel ab aucupibus, qui visco, aut alio artificio nôrunt 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 signifieth, baiting us, as men doe bait for fishes, cozening sometimes the eye, sometimes the taste of the silly fish.

Δελεάζομαι, *Inescor,* Jam. 1. 14. *Is deceived,* as the silly fish by the bait covering the hook; as the word signifieth.

Δένδρον, *Arbor, arbor fructifera,* Gerh. often.

Δεξιὸς,

y Δεισιδαιμονία solet in vitio, id est, pro *Superstitione* poni: sed nunquam defuerunt, qui, nullâ ratione habitâ quomodo Numen tolerent, existimârunt sese tantò esse religiosiores, quantò in hoc vel illo faciendo magis laborarent. *Syrus & Arabs* videntur comparativum pro superlativo usurpâsse; quasi scriptum sit, ὡς δεισιδαιμονεστάτους, *quàm religiosissimos;* quibus opponitur qui in Horatio, *Parcus Deorum cultor,* dicitur, *Beza in loc.*

z Quasi dicas *acceptabilis,* unde & pro grato (Lat. *accepto*) ponitur aliquoties in Novo Testamento.

Δεξιὸς, *Dexter*, Matth.5.29. Mar.16.5. Luk.22.50. Rev.10.2.

a Παρὰ τὸ δέχεσθαι, ab *accipiendo*.

Δεξιὰ, *Dextra*, often. (*Subintel.* χεὶρ.)

b Δεξιολάβος, *Stipator*, Act. 23. 23. *Lanceārius*, 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.

b Quòd dextrâ mitteret hastilia, *Eras.* Est stipator qui alicui latus munit: siquidem qui ad sinistram ibat, in tutiore loco erat; nam à stipatore tegebatur, *Drus. in Præterit.*

Δεῖ, *Oportet*, often.

c Δέομαι, *Rogo, precor*, often. *Propriè*, egeo; *deinde* precor, *per Metonymiam efficientis: nam egestas preces parit*, Piscat.

c Παρὰ τὸ δέος, à timore oritur, *Beza.*

d Δέρω, σω, *Cædo, or*, often. *Non tantum significat* excorio, *sed etiam* percutio. *Propriè quidem* excorio: *per Metonymiam verò finis*, percutio, cædo. *Sic percutimus vulpem, ut pellis ei detrahatur.* 1 Cor.9.26. ὡς οὐκ ἀέρων δέρων, Tanquam non verberans aërem, *Proverbium hoc desumptum à pugilibus: etiam profanis scriptoribus usitatum est*, Plaut. in Epid. Eras. in Chiliad. *Quemadmodum qui in certaminum aut præliorum prolusionibus brachia jactabant: quod* ventilare, *sive* ἀέρα δέρειν, *dicebatur.* Heinsius. *Sic* 2 Corinth. 11.20. Matth.21.35. Marc.12.3,5. & 13.9. Luc.12.48. & 20.10,11. & 22.63. Joh.18.23. Actor. 5.40. & 16.37. & 22.19. *accipitur pro* percutere.

d Propriè, Excorio, pellem detraho, *Gerh.* Significat, verberare, & excoriare, *Corn. à Lap.* De opere inani. Cum enim aër ictū non admittat, frustra proculdubiò laborat, qui percutit aut ferit, *Schottus in Adagiis sacris.*

e Δέρμα, *Pellis*, Heb.11.37.

e Eò quòd δέρεσθαι, id est, *Excoriari* queat. *Epidermis*, quasi summa cuticula, aut extima cutis superficies, *Fuchs. in instit. med. Pellis*, à pellendo, quòd externas injurias tegendo repellat: *cutis* in vivis est; *pellis* verò à carne jam deducta.

Δερμάτινος, *Coriaceus*, Matth.3.4. Mar. 1.6.

Δεσμὸς, *Vinculum*. Τὰ δεσμὰ, *vincula*. Δέσμαι, *fasciculi*, often.

Δεσμέω, *Vincio*, Luk.8.29.

Δεσμέω, *Ligo, vincio*, Matth. 23. 4. Δεσμέουσι, ligant, *ut solent onera jumentis ligari, nè decidant*, Actor.22.4. *Velut in fasciculos accumulo, & coacervo*, Gerh. in Harm. The Septuagint use this word, *pro Colligatione manipulorum*, Gen. 37.7. *Pro Ligatione captivorum*, Jud.7.9.

Δέσμιος, *Vinctus*, often.

Δεσμώτης, *Vinctus*, Act.27.1,42.

Δεσμωτήριον, *Carcer, vinctorium*. Matt. 11.2. Ἐν τῷ δεσμωτηρίῳ, *In vinculis*, Beza, Vulg. *In carcere*, Eras. à δεσμὸς *vinculum. Latinis* vinculorum *appellatione tam compedes quàm carcer ipse significatur*, Beza in loc. Act.5. v.21,23. and 16.26.

Δεσμοφύλαξ, *Commentariensis*, Act.16. v.23,27,36. *Vinctorum custos.*

f 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.

f Jud.4. *Dominatorem* & *Dominū*, id est, Herum Deum, & Dominū: si quid interest, δεσπότης primi juris nomen est; κύριος, honoris & authoritatis: & matres familiās οἰκοδεσπότεις jubentur, non κυρίευειν, *Eras.*

Δεῦρο, *Adesdum, 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.

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; inprimis autem quæ sunt grata & jucunda.* Tarnov.in medulla Evang.

Δεύτερος, often. *Secundus*, sive *posterior*. * *Secundus aliquando præstantiâ & virtute*, id est, *inferior*; *ut* Secundus quoque.

* *Gerh. in Harm.*

Δευτεραῖος, *Secundâ die*, Act.28.13.

g Δευτεροπρῶτος, *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 scriptum*, Sabbatho secundo, *Casaub. Exercit.13. Sabbathum* δευτεροπρῶτον *proculdubiò est Pentecoste, quia est Festum secundum à Paschate, quod erat primum. Dicitur* δευτεροπρῶτον *(ut doctissimus* Scaliger *tradit) quasi dicat,* ἀπὸ τῆς δευτέρας πρώτου· *nam à secunda die post Paschа numerabant Judæi quinquaginta dies ad Pentecosten*, Meuchlius Harm.Evang. Vide Grotium in loc.

g Primum Sabbatum quòd proximè sequitur post solenne Paschatis, *Epiphan.* Vide *Bez. & Pisc. in loc.*

Δέχομαι, often. *Recipio in me*, vel *ad me.*

me. It ſignifieth ſometimes *containe*, and ſomtimes *receive*, as alſo *capio* in Latine: but *containe*, Acts 3.21. *Aliquando ſignificat* approbo, Actor. 8.14. & 11.1. *unde eſt* δεκτὸς, *id eſt*, gratus & acceptus, Actor. 10.35. 2 Cor.6.2.

Δέω, *Vincio, ligo*, often.

Δὴ, *In proſa ſemper poſtponitur, & vertitur, ſanè*, 2 Corinth.12.1. *videlicet*, Matth.13.23. *igitur*, 1 Cor.6.20. *Redundat* Act.13.2. & 15.36. Δήπου, Heb.2.16.

Δῆλος, *Manifeſtus, perſpicuus.* Whence (ſay ſome) cometh the Iland [h] *Delos*, becauſe the Sunne doth alwayes ſhine there: *Aut quòd inde petebantur oracula, & manifeſta fiebant.* Mat. 26.73. 1 Corin.15.27. Galat. 3.1. 1 Tim.6.7.

[h] Delos inſula ſic dicta, quòd cum antea aquis eſſet operta, ſubitò emerſit, & facta eſt conſpicua. Sic *Plin. ex Ariſt. lib. 4. cap.12.*

Δηλόω, δόμαι, *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. ἐδηλώθη, *Declaratum eſt*, Beza. Vulg. & Eraſm. *Significatum eſt. Aliquid enim amplius ſignificat quàm σημαίνω, ut apud Latinos differunt* declarare & ſignificare. *Sic enim* Cicero *ad* Lucretium *ſcribens:* Itaque (*inquit*) hoc ſæpius dicendum, tibíque non *ſignificandum* ſolùm, ſed etiam *declarandum* arbitror, nihil mihi eſſe potuiſſe tuis literis gratius. *Pertinet hujus vocabuli explicatio ad ſententiæ pondus, nè vix. Apoſtolus cuivis delationi temerè videatur credidiſſe*, Beza in loc.

Δημηγορέω, *Concionor, Orationem ad populum habeo. Ex* δῆμος *populus, &* ἀγορεύω *loquor*, Acts 12.21.

[i] Δημιουργὸς, *Conditor*, Hebr. 11.ver.10. *Quaſi dicas, qui publicè operatur*, vel *opifex publicus.*

[i] Lat. Creator. Gall. Createur. Angl. The Creatour.

Δῆμος, *Populus*, Acts 12.22. and 17.5. and 19.30,33. *A* δέω [k] *ligo. Propriè ſignificat*, hominum multitudinem, *ſeu* hominum multorum cœtum; *quaſi* δεσμὸς *vinculum*, Steph. in Theſ. Græc. Ling.

[k] Populus enim ſanguinis, affinitatis, legum, inſtitutorum, & aliarum multarum rerum, ut voluntatum præcipuè, ſocietate, & communione inter ſe devinctus eſt.

Δημόσιος, *Publicus*, Acts 5.18.

Δημοσίᾳ, *Publicè*, Acts 16.ver.37. and 18. ver. 28. and 20. ver. 20.

Δηνάριον, *Denarius*, often. *Denarius, à denis æris. Hoc vocabulum in Ebræam tranſlatum fuit linguam, ut & Syram: & ex Ebræo* Matthæus *Helleniſtico ſuo id admiſcuit ſermoni. Patet hoc ex* Targum Jonathanis, 2 Reg. 5.5. *Habet idem vocabulum &* Syrus. *Eſt & in ſcriptis Rabbinorum obvium nomen* Dinar, denarius. *Quin & in lingua Arabica uſurpatur*, Mayerus in Philol. ſac.

[l] Διὰ, *Per*, very often. *Auget ſignificationem, ſicut apud Latinos, Per.* This prepoſition increaſeth the ſignification of words. *Pro* ἐν *ponitur* Rom. 4.11. τῶν περιτομὴν δι' ἀκροβυστίας, *id eſt*, ἐν ἀκροβυστίᾳ. *Sic* 1 Tim. 2. ver. 15. *Vide* Bezam 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. Διὰ, conſtrued with a genitive caſe, doth not ſignifie the occaſion; but the organe, 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.

[l] Per addit duration em: addeth ever a continuance where it is added: as is evident by *perſiſt, permanent, perdurable, perſeverance, perpetuitie*, Biſh. Andr.

Διαβαίνω, *Tranſeo* Luk.16.26. Act.16. v.9. Heb.11.29.

[m] Διαβάλλομαι, *Deferor.* Luk. 16.1. *Diffamatus eſt*, Vulg. Græc. διεβλήθη, *quod magis ſonat*, delatus eſt: *quanquam hoc intereſt*; * *Calumniator falsò defert, at defertur etiam qui meritò accuſatur.*

[m] Unde *Diabolus*, Calumniator.

* *Eraſm. in Annotat. in Nov. Teſt.*

Διαβεβαίομαι, (*Ex* διὰ per, *ſignificationem intendit, &* βεβαίω ſtabilio.) *Aſſevero, affirmo*, to aſſure, or, aſſuredly to affirme, 1 Tim. 1.7. Tit. 3.8. The originall 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, Dr. *Taylor.*

[n] Tit.3.8. We tranſlate it, *to affirme*

[n] Pertinet tum ad perſonam *Tiri*, tum ad auditores: Significat autem confirmari, & viribus ac animo creſcere in re quapiam, *Aretius in locum.* Nam διὰ auget ſignificationem, ut in διεγείρειν, διαγινώσκειν.

constantly: it signifieth rather, *to affirme strongly*, to presse it home with all the strength we have. Διαβεβαιῶς, *Asseverare*, 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 asseveret*, Beza in locum.

Διαβλέπω, *Dispicio*, Matth. 7.5. Luc. 6.42. *Perspicio*, vel *Visu penetro. Significat accuratam circumspectionem*, 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. *False accuser, Calumniatour*, or *Make-bate. Calumniator, Criminator*, Isidore. *Delator*, Tertull. *Græci de extremè impio utuntur voce* διάβολος, *& in* Plauti Asinaria *adolescens nihili ac nullæ bonæ 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 διάβολος in the New Testament it self three severall times used in the common sense, for a *slanderer* or *false accuser*, 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. Mr *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.*

o Διαγγέλλω, *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 applyed to Ministers, is translated by the word *preach*, as Luk. 9.60. The Lxx use it Levit. 25.9. Psal. 2.7.

Διαγενόμενος, *Exactus*, Mark 16.1. Acts 25.13. and 27.9.

Διαγινώσκω, *Percognosco*, hoc est, *Plenè cognosco.* Acts 23.15. and 24.22.

p Διαγγωείζω, *Divulgo*, Luk. 2.17. Διαγνωείζειν, *est propriè*, Divulgare, *ac notum aliis facere*, Gagneius.

Διάγνωσις, *Cognitio*, Acts 25.21.

Διαγογγύζω, *Murmuro*, Luke 15.2. and 19.7.

q Διαγρηγορέω, *Evigilo*, Luke 9.32.

Διάγω, *Dego*, 1 Tim. 2.2. Tit. 3.3.

r Διαδέχομαι, *Accipio*, Act. 7.45. Διαδεξάμενοι, *Acceptum, id est, per manus traditum: Nam* διαδέχεσθαι *id dicimus, quod de manu (ut aiunt) in manum traditum ad nos pervenit, ut patrimonia & quæcunque alia per varios gradus successionis ad nos deveniant.* Eras. *Qui successerunt: quæ Interpretatio mihi non satis probatur, quia* διαδέχεσθαι *plerumq; est activum*, Beza in loc.

s 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.

Διαζώννυμι, *Præcingo, Succingo*, Joh 13.4,5. & 21.7. *Quia subligacula Orientalium infernè angusta, supernè laxa, crumenæ instar, contrahuntur, & rursus laxantur;* διαζώννυσθαι *dicuntur, quando ad lumbos contracta, eos cingunt, & constringunt: unde & subligacula* διαζώματα *vocantur*, Lud. de Dieu.

t Διαθήκη, *Testamentum*, often. *Vox*

o Est verbum emphaticum, & significat, Passim & per omnia loca annuntiare, *Piscat. in Rom. 9.* Nuntio circumquaque, vel Per diversa loca divulgo, *Plut.*

p Dictio anceps est: significat enim *cognoscere*, & *divulgare*: quorum secundum huic loco potiùs quadrat; sequitur enim, *Et omnes qui audierunt, miratæ sunt*, Jansen. Sic Maldonat. ad Cor. qui Vulgatum Interpretem hîc (sc. Luc. 2.17.) tueri conatur, sed frustrà; nam verba in ίζω aliter usurpari solent, ita nempe ut actionem transeuntem denotent.

q Διὰ auget significationem.

r Propriè, Accipio per alium, vel per alios. Vertitur, Excipio, Succedo.

s *Diadema*, Lat. Fr. *Diademe.* Ang. Diademe. Ex *Διὰ, circum*, & *Δέω, ligo*, quia Regii capitis redimiculum erat.

t Nomen Chaldæis & Syris usitatum, *Beza in Heb. 1.* It signifieth both *Covenant* and *Testament*: but most fitly *Covenant*, Rom. 11.27. Heb. 7.21. and *Testament*, Heb. 9.17. Gal. 3.17. Neq; Testamentum, neque fœdus, neque pactionem significat, sed, prout simpliciter notatio vocis postulat, Dispositionem, vel institutionem Dei, *Jun. in Parallel.* Vide *Bezam in Matth. 26.28.*

Hebræa

Hebræa ברות, *Berith, (ut & Græca, & Latina* Fœdus) *significat in genere, quamvis dispositionem, institutionem, sive declarationem voluntatis, consilii, aut promissionis, aut siquid est ejusmodi; sive dispositio illa ab uno proficiscatur, sive à pluribus, sive unius spensione purâ, sive mutuâ inter partes responsione, & restipulatione,* Polanus. *Hellenistæ* διαθήκλω *usurpant pro* σωθήκη. Drus. ad Act. 3.25. & 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 *Promises*, title *Covenant*.

Διαιρέω, *Divido*, Luk.15.12. 1 Cor. 12.v.11.

Διαίρεσις, *Discrimen*, 1 Cor.12.4,5,6.

Διακαθαίζω, *Perpurgo*, Matth. 3. 12. Steph. Beza. *Id est*, Omnino purgo: *nam hæc est vis præpositionis* διὰ. *Repurgo*, Erasm. *Permundo*, Vulg. Luke 3. 17.

Διακατελέγχομαι, *Magis ac magis redarguo*, Act.18.28. τοῖς Ἰουδαίοις διακατελέγχετο. Vulgat. & Erasmus *verterunt* Judæos revincebat. *Beza*, Magis magísque redarguebat: *ut vim Præpositionis* διὰ, *quâ augeri significationem vult, exprimeret: sed vis potiùs Præpositionis* κατ᾽ *attendenda, quæ ut verbo cum quo componitur, dat ut constructur cum Dativo* τοῖς Ἰουδαίοις, *ita eidem actionis significationem dare videtur, quâ agebat Apollos adversus Judæos: adeo ut non gravatè verterem,* adversus Judæos arguebat. *Ita sanè Syrus,* disputabat contra Judæos. *Ludov. de Dieu in loc. Verbum decompositum ex* διὰ & καταλέγχω, *Redarguo, convinco.* Διὰ *hîc auget significationem.* [u] Confute mightily, and with great vehemencie.

[x] Διακονέω, *Ministro*, often. *Verbum* διακονεῖν *scriptores nostri usurpant sæpe de iis ministeriis 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. *Grotius.* Though generally it signifieth any office of the Ministerie, or Ecclesiasticall Function, yet it is taken more specially for the Function 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.

[y] Διακονία, *Ministerium*, often. *Tribuitur 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 *Ministerie*, 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. H᾽ διακονία, *Subministratio*, Vulg. *Ministerium.* Erasm. *Functio. Hoc vocabulum non illi modò convenit, qui collatam pecuniam administrat, sed in genere, omnibus qui in pauperum usus aliquid subministrant: quâ significatione satis liquet usurpari hoc in loco, allusione tamen factâ ad publica Ecclesiæ munera, quæ etiam in genere* διακονίαι *passim vocantur,* Beza in locum.

[z] Διάκονος, *Minister*, often. The Greek word signifieth 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 *speciall 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. sometimes to *every Worshipper of Christ*, Joh.12.26.

[u] *Judæos argumento concludebat.* [x] *Valdè festino:* διὰ enim in compositione significationem intendit; κονία; *Festino.* Metaphora est desumpta à cursoribus, qui inter deambuiandum pulverem excitant. Vide *Bezam in Act.* 13. 2. & *Rom.* 15. 25.

[y] Tum officium docendi, Act.6.4. 2 Cor.6.3. Ephes.4.12. tum quamvis functionem ecclesiasticam denotat, 1 Cor. 16.15. Κόνις, vel κονία, quæ cinerem & pulverem significat; hinc κονᾶν *servire*, & *in pulvere desudare*, & διακονεῖν, *inservire*, Rom. 12. 7. it signifieth a painfull and laborious Ministery, wherein men are servicеable, as those which make haste in travell, raising the dust by their celeritie & speed, *Par. in loc.*

[z] Ex διὰ, quod in compositis significationem intendit, & κονία, *Festino*: quasi dicas, *Præfestinans, expeditus, promptus.* Vocabulum est generale aliquando, & quemlibet quovis munere fungentē designat; aliquando speciale, & restringitur ad eos qui reditum Ecclesiæ & pauperum curam sibi commissam habebant. In genere significat personam in administrandâ Republicâ, Rom.13.4.vel familiâ, Matt.22.13.vel Ecclesiâ, Rom.16.7.strictiò, & magno animo laborantem, *Bucan.*

Διαδίδωμι, *Tribuo, trado*, Luke 11.22. and 18.22. John 6.11. Acts 4.35. Rev.17.13.

Διακόσιοι, *Ducenti*, Mar.6.37. Joh.6.7. and 21.8. Acts 23.23. and 27.37. Rev.11.3. and 12.6.

Διακούομαι, *Audio*, Acts 23.35. *plenè audio, quasi dicas, peraudio.*

Διακρίνω, *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 convict in your own consciences, as guilty of evill and unjust imaginations? Jude 22. *Non arbitror rectè verti posse* dijudicantes, *ut quidam volunt: nec ut Interpres* Vulg. judicatos, *nisi fortè ille legit* διακρινομένους, *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 yee are judged*, that is, condemned and censured by them. Ours follow the first and best reading, wherein the word *putting difference*, is [e] διακρινόμενοι, 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.*

Vulg. Qui discernit. *Erasmus & Hentenius*, Qui dijudicat: *Alii*, Qui hæsitat, ambigit, secum disceptat: *quæ versio nobis probatur. Nam verb. medium* διακρίνεσθαι *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* διακρίνειν, *ut* Matth.16.3. Act.15.9. 1 Corinth. 4.7. & 11.29,31. & 14.29. *Estius ad loc.* The word signifieth to *discerne* sometime, and to *put a difference*, as a weak Christian holding this meat lawfull, and that unlawfull; 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 *Aretius*, with others, render it *dijudicat*, so *Erasmus*; [h] which is, when the judgement is carried into divers parts: so *dubius* signifieth such doubting, as when a man of two wayes knowes not which to take. *Cum* διακρίνεσθαι [i] *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; cùm ea optimè hìc quadret. Sensus nempe hujus loci hic erit, Eos, quos hic arguit Apostolus, non dubitâsse an in ea* παροξυσμία *peccarent, imò verò certò apud se statuisse, se in ea non peccare; quod proculdubiò auget eorum peccatum. Sic verò videtur reddendus hic locus*, Neque dubitâstis apud vosmet ipsos.

Διάκρισις, *Certamen, disceptatio.* Rom. 14.1. *Controversies of disputation, doubtfulness*

[a] Vulg. Lat. *Nonne judicâstis apud vosmetipsos?*

[b] Erasm. *Et non dijudicati estis in vobis ipsis?* Beza, *Nonne discrimen fecistis apud vos?*

[c] *Gagneius, Tho. Aquin. Faber, Stap.*

[d] *Oecum.*

[e] Judas Epistolæ suæ versu 22. verbo διακρίνεσθαι utitur in significatione generali, pro *discernere*, ac delectum habere, consideratâ ipsâ rerum naturâ diversâ, *Pisc. in Jac.* 2.4.

[f] *Discerneth*, Vulg. Lat. *Judgeth*, Vat. *Maketh conscience*, Great Eng. Bib. *Is divided*, Syriack. Gr. *Doubting. Qui ambigit*, vel *hæsitat*, aut *secum disceptat*, Beza. *Qui en fait scrupule*, Fr. B.

[g] *Budæus in Com. Græc. ling.*

[h] Judicio in diversas quasi partes propendeo; nunc, scil. in affirmationem, mox in negationem, & vicissim, *Pisc. in* Act. 10.20. Propriè in utramque partem, disceptantium more, inquirere significat, *Calv. in* Jac.1.6.

[i] *Capel. Spicil. in* Jac.2. ver.4. Διακρίνεσθαι per Synecdochen generis hìc significat, *discernere*, ita ut aliud alii præferatur; hoc enim declarat τὸ διακρίνεσθαι activâ significatione, ut Jud.22. Significat *anteponere, discernere*, & *segregare*; item *discutere*, & *examinare*, Comel. à Lap.

sulneſſe

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 διάκρισις here rather ſignifieth a [k] *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.

[k] Dr. Willet.

[l] Διὰ in compoſitione intendit ſignificationem.

[l] Διακωλύω, *Obnixè prohibeo*, Matth. 3. v. 14. *Significat volentem & conantem aliquid non admittere, ſed vel verbis vel facto, & quaſi injectâ manu arcere & prohibere*, Chemnit. in Harm. Evangel.

Διαλαλέω, *Divulgo*, Luke 1. 65. and 6. 11.

Διαλλάσσομαι, *Reconcilior*, Mat. 5. 24.

[m] Est ſuus & proprius cujuſque gentis ſermo, id eſt, diverſorum populorum diſcrimen loquendi, *Cz-mer.*

[m] Διάλεκτος, *Lingua*, Acts 1. 19. Διάλεκτος *latè ſumptum, linguam alicujus regionis ac provinciæ denotat; atq; ita* Eraſm. *aliique Interpretes videntur hìc intelligere. Sed* Druſ. in Comment. *poſteriore ad voces Nov. Teſt. c. 1. vocabulum illud ſtrictè ſumit pro idiomate peculiari linguæ Syræ, Judæis tum vernaculæ: atque ex hoc loco collegit, idioma urbis paulò diverſum fuiſſe à vulgari Lingua Syra, quâ tunc Judæi utebantur*, Mayer. Philolog. ſac. Act. 2. 6, 8. (*vide* Bezam) & 21. 40. & 22. 2. & 26. 14. *Modus loquendi, Idioma linguæ, Sermo unicuique genti peculiaris, Lingua, à* διαλέγομαι.

[n] Et *ſermocinari*, Mat. 21. 25. Mar. 2. 6. & 9. 33. Luc. 5. 22. & *cum aliis conſultare* ſignificat, Mar. 8. 16. & *intra ſe*, id eſt, apud ſe in animis ſuis, & *inter ſe*, id eſt, mutuò ſive invicem, Matt. 16. 7. Mar. 2. 8. *Ger. 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* accipiatur: nam qui ſecum aliquid in utramque partem verſat, duplicem quodammodo perſonam ſuſtinet, *Beza in* Marc. 2. 6.

[n] Διαλογίζομαι, *Diſcepto, ratiocinor, cogito, colloquor*. Non tantùm ſignificat, *Interiùs 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. Quandoque ſignificat, *Rationes ſubducere*. Anceps eſt ad *cogitare*, & *diſputare*, 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 colloquentibus, impropriè de eo qui ſecum ipſe diſſertat*, Grotius.

Διαλογισμὸς, *Diſceptatio, cogitatio*, often. Rom. 1. 21. it is Engliſhed *imaginations*, but ſignifieth more then thoughts, even reaſonings, diſputations, diſcourſes, done with weighing and poyſing things. *Diſceptatio*, Luk. 9. 46. *Cogitatio*, ver. 47. Matth. 15. 19. *Interdum declarat inanem concertationem verborum de rebus nihili*, Eraſm.

Διαλέγομαι, *Diſſero*; unde *dialectica*, often.

Διαλύομαι, *Diſſolvor*, Acts 5. 36.

[o] *Obteſtor*; & *Adjuro*, Corn. à Lap.

[o] Διαμαρτύρομαι, *Teſtificor, obteſtor*, often. Acts 18. 5. διαμαρτυρόμενος testificans, *Vulgat.* Pergens teſtificari, *Beza. Verbo* pergendi *exprimitur vis præpoſitionis* διὰ. *Vel potiùs exactè* teſtificans, *ut præpoſitio* διὰ *notet penetrationem controverſiæ*, Piſcat. *At plurima ſunt loca Nov. Teſtam. ubi vim illam habere nequit. Ex Gr.* Hebr. 2. 6. *ubi ipſe* Beza *reddit ſimpliciter* Teſtor, *& apud Lxx. pro* הָעִיד *paſſim uſurpatur*, Ludovic. de Dieu in locum. To charge, teſtifie, or conteſt: ſo it is taken 2 Tim. 4. ver. 1. *Significat* proteſtor, præſentibus teſtibus depono, deos hominéſque conteſtor: *Et Juriſconſultorum verbum eſt*: conteſtari in lite aliqua de ſcripto, *& ut vulgò dicunt*, coram omnibus proteſtari. *Hìc propriè ſignificat*, Deum ipſum conteſtor, *quod verba ſequentia indicant*, Hyperius in loc.

Διαμάχομαι, *Depugno*, Acts 23. 9. *Acriter pugno.*

Διαμένω, *Permaneo*, Luke 1. 22. and 22. 28. Galat. 2. 5. Hebr. 1. ver. 11. 2 Pet. 3. 4.

Διαμερίζω, *Partior, diſſideo*, often.

Διαμερισμὸς, *Diſſidium*, Luke 12. 51.

Διανέμω, *Serpo*, Acts 4. 17.

Διανεύω, *Innuo*, Luk. 1. 22.

Διανόημα, *Cogitatio*, Luk. 11. 17.

[p] Διάνοια,

p Hanc vocem bifariàm exponunt Interpretes. Quidam accipiunt pro illa animi facultate, quâ ratiocinamur, discurrimus, & colligimus atque concludimus, aliquid ex principiis. Alii accipiunt pro ipsa ratiocinatione, & cogitatione, actione scil. mentis. Eódem recidit sensus, *Zanch. in Eph.* 4.18. Usurpatur etiam versu 12.

p Διάνοια, *Cogitatio*, often. *Discursus, à recentioribus dicta propter animæ celeritatem*, Polanus. It signifieth *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 Διάνοια, Discourse of minde and reason. It is translated, Col. 1.21. *Mindes*; but signifieth there all the chief powers of the soul, *viz.* Reason, Will, and Affections.

Διανοίγω, *Adaperio*, Luk. 2.23. and 24. 32, 45. Acts 16.14. and 17.3.

Διανοίγομαι, *Adaperior*, Mark 7.34, 35. Luke 24.31.

Διανυκτερεύω, *Pernocto*, Luc. 6.12. *Totam noctem in re aliquid transigo, To continue all night.*

Διανύω, *Perficio*, Act. 21.7. *Quo verbo peculiariter utuntur Scriptores Græci, quum de profectionum vel itinerum absolutione loquuntur*, Piscat.

Διαπαντὸς, *Per omne tempus.* Steph. *Legitur ut vox una.* Διὰ παντὸς, *scil.* χρόνου adverb. *per omne tempus*, Matth. 18.10. *Pastor.* Acts 24.16. *In all cases, By all meanes*, 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.

Διαπεράω, *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.

Διαπονέομαι, *Molestè fero*, Acts 4.2. and 16.18.

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 nequeo redactus hæsito, Quò me vertam nescio, *Tol. Lyr.* Rectè annotat doctissimus *Budæus* διαπορεῖσθαι plus esse quàm διαπορεῖν, sicut rursus ἐξαπορεῖσθαι aliquid ampliùs declarare videtur quàm διαπορεῖσθαι, 2 Cor. 4.8. *Beza in Luc.* 24.4.

q Διὰπορέω, Hæsito, *ambigo. Sed significat etiam*, Interrogare, *seu* inquirere cum dubitatione atque admiratione, *Lorin. in* Act. 2.12. διαπορέω *idem significat cum* ἀπορέω & ἀπορέομαι, *ad angustias inexplicabiles detrusus hæsito, & quò me vertam nescio*, nisi quod additione 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* μεταψύχωσιν *immigrâsse*, 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, ministri Pontificum invenirent carcerem cum omni diligentia clausum, & custodes ante januas stantes, idq; Dominis suis nunciarent, illi hos sermones audientes* διηπόρουν περὶ αὐτῶν, conturbabantur, ac dubitabant, *quid de illis porrò facerent. Ita quoque mulieres*, Luc. 24.4. *lapidem revolutum ac sepulchrum vacuum videntes* διαπορεῖσθαι, mirantur, turbantur ac dubitant, consilii nesciæ; *hæc enim omnia vocabulum illud complectitur. In veteri Testamento tantùm semel occurrit*, Dan. 2.3. *in versione* Symmachi, ᾧ διηπόρει τὸ πνεῦμα *de* Nebucadnezare *per somnium territo ac turbato.* Syrus *hoc loco habet vocem* תמה *cum* ה *mappicato*, miratus, attonitus, expavefactus 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.

Διαπορεύομαι, *Pertranseo, præterco.* Luk. 6.1. and 13.22. and 18.36. Act. 16.4. Rom. 15.24.

Διαπραγματεύομαι, *Negotior*, Luke 19.15. *cum lucro negotiari sig.*

r Διαπρίομαι, *Frendeo.* Acts 5.33. *They were cut to the heart*, Kings Translat. They were vexed so, as if

r Declarat eorum gestum, qui præ rabie dentibus stridunt, veluti si quis serram trahat, *Beza in Act.* 5. A πρίω vel πρίζω, Serrâ seco. *Dissecabantur*, Eras. & Vulg. *Grincoyent les dents*, Fr. B. *Serræ instar stridebant.* πρίων enim est *serra*: hinc πρίεσθαι, Serræ modo stridorem edere, quod est furiosorum, qui dentibus collisis strident.

they

they had been cut with a ſaw. It is uſed alſo, Acts 7.54. *Vellem Helleniſtas inſpexiſſent qui τὸ διαπρίεσθαι abſolutè nuſquam, quod ſciam uſurpârunt: Cum à tormento potiùs orientalibus uſitato deſumptum videatur, qui nocentes διαπρίειν ſolebant: qui & διαπρίεσθαι dicebantur. Ita* 1 Paral. 20. 3. *Nihil autem hoc ad dentes, ſatis teſtatur locus* Act. 7.54. *Heinſius 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.

Διαῤῥήγνυμι, *Dirumpo*, Matth. 26. 65. Mark 14. 63. Luk. 5.6. and 8. 29. Acts 14.14.

Διαρπάζω, *Diripio*, Matth. 12.29. twice. Mark 3.27. twice.

Διασαφέω, *Planum facio*, Matth. 18.31.

Διασείω, *Concutio. uſurpant hanc vocem Græcorum Scholiaſtæ, ſed poſtquam Græcia facta erat Romani juris. Omnino arbitror expreſſam ex Latina voce* Concutere, *quod eſt, terrore injecto, pecuniam aut ſimile quid alicui exprimere.* Grotius in loc. *Metaphoricè*, Calumniis & falſis accuſationibus evertere, *ut doctiſſimè obſervavit* Camerarius: Sculter. Delit. Evangel. Luc. 3.14. Μηδένα διασείσητε, *Uſe no violence*, Toſſe no man to and fro. *Ego exiſtimo διασείειν ad vim manifeſtam, συκοφαντεῖν ad rapinas cæteraſque fraudulentas potiùs quàm manifeſtè violentas injurias referri, ſicut apud Hebræos diſtinguuntur* גזל (Gazal) & עשק (haſchak) *Beza in locum.*

Διασκορπίζω, *Diſpergo, diſjicio, diſſipo. Propriè de ovibus 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 elſe thus, ſo ſplits them, that they ſhiver into pieces: this anſwereth that in that verſe, *He hath ſhewed ſtrength*, &c. Joh. 11.52. *uſurpatur de gentilibus non ſolum ratione diverſarum regionum & locorum, ſed etiam reſpectu variorum 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.

Διασπάω, *Diſcerpo*, Mark 5.4. Acts 23.v.10.

Διασπείρω, *Diſpergo*, Acts 8. 1,4. and 11.v.19.

[f] Διασπορὰ, *Diſperſio*. 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 διασπορᾶς Judæis Græcè loquentibus, quos Helleniſtas dici mos habet, ſignificat ea loca in quibus Iſraëlis poſteri exſulabant.* Grotius. *Ibi ſumitur non pro ipſa diſperſione, ſed pro loco diſperſionis. Loca illa Gentium, inter quas ſparſi Judæi habitabant, vocantur διασπορὰ· διασπορὰ ἑλλήνων generali ſignificatu, accipienda eſt non de gentium diſperſione, ſed de Judæorum inter gentes.* Salmaſius de Helleniſtica. It is uſed alſo, Jam. 1.1.

[f] Of διὰ & σπείρω, *Semino.*

Διαστέλλομαι, *Interdico, præcipio.* Mat. 16.20. Τότε [t] διεστείλατο, *Non ſimpliciter* Juſſit, *ſeu* Prohibuit, *ſed* Graviter interdixit, *ſignificat hoc verbum. Διαστέλλειν enim propriè eſt dividere & diducere, unde poſtmodùm διαστέλλειν dicitur de præcepto aliquo ſingulari (quo ſcil. aliquid præcipitur vel prohibetur) & ab aliis diſtincto, & quaſi diviſo, ac ſeparato. Atque hic eſt uſus hujus verbi in Novo Teſtamento: raro apud profanos, & exoticos ſcriptores eâ ſignificatione occurrit*, Cam. in Myr. Evang. It is uſed alſo, Mark 5.43. and 7.36. and 8.15. and 9.9. Acts 15.24. Heb. 12.v.20.

[t] Evangeliſta utitur peculiari verbo: non propriè ſignificat *Prohibere*, ſed *Certis mandatis aliquem informare.* Sicuti Neh. 8.8. uſurpatur pro, *Diſtinctè & explanatè legere.* 1 Sam. 3.1. accipitur pro viſione aperta, & prophetia manifeſta, quæ publicè innoteſceret, *Chemnit. in Harm.*

Διάστημα, *Intervallum*, Acts 5.7.

Διαστολὴ, *Diſtinctio, Significat apud muſicos harmonicam in tonis diſcretionem, quâ ſublatâ corrumpitur uſus inſtrumenti. Tale quid etiam* Oecumenius *annotavit.* Eſtius in cap. 14. Epiſt. 1. ad Cor. v.7. Rom. 3. 22. and 10.12. 1 Cor. 14.7.

Διαστρέφω, *Perverto. Diſtorqueo, propriè.* Act. 13. 8. *uſurpatur pro* Averſione à fide, *ſicut & falſi Doctores* Act. 20. 30. *dicuntur loqui* [u] διεστραμμένα, *Perverſa, & Depravata*, Exod. 23.6. *Pervertere cauſam pauperis*, id eſt, *falsâ ſententiâ eam diſtorquere: & viæ impiorum dicuntur* Perverſæ,

[u] Διεστραμμένοι apud *Hippocratem* vocantur qui habent diſtortos oculos.

versæ, Jud. 5.6. Prov.10.10. id est, *Obliquæ et depravatæ.* It is used also, Matth.17.17. Luke 9.41. and 23.2. Act.13.10. Phil.2.15.

Διασώζω, *Servo*, Luk.7.3. Acts 23.24. and 27.43.

Διασώζομαι, *Servor*, Matth.14. v.36. Acts 27.44. and 28.14. 1 Pet.3.20.

x Significat dispositionem, ordinationem, præceptum. *Cornel. à Lap.*

x Διαταγὴ, *Dispositio.* An ordinance, a word of high authoritie. The Imperiall Decrees are called Διαταγαί. *Unde* Syrus *et* Vatablus *vertunt*, Acts 7. 53. *per præcepta et mandata Angelorum. Vox, haud dubiò, non è Græcorum, quod eruditis hîc imposuit, sed Chaldæorum usu tum recepta: Id videlicet quod aliâs, sed à posterioribus* ditagma; *interdum verò (ut non rarò ista variè scribuntur)* datigma, *quod est* διάταγμα, *scribitur. Id verò vel* exemplum, *vel (ut barbari loquuntur)* copia epistolæ, aut scripti alicujus. *Hoc autem loco, ut et ad Galatas* 3. διαταγὴ, interpretatio, representatio: *Quemadmodum qui legem vel interpretantur, vel propagant,* διατάκτ) *sunt*, Heinsius in locum. Galat.3.19. it is put for διακονία, *Ordination:* for *Ministration*, so *Stephen* useth the word, Acts 7.53. *By the disposition of Angels.* It is used also, Rom.13.2.

Διάταγμα, *Edictum*, Heb.11.23.

Διαταράττω, *Perturbo*, Luke 1. ver.29. It is a metaphor taken from stirred water, and signifieth perplexitie of thoughts, when one cannot tell what resolutely to think.

y Est disponere quid suo ordine, uti militem in acie, *Cornel. à Lap.* Significat Collocare, disponere, in ordinem componere, edicere, mandare, *Idem.* Occurrit etiam 1 Corin. 16. 1. ubi clarissimè datur præceptum de observatione diei Dominicæ; est enim διάταγμα ad singulas Ecclesias pertinens. Cum autem collectas imperat quæ fiebant in cœtu publico Ecclesiæ, proculdubiò præcipit sanctificationem hujus diei.

y Διατάσσω, *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.

Διατελέω, *Permaneo*, Act.27.33.

Διατηρέω, *Conservo*, Luke 2. 51. *Vide* Piscat.

Διατί, *Adverb. interrogantis*, (*ex* διὰ 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 Harm.

Διατίθεμαι, *Paciscor, testor. Testamento meo* aliquid mando hæredibus, *Steph. Budæus. Verbum est valde emphaticum, quippe quod habet significationem, primò* pactionis *&* conventionis; *secundò*, testamentalis dispositionis, Acts 3.25. Hebr.8.10. and 9.16,17. and 10.16. *Optimè convenit hic usus verbi* διατίθεσθαι, *cum Gallico* disposer, *cui respondet 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* διατίθεσθαι διαθήκην *vertit*, disponere testamento *(sed nullo, ut opinor, exemplo) Ibidem vertit &* Testari testamentum. *Quidam*, Condere testamentum: *Sed alii maluerunt*, Pacisci fœdus, *Stephanus in Thes. Græc.* It is also used, Luk.22.29.

z Significat non simpliciter commorari in aliquo loco, sed laboribus insistere, in re aliqua cum intentione, & summo studio immorari. Hinc διατριβὴ, *exercitatio* dicitur; quo admonemur, Christum illic docendi causâ fuisse commoratum, *Aret. in Joh.*3.22. † Est tempus extrahere, & mora diuturniori in loco aliquo commorari, *Tarnovius.*

z Διατρίβω, *Commoror. Ad verbum significat* contero: *licèt primariâ significatione sit* tempus terere, *&* immorari †; *significat tamen studiosè etiam in re quapiam versari, et seriò in disputatione, aut inquisitione aliquâ occupari.* Act.16.12. *Conferentes*, Gloss. ordin. interlin. Lyran. Lorin. *Consistentes*, Vatab. Cajet. It is used also, Joh.11.54. Acts 12.19. and 14. ver.3,28. and 15.35. and 20.6. and 25.6,14.

Διατροφὴ, *Alimentum*, 1 Tim.6.8.

Διαυγάζω, *Illucesco*, 2 Pet.1.19.

Διαφανὴς, *Perlucidus, transparens*, Rev. 21.21.

Διαφέρω, *Præsto*, often. *Non tantùm* differre, *sed etiam* præcellere *significat*, Erasm. Scult. Matth 6.26. *Magis antecellitis*, sive *præstatis illis*, Erasmus *optimè vertit*, Nónne vos longè præcellitis illas? *Comparativus enim* μᾶλλον *verbo* διαφέρειν *(cui et ipsa vis comparativi inest) conjunctus, insignem hominum præ avibus excellentiam notat.* a Mat.10.31. *Multis*

a Πολλῶν στρουθίων διαφέρετε ὑμεῖς.

Multis passerculis præstatis vos, Beza. *Multis passeribus meliores estis*, Vulg. *Vos plures estis quàm multi passerculi*, Erasm. *Antestatis*, Tertull. *Vos passeribus multò estis præstantiores*, Castellio. Rom.2.18. τὰ διαφέροντα [b]. *Hæc vox* et differentiam, *&* excellentiam *significat*; *quæ utraq; hic conjungi potest. Judæi enim legisperiti utrumque faciebant: hoc est, explorabant ea quæ maximè in lege excellerent*; *item ea quæ à lege discrepant*, Vorstius in locum. Vulg. *Probas utiliora*; *quomodo etiam interpretatur* Theophylactus. Beza, *Exploras quæ differunt.* Τὸ διαφέρον *interdum accipitur pro* utilem esse, *ut prolatis exemplis ostendit doctissimus* Budæus. Erasmus *de eo videtur dubitare*; *ideóque convertere maluit*, Probas eximia. *Lector quam maximè probabit ex his interpretationibus sequatur*, Beza in loc.

Διαφέροντα, *Discrepantia*, Steph. *Beza*, Quæ discrepant. Præstantia, *Erasm.* Potiora, *Vulg.* Quæ excellunt, *Pisc.* Phil.1.10.

Διάφορος, *Diversus*, Rom.12.6. Heb. 9.10.

[c] Διαφορώτερος, *Excellentior*, Heb.1.4. and 8.6.

Διαφθείρω, *Corrumpo*, Luke 12. 33. 2 Cor. 4. 16. 1 Tim.6.5. Rev.8.9. and 11.18.

Διαφθορὰ, *Corruptio*, Lat. Gall. *Corruption.* Angl. **Corruption.** *Græcorum Theologi subtiliter inter* φθορὰν, διαφθορὰν, *et* καταφθορὰν *distinguunt: ut sit* φθορὰ, *cum à corpore tantùm separatur anima, quod morientibus contingit*: διαφθορὰ, *cum corpus sic consumitur, ut sola relinquantur ossa*: καταφθορὰ, *cum ea quoque dissolvuntur: quod Dominico mox applicant 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 videre corruptionem, Psal.16.10. *Non est corrumpi simpliciter, sed corrumpi, in sepulchro constitutum*, Drus.

Διαφημίω, *Spargo famam.* Matth.9.31. *ad verbum*, Diffamârunt eum; *sicut etiam vertit Vet. Interp. Sed præterquàm quòd hoc verbum rarò à Latinis usurpatur, etiam in vitio ponitur*, Beza.

Διαφημίζω, *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.

Διαφεύγω, *Effugio*, Acts 27.42.

Διαχωρίζομαι, *Interficio.* Act. 5. v. 30. *Græcè loquitur emphaticè*; *Vos (inquit)* [d] διεχειρίσασθε, *id est, præ furore & irâ, si licuisset, manibus discerpsissetis*, Aret. in loc. Acts 26.21. *Injectâ manu violare*, Eras.

Διαχωρίζομαι, *Discedo*, Luk.9.33.

Διδακτὸς, *Doctus*, Joh.6.45. Docti à Deo, διδακτοὶ τοῦ Θεοῦ, *id est, ut habet ad verbum* Syrus *Interpres*, Docti Dei. *Plus enim est* διδακτὸν *esse, quàm* μαθητήν. *Multi enim discipuli discedunt, quia non didicerunt, ut infra versu 66. Vulgata*, Docibiles Dei, *barbarè, & non expresso sensu. Nec enim ὁ διδακτὸς 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.

[e] Διδακτικὸς, *Aptus ad docendum*, Steph. Beza. 1 Tim.3.2. Vulgat. *Doctor. Sed multi sunt doctores, qui aptiores essent ad stivam*; *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. [f] It is distinguished from μαθητεύω, (Mat. 28.19.) as *species à genere.* Μαθητεύσαι *non incommodè exponimus de generali mandato, ut Apostoli omnes*

P gentes,

b Τὰ διαφέροντα, *Quæ excellunt*, Pisc. Vel ut Eras. *Eximia.* Ut sensus sit, Exploras quæ bona opera, quibus præstent & antecellant. Certè διαφέρειν, activâ voce, pro *excellere*, seu *præstare*, sæpissimè usurpatur: At pro *discrepare*, seu *dissidere*, exemplum nullum satis commodum mihi in voce activa, sed in passiva διαφέρεσθαι, quod est quasi dicas, *differri*, hoc est, in diversas partes ferri, *Piscat. in Schol.*

c Διαφορώτερον, Primò est, *differentius.* Secundò, *præstantius & excellentius*, Cornel.à Lap.

d *Interemittis*, Vulg. Gr. est, Manibus violentis occidere: nam interimitur, & qui jure meritóque 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 endoctriner.*

f *Gerhardus Harm.*

gentes, quæ antehac in varias sectas dispersæ fuerant, Christo adducerent, ut ab hoc uno denominarentur, Διδάσκοντες· *de speciali & exacta doctrina intelligi potest, quæ in nomen Christi per baptismi tesseram initiatis, omnes & singulos fidei Christianæ articulos explicatiùs tradit & inculcat.* Zepperus de Sacramentis.

g Sanam doctrinam significat.

g Διδασκαλία, *Doctrina*, 2 Tim. 3.16. It is used often elsewhere in Scripture.

h Ἀπὸ τοῦ διδάσκειν. Sic Latinis *Doctor à docendo.*

h Διδάσκαλος, *Magister*, often. One who soundly teacheth the Doctrine of Christ, Ephes. 4. 11. *Tribuitur* διδασκάλου *appellatio,*[1] Christo, Mat. 17.5. Joh. 13.14. Matth. 8.19. & 9.11. [2] Cuivis Doctori, Matt. 10.24. Luc. 6.40. Heb. 5.12. Jac. 3.1. [3] Ecclesiæ Ministris, *utpotè* 1 *Synagogæ Israëliticæ 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 signifieth a Teacher of letters, † manners, or any Art; in relation whereunto they were called Disciples, Scholars, or Learners. *Doctor sive Præceptor. Nam* Præcipere *potiùs est* Docere, *quàm* Mandare; *ut apud* Flaccum,

Quicquid præcipies, esto brevis.—

Vulg. & Erasm. *Magister. Quod generalius est, & præfecturam etiam declarat: quamvis illud non ubiq; repudiarim*, Beza in Matth. 19. 16.

† Magister propriè literarum, aut morum, *Luc.* & generaliter quicunq; rei alicujus artem docet, *Isocrat.*

Διδαχὴ, *Doctrina*, often. *Tam Græcè* διδαχὴ, *quam Latinè* Doctrina, *& actum docendi significant, & præcepta, seu documenta à magistro tradita.*

Δίδραχμα, *Didrachma. Vox est Græca, attamen usurpata ab Hebræis, qui scripserunt Græcè, etiam tum quùm agunt de rebus Hebræorum, ut à* Josepho. *Sed quid significet hoc loco, non constat apud omnes. Dissentiunt hic Interpretes: nam plerique putant hic agi de tributo quod* Capitationem *Romani vocabant; estq; 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 dependebatur in usum Sanctuarii: quam sententiam confirmat* Camero *Prælect. in* Matth. 17.24. *Tota (inquit ille) hujus obscuri loci explicatio pendet à significatione hujus voculæ.* Matth. 17.24. we English it, *Tribute-money.* It was of value [i] 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 δι, quod est à δὶς bis, & δραχμὴ drachma.

Δίδωμι, *Do, tribuo*, very often. *Permitto*, sive *concedo*, Acts 13.35. and 2.27. Apoc. 13.7.

Διεγείρω, *Expergefacio, insurgo.* Of διὰ and ἐγείρω, *Excito.* Matth. 1.24. Διεγερθεὶς ὁ Ιωσὴφ, *Experrectus Joseph.* Vulg. *Exsurgens Joseph.* Eras. *Excitatus Joseph. Sed hoc quidem loco plus est* τὸ διεγείρεσθαι, *quàm excitari*, Beza in loc. Mark 4. 38, 39. Luke 8.24. Joh. 6.18. 2 Pet. 1. 13. and 3.1. It signifieth to *awaken out of sleep. Verbum* διεγείρειν, 2 Pet. 1.13. *reddiderat per suscitare: hic rectius exprimit per excitare ex veterno sc. torporis, teporis & oblivionis*, Gerh. in 2 Pet. 2.1. *Hujus verbi usus ad tria solet accommodari; ad eum, qui surgit, qui reviviscit, & expergiscitur*, Eras. in Annot.

k Διέξοδος, *Compitum*, Matt. 22.9. *Ex* δὶς, Bis, *&* ἔξοδος, Via quâ exitur, *aut ubi duæ viæ se intersecant.* Matt. 22.9. *Compita*, Beza. Vulg. & Eras. *ad verbum*, Exitus; *quod mihi visum est obscurius. Compita autem Latini vocant laxiora in urbibus spacia, in quæ vici plures exeunt*, id est, *Desinunt. Alii interpretantur* Vicos urbis frequentes, *quos vernaculo sermone vocamus* Les Rues passantes, *id est, quibus plerique 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 utuntur pro מוצא quod itidem pro utroque usurpatur, Num. 34.4. Jos. 15.4.

Διερμηνεύω, *Interpretor*, Luke 24. 27. Acts 9. 36. 1 Cor. 12.30. and 14. 5, 13, 27.

l Διερμηνευτὴς, *Interpres*, 1 Cor. 14. ver. 28.

l A διὰ & Ἑρμὴς, *Mercurius*, quia *Mercurius* erat Interpres Deorum.

Διέρχομαι, *Transeo, eo, trajicio, dimano, obeo, prætereo, perago, progredior, obambulo, pervenio, pergo*, often. Rom.

Rom.5.12. pervaſit, διῆλθεν· *quemadmodum luces gregem aliquem pervadit, & ſingulas oves contagio inficit,* Piſcat. in loc. Luc. 2. 15. *Græcis* διελθεῖν *nonnunquam dicuntur, qui ſuſceptum iter vel perficiunt, vel ultrà ſe conferre pergunt: Vetus,* Tranſeamus uſque Bethlehem: *Pro quo Recentior,* Eamus: *quod dilutius, ni fallor, ut omittam,* tranſire hinc domum, *Latiniſſimè dici.* Heinſius. *Hoc verbum aliquoties habet incluſam ſignificationem futuri temporis, ut* Matth. 11. 31. Apoc. 1. 4. *ſicut Syrus & Arabs rectè hoc loco interpretantur,* Beza in [m] 1 Cor. 16. 5. *Aliàs* Tranſire, *aliàs* Obire *ſignificat ut* Luc. 9. 6. *Beza.*

m Where he renders it *Pertranſeo.*

Διεροῦδεω, *Percontor,* Acts 10.17.

n Ex διὰ prò δίς, & ἴτω, *Annus.*

[n] Διέλθης, *Bimulus,* Matth. 2. 16.

Διετία, *Biennium,* Act. 24.28. & 28.30. *Dicorum annorum ſpatium,* Eraſ.

o Plenioremalicujus rei expoſitionem, vel narrationem aſſerre.

[o] Διηγέομαι, *Narro,* 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. Διηγήσεως *appellatione* Lucas *intelligit libros ipſos de Chriſti dictis ac factis conſcriptos; quemadmodum ipſe explicat,* Act. 1. 1. *ut* ἀναλάβεσθαι διήγησιν, *nihil aliud declarat, quàm* hiſtoriam conſcribere, *Beza in loc.*

Διιωκτὴς, *Perſequutum,* Hebr. 7. 3. and 10. 1, 12, 14.

Διθάλασσος, *Bimaris,* Act. 27.41. *Sic propriè vocatur Iſthmus, quòd utrinq; mari alluatur.* Vulgò vocant, *une langue de terre entre deux mers,* Beza.

Διικνέομαι, *Pertingo,* Heb. 4. 12.

Διίστημι, διίσταμαι, *Interpono, ſeparo, ſejungor,* Luke 22. 59. and 24. 51. Acts 27. 28.

p Of διὰ and ἰσχυὸς, Robuſtus.

[p] Διϊσχυρίζομαι, *Affirmo,* to affirm conſtantly, Luke 22. 59. *Eſt affirmando contendere, ſummis viribus aliquid confirmare; eſt enim ab* ἰσχυὸς robuſtus *ac* firmus, Act. 12.15. *illa* διϊσχυρίζετο *aſſertionem ſuam fortiter tuebatur, revera ſic ſe rem habere confirmans,* Gerh. in Harm. *Aſſevero,* Beza.

Δικαιοκρισία, *Juſtum judicium,* Rom. 2. ver. 5.

q Quaſi δίκαρσος, from δίκη, *Bipertito.* So *Ariſtotle* in his Ethicks. Quòd juſtus in duas quaſi, hoc eſt, æquales partes rem dividat: hæc originatio optimè convenit juſtitiæ diſtributivæ, quam vocant, *Alſted.*

[q] Δίκαιος, *Juſtus,* often. *Dicitur tàm 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 Apoſtolorum* (Act. 3.14.) *Chriſtus dicitur propriè & per excellentiam* Ille Juſtus, ὁ Δίκαιος. *Vide cap.* 16. Sculteti *in* Matth. *&* Marc. *Juſtitia in ſeſe virtutem amplectitur omnem,* Ariſt. *Et* ἐδίκιαν *pro quovis peccato uſurpant ſacræ literæ. Innocens,* Matt. 23.35. *Juſtus ex juſtitia Chriſti imputata,* Rom. 1. 17. *ex juſtitia inhærente,* 1 Joh. 3.7.

* Eſt juſtitia ea quæ eſt in nobis, *Conſnel. à Lap.*

* Δικαιοσύνη, *Juſtitia,* often. *Eſt ipſa animi integritas, & qualitas nobis inhærens,* Alſted. *Eſt ipſa animi integritas, ſanctitas, & innocentia, per quam ſanctè vivimus & placemus Deo, vel bonis viris,* Rom. 4. 5. *Ergo quæ differentia eſt inter abſtractum & concretum, eadem eſt inter* δικαιοσύνη & δικαίωμα, Danæus, li. 4. de Fide, c. 27. *Hæc vox in Scriptura S. latiſſimè ſumitur, & ſignificat interdum* Veritatem & Fidelitatem, *interdum* Bonitatem & Miſericordiam, *Spanhem.*

† Quamvis vulgò *juſtificare* videatur idem eſſe quod *hominem juſtum reddere per impreſſam juſtitiæ qualitatem,* tamen hoc apud probatos Latinitatis authores (quod ſciam) hoc ſenſu uſurpatur; & apud Græcos & Hebræos non *qualitatis infuſionem,* ſed *ſententiæ pronuntiationem* denotat.

Δικαιόω, † *Juſtifico. Verba* Hitzdik & Δικαιῶν *propriè ſumpta, ſunt vel forenſia, nec mutationem phyſicam notant, ſed forenſem; abſolutionem nimirum judicialem oppoſitam condemnationi, prout* Paulus *opponit* τὸ δικαιῶν & τὸ κατακρίνειν· τὸ δικαιῶν *in Scriptura ſumitur;* 1. Effectivè, *& notat quandoque* juſtum conſtituere, *non per infuſionem juſtitiæ, ſenſu Pontificio; ſed per ejus imputationem, ſenſu Scripturæ.* 2. Declarativè, *et notat juſtum reputare; idq; vel gratis, quando terminatur ad homines; vel meritò, quando terminatur ad Deum.* Spanhem. in Dub. Evangel. It is a judiciall word taken from Courts of Juſtice, which being attributed to the Judge, is oppoſed to condemne; and ſignifieth to abſolve, or to give ſentence with. It hath two ſpeciall ſignifications: 1. To *acknowledge,* and *declare one to be juſt,* Matth. 11. 19. and 12. 37.

Luke 7.29. 3 5an di6. 15. 1 Tim. 3.16. James 2.21. 2. To *absolve and acquit in judgement*, or, to *pronounce innocent*, Matth.12.37. Act.5. v.18. and 8.3 4. and 13.38,39. Rom. 8. 30,33.

Δικαίοομαι, *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. Acts 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 Cor 1nth.4.4. and 6.11. Gal.2.16, ver .17. and 3.8, 11, 24. and 5. 4. Tit. 3.7.

[t] Δικαίομαι, *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.

[f] Vide *Bez.* & *Piscat. in* Luc.1.6. See M. *Lightfoot* in his Harmony on that place.

[t] Δικαίωμα, *Justificatio, Constitutio. Est opus ipsum, per quod rei & accusati justitia illucescit, aut in quo rei innocentia & purgatio sita est. Nos Galli decimus* faict justificatifs, *Danæus.* 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 generall 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 Ceremoniall law: [f] and thi 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 righteousnesse, Rom. 1. 32. or as the whole righteousnesse, which, as the Law, is prescribed; and so it is used, Rom.5.14. Revel.19.8. The Lawyer scall that a mans justification, which maketh neither the man nor his cause just, but declareth them to be just. Againe, the word is not Justific ation, but Justificati-ons, (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. [t] *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.

[t] *The righteousnesse of the law*: So many; as though it were δικαιοσύνα. Some, *Justification*, as though it were δικαίωσις· but it is δικαίωμα, which *Beza* well renders, *ut jus legis*: That the right of the law might be fulfilled in us.

Δικαίωσις, *Justificatio*, Rom5. ver. 18. [u] 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, [x] the justice it selfe which is imparted and communicated unto us, *Tolet. Est propriè ipsa Judicis de innocente reo pronuntiatio, significatione nimirum activâ*, Danæus & Alsted. in Lexic. *Nam quia verbale est in* [is] *sæpe etiam passivè accipitur pro Dei innocentia*, Id. ib.

[u] See *Beza* on Rom.1. v.32. & 5.18.

[x] Est justitia ea quæ est effectivè in Christo, & subjectivè in nobis, *Cornel. à Lap.* Cujus contrarium verum est.

[y] Δικαίως, *Justè*, Luke 23 41. 1 Cor. 15.34. 1 Thes.2.10. Tit.2.12. 1 Pet. 2.23.

[y] Pro verè & seriò: An Hebrew phrase, *Parcus in* 1 Cor. 15.34.

Δικαστὴς, *Judex*, Luke 12.14. Acts 7. 27,35.

[z] Δίκη, *Pœna, ultio, damnatio*, Acts 25. v.15. Rom.3.19. *Significat* 1. *Causam forensem*, 2. *Sententiam*, 3. *Jus*, 4. *Pœnam*, Cornel. à Lap. *Tria significat, nimirum & actionem ipsam coram Judice, & Judicis cognitionem, & ipsius denió, cognitionis executionem*; Beza in Act.25. Δίκη *forense vocabulum est, & significat, Causam quæ apud Judicem agitur, & ipsam Judicis sententiam, & jus, sive actionem ad aliquid faciendum aut petendum, & pœnam quæ infligitur, quam etiam Latini* Dicam *nonnunquam vocant, Græcum nomen usurpantes pro suo*, Ribera in Hos. cap. 13. Δίκη *vocatur tum illa ipsa justitia Dei puniens*, Act. 28.4. *tum pœna per eam illata*, 2 Thes. 1.9. Jude 7. Grot. de sati sfactione Christi. *Propriè Jus, justitia, pœna, supplicium.*

[z] Causam, ac litem, sive jus significat, nonnunquam & pœnam, Eras.

Δίκτυον, *Rete*; often. *Generale est*, Chemnit.

Δίλογος, (*Ex δὶς pro δὶς bis, & λόγος* sermo.) *Bilinguis*, 1 Tim. 3 8. *Qui ex uno ore calidum & frigidum spirat.*

[a] Διὸ,

[a] Quamlibet tenuem occasionem complectitur; etiam in sermone contexendo, Consequentia, Luc. 7. v. 7. *Chamier.*

[a] Διὰ, *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.

Διότερ, *Quapropter*, 1 Corin. 8. 13. and 10. 14. and 14. 13.

Διοδεύω, *Iter facio per*, Luk. 8. 1. Acts 17. 1.

Διότι, *Quoniam*, often.

Διόρθωσις, *Directio*, Steph. Beza. Heb. 9. 10. Vulg. *Correctio*; *quam vocem ut duriorem repudiam, quamvis utcunq; excusari possit*, Beza in loc.

Διορύσσω, *Perfodio*, Steph. Beza. *Effodio*, Vulg. Matth. 6. 19, 20. and 24. 43. Luk. 12. 39.

Δίπλους, *Duplex*, Matth. 23. 15. 1 Tim 5. 17. Rev. 18. 6. twice.

Διπλόω, *Duplico*, Rev. 18. 6.

[b] Hinc est δι' (sicut *bi* à Latinis *his*) quod in compositione rem geminam semper significat, *Pasor.*

[b] Δὶς, *Bis*, Mar. 14. 30. 72. Luk. 18. 12. Phil. 4. 16. 1 Thess. 2. 18. Jude 12.

Διστάζω, *Dubito, hæsito, in diversas partes propendeo*, Matth. 14. 31. Εἰς τί ἐδίστασας; *Why didst thou doubt?* The word in the originall 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 æquilibrio*, 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 Latinè* dubius *dicitur, qui ex duabus viis non satis novit utram sequatur: sic à Græcis dicitur* διστάζειν, *cujus animus* [d] *nunc huc, nunc illuc rapitur*, Beza in loc. It is used also, Matth. 28. 17.

[c] Propriè significat, quando lances stateræ sub pondere nutant, nunc in hanc, nunc in illam partem: sic quando lucta est in mente, eáque in duas diversas sententias trahitur, διστάζειν dicitur.

[c] Δίστομος, *Anceps*, Heb. 4. 12. Revel. 1. 16. and 2. 12. *Two-edged*, or *two-mouthed. Gladius*, δίστομος, *id est*, duplicis oris, *dicitur, qui quasi utrinq; mordet, quum utrinq; sit acutus.* Syrè, *Duorum orium*, id est, *acierum.* Heb. *nominatur*, Gladius duorum orium, Psal. 49. 6.

[d] Ita quoque quando animus affectibus, nunc huc, nunc illuc impellitur, ut non maneat in una sententia, tum διστάζειν dicitur. *Polyc. Lyf.* & *Gerhard. in Harm.*

Δισχίλιοι, *Bis mille*, Mark 5. 13.

Διυλίζω, *Percolo*, Matth. 23. 24. *Est colare, defæcare, à liquore per linteum defluente aliquid separare*: which word *Dioscorides* useth *lib. 5. cap. 82.* and *Plutarch lib 6. Sympos.* The *Septuagint* use it, Amos 6. 6.

[f] Διχάζω, *Dissidere facio*, Matth. 10. 35. *Propriè quum in duas partes factiones secedunt, & suum quæq; locum seorsim habent; adeo, ut quorum animi inter se dissident, eorum corpora quoque sint disjuncta.*

[f] In duo ducere, quæ priùs erant conjuncta, *Eras.*

[g] Διχοστασία, *Dissensio*, Rom. 16. 17. 1 Cor. 3. 3. Gal. 5. 20. *Sedition.* The originall 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,

Scinditur incertum studia in contraria vulgus.

[g] A *dicha*, *Dupliciter, hinc fariam, absque, separatim*, & στάσις, *seditio*, item *factio*: unde dixerim (inquit non nemo) *dicidium*, non ut vulg. *dissidium.*

[h] Διχολομέω, *Separo*, Matth. 24. v. 51. Luke 12. 46. whence comes a *Dichotomie.* [i] Διχολομήσει αὐτὸν, *Shall cut him in two*, sever soule and body asunder: but that is common to the godly with the wicked. Others think that a grievous punishment is declared by this word, *He 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.* Eras. *Dissecabit.* And this is the proper signification of the word: *unde Luna* διχότομος *dicitur, quum dimidiata lucet.* But it signifieth rather here (say *Beza*, and others) to *separate*, and *cut him from*

[h] Verbum à Geometris usurpatum de sectione lineæ, *Victorin. Strigel. in N. Test.*

[i] Dividet eum in duas partes, hoc est, interimet eum, interneccioni dabit. *River. in Exod.* 1 Chron. 20. v. 5. 2 Sam. 12. 31.

[k] Sir *Walter Raleigh* reports out of *Just. Martyr, Tertullian, Epiphanius, Isidore, Eusebius*, that *Manasses* the King (and the Prophet *Esay*'s father-in-law) caused him to be sawne in sunder with a woodden saw. Serratus est à *Manasse* Rege socero suo, ut Hebræi ferunt, serrâ ligneâ, *Ludov. Viv. in August. de Civit. Dei, lib. 18. cap. 29.* See *Drus. in Annotat. in Hebr.* 11.

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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.* Σίχα τέμνειν *poſtea generaliter uſurpatur pro* Secare, Dividere. *Lxx utuntur pro* Membratim dividere, In fruſta ſecare, Exod. 29. 17. *Gerh. in Harm.* Chriſt alludeth (ſaith [q] *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 ſeemes to concurre in the Expoſition of this word.

Διψάω, *Sitio*, often. *Et Metaphoricῶς*, [r] *Vehementer appeto, Magnopere cupio, ut eſt* Sitio *apud Latinos.* Cicero, *Nec ſitio honores, nec deſidero gloriam. Sitientem me virtutis tuæ deſeruiſti*, Cicero pro Plancio. *Noſtrum ſanguinem ſitiebat.*

[r] Matth. 5. 6.

Δίψος, *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 potiùs hoc in loco, qui animi incertus, modò in hanc, modò in illam partem inclinet, neq; dat operam ut in vera religione ſtabiliatur*, Beza in loc. *Qui variis cogitationibus impellitur circa rem eandem, nec certum habet quid potiſſimùm 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 animum inclinat: quem hic Græci Scholiaſtæ*, qui nuſquam denique hæret aut conſiſtit, *interpretantur; iidem qui &* ambiguum, *ac* de iis quæ à Deo dari petit ſibi dubitantem, *exponunt. Sed & eruditiſſimus* Heſychius δίψυχίαν, ἀπορίαν *interpretatur.* Δίψυχον nunc huc, nunc illuc animo inclinantem *potiùs quàm* animo duplici, *vitandæ ambiguitatis causâ dicam. Tales enim & doloſi, ac plerumq; quidem.* Heinſius in loc. *Ex δὶς & ψυχὴ.* 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.

Διώκω, *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* רָהַר fremuit in modum equi irati, *pro* דָּרַס ſuccidit, abſumpſit, 2 Sam. 21. 5. *pro* נָדַף propulit, propulſavit, Prov. 21. 6. *pro* נוּס ſurgere fecit, Iſai. 17. 13. *ac uſitatiſſimè pro* רָדַף inſecutus, proſecutus 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. [s] If it be applyed to things, then it is good or evil, as the things are good or evil which we purſue; and it implyes ſingular love to the thing, and great labour about it, as Rom. 12. 13. Therefore it is very well tranſlated, [t] *Given to Hoſpitalitie*: for that phraſe notes eager affection, and following of a thing: ſo we ſay of a covetous man, he is *given to money*:

[s] De *re* dictum, ſignificat *ſingulare ſtudium ejus obtinendæ*: & ferè ſemper in laude ponitur; & tum Latinè vertitur, *Sector*: Sin de *perſona* legatur, notat *nocendi cupiditatem*, & vertitur *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. & Hoſ. 2. 7.

[t] He ſaid not, *exerciſing*, but *purſuing* hoſpitalitie, *Chryſoſt.*

of

of a common drunkard, that he is *given to drink*. So 1 Theſſ. 5. 15. Τὸ ἀγαθὸν διώκετε, *follow that which is good*. Hebr. 12. 14. εἰρήνην διώκετε, *follow peace*. 1 Tim. 6. 11. διωκε δικαιοσύνην, *follow after righteouſneſſe*. [u] 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.

[u] It is more than ζηλόω: we are zealous of ſuch things which we approve, and wonder at; but διώκω eſt magno ſtudio anniti 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 obtatam, *Aret.*

Διωγμὸς, *Perſecutio*, *item* Exagitatio, Vexatio, *in Novo Teſtamento, & apud Eccleſ. Scripr.* Rom. 8. 35. [x] 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 Theſ. 1. 4. 2 Tim. 3. 11. twice.

[x] Significat Tyrannicam violentiam eorum, qui pios in exilium exigant, ut eis uſquam ſit tuta ſedes, *Piſcat. in* Rom. 8. 35.

Διώκτης, *Perſecutor, inſectator, & Conſectator, ut inquit* Bud. 1 Tim. 1. 13.

Δόγμα. *Edictum*, Luc. 2. 1. *vimuſcujuſq; ſectæ decretum, placitum, ſcitum. Helleniſtis de ſingularum gentium ritualis uſurpatur: quales rituales Judæorum leges*, Heinſius. Whereſoever 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 *Cæſar*; 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. 13. 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 δογματίζεσθε *to be led or burdened with traditions*, and bids us juſtifie our Tranſlation if we can out of Scriptures, Fathers, or Lexicon. Dr *Fulk* 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 Græcorum taxat*, he reproveth 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 errours, *quos humana adinvenerit traditio; ſagina enim carnalis ſenſus humana traditio eſt.* The Interpretor of *Theodoret* hath tranſlated in the very Text for διδασκαλίας, *Traditiones hominum*. Act. 16. 4.

Δογματίζομαι, *Ritibus oneror*. Col. 2. 20. [y] *Burthened with traditions*. In the Originall there is but one word; it cannot be ſo expreſſed in Engliſh:

[y] Δογματίζεσθε, *Ritibus oneraminí* Vet. Interp. *Decernitis*, quod non probo: eſt enim δόγματίζεσθαι paſſivè accipiendum; neq; hic ſignificat *Decernere*, nec etiam *Judicari*, ut vertit Syrus interpres: Itaque ſuſpicatur *Eraſmus*, eum legiſſe δογματίζετε, ut & *Tertullianum*, qui convertit, *Sententiam ferris*: ſed ne *Eraſmi* quidem verſio mihi ſatisfacit, qui interpretatur, *Decretis teneminí*; neque enim uſquam reprehenduntur Coloſſenſes, quòd Pſeudapoſtolis eſſent obſequuti, ſed contrà laudatur eorum conſtantia ſuprà verſ. 5. admonentur tamen ut ſibi caveant ab iis qui jam eos crant aggreſſi: δογμάτων verò appellatione, *Traditiones* proculdubio intellígit indelectu ciborum, & pollutionibus ſitas, non autem ipſas divinæ Legis Cæremonias, *Beza in locum*. We 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. 16. 4. Dr *Fulk* againſt *Martin*.

but

but this Translation may be justified, though the Papists carpat it. For he meaneth 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*.

Δοκέω, *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. *usurpatur non de tumultuaria cogitatione, aut incerta opinione; sed de iis quæ certo consilio & gravi deliberatione decreta sunt, ut* Act. 15. 28. Visum est Spiritui sancto, & nobis. *Ita cum de censu quærunt Pharisæi, dicunt,* Quid tibi videtur? Matth. 22. ver. 17. *Chemnit 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 δοκεῖν *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] Δοκεῖν est in honore esse, Mar. 10.42. Gal. 2.2, 6. *Grotius.*

Δοκιμάζω, *Probo* [a], often. *Propriè 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 yoak 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 Thess. 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 δόκιμον, of this word; that is, *allowed,* not counterfeit, but good and currant. It is taken so 1 Thess. 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.*

[a] *Probandi* verbum Latinis anceps est: *probat,* qui approbat; *probat,* qui tentat; *probat,* qui docet argumenta.

[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 forense & juridicum,* as Magistrates question offenders.

[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 discerne good metall from counterfeit.

Δόκιμος, *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 Gold-smiths triall is found good, is called δόκιμον, that is, *allowed,* not counterfeit, but good and currant, *Beza in loc.* A currant professour. 1 Cor. 11.19. *Probati,* id est, *Quos spectandæ pietatis & fidei sinceræ ipsa experientia docuerit: quibus opponuntur* ὁ δόκιμοι, 2 Corin. 13.5. It is used also, Rom. 16.20. 2 Corinth. 10.18.

10.18. and 13.7. 2 Tim.2.15. Jam. 1.12.

Δοκιμὴ, *Experientia*. *Experimentum*, 2 Cor.9.13. *experience*; so it is commonly translated. Rom. 5.4. *Tryall*, or *probation*, Eras. Vulg. that is, as *Chrysostome* (with whom others agree) expoundeth it, Maketh him *approved*, that is, *tryed*. *Experience*, Beza; who further addeth, that the word δοκιμὴ 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.

Δοκίμιον, *Exploratio*, 1 Pet.1.7. It is taken actively, for the very probation it selfe, James 1. 3. *Pareus*, Dr. *Willet*. *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.

Laurentius in loc.

h Παρὰ τὸ δέχεσθαι, Varinus: trabibus enim in domo superimponuntur varia, *Scult. in Ex. erc. Evang.*

h Δοκὸς, *Trabs*, seu *trabes* & *tignum*. Matth.7.3, 4,5. Luke 6.41,42. *Est pulchra allusio ad indicium opinionis, quâ 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.

Δολιὸς, *Dolosus*, 2 Cor.11.13.

Δολιόω, *Dolo utor*, Rom.3. 13.

Δόλος, *Dolus*. All kind of dissimulation, Rom.1.29. *Exquisita diligentia ad insidiandum*, Basil. Calv. *Cùm aliud simulatur, aliud agitur*. It is used also Matth.26.4. Mark 14.1. Acts 13.10. 2 Cor.12.16. 1 Thess. 2.5. 1 Pet.2.1,22. Rev.14.5.

Δολόω, *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. Isocr. Δόξα *enim primâ significatione* sententiam & opinionem *denotat* (à δοκέω δοκῶ, Censeo, existimo, puto) *unde* Arist. 4. Ethic. κατ' ἀλήθειαν, & κατὰ δόξαν, *inter se opponit: verùm hâc significatione in Scripturis Nov. Testam. (quantum mihi constat) non usurpatur, sed potiùs aliam significationem induit*, gloriam, honorem, famam, splendorem; *quasi esset εὐδοξία, honesta & bona aliorum de re aliqua existimatio. Eandem rationem subit deductum inde verbum* δοξάζω, *quod primò quidem* opinandi, sentiendi, existimandi; *postea verò*, celebrandi, glorificandi *significatione præditum est*, Glassius in John 17. *Item* expectatio; *ut cum dicitur aliquid accidisse* παρὰ δόξαν *apud* Thucyd. & Plutarch. *Nonnunquam apud Philosophos est idem quod* δόγμα, *seu* ἀξίωμα. *Item*, fama, rumor, & *in bonam & in malam partem: sæpius ad bonæ famæ existimationem restringitur; unde vertitur* gloria, honor. Magnifica æstimatio, honor, gloria, *Eras.* Opinio, & *per Synecdochen generis*, gloria; *quia gloria est opinio præclara de alicujus 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* [i], 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. *Comelinesse*, 1 Corin 15.41. 7. *Excellency*, 2 Corinth. 3. 10. 8. *The mercy of God*, Ephes.3. 16. The Hebrew word כבוד signifieth both

i Non modò gloriam, sive præclarum & honor e dignum bonum; sed etiam opinionem quamcunque, & proinde etiam honorificam de aliquo designat. Hinc δοξάζω, quod significat, *ornare gloriâ, glorificare*, usurpatur vel de collatione boni præclari & singularis; vel de manifestatione & prædicatione gloriæ, *Tarnovius*.

glorie, and weightineſſe or gravitie, which the Apoſtle ſeemeth to reſpect, mentioning the eternall weight of glorie, 2 Cor. 4. ver. 17. Δόξαι, *Dignitates, Principes in dignitate conſtituti*, 2 Pet. 2. 10. Jude 8. Matth. 6. 2. ὅπως δοξασθῶσιν, *ut gloriam conſequantur*, Paſor. S. Cyprianus, *ut clarificentur*. Pagninus, *ut glorificentur*. Vatablus, *ut gloriâ extollantur*. Novarinus, *ut celebrentur*. Fr. Luc. *ut exiſtimentur*. *Quod verbum non ſolùm ſignificat*, Celebrare & Honorare, *ſed etiam* Opinari, *ut tacitè nobis inſinuaretur, gloriam, & honorem quem ab hominibus aucupamur, nudam inanemq́; opinionem eſſe, niſi virtuti innitatur, & in laudis autorem Deum referatur*, Novarin. in locum.

Δοξάζω, *Glorifico, magnifico*, often. It ſignifieth to ſet forth ones excellencie, and make it appeare unto others, Joh. 17. verſ. 4. compared with ver. 6. *Eſt honeſtam & eximiam de aliquo habere exiſtimationem.* 1 Pet. 2. 12. *Glorificare*, ibi idem eſt ac, *Reipſâ convictos agnoſcere & profiteri, vos eſſe Dei filios, & doctrinam quam prædicatis, eſſe à Deo, qui vos ſingulari favore & gratiâ præ cæteris mortalibus dignatus ſit: ſic* Matth. 9. 8. Luc. 23. 47. *Scultet. Exercit. Evang. lib. 2. ca. 17.* Matth. 6. 2. Vulg. *Honorificentur. Magni æſtimentur*, Alii. *Glorificentur*, Eraſm. *quomodo etiam nos* (*inquit* Beza) *quoties quidem agitur de Dei laude & gloriâ Gloriam conſequantur*, Beza.

Δόσις, *Datum, munus*, Jac. 1. 17. Δόσιν, & Δώρημα *ſic diſtinguo, ut* Donationem *ab ipſo* Dono, *Beza*. It is uſed alſo, Phil. 4. 15.

Δότης, *Dator*, 2 Cor. 9. 7.

Δουλαγωγέω, *In ſervitutem redigo*, 1 Cor. 9. 27.

Δουλεύω, *Servio. To doe ſervice.* The very title of a ſervant is derived from hence. The Romaniſts make this difference between λατρεύω and δουλεύω. 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. Δουλεύω, 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. Οὐδεὶς οἰκέτης δυσὶ κυρίοις δουλεύειν· *Vis argumenti eſt in verbo* δουλεύειν, *quod hic ſignificat* ſeſe totum addicere ſervitio alicujus, *quod fieri non poteſt, ſi plures habeas Dominos, præſertim moribus & inſtitutis diſſimiles*, Toſſanus. It is taken for the proper ſervice of God, Gal. 4. 8. Λατρεύω, which they would have only tô 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*. Λατρεύειν *et* δουλεύειν, *ſi proprietas vocum ſpectetur, idem ſignificant.* Vide Grotium in explic. Decal. l. 1. 37. Δουλεύω 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 δουλεύω 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.

[1] Vide illum in Rom. 9. 1. & Mat. 4. 10.

Δουλεία, *Servitus.* The Romaniſts ſay, theſe two words, * λατρεία and δουλεία, *Worſhip* and *Service*, ſignifie

* Ejus diſtinctionis λατρείας & δουλείας autorem laudant *Auguſtinum*; nec negamus eâ fuiſſe uſum, ut diſtingueret cultum quem debemus Deo, ab ea ſervitute quam hîc debemus hominibus qui nobiſcum degunt; nunquam enim eâ uſus eſt, ut oſtenderet quo cultu honorandi eſſent, qui, extra hanc ſocietatem civilem, apud Deum vivunt; nec ullus locus apud *Auguſtinum* reperiri poteſt, quo δουλεία honori qui debetur vel Angelis, vel Sanctis beatis, applicaverit. *Rivetus in Exod. 20. 4.* Vide *Spanhem. Dub. Evangel. partem tertiam. Dub. 67.* Λατρείας & δουλείας diſtinctio unde nata, Vide Grotium in Matth. 4. ver. 10.

two kindes of religious worſhip: the firſt proper unto God, the other communicated unto the creatures. But δουλεία, *Service*, is uſed to expreſſe 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 σύνδουλος, *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 ſit à Papiſtis inter* δουλείαν *&* λατρείαν, *quaſi hæc ad ſolum Deum pertineat, illa autem ad veneration em Sanctorum: Nam* Paulus *infinitis penè locis pro eodem ponit* δουλεύειν Θεῷ, καὶ λατρεύειν Θεῷ. Rom. 1. v. 9. & 26. Rom. 12. v. 1. Gal. 4. v. 8. & 9. 1 Theſ. 1. v. 9. Matth. 6. v. 25. *Danæ. 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.

[m] *Auſtin* ſaith well, *Si audirent Angelos, diſcerent ab illis non adorare Angelos.*

[n] Dub. 9. in 1. 2. ad Rom.

[o] Δοῦλος, *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. Tertiò, ſpeciatim ſic vocantur miniſtri Eccleſiæ: Apoſtolus* Paulus *paſſim in ſuis Epiſtolis ſe* Servum *vocat.* Laurentius in cap. 1um. Jac. v. 1.

[o] Quaſi δεῖλος, à δέος, *Ligo.* Sic Anglicè **Bondage**, from **Bond.** *Servus* in Lat. quaſi *Bello ſervatus.* Vel à δόλος, *quòd ſervi ſunt aſtuti.*

Δουλόω, *Servum facio*, Acts 7. ver. 6. 1 Cor. 9. 19.

Δουλόομαι, *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.

[p] Δοχὴ, *Epulum*, Steph. Beza. Luc. 5. 29. & 14. 13. *Convivium*, Eraſ. Vulg. *id eſt, ad verbum*, Acceptio, a Recipio, *quòd accipiantur invitati: unde & ſplendidè acceptos dicimus, quì lauto convivio paſti ſunt*, Eraſ. in Annot. He likewiſe ſheweth out of *Athenæus*, Splendidum Epulum, δοχὴν, *appellari.*

[p] Δέχομαι, *Accipere*, ſcil. manu. Habet nomen à *capacitate*, quia excipiendis convivis convenit, *Pol. Lyſ.* Hoc vocabulo denotatur ſolennioris Epuli apparatus, Luc. 14. 13. The Fathers ſometime call the Euchariſt ſo.

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 δέρκεσθαι, *Mirabile eſt ei acumen in viſu.*

[q] Δράσσομαι, *Carpo*, 1 Cor. 3. 19. *Manu capio, & Firmiter teneo*, Pareus. *Tametſi id Hebræâ voce non ſignificatur*, Eſtius ad 1 Cor. 3. 19. *Fugientem in curſu deprehendere, manuq; injecta capere*, Eraſm. *Comprehendo, & quaſi manum complco*, Aret.

[q] Ita tenere quidpiam ut non elabatur. Unde δράξ, *Manipulus, Pugillus, Emporium*, Gall. Unde *Poignée.* Beza.

[r] Δραχμὴ, *Drachma*, Luke 15. ver. 8, 9. It was a quarter of a Shekel, and by conſequence it valued of ours 7. D. Ob. Non ἀπὸ τοῦ δράξασθαι, *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.

[r] Vel quaſi δραγμὴ, id eſt, *Manipulus*, quòd ſex obolis, quibus conſtabat *Drachma*, manum ut manipulo impleret: vel à concavitate manûs, quæ δράξ dicitur, *Aret.*

Δρέπανον, *Falx*, Marc. 4. 29. *Metonymiâ quadam populari ipſos meſſores cum faloibus ſignificat.* Beza in locum. It is uſed alſo, Revel. 14. 14, 15, 16, 17, 18, 19. ἀ δρέπω, decerpo.

Δρόμος, *Curſus*, Acts 13. 25. and 20. 24. 2 Tim. 4. 7. Thence the Dromedarie *(ob curſûs velocitatem, quo maximè pollet)* who is marvellous ſwift, and will run an hundred miles in a day: but the Germanes call a dull and

ſlow man a Dromedary, *per Antiphraſin*, Minſhew.

Δυώαμαι, *Poſſum*, very often.

[f] Δύναμις, often. *Potentia, facultas, vis, virtus.* Both *power* and *fortitude*, as both *Homer* and *Pindar* often uſe it. *Poteſtas eſt edendi res prodigioſas*, 2 Theſſ. 2. v. 9. Δυνάμις, Apoc. 18. 3. *denotat* opulentiam, divitias; *ſic etiam uſurpatur apud Interpretes Græcos, & חיל apud Hebræos*, Druſ. 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* Δύναμις *additur* Spiritui, *vim quandam Spiritus ſolitâ majorem indicat, ut* Luc. 1. 35. Act. 10. 38. 1 Corinth 2. 4. 1 Theſſ. 1. 5. *Grotius in* Luc. 1. 17. *Non ſolùm* potentiam ſignificat, *ſed etiam exercitum & copias militares: ſiquidem Hebræum* Chajil *nonnunquam* exercitum *denotat*, Luc. 21. 26. *Druſ. Obſervat. ſac. l. 10. cap. 14.* Rom. 15. ver. 19. the word Δύναμις, *power, vertue*, is taken two wayes: 1. *With the power of ſignes*, it ſignifieth 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.

Δυνάμεις, *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 divinæ potentiæ effecta, quæ inter omnia miracula excellunt, Ipſa vis & facultas efficiendi miracula*, Marc. 6. 14. 1 Cor. 12. 9. Matth. 24. 29. Δυνάμεις τῶν οὐρανῶν, *Interpres* Vulgatus *appellat* virtutes cœlorum: Δύναμις potentia, virtus. *Recentior interpretatio*, poteſtates cœlorum, *puto melius eſſe*, exercitus cœlorum. *Nam* Δύναμις *etiam* exercitum *ſignificat. Sic* Κύριος Δυνάμεων, *quod vertunt*, Dominus virtutum; *ſed melius eſt*, Dominus exercituum. *Sanè quidem* virtus *eo ſenſu Latinum non eſt: Δυνάμεις autem* copiæ militares *dicuntur, non ſolùm in ſermone ſacro, ſed etiam apud autores profanos. Probatur hoc primùm ex voce Ebraica* Tſebaoth, *quæ* exercitum *abſque ullo dubio ſignificat: Deinde, autoritate* Theodoreti *viri doctiſſimi, qui ſcribit, à Græcis* exercitus *vocari* Δυνάμεις. *Poſtremo, ex teſtimonio autorum claſſicorum, hujuſmodi ſunt*, Diodorus Siculus, Nazianzenus, *& alii, qui pro* exercitu *hanc vocem ſæpè uſurpant, ut dubitare de eo nè* Carneades *quidem, qui tamen de omnibus dubitare ſolebat, poſſit aut debeat:* Druſius Obſervat. ſacr. lib. 16. cap. 20.

Δυναμόω, *Corroboratus*, Col. 1. 11.

[t] Δυνάστης, *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; iidem fortaſſe atque illi quos Perſæ Satrapas *vocabant. Nos autem hîc nolumus nimiùm eſſe curioſi, quum ſatis convenit ex Antitheſi, quoſvis hîc ſignificari qui opibus aut genere ſunt inſignes*, Beza in Luc. 1.

Δυνατὸς, *potens.* Δυνατὸν, *Poſſibile, quod fieri poteſt*, often. Luc. 1. 49. *Articulus hoc loco præſtantiam declarat, &* [u] Ὁ Δυνατὸς, *Deum Græcis ſignificat*, Beza in loc.

Δυνατέω, *Potens ſum*, 2 Cor. 13. 3.

Δύω, *Occido*, item *mergor.* Luke 4. ver. 40. *Sun-ſetting.* Gr. *Dipping*, becauſe it ſeems to the people to dip in the ſea, when it ſets. It is uſed alſo, Mark 1. 32.

Δύω, *Duo*, often.

Δυσβάστακτος, *Difficilis portatu: Ex* δύς, *quæ particula* difficultatem *ſignificare ſolet in compoſitis, &* βαστακτὸς portabilis. Matth. 23. 4. and Luk. 11. 46.

[f] *Poteſtas*, ſeu ἐξουσία, propriè eſt Autoritas, & jure nititur; ſic Rex poteſtatem habet in ſubditos: *Potentia* autem ſeu δύναμις, eſt vis aliquid faciendi, eáque viribus nititur. Non ſignificat virtutem vitio oppoſitam, ſed infirmitati: accipitur in Scripturis frequenter pro miraculis, *Janſen.* Ἐξουσία eſt jus, ſive facultas moralis: Δύναμις vis activa, ſive facultas naturalis, *Grotius.*

[t] See *Beza* on 1 Tim. 6. ver. 15.

[u] Ὁ δυνατὸς, *Potens ille.*

[x] Δυσβε-

[x] Explicatu & captu difficilis, *Aret.*

[x] Δυσερμήνευτος, *Explicatu difficilis*, Heb. 5. 11. The proper signification of it is, *hard to be expounded*: so doe *Chrysostome* 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 falsly renders it, *Ininterpretabilis*, that cannot be interpreted.

Δυσεντερία, *Dysenteria*, Acts 28. 8. *Ex δύς & ἔντερον*, intestinum. *Est morbus viscerum*, an exulceration of the bowels. The Latines call this disease *Tormina*, because through it the bowels are tormented. *Δύς affectionem ejus difficilem significat; fit autem cum exulceratione intestinorum*, Aret.

[y] Difficilis in convictu, morosus; ex *δύς & κόλον*, Cibus. Unde *δύσκολα τὰ κρεά*, Difficilia quæ pulchra.

[y] Δύσκολος, *Difficilis*, Mark 10. v. 24. *Propriè notat eum qui fastidioso est stomacho, & difficilis in sumendo cibo; per Synecdochen Speciei*, Difficilis, *Pastor.*

Δυσκόλως, *Difficilè*, Matt. 19. 23. Luke 18. 24. Mar. 10. 23.

Δυσμὴ, *Occidens, propriè. Solis occasus*, Matt. 8. 11. and 24. 27. Luk. 12. 54. and 13. 29. Rev. 21. 13.

Δυσνόητος, *Difficilis intellectu*, 2 Pet. 3. v. 16. *Ex δύς, & νοητὸς, à verbo νοέω* cogito.

Δώδεκα, *Duodecim*, often.

Δωδέκατος, *Duodecimus*, Revel. 21. ver. 20.

Δωδεκάφυλον, *Duodecim Tribus*, Acts 26. 7. *Græcis una dictio est, quæ significat non unam aut alteram sectam, sed universam gentem Judæorum, in duodecim tribus distinctam*, Eras.

Δῶμα, *Domus*, Matth. 10. v. 27. Of *δίδωμι, largior.* The Ancients did leave their posterity their means in fair houses. *Vel potiùs à δέμω, ædifico*: The manner of the Jewes building 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 walke upon them as upon leads: These roofs served them to many good purposes, Josh. 2. 8. Acts 10. 9. Luc. 5. 19. *Δῶμα est suprema tecti planities, Soli exposita, unde* & Solarium *dicitur: στέγη est tecti contignatio, & contabulatio, quo inferiora teguntur*, Lud. de Dieu. *Tutissima ædium pars, adeo ut ibi se conderent qui periculum, aut ab hoste, aut impetum alterius timerent. Contrà quàm in solariis, quæ sic pervia, ut ad ædes vicinas transitum ac commeatum darent. Tecta contrà, ut excelsa, nec ascendentibus ideo exposita, ita & impervia, tum autem, nè quis decideret, undique munita. Quare nec Recentiori accesserim, qui solarii voce usus est, cum* tecti *posset.* Heinsius in loc. *Significat supremam partem ædium, tectum*, Vulg. & Eras. Plautus Solarium *vocat, quod manifestè distinguitur ab ipsa οἰκίᾳ, id est*, inferiore domo, Matth. 24. 17. Marc. 13. 15. *ἐπὶ τῶν δωμάτων, id est*, in ipsis ædium tectis, *populo circumstanti aut prætereunti*, Beza. *Veterum & ædificiorum, & præconiorum morem attingit: nam, ut præcones longè latéque vocem spargerent, conscendebant tecta plana*, Deut. 22. ver. 8. & Psalm. 15. ver. 3. Tremell. *Δώματα propriè quidem sunt, ut ab aliis annotatum est*, solaria, *sed apparet ad eorum similitudinem ita vocari cœpisse podia illa projecta, de quibus præcones, aut etiam ipsi magistratus populum solebant alloqui*, Grotius. *Vox Græca nunnunquam significat simpliciter idem quod* domus, *aliquando quod* altior domûs pars, *sive* tectum, *Lorin. & 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. 2. Hierem. 32. ver. 29. *Non est autem vox δῶμα, vel à Septuaginta Interpretibus, vel ab Apostolis efficta, ut aliqui putârunt: viri enim docti prius ostenderunt antiquos Græcos, δῶμα & δωμάλια dixisse*, Scultet. Exercit. Evang. l. 2. cap. 56. & in Matth. & Marc c. 30. It is used also Luk. 5. 19. and 12. 3. and 17. 31. Acts 10. 9.

[z] Δῶρον,

z A δίδωμι derivant Grammatici, ut & Donum à Do, apud Latinos. Δῶρα, *Donaria*, Heb.5. Hoc nomine intelligit omnes oblationes rerum vitæ expertium, *Beza in loc.*

z Δῶρον, *Donum, munus*, Luc.21.4. *Dona Dei passivè hìc dicuntur quæ Deo consecrantur; ut Fides Dei, quæ Deo habetur: aut potiùs* Lucas τὰ δῶρα *vocat ipsum Templi ærarium, seu Gazophylacium*, Beza in locum. It is used often.

Δωρεὰ, *Donum.* The Collation of a benefit: often.

Δωρεὰν, *Gratis, immeritò. Hæc particula in sacris literis dupliciter accipitur, nempe & de* Beneficio ex mera liberalitate collato, *& de* Injuria per improbitatem, & vel ob nullam, vel ob non justam causam immerenti illatam, *semper excluso illius merito, cui vel benefit, vel malum infertur. Priore 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 hâc voce, eodem enim modo* חִנָּם, Chinnam *usurpatur.* Gal.2.21. *Ubi vox* δωρεὰν, Socino *agnoscente significat* sine causa: *sed addi debuit*, sine causa antecedente: *quæ originaria & maximè frequens hujus vocis est significatio. Origo est à voce* δωρεὰ, *quæ* donum *significat, hoc est* dationem talem, *quæ causam juris antecedentem non habeat: unde cœpit ad alia quoque transferri, in quibus antecedens causa non reperitur. Sic* David, Psal.25.19. *de inimicis 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 δωρεὰν, *eodem plane significatu.* 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 signifieth *rashly, without just* or *sufficient cause*. Beza, *Sine causa.* It is used also, Matth.10.8. Joh.15.25. 2 Thes. 3.8. 3. It is opposed to merit, or dignitie, as Rom.3.24.

Δωρέω, ομαι, *Dono.* Mark 15.45. 2 Pet.1.3,4.

Δώρημα, *Munus, beneficium*, Rom.3.16. The Benefit it selfe which is conferred. It is used also, Jam. 1.17. and Rom.5.16. Those three words, χάρισμα, δωρεὰ, and δώρημα, 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 favour from the which the benefit proceedeth: the second is the collation of the benefit: the third betokeneth 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 χάρισμα, the *grace*: the free giving of it is δωρεὰ, the *donation*: the other's enjoying of it, and receiving of this libertie, is δώρημα, the *benefit*, or *gift*, Beza, Dr Willet.

E.

a Vox est incondita, dolentis simul & indignantis, quæ extat etiam Marc.1.24. quam tamen ibi non legit Vulg.nec Syrus Interpres: hic autem vertit *Sine*, & Syrus vertit *Sine me*, Beza in Luc. 4.

a Ἔα, *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 particulæ conveniunt exclamationi partim à dolore, partim à rei novitate proficiscenti. Ad verbum* Sine, ἄφες τὸ ἐᾶν, Beza in Marc. 1.

Ἐὰν, *Si*, often. *Quoties sequitur postpositivum,* ὅς, ἥ, ὅ, *idipsum significat quod Latinis* Cunque, *quum adjicitur pronomini*, Qui, quæ, quod. *Sic* Quicunque, Quæcunque, *ut* Matth. 15. *Quicunque dixerit patri, aut matri,* Cam.de Eccles. *Cui respondet Latinum* Si: *affirmativè & assertivè accipitur, quando conjungitur verbo Indicativi modi: conditionaliter, quando conjungitur verbo Conjunctivo.* Joh. 12.32. *non ponitur dubitativè, sed assertivè, nec tàm conditionaliter & hypothetice, * quàm categoricè & absolutè*, Gerh. in Harm. *Particula* ἐὰν *non est dubitantis, sed simplicem ponentis conditionem, ut ab eorum constantiâ tum pependisse vitæ suæ incolumitatem significent*, Beza in 1 Thess.3.8. Ἐὰν μὴ, Matth.26.42. *& similibus locis, significat,*

* Ἐάντε, *Si modò*, Heb.3.6.

significat, quod Gallicè dicimus, Sans que: *Id verò solet* Cicero *dicere,* Ut non: *neq; aliter vertendum censeo,* Casaub.

Ἑαυτῦ, *Suiipsius,* often. Ἑαυτοῖς *pro* ἀλλήλοις *usurpatur* Ephes. 4. 32. *&* ἑαυτὲς *pro* ἀλλήλες Col. 3. 16.

Ἑάω, *Sino,* often.

Ἕβδομος, *Septimus,* Joh. 4. 52. Heb. 4. 4. twice. Jude 14. Revel. 8. 1. and 10. 7. and 11. 15. and 16. 17. and 21. ver. 20.

Ἑβδομήκοντα, *Septuaginta,* Luk. 10. 1, 17. *Quod Latinus posuit Lxxii, non aliunde est quàm ex antiqua traditione: Nam tot fuisse à Christo creatos, antiquitas credidit, etiam Græci, qui hoc loco legerunt,* ἑβδομήκοντα, *ut* Origenes *&* Epiphanius. *Neq; verò temerè: nam moris erat Hebræis Lxx nominare numero rotundo, etiam ubi constabat esse Lxxii.* Grotius in loc. Acts 7. 14. and 23. 23. and 27. 37.

Ἑβδομηκοντάκις, *Septuagies,* Matt. 18. 22.

Ἐγγίζω, *Appropinquo,* often. Matth. 24. 32. Ἐγγίζειν *non semper motum ad locum, sed sæpe distantiam tantum significat: Quare sensus est,* Cum non procul ab oppido esset. *Tale est & illud* Lucæ 19. 20. *nam Bethaniam jam transierat,* Grotius in Matth. 20. 30. Ἐγγίζειν *duo significat;* Primò, *sic appropinquare, ut adhuc absis, & sis non procul, ut* Matth. 21. 1. Secundò, *sic appropinquare, ut coràm 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. Matt. 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.*

Ἐγγράφομαι, *Inscribor,* 2 Cor. 3. 3.

Ἔγγυος, *Sponsor,* Heb. 7. 22.

Ἐγγὺς, *Prope,* often. *Adverbium loci, & temporis.*

Ἐγείρω, εμαι, *Expergefacio, expergefio, surgo,* often. Bellarminus *audiendus non est, qui vult vocem* ἐγείσειν *tantum iis convenire, qui in extremis laborant: Dicitur enim de quibusvis qui decubuerint, postquam erecti sunt; & ipsa Vulgata editio, uso verbo latino* alleviandi, *id satis agnovit. Certè de socru* Petri, *quæ non erat in extremis, sed febricitabat, postquam sanata esset à Domino,* Matth. 18. 12. *quam vocem, qui 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 8. 26, 27. Ἤγειραν, *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 ægroto *dicitur, toties significat restitutam sanitatem, ut* Matth. 8. 15. Cameron. Prælect. in Matth. 17. 14. Matth. 9. 25. Surrexit *(mortua sc. Præfectûs Synagogæ filia)* Græcè ἠγέρθη, *id est,* Experrecta est, evigilavit, *q. d. Tam facile eam suscitat ac Christus, atq; si dormientem expergefeciset,* Cornel. à Lap. *Hoc verbum, quum est transitivum, converto* Suscitare, *ut* Matth. 3. 9. *cùm de ortu rei alicujus agitur, Deo, viz. sursum ciente quæ priùs non existebant.* Excitare, *quum de somno differitur, ut* Matt. 8. 25. *Quoties deinde absolutè vel passivè accipitur, interpretari soleo* Surgere, *vel* Expergefieri, *vel* Excitari, *ut* Matt. 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*, exſtruere : ſo *Suetonius* uſeth *excitare*. *Eraſmon* Joh. 2. 19. Luc. 21. ver. 10. τὸ ἐγερθήσεται, *propriè hìc eſt* inſurget, præliabitur, bellum movebit; *in qua ſignificatione hæc vocula in N. T. alibi nùm uſurpatur.*

[a] Ἔγερσις, (*quaſi dicas*, expergefactio) *Excitatio*, item *reſurrectio*, Mat. 27. 53.

Ἐγκαθέτης, *Inſidiator*, Luke 20. ver. 20. Κάθετος [b] *ſignificat* rete piſcatorium, & lineam : *hinc* ἐγκαθέτης, inſidiator, *qui eſcâ piſces fallit, & capit*, Aret. The Septuagint uſe it Job 19. 12.

[b] Κάθετος ſignificat *lineam piſcatoriam*, quæ velut perpendiculum in aquam demittitur. Item *rete piſcatorium*, à demittendo ſic dictum, & quia piſcatores demiſſione ejuſmodi retis piſcibus inſidiantur, inde ἐγκαθέτης pro *inſidiatore* ac *ſubdolo* uſurpatur.

Ἐγκαίνια, *Encænia*. Initialia, *ut verbum verbo reddam*; *à* καινὸν, *novum*, Eraſm. Joh. 10. 22. *Renovalia*, Caſtellio. *Feſtivitas dedicationis alicujus rei*, Alſted. Suidæ *Feſtum eſt, in quo aliquid renovatur. Fuit encæniorum feſtum ſolennis innovati Templi memoria : cui Judæi tum temporis Græcum nomen impoſuerunt ; abſque dubio propterea, quia illius linguæ tum temporis frequens uſus erat inter omnes nationes. Et videtur hoc nomen etiam aliquo modo alludere ad verbum Hebræum* חנך, *quod ſignificat* initiavit, *recens* imbuit, dedicavit, innovavit. *Inverte illas literas, & invenies Græcum* καινὸς · *inde* ἐγκαινίζω innovo. *uſurpatur illud verbum in Vet. Teſt. quando res aliqua nova, exſtructa & 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. Lyſer.* The feaſt of Dedication is termed in the new Teſtament ἐγκαίνια, *a feaſt wherein ſomthing is renewed*; becauſe thoſe things onely are reputed conſecrated, which are ſeparated from their common uſe, and dedicated to ſome new and holy uſe.

[c] Dicta fuiſſe Encænia, à renovatione rei antiquæ, multi è veteribus crediderunt.

Ἐγκαινίζω, ομαι, *Dedico, or*, Hebr. 9. v. 18. Hebr. 10. 20. Ἐγκαινίζειν *Hebræis eſt* Chanak, *quod de quavis 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. Innovo, 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 *Innovo*) but to *enter into.* Ἐγκαινίζεσθαι *dicuntur, quæ ſacro uſui veluti initiantur, ut* Hebr. 9. 18. *&* 10. 20. *Beza 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 *Beza*, 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 entered heaven : where (in truth) the ſpeech of *preparing* the way, hath more colour and ſhew of the Popiſh hereſie, that Chriſt was the firſt man that entered the heavens, then the word of *renewing* : Cartw. on Rhem. Teſt.

[d] Verbum forenſe eſt, & propriè ſignificat, *In jus vocare* ; ſed uſitatè capitur pro *criminari*, per Metonymiam effecti deſtinati, *Piſcat. in* Rom. 8.

[d] Ἐγκαλέω, ομαι, *In jus voco, Accuſo, or.* It ſignifieth properly to call one into

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 ἐγκαλέσει; *who shall lay any thing to the charge?* or, put in any accusation against? *Beza.* It is used also, Acts 19. v. 38,40.

Ἐγκαταλείπω, *Desero.* *Singularem habet emphasin.* Καταλείπω is *relinquo, 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.

Ἐγκατοικέω, *Habito apud*, 2 Pet.2.8.

Ἐγκεντρίζω, ομαι, *Insero, or*, Rom.11. 17,19,23, 24 twice. *Pungendo insero: nam oportet arborem parumper dispungi, ut talea per istam rimam possit inseri*, Piscat.in Rom.11.17.

Ἔγκλημα, *Crimen, criminatio.* Ab ἐγκαλέω, *Atrox est injuria, ob quam aliquis in jus vocari possit*, Eras. *Non simpliciter significat* crimen, *sed* ipsam criminis objectionem, *Beza in* Act. 25.16. It is used also Acts 23.28.

e It comes of κόμβος, a knot.

e Ἐγκομβόομαι, *Ornor*, 1 Pet.5. ver.5. *Humilitatem animi vobis infixam habete*, Erasm. *Vide* Gerhard. in loc. It signifieth *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, nè uspiam excutiatur*, Bulling. Erasm. Τὴν ταπεινοφροσύνην ἐγκομβώσασθε, *eleganter addit. Neque hic*, estote intus ornati, *placet, quo Recentior utitur. Et mirificè* Erasmus, Humilitatem animi vobis infixam habete: *cum exterior vestis sit* ἐγκόμβωμα. *Neque rectiùs Antiquus*, Omnes autem invicem humilitatem insinuate: Humilitatem, *inquit*, induite, *ut* ἐγκόμβωμα, *nimirum, servi, cùm vestem illam, illud palliolum, viles hum.lesque servi, ut humilitatis indicium, gestarent*, Heinsius in locum. Ἐγκομβώσασθε *propriè significat*, innodate; *quasi dicat*, arctè vobis astringite. *Est Metaphora sumpta à genere vestimenti in nodum constricti, quo servi utebantur*, ἐγκόμβωμα *Græci vocabant*, Estius ad 1 Pet.5.5.

Ἐγκόπτω, *Interpello, inhibeo.* Ἐγκόπτειν *est intercidere 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 intercidere in medio cursu, id quod facere tentaverat; &, ut nè facias, remorari & impedire*, Zanch.in loc.

f Ἐγκοπὴ, *Offendiculum*, 1 Corinth. 9.12.

f Παρὰ τὸ ἐγκόπτειν, id est, *impedire, interrumpere.* Est ipsa offensio, sive impactu. Latini *offendiculum* dicunt, cum in via lapis aut truncus ponitur, ad quem ambulantes impingunt, sic ut lædant pedes, vel corruant: unde Lev. 19.14. *Ante cæcum nè ponas offendiculum*, Bucan.

Ἐγκράτεια, *Continentia*, Acts 24. v.26. Gal.5.23. 2 Pet.1.6. twice: from κράτος. It signifieth a moderating of the appetite by main force and strength: *Valida virtus*, ordinarily rendered *Temperance. unde Hæretici quidem* Encratitæ *dicti sunt à professione, quòd cœlibatum, & à vino atque esu carnium abstinentiam profiterentur*, Danæus in August. de Hæresibus. *Virtus est omnibus affectibus sese opponens; nomen habet à* κράσει, id est. *temperamento*, Aret.

Ἐγκρατεύομαι, *Contineo me*, 1 Cor.7.9. and 9.25.

g Ἐγκρατὴς, *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, subjicere novit.* The Papists, to maintain their errour of a single life, translate this word, *Continentem*: but the word is more generall then so; it properly signifieth one that hath any thing in his power, is lord over himself and his lusts.

g Ab ἐν, & κράτος, vel κρατέω, *vinco.* Verè fortis est, qui seipsum potest continere.

Ἐγκρίνω, *Insero*, 2 Cor.10.12.

Ἐγκρύπτω, *Condo*, Matth. 13.33. ἐνέκρυψεν,

κρυφεν, *Indidit.* Vulg. *Abſcondit.* Eraſm. *Abſcondidit. Ego verò, quum* τὸ κρύπτειν *interpretari ſoleam* occultare, *hìc 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, aufertur ſpectantium oculis,* Beza in loc. Luk.13.21.

ᵛΕγκυος, *Prægnans,* Luk.2.5. *Ex* ἐν & κύω Gravida ſum, in utero geſto.

ʷΕγχείω, *Inungo,* Rev.3.18.

ˣΕγω, *Ego,* exceeding often.

ʸΕδαφος, [h] *Solum, ſive Pavimentum,* Acts 22.7.

ᶻΕδαφίζω, *Solo æquo,* Luk. 19.44. Solo æquare *eſt ſic deſtruere, 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, vertit* 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* ἐδαφίζειν *eſt* ad terram proſternere, & ſolo allidere, *ut* Iſai. 3.25. Ezek.31.12.Pſal.137.8.Oſeæ 10.14. *Item* 14. 1. *&* Nahum 3. 10. *Quibus in locis ſoli æquandi ſignificationem quadrat.* Ludovic. de Dieu in loc. *Aliter* τὸ ἐδαφίζεσθαι *de* urbe *dicitur, quæ* ſolo æquatur; *aliter de* hominibus, *qui* ſolo alliduntur, Pſal. 137.9. Iſai.3.25. Ezek.31.12.Oſeæ 10.14. *de hominibus uſurpatur.* Grotius. *Non ſolùm ſignificat* Solo æquare, *quando de* ædificiis urbium *accipitur; ſed etiam* Solo illidere, *quando de* incolis urbium *uſurpatur,* Pſal.136.12. Hoſ. 10.15. *&* 14.1. Gerh. in Harm.

ⁱΕδραῖος, *Firmus, ſeſſilis, ſedentarius.* 1 Cor.7.37. and 15.58. Col. 1.23. Such a firmneſſe, as when a man ſitteth in a chair; of ἕζω, *Sedeo.* Ἑδραῖος *dicitur, qui ſedem non facilè mutat,* Aret. in 1 Cor.15.

ᵏΕδρίωμα, *Stabilimentum,* 1 Tim.3.15.

[h] Juriſconſulti *Solum* diſtinguût à *Superficie,* ut *Solum* ſit ipſum totum, atque totius facies; *Superficies,* quod ſuper facie conſtitutum eſt, aut ſuprà facies, *Beckm. de orig. Ling. Lat.*

[i] Vocabulum ſumptum eſt à Sellis, in quibus qui conſedêre, manent immobiles, *Epiſc. Dav. in Col.*1. A word taken from ſeats, in which thoſe that ſit, are unmoveable.

[k] Sedes poſita, locata, locus ubi ſedere & quieſcere licet. *Beckman in manuduct. ad Ling. Lat. & de orig. Lat. Ling.*

Tripliciter vertitur: aliis eſt, Fundamentum; *aliis,* Firmamentum; *aliis,* Stabilimentum: *ſed potiùs eſt* Sedes, Domicilium, *ubi quid locatur, reponitur, aſſervatur.* [k]Ἑδρα *eſt* Sella, *Sedes.*

ˡΕθελοθρησκεία, *Cultus voluntarius,* Steph. Beza. Of ἐθέλω, volo, and θρησκεία, Cultus. *Vox Græca ita ſonat, quaſi quis dicat,* Spontanea religio, *cùm quis ultrò ſibi fingit religionem,* Eraſm. in Col.2.23. Superſtitio, *quaſi* ſupra ſtatutum, more than is appointed by God in his Word. *Voluntarie Religion, Will-worſhip,* Col.2.23. *Egregiè* 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, quòd totos dies precabantur ii, qui ſuperſtitioſi ſunt nominati, ut vel ipſi, vel eorum filii eſſent ſuperſtites, id eſt, ex bellis ſalvi, & incolumes, & ex morbis. Græci eam* ἐθελοθρησκείαν *nominant, quum ipſam ejus cauſam conſiderant, quia tota in præceptis humanis fundata eſt, & ex iis pendet ac conſtituitur: item eam* δεισιδαιμονίαν *vocârunt, quum animum & affectum ſuperſtitioſi hominis ſpectant, tanquam* δεῖσις δαίμονος, *Dei metus, & pavor, ob ejus potentiam,* Danæus Iſag. Chriſt. Paulus *Traditiones humanas* ἐθελοθρησκείας *appellat,* Col.2.23. *quaſi fictas ex cujuſq; arbitratu religionis & pietatis regulas.* Id. ib. *Eſt cultus ſeu modus colendi Deum arbitrio humano, ſine Dei præcepto ſuſceptus,* Rivetus in Exod.20.

Εἰ, *Si,* very often. Εἰ *pro* an *vel* num, Act.1.6. *ut apud* Terent. *Si domi eſt,* Druſ. ad loc. *&* pro quum, Rom. 8.31. *Idem.* Maldonat. ad Luc.19.42. εἰ ἔγνως, *&c. notat Lxx.* לוּ Utinam, *aliquoties vertere* εἰ, *ut* Joſ.7.7. Job 6.2. & 16.4. *&* Lucianum *etiam ita loqui teſtatur; ita tamen hìc ſumi haud probat, ſed potiùs pro* τὰ πρὸς εἰρήνην, *legi vult* τῆ, *ut referatur ad* ἡμέρᾳ, *quod multò ſanè eſt durius.*

Εἴγε, *Siquidem, ſimodo,* 2 Cor.5.3. Gal. 3.4. Epheſ.3.2. and 4.21. Col.1.23.

Εἰ

Εἰ καί, *Etiamsi*, often.

Εἰ μή, *Nisi*, *præterquam*, *sed*, often. This word of exception, *unlesse*, or *Except*, in Scripture is used to signifie 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 μή, *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 Thess.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.

Ἔθνος, *Gens*, very often. *assumitur 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 Gentilibus, prout à Judæis distinguuntur*, Matth. 4.18. & 6.33.

Vide Grotium in Mat. 6.7.

Ἐθνάρχης, *Gentis præfectus*, 2 Corin. 11.ver.32.

Ἐθνικός, *Ethnicus*. *Gentilis*; ab ἔθνος, *Gens*: Gal. 2.8. One extremely wicked, Matth.18.17.

1 Hoc etiam vocabulum Latini Theologi suum fecerunt; quo nomine Judæi cæteras gentes, veri Dei, & divini cultûs ignaras, vocabant; sicut explicat *Paulus*, Ephes.2.11. *Beda in Matt.6.7.*

Ἐθνικῶς, *Gentiliter*, Gal. 2.14.

Ἔθος, *Ritus*, *mos*, often.

Εἰδέω, *Scio*, often. *To know certainly*, Col.3.24. and 4.1.

Εἶδω, *Video*, Joh.12.21. [m] *Non significat nudum intuitum, sed familiarem conversationem, amicum colloquium, interiorem notitiam; quo sensu usurpatur*, Rom.1.11. 1 Cor. 16.7. Phil.1.27. 2 Thess.2.17. 2 Tim.1.4.

[m] *Gerh. in Harm.*

Εἶδος, *Species*, *a Forme*, or *Image*, Luk. 3.22. and 9.29. Joh.5.37. 2 Cor.5.7. 1 Thess.5.22. A shape or representation of a thing, rather than the thing it selfe.

[n] Apud *Aristotelem* Forma rei, à *Cicerone* vertitur modò *Species*, modò *Genus*, interdum etiam *Pars*.

Εἴδωλον, [o] *Idolum*, often So the word *Teraphim*, *Images*, is translated by the *Septuagint* and Latine Interpreter *Idols*: yet *Onkelos* readeth צלמנוא *tsalmanaia* Images, of צלם *tselem*, 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, Dr *Willet* on Gen. 31. 30. Εἴδωλον *idem significat quod* εἶδος, *ab* εἴκω *similis sum*: *nec est diminutivum, ut vult* Bellarm. *sed primaria flexio, ut à* φείδω parco, φείδωλος parcus. *Significat enim quamvis imaginem, sive veram, sive falsam, apud antiquos Scriptores: unde* Plato εἴδωλα *vocat* conceptus *seu* ideas universales omnium rerum: *&* Herodotus *statuas viris illustribus erigi solitas vocat* εἴδωλα. *Vox tamen hæc in Scriptura Novi Testamenti, non nisi de falso deo, vel simulachro, cui cultus divinus attribuitur, sumi solet; vel pro creatura cui servitur, præterito Creatore, ut* Paulus Rom. 1.19. *locutus est*. Walæus in loc. commun. *Quo significatu sumatur in libris sacris, Vide* Grotii explicat. Decal. *p.* 31, 32. *Scriptoribus prophanis* imaginem *significat, seu in phantasia, seu in marmore sculpatur: at usus Ecclesiæ & 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: [q] Papists

[o] Idolum 1o significat simulachrum, quo res, seu vera seu ficta colitur. 2o Figuratè vocatur Numen, per simulachrum vel sine simulachro cultum, sive in rerum natura existat, sive non.

[p] Græcam vocem, Theologis Latinis satis tritam, libenter retinui, *Beza*.

¶ The Papiſts ſay, *Idols* are, Rerum non exiſtentium ſimulachra, *as* Chimeræ: *Images*, Rerum ſubſiſtentium effigies, ut eſt *imago Caroli* Imperatoris.

¶ Papiſts make a diſtinction between *Idolum* and *Simulachrum*: *Simulachrum* (ſay they) ſignifieth the image of a thing truely 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 εἴδωλον 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 effictum ad ſimilitudinem alicujus rei naturalis*; Idolum *contra (ut inquit) ſi corpori humano addatur caput equinum. Certè*, Ambroſius *nullum novit diſcrimen inter* Idolum & Simulachrum; *nec ego ullum video, niſi quòd* Simulachrum *eſt vox Latina, à* Simulando *dicta*; Idolon *Græca, ab* εἶδος ſpecies, *quòd ſpeciem & imaginem inanem præ ſe ferat, quum abſit veritas*, Eraſ in 1 Corinth. 8. *Significat Græcis hoc vocabulum idem quod Latinis* Simulachrum, *effigiem, viz. quâ nobis repreſentetur forma alicujus rei, vel fictæ; vel etiam veræ: Tranſlatitiè verò poſtea accommodari cœpit ad formas ac ſpecies rerum in animo conceptas: Denique etiam ad mortuorum ſpectra, quæ Latini* Umbras & Manes *vocant*, & Virgilius *quoque* Simulachra: *Peculiariter* Idolum *vocatur* Simulachrum *ad Numen aliquod repræſentandum fabricatum*, 1 Corinth. 8.4. *& alibi*, Beza. The uſe of theſe words is indifferent in good Authours, *Cicero, Euripides, Plinie, Tertullian, Chryſoſtome.* Εἴδωλον, *Græci appellant effigiem alicujus rei, quæ oculis cernitur. Nam* ἀπὸ τοῦ εἶδεν *dictum eſt* Idolum, *ut ait* in lib. de Idololatria Tertullianus. *Si verò* Idolum *tantùm eſt ſimilitudo rei non exiſtentis, ſequetur, eos qui vel ipſum Solem, Lunam, & reliquam cœli militiam, vel eorum imagines coluêre, idololatras 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 εἶδος, the Diminutive εἴδωλον is derived, which ſignifieth a *little forme*, or *image*. For, that εἴδωλον 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 lawfull Prince a tyrant; yet, according to the Greek word, εἴδωλον may be as truely tranſlated *an image*, as τύραννος, *a King*: Dr. Fulk Confutat. of John Howlet. The Greek word ſignifieth generally all images, as τύραννος did all Kings, untill Kings that were ſo called became hatefull for crueltie, 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*, εἴδωλα (*Latinè etiam* Idola) *peculiari ſignificatione vocantur* Simulachra, *Numen aliquod repræſentantia, quod honore & cultu afficitur*, Stephanus, Scap. Εἰδωλεῖον, *Idolcium*, 1 Cor. 8.10. Ἐν εἰδωλείῳ, 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.

† 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.*

Εἰδωλό-

Θύω, *mactо, immolo.*

Εἰδωλόθυτον, *Idolothytum, quod simulachris immolatur*, Acts 15. 29. and 21.25. 1 Cor.8. 1, 4, 7.10. and 10. ver.19,28. Rev.2.14,20.

Εἰδωλολάτης, *Idololatra*, 1 Cor.5 10,11. and 6.9. and 10.7. Ephes.5.5. Rev. 21.8. and 22. 15. *Ex* λάτρις servus, *&* εἴδωλον idolum, *quasi dicas*, idolo serviens, *seu*, idoli servus, *a worshipper of images.*

[r] *Idoll, Idolater,* & *Idolatry* are rather Greekish then Englisth words: which though they bee used of many Englisth men, yet are they not understood of all, as the other be. Therefore the more naturall and convenient speech for our Englisth tongue, and as convenient for the truth of the thing it is, to say, *Covetousnesse is the worshipping of images*; and, *The covetous man is a worshipper of images*: as to say, *Covetousnesse is idolatry*; and, *The covetous man is an Idolater*, Dr. Fulk against Martin.

[r] Εἰδωλολατρία, *Idololatria.* 1 Corinth.10.14. Galat.5. v.20. *Worshipping of images.* The Vulgar Latine Coloss. 3. ver.5. rendereth it, *simulachrorum servitus*, 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 materiall shape, apprehended by the eye, and adored.

[f] Εἰκῇ, *Temerè, frustra.* It signifieth either rashly, or in vain. Col.2.18. it is rendred *rashly*, but may be translated *vainly* (say some) for so it doth signifie by consequence. Now that may be understood two wayes, 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.5.22. Rom.13.4. 1 Cor.15.2. Gal.4.11.

Εἴκοσι, *Viginti*, often.

Εἴκω, *Cedo*, Gal.2.5.

Εἴκω, *Similis sum*, Jam 1.6,23.

[t] Εἰκών, *Imago*, often. *Vox* εἰκὼν *cum* idolo *sæpè confunditur; ab eo tamen sic distingui potest, quòd ad vivum & ad membrorum similitudinem expressa imago dicitur* εἰκών, *ut ait* Plinius, lib 34. cap.4. Natur.Hist. Idolum *autem dicitur etiam non expressa ad vivum imago*, Donæus Isag.Christ. lib.2. cap 12. *Simulachrum, imago, effigies, propriè hominis, aut animalis, aliúsve rei corporeæ*, Æschin. Isocr. Plut. *Observandum est Apostolum*, Rom.1.23. εἰκόσι *& voce uti, ubi agit de Gentium idolis, quod Adversarii libenter non audiunt*, Rivetus in Exod. 20. *Est etiam figura orationis, quâ 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.

[u] Εἰλικρινὴς, *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 whereof 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 usuall 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 [x]: As the Sun discovers motes and atomes; so let your hearts be genuine, that the inwardest light may not discover motes that appeare 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. *Airay.* It is used also, 2 Pet.3.1. See *Gerhard on the place.*

[u] From εἰλὴ, *Solis (splendor*, and κρίνω, *discerno.* Εἰλικρινεῖς, propriè illæ res dicuntur, quæ suum duntaxat nativum colorem, præsertim album, retinent, nullo alio admisto; ut lilia, lana candida: fatira sincera est, quæ non est fermento corrupta, *Zanch.*

[x] Qui candore animi ipsius Solis imitatur splendorem.

[y] Εἰλι-

But if either *image*, or *Idoll, Worshippers of images*, or *Idolaters* would please you, wee have both in our Translations, the one expressing what wee meane by the other, *Id. ibid.*

[r] Videtur Adverbium εἰκῇ deductum esse à verbo εἴκω, *cedo*, ut dicatur is agere aliquid εἰκῇ, qui in agendo cedit animi sui affectibus, iisque vincitur: adeo ut rationem in consilium non adhibeat, *Piscat. in* Rom. 13. ver. 4.

[t] Εἰκόνα vocant Græci, non quamvis picturam, vel sculpturam, sed quæ sit vivi instar: unde Iconici pictores, quos vulgò vocamus, qui *feignent au vif.* Accipitur etiam pro ipsâ essentiali similitudine, *Beza in* Heb.10.1.

Εἰλικρίνεια, *Sinceritas*, 1 Cor.5.8.[z] 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 flawes 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.

Εἱλισσόμενος, *Convolutus*, Revel.6.14.

Εἰμὶ, *Sum*, exceeding often. *Deo propriè convenit, qui idcirco ab Hebræis* Jehovah, *à Græcis ὁ ὢν dicitur*, Beza in Johan.1.1.

Εἶπα *ab ἔπω, dico*, exceeding often.

[a] Εἰρήνη, *Pax*, often.

Εἰρηνεύω, *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 Thess.5.13.

Εἰρηνικὸς, *Tranquillus, Pacificus*. Heb. 12.11. Jam.3.17.

Εἰρηνοποιέω, *Reconcilio*, Col.1.20. *Significat*, Omnes pacis venari occasiones, quasi pacem venari, *Aret.*

Εἰρηνοποιὸς, *Pacificus*, Matth.5.9.

Εἴρω, *Dico*, often. *Propriè*, Necto; *item per Synecdochen generis*, Dico, *quòd sermo nihil aliud sit quàm concinna verborum connexio.* Εἴρω in the Greek is as much as *Dico* in the Latine, *I say, I publish, I tell*, or *I declare*: whence *Iris* the Rain-bow; 1. Because this publisheth or telleth to us the constitution of the aire. 2. Because it declareth the Covenant of God made with the world after the Floud.

Εἰς, *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 Thess.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 Chrysost. Mart. Vat. Genev. Great Eng.Bib. Vulg.Lat.

Εἷς, *unus*, very often.

Εἰσάγω, *Introduco*, Luc.2.27.& 14.21. & 22.54. Joh. 18. 16. Act. 7.45. & 9.8. & 21.28, 37. Hebr. 1. 6. *unde* Porphyrii εἰσαγωγή.

Εἰσακούω, *ομαι, Exaudio, or*, Matth. 6.7. Luke 1.13. Act.10.31.1 Cor.14.21. 2 Cor.6.17. Heb.5.7.

Εἴσειμι, *Ingredior*, Act.3.3.and 21.18,26. Heb.9.6.

Εἰσέρχομαι, *Introeo, ingredior, regredior*, very often.

Εἰσκαλέω, *Introvoco*, Acts 10.23.

Εἴσοδος, *Adventus*. Acts 13. 24. 1 Thess.1.9. and 2.1. Heb. 10.19. 2 Pet.1.11.

[b] Εἰσπηδάω, *Insilio*, Act.14.14. & 16.29. *Ingressus est*, Vulg. *Insiliit*, sive *Introsiliit*, aut *Irruit*, sive *Irrupit*, ut impetum, ac celeritatem ingredientis exprimas, quemadmodum Græca vox facit, *Erasm.*

Εἰσπορεύομαι, *Ingredior*, often.

Εἰσρέχω, *Intrò curro*, Acts 12.14.

Εἰσφέρω, *Induco, ingero*. Matth.6.13. *Id est, Ne nos patiaris induci ab eo, utique, qui tentat*, Tertul. *Ne nos inferri deserendo permittas*, August. *Cyprian* hath it in these words, *Ne nos patiaris induci in tentationem:* so *Ambrose* and *Chrysostome. Dictio Græca significat utrumq;*, Inferre, & Inducere; *magis tamen* Inferre. *Nam inducitur in aliquid etiam volens amicus*; εἰσενέγκης *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.

Εἶτα, *Deinde*, often.

Εἴτε, *Sive*, often. *In scriptis Apostolicis repetita copulat potiùs quàm disjungit, vide* 1 Cor.13.8.1 Cor.15.11. Col.1.20. 2 Thes.2.2.

Εἴωθα, *Consuevi*, Matth.27.15. Mark 10.1.Luke 4.16.Acts 17.2.

[c] Ἐκ, ἐξ, *Ex*, often. *Præpositio. Interdum notat causam impulsivam, ut* Rom.9.11. *interdum instrumentalem, ut* Rom.9.30.

[a] Ἐξ,

[z] It is properly used of uncounterfeit wares, such as we may κρίνειν εἰς φῶς, bring forth, and shew them in the Sun, *B.And.* 2 Cor.5.8. conjunguntur εἰλικρίνεια καὶ ἀλήθεια, veritas omni fuco opposita, 2 Cor.1.12. ἁπλότης καὶ εἰλικρίνεια, quod enim sincerum, illud est simplex & impermixtum.

[a] Sic dicta παρὰ τὸ εἰς ἓν εἴρειν, à *connectendo in unum*; vel ἀπὸ τοῦ εἴρειν, *Dicere*, quia Jus dicatur. Festus pacem à pactione conditionum putat dictam: Pax à *paciscendo*, seu *pangendo*, & à pactis faciendis ac servandis deducitur, *Zanch.*

[b] Est Commovere animo, Prorumpere, quasi impetu facto, *Aret. in Act.14.*

[c] Est activa particula apud Græcos pariter & Latinos: ut in ἐκπαλαίζω, *expleo*, & *expeto* videre est.

[a] Ἕξ, Lat. *Sex.* Gall. *Six.* Angl. Six. often.

[b] Ἕκας & , *Singuli, quisque, unusquisque,* often.

Ἑκατόν, *Centum,* often.

Ἑκατονταέτης, *Centum annorum,* Rom. 4. ver. 19.

Ἑκατονταπλασίων, *Centuplex,* Matth. 19.29. Mark 10.30. Luke 8.8.

Ἑκατοντάρχης, *Centurio,* Acts 10.1,22. and 24.24. and 27.1,31.

Ἑκατόνταρχος, *Centurio,* often.

Ἐκβάλλω, *Ejicio, emitto, profero, expello,* very often. *Non semper* Ejicere, *aut* Extrudere *significat, sed etiam* Emittere, *ut* Joan. 10. 4. *aut* Depromere, *ut* Matth. 12.35. Luc. 10.35. *Significationem habet violentæ ejectionis, & expulsionis; eos invitos Templo expulerit: ita enim usurpatur hoc verbum,* Matth. 7.22. & 8. 12, 16. & 9.25. & 21.12,39. & 22.13. Luc. 11.14. *ita* Exod. 34.24. Deut. 11. 23, 29. 2 Reg. 16.6. Levit. 21.14. *usurpatur de* Repudio, *quando uxor expellitur ex ædibus mariti, verbis persuasoriis, non violenter, ut* Luc. 8.54. Marc. 1.12. Spiritus ἐκβάλλει expellit ipsum, *non sanè invitum aut coactitiâ expulsione, sed sicut peculiari spiritus impulsu & alacritate aguntur operarii, qui in messem Domini divinitùs emittuntur,* Luc. 10.2. *ubi idem verbum usurpatur.* Chemnit. *Non hîc intelligendus est* impulsus violentus, *quamvis* Marcus *utitur verbo* ἐκβάλλειν *tum quia reliqui Evangelistæ utuntur verbis* ἄγειν & ἀνάγεσθαι, *tum quia absurdum, violento impulsu Christum actum, & contra voluntatem suam, & quidem à Spiritu sancto; tum quia verbum* ἐκβάλλειν *secundùm Hellenistarum stylum intelligendum, quibus non violentum impulsum designat, sed validum duntaxat & potentem; & 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 present necessity) thrust forth, M[r] *Hildersham.* Vulg. *Mittat. Emittat,* Beza. *Extrudat,* Erasm. & Tremell. *Ejiciat,* Hilar.

Ἔκβασις, *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, *Jactura,* Acts 27.18.

Ἐκγαμίζω, ομω, *Nuptum do, nuptum collocor.* Matth. 22.v.30. *Dicuntur* ἐκγαμίζεσθαι, *quas parentes nuptum tradunt in aliorum potestatem,* 1 Cor. 7.38. *ut vel ex hoc verbo colligendum sit, in filiabus præsertim collocandis, requiri eorum consensum in quorum sunt potestate,* Beza in Matth. 22.30. Ἐκγαμίζεσθαι *hîc latius dicitur pro eo quod Latini dicunt* nubere. *ut & infra* 22.30. & 24.38. Luc. 17.27. *Aliquid 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.

[e] Ἐκγαμίσκομαι, *Nuptum collocor,* Luk. 20.34,35.

Ἔκγονα, *Nepotes,* 1 Tim. 5.4.

Ἐκδαπανάομαι, *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* ἐξεδέχετο Erasmus & Gagnæus *exponunt passivè. Sed τὸ* ἐκδέχεσθαι, *etsi voce sit medium, tamen activè semper accipitur,* Joh. 5. 3. Act. 17. 16. 1 Cor. 11.33. & 16.11. Heb. 11.10. *quæ significatio activa magis etiam huic loco congruit, quia Dei patientia sive longanimitas conversionem hominum expectabat, non autem ab hominibus ea expectabatur.* Gerh. in loc.

Ἔκδηλος, *Evidens,* 2 Tim. 3.9.

Ἐκδημέω, *Peregrè absum,* 2 Cor. 5. 6, 8,9. *Significat,* Foris, extra populi sui fines agere, sive peregrinari. *Unde* Vat. & Erasm. *vertunt,* Sive domi præsentes, sive peregrè agentes: *sed* ἐκδημεῖν *hîc sumit Apostolus, pro* Incolere, Habitare, Esse præsentem: ἐκδημεῖν *verò pro* Migrare, Abire, Absentem esse; *unde noster* Clarius *vertit,* Sive absentes, sive præsentes, *scil. Sive à Deo, sive à corpore.*

Ex ἑκατὸν centum, & ἀρχὴ, principii.

[a] Significat pigritiem eorum qui ad Evangelium prædicandum vocantur, *Piscat.* ut intelligamus vel celeriter mittendos, vel invitos & cunctantes extrudendos in opus Dei, *Erasm.* & *Beza.*

[b] Dicuntur filiæ, quas parentes viris nuptum dant, sive elocant. *Gerh. in Harm. Evang.*

Corn. à Lapi. Vide *Beza. Annotat. major.*

pore. 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.

Ἐκδίδωμι, *Eloco*, Matth. 21. 33, 41. Mar. 12. 1. Luc. 20. 9.

Ἐκδιηγέομαι, *Enarro*, Act. 13. 41. and 15. 3.

Ἐκδικέω, *Vindico*, Luk. 18. 5. Luc. 18. 3. ἐκδικεῖν, *aut, ut infra, &* Act. 18. 24. ποιεῖν ἐκδίκησιν, *ſicut Latinum* vindicare, *aliàs eſt* ultionem ſumere, *aliàs* quovis modo arcere injuriam: *qui ſenſus huic loco convenit*, Grotius in loc. Rom. 12. 19. μὴ ἑαυτοὺς ἐκδικοῦντες, *ubi Latina verſio habet*, non vos defendentes. *Omnino* ἐκδικεῖν *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*; *præeſſerat 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 fulcit* Paulus Deuteronomii *loco, ubi tum vocis Hebrææ proprietas* ultionem *ſignificari indicat, tum ipſa loci ſententia, quæ defenſionem intelligi non patitur*, Id. ibid. 2 Cor. 10. 6. Rev. 6. 10. and 19. 2.

Ἔκδικησις, *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 evill*.

Ἔκδικος, *ultor*, Rom. 13. 4. 1 Theſſ. 4. v. 6.

Ἐκδιώκω, *Expello*, Luk. 11. 49. 1 Theſſ. 2. v. 15.

Ἔκδοτος, *Deditus*, Acts 2. 23.

Ἐκδοχὴ, *Expectatio*, Heb. 10. 27.

Ἐκδύω, *Exuo*. Matth. 27. 28, 31. Mar. 15. 20. Luk. 10. 30. 2 Cor. 5. 4.

Ἐκεῖ, *Illic*, often. Matth. 2. 22.

f P. Fochen. *in Diatrib. Ling. Græc.*

f *Hæc particula (quæ denotat* quietem in loco, *vertiturque ibi*, Illic) *exponenda eſt per*, Eò, Illuc; *ita ut* motum *ſignificet* ad locum. *Lexicographi Græci* (Henr. Stephanus, Budæus, Scapula) *hanc vocis ſignificationem adnotârunt.*

Ἐκεῖθεν, *Illinc*, often.

Ἐκεῖνος, *Ille*, often.

Ἐκεῖσε, *Illic*, Acts 21. 3. and 22. 5.

Ἐκζητέω, *Requiro*. Luke 11. 50. Acts 15. 17. Rom. 3. 11. Hebr. 11. 6. and 12. 17. 1 Pet. 1. 10.

g Ἐκθαμβέω, ἔομαι, *Expaveſco*. *Non ſimpliciter* Pavere *ſignificat, ſed propriè eſt*, 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 *ſore 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*.

g Θαμβεῖν ſignificat, *attonitum eſſe, pavere*: ἐκ ſignificationem auget, ita ut ſit, animo & corpore perhorreſcere, attonito ſtupore percelli, ſicut in ſubita conſternatione, aut febrium acceſſu fieri ſolet; Marc. 14. 33. Medici vocant *Horripilationem*, Gerh. in Harm.

Ἔκθαμβος, *Expavefactus*, Act. 3. 11.

Ἔκθετος, *Expoſitus*, Acts 7. 19.

Ἐκκαθαίρω, *Expurgo*, 1 Cor. 5. 7. 2 Tim. 2. v. 21.

Ἐκκαίομαι, *Exardeſco*, Rom. 1. 27.

Ἐκκακέω, ἑομαι, *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* κακὸς *propriè dicitur de ſegni & meticuloſo, qui pedem referat in certamine*, ἀπὸ τὸ κάζειν, *à* cedendo, *quod eſt ſignium & ignavorum militum, ut annotat* Euſtathius.

h Luc. 18. 1. Vulg. *Deficere*. Eraſm. *Defatigari*. 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.

h Ἐκκακεῖν eſt *evadere* κακὸν, id eſt, *ignavum*: nam ut δαὸς apud Homerum crebrò *fortem* ſignificat, ita κακὸς *ignavum*. *Segneſcere, langueſcere, defatigari* precando.

Ἐκκεντέω, *Transfigo*, Joh. 19. 37. Rev. 1. 7. Τὸ ἐκκεντῆσαι *reſpondet Hebræo verbo* דקר (dakar) Zech. 12. 10. *quod non ſignificat duntaxat* pungere *aut* compungere, *ſed* perfodere *ac* transfigere.

Ἐκκλείω, *Excludo*, Gal. 4. 17.

Ἐκκλείομαι, *Excludor*, Rom. 3. 27. *De artificibus argentariis uſurpatur.*

Ἐκκλάζομαι, *Defractus ſum*, Rom. 11. v. 19, 20.

Ἐκκλησία,

i Ἀπὸ τ ἐκκαλεῖν, ab evocando, because the Church is *cœtus evocatus*, a number called out from the rest by the ministery, *Musc. in* Rom. 1.7. Ecclesia ex vocatione appellata est, *August.* Propriè ἐκκλησία Græcè, & Latinè *Concio*, non nisi de legitimè advocato populo dicitur, autore Festo. Vide *Alsted Lex. Theol. c.15. & Cam. Myr. Evang. in* Matth. 16. v. 18.

* From the Hebrew קָהָל, *Cœtum conventus*, Acts 19. 32,39. Mat. 16.18.

k Cœtus fidelium dicitur ἐκκλησία, non συναγωγή: est enim ἐκκλησία utplurimum populi & plebis; συναγωγὴ, nobilium & optimatum, *Camer. prælect. in* Psal. 68.19.

i Ἐκκλησία, *Ecclesia, Church*, often. *Olim apud Græcos, & præsertim Athenienses, à quibus vox hæc sumpta & usurpata est, (ut docet* Pollux lib.8.) ἐκκλησία dicebatur *ea hominum multitudo, quæ jussu magistratûs conveniebat vocata. Vide* Camer. Myroth. ad Matth.16.18. & 18.17. & *ad* 1 Corinth.11.18, 22. *Respondet voci Hebraicæ* * Kahal & gnedah, à jagnad, *id est*, congregare: *& propriè cœtum aliquem à superiori aliquo convocatum, in finem politicum vel ecclesiasticum denotat, ut* Act.19.32,39. Ἐκκλησίας k *vox est in Christianorum scriptis valde frequens: Visum est enim Spiritui sancto appellare hoc nomine cœtum universum ad vitam æternam evocatum, qui veram Christi religionem profitetur. In qua significatione* καθολικῆς (*id est*, universalis) *appellatio interdum additur. Nonnunquam verò particulares cœtus, in quos ille universalis distribuitur,* ἐκκλησίας *nomine intelliguntur: ut quum* Ecclesiam Romanam, Corinthiacam, Ephesiacam, *& hujusmodi vocamus, ut* 1 *ad* Corin. 1. *v.*2. *Adeo quidem ut etiam restringatur ad quampiam familiam quæ Christum profitetur, aut eos qui in illa Christum profitentur: ut* Epist. *ad* Rom. cap.16. v.5. 1 *ad* Corinth.16. v.19. *& alibi. In hujusmodi autem locis puto diminutivi formâ posse verti* 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*, Stephanus in Thes. Græc. *Vide* Fulleri Miscel. Sac. l.2. c.9. According to the notation of the Greek word, it signifieth *an assembly called together.* The English word **Church** being ambiguously taken of the people for *the place of the assembly*, and *the assembly*, it is as lawfull 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 Corinth.14. 34. 2. *A company of men called together for any cause*, Acts 19. ver.32. 3. In an evill 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 *Christians 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 & Spanhem. Dub. Evangel. partem tertiam, Dub. 77. 7. For *the people and the flock*, Acts 20.28. 8. For *particular 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.

Ἐκλίνω, *Deflecto*, Rom.3.12. and 16. v.17. 1 Pet.3.11.

Ἐκκολυμβάω, *Enato*, Act.27.42.

Ἐκκομίζομαι, *Efferor*, Luke 7.12.

Ἐκκόπτω, *Excido*, Matth.5.30. and 18. v. 8. Luke 13. 7,9. 2 Corin.11,12. Ἐκκόπτειν est excidere, *vel* exscindere, 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 Interpres Vetus*, nè impediantur orationes vestræ, *reddiderit; cùm* ἐκκόπτεσθαι, *non* ἐγκόπτεσθαι *legatur: quæ diversa potius quàm eadem.* Ἔκκοπτοι *autem arbores dicuntur, quæ, quia amplius non vivunt, exstirpantur: quales sunt homines, in quibus nulla restat amplius τῆς ζωῆς χρεία· 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. l Hung upon his mouth in hearing him.

l *Pendebat*, id est, *Inhiabat*: ita Virgilius —*Pendetque*, iterum narrantis ab ore Et Ovid. *Narrantis conjux pendet ab ore viri.*

Ἐκλαλέω, *Effutio*, Act.23 22.

Ἐκλανθάνομαι, *Obliviscor*, Heb. 12.5.

Ἐκλάμπω, *Fulgeo*, Matth. 13.43.

Ἐκλέγομαι, *Eligo*, often.

Vide Grotium in Matt. 20,16.

'Εκλεκτὸς, *Electus*, often. Col.3.12. This forme of ſpeech, ἐκλεκτοὶ τοῦ Θεοῦ, *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. 'Εκλεκτὸν *Græci ſcriptores exponunt quod in re quâq; 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* Iſaiæ 42.1. *invertitur.*

* 1 Pet.2.4. ἐκλεκτὸς h ic 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 'Εκλογὴ, *Electio*. Electionis *divinæ nomen eſt* πολύσημον *Vel æternum Dei decretum ſignificat de quibuſdam gratis in Chriſto ad vitam æternam prædeſtinandis: Vel electionis hujus effectum aliquod 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. l.1. part.1. digreſſ.2. cap.4. Hinc ἐκλογὴ *deſignare poteſt electionem quæ facta eſt ſecundum quandam legem, qualis eſt ex omnibus electio fidelium ad ſalutem: at propoſitum Dei* κατ' ἐκλογὴν, Rom.9.11. *Nihil aliud eſt quàm* propoſitum electivum, *ideoq; merè liberum, ut præcedentia indicant.* Cam. Myroth.ad Rom.9. It hath foure ſpeciall ſignifications: 1. It is taken for *Election to eternall life*. Eph. 1.4[n]. Joh.13.18. 2. For *Election to Salvation*, but done, viz. when any one actually is ſelected out of the world, Joh.15.19. 3. It ſignifieth *Election, 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.

m Vide Virgils Eclogs are ſo called of this word; *quaſi electum poëma*, a choice Poëm.

h Vide Grotium in loc.

'Εκλείπω, *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 'Εκλύω, 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, ἐκλυόμενοι 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*, Exſoluti, *quia 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. 'Εκλύειν *paſſim in Scripturis, ut etiam* Jerem.12. *verſiculo* 5. *&* 38. *verſicul.*4. *reſpondet verbis Hebraicis quæ ſignificant* defatigari, debilitari, diſſolvi manus alicujus, ſive pedes, aut etiam pati deliquium animi, *Polyc. Lyſer.* Marc.8.3. 'Εκλυθήσονται, Deficient. *Ad verbum*, Exſolventur: *quòd in deliquio animi nervi reſolvantur: alioquin* ἐκλύεσθαι *etiam* diſſipari *declarat, ut* Matth.9.36. *Beza in loc.* It is uſed alſo *de mollitie cordis, quæ ex externo terrore accidit*, Deut.20.3.

o Ab ἐκ & λύομαι, *Solvor*. Significat *Exſolvere, Diſſolvere*. Imprimis autem *Debilitari, Fatiſcere, Lacenſcere, Langueſcere, & Deficere.* Chemnit.

'Εκμάσσω, *Abſtergo*, Luk. 7.38,44. Joh. 11.2. and 12.3. and 13.5.

'Εκμυκτηρίζω, *Sannis excipio*, p Luc. 16.ver.14. *Derided him:* The word is in the originall 'Εξεμυκτήριζον, *They blowed their Noſe at him*, manifeſting their ſcorning at what he ſaid. *Burroughes Moſes his ſelfdeniall.* Luke 23.35. *Naſo ſuſpendo, ſubſanno, irrideo*; ἀπὸ μυκτῆρος, *Naſus: Præpoſitio* ἐκ *vim aliquam addit ſignificationi*, Gerh. It is uſed Pſal.22.8.

p Μυκτηρίζω ſignificat, Aliquem irridere, ſubſannare, & naſo ſuſpendere adunco. Præpoſitio ἐξ verbo ſignificationem majorem, & quaſi intentionem addit, *Chemnit. in Harm.*

'Εκνεύω,

[9] *Declino*, Vet. Interp. nam ἐκνεύειν propriè Natare est, unde ἐκνεύειν, quasi ἐξω νεύειν, foràs nuture: ut ex antecedente intelligatur consequens: νεύειν verò pro *Natare*, ἐκνεύειν pro *Enatare*, rariùs occurrunt, *Piscat. in loc.*

Ἐκνεύω, *Evado*, [9] Joh. 5. 13. *Hoc vocabulum nusquam in Novo Testamento reperitur, nisi hoc uno loco: significat autem*, Clam evadere, & se quodammodo surripere è turba, *quum propriè dicitur de iis qui ex undis enatant: fortassis quòd qui clam nititur è turba elabi, corpus non aliter summittat quàm qui ex undis emergat*, Beza in loc.

Ἐξένυσεν, *Subduxit se, uti vox hæc usurpatur in Græca versione*, Jud. 18. 26. 2 Sam. 2. 24. & 23. 16. *nec multò aliter*, Jud. 4. 18. *Sed &* Euripidi ἐκνεύειν *est*, è malo se explicare, *item* de sententia abire, *Grotius in loc. Græci Interpretes sæpius 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. *Propriè 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.

Ἑκούσιος, *Sponaneus*, Philem. 14.

Ἑκουσίως, *ultrò*, Heb. 10. 26. *Willingly*, or *wilfully*, 1 Pet. 5. 2. Though the word signifie *willingly*, as *Aristotle* takes it, *Lib. 3. Ethic. cap. 2.* yet sometimes it signifieth *spitefully* and *maliciously*; as it is used by the Seventie, Exod. 21. 13, 14.

Ἔκπαλαι, *Jam olim*, 2 Pet. 2. 3. and 3. 5. *Hoc est*, ab antiquo, *ut Syrus reddidit. Jam inde à primo rerum omnium initio* (ἐκ enim vim habet intendendi, 2 Pet. 2. 3.) *subintellige* κτισθέντας, *creatos per Dei verbum. Sic enim habet Scriptura Mosaica.* Gen. 1. 6, 7. *Gerh. in loc.*

Ἐκπειράζω, *Tento*, Matth. 4. 7. Luk. 4. 12. and 10. 25. 1 Cor. 10. 9.

Ἐκπέμπω, *Emitto*, Acts 17. 10.

Ἐκπίμπομαι, *Emitter*, Acts 13. 4.

Ἐκπερισσῶς, *Cum redundantia, vehementer, maximè*. Ephes. 3. 20. 1 Thess. 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 Thes. 5. ver. 13.

[1] From which simple verb cometh the word *Perissus*, in *Plautus*, a broad cap or hat.

Ἐκπλήρωσις, *Expletio*, Acts 21. 26.

Ἐκπλήσσω, ττομαι, *Percello, or.* Not to speak, or doe, but stand amazed with ones eyes. [r] Matth. 7. 28. *Ad verbum*, Excutior; *nam qui obstupescunt, illis veluti aliquo ictu mens excutitur*, Beza. *Propriè significat*, Animo percelli, obstupescere, & excuti: *qui enim animis percelluntur, illis valido quodam ictu mens excutitur. Evangelistæ sæpius hoc verbum usurpant, cùm 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. *tum de spectatoribus miraculorum ejus, qui itidem majestate eorum percellebantur*, Marc. 7. 37. *Gerh. in Harm.* Matth. 13. 54. ἐκπλήσσεσθαι. 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: percellebantur itaque tanquam gravi aliquâ calamitate premerentur, quia Christi autoritatem, quam sibi tot miraculis pepererat, invidis oculis intuebantur*, Novatin. in loc. It is used also, Matth. 22. 33. Mark 7. 37. and 11. 18. Luk. 2. 48. and 9. 43. Acts 13. 12.

[r] Cum stupore admitor.

Ἔκπλῆξις Medicis est mentis alienatio, quæ ex repentina aliqua re sorinsecus objecta pervenit; ubi animus, quasi attonitus, nec loquitur, nec quicquam agit, sed apertis oculis aliquantisper quietus manet, veluti nimiâ rerum objectarum consideratione oppressus, donec sensim se recolligat, *Pol. Lyc.*

Ἐκπνέω, *Expiro*, Marc. 15. 37, 39. & Luc. 23. 46. [t] *Significat* Respirare, Spiritum ducere; so in *Aristotle*: & Expirare, *sive* Spiritum emittere, both in Scripture, and profane Writers.

[t] *Gerhard.*

Ἐκπορεύομαι, *Egredior*, often. [u] *Est verbum generale, significans*, Iter ingredi, proficisci, viam inire, exire, Matth. 3. 5. & 20. 29. Marc. 6. 11. & 10. 46.

[u] *Gerhard.*

Ἐκπορνεύω, *Scortor*, Judæ 7. Ἐκπορνεῦσασαι, *Scortatæ; quasi dicas*, Scortando effervefactæ, *seu* in scortationem effusæ: *hæc enim videtur esse vis atque emphasis præpositionis* ἐκ *in isto*

verbo compoſito, Piſcat. in Schol. *Significat* Scortationi immori, & contabeſcere illius deſiderio, *Aret.*

'Εκπτύω, *Reſpuo*, Gal. 4. 14.

'Εκριζόω, *Eradico*, Matth. 13. 29. and 15. 13. Luk. 17. 6. Jude 12. Of ἐκ and ῥίζα, *Radix*. It ſignifieth to root up plants, and ſuch like; but is metaphorically applyed to the exterminating of any vice.

z 'Εκστασις, *Stupor*. Marc. 5. 42. & 16. 8. Luc. 5. 26. Actor. 3. 10. & 10. 10. 11. 5. & 22. 17. *Significat*, 1. *Mentis raptum*: 2. *Eſtaſin*: 3. *Delirium*, Cornel. à Lap. *Quum quis quaſi extra ſeipſum conſtituitur, ut nihil extra ſe poſitum ſenſu percipiat, ſed mente totâ convertatur in imagines intus objectas*, Piſcat. in Act. 10. 10.

z Perculſio, & ſtupor, & mentis motio, quæ *ecſtaſis* à pleriſque Latinè dicitur, *Budæus*; ab ἐξίστημι, *De ſtatu dejicio*, & Synecdochicè, *De ſtatu mentis dejicio*. Significat & conſternationem quæ in admiratione contingit, quum extra ſenſibilia factus quiſpiam, ad ſpiritualia deducitur, *Oecam.*

'Εκτρέφομαι, *Evertor*, Tit. 3. 11.

'Εκταράσσω, *Perturbo*, Act. 16. 20.

'Εκτείνω, *Extendo*, often. Matt. 8. 3. *Verbum* ἐκτείνειν, & porrigere, *ſeu* protendere *ſignificat*, & *etiam* educere; & *in ſacris literis de eductione à peccatis dicitur. Hæc vis poteſt huic verbo hîc quoque ſubeſſe; nam Chriſtus ita manum leproſo porrexit, ut à lepra mundaret, ut etiam à peccato ſe illum voluiſſe educere, tacitè ſignificaret*, Novarin. in loc.

'Εκτελέω, *Perficio*, Luk. 14. 29, 30.

y 'Εκτενὴς, *Intentus, aſſiduus. Vocula* ἐκτενὴς *uſurpatur tum intenſivè, tum extenſivè*, Act. 12. 5. *Vulg.* Sine intermiſſione. *Eraſmus reddidit* aſſidua. *Syrus* jugis, perſeverans, continua, Luc. 22. 44. *Chriſtus orabat* ἐκτενέστερον, intentiùs, vehementiùs, *Vulg.* prolixiùs, *Gerh.* Act. 12. ver. 5. *Syrus*, conſtans. *Arabs*, perdurans. *Beza*, aſſiduæ. *Vulg.* & *Eraſm.* 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, profuſam.* 4. *Cordialem, & ex imo totóque corde manentem*, Cornel. à Lap. in loc. *Charitas*, 1. *Seria, ardens, intenſa, ac vehemens.* 2. *Continua, durans, ac perſeverans*, Gerh.

y 'Εκτενὴς dicitur quod in longum protenditur, *Beza.* Oratio ἐκτενὴς, *eſt intenta, vehemens, aſſidua, ac devota, Gerh.*

'Εκτένεστερον, *Intentius*, Luc. 22. 44.

a 'Εκτενῶς, *Impensè*, 1 Pet. 1. 22. *Fervently*, which implyeth both intenſion, and extenſion of love.

a Omnibus viribus, vehementer, prolixè, liberaliter, toto animo, *Cornel. à Lap.*

'Εν ἐκτενείᾳ, *Perpetuò*, Acts 26. ver. 7. With a kind of extenſion, or vehemencie.

'Εκτίθημι, *Expono*, Acts 7. 21. and 11. 4. and 18. 26. and 28. 23.

'Εκτινάσσω, *Excutio*, Matth. 10. ver. 14. Mark 6. v. 11. Acts 13. ver. 51. and 18. v. 6.

'Εκτὸς, *Sextus*, often.

'Εκτὸς, *Extra*. Jam. 2. 18. ἐκτὸς τῶν 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, ἐκ τῶν 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.

'Εκτρέπομαι, *Deflecto*. Heb. 12. 13. *Eſt*, luxari, *vel* diverti *à juſto acetabulo, atque commiſſura oſſium, tanquam ſi his verbis uſus fuiſſet Author*, ἵνα μὴ τὸ χωλὸν ἐκτραπῇ τοῦ ποδὸς, *id eſt, nè fortè, ſiquis jam claudus eſt ex pedum infirmitate, ampliùs novo offendiculo periclitetur, ut ſalutis jacturam 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.

a 'Εκτρέφω, *Enutrio*, Eph. 5. 29. 'Εκτρέφειν and θάλπειν, theſe two words, to *nouriſh* and *cheriſh*, comprize under them a carefull 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 apparell. Epheſ. 6. 4. it is tranſlated *bring up*, but properly it ſignifieth to *feed*, or *nouriſh* with all needfull things. It is tranſlated *nouriſh*,

a Emphaticè dixit ἐκτρέφειν, id eſt, *Mollitèr, & ſummâ curâ ſeipſum alit*: Significantius eſt quàm ſimpliciter τρέφειν, 1 Tim. 6. 8.

riſh, chap. 5.29. and the proper ſignification of the word might there (chap.6.) not unfitly be kept, as the beſt Latine [b] Tranſlatours, the [c] French, and others have kept it.

[b] *Enervate*, Beza.

[c] *Nourriſſez*, Fr. B.

[d] Act.9.4.

'Εκτρωμα, *Abortus*, 1 Cor. 15.8. *Fœtus immaturus, qui non editur ſuo tempore. Fortaſſis* ἔκτρωμα *ſe appellat, propter nativitatis ſpiritualis modum, quia ut ex graviori aliqua percuſſione abortus plerumq́, contingit: ſic* [d] Paulus, *ex percuſſione illa divinæ Chriſti gloriæ, in lucem eductus eſt cœleſtis gratiæ.*

'Εκφέρω, *Promo, effero.* Luk.15.2. Acts 5.6, 9, 10, 15. 1 Timoth.6.7. Heb.6.8.

'Εκφεύγω, *Effugio*, Luke 21.36. Acts 16.27. and 19.16. Rom.2.3. 2 Corinth.11.33. Hebr.2.3. 1 Theſſal. 5.3.

'Εκφοβέω, *Perterrefacio*, 2 Cor.10.9.

'Εκφοβος, *Exterritus*, Mark 9.6. *Uſurpatur hoc vocabulum de tali pavore, ubi quis ſe ſubducit ad conſpectum ſeu præſentiam alicujus perſonæ, cujus converſatione ſe indignum agnoſcit: Sicuti* Moſes, Deut 9. ver.19. *de ſeipſo dicit,* ἔκφοβός εἰμὶ, *ſcilicet, coram Deo, ob grande Iſraelitarum peccatum.* Heb. 12.21. *uſurpatur de terribili viſione quam Deus oſtenderat in monte Sinai,* Polyc. Lyſer.

'Εκφύω, *Germino*, Mat.24.32. 'Εκφύειν *idem eſſe puto quod apud* Lucam προσφέλειν: *atque ideo activè Interpretantibus accedere malo, quàm* Syro, *verſenti ſignificatu paſſivo*, Grotius in loc. Mar.13.28.

'Εκχέω, *Effundo*. 'Εκχέομαι, *Effundor*, often.

'Εκχύω, ἐκχωῶ, ομαι, *Effundo, or*, often.

[c] *Caſt away*, are powred out, or powred away.

[c] Jude 11. The word ſignifieth *to be powred out*; that is, have given themſelves over, for luſts ſake, to follow the errour of *Balaam*. It is a forme of ſpeech taken from water, which diſtilleth not out of a veſſell drop by drop, but is powred out in abundance.

'Εκχωρέω, *Excedo*, Luk.21.21.

'Εκψύχω, *Animam efflo*, Acts 5.5, 10. and 12.23. 'Εκψύχειν *antiquis nonnunquam idem eſt quod* λειποθυμεῖν· *Helleniſtis de ſupremo vitæ fine, aut quod finem præcedit, uſurpatur: Quales ſunt qui animo deficiunt aut viribus. Ita de* Sisera, Jud.4.21. *Heinſius.*

'Εκὼν, *Volens*, Rom.8.20. 1 Corinth.9. ver. 17.

'Ελαία, *Olea*, often. *A* ἑλέω *levis: quòd cutis ejus quaſi glabra ſit, & niteat.*

'Ελαιον, *Oleum*, often.

[f] 'Ελαιών, *Olivetum*, Acts 1.12. *Olivetum, ſive* oletum, *locus oleis conſitus*, Druſ. in Mat.21.1.

[f] Locus oleis abundans, *Gerh.*

'Ελάσσων, *Minor, deterior*, John 2.10. Rom.9.12. 1 Tim.5.9. Heb.7.7.

'Ελαττονέω, *Minus habeo*, 2 Corinth. 8. ver.15.

[g] 'Ελαττόω, ὁμαι, *Minuo*, John 3.30. Heb.2.7.

[g] Græcè non dicitur ἐλαττῶς, nec Latinè *imminui*, niſi qui deteriore ſit conditione quàm antea, *Beza in* Heb.2.

'Ελαφρὸς, *Levis, ab* ἐλαφὸς. Matth.11. ver.30. 2 Cor.4.17. *id eſt*, levis, & celer, *ut Cervus.* 2. *Levis pondere, ut pluma*, Cornel. à Lap. *à levitate & agilitate Cervorum nomen habet*, Chemnit. in Matth. 11.30. It is uſed alſo, 2 Cor.4.17.

[h] 'Ελαφρία, *Levitas*, 2 Cor.1.17.

[h] Levitas eſt cervina, *Aner.* A cervo dicta vox, ob celeritatem mutandi conſilii, *Eraſm.*

[i] 'Ελαύνω, ομαι, *Proveho, agito, or.* Luk.8.29. ἠλαύνετο, *was driven.* It ſignifieth, To be forced with violence, as an horſe when he is ſpurred. Luke 8.29. *uſurpatur de impulſu & agitatione Dæmonis, à quo falſi illi doctores ſpiritualiter ſunt obſeſſi.* Jacob.3. v.4. *uſurpatur de agitatione navium per ventos validos. Similitudo Apoſtolica deſumpta videtur ex* Prov.25.14. *Gerh. in* 2 Pet.2.17. *Vulg.* & *Eraſm.* Agebatur: *quod verbum nimis eſt dilutum in hoc loco.* Agitabatur, *id eſt, cum impetu impellebatur, ut eques calcaribus equum agitat: ſic enim loquitur* Plautus in Aſin. *Beza in loc.* Joh.6.19. 'Ελαυνόντες, *Vulg. & Eraſm.* Quam re-

[i] Agito, impello; quod, teſte *Varino*, uſurpatur de equis, curru, & navi. Eſt τὸ ἐλαύνειν nautarum, qui remis provehunt navem; & metaphoricè ad equites & aurigas transfertur: verbo provehendi utitur etiam abſolutè, *Plinius, Beza in* Marc.6.ver.48. Ἐν τῷ ἐλαύνειν, Vulg. & Eraſm. *in remigando.* Beza, *in navigio provehendo.* Non video cur non vertere liceat, *in navigando*: etſi enim ἐλαύνειν propriè ſit tranſitivum, & ſequente ἵππους, vel ναῦς, ſit equum calcaribus, navem remis impellere; tamen abſente Accuſativo, ſæpe abſolutè, & intranſitivè uſurpatur, pro Expeditionem agere, ſive Proficiſci terrâ, marive; ut ἐλαύνειν εἰς Αἴγυπτον, *Proficiſci in Ægyptum*, apud *Herodot. Lud de Dieu, in Comment. in quatuor Evangelia.* Vide *Theſaurum Henr. Steph.*

migaſſent.

migaſſent. *Syrus*, & duxerunt *vel* egerunt *ſup. navim. Melius Arabs*, & profecti ſunt. *Vel, ut Cl. Beza*, provecti. *Optimè enim Cl. Heinſius hic obſervavit*, ἐλαύνειν, *quoties adjunctum habet ſpatium, aut terminum, nihil aliud quàm progreſſum notare.* Ludov. de Dieu. It is uſed alſo Jam. 3. ver. 4.

Ἐλάχιστος, ὁτερος, *Minimus*, often. Epheſ. 3. 8. *Infimior infimo, Minor minimo*, Cornel. à Lap. *Eſt hæc peculiaris Græcæ Linguæ elegantia, quòd ipſa ſuperlativa patiuntur adhuc alios gradus comparationis, ut à* πρῶτος, *quamvis ſit ſuperlativum, adhuc formatur aliud*, πρώτιστος. Longè minimo, ἐλαχιστέρῳ. *Comparativum à ſuperlativo deductum, ac ſi dicas*, * minimorum minimo. *Ideo addidi particulam* Longè, *Beza.*

* Ἐλαχιστότατος videtur potius ſignificare *minimorum minimum*: at ἐλαχιστότερος *minorem minimo.*

Ἐλέγχω, ξω, *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 convince them of their ſinnes, and after reprove, admoniſh, and check them for the ſame*, Mr Perkins in loc. *Lxx utuntur pro* יכח, *quod non ſolùm ſignificat* redarguit, increpavit, *ſed etiam* argumenta oppoſuit, præparavit verba contra aliquem diſputando, ac oſtendendo jus erudiit, Gen. 21. 25. cap. 24. v. 14. *quandoq; pro* חקר inveſtigavit, perſcrutatus eſt aliquid remotius, penitiùs & intimiùs, Prov. 18. 17. *pro* נגע flagellavit, realiter corripuit, *pro* רשע improbum pronunciavit, & reum egit, Gerhard. in Harmon. Evangel. *Significat* ἐλέγχειν *convincere, & cauſam aliquam eò deducere, ut objici aut prætexi nihil amplius queat. Verbum eſt forenſe.* Hyperius. *Significat propriè* convincere per argumentum ac rationem. It hath a two-fold ſignification, eſpecially in the New Teſtament: 1. It ſignifieth to *reprehend, reprove, correct*, as [k] 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 verbally, but alſo really, Heb. 12. 5. Revel. 3. 19. 2. [l] *By accuſing to convince one*, ſo that he demonſtrateth the thing, and the conſcience is forced to acknowledge its errour, 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, *Eraſm.* Joh. 16. 8. *Auſtin* takes the word *pro* Reprehendere. *Chryſoſtome* and *Cyril, pro* Convincere, which is the better. The word in the originall ſignifieth the refuting of an opinion, that men had before drunk in, and were poſſeſſed of.

k It there ſignifieth ſuch reproving of a brother, as is by evincing and convicting him by evident arguments and reaſons, that he hath done him wrong.

l *Gerh. in Harm. Evang. Janſen. Aret.* Ut *Arguere* apud Latinos ſignificat both to *Reprove* and *Prove.*

Ἔλεγξις, *Redargutio*, 2 Pet. 2. 16.

[m] Ἔλεγχος, *Redargutio.* Whence *Ariſtotle* his *Elenches. Significat falſarum opinionum refutationem.* 1. *Reproofe*, 2 Tim. 3. 16. The Scripture is profitable, πρὸς ἔλεγχον, *Ad convincendos cœleſtis veritatis hoſtes.* 2. *An Evidence*, or *Demonſtration*, Heb. 11. 1. ἔλεγχος, the *Evidence*, or *Convincing demonſtration*, as the word is. Chryſoſtomus *vertit* convictionem, *ſecutus* Auguſtinum, *quâ pluribus locis ita tranſtulit.*

m Demonſtratio, Convictio, *Cornel. à Lapide.*

Ἐλεέω, *Miſereor*, often. From the Hebrew אלה (ſaith *Avenarius* in his Hebrew Lexicon) becauſe it is the propertie of God to pitie.

Ἐλεεινός, ὁτερος, *Miſerabilis*, 1 Cor. 15. 19. Rev. 3. 17.

Ἐλεήμων, *Miſericors*, Matth. 5. 7. *Non ſine cauſa à Spiritu S. hic adhibetur nomen concretum; non dictum à voce* ἔλεος, *ſed à voce* ἐλεημοσύνη, *ad deſignandam 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.

[n] Ἐλεημοσύνη, *Eleemoſyna*, often. *Hâc voce, quam Latini Theologi ſuam fecerunt, pro ſtipe quæ pauperibus erogatur, generaliter intelligitur; alioquin eſt genus omne beneficii quod in miſeros confertur*, Beza in loc. *Propriè ſignificat* Miſericordiam; *ſed hic notat ſtipem quam ex miſericordia damus proximo egenti, per Metonymiam efficientis*, Piſcat. in Schol. *Ab* ἐλεέω, Miſereor;

n The Engliſh word *Almes* (ſay ſome) is derived of this Greek word.

† Hebræi, Chaldæi & Syri Eleemosynam *Justitiam* vocant: quòd docent munificentiam erga inopes non esse postremam justitiæ partem. Remansit ejusdem nominis usus in novo quoque Testamento. *Gualiperius.*

reor; *quia effectum est misericordiæ, cum quis egenum prosequitur*, Camer. Matt. 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 doest 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. 2, 4, 31. and 24. 17. *Non donum tantùm, sed & amantis affectum denotat. Galli Græcam vocem retinuerunt, dicentes*, Aulmosne.

o Ἐλεος, ὁ, *Misericordia.* *Generatim pro* Misericordia *usurpatur, specialim tamen etiam pro stipe, ut apud* Phocyl. Beza in Matth. 9. *Generale est, & omnis generis bona notat, respectu hominum, quibus gratuitò eos Deus afficit; respectu Dei omnimodam miserationem, & insitam Dei benignitatem significat*, Tarnovius in exercit. Bibl. *Beza* saith it is the same with ἐλεημοσύνη. *Drusius* in his *Præterita*, on the contrarie saith, they differ: *sed modum in scirpo quærit Drusius*, saith *Sculteetus, Exercit. Evang. lib. 2. cap. 51.* Matth. 9. 13. and 12. 7. and 23. 23. Tit. 3. 5. Heb. 4. 16.

p Ἐλεος, τὸ, *Misericordia*, often.

q Ἐλευθερία, *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.

r Ἐλεύθερος, *Liber*, often.

s Ἐλευθερόω, *Libero.* Joh. 8. 32. ἐλευθερώσει. *Annotavit hoc loco* Divus Augustinus *Græcæ 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* Ingenuum *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.

t Ἔλευσις, *Adventus*, Acts 7. 52.

u Ἐλεφάντινος, *Eburneus*, because Ivorie cometh out of the Elephant, Revel. 18. 12.

x Ἑλίσσω, *Circumvolvo*, Hebr. 1. 12. *Shalt thou fold them up*, as curtaines and carpets, when the family removes. *Metaphora suavis est: vestes attritæ inverti solent; sic formæ aliquo modo restituuntur, & durant longiùs*, Aret.

y Ἕλκος, *Ulcus*, Luke 16. 21. Revel. 16. ver. 2, 11.

z Ἑλκόομαι, ωμαι, *Exulceror.* Ἡλκωμένος, *ulceroſus*, Luke 16. 20.

a Ἑλκύω, *Traho*, Joh. 6. 44. and 12. 32. and 18. 10. and 21. 6, 11. Acts 16. 19. Παρὰ τὸ ἕλκειν, à trahendo, *quòd vitiosos attrahat humores.* Ulcus, *quòd oleat*, Minshew.

b Ἕλκω, *Traho*, Acts 21. 30. Jam. 2. 6.

c Ἑλλὰς, *Græcia*, Acts 20. 2.

d Ἕλλην, *Græcus*, often. *Vox* Ἕλληνες, 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 Idololatræ, & circumcisi non sunt, quamvis Græci generis non sint, sed Syri, Indi, vel Æthiopes. Totus mundus à Judæis dividebatur in* Ἕλληνας & Ἰουδαίους. *Vide* Act. 4. ver. 1. & 5. Salmasius. *Hoc nomine vocantur omnes qui nec Israelitæ erant, nec Proselyti; inter quos non pauci erant viri pii, unius Dei cultores*, Act. 17. 4. Grotius in Joan. 12. 20. *Apud Authores Ecclesiasticos* Ἕλληνες *dicuntur non qui natione Græci sunt, sed qui non sunt Christiani, ut in vernaculo sermone avaros & crudeles* Turcas & Arabas *vocamus*, Cameron. *Sic dictus ab* Hellene, *Deucalionis filio*, Plin. lib. 4. cap. 7. *In sacris literis* Ἕλληνες *passim opponuntur Judæis, & vocantur Ethnici, à Christo alieni*, Act. 14. 1. & 18. 4. & 19. 10. *Vide* Sculteti observat. in Matth. cap. 43.

e Ἑλληνιστὴς, *Græcus, Græciſt*, Acts 6. 1.

p Adjectiva in *ινος*, à Græcis, videntur habere penultimam brevem; ut, *elephantinus, adamantinus, coccinus*; à Latinis contra; ut, *equinus, vespertinus*, excipe *serotinus.*

q Ex nolentibus volentes facère, *August. in Joan. 6. 44.*

r Ἕλλην varium usum habet in sacris. Nam primùm, Græcus dicitur, qui Gente, & Religione talis est, è Græciâ propriè dictâ oriundus. Secundò, qui è Græciâ est latiùs acceptâ. Tertiò, Græcus vocatur qui non est Judæus, quem Ethnicum, & Gentilem, & Paganum dicimus. Quartò, Ἕλλην dici etiam potest Judæus, habitans, aut natus in Græcia, *Druſ. in præterit. in Joan. 7. 35.*

f Ἑλληνισταὶ nominantur Judæi, qui Biblia tantùm Græcè legere solebant, Act. 11. 19.

t Vide *Druſ.* ad Johan. 7. 35. & *Eſtium* ad 2 Cor. 11. 22. Sed *Beza* ad Act. 6. 1. & 11. 20. ait, eos falli qui ita exiſtimant.

t Note the difference between Ἕλλωες and Ἑλλωισταὶ, the *Grecians* and the *Greciſts*. The *Grecians* are uſed by Saint *Paul* to ſignifie 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* ἕλληνας, but ἑλλωιστὰς, that is, *Gentiles born*, converted to the Jewiſh religion, which are called *Proſelytes*, Acts 2. 10. Dr. *Raynolds Confer. chap.* 1. *pag.* 94. *in the margent.* It is uſed alſo, Act. 11. 20.

Ἑλλωιστὶ, *Græcè*, John 19. 20. Acts 21. ver. 37.

Ἐλλογέω, *Imputo*, Philem. 18.

Ἐλλογέομαι, *Imputor*, Rom. 5. 13.

n Ὅτι ἕλκει ἡμᾶς, *Quòd nos trahit.*

u Ἐλπὶς, *Spes*, often. Ἐλπίζω, *Spero*, often. Ἐλπιζομένων, 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.

Ἐμαυτῷ, *Meiipſius*, often.

Ἐμβαίνω, *Ingredior*, often.

Ἐμβάπλω, *Intingo*, Matth. 26. 23. Joh. 13. 26.

Ἐμβάπλομαι, *Intingo*, Mark 14. 20.

x Ἐμβαλλω, *Ingero me.* Col. 2. 18. It is tranſlated *advance*, but doth properly ſignifie, *Boldly ſetting his foot upon another mans poſſeſſion: without all right and title thruſting himſelfe into the poſſeſſion of that which belongs not 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 ἐμβαλλειν *ſublimem incedere*, to ſet foot in anothers poſſeſſion, to invade upon anothers right, *Torſtell.* *Eraſmus* alſo thinks the word here is, *Sublimem incedere*: as the Gods y 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 truely, 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, Mõdo quodam ſuperbo & invidioſo, in alienam poſſeſſionem ſeſe ingerere*, Zanch. in loc.

y Metaphora eſt à Tragicis cothurnis ducta. Quanquidem ἐμβάδες dicuntur Cothurni illi quibus ſublimes incedebant in tragœdiis, qui regem aut deum referebant, *Hyperius in loc.* Vide *Eſtium* ad Col. 2. 18.

Ἐμβιβάζω, *Impono*, Acts 27. 6.

Ἐμβλέπω, *Intueor, video.* Matth. 6. ver. 26. *Reſpicio*, Vulg. *Intueor*, Beza. That is, take a ſerious view of them, look upon them wiſtly, and with conſideration, as the word ſignifieth, Acts 1. 11. Luk. 20. 17. *Perkins.* Joh. 1. 36. Diligens intuitus *Græco verbo* ἐμβλέπειν *indicatur, quod eſt quaſi βάλλειν ὄπας, ut volunt Grammatici*, Paulus Tarnovius in loc. *Significat oculis fixis accuratiùs cum admiratione, cum gaudio, ſeu complacentia aliquid intueri*, Pol. Lyſer. It is uſed alſo, Matth. 19, v. 26. Mark 8. 25. and 10. 21, 27. and 14. 67. Luk. 22. 61. Joh. 1. 36, 42. Act. 22. 11.

Ἐμβριμάομαι, ῶμαι, *Graviter interminor, fremo*, Mar. 1. 43. & 14. 5. Joh. 11. 28, 33. Matth. 9. 30. *Verbo* ἐμβριμῶμαι *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 commonatione interdixiſſe eis Chriſtum*, Scultet. Exercit. Evang. lib. 2. cap. 53. *Vide* Bezam in loc. Piſcat. in Schol. *Etſi verbum* ἐνεβριμήσατο *interminationem cum increpatione & vocis autoritate, & veluti*

x Ἐμβαλλειν, Auguſtinus interpretatur *Inculcans.* Ambroſius, *exſultens.* Quas interpretationes non probo. Vulgat. *Quæ non vidit ambulans.* Barbarè Eraſmus poſt Hieronymũ, *Faſtuoſe incedens*: putavit enim ductum verbum à Tragicis Cothurnis, qui ἐμβάδες dicuntur: ſed exemplum idonei ſcriptoris nullum profert. *Invadens in ea quæ non vidit*, Beza.

luti fremitu conjunctam significat; tamen Christo non est ex hoc verbo, nisi quantum decet, tribuendum, eum seriò & 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 seriò prohibere, Matth. 9. ver. 30. Marc. 1. 43. ἐμβριμησάμενος αὐτῷ, *graviter interminatus ei. Ad verbum,* Quum infremuisset in eum. *Nam hoc propriè significat verbum istud, ut patet ex* Johan 11. ver. 33. Ἐνεβριμήσατο τῷ πνεύματι, *Vulg. Erasm. & Beza,* infremuit spiritu. *Rectè & hanc quidem primam, propriámque hujus verbi significationem esse puto. Inde secundariam fluere, quæ est* increpare, & acriter minitari, *sequente scilicet Dativo personæ, quasi dicas,* fremere, & commoveri in aliquem. *Derivari videtur à* βρέμω fremo, *& eam animi commotionem significare, quæ est in ira cum fremitu & horrore. Syrus vertit,* vehementer commotus est in spiritu suo, à βρέμη robur, fortitudo *(ut explicatur à* Stephano) *fit* ἐμβριμᾶσθαι 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.* [2] Marc. 14. v. 5. *usurpatur pro* fremitu indignantium, ἐνεβριμῶντο αὐτῇ, fremebant in eam. *Sic rectè vetus Interpres divisâ verbi compositione. Apparet enim Latinum verbum* fremere, *à Græco* βρέμειν *deduci. Alibi frequenter* ἐμβριμεῖσθαι *vertimus* interminari: *Hic autem murmur & fremitus indignantium significatur, potiùs quàm interminatio,* Beza in locum.

[2] Propriè significat, acriter & velut iracundè comminari, ac cum austeritate, *Eras. Jansen.* Vox à fremitu dicta.

Ἐμέω, *Evomo,* Rev. 3. 16.

Ἐμμαίνομαι, *Furo adversus aliquem,* Act. 26. 11.

Ἐμμένω, *Permaneo,* Acts 14. 22. Gal. 3. v. 10. Heb. 8. 9.

Ἐμὸς, *Meus,* often.

Ἐμπάζω, ομαι, *Illudo, or.* Luc. 23. 11. *Propriè est,* instar pueri aliquem tractare, ludificare, & irridere, *Gerh. in Harm.* Syrus, *Irrisit, 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.

Ἐμπαιγμὸς, *Ludibrium,* Heb. 11. 36.

Ἐμπαίκτης, *Irrisor,* 2 Pet. 3. 3. Jude ver. 18.

Ἐμπειπατέω, *Inambulo,* 2 Cor. 6. 16.

Ἐμπιμπλάω, *Impleo,* Acts 14. 17.

Ἐμπίπτω, *Incido,* Matth. 12. 11. Luke 10. 36. and 14. 5. 1 Tim. 3. 6, 7. and 6. 9. Heb. 10. 31.

Ἐμπλέκω, ομαι, *Implico, or,* 2 Tim. 2. ver. 4. 2 Pet. 2. 20. Ἐμπλέκεσθαι *dicuntur, qui tricis & laqueis quibusdam implicantur. Lxx. utuntur eo* Prov. 28. ver. 18. *pro* cadere, *quæ enim animalia tricis ac pedicis constringuntur, in via concidunt; id quod pulchrè ad hosce relapsos accommodari potest,* Gerh. in loc.

Ἐμπλήθω, *Impleo,* Luc. 1. 53.

Ἐμπλήθομαι, *Impleor,* Luk. 6. 25. Joh. 6. 12. Rom. 15. 24.

Ἐμπλοκὴ, *Nodus,* 1 Pet. 3. 3. Syrus *hoc loco ut &* 1 Tim. 2. *ver.* 9. ἐμπλοκὴν *reddit per vocabulum quod significat ejusmodi* nexionem, retorsionem, implicationem, quâ crines torquentur in cincinnos. Ἐμπλοκαὶ τριχῶν *sunt* nodi & plicaturæ, *sive* implicationes capillorum, *Gerh. in loc.*

[a] Ἐμπνέω, *Spiro,* Acts 9. 1.

Ἐμπορεύομαι, *Mercor, negotior,* Jam. 4. 3. 2 Pet. 2. 3. ὑμᾶς ἐμπορεύσονται, i. e. *tanquam pecoribus ad nundinationem abutentur: quomodo dixit imperitos Medicos Plinius* animas negotiari, *Beza in loc. usurpatur* Gen. 34. 10, 21. & 42. 34. Hos. 12. 1. Pro. 3. 14. Ezec. 27. 21.

Ἔμπορος, [b] *Mercator,* Matth. 13. 45. Revelat. 18. 3, 11, 15, 23. One that is one while in one citie, another while in another, *Plato.* It

[a] Dicitur πνέειν & ἐμπνέειν de ira, & odio non amplius latente, sed erumpente in facta, *Aret.*

[b] *Mercator* is potissimum, qui mare trajicit, & mercimonia inde advehit, aut empta, aut permutata suis quæ exportavit, *Polyc. Lysar.* Ab ἐν, & πόρος.

Ex ἐν, & μαίνομαι furo.

is translated by ſome, *Mercator*, by ſome, *Negotiator*.

Ἐμπορία, *Mercatura*, Matth. 22.5. *Negotiatio.*

Ἐμπόριον, *Mercatus*, Joh. 2.16. *Forum nundinarium.*

Ἐμπρήθω, *Incendo*, Matth. 22.7.

c Ἔμπροσθεν, *Coràm, præ, ante*, often. *Uſitatiſſima ſignificatio τῦ 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. 1. 12. *Hanc ſignificationem ſecutus eſt* Lutherus, 1 Joh. 15. *uſurpatur etiam de dignitate & præcellentia, ut* Gen. 48. 20. Jacobus Ephraim *poſuit* ἔμπροσθεν τῦ Manaſſe, *hoc eſt* prætulit, *ipſi impoſita 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.*

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.

Ἐμφύω, ομαι, *Inſpuo, conſpuor.* Luc. 22. 72. *Talis conſpuitio faciei erat extremæ ignominiæ & contemptus ſignum, ut colligitur ex* Deut. 25. 9. Numb. 12. 14. Job 30. 10. Πτύειν *apud* Sophoclem *metaphoricè ponitur pro* Contemnere. It is uſed alſo, Matth. 26. 67. and 27. 30. Mark 14. 65. and 15. 19. Luk. 18. 32.

Ἐμφανὴς, *Conſpicuus.* Act. 10. 40. Rom. 10. 20. Ἐμφανὲς *dicitur quod oculis noſtris repræſentatur, quod palam eſt, conſpicuum*, Gerh. in Harm. *Dionyſius Areopagita* applyeth it unto the Sun.

Ἐμφανίζω, ομαι, *Conſpicuum præbeo, indico, compareo, appareo.* d Joh. 14. 21, 22. Eraſmus *notat* ἐμφανίζειν *propriè ſignificare* tacitè & clam indicare, *unde* ἔμφασις *dicta ſit, quod* tacitam vim *habeat. Sed contrarium potiùs per hoc verbum ſignificatur, quòd claram & publicam ſui manifeſtationem in Evangelio toti mundo proponendam Chriſtus permittat.* Matth. 27. 53. *uſurpatur verbum de viſibili apparitione eorum, qui cum Chriſto reſurrexerunt. Lucas* Act. 23. 15. & 22. *uſurpat pro* indicare, notum facere, certiorem 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 Cœlo.* Cap. 11. 14. ἐμφανίζουσιν, *idem eſt quod* Apertè & Palam oſtendunt. *Septuaginta utuntur de tali patefactione quæ fit per loquelam*, Eſth. 2. 22. *Gerh. in Harm. Evang.*

d Joh. 14. 21. At ego contra exiſtimo, plenam ac quasi humanis oculis aſpectabilem declarationem hoc verbo ſignificari, *Beza in loc.*

Ἔμφοβος, *Expavefactus. Idem eſt* ἔμφοβος *quod* ἔκφοβος, *metu perculſus & perterritus.* Luc. 24. 5, 37. *uſurpatur de diſcipulis ex ſpectri ſuſpicione in terrorem & metum conjectis; ita mulierculæ*, v. 5. *fortaſſis cogitârunt, ſe ſpectris ludificari ac terreri.* Gerhard. It is uſed alſo Acts 10. 4. and 22. 9. and 24. 26. Rev. 11. 13.

e Ἐμφυσάω, *Afflo*, Joh. 20. 22.

f Ἔμφυτος, *Inſitus*, Jac. 1. 21. *Inſitivus*, Eraſ. *Verſio vulgata utitur* Complantatum; *at Latinius foret*, Unà plantatum, *vel* Congenitum, *Beckman. de Orig. verb.*

e Propriè ſignificat, *inſtare, ſtatum immittere*, ſcil. in os & faciem alterius. In Novo Teſtamento alibi non occurrit, *Gerh.* Gen. 2, 7. it is uſed of God.

f Ἐν, *In*, often. *With*, or *Together with*, Matth. 16. 27. Ἐν τῇ δόξῃ τῦ Πατρὸς, that is, *Together with his own, and his Fathers glory. To*, 1 Theſſ. 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, g 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 ἐμοὶ, 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 ἐμοὶ, *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 of*

f * See more fully of this Prepoſition, in *Piſcators* Index of the Greek words.

g Ita me Chriſtus bene amet; formula jurantis, *Piſcat.*

of me; so Ephes.6. 12. ἐν τοῖς ἐπουρανίοις, may be translated, *Because of heavenly things.*

'Εναντι, *Ante*, Luk. 1. 8.

'Εναντίω, *Contrarius*, Matth. 14. 24. Mark 6.48. Act.26. 9. and 27. 4. 1 Thess.2.15.

'Εναντίον, *Coram.* Mark 2.12. Luk. 20.26. and 24.19. Acts 7. 10. and 8. ver.32.

'Εξ ἐναντίας, *Ex adverso*, Mark 15. 39. Tit.2.8.

'Ενάλιος, *Marinus*, Jam. 3.7.

'Ενάρχομαι, ἐναρξάμενος, *Qui cœpit*, Phil.1.6. Gal.3.3.

h 'Εναγκαλίζομαι, ἐναγκαλισάμενος, *In ulnas recipiens*, Mark 9.36. and 10. 16.

h *In ulnas recipio, amplector.* Gallicè *Embrasser.* Pisc. *Imbrachiare. Amplexabundè gesto*, Bud. Fit ab ἀγκάλη, *Ulna*, quasi ulnis amplector, in ulnis gesto, vel in ulnas accipio.

'Ενδεὴς, *Egens*, Acts 4.34.

i 'Ενδείκνυμι, *Ostendo.* Ephes. 2. 7. *That he might shew.* The originall is of greater force than our Translation, *That he might shew it forth by demonstration and evidence*, that so the world might see, admire, and applaud the bountie of his grace. 1 Tim. 1. 16. Ostendit, *id est, evidenter & multò manifestissimè demonstrat, vultq; Deus ab omnibus animadverti.* Ἔνδειξις *est indicatio rei cum primis animadvertendæ: quâ voce etiam Medici utuntur, ad significandum, rem prævertendam & accuratè considerandam in morbi alicujus curatione*, Hyperius in locum. *Hoc verbum compositum 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 & dilucidè declarare, ita ut omnibus res appareat, ac negari vel occultari nequeat.* Tarnovius in exercit. Bibl. It is used also, Rom. 2. 15. Heb. 6.10, 11.

i Non significat simpliciter ostendere, sed specimen rei præbere, & aliquid in exemplum proponere, *Zanch. in loc.* Quasi digito indicare.

k 'Ένδειγμα, *Manifestum indicium*, 2 Thes.1.5.

'Ένδειξις, *Demonstratio, Indicium*, Rom. 3. 25, 26. 2 Cor.8.24. Phil.1.28.

k Propriè est, Demonstratio quæ digito fit, quod nonnulli vocant, *Indigitare*, Zanch.

'Ενδέκατος, *Undecimus*, Matth. 20. 6, 9. Revel. 21.20.

'Ενδεκα, *Undecim.* Matth. 28. 16. Mark 16.14. Luk.24.9, 33. Act.1.26. and 2.14.

'Ενδέχομαι, ἐνδέχεται, *Fieri potest*, Luk. 13.33.

l 'Ένδημέω, *Advena sum*, 2 Cor. 5. 6, 8, 9.

'Ενδιδύσκομαι, *Induo*, Luke 8.27. and 16.v.19.

'Ένδικος, *Justus*, Rom.3.8. Heb.2.2.

'Ενδόμησις, *Structura*, Rev.21.18.

'Ένδοξος, *Honorificus.* 'Ένδοξα τὰ, *Res gloriosæ.* Lucas, ca.7.25. *nominat vestem* ἔνδοξον, *hoc est, quo magnifici & illustres viri utuntur. Græci enim in historia* Esther, *præcipuos & potentissimos in aula Regis vocant* ἐνδόξους, cap. 1.3. Chemnit. Luke 13.17. 1 Cor. 4. 10. Ephes.5.27. All beautie, all comelinesse, all graces whatsoever may make the Church amiable, lovely, or any way to be desired, or admired, is comprised under this word *Glorious.*

'Ενδοξάζομαι, *Glorificor*, 2 Thess. 1. 10, 12.

'Ενδυναμόω, όομαι, *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 augere, vel quasi collapsas sustinere, sed vires ei induere, cui nè voluntas quidem insit, imò verò qui in contrariam partem totus feratur*, Beza in 1 Tim.1.12. *Mirari subit, cur doctissimus* Beza τὸ ἐνδυναμοῦν *interpretetur*, robustum efficere: *cum* Phil.4.13. *itemq;* 2 Tim. 2.1. *verterit*, corroborare: *quod verbum commodè hic locum habet:* qui me *(hactenus)* corroboravit; *nè scilicet sub hoc onere fatisceremus.* Scultetus in 1 Tim.1.12.

l Propriè significat, *Domi in populo suo habitare*: ἔνδημος enim *Populum* significat, *Cornel. a Lap.*

'Ενδύω, ομαι, *Induo, or*, often. Col. 3.12. *Put on*, as a garment, or ornament, ἐνδύσασθε.

'Ένδυμα, *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.

'Ένδυσις, *Amictus*, 1 Pet.3.3.

'Ενδύω, *Irrepo*, 2 Tim.3.6. οἱ ἐνδύνοντες εἰς τὰς οἰκίας. *Rectè D.* Beza, *quum transtulisset*, Qui irrepunt, *id est (inquit)* Qui sese immergunt. *Non enim clandestinus tantùm eorum introitus notatur, sed ejusmodi maximè, quo, quasi profundum petentes, occultissima penetralia pertentabant, & in intima*

quæque perſcrutabantur, & pernoſcebant. Erudita ergo eſt verſio editionis Vulgatæ, Qui penetrant domos; *quod valet (ex ſententia Grammaticorum)* Qui penitùs intrant: *quanquam Latini multò frequentiùs adhibitâ præpoſitione loqui ſolent*, Qui penetrant in domos; *ac etiam*, Qui penetrant ſe in domos, *Fulleri Miſcel. ſacr. lib. 3. cap. 14. & Scultet. in loc.*

ἐνέδρα, *Inſidiæ*, Acts 25.3.

ἔνεδρον, *Inſidiæ*, Acts 23.16.

ἐνεδρεύω, *Inſidior*, Luk. 11.54. Acts 23.21.

ἔνειμι, ἐνόντα, *Quæ adſunt*, Luk. 11.41.

ἐνειλέω, *Involvo*, Mark 15.46.

ἕνεκα, ἕνεκεν, ἕνεκεν, *Causâ, propter*, often. ἕνεκα, *vel* ἕνεκεν, *interdum notat* cauſam procreantem, *ut* Matth. 5.10, 11. & 16.39. Luc. 6.22. & 21.12. *interdum* eventum, *ut* Luc. 11.16, 45.

ἐνεργέω, ἐομαι, *Ago*, often. Phil. 2.13. Ὁ ἐνεργῶν· *Hâc 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*, Epheſ. 1.2. *eâdem utitur voce, quum agit de executione decreti & conſilii divini, quod irritum fieri aut mutari non poteſt. Porro, & Diabolus dicitur* ἐνεργεῖν ἐν τοῖς υἱοῖς τῆς ἀπειθείας, Eph. 2.2. *ad notandam potentiam & imperii vim quod in reprobos obtinet*, Cameron. in Myroth. Evangel. ad Philip. 2. & Prælect. This word ſignifieth ſuch a working which hath efficacie to the bringing forth the being of that which it worketh, *Baine on* Epheſ. 1.11. James 5.16. ἐνεργουμένη δέησις, *the working prayer*; ſo the word ſignifieth, and ſuch a working that notes the moſt lively activity that can be. It notes an actuall and effectuall force. *Oratio aſſidua*, Vet. Interpr. Piſcat. *Ardens*. Beza, *Efficax*; *quod vox propriè ſignificat.*

[o] ἐνέργεια, *Efficacitas.* 2 Theſſ. 2. ver. 11. *Strong deluſion*: Not onely à ſlight light legerdemain, but an actuall and effectuall impoſture. The Genitive is uſed in ſtead of the Adjective. ἐνέργεια 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, Epheſ. 1.19. and 3.7. and 4.16. Phil. 3.21. Col. 1.29. and 2.12. 2 Theſſ. 2.9.

ἐνέργημα, *Facultas*, 1 Corin. 12.6, 10. It is more then ἔργον, for it is not every work; it is an in-wrought work, a work wrought by us, ſo as in us alſo.

[p] ἐνεργής, *Efficax*, Philem. 6. *Sic legimus in noſtris omnibus Græcis codicibus, & ita vertit Syrus Interpres; Vetus tamen Interpres legit* ἐναργής, evidens; *& fortaſſe rectiùs*, Beza. Hieronymus *admonet in Græcis meliùs haberi* ἐνεργής, *quod exponit* efficax, *ſive* operatrix, *ut accipiamus fidem ipſis factis præſtitam, & comprobatam: ſic* Chryſoſtomus & Theophylactus. It is uſed alſo, 1 Corinth. 16 9. Heb. 4.12.

ἐνδυλογέομαι, ἤμαι, *Benedicor*, Galat. 3.v.8.

ἐνέχω, *Immineo.* ἐνέχομαι, *Implicor.* Mar. 6.19. *Græcum verbum* ἐνέχειν *ſignificat ſummam offenſionem, quæ faciat ut quis omnes captet occaſiones quibus alteri noceat*, Luc. 11.53. *Vide* Ludov. de Dieu. [q] Gal. 5. ver. 1. the word is metaphorical, *Nè implicemini*, *Be not intangled*, alluding to oxen who are tyed 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.

ἐνθάδε, *Hìc.* Luk. 24.41. Joh. 4. v. 15, 16. Acts 10.18. and 16.28. and 17.6. and 25.17, 24.

ἐνθυμέο-

o 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, *Com. à Lap.* Occulta vis, velut in ſemine; & vis mentis in homine. Sicut ἐνεργείας vox mundi creationi ſignificandæ tribuitur, Eph. 1.19. Sic viciſſim creationis vox adhibetur ab Apoſtolo ad ſignificandam hujus ἐνεργείας vim, Eph. 2.10. *Camer.*

p Efficax, Qui eſt in opere, quaſi ἐν ἔργῳ ὤν.

q Implicandi verbo alludit ad boves, quorum cornua loris jugo complicantur, ut colla demittant: ita olim implicatæ tenebantur Patrum conſcientiæ legum variarum quaſi laqueis, *Pareus.*

r Animadverto, in animo verso, considero, expendo, reputo, quasi in animo habeo: ab ἐν, & θυμὸς animus. s Crakanth. Log. l. 3. c. 19.

ᵗ Ἐνθυμέομαι, ῆμαι, *Cogito*, Matth. 1.20. and 9 4. Acts 10.19. It signifieth, *Thinking in his minde*; whence cometh *Enthymema*, becaufe one propofition is concealed in the mind. ˢ *Enthymema vocatur, quasi ἐν θυμῷ, quia una præmiſſarum ſubintelligitur, & mente geſtatur.*

ᵘ Ἐνθύμησις, *Cogitatio*, Matth. 9. v. 4. and 12.25. Act 17.29. Heb. 4.12.

ˣ Ἐστί, pro ἔνεστι, *Eſt*, Col. 3.1 1. Gal. 3.2 8. James 1.17.

t Becauſe ἐνιαυτὸς ἐστὶν ἑαυτοῦ; Plato. *Inſe converitur annus. Annus*, quaſi *annulus*, Varro. Becauſe it goeth as in a circle. Anni etymologia cum linguarum conſenſu eadem eſt, & naturam anni perpulchrè explicat, *Zanch. de operibus Dei.*

ᵗ Ἐνιαυτὸς, *Annus*, often. The Egyptians 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 volvitur annus.

It is called in Hebrew שָׁנָה, *Shanah*, which ſignifieth an iteration of the ſame thing. See *Buxtorf. Lexic.*

ᵛ Ἐνίστημι, *Inſto.* 2 Theſſ. 2. 2. Ἐνίστασθαι inſtare *dicitur quod jam præſens eſt*, Rom. 8.38. 1 Corinth. 3.22. & 7.36. Galat. 1.4. Hebr. 9.9. *Grotius.* It is uſed alſo, Rom 8.38. 1 Corin. 3.22. and 7.26. Galat. 1.4. 2 Tim. 3.1.

ʷ Ἐνισχύω, *Corroboro, or*, Luk. 22.43. Acts 9. 19. *Vox ſignificationem habet interioris conſolationis; pro interiori conſolatione uſurpatur*, 2 Reg. 22.40. Joſ. 8. 16. *uſurpatur etiam quando cujus vires ſuas ipſe recolligit, ſeſeq; firmat*, Gen 48. 2. Hoſeæ 12. 4. *uſurpatur* de lucta Jacobæa; *ſignificat etiam* ſuſtentare & conſervare, *Gerh.*

ˣ Ἐννέα, *Novem*, Luk. 17.17.

ʸ Ἔννατος, *Nonus*, often. Mat. 20.5, 27, 45, 46. Mark 15.33, 34. Luk. 23.44. Acts 3.1. and 16.3, 30. Rev. 21.20.

ᶻ Ἐνενηκονταεννέα, *Nonaginta novem*, Mat. 18.12, 13. Luk. 15.4, 7.

ᵃ Ἔνευσις, *Annitus*, Acts 9.7. *De infantia hominis dicitur; hic tamen motus ſignificat ex metu & conſternatione*, Aret.

ᵇ Ἐννοέω, *Imano*, Luk. 1 62. *Nutu ſignifico.*

a Et cauſam, viz. vim aliquid concipiendi in animo; & effectum, viz. ſententiam animo concepiam, ſignificat, *Grynæus* in Heb. 4.

ᶜ Ἔννοια, *Cogitatio*, Heb 4.12. 1 Pet 4.1.

ᵈ Ἔννομος, *Legitimus*, Act. 19.39. 1 Cor. 9.21.

ᵉ Ἔννυχον, *Multâ nocte*, Mark 1.35.

ᶠ Ἐνοικέω, *Inhabito.* Coloſſ. 3.16. it is tranſlated *dwell*; but properly ſignifieth, to *inhabit*, or *dwell as a domeſtick, as one of the ſame houſe*: It is a metaphor taken from ſuch as dwell 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 Originall, ἐνοικήσω ἐν αὐτοῖς, *I will in-dwell in them*; ſo the words are. There are two *ins* in the Originall, as if God could never have enough communion with them: *Burroughs, Of the excell. of a gratious Spirit.* As alſo 2 Tim. 1.5, 14.

Illud verbum ἐνοικεῖν diligenter conſiderandum eſt: ſignificat enim domeſticam inhabitationem, *Zanch.*

ᵍ Ἑνότης, *unitas*, Epheſ. 4.3, 13.

ʰ Ἐνοχλέω, *Obturbo*, Hebr. 12. 15. *Vide* Eſtium in loc.

ˣ ⁱ Ἔνοχος, *Qui tenetur.* Mark 3. ver. 19. The word tranſlated *In danger*, or (as others) *Culpable*, doth not ſo much imply likelyhood 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 malefactour when hee is arreſted by a Sergeant, or a condemned man when hee is manicled and fettered againſt the day of execution. Matth. 5. ver. 21. ᵏ Ἔνοχος ἔσται· *non reus tantum erit judicio (ſunt enim multi rei, qui tamen non poſſunt dici ἔνοχοι*, obnoxii judicio) *ſed* tenebitur, & obſtrictus erit judicio. Obnoxius, *inquit* Montanus: *aut, ut* Beza *ſignificantius*, Tenebitur judicio, *non ſolum* obnoxius erit, *Rainold. 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.

x Qui tenetur quaſi vinctus & obſtrictus, ab ἐχόμαι, *Teneor, vinctus teneor.* In genere denotat eum, qui ἔχεται, habetur, tenetur, ſtringitur aliquâ re. *Dr. Gouge.* Ab ἐν, & ἔχω *teneo.*

ʲ Ἐνταφιάζω, *Sepelio*, Matth. 26 v. 12. y Potius, funero, aut aromatibus & ornamentis ſepulchralibus ornare, *Caſaub.*

condio. *Druſ.* Eſt, corpus ad funus componere,

Vulg.

Vulg. & *Eraſm.* Ad me ſepeliendum, *malè*. *Beza*, Ad funerandum me: *Nam aliud eſt* Θάπλειν, *quàm* ἐνταφιάζειν, *ut Latinis* Sepelire eſt *Sepulchro condere*: funerare *verò*, *vel* pollincere, *cadaver ſepulchro mandatum priùs curare*, Beza in loc. Joh. 19.40. Ἐνταφιάζειν *eſt* præparare ad ſepulturam, *ſive involvendo, ut hic*; *ſive ungendo*, Grotius. *Non eſt idem quod* Θάπτω, Sepelio; *ſed* Funero, *hoc eſt*, Funus ad ſepulturam præparo, *lotione nimirum, & unctione*, Piſcat. in Joan. 12. 7. *Itaque 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 ma ſepulture*, Fr. B. Matth. 26. The Jewes did embalme 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 *Druſius* and *Ainſw.* on that place.

Ἐνταφιασμὸς, *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 Burial, 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 *Enterrer*.

Ἐντέλλομαι, *Mando*, often. *In Novo Teſtamento nuſquam alibi uſurpatur, quàm 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.

Ἐντελμα, *Mandatum*, Matth. 15.9. Mark 7.7. Col. 2.22.

Ἐντενίζω, *Intendo oculos*, Acts 10. ver. 4.

Ἐντεῦθεν, *Hinc*, often.

[2] Ἔντευξις, *Poſtulatio, preces*, 1 Tim. 2.1. *Vide Cam. Myroth.* 1 Tim. 4.5. *Interceſſio eſt precatio quam Sancti faciunt pro aliis, ut Deus ipſis bonum aliquod conferat, aut ab ipſis malum aliquod auferat.* Polan. in Syntag.

[a] Ἔντιμος, *Pretioſus, honoratus*. Luk. 14.8. 1 Pet. 2.4, 6. Phil. 2.29. Τοιούτους ἐντίμους ἔχετε, *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.

[b] Ἐντολὴ, *Mandatum*, often. It is uſed by the Apoſtle, Eph. 6.2. & properly, ſignifieth an affirmative precept, as our Engliſh word Commandement doth, Dr *Gouge*. Νόμος 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.

Ἔντοπος, *Qui ſit in aliquo loco*, Act. 21.12.

Ἐντὸς, *Intra*, Matth. 23.26. [c] Luc. 17.21. *Particulæ* ἐντὸς *hæc videtur eſſe Emphaſis, ut ſignificetur ita apud eos eſſe, ut minimè lateat, ſed in medio verſetur, 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 de terreno illius regno ipſis offunderet tenebras, non potuerint ipſum non agnoſcere: ideò malui,* ἐντὸς ὑμῶν δέειν, *interpretari*, Intus habetis; *quàm*, Apud vos, *aut*, In vobis, *aut*, Inter vos eſt. *Sunt qui malint ad verbũ exponere*, Intra vos eſt; *quaſi ſignificetur, regnum Chriſti ſpirituale eſſe, non autem terrenum, ut Phariſæi imaginabantur: quæ ſententia ut vera ſit, fortaſſis tamen non eſt huic loco ſatis accommodata*, Beza in Luc. 17.21.

[d] Ἐντρέπομαι, *Revereor, erubeſco*. When a

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[2] Ἔντευξις dicitur, quoties de injuria illata querimur, Domino vindictam committimus, interdum etiam ſolicitamus ad vindictam, *Aret. in Probl.* Interpellatio pro aliorum ſalute, *Cornel. à Lap.*

[a] Luc. 7. 2. Ἔντιμος, *Pretioſus*, id eſt, quem pluri mi faciebat: ponitur enim ἔντιμος pro τίμιος, quod etiam in meo vetuſtiſſimo codice legitur. *Eraſmus, Charum* mavult interpretari: quia, inquit, *Pretioſus*, de re dicitur, de homine non item, niſi tranſlatitiè. At qui conſtat, mancipia in bonis numerari? *Beza in loc.*

[b] Ἐντέλλω, Mandatum impono, quod aliquis exequatur.

[c] Luk. 17. 21. *Within you*: not a good tranſlation (ſaith *Greenham*) for the Kingdom of God was not in every one

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of the Scribes and Phariſees, but *amongſt them.* [d] 2 Theſ. 3.14. Ἵνα ἐντραπῇ, id eſt, ut pudore victus reſipiſcat, atq; ita ſalvus fiat: Synecdoche membri metonymica. Nam unà cum causâ effectum intelligitur. Confer 1 Cor. 5.5. Ἐντρέπεσθαι eſt, reſe in ſeipſum convertere, id eſt, *in ſeipſum* (ut *Horatius* ait) *deſcendere*, & turpitudine ſuâ conſpectâ pudefieri, *Piſcat. in Schol.* Mar. 12.6. *Reverebuntur*, id eſt, pudore moti ab eo deflectent; nec enim vultum aſpicere ſuſtinebunt, ut eum offendant: Hæc enim propria eſt hujus verbi notatio, *Beza in locum.*

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man turneth within himſelf. Revereor, *ortâ ſignificatione ex eo, quòd 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. Ult. Pudefiat; *quæ vox elegantiſſima eſt: ſignificat enim hujuſmodi animi perturbationem, ut qui eâ afficitur, quærat 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.

'Ενηέφομαι, ἐνηεφόμενος, *Innutritus*, 1 Tim. 4.6.

'Ενηυφάω, *Obſecto me*, 2 Pet. 2.13. *Significat* delicatè vivere, delitiari, voluptatibus indulgere, *deliciis totum eſſe deditum & immerſum*; *Præpoſitio enim ἐν in compoſitione intendit ſignificationem. Lxx utuntur pro* delitiari, Iſai. 55.v.3. cap. 57. v. 4. *Gerh. in loc. Eſt luxuriose, & inſolenter, ac redundanter aliquâ re uti.*

'Ενηρομος, *Tremefactus*, Act 7.32. and 16.29. Heb. 12.21.

'Ενθυμή, *Verecundia*, 1 Cor. 6.5. and 15.34.

'Ενλυſχάνω, *Interpello*, Acts 25.24. Heb. 7.25. Rom. 8.34. *Maketh interceſſion*, Great Eng. Bib. Beza, Vulg. Lat. *Maketh requeſt*, Others. It is uſed alſo, Rom. 11.2.

e In modum culcitræ convolvo, A τλη, Culcitra, Stragulum.

e 'Ενλυλίτω, *Involvo*, Matth. 27.59. Luk. 23.53. Joh. 20.7.

'Ενλυπόω, ἐνλελυπωμένος, *Informatus*, 2 Cor. 3.7.

'Ενυβρίζω, *Contumeliâ afficio*, Hebr. 10. ver. 29.

'Ενύπνιον, *Somnium*, Acts 2.17.

'Ενυπνιάζομαι, *Somnio*, Act. 2.17. Jude 8.

'Ενυπνιαζόμενοι *Alii hoc verbum metaphoricè accipiunt, quaſi dicat Apoſtolus, iſtos velut ſopitâ ratione ſuiſſe: alii ſimpliciter intelligunt de ſomniis in quibus corpus polluitur*, Vorſtius.

'Ενώπιον, *In conſpectu, coram, apud, adverſum*, often.

f Sonat quaſi dicas, *Inauris*, id eſt, In aures recipio; ex Præpoſitione ἐν, & nomine οὖς. *Piſcat.*

f 'Ενωλίζομαι, *Auribus percipio*, Steph. Beza, Piſcat. *A Græcis interpretibus factum eſt ad exprimendum Hebræum verbum* האזין Auribus percepit, aures præbuit. Aurizare *Latini non dicunt, ſed Græci fœliciter* ἐνωλίζεσθαι, 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.*

'Εξαγγέλλω, *Prædico*, 1 Pet. 2.9.

g 'Εξαγοράζω, ομαι, *Redimo*. Gal. 4.5. *Redimeret*; *quod ad verbum ſonat*, Emercaretur, *hoc eſt, dato pretio aſſereret in libertatem*, Eraſ. Col. 4.5. *Redeeme.* The word, in the proper and naturall ſignification of it, ſignifieth to buy ſome things back again; and it is there uſed h metaphorically, by way of ſimilitude: It is taken from the cuſtome and practice of wiſe Merchants or Tradeſ-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 unthriftily, 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.

g Of ἐξ and ἀγοράζω, *Emo*. A Metaphor taken from one that morgageth his land, and redeemeth it again.

h Metaphora ſumpta eſt à mercatoribus, qui curiosè merces conſiderant, & deliciis omnibus facilè vel lucellum aliquod antepONUNT: oſtenditque *Paulus* quâ in re diligentes, & avidos quaſi Emptores eſſe nos oporteat, *Beza in Epheſ. 5.* Eſt curiosè merces conſiderare, ut emas meliores, *Cornel. à Lap.*

'Εξάγω, *Educo*, often. *Sed reperitur etiam apud bonos autores, ut* Budæus *teſtatur, pro* Expello, depello: *ſicut & Latinum* Exigo, *idem valet quod*, Excludo, Ejicio, *quaſi extra ago*, Lorin. in Act. 16.

'Εξαίρεμαι, *Tollor, auferor*, 1 Cor. 5.2.

'Εξαίρεω, ἑομαι, *Eruo, tollo, eximo.* Matth. 5.29. and 18.9. Acts 7.10,34. and 12.11. and 23.27. and 26.17. 1 Cor. 5.13. Gal. 1.4.

'Εξαιτέομαι, *Expeto, appeto, poſtulo, depoſco ad ſupplicium, vel ad quæſtionem*, Cameron. de Eccleſ. & in Myr. Budæus in Lexico *exponit*, expoſcere ad duellum, *vel ſingulare certamen, quemadmodum gladiator aut hoſtis aliquem à Rege depoſcit, 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.

Ικε

Hee deſired they might be put upon the rack, Weemes.

Ἐξαίφνης, *Repentè*, Mark 13.36. Luke 2. ver. 13. and 9. 39. Acts 9. 3. and 22.6.

Ἐξακολουθέω, *Sequor*, 2 Pet. 1. 16. and 2.2, 15.

Ἑξακόσιοι *Sexcenti*, Revel. 13.18. and 14.20.

Ἐξαλείφω, *Deleo, or, abſtergo*, Act. 3.19. Coloſſ. 2. 14. It ſignifieth *to blot out*, and that *perfectly*, ſo as not one letter or tittle remaines 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 perfectè aliquid* [k] *delere, ut nullum ejus rei veſtigium ſuperſit reliquum*, Zanch. in Coloſſ. chap 2. *Metaphora ſumpta ab iis qui rationem acceperi & expenſi exigunt, vel ſuorum debitorum nomina, ubi ſolverunt, liturâ inductâ expungunt atque obliterant*, Tarnov. & Jun. in Act. 3.19.

[k] Ungendó deleo, ſeu quod ungendo aut illinendo adhæſerat, abſtergo; unde ſimpliciter pro deleo, expungo, oblitero, *Bercher*.

Ἐξάλλομαι, *Exilio*, Acts 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*, exſurrectionem; *quâ nimirum ita quippiam reſurgit, ut in altum feratur. Hâc igitur voce putat propriè ſignificatam eſſe reſurrectionem juſtorum, qui quum reſurgent, momento levabuntur in aëra ad Dominum, cæteris in terra manentibus.*

Ἐξαναλέλλω, *Exorior*, Mar. 4.5. Mat. 13. 5. *Exorta ſunt*, ἐξανέτειλε· *verbum Græcum peculiariter dici conſuevit de plantis, & Sole. Sic* Luc. 1. ver. 78. *Viſitavit nos* ἀνατολὴ (Origens *vel* Germen) *ex alto*, Piſcat. in Schol.

Ἐξανίστημι, *Excito, ſurgo*, Mark 12.19. Luk. 20.28. Act. 5.5.

[l] Significationem ſimplicis habet, potius enim ornatum ſimplici (ut fit & in aliis pleriſque) quàm vim ejus ſignificationi addere videtur, *Steph.*

[l] Ἐξαπατάλλω, *Seduco*, Rom. 7. 11. and 16.18. 1 Corin 3.18. 2 Corin. 11.3. 2 Theſſ. 2.3. The word ſignifieth 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, *Repentè*, Mark 9.8.

Ἐξαπορέομαι, ῆμαι, *Prorſus animi pendeo, prorſus hæreo. Ingenti rerum neceſſariarum, & conſilii inopiâ opprimor. Significat*, 1. *Tædere*. 2. *Anxium & perplexum eſſe*, Corn. à Lap. 2 Corinth. 1.8. ὥστε ἐξαπορηθῆναι ἡμᾶς. *Vulgata*, Ita ut tæderet nos: *Sententia non modò non expreſſa, ſed etiam depravata.* Eraſm. Ut deſperaverimus, *à quo verbo libens abſtinui, adeo ut* prorſus penderemus, *id eſt, ut prorſus perplexi & inopes conſilii eſſemus, quo modo periculum vitæ evaderemus, quod ad humana videlicet præſidia. Dicitur enim* ἀπορεῖσθαι, *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*, emiſit, *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.

Ἐξαρτίζω, ομαι, *Perago, or: To make perfect*, Acts 21.5.

Ἐξηρτισμένος, *Perfectè inſtructus*, 2 Tim. 3.17. *Eſt conſummatus, & perfectus*, Cornel. à Lap.

Ἐξαστράπτω, *Emico*, Luk. 9.29. Refulgens, *Græcè* ἐξαστράπτων, *id eſt*, effulgurans, *id eſt, inſtar fulguris coruſcans, & fulgureos ſplendoris radios evibrans: facies enim Chriſti fulgurea veſtem faciebat effulgurantem*, Cornel. à Lap in loc.

Ἐξαυτῆς, *Eodem momento*, Acts 10 33. and 11. 11. and 23. 30. *ſubauditur* ὥρας, *ut ſit* ἐξ αὐτῆς ὥρας.

Ἐξεγείρω, *Excito, ſuſcito*, Rom. 9. 17. 1 Cor. 6.14.

Ἔξειμι, *Egredior, Abeo, evado*, Acts 13. ver. 42. and 17. 15. and 20. 7. and 27.43.

Ἐξελέγχω, *Redarguo*, Jude 15.

Ἐξέλκομαι, ἐξελκόμενος, *Abſtractus*, James 1.14.

[m] Ἔξέρεμα, *Id quod* evacuatum, *ſeu* eductum *eſt. Item* vomitus, *id eſt*, cibus

[m] Ab ἐξ & ἔρα, 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.

Ἐξερεύνάω, *Scrutor*, 1 Pet. 1. 10.

Ἐξέρχομαι, *Exeo*, *egredior*, very often. *Propriè significat*, Exire in expeditionem, & ad pugnam contra hostes, *Novarin.* *De missione ad officium usurpatur*, Marc. 1. v. 38. Actor. 1. 21. *Interdum ponitur pro* Abire, loco se movere, Matth. 12. ver. 14. *Et propriè significat*, Ex urbe, *vel* domo abire, [n] 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 temporali Christi nativitate ex Virgine usurpatur*, Matt. 2. v. 6.

[n] *Gerhard. in Harm.*

Ἔξεστι, *Licet*, often.

Ἐξετάζω, *Exquiro*, *interrogo*, Matth. 2. 8. and 10. 11. John 21. 12. The word signifieth, [o] *Singula cà diligentiâ explorare, & inquirere, sicut in examinibus seu quæstionibus reorum fieri solet*, Esth. 2. 23.

[o] *Chemnit. in Harm.*

Ἐξηγέομαι, ῆσομαι, *Expono*, *narro*. [p] Joh. 1. 18. ἐξηγήσατο, *id est*, Nobis ad ejus veram cognitionem eruendam dux & author fuit, *quæ est hujus verbi genuina declaratio*; *est igitur notanda emphasis verbi* ἐξηγεῖσθαι, *quod de eo dicitur, qui res alioqui latentes, & obscuras, planè ac dilucidè declarat, ut rectè annotat* Erasmus: *quamvis hìc personæ tribuatur. Hìc quoque pertinet quod* Sophocles *Græcus Interpres observat*, ἐξήγησιν *propriè de rebus divinis & excellentibus*, ἑρμηνείαν *de vulgaribus, & passim obviis dici*, Beza in loc. *Exposuit*: *Discovered a secret*, Genes. 41. 25. The originall word signifieth to conduct, and direct, and lead a man as it were by the hand, to the finding out of something that was hid before. *Græci ita reddiderunt verbum*, Sipper, in Conjug. Piel, *quod significat ordine aliquid recitare*, 4 Reg. 8. 4. Genes. 41. 25. It is used of *Joseph*, *qui arcanas somniorum significationes enarravit. Sensus est*, *Filium arcana essentiæ & voluntatis divinæ, quæ solus exactè novit, non sibi soli reservâsse*; *sed, quantum nobis ad salutem necessarium & utile est, clarè & perspicuè exposuisse, & quidem explicatiùs quàm Prophetarum annuntiatio fuit*: *Hoc enim vult verbum* ἐξηγήσατο, Polyc. Lyser. Ἐξηγεῖσθαι *est enarrare, explicare, ordine recensere*, Act. 10. v. 8. cap. 15. ver. 12, 14. cap. 21. v. 19. *Et verbum hoc propriè pertinet ad sacra*, Gerh. in Harm. *Ab* ἐξ, & ἡγέομαι, *duco*: *Inde metaphoricè est* enarrare; *nam qui enarrat, educit quæ alium latebant.*

[p] Id est, serìò magnâque perspicuitate doctrinam cœlestem proposuit. Est enim plenior & perfectior rerum explicatio ἐξηγήσεως, *Aret.* Ἐξηγήσατο, *exposuit*. Τὸ ἐξηγεῖσθαι, pro *exponere*, seu *enarrare* dictum ex eo puto; non quia ὁ ἐξηγητὴς, id est, is qui aliquid exponit atque enarrat, discipulum ad cognitionem rei introducat, 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 extrà seu foris, & in conspectu ponant: quum antea lateret abscondita, quo modo & institores suas merces exponere dicuntur, *Piscat. in* Johan. 1. 18. See a speciall note of this word in *Ludov. de Dieu*, on John 1. ver. 18.

Ἑξήκοντα, *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.

[q] Ἡ ἑξῆς, *Sequens*, Luke 7. 11. and 9. ver. 37. Acts 21. 1. and 25. 17. and 27. 18. *utuntur hâc particulâ Rhetores quando absolutâ unâ aliquâ materiâ, transeunt ad aliam.*

[q] Deinceps, sequens ordo loci & temporis: of *place*, Luk. 7. 11. of *time*, Acts 25. 17. Significat ordinem, sive loci, sive temporis, *Chem. in Harm.*

Ἐξυχόομαι, *Personо*, 1 Thess. 1. 8. *Non est simpliciter innotescere*; *sed, ceu tubæ clangore, aut præconis sonorâ voce, longè latéque insonare*, Zanchius. *Personuit quasi Ecchо, & exsonuit 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 innotuerit*, Hyperius in locum.

Ἕξις, *Habitus*, Heb 5. 14. A knowledge with long study and practice

[r] Διὰ τὴν ἕξιν, *Propter habitum*, Beza.

Vulgata, *Pro consuetudine*. Erasm. *Propter assuetudinem*. Non satis expressè: nam habitus comparatur assuetudine, à quâ propriè distingui debet, *Beza in locum*. *Habitus*, ab *habendo*.

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, ἔστημαι, *Obſtupeſco, obſtupefacio. Ad verbum declarat*, Extra ſe extra, *Beza.* Whence the word *Extaſie. Significat quando quis non eſt apud ſe, ſed ita dicit, & agit aliquid, quaſi extra ſe ſit raptus*, Chemnit. Act. 8. v. 9. ἐξίστων, obſtupefecerat: *Id eſt, ita ſibi conciliârat ſuis præſtigiis, ut cœco quodam furore amentes, toti eſſent illi addicti. Vulgata*, Seducens, *vocabulo nimis diluto.* Eraſmus *Dementandi verbo uti maluit, quod etiam uſurpat Vetus Interpres*, v. 11. *ego verò nunquam illud invenio apud idoneos ſcriptores*, Beza in loc. vide illum in v. 13. Matth. 12. 23. *Obſtupuit. uſurpatur quando quis admiratione rei inuſitatæ & inopinatæ attonitus quaſi obſtupeſcit.* 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 *Miror.* Beza, *Obſtupeſco*, or *Percellor*: 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.

Ἐξισχύω, *Valeo, poſſum*, Eph. 3. 18.

Ἔξοδος, *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*, 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, eóſque devicit. *Alludit ad glorioſum & victorioſum* ἔξοδον, *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, *qui interpretatur ſalutiferam paſſionem, & Arabicus qui vertit* eventum, *Cornel. à Lap. in loc. Apud Latinos* exitus *&* exceſſus *pro* morte *paſſim occurrunt; neq; tamen diſplicet illorum conjectura, qui alluſum putant ad Iſraelitarum* ἔξοδον *ex Ægypto: nam ſicut illis exitus ex Ægypto initium fuit libertatis, ita & mors Chriſto via ad gloriam*, Grotius.

Ἐξολοθρεύομαι, *Diſpereo.* Act. 3. 23. *Exterminabitur. Græca vox non ſonat* Ejectionem, *ſed* Exitium, *ab* ὄλεθρος *verùm ut* Salus *eſt ex adjunctione ad Eccleſiam, ita* Exitium *eſt in diſceſſu ab Eccleſiâ*, Eraſm.

Ἐξομολογέομαι, *Confiteor, ſpondeo*, often. *Confeſſe*, and *Give thanks*, and *Praiſe.* Every true confeſſion is greatly to the praiſe of God. Three things are in it: 1. λόγῳ. 2. ὁμοῦ. Do it together. 3. ἐξ, Speake out, not whiſpering, or between the teeth; but cleerly, 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. Ἐξομολόγησε. *Spoſpondit. Alibi* τὸ ἐξομολογεῖσθαι *declarat* palàm profiteri: *Hìc autem* ad

ſ *Moſes* his ſecond book is called *Exodus*, becauſe the firſt thing there handled, is of the departing, or out-going of Iſrael from Egypt, Exod. 12. 41.

t Diſpendatur, Beza. Id eſt, ex populo expungatur. *Vulg.* & Eraſ. uti maluerunt verbo *Exterminandi.*

u Declarat palàm profiteri, Beza.

* Vide Scultet. obſervat. in Matth. 11. 25. ca. 36.

* Chriſtiani veteres amârunt *mortem* ἔξοδον dicere, quod videre eſt apud *Irenæum, Clementem*, atq; alios. Mors eſt animæ ex corporis tabernaculo in cœleſtem patriam diſceſſus. Proculdubio reſpicit Apoſtolus hac voce ad locum, Luc. 9. 31. ubi mors Chriſti itidem per ἔξοδον deſcribitur, *Gerh. in* 1 Pet. 1. 15.

ad mutuam ſtipulationem *refertur, in qua unus rogat*, Spondes? *Alter reſpondet*, Spondeo: *nam ὁμολογεῖν, ad verbum, declarat paribus verbis loqui, ut ii ſoient, qui petentibus aſſentiuntur*, Beza in loc. *Pro* gratias agere *ſæpe accipi (ut & apud Hebr.* הודה *) in confeſſo eſt: an autem pro* Spondere *accipiatur* נשׁבע *in novo certè Teſt. non arbitror eo ſenſu alibi extare.* Ludov. de Dieu.

x Significat, Adjurare per ſacra, ut per Deum, per Chriſtum, *Zanch.* Timore religionis adſtringo, compello, *Aret. in Probl.* Græcis ſcriptoribus hoc verbum ſignificat jurejurando aliquem adſtringere, quod non videtur *Caiaphas* à Chriſto poſtulâſſe, aut ſi poſtulavit, Chriſtus recepiſſe. Sic etiam à Theologis accipi conſuevit pro eo quod *conjurare* dicunt, id eſt, per Dei nomen adhibitum præcipere. Unde in illis primis Eccleſiæ incunabulis *Exorciſtæ* dicti, qui miraculorum dono pollentes, invocato Chriſti nomine, Diabolos ejiciebant, *Beza in Matth. 26. 63.*

x 'Εξορκίζω, *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 kinde of oath. Gen. 24. 3. *for ſwearing*, or *adjuring*. 'Εξορκίζειν *aut ὁρκίζειν modò eſt* 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 propriùs, ut & apud* Marc. 5. 7. *Grotius in* Matth. 26. 63.

'Εξορκιστὴς, *Exorciſta*, Act. 19. 13. *Qui tanquam Dei nomine adigit ad veri confeſſionem, aut factum aliquod. Auguſtinus* Adjuratorem *vertit. Nomen ipſum Græcus à juramenti religione deſumptum*, Aret. in Probl.

'Εξορύσσω, *Effodio*, Mark 2. 4. Gal. 4. 15.

'Εξουδενόω, *Pro nihilo habeo*, Marc. 9. 12. *Ejuſdem omninò ſignificationis cum* ἐξουθενέω, *ab* οὐδὲ εἷς, *quaſi* Ne unus quidem, *Gerh.*

y 'Εξουθενέω, *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 Theſ. 5. 20. It is full of ſenſe, ſignifying to eſteeme a man to be *nullius pretii*, to have no worth in him, to diſdaine, vilifie, nullifie a man, to ſet at naught, and baſely to eſteeme of a thing. *Nullifico*, Tertullian.

z 'Εξουσία, *Authoritas, poteſtas*, often. It properly ſignifieth, a Liberty to doe as one liſt. Joh. 19: 10. *non eſt jus propriè, ſed efficacia talis quæ quod vult, æquum aut iniquum, facilè effectui dat, ut ſupra* 10. 18. *Sic* Eccleſ. 9. 18. *Grotius* in Joh. 19. 10. *Licentia*, 1 Cor. 8. 9. & 9. 4, 5. *Authoritas*, 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. 'Εξουσία. 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 be gave power to be made the Sons of God:* but the word is uſed for *Prerogative*, 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 crebriùs uſurpatur. Hoc loco non* Poteſtatem, *ſed* Dignitatem, Honorémq; *ſignificat*, Maldonat. *Libertie, Right*, or *Power*, as 1 Cor. 8. 9. [a] *Janſenius* affirmeth, that the Greek word ſignifieth 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 ſignifieth not only *Power*, but alſo *Dignitie*; and that in that place it ſignifieth both: it is the beſt and trueſt interpretation then, to tranſlate ἐξουσίαν, *Dignitie*, for that includeth *power*; whereas *Power* may be ſevered from *Dignitie*. Dr *Fulk*.

z Propriè ſignificat jus, poteſtatem, & auctoritatem. Ab ἔξεστι, ut à licet, licentia. Quando hominibus tribuitur, à δίδωμι hoc modo diſtinguitur; quòd ἐξουσία ſignificat *licentiam* & *poteſtatem*: δίδωμι autem *robur, vires*, & *potentiam*. Quando de Deo vox ἐξουσίας uſurpatur, tunc à δίδωμι planè non ſejungitur, *Gerh. in 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. *Gerh. in loc. Theol.*

a *In Concord. Evang.*

'Εξουσιάζω, *Poteſtatem habere.* 'Εξουσιάζομαι, *paſſ.* Luk. 22. 25. 1 Cor. 6. 12. & 7. 4.

y Ab ἐξ & οὐδεὶς, Rom. 14. 10. *Deſpiſe, Set at naught*, Beza, Gr. Eng. Bib. Gr. The Septuagint uſeth it Pſal. 53. 5. & 56. 7. Iſai. 53. 3. 1 Kin. 2. 32. 2 Chron. 34. 16. Prov. 1. 7.

Ἐξοχὴ, *Eminentia*, Acts 25.25.
Ἐξυπνίζω, *à somno excito*, Joh.11.11.
Ἔξυπνος, *Expergefactus*, Acts 16.27.
Ἔξω, *Foras, foris*, often.
Ἔξωθεν, *Extra, extrinsecus, quod foris est.* Τὸ ἔξωθεν, *exterior pars*, often.
Ἐξωθέω, *Expello*, Acts 7.45. and 27. ver.39.
Ἐξώτερος, *Exterior, extimus.* Matt. 8.12. *Est σκότος ἐξώτερον status qui longissimè remotus est à cœlesti gaudio, quod lucis nomine solet appellari*, Grotius. Mat.22.13. and 25.30.
b Ἑορτὴ, *Festum*, often. *ut plerique volunt ab* ἔοργα, *quod sacra facere, vel operari significat. Nomine* τῆς ἑορτῆς, *non unus dies aliquis certus, sed totum Azymorum spatium hìc 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.
Ἑορτάζω, *Festum agito*, 1 Corinth. 5. v.8. *Significat post immolatum sacrificium solenni epulo communicare*, Calvin.
Ἐπαγγελία, often. *Promissio*, Steph. *Pollicitatio*, Beza. *Repromissio*, Vulg. & Erasm. *Gratuitum Dei promissum declarat*, Budæus & Beza in Acts 2.39. Act. 23. ver.21. *accipitur pro* ἐπαγγελία· *& 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.*
Ἐπαγγέλλομαι, *Polliceor*, often. *Propriè significat*, Gratis ultrò promitto, *sicut fermè Latinè* polliceor; *sic* c Tit.1.2. *in malam partem sumitur*, 1 Tim.6.21.
d Ἐπάγγελμα, *Promissum*, 2 Pet. 4. and 3.13.
Ἐπάγω, *Induco*, Acts 5.28. 2 Pet. 2. ver. 1, 5. Ἐπάγειν *significat* Imponere, *sive* imputare, *Gagneius.*
e Ἐπαγωνίζομαι, *Decerto*, Jude, ver.3. It imports an hot & violent fight, an instant contention. *Supercerto*, Vulg.
f Ἐπαθροίζομαι, *Congregor*, Luk.11.29. *Turbis autem concurrentibus, id est, acervantibus, sive condensantibus, aut cum turbæ densiùs affluerent*, Les troupes s'amassoyent.
g Ἔπαινος, *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.
h Ἐπαίρω, *Attollo, elevo*, often.
Ἐπαίρομαι, *Pass. Attollor*, Acts 1.ver.9. The Sepruagint use it for an Hebrew word that signifieth *sublimem facere*, Jerem.31. 24. For another that signifieth *loco se 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 majestie, *Gerh.in Harm.Evang.* It is used also 2 Cor.10.5. and 11. 20.
Ἐπαισχύνομαι, *Pudet me*, often.
Ἐπαίτης, *Mendico*, Luk.16.3.
Ἐπακολουθέω, *Subsequor.* 1Tim.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.
Ἐπακούω, *Exaudio*, 2 Cor.6.2.
Ἐπακροάω, ἄομαι, *Exaudio*, Acts 16.25.
Ἐπάν, *Postquam*, Mat.2.8. Luk.11.22,34.
Τὰ ἐπάναγκες, *(Adverbial.) Necessaria*, Acts 15.28.
i Ἐπανάγω, *Redeo, proveho*, Matth.21. ver.18. *Aliàs significat*, Reducere, Luc.5.3. *Intransitivè etiam pro* Redire, *ac* reverti *usurpatur*, Luc.19. ver.15. *Gerh. in Harm.Evang.* It is used also Luke 5.4. *Vox nautica, significat* in altum provehi, 2 Macchab.12.4. Reducere, *quod hìc Latinus Interpres usurpat, non adeo spernendum est: Nam*, à littore reducere, *est* amovere, *ut*,

Virtus est medium vitiorum utrinque reductum. *Grotius.*

the

b Lat. *Solennitas.* Gall. *Solennité.* Angl. Solennitie. Ab ἑορῶ, *amo, desidero*, quòd tales dies Deo consecrati, amandi sint, & exoptandi. *Festi* dicuntur à *feriando.* Feriæ ità dictæ, vel à *feriendis* victimis, vel ab epulis *ferendis*: in his enim epulæ fiebant ex pecorum frugúmq; proventibus, *Calep.*

c *Illyr. in Nov. Test. Beza in loc.* Vide *Beza Annot. major. in* 1 Tim. 6.21.

d Ἀπὸ ὅτι & ἄγγελος, Denunciatio divinæ voluntatis & beneficentiæ, *Aret. Trubl.*

e The simple word signifieth, Certamina proposita, qualia sunt inter Athletas, sed compositio illustrior est, & significat, certare cum summo studio, *Aret.*

f Συωθροίζομαι dicitur cum omnia confertim in unum conferuntur locum.

g Of ὅτι the preposition, and αἶνος.

h Significat attollere, elevare, in sublime ferre, *Gerh.*

i Eras. *Adduco, proveho.* Neque enim ἐπὶ iterationem declarat in hoc verbo, ut putavit Vetus Interpres, qui vertit *Reducere*; sed idem atque ἀνὰ, *Beza in* Luc. 5.3.

'Επαναμιμνήσκω, *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*.

'Επαναπαύομαι, *Requieſco*, Luc. 10. 6. Rom. 2. 17. *Significat ſecurè rei alicui inniti, ut illius patrimonio ſe ſuáq; committat*, Aret.

'Επανέρχομαι, *Redeo*, Luk. 10. 35. and 19. 15.

'Επανίσταμαι, *Inſurgo*, Matth. 10. 21. Mark 13. 12.

k 'Επανόρθωσις, *Correctio*, 2 Tim. 3. 16. *Significat morum correctionem ibi*, Whitak.

k Sonat reſtitutionem eorum, quæ prolapſa fuerant, quæ ad priſtinam reſtitudinem erecta redigun-tur, *Muſc. in loc. commun.*

'Επαντάω, *Occurro*, Luke 8. 27.

l 'Επάνω, *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.

l Significat, 1. *E cœlo*. 2. *Pluſquam*, Marc. 14. 5. *Corn. à Lap.* Amplius ſignificat, *ſupra*, quàm *pluſquam*.

'Επαρκέω, *Subvenio*, 1 Tim. 5. 10. V. 16. 'Επαρκείτω, *id eſt*, abundè & copioſè ſubminiſtret. 'Αρκεῖν *enim eſt copioſè, & quantum ſatis eſt atque neceſſarium, ſuppeditare*, Danæus in loc.

'Επαρχία, *Provincia*, Act. 23. 34. & 25. 1.

'Επαυλις, *Commoratio*, Acts 1. 20.

'Επαύριον, *Poſterus dies*, often. *uſitatiſſimè 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 *reddit*, die alio, *quæ eſt indeterminati atque indefiniti temporis deſcriptio*. Vulg. *minus commodè reddit*, die aliâ. *Propriè ſignificat* poſtridiè, *ſeu* poſtero die, *Gerh. in Harm.*

m 'Επαυλοφώρῳ, *In ipſo facto*. Joh. 8. 4. *In ipſo furto. uſurpatur hoc vocabulum de iis qui in ipſo furto ſunt deprehenſi, habentes in manibus τὰ ϕωρία, quæ furati ſunt, à ſeipſis proditi. 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.

m *Deprehenſa eſt in adulterio*, hoc eſt, deprehenſa eſt in ipſo facto, cum adulteraretur; ϕωρᾶν eſt enim deprehendere in facinore ipſo, & hujuſmodi deprehenſionem ἀυτόφωρον appellat *Eraſm.* Id eſt, ἐν' ἀυτῷ τῷ ϕώρῳ, *in ipſo furto*, Piſcat.

'Επαφρίζω, *Deſpumo*, Jude 13.

'Επεγείρω, *Excito*, Acts 13. 50. and 14. v. 2. *Studioſè & frequenter excito, quaſi relabentem in ſomnum*, Aret.

'Επεὶ *Quoniam, quandoquidem, quum*, often.

'Επείπερ, *Quoniam*, Rom. 3. 30.

'Επειδή, *Quoniam, poſtquam*, often.

'Επειδήπερ, *Quoniam*, Luke 1. 1.

'Επείτα, *Deinde*, often.

'Επισυναγωγή, *Superintroductio*, Heb. 7. 19.

'Επέκεινα, *Trans*, Acts 7. 43.

'Επεκτείνομαι, *Eſt manus, totumq; corpus ad ſcopum portendere*, Cornel. à Lapide. Επεκτεινόμενος, n *Contendens 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. *Airay*.

n *Contendens*. Beza. Vulg, ad verb. *Extendens meipſum*. Eraſ. *Enitens*. Pergit autem in Tranſlatione à curſoribus ſumpta, qui ſi quando ſummo, & quaſi jam ultimo impetu nitantur, prono, & quaſi præcipiti corpore feruntur ad ſcopum, *Beſ.*

'Επενδύομαι, *Superinduor*, 2 Cor. 5. 2, 4.

o 'Επενδύτης, *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 Tunicam fuiſſe ſummam veſtem. Cum* ἀπὸ τῦ ἐπενδύεσθαι, *id eſt*, à ſuperinduendo *dictum ſit, non dubito quin id genus veſtis ſignificet, quæ aliis indumentis ſuperinjicitur, qualis eſt tunica*, Maldonat. ad Joan 21. v. 7. *In Gloſſariis vetuſtis* Henrici Stephani, *modò* ſuperaria, *modò* ſuperalia *redditur, eò quòd omnino* ſuper alia (*uti vox ipſa quoque ſonat*) *induceretur, illis longior: Atque hinc noſtrum* Surplas *natum videatur*, Fuller. Miſcellan. Sac. lib. 2. cap. 11. R. Salom. *ad* Levit. 8. 28. *Moſes* miniſtravit totis ſeptem diebus impletionum ſive conſecrationum cum induſio albo. *Hinc fortè uſus veſtis lineæ religi ſæ,*

o Ex ſua derivatione manifeſtè ſignificat Veſtis genus quod ſuperinduitur, ut eſt pallium aut penula, *Janſen*. A ſuperinduendo ſic vocatur, *Beza, Eraſm.* Linteum quoddam quo Piſcatores ſe amiciebant, ſive nudi eſſent, ſive veſtiti, hoc ſuperimponentes, *Theophyl.*

religioſæ, quam ſacerdotes, dum ſacris operantur, ſupra veſtes alias geſtant: Vocant Supercilicium, *vulgò* Surplas. Druſius ad difficiliora loca Levit. cap. 23. Caſtellio *vertit* Induſium, *non incommodè: nam neq; pallio, neq; tunicæ ullus hic locus eſt, quum hæc minimè ſiat natanti idonea.* Nonnus *reddit* λίνεον πέπλον. *Erat enim* amiculum ex lino, *diverſum à* חלוק, *quæ eſt interior tunica, quam* ἐχέσαρκον χιτώνιον *Græci vocant*, Drus. Ebr. Quæſt. li. 2. quæſt. 75. Amiculum ex lino *ſignificat, quod viz. natanti minimè obſiſteret*, Beza.

'Επέρχομαι, *Supervenio, invado.* This word uſed Act. 1. 8. ſometimes *violentiæ 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 eſpeciall 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.

'Επερωτάω, δομαι, *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 quæſtionum nodos alicui objicere, & hac ratione ipſius ſapientiam tentare.*

'Επερώτημα, *Stipulatio*, 1 Pet. 3. 21. The *Stipulation*, or *Interrogation.* It ſignifieth a ſtipulation, or promiſe conceived in words, whereby he that is baptized, covenanteth to beleeve, and doe as he is in Baptiſme required.

p 'Επέχω multa ſignificat: 1. *Adhibere*, ſeu *Applicare*: 2. *Cohibere*, & *Reprimere*, unde ἐποχή, id eſt, aſſenſionis retentio, *Victorin. Strigel. in Nov. Teſt.*

p 'Επέχω, *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 Pharq ſumpta tranſlatio, ubi accenſæ faces navigantibus in alto, portum quaſi prætendunt, in quem appellant: Nempè quod honeſta, ſanctaq; fidelium vita, quaſi lux aliqua cæteris hominibus prælucens, ad Evangelii portum eos dirigat*, Beza in locum. Act. 19. 23. *Significat* Remorari aliquem, & Inhibere; *ſignificat etiam neutraliter* Cunctari, morari, & expectare in aliquo loco: *id quod annotavit* Budæus in Commentariis, *Gagneius in loc.*

q 'Επηρεάζω, *Inſeſto*, r Matth. 5. 44. Luk. 6. 28. The French word rendreth it, by *doing deſpite*, from the root Ἄρης, *Mars*, not unlike the ſallies of a martiall man. s Matth. 5. *Inſeſto*, Beza. Vulg. *Calumnior.* Eraſm. *Lædo, utrumq; dilutè; deducitur ab* Ἄρης, Mars, bellum. *Hoſtilem ac veluti bellicum inſultum notat*, Beza in loc. Theodorus Beza *vertit*, Orate pro iis qui vobis ſunt infeſti, *ſequutus* Budæum, *qui ſcribit*, Plinium, Celſum, Tranquillum, & *alios dixiſſe* Infeſtare, *pro* ἐπηρεάζειν· *& ſanè Græci etiam Grammatici hoc verbo, ab* Ἄρης *deducto, hoſtilem, ac veluti bellicum inſultum notari volunt.* Iſaaco *tamen* Caſaubono, *Vetus Interpretatio*, Orate pro iis qui calumniantur vos, *vehementer placet, nec ſine causâ: nam* ἐπηρεάζειν *vocabulum eſſe forenſe, ſæpeq; ſignificare* Calumniari, *ut ex* Gloſſario, & *ex* Demoſthene, Thucydide, Ariſtotele, *aliiſq; autoribus, facile eſt demonſtrare. Idcirco vox* ἐπήρεια *doctiſſimo quoque* Camerario, *in Notis ad Novum Teſtamentum, eſt violenta contumelia; & quid aliud eſt apud* t D. Petrum, 1 Epiſt. 3. 16. 'Επηρεάζειν τῶν ἐν Χριστῷ ἀναστροφὴν, *quàm, ut optimè ibidem Vetus Interpres*, Calumniari bonam in Chriſto converſationem?

q Vocabulum eſt forenſe, & ſignificat *Calumniari*, Caſaub. in Mat. 5.

r Verbum ἐπηρεάζειν, infeſtationem dicit cum inſultu & ludibrio, quòd graviſſimum moleſtiſſimúmq; ſuâ naturâ eſt injuriâ affici, & inſuper irrideri, *Novarin. in Matt. 5. 44.*

s Significat propriè hoſtilem infeſtationem, & ad verbum, *martium inſultum*, Chemnit.

t *Sculter. Exerc. Evang. lib. 2. c. 27.* & in Matth. & Marc. c. 14.

'Επὶ, *Ad*, often. Rom. 2. 2. *Againſt thoſe*, Vat. Great Eng. Bib. Tremell. Beza. *upon thoſe*, Vulg. Lat. The prepoſition is ὅτι, *In, Againſt.* Apoc. 7. 15. σκηνώσει ἐπ' αὐτούς, *ad verb.* Super illos; *& ſic Vulg. Senſus autem eſt*, Cum illis: *Nam ſic* עַל Super, *pro* עִם Cum, *uſurpatur, ut notat* Druſ. in Præter. ad loc.

'Επιβαίνω, *Conſcendo, inſideo, ingredior.* Matth. 21. 5. Acts 20. 18. and 21. 2, 6. and 27. 2.

u 'Επιβάλλω, *Injicio, immitto, erumpo,*

u Matt. 9. 16. *Indo*, Beza. Ad verbum, *Immitto*, ut Vulg. & Eraſ. Budæus, *Aſſuo*, vel *Addo*; *contingo*,

Cui non poſſum aſſentiri, neque enim ὅτι hoc loco nota eſt adjectionis ad juſtam menſuram, ſed ſupplementum potiùs declarat ejus cui decrat aliquid, *Beza in loc.* Tertullianus diverſis locis vertit *Recondo, committo, adſuo, immitto,*

contingo, often. Luc. 15. 12. Δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας, H. Steph. *in marg. exponit*, partem bonorum quæ ad me pertinet. *Eodem planè sensu vox ista usurpatur ab* Herodoto in Melpomene, ἀπολαχόντες δὴ κληιδέων τὸ ἐπιβάλλον, *h.e. (interprete* Valla) acceptâ facultatum, quæ ipsis contingebat, portione. *Inter alia significat* tendere aliquò, *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 usuall in mourning, 2 Sam. 16. 30. Esth. 6. 12. Others joyne it with the other verb, and so the sense shall be, [x] *Erumpens, sive*, Subitò flevit, *aut*, Prorupit in fletum. *Sicut etiam Latini dicunt*, In lachrymas erumpere. [y] Ἐπιβάλλειν *enim significat*, Impetum sumere ad aliquid agendum. Ἐπιβάλλειν *etiam est*, Adjicere, addere, augere; *an non verti possit &* Augens, *id est, abundè flevit?* Lud. de Dieu, Comment. in quatuor Evangelia. See more in him.

[x] *Geh. in Harm.*

[y] *Bullinger.*

Ἐπιβαρέω, *Aggravo*, 2 Cor. 2. 5. 1 Thes. 2. 9. 2 Thes. 3. 8.

Ἐπιβιβάζω, *Impono*. Act. 23. 24. *Impositum: Verbum Græcum specialius est, & propriè significat* Efficere, *ut quis conscendat jumentum, sic* Luc. 19. 35. Piscat. in Schol. It is used also, Luke 10. 34.

Ἐπιβλέπω, *Respicio*. Luc. 1. 48. ὅτι ἐπέβλεψεν. *Respicere pro diligere, & gratuito favore complecti, etiam à Latinis usurpatur: Solent enim homines, si cujus ipsos capit commiseratio, in eum intueri; si quem autem aspernantur, ab eo avertere oculos: Itaq; eosdem etiam habitus Deo tribuunt eo tropo, qui dicitur Anthropopatheia*, Beza in loc. It is used also, Luk. 9. 38. and Jam. 2. 3.

Ἐπίβλημα, *Panniculus*. Matt. 9. 16. Ἐπίβλημα ῥάκους, *Panniculum*, Beza. Vulgata, *Commissuram panni*. Erasm. *Assumentum panni*. Budæus, *Additamentum panniculi: Existimat enim* Budæus *significari* Additamentum, & Auctarium; *quod mihi quidem non placet, nisi* Auctarium *voces, quod hianti vestis parti farciendæ adhibetur: neq;* Assumentum *melius convenit, quod etiam Latinum vocabulum esse non arbitror*: Commissura *autem non ineptè videretur dictionem Græcam exprimere, nisi potius commissionem ipsam, & suturam declararet, quàm illud quod insuitur. Nos Galli vulgò vocamus*, Une piece. Tertull. *Novam plagulam eleganter vocat. Sed duo vocabula Græca uno Latino studeo exprimere.* Ῥάκος *enim, quum* vestem detritam, & laceram *propriè declarat, hîc tamen est potiùs materiæ vocabulum, &* Pannum *significat: ut idem omninò valeat* ἐπίβλημα ῥάκους, *atq;* Pannus, qui parti laceræ inditur. *Nos vulgò diceremus*, Une piece de drap. *Quum autem* Panniculus *Latinis idipsum quod insuitur, & ejus præterea materiam declaret, utrunq; illud Græcum putavi hoc uno Latino non ineptè exprimi posse*, Beza in loc. It is used also, Mark 2. 21. Luk. 5. 36. twice.

Vide *Scalig. Exercit. Evang. li. 2. cap. 52.*

Ἐπιβοάω, *Vociferor*, Acts 25. 24.

Ἐπιβουλή, *Insidiæ*, Acts 9. 24. and 20. 3, 19. and 23. 30. Of ἐπὶ and βουλὴ, *Consilium*, because those that lye in wait for another, take counsell together.

Ἐπιγαμβρεύω, *Affinitatis jure duco*, Matth. 22. 24. *Hoc vocabulum respondet Hebræo*, יבם, Jabam, *quod non dicitur de quavis uxore, sed de eâ demum, quæ ex hac lege ducitur, quia viri cognata est, id est, Affinitate conjuncta*, Beza in loc. *Sic Lxx usurpant* Gen. 38. 8.

[z] Ἐπὶ notat superventionem, vel successionem, & γαμβρεύειν propriè est affinitatem cum aliquo contrahere, *Geh. Piscat.* Ταμβρὸς Græcis non modò generum, sed affinem etiam in genere significat: atque adeò uxoris interdum fratrem, ut apud Sophoclem in Tyranno Vox hæc significat affinem fieri, 1 Sam. 18. 21, 22. & 1 Macc. 10. 54, 56. ubi tum genero, tum socero tribuitur.

Ἐπίγειος, *Terrestris*. Joh. 3. ver. 12. 1 Cor. 15. 40. 2 Cor. 5. 1. Phil. 2. 10. and 3. 19. Jam. 3. 15.

Ἐπιγίνομαι, *Supervenio*, Acts 28. 13.

Ἐπιγινώσκω, ομαι, *Agnosco, cognosco, novi, resciо*, often. *Quo verbo Græci reddiderunt Hebraum* נכר, *quod significat accuratam explorationem & agnitionem discernentem vera à falsis, dubia à certis.* To joyn, and adde know-

ledge

ledge unto knowledge, when wee know a truth more certainely and cleerly then wee were wont to doe, Luke 1.4. *Agnoſco, conſenſu approbo.* 2 Cor.1.13. Ut agnoſcas; *annotat* Theophylactus *hoc non dictum eſſe ἵνα γνῶς, id eſt,* cognoſcas: *ſed ἵνα ἐπιγνῶς, id eſt,* agnoſcas. Cognoſcimus *enim quæ diſcimus, antea nobis incognita*: Agnoſcimus *quæ prius utcunque novimus, velut faciem ante annos aliquot viſam agnoſcimus,* Hieron. Eraſ. Beza.

Ἐπίγνωσις, *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.* Ἐπίγνωσις *eſt illuſtrior notitia rei prius aliquo modo perceptæ & cognitæ,* Victorin. Strigel. in Nov. Teſtam. Epheſ.1.17. *notanda eſt emphaſis vocis Græcæ ἐπίγνωσις: Illa enim, licèt quandoque accipiatur pro cognitione, quâ res quaſcunque ante ignotas cognoſcimus; tamen in Nov. Teſtam. ſæpe pro fide, ipſa fide ſalvifica & accreſcente indies uſurpatur,* Tit.1.1. *quâ Chriſtum jam cognitum ſtudemus magis cognoſcere, firmiùs amplecti, ei certiùs confidere, plus obedire, ut ita cum γνώσει ἐπίγνωσιν 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.

Ἐπιγραφή, *Inſcriptio.* Mar.22.20. Mar.12.16. and 15.26. Luk.20.24. and 23.38.

Ἐπιγράφω, *Inſcribo,* Heb.8.10. and 10. ver.16.

Ἐπιγράφομαι, *Inſcribor,* Mark 15.26. Acts 17.23. Rev.21.12.

Ἐπιδείκνυμι, *Oſtendo, demonſtro.* Mat. 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. Περισσότερον ἐπιδεῖξαι, eximiè oſtendere, evidenter demonſtro, & *quaſi* ad oſtentationem exhibeo: *unde* ἐπιδείξεις demonſtrationes, *quales ſunt Mathematicorum. Itaque ſententia eſt, quòd valdè conſpicuam, evidentem, & certam voluerit Deus promiſſionem ſuam reddere,* Hyperius in locum. *Iſtiuſmodi demonſtrationes dicuntur potius* ἀποδείξεις, *unde ſyllogiſmus* apodicticus, *hoc eſt,* demonſtrativus.

Ἐπιδέχομαι, *Excipio,* Acts 28.30. Joh. 3.9,10.

Ἐπιδημοῦντες, *Advenæ,* Acts 2.10. and 17.21.

Ἐπιδιατάσσομαι, *Superaddo,* Galat. 3.15. [a] Ad verbum, *ſuperdiſpono,* ſed ſenſus commodè expreſſus eſt, *Piſcat.*

Ἐπιδίδωμι, *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 & διορθόμαι, (nam utrunque dicitur) idem eſt quod* emendo, corrigo, rectè diſpono, res afflictas erigo & reparo. *Hinc* ἐπιδιορθόω, *quaſi dicas,* ſupercorrigo, *quod plus eſt quàm* corrigo, *& ea quæ aliqua ex parte correcta ſunt, ad limam & ſummam lineam perduco: id quod* Hieronymus *quoque hoc loco annotavit,* Heinſius in locum. *Ab* ἐπὶ, διὰ, *&* ὀρθόω. Corrigas. *Beza,* Pergas corrigere: *Ita convertit ex* Chryſoſtomo Eraſmus, *propter additam præpoſitionem* ὀπὶ, *quæ indicat* Titum *in eo opere perficiendo* Paulo *ſucceſſiſſe.*

Ἐπιδύομαι, *Occido,* Epheſ.4.26.

Ἐπιεικὴς, *Æquus.* Τὸ ἐπιεικὲς, *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 *gentleneſſe,* 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,* Dr. *Airay* on the place. *Adjectivum neutrum Subſtantivi loco poſitum, quomodo Græcè dicitur* τὸ πρέπον, *quod Latini* decorum

rum *vocant*, Estius in loc. In the originall it is adjectively; which is sometimes emphaticall in the proprietie of the language. Some read it *modestly*, as *Theophylact*, *Haimo*, *Lyra*, *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 æquitatem stricto juri præfert*, Arist. Ethic. lib.5. cap. 10. Lenis, *vel mitis, is qui de jure suo concedit pacis causâ, & qui injurias moderatè, & placido animo ferre potest. Alii interpretantur sic,* Ἐπιεικὴς *est æquus, qui omnia non ad summum jus exigit, neque suum pertinaciter tuetur, non se contentiosum ullâ in re præbet: ab* ὅτι de, *&* εἴκω cedo.

Ἐπιείκεια, *Æquitas*, Steph. Vatab. Pagnin. Acts 24.4. 2 Corinth. 10.1. *Clementia*, Clarius. *Vox Græca omnia hæc significat, nec non lenitatem, facilitatem, patientiam*, Lorinus. *Vide* Bezam. *Æquitas est juris moderatio, & benigna interpretatio.*

Ἐπιζητέω, *Requiro*, *efflagito*, often. Matth.6.32. it is more emphaticall in the Originall, [b] *Set themselves to seek*, or, *Seek with all their might.* A diligent and busie kind of enquiry is meant. [c] *Aliqua est emphasis præpositionis* ἐπὶ, *adeo ut etiam pro desiderare, &* summo studio aliquid efflagitare ἐπιζητεῖν *à Græcis*, & requirere *a Latinis usurpetur*, Beza in Matth.12.39.

Ἐπιθανάτιος, *Morti addictus*, 1 Corinth.4.9.

Ἐπίθεσις, *Impositio.* Acts 8.ver.18. 1 Timoth.4. v.14. 2 Timoth.1. v.6. Heb.6.2.

[d] Ἐπιθυμέω, *concupisco*, seu *desidero*, often. Luk.22.15. the Greek is an Hebraisme, with [e] *desire I have desired it*; as if hee should say, I have desired it in respect of the Passover, to fulfill all righteousnesse; and in regard of the Supper, to institute the same. It signifieth indifferently *coveting*, or *lusting*, Luk.22.15. and 1 Pet.1.12. it is taken for a *longing and earnest desire*.

[f] Ἐπιθυμία, *Cupiditas*, *desiderium*, often: Of θύειν *ardere*, and so we say, *ardens appetitus*. Philip.1. 23. τὴν ἐπιθυμίαν ἔχων. 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 momentany passion, *Zanchius in loc.*

Ἐπικαθίζω, *Collocо*, Steph. Matth.21.7. Sedere facio, *quod plus est quam* colloco. *Propriè*, Sedere facio super rem aliquam.

Ἐπικαλέομαι, ῶμαι, *Cognominor*, *invoco*, *appello*, often. *Modò passivè, modò activè sumitur, & utroque sensu*, Rom.10.13. Invocandi *verbum propriè 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 sæpe est, quod simpliciter vocare, appellare*, Pareus in 1 Cor.1.2. It signifieth 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 Christum, seu nomen Christi, est idem quod Christi nomen profiteri.*

Ἐπικάλυμμα, *Velamen*, 1 Pet.2. v.16. only.

Ἐπικατάρατος, *Execrabilis*, Joh.7.49. Gal.3.10,13.

Ἐπίκειμαι, *Instо*, *immineo*, *imponor*, *incumbo*. *Propriè significat* superimpositum esse, *sicut galea capiti, & onus aliquod humeris incumbit. Apud* Thucid. lib. 7. *usurpatur de hostibus urgentibus*

[b] Auget studium & intentionem inquirendi.

[c] Matth.16. v.4. It signifieth *inquiro*, or *insuper quæro*, tot aliis signis non contenta. The præposition ἐπὶ declinat adjectionem. The Greek Interpreters render the Hebrew Daresch with this word, which hath care and solicitude joyned with it.

[d] Cupio, in animo habeo.

[e] *Summoperè desideravi*, Beza, Piscat.

[f] Ab θύω, *animus. Desiderium, cupiditas*, quasi dicas, quod quis in animo habet. Interdum cupiditas, effrenis libido.

X gentibus

gentibus ac prementibus aliquem, [g] *& quidem plerumq; fugientem*, which signification may well agree, John 11.38. Luc.5.1. *usurpatur de populo Christum urgente, ac comprimente, ut cogeretur navim ascendere, & ex eâ docere*, Gerh. *Videtur hæc vox non quemvis concursum, sed cum pressura significare: unde* irruere *non malè vertit Latinus interpres, 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.

[g] Neutraliter, *Jacco, superstitus* seu *collocatus sum super* vel *apud, Incumbo*, & metaphoricè *immineo*: ut & apud Latinos, periculum aliquod cervici alicujus *imminere*, seu *impendere* dicitur.

[h] Ab ἐπὶ & κοῦρος, *Juvenis*. Sic *Juvenis* Latinè à *juvando* dictus, ob ætatis & animi robur, quia ad arma ferenda aptissimus.

[i] B. *Andrewes*.

[h] Ἐπικουρία, *Auxilium*, Act.26.22.

Ἐπικρίνω, *Judico*, Luke 23.24.

Ἐπιλαμβάνομαι, *Prehendo, accipio, carpo*, 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 sententiæ* ratio. *Hic enim dicitur, quòd Christus* assumpserit *humanam naturam. Quanquam nec ineptè adnotatum est à* Chrysostomo, apprehendi *potiùs significatione accipiendum. Metaphoram namq; subesse verbo* ἐπιλαμβάνεται, *ductam ab iis, qui alium præcurrentem & fugientem persequuntur, conanturq; retinere, ac tandem manu præhendunt. Quâ metaphorâ hìc mira Dei erga humanum genus benevolentia & charitas declaratur. Nam ille nos, qui longè eramus, & ad nostrum exitium quasi cursu rapiebamur, insecutus est, tandem arripuit, retinuit, & ad salutem reduxit. Atq; ita cura, solicitudo, labor, festinatio, pro salute generis humani eâ unâ voce significatur.* Hyperius in locum. Heb.2.16. Οὐ γὰρ δήπου ἀγγέλων ἐπιλαμβάνεται, κλ. Though in our *English* reading of it it be somewhat obscured, the words rightly rendred 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. Dr *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*, sorteth 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*, Matth.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 flight of the one partie, and a pursuit of the other. It supposeth two things, a flight of the one, and an hot pursuit of the other. Luc 20.20. ἵνα ἐπιλάβωνται αὐτοῦ λόγου, Ut carperent ejus sermonem, *ut aliquid in ipsius sermone arriperent, & hac occasione calumniam ei struerent. Sic enim hoc loco explicandum est* τὸ ἐπιλαμβάνεσθαι. *Vulgata*, & *Erasmus*, Ut caperent eum in sermone: *pro quo dicere maluissem*, Ut interciperent eum, *Beza in locum*. The Septuagint use it, Exod. 4.4. Judg.12.2.

[k] Significat incautum 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*, Matth. 14.31. Marc. 8.23. Luc. 9.47. & 14 4. and 23.26.

Ἐπιλανθάνομαι, *Obliviscor*. Matth.16.5. Mark 8.1. Luk.12.6. Phil. 3.13. Heb.6.10. and 13.2,16. Jam.1.24.

Ἐπιλέγομαι, *Dicor, allego*. Joh.5.2. Act. 15.40. *Subjicior. unde* Epilogus, *extrema pars orationis*.

Ἐπιλείπω, *Deficio*, Heb.11.32.

Ἐπιλησμονὴ, *Oblivio*, Jam.1.25.

[l] Ἐπιλύω, *Explico*, Marc. 4. 34. Act. 20.39. *Propriè, quæ occulta erant, & abscondita interpretari*, Camer. in Myr.Evang. The Septuagint useth it Gen. 41. 12. of expounding *Pharaohs* dreame.

[l] Ἐπιλύειν, *Dissolvere*, & *Explicare* significat: from whence the next word comes, saith *Beza*.

Ἐπίλυσις, *Explicatio*, 2 Pet.1.20. See *Cameron*, his *Myroth.Evang. ut apud Latinos verbum* Explicandi à plicarum

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.

Ἐπιμαρτύρεω, *Teſtificor,* 1 Pet. 5. 12. Ἐπιμαρτυρῶν *Vulgata reddidit* conteſtans. *Sed præpoſitio* ὅτι *ſimplici verbo* μαρτύρεω *addita, eſt emphatica, ut ſit ſenſus, Non ſolum exhortans, ſed inſuper etiam atteſtans. Lxx Interpr. verbo* ὅτι μαρτύρομαι *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,* Acts 27. 3.

Ἐπιμελῶς, *Accuratè,* Luke 15. 8.

Ἐπιμελέομαι, *Curam ago,* Luke 10. ver. 34, 35. 1 Tim. 3. 5.

Ἐπιμένω, *Perſevero, permaneo,* often.

Ἐπινεύω, *Annuo,* Acts 18. 20.

Ἐπινίπτω, *Abluo,* Matth. 27. 24.

Ἐπίνοια, *Machinatio,* Beza. Acts 8. 22. *Vulgata & Eraſmus* Cogitatio, *nimium dilutè; Certum enim eſt hic ſignificari vafrum illud Simonis commentum, abuti ad ambitionem & quæſtum Dei donis cogitantis, & Apoſtolos ex ſuo ingenio æſtimantis: &* ἐπίνοια *prorſus hic reſpondet Hebrææ voci* zamam. Beza in loc. Vide Druſium in loc.

Ἐπίορκος, *Perjurus,* 1 Tim. 1. 10.

Ἐπιορκέω, *Pejero,* Matth. 5. 33. *Vide Grotium.* Violo jusjurandum. *Significat enim* ὀμνύειν *aliquid facere ſupra jusjurandum, & illud tranſgredi. Latinis quoq;* (*ut inquit* Cicero, Offic. tertio) Pejerare *non eſt falſum jurare: ſed quod ex animi tui ſententia juràris, id non facere, perjurium eſt,* Beza in locum.

Ἡ ἐπιοῦσα, *Sequens Dies.* Acts 7. 26. and 16. 11. and 20. 15. and 21. 18. and 23. 11.

Ἐπιούσιος, *Quotidianus,* Matth. 6. 11. *Vide Grotium.* and Luke 11. ver. 3.

[m] *Tertullian* renders it *Quotidianum,* but prefers the ſpirituall meaning of the word *Panis,* before the literall. [n] S. *Auſtin* reads it *Quotidianum,* but underſtands it of both the ſpirituall, and corporall food alſo. [o] *Chryſoſtome,* a Greek Father, who therefore may be ſuppoſed better to underſtand the proprietie of the word, ſwerves not at all from thoſe two Fathers interpretation. [p] S. *Hierome* is diverſe from all three, and in ſtead of *Quotidianum,* hath *Præcipuum, Egregium, Peculiarem*; making it *Synonymum* with περιούσιον. And (as *Tertullian* did) referring it unto Chriſt, the ſpirituall food; but excluding quite the corporall, which *Tertullian* did not. And therefore he alloweth their opinion, who give the Etymon, *Quòd ſit ſuper omnes* οὐσίας, *univerſas ſubſtantias.* In his Comment upon *Matthew*, he maketh mention of another Tranſlation, *Craſtinum,* 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 Superventurum*, which laſt, *Superventurum,* meets right with *Athanaſius* his *Futurum*; and *Montanus, Poſt-præſentem.* The originall word is the ſame both in *Matthew's* and *Luke's* Goſpel, [q] ἐπιούσιον yet in *Matthew*, the Vulgar and Rhemiſts turne it, *Superſubſtantiall, Quotidianum* [t], or *Daily* in *Luke.* [r] *Calvin* ſharply cenſures the firſt of theſe Tranſlations: *Quòd nonnulli panem* ἐπούσιον, *pro* [t] *Superſubſtantiali*

m *Lib. de Orat. cap. 6.*

n *Enchirid. ad Laurent. cap. 15.*

o *Hom. 10. in Matth. & Hom. 42. in Joan.*

p *Comment. in Titum, cap. 2. tom. 3.*

q As if ὅτι were put for ὑπὲρ, and it were to be underſtood of Chriſt.

t Videmus omnes ferè vertere *quotidianum,* quod linguæ Græcæ ratio non patitur. Id eò libentiùs dicimus doctiſſimo hoc atque acutiſſimo ſeculo, ut omnes intelligant me nihil de meo aſſuere aut confingere poſſe. Nego enim ἐπιούσιον in Græco authore ullo ſignificare *quotidianum,* ac nè legi quidem apud ullum ſcriptorem niſi ſacrum. *Caninius.* r *Calvin. in Harm. Evang. ſup. Matth. 6. 11. & Luc. 11. 3.* t Incautè quidem noſtro tempore in Vulgata Editione pro *quotidiano ſuperſubſtantialem* poſuerunt, *Maldonatus* in ſextum Matth. To tranſlate it *ſuperſubſtantiall* is not ſo right, as 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, ſive Neceſſarium vocat*. *Tremellius* tranſlates it, *Panem neceſſitatis*; and *Fabricius*, nothing different but in word, to the ſame ſenſe, *Panem indigentiæ noſtræ*. Suidas, *Panis ſubſtantiæ noſtræ aptus, vel quotidianus*. Baſilius, *Panem ad quotidianam vitam ſubſtantiæ noſtræ utilem* reddit. Theophylactus, *Noſtræ ſubſtantiæ & conſtitutioni ſufficientem*. Camerarius, *Eum quo contenta eſſe poſſit natura, atq; conſtitutio noſtra*. Some render it, *Panis ſupereſſentialis*. *Et Grammaticorum, & Theologorum carnificina hactenus fuit vocabulum ἐπιούσιον in petitione quarta Orationis Dominicæ. Ab hac ut utroſq; liberem, operam dabo. Ergo ἐπιούσιον (quod ad verbum ſupereſſentiale ſonat) verterunt nonnulli* ſuperſtantialis, *tam verbo, quàm ſententiâ horribili*, Scultet. in Matth. & Marc. cap. 19. *Vide plura*, Exercit. Evangel. lib. 2. cap. 31. Some make the notation of the word, ἐπ' οὐσίαν, *ad ſubſtantiam*, [u] *Bread helpfull to our ſubſtance*, or *put to our ſubſtances*, day by day; or, *fit and meet to nouriſh us*: ſo it is anſwerable to that phraſe, [x] Prov. 30. v. 8. *Panis præſcripti, vel demenſi 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, 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 *ſuperſubſtantiall*, becauſe it is ſufficient for our ſubſtance: ſo *Euthymius*. The Syriack Tranſlatour of the new Teſtament (as was ſaid) ſeemes to follow this ſenſe, who thus expreſſeth it, *Panem neceſſitatis noſtræ*, 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*, [y] *daily food*. [z] *Luke* is the beſt interpreter of the Greek word, who ſheweth that it ſignifieth, *Bread ſufficient for the day*, that is, for every day; and therefore it muſt needs be bodily: for ſpirituall 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 Rhemiſts themſelves tranſlate it *daily*. The double [a] article makes little for them; for it is well knowne, that ſuch articles doe often redound, or are uſed meerly for grace of ſpeech, as Luke 11. 3, 48, 50, and 51 verſes.

[u] Ἀρτοβόηθὸς, *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.
[y] So *Chryſoſtome, Ambroſe, Theodoret.*
[z] Luk. 11. 3. καθ' ἡμέραν, *Tous à jour.*
[a] Τὸν ἄρτον τὸν ἐπιούσιον.

Ἐπιπίπτω, *Irruo, incido, incumbo, 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.

[b] Ἐπιπλήττω, *Increpo*, 1 Tim. 5. 1. It ſignifieth properly to *ſtrike*, but it is uſed alſo to *reprove*, 1 Tim. 5. 1. *Significat* caſtigo, objurgo quodammodo, & verbere addito, *ut metaphora ſubeſſe videatur: quomodo etiam verbera linguæ interdum metaphoricῶς uſurpant pro ſæva maledicentia*, Hyperius in loc.

[b] Plagam infligo, & transfertur ad id quod eſt aſperè ſævéque objurgare, *Erasm. in loc. Verbera linguæ*, Horat.

Ἐπινύσσω, *Suffoco*, Luk. 8. 7.

[c] Ἐπιποθέω, *Expeto. Verbum ἐπιποθεῖν ſignificare ſtudium & deſiderium diſcendi exprimit*, 2 Pet. 2. 2. *Hanc vehementis deſiderii ſignificationem in verbo*

[c] Valdè & ardenter amo, *Cornel. à Lap.* Maximo amore complector, *Bez.*

James 2. 15. is expounded of *things needfull*. One derives it from οὐσία, 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 οὐσία, 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 preposition ὑπὲρ, Rom. 9. 5. Epheſ. 4. 21. and ſo doth aptly anſwer that, Pſal. 115. 14.

verbo ἐπιποθεῖν ostendunt etiam alia Scripturæ dicta, Rom.1.11. 2 Corin. 5.2. & 9. 14. Philip.1.8. & 2.26. Gerhard. in 2 Pet. 2. 2. The word signifieth such a desire as is impatient of delayes, Dr. Sclat. on Rom.1.11. and Barlow on 2 Tim.1. ver.4. *Magno cum desiderio cupio*, Vulg. 1 Pet. 2. 2. *Concupisco*, Beza. [d] Phil.1. 8. ὡς ἐπιποθῶ, *Mihi videtur in genere vehementissimum in illos amorem suum Apostolus hoc verbo significare ex Hebræorum Idiotismo*, Beza in loc. *Adauget* ἐπὶ *significationem verbi simplicis, ut testatur etiam Syra & Arabica Interpretatio*, Beza in 2 Cor.9.14. It is used also 2 Cor.5.2. Philip.2.26. 2 Tim.1.4. Jam.4.5.

[d] *With what a longing desire I to see you? I love you from the very heart-root*, D. Airay. *Quàm propensè amem*, Beza. Vulg. *Quàm cupiam.* Eras. *Quàm desiderem.*

[e] Ἐπιπόθησις, *Desiderium*, 2 Corin. 7. v.7,11.

[e] *Vehemens desiderium.* Præpositio ἐπὶ videtur aliquid ponderis addere significationi, ideo addidi epitheton, Beza. Ἐπιποθῶ, desiderium ardens est rei alicujus, & desiderium etiam auget præpositio ἐπὶ, Aret. in Philip.1. & 2 Cor.7.7.

Ἐπιποθητός, *Exoptatus*, Phil.4.1.

Ἐπιποθία, *Desiderium*, Rom.15.23.

Ἐπιποδέομαι, *Proficiscor*, Luk.8.4.

Ἐπιῤῥάπτω, *Insuo*, Mark 2.21.

Ἐπιρίπτω, *Injicio*. *Verbum hoc bis duntaxat in Nov. Testamento usurpatur*, Luk. 19.35. & 1 Pet. 5.7. *ubi de festinata vestimentorum in pullum injectione sermo est; quæ significatio pulchrè huc accommodari potest, ut sit sensus, quod cum pondere curarum nostrarum non debeamus diu luctari, sed statim eo nos levare, & in Dominum illud conjicere*, Gerh. in 1 Pet.5.7.

Ἐπίσημος, *Insignis*, Matth. 27. ver.16. Rom.16.7. *Notable, Noble.* Vulg. Lat. *Scil. qui nobilitatis signa, vel insignia gerit. Generaliter sumitur pro quolibet excellenti homine virtute claro, & nobili. Propriè est* insignis, nobilis, illustris, *cui signum, vel nota aliqua impressa est, & opponitur illi qui est obscurus & ignobilis; & accipitur plerunque in bonam partem*, Rom 16. ver.17. *Sed sicut apud Latinos dicitur*, Nobile scortum, nobile flagitium; *ita quoque* Barrabas *dicitur* ἐπίσημος, *quia flagitiis fuit nobilitatus & insignis*, Gerhard. in Hist. Harm. Evangel.

Ἐπισιτισμὸς, *Cibaria*, Luke 9.12. *Supercibatio*, Piscat. *Est propriè militare vocabulum, & id declarat quod Latini frumentationem dicunt*, Beza in locum.

[f] Ἐπισκέπτομαι, *Invisо, respicio, despicio*, often. Acts 6. 3. The originall word signifieth, *Surveigh the whole body of the people, and chuse the best you can cull out*; so Exod. 18. v.21. It is used also Mat.25. v.36,43. Luke 1.68,78. and 7. 16. Acts 7.3. Act. 15.14. *Significat, & considerare, & visitare: Juxta primum significatum sensus esset, Considerâsse Deum ex Gentibus populum esse assumendum nomini suo. Juxta secundum significatum, sensus est, Deum visitatione per Spiritus sancti missionem declarâsse voluntatem suam, & misericordem visitationem de assumendo populo Gentili*, Salmeron.

[f] Ἐπισκέπτομαι dicitur, cum res penitus inspicitur, & examinatur, Heb.2.6. Jac. 1.27. Innuit motum quendam, ac impetum celeriorem, & vehementiorem incumbentis in aliquid, ac veluti superimpendere, Lorin.

Ἐπισκιάζω, *Inumbro. usurpatur de peculiari ratione præsentiæ, operationis, & defensionis divinæ*, Exod. *ult.* ver.35. *Ita de transfiguratione Christi*, Matth. 17.5. Marc.9.7. Luc.9.34. It is used also, Luke 1.v.35. Acts 5. ver.15.

Ἐπισκοπὴ, *Visitatio* [g], Luke 19.44. 1 Pet.2.12. *Visitatio, alia gratiæ, liberationis, & beneficii; alia iræ, castigationis, ac supplicii: utram D. Petrus designat? Communiter exponunt hoc de visitatione gratiosa, cujus mentio* Luc. 19.44. *Visitatio etiam in Scriptura non minus de justitia punitionis, quàm de gratiosa conversionis actione usurpatur*, Jer.6.15. *Confer* Exod.20.& Mat. 12.41. *De priore visitatione sunt isti loci intelligendi*, Gen.50. 24,25. Exod.3.16. & 13.19. Job.10.12. & 29.4. Ezech. 34.11. Luc.1.68,78. & 7.16. *De posteriore isti loci sunt intelligendi* Exod.20.5. & 32.34. Num. 16.29. Isa.10.3.

[g] Considerandum piis & eruditis viris propono, annon ἡ ἡμέρα ἐπισκοπῆς de novissima die & extremo judicio accipi possit, *Scult. in* Matth. & Marc.

Ἐπισκοπὴ, *Episcopatus*, Acts 1. v.20. [h]

[h] Ἀπὸ τοῦ ἐπισκοπεῖν, Diligenter inspicere: vocula ἐπὶ intendit significationem, *Alsted.* A Bishops office or charge: it hath the name in Hebrew of *Visitation*; in Greek, of *Overseeing.* Episcopatum vocat munus & functionem, quasi *inspectionem* dicas. Hebræi פְּקֻדָּה, *Pekudah*, eâdem prorsus ratione vocant, *Pagnin.* Actor.1.20. Ἐπισκοπὴ vox est media, quæ modò ad pœnas, modò ad beneficia pertinet; ut Genes 1.24,25. Exod. 3 16. & 13.19. & aliibi sæpe, *Grotius.* Significat, *curam agere, prospicere de rebus necessariis*, Erasm.

1 Tim.

1 Tim. 3. 1. *Significat* diligentem inſpectionem, ſpeculationem, obſervationem, viſitationem: *à verbo* ἐπισκοπέω, *quod eſt* conſidero, ſuperintendo, recenſeo, recognoſco, *etiam* viſo ægrotum, *vel, ut vulgò dicunt,* viſito: *unde* ἐπίσκοπος, obſervator, ſpeculator, explorator, cuſtos, viſitator, *Hyperius. Verbum* ἐπισκοπεῖν *tranſlatum eſt ab exercitu iter faciente, cui aliquis delegari ſolet, qui proſpiciat diligenter nè deſit commeatus.* Salmeron. *Propriè ſignificat* inſpectationem: *uſurpatur de munere publico, quod miniſtri Eccleſiarum obeunt. Sic vocat tùm docendi, tùm gubernandi munus in Eccleſiâ* Beza in 1 Tim. 3. 1. *Significat munus, ſeu officium Epiſcopi, ſeu Paſtoris Eccleſiæ: Dicta eſt autem* ἐπισκοπὴ, ἀπὸ τοῦ ἐπισκέπτεσθαι, *ab inſpiciendo, inviſendo, viſitando, ac proinde curam connotat; qualem* Paulus *indicat,* Act. 20. 28. *Piſcat. in* 1 Tim. 3. 1.

Ἐπισκοπέω, *Proſpicio,* Heb. 12. 15. 1 Pet. 5. 2. *Cum curâ inſpicio, ac viſito,* Piſcat. It ſignifieth to looke, as a man doth, aiming at a Butt. *Vocula* ἐπὶ *intendit ſignificationem,* Alſted.

i Dicitur ab ἐπὶ, quod eſt *Super,* & σκοπεῖν, *Intendere,* quia Epiſcopi debent vigilare ſuper grege: Over-ſeers and Superintendents of the reſt; ſo called of their watchfulneſſe, care, and labour in teaching the people. Vox quidem eſt Græca, ſed ita Latinis uſitata, ferè Latina facta ſit, cum etiam *Cicero* eâ voce Latinè ſcriptâ utatur ad *Atticum,* lib. 7. Epiſt. 10.

Ἐπίσκοπος, *Epiſcopus.* A *Biſhop,* or *Over-ſeer:* the Hebrew, פָּקִד, *Pakid,* as the Greek Ἐπίσκοπος (from whence we have formed our Engliſh word **Biſhop**) is any man that hath charge and office, for any buſineſſe, Civill 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 ἐπισκέπτομαι, to *viſit*: the Scripture, where the Seventie tranſlated it ſo, doe read it a *watchman,* as in *Ezekiel* and *Hoſea.* Epiſcopos *intelligit quicunque verbo & gubernationi præerant, putà* Paſtores, Doctores, & Presbyteros, ἀπὸ τοῦ ἐπισκοπεῖν, *quòd illos oporteat quaſi ſpeculatores in doctrinam, & mores commiſſi gregis inquirere, ut* Act. 20. 28 [k]. *quos interdum generali nomine* Presbyteros *vocat, ut ibidem verſu* 17. & 1 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 Eccleſiæ præeſſent, ageretur, ſemper ibi vocantur* πρεσβύτεροι *ut in* Act. 14. & *in Epiſtola ad* Titum Paulus. *At paulò poſt, ubi qualis eſſe debeat 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 vocâſſet ad ſe* Paulus *qui Epheſinæ Eccleſiæ præerant, nomine ordinis* Πρεσβυτέρους *appellavit.* Salmaſius de Epiſcopis & Presbyteris, p. 172, 173. It is uſed alſo, 1 Tim. 3. 2. Tit. 1. 7. 1 Pet. 2. 25.

Ἐπισπάομαι, *Attrabo,* 1 Cor. 7. ver. 18. Τὸ ἐπισπᾶσθαι, *quod in genere ſignificat* Attrahere, *accipio paſſivâ ſignificatione, ut de eo dicatur, qui Chirurgi operâ (ut ita dicam) præputiatur: quod quidem ſit cute ferro adductâ, ut glandem rurſus operiat, quemadmodum docet* Celſus, & *teſtatur* Epiphanius. Beza in locum.

Ἐπίσταμαι, *Scio,* often. *Ab* ἐπὶ & ἵστημι. *Intelligere enim eſt animo in aliquid inſiſtere, aut incumbere.* To ſtand upon a thing. *Vel quod ea quæ intelliguntur menti inſidere, & inhærere, tanquam ibi concepta, & contenta videantur: juxta quam notionem Anglicè dicimus,* to underſtand, *quaſi dicas,* Subtus ſtare, *tanquam portandi animo & ſtudio.*

1 Ἐπιστάτης, *Magiſter,* Luc. 8. 24, 45. & 9. 33, 49. & 17. 13. Luc. 5. 5. *Propriè declarat eum qui rei cuipiam 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, *quæ 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-* 1 Significat eum qui cum imperio præeſt, & habet jus mandandi, *Chemnit.*

ἀπὸ τοῦ ὑποκοπεῖν deducitur; ὑποκοπεῖν autem eſt *attentè inſpicere*; non ſimpliciter, ſed ita ut proſpiciat etiam iis, quorum inſpector factus, eorúmque curam gerat, *Zanch.* in Phil. 1. 1.

[k] See *Deodate* on the place.

cæ curam gerit: & in acie ἐπισάτης *dicitur, qui alteri commilitoni est substitutus, ut ei succenturiatus succedat*, Chemnit. It signifieth 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 ἐπισάται 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 ἵστημι, to *stand*, fore-attended with the præfix ἐπὶ, signifying *about, before*, and *above*: and therefore well expressing Christs headship over his Church, as one that is alwayes about, before, and above it, both in place and providence. The Septuagint have used this word sometimes, but never *pro* Magistro. *Fortè posterior ætas hinc transtulit ad* magistrum *& præceptorem, qui discipulis suis præest, & eorum quasi præfectus est.*

Ἐπιστήμων, *Scientiâ præditus*, James 3. ver. 13.

Ἐπιστέλλω, *Mitto, scribo.* Matth. 21. 34, 36. Act. 15. 20. Heb. 13. 22. *Non solùm significat quomodocunq;* mando *&* mitto, *sed præterea cum addito*, literas *&* epistolas; *ipsumq; nomen* epistolarũ *ab hoc verbo derivatur, quamvis quoque juxta ejusdem verbi aliam acceptionem reperiatur pro mandatis, jussis, præceptis*, Lorin. in Act. 15.

[m] Ἐπιστολὴ, *Epistola*, often.

[m] This comes from ἵστημι, thence letters are called *Missives*.

Ἐπιστηρίζω, *Confirmo*, Acts 14. 22. and 15. 32, 41. and 18. 23.

[n] Ἐπιστομίζω, *Os obturo*, Tit. 1. 11. A Metaphor from muzzling dogs.

[n] Est os alicujus obturare, & quasi Epistomio occludere, *Cornel. à Lapide.*

Ἐπιστρέφω, ομαι, *Converto, revertor*, often. Act. 26. 18. ᾧ ἐπιστρέψαι, *ut Aperias oculos eorum*, Beza, *&* Convertas *eos. Transitivè accepit, prout accipiendum* Luc. 1. 16, 17. Jac. 5. 19, 20. *In reliquis omnibus Novi Testamenti locis, intransitivè accipitur pro* Reverti, converti, convertere se: *Ita Syrus, Arabs, Vulg & Erasm. quos sequor, nè Ellipsin statuere sit opus*, Lud. de Dieu in loc. Matth. 12. 44. *Verbum* ἐπιστρέφειν *significat etiam* Corrigere, *&* Emendare. *Etiam Satanæ reditus huc collineat, ut ignaviam suam atq; socordiam corrigat, quâ tam facilè exivit, & abiit.*

Ἐπιστροφὴ, *Conversio*, Act. 15. 3. *Non simpliciter significat mutationem, sed pœnitentiam in Scripturâ*, Camer.

Ἐπισυνάγω, *Cogo.* Matth. 23. 37. and 24. 31. Mark 1. 33. and 13. 27. Luke 12. 1. and 13. 34.

[o] Ἐπισυναγωγὴ, *Aggregatio*, Heb. 10. 25. *In Græco est tricompositum vocabulum. Fortè Apostolus ad Hebræos scribens uti voluit hâc Græcâ voce, alioqui ravâ, nè à vocabulo Synagogæ, quod Hebræorum cœtui quodammodo proprium erat, longius recedere videretur*, Estius in locum. *Plus significat quàm* Συναγωγὴ, *id est*, Congregatio; *habet enim Emphasin Præpositio* ἐπὶ· *ideò 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 statuendi sumus, sic* Rom. 14. 10. *&* 2 Cor. 5. 10. *Aret.* in 2 Thess.

[o] Ἐπισυναγωγὴ hic significat aggregationem fidelium ad Christum quæ peragetur eo die, *Cam. de Eccles.*

[p] Ἐπισύστασις, *Coitio, agmen*, Act. 24. 12. 2 Cor. 11. 28. *Certum est* ὄπισύστασιν *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 translatitiè hoc vocabulo, admodum significanter*, Beza in loc.

[p] Significat agmen subinde irruens in aliquem, *Illyr. in Nov. Test.* Est incursus tum hostium, & populi tumultuantis, tum curarum, & solicitudinum, *Cornel. à Lap.*

Ἐπισυνάγω, *Simul curro*, Mark 9. ver. 25.

Ἐπισφαλὴς, *Periculosus*, Acts 27. 9.

Ἐπισχύω, *Invalesco, vires sumo*, Luk. 23. 5. ἐπίσχυον invalescebant, *scilicet, clamore: Unde Syrus*, vociferabantur *Monet autem Cl. Beza*, ὄπίσχυον *verti etiam posse*, contra nitebantur. *Addo, vel* vehementer instabant, *vel* validè urgebant: *nec dubito quin idipsum sit, quod* Exod. 11. 33. *dicitur*, & invaluerunt, *&c. quod non male* Tremellius *&* Junius, Vehementer instabant apud populum, *vel potius*, validè urgebant populum, *Iudovic. de Dieu in locum. Quia verbum* ἰσχύειν *&* ἐπισχύειν *etiam* Elegans metaphora à re castrensi, *Jun. & Tremel.*

in

in activa significatione usurpatur, ideo per τὸ ἐπίσχυον evangelista innuit, quòd violento quodam impetu Pilatum *adorti fuerint, & vim quasi intulerint ipsi suis accusationibus. Sensus igitur est, quòd clamoribus impetrare voluerint illud, quod rationibus obtinere non potuerant; sicut solent importuni accusatores, veris probationibus destituti, inconditis clamoribus Judicem obtundere,* Gerh. in loc.

Ἐπισωρεύω, *Coacervo*, 2 Tim. 4. 3. *Superaccumulo*, id est, *Sine judicio quævis obvia accumulo, & ardore quodam*, Aret.

[r] *Quo verbo tria notantur: 1. Studium ardens in conquirendis Doctoribus. 2. Quòd sine judicio & temerè sunt collecturi Doctores suos. 3. Multitudo confusanea notatur*, Aret. in loc.

Ἐπιτάττω, *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*, Bulling.

Ἐπιταγὴ, *Imperium, præceptum, injunctio*, 1 Tim. 1. 1. κατ' ἐπιταγὴν τοῦ Θεοῦ. *Vulgata*, secundùm imperium: Ex ordinatione, *verterunt* Lutherus & Castalio: *Beza*, ex mandato, *sic propriè significat*, Scultetus in locum. Rom. 16. 26. 1 Cor. 7. 6, 25. 2 Cor. 2. 8. and Tit. 2. 15. [q] *With all peremptorinesse of commanding.* Tit. 1. ver. 3. 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, rere-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.

[r] Ἐπιτελέω, *Perago*, often.

Ἐπιτήδειος, *Aptus*, James 2. 16.

Ἐπιτίθημι, ἐπιτίθεμαι, *Impono, invado*, often.

[s] Ἐπιτιμάω, *Objurgo, interminor*, often.

[q] *Cum omni imperio*, Bez.

[r] *Perago, celebro*: nam de rebus sacris hoc verbum aliquando dicitur.

[s] Of ἐπὶ and τιμὴ, *honor*. It is an honour to take a rebuke well: or of τιμὴ, *pœna, mulcta*.

Interminatus est, Beza in Matth. 12. 16. *Comminatus est*, Syr. in Matth. 4. 39. Est increpatio Dominorum in servos, cum comminatione imperium, Matth. 8. 26. *Objurgo*, Beza. *Impero*, Vulg. *Increpo*, Erasm. Interdum accipitur pro additis minis præcipere, ut Matth. 12. 16. Sicut apud Latinos accipitur *Interminari*. *Interminatus sum nè faceres*, Terent. Non tantum significat *reprehendere*, & *increpare*, sed etiam *Interminari*, & *interdicere*; 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 threatnings 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 threatning intendeth two things; viz. 1. Authoritie to command. 2. Power to punish if hee be not obeyed. *Significat* Increpare, *multis verbis & clamore in aliquem invehi*, Chemnit. *Propriè 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.

[t] Ἐπιτιμία, *Increpatio*, 2 Corinth. 2. 6. *Mulcta*, seu *pœna*. It signifieth, rebuke, reprehension, chiding. *Est publica castigatio morum*, Aret.

Ἐπιτρέπω, *Permitto*, often. It is used Gen. 39. 8. Ἐπιτρέπειν *plus importat quàm permissionem nudam: Significat enim id quod alii vocant* concedere; *id est, facere potestatem agendi. Quam ejus significationem 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 ostensum est. Latinè quoq;* permittendi *vox ita usurpatur*, Grotius in Matth. 19. 8.

Ἐπιτροπὴ, *Procuratio*, Acts 26. 12. *Id est, ut vernaculo sermone loquimur*, **Charge, & Commission**, Beza.

[u] Ἐπίτροπος, *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 promisso, arbitrio, seu jure: posterior à dispensatione rerum domesticarum*, Erasm. in loc. *Significat non tantum* tutorem pupillorum, *verùm etiam* procuratorem, *&* præfectum, *cui aliquid committitur, ut alterius*

[t] Irrogatam, Mulctam declarat, quæ vox ad canonicas pœnas, quas vocant, translata est.

[u] Ἐπίτροπος Græcis, qui Latinis *tutor* dicitur, & ἐπίτροπος Provinciarum, id est, Procuratores, Præsidibus subjecti, *Beza in Act. 26.*

terius nomine & loco negotia quædam obeat, & administret, Chemnit. *Sic vocabantur à Græcis, qui ab Imperatoribus mittebantur ad certas provincias sibi peculiariter servatas, qualis fuit Judæa præsidibus Syriæ obnoxia*, Beza in Luc. 8. 3. There the Syriack calls him *Oeconomus*, and the Arabick *Thesaurarius*. *Vide* Grotium in Luc. 2. 2.

Ἐπιλυγχάνω, *Assequor, ad scopum pertingo.* Rom. 11. 7. Heb. 6. 15. and 11. 33. Jac. 4. 2. *Prospero successu utor, voti sui compos esse, assequens nimirum id ad quod contendit.*

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] *Apparitio, sive illustratio*, adventus cum splendore, veluti cum emergit Sol, *Erasm.* 1. *Apparitio.* 2. *Illustratio, & illuminatio*, Cornel. à Lap. Quia enim Græci Scriptores Pagani, *Diodorus, Dionysius*, alii, quamcunque Numinis apparitionem appellant ἐπιφάνειαν, Apostolus quoque priorem, & posteriorem Christi adventum ἐπιφάνειαν dixit, *Scultet. Exerc. Evan. lib. 2. cap. 1.* [y] Inde *Antiochus* dictus *Epiphanes* per antiphrasin, secundum rei veritatem vilis, seu despectus, Dan. 11. 21. Vide *Jun. & Tremel. in loc.*

Ἐπιφάνεια, *Apparitio.* [x] *Verbum ἐπιφαίνειν est* lucere, *ut* Tit. 2. 11. & 3. 4. *Hinc ἐπιφάνεια de omni illustri Dei facto rectè dicitur, ut* 2 Macchab. 12. 22. & 14. 15. & 15. 27. *quibus in locis nulla apparitio, sed sola Dei efficacia significatur*, Grotius. This word signifieth a bright, cleer, or glorious appearing, from which word wee take our *Epiphany*, specially *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 adventus. Sic placuit convertere nomen ἐπιφανείας, quod usurpavit* Paulus *de industria, ut ejus posterioris adventus jubar illud maximè illustre oculis nostris repræsentaret*, Beza in loc.

Ἐπιφανὴς, *Illustris*, Acts 2. 20. Vulgat. *Manifestus.* Beza, *Illustris.* Arabs, *Terribilis*; *rectè: nam* Joelis 2. 31. *unde hic locus petitus, extat in textu Hebræo*, dies terribilis; *pro quo Lxx.* ἡμέραν ἐπιφανῆ, *ut & vers.* 11. *sic* Judic. 13. 6. *nec dubium quin inde truculentus ille* Antiochus *dictus sit* ἐπιφανὴς, Terribilis, *potius quàm* Illustris, *Lud. de Dieu.*

Ἐπιφαύω, *Illucesco*, Ephes. 5. 14.

Ἐπιφέρω, ομαι, *Defero, or, objicio.* Act. 19. 12. and 25. 18. Rom. 3. 5. Phil. 1. v. 16. *Erasmus τὸ ἐπιφέρειν rectè omninò exposuit* addere, *nam ἐπὶ hoc in loco* additionem *declarat*, Beza in Phil. 1. It is used also Jude ver. 9.

Ἐπιφωνέω, *Acclamo, Clamo in aliquem*, Luke 23. 21. Acts 12. 22. and 22. ver. 24. whence cometh *Epiphonema.*

[z] Ἐπιφώσκω, *Lucesco*, Matth. 28. 1. Luk. 23. 54. Vulg. & Erasm. *ad verbum*, Sabbatum illucescebat, *quæ Interpretatio est perobscura*; & Sabbatum succedebat, *Beza.* Sabbatum appetebat, *Piscat. Sicut ἐπιφαίνειν non tantum de Sole, sed & de Luna, aliisq; sideribus dicitur, ita &, quod idem valet, ἐπιφώσκειν. Huic loco convenientissimum erat intelligere stellarum ortum, indicem vesperæ, à quâ Judæi diem suum civilem inchoabant. Notârunt viri eruditi etiam verbum, quod hic habet Syrus*, Lunæ *aliisque sideribus tribui solere*, Grotius. Ἐπιφώσκειν *usitatè intelligitur de exortu Solis*, Matth. 28. 1. *Ego existimo ὅτι pro* post *accipiendum, & Lucam usum hoc verbo, habitâ potius ratione sequuturi diei, quam imminentis noctis*, Beza in Luc. 23. 54. *De vespera, quæ incheat Sabbatum, dicitur ἐπιφώσκειν, quia (ut testatur* Buxtorfius in Synag. Jud.) *solent Judæi Sabbati initium luminibus illustrare: Deinde etiam de vespera, quâ claudit Sabbatum, dicitur ἐπιφώσκειν, quia (teste eodem* Buxtorfio) *candela magna faci non absimilis cum accenditur*, Lud. de Dieu Comment. in quatuor Evang.

[z] It signifieth, to wax toward the light, although it be not light. Vide *Piscat. in* Luc. 23. v. 54. Et de sideribus dicitur, præsertim Sole atq; Lunâ, quæ præsunt diei ac nocti, & de tempore quod illorum motu metimur: quo autem discrimine ea usurpatio sit, docet *Cauboneus Exercit. 16. & 113. Tarnov.*

[a] Ἐπιχείρεω, *Aggredior, conor*, Act. 9. 29. and 19. 13. Luk. 1. 1. *Aggressi sunt: Significat autem τὸ ἐπιχειρεῖν (ut rectè observat* Erasmus.) *Aliquid in manus sumere: quod Latini ratione non prorsus dissimili* aggrediendi *vocabulo declarant, translatione non à manibus, sed à pedibus sumptâ; quæ significatio dignificat, sed eum solùm, ut desit sæpius effectus, Aretius.* Etsi propriè ἐπιχειρέω significat *Aggredi, & incipere aliquid*: tamen, ut apud Latinos *incipere facere, & instituere facere*, sæpe nihil aliud significant quàm *facere*, Lucret. lib. 5. *Ut nostrâ quicquam causâ facere aggrediantur.* Ita apud Græcos ἐπιχειρέω, *Isocr. Xiphilin. Scultet. Exercit. Evan. lib. 1. cap. 1.*

[a] Ἐπιχείρειν proprie est *aliquid sumere in manus, & conari* verius quàm *præstare*, Bullinger. Conarum quidem si-

ligenter est annotanda, nempè ut istos, qui scribendi occasionem nostro Evangelistæ tribuerant, sciamus minimè id satis commodè præstitisse quod erant aggressi, sed aliundè accepta confusè perscripsisse, Beza in loc. *Sic* Cameron in Myroth. *Sed* Casaubon. ad loc. *hoc minus probare videtur. Sic &* Maldonat. ad loc. *ait, hoc verbum* ἐπιχειρεῖν *non magis in vitio poni, quàm in laude.* Luc. 1. 1. Ἐπεχείρησαν, Vulgat. *Conati sunt.* Beza, *Aggressi sunt.* Syrus, *Voluerunt.* Arabs, *Explorarunt*, Lud. de Dieu Comment. in quatuor Evang. *Benè notavit vir eruditissimus vocem esse mediam: neque ex ea colligi posse non præstitum ab illis scriptoribus quod aggressi erant. Nam &* Plato, Isocrates, *aliiq; ἐπιχειρεῖν sæpè de studio etiam fœlicè usurpant.* Grotius in loc. It is used for a lawfull undertaking, and a successefull progresse in it, *in Plat. in Phædro* concerning *Isocrates*, and in *Isocrates* himselfe *ad Demonic.* Mr *Lightfoot in his Harmonie.*

Ἐπιχέω, *Infundo*, Luke 10. 34.

Ἐπιχορηγέω, *Suppedito, subministro, adjicio.* Col. 2. 19. *Furnished.* The originall word (saith *Elton*) signifieth, *under-supplyed*, 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 signifieth supplyed, 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-supplyed with life, sense, and motion, and with particular abilitie of every member needfull from the head; so the body of the Church is under-supplyed 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.* ἐπιχορηγήσατε, *id est*, Præterea sufficite & suggerite. *Vulg.* Ministrate. *Eras.* Subministrate: *nimiùm obscurè, neq; expressâ præpositione* ἐπὶ, *Beza in* 2 Pet. 1. 5. *Linking them together.* *Propriè significat*, Chorum ducere, *ab* ἐπὶ, χόρος, *&* ἄγω, *Duco*, 2 Pet. 1. 5. By which words the Apostle signifieth, that faith is *Gratia primaria.* It is used also vers. 11. and 2 Cor. 9. 10. Gal. 3. 5.

Ἐπιχορηγία, *Suppeditatio*, Ephes. 4. 16. Phil. 1. 19.

Ἐπιχρίω, *Illino*, Joh. 9. 6, 11.

Ἐποικοδομέω, *Superstruo.* This word is of great force; it requireth not only a building, but also increasing in building, Jude 20. Col. 2. ver. 7. Ἐποικοδομέμενοι, Superstructi: *Participium Græcum præsentis est temporis, ut significetur nondum perfectam esse structuram, sed in* [b] *actu esse quod aiunt*, Beza in loc. It is used also, Acts 20. 32. 1 Cor. 3. 10, 12. Ephes. 2. ver. 20.

[b] In fieri, non in facto.

Ἐποκέλλω, *Appello, applico*, Act. 27. 41. ἐπώκειλαν τὴν ναῦν. H. Steph. in Marg. *illiserunt navem.* Beza, *impegerunt; Et in* Annotat. *ut* ἐποκέλλειν *non de quovis appulsu dici, sed maximum etiam impetum declarare.*

Ἐπονομάζομαι, *Cognominor*, Rom. 2. 17.

Ἐπόπτης, *Inspector*, 2 Pet. 1. 16. Budæus *docet* ἐπόπτας *olim dictos fuisse arbitros sacrorum, qui dignitate præcesserunt.*

[c] Ἐποπτεύω, *Specto*, 1 Pet. 2. 12. and 3. 2. Ἐποπτεύσαντες, considerantes, *Vulg.* It signifieth to observe and prie into a thing to finde out the secrets of it; and so it notes, that carnall men doe watch and mark the conversation of such as are religious. *Bifield in loc. Significat* ἐποπτεύειν 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* ἐποπτεύσαντες Considerantes. *Sed Græcum propriè est*, ubi consideraverint, *sive* inspexerint, *Gerh.*

[c] Inspicere significat, & nominatim secretiores ac sacratiores res, veluti ritus & ceremonias, ac mysteria, *Lorinus.*

Gerh. in 1 Pet. 3. 2. *& in* 2 Pet. 1. ver. 16.

Ἔπος, *Verbum*, Heb. 7. 9.

Ἐπουράνιος, *Cœlestis.* Ephes. 6. 12. Ἐν τοῖς ἐπουρανίοις, *In heavenly places*, or rather *heavenly things:* For, 1. In the Originall, places are not expreſt, but indefinitely the Apoſtle ſaith, *In heavenlies.* 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 aëriall 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 heavenlies:* 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.

[d] Τὰ ἐπουράνια, 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. 22.

[e] Ἐπουράνια, The word ſignifieth rather *Supercelestiall*, in the higheſt heavens, whither (if rendred of places) the Devils never came ſince their fall, Dr *Gouge* on the place.

[f] *Chryſoſt. Muſcul. Perkins* on Gal. 2. 11.

Ἑπτά, *Septem*, very often.

Ἑπτάκις, *Septies*, Matth. 18. 21, 22. Luk. 17. 4. twice.

Ἑπτακισχίλιοι, *Septies mille*, Rom. 11. 4.

Ἔπω, *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.

[g] 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.*

[g] It comes from the Hebrew פָּעַל, *Texuit, Operatus eſt*, ſaith *Beckman. de Orig. verb.* rather ἀπὸ τῆς ἐργάζεσθαι, as *Danæus* derives it.

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 quærendum, *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 ſignifieth 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, ſcil. *Manibus propriis in artibus mechanicis ad victum quæritandum*, Act. 18. 3. *Propriè* ἐργάζεσθαι *in hoc genere dicitur non quæſquis negotiatur, ſed is demum qui lucrum facit, id eſt, de ipſius laboris fructu. ſicut etiam accipitur* Luc. 19. 16. *Hic autem generaliter accipitur pro* πραγματεύεσθαι. Plinius *medicos dicit* Animas negotiari *eâdem ſignificatione. Beza*, Negotiatus eſt. *Vulgata, ad verbum*, Operatus eſt: *quod verbum Latini hac ſignificatione (quod ſciam) nunquam uſurpant. Galli dicunt* Trafiquer, *ou* Practiquer, *Beza in* Matth. 24. 26.

Ἐργασία. *Quæſtus, Opera.* Steph. Luc. 12. 58. δὸς ἐργασίαν, *Purus putus Latiniſmus*, Druſius. *Nihil aliud, quam Latinorum* da operam. *Syrus Latiniſmum hunc non intelligens, voculam* ἐργασίαν *accepit pro* lucro *aut* quæſtu, *uti apud Græcos nonnunquam ita pro quæſtu ſumitur. Sic enim reddit*, da mercedem, *ut* Tremell. *vertit, vel* quæſtum *potius; ut ſit ſenſus, Pacem ab adverſario tuo redime, cedens potius omnibus commodis, quàm ut diſſidium alas. Sed verba Chriſti ſimpliciter hoc volunt:* Da operam, ut libereris ab adverſario: *noli funem contentionis temerè cum eo trahere.* Mayerus in Philol. ſacr. *Primò & propriè ſignificat* operam *vel* opificium, *ut* Act. 19 25. *ſecundariò & ex conſiquenti* quæſtum *ex operâ vel opificio provenientem, ut* Act. 19. 24. It is uſed alſo Acts 16. 16, 19. Epheſ. 4. 19.

Ἐργάτης, *Operarius*, often. *Sæpius quidem, præſertim in Teſtamento Novo, pro ruſticis operariis accipitur*, Lorinus. Luc. 13. 27. οἱ ἐργάται τῆς ἀδικίας, *Workers of iniquitie*, an Hebrew phraſe, [h] Pſal. 5. 5.

[h] Οἱ ἐργαζόμενοι τὴν ἀνομίαν, Matth. 7. 23. Thoſe that work unlawfulneſſe.

[i] Ἐξεβίζω,

i *Irrito*, Scap. i Beza.

'Ερεθίζω, *Provoco*, Coloſſ. 3. 21. it is rendred, *Provoke* not *to anger*, but properly ſignifieth, *To exaſperate, and to ſtir up to anger by diſgracefull terms, 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.

'Εξέρυγμαι, *Eructo*. *Per metaphoram*, dico, pleno ore profero: à Septuaginta *hoc verbo redditur Hebræum* נבע Matth. 13. ver. 35. *Palàm proloquor*.

k Ipſum verbum deducitur ex ἐρέω, quod eſt *quæro*, & ἐυρὶ cubile.

'Ερευνάω, *Scrutor*. Joh. 5. 39. 'Ερευνᾶτε 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 *Cyrill, Beza, Camerarius, Brentius, Toſſanus, Cameron*, and *Piſcator* follow the former. *Græci per verbum*, ἐρευνάω 2 Reg. 10. 20. Pro. 20. v. 4. *reddiderunt Hebraicum* חפשׂ, *quod ſignificat, ea quæ occulta ſunt ſeu abſcondita denudare vel retegere. Syrus hoc loco reddidit* בעא, *quod ſignificat* indagare, inveſtigare, inquirere ad dijudicandum. *Polyc. Lyſer.* The word is metaphoricall, 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 modò, ſed ſcrutentur etiam, penitúſque excutiant: ita eos non tenui lectione contentos eſſe vult; ſed aſſiduam, acrem, laborioſam inveſtigandi perſcrutandiq; diligentiam requirit, qualem illi adhibere ſolent, qui defoſſum in terra theſaurum diligentiſſimè quærunt*, Whitak. de Scripturis, cap. 10. *Non* legite *tantum, ſed* attento animo expendite. *Sic* ἐρευνᾶν *ſumitur infra*, Joh. 7. 52 1 Pet. 1. 11. *Grotius*. *In voce* ἐρευνᾶν *quidam ſtatuunt metaphoram à canum ſagacitate* l *ſumptam, ut ſignificet* ſagaciter aliquid inquirere, atque è latebris eruere; *ſed præſtat à metallis metaphoram ductam dicere, in eo enim ſenſu verbum* ἐρευνᾶν & ἐξερευνᾶν *à Lxx. Interpretibus uſurpatur. Veteres & recentiores Interpretes exponunt in Modo Imperativo*. Chryſoſt. Homil. 40. in Johan. Auguſt. in Pſal. 109. Lutherus, Melanct. Bugenhagius *in Modo Imperativo reddiderunt. Rectiùs accipitur in Modo Imperativo*, Gerhard. loco primo de Scriptura ſacra, & in 1 Pet. It is uſed alſo, John 7. 52. Rom. 8. 27. 1 Cor. 2. 10. 1 Pet. 1. 11. Rev. 2. 23.

l 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 *Chryſoſtom* obſerveth. Even as hunters ſeek for game, and as men ſeek for gold in the very mines of the earth, *Perkins*. Proprie eſt interrogando, aut colloquendo ſcrutator, elicio, indago, *Beckman*.

'Ερέω, *Dico*, often.

'Ερημία, *Deſertum*. Matth. 15. 33. Mar. 8. 4. 2 Cor. 11. 26. Heb. 11. 38.

'Ερημος (*Adject.*) *Deſertus*, often. Solus, incultus locus, non habitatus, *de re, & perſona dicitur: Homo dicitur* ἔρημος, *qui eſt deſertus, & præſidio deſtitutus*. Of this word cometh the name *Eremitages*, and *Eremites*, that live an auſtere life in deſerts.

'Ερημος (*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.

'Ερημόω, *Vaſto*. Matth. 12. v. 25. *is brought to deſolation*: The word in the Greek is ἐρημεῖται, *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.

'Ερήμωσις,

Ἐρήμωσις, *Vastatio*, Matth. 24. 15. Luc. 21. 20.

Ἐρείδω, *Infigo*, Acts 27. 41.

Ἐρίζω, *Litigo*, Matth. 12. 19.

m Contentio cum rixa, est irritatio, & ad iram provocatio, *Zanchius*. Rixositas, seu libido contendendi cum quovis de re quavis, tantum vincendi studio, *Pareus*. Est vituperabilis contentio, & pertinacia, *Oecum*. Est Insatiabile studium rixandi, & labefactandi veras sententias, *Victorin. Strigel. in N. Test.*

m Ἐριθία, *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 indicat hâc voce significari rixosos, & contentiosos, ut &* 2 Cor. 12. 20. & Gal. 5. 20. Jac. 3. 16. *ac proinde ab* ἔρις ἐριδος, *quod* litem *declarat, non ab* ἔρις ἐριθος, *quæ* lana *Latinè dicitur, oriri. Recte igitur notat* Nyssenus *hoc vocabulum esse novi cujusdam & insolentis etymi*, Beza in loc. *Concertatio civilis, rixa de fundis, aliisq; rebus*, Illyr. in N. Test.

n Contentio, Rixa, Litigium, Jurgium, Dissidium, Dissensio, Discordia, Seditio, Factio, Schisma, Haeresis, Aemulatio, Invidia, Zelotypia, Ira, Iracundia, Animositas, Dissensio, Dissidium, Dissensio, Discordia, Seditio, Factio, Schisma, Haeresis, Aemulatio, Invidia, Zelotypia, Ira, Iracundia, Animositas.

Ἔριον, *Lana*, Heb. 9. 19. Rev. 1. 14.

n Ἔρις, *Contentio, lis.* Rom. 13. 13. Evill strife in affections, words, scolding, brawling; yea, all unjust striving, quarrelling. It is used also 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 Ἔριφος, *Hircus*, Mat. 25. 32. Luk. 15. v. 29. Whence *Theocritus* his book was called *Eriphia*, because it treated of hee-goats.

Ἐρίφιον, *Hircus*, Matth. 25. 33.

p Ἑρμηνεία, *Interpretatio*, 1 Cor. 12. 10. and 14. 26.

Ἑρμηνεύομαι, *Interpretor*. Joh. 1. v. 38, 42. and 9. 7. Heb. 7. 2.

q Ἑρμῆς, *Mercurius*, Act. 14. 12. Rom. 16. v. 14. He was the gods Messenger, not to interpret their sayings, but faithfully to discharge their commands. *Mercurius* of *merx*, merchandize, saith *Festus*, of *mercor* to buy and sell: whence our word **Merchant**.

o Poetis *Nuntius* & *Interpres Deorum*. Ab εἴρω, *dico*.

* Ἑρπετὸν, *Reptile*, Act. 10. 12. and 11. v. 6. Rom. 1. 23. Jam. 3. 7.

* Ab ἕρπω, ut à *repo, repere*.

r Ἐρυθρὰ θάλασσα, *Mare rubrum*, Act. 7. ver. 36. Heb. 11. v. 29. *Sic dictum ab* arenâ, & fundo rubro, *testantibus id nautis, qui sinum illum lustrârunt, quamvis* Curtius lib. 8. & Calepinus, 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 submersus, cruentato illi mari nomen dedisse.* Fullerus *vir doctissimus vidit* Erythram, *sive* Erythrum *planissimè eum fuisse, quem sacræ literæ* Esavum *nominant, cognomine autem* Edomum. *Est enim* Edom, *idem quod Græcè* ἐρυθρὸς, *Latinè* ruber. *Ego libens agnosco, me nihil legisse adhuc probabilius de nominis* rubro mari *inditi origine*, Rivetus in Genes. 25. Exercit. 115. Exod. 13. 18. Commonly knowne by the name of the *Red sea*, though it be of a blewith colour, as other seas are. So called (say some) from a reflection of redness, both from the bankes, cliffes, stones, and sands of many Ilands, and part of the Continent bordering. There is great store of [r] red stones in the bottome of the sea, on which abundance of Corall growes, which is carried into most parts of Europe, and elsewhere. In Hebrew it is called סוף, *Suph, the* [t] *sea of weeds*, because there grow abundance of weeds upon the sides of it. In Greek, Latine, and English, the *Red Sea* [u], from the redness of the ground about it. Our Countrey took the name of *Albion* from the like occasion (but not the like colour) from the white rocks or cliffes on the sea side.

[r] Sir *W. Raleighs* History of the world.

[t] *Mare algosum*, Jun.

[u] See *Ainsworth* & *Rivet* on Exod. 10. 19. & *Drusius ad difficiliora loca* Exod. c. 26. and *Dr. Willet* on Exod. 14. Quæst. 16. and *Gerhard* on Psal. 106.

x Ἔρχομαι, *Venio*, exceeding often. *In Novo Testamento verbum* ἔρχομαι, *& quandoque etiam additum* εἰς τὸν κόσμον *usurpatur cum singulari quadam emphasi de Christi adventu: 1. Incarnationis*, Johan. 3. 2. & 16. 28. *& passim*

x In Novo Testamento verbum ἔρχομαι usurpatur cum singulari emphasi de Christi adventu, respectu *Incarnationis*, 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.

Interpres *mare rubrum* vocat. Et quidem bis extat in N. T. Act. 7. & Heb. 12. Creditum multis, sic illud dictum à colore aquæ, unde vulgò quoque sic pingitur. Sed jam olim *Curtius* lib. 8. prodidit, maris illius aquas nè colore quidem abhorrere à cæteris. *Brodeus in Mose.* 3. 9. testatur se diligentissimè scisitatum de multis, qui mare illud sulcaverant, atque id responsi tulisse semper, quæ de rubra aqua aut arena vulgò dicuntur, falsa esse, neque ullum unquam repertum nautam adeo stolidum, qui id ab oceano nostro quicquam differre existimaret: *Amama Antibarb. Bibl.* 2. *Vide ejus censuram in* Exod. 10. 13. See *Fuller. Miscel. Sacr. lib.* 4. *cap.* 20.

sim

ſim apud Joannem *Evangeliſtam.* 2. *Humiliationis*, Matt. 20. 20. 1 Joan. 5. 6. 3. *Sanctificationis, quæ fit 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 houre of death, Joh. 21. 22. Luc. 24. 1. ἦλθον ἐπὶ τὸ μνῆμα· *Beza*, Iverunt ad monumentum. *Non enim inquit, tempus hic notatur quo ad ipſum ſepulchrum perveneruntſed quo ex urbe profectæ ſunt ut eò venirent. Secus nos ſentimus*, Matth. 28. 1. *Itaq; cum* Vulg. Eraſ. Syro & Arabe *vertendum cenſemus*, Veneruntad monumentum; *id enim propriè verbum ſignificat*, Ludov. de Dieu.

y Duplicem habet ſignificationem, ſicut etiam Latinum *Rogare* duo ſignificat, viz. *Interrogare*, & *Petere*, in priore 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, *Gerh. in Harm.* Sicut apud Latinos *Rogandi* verbum ambiguum eſt, ita etiam τὸ ἐρωτᾶν apud Græcos, ut Luc. 7. 3. & 2 Theſſ. 2. 1. *Beza in Matth.* 15. 23.

y Ἐρωτάω, *Interrogo*, *rogo*, often. 1 Theſſ. 4. 1. *Significat duo*, petere & interrogare, *ſicut & verbum Latinum* Rogo. *Aug. Janſen. Hic pro* Rogare, *ſeu* Petere, *ab* ἔρως *quod* Amorem *ſignificat*; *eſt igitur* amanter rogare, *Zanchius.* So it is uſed 2 Theſ. 2. 1. ἐρωτῶμεν from ἔρως, ſignifying *love*, that is, even in all brotherly love, we beſeech you to beware of ſeducers. *Propriè ſignificat* Interrogare, petere, conſulere; *tamen in Scripturis, præſertim Novi Teſtamenti, uſurpatur pro* Precari. *Verbum* ἐρωτᾶν *apud Græcos, ſicut &* Rogare *apud Latinos, idem propriè valet quod* Interrogare, *ſeu* Quærere; *ſed pro* Orare *utrumq; uſurpatur per metonymiam adjuncti, à modo ſcilicet orandi, quo uti ſolemus in familiari ſermone, dicentes verbi gratia*, Placétne tibi hoc facere? *Vel*, Viſne hoc facere? *quum volumus dicere*, Velim te hoc facere, Oro te ut hoc facias, *Piſcat. in* Luc. 5. 2. Ἐρώτησαν *videtur eſſe Latiniſmus*; *quia Latini* rogare *dicunt pro* orare. *Hellenistæ vocem* ἐρωτᾶν *in ſenſu poſtulationis aut precationis uſurpant, ut videre eſt* Pſal. 122. 6. *Grotius in* Luc. 5. 2. *Vide* Matth. 15. 23. Joh. 13. 16. Act. 23. 20.

Ἐδώδιμος, *Eſtis.* Luk. 23. 11. Act. 1. 10. and 10. 30. and 12. 21. Jam. 2. 2, 3.

Ἔδεσις, *Eſtis*, Luk. 24. 4.

Ἔδω, *Edo*, often. Ἔδειν de homine *propriè dici annotant Grammatici, ut* νέμειν de brutis. *Invenitur tamen* ἔδειν *& de brutis dictum, non ſolum apud* Lucam, *ſed & apud* Plutarchum. *Stephanus.*

z Ἔσοπτρον, *Speculum*, 1 Cor. 13. v. 12. Jam. 1. 23.

z Eſt ſpeculum: item id per quod, quaſi medium, rem inſpicimus: *Cornel. à Lap.* qualia ſunt perſpicilla ſenum, ſpeculum oculare, ſive vitrum viride, quod ſcripturæ ſuperponitur, ut oculos debiles in lectione confortet. *Id. ib.*

a Ἑσπέρα, *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* ſignifieth a commixtion, when as the day light and the darkneſſe ſeeme to be mingled together: ſo that properly the Evening ſignifieth 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.

a Vide *Laurent.* in 2 Epiſt. Petri, ca. 3. v. 3.

Ἔσχατος, *ultimus*, often. Περὶ τὸ ἔχειν, à Continendo, & Cohibendo, *id viz. in quo neceſſe eſt ut conſiſtamus: ſicut Latinè* Ultimum *dicitur, ultrà quod pergere non liceat*, Beza in Matth. 5. *Vulgò vertitur* Ultimus, *ratione ordinis vel temporis; cum notet conditionem vilem & abjectam*, ſubditicius, Beſtiarius; *ſic* Matth. 19. 30. *Primi fiunt* ἔσχατοι, *id eſt*, Rejectitii, nulli: & 1 Cor. 4. 9. *Nos Apoſtolos tanquam* Abjectos *poſuit, ſeu* Beſtiarios. When by mention of *laſt time* in the new Teſtament is meant an *end* or *terminus temporis*, it is expreſt in the ſingular number, as ἐσχάτη 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. ἔσχατος & καιρὸς, *the laſt time*,

time, is used in the selfe same sense. But in 1 Joh.2.18. we have ἐσχάτη ὥρα, *the last houre*: where he meaneth an end of some time, but not of the world, which was then a 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. Mt *Medes Apostasie of the latter times.*

Ἐσχάτως, *In extremum*, Mark 5.23.

Ἔσω, *Intro.* Matth. 26. 58. Mark 14.54. and 15.16. Joh. 20.26. Acts 5.23. Rom.7.22. 1 Cor.5.12. Eph. 3. ver.16.

Ἔσωθεν, *Intrinsecus, intus*, often.

Ἐσώτερος, *Interior, intimus*, Act.16.24. Heb.6.19.

b Ἑταῖρος, *Sodalis, amicus.* *Proprie hoc vocabulo* Sodalis *intelligitur, ut* Matth.11.18. *Neq; verò quisquis* Sodalis *est*, amicus *est. Nos tamen, alios sequuti*, amicum *interpretati sumus; quod hoc fere 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. Ἑταῖρος, *Plus quàm amicum significat, nempe eos qui eadem ætate, eademq; vitæ consuetudine, & actione diu inter se vixerunt, quales Christus, & Apostoli*, Gagn. in Matt.

Ἕτερος, *Alter, alius*, very often. Rom. 13.8. ✠ * ἕτερον, *Another*, he meaneth neighbour. Master *Beza* observeth that there is little difference amongst the Grecians, betweene ἕτερος and ἑταῖρος, *Sodalis*, a *Companion*, or *Fellow*: in the letter there is not much difference, but in sense a great deale: for ἑταῖρος is such an one, who eateth at the same table with us, a familiar; and therefore the feastings of friends were called among the Heathen *Sodalitia* and *Sodalitates, Fellowships*: and the meetings of the Saints were in the Primitive times called *Hetæriæ*: So *Plinie, lib.*10. *Epist.*97. where he writeth of Christians, and their Assemblies, useth the word *hetærias*; but he seemeth to understand it of all meetings or combinations, whether of Christians or others: but ἕτερος, which is *Pauls* word here, signifieth any which is another from our selves, be he friend or foe, *Par.*

Ἑτέρως, *Aliter*, Phil.3.15.

c Ἑτεροδιδασκαλέω, *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.

Ἑτεροζυγοῦντες, *Impari jugo copulati*, Steph. 2 Cor.6.14. Μὴ γίνεσθε ἑτεροζυγοῦντες, *Ne impari jugo copulemini*, Beza. Vulgata, *Nolite jugum ducere.* Budæus, *Ne copulemini.* Piscat. *Ne jugo copulemini. Nam* d 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* ἑτεροζυγοῦντας *vocari, qui quum sint diversæ conditionis, tamen in eodem opere mutuam operam præstant; ut si fidelis cum infidele matrimonium contrahat.* Beza in loc. Ἑτεροζυγεῖν est 1. *alteram jugi partem sustinere*: 2. *diversum jugum trahere*: 3. *in alteram jugi partem inclinare.* Cornel. à Lapide.

Ἑτερόγλωσσοι, *Qui sunt diversæ linguæ*, 1 Cor.14.21.

Ἔτι, *Adhuc, amplius, etiam, atque, adeò*, very often.

Ἑτοιμάζω, ομαι. *Paro, or*, very often. Ἑτοιμάζειν *in lingua Hellenistica passim usurpatur pro* κεφαλαιοῦν. Psal. 93.3. *Cujus rei causa petenda est ex ambiguo Ebræi* Nacon, *quod &* parationis

b Ἕταιρος, a friend is a *Second selfe.* Significat eum qui longo tempore, & quidem familiariter cum aliquo est conversatus. *Demosthenes* utitur pro familiari amico: ἑταῖρα est familiaris quædam compellatio, quâ indignos etiam ac ignotos alloquimur, Mat. 20.13. & 22.12. *Genh. Harm.* Significat *Socium* & *Consortem.*

* Ἕτερος significat 1. Alterum è duobus: 2. Diversum & contrarium, *Cornel. à Lap.* Usitatum est ἕτερος 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. aliis doctoribus uti. *Cornel. a Lap.* Illud ἕτερος vel ad formam, vel ad materiem referri potest. *Aretius.*

d Ἕτερος interdum significat alterum è duobus; interdum diversum, sive è duobus, sive è pluribus: ἑτεροφθαλμος, qui altero caret oculo: ἑτεροδοξος, qui diversæ est opinionis. Unde incertum est an *Paulus* dicit ἑτεροζυγοῦντας qui alteram jugi partem sustinent; aut qui cum diversæ conditionis homine jugum ducunt, veluti si equum ac bovem jugo copules. Deut.22.10 posterius est probabilius. *Erasmus, Aretius. Masius* à libra deducit, cujus lanx altera propendeat in unam partem, quæ σταθμὸς ἑτεροζυγος dicatur. *Vide illum in Josuam. pag.* 329.

& firmationis *notitionem 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. *Ideò 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.

[e] *D. Preſton.*

[c] Ετοιμασία, *Præparatio*, Epheſ. 6.15.

[d] Ετοιμος, *Paratus*, often.

Ετοίμως ἔχειν, *Paratum eſſe.* Acts 21.13. 2 Cor. 12.14. 1 Pet. 4.5.

[f] In compoſition, nunc *fœlicitatem* denotat, nunc *facilitatem.*

[f] Ετος, *Annus*, often.

Εὖ, *Euge, Bene*, Matth. 25.21. *Laudantis, ut & εὖγε, quod, quia Latini quoque eodem ſenſu uſurpant, prudenter hìc poſuit Latinus Interpres. Alioqui* macte, *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.

Εὐαγγελίζω, ομαι, *Evangelizo, læta annuntio*, often. Matth. 11.5. Πτωχοὶ εὐαγγελίζονται, Syr. *Pauperibus evangelizatur.* Pagnin. *Accipiunt Evangelium.* Vatabl. *Lætum accipiunt Evangelii nuntium.* Novarin. *Pauperes evangelizantur. Quod activè ſumi poteſt, quaſi dicat*, Pauperes prædicant Evangelium: *ſed commodior ſenſus evadit, & contextui cohærentior, ſi paſſivè ſumatur hoc verbum, ut ſit ſenſus*, Pauperes Evangelium audiunt & recipiunt, *ut ad* Iſaiæ *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.

[g] Of εὖ *bene*, and ἄγγελος *nuntius.* *Lætum nuntium, faſtum* vel *felix nuntium.* Ad verbum, *bonum nuntium*: eodem modo quo Gallicè dicitur *Bonne nouuelle*, pro *Joyeuſe nouuelle*, Stephan. in Theſ.

[g] Εὐαγγέλιον, *Evangelium*, often. It ſignifieth, 1. *A joyfull*, or *good meſſage*, or *newes, glad tidings*; that is the proper notation of the originall word: and ſo *Ariſtophanes* and *Appian* 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 Εὐαγγέλιον in the new teſtament doth. It is derived of the Hebrew verb *Biſſer*, and the other of the Greek word Εὐαγγέλλω, 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 Εὐαγγέλιον. The Hebrew word is not above five times found in the old Teſtament; it is uſed twice for *præmium 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^r. *Mede* thinks it is taken 1 Corinth 9.14,23. The moſt elegant and learned [k] Languages retaine 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 *evangell*, 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 ſignifie *the moſt joyfull meſſage of ſalvation*, Mark 1.15. Luk 2 10 Rom. 10 15 And 3. by a metaphor, for *the hiſtory of*

[h] Goſpel, as it were *God ſpel*, the word of God; or *Gheeſts ſpell*, the word of the Spirit.

[i] Id inprimis obſervandum, à Chaldæis & Syris hoc verbum reddi per בְּשׂוֹרָה, quod affine eſt שָׂרָא, quo ſignificant carnem: Eſt enim Evangelium ſermo de Chriſto incarnato.

[k] Latine, French, Italian, Spaniſh. The Syriack Interpreter alſo retaineth the Greek word.

[l] *Homer* in Odyſſ. uſeth this word, Pro præmio quod dari ſolet lætum adferenti nuntium. So it is uſed by the Lxx. 2 Sam. 4.10.

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) *Evangiles*, 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 Εὐαγγέλιον 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 perpetuall. *Beza, Buc. in loc. comm.* D^r. *Willet* on Rom. 1. D^r. *Gouge Whole Armour.*

Εὐαγγελισμὸς, *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.

Stephan. in Thes.

m Εὐάρεστος, *Acceptus.* Colos. 3. ver. 20. *Non simpliciter ἀρεστὸν, sed* εὐάρεστον, *valde bene placitum, & pergratum*, Zanchius. Tit. 2. 9. ἐν πᾶσιν εὐαρέστους εἶναι, *malo cum* Erasmo *interpretari*, Ut in omnibus illis placeant, *quàm cum* Beza, Ut in omnibus sint eis accepti. *Fatetur enim* Beza *ipse*, Erasmi *versionem sententiam rectè exprimere, quam interpretatio* Bezæ *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 signifieth, and the Kings Translatours have fitly 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.

m Of εὖ *bene*, and ἀρέσκω *placeo*, *Beneplacens.* See *Beza in loc.*

Εὐαρεσίας, *Ad placitum*, Heb. 12. 28.

Εὐαρεστέω, *Placeo*, Εὐαρεστέομαι, *Delector.* *Propriè significat*, hilariter affectus sum, *aut* placidè me habeo; *etiam* placere *significare potest*, Oecum. Illyr. in N. Test. Heb. 11. 5, 6. *Hee pleased God.* Εὐηρεστηκέναι is the word used, which signifieth, *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 quàm quomodo vulgò 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* εὐαρεστεῖται, delectatur, *vel* placatur; *tamen rectissimè (inquit* Bellarminus) *verti potuit* promeretur, *quia propriissimè dicimus unum apud alterum mereri, quando facit illud quod ei placeat, eúmque delectet. Verbum* promerendi *passivè usurpatum, barbarum est, si usum Latinæ linguæ spectemus*; Bellarmini *interpretatio falsa, si doctrinam Scripturæ attendamus*, Episc. Daven. de justitia actuali, c. 60.

n Εὐγενὴς, εὐγενέστερος, *Nobilis, generosior*: of εὖ, *bene*, and γένος: whence *Eugenius, clarus & claro genere prognatus: nam nobilis est qui quocunque mo-*

n Εὐγενὴς nullâ habitâ stemmatis ratione, est vir eximiæ, & supereminentis potestatis. Job. 1. ver. 3. εὐγενὴς est Maximus, Potentissimus, & sæpe eum qui generosi est animi significat, quocunque tandem genere sit ortus, *Ludovic. de Dieu.*

do notus eſt vulgò: per metaphoram, Magnanimus, Strenuus, *ac* Generoſus. Act. 17. 11. *More generous,* or *better deſcended. Laudo* Clarium Bezam, *quod* εὐγενέστεροι *comparativè potiùs quàm ſuperlativè acceperit, & de animo potiùs, quàm genere, & proſapia: Secus quam* Vulg. & Eraſm. *fecerunt,* Lud. de Dieu in loc. It is uſed alſo Luke 19. 12. 1 Cor. 1. 26.

Εὐδία, *Serenitas,* Matth. 16. 2. *Ex* ἔυ & Διὸς, Jovis, *à nominativo* Ζεύς, *quæ vox etiam* Aërem *quandoq; ſignificat, quaſi dicas* Bona aëris conſtitutio, *ſicut Latini quoque dicunt,* Sub dio, *& Horatius,* Sub Jove frigido.

p Εὐδοκέω, *Acquieſco, probo, oblector,* often. *In hoc verbo explicando, quam variè multi ſe torſerint, tùm ex doctiſſimis* Budæi *Commentariis, tùm ex* Eraſmi *Annotationibus intelligi poteſt. Ego paucis dicam quod ſentio,* δοκεῖν *idem valet quod* ſentire, *& exiſtimare, à quo deductum eſt* εὐδοκεῖν, *quod* approbare *ſignificat: Jam verò 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 quendam erga alios affectum ſignificant,* Janſen. 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 Theſ. 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. Εὐδόκησαν, εὐδόκησαν, *It pleaſed them, it pleaſed them,* that is, they delighted in charitie. 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. Ἐν ᾧ εὐδόκησα, *In quo acquieſco,* Beza. *Bene, ſed non plene:* Acquieſcimus *enim ſæpe in aliquo vel inviti.* Vulg. *In quo mihi complacui: infœliciter; quia & infirmius, quàm ut nativam ſententiam exprimat, & prætereà obſcurum,* Scultetus in deliciis 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,* Janſen. 2 Theſſ. 2. 12. The word ſignifieth a willing, pleaſing, ſelfe-propenſion, not without much contentment. Therefore *Theophylacts* Interpreter renders it, *Qui oblectati ſunt in juſtitiâ. Verbum* εὐδοκεῖν *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 Theſſ. 2. 8. Εὐδοκεῖν *proprie ſignificat* in re quapiam acquieſcere, *ſeu* re aliquâ delectari: *hic per metonymiam Efficientis idem valet quod* Cupere, *ſeu* Avere, *Piſcat. Schol.*

q Εὐδοκία, *Placitum, benevolentia, propenſa voluntas. Interdum* decretum & conſilium Dei, *interdum* affectum ejus benevolum *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* εὐδοκία *id ipſum, quod Heb.* רָצוֹן, Ratſon, *Latini* Benevolentiam, *id eſt, propenſam animi voluntatem vocant: dicituṙ; 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 ſolet* beneplacitum *dicere; tùm verò de mutuâ hominum inter ſe amicitiâ, quâ fit ut alii aliorum commodis ſtudeant, ut* Rom. 10. 1. *atq;*

adeò

p Εὐδοκεῖν Hieronymus à Septuaginta interpretibus confictum tradit. Puto tamen εὐδοκεῖν verbum eſſe Macedonicum, nec à Septuaginta confictum, ſed ex illa dialecto ſumptum. *Salmaſius de Hellenistica.* Significat propriè in eo acquieſcere quod quis probavit. De voce εὐδοκέω vide, ſi libet, Bezam in Rom. 15. 26. Maldonat. ad Mat. 3. 17. & *Eſtium* ad 2 Pet. 1. 17.

q Εὐδοκία pro decreto quod barbari dicunt *beneplacitum,* Salmaſ. de Hellenistica. Of ἔυ, *bene,* & δοκέω, *Sentio:* Benevolentia, propenſa animi voluntas, *Box plaiſ.*

adeò de eâ charitate quâ homines ipſum Deum diligunt, ut Phil. 1.15. *Quam poſtremam notionem* Eraſmus *videtur non animadverſiſſe; ſed idem rectè eos reprehendit, qui putârunt hîc agi de hominum in Deum* εὐδοκία, *quum potius gratulentur Angeli hominibus gratuitam Dei cum ipſis reconciliationem. Rectè igitur* Chryſoſtomus εὐδοκίαν *interpretatur* χαλεπαγλὼ, *quamvis hæc ab illa differat, ut conſequens à cauſa,* Beza in loc. Εὐδοκία & εὐδοκεῖν *ubi abſolutè ponuntur, id eſt, non additâ præpoſitione perſonæ 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 Theſſ. 2.8. Matt. 11.26. Luc. 10.21. *Grotius.* Some referre it to God, and take it for the externall 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 εὐδοκίας, for εὐδοκία, 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* profeſſeth, 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 mutuall 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 Theſ. 1. 11.

Εὐεργεσία, *Beneficium,* Acts 4. ver. 9. 1 Tim. 6. 2. *Differt ab* εὐποιΐα, *ut genus à ſpecie. Eſt enim* εὐποιΐα *propriè* beneficentia, *virtus octavi præcepti. At* εὐεργεσία *propriè* beneficentia *dici & Latinè verti non poteſt: quia generalior vox eſt, & non tantum* beneficentiam, *ſed omne virtutum & bonorum operum genus complectitur.* Sculletus in loc.

Εὐεργέτης, *Beneficus,* Luk. 22. 25. *Ptolomæe* ſo ſirnamed. *Dicuntur Reges* εὐεργέται *à* munificentia, beneficentia, clementia, *& aliis virtutibus Principe legitimo dignis; ac proculdubio voluit Chriſtus hac voce vim & ſignificationem vocis Hebraicæ* נדבו *exprimere, quâ Hebræi Reges & Principes appellant.* Gerhardus in Harmon. Evangel. Vide Grotium in loc.

Εὐεργετέω, *Beneficio afficio,* Acts 10. ver. 38.

Εὔθετος, *Appoſitus,* Luk. 9. 62. & 14. 35. Heb. 6. 7.

Εὐθὺς, *Rectus.* Εὐθεῖα, *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,* very often.

Εὐθὺς, *Statim,* Matth. 3. 16. and 13. 20, 21. Mark 1. 12, 28. Joh. 13. 32. and 19. 34. and 21. 3.

Εὐθύτης, *Rectum,* Heb. 1. 8.

Εὐθυδρομέω, *Rectum curſum teneo,* Acts 16. 11. and 21. 1. { *Utrumque ſignificat, & rectè & citò currentes, Lorin. in* Act. 21.

Εὐθυώ, *Complano,* Joh. 1. 23. Εὐθύνατε τὴν ὁδὸν Κυρίου. *Beza,* complanate viam Domini. *Sic Syrus* æqualem facite, *& Arabs* facilem reddite. *Malim tamen cum Vulg. & Eraſ.* Dirigite, *vel potius* rectificate, *ſicut* Matthæus *dixit* εὐθείας ποιεῖτε, rectas facite. *Ludovic. de Dieu.*

Εὐθυνῶν, *Gubernator,* Jam. 3. 4.

Εὔθυμος, *Qui eſt bono animo,* Act. 27. 36. *Merrie, Having a good minde, Of good cheere.*

Εὐθυμότερον, *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.

Εὐκαιρία, *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 acception of it, as is plain by the simple καιρὸς.

Εὔκαιρος, *Opportunus*, Mar. 6.21. ἡμέρα εὔκαιρος, *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.

Εὐκαίρως, *Opportunè*, Mar. 14.11. 2 Timoth. 4.2.

Εὐκαιρέω, *Vaco, opportunitatem nanciscor.* Mar. 6.31. Act. 17.21. 1 Corinth. 16.12.

Εὐκοπώτερος, *Facilior.* Matth. 9. v. 5. and 19. 24. Mark 2.9. and 10. v. 25. Luke 5.23. and 16. 17. and 18.25.

Εὐλάβεια, *Metus, reverentia.* *Significat in genere*, sollicitum timorem conjunctum cum reverentia, nè prave agendo illum quem revereamur 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* εὐλαβὴς *pertineat* ad cultum Dei in prima Tabula; δίκαιος ad officia erga proximum in secunda Tabula, *Chemnit. in* Luc. *cap.* 2. *ver.* 25. It signifieth both *feare*, and *reverence*, and *pietie*. Hebr. 5.7. wee translate, Christ *was heard in that which hee feared*, or, *touching that hee feared. Mirum quàm hìc in partes itum sit. Interpres 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, adeóq; ipsa majestas & reverentia. Alii, quoniam significat* pietatem, *transferunt particulam hanc ad modum precationis & supplicationum Christi, ut sit sententia:* Christum exauditum propter singularem suam in supplicando pietatem. *Rursus, significat* dignitatem, *atque hoc modo sententia est*, Christum exauditum propter suam dignitatem, excellentiam, *Hyperius. Chrysostomus, Theophylactus, Oecumenius*, ob reverentiam Patris erga Filium exauditus est, *quia Pater eum dignum judicavit omni honore, & reverentiâ.* Ambrosius *& alii*, ob reverentiam quâ ipse Patrem prosequebatur, *voluntati Patris se subjiciens. 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. εὐλαβηθεὶς, *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

t Est 1. Opportunitatem habere. 2. Esse divitem, *Cornel. à Lap.*

u Apud Ethnicos significat *cautelam*; sed apud Ecclesiasticos scriptores est *pietas.* Pietatis enim proprium est omnia boni consulere, bene interpretari, *Aret.* Crebrò significat religiosum quendam timorem aut reverentiam, præsertimq; quæ Deo ipsi debetur, Heb. 12.28. *Illyr. in N. Test.* Significat, 1. *Reverentiam*, 2. *Eximiam charitatem*, 3. *Timorem*, & *metum reverentialem*, Cornel. à Lap.

even in this Epiſtle, Heb. 11.7. our Latine Text hath it, *Timens* and *metuens*. *Propriè ſignificat*, religioſam pietatem, cum timore filiali & reverentia conjunctam, *Gerh. in Harm.*

Εὐλαβὴς, *Religioſus*, Luc. 2. 25. *Vox Lucæ peculiaris, qui ter uſurpat, Hebræorum imitatione, quibus religioſus dicitur* ירא jare ; *ſed plerumque addito Dei nomine, ut* Iſai. 50.10. *Atq; ita Chriſtiani veteres Epiſcopos quaſi peculiari titulo vocabant* εὐλαβεστάτους, 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 propriè* εὐλαβὴς, *qui cautè ac timidè capit quod porrigitur, aut quod prehendere vult,* ὁ ἓυ λαμβάνων· *inde, per ſynecdochen ſpecici*, cautum *ac* timidum *in genere ſignificat. Poſtea, per ſynecdochen generis, pro* religioſo *ponitur, id eſt, eo qui Deum timet*, Piſcat.

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 facundiæ ſpecie Pſeudapoſtolorum*, Rom. 16.18. *Per blandiloquentiam & aſſentationem*, Beza. *Per ſermones dulces & benedictiones*, Tremell. Vulg. *By faire ſpeeches, and flattering, or bleſſing.* The Kings Tranſlatours have it, *By good words, and faire ſpeeches.* The French Bible, *Par douces paroles & flatteries.* The Greek words are χρηστολογία, εὐλογία, which are thus diſtinguiſhed : The firſt ſignifieth *a faire ſpeech*, which pretendeth anothers profit, and meaneth nothing leſſe ; 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 εὐχαριστία (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 εὐχαριστία, or the holy Euchariſt, 1 Cor. 10.16.

Εὐλογέω, *Benedico, Honorificè loquor de quopiam.* Εὐλογέομαι, *Benedicor*, often. *Vocabulum hoc Græcum, perinde ut Latinum* benedico, *Scriptoribus Eccleſiaſticis pene proprium eſt. Nam* εὐλογεῖν *pro* laudare *etiam apud* Ariſtophanem *legitur* in Equitibus : *quemadmodum &* benedicere *in eodem ſignificato, apud* Ovidium lib. 5. Triſtium, Elegia 3.

Nec tibi ceſſanet doctus benedicere *lector.*

Et apud Tullium in oratione pro Seſtio, *Cui benedixit unquam bono*, Eſtius in c. 12. Epiſt. ad Rom. *Benedico*, Matth. 5. 44. *Hebraica phraſis pro* bene precor, *alioquin idem valet 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 modò dicitur qui laudat, qui extollit, qui bene alicui precatur ; ſed is qui humaniter excuſat cùm petitur, aut negat. Ita de* Davide *uſurpatur, cum ab* Abſalone *invitatur filio, idque negat humaniſſimè atq; excuſat*, 2 Sam 13 25. *Latini*,

[x] Eſt 1. *Benedictio*, 2. *Bona collatio*, & *collectio*, Cornel. à Lap.

[y] Τὸ ἐυλογεῖν Græcis declarat *laudare*, unde ἐυλογία dicitur oratio ad prædicandas alicujus laudes accommodata : cujuſmodi eſſe præcipuè ſolet aſſentatorum. Sed & ἐυλογία pro fucata illa, & inani facundiæ ſpecie accipi poteſt, quâ tecti Pſeudoprophetæ, ſolent ſimplicium animos fallere : item quum apud Theologos ἐυλογία accipiatur etiam pro fauſta precatione, poteſt hæc quoque ſignificatio huic loco convenire : quòd his præcipuè artibus ſoleant uti *Pſeudoprophetæ*, ut ſimplices præſertim mulierculas, ſub pietatis & longarum precum prætextu devorent, *Beza in loc.* 2 Cor. 9 5. τὴν ἐυλογίαν, *beneficentiam* ; id eſt, gratuita ac liberaliter collata munera. *Vulgata*, ad verbum, *benedictionem.* Accipitur verò pro gratiarum actione, item pro laude, tum pro fauſta precatione, tum etiam pro eo quod benignè & ultrò datur, ut hoc in loco, & quoties præſertim de Dei beneficiis agitur, *Beza in loc.*

Latini, benignè reſpondere, *dicunt. Quod eſt Comico*, benignè dicere. *Itaq; quid ſi* εὐλογεῖ *&* διώκοιλα, Rom. 12.14. *etiam qui benignè dicit; qui, utut injuriâ indignum ſe ſentit, factamq; ſibi probat, leniter de eo queritur? quod Chriſtiani eſt, ejuſq; qui ignoſcere didicit.* Heinſius in locum. *Vide* Bezam. The Hebrew word בָּרַךְ, *Barac* hath a contrarie ſignification; it ſignifieth both *Benè*, and *Malè dicere*: The like *Antiphraſis* is to be found in the verb εὐλογέω, [2] for it ſignifieth ſometimes *Contumeliari*, as *Aretius* ſheweth out of *Euſtathius*. It is often uſed for εὐχαριστέω, 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 εὐχαριστήσας, *Matthew* 26. 26. and *Mark* 14. 22. by ἐυλογήσας. And the prayer of bleſſing, uſed before the eating of common bread, is by every one of the foure [a] Evangeliſts, in ſome places deſcribed by the word [*] εὐχαριστεῖν, and by [b] three of them in other ſome places by ἐυλογεῖν. Theſe two words are taken for the ſame, Matth. 26. 26, 27. and Mark 8. 6, 7.

[2] *Aret. in Probl.*

[a] Matth. 26. ver. 27. Mark 14. ver. 22, 23. The Greek word there vers. 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. Joh. 6. 11. Acts 27. 35.

[b] Matth. 14. 19. Mark 6. 41. Luke 9. 16. Εὐλογεῖν, & *Benedicere*, & *Benefacere* ſignificat, *Gagneius*.

[c] Significat *Benedictum, Laudatum*, Gerhard. in Harm.

[c] Εὐλογητὸς, *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, per ie enim eſt ac ſi dixiſſet* laudetur, *ac* prædicetur: *vel* εὐλογητὸς *declarat omni laude, & glorâ dignum, ut incipiat* Zacharias *ab Epiphonemate*, Beza in loc.

Εὐμετάδοτος, *Facilis ad impertiendum*, 1 Tim. 6. 18. *Promptus ad tribuendum; id enim vox Græca tricompoſita ſignificat. Per* εὐμεταδότους *intelligit* benignos bonorum communicatores, *Sculletus in loc.*

Εὔνοια, *Benevolentia, A good minde.* Epheſ. 6. 7. The word ſignifieth *Benevolence*, 1 Cor. 7. 3. called εὔνοια, [d] *Benevolence*, becauſe it muſt be performed with good will, and delight, willingly, readily, and cheerfully.

[d] *Debitam benevolentiam* reddat, ut rem parum verecundam verecundè notaret, omninò *coitum* ſignificat, *Eraſm.*

Εὐνοέω, εὐνοῶν, *Particip. Amicus*, Matth. 5. 25. *Agree*, ſo we tranſlate it: the originall hath it in two words, ἴσθι εὐνοῶν· which Tranſlaters contend, who ſhould expreſſe moſt ſignificantly. The Vulgar Latine giveth it this ſenſe, *conſent*, or *think the ſame things with thine adverſary, eſto conſentiens.* Eraſmus, *Beare him good will, Habeto benevolentiam.* Caſtalion, *Compound, Compone.* Vatablus, *See thou come to an agreement, Fac convenias.* The Syriack, *Be deſirous of his friendſhip.* An old Tranſlation which St *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.*

Εὐνοῦχος, *Eunuchus.* It ſignifieth a keeper of the bed, or Chamberlaine, whence our Engliſh word **Eunuch**. Matth. 19. 12. Eunuchi *nomen eſt propriè actionis & muneris eorum, viz. qui in Gynæceo adhibebantur, quaſi fœminarum cubilis cuſtodes: quæ quum plerunq; deligerentur caſtrati, hinc factum ut de caſtratis quibuſvis diceretur. Hunc autem morem ſunt qui volunt à Perſis cœpiſſe, nominante etiam* Stephano *pagum quendam Perſidis* Spadam, *in quo cœperit 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 εὐνοῦχοι and εὐνούχισαν by *chaſte*, and *have made chaſte*. I confeſſe, 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. Dr *Fulk* againſt *Martin*. It is uſed alſo, Acts 8. 27, 34, 36, 38, 39.

[e] Οἱ ἐυνῶν ἔχων, *Qui lecti curam gerit*, quaſi Latinè dicas, *Lecti cuſtos, Cubicularius.* Scaliger ſic dictos vult ab ἐυνοῶ ἔχω, *à ſapiendo*, quòd mente bene affecti ſint, quod mihi quidem ſubtile potius quàm verum videtur, *Piſcat. in Schol. in Matth. 19.*

Εὐνουχίζω, *Caſtro, or.* Matth. 19. 12. it is uſed both actively and paſſively in that verſe. *Eunucho.* 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

Εὐνουχίζω, Græcis Medicis generis nomen eſt, quod in Spadones, Thlibias, & Caſtratos dividitur.

for they were judged chaſte.

f Ab ἐυ, bene, & ἰδεῖν, Vide.

f Εὐοδοῦμαι, *Proſperum iter habeo, Proſperè ago. Paſſivè dicitur qui proſperum iter à Deo obtinet, ut* Rom. 1. 10. *ſed propterea ad rerum omnium proſperos ſucceſſus tranſfertur.* 3 Epiſt. Joh. 2. *Beza in* 1 Cor. 16. 2. *Vide Piſcat. Verbum Græcum ſignificat* commodâ viâ uti, *& ſic* εὐοδοῦσθαι, *hoc loco eſt* Proſperè ſeu commodè vivere. Rom. 1. 10. Εὐοδωθήσομαι, Proſperum iter habeam, *Vulg.* Proſperum iter contingat, *Eraſm.* Proſperum iter mihi detur, *Non temerè uſus eſt paſſivo verbo Apoſtolus, ut ſignificetur proſperum hoc iter à Deo concedi, quamvis hoc poſteà exprimatur,* Beza in loc. *Hoc verbo utuntur quotiesnes ſuccedit ex animi ſententiâ,* Pſal. 1. 3. *Eraſ.* Paulus *hoc verbo utitur in ſignificatione activâ,* Piſcat. in 3 Epiſt. Joan.

Εὐπειθὴς, *Obſequens,* Jam. 3. 17. *Eaſie to be intreated,* or *Gently intreating*; for it may be taken either actively, or paſſively, that is, to be perſwaded eaſily to the beſt, or apt to perſwade others with good ſpeeches. *Ab* ἐυ & πείθω, perſuadeo, *qui benè ſeu facilè rationibus bonis perſuaderi ſe ſinit; aliàs* tractabilis.

g Εὐπερίστατον ἁμαρτίαν, *Sin that is ſo well fixed, to gird us in.* Capelli ſpicilegium. Exiſtimo hoc verbum denotare potius tenaciter inhærens (peccatum) ut *Joh. Coſpinus* optimè vertit, namque ἐυ valet ἰσχυρῶς ſæpe in compoſitione

g Εὐπερίστατον, *Ad circumcingendum proclivis,* 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 races, to be ſo much the freer. *Deodate. Metaphora ducta à laciniosis, & talaribus veſtibus, quæ currentibus in ſtadio non ſunt aptæ, propterea deponitur ante curſum, currentibus enim cruribus, & tibiis περίσται circumplicantur, eaq; involventes curvitatem remorantur.* Εὐπερίστατον ἁμαρτίαν exponi poteſt, *Peccatum quod facilè circumſiſtit, hæret, atq; amplectitur, quaſi nolens abjici.* Eraſmus vertit, *Peccatum tenaciter inhærens.* Beza & Piſcator, *Ad nos circumcingendos (& in curſu proinde impediendos) proclive,* Glaſſ. Philolog. Sac. *Peccatum quo facilè quis poteſt in turbas moleſtiaſq;, & varia accidentia, & occupationes conjici. Et rectè ita interpretatur* Theophylactus. Περίσασις, turbam, moleſtiam, curam, ſollicitudinem & anxietatem *ſignificat.* Salmaſius de uſuris.

h Εὐποιΐα, *Beneficentia,* Heb. 13. 16. h Nomen invenit à fine dantis Eremoſynam, qui id eò dat, quia cupit benefacere, quia fructus apud accipientem remanet, is enim beneficium ſentit, *Aret.*

Εὐποιΐαι, *Facultates,* Acts 19. 25.

Εὐποροῦμαι, *Mihi ſuppetit,* Acts 11. ver. 29.

Εὐπρέπεια, *Spectabilis decor,* James 1. ver. 11.

Εὐπρόσδεκτος, *Acceptus.* Rom. 15. 16, 31. 2 Cor. 6. 2. and 8. 12. 1 Pet. 2. ver. 5.

Εὐπρόσεδρον, *Aptè adhæreſcens,* 1 Cor. 7. v. 35.

Εὐπροσωπέω, *Speciosus apparco,* Steph. Beza. *Aſpectu meo alicui placeo. Ab* ἐυ bene, & πρόσωπον, facies. *Bonam faciem, bonum vultum oſtendere,* Cornel. à Lap. Gal. 6. 12. *To make a faire ſhew. Juxta faciem placere,* Eraſmus. *Nam hinc Græca vox compoſita eſt, pro qua Galli dicunt,* Faire bonne mine. Vulgata, *Placere. Placere more aſſentatorum,* Aretius.

i Εὑρίσκω, ἡμαι, *Invenio, comperio, or, nanciſcor,* very often. It is taken from dogs hunting, which by ſmelling finde out the hare. This word ἕυρηκα is made famous by *Archimedes,* who in a great paſſion, between glorying and rejoycing, 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. Εὗρε, Invenit locum Jeſaiæ: *ſive divinitus ſtatim, cum librum explicaret, in locum illum inciderit; ſive quæſierit & delegerit locum ad id, quod dicturus erat, maximè commodum: Verbum enim ἑυρίσκω utrumq; ſignificat; ut* Matth. 27. v. 32. Marc. 13. v. 36. Rom. 10. v. 20. *Sæpe verò jungitur cum verbo,* Quærere, Matth. 7. v. 8. Marc. 14. v. 55. *Sed illa ſententia planior eſt, quod Chriſtus conſultò locum illum delegerit, ut occaſionem haberet de vocatione ſui docendi,* Chemnit. in Harmon. Evang. *Non dubium eſt quin conſultò locum hunc Chriſtus delegerit.* Calvinus.

i Propriè ſignificat invenire inveſtigando & quærendo, *Scap.* Invenire quem quæras, *Heinſius.*

k Some-

k Εὑρίσκειν ſæpe dictum eſt de eo quod caſu invenitur, unde inſperatum lucrum Græci εὕρημα vocant: hinc verò dicitur de eo quod tuis laboribus quærendo inveneris, Beza in Rom. 4. 1. Grammarians make this difference between *invenire* and *repetere*, when we go on a thing (ſay they) we do *invenire*; when a thing comes on us, we doe *repetere*: the one ſeems to be an act *per ſe*, the other *per accidens*; but though *Beza*, in the place before quoted, ſaith it is, *inanis differentia*; yet *Ovid* (who ſhould know propriety of Latine words) plainely ſo diſtinguiſht them,

——*Tu non inventa reperta es.*

l Vocabulum eſt ſacræ Scripturæ proprium, & ab Hebræorum conſuetudine ſumptum, 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 *Tirpian* explains it upon *Demoſthenes* his oration; and *invenire* is uſed of the Latines, *pro parare ſibi, & acquirere*, ſaith *Donat* upon *Terence*.

Εὐεγκλύδων, *Euroaquilo*, Acts 27. 14. *Vox hinc dicta, quòd ingentes excitat fluctus*, Eraſm. *Non eſt propriè ventus, ſed flatus procelloſus ab Euro veniens, ſic appellatus, ut à vento Euro commodè diſtingui poſſit*, Tremell.

Εὐρύχωρος, *Latus*, Matth 7. 13.

Εὔσημος, *Bene ſignificans*, 1 Corinth. 14. ver. 9.

l Εὔσπλαγχνος, *Miſericors*. *Videtur aliquanto ſignificantius eſſe; notat enim eos qui ex imis viſceribus, aut ex corde, planè medullitùs miſerorum miſereantur, ecrúmque calamitatibus vehementiſſimè afficiantur*, Illyr. in N. Teſt. Ad miſericordiam propenſus, *Piſcat*. Ad intimam miſericordiam pronus, *Beza in* 1 Pet. 3. *Vox compoſita ex Adverbio εὖ notante* facultatem, *& nomine σπλάγχνα, quo ſignifi antur* viſcera, *& per Synecdochen*, cor; *& amplius per Metonymiam ſubjecti*, motus cordis; *quum ſcil. cor movetur ad miſerendum*, Piſcat. Eph. 4. 32. 1 Pet. 3. 8. *Well of bowels*, or *rightly bowelled*.

Εὐσέβεια, *Pietas*, often. Pietie or godlineſſe, whence *Euſebius* had his name, of εὖ *bene*, or *rectè*, and σέβομαι *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, *quòd religioſi, relictis ſæcularibus ſeu mundanis, quærant cœleſtia*. Cicero *derivat à* m relegendo, *quòd ſcil. Religioſi omnia quæ ad cultum deorum pertinerent diligenter tractarent, & tanquam relegerent*, Lib. 2. de natura Deorum: *quòd crebrâ lectione & relectione librorum ſacrorum diſcatur* Religio, Deut. 17. ver. 18. *Wendelinus*. Lactantius à religando *deducit*, Lib. 4. Divin. Inſtit. cap. 28. *quòd cultores numini religet, id eſt, obliget atque obſtringat. Propriè autem religio ſignificat* metum, *ut*, Religio mihi eſt hoc facere. *Synecdochicè 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.

Εὐσεβέω, *Colo, pietatem exerceo*, Act. 17. v. 23. 1 Tim. 5. 4.

n Εὐχήμων, *Honeſtus, decens, decorus, ſpecioſus, compoſitus. Tam de perſona, quàm 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 fœminis.* It is uſed alſo Mark 15. 43. 1 Corinth. 7. 35. and 12. 24. Marc. 15. 43. εὐχήμων, *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* εὐχήμονα *de honeſto ac moderato viro dixere: Idotiſmus poſterioris Græciæ pro divite, & honorato, & in dignitate conſtituto eam vocem uſurpavit. Et ſic intelligendus* εὐχήμων βουλευτὴς *in Evangelio* Matthæi, *de Senatore ſpectabili & honorato, vel divite. Et rectè Vetus Interpres Latinus* nobilem Decurionem *reddidit. Scio τὸ* εὐχήμον *apud* Paulum *etiam pro honeſto ſumi: Sed* Paulus legerat *Poetas & Oratores antiquos.* Σχῆμα *in Idiotiſmo* veſtem *denotat: hinc* εὐχήμων *pro* bene veſtito.

m Hæc veriſſima notatio vocis.

n Non eſt propriè *honeſtus*, ſed *decorus & conveniens*, Pareus. Ad habitus, cultus, & inceſſus honeſtatem pertinet, *Eraſm.* It is tranſlated *honourable*, Acts 13. 50.

ſtito. *Tales utplurimum ditiores, qui ex veſte bona dignoſcuntur*, Salmaſius.

Εὐσχημόνως, *Compoſitè, elecenter, honeſtè.* Rom. 13.13. *Decently, in a good faſhion*, that is, to order all our actions, and the whole courſe of our life, mannerly. The Syrian Tranſlation reads *Modeſtly.* Beza, *Compoſitè, orderly, fitly*, as you would ſay, *In print.* The Vulgar, and Mr. *Calvin*, *Decently*; and ſo *Cyprian.* [o] *Pareus* expounds it by *Pauls* three Adverbs, Tit. 2.12. *Soberly, righteouſly*, and *godly.* It is uſed alſo 1 Cor. 14.40. 1 Theſſ. 4.12. *Decently, ſeemly*, and *according to good faſhion.*

[o] *Decenter*, & *convenienter*, Pareus. Honeſtè, decenter, & compoſitis moribus ambulare, *Idem.*

Εὐσχημοσύνη, *Decor, ſpecioſitas*, 1 Cor. 12.23.

[p] Intentis viribus, valdè, vehementer.

[p] Εὐτόνως, *Magnâ contentione, acriter, & intento clamore*, Eraſm. Luk. 23. ver. 10. *Vox eſt uſus medii: nam & de* Paulo *dicitur*, Act. 18. v. 28. *Puto recte verti* acriter, *Grotius. Vulgata*, Vehementer. *Beza*, Magnâ contentione. *Syrus*, Fortiter. *Heſychius*, Valide, levi negotio. *Non ineptè vertas*, Animoſè, generosè, *vel* conſtanter, perſeveranter, *Lud. de Dieu.*

Εὐτραπελία, *Scurrilitas*, Epheſ. 5. v. 4. *Non* urbanitatem *damnat, & dicta faceta a ſalſa, ſed ſcurrilitatem & dicteria quæ non referuntur ad commodum proximi, nec ad finem honeſtum*, Steph. in Theſ. Græc. *Jocularitas*, Hierome. Thence *Eutrapelus.* *Nomen medium, proprie ſignificat* concinnam mutationem, *& inter virtutes Morales ab* Ariſtotele *numeratur*, [q] urbanitas. *Sed in Novo Teſtamento in malam partem uſurpatur pro* ſcurrilitate. *Eam vocem pro* ſcurrilitate *Apoſtolus poſuit, quòd plerumque qui urbanitatem affectant, à medio virtutis aberrantes, ad ſcurrilitatem declinent. Quâ in ſignificatione etiam* Pindarus *Poeta Græcam vocem uſurpâſſe legitur. Itaque rectè noſter Interpres* ſcurrilitatem *vertit*, Eſtius in locum. Syriacus *vertit* luſus, *&* fabulas. Evill manners have been the ſpoyling of good words, as this, and φάρμακον. *Tyrannus, Sophiſta, Latro, Venenum, Magus:* and in our Engliſh tongue, Knave, Villain, Churle. See *Minſheu, Verſtegan.*

[q] Dicitur *urbanitas* Latinis ab *urbe*, utpote in qua homines jucundiùs quàm in pagis converſantur, *Keck. Eth.* Qui ſua verba poteſt, ἐυτρεπῶς, id eſt, ſcitè vertere, quaſi facilitas, & flexibilitas morum, à verbo τρέπω, *verto, flecto, muto*: nam facilè poſſunt ſuos mores, ſermones, & actiones flectere & accommodare ad aliorum arbitrium: dicitur etiam ἀπὸ τῶν τρόπων, à moribus, quia ex joco & ludo facilè poſſunt cognoſci mores & ingenium alicujus, *Mag. in Ariſt. Ethic.*

Εὐφημία, *Laus*, 2 Cor. 6.8. 1. *Ea quæ ſunt bonæ famæ.* 2. *Ea quæ ſunt boni ominis*, Cornel. à Lap.

Εὔφημος, *Boni nominis*, Phil. 4.8.

Εὐφορέω, *Exubero*, Luk. 12.16.

Εὐφραίνω, *ομαι, Exhilaro, delecto, lætitiâ afficio, oblecto, or*, often. *Secundum* Theophylactum, *hoc verbo ſignificatur obſcœna, & turpis voluptatis libido, quæ conſequitur ventris ſatietatem. Significat ſolam in epulis voluptatem, ac omne illius genus conſectantem*, Lorinus. *Ab* εὖ, *&* φρὴν, *quaſi dicas*, Cui mens bene ſe habet. Luc. 16.19. *Epulabatur: quod* Irenæus *alicubi vertit*, jocundabatur: *Vox enim Græca utrumq; ſignificat, lætitiam mentis, & hilare convivium*, Eraſm. Εὐφραινόμενος, *hoc eſt, non tantum epularum delitiis ſeſe oblectavit, ſed lætus genio ſic indulſit, ut omnia ſolatiorum genera quæſierit quæ ad conviviorum voluptatem & hilaritatem faciunt: qualia ſunt, cantus muſicus, organa; amicorum, ſodalium, morionum, & conſimilium nauci hominum præſentia*, Poly. Lyſ. *Significat oblectatum, & lætantem, ut non tantum Epularum deliciæ ſignificentur, ſed quod eas cum lætitia & jucunditate ſumpſerit*, Janſ. in Conc. Evang. Epicure like, he placed his happineſſe in ſuch delights.

Εὐφροσύνη, *Jucunditas*, Acts 2.28. and 14.17.

[r] Εὐχαριστία, *Gratiarum actio pro acceptis beneficiis* often. *Idem eſt quod* bona gratia, Eph. 5.4. *Significat non ſolùm ſermonem quo gratias agimus pro beneficiis Deo; ſed etiam ſermonem qui gratiâ & ſale conditus ſit*, Zanch.

[r] Cœnæ Dominicæ myſterium, quòd una ex præcipuis ejus partibus ſit *gratiarum actio.*

Εὐχάριστος, *Gratus*, Col. 3.15. *Be yee amiable*: that is, according to the true and proper ſignification of the word, *Be yee grateſull*, or *thankeſull*:

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.

f Est gratum fisse declarare pro accepto beneficio, illud agnoscendo, & authorem ejus prædicando, *Episc. Daven.* Tam animo habere gratiam, quàm verbis agere, *Zanch.*

Εὐχαριστέω, *Gratias ago*, often. *Christianorum usu peculiariter pertinet ad Sacramentum corporis Domini*, Salmeron.

Εὐχὴ, *Votum, oratio*, Act. 18. 18. & 21.23. Jac.5.15. *Non solùm preces, & desiderium aliquid obtinendi significat, sed promissionem aliquid offerendi Deo*, Bucan.in loc. Com. *unde Hæretici* Εὐχῖται, *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 sanissimè 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.

Εὔχομαι, *Opto, oro*, Acts 26. 29. and 27.29. Rom.9.3. 2 Cor.13.ver.7,9. Jam.5.16. 3 Joh.2.

Εὔχρηστος, *Perutilis*, 2 Tim.2.21. and 4.11. Philem.11.

Εὐψυχέω, *Bono sum animo*, Phil.2.19.

Εὐωδία, *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.

t Bonum nomen habens, ab εὖ, *bene*, & ὄνομα, Faustì nominis & ominis: Sinister per Euphemismum, ut vult *Eustath.* fortè ex gentili de siniſtris auspiciis opinione.

t Εὐώνυμος, *Sinister*, often. Matth. 20.21,23.and 25.32,41. and 27.38. Mark 10.37,40. and 15. 27. Acts 21.3. Rev.10.2. *Sic Græci ominis causâ dicunt siniſtram corporis partem, hoc est boni ominis, si ut Poetæ* Furias *vocant* Eumenidas, *& apud Job*, Benedicere *positum est pro* Maledicere, καθ' ὑφημισμόν.

u Ἐφάπαξ, *Semel*, Rom.6.10. 1 Cor. 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 minimè sit necesse, imò verò sit vetas.*

Ἐφάλλομαι, *Insilio*, Acts 19.16.

Ἐφευρέτης, *Inventor*, Rom.1.30. *An Inventor of evill things*, such as invented new sins.

u *Paul* useth the word *Once* five times, this three, as Heb. 9.27. and 9.12. and 10.10. and ἅπαξ twice, Heb.9.26,28.

x Ἐφημερίαι, *Vices*, Luc. 1. 5. ἐξ ἐφημερίας, ex classe, *Ad verb.* ex vice; *Metonymia adjuncti. Nam sacerdotes distributi erant in certas classes, quæ certis hebdomadum 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, quòd fuerint constituti ad portas domus Domini, ut observarent per vices*, Piscat. *Latinus Interpres* ἐφημερείας *modò* Vices, *modò* Turmas *vertit, rectiùs* Classes *dixisset more Romano. Fuere autem, teste* Theophylacto, Ephemeriæ *idem quod* Hebdomadæ, *Scultet. Exercit. Evang. lib.1.cap.7.* It is used also vers.8.

x Dictæ ἐφημερίαι, quòd forte distributis Sacerdotibus ex posteritate *Aaron* (ut scribitur 1 Paral.24.1.) singulæ familiæ certis hebdomadum vicibus Sacerdotis munus obibant, *Beza.*

Ἐφημερεία, Luc. 1. 5. *Cæteroquin apud Scriptores profanos non reperitur, sed sacris tantùm in usu est; Lxx Interpretes sic reddunt voces varias Hebraicas. Duo notat, & familiam, & familiæ functionem certo & exiguo tempore circumscriptam*, Spanhem. *Et* Familiam, *&* Vicem *significat*, Gagneius.

y Ἐφήμερος, *Quotidianus*, Jac. 2. 15. *Diarius, unum diem durans.* Thence *Ephemerides*, which are called *Diaria*, and those creatures which *Aristotle* speaketh of, called *Ephemera*, becaule they live but one day.

y *Diarius*, unicum diem durans, ut ἐφήμερος *febris*, Gal. Et animalcula quædam ἐφήμερα vocantur, quod unicum diem vivant, ut docet *Eustathius.*

Ἐφικνέομαι, *Pervenio*, 2 Cor. 10. ver. 13,14.

z Ἐφίστημι, *Supervenio, adsto, adorior, urgeo, instо*, often. Luc.2.9. Ἐπέστη, *Supervenit ipsis. Vulg.* Stetit. *Erasm.* Adstitit, *seu* Pervenit, *id est, repentè venit, quum nihil minus expectarent: nam inter omnes verbi* ἐφίστημι *significationes, hæc mihi visa est huic loco maximè accommodata. Sic autem Latini* Superveniendi *verbo utuntur, ut* Horatius,

z Ἐφίστημι est interdum *Insto, urgeo, adorior*, ut Act.17.5. 1 Tim.4.2. 2. *Supervenio*, ut Luc. 2. 9, 38. & 21.34. & 20.1. & 21.4.

ratius, Grata ſuperveniet quæ non ſperabitur hora, *Beza in* Luc.2. *Ejuſmodi 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 ἐπέστη, id eſt, ſupernè quaſi ex aëre capitibus ipſorum imminens aſtitit*, Gerh. in Harm. 2 Tim. 4.2. Ἐπίστηθι, *Be inſtant*: the originall word ſignifieth to *ſtand to*, or *over a buſineſſe*. Our Engliſh word expreſſeth it fully; *to be inſtant* in a buſineſſe, imports two things, *Earneſtneſſe*, and *Diligence*. *Propriè* ex inſidiis repente prodeo, *Budæus*.

Ἐφορῶ, *Reſpicio, intueor*, Luke 1.25. Acts 4.29.

a Lat. *Vipera*. Gall. *Vipere*. Angl. *Viper*. Quod *Vi pariat*, vel potius quòd *Vi pereat*, Janſen. Vide *Plin. li.10. ca.62.*

a Ἔχιδνα, *Vipera*, Matth.3.8.& 12.34. & 23.33. Luc.3.7. Act.28.3. *Dicitur quaſi ἔχουσα ὀδύνην ἐν ἑαυτῇ Nam cum ſui pernicie parere dicitur.* Vipera, *quaſi* Vi pariens, *hoc eſt, morte: ſed experientia teſtatur Viperam hodiè parere Viperulas ſuperſtite matre*; *itaque potius* Vipera, *quaſi* Vivum pariens; *reliqui ſerpentes ova ponunt: aut quia* Vi pariat, *hoc eſt, diù & ægrè: nam ſingulos dies unum parit, cum viginti ſæpe utero contineat*, Aretius.

Ἔχθρα, *Inimicitia*, Luke 23.12. Gal. 5.20. Epheſ.2.14, 16. James 4.v.4. Rom.8.7. Ἔχθρα, not ἐχθὴν, *Enmitie*, not an Enemie, as the Vulgar Latine readeth it: hereby is expreſſed the irreconcilable enmitie between the fleſh and the ſpirit: for an enemie may be reconciled, but enmitie can never be reconciled.

Ἐχθὲς, *Inimicus*, often.

Ἔχω, *Habeo, poſſum*, exceeding often.

b Vide *Bez. Annot. major. in* Matt. 15.30. Accipitur pro eo habendi modo quo dicimus habere res externas, quas poſſidemus, Matth. 19.22. & deeo quo dicimur habere animam, naturam, & eſſentiam, Apoc. 8.9. ita accipitur Joan. 5.26. & 17.5. 1 Tim. 6.16.

b Ἔχειν *pro* Poſſe, Marc.14. 6. Luc. 7.42. *Pro* ἀπέχειν, *Diſtare*, Act.1.12. *Pro* κρίνειν, Rom.15.4,14. 1 Tim. 1.19. Heb.12.28. *Verbum* ἔχω *cum Infinitivo conſtructum uſitatè ſignificat* Poſſe, Act.4.14.& 25.26. *Commodiſſimè*, 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 eum, *ad verbum*, Tenebant eum; *quæ phraſis in Gallica queque lingua in uſu eſt frequenti*, On le tenoit pour un prophete.

c Matt.5.18. vim habet adverſativam, *non peribunt*, inquit, *quinimo penitus implebuntur*, Grotius.

c Ἕως, *uſq; donec*, often. *Notandum eſt, adverſus* Helvidianos, ἕως *interdum ita referri ad tempus præcedens, ut de ſequenti non aſſirmetur contrarium*; *quod ſatis indicant vel poſtrema verba hujus Evangelii*: d Ego vobiſcum ſum, ἕως τῆς συντελείας τοῦ αἰῶνος, *Uſq; ad conſummationem ſeculi*; *ex quibus verbis colligere non poſſis Chriſtum non eſſe nobiſcum futurum poſt conſummationem Seculi*: *Neq; aliter interdum accipitur particula* עד, Hedh, *apud Hebræos, ut* 2 Sam.6.23. *ubi dicitur* Micol *nullos liberos ſuſtuliſſe* Uſque *ad diem obitus ſui*; *ſed & interdum hæc particula tempus interjectum ſimpliciter declarat, ut poſſis etiam interpretari*, Interim dum erat paritura, Tandis qu'elle devoit enfanter, *ut infra* 5.25. ἕως ὅτε εἶ ἐν τῇ ὁδῷ, Tandis que tu es en chemin, *Beza in* Matth. 1.25.

d Mat.28.20; *Donec* (inquit Chryſoſtomus Hom.5.) hoc poſuit, non ut ſuſpiceris quod poſtea eam cognoverit, ſed ut diſcas, quod ante partum intacta permanſerit: Quid poſtea factum ſit, curioſum eſt definire velle ſine Scripturâ.

Z.

Ζάω, *Vivo*, often. *Convaleſco*, Johan.4.51. *In hac ſignificatione verbum* חיה *ſæpe uſurpatur. Et Græci etiam* 4 Reg.1.v.2. *verbum* ζάω *pro* convaleſcere à morbo *utuntur*. Polyc. Lyſer. Joh. 6.51. Ἐγώ εἰμι ὁ ἄρτος ὁ ζῶν, *I am the* a *living bread*, according to our Tranſlation, or according to the Latine Tranſlation of b *Beza*, and the French Tranſlation, c *I am the quickning bread*. 1. The Greek word hath both ſignifications in the Septuagint Interpreters, Pſal. 41.2. and 119.40,48,50. & 143.11. 2. The words preceding and following doe ſhew, d that *living* ſignifieth *quickning*, Joh.6.33,39,57.3. *Aquinas, Ferus, Janſenius, Emanuel Sa, Maldonat,*

a *Panis vivus*, Vulg.

b *Ego ſum panis Vivificus.*

c *Je ſuis le pain viviſiant.*

d Dicitur *Panis vitæ*, quia alios vivere facit, *Tolet.*

nat, Tolet, say, that ᵉ *living* is put for *quickning*; yet our Translation is good, and on it dependeth the truth of the French Translation, as the Effect on the Cause.

ᵉ *Vivus, pro vivificans.* Christs flesh is living bread, both *formaliter, in se*; and *effectivè, in nobis.*

ᶠ Ἀπὸ τῶ ζῶ, Quia vitæ autor.

ᶠ Ζεὺς, *Jupiter*, quasi *juvans pater*, Acts 14.12. Jovem *significat, & ipsum etiam aerem, sicut Latini dicunt*, Sub Dio agere, & sub Jove frigido, *apud* Horatium; *id est, Sub cælo, & extra tectum.*

Ζεστὸς, *Fervidus*, Rev.3.15,16. *Qui justo studio ebullit præardore, tanquam aqua ferveſcens ac ludens in olla quodam irrequieto motu, ſic enim* ζεστὸς *ſignificat*, Brightman in loc.

Ζεῦγλη, *Vinculum*, Act.27.40.

ᵍ Ζέω signifieth to *boile*, per Onomatopœiam, because when liquour *boils*, it maketh an hissing noise: Unde fortasse, Anglicum Seethe.

ᵍ Ζέων, *Fervens*, Act.18.25. Rom. 12.11. τῷ πνεύματι ζέοντες, *fervidi ſpiritu*, seething-hot.

Ζεῦγος, *Jugum*, Luk.2. ver.24. and 14. ver.19.

Ζῆλος, *Zelus, æmulatio, invidia, livor, ardor.* Zeale is a branch of that root (say Grammarians) which signifieth an hissing noise made by burning-hot metall cast into water: In the strict acception of the word, it is a fierie hissing heat, fighting with the contrary. *Vox media* ʰ *est.*

ʰ Satis apparet ex scriptoribus, cum profanis, tum sacris, vocabulum esse mediam, quod nunc in bonam, nunc in malam accipiatur partem: Id quod vel unus ille Gentium Doctor in Epistola ad Galatas scripta, edocere nos potest. Sic enim *cap.* 4. ver. 18. *Bonum est æmulari in re bona semper*: Et tamen *cap.* 5. ver. 20. refert inter opera carnis. Ex quo facilè colligitur, duplicem esse zelum: Spiritus & carnis. *Gualterius.*

Zeale attributed to man is taken,

1. In the bad part:
   1. For *Envie*, Acts 5.17. and 7.v.9. and 13.45. and 17.5. Rom.13.13. 1 Corinth.3.3. and 13.4. 2 Corinth.12.20. Gal.5.20. James 3.14. and 4.12.
   2. For a *blind mis-guided zeale*, as Rom. 10 2. Philip. 3.6. Acts 21.20. and 22.3. Gal. 1.14.
   3. For a *quarrellous, contentious disposition*, Jam.3.16.
   4. For *counterfeit jealousie* which some seem to have of others they pretend great love unto, Gal.4.17.
2. In the good sense:
   1. For an *holy emulation*, and a laudable desire to imitate, or exceed others in goodnesse, without any hatred of them, as 1 Cor. 12.31. and 14.1,12,39. 2 Cor.9.2. Gal. 4.18. Tit.2.14.
   2. *Godly jealousie*, 2 Cor.11.2.
   3. *An extream heat of all the affections*, for and towards one wee esteeme, burning in our love to him, our desire of him, our joy in him, our indignation against all that speake or doe any thing against him. The object of this is either *Man*, as 2 Cor. 7.7. Col.4.13. or *God himself*, 2 Cor.7.11. Joh.2.17. Rev.3.19.

Ζηλόω, οῦμαι, *Invidiâ moveor, ambio, ſtudioſè affecto, ferveo.* Gal. 4. ver.18. ⁱ The word hath an emphasis, and signifieth, *to be earnest with heat and fervency.* Ver. 17. Vetus, *Æmulantur vos.* Beza, *Depereunt vos.* Græc. *utrumque ſignificat*, Æmulari, *ſeu* imitari *in bonam vel malam partem: Et* ambire, *ſeu* vehementer amare. *Priori ſenſu* æmulantur vos, *erit, pro* vestris affectibus, nutibus adblandiuntur, sese accommodant. *Posteriore*, depereunt vos, *pro* magno zelo à mea doctrina vos revocant, amorem, ac studium salutis vestræ præ se ferentes, *Pareus in loc.* 1 Corin.14.1. ᵏ *Covet spirituall gifts.* Gr. *Be zealous after*, or *zealously addicted* unto them. *Desire* even *with zeale*, and *holy emulation.* Jac. 4.2. *Declarat ibi aliquid amplius quàm invidere, nempe ambitioſam affectationem rei expetitæ.* It is used also, Acts 7.9. and 17.5. 1 Cor.12.31. and 13.4. and 14.39. 2 Cor.11.2. Rev.3.19.

ⁱ Vehementer amare, *Beza.* Sumpta est metaphora à procis zelotypis, *Idem.*

ᵏ *Ambite, Beza.*

Ζηλωτὴς, *Accensus zelo, zelator.* Acts 21.20. and 22.3. 1 Cor.14.12. Gal. 1.v.14. Tit.2.14. *urgent hanc vocem Græci Interpretes. Vides* (inquit Chrysost.) *ut non ſimpliciter opera virtutis à nobis exigantur. Ait enim, æmulatorem, hoc est, magnâ cum alacritate, & ingenti ſtudio & animi virtutis*

virtutis opera capessentem, Estius ad loc.

Ζημία, *Damnum*, Acts 27.10, 21. Philip. 3. ver.7,8. *Quodvis detrimentum significat, quum quis privatur iis quæ habet sive possidet*, Chamier.

l Vocabulum est forense, sicut *mulctare* apud Latinos. Is qui damnum facit non suipsius, sed earum rerum quas amat.

l Ζημιόω, όομαι, *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.

m *Quæro inveniri*, Mar. 12.12. Luc. 5.18. & 9 9. & 13.24. & 19. 3,47. Joh. 7.1, 4, 19,20,& 25.

m Ζητέω, *Quæro, studeo*, often. Ζητεῖν est *Curare, præcipuum habere*, Johan. 7. ver. 18. & 8. 50. *Summo studio quærere*, 1 Pet. 5. 8. *Significat Affectare, & mirificè 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 wee urge the extent of the word) as things required by an importunate disputer in the Schools, or a violent tormenter on the Rack [n]. Marc.12. 12. *Studebant*, id est, *affectabant*, & *mirificè cupiebant*, Beza.

n *D. Hoskins Sem.*

Ζήτημα, *Quæstio*, Acts 15. 2. and 18 ver.15. and 23.29. and 25.19. and 26. 3.

Ζήτησις, *Quæstio*, Joh. 3.25. Acts 25. v.20. 1Tim.1.4. and 6.4. 2 Tim.2. 23. Tit.3.9.

o Quasi στοιχάριον, Varinus, quia amat triticum, illud umbra corpus sequitur, imitatur, & simul accrescit, ac si esset de tritici genere. Quasi σπλάνιον, quia tritico ceu pestis nocet, *Polyc. Lyc.* Potius Syr.

o Ζιζάνια, *Zizania*. Matth. 13. ver. 25, 26, 27, 29, 30, 36, 38, 40. It should not be translated *tares*, or *vetches*, but *evill seed*. It is (saith *Weemes*) that which wee 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 enemie came and sowed tares*, ver.25. that is, corrupted that seed which 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, *Deodate*.

Ζιζάνια, Syr. ܙܝܙܢܐ, *Zizane*. Chal. זִיזָנִין, est nutrire. Heb. זָיִן, Esca, זִין, est species, figura; habet enim speciem alimentariæ frugis, sed non est, *Martinus in Lexic. Philol.* Syrus & Arabicus ex Græco Evangelio traducti sunt; unde græcizant, & subinde voces Græcas usurpant, uti hìc usurpant *Zizane*, quod planè à Græco ζιζάνια deJustum videtur; quare hæc vox potius Græca videtur quàm Syra, *Cornel. à Lap.* Vide *Scultet. Observ. in* Matth & Marc. *cap.* 37.

p Significat specum Tartareum, & caliginem, atque Solis occasum, *Eras.*

p Ζόφος, *Caligo*, seu *densissimæ tenebræ*. 2 Pet.2.4,17. Jude 6, 13. It signifieth *darkenesse* it selfe.

Ζυγὸς, *Jugum*. Matth.11. 29,30. Acts 15.10. Gal.5.11. 1 Tim.6.1. Rev.6.5.

q Ubi azimus panis, qui fermento caret. Ζύμη, à ζέω, *fervere*, quia massam fervere facit. *Fermentum*, quasi *ferens incrementum*, seu augmentum. Italicè, *Levito*. Hispanicè, *Leuzdura*. Gallicè, *Levain*. Angl. *Leaven*, quia solet pastam tumefacere.

q Ζύμη, *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 latè spargere: ideo* Matth.13. *vera doctrina fermento comparata est*. *Hìc, & apud* Paulum *ad* Galatas, *falsa dogmata*, & 1 Cor. 5. 6. *mala exempla fermento comparantur eandem ob causam; sed & præterea ob saporis amaritiem: 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.

Ζυμόω, όομαι, *Fermento, or*. Matth. 13.33. Luk.13.21. 1 Cor.5.6. Gal. 5. 9.

Ζωγρέω, ήσομαι, *Vivum capio, Captus teneor*, Luk.5.10. * and 2 Tim.2.26. *Non simpliciter significat* capere, *sed* captivum à cæde conservare. *Hellenistis passim* ζωγρηθῆς, *quibus parcitur in bello post captivitatem, dicuntur; quemadmodum* Rachabam Josua, *cum universa familia* ζωγρήσαι *dicitur: Quod non est* vivos capere, *ut nonnulli reddunt, sed* servare vitam, *aut* donare: *In Hebræo*, fecit vivere; *id est*, vitam eis conservavit, הֶחֱיָה. *Aliud est vivos*

* Vide *Pisc. & Grot. in loc.*

vivos capere, aut adhuc superstites & vivos; qui plerunque 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 interpres*, Luc. 5. 10. Vivos capies homines. *Syrus*, Capies ad vitam: *optimè, & ad mentem.* Heinsius in loc. [r] *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 ἀγρεύω, *to Hunt, Animal venor*, as Grammarians note. Not [f] as enemies take enemies dead, or for bonds; but as Captives redeemed for better life and libertie. Ζωγρεῖ, *qui capit ut servet, non ut perimat ac tollat. Græci interpretes*, Josuæ 2. v. 13. Num. 31. v. 18. Deut. 20. v. 16. *ita reddiderunt Hebraicum verbum* חוה, *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* ζωγρείαν. *Syrus*, Luc. 5. *textum ita reddidit*, Capies homines ad vitam. *Hæc significatio pulcherrimè potest accommodari ad ministerium Legis & Evangelii.* Chemnit. in Harmon. Evangel.

r Apud Lxx Interpretes ζωγρεῖν sæpe ponitur pro *in vitâ conservare, non occidere:* Interdum verò *vivos capere, & abducere*, ut 2 Paral. 25. 12. *Lud. de Dieu.*

f *Jansen.*

Ζωὴ, *Vita*, often. *Cœtus, conventus*, Acts 5. 20.

[t] Ζώνη, *Cingulum*. This *Zona* chiefly signifieth 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 circumdedisse.* Christ forbiddeth his Disciples, Matth. 10. 9. *Æs in zonis circumferre*, To carrie brasse 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 deflowre 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.

t *Cingulum, à cingendo.*

[u] Ζωννύω, *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 hæ loquendi formulæ emanârunt*, Esse in procinctu, &, Itineri se accingere.

u Latinis *Præcingo*, & *Accingo* significat sese ad iter comparare, quamvis Græcum illud vocabulum ferè in re militari usurpetur, *Beza.*

Ζωογονέω, έομαι, *Vivifico, sobolesco.* Luc. 17. 33. Act. 7. 19. εἰς τὸ μὴ ζωογονεῖσθαι· *ubi Erasmus*, Nè fœtus essent vitales; *qui ad infantes rectè id refert. Quo nomine à recentiori reprehenditur interprete; qui* τὸ ζωογονεῖσθαι *ad parentes referendum interpretatur; ideoque* nè sobolescerent, *interpretatus est. Certè quid* ζωογονεῖν *sit, ignorare non possunt qui Hellenistas, Exodi præsertim, de qua hîc agitur, interpretes legerunt: Qui de obstetricibus,* ὅτι ἐζωογόνουν τὰ ἄρσενα, quòd in vita mares (*aut* vitam maribus) servassent, c. 1. 17. *dixerunt, ut &* v. 18. *Jam si* ζωογονεῖν τὰ βρέφη, *id est*, vitam pueris servare, *dicitur qui hos non tollit, sine dubio,* ζωογονεῖσθαι *dicuntur, qui eripiuntur morti ac servantur. Vide* 1 Sam. 2. 6. *Heinsius in locum. Significat fœtum vivum parere.*

[x] Ζῶον, *Animal*, often. 2 Pet. 2. 12. Ἄλογα ζῶα, *Animantia rationis expertia.* Vulg. *Irrationabilia pecora. Primùm* Irrationabilia *barbarum est.* ζῶα *verò non vocant Græci* pecora, *sed* animantia, *Beza in loc.*

x Ἀπὸ τῆς ζωῆς, à vita; ut *animus* Latinis ab *anima*, à qua vivificatur, *Piscat.*

Ζωοποιέω, έομαι, *Vivifico, or*, often. 1 Pet. 3. 18. Though this word be often put for *Preserved alive*, yet there it signifieth 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.

[a] Ἤ, *Vel, aut*, often. [a] *Græca vox anceps est ad* Aut, *&* An. [a] Ἤ *pro*

a *Erasm. in Joan. 9.*

pro εἰ μὴ nisi; *usurpatur* Joh. 13. 10. Act. 24. 21.

b Præses, *Vulg. Beza.* Pilatus verò Judææ fuit non Præses, sed Procurator, *Tacit. li. 3. cap. 15. Annal.*

b Ἡγεμών, *Dux, præses, procurator*, often. *Dux*, Matth. 2. 6. *Præses Provinciarum*, Matth. 10. 18. & 27. 2. 1 Pet. 2. 14. It properly signifieth *Viæ ducem*, whence it was afterwards applyed 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 & σπλεγχνῆς, ut rectè ab eruditis viris demonstratum est, imperia quævis etiam extra ordinem mandata significat, *Grot.*

c Ἡγεμονία, *Imperium*, Luke 3. 1. *Tale quid Græcis notat, quod Galli voce aptâ* conduite *exprimunt. 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 versionem suam contexuisse*, Spanhem. in Dub. Evang.

Ἡγεμονεύων, *Præses*, Luke 2. 2. and 3. ver. 1.

d Duco, præsum, impero, ducem viæ me præsto, vel præeo. Argumentatio Bellarmini à voce ἡγέμων, quæ ductorem significat ad ducem constituendum est, ac si quis joco probare vellet Rectorem Academiæ, aut Regentem collegii, esse propriè loquendo Regem.

d Ἡγέομαι, ᾶμαι, *Duco, arbitror.* Ἡγούμενος, *Dux, Qui antecedit, Præfectus, Primarius*, often. *Qui antecedit, id est, qui gregi præit, ut Pastor, sive qui inter ipsos collegas non gradu superior, sed ordine primus est*, Beza in Luc. 22. 26. Ἡγούμενος *hic dici videtur qui in Ecclesia sublimiorem cæteris consecutus est gradum, ut Apostoli erant consecuturi, & post eos Episcopi*, Grotius in Luc. 22. 26. Act. 15, 22. ἡγούμενοι, *Chiefe men*, (or *leading men*, as the word properly signifieth) amongst the Brethren. Ἡγούμενος *vox castrensis & politica est, & de publica persona dicitur; quæ aut in civitate, aut in castris præest: Et respondet Hebraicæ voci* נָגִיד, *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, Chevallerius & Bertramus *addiderunt, quòd* populo antecellat, vel eum præcedat, idq; tam in Ecclesiasticis quàm in Civilibus rebus. *Hadrianus Saravia contra Bezam de diversis gradibus ministrorum Evangelii.*

Ἡδέως, ἥδιστα, *Libenter, libentissimè.* Mark 6. 20. and 12. 37. 2 Cor. 11. 19. and 12. 9, 15.

Ἤδη, *Jam*, very often.

Ἡδονή, *Voluptas.* Luke 8. 14. Tit. 3. 3. Jam. 4. 1, 3. 2 Pet. 2. 13. The Greeks so call *pleasure*, from the Hebrew word הֵדֶן *Heden*, the name of a countrey, so called for the pleasantnesse of it; for הֵדֶן, in Hebrew is, *to delight.*

e Sic dicitur à bono odore quo pollet, *Aret.* Vox dicta ab odoris gratiâ, *Eras.*

e Ἡδύσμον, *Mentha*, Matth. 23. 23. Luc. 11. 42. *Id est, Suaviter olens, herba odorata; ex* ἡδὺς, Suavis, & ὀσμὴ, Odor.

Ἦθος, ἤθη, *Mores*, 1 Cor. 15. 33. *unde* Ethica.

Ἥκω, *Venio*, often.

f Pubertas, ætatis vigor, vegeta aut adulta ætas. Pro *statura* reperies apud *Aristotelem* de plantis, l. 4. & *Plutarchum* de pueris inst tuendis apud *Lucianum.*

f Ἡλικία, *Ætas, statura. Age*, Joh. 9. 21, 23. *The time of age*, Heb. 11. 11. *Stature, Quantitie, the Magnitude of the body*, Matth. 6. 27. Luke 2. 52. and 12. 25. and 19. 3. Ephes. 4. ver. 13. Of ἥλικος, *Quantus*, so it is taken in *Plutarch* and *Lucian.*

Ἥλιος, *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* ἥλιος *derivetur, nam Latini exprimunt aspirationem Græcam per* S, *ut in* ἕρπω, Serpo, ὗς, Sus, *&c.* ἥλιος *autem sit ab* ἕλη. Παρὰ τὸ ἁλίζειν, *ut inquit* Plato, *quòd homines, postquam exortus est, in unum convocet, aut* ἠὼς Aurora, *&* λίαν valdè. *Derivant Antiqui ab* ἅλς, Mare, *quia ἐκ τῆς ἁλὸς, ortum habere videtur, quasi* ἅλιος. *Poetæ enim fingunt Solem è mari exsurgere, & in mare recurrere.*

Ἥλος, *Clavus*, Joh. 20. 25. twice.

g Of ἥμερος, *Gentle*, or *Tame*: because it is appointed for tame creatures: or of ἱμείρω, *I desire*, because it is to be desired: or as ἡλίκε μοῖ. In Latine *Dies*, à *Deo*, as a divine thing: vel à *Dio*, id est, *Cæ'o*, & *Sole*, Zanchius. Vel à *dividendo*, quòd disjungat lucem à tenebris.

g Ἡμέρα, *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 solemne 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 ex-

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 יוֹם, *Jom* in the Hebrew, of the tumult, ſtir, and buſineſſe in it, *Ainſw.*

ἩΜΕΤΕΡΟΣ, *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.

[s] Ἡ μέλω, *Curè (Adv.)* Heb.6.14.

ἩΜΙΘΑΝΗΣ, *Semimortuus*, Luke 10.30. *Ex ἥμι ſemi, quod præfigi ſolet aliis nominibus, eaq; dimidiare, ut* ſemihora ἡμιώριον· ſemita, *quaſi dicas*, ſemi iter. *Latinum* ſemi *eſt à Græco, ubi ſpiritus aſper mutatur in* ſ.

ἩΜΙΣΥ, *Dimidium*. Mark 6. v.23. Luke 19. 8. *Vide Piſcat.* Rev. 11. v.9,11. and 12.14.

ἩΜΙΩΡΙΟΝ, *Semihora*, Rev.8.1. Beza, Piſc. *uſus eſt hâc voce* Cicero *pro* Rabirio *Vulgata*, Media hora, *barbarè, pro* dimidia hora, *Beza in loc.*

ἩΝΙΚΑ, *Quum, Quando*, 2 Corinth.3. v.15,16.

[t] ἩΠΙΟΣ, *Placidus*, 1 Theſſ.2.7. 2 Tim. 2.24. Clemens, mitis, lenis, benignus, *ab* ἧδω *delecto, vel ab* ἔπος *verbum*, becauſe hee perſwades all with his word; *Placidus, virtus tum avaritiæ, tum arrogantiæ repugnans.*

[u] ἩΡΕΜΟΣ, *Tranquillus*, 1 Tim 2.2.

ἩΣΥΧΑΖΩ, *Taceo, quieſco, acquieſco.* Luk.14.4. and 23.56. Ἡσύχασαν quieverunt, *Latinus Interpres inepte 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. *Gerhardus in loc.* Acts 11.18. and 21. v.14. *Quieſco, ſilco*, it ſignifieth both. *Eraſm.* *Significat non ſolùm quieſcere, ſeu quietum eſſe; ſed in ſilentio agere & vivere*, Zanch. in 1 Theſſal.4. ver. 11. Ἡσυχάζειν *pro* tacere *frequens eſt apud Helleniſtas*, 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 ſignifieth alſo *quietneſſe.*

ἩΣΥΧΙΟΣ, *Quietus*, 1 Tim.2.2. 1 Pet. 3.4.

[v] Ἤτοι, *Vel*, Rom.6.16.

ἩΤΤΑΟΜΑΙ, *Inferior ſum, ſuperor*, 2 Cor. 12.13. 2 Pet.2.19,20.

[w] Ἥττημα, *Diminutio, defectus.* *Weakneſſe*, or *impotencie of affections.* 1 Corinth. 6. 7. *Defectus, id eſt, Imbecillitas fortitudinis animi quæ facit ut à malo ſuperemini, ferendis viz. injuriis, & aliis immoderatis affectibus impares, unde lites & controverſiæ oriuntur. Hoc autem commodè Gallicè dixeris*, Il y a du defaut en vous, *Beza in locum.* It is uſed alſo Rom.11. ver.12. It ſignifieth *Infirmitie* and *loſſe*, of victorie.

A verbo ἥττασθαι, quod ſignificat *In pugna ſuccumbere, inferiorem eſſe, ſuperari*, Piſc.

[x] Ἧττον, *Minus*, 1 Cor.11.17. & 2 Cor. 12.15.

[y] Ἧστο, *Sincbat*, Mark 1.34.

ἨΧΟΣ, *Sonitus, rumor.* A ſound at the ſecond hand, a ſound at rebound. *Propriè eſt* ſonitus repercuſſus, *ſive* reſonans, *unde formatur nomen* Echo, *quo Latini etiam utuntur. Tribuitur vento*, Act. 2.2. *ac tubæ*, Exod.19.16. Hoſ 5.8. Hebr. 12.19. Luc.4.37. *Fama*, Eraſ. *Nomen eſt à verbo* ἠχεῖν, reſonare, *unde &* Echo *dicta eſt, quæ vocem acceptam reddit, quòd fama tinniat, & pro una voce plurimas reddat.* Eraſm.

[h] ἨΧΕΩ, *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.

[h] De maris, & aquarum ſonitu in V. Teſt. uſurpatur, Iſa. 51. 15. Pſa.46.4.

Θ.

ΘΆλασσα, *Mare*, very often. *Septuaginta Interpretes Hebræum* Tarſhiſh * (Iſa.2.16.) *aliquando* Θάλασσαν *interpretantur. Atque ita nominis Græci originem quaſi digito demonſtrare videntur. Nam Græcis primùm uſitatam fuiſſe opinor vocem* Θέρσαν. *Hinc* ταρέχω, *verbum Græcum, quod propriè valet*, maris inſtar com-

* Vide D. Bocii Animadverſionum ſacrarum lib. 4. cap.6.

moveo & agito: *Nam muta aſpirata* Θ, *facilè migrat in tenuem* τ. *Porro, ex* θάρσος, *mutato ſcilicet* ρ *in* λ, *factum denuo eſt* θάλασσα, Fuller. Miſc ſac l.2.c.10. *Erudita eſt hæc deductio ab antiquis illis Interpretibus commmſtrata, & longè anteferenda ei, quam affert Etymologus, nimirum ut dicatur* θάλασσα *quaſi* σαλασσα, *à* σάλος· *quam, veluti parum veriſimilem, non injuriâ rejicit* Henricus Stephanus. Fullerus ubi ſupra. Oceanus, *ſed peculiariter* mediterraneus *à regione* Tarſis, *id eſt, Cilicæ, quam alluit*, Gatakers Sermon entituled, *Englands delivery from the Spaniſh invaſion.*

[a] Seas in Hebrew, ים, *Jamim*, are named of ימם, *Majim*, waters, and of the tumultuous noiſe which they make. *Ainſw.*

[a] *Licèt Hebræi quamvis aquarum collectionem* Mare *nominant, in Nov. tamen Teſtamento non eſt uſitatum* θαλάσσης, Maris *nomen attribuere minoribus illis aquarum collectionibus*, Polyc. Lyſer. *Tamen paulo lacus ſumitur*, Joh. 21.1. *Vide Janſen. Concord. Evangel. cap.* 26.

Θάλπω, *Foveo*, Epheſ 5.29. To *Cheriſh*, To *keep warme*: A metaphor taken from birds, or hens [b], that hover their wings over their young ones, or that ſit upon their egges. It is uſed alſo 1 Theſſ. 2 8

[b] In illo verbo cura exprimitur, ſignificat enim more Gallinæ incubare, & calore fœtum partui idoneum reddere, *Aretius* Eph. 5.

Θαῦμος, *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 miraculoſè ſanatum, quando animus admiratione ita percellitur, ut quaſi attonitus reddatur.* Luc. 4. 36. *Et factus eſt pavor*, Eraſm. Θάμβος, *Stupor, etiam eſt plus quiddam quàm timor, aut admiratio; hoc loco magis videtur admirantium eſſe, quàm timentium*, Eraſm. It is alſo uſed Luke 5. ver. 9.

[c] Magis ſtuporem ſignificat, & admirationem, quàm timorem, *Janſ.*

Θαυμάζω, *Expaveſco*, from the former word, Mark 1. 27. and 10. v. 24, 32. Acts 9 6.

Θανατηφόρος, *Mortifer*, Mark 16.18.

[d] A *tranſlato, extendo*: When people are dead, they are longer then they were before.

[d] Θάνατος, *Mors*, often. 1. *Spirituall death*, Luk 1.79. 2. *Temporall and eternall death*, Rom. 6. v. 23. 3. *Peſtilence*. Rev. 6.8. So the Chaldie Paraphraſt often uſeth קלחא *death*, for דבר *peſtilence*, as Lev. 26. 24. The Septuagint uſeth this Greek word ſo Exod. 9. 3. 2 Sam. 24. 13. Wee in Engliſh call the ſame diſeaſe, *the ſickneſſe*, or *the plague*, καὶ ἕξοχὴν. Severus Sulpitius *Hiſtoriarum primo* mortem *pro* peſtilentia *ponit.* 4. *Peril*, or *hazzard of preſent death*, 2 Corinth. 11. v. 23.

Θανάσιμον, ὄμαι, *Morte multo.* Matt. 10.21 θανατώσουσιν [e], Morte multandos curabunt. *Vulgat. & Eraſm.* Morte afficient. *Mortifico, occido, or, mortem infero, & mortem adjudico* often. It ſignifieth ſo both in profane Authours, and in Scripture too, *Gerhard. Item in Nov. Teſtamento aliquando exponitur* mortifico, Rom 8.13.

[e] Eſt hoc vocabulum plerunque forenſe: hic autem accipitur veluti in conjugation: Hiphil: quod declarat præcedens illud, εἰς θάνατον. Tamen illo etiam modo accipi poſſe non nego: nam jure dici poteſt interficere, qui interficiendum curat, *Beza in loc.*

Θανατόω, *Mortifer*, Jam 3.8.

Θάπτω, *Sepelio*, Matth 8. v. 21, 22. and 14. 12. Luk. 9. 59, 60. and 16. 22 Acts 2.29. and 5.6, 9, 10. *Etſi apud Græcos ſignificat* ſepelio, defodio, *attamen apud Helleniſtas nonnunquam, ut & Gen. 50. 26. reſpondet verbo* Chanat, *ac* funero, aromatibus corpus defuncti condio, *ſignificat. Quæ in re vulgaria Græca Lexica deficiunt, cum non attendant diſcrimen inter ſtylum Helleniſticum, (quo Helleniſtæ ſeu Græcienſes uſi ſunt) & purè Græcum, quo Scriptores profani apud Græcos uſi*, Mayerus in Philol. ſac. 1 Cor 15.4. Druſius *conjicit* (in Comment. ad loc. diffic. L. Gen.) *ex lingua Helleniſtarum articulum illum in Symbolo Apoſtolico* ἐτάφη, ſepultus eſt, *reddi poſſe*, funeratus *aut* conditus fuit; *ita ut ſequens articulus*, deſcendit ad inferos, *idem ſit, ac* ſepultus eſt, *cum eis* ᾅδης, *ſæpe idem valeat, atq; in* ſepulcrum. *Sed à particulari hoc colligit. Nam quamvis verbum hoc nonnunquam ita ſumatur, ut* funerare *denotet; ſæpius tamen* ſepelire *ſignificat etiam apud Helleniſtas, ut* Mat. 14. v. 12. & 8 21, 22. *Mayerus ibid.*

Θαῤῥέω, *Confido*, 2 Cor. 5 v. 6, 8. and 7. 16. and 10. 1, 2. Heb 13.6. *Eſt confidere, audere, ardua aggredi*, Cornel. à Lap *Eſt fiduciâ præditum eſſe, bono animo eſſe, vel etiam fiduciam*

capere, ad fiduciam erigi, Gerh. in Harm. *Vide* Bezam in 2 Cor. 10. 2. Θαρσέω, *Confido*, Matth. 9. 2, 22. & 14. 27. Marc. 6. 50. *Verbum in Græcâ linguâ valdè Emphaticum est: Significat enim se colligere, animum sumere, præsenti animo esse, in spem certam venire, confidere in bonum, fiduciam habere*, Chemnit. It is used also, Mark 10. 49. Luke 8. 48. Acts 23. 11. Joh. 16. 33. Θαρσεῖτε, *Confidite, ad verbum*, Recipite cor: *Gallicè, Prenez courage*. The word signifieth *boldnesse*, implying that our confidence in God causeth boldnesse and courage.

f A Θέρω, Calefacio, quo enim quis naturæ calidioris, eò audacior.

f Θάρσος, *Fiducia*, Acts 28. 15. Θράσος *in malam partem accipitur pro* temeraria confidentia. *Fit ex* Θάρσος *per metathesin literæ ρ, cum qua metathesi sic mutatur significatio, ut quum* Θάρσος *in bonam partem accipiatur pro* fiducia, Θράσος *contrà, in malam pro* audacia, temeritate, *Stephanus.*

Θαῦμα, *Admiratio*, Rev. 17. 6.

g From the Hebrew תמה. Observantiâ cultú q; prosequi, suspicere, magnificere, in pretio habere, *Lorinus, Budæus, & auctor Græci Thes.*

g Θαυμάζω, ομαι, *Miror, 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 discerne any strangenesse, and the more strangenesse, 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: Θαυμάζειν πρόσωπον, Deut. 10. 17. 2 Chron 19 7, 28, 50. as also where *Naaman* the Syrian is said to be an honourable man, Τεθαυμασμένος προσώπῳ, 2 Kings 5. 1. Which phrase is also retained in the New Testament, Jude 16. Θαυμάζοντες πρόσωπα, 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 himselfe marvelled at the Centurions faith, Matth. 8. 10. Ἐθαύμασε, *Miratus est*, he *honoured, regarded*, and *respected* (not his nobilitie, power, wealth, but) his faith. Joh. 7. 21. Θαυμάζειν *pro* offendi, *sic usurpatur* Eccl. 5. ver. 7. *Grotius.*

Θαυμαστὸς, *Mirabilis*, Matth. 21. 42. Mark 12. 11. Joh. 9. 30. 2 Cor. 11. 14. 1 Pet. 2. 9. Rev. 15. 1, 3.

Θαυμάστος, *Mirabilis*, Matth. 21. ver. 15.

h Whence a Theater is derived: As men with good heed behold things done there; so did we intentively all the acts and scenes of his life; that is, *Spectavimus ceu rerum & admirandum spectaculum*, Eras.

h Θεάομαι, ῶμαι, *Specto, conspicio, or, often.* Joh. 1. 14. Ἐθεασάμεθα, *Saw it intensively, visibly*; the Evangelists saw it. *Et vidimus gloriam ejus, nos (inquam) Apostoli vidimus, aut (ut magis sonat Græca)* 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 Toleto, *non obiter videre, sed diligenter, & quasi fixis oculis aliquid inspicere & considerare, sive attentè & considerate 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 ἐθεασάμεθα 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. Θεᾶσθαι *enim* spectare, *plus est quàm* ὁρᾶν videre, *cùm hoc fit simpliciter etiam per transennam videre: illud verò, diu & diligenter intus & in cute aliquid contemplari.* Zanch. in 1 Joh 1. 1. *Significat accuratam contemplationem: quæ duo vocabula sic distinguit* Varinus, *ut* ὁρᾶν *ad oculos corporis,* θεωρεῖν *verò ad oculos mentis referat.* Matth. 6. 1.

i Est cum admiratione & stupore intueri, *Deo cumen.* Quasi in theatro diligenter, perspicuè, hilariter, cum dijudicatione, & dilectione, *Lorin.*

i Θεάομαι (saith *Beza*) is more than ὁράω, as *Spector* is more than *Video*. Τὸ θεᾶσθαι *significat propriè* spectari *id est, cum peculiari quadam attentione, & admiratione*

admiratione videri: quod Poeta sic expressit,

—Digito monstrari, & dicier, Hic est.

Syrus utitur verbo, quod significat accuratam contemplationem. [k] 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.

[k] *Gerhard. in Harm.*

[l] Θέατρον, *Theatrum, A* θεᾶσθαι, *to Behold*, because the people flocked thither to behold playes and shewes exhibited to them. *Locus, in quo diebus festis ludi spectantur, interdum etiam orationes audiuntur. Ponitur interdum pro* ipso spectaculo, 1 Cor. 4. 9. *Quo sensu* θεατρίζεσθαι *accipitur*, Stephanus. 1 Cor. 4. 9. *Sumus Spectaculum mundo: Sumpta metaphora ab iis qui ignominiæ causâ 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.

[l] Vox Græca est, quam retinent Latini.

Θεατρίζομαι, *In Theatrum producor. Omnibus spectandum proponor.* Heb. 10. 33. Θεατριζόμενοι, *Vulgata*, Spectaculum facti. *Eras.* Spectaculo fuistis omnibus. *Beza*, In theatrum estis producti. *In malam partem sumitur pro* Traduco, *sic* Heb. 10. 1 Cor. 4. 9. *Dicitur hoc de iis qui ignominiæ causâ in plenum Theatrum producebantur, quo modo accipitur apud Salustium*, Ostentui esse, *& apud Tacitum*, Ostentui mittere, *Steph. Thes. Beza.*

[m] Θέλω, *Volo*, often. To *wish*, 1 Cor. 7. 7. To *desire*, Mark 10. 35. and 12. 38. *Pro* desidero, *aut* rogo, *sicut Latinum* volo *eâdem 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 eâdem significatione usurpant verbum*, volo. Cicero, l. 15. Ep. 8. *Eum honorem tibi Deos fortunare volo*, Paulus Tarnovius in Joh. 17. It signifieth a will joyned with a very great desire,

[m] It answers to the Hebrew word *Chapheẓ* used Deut. 21. 14. 1 Kin. 18. 12. Psal. 40. 12. Importat simul effectionem, affectionem, & acceptationem.

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 signifieth *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.

[n] Θέλημα, *Voluntas*, often. It is often used for *the will of God revealed in the Decalogue*, the rule of all righteousnesse and holinesse, which God requires and accepts from his adopted children, as Matth. 6. 30. and 7. 21. Joh. 9. 31. 1 Thess. 4. 3. Rom. 12. 2. It sometimes signifieth *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. [o] 1 Pet. 4. 3. Act. 13. 22. πάντα τὰ θελήματα, *All the wills of God*: for so it is in the Originall.

[n] Generale est, significat voluntatem tam Gratiæ, quàm Iræ, sed εὐδοκία solùm gratiæ est voluntas, licèt synonyma sint, Gal. 1. 4. they differ as *Chapheẓ* and *Raẓon*.

[o] Est τὸ θέλημα hoc in loco non quævis voluntas, sed vitiis addicta, quæ libido vocatur; unde illud impudicissimæ illius, *Si libet, licet*, Beza.

Θέλησις, *Voluntas*, Heb. 2. 4.

[p] Θεμέλιος, *Fundamentum*, often. *quòd rei alicui supponitur, seu subjicitur, Basis loco. Metaphoricè* scopus, caput, *& res præcipua, sine quâ reliqua consistere non possint, ut nec structura sine fundamento.*

[p] A τίθημι.

[q] Sicut prior Metaphora à radicibus Arborum, ita hæc à fundamentis Ædificiorum, quæ firma, & immota esse oportet, sumpta est, *Victorin. Strigel. in Nov. Test.*

Θεμελιόω, ὁμαι, *Fundo, or.* Matth. 7. 25. Luke 6. 48. Ephes. 3. 17. Heb. 1. 10. 1 Pet. 5. 10. Colos. 1. 23.

[q] Τεθεμελιωμένοι, *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.

[r] Θεὸς, *Deus*, exceeding often. *Græcis* Θεὸς, Deus, *sive à* θεῖναι *cum* Herodoto *in* Euterpe, *quod omnes res regionésque ordine disponat, sive à* θεῖν currere, *ut post* Platonem Eusebius, *quòd omnia virtute & providentiâ actibus percurrat; sive à* θεᾶσθαι, cernere, *ut* Basilius, *quòd omnia cernat & decernat; vel à* δέος timor, *non quod, ut ille haud piè*, Primus in orbe Deos fe-

[r] Deus dicitur Græcè Θεὸς, à θεᾶσθαι, quod est *videre*, eò quòd videat omnia. *Bradwardin. 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 Θεοὶ, ut Latini *Dii*, Superi cœlestes.

cit timor; *ſed quòd timendus Deus ſit. Alii his Græcis Hebræam notationem addunt, à* דַּי 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 prepoſitive 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 hee 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 Corinth. 4. 4. 5. *Any thing that a man adoreth and eſteemeth in ſtead of God*, Philip. 3. ver. 19. [r] It is *nomen τετραγράμματον*, a name conſiſting of four letters in moſt languages, as this Greek one, and the Latine *Deus*, and the Hebrew אֲדוֹנַי *Adonai*, the Germanes Gott, the Arabians אַללָה, the French *Dieu*, the Spaniſh *Dios* ſhew.

[r] Ego exiſtimo illo ſignificari, nomen Dei in quatuor mundi plagas decantandum eſſe, *Alſted. in Lexic. Theol.*

Θεὰ, *Dea*, Acts 19. 27, 35, 37.

Θεῖος, *Divinus*. Τὸ Θεῖον, *Numen*, Acts 17. 29. 2 Pet. 1. 4. [s] It ſignifieth ſuch a precious gift of holineſſe as doth reſemble the holineſſe of God. It is uſed alſo ver. 3.

[s] Θεία φύσις.

Θειότης, *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.

Θειώδης, *Sulphureus*, Rev. 9. 17.

Θεοδίδακτος, *Divinitùs doctus*, 1 Theſ. 4. 9.

Θεομαχέω, *Deo repugno*, Acts 23. 9.

[t] Θεομάχοι, *Deo repugnantes*. Acts 5. ver. 39. *& Deo repugnare videamini*, Vulg. *Græca plus habent emphaſis, habitum ſignificantia, non tantum actionem, quaſi dicas, Hoſtes Deo, ac rebelles Deo*, Eraſm.

[t] *Julian* the Apoſtate was χειροτονήσας, *a reſiſter of Chriſt*, as *Baſil* ſaith.

Θεόπνευστος, *Divinitùs inſpiratus*, 2 Tim. 3. 16. *Breathed by God.*

Θεοσέβεια, *Pietas*, 1 Tim. 2. 10. This is a ſpeciall word uſed in Scripture; it ſignifieth the divine worſhip due unto God only.

Θεοσεβὴς, *Dei cultor*, Joh. 9. 31.

Θεοστυγὴς, *Dei oſor*, vel *Deo odibilis*, Cornel. à Lap. Στυγέω *enim* abhorrere *ſignificat: unde* Styx, *palus inferni, ita dicta eſt ab horrore. Significat non tam* Deo exoſos, *quàm* Dei oſores, *Vorſtius in* Rom. 1. 30. Θεοστυγεῖς, *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* interprets it both wayes.

Θεότης, *Deitas*, Col. 2. 9. *Non dicit* τὴν θεότητα, *id eſt*, Divinitatem; *ſed* τὴν θεότητα, *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*, θεότης· *aliud* Divinitas, *id eſt*, θειότης· *quia* Deitas *eſt eſſentialis, & ipſa Natura divina:* Divinitas *verò eſt donum tantum participatum, &* Deitatis *effectum*, Danæus Iſag. Chriſtianæ, lib. 1. c. 11.

Θεραπεία, *Sanatio, famulitium*. Luk. 12. v. 42. *Bellarmine*, for his advantage, reads it *Family:* it ſignifieth *famulitium*, the ſervants, or inferiour 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.

[u] Θεραπεύω, ομαι, *Sano, or*, often. *De ingenuis dicitur promptâ quâdam voluntate operam ſuam cuipiam accommodantibus*, Beza in Hebr. 3. 5. *Apud Medicos*

[u] Eadem ratio in verbo Latino *Curare*, quæ in Græco, *Eraſm.*

Medicos significat propriè [1] *Pharmacis, manu, aut victûs ratione sanare, quod* mederi *dicunt; unde dicta est à* Galeno Θεραπευτικη, Ars medendi. *Improprie usurpatur* [y] Mat. 4. ver. 23. *etenim Christus non curabat morbos adhibitis remediis, sed sanabat illos verbo. Et* [z] Luc. 9. 1. *Apostoli non curabant ægrotum adhibitis medicamentis; sed sanabant mandando morbis, in nomine Christi, ut discederent.* Matth. 8. ver. 7, 16. *Valet,* sanare subitò ac miraculosè; *& hanc significationem habet perpetuò in historia Evangelica de miraculosis sanationibus Christi, & Apostolorum, ut* Actor. 5. ver. 16. *&* 8. v. 7. *&* 28. v. 9. תרפ, *Taraph* signifieth an idoll, or image made for 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 Θεραπευειν, to worship, *Ainsw. Avenarius* fetcheth it from תרפים, *Teraphim:* and because the Heathens consulted with those idols for recoverie of their health, thence this Greek word (saith hee) signifieth *to heale.*

[1] *Eras. in Annotat. in N. Test.*

[y] *Beza.*

[z] *Piscatoris Schol.*

Θεραπων, *Famulus*, Heb. 3. 5. *Vocat Apostolus* Mosen Θεραποντα, *quasi dicas*, fidelem ac diligentem observatorem: Θεραπων *enim non significat qualemcunque ministrum, sive domesticum, sicut vox* οἰκέτης· *sed famulum frugi & utilem, cùm* Θεραπευειν *sit*, obsequiosè colere, séque alicui totum addicere, *Hyperius in locum. Honestius est vocabulum quàm* δουλος, *ut apparet ex verbo* Θεραπευειν, Beza in loc.

Θερίζω, ομαι, *Meto, or*, often.

Θερισμὸς, *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.

Θερισὴς, *Messor*, Matth. 13. 30, 39.

Θερμαίνομαι, *Calefio.* Mark 14. ver. 54, 67. Joh. 18. 18. ἐθερμαίνοντο, sese calefaciebant. *Verbum vocis mediæ, significatione reciprocâ; ut apud Hebræos Hithpael, & interdum Niphal*, Piscat. & Beza. Joh. 18. v. 25. Jam. 2. 16.

Θέρος, *Æstas. A* Θέρω ferveo, *quòd eo tempore omnia magis calcant: inde* Thermæ, *aquæ æstuantes & fervidæ, quales hic habemus in Anglia.* Mat. 24. ver. 32. Mark 13. 28. Luk. 21. 30. Act. 28. 3.

[1] Quasi τὰ θεῖα ὁρᾶν, *divina videre*: verbum est propriè rerum divinarum, *Lactant.* Perspicio, & ea quæ audimus vel videmus perpendo, *Chemnit.* Non simpliciter videre, sed considerare, contemplari, & providere potius significat, *Jansen. Concord. Ger. in Harm.* Est diligenter, & cum voluptate contemplari, *Pareus in Apoc. 11. 9.*

Θεωρέω, *Specto, conspicio, video*, often. *Non quovis modo, sed cum attentione video*, 1. *Epist.* Johan. *initio.* Luc. 21. v. 6. Johan. 2. v. 23. *&* 7. v. 3. *&* 20. v. 6. Θεωρεῖν Cicero Tusculanarum 5. *vertit*, studiosè perspicere. Idem, *Cognosco*, Johan. 6. 62. *&* 12. 45. Actor. 21. 20. *Sæpius significat* speculari, *&* contemplari, *quod mentis potius est, quàm oculorum corporalium.* Θεωρεῖν *non simplicem intuitum, sed exactam considerationem notat, sicut usurpatur* Marc. 12. ver. 41. *de Christo vidente pecuniam in gazophylacium missam: Et* Joh. 20. ver. 6. *de* Petro *linteamina in sepulchro Christi relicta accuratè contemplante. Sic* Matth. 28. ver. 1. *Septuaginta usurpant pro* ראה, *quod significat*, oculis & animo apprehendit. *Sensus igitur est ibi* (Matth. 28.) *quòd mulieres accuratè & intentè contemplari voluerint sepulchrum Dominicum, an lapis superimpositus fuerit motus, an sigillum adhuc integrum, &c.* Gerhardus in Harmon. Evangel. *Pro mentali cognitione usurpatur*, Johan. 4. ver. 19. *&* 6. 40. *&* 12. 19. *&* 14. ver. 17. Heb. 7. 4. *In Novo Testamento communiter usurpatur de visione corporali*, Matth. 27. 55. Mark 3. 11. *Inter cætera, significat cum delectatione & gaudio intueri, ut* Joan. 17. 24. *&* Stephanus *cum gaudio vidit cœlos apertos*, Acts 7. 56. Gerhard. in Harm. Θεωρεῖν *non ad visum tantùm, sed & ad alios sensus refertur*, ut Johan. 2. ver. 23. *&* 4. 35. *&* 6. 19. *&* 20. 14. *apertiùs* Actor. 4. v. 13. *Grotius.*

Θεωρία, *Spectaculum*, Luk. 23. 48. *Propriè divinarum rerum contemplatio*, Lactant. ex Trismegisto.

Θήκη, *Vagina*, Joh. 18. 11.

[b] Θηλάζω, *Lacto, fugo.* Luc. 11. ver. 27. Μαστὶ οὓς ἐθήλασας, *ubera quæ suxisti*, Vulg. Beza. *ubera quæ lactaverunt*

[b] Ἀπὸ τῆς θηλῆς, *pilla.* Papillam fugendam præbeo.

lactaverunt te, Tremell. *Quorum lac hausisti*, Steph. Thes. It is used also, Matth. 21.16. and 24.19. Mark 13.17. Luke 21.23. and 23.29.

Θήλα, *Fœmina*, Rom. 1.26,27.

Θῆλυ, *Fœmina*, Matth. 19.4. Mark 10.6. Gal. 3.28.

c Instrumentum quo feras venamur. Significat etiam *Venationem*, hoc est, prædam venatu captam; extat eo sensu *Venationis* vocabulum in Livio, *Drus.*

c Θήρα, *Tendicula*, Rom. 11.9. *Propriè* venationem *significat*, *hìc* Tendiculam quâ venamur, *per Metonymiam effecti*, Piscat. Schol.

Θηρεύω, *Venor*, Luke 11.54.

Θηρίον, *Bestia*, *fera*, often. *Propriè* noxiam Bestiam *significat*, *veluti Viperam*, *aut Lupum*, Eras. *unde* Theriaca *quæ conficitur ex Vipera: apud Græcos non minùs latè patet, quam* Bestia *apud Latinos; sed pro* feris Bestiis *accipitur*, Marc. 1.13. *Beza in loc. Bestiæ quæ ictu, morsúve venenum velinquunt*, Θηρία *vocantur: specialiter à medicis, & quidem nominatim* Vipera, *ut nonnulli sentiunt: unde nobile illud antidotum quod* Theriacam *appellant dici tradunt, quod videlicet ex Viperæ carnibus aliquatenus conficiatur: quum potius* Teriace *dicenda videatur, quasi* Servatrix *appellata*, Beza in Act. 28.4.

Θησαυρὸς, *Thesaurus*, often. Lat. *Thesaurus*. Gall. *Thresor*. Angl. Treasure. *Quasi* Θέσις, *Repositio*, εἰς αὔριον, 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 vita 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 ordinarie with the Greeks to say, Θησαυρὸς 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 penetrale in quo illæ reconduntur, significat*. Matth. 2.11. *Arculas sive loculos significat*, Cameron. *Magi apud Arabem dicuntur aperuisse* vasa sua, Matth. 2. 11. *Quæ versio valdè mihi arridet, non solùm quòd verisimile non sit, illos omnes thesauros suos domo exportâsse in Palæstinam; & Persarum thesauri non auro, thure, & myrrhâ tantùm fuerint æstimati: verùm etiam quòd primarium vocis* Θησαυρῶ *significatum ab Arabe putem expressum. Propriè enim* Θησαυρὸς *significat quidvis in quo aliud repositum est, sive sit Sarcina, sive Theca, sive Saccus*, Scultetus in observat. in loc. *Cella penaria, Synecdoche generis*, Matth. 13.52. d Basilio, *Deus est* ζωῆς Θησαυρὸς, *Vitæ Thesaurus*. Ciceroni, *Memoria rerum omnium Thesaurus*. Virgilio, *Apothecæ servati mellis Thesauri dicuntur*.

d *Scultet. Exercit. Evang. lib. 1. cap. 56.*

Θησαυρίζω, *Thesaurum congero. Studiosè, copiosè, & cum fiduciâ 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* Θησαυρίζειν *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 thesauris ac divitiis colligendis atque acquirendis*, Matth. 6. 19,20. *2. Ad designandam prudentiam illam, quam adhibere solent in benè 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 pecuniæ cupiditatem, ad eam augendam & accumulandam*. Jac. 5.3. Laurent. in 2 Pet. 3. It is more significant in the Originall 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

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, tango.* Col. 2. 21. Heb. 11.28. and 12.20.

[a] Significat vehementer premere, & tam arctè aliquid stringere, ut opprimas, *Beza, Matt.* 13.21. ut calceus dicitur θλίβειν premere pedem: & uvæ dicuntur θλίβεσθαι.

[b] Θλίβω, ομαι, *Opprimo, or.* *Inter cætera significat Stringere, constringere, premere*, Matth. 3. 19. *Quomodo calceus propter angustiam pedem premit*, Gerh. in Harm. *Opprimo*, Marc. 3.9. Vulg. *Comprimo.* Erasm. *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 ærumnis, 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.

Θλῖψις, *Oppressio*, often. Either from θλίβω, opprimo, or θλάω, frango: *hinc afflictus dicitur* fractus animo, Rom. 3.5. θλῖψιν *vocat, non quodvis adversum, sed quo valdè premamur*, Beza. *Multa mala in se complectitur, custodias, catenas, exilia, furorem, & iram, & quæcunque 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 στενοχωρεία. Θλῖψις 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 *Compressio. Sed frequentius* Afflictio, *& quidem potissimum in Testamenti novi libris, & apud Ecclesiasticos Scriptores: non quidem accipiendo nomen* Afflictio *pro ipsa affligendi actione, sed pro angustiis in quas redigitur is qui affligitur, seu pro illa anxietate quâ premitur, aut demiq; generalius pro malo illo quod patitur*, Stephanus in Thes. Græc. The Vulgar, *Tribulation*, which is rather στῖψις than θλῖψις, *metaphorâ sumptâ à Tribulis.* Erasmus, *Afflictio*; which name expresseth the thing it self, but doth not so well answer to the Greek word. Affligere *significat*

[f] Prosternere, *& ita ad terram dare ut elidas*, Beza.

[f] *Statuam deturbant, affligunt, comminuunt, dissipant*, Cic. in Pisonem.

Θνήσκω, *Morior*, often.

Θνητὸς, *Mortalis.* Rom. 6.12. and 8.11. 1 Cor. 15. 53, 54. 2 Cor. 4.11. and 5.4. ἀ θνήσκω.

[g] Θόρυβος, *Tumultus. Significat Tumultum, Turbas*, 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.

[g] Ἀπὸ θροῦ, *Tumultuantis clamor, &* βοὴ, *Vox.*

Θορυβέω, *Perturbo*, Acts 17. 5.

Θραύω, ομαι, *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.

Θρέμμα, *Pecus*, Joh. 4. 12. *Omne animantis genus complectitur, ab* Alendo *dicta est*, Eras.

[h] Θρῆνος, *Lamentatio*, Matth. 2. v. 18. *Cantus lugubris. Propriè significat ejusmodi luctum ac planctum, qui in funere mortui excitari solet*, 2 Reg. 1. 17. 2 Paralip. 35.25. Jer. 22.10.

[h] Ἀπὸ θρηνῶ.

Θρηνέω, *Lamentor. De piis mulierculis Christum ad mortem duci lugentibus, verbum* θρηνεῖν *usurpatur* Luc. 23.27. *Lxx utuntur pro* יָלַל ejulavit, ululavit, vocem in tristitia exaltavit, Jer. 51.8. Joel 1.5. *pro* נָהָה lamentatus est, edidit talem vocem, *ut verbum sonat* Ezech. 32.18. Mich. 2.4. *pro* סָפַד planctum celebravit, *quod proprie usurpatur de ceremonia & pompa lamentantium*

tantum mortuos, Jerem. 25. ver. 33. *pro* קוֹנֵן 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 κόπτεσθαι, *sive Plangere, est Manuum*: they are joyned together, Matth. 11. v. 17. [i] The women declared their grief by tears, sighs, ejulations, and clapping of their hands. It is used also Luk. 23. 27.

[i] Lugubriter est flere, vocibus ad fletum & commiserationem etiam accommodatis.

Θρησκεία, *Religio. Græci veteres Pagani* Θρησκείαν *dicebant, quod ipsum quanquam ut creditur, ab Orphicis mysteriis ductum, Apostoli non reformidârunt, adeo verborum incuriosi, dum mentem commodè explicarent*, Grotius. *Orpheus* first taught the mysteries of Religion; and because hee was a Thracian, hee called this dutie Θρησκεία or else of *Thresco*, an old word, *to see, Ludov. Viv. in August. de Civit Dei, lib.* 10. *cap.* 1. Coloss. 2. ver. 18. *Religio*, Vulg. Eras. *Superstitio. Cultus*, Beza. It is used also James 1. v. 26.

[k] Col. 2. 18. Hoc nomen ponitur in vitio in hoc loco, deductum (ut Græci Grammatici volunt) à *Thracibus*, apud quos *Orpheus* Deorum cultus invenerat, quo postea usi sunt Græcorum plerique. Ad veram etiam religionem accommodatum est Jac. 1. 27. & Act. 26. 5. *Beza in* Col. 2. *Religionem* sonat, nonnunquam & in bonam partem, sepe tamen peregrinam ac superstitiosam: Vox, ut autumant, à *Thracibus* deducta, quòd apud hos *Orpheus* Deorum cultum invenerit, multa de Diis confixerit, traditis ceremoniis quibus colerentur, *Eras.*

Θρησκός, *Religiosus*, Jac. 1. 26. *Religiosum, & generosum, nobilemque significat*, Cornel. à Lap. *At* Jac. 1. ver. 26. *non significat generosum, vel nobilem, sed tantum religiosum.*

Θριαμβεύω, *Triumpho, triumphare facio*, 2 Corinth. 2. 14 Coloss. 2. 15. *and hath triumphed over them in the same crosse.* Some reade 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 truely be supplied, as wee have it in our English Translation, verse 14. *Vide Bezæ Annotat. major. in* 2 Corinth. 2. v. 14.

[l] Of the Latine, *Triumpho*, Camerar. Verbum Θριαμβεύειν fuisse factum à Θρίον, id est *Foliem sice*, quia dicunt olim victores coronatos esse foliis ficorum, quæ victoria est dulcis: ἄκανθα est *margo*, vel *extremitas*, ut corona imposita capiti, *Victorin. Strigel.*

Θρίξ, [m] *Pilus*, often. *Plur.* τρίχες, *unde Lat.* tricæ, *quæ sunt capilli, aut aliæ res tenues, quæ Gallinarum pedibus nonnunquam adhærent, earumque gressum impediunt; unde* Intricare, In tricis ponere, & Extricare, Extra tricas trahere, *Calep. Minshew.*

[m] *Pilus* generalius est quàm *capillus*: propriè enim *capillus* de iis tantum dicitur, qui caput vestiunt; quum *pilus* omnium partium corporis sit communis, *Calep.*

Θορυβέομαι, *Turbor, turbulentis clamoribus perturbor.* 2 Thessal. 2. 2. *Ne* turbemini, *vel* terrefiatis *strepitu & clamore, quasi tumultuantium: Θορυβος enim tumultuantium clamorem, quo quis meritò procellatur, propriè significat; ideóque 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 quæ ex verbis enasci solet*, Aret. in locum. A metaphor from souldiers frighted by a sudden Alarme, *Squire in locum.* It is used also Matth. 24. v. 6. and Mark 13. v. 7.

Θρόμβος, *Grumus*, Luc. 22. 44. *Propriè rei in unam massam concretæ 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 guttæ grossæ.* Jansen. *Non dicit simpliciter guttas sanguinis sudâsse, sed quasi grumos concreti terrore sanguinis, & propterea addit particulam ὡσεὶ, ad leniendum id quod dixerat. Particula* ὡσεὶ *non est similitudinis, sed veritatis, quomodo etiam alibi à Luca usurpatur*, cap. 3. v. 22 cap. 24 v. 11. *uti etiam* Joh. 1. versic. 11. *Gerh.* Vulg. & Eras. *Guttæ, quæ interpretatio non satis est expressa*; *grumi*, Beza. *Crassiores guttæ*, Sa. *Comme grumeaux du sang*, Fr. Bib.

Stephan. in Thes. Vide Justinian. in Concord. cap. 137.

Θρόνος, *Thronus*, often. *Sic* Matth. 5. ver. 34. *Cœlum* Θρόνος τοῦ Θεοῦ *dicitur. Accipitur pro ipsis Potestatibus sublimioribus quæ in cœlo sunt*, Col. 1. 16.

[n] In satris literis Deo, Regibus, sublimioribus, tum in cœlo, tum in terra, potestatibus tribuitur. Ut *Barh*, in Hebrew, of בָּנָה *Banah*, to build, the house is built up by the children.

Θυγάτηρ, *Filia*, often. *Dicuntur*

plurimum tellam legiam significat. [o] בַּת

in

in English seems to be derived of this Greek word, by transposing of some letters.

Θυγάτριον, *Filiola*, Mar. 5. 23. and 7. 25.

Θύελλα, *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 quod omnia procellat, id est, concutiat*, Servius in Æneid. 1. *A θύω sacrifico, & λίαν valdè:* 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* ἀπὸ τὸ θύειν, *ostendit odoratum fuisse lignum; quod etiam epitheton* Virgilius *Cedro tribuit*, Æneid. 7.

urit 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 comprehendi*; but hee sheweth out of *Plinie*, *Theophrast*, and *Homer*, that it is *certum genus arboris*. See *Brightman on the place.*

Θυμιάω, *Suffitum facio*, Luk. 1. 9.

Θυμίαμα, *Suffitus.* Luk. 1. 10, 11. Rev. 5. 8. and 8. 3, 4. and 18. 13.

p Θυμιατήριον, *Thuribulum*, Hebr. 9. 4. *Altare suffitus.*

q Θυμὸς, *Excandescentia, ira*, often. It signifieth the perturbation it selfe, or the heaving of the bloud by the apprehension of the injurie offerred: and ὀργὴ signifieth 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) signifieth 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. θυμὸς καὶ ὀργὴ, *Indignation and Wrath*, Vatab. Great English Bib. Beza. *Wrath and Indignation*, Vulg. Lat. and Tremellius. But the first, θυμὸς, *Excandescentia, Commotion*, or *Indignation*, is lesse (saith Dr. *Willet*) then ὀργὴ, *Wrath*, or *Rage: Furor brevis, qualis apud Latinos Excandescentia*, Aret. *Animus, & Excandescentia* both: *Iram crebrò significat, sicut & Latinis* animus *aliquando* iram *notare videtur*, Illyr. *ut in illo,*

Vince animúmque irámque tuam qui cætera vincis.

So Horace, *Animum rege:* and Salust, *Quantis animis Lucullus* opposed *Quintius.* Hereof cometh *Animositas*, which *Augustine* useth for Wrath. In the New Testament it signifieth 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 חמה [r] *Hhema*, in Hebrew signifieth 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-

p Thuribulum locum quoque significat, aut aram in qua fit suffitus, *Eras.*

q Idem quod ὀργὴ, *Homer, Arist.* & alii. Propriè impetus animi effervescentis, & concitati, *Erasm.* A θύω, quia impetu fertur, est ira vehementior, *Zanch.* Col. 3. *Excandescentia*, Beza. Vulg. & Eras. *Indignatio. Eustathius* derives it à θύειν, cum impetu ferri, & ὦμα, ut sit quasi θύαιμος, ira est motus quidam sanguinis in corde. The lighter commotion and stirring of the mind, *Tolet. Pareus.* It is momentany, and of no continuance. *Vives*, Eph. 4. 31. *Excandescentia*, sic convertit *Cicero*; & quum sequatur ὀργὴ, videtur hoc statuendum discrimen, ut θυμὸς primam illam sanguinis ebullitionem, ὀργὴ verò iram accensam jam declaret, *Beza in loc.* Significat iram præcipitem, excandescentiam, *Beza in* Matth. 17. Ira subitò inflammata, *Beza in* Rom. 2. 1. Θυμὸς est, 1. Vis irascibilis; 2. Animositas: 3. Ira & impetus animi, *Cornel. à Lap.*

r Θυμὸς *excandescentiam* & *venenum* significat. In prima significatione passim obvium est: In altera, Apoc. 18. 3. ut & Jobi 6. v. 4. sumitur; certè non alia hujus rei causa est, quàm quòd Ebræum *Hhemah* utrumque significat, *Amama Antibarb. Bib. lib.* 3. Θυμὸς, Apoc. 18. 3. *venenum* est, ex usu linguæ Hellenisticæ, quâ voci Hebrææ *Hhemah* respondet, *Glassius.*

* Gen. 39. 19. brewes to ſignifie *Anger* is אף, *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 ura, ab urendo.* In Engliſh it is rightly called Anger, from the Latine word *Angor*, which ſignifieth *Vexation* and *griefe*, becauſe it tormenteth both the body and minde.

f *Owen* in Epig. f *Angitur iracundus homo, non re modò, verùm*
Nomine; quàm propè ſunt Anger *&* Angor *idem?*

Θυμομαχέω, *Infenſo animo bellum gero.* Act. 12.20. Θυμομαχῶν. *Quod* Laurentius *vertendum putat*, Iratè *ſive* acerbè pugnans. *Quanquam hic homini non aſſentior. Nam dictio Græca compoſita eſt ex* θυμὸς animus, *&* μάχεσθαι pugnare: *Quod nondum indixiſſet bellum, ſed jam animo bellum agitaret, ni placâſſent iratum,* Eraſmus in locum.

Θυμόομαι, ῶμαι, *Excandeſco*, Matt. 2.16. Ἐθυμώθη, *Excanduit*, Beza. *Iratus eſt*, Vulg. Eraſm. *Indignatus eſt. Indignatus eſt vehementer*, Aret. *Quendam per ſe exceſſum iræ ſignificat; hunc exceſſum emphaticè illuſtrat* Aretius.

Θύρα, *Oſtium, fores*, often.

t A θύειν, à ſimilitudine oſtii. t Θυρεὸς, *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.

Θυρὶς, *Feneſtra*, Acts 20.9. 2 Cor. 11.32. The Septuagint uſe it, Gen. 8.6.

u Θυρωρὸς, *Janitor.* Mark 13.34. Joh. 19.3. and 18.16, 17. u Quaſi θυρεὼς, à θύρα, *Janua*, & ὁράω, *Cuſtodio.*

x Θυσία, *Sacrificium, oblatio*, often. It is a generall word, ſignifying *quamvis 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 *Victima, à vinciendo*, becauſe the Sacrifices were firſt bound to the Altar; or becauſe it was offered up for the victorie obtained: y *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 boſtiabant 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.*

Victimâ, *quæ dextrâ cecidit victrice, vocatur*;
Hoſtibus à victis Hoſtia *nomen habet.*

z Θυσιαστήριον, *Altare*, often. *Propriè eſt Altare cæſarum victimarum, ſed aliquando ipſum Altare Thymiamatis*, Brightman in Apoc. 16.

a Θύω, ύσω, *Macto, ſacrifico, immolo.* 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 ſolùm* Mactare, *&* Sacrificare *ſignificat, verùm etiam* de Sacrificio ſanguineo, Luc. 13.1. Heb. 9.25. *Scultet. Exercit. Evang. lib.* 2. *cap.* 51. y *Haymo*, *Aretius.* x From the former word, becauſe Sacrifices were offered on Altars. z Whence the French word *Autel*, and the Latine *Thus*, Beza in Matth. 9.13. *Gerh. in Harm.* Hoc verbum θύειν, quum de ſacrificiis propriè dicatur, poſtea ad alias etiam epulas tractum eſt; ſed hoc quoque certum eſt, profanos etiam ipſos Principes olim ſolennia convivia ſuiſſe à ſacrificiis auſpicatos, *Beza in Matth.* 22. a Whence in the French word *Sacrifier*, and the Latine *Immolare*, to ſlay a Sacrifice. Lat. *Sacrificium.* Gall. *Sacrifice.* Angl. A Sacrifice. b Propriè ſignificat *Sacrificare*, ut exempla apud *Plutarchum, Xenophontem, Thucydidem*, & alios oſtendunt. Atque in hac ſignificatione non ſolùm à Lxx Interp. in Vet. ſed etiam ab Apoſtolis in Nov. Teſt. uſurpatur, Act. 14.13, 18. 1 Cor. 10.20. Hoſtia propriè eſt, mactatæ pecudis; quæ tamen & ipſa dicitur θυσία, ob nidorem quem reddit quum incenditur, *Eraſm. in Annotat. in Matth.* 9.13. Propriè ſignificat Hoſtiam, ſeu Victimam, id eſt, pecudem ad ſacrificium mactatam: uſurpatur καταχρηστικῶς, Heb. 9.23. & 11.4. *Euſebius*, *lib.* 1. *de præparatione Evangelicâ* (ex Porphyrio, qui citat porrò Theophraſtum) docet, illud ſacrificium quod per ignem fit, propriè dici θυσίαν. Sed in Scriptura generaliter uſurpatur

am

am Suffire, *atq;* Adolere, *ſive* Offerre munus, *Junius 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. Θύω, *de ſacrificiis propriè dicitur: ad convivium transfertur, quia ad illud, velut ad ſacrificium accedendum, adeo ut gulæ mactetur appetitus,* Novarin. in loc.

c *Thorax* ſignifieth both Breſt and Breſt-plate; *Lorica* the Breſt-plate only.

c Θώρηξ, *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 Θώρηξ, *Thorax, Pectorale*, and our Engliſh, **Breſt-plate**, doe all import. It is uſed alſo 1 Theſ. 5.8. Revel.9.9.

A Θωρήσσειν, *Subſilire*, propter cordis palpitationem. Dicitur illa pars à collo ad umbilicum, continens cor, jecur, pulmones: hinc *Lorica* muniens iſtas partes, *Thorax* etiam dicitur, *Aret.* Pars eſt corporis infra collum uſque ad ſtomachi locum, ſcapulas, cæteráq; à tergo & à fronte complectens: unde & veſtis aut armatura eam tegens partem, *Thorax* dicitur, *Eraſ.* Ut vice verſâ ζώνη ea pars corporis dicitur, quam cingulum ambit, *Gualterius.*

I.

a *Avenarius* exiſtimat vocem ἰάσεως, ſeu ἰάζω, à *jaſbang* derivari.

a Ἰάομαι, ῶμαι, *Sano*, often.
Ἴαμα, *Sanatio*, 1 Cor.12.9,28,30.
Ἴασις, *Sanatio*, Luke 13. 32. Acts 4. v. 22, 30.
Ἰασπις, *Jaſpis*, of the Hebrew יָשְׁפֵה, *Jaſpeh*, Rev.4.3. and 21.11,18,19.
Ἰατρὸς, *Medicus*, Matth.9.12. Mark 2.17. and 5.26. Luke 4.23. and 5.31. and 8.43. Col.4.14.

b It is ever a note or attention, being ſet as a Star before matters of weight, Matth.4.11. and 13.3.

Ἰδέ, *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 monſtratur.*

b Ἰδού, *Ecce*, often. *Particula* Ἰδοὺ *uſurpatur vel ad excitandam attentionem ex rei cujuſdam novæ, mirandæ, atq; inſolitæ prædicatione*, Iſai. 7.14. Matth. 1.23. Zach.9.9. Matth.21.5. *vel ad ſignificandam obſequendi promptitudinem*, Gen.31.11. Pſal.40.9. Luc,1.38. *vel ad indicandam præſentis rei exhibitionem*, Gen.29.2,6. *vel ad exaggerandam affirmationem*, Gen.1.29.& 31. *vel ad certitudinem rei monſtrandam.* Gen.16.2. & 17.20. Ezek.13.8.

c Dicitur ἀπὸ τῆς εἴδους, quod eſt *ſpecies*, & *forma*, vel *ratio*, ſecundùm *Auguſt.*

c Ἰδέα, *Viſus*, Matth.28.3.

d Ἴδιος, *Suus, proprius*, often. c *Peculiariter deſtinatus*, 1 Theſſ.2.v.15. *Chriſtus Judæos*, ἰδίους *vocat*, Joh. 2.11. & *Apoſtolos ſuos eodem nomine*, Joh.13.1. & Petrus & Joannes *diſcipulos Jeſu Chriſti*, τοὺς ἰδίους, *ſuos, appellat*, Act.4.23. *imò Deus fidelium* ἴδιος Κύριος *nominatur*, Rom. 14.4. & *Chriſtus*, Rom.8.32. *dicitur* ἴδιος υἱὸς, *quòd ſit Filius Dei per æternam generationem: & uxoribus ſui* ἴδιοι ἄνδρες *tribuuntur paſſim in ſacris*, Epheſ. 5.22. Col.3.18.

d *Peculiaris*, ab ἴδια, cujus eſt certa quædam & minimè cum cæteris communis Idea.

e *Cajet. in* 2 Cor.11.6. Vide *Bezam in loc.*

Ἰδιώτης, *Idiota*, whence cometh our Engliſh word **Idiot**. *Non ſumitur tantùm pro* illiterato, *ſed etiam pro* plebeio. *Ad differentiam Pſeudoapoſtolorum 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 licèt uteretur ſermone communi, non tamen notitiâ communi, ſed notitiâ excellente ac divinâ: contrà, illi Pſeudoapoſtoli utebantur ſermone ornato, notitiâ autem communi*, Cajet. in loc. He ſpeakes not of plainneſſe 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

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 ferè indocti 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. 14.16,23.

† per ἰδιώτας sæpe intelligitur vulgus indoctum, quo modo & à *Demosthene* accipitur; sic & Lat. *idiota.* Gall. *idiot.*

'Ἱδρώς, *Sudor,* Luc. 22.44. *Peculiariter Sudor cum labore & fatigatione conjunctus, aut etiam labor est cum sudore conjunctus,* Steph. in Thes. Ling. Græc.

'Ἱερατεία, *Functio Sacerdotalis,* Luk. 1.9. Heb. 7.5.

'Ἱερατεύω, *Sacerdotio fungor,* Luk. 1.8.

'Ἱεράτευμα, *Sacerdotium,* 1 Pet. 2.5,9.

'Ἱερός, *Sacer,* often. *Græca vox* ἱερὸν, *& Sacrificium, & Templum significat: sed* Templum *multò usitatius, maximè 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 ἱερῷ, Estius in cap. 9. Epist. 1. ad Corinth. v. 13. 'Ἱερὸν *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.

§ *Sacerdos,* quasi *Sacra dans,* Isid.

'Ἱερεύς, § *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* ἱερὸς sanctus, *&* πρέπω convenio.

'Ἱερόσυλος, *Sacrilegus,* Acts 19.37.

'Ἱεροσυλέω, *Sacrilegium admitto,* Rom. 2.22. 'Ἱεροσυλεῖς, Sacrilegium admittis: *ad verbum,* Templum despolias. *Ex* ἱερὸν sacrum, *&* συλεῖν spoliare: *Piscat.*

'Ἱερουργῶν, *Operans sacris,* Rom. 15.16. It hath the name of sacrificing, or doing sacred, that is, holy works. *Operans,* Beza. Vulgat. *Sanctificans.* Erasm. *Sacrificans.* Augustinus, *Consecrans, quæ omnes Interpretationes nimium certè sunt obscuræ: Constat autem τὸ* ἱερουργεῖν, *prorsus respondere Latino verbo* operari, *quod & ipsum de rebus sacris propriè dicitur, si* Nonnio *credimus.* The Greek signifieth, *serving,* or *ministring in holy things.*

'Ἱερωσύνη, *Sacerdotium,* Heb. 7.11, 12, 14,24.

h 'Ἰησοῦς, *Jesus, Servator,* exceeding often. It is used five hundred times in *Pauls* Epistles, saith *Genebrard.* It comes from the Hebrew word יהושוע *Jehoshua,* or *Joshua,* which, in the books of *Ezra* and *Nehemiah,* written after the *Babylonian* captivitie, is ישוע *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 betwixt *Jeshua* for *Jesua,* and *Jesus,* there is little difference. Some derive it of ἰάομαι *mitto,* and ἰάομαι *salvo,* Matth. 1.21. But it is *purum putum Hebraicum, Græcam tantum habens pronunciationem. Ratio nominis præcipuè redditur à Spiritu sancto, quoniam ipse* יהושוע, *id est,* servabit, *&c.*

h Est vox Hebræa quam Græci ab Hebræis, & à Græcis Latini, & ab his reliquæ linguæ retinuerunt.

'Ἱκανὸς, *Dignus,* often. *Græci Interpretes Hebraicum* Dai *per* ἱκανὸν *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* ἱκανὸν, 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 ἱκανὸς. *Græcis profanis scriptoribus usitatissimum est hoc vocabulum, quando describere volunt aliquem qui habet dona, facultatem, aptitudinem, industriam, seu peritiam faciendi aliquid:*

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 hìc agitur quàm ſit aptus aut accommodatus ad hoc officium præſtandum, ſed quàm dignus ſit qui cum Chriſto comparetur. Alioquin ἱκανὸς 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.* ſuffiſant: *quod, quamvis reſpondeat Latino* ſufficiens, *atque adeo ex eo detortum ſit; alicubi tamen illud ἱκανὸς Gallico* ſuffiſant *reddi poteſt, Latino* ſufficiens *non poteſt*, Stephanus in Theſaur. Græc. *Magnus*, Act. 20. 37. & 22. 6. *Aptus*, Luc. 23. 8. 2 Tim. 2. 2. Ἱκανὸς *dicitur, qui certa ſubſidia habet, & præſidia, quibus inſtructus, ad docendum alios poteſt laudabiliter accedere*, Aret. in 2 Timoth. 2. 2. It properly ſignifieth *apt*, or *meet*, and ſometimes *ſufficient*. *Beza* tranſlates it *dignus*, becauſe *ſufficiens* is no Latine word in that ſenſe.

Ἱκανότης, *Sufficientia*, 2 Corinth. 3. 5. *Idoneitas.*

i *Qui idoneos nos fecit*, Tremell. Beza.

Ἱκανόω, *Idoneum facio.* Coloſſ. 1. ver. 12. itis not ſaid, hee hath *made us worthy*, as the *Vulgar* and *Rhemiſts* tranſlate it; but onely *fit*, or *meet*, as both the *Greek* ſignifieth, and the *Interlineall* and *Syrian* have tranſlated it: therefore merit cannot be gathered from this place. *Significat non ſolùm 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 ſignifieth moſt commonly after the moſt uſuall ſignification: The moſt uſuall ſignification of ἱκανὸς is *apt*, or *meet*, (not *worthie*) therefore the true and beſt ſignification of ἱκανόω, is, *to make apt*, or *meet*, which wee have followed in our Tranſlation, Dr. *Fulk againſt Martin.*

k Ἱκετηρία, *Supplicatio*, Heb. 5. 7. *Ardentior quædam eſt orandi forma cum lachrymis, gemitu, aliiſq; geſtibus conjuncta*, Aret. in loc.

k Vehementior oratio eſt, quâ ſimul & manus tendimus.

Ἱκμὰς, *Humor*, Luk. 8. 6.

Ἱλαρὸς, *Hilaris*, 2 Cor. 9. 7.

Ἱλαρότης, *Hilaritas*, Rom. 12. 8.

l Ἱλεως, *Propitius*, Matth. 16. ver. 22. Hebr. 8. v. 12. *Propitious*, or *favourable.*

Ἱλάσκομαι, *Propitius ſum.* *Vertunt ſubinde* expio, placo, reconcilio, propitium reddo: *& maximè convenit illi placationi ſeu reconciliationi, quæ fit inter Deum & homines, offerendo ſacrificium ſeu boſtiam 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* ἱλασμὸς, *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. Ἱλάσκεσθαι *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 hìc vocis uſus nihil haberet commune cum natura vocis, ac perpetua ejuſdem ſignificatione*, Grotius de ſatisfactione Chriſti.

Ἱλασμὸς, *Propitiatio*, 1 John 2. ver. 2. and

and 4.10. *Significat & peccaturum expiationem, & ipſam propitiationem, ſeu id quo, & propter quod tum peccata expiantur, & conſequenter Deus placatur,* Zanch.

Ἱλαστήριον, *Placamentum, propitiatorium.* Heb.9.5. *Propriè notat* inſtrumentum propitiationis, *ſeu* placationis, *ac proinde optimè 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 ſinnes, 1 John 2.ver.2.

Ἱμὰς, *Corrigia, lorum,* Mark 1.7. Luke 3.16. Joh.1.27. Acts 22.25.

1 Ἱμάτιον, *Veſtimentum, pallium,* often. It is a generall name ſignifying any garment, as Matth.11.8. and 9.16. and 26.65. But being added to χιτὼν, ſignifieth an outward garment, as Matth.5.40. and Luke 6.29. *Gerh.* Joh.13.4. Τίθησι τὰ ἱμάτια. *Beza,* deponit pallium, *id eſt, ſummam veſtem; nè quis ſomniet, Dominum nudo corpore ſuis diſcipulis pedes abluiſſe.* Vulgatus *tamen,* Eraſmus, Syrus & Arabs, *ἱμάτια verterunt,* Veſtimenta. *Rectè; nam etſi τὸ ἱμάτιον interdum* pallium *denotet, non tamen, quod ſciam, τὰ ἱμάτια in plurali unum pallium denotat, nec periculum eſt de nuditate. Quum enim in calidis iſtis regionibus tenuiſſimâ materiâ induerentur, plures veſtes aliis ſuperinjiciebant, nè radiorum ſolarium vis facilè penetraret; quas tamen facilè abjiciebant, quum id opportunitas ferret. Fac ergo pallium & ſtolam depoſuerit Dominus, rectè dicitur in plur. ἱμάτια exuiſſe, nec tamen nudus fuerit. Quin etiam nudus rectè dicitur fuiſſe Dominus, ex phraſi Orientalibus uſitata, ubi nudus dicitur, qui ſtolam abjecit, etſi tunicâ & femorali adhuc indutus ſit,* Ludovic. de Dieu in loc. *Τὰ ἱμάτια nomine plurali ſignificantur ſummæ, ſeu exteriores veſtes,* Piſcat. in loc. *Veſtis exterior, & majoris pretii,* Chemnit. Caſaub. *Latinis,* Pallium. Pallium, *quòd palàm geſtetur, unde manſit proverbium,* Tunica pallio propior eſt. *Sic perpetuò accipiendæ ſunt hæ voces, quando conjunguntur,* Caſaub. *Ab ἱμὰς,* Lorum, & Corium *ſignificans, quaſi de corio veſtitus ſit primò deſumptus; quæ ſententia congruit cum Scriptura,* Gen.3.21. *Sic* Veſtis à Vellere *dicitur, quòd primus veſtitus à pellibus ſit ſumptus; vel à* Velando, *hoc eſt, tegendo,* Aret.Probl. [m] *Garment, quaſi Gardement,* Minſhew. *Attire* comes either from the Latine word *Tiara,* an Ornament that was worne about their heads in Perſia, or the French *Attiver,* to Draw.

[m] Quia corpora noſtra defendat contra frigus.

Ἱματίζομαι, *Veſtior,* Mark 5.15. Luke 8.ver.35.

Ἱματισμὸς, *Veſtis.* 1 Tim.2.v.9. A ſtrange word (ſay ſome) uſed by the Apoſtle, to note the ſtrangeneſſe 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 potiùs quàm interiorem veſtem denotat.* Ludov. de Dieu. Acts 20.33.

Ἱμείρομαι, *Cupio, deſidero.* 1 Theſ.2.8. *Theophylact* ſaith there is a double reading among the Grecians: Some read it ὁμειρόμενοι, *id eſt, Adglutinati vobis, & Adhærentes, ab* ὁμοῦ, *Simul, &* εἴρω, *Connecto:* Others reade it ἱμειρόμενοι, *Cum affectu deſiderantes.* Deſiderantes vos cupidè, *Vulg. Conatus eſt explicare emphaſin verbi; ſignificat enim alicujus deſiderio, mutuoq; 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. Ἱμείρομαι, *Deſiderio tangor,* from ἵω, or ἵημι, *Mitto, ſive Tendo, &* ἔρως, *Amor, ſive Cupido, quaſi dicas, Rapior cupidine,* Eraſm.

Ἵνα, *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.

Ἰὸς, *Venenum.* Rom.3.13. Jam.3.8. and 5. 3.

Ἰουδαῖος, *Judæus,* often.

Ἰουδαΐζω, *Judaizo,* Gal.2.44.

Ἰουδαϊσμὸς, *Judaiſmus,* Gal.1.13,14.

Ἰουδαϊκὸς,

1 Per τὰ ἱ. ἱμάτια quandoque in genere intelliguntur *veſtimenta,* Matt. 11.8. cap.27. v.35. quandoque in ſpecie *pallia,* quæ veſtimentis interioribus exteriùs ſuperjiciuntur, Matth.9.20. cap.21.v.7. *Gerh. in* 1 Pet.3.3.

Ἰουδαῖος, *Judaicus*, Tit. 1. 14.

Ἰουδαϊκῶς, *Judaicè*, Gal. 2. 14.

Ἱππεύς, *Eques*, Acts 23. 23, 32.

Ἵππος, *Equus*, often.

Ἱππικόν, *Equitatus*, Rev. 9. 16.

a Ab εἶρω, *Nuntio*, quia *Pluvias denunciat*. Vel ἀπὸ τοῦ εἰρήνης, *à pace*, quasi signum pacis.

a Ἶρις, *Iris*, Rev. 4. 3. and 10. 1.

Ἰσάγγελος, *Angelis par*, Luk. 20. 36.

Ἴσος, *Par*, ° *Æqualis*. Matth. 20. 12. Mark 14. 56, 59. Luk. 6. 34. Joh. 5. 18. Acts 11. 17. Phil. 2. 6. Rev. 21. 17.

Ἴσως, *Forsitan*, Luk. 20. 13. *Propriè significat* æqualiter, *seu* pariter. *Est particula affirmandi opinabiliter, & cum dubitatione*, Piscat. in Luc. 20. 13.

Ἰσότης, *Par conditio, Æquabilitas*, 2 Cor. 8. 13, 14. Col. 4. 1.

b Ἰσότιμος, *Æquè pretiosus*, 2 Pet. 1. 1. *Vulgatus Latinus*, coæqualis: *minus benè*; *Nam* 1. *non est secundùm literam, est enim ejusdem præmii, pretii, ac dignitatis.* 2. *Nequaquam quoque vera ac salvifica etiam fides in omnibus fidelibus est æqualis, sed inæqualis*, Matth. 6. 30. & 8. 36. & 14. 31. & 15. 28. & 16. 8. *Laurent. in loc.*

b Par, *aqualis, sive ejusdem pretii*, Eras.

q Ad animi qualitatem, & voluntati s prompitudinem refertur, *Zanchius.*

q Ἰσόψυχος, *Pari animo præditus*, Phil. 2. 20. *Dictio novè composita, quæ parem, & eundem per omnia animum significat: quomodo* Pythagorici *summam, & perfectam amicitiam significabant*, Eras. Ἰσόψυχοι *dicuntur conjuncti similitudine judiciorum de maximis rebus, & copulati animis & voluntatibus: Est enim is Amicus, qui est tanquam* alter idem, *Cicero.*

r Ἴσημι, *Scio*, Acts 26. ver. 4. Hebr. 12. 17.

r Ἱστάω, *Stabilis sum*, often. *Appendo*, Matth. 26. 15. r Ἵστημι *propriè significat* Statuere, *ac* Sistere: *quando de pecuniis usurpatur*, Ponderare, *vel* Appendere, *quia veteres pecuniam non* numerare, *sed* ponderare, *&* appendere *solebant*, Gen. 23. 16. Exod. 37. 24. Num. 7. 26. *Gerh. in Harm. Subsisto*, 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*, decernere. *Verbum* ἱστάναι *propriè significat* statuere *vel* sistere; *interdum verò significat* ponderare *seu* appendere, *per synecdochen scilicet generis: nam qui res ponderant sive appendant, isti sistunt libram bilancis; id est, efficiunt ut illa stet erecta, atque ita pondera lancibus imposita inter se respondeant. Et notum est ex sacris literis, solitos esse veteres pecuniam appendere; unde & nummus maximè usitatus nomen accepit* שְׁקֶל Schekel, *vulgò* siclus, *à verbo* שָׁקַל Schakal, *quod significat* ponderare *vel* appendere, *& simili ratione apud Græcos dictus est* στατὴρ, stater, ἀπὸ τοῦ ἱστάναι, *quatenus significat* appendere, *Piscat. in* Matth. 26. 15. Acts 7. 60. *Statuendi vocabulo significari puto firmam ac perennem (ut ita dicam) peccati imputationem coram Deo; sicut, contra, dicuntur deleri ac remitti peccata quæ condonantur*, Beza in loc. By the word which he useth, he noteth such a kinde of imputing, or laying to ones charge, as remaineth firme and stedfast for ever, never to be remitted.

r Ἱστορέω, *Viso. unde* Historia, *quâ res velut sub oculos subjiciuntur.* Gal. 1. 18. ἱστορῆσαι, *Paulo plus significat, quàm simplex* ἰδεῖν, *nempe videndo observare, & ad id quod videtur animum advertere, ita ut non obiter, & perfunctoriè videatur; est tamen vox media*, Chamier.

r Significat cognoscendi, & intelligendi causâ inspicere, atque etiam visere, & oculis subjicere, *Beza in* Gal. 1.

Ἰσχυρὸς, *Validus*, often. By this word the Septuagint, often in the Old Testament, rendred an Hebrew word which signifieth *Prævalidum, qui authoritate aliis est superior*, Jer. 9. v. 22.

Ἰσχύω, *Possum*, often, from the Hebrew חזק.

f Ἰσχὺς, *Vires*, often.

Ἰχθὺς, t *Piscis*, often. It hath the originall (as some think) of ἴχνω, to come, and θύω, to be carried with force and violence: fishes swim in troopes with great force. *Veteres hâc voce Christianum notabant, cujus vox* ἰχθὺς *erat pium emblema, quia credebant in illum qui est* Ἰησοῦς, Χριστὸς, Θεοῦ, υἱὸς, Σωτὴρ. *Sumendo singulas vocis literas ad initia plurium*, Tertull.

f Est ipsa vis naturæ alicujus per se considerata, *Illyr. in Nov. Test.*

t The Latine *Piscis*, commeth of the Chaldee word, דָּגָה, *Tsib*, which signifieth *to multiply* and *increase.*

Ἰχθύδιον, *Piscitulus*, Matth. 15. ver. 34. Marc. 8. 7.

a Ἴχνος,

u Vestigio, id est, citò, & celeriter; phrasis ducta ab iis qui ante euntium vestigia veluti premunt.

u ἴχνος, *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, quòd veluti indumentum sit pedis: hinc* vestigo, *atq;* investigo, *quæ significant quærendo invenio*, Lexic. Altenstaig.

x Alludit ad literam Hebræam י *jod*, quæ omnium literarum minima, & instar apicis est, *Gualtp.*

Ἰῶτα, *Iota*, x Matth. 5. 18. *Nè minima quidem litera*, Luther. *Jod* is the least letter in the Hebrew, to which the Greek *Iota* answereth. *Irenæus* calls it, Dimidiam literam, *quòd ejus figura sive character ad dimidiam aliarum vix accedat: unde Proverbium*, Nè iota quidem. *Nescit Scripturæ vel breve* Iota *sacræ.*

K.

Κἀγὼ, *Et ego*, pro κἀγὼ ἐγὼ. *Vox est respondentis. Ego verò*, often.

Καθὰ, *Sicut*, Matth. 27. 10.

Καθαιρέω, *Detraho, destruo, deleo.* Luc. 23. ver. 53. *Depositum*, Vulg. Gr. *magis sonat Detractum, quàm Depositum*; 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.

Καθαίρεσις, *Subversio, destructio.* 2 Corinth. 10. 4, 8. and 13. 10.

Καθαίρω, *Purgo*, Joh. 15. 2. Heb. 9. 14.

Καθαίρομαι, *Purgor*, Heb. 10. 2.

Καθάπερ, *Sicut*, often. 2 Cor. 3. ver. 18. *Non comparationem, sed congruentiam, ipsamq; adeo rei veritatem denotat*, Beza.

Καθαρὸς, *Mundus*, often. Cathari *qui seipsos isto nomine (quasi propter munditiem) superbissimè atque odiosissimè nominant: Secundas nuptias non admittunt, pœnitentiam denegant*, Novatum *sectantes hæreticum, unde etiam* Novatiani *appellantur*, Augustinus cap. 38. de Hæresibus. Whence the *Catharists*. *Hæretici* Καθαροὶ *appelluti, qui finxerunt homines Evangelicos debere esse prorsus angelos, negando videlicet eos qui post baptismum in peccata recidérant, veniam posse consequi*, Hyperius.

Καθαρότης, *Puritas*, Heb. 9. 13.

Καθαρίζω, *Purgo*, or, often. Ephes. 5. 26. Καθαρίσας, *Having cleansed it.* Our English, with this particle (*having*) doth fitly and properly 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 purgâsset*, Beza.

Καθαρισμὸς, *Purgatio.* Mar. 1. 44. Luk. 2. ver. 22. and 5. 14. John 2. 6. and 3. 25. 2 Pet. 1. 9. Heb. 1. 3. *Significat* purgationem, expiationem, *ac* lustrationem: *quemadmodum olim purgabantur certis rebus in sacrificiis. Itaque videtur hâc voce alludere Apostolus ad illa quæ in lege Mosaica fiebant ad purificationem externam, de quibus passim multa in* Levitico *& alibi. Quanquam* Primasius *&* Theophylactus *colligere videntur, subindicari hâc voce* mysterium Baptismi, *quod ad tollenda peccata & purgandum divinitùs est institutum, & lotione suâ purificationem inducit: unde &* lavacrum regenerationis, *quo purificamur appellatur*, Hyperius in locum. This purifying was a *washing* with water, whereas βαπτισμὸς was but a *sprinkling* with water.

Καθάπτω, *Invado*, Acts 28. 3. Καθῆψε τῆς χειρὸς αὐτοῦ, *Invasit manum ejus*, Vulg. Lorin. *Invasit ejus manum*, Beza. *Invasit mordendo*, Lyranus. *Momordit manum ejus*, Tremel. *Mavult* Auctor Thes. Græci, *Illigavit se ejus manui.* Hen. Steph. in marg. *Implicuit se manui ejus.*

Καθέδρα, *Cathedra.* Matth. 21. 12. and 23. 2. Mar. 11. 15.

Καθεῖς, seu κατ' εἷς, *Alius post alium, sigillatim*, Mar. 14. 19. Joh. 8. 9. Rom. 12. 5.

Καθέζομαι, *Sedeo.* Matth. 26. 55. Luk. 2. 46. Joh. 4. 6. and 11. 20. and 20. 12. Act. 6. 15.

Καθεξῆς, *Ordine, Deinceps.* Luc. 1. 3. *Ordine, id est*, distinctè, *&* distributè, *ut ii solent qui ad scribendam historiam aliquod judicium adferunt.* Sigillatim, *ut videre est* Act. 11. 4. *&* 18. 23. *Grotius.* Vulgata, *Ex ordine.*

dine. Eraſm. *Deinceps: Græcum autem Adverbium propriè declarat* cohærenter: ἑξῆς τὸ ἔχεσθαι, Beza in locum. It is uſed alſo Acts 3. v.24. and 11.4. and 18.23.

Καθεύδω, *Dormio*, often. Uſually in the Scripture it is ſpoken of *ſleeping in deadly ſins*, and the deep *ſleep of carnall 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: Ἐκάθευδε [a], *Hee was in a faſt and dead ſleep*; for ſo much the word ſignifieth. 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*, Matt. 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 *Jonah*, chap.1.5. ſnorting again, he ſlept ſo ſoundly.

Καθηγητὴς, *Doctor*, Matth. 23. 8,10. *Propriè, Dux viæ*, Druſ.

Καθῆκον, *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.

Κάθημαι, *Sedeo*, often. Matth. 4. ver. 16. Καθημένοις, Poſitis. *Vulg.* Sedentibus. *Eraſm.* Qui ſedebant: *Nam hoc quoque ſignificat Græcum vocabulum: Sed* ſedere *ex Hebræorum Idiomate hìc ponitur pro* habitare, *&* incolere, *quâ ſignificatione non memini legere hoc verbum apud idoneos auctores, quamvis Latini* ſedem *Domicilium vocent*, Beza in loc.

Καθημερινὸς, *Quotidianus*, Act.6.1.

d Καθίζω, *Sedeo, colloco*, often. *Non ſolùm neutraliter ſignificat* e ſedere; *ſed etiam activè*, ſedere facere, *&* Collocare *in Throno ſe vel alium. Quo verbo ſignificatur activo comparantis ſe ad ſeſſionem, non autem ipſa ſeſſio ſeu actus ſedendi. Significat* f *Manere*, Matth.26. ver.36. Marc. 14. ver.32. Actor. 18. v.11. *quia manſuri aliquo in loco conſidere ſolemus*: Manere *&* expectare *etiam ſignificat*, Luc.24.49.

Καθίημι, *Demitto*, Luk. 5.19. Acts 9. ver.25.

Καθίεμαι, *Demittor*, Acts 10.v.11. and 11. v.5.

Καθίστημι, αμαι, *Conſtituo, præficio*, or, often. g *Compono, & id quod labat ſtabilio, vel cum qui labat vel pavet confirmo; quâ ſignificatione ſumitur* Actor.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 perſequebantur; neuter ſatis expreſsè, aut etiam ſatis rectè: nam τὸ καθιστᾶν in hac ſignificatione nuſquam legi, quod tamen hoc loco non potui aliter, quàm 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 *accipiatur, 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 certiorem ſtatum adducitur: Id verò ſi poſtea ad perſonam transferas, ſignificabit aliquem ex periculo creptum tuto loco conſtituere, pro quo dicimus*, Rendre, *ou*, Mettre en ſeureté: *quam ſignificationem putavi huic loco maximè convenire*, Beza.

[a] Ex κὰ & ἔυδω · & ἐυδω, ex εὖ *bene*, & δέω *ligo*. Verè ſoporatus, aut demerſus ſomno profundo.

[b] *Stulte, quid eſt ſomnus, gelidæ niſi mortis imago?*

[c] Inſtitutorem & gubernatorem vitæ ſignificat propriè, *Junius*. Ad duo officia Magiſterii referri poteſt, viz. ad doctrinæ alicujus traditionem, & vitæ, morúmque gubernationem, cum à præeundo nomen habet, *Gerh. in Harm.*

[d] Hebræum יָשַׁב *jaſhab*, ſignificat ſedere, habitare, & manere; atque eodem modo Græcum κάθιζω uſurpatur.

[e] *Eraſ. Paræus, Steph.*

[f] *Gerhard. in Harm.*

[g] *Budæus, Lorinus.* Καθιστῶντες.

Καθὸ, *Ut, pro, eò quòd.* Rom.8.26. 2 Cor.8.12. 1 Pet.4.13.

Καθότι, *Eò quòd.* Luke 1.7. and 19.9. Acts 2.24,45. and 4.35.

h Similitudinis adverbium, Marc.4.33. Act.2.4.

h Καθὼς, *Prout, ſicut, quomodo*, very often. A note of compariſon, Eben as. *Vim habet diſtributivam*, Beza. It noteth an equitie, and like qualitie, not equalitie, Epheſ. 5. ver. 25.

i Eſt adverſativa particula, Matth. 12.35. & 15.4. Act.7.43. 1 Joh.2.20.

i Καὶ, *Et*, often. *Hæc conjunctio multa 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. *Ideò, idcircò*, 1 Cor. 6.2. Gal.4.7. Hebr. 3.19. *Tunc*, Matth.9.7. He that ſhall deſire to ſee more of this conjunction, let him conſult *Piſcator's*, and both *Beza's* Indices on the Greeke words of the New Teſtament.

Καθόλυ, *Omninò*, Acts 4.18.

Καθοπλίζομαι, *Armor*, Luke 11.21.

Καθορᾶσθαι, *Perſpicior.* Rom.1.20. κατορᾶται, Pervidentur, *id eſt, Velut oculis ipſis, licèt alioquin inviſibiles, ſeſe intuendas præbent:* k *Itaq; ſervanda fuit antitheſis inter hoc verbum, & ἀόρατα, quæ perſpiciendi voce non ita exprimitur*, Beza, Piſcat.

k *Columella, lib.2. cap.1.* Videt ſine dubio quid eveniat; ſed cur id accidat, non pervidet.

l Καινὸς, *Recens, novus*, often. Νέος, Novus, *eſt qui* nuper eſt natus, *ſive* factus: Καινὸς, *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.

l A καὶ, & νεῶ, quaſi Nuperus, jam modò factus.

Καινότης, *Novitas*, Rom.6.4. and 7.6.

m A λάω, *Caput. Tempus, Opportunitas*, Item, Certum anni tempus. Luc. 20.10. *Suo tempore:* nomen καιρὸς notat hic certum anni tempus, viz. fructuum, ut expreſsè nominat Matthæus, cap.21.34. Gallicè, *Quand vint la ſaiſon*, Beza, Piſcat. Item, Articulus temporis, Act. 1.7. *Tempora*, vel *momenta*, χρόνος, ἡ καιρὸς, i. *Tempora*, & *articulos*, ſive *opportunitates*: quanquam apud Græcos, καιρὸς nonnunquam pro χρόνος uſurpetur, at non contrà: Eſt autem propriè χρόνος, quoties de genere, ſeu modo, ſpatióve temporis agitur, veluti ſeculum, annus, menſis, dies, hora: Καιρὸς eſt *Articulus*, ipſúmque momentum, ac punctum, in quo res ſit agenda, Opportunitas rei gerendæ, *Eraſm. Beza in Act.* 1.7. & *Joan.* 4.7.

m Καιρὸς, *Tempus, opportunitas*, often. *Terentius* Articulum *vocat*, *In ipſo* articulo *me oppreſſit.* The article and point of time that determines opportunitie: *Tempore exim 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 difference between χρόνος, *Time*, and καιρὸς, *Seaſon*; and in the Scripture they are alſo diſtinguiſhed, Act.1.7. 1 Theſſ.5.1. Vulg. *Momentis.* Syriacus, *Articulis temporum. Sic* & Eraſ. Beza, *Opportunitates. Time* is more generall; *Seaſon* n implyeth that part which is fit for doing a thing. Καιρὸς ſignifieth in a large acceptation, Seaſonableneſſe of circumſtance, 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) ἐν παντὶ χρόνῳ, *In every particular time:* but, o ἐν παντὶ καιρῷ, *In every ſeaſon, every fit time*, when juſt occaſion and opportunitie is offered. Col.4.5. Τὸν καιρὸν ἐξαγοραζόμενοι, *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. τῶν καιρῶν, *Temporum illorum: Illorum, viz. temporum de quibus tot exſtant Prophetarum prædictiones, & quæ veſtrûm fuit potiſſimùm nôſſe, & cæteris indicare. Itaque articulum exprimendum putavi: & propria τῶ καιρῶ notatio hìc obſervanda eſt, ut etiam* Tempus *apud Latinos uſurpatur, nempe pro certo & opportuno temporis puncto*, Beza in loc.

n Opportunitas rei gerendæ commoditas.

o *In omni opportunitate*, quaſi dicat, Quoties occaſio neceſſitatis, & ingruentium malorum poſtulat, orate, *Zanch.* *Opportunitas* vox nautarum à *portu* deducta, *Minſh.* Ut Græcis καιρὸς, ita Hebræis nomen עת, nunc *tempus ipſum*, nunc *temporis opportunitatem* ſeu *occaſionem* ſignificat, *Forſter, in Lexic. Heb.*

Καίω, ομαι, *Accendo, or*, often.

Κἀκεῖ, *Et illic*, often.

Κἀκεῖθεν, *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.

Κἀκεῖνος, *Et ille*, often.

Κακὸς, *Malus*, often. *Ignavus*, 2 Theſſ. 3.13. *Propriè dicitur de ſegni, & meticuloſo, qui pedem referat in certamine;*

mine; *πρὸ τὸ κάζειν*, *à* cedendo, *Euſtath.*

Κακῶς, *Malè*, often.

p Vitioſitas, Cic. Malum culpæ & pœna.

p Κακία, *Malitia.* It is taken for *wickednesſe* in generall, Acts 8.22. ſometimes for *evill*, or *puniſhment*, as Matth.6.34. Κακία *enim apud Græcos duo ſignificat, & malitiam, & afflictionem, quam κάκωσιν 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 q *malice*, or *hatred*, as Coloſſ.3.8. And Rom.1.29. we reade *malitioſuſſe*; that is comprized under *Envie* next following: it may better be rendred, *miſchievouſneſſe*. It is a generall inclination unto evill (ſaith *Tolet*) and ſpecially *ad luxum, & libidinem.* It noteth a looſe licentious lewdneſſe, 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 *malitioſuſneſſe*. It is ſometimes uſed to ſignifie 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.

q Κακία ſive *malitia*, generale vitium eſt, & denotat illam vitioſitatem, quæ inficit omnes affectus, & cupiditates naturales, eâſque ad malum inclinat; ſed hoc in loco arbitror κακίαν ſpecialiter deſignare illam mali machinationem in corde, quæ ſoleat ex ira oriri in animis malevolis & exulceratis, *Epiſc. Dav. in* Col.3.8.

Κακόω, *Malè accipio.* Act.18. v.10. 1 Pet.3.13. κακὸν *ſignificat* malis afficere, malum alicui inferre. Act. 7. v.6. *uſurpatur de Ægyptiis Iſraëlitas affligentibus, ac dura ſervitute prementibus.* Ver.19. *de* Pharaone *variis modis populum Iſraëliticum gravante.* Cap. 12. ver.1. *de* Herode *Eccleſiam perſequente.* Lxx *utuntur 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. *Gerhard. in* 1 Pet.3.13. Act.14.2. ἐκάκωσαν, Malè affectos reddiderunt.* *Ponitur* τὸ κακοῦν *ſignificatione nonnihil diversâ, quam aliquin hoc vocabulum alibi ſoleat uſurpari pro* Opprimere, *ſeu* Affligere, *ſeu* Damnum aliquod inferre, *ut* Act. 12.1. *Beza in* Act.14.

Κάκωσις, *Vexatio*, Acts 7.34.

r Morum aſperitatem ac difficultatem ſonat, *Eraſ.* Morum aſperitas & difficultas, & opponitur benignitati, *Bulling.*

r Κακοήθεια, *Malitia.* Rom. 1. 29. it is well rendred in our Tranſlation, *Malignitie.* It ſignifieth Moroſitie, or churliſh behaviour, which *Ariſtotle* taketh to be a vice in conſtruing 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.

Κακοπάθεια, *Vexatio*, Jam.5.10. *ad verbum* mali paſſio, *hoc eſt, afflictio.*

Κακοπαθέω, *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. & [r] 4.5. *Mirari ſubit, quid doctiſſimum* Bezam *moverit, ut verbum* κακοπαθῆσαι, *ſubinde aliter atque aliter verterit.* 2 Tim.2.3. κακοπάθησον *interpretatur*, tolera labores. *Ibidem* κακοπάθησον *verſu nono*, affligor. 2 Tim.4.5. κακοπάθησον, perfer injurias. *Sic* κακοπαθεῖ, Jac. 5.13. *aliquando vertit* ægrotat, *aliquando* æger animo eſt. *Atqui perpetua verbi ſignificatio eſt*, perpetior, *vel* tolero mala, *Scultetus.* It is uſed alſo 2 Tim.2.9.

[r] *Indure hardneſſe.* Hîc κακοπαθεῖν non ſignificat *Affligi* duntaxat, ſed *quaſvis injurias perferre*, Beza in 2 Tim.4.

t Κακοποιὸς, *Maleficus.* Joh. 18.30. *Facinoroſus*, Beza. Vulg. *Malefactor; barbarè, & dilutè.* Eraſm. *Nocens; rectiùs quidem & expreſſiùs. Propriè ſignificat cum, qui veluti habitum quendam malefaciendi induit: ſic* Ariſtoteles *utitur*, Lib.4. Ethic.ca.3. *Alibi in genere uſurpatur pro eo qui malum agit, licèt 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.

t In genere ſignificat, quemvis aſſis damna inferentem, ut ſunt Fures, Latrones: In ſpecie autem ſignificat propriè Magos, & ejuſmodi veneficos, quos Latini *Maleficos* nominant, *Illyr. in Nov. Teſt.*

u Κακοποιέω, *Malefacio.* u *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.

u *Chemnit. in Harm.*

Mark 3.4. Luk. 6.9. 1 Pet. 3.17. Joan. 3 11.

x Contractè dicitur pro κακοεργὸς *malefi-cus.* Item improbus, facinorosus, sceleſtus, *Dem. Thuc.*

x Κακοῦργος, *Maleficus.* *Uſitatè accipitur de eo, qui* occultè maleficus eſt, *ſed* Luc. 23.32. *Facinoroſus (nam nequam multò eſt minus:) de latronibus publicis, flagitiis notatis, & ad mortem condemnatis accipitur.* Malefici *autem propriè ſunt, qui malis carminibus aut herbis nocent,* Grotius in Luc. 22. 31. Syrus *vocat, Factores malorum.* It is uſed alſo Luc. 23. 33,39. 2 Tim. 2.9.

Κακουχέομαι, *Male vexatus,* Heb. 11. v. 37. and 13.3.

Κάλαμη, *Stipula,* 1 Cor. 3.12.

Κάλαμος, *Arundo,* often. *Significat etiam pennam ſcriptoriam,* Johan. 3. ver. 13. *Virgam Geometricam,* Apoc. 21.16.

y Unde fortaſſe Angl. Call.

y Καλέω, ἐομαι, *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. Καλεῖται *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 & fructifera olea; ex κάλλος *pulchritudo* & ἐλαία *olea,* nomen arboris.

z Καλλιέλαιος, *Vera olea,* Rom. 11.24.

Κάλλιον, *Pulchrè, Meliùs,* Acts 25.10.

Καλὸς, *Bonus, pulcher,* often. Both *good,* and *faire.* Luc. 8. 15. Καλῇ, καὶ ἀγαθῇ, *Bono, & optimo,* Vulg. *Quam interpretationem rectè quidem emendavit* Eraſmus, *Honeſto ac bono; ſed fortaſſis non ſatis feliciter expoſuit; putat enim Hebraicam eſſe conduplicationem, pro* egregiè bono, *nempe ſicut* Jer. 24. v. 3. *ficus* bonas bonas *vocat Propheta,* valdè bonas. *At ego puto meræ Græcum eſſe hoc dicendi genus, & quidem ex ipſis Philoſophiæ adytis petitum; quamvis id etiam vulgus in ore haberet: quia enim alia ſunt externa fortunæ, viz. (ut vocant) alia corporis, alia verò animi bona, hominem his omnibus ornatum, Græci* καλὸν καὶ ἀγαθὸν *vocant; καλὸν ad externam vitam,* ἀγαθὸν *ad veras animi virtutes refertur,* Beza. Matth. 7. ver. 17. Καλὸς & pulchrum, & bonum *ſignificat; ſed Interpres* bonum *vertit, quia extima pulchritudo non prodeſt, ſi malus noxiúſque ſit fructus. Et in fructibus ea bonitas requiritur, quæ pulchritudini ac venuſtati admiſta eſt,* Novarin. Matt. 26. v. 10. Ἔργον καλὸν, *Opus bonum, pulchrum & egregium opus, & laude dignum.* Καλὸς a *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.

a Ἀπὸ τῦ καλεῖν, omnium oculos pulchritudo allicit, advocat.

Καλὸν, *Bonum,* often. *Honeſtum, pulchrum, & egregium.* b *Quid ſonat magis quàm bonum?* Muſc. in loc. com. *Dicitur naturâ honeſtum, pulchrum, & utile,* Aret. *Magis ſignificat honeſtum & pulchrum, quàm bonum,* Janſen in Matth. 15. *utile vel conducibile ſignificat,* Matth. 5. ver. 10. & 7. 17. & 12.33. & 13. ver. 8. & 17. 4. Rom. 14.21. 1 Corinth. 7.1. Good is oppoſed to that which is incommodious, or inexpedient, ſo Matth. 19. 10. Marc. 14. v. 21. & Matth. 18. 18. *ex Idiotiſmo Hebræorum ponitur pro comparativo.*

b 1. Eſt *bonum.* 2. *Honeſtum,* Cornel. à Lap. Both the Hebrew טוֹב *Tob,* & the Greek καλὸν ſignifie *bonum* & *pulchrum*: à verbo καλέω, *voco,* quia nos ad ſe vocat & allicit. *Mag. in Ariſt. Ethic.* Matt. 15.26. *Bonum,* Beza. Eraſ. *Honeſtum,* vel *pulchrum.*

Καλῶς, *Bene, rectè,* often. Marc. 7. v. 9. καλῶς, ſanè bene. *Vulg. & Eraſm.* Bene: *Nos autem particulam* ſanè *addidimus, ut Ironia meliùs intelligeretur; ſic enim loquitur* Terentius in Adelph. *ut annotat* Donatus. *Nonnulli hæc interpretantur ex Idiomate Gallico, à quo Latini prorſus abhorrent. Sic enim Galli,* Vous rejectez bien; *id eſt,* Vos bene rejicitis, *pro* At vos, *vel,* Vos verò 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.*

Καλοδιδάσκαλος, *Honeſtatis magiſtra,* Tit. 2.3.

Καλοποιῶν, *Benefaciens,* 2 Theſſ. 3.13.

Καλύπτω, ομαι, *Operio, or.* Matth. 8. ver. 24. it ſignifieth to cover, or hide a thing from ſight. *Clypeus,* παρὸ

ἀπὸ τοῦ καλύπτειν, *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.

Κάλυμμα, *Velamen*, 2 Corinth. 3. 13, 14, 15, 16.

[c] From the Hebrew גָּמַל *Gamal.* Ἀπὸ τοῦ κάμνειν, *à laborando*, animal oneribus ferendis aptum; vel ἀ χαμαί, quòd excepturus onus humi sectatur, & ingeniculet, *Calvin. in Polyc. Lyſ.*

[c] Κάμηλος, *Camelus*, Matth. 19. v. 24. Mark 10. 25. Luk. 18. 25. Κάμηλος, which differs but one letter from this word, signifieth *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 acûs*, ſaith *Eraſmus*. *Sed nos conſtanter negamus ullum extare bonum Græcum authorem, qui κάμηλον vel κάμηλον pro rudente, aut quovis fune uſurpet. Producant vel unum teſtem, & cauſam per me obtineant.* Caninius in loca N. Teſt. pag. 73. *Vide* Scult. Obſervat. c. 53. *Quanquam dem κάμηλος 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 paræmiam (non eſt Elephas, qui intrat per foramen acûs) in Elephanti locum poſuit Camelum, quum id genus animantis in Syria notius ſit, & eadem res utroq; deſignetur*, Druſius 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, ſaith *Beza*. So *Jerome*, *Origen*, and others interpret it; for the words are a Talmud proverb, as [d] *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 thorow a needles eye*: our Saviour uſeth the word *Camell*, as better known to them in Syria. *Hîc pro animante ſumitur*, 1. *Quia ſic major eſt rei impoſſibilitas.* 2. *Quia* camilus, *non* camelus, *ſignificat Græcis funem.* 3. *Quòd Syrâ linguâ 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.

[d] *Christian Syn. lib. 1, cap. 1.*

[c] Κάμινος, *Fornax*, Matth. 13. 42, 50. Rev. 1. 15. and 9. 2.

[c] Ἀπὸ τοῦ κάπτειν.

[f] Καμμύω, *Conniveo*, Matt. 13. 15. Acts 28. 27. *Oculos in terram defigo*, Heſychius. *Significat* oculos claudere, *vel ad minimum*, iis nictare; *quod ſit quando vel alterum, vel utrumq; claudendo, certum ſignum damus. Hebræo verbo reſpondet, quod ſignificat*, Virtutem viſivam divertere; *ut cùm oculi vertuntur inſtar Epilepticorum, qui apertis oculis nihil vident*, Chemnit. in Harm. Evang.

[f] Καμμύω, per Syncopen pro κατεμμύω.

Κάμνω, *Laboro, defatigor*, Heb. 12. 3. Jac. 5. 15. Bellarminus κάμνοντας *ad morientes reſtringit, quod tamen de omnibus laborantibus dicitur, & fatigatis. Sed novæ doctrinæ neceſſaria eſt etiam immutatio ſignificationis vocum*, Rivetus in Cathol. Orthod. Apoc. 2. 3. κάμνω, *idem eſt quod Latinis*, laborare, laſſeſcere, defatigari, & (*quia ægrotis accidit ut membra ſint debilia*) infirmari, *ut* laboro *apud Latinos, & dicitur de quocunque morbo.*

Κάμπτω, *Flecto*, Rom. 11. 4. and 14. 11. Eph. 3. 14. Phil. 2. 10.

Κἂν, *Etiamſi*, often.

[g] Κανὼν, *Regula, Menſura. Regula, Norma*, Gal. 6. 16. Phil. 3. 16. 2 Cor. 10. 13. καθὰ τὸ μέτρον τῆς κανόνος. *Quum μέτρον & κανὼν ſæpe pro eodem accipiantur, nempe pro* ipſo menſorio inſtrumento, *hîc unum ab altero diſtinguitur neceſſariò: μέτρον igitur hoc priore loco dicitur*, modus *ſive* quantitas rei admenſæ; κανὼν *autem*, illud ipſum quod alicui admenſum eſt, *Beza in loc. Menſura*, 2 Corin. 10. ver. 16. 2 Cor. 10. 15. κανόνα *vocavit (ut docet Beza) aſſignatam ſibi certam veluti arvi Dominici menſuram aut portionem, in qua excolendâ laboraret, tranſlatione ab agri menſoribus ſumptâ; nec ſimpliciter menſuram, ſed quam Dominus veluti ad regulam exegerit: eſt enim hîc* Canon, *non regula, ſed ſpatium quod ad regulam admenſum eſt. Sic autem & proximè ſequente verſu utitur.* Vulg. Interp. *tamen & Eraſ. reddidêrunt* regulam.

[g] Thence *Canon* in Latine. Eſt regula menſoria Geometrarum, *Cornel. à Lap.*

Κανὼν

Κανὼν *Græcis* regula *eſt, inſtrumentum ſc. quo fabri utuntur ad rectitudines expendendas, & à quo lineamenta artis petunt, velut à lege quadam. Regulæ uſus eſt ad diſcerendum rectum ab obliquo. Scriptura dicitur* Canonica, *quia eſt ſermo Chriſti*; Sermo Chriſti rectus, Eccleſ. 12.12. *ad verbum ſonat* Scriptum rectitudinis. Arias Montanus *vertit*, Scripturam rectitudinis, *vide* ver. 13. *Quare etiamſi nomen* Canonis, *vel* Canonici *expreſſis verbis in ſacris literis non reperitur, conſequitur tamen neceſſario ex iis quæ adduximus, Scripturam ſacram eſſe* Canonem, *& ſacra ſcripta* Canonica. *Rainoldus de libris Apocryphis tomo primo, prælect. quinta.* The Scripture is named [h] a *Canon*, by a Metaphor taken from [i] Architecture: for as Architects which build houſes, doe trie them by the rule and ſquare, that all the parts may cohere amongſt themſelves by a juſt ſymmetrie and proportion; ſo thoſe that teach and build the Church of God, muſt meaſure and examine all things by this rule, that a certain and perpetuall tenour of doctrine may be obſerved.

[k] Καπηλεύω, *Cauponor.* 2 Cor. 2.17. [l] it is tranſlated *Corrupt*, or, *Deale deceitfully with.* It is a metaphoricall word, taken from deceitfull Vintners, who for gain mix water with wine. Such as by fraud and baſe Arts play the Huckſters, to enhanſe the price, and amplifie their own gaine. *Cauponantes*, Eraſm. Beza. *Adulterantes*, Calvin. Tremell. Vulg. Fr. *Nous ne ſommes pas maquignons de la parole de Dieu*, & marg. *ou brouïllons. Utrumque horum ſignificat, &* merces bonas corrumpere, *&* ſordidum in juſtúmque lucrum captare, *Illyr. in Nov. Teſt. Metaphora ſumpta eſt ab hoſpitibus & cauponantibus, quibus in more eſt, vinum aquâ corrumpere*, Aret. *Duo itaq; à ſe amolitur hoc nomine Apoſtolus, 1. Adulterationem verbi Dei per miſtionem ſuorum phantaſmatum. 2. Avaritiam & turpis lucri ſtudium*, D' Sclat.

Καπνὸς, *Fumus*, often.

[m] Καρδία, *Cor*, very often. *Poëticè κάρη, & contractè κῆρ, unde Latina vox*, Cor, *originem ſuam traxit.* It is put, 1. For the *Underſtanding*, Acts 16.14. Rom. 2.15. the *Minde*, Acts 4.32. 1 Cor. 4.5. 2. For the *Will*, Rom. 10.9. 1 Pet. 1.22. 3. For the *Affections*, Matth. 6.21. 4. For the *Conſcience*, 1 Joh. 3.20. 5. For the *Memorie*, Luke 2.v.51. 6. For the *whole Soul*, Deut. 6.5. 2 Tim. 2.22. 1 Pet. 3.15. Rom. 10.8, 9, 10. becauſe the ſoule keeps her reſidence in the heart, and there ſhewes it ſelf moſt preſent, as in her chair of ſtate. By an Hebraiſme it is taken for the inward part, Matth. 12.40. *In corde*, that is, *within the earth*, viz in the *grave*: a metaphoricall *Periphraſis*; for, among the Hebrewes, the [n] heart is taken for the middle; and it is aplyed alſo to inanimate things, as Exod. 15.8. Pſal. 46.3. *Satis notum eſt*, Corde *metaphoricè in Scripturis notari quamlibet medietatem, aut medietatis partem, quæ eſt intra extrema. Sic Tyrus dicitur ſita in* Corde maris, Ezek. 27.4. *quamvis non longè remota fuerit à litore. Hoc ſenſu Chriſtus fuit in* Corde terræ, *dum fuit in ſepulchro*, Ameſius. *Cor magis vergit ad ſiniſtram, ut* Aben Ezra *ſcribit, ſed tamen pro* medio *uſurpatur* Prov. 30.19. *Sic etiam* Hieronymus *locutus eſt* Præfatione in Michæam: *ergo* quaſi in corde voluminis poſitus, *debet profunda continere myſteria.* In corde voluminis *dixit, pro* in medio voluminis; *& intelligit volumen duodecim prophetarum, in cujus medio* Michæas *propheta*, Druſius. So in the French they ſay, *Le cœur du bois, le cœur de la pomme.* He cals the grave the heart of the earth, becauſe thoſe which are buried, are (as it were) ſwallowed up in the bowels of the earth.

Καρδιογνώστης. *Qui novit corda*, Act. 1.24. and

h Gal. 6. Phil. 3. Huc fidem omnem, vitámque noſtram referamus, quemadmodum lapicida aut architectus, ad amuſſim & perpendiculum opus ſuum exigit, *Whitak. de Scripturis.*

i Sumpta eſt in hoc vocabulo ſimilitudo ab Architectis & Agrimenſoribus, qui κανόνα vocant *regulam, normam, perpendiculum, amuſſim*, ad quam ſui operis ſtructionem exigunt. *Cicero ad Tironem* pro *regula* ſumit. *Danæus Ifag. Chriſt. parte quarta, de poteſtate Eccleſ. c. 12.*

k Cauponor, Cauponariam exerceo: propriè de vini venditoribus; ſæpe etiam ponitur metaphoricè, ut & Latinè *Cauponari*, 2 Cor. 2. Καπηλεύειν, παρὲξ τὸ κακύνειν ἢ πωλὸν, A corrumpendo vino, atque infuſcando, ut caupones ſolent, *Jun.* Vide *Beſ. am* in 2 Cor. 2. Κάπηλοι, id eſt, *Cauponæ* (inquit *Beſa*) infames ſemper ſunt habiti, quod merces adulterant, & quibuſvis artibus lucrum captent. l Vide *Druſ. Præter.* ad 2 Cor. 2.17. & *Deodatum*, ibid.

m Vel quaſi κεφαλία ab imperio (ut voluit *Chryſippus*) quod habet in alias partes: vel quaſi κραδία per literarum tranſpoſitionem, ἀπὸ τῆ κραδάσθαι, quod *vibrare* ſig. ac ſi perpetuo motu vibretur, *Spigel. de humani corporis fabrica, l. 9. c. 6. Laurent. l. 9. c. 10.*

n Contra, medium pro ipſo corde ponitur, Jer. 31.33. & Hebr. 8.10.

and 15. 8. *Distinctè à creaturis* Καρδιογνώστης, *&* Καρδιογνώστης πάντων. Cordiscius *(ut sic dicam) &* cordiscius omnium *appellatur*, Gomarus.

Καρπὸς, *Fructus*, often. Sweet 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*, Acts 14. 17.

o Fructifico, barbarè. o Καρποφορέω, *Fructum fero*. Matth. 13. 23. Mark 4. 20, 28. Luke 8. v. 15. Rom. 7. 5. Col. 1. 6, 10.

Καρτερέω, *Forti animo sum*, Heb. 11. 27. *Fortiter, & invictâ quadam animi duritiâ, & firmitate in aliquâ re faciendâ vel sustinendâ pergo*, Beza in Act. 1. *A* κέρτος, *quod*, *unâ literâ transpositâ*, *idem est quod* κράτος, Robur; *scil.* Vehementia, Victoria.

p Festuca, id est, herbæ culmen, aut aliquid stipulæ instar. Tertullianus *Stipulam* vertit. Aristophani, κάρφη, *Sarmenta*. In medicorum scholis, κάρφη dicuntur *Flocci*, & minutissima quæque apparentia in stratis: hinc καρφολογεῖν, *Festucas aut Paleas legere*, quod est phreneticorum symptoma, ut scribit *Galenus*: à κάρφω arefacio, sicco. Ejusmodi lignorum particulæ abscissæ, è vestigio exarescunt.

p Κάρφος, *Festuca*. Matth. 7. 4. It may as well be translated a *straw*, or *a piece of a straw*, as a *mote*, as it hath been 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 *Antithesis* requires, that it should be rather here rendred *Festuca* than *Palea*. *Aridum & leve fœnum*, Suidas. *Tenuis apex ligni*, Hesychius. *Palea quæ supernatat aquæ*, 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, Matt. 7. 3, 5. Luke 6. 41, 42, twice.

Κατὰ, *Secundùm*, often. 1 *Juxta*. 2 *Per*. 3 *Cum*, Cornel. à Lap. *In compositione ferè 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.

Καταβασις, *Descensus*, Luke 19. 37.

q Καταβάλλω, *ejaci, Jacio, Dejicio*, or. 2 Cor. 4. 9. Heb. 6. 1. Rev. 12. 10.

q Καταβολὴ signifies, *Interiorem locum facere*; sicut fieri solet in ædificiorum fundamentis; unde καταβολὴ, quæ vox de quovis ex superiore loco in inferiorem jactu dicitur, *Beza in* Matth. 13. 35. r *Piscat. in Schol.*

Καταβολὴ, *Factum fundamentum*, often. 1 Pet. 1. 20. πρὸ καταβολῆς κόσμου, *Ante jacta mundi fundamenta*, seu, *Ante fundationem mundi*; r *Ad verbum*, Ante dejectionem *(sc. fundamentorum)* mundi, *i. Ab æterno*. Καταβολὴ 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 phrasis Scripturæ*, A constitutione mundi. *Græcè* ἀπὸ καταβολῆς κόσμου, id est, *à jactis mundi fundamentis*, Matth. 13. & 24. Joh. 17. Ephes. 1. *Vocat ergo conceptionem seminis* καταβολὴν, *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 r *Factus*, Heb. 11. 11. or the casting out of the seed, as when the Husbandman casteth the seed into the ground, *Vide* Bezam. *Malim reddere locum* Ebr. 11. 11. εἰς καταβολὴν τοῦ σπέρματος ad emittendum, *vel* ejiciendum semen, *ut excretio seminis* Saræ *ex lumbis in uterum ejiciatur. Certè inveniam Lexicis* καταβάλλειν σπέρμα *esse* emittere semen, *Amama cens. in* Lev. 12. 2.

r Est jactus qui fit ex alto deorsum, ut quum agricolæ semen mittunt in terram, *Drus.* Est jactus ex alto, *Pareus.*

Καταγαγέω, *Gravo*, 2 Cor. 12. 16.

t Καταβιβάζομαι, *Deprimor*, Matt. 11. 23. Luke 10. 15.

t Verbum καταβιβάζω est, *Ex alto dejicio*, ut ἀναβιβάζω, (quod ei opponitur) significat, *In altum attollo*. Propriè, *Descendere facio*, & *Ascendere facio*, Beza in Mat. 11. 23.

* Καταβραβεύω, *Adversùs aliquem judicis partes sumo*, Steph. Beza. Colos. 2. 18. This one word in the Originall is there translated, *Beare rule over you*. u The Heathen in their games and publike exercises of

* There are some things peculiar to *Paul*; for he useth some words according to the manner of the speech in Tarsus and Cilicia; as Colos. 2. 18. καταβραβεύειν in their language signifieth, *Insidiosè alteri præripere palmam*, Glassius Philol. Sac. Weemes Divin. Exercit. lib. 1. Exercit. 11. *Malè distribuo præmia*, Aret. Vide *Bezam & Estium* in loc.

u 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, *Bayne in loc. Nequis vobis palmam intervertat*, Erasm.

wrestling,

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 metaphoricall, 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 malitioſe metam transponere, & præmia iniquè diſpenſare, iiſq; qui promeriti erant fraude adimere, ſive id fiat à concertantibus, ſive ab agonothetis*, 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 bravio indignum pronuntio; quum tamen alioqui dignus ſit. Nulla enim aptior ad exprimendam vim præpoſitionis* [κατὰ] *in mentem mihi venit interpretatio, alioqui brevius reddi poteſt*, Debito bravio privo, *vel*, Debito bravio 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.

Καταγγελεύς, *Annunciator*, Acts 17.18.

Καταγελάω, *Derideo.* Matth.9.24. Mark 5.40. Luk.8.53.

Καταγινώσκω, *Condemno*, 1 John 3. 20, 21.

Καταγινώσκομαι, *Condemnor*, Galat.2. ver.11.

[x] Κατάγω, Καθάγνυμι, υμαι, *Confringo, or.* Matth.12.20. John 19. 31, 32, 33.

[y] Κάθάγω, ομαι, *Deduco, ſubduco, devehor.* Luk.5.11. Acts 9.30. and 21. ver.3. and 22. 30. and 23. 15, 20, 27. and 27.3. and 28.12. Rom. 10.v.6.

Καταγωνίζομαι, *Debello*, Heb.11.33.

Καταδέω, *Obligo*, Luk.10.34.

Κατάδηλον, *Quod patet*, Heb.7.15.

Καταδικάζω, ομαι, *Condemno, or*, Matth. 12.37. Jac. 5.6. *Propriè*, Jus dico contra aliquem: κατὰ *hîc valet Contra.* Luc.6.37. Matt.12.7.

Καταδιώκω, *Proſequor*, Mark 1. ver.36. *Quæro*, Syrus: *Etſi enim* καταδιώκειν *propriè & plerunque ſit*, Perſequi lædendi animo; *apud Lxx. Interpretes tamen non rarò uſurpatur pro* proſequi obtinendi gratiâ, *ut* Pſal.23.8. & 38.21. *Lud.de Dieu.*

[z] Καταδουλόω, όομαι, *In ſervitutem adigo.* 2 Corinth. 11. 20. Galat. 2. v.4.

Καταδυναστεύω, *Sub poteſtatem redigo.* Act.10.38. Jam.2.6. It is uſed Deut.24.7. It ſignifieth to *ſubdue*, or *bring under anes power.*

Καταισχύνω, 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, Pudefacio.* It is uſed alſo 1 Pet. 3.16.

Καταιτάω, ομαι, *Exuro, or*, often.

Κατακαλύπτομαι, *Velor*, 1 Cor.11.6,7. [a] *Plus ſignificat quàm* operire, *ſeu* tegere: *nam pileo* tegitur *ſeu* operitur caput, *at non* velatur; *ad hoc enim requiritur velamen, quo ipſa facies involvatur.* Chryſoſt. *admonet Apoſtolum non dixiſſe* καλυπτέσθω, *ſed* κατακαλυπτέσθω, *ut ſit perfectè undique compoſita. Non enim ſatis eſt, ſi qualitercunque caput ſuum tegat, ſed obtegat oportet, ita ut velo vultum obumbret*, Eſtius ad 1 Corinth. 11. ver.6. The phraſe, κατακαλύπτεσθαι τὴν κεφαλὴν, ſignifieth [b] not 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.

Κατακαυχάομαι, *Glorior adverſùs aliquem.* Rom.11.18 It ſignifieth ſuch a carriage, whereby wee ſhew diſdain in ſcornful looks and words. Κατακαυχᾶν *propriè eſt* cervicem contra aliquem jactare: *quo geſtu ſcilicet*

[a] Plus. [b] Dr. Willet.

[x] Propriè eſt, *frango, confringo.* [y] Verbum κάθάγειν ſignificat *deducere; ſubducere* verò ἀνάγειν. Latini ſermonis conſuetudine, dicitur *ſubduci navis*, quum ex aqua in terram ſubducitur; *deduci* verò, quum ex terra deducitur in aquam, *Piſcat. in* Luc.5.11.

[z] Planè *ſubjugo*: κατὰ hîc in compoſitione intendit ſignificationem, 2Cor.11.20.

ſcilicet utuntur qui aliis inſultant: Piſcat. in loc. *Metaphora eſt à ferocibus equis petita, qui cervicem jactare ſoleni; venit enim à nomine αὐχὴν, cervix, Voſſius.* It is uſed alſo Jam. 2. 13. and 3. 14.

Καλάσσομαι, *Jacco*, often.

Καλαυλέω, *Frango*, Mark 6. 41. Luk. 9. ver. 16.

Καλαυλείω, *Includo*, Luke 3. 20. Acts 26. 20.

Καλαυλησδολέω, *Sorte diſtribuo*, Acts 13. 19.

c *Recumbere Facio*: & aliquando neutraliter, *Recumbo, diſcumbo, accumbo*: aliquando, *Reclinato corpore jaceo, decumbo*, ut qui ægroti in lecto decumbunt.

Καλαυλίνω, ομαι, *Facio diſcumbere, Diſcumbo.* Luk. 9. 14. and 14. 8. and 24. 30.

Καλαυλύζομαι, *Inundor*, 2 Pet. 3. 6.

d The Hebrew מַבּוּל *Maббul* is a peculiar name to *Noahs* floud, which drowned the world, and made all things fade and die on earth, whereof it hath the name, *Ainſ. in* Gen. 6.

d Καταυλυσμὸς, *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 καταυλύζειν, *quod eſt, ita pluere, ut mare terram ſupergreſſum, uti probat* Budæus *ex* Thucyd.

Καλαυολουθέω, *Subſequor.* Luk. 23. 55. Acts 16. 17.

Καλαυτπλω, *Concido*, Mar. 5. 5.

Καλαυηρυσσω, *Præcipito*, Luk. 4. 29.

e Differunt κρίμα & κατάκριμα, ut cauſa & effectus, ut videre eſt, 1 Cor. 11, 32. *Pareus.*

Καλαυείνω, ομαι, *Condemno, or*, often. *Judico contra aliquem. Præpoſitio* κατὰ *in compoſitione valet* contra. 1. The pronouncing of the ſentence of puniſhment upon any malefactour 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.

Κατάκειμα, *Condemnatio*, Rom. 5. 16. and 8. 1.

e Κατάκεισις, *Condemnatio*, 2 Corin. 5. 9. and 7. 3.

f *Dominor in aliquem, vel adverſus*, Janſen. The preposition κατὰ (ſaith *Bellarmine*) is for the moſt part taken in evill part. *Dominantes more Regum*, Eraſ. Chamier. Dr. Willet on Rom.

f Καλαυειδέω, *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 καλαυειδεῖν, to *tyrannize*, to *beare unlawfull rule. Vox* καλαυειδεῖν, *quâ* Matthæus *utitur, non intelligenda (quod volunt) de uſurpato imperio; quando legitimâ auctoritate abutuntur ad tyrannidem, ut honori ſuo conſulatur, nec præpoſitio* κατὰ *addit emphaſin; quandoquidem* Lucas *eadem verba Domini noſtri reponens quæ* Matthæus, *utitur verbo ſimplici* κυειδεῖν, *quod 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, ut proinde de cæteris Paſtorum qui non ſunt Apoſtoli, ſe efferret ſupra collegas, & majorem ſe repræſentaret, quàm quam revera dotibus præſtantior eſſet*, Apologia pro Epiſt. ad Renat. Vetidæum. 1. The word κυειδεῖν, and the other compound, are uſed by the Evangeliſts in the ſame ſenſe: What *Matthew* and *Mark* call καλαυειδέω, that *Luke* chap. 22. v. 25. ſimply calleth κυειδέω. Therefore all kind of temporall rule is ſimply forbidden them. 2. The Syriack hath rendred καλαυειδέω in *Matthew* and *Mark*, and κυειδέω in *Luke*, by one and the ſame word, *Sunt Domini earum, Dominantur eis.* 3. The g force of the Prepoſition κατὰ is moſt fitly expreſſed, if the Kings of the nations be ſaid *Dominari in eas*, as *Cicero* ſaith, *Dominari in ſuos.* 4. Though καταυειδέω 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 καταυειδέω is ſimply uſed *pro Dominatu, ſeu prævalescentia.* The Septuagint uſe the word, *pro Dominari, & poteſtatem exercere*, Jerem. 3. 14. *Pro Sibi ſubjicere*, Geneſ. 1. 28. *Pro Dominationem & 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

g *Gerhard. in Hiſt. Harm. Evang. & in* 1 Pet. 5. 3.

h Τὸ καλαυειδεῖν tranſlatitiè hic accipitur, nec aliud declarat, quàm dæmonia cum iſtum illis ſeſe fruſtrà tuentibus ſuperiorem evaſiſſe, ſicut vulgò dicimus, *Se fabe maſſhe de quelq' un.* Beza in Act. 19.

Kingdome: therefore this, and not that is reproved.

Καλδαλιὰ, *Obtrectatio*, 2 Cor. 12. v. 20. 1 Pet. 2. 1.

Καλάλαγ&, *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 Backbiter intendeth to separate friendship, the other to hinder ones fame.

Καλαλέω, *Detrabo.* [l] James 4. 11. Vulgar Edition, *Detract not.*. *Arias Montanus* renders it, *Contradict not.* The Syriack Interpreter renders it, *Revile not.* Our English Translation, *Speake not evill of.* It is used also, 1 Pet. 2. 12. and 3. 16.

[i] Significat καταλαμβάνω, *Assequi*, & *Comperium habere*, seu *Intelligere*, quod & *Comprehendere*, Cicero dicit; Gagneius.

[i] Καλαμβάνω, ομαι, *Deprehendo, apprehendo, comperto, or*, often. *Significat*, Præter opinionem, & cum quadam violentiâ aliquem 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. & Gerh. in Harm. Significat*, Assequi, complecti, & comprehendere, 1 Thess. 5. 4. Joh. 12. 35. *unde* ἀκαταλήψια, Academica, *quia Academici negabant aliquid posse comprehendi, id est, intelligi certò*, Cameron. Phil. 3. 12. *I now comprehend*, or rather, *Am comprehended*, for it will beare both. Rom. 9. 30. καλέλαβε δικαιοσύνην, *They attained righteousnesse.* 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.

[k] Significat, In album & numerum referri, Beza. Καταλέγω, Enumero, recenseo, enarro: hinc κάλαλογος.

[k] Καλαλέγομαι, *Allegor.* 1 Tim. 5. v. 9. Καλαλογέω, *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 plerique intellexerunt*, Estius in loc.

Καλαλείπω, ομαι, *Relinquo, or*, often. Heb. 4. 1. Μήποτε καλαλειπομένης ἐπαγγελίας· Syrus, *Nequando stante promissione.* Beza, *Nequando derelictâ promissione.* Vetus, *Ne fortè 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.* Cùm reliqua sit, Cùm supersit novæ legis promissio, *caveamus nequis nostrorum vel semetipsum frustretur, defraudet. Et hic posterior sensus verbis & scopo Apostoli maximè convenire videtur:* [l] *Id enim est quod instituit probare, quodq; concludit adeò*, ver. 9. Itaque reliquus est Sabbatismus populo Dei. *Ergo*, καλαλειπομένης ἐπαγγελίας, *non est*, Derelictâ, *seu*, desertâ promissione; *sed*, Cùm reliqua sit, Cùm supersit promissio. So our last Translation, *Left a promise being left us.* Matth. 21. 17. *Syrus habet verbum* שבק *quod non solùm significat* reliquit, *sed etiam* repudiavit, *sicut uxor adultera & refractaria solet repudiari*, Marc. 10. v. 2. *quo sensu verbum* καλαλείπειν *fermè usurpatur* Jer. 9. 2. *quia hæc digressio Christi erat præludium, quòd gentem Judaicam velut adulteram generationem repudiare velit, sicut* Matth. 16. 4. *Lxx utuntur pro* עזב *quod significat* desertionem *illam, quâ Deus in ira sua peccatores derelinquit, & faciem suam ab eis abscondit, ut in pœnas ruant*, Deut. 31. 17. 1 Par. 28. v. 9. *Item pro* שאה *quod significat* terram desolatam & vastatam relinquere, Josh. 13. 2. Isai. 6. 11. *Christus enim hoc secessu præfigurare voluit, quòd Deus suâ gratiâ ab hoc populo brevi discessurus, & quod domus ipsorum relinquenda sit deserta*, Matth. 13. v. 37. *Gerhardus in Harm. Evang.*

[l] Cam. in Myr. Evang.

Καλάλειμμα, *Reliquiæ*, Rom. 9. 27.

Καλαλιθάζω, *Lapido*, Luke 20. 6.

Καλαλλάσσω, ομαι, *Reconcilio, or. Propriè est*, Commutare, alium facere; *deinde*, Conciliare, reconciliare, *seu* Facere ut quis ex alienato fiat gratiosus, *Alsted.* Rom. 5. v. 10. twice, 1 Cor. 7. 11. 2 Cor. 5. 18, 19, 20.

Καλαλλαγή, *Reconciliatio.* Rom. 5. 11. and 11. 15. 2 Cor. 5. 18, 19.

Καλάλοιπ&, *Reliquus*, Act. 15. 17.

[m] Καλαλύω, *Dissolvo, destruo, diversor.* often.

[m] Καλαλύειν dicitur quando pervenitur ad hospitium, vel locum optatum, *Chemnit.* Καταλύειν dicuntur Aurigæ, cùm dissolvunt funes equorum in hospitio; ἀναλύειν, nautæ, cùm solvunt à portu, *Cornel. à Lap.*

It

It ſignifieth *to deſtroy*, or *to bring unto nothing*. It is uſed of the deſtruction of the Temple, Eſdr. 5.12. Matth. 24.2. Of Counſell, or Work, Acts 5.38. of λύω, *to undoe*, or *looſe*: It ſignifieth to breake, or pull downe, or overthrow, the word being tranſlated from the demoliſhing of buildings, Rom.14.20. *Apud Lxx reſpondet quandoq; verbis* καταπονῆσαι, mergi, ſubmergi, ἀπολέσαι, ἀφανίζειν, *& quæ ſunt alia id genus. Et ſanè* καλάω *eſt planè* deſtruere, evertere, *quaſi compagem rei ſolvere. Hoc ſenſu ſumitur verbum iſtud* Matth. 26.61. Marc.15.2. Luc.21.6. Act.5. 39. & 6.4. *Spanhem. in Dub. Evangel.* This word, and the paſſive καλάομαι, are often uſed in the New Teſtament, *pro Deſtruere*, & *Deſtrui*, 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. *Ut* diſſolvam, *id eſt*, Violem, *eleganti tranſlatione, quoniam, viz. homines legibus quaſi vinculis adſtringuntur.* Λῦσαι νόμον is ſometimes the ſame with *violare legem*, as Matth. 5. 19. and Joh.7.23. but καλάω is more than *Violare*; for, to diſſolve the Law, is to aboliſh the Law. So the Grecians ſpeake, [n] λύειν νόμους, *Tollere legem, & pœnam*: but [o] *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. καλάσωσι, *Divertant.* Synecdoche generis, & Metonymia effecti deſtinati, & Catachreſis. *Primùm*, Synecdoche generis; *nam verbum* καλάειν, *quod in genere ſignificat*, Diſſolvere, *hìc intelligitur ſpecialiter* de ea diſſolutione, quâ ſolvuntur equi à vehiculo, quum ad diverſorium ventum eſt. *Deinde*, Metonymia effecti deſtinati; *nam intelligitur hìc, ipſum divertere, ad quod deſtinata eſt illa diſſolutio. Tum deniq;* Catachreſis, *quia intelligitur hìc divertere eos qui non vehiculo, ſed pedibus iter faciebant; niſi dicamus bos quoque* καλάειν, diſſolvere, *nimirum cinctum quo ſe itineris cauſâ ſuccinxerunt. Sed prius verum puto*, Piſcat. in Schol. *Tranſlatitiè accipitur pro* Recipere ſe in diverſorium; *ſed de iis tamen proprìè dicitur, qui curru iter conficiunt, quia nimirum equos ſolvunt, quum ad diverſorium ventum eſt. Apud Latinos autem, qui in hoſpitium, aut potiùs tabernam concedunt, dicuntur* Divertere, *quòd de via deflectant: & Hoſpitia ipſa* Diverſoria *vocantur ſimili ratione*, Beza in loc.

Καταλυμα, *Diverſorium. Proprìè ſignificat Diverſorium 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. *Diverſorium in ædibus privatis*, Marc.14.14. *ſed* Luc.2.7. *uſurpatur pro publico hoſpitio. Omne* καταλυμα, οἰκία *eſt, etſi omnis* οἰκία *non ſit* καλάλυμα. Οἰκία *genericum eſt,* καταλυμα *ſpecificum*, Spanhem. de Dub. Evangel. *Et* Refectionem *ſignificat, &* Diverſorium, *ſcilicet, locum refectionis*, Gagneius.

[n] Potiùs ſignificat, *Deſtruere*, ac *Demoliri*, vel *Abrogare*, quàm *Solvere*, Eraſm.
[o] *Scultetus* in Matth. & Marc.c.7. & *Exercit. Evang.*

[p] Καλαμαθάνω, *Diſco*, Matth.6. ver.28. *Vexavit doctiſſimos Interpretes verbum* καταμαθάνω· *Itaque* Eraſmus, τὸ, καταμάθετε, *vertit*, Cognoſcite *lilia agri.* Beza, Diſcite *quomodo lilia agrorum augeſcunt*: [q] *Verùm cauſa non erat cur hìc* Vulgatum Interpretem *deſereret, qui vertit*, Conſiderate: *ſed meliùs adhuc* Lutherus, Contemplamini *lilia campi. Rectè meo judicio vertit* Vetus Interpres: *nam verbum* καταμαθάνειν *ſæpenumero aptè* reddi *per* Animadverto, *vel* Perpendo, *exemplis docet* Henricus Stephanus: *& huic expoſitioni* [r] *favet ipſe verborum ordo; & in eandem ſententiam* Syrus *quoq; vertit. Deniq;, quod maximum eſt*, Lucas *eandem ſententiam extulit his verbis*, Conſiderate *lilia*, &c.

[p] *Perdiſco, pernoſco*; hìc augere videtur præpoſitio.
[q] *Scultet. Exercit. Evang. lib.2. cap.38.*
[r] *Piſcat. in Schol.*

Luc.12.27. Καταμανθάνω, considero; *sic vetus Lexicon.* Sirach 9.5. Παρθένον μὴ κάταμάνθανε, nè contemplare; *sic recentior Interpres: prius erat*, nè aspicias, *Drus. Præter. ad* Matth.6.28.

Καταμαρτυρέω, *Testificor adversùs aliquem*, Mat.26.62. and 27.13. Mark 14.60. and 15.4.

Καταμένω, *Commoror*, Act.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 adversùs aliquem*, Rev.22.3.

[f] Κατὰ significationem auget, *Valde execror, extremis diris devoveo*: potest etiam κατὰ reddi per *seipsum*, *Seipsum devovere*, Gerh.

[f] Καταναθεματίζω, *Devoveo*, Matth.26. ver.74. *Seipsum devovere*, Beza. *Detestari*, Vulg. *Execrari*, Erasm. *Non possum iis assentiri qui καταναθεματίζειν hìc idem esse volunt quod* Act. 26. *Et* Justino in Apologetico *est* βλασφημεῖν, *apud* Plinium, Maledicere Christo. *ut enim extenuandum non est delictum quod* Petrus *tanto cum dolore deflevit, ita non video cur causas conquirere debeamus onerandæ ipsius culpæ: imò* καταναθεματίζειν *hìc, ut* ἀναθεματίζειν Acts 23. 14. *est sibimet malè precari. Formula quæ sæpe in veteris fœderis historia occurrit* τοῦ ἀναθεματισμοῦ *hæc est*: Hæc mihi Deus faciat, & hæc addat, si hoc ita se habet. *Eo tum modo* Petrus *se diris obligavit si Christum nôsset, super jusjurandum quod & secundæ negationi accesserat. In manuscripto vetustissimo qui ex Græcia in Angliam venit, est hìc* καταθεματίζειν, *sicut & in* Apocal. 22. 3. κατάθεμα, *quæ 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.

[t] *Obtorpescere facio, torpidum reddo*; vox dicta ab otio & torpore.

[t] Καταναρκάω, *Obtorpeo cum alicujus incommodo*, 2 Cor.11.8.[u] *&* 12.13,14. *Torpefacio, torpore afficio. In priore loco*, οὐ κατενάρκησα οὐδενὸς, *Non obtorpui cum cujusquam incommodo*, Beza. *Ab* ἀναρκέω torpeo, *& præpositione* κατὰ, *quæ frequenter in malam significat partem: seu potius à* κατὰ *&* ναρκάω, *quod deducitur à* νάρκη Torpedo, *Piscis, cujus ea est natura, ut propiùs accedentem, & se tangentem obstupefaciat*, 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 benumming 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 benumme, and dead the charity of well-disposed people.

[u] Quod annotat *Hieronymus* hanc vocem Cilicibus esse peculiarem, quàm verum sit nescio, quum à *Theocrito*, *Synesio*, *Platone* usurpetur, *Beza in* 2 Corinth.8.

Καταναύω, *Innuo*, Luk.5.7.

Κατανοέω, *Animadverto*, *Considero*, often. It is joyned with words of seeing, Acts 11.6. Jam.1.23. *Non est simpliciter* intelligere, inspicere, *sed* magno studio mentem in rem intendere, *Pareus in* Heb 3.1.

Καταντάω, *Pervenio*, often.

[x] Κατανύσσω, ομαι, *Compungo, or.* Acts 2. v.37. The word signifieth *to vex, rent*, and *wound punctually*: even every the least part and point of 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 devised.

[x] Pungendo penetro, punctim cædo, *Scap.*

[y] Κατάνυξις, *Sopor*, Rom.11.8. It is used by *Paul*, from the Septuagint, and signifieth *pricking*, or *compunction*; as if a man had a nail or bodkin in his sides. *Desumitur enim ex* Isa.29. *ubi pro* spiritu soporis *Septuaginta habent* πνεῦμα κατανύξεως, *id est*, spiritum compunctionis. *Est autem* spiritus compunctionis *mens in malo fixa, & pertinax, ut inde avelli nequeat, ut* Chrysost. Theophylact.

[y] Molestiam, ac velut acrem morsum significat, quo corpus, vel animus vulneratur, *Beza.*

phylact. Oecumeniúſque *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 Hoſeæ. cap. 1. *Quam Septuagint. verſionem retinuit Apoſtolus. Quid autem ſi iſti nomen κατανυξις confinxerunt? Non tanquam à* κατανύσσω compungo, *ſed tanquam à nomine* νὺξ *deductum, quaſi dicas*, obnoctium, *ad ſignificandum* ſoporem altum, *qualis denſiſſimâ nocte eſſe ſolet?* Piſcat. in locum. For, becauſe *Eſaye's* word ſignifieth *deadſleep*, *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 *Oſiander* 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*; *quemadmodum quod clavo affixum eſt, ægrè poteſt avelli: Tale quid enim vox Græca* κατάνυξις *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, maximè qualem vox Hebræa (ſicet* תרדמה tardemah) *ſignificat. Significatur ergo tam* ſoporis, *quàm* compunctionis *vocabulo, ſtupor & immobilitas quædam, ut eſt hominis altiſſimo ſomno demerſi, ac nihil ſentientis, aut rei certo loco penitus affixæ*, Eſtius ad Rom. 11.8.

[2] Our laſt Tranſlation hath it *ſlumber* in the text, and *remorſe* in the margin. *Un eſprit aſſopi*, Fr. Bib.

[a] Dr. *Sutton*, *Par.*

Κατανύσσομαι, *Dignum habeo.* 2 Theſſ. 1. ver. 5. The Greek word ſignifieth to be *counted worthy*, which is of Gods free acceptance by grace, and not of the merit of our conſtancie: 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 *Rhemiſts* have falſely tranſlated their owne Latine Text, which is, *dignetur*, 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. *Fulk*. 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 kingdome of heaven, are indeed worthie: yet, as Dr *Fulke* confeſſeth, *To be accounted worthy*, and *To be worthy*, are not all one. Luc. 21. ver. 36. *ut digni habeamini, ἵνα καταξιωθῆτε. Magna eſt hujus verbi emphaſis, ex quo intelligimus, omnia* [c] *deberi gratuitæ Dei electioni, qui nos prior dilexit*, Beza in loc. It is uſed alſo, Acts 5.41.

[b] *Cartwright* on Rhem. Teſt. But Dr. *Fulk* in his book againſt *Martin*, would have this word, Luke 20.35. & 21. & 2 Theſſ. 1. to be rendred *counted worthy*, for ſo (ſaith he) ξιόω ſignifieth, Luk. 7.7.

[c] Κατατρέχω, ἔομαι, *Conculco, or.* Mat. 5.13. and 7.6. Luk. 8.5. and 12.1. Heb. 10.29.

Potius *proculco*. Addit vehementiam ſignificationi præpoſitio κατὰ.

Κατατάνω, *Compeſco.* Acts 14.18. Heb. 4.4, 8, 10.

Κατάπαυσις, *Requies*, Acts 7. ver. 49. Heb. 3.11, 18. and 4.1, 3, (twice) 4, 5, 10, 11.

[d] Καταπέτασμα, *Aulæum.* Matth. 27.51.

[d] A καταπετάζω, *Expando, explico, extendo*, item *obtego, velo.*

27.51. Marc.15.38. Luc.23.v.45. Heb.6.19. & 9.3. & 10.20. *Interius 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 ingredientibus frontis instar in oculos incurreret, atq; partem portæ anteriorem contegeret,* Jun. in Matth. 27.51.

* *Gerhard.* Propriè significat aliquid obtentum atque obductum, quod arceat conspectum, *Era,m.*

Καταπίνω, *Deglutio.* Of κατὰ and πίνω. It signifieth *Absorbere, epotare,* to swallow down, or drink up as it were at one draught; or more usually, *Deglutire, Devorare,* to swallow, or devoure. *Bibendo deglutire, absorbere;* whence καταπότιον, *Medicamentum quod deglutiendo sumitur.* In the New Testament, (1 Cor. 15.54. and [c] 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.

[c] 2 Cor.2.7. κατεπόθῃ, *Drunk up,* as the word signifieth.

Καταναπίπλω, *Decido,* Acts 26.14. and 28. v.6.

Καταπλέω, *Navigo,* Luk.8.26.

Καταπονέομαι, *Opprimor, fatigor.* Acts 7.24. *Verbum* καταπονεῖσθαι, *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.

Καταποντίζομαι, *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 verball, 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.

[f] Significat, Execrari, Diris devovere, Mala imprecari, *Gerh.*

[f] Καταράομαι, ῶμαι. *In activa & passiva significatione,* Devoveo, maledico, or; impreçor. Matth. 5.44. & 25.41. Marc.11.21. Luc.6.28. Rom. 12.14. Jac.3.9.

[g] Καταργέω, *Inutilem reddo, inanem reddo, aboleo.* Κατάργέομαι, *Pass.* often. It signifieth to *abolish*, to *make vain*, and *frustrate*. Rom. 6.6. καταργηθῇ, *Destroyed*, or weakened, and the strength of it broken, and made idle, fruitlesse, and uneffectuall, for so the word signifieth. *Dicitur* καταργεῖσθαι, *cujus vis, & efficacitas tollitur; &* καταργεῖν, *is cujus virtute id efficitur,* Beza. Gal.5.4. * κατηργήθητε ἀπὸ τοῦ Χριστοῦ, *Ye are abolished from Christ*, or (as it is in the Originall) *Ye are made voide*, and *emptie of*; *Christ is unto you unprofitable.* Inanes facti estis (separati) à Christo. Syrus, *expresso sensu, non ipso verbo, interpretatur,* Excluſi estis. *Vulgata,* Evacuati estis à Christo; *quam Interpretationem disertè reprehendit* Hieronymus, *vertens,* A Christi opere cessâstis; *infeliciter 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 expressè: Interposui verò participium,* Separati, *ut Præpositio* ἀπὸ *mollius construatur,* Beza in locum.

[g] Inutilem reddo, sive otiosam & ignavam, omnibusq; viribus destitutam, *Beza in* Rom. 3.31. Rectè verò annotat *Nyssenus,* verbum istud, alioqui Græco sermoni inusitatum, esse *Paulo* familiare, utpote quod usurpet sæpissimè tùm activè, tùm passivè, nec facilè apud alios scriptores invenias. Sæpe apud *Paulum* occurrit pro, *Enervare*, & *Cassum*, & *irritum reddere*; deinde etiam metaphoricè τὸ καταργεῖσθαι, pro *Liberari*, Beza in Luc.13.7. Vide Ludovic. de Dieu.

Καλαειδμέομαι, *Annumeror,* Act. 1. 17. *Vide* Bezam.

[b] Καλαρτίζω, ομαι, *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. καταρτίζετε, *Restore*, or *Set him in joynt again.* The phrase is borrowed from Chirurgions, who being to deale 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 sound as ever it was. 2. To be more and more perfected, and established in that same estate unto

* Καταργεῖσθαι, hic omnino declarat, *Fieri cassum & inane quiddam,* Beza.

[b] Ab ἄρτος *integer, & perfectus,* in integrum restituo: Notátque *concinnè aptare, coagmentare,* & aptè *componere,* quemcomponentes rem laceram admodum solent artifices conglutinantes vel multa membra in unum corpus, unde & aliquam resarcio, & collapsam reparo, significat. *Turnovius in Medul. Evangel.*

which

which they were reſtored. 1 Cor. 1. 10. καταρτισμένοι, Coagmentati, ſive Coadunati, ac Compacti, *ut totum quidpiam, quod ſuis omnibus partibus aptè inter ſe cohærentibus componitur*, Rom. 9. 22. *pro* Componere, *ſeu* Compingere, *ac* Coagmentare *etiam accipitur.* καταρτισμός, *Aptata*, Vulg. Eraſ. *Apparata. Coagmentata*, Beza. *Fitted, made up, finiſhed.* 3. *Perfectum, & integrum reddere, omnibus numeris partibúſque abſolvere*, Luc. 6. 40. Marc. 1. 19. [i] καταρτίζοντας, *Sarciebant:* Vulg. *Componentes.* Eraſ. *Reconcinnabant. Ad verbum*, Redintegrantes: *nam ἄρτιον dicitur, quod perfectum eſt & integrum, quum alioquin ex multis partibus conſtet*, Beza. 2 Cor. 13. 11. καταρτίζεσθε, 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 Theſſ. 3. 10. Heb. 10. 5. and 11. 3. and 13. 21. 1 Pet. 5. 10.

[i] Significat, Sarcire quod ruptum eſt & diſſolutum, ut Mat. 4. 21.

Κατάρτισις, *Inſtauratio*, Steph. Beza. 2 Cor. 13. 9. *Conſummatio*, Vulg. *Alii vertunt*, Perfectionem; *alii*, Integritatem; *licebit 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 joyned together in love, and they ſhould endevour to make perfect what was amiſſe amongſt them, either in faith or manners.

[k] Significat *Refectionem*, ſive *Reparationem*, aut *Inſtaurationem* rei collapſæ, *Eraſ.*

[l] Καταρτισμὸς, *Coagmentatio.* Epheſ. 4. 12. *Alii*, Ad conſummationem *ſeu* perfectionem, *ut etiam* Syriacus; *alii*, Ad inſtaurationem; *alii*, Ad coagmentationem. *Significat ordinatam conſtitutionem rerum juxta certam ſymmetriam & proportionem, ſicut in magnis ædificiis, in corpore humano, imò republicâ, debent omnia ordinatè & certâ proportione conſtitui.* Hyper. in loc.

[l] Luxati membri in locum ſuum repoſitio, ſeu reſtitutio, *Aret. Zanc.* Ἀρτισμὸς eſt Reductio oſſium ad ſua loca, quando erant luxata.

Καταστείω, *Manu ſilentium facio, Signum do manu*, Act. 12. 17. & 13. 16. & 19. 33. & 21. 40. *Propriè*, Deorſum moveo, quatio, manu ſilentium facio, poſtulo. Eſt, *non voce, ſed manu*, ſilentium indico; *vel*, aliud ſignifico, *Budæus. Ita* Perſius,

——*Et calidæ feciſſe ſilentia turbæ*
Majeſtate manûs.——

Καλασκάπτω, *Diruo*, τὰ καλασκαμμένα, *Ruinæ*, Acts 15. 16. Rom. 11. 3.

[m] Κατασκευάζω, *Præparo, inſtruo.* Matth. 11. 10. Mark 1. 2. Luke 1. 17. and 7. 27. Heb. 3. 3. Paro, fabrico, inſtruo, & *propriè eſt artificis*, Hyperius. Heb. 3. 4. and 9. 2, 6. and 11. 7. 1 Pet. 3. 20.

[m] Militare verbum; Vaſa, inſtrumentáq; caſtrenſia colligo, *Illyr. in Nov. Teſt.*

Καλασκηνόω, *Nidulor*, Steph. Beza. *Nidifico*, Eraſm. Matth. 13. 32. κατασκηνῦν, &c. Vulg. *& habitent in ramis ejus.* Habitare *dixit pro* ſedere, *ut contra* ſedere *ſæpe dicitur pro* habitare, *quia Hebr.* שכן *utrumq; ſignificat. Quare non debuerant novi quidam Interpretes vertere* κατασκηνῦν nidulari, *cum nec verbum id proprie ſignificet, nec ſententiæ veritas reſpondeat. Nam ego qui magnas aliquando ſinapis ſilvas vidi, inſidentes ſæpe aves vidi, nidos non vidi.* Maldonat. ad loc. *Nempe* Maldonato *aliud erat quod ageret, quàm ut avium nidos ſervutaretur: At quicquid ille vidit, videre certè potuit* κατασκήνωσιν *à Vulgato Interprete* Nidum *verti*, Matth. 8. 20. & Luc. 9. 58. *Quin & Præpoſitio* ἐν Marc. 4. 32. *poſtulare videtur, ut* κατασκηνῦν *pro* nidulari *potiùs quàm pro* ſedere *uſurpetur. Verbum Græcum propriè 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.

[n] Κατασκηνώσει ἐπ' ἐλπίδι.

[o] Κατασκήνωσις, *Nidus*, Matth. 8. 20. Luk. 9. 58.

[o] *Umbraculum*; for σκηνὴ is derived of σκιὰ, Tabernaculum ex ramis & frondibus contextum, quòd in umbroſis dumis vel arboribus aves nidificant, *Beza in* Matth. 8. 20.

Καταδιάζω, *Obumbro*, Heb. 9. 5.

Κατάσκοπος, *Explorator*, Heb. 11. 31.

Κατασκοπέω, *Exploro*, Gal. 2. 4.

Κατασοφίζομαι, Κατασοφισάμενος, *Ingenioſus adversùs aliquem*, Act. 7. 19. *Sophiſmatis, & argutis fallaciis utor adversùs aliquem: quaſi falſis & ſophiſticis rationibus & cavillationibus redarguens. Lxx Interpretes utuntur hoc verbo*, Exod. 1. 10.

Καταχέλλω, ομαι, *Reprimo, Sedeo, or*, Acts 19. 35, 36.

[p] Καταστελὼ,

p Vi præpositionis χατ, quæ hìc idem significat quod κάτω deorsum, vestis promiscua hâc voce notatur, quia ad pedes usque amicie-bantur, *Pasor.*

p Καταστολὴ, *Amictus*, 1 Tim. 2. 9. *Falsi sunt plerique Interpretum, qui* καταστολὴν *ibi pro* habitu *vel* amictu *accipiunt, cum sit* animi demissio *ac* dejectio, *modestiam & humilitatem præ se ferens*, Salmasius de Coma.

Κατάσημα, *Habitus*, Tit. 2. 3. *Et vestem, & incessum, omnemq; gestum significat*, Cornel. à Lap. The word signifieth an inward habit and constitution beseeming holinesse; for by this word Physicians properly expresse a constant state of body, or health, or a sound constitution.

Κατασύρω, *Pertraho*, Luk. 12. 58.

q *Subverto*, ita nimirum, ut pars superior alicujus rei dejecta ad terram concidat, veluti quum hostes urbem, aut luctator adversarium dejicit.

q Καταστρέφω, *Subverto*, Matth. 21. 12. Marc. 11. 15. χατ *significatione hìc idem est quod* κάτω. The Septuagint use it *pro subversione curruum*, Hagg. 2. 23. *De excidio Sedomorum*, Gen. 19. v. 25, 29. Deut. 29. ver. 23. Isa. 13. 19.

Κατασφὴ, *Subversio*, 2 Timoth. 2. 14. 2 Pet. 2. 6. The Septuagint use it Job 21. 17.

Κατασχλωιάζω, *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 quàm ipsam scortationem*, Chamier. Ὅταν καταστρηνιάσωσι τοῦ Χριστοῦ. *Mihi Recentiorum versio magis probatur, qui* τὸ σχλωιᾶν, *non* fornicari, *sed simpliciter* lascivire, gestire *interpretantur. In* Apocalypsi Johannis *& nomen* σχλωῦ, *& verbum* σχλωιῶ, *à* fornicatione *manifestè distinguuntur*, cap. 18. ver. 3, 9. *Præpositio* χατ *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, quòd Vulgatus convertit*, in Christo, *siquidem*, χατ *non* in, *sed* contra *significat*, Scultet. in locum. Intemperanter & immodestè ago, in frænis sum, *quasi* soluto *vel* rupto fræno ago, *ut metaphora subesse videatur à jumentis, quæ, cum bene pasta commodè aluntur, ferocire incipiunt, & lora omnia frangunt, effugiúntque*, Hyperius in loc. *Est non tantum* lascivire, *sed* insolescere, sese efferre cum contemptu, *Camer. in Myoth. Evangel. & Prælect. in* Matth. 19. *Quum lascivè adversùs Christum se gerere cœperint, vel lasciviâ uti*, Henricus Stephanus in notis margini adscriptis. *Est autem* σχλωιάζειν ἀπὸ τοῦ σχληροῦ, *vel* σχλωρὸς *deductum, quod* durum *significat & pertinax: qualia sunt animantia nimiùm saginata*, Danæus.

Κατασώνυμαι, *Prosternor*, 1 Corinth. 10. v. 5.

Κατασφάττω, *Jugulo*, Luk. 19. 27.

Κατασφραγίζομαι, *Obsignor*, Revel. 5. ver. 1.

Κατάχεσις, *Possessio*, Acts 7. 5, 45.

Καλατίθημι, *Depono*, Mark 15. 46. Acts 24. 28. and 25. 9.

r Et *Concisionem*, & *Occisionem* significat, *Cornel. à Lap.*

r Κατατομὴ, *Concisio*, Philip. 3. 2, 3. *Distinxit concisionem à circumcisione*: Conciditur *enim quod discerpitur, & planè distrahitur*: Circumciditur *quod expolitur, resectis supervacaneis*, Eras. Κατατομὴν *non jam vocat* circumcisionem, *quia jam non proderat illis, ut ante* circumcisio; *sed* concisionem, *id est, non solùm pelliculæ inanem amputationem, sed etiam perditionem & mortem, sive perdendos, & concidendos, quia retinentes adhuc veterem suam circumcisionem, &c. peribant.* Κατατομὴ *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 circumcisionem carnalem, perdebant Ecclesiam; ideò* καταλομὴν *illos vocavit*, Zanch. in loc.

Κατατρώγω, *Configor*, Heb. 12. 20.

Καταβαίνω, κατέβημαν, *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.

Καλαφέρω,

Καταφέρω, *Defero, fero.* Καταφέρομαι, *Rio.* Act. 20. 9. *Demerſus: Quum mergeretur*, Vulg. *Id eſt, Quum deorſum traheretur; id quod accidit, ſiquis ſedens graviùs obdormiſcat*, Eraſ. It is uſed alſo ver. 10. Acts 26. 10. *Vide* Lud. de Dieu.

Κατάφυγη, *Perfugio*, Act. 14. 6. Heb. 6. 18. *Propriè ſignificat*, confugere aliquò; *& reverà ſplendidiſſima metaphora eſt, & quæ ſignificantiſſimè demonſtrat affectum animi eorum, qui, in rebus adverſis conſtituti, poſtquam ſe vident oppugnari undiquaque,* [f] *& fruſtra circumferunt oculos, vel expectantes, vel requirentes humanum auxilium, ad Deum, tanquam ad unicum perfugium, ſeſe recipiunt.*

[f] *Cam. in Myr. Evan.*

Καταφθείρω, ομαι, *Corrumpo, or.* 2 Tim. 3. 8. 2 Pet. 2. 12.

Καταφιλέω, *Deoſculor, valde oſculor*, Matth. 26. 49. Mark 14. 45. Κατὰ *enim ſignificationem auget. Frequentiora oſcula, & complexus arctiores hâc voce exprimuntur; 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.* Matth. 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. *Neglego, contemno, deſpicio. Propriè*, Sentio contra aliquem, *id eſt, Malam de eo opinionem habeo.*

Καταφρονητὴς, *Contemptor*, Acts 13. 41.

Καταχέω, *Effundo*, Matth. 26. 7. Mark 14. 3.

[t] *Infernalis.* Καταχθόνιος, [t] *Subterraneus*, Phil. 2. ver. 10.

Καταχράομαι, *Abutor*, 1 Corinth. 7. 31. and 9. 18. *Sicut Latinis, Abuti eſt, id eſt, Perfectè uti, & utendo conſumere*, Zanch.

Καταψύχω, *Refrigero*, Luk. 16. 24.

Κατείδωλος, *Idolis deditus*, Acts 17. v. 16. *Idolis addictus.*

Κατέναντι, *Ex adverſo, ſive Contra, ut* Mark 13. 3. *Interdum idem 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. Jude 24.

[u] Κατεξουσιάζω, *Licentiâ utor in aliquem. Non eſt ſimpliciter* habere poteſtatem, *ſed* poteſtate uti tyrannicè adverſùs ſubditos, *Janſen.* Κατεξουσιάζειν *dicuntur (inquiunt 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 Succeſſours, in the office of teaching, the politicall government abſolutely, but that which is tyrannicall. 1. That which *Matthew*, chap. 20. 25. and *Mark*, chap. 10. 42. call κατεξουσιάζω, that *Luke*, chap. 22. 25. ſimply calleth ἐξουσιάζω. If in the [x] prepoſition κατὰ there were a neceſſarie reſtriction of their dominion to tyranny, *Luke* would not have pretermitted it. 2. The Syriack rendreth both ἐξουσιάζω in *Luke*, and κατεξουσιάζω in *Matthew* and *Mark* in the ſame manner, by the verb *Præfuit, Poteſtatem exercuit.*

[u] *Ratione præpoſitionis* κατὰ *ſonat in malam partem, Janſen.*

[x] *Gerhard. in Harm.*

Κατεργάζομαι, *Præparo, efficio*, often. 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, quâ nos comparamur, & idonei reddimur qui compotes ſimus immortalitatis*, 2 Cor. 5. 5. *Nos naturâ à cœleſti illâ vitâ ſumus alieni, non minus quàm ligna & lapides illâ figurâ vacui ſunt, quâ deinde ſculptoris arte exornantur*, Cam. in Myr. Evangel. & Prælect. ad Phil. 2. 12. *Significat*, Rem inchoatam provehere eò uſque donec abſolvatur, *Idem in* Rom. 7. 18. Phil. 2. 12. Πάντα κατεργασάμενοι, Omnibus confectis. *id eſt, devictis & proſtratis omnibus iſtis hoſtibus: Sed vide nè meliùs etiam verbum* κατεργασάμενοι *de ipſius armaturæ apparatu dicatur,*

ficut 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; induerit is: sed vim verbi* κατεργάζεσθαι, Chrysostomus *meliùs intellexit, eúmque sequutus* Oecumenius; *est enim* κατεργαζεσθαι, Devincere, & Debellare, Adversariásque vires omnes superare, *Whitak. de Sac. Script. Videtur aliquid amplius significare verbum compositum, quàm simplex: itaq; in laude positum converto*, Perficio; *in vitio*, Perpetro, *Beza in* Rom. 7.18. Ephes. 6. 13. It is a word of perfection, and implyes a full and finall ending of a matter, Phil. 2.12. κατεργάζεσθε, *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* ἐργάζεσθε, Work, (*inquit* Chrysostomus) *sed* κατεργάζεσθε, Work out, *id est, ut ipse interpretatur, Accuratè magnoq; cum studio operamini.* Syrus, *Magis operamini opus vitæ vestræ, hoc est, magis, magísque.* 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. Evill 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. *eò quòd proferat in lucem Dei iram adversus peccatum*, Cameron. 2 Cor. 4.17. *Operatur*, Vulg. *Conficit*, Beza. (The Greek word signifieth also to prepare, *Præparat*, Tremell. Jam. 1,3.) *viz.* as an adjuvant cause, Rom. 5.3. as the organicall cause of the Holy Ghost, by it working constancie in us, *Pareus*.

Κατέρχομαι, *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 signifieth, 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.

Κατεσθίω, *Devoro*, often. *Penitus exedo: κατ' auget significationem.*

Κατευθύνω, *Dirigo.* 2 Thess. 3. 5. The word signifieth, by a right line to direct one to somewhat. It is used also Luk. 1.79. 1 Thess. 3.11.

Κατεφίστημι, *Insurgo*, Acts 18.12.

Y Κατέχω, ομαι, *Obtineo, retineo, detineo, or*, often. Rom. 7.6. The word rendred *holden*, properly signifieth, *forcibly*, and *tyrannically holden. Detinebamur*, Beza. The same word is used Rom. 1.18. *withhold*, that is, *unjustly* and *forcibly withhold* the truth. τὸ κατέχειν, *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 asservari, luctante carne ac Diabolo adversùs Spiritum Dei, novum hospitem & capitalem ipsorum inimicum: ideò etiam addit*, ἐν ὑπομονῇ, *quia nimirum Sancti patiendo vincunt*, Beza in loc. 1 Cor. 11.2. 1 Thess. 5.21. *Possideo*, 1 Cor. 7.30. *Annotat verò* Gagneius *verbum Græcum* κατέχοντες *non significare quomodocunque possidentes: sed eos qui magno studio aliquid tenent seu possident, & ad retinendum totâ curâ incumbunt. Atqui Græci Interpretes nihil 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. κατεῖχον,

Y Κατέχω, *Diligenter custodio*, Luc. 8. 15. 1 Thes. 5.21. Apoc. 2.15. usurpatur de iis qui in carcere & custodiâ detinentur. Gen. 39.20.

χον, *Tendebant sub navem. Est autem hoc vocabulum nauticum, quod non tantùm pro,* Aliquò versùs navem dirigere, *sed etiam interdum pro* Appellere usurpatur, *Beza in loc.*

[a] 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 τῶν 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, παράκλητος, the *Comforter,* or *Pleader for us. Non quivis accusator, sed linguâ Syriacâ (ut exponit* Rabbi Ben Maimon) *qui aliquem calumniatur apud regem, quiq; 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, ἔομαι, *Accuso, accusor,* often. *Apud Oratores frequentissime* Accusare *significat: sed apud Logicos idem notat quod* Enunciari, Dici, *aut* Prædicari de alio.

Κατήφεια. *Mœror,* Jac.4.9. Κάτω φάη βάλλειν. *Hoc vocabulo declarant Græci Tristitiam cum pudore quodam conjunctam, quæ in vultu demisso, & humi quasi affixo apparet,* Beza in loc. *Tristitia cum vultûs demissione,* Bud.

Κατηχέω, *Instituo.* To sound, or resound, as by an Eccho. To answer like the sound of an Eccho. Of κατὰ and ἠχέω, *Sono: Hinc* κατηχῶ σε τοῦτο. *Insono tibi hoc, Insono tuis auribus.* It signifieth in its common and large sense, to resound, to instruct others *vivâ voce,* by word of mouth, by speech sounding into their [a] eares: So Luc. 1.4. *Catechisatus, hoc est, vivâ voce institutus es. Verbum enim* κατηχεῖσθαι, Act. 18.v.25. & [b] 1 Cor.14.v.19. *usurpatur de compendiaria & simplici institutione, quando prima fundamenta seu elementa doctrinæ Christianæ vivâ voce proponebantur;* ἠχεῖν *enim est* voce sonare. *Syrus vocabulo* Thalmud *reddidit, quod de traditionibus vivæ vocis intelligitur.* Chemnit. in Harm. Evang. *Vide* Sculteti delitias Evang.c.4. So likewise Gal.6.6. Κατηχούμενος, 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 *Oecumenius* 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 *Vindiciæ Gratiæ. Et Gualtperii Syllogen 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.

Κατισχύω, *Supero, invalesco,* Luc. 23. ver.23. Matth. 16. 18. *Non superabant eam,* Beza. Vulg. *Prævalebunt adversùs eam.* Erasm. *Valebunt adversus illam.* Vulgata Versio *non satis Latina;* Erasmica *non satis expressa. Est,* Viribus adversùs aliquem prævalere, Opprimendo aliquem vincere. Κατισχύσουσιν αὐτῆς, *Verto cum* Piscatore, Prævalebunt ei. *Versio enim hæc nervosior & vicinior est Græco, quàm illa,* superabunt eam. Valet *enim Satan contra Ecclesiam, sed non* prævalet. *Nec moveor eo, quod non satis Latina videntur illa, Non* prævalebunt ei: *Latinum enim esse existimo, non tantùm quod ab idoneo Latinæ linguæ autore*

[a] Gall. *Accusation.* Angl. Accusation. Vox κατηγορίας in genere, quamvis significat attributionem; ἀπὸ τῆς ἀγορᾶς, à Foro, in quo rotundæ accusationes, *Keck. Log.*

[a] Κατηχηθέναι pro *instrui, & imbui rei alicujus auditione,* non habemus ex Græcis qui dixerit, excepto autore operis *de fluminibus,* quod tribuitur *Plutarcho:* Crebrum est apud sacros Scriptores. *Salmasius de Hellenistica.*

[b] Propriè est, *Vivâ voce instituere, ac docere,* Eras. in 1 Cor. 14.19. Declarat, *Voce aliquid significare,* Beza.

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 tamdiu, donec una pars sit superior. In Veteri Testamento aliquando respondet verbo Hebræo, quòd significat* Invaluit, prævalidus, *vel etiam* obstinatus fuit. Exod.7. 13. *accipitur de obfirmatione & indurationc cordis* Pharaonis: *interdum & sæpius respondet Hebræo verbo quod significat,* Superavit, potentiâ & auctoritate superior fuit, Exod.17.11. *Pol. Lyser.*

Κατιόομαι, *Ærugine vitior,* Jam.5.3.

Κατοικέω, *Habito,* often. Matth. 2. ver.23. κατῴκησεν, habitavit, *id est, sibi domicilium delegit, in quo non commoraretur ad tempus, sed cum familia habitaret, patriæ valedicens. Nam apud Græcos differunt* κατοικεῖν & παροικεῖν, *sicut apud Latinos,* habitare, & commorari. *Sic enim* Cicero, Natura (*inquit*) domicilium nobis, non *habitandi*, sed *commorandi* dedit. *Ideo etiam* Petrus *vitam nostram* παροικίαν *vocat eleganter,* 1 Epist. 1.v.17. *Fateor tamen hanc differentiam non esse perpetuam,* Beza in locum. In the usuall Greek, οἰκέω and κατοικέω signifie 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 οἰκεῖν is *to tarry but a few dayes:* the other 1 King.17. v.20. where κατοικεῖν 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.

a Quo verbo, fixum & perenne domicilium declaratur, *Beza in* 1 Joan. 1.

Κατοικία, *Habitatio,* Acts 17.26.

Κατοίκησις, *Domicilium,* Mark 5.3.

Κατοικητήριον, *Habitaculum,* Eph.2.22. Rev.18.2.

b Significat, In speculo formam suam contemplari, *Aret.*

Καταβλέπω, *Intueor me in speculo,* 2 Cor.3.18.

c Καλόρθωμα, *Egregium facinus,* Acts 24. v.2. 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 offi ium, & rectum factum interpretatur.*

c Καλορθώματα dicuntur quæ summâ tum virtute, tum felicitate ab aliquo perficiuntur, *Beza in loc.*

Κάτω, *Infra,* often.

Κατώτερος, *Infimus,* Eph.4.9.

Καῦμα, *Æstus,* Rev.7.16. and 16.9.

f Καυματίζω, *Torrefacio.* Matth. 13. 6. ἐκαυματίσθη, *Ardore tacta sunt,* Beza. Erasm. *Exusta sunt.* Vulg. *Æstuârunt; quod de stirpibus, & hujusmodi rebus propriè usurpatur; æstus propriè de alio caloris genere, humente viz. eóque suffocante, dicitur; hoc est, de eo qui sudo cœlo sudorem nimium exprimendo, nostra corpora penitus resolvit. Gallicè,* Une chaleur soubs nue & estouffee. Marc. 4. 6. *sumitur pro* Nimio calore arescere, *Gagneius.* It is used also, Rev.16.8.

f Significat, Ardore exhauriri, & torreri.

Καῦσις, *Exustio,* Heb.6.8.

Καύσων, *Æstus,* Matth.20.12. Luk.12. v.55. Jam.1.11.

g Καυτηριάζομαι, *Cauterio resecor.* Καυτήριον signifieth both *the place seared,* and *the mark printed by the searing with an hot iron.* Καυτηριάζειν is *to cauterize, to seare with an hot iron,* or *cut off with searing,* as Chirurgions doe 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 signifieth those who have an hard and brawny conscience, which hath no feeling in it: in the other sense, as it signifieth, *to cut off by searing,* it must signifie those which have no conscience left: Mr. *Mede* followes the former sense. 1 Timoth. 4. ver.2. Κεκαυτηριασμένων τὴν ἰδίαν συνείδησιν, *quod doctissimus Interpres vertit,* quorum conscientia cauterio resecta est: *absurdâque judicat esse interpretationes* Vulgati *ac* Erasmi: *quorum ille, vertit,* Et cauteriatam habentium conscientiam; *hic,* cauterio notatam habentium conscientiam:

g Alii putant alludi ad cauterium, quo signabantur equi, & mancipia, ut ex nota inusta cognosci possent. Alludit Apostolus ad instrumentum Chirurgicum, quo resecantur usticone partes malesanæ à corpore humano, *Aret. in loc. Alsted. in Paratit.* Metaphora sumpta est ab iis quibus putridum aliquod membrum amputatum est, adhibito cauterio, *Tremell.* Vide *Heins. in loc.*

entiam: *aitque perinde esse, ac si quis dicat, Eum caput habere, cui caput sit ense amputatum. Causa hujus judicii est, quòd τὸ καυτηριάζειν statuit significare, cauterio partem aliquam (putrem videlicet) amputare.* Conscientia cauteriata *non est* resecta, *adeóque nulla; sed cautere scelerum perpetratorum adusta velut, aut corrosa,* Scultetus in locum.

Καυχάομαι, *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 insigne suppeditat noster Apostolus,* Rom.8.31. *& deinceps,* Beza in Gal.6.ver.14. Rom.5.2. καυχώμεθα, gloriamur, *id est, Non modò æquo animo & moderato sumus, sed etiam magnâ lætitiâ perfusi, nobis placemus de hæreditate cœlesti, quæ nos manet,* Beza in loc. 2 Corin.9.2. *Facto,* vel, *Jactans prædico,* Stephan. Rom.15.17. *Habeo quod glorier. Exponi autem eodem sensu potest,* Gloriandi occasionem habeo, *Steph. Non* laudare *est, sed* laudare seipsum, *id est, Gloriari,* Chamier. *Ipsam gloriandi materiam & occasionem exprimit,* Idem. *Significat ipsam gloriandi actionem,* Idem. This word which is used by the Apostle for *glorying,* importeth a jetting or strutting of the neck, *ab* αὐχέω, *ab* αὐχὴν *cervix.* It is often used by the Apostle for *boasting,* as, Rom.2.17, 23. and 11. v.18. 2 Cor.10.8.

Καύχημα, *Gloriatio,* often.

Καύχησις, *Gloriatio,* 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 κεῖται usus est distinguendus.* Paulus *de vocatione ad promulgationem Evangelii usurpat,* Philip 1. ver. 17. *de vocatione Christianorum ad patientiam malorum,* 1 Thessal. 3. 3. *de præcipua Dei intentione in ferenda lege carnali per* Mosen, 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. Κεῖται, *quod vertit* Arias Montanus, *Adjacet; Nos,* Constituta *&* collocata est: *Hoc verbum frequenter dicitur de beneficiorum collocatione.* Plato lib. 1. de Rep. *Non malè abs te collocatum fuerit beneficium, quod nobis contuleris: Græcè est* κείσεται. *Jure hoc idem verbum hìc adhibetur, ut qui Dei beneficiis flecti non potuerint, securis ictum sentiant, divinique judicii animadversionem,* Novarin. in locum. 1 Joan 5. 19. ἐν τῷ πονηρῷ κεῖται, *In maligno positus est: Sic etiam* Syrus. *Græci codices,* In malo jacet; *quod idem cum illo,* In malo est. *Sic* Plautus in Mercatore, *In fermento jacet; & in* Casina, *Nunc in fermento tota est, ita turget mihi; de fœmina irata & inflata,* Drus.

[h] Κειρίαι, *Fasciæ,* Joh.11.44.

Κείρω, *Tondeo,* Actor.8. ver.32. *&* 18. ver.18. *Tondeo ut viri tondeantur, relictis crinibus certâ longitudine,* Aret in 1 Corinth.11.6. Τὸ κείρεσθαι *enim non accipitur præcisè pro* radi, *aut* ad cutem tonderi, *sed in genere* de quavis capillorum præsectione *dicitur, pro varia gentium consuetudine,* Beza & Salmeron.

Κελεύω, *Jubeo,* often. *Idem est nonnunquam quod* hortor, *&* invito; *vel* peto, *ac* postulo; *vel* censeo, *vel* permitto, *vel* exigo.

Κέλευσμα, *Hortatio,* 1 Thess.4.16. *Celeusma, ut Latini quoque loquuntur,* Stephan. in Thes. This word signifieth such kindes 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 [i] Mariners use one to another, when they altogether, with one shout, put forth their oares, and row together.

[h] Dicuntur non tantùm sepulchrales fasciæ, sed fasciæ etiam lecti: à nomine κὴρ, *fatum, mors.*

[i] Græci κέλευσμα, id est, *hortamen,* appellant, quod præcipuè apud nautas est quasi solenne, ut uno veluti concentu remos adducant, *Beza.* Propriè significat, Clamorem quo nautæ vel milites ad rem strenuè gerendam sese invicem exhortantur, *Gerh. in Harm. Aret. in N. Test.*

Ἐν κε-

Ἐν κελεύσματι, *In jussu*, Vulg. Erasm. *Hortatu. Cum hortationis clamore*, Steph. Beza. *Ingenti Angelorum jubilo & acclamatione*, Aret.

Κενὸς, *Inanis*, often.

Κενῶς, *Inaniter*, James 4.5.

Κενόω, ὁομαι, *Exinanio*, *inanis reddor*. Phil. 2.7. ἑαυτὸν ἐκένωσε· [k] Alii, *Inanivit*: [l] Alii, *Exinanivit*; or, as *Tertullian* hath it, *Exhausit*, *Made himselfe nothing*, or, *Of no reputation. Ex omni ad nihil seipsum redegit*, is learned *Beza's* Exposition. *Propriè significat*, Evacuare; *& magnam habet Emphasin*, Se evacuavit omni gloriâ & æqualitate cum Patre, *Zanch.* It is used also Rom. 4.14. 1 Cor. 1.17. and 9.15. 2 Cor. 9.3.

k *Beza. Piscat.*
l *Vulg.*

Κενόδοξος, *Inanis gloriæ cupidus*, Gal. 5.26. *Is qui levis gloriæ, à spectatoribus vel auditoribus obtinendæ gratiâ, qualis in mundo est, aliquid facit, aut dicit.*

Κενοδοξία, *Inanis gloria*, Philip. 2. 3. *Est affectatio auræ popularis, & apud homines duntaxat*, Zanchius.

Κενοφωνίαι, *De rebus inanibus clamor*, 1 Tim. 6.20. *Inanitas vocum, inanis garrulitas, quæ ad ædificationem non facit*, Aret. Chrysostomus Καινοφωνίαι, *novæ formæ & inusitata verba, & inauditi modi loquendi in Ecclesia*, Scultetus.

m Metaphoricè quoque capitur, ut *Stimulus*, & *Calcar*, apud Latinos.

n Metaphora est, sive à stimulis quibus aguntur boves; sive potiùs ab aculeis vesparum, & similium bestiarum, quibus si demas aculeum, sunt illæ quidem, sed nocere non possunt, *Vorstius*.

m Κέντρον, *Stimulus*. Act. 9.5. & 26.14. [n] 1 Cor. 15. 55, 56. Apoc. 9. v. 10. *Stimulum significat, quo fodiuntur boves, cùm aguntur*, Piscat. in Rom. 11.17.

o Κεραία, *Apex*, Matth. 5.18. Luke 16. v. 17. The bending or bowing that is in the top of some Hebrew letters, and a little bit on the top of an horne. Κεραία (*ut recte jam olim observavit* Martinius in Gram. Technol.) literarum Apiculos *sive* Cornicula *eo loco significare & potest, & omnino debet: Neq; enim Puncta vocalia aut Accentus potest significare, siquidem hæc vox non exiguum aliquid per se existens, & separatum signum aut corpusculum, multo minus punctum (quod στιγμὴ Græcè dicitur, non autem κεραία) 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 κεραία intelligi, vel puncta vocalia quæ Hebraicis literis vel subscribuntur, vel imponuntur; vel apices qui in scriptione literarum Hebraicarum in extremitatibus, in modum corniculi formantur: sicut in* Aleph, Schin, *& aliis.* Chemnit. in Harm. Evang. Apicem *hic vocat non accentiuncularum notas, cum hæ & 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. Κεραία *etsi propriè* Apicem, Extremitates, *quæ instar cornu emineant denotet; dicitur tamen etiam de Linea, quæ duobus utrinque cornibus & extremitatibus constat*, Lud. de Dieu. See *Weemes* Divin. Exercit lib. 1. Exercit. 12. *Aptâ Metaphorâ traducta est vox ista ad significandas corniculatas illas eminentias quæ in literis plerisq; Hebraicis sunt conspicua. Adde, quod Puncta omnia vocalia Hebraica vel subscribuntur, vel inscribuntur literis, nulla superscribuntur, excepto* Holem. *Itaque non possunt significari hac voce κεραίας, quæ non nisi eminentiam aliquam insignem denotat. Itaque sensus Christi hoc loco erit, non modò nè unam quidem, eamq; minimam totius legis literam, sed nè quidem literæ unius Apiculam sive corniculatam eminentiam, minimámque particulam irritam fore.* Capellus ubi supra, li. 2. c. 14. and *Grotius* on Matth. 5.18.

o Sunt autem Apices vocalium & literarum, *Drus.* Apud Autores Græcos κεραίαι dicuntur etiam Apices eminentes in aliqua re, ut cornua cornigerorum capitibus, *Idem. & Scultet. Exercit. Evang. li. 2. ca. 18.* Propriè, *Corniculum*; per Metaphoram, *Apex*, seu *Punctulum* supra literam, prout se habent in Bibliis Hebraicis, accentus literæ impositi.

Κέραμος, *Tegula*. Luc. 5. 19. διὰ τῶν κεράμων,

κεράμων, Perſollo teſtaceo pavimento, *Beza, Vulg. & Eraſmus*, Per tegulas. *Quid ſit* teſtaceum pavimentum *hoc loco, miror equidem ſi eruditi ſciunt. Primò enim, quid* tegulis *cum* pavimento? *tum quid cum* teſtaceo? *Heinſius in locum. Vide Bezam. Terra ex qua fictilia fiunt.*

Κεραμὶς, *Figulus*, Matth. 27. v. 7, 10. Rom. 9. 21.

Κεραμικὸς, *Fictilis*, Rev. 2. 27.

Κεράμιον, *Amphora*, Marc. 14. 13. Luc. 22. 10. Budæo *teſte, Græcis ſig. eandem menſuræ quantitatem, quam Latinis dictio* amphora, *nimirum quadraginta & octo ſextarios. 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. Proprie* vas fictile *ſignificat*, Eraſ. & Piſcat. *Redditur per* Amphoram *ferè in Evangeliſtis: ſignificat* Vas figulinum, fictile, teſtaceum, *à Latinis*, Fidelia *dictum*, Gerh. in Harm.

p Horatius. ——p *Amphora cœpit*
Inſtitui, currente rotâ cur urceus exit?
Videtur in genere pro fictili vaſe *uſurpari, ſed grandiore, ut oſtendit verbum* βασάζειν, *quod propriè de gravioribus oneribus dici opinor*, Beza in Marc. 14. v. 13.

q Sunt qui κεράω, κεράννυμι, & κεράνυμι, à cornibus dictum putant animantium, è quibus olim potabant, quòd ea conducere arbitrarentur adverſus venena. r Of the Hebrew קֶרֶן, *Karan*, which is to ſhine, or caſt forth glorious beames, the name קֶרֶן, *Keren*, a *Horne*, is derived: hence *Moſes* is painted with hornes. s Sunt autem ſiliquæ, leguminum opercula vel integumenta, quæ propriè ab incurvatione levi κεράτια Græcis dicuntur, *Theophylact.* Κερατία, de fructu arboris ſiliquæ interpretatur *Druſius.*

q Κεραννύω, ἄνυμι, ἀννυμαι, *Miſceo, infundo, or.* Apoc. 14. 10. & 18. v. 6. *Miſceo*, pro Infundo; *quia infuſo vino ſolebant miſcere pauxillum aquæ, ad temperandum vinum*, Piſcat.

Κέρας, *Cornu*, often. From the Hebrew קֶרֶן, r *Keren*, both the Greek and Latine are derived.

Κεράτιον, s *Siliqua*, Luc. 15. 16. *Qui victus eſt pecudum potiùs quàm hominum: unde* Horatius *extremam frugalitatem hoc vocabulo expreſſit, inquiens,*
. . ——*Vivunt* ſiliquis, *& pane ſecundo.*
Significat propriè corniculum, *deinde etiam* ſiliquam, *hoc eſt, legumnum folliculum, a corniculi ſimilitudine*, Polyc. Lyſer. *Vide* Maldonat ad Luc. 15. 16.

Κέρδος, *Lucrum*, Phil. 1. 21. and 3. 7. Tit. 1. 11.

Κερδαίνω, *Lucror*, often. 1 Pet. 3. 1. Κερδηθήσονται, lucrifiant. Κέρδος ſignifieth *gain*, and alſo *craft* or *policie*. A fox is called Κερδώ. To win a ſoul is a great gain, and requires a great deal of ſpirituall policie and skill.

Κέρμα, *Numuli*, Joh. 2. 15. The leſſer coynes were in generall termed κέρματα, or in the ſingular number κέρμα, Joh. 2. 15. *Significat, Monetam, & Æris minutias, Congeries obolorum, aut minutorum nummorum, quibus fit permutatio.* The word ſignifieth properly a ſmall quantitie, or little peece of metall, ſuch as be clipt off from coynes.

Κερματιστὴς, *Numularius*, Joh. 2. v. 14. Thoſe that were the chiefe bankers, or maſters of the exchange, were termed κερματισταὶ, in reſpect of the leſſer coynes which they exchanged. It is derived of κέρμα, which ſignifieth *ſmall money*, and ſerveth for change, and cometh of κείρειν, *id eſt*, Secare, *& in minuta fruſta concidere*; Beza.

Κεφαλὴ, t *Caput*, often. Whence *Chef* in French, *quaſi Ceph.* It is properly taken for the *head*; metaphorically, *pro eo quod* u *præcipuum eſt, & ſummum in re aliqua*; *ſicut* Cicero *dixit*, Caput artis, *&* Horatius,
——*Atqui rerum* caput *hoc erat, hic fons;*
id eſt, Hæc erat totius rei pars maxima & præcipua.

t *Caput* dicitur, quòd hinc *capiant* initium ſenſus & nervi. *Varro.*

u Item Summa, & Cardo.

Κεφάλαιον, *Summa. Summa textûs, 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 pecuniæ*, Act. 22. 28. Πολλοῦ κεφαλαίου, *Multâ Summâ. Novè, inquit* Cl. Beza; *nec enim* κεφάλαιον *in re nummaria, ſed in oratione pro* Summa *dici conſuevit. At, inquam, de* numero *propriè dicitur, quando plures*
numeri

numeri in unam ſummam contrahuntur, quæ Caput Hebræis dicitur; quidni ergo & de maltis nummis in unam ſummam collectis uſitatè dicatur? Lud. de Dieu.

Κεφαλαιόω, *Caput vulnero*, Marc. 12. 4. *In capita ſive ſummam redigo, ſummam aliquam conficio: novè uſurpatur pro eo quod eſt*, Caput cædere, *vel* vulnerare, [a] Caput comminuere, *Gerh.* Syrus Interpres *utitur verbo* צלפי *Tſalaphi, quod generaliter ſignicat*, Ictibus inflictis contundere, *ut in lapidatione, aut aliquâ pulſatione, ſeu verberatione accidit.*

[a] Ut Galli dicunt, *Rompre la teſte.*

[y] Κεφαλὶς, Volumen dictum eſt metaphoricè à ſpecie, eò quòd convolutum & complicatum libri corpus (ut libri quidam fuerunt veteres) quaſi opus capitatum eſt, *Fœnius in Parallel.* quem ſequitur *Piſcat. in Schol.*

Κεφαλὶς, *Caput*, Heb. 10. 7. Ἐν κεφαλίδι βιβλίου, *id eſt, In volumine libri: Complicabant enim antiquitus libros in cylindri morem, ut nunc quoque Judæi legem habent deſcriptam in ſuis Synagogis*, Beza. Pſal. 40. 8. *Vox* κεφαλὶς *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. *Hìc certè nec* caput, *nec* initium *ſignificare poteſt. Sunt qui à* κεφαλὴ *deflectunt, 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.

[z] Κῆνσος Latina vox eſt, quam quia per [c] ſcribimus, [*Cenſus*] rectè per [s] Græcè ſcribitur, quanquam *Varinus* κινσὸν ſcribendum judicet, *Aretius Prob.*

[z] Κῆνσος, *Cenſus*. Matth. 22. 17. *Tribute*. It ſignifieth 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 æſtimationem bonorum ſignificat, ſed ipſa bona; ut* homo tenuis cenſûs: *& apud Satyricum*,

——Miſera eſt magni cuſtodia cenſûs:

Id eſt, magnæ pecuniæ, vel ingentium opum. Sed in Evangeliis κῆνσος *eſt ipſum tributum: quare, pro eo quod* Matthæus *&* Marcus *dixerunt*, Ἔξεστι δοῦναι κῆνσον Καίσαρι; *hoc eſt*, Licet dare cenſum *Cæſari?* Lucas *habet*, Licet *Cæſari* tributum dare? *Caſaub. Exercitat. 16. ad Annales Eccleſiaſticos* B. *Vocabulum eſt Latinum, quo propriè ſignificatur*, facultatum æſtimatio, *pro cujus ratione, prout tempora tulerunt, provinciales, autore ejus rei* Auguſto, *ſublatis omnibus vectigalibus*, tributum *pependerunt*, Beza in locum, *&* Marc. 12. v. 14. It is uſed alſo Matth. 17. 25. and 22. ver. 19.

Κῆπος, *Hortus*. Luk. 13. 19. Joh. 18, 1, 26. and 19. 41.

Κηπουρὸς, *Hortulanus*, Joh. 20. 15. *Cuſtos hortorum: à* κῆπος hortus, *&* ὄρος, inſpector, cuſtos.

Κηρίον, *Favus*, Luk. 24. 42.

[a] Κήρυξ, *Præco*, 1 Tim. 2. 7. and 2 Tim. 1. 11. 2 Pet. 2. 5. The word ſignifieth an *Herald* or *Cryer*, who with an audible voice did openly proclaim things.

[b] 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. Luc. 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 ſignifieth, *Maxima cum majeſtate, ſummâ conſtantiâ, & animi libertate, clariſſimè & apertiſſimè aliquid denuntiare: ſumpta enim eſt Metaphora à præconibus Principum & Regum*, Aret. The Septuagint [c] uſe it for a word which ſignifieth *Clamare*, Jonæ 3. 7. alſo for a word that ſignifieth *Vocare, publicè profiteri*, Gen. 4. ver. 43. Exod. 32. 5. 2 King. 10. v. 20, for a word that ſignifieth, *Voce lætâ ac plenâ perſonare*, Hoſ. 5. 8. Joel. 2. 1. Zech. 9. 9.

Κήρυγμα, *Præconium, prædicatio*. Mat:

[a] Publicus Præco, qui populum ad concionem vocabat; vel Caduceatoris munere fungens. *Præco* potius quàm *Prædicator*, Eraſm.

[b] Propriè, Altâ voce præconum more clamare, *Pareus. Prædicare*; apud Græcos tamen Scriptores non occurrit metaphoricâ hac ſignificatione, *Cametron.* Κηρύσσειν ſignificat *Proclamare*, id eſt, publicè, & altâ voce pronunciare; quod qui faciebant, dicebantur κλητῆρες. *Prædicare*, Latinis propriè ſignificat, *Publicè ludare*; unde dicti *Præcones*, quaſi *Prædicones*, qui publicè laudabant victorem publici certaminis; ſed hìc, ut paſſim in Novo Teſtamento, eſt *Publice docere*, per metaphoram, *Piſcat. 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] Bish. Abbot on Jonah. Κῆτος, *Cetus*, Matth. 12.40. [d] Although sometimes, like to the Latine *Cetus*, it be applyed to divers sorts of great fishes; yet properly it noteth the Whale. *Qui cetum balænam esse dicunt, errant, cum κῆτος, unde Latini* cetum *dicunt, non certæ speciei, sed generis nomen sit, hoc est, piscem quemvis magnum significet, sive sit balæna, sive pristis, orca, phoca, & similia monstra*, Ribera in Jonæ cap.2. v.1.

Κιβωτὸς, *Arca*, Matth.24.34. Luk.17. ver.27. Heb.9.4. and 11.7. 1 Pet. 3.20. Revel.11.19. Κιβωτὸν, *Septuaginta Interpretes in Vet. Test. vocant* Navigium *illud celeberrimum, quod peculiari Dei mandato* Moses *fabricavit diluvio imminente, quod formam arcæ repræsentavit*, Genes.6. 14. & 7.1. & 8.1. & 9.16,18. *quâ appellatione utuntur* Matthæus, Lucas, Paulus. *utuntur etiam profani Scriptores nomine κιβωτὸς 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, *Citharâ pulso.* Τὸ κιθαριζόμενον, *Quod citharâ canitur*, 1 Corin. 14.7. Rev.14.2.

[e] Vox composita ex κιθάρα *Cithara*, & ᾠδὸς *cantor.* [e] Κιθαρῳδὸς, *Citharœdus*, Rev.14.2. and 18.22.

Κίνδυνος, *Periculum*, Rom.8.35. 2 Cor. 11.26. Ἀπὸ τοῦ κινεῖν τὸ ὀδύνην, *quòd moveat dolorem.*

Κινδυνεύω, *Periclitor.* Luk. 8.23. Acts 19.27,40. 1 Cor.15.30.

Κινέω, ῶμαι, *Moveo, 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.

Κλάδος, *Ramus*, often. *unde Clades: à* κλάω frango. *Est enim propriè* 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.

Κλάομαι, ᾶμαι, *Frangor*, 1 Corinth.11. v.24. *Propriè de ossibus, & similibus fragilibus dicitur*, Pareus.

[f] 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.

[f] From κλάω *frango*: Est lugere cum gestibus & lachrymis, ut est lacerare vultum, tundere pectus, evellere crines, *Aret. in* Joh.16.20. Aliquando accipitur pro *vagulare*, quoniam profusus editur ab eo qui vapulat, *Lorin.*

Κλεὶς, *Clavis. Potestas animadversionis, & pœnarum*, Apocal.1.18. *Est etiam symbolum officii docendi veram sapientiam*, Luc. 11.52. It is used also Matth.16.19. Rev.3.7. and 9.1. and 20.1.

[g] Ἀπὸ τοῦ κλεῖν, à *claudendo.* Medici κλεῖς appellant in corpore humano os latum supra costas, quo caput & collum pectori cohæret.

Κλείω, ομαι, *Claudo, or*, often.

Κλέμμα, *Furtum*, Rev.9.21.

Κλέος, *Gloria*, 1 Pet.2.20.

Κλέπτης, *Fur*, often: *Quasi* καλύπτης. Fur, à ferendo, *ut quidam putant, id est, ab auferendo dictus; vel, ut docet* Varro, à furvo, nigro, *quòd furta clam fiant, & plerumque nocte:*

Ut jugulent homines, surgunt de nocte latrones.

aut certè, quod Gellio *magis placet, à Græco nomine φώς: ita enim antiquâ illi vocabant, quod nunc* κλέπτω, Calep. *Vocabulum Græcum & Latinum eum significat, qui occultè furatur & dolosè.*

Κλέπτω, *Furor*, often. *Quasi* καλύπτω, *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 στέλλω, to *bide*, because theeves use to hide that which they steal.

Κλῆμα, *Palmes*, Joh.15.2,4,5,6. *Nomen* κλῆμα *de sarmento, sive palmite resecto intelligitur, per catachresin; non*

enim resectus palmes amplius verè & propriè est palmes, Tarnovius.

· Κληρονομέω, *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. [h] κληρονομήσουσι τὴν γῆν, Possidebunt terram, Vulg. *Melius alii*, Hæreditario jure possidebunt, *sic* Syrus; *hoc est, sine labore ac molestia, ut hæreditatem possidemus, quæ obtingit nobis à patribus; nam possidemus etiam labore parta.* Hæreditate possidebunt, *Augustinus.* Hæreditabunt, *Arabicus.* [i] *Translatitiè accipitur* Marc.10.17.

[h] Id est, pacificè hac vitâ, & bonis suis fruentur, eáque ad posteros suos transferent: plus enim est κληρονομεῖν quàm τὸ κλᾶσθαι, Beza *in loc.*

[i] *Drus.*

Κληρονόμος, *Hæres*, often. *A* κλῆρος, Sors, *&* νόμος, Lex; *cui sorte aliquid obtigit*; 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* κλῆρος *&* 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 Ecclesia Catholica distributa est in varias Ecclesias 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.

[k] Vel à κλώ, *Frango*, quia dirimunt controversias; vel à κεκλῆσθαι, quòd evocatæ, aliquem ad suam destinatam portionem ire jubeant. *Sortes* Latini à *Serie* videntur appellâsse. *Aret. in Probl.* Hanc vocem quidam dictam volunt παρὰ τὸ κλᾶν τέλος, quòd frangat litem; quæ tamen Etymologia seu allusio subtilior videtur quàm verior: probabilius est quod ab Hebræo eam alii derivant, nempe à גרל, *Goral*, transpositis literis, & literâ Hebraicâ ג, *Gimel*, in כ, *Cappa*, mutatâ; tunc enim fiet, קרל, *Coral*, à quo non longè recedit Græcum κλῆρος, *Rivet. in Explicat. Decalog.* This word κλῆρος, 1 Pet.5.3. should not be translated, *Gods Clergie*; but, *Gods Inheritance*, Weemes Divin.Exercitat.

[k] Κλῆρος, *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.16.32. 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 quisque *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.

Κληροῦμαι, *In sortem adsciscor.* Ephes.1.11. Κλῆροι *dicebantur in populo Hebræo terræ quæ in prima divisione cuique obtigerant: quia scilicet prima divisio ibi sorte facta fuerat, ut & in aliis gentibus, unde* hæredes *dicti* κληρονόμοι. *Hinc deductâ similitudine populus Hebræus olim dictus* κλῆρος *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, [l] *We are choosen*: the latter, *We have obtained an Inheritance.* The word signifieth, *We have been choosen*, as it were, by lot to an Inheritance. *In sortem adsciti sumus*, Beza. Κληροῦσθαι *dicuntur Magistratus, qui sortitò creantur: Translatitiè verò istud dicitur de vocatione ad Christum,* [m] *alludente viz. factâ ad duodecim tribuum portiones sortitione distributas; & huc quoque, quòd Populus Israel, peculiariter* Domini Funiculus *&* Hæreditas *dicatur*, Beza in loc.

[l] *Lecti sumus.*

[m] Certum est alludi ad sortes, quibus inter Israëlitas fuit divisa hæreditas terræ Chanaan: & solebant ferè hæreditates dividi sortibus, *Zanch. in loc.*

Κλῆσις, *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 præfert, & optat, ut* 1 Cor.7.v.20. & 24.

Κλητὸς, *Vocatus*, often. Κεκλημένος *dicitur, qui ut vocetur à Deo, tamen non*

non respondet, id est, cujus Vocatio non est efficax: κλῆσις *propriè dicitur, qui Deo vocanti paret, & reipsa est quod dicitur: quæ tamen differentia non est perpetua, ut apparet ex* Matth.22.19. *sed videtur hic fuisse observanda,* Beza in Ephes.1.1.

Κλίβανος, *Clibanus,* Matth.6.30. *Atticè* κρίβανος *propriè* fornax *in quo hordeum coquitur, q.d.* Κριθῆς βαύνος, *h.e.* hodiè furnus. *Differt* Clibanus *à* Furno, *quod hic major sit & immobilis, ille verò portatilis. Utuntur hac voce cùm Græci tùm Latini: Græca tamen magis est. Est* Fornaculus *aut ferreus, aut testaceus, mobilis; in quo, prunis subjectis, panis olim, nunc placentæ, farcimina, pira condita concoquuntur. Hoc loco pro quolibet furno accipitur, in quem* χόρτος *mittitur; non ut mittitur panis, coquendus, sed ut stipulæ, siliquæ, & quicquid in hortis & pratis nascitur,* Scultet. Exerc. Evang. lib.2.cap.36. It may seeme to be derived of the Hebrew לְבוֹנָה, *Lebanah,* which signifieth a *Brick* or *Tyle,* It is used also Luke 12.28.

Κλίμα, *Regio.* Κλίματα, *ad verbum,* Inclinationes. *Sic vocant Græci regiones seu plagas mundi,* ἀπὸ τοῦ κλίνειν, *ab* Inclinando, *vel* Declinando, *quòd partes orbis terrarum propter ipsius rotunditatem, ad Polum aliæ aliis magis inclinent; vel ab Æquatore, aliæ 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, propriè 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 brevitie of the dayes in all places. It is used also 2 Cor.11.10.

[b] Κλίνη, *Lectus,* Matt.9.2,6. 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 cœnabant: similiter etiam & mensam significat,* Gagneius.

[b] Lectus, in quo reclinare possumus; à κλίνω.

Κλιντήριον, *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.

Κλισία, *Discubitus,* Luk.9.14.

[o] Κλοπή, *Furtum,* Matth.15.19. Mark 7.v.22.

[o] Frequentiùs pro ipsa actione capitur, sicut κλέμμα pro re quæ furtò ablata fuit.

Κλύδων, *Fluctuatio,* Luke 8.24. James 1.6. or *Fluctus, unda*; whence cometh *Euroclydon,* Acts 27.14.

Κλυδωνίζομαι, *Fluctuo, fluctibus agitor.* It is used metaphorically, Eph.4.14. (as the Latine *Fluctuo* sometimes is) κλυδωνιζόμενοι, *Tossed up and downe upon the waves, like a feather. Significat, Ferri instar arundinis, ad quemvis venti flatum,* Aret.

Κνηθόμενος, *Pruriens,* 2 Tim.4.3.

[p] Κοδράντης, *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.

[p] Vox origine Latina est; quarta pars Assis. *Ad ultimum quadrantem solvere,* proverbialiter dicitur is, quicum summo jure agitur; quod Gallicè dicitur, *Payer jusques au dernier denier,* Beza in Matth.5. *Plinius* à tribus unciis *triuncium* vocat, *Cicero* verò *terruncium.* Atque eum nummum vulgò ceu minutum contemptui fuisse, proverbio quoque testatum est, quo dicitur: *Ne terruncium quidem insumpsit,* Jansen.

[q] Κοιλία, *Venter, uterus,* often. Of κοῖλος, *Hollow.* Luc.1.15. ἐκ κοιλίας, *non significat tempus quo infans ex utero prodit, sed quo in eo concipitur, quod hoc loco necessarium est; & alibi hæc phrasis 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.

[q] Nunc pro *Ventriculo,* nunc pro *Ventre,* nunc pro *Utero* ac-

[r] Κοιμάομαι, *Dormio, obdormio,* often. *Est, non simpliciter & utcunque dormire; sed, ut ait* Eustathius, *cubare, & inclinare se ad dormiendum.* Τὸ κοιμᾶσθαι (*id est,* Obdormiscere) *pro* reponi in sepulchro, *quasi in lecto, ex quo tandem expergiscentes suscitemur, Græci dixerunt Hebræorum more, apud quos sic accipitur verbum* שָׁכַב, Schachab; *sed ferè cum adjuncta aliqua appendice, veluti,* Cum patribus suis: *interdum tamen etiam absolutè, ut* Isai. 14.8,18. *Estius ad* 1 Cor.7.39. *observat, de solis hominibus mortuis dici, quòd* dormiant, *propter spem resur-*

cipitur, *Beza in* Matth.19.12. [r] *Dormio,* Latinè, & κοιμάομαι, Græcè, in Scriptura sumitur pro *Mori.* Inde autem derivatur vox κοιμητήριον, quod *Dormitorium* Latinè diceres. Sumitur autem pro loco in quo requiescunt corpora defunctorum, Gallicè *Cimetiere.*

rectionis; *nam de brutis animantibus nihil tale legi.*

Κοίμησις, *Dormitio*, Joh. 11.13.

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 *uncleane*; so *Common hands*, 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. rendred *unholy*, as the bloud of a common man, or a malefactour, not as the bloud of a Sacrifice. It is used also Act. 2.44. and 4.32.

Κοινὸν, *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.

Κοινόω, ὁμαι, *Polluo, inquino*, or, often. *Accipitur apud Scriptores sacros peculiari 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*, Coinquinare. Erasmus *in Annotationibus*, Impurum reddere. *Idem apud* Marcum *vertit*, Inquinare, *Beza in* Matt. 15.11. Κοινοῖ, Matth. 15. *Vetus Interpres*, Communicat: *Erasm.* Impurat: *Ille, Hebræam dicendi formulam; hic, Latinam sequutus*, Scultetus.

[t] Κοινωνία, *Communicatio, societas, communio*, 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.

Κοινωνικὸς, *Qui est facilis convictûs.* 1 Tim. 6.18. Erasmus *non satis expressè interpretatur*, communicantes. *Galli ad verbum interpretantur*, communicatif. *Quando jubet divites εὐμεταδότους esse, ad pecuniarum submin istrationem; quando eosdem vult esse κοινωνικὸς, ad liberalem quorumvis aliorum bonorum communicationem, respicit*, Sculc. in loc.

Κοινωνὸς, *Socius, consors. Qui ejusdem rei particeps est cum alio*, Luc. 5.10. Philem. 17. The words in the Originall are, *If thou have mee a fellow*, or *partaker*, that is, one in common with thee, *Atterſol.* 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.

Κοινωνέω, *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.*

[u] Κοίτη, *Cubile. Cubile, lectus*, Luc. 11.7. *Lxx.* Levit. 15.16. *ubi in Hebræo est*, שכבת־זרע, accubitus seminis, κοίτη σπέρματος· *unde apud Apostolum*, κλίνω ἔχετε, concipiens. *Verbum è verbo*, concubitum habens: *nam* κοίτη *non solùm* cubile, *sed etiam* concubitus, *Drus. ad diffic. 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.* [x] 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. Vetus*

1 Cœna, à Græco κοινὸ, unde Plut. l. 7. Symp. in Præf. ait, Romanos semper in ore habuisse dictum festivi hominis, qui cum solus cœnâsset, diceret, se hodie non cœnâsse, sed tantùm edisse. Hinc *Isidorus* Orig. 20. c. 1. *Cœna vocatur, à communione vescentium. Seorsim* (inquit Plutar. Sympos. 8. quæst. 6.) *prandebant prisci Romani: sed cum amicis cœnabant.*

[s] Plus significat quàm *societas*, viz. ejusdem muneris communionem, *Chamier.*

[t] Nomen Græcanicum est, ut Latinis *Communicatio*, qu'a in beneficio conferendo non habetur delectus personarum, sed respectus necessitatis: nam bonis & malis promiscuè debemus benefacere, *Aret.* 1 Cor. 10. ver. 16. *Communio*, Beza. Vulgata priore loco, *Communio*; posteriore verò, *Participatio*, repugnante *Chrysostomo*, qui *communionem* plus esse dicit quàm *participationem*, quòd ad hanc (inquit) satis sit partem habere, ad illam autem requiratur, ut prorsus uniamur, atque totum id percipiamus quod nostræ fidei offertur, *Beza in loc.*

[u] A κοιμάομαι dormio, vel κεῖμαι jaceo. Non significat propriè *concubitum*, sed *cubile*, Erasm.

[x] It is properly, *Lying in bed, long-lying.*

tus Interpres, Non in cubilibus: *Recentior*, Non cubilibus. *Nihil certè præter vagos concubitus intelligit*, Heinsius in loc. So the word is used Heb. 13. 4.

Κοιτὼν, *Cubiculum*, Acts 12. 20.

Κόκκος, *Granum*, Matth. 13. 31. and 17. 20. Mark 4. 31. Luke 13. 19. and 17. 6. John 12. 24. 1 Corin. 15. ver. 37.

Κόκκινος, *Coccineus*. Matth. 27. ver. 28. Hebr. 9. 19. Revel. 17. 3. and 18. 16.

Κολάζομαι, *Punio, pœnas do*, Acts 4. 21. 2 Pet. 2. 9.

y Non significat, combustionem, vel ambustionem, sed *pœnam, cruciatum, supplicium*.

y Κόλασις, *Supplicium, cruciatus*. 1 Johan. 4. 18. *Cruciatus, painfulnesse*, or (as it is in our new Translation) *torment*. *Usurpatur de terroribus conscientiæ à timore servili ortis, qui sunt initia & prægustus quidam æternorum cruciatuum*, Gerhard. in Harm. in locum. Matth. 25. 46. εἰς κόλασιν, *in supplicium, id est, in Gehennam, locum supplicii; Metonymiâ adjuncti*, Piscat.

z *Adulatio*, quasi *adlaudatio*. Latina vox à Græca voce δόλος deducta est, ut multi Grammatici volunt, quòd *adulari* sit servile, & minimè ingenuum, *Zanc.*

a De percussione capitis, quæ sit pugnis, est exponenda, *Gerh.*

Κολακεία, z *Adulatio*, 1 Thessal. 2. 5. *A* κολάζειν, *à puniendo*; or from κόλον *cibus*, *quia homines adulantur propter ventrem*.

Κολαφίζω, ομαι, *Colaphum impingo, Colaphis cædor*. *Sumitur dupliciter; Vel propriè, cum quis alapâ vel manu cæditur, uti* a Matth. 26. ver. 67. & Marc. 15. 65. 1 Pet. 2. 20. *Vel genericè, pro qualibet oppressione & afflictione, ut* 1 Corin. 4. 11. & 2 Corinth. 12. 7. It is not used by the Septuagint in the Old Testament; but, in the New, it is taken generally for stripes and blowes, 1 Pet. 2. 20.

b Κολλᾶσθαι prædicatur tum *de personis*, ut de conjugibus, Matth. 19. 5. & de fidelibus, Actor. 5. v. 13. & 9. 26. & 10. 28. tum *de re* aliqua. Τὸ κολλᾶσθαι, passim in his sibris de eo dicitur qui sese amicitiæ causâ alicui penitus adjungat; ut infra in te prorsus huic simili, cap. 9. 26. usus sum verbo *appropinquandi*, quod utramvis expositionem admittit, *Beza in* Act. 5. 13. Κολλᾶσθαι, hoc est, familiariter uti, & se jungere artubus. Translatio ab iis quæ visco aut glutine juncta sunt, *Drus.*

b Κολλάω, άομαι, *Adhæreo, 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. κολλώμενοι τῷ ἀγαθῷ. *Chrysostome* notes a singular force in the word, *cleaving, adhering*: the same word is used of the conjunction between 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-joyned. It is used also Luk. 10. 11. and 15. 15. Acts 17. 34. 1 Cor. 6. 16, 17. Actor. 8. ver. 29. Κολλήθητι τῷ ἅρματι. Vulg. & Erasm. *Adjunge te ad currum istum*. Beza, *Proximè adjungitor*. Syrus, *Adhære, quasi affixus & agglutinatus currui; id propriè valet vox Græca*, Lud. de Dieu in loc.

Κολλούριον, *Collyrium*, Apocal. 3. ver. 18. *Quam vocem dictam putant ab iis quæ truncatam habent caudam. Est pharmaci genus isto loco*, Erasm. Κολλούριον, *in genere significat medicamentum oblongum & teres, ad varios usus compositum, sed præcipuè oculorum vitiis adhiberi solitum; dictum (ut nonnullis placet) quasi* κολοβὸν τὴν οὐρὰν, *quòd sit simile caudæ mutilatæ*, Piscat.

c Κολλυβιστὴς, *Numularius*, Matth. 21. 12. Mark 11. v. 15. John 2. v. 15. These κολλυβισταὶ, or *Money-changers*, did change their money that came to buy their sacrifices; as greater money for smaller, or gold for silver.

c Of κόλλυβος *obulus*, qui pro permutatione monetæ datur. It is the same with *Cambium* in Latine. A Plauto, *Trapezita* dicitur, qui, mensæ assidens, pecunias numerat, aurum argento, argentúmve obolis teruntiísve permutans.

Κολοβόω, όομαι, *Contraho, decurto, or. Est mutilare, truncare, abbreviare*, Gerh. in Harm. Matth. 24. 22. (twice.) Mar. 13. 20. The Septuagint use it, 2 Sam. 4. 11.

Κόλπος, *Sinus*. Luk. 6. 38. and 16. ver. 22. 23. John 1. 18. and 13. 23. Acts 27. 39.

Κολυμβάω, *Nato, urinor, aquas subeo*, Acts 27. 43.

d Κολυμβήθρα, *Piscina, lavacrum*. *Propriè non est* Piscina, *ubi pisces vel capiantur vel serventur; sed propriè significat* lavacrum *seu* natatorium, *Polyc. Lyser. Jansen*. *Quæ vox vulgò redditur Latinè* piscina: *sed periti linguæ Græcæ volunt eâ designari* lavacrum *sive* natatorium: *idque probant, partim ex usu vocis primitivæ* κολυμβᾶν, *quod significat* natare, *& de urinatoribus dicitur: partim ex* Syro *Interprete, qui vertit*,

d Παρὰ τὸ κολυμβᾶν, à *natando*, Erasm.

vertit, locum quendam ablutionis: *partim à fine ipsius rei, cui eum locum destinârunt & adhibuerunt homines, nempe ad mersandos abluendosq;, & adaquandos in eo greges.* Paulus Tarnovius in loc. Piscina *etiam Latinis simpliciter pro* Natatorio *usurpatur: & aquarum collectionem designat, ad natandi, & urinandi voluptatem comparatarum*, Beza in Joh. 4. *Usus hujus* Piscinæ *fuit, ut pecudes, quæ ibi ad sacrificia servabantur, in eâ vel potarentur, vel mergendo abluerentur, vel (quod verisimilius est) ut victimæ mactatæ ibi abluerentur*, Pol. Lyf. Joh. 5. 2, 4, 7. and 9. 7, 11.

Κολώνια, *Colonia*, Act. 16. 12. *Vocem hanc Latinam esse intelligunt omnes. Retinet &* Syrus. *Municipium* & *Colonia*, though used indifferently in many good Authors; yet, in exactnesse of speech, carrie severall senses: the difference is, that Municipia *in civitatem extrinsecùs assumuntur*, Colonia *è civitate educuntur.*

Κόμη, *Coma*, 1 Cor. 11. 15. *Coma, crinis capitis, qui Latinè uno nomine dicitur*, Capillus, *quasi* Capitis pilus.

Κομάω, *Comatus sum.* 1 Cor. 11. 14, 15. It signifieth 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 κομάω, Comam quacunque modo alere, ita ut unà superbiam alant: idem enim vocabulum significat etiam* Superbire, Aristoph. in Nubibus. *Solent quidam curiosiùs inquirere, quousq; non liceat comam alere, ex illis Apostoli verbis; sed illi proculdubiò comam alunt, qui non tondent: tondere autem, medium est inter caput rasum & cæsariem promissam*, Ezech. 44. 20. Comam nutrire, *apud antiquos, in viris mollitiei, aut ferociæ argumentum habebatur; ob eam causam* Paulus *modestiam in Christianis requirens singularem, jubet, nè comam nutriant more cincinnatorum, aut ferocium militum, sed ut tonderent*, Rainoldus de libris Apocryphis. *Homer*, using the Apostles word, calleth the Grecians, *Nourishers of their hair*, who yet wore it not so long as women. *Non de simplici Cæsarie quæ viros semper & ab omnibus decere existimata est, sed de coma muliebri more ornata & compta, quales viri ea tempestate plurimi in Græcia solebant affectare, & præcipuè apud* Corinthios *hoc nomine maximè infames. Melius igitur qui κομᾶν 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 muliebri, comptam cultámque habet.* Salmasius de Coma. I neither approve of *Beza's* nor *Salmasius* his Interpretation.

Κομίζω, ομαι, *Affero, recipio, reporto*, often. *Reporto*, 1 Pet. 1. 9. *Metaphora à victoribus in stadio, qui potiti victoriâ, post absolutum certamen, de manu Agonothetæ reportant bravium vel coronam*, Pareus. *Significat* Curare, gestare, portare; *estq; subinde verbum funerale, significans*, Mortuum efferre, & sepelire, *Cornel. à Lap.*

Κομψότερον, *Melius*, Joh. 4. 52.

[e] Κονιάω, άομαι, *Dealbo, or.* *Pulvere impleo, pulvere aspergo*, Luc. *Calce obduco, oblino, calce dealbo, opere albario post tectorium induco.* Matth. 23. 27. *Sepulchra albario opere illita.* Act. 23. 3. *Paries dealbate, & albario opere illite*, Steph. in Thes. Ling. Græc. Κονιάομαι, *est Colore illinere, aut opere tectorio inducere, & incrustare, quod & Dealbare Cicero dicit*, Gagneius.

Κονιορτὸς, *Pulvis*, Matth. 10. 14. Luc. 9. 5. & 10. 11. Act. 13. 51. & 22. v. 23. *Pulvis qui excitatus est, & in aërem quasi elevatus.*

Κοπάζω, *Quiesco, Cesso nimio labore fractus.* Matth. 14. 32. ἐκόπασεν. Vulg. *Cessavit.* Erasm. *Conquievit. Pacatus fuit, quasi viz. flando delassatus. Quum enim κόπος gravem laborem declaret, videtur τὸ κοπάζειν 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

[e] Mat. 23. 27. *Dealbatio*, id est, opere tectorio inducis: à νοΐα, quod *Calcem*, & *Tectorium opus* declarat, *Bud.* Græca dictio propriè significat id quod albario opere obductum est, à νοΐα, quod *Calcem* significat, *Jansen.* Calce obduco, Parietem calce aut gypso ad decorem dealbo, post tectorium opere albario induco, Deut. 27. 2. A νοΐα, quæ, inter cætera, significat Calcem, Opus tectorium, seu albarium, quo muri inducuntur, & dealbantur, *Gerh. in Har.*

taphor it is applyed to an impetuous and bluſtring ſtorme. A κόπλω, *Pulſo, ferio.* It is uſed alſo Mark 4. v.39. and 6.51.

Κοπετὸς, *Planctus*, Act.8.2. *Lamentatio in qua pectus manu tundimus. Significat geſtum lugubrem uſitatum gentibus illis, ut indicetur, honorificè curatum fuiſſe* Stephani *funus.*

Κοπὴ, *Cædes*, Heb.7.1.

Κόπος, *Labor, moleſtia*, often. Abundant labour, *Laſſitudo, fatigatio ex labore. Negotium, quod nos cædit, & quaſi vires frangit. Significat moleſtiam, & defatigationem. Medici ſpontaneam laſſitudinem appellant* κόπον. *A* κόπλομαι, *Vexor, moleſtiis 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, calamitie, and croſſe, under which in this life the Saints continually groan, as 1 Cor.4.12. 1 Tim.4.10. Matth.26.10. 2 Cor. 11.27. Revel.14.13. [g] 2 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 ſuccour and comfort, nothing but death is to be expected; as Deut.25.18. 2 Sam. 17.2. Joſh.24.13. Apoc. 2. 2. [h] κόπον Σὸ, *Laborem tuum.* [b] *Vox Græca reſpondet Hebraicæ* עמל, Hhamál, *ſignificans laborem cum ſenſu moleſtiæ conjunctum: ſic* Matth. 11.28. οἱ κοπιῶντες.

[i] Κοπιάω, ἀομαι, *Laboro, fatigor*, often. *Activè ſignificat*, Negotium faceſſere, defatigationem afferre; *neutraliter verò ſignificat, quando quis conſumpto labore feſſus ſuccumbit. Græci Interpretes verbum* κοπιάω *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 ſignificat*, 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. [k] Οἱ κοπιῶντες, *Wearie*: It ſignifieth ſuch a labour untill they be wearie; a painfull, wearifome, ſorrowfull, and heavie labour. So κοπιᾷν (1 Tim.5.17.) is to labour painfully, 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 Doctrine, Dr *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 Mr *Mede* expounds this place, eſpecially ſuch Elders as take more then ordinary paines in the Word and Doctrine. 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, Dr *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. τοὺς κοπιῶντας, [l] *which labour*: that is, which painfully, and earneſtly labour amongſt you till they be wearie. *Verbum* κοπιᾷν *quadruplicem habet in Scriptura Novi Teſtamenti ſignificationem; Aliquando, & quidem ut plurimum, ſignificat* operor; *idque dupliciter, vel propriè, ſive corporaliter & manibus, ut* Matth.6.28. Luc.5.5. *&* 12.27. Joh.4.38. Act.20.35. 1 Cor. 4.12. *&* Epheſ.4.28. *vel impropriè, 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 propriè item ac corporaliter, ut quando quis deſeſſus*

[f] *Chemnitii in Harm.*

[g] 1 Theſ.1.3. Τοῦ κόπου τῆς ἀγάπης, the word ſignifieth, *Laborioſum love, laborioſam charitatem*, Beza. Heb. 6.10. Τοῦ κόπου τῆς ἀγάπης. Beza, *Charitatis laborioſæ.* Calvinus, *Laboris per charitatem impenſi.*

[h] *Piſcat. in Schol.*

[i] *Labore*, & quidem manuum difficultate, & defatigatione, prout ruſtici ſolent, 2 Tim.2.6. *Paſtor.* Sig. *totis viribus operari, & cum labore*, Epheſ. 4.28. *Zanch.*

[k] Certè plus eſt κοπιᾶν, quàm πονεῖν, ſi propriam utriuſq; ſignificationem ſpectemus: ſicut etiam apud Latinos pluſculum declarat, *Fatigatum eſſe*, quàm *Laborare*, quamvis interdum iſta permutentur, *Beza.* Πονεῖν ſimpliciter *laborare*, κοπιᾶν *laboribus frangere & laſſare ſe* ſignificat, *Bilſon. de perpet. guber. Eccleſ. cap.10.* Significat Laborare valde ſub peccato, vel contra peccatum.

[l] Gr. ſignificat Laborare ad defatigationem uſq;

fessus, 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 variùs,* affligor, *sive* afflictionem patior, *ut* 1 Tim. 4.10. *Aliquando,* enitor, adnitor, Col. 1.29. *Jacobus Laurentius in* Jac. 5.14.

[m] Κοπρία, *Stercus, sterquilinium,* Luke 13.8. and 14.35.

[n] Κόπτω, ομαι, *Cædo, plango.* It signifieth in generall *cædo,* to beat, and strike, as Matth. 11.ver.17. *Non planxistis. Græcis est,* ἐκόψασθε, *quod inde dictum est, quòd olim in luctu seipsos cæderent manibus, qui propriè* planctus *dicitur,* Erasm. in Annotat. By a Synecdoche it is used *pro gestu lugentium,* and signifieth to strike or knock the brest 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 κρώζω, which signifieth *crocitare,* to croak; so called, of the voice and sound which he uttereth; from whence also seemeth to be derived the Latine *Corvus.*

Κοράσιον, *Puella,* Matth. 9.24,25. and 14. ver. 11. Mark 5.41, 42. and 6. v. 22, 28.

Κορέννυμι, υμαι, *Satio, or.* Acts 27. v. 38. 1 Cor. 4.8.

Κόρος, *Corus,* Luk. 16.7. Of the Hebrew כר *cor,* this Greek and Latine word is derived.

[o] Κόσμος, *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. Matt. 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. [s] *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 Metonymie of the subject, [t] *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. 1 John 2.2. 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* [u] *onely,* Joh. 3.16. 2 Corinth. 5.19. 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. [x] *The pomp and glorie that is in men, and all earthly things,* Gal. 6.4. 13. *worldly goods,* 1 Corinth. 7.31.

Κοσμικὸς, *Mundanus.* Κοσμικὸν dicitur, *primò, propter ornatum & splendorem quo omnia erant illustria: deinde,*

[m] Propriè *stercus* significat, sed hìc accipi debet pro *quisquiliis* & *rejectamentis,* quales sunt furfures, & palea. Græca vox sonat *stercorationem,* magis quàm *stercus,* Erasm.

[n] Inde Anglic. Cops: quod Latinis est sylva cædua.

[o] *Plutarch* saith, *Pythagoras* first used this word.

[p] A κοσμέω, vel ab *Ordine,* vel ab *Ornamento* dicitur, ut *Mundus,* à *munditie.*

[q] The elementarie world.

In sacris N. Test. scriptis tam variè capitur κόσμος, quàm *Mundus* apud Latinos Theologos. Κόσμος *Aristoteli* significat Systema corporum cœlestium, & inferiorum, quæque in his continentur, *Victorin. Strigel. in N. T.*

[r] The terrestriall world.

[s] The reasonable world.

[t] Κόσμος accipitur tum pro ipso mundi systemate sive ædificio, Matt. 13.35. Joh. 1.13. tum pro incolis mundi, sive hominibus in mundo, Mat. 5.14. Joh. 12. v. 19. 1 Joh. 5.19. *Gerh.*

[u] *Mundus* ex *munda,* Augustin.

[x] Ornatus muliebris, qui Latinè 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.

Κόσμος, *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* [y] *de seipso sentit convenienter, & alios non despicit: alii de externo habitu interpretantur. Apostolus nec sordidum vult, nec indecenter vestiri Episcopum.* A Κόσμος, *Mundus, sic dicitur ab ordine concinnè digesto.*

[y] Erasmus vertit, *Modestum.* Vulg. *Ornatum.* Beza, *Compositum.* Bulling. *Bene moratum, & compositum.* Aret. *Bonis moribus & concinnis praditum.* Κόσμιος dicitur, qui decorum suæ personæ servat.

Κοσμοκράτωρ, *Mundi Princeps*, Ephes. 6. ver. 12. *Mundi Rector*, Vulg. *Mundi Dominus*, alii. Tertullianus κοσμοκράτορας vertit, *Mundi tenentes.* Hilarius, *Mundi potentes.* Of κόσμος 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.

[z] *Mundi tenens*, aut *mundi potens Dominus*, Drus.

[a] A nomine *Custos*; quæ vox videtur componi ex *Curo*, & *sto*; qui enim te custodit, curat ut stes, nè aufugias.

Κυστωδία, *Custodia*, Matth. 27. 65, 66. and 28. v. 11. *Vox origine Latina*, Tremellius. *Vide* Fulleri Miscell. Sac. L. 4. c. 17.

Κυφίζω, *Allevo*, Acts 27. 38.

[b] *Sporta*, ab *asportando.*

Κόφινος, [b] *Cophinus. Sic dicitur, ἀπὸ τῆς κυφότητος, à levitate: Est autem* Cophinus *mensuræ genus, utráque res metiens, nimirùm & aridas, & liquidas*, Julio Polluce *teste: & quod ad liquidas attinet, idem tradit, congios tres capisse; rerum autem aridarum quàm 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 plurimùm utebantur Judæi*, Juvenalis Satyrâ 3.

——— *& delubra locantur*
Judæis: quorum Cophinus, *fœnumq; supellex.*

Alibi de Judæa:

——— Cophino, *fœnoq; relicto.*

[c] Quasi πάλλευσι τὸ κεφάλαιον, *quatiens caput*; ex quo nomen Latinum *Crapulæ* videtur deductum. Proprie significat gravedinem capitis ex nimia vini ingurgitatione obortam, quâ caput quasi vibratu quodam concutitur: quidam definiunt ebrietatem ex pridiano die. Deinde significat Caliginem illam quâ mens & sensus ex nimio vini usu obfuscantur: quo sensu etiam Latini dicunt, *Edormire crapulam, discutere crapulam*, Gerhard. in Harm.

Κεφάλαιον, *Grabbatum*, 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.* Hesychius, Σκίμπους, κεφάλαιον· *Item, σκιμπόδιον, σκυτελὲς, κλινίδιον, μονοσίτιον. Unde colligo, lectum vilissimum fuisse*, Drus. Præter. ad Marc. 2. 4. It is a wonder (saith *Erasmus*) why the Græcians should write it with a double λ, 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* [d] *hoc vocabulum mutuati sunt, sed correptâ antepenultimâ, & penultimâ productâ, ut in illo* Martialis,

Sed si nec focus est, nudi nec sponda grabati.

[c] Παρὰ τὸ κρεμᾶν τὰς βάσεις, à suspendendo pedes, quòd sic in lectis portarentur, ut pedibus non contingerent terram. Vox corrupta est ex Latina *Grabatus*, Pisc. in Joh. 5. v. 10. *Lectuli genus*, seu *Lectica.* Alii, Lecticam pensilem interpretantur, dictus quasi *Carabatus*, quòd in eo capite recumbamus, *Calep. Dict.*

[d] *Beza in Mar. 2. 4.*

Κεράζω, *Clamo*, very often. *Intensionem clamoris indicat: corvinum verbum*, Lorinus. *Commoti & indignantis vociferatio*, Aretius in Actor. 14. ver. 14.

Κραιπάλη, *Crapula*, Luc. 21. 34. *Crapula ex ebrietate, vel Ebrietate quæ ex se crapulam parit. Sed præstat Metonymicam hujus verbi significationem, quâ, pro nimia cibi potúsve ingurgitatione, ex qua deinde Crapula tanquam effectus oritur, hoc loco acceptare: ita à Septuaginta accipitur*, Psal. 77. 71. Gerhard. *in Harm.* Ἐν κραιπάλῃ, *crapulâ: Adverbum*, In crapula. *Præpositio redundat ex Hebraismo: nomine autem κραιπάλης, id est, Crapulæ, non videtur hìc significari gravedo illa capitis ex nimio vino, quâ caput quasi vibratu quodam concutitur; sed nimia ingestio cibi, quum inter se opponantur*

[e] Quasi πάλλουσα τὸ κεφάλαιον, *quatiens caput*; ex quo nomen Latinum *Crapulæ* videtur deductum. Proprie significat gravedinem capitis ex nimia vini ingurgitatione obortam, quâ caput quasi vibratu quodam concutitur: quidam definiunt ebrietatem ex pridiano die. Deinde significat Caliginem illam quâ mens & sensus ex nimio vini usu obfuscantur: quo sensu etiam Latini dicunt, *Edormire crapulam, discutere crapulam*, Gerhard. in Harm.

Crapula, & Ebrietas. Itaque ſenſum bene expreſſerunt Genevenſes in Verſione Gallicâ vertentes, Gourmandiſe, & Yvrongnerie, *Piſcat. in* Luc. 21.34. *vide plura.*

Κρανίον, *Calvaria: quòd ſit velut κράνος, Galea,* Matth. 27.33. Mark 15.22. Luk. 23.23. Joh. 19.17.

f Galli vocant *Franges.* Cicero in Piſonem, *Erant illi compti capilli, & madentes cinciannorum fimbriæ.*

Κράσπεδον, f *Fimbria,* Steph. Beza. Gloſſ. Caſaubon. Matth. 23.5. Κράσπεδον appellatione *intelliguntur contorti quaſi cincinni filorum, 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.

g Robur eſt, quale in brachiis viri fortis ſolet eſſe, *Aret. in* Epheſ. 1.19.

h *Scultet. Exercit. Evang. lib. 1. ca. 42. & in deliciis Evangelicis, cap. 5.*

i Violentam ac fortem retentionem propriè ſignificat, *Gerhard. in Harm.*

Κράτος, g *Robur, ſorte facinus,* often. Luc. 1.51. Ἐποίησε κράτος. *Vulgata,* Fecit potentiam. *Eraſm.* Præſtitit robur: *obſcurè, ipſo* Bezâ *teſte. Plus dicit, ſed non omnia,* Caſtalio, *quando vertit,* Fortia patrat. *Minus autem* Beza, *qui reddit,* Forte facinus fecit, *ſiquidem* forte facinus *Latinis ſpeciale quoddam facti genus. ſive exemplum notat: & epitheton illud,* Forte, *multò levius eſt, quàm ut vim nominis κράτος exprimat; adeò ut hîc, ſicut alibi ſæpe, Latina lingua penè ſuccumbere videatur. Vir* h *tamen apprimè doctus,* Nicolaus Cheſſelius, *verti poſſe putabat,* Exerit robur, *ſeu* vires, *vel* Fortia edit facinora. 1. *Eſt* Robur, 2. Poteſtas, 3. Imperium, *Cornel. à Lap. Pro* imperio poteſtatem *legit* Ambroſianus: *utrumque enim ſignificat Græcum* κράτος. *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.

Κραταιός; *Potens,* 1 Pet. 5.6.

Κραταιόω, ὁῶμαι, *Corroboro, or, Fortis ſum,* Luke 1.80. and 2.40. 1 Cor. 16.13. Epheſ. 3.16.

i Κρατέω, ῆσω, *Prehendo, apprehendo, teneo, contineo, retineo,* or, often. Re-

vel. 3.11. Κράτει, *Hold faſt,* hold by ſtrong hand. Matth. 12. v. 11. *Dicitur* κρατεῖν *apprehendere ovem qui è ſovea 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. Κρατοῦντες, *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 τῦ κρατεῖν hoc loco, quam optimè videtur Cicero his verbis explicare pro Flacco,* O morem, *inquit,* præclarum, diſciplinámque, quam à majoribus accepimus, ſi quidem teneremus! ſed neſcio quo pacto jam de manibus elabitur. *Declaratur enim hoc verbo vis quædam quæ à Græcis* κράτος *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. Ἐκράτησε, *Prehendit.* Vulgata, & Eraſm. *Tenuit, (vi ſcil.) occupavit, ſicut Prætor injicit manum in reum, cùm eum apprehendit, vincit, ſibíque captivum domat & ſubigit. Notat ergo hæc vox efficacitatem, vim & imperium Chriſti, quâ tenuit manum mortui cadaveris, tanquam illi dominans, imperans, & potenter efficiens, ut à morte ad vitam reſurgeret,* Cornel. à Lap. *Vocabulum enim ipſum propriè ſignificat,* Vi adhibitâ aliquid retinere: *veluti cùm trahimus reluctantem injectâ manu: his autem & aliis locis multis ſignificat,* Prehendere, *vel,* Tangere. Κρατεῖν *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 hîc interpretantur Syrus & 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

Habet ſignificationem fortis comprehenſionis, & arctæ cuſtodiæ, id eſt, totis viribus apprehendere, & tenere. Significat, Violenter detinere, ſuperare, & ſuperatum in poteſtate retinere, *Aret.* Vide Bezam in Marc. 9. v. 19. & Bullingerum in Apoc. 2.13.

Græco ſignificatur aliqua vis afferri. Κρατήσατε αὐτὸν, *Tenete eum.* Vat. *Prehendite eum.* Fr. Luc. *Retinete eum.* Novarin. *Capite, apprehendite.* 2 Theſ.2.15. Κρατεῖτε retinete, *nempe fortiter, ut Syrus addit,* κρατεῖν *enim eſt omnibus viribus tenere, tenaciter apprehendere,* Zanchius. *Verbum* κρατεῖν *non nudè* Capere *&* Tenere *ſignificat, ſed vim & violentiam quandam notat, & ad hoſtes réſque bellicas frequentèr adhibetur; ac ſi diceret Judas, Tenete eum veluti infenſiſſimum hoſtem, Eum imperio veſtro ſubjicite,* Novarin. in loc. Κρατεῖν τὰ χεῖρας, *pro manu ducere, aut ſuſtentare apud Lxx,* Eſaiæ 41.13. & 45.1.

[k] Κράτιστος, *Præſtantiſſimus.* Luc. 1.3. Κράτιστε, *Præſtantiſſime,* Beza. *Optime,* Eraſm. & Vulg. *Excellens,* Tremell. *Moſt noble.* According to the Greek, *Placed in authoritie. Puteſt* κράτιστος *deduci vel à* κράτος, *quod* Robur & Imperium *declarat; vel à* κρατεῖν, *id eſt,* Vincere, *ſeu* Compotem eſſe, *quaſi* Plurimùm pollentem, *aut* Potentiſſimum *dicas: vel à* κρείττων, *quod etiam* Potentiorem, *&* Potiorem *ſignificat: quam poſtremam expoſitionem, ut ſimpliciſſimam, ſelegi. Convenit hoc epitheton viris principibus, & qui magnâ ſunt auctoritate: itaque tribuitur Felici,* Act. 23.25. *Feſto,* Act.26.25. *utrique Judææ Præſidi,* Beza in Luc.1. *Epitheton* κράτιστος *non hìc dignitatis nota eſt (quamvis viris in dignitate conſtitutis tribuatur) magis quàm apud Latinos ſcriptores nomen adjectivum* Optimus, *quo & Magnates inſigniuntur. Quòd ſi* [l] κράτιστος *dignitatis titulus fuiſſet, non eſt credibile voluiſſe Lucam,* Act.1.1. *illum omittere.* The word is uſed alſo Acts 24.3.

Κραυγὴ, *Clamor,* Matth.25.6. Act.23.9. Epheſ.4.31. Heb.5.7. Revel.14.18. and 21.4.

[m] Κραυγάζω, *Clamo. Magnum & deformem clamorem edo. Participio hujus verbi uſus eſt pro furioſo ebrioſi hominis clamore,* Joh.11.43. Act.22.23. *uſurpatur de clamore ſeditioſorum, ex iracundia & impatientia veſtes ſuas projicientium, & pulverem in aërem jactantium.* Matth. 8.19. *uſurpatur de clamore dæmonum in obſeſſis. Septuaginta utuntur pro verbo quod eſt,* Plenâ voce perſonare. *Syrus habet verbum* [n] *quod eſt propriè corvorum, Clamorem inconditum edere.* It is uſed alſo Matth.12.19. and 15.22. Joh.18.40. and 19.6,15.

Κρέας, from whence is derived the Latine, *Caro,* Rom.14. v.21. 1 Cor.8. ver.13.

[o] Κρείσσων, *Melior, præſtantior,* often. Phil.1.2. πολλῷ μᾶλλον κρεῖσσον, *Beſt of all.* It is very ſignificant in the Originall, *Far much better,* or rather, *By much far better,* word for word, *By much more better.*

Κρεμάω, *Suſpendo.* Κρέμαμαι, *Pendeo, ſuſpendeo,* Matth.18.6. Luk. 23.39. Acts 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: κρέμεται, *Pendent:* even as we hang a thing upon a nail, Iſai.22.24. ſo the Law and the Prophets hang upon theſe two.

Κρημνὸς, *Præcipitium,* Matth.8. ver.32. Mark 5.13. Luke 8.33.

[p] Κριθὴ, *Hordeum,* Rev.6.6.

Κριθινος, *Hordeaceus,* Joh.6.9,13.

Κρίνον, *Lilium,* Matth.8.28. Luc.12.27. *Generatim flores campi denotat,* Sculter. in Exerc.Evang.

[q] Κρίμα, *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 κατάκριμα, *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 himſelfe:* and therefore well rendred not *judgement,* but *damnation,* the higheſt degree of judgement, by Mr *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 ſignifieth both *Condemnation,*

[k] Non ſolùm ſignificat, *Optimum,* ſed etiam *Potentiſſimum,* & *Fortiſſimum,* à κράτος, *Robur*: unde Theophylacti Interpres vertit, *Strenuè,* Janſen. in Conc. Evang. Act.23.25. κρατίστῳ; quod primò verti poteſt, *Præſtantiſſimo,* à κράτος, *Robur, Imperium,* ita *Vatab.* vel à κρείττων, *Melior, Præſtantior,* ita Pagn. 2. *Victorioſiſſimo,* ita Syrus à κρατεῖν. 3. *Optimo,* ita noſter, *Cornel. à Lap.* [l] *Cam. in Matt. Evang.*

[m] Exclamo ingente & confuſæ vociferationis ſono.

[n] *Gen. in Harm.*

[o] Præſtantior: propriè, Viribus præſtantior, Potentior, Superior, Melior.

[p] Hordeum, cibus pauperum, vel pecudum domeſticarum.

[q] It ſignifieth temporall puniſhment, Luke 23.40. and 24.20.

demnation, as *Beza*; *Damnation*, as the *Vulg. Lat.* *Judgment*, as the Syrian Interpreter; *Punishment*, as *Piscator*; [r] both temporall and eternall punishment.

[r] D. *Willet. on* Rom. 13. ver. 2.

Κρίνω, ομαι, *Judico, damno, decerno, condemno, punio, in judicium voco, or. Judicio contendo, apud Septuaginta*, Jobi 9.v.3. Joel.3.2. Hos.2.2. It is often taken in the worser sense for Κατακρίνω, to *condemne*, the simple verb for the compound, [t] tropically by a *Synecdoche generis*, John 3.17. and 12.4. and 18.31. 2 Thess.2.12. Almost thorowout that Chapter, Rom.14. as ver.3. μὴ κρινέτω, *Judge not, Condemne not*, Beza. And ver.4. ὁ κρίνων, *That judgest*; *Condemnest*, Beza. *Judging*, Gr. Vers. 10. *Judgest*; *Condemnest*, Beza. Ver.22. *Judgeth not*; *Condemneth not* [t], Beza. 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 cætera, τὸ κρίνειν significat* Judicium ferre *de re quapiam, quod quidem sine æstimatione fieri non potest: quum judicare nihil aliud sit, quàm quanti rem aliquam facias, vel tecum rationem inire, vel apud alios dicere: quæ expositio, & simplicissima, & sententiæ Apostoli accommodatissima*, Beza in Rom.14. It signifieth *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 κρίνητε, *Nolite judicare*. Pagn. & Cajet. *Nè judicetis*. Alii, *Nolite condemnare*. Novarin. *Nè damnetis*. Κρίνειν *hoc loco, est* Inquirere curiosiùs in aliena peccata, vitam, & mores; Dicta & facta alterius censere, & ventilare: *hinc* κρίσις judicium, *quod est curiositas inquirendi in alienos mores, dicta, aut facta*, Aret. in loc. *Hoc verbum quandam indaginem involvit; ut κρίνειν sit*, Diligenter investigata severo judicio subjicere, ac damnare; *unde κρίνειν aliquando significat*, Curiosè indagare, ac perquirere: *ergo illud judicium propriè inhibet hìc Christus, quo aliena curiosè investigamus, & quæ occulta sunt noxiâ indagine prodimus ac dijudicamus. Præterea κρίνειν significat etiam* Interpretari, *& plerumque de somniis dicitur; quo sensu* Homerus *extulit*, Iliad. 3. *Non rarò & aliorum censores, dum aliena judicant & damnant, somnia sua narrant*, Novarin.in loc.

[t] *Piscat. on* Rom.14.3.

[t] Rom.14.13. *Judgeth*; & v.5. *Esteemeth*, Beza. *Judgeth*, Vulg. Lat. Syr. Gr. Aug. Bud. Hieron.

Κρίσις, *Judicium*, often. [x] *Est autem Crisis, subita in morbo ad salutem aut mortem mutatio, quæ vel die quarto, vel septimo, nono denique, atque undecimo, decimóque quarto solet terminari*, Lennius 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, κρίσεις, 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 κρίσις, for καταάκρισις. 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. Clerk. Pro concessu* 23. *virum*, Matth.5.21.

[u] Pro κατακρίσεις, Jac.5. v.12. 2 Pet. 2.4. Joan.3. 19.

[x] Vid. *Fuchs. Institut. medicin. l.4 c.1. Sect.2.*

Κριτήριον, *Judicium*. *Tribunal*, Jac. 2.6. *Controversia*, 1 Cor. 6.2. Κριτήριον *quum proprie 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. Κριτήρια, *id est*, Fora, *ac* Curias, *&* Judices ordinarios, *Beza in loc.*

Κριτὴς, *Judex*, often. Acts 24.10. *Hoc loco non tantum declarat* Judicem, *ut Vetus Interpres, &* Erasmus *interpretantur; sed* Præfectum *ac*, Gubernatorem,

natorem, *ex Hebræorum consuetudine*, Beza. *A κρίνω* judico; *unde* Crito *ille* Terentianus *est dictus, cujus scil. interventu, controversia inter* Simonem & Chremetem *decisa fuerit.*

Κριτικὸς, *qui dijudicat.* Heb. 4. 12. *It judgeth exactly*, as *Criticks* use to doe. *Dicebantur enim* Critici, *nomine etiam à Latinis usurpato, homines acris judicii, qui de libris, aut versibus, aut aliis aliorum operibus censere poterant, ac discernere quid probum, quid reprobum; item quid genuinum, quid verò spurium ac suppositicium. Quales in censendis* Homeri *versibus* Aristarchus & Aristophanes *Grammatici memorantur*, Estius in loc.

γ *Cornibus ferio, à κέρας cornu.* Et sic fit κεράω, & per Syncopen, κρόω.

Κρόω, *Pulso.* Revel. 3. 20. rendred *knock.* The Originall signifieth, to *knock with great power and force*, as to strike or knock with an horn, it being a Metaphor taken from the Ox, which gives a great blow when he runs against any thing with his horn. It is used also Matth. 7. v. 7, 8. Luke 11. 9, 10. and 12. ver. 36. and 13. v. 25. Acts 12. v. 13. 16.

Κρυπτὸς, *Occultus*, often. *Vide Bezam in* Luc. 11. 33.

Κρύπτω, *Occulto*, often.

Κρυφῇ, *Occultè*, Ephes. 5. 12.

ζ A κρύος *frigus*, & στάλαμαι *concresco.* Glacies, item Gemma glaciem specie referens, quæ dicitur Crystallum.

ζ Κρύσταλλος, *Crystallum*, Rev. 4. 6. and 22. 1.

Κρυσταλλίζω, *Instar crystalli splendeo*, Revel. 21. 11.

Κτάομαι, *Possideo, comparo, acquiro.* It is often used of the possession of temporall goods, Luke 18. 12. Acts 1. ver. 18. and 8. 20. Matth. 10. ver. 9. Μὴ κτήσησθε, Vatab. *Nè comparetis.* Fr. Luc. *Nolite comparare.* Novarin. *Nè acquiratis.* Pagnin. *Nè Possideatis.* Vulg. *Nolite possidere: quæ interpretatio mala est, usq; adeo, ut totam hujus loci rectam sententiam pervertat: neque enim hìc interdicitur harum rerum possessio; sed de hac unâ profectione agitur, ad quam vult Dominus Apostolos accingi absque ullis sarcinis, atque adeo absque Viatico; non modò ut nullis impedimentis retardentur, sed etiam ut hac providentiæ divinæ quasi degustatione, ad futuram illam functionem Apostolicam præparentur.* Κτᾶσθαι, *verò magis propriè & frequentiore usu, idem valere atque*, quidpiam comparare sive acquirere, quod postea possideas, *extra controversiam est: unde* κτητικὴ, *apud* Aristotelem, *ars omnis quâ sibi unusquisque victum parat: & illud* Demosthenis Olynth. 2. *Naturâ sic comparatum esse, ut quæ habeas facilius sit φυλάττειν, quàm κτᾶσθαι quæ non habeas.* Κτᾶσθαι *igitur hoc loco significaverit quod Gallico Idiomate dicimus*, Faire provision, *Beza in locum. Verbum* κλᾶσθαι *non solùm significat* acquirere, *sed etiam* vexari, *ut* κτᾶσθαι Συμφορὰν, Calamitate vexari *ac premi. Vix alibi melius hæc notio cohæreat, quàm hìc, ubi de auri argentive possessione agitur: ferè enim ita accidit, ut qui pecuniam opésque terrenas possidet, assiduè vexetur, ac veluti torqueatur; ut* Vexari & Possidere *in idem recidant, sicut utraque notio in idem verbum cadit. Præterea hoc idem verbum non de opibus tantùm dicitur, sed etiam de odiis ac discordiis; unde* Platoni, κτήσασθαι ἔχθεσιν, *est* Odia suscipere. *Optimè hæc vis hìc quoque quadrat; ferè enim qui aurum & argentum possidet, invidiam, aliorúmque odium provocat*, Novarin. in locum. It is used also, Luk. 21. 19. Acts 22. 28. 1 Thes. 4. 4.

Κτῆμα, *Possessio.* Κτήματα, *Bona.* Matth. 19. ver. 22. *Bona:* Vulgat. & Erasm. *ad verbum*, Possessiones: *sed (ni fallor) apud Latinos non tam latè patet hoc vocabulum, quàm quæ Græci* κτήματα *vocant; illis enim* possessio *tantùm fundos, & loca non moventia declarat, quum* κτημάτων *appellatione intelligatur quicquid ab aliquo possidetur*, Beza in locum. Κτήματα, Facultates, bona. *Significantur quoque hoc nomine*, Mancipia, & servi bello capti: *qui divitias & facultates habet, illis tanquam mancipiis uti debet*, Novarin. in Matth. 19. It is used also Mark 10. 22. Acts 2. 45. and 5. 1.

Κτήτωρ,

Κτήτωρ, *Possessor*, Acts 4. 34.

[a] Κτῆνος, *Jumentum*. Luke 10.34. Acts 23.24. 1 Corinth.15.39. Revel.18.13.

Κτίζω, ομαι, *Creo, condo, or*, often. Bara *de solo Deo*; κτίζειν *verò, etiam de hominibus*, Levit. 16.16. *à Lxx Interpretibus, &* Heb.9.11. *cum* 8.2. *collato dictum comperimus*, Gomarus. *Est*, Locum incolis frequentare, atque exornare. *Neque verbum Hebræum* ברא. Bara, *neque Græcum* κτίζειν, *neque Latinum* Creare, *ad propriam illam significationem* producendi ex nihilo aliquid, *restringi potest*, Rivet. in Gen. *Nos minimè putamus*, Creare *primo proprieque de iis dici, quæ* è nihilo producuntur: *se[illegible]pinamur tam latè id verbum suâ naturâ patere, quàm vel Græcum* κτίζειν, *vel Hebræum* Bara: *quod generatim notat* magnificè aliquid efficere, *& ut significanter dicam*, patrare; *quòd etiam monuere* Mercerus *ac* Junius, *& inter alia comprobatur* Num. 6. 30. *Pressè pro* Creatione è nihilo *à Theologis accipi solet, cum nobilissimus creationis modus sit omnimoda è nihilo productio*, Vossius in Thesibus. Bara, *ut propriè* Creare, *ita, similitudinis jure*, ordinare: *quo factum est ut Judæi Hellenistæ etiam* τὸ κτίζειν, *quod Hebræo* Bara *respondet, ad eum significatum produxerint*, Grotius.

Κτίσις, *Creatio*, [b] *Creatura*, often. It signifieth 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. Coloss 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 accipitur, sive pro* omnibus gentibus, *ut loquuntur* Matthæus *&* Lucas, *Beza in loc.* Man is called every creature, *per Antonomasian*, 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. Κτίσις *hic pro* generatione, *aut* gente *posita videtur. Nam quod* Marcus *dicit*, Prædicate Evangelium omni creaturæ, *Matthæus dicit* Docete omnes gentes. *Maldonat. ad* Marc.16.15. *At* בריה (Creatura) *ab Ebræis ad* homines *restringitur, teste* Drusio Præter. ad Rom.1.20. *Et sic R.* Selamo in Hos. 7. 1. ללסטם את הבריות *hoc est, (interprete* Mercero) Ut deprædentur creaturas, *id est, homines. Structure*, Heb.9.11. *Ordinance*, or *Magistracie*, 1 Pet.2.13. as the Latines say, *Creare Consulem*. It signifieth 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 κτίσεως, in Latine *creaturæ*, Mark 16. of the *Creation*; and in the same sense doe our Translators use the word of *Ordinance*, Dr *Fulk* against *Martin*. Sometimes it signifieth *Regeneration*, or the restauration of man, Gal.6.15. καινὴ κτίσις, *A new creature, A new creation*; and man himself regenerated according to his qualities, as 2 Cor. 5. 17. καινὴ κτίσις. It signifieth [d] all things which are done in the world, whether well, or ill; all the employments, thoughts speeches of all men and Angels. So Rom.8.39.

Κτίσμα, *Creatura*, 1 Tim.4.4. Jam.1.18. [e] Rev.5.13. and 8.9.

Κτιστὴς, *Conditor*, 1 Pet.4.19.

Κυβεία, *Alea*. *A* κύβος. *Aleatio, Versutia*. Or from κυβεύω, Tesseris ludo, *quòd in hujusmodi ludis arte opus est, & quisque nititur circumvenire collusorem, si possit*, Erasm *Propriè est versutia aleatorum quam in tesseris projiciendis adhibent*, Gerh. Eph.4.14. Ἐν τῇ κυβείᾳ ἀνθρώπων, In hominum aleâ: *id est, incertis illis casibus quibus*

[a] Παρὰ τὸ κτᾶσθαι. *Jumentum, à juvando*: ἀπὸ τῆς κτήσεως. id est, à *possessione*, quòd veterum præcipuæ divitiæ in pecorum possessione fuerint, sicut *Pecunia* à *pecude* dicitur. Vel à κτείνω, ut κτῆνος propriè dicatur de illo quadrupedum genere, quæ mactari & immolari solent, *Berchet. in Cat. & Steph. in Thes.*

[b] Vocabulum quamvis non satis Latinum, tamen veluti Latii jure à Theologis donatum, *Beza in* Marc.16.15. Vox quidem minimè Latina, sed Theologis usitata, & alicubi sanè ferenda, in rebus potissimùm sacris, quippe convenientior quàm longior verborum circuitus, *Berchet. in Catech.*

[c] Tempus ipsum creationis & originis mundi hoc in loco declaratur, *Beza in* Rom 1.20.

[d] *Grynæus.*

[e] Per κτίσμα isto loco intelliguntur omnes homines, tum superstites, tum jam olim aut in terris, aut in aquis sepulti, *Beza.*

quibus jactantur homines : Græcis enim certum eſt, κυβείαν dici, quam Latini Aleam *vocant : quod nomen tranſlatitiè de quibuſvis incertis eventûs rebus dicitur, ut nulla magis fuerit appoſita Metaphora ſignificandæ hominum deſultoriæ (ut ita dicam) levitati: Maluit tamen Vetus Interpres* Nequitiam, *Eraſmus verò rectiùs,* Verſutiam *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 unskilfull. *Quod verbum ductum eſt à luſu teſſerarum, in quo qui poteſt, imponit, & circumvenit alterum,* Eraſ. *Fallax artificium, vel potiùs, Artifex fallacia,* Idem.

Κυβέρνησις, *Gubernatio,* 1 Cor. 12. 28. *à* κυβερνάω, Guberno; *propriè* rego navem. *Ex hac Græca voce videtur aliis Latina orta. Sunt enim γ & κ literæ unius organi, viz. palati, quæ literæ facilè inter ſe permutari ſolent. Verùntamen exiſtimo fluxiſſe ab Hebræo* גבר prævaluit, *unde eſt* גבר vir, *&* גבור herus, *penes quem eſt familiæ adminiſtratio. Ipſum hoc verbum non legitur in Novo Teſtamento, ſed hinc orta* κυβέρνησις *&* κυβερνήτης *nauclerus.* Paſor in Lexico.

Κυβερνήτης, *Gubernator,* Acts 27.11. Revel.18.17.

Κύκλῳ, *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.

Κυκλόω, ῶσω, *Cingo, circumdo, or.* Luk. 21.20. Joh.10.24. Acts 14.20. Heb. 11.30. Rev.20.9.

Κυλίσμαι, *Volvor,* Mark 9.20.

Κύλισμα, *Volutabrum,* 2 Pet. 2.22.

[f] From κολόω, *Amputo,* Trunco. Claudus, Curvus.

[f] Κυλλὸς, *Mancus.* Matth. 15. v.30. Vulg. *Debilis. Quâ voce Interpres vetus cùm hîc uteretur, recentiori ſatisfacere non potuit; cum latiniſſimè locutus ſit. Notum illud Mæcenatis,*

Debilem facito manu,

Debilem pede, coxâ, *Heinſius.* Eraſ. *Mutilus.* Beza, *Mancus.* They are called there *Manci*, not ſuch whoſe hands are cut off, (as they are properly called, Matth. 18.8) but whoſe members were weakned with the palſie, or any other [g] 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 *Scultetus.* It is uſed alſo Mark 9.43. and Matth.15.31.

[g] Mancus, & membris omnibus captus & debilis, *Cicero pro Rabirio.*

Κῦμα, *Fluctus,* Matth.8.24. and 14.24. Mark 4.37. Acts 27.41. Jude 13.

Κύμβαλον, *Cymbalum,* 1 Cor.13.1. *Genus inſtrumenti muſici: à* κύμβη, Cavus receſſus; *vel à* κύμβη, Cymba navis, *ab externa figura.*

[h] Κύμινον, *Cuminum,* Matth.23.23. *Latini appellant* Cuminum, *mutatov in u, & productâ ſyllabâ mediâ.* See of it, *Plin.lib.20.cap.14.& 19.8.*

[h] Κύμινον, ab Heb. כמן, *Camion,* quod idem ſignificat.

[i] Κυνάριον, *Catellus,* Matth.15.26. Κυναρίοις, *Canibus,* ita Syrus. *Catellis,* Beza, Piſcat. *Petis chiens,* Fr. It is uſed alſo, verſ.27. and Mark 7.27. Κυναρίοις, *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.

[i] Diminutivum à κύων, *Canis.*

Κύπτω, *Incurvo me,* Mark 1.7. John 8.ver.6,8.

Κυρία, *Domina,* 2 Joh.1.

[k] Κυριακὸς, *Dominicus.* Theſe two only, *Supper* and *Day*, have the epithet of κυριακὸν, *Dominicum*, in the Scriptures, to ſhew that *Dominicum* is alike to be taken in both. Κυριακὸν Δεῖπνον, *The Lords Supper,* 1 Cor. 11.20. Κυριακὴ ἡμέρα, *The Lords Day,* Rev.1.10. He ſetteth the article τῇ 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

[k] Κυριακὴ, *Dominica,* ſcil. *Domus,* whence the Scottiſh word *Kirk* for a Church. *Vide Fulleri Miſcell. ſac. l.2.c.ap.9. p.245.*

Propriè, cui altera manus trunca ſit, aut manca; & χωλὸς ad pedes propriè pertinet, *Eraſm. Aret.* He is properly called *Mancus, qui manu caret*; yet it is alſo applyed ſometimes to other members.

of the Sabbath, changed it, *Weemes of the Law.*

Κυριεύω, *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, & Jesu Christo. Dominus etiam respectu servi.

Κύριος, [1] *Dominus*, exceeding often. *Deducitur à* κῦρος, autoritas, *quia Dominus habet autoritatem: vel à* κυρέω, which signifieth, *I am. Sæpe dicitur non simpliciter Dominus, sed qui pollet autoritate, cui jus est præscribendi*, Erasm. It properly signifieth one that hath authoritie, or one on whose authoritie something dependeth. This word answereth to the Hebrew name of God, יהוה *Jehovah*, (which the Septuagint usually translate thorowout the Old Testament in this word) and setteth forth the absolute power and soveraignty of God over all the creatures; and therefore hee is called εἷς Κύριος, 1 Corinth. 8.6. Ephes.4.5. the *one*, or *onely Lord*. *usurpatur vel* Civiliter, *quando hominem quempiam honoratiorem reverentiæ causâ 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*, Colos.1.10. Jude ver.9. *Certo quodam respectu, & generali significatione quandoque creaturis tribuitur; interim tamen primò, principaliter, in eminentiori ac propriâ 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 thousandtimes. In the Old and New Testament this title is attributed to God more then a thousand times, saith *Gerhard*. The Hebrew word אדני *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, καιρῷ *time*, and κυρίῳ 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 opportunitie of doing good. *Calvin* saith, that they must *Accommodare se tempori*; and *Pellican*, *Sciat se attemperare omnibus horis*: so [m] *Gualter*, *Peter Martyr*, *Erasmus*. 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 [n] reading is the better, which *Chrysostome*, *Theophylact*, *Haymo*, the Syrian Interpreter, *Jerom*, *Lyranus*, *Beza*, *Tolet*, *Olevian*, *Faius*, *Parcus*, and others follow.

[m] But the most & best copies have κυρίῳ, *Serving the Lord*.

[n] *Serving the Lord*.

Κυριότης, *Dominatio*. 2 Pet.2.10. κυριότητα *vocat, Senatorum, aut aliorum quorumvis Magistratuum collegium, eâdem prorsus ratione quâ nos dicimus in vernaculo nostro sermone*, La Seigneurie, *Beza in locum*. It is used also Ephes. 1.1. Colos. 1.16. Jude 8.

Κυρόω, *Ratum facio, sancio*. Κυρόομαι, *Pass.* Wee interpret, τὰ *confirm*. It signifieth, by publick sentence to speak a thing, Galat. 3.15. that is, to ratifie by publick authoritie. 2 Corinth.2.8. Τὸ κῦρον, *ratam & authenticam confirmationem declarat; unde factum, ut is à cujus authoritate pendeat aliquid, à Græcis dicatur ejus rei* κύριος, Beza in loc. *Ideóque rectiùs vertitur*, Ratam faciatis, *quàm* confirmetis, *cum Vetere Interprete*, Steph in Thes.

Κύων, *Canis*. Matth 7.6. Luk.16. ver.21. Phil.3.2. 2 Pet.2.22. Rev. 22.15.

Κῶλον, [o] *Membrum*, Hebr. 3.13. Τὰ

[o] Græca vox *Membra* sive *artus* declarat, ex quibus ipsum corpus exstructum est, *Beza*. Pedis tamen significationem ferè habet: unde in oratione soluta, κῶλον est orationis pars, constans ex partibus minutioribus duabus aut tribus incisis, quæ vocantur κόμματα.

κῶλα,

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 solùm eleganter fit quâdam Synechdoche, ut partes ponantur pro totis hominibus; sed potius eleganti* ὑποτυπώσει, *ut quodammodo oculis subjiciat spectanda membra, atque ossa hinc inde sparsa, eorum, qui divinitùs cæsi erant, non aliter quàm in bello, ubi magna strages facta est, videntur hinc capita, inde tibiæ, hinc brachia, hinc manus, inde pedes, aliáque membra jacêre. Atque hujusmodi hypotyposis mirè convenit amplificando supplicio, nec non commovendis omnium animis, ut velint ab incredulitate sibi cavere*, Hyperius in loc.

Κωλύω, *Prohibeo, inhibeo*, often. *Non significat verbis tantùm prohibere; sed vim quandam inhibentem seu arcentem denotat.*

Κώμη, *Vicus*, often. *Propriè non significat* Urbem, *sed* Vicum *mœnibus non cinctum, sive* Pagum, Matth. 9. 35. & 10. 11. *Comœdiæ* from κῶμαι, which signifieth *Villages*, and ᾠδὴ, because these kind of Actors did go up and down the countrey, acting these Comedies in the villages as they passed along. *Alii deducunt* ἀπὸ τοῦ κώμου, *id est*, Comessatione. *Gall.* Farce, & *Hispanicè* Farca, à farciendo.

Κωμόπολις, *Oppidum*, Marc. 1. 38. Κωμοπόλεις *dici putantur, quæ nec sunt* Pagi *duntaxat, nec etiam* Urbes, *quum mœnibus careant; redditûrque hìc à quibusdam*, Oppidula rusticana; *item* Pagi, *oppidorum æmuli. Sunt & quibus interpretari Municipia placeat. Significat loca quæ vicis majora sunt, & tamen minora quàm ut oppida 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.*

Κῶμος, [p] *Comessatio.* Rom. 13. 13. *Rioting:* The Latine reads, *Non in comessationibus*, which cometh not of the Latine *comedere*, which signifieth *to eat*; but of the Greek κῶμος, which is the word in this place; and signifieth, as S. *Ambrose* expounds it, *Luxurious feasting, and banquetting*, wherein men take liberty unto all lascivious and riotous behaviour: so called, as some think, because such feasting and riotous feeding breeds κῶμα, *heavie sleep*, when men are, as the [q] Poet speaks,

——— *Somno, vinoq;* or, ——— *Somno, ciboq;* } *sepulti:*

even buried in sleep, caused by good cheer. Κῶμος est compotatio convivalis, ex qua aliquis tandem incidit in κῶμα, in profundum somnum, *inquit* Eustathius. *Dicitur etiam* κῶμος convivium luxuriosum, *post cœnam extra vel tempus prandii, non ad honestam recreationem, sed ad luxum, voluptatem & lasciviam institutum; ex quo nomen* comessationis *apud Latinos deductum; quamvis voce* κῶμος *aliquid amplius significetur, quàm voce* comessatio; *viz. omne amatoriæ, lasciviæ, levitatis, ac proterviæ genus; quod apparet in hominibus vino incalescentibus: à vino enim exsurgunt ad lascivas saltationes, ad obscœnas cantationes, discursitationes per plateas & compita; adeoq; ad absurdas illas actiones, quas ebria turba in Comœdiis instituere solet.* Paulus, Rom. 13. 13. Galat. 5. 21. κώμους & μέθας, *sicut hoc loco* Petrus κώμους καὶ πότους *conjungit; ex quo colligitur,* κώμου *nomine inordinatam vorandi aviditatem intelligi, sicut etiam* Lutherus *reddidit: Syrus reddidit*, in fœtore, *quia convivia luxuriosa vomitus & fœtores secum trahunt*, Gerh. in 1 Pet. 4. 3. It signifieth excesse 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 κω-

[p] Comessatio est scurrilis, in qua sales, & dicteria liberiora regnant; hinc Comœdia orta est, *Aret. in loc.* Κῶμοι, cantationes ebriorum, cum jurgio & contumeliis decantatæ, *Athanas.*

[q] *Virgil.*

μάζειν signifieth μετὰ μέθης ἀκρατῆς ᾄδειν, *to ſing baſely at the cup*, Rous Archæol. Attic. li.2.ca.11. From hence the Heathen called their god of wantonneſſe and revelling, Κῶμος· 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, Mummings, &c. This was likewiſe that abominable Idoll of *Moab*, [q] *Chemoſh*, ſo called from ſome filthy behaviour 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*.

[q] Numb. 21.30.

[r] Our word Revells, which ſignifieth with us, ſports of dancing, maſking, is derived from the French word Reveiller, to awaken, becauſe they are moſt uſed by night, when otherwiſe men commonly ſleep, *Minſh.*

Κώνωψ, *Culex*, Matth.23.24.

Κωφὸς, *Mutus*, *ſurdus*, often. It ſignifieth with the Grecians both *dumb* and *deafe*, becauſe thoſe which naturally are deafe, are alſo dumb, *Quoniam* [t] *iidem ſimt naturâ muti, qui ſurdi. Mutus*, Matth.9.33. *Surdus*, Luc. 7. 22. & 11. 14. Matth. 11.5. Marc.7.32. *Quod nomen, ut annotavit* Hieronymus, *magis tritum eſt ſermone communi ut* Surdum *ſignificet, quàm* Mutum: *ſed moris (inquit) eſt Scripturarum*, κωφὸν *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*, Janſen. in Concord. Evang.

[t] Beza in Matth. 15. Eraſm.

Λ.

Λαγχάνω, *Sortior*. Luc.1.9. *Apud Latinos* Sortiri, *quemadmodum apud Græcos* λαγχάνειν, *non modò ſignificat* Sortem projicere, *ſed etiam* Sortitione aliquid conſequi, *Beza in loc. & Gerh. in* 2 Pet.1. It is uſed alſo Joh.19.24. Acts 1.17. 2 Pet.1.1.

Λάδρα, *Clam*. Matth.1.19. and 2.7. Joh.11.28. Acts 16.37.

Λαῖλαψ, *Turbo*, A whirlwinde. 2 Pet. 2.17. It is not properly one winde, but a conflict of many windes, *Plurium conflictus ventorum*, Lorin. in loc. *Evangeliſtæ hac voce utuntur in deſcribenda tempeſtate maris miraculosè à Chriſto ſedatâ*, Matth.14.v.37. Luc.8. v.13. *Lxx pro turbine* Job 38.v.1. Jerem.25.32. *Gerh. in* 2 Pet.2.17. *Procella vehemens, & turbo impetuoſus*. Ariſtotle, *De mundo*, ſaith, it is *Ventus violentus, qui inferne ſurſum verſùs repentè convolvitur*. It is uſed alſo Mark 4.37. Luk.8.23.

Λακέω, *Crepo*, Acts 1.18.

Λαλίζω, *Calcitro*, Acts 9.5. and 26. ver.14.

Λαλέω, *Loquor*. Λαλέομαι, *Dicor*, very often. *Animadvertendum eſt argutum diſcrimen inter* Loqui, & Dicere, *atque ita inter* λαλεῖν & λέγειν· *nam* Loqui *eſt, utcunque facere verba, & ad imperitam multitudinem pertinet*; Dicere *autem eſt, prudenter verba facere, & proprium eſt Oratoris*. Λαλεῖν ἄνευ & ἀδιαλώτως & λέγειν, Aul.Gel.noct. Attic. lib.1. cap. 15. *Loquax magis quàm facundus*, Saluſt. It is vulgarly taken in the evill part, and ſignifieth, *Temerè & inconſideratè verba fundere, Effutire*; yet in the New Teſtament it is taken in the good part, as Heb.1.1. Sometimes it ſignifieth, to uſe a ſimple, plain, and perſpicuous kinde of ſpeech, which all may underſtand; ſometimes (after the Hebrew phraſe) to command, Acts 9.6. and 10.6.

Λαλιὰ, *Locutio*. *Loquela, ſermo. Accipitur in malam partem, ut* Loquela *apud Latinos, pro* loquacitate, *Plut. Vitium eſt, quo tenentur ii qui perpetuò loquuntur, nec ullas aliis loquendi vices tradere ſolent*, Caſaub. in Theophraſt. Charact. *Interdum verò pro familiari colloquio inter amicos, aut alios*. Joh. 4.42. *Hoc loco* λαλιὰ *non declarat* Loquacitatem, *(quæ propria eſt hujus vocabuli ſignificatio) neq;* Idioma linguæ, *(ut accipitur* Matth. 26.73. Lingua tua, *vel (quâ voce ſignificantiùs utuntur Græci)* dialectus tua te prodit, & Marc.14.70.) *ſed idem prorſus quod* λόγος, *quo uſus eſt Evangeliſta ſuprà, verſu* 39. *Syro etiam Interprete utique loco eandem vocem uſurpante. Vetus Interpres barbarè*, Loquelam *interpretatus*

tatus est; Erasm. *Orationem: quod vocabulum, ut ambiguum, hoc loco repudiavi*, Beza in loc. Joh. 8. 43. *Loquutio, Idioma, seu etiam Lingua. Est enim haec expositio magis expressa, quàm si accipias pro eo quod verbis ipsis significatur; ut suprà cap. 4. 42.* Beza in loc.

a It signifieth, *simpliciter Accipio, seu Apprehendo:* so the Septuagint use it, Esai. 14. 21. and 21. 3. Exod. 3. 15. and 15. 14. Judg. 7. 20.

a Λαμβάνω, ομαι, *Accipio, capio, auferro, arripio*, &c. very often. It is a generall word which is used, whether one receive any thing with their mouth or hands, Joh. 19. 30. *Capio, accipio*, Matth. 7. 8. *Recipio*, Matth. 10. 38. Joh. 13. 20. *Violentæ apprehensionis sive comprehensionis significationem obtinet; sic usurpatur* Luc. 9. 39. Joh. 19. 1. *Plerunque de regni acceptione dicitur; nimirum, qui ad regni onus vocatur, ad crucem cruciatúmque 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. *Græci 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 Fax, Funale, à λάμπω, *Splendeo, fulgeo, luceo.*

c Beza, Gerh.

b Λαμπὰς, *Lampas.* Matth. 25. 1, 3, 4, 7, 8. *Hoc loco per* Lampades *non intelliguntur faces, seu fumalia, quæ apud Græcos* Lampadum *nomine intelliguntur; sed* c *ejusmodi Lucernæ quæ vasculis, impositio elychnio, oleo foventur. In hac significatione vox* λαμπάδων *usurpari videtur*, Joh. 18. 3. *&* Act. 20. 8. It is used also Revel. 4. 5. and 8. 10.

Λάμπω, *Splendeo*, 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. Eccles. B.

Λαμπρὸς, *Splendidus. Doctissimi viri apud* Lucam, *ca.* 23. 11. *vertunt*, Splendidam vestem: *id proprie Græca vox significat; magis tamen ex usu Latinè 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, *&* λαμπρὸν, *modò distinguuntur, modò pro eodem ponuntur*, Jac. 2. 2, 3. *Non* d *significatur vestis albi coloris, sed resplendens, illustris, & elegans, qualis est divitum, & Regum. Antiquus ex Ecclesiæ antiquæ consuetudine ac praxi* albam *dixit: in qua vestem albam sive candidam gestabant baptizati; quod* λαμπροφορεῖν, *seu* λαμπροφόρια, *dicebant*, Heinsius. *Quam vocem* Vulgatus Interpres, *etsi non semper, ut plurimum tamen ac passim solet vertere* albam; *sed minus rectè:* Album λευκὸν *Græcè dicitur, & opponitur nigro, ut* Matth. 5. 36. λαμπρὸν *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* præclara, *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.

d Jansen. in Con. Evang.

Λαμπρότης, *Splendor*, Acts 26. 13.

e Λαμπρῶς, *Splendidè*, Steph. Beza. Luc. 16. 19. *Superbè*, Tremell.

e Gr. significat, *Præclarè, magnificè, splendidè*, Jansen.

Λανθάνω, *Lateo*, Mark 7. 24. Luk. 8. 47. Acts 26. 26. Heb. 13. 2. 2 Pet. 3. 5, 8.

Λαξεύστος, *Excisus ex lapide*, Steph. Eras. Luc. 23. 53. Vulg. *Excisus, In saxo intisus, id est, intra ipsam rupem excavatus*, Beza. Λαξεύω *enim quasi* λᾶας ξέω, Lapides 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.*

Metonymicè *Pomponè.*

* Λαὸς, *Populus*, very often. From λάω, or λαύω, Fruor, *quòd nati simus ad societatem:* or from λᾶας, Lapis: *Deucalion* made them of stones;

Inde genus durum sumus, experiensq; laborum,
Et documenta damus, quâ simus origine nati. Ovid. Metam.

* Unde *Laie*, laie-people.

Luc. 1. 68. τῷ λαῷ, *Plebi*, Vulg. *Populum*, Beza, Tremell. Laurentius, *Latinitatis observantissimus, mavult* Populo *quàm* Plebi, *quòd* Populus *universos civitatis ordines complectatur*, Plebs *infima pars sit.*

Λάρυγξ, *Guttur*, Rom. 3. 13. *Significat ſummam partem gulæ. Servius* Frumen *appellat, quòd cibo fruitur, ubi eſt delectatio cibi & potûs.*

f From λατόμος, *lapicida*, which is compounded ex λᾶας, & τέμνω. Qui lapides incidit, aut lapidibus extruit.

f Λατομέω, τομαι, *Excindo, or*, Matth. 27. 60. Mark 15. 46.

Λατρεία, *Cultus, Religio, Ritus.* The Papiſts make it proper for the ſervice of God. It ſignifieth g 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.

g Propriè ſervitium, quod mercede conducti præſtamus, *Suidas.*

h Λατρεύω, *Servio, Deſervio*, often. It is derived (ſaith *Eraſmus*) of the particle λα, which is added for more vehemencie, and the word τρέειν, which ſignifieth to *tremble*, becauſe it is the uſe of ſervants to be much afraid, and tremble at the preſence of their maſters. It ſignifieth firſt in generall, *to ſerve God*, Matth. 4. 10. Luk. 1. 74. Rom. 1. 9. Yet *Laurentius Valla* on Matth. 4. ſheweth, Λατρεύειν *eſſe tam hominibus quàm Deo ſervire. Suidas* ſaith, It is *idem quod mercede ſervire. Ludovicus Vives* ſheweth out of profane Authours, that ſometime the word λατρεύειν is taken for the ſervice of men (or maids) to their maſters, *Auguſt. 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.

h Colo, & ſervio, Aret.

Λάχανον, *Olus*, Matth. 13. 32. Mark 4. ver. 32. Luc. 11. v. 42. Rom. 14. v. 2. *Sic dictum à* λαχαίνω, *quòd fodiatur terra in plantatione ejus.*

Λεγεών, *Legio. Quæ eſt certa militum multitudo: aliàs minore, aliàs ampliore numero conſtabat, pro uſu & neceſſitate Reipublicæ. Communiter apud Romanos erat multitudo ſex millium armatorum militum*, Iſidor. Suidas *In Evangelio eſt appellatio non unius mali ſpiritûs, ſed totius magnæ multitudinis, quæ unum hominem obſederat. Quod vocabulum recentiores Græci mutuati ſunt à Latino* Legio, *Chemnit. Syrus idem nomen habet*, Matth. 26. 53. *Pervaſerat ergo orientem unà cum bellis Romanorum hoc vocabulum*, Mayerus in Philologia ſacra. *uſurpatur* Marc. 5. 9, 15. Luc. 8. 30. Apocal. 8. v. 30. *Vox Latina ſic dicta à* Legendo, *ſeu* Deligendo.

Λέγω, *Dico, nuncio, indico*, Marc. 10. ver. 32. Luc. 10. 12. *Præcipiendo dico*, Matth. 23. ver. 4. In three principall tongues, *Hebrew, Greek*, and *Latine*, there hath ever been held a i difference between *ſpeaking* and *ſaying.*

i Solius eſt Oratoris, *dicere*; *loqui* autem, communis Vulgi.

Λεῖος, Adject. Λεῖα, *Plana*, Luk. 3. 5. *A verbo* λείω, *quod* contundere *ſignificat.*

k Λείπω, *Deſum*, Luk. 18. 22. Tit. 1. 5. Τὰ λείποντα, *id eſt, quæ deſunt, quæ deſiderantur, quæ inabſoluta ſunt*, Hyperius. It is uſed alſo Tit. 3. v. 13. Jam. 1. 4, 5. and 2. 15.

k Deficio, cado, defatigor, ſuccumbo, vincor, impar & inferior ſum, linquor animo, *Cornel. à Lap.*

Λεῖμμα, *Reſervatio*, Rom. 11. 5. *Reliquiæ.*

l Λειτουργία, *Miniſterium*, Steph. Eraſm. Beza. *Officium, Miniſterium, aut Munus publicum*, Bechman. Luc. 1. 23. *Idolomaniæ Pontificiæ patroni vertunt*, Sacrificium, *contra vocis originem*; & Bellarminus *ex hoc verſu fabricat regulam iſtam falſiſſimam*, Cum accommodatur vox λειτουργία ad ſacra, & abſolutè ponitur in Scripturis, ubique accipitur pro Miniſterio Sacrificii. *In Novo Teſtamento in hoc ſenſu nullibi reperitur hæc vox. Significat* Munus docendi, & *in genere*, Officium, *vel* Miniſterium quod præſtatur ex debito officio, *vel ſuperiori, vel inferiori, vel pari*, Aret. in Probl. *Propriè ſignificat* adminiſtrationem officii publici, *putà Magiſtratûs, aut Sacerdotii: ſed* Phil. 2. 30. καταχρηστικῶς *uſurpatur ad ſignificandum* officia privata humanitatis ac beneficentiæ erga *Paulum* vinctum, *quaſi dicas, Si mihi adeſſe paſſet is, miniſtraretis mihi vincto*, Piſcat. in loc. Λειτουργία *accipitur*, 1. *In genere*, Pro quovis miniſterio, Phil. 2. 30. *ubi privata humanitatis ac beneficentiæ officia notat. Septuaginta uſurpant pro* Servitus, Servitium, Opus, Operatio, Ezech. 19. 20. *ac generaliter*

l Quod nos vulgò vocamus *Officium*, Græci λειτουργίαν appellant, *Eraſm.* Miniſterium publicum, Munus publicum. *Le Service divin*, Non tantùm de ſacris officiis, ſed omnino de publicis uſurpatur in Scriptura, *Pareus.* Significat publici alicujus muneris 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 propriè significat* Ministerium publicum, Munus publicum. 1. *In Veteri Testamento à Septuaginta Interpretibus usitatissimè accipitur, pro* Ministerii Levitici administratione, *magnâ 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, *cujus 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 collectarum inter sanctas gentes, adeóque 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. Παρὰ τὸ λήϊον, *vel* λήϊτον ἔργον, *id est*, Opus publicum, *Suidas*. *A* λαὸς, *fit* λάϊος *&* λήϊος. *Vel fit* ἀπὸ τοῦ λειτὸν, καὶ τὸ ἔργον. Λειτὸν *verò est* τὸ διὰ τοῦ λέω, *id est*, λαοῦ ἰτὸν, *quod it per populum, & publicum fit.*

Λειτουργέω, *Ministro, Publicum obeo munus*. Acts 13.2. [m] Λειτουργούντων, 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 & Arabs*, Precantibus: *nam* λειτουργεῖν *retulerunt ad publicas preces propter adjunctam jejunii mentionem. Nemo autem est, vel mediocriter peritus Græcæ linguæ, qui* λειτουργεῖν *nesciat dici de publicis præsertim functionibus, tum verò de iis quoque qui ad usus Reipublicæ pecunias conferunt*, Beza. *Sacrificing*, Eras. *Ministring*, so others. *Baronius* and *Bellarmine* translate it, *They sacrificing*: But *Casaubon* (who for Greek learning hath scarce had his equall in this our age) saith, (*Exercitat. 16. cap. 41.*) λειτουργεῖν hath been used Ecclesiastically for whatsoever religious ministration (even for sole praying, when there is no occasion of sacrifice;) and hee instanceth in the Fathers, mentioning the morning and evening λειτουργίαν 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, *Cartwright on Rhem. Test.* It is used also Rom. 15. ver. 27. Hebr. 10. ver.11.

Λειτουργὸς, *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*,

[m] Illud verbum significat omnem publicam functionem, præsertim quæ plus molestiæ ac laboris, quàm dignitatis, honoris, & quasi imperii habet, *Illyr. in Clav. Script.*

Angels, Hebr. 1.7, 14. 4. To our *Lord Christ*, Hebr. 8.2. 5. To the [n] *Priests of the Law*, Luke 1.23. and is alwayes a title of great honour, and [o] publike performance. It is used Phil. 2.25.

n Minister sacrorum, & qui fungatur officio sacerdotii pro aliis.

Λειτουργικὸς, Adject. *Ministratorius.* Heb. 1.v.14. λειτουργικὰ πνεύματα· *Plus est quàm* Ministratorii Spiritus: λειτουργὸς *enim propriè significat eum qui bono publico studiosissimè servit, cui hoc unum est propositum, quoad ejus fieri potest, prodesse omnibus, obesse nemini*, Grynæus in loc.

o Λήϊον olim dicebant *Prytaneum*, id est, locum publicum quo verè habantur Magistratus, & ἔργον, opus: unde, commutatis aliquot literis, λειτουργοὶ dicti, qui in his locis magistratibus inserviebant.

[p] Λέντιον, *Linteum*, Joh. 13.4,5. *Vox à Græcis recentioribus tantùm usurpata, & mutuata ex Latino* Linteum, *Stephanus. Vox Hellenistarum, quam à Latinis accepisse videntur. Eâ utuntur etiam* Thalmudistæ, *hoc est jurisprudentes Ebræi, qui* Thalmud *conscripserunt, id est, jus civile Judæorum*, Drusius. *Dubium enim non est hoc vocabulum in usu apud Ebræos tum temporis fuisse, licèt quidam Græcam velint esse dictionem*; λέντιον *quasi* λειάντιον, ἀπὸ τοῦ λειαίνειν. *Idem mecum statuit* Is. Casaubonus in notis ad cap. 13. *Joh.* Utitur *(ait)* Evangelista voce Romanâ, quam tunc Judæis fuisse usitatam in communi sermone verisimile est, *Mayerus in Philologia sacra.*

p Vox originè Latina, non solùm ad Græcos, sed etiam ad Thalmudistas dimanavit, *Gerh. Lud. de Dieu.*

Λεπὶς, *Squama*, Act. 9.18. *qualis in piscibus est: hinc* λεπὶς *etiam morbus quem Medici* Porriginem *vocant*, [q] *scabiei quædam species, cutem exasperans squamis*, Aret.

q The leprosie brings forth a scurffe like unto scales.

Λέπρα, *Lepra. Leprosie*, or *Leprie*; which word we borrow from the Greek, λέπρα, 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* Laderie *vocamus, sed pertinacissimæ scabiei genus*, Beza in Act. 8.1. ἀπὸ τοῦ λεπτύνεσθαι, *quod* scabrum fieri & albescere *significat.*

Λεπρὸς, *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.

Λεπτὸν, *Minuti quoddam nummi genus.* Luke 21.2. *two mites*, the eighth part of a penny. It is used also Mark 12.42. Luke 12.59.

[r] Ἀμᾶ, à Mathematicis Scrupulæ sexagesimæ unius integri appellantur, *Vitruvius. Strigel. in Nov. Test.*

[s] Ἀλικὸς, *Albus*, often. Matth. 17.2. λευκὰ, *Alba*, Beza, Vulg. *Candida*, Erasm. *Potiùs significat* splendidum, *&* fulgens; *albus color omnium est splendidissimus*, cap. 28.3. *Notum proverbiale*, Nive candidior, Lam. 4.v.7. Mark 9.3. Psal. 50.9.

[s] Proprie significat Colorem album, *Lorm. in* Act. 10.30.

Λευκαίνω, *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 pleriisq; linguis residet, levi, ut fit, mutatione. Italis est* leone *&* lione: *Gall.* lion. *Hisp.* leon. *Angl.* Lion. *Martin. in Lexic. Philol.*

[t] Ἀλέω, *video*, quòd sit acutissimi visus.

Λήθη, *Oblivio*, 2 Pet. 1.9. Some derive the Latine word [u] *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 therefore it is to be written with *th*: but *Priscian* derives it from an obsolete Latine word, *Leo, unde est* Deleo.

[t] Unde Lethe, fluvius oblivionis, apud Poëtas. Lethargus dicitur ἀπὸ τοῦ λήθης, id est, *ab oblivione.*

[u] Qui scribunt *Lethum*, per [th], deducunt ex Græco λήθω, id est, *Obliviscor*; quòd, scilicet, mors oblivionem mortui pariat. Sed hæc derivatio caret ratione: nam à Græcis nominibus desinentibus in vocalem ω, non solent apud Latinos deduci nomina

Λικμὸς, *Torcular.* Apoc. 14. 19,20. *Lacus prœli torcularii, ubi uvæ prælo exprimuntur*, Piscat. It is used also Matth. 21.33. and Revel. 19.15.

[x] Λῆρος, *Nugæ*, Luke 24.11. *Significat* nugas, ineptias, tricas; rem nullius pretii: *apud* Hippocratem *significat* delirium, *seu* deliramentum, *quomodo etiam interpres hoc loco vertit*, Gerhardus.

[y] Λῃστὴς, [z] *Latro*, often. Matth. 27.44. οἱ λῃσταὶ, *Theeves: Robbers* it is in the Original, Luke 10.30. *They robbed him of his garment.* Matth. 21. v.15. *non tam* latronem *quàm* præ-

in *um*; sed illa deducuntur à Græcis desinentibus in ος, *Piscat. in Schol. in* 2 Chron. 32.

[x] A λαὶ, particulâ intensivâ, & ἐρῶ, id est, *Valde dico*, Eustath.

[y] A λεία, *Præda*, vel à λάω, *Lateo.*

[z] *Latro* ita dictus, autore Festo, quòd à *latere* adoriatur; vel à *Latendo*, quòd latenter insidietur, *Calep.*

donem

donem *sonat*: *quo sensu & apud* Xenophontem *reperitur* Græcæ historiæ secundo, *Grotius*.

Λῆψις, *Acceptio, ipsa accipiendi actio*, Phil.4.15.

Λίαν, *Valdè, vehementer*: *Adverbium intendendi*, often. 2 Cor. 11.5. ὑπὲρ λίαν ὑπερλίαν ἀποστόλων, *Iis qui supra quàm valde sunt Apostoli, id est, qui summi sunt Apostoli, seu eximii*, ut cap.12.11. Steph.in Thes.Græc.Ling.

[a] From λίβω, *Stillo*.

[a] Λίβανος, *Libanus*, Matth. 2.11. Revel. 18. 13. From the Hebrew word, לבנה, *Lebonáh*, which is called so from לבן, *Laban*, *Candidus*; *ut Alpes, à Nivium albedine*, Pasor. *Isidore* and others thinke the place so called from *Franc-incense*, 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. *Breerewood Enquir.cap.25. Vide Drusii observat. sac.lib.9.ca.22.*

[b] Frankincense groweth plentifully in this mountain *Libanus*: & of that place Frankincense is so called in Greek, *Danæus*.

Λιβανωτὸς, Λιβανωτὸν, *Thuribulum*, Apoc. 8.3,5. An *Incense-vessell*, or *Censer*. *Propriè* Thus *significat*, Apoc.8.3. *sumitur pro ipso* thuribulo, *ut manifestum est ex quinto versu*.

Λίθος, *Lapis*, often.

Λιθάζω, ομαι, *Lapido, or*, Joh. 10. 31, 32, 33. and 11.8. Acts 5.26. and 14. v.19. Heb.11.37.

Λίθινος, *Lapideus*, Joh.2.6. 2 Cor.3.3. Rev.9.20.

Λιθοβολέω, ῶμαι, *Lapido, or*. It simply signifieth 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. *A* λίθος, *&* βάλλειν. *Hanc esse significationem propriam verbi* Lapidare, *Quintilianus innuit, lib.8. cap.2. nempe pro*, Lapides in aliquem conjicere: *sed sciendum est*, βάλλειν *de eo dici propriè apud Græcos, qui non modò jactu petit, 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 13.34. John 8.5. Acts 8.58. and 14.5. Heb.12.20.

[c] Græcè sonat quasi dicas, *Lapide stratus*; à λίθος, *lapis*, & στρωνύω, *sterno*, Eras.

[c] Λιθόστρωτος, *in neutro genere est*, Pavimentum lapidibus stratum; *vel* tessellatum: *Cujusmodi multa pavimenta in Hispania visuntur*. Caninius in loc. Nov. Test. One termes it, *Lapidi-pavium*, Joh.19.13. *Vide Piscat.* The Lxx use it 2 Chron.7.3. Esth. 1.7. Cant.3.10.

Λικμάω, *Dissipo*. Matth.21.44. Λικμήσει, *Dissipabit*, Beza. Vulg. & Eras. *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 signifieth properly to separate the chaffe from the corn, with winnowing to scatter it abroad. *Cic. in Pisonem*, Statuam deturbare, affligere, comminuere, dissipare. *Propriè est*, Ventilando paleas à frumento separare, minutimque dispergere. *Metaphoricè significat* Dislipare, Disjicere; *adeoq; ita comminuere, ut partes in auras dispergantur: ita accipitur*, 1 Reg.14.15. Jer. 31.10. It is used also Luk.20.18.

Λιμήν, *Portus*, Acts 27. 8, 12. twice. Παρὰ τὸ λίαν μένειν, *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.

Λιμὸς, *Fames*, often. *A* λείπειν, Deficere. *Extrema fames à ciborum penuria*; *Galen* so defineth it. It is joyned 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 wiek of the candle, put for the candle, by a Metonymie of the matter. It is used also Rev.15 6.

[d] *Linum*, Beza, Vulg. id est, Elychnium, materiæ nomine posito pro eo quod ex ea materia confectum est, ut alibi λίνα dicuntur retia ex lineis, seu tenuibus linis contexta.

Λιπαρὸς, *Pinguis*, Rev.18.14.

Λίτρα, *Libra*, Joh. 12.3. and 19. v. 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 libræ nomen origine sit Latinum, quod Græci in suam receperunt familiam, mutatâ literâ b in τ*, Gerh. in Hist. Harm. Evang.

Beza

Beza in Johan. 12. 3. *Mensuræ & ponderis nomen, duodecim uncias continens.*

Λίψ, *Libs, ventus Africus,* Acts 27.12.

Λογία, ας, *Collecta,* 1 Cor. 16.1,2. *Collatio pecuniæ.* *Novum apud* Paulum *verbum, à* colligendo, *sive à* legendo *dictum. Apparet Metaphoram ductam à fœtibus arborum, aut terræ, quæ* legi *dicuntur. Unde &* Leguminibus *vocabulum,* Erasm.

Λόγια, τὰ, *Eloquia.* Acts 7.38. Rom. 3. ver. 2. *Vox ista* λόγια *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 *Tostatus,* because *ibi oraretur,* 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, *Dr. Willet on* Levit. 16. ver. 2. Heb. 5.12. 1 Pet. 4.11. Λόγια *sunt* oracula, *Aristophani, Thucydidi, & Herodoto. Ecclesiastici Scriptores* λόγια *appellant* Testimonia Prophetarum & Apostolorum.

Λόγος, *Sermo, ratio, verbum,* very often. *Vox est* πολύσημος. It is a word of various signification, as the Hebrew word דבר *Davar.* It is taken, 1. For *Christ himself,* Joh. 1.1,14. Vulg. *Verbum.* Λόγος *Græcè duo præcipuè significat, quæ huic loco conveniunt. Primò, verti potest* ratio, *quia sicut ratio vel notitia à mente, sic Filius à Patre procedit. Ita* Chrysostomus, Theophylactus, Euthymius, Basilius, & Nazianzenus. *Secundò, & optimè, verti potest* sermo, *cum* Tertulliano, Cypriano, Ambrosio, & Hieronymo: *vel potius* verbum; *unde &* Æthiopicus *vertit* kal, *id est,* verbum: *Sic &* Syrus, Arabicus, Persicus, Ægyptius, *Ludovic. de Dieu. Proprium* Johanni *est Christum* λόγον *vocare,* 1 Epist. 1.1. & 5.7. Apoc. 19. ver. 13. *Grotius in* Joan. cap. 1. v. 4. *Haud dubiè eam ob causam, ut ostenderet hanc personam omnibus ætatibus voluntatem Patris humano generi protulisse,* Paulus Tarnovius. *Cur porro Christus dicatur* Λόγος, *ex* Actor. 26. ver. 22. *puto colligendum esse, nimirùm quòd sit ille ipse, de quo Prophetæ omnes sunt locuti,* Danæus Isag. Christ. lib. 1. cap. 37. Wee translate it *Word*; some think *speech* were better. *Erasmus* 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. Matth. 15. v. 12. Mark 4.14. 2 Tim. 2.15. 1 Thessal. 2.13. Philip. 1.14. 3. For *Memorable sayings;* Acts 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 *Business,* Luk. 9.44. and 12.10. and 20.3. and 24.44. Acts 8.21. and 10.29. and 15.6. & 19.38. Rom. 9.28. 7. For *Speech,* Matth. 8.8. 8. A *word,* Matth. 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 signifieth either *Rationem,* or *Orationem: Reason;* unde ἄλογον, *Rationis expers.* 10. *Respect,* Matth. 5. v. 32. 11. For *Reproach, Synecdochicῶς,* the *Genus* being put in stead of the *Species,* as Luke 12. ver. 10. Matth. 12. ver. 32. 12. A *Divine force, and power of working miracles, whereby Christ confirmed his doctrine,* Matth. 8. ver. 16. Luke 4. ver. 32. and 24. ver. 19. 13. *Propheticall 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 Concione.*

e Λόγος significatio varia est apud Græcos, & æquivoca, & aliter verti potest, quàm *Sermo,* aut *Verbum.*

f *Speech,* à λέγω *dico,* unde ἄλογος *mutus.* Græcis varia significat, Verbum, Orationem, Sermonem, Rationem, Modum, Supputationem: nonnunquam pro libro usurpatur. à λέγω *dico, sive colligo,* Erasm. in Annotat.

one. 14. The *Promiſe of God*, Rom.9.9. Λόγ☉ 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 Corin.1.17. 2 Pet. 2. v.3. 17. *Daily ſpeech*, Matth. 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.

[g] Et eruditum ſonat, & prudentem, *Eraſm.*

[g] Λόγιος, *Eloquens*, 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 dubiæ 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. [h] Λογιζόμεθα, (*id eſt, συλλογιζόμεθα, ut rectè explicat* Theophylactus, *ut etiam accipitur ſuprà*, 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 *impute*, Rom.4.ver.9. Rom.8.18. [i] λογίζομαι, *I count*; not *I think*, as the Vulgar Latine. *Reputo*, Eraſm. *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 [k] from ſuch as, caſting account, find the true totall ſumme; as if hee ſhould ſay, I have caſt the croſſe, with all the incumbrances of it: *quaſi ſubducit rationem*, hee doth (as it were) caſt up his account; The [l] afflictions of this life are nothing anſwerable to the glorie to come. Heb. 11. v.19. [m] Λογισάμενος, Vulgata, *Arbitratus*; *nimiùm dilutè*. Ratiocinatus, *id eſt, ſubductis rationibus omnibus adverſus ingruentes cogitationes, ex principiis, tum de omnipotentia, tum de immutabilitate promiſſionis divinæ, quam erat fide amplexus, ſic apud ſe collegit*, Beza in loc.

[h] Λογιζεσθαι propriè ſignificat, Ratiocinari, Argumentando concludere, Unum ex alio inferre. Rom.6.11. ἕτω λογίζεσθε, *Like good Logicians prove your ſelves.*

Λογικὸς, *Rationalis.* Rom. 12. 1. Τὴν λογικὴν λατρείαν, *id eſt*, καλὴν λόγου, *Agreeable*, or, *According to the word*, or, *Which is your ſervice of the word*, as the ſame word is rendred 1 Pet. 2. v.2. λογικὸν γάλα, *Milk of the word. Reſpicit ad λόγον, cujus mentionem fecit* 1 Pet. 1. 23. *ubi illum comparaverat ſemini unde electi regenerantur; hìc autem eundem comparat lacti quo regeniti aluntur*, Piſcat. *Sarcerius* 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.

Λογισμὸς, *Cogitatio, ratiocinatio.* Rom. 2. ver. 15. *Quo vocabulo ſignificantur non qualeſcunque cogitationes, ſed quæ fiunt ratiocinando, ac diſceptando; dum, adhibito judicio 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.

[i] Significat, ex præmiſſis colligere aliquid, & ſtatuere.

[k] *Par.*

[l] *Dr. Willet.*

[m] Significat aliquid apud ſe rationibus collectum ſtatuere, *Beζ.* Significat, tum generatim, *Æſtimare*, ſive apud ſe ſtatuere; tum ſpeciatim, *Imputare*, ſive *Reputare*, Vorſtius.

n 1. Est pugna verborum, Rixa, Litigium. 2. Pugna rationum, *Cornel. à Lap.* Non est rerum sed verborum pugna, sive, ut vulgò dicunt, *Bellum Grammaticale.*

o A wordbate, Bish. *Morton.*

n Λογομαχία, *Verborum pugna*, Steph. Beza. *Studium rixandi, & velitatio de verbis*, Aret. *Cùm inutiliter de modo loquendi aut verbis certatur sine ædificatione*, Idem. 1 Tim. 6. 4. n *Pugna quæ committitur verbis, Verborum velitatio*, Budæus. Erasm. *Disputationum pugna. Malè, quum hoc nomine non tam contentiosi disputatores reprehendantur, quàm inanes simul & rixosæ disputationes*, Beza. Λογομαχίας *nomine non tantùm de vocabulis ipsis & vocibus disputationes inutiles damnat* Paulus, *sed etiam de rebus quæ nullius sunt momenti, neque ad conscientiarum nostrarum sustentationem, neque ad ædificationem pertinent. Denique ex quibus nullus fit audientium profectus, in quo graphicè nobis tota Scholasticorum & Sorboniſtarum ratio atque Theologia describitur*, Danæus in locum. *Vide* Estium ad locum *in contrarium: Quòd speculativa Scholasticorum theologia non sit pugnax & litigiosa scientia, ex eo liquet, quod argumentis ac rationibus diligenter collatis atque expensis, studet inveniendæ atque in lucem proferendæ veritati. Quæ sanè vera est ac legitima disputandi discendiq; ratio*, Estius ad 2 Tim. 2. 14.

Apuleius uno vocabulo dixit *verbigerari.*

Λογομαχέω, *De verbis pugno*, 2 Tim. 2. v. 14. *Est de vocibus rixari, vel verbis contendere, aut sententiis tantùm pugnare, non re ipsâ*, Aret.

Αόγχη, *Lancea*, Joh. 19. 34. *Est hasta militaris, cuspide ferreâ in extremitate munita: usurpatur pro* Venabulo, *& Synecdochicè pro* Cuspide, *seu* Mucrone hastæ. Nazianzenus *vocat* ensem, *Nonnus* machæram, *Theophyl.* romphæam, *quæ apud veteres significat genus ferramenti, quod neutram in partem inclinat; nam venit à* βέπω, *id est*, vergo, inclino, *Cornel. à Lap.* The Septuagint use it, Nehem. 4. 13. and Ezek. 39. 9. for an Hebrew word that signifieth a kinde of sword having the form of a spear.

p *Convitium*, quasi *Convocium*, when one riseth in a mans face with many and bitter speeches.

p Λοιδορία, *Convitium*, 1 Tim. 5. v. 14. 1 Pet. 3. 9. Of λαὸς, *Populus*, and Δέρω, *Cædo*, to *Flea a man. Vel* λοιδορῶς δ' ὄφυ πλήσσων, *id est, Sermo instar hastæ vulnerans*, Eustath. *Vix vocabulum Latinum huic invenio, nisi dicas esse* Exprobrationem *ad directam contumeliam*, Macrob.

q Λοιδορέω, *Convitior.* Λοιδορεῖν *est convitiis ac maledictis aliquem incessere, probris insectari, probrosè alicui crimina objicere*, Gerhardus. λοιδορέομαι, *Pass.* Joh. 9. 28. Acts 23. 4. 1 Cor. 4. 12. 1 Pet. 2. 23.

q Septuag. Interpretes hoc verbo usi sunt, quando *in Mosè* describitur jurgium Israëlitarum contra *Mosen & Aaronem*, quod à seditione non procul fuit alienum, ut videre est, Exod. 17. 2. & 21. 18. Num. 20. 3. Deut. 33. 8.

Λοίδορος, *Convitiator*, 1 Cor. 5. v. 11. and 6. 10.

Λοιμὸς, *Pestis.* Acts 24. 5. Λοιμὸν, *The very plague*, Pestem: *sicut* r Scelus *pro* Scelerato *dicitur.* Vulg. *Pestiferum; non expressâ emphasi*, Beza. Λοιμὸς μετὰ λιμὸν, *Pestis famem plerunq; sequitur: hæc duo junxit* Hesiodus, & Matthæus, *cap.* 24. 7. Lucas, *cap.* 21. 11. It comes also from the same root that λιμὸς 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 eâdem evertuntur.*

r Metaphoricè, res, aut homo λοιμὸς vocatur; & *Pestis* apud Latinos æquè pro exitiali, ac peste.

Λοιπὸς, *Reliquus, residuus*, often. Τὸ λοιπὸν, *Quod superest.* Ephes. 6. 10. it is translated, *Finally.* It signifieth a *Remainder*, and implyeth that yet there remained one necessarie point to be s delivered, before he made an end. 2 Cor. 13. 11. λοιπὸν, some read it thus, *For the rest*; others, *For the remainder.*

s Dr *Gouge.*

t Λέβης, *Lavacrum, In sacris literis dicitur de Baptismo, ut* Ephes. 5. *& in Epist. ad* Titum, *cap.* 3. *Metaphoricè dicitur de sanguine Christi, quo animæ nostræ à peccati sordibus abluuntur, & purgantur*; à λέω, Lavo.

t *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. 22. Rev. 1. 5.

Λύκος, *Lupus.* Matth. 7. 15. and 10. 16. Luk. 10. 3. Joh. 10. 12. Acts 20. 29. Say some of λυκόω, *Dilanio*, to tear in peeces: or rather, say others, λυκόω of λύκος. λύκος *potius fit à* λύω κὼς, Solvo ovillam pellem.

Λυμαίνομαι, *Vasto*, Acts 8. 3.

u Quasi λύσις, quòd sit animi quædam dissipatio, & quòd oculos solvat in lacrymas.

u Λύπη, *Tristitia, dolor*, often. It is used of the *anguish*, and *pain of a woman in travaile*, Joh. 16. 21. which all 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 childe*, 2 Sam. 19. 2. for being *vehemently troubled in minde*, Iſai. 32. ver. 11.

Λυπέω, ήσομαι, *Contriſto*, *or*, often. *Non iræ ſed triſtitiæ affectum exprimit.* Matth. 14. 9. & 17. 23. & 26. 22. Marc. 10. 22. & 14. 19. & *alibi in Novo Teſtamento uſurpatur de illis, qui, ob ingratum & infauſtum aliquod nuncium, 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 præſentis conſideratione*, Aret. in Joh. 10. *Interiorem mœſtitudinem propriè denotat; & omnes doloris ſpecies complectitur.* Matth. 26. 37. *uſurpatur de mœſtitiâ, & angore quem Chriſtus in horto ſenſit.*

Λύσις, *Diſſolutio*, 1 Cor. 7. 27.

Λυσιτελεῖ, *Expedit*, Luk. 17. 2. *Fit hæc vox ἀπὸ τῦ λύειν τὸ τέλος*, Solvere ſumptum, *To quit the coſt.*

Λύτρον, *Redemptionis pretium*, vel *Redemptorium.* Matth. 20. 28. *Redemptionis pretium.* Vulg. *Redemptio. Verùm (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. *A* λύω, Solvo, *per quod ſcil. vincti ſolvimur, vinculis eximimur, & in priſtinam libertatem reſtituimur:* 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* Redemption.

Λυτρόω, όομαι, *Redimo*, *or*. Luk. 24. 21. Tit. 2. 14. 1 Pet. 1. 18.

[1] Λύτρωσις, *Redemptio. Significat tum ipſum actum liberandi, tum & liberationem, aut libertatem effectam partamq́*, *ſic* Luc. 1. 68. & 2. 38. It is uſed alſo Heb. 9. 12.

[1] Significat temporariam redemptionem, *Illyr.* Talem liberationem ſignificat, quæ captivitatem & oppreſſionem præſupponit, *Chemnit.*

Λυτρωτὴς, *Liberator*, Act. 7. 35. Vulg. & Eraſm. *Redemptor*; *quod uni Chriſto convenit. Liberator*, Beza. *Propriè dicitur, qui aliquem ſolvit è vinculis, expenſo* λύτρῳ, *id eſt, pretio redemptionis*, Piſcat.

[2] Λύχνος, *Lucerna*, often. Whence comes the Latine word *Lychnus*, and the Engliſh Lynck. *Ita vocatur vel inſtrumentum ipſum, putà* lampas, *cui oleum imponitur quod accendatur; vel id ipſum quod ardet, putà* fax, *aut* candela, *Beza in* Matth. 5. 15.

[2] Ex λύω, *Solvo*, & νὺξ, idem quod νὺξ, *Nox*, ſcil. tenebras profligat.

[3] Λυχνία, *Candelabrum*, often.

[3] Candelabrum, inſtrumentum, viz. eminenti loco poſitum, cui infigebatur lucerna, *Beza.*

Λύω, ύσω, *Solvo*, *or*, often.

M.

[a] Μάγος, *Magus*; *hinc* Magicus, & *Angl.* Magician. Matth. 2. 1, 7, 16. twice. *Græci carminum ſuperſtitioſorum, & præſtigiarum autores* μάγους *vocârunt, & ſunt uſi nomine in probris, quemadmodum annotat* Camerarius. Act. 13. 8. Elymas Magus, *ſic enim interpretatum ſonat nomen ejus, hoc eſt*, Nomen Elymas, *ſi interpreteris, 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 rectis ſtudiis, præſertim Phyſicis, & Mathematicis, proclivis eſt ad curioſitatem lapſus; ita* Magi *infames eſſe cœperunt, 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

[a] Notare operæ precium eſt, extra *Danielis* Prophetiam non exſtare apud Helleniſtas τὸ μάγος, qui tum vocem, quemadmodum in uſu orientis erat, haud dubiò adhibuerunt. Nobis veriſimile eſt, potiùs à Græcis, ut plerâſq; alias, eam vocem accepiſſe Syros ac Chaldæos, quàm à Perſis; poſteriores præſertim, *Heinſius in* Matth. 2. 1.

ans were given to diveliſh Arts, now it is taken in the ill ſenſe. *Ideóque rectè omninò illi faciunt, qui in vernaculis verſionibus vertunt* les Sages, *propter infamatum in Gallico Idiomate* Magorum *nomen*, Caſaub. Exercit. 2. ad Annales Eccleſ. B. *Syrus, Arabicus, Perſicus, Ægyptius, æquè ac Græcus & Latinus, retinent vocem* Magi. *Solus Æthiopicus habet* adoratores, *quia* Magi *hi venerunt ad adorandum Chriſtum*, Cornel. à Lap. in loc. *Septuaginta Interpretes, ubi nomen* Aſhaphim *in* Daniele *occurrit, conſtanter id exponunt per μάγους.* Aſhaphim *verò Hebræis, vel Chaldæis potiùs, ſunt, qui ex aſtrorum 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 & μάγος *in malam omninò partem pleriſque adhiberi videntur: Abſtracta*, Act. 8. 11. *Concreta*, Act. 13. 6. *Sic verbum* μαγεύειν, Act. 8. 9. *Interim ſi ſequamur obſervationem eruditam* Ludov. de Dieu, *nomen illud μέσον videtur*, Act. 13. 8. *Etſi enim inſtitutum* Elymæ *peſſimum fuerit, nomen tamen innocuum fuit. Obſervat verò vir eruditus,* Elim *apud Arabes* ſcientem *notare, & tribui peculiariter iis qui res divinas humanáſque ſcrutantur, earumque ſunt periti. Sic* Magi *nomen ibi honeſtum foret, & ſanè τὸ μθερμηνεύεται, quod ibi occurrit, ut bene notat doctiſſimus Interpres* Beza, *ſimplicem unius linguæ per aliam interpretationem deſignat*: Spanhem de Dub. Evangel. part. 2. Dub. 19. *Unde derivatur, vide ejuſdem* part. 2. Dub. 18.

Μαγεία, *Ars Magica*, Acts 8. 11.

Μαγεύω, *Artem Magicam exerceo*, Acts 8. v. 9.

Μαθητής, *Diſcipulus*, very often. *Omnes eos ſignificat qui doctrinam Chriſti ſectabantur*, Matth. 5. 1. *Ita etiam uſurpatur*, Matth. 12. ver. 49. Luc. 5. 13. Act. 11. 26. *multíſque aliis in locis*, Grotius. It is ſometimes taken in generall for any of the faithfull of Chriſt, Luke 14. 26. Acts 1. 15. and 6. 1. and 11. 26. In the Evangelicall 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 ſubmitteth himſelfe to another to be taught; any Learner, Matth. 11. v. 2. Acts 20. 30. Hypocrites, which heard and profeſſed Chriſts doctrine without any love to it, or faith in it, are ſo called, John 6. 66.

Μαθήτρια, *Diſcipula*, Acts 9. 36.

[c] Μαθητεύω, *Doceo*, vel *diſcipulos facio. Significat, Tradere doctrinam fidei, imbuere primis Chriſtianæ religionis elementis*, Gerhard. Μαθητεύομαι, *Edoceor*. Acts 14. 21. *Docendo ad Chriſti fidem adduco, ut rectè explicat Syrus Interpres.* Matth. 28. 19. Μαθητεύσατε, *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 gratiâ docendi) ſive, Facite mihi Diſcipulos*, Bullinger. *Significat & docere, ut* Matth. 28. *& ſimul etiam* diſcipulum eſſe, *ut* Matth. 27. 57. *Diſtinguitur autem à διδάσκειν, eò quòd μαθητεύειν ſit eos docere & erudire qui à magiſterio & doctrina noſtra alieni ſunt, ut Diſcipuli reddantur: διδάσκειν verò docere ſignificat eos, qui jam Diſcipuli redditi ſunt, & magiſterio noſtro jam addicti: quæ duæ notiones hic optimè concurrunt*, Novarin. In Matth. 28. 20. It is uſed alſo, Matth. 13. 52. and 27. 57.

Μαίνομαι, *Inſanio*. John 10. ver. 20. Acts 12. 15. and 26. 24, 25. 1 Cor. 14. 23. Μαινέσθε *Græcis dicuntur non modò qui omnem mentis uſum amiſerunt: ſed qui animo ſunt impotente, & effreni impetu ad aliquid feruntur*, Beza in Acts 26. 11.

Μακάριος, *Beatus*, often. *Quaſi* μέγα χαίρων, *id eſt, multùm & valde gaudens*, Magir. in Ariſtot. Ethic. *Græci à vehementi gaudio, & ſubitate quadam lætitiæ,* μακαρίους *appellârunt quos Latini* Beatos: *Beatitudinem plurima cum voluptate volunt eſſe; quare etiam beatum* μακάριον *dixerunt, ἀπὸ τῦ μάλιστα χαίρειν, à vehementiore gaudio,*

[b] Ex μανθάνω, ut *diſcipulus à diſco*. As from the Greek word ſome ſpeciall ſciences, κατ' ἐξοχὴν, are called the Mathematicks, becauſe of the deepneſs of learning, & ſharpneſſe of wit and capacitie required in all the learners thereof: So from the Hebrew word *Lamad*, cometh the Jews *Thalmud*, a compoſition of their doctrine.

[c] Aliquando eſt verbum tranſitivum, pro *Docere*, ut Matt. 28. Verbum μαθητεύειν, quod to locò uſurpatur, eſt, tum vivâ voce, tum ſcriptis docere, ſicut Spiritui ſancto optimè viſum eſſet, *Whitak. de Script.*

gaudio, Sculletus. It is compounded (ſaith *Favorinus*) of μὴ *non*, and κὴρ *Mors*; or, *quaſi* μήκηρ, *Non ſorti ſubjectus: Vox dicta eſt ab immunitate corruptionis*, Eraſ.

Μακαρίζω, *Beatum prædico*, Luc. 1. 48. Jac. 5. v. 11. Beatos pronunciamus: *Græcè uno verbo* μακαρίζομεν, *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* ὁ μακαρίτης, *id eſt, quod vulgò*, Fœlicis memoriæ, *dicimus*.

Μακαρισμὸς, *Beatitudo*, Rom. 4. v. 6, 9. Gal. 4. 15.

Μάκελλον, *Macellum*. *Eſt vocabulum Latinum, atque adeo Romanum*, (*ſi* Varroni & Feſto, *ipſiſſimè adeo* Plutarcho *credimus*) *ſed Græcâ formâ uſurpatur*, Beza in 1 Corinth. 10. 25. Macellum, *quaſi* Mactellum, *à mactandis pecudibus dictum eſſe docent Grammatici. Sed tranſiit hoc nomen cum aliis ad Ebræos quoque & Syros: unde Syra Paraphraſis habet idem hoc loco vocabulum*, Mayerus in Philologia ſacra.

Μακρὰς, *Longus, longinquus*, Matth. 23. ver. 14. Mark 12. 40. Luk. 15. 13. and 19. 12. and 20. 47.

Μακρὰν, *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.

Μακρόθεν, *Procul*, often.

[d] Lenitas & clémentia, à μακρὸς *longus*, & θυμὸς *animus*: reſpicit ipſam moram, & diuturnitatem mali incumbentis, *Epiſc. Dav. in Col.* 1. 11.

[d] Μακροθυμία, *Lenitas*, Steph. Beza, Piſcat. often. It is hard to be tranſlated into our tongue. *Longanimitas*, Vulg. Lat. *barbarè*. Tertull. & Cypr. *Magnanimitas*; *perperam: nec enim* θυμὸς *in hac voce aliud quàm iram ſeu indignationem declarat*, Beza in Rom. 2. 4. Μακρόθυμος, is anſwerable to the Hebrew phraſe, אֶרֶךְ אַפַּיִם *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. *Ideoque* μακρόθυμος *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 *hìc 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 abjicere poteſt, quem nonnulli* longanimem *vocant, vocabulo parum Latino*, Beza in Matth. 18. 26.

Μακροθυμέω, *Iram differo, iram cohibeo, leni animo ſum patiens ſum, patienter expecto. Significat aliquando in Scripturis idem quod leni ac manſueto ſum animo*, 1 Theſ. 5. 14. *Aliquando idem quod iram, ſive pœnam differo*, Luc. 18. 7. *atque ita* μακροθυμεῖν *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 iræ moderanda, ſive ad tempus differenda dicitur, quæ maxima Dei laus eſt*, Rom. 9. 22. *Hìc verò, & ſimilibus locis,* τὸ μακροθυμεῖν *ſignificat, Procul iram abigere, & impatientiam penitus domare*, Bez. Μακρόθυμον *vocant Helleniſtæ, quem Hebræi* erech aphajim, *ut videre eſt*, Pſal. 86. ver. 14. *Quo ſenſu, & nomen iſtud, & verbum* μακροθυμεῖν *aliquoties in his libris invenire eſt: idque hìc ſequitur Syrus. Eſt tamen ubi ſine iræ ſignificatione patientem exſpectationem ſignificat, ut* Heb. 6. 15. *Quomodo hìc vertit Latinus, ad ſenſum (ni fallor) aptius*, Grotius in Matth. 18. 26. It is uſed alſo Matth. 18. 29. 1 Cor. 13. v. 4.

Μακροθύμως, *Patienter*, Actor. 26. v. 3. *Quia animus ejus poteſt in illud quod in longinquum diſtat, tendere prout oportet.*

Μακροχρόνιος, *Longævus*, Epheſ. 6. v. 3. *Ex* μακρὸς longus, & χρόνος tempus.

Μαλακὸς, *Mollis*, Matth. 11. 8. Luk. 7. ver. 25. *They that wear ſoft apparell,* μαλακὰ φορέντες. The Apoſtle, 1 Corinth. 6. 9. transferreth it to the minde:

minde: μαλακοὶ, *Molles*, the apparell ſhewes the effeminateneſſe of the minde. *Homo* μαλακὸς *in malam partem capitur pro* effœminatus: *ſicut molles viri apud* Liv. Μαλακία, *prægnantium eſt mollities quædam, & defectio, cùm languentes modò hoc, modò illud appetant: proinde Metaphoricῶς* μαλακοὶ *homines dicuntur fœdis & inſolitis libidinum concupiſcentiis dediti*, Bulling. & Hyperius *in* 1 Cor. 6. ver. 9.

Μαλακία, *Languor*, Steph. Beza. Matt. 4.23. *Infirmitas*, Vulg. *Propriè apud Medicos* Ignaviam ſtomachi *ſignificat; ſed prò iis morbis hìc accipitur quibus correpti, etſi non decumbunt, tamen languent, & contabeſcunt*, Beza. *Vox Græca propriè ſignificat* Mollitiem: *videtur ergo hìc uſurpari per Metonymiam efficientis, quòd languor ex mollitie corporis facilè 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 leviorem & remiſſiorem, cùm ſcil. aliquis non decumbit quidem, ſed lapſu virium languet*, Pol. Lyſ. *Principium eſt luxationis corporis, præmuncians morbum; rectéque vertitur per* Languorem, *Janſen. Cornel. à Lap. Eſt ſegnities, ac torpor.* Septuaginta *hoc vocabulo quamvis infirmitatem notant:* Deut. 7.15. 2 Par. 16.12. Geneſ. 42. 4, 38. *Atque ut Evangeliſta*, Matth. 4.23. πᾶσαν νόσον, & πᾶσαν μαλακίαν *copulat: ita apud Moſen*, Deut. 28.61. πᾶσα μαλακία, & πᾶσα πληγὴ *conjunguntur: ſcio eſſe, qui* νόσον *diuturnam perverſionem habitudinis corporis,* μαλακίαν *principium luxationis corporis definiant; & idcirco* νόσον *Morbum*, μαλακίαν *Languorem vertant: ſed quid illi dicent, ubi apud Lxx legerint* μαλακίαν πονηρὰν, 2 Par. 21. 15. *item ibidem* verſ. 19. *Scultet. Exercit. Evang. lib. 2. cap. 12. & obſervat. in* Matth. It is uſed alſo Matth. 9.35. and 10.1.

Μάλιστα, *Maximè*, Acts 20.38. and 26.3. Phil. 4.22. 1 Tim. 5.8, 17. 2 Tim. 4.13. 2 Pet. 2.10.

Μᾶλλον, *Magis, potiùs*, often. *Adverbium, non ſemper auget, ſed aliquando tantùm corrigit.* 2 Pet. 1.10. *Magis* pro *Potiùs*. Matth. 10.28. *Timete* magis *eum: rectiùs verteris*, [e] Potiùs, *Illyr. in Clav. Script. Sic* Joh. 3.19. *Tenebras* potiùs *quàm lucem*. Gal. 4. v. 9. *Magis hoc loco (inquit* Eraſmus) *correctionem habet veriùs quàm comparationem.* Joh. 4.19. μᾶλλον *oppoſitionis eſt, non comparationis. Prætulerunt homines (id eſt magna pars hominum, ut ſupra* 1.12.) *tenebras luci. Sic* 2 Tim. 3.4. *Grotius.*

[e] Vertendum eſt aliquando per *Potiùs* correctivum, non per *Magis* comparativum, *Glaſſius.*

Μάμμη, *Avia*, 2 Tim. 1.5. *Dicitur etiam* Mamma *Latinè.*

[f] Μαμωνᾶ, & Μαμμωνᾶ, *Mammona. Quemadmodum* Baali, Oſeæ 2.16. *vel maritum cujuſque notat, vel idolum; ità* Matth. 6.24. Mammona, *& idolum quod colebant Syri, & opes quibus præerat idolum: quaſi idololatriam Syrorum & avaritiam dicas.* Heinſius in Exercitat. ſac. A Syriack word, ſaith *Jerome*, and ſignifieth *Riches. Etſi enim vocabulum* Mammonæ Euthymius & Auguſtinus *dicunt Hebræum nomen eſſe; verior* Chryſoſtomi *ac* Hieronymi *ſententia, qui* Mammona, *non Hebræorum ſed Syrorum linguâ, divitias nuncupari tradunt. Nuſquam enim reperitur in Bibliis, niſi in Novo Teſtamento. Notum autem, poſt reditum è Babylone, linguam Hebraicam maximè ex parte mutatam fuiſſe in Syriacam vel Chaldaicam.* Scultet. in Matt. & Marc. *Auguſtine* underſtands by it, *Lucrum:* alii, *Opes*, alii, *Pecuniam interpretantur. Druſius* derives it from מָמוֹן, *Aman*, which ſignifieth *Firmneſs*; ſo *Caninius*, Prov. 10.15. the covetous put their truſt in them: *vel* מָמוֹן, *Aman*, Nutrivit: *ſignificat bona quibus alimur. Jerome* from *taman* abſcondere. Luk. 16.9. μαμωνᾶ τῆς ἀδικίας, *Mammon of* [g] *unrighteouſneſſe*, that is, Unrighteous Mammon, by an Hebraiſme. It is uſed alſo Matth. 6. v. 24. and Luk. 16.11, 13.

[f] Μαμμωνᾶς χυνοῦς, χίτρῳ πλέτος, ἐχ ἐκ τῶ Σατανᾶ, ἀλλ' ὁ περιττὸς, ἢ ὑπὲρ τὸν χρείαν, id eſt, Mammonas aurum, divitiæ terrenæ; non illæ ex Satana, ſed ſupervacaneæ, quæque ultra neceſſarium uſum ſuperſunt: ita *Suidas.*

[g] Opes irritamenta malorum.

Μανθάνω, *Diſco*, often.

Μάννα, *Manna.* So the Chaldee, and the holy Ghoſt in the Greek calleth it, of the Hebrew מָן, *Man*, which ſignifieth

signifieth *a prepared*, or *distributed portion*: for it was a ready meat to eat; as it was gathered, if they would. *Rectè monuit doctissimus* Drusius *legendum* μανὰ, Grotius. Joh.6.31, 49, 58. Hebr. 9. 4. Revel.2.17.

Μαντεύομαι, *Vaticinor*, Act.16.16.

Μανία, *Insania*, Acts 26.24.

[h] Sic designatur species extremi Anathematis, *Beza*. His verbis indicatur species extremi Anathematis, cùm quis judicio Dei tanquam piaculum relinquitur, *Alsted. in Paræit.* *See *Deodate* on the place.

[h] Μαραναθὰ, *Maranatha*, 1 Cor.16.* 22. It consists of two Syrian words, מארן, *Dominus noster*, אתא, *venit*; Condemned till the Lord come, *Aug. Epist.*87. Expecting due vengeance from the Lord when he cometh; so Mr *Pinke*; and it seemes (saith he) to have speciall reference to that, Jude v. 14, 15. and so *Beza*. *Rabbini faciunt tres species anathematum*, נדוי, Niddui, חרם, Cherem, שמתא, Shammatha. נדוי, Niddui *est ea quâ quis ut immundus ab Ecclesiæ cœtu ad tempus excluditur.* חרם, Cherem *est cùm quis non emendans ex populo suo exsinditur.* שמתא, Shammatha *est extrema imprecatio, quâ quis pro maledicto habetur: illud autem idem est cum* Maranatha, *quo quis judicio Dei, tanquam piaculum, relinquitur*, Elias Thisbites.

Μαραίνομαι, *Marcesco*, Jam. 1.11.

Μαργαρίτης, *Margarita*, Matth.7.6. and 13. 45, 46. 1 Tim.2.9. Revel.17.4. and 18. 12, 16. and 21.21. A [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, Dr *Playfere*. See *Plinie, li.9. cap.* 35.

[i] Margarita Græcis dicitur à nitore splendente; Latini *Uniones* vocant; quòd indiscreti nulli reperiantur, *Scultet. Exercit. Evangel. lib.2.cap.* 41.

Μάρμαρον, *Marmor*, Revel. 18.12.

Μάρτυς, *Testis, martyr*, often. Act. 22. 20. *Hic ego Græcum vocabulum servare malui, quàm* Testem *convertere, propterea quòd obtinuit communis usus ut* Martyres *peculiariter dicantur, qui* [k] *non oris modò confessione, sed etiam suo sanguine Christi doctrinam sanciverunt*, 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 in Greeke too, in Ecclesiasticall Writers.

Steph.

[k] *Scap.*

Μαρτύρομαι, *Testor, obtestor.* Acts 20.26. Gal. 5.3. Ephes.4. ver.17.

Μαρτυρία, *Testimonium*, often.

[l] 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.3.7. Ἐμαρτύρουν αὐτῷ, *id est*, Approbant communi consensu, ac voce, *de quibus ipse differebat: nam τὸ μαρτυρεῖν hoc loco, & aliis multis, non declarat simpliciter testari de aliquo, ut solent testes à judice rogati, sed publicâ professione quidpiam ita testari, ut non modò assentiaris, sed etiam laudes ac comprobes*, Beza in loc. Joh.3.26. and 5.33. and 12.17. Col.4.13. μαρτυρῶ αὐτῷ, *I bear him record*, or, *I witnesse with him*: 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.

[l] 1 Μαρτυρεῖν 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*; & Cruciatus, & Confessionem veritatis *significat*, Aret. in Probl.

[m] Μάρτυς, *Testis*, Apoc.2.13. ὁ μάρτυς. *Quod nomen à Latinis usurpatum est, ad significandum testes illos eximios, qui sanguine suo testimonium suum* [n] *de Jesu Christo obsignârunt: qualis etiam hoc loco intelligitur, ut sequentia verba declarant. Synecdoche generis.*

[m] See *Deodate* on Act. 22.20.

[n] *Piscat. in Schol.*

Μαστιγόω, *Mando*, Rev. 16.20.

[o] Μαστιγόω, *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 μάστιξ, *Flagellum, Flagrum, Scutica.*

Μάστιξ, *Flagellum.* Marc. 3. 10. & *bis infra*, (*cap.*5.29,34.) & Luc.7.21. *distinguit* νόσους καὶ μάστιγας, *ut* μάστιξ *plus aliquid esse videatur: quomodo &* Negang *Hebræis, quod Lxx interdum* μάστιξα *transferunt, mala graviora significe,*

ficat, Grotius in loc. Act. 22. ver. 24. Heb. 11.36. *Flagrum, flagellum, scutica; & μεταφορικῶς, pœna quam sustinemus ab irato nobis Deo immissa, ultio divina. Sed & veri Dei μάστιξ in Novo Testamento peculiariter pro* [p] *morbo, ut* Marc. 5. *Sic Gallicè,* Le fleau de Dieu, *quod sonat ad verbum,* Flagellum Dei; *itidemq;* Le verges de Dieu.

[p] Μάστιγες non sunt vulgares morbi, sed sæviores, & insuſitati, qui quasi clamitant de ira & pœna divina, *Chemn.*

Μαστίζω, *Flagello,* Acts 22.25.

Μαστὸς, *Mamma,* Luk. 11.27. and 23.29. Rev. 1.13.

Μάταιος, *Vanus,* Acts 14.15. 1 Cor. 3. v. 20. and 15.17. Tit. 3.9. Jam. 1.26. 1 Pet. 1.18.

[q] Lat. *Vanitas.* Gall. *Vanité.* Angl. Vanity.

Ματαιότης, [q] *Vanitas.* Rom. 8.20. Ephes. 4.17. 2 Pet. 2.18.

Ματαιόομαι, *Vanus fio,* Rom. 1.21.

[r] Vaniloquus, futilis, inania & inutilia loquens, *Bullinger.*

[r] Ματαιολόγος, *Vaniloquus,* Tit. 1.10. *Græco illo nomine per ἀντανάκλασιν utuntur pro nomine* Theologi; Mateologum *pro* Theologo *dicunt, sicut* Aratorem *pro* Oratore, *Hyperius in locum.*

Ματαιολογία, *Vaniloquentia.* 1 Timoth. 1.6. *Vaniloquium, id est, Dissertatio, quæ nihil differt ab aniculavum nugis; quæ, tametsi satis longæ sunt, inanes tamen, & elumbes sine fructu cadunt, adeo ut tandem nè ipsæ quidem, quod dixerint, norunt,* Bullinger.

Μάτην, *Frustra. Sine causa,* Matt. 15. ver. 9. *In vanum,* Marc. 7.7. *Potest enim accipi* [t] *dupliciter, aut ut sit sensus,* In vanum, *id est,* frustra colunt me, quia non assequentur finem & fructum cultûs mei; *aut ut significetur,* Vanum & frivolum esse cultum illorum.

[s] *Jansen in Concord. Evang.*

[t] In Novo Test. aliter quàm pro gladio usurpatur nusquam. מכרה *Mechera* in Hebrew (say some) signifieth a *sword.*

Μάχαιρα, *Gladius,* often: a *sword.* Some translate it, a *Sacrificing knife. Nomen generale est, non solùm* gladium, *sed & ſicam, & etiam* cultrum, *ac* breviorem ensem *significans. usurpatur autem & à Latinis* Machæra, *nec aliud, quàm* pugio *aut* gladius, *qui semori accingebatur,* Heinsius in Exercit. sac. Eustathio *sic dicta ἀπὸ τῦ χαίρειν ἄιματι, quòd* sanguine gaudeat: *ac* Stephano *potius à verbo μάχεσθαι, id est,* pugnare, *aut μάχη* pugna, *& αἴρω* tollo. Matth. 10.34. μαχαίρας *voce hîc non* bellum (*neque enim bellum est ubi alter cædit, alter vapulat tantùm, quemadmodum factum est puris illis Christianæ innocentiæ temporibus:*) *sed* dissidium *debet intelligi, quod ex* Luca *aptissimum est,* cap. 12. v. 51. *Tralatio inde sumpta, quia μαχαίρας proprium quasi officium est μερίζειν, quo alludit etiam Scriptor ad Hebræos,* cap. 4. v. 12. *Grotius in locum.* The Septuagint use it Genes. 22.6. Judg. 19.20. Prov. 8. ver. 11. *pro* cultro, *ab edendo sic dicto; quòd in edendo illo utantur.*

Μάχη, *Pugna,* 2 Corinth. 7.5. 2 Tim. 2.23. Tit. 3.9. Jac. 4.1. *Militiam significat, & verborum litigationes.*

[u] Μάχομαι, *Pugno. Disputo,* Joan. 6.52. *Litigo,* Jac. 4.2. Rub *Hebraum, quod* μάχεσθαι *plerumque vertunt Græci, ut* Genes. 31.36. Nehem. 13.2. *sæpe est* litigare, *quomodo hîc vertit Latinus Interpres,* Grot. *Rixor,* 2 Tim. 2.24. It is used also Acts 7.26.

[u] Μάχεσθαι de verborum & verberum pugnâ usurpatur, *Lud. de Dieu.*

Μέγας, *Magnus,* very often.

Μεγάλως, *Magnopere,* Phil. 4.10.

[x] Μεγαλαυχέω, *Effero me magnificè,* Steph. Beza. Jam. 3.5. [y] μεγαλαυχεῖ, *Doth magnifically lift up it selfe,* or (as it is in the new Translation) *Boasteth great things. Se extollit,* Syrus. *Faber* readeth it, *Magnifactrix, 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 [z] saith, that the word may be taken in a good or evill sense. *Aquinas* and *Piscator* say, It lifteth up it selfe sometimes to much good, according to the former similitudes; sometimes to much evill, according to the later.

[x] *Magna jacto,* seu *De magnis me jacto.*

[y] Ex μεγάλα *magna,* & αὐχεῖν *gloriari, sive jactare.* Est Metaphora ab equo, qui effert τὸν αὐχένα, id est, cervicem, *Piscat. in loc.*

[z] Est hoc verbum Græcum Apostolo *Jacobo,* uti notavit *Pareus,* proprium, nec alibi in sacra Scriptura reperitur.

Μεγαλεῖα, *Magnifica,* Luk. 1.49. Acts 2.11.

Μεγαλειότης, *Majestas,* Luk. 9.43. Acts 19.27. 2 Pet. 1.16.

Μεγαλοπρεπὴς, *Magnificus,* 2 Pet. 1. v. 17.

[a] Μεγα-

a Τὸ μεγαλύνεσθαι, apud Euripidem in Bacchis, valet, Magnificè jactare, efferre, & Magnificare: apud Varronem & Plinium eâdem significatione usurpatur, Theod. Beza in Matt. 23. Ita etiam usurpatur apud Sept. Psal. 12. 5. & 40. 10. Jer. 5. 27. Dan. 8. 25. & 11. 36.

a Μεγαλύνω, *Magnifico, magnificè utor.* Matth. 23. 5. To *Enlarge*, in Greek and Latine, sometimes signifieth to *boast*, and *vaunt*, or *brag of a thing*; and in this sense may very well fit a Pharisee: and so some interpret it, *Magnificè jactant & efferunt quasi certum pietatis argumentum.* But the literall exposition is most agreeable with the Text, *Producunt fimbrias*, id est, *Faciunt quàm longissimas*, saith *Beza*. For the Pharisees, 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, Magnificentia.* Hebr. 1. 3. and 8. 1. Jude ver. 25.

Μέγεθος, *Magnitudo.* Ephes. 1. ver. 19. *Gall.* Grandeur. *In eâdem Catachresi variæ linguæ inter se consentiunt, usurpantes hoc verbum de rebus minimis.* La grandeur d' une feue, pome. *Magnitudo quæ manum impleat*, Plinius.

Μέγιστος, *Maximus*, 2 Pet. 1. 4.

Μεγιστᾶνες, *Proceres.* Marc. 6. 21. τοῖς μεγιστᾶσιν, *Proceribus.* Vulg. *Principibus.* Eras. *Primatibus: quod non memini apud idoneos autores legere. Nonnulli* Magnates *vocant (ut ego quidem existimo) parum Latinè. Apparet autem in Oriente* Megistanas *appellatos, qui à Latinis* Proceres *vocantur, quasi* Maximates *dicas*, Beza in loc *. *Vox* μεγιστᾶνες *de proceribus & magnatibus, videtur sumpta à Macedonibus, & in usum apud Græcos introducta. Non enim habet analogiam, nec terminationem Græcam: nec exemplum suppetit vocabuli sit Græcè formati. Persico prorsus modo & sono terminatum est. Apud* Jeremiam *in versione Græca reperitur.* Menander, *qui in deliciis fuit* Demetrio *& aliis Macedonicis Regibus, eâ usus fuerit*, Salmasius de Hellenistica. It is used also Revel. 6. ver. 15. and 18. 23.

* *Vide plura ibid.*

Μεθερμηνεύομαι, *Interpretor. Quod unâ linguâ dicitur, per aliam interpretari, ut* Mat. 1. 23. Marc. 5. 41. & 15. 22, 34. Johan. 1. 41. Act. 4. 36. *Beza in* Act. 13. 8.

Μέθη, *Ebrietas*, Luk. 21. 34. Rom. 13. ver. 13. Galat. 5. 21. *Est* Ebrietas *adhuc durans, & molestiâ carens, in qua ebrii adhuc luxuriantur & lasciviunt*, Gerhard. in loc. commun. Πεφὸβ τὸ μὴ δεῖν, *id est*, non timere: *nulla enim pericula metuit ebrius, nam*

——Vina parant animos;
ipsáque adeo ebrietas
——In prælia trudit inermem.

A μέθυ, vinum, *quoniam sine vino aut potu alio generoso, ebrietas non committitur.*

Μεθίστημι, ἀμαι, *Amoveo, averto, amoveor.* Col. 1. 13. *Transtulit, Translated*; which word is taken from the Latine, and it is a setting of us out of one state into another. *Videtur hoc verbum ab iis desumptum, qui colonias deducunt, & populum migrare cogunt ex natali solo, ut novam aliquam regionem incolant.* It is used also Luk. 16. 4. Acts 13. 22. and 19. 26.

b Μεθοδεία, *Artes, circumventio, insidiæ.* Ephes. 4. 14. τὴν μεθοδείαν τῆ πλάνης. *Videtur significare propriè hic*, Insidias quæ à tergo alicui incauto struuntur; à μεθοδεύειν, *quod significat etiam*, à tergo insidias parare, *ut multi solent latrones viatoribus*, Zanchius in loc. Ephes. 6. ver. 11. τὰς μεθοδείας τῦ διαβόλε. It signifieth artificiall, crafty conveyances of matters, winding up and down, and turning every way, to get the greatest advantage. *Inde* μεθοδεύειν *passim apud Patres, præcipuè apud* Chrysostomum, *pro* decipere, fraudare, fallere. *Salmasius. Vox formata est ex dictione* μέθοδος, *quæ significat* compendium *rectè & breviter tradendi artes: & quia ingeniosi sunt methodici, ideo translata est* μεθοδεία *ad captiones astutas, & artes fallendi. Diabolus optimus est methodicus ad fallendum*, Arct.

b Ἀπὸ μεθὰ, & ὁδός.

Μεθόρια, *Confinia*, Mark 7. 24.

Μεθύσκομαι, *Inebrior.* Luk. 12. 45. Eph. 5. 18. 1 Thess. 5. 7.

Μέθυσος, *Ebriosus.* 1 Corin. 5. 11.

Ebrius à *Grammaticis dicitur, qui nimio potu alienatus eſt mente: at* 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.

c *Valla, Aul. Gell. Noct. Attic. lib. 4. cap. 9.*

Learned c men have obſerved, that words in *oſus* doe ſignifie *vehementiam, copiámve, & affectionem*; as d *Vinoſus*, a man too much given to wine: *Mulieroſus*, one too much given to women. It is uſed alſo 1 Cor. 6. 10.

d Verboſus, Moroſus, Famoſus.

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 drunkenneſſe; But the word ſignifieth only a more e 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. μὴ ἅμα μεθύοντων· *Beza*, Cum Ebriis. *Præfero Vulgatam*, Cum Ebrioſis: *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. 1 Cor. 11. v. 21. 1 Theſ. 5. 7. Rev. 17. 2, 6.

e *Beza* there renders it, *Affatim bibo.*

Μείζων, *Major*, often. Matt. 18. 10. Major *valet* maximus: *quo modo* μείζων *dicunt Græci, pro* μέγιστος *ex comparandi gradu exceſſionem ſuo more intelligentes*, Druſius in obſervat. ſac. li. 5. ca. 23. So this Comparative is likewiſe uſed for the Superlative, Matth. 11. 11. and 23. 11. Mar. 4. 32. 1 Cor. 13. 13. and 15. 19.

f Vox illa à ſolo Joanne uſitata, Lorin.

f Μείζοτερος, *Major*, 3 Joh. 4.

Μέλας, *Niger*, Matth. 5. 56. Revel. 6. v. 5, 12.

g A μίλας, ut *Atramentum*, ab *atro.*

g Μέλαν, *Atramentum.* 2 Cor. 3. 3. 2 Joh. 12. and 3 Joh. 13.

Μέλει, Imperſ. *Curæ eſt.* Matth. 22. 16. Mark 4. 38. and 12. 14. Luke 10. 40. Joh. 10. 13. and 12. 6. Act. 18. 17. 1 Cor. 7. 21. and 9. 9. 1 Pet. 5. 7.

Μελετάω, *Meditor.* Mark 13. 11. Μὴ προμελετᾶτε, Neque meditamini. *Hoc ego refero ad artificioſam illam dicendi rationem, cujuſmodi multa oratores tradunt exercendis ſuis diſcipulis in declamationibus fictitiis, quas* μελέτας *vocant*, Beza in loc. It is uſed alſo Acts 4. 25. 1 Tim. 4. 15.

Μέλι, *Mel*, Matth. 3. 4. Mark 1. 6. Rev. 10. 9, 10. From the Hebrew *malats* which ſignifieth *dulcuit, dulcis factus eſt.* Peradventure this Greek word μέλι and the Latine *mel* may be derived, ſaith *Rivet*, from it.

Μελίσσιος, *Apiarius*, Luke 24. 42.

Μέλλω, *Futurus ſum, cunctor*, often. *Τὸ μέλλον de eo dicitur ſæpe 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*, 1 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 faithfull man or woman, knit to Chriſt their head by a lively faith, as his members*, 1 Cor. 12. 27.

Μεμβράνα, *Membrana*, 2 Tim. 4. v. 13. *Vocem hanc Latinam eſſe omnes intelligunt. Syrus Paraphr. ſenſum potiùs quàm vocem exprimit. Redditur* faſciculum voluminum, *Gualterius. Propriè*, Pellis exterior *quæ membra tegit*; *deinde per Metonymiam materiæ*, Charta pergamena. *Si alicui* Ptolomæus *maria clauſiſſet, tamen rex* Attalus *membranas à* h *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 appellárunt, quod è pellibus membra animalium tegentibus ſit concinnata*, Fullerus, Miſcell. ſac. l. 2. c. 10. It is called in Engliſh Parchment, becauſe they are ſkins parched and dried: or from the French, *Parchemin*, Minſhew.

h *Parchment* is called from the place of its invention, *Pergamena*; from the materials thereof, being ſheepſkins, *Membrana, Plin. li. 13. ca. 11.*

Μέμφομαι, *Conqueror, ſuccenſeo, incenſo.* Rom. 9. 19. *Significat* Accuſare, reprehendere, minari, pœnas irrogare, *Pareus in loc.* Marc. 7. 2. ἐμέμψαντο, *Conqueſti ſunt*: Vulgata, *Vituperaverunt.* Eraſmus, *Incuſabant*, ſive *Accuſárunt: quas omnes ſignificationes*

tiones admittit verbum μέμφεσθαι, *quia nimirum eos de quibus conquerimur, vituperare, & accusare solemus. Ego cam significationem sum amplexus, quæ hujus verbi propria est, ni fallor; præsertim quoties absolutè ponitur: quàm etiam* Erasmus *annotavit*, Beza in loc. It is used also Heb. 8. 8.

i Id est, Semper quasi de minore sorte queritur, quasi deteriorem partem acceperit, *Aret.*

i Μεμψίμοιρος, *Querulus*, Jude v. 16. *Ex* μέμψις querela, & μοῖρα fatum.

Μὲν, *Quidem*, often.

Μενοῦνγε, *Imò, verò*, Luke 11. 28. Rom. 9. 20. and 10. 18. Phil. 3. 8.

Μέντοι, *Tamen*, Joh. 1. 27. and 7. 13. and 12. 42. and 20. 5. and 21. 4. 2 Tim. 2. 19. Jam. 2. 8. Jude v. 8.

k Μίνω, *Expecto*, ut & apud Latinos, *Manec*: sic Arabs legit, Matth. 26. 38 μίνειν pro *Habitare*, usitatissimum; sic Syrus vertit, Joh. 14. 17. & sic accipitur, Joh. 1. 38, 39. Et quum Metaphoricam inhabitationem significat, de qua agitur, Joh. 16. 11. valet certam, ac veram rei possessionem, ut Joh. 5. 39. & Joh. 3. 15. Sæpe μένειν tantùm est *Esse*, ut Joh. 14. 17. sic 1 Joh. 3. 17. *Lud. de Dieu.*

k *In Scriptura singularem habet significationem; notat enim constantiam & penitissimam inhæsionem 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 frequentiùs in bono usurpatur; ut quum Dominus pollicetur Discipulis fore, ut Consolator* Maneat *cum ipsis in æternum*, Joh. 14. 16. Cam. de Eccles. & 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 propriè accipitur pro* Habitare, & Sedes ponere, *aut* diutiùs hærere; *sed pro* Divertere, & In hospitio tantisper morari dum quieveris, ut cœptum iter persequaris: *unde* Mansionis *vocabulum pro* hospitio & diversorio *usurpatum à* Suetonio & Plinio, *Beza in locum.*

Μέριμνα, *Solicitudo*, Matth. 13. 22. Mark 4. 19. Luke 8. 14. and 21. 34. 1 Pet. 5. 7. There is *Solicitudo diligentiæ, & diffidentiæ*: the first called ἀμέριμνία, a warrantable and Christian care; the other μέριμνα, a doubtfull 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 businesse intended.

Παρὰ τὸ l μερίζειν τὸν νοῦν, à dividendâ, & distrahendâ mente; such a Care as parts and rends asunder the minde, a distracting care.

l Significat curam solicitam ac dubiam, quæ mentem in partes diversas velut dividit, Gerh.

m *Atq; animum cælerem nunc huc, nunc dividit illuc,*
In partesq; rapit varias, perq; omnia versat.

m *Virgil. lib. 4. Æneid.*

n *Tot me impediunt curæ, quæ meum animum diversè trahunt.*

n *Terent. in Andria.*

Μεριμνάω, *Solicitus sum*, often. *Curo*, 1 Cor. 7. 32. It signifieth no more there, saith *Beza*. *Vox* μεριμνᾶν *& nomen* μέριμνα *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; solicitudo hic, quæ modum finemq; nescit, describitur*, Grotius. It is used for excessive, and sinfull care or solicitude, Matth. 6. 25. *Solicitè & anxiè cogito; at plus est* Solicitum esse, *quàm* Cogitare, as *Erasmus* notes, and that of *Tully* confirmes, *Solicitudo est ægritudo cum cogitatione.* So it is taken Matth. 6. v. 27. and 34. *Non qualemcunque meditationem, sed animi anxietatem significat, & laboriosam præparationem, qualis esse oratorum solet*, Grotius in Matth. 10. ver. 18. Phil. o 4. 6. p μηδὲν μεριμνᾶτε, *Be carefull for nothing*, that is, with tearing and torturing the heart with carking thoughtfulnesse, 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 ordinaric 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 Anxiè & cum summa animi solicitudine atque ærumna cogitare, *Zanchius.*

p Solicitudo diffidentiæ prohibetur & damnatur. Diligenter curo, Phil. 2. 20.

Μέρις, *Pars*, Luke 10. 42. Acts 8. 21. and 16. 12. 2 Cor. 6. 15. Col. 1. 12.

Μερίζω, *Partior.* Μερίζομαι, *Dissideo*, often. Matth. 12. 25. μερισθεῖσα, Dissidens. *Vulg. & Erasm.* Divisum: *quod non satis convenit, si Latinæ linguæ usum spectes: nam τὸ* μερίζεσθαι, *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 contraria vulgus.

Sicut è contrario, dicuntur unum eſſe, quibus optimè inter ſe convenit: itaque τὸ μερίζειν hac ſignificatione reſpondet Hebræo verbo פָּרַד Parad, *Beza in loc.* The Greek word doth not ſignifie every little ſmall diviſion, but ſuch a diviſion as doth cut a citie in pieces, *Mr Calamie in his Sermon on that Text before the Lords.*

Μερισμὸς, *Diſtributio, diviſio,* Heb. 2.4. Μερισμοὶ, *quòd nemini uni indulgebantur omnia Spiritûs ſancti dona, ſed unicuique ſuum peculiare donum:* μερισμοὶ Πνεύματος, *quòd Spiritus hæc dona pro arbitrio impertiebatur,* Cameron. It is uſed alſo Heb. 4.12.

q Μεριστὴς rectè dicitur qui familiæ herciſcundæ, aut communi dividundo, aut finibus regundis arbiter ſumitur, *Grotius in loc.*

q Μεριστὴς, *Partitor,* Luc. 12.14. *Non tantùm negat ſe Judicem eſſe, ſed nec Arbiter eſſe cupit.*

Μέρος, *Pars,* often. *Dictio eſt mercimoniorum & negotiorum, in genere ſignificans id quod in diviſione obvenit,* Lorin. in Actor. 19. v. 27. *Res,* 1 Pet. 4.16. Col. 2. 16. ἐν μέρει ἑορτῆς, in parte; *id eſt, (ut nonnulli exponunt)* in negotio: *quaſi dicat,* in obſervatione dierum feſtorum. *Simile eſt illud* 2 Cor. 9. *Nè quod gloriamur de vobis, evacuetur* in hac parte, *Eſtius ad loc.*

Μεσημβρία, *Meridies: quaſi dicas,* merus dies. *Ex* μέση dimidia, & ἡμέρα dies. Act. 8.26. and 22.6.

Μέσος, *Medius,* often. Μέσου *appellatio habet & grammaticis Græcis peculiarem uſum. Dicitur enim vocabulum* μέσον *(ſicut & vocabulum* medium *à quibuſdam Latinis grammaticis) quod interdum in bonam, interdum in malam partem capitur,* Stephanus in Theſ.

Μεσίτης, *Internuncius, interceſſor, mediator.* r *Mediator,* 1 Tim. 2. v. 5. Socinus μεσίτου *vocem in Sacris literis nihil aliud vult ſignificare quàm* Dei Interpretem. *Mihi aliud ſanè perſuadent loci duo: alter* 1 Tim. 2.5. *alter* Heb. 9. v. 15. *Neque apud ineruditos tantùm, ſed & apud eos qui elegantiùs loquuntur,* μεσίτης *dicitur is qui placat aliquem, Grotius de ſatisfactione Chriſti cap.* 8. Vide *Scultetum in locum. Internuncius,* Gal. 3. 19. It is diverſly tranſlated: by *Tertullian, Sequeſter,* One that ſtands diſpoſed, 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, quum de Chriſto agunt, dicitur* Mediator: *ab aliis,* Interventor, Interceſſor, Conciliator, Internuncius, *aut (quod* Stephano *placet)* Interpres, *quomodo* Virgilius, Hominum divúmque Interpres. *Philoni,* Interpres, & Arbiter, Deprecator, Sequeſter. A *Mediatour,* or a *Middler* doth beſt expreſſe it. It is uſed alſo Gal. 3.20. Heb. 8.6.

r Quia medium tenens inter Patrem & hominem, *Chamier.*

Μεσιτεύω, *Interpono me, Mediator ſum, Mediatorem ago. Sed in Epiſt. ad* Hebr. *cap. 6. ver. 17. alter accipitur: videlicet, pro* Intervenit per jusjurandum, *vel* Interpoſuit ſe cum jurejurando (*nam,* Interpoſuit jusjurandum, *quod habet* Eraſmus *cum Vet. Interprete, nullo modo probare queo*): *Exponitur etiam,* Fide-juſſit jurejurando, *Steph. in Theſ. Græc.*

Μεσονύκτιον, *Media nox,* Mark 13. 35. Luke 11. ver. 5. Acts 16. 25. and 20. v. 7. Fr. *Minuict.* Engl. Mid-night.

Μεσουράνημα, *Medium cœli, Mid heaven,* Apoc. 8. ver. 13. and 14.6. and 19. ver. 17. *Non eſt medium cœli, quale dicunt Aſtronomi, qui meridiem ita vocant; ſed medium inter terram & cœlum, nimirum altitudinis medium, non longitudinis, quo modo viſus eſt Angelus* Davidi, 1 Paral. 21.16. *Brightman.*

Μεσῶ, μεσῶν, *Medius,* Joh. 7.14.

Μεσότοιχον, (*Ex* τοῖχος paries, & μέσος intermedius) *Intergerinus paries,* Stephanus & Beza. Epheſ. 2. ver. 14. *Vetus Interpres,* Medium parietem *non ineptè convertit ad verbum; quem propriè Latini, autore Feſto,* Intergerinum *vocant. Eraſm.* Interſtitium *maluit interpretari, quo nomine ſignificatur ipſum intervallum, quo res duæ dirimantur,* Beza.

Μεστὸς, *Plenus. Full of all wickedneſſe,*

neſſe, Matth. 23. ver.28. *Of all goodneſſe*, 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.

Μεστόομαι, *Plenus ſum*, Acts 2.13.

Μετά, *Cùm*, *poſt*, Mar.c8.31. *Pro*, *inter*, vel *apud*, Luc.24.5. *Pro*, *per*, Act.14.27.

Μεταβαίνω, *Digredior*, *demigro*, *tranſeo*, often.

Μεταβάλλομαι, *Mutor*, Act.28.6.

Μετάγω, ομαι, *Circumago*, *or*, Jam. 3. v.3,4.

Μεταδίδωμι, *Impertio*. Luk.3.11. Rom.1.11. and 12.8. Epheſ.4. 28. 1 Theſſ.2.8.

Μετάθεσις, *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. Lyſ.

Μεταίρω, *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.

Μεταλαμβάνω, *Capio*, *percipio*, *recipio*, *particeps ſum*, Acts 2.46. and 24.25. and 27.33. 2 Tim.2.6. Hebr. 6.7. and 12.10.

Μετάληψις, *Participatio*, 1 Tim 4.3.

Μεταλλάτ|ω, *Tranſmuto*, Rom.1.25,26.

Μεταμέλομαι *Pœnitet me*, *reſipiſco*. *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.

Μεταμορφόομαι, *Transformor*. Matth. 17. ver.2. & Marc.9.2. μετεμορφώθη 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 hæreticus quidam Interpres* (Calvinus in Harmon. & Beza in Matth) *tranſtuliſſe*, & transformatus eſt, *cum Græcum verbum* μεταμορφοῦς *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 tantùm ſpeciem, figurámque mutaviſſe*, Maldonatus in Mat.17.C. *Sed* B.Hieronymus (*quem citat ipſe* Maldonatus) *itémque* Theophylactus in Commentario, *utuntur voce* transformationis, *& ipſum verbum magis propriè ad literam 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*.

Μετάνοια, *Reſipiſcentia*, often. *After-wit*, or *after-wiſdome*. The minds recovering of wiſdome, or becoming wiſer after our folly. *Ab ἄνοια* dementia, *&* μετ poſt; *quaſi ſit dementiæ & ſtultitiæ correctio & emendatio: vel à* μετ poſt, *&* νῶ intelligere, *quod poſt admiſſum ſcelus, homo ſentiat ſe peccáſſe*, 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 *Reſipiſcentia*. It is a gift of God, 2 Tim. 2. ver.25. *Ut plurimum redditur* (*ait* Stephanus,) *aut certè reddi debeat*, Reſipiſcentia, *& 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 μετάνοιαν 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 *Fulk* againſt *Martin*. *Apud profanos Scriptores (ut annotat* Stephanus) *utramq; ſignificationem habet. Hoc vocabulum accipitur* primò, *Latè, pro integra Pœnitentia*, Matth. 3. 2, 8. & 9.13. Luc. 15.10. Act. 2. 38. & 19.4. 2 Pet. 3.9. Apoc.2.5. Secundò, *Strictè, pro ſola contritione, alterâ 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 ſignifieth a changing of our minde, and from evill to better. Matth. 3.2. *Beza hoc diſcrimen facit inter* μετανοεῖν, & μεταμέλεσθ, *quòd* μετανοεῖν *ſignificet* Poſt factum ſapere, & de errore admiſſo ita dolere, ut corrigas; *quod Latinis propriè ſignificat* * Reſipiſcere; *itaq; propriè nunquam ponitur niſi in bono: At* μεταμέλεσθ *declarat*, Poſt rem aliquam factam ſolicitum eſſe & anxium; *pro quo Latini dicunt* Pœnitere; *atq; id etiam uſurpari poteſt in vitio. Neque enim propriè complectitur vitæ & conſilii mutationem in melius; ſed ſimpliciter ſolicitudinem quandam exprimit, quæ facit, ut rem factam, ſeu bona, ſeu mala ſit, infectam eſſe velimus, etiam quum non eſt novo conſilio locus relictus*, Beza in loc. Bezam *hæc 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 ſolùm in parabola, ſed etiam in parabolæ explicatione & applicatione*, Matth. 21. 29, 32. *voce* μεταμελείας *pro* ſalutari converſione *Chriſtus utitur. Diſtinguimus igitur inter ſignificationem* Etymologicam, *&* Biblicam. *Secundùm priorem, voces illæ videntur differre; ſed ſecundùm 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, *Gerh. in Hiſt. Harm. Evangel.* Μετανοεῖν, *à* μετὰ, & νοεῖν, 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* μετὰ *aliquando idem valet quod* Trans, *aut* Denuò, *Id quod antè cogitaſti*, denuò & aliter cogitare, animo recoquere, & *in aliam formam refundere.* 3. *Ut præpoſitio* μετὰ *idem valeat quod* Cum; μετὰ, Cum animo aliquid reputare, Non temerè ac ſine cogitatione aliquid facere, *Gerh. Quia* μετανοεῖν *opponitur τῷ* προνοεῖν, *ſignificat* poſt factum aliter & rectius ſapere, Ad ſanam mentem redire, Priorem ſententiam mutare, *ac* Diverſum ab eo quod prius exiſtimaveras, ſentire. *Hebræi hoc ita exprimunt, quando dicunt* redire ad cor, Luc. 15. v. 17. *Chemnit.* Converſion and it are uſually joyned together, Acts 3.19. and 26. 20.

Μεταξὺ, *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.

ᵘ Μετατρέπω, ομαι, *Converto, or.* Galat. 1.7. μετατρέψαι, *Invertere, vel Evertere*, Beza. Tremell. *Pervertere. Invertere*, Eraſm. *quod propriè*, In diverſum ac præpoſterum vertere. *Gr. ſonat*, Ad aliud detorquere, *ſive* In diverſum detorquere, *Eraſm.* It is uſed alſo Act. 2.20. Jam. 4.9.

Μεταπέμπω, ομαι, *Accerſo.* Act. 10. 5, 22, 29 twice, and 11.13. and 24. 25, 27. and 25.3.

ˣ Μεταχημαλίζω, ομαι, *Figurâ transfero, transfiguro, or.* 1 Cor. 4.6. μετεσχημάτισα, *hoc eſt*, Schemate quodam ſermonis in nos tranſtuli, *Vorſtius.* 2 Cor. 11. 13, 14, 15. Phil. 3.21. *Pro* Revoco, & Muto, *frequentiùs etiam & elegantiùs quàm*

* Quaſi Reſapere.

† In Scripturis non ſignificat mutationem quamlibet mentis, ſed mutationem in melius, *Spanhem.* Vide ejus *Dub. Evang. partem tertiam, Dub. 4, 5, 7, 9.* & *Grotium in* Matth. 27. 3.

ᵘ Converto, invertо; propriè, Ex uno latere in aliud converto, aut ex uno ſtatu locóve in alium.

ˣ Eſt Transfigurare, In aliam figuram & formam convertere, *Cornel. à Lap.* Μεταχηματισμὸς, converſionem

figuræ in aliam ſpeciem ſignificat; ut, ſi ex circulo fiat quadratum, *Victorin. Strigel. in Nov. Teſt.*

pro

pro Transfero *accipitur*, Beza.

Μεταλίθημι, σμαι, *Transfero, or.* Act. 7.16. Gal. 1.6. Heb. 7.12. and 11.5. twice, Jude v. 4.

Μετέπειτα, *Posteà*, Heb. 12.17.

Μετέχω, *Particeps sum*, 1 Cor. 9.10, 12. and 10.17, 21, 30. Heb. 2.14. and 5.13. and 7.13.

y Μετεωρίζομαι, *Suspenso animo sum.* Luk. 12.29. z μὴ μετεωρίζεσθε, *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. *Nè in aëre vagamini cogitationibus vestris*, Piscat. *Hoc loco simpliciter (sicut* Theophylactus *exponit) significat* Instabilem mentis distractionem: *quæ enim in sublimi posita sunt, facili momento huc illuc impelluntur*, Chemnit. Harm. ca. 51. per. 7. To this purpose most expound it: *Nè suspensi animo estote*, Beza. *Alii vertunt, Nè pendete dubii & anxii de vita vestra.* Alii, *Nè curis suspendamini, quasi fluctuantes dubii, & incerti de providentia. Augustine* understands it thus, *Nè, si divitiæ affluant, extollamur*, 1 Tim. 6.17. Others expound it, *Nè de illis quæ supra nos sunt, solliciti simus.* Or, *Nè, quando vel aëra, vel meteora annonæ penuriam minitantur, abjectâ 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. *Nè curiosas speculationes sectemini, per quas, quasi in sublimi pendentes, neque cœlum, neque terram attingatis*, Alsted. *Varii variè explicant: Primò*, Clemens Alexand. lib. 2. Pædag. c. 10. *explicat, quasi dicat:* Nolite à veritate abduci, ut altiora sapere velitis, quàm fides & veritas docent. *Secundò*, Augustinus, lib. 2. quæst. Evang. quæst. 29. *explicat, quasi dicat:* Nolite superbire ex eo quòd abundetis victu & vestitu. *Tertiò*, Euthymius, *quasi dicat:* Nolite à sublimibus & cœlestibus ad terrena detrahi, ut non cœlestia sed terrestria sapiatis & ambiatis. *Quartò*, Theophylactus, *quasi dicat:* Nolite esse animo instabili semper sublimius aliquid fluaginantes. *Quinto*, & *optimè*, μὴ μετεωρίζεσθε, *id est*, Nè meteora, quæ supra vos sunt, *verbi gratiâ, syderum constellationes & concursus, nubium discursus, ventorum flatus, &c.* anxiè contemplemini, ut ex iis de futura annonæ copia vel inopia judicetis & prospiciatis, *Cornel. à Lap. in loc.* And divers other expositions are given of the word. *Suum cuique liberum judicium esto.*

y Propriè est, In sublime attollere; Metaphoricè, Inania contemnere.

z Quia μετέωρος Græcis non eum modò declarat, qui positus est in sublimi, sed etiam à consequenti significat eum, cujus animus velut in aëre suspensus, modò huc, modò illuc inclinat; ideo existimo τὸ μετεωρίζεσθε accipi pro eo quod Latini dicunt, *Animo pendere*, & *Dubio ac suspenso animo esse*, Beza in loc. *Vide Lud. de Dieu.*

a Μετοικεσία, *Transmigratio*, Steph. Vulg. *Transportatio*, Beza. *Exilium*, Tremell. Eras. Matt. 1.11, 17. twice. It signifieth a change of dwelling, or a flitting from one house to another, but forced, not voluntarie; therefore *Transmigratio*, saith *Beza*, is improper, *quoniam sponte sedem mutantibus id propriè convenit:* but the Jewes were forced to goe out of their countrey. Μετοικεσία *vel designat totum tempus à Judæis in Babylone transactum, unà cum actu transportationis; vel actum transportationis Judæorum Babylonem tantummodo: in hoc sensu sumitur à* Matthæo, *pro ipsa translatione Judæorum &* Jechoniæ *in Babylonem*, Spanhem. in Dub. Evang.

a A μετὰ, & οἶκος.

b Μετοικίζω, *Transfero*, Acts 7.4, 45. Μεθιστάνω, *Transfero*, 1 Cor. 13.2.

c Μετρητὴς, *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.*

Μετρέω, *Metior.* Μετρέομαι, *Pass.* Matth. 7.2. Mark 4.24. Luke 6.38. 2 Cor. 10.12. Revel. 11.1, 2. and 21. 15, 16, 17.

Μετρίως, *Mediocriter*, Acts 20.12.

d Μετριοπαθεῖν, Heb. 5.2. *Moderatè ferre*, hoc est, *non graviter succensere. Vox dicta est à moderandis affectibus*, Eras. in loc. *Condolere*, Vulg. *Sed videtur aliquid plus significare*, Condolere proportionatè ad miseriam, *seu*, Non leviter condolere, sed pro miseriæ magnitudine,

b Μετοικίζειν dicitur, qui alios suis sedibus abreptos, aliò transfert, *Beza in* Matt. 1.11.

c Quantum μετρητὴς ceperit, non usque adeo notum: volunt æqualem esse mensuræ cadi, ut ex *Erasmo, Beza, Camerario, Drusio*, aliisque videre est, *Lud. de Dieu.*

d Opponitur à Philosophis μετριοπαθεία, *Apathia* Stoicorum.

magnitudine, *Pareus. Significat*, Mediocriter aut convenienter pati, *Illyr. in Nov. Teſtament. Declarat Indolem quæ ad commiſerationem ſit prona, quantâ opus eſt. Is dicitur μετριοπαθεῖν, qui aliorum miſeriâ tangitur pro ipſorum miſeriæ 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.*

Μέτοχοι, *Conſortium*, 2 Cor. 6. 14.

Μέτοχος, *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.

[c] Μέτωπον, [c] *Frons*, Rev. 7. 3. and 9. 4. and 13. 16. and 14. 19. and 17. 5. and 20. 4. and 22. 4.

[c] *Frons*, à ferendo, ut quibuſdam placet, quòd indicia animi præ ſe ferat, *Calep.*

Μέχρι, μέχρις, *uſque ad*, often.

Μή, *Num, Si*, very often. *Eſt particula non tantùm prohibentis, ſeu negantis, ſed etiam interrogantis, & propter rei difficultatem dubitantis*, Beza in 2 Tim. 2 ver. 25.

[f] Valens idem quod *num*, vel *ſi*, Janſen. Eraſ.

Μηδέ. *Neque*, often.

Μηδείς, *Nullus, nemo*, often.

Μηδέποτε, *Nunquam*, 2 Tim. 3. 7.

Μηδέπω, *Nondum*, Heb. 2. 1. 7.

Μηκέτι, *Non amplius, nè amplius*, often.

Μῆκος, *Longitudo*, Eph. 3. 18. Rev. 21. 16. twice.

[g] A μηλὸν ovis. Non tam pellem ovis ſignificat, quàm *exuvium*, hoc eſt, pellem corpori detractam unà cum lanâ, *Eraſm. Ovina pellis* propriè; generaliter autem de quavis pelle dicitur, ut tradit *Heychius.* Et *tunica*, & *chlamys*, & nonnunquam *pallium* redditur, *Heinſius.*

Μηλωτή, *Ovilla pellis*, Hebr. 11. v. 37. *Pallium* Eliæ *Septuaginta* μηλωτὴν *vocant*, 3 Reg. 19 & 4 Reg. 2. *Eſtius ad loc.* Druſius in Præter. *notat pro qualibet pelle uſurpari. Patres Latini hanc vocem Græcam in Latium traduxerunt; ideo retinet illam vocem Latinus Interpres* (Circumierunt in Melotis) *& Hieronymus.*

Μήν, *Menſis*, often. *Videtur oriri à* מנה numeravit, *quòd juxta varias Lunæ phaſes, nec non ejus curſum, menſes numeramus*, Paſor in Manuali. *Vel à* μήνη *Luna* becauſe the month is meaſured by the circumvolution of the Moon, as *Plato, Varro*, and *Cicero* have expounded it. *Inde Anglicè* month, Camd. Rem.

Μηνύω, ομαι, *Indico, or. Notum ac manifeſtum facio.* Act. 23. 30. *uſurpatur de pateſactis & detectis inſidiis quas Judæi* Paulo *ſtruxerant.* Luk. 20. ver. 37. John 11. 57. 1 Corin. 10. 28.

Μηρός, *Femur*, Rev. 19. 16.

[h] Μήποτε, *Nè*, often. Matth. 5. ver. 25. The Vulgar rendereth it, *Nè fortè*, 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.*

[h] Uſurpant ſæpe Lxx. Interpretes ad exprimendum ☐ pen. Plerumque non temporis, ſed incertitudinis habet ſignificationem, *Grotius in* Matt. 4. 6.

Μήπως, *Nè quomodo*, often.

Μήτε, *Neque*, often.

Μήτηρ, *Mater*, often. *Quaſi μὴ τηρῶν παῖδας*, Non pueros ſervans. *Alii à μάω*, Vehementer cupio, *à magna in ſobolem* στοργῇ, Paſor.

Μήτι, *Num*, often.

Μήτρα, *Matrix, uterus.* Luc. 2. 23. *Διανοίγον μήτραν, Aperiens vulvam.* Vulg. *Aperiens uterum: ſic enim mavult* Laurentius, *homo ſuperſtitioſè verecundus, quaſi verò vulva ſit obſcœnum vocabulum*, Eraſm. Rom. 4. 19. Νέκρωσιν τῆς μήτρας, *Emortuum* [i] *uterum, ad verbum*, Mortificationem uteri, *id eſt, Sterilitatem.*

[i] Plinius *uterum* mulieribus tribuit; *vulvam* cæteris animalibus, l. 11. c. 37. *Piſcat. in Schol.*

Μητραλώας, *Matricida*, 1 Tim. 1. 9.

Μία, ἑνὶ, *prima*, often. *Prima*, Marc. 16. 2. Joan. 20. 1. Luc. 14. 18. *ἀπὸ μιᾶς· quaſi ex compacto & conſtituto, inquit* Theophylactus. The French, *D'un accord.* For, although they bring ſomewhat different reaſons, yet they all agree in this, that they

they pretend their buſineſſes, *ne ad cœnam adſint. Poteſt commodiſſimè ſuppleri* γνώμης, *aut* βελῆς, *id eſt*, Sententiâ, *vel* Conſilio, *Beza.* Ψυχῆς, *uno animo*, ſeu *unanimiter*, Piſcat. *&* Vulg. *ſed malè*, ſaith *Beza. Druſius* would have it, *unâ ſententiâ*, vel *uno conſilio.* Fullerus *noſter mavult ſubaudire* ὥρᾳ, unâ horâ, *quod exponit*, Subitò, confeſtim, ilico. *Vide* Fuller. Miſ. ſac. lib. 1. cap. 1. *&* Grotium in Luc. 14. 11. Actor. 20. 7. μιᾷ τῶν Σαββάτων We tranſlate it, *The firſt day of the week*, becauſe the Apoſtle ſeemeth to note out ſome ſet time of the Diſciples aſſemblie; 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 Hebraiſme; and the Hebrewes uſe often by *one*, to ſignifie the *firſt*: as Gen. 1. 5. and 10. 25. Compare Mar. 16. ver. 4. with ver. 9. And that 1 Corin. 16. 2. κατὰ μίαν Σαββάτων ſignifieth *Every firſt day of the week*: for τῶν Σαββάτων 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, *Widley in his Treatiſe of the Sabbath.* Ἐν μιᾷ Σαββάτων, *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: tenum quòd* μιᾷ Σαββάτων, *pro* Σαββάτῳ τινὶ *nuſquam invenias: Alterum, quia adjunctus articulus declarat hanc particulam indefinitè accipi non poſſe*, Beza. Sabbatum *pro* tota hebdomade *hìc accipitur*; *& tunc* uno, *aut* primo Sabbatorum *idem valebunt: in quo ſenſu phraſis illa alibi occurrit*; *veluti* Marc. 16. v. 2. Καὶ λίαν πρωΐ, τῇ μιᾷ Σαββάτων, Et valde mane, primo die hebdomadis: *&* verſ. nono ejuſdem capitis, πρωΐ, πρώτῃ σαββάτου, mane, primo die hebdomadis; *ibi* μίαν Σαββάτων *per* πρώτῃ, *id eſt*, unam *per* primam *exponit Evangeliſta: atq; ita Græci Patres, Apoſtolorum temporibus maximè vicini*, μίαν Σαββάτων *interpretantur*: Theophilus Philo-Kuriaces l. 1. c. 2. *Ex ſententia* Chryſoſtomi *&* Hieronymi, Una Sabbatorum, *(per Enallagen numeri pluralis pro ſingulari, rarò enim ſingulariter legitur in Veteri Teſtamento, quem morem Novi Teſtamenti Scriptores imitantur) &* prima Sabbatorum *idem ſonant*: Sabbati *enim nomen non ſolùm poſtremum in ſeptimana diem, ſed etiam integram hebdomadam apud antiquos denotat, quæ* à conſummatione & quietis die, *ob eximiam ejus dignitatem*, Sabbatum *nominatur, uti* Theophylact. in Luc. 18. v. 2. *Hoc eſt, ob hujus diei reverentiam, Hebræi totam etiam hebdomadam* Sabbatum *appellaverunt*; *& in hoc ſenſu de* Sabbato *intelligendus eſt Phariſæus*, Luc. 18. 12. *Illic per* Sabbatum, ſeptimanam integram, *& non poſtremum ejus diem per Hebraiſmum intelligamus, neceſſe eſt*: Idem cap. 4.

Μιαίνω, ομαι, *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.*

Μίασμα, *Inquinamentum*, 2 Pet. 2. 20.

Μιασμὸς, *Impuritas*, 2 Pet. 2. 10. *Macula, qualis ex vino contrahitur in veſtibus ebrioſorum, & naturâ in facie ſæpe comparet*; *idem quod* αἰλῶψ, Aretius.

Μίγνυμι, υμαι, *Miſceo, or.* Matth. 27. 34. Luk. 13. 1. Rev. 15. 2.

k Peculiariter μίγματα dicuntur Medicamentorum mistura, Lud. de Dieu.

k Μίσμα, *Mistura*, Joh.19.39.

Μικρὸς, *Parvus*, Beza. Vulg.& Eras. *Pusillus*, often. *Vel refertur ad ætatem, vel molem; sed priùs ad molem, quàm ad ætatem. Sed* Matth.18.10. *non videtur significare parvulum ætate, aut mole corporis, sed* μικροὶ *ibi sunt conditione & statu vitæ illi quos homines vulgò contemnunt*, Cam. in Myr. Evang.

l Vide Grotium in loc.

Μικρότερος, Matth. 11.11. l *Minimus*, Beza. Vulg. & Erasm. *ad verbum, Minor.* So in French there is the same Enallage, *Le plus petit*, or, *Le moindre.*

Μικρὸν, *Paululùm: usurpatur adverbialiter* Joh.13.33.Heb.10.37.

m Spatium mille passuum: vox origine Latina.

m Μίλιον, *Miliare*, Matth.5.41. *Origine quidem Latinum est à* mille, *sed usu Ebræo-Syrum factum est hoc vocabulum. Testatur id* Paraphrasis Syra, *quæ itidem habet* mila *miliare*, Mayerus in Philol.sac.

Μιμέομαι, *Imitor*, 2 Thess. 3.7,9. It is properly referred to imitation of vertues, as St *John*, Epist.3.11. biddeth us follow that which is good; and the Apostle *Paul* biddeth us follow faith, Heb.13.7.

n Μιμητὴς doth not simply signifie a similitude, but something more; namely, such an imitation as is in a play: whence cometh *Mimus.*

n Μιμητὴς, *Imitator*, 1 Cor. 4. 16. and 11.1. Ephes.5.1. 1 Thess. 1.6. and 2. 14. Heb.6.12.

Μιμνήσκομαι, *Memor sum.* Heb.13.2. *Et notitiam & affectum misericordiæ complectitur*, Grynæus in loc. It is used also Heb.2.6.

Μισέω, *Odi*, often.

o The Greek and Latine word (say the Rhemists) on 1 Cor.3.8. signifieth *hire due to a Journy-man for his work.* It sometimes signifieth *a Reward that is due and deserved*; but not alwayes. It is a word of the middle sort, signifying as well *a free and frank*, as *a due and deserved reward.*

o Μισθὸς, *Merces*, often. It signifieth a reward of meere 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 respect of desert. And so it is alwayes taken, when the joy of Heaven is called a reward, Dr *Fulk* on *Rhem.Test.* 1 Cor.3.8. The like the Rhemists have on Matth. 5.12. that the Greek and Latine word signifieth verie wages, and hire due for work, and so presupposeth a meritorious 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 deserve it or no. If I promise a man as much for making a pair of shoos, as he should deserve in building me a house, yet it is called 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-gardiners; 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 bad born the heat and travell of the whole day. *Et* q Matth.6.2. *Receperunt mercedem suam:* Theophylactus *submonet recipi, quòd quasi debitum datur. Voces Hebrææ, quæ Græcæ huic sæpe respondent, promiscuè* mercedis & doni *habent significationem. Quo magis apparet non eam esse vim hujus vocis, ut æqualitatem inter factum & rem desideret. Sed neque Latina vox id exigit. Est quidem* Merces, *ut* Varro *vult, à* merendo; *at* merere *aut* mereri, *Latinis veteribus erat* consequi. *Terentius*, Egóne illam cum illo ut patiar nuptam unam diem? nil suave meritum est. *Merces illa quam Deus rependit obedientiæ nostræ, fundamentum habet in liberali ac misericordi ipsius promissione*, Grotius in Matth.6.2.

p Matth.20, 8, 14, 15.

q *Mercedis* nomen passim in sacris Scripturis accipitur *pro constituto quidem præmio, sed ea tamen gratuito*, Beza in Matth.6.

Μισθόομαι, *Conduco*, Matth. 20.1,7.

Μίσθωμα, *Conductum*, Act.28.30. *Pro certa mercede conducta domus. Propriè est merces ipsa quæ solvitur, pro re conducta*, Aret.

Μισθωτὸς, *Mercenarius*, Mark 1.20.Joh. 10. 12, 13.

Μισθὸς, *Mercenarius*, Luke 15. ver. 17, 19.

Μισθαποδοσία, *Retributio, præmii largitio.* Hebr.2.2. and 10.35. and 11.v.26.

Μισθαποδότης, *Præmia largiens*, Heb. 11.v.6.

r Pro qua Latini, interpositâ literâ (i) dicunt *Mina*; significat Atticam libram pecuniariam, *Jansen.* Ut Lat. *Mina* à μνᾶ, sic istud ab Heb. *Manah*, מָנָה.

r Μνᾶ, *Mina*, Luke 19.13, 16, 18, 20, 24, 25. *Reperitur hæc vox in veteri Testamento*, Esd.2.v.69. *& in* Ezech. 45.v.12. *Quid Græcis & Latinis* mina *sive* mna *significet, annotant recentiores vocabularii*

vocabularii ex variis authoribus, præsertim ex Budæo *&* Georgio Agricola; *eò alios remittendos censeo.* Mina *Græcè μνᾶ Atticum est vocabulum, quo tam in appellatione rei nummariæ, quàm ponderalis, Athenienses utebantur,* Polyc. Lyser. Tossanus. *Ex Syriaco* mana *vel* mane. *Quod nomen in omni ferè Oriente usitatum est. Nam & Arabes & Persæ hoc habent eodem significatu,* Salmasius de usuris.

Μνεία, *Mentio, memoria.* *Anceps vox, significat Memoriam, & Mentionem,* Erasm. 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.

Μέλομαι, *Memini, recordor,* often.

Μνῆμα, *Monumentum,* Mark 5.5. Luke 8.27. and 23.53. Acts 1.29. and 7.16. Revel. 11.9.

Μνημεῖον, *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 μνημονεύω, quòd 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.

Μνημονεύω, *Memini, recordor,* often. The Septuagint use it for *Meminit, Recordatus est,* Exod. 13.3. *Memorem esse, Memoriâ tenere, In memoriam revocare: ac usitatè 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 μνημονεύειν ambiguum est, potest enim verti, aut* memores estis, *aut* memores estote, *sicut Latinè* 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 revolvere, sicque eâ reminiscentiâ ad pietatem & timorem Dei seipsum excitare, *Pol. Lyf.*

ſ Μνημόσυνον, *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 commonefaciat,* Eras. Gerh.

ſ Monumentum, quod nobis alicujus rei memoriam renovat.

Μνηστεύομαι, *Despondeor,* Matth. 1. v. 18. Luke 1.27. μεμνηστευμένην, Desponsam, *id est, Sponsione promissam: neque enim adhuc* Josephus *eam duxerat domum. Itaque quod* Erasmus *hìc tradit,* μνηστεύεσθαι *propriè declarare,* Sponsam proco tradere, *sic accipiendum est, ut non reipsâ tamen, sed sponsione tantùm tradita intelligatur,* Beza in loc. Desponsata *dicitur Græcè* μεμνηστευμένη, *quæ eam propriè 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.

Μογιλάλος, *Difficulter loquens,* Marc. 7. v. 32. *Qui impeditæ est linguæ, Balbus. Ex* μόγις, *Vix, ægrè, magno cum labore, &* λαλος, *Qui loquitur. Frequentiùs tamen in malam partem capitur, &* Garrulum, *seu* Nugatorem *significat.*

Μόδιος, *Modius. Mensura aridorum,* Luc. 11.33. *Vox Latina sic dicta à* Modo *&* Mensura. *A Latinis ad Græcos profluxit hoc vocabulum, & forsan etiam ad Hebræos; nam pulchrè convenit cum Hebræorum* מדה, Mensura, *à radice* מדד, Mensus est, *unde etiam originem suam trahit,* Mayer. Philolog. t Sac. It is used also Matth. 5.15. and Mark 4.21.

t Vox quanquam Græcismus usitata, ex Græcia tamen in Latium venit, *Grotius.*

Μοιχάομαι, *Mœchor,* Matth. 5.32. and 19.9. Mark 10.11, 12. *Affine Hebrææ voci* macha, *corrupit.*

Μοιχαλὶς, *Adultera. Adultera,* Jac. 4.4. *Adulterium,* u 2 Pet. 2. v. 14. ὀφθαλμοὺς ἔχοντες μεστοὺς μοιχαλίδος, *Oculos habentes plenos adulteræ mulieris,* Eras. Adulteræ, *h. e. adulterii, aut adulterandi studii,* Glassius. *Oculos plenos adulterii,* Beza. *Sensum rectè explicat, sed aliquid latet efficacius: Eos*

u Ayans les yeux pleins d'adultere, 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 Epithet for the Substantive, *Weemes*. It is used also, Matth. 12. ver. 39. and 16. v. 4. Mark 8. 38. Rom. 7. 3. twice.

Μοιχὸς, *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 δικὸς; nam familias confundit illegitimâ sobole: vel dicitur ab ὄιχομαι*, Peregre abeo, *id est, diverto ad alium thorum, qui concessus non est*, Aret. Prob.

Μοιχεῖα, [y] *Adulterium*. Matt. 15. ver. 19. Mark 7. 21. John 8. 3. Gal. 5. v 19.

Μοιχεύω, *Mœchor*, often. *Verbo* Mœchari Horatius & Catullus *usi sunt, à μοιχὸς, Mœchus, seu Adulter*.

Μόλις, *Vix*. Acts 14. 18. and 27. 7, 8, 16. Rom. 5. 7. 1 Pet. 4. 18.

Μολυνίω, ομαι, *Inquino, Polluo, or*. 1 Corinth. 8. 7. Rev. 3. 4. and 14. 4.

Μολυσμὸς, *Inquinamentum*, 2 Corinth. 7. v. 1.

Μομφὴ, *Querela*, Col. 3. 13. *Quarrell*. The word signifieth matter of complaint.

Μοναὶ, Joan. 14. 2. Ἀπὸ τοῦ μένειν *dictæ, 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] Μόνος, *Solus*, often.

Μόνον *Solùm, tantùm*, often.

Μονόομαι, μεμονωμένη, *Sola*, 1 Timoth. 5. ver. 5.

Μονογενὴς, *Unigenitus*, Luc. 7. 12. and 8. 42. and 9. 38. John 1. 14. *Quod* Erasmus *post* Vallam μονογενὴ *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. 11. 17. 1 Joh. 4. 9. Soli-genitus, à μόνος solus, unicus, & γίνομαι nascor, fio, sum.

Μονοφθαλμὸς, *Luscus*, Steph. Erasm. Beza. Vulg. *unum oculum habens*. Plautus *unoculum dixit*. Luscus *Latinis dicitur, qui altero captus est oculo; quasi* Lucisecus, *cui lux secta, aut ex parte adempta est*: not hee which the French commonly call *un lousche*; The Latines, *Strabonem*. Lusci *nomen ambiguum est, quod etsi pro coclite accipiatur, ut in illo* Juven. Sat. 10. de Annibale,

Cum Getula ducem gestaret bellua luscum:

Aliàs 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.

Μόρφη, *Forma*. It is the same that *forma* is in Latine, there is but transposition of the letters. The Greek word properly signifieth *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*) *promiscuè usurpat*, Grotius. *Significat propriè* Similitudinem, imaginem alicujus rei expressam; *ut forma sigilli expressa in cera*. Rom. 12. 2. Some make this difference between σχῆμα and μόρφη, 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 σχῆμα, to note the vanity of worldly things;

x *Caron appelle une meschante femme specialement une palliarde*, Stephanus *de la conformité du language François avec le Græc.*

y *Adulterium*, quasi, *ad alterum thorum*.

z Tam *unicus*, quàm *solus*, Drusius.

things; and to our renovation μόρφη, to note, that there must be more then a shew, namely, a very true inward change; for the form gives being to things. It is taken *pro Vestitu*, Marc.16.12. *Pro Conditione, seu 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.

Μορφόω, *Formor*, Gal.4.19.

Μόρφωσις, *Informatio, forma.* Rom. 2.20. Μόρφωσις τῆς γνώσεως, *A forme of knowledge.* 2 Tim.3.5. Μόρφωσις εὐσεβείας, *A form of godlinesse.* It signifieth not an essentiall, but an accidentall form; the vizor or mask of godlinesse.

Μόχθος, *Ærumna*, Steph. Beza. *Est enim ærumna (inquit* Cicero) *egritudo laboriosa, veluti quum delassatus aliquis pro quiete, cogitur novos labores capessere. Molestia*, Ambrose; and after him *Erasmus.* It signifieth Labour joyned with carefulnesse, grief, and wearisomenesse. *Labor, molestia, ærumna: Labor qui difficultatem habet adjunctam.* 1 Thess. 2. ver. 9. Τὸν κόπον ἡμῶν, καὶ τὸν [a] μόχθον. Κόπος *non est simplex labor, sed labor cum summa cura & solicitudine conjunctus*; μόχθος *amplius addit: est enim labor, non solùm solicitudinem, sed etiam defatigationem conjunctam habens. Cum enim quis diu, multúmque operatus est, solet (laboris mole pressus) defatigari. Significat igitur Apostolus his duobus nominibus, se non leviter & obiter, sed & diligenter, & ad defatigationem usque laboribus incubuisse, idq; die ac nocte*, Zanch. in loc. It is used also 2 Cor.11.27. and 2 Thess.3 8.

[a] Μόχθος aliquid etiam gravius significat quàm κόπος· & sicut vernaculo nostro sermone hæc tria, *Labeur, Peine, Travail*, gradus quosdam laboris significant; sic & apud Græcos πόνος, κόπος, μόχθος. Ideo Ver. Interpres *Fatigationem* convertit, Beza *in loc.*

Μόχος, *Vitulus.* Luk.15. ver.23, 27, 30. Heb.9.12.19. Bovem *etiam significat*, Drus. in Apoc.4.7.

Μοσχοποιέω, *Vitulum facio*, Acts 7.41. Ἐμοσχοποίησαν, *(num. plur.) Consentiunt* Vulg. Arabs, & Æthiopicus, Beza *etiam* & Piscator, Vitulum fecerunt, *quasi dicas*, vitulificârunt, *ait* Piscator. *At* Syrus, Fecit ipsis vitulum, *nempe* Aaron. *Vox à Septuaginta Interpretibus noviter conficta*, Grotius.

Μυστικὸς, *Mysticus*, Rev.18.22.

[b] Μυελὸς, *Medulla*, Heb.4.12.

[b] Medulla dicta est, quòd in ossibus media sit, *Calep.*

Μύέομαι, *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, Entred in this high point of Christian practice; so Mr. *Perkins. utitur verbo quod rebus sacris convenit, ut significet, pios esse ad hæc omnia à Spiritu sancto conservatos*, Zanc.

Μῦθος, * *Fabula.* 1 Tim.1.4. Μύθους *vocat hujusmodi quæstiones, quòd etsi sæpe non sint prorsus res falsæ & fictæ pro animi libito: tamen sunt inutiles, uti fabulæ & factæ narrationes.* Μῦθος *autem, unde nostri Galli duxisse videntur suum illud* mot, *& Latinè* 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. *Fabula.* Est oratio falsa repræsentans veritatem, *Salmeron.* * *Fabula, à fando.*

Μυκάομαι, *Rugio*, Revel.10.3. The Greek copie hath μυκᾶται, *he loweth*; which is as much as if hee had said, *hee roareth.* For peradventure (saith *Erasmus*) the Greeks keep not that difference betwixt ὠρύεσθαι and μυκᾶσθαι, as the Latines doe between *rugire* and *mugire*, that is, to *roare*, and to *lowe. Promiscuè dicitur de Bove, Asino, Leone, Camelo: tonitru quoq; dicitur* μυκᾶν· *Hinc Latini duxerunt verbum* emicandi: *sic ignis ex nubibus emicat*, Aret.

Μυκτηρίζομαι, *Irridcor*, Gal.6.7. The Greek word is more emphaticall, *quippe quod gestum irridentis notat, naves, viz. attrahentis; quod Latinus Poeta dixit*, Horat. Serm.1.

——— *Naso suspendit adunco.*

It signifieth more then to mock, to fleer with the nose and the mouth, and is an Ironie in gesture, rather then in words. *Paul* useth the passive voice: *Naso suspendor, Subsamor.*

[d] Μυκτηρίς (auctore *Pollvce*) *nasum* significat. Erat olim nasus irrisioni dicatus, *Erasm. Plinius. Naribus indulges*, Pers. Sat. 1. *Et pueri nasum Rhinocerotis habent*, id est, aduncum, Martial. *Nasutus sis usque licet, sis denique nasus. Non cuicunque datum est habere nasum*, Martial. * *Vide Grotium.*

Μύλη, *Mola*, Luc. 17. 2. *Ambrose* turnes it *Pistrinum*: *etiam pro* lapide molari *accipitur*, Matth.18.6. * Apoc.18.21,22. & Exod.11.5. Deut. 24.6. Jud.9.53.

Μυλικὸς,

Μυλικὸς, *Molaris*, Mark 2.7.

e Est locus in quo mola versatur, seu Pistrinum, *Geth. in Harm.*

e Μύλων, *Pistrinum*, Matth. 24.41. *Propriè*, Molettina.

f Myrias Græcè significat decem millia, Act. 19.19. Judæ 14. *de μυριάσιν*. Propriè est numerus decem millium: hic autem Synecdochicè pro innumerabili multitudine Angelorum accipitur, Dan. 7.22. Apoc. 5.11. *Vorstius.*

f Μυριὰς, *Myrias*. Luc. 12.1. ἐπὶ μυριάδων τῶν ὄχλων. Valla, Vulg. *Multis turbis.* Erasm. *Innumera turbe multitudo. Multitudines barbarum 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*, Ducenties millena millia. *Vulgata & Erasmus*, Vicies millies dena millia: *quo modo nemo, neq; ex priscis, neq; ex recentioribus loquitur*, Beza. *Ad verbum*, duæ myriades myriadum; μυριὰς *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. *Grotiusin* 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. *A μύρω*, fluo, stillo, *vel ab Hebr.* מר, *unde est* μύρρα myrrha, *ex qua fiunt unguenta*, Pasor. The Septuagint use it for a word that signifieth *Aroma, species odorifera, odor pretiosus*, Cant. 4.v.14.

Μυρίζω, *ungo*, Mark 14.8. *Propriè est*, Unguentis aromaticis & odoratis ungere: χρίω *est*, quocunque illitum ungere, *Erasm. Geth. in Harm.*

g Originem nominis esse Hebraicam, vix potest dubitari סתר est *occultare*, מסתור (*mistar*) aut מסתור (*mistor*) *est res abscondita, secretum*, Mysterium igitur, *Casaubon. exercit. 16. sect. 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 repræsentato. *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, *Rivet. Cathol. Orthod. Tract. 3. Quæst. 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 Godlinesse*, 1 Tim. 3.16. and *the Mysteries of the Kingdome of Heaven*, Matth. 13.11. *Propriè, quælibet res arcana, secreta, occulta, ac minimè in vulgus proferenda: Specialiùs, pro arcana aliqua re divina, h. e. pro consilio, & voluntate Dei incognita: De* Sapientia Evangelii, Col. 2.2. *De* Incarnatione Christi, 1 Tim. 3.16. *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*, Dr *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 Thess. 2.7. The Vulgar turnes it three or foure times a h *Sacrament*, as Coloss. 1.27. and Ephes. 1.9. and 3.9. and 5.32. and that Vulgar Latine Translation first led the Papists into that errour, 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 i *Secret*, as we have done. Cardinall *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. 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 Greeke word doth not, *Id. ibid.*

esse

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,* מסתר (Mastar) *quasi* occultum *&* absconditum quid, *Drus. ad* Eph. 1. 9. *Vide Amamæ Antibarb. Bibl. li.* 3. *Græci appellant* mysteria *à μύω, quod propriè significat* abscondere; *quia sub speciebus externis aliud quid absconditum est, non quidem reipsâ, sed significatione & usu,* Walæus in loc. com. Againe, *Mysteria sunt arcana sacra:* so called (say some) *ἀπὸ τὸ μύειν τὸ στόμα, from shutting up the mouth,* becauſe it may not be diſcloſed: or rather, *ἀπὸ 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; purblinde.* 2 Pet. 1. 9. Μυωπάζων, *Cæcutiens,* Budæus. *Sed quum præcedat τυφλὸς, nullo convenire modo hæc Interpretatio potest.* Vetus Interpres *vertit, Manu tentans.* Eraſ. *Manu viam tenens. Luſcioſus,* Piſcat. *Oculos claudens, aut Connivens,* Steph. *Quæ vox desumpta est à μύειν,* Connivere, Nictare, *&* ὤψ, Oculus: *dicuntur enim μύωπες, qui oculos ſæpe claudant debilitate quadam viſûs, 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 debiliter. Ne void gouste de poin,* Fr. Bib. *Cannot ſee afarre off,* Kings Tranſlation. *Manu tentans,* Vulg. *Manu viam tentans,* Eraſ. *Manu palpans,* Calv. *Dicuntur μύωπες, qui non vident, niſi quæ oculis propè 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 volunt, donec cavum nanciſcantur. Atque hoc attendiſſe putant interpretem, dum vertit,* Manu tentans; *quæ facere ſolent cæci, non manibus tantùm, ſed & pedibus palpitando, viam quærentes,* Eſtius *ad* 2 Pet. 1. 9. Μυωπάζων, 1. *Verti poteſt,* Clauſis oculis exiſtens, *&* incedens; *μύω enim est* Claudo, *ὤπας vocant* Oculos. 2. Μυωπάζων, *id est,* Muris oculos habens, *μὺς enim est* Mus, *ſcil. ſubterraneus, putà Talpa.* 3. *Verti poteſt* Connivens, *vel* Nictans oculis, *unde ab* Ariſtot. § 31. probl. Myopes *vocantur qui proxima vident, remota non vident,* Cornel. à Lap. Alexander *etiam* in Problematis, *ait, μύωπας vocari, qui quæ procul ſunt, & magna, non vident; quæ autem propè ſunt, & parva, vident: vocari autem μύωπας ἀπὸ τὸ μύειν τὰς ὄψεις.*

Μώλωψ, *Vibex,* 1 Pet. 2. 24. *Est propriè cutis ex verberum incuſſione ſugillata, Veſtigium verberum in cute,* Plut. Gerh.

Μωμάομαι, *Vitupero, or,* 2 Cor. 6. v. 3. and 8. 20.

[l] Μῶμοι, *Maculæ,* 2 Pet. 2. 13. Μῶμος *propriè ſignificat* vituperium. *Lxx uſurpant pro* Mum, *quod generaliter ſignificat aliquid in corpore vel actione vitæ, quod incurrit reprehenſionem; & ſemper in malum accipitur, videlicet pro macula, vitio, ſordibus,* Lev. 21. v. 16. cap. 22. v. 20. *&* 24. v. 20. *Gerh. in locum.*

[m] Μωρὸς *Fatuus,* * *ſtultus,* often. *Ab Hebraico* Moreh *rebellis. Propriè ſignificat* Inſipidum, *ſicut Poëta dixit,* Fatuas Malvas, *id est,* Inſipidas. *Per Metaphoram transfertur ad eum qui caret ſale ſapientiæ,* Matth. 7. 26. 2 Tim. 2. 23. Tit. 3. 9.

Μωρία, *Stultitia.* 1 Cor. 1. 18, 21, 23. and 2. 14. and 3. 19.

Μωραίνω, ομαι, *Infatuo, or, Stultus fio. Sal inſipidus dicitur μωρανθῆναι, Infatuari,* Matth. 5. 13. *&* Luc. 14. 34. *Infatuated,* or, *Grown fooliſh,* if it have *loſt his ſavour; unde* [n] *homines ſtulti Latinis dicuntur* Inſulſi, Inſipidi, Men as it were without ſalt, *unſeaſo-*

[k] Non aſſentior *Gellio,* qui *μύωπας, Luſcioſum* interpretatur; nec enim *μύωπες* à muribus dicti ſunt, ut exiſtimavit *Eraſmus;* ſed *Ariſtotelis* definitionem probo. *Beza.* Vide *Gerhard. in loc.*

[l] Ab Hebræo מום, Macula.

[m] Quaſi *μὴ ὁρᾶν, Non videns animo,* ſcil. *Catech. exercit.* 16. *ſect.* 23. ait, Græcorum Grammaticos nugari, cum *μωρὸς* deducant *ἀπὸ τοῦ μὴ ὁρᾶν,* cùm reſtiùs deducetur ab Ebræo מורה *rebellis.*

* *Stultus, quaſi ſtatus altus.* Gallicè *Fat de follis. Comme auſſi on dit veneſue par metaphore,* Steph.

[n] The fruits of a good wit are termed *Sales.*

ted,

ned, unſavorie. *Nam ſicut* inſulſum *à cibo transfertur ad hominem, ita* fatuum *ab homine transfertur ad cibum*; *unde* Martialis betas, *quòd inſipidæ ſint*, fatuas *vocat*, Janſen. *Verbum* μωραίνεσθαι propriè *de* perſonis *dicitur*, impropriè *de* rebus, *ut & nomina abſtracta & concreta, à quibus verbum illud originem habet. Transfertur tamen etiam quandoque ad res, &* μωρὸν *notat id quod* inſipidum, *vel cujus guſtus inſipidus. Sic à* Martiali betæ *vocantur* fatuæ: Nabal *autem primò dicitur de* rebus, *ſecundariò de* perſonis. *Indubium itaque* μωραίνεσθαι *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 foole, a fellow that wants ſalt, that is, hath but a little wit. It is uſed alſo Rom. 1. 22. 1 Cor. 1. ver. 20.

Μωρολογία, *Stultiloquium*, Epheſ. 5. 4. *Studium ineptorum, & inanium, ſermonum eſt, ſive id ſit jocoſum, ſive ſerium*, Zanch.

N.

[a] *Ita, etiam*, Adverbium affirmantis, ut & negantis, Mat. 5. 37. Tam ναὶ, quàm οὐ hoc loco formulæ ſunt quibus ad ſtipulationem reſpondebatur, *Grotius in* Matth. 5. v. 37. Vide plura ibid.

[b] Particula ναὶ, quæ Mat. 15. 27. legitur, non uno ſignificatu uſurpatur. Aliquando eſt affirmantis, Gen. 7. 19. & 42. 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, ναὶ eſſe hìc obſervantis & obteſtantis, *Scult. Obſerv. in loc.*

Ναὶ [a], *Etiam*, often. *Eſt Adverbium affirmandi: uſurpatur etiam à Latinis, & valet idem quod* Etiam, verè, *vel* certè; *& Hebræis* אמן *Amen*, Janſen. in Concord. Evangel. The Hebrew נא *Na* is a word of intreating; and ſo is this Greek, Philem. 20. Revel. 1. ver. 20. Matth. 15. 27. [b] *Videtur eſſe aſſentientis: ſic omnes Interpretes quos videre mihi contigit, & ferè vertunt*, Etiam Domine: *mihi verò videtur* ναὶ *hìc 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 vehementiùs orat, &* Ναὶ Κύριε, *ait: deinde rationem adjicit, 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 contrariam partem objici, uti ſolent particulâ* Etiam, *ut apud* Plautum in Aulularia: *& ad* Philemonem ver. 20. *Sic Hebræi ſuam particulam* Na *uſurpant in vehementiore precatione*, Beza in loc.

Ναὸς, *Templum*, often. It ſignifieth any place whither men reſort to worſhip, as *Ædis*, ab *adeundo*. Acts 19. ver. 24. ναοὺς, ſome ſay, *Little houſes*, 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, *Dr. Fulk againſt Martin*. Ναὸς *interdum generaliter uſurpatur de univerſo Templo, etiam de extremis ejus partibus, ut* Matth. 27. 5. *Lud. de Dieu in Præfat. ad Comment. in quatuor Evangel.* *A* ναίω, *quaſi* habitatio Dei, becauſe God dwels there: *unde &* domus Dei *vocatur. Eſt Græcis* ναὸς *non univerſum Templum, aut ſtructura ipſius; ſed ea demum pars Templi ad quam culturi adire ſolent*, Jun. Parallel.

Νάρδος, *Nardus*, Mark 14. 3. Joh. 12. 3. This Greek and Latine word is borrowed from the Hebrew name נרד *Nerd*, Cant. 4. 14.

[c] Ναυαγέω, *Naufragium facio*. 2 Cor. 11. 25. 1 Tim. 1. 19.

[c] A ναῦς, *navis*, & ἄγνυμι, *frango*.

Ναῦς,

Ναῦς, *Navis*, Acts 27.41.

Ναύκληρος, *Nauclerus*, Acts 27. v. 11. *Qui navem possidet, ad quem ναὸς κλῆρος, id est*, navis hæreditas *pertinet.*

Ναῦτης, *Nauta*, Acts 27.27,30. Revel. 18.17.

d *Adolescens, juvenis*, Eurip. & Herodian. Item, audax homo, & strenui spiritûs, *Dem.* Item, juvenili ferociâ & protervia præditus, *Aristoph.* e *Scap.*

d Νεανίας, *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 fierceneſſe, as the word signifieth, as *Budæus* sheweth. e *Euripides* calleth bold and insolent speech νεανίαν 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* νέος, νεανίσκος, *vel* νεανίας *usurpare de iis qui annos pubertatis nondum sunt assecuti; sed de illis potiùs qui excesserunt ex ephebis, & annum decimum quintum transcenderunt. Adde*, Paulum νεανίαν *vocari* Act. 7.58. *qui tricenario major secundùm* Chrysostomum; *& sanè paulò post* ἀνὴρ *appellatur ab* Anania. *Nec credibile puero 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.

Νεανίσκος, *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 signifieth f *Militem: unde apud Poetam*, Romana juventus, *pro* cohorte, seu multitudine juvenum bellatorum ex Romanis: *Nec obstat diminutivum vocabulum. Nam apud* Pollucem, νεανίσκος *dicitur in quarta annorum hebdomade, id est, à vigesimo primo, usque ad vigesimum octavum*, Estius ad 1 Joan. 2.12. *Non est insolens probatis Authoribus Græcis hominem* 25. *annorum, imò ætatem illam prætergressum, vocare* νεανίσκον. *Sic* Cicero, *cum annum ageret* 27. *tum temporis, secundùm* Aulum Gellium, lib. 15. c. 20. *secundùm* Cornelium *nepotem*, 23. Casaubonus *observat*, νεανίσκον militem *significare* Polybio, *quod dubio procul ortum habet ex Hebraismo; milites enim* Abrahami *vocantur* νεανίσκοι *Lxx. Et sanè illa ætas militiæ 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 νέος, not of them *qui pubertatis annos necdum sunt assecuti, verùm de illis potiùs qui excesserint ex ephebis, & annum quintumdecimum transcenderint*: See *Casaub. Exercit.* 1.

f Quidam per νεανίσκους intelligant *milites* quorum mentio in comitatu Judæ facta, propter additum articulum, sicut passim Polybio & Livio οἱ νεανίσκοι *juvenes sunt milites*, & *Juventutem legere* est *Legiones conscribere*: sed probabilius est intelligi adolescentulos qui cohortem militarem faciunt.

Νεκρὸς, *Mortuus*, often. *Unde* Necromantia, *divinatio per mortuos. Quasi ve & κῆρ, Without an heart.* It may be rendred *Without heart*; for, as life beginneth, so death endeth in the heart. Therefore *Aristotle* calls it, *Primum vivens, & ultimum moriens.*

Νεκρόω, *Neco, mortifico*, (ut Theologi loquuntur) *Make dead.* Νενεκρωμένος *Emortuus*, Col. 3.5. Rom 4.19. Heb. 11.12.

Νέκρωσις, *Mortificatio*, (ut Theologi loquuntur) Rom. 4.19. 2 Cor. 4.10.

g Νέος, *Novus*, often. *Septuaginta Interpretibus non tantùm respondet voci* jalad, *quæ notat primæ ætatis gradum; sed & voci* nagnar, *quæ de ætate juvenili & virili sæpe usurpatur*, Spanhem. *Potiùs* Juvenem *significat, quàm* Novum: *quod tamen discrimen non semper observatur*, Beza in Matth. 9.17. g Lat. *Novus*, Gall. *Neuf*, Angl. *New.*

Νεώτερος, *Novus*, often. *Infimus, & postremus, ut* Euthymius *interpretatur; ad animi enim submissionem, potiùs quàm ad ætatem, hac voce respectus habetur*, Gerh. in Harm. *Propriè hoc dicitur de ætate; malo tamen*

νεώτερον accipere in genere pro eo qui minimæ sit autoritatis: sicut apud Hebræos interdum usurpatur vocabulum נַעַר, Tsahir, *Beza in* Luc. 22. 26. *Vide Piscat.*

Νέοσσος, *Pullus*, Luke 2.24.

Νεότης, *Juventus*, Matth.19.20. Mark 10.20. Luke 18. 21. Acts 26. 4. 1 Tim.4.12. *Aristoteli vocatur totum illud spatium vitæ quod complectitur infantiam, pueritiam, & adolescentiam.*

[h] Νεόφυτος, *Novitius*, Steph. Beza. 1 Tim.3.6. *A new plant. Rectè notat* Chrysostomus, *Apostolum non dixisse* νέον, *Juvenem*, sed νεόφυτον, *Recens Ecclesiæ insitum.* 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. *noveau apprenti.* Angl. a novice, or, *one newly come to the Faith. Nam juxta Etymon est* Recèns natus, *aut*, Nuper Ecclesiæ insitus, *quales erant Catechumeni.* It signifieth 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.

Νεύω, *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. [i] *usurpatur de Præside* Felice, Paulo *per nutum potestatem dicendi dante, quod est potiùs* Annuere, *quàm* Nuere.

Νεφέλη, *Nubes*, often. 2 Pet. 2.17. *Nebula, materia nubium. Ab Hebræo* נָפַל, Naphal, cecidit, *quia descendit, vel ab Hebræo* נוּף, Nuph, *stillare.*

[k] Νέφος, *Nubes*, Heb.12.1. only. Νέφος μαρτύρων, Nubes testium. *Cujus locutionis exemplum extat*, Isai.60.8. *ubi est* ὡς νεφὸς πετᾶσθαι, instar nubis, *&* sicut Columbæ, *pro*, sicut nubes columbarum, *Capell. Spicileg. ad* Hebr. 12. 1. *Metaphora est ducta ab avibus magnâ multitudine volantibus, quæ alis suis prætervolantes, umbram instar nubis faciunt*, Idem. Nubes *Ebraicè est* עב *à densitate. Igitur* Nubes testium, *id est, densitas, frequentia, multitudo*, Drus. *ad* Hebr. 12. 1.

[l] Νεωκόρος, *Ædituus*, Act.19.35. *Sic dictus, quod Templi verrendi purgandi, cura ei sit commissa.*

Νεωτερικὸς, *Juvenilis*, 2 Tim.2.22.

Νή, *Per*, 1 Cor.15.31.

Νήθω, *Neo*, Matth.6.28. Luk.12.27.

Νήπιος, *Infans. Quasi* νὴ ἐπεῖν, *ut* Infans, *qui* fari non potest: *vel quasi* ἧπιος, Levis, Mollis. *Refertur ad ætatem puerilem, & ad animum, qui scilicet ingenio & moribus stultus, imprudens, imperitus est, pueriliter se gerens in negotiis*, Chemnit. Gerh. *Cùm ad ætatem refertur, significat* Infantem, *cùm ad animum, significat* Parum eruditum, Parum ingenio, & rerum usu callentem, *Erasm.* It signifieth both *a childe*, and *a fool*, and notes inabilitie to speake, whether in children, or in grown men. *Et* Stultum *significat, &* Infantem, *hoc est, qui ætatis vitio nondum sapiat*, Eras. It is taken for such as are weak in faith, or knowledge, 1 Cor. 3.1. Heb.5.13. Matt.11.25. Νηπίοις, Infantibus, *id est, rudibus alioqui & indoctis, cujusmodi est plebecula*, Beza. Νήπια, *seu* Infantilis ætas, *hac voce hìc notata, significat illam animi imbecillitatem quæ est imperitia rerum humanarum, quæ non deputatur in vitio*, Cam. in Myr. Evang. *Ad ætatem pertinet*, Gal.4.1. It answers to two Hebrew words, *viz.* עוֹלֵל, which is referred to the age, and יֶלֶד, 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.

Νηπιάζω, *Infans sum*, 1 Cor.14.20. *Infantiliter ago, pueriliter me gero.*

Νῆσος, *Insula*, Act.13.6. and 27.26. and 28.1,7,9,11. Rev.1.9. and 6.14. and 16.v.20.

Νησίον, *Insula*, Steph. Act.27.v.16. *Est diminutivum*, Parva insula, *ut* παιδίον.

Νῆσις,

h of νέος and φυτὸν, *Novus planta.*

i *Gerh. in Harm.*

k From the *Particula privativa*, and φέω, Isai.60.8.

l Νεὼς, *Templum*, & κορέω, *Scopis purgo, orno*, quasi Templi ornatrix, *Lorin.*

Νῆστις, *Jejunus*, Matth. 15. 32. Marc. 8. 3. *Impastus, ut loquitur* Virgilius.

[m] Νηστεία, *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 particle νὴ, and ἔδιειν, *Cibum non comedere*, vel *Cibum non sumere*, Chemnit.

Νηστεύω, *Jejuno*, often. To *fast*: according to the notation of the Greek word, it signifieth to abstain from food. *Pro religioso jejunio usurpatur*, Erasm.

Νήφω, *Sobrius sum, vigilo.* It signifieth to be watchfull, 2 Tim. 4. 5. and 1 Pet. 4. 7. 1 Cor. 4. 34. To be sober, 1 Pet. 5. 8. 1 Thess. 5. 6, 8. both significations agree, 1 Pet. 1. 13. *Jerome* renders it *vigilantes*, Vulgata *sobrii*. It signifieth both to *watch*, and to be *sober*: *unde* νηφάλια *sacra, in quibus pro vino libabatur aqua*, Erasm. Vigilare, & Sobrium esse *significat, quia Ebrietati cum somno, & Sobrietati cum vigilantia, maxima est cognatio*, Gerh. in Harm. & loc. Theol. & in 1 Pet 4. 7.

[n] Est, 1. *Sobrius*, 2. *Vigil*, 3. *Perspicax, Attentus*: unde νηφάλια sacra erant, in quibus bibebantur aquæ, *Cornel. à Lap.* 1 Tim. 3. 2. νηφάλιον. Perinde est, sive *Sobrium*, sive *Vigilantem* vertas, quanquam hoc posterius ad proprietatem verbi magis quadrat, *Vorstius*.

[o] Sonat non solùm, sobriè & parcè edere, sed penitus nil gustare, *Aret. in Probl.* Ἀσιτία significat, cibum in genere non admittere, *Id. ibid.*

[p] Νηφάλιος, *Vigilans, sobrius*. 1 Tim. 3. 2, 11. Tit. 2. 2. *ut autem apud Latinos*, Sobrius *non solùm de sobrietate corporis, sed etiam de sobrietate mentis, vigilantiâ, scilicet, prudentiâ, & attentione, usurpatur: ita quoque apud Græcos* νηφάλιος *in utraque significatione ponitur*, Gerh. in loc. Theol. *Alii legunt* νηφάλεον, Henricus Stephanus νηφάλιον, *sed* Montanus, & Robertus Stephanus, & Scultetus, νηφάλεον. *Videtur alludere ad Etymologiam nominis Episcopi: nam &* ἐπίσκοπος *significat* vigilem custodem. *Eam ob causam dicti quoque sunt Episcopi speculatores*, Ezech. 3. 33. *quoniam pro grege excubias agere debent*, Hyperius.

Νίκη, *Victoria*, 1 Joh. 5. 4. Παρὰ τὸ μὴ εἴκειν. à Non cedendo, *ut illud Virgilii*,

Tu nec cede malis, sed contrà audentior ito.

Νικάω, ἀομαι, *Vinco, or*, often.

[o] Νίκη, *Victoria*. 1 Cor. 15. 54. εἰς νῖκος, *Ad victoriam*, Beza. *In victoria*, Vulg. *Proprie quidem est* victoria, 1 Cor. 15. 55. *per Hebraicam verò metonymiam effecti* æternitas, 1 Cor. 15. v. 54. *Sic vertendum esse* τὸ εἰς νῖκος, *demonstratur ex* Esaiæ 25. 8. & Hos. 13. 14. *unde locus hic ab Apostolo allegatur, ubi* לנצח *non vertendum* ad victoriam, *sed, more Hebræorum*, in sempiternum, in perpetuum, לנצח *enim est* vincere, superare, præesse; *unde est* נצח, robur, *quo victoria paratur; item* æternitas, *sic dicta, quòd omnia vincat*. Ambrosius, & *ante eum* Tertullianus, & *alii multi legunt* In contentione: νεῖκος *enim, si cum diphthongo scribatur*, Contentionem *sonat; sin secus*, Victoriam *significat*, Eras. *Decepti fuerunt à librario, qui Græcè scripserat* νεῖκος, *pro* νῖκος, Beza. It is used also Matth. 12. 20. 1 Cor. 15. 55, 57.

Νιπτῆρ, * *Pelvis*, Joh. 13. 5. a *Basin*: from the Verb following. *Latini* vocant Pelvim, *vel* Pollubrum, *à pedibus lavandis denominatum*, Gerh.

† Νίπτω, ομαι, *Lavo, or*, often. *Peculiariter de manuum lotione dicitur, idq; ante cibum*, χειρὶ χεῖρα νίπτει. La main lave la main.

Νοέω, *Intelligo, animadverto, animum adverto*, often. *Animadverto, mecum considero & expendo*, Marc. 8. v. 17. [p] 2 Tim. 2. 7. *Lxx utuntur pro verbo quod significat*, Intrinsecus, in mente, ordine, & certâ quadam dispositione, distinctione, & judicio intendere, 2 Sam. 12. 19. Prov. 1. 2. *Intelligo*, Matth. 15. 17. & 16. 11. Marc. 7. 18. *tamen distinguuntur, ut sinus à mediis*, Marc. 8. 17. [q] *Neque enim quicquid consideramus, statim intelligimus. Refertur ad mentem, & designat Animum ita ad rem aliquam intendere, nè illa oculos, aures, & mentem præter fluat.* Matth. 24. 15. Ephes. 3. 4. *jungitur cum* Legere, *ubi indicatur, quod attentè lecta sint consideranda*, 2 Tim 2. v 7. *Animum intende his quæ dico, ut* Lydia, Act. 16. 14. *quanquam ibi sit verbum* προσέχειν.

* Νόημα, *Cogitatio*. Νοήματα, *Machinationis sophistica*: hinc Latini etiam *Noema* vocant irrisoriam inventionem, subsannationem, *Aret. in* 2 Cor. 2. 10.

* *Malluvium*, vas lavandis manibus, sicut *Pelvis*, aut *Pollubrum*, in quo pedes abluuntur, *Steph. in Thes. Græc.*

† Λούω proprièaccipitur de *corpore*, νίπτω de *manibus*, πλύνω de *panno*, 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 *sydero*, alluding to the contemplation of stars.

[q] *Gerh. in Harm.*

* Est astuta cogitatio, ratiocinatio sophistica: hinc Latini etiam *Noema* vocant irrisoriam inventionem, subsannationem, *Aret. in* 2 Cor. 2. 10.

victoriâ, quòd pondere pressa non deorsum cedit, nec infrà flectitur, sed adversùs pondus resurgit & sursum nititur, *Aul. Gell. lib.* 3. *no.* 8. *Attic. c.* 6.

nationes, mentes. Machinationes, 2 Corinth. 2. 11. *id eſt, Nefanda conſilia, & ſceleratam voluntatem*, Bez. Νοήματα *generaliter ſignificat* cogitationes; *ſed interdum contrahitur ad ſignificandum* cogitationes ingenioſas, vafras, & ad fallendum compoſitas, *dum quis aliud prætendit, 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.

Νόθος, *Suppoſititius.* Heb. 12. 8. *Iſidore* ſaith, they were called *Spurii*, becauſe they were born out of purtie, 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 νο habente* vim privantis, & θεῖος divinus, *quaſi divino matrimonii uſu privatus. Et* Iſidorus *inter* Nothum & Spurium *hanc differentiam ponit, quòd* Nothus *dicatur de illo qui de patre nobili, & matre ignobili gignitur:* Spurius *è contra de illo qui ex matre nobili, & patre ignobili naſcatur. A νὲ, & θὲς, quod eſt* præter morem, *Martin. in Lexic. Philolog.*

Νομὴ, *Paſcua*, Joh. 10. 9. 2 Tim. 2. 17.

Νόμος, *Lex*, very often. The Hebrewes call the Law תורה *Thorah*, which ſome derive from תור *Thor*, *id eſt, Ordinavit.* Others from the root ירה *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 νόος, or νοῦς, mens, & ratio, *Plato.* The Law is *Dictamen rectæ rationis.* Rather, ἀπὸ τοῦ νέμειν, à tribuendo, *quòd viz.* ſuum cuique tribuat. In Latine it is called *Lex*, either à *legendo*, from reading, *quia publicè legatur*, Iſidore: Or, à *legendo*, from chooſing; ſo *Tully*, becauſe of the choice and exquiſite wiſdome that is in it: Vel à *ligando*, from binding, *quia obligat*; the Law is *Vinculum civitatis.* This etymologie 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, *Pſalmes* 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. *Naturall 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.

Νομίζω, *Exiſtimo*, often. Act. 16. ver. 13. ἐνομίζετο, *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. Νομίζεσθαι *pro* moris eſſe, *ſive* in more poſitum eſſe, *reperitur paſſim apud Græcos Auctores, ut exemplis confirmat* Hen. Steph. in Theſ. *Non gravatè verterem* fama erat, *vel* putabatur, *ſcilicet à nobis, id eſt, putabamus, ut vertit Æthiopicus: νομίζεσθαι enim pro* in fama & exiſtimatione eſſe *aliquando uſurpari, docet ex* Platone Budæus, *Ludovic. de Dieu in loc.*

Νομικὸς (Adject.) *Legalis*, & (Subſtant.)

[1] *Legalis, legis peritus.* Habetur apud Evangeliſtas aliquoties de peritis legis Moſaicæ: fuerint νομικοὶ, eruditione, ſapientiâ, & prudentiâ præſtantes, à quibus reſponſa in difficilioribus legis Moſaicæ quæſtionibus, quaſi à Juriſconſultis petebantur, *Chemnit. in Harm.* See *Scultet. Exercit. Evang. lib. 1. cap. 54.*

ſtant.) *Legis Interpres*, Matth.22.35, Luc.7.30. & 10.25. & 11. ver.45. 46,52. & 14.3. Tit.3.9,13. Νομικοὶ ἀ νόμῳ, *ſive* lege, *quia ipſorum munus ac profeſſio erat, ſacras literas evolvere & 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. *Gerh. in Harm.* Vide *Spanhem. de Dub. Evang. part. ſecundi, Dub.*38.

Νομίμως, *Legitimè*, 1 Tim.1.8. 2 Tim. 2.v.5.

Νομοδιδάσκαλος, *Legis doctor*. Luk. 5. v.1. Acts 5.34. 1 Tim.1.7.

Νομοθεσία, *Legis conſtitutio*, Rom.9.4.

Νομοθέτης, *Legiſ-lator*, Jam.4.12.

Νομοθέτεω, ἐτέμαι, *Leges ſancio, Leges accipio*, Heb.7.11. & 8.6. *A* νόμος lex, & τιθέναι *Solebant enim Leges publicè poni ab hominibus ſpectandæ, nè quis ignoraret, quid iis præſcriberetur aut faciendum, aut fugiendum.*

[f] Νόμισμα, *Numiſma*, Matth. 22. 19. *Vel* ἀπὸ τῦ νομίζειν, *ab æſtimando*; *vel* ἀπὸ τῦ νόμυ, *à lege, quòd ejus uſus lege fuerit introductus*, Ariſt. Ethic.5. c.5.

[f] *Numiſma* (ſay ſome) from *Numa* the King of the Romans; but rather from this Greek word, ſaith *Gerh.*

Νόσος, *Morbus*, often. *Significat morbum* [t] *vehementiorem & intenſiorem*, Bullinger, Aret. Cornel. à Lapide, & alii. *Eſt diuturna perverſio habitudinis corporis: unde rectè per* morbum *vertitur*, Janſen. in Conc. Evangel. Μεταφορικῶς, *Vitium, peccatum, error.*

[t] *Sculteus* ſeems to be of another mind, as was obſerved before in the word μαλακία.

Νοσέω, *Inſanio*, 1 Tim.6.4. Νοσῶν, *Inſaniens*, Beza, Steph. Eraſm. Vulg. *Languens.* In Greek, *Sick about queſtions.* *Laboro*, item, *Errore aliquo laboro, Ægroto: ſæpius ad animum refertur, Deſipio, ac deliro*, Eraſ. *Metaphoricè de ægritudine mentis dicitur*, Iſocr.

Νόσημα, *Morbus*, Joh.5.2.

Νοσιὰς, ἡ, *Pullities*, Luc.13.34. *Tam* domicilium *ſeu* nidum *ſignificat in quo pulli educantur, quàm* pullitiem *ipſam*, Polyc. Lyſer. *Vulg. & Eraſm.* Nidus. *Beza*, Pullities. *Sic loquitur* Columella *plurimis locis, proprii in his rebus ſermonis obſervantiſſimus.*

Νοσσία, τὰ, *Pulli*. From νέος & ὄις, *avicula, ſeu* pullus; *& per Syncopen*, νόσσος. Matth.23.37. *Metonymicè pro ipſis pullis hìc uſurpatur*, Ger. in Harm.

[a] Νοσφίζομαι, *Interverto*. It ſignifieth, 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, Acts 5. v. 2,3. who kept [x] back part of the price of a poſſeſſion which hee ſold. *Græcis* νοσφίζεσθαι *dicitur, qui furtim aliquid decerpit aut detrahit, cum totam rem tollere non auſit*, Eſtius ad Tit.2. v.10. Interverto, *vel* averto: *ſignificat autem Latinis utrumque hoc verbum, callidè quippiam ſurripere, & quaſi efficere nè quippiam ad dominum perveniat, aut ab illius oculis removere. Græci idem dicunt verbo* νοσφίζεσθαι, *diversâ 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.

[a] Νόσφιν dicitur ſeorſum, hinc νοσφίζειν, Seponere, Ex toto aliquid decerpere, *Aret.*

[x] Non eſt totam rem auferre, ſed paululum tantummodo abradere furtim, decurtare quid quod ſervi; & illi ipſi etiam qui ſervorum inſtar mercede locant ſuam operam, ſolent facere, *Hyper. in loc.*

Νότος, *Auſter*, Matth.12.42. Luk.11. v.31. and 12.55. and 13.29. Acts 27.ver.13. and 28.13. Revel.21.13. From *νοτὶς* humor, *quoniam eſt nebuloſus atq; humectus.* Auſter, *quaſi* Hauſter, *ab haurienda aqua*, becauſe it is commonly *rainie:*

——— *Pluviôque madeſcit ab* Auſtro. Ovid. Met.

Νουθεσία, *Admonitio, commonefactio*, Epheſ.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 amiſſæ 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, Epheſ.6.4. [y] *Propriè ſignificat* Admonitionem, *non ſimpliciter, ſed talem quam in mentem pueri ponas, & ingeras quæ ſunt illi ad ſalutem neceſſaria*, Zanch. in loc. Νουθεσία admonitionem, & objurgationem, *ſive* correptionem *ſignificat; inde dicta, quod*

[y] Significat efficacem admonitionem, quâ aliquis ad meliorem mentem revocatur, *Caſaubonus.*

quòd in animum alicujus ponas & ingeras quod factum oporteat. It is used also 1 Cor. 10. ver. 11.

Νουθετέω, *Moneo, menti indo.* Acts 20.31. Rom. 15.14. Col. 1.28. and 3.16. 1 Thess. 5.12,14. 2 Thess. 3. v. 15. *Latiùs patet quàm Latinum vocabulum* Admoneo; *est enim, mentem bonam alicui indere, quod fit non solùm admonendo, sed increpando, consolando,* Episc. Dav. *in* Col. 3. 16. *A* νοῦς, Mens, *&* τίθημι, Pono, *amissam mentem repono,* Beza in 1 Thess. 5. ver. 14.

z Μὴν est *Mensis*, Æolicè μείς.

z Νεμηνία; *Novilunium,* Colos. 2. 16. From νέος, Novus, *&* μείς, Luna, *sive* Mensis; *siquidem Græci non à Calendis, sed ab initio novæ Lunæ mensem auspicantur,* Eras. in loc.

* Vel *Mens*, vel *Spiritus*, ambiguè *Sensus* dicitur, *Beza in* 1 Cor. 2. 16.

* Νοῦς, *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* [a] *Judgement,* and *understanding,* both theoreticall and practicall. Νοῦς *contrahitur ex* νόος, *& propriè* Mentem, Animum; *translativè verò,* Cogitationem, Voluntatem, Consilium, *& (quod huc spectat)* Sensum verborum vel prolatorum, vel scriptorum *significat: Hac significatione videtur accipi,* 1 Cor. 2. 16. *Sive autem,* Consilium Dei de salute nostrâ, *sive* sensum verbi divini in literas redacti, *illâ 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 accuratè percipit, & eo ipso consilium ejus exactè novit,* Glass. Philolog. Sac. lib. 2.

a They erre both in their judgement, and conscience, Dr *Willet.*

b Of νοῦς, *Mens,* & ἔχω, *Habeo.* As verbum, *ut qui mentem haberet, sive, ut intelligentiâ prædituS,* Beza in loc.

b Νουνεχῶς, *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. *υἱοὶ τοῦ νυμφῶνος, Filii* Thalami, *non, ut Vulgatus,* Sponsi: *νυμφὼν enim,* Sponsi ædes, *seu* conclave; Thalamum *igitur intelligit* nuptialem: *hujus Filii Metonymiâ, Hebræis familiari, dicuntur, quos Sponsus in suum usque* Thalamum *admittit, ut sodales, & maximè familiares. Quod in* Matth. *&* Luca *est* Filii sponsi, *in* Marco, Filii nuptiarum, *Græcè apud omnes est potiùs* Filii thalami nuptialis: *significat enim* νυμφών, *teste* Suidâ, *magis* Thalamum nuptialem, *cùm sponsus dicatur hìc & alibi* νυμφίος, *& nuptiæ* γάμος, Jansen. in Concord. Evang. *Græcis* παρανυμφίοι, *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* νυνὶ *non est temporis adverbium, sed est conjunctio, quæ adhiberi solet in argumentorum assumptionibus, respondens Gallicæ particulæ* or: *sic enim solet à* Demosthene *quoque usurpari in assumptionibus argumentorum,* 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 cœlos ascensionem tenuerunt.*

c Νύξ, *Nox,* often. Ἀπὸ τοῦ νύσσω, *à Pungendo, quia ad somnum pungit.* It is called in Hebrew, לילה, *Lailah,* of the yelling or howling of wilde beasts therein, *Ainsw.* It signifieth (say some) *rest, quietnesse,* because men take their ease and sleep then.

c A נוח, *Noach,* Heb. *Quiescere*; or of νύσσω, to *strike*; as in Latine *Nox, à nocendo,* Varro.

d Νυστάζω, *Nicto,* e *Dormito. To take a nap.* Dormito *enim desiderium potiùs somni, aut leviculum somnum, quàm*

d Propriè *Dormito* capite nutans; metaphoricè capitur, sicut & *Dormito,*

pro negligentem esse. e It is a frequentative verb by termination and derivation, but not by signification; it signifieth in Latine what νυστάζω doth in Greek.

frequentem

frequentem indicat, ſaith *Peter Ramus*, *Schol. Grammat. lib.* 16. Matth. 25. 5. ἐνύσταξαν, *They ſlumbred*: or, (as the word ſignifieth) *Nodded with the head.* Nictârunt, dormitârunt, *ut* Vulgata & Eraſmus, *ſenſu rectè expreſſo*; *ut in illo* Flacci,

—*Quandoq; bonus* dormitat *Homerus.*

Nos vulgò dicimus Somneiller. *Nam τὸ νυσταζειν eſt propriè, oculis ſomno gravatis connivere*; *tamen quum ſequatur ἐυδοδον, proprium verbum Latinum uſurpare malui*, Beza in loc. The Septuagint uſe it for *Dormiturire*, *paululum dormire*, Pſal. 120. 3. It is uſed alſo 2 Pet. 2. 3. *A νεύω*, Annuo. *Significat propriè*, Dormitare capite nutante, Oculis ſomno gravatis connivere, Ad ſomnum proclivem eſſe, *Gerh.*

f Homero etiam de graviſſimis vulneribus, aut ictibus uſurpatur.

f Νύσσω, *Fodio*, Joh. 19. 34. *Propriè eſt* Pungo, fodio, vulnero. So it is uſed in profane Authors.

Νυχθήμερον, *Noctem ac diem, noctis diei; 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 potiùs*, Nocte diéque, *Night* and *day.*

Νωθρὸς, *Segnis.* Heb. 5. 11. νωθροὶ, *Segnes, ſive Tardi, quod propriè de inceſſu dici volunt Grammatici*, Beza in loc. *Propriè tardus ad ambulandum, hinc ad alias actiones piger dicitur* νωθρὸς, Aret. *Transfertur ad animum etiam.* It is uſed alſo Heb. 6. ver. 12.

Νῶτος, *Tergum*, Rom. 11. 10.

Ξ.

a *Peregrinus, à peragrando.*

a Ξένος, Adject. & Subſt. *Hoſpes, Peregrinus*, often. It ſignifieth three things, an *Hoſt*, a *Gueſt*, and a *Stranger.* There is ſo ſmall difference between the Harbourer and harboured, that three languages expreſſe them by one and the ſame word Ξένος, *Hoſpes, Un Hoſte.*

Non Hoſpes *ab* Hoſpite *tutus.*
Ovid. in Met.

b 1. One that cometh from another countrey or nation, Matth. 27. v. 7. 2. One that uſeth this world as if he uſed it not, Heb. 11. 13. 3. Uncircumciſed Gentiles, Epheſ. 2. 12.

b 1. *Peregrinus*, Heb. 13. 9. 2. *Alienus*, Eph. 2. 12. 3. *Hoſpes qui hoſpitio excipitur*, Rom. 16. 23. 4. *Qui hoſpitio excipitur*, Mat. 25. 35.

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.

c *Aſterius in loc.*

d Ξενίζω, ομαι, *Hoſpitio excipio, diverſor.* 1 Pet. 4. 4. ξενίζονται, *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*; *Latinè profectò, ſed paulò obſcuriùs.* Eraſm. *Atque abſurdum illis videtur*; *non ſatis expreſsè.* Syrus, *Obſtupeſcent, 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 cogitârint.* Vulg. *Nolite peregrinari.* Eraſm. *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* obmutuit muravit, indignatus fuit, Marc. 10. v. 41. 1 Cor. 11. v. 10. *quæ ſignificatio itidem huic loco accommodari poteſt. Verbum* ξενίζω, *propriè 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 vitæ 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.

d Metaphora eſt ab iis qui in ignota regione peregrinantur, *Vorſtius.*

e Ξενοδοχέω, *Hoſpitalis ſum*, 1 Tim. 5. 10. Whence cometh the word *Xenodochium*, for an Hoſpitall.

e Peregrinum accipio.

f Ξέστης, *Sextarius*, Mark 7. 4, 8. *Vox*

f Sextarius dicitur quòd ſit ſexta pars congii, quæ menſura apud antiquos tam liquidis quàm aridis ſervichat.

Romana

Romana corrupta, ut ex Galeno *constare potest. Partim mensuram declarat duarum Heminarum apud Romanos capacem, ut docet (harum rerum peritissimus)* Georgius Agricola: *partim etiam vas ejus mensuræ capax; cujus tamen appellatione hoc loco cætera, tum majora, tum minora, quotidianis usibus destinata, comprehenduntur; ex quibus, viz. vinum aut aqua fundebatur,* Beza in Marc.7.4. *Vide* plura ibi. *Quod si verò Latinæ est originis, vocabulum illud è Latio in Orientem unà cum aliis quoque evolavit; quod ostendit* Syra *Paraphrasis, quæ habet vocabulum ejusdem significationis,* Mayerus in Philol. sacr. Wee English it in generall a *pot*: it contained six egs, that is, half a pint. *Alii volunt* ξεστὸν *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, hìc* ξεστὺς, *hoc est, ut reddit* Beza, sextarios *esse omnis generis vasa lignea quotidianis usibus destinata. Distinguuntur enim* ξεστοὶ *ab æreis vasis & poculis,* ver. 4. *& proculdubiò innuuntur vasa lignea, quæ crebrâ lotione & expolitione opus habent;* Mayerus in Philol. sacr.

Ξηραίνω, ομαι, *Arefacio, exaresco,* often. Matth.21. 19. ἐξηράνθη 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* ἐξηραμμένη. *usurpatur de Phtisicis marcore correptis,* Marc.9. ver.18.

Ξηρὸς, *Aridus.* Luc.23.31. ξηρὸν *est* aridum *&* emortuum; *quando arbor humore vitali destituitur, exarescit, & emoritur: sic manus* ξηρὰ *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. ξηρὸν *dicitur quod ab influxu vitali est destitutum, ut ramus qui exaruit,* Matth. 12. v.10. *Vide &* 1 Reg.13.4. *hìc ergo* ξηροὶ *quibus pars aliqua motu defecta,* Grotius.

Ξηρὰ (Subst.) *Terra arida. More Hebraico dicitur terra* ε *propter ariditatem,* Matth.23.15. Heb.11.29.

Ξύλον, *Lignum, fustis,* often. *Lignum,* 1 Cor.3.v.12. *Fustis,* Matth.26.55. *Arbor,* Apoc.2.7. Δένδρον arbor, *&* ξύλον lignum, *toties apud Septuaginta mutuas operas præstant, ut tantùm decies & quater* δένδρον *verterint. Certè, non alia causa assignari potest. quàm quòd vox Ebræa* gnetz *ad utrumque indifferens est,* Amama Antibarb. Bib. lib. 3. *Crux,* Act. 5.30. *&* 10.39. *Numella,* Act.16. ver.24. Tertull. Vulg. *&* Erasm. *perobscurè,* lignum. *Hoc in loco* lignum *non declarat, sed* ligneæ machinæ genus, *quod Latini* numellam *vocant, in quam (ut ait* Nonius) *pedes & collum immittebant,* Beza in locum.

Ξύλινος, *Ligneus,* 2 Tim.2.20. Revel. 9.v.20.

Ξυράω, άομαι, *Rado, or. Novaculâ rado, Ad cutem tondeo. Est ad vivum resecare, ut hodie tondentur Monachi,* Aret. in 1 Corinth. 11.6. It is used also 1 Cor.11.5. and Acts 21. ver.24.

ε Tellus dicitur *arida,* à Latinis, voce quidem, ut videtur, ab Hebræo vocabulo *Erets* deflexâ: à Græcis autem ξηρὰ, ab Hebræis *Jabascha,* Danæus.

O.

Ὄγδοος, *Octavus.* Luk. 1. 59. Acts 7.5. 2 Pet.2.5. Rev.17.11. and 21.20.

Ὀγδοήκοντα, *Octoginta,* Luk.16.7.

Ὀγδοηκοντατέσσαρα, *Octoginta quatuor,* Luk.2.37.

Ὄγκος, *Pondus,* Hebr.12 ver.1. *Beza* translateth it *pondus,* a *weight. Erasm. 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,

inflatus, *Plut. Et aliquando in* [a] *bonam partem, ut* Gravitas, amplitudo, majestas. *Item,* Orationis gravitas, *Berchet. in Cat. Primò & propriè, significat* crassam & corpoream molem, *seu* materiam, *qualis est cera, vel luti, seu argillæ massa,* Capell. in Spicil.

[a] *Scap.*

[b] Ut *via* Latinis, sic Græcis ὁδὸς Metaphoricè sumitur pro ratione & modo aliquid faciendi, *Berchet.*

[b] Ὁδὸς, *Via,* often. *Evangelica doctrina,* 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.

Ὁδεύω, *Iter facio,* Luk. 10.33.

Ὁδηγὸς, *Dux, dux viæ.* Matth. 15. ver. 14. and 23. 16,24. Acts 1. v. 16. *Vulg. & Erasm.* Dux. *Beza,* Dux viæ, *quia præivit cæteris. Angustè nimis, si solummodo* dux itineris *intelligitur. Rectè autem, si per* viam (*more Hebræorum*) *metaphoricè intelliguntur etiam consilia & actiones. Neq; enim in itinere solùm præivit, & quâ eundum esset ostendit, sed & signum dedit, quo persona capienda cognosci posset. Rectè ergo Syrus,* qui fuit dux, rector, gubernator, director, *Ludov. de Dieu in locum.* It is used also Rom. 2.19.

Ὁδηγέω, *Præeo, Per viam duco.* Joan. 16.13. ὁδηγήσει. Vulg. *reddidit,* Docebit vos omnem veritatem; *quomodo etiam quidam ex* [c] *Latinis Patribus legunt,* Deducet vos in omnem veritatem. The word there signifies, To be a guide and directour onely; not to compell or necessitate. A guide may set you in the right way, and you may either negligently mistake, or willingly leave it, *Chillingworth, cap.* 3. §. 71. As though that place made not for, but against the efficacitie of Gods grace. But see Psal. 25.5. (where the Lxx. use ὁδήγησον) together with Psal. 119.35. *Est autem verbum valdè emphaticum: usurpatur enim primò in genere, de viâ duce, cum sit compositum ex* ὁδὸς & ἄγειν, Matth. 15.14. Luc. 6.39. *Hoc pulcherrimè competit Spiritûs sancti officio. Secundò in specie,* [d] *de Israëlitarum ex Ægypto per mare rubrum & desertum in terram Canaan deductione,* Num. 24.8. Deut. 1. ver. 33. Josh. 24.3. Psal. 105.10. *Hoc itidem pulcherrimè ad Spiritum sanctum accommodari potest. Tertiò de matre vel nutrice, pueros adhuc parvulos manuducente. usurpatur pro vocabulo quod significat, Placidè ac sensim deducere,* Exod. 13.17. & 15.13. & 32.33. *Apud Septuaginta in Vet. Testamento id ipsum significat quod* docere, *verbi gratiâ,* Psal. 25. & 86. It is used also Acts 8.31. Rev. 7.17.

[c] *August.*

[d] *Gerh. in Hist. Harm. Evang.*

Ὁδοιπορία, *Iter,* John 4.6. 2 Corinth. 11.26.

Ὁδοιπορέω, *Iter facio,* Acts 10.9.

[c] Ὀδὼς, *Dens,* often. *Ab* ἔδω, as *Dentes,* quasi *Edentes.*

[c] *Dens* cometh of this Greek word, *Isid.*

Ὀδύνη, *Cruciatus.* Παρὰ τὸ ἔδειν, *quo modo Latinis dicitur* cura, *quia* cor urit, *Festus. Propriè dolor est parturientium, qui solet indesinentes cruciatus efficere,* Aret. Piscat. It signifieth the pains and sorrow of a woman in travell: So the verb ὠδίνω is used Gal. 4.19. *Synecdochicôs accipitur pro quolibet vehementi dolore,* Luc. 16.24. Rom. 9.2. 1 Tim. 6. ver. 10.

Ὀδυνάομαι, *Crucior.* Luk. 2.48. and 16.24,25. Acts 20.38.

[f] Ὀδυρμὸς, *Ejulatus,* Matth. 2. ver. 18. 2 Cor. 7.7.

[f] Lamentatio, ploratus, fletus, *Hesych.*

[g] Ὄζω, *Oleo,* Joan. 11.39. *Media quidem est vox, hoc est, de bono & malo dicitur odore, ut* oleo *apud Latinos,* Scap. Aret. in Nov. Test. *Tamen hic res ipsa postulat, ut fœdus odor, qualis est cadaveris, intelligatur: quare rectè* Erasmus fœtet *reddidit,* Aret. ubi suprà.

[g] Oleo, fœteo; vox anceps est, *Erasm.*

Ὅθεν, *unde,* often.

Ὀθόνη, *Linteum,* Act. 10.11. and 11.5.

Ὀθόνιον, *Linteum* *, Luc. 24.12. Joh. 19. v. 40. and 20.5,6,7.

* Diminutivum, *linteolum, linteum minus.*

[h] Οἶκος, *Domus,* often. *House* in the Hebrew is called of *building,* בַּיִת *Beith.* In Greek, οἶκος, of *dwelling.* In our English, from *custodie,* or *tuition,* a House, of the Almain Huys, which is of Hu, *to defend.* It is taken, 1. By a Metonymie, for the *household,* or *persons contained in the house,* Heb. 11. ver. 7. 2. *Kindred, stock,* or *linage,* Luke 1. v. 27. 3. It signifieth, *wife, children,*

[h] Sicut Latinis *domus* & *familia,* ita Græcis οἶκος nunquam de majoribus, sed semper de familia aut posteris dicitur, *Scultetus.*

dren, Servants, and *Maids*. Acts 2.46. κ. κ᾽ οἶκον, *id est, per singulas domos; quasi dicat*, Domatim, *& Gallicè*, De maison en maison, *Gagneius.*

Οἰκία, *Domus*, often. Substance, goods, and worldly riches laid up in houses, Matth. 23. 14. Our naturall, weak, corruptible body, and our incorruptible glorious body; both wayes it is taken, 2 Cor. 5. 1. Οἰκίαν *pro* familia *etiam* Xenophon *posuit. Neque aliter usurpatur* Joh. 4. 53. 1 Cor. 16. 15. Phil. 4. 22. *Sed ista in locis* familia *ab ipso capite distinguitur, hìc verò ipsum patremfamilias simul comprehendit: quo modo & in usu Romano* familiam *dici* Ulpianus *notavit*, Grotius in Matth. 10. 13.

Οἰκεῖος, *Domesticus*, Gal. 6. 10. Ephes. 2. 19. 1 Tim. 5. 8.

Οἰκέω, *Habito*, Rom. 7. 17, 18, 20. and 8. 9, 11. 1 Cor. 3. 16. and 7. 12, 13. 1 Tim. 6. 16.

Οἰκέτης, *Servus.* Rom. 14. 4. [i] It signifieth a domesticall servant, which alwayes waiteth upon his Master in such services as are neerest to his person. It is used also Luke 16. 13. Act. 10. 7. 1 Pet. 2. 18.

[i] *Arctius, Par.* It is an ordinarie servant in the house, *Lud. Viv.*

Οἴκημα, *Carcer*, Acts 12. 7. *Sic honestiore vocabulo*, Carcerem, *autore* Solone, *Athenis dictum fuisse testatur* Plutarchus in illius vitâ: *videtur tamen significari hoc loco non totus Carcer, sed ea pars in qua vinctus erat* Petrus. *Vulg. & Erasm.* Habitaculum; *quod nomen neque Latinum est, opinor, nec huic sententiæ convenit*, Beza in loc.

Οἰκητήριον, *Domicilium*, 2 Cor. 5. v. 2. Jude 6.

Οἰκιακὸς, *Domesticus*, Matth. 10. ver. 25, 36.

Οἰκοδεσπότης, *Paterfamilias*, often.

Οἰκοδεσποτεῖν, *Domum administrare*, 1 Tim. 5. 14.

Οἰκοδομὴ, *Ædificium, ædificatio*, often. Ephes. 2. 21. *accipitur pro* re ædificatâ, *non pro* actione ædificandi, *Zanch.* Ædificium, *sic ferè vertunt omnes: hìc potiùs sumitur pro quovis* Lapide qui superstruitur; *ut sit sensus*, Quicquid super hoc fundamento extruitur congruenter coagmentatum.

Οἰκοδομέω, *Ædifico*, often. Οἰκοδομέομαι, *Pass.* Matth. 16. 18. *propriè usurpari non potest; neque enim agitur ibi de structurâ ædium. Itaque metaphoricè sumi necesse est; sic enim sumitur in Scriptura, & quidem bis tantùm in Vetere Testamento*, Genes. 16. 2. & 30. 3. [k] *Neque tamen idem significat quod hoc loco; agitur enim iis in locis de ædificatione quæ sita est in procreanda sobole.*

[k] *Cam. in Myr. Evang. & tomo secundo Prælect. in* Matt. 16. 18, 19.

Οἰκονόμος, *Dispensator.* Rom. 16. 23. *Chamberlaine.* Gr. Engl. Bib. *Treasurer.* Vat. *Offerer.* Vulg. Lat. *The Steward.* Gr. *Procurator*, seu *Curator. Græcum vocabulum declarat rei domesticæ dispensatorem*, Beza. Luk. 12. 42. Hieronymus *distinguit* villicum *ab* Oeconomo. [m] Villicus, *inquit, propriè villæ gubernator, à* villa *nomen* villici *accepit:* Oeconomus *non tantùm frugum, sed & omnium quæ dominus possidet, gubernator est. Unde* Oeconomicus Xenophontis *pulcherrimus liber, qui non* villæ *gubernationem, sed universæ domus dispensationem significat. Proinde magis quadrabit hoc loco* Oeconomus *sive dispensator, quam* Villicus, *Erasm.* Luk. 16. 1. *Vulgata*, Villicus, *nimis anguste.* Dispensator, *Beza.* Præfectus domus, *Syrus, cui cura administrandæ domus tradita est.* Administrator, *Arabs, cujus fidei res commissæ sunt. Sic vocatur qui Domini pecuniæ tum exigendæ tum dispensandæ præest, qui &* Actor *dicitur. Ego verò vocem inveni minus ambiguam, nempe* Dispensatoris, *quâ tum* Cicero, *tum Jurisconsulti sæpissimè utuntur*, Beza & Ludovic. de Dieu in loc. It is used also Luke 16. 3, 8. 1 Cor. 4. 1, 2. Gal. 4. 2. Tit. 1. 7. 1 Pet. 4. v. 10. *Ab* οἶκος, *&* νέμειν, Distribuere, *quòd ea dispenset quæ ad rem domesticam pertinent.*

[l] Dictio Latinis auribus non insolens, non tam pecuniæ, quàm frugum, & omnium quæ dominus possidet, dispensator est, *Jansen. in Concord. Evang.* Vide, si placet, *Maldonat.* & *Grotium ad* Luc. 16. 1. [m] *Villicus* appellatur à *Villa*, quod ab eo in eam convehuntur fructus, & evehuntur cum venerint, *Valla.*

Οἰκονομία, *Dispensatio*, Luc. 16. 2, 3, 4. 1 Corin. 9. 17. Ephes. 1. 10. & 3. 2. Col. 1. 25. 1 Tim. 1. 4. *Propriè* [n] *significat rei domesticæ administrationem & dispensationem, cùm quis ita curam suscipit rei alicujus, remq; domesticam ita administrat, ut quod opus tuig; est, illud ei distribuit.*

[n] *Zanchius.*

Οἰκονομέω, *Dispensator sum*, Luk. 16. 2. [o] Ab οἶκος & νέμω, *Rego, guberno.* Propriè rem familiarem administrare, res domesticas dispensare.

[o] Οἰκος & νέμω, *Rego, guberno.* Propriè rem familiarem administrare, res domesticas dispensare.

Vulgata

Vulgata, Villicor, *quod haud ſatis ſcio an aliud declarat quam* ruſticari: *certè non tam latè patet quàm τὸ* οἰκονομεῖν, *quod ſignificat* res domeſticas adminiſtrare. *Eraſmus* Diſpenſo, *quod verbum non legi abſolutè poſitum*, Beza in locum.

Οἰκουμένη, *Terra, orbis terrarum, mundus*, often. *Significat non abſolutè univerſum orbem terrarum; ſed eam partem orbis quæ tum temporis erat cognita, & habitata; & conſentit uſus tum Scripturæ*, Luc.2. Act.11.28. *tum aliorum*, Chamier. Properly it ſignifieth *Habitabilis*, or *Continens*. Luc.2.1. πᾶσα οἰκουμένη, *Totus terrarum orbis: ad verbum*, Tota habitabilis, *ita ut ſubaudias* Terra: A Hyperbolicall ſpeech, *All the Provinces ſubject to the Romane Empire. Arroganter enim Romani ſeſe univerſi orbis terrarum dominos vocârunt*, Beza. * *Non accipitur propriè, ut* Pſal.24.1. *de toto orbe terrarum: ſed Synecdochicôs, de* toto orbe Romano: *ſicut Synodus ſecunda Conſtantinopolitana* οἰκουμενική, *dicitur apud* Theodoretum, Hiſt. Eccleſ. li.5. cap.9. *Scultetus. Ea totius mundi pars quæ habitabilis eſt*, Steph. in Theſ. *Latini dicere ſolent*, Terrarum orbem.

Οἰκουρὸς, Adject. *Domi manens, domi cuſtos*, Tit. 2. 5. *Quo epitheto etiam vocantur canes, qui noctu excubant pro ædium cuſtodia*, Hyperius. To which our Engliſh word [p] Houſe-wife ſeemeth to anſwer: a woman ſhould be (like the Snail) *Domi-porta*. Περὶ τὸ οἰκεῖν ἢ οἶκον, *id eſt, Ex eo quòd cuſtodiant domum, & curent rem domeſticam. Aliquando in malam partem ſumitur, pro eo qui domi ſemper deſidet.*

Οἰκτείρω, Οἰκτιρέω, *Commiſereor*, Rom. 9.v.11. *Verbum Græcum* ἐλεέω, *ſignificat* commiſereor, miſereor. Οἰκτείρω *autem ſignificat*, maternâ *quadam* σοργῇ, *adductum* miſereri: *ut* 1 Reg.3.25,26. *Grynæus in loc.*

[q] Οἰκτιρμὸς, *Miſeratio*. Rom. 12. 1. διὰ τῶν οἰκτιρμῶν. It is tranſlated, *By the mercie*; but the Greek word is in the plurall number, *Per Miſerationes*, Chryſoſt. Theoph. Orig. Though there be in God *Miſerationes multæ*, yet there is but one mercie, which is his Eſſence, from whence iſſue *motus miſericordiæ*. It is uſed alſo 2 Corinth.1.3. Phil.2.v.1. Coloſſ.3.12. Hebr.10.v.28.

Οἰκτίρμων, *Miſericors*, Luke 6. ver.36. James 5.11. *Eum ſignificat, qui propenſus eſt ad commiſerendum*, Eſtius in loc. *Significat commiſerationem, ſive compaſſionem cum miſeria alterius*, Laurentius in loc.

Οἶνος, [r] *Vinum*, often. From the Hebrew, יין, both the Greek and Latine word is derived, ſaith *Avenarius. Ab* ὄνημι, Juvo: *vel quaſi* ὄνος, becauſe it maketh thoſe that drink it to thinke themſelves wiſe, *Plato*.

Οἰνοπότης, *Vini potor, aut Vini-bibus*, Luc.7.34. *Contumeliæ vox*, Eraſ.

* Οἰνοφλυγία, *Compotatio*. 1 Pet.4.3. tranſlated, *The exceſſe of wine. Vinolentia, immodica vini cupiditas. Lxx verbo* οἰνοφλυγεῖν *utuntur pro* potavit, vino ſe ingurgitavit, *vel potius* vinoſus & ebrioſus eſt, morbo ebrietatis delectatur, Deut.21.20. Iſai.56.12. *Syrus reddidit*, in ebrietate, *quomodo etiam* Auguſtinus & Lutherus, *Gerb. in locum*. It properly ſignifieth thoſe boylings up, which break into puſtules and red rumours.

Οἴομαι, *Opinor, exiſtimo*, Joh.21.25. Phil. 1.16. Jam.1.7.

Οἷος, *Qualis*, often.

Ὀκνέω, *Cunctor*, Act.9.38. *Significat*, pigrum ac ſegnem eſſe, detrectare, differre, gravari; *ſed & Latinum* Pigror *uſurpatur pro* differo *ſeu* tardo, *ut cùm* Tullius *ait*, Tu quæſo quicquid erit novi, ſcribere nè pigrere.

Ὀκνηρὸς, Adject. & Subſt. *Cunctator, piger*. Rom.12.11. it is tranſlated *ſlothfull*, and is uſed Matth.25.26. of the ſervant.

Ὀκνηρὸν, Subſt. *Pigrum*, Phil.3.1.

Ὀκτὼ, *Octo*, Luk.2.21. and 9.28. and 13. 4, 11, 16. Joh. 20.26. Acts 9.33. 1 Pet.3.20.

Ὀκταήμερος, *Octavæ diei*, Phil.3.5.

Ὄλεθρος, *Interitus, exitium*. 1 Cor. 5.5. *Græca vox non ſig. temporariam*

[p] *Houſe-wife*, נפקת בדא *Egrediens foràs*, id eſt, ſcortum vagabundum, meretrix, Gen. 34. *ult.* & paſſim in *Targum* (h.e. Chaldaicâ Paraphraſi.) Caſtæ puellæ domi manent, nec leviter diſcurrunt, periculo Dinæ. Inde Apoſtolus mulieres vult eſſe οἰκουρούς, Tit. 2.5. *Buxtorf. in Chald. Grammat. p.310.*

[q] Quod plus eſſe volunt quam ἔλεος, *Stephanus in Theſ. Græc.*

[r] *Vinum*, à *vi*.

* Significat morbum quendam, & animum deditum vino, nugis, & petulantiæ, quæ comitantur vini ſtudium, *Bulling.*

aliquam mortem aut corporalem afflictionem & interitum; sed quiddam æternum, quemadmodum constat ex vi & consequentia diversorum testimoniorum in Scriptura, ut 1 Thess. 5. 3. Snecanus de Disciplina Ecclesiast. 2 Thes. 1. 9. *Propriè extrema est perditio, & exitium animæ & corporis,* Zanch. 1 Timoth. 6. 9. *Vox ἀπώλεια ad corpus, & ὄλεθρος ad animum pertinet,* Danæus in loc.

'Ολίγος, *Paucus, parvus,* often.

'Ολιγόπιστος, *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.

'Ολιγόψυχος, *Pusillo animo,* 1 Thess. 5. 14.

* Of ὀλίγος, and ὄρα cura.

* 'Ολιγωρέω, *Negligo,* Heb. 12. 5. *Parvi duco,* To despise, or not regard much, set light by.

'Ολοθρεύω, *Perimo, vasto,* Heb. 11. 28.

'Ολοθρευτὴς, *Exterminator,* 1 Corinth. 10. v. 10. *Quòd Latinorum quidam* exterminatorem *exponunt eum, qui percussit extra terminos terræ promissæ, parùm scienter ab illis dicitur. Nam vox Græca* ὀλοθρευτὴς *nullam habet termini significationem, sed significat eum qui penitus vastat ac perdit; quem &* Cicero *Latinè dixit* exterminatorem, *in Oratione pro domo sua,* Estius ad loc.

f Holocautomata, vel Holocausta interpretantur Græci id sacrificiorum genus, in quo tota victima Deo adolebatur, ut ipsa verbi notatio declarat, *Bez. in* Marc. 12. v. 33.

f 'Ολοκαύτωμα, *Holocautoma,* Heb. 10. ver. 6, 8. Of ὅλον and καίω, A whole burnt-offering, named in Hebrew, עולה *Gnolah*, of עלה *Gnalah*, of a verb that signifieth 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. *Ebræis dicitur* Gnolah, *quòd tota ascenderet per ignem; Græcis* ὁλοκαύτωμα, *quòd tota combureretur. Santes* oblationem ignitam *vertit. Arias,* Ignitionem. *Jun. & Drus.* Igne absumendum: *Amama Cens. in* Exod. 29. 18.

'Ολόκληρος, *Integer,* 1 Thess. 5. 23. Jac. 1. v. 4. *Propriè* Hæres ex asse, *seu potiùs qui omnia possidet quæ sortitò ei obtigerunt: item per Synecdochen speciei,* Integer, Totus. *Ex* ὅλος totus, *&* κλῆρος sors, *Hæreditas totâ sorte constans.*

'Ολοκληρία, *Integritas,* Acts 3. 16.

g From the Hebrew יָלַל *Falal*, and in Hiphil, הֵילִיל *Heilil*, comes both the Greek word ὀλολύζω, and the Latine *ejulo,* Pagn. in Thes. Ling. Sanct.

'Ολολύζω, g *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 manâsse autor est. Quare qui elegantiùs Græcè sunt locuti, nunquam, aut rarissimè, nisi in re læta, eo verbo utuntur,* Scultetus. h *Quo verbo, quanquam qui elegantiùs Græcè sunt locuti, non nisi in re læta sunt usi, ut doctè à* i Casaubono *probatur: Apud Lxx. tamen* Zech. 11. 2. Isa. 13. 1. *& in Novo Testamento* Jac. 5. 1. *pro* lamentari *usurpatur.*

* Beckman.

h Ludov. de Dieu in Comment. in quatuor Evang.

i Casaub. ad Marc. 5. 38. ait, Lxx. irrisos fuisse à Veteribus, quòd ὀλολύξειν ab ὀλολυρδῆ nescivissent distinguere.

'Ολος, *Totus,* often. Πᾶς & ὅλος *non tantùm apud profanos autores Græcos, sicut etiam apud Latinos,* omnis *&* totus *inter se permutantur; verùm etiam in Novo Testamento, ex idiotismo linguæ Hebrææ, ubi* Col *utrumque notat, unum ponitur pro altero. Vide saltem hæc duo exempla,* Matth. 3. 5. *&* 21. 4. *Tarnovius in Exercit. Bib.*

'Ολως, *Omnino,* Matth. 5. 34. 1 Cor. 5. 1. and 6. 7. and 15. 29.

'Ολόκληρος, *Totus,* 1 Thess. 5. 23.

y Ficus immatura: Latini *Grossos* dixêre.

y 'Ολυνθος, *Grossus,* Rev. 6. 13.

'Ομβρος, *Imber,* Luc. 12. 54. Ἀπὸ τοῦ ὄμβρειν, *quòd simul & magno impetu fluat, & quasi ruat aut decidat.*

z Φθείρουσιν ἤθη χρηστ' ὁμιλίαι κακαί, Versus Iambicus de Menandri Comœdia. Latissimè patet vox Græca & ea omnia ferè complectitur, quæ in vitæ quotidianæ usu solent accidere. Latini ferè pluribus verbis hujus Græci vim exprimunt, *Casaub. in Theophrast. Charact.* Ὁμιλεῖν 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, ὁμιλίας nominabant, *Mag. in Arist. Ethic.* Sermo ad populum: Anglicè, An Homily.

z 'Ομιλία, *Commercium.* 1 Corin. 15. 33. *Colloquia mala,* Vulg. Eras. *Congressus mali,* Tertull. *Confabulationes pessimæ,* Hieron. *Commercia mala,* Beza. *Conversationes malæ,* Alius. Some render it, *Evill speakings*, or *Evill communication*; some, *Evill conversings*: wee may understand the word thus, Coversing

with

with others in their evill speakings, sayings, or writings. *Significat enim ὁμιλία, communem totius vitæ usum, ut, si Latinè dicere liceat,* Conversationes, *Beza.* Ὁμιλία, *quasi dicas, ipsa actio versandi in cœtu hominum,* Conversatio, Consuetudo, Congressus, Commercium: *& peculiariùs,* Colloquium, Confabulatio, *aut* Consuetudo quæ est per colloquium: *neque id solùm, sed ea etiam est consuetudo quæ est Præceptori 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.

Ὁμιλέω, *Colloquor, Simul cum aliquo versor, Conversor cum altero.* Ὁμιλιῶν *est* commercium habere, colloqui, familiariter conferre sermones, *non tamen sine diligentia & studio,* Actor.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. ὡμίλουν *colloquebantur.* Eras. *Confabulabantur: à quo verbo libens abstineo, nè fabulas narrâsse isti videantur, quamvis non ignorem* fabulari *apud* Plautum *sæpe de omni sermone dici, utpote quòd à* fando *deducatur. Verbum autem* ὁμιλεῖν, *propriè quidem significat,* Unà versari; *sed hìc accipitur pro* colloqui, *Beza.* It is used also Luc.24.15. and Act.20.11. and 24.26.

Ὅμιλος, *Turba,* Rev.18.17.

[a] Ὄμμα, *Oculus,* Mark 8.23.

Ὀμνύω, *Juro,* often. From the Hebrew ימין *Jamin,* the right hand, [b] used when oaths were taken.

[c] Ὁμοθυμαδὸν, *Concorditer.* Acts 7.57. *Stephanus* and *Beza* read it, *Concorditer, with one heart. Erasmus,* and the Old Translation, *unanimiter, with one minde; quod nunquam* (saith *Beza* on Acts 2.1.) *apud Latinè loquentes legere memini.* The Originall is very significant, derived from θυμὸς, according to the double signification thereof, both *Animus* the *minde,* and ὀργὴ *with one Anger,* or *Minde,* or *with one Accord,* as wee 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.

Ὅμοιος, *Similis,* often.

Ὁμοίως, *Similiter,* often.

Ὁμοιότης, *Similitudo,* Heb.4.15. *&* 7.15.

Ὁμοιάζω, *Similis sum,* Mar.14.70.

Ὁμοιόω, *Assimilo.* Ὁμοιόομαι, *Similis fio,* often. Hebr.2.15. *Cum Apostolus utitur verbo* ὁμοιωθῆναι, *id est,* assimilari, similem fieri, *non tantùm significat similitudinem qualemcunque, quomodo inanimata tabula similitudinem refert rei animatæ, sed omnimodam similitudinem & æqualitatem secundùm substantiam, naturam, & vires præcipuas,* Hyperius in loc.

Ὁμοίωμα, *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.

Ὁμοίωσις, *Similitudo,* Jam.3.9.

[d] Ὁμοιοπαθὴς, *Iisdem affectionibus obnoxius.* Acts 14.15. James 5. ver. 17.

Ὁμολογία, *Professio, confessio.* 2 Cor. 9.13. 1 Tim.6.12,13. Heb.3.1. and 4.14. and 10.23.

[e] Ὁμολογέω, *Confiteor, profiteor,* & *palam dico,* Matth.7.23. *Spondeo,* Matt. 14.7. Ὁμολογοῦμαι, *Pass.* often. 1. To testifie, or bear witnesse 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 *Agnosco.* 2. To utter and speak forth ones praise, or to give thanks, Heb.13.15. 3. Frankly and boldly to professe what wee hold in matter of religion, Rom. 10. ver.10. *Quod Galli dicunt,* Advouer publiquement, *&* Recognoistre, *unde factum*

[a] Of ὄπτομαι *Video.*

[b] To *lift up the hand,* often used in Scripture for to swear.

[c] Ὁμοθυμαδὸν sæpe usurpatur Hellenistis pro simplici ἅμα *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 Dieu in Act. Apost.*

[d] Iisdem perturbationibus, seu affectionibus obnoxius, *Arist.*

[e] Significat non solùm *profiteri,* sed *respondere,* Lorin.

factum ut Confeſſiones *vocet Eccleſia, quas edunt Chriſtiani ſuæ religionis profeſſiones*, Beza in Matth. 10. 32. Joh. 1. 20. ὡμολόγησε, Profeſſus eſt, *Beza, id eſt, Palam & apertè agnovit, ac dixit*, Confeſſus eſt, *Tremell. Vulg. Piſcat.* Profitemur *ultrò*, Confitemur *rogati.*

Ὁμολογουμένως. *Sine controverſia, omnium conſenſu, & confeſſione.* 1 Tim. 3. 16. *Confeſſedly*, and by an univerſall confeſſion. *Confeſſè, & citra controverſiam, ſive, ut* Ambroſius *vertit*, Et quidem omnium confeſſione magnum, &c. *Ad verbum declarat* Paribus verbis loqui, *ut ii ſolent qui petentibus aſſentiuntur*, Beza in Luc. 22. 6.

Ὁμῦ, *Simul*, Joh. 4. 36. and 20. 4. and 21. v. 2.

Ὁμότεχνος, *Qui eſt ejuſdem artificii*, Acts 18. 3.

Ὁμόφρων, *Concors*, 1 Pet. 3. 8. Ἐξ ὁμὸς, Similis, & φρὴν, Mens, *qui ejuſdem eſt animi.*

Ὄμως, *Verùntamen.* Joh. 12. 42. 1 Cor. 14. 7. Gal. 3. 15.

Ὀναρ, *Somnium*, Matth. 1. 20. and 2. 12, 13, 19, 22. and 27. 19.

f Seu Pullus aſininus.

f Ὀναριον, *Aſellus*, Joh. 12. 14. *diminutivum ab* ὄνος.

Ὄνειδος, *Probrum*, Luke 1. 25.

Ὀνειδίζω, *Convicior, exprobro, probris afficio. Cum probris increpo*, Matth. 11. 20. *Significat, objecto certo crimine aliquem increpare; ut quando ei qui accepit multa beneficia ingratitudo exprobratur: non enim ſimpliciter ſignificat* objurgare, *ſed* exprobrare, *quod debuiſſet & potuiſſet aliter fieri*, Chemnit. in Harm. 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.

Ὀνειδίζομαι, *Paſſ. Significat, Cum deteſtatione & increpatione quadam graviter exprobrare*, Gerh.

Ὀνειδισμὸς, *Convicium, probrum.* Rom. 15. 3. 1 Tim. 3. 7. Heb. 10. 33. and 11. 26. and 13. 13.

Ὄνησαι, *Fructum conſequor*, Philem. 20. Oneſimus, *utilis.* Therefore *Paul* alludes to his name, verſ. 11. *Ad* Oneſimi *manifeſtè alluſit nomen. Cujuſmodi nomina, ominis cauſâ, ſervis fidelibus imponebantur olim*, Heinſ. in loc. *Verbo* ὀναίμην *ad nomen* Oneſimi *alludit: quòd ab* ὄνημι, juvo, proſum, ὀνήσιμος, *utilis, fructuoſus*, Scultet. in loc.

Ὀνικὸς, *Aſinarius.* Matth. 18. v. 6. Luc. 17. 2. μύλος ὀνικὸς, *Mola aſinaria, id eſt, grandis, ut opponitur truſatili*, Hilarius. A huge mill-ſtone, ſuch as an Aſſe can but turn about, as the word imports, Mr *Perk.* 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* g *aſinaria*, a heavie ſtone, turned about by an Aſſe. 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 ὄνος, or *the aſſe*, becauſe it was turned about with an aſſe, and ſo diſtinguiſhed from *truſatilis*; which is the opinion generally of Interpreters, *Ambroſe, Hilarie, Eraſmus, Maldonate:* Mr *Tombes* of Scandalizing, Chapt. 7. Some underſtand it *de Molâ inferiore, quæ* ὄνος *vocatur, & craſſior eſt, quam ſuperiori ſubſternatur*, ſo *Piſcat. Aut ſignificatur Mola inferior, ſiquidem illa Græcis dicitur* ὄνος, *ſive quòd, in morem aſini, onus ferat; ſive quòd circa eum mola ſuperior vertatur (ab* ὀνέω, Moveo, circumago,) *ſive quòd mola ſuperior ei velut inequitet; unde Hebraicè ſuperior mola dicitur* רֶכֶב *ab inequitando*, Jànſen. in Concord. Evang. Polyc. Lyſer. *Dicitur* ὄνος, *quia, inſtar aſini, alterum qui circumagitur, ſuſtinere cogitur*, Polyc. Lyſer.

g *Mola aſinaria*, quam Aſellus circumagat; ſiquidem molæ leviores, quas *truſatiles* vocant, hominum manu circumferuntur, *Eraſm. Mola aſinaria*, mola quam Aſinus, aut jumentum quodvis circumagit, ad differentiam *molæ truſatilis*, quæ hominum manu circumfertur.

Ὄνομα, *Nomen*, very often. *Quaſi* ὀνέομα, *à* juvando, *ut cujus uſu rem agnoſceres.* Nomen *quaſi* Notamen. *Pro Perſona*, Act. 1. 15. & 4. 12. & *apud* Ciceronem *pro* Archia, *Quæris à nobis cur tantopere hoc* Nomine *delectemur.*

Ὀνομάζω, ομαι, *Nomino, or, Nominari, & eſſe.* Ὀνομάζεσθαι *ſignificat, ex alicujus nomine celebrari, uti jam tum fideles omnes à Chriſto Chriſtiani dicebantur*, Beza in Epheſ. 3. 15. It is

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 ὄνημι, juvo, prosum. Jumenta (propriè asini) sunt q. juvamenta, & utilia.

h ᾽Ονος, *Asinus, asina.* Matth.21.5. *Plerique Interpretes* ὄνον *vertunt* asinam: Vatablus & Lutherus *aliique interpretantur* asinum; *& reliqua verba exegeticè, non copulativè, intelligunt; qui mihi non una de causa sententiam suam probant. Nam Hebræum* Chamor, *quo* Zacharias *Propheta utitur, semel fortassis* asinam *significat in codice sacro, aliàs semper* asinum; Athon *est* asina. *Etsi enim vocabulum* ὄνος *& sub terminatione masculina interdum etiam fœmininum est, eò quod illa aliud, quod terminatione fœmininum sit, non habet: tamen tum semper vel articulus, vel adjectivum aliquod fœminini generis adjicitur: quod cum hoc loco non fiat, ipsa articuli absentia evincit, per* ὄνον asinum *significari. Sensus igitur est:* Rex Sion sessurus est super asinum masculum, qui ætate adhuc pullus est, filius nimirum asinarum. Marcus,ca.9. *qui D.* Matthæi *vestigia diligenter persecutatur, non meminit* asinæ, *sed* ἤγαγον *inquit,* τὸν πῶλον. *Et* Johannes, ca.12.v.14. *Nec aliter legit in* Matthæo *Syrus, qui interpretatur,* Et posuerunt super eum vestimenta sua: & equitavit super eum Jesus. *Hæc interpretatio ut Hebræo & Græco textui, & cæteris Evangelistis accommodata est; ita ridiculam illorum opinionem prosternit, qui sentiunt, Christum modò asinæ, modò pullo insedisse, indéque vanissimas allegorias texunt.* Sculter. 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.

ᵛ᾽Ονος, *Verè,* Mark 11.32. Joh. 8.36. 1 Cor.14.25. Gal.3.21. 1 Tim.5.3, 5,16. 2 Pet.2.18.

ᵛ᾽Οξος, *Acetum,* Matth.27.34. *Wine,* Rhem. Test. Gr. *Vinegar.* So is the Syriack Translation: so reade *Chrysostome* and *Jerome.* It is used also Matth.27.48. Mark 15.36.Luke 23.36. Joh.19.29,30.

ᵛ᾽Οξὺς, *Acutus, velox.* Rom. 3. 15. Revel. 1. 16. and 2.12.and 14.14, 17,18. and 19.15.

ᵛ᾽Οπὴ, *Caverna, foramen,* Heb. 11. v.38. James 3.11. *ab* ὄπλομαι, Video. *Per foramen videre possumus.*

ᵛ᾽Οπισθεν, *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, *Bullinger. Ab* ὀπίσω, *ut sit quasi* ὀπίσωθεν, *Ponè, à tergo,* Eustath.

ᵛ᾽Οπίσω, *idem quod* ὄπισθεν, very often.

i ᵛ᾽Οπλα, *Arma.* Rom.13.12.ὅπλα τοῦ φωτος, *Armour of light. Beza* translates it with a circumstance of words, *Induamur habitu qui luci conveniat, Put on a habit sutable to the light.* But the word ὅπλον properly signifieth *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 unrighteousnesse, and righteousnesse: and Ephes. 6. 11. *Put on,* πανοπλίαν τοῦ Θεοῦ, *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.

i Nomen Latè patet, *Beza in* Matth. 13.12. Græcis ὅπλα, & Latinis *Arma,* ac Hebræis כְּלֵי *Kele,* de quibusvis instrumentis dicuntur: sed melius convenit *Armorum* nomen translationi à Tyrannorum satellitibus & apparitoribus sumptæ, *Beza in* Rom. 6.13. Arma quia armos tegunt, *Servius.* Varro ab arcendo arma dicta existimat, quòd his arcemus hostes.

ᵛ᾽Οπλίζομαι, *Armor,* 1 Pet. 4. 1. ὁπλίζεσθαι *significat* armis indui, Scuto & Clypeo muniri. [Eustathius *docet quandoque esse idem quod* Præparare instruere, &c. *quæ significatio itidem hìc posset habere locum. Sed concinnius est usitatam significationem* armandi *ac* muniendi *hoc loco retinere.*] *Sed usurpatur etiam activè pro* ὁπλίζειν, *quo modo etiam hoc loco accipi potest,* Induite eandem cogitationem velut spiritualem quandam armaturam, *Gerhard. in locum.*

k ᵛ᾽Οποῖος, *Qualis,* Act.26.29. 1 Cor. 3. v. 13. Galat. 2.6. 1 Thess.1.9. James 1.24.

k Interdum in interrogatione, interdum & citra interrogationem, idque frequentius.

ᵛ᾽Οπότε, *Cùm,* Luke 6.3.

ᵛ᾽Οπου, *Ubi,* very often. *ubi indefinitè.* Matth. 24. 28. *Designat quemvis locum, quocunque in loco, quamvis remotissimo & occultissimo, ubi ubi fuerit cadaver,* Gerh. in Harm.

ᵛ᾽Οπτάνομαι, *Conspicior,* Act.1.3.

ᵛ᾽Οπτασία,

l Propriè significat Apparitionem, quæ differt ab eo visionis genere quod fit in spiritu seu per ecstasin.

'Οπλασία, *Visio, apparitio.* *Est apparitio bonorum Angelorum, quæ fit vigilantibus,* Luc.24.23. *Alsted. in Paratit.* *Est pura rei inspectio, quæ hominem excedat, & quam qui est in carne, nisi aperiantur ei oculi, videre nullo modo potest,* Oecumen. 'Οπλασία *propriè nominatur, quum Angeli hominibus apparent, formâ humanâ indutâ, 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.

m Significat tempus proximè antecedens Autumnum, quo tempore fructus maturescunt; quorum etiam & nomen est ὀπώρα, id est, fructus animo expetiti.

n 'Οπώρα interdum significat, cum singulari quodam gaudio videre, Matth 5.8. & 28.7. *Ger. in Harm.*

'Οπλόω, *Video,* Joh.3.36. οὐκ ὄψεται ζωὴν, Non videbit vitam. *Est Hebraismus,* Eccl.9.9. ראה חיים *Vide vitam,* id est, *vive vitam, fruere vitâ.*

'Οπλὸς, *Assis,* Luk.24.42.

'Οπώρα, *Fructus,* Rev.18.14. Summer or Autumn-fruit. It is the m time immediatly preceding Autumn, and is taken for the fruits then ripe, *Camerar.* as the Hebrew קיץ *Summer,* is taken for *Summer-fruit,* Amos 8.2. *Componitur ex* ὀπὸς succus, *&* ὥρα tempus, *quasi dicas,* succi tempus, *scilicet, ubi poma & uvæ decerpuntur.* Autumnus, *item* fructus.

'Οπως, *ut,* often. Matth.23.35. *Non significat causam finalem, vel intentionem, sed consequens seu sequelam,* so it is used Matth.5.16.

o Quum Deus imagines dormientibus imprimit, vocatur ὅραμα, Act. 10.11, 17, 19. & 11.5. Quum externè in visibili specie Deus aut Angelus apparet, ὀπτασία nominatur, Luc.1.22. & 24.23. Act. 26.19. Hoc tamen discrimen perpetuum non est: nam interdum ὅραμα pro ὀπτασία ponitur, Act.10.3. Matth.17.9. *Alsted. in Exc. Theol.* De visis nocturnis propriè dicitur, *Beza in* Matth.17.9.

'Οράω, *Video,* often. 'Οράω 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.

'Όραμα, *Visio,* often. Matth.17. ver.9. τὸ ὅραμα, hanc visionem, *scil. quam modò vidistis, id quod notat articulus. Fuit autem hoc* ὅραμα *propriè loquendo* ὀπλασία, *quoniam viderunt oculis corporis rem extrinsecus objectam. Talis fuit illa* ὀπλασία *Angelorum, de qua* Luc.24.23. *& illud* ὅραμα *Angeli conspecti à* Cornelio, Actor. 10. ver.3. *Aliàs,* ὅραμα *significat visionem animæ propriam, quum anima in ecstasi videre sibi aliquid videtur, quale fuit illud* ὅραμα Petri, Actor.10.17. *Piscat. in* Matth. 17. *"Ορασις enim contingit in mentis excessu, & merè intellectualibus visis: ὀπλασία verò est quum externis ipsis oculis aliquid verè conspicitur; quamvis hoc discrimen ubiq; non observetur,* Beza in Act.26. ver. 19. *"Ορασις est, quum hominis vigilantis menti species aliqua à Deo objicitur, in quam contemplandam mens tota velut rapitur, adeo ut nihil eorum oculis cernat, aliove sensu percipiat, quæ extrà objecta sunt,* Piscat. in Luc.1.22. *&* 2 Cor.12.1.

"Ορασις, *Visio,* Acts 2.17. Revel.4.3. and 9.17.

'Ορατὸς, *Visibilis,* Acts 1.16. Plinius, *Aspectabilis.* Cicero, *Qui sub oculorum sensum cadere potest.*

'Οργὴ, *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 pœnam ipsam,* Mich.7.v.9. *unde & exitii voce explicatur,* Rom.9. ver.22. *Grotius de satisfactione Christi.* 'Απὸ τῆς ὀρέγεσθαι, Appetere, *quòd qui irascatur, appetat vindictam in eum à quo se injuriâ affectum esse sentit.* See before in Θυμὸς.

'Οργίζομαι, *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.

'Οργίλος, *Iracundus,* Tit.1.7. *Fr.* Un orgueilleux. *Ad iram præceps, seu præceps animi, qui levi de causa vehementi irâ accenditur.*

p *Pronus ad iram, Biliosus, Qui semper in armis est, Irritabilis, & ad quævis excandescit,* Aret. in loc.

p Irritabilis, & proclivis ad irascendum, *Musc.*

'Οργυιὰ,

q Passus, à pandendo, quantum viz. spatium à pansis brachiis comprehenditur, ab extremo medii digiti ad alterum extremum, Beza.

Ὀργυιὰ, q *Passus*, Act. 27. 28. (twice.) *Festè* Suidâ, *mensura est quæ inter expansas manus continetur. Potest quoque* passus *verti, quatenus pro intervallo passorum brachiorum, non passorum inter deambulandum pedum accipitur*, Lud de Dieu. This Greek word, signifying a *fathome*, is the measure of the extension of the hands, together with the brest betwixt, 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.

Ὀρέγομαι, *Appeto*, 1 Tim. 3. 1. It signifieth an *earnest desire*, *quasi porrectis manibus prehendere & arripere*, 1 Tim. 6. 10. Heb. 11. 16. *Quo verbo vehementior appetitus ac desiderium significatur*, Estius ad loc. Orexis *apud Plinium*, desiderium.

Ὄρεξις, *Libido*, Rom. 1. 27.

Ὀρθρὸς (Adject.) *Montanus*. Ὀρεινὴ (Subst.) *Montana regio*, Luc. 1. ver. 39, 65.

Ὀρθὸς, *Rectus*, Acts 14. 10. Hebr. 12. ver. 13.

Ὀρθῶς, *Rectè*, Mark 7. 35. Luk. 7. 43. and 10. 28. and 20. 21.

Ὀρθοποδέω, *Recto pede incedo*. Gal. 2. 14. Gr. *Foot it aright*, or *Walk with a right foot*. *Ab* ὀρθὸς rectus, & πὼς pes.

r Ab ὀρθῶς rectè, & τέμνω divido. Metaphora sumpta est à sacrificiis, ubi accuratè fuit distinguendum sanctum à profano, & partes Deo offrendæ ab iis quæ sacerdotibus, aut etiam sacrificantibus debebantur, *Illyr. in locum*: Metaphora à convivii apparitoribus, & dapum instructoribus ducta, *Gerhard. in Hist. Harm. Evangel.*

Ὀρθοτομέω, *Rectè seco*. 2 Tim. 2. v. 15. *Cut the word aright*: ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, *Dividing*, or *cutting the word of truth aright*. *Dividing*: The Greek terme is taken from the laying straight of high-wayes, or from drawing the lines of Geographicall 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 Levites, who might not cut the members of the sacrifices without due consideration, *Perkins*. *Id est, prudenter distribuat, & accommodet usibus auditorum. Metaphora videtur sumpta à sacerdotibus certo ritu secantibus victimas*, Piscat. in Schol. Theophylactus & Oecumenius, Chrysostomum *secuti*, *Metaphoram deducunt à coriariis, qui superflua resecant à pellibus quas ad usum parant. Ita aiunt* Timotheum, *& in eo unumquemque verbi Ministrum, moneri, ut in tradenda doctrina veritatis, amputet & abjiciat 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 cuique 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 quòd eodem Græco vocabulo usi sunt Lxx. Interpretes, ad rectitudinem viæ significandam: ut* Prov. 11. 5. *Estius in locum. Vulgata Editio, cùm Latinè, tum ad metaphoræ vim declarandam, ideóque & Apostoli sententiam explicandam, accommodatissimè interpretata est*, rectè tractantem. *Versio Syriaca hoc ipsum confirmat, quippe quæ transtulerit*, Rectè prædicare sermonem. *At* Secare sermonem, *& insuetum est Latinis auribus dicendi genus, & (quod deterius est) nimis angustum, nec amplitudinem sensûs Apostolici assequitur*, Fuller. Miscel. Sac. lib. 3. cap. 16. *Vide plura apud illum. Putat* Fullerus, Paulum *non sectionem & lanienam carnium, sed Bibliorum in segmenta vel particulas intelligere, & sic* Paulum *eleganter, ac gentis suæ idiotismo congruenter, præcipere*, Sculter. in loc.

Ὀρθρος, *Diluculum*, Luc. 24. 1. Joan. 8. ver. 2. Act. 5. 21. *Tempus matutinum, seu antelucanum, diluculum, ac propriè, primum diluculi punctum*; παρὰ τὸ αἴρειν, ἢ ὀρθὺς ἡμᾶς ποιεῖν λεχήσεως ὄντας, *quod nos lecto affixos*

attollat, rectosq; faciat, aut erigat; vel ὅτι εἰς ἔργα ἡμᾶς ὀρθοῖ, quòd ad opera nos erigat & excitet. Unde Gallus dicitur ὀρθοβόας, quòd lucem prænunciet primo ſtatim diluculo, Beza.

ᵛ Ὀρθεῖος, *Dilucularis*, Luk.24.22.

ᵗ Unum hoc verbum eſt ex illis, quæ nolunt Helleniſticarii alibi uſpiam reperiri, præterquam in ſacris libris. Atqui obſervavit Mœris in Atticiſta ſuo ὀρθεύειν eſſe commune Græcum, *Salmaſius de Helleniſtica.*

ʷ Ὀρθεύω, *Diluculo venio.* Luc. 21.38. ὄρθριζε, Vulg. *reddit*, Manicabat, *quod corruptum videtur ex duobus verbis Latinis in unum contractis*, Mane ibat: *rectiùs*, Diluculabat, *Gerh. in Harm.* *Barbarum vocabulum* Manicare, *quod ipſum etiam* Auguſtinum *offendit, ut* Eraſmus *in hunc locum obſervavit, pro quo nonnulli ſcribendum putant,* * Manitare, *pro*, manè ire, *Beza.* ʷΩρθριζε, Diluculo veniebat, *quaſi dicas*, Diluculabat, *(quod apud* Gellium *legitur) vel* Matutinabat: *ita Hebræi utuntur verbo* הִשְׁכִּים, Hiſchkim, *ut* Gen. 19.27. *ubi iſtud verbum hoc ipſo Græco Interpretes Græci reddiderunt*, ὄρθριζε ὁ Ἀβραὰμ τὸ πρωὶ εἰς τὸν τόπον. *Neque tamen* ὀρθρίζειν *declarat* Diluculo venire, *ſed* Diluculo ſurgere, *& mane aliquid curare*, Piſcat. *&* Beza in loc. *Significat Matutinum aliquid agere, vel, Mane ſurgere ad aliquid conficiendum.*

* Aut, ut alii malunt, *manitabat*, quaſi *mane itabat.* Nam non tantum *mane ſurgere* ſignificat, ſed *mane aliquid facere*, Druſ. in Pentateuch.

ʸ Ὀρθινὸς, *Matutinus*, Rev.22.16.

ᶻ Ὅρια, *Fines*, often.

ᵃ Definio, vel certis limitibus & terminis circumſcribo, *Bullinger.* Whence ὁρισμὸς, Definitio, *vox mutuata ab agris*, Damaſc. *Finio*, whence *Horizon*, quia terminat noſtrum viſum.

ᵃ Ὁρίζω, ομαι, *Definio, decerno, definior.* Heb.4.7. *Significat*, ſuis finibus circumſcribere, *ſeu* definire; *item*, Certo ſcopo deſtinare, *atque adeò*, quippiam decernere atque conſtituere, *Beza, Eraſm.* Definitione, *quæ* ὁρὸς *à Græcis dicitur, ſolent obſcura explicari; & Indicativum modum, quod certum aliquod indicet ac declaret*, ὁριστικὸν appellant *Grammatici, ut rectè obſervavit* Eraſmus. Ὁρίζω, *&* ὁρίζομαι, *indifferenter dicuntur pro* Finire, terminare, *hoc eſt, definitionem rei dare, licèt ſæpius voce paſſivâ legatur; quod ideo dicitur, quia definitio rei eſt circumſcriptio, ut docet* Cicero: *etiam eſt*, Confinium facere, *&* diſterminare, dirimere; *inde* ὁριστὸς *dictus*, definitio *enim diſcernit unum genus, & unam formam ab aliis. Eſt etiam*, finem ſtatuere, conſtituere, præſtituere, *&* æſtimare, *Budæus.* Rom.1.4. ὁρισθέντος, *id eſt*, Qui declaratur, *ſive* manifeſtatus eſt. *Licèt enim apud profanos ſæpe ſignificet* Declarare, *tamen paſſim in Scripturis ſignificat* Definire, Conſtituere, *ac* Prædeſtinare, *ut* Act.2.23. *&* 10.42. *&* 17.26. *Cornel. à Lap.* Bellarminus *ſic ait*, ὁρίζειν *nunquam in Scripturis ſignificat* Declarare, *& omnes Latini ſic legunt*, Prædeſtinatus eſt. *Reſpondeo primò*, ὁρίζειν *in hoc loco ſignificare* Declarare, *quemadmodum* Chryſoſtomus *interpretatur, cui non ignota fuit hujus vocabuli vis & ſignificatio: Nam* Homil. 1. in Rom. *docet* ὁρίζειν *hoc loco nihil aliud ſignificare, quàm* declarare, demonſtrare, indicare. *Similiter* Tertullianus, Oecumenius: *nec verbum aliter hoc loco* Theodoretus *&* Theophylactus *explicant. Ergo falſiſſimum eſſe conſtat, quod* Bellarminus *tam confidenter dixit. Id verè quidem dici poteſt*, ὁρίζειν *nunquam, aut in Scripturis, aut alibi, ſignificare idem quod* Prædeſtinare. *Secundò, Latini Patres ſequuti ſunt* Vulgatum Interpretem, *à quo vocabulum hoc imperitè, ineptéque verſum eſſe, &* Eraſmus, *&* Faber, *&* Cajetanus *docent, & quicunque Græci aliquid intelligunt, confiteri debent*, Whitak. in Diſput. de Sac. Script. *Nuſquam in Scripturis verbum* ὁρίζειν *ſignificat* Prædeſtinare, *nec vetus Interpres uſquam alibi ſic vertit; ſed ubicunque extra hunc locum* Prædeſtinare *legimus, Græcè eſt* προορίζειν, Eſtius ad Rom.1.4. *ubi notat* Syrum *vertere* agnitum; *ut* Chryſoſtomum, *cæteroſq; Græcos tractatores, verbum Apoſtoli ſic exponere. Idem ille* qui factus eſt ex ſemine, *&c. etiam* declaratus eſt, *& certiſſimis argumentis comprobatus eſſe Filius Dei.* The beſt expoſition of ὁρισθέντος is, *declared, demonſtrated*, as *Chryſoſt. Theophyl. Tertullian adverſ. Praxeam. Eraſmus, Beza*, with moſt of our new Writers. The word ὁρίζω ſignifieth not only to *decree, define*, but to *demonſtrate, prove, declare:* and this ſenſe is moſt agreeable to the words following, *according to the Spirit of Sanctification, by the Reſurrection*, that is, in his divine nature,

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.* Ὁρίζειν *propriè* terminare *significat*, Act. 17.26. *Impropriè 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* προορίζειν, Act. 2.23. & 10.42. *Grotius.* It is used also Luke 22.22.

[f] Ὅρκος, *Jusjurandum*, Matth. 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, *quòd Ethnici per hunc soliti fuerunt jurare.* It comes (saith *Ainsworth*) from the Hebrew ירך, *Jerek*, a thigh, because when they swore, they put their hands under their thighs, Gen. 24.2. Others derive it *ab* ἕρκος, *Septum*, a Hedge, or ὅρος, *Finis*, *Terminus*, a Bound.

Ὁρκίζω, *Adjuro.* Marc. 5.7. ὁρκίζω σε τὸν Θεὸν, *id est*, Confirma mihi, interposito per nomen Dei jurejurando, fore ut non me vexes: *nam* ὁρκίζειν *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 Thess. 5.27. *Beza in loc. Multis in locis nihil aliud significat quam* Religionem injicere, *quod est in lingua vetere Romana* obsecrare, *Grotius.*

Ὁρκωμοσία, *Jusjurandum*, Hebr. 7.20, 21, 28. *Compositum ex* ἕρκος, & ὀμνύω· *ad verbum*, An oath-swearing.

Ὁρμὴ, *Impetus*, Acts 14.5. James 3.4. It is the violence of passion, that carrieth every creature headlong to affect, or avoid, *Lud. Viv.*

Ὁρμάω, *Ruo, irruo.* It is to goe to any act with vehemencie and vigour, to goe roundly to work, *Lud. Viv.* Act. 7.57. ὥρμησαν ἐπ' αὐτὸν, They ran, yea and more, They ran *impetuously* upon him. *Ab* ὁρμὴ, *Impetus.* A militarie Metaphor, as a company assigned to assault a fortresse. The like is Acts 19.25. so also Matt. 8.32. is the like phrase, ἄρμησε, *They poured themselves into the sea*, like a thick cloud dissolving it self into a showre. It is used also Mark 5. v. 13. and Luke 8.33.

[g] Ὁρμημα, *Impetus*, Rev. 18.21.

[u] [w] Ὄρνις, *Gallina.* Matth. 23.37. *Hoc vocabulum, generaliter* Avem *declarans*, Gallinæ *per Antonomasiam tribuitur, quæ alioqui propriè dicitur* ἀλεκτορὶς, Beza in loc. Luc. 13.34. *Avis*, 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.

[w] Ὀρνεον, *Volucris*, Revel. 18.2. and 19. v. 17,21.

[x] Ὁροθεσία, *Terminus positus*, Act. 17.26. *Terminos habitationis*, Vulg. *id est*, *Præfixis terminis habitationis eorum: nam* ὁροθεσία *est* Designatio terminorum, *Erasm.*

[y] Ὄρος, *Mons*, often.

Ὀρύσσω, *Fodio*, Matth. 21.33. and 25.18. Mark 12.1.

Ὀρφανὸς, *Orbus*, Joh. 14.18. *I will not leave you comfortlesse:* Οὐκ ἀφήσω ὑμᾶς ὀρφανὸς, *I will not leave you Orphans*, saith the Originall: which condition being usually comfortless, therefore is the word thus rendred *comfortlesse.* Ὀρφανοὶ *Græcis dicuntur, qui sunt parente vel parentibus orbi, non tantùm cùm adjectione* ὀρφανοὶ παῖδες, ὀρφανὰ τέκνα, *sed etiam simpliciter & absolutè*, Jac. 1.27. *Postea generalius hoc nomen usurpatur & transfertur ad quosvis relictos solos ac destitutos. Lxx utuntur non solùm pro* יתום pupillo, *à radice* תמם *quòd parentes ejus sint consumpti*, Exod. 32.22. Deut. 10.18. *quâ voce Syrus*, Joh. 14.18. *utitur; sed etiam pro* דל, *quod significat* exhaustum & attenuatum facultatibus ac viribus, Psal. 81. v. 3. *Quando igitur Christus dicit Apostolis suis*, Non relinquam vos orphanos, *ostendit, 1. se paterno Apostolos hactenus complexum fuisse, & adhuc*

[u] Avis, *Alex.* In Novo Testamento per Synecdochen generis de *Gallina* dicitur. Vox communis est *Avi* in genere, & *Gallinæ* in specie. Dictio anceps est ad *Avem*, & *Gallinam*, Jansen.

[w] Ὄρνις est anceps ad *Avem*, & *Gallinam*; est enim mirus amor *avibus* ad confovendos pullos, sed præcipuè *Gallinis*, Eras.

[x] Significat designationem limitum, ipsósq; limites, *Lorinus.*

adhuc complecti, affectu: 2. *Tacitè insinuat Apostolorum in fide infirmitatem. Orphani sunt filii minorennes, qui nondum ad justam ætatem pervenerunt*, Gerhardus in Harmon. Evangel.

'Ορχέομαι, *Salio*, Matth. 11. 17. and 14. ver 6. Mark 6. 22. Luke 7. 32. Whence cometh *Orchestra.* Tripudio, & gesticulor, *quemadmodum choreis fieri solet*, Jansen. in Concord. Evang. 'Ορχέομαι *ducitur ἀπὸ τῆς ὄρχων, à vinearum ordinibus, in quibus inter vindemias, primitias* Baccho *offerentes, choreas agebant*, Novarin. in Matth. 14.

[a]Ος, *Qui*, Ephes. 1. 14. Our English Relative [*Who*] doth more distinctly answer to the Greek, then [*Which.*]

[b]Ὅστις, *Qui*, often.

'Οσάκις, *Quoties*, 1 Cor. 11. 25, 26. Revel. 11. 6.

[y][c]Ὅσιος, *Sanctus* [z]. *Qui pietatem ac religionem colit*, Drus. 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.

'Οσιότης, *Sanctitas*, Luk. 1. 75. Ephes. 4. ver. 24. *Est*, 1. Puritas, 2. Justitia, 3. Pœnitentia, 4. Religio, *Cornel. à Lap.*

'Οσμὴ, *Odor*, Joan. 12. 3. 2 Corin. 2. ver. 14, 16. Ephes. 5. 2. Philip. 4. ver. 18. *Vocabulum medium, ut* ὄζω, Scap. *Alii enim odores benevolentes, alii graveolentes dicuntur.*

[d]Ὅστις, *Qui, quicunque, quantus, quàm multus*, often. [e]Ὅσοι quotquot, *verti potest per* qui, *ut* Actor. 4. v. 6. & 9. ver. 39. *Non denotat quantitatem seu numerum, sed qualitatem tantum eorum qui credebant*, Actor. 13. ver. 48.

'Οστέον, *Os, ossis. Contractè*, ὀστοῦν *dicitur, unde & Latini suam fortasse mutuârunt vocem: dicitur* ὀστέα τὸ ἱσταται *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.

'Οστράκινος, *Testaceus*, 2 Corinth. 4. 7. 2 Tim. 2. 20. *E figulina terra factus, ut testæ, vasa testacea, seu fictilia:*

Quo semel est imbuta recens servabit odorem
Testa diu. —— *Horat.*

[f]Ὀσφρησις, *Odoratus*, Steph. 1 Corin. 12. v. 17. *Beza*, Olfactus; *quum illud sit Ciceronianum, hoc Plinianum.*

'Οσφῦς, *Lumbus*, Matth. 3. 4. Mark 1. ver. 6. Luke 12. 35. Actsz. 30. Ephes. 6. 14. Hebr. 7. 5, 10. 1 Pet. 1. ver. 13.

[g]Ὅταν, *Quum*, very often.

[h]Ὅτε, *Quum*, very often.

[i]Ὅτι, *Quòd* (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. Actor. 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 ἠγάπησε. Vulg. & Erasm. *Quoniam dilexit. Nam dilexit*, Beza: For *she* hath loved much. The Rhemists, Because *shee* hath loved much. And the Papists make this [*For*] *causa præcedens, & 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

y Ὅσιος respondet חָסִיד apud Hebræos, ut ἁγιος חָסִיד, Drusius ad Act. 2. 27.

z Est sanctus qui Deum reveretur: ab ἕζομαι Colo, *Veneror.*

a Affirmantis particula. Hæc particula ex Græci sermonis, & usitato Lucæ pleonasmo, asseverandi causâ apponitur, ac mimesi servit: est particula enarrativa, & expletiva, *Gerh. in Hist. Har. Evang. Pisc.*

There is fire, *For I see smoak*: This tree hath life, *For it sprouteth. Interdum significat*, Reverà, certè, utique, equidem, *ut* 1 Joan. 3. 20. & Joan. 8. 25.

"Ὅτε, *Quousque*, Matth. 5. ver. 25. Luke 13. ver. 8. and 22. 16. John 9. ver. 18.

b 1 Cor. 12. v. 15. Adversativa b non valet in interrogando *num*, vel *an*, sed *nonne*, id est, innuit Affirmationem, non autem Negationem; at hìc Negatio continetur, *Piscat.*

b Οὐ, *Non*, very often.

Οὖ, *ubi*, often.

Οὐαὶ, *Vah*, Luke 1. ver. 2, 3. *Respondet Hebræo* הֵא Heah, *unde Latinum* vah, Psal. 35. 24. Ezech. 24. ver. 3. *Significationem habet insultantis, exprobrantis, & lætantis de alieno infortunio.* Euthymius *dicit quòd hoc loco sit subsannantis, & irridentis; sed potest esse detestantis, exprobrantis, & exultantis.*

Οὐαὶ, *Væ*, often. Luc. 21. 23. *Denuntiantis futuram miseriam, & commiserantis, non autem imprecantis particula; hoc in loco Interjectio* Dolentis, *vel* Dolorem denuntiantis. *Nominaliter usurpatur*, Apoc. 9. 12. Ἡ οὐαὶ ἡ μία ἀπῆλθεν, ἰδοὺ ἔρχονται ἔτι δύο οὐαὶ μετὰ ταῦτα. *Et Vide* Apoc. 11. 14.

Οὐδαμῶς, *Nequaquam*, Matth. 2. 6.

Οὐδὲ, *Neque, nec*, very often.

Οὐδέποτε, *Nunquam*, often.

Οὐδέπω, *Nondum*. Luke 23. 53. John 7. 39. and 19. 41. and 20. 9. 1 Cor. 8. 2.

Οὐδεὶς, *Nullus*, very often.

Οὐθὲν, *Nihil*, 1 Cor. 13. 2.

Οὐκέτι, *Non amplius*, often.

Οὐκοῦν, *Itaque*, Joh. 18. 37.

Οὖν, *Itaque, ergo, igitur*, very often. *Interdum servit Epanalepsi, ut* Joan. 8. ver. 14. Galat. 3. 5. *Interdum transitioni, ut* Joan. 9. 18. 1 Corinth. 14. 23. Matth. 7. 12. ἓν, *therefore*. Some think it is to be referred to the doctrine of justice, which was delivered in the fifth Chapter; but that is scarce probable, because c so many different points of doctrine are handled between. Others think that it doth not depend of any thing that went before, but that the word [*Therefore*] doth abound: and this is the more probable, for such particles doe sometimes abound: as Joh. 1. 20. the word *Because* doth abound.

c Mr. *Perkins.*

Οὔπω, *Nondum*, often.

Οὐρὰ, *Cauda*, Revel. 9. 10, 19. and 12. 4.

d Οὐρανὸς, *Cœlum*, very often. *In Novo Testamento sumitur pro* Deo, *idque per Metonymiam subjecti*, Matth. 21. v. 25.

——— *Cœlo gratissimus amnis*,

Id est, Deo, vel Cœlicolis. So the Hebrew Authours use שָׁמַיִם [*Heavens*] for *God*: so called, as is thought, of שׁ *Sham*, There; and מַ֫יִם *Majim*, Waters.

Οὐρανίων, *Cœlestis*, Matth. 6. 14, 26. and 6. 32. and 15. 13. Luke 2. 13. Acts 26. 19.

Οὐρανόθεν, *Cœlitus*, Acts 14. 17. *E cœlo: nam particula* θεν *est nota Adverbiorum motûs è loco.*

Οὖς, *Auris*, often. *Aures ab hauriendis vocibus. Hinc* Virgilius,

——*Vocemq; his auribus hausi.*

In English *Eares*, of *Hearing*.

e Οὐσία, *Substantia. Significat etiam facultates, seu bona fortunæ*, Luc. 15 ver. 12. *Chemnit.* It is used also ver. 13.

Οὔτε, *Neque*, often.

Οὗτος, *Hic. Interdum redundat, ut* Joh. 1. 18. & 3. 26. & 15. 5.

Οὕτω, *vel* οὕτως, *Ita, sic*, often. *Aliquando est particula illativa.* Οὕτω *tantopere*, Joan. 3. 16. & οὕτως *tantopere*, 1 Joan. 4. 11. Οὕτως, *quod* Theodorus Beza *reddit* itaque, *Vulgatus Interpres* sed, *est juramentis, & fidem facientis; quasi dicat*, Ita, *vel* sic *mihi hoc vel illud fiat, ut certum est te*

d Some derive it from the Hebrew אור *Or*, Lux, *Alsted.* quoniam supra ὄρια, id est, *montes* existat, *Aristot. de mundo.* Others would fetch it from ὁράω *video*, quasi ὁρανὸς, quòd Cœlum sit visui pervium, so *Ambrose.* Or ἀπὸ τοῦ ὅρου, A termino, & metâ, quòd terminus sit totius mundi, so *Philo.* Others from ἔχω *moveo*, & *concito*, vel quòd Cœlum moveatur, vel quòd in inferiora moveat. Vide de *Fulleri Miscel. Sac. lib. 1. cap. 13.* Cœlum à Græco κοῖλον, quod concavum significat, ita *Varro.* Alii à cælando, quòd sc. cœlum sit sideribus signatum, ornatum, & quasi cælatum, *Zanch. de operibus Dei.* Because it is engraven, and (as it were) enamelled with stars. e Dicitur ἀπὸ τοῦ ὄντος. Propriè significat rudam essentiam quæ exprimi solet per definitionem ex genere, & differentia conflatam; verbi gratiâ, οὐσία hominis est esse animal ratione præditum, *Zanch. Essentia*, ut vulgò à Theologis & Philosophis usurpatur: quod tamen verbum durum esse ait *Quintilianus*, & aliquando *Substantia*; Ciceroni dicitur *Natura, vis.* Significat substantiam absolutam & communem, *Pol. Lanus.* Substantia Græcis οὐσία dicitur, quæ utraque vox ambigua est; quia interdum significat cujusque rei essentiam, interdum sumitur pro altera entis specie oppositâ accidenti; & sic dictam volunt à *subsistendo*, quòd subsitet accidentibus, ut vult *Zabarella*, & *Fonseca. Isidorus* & *Augustinus* maluerunt derivare à *subsistendo*, quia proprium ejus sit per se subsistere, *Keck. System. Log. lib. 1. cap. 7.*

ευομερε

evomere ex orc. *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.

Οὐχί, *Nonne*, often.

Ὀφειλὴ, *Debitum*, Matth. 18. 32. Rom. 13. v. 7.

Ὀφείλω, *Debeo*, often.

Ὀφειλέτης, *Debitor*, Matth. 6. 12. and 18. 24. Luk. 13. 4. Rom. 1. 14. and 8. 12. and 15. 27. Gal. 5. 3.

Ὀφείλημα, *Debitum*. Matth. 6. 12. Ὀφειλήματα. *Sins* are called *Debts*; f A sinner both owes a punishment to God, and a recompence of the injurie 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 Syriacè* חוֹבָא, *id est*, debitum, *dicitur, &* peccatores *dicuntur* חוֹבִין, debitores; Lucas *qui Græcè doctus erat, scripsit* ἁμαρτίας, *cùm* Matthæus *habeat* ὀφειλήματα, Caninius in locos Nov. Test. pag. 86, 87. *Quod* Matthæus *dixit* ὀφειλήματα, *id* Lucas *interpretatur, nominans,* ὀφειλήματα ἁμαρτίας ἡμῶν. *Utroque autem vocabulo pluraliter enunciato censeam notari non tam peccata nostra indefinitè, quam specialiter pravas illas actiones, ex lege membrorum etiam in renatis remanente & turbante, pullulantes. utrumque hac postulatione deprecamur*, Scultetus. This word is used also Rom. 4. 4.

f Hence the phrase, *Debere alicui pœnas*, when one hath offended another, and done him wrong.

Ὄφελον, *utinam*. 1 Cor. 4. 8. 2 Cor. 11. 1. Gal. 5. 12. Rev. 3. 15.

Ὠφελῶ, *utilitas*, 1 Cor. 15. 32. James 2. v. 14.

g *Oculus*, ab *occulendo*, quod ciliorum teguminibus occultatur. *Oculi*, quasi *occuleti*. They are hidden within their lids.

Ὀφθαλμὸς, g *Oculus*, often. *Quasi* ὠπὸς θάλαμος, Cubiculum visûs. *Ab* ὄπλεμαι, Video.

Ὀφθαλμοδουλεία, *Obsequium ad oculos exhibitum*. Col. 3. 22. ὀφθαλμοδουλείαις. The originall word is in the plurall number, *Not with Eye-services*. But Ephes. 6. 6. it is in the singular number, *Servitus ad oculum*. Our English word Eye-service, doth properly and fitly answer the Originall, 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 præsenti tantùm, & intuenti placeat, id quod proprium est adulatorum*, Zanch. The French use the like speech proverbially in a contrary sense, to shew that one is well served, *Il est servi au doight, & al' œil*, that is, he is so well served, that his people understand him by the least signe he can make of his pleasure.

Ὀφθασία, *Apparitio*, Act. 26. 19.

Ὄφις, *Serpens*, often. *Hinc* Ophitæ *Hæretici quidam, qui colunt & adorant serpentem, per quem* Eva *primùm decepta est, tanquam is fuerit Christus*, Danæus in August. de Hæresibus. *Ab* ὄπλομαι, *Perspicuè video.* Horat.

Cur in amicorum vitiis tam cernis acutùm,
Quàm aut aquila, aut serpens *Epidaurius?* ——

Ὀφρὺς, *Supercilium*, Luc. 4. 29. *Ea frontis pars quæ pilos habet: aliquando pro fastu ponitur, qui sedem ibi habet.*

Grande supercilium, ——
Juvenal.

Supercilio indulgere: We call a proud man *Supercilious*.

h Hoc vocabulum propriè *supercilium* notat, translatè autem significat editiora loca, atque tumula, *Vitringa. Strigel. in N. T.*

Ὄχλος, *Turba*, very often. It signifieth any company or throng, which our English word Rabble doth aptly expresse, which comes of רַב, *Rab*, and that of רַבַּב, *Rabab*, to multiply. Matth. 14. 5. *Populus*, Vulg. *Multitudo*, Erasm. *Significat* confusaneam hominum multitudinem, *& denotat molestiam turbæ*, Beza. Act. 10. 22. *Quamvis plerumq; accipiatur de confusanea hominum multitudine, & de turba, ac vulgo; tamen significat etiam* totius populi universitatem, *quomodo accipi hìc videtur: nec enim eximia laus esse probari testimonio vulgarium*, Lorin. in loc.

i Significat turbam, & tumultum, ut Latinis *Turba* multitudinem & tumultum, *Eras.*

Ὀχλέω, *Torqueor*, *vexor*. Luc. 6. 18. οἱ ὀχλούμενοι. *Vocabulum significat*, Qui turbabantur, vexabantur, & molestiâ afficiebantur à *Dæmoniis*. Syrus *habet verbum quod significat*, Molestâ

Moleſtâ afflictione aliquem conſtringere, & quaſi in anguſtiam redigere, *Chemnit. in Harm. Evangel.* Acts 5. 16. ὀχλουμένους, *Poſſeſſed*, 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*, *Jactare* more than *Jacere*, and *Taxare* than *Tangere*; ſo *Vexare* is more than *Vehere*. So 1 Sam. 16. 14. Jerom. *Exagitabat*. Tremell. *Perturbabat*. The New Tranſlation, *Terruit*. The Septuagint, *Suffocabat*. Yet not one of theſe, *ſhaken*, *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, *Aul. Gell. Noct. Attic lib. 2 cap. 6.*

Ὀχλοποιῶ, *Turbam cogo*, Act. 17. 5.

Ὄχύρωμα, *Munitio*, 2 Cor. 10. 4.

Ὀψάριον, *Piſciculus*, Joh. 6. 9, 11. & 21. 9, 10, 13. *Ab* ὀπτάω, Aſſo, *quos nimirum moris erat* Aſſare. *Diminutivum ab* ὄψον. *Apud* Terentium, *Piſces* obſonium *vocantur*; *unde* Obſonare, *lautiùs 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* ἔσπερ τὸ ὀψὲ, *hoc eſt*, Serò, *vel quòd* Veſperi *tantùm iis veſcerentur, vel quòd* Serò *tandem voluptatis gratiâ in uſum venerint*, Beza in Joh. 6. 9.

[k] Obſoniolum, ab ὄψον, quod in genere ſignificat omne id quod cum pane editur; peculiariter *Piſces* dicuntur ὀψὰ, & ὀψάρια, apud Athenæum, l. b. 9. *Plutarch. Sympoſ. li. 4. Prob. 4.* Eodem modo pro *piſcibus* accipitur Joh. 6. 9. & 21. 10. *Gerh. in Har.*

Ὀψὲ, *Veſpera, ſerum dici. Notat totum illud tempus, quod inter Solis occaſum, ac mediam noctem intercedit.* Matth. 28. 1. *Abſolutè poſitum idem valet quod* Serò, *aut* Veſpere: *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 inchoant*, Beza. *Ibi accipitur non, ut aliàs, pro* fine dici, *ſive* die deficiente, *ſed pro* nocte retro cedente, & *jam* dici crepuſculo illuceſcente, *ſicut & apud Hebr.* gnereb, veſpera, *non tantùm veſpertinum tempus, ſed etiam aliquando totam noctem ſignificat*, Toſſanus in loc. Ὀψὲ σαββάτων, *Extremo autem Sabbatho*, Steph. in Conc. It is uſed alſo Mark 11. 19. and 13. 35. *Eſt & alia ſignificatio τῆς* ὀψὲ, *ſignificat enim*, Poſt tempus aliquod deſtinatum, *ut* πρωὶ τῆς ἡλικίας, Ante ætatem militarem: ὀψὲ τῆς ἡλικίας, Poſt ætatem militarem, *ut notat* Jul. Pollux: *ita hic* ὀψὲ τοῦ σαββάτων, *ſignificat*, Poſt Sabbathum peractum, *ſc. Judaicum. Cum genitivo pro* poſt, *Grotius in loc.*

Ὀψία, Subſt. *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.*

Ὀψίμος, *Serotinus*, James 5. 7.

Ὄψις, *Facies, ſpecies.* Joh. 7. 24. ὄψιν, *The appearance*. The Originall is (as the Vulgar rightly) *Secundùm faciem*, becauſe the face onely appeares, the reſt is hid. *Tum ſpeciem externam, tum viſum oculorum ſignificat*, Illyric. in loc. It is uſed alſo Joh. 11. 44. Rev. 1. 16.

[l] Ὀψώνιον, *Stipendium*. It ſignifieth a military ſtipend to Souldiers, as Luke 3. 14. The Greek here uſeth a Latine word, *Opſonium*, as being ſpoken to the Romane ſouldiers, and a word with which they were beſt acquainted, *Caius panaria cum opſonio viritim dedit*, Sueton. in Caio, cap. 18. Mr *Lightfoot in his Harmonie*. Ὀψώνια *Græci vocant non ſola* ſtipendia, *ſed omnia, ut* Marcianus *loquitur, Militiæ merita, in quibus eſt & annonæ præbitio, & alia commoda quæ ſub imperio Romano erant non invidenda, ſi laborum militarium juſta haberetur ratio*, Grotius in locum. 1 Cor. 9. ver. 7. ὀψώνιον *propriè dicitur* Piſcis aſſus, *ab* ὀπτάω, Aſſo; *deinde per Synecdochen ſpecie,*

[l] Stipendium, eſculentum apud Romanos, *Lycus.* Regius commeatus, & donum quod ex lege dignitatibus tribuebatur, *Nazianz.*

speciei, quodvis edulium quod pani additur: postea per Synecdochen καταχρηστικὴν, stipendium militare, *quod apud Veteres partim frumento, partim pecuniâ constabat*, Piscat. 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 *quovis accipitur.* Ὀψώνια *enim sunt omnes cibi præter panem, ab* ὄψον *&* ὠνοῦμαι, *quasi dicat, venale aliquid quod coquitur. Dicta autem sunt* stipendia ὀψώνια, *quia non numerabatur pecunia, sed res ad victum necessariæ, 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 delicates that sin can afford us, is death: and thus much doth ὄψον 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 modò pecunia, sed etiam cibaria militibus dabantur*, Beza. Ὀψώνια *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, similibúsque solvebatur cibariis*, Id. It is used also 2 Corinth. 11. ver. 8.

Π.

a Laqueus quo feram capimus, aut avem, *Pisc.*

a ΠΑγὶς, *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. *A* πήγνυμι, depango, defigo: *quòd humi viz. figatur ad feras capiendas*, Fullerus. Luc. 21. 35. *significat tum* laqueum *qui in terram depangitur ad capiendas feras, tum* avium decipulam, *ut ostendit* Budæus. *Septuaginta utuntur pro vocabulo quod significat rem quamcunque quâ vel aves vel feræ capiuntur*, Psal. 17. 6. & 6. v. 3, 5. Prov. 6. 2. *Syrus habet nomen quod itidem generale est, significans* rete, *quo vel aves vel feræ illaqueantur: potest igitur esse Metaphora ducta, vel à serarum, vel ab avicularum captura, quarum utraque laqueis & retibus peragitur*, Gerh.

Παγιδεύω, *Illaqueo*. *Metaphora à feris, quibus tenduntur laquei & retia, ut implicatæ trucidentur*, Pareus. Παγιδεύω *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*, Piscat.

Πάγος, *Collis*: *Occurrit* Actor. 17. ver. 19, 22.

Πάθος, *Affectus*. *Quemvis vehementiorem affectum denotat*, Illyric. in Nov. Test. The passion of lust which boileth within, provoking the bodie and mind to uncleannesse, rendred *inordinate affection*, Coloss. 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 *Affection*. *Vox est media, id est, tam in bonum quàm in malum usum cadit: utplurimum in Scripturis in malam partem accipitur*, Aret. in Probl. *Affectus*, Rom. 1. 26. *Mollities*, Coloss. 3. 5. *Morbus*, 1 Thess. 4. 5.

Παθήματα, *Affectus, perpessiones, afflictiones*, often. *Afflictiones*, Rom. 8. 18. 2 Cor. 1. 7. *Perturbationes, & morbi animi, seu Vitiosi affectus*, Gal. 5. 24. Rom. 7. 5. παθήματα τῶν ἁμαρτιῶν, the *Affections of sin*. 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, sintque ab ipso peccato ingenerati motus, quibus intellectus patiens, *quem vocant*, agitatur, totúmque secum hominem rapit. Hoc eodem nomine sæpe apud Paulum intelliguntur quæcunque pietatis causâ fideles perpetiuntur, ut *infra*, Rom.8.18. *Alibi*, nempe Gal.5.24. *conjunguntur* παθήματα & ἐπθυμίαι, Beza in Rom.7. v.5. The word signifieth passions which affect the soule, and generally all evill motions.

Παθητὸς, *Passurus*, 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 passurus fuerit, atque adeo pœnis ac supplitiis perferendis destinatus*, Beza in loc.

* Passibilis, qui pati potest.

b Puer à puritate, *Fun. Nomenclat.* Græca vox & servos & ancillas, & liberos, & omnes denique domesticos complectitur, præter patremfamilias, & matremfamilias, *Eras. in Annotat. in* Matt.14.2.

Παῖς, b *Puer, filius, famulus*, often. *Puer, puella*, Matth.21.15. Luc.8. ver.54. *Filius*, Actor.3.26. *Servus, famulus*, Matth.8.13. Luc.14. ver.45. Actor.4.26. *Infans*, Matt. 2.16. The Hebrew נַעַר *Naar*, the Greek παῖς, and Latine *puer*, signifie 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, *ambiguâ 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 Delitias Evangelicas cap.5.

Παιδάριον, *Puerulus*, Matth.11.16.

c 1. Est Institutio, 2. Castigatio. *Cornel.à Lap.*

c Παιδεία, *Institutio, doctrina, castigatio.* It noteth out such a Discipline as befitteth 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 addidissem* Paternam, *videtur enim ita significari castigatio, quâ pater filium erudit, vel præceptor puerum tanquam pater. Vulg.* Disciplinam: *quâ voce in Gallico etiam Idiomate utuntur, quòd 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 παῖς puer; or (as some say) of παιδεύω *instituo*, because παθήματα δι' μαθήματα. But the first Etymologie is the better, for παιδεύω also is derived from παῖς.

d Dr. Gouge. Παιδείαν tum *eruditionem* significat, tum *castigationem*, à puero dicta, *Eras.* Disciplina, Ephes.6.4. *Institutio*, 2 Tim.3.16.

c Παιδεύω, *Erudio, castigo.* Παιδεύομαι, Pass. Heb.12.6,7. ἐλέγχω, Arguo, *ad verba refertur*, ἢ παιδεύω, Castigo, *ad ferulam parvorum*, Aret. *I rebuke* is chiefly referred unto words, and *chasten* is chiefly referred unto the rod, and sharpnesse of discipline. *Propriè* Instituo, erudio ut puerum, à παῖς. *Quia verò 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. f Tit.2.12. Hebr.12. ver.7,10. Apoc.3.19. Luc.23. v.16. παιδεύσας *Emendatum*, Vulg. *potiùs* castigatum, *seu* correptum: *nam non emendatur nisi qui malus est.* Drus. Postquam castigavero, *id est, flagellavero, ut declarat* Joannes, *viz. per ministros*, Piscat. Ver.22. παιδεύσας αὐτὸν, Corripiam eum: Castigabo *potiùs*; Corripimus *verbis magis quàm verberibus*, Castigamus *utroque modo*, Erasm. Drus. It

e Puerum instituo, quòd plagis & objurgatione nonnunquam opus sit, *Erasm.*

f Vox est à pueris dicta, sive quòd Gratia nos ut rudes clementer doceat, sive quòd per ignorantiam lapsos materne corripiat, *Erasm.* Familiariter pueros instituo, & castigo pro ratione ætatis, *Aret.*

is used also Acts 7.22. and 22. 3. 1 Tim.1.20. and 2 Tim.2.25.

g Propriè qui instituit puerum castigando, à παιδεύω, & παῖς. Piscat. in Rom. 2.

g Παιδεύτης, *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.

h Paedagogi, Pueros ducere, & custodire; unde custodes horum & comites παιδαγωγοί, Victorin. Strigel.

h Παιδαγωγὸς, *Pædagogus,* 1 Cor.4.15. Gal.3.24,25. A *School-master,* or *Child-leader.*

i Vocula blandè & amicè compellantis, Gerh. in Joan. 21.5. παιδίον (Teste *Hippocrate*) de primo vitæ septennio dicitur, παῖς autem de secundo.

i Παιδίον, *Puerulus, puer,* often. Luc. 1.76. Puerule. *Vulgata & Erasmus,* Puer. *Videtur aliqua esse emphasis Diminutivi, hoc saltem loco, minimè 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 infans,* 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 rudis, per Metaphoram,* 1 Cor.14.20. Matth.2.20. *Hæc vox apud Evangelistas plerumq; de ætate tenera admodùm usurpatur, quamvis interdum etiam laxiùs accipiatur, maximè apud Lxx Interpretes.* Spanhem. de Dub. Evang. *Sumitur pro Filiis grandiusculis,* Joh.4.49.

Παιδιόθεν, *Ab infantia,* Mark 9.21.

Παιδίσκη, *Ancilla,* often. *Et* Puellam *significat (quasi fœmininum, à* παῖς, Puer,) *&* Ancillam, Act.12.12. *uti vertunt* Chrysostomus & Pagninus; *ostiariæ enim solent esse Ancillæ: noster tamen Interpres æquè ac Syrus,* Puellam *vertentes, subindicant, non fuisse Ancillam, sed honestam fortè filiam, vel neptem domus,* Cornel. à Lap.

k Puerorum more ludo, choreas duco.

k Παίζω, *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.

Παίωγ, *Percutio,* Matth.26.68. Mark.14. v.47. Luke 22.64. Joh.18.10. Revel.9.5.

Πάλαι, *Olim, jamdudum,* Matth.11.21. Mark 15.44. Luke 10.13. Heb.1.1. 2 Pet.1.9. Jude 4.

Παλαιὸς, *Vetus,* often. *Differunt hæ voces,* παλαιὸς *&* πρεσβύτερος, *uti vetus & senex apud Latinos; quòd* παλαιὸς *est ætatis, &* πρεσβὺς *etiam dignitatis, ut ex* Plutarcho *in* Nicia *colligi potest,* Danæus in 1 Tim. c.3.

Παλαιότης, *Vetustas,* Rom.7.6.

Παλαιόω, οῦμαι, *Antiquo, or, Veteraſco.* Luke 12. 32. Hebr. 1. 11. and 8. ver.13.

l Πάλη dicitur, quia corpus πάλλεται, id est, quatitur. Thence *Pallas.*

l Πάλη, *Lucta,* Eph. 6.12. The Greek word, according to the proper notation of it, signifieth such a strife, as maketh the body of him that striveth to shake again. It sometimes (as our English word Wrestling) is attributed to a strife of sport; it is used also for a serious and fierce fight and combat.

Πάλιν, *Rursus,* very often. *Linguâ Græcâ duo tantùm significat: vel enim est particula repetitiva, quæ significat repetitionem rei jam factæ, aut sermonis jam dicti: vel est particula oppositiva, 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. *Denuò,* 2 Corinth.13.2. *Retrò,* Joh.20.v.10. *Significat* è diverso, *&* è contrario, 1 Joh. 2. 8. *Nonnunquam sonat iterationem, nonnunquam contrarietatem: si ad* dicit *refertur, iterationem significat; nam semel antè respondérat: si ad sequens verbum, contrarietatem, quasi dicas,* E diverso *scriptum est,* Eras. in Annot. in Matt. 4.7. *Vide* Grotium. Rursum scriptum est: *noluit Christus opponere Scripturam Scripturæ, neq; repetere locum Scripturæ prius allatum: hoc tantùm 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; tantùm sensus est,* Præterea *dictum est,* Cameron in Myr. Evang.

m Renascentia, à πάλιν, Rursum, denuo, & γένεσις, Origo.

m Παλιγγενεσία, *Regeneratio.* Matth. 19.28. *per quam ibi intelligitur totius naturæ nostræ perfecta renovatio & instauratio, plenaria peccati & mortis abolitio,*

litio, Gerh. in Harm. It is used also Tit. 3.5.

n Admodum multus, sive plurimus, Erasm.

n Πάμπολλ@, *Omnino multus, permultus*, Mark 8.1. *Ex* πᾶς omnis, & πολὺς multus.

o Ponitur adverbialiter, confertim.

o Παμπληθεὶ, *universâ turbâ*, Luke 23.18.

Πανδοχεῖον, *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.*

p Est solennis conventus, celebritas, & pompa, qualis est in festis, ludis publicis, & triumphis, *Cornel. à Lap.*

p Πανήγυεις, *Conventus publicus*, Heb. 12.23. *A generall Assembly. Quoties diebus festis aut comitiis universus populus congregatur*, Erasm. *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 Thes. Græc. *A* πᾶς, *Omnis, &* ἄγυεις, *Cœtus.* Whence cometh a *Panegyrick. Alicujus Encomium in publico conventu.*

Πανοικὶ, *Cum totâ 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*, Erasm. *Ex* πᾶν, Omne, & ὅπλον, arma.

q A πᾶν, *Omne*, & ἔργον, *Opus. Veterator*, quasi *Vetus actor*, quòd diu versatus inter homines, astutiam, & simulandi comparavit artem, *Minsh. Un adviſé rompu aux affaires.* Latinis *Callidus* dicitur, à *Callendo*, quòd omnis generis dolos *callear:* vel ab eo quòd usu artis *callum* obduxerit, *Beza in* Luc. 20.23. & *Gerh. in Harm.*

q Πανοῦργ@, *Callidus*, 2 Cor. 12.16. *Quasi dicas, ad quodlibet opus promptus, qui dexteritate ingenii valet ad quidlibet agendum, callidus, versipellis, veteratorius*, Arist. Eth. 6. *Item in bonam partem pro solerti*, Scap.

Πανουργία, *Calliditas, versutia*, Steph. *Veteratoria versutia*, Beza, Erasm. 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.

Παντάχῃ, *ubique*, Mark 16.20. Luke 9.6. Act. 17.30. and 21.28. and 24.3. and 28.22. 1 Cor. 4.17.

Παντάχόθεν, *undiq;*, Mark 1.45.

r Non solùm perpetuitatem temporis significat, ut ἀιωνίως, verumetiam omnimodam perfectionem, *Camer. in Myr.*

r Εἰς τὸ παντελὲς, *Prorsus, in perpetuum.* Heb. 7.25. *For ever*, Tremell. *id est*, Prorsus, perpetuò, & 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.

Παντῆ, *Prorsus*, Acts 24.3.

r Undiquaque, ex omni parte, circumquaque.

r Πάντοθεν, *undiq;*, Luke 19.43. Heb. 9.ver.4.

s Solius Dei epitheton.

s Παντοκράτως, *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, &* κρατέω, *imperium obtineo.*

Πάντοτε, *Semper*, often. *Hæc particula & de loco, & de tempore dicitur, quæ postrema significatio convenit: commodè autem altero Latino Adverbio (quod sciam) exprimi non potest*, Beza in Matth. 26.11. *Etsi quandoque de loco usurpetur, tamen propriè tempus significat.* Gerh.

Πανδοχεὺς, *Hospes*, Luke 10. ver. 35. Thence the Latine word *Pandocheus, qui quemlibet hospitio excipit, Hospes meritorius.*

u Omnibus modis, Prorsus, adverbium confirmantis.

u Πάντως, *Omnino*, Act. 18.4, 21. & 21.22. Rom. 3.9. 1 Cor. 5.10. & 16.12. Luc. 4.23. πάντως ἐρεῖτέ μοι, *Omnino dicitis mihi*, Beza. *utique dicitis mihi*, Vet. Interp. *Nimirum*, Steph.

Παρὰ, *A*, vel *Ab*, often. *In compositione aliquando in malam partem accipitur.* Rom. 16.17. *Faius* noteth well, that παρὰ there signifieth, not only *Contra*, but *Beside. Aliquando comparativè usurpatur, & significat* supra, *vel* magis quàm, Rom. 1.25. παρὰ τὴν κτίσαντα,

κλισία. Sic Hebr. 1. 9. παρὰ τοὺς μετόχους σου, Drus. ad Rom. 1. 25. Sic Rom. 14. 5. παρ' ἡμέραν. *Aliquando significat* trans, obiter, cursim.

Παραβαίνω, *Transgredior.* Act. 1. ver. 25. *Prævaricor*, Vulg. Erasm. *Aberro*, Beza. Παραβαίνειν 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.

[z] Digressio, & aberratio, *Beza.*

[z] Παράβασις, *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 παραβάτης, which was *Judians* surname, and doth indeed signifie plain Apostate, Bish. *Andr.* in his Speech against Mr. *Trask*, inter opusc. positum.

[y] Παραβάτης, *Transgressor*, Rom. 2. 25, 27. Gal. 2. 18. Jam. 2. 9, 11.

Παραβάλλω, *Confero, appello*, Mar. 4. 30. Acts 10. 15.

[z] Of παραβάλλω, Comparo, assimilo, *Jansen.* Ὅτι παραβάλλει, quòd assimilatur. Propriè significat Collationem, aut Comparationem, quâ res diversæ ostenduntur in aliquo esse similes, *Jansen. in Conc. Evang.*

[z] Παραβολὴ, *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* ἀπὸ τοῦ παραβάλλειν, *quod significat conferre, comparare, seu duas diversas res simul collocare: unde* Cicero parabolam *vertit* collationem; *alii* similitudinem, *Glassius, Polyc. Lyser. Parabola*, Matth. 13. 34. & 24. 32. Marc. 3. 23. *Certum est*, parabolam *aliâ significatione accipi hîc, quam in Epistola ad* Hebr. *ubi* cap. 9. *vetus tabernaculum dicitur fuisse* παραβολὴ, *id est, ut Beza*, exemplar: *Erasmus*, similitudo, *serviens illi tempori, id est, talis forma cultûs, quæ aliud pœnebat ob oculos, & de aliis rebus majoribus admonebat: quæ tamen significatio non ita multum abludit ab hoc loco. Sed aliter accipitur illud vocabulum* Heb. 11. 19. ἐν παραβολῇ, *id est, ut quidam*, ἀπὸ τῆς παραβάλλειν, *ab* objiciendo, *vel* subjiciendo, *quòd pro* Isaaco *alius agnus transmissus fuerit. Alii, quòd receperit tanquam depositum, quia* παραβάλλειν *est Græcis aliquando* deponere. *Significat* parabola *hîc comparationem rerum cœlestium cum his terrenis, ut Christus ipse* Matth. 4. ver. 10. *etymon & significationem hujus vocabuli indicat*, Tossanus in locum. *Apud Septuaginta Vet. Test. Interpretes respondet voci* Mashal. *In Nov. Testam. scriptis accipitur pro* similitudine *& comparatione quacunque, ut vicissim* Johannes, cap. 10. v. 6. παροιμίαν *vocat, quod propriè* παραβολὴ *est; quæ nominum communicatio nata est ex Hebræo* Mashal, *quo & hoc, & illud comprehendi 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* ænigmaticam *seu allegoricam comparationem, aut etiam Allegoriam & Ænigma.*

Παραβιάζομαι, *Adigo*, Luk. 24. ver. 29. Act. 16. 15. *Cogo & urgeo, à* βιάω *vim affero, violenter urgeo.*

Παραβουλεύομαι, *Perperam consulo.* Philip. 2. 30. παραβολευσάμενος τῇ ψυχῇ, Non habitâ ratione vitæ. *Sic omnino eleganter* Erasmus *convertit hunc locum. Nam* παραβουλεύεσθαι *significat* perperam consulere, *uti faciunt qui se in apertum vitæ periculum conjiciunt: sed id tamen facere in loco pro Christo, non est stultitiæ aut imprudentiæ, sed verè cœlestis sapientiæ, quam in* Epaphrodito *commendat Apostolus.* Vulgata, *Tradens animam suam.* Ambrosius *Græcam vocem propiùs expressit*, In interitum tradens animam suam. Syrus *eleganter interpretatur*, Spernere animam suam, *Beza, & alii.*

[a] Παραγγέλλω, *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* παραγγέλλειν, *quo Græci Interpretes utuntur, in describendis magistratuum edictis*, Isaiæ 1. ver. 1. 1 Reg. 10. v. 17. & 15. ver. 4. & 22.

[a] Mandatum ab alio acceptum aliquibus denunciare, *Zanch.* in 1 Thess. 4. ver. 2. Et sic explicatur 1 Cor. 11. 17.

& 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. Παραγγελίᾳ παρηγγείλαμεν, *Etiam atque etiam denunciavimus,* Beza. Vulg. *ad verbum, Præcipiendo præcepimus.* It is an Hebraiſme, *Denunciando denunciavimus, id eſt, ſæpiùs, ſeverè.* Act.17. ver.30. παραγγέλλει· Vulg. & Eraſm. *Annunciat.* Beza, *Denunciat.* Syrus, Arabs, & Æthiopicus, *Præcipit, rectè: eo enim ſenſu paſſim in Novo Teſtamento uſurpatur, imò ferè ſemper, & majorem hìc habet emphaſin,* Lud. de Dieu in loc. *Interdum generaliter accipitur pro* edicere, & interdicere: *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,* παραγγέλλειν *dicitur,* Beza in 1 Theſſ.4.2. Præcipere *ſignificat,* & interdicere, *Lorinus.*

Παραγγελία, *Mandatum.* 1 Theſſ. 4. v.2. it ſignifieth ſuch commandements as one receiveth from ſome man, to give them in his name to others. *Propriè eſt denunciatio quæ à ſuperiore poteſtate accepta, per internuncium ſeu legatum ſubditis denunciatur,* Zanch.in locum. It is uſed alſo Acts 16.24. 1 Tim. 1.5. *Non Decalogus, ut plerique credunt, ſed tota docendi ratio voce* παραγγελίας *intelligitur,* Scultetus in loc. *ubi etiam &* ver.18. *non præceptum ſive mandatum, ſed denunciationem interpretatur.*

b Παραγίνομαι, *Adſum,* advenio, venio, often. Matth. 3. 1. παραγίνεται, *Venit.* Arias Mont. *Accedit.* Vatablus, *Advenit.* Novarinus, *Prodit. Verbum* παραγίνομαι *non ſolùm* Advenire *ſignificat, ſed etiam* ſuccurrere, auxiliari; *nempe Chriſti Prædicator ad hoc ſolùm venire debet, ut peccatoribus ſuccurrat, & auxilium quod poteſt periclitantibus offerat. Hoc verbum dicitur etiam de iis qui ægrotis & malè habentibus præſunt,* Thucyd. Παρεγένοντο νοσοῦσιν. *Adeſſe igitur, & advenire* Johannes *prædicaturus dicitur, ut intelligeremus doctoris munus eſſe, aliorum infirmitatibus mederi,* Novarin.in loc.

b Etiam dicuntur ſata quæ à terra erumpunt & germinant; unde metaphoricè ſignificat *provenire, manare, proficiſci, naſci,* Berchet.

Παράγω, *Prætergredior, præterco,* 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. παράγει, 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.* Παράγει *ſignificat etiam* ſeducit, decipit: *Sic* Stapulenſis, & Cajetanus; *nec improbat* Gagnæus: *ſed bene reſellit hoc* Eraſmus. *Nam paſſim accipitur in ſacris literis pro* præterire, abire: *ubi* ſeducere *ſignificet in Scriptura, non reperio,* Eſtius ad 1 Corinth.7. ver.31. *Adde ſignificationem* prætereundi, *ſeu* abeundi *melius convenire cum* ver.29. *ubi dicitur,* Tempus contractum eſt: *item, cum* 1 Joan.2.17. *ubi ſimilis eſt ſententia. Et verbum medium uſurpatur,* παράγεται *quod ibi apponitur* τὸν αἰῶνα εἰς αἰῶνα, *in æternum manere.*

c Παραδειγματίζω, *Ignominiæ expono.* Matth. 1.19. *Ignominiæ exponere, vel in eam exemplum ſtatuere,* Beza. Auguſt. *ad verbum vertit,* Exemplare. Vet.Interp. *Traducere, publicare.* Tertull. *Infamem reddere.* The word ſignifieth, *Publicæ infamiæ exponere:* and, as they ſay in French, *Eſchafauder. Noluit ipſe eam, nec* pœnis, *nec* infamiæ, *imò, nec* riſui exponere: *omnia hæc tria ſignificat verbum* παραδειγματίζω, Aret. in locum. Heb.6. 6. *Vulg.* Oſtentui habent. *Beza,* Ad ignominiam exponunt: *propriè eſt* Diffamare, *vel* ignominiæ exponere. *De verbo* παραδειγματίσαι, Eraſmi, Bezæ, Camerarii *obſervationes* cruditæ *legantur.* Παράδειγμα *ſignificat id quod exhibetur atque oſtenditur, ut regula ſeu documentum quo alius inſtituatur, qualia ſunt exempla quæ ſic vocantur; fiuntq; παραδείγματα etiam* pœnæ *quando ſumuntur*

c Etſi autem παραδειγματίζειν apud profanos Scriptores *corporis pœnam,* non modò *infamiam* notat; tamen non quamvis corporis pœnam, ſed eam quam ſequebatur infamia ſignificat. Deſignat itaque primò, & per ſe, (ut loquuntur) *infamiam*: ſecundò, *pœnam corporis* notat. In N. Teſtamento verò *infamiam & contemptum.*

Id quod colligi poteſt ex Collatione, cap.6. ver.6. & cap.10. ver.29. ad Hebr. Nam quod altero loco eſt παραδειγματίζειν, altero ἐκδειγματίζειν, *Camer. in Myr. Evang.*

tur

tur à facinoroſis coram aliis; inſtituunt enim & hæ ſpectantes: hinc παραδειγματίζω quod verbum tamen Græci de publica productione uſurpârunt, quâ aliquis ludibrii & infamiæ cauſâ, oſtenderetur palam, ſeu proſtitueretur. Itaque rectè verteris & Infamare, & Contumeliis, atque ludibriis, & ignominiis exponere. Hoc ſenſu verbum παραδειγματίζω, interpretati ſunt Autores ſacri pariter & profani. Septuaginta id habent, Jerem. 13. 12. & Ezech. 28. 17. Apoſtolus, Heb. 6. παραδειγματίζοντες, hoc eſt, Ignominiâ afficientes, vel Ludibrio habentes. Παραδειγματίζειν 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. παραδειγματίσαι, Latinè interpretari licet, Cum curare nollet ut ea exemplum eſſet: hoc eſt, ut explicat Hilarius, Cum nollet in eam lege decerni; puniri, Auguſtinus. Vox Græca Polybio de mortis ſupplicio uſurpatur. Apud Helleniſtas *autem de mortis pœnâ uſurpatum τὸ παραδειγματίζειν, apparet, tum ex Lxx Interpretatione, Num. 25. 4. tum ex additamentis ad Eſther. 14. 9. Grotius. Coloſſ. 2. ſimplex δειγματίζειν uſurpatur eodem ſignificatu pro compoſito παραδειγματίσαι. Sic Plutarcho Archilocus Poëta obſcœnis carminibus dicitur ἑαυτὸν παραδειγματίζειν, Seipſum infamare, Scultet. Exercitat. Evang. lib. 1. cap. 44. & Delit. Evang. ca. 3.

* Illi Helleniſtæ quos citant, quibus iſtud verbum tam diversè accipitur, Septuaginta ſunt interpretes. Atqui conſtat inter omnes ferè nihil ab illis tranſlatum fuiſſe in Græcum ſermonem præter Pentateuchum. Non reperitur autem in lege hoc verbum. Præterea, illi ipſi Septuaginta quàm rectè Helleniſtæ appellentur, ipſi viderint, Salmaſius.

d Παράδεισος, Paradiſus. It ſignifieth 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 applyed to Heaven. Sic vocant Græci quæ Latini Vivaria (ſi Gellio credimus, lib. 7. cap. 20.) Septa, viz. quædam, in quibus voluptatis cauſâ tum plantæ excoluntur, tum etiam vivæ feræ paſcuntur: nos vulgò Des pares, vel voluptuarios hortos vocamus. Sed κατ' ἐξοχὴν ſic vocârunt Græci Interpretes hortum illum in Eden plantatum. Hinc factum, ut beata illa 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 פַּרְדֵּס, Pardes, Eccleſ. 2. 5. Hortus amœniſſimus, omnis generis fructiferis arboribus conſitus. Errant, qui ex παρὰ, & δίδω, Irrigo, vocem hanc ortam eſſe volunt. 2. Cœlum tertium, locum beatorum, 2 Cor. 12. 4. e Scap.

Παραδέχομαι, Excipio, ſuſcipio, accipio. Mark 4. 20. Act. 16. 21. and 22. 18. 1 Tim. 5. 19. Heb. 12. 6.

Παραδιατριβαὶ, Perverſæ exercitationes, Steph. Beza. Aſſiduâ attritus, Syriace. Mutuò enim ſe attriverunt ſophiſtæ, & ſuâ ſcabie alii alios inficiunt, Oecumen. Διατριβὰς vocant Græci, quas Quintilianus ſcholarum exercitationes appellat; Quales erant Philoſophorum in ſuis auditoriis; ita dictæ, quòd exercitiis ejuſmodi tempus utiliter tereretur. Itaque ſignificat Paulus, iſtis inanibus quæſtionibus homines, quaſi in ludo quodam impudentiæ & improbitatis, exerceri; quod deſignat præpoſitio παρὰ, ut ſiniſter prorſus iſtarum exercitationum uſus declararetur, Steph. in Theſ. & Beza in loc. Ex παρὰ, quod ſæpe in malam partem accipitur in compoſitis, & διατριβὴ, opera quæ alicui rei impenditur ultima: eſt vox media, bonorum enim & malorum eſt; παρὰ præpoſitio ſignificationem limitat, malamq; facit, Aret. 1 Tim. 6. 5. Galling one another with diſputes. Chryſoſtomus & Theophylactus interpretantur confricationes, quòd illi ſeſe, tanquam morbidæ oves, confricantes corrumpant. Vulg. Conflictationes: non expreſſâ præpoſitione. Eraſm. Supervacaneæ conflictationes. Diſputationes inutiles, & nugæ, Cornel. à Lap. Præpoſtera ſtudia, & exercitationes, quum tempus præpoſterè teritur aliquâ

in

d Παράδεισος vox eſt, ut Pollux verè dicit, Perſica, quanquam & Hebræi uſurpant, ut Eccleſ. 2. 5. Nehem. 2. 8. Sed Græci uſu hanc vocem ſuam fecerunt, Grotius in Luc. 23. 43. Sec Deodate in locum.

in re. Philosophi suas scholas, congressus, & disputationes vocabant διατριβάς. Hi quoque suas de rebus divinis dissertationes, ut ex hoc loco apparet, διατριβὰς nominabant. Ergo Paulus *alludit ad hanc ipsam vocem, quam in eos ipsos lepidè retorquet. Docet enim hujusmodi disputationes quæ à sana doctrina recedunt, non esse διατριβὰς, id est, honestas scholas, & disputationes utiliter institutas, quales Philosophorum pleræque fuere: sed παραδιατριβὰς potius esse,* i.e. *pestiferas, perversas, inutiles & damnabiles λογομαχίας, quia in iis verbum Dei pessimè pervertunt,* Danæus in locum. *Vide* Estium ad loc. *Vera significatio hujus vocis est mutua attritio: dicitur de pedibus equarum:* It is *enterfering*, or *galling one another.*

f Joh. 13. 21. *Prodet, & Tradet me in mortem*; utrumque enim complectitur verbum παραδίδωμι, Matth. 4. 12. & 5. 25. & 10. 17. & 17. 22. & 24. 9. *Gerh. in Harm. Vide Lud. de Dieu. in* Marc. 4. 28.

Παραδίδωμι, *Trado, prodo.* παραδίδομαι, *Pass.* often. Ephes. 5. 25. παρέδωκεν. The Greek word is a compound word, and signifieth *to give up.* It implyeth two things: 1. That Christ willingly dyed: the word [*gave*] intimateth so much. 2. That his death was an oblation, that is, a price of redemption, or a satisfaction: the compound word [*gave up*] intimateth so much. 1 Pet. 2. 23. παρεδίδου δὲ τῷ κρίνοντι δικαίως, *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 judicanti injustè*, Vulg. Lat. and Rhemists, *He delivered himselfe to him that judged unjustly.* Rom. 6. 17. ὃν παρεδόθητε τύπον διδαχῆς, *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.

g Which word is used by *Gellius*, li. 3 cap. 21.

Παράδοσις, g *Traditio*, often. *Dogma*, Matth. 15. 2. *Doctrina quæ ore traditur*, Matth. 15. 3. *Doctrina tradita*, 2 Thess. 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 Commandement 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*, Dr *Fulk.* 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, Dr *Fulk. Immeritò Pontificii quidam nostrorum versionem falsi insimulant, cum* 1. *ad* Thess. 2. 15. *vertunt*, παραδόσεις documenta, *id est*, doctrinam traditam; *non potest enim vox illa, ubi de doctrina agitur, commodiùs 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.*

h Παράδοξον, *Inopinatum*, Luc. 5. 26. Παράδοξα, *hoc est, admirabilia, nova, insolentia, quæ præter omnem expectationem, & contra omnium opinionem sunt*, Chemnit. in Harm. Evangel. Inopinata *recentior interpres reddidit: ejúsque rei autorem adducit* Fabium: *Quasi hic de Stoicorum inopinatis ageretur. Ego ut* Erasmo *non accedo, qui* incredibilia *dixit, ita non video cur reprehendendus sit antiquus, qui* mirabilia *dixisse maluit; & quid si* miracula *dixisset? quæ qui effi.it* παράδοξα *Hellenistis dicitur*, Heinsius. *Est etiam Thema à vulgi opinione distrepans,*

h Παράδοξα. Beza, *Inopinata.* Eras. *Incredibilia.* Vulg. Syrus, & Arabs, *Mirabilia.*

pans, quasi dicat, παρὰ τὴν δόξαν, *præter opinionem.*

i Ad iram, vel ad æmulandi studium provoco.

Παραζηλόω, *Ad æmulationem provoco.* 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 *Æmulor,* 1 Cor. 10. 22. *Emulate:* for the word signifieth not onely *Æmulari,* but *Provocare ad æmulationem, To provoke to emulation.* It is used also Rom. 10. ver. 19.

Παραθαλάσσιος, *Maritimus,* Matth. 4. ver. 13. *Quasi dicat,* παρὰ τὴν θαλάσσην, *scil.* ὄν, *qui est prope mare.*

Παραθεωρέομαι, *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.

Παραινέω, *Admoneo, adhortor,* Acts 27. v. 9, 22.

Παραιτέομαι, ῆμαι, (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. *Refuse,* 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. Παραιτεῖσθε devitare, *ut habet* Vulgata; *vel* rejicere, *ut* Erasmus, Beza, Piscator. *Et hic quidem* rejicere *est* excommunicare dum resipiscant. *Dubitari autem potest, an eoúsque pertingat verbi* παραιτῆ *significatio: Nam* 1 Tim. 5. 11. *idem verbum legitur, vertitúrque à* Vulgato, *ut hìc,* devita: *quod, ut duriusculum,* Montanus *correxit, & pro* devita *posuit* recusa; *quod etiam facit* Beza, *& addit expositionem,* nè in collegium viduarum admitte. *Quidni & hìc consimilis verbi* παραιτῆ *interpretatio retineatur, explicetúrque,* Hæreticum recusa, *hoc est, in externa Ecclesiæ congregatione manere nè patere?* Sculterus in Tit. 3. 10.

k Dr. Taylor.

Παρακαθίζω, *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, *eámque lectionem, præter omnes Papistas retinet ac sequitur quoque* Beza, Piscator, Hemingius. Calvinus *verò,* Aretius, *itémque* Lutherus, *& alii,* hortor, *sive* adhortor. *Mihi quidem apprimè hìc probatur præ altera,* Laurentius in 1 Pet. 2. ver. 11. Παρακαλέομαι, ῆμαι, *Consolationem admitto, Consolationem accipio,* often. It signifieth as well to *Comfort,* as *Exhort,* Tolet. Faius, [l] Beza. It is commonly translated *Exhort,* but signifieth properly, *To call unto, Advocare, Vocare ad se. Propriè significat* advoco: *& quia potissimum advocato ut me vel torpentem excitet, tardum impellat, blandis verbis ducat, doceat, mœstum soletur, &c. Hinc adeo notat frequenter in sacris* hortor, rogo, consolor, *&* παράκλητος *ille est, qui hæc omnia præstat,* Johan. 14. v. 16. 1 Joh. 2. 8. *Christus autem & Spiritus sanctus etiam* hortantur, Tit. 1. 9. Rogant, 2 Cor. 5. 20. Solantur *per suos verbi Ministros,* 2 Thessal. 2. v. 16, 17. *Tarnovius in Exercitat. Bibl. Exhort,* Heb. 3. 13. Luke 3. 18. Rom. 12. 8. *Comfort,* 1 Thess. 4. 18. Luk. 16. 25. *Pray,* Matth. 8. 5. Rom. 12. ver. 1. *I beseech you,* is better then *I exhort you.* Παρακαλεῖν *significat* & adhortari, & obsecrare: *utramque significationem retinere possumus.* Hortabatur *igitur non simpliciter & frigidè, sed additis obsecrationibus,*

l In Actor. 13. 32. Est, 1. *Exhortari.* 2. *Consolari. Obsecrare,* Connel. à Lap. Gerhard. *Rogo,* Matth. 8. v. 31, 34. & 14. 36. & 18. 32. *Hortor,* ac *Invito,* Luc. 3. 18. Rom. 12. 1. *Accerso, Advoco,* Actor. 28. Luc. 15. 28. Sic *Xenophon* & *Thucydides* untuntur: quæ omnes significationes bene congruunt cum verbis Christi, Matth. 26. ubi dicit se posse παρακαλέσαι Patrem cœlestem, rogando eum hortari, & advocare Angelos ad præsidium. Vide *Gerhardum in* 1 Pet. 5. 1.

nibus,

nibus, Zanch. in 1 Theſſ.2.12. So, 1 Theſſ. 5. 1, 4. παρακαλῶμεν, *we 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. Coloſſ.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. Actor. 20.12. Rom. 1. 12. Matth.5. 4. *Phraſis barbara vulgatæ verſionis, dum verbum* παρακληθήσονται *reddit* conſolabuntur. *Nec incruſtatio* Maldonati *ullius momenti*, *Interpretem præter Latini ſermonis conſuetudinem hìc loquutum*, *ut verbum unum Græcum uno altero Latino redderet*; *nec enim id neceſſarium erat, nec hominis ſani* συλοικίζειν *gratis & ſine ratione*, Spanhem. in Dub. Evang.

[a] Rom.15.4. *Conſolatio*, Beza. *Exhortatio*, Ambroſ. Utrumque Græco vocabulo convenit: ſed illud tamen meliùs videtur cohærere cum patientia, Beza.

[a] Παράκλησις, *Conſolatio, exhortatio, ſolatium, preces*, often. *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. Hoſ.13.14. Nah. 3.7. *unde &* παρακλητικὸς λόγος, *conſolatorius ſermo*, Zech. 8.32. *In hoc uſu eſt Synecdoche & Metonymia deſtinati, nam advocatio ſeu compellatio fit inter alia etiam conſolandi ergo. Conſolatio*, Luc.11. 25. & 6.24. Actor. 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.*

[b] Vox Græca frequens apud Judæos in verſione Chaldaica, & apud Thalmudicos, non pro *conſolatore*, ſed pro eo qui cauſam agit alterius, & quidem rei, *Grotius*.

[c] Παράκλητος, *Advocatus*. Gloſſ. *nempe, qui advocatur ut alicui patrocinetur. Eſt etiam* deprecator, exhortator: *exponitur etiam* conſolator. Παρακαλῶ *quidem eſt* advoco, exhortor, oro, conſolor. *Frequenter admodum Septuaginta Interpretes verbum Hebræum* נחם, *quod eſt* conſolari, *vertunt* παρακαλεῖν, *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 ſignificantur illi quos in periculo accerſimus, ut nobis adſint conſilio, (quæ iidem* Advocati *vocantur Latinè) etiamſi non litigent in foro noſtro nomine. Itaque* παράκλητος *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* παράκλητον *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.* Παρεστ ſhewes hee ſhould be neer us, one ordinarie. *Conſolator*, Joan.14. ver.16, * 26. *&* 16.7. *Advocatus*, * 1 Joan.2.1. See *Deodate on* Joh. 14.16.

Παρακαλύπτομαι, *Occultor*, Luke 9. ver.45.

[p] Παρακαταθήκη, *Depoſitum*. The Metaphor is taken from ſervants, 1 Tim.6.20. It is uſed alſo 2 Tim. 1. v.14.

[p] Of παρὰ, κεῖμαι & τίθημι *Depoſitum fidei commiſſum*, Beza.

Παρέκειμαι, *Adſum, Adjaceo*, Rom. 7. v.18,21.

Παρακοὴ, *Inobedientia, contumacia*. Rom. 5.19. 2 Cor.10.6. Inobedientia. *Sic malo quàm* contumacia: *tum propter ſuavem oppoſitionem vocum* παρακοὴ, ὑπακοὴ, *id eſt*, inobedientia, obedientia: *tum quòd hæc propria ejus nominis ſignificatio eſt*, Piſcat. in loc. It is uſed alſo Heb.2.2.

[q] Non recte audio, audire nolo; nam παρὰ aliquando vim verbi minuit & mutat.

[q] Παρακούω, *Negligo audire*. Matt. 18.17. *Non audierit*. Vulg. *Neglexerit*

rit audire, id eſt, *non ſit audire dignatus, aut ſe audire diſſimulârit: nam hoc ſignificat* παρακύψαι *ſicut* παρορᾶν *dicuntur, qui non dignantur aſpicere, vel fingunt ſe non videre*, Beza in loc.

t Significat *Aſſectari aliquid, & alicui ſemper aſſidere, & adeſſe*, Janſen. in Concord. Evang. Verbum παρακολουθέω non propriè hìc dicitur de corpore, ſed ad animum tranſfertur, quemadmodum à *Demoſthene*, & à Divo *Paulo*, 1 Tim. 4. 6. & 2 Tim. 3. 10. uſurpatur. Vide *Scultetum* in 2 Epiſt. ad Tim. 3. 10, 11. *Bezæ* & *Eraſmi* de interpretatione verbi παρακολουθεῖν liticulam componentem. Significat *aſſectari*, ut ſolet, qui individuus eſt comes.

* Vide *Bezam*, & *Lud. de Dieu in loc.*

t Παρακολουθέω, *Subſequor, conſequor, aſſector.* Luke 1. 3. παρηκολουθηκότι *, *Searcheth out perfectly. Recentior Interpres*, Omnia altè repetita penitus aſſequuto; *& eodem ferè modo vetus. Quod ut verum dicam, durum nobis ac moleſtum videtur.* Eraſmus, Cunctis ab initio exactâ diligentiâ perveſtigatis, Accuratâ omnium ab initio ratione habitâ, *Heinſius in loc. uſurpatur hoc verbum apud* Demoſthenem, *de exacta perveſtigatione negotii, cui ipſe non interfuerat, contra* Timocratem. *Et* Lucianus in Sympoſio *cum non omnibus quæ geſta fuerant, interfuiſſet, ſed ea aliunde inveſtigâſſet, utitur hoc verbo. Signif. certam & ſolidam cognitionem, quando nihil eorum quæ ad rei cognitionem pertinet, prætermittitur: ſed quaſi veſtigia ſequendo ſingula, etiam quibus ipſi non interfuimus, diligenter, exquiruntur, perveſtigantur, obſervantur & notantur, ut ex ipſis fundamentis certa, plana ſeu ſolidâ cognitione comprehendantur*, Chemnit. in Harm. Evangel. *Notatum eſt ab aliis*, Joſephum, lib. 1. contra Appionem *hoc verbo uſum eſſe. Eodem uſus eſt &* Demoſthenes Epiſtolâ ad populum Athenienſem. *Verum hoc intereſt diſcrimen, quod uterq; tum* Joſephus, *tum* Demoſthenes, *ſignificant 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, quàm ſi ipſe præſens adfuiſſet, nam cæteroqui ipſe rebus illis geſtis non interfuerat, ſed eas tantùm ex aliorum relatione certiſſima cognoverat, uti ipſe teſtatur* v. 2. Lud. Capelli Spicilegium. The Greek word is metaphorically 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, *Calv. in Harm. Evang.* Notitiam conſequor, *Grotius: ſic* 1 Tim. 4. ver. 6. & 2 Tim. 3. 10. It is uſed alſo Mark 16. 17. *Dicitur* παρακολουθεῖν, *non ſolùm qui alterius ſequitur veſtigia, quemadmodum Diſcipuli Præceptorum ſuorum præſcriptum, ſed etiam qui illa quæ proponuntur, ingenio & memoriâ aſſequitur, quod non niſi vigilantis & ſummè diligentis eſt diſcipuli*, Aretius.

r Παρακύπτω in compoſitione aliquando imminuit, & ſignificat *Obiter*; aliquando intendit, venuſtatémq; habet pro *Penitus.* Παρὰ etiam deſignat prætéritionem ac contemptum, & tum declarat, *Obiter*, & quaſi prætereundo limis oculis aſpicere; ut ſi prætériens alicujus ædes, caput immittas, & eo vix conſpecto ſtatim diſcedas, pro quo Latini dicunt, *à limine ſalutare*, Beza ubi ſup. *Tranſversùm aſpicio*, quaſi limis oculis, vel *In tranſitu*, & quaſi per tranſennam aſpicio, *Budæus.*

r Παρακύπτω, *Incurvo me, introſpicio.* To ſtoop down, and look into, as we doe into dark and obſcure places, metaphorically applyed to Angels, 1 Pet. 1. 12. The word ſignifieth prying into a thing veiled over, and hidden from ſight; moſt heedfully to pry into, to look wiſhly at it. *Propenſo collo & accuratè introſpicio, in aliquid omni ſtudio incumbo, Gallicè* Avoir la teſte ſur quelque choſe. *Nec ſolùm* Aſpicere, *ſed etiam* Inſpicere. To *ſee* is ſimply to look on a thing, to *view* is with the declining of the head, and bending of the neck, earneſtly and diligently to look into it. The Cherubims were made with their eyes looking down toward the Mercie-ſeat in the Holy of Holies, Exod. 25. 18, 19, 20. whereunto *Peter* alludeth. The Angels deſired with bowed heads to peep into the Myſteries of the Goſpell, they ſtoop down as it were; for the ſame word is uſed, Joh. 20. 5. of the Diſciples that came, and ſtooped to look into that part of the Sepulcher where Jeſus was laid. It is uſed alſo there, ver. 11. & Luc. 24. 12. *reddi poteſt*, Quum ſe inclinâſſet, *aut*, Quum ſe incurvâſſet. Inclinato, vel proclinato capite, in obliquum aſpicio: *quemadmodum qui è feneſtra, tranſverſis oculis, venientes, euntéſq; curiosè obſervant*, Steph. in Theſ. *Prono capite, & propenſo collo accuratè introſpicere*, Beza in Luc. 24. 12. & Piſcat. in Joh. 20. 5. *Quidam tamen ibi quoque vertunt*, Quum introſpexiſſet, *Steph. in Theſ. Protenſo collo cum levi corporis inflexione aliquò reſpicio*, Gerh. Παρακύπτειν *ſignificat inclinato vel proclinato in obliquum capite tranſver-*

ſum

sum quasi limis oculis, & velut per transennam aspicere, incurvare corpus vel caput ad aliquid aspiciendum; & quia hic modus aspectûs eo fine adhibetur, ut accuratè res cognoscatur, ideo simpliciter pro accurata inspectione usurpatur Jac. 1. 25. 2 Pet. 1. 12. *Lxx* Cant. 2. 9. *utuntur pro* מציץ *quod est intentè & cum animi observatione prospicere & intueri*, Gerhardus in Harmon. Evang. *Vide illum in* 1 Pet. 1. 11. Grotium in Luc. 24. 12. & Paulum Tarnovium in Joh. 20. 5. *Propriè gestum significat respicientium per fenestram*, Gen. 26. 8. Prov. 7. 6. *Casaub. in Exercit.* Jac. 1. 25. παρὰ *ibi fixam contemplationem significat. Significat* Transpicere, *id est, ad fundum usq; inspicere*, Cornel. à Lap.

Vide *Jacobum Laurentium in loc.*

Ὁ παρακύψας, Introspexerit: *translatio sumpta est ab iis qui non obiter aliquid aspiciunt, sed prono etiam corpore oculos admovent, ut rem omnem propiùs cognoscant*, Beza in loc. *Significat, Omnia summâ diligentiâ explorare, ac contueri diligenter*, Aret.

[t] *Lucas* (cap. 4. 9) non dicit παρέλαβε, t sed ἤγαγε, *duxit.* Et illud ipsum verbum παραλαμβάνειν non semper significat ita *assumere ut portes:* sed aliquando, ita *ut ducas*, Mat. 1. 20, 24. & 2. 14, 20. Maldonat. ad Mat. 4. 5.

Παραλαμβάνω, *Accipio, transfero, absumo, abduco. Accipio quasi per manus traditum, ut qui accipit aliquid à majoribus sibi relictum, aut qui succedit alicui in imperio*, Steph. in Thes. Παραλαμβάνομαι, *Pass.* often. It is used of the Devill, taking and transporting Christ into an high mountain, Matth. 4. 5. and there signifieth *Acceptum transferre*, as ver. 8. *Ordinariè in Novo Testamento significat non* gestare, circumferre, *sed* assumere, abducere, comitem sibi adjungere aliquem, Matth. 1. 24. & 17. 1. & 18. 16. & 26. 36. & *passim alibi*, Spanhem. It is used of the [u] Souldiers leading Christ into the High-Priests hall to whip him, Matth. 27. 27. Of assuming soul and body together into Heaven, Joh. 14. 3. So it is used also Matth. 24. 40, 41. Luk. 17. 34, 35. It is used of the Bridegroome taking the Bride to himselfe, and bringing her home, Matth. 1. 20, 24. *hoc est*, assumere Mariam, & *tibi adjungere*, Casaub. *Significat, Id quod præbetur, seu offertur, recipere, ad se sumere*, Chemnit. in Joh. 1. 11. Παραλαβεῖν, *Accipere, traditam, viz. à parentibus vel cognatis*, Beza in Matth. 1. 20. *Observanda est illa differentia quam* Beza *observavit inter verbum* παραλαμβάνειν & δέχεσθαι. *Illud significat, quæ foris pronuntiantur & proponuntur, intro in animum judicanda recipere, ut partem vel eligas vel respuas: δέχεσθαι autem significat, quæ probâsti accipere & amplecti*, Zanch. in 1 Thes. 2. 13.

[u] Illud verbum accipiendum de militibus, lictoribus, seu carnificibus, qui supplicium executores esse solebant: respicit Evangelista hujus verbi usu ad vaticinia Christi, Matt. 17. 22. Marc. 9. 31. Matt. 26. 45. Luc. 24 7.

Παραλέγομαι, *Præterlego*, Acts 27. ver. 8, 13.

Παράλιος, *Maritimus*, Luk. 6. 17.

Παραλλαγὴ, *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.

Παραλογίζομαι, *Falsò ratiocinando fallo. Falsis rationibus, sed quæ colorem habeant probabilitatis, imperitos circumvenire, fallaciis persuadere*, Zanch. *Subdolâ supputatione fallo, falsis ratiociniis decipio, vel falsâ argumentatione utens decipio; ut sit Metaphora non tantùm à calculatoribus, sed etiam à Sophistis*, Steph. in Thes. James 1. 22. παραλογιζόμενοι, *propriè* fallaci ac sophisticâ ratione decipientes; *sive, uti etiam hic vertit* Beza *noster*, falsò ratiocinando fallentes. Παραλογίζειν *est* fallaci ac captioso syllogismo alicui imponere, & *est proprium Sophistæ. Sic similiter eâdem voce ac eodem sensu Apostolus utitur* Col. 2. 4. *Laurentius in loc.* Putting paralogismes, fallacies, and tricks on themselves, false reasoning themselves. Col. 2. 4. this word is translated *beguile*; it properly signifieth to *deceive the ignorant and simple in reasoning with them*, thrusting upon them an errour by false and deceitfull arguments and reasons.

Παραλύομαι, *Solvor.* παραλελυμένος, Particip. *Solutus.* Luc. 5. 18, 24. Act. 8. 7. & 9. 33. Heb 12. 12. Παράλυσις, *Malum est, ubi alterum duntaxat latus, aut dextrum, aut sinistrum, sensum simul & motum amittit.*

Παραλυτικὸς, *Paralyticus*, Matth. 4. 24. and 8. 6. and 9. 2. twice, and ver. 6.

Mark 2.3,4,5,9,10. It cometh of the former Verb. *Hippocrates* deſineth the palſie to be, *Morbus qui membra diſſoluta & diſſipata reddit.*

Παραμένω, *Permaneo*, 1 Cor. 16.6. Heb. 7.23. Jam. 1.25. *Unde* Parmenones *dicti ſervi qui dominos aſſectabantur*, Beza in Matth. 15.

[x] Ex παρὰ, & μῦθος ſermo.

[x] Παραμυθία, *Conſolatio*, 1 Corinth. 14. ver. 3. *Nomen Græcum notat geſtum eorum qui alios conſolantur, qui, ſcil. aſſident illis, & verba faciunt. Ad verbum ſonat*, Alloquium: *quâ quidem voce in* [y] *eadem ſignificatione Latini interdum, ad imitationem Græcorum, utuntur.* Horatius Epodon 13. in fine:

Illic omne malum vino cantuq; levato
Deformis ægrimoniæ,
Dulcibus alloquiis.

[y] Piſcat. in loc.

[z] Amanter alloquor, Zanch. Jud. 19.3. Ruth 2.13.

[a] That which in Joh. 11.19. is ſaid *to comfort them*, the Syriack tranſlateth, *to ſpeak with their heart*, So in 1 Theſ. 2.11.

[z] Παραμυθέομαι, *Conſolor*, Joh. 11. ver. 19, 31. 1 Theſſal. 2. ver. 12. and 5. ver. 14. Hoſ. 2.14. ודברתי על־לבה [a] Et ad cor illius loquar. *Idem hoc valet, ac ſi dicas*, Eam conſolabor, *ut* Iſaiæ 40.2. *quia quos ſolamur, eos grato ſermone alloquimur; unde factum, ut Latinè* alloqui *dicatur pro* conſolari, Varro lib. 5. de Lingua Latina. *Cui Græcum verbum* παραμυθέομαι *conſonat, à* לב ad, *&* μυθέομαι loquor, *Livelius in Annotat. in loc.*

Παραμύθιον, *Solatium*, Phil. 2.13. *Locutio ſuper cor*; ſo the Syriack there. *Hæc vox propriè 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.

Παραπικραίνω, *Exacerbo*, Hebr. 3.16. *Irrito, & ad iram concito, acerbum & amarulentum reddo.*

Παραπικρασμὸς, *Exacerbatio*, Hebr. 3. ver. 8,15. *Provocation*, or *bitter contention.*

Παραπίπλω, *Prolabor*, Heb. 6.6. *ut cum ædificium malè ſartum prorſus corruit*, Pareus. παραπίπλειν *aliquid ampliùs ſignificat quàm* πλαίειν, *ut declarat Apoſtolus*, Rom. 11. v. 11. *id eſt, ita impingere & offendere ad aliquid ut concidas, quod eſt Latinis* prolabi; *ut apud* [b] *Gallos differunt* Chopper, *&* Broucher.

[b] Beza in Matth. 6.14.

Παραπλέω, *Præternavigo*, Acts 20.16.

Παραπλήσιον, *Proximè*, Phil. 2.27.

Παραπλησίως, *Conſimiliter*, Hebr. 2.14. *In hoc Adverbio interdum* παρὰ *detrahit de ſignificatione, ut quum ſignificat* propemodum: *hìc verò contrà, proximam & prorſus reſpondentem conditionem declarat; imò, eandem prorſus, quod ad ſpeciem ipſam attinet, nempe ut lac lacti ſimile dicitur*, Beza in loc.

[c] Παραπορεύομαι, *Prætereo, iter facio per, adambulo*, Matth. 27.39. Marc. 15.29. *Alibi ſimpliciter ſignificat*, Iter facere, *Marc.* 2.23. *&* 9.30. *Hoc pulchrè, non quidem vertit, ſed explicat* Eraſmus, *qui docet, ex particula* παρὰ *intelligendum illos clam, aut celeriter, & velut obiter feciſſe iter per Galilæam, ut nec aperirent ſe uſquam, nec commorarentur. Quam explicationem confirmant ipſa verba ſequentia in Evangeliſta:* Nec volebat quenquam id ſcire, *Scultetus in loc. Sicut etiam Lxx. Interpretes* Tranſivit, præterivit, *uſitatiſſimè per hoc vocabulum exprimunt*, Geneſ. 37. v. 27. Exod. 30. ver. 13.

[c] Una, & quaſi ad latus incedo, vel Adambulo, ſive Adambulando proximè iter facio, ſic Mar. 11.20. *Beza in* Mar. 9.30. παρὰ idem hìc valet quod apud Latinos præpoſitio *Ad*, id eſt, juxta, in compoſitione, *Id. in* Mar. 11.20.

Παράπτωμα, *Offenſa, Lapſus*, often. The word moſt properly ſignifieth the very act of falling. It ſignifieth alſo a fall taken by ſtumbling, or ſtumbling at ſomething that lieth in our way. It ſignifieth *Fault* alſo, as well as *Fall. De erratis & delictis levioribus uſurpatur: habet ſignificationem inde, quòd manus in contingendo aliquid aberrat, à* παρὰ *&* ἅπτω. *Vel quando quis caſu, & ex improviſo prolabitur, à* πλαίω, Polyc. Lyſer. *Non caſus, ſed quaſi caſus: Præpoſitio* παρὰ *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 *reddit:* Pareus, lapſum totalem *interpretatur. Anglicè dicimus,* The fall of

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 Originall word ſignifieth *Fall*. Col. 2. 13. it is uſed twice, and tranſlated *Treſpaſſes*: It ſignifieth both actuall and originall ſin; any aberration, or declining from the law of God. *Non diſtinguit Apoſtolus in hac præſenti diſputatione inter* ἁμαρτίαν peccatum, *&* παράπτωμα delictum; *quod vel inde patet: nam infrà, cum dixiſſet*, Legem ſubintraſſe ut abundaret τὸ παράπτωμα, *id ipſum ita reſumit*, Ubi autem abundavit ἡ ἁμαρτία. *Quod manifeſtum eſt argumentum promiſcuæ uſurpationis harum vocum*, Eſtius ad Rom 5. ver. 15. But *Jerome* ſaith, παράπτωμα *levius eſt quàm* ἁμαρτία. *Beza* ſaith they are diſtinguiſhed, Rom. 5. 16, 17, &c. as the cauſe and effect: for παράπτωμα *dicitur ipſa* Adami *ruina, unde manat* ἡ ἁμαρτία, *id eſt, tum reatus ille, tum corruptio in omnium natura hærens*: therefore he tranſlateth παράπτωμα *lapſum*, and τῷ ἁμαρτίαν peccatum. *Eſt quidem ubi* παράπτωμα *oppoſitum* τῇ ἁμαρτίᾳ, *ſignificet* delicta minora, *ut* Epheſ. 2. 2. *Sed & hoc loco, quod præcedentia quoque evincunt, & alibi, ut* Rom. 4. 25. Coloſſ. 2. 13. *omnia delictorum genera complectitur*, Grotius in Matth. 6. 14.

[d] Hæc vox *Paulo* eſt uſitatiſſima, aliis non item; & præcipuè actualia peccata ſignificat, à παρά, & πίπτω. Etymon ejus ſonat *Præter cadere*, cum ſcil. ultra rectam juſtitiæ lineam cadimus, *Illyr. in Clav. Scrip.*

Παραῤῥέω, *Perfluo*, Heb. 2. 1. *Let ſlip*, like water put into a Colander, or riven diſh. *Defluamus*, Syrus Interp. Chryſoſt. Pareus. Vet. *Pereffluamus*. Valla, [e] *Præterfluamus*. Bez. *Perfluamus*. Perfluere *dicitur, qui auditum ſermonem non continet, ut* Terentianus *ille* Parmeno, *ſe plenum eſſe rimarum dicit, qui hac & illac* perfluat: *opponitur ergo* τῷ προσέχειν· *neque enim attendere poſſumus auditis, ſi ſecurè ſinamus illa nobis* effluere, *Beza*. Παραῤῥύλλια *ea dicuntur, quæ excidunt animo*; *eſtq; hæc locutio, non modò apud profanos autores, qui Græcè elegantiſſimè ſcripſerunt, uſitata*; *ſed in ſacris etiam literis uſurpata, ut* Prov. 3. ver. 21. Μὴ παραῤῥύῃ, Nè excidant.

[e] *Præterfluo* eâ ſignificatione quâ dicitur fluvius aut aqua quæpiam præterfluere locum aliquem, *Steph. in Theſ.*

Hìc operæpretium eſt Metaphoræ concinnitatem obſervare: non enim conſertur hominis animus cum vaſe, ideo tantùm quòd debeat retinere viſa, audita, meditata; ſed quòd debeat eſſe inſtar theſauri, & pyxidis, unde audita, dicta, viſa, meditata depromantur, quando uſus poſtulat, Camer. in Myroth. Evang. *Et* Reſponſ. ad Quæſt. in Epiſt. ad Heb. cap. 2. ver. 1. *Metaphora eſt, quam alii aliò trahunt. Quidam ad res quæ liquantur, & fluendo conſumuntur & evaneſcunt, ut cera à facie ignis, glacies à Sole. Alii à rebus pertuſis, & humores infuſos minimè continentibus ductam volunt, qualia ſunt dolia perforata, rimoſa, quæ hac & illac perfluunt, ſic* Beza. *Alii à vaſe perfluente, alii ab aqua effluente.* Theophylactus *poſt* Chryſoſtomum *annotat, Apoſtolum alluſiſſe ad locum* Prov. 3. *juxta verſionem Lxx. Fili*, nè effluas, *aut* nè præterfluas: *Eſt enim in Græco idem verbum, & familiare eſt Apoſtolo per totam hanc Epiſtolam ex Interpretatione Septuaginta ſcripturas depromere*, Eſtius & Hyperius in locum. *Quidam ſic interpretantur, quaſi Metaphora eſſet à papyro perfluida, quæ literas quæ atramento imprimuntur non retinet diſtinctas & perſpicuas, ſed quaſi effluere ſinit figuras, ut poſtea legi non facilè queant: & ſic nos eſſemus ſimiles tali papyro, ſineremúſque verba audita excidere, & tanquam infundibula, nihil liquoris verbi divini retineremus. Sed rectiùs retulerimus ad noſtras perſonas, quòd videlicet periculum ſit*, nè nos effluamus, *id eſt, nè pereamus, in nihilum redigamur, abſumamur. At Metaphora ſumpta eſt vel ab aquis celerrimè* [f] *elabentibus, & præter fluentibus*; *ſive in genere ab illis rebus quæ liquantur, & fluendo conſumuntur & evaneſcunt*, Hyperius in loc.

[f] Alii ab aquis citò præterlabentibus etiam ducere malunt, ſic *Chryſoſtomus* accipit pro *feramus*, viz. inſtar aquæ dilabentis, ut Pſal. 58. 8. *Beza, Arct. Steph. in Theſ.*

Τὸ παράσημον, *Inſigne*, Acts 28. 11.

Παρασκευὴ, *Paraſceue. Nomen certi diei*, Luk. 23. 54. Παρασκευὴ *vocabatur, quia in eo ad vivendum ſeptimo die cibaria coquebantur & apparabantur ex Lege*, Exodi c. 16. It is uſed alſo Matth. 27. 62. Mark 15. 42. Joh. 19. v. 14, 31, 42.

Παρα-

Παρασκευάζω, *Paro, apparo.* Παρασκευάζομαι, *Pass.* Acts 10.10. 1 Cor. 14.8. 2 Cor. 9.2,3.

Παρατείνω, *Produco,* Acts 20.7.

g Superstitiosè observo, ut Gal. 4.10.

g Παρατηρέω, *Observo, adservo. De insidiosa ac malitiosa observatione usurpatur,* Luc. 6.7. & 14.1. & 20.20. *Est* Curiosè intentum esse, astutè, & insidiosè observare. Arist. li. 2. Rhetor. *accipit pro eo quod est* ulciscendi tempus captare; *quæ significatio isti loco,* Luc. 20.20. *pulchrè convenit,* Observantes eum, *id est,* captantes; *ponitur enim hoc loco in vitio,* Beza. It is used also Mark 3.2. Acts 9.24. Gal. 4.10.

Παρατήρησις, *Observatio,* Luke 17.20. *Significare potest scrupulosam, & superstitiosam observationem,* Chemnit.

h Παρατίθεμαι est Commendare, veluti commendatur depositum servandum, ac suo reddendum tempore, *Erasm.* & *Gerh.*

h Παρατίθημι, *Appono, propono, ob oculos pono, commendo, depono.* Παρατίθεμαι, *Pass.* often. *Significat in genere, patrocinio, curæ, ac tutelæ alterius aliquid commendare,* Act. 14.23. & 20.32. Luc. 23.46. παρατίθεμαι τὸ πνεῦμά μου, *In manus tuas depono spiritum meum,* Beza, Tremell. Gr. *Commendo, ut depositum.* Luc. 12.48. ᾧ παρέθεντο πολύ, Cui multum commendârunt, Cujus fidei multa fuerunt concredita. 2 Tim. 1.18. ταύτην τὴν παραγγελίαν παρατίθεμαί 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 cœlestis, hoc est, curæ, tutelæ, ac præsidio Patris commendat, repetiturus hoc depositum in resurrectione, quando anima cum corpore iterum unietur. Propriè significat,* apud aliquem pono; & *sciendum Græcis non esse verbum præsentis temporis,* commendo, *sed futuri,* παραθήσομαι, *hoc est,* commendabo, *sive* deponam, *quomodo & Hebraica veritas & translatio Septuaginta habet in Psalmo 30. unde hæc verba à Christo desumpta sunt: & optime convenit futurum tempus, quia sic prædixit se moriturum antequam moriatur, & est sensus,* Pater, quoniam jam omnia impleta sunt quæ impleri voluisti, ego jam jam in tuas manus commendabo, atque deponam spiritum meum, *Jansen. in loc. Significat* παρατίθημι, In medium affero, *atque etiam* Allego, *sive* Exemplum cito, & Autoritatem scriptoris promo: *quâ significatione utitur* Athenæus, *& sic usurpatur* Act. 17.3. παρατιθέμενος *ob oculos ponens, i.tam manifestè exponens, quàm cernimus quæ spectanda proponuntur,* Beza.

Παρατυγχάνω, *Obvius fio,* Acts 17. ver. 17.

Παραυτίκα, *Confestim,* 2 Cor. 4.17.

Παραφέρω, *Transfero,* Mark 14. v. 36. Luke 22.42.

Παραφρονία, *Dementia,* 2 Pet. 2.16.

Παραφρονέω, *Desipio,* 2 Cor. 11.23.

Παραχειμάζω, *Hyberno.* Acts 27. v. 12. and 28.11. 1 Corinth. 1. v. 6. Tit. 3.12.

Παραχειμασία, *Hybernatio,* Acts 27. ver. 12. *Si hoc propositum centurioni* Julio *fuit, ut in via hybernaret (hoc est, hyemem ageret)* Paulus, *cur cum cæteris eum captivis, ut in Italiam citò perveniret, navi Alexandrinæ imposuit?* Hybernare *enim, quâ voce hìc usus est interpres, dicitur, qui hyemem transmittit, seu in loco certo manet dum elapsa navigationem permittit. Adde, quòd* hybernandi *vox propriè militibus tribuitur: quemadmodum cùm* Augustus *fessas militiâ cohortes abdidisse oppidis poëtæ dicitur Romano. Aliud est* παραχειμάζειν, *cum ad tempestatem talem transfertur,* Heinsius.

Παραχρῆμα, *Illico,* often. *Quando de miraculis usurpatur, semper notat,* i *in momento aliquid contigisse,* Luc. 1.64. & 4.39. & 5.25. & 8.44,55. & 13.13. & 18.43. Act. 5.10. & 9.18.

i *Gerh. in Harm.*

k Πάρδαλις, *Pardus,* Rev. 13.2.

k Pardalis, seu Pantherа, *Plin. li. 8. cap. 17.*

Πάρειμι, *Adsum.* παρὼν, *Præsens,* often.

Παρεισάγω, *Introduco,* 2 Pet. 2.1. *Propriè significat* subintroduco, *furtim clam & subdolè introduco, speciem pietatis & nomen Ecclesiæ prætendens,* Gerh. in loc. *Fraudulenter aliis obtrudo sub specie veritatis,* Aret.

Παρεισάκτως, *Irreptitiis,* Steph. Beza, Piscat. *Qui per fraudem, & pietatis*

tatis simulationem in album fidelium subrepserat: nam in his verbis πλεονάζειν *plerumq; ponitur in vitio*, Beza. *Sic nominantur qui, nemine observante seu animadvertente, in cœtum aliquem introducuntur, aut sese ipsi insinuant*, Piscat. in Schol. Gal. 2. 4. Vulg. *Subintroductos.* Erasm. *Obiter ingressos.* Tertull. *Subintroductitios 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; vim diligenter explicat* Chrysostomus, *Estius ad* Gal. 2. 4.

Παρεισδύω, *Subrepo*, Jude 4. *Latenter ac velut aliud agendo irrepo, furtim intro.*

Παρεισέρχομαι, *Introeo*, Rom. 5. v. 20. Gal. 2. 4.

Παρεισφέρω, *Confero*, 2 Pet. 1. 5.

Παρεκτὸς, *Extra, extrinsecus.* 2 Cor. 11. 28. χωρὶς τῶν 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* παρεκτὸς *est exceptiva particula, uti liquet ex* Matth. 5. 32. *&* Act. 26. 29. *itaq; τὰ* παρεκτὸς *possunt esse ea quæ excipiuntur à reliquorum numero, hoc est, quæ non cum aliis enumerantur. Atque ita ego simpliciter acciperem ista* Pauli *verba,* χωρὶς τῶν παρεκτὸς, Præter ea quæ ego longâ serie enumeravi, *accedunt & ista, &c.* Capell. in Spicileg.

Παρεμβολὴ, *Castra, exercitus. Castra*, Act. 21. 34. Εἰς τὴν παρεμβολὴν, *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; παρεμβολὴ significat*, Lud. de Dieu. *Exercitus*, Heb. 11. 34. *sic Latinè per Metonymiam subjecti* Castra *ponuntur pro* Militibus. *Apostolus pluraliter dixit* παρεμβολὰς, *eo quod non de unis, sed ut minimum de binis diversi 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 consertus, ordinatione castrensi constans*, Gagneius.

[1] Παρενοχλέω, *Obturbo*, Acts 15. 19. It signifieth properly to trouble, as a throng of people. Παρενοχλεῖν *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 hìc quadrant*, Lud. de Dieu.

Παρεπίδημος, *Hospes, advena.* Heb. 11. 13. 1 Pet. 1. 1. and 2. 11.

Παρέρχομαι, *Præterco, abeo, transgredior*, often. *Est non solùm* prætergredi, & præterire, [m] *sed etiam* Planè abire, Matth. 5. 18 [n]. *&* 14. 15. *&* 24. 35. Luc. 17. 7. παρέρχεσθαι, *non tantum* præterire, *sed etiam* Ire in alterum latus, in latus oppositum, *Lud. de Dieu.*

Πάρεσις, *Remissio*, [o] Rom. 3. 25. *unde Gall.* Paresse, & Paresseux, *quæ* pigritiam & pigrum *significant.* Πάρεσις *autem, quum propriè relaxationem declaret adstrictioni oppositam, eleganter ad peccatorum remissionem applicatur, quibus tanquam vinculis arctissimis mundus irretitus tenebatur, & quorum compedes lex adstringebat: itaq; idem hìc declarat atque alibi* ἄφεσις, *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 paralysi, & animum languidum ac remissum declarat. Sed hæc interpretatio prorsus est violenta.* Syrus *autem Interpres hanc vocem vel non legit, vel non intellectam prætermisit, ut & aliàs interdum nonnullas*, Beza in loc.

Παρέχω, *Exhibeo, præbeo, præsto*, often. It properly signifieth to exhibite, or yeeld.

Παρηγορία,

[1] Of παρὰ, *a*, and ὄχλος.

[m] *Gerh. in Harm.*

[n] Παρίρχεσθαι quidem *interire* hic significat, ut & apud *Petrum*, Ep. 2. c. 3. v. 10. Est etiam *iri, ire, fieri*, ut & infra 24. 31. *Grotius in loc.*

[o] Remissionem quidem seu dissolutionem significat, sed eam quæ intensioni, firmitati ac robori opponitur. Vide Heb. 12. 12. *Estius in loc. Defectio & languor est, & virium, corporisq; exenuatio & tabes*, Budæus in commentariis linguæ Græcæ. 1. Est condonatio. 2. Tabes, & Corruptio, *Cornel. à Lap.*

Παρηγορία, *Solatium*, Col.4.11. *Græca vox* παρηγορία *eam* consolationem *significat quæ fit amicâ ac suavi colloquutione; tametsi potest extendi ad quamvis consolationem in genere*, Estius in loc. It is rendred there *consolation*, but signifieth also *counsell* and *encouragement*; and so the meaning is, to my *comfort*, to my *counsell*, and to my *encouragement*. Παρηγορεῖν *propriè significat* hortari, *vel* consolari.

Παρθένος, *Virgo*, often. From the Hebrew בתולה Porah, *Fructifera*, or ἀπὸ τῦ παραθεινα, *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 עלמה, and the Greek παρθένος signifieth one hidden and unknown to any man.

Παρθενία, *Virginitas*, Luk.2.36.

Παεισάνω, *Sisto*, Rom.6.13,16.

Παείστημι, *Adsto, adsum, sisto, repræsento, præbeo, probo*, often. Col. 1.22. It is translated *present*. This Greek word is very significant, and diversly taken: it signifieth 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*, 2 Cor.8.8. to *make manifest*, 2 Tim.2.15. to *prove evidently*, Acts 24. v.13. to *assist and stand to*, Rom.16.2. 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. παρασήσατε ἑαυτὸν τῷ Θεῷ, *Sistite vos Deo. Exhibete vos Deo*, Vulg. *Accommodate vosipsos Deo*, Tremell. *Give your selves unto God.* ᵖ The Greek signifieth properly to *present* our selves unto God, or to *tender our service and dutie* unto him. Rom. 12, 1. παρασῆναι, *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. ᵠ Παραστῆσαι, Ut exhiberent, *sive* commendarent, *nam utrumque significat Græca vox*, Erasmus. Rom. 14.10. παραστησόμεθα. *Stand*, Vulg. Lat. Syriack. *Appear*, Others. *Be presented*, Greek. Ephes. 5.27. παραστήσῃ, *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 *Ahasuerosh*, Esth. 1.13. Coloss. 1. v.28. ʳ παραστήσωμεν. It is there also translated *Present*. It is a judiciall 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 Tribunall and Judgement-seat.

Παείσημα, *Remissus fio*, Heb.12.12.

Πάροδος, *Transitus, transcursus*, 1 Cor. 16.7. Ὡς ἐν παρόδῳ, is used by the Grecians, as *obiter* by the Latines, and By the way, by the English.

Πάροικος, *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 propriis ædibus vagus, & sine certo domicilio,*

ᵖ Pau'ò plus significat quàm *astare*; *præsto*, scil. *semper, & paratum alicui assistere*, ad mandata ejus excipienda & obeunda, *Gagneius.*

ᵠ In genere significat *exhibere, repræsentare, in medium 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.

ʳ *Sisto juxta*: verbum forense, *sisto judicio*; & generaliter, *in medium produco, repræsento, exhibeo.*

ˢ *Accola*, ab *accolendo*. Et *accolam*, & *inquilinum* significat, *Drusius.* Actor.7. 6.

Accola, Vulg. *Inquilinus*, Beza. Interdum idem est quod μέτοικος, qui sedem fixit in aliquo loco, *Drusius.* Vide *Grotium in* Luc.24.17.

cilio,

cilio, (παρὰ enim significat etiam præter, & sine) ideo παρόικος, sine domo; . *Exul ab edibus suis: aut pro tali peregrino capitur, qui apud alios tamen domicilium invenit,* Zanch. in Ephes. 2.19. *A stranger-inhabitant,* one that dwelleth in the house continually, but is not of the house.

Παροικία, *Commoratio,* Acts 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 cohabitant. Hinc* parœcia *pro cœtu ad unum templum pertinentium; itémque* parochus *in Scripturis significat idem quod* peregrinatio.

[1] Παροικεῖν est incolam esse, peregrè advenire in aliquem locum habitandi causâ.

[1] Παροικέω, *Commoror,* Luke 24. ver. 18. Παροικεῖς, *Vulgat. & Erasm.* peregrinus es. *Idem voluit Syrus,* alienigena es: *Et Arabs,* hospes es. *Beza,* commoraris. Παροικεῖν *à Septuaginta Interpretibus interdum pro* שָׁכַן *&* גּוּר habitare, commorari: *sæpius autem pro* גּוּר peregrinari *usurpatur; ut &* πάροικος, *pro* גֵּר peregrinus, *Lud. de Dieu in loc.* It is used also Heb. 11.9.

Παροιμία, *Similitudo, proverbium.* Whence Lat. *Paræmia,* 2 Pet. 2.22. *A* παρὰ, *&* οἶμη via. *Est enim propriè* vulgare dictum, *quo viatores ad tædium temporis fallendum uti consueverunt.* 2. *Significat etiam* parabolam [n], *vel* similitudinem, *ut* Joan. 10.6. *&* 16.25. *Propriè* παροιμία 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* Varrone) *passim per hominum ora obambulat.* The Septuagint use it Prov. 1.1 and 25. 1. and 26.7. 1 Sam. 10.12. Ezek. 18.2. for מָשָׁל, *quod propriè significat dominantem sententiam, celebre & authenticum quoddam dictum,* proverbii *loco ab omnibus usurpatum. Omnem sermonem figuratum significat,* Ezech. 20.9.

[n] Liber *Salomonis* utroque titulo inscribitur, & sicut apud Mat. 6.15.16. παροιμία vocatur quæ propriè est παροιμία: ita & Joh. 10.6. & 16.25, 29. παροιμία appellatur quæ propriè est παροιμία.

Distinguunt Græci παροιμίαν *&* παρόλιον: *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.

Παρόμοιος, *Similis,* Mark 7.8, 13.

Παρομοιάζω, *Assimilis fum,* Matth. 23. ver. 27.

Πάροινος, *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. *&* Erasm. *Vinolentus;* non satis rectè. *Vini sectator,* Syrus Interpr. *Addoné 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. Sunat* Assidentem vino, *eum qui assiduus est ad vinum,* Musc. *A* πάρα ad, *&* οἶνος vinum. It is used also Tit. 1.7.

Παρέρχομαι, Παρῆλθον, *Præteritus,* Acts 14.16.

Παροξύνομαι, *Exacerbor,* Act. 17. 16. παρωξύνετο, *Incitabatur,* Vulg. *Irritabatur,* Aug. Erasm. Tremell. Beza. It is used also 1 Cor. 13.5.

[1] Παροξυσμὸς, *Exacerbatio,* item *Irritamentum,* Heb. 10.24. *Quod* Lucas *in* Actis *accipit pro* excandescentia *in malam partem, hic in bonam usurpavit pro* extimulatione, *Erasmus.* Act. 15.39. ἐγένετο παροξυσμὸς, *Facta est dissensio,* Vulg. *non satis expressè. Acris disceptatio,* Erasm. *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, quæ in febribus circuitu quodam subinde ad febricitantem redire solet, tanto interdum horrore, ut totum corpus contremiscat. Hoc igitur verbo significat, tam acrem fuisse contentionem inter* Paulum *&* Barnabam, *ut ipso quoque corporis tremore iram suam prodiderint: Solent enim, ut febricitantes, ita & vehementer irati, manibus, pedibus, labiis, atque*

[1] Παροξυσμὸς plus significat quàm dissensionem, à παροξύνω, *Irrito, provoco, exacerbo.* Significatur igitur, illos usque ad commotionem, hac in re dissensisse, & adeo ut divellerentur; Apostoli erant, sed tamen homines erant, *Erasm.*

toto corpore horrere, ac contremiſcere, Brentius in loc. *Nimirum medicus medico verbo acerbitatem & virulentiam diſſidii exprimere volens,* Id. ib. *Significat illam animorum irritationem, quâ duo aut intellectu, aut voluntate, aut utroque invicem diſſentiunt, quemadmodum hîc videtur accidiſſe,* Salmeron. It ſignifieth ſuch a provoking, as when a mans teeth are ſet on edge. Of παρὰ, and ὄξος, *acetum.* It is uſed alſo Hebr. 10.24. *Significat vehementem & quaſi acutam, ſeu acerbam iram.*

Παροργίζω, *Ad iram provoco,* Epheſ.6. ver.4. It is a compound word, and cannot by one Engliſh word be fully expreſſed: the beſt and neereſt is, *Exaſperate.* The word ſignifieth an extremitie in the uſe of authoritie, even too much auſteritie and ſeveritie, whereby children are provoked to wrath, Dr *Gouge in loc.* It ſignifieth 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 *Iræ exuberantiam* ſignificare.

y Παροργισμὸς, *Exacerbatio.* Epheſ. 4.26. *Unjuſt* and *Sinfull Anger, Inveterate Anger, Wrath. Ira,* Eraſm. *Iracundia,* Vet. Interp. *Exacerbatio,* Beza.

Παροτρύνω, *Exſtimulo,* Acts 13.50.

2 Propriè non *adventum,* ſed *præſentiam* declarat.

2 Παρουσία, *Adventus, præſentia,* often. *Præſentia non quævis, ſed eſſentialis: à παρὰ, & εἶναι,* 1 Theſſ.4.v.15. *Zanch.* Matth. 24. ver. 3. *παρουσίαν hîc interpretor, non judicium, ſed regnum Meſſiæ, quod illuſtre fore ſplendore externo diſcipuli putabant. Fateor quidem παρουσίας* voce *ſæpe illum judicii adventum ſignificari: ſed id perpetuum non eſt. Nam* Petrus *παρουσίας* voce *efficaciam Chriſti deſignans, conjungit δύναμιν καὶ παρουσίαν,* 2 Ep.c.1.16. *Grotius. Vide Gerhardum in* 2 Pet. 1.16. *Nuſpiam 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 Theſ. 2.19. c.3. v.13. c.4.v.15. c.5.v.23. 2 Theſſ.2.1. & 8. Jac. 5. v. 7. & 8. v.1. Joh.2.v.28. *Significat tum* præſentiam, & 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. *Gerh.*

Πάροψις, *Patina,* Matth.23. ver.25,26. *Non ſolùm ſignificat opſonium, quo præter panem veſcimur; ſed vas concavum, in quo opſonia apponuntur. Latini hoc vocabulo uſi ſunt.* Juven.Sat.3.

Quam multâ, magnâq; Paropſide cœnat?

a Boldneſſe of face, and freedome of ſpeech. Eſt propriè facultas, & libertas dicendi quidvis, atque etiam ingenua loquendi libertas, quâ omnia neceſſaria, & utilla liberè proferuntur, Marc.8. 32. Joh.7.13. & 10.24. & 11.54. παρρησίᾳ λαλεῖν eſt *apertè, perſpicuè,* & *palam loqui,* Joh.7.26. & 11.14. Eſt, 1. Libertas, 2. Fiducia, 3. Evidentia, *Cornel. à Lap. Eraſmus* Eph. 3. vertit *Audaciam,* at Audacia plerunq; in vitio. *Quintilianus* interpretatur *Orationis liberam.*

a Παῤῥησία, *Libertas, libertas loquendi, fiducia. Propriè eſt Libertas dicendi, ex* πᾶν, Omne, & ῥῆσις, Dictio, *quum quis omne id dicit quod ad rem pertinet, nihil veritus offenſionem eorum quibuſcum loquitur: veruntamen apud* Paulum *accipitur hæc vox plerunq; generaliter pro agendi libertate,* Piſcat. in 1 Theſ.2.2. Παῤῥησία, *Palam, apertè,* often. Joh. 7.4. ἐν παῤῥησίᾳ εἶναι, *ſignificat* celebre eſſe, *Druſ. ad loc. Manifeſtum eſt, antitheſin eſſe inter hæc duo membra,* in occulto facere, & eſſe ἐν παῤῥησίᾳ. *Itaque non dubito hoc loco* παῤῥησίαν locum publicum celebritatémque *ſignificare,* eſſe in luce, celebrari omnium ſermonibus, ſpectari omnium oculis, digito demonſtrari. *Nam & alibi* ἐν παῤῥησίᾳ *pro* in aperto, in publico poſitum *legimus; ut hoc ipſo* cap.v.13. & Mar.8.32. *Quare optimè omnium, licèt minùs Latinè, vertit noſter Interpres,* in palam eſſe, *Maldonat. ad loc. Vide Bezam & Grotium in locum.* Epheſ.3.12. it ſignifieth open manifeſtation, and appearance with glorious libertie, which ſtands in lifting up of the face and countenance, and in freedome of ſpeech. Col.2.15. ἐν παῤῥησίᾳ, *Openly.* The word ſignifieth *Boldly.* The meaning is, Publikely 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. πολλῇ παῤῥησίᾳ, *Multâ in loquendo evidentiâ.* Vulg. *Multâ fiduciâ.* Eraſ. *Multâ libertate. Neutra interpretatio (ut opinor) ſenſum Apoſtoli expreſſit.*

Neq;

Neq; enim. παῤῥησία *hoc in loco loquendi libertatem, sed ipsius prædicationis perspicuitatem, & ἐνέργειαν declarat: quam Cicero* Evidentiam *interpretatur. Sic etiam accipitur* παῤῥησία, Marc. 8.32. *&* Joh.12.24. *Libertie in doing,* Phil. 1.20. *Confidence,* 1 Joh. 2.28. Heb.10.35. *τλὼ* παῤῥησίαν, *Liberam illam professionem.* Vulg. *Confidentiam vestram.* Eras. *Fiduciam vestram. Neuter satis expressè; nec enim hac voce significatur* Fiducia, *vel* Confidentia in animo duntaxat concepta, *sed liberâ & ingenuâ professione testata; &* Syrus *optimè vertit,* Retectionem facierum, *quòd soleant frontem exponere, qui intrepidè & apertè loquuntur,* Beza in loc.

Vox passiva, sed significatione activa.

Παῤῥησιάζομαι, *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 Thess.2.2. Speak all in presence of God in prayer.

b Particula non universalis simpliciter, sed indefinita, *Beza in Matth.*4. Particulæ universales sæpe non in infinitum extenduntur, sed ad materiam subjectam restringuntur, ut 1Cor.10.23. & 9.22. nec hæc particula simpliciter sine omni exceptione semper universalis est, *Chemnit.*

b 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 Thes. 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, πάσῃ Σοφίᾳ, in *All the wisdome of the Egyptians,* that is, in all kinde of wisdome, Logick, Physick, and Astronomie. 2. *Pro Ullus,* 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 ætatibus; *aut,* In omni tempore; *deniq;,* Inter omnes, *quod quidem posstremum mihi maximè probatur,* Eras. 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; *Oecumenius* and *Theophylact* are also for us. c 2 Tim. 3.16. πᾶσα *All Scripture,* Omnis, *collectivè; non* tota, *distributivè;* that is, the whole Scripture, *viz.* holy, or Prophetical. *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 ἱερὰ 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, ἐπὶ 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 adde 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 παντὶ, *bifariam exponit, aut* In omni tempore, *ut intelligas longam experientiam; aut* In omni negotio, *ut intelligas plurimarum rerum experientiam, in omnibus verò quæ obiter incidunt,* Eras.

c *Omnis* hoc loco idem valet quod *Tota,* & sæpe ita usurpatur ut Col. 2.9. 2 Thes.1.11. Luc.21.32. Eph.4.16. Matth.3.5. Act.20.27. Rom.4.16. *Whitak. de Script. Bucer* in his Commentaries, *Cartwright* on Rhem. Test. Interdum universalitatem sig. tùm rectè Latinè vertitur *omnis* ut Joh.3.15. interdum integritatem, tum redditur Latinè *totus,* veluti in adagio isto, *Dimidium plus toto,* i.e. integro. Sic 1 Cor.13.2. Si habeam πᾶσαν τὴν πίστιν, hoc est, integrum donum operandi miracula, *Scultetus in secundam Epist ad Timoth.*

d Dr Gouge *in loc.*

Πάσχα, *Pascha,* often. In other tongues *Pasche.* Some of the Fathers (as *Tertullian, Ambrose*) have derived this word from a Greek word signifying to e *suffer,* because the suf-

e Πάσχω, *Pati.* Vox originè Hebræa quæ significat transitum, *Steph. in Thes. Bucan. in loc. commun. Piscat. in Schol. Socrati,* sive *Origeni,* est Christi sacrificium in cruce: aliquando dicitur ipsa commemoratio hujus sacrificii, sive Eucharistiæ, ut apud *Isidorum Teluf.* Apud Græcos nomen esse peregrinum ex eo liquet, quòd illud nunquam declinent, servant enim eandem terminationem in obliquis, τοῦ πάσχα, & τῷ πάσχα, *Rivet. in* Exod. Vide *Bezam in* Act. 1.3.

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 *passe by*, to *leap or passe over*. The etymologie is Gods own. It is the sacrifice of the Lords *Passover*, which *passed over*, &c. Exod.12.13,27. פסח *Pesach*, 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 quæ accipiuntur.* Herod. πεισόμενοι ἀγαθὰ, Beneficia accepturi. *Et* Demosth. ἀγαθὰ παθὼν, 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*, Novarin. in loc.

f Πατάσσω, *Percutio.* *unde est Gallicum vocabulum*, Patarasse *pro ictu: malè enim pronunciatur à nonnullis* Petarasse, *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* Interficere. *Metaphoricè accipitur* Apoc.11.6. Act.12.23. It is used also Matth.26.31,51. Mark 14,27. Luke 22.49,50. Acts 12.7. Revel. 19.15.

f Ingenti pulsatione fieri solet: habet enim vox aliquam onomatopœiam, ut apud Vascones, *Patakeia*, Rivet. in Exod.

* *Lorin. in* Act.12. *Gerhard.*

Πατέω, *Calco.* Πατέομαι (Pass.) *Calco, conculco. Metaphoricè pro* Insultare, contemptui habere. *Sicut Gallicè*, 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.

g Πατὴρ, whence cometh the Latine, *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 Trinitie, Matt.6.9. 4. Personally, for the first person of the Trinitie, Matth. 28.19. Ephes.1.3. It properly setteth 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.

g Quum de homine dicitur, ita vocatur quasi παῖδας τηρῶν, *pueros servans:* at quum de Deo, quasi πᾶν τηρῶν, *Eustath.* Because hee *preserveth all.* Alii à πάω, *acquiro*, quòd pater sibi acquirat filium. Heb. אב *Abh*, of אבה *Abhah*, to be well affected.

Πατρικὸς, (Adject.) *Qui est patris*, Gal. 1.v.14.

Πατρῷος, (Adject.) *Patrius*, Acts 24. v.14. and 28.17.

Πατραλῴης, *Parricida*, 2 Tim.1.9. *Ex* πατὴρ, *&* ἀλοάω, *propriè* trituro, *item* multis ictibus contundo, verbero.

Πατριάρχης, *Patriarcha*, Acts 2.29. and 7.v.8,9. Heb.7.4. *Quasi* τῆς πατριᾶς ἄρχων, *Familiæ princeps.*

Πατροπαράδοτος, (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 rendring 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.*

h Πατριὰ, *Familia.* Ephes. 3.15. *Vetus, ad verbum*, Paternitas. *Hieron.* Parentela. *Erasm. & Tremell.* Cognatio, *à communi patre: sed rectiùs*, Familia, *ut* Stephanus, Beza, Piscat.

h Notat tribum, familiam, sic Act.3. v.25. ex Gen. 12.3. Luc.2. v.4. *Tarnov. Exercit. Bib.*

Piſcat. It ſignifieth *gentem*, a whole ſtock, or kindred, conſiſting of many families. Luc. 2. 4. *Videtur* πατεια *pars eſſe* οἴκου *ut in tribu Judæ* οἶκος *ſit poſterorum Ram.* Πατεια *eorum qui ex* Davide: *ut Romæ gens* Cornelia, *familia* Scipionum, *Grotius.*

i *Patria à pater*, locus in quo pater nobis ortum dedit.

Πατρὶς, [i] *Patria*, Matth. 13. v. 54, 57. Mark 6. 1, 4. Luk. 4. 23, 24. Joh. 4. v. 44. Heb. 11. 14.

k *Pauſas à* παύειν, *à ceſſando*, Eraſ. Quamprimum enim ceſſavit ſtrage & perſecutione Eccleſiæ, nomen illi mutatum eſt, Act. 9. 4. & 13. 9. Others deny this, and ſay, Hee was called *Saul*, as before, ſo alſo long after his converſion.

Παύω, *Coërceo.* Παύομαι, *Ceſſo, deſiſto*, often. [k]

Παχύνομαι, *Pinguefio*, Matth. 13. v. 15. Acts 28. 27.

Πέδη, *Pedica*, Mar. 5. 4. Luk. 8. 29. *A* πούς pes, *&* δέω ligo.

Πεδινὸς, *Campeſtris*, Luk. 6. 17. *Significat humilem ſitum, & opponitur locis montanis, ſicut extant exempla* Joſ. 11. ver. 16. Judith. 15. 3. & Syrus *reddidit* מִישׁוֹר, *quod planitiem in valle ſignificat*, Chemnit.

Πεζῇ, (Adverb.) *Pedibus*, Matt. 14. 13. Mark 6. 33. *Hoc alii interpretantur* pedibus; *alii* pedeſtres, *ut vetus verſio. Ex hac interpretatione inſtrumentum & pars corporis (quâ iter confectum eſt) declarabitur. Denique modus & ratio quâ iverunt turbæ, euntq; ii, qui* πεζῇ *ire dicuntur: nempe propriis pedibus, non equo. Aliis iſta interpretatio planè diſplicet, & meâ ſententiâ meritò. Neque enim* πεζῇ pedibus ire, *&* proficiſci *ſignificat, ſed* terrâ ire, *non mari, ſive pedibus tuis, ſive alienis id iter fiat: velut ſi equo, mulo, aſino, vehiculo, terrâ vehariis & eas,* πεζῇ *fit. In ſummâ,* πεζεύειν, *qui terrâ iter facit, ſive pedes ipſe eat, ſive eques, ſive elephanto, ſive vehiculo, vel lectica utatur. Sic Interpretor locum* Actor. 20. v. 13. *ubi dicitur* Paulus πεζεύειν, *id eſt, iter non mari, ſed terrâ confeciſſe, ſive equo veheretur, ſive mulo, ſive pedes ipſe iret. Ex quo fit, ut Catabaptiſtæ noſtro tempore, & antea Apoſtolici hæretici peſſimè erraverint, qui ex hujuſmodi ſacræ Scripturæ locis collegerunt*, Apoſtolos nunquam ad iter faciendum equum admiſiſſe, aut mulum, ſed ſemper ſuis ſe pedibus portaviſſe & itaviſſe: *Hactenus* Danæus Quæſtionibus in Marcum. *Sententiam ejus firmat* Syrus, *qui legit:* Abierunt poſt eum per aridam de civitatibus, *Scultetus Obſervat. in loc.*

Πεζεύω, *Pedibus iter facio*, Act. 20. 13.

Πειθαρχέω, *Obedio.* *Beza* renders it *Audio*, Acts 5. 32. *Magiſtratibus parco*, Eraſm. *Complectitur duo, nempe & imperium jubentis, & audientis animum, cum ſit perſuaſum quod præcipitur.* It is uſed alſo Acts 5. v. 29. and 27. v. 21. Tit. 3. 1. ὑποταγὴ ſignifieth neceſſarie ſubjection; πειθαρχία ſignifieth a more free and voluntarie obedience; and πειθαρχεῖν ſignifieth, To perform voluntarie obedience, without ſimulation or coaction. *Promptitudinem in parendo ſignificat*, Arer. *Promptè, libenter, & ex animo obedire*, Cornel. à Lap.

Πειθὸς pro πιθανὸς, *Perſuaſorius*, 1 Cor. 2. v. 4.

Πείθω, *Perſuadeo, ſuadeo, illicio, allicio*: from the Hebrew *Pathah.* Πείθομαι, *Perſuadeor, pareo, aſſentior, arbitror*, often. Philip. 2. 24. The word ſignifieth, An aſſured confidence, and is ſeldome or never uſed, but when the thing followeth which thus is truſted. Rom. 8. 38. πέπεισμαι, *I am perſwaded*, or, *I am certain*; ſo ſome render it. The Papiſts ſay, it ſignifieth onely a conjecturall perſwaſion, and not certain. *Bellarmine* ſaith, The word is ſo uſed 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. *Promiſcuum eſt, & complectitur probabilem certitudinem, ſive confidentiam, ſed non excludit certiſſimam*, Chamier. [l] Againe, the word (indeed) ſometimes ſignifieth a perſwaſion of charitie touching other particular perſons, and then it is not ſo certain: but when it is uſed of a mans ſelfe according

[l] It is no where mention is made of heavenly things, but where it ſheweth an infallible truſt and confidence,

as Epheſ. 3. 12. the word there tranſlated *Confidence*, is παῤῥησία, which is derived from the ſame word which *Paul* uſeth, Rom. 8. 38. and it betokeneth a full and ſtedfaſt perſwaſion, *Willets Synopſis.*

to

to the Word of God, it is then a perſwaſion 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 perſwaſion, 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 perſwaded of the graces that were in the faithfull. Acts 18.4. [m] ἔπειθε, *Exhorted, ſo that he perſwaded*, and ſo the word ſignifieth. Vulg. & Eraſ. *Suadebat, quod eſt conantis potiùs quàm re ipsâ aliquid efficientis. In ſententiam ſuam adducebat*, Beza. Acts 2.1. μὴ πειθομένῳ ὑ αὐτῇ, *Quum igitur non aſſentiretur*, Beza. *Et, Quum ei ſuadere non poſſemus*, Vulg. *Verùm Interpres abuſus eſt* Suadere, *pro* Perſuadere. Suadet *enim, qui conſulit*; Perſuadet, *qui, quo vult, inducit hominem: Græca vox anceps ad utrumque.* Πείθειν *inſuper convenit non ſolùm* ſuadenti *aut* perſuadenti, *verumetiam* obtemperanti; *cæterùm 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*, 1 Joh. 3.19. *Argumentis perſuadeo, blandis verbis allicio, blanditiis verborum delinio, oratione flecto: ita uſurpatur* Matth. 28.14. Act. 5.36. & 14.19. *Aucupor favorem hominum.* 2 Cor. 5.11. *ſignificat, In ſententiam ſuam adducere, lenire, ac placare.*

Πεινάω, *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 ſignifieth *Eſurire, famem ſentire. Inde fortaſſe vernaculum noſtrum*, to pine.

Πεῖρα, *Experimentum, periculum*, Hebr. 11.28.

Πειράζω, ομαι, *Tento, or; Periculum facio, periculum de me fit, exploro*, often. It is ſometimes taken in the beſt ſenſe, for a good triall, 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 Devill is called ὁ πειράζων, *(Participium pro Nomine)* Matth. 4.3. 1 Theſ. 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. πειρασθῆναι, *quod verbum ſimulationem & fictionem quandam claudit, ut ſignificet, captiosè tentari atque ſollicitari*, Novarin. in locum.

Πειράω, δομαι, *Tento, conor.* Acts 9.26. and 24.6. and 26.21.

Πειρασμὸς, *Tentatio*, often. Πειρασμοὶ, 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* πειρασθῆναι, Heb. 2.18. & 4.15. *quatenus per illa adverſa obedientia ipſius emicuit*, Grotius.

Πεισμονὴ, *Perſuaſio*, Gal. 5.8.

Πέλαγος, *Pelagus, profundum. Proprie* Profundum maris *ſignificat*, Calep. Druſ. *ſic* Matth. 18.6. *dicitur enim* πέλαγος, *quod Latini* Altum *vocant: Poſtea verò* Pelagus *pro ipſo* Mari *cæptum eſt uſurpari*, Beza. *Vel ab Hebræo* פלג, Pelag, *Diviſio, quaſi diviſum à terra; vel* פלג, Peleg, *Alveus aquarum; vel quaſi* πέλας τῆς γῆς, Prope terram, *quoniam*

—*Maribus circumfluus orbis.*

It is uſed alſo Acts 27.5.

Πελεκίζομαι, *Securi percutior*, Rev. 20.4. The Pelican hath her name from πελεκὺς, becauſe with her beak, as an axe, ſhe fetcheth her bloud from her ſelf to feed her young.

Πέμπτος, *Quintus.* Revel. 6.9. and 9.1. and 16.10. and 21.20.

Πέμπω, ομαι, *Mitto, or*, often. It is taken often for ἀποπέμπω, *Dimitto*; as

[m] Πείθω, Græcis tria ſignificat: *Suadeo, Perſuadeo*, & *Obedio*, Eraſ. in Annotat. Quum ſignificet, *Suadendo flectere*, nonnunquam habet accuſandi caſum; quum *Obtemperare*, dandi tantùm, *Idembi ſup.* It ſignifieth both *Suadere*, to adviſe, and *Perſuadere*, to perſwade, *Lud. Vives.*

[n] The word which is the firſt root, is πείρω, *to pierce thorow*; and ſo this word coming of it, is, *to take triall*, becauſe by piercing thorow a thing, it is tried what it is within, whether ſound, or no.

[o] Lat. *Tentatio*, Gal. *Tentation*, Angl. Temptation.

as in *Homers* Odysses and Iliads, in *Heliodorus*, and *Herodian*.

p Proprie *qui labore victum quærit*, at πλούσιος. *mendicus*, qui nihil habet nisi quod ostiatim acceperit. *Steph.*

q Ἀπὸ θ. because mothers-in-law are oft the cause of grief.

r Mœror, Luctus ex morte propinquorum, vel amicorum, *Herod. Plut. Steph. in Thes. Scap.*

s That is, as men doe at funerals. Zech. 12.10. as one mourneth for his only son.

ᵖ Πένης, *Pauper*, 2 Cor. 9.9. *Pauper, qui bonestam inopiam tolerat*, Beza in Matth. 19. *Aristophanes* (as Beza cites him on 2 Cor. 8.9.) doth accurately and elegantly distinguish πλούσιος and πένης.

Πενθερός, *Socer*, John 18.13.

ᵍ Πενθερά, *Socra*. Matth. 8.14. and 10.35. Mark 1.30. Luke 4.38. and 12.53.

ʳ Πένθος, *Luctus*. It imports a funerall sorrow, such as we conceive in the death of a deerest friend most neerly allied unto us, Jam. 4.9. Rev. 18.7, 8. and 21.4.

Πενθέω, *Lugeo*. Matth. 5.4. ˢ 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, θρηνεῖν, *&* ὀλολύζειν, *adeoq; non tantùm 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.

Πεντάκις, *Quinquies*, 2 Corinth. 11. ver. 24.

Πενιχρός, 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 errour 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*.

Πεντακόσιοι, *Quinquies quadragenæ*, 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.

Πεντεκαιδέκατος, *Decimus-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.

Πεντηκοστή, scilicet, ἡμέρα, *Quinquagesima Dies, Pentecoste, (nam & Latini Theologi id vocabulum retinent) Quinquagesima dies à festo Paschatis*, Acts 2.1 ᵗ. and 20.16. 1 Cor. 16.8. From the former word, because it is fiftie dayes between Easter and Whitsontide: *Quinquagenaria Latinè dici potest*, saith *Polyd. Virgil. subintell* dies.

t See *Deodate* on the place.

ᵘ Πεποίθησις, *Fiducia*, 2 Cor. 1.15. and 3.4. and 8.22. and 10.2. Eph. 3.12. Phil. 3.4.

u Persuasio cum animi confidentiâ, Fiducia.

Πὲρ *particula enclitica, vox imperfecta, quæ aliis orationis partibus annecti solet, & plerumq; significat* quamvis, Heb. 12.7. Quidem, modò, Heb. 3.5. *Interdum respondet Latinæ terminationi* cunque. *Sæpe nihil significat, sed adhibetur ut dictiuncula expletiva, quâ inprimis poëtæ gaudent*, Pasor in Manuali.

Πέρας, *Trans*, often. *Secus*, Matth. 4.v. 15. *Hebræo* עבר, Heber, *respondet. Significat autem hæc vox apud Hebræos omnem tractum qui fluvio altiùtur, aut interfluente aquâ dirimitur, sive tractus sit ille citerior, sive ulterior. Itaque* ˣ *Græca vox* πέραν *latam significationem obtinet, modò citeriorem tractum, modò ulteriorem, modò utramque ripam cum orâ adjacente denotans. Exempla verò in quamplurimis Novi Testamenti locis ostendunt,* πέραν *eundem tractum, ac non trans fluvialem denotare, maximè ubi sinuosæ sunt ripæ*, Matth. 14.22. & 16. v.5. Marc. 6.45. & 8.13. Joh. 1.28. & 10.40.

Spanhem. de Dub. Evang. & alii ad Matth. 4.52. sic sumitur Num. 32.19. & Joh. 1.28.

ˣ *Fun. in Parallel.* Hellenistis quemvis limitem designat, non ulteriorem tantùm, sed & citeriorem, *Lud de Dieu.*

Πέρας, *Terminus, finis*. Πέρατα, *Termini, fines*, Luc. 11.31. Rom. 10.18. Heb. 6.16. Matth. 12.42. ἐκ τῶν περάτων τ̃ γ̃ης. *Quæ ratio loquendi à Thucydide accipitur pro* ʸ *extremis seu ultimis terræ finibus, vel limitibus*, Chemnit.

y Arist. in 4. Metaphys. sic definit Extremum, *Quod rem quamlibet ambit.*

Περὶ, *De*, often. *In compositione significationem intendit, ut* περιμένω valde *seu diu maneo, exspecto:* περίεργος nimis *occupatus,* περίλυπος valde *tristis. Interdum, valet* Super, *ut* Matth. 26.28. Marc. 14.24. Luc. 4.38. & 22.32. Joh. 16.26. & 17.9, 20.

Act.

Act.8.15. Rom.8. 3. 2 Thess.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.

[z] Designat corporis totius inorbem motionem, & circumductionem, *Lorin. in* Act. 13.

[z] Περιάγω, *Circumeo, prætergredior. Circumeo*, Actor.13.11. *Percurro*, Matt. 4.23. *dicitur de Christo: nec significat rectà 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*, Ezec.47.2. Mat. 9. ver.35. *usurpatur de profectionibus Apostolorum, Evangelium ubivis locorum in toto orbe prædicantium.* 1 Corinth. 9.5. [a] *Circumduco, Lead about.* The word implies a power over the partie carried. Matth.4.23. περιῆγεν, *Circuibat. Verbum* περιάγειν *de pedibus propriè dicitur, ut hinc colligamus, Christum non equo aut mulo insidentem circuire 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 *nobiscum.*

[b] Περιαιρέω, έομαι, *Aufero, tollo, or.* Acts 27.20,40. 2 Cor.3.16. *quasi dicat, circum circa, vel undique tollo, hoc est, planè tollo.*

[b] Est περιαιρεῖν, separando rem auferre, *Lud. de Dieu.*

Περιαστράπτω, *Circumfulgeo*, Acts 9. 3. and 22. 6.

[c] Περιβάλλω, *Amicio, circumjicio, induo.* Περιβάλλομαι (*Pass.*) often.

[c] In genere significat *Circumjicere, circumdare.*

Περιβλέπω, 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 signifieth *Respexit, &, Respiciendo diligenter advertit*, Exod. 2.12.

Περιβόλαιον, *Velamen, amictus.* 1 Corin.11.15. Heb.1.12.

Περιδέομαι, *Obvincior*, Joh.11.44.

Περιεργάζομαι, *Inaniter satago.* 1 Thes. 3.v.11. Μηδὲν ἐργαζομένους, ἀλλὰ περιεργαζομένους. Vulgat. *Nihil operantes, sed curiosè agentes.* Erasm. *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 signifieth,) that do nothing but fetch frisks and vagaries thorow the world. *Significat* Elaboro, *adeóque* inaniter laboro, *ut sit sensus, Audio in vobis esse qui nihil laborent*, Bulling. in loc. *Feliciter & eruditè* Henricus Stephanus *hanc vocem, servatâ quoque Paranomasiâ, expressit. Addidi 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 & superfluâ, & inutili anxietate operor, etiam sciscitor, scrupulosè inquiro, percunctor*, Hyper. in loc.

[d] Περιέργος, *Curiosus*, Acts 19.19. 1 Tim. 5. v.13.

[d] Περίεργον, μάταιον, ἄτοπον, πολυπράγμονα. (id est, curiosum, vanum, absurdum, multa nihil ad se pertinentia satagentem) idonei autores Græci sæpe conjungunt, *Beza.*

Περιέρχομαι, *Circumlego, circumeo.* Act. 19. ver.13. 1 Timoth. 5. 13. Hebr. 11. 37.

Περιέχω, *Occupo, contineo.* Luc.5.9. Θάμβος γὰρ περιέσχεν αὐτὸν, Stupor enim circumdederat eum. *Totum invaserat, totum impleverat*, Maldonat. ad locum. περιέχειν *simili significatu reperies apud Septuaginta*, Psal. 18. 5. & 116.1. *item* 2 Sam.22. 5. *Simile est apud Latinos* circumstetit horror. *Non dissimilis significatio in voce Hebraica* Achaz, Grotius in loc. It is used also Acts 23. v.25. 1 Pet. 2. ver. 6.

Περιζώννυμι, *Præcingo, circumcingo.* Περιζώννυμαι (*Pass.*) Ephes.6. 14. περιζωσάμενοι τὴν ὀσφύν. 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 harnesse together:* In the former sense the Metaphor is taken from travellers, or runners: for in those countries they were wont to weare long side-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.

Job 38.3. and 40. 2. Dr. Gouge, *Whole Armour.*

Περίθεσις, *Circumpoſitio*, 1 Pet.3.3.

Περίϊσημι, *Circumſto, Cohibeo.* 2 Tim. 2. 16. περίϊσο, *Prætermitte*, Vatab. *Rejice*, Oecumen. *Abſcinde*, Eraſm. *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*, Circumſiſte, circumda, *ut ſcil. prohibeas & comprimas hæc profana vaniloquia.* It is uſed alſo Joh.11.42. Act.25.7. Tit.3.9.

Περικάθαρμα, *Purgamentum.* 1 Corinth.4.13. it is tranſlated *Off-ſcouring.* The word ſignifieth properly the [e] filth or dirt ſcraped off mens ſhooes, 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 καθάρματα. 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 curſings of the multitude, as thoſe condemned perſons who were offered up by way of publick expiation. Stephanus *etiam docet*, καθάρματα *olim dictos fuiſſe homines facinoroſos, pro patriæ luſtratione & expiatione morti devotos, qui diris 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 pondus præpoſitio* περὶ, *quaſi dicas, ſordes undique everrendo collectæ: ſicut ſordes circumquaque ſcopis converruntur ad ejiciendum; ita everrimur ut peſtilentiſſimi homines quocunque locorum venerimus*, Pareus.

e Περικαθάρματα, *Luſtramenta*, ſive *purgamenta* exponunt Ambroſ. Theophylact. & Beza. *Sordes*, quæ ex re aliqua immunda & lurida repurgantur. Propriè quiſquiliæ ſcopis collectæ.

Περικαλύπτω, *Obtego, obvolvo.* Mark 14.65. Luk.22.64. Heb 9.4.

f Περίκειμαι, *Circumponor, circundor.* Mark 9.42. Luk.17,2. Acts 28.20. Heb.5.2. and 12.1.

f To lie about. Whence cometh περικείμενα for circumſtances, things that lie about.

g Περικεφαλαία, *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 Theſſ.5.8.

g Sic dicitur, quòd totum caput circumquaque muniat, *Zanch.*

Περικρατὴς, *Compos*, Acts 27.16.

Περικρύπτω, *Occulto*, Luc.1.24.

Περικυκλόω, *Circumcingo*, Luke 19. 43. To compaſſe about as a circle.

Περιλάμπω, *Circumfulgeo*, Luk.2.9. Acts 26.13.

Περιλείπομαι, *Reliquus ſum*, 1 Theſſ.4. ver. 15,17. *Ideo vocat* περιλειπομένους, *quia ſæviente ubique Antichriſto, & pios trucidante, illi pauci qui vivi invenientur, erunt ceu reliquiæ quædam Eccleſiæ catholicæ*, Zanch.in loc.

Περίλυπος, *undiquaque triſtis, valde triſtis.* * Ariſtoteles *negat* μεγαλόψυχον *eſſe* περίλυπον. But Chriſt, Matth.26.38. and Mar.14.34 ſaith, that hee was περίλυπος *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* περὶ *auget ſignificationem, declarat animum undiq; mœrore obſeſſum & circumvallatum.* Vulg. *Triſtis.* Eraſ. *Mœſta.* Beza, *undiquaq; triſtis.* Fr. Bib. *Saiſie de toutes parts de triſteſſe.* Mark 6.26. This word is uſed of *Herod*, being exceedingly troubled for his wives daughters petition; and

* *Lib.4. Ethic. cap.3.*

Luk. 18. 23,24. of the rich man being commanded to ſell all, and therefore greatly ſad: of *Cain*, Gen. 4. ver. 6.

Περιμένω, *Expecto*, Acts 1.4.

Περίοικος, *Accola*, Luke 1.58.

Περιοικέω. Περιοικῶν, *Accola*, Luc. 1.65. *Qui vicina loca habitabat.* So it is uſed by the Septuagint, Deut. 1. 7. Jerem. 49.18.

[h] Περιούσιος, *Peculiaris*, Steph. Beza. Exod. 19.5. *profitetur Deus, ſe Iſraëliticum populum in* peculium ſuum *adſciviſſe: ubi exſtat verbum Hebræum* Segullah. *Hoc Græci Interpretes vertunt* περιούσιον. Hieronymus, *in commentariis hujus loci, negat ſe à quopiam ſecularium perito literarum potuiſſe diſcere, quid eſſet* περιούσιον. *Fateor & ego me diligenter conſuluiſſe ſcriptores Græcos ſuper hujus vocabuli ſignificatu: ſed tantundem mihi magiſtri muti, quantum vocales Græci* Hieronymo *olim reſponderunt. Dicamus igitur quod res eſt: Græci Interpretes, cùm Hebraicam vocem* Segullah *aliter non poſſent, novo vocabulo à* περιοσία [i] *derivato interpretati ſunt, dixerúntq; περιούσιον, pro quo* Symmachus ἐξαίρετον, Egregium *vel* præcipuum, *Latine in alio volumine* peculiarem *dixit*, Scultetus in locum. Tit. 2.4. *Peculiaris, & ab aliis quodammodo ſegregatus, ſanctificatuſq;*, Bullinger. The Greek word properly ſignifieth ſomething on which a man, for ſome excellencie in it, ſetteth 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 finxerunt Græci Interpretes, quod poſtea uſurpare non dubitârunt diſertiſſimi etiam Theologi, ut* Chryſoſtomus, *&* Nazianzenus, *Beza. De voce* περιούσιος *vide* Eſtium *ad* Tit. 2.14.

Περιοχὴ, *Locus*, Acts 8.32. *Eraſ.* Argumentum. *Melius Vulg. & Beza*, Locus. *Quod autem Hebraicè id* פרשה *dici velit, non abs re videtur improbare* Cl. Druſius, *tum quòd ſectio Prophetica non diceretur* פרשה *ſed* הפטרה, *tum quòd* פרשה *magnam diceret ſectionem, quales quinquaginta tres univerſo Pentateucho comprehenduntur.* פרק *potius dicerem, quæ capitum minorum ſectionum caput eſt: aut* פסוק *potius, quo nomine* Syrus *hic uſus eſt, ſignificatq; pauſam, non modò quæ unum verſum finit, ſed & quæ integram ſententiam, ubi certæ cujuſdam materiæ complexio continetur, & ab aliis abſcinditur*, Ludovic. de Dieu in locum. Περιοχὴ *idem declarat atque* Argumentum *libri quod vocant, id eſt, ſumma eorum quæ in aliquo libro ſcripta ſunt, paucis comprehenſa,* ὃ ἐστὶ τὸ περιέχειν· *tamen quum* Lucas *ipſa* Eſaiæ *verba citet, res ipſa oſtendit,* περιοχὴν *dici à* Luca, *quod Hebræi* [k] פרשה, Paraſchah, *id eſt,* Sectionem *vocant, Latini Scriptores* Locum. *Cur autem* Lucas περιοχὴν *eâ ſignificatione uſurparit, duplex cauſa adferri poteſt: una, quòd fortaſſis inter Græcos Judæos Hebraiſſantes vocabulum Hebræum,* פרשה, Paraſchah, *in hoc Græcum degenerâſſet in Synagogis: qualia multa non dubito quin fuerint in populari ſermone corruptè obſervata. Nam mira eſt affinitas inter* פרשה, Paraſchah, *&* περιοχή. *Altera ratio hujus ſignificationis hæc dari poteſt, quòd* περιοχὴ, *quum propriè ſignificet* complexionem, *ac quantum uno ambitu contineri poteſt, optimâ 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 פסוקא, *Paſuka.*

Περιπατέω, *Ambulo, incedo, verſor*, often. 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, [l] Halach, *quo ſignificatur tota vitæ ratio, ac veluti hominis inceſſus, tantiſper dum hujus vitæ curriculum conficit*, Beza in Rom. 8.1. 1 Pet. 5. 8. περιπατεῖ, He *compaſſeth*, or *Goeth about on every*

[h] Vulgata, *Acceptabilis*, prorſus malè. Qui vertunt *Poſſeſſionem* & *Peculiarem*, huc ſpectârunt, quod οὐσία ſignificat *ſubſtantiam*, id eſt, facultates, & poſſeſſionem, & περὶ, *Circum*: ut quod in bonis noſtris ſit, & *in noſtro*, ut aiunt, *are*, id *peculiare* dicimus. Rurſum qui verterunt *Egregium*, huc reſpexerunt, quòd περὶ ſignificat aliquoties eminentiam, & οὐσία, *Eſſentiam*, quaſi dicas, reliquas ſubſtantias antecellentem.

[i] Περιουσία Græcè eſt *abundantia*, abundant autem ornamenta & quæ ſunt pretioſa, itaque reconduntur etiam, & habentur majore in pretio quam ſunt vulgaria *Cameron. de Eccleſ.*

[k] De hoc adhuc dubito: Nam integra ſectio hìc non citatur: deinde, ſectiones ſunt Legis, non Prophetarum, *Druſ. ad loc.*

[l] *Halach*, quod hic habet *Syrus*, frequentiſſimè ſignificat *in loco aliquo degere atque verſari*: id περιπατεῖν vertunt Heleniſtæ ut Dan. 4. 26. ſupra 6.66. infra 11. 54. *Grotius in* Joh. 7. 1.

ſide,

ſide, as an enemie that beſiegeth a towne. The Apoſtle ſeemes to allude to Job 1.7.

Πάξις, *Circumcirca*, Act.5.16.

Περιπείρω, *Tranſfigo*, 1 Tim. 6. v.10. *undique tranſfigo*, Scultetus. *Eſt* περιπείρειν, *Tranſigere, & Perforare*, Beza. *Circumcirca perforare*, as if one were ſtabb'd all over from the head to the feet with darts.

Περιπίπλω, *Incido*. Jac. 1. 2. *Significat incidere in mala, non ſatis prævisa & proſpecta*, Aret. It is uſed alſo Luk.10.30. Acts 27.41.

m Περιποιέομαι, *Acquiro*, Acts 20.28. 1 Tim.3.13.

Περιποίησις, *Acquiſitio*. 1 Theſſ. 5.9. *Peculium*, Epheſ. 1.14. *Eccleſia Dei ſic vocatur, quæ* Petro 1. Ep. 2.9. Populus acquiſitionis. *Vocatur autem ſic Eccleſia Dei reſpectu, qui eam acquiſivit per ſanguinem ſuum, id eſt, per mortem cruentam Filii ſui*, Grotius. *Conſervatio*, Heb.10.39. 1 Pet.2.9. n λαὸς εἰς περιποίησιν, *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 Theſ.2.14.

Περιρρήγνυμι, *Diſrumpo*, Act.16.22.

Περισπάομαι, *Diſtrahor*, Luk.10.40. to be drawne and wried round and round about.

o Περισσὸς, *Redundans*, often. Hebr. 6.17. *Juramentum* περισσότερον *appellat, datum ex* abundanti, *non quòd 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 περισσὸν *pro privilegio & præſtantia uſurpatur*, Rivetus in C.22.Gen. exercit. 108.

Περισσῶς, περισσοτέρως, *Ampliùs, abundè, ſupra modum, vehementiùs, eò magis, potiſſimùm*, often. 1 Theſ. 3.10. ὑπὲρ ἐκ περισσοῦ *exceedingly*, ſo it is tranſlated. It is more then *exceedingly*, as you would ſay, *exceſſively*, ſo intimating the fervencie of his affection in begging this bleſſing of God. *Vulgata*, abundantiùs. *Eraſmus*, ſupra modum. *Beza*, quàm vehementiſſimè. See *Beza on* Epheſ.3.20.

Περισσεία, *Redundantia*, Rom. 5. v. 17. 2 Cor.8.2. & 10. 15. Jac. 1.21. *Vulgata*, Abundantia; *non expreſsè* Jacobi *ſententiâ*. *Eraſm.* Redundantia; *nè quidem ſatis rectè*. Excrementum, *Beza*: which though the Jeſuite p cavill at, yet is proper. *Metaphora à digeſtione naturali, quâ quicquid in cibo aſſumpto non præbet utile nutrimentum corpori, tanquam nimium, excrementis deputatur*, Pareus.

Περισσόμα, *Abundantia*, *Quod ſupereſt*, Matth.12.34. Vulg. & Eraſ. *Abundantia: non ſatis expreſsè. Redundantia*, Beza. *Hoc peculiariter (inquit ille) à Chriſto in ſuorum obloquutorum deſperatam improbitatem dictum, perinde acſi 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.

Περισσεύω, ομαι, *Abundo, redundo, ſuperſum, abundantior reddor*, often.

q *Tranſlativè ſumitur, De liberaliter dante*, Epheſ.1.8. 2 Cor. 9. ver.12. 1 Theſſ. 3.12. *Redundo, excello*, Rom. 3.7. 1 Theſſ. 4.1. περισσεύειν μᾶλλον, r *Magis excellatis*, id eſt, *Ita comemini magis ac magis excellere, ac vosipſos quotidie ſuperare, &* verſ.10. *ita accipitur* Matth.5.20. *Significat exundare, & redundare, ſicut fons ſcaturiens aquam in ſe non retinet, ſed foràs emittens exundat ad alios, ut quivis ejus aquæ particeps fieri poſſit*, Zanch. *in* Phil.1.9. Rom. 5.15. ἐπερίσσευσε, Redundavit, *id eſt, copiosè effuſum eſt. Metaphora à fluminibus*, Piſcat. in loc.

f Περιστερὰ, *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*, ὡς τὸ πέτεσθαι σπουδῶς· *nulla enim avicula tantum ſuis alis ſtrepitum excitat. Vel* πρὸς τὸ περισσῶς ἐρᾶν, *hoc eſt, ſupra modum amare.* The Dove is a *loving* and *lovely* creature.

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m Τὸ περιποιεῖσθαι id declarat, quod Latinis, *Aſſerere, & pro ſuo vindicare*, cujus verbale nomen eſt περιποίησις, *Beza in* Epheſ. 1.

n *A people for peculiar poſſeſſion.*

o Rom.3.1. τί τὸ περισσὸν τοῦ Ἰουδαίου; Ibi περισσὸν id ſignificat quod Hebr. יתרון, cui exactè reſpondet Eccleſ.1.3. ubi Vulg. *Quid amplius eſt homini* ut hic, *Quid amplius Judæo eſt?* Et Lxx τίς περισσεία, *quæ ſuperabundantia?* ut nomen ipſum יתרון proprièſonat. Lat. *Superfluus.* Gal. *Superflus.* Angl. *Superfluous.*

p Perperam Beza vertit, *Et excrementum malitiæ*; abundantiam enim ſignificat, non excrementum, *Cornel. à Lap.*

q 2 Cor.9.8. περισσεύσαι, Efficere ut redundat, *Beza.* Tranſitivè ſumitur pro *abundare facere.*

r *Beza.*

Hebrew of a root that ſignifieth to *oppreſſe*, being ſubject to the prey and ſpoyle of Hawks.

s Or *prey upon*,

Περιτέμνω, ομαι, *Circumcido, or*, often.

s Quasi *Circumcisura*, παρὰ τὸ περιλείπειν, *Circumsecare.* Latinis est *Circumcisio*: unde Anglis Circumcision, & Gallis *Circoncision.* Metonymicῶς pro Judæis circumcisis, Roman. 15. 8. Gal. 2. 7, 8. & alibi.

t Περιτομὴ, *Circumcisio*, often. Philip. 3. ver. 3. *distinxit* Concisionem *à* Circumcisione: *conciditur enim quod discerpitur, & planè distrahitur: circumciditur, quod expolitur, resectis supervacaneis*, Eraſm. The Septuagint uſe this Greek word Gen. 17. 12. Exod. 4. 26. Jer. 11. 16.

Περίκειμαι, *Circumpono*, Matth. 21. 33. and 27. v. 28, 48. Mark 12. 1. and 15. 17, 36. Joh. 19. 29. 1 Cor. 12. 23.

Περιβάλλω, *Adigo*, Act. 26. 24.

Περιβάλλω, *Percurro*, Mark 6. 55.

Περιφέρω, ομαι, *Circumfero, or.* Epheſ. 4. 14. περιφερόμενοι, Driven this way and that way with every winde of falſe doctrine. Hebr. 13. v. 9. *Metaphora eſt à rota, quæ continuo motu circumacta, partes ſummas & 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.

u Eſt & *Contemplari ex alto*, & *Contemnere*, Aret. in loc.

u Περιφρονέω, *Deſpicio.* Tit 2. 15. περιφρονεῖν *dicitur, qui faſtu quodam ſibi videtur alio melior, ac ſapientior. Vult* Paulus Titum *ita vivere, ut nemo ſit qui ſibi melior videri poſſit*, Eraſm. *Hoc Græcum verbum Latino illi prorſus reſpondet: itaque* τὸ περιφρονεῖν *nihil aliud hìc declarat, quàm* τὸ καταφρονεῖν, *quomodo Græcus Scholiaſtes rectè expoſuit: neque in hoc verbo duntaxat, ſed & in aliis* περὶ *ita accipitur. Interdum tamen* τὸ περιφρονεῖν *ſignificat* Circumſpicere, *& in aliquo contemplando occupatum eſſe*, Beza in loc.

x Eſt generalis appellatio de locis civitatem aut regionem circumjacentibus, ut Gen. 30. 9. & 19. v. 17. *Chemn.*

x Περίκωρος, *Circumjacens regio.* Mat. 3. ver. 5. περίκωρος, *Regio circum*, Vulg. Eraſm. *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.

Περίψημα, *Sordes.* 1 Corin. 4. 13. It is tranſlated *Filth. Laraclure. Sordes & purgamenta, detergendo, defricandóque, ſeu deradendo detracta*, Stephan. in Theſ. Scobem, *aut* ramentum, *&* quicquid limando deteritur, *exponit* Budæus. *Alii*, Soleæ ſuppactum corium; *Alii*, Pulverem quem calcamus, *interpretantur*, Bullinger, Hyperius. Quiſquiliæ, *&* ſterquilinium, *Eraſm.* Laurentius Valla *dicit*, περιψήματα *eſſe* pulverem veſtigiorum: *Græca Scholia*, περίψημα *eſſe* reticulum, *quo ſudantes ſe abſtergunt. Alii*, Deterſorium. *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 cujuſpiam redimitur.* Syrus *reddidit*, Ventris purgamenta. Κάθαρμα *&* περίψημα *ſignificant idem quod* piaculum *Latinis, id eſt, Rem talem quæ (niſi è medio tollatur) totas gentes polluit, & iram Dei adverſus totas gentes irritat*, Victorin. Strigel. in Nov. Teſt. The Apoſtle alludeth 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.* Eraſm. *Rejectamentum. Ad verbum*, deterſiones; περὶ τὸ περιψᾶν, *quod* detergere *ſignificat: videtur omnino Apoſtolus alludere ad locum* Thren. 3. 45. *inquit* Beza.

Circumquaq; abſtergere.

y Vox ſumpta à perperis fratribus procaciſſimis, *Corn. à Lap.* Et Latinum etiam verbum *Perperam*, ut notat *Eraſmus.* Plura de hac voce ejúſque origine *Suidas*, quem vide, ſi vis, & ſi vacat.

y Περπερεύομαι, *Perperam ago.* 1 Cor. 13. 4. ὐ περπερεύεται. *Alii vertunt*, Non eſt præceps. *Nihil temerè, & inconſideratè, & præcipitanter agit cum proximo. Alii vertunt*, Non eſt levis, & inconſtans. *Alii*, Non adulatur. *Alii*, Non garrit. *Syrus*, Non tu multuatur. *Beza*, Non agit perperam. *Et putat Græcam vocem hanc à Latina*

Latina derivatam esse, & tum quidem fuisse familiarem. Clemens, *Non est fucata.* Erasmus, *Non est procax, ut* & Nyssenus *exponit, annotans novam esse vocem.* Arabs (*Interprete* Junio) *vertit,* Nihil improbè facit. *Hesychius,* Non ostentat se. And wee, Vaunteth not it self. Chrysostomus *exponit* προπετεύεται, *præcipitanter & inconsultò aliquid facere.* Theodoret. *Curiosè scrutari res alienas.* Alii, *Insolentem esse. Sic* Tertull. *Nec protervum sapit.* Oecumenius *quoque* πρόπετες *interpretatur* temerarium, *aut* protervum: *Theophylactus vero* levem, stolidum, mentis inopem. Basilius, *Regulâ* 49. *inter breviores,* Quid est (inquit) προπετεύεται; Respondet, *Omne quod non ob usum necessarium, sed* διὰ καλλωπισμὸν, *id est, ornatûs superflui causâ assumitur,* προπετείας *accusationem habet. Et ante illum eodem modo* Clemens Alex. lib. 3. Pædag. cap. 1. *Apparet igitur Apostolum ex specie genus indicâsse, ut hac parte omnem arrogantiam & ostentationem à charitate alienam esse significet. Sunt tamen qui existimant Græcam vocem è Latina fluxisse, & ex ea interpretandam esse, quod fecit noster Interpres,* Estius ad loc.

Πέρυσι, *Anno superiore,* 2 Cor 8. 10. and 9. 2.

Πέτομαι, and ποτάομαι, *Volo.* Rev. 4. 7. and 8. 13. and 12. 14. and 14. 6. and 19. 17.

[e] Πετηνὰ τὰ, *Volucres,* often.

[a] Πέτρα, and πέτρος, *Petra,* often. Πέτρος doth alwayes signifie a *Stone*; never a *Rock.* Πέτρα doth most usually signifie a *Rock*; *Grandem aliquam 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.* Πέτρα 1 Cor. 10 4. *ponitur pro vivo qui è* petra *profluebat,* Drus. ad loc.

[b] *Hen. Steph. de Similitud. Ling. Græc. & Gall. l. 3.*

[c] *Pierre.*

Πετρώδης, *Petrosus.* Matt. 13. 5, 20. Mark 4. 5, 16.

Πήγανον, *Ruta,* Luk. 11. 42. Ruta πήγανον *dicta est à* πήγνυμι, *quia calida est, & exsiccando condensat atque compingit,* Polyc. Lyser.

[d] Πηγὴ, *Fons,* often. Whence the Latine *Pagus:* because about springs or fountaines villages commonly were first placed, and to them all the neighbours came for water. And from the Latine *Pagus* came *Pagans,* which properly signifie *Country-people,* and therefore said [e] *Persius* of himselfe,

——— *Ipse* Semipaganus,
Ad sacra vatum carmen offero nostrum.

Semipaganus, saith an Interpreter, *id est, Semirusticus, & rudis Poëta.* When [f] Religion first of all took place in cities, *Pagans* in common speech came to be used for Infidels and Unbeleevers, such as are usually called the Heathen.

[d] Fons, Scatebra, Aqua saliens. A πηδάω, *salio.* Doricè πατὰ, qui fons à Latinis; unde *Pagi & Pagani* dicti, eodem, & communi fonte utentes, sed ingris absque muro extrudi, *Bucan.*

[e] *In Satyr. Prolog.*

[f] *Hooker. in Eccles. Polit.* Fons à furdendo, quia fundit aquam, *Calep.*

Πήγνυμι, *Figo,* Heb. 8 2.

Πηδάλιον, *Gubernaculum,* Acts 27. 40. Jam. 3. 4. *Propriè significat* temonem, *vel* temones, *tum in navi, tum in aratro, aut curru,* Lorin.

Πηλίκος, *Quantus. Interrogativa particula, de quantitate continua, ut* πόσος *de quantitate discreta,* Steph. in Thes. Ling. Græc. Galat. 6. v. 11. πηλίκοις, *Vulgata,* Qualibus, Quàm 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 elementa, quæ* [g] *grandiuscula fuerint, ut* Hieronymus; *alii ad deformitatem characte-*

[g] Pareus.

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[a] Semper legitur in plurali numero. *Volucres,* Bez. Vulg. & Eras. *Volatilia.*

[a] Aliud est πέτρος, aliud πέτρα. The first *Rupes,* aut *Saxum ingens*: The last, *Parvus lapis.* This difference is not in the Latine, where *petra* is only in the feminine Gender, *Alsted.* Quidam dicunt πέτρος esse vocem Græcam, & significare *saxum,* quod verum est apud Poetas sæpe, etiam apud Historicos & Oratores, qui Atticâ usi sunt Dialecto. Est vox pura puta Attica, adeóque insolens, pro qua in Scriptura λίθος ac πέτρα usurpatur: at non patitur Lingua Græca, ut viris (nisi fortè per ludibrium & contemptum) nomina fœminini generis tribuantur, *Camer. ad* Matth. 16. v. 18, 19. *Tomo primo.* Durities una est cum primis è lapidum proprietatibus. Πέτρα igitur, aut πέτρος dixerunt hominem firmum adversùs affectus, qui etiam Latinis *durus* dicitur, *Casaub. Exercit.* 15. *Petra* est Primitivum, unde deductum est denominativum πέτρος, *Polyc. Lyser.* Ineptissima est illa *Anacleti* sententia in *Can. sacrosanct. dist.* 22. qui scribit *Cephas,* id est, *Petrum,* ἀπὸ τῆς κεφαλῆς, Græcâ voce, id est, à *capite* sic dictum, ut ostenderetur eum esse caput Ecclesiæ. Imò *Cephas* est Syriacum vocabulum, quod idem illis significat, atque *Saxum* & *Petra* Latinis: sed Evangelista, Græcè scribens, ex analogia Linguæ dixit *Petrus,* quoniam eam vocem accommodabat ad virum, *Danæus.*

characterum, quasi Paulus *imperitus fuerit pingendarum literarum, ut exponit* Theophylactus, Chrysostomum *sequutus.* Syrus *autem Interpres hanc vocem aut non legit, aut non intellexit.* [h] *Sunt autem sanè longiores* h *Epistolæ Romanis & Corinthiis inscriptæ, sed alienâ manu exaratæ.* It is used also Heb.7.4.

h Beza.

Πηλὸς, *Lutum,* Joh.9.6,11,14,15. Rom. 9.v.21.

Πήρα, *Pera,* Matth.10.10. Mark 6.8. Luk.9.3. and 10.4. and 22. 35, 36. Repositorium, commeatus: *usurpatur plerunque de sacco quem mendici gestare, inque eum panem ostiatim collectum immittere solent,* Ger. in Harm.

Πῆχυς, *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] Πιάζω, ομαι, *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. *Propriè significat,* Ex fugâ trahere, comprehendere, & in captivitatem ducere, *Joh.7.30,32,44. & de iis dicitur, quos fugientes seu 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. θηράσθη τὸ θηρίον, *Bestia capta, comprehensa est, quasi loris constricta,* Pareus in loc. The Septuagint use it for a word which signifieth *Fortiter apprehendit, & apprehensum detinuit,* Cant.2.15. This word is used also Acts 3.7. 2 Cor.11.32.

i Hoc vocabulo uti solet *Joannes* pro eo quod reliqui Evangelistæ usurpant τὸ κρατεῖν. Dicitur autem propriè de iis quos fugientes arripimus, ut *Prehendere* apud Latinos, manu viz injectâ, *Beza in* Joh.7.30.

Πιέζω, *Premor.* Luc. 6. 38. πεπιεσμένον *pertinet ad materiam quæ cedit impressioni,* Sculter. *Pressam,* Beza. Vulg. & Erasm. *Confertam, à consequenti, videlicet: nam Epitheta hæc omnia petita sunt ab eorum consuetudine, qui res aridas, ut frumentum, vel legumina, vel aliquid ejusmodi, liberaliter metiuntur: solent enim id ipsum quod admetiuntur comprimere; deinde, modium succutere; postremò etiam, cumulare, adeò ut supra* [k] *justam mensuram aliquid redundet.*

k Beza in loc.

Πιθανολογία, *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* πιθανὸς, persuasorius, & λόγος, sermo.

[l] Πικρὸς, *Amarus,* Jam.3.11,14.

Πικρῶς, *Amarè,* Matth. 26.75. Luke 22.62. It is used by the Lxx, Isai.22.4. and 33.7.

Πικρία, *Amarulentia.* Acts 8. 23. Rom.3.14.Ephes.4.31.Heb.12.15.

[m] Πικραίνω, *Amaritudinem affero.* Πικραίνομαι, *Amaresco, amarulentus fum, amarus fio.* Col.3.19.Rev.8.11. and 10. 9, 10.

[n] Πίμπρημαι, *Intumesco,* Acts 28 6. *Quamvis non ignorem quæ ad* Nicandrum *notârunt eruditi, causam tamen solidam satis hactenus non video, quare* intumescendi *potiùs quàm* inflammandi *vocabulo usi sunt interpretes. Nam quòd aiunt, ita voce eâ usum esse autorem illum, nè id quidem affirmare ausim. Neq; sequitur, quia* intumescunt *partes quas echidna affecit, ideo non* inflammari: *cum non sit una tumoris species; ut nequè causa. Aliud, quippe* οἴδημα *simpliciter sic dictum, quod molle & doloris expers: aliud scirrhus, qui & durus sine illo: aliud* φλεγμονὴ, *quam* Inflammationem *dicunt, in qua dolor. ut nec* Dioscorides *nec* Actuarius, *quos eruditus adduxit interpres, pro opinione ejus ac sententia loquantur. Interpres vetus,* At illi existimabant eum in tumorem convertendum. *Recentior,* Illi verò exspectabant dum intumesceret. *Cùm autoris mens sit,* Illi autem fore exspectabant ut inflammaretur, *parte jam affectâ, scilicet.* Erasmus, At illi existimabant fore ut incenderetur: *melius quam illi, nisi* incendendi *voce usus esset: quasi* incendium *sit* φλεγμονὴ, *de qua jam dixi,* Heinsius in loc. It signifieth to be *inflamed,* or

l Tum de sapore, tum de odore dicitur apud *Homerum:* transfertur quoque ad alia. Terentius, *Amaræ Mulieres sunt, non facilè hæc ferunt.*

m Ad verbum, *Amarifico.*

n Quum istud verbum tam *incendi,* quàm *intumescere* significet, hoc secundum prætuli, quia *Dio cordes, li.6. cap.38.* viperæ morsum totius corporis tumorem gignere 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.

Πινακίδιον, *Tabella*, Dimin. (*ſcil. cerata, in quâ olim ſtylo ſcribebatur*, Sa.) Luke 1. 63. Syrus *vocem retinet Græcam* Penkitha.

Πίνω, & πίομαι, *Bibo*, often.

Πιπτοίχω, ομαι, *Vendo*, or. Matth. 26.9 Mark 4.5. Acts 2.45. and 4.34.

Πίπλω, *Cado*, *procido*, very often. Matth. 2.11. πεσόντες, *Procidentes*, Beza, Vulg. Eraſ. *Proſtrati*: *ſignificatur autem adorantium geſtus*: *ſic* ο *Latinè*, Accidere *alicui* dicitur, *qui proſtratus alicui ſupplicat*.

ο *Beza.*

ρ Πίστις, *Fides*, very often. It ſignifieth 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. *Hiſtoricall 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* Bezam in loc.

ρ *Budæus*, & *Stephano* videtur hoc nomen ortum παρὰ τὸ πείθειν, *To be perſwaded*. Bonâ fide, that is, Faithfully, and that exclamation, *Veſtram fidem*.

* Πίστις non nunquam ſonat fidem præſtantis, aut promittentis, nonnunquam probationem per quam perſuademus, *Eraſ.*

q Πιστὸς, *Fidus*, *fidelis*, often. *Credulus*, Druſ. Πιστοὶ *dicuntur non tam qui fidem datam ſervent, quàm qui credant Dei promiſſis*, Beza in Matth. 6.31. *Conſtans 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, *linguæ Græcæ ſine ulla controverſia peritiſſimus vir*, πιστὸν *activâ ſignificatione inveniri*, *pro eo inquam*, *qui* credulus eſt, *ſeu* credens, *aut* qui fidem adhibet; *ſed paſſivâ tantùm*, *pro eo*, *nimirum*, *qui fidelis eſt*, *id eſt*, *dignus cui credatur*, *aut fides adhibeatur*: *Ego verò*, *quamvis doctiſſimi viri autoritate permultùm movear*, *in contrariam tamen ſententiam vi veritatis ire cogor*: *quotieſcunque enim vocabulum* πιστὸς *pro* homine Chriſtiano *ſeu* pio *uſurpari occurrit*, *(quod innumeris locis evenit) toties neceſſe eſt fateamur* πιστὸν *activè poni*, *cúmque 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.

q Hæc vox Græcis *fidem* aut *conſtantem* ſignificat. At noſtris etiam *eum qui credit*. Itaque hic videmus opponi ἀπίστῳ, 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*.

Πιστεύω, *Credo in aliquem*, & *Credo me*. Πιστεύομαι, *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 ſignifieth to beleeve, to aſſent to, to be perſwaded of, Rom. 10.9.

r In qu âvoce ſiquis crucem Grammaticis fixam dixerit, nihil alienum à veritate dixerit. *Gerh. in Hiſt. Harm. Evang.*

r Πιστικὸς, Adject. factum ex πίνω, Steph. Hieronymus, eundémq; ſecuti, Theophylactus & Euthymius, deducunt à πίστις ut *Nardus* πιστικὴ, ſit fidelis, germana, pura, minimèque vitiata: facilè enim adulterari *Nardum* monet Plinius, li. 13. ca. 1. Stephanus, Caſaubonus, Beza, Toſſanus, Maldonatus vertunt *liquidam*, παρὰ τὸ πίνειν, à *potando*; potabilia enim liquida ſunt. Sed à πίνω eſt, non πιστικὸν, ſed πιστὸν, *potabile*. Amplectimur igitur Auguſtini ſententiam, quòd *Nardus* πιστικὴ dicatur à loco, *Geth*, *ubi ſupra*. *Liquidus* pro ὑπιστικὸς per apharæſin τῆ ὁ μικρῷ, ab ὑπὸς, ιστῷ, quod eſt nomen urbis prope Babylonem, unde optima *Nardus* aliò dicitur fuiſſe exportata. Sic optimus pannus in Germania dicitur *Londinenſis*. *Paſor in Manuali*, & *Sculteto in Obſervat. in* Mar. 14.3. vox ſanè inſolens, & in qua hæſiſſe *Nonno* aqua videtur, ut ex ejus paraphraſi *Joh.* 12.3. eſt intelligere, *Martinius in Lexico Philologico*. Vide *Grotium*.

Cur.

Cur in Græco appellatur πιστικὴ, *non eſt una omnium ſententia*: Alii *à loco in quo plantata creverit, dictam putant; in qua opinione, præter* Auguſtinum, *eſt* Camerarius: Alii *à* πίστις, *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* πίζω, *id eſt,* premo, *quaſi* piſticus *ſit* πίεστικός, *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. Tantùm non excruciavit Grammaticos, Medicos, & Theologos,* νάρδος πιστικὴ *apud* Marcum & Joannem. *Grammaticorum enim alii* πιστικὸν *à* πίειν *derivârunt, ut* nardus potabilis *intelligatur: Alii à* πίστις *deducunt* πιστικὴ· *Omnia fruſtra. Nam à* πίειν *unde venit* πιστικὴ; *Quod ſi à* fide *dicta ſit,* πιστὸς *ſeu* πιστὴ *dicenda, non* πιστικὴ *fuerat. Latina exempla mirè variant: nam apud* Joannem *conſtanter ſcribunt* piſtici, *apud* Marcum, ſpicati. *Cauſam eruditi hanc eſſe putant, quòd* Marcus *ex Syrorum opinione Evangelium ſuum Latinè ſcripſit: Latinus verò Interpres, ut erat in Græco tranſcripſit in* Joanne, *Scultetus. Liquidus,* Marc. 14.3. Shee brought a box (νάρδου πιστικῆς) of *liquid Nard*; it ſhould be tranſlated, of *upright*, and *perfect* Nard, *weems Divin.Exercit.* It is uſed alſo Joh.12.3.

Πλάνη, *Error,* Matth.27.64. Rom.1.27. Epheſ.4.14. 1 Theſſ.2.3. 2 Theſſ. 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.

Πλανάω *δομαι, Seduco or, Erro,* often. It is put tranſitively, and ſignifieth to *ſeduce*, or *cauſe to erre*, Matth.24.4. Mark 13.5. John 7.12. 1 John 1.8. and 2.7. Πλανᾶν *enim ſignificat non ſolùm* errare; *ſed etiam* alios in errore ſecum ducere, 2 Tim.3.15. *Gerh. in* 2 Theſſ.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. Μὴ πλανᾶσθε, Wander not after the manner of wandring ſtars: for of this word come the Planets, *& apud Latinos* Planus *pro* Impoſtore. Horatius *cuidam ſcurræ irriſori hominum imponit nomen* Plani.

[f] Πλάνος, (Adject. & Subſtant.) *Planus, ſeductor, deceptor, impoſtor, præſtigiator.* One who doth profeſſe an art of cozening men, *etiam ipſis ſpectantibus*, although they look on him, *Euſtath. on Hom. Non ſolùm errans, ſed etiam alios errare faciens,* 1 Tim.4.1. 2 John 7. It is uſed alſo Matth.27.63. 2 Cor.6.8.

[f] Eſt inſignis impoſtor, error, nebulo, verſutus: Latini etiam *planum* Græcâ voce nominant emphaticè, *Aret.* Vocabulum hoc Græcum uſurpat *Cicero* pro *Cluentio*, & *Horatius, lib.1. Epiſt.*

Πλανήτης, *Erraticus,* Jude 13.

Πλάξ, *Tabula,* 2 Corinth.3.3. Heb.9.4. *Propriè quæ eſt lata, & ex lapide, quaſi* πλάτταξ, *à* πλατὺς latus: *In ſacris autem literis* πλακὲς *dicuntur* Tabulæ κατ' ἐξοχὴν, *in quibus Deus Legem inſcripſerat. Unde Gallicè* Plaque.

[t] Πλάσσω, *Fingo.* Πλάσσομαι, *Formor,* Rom. 9.20. 1 Timoth.2.13. Ἀδὰμ πρῶτος 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.

[t] יָצַר, *finxit, formavit*, propriè Figulorum verbum, *Bucer. in Lexic. Hebraic.*

Πλάσμα, *Figmentum,* Rom.1.20.

Πλαστὸς, *Fictus,* 2 Pet.2.3.

Πλάτος, *Latitudo,* Epheſ.3.18. Revel. 20.9. and 21.16. Whence *Plato* had his name, becauſe of his broad ſhoulders; and therefore *Plato*'s Scholers, to pleaſe their Maſter, did ſtretch out their ſhoulders.

Πλατὺς, (Adject.) *Latus.* [n] Πλατεῖα, *Platea,* 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.

[n] At Apoc. 11.8. videtur non *plateam*, aut *vicum*, ſed ſingulari numero poſita, ejus generis rem deſignat, cujuſmodi unicam urbs habeat, non plures, *Mede in* Apoc.11. Quid hic aliud dicemus, quàm πλατείας nomenclaturâ regionem & territorium univerſum urbis ditioni ſubjectum deſignari? *Id. Ibid.*

Πλατύνω,

Πλατύνω ομαι, *Dilato or*, Matth.23. 5. 2 Cor.6. 11,13.

Πλείων, & πλέων, *Amplior, copiosior*, often.

Πλέκω, *Contexo, connecto. unde est Latinorum* plico, *Steph. usurpatur propriè de vitilibus artificiosè connexis; nec solùm de vitilibus junceis, sed in genere usurpatur pro nexu & textura ex quavis materia. Lxx. utuntur pro verbo Hebræo* עבה, Densavit complicando, *sicut solent funes, 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 *fold*, to *bush*, to *curle*, or to *lay it curiously*: whereby all pomp and wantonnesse is condemned, which women use in trimming their heads. Πλέγμα *de reticulo crinium, & fuco crispandi pilum propriè dicitur*, Aret.

Πλεονάζω, *Augeor, exubero*, Rom.5.20. and 6.1. 2 Cor.4.15. and 8.15. Phil. 4. v.17. 1 Thess.3.12. 2 Thess. 1.3. 2 Pet.1.8.

Πλεονέκτης, *Avarus*, 1 Cor.5.10,11. and 6.10. Ephes.5 5.

[x] Πλεονεκτέω, *Quæstui habeo*. 2 Cor. 12. ver.17,18. 1 Thess.4.6. *Est, Plus quàm æquum sit possidere, exigere, & meliore seu superiore velle esse conditione: ideo pro* fraudare, *&* circumvenire *accipitur*, 2 Corinth.7.2. *Propriè de avaris & ambitiosis dicitur*, Beza in Ephes.4. 2 Corin. 2.11. Πλεονεκτηθῶμεν, *Metaphora est ab avaris mercatoribus sumpta, qui omnes fallendi, vel circumveniendi occasiones captare solent*, Vorstius. Πλεονεκτεῖν *est Recedere in contractibus à legitima æqualitate, Exercere injusta aucupia pecuniæ*, Victorin. Strigel. in Nov. Test. Suidas *notat*, πλεονεκτεῖν *quum* plus habere *significat, cum Genitivo casu construi: quum verò* injuriam facere, *cum Accusativo*, Gersom. Bucer. de Gubernat. Eccles. pag. 358.

[y] Πλεονεξία, *Avaritia*. Ephes. 4. v. 19. ἐν πλεονεξίᾳ. It is translated *Greedinesse*, and signifieth also *Covetousnesse*, or, word for word, an *Having more*. *Significat Immodicam acquirendi cupiditatem, etiam cum aliorum detrimento*, Beza in Luc. 12. 15. An unlawfull desire of having more, Rom. 1.29. there it signifieth an inordinate desire of having more wealth then 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 avaritiæ morbo laborare, nec unam duntaxat artem callere, divitias per fas nefásque congerendi, ac simpliciores pecuniâ emungendi*, Gerhard. in loc. Of πλέον ἔχειν, *Having much*. So the Latines have derived *Avaritia*, *ab* aveo, *&* aurum, *aut* æs. Avarus, *quasi* avidus æris, *Aul. Gell. lib.* 10. *c.*5. Or, *quasi* avens aurum. 2 Cor. 9. ver. 5. *Per Metonymiam efficientis significat donum ægrè collatum, qualia sunt omnia avarorum hominum munera*. It is used also Mark 7.22. Ephes.4. 19. and 5.3. Colos. 2. 5. 1 Thess.2.5. 2 Pet.2.3.

Πλευρά, *Latus*, Joh.19.34. and 20.20, 25,27. Act.12.7. Whence the *Pleurisie*. *Quæ vox &* latus, *&* costam *significat, & Gallicè eadem etiam vox est, nisi quòd accentu nonnihil variato efferant* coste, *&* costè, *Mercer. in Genes.*

Πλέω, *Navigo*, Luk. 8. 23. Acts 21.3. and 27.2,6,24.

[z] 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.

Πλῆθος, *Multitudo*, often.

Πληθύω ομαι, *Multiplico or*, often. Πληθυνθῶμεν (1 Pet.1.2.) *significat* multiplicari, dilatari, incrementum largissimum capere, adimpleri; *ut sic tum de multiplicatione in quantitate discreta, tum de augmento in quantitate*

[x] Πλεονεκτεῖν absolutè dicitur, qui potiore est conditione supra alium, pro quo Gallicè dixeris, *Qui à quelque avantage par dessus un autre*; idque propriè de iis dicitur, qui fraude sunt istud assequuti. Hinc factum, ut dicatur quispiam alterum πλεονεκτεῖν, qui avaritiâ, vel aliis malis artibus ex alterius damno sua comparavit commoda, ut 2 Corinth.7. ver. 2,12. *Beza in* 2 Corin.2.10.

[y] Ex vi nominis significat *studium semper plus habendi*, Gerh.

[z] Α πλήσσω, *Percutio*. Πληγαὶ significant vulnera quæ fiunt per contusionem in pulsatione, *Gerh.*

continua accipiatur 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. Πλῆθος 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 applyed to the Church, is only ſo uſed, and accordingly tranſlated. Nor can it, being applyed 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.

Πλήθω, ομαι, *Impleo, or*, often.

a Eſt vir Martii caloris, & militaris ferociæ, ἀπὸ τ πλήκω, à percutiendo.

a Πλήκτης, *Percuſſor*, 1 Tim. 3. 3. Tit. 1. 7. *Pugnax. Autores Latini* percuſſorem *vocant, qui aliquem occidit, maximè ſi ad hoc conductus fuerit. Hîc autem* πλήκτης *eſt qui facilè ac libenter percutit; ſive, ut cum* Syro *loquar, cujus manus currunt ad percutiendum, cujus manus eſt præceps ad percutiendum*, Druſ. *ad* 1 Tim. 3. 3. *Quidam exponunt* Convitiatorem, Jurgatorem, *qui linguâ ferit.*

Πλημμύρα, *Inundatio*, Luc. 6. 48. *Quando ſcil. vehementiori pluviâ colligitur inundatio, vel quando flumina aut ſtagna, pluvialibus aquis aucta, ruptis aggeribus exundant, & obvia quaque ſternunt*, Chemnit.

b Illativa particula eſt, pro eo quod Galli dicunt *Mais pourtant*, Luc. 6. 35. Epheſ. 6. 33. *Beza.*

b Πλὴν, Adverb. *Præterquam*, Act. 27. v. 22. Præter, *cum Genitivo*, Marc. 12. 32. *Sed*, Luc. 6. 24. & 12. 31. & 23. 28. *Attamen*, Phil. 1. 18. *Quinetiam*, Matth. 11. 20, 24. *Imò*, Luc. 11. 41. *Cæterùm*, Luc. 22. 21. *Adverſativa eſt*, Luc. 6. 24. *E contrà verò, væ divitibus; ſicut* Lutherus *rectè reddidit.*

Πλήρης, *Plenus*, often.

c Πληρόω, όομαι, *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. πεπληρωκέναι 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. πεπληροφορημένοι The Greek word (ſaith one) is a Metaphor from a ſhip that ſailes with the help of windes; that is, (as the word in the Originall ſignifieth) when a man is filled with the commandement, as the ſaile of a ſhip is filled with winde.

c Πλήρης φορίας, id eſt, plena comprehenſio, certus intellectus, & firma notitia, *Aret.*

Πλήρωμα, *Supplementum, plenitudo, completio. Plenitudo*, Joh. 1. 16. *Supplementum*, Matth. 9. 16. *Impletio, perfectio*, Rom. 13. 10. *Significat tum id quod implet, ut* Joh. 1. 16. Col. 2. 9. *tum id quod impletur, ut* Rom. 11. 25. & 15. 29. *poſteriore ſenſu rectiùs* Epheſ. 1. 23. *accipias*, Grotius.

e Πληροφορία, *Perſuaſio, plena certioratio*, Col. 2. 2. Heb. 6. 11. and 10. ver 22. 1 Theſſ. 1. 5. *Significat ſummam certitudinem mentis, tamq; certam perſuaſionem argumentis ac rebus ipſis comprobatam, ut dubitare amplius non poſſit*, Hyperius in locum. A ſpeech borrowed from a full ſaile. Such as have this *Plerophorie*, are carried with a full ſaile to holy duties. *Potiſſimùm dicitur de certitudine notitiæ practicæ, ac ei conjunctæ fiduciæ, aut ſpei, ut* Rom 4. 21. Πληροφορηθεὶς, *id eſt, firmâ & conſtanti fide ſtatuens.* It is truly tranſlated *Aſſurance*, 1 Theſſ. 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

c Πλήρης de gaudio dicitur Joh. 3. 29. & 15. 11. & 17. 13. 1 Epiſt. 1. 4. 2 Epiſt. 12. Phil. 2. 2. πλήρης aut συμπλήρης propriè dicitur de certo tempore quod exſpectandum eſt ut Lev. 25. 20 Num. 6. 5. Act. 2. 1. Gal. 4. 4. Luc. 21. 24. *Grotius.* Πλήρης & συμπλήρης Helleniſtis, ut *mala* Hebræis, interdum terminum, interdum tempus à termino non nimis remotum ſignif. ut Luc. 9. 51. Gen. 25. 24. *Idem.*

d Vide *Eſtium ad* Rom. 15. 19.

e Metaphora à navibus, cùm plenis velis incitatæ feruntur. πλήρης φορία, id eſt, plena comprehenſio, certus intellectus, & firma notitia, *Aret.*

Luc. 10. 14. πλὴν. Vulgat. & Eraſ. *Veruntamen*, quod neſcio an πλὴν unquam ſignificet. Syrus, & Arabs, *Verùm*: Id probo: nam præterquam quòd πλὴν hoc paſſim ſignificet, ut Matth. 18. 7. & 26. 39. Luc. 6. 24, 35. hoc loco optimè quadrat, *Lud. de Dieu.* Vide *illum in* Luc. 19. 27.

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 adhæsio, rebus creditis orta ex interna operatione Spiritûs irradiante intellectum, inclinante voluntatem, fortiter sigillante ipsum animum charactere rerum creditarum.*

Πληροφορέω, *Plenam fidem facio.* Πληροφορέομαι, *Pass.* Rom. 4. 21. and 14. 5 [f]. 2 Tim. 4. 5, 17. Luk. 1. 1. ε πεπληροφορημένων, *Fully perswaded.* 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 Originall is πληροφορηθεὶς, Plenè persuasus, *vel* Persuasissimum habens, *ut loquitur* Columella, li. 12. cap. 1. *vel* Persuasionis plenus, *quemadmodum loquitur* Suetonius in Tiberio. *Being perswaded*, 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, *Implere*, *Complere*, 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 *Fulk.*] 2 Tim. 4. 5. [Τὴν διακονίαν σου πληροφόρησον· *Vulgatus malè vertit*, Ministerium tuum imple. *Nec multò melius Castalio*, Tuo munere perfungere. *Optimè Beza*, Ministerii tui plenam fidem facito; *& Erasmus*, Ministerium tuum ad plenum probatum reddito.] In which places, 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 fulnesse 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, [h] signifieth, as we reade, *to perswade*, *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. πεπληροφορημένων, the Vulgar translateth of things, *Quæ in nobis completa sunt*, *Which are fulfilled in us*; very ignorantly, not distinguishing between the Greek words πληροφορεῖν, and πληρωῦν the first signifieth to *certifie*, or perswade; the second to *fill*: and πεπληροφορημένα [i] πράγματα, 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 etymologie, or denomination of the word: for πληροφορῶ is, as if we should say, πλήρη πίστιν φέρω, *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 aforegoing declare: *He doubted not of the promise.* What is that else but to be assured? Dr *Willets Synopsis.*

f Vide *Estium ad locum*, ubi de hac voce fusè agit.

ε Videtur propriè dici πληροφορεῖσθαι, 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 absolutione operis, *Illyr.*

h Budæus, in commentario linguæ Græcæ, verbum πληροφορῶμαι vult idem esse quod *compertum habeo, certissimè novi.* Erasmus in annotatione super præfationem Evangelii secundùm Lucam πληροφορεῖν exponit *plenam facere fidem.*

i Πεπληροφορημένα significeth 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. Colos. 2. 2. 1 Thess. 1. 5. 2 Tim. 4. 5. Heb. 6. 11. The Lxx once use it in a bad sense, Eccles. 8. 11. for settlement in evil, Mr *Lightfoot in his Harmonie.*

* Περὶ τῶν πεπληροφορημένων ἐν ἡμῖν πραγμάτων, *Eorum rerum quarum plena fides nobis facta est.* Ad verbum, *De rebus quæ inter nos fuerunt prorsus certificatæ*, vel *certioratæ.* Πληροφορεῖσθαι quum ad personam refertur, significat certiorem ab aliquo fieri, ita ut de re quapiam nulla sit ampliùs dubitatio: sin autem ad res ipsas accommodetur, πεπληροφορημένα πράγματα dicuntur, quæ certis testimoniis ita sunt comprobata, ut de iis ambigi non possit, nisi quis velit apertam veritatem inficiari, *Beza in Luc.* 1.

k Πλησίον, *Propè.* ὁ πλησίον, *Proximus.* Πλησίος, *Propinquus*, often. *A* πελάω, πλήσω accedo, appropinquo; *Latinè*, proximus, *quia proximè, id est, nullo mediante ad nos accedit.* Πλησίον *aliquando significat* Socium, & Amicum; *aliquando generaliter alium quemlibet*, Casaub. in Matth. 5. 43. It comes of πλησίον the Adverb, signifying *nigh unto*, or *neer:* In [l] Hebrew it is רֵעַ *Reang*, of רָעָה *Ragnah*, to *feed*, signifying one that is brought up, and eateth and drinketh together with us. The Septuagint have accordingly translated it, sometime πλησίον, *a neer neighbour*; sometime ἑταῖρον, *a fellow*; sometime φίλον, *a friend.*

l Our English word Neighbour hath some affinitie with the Hebrew חָבֵר *Chabar*, which signifieth to be *joyned in societie.* Ree Hebræis, *ex* πλησίον Græcis, & Latinè *proximus*, est propriè is qui tibi qualibet ratione conjunctus fuerit, *Fans. in Concord. Evangel.*

Πλησμονὴ, *Satietas*, Col. 2. 23.

m Πλοῖον, *Navis, Navigium*, often. *Navis, dempto(n) Avis*; both do flie, one with wings of nature, the other of art, *Velis quasi alis volare docuit.*

Πλοιάριον, n *Navigiolum*, *Navicula*, Mark 3. 9. and 4. 36. and 6. 22, 23. and 21. ver. 8. a *Cock-boat*, or *Small Bark.*

Πλοῦς, *Navigatio*, Acts 21. 7. and 27. v 9, 10.

o Πλούσιος (Adject.) * *Dives*, often. Locuples, *quasi* loculorum plenus, *vel quasi* loci, *id est, agri* plenus, Opulentus *ab* ope. Ephes. 2. 4. God is said to be πλούσιος, *id est*, Qui abundat. *Non modò apud Hebræos, sed etiam in aliis Linguis, dives dicitur aliquis ejus rei cujus magnam habet copiam*, Beza.

Πλουσίως, *Copiosè.* Col. 3. 16. *Copiosè*, Beza. Vulg. *Abundanter.* Erasm. *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 Πλοῦτος, *Divitiæ*, often. *Solet translatitiè usurpari à* Paulo, *quoties ingentem alicujus rei vim & copiam vult intelligi, sicut observavit* Erasmus, *ut* Rom. 9. 23. 2 Cor. 8. 2. *& alibi sæpe.*

Πλουτέω, *Dives sum.* Πλούσιος, *Dives*, often.

Πλουτίζομαι, *Ditor*, 1 Cor. 1. 5. 2 Cor. 9. 11.

Πλυνῶ, *Lavo*, Rev. 7. 14. *Peculiariter de vestimentis.*

Πνέω, *Flo.* Τῇ πνεύσῃ, *Ad venti flatum*, Matt. 7. 25, 27. Luk. 12. 55. Joh. 3. 8. and 6. 18. Acts 27. 40. Rev. 7. 1.

q Πνεῦμα, *Spiritus, Spiritus sanctus, Spiritus vitæ*, often. Matth. 5. 3. πνεῦμα 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* πτωχοὶ πνεύματι *hi qui non fortunâ tantùm, sed & animo sunt pauperes.* Grotius *pro* anima rationali, Matth. 26. ver. 41. Rom. 8. 16. 1 Corinth. 2. 11. & 6. 20. *Alibi verò* totum animum *significat, comprehensis etiam affectibus, ut* Act. 19. 21. *Idem. Spiritûs nomen est* πολύσημον. It hath various acceptions: 1. It is taken for *the Winde* r, Joh. 3. 8. So *Chrysostome, Cyrill, Theophylact, Augustine, Beza* interpret that place. The Latines also take *Spiritum pro Vento, ut* Virgil. Æneid. 12.

——— *Boreæ cùm* spiritus *alto*
Intonat Ægæo. ———

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 principall part of man. For the word *Spirit*, both in the Hebrew, Greek, and Latine tongue, doth signifie *breath: à* πνέω spiro, *ut* spiritus à spirando. The Hebrew רוּחַ *Ruach* signifieth *ventum* & *spiritum*, not *spiritus*, id est *anima*, but *spiritus*, id est, *halitus*, & *respiratio*, Polan. in Syntag. And thus the comparison 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: *Animam illius fœtet*, his breath stinks: *Animam agere, efflare, expirare*, to die: And so our Saviour Christ

q Significat *flamen, flatum, spiritum*, peculiariter in animantibus *anhelitum.* Vox πνεῦμα sine articulo *Spiritū sanctum*, Joh. 3. v. 5. 1 Cor. 12. 11. Jud. v. 19. & cum articulo aliud aliquid interdum denotat, Ephes. 4. 30. 1 Thes. 5. 19. 1 Joh. 4. 1. In tota valedictoria concione articulus aliquoties additur, Joh. 14. v. 17, 26. & 16. 13. *Glassius.*

r *Ruach* in in Hebrew is also taken for the *winde.*

m Quodcunque navis genus, *Beza in* Matth. 8. 23. Est parvum navigium impulsum remis, quorum crebrior est usus in amnibus & fluviis, παρὰ τὸ πλεῖν, à navigando.

n Gallis, *Une flette.*

o A Πλοῦτος, Divitiarum Deus, quasi πολυσίτιος, cui multæ opes ac divitiæ.

* *Dives*, quasi *Divus*, He is a pettie god to his underlings. It is a French Proverb, Silver doth all, *L'argent fait tout.*

p Plutone: sicut *Divitiæ* apud Latinos dicuntur à *Dite*, Alsted.

Christ is said to have given up the ghost, Matth.27. v.50. And this being the more proper signification of the word, ought (unlesse 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. Acts 8.39. 2. *Evill*, 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* [f] *gifts of the Spirit*, 1. In generall, 1 Thess.5. 19. 2. In speciall, the *Spirit of wisdome*, 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 [1] 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.

[f] The propheticall interpretation of Scripture, 1 Cor.14.32. The doctrine of the Gospel, 1 Joh. 5.6. 2 Cor. 3.6.

[1] Dr. *Taylor*.

Πνευματικὸς, *Spiritualis*. Πνευματικὰ τα, *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 propriè, sed per Metaphoram*, Apoc.11.8.

[u] Πνοὴ, *Flatus, halitus*, Acts 2. 2. and 17.25. Πνοὴ *ad omnia ea* Spiritus *significata pertinet, quæ vel aërem, vel vitam hanc communem denotant*: πνεῦμα *verò ad ea solùm, quæ vel hominis animum & mentem, vel Spiritum Dei, vel Deum ipsum significant*, Danæus Isag. Christ. lib.1. c.54. Augustinus lib. 13. de Civ. Dei cap.24. *putat* πνοὴν *generalem vocem esse, quæ etiam tribui pecudibus possit*; πνεῦμα *verò propriè soli homini tribui, non etiam brutis animantibus. At* Eccl.3.21. *Lxx. de brutis utuntur voce* πνεῦμα.

[u] Πνεῦμα pro flatu & vento interdum ponitur, ut Joh.3.8. πνοὴ tamen pro Spiritu sancto nusquam quod sciam; quod etiam alicubi observavit, *August. Beza in* Act. 2. 2.

Πνίγω ομαι, *Suffoco or*, Matth. 18. 28. Mark 5.13.

Πνικτὸν τὸ, *Suffocatum, res suffocata*. Act.15.29. and 21.25.

Ποδήρης, *Talaris vestis*, Apoc.1. ver.13. *A* πὸς pes, *inquit* Lyranus, & hæreo, *quòd hæreat talis*; *potiùs ex* πὸς pes, & ἄρω necto, 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.

[x] Ποιέω, *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. ἁμαρτίαν οὐ ποιεῖ, *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 ἁμαρτίαν, that is, not industriously adorn it, and curiously set it forth with all art and skill, as the word ποιεῖν properly importeth. The phrase wee meet with Joh.8.34. and the same sense of the verb ποιέω occurres John 3.21. and 1 John 1.6. though

[x] Propriè significat, Rem aliquam certis qualitatibus orno: dicitur enim à nomine ποῖος qualis.

though rendred by another word in English, *Dugard*. *De malis alicui illatis interdum accipitur*, Matth. 21. 36, 40. Ποιεῖν *conjunctum cum Dativo, de beneficiis potiùs quàm maleficiis usurpatur*, Matth. 7. 12. & 20. 32. Marc. 10 36. *Generalem habet significationem, sed quando ponitur cum nominibus pecuniam vel lucrum significantibus, 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.

y *Gerh. in Hist. Harmon. Evang.*

Ποίημα, *Opus*. Ephes. 2. 10. *Factura*, Hieron. & Valla. *Creatura*, Syriac. *Opus*, Beza. It is used also Rom. 1. 20.

Ποίησις, *Opus*, James 1. 25. *Quasi dicas* Factio, *quando quis aliquid opus producit secundùm præcepta artis propriè dictæ, ut quum quis Orationem secundùm præcepta Rhetoricæ scribit, aut habet*, Keck. in Ethic.

Ποιητὴς, *Poëta*, Act. 17. 28.

Ποιητὴς, *Qui præstat, effector*. *ut* Justinus Martyr *existimat in* lib. exhortat. ad Gentes, *meliùs atque significantiùs Deus in sacra Scriptura* ποιητὴς *appellatur, quàm à* Platone *& Philosophis* δημιουργός. *Est enim* ποιητὴς, *qui ex nihilo aliquid facit: at* δημιουργὸς, *qui ex inordinato aliquo tantùm illud ordinat, & construit*, Danæus Isag. Christ. li. 1. ca. 26. It is used Rom. 2. 13. James 1. 22, 23, 25. and 4. v. 11.

Ποικίλος, *Varius*. Gen. 37. 7. *Varii coloris*, seu *Versicolor*. The Hebrew word is פסים, Passim, *Varieties*. The Greek ποικίλον, *Various*, or *Manifold*, viz. in threeds, and colour; an embroydered coat, such as Kings daughters used to wear, 2 Sam. 13. 18. Hereby is signified the varietie of wisdome, 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.

z Ποιμὴν, *Pastor*, often. This word *Pastor*, taken from Shepherds, is applyed to Teachers, Matth. 9. 36. and 26. 31. Christ is ὁ ποιμὴν, *The Shepherd of speciall note*. ὁ ποιμὴν ὁ καλὸς, Joh. 10. 11, 14. *The good Shepherd, The great Shepherd*, Ἀρχιποίμην, 1 Pet. 5. 4. *The chiefe Shepherd of our soules*, are his honourable titles. a *Metaphoricè transfertur ad Magistratus*.

a Ποιμένα λαῶν, *Hom. Il.* 1.

b Ποιμαίνω, *Pasco, rego*, often. It is applyed, 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* comprehendeth 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 *Fulk* against *Martin*.

b Ποιμαίνειν non ad unam tantùm Pastoralis officii partem, sed ad reliquas omnes partes curandi gregem extenditur; quæ sunt ducere & reducere, defendere, sanare, moderari, dirigere, *Gerhard*. Est ἐν τῇ πόᾳ μένειν, Manere in herba viridi: Officium boni Pastoris est, ut divinis Oraculis gregem suum assiduè pascat, *Casaub. in Exercit.* Significat non simpliciter *Regere*, sed *Pascere*, & *Regere quomodo Pastor gregem*, Jansen. in Concord. Evang.

Ποίμνη, *Grex*. *Grex ovium*, Luc. 2. 8. *Metaphoricè dicitur de grege ovium Christi, seu cœtu fidelium*, Matth. 26. 31. Joh. 10. 16. It is used also 1 Cor. 9. 7. twice.

Ποίμνιον, *Grex*, Act. 20. 28, 29. 1 Pet. 5. 2, 3. *Parvum gregem significat, & maximè ovium*, Jansen. in Concord. Evang. Luke 12. 32. there are two diminutives in the Originall, μικρὸν ποίμνιον, the word translated *flock*, signifieth *a little flock*: but, that the exceeding littlenesse of it might appeare, Christ addes another word,

so the words are, *Fear not little little flock*, Burroughes his excellencie of a Gracious Spirit.

Ποῖος, *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 *Bellua*, a Beast, *Cic. Offic. Fest.* Per Antiphrasin sic dicitur (ut *Priscianus* sentit) quòd minimè bonum sit.

Πόλεμος, *Bellum*, often. *Bellum*, quasi *minimè bellum*, vel quasi *belluinum*. A πολὺς, *Multus*, & αἷμα, *Sanguis*; because much bloud is shed in warre: Or, of ὄλλυμι, *Perdo*; because it doth *Multos perdere*: Or, ἀπὸ τὸ πολεῖν, à Vertendo, *quòd omnia vertat & turbet.*

Πολεμέω, *Pugno, prælior.* 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, etiamsi per varios pagos habitent, *Beza in* Luc. 4. 26. *Bucan. in loc. com.*

d Πόλις, *urbs*, often. *Interdum pro ipsa urbe muris cincta, viciſq; & ædificiorum serie distincta; interdum pro ipsis civibus, quemadmodum & Latinum vocabulum* Urbs. *Nam civitas dicuntur propriâ signif. ipsi cœtus jure sociati, secundùm* Cic. *ut*, Nec hæc urbs, nec in ea civitas. *Item*, & prætor ille esset, & Roma urbs, & eam civitas incoleret, *Stephanus in Thes. Græc. A* πολὺς, Multus, *quia Civitas constat è multitudine Civium. A* πόλῳ (*inquit* Aristophanes) *quia facilè vertitur.* Civitas, *quasi* Civium unitas. 1. *A place compassed with wals for the people to dwell in*, Matth. 9. 35. 2. *The people which dwell in such a place*, Acts 19. 29. a Metonymie. 3. *Heaven*, Heb. 11. 16. a Metaphor. A Citie is called in Hebrew עִיר, *Gnir*, of עוּר, *Gnur*, 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* Munus capiens) *propriè is dicebatur, qui in civitatem Romanam receptus, munerum particeps fiebat*, Cornel. à Lap.

e Πόλεως τάξις. 1. Civilitas. 2. Respublica. 3. Gubernatio. 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 vitæ quamcunque, *Gerh. in loc. Theolog.*

e Πολιτεία, *Civitas, respublica. Respublica*, Ephes. 2. 12. *Civitas, jus civium, aut civitatis*, Act. 22. 28. *Civitatis status. Respublica, reipublicæ administratio. Generaliter dici potest* Administratio, *vel* Disciplina. Gall. *Police, Discipline.*

Πολιτάρχης, *Præfectus urbi*, Acts 17. ver. 7.

f Πολιτεύομαι, *Versor.* Phil. 1. 27. πολιτεύεσθε, *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 Acts 23. 1. πεπολίτευμαι τῷ Θεῷ. Syrus, & Vulg. *Conversatus sum coram Deo, Laudarem, si constructio cum Dativo id ferret. Magis recessit Arabs, quum vertit*, Institutus & educatus sum coram Deo. *Budæus*, Munere meo functus sum Deo *Beza*, Servivi Deo. *Malim*, Vixi Deo, *sicut* Phil. 1. 27. *Lud. de Dieu.*

f Non est simpliciter converti, quod privati faciunt, sed creditum sibi munus administrare, ut Magistratus faciunt, *Lorin. Gagneius, Salmeron.* Πολιτεύεσθαι dicuntur, qui publico alicuo munere funguntur, vel in iis versantur, quæ in communi ad omnes spectant, *Bucan.* Non Cives, sed Magistratus respicit, significatque, *Officium sibi concreditum administrare*, Budæus. Πολιτεύεσθαι 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.

Πολίτευμα, *Vita civilis, civitas*, Phil. 3. 20. Ἡμῶν τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, *Nos ut Municipes cœlorum nos gerimus*, Steph. * Beza, Piscat. *Ad verbum*, Nostra civilis vita in cœlis est. *Vulgata*, Nostra conversatio in cœlis. *Hieronymus*, Municipatum *verterit.* 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 reade them, *Our Citie whereof we are Citizens*, and *whereunto we have right, is* Heaven.

Πολλάκις, *Sæpe, frequenter, multoties.*

Πολὺς, *Multus*, often. *Apud probatos autores*, Thucydidem. Homerum, *alioſq;*, πολὺς *pro* Magnus, amplus, excellens, præstans *usurpatur, teste* Budæo: *Apud Lxx autem Interpretes, nil usitatius, ut* Gen. 15. 1. Psal. 36. 6.

* Ego, ut vim nominis Græci explicarem, periphrasin quæsivi; est enim regnum Cœlorum Civitatis instar, cujus municipali jure omnes Sancti reguntur, *Beza. Municipium* potiùs, quàm *Conversationem* significat: Gallicè, *La Bourgeoisie.* Italicè, *In cittadinanza*, id est, Jus Civitatis nostræ in Cœlo est, seu Cives sumus Cœli, non terræ: quæ igitur in Cœlo sunt, quærere debemus, *Zanchius.*

Dan.

Dan. 11. ver. 44. 1 Reg. 4. 29. *sic accipitur* Luc. 16. ver. 10. *Ludovic. de Dieu.*

Πολλαπλασίονα, *Multiplicia*, Luk. 18. ver. 30.

Πολυλογία, *Loquacitas*, Matth. 6. 7.

g The Greek word signifieth *by ſundry degrees and parts*, now more, now leſſe, now one thing, & now another, *Deodate in* Heb. 1. v. 1.

g Πολυμερῶς, *Multis vicibus*, Steph. Beza. Heb. 1. 1. πολυμερῶς, καὶ πολυτρόπως, Multifariam, & multimodè, *Vulg. & Eraſm.* Πολυμερῶς Multis vicibus, *ſignificat gradus & incrementa doctrinæ Prophetica:* Πολυτρόπως multis modis, *ſignificat diverſas patefactionum formas*, Pareus. Πολυμερῶς, *By many pieces, Not entirely.* Πολυτρόπως, *After ſundry faſhions, Not uniformly. Vox prior à* partibus *dicta eſt, poſterior à* modo: *ſiquid intereſt, illa referri poteſt ad varias partes redemptionis humanæ, hæc ad varietatem figurarum & oraculorum*, Eraſm. *Prior vox ſonat, quaſi dicas*, per varias partes: *alia ſignificat* variis modis. Πολύτροπος *homo variis dotibus, & mirâ dexteritate præditus, qui in omnem partem, & ad omnia poſſit ſe componere; quâ appellatione* Homerus *honeſtavit* Ulyſſem: *proinde ſic nonnulli diſtinguunt duas voces hîc poſitas, ut per priorem ſignari putent* temporum frequentiam; *per poſteriorem* diverſos modos: *quandoquidem Deus &* valdè crebrò, *&* diverſis modis *voluntatem ſuam manifeſtavit*, Hyperius in locum. *Latinè reddi poſſit, quaſi diceres*, Multis partibus, *hoc eſt, per gradus & momenta, non ſimul & ſemel*, Cameron. in Myroth. Evang. That is, *At ſundry times*, or, *By ſundry parts*, (now one piece, then another) the word is indifferent for either ſenſe. They that tranſlated this Epiſtle into Hebrew (for it is extant in Hebrew) are for the former, but the Syriack and Arabick are for the later: the word will bear both, and both are conſonant to the circumſtances of the Text, *Biſh. Smith.*

h A πολὺς *multus*, & ποικίλος *varius, multiplici varius*, Aret. *Multùm variegatus*; de textura aut pictura dicitur.

h Πολυποίκιλος, (Adject.) *Multiformis.* Epheſ. 3. ver. 10. Πολυποίκιλος Σοφία, *Ad verbum*, Plena varietatibus, *Tremell.* It hath curious varietie in it. *Multiformis illa Dei ſapientia*, ſeu *Multifaria, Multimoda*, Steph. in Theſ. Vet. Interpres, *Multiformis*; *ſic* Beza. Eraſm. *Vehementer varia.* Alius, *Valde multiplex. Plena varietatum*, Syrus. *Multipliciter varia*, Zanchius. *Magnâ, & admirabili varietate diſtincta, quæ nunquam exhauriri poteſt, Non ſimpliciter* ποικίλος, varia *dixit, ſed* πολυποίκιλος, vehementer varia, *Chryſoſt.*

i Πολύσπλαγχνος (Adject.) *Abundans intimâ miſericordiâ*, Jam. 5. 11.

i Ex πολὺς *multum*, & σπλάγχνον *viſcus*, quaſi dicas, *multorum viſcerum*, Piſcat. Multùm viſceralis. Ex intimis viſceribus commiſerans, *Cornel à Lap.*

k Πολυτελὴς, *Pretioſus. Sumptuoſus, magnificus*, Marc. 14. 3. *Tamen perſonæ potiùs convenit, quàm rei.* It is uſed alſo 1 Timoth. 2. 9. 1 Pet. 3. ver. 4.

k Ex πολὺς *multus*, & τέλος *ſumptus, vectigal.*

l Πολύτιμος, *Magni pretii*, Steph. Beza. Matth. 13. 46. *Vulg. & Eraſm.* Pretioſus. It is uſed alſo, Joh. 12. 3.

l Multo honore dignus.

m Πολυτρόπως, *Multis modis*, Steph. Beza. Hebr. 1. 1. that is, *In divers forms*, or *ſimilitudes*, as the Syriack and Arabick Paraphraſts would have it, (that is, ſometimes in the likeneſſe of a man, ſometimes of an Angel, ſometimes of fire, ſometimes of a winde: but this is rather πολυμόρφως) Or rather, as it is generally taken, *In divers manners of utterance*, and *manifeſtation*; as ſometimes in a viſion, and by dreams, and ſometimes in dark words, and ſometimes plainly and familiarly, *Biſh. Smith.*

m Variis modis, *Cameron. Hyperius.*

Πόμα, *Potus*, 1 Corin. 10. 4. Heb. 9. 10. whence *pomum*, for an *apple*; becauſe a kind of n drink is made of apples.

n Syder.

o Πονηρὸς, *Malus*, often. Τὸ πονηρὸν, *Malum. Diabolus per quandam Antonomaſian vocatur* ὁ πονηρός. *Hoc*

o Πονηρὸς ſecretum à ſubſtantivo, pró Dæmone ponitur, *Sculr. Exerc. L. 2. c. 33.* In Scriptura N. Teſt. quando ſine adjuncto Subſtantivo cum articulo nominatur ὁ πονηρός, intelligitur Satanas, *Chemnit. in Orat. Dom.* Verbum ambiguum eſt, ad afflictum & ſceleratum, utpote à labore dictum, *Eraſm.* De induſtria malus, malignus, homo ad malè agendum exercitatus, 1. Eſt malus. 2. Malignus. 3. Verſutus. 4. Miſer. 5. Laborioſus, *Cornel. à Lap.* Ubi articulus ὁ adjectus, ἀπὸ τοῦ πόνος, dæmonem ipſum ſignificat, qui ὁ πονηρὸς appellatur. Quare cum ea oratio proponatur ad univerſum vitæ noſtræ uſum, ſatis docet nos dæmoniorum tentationibus eſſe obnoxios, *Reinold. de lib. Apoc. tom. 1. c. 61.*

ita

ita notum, ut nihil magis. Occurrit autem ea phrasis aliquoties in Novo Testamento: Nescio an etiam in Veteri. Autor Latinæ Vulgatæ non uno modo semper reddit. Nam reperio apud illum in declaratione τῦ πονηρῦ, 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 τῦ πονηρῦ, Ab illo malo, *id est, à Satana: nam πονηρὸς potiùs de persona, quàm 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 wickednesse. *Significat aliquid ampliùs quàm κακὸς, nempe eum qui sit in omni scelere exercitatus, & ad injuriam cuivis inferendam totus comparatus,* Beza in Matth. 5. 37. It is taken, 1. *Pro malo pœnæ,* the evill of punishment or trouble, as Ephes. 6. 13. Ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ, *The evill day.* There is in the Originall an article adjoyned 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 culpæ,* 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 lewdnesse. 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, *Mr. Perkins.*

Πονηρία, *Malitia, scelus, pravitas. Rectè admonet* Theophylactus πονηρίαν, nequitiam, *aliquid pejus esse quàm 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 *passim appellatur in Scripturis,* Estius ad 1 Corinth. 5. 8. A studie, or desire to doe mischiefe, *Parens.* Rom. 1. ver. 29. πονηρία· Which our English renders wickednesse. 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,* Dr. Sclater. ¶ This word signifieth an unquiet working wickednesse, that will take pains to doe a shrewd turn, commonly the effect of malice, 1 Corinth. 5. 8. *Inveteratam malitiam declarat, omnium scelerum matrem,* Beza in Mar. 7. 22. Some derive it from πόνος *vexatio,* and ἔρως *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 signifieth *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 Nov. 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.

Πορεύομαι, *Proficiscor, eo, abeo, discedo, vado, pergo, iter facio,* often. *Est in hoc verbo Metaphora usitata, quâ vitæ humanæ cursus per professionem sive iter describitur,* Luc. 1. ver. 6. *Ac* πορεύεσθαι *in peccatis dicuntur, qui vitam in peccatis transigunt: sic* 2 Pet. 2. ver. 10. *&* 3. v. 3. Judæ v. 16, 18. *Gerhard. in* 1 Pet. 4. 3. *Pro professione ad mortem usurpatur,* Luc. 13. ver. 33. *de morte Christi usurpatur: complectitur ejus resurrectionem, ascensionem, & sessionem ad dextram Dei,* Johan. 14. ver. 2, 3, 12, 28. *&* 16. ver. 7, 28. *Gerh. in Harm. ut plurimùm usurpatur de loci mutatione per*

¹ Qui aliis laborem ac molestiam facit suâ nequitiâ, *Beza.* Sin in Hebrew is called עָמָל, *Gnamal,* and in Greek πονηρία, both which words signifie *labour* and *travell,* 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 invitus ſuſcipere cogitur*, Act. 1. 25. *Vivo*, Luc. 1. 6. *& in Epiſtolis* Petri, & Judæ *ſæpe*.

r Πορθέω, *Vaſto, populor*, Acts 9. 21. ὁ πορθήσας, Perdidit, vel populatus eſt. *Sed* Perdendi *verbum mihi magis placuit, velut ab ipſo Græco* πέρθω *deſumptum. Vulg.* Expugnabat, *durè. Plus aliquid hoc verbo ſignificatur, nempe everſio*, Beza in loc. It is uſed alſo Gal. 1. 13, 23.

Πορισμὸς, *Quæſtus*, 1 Tim. 6. 5, 6. Pietatem *appellat hoc loco* Paulus *non tantùm* πόρους, *id eſt, reditum quendam & vectigal, quod ſemel tantùm in anno, vel in tota vita percipiatur : ſed* πορισμὸν *eſſe ait, i. e. fundum & perennem, ſive inexhauſtum fontem, qui ſemper ſummos uberrimóſque proventus fundat nobis, & producat.* Πορισμὸς *enim plus eſt quàm* πόρος *&* πόροι, Danæus in locum.

Πόρνη, *Meretrix*, often. *A* πορνέω, *to ſell :* becauſe whores make ſale of their bodies. In the Germane tongue Hur, *ex* Huren, *Conducere*. Meretrix, *à* merendo, *teſte* Vallâ. *Hæc etiam* Proſtibula *dicitur, ſive à* Proſtrando, They proſtitute their bodies for gain : *ſive (ut alii putant) quòd* Pro ſtabulis, *id eſt, ante diverſoria ſoleat habitare*, Calep. *Vide* Amamæ cenſ. in Levit. 21. 7. Jac. 2. 25. ἡ πόρνη. *Perinde eſt ſive* Meretricem, *ſive* Præfectam *meritorio hoſpitio vertamus*, Vorſtius.

Πορνεία, *Scortatio*, 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. Matth. 5. 32. *ponitur pro* Adulterio, *ſicut* Adulterii *&* Stupri *nominibus Latini quoque interdum promiſcuè utuntur*. Act. 15. 20. Scortationem *vertunt, quam melius cum veteri interprete* fornicationem *dixiſſent. Eſt enim actus profeſſionis meretriciæ in fornice ſtantis viri, vel mulieris mercede pactâ proſtitutæ, & omnium libidini patentis. Hæc fornicatio* ἑταιρήσεις *quidem apud gentes fuit, & publicè licita ac permiſſa, non item Judæis*, Salmaſius de Fœnore Trapézit. li. 2.

Πορνεύω, *Scortor. Dicitur de uxore quæ 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.

Πόρνος, *Scortator*, 1 Cor. 5. 9, 10, 11. and 6. 9. Epheſ. 5. 5. 1 Tim. 1. 10. Hebr. 12. 16. and 13. 4. Revel. 21. 8. and 22. 15.

Πόρρω, *Procul.* Πορρωτέρω, *Longiùs.* Matth. 15. 8. Mark 7. 6. Luke 14. 32. and 24. 28.

Πόρρωθεν, *Procul, è longinquo*, Luk. 17. 12. Heb. 1. 13.

f Πορφύρα, *Purpura. Videtur eſſe vox Phœnicia. Chald.* פרפר *eſt* frangere: *quia frangi ſolebat nobilis coloris cauſâ : aut, quia ipſæ purpuræ linguâ ſuâ conchas frangere queunt.* Purpura *à puritate lucis*, Martin. in Lex. Philolog. The name of a ſhell-fiſh called the *Purple*; it is like an Oyſter, and hath in it a liquour, 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 applyed the purple colour to bloud, and bloudy death, as πορφύρεος θάνατος, *Purple death*, in Hom. Iliad. 5.

Purpuream vomit ille animam,—
He vomited out his purple ſoule, that is, his life-bloud, *Virg. Æneid. 9. Veſtis purpurea*, Marc. 15. 17. *de qua* Martialis,

f Accipitur pro panno liquore purpuræ tincto, Luc. 16, 19. Apoc. 17. 4. and 18. 12. & apud *Plutarchum.*

r A πρήθω, *Incendo*, tranſlatis duabus literulis, quòd incendiis populatur hoſtis victor, *Eraſ. Diripio, populor, vaſto*, id eſt, incenſis omnibus ad vaſtitatem redigo. *Eraſmus* τὸ πορθεῖν nihil aliud ſignificare putat quàm *Expugnare*, aut *Capere*. Sed hoc certè non puto ullius idonei teſtis autoritate poſſe confirmari: imò verò dici poteſt aliquis eam urbem πορθῆσαι, quam nunquam oppugnârit, ut Romæ accidit à Gallis; & viciſſim expugnantur multæ urbes, quas tamen militi non liceat diripere: Hoc enim eſt πορθεῖν, quod Latinis *Diripere, populari, & vaſtare*, incenſis domibus *ad vaſtitatem redigere*, παρὰ τὸ πρήθειν, id eſt, ab *incendendo*, quod & 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 πορθεῖν propriè dicitur de vaſtationibus ac populationibus agrorum & urbium, *Piſcat.*

Martialis, *quod eſſet antiquitùs inſigne Romanorum magiſtratuum, 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 *Porphyrius* had his name.

t Πορφύρεος, *& contractè* πορφυροῦς, Adject. *Purpureus*, Joh. 19.2,5.

u *Purpuratum venditrix, à nomine* πορφύρα, *Purpura, &* πωλέω, *Vendere: nam Purpurarii* magis videntur dici, qui colligunt purpuras, hoc eſt Urinatores, aut qui tingunt, *Eraſ.*

u Πορφυρόπωλις, Act. 16.14. *Purpuraria*, Vulg. *Quæ purpuram vendebat*, Beza. *Ideo ſingulari numero dicere malui* Purpuram, *nè quis de* Purpuris *Piſcibus agi putet*, Id. ib. Purpuræ venditricem *interpretatur* Hieronymus.

Ποσάκις, *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* ποτιμὸς, *Potui aptus. Apud* Homerum *ſæpe dicitur de* Oceano.

Ποταμοφορητὸς, *Qui à flumine rapitur*, Rev. 12.15.

x Non ſimpliciter qualitatem ſignificat rei vel perſonæ, ſed cum emphaſi quâdam admirationis, *Eſtius.*

x Ποταπὸς, *Qualis, quantus.* It is uſed of Quantitie 1 Joh. 3.1. but moſt uſually of Qualitie, ſo Matth. 8 27. Ποταπός ἐστιν οὗτος; *Qualis eſt hic? Qualis & quantus? Græca vox per utramq; illam Latinam exprimi ſolet.* Luc. 1.29. *Qualis & quanta* πολαπός· id eſt, *quàm honorifica atque magnifica, ac proinde ſupra ſortem ſuam poſita?* Piſcat. *Sic* Luc. 7. 39. *Habet emphaſin quaſi admirationis de excellentia ſeu enormitate*, Chemnit. Both ſignifications agree to that place, Mark 13.1. Πόταποὶ λίθοὶ, *Quales, & quanti lapides! Quàm pulchri, & quàm grandes!* Gerh. in Harm. Piſcat. How faire, and how great! *Interrogatio admirantis.* It hath not a ſimple interrogation, as πῶς, but an admiration rather, on the good part. 2 Pet. 3.11. *What manner of people!* Even to admiration. *Uſurpari ſolet in admiratione de inſigni alicujus rei vel perſonæ qualitate.* Matth. 8.27. *de Chriſto maris tempeſtatem uno verbo ſedante uſurpatur. Emphaſis 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.

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.

Πότε, *Quando. Adv. interrogandi*, Luc. 21.7. Joh. 6.25. & ποτὲ, aliquando, *dictio enclitica, ſolo accentu diſcriminantur*, often.

Πότερος, *uter*, Joh. 7.17.

z Significat id unde bibitur, ſive *Cyathus*, ſive *Calix*, ſive *Urceus* ſit. Derivatur & id, & *Poculum*, à potando, *Eraſ.* Chamier.

z Ποτήριον, *Poculum*, often. *Dicitur* ποτήριον, *quaſi* τὸ πόσιν τηρῶν *quòd potum contineat. Poculum in genere ſignificat, cujuſcunque tandem illud materiæ aut formæ ſit. Rectè à viris doctis annotatum eſt per* Cus *Hebræum, cui reſpondet hoc Helleniſtarum* ποτήριον, *ſignificari ſortem proſperam aut improſperam, quæ Deo inſpectante ac moderante, cuique obtingit. Pro adverſa autem ſorte, ut in* Pſalmis, Eſaia, & 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 faithfull, Matth. 20.23. *Vide Grotium in loc.*

a Est Potare, ſive Potum præbere, Gerh.

a Ποτίζω, *Do potum, duco aquatum, rigo.* Ποτίζομαι, *Paſſ.* often.

Πότος, *Compotatio*, 1 Pet. 4. 3. *Denotantur hoc nomine cum* κώμοις *conjuncto luxurioſæ compotationes, in quibus ad numerum bibitur, & potando certatur*, Eſai. 5.11. & 22. Lyranus *ut diſtinguat ab* οἰνοφλυγίαις *accipit de* potationibus inebriativis ſine vino. *Sed concinnius eſt* οἰνοφλυγίας *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.

Πῆ, *ubi?* often. *Adverb. interrogandi: item, ſine accentu,* περ circiter; *eſt dictio enclitica* Rom. 4.12. *item indefinitè accipitur* 1 Joh. 2.

Πῆς, *Pes*, often.

Πραιτώριον, [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.

[b] Nomen Latinum quod Præſes Romanus unà cum poteſtate ac juriſdictione in provinciam Judæam ſecum attulerat, illud igitur ut vulgatum ac notum Evangeliſta retinuit.

Πρασιαὶ πρασιαὶ, *Per areolas*, Marc. 6. ver. 40. *vel uno vocabulo*, Areolatim; *dicuntur enim* πρασιαὶ hortorum areolæ. *Græcè eſt*, Areolæ areolæ, *id eſt, per Areolas ſingulas. They ſat downe ranks ranks*, that is, ſundry ranks. The Greek word ſignifieth ſuch beds as are made in a garden, ſo that the company which were there ſet, might ſeem as rowes, or borders of beds in a garden: ranks of people ſitting down to be fed of Chriſt.

Πράσσω, *ſive* πράττω, *Facio, ago, exigo, exerceo.* Luc. 3. 13. πράσσετε. Vulg Lat. *Faciatis:* but the Greek is to be tranſlated *Exigite, Exacti*, or *require*, as *Eraſmus* firſt of all noted.

[c] *Facio, exigo* utranque habet ſignificationem, *Janſen.*

Πρᾶγμα, *Res, negotium, opus*, often. *Rem ſignificat, & propriè rem factam, & quæ jam eſt in opere, ut ita loquamur*, Jun. in Parallel.

[d] Sed ſi derivatio ſpectetur, ſonat propriè res facta à quopiam.

Πραγματεῖαι, *Negotia*, 2 Tim. 2. 4.

[e] Negotiationes lucrolæ, *Gerh.*

Πραγματεύομαι, *Negotior*, 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 hîc uſurpatur de negotiis quæſtuoſis; ut ſignificet*, Negotiari in aliqua re ad lucrum, *Budæus.*

Πράκτωρ, *Exactor*, Luc. 12. 58. *Exactor multtarum. Operator, exactor, quæſtor, qui multas exigit*, Eraſm. Budæus. *A* πράσσω exigo. *Significat cum qui homines anguſtiat exigendo, & adigendo ad ſolutionem æris alieni*, Chemnit.

Πρᾶξις, *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 uſuall in this ſenſe, ſaith *Valla*. Budæus, *tam* actus, *quàm* acta, *rectè* dici tradit. *Lucan* ſaith of *Ceſar*,

——*Licèt ingentes abruperit* actus.

Actum rerum, *dixit* Plinius, *quam vocem uſurpavit &* Suetonius. *Qua vox Latinè non poteſt exprimi uno vocabulo, ſed geminâ voce appellatur* Actio moralis, *quando quis agit ſecundùm præcepta bonorum morum*, Keck. in Ethic. Prodicus *apud* Platonem *ita diſtinguit* πρᾶξιν *&* ποίησιν, *ut dicat* πρᾶξιν *ſemper eſſe honeſtam,* ποίησιν *autem etiam turpem interdum:* πράττειν *propriè de moralibus actionibus dicitur,* ποιεῖν *verò de operibus & affectionibus.* Act. 1. 1. *Interdum Græcam vocem Latini ſervant*: Hilarius *ad* Matthæum; Nam ſicut libro Praxeon continetur. *Interdum* acta, *& paſſim* actus *dicunt: & quidem ſingulariter, nonnunquam; ut apud* Proſperum *De prædict. 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 aſſcribitur. *Item*, Liber, qui Apoſtolica continet geſta, *Heinſius in loc.*

Πιπράσκω, *Vendo*, Matth. 13. 46. and 18. ver. 25. Joh. 12. 5. Acts 5. 4. Rom. 7. ver. 14.

Πρᾷος, *Mitis*, Matt. 27. 27. *Quaſi* ῥᾷος, *quòd 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 ſita eſſe putans, eámque ſolam eſſe virtutem.* The Septuagint have rendred [f] an Hebrew word, that ſignifieth *afflicted*, by this, as Pſal. 36. 11. *Adverſa enim hominem manſuetum reddunt, & malis vera manſuetudo conſpicitur & probatur*, Chemn. Πρᾷος *Græcis etiam dicitur, qui moderatè poteſt ferre.*

[f] Becauſe of the ſmall difference that there is betwixt עני *pauper*, or *afflictus*, and ענו *mild*, Manſuetus.

Πραότης, *Manſuetudo, lenitas.* 1 Corinth. 4. 21. 2 Corinth. 10. 1. Gal. 5. ver. 22. and 6. 1. Epheſ. 4. 2. Col. 3. v. 12. 1 Tim. 6. 11. 2 Tim. 2. 25. Tit. 3. 2.

Πραΰς, *Mitis, lenis*, Matth. 5. ver. 5. and 21. 5.

Πραΰτης, *Manſuetudo*, Jam. 1. 21. and 3. 13. 1 Pet. 3. 16.

Πρέπει,

Πρέπει, *Decet*, Matth. 3. 15. Τὸ πρέπον *non significat hoc loco externam speciem decori, sicut* 1 Cor. 11. ver. 13. *sed quod ex Dei ordinatione, & juxta voluntatem ejus fieri convenit, & debet, sicut usurpatur* Heb. 2. ver. 10. & 7. ver. 26. *Chemnit. in Harm.* Πρέπειν *est*, Servare in sermone & gestu convenientiam, *id est, non discedere à naturæ, & personæ, ac locorum ordine*, Victorin. Strigel. It is used also Ephes. 5. 3. 1 Timoth. 2. 10. Tit. 2. ver. 1.

Πρεσβεία, *Legatio*, Luke 14. 32. and 19. ver. 14.

Πρεσβεύω, *Legatione fungor*, 2 Corin. 5. v. 20. Πρεσβεύομεν] We translate it, *Wee are Ambassadours*: whereas it is but one word in the Originall, and of a precious emphasis; for the word of action signifying the office, tels us, that those officers must be men of action. The same Apostle, Ephes. 6. 20. useth the same word to the same purpose.

Πρεσβύτης, *Senex*, Luk. 1. 18. Tit. 1. 2. Philem. 9.

Πρεσβύτις, *Anus*, Tit. 2. 3.

Πρεσβύτερος, *Senior, Presbyter*, often. Presbyter *Græca vox est, quæ Hebraicæ* Zaken *respondet, & non solùm ætate seniorem (qui propter ætatem venerandus est) significat, sed etiam eum qui in Reipub. dignitate & authoritate præstat; estq; honoris vocabulum, quo honoratiores & magistratus in Veteri Testamento nuncupantur: & inde translatum est, ut* Rectores Ecclesiarum *Christi in Novo Testamento significet*, Hadrianus Saravia. *Hæc enim vox de politia Novi Testamenti usurpata, ubique Ministros verbi denotat*, Act. 11. v. 30. & 14. 23. & 15. 2, 6, 22. *Sultetus.* Πρεσβύτερος, *Presbyters*, whence our tongue, following the French [*Prestres*], long since derived *Priests*, B. Bilson, Deodate. For, though the word *Priest*, by Popish abuse, is commonly taken for a Sacrificer, the same that *Sacerdos* in Latine: yet the holy Ghost never calleth the Ministers of the new Testament Ἱερεῖς, or *Sacerdotes*; therefore 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 originall derivation, *Elders*: which distinction the Vulgar Latine alwayes rightly observeth, *Fulke against Martin.* James 5. 14. Our Translation is true, and proper to the Greek word, which signifieth [g] *Elders*, and therefore is rendred *Seniores* of the Vulgar; but of the Rhemists *Ancients*, not so properly as of us *Elders*; for both the Latine *Seniores*, and the Greek Πρεσβύτεροι signifie with comparison; the positive and superlative degree of the same word doe signifie *Old*, and *Eldest*: these Officers 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* Act. 6. 4. & 20. 28. 1 Tim. 5. 17, 19. *Vocem* πρεσβυτέρου Chrysostomus & Theophylactus *ad ætatem referunt*; Ambrosius *rectiùs ad muneris dignitatem*, Sculteetus in locum. *Aliter* Hyperius *censet, tum quòd mox adjicit per Antithesin de junioribus; tum quòd postquam de viduis egit, subjecit de* Presbyteris. *Vide* Salmas. *de Episcopis & Presbyteris, pag.* 152. 154. 155. *Vide* Wallæum in locis Communibus, & Laurentium in Jac. 5. ver. 14. & 1 Pet. 5. 1.

[g] The Greek word signifieth so, and is used both of profane and ecclesiasticall Writers in that sense. *Presbyteri* vox Græca est, Græci enim πρεσβύτερον vocant, qui jam ætate provectior est. Sæpe *Presbyteri* nomen, & *Pastores*, & *Episcopos* continet generali significato, uti 1 Pet. 5. 1. Act. 20, 17, 28.

Πρεσβυτέριον, *Seniorum ordo, Presbyterium.* It signifieth a company of Elders. *Presbyterium* in Latine is used by *Cyprian, lib. 3. Epist.* 11. & *l. 2. Epist.* 8. & 10. for a *Consistory of Elders.* 1 Tim. 4. 14. * It doth signifie (saith one) not onely *a company of Presbyters*, but also the *office and function of a Presbyter.* Hieronymus, Ambrosius, Primasius, Haimo, Lyranus *dicunt*, Presbyterium hìc est dignitas vel officium Presbyterii: *quibus &* Calvinus *adstipulatur.* Chrysostomus, & Theodoretus, & *qui horum vestigiis institerunt*, Oecumenius *ac* Theophylactus, *per* Presbyterium

* Vide Beż.

byterium *non niſi* Epiſcopos *intelligunt. Itaque ſi demus (inquit* Scultetus in locum) πρεσβυτέριον *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] others ſeem to be of a contrarie opinion.

[i] Πρῶτος, *Præceps.* Acts 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* Præceps, *vel dejecto capite, & in terram prono, qui eſt geſtus ſuſpenſorum*, Janſen. Cornel à Lap.

Πολὺν, *Pruſquam*, often.

Πολύμαι, *Diſſecor*, Heb. 11.37. *Propriè*, ſerrâ diſſecor.

Πρὸ, *Ante*, often.

Προάγω, *Præo, præcedo, produco*, often. Matth. 21.31. *Aliquando ſignificat* Deducere, producere; *in qua ſignificatione accipitur*, Act. 16.30. & 25.26. *Poteſt igitur ſic intelligi, quòd Publicani, & Meretrices exemplo ſuo* deducunt *Sacerdotes in regnum cœlorum. Significat etiam* τὸ προάγειν, Antecellere, Præſtantiorem eſſe; *in qua ſignificatione utuntur verbo* Anteire: *poteſt hæc ſignificatio etiam huc accommodari; Publicani & Meretrices vobis* longè præſtantiores *ſunt, quamvis vobis primi in regno Dei videamini: verùm, quoniam additur*, in regnum, *ideo ſimplicius eſt* Vulgati *verbi ſignificationem (quâ uſurpatur pro* præcedere, præire) *hîc retinere; quo ſenſu accipitur*, Matth. 14.22. & 26.32. Marc. 10.32. & Syrus *habet verbum* præceſſit, anteceſſit, antevertit. Matth. 26. 32. *Gerh. in Harm.* Matth. 2.9. προῆγεν. *Præibat, antecedebat*, Vulg. *Præcedebat*, Eraſm. *Quod & ipſum Latinus ſignificat, ita præcedere, ut ſis dux viæ: ſed illud propiùs abeſt à Græco*, Beza.

Προαιρέομαι, *Præopto*, 2 Corinth. 9.7. From the Prepoſition πρὸ, which ſignifieth *Præ, & à verbo* αἱρέομαι, Eligo, *Præ aliis eligo.* προαιρεῖ, Præoptat, *id eſt, ultrò ſeligit ac conſtituit apud ſe:* Livius *autem ſic Græcum hoc vocabulum expreſſit libro Punici belli 8.*

[k] Προαιτιάομαι, *Antecriminor*, Rom. 3.9. προῃτιασάμεθα, *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, ſignificationem habet accuſandi. Crimina audivimus Gentilium*, Cap. 1. *Judæorum*, Cap. 2. *Eſtius ad loc.* The beſt Interpretation is this, *Evicimus, We have proved before*, Oecumen. Geneveſ. *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.*

Προακούω, *Priùs audio*, Col. 1.5.

Προαμαρτάνω, *Ante pecco*, 2 Cor. 12.21. and 13.2.

[l] Προαύλιον,

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[h] Significat *Collegium Presbyterorum*, qui præerant Eccleſiæ Chriſtianæ: nunquam ſignificat *Officium*, ſed *Collegium*, ut Luc. 22.66. Vide *Piſcat.* & Act. 22.5. *Camer. in Myroth. Evang.*

[i] Ex πρό, *Ante*, & πίπτω, *Nuto, Vergo.* Vergit enim deorſum, qui vultu eſt in terram dejecto, *Eraſm.* Propriè non ſignificat ſuſpenſum, ſed pronum, ac præcipitem, propendentem in caput: exprimit habitum ac geſtum laqueo præfocati, qui eſt vultus in terram dejectus, ut monet *Eraſmus.*

[k] Non eſt ſimpliciter *Accuſare, Criminari*, ſed, *Firmis probationibus reum convincere*, Pareus. Verbum forenſe, ſay *Pareus, Beza, Piſcator*: ab αἰτία, *Cauſa.* In cauſa eſſe dicere, ut ſi accuſator dicat reo, *Tu es in cauſa quòd hoc factum eſt.*

l Vestibulum aulæ, Area ante aulam: à προ Ante, & αὐλὴ, Aula.

[1] Προαύλιον, *Vestibulum*, Mark 14.68.

Προβαίνω, *Progredior, provehor, procedo.* Matth.4.21. Mark 1.19. Luk. 1.18. and 2.36.

m Propono, objicio, in quæstionem adduco. Gallicè, *Proposer, & mettre en avant*: hinc προβλήματα,

[m] Προβάλλω, *Emitto, propello. Activè sive transitivè ponitur* Act.19.33. *Absolutè & intransitivè* Luc. 21. 30. *ubi variè vertitur* προβάλωσιν. *Vulg.* Producunt *fructum. Erasm.* Protrudunt *gemmas. Beza*, Emiserint *folia. Syrus simplicissimè*, germinant.

quæ proponuntur, & in quæstionem adducuntur, quæ explicanda proponuntur.

n Προβατικὴ, *Ovina*, à nomine προβατον, *Ovis*, quòd ibi intestina ovium immolandarum abluerentur, *Gagnæus.*

[n] Προβατικὴ, subaudi πύλη, *Porta pecuaria*, Joh. 5. v.2. Some understand ἀγορὰ *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 Seventie translate it so, using the same word, *Vide Bezam, Drusium, Piscat. & Cornel. à Lapide in locum. Vel ab ipsa porta, vel ab ovium quæ sacris destinatæ erant ablutione, portæ id cognomînis hæsit*, Heinsius in Exercitat. Sac. See *Deodate* on the place.

o Ἀ προβαίνω, *Progredior.*

[o] Πρόβατον, *Ovis*, often. Πρόβατον & Ἀρνίον *promiscuè usurpantur, ut apparet ex collatione locorum*, Matth. 10.16. Luc.10.3. *Grotius.*

p Facio prodire. Metaphoricè, Propono, ob oculos pono.

[p] Προγράφω, ομαι, *Produco, or*, Act.19.33. Matth.14.8. *Præmonita.* Pagn. *Prius instructa.* Syr. *Edocta.* Adamus Conzen, *Inducta, Incitata.* Fr. Luc. *Persuasa.* Novarin. *Subornata.* Mald. *Impulsa, Instigata. Non enim admonitionem solam, sed persuasionem, incitationem, vim insuper quandam significat.* Ar. Mont. *Præinstructa. Hæc omnia fert vox* προγράφω, *à verbo* προγράζω *quod verbum in sacris literis de ea institutione maximè dicitur, quâ parentes filios Dei verba, Dei Legem docent, eoq; de rebus divinis informant; sic* Deut.6.7. *accipitur. Hinc ergo istius matris impietas evadit, ut infanda scelera ita filiam doceat, tanquam si in Dei Lege eam erudiret*, Novarin. in loc. *Dubito utrum rectè τὸ* προγράφεσθαι *doctissimus interpres vertat, producta: Hæc enim vox non exprimit vim præpositionis* προ, *quæ hoc loco tempus respicit: neque etiam vim verbi simplicis, quod institutionem sive institutionem subornationémque significat. Fœliciores igitur hic* Vulgatus & Erasmus: *quorum illi,* προγράφεσθαι *est, præmonita; huic, prius instructa.* Casaubonus *etiam* in notis, *quod* συμβιβάζειν *in his libris soleat significare adstruere dicendo, sive docere, significationis illius vestigia hic quoque retinenda censet.* Confer Deut.6.7. *Scultetus observat. in* Matt. & Marc.c.38. *Est Græcis* προβιβάζειν *promovere, sive instituere patronum causam acturum*, Salmeron.

Προβλέπω, ομαι, *Provideo*, Heb. 11.40.

Προγίνομαι, *Antecedo*, Rom.3.25.

Προγινώσκω, *Antea nosco, prænosco, præscio.* Rom. 8. 29. It is not προέγνω, *He knew before*; but [q] προέγνω, *Præcognovit, He acknowledged before.* 2 Tim.2.19. and Rom.11.2. that is, *loved, approved.* Thus *Peter Martyr, Bullinger, Pareus*, with others: and *Pererius* saith, *Significat Scientiam approbationis.* It is used also Acts 26.5. 1 Pet.1.20. 2 Pet.3.17.

q Rom.11.2. προέγνω, *Præscivit*, Vet. Interp. Erasm. *Præcognovit, Præscientiâ suâ sibi delegit*, Steph. in Thes.

Πρόγνωσις, *Præcognitio*, Acts 2. ver.23. 1 Pet.1.2.

Πρόγονοι, *Parentes, majores.* 1 Tim. 5.4. 2 Tim.1.3. *Singulare non habet hâc significatione. Nam* πρόγονος *est* privignus, *Drus. ad* 2 Tim.1.3.

r Est Græca vox communis & *scriptura*, & *picturæ*; nam γράφειν & *Pingere* est, *Eras. Cornel. à Lap.* Pictura non tantum de re coloribus expressa dicitur, verùm de omni evidenti & perspicua demonstratione: unde Rhetores dicuntur rem aliquam depingere suis coloribus, & graphicè delineare, *Hyperius.*

[r] Προγράφω, *Antè scribor, Prius depingor, prius describor.* Gal.3.1. προεγράφη, *Antè scriptus*, Hieron. *Publicè quasi in scripto, aut in tabellâ propositus est*, Theophylact. *Prius depictus*, Steph. Beza. *Coràm depictus*, Piscat. Anselm. Vet. Interp. & Alii *legunt*, Præscriptus. *Optimè maximèque genuinè* (saith *Cornelius à Lapide*) Præscriptus, *id est, Præoculis vestris scriptus: Et, ut* Syrus, *Pingendo depictus est.* But if we grant that the word signifieth 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. προγεγραμμένοι, *Enrolled, billed, registred*; or as it were, written down by the name in a book. *Prius jam olim descripti*, Beza. Piscat. *Id est*, Ab æterno prædestinati: *Metaphora ab iis, qui memoriæ causâ in codicillis describunt & configunt quæ sibi proposuerunt agere*, Piscat. in Schol.

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It is uſed alſo Rom.15. v.4. Epheſ. 3. ver.3.

Πεφανερωμένος, *Ante manifeſtus.* 1 Tim. 5. 24,25. Heb.7.14.

Προδίδωμι, *Do prius.* Rom.11.35. *Nova eſt iſta ſignificatio verbi* προδίδοναι, *pro* Ante dare: *Reperio tamen* (*inquit* Beza) *in illa ſignificatione apud* Ariſtot. lib. Oecon. 2.

Προδότης, *Proditor.* Luk.6.16. Acts 7.52. 2 Tim.3.4.

[f] Quem præmittere ſolemus ſpeculatum, vel apparatum aliquid.

[f] Πρόδρομος, *Præcurſor,* Heb.6.20.

Προείδω, *Præſcio, prævideo,* Acts 2. 31. Gal.3.8.

Προελπίζω, *Prior ſpero,* Eph.1.12.

Προείπω, *Prædico,* Act.1.16. Gal.5.21. 1 Theſſ.4 6.

Προενάρχομαι, *Antè incipio,* 2 Corin.8. ver.6,10.

Προεφέω, *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 27.

Προέρχομαι, *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, *Antè promitto,* Rom. 1. v.2.

Προετοιμάζω, *Præparo,* Rom.9.23. Epheſ.2.10. *Verbi vis non eſt negligenda,* προητοίμασεν, antè præparavit, *quod antegreſſionem diuturnam indicat actûs divini ante opera bona, & vocationem ad ipſa.*

Προευαγγελίζομαι, *Antè evangelizo,* Gal. 3. ver.8.

Προέχομαι, *Præcello,* Rom.3.9.

Προοπτεύομαι, *Præeo,* Rom.12.10.

[t] Quaſi θέσις θεῦ πρὸ, hoc eſt, ante facta ab æterno.

[t] Πρόθεσις, *Propoſitio, propoſitum. Tripliciter Deo tribuitur:* 1. *Latè, ſignificat Dei conſilium de gubernatione univerſali rerum omnium,* Epheſ. 1. 11. *Sic totam providentiam & prædeſtinationem continet.* 2. *Strictè, Dei conſilium de hominibus miſericorditer fide ſalvandis, vel juſtè propter peccata damnandis, ſic ad ſolam prædeſtinationem, tam electorum, quàm reproborum pertinet, ut* Rom 9.11. 3. *Strictiſſimè, conſilium Dei de ſolis electis, vocandis, juſtificandis, & glorificandis, ut* Rom.8.28. *Pareus.* It is uſed alſo Matth.12.4. Luk.6.4. Acts 11.23. and 27.13. Epheſ.3.11. 2Tim.3.10. Heb.9.2.

Προθεσμία, *Tempus præfinitum,* Gal. 4. ver. 2. *Quâ voce dies præſtituta, aut ipſa ad aliquid agendum deſtinatio declaratur,* Beza. *Significat diem dictum, ſeu præfinitum, cujuſcunque actionis,* Camerar. *Significat diem præſcriptum ad quem jus alicujus duraret, ultra quem non liceret agere; tale eſt jus Tutorum,* Eraſm.

Πρόθυμος, *Promptus,* Matt.26.41. Mar. 14.38. Rom.1.15. *Significat animum promptum & alacrem.*

Προθύμως, *Prompto animo,* 1 Pet. 5.2. *Vulg. reddidit* Voluntariè: *Eraſm.* Animis propenſis: *Alii,* Prompto animo: *Syrus & Lutherus,* Ex toto corde veſtro.

Προθυμία, *Alacritas, promptus animus,* Acts 17.11. 2 Corinth.8.11,12,19. and 9. 2.

Προϊσταμαι, *Præeo, præſum.* Tit. 3. v.8. [u] Καλῶν ἔργων προΐστασθαι. 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 Leaders. The Apoſtle would have Chriſtians ardent, forward, and the firſt in good works, to goe before others as leaders, captains, and examples. Προΐστασθαι *idem hîc declarat, quod Latinis verbum* præſtare, *pro* anteire, *Beza. Haud ſcio, an ullius idonei Scriptoris autoritate probari poſſit,* προΐστασθαι *idem eſſe aliquando quod* præſtare *ſive* anteire. *Itaque* Vulgatum *hîc retinendum cenſeo, quem* Eraſmus *quoque ſecutus eſt. Quin* Beza *ipſe hoc verbum* 1 Tim.3.v.5. *ſic reddidit,* Scultetus in loc. Tit. 3. ver.14. Καλῶν ἔργων προΐστασθαι, *Bonis operibus præeſſe,* Vulg. *To excell in good works,* Rhemiſts. We tranſlate it, *To maintain,* or *Shew forth good works.* The Rhemiſts brag that their Tranſlation is the better. The Greek ſignifieth all three indifferently, to *Maintaine,* or *Shew forth,* and

[u] *Bene agendo præire,* id eſt, ſanctæ & rectæ vitæ antiſtites eſſe. Vulg. & Eraſ. *Bonis operibus præeſſe,* obſcurè admodum: quamvis προϊστασθαι ſic accipitur, 1 Timoth. 3. 4. *Beza in loc.*

[x] Jura veſtra tueri & defenſitare.

and *Excell*, D^r. Fulk. [z] *Budæus*, a man of ſingular skill in the Greek tongue, doth ſo tranſlate it as wee 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 προϊσάμενος, *qui præeſt*, He that ruleth: This term, and προϊστὰς is given to miniſters ſometimes in the New Teſtament, from whence comes our *Prieſt* and *Prelate*, ſaith *Par on the place*. The Greek Fathers (ſaith *Saravia againſt Beza*) uſe the former word almoſt alwayes 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.

Προκαλέομαι ὔμας, *Provoco*, Galat. 5. ver. 26.

Προκαταγγέλλω, *Præuncio*. Acts 3. v. 18, 24. and 7. 52. 2 Cor. 9. 5.

Προκαταρτίζω, *Priùs abſolvo*, 2 Corin. 9. v. 5.

Πρόκειμαι, *Proponor*, Heb. 6. 18. and 12. ver. 1, 2.

Προκηρύσσω ομαι, *Ante prædico, prænuntior*, Act. 3. 20. and 13. 24.

Προκόπτω, *Proficio, procedo*. Rom. 13. 12. προέκοψεν, *præteriit*, Hieron. *Tranſivit*, Cyprian. & Syrus Interpres. *Præceſſit*, Vulg. *Proceſſit*, Beza. The Greek word properly ſignifieth *Præcedo, provehor*, to *goe forwards*, to *proceed*; and ſo reade *Chryſoſtome*, and *Theodoret*. *Far ſpent*, ſay Wee; that is, well gone forward, and proceeded in, and neer ſpent, growing towards the day. 2 Timoth. 2. 16. προκόψουσιν, *procedent*. Vulg. & Eraſm. *Proficient*. *Ego illud malui, quoniam Græcum vocabulum in vitio hîc ponitur, quod illi Latino non convenit*, Beza. 2 Timoth. 3. 13. προκόψουσιν, *Procedent*. Vulg. & Eraſm. *Proficient*. *At qui non eſt hoc propriè proficere, nec progredi, ſed magis ac magis regredi. Simpliciter igitur hoc accipiendum eſt, quo ſignificatur, fore ut illorum improbitas quotidie augeatur: ita tamen, ut certi ſint illis limites conſtituti, quos non poſſint prætervire*, Beza. *Proprie ſonat*, ante alios ſcindere, cædere, *vel ſuccidere: nempe in itinere faciendo (quod ſucciſis arboribus, cæteriſq; ejuſmodi, quibus obſeptum erat, pervium quis reddidit & commodum) alios omnes antecedere*, Fullerus Miſcel. Sac. lib. 2. cap. 15. It is uſed alſo Luk. 2. 52. Galat. 1. 14. 2 Tim. 3. 9.

Προκοπὴ, *Proſectus*, Philip. 1. 12, 25. 1 Tim 4. 15.

Πρόκριμα, *Præjudicium*, 1 Tim. 5. 21. Χωρὶς προκρίματος, *Abſq; eo, ut unum alteri præferas*, Steph. *Dicitur enim Græcis προκρίνειν, qui aliquem ut eximium & ſelectum habet. Debet autem Judex in judicando omnes iſtas opiniones deponere, ut qui non de perſonis, ſed de cauſa judicaturus ſedeat*, Beza. *Sine præjudicio*, Vulg. Eraſm. *Sine præcipitatione judicii*, id eſt, *cauſâ non bene ac diligenter cognitâ: quâ ſignificatione nuſquam memini legere τὸ προκρίνειν, quamvis ita explicet Græcus Scholiaſtes*, Beza.

Προκυρόομαι ὔμας, *Ante ſancior*, Galat. 3. 17.

[y] Προλαμβάνω, *Occupo, præoccupo*, Mark 14. ver. 8. 1 Corinth. 11. 21. *Ubi Interpres reddidit* occupat, *Græcè habetur προλαμβάνει, quaſi dicetur* præaccipit, ante vertit, feſtinando præoccupat, *quo verbo ſignificatur, tumultuanter admodum, & nullo prorſus ordine omnia illic geſta*, Hyperius in locum. Whence *Prolepſis, opinio anticipata*.

[y] A majoribus accipio, & quaſi per manus traditum accipio.

[z] Προλέγω, *Prædico*, 2 Cor. 13. 2. Gal. 5. 21. 1 Theſſ. 3. 4.

[z] Prænoneo, profiteor, hinc *Prologus*.

Προμαρτύρομαι, *Prænuncio*, 1 Pet. 1. 11.

Προμελετάω, *Præmeditor*, Luk. 21. 14.

[a] Προμεριμνάω, *Ante ſum ſolicitus*. Marc. 13. v. 11. Μὴ προμεριμνᾶτε, *Nè ſitis ante ſoliciti. Ne anxiâ cum ſolicitudine præcogitetis, neque Meditemini, nec vobis nimiopere curæ ſit, quidnam artificioſâ dicendi ratione hoſtibus ſitis reſponſuri*, Gerh. *Non prohibetur cogitatio, ſed ſolicitudo illa & anxietas, quæ à diffidentia proficiſcitur*, Beza. *Nè præanxiemini, Nè antè ſolliciti & anxii ſitis, Nè anxiè*

[a] Plus ſignificat quàm præmeditari, nempe cum cura, & anxia ſolicitudine præcogitare: itaque non cogitationem, aut meditationem prohibet, ſed ſolicitudinem, *Janſen. in Conc. Evang.*

præcogitetis, Cornel. à Lap. See yee give place to no diſtruſtfull, or diſtracting thoughts, or doubts; for ſo the word ſignifieth.

Πρόνοια, *Cura, Providentia*, Acts 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 ſignifieth 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, ἐομαι, *Procuro, provideo*. Rom. 12.17. The word he there uſeth is worthy the obſerving: προνοούμενοι, 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 meanes, Mr *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.

Προοράω, *Proſpicio*, Act. 2.25. *Significat*, Certo conſilio & deliberato animo conſtituere, Prævidere quid ex quoque conſequatur, *Aret.*

[b] Προορίζω, *Priùs definio, prædeſtino, præfinio*. Προορίζειν *dupliciter uſurpatur in Scripturis*; 1° 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° De perſonis, *& ſic de ſola gratuita electione ſumitur*, ut Rom. 8.30. Epheſ. 1.5,11. *Walæus 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 prædeſtinâſti; *putà media omnia, tempus, loca, & alia id genus*, Zanch. It is uſed alſo Rom. 8.29.

[b] 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 deligunt, quas ut à reliquis dignoſcant, notâ aliquâ inſigniunt, *Tremell.* Significat, prius definire, & veluti centro ſpacióque circumſcribere, Act. 4.28. *Grynæus.*

Προσδοκάω, *Ante patior*, 1 Theſ. 2.2.

Προπέμπω, ομαι, *Deduco, or, Proſequor*. *Quo verbo* Act. 15.3. *ſignificatur honorifica deductio: ſic* Act. 20.38. *& 21.5. accipitur*, Chamier. Rom. 15.24. Deducere, *Græcè* προπέμπειν, *eſt honoris cauſâ ducere, & proſequi abeuntem; ſubminiſtratis 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] Προπετὴς, *Præceps. Ex* πρὸ *& verbo obſoleto* πέτω, cado, *pro quo in uſu eſt* πίπτω, Act. 19.36. *Adverbialiter capitur*, Præcipitanter, præcipiti conſilio. It is uſed alſo 2 Tim. 3.v.4.

[c] Dicitur temerarius, inconſideratus, ſumptâ Metaphorâ ab avium pullis, qui implumes dum volare conantur, humi decidunt, *Aret.*

Προπορεύομαι, *Præeo*, Luke 1. v. 76. Acts 7.40.

Προσδέχω, *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* Comparationem, *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.

[d] Præpoſitio πρὸς intentionem ſignificat deſiderii, quemadmodum in προσφιλὴς, προσκυνῶ, προσκολλάω, quod ſignificat & amplexum, & vehementem amorem.

Προσάββατον, *Ante-ſabbathum, Proſabbathum*, Mark 15.42.

[e] Προσαγορεύομαι, *Compellor, ſalutor, cognominor*, Heb. 5.10.

[e] To *be ſpoken unto*, ad verbum.

Προσάγω, *Adduco, appropinquo, pertraho. Uſurpatur verbum* προσάγειν *frequentiſſimè de adductione victimarum ad ſacrificium*,

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.

Προσαγωγὴ, *Aditus*, Epheſ. 3. 12. It ſignifieth Manuduction, or leading by the hand to God. 1 Pet.3.18. This word imports two things: 1. Acceſſe 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 adiiſſe 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.*

Προσαιτέω, *Mendico*, Mark 10.46. Luke 18.35. Joh.9.8.

Προσαναβαίνομαι, *Aſcendo*, Luk.14.10. *Vide Ludov. de Dieu.*

Προσαναλίσκω, *Antea impendo*, Luke 8. v. 43.

Προσαναπληρόω, *Suppleo*, 2 Cor.9.12. and 11. 9.

Προσανατίθημι, *Confero*, Gal. 1. v. 16. Προσανεθέμην, Præterea contuli, *Beza. Vulg.* Acquievi, *non ſatis commodè.* Ἀνατίθεσθαι *ſignificat, Arcanum ſuum familiariter, quaſi in ſinum amici deponere, ut explicat doctiſſimus* Budæus: *& puto ſumptam eſſe hanc ſignificationem ab eo quòd 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 quæ 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, quòd putat hìc* Contulerunt *idem eſſe quod* Addiderunt, Eraſ. *Græcum eſt (inquit* Hieronymus) *Ea quæ novimus conferre cum amico, & quaſi in ſinum ejus, in conſcientiam reponere, ut pari conſilio vel probanda ſint, vel improbanda. Significat*, Secretum ſuum alteri concredere, & quaſi in ſinum deponere, *quod Vetus reddidit*, Non acquievi. *Impropriè quidem, ſed accommodatè: quia plus eſt* Non acquievi, *quàm* 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.*

Προσαπειλέομαι, *Addo minas*, Acts 4. v. 21.

Προσδαπανάω, *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 anteà 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.*

Προσδοκάω, *Expecto*, often. Luc. 3. 15. προσδοκῶντος δὲ τοῦ λαοῦ· Expectante populo: *id eſt, expectatione dubitatione& ſuſpenſo, cum enim dubitaret, expectabat eventum rei, qui declararet eſſetne Meſſias annon*, Maldonat. ad loc.

Προσδοκία, *Expectatio*, Luk. 21. v. 26. Acts 12. 11.

Προσεάω, *Permitto*, Acts 27.7.

Προσεγγίζω, *Appropinquo*, Mark 2.4.

Προσεδρεύω, *Aſſideo.* 1 Cor. 9.13. τῷ θυσιαστηρίῳ προσεδρεύοντες· 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 admoneat, victum deberi, non divitias*, Eraſ. *Aſſiduam ſignificat curam, aſſiſtentiam, ac proinde reſidentiam hoc vocabulum*, Qui altari

altari assident, *Beza*. *Vulg.* Qui altari deserviunt. *Erasm.* Qui sacrario assistunt: *neuter videtur satis expressisse verbum* προσεδρεύειν, *quo significatur, hoc munus perpetuam assiduámque curam requisivisse, ut Sacerdotes quærendo aliâ ratione victui vacare non potuerint*, Beza.

Προσεργάζομαι, *Lucrifacio*, Luke 19. ver. 16.

Προσέρχομαι, *Accedo, adeo, venio ad*, very often. *Sicut Latinè* convenire aliquem *dicimur etiam per Epistolam, ita & προσέρχεσθαι Græcè usurpatur citra præsentiam corporis. Sic & Deo προσέρχεσθαι dicimur*, Heb. 4. 16. & 7. 25. & 10. 22. & 11. 6. *Grotius in* Matth. 8. 5.

f Est oratio, quâ bona, sive corporalia, sive spiritualia, sive temporalia, sive æterna petimus à Deo, *Zanch.* Ut ipsa nominis notatio ostendit, illud precum genus est, quo bona petimus, *Beza in* Act. 1. 14. Est apprecatio, quâ petimus bonum quod jam habemus, conservari, vel augeri, *Alsted.* Precatio, Petitio: item Locus precationis, Act. 16. ver. 16. Prosencha dictus, Juven. Sat. 3. *Ede ubi consistas in qua te quæro proseuchâ.* Et *Orationem*, & *Oratorium* significat, *Cornel. à Lap.* Syr. Interpr. vertit, *Domus Orationis.*

f Προσευχή, *Precatio*, often. It signifieth, the earnest desiring of any good thing. *Ea proprie intelligenda est Oratio, quam facimus ad votum, id est,* πρὸς δίκλιν, 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 signifieth *Prayer*, seemeth to be drawn from a *Vow*. Col. 4. 2. it is translated *Prayer*.

Προσεύχομαι, *Precor*, very often. *Preces fundere, vota facere, seu nuncupare, accedere ad Deum, atque ab illo optare, seu precari*, Piscat. *Est orare pro illustranda gloria Dei, pro cognitione veritatis propaganda*, Aret. in Actor. 16. ver. 25. *Potiùs oro, quàm adoro; utrumque significat, sed precari, potiùs quàm adorare, Erasm in loc.* Προσεύχειν *cognationem habet cum verbo* προσέχειν, *quod significat*, Attendere, intendere, animúmque advertere; *Oratio attentè fundi debet*, Novarin. *Paulus*, 1 Cor. 15. v. 16, 17. *pro eodem ponit* προσεύχεσθαι, εὐλογεῖν, εὐχαριστεῖν.

g Προσέχω, *Caveo, attendo*, often. The Greek Interpreters by this have rendred the Hebrew word השתמר *Hischthamer*, which signifieth *Attentum, providum, circumspectum, & 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 *bewaring*, Matth. 6. 1. and 7. v. 15. There it signifieth 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 signifieth 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. προσέχε, Attende, *id est*, totus sis addictus, toto animo adhæreas, *Id.* Budæus *ait*, προσέχω *interdum significare* Auscultо, obtempero, *& citat* Actor. 8. ver. 11. Henricus Stephanus *dicit verbum hoc etiam de eo dici, qui sic aliquem observat, ut spem suam & fiduciam in eo collocet; quod & isti loco optimè quadrat, ut & quod ex* Budæo *subjungit,* προσέχειν τινὶ *interdum esse* Applicare se ad aliquem, Sectatorem ejus se præbere, *Ludovic. de Dieu in locum.* Matth. 6. 1. προσέχετε, *Attendite.* S. Augustin. *Cavete.* Novarin. ex Syr. *Videte:* ex Græc. *Advertite, studete.* Franciscus Luc. *Animum adhibete. Curam adhibete, ac cavete tanquam ab hoste obsessi; ad hostes, militiámque non rarò hoc verbum transfertur.* Plato de Legibus, Προσέχειν τὸν νοῦν τοῖς πολεμέοις, *id est, Ad hostes mentem animúmque convertere: &* Aristophanes, προσέχειν τῷ πολέμῳ, *Incumbere in bellum: Sævus hostis humanæ laudis amor, inanis gloriæ cupido*, Novarin. in locum.

Προσηλόω, *Cruci affigo*, Coloss 2. 14. *Ab* ἦλος clavus, *& ab* ἵημι mitto. *Eleganti Metaphorâ dicimur alicui rei* προσηλῶσθαι,

g Προσέχειν, scil. τὸν νοῦν 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.

προσηλῦσθαι, cui ita velut affixi sumus, aut adhærescimus, ut ab ea divelli non possimus.

[h] Ita Græco vocabulo nuncupabantur, qui patriâ relictâ superstitione, Judaismum erant amplexi, quasi *Adventitios* dicas. Quod vocabulum, Theologis etiam Latinis satis familiare, retinendum putavimus, *Beza in* Mat. 23.15.

[h] Προσήλυτος, *Proselytus*, Matt. 23.15. *Hic, & in* Actis *est is qui ortu Gentilis per circumcisionem se legi* Mosis *obstrinxit*, Grotius. *See Deodate on* Matth. 23.15. Acts 2.v.10. and 6. ver.5. and 13.43. *Proselytes* were those heathen people, who, disclaiming Paganism, became Converts, and joined themselves to the Church of the Jewes. They were so termed, ἀπὸ τοῦ προσεληλυθῆναι, from their coming and adjoyning 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 fœderis. Advena portæ, *quicunq; portam urbis advena ingreditur*, Drus. in Mat. 23.1.

Πρόσκαιρος, *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.* [i] *Deinde quum vulgò in Scholis opponantur temporalia spiritualibus, studui amphiboliam vitare*, Beza. It is used also Mark 4.17.

[i] 2 Cor. 4.18. Heb. 11.25. Qui partim tempori servit, & seculi hujus moribus se accommodat, partim ad tempus saltem credit, & in proposito non diu perseverat. Vide *Piscat. 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. προσκαλεσάμενος, *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. προσκαρτερεῖν significat, In re aliqua, aut apud aliquem perseverare, ita ut semper præstò sis; ideóque de pedissequis dicitur. *Budæus* Græcæ linguæ doctissimus, vertit, ut *Assidua comes esset*. Alibi verò etiam pro *Perdurare* accipitur, ut Act. 2.14. *Beza in* Marc. 3.9.

[k] Προσκαρτερέω, *Semper adsum, perduro, 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. Acts 6. ver.4. it signifieth, to attend upon the work, stand to it, be instant in it. Προσκαρτερήσομεν, *Instabimus*, saith the Vulgar Latine, *We will be instant in, Attend unto it.* Rom. 13. ver.6. προσκαρτεροῦντες, *Bending themselves. Serving*, Some. *Applying themselves*, Others. *With force and strength applying*, Greek. It signifieth to continue, to watch, to take pains in any businesse, as Rom. 12. ver. 12. τῇ προσευχῇ προσκαρτεροῦντες, [l] *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 προσευχῇ προσκαρτερεῖτε, *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 Instancie and Importunitie, and is translated by some, and that truely, *Be instant* in prayer. *Deducitur à* κάρτος, *quod unâ literâ transpositâ, idem est quod* κράτος robur, vehementia, victoria: *unde* καρτερεῖν, *Fortiter tolerare*, vel *perdurare, &* προσκαρτερεῖν, *Vehementer, & Assiduè incumbere rei alicui difficili & laboriosæ, donec eam ad eventum perduxeris, & quasi victoriam obtinueris: unde hæc duo involvit, Vehementem quandam animi intentionem, & quasi pugnam dum versatur in actu orandi, & assiduam frequentationem orationis*, Episc. Dav. in locum. *Propriè est*, Patienter & toleranter rei alicui insistere. It is used also Acts 2.42,46. and 8. 13. and 10.7. See *Beza on* Rom. 13.6.

[l] *Continuing instant*, Our last Translation.

Προσκαρτέρησις, *Perseverantia*. Eph. 6.18. It signifieth an invincible constancie. *Assidua & tolerans aliqua in re perseverantia, quum viz. nullæ ærumnæ nec labores nos à re aliqua evellere possunt*, Steph. in Thes. Ling. Græc.

[m] Προσκε-

m Gallicè, *Oreiller*, ab *Oreille*, id est, *Auris*, cui supponitur. *Pulvinar* quod capiti hominis decumbentis supponitur.

n *Cervical*, à *Cervice*, quòd cervici cubantis substernitur.

o Alludit omnino *Paulus* ad locum Deut. 17. 11.

p The Septuagint use it, Gen. 2. 24.

q Κόλλα, *Glus*. Metaphora sumpta ab asseribus, qui glutino compositi, in unum velut coalescunt: quâ Metaphora peculiaris arctissimaque conjunctio significatur, *Tossanus in* Matth. 19.

r Propriè est cùm in via aliquod pedibus objicitur, in quod incurrens impingit, à verbo προσκόπτειν, quod est *Impingere*, Bucan.

m Προσκεφάλαιον,[n] *Cervical*, Mark 4. 38. Of πρὸς and κεφαλὴ, *Caput*, because we lay our heads on it.

Προσκληρόομαι, *Consocior*, Act. 17. 4.

Πρόσκλισις, *Inclinatio in alteram partem*, 1 Tim. 5. 21. *Metaphora sumpta à librâ, cujus lanx altera præponderat & deprimitur, atque ita nullum est æquilibrium.* o Κατὰ πρόσκλισιν, *In alteram partem inclinando*, *By titing the balance of one side*, Steph. Beza, Vulg.

p Προσκολλάομαι, *Agglutinor*, *adhæreo*. Matth. 19. 5. προσκολληθήσεται. *Adhærebit*, 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, *quanquam Synecdochicè alias conjunctiones notet præter conjugium; propriè tamen de arctissima conjugum copula in matrimonio usurpatur, quemadmodum liquidò apparet ex ipsa conjugii institutione, quæ extat* Gen. 2. 24. *idemq; locus optimè & valdè emphaticè à Christo vertitur* Matth. 19. 5. προσκολληθήσεται τῇ γυναικὶ αὐτοῦ, *h. e. adhærebit tàm firmiter, ac si firmissimo ac tenacissimo quodam glutine, quod Græcis* κόλλα *dicitur, foret copulatus*, Tarnovius in exercit. Bibl. Ephes. 5. 31. προσκολληθήσεται, *Shall be joyned*, or as the q word properly, according to the naturall notation thereof, signifieth, *Shall be glued to his wife*, as two boords 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.

Προσκόπτω, *Offendo*, *impingo*, Matth. 4. 6. and 7. 27. Luke 4. 11. Joh. 11. 9. Rom. 9. 32. and 14. 21. 1 Pet. 2. 8.

Πρόσκομμα, *Offendiculum*. Rom. 14. v. 13. It signifieth a stone, or r impediment in the way, against which a man dasheth, or may dash his foot. It is used also Rom 9. 32, 33. and 14. 20. 1 Cor. 8. 9. 1 Pet. 2. 8.

Προσκοπὴ *Offensio*, 2 Cor. 6. 3.

Προσκυλίζω, *Advolvo*, Matth. 27. 60. Mark 15. 46.

f Προσκυνέω, *Adoro*, very often. Προσκυνεῖν, *promiscuè de Dei & hominum cultu apud Lxx usurpatur. Significatq; exteriorem venerationem, cum incurvatione corporis: sonat enim idem quod* Admoveo. *Hinc apud Latinos bene respondet verbum* Adoro, *quod est quasi*, Ad aliquem oro, *id est, capite aut corpore inclinato ad aliquem orare*, Jansen. in Concord. Evang. *Propriè significat capitis inclinati gestum, quum moto à fronte galero, caput submittimus*, Eras. Adorare *est* Manum ori admovere. *Significatur hac voce humilis & abjectæ venerationis gestus: ut cum quis se ad alterius pedes abjicit. At quoniam eosdem corporis gestus in sacro quoque cultu usurpârunt veteres, vox illa ad animum quoque translata est, ad verum Dei cultum significandum*, Scultetus. It signifieth an outward reverence of bowing downe the body to the ground, as well civill, as religious adoration. It properly signifieth, In falling down to worship; by which word *Cornelius* his manner of worshipping *Peter* is exprest, Act. 10. 25. *Martin* saith, that we shun the terme of *adoring*, for fear of their δουλεία which is utterly 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 Scripture useth. The Hebrew word *Shachah* doth signifie properly, to bow down, and therefore is used of such bowing down, as is not for adoration, as Psal. 42. 5, 6. and in divers other places. This Greek word also signifieth, to use some gesture of body in worshipping, and sometimes, to fall down. Religious adoration is expresly 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, Dr *Fulk* against *Gregorie Martin*. It comes of κυὼν, *Canis*. A Metaphor from the manner of Spaniels, when they couch, and crouch on the ground

f Quo verbo significatur infima abjectio, ut plurimum, & summæ humilitatis signum. Simplex κυνέω ex κύω osculari, significat *amoris aut honoris causâ blandiri, adorare & venerari*; quo postremo sensu frequentius usurpatur: compositum verbum est significationis communis, quod pro objecti & locorum ratione, accipitur vel pro reverentia religiosa, vel pro civili. Communiter Latinum nomen *adorandi*, religiosè accipitur, quod tamen in veteri versione Latina non est observatum, ubi promiscuè tribuitur Deo, & creaturis, ut voces Ebrææ & Græcæ. *Rivetus in* Gen. 33. *exercitat.* 140.

ground before their Masters, *Zanch. in Præcept. 2. cap. 14.* Or of κύω, 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 Commandement.

Προσκυνητὴς, *Adorator*, Joh. 4. 23.

Προσλαλέω, *Alloquor*, Acts 13. 43. and 28. 20.

Προσλαμβάνω, ομαι, *Assumo, sumo, accipio*, often. Rom. 14. 1. It signifieth to receive, *affectu charitatis*, with a charitable affection, as *Haymo*. It signifieth 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* [t] to receive *Onesimus*, as his own bowels; so the strong must receive the weak, as their own bowels. Matth. 16. 22. προσλαβεῖν *interdum aliquem dicitur, qui prehensum manu, aliqua de re monet: Quomodo in eo eleganter accipias, cùm dicitur,* Καὶ προσλαβόμενος αὐτὸν ὁ Πέτρος, *Interpres vetus*; & assumens eum Petrus: *Plus* Erasmus *qui* abducendi *voce usus est*; & cùm abduxisset eum Petrus: *quanquam ità solent qui seorsum aliquem abducunt ut solum compellent. Etiam*, prehensâ ejus manu *si dixeris, aut* arreptâ, *gestum* Petri *& ardorem eleganter expresseris: ut in illo,*

Arreptâq; manu, Quid agis, dulcissime rerum?

quanquam alio ibi instituto, Heinsius in locum. *Cum* προσλαμβάνεσθαι *Græcè inter cætera* complecti *significet, videtur mihi ea significatio huic loco melius convenire, quàm altera*, seorsim 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. Act. 17. 5. and 18. 26. and 27. 33, 34, 36. and 28. 2. Rom. 14. 1, 3. and 15. 7. Philem. 17.

[t] Προσλαβοῦ, Philem. 12.

[u] Πρόσληψις, *Assumptio*: Rom. 11. v. 16. The word is very significant, signifying such a receiving, as a man performeth in the entertaining of a speciall friend. The word is used by the Septuagint, Psal. 65. 4. So *Paul* desires [x] *Philemon* to receive his servant *Onesimus*, that is, with kindeneſſe forgiving his fault. The same word is used of receiving them which are weak in faith, Rom. 14. ver. 1, 3.

[u] *Adjunctio, qua quempiam nobis comitem adjungimus, Eras.*

[x] Philem. 12.

Προσμένω, *Permaneo*, Matth. 15. v. 32. προσμένουσι, *Continued with me. Goe not from my side*, Genev. Mark 8. 2. Acts 11. 23. and 18. 18. 1 Tim. [y] 1. 3. and 5. 5.

[y] Non sequitur ex hac voce 1 Tim. 1. 3. *Timotheum* ordinario officio consedisse Ephesi; etenim *Matthæus*, Cap. 15. 32. eodem verbo utitur, ut exprimat moram tridui.

Προσμίζομαι, *Appello*, Mark 6. 53.

Προσοφείλω, *Insuper debeo*, Philem. 19.

Προσοχθίζω, *Infensus sum*. Heb. 3. 10 [z]. προσώχθισα· *Legendum*, Infensus, *scilicet, non* Proximus; *ita enim legit* Paulus *hìc, & Interpres noster* Psalmo 94. *Et hoc exigit Hebræum* Acut, *id est*, Nauseavi, *ultrà eos ferre non sustinens, stomachatus, offensus sum eis*, Cornel. à Lap. *Hinc* Hieronymus *vertit*, *Displicet mihi generatio ista*. Aquila *&* Symmachus, *Displicet mihi in generatione illâ*. Syrus, *Tædium mihi fuit generatio hæc. Hæc variatio accidit ex eo quòd Græcum sit ambiguum*; *significat enim* Irasci, *&* Offendi: *significat etiam* Approximare, *vel*, Ad littus appellere; ὄχθη *enim significat vel* Ripam, *vel* Littus: *Hìc vertendum esse*, Offensus fui, *non autem*, Proximus, *patet ex* Hebræo, Aquilâ, Symmacho, Hieronymo. Heb. 3. 17. προσοχθεῖν *sonat, tædio & molestiâ affici ex re quapiam*, Hyperius in loc.

[z] Vide *Estium* in loc.

Πρόσπεινος, *Qui valde esurit*, Acts 10. ver. 10.

Προσπήγνυμι, *Affigo*, Act. 2. 23.

Προσπίπτω, *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 exercitûs ruentis in pugnam*, Prov. 25. ver. 8. Chemnit.

Προστίθημαι, *Fingo*, Luke 24. 28.

Προστροφάομαι, *Accedo*, Mark 10. ver. 35.

a Προσφάγημι,

a Graviorem impetum minitantem omnimodam disjectionem notat, *Chemn.*

a Προσρήγνυμι, *Illido*, Luk.6.48,49.

Προστάτις, *Adjutrix, auxiliatrix. A Protectrix:*] 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. προστάτις πολλῶν ἐγενήθη, *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.

Προστάσσω, *Præcipio.* Προστάσσομαι (Pass.) *Præstituor*, Matth.1. v.24. and 8.4. and 21.6. Mark 1.44. Luk. 5.14. Act.10.33,48. and 17.26.

Προσίθημι, *Appono, adjicio, adjungo, pergo.* Προσίθεμαι, (Pass.) *Accresco*, often. Matth.6.33. προστεθήσεται, b *Adjicientur. Adjici hoc loco significat, pro auctario & cumulo tribui.* The words are very significant in the Originall. 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 kingdome and righteousnesse, 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 grosse; or when a man buyeth spice, fruit, comfits, or any such commodities, paper and pack-threed is given in to the bargain.

b Non ait, *Dabuntur*, sed *Addentur* velut additamentum: metaphora ab iis qui poma, pyra, &c. emunt, *Pisc.* Non ait, *Dabuntur*, sed *Adjicientur*: aliud enim est, quod principaliter datur, aliud quod superadditur, *Greg. in Moral.*

Περιέχω, *Accurro*, Mark 9.15. and 10. ver.17. Acts 8.30.

c In genere significat omne id quo, cum pane vescimur, sicut Latinis *Obsonium*, vel *Opsonium* dicitur, quicquid ad cibum emitur ex macellis in specie. Joan. 21.5. accipitur de piscibus, *Gerh. in Hist. Harm. Evang.* Inde dictum, quòd addatur pani, *Eras. Jans.* Ex ὀψὲ & φάγω· significat enim omne id quo, cum pane vescimur, *Piscat.*

c Ὀψώνιον, *Obsonium*, Steph. Beza, *Piscat. Constat ex* Hesychio & Suida ὀψοφάγιον idem esse quod ὀψοφάγημα, *quicquid in cibum præter panem adhibetur. Constat ex* Plinio, Horatio, Persio & Columella *id ipsum* pulmentum *aut* pulmentarium *Latinè dici; ratione quoque consimili, quòd ad pultem, id est, panem adjungatur in cibum. Pultem enim priscæ Latinorum genti pro pane fuisse, idoneus autor est* Plinius, *Maldonat. ad* Joan.21.5. Vulg. & Castellio *convertit*, pulmentarium. *Ineptè profectò, inquit* Beza: *nam cur à piscatoribus pultem petat? Minus commode, inquit* Gerhardus; Pulmentarium *enim est quicquid inter carnes molle additur*, præsertim ex leguminibus.

Πεόσφατος, *Recens*, Hebr.10. ver.20. *Propriè significat* Recens mactatum; *quod Epitheton de industria Apostolus hìc* (Hebr. 10.) *usurpâsse videtur. Annotant Græci Grammatici, propriè istud dici de recenter interfecto; quod videtur huic loco non malè convenire, quòd hæc via sit nobis aperta Christi morte, aut ipse potiùs Christus moriens sit hæc ipsa via quâ in cœlum introducimur*, Beza in loc.

Πεοσφάτως, *Nuper*, Act.18.2.

d Πεοσφέρω, *Offero, affero, adduco, præsto, admoveo.* Πεοσφέρομαι, (Pass.) often. *De Sacrificiis propriè usurpatur*, Matth. 5.23. & 8.4. Marc. 1.44. Matt.2.11. πεοσφέρω *de manûs injectione 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 Προσφορὰ, *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* πεοσφορὰν, *quando peractis precibus, panis & vinum offerebatur Ministro qui verba Cœnæ & institutionis recitare solebat*, Aret. in Probl.

e A πεοφέρω, ut Latinis, *Oblatio*, ab *offerendo*, Aret.

Πεοσφιλὴς, *Amabilis*, Phil.4.8. *Significat eum, qui mores suos pulchrè novit aliorum ingeniis accommodare, eaq; dexteritate*

dexteritate vivendi eſt præditus, ut omnibus charus & jucundus ſiat, Hyp. in loc.

Προσφωνέω, *Acclamo, advoco, loquor, alloquor.* Mat. 11. 16. Luc. 6. 13. and 7. v. 32. & 13. 12, 20. Act. 21. 40. & 22. 2.

Πρόχυσις, *Affuſio*, Heb. 11. 28.

Προσφαύω, *Attingo*, Luk. 11. 46.

f Πρόσωπον, *Facies, conſpectus,* g *perſona, ſuperficies*, often. 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 wayes: 1. It ſignifieth his judgement againſt ſinners, 1 Pet. 3. v. 12. 2. It is taken for the ſpirituall preſence of Chriſt, 2 Cor. 2. ver. 10.* When wee tranſlate ἐν προσώπῳ Χριστοῦ, *In the ſight of Chriſt*, wee reſpect what the Greek phraſe doth more properly require; yea, what the Hebrew phraſe *mipenei* doth ſignifie, 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, *Dr. Fulk againſt Martin.* 2. It is given to creatures, 1. Things without life, Luk. 12. 56. Matth. 16. 3. but properly unto man [h]; and it either ſignifieth his countenance, Matth. 26. 39. Or, 2. His bodily preſence, 1 Theſſ. 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 countrey 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. Πρόσωπα à Paulo *dicuntur, & ſimpliciter pro* ἄνθρωποι homines, *ut quum Gallicè dicimus*, Il n'y a qu'une perſonne, *vel*, Il y a pluſieurs perſonnes, 2 Corin. 1. 11. *Steph. in Theſ. Ling. Græc.* 1 Cor. 13. 12. Πρόσωπον πρὸς πρόσωπον. Vulg. Eraſm. Piſcat. *Facie ad faciem.* Gallicè, *Vis à vis. Coram*, Steph. Beza, *ideſt, ita ut facies rerum videndarum faciei noſtræ oppoſita atque objecta ſit*, Piſcat. פנים אל־פנים, Gen. 32. 30. *Quamvis vox* Panim & Πρόσωπον *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.

Προσωπολημπτέω, *Perſonam reſpicio*, Jam. 2. v. 9.

i Προσωπολημψία, *Perſonarum, ſive Faciei acceptio.* Coloſſ. 3. 25. Προσωπολημψία ἐκ ἔστι παρ' αὐτῷ, *There is no reſpect of perſons.* The words may ſignifie, *No reſpect of face*, or, *Of outward appearance*: for the Originall word [πρόσωπον] ſignifieth as well *Face*, as *Perſon*; the outward ſhew is ſo rendred, 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 countrey, ſex, ſtate of life, riches, wiſdome, learning. The word (ſaith *Zanchius* on Epheſ. 6. 9.) is a word of Aſſiſe, 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 æqualibus in cauſa lis à Judice tribuuntur inæqualia, hoc eſt, ex pariter reis unus damnatur, alter abſolvitur,*

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f Of προσ ad, and ὄψ aſpectus. Eſt externa ſpecies, & apparentia. It ſignifieth the face, or outward ſhew; it is ſo rendered, 2 Cor. 5. 12. Πρόσωπον 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, ſive veræ, ſive apparentes, quæ ad ſtatum cauſæ minimè pertinent, Luc. 20. 21. quæ à Rhetoribus vocantur *Attributa perſonarum*, Gerhard. in Harm. & Beza in Marc. 12. 14.

g *Perſona* Latinis dicta, quaſi *Per ſe nata*: à *perſonando* dicitur, *Aul. Gell. lib. 5. noct. Attic. 7.* *. Vide *Eſtium ad* 2 Cor. 2. 10. h Τὸ πρόσωπον non niſi de homine dictum invenias apud Græcos diſertiores: quomodo etiam *Plinius* faciem tantùm hominis eſſe dicit, pro vultu; cætera enim os, aut noſtrum habere dicuntur. *Ariſtoteles* autem, *Rhetoric.* 3. *Lycophronem* in eo reprehendit, quòd cœlum vocârit πολυπρόσωπον' arguitis fortaſſe quàm ſolidiùs, quum ſoleant Poetæ rebus quibuſvis perſonas induere, *Beza in* Matth. 16.

i Ἀπὸ τοῦ λαμβάνειν τὸ πρόσωπον, Quum res æſtimatur ex habitu externo, ut ſi ſint divites, potentes, nobiles, famoſi, *Aret. in* Jac. 2. 1. Προσωπολημψία, Reſpectus perſonarum, cùm huic magis favemus quàm illi, non ob ipſius rei, ſed perſonæ diſcrimen, *Braſ.* Πρόσωπον in iſto vocabulo non ſignificat ſubſtantiam ipſius hominis, ſed qualitatem, ut quòd homo ſit vel nobilis, vel ignobilis; dives, vel pauper; dominus, vel ſervus, *Zanch.* k Ii dicuntur *accipere perſonam*, quibus perſona non commendatur propter cauſam; ſed contrà, cauſa propter perſonam, *Camer. Myroth. ad* Act. no. 34.

ſolvitur, propter externam circumſtantiam, quæ ad litem non facit; vel propter externam ejuſmodi circumſtantiam, contra leges reus abſolvitur, innocens damnatur, Pareus. *Vel, Perſonarum acceptio eſt, cum ob rationem quandam quæ perſonæ ineſt, aliquid tribuitur præter jus & fas, vel etiam, cùm etſi id quod tribuitur perſonæ non ſit tributum præter jus & fas, tamen habita eſt ipſius perſonæ, ob peculiarem quandam conditionem, ratio minimè congrua rei quæ tribuitur,* Cameron. in opuſc. Miſcell. *Eſt præpoſtera benevolentia, & juris perverſio,* Cam. Myroth. ad Act. 10.34. *In Novo Teſtamento ſemper in vitio ponitur, in Veteri verò non item; nam aliquando Deo tribuitur, ut* Gen. 19. 21. *Deus* Lotum *ſic compellat,* In hoc accepi perſonam tuam. *Cameron. ubi ſupra.* Rom. 2. 11. ὁ γὰρ θεὸς προσωπολημψία [1]. *No reſpect of perſons,* Vatab. Eraſm. and others. *Acception of perſons,* Beza, Vulg. Lat. which is beſt. Fr. Bib. *Envers Dieu il n'y à point d'eſgard à l'apparence des perſonnes,* id eſt, *homines non metitur Deus ex genere vel patriâ, ut eos amplectatur, vel repudiet:* πρόσωπον *non declarat ipſos homines, ſed externas qualitates, ut genus, dignitatem, opes, patriam deniq; ſive gentem, ut hoc loco,* Beza. See *Piſcator* on the place.

[1] Vide *Eſtium* in loc.

Προτάσσομαι, *Præſtituor,* Act. 17. 26.

Προτείνω, *Adſtringo, diſtendo,* Act. 22. 25.

Πρότερος, *Prior.* Πρότερον, τὸ πρότερον, *Prius,* often.

Προτίθημι, εμαι, *Propono.* Rom. 3. v. 25. προέθετο. *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. *Dr Sclater.* It is uſed alſo Rom. 1. 13.

[m] Προτρέπομαι, *Adhortor,* Acts 18. 27.

[m] Quamvis prima verbi Græci ſignificatio eſt *Antevorto, Propello:* non minùs tamen inde deducta frequens eſt, *Provoco, Invito, Hortor,* Lorin.

Προϋπάρχω, *Antè ſum,* Luke 23. 12. Acts 8. 9.

[n] Πρόφασις, *Species, Quod prætexitur, Obtentus.* It ſometimes ſignifieth 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 ſcil. facto 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. *A verbo* προφαίνω, *quod quis in lucem profert, & obtendit tanquam cauſam, quum interim veram cauſam diſſimulet,* Piſcat. in Joh. 15. 22. It is uſed alſo 1 Theſſ. 2. 5.

[n] 1. Eſt occaſio. 2. Prætextus, *Cornel. à Lap.*

[o] *Gerh. in Harmon. Evang.*

Προφέρω, *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], Tit. 1. 12. So *Plato* joyneth Poets and Prophets together. *A* πρὸ, Præ, *vel* Antè, & φημὶ, Dico, *quia prædicebant res futuras.* Prophetæ à Procul fando; *aut, ut alii malunt,* ἀπὸ τοῦ προφαίνω, *quod eſt* Oſtendere, *quia futura oſtendunt: unde apud Latinos Templa dicuntur* Phana, *vel* Fana, & *Antiſtites Phanorum appellabantur* Prophetæ. *Alii* ἀπὸ τοῦ φαίνειν *deducunt, quòd interpretentur* Oracula obſcuriora. *Quicquid horum dicas, à*

[p] So in Latine, *Poets* are uſually termed *Vates.*

Prophetæ

Prophetæ officio non errabis, Aret. in Probl.

q Mulier quæ prædicit futura, quam vulgò *Prophetissam* appellant, *Drus.*

q Προφῆτις, *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 Thes. 5.v.20.

Προφητεύω, *Propheto, vaticinor*, often. *Propriè est*, Futura prædicere, de venturis dicere. Propheto, *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, Act.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 [t]) at the publike Ministerie, and partake in the doctrine thereof, 1 Cor.11.5.

t *Jansenius Concord. cap.*43. air, Istud nullâ Scripturæ authoritate niti, ac *prophetare* istic loci (scil. 1 Cor.11.5.) idem esse ac *sacros hymnos decantare*, prout sumitur 1 Paral. 25.1,2,3.

Προφητικὸς, *Propheticus*, Rom, 16. 26. 2 Pet.1.19.

Προφθάνω, *Prævenio*, Matth. 17. ver.25.

f Προχειρίζομαι, *Designo*. Act.22. v.14. προεχειρίσατό σε γνῶναι. *Vulg.* Præordinavit te. *Erasm.* Præparavit te. *Beza*, Designavit te. *Syrus, Arabs, & Æthiop.* Constituit te. *Non gravatè verto*, Sumpsit te ut cognoscas voluntatem ejus. *Propriè enim* προχειρίζεσθαι *est*, Præ manibus sumere *id quo uti velis, sive ad rem, sive ad personam referatur; hinc pro capere, sumere rectè usurpatur* Josh.3.12. *Lud. de Dieu. Videtur mihi dicendi genus istud sumptum ab artificibus qui rem conficiendam in manus sumunt, deliberatione præeunte quid quorsum sint facturi*, Beza in loc. It is used also Acts 26.16.

f Notat propriè Electionem per suffragia, seu manuum elationem, Piscat.

f Προχειροτονέομαι, *Priùs designor*. Act.10.41. προκεχειροτονημένοις, *Præordinatis*, Vulg. *magis sonat* Delectis, *ut sit per suffragia. Græca vox dicta est à porrigendis digitis, quo gestu suffragabatur olim populus*, Erasm. *Quos ipse priùs designaverat. Tot verbis utendum fuit ad explicandam Græci vocabuli significationem*, Beza. u *Chosen 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.

u God laid his hands on these, that is, Christ immediately called these to be witnesses unto him.

Πρύμνα, *Puppis*, Marc.4.38. Act.27. 29,41. *Extrema navis pars: Synecdochicè dicitur ipsa navis, ut & puppis.*

x Πρωΐ, y *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 z *dawning*. *Græcis dicitur quicquid intervalli temporis est post galli cantum usque ad Solis exortum*, Salmeron. בקר, Boker, *tempus matutinum Hebræus dicitur à* בקר, Bokkar, *quod* Inquirere, investigare, *illis significat, quia negotia per noctem intermissa mane requirimus.*

x Quo vocabulo declaratur non modò crepusculum totum matutinum, sed etiam prima diei pars, *Beza in* Luc. 24.1.

y *Mane* dictum putat Varro à *Manando*, quòd tunc Dies manat ab Oriente. Macrobius à *Manibus*, hoc est, Diis inferioribus, quòd lucis ortus fit ab inferioribus locis. Alii denique derivant ab antiquo *Manum*, id est, bonum, unde *Immanis*, id est, malus.

Πρωΐα, subauditur ὥρα, *Mane, Crepusculum Matutinum*, Joh. 21.4. It is used also Matth.21.18. and 27.1. Joh. 18. 28. Of πρῶτος, *Primus*, and therefore *Primum tempus* is put by the Latines for the *Morning*.

Πρωΐμος, *Matutinus*, Jam.5.7.

Πρωϊνὸς, *Matutinus*, Rev.2.28.

a Πρώρα, *Prora*, Act.27.30,41. *Anterior pars navis, Latinis quoque* Prora *dicitur*, à Virgilio *etiam* frons navis.

Πρωτεύω, *Primas teneo*, Colos. 1. 18. *Primas partes teneo. Principatum obtineo, excellentèr Jun.*

b Πρῶτος, *Primus, prior, præcipuus*, often. By comparing of places of Scripture, and by the common use of all languages, it is manifest that this word c *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 præferuntur, maximè addito articulo* ὁ, Mark 6.21. Act.22.17. in this sense *Peter* may be said to be *Primarius* also,

z The *Dawning* signifieth the last quarter of the night, called the *Morning-watch.*

a Πρώρα dicta est παρὰ τὸ προορᾶν à *Prævidendo*, quasi προόρα.

b Luc.15.22. Assentior ad excellentiam, non ad

tempus hanc vocem trahentibus, quo modo & Syrus accepit. Sic Rom.3.2. & 10.9. & 1 Tim.1.15. Item Mat.12.38. *Grotius.* c *Chemnit.in Harm. Evang.* d Cum Genitivo sæpe usurpatur pro digniore, ac præstantiore, Marc.10.44 & 12.29. Luc. 19.47. Act.13.50. & 28.7.

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 Eccleſiæ unum, ſed non unicum*, Dr. Prideaux contra Eudæm.

Πρῶτον (Adverb.) *Primùm.* Rom. 3. 2. This [c] word πρῶτον *Eraſmus* taketh there for to ſignifie the order of the Apoſtles ſpeech, as before, Chap. 1. 8. but there the Apoſtle beginneth his Epiſtle, which hee doth not Chap. 3. This word *Firſt* there (ſay Dr. *Willet*, and [f] others) ſignifieth *chiefe*, that this was the chiefe priviledge which the Jewes had. *Accipio* πρῶτον *pro primaria quadam ſorte & conditione: ſic enim accipitur* πρῶτος, Luc. 19. 47. & Act. 25. 21. & πρώτη, Luc. 15. ver. 22. & πρῶτον, 2 Pet. 1. 20. & 3. 3 [g]. *quamvis 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, *Chiefly*, 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.*

[h] Πρωτοσάτης, *Princeps.* Act. 24. 5. *Id eſt, Quaſi primos ordines ducens, ſeu Primipilaris: eſt enim hoc vocabulum militare*, Beza in loc.

Πρωτοκαθεδρία, *Primus conceſſus*, Steph. Beza. Matth. 23. 6. πρωτοκαθεδρίας, *quaſi* Præſidentias *dicas, ut rectè explicat* Eraſmus, *qui tamen maluit interpretari per modum infinitum*, Primo ſedere loco. *Vulg.* Primas Cathedras. It is uſed alſo Mark 12. 39. and Luke 20. 46. and 11. 43.

[k] Πρωτοκλισία, *Primus accubitus.* Mat. 23. 6. Mark 12. 39. and Luk. 20. 46. and 14. 7, 8.

Πρωτότοκος, *Primogenitus. Propriè cum ſignificat qui primo partu in lucem eſt editus: τίκτειν 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 Ebræos, qui aperit vulvam, hoc eſt, qui primus naſcitur, vocatur* Becor [l], *quod reddunt* πρωτότοκος, *id eſt*, primogenitus, *ſive alii ſequantur, ſive non. Sic ſanè Chriſtus vocatur* πρωτότοκος [m], *licèt mater ejus nullos alios poſtea liberos habuerit. Notet hoc juventus propter Helvidium, qui ex ea voce inferebat*, Mariam *ex* Joſepho *poſt Chriſtum natum plures filios ſuſcepiſſe*, Druſ. ad difficiliora loca Num. cap. 6. Primogenitus *eſt, non poſt quem alii, ſed ante quem nullus alius genitus*, Pareus *A* πρῶτον, *&* τίκτω, *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.

Πρωτοτοκία, *Jus primogeniti*, Hebr. 12. ver. 16.

[n] Πταίω, *Impingo, offendo.* Jac. 2. 10. πταίσῃ, impegerit. *Metaphora ab iis, qui inter ambulandum, aut currendum, ad obſtaculum aliquod offendunt, aut pedem impingunt*, Piſcat. Jam. 3. ver. 2. πολλὰ γὰρ πταίομεν ἅπαντες, *In many things wee offend* (or *ſtumble*) *all.* It is uſed alſo Rom. 11. 11. and 2 Pet. 1. 10.

Πτέρνα, *Calx*, John 13. 18.

Πτέρυξ, [o] *Ala.* Matth. 23. 37. Luk. 13. ver. 34. Revel. 4. 8. and 9. 9. and 12. 14.

[p] Πτερύγιον, *Pinna*, Matth. 4. 5. Luk. 4. ver. 9. *Pinna*, Beza. Vulg. & Eraſm. *Pinnaculum, barbarè. Projectura aut prominentia aliqua Templi, anguli inſtar, vel alæ exſtans extra reliquum*

[a] Πρῶτον hìc ordinem ſignificat ſermonis, potiùs quàm *Præcipuè.*

[f] Non eſt ordinis, ſed qualitatis, ſignificans *Primarium*, quaſi dicat, Ut unum eximium pro multis dicam, *Pareus.*

[g] 2 Pet. 3. 3. Πρῶτον hìc non tam ordinem, quàm dignitatem notat, quòd hoc, tanquam rem præcipuam & cautelæ ergo maximè neceſſariam, ipſos ſcire oporteat; & ſic quidam πρῶτον uſurpari ſtatuunt, Rom. 3. verſ. 2. ut non tam ſermonis ordinem, quàm prærogativam, & dignitatem gradus reſpiciat. Sic πρώτη, Luc. 15. 22. Eſt *præcipua veſtis.* Syrus hoc loco reddidit per *primus*, Geth. in loc.

[h] *Anteſignanus.* Metaphora à re militari, ſic dicitur, qui primus ſtat in acie, *Piſcat. Lorin.*

[i] Prima cathedra, Primum ſubſellium. Eſt primæ ſedis honor, Præſidentia, Seſſio in prima ſive ſuprema cathedra, *Gerhard. in Harm.*

[k] Eſt locus honoratior in menſa, accubitus in primo loco, *Gerhard.*

[l] Hebræum בכור habet ad antecedentes, potiùs quàm ad ſequentes. *Camer. Myroth.*

[m] Chriſtus dicitur *Gregorio Nazianzeno*, πρωτότοκος πάσης κτίσεως, Quem Deus Pater genuit antequam quidquam creaviſſet. *Matthæus* Chriſtum vocat cum articulo τὸν πρωτότοκον, quaſi antonomaſticè & abſolutè talem reſpectu omnis creaturæ, *Spanhem. in Dub. Evang.*

[n] *Impingo, offendo, titubo, vacillo, labor.* Levius eſt quàm *cado*: quemadmodum & impingere poteſt, qui non planè concidat, *Eraſm.*

[o] *Ala* abſolutè, quia pullos ſub ea alit.

[p] *Alula*, diminutivum à πτέρυξ *ala*, quòd in morem alarum movetur.

liquum ædificium, & quidem in loco arduo, adeoque locus obnoxius lapsui & præcipitio, Spanhem. in Dub. Evang. *De voce* Πτερύγιον *vide* Maldonat. ad Matt. 4.5.

Πτηνὰ, *Volucres*, 1 Cor. 15.39.

[q] Consternor, seu pavefio, *Pisc.* Lxx. utuntur pro verbo Hebræo, Exod. 19.16. Amos 3.6. quod apertam & visibilem animi cõmotionem significat, pro animo abjici & consternari, 1 Paral. 22.13. & 28. v. 20.

9. Πτοέομαι, *Terreor*. It signifieth 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 terrour 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.

[r] This Noun comes from the former Verb, and that from πίπτω *concido*, quòd consternatis, & sui oblitis accidit, *Beza*.

[r] Πτόησις, *Consternatio*, 1 Pet. 3.6. *Pavor, & Consternatio, Fœmineus ille pavor, quo solent de nihili rebus exanimari*, Erasm. *Metaphora sumpta ab equis, vel avibus perterrefactis*, Vorstius.

[s] Πτύον, *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, quòd* paleas *secernat à granis*, Beza. It is used also Luk. 3.17.

[s] Græcis, instrumentum quo grana repurgantur à paleis, *Eras.*

Πτύρομαι, *Terreor*, Phil. 1.28. *Significat perturbationem, ut cum equi trepidant & consternantur*, Camerar.

Πτύσσω, *Complico*, Luk. 4.20. To fold, or roll up. Psal. 40.8. *Textus Ebræus habet*, In volumine libri, *hoc est, In libro. Ita &* Genebr. in Comment. Megillah *est liber, sed Convolutus. Solebant enim Prisci libros suos in cylindri formam convolvere, ut etiamnum Judæi exemplar illud Legis, quod in pergameno exaratum in Synagogis asservant, convolvunt. Hinc natæ illæ locutiones,* ἀναπτύξας, & πτύξας τὸ βιβλίον, Luc. 14.17,20. *Hinc Latinorum* volumen, & evolvere libros, *Amama Antibarb. Bib. l. 3.*

Πτύω, *Spuo*, Mark 7.33. and 8. v. 23. Joh. 9.6.

Πτύσμα, *Sputum*, Joh. 9.6.

[t] Πτῶμα, *Cadaver*. Matth. 24.28. Vulg. *Corpus, id est,* τὸ ζῶμα. *Sed certè omnes codices, quos mihi videre contigit, scriptam habebant* τὸ πτῶμα, *ita etiam habet* Theophylactus, & Theodoretus, *& ita disertè vertit* Syrus *Interpres, tum hoc loco, tum* Lucæ 17.37. *Beza. Videtúrque hæc lectio magis accommodata similitudini à carnivoris avibus sumptæ.* It is used also Mark 6. ver. 29. Revel. 11. ver. 8.

[t] A πίπτω, *Cadaver a cadendo*, and the Hebrew נפלת, *Mappeleth*, from נפל *Naphal*. Dictum est Græcis & Latinis ab eo quòd per mortem cadat, *Junius in Conc. Evang.*

Πτῶσις, *Casus*. Luc. 2.34. *significat autem dejectionem, quæ fit cum impetu, qualis est* Matth. 7.27.

Πτωχὸς, *Pauper*, often. It doth properly signifie a Begger, one that hath no outward necessaries but by gift from others. *Propriè* mendicus [u], *id est, ad extremam inopiam redactus*, Beza. *Qui nihil habet, nisi quod ostiatim acceperit*, Steph. in Thes. Matth. 5.3. it is more largely taken, for those that are any way miserable, wanting outward and inward comfort, *Mr Perkins*. [x] Some translate πτωχοὶ τῷ πνεύματι, *Beggers 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 suorumq; necessariis destituuntur*, Scult. Observ. in loc. See also *Scult. Exercit. Evang. lib. 2. c. 13.* Matt. 26.11. *The poor* (that is, *the begger*) you have alwayes with you. Πτωχὸς *in his libris non est qui mendicando victum quærit, ut multis aliis in locis, tum præcipuè* 2 Cor. 8.9. *videre est: sed qui de suo vix habet unde vivat: egentem, rectiùs quàm* pauperem *verteris. Pejorem esse egestatem paupertate, ad primum Æneidos docet* Servius, *Grotius in loc.* Πτωχοὶ τῷ πνεύματι *dupliciter possunt intelligi, pro duplici notione vocis* πτωχὸς, *quam habet apud Græcos. Aut enim in originali significatione hoc verbi hîc*

[u] Mendicus est, qui ostiatim petit elemosynam, sic Luc. 14. v. 13. & 6.20.

[x] Sic *Tertull.* & *alii*, à πτῶσσω, *Metu percellor, Timore contrahor*, quòd timidè obrantibus mendicis rectè competit: sic *pauper* Latinè dicitur à *pavco*. Παρὰ τὸ πάσσειν, quòd ad pedes divitum accidant: itaque nonnulli Matt. 5.3. & Luc. 4.8. & 6.20. πτωχὸς malunt convertere *mendicos*, quàm *pauperes*, Beza in Matth. 19.21.

hìc ſumendum eſt, quâ humilem denotat; aut in uſuali, quâ mendicum, Salmaſius. Vide Πνεῦμα.

Πτωχεία, Inopia, paupertas, 2 Cor 8.2,9. Rev.2.8.

Πτωχεύω, Pauper fio. 2 Cor. 8. 9. ἐπτώχευσε ſignificat extremam Chriſti inopiam & quaſi mendicitatem, Vorſtius. See *Beza's Annotat. in loc.*

y Πυγμῇ tertio caſu adverbialiter. Significat duo, 1. *Pugnum*, id eſt, manum complicatam; quòd poſtulet ſollicita manuum lotio, ut manus in pugnum contracta cavam manum fricet. 2. *Cubitum*, hinc & Pygmæi populi appellantur, quòd cubitali ſint proceritate, *Eraſ. Finſen.* Πυγμὴ eſt ſpatium (ut à *Polluce Onomaſt. li.2* explicatur) à cubito ad digitos in pugnum contractos & compreſſos. Quia hoc vocabulum πυγμῇ Exod.21.18. quoque legitur, ibique pro *pugno* accipitur, cur non hìc quoque ita reddi poſſit? *Polyc. Lyſer.*

y Πυγμὴ, *Pugnus*. *Spatium à cubito, ad digitos clauſos, vel manus in pugnum complicata*, Suidas. *Et* pugnum, *&* cubitum *ſignificat, à* πλύνω, Plico, *quia non tantùm digiti in* pugnum *complicari poſſunt, ſed etiam brachium circa* cubitum *eſt complicabile*, Polyc. Lyſ. Marc.7.3. πυγμῇ νίψωνται τὰς χεῖρας. *Theophylact* ſaith they did, *Ad cubitum uſq;*, ſeu *Cubitaliter lavare*, *Waſh up to their elbowes. Sedulò & accuratè, They waſht accurately*, ſo the Syriack and Caſaubon. *Melius Interpres vetus, nam* τὸ πυγμὴ, *adverbium eſt, valétque*, crebrò, ſedulò, enixè: *ducta Metaphora à pugilum pugna, quæ* πυγμὴ *dicitur. In hac enim ſæpe & magno conatu pugni jactantur, ita ut* πυγμὴ *agere ſit hoc ipſum iteratò, ſæpè, ac enixè agere confirmo. Syrus enim reddit* accuratè, diligenter, *Scultetus in loc. Crebrò, ſæpiſſimè*; ſo Vulg. and Eraſmus, and the Arabick. *Pugno, With the gript fiſt, or hand cloſed*; ſo *Beza* following *Jerome*: and the manner of waſhing is hereby denoted to be by rubbing one hand cloſed in the palme or hollow of the other. All Interpretations imply diligent and accurate care in waſhing. *Vide Cameron. Prælect. in* Matth 20.3. *& Myroth. Evang. in* Marc.7.3.

Πυκνὸς, *Creber.* πυκνὰ, *Crebro.* πυκνότερον, *Crebrius*, Luk.5.33. Act.24.26. 1 Tim.5.23.

z Πύθων, *Python.* Act.16.16. πνεῦμα πύθωνος, *Spiritum* Pythonis, *divinationis*, Syr. *Id erat nomen Draconis, quem jaculis ſuis confecit* Apollo, *unde & ipſe* Pythius *dictus: deinde ſpiritus ille, quo afflati prædicebant futura*, Pytho *vocari cœptus eſt*, Eraſm. *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*; becauſe ſuch work by ſerpents, whom the enchanter uſeth to charme: which agreeth well to the firſt practiſe of the devill in Paradiſe, ſpeaking out of a ſerpent. Some derive it of πυνθάνομαι, to *aske* or *conſult*, Beza; ſome of πύθω, to *putrefie*, becauſe the *evill ſpirit* loveth uncleanneſſe, ſpeaking from under the belly; or rather becauſe the Oracle 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, Dr *Willet on* Lev.20.6.

z Πύθωνος dicuntur propriè *Portæ anteriores*, in quibus ſint plura oſtia, *Beza*, & *Druſ. in* Apoc.21.12. Gallicè vocant *De portaux.*

Πυκτεύω, *Pugilem ago.* 1 Cor.9.26. *Pugilum certamen exerceo, & pugnis certo*, Eraſm. Pugiles *dicebantur, qui pugnis depugnabant*, Piſcat.

Πύλη, *Porta*, Matt.7.13,14. and 16.18.* Luk. 7. 12. and 13.24. Act. 3. 10. and 9.24. and 12.10. Heb. 13. 12. *Propriè* aditus *per mœnia in urbem ferens, ut* θύρα aditus *qui in domum. Itidem Latinè* Foris *ſeu* Fores, Janua, Oſtium *in ædibus dicuntur.* Porta *verò & in ædificiis, & in urbe ac munitionibus muro cinctis*, Steph. in Theſ. Græc.

* Vide Eſaiæ 38.10.

a Πυλῶνες *Veſtibulum, porta*, often. Luk. 16.20. Veſtibulum *ſonat, ſive* Oſtium *divitum: nomen deductum à porta*, Eraſ. *Atrium, Area ante ædes, Locus portæ propior*, Gerhard.

Πωυθάνομαι, *Percontor*, Matth. 2. v. 4. Luk. 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* πύθομαι, *quo* Heſychius *utitur.* Joh. 13.24. *Syrus habet verbum quod ſignificat, non ſolùm* Percontari, Sciſcitari, Interrogare, *ſed etiam* Rogare: *quæ ſignificationes omnes iſti loco congruunt, quia* Johannes

z *Python*: Apollo ſic dictus, vel à *Pythone*, Dracone interfecto, vel παρὰ τὸ πωυθάνεσθαι, id eſt, *Conſulere*, ſeu *Interrogare*, ſcil. quòd conſultus reſponſa daret, *Sa. Pythones* dicti ſunt à quadam *Pythia fœmina*, cujus vel ex ore erumpentem, ſed obſcuram & prætenuem vocem ederet dæmon; vel ex pudendis loqueretur, cujuſmodi mulierem ſe vidiſſe & audiviſſe *Tertullianus* ſcribit, *Mollerus* in Iſai. 19.3.

nes percontando Christum rogare. debet sibi significari, quis sit proditor ille.

b From the Hebr. אוּר, *Ur, ignis*, this Greek word, and the Latine *uro*, are derived, *Amama Antibarb. Bibli. l.3.*

b 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.

Vox Græca est, ex πῦρ descendens. *Gualtperius.*

Πυρά, *Pyra*, Act.28.2,3. Rogus, *de strue lignorum nondum accensa, quemodo &* Rogus *accipitur apud Latinos. Eodem modo Latini vocabulum* Pyra *accipiunt.* Virgil.

Ingentem struxêre Pyram,—
Et alibi,
Erexêre Pyram.——

Rursum Virgil. Accensa Pyra, *Stephanus.* *Pyra* properly before the burning, *Rogus* in the time of burning, *Bustum* after the burning, *Godw. Rom. Antiq.*

c Ἀπὸ τοῦ πυρὸς, cujus pyramidam tam repræsentat figuram turris, *Scap.*

c Πύργος, *Turris*, Matth. 21. 33. Luke 13. 4. and 14. 28. The top of a Towre is like fire.

Πυρετὸς, *Febris.* Ἀπὸ τοῦ πυρὸς, *Ab igne, ut* Febris, à fervore. A *Burning fever.* It is defined by *Galen* to be, *Calor præter naturam in corde existens, aut, Calor nativus 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.

Πυρέσσω, *Febricito*, Matth. 8. ver. 19. Mark 1.30.

Πύρινος, *Igneus*, Rev.9.17.

Πυρόομαι, *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.

d Igne exploro, *Drus. Beza.*

e Πύρωσις, *Exploratio per ignem*, 1 Pet. 4.12. *Vulg.* reddidit fervorem. *Tertull.* ustionem. *Cypr. & Hieron.* ardorem. It is used also Rev.18.9.

e Est probatio quæ igne fit, sive exploratio per ignem, item coctio ad ignem, *Drus.*

Πυῤῥὸς, *Rufus*, Rev.6.4.and 12.3. This Greek word there used is emphatically, noting him to be a fiery dragon, fiery red, set on fire, and all enflamed with an hellish flame of wrath and crueltie against the Church of God, Dr *Tailor in loc.*

Πυῤῥάζω, *Rubeo*, Matth.16.2,3. It signifieth to be *red like fire.*

Πωλέω, *Vendo*, often.

Πῶλος, *Pullus*, often. Pullus, *plerumque de pullo equino, quem* Equuleum *Cicero nominat.*

Πώποτε, *unquam*, Luk.19.30.Joh.1.18. and 5.37. and 6.35. and 8.v.33. 1 Joh.4.12.

f Πώρωσις, *Callus, Obduratio.* Mark 3.5. Ephes.4.18. *Interpretes ferè cæcitatem vertunt, eò quod cæcitas & duritia, cum de corde dicuntur, ita conjuncta sint, ut unum idemq; videri possint. Verùm* Joh.12. *apertè distinguuntur;* Excæcavit (τετύφλωκε) oculos eorum, &, induravit (πεπώρωκε) cor eorum, *Estius ad* Rom. 11. 25. *Atqui πώρωσις τῆς καρδίας, male vertitur* cæcitas cordis, *non quod ad sensum attinet (nullum enim cor durum est quod non sit idem cæcum) sed quoniam hæc vox πώρωσις non* cæcitatem *propriè, sed ex consequente tantùm significet, nam propriè* duritiem *sig. & certè nil aquè excæcat ac callum oculi pupillæ obductum,* Cameron. in Matth.19 3. *Propriè significat* Callosam concretionem, *instar tophi, ut in articulis Podagricorum, quæ in membra callo obducto non facilè admittit tactum, & sensum, sed duritie suâ quasi repellit, ut non sentiatur,* Chemnit. in Harm. *Concretio quæ in callum sit quum ossa callo solidantur, Consolidatio, & Ferruminatio ossium fractorum.* It signifieth the thick skin that covereth the palms of the hands and the feet, or the hardnesse that is in the joynts and the small bones, that are the instruments of motion, making them stiffe, senslesse, and benummed. It hath three properties, 1. *Drinesse.* 2. *Stiffnesse*, and *Inflexiblenesse.* 3 *Unmoveablenesse*, and *Senselessnesse.*

f Græci πώρωσιν vocant, à pori lapidis naturâ, qui sensim accrescit ex turbulentâ materiâ, aut aquâ glutinosâ & viscosâ, quæ adhærens semper aliquid relinquit quod associetur substantiæ pori, *Aret. in Probl.* Declarat πῶρος, *Callum*, & duritiem in articulis, unde oritur πωροῦσθαι, id est, *Callum obducere*, & πώρωσις, *Beza in* Marc.3.5.

Πωρόω, *Obduro.* πεπωρώμενον, *Stupidus fio.* Rom. 11. 7. ἐπωρώθησαν, *Excæcatæ sunt, were blinded*, Vulg.Lat. Syriac. Vatab. Tremell. *Occalluerunt, were hardened*, Beza, and others; and so the word properly signifieth. To 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 converto; *vel*, In lapidoſam duritiem converto. *Apud Medicos* Solido, *&* Ferrumino, *obducto callo.* Ambroſius πώρωσιν *interpretatur* Duritiem. Cyrillus, *&* Budæus πωροῦν *interpretantur* Obdurare.

Πῶς, *Quomodo*, (Interrogativum) often. *Admirationis particula, interdum objurgantis, aut aſſeverantis eſt*, Eraſm. *Ponitur pro particula negante, ſic accipitur* Matth.12.26. Matth.21.20. Caſaubonus *monet, illud, vitandæ ambiguitatis causâ, potiùs vertendum eſſe*, Ut ſtatim exaruit? *quàm*, Quomodo exaruit? *quum τὸ πῶς ibi non ſit quærentis de modo, ſed admirantis.* Matth. 7.4. πῶς; Quomodo? *id eſt, Quâ fronte? ſicut Galli etiam dicunt* Comment? *Eſt admirantis potiùs, quàm ſimpliciter interrogantis. Sic* Matth. 16.11. *non declarat ſimplicem interrogationem, ſed cum admiratione conjunctam, & particula* Quomodo *apud ipſum* Ciceronem *admirationem declarat*, Beza in loc.

P.

[a] Eſt ambiguæ etymologiæ: putatur dicta eſſe, vel ἀπὸ τοῦ βαπίζειν, *percutere*, ſic Mat. 10. ver. 10. Luc. 9. v. 3. vel ἀπὸ τοῦ βαδίσιον ποιεῖν βαδίζειν, quia facilè facit ambulare, *Janſen. in Concord. Evang.* Et rectè vertitur *pedum*, vel *baculus*: *Pedum* enim propriè dicitur, quod pedis vice ſtantem, eíque innitentem ſuſtentet; & *baculus*, cui imbecilles gradiendo innituntur, ob hoc imbecilles dicti quòd baculo innitantur, *Id. ib.*

[a] Ῥάβδος, *Virga, baculus.* It is uſed for a *walking-ſtaffe*, Mark 6. 8. and it agreeth fitly to *Jacob*, Hebr.11.21. who being both old and ſick, had need to ſtay himſelf thereupon. The Vulgar Text, omitting the prepoſition, which is both in the Greek and Hebrew, hath committed a manifeſt errour, in ſaying, 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 *Mattah*, which we read *Mittah*; or elſe that *Mittah* ſignifieth a *ſtaffe*, as well as *Mattah. Græcè*, ſuper faſtigium, *ſcil. 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 ſignifie that they are not of the originall Text, but added for plainneſſe; So *Auguſtine, Tom.4. Quæſt. in Genſ.*162. *Virga*, 1 Cor.4.21. *Scipio*, Matth. 10.10. *Baculus*, Heb. 9.4. *Sceptrum*, Hebr.1.8. Apoc.2. ver.27. Ῥάβδον *Helleniſtis, qui Hebræa vertunt*, fulcrum, potentiam *notare ac* robur, *nemini ignotum:* Fulcrum; *ut cum* ῥάβδῳ ἄρτου, virga panis, *quod Helleniſtis* στήριγμα· 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 Conſulum, 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. and *Cartwright on Rhem.Teſt.* on Heb. 11. 21. Apoc.11.1. & 12.5. & 19.15.

Ῥαβδίζω ὁμαῦ, *Virgis cædo, or*, Acts 16. v.22. 2 Cor.11.25.

Ῥαβδοῦχος, *Viator, lictor.* Acts 16. ver. 35,38. From ῥάβδος *a Rod*, and ἔχω *to have*: becauſe that Sergeants carried rods called *Faſces* before the Magiſtrates. *Lictor, à ligando. Lictor*, Vulg. *Viator*, Steph. Beza, Piſcat. *Probabile eſt aut* Viatores *(quibus utebantur Magiſtratus vocandi vel nunciandi causâ) etiam baculos geſtâſſe, aut confuſa interdum fuiſſe (in Provinciis præſertim)* Viatorum, *&* Lictorum *munia*, Beza. *Stephan. in Theſ. Græc.*

[b] Ῥαβδι-

b Vox Græca ſonat *Facilitatem agendi*, Piſcat.

b Ῥᾳδιουργία, *Maleficentia*, Act. 13.10. *Vitium illud quo qui laborat, quodvis ſcelus facilè audeat*, Beza, Piſcat. *Significat* propenſionem ad quodvis facinus patrandum, *ait* Vatablus. *A* ῥᾴδιον *facilè*, & ἐργάζομαι *operor*, Eraſm.

Ῥᾳδιούργημα, *Facinus malum*, Act. 18. ver. 14.

c Veſtis lacera, detrita, à ῥήσσω, vel ab Hebræo רוּשׁ, *Raghang*, *confregit*, *Rupit.*

c Ῥάκος, *Panniculus*, Matt. 9. 16. Mark 2. 21. *Non veſtem detritam & laceram (id quod propriè ſignificat,) ſed materiam potiùs ipſam pannum declarari, tum vis comparationis, tum epitheton ἄγναφον vincit*, Sculter. in Exercit. Evang.

Ῥαντίζω, *Aſpergo*. Ῥαντίζομαι, *Aſperſione purgor*, Hebr. 9. 13, 19, 21. and 10. 22.

Ῥαντισμὸς, *Aſperſio*, Heb. 12. 24. 1 Pet. 1. ver. 2.

Ῥαπίζω, *Cædo*, *percutio*. *Eruditiſſimos Interpretes fatigavit verbum* ῥαπίζω. Vulgatus *vertit*, percutere. *Bene*, *ſed nimis generaliter*. Theodoretus *paſſim transfert* bacillis cædere. *Improbat hoc* Petrus Faber Agon. l. 1. c. 19. *quòd maxillæ hic fiat mentio, quam non bacillis uſpiam gentium verberari, ſed pugnis alapiſve ductis cædi ſolitam nemo ignoret.* Faber *autem ipſe vertit*, virgis cædere, *eò quòd in gymnicis certaminibus virgis cæderentur ſegniores. At nec virgarum ictus in faciem propriè, ſed in verticem dirigunturi. Eodem argumento igitur* Faber, & *ſuam*, & Theodori *verſionem elidit*. Eraſmo *eſt* alapam impingere. *Veriſſimè* Sedulius *Poeta vertit*; Cædere palmis. *Et in hac ſignificatione Scriptores Novi Teſtamenti Verbo & Nomine ubique videntur uti*, Sculterus in Matth. & Marc. Matth. 5. 39. it ſignificeth, *Contumeliæ cauſâ virgâ, aut fuſte, aut etiam crepidâ alium cædere: nam* ῥαπὶς & virgam, & crepidam *ſignificat: ſicut* Omphale *ſandalio caput* Herculis *verberabat*, as *Beza* on Matth. 5. ſhewes out of *Plutarch*. Not à ῥάβδος *virga*, to beat with a *rod*; but à ῥαπὶς ῥαπίδος, *crepida*, to beat with a *ſhooe*, or *pantofle*, ſaith *Weemſe*. *Primarium ſignificatum verbi* ῥαπίζω *eſt*, virgâ *vel* baculo cædere. *Secundarium per Synecdochen ſpeciei* καταχρησικῶς, κολαφίζειν *quo ſenſu in Scripturis Novi Teſtamenti uſurpatur*, Sculter. Exercit. Evang. l. 2. cap. 26. Ῥαπίσαι, *Planâ ferire palmâ*, *quod* depalmare *Veteres dicebant: neq; magis idem* κολαφίσαι & ῥαπίσαι, *quàm in illo* Juvenalis, *idem eſt* [d] *planâ palmâ & pugno ferire.*

——*Nec* pugnis *cædere pectus*
Te veto, *nec planâ faciem contundere palmâ.* *Heinſ. in Exercit. Sac.*

Matth. 26. ver. 67. [e] Ἐῤῥάπισαν, *Bacillis cecidêrunt*, Steph. Beza. Vulg. *Palmas in faciem ejus dederunt. Atqui hoc ipſum eſt* τὸ κολαφίζειν, *à quo manifeſtè hoc ipſo loco diſtinguitur* τὸ ῥαπίζειν, Beza.

d Palma eſt manus paſſa.

e *Lui donnoyent des coups de leurs verges*, Fr. Bib.

f Ῥάπισμα, *Ictus bacilli*. Some make this difference between κόλαφος and ῥάπισμα, *quòd* Colaphus *impingatur* pugno, *ſive manu compreſsâ*: ῥάπισμα *verò* palmâ, *ſive manu porrectâ, quem ictum ſolent nominare* alapam: *ſic apud* Plautum *hæc conjunguntur*; Compreſſione, Palmâ an porrectâ ferio, *Gerhard. in Harm. Beza in* Matth. 26. ver. 67. Marc. 14. 65. Ῥαπίσμασιν αὐτὸν ἔλαβον, *Alapis eum cædebant*, Vulg. *Bacillorum ictibus eum cædebant*, Beza. *Lui balloyent de coups de leurs verges*, Fr. Bib. Joan. 18. 22. ἔδωκε ῥάπισμα, Vulg. & Eraſm. *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.

f Grammatici dicunt eſſe ictum qui virgâ, baculo, vel fuſte incutitur. *Vide Lud. de Dieu in* Matt. 26. v. 65.

g Ῥαφὶς, *Acus*, Matth. 19. 24. Mark 10. v. 25. Luke 18. 25.

g Ῥαφὶς, of ῥάπτω, *Suo*.

h Ῥέδη, *Rheda*, Revel. 18. 13. *Errant illi, qui nomen hoc ex Latino* rheda *ortum ſuum trahere ſcriptitant. Potiùs à* ῥέδη rheda, *& utrumque à verbo Syro* Reheta *Curſus*, Mayerus in Philol. Sac.

h Gallicum vocabulum, quod uſurpatum à Romanis, ad Græcos etiam tranſiit, *Beza in loc.*

Ῥέω ῥύσω, *Fluo*, Joh. 7. 38. Whence our Engliſh Rain, and Rheume, and *Ren* a kidney, ſo called, becauſe the matter of urine doth continually flow thorow it.

A fluo: à teleri motu quo ferri ſolet, ῥύδη *rheda*, penſile vehiculum, Apoc. 18. 13.

Quintilianus lib. 2. cap. 5. vocem hanc ortu Gallicam eſſe tradit: *Theodor. Beza* ait, hac voce intelligi lecticas quibus Romæ etiamnum utuntur nobilis ſorte.

Ῥέω, ήσω, inusitatum, *Dico, unde* Rhetorica, often. *Indubiè Germanica vox est, quam Galli suam fecerunt, inde Latini, hinc Græca etiam facta,* Aret.

Ῥήγνυμι, *Rumpo, Dirumpo, Laccro.* Ῥήγνυμαι, *Pass. Terram pedibus vehementer concutio, ut Orchestæ,* Matth. 9.17. Marc.9.18. Luc.9.42. ἔῤῥηξεν αὐτὸν, *Ipsum corripuit, Eum illiserit terræ.* 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 disjectio coagmentations, *Chemnit.*

i Ῥῆγμα, *Ruina.* Luc.6.49.*Ruptio: per Metonymiam Efficientis,* Ruina.

k Sicut *Dicere* pro *Jubere.*

l Dicitur verbum & res Hebræo more, qui דבר, *Dabhar* dicunt, & de negotio, & historia, ut Gen. 40.1. *Aret.* Vel orationem significat, vel partes orationis omnes generali nomine, *Chamier.*

Ῥῆμα, *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* ῥῆμα *pro* verbo Dei *sumitur, quod implicitam in se gratiæ 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.

Ῥητῶς, *Disertè,* 1 Tim.4.1.

Ῥίζα, *Radix,* often. *Quasi* ῥεῖζα, *quia per eam* ῥέῃ 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.*

Ῥιζόομαι, *Radicor,* Ephes 3.18. Colos. 2. 7.

Ῥιπίζομαι, *Jactor,* Jam. 1. 6.

m Significat propriè, *Dirumpere, Dissolvere.*

m Ῥίπτω, ομαι, *Abjicio, projicio, dissicio, or.* Matth.9.36. & 15.30. & 27.5. Luc.4.35. & 17.2. Act.22.23. & 27.19,29. Matth.15.30. *Verbum* ῥίπτειν, *quod hîc habetur,* Spargere *significat, & de stellis dictum reperimus, quæ passim toto cœlo sparguntur,* Novarin.

n Est jactus fulminis, vel teli, *Cornel. à Lap. Salmeron.*

n Ῥιπὴ, *Jactus.* 1 Cor. 15. 52. ἐν ῥιπῇ ὀφθαλμοῦ, *Jactu oculi.* Vulg. *In ictu oculi. Mendosè fortassis pro in nictu, pro quo Gallicè dixeris,* En un clin d'œil. *Brevissimum temporis spatium significatur, quum nihil sit celerius oculi motu. Translatum est à subito radiorum oculi jactu: nam & Latini* Adjicere oculos *dicunt,* Beza in loc.

o Tanquam rotularum stridore prætetibunt; à ῥοῖζος, Impetus cum stridore, factus per Onomatopœiam, ad imitationem soni literæ ῥ.

o Ῥοιζηδὸν, *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* derepente, *Gerb. in loc.* It is more than a noyse, it is such a noyse as the sea maketh in a great storme, or like the hissing of parchment riveled up with heat: so the Originall signifieth. *Verbum enim* ῥοιζεῖν *significat* sibilare cum stridore; *qualis est sibilus rerum quæ velocissimè moventur, ut sagittarum, ventorum,* Estius. A noise like to that of Chariot wheeles, Mr *Perkins.* Ῥοῖζος stridor sibilantis procellæ.

Ῥοιζῶ imperum veluti sibilantis procellæ declarat: ideo *Erasmus* convertit, *Immo em procellæ,* Beza in loc.

p Romphæa symbolum vindictæ Apoc 1.16. Tradit *A. Gellius* Romphæam esse genus teli Thraciæ nationis, eóq; vocabulo usum esse Ennium, *Noct. Attic. li.10.ca.25.*

p Ῥομφαία, *Gladius.* Luc.2.35.*Nomine* ῥομφαίας *(ut Grammatici tradunt) significatur propriè Telum quoddam Thraciæ, jaculum, viz. oblongum. Usurpatur de* Ense, Apoc.1.16. *Græci bibliorum Interpretes illo reddiderunt nomen Hebræum* חרב, Hhéreb, *quo significatur* Gladius, Gen. 3. ult. *Significantur autem hâc metaphorâ acerbissimi dolores qui cor* Mariæ *compunxerunt, atque transfixerunt, potissimùm 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.

Ῥύμη, *Platea, Vicus.* Matth. 6. 2. Platea *potiùs, quàm* Vicus; à ῥύω, Fluo, *ut eum in urbe locum significet, in quem omnes certatim confluunt,* Beza in loc. Stephanus Angiportum, *sive* Compitum *exponit, ubi viz. plures Vici terminantur, qui loci propterea sunt laxiores, & frequentiores, ut postea v.5. Nomen* ῥύμη *propriè* Vicum *significat, id est, (ut* Hen. Stephanus in suo Thesauro *exponit) tractum illum viæ in urbe utrinque ædificiis septæ, quippe quòd derivetur à* ῥύω, *id est,* Traho. *In quâ significatione clarum est accipi,* Act. 9.11. *Veruntamen hoc loco videtur posi-*

tum

tum ad significandum plateam, *ex collatione versûs sequentis*, Piscat. in Matth. 6. 2. It is used also Luke 14. 2. Act. 12. 10.

Ῥυτὶς, *Ruga*, Ephes. 5. 27. *Wrinkle. Cutis in senili corpore in plicas contracta.* It is taken for a crest in the face through old age; for it signifieth 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. *A* ῥύω, Contraho: *ætatis declinantis à vigore vitium*, Aret.

Ῥύπος, *Sordes*, 1 Pet. 3. 21. Dirt under the nails. [q] *Propriè Sordes in summis unguibus manuum, aut illuvies quæ distringitur à corporibus oleo illitis post sudorem*, Steph. Lorin. *Metaphoricè dicitur de* Avaritia, *&* Illiberalitate, *apud* Suidam.

q Plut. Scap.

Ῥυπόω, *Sordesco*, Rev. 22. 11.

r Spurcus, Illiberalis, Avarus, Cornel. à Lap.

r Ῥυπαρὸς, *Sordidus*, Jam. 2. 2.

Ῥυπαρία, *Sordes*, Jam. 1. 21. *Genus quoddam ulceris sordidi, & generaliter significat* sordes, *à* ῥύπος, *id est, sordes, propriè quæ in summis manuum ac digitorum colliguntur*, Jacobus Laurentius in loc. From ῥύπος, the stinking sweat of the body, or the putrefied matter of some pestilent ulcer, *Dioscor.* Spurcitia, Sordes, Fæx, Retrimentum, Situs, Squalor, Illuvies, Pædor. *Cùm verò transfertur ad animum, significat* Avaritiam, Animum illiberalem, parcum, *&* sordidum. *Secundò tamen potest significare* Luxuriam, gulam, *omniaq; vitia carnalia, quæ propriè vocantur* Immunditia, *Cornel. à Lap.*

s Latinorum Ruo, unde compositum Eruo, videtur ortum ex Græco hoc ῥύω.

s Ῥύω, ομαι, *Libero, or, Eruo*, often. *Libero*, 1 Thess. 1. 10. Rom. 7. 24. Matt. 6. 13. *Vi & efficaciter, atque ex præsenti periculo Eripio*, 2 Tim. 4. 17, 18. Ῥυόμενος, *Liberator*. Luk. 1. 74. Ῥυσθέντας, *Delivered*; 1. From a dark hole. 2. From a ruine or fall: properly *Eruti*, so the word signifieth: *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. ἐῤῥύσατο, *Eripuit. Non simpliciter*, Liberavit, *sed* Eripuit. *Plus est, & magis magnificat gratiam Dei Patris.* Liberantur *ab aliquo malo etiam qui volunt & cupiunt liberari, sed* Eripiuntur *sæpe illi qui nollent inde liberari*, Zanch. The word signifieth by main force to deliver, or pluck away, even as *David* pulled the Lamb out of the Bears mouth. *Verbum* ῥύομαι *in communi lingua Græca significat &* defendere, protegere, custodire, servare à malo, *ne in illud incidamus: ita usurpatur apud* Homerum, Iliad. 10. *&* 15. *&* ex malo, in quo jam hæremus, eripere, eruere & 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.

Ῥωμαϊστὶ, *Latinè*, Joh. 19. 20.

Ῥώννυμαι, *Valeo*. ἔῤῥωμαι, Præterit. Acts 15. v. 29.

Σ.

a Σάββατον, *Sabbatum, Hebdomas*, often. *Plutarch* thought it was derived of the Greek verb σαβάζειν, which signifieth *Bacchari, & more Bacchantium tripudiare*; but he erred in it, saith *Jansenius*: that is derived rather à *Sabbatho*, saith *Aretius*: but both it and the Latine are derived of the Hebrew שבת *Sabboth*, saith *Walæus*. Luc. 18. 12. τοῦ σαββάτου, *Hebdomade: Nomen* σάββατον *propriè significat* ultimum Hebdomadis diem: *sed interdum, per Synecdochen membri*, totam Hebdomadam *notat: sic* Marc. 16. 9. *quanquam in hac*

a Matth. 12. 1, 5. Voces Hebrææ ad Græcam nominum figuram flectuntur additione aut imminutione. Ita ex Hebræo *Sabbath* addendo facta est vox Græca σάββατον, diminuendo autem σάββα σάββατος, unde dativus pluralis σάββασι. Sed posterior vox in singulari numero usurpari desiit: ideoque iis cœpit accenseri quæ plurali sono singularem habent significationem, ut hic apparet & infra 28. 1. Act. 13. 14. & alibi. Ita apud *Horatium*,

Sunt hodie tricesima Sabbata, ——— Grotius.

The Hebrew *Schabbath*, and *Scabbathon*, have produced, with a milder pronunciation, the Greeke word σάββατον, so used every where both in the Translation of the Septuagint, and in the New Testament; thence came the Latine *Sabbatum*, Kellet.

significatione ferè enunciatur numero plurali, ut videre est in Historia resurrectionis Domini, Joh. 20. 1. *Quod autem nonnulli putant, cum* septimus *tantùm denotatur* dies, σάββατον *singulari numero; cum* tota septimana, σάββατα *plurali numero dici solere, id perpetuum non est: Nam* septima *tantùm* 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.

Σαββατισμὸς, *Sabbatismus: A verbo* Σαββατίζω, *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 forbeares to use the same Greek word for rest, which hee used before, and doth use after. *Vide Bezam.*

Σαγήνη, *Sagena,* Matth. 13. 47. Rete, *vel* Nassa, *& ut quidam volunt,* Sinus in verriculo, *in quem capti pisces illabuntur, nè possint evadere. Latinè dicitur* verriculum, *quia profundè sub aquas pertingens ipsum fundum verrat,* Chemnit. Polycarp. Lyser. Salmeron. Erasm. Scap. *A* Σαγηνεύειν, *Circundare retibus,* vel, *Illigare,* say some: Others derive the Verb from it. See *Scap.*

[a] Moveor huc & illuc, ut cauda canis, & arundines, *Zanc. Illyric.*

[b] Σαίνομαι, *Commoveor,* 1 Thessal. 3. 3. Turbor, *aut* Terreor, *sumptâ Metaphorâ à canibus caudam moventibus,* Erasm. Theoph. *Moveor, ut canes moventur adulando suis heris, quem affectum inprimis motione caudæ exprimunt: ut hìc sit sensus; Non oportet se impiis conjungere, simulando, & dissimulando; non oportet in gratiam malorum mutare vultum,* Aret. *Verbum* Σαίνειν *proprie significat* Quatere, *seu* Agitare caudam, *ut faciunt canes quum blandiuntur,* Beza, Piscat. *Hìc autem τὸ* Σαίνεσθαι *generaliter significat* Quassari, *seu* Concuti, *idem, scil. quod* σαλεύεσθαι, *quo verbo utitur,* 2 Thess. 2. ver. 2. *Piscat.* Σαίνεσθαι, *Commoveatur,* a comparison from a fawning dog, who moves his tail to and fro, *Weems.* It signifieth, *to be drawn away by flattery.*

[c] 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. [c] From the Hebr. שַׂק, *Sak.*

Σαλεύω, ομαι, *Agito, or, concutio, quatio, commoveo, concito,* often. *Propriè significat, à salo, id est, mari, & fluctibus, seu tempestatibus, instar naviculæ, hinc inde jactari, fluctuare, & quassari,* Zanch. Σαλεύεσθαι *enim significat, Fluctuare, agitare, conquassari, stabilitatem suam relinquere, concutiendo periclitari, vacillare instar navis in mari fluctuantis.* So a reed is said *à ventis* Σαλεύεσθαι, when it is shaken with storms, and is moved to and fro, Matth. 11. 7. Σαλεύόμενον, Quæ agitetur. *Vulg.* Agitatam. *Significat vocabulum Græcum, undarum more 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* σάλος, *quod non solùm 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 luteso ac turbido, aquâ & terrâ ex perpetuo motu invicem confusis.* Virg.

Perq; undas superante salo. ——

So Luke 7. 24. The earth is said Σαλεύεσθαι, when it is moved and shaken, Acts 4. 31. and 16. ver. 26. Metaphorically men are said Σαλεύεσθαι, which are shaken, and troubled with fear, as Acts 2. 25. 2 Thessal. 2. ver. 2. Σαλεύεσθαι, 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 Originall; their minde or understanding

Unde *Sallustius, inquietus,* quòd priùs molestus esset Ecclesiæ, ἀπὸ τ σαλεύειν, *Ambrosius.*

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 Σαλεύεσθαι, when they are moved from the tranquillity of their minds, Acts 17. ver. 13. Σαλεύοντες, *Quatientes, concutientes: Metaphora ab ædibus, quæ concutiuntur 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. Σαλευθήσονται, *Concutientur*, Beza. *Vel, Vacillabunt instar fluctuantis navis in mari.* Vulg. & Eras. *Commovebuntur, quod non tantam habet emphasin.* Luc. 6. v. 38. Σεσαλευμένον, *Respicit* quassationem, *vel* concussionem: *sunt enim quædam, quæ arctiùs coëunt concussione. Quadrat igitur verbum* Σαλεύειν *grato debitori, qui non eâdem tantùm, sed cum cumulatiore mensura vult reddere quod accepit. Hinc* Σεσαλευμένον, Scultet. Exercit. Evang. lib. 2. cap. 39.

Σάλος, *Salum.* Luc 21. 25. *Id est*, Mare, & Fretum æstuosum. It signifieth both the *Sea*, and a *Storm*. Saulus *idem est quod* inquietus, *omnia agitans, turbans, & vexans.*

Σάλπιγξ, *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, *Tubâ cano.* Matth. 6. 2. 1 Cor. 15. 52. Revel. 8. 6. and 10 7. and 11. 15.

Σαλπισὴς, *Tubâ canens*, Revel. 18. ver. 22.

[f] Σανδάλιον, *Sandalium*, Mark 12. 8. 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 latchets on the instep. *Calceamentum mulichre, teste* Hesychio: *Tribuitur tamen & viris apud* Athen. lib. 8. *sic &* Act. 12.

Σανὶς, *Asser, tabula*, Act. 27. 44.

[g] Σαπρὸς *Putris*, seu *Putridus.* *Translatio ab arboribus*, Drus. Matth. 7. v. 17. Σαπρὸν δένδρον, *Corrupt.* Of Σήπω, to *putresie*, as a putrefying sore; or *rotten*, as rotten fruit, worm-eaten, or withered; so that place may be interpreted. Σαπρὸν *possis* carriosam, *vel* marcidam *interpretari; ut non agat Christus de apertè flagitiosis hominibus, sed qui arbores referant feris quidem speciosas, intus verò 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. Σαπρὰ, Bad, rotten things: Σαπρὰ *vocantur Alga, filices, arenulæ, sordes, denique, quales solent ex aquarum fundo à piscatoribus attrahi, & rursus in aquam projici: quamvis fortasse non fuerit ineptum de cæteris rebus inutilibus accipere, quæ unà cum piscibus ex aquarum fundo è verriculo attrahuntur*, Beza. Ephes. 4. ver. 29. Λόγος Σαπρὸς, Rotten, *or* stinking speech. *Alludit hac voce ad poma putrida & malè olentia, quæ nec prodesse possunt, nec oblectare; sed contra potiùs, & suo fœtore nos turbant, & putrefactione, si edantur, offendunt, & noxia sunt: Vel fortè alludit ad halitum, quem ex ore emittimus*, Zanch. *Nimirum dilutè ac universaliter Vetus*, Omnis sermo malus. *Melius ergo Recentior, qui* putrem *interpretatur; addisque*, Id est, Corruptus, & aliis noxius. Ita enim explicandum esse hoc epitheton apparet ex Antithesi: *Nam* ἀγαθὸν vocat eum ex quo fructus aliquis ad alios redire possit,

Heinsius.

[d] Septuaginta utuntur pro *Concuti, Moveri, Tremere*, Psalm. 17. v. 9. Pro *Movere se, Contremiscere*, Eccles. 12. 3. Pro *Contremiscere sicut solent parturientes*, Psal. 95. 9. Amos 9. 5. Pro *Amoveri loco suo vi, & cum rei motæ damno*, 1 Chr. 16. 30. Job. 41. ver. 15. Psal. 9. 28. Pro *Vacillare*, [b] *Nutare*, [c] *Ruinam quasi minari*, 1 Reg. 12. v. 37. Pro *Demigrare, Movere se*, 1 Reg. 2. 1, 8. Psal. 35. 12. Pro *Nutare, Ruere, Declinare.* Psal. 98. 1. Pro *Moveri, Expavescere*, 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] Σάλος Græcis propriè est *Ora maris*, in qua stant naves ad anchoras, quæ ad littus accedere non possunt, ab ἅλς, *mare*, inde Latinorum *Salum*, quòd non tantùm usurpatur pro subjecto, viz. ipso Mari; sed etiam pro adjuncto, viz. pro Tempestate maris, in qua fluctus à procellis ventorum agitati allidunt scopulis ac littori: unde illud Poetæ,

Perque vadas superante salo,——

Gerhard. in loc. Theol.

[f] Græcis est Calceamenti genus, conveniens mulieribus, quod plantas pedum modò tuebatur ab injuria, supernè ansulis quibusdam, aut funiculis alligatum, *Erasm.*

[g] Σαπρὸς, Syris, *Malus*: primâ tamen Origine, *Putris, putridus*: ex Syriasmo igitur. (qui Servatoris nostri tempore magnam partem erat vernaculus) Σὺκον σαπρὸν est *arbor mala*, Matt. 12. 33. *Lud. de Dieu.* Magis Putrem sonat, & carie vitiatam, aut marcidam, quàm malam, *Suidas.*

[h] *Beza.*

Heinsius. See *Deodate in loc.* It is used also Matth. 7. 18. and 12.33. and Luke 6.43. twice.

*Of the Hebrew סַפִּיר *Sappir.*

* Σάπφειρος, *Sapphirus*, Rev. 21. 19.

Σαγήνη, *Corbis*, 2 Cor. 11.33.

Σάρδιν, *Sardius* (subaudi λίθον) Revel. 4.3. This pearle, or precious stone, took the name from *Sardis*, or *Sardinia*, as *Sardonius risus* from the same place.

Σαρδίου, *Sardius* (subaudi λίθου) Revel. 21.20.

i Nomen gemmæ, compositum ex σάρδιος, *Sardius*, & ὄνυξ, *Unguis*: sic dicta fuit hæc Gemma, quod colore suo unguem humanum imitetur, *Pasor.*

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.

k Per Synecdochen Corpus significat, Act. 2. 31.

k Σάρξ, *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. Matth. 24.22. Rom. 3.20. *Consanguinei*, 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.

l Existimatur hoc adjectivum qualitatem potius indicare, ut illud materiam. Redditur certè σαρκικὸς. *Carnalis* apud *Paulum* Apost. & generaliter apud Theologos. Sed apud hos interdum etiam periphrasticè, *Carni dedicus*, seu *addictus*, *Carnem resipiens*, Stephanus in Thes. Græc. ling.

Σαρκικὸς, *Carnalis* [l], & Σάρκινος, *Carneus*, 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.

Σαρόω, *Verro*. Σαρόομαι, Pass. Matt. 12.44. Luk. 11.25. and 15.8.

Σατανᾶς, *Satanas*, often. The Devill hath this name *Satan* of שִׂטְנָה *Sitnah* in Hebrew, which signifieth *Hatred*, or *Spitefulnesse*, Ainsw. Some say שִׂטְנָה, *Sitnah* cometh rather of *Sataa*, Adversarius. *Per Antonomasian propriè vocatur* Satan, *id est*, Adversarius, 2 Thess. 2.9. *Sed hoc nomen iis etiam accommodatur, qui Dei voluntati adversantur, vel obstinatâ malitiâ. ut* Judas, *Joh.* 13.27. *vel incogitantiâ quâdam, ut* Matth. 16.23. [m] Marc. 8.33. *&* Luc. 4 8.

m Mirum nó est à Matthæi interprete retentam vocem Hebræam, cum esset ea & Hellenistis in usu 3 Reg. 11.14. Ostendit Christus *Petrum*, amoris specie, revera sibi esse adversatorem, *Grotius in loc.*

Σάτον, (*Origine Hebræum* סאה *in statu constructo* סאת, *unde est Syriacum* סאתא Sata) *Satum*, Matth. 13.33. Luk. 13.21. *Frumenti mensura, quæ capit sesquimodium, Hebræa aut Syra vox.*

Σβέννυμι, Σβέννυμαι, *Extinguo, or*, Matt. 12.20. *&* 25.8. Marc. 9. 44, 46, 48. Ephes. 6.16. 1 Thess. 5.19. Heb. 11. v. 34. *Metaphoricè* Comprimo, Compesco, *ut* Extinguo *à Latinis usurpatur.*

Σεαυτοῦ, *Sui-ipsius*, often.

Σέβομαι, *Colo*. Σεβόμενος, Subst. *Religiosus.* This word is used of *Luke* indifferently, to note an earnestnes 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.

Σεβάζομαι, *Colo*, Rom. 1.25.

Σέβασμα, *Numen*, 2 Thess. 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 veneramur, & quod majestate præcellit*, Erasm. Σέβασμα (say some) signifieth the same with Ζεβαστὸς 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 Ζεβαστὸς is an Adjective, *Colendus*, *Augustus*, and appropriated to the Emperour, as the Latine: Σέβασμα, a Substantive, *Numen, id quod colitur.* The Vulgar Latine Translatour, 2 Thess. 2. translateth it, *quod colitur*, that which is devoutly worshipped; and so the word signifieth whatsoever is religiously worshipped or adored, and not *idols*, as *Gregorie Martin* saith. For it is derived of σέβω or σεβάζομαι, which signifieth *to adore, to worship, to honour devoutly*, or *religiously*, Dr *Fulk* in his Defence of the English Translation of the Bible against *Gregorie Martin.*

n *Cultura*, Hieronym. Eras. *Simulachra*, Vulg. *Sacra*, Beza. Syrus & Arabs pro templis ipsis & delubris hoc nomen accipiunt. Quod verbum complectitur omnia quæ veneramur, nempe aras, delubra, statuas, monumenta: à verbo σέβομαι, quod propriè ad religionem pertinet.

[a] Σεβάσματα, *Sacra*,

cra, quæ ſcil. cultui Dei, aut eorum qui Dii putantur, inſerviunt. Eo ſenſu extat hæc vox Act. 17. 23. *Grotius.* The Rhemiſts tranſlate it *Idols*, which is too narrow: but becauſe the word whereof this cometh is uſed indifferently (as was before noted) to note an earneſtneſſe 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 Rhemiſts 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 Rhem. Teſt.*

° Act. 13. 43.

Σεβω, ομαι, *Moveo, Commoveo, Concutio, or.* *Peculiariter de terræ concuſſione ſive motu dicitur*, Matth. 21. 10. Εσεισθη, *Commota, hoc eſt, concuſſa, & quaſi innis emota ſedibus, quæ indicat non fuiſſe leviter commotam, ſed quaſi pannico terrore concuſſam*, Aretius. It is uſed alſo Matth. 27. 51. and 28. 4. Hebr. 12. 26. Rev. 6. 13.

Σεισμος, *Terræ-motus*, often. Matth. 8. 24. The word ſignifieth a *ſhaking*, or *quaking*, and Greek P Authors by it commonly expreſſe an Earthquake. Chriſt ſaith, *There ſhall be earthquakes*, Matth. 24. 7. Σεισμοὶ which alſo our Latine Tranſlatours follow: *Motus magnus*, Mont. Vulg. q *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 oſſium. *Chap.* 38. 19. *pro* magna animi commotione per terrorem.

p Thucyd. Xenoph. γῆς σεισμὸς, Ariſtot.

q Concuſſio, vel Succuſſio, id eſt, Vehementiſſima tempeſtas. Nomen σεισμὸς in genere *Quaſſationem*, ſeu *Concuſſionem* ſignificat; ſed per Synecdochen generis ſpecialiter ad ſignificandum *terræ-motum* uſurpatur, *Piſcat. in* Luc. 21. 11. Syrus generali nomine *Zaubeh*, id eſt, *motus*, uſus eſt.

Σειρὰ, *Catena*, 2 Pet. 2. 4. *Quidam deducunt à σύρω, traho. Metaphoricè accipitur* 2 Pet. 2. 4. *Metaphora ducta à latronibus, & alios maleficis, qui catenis vinctis in tetrum ac tenebroſum carcerem conjiciuntur, in quo uſque ad tempus judicii & ſupplicia adſervantur*, Geth. in loc. Funis, Reſtis, Sera, & Obex forium, *eò quod antiquitus ſune communire januas ſolerent, ante repertum ſeræ uſum.*

r Σειραὶ, *Vincula, & Compedes*, quibus aliquis vel invitus trahitur in carcerem, aut ad ſupplicium, *Victorin. Strigel. in Nov. Teſt.*

Σελὴνη, *Luna.* *A* Σέλας, *inquit* Plato, *quæ vox* Lumen *ſignificat, &* νέον, Novum, *eò quod novum ſemper lumen à Sole accipiat. Latinè verò* Luna *dicitur, quòd noctu luceat.* Matth. 24. 29. Mark 13. 24. Luk. 21. 25. Act. 2. 20. 1 Cor. 15. 41. Rev. 6. 12. and 8. *v.* 12. and 12. 1. and 21. 23.

Σεληνιάζομαι, *Lunaticus ſum.* Mat. 4. 24. Σεληνιαζομένους, *vertunt vulgò* Lunaticos: *ſed alia morbi ſpecies deſignatur*, Epilepſia, *viz. ſive* Morbus comitialis: *cauſæ ſunt quæ videntur perſuadere: Lunatici enim vulgò ſic dicti non habent ſymptomata illa, quæ* τοῖς Σεληνιαζομένοις Matthæus, cap. 17. 15. *tribuit.* Epileptici *autem habent. Hi enim ſæpius in ignem cadunt: ſæpius in aquam: lacerant ſe, ſpumant, ſtridunt dentibus.* Epileptici *autem dicuntur Evangeliſtis* Lunatici, *vel quòd, interlunio nati, comitiali morbo laborare ſolent; vel quòd* Epileptici *ad converſiones lunares acrioribus Paroxyſmis corripiantur*, Scultet. Exercit. Evang. lib. 2. cap. 11. *Ideo Arabs reddit* confractos *(ſc. doloribus)* in principiis lunationum.

s Videtur ita morbus ille dictus, quòd inſtar Lunæ ſtatis intervallis recrudeſcat; vel quòd iis qui in ipſo nati ſunt interlunio, familiaris eſſe conſueverit. Vide *Fullerii Miſcell. Sac. li. 2. c. 17. & Spanhem. Dub. Evang. partem tertiam. Dub. 33.*

Σεμίδαλις, *Similа*, Rev. 18. 13.

Σεμνὸς, *Venerandus, Honeſtus.* Tit. 2. 2. *Honeſt*: moſt properly it ſignifieth *Grave*; for the originall word ſignifieth a *ſeemly, modeſt*, and *gracious carriage. Gravis cum autoritate & modeſtia*, Budæus. A *grave*, and *honeſt man*, a *man of note.* Σεμνὸν *propriè ſignificat* grave, *ac* venerandum; *cujus oppoſitum eſt leve, ac inverecundum: ſed p. o* honeſto *ſæpe in genere ponitur; ſub honeſto enim quæ reverenda ſunt & gravia continentur*, Zanch. in Phil. 4. Phil. 4. 8. Σεμνὰ, *Honeſta*: or, as the word rather ſignifieth,

t Eſt Venerandus, Gravis, digníſq; qui ob morum honeſtatem gravitatémque honoretur, *Illyr. 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 hæc omnia eâ voce ſignificantur*, Id. ib.

[u] Significat *Caſtitatem, ſanctimoniam, ſeveritatem, & gravitatem, moriúmque honeſtatem, ac verecundiam*, qualis eſſe in virginibus ac juvenibus bene inſtitutis ſolet, *Chamier.*

[u] Σεμνότης, *Honeſtas, gravitas. Gravitas, majeſtas*, Ariſtot. *Expenitur &* Reverentia, *Eurip. Item*, Sanctimonia, & Severitas morum. Honeſtatem *ſignificat*, verecundiam, ſanctimoniam, & gravitatem; *item* Morum ſeveritatem, *Bullinger. Familiæ decorum & gravitatem indicat in veſtitu, inceſſu, ſermone, factis, totâq; vita*, Aretius. *Gravitas pietati congruens*, Id. 1 Tim. 2. ver. 2. *Complectitur hoc nomen omne officii genus, quod vigere in mutuis hominum commerciis debet, ut nihil turpiter, aut indecorè, nihil denique flagitiosè fiat.* Cicero, *In officio colendo* (inquit) *ſita eſt honeſtas omnis, & in negligendo turpitudo. Itaque τὸ καλὸν objectum eſt τῆς Σεμνότητος: quum alioquin hoc nomine ſignificetur honeſta quædam 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, *Indicium, argumentum, ſignum*, eſtque generale, complectens ſigna tum neceſſaria, tum veriſimilia, ſic accipitur Matth. 26. 48. Deinde accipitur pro Miraculo, Portento, *Gerhard.*

[x] 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*, Matt. 16. 3. It is taken alſo for a *Miracle*[y], and *Prodigie*, as Matt. 12. 38. and 16. 1. Mark 8. 11. Luke 21. 25. Revel. 12. 1. The word σημεῖον, among many other ſignifications, hath theſe two, *Simulachrum*, 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 Cowper on the place.* Whence Σημεῖα and τέρατα are often joyned together, as Matth. 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 ſuppoſititiis diſcernere debetis*, Chemnit. in Harm. Evang. The *Sacrament*, Rom. 4. 11.

[z] Σημαίνω, *Significo.* John 12. 33. and 18. 32. and 21. 19. Acts 11. 28. and 25. 27.

[z] Et *Notare*, & *Significare* denotat, *Aret.*

Σημειόομαι, *Noto.* [a] 2 Theſſ. 3. 14. τοῦτον Σημειοῦσθε, *Hunc notate, Note him*, 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 Theſſalonicenſes, ut* Eraſmus *vertit*; *ſed ſignificat* Notare, Notâ quapiam inſignire, & in aliquem animadvertere, *ut Cenſores apud Romanos notare ſolebant. Dicit igitur*, Notate ignominiâ, *tanquam probrum, & peſtem publicam*, Zanch. *Nota excommunicationis ſignificatur; non enim dicit Apoſtolus*, Σημαίνετε, ſignificate, *(ſcil. mihi) ſed* σημειοῦσθε, notate, *Gerſom. Bucer. de Gubernat. Eccleſ. pag.* 467. *De excommunicationis nota*

[a] Tam eſt *Significare*, quàm *Notare*, Aret.

[y] Miracula dicuntur σημεῖα, quia ſigna ſunt præſentiæ divinæ: 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.

hoc

hoc accipio. Erasmus *perperam sanè 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.

Σήμερον, *Hodie*, often.

Σήπω, *Putrefio*, Jam. 5.2.

Σηρικὸν, *Sericum*, Rev. 18.12. *Vocabulum Anglicum* Silke, *non nisi* (Sericum) *authorem generis sui agnoscit.* Silk *enim nuncupatum est, quasi* Silk, *pro* Serik, *literæ* R *in* L *facili commutatione factâ*, Fuller. Miscell. Sac. li. 2. cap. 11.

[b] Generale est vocabulum, significans id quod corrodit, vitiat, & corrumpit, *Chemnit.* Non *Æruginem* significat, sed *Tineam* potiùs, *Jansen.* Σὴς ad *Vestes*, κλῶθες ad *pecuniam*, βρῶσις ad *alimenta & cibaria*, quibus fruges, pecudésque comprehendantur, referendam arbitror, quibus ferè tribus rebus hominis thesaurus absolvitur, *Lud. de Dieu, in Comment. in quatuor Evangel.*

[b] Σὴς, *Tinea*, Matth. 6. 19,20.. *Ab Hebræo* סס, Sas, *quæ vox* tineam *declarat* Esaiæ 51. 8. *Beza. Vermiculus vestibus noxius; à σήπω*, Putrefacio *(ut aliqui volunt) quia nascitur ex putredine.* It signifieth a worm that eateth the finest cloth, and consumeth the best garment: yet there it must be taken more largely, for any worm that doth destroy or consume any creature. It is used also Luke 12.33.

Σητόβρωτος, *A tineis corrosus*, James 5. ver. 2.

Σθενόω, *Roboro*, 1 Pet. 5. 10.

Σιαγὼν, *Maxilla*, Matth. 5. 39. Luke 6. v. 29.

Σιγὴ, *Silentium*, Acts 21. 40. Revel. 8. ver. 1.

Σιγάω, *Sileo.* Σιγάομαι, *Pass.* Luke 9.36. and 20.26. Acts 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*, quòd in agro, colendi gratiâ, feratur: vel a *feriendo*, quòd cætera eo feriantur, id est, domentur, *Calep.*

[c] Σίδηρος, *Ferrum*, Revel. 18.12.

Σιδηρᾶς, *Ferreus*, Acts 12.20. Rev. 2.27; and 9.9. and 12.5. and 19.15.

Σικάριος, *Sicarius*, once only, Act. 21.38. *Romana vox est, quâ significatur homo ad aliquem occidendum comparatus, à* sica *brevissimo telo (quasi* seca, *à* secando) *& quod proinde facilè occultari possit*, Beza, Drusius. *utitur voce Latinâ ad normam Græcam inflexâ, sed dubium non est, & hoc nomen apud Hebræos tum temporis in usu fuisse, utpote cum originem si spectes non Latina, sed Ebraica vox sit, aut Syrô Chaldaica. Nam* Siccen *Chaldaica est dictio, notans* cultrum, cultellum, *& occurrit* Prov. 23.2. *Et hinc ortum trahere Latinum* Seco, Sica, Sicarius, *& quæ sunt alia hujus farinæ, nullum est dubium*, Mayerus in Philol. Sac.

[d] Σίκερα, *Sicera*, 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. Sicera *Hebraicè* שכר Sechar, *vel ut alii* שכר Shecar, *vel* שכר Secar *etiam. Græcè* Ζύθος *est quicquid inebriat. Consentiunt in hoc Hebræi, Græci, & Latini*, Scultet. Exercit. Evang. lib. 1. cap. 16.

[f] Vocabulum origine Hebræum, שכר *Scechar*, à radice שכר *Scachar*, Ebrius fuit: quum vocem Græci Interpretes semper reddiderunt σίκερα, Levit. 10.9. Ex sola vite non fit, cùm vino sæpe opponatur, Num. 6.3. Mic. 2. v. 11. Levit. 10.9. & sic Luc. *Heinsi.* Beza. Galli potionem illam, quam confiunt ex pomis, vocant *Sidre.*

Σιμικίνθιον, *Semicinctium*, Acts 19. 12. *Arabs vertit*, lacinias; *sunt autem laciniæ in vestimento extremæ partes, e-jusq; segmenta quædam vestem dividentia, unde & à* Lacerando *Latinis, Syris & Arabibus dictæ sunt, quarum etiam in abstergendis sudoribus usus erat*, Plaut. Mercat. Ac tu æ-dipol sume laciniam, atque absterge sudorem tibi. *Hæ, quia ad medium corporis scissæ erant, atque ibi accingebantur, rectè eb id* semicinctia *dicantur*; *Vide* Ludovic. de Dieu. & Junium in locum: & Scultet. Delit. Evangel. cap. 8. *Latinum vocabulum terminatione Græcâ inflexum.* Lucas *videtur* Sudarium, *& Semicinctium pro eodem sumere.* Devantiers *Galli vocant, quòd 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 minùs lata quàm justum sit cingulum*, Beza.

Σίναπι, *Sinapi.* Matth. 13.31. Mark 4. 31. Luke 13. 19. and 17. 6, 20. It hath its etymon from weeping. Παρὰ τὸ σίνεσθαι τοὺς ὄπας, *quia lædit oculos.*

e Sic vocatur tenuiſſima linea veſtis, quam, ſi fuerit intima, vocamus *Une Chemiſe*. A Sidone civitate, ut volunt Grammatici, ſic appellata, ubi texi tenuiſſima illa conſueverunt, *Beza in* Marc. 14. 51. * Vide *Druſium & Maldonat. ad loc.*

Σινδὼν, *Sindon*, Matth. 27. 59. Mark 14. 51 *, 52. and 15. 46. twice. Luke 23. 53. *Hebr.* סדין Sadin, *eſt linum tenue & pretioſum.* Martialis *vocat* Tyriam ſindonem, *à Tyro, quòd in ea urbe evenderetur.* Paſor *propter vicinitatem urbium Sidonis & Tyri*, Gualterius. *Inter Merces Sidone in Græciam à mercatoribus Phœnicibus ſolitas afferri, fuerè olim* Sindones: *quæ res multos Græcorum in errorem induxit, ut putarent de urbis nomine ſic dictas* Sindones, *quod falſum eſt: nam & alibi ſiebant quàm Sidone, ut docemur* Prov. 31. 24. *& ſcriptura utriuſq; nominis refellit.* סדין, Sindon; *at Sidon eſt* צידון, If. Caſaub. exercit. 16. ad Annal. Eccleſ. B. Sindon, *amictus ex lino, linteum tenue exiſtimatur dictum, quòd priùs in Sidone urbe fieri cœperit*, Steph. in Theſ. Græc. Ling.

Σινιάζω, *Ventilo.* Luc. 22. 31. Σινιᾶσαι, 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 explicatione utitur* Concuſſionis *vocabulo, ad Satanæ conatum accommodatiore. Cypr.* Vexaret. *Ambroſ.* Cerneret. *Sed hîc agitur de illo Satanæ 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 perdendâ, ſed repurgandâ.* Theophylactus *interpretatur*, Turbare, *&* Lædere, *quod potius reſpondet verbo* σίνεσθαι, Beza in locum. *To ſift* them as wheat meale, that is, to ſhake out of them all their truth and faithfulneſſe, as flower out of the ſieve, and leave nothing within them, but branne 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 commiſcentur, & confunduntur*, Gerh. in Harm. Σινιᾶσαι *quærunt viri docti quid ſit: nam eſt verbum infrequens: attamen*

Civior Græcè Cribrum *eſt apud* Heſychium, *&* Κινιάζεσθαι, Cribrare *eſt apud eundem. Sed quia in cribratione duo ſunt, unum concuſſio illa atq; agitatio, quâ omnia ſurſum atq; deorſum vertuntur; alterum verò ſegregatio atq; ſeparatio: ſecundùm 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.

Σιτόβολος, *Saginatus*, Luke 15. ver. 23, 27, 30.

f Σιτιστὸς, *Altilis*, Matth. 22. 4. *Per τὰ Σιτιστὰ intelliguntur animalia, quæ accuratè aluntur ut pingueſcant, & magis ſint idonea ad ciborum ſuavitatem, quod ſaginâ comparari ſoleat, à* Σιτίζω, Cibo nutrio, *ſicut* Altilia *(quâ voce Interpres Vulgatus Græcum expreſſit) ab* Alendo *dicuntur. Syrus reddit*, Saginata mea, *Gerh. in Harm. Evang.*

g Σῖτος, *Triticum*, often. *In genere ſignificat* Frumentum, Joh. 12. 24. *&* 1 Cor. 15. 37. *procertâ frumenti ſpecie, tritico, ſcilicet, ponitur*, Gerh.

h Σιτομέτριον, *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.

Σκανδάλιζω, *Sileo*, often. *Vide* Janſen. *in* Luc. 1. 22.

i Σκάνδαλον, *Offendiculum*, often. *Per tralationem deſignat hæc vox omne id quod exitii cauſam præbet: ut* Pſal. 140. 6. *At proinde etiam id quo quis ad delinquendum incitatur, uti* Deut. 7. 16. *& paſſim apud novi fœderis ſcriptores*, Grotius. *Dicitur omne id quod iter facientibus objicitur, ad quod impingentes*

f Bellè reſpondet vox Latina Græcæ, ut enim *altilia* ab *alendo* dicuntur, ita σιτιστὰ à σιτίζω quod eſt cibo, ſive nutrio, *Eraſmus.*

g Triticum, panis delicatior hominum, *Pareus in* Apoc. 6. 6. Triticum quemlibet etiam cibum nonnunquam ſignificat, præſertim panem, *Lorin. in Act.* Aliquando Frumentum, aliquando quemlibet cibum ſignificat, *Eraſmus.*

h Tritici menſura. Referri poteſt ad omnem cibum. Id quod Latinè vocant *Demenſum*; vel à *Metiendo*, quòd ad certum modum tribuatur; vel à *Menſe*, quòd in ſingulos menſes redderetur, ut *Donato* placet. *Servi* (inquit ille in Phormione) *quaternos modios frumenti accipiebant in menſem, & id* Demenſum *dicebatur.*

i *Henricus Stephanus* docet neminem ſcriptorum profanorum uſum eſſe vel verbo σκανδαλίζειν, vel nomine σκάνδαλον, atque adeo utrumque videri Scripturæ ſacræ peculiare.

cadunt,

cadunt, vel saltem impingendi occasionem inveniunt. A σκάζω, *quod* Claudicare *significat, quia obiectum offendiculum cogit claudicare, & ad ruinam tendere: vel à* σκάμβον, Curvum. This word is almost proper to the New Testament, and to the Church, used for an occasion of spirituall falling, whereby a man is any manner of way made worse, and backwarder in goodnesse. *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 ruinæ quâ quis quoquo modo fit deterior, aut in vera pietate languidior; quod fieri potest vel dicto, vel facto, sive exemplo in moribus*, Polyc. Lyser. Grammarians [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 propriè Tigillum in instrumentis quibus capiuntur Lupi, aut Vulpes, aut Mures*, Hesych. Rom. 14. 13. πρόσκομμα, and σκάνδαλον, are joyned together: the first signifieth *a stone or impediment in the way*, against which a man dasheth, or may dash his feet: the second signifieth *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* πρόσκομμα *&* Scandalum *non opus est hoc loco distinguere* [l], *quod à quibusdam factum video, sed variè & parùm solidè; quemadmodum nec distinguendum inter* lapidem offensionis, *&* 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* πρόσκομμα, *&* σκάνδαλον, *ut* illud *quidem de eo dicatur qui ita impingat, ut tamen non concidat*; Scandalum *verò ruinam complectatur. Sed contra fortassis,* σκάνδαλον *minus est quàm* πρόσκομμα, *quanquam de hoc nolim litigare: hoc quidem certum est, ut hæc differentia hoc loco valeat, tamen non esse perpetuam*, Beza in loc.

[k] Quidam Grammatici dicunt esse lignum incurvum in decipula quo tendicula sustinetur, & in quod impingens animal, ipsam tendiculam in se subitâ ruinâ evertit, *Steph. Scap. Polycarp. Lyser.*

[l] Quidam distinguunt inter πρόσκομμα & σκάνδαλον, Rom.14.13. sed pro eodem accipiuntur 1 Cor. 8.9. *Danæus*.

[m] Σκανδαλίζω, *Offendo, Facio ut offendas. Verbum Biblicum.* Σκανδαλίζομαι, *Offendor*, often. *Scandalum adfero, Sum scandalo, Offendere, & Impingere facio.* Metaphoricè, *Offendo.* From σκάζω, *Claudico: Propterea quòd offendiculum nos claudicare cogat, & ad ruinam tendere.*

[m] Σκανδαλίζω, *Offendi*, in scandalum aliquod in via occurrens impingere, ut quis vel collabatur ac ruat, vel ab instituto cursu impediatur, aut evertatur, *Gerh. in Harm.*

Σκάπτω, *Fodio*, Luke 6. 48. and 13. 8 [n]. and 16.3.

[n] Vide *Beza* in loc.

Σκάφη, *Scapha*, Act. 27.31,32. *Navigii genus à cavitate sic dictum: pro* Alveo *etiam sumitur. Græcis duo significat*, Ligonem, *&* Navigii levioris genus, *à verbo* σκάπτω, Fodio. *Nam* Ligo *fossorium est instrumentum, &* Scaphæ *fiunt è trunco excavato*, Eras.

Σκέλη, *Crus*, Joh.19.31,32,33.

Σκέπασμα, *Tegumentum, Quo quis tegitur*, 1 Tim. 6. 8. Σκέπασμα *comprehendit etiam* domicilium, *tametsi* Hieronymus, lib.2. contra Jovinianum, amictum *legit*, Estius ad loc. Σκεπάσματα, *Rayment.* The word signifieth any hair covering.

Σκεύη, *Armamenta navis*, Act. 27. 19. *Est omne id, quo navis erat instructa, armata, aut onerata*, Drus. *L'equipage de navire*, Fr.

Σκεῦος, *Vas*, often. *Instrumentum*, Act.9.15. *Velum*, [o] Act.27.17. *Corpus hominis*, 1 Thes.4.4. Rom.9.22. Σκεύη, *Vessels.* The word in the Originall signifieth not only a Vessell 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

[o] Σκεῦος appellat vela cum rudentibus, & antennis, *Beza.* Generalem significationem habet, significans, scilicet, non solùm vas, seu receptaculum, sed quodvis instrumentum atque utensile, *Piscat. in* Act.9.15. Non tam vas est alicujus rei capax, quàm instrumentum, *Aret. in* 2 Tim. 2. Σκεῦος, *Vas*: Propriè significat *quodlibet instrumentum sacrum*, aut *profanum*, Heb. 9. 21. *Omnia vasa sacrorum*, Marc.11.16. Item *Nautica utensilia*, Act. 27.17. Translatè significat *ministros hominem*, quòd eo, ceu *vase*, aut *instrumento* utatur Dominus: aliàs de toto homine dicitur; aliàs de corpore hominis, ut 1 Thes.4.4.

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. σκεύην τῆς νηὸς. It may be tranſlated an *Inſtrument*, but more fitly and fully, a *Veſſell*, ſuch as wee uſe to contain things liquid or drie. Mar. 11. 16. *Per σκεῦος phraſi Hebraicâ intelligitur quævis ſupellex, quodvis inſtrumentum, ſive quævis utenſilia, imò quævis ſarcina, quam vel negotiatores illi, vel alii, viarum compendia quærentes, per templum deportare conſueverunt*, Gerhardus in Harm.

p Thema Græcum σκηνὴ, cum ſuis derivatis σκηνόω, κατασκηνόω, ab Hebræo *Scachan* originem traxit, Fullerus in Miſcell. Sac. l. 2. c. 4.

p Σκηνὴ, *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* שכן Scachan, *Habitavit: vel ita appellatum à σκιὰ, à facienda umbra. Propriè ſignificat Tabernaculum ex frondibus inumbrationis cauſâ compoſitum*, Calep. And from this word comes the Latine *Scena, quæ priùs inventa eſt umbræ 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. *Chriſts humane nature*, Heb. 8. 2. and 9. 11. 4. *Heaven*, Revel. 21. 3. Luc. 16. 9. Τὰς αἰωνίας σκηνὰς, *æterna illa Tabernacula. Signatè additur epitheton, quum σκηνῶν appellatione ſignificetur ſtructura, non habitationi, ſed commorationi temporariæ: uſus eſt autem iſtâ periphraſi, ut illuſtrior ſit antitheſis.*

Σκηνοπηγία, *Scenopegia*, John 7. ver. 2. The Greek word uſed to expreſſe this Feſtivitie, properly ſignifieth the q *making of Tabernacles*, the *pitching of tents*, or *ſetting up of boothes*: 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 boothes made of boughes, in manner of arbours or bowers. The Septuagint uſe it Deut. 16. 16. *Janſen. Concord. cap.* 73. Item *Tolet. in* Joan. 7.

q Fixio Tabernaculorum ex nomine σκηνὴ, quod *Scena* eſt, vel *Tabernaculum*, & verbo πήγνυμι, vel πήγω, pro quo Latini, literâ p in f mutata, dicunt figo, Janſen. in Concord. Evang. Unde ortum videtur Latinorum *Pago*, & *Pango*, Piſcat. in Schol.

Σκηνὼ, *Tabernaculum*, 2 Corinth. 5. ver. 1, 4.

Σκηνόω, *Habito, Commoror.* John 1. 14. r ἐσκήνωσεν, *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 habitârunt, 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 ſignifieth) *pitcht 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 σκηνόω, quod deſcendit ex Nomine σκηνὴ, 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.

r Vide Maldonat. ad loc.

Σκήνωμα, *Tabernaculum*, Acts 7. v. 46. 2 Pet. 1. 13, 14.

Σκιὰ, *umbra*. Heb. 10. 1. Σκιαγραφίαν *ſignificat, id eſt*, Adumbrationem, *ſeu* Rudem deliniationem, *qualem carbone facere ſolent pictores imaginem aliquam picturi*, Piſcat. It is uſed alſo Matth. 4. 16. Mark 4. 32. Luke 1. 79. Acts 5. 15. Coloſſ. 2. 17. Heb. 8. 5. and 10. 1.

s Significat propriè, Saltum animalium præ luxu, ut ſolent pulli equini, & vituli, & arietes ſaltare, *Lorin. Cornel. à Lap.* Juveniliter ſaltito, Salio more agnorum, aut vitulorum, Exulto, *Paſor.*

Σκιρτάω, *Salio*. This word ſignifieth to leap for joy, or to ſhew mirth by outward geſture; and anſwereth that Hebrew word, Pſal. 5. ver. 12. rendred, *Bee glad*, or *Leap for joy*, *Exult.* Luk. 6 23. Σκιρτήσατε, *Salite*. Vulg. & Eraſm. *Exultate. Eodem quidem ſenſu, ſed tamen verbo ſynonymo, quod potiùs reſpondet*

det περὶ ἀγαλλιᾶσθαι. *Dicuntur lascivientes pecudes* σκιρτᾶν, *quod Hebræis significat* רקד Rakad, *ut* Psal. 114.4. *Latinis verò* Gestire *translatitiè de iis dicitur, qui præ nimia lætitia non possunt se continere, quin varios gestus edant, hinc & illinc subsilientes,* Beza. Σκιρτᾶν *proprium est animalium præ luxu saltantium, ut solent pulli equini & vituli saltare. Inde ad fœtum qui in utero movetur,* Dioscorides, *& a'ii Græci Medici transtulerunt,* 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 divinitùs 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.

Σκληρὸς, *Durus,* Matth. 25.24. John 6. ver. 60. Acts 9.5. and 26.14. Jam. 3.v.4. Jude 15. *In Novo Testamento tantùm 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 duritiem transfertur, quando quis immisericordem & asperum sese erga aliquem præstat: ita à Septuaginta usurpatur,* Gerhard. in Harm. Evang. Rom 2.5. *Tribuitur ibi impœnitentibus & contumacibus peccatoribus.*

Σκληρύνω, υνεω, *Induro, or.* Acts 19.9. Rom. 9. 18. Hebr. 3.8, 13, 15. and 4.7.

Σκληροκαρδία, *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 drinesse of the soule. From σκληρύνω, and that of σκέλλω, to Drie up, and wither. *Duricordia,* Tertullian.

Σκληροτράχηλος, *Durus cervice. Vox est usitata Scriptoribus Sacris, qui eâ usi sunt, propterea quod* durus corde *Hebræis dicitur* refractarius & contumax, *Cameron in* Matth. 19.3. Actor. 7.51. *Homo duræ cervicis, Pertinax. Metaphora desumpta à feroci & indomito equo.*

Σκολιὸς, *Curvus, Pravus. 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,* Pravus, 1 *Pet.* 2. v. 18. *Obliquus est, Depravatis moribus,* Aret. It is used also Acts 2.40. Phil. 2.15. and is promiscuously turned, *Froward. Perverse, Crooked.*

[c] Σκόλοψ, *Surculus,* 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 teareth 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, entring 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 vulneret cor, aut arteriam tracheam, aliquando etiam per biduum aut triduum infixi vivunt,* Illyr. in Clav. Script. *Est* Assula, *vel etiam quicquid acuminatum humano corpori infigitur, unde nascitur doloi acutissimus,* Cameron. *Est* Aculeus *corpori inhærens, ut spina pedem pungens,* Surculus, Telum, Assula, & *similia,* Aret.

Σκοπὸς, *Scopus,* Phil. 3.14. *Propriè,* Signum præfixum sagittantibus, *unde quod*

[c] *Palum* quidem significat, id est, lignum præacutum (sic *Illyr.* & *Beza*) quòd claudendis portis, vel sustinendis vitibus solo infigitur, ut annotavit *Erasmus.* Accipitur pro *Surculis* acutioribus, & quidem inhærentibus, qui ambulanti um pedibus molesti sunt, *Beza.*

quod animo deſtinamus, aut præfigimus, Scopus *eſt*, Eraſm. *Dicitur à σκοπέω*, attentè conſidero: *intenti enim in eum debent eſſe mentis oculi*, Zanch.

Σκοπέω, *Conſidero.* Phil. 3. 17. Σκοπεῖτε, 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 è ſpecula obſervetis*, Beza. The word ſignifieth ſuch a marking, as a watch-man uſeth that ſtandeth on a Tower, to deſcrie enemies; he marketh diligently all comers, and giveth notice accordingly, for the ſaving of the Citie; whence *Epiſcopi.* 2 Cor. 4. 18. *Look*, σκοπούντων, the word ſignifies, while we make things that are not ſeene *our ſcope and aime*, we may make the future reward our aime, Mr *Burroughs in his Moſes choice.* It is uſed alſo Luke 11. v. 35. Galat. 6. 1. Phil. 2. ver. 4.

Σκόρπιος, *Scorpius*, Luke 10. 19. and 11. 12. Rev. 9. 3, 5, 10.

Σκορπίζω, *Spargo, Diſſipo.* 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 exercitûs, *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.

[u] Σκότος, *Tenebræ, Caligo*, often. 1. Naturall darkneſſe, Luke 23. 44. 2. Ignorance, and Unbeliefe, 1 Theſ. 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.

[u] Ab ἴσχω, *Retineo, Siſto*; ut *Tenebræ, à tenendo*: nocte enim oppreſſi, gradum ſiſtere cogimur.

Σκοτεινὸς, *Tenebroſus.* Matth. 6. 23. Luk. 11. 34, 36. Heraclitus *jure dictus fuerit σκοτεινὸς, quia de induſtria obſcurabat ſtylum, 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.

Σκοτόομαι, *Tenebræ mihi offunduntur*, Revel. 16. 10.

[x] Σκυθρωπὸς, *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 gaſtly; one would be afraid to look on them. *Tetrico vultu*, Beza. *Triſtis*, Vulg. *Non triſtitiam animi ſignificat, ſed triſtitiam vultûs, 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* Σκυθρωποὶ, *utique non* Tetrico *vultu, ſed* Triſti, Gen. 40. 7. Dan. 1. 10. *Scultet. Exercit. Evang. lib. 2. cap. 34. Lud. de Dieu in Comment. in quatuor Evang. Quaſi non de mœrore hic 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,

Mœſtam aurem; aut qui tetricas Sabinas *dicat, dolore afflictas ac mœrentes ſignificet. Non magis certè quàm qui* tetricum lectorem *dicit, talem intelligit*, Heinſius in loc. Matth. 6. 16. Σκυθρωποὶ. Syr. *Atrati.* Pagn. *Vultu mœſti.* Vat. *Tetrici.* Adam C. *Vultu perturbato.* Ar. Mont. *Obtriſtati.* Novarin. *Vultu inamœno, vultuoſi. Obſcuri, triſtes, auſteri, tetrici, vultu tetrico & ſcythico trucique*, Cornel. à Lap. *Græca vox ſignificat etiam* Moleſtum eſſe; *ferè enim* vultuoſi, triſtes, *ac* ſeveri, *aliis ſuâ triſtitiâ ac ſeveritate moleſtiam creant*, Novarin. in loc.

[x] Σκυθρωπὸς, *Tetricus*, ſeu *Torvus*, & ὄψ, *Vultus.*

[y] Σκύλλω, *Vexo.* Marc. 5. 35. Luc. 7. 6. & 8. 49. *Non tantùm eſt* Vexare, *ut vertit* Vulgatus, *ſed & Fatigare, teſte* Hen. Steph. *Longitudine & difficultate itineris.*

[y] Σκύλλειν proprie non de quavis triſtitia dicitur, ſed de fatigatione, & laſſitudine ex via, *Beza in* Mat. 9. 36.

[z] Σκύβαλον,

z Stercus, Palea, Intestinum quod canibus objicitur, *Cornel. à Lap. Excrementum* alii vertunt; sed Etymologia Græca melius cum *Testamento* convenit, *Illyr in Clav. Script.* Chrysostomus & Scholia dicunt esse, quod ex frumento selectum abjicitur; ideo vertunt quidam *Palea:* nonnulli dicunt esse fimum equorum, & sic Syrus vertit *Fimum*, & Vet. Interp. *Stercora.* Medici σκύβαλα vocant duriora excrementa, quæ difficulter egeruntur, quasi δύσβαλα. Significat id quod omnes avertantur, & à scabjiciunt, *Zanch.*

z Σκύβαλον, *Stercus*, Phil. 3. 8. Dogs meat, *quasi* κυσίβαλον, Suidas. *Id quod à nobis rejectum projicitur canibus. Duriora excrementa, quæ viz. purgationibus ab ægris expellunt Medici: quæ mihi significatio hic perplacet*, Aret. *Sic vocant Græci duriora stercora, & quæ difficilius egeruntur. Alii* Ζκύβαλα *interpretantur, quæ canibus objici soleant: quod non malè convenit cum eo, quòd suprà canes Pseudapostolos vocârat*, Beza.

Σκῦλα, *Spolia*, Luk. 11. 22. Spolia ejus, *id est, bona ejus. Sed qui convenit appellatio* spolii *ad hunc sensum? Non sic Latini, non Græci utuntur. Hanc quæstionem solvet Ebraismus. Hebræi enim* Salal *appellant supellectilem, & bona domestica,* καὶ τὰ ἐπιτήδεια πρὸς τὸν βίον. *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, quòd* Salal *vestium sit,* Hon *auri & argenti,* Drus. Ebr. Quæst. lib. 2. quæst. 40.

Σκώληξ, *Vermis*, Mark 9. 44, 46, 48.

Σκωληκόβρωτος, *Erosus à vermibus.* Acts 12. 23. In the Syriack it is, *He was made a stable for worms. Ad verbum*, Factus vermivorus, *passivâ significatione*, Beza. *Dictio composita à* Σκώληξ, Vermis, *&* βρώσκω, Edo, *Aret.*

Σμάραγδος, *Smaragdus*, Rev. 21. 19.

Σμαραγδίνος, *Smaragdinus*, Revel. 4. v. 3.

Σμύρνα, *Myrrha*, Matth. 2. 11. Joh. 19. ver. 39.

Σμυρνίζομαι. Ἐσμυρνισμένος, *Myrrhatus*, Marc. 15. 23. Beza *per* Vinum *intelligit* Myrrinam, *sive* Murinam *Romanorum, quæ erat* Vinum dulce, *quo mulieres Romanæ 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 exacerbationes hic potus ab Evangelista recenseretur? Refert* Pagius, *datum fuisse supplicio afficiendis Vinum, in quo aliquot grana thuris fuerunt posita, ut morituro rationis usus tolleretur, nè supplicii gravitatem sentiret*, Gerhard.

Σορὸς, *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 efferebantur*, Grotius.

a Σουδάριον, *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 autores Latinos, quæ apud sacros illos scriptores: tum etiam quia reperio* Sudar *apud Chaldæos & Syros pro* linteo, *quo faciem velabant quâ fœminæ quâ viri*, Drusius Quæst. Ebraic. li. 2. *&* Mayerus in Philol. sac. *Vide* Glassii Philol. sac. li. 4. sect. 2.

Σοφὸς, *Sapiens.* Σοφώτερος, Comparat. often.

b Σοφία, *Sapientia*, often. Col. 4. 5. ἐν Ζσοφίᾳ, *Wisely*, or, as the word is, *In wisdome*, or *With wisdome.*

Σοφίζω, *Sapientem reddo*, 2 Tim. 3. 15: σοφίσαι, *id est*, sapientem reddere. *Non solum interprete* Bezâ, *sed etiam* Cajetano *agnoscente illud* instruere *in Vulgata, positum esse pro* sapientiam docere. Ariâ *item* Montano, *ex Græco, &* Guidone Fabricio *ex Syro, etiam reddentibus* sapientem reddere, *quemadmodum & vetus interpres in* Psalmo 19. 8. σοφίζουσα τὰ νήπια, sapientiam præstans parvulis. *Hinc olim dicti* σοφισταὶ, Sapientiæ Magistri; *quod vocabulum postea in odium venit, significans vanos sapientiæ professores, & ostentatores, atque adeo veritatis obscuratores*, Piscat. 2 Pet. 1. v. 16. σεσοφισμένοις, *quod bene vertit* Erasmus, arte compositas, *& alias 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.*

a Norreno. rigine Latinum est: linteum quo sudor facici detergitur; dicitur *Sudarium*, à *Sudare.* An sit dubito. Nam Syri dicunt סוּדָרָא, & in lingua Sapientum סוּדָר, quod usurpant in vario sensu, *Drus. ad Joh.* 20. 7. Vide *Bez. ad Act.* 19. 12. Apud Hellenistas Σουδάριον latiùs patet quàm *Sudarium* apud Latinos.

b Σοφία, & φρόνησις distinguuntur, ut illa in contemplatione, ista in actione versetur, *Beza in* 1 Cor. 1. 17. *Vide plura ibi.*

Σπαργανόω,

Σπαράσσω, *Discerpo.* Luc. 9. 39. *Non significatur hoc verbo illo in loco discerptio aliqua revera, sed jactatio illa membrorum cum interioribus gravissimis cruciatibus, ac si viscera ipsa laniarentur, sicut* Secare *dicitur podagra,* Beza. *De convulsionibus Satanæ usurpatur* Marc. 1. 26. *Significat propriè* Unguibus lacerare. *usurpatur de fluctibus maris, qui ad scopulos frequentiùs allisi spumant.* 1 Regum 1.40. 2 Reg. 22.8. & Psal. 16. ver. 8. *usurpatur, cum dicitur quòd fundamenta montium commota sint, & concussa,* Chemnit. It is used also Mark 9. 20. *Vide* Bezam *ibi*, & Lud. de Dieu.

Σπαργανόω, *Fasciis involvo, Infascio.*

Σπαργανόομαι, (*Pass.*) Luk. 2. 7, 12.

Σπάομαι, *Educo, distringo,* Mark 14. 47. Acts 16. 27. *Quâ significatione* Cicero & Cæsar *dicunt,* Educere gladium è vagina, *pro quo alii* Stringere, & Distringere gladium, *seu* Nudare ensem.

Σπαλλάω, *Lascivio,* 1 Tim. 5. 6. *Vox desumpta est à* Spathale, *quæ significat ornamenta muliebria, qualia in brachiis & collo habent superbulæ. Hinc* σπαλαλᾶν, luxum prodere *ejusmodi ornamentis: hinc etiam* σπαλάλη, Cibus delicatior, *Aret. in loc.* Jac. 5. 5. Σπαταλῶσαι *propriè est instar agnorum petulanter exultare & lascivire, Metaphoricè ad delicatam & lascivam istorum vitam refertur. Sumptus facio ineptè,* Aret. *Significationem habet pruritûs, ut cùm in Comœdiis servuli dicunt, quòd tergum pruriat: trænsfertur ad motus & titillationes libidinis,* Camerar.

Σπεῖρα, *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 accipiatur,* Matth. 27. ver. 27. & *apud* Ennium, *ut* Festus *testatur. Sic etiam Hebræis idem vocabulum* חבל *Chebel,* Funem *proprie declarat, translatitiè verò pro* Caterva, & Cœtu *accipitur, ut* 1 Sam. 10. ver. 5. *Beza in Matth.* 27.

[e] Σπεῖρα, à σπείρω *semino,* because it is a dispersed company. *Cohors,* à *cohortando.*

Σπείρω, ομαι, *Sero, Semino, or,* often.

[d] Σπεκελάτωρ, *Speculator,* Marc. 6. v. 27. *Idem vocabulum Syrus habet, præfixo 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, i in e mutato, sicut pleraq; alia passim reperiuntur: erant autem* Speculatores *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* Speculando *hoc nomen derivetur, docti disceptant. Prius* Junius & *alii statuunt: posterius* Casaubono *placet in notis ad* Marc. 6. *quem vide.*

[d] *Spiculator,* vox Origine Latinâ, sic dicta à *spiculo* quod gestabat: Alii tamen *speculatorem* à *speculando* dictum existimant, *Pasor.* Utrum *spiculator* an *speculator* scribendum sit, *Grammatici certant, & adhuc sub judice lis est.* Utraque scriptura graves habet Autores, utraque suam originem potest tueri, *Scalig.*

[e] 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.

[e] *Semen,* quasi *Serimen.*

Σπερμολόγος, *Garrulus. Non* ἀπὸ τῆς σπείρης τῶν λόγων, *From sowing of speeches; sed potiùs* ἀπὸ τοῦ λέγειν σπέρματα, *quasi* Seminilegas *dicas, quòd sata in agris depascantur; Metaphorâ à passerculis, aliisque aviculis sumptâ, quæ neq; magnopere sunt esui, neque cantu delectant, sed garritu perpetuo sunt molestæ,* Beza. Σπερμολόγος *significat Parasitum, seu Mendicum garrientem, & circumferentem fabellas, quærendi victûs causâ: hoc nomine* Æschinem *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. *Seminator verborum,* August. *Seminilegus, Nugator,* Hesych. *Rabula,* Aretin. *Garrulus, sive Blaterator,* Beza. *Est autem hoc vocabulum Atticorum in hac quidem significatione proprium, ut* Eustathius *testatur,*

ſtatur, nempe pro garrulis, & nullius pretii hominibus, & circumforaneis. A *babbler* according to our Tranſlation, or *ſeminilegus*, ſuch an one as they that ſtood in the corn-markets, and gathered up the corn that fell beſide the ſacks in emptying, as *Caſaubon* obſerves; that is, a man of no worth. So alſo *Euſtathius ad Odyſſ.* 5. *Sic dicitur* Blatero *per Metaphoram, quòd ſimilis ſit avi quæ nominatur* σπερμολόγος, *Latinè* Frugilega, *quia roſtro refoſſa ſemina legit & depaſcitur*, Piſcat.

Σπένδομαι, *Pro libamento offeror, Libor*, Phil. 2. 17. Τὸ σπένδεσθαι *activâ voce ſignificat* Libare, *quæ pars tantùm erat ſacrificii: hinc* σπένδεσθαι, *pro* fœdus ſancire, *quòd in fœderibus ſolerent ejuſmodi ceremoniæ intervenire: neque ſanè uſquam memini* σπένδεσθαι *in Paſſiva ſignificatione legere: hìc tamen poſcit ſententia, ut paſſivè accipiatur, & quidem pro* Libari, *id eſt, tanquam libamentum offerri*, Beza. 2 Timoth. 4. 6. σπένδομαι· Libaminis inſtar offeror, *Tremell.* Vulg. *Delibor.* Eraſm. *Immolor, libor*, id eſt, *pro libamento offeror. Alludit ad ſanguinis aut etiam vini aſperſionem, quæ in ſacrificiis uſurpabatur*, Beza.

Σπεύδω, *Feſtino*, Luk. 2. 16. and 19. ver. 5, 6. Acts 20. 16. and 22. 18. *Verbum* σπεύδειν *nuſpiam in Novo Teſtamento tranſitivè, ſed ſemper intranſitivè ſive neutraliter accipitur*, Luc. 2. 16. *&* 19. 5, 6. Acts 20. 16. *&* 22. ver. 18. *Apud Septuaginta Interpretes ſemel duntaxat cum Accuſativo rei conſtruitur*, Iſa. 16. 5. *De quo loco idem ſtatuendum quod de noſtro Apoſtolico*, Gerh. in 2 Pet. 3. 12.

i Σπήλαια, Latebræ beſtiarum, & latronum.

Σπήλαιον, *Spelunca*, Matt. 21. 13. Mar. 11. 17. Luk. 19. 46. Joh. 11. 38. Heb. 11. 38. Revel. 6. 15.

f *Spots*, or *Rocks*, for the word ſignifieth either, & more properly the latter.

Σπιλὰς, *Macula*, Judæ 12. *Quaſi dicas, Scelerum colluviem, ac peſtem Eccleſiæ: nam* σπιλὰς *non ſolùm eſt Glarea, id eſt, Terræ ſpecies quæ maculas facilè relinquit, ſed etiam concavum ſaxum in littore maris ſeu lacuum, ac fluminum, in quam concavitatem, tanquam in commune receptaculum, ſordes aquarum confluunt*, Aret. *Itaque illos patronos ſcelerum receptaculum & officinam dicere voluit*, Id. ib.

Lacunæ, & Speluncæ, in quas omnes ſordes confluunt.

g Σπῖλος, *Macula.* Epheſ. 5. 27. This word there tranſlated *Spot*, is taken for a ſtaine on a garment, and a foule ſpeck on a face, or other part of the body, or a ſcar, or other blemiſh in his fleſh, by a ſore, wound, blow, or the like, *D. Gouge. Eſt enim Metaphora à panno, vel veſtibus, in quibus ex gutta vini, olei, alteriuſve rei contrahitur alius color quàm ſit nativus. Sic maculæ in facie dicuntur* σπῖλοι· *hinc ad peccata transfertur*, Aret. in Epheſ. 5. *Propriè ſignificat* maculam, Epheſ. 5. 27. *Apud profanos Scriptores uſurpatur primo pro* macula in veſte: *Secundo, pro* nævo in facie, *Gerhard. in loc. Propriè eſt Macula in veſte ex vino aut unguine*, Athenæus. *Sed latiùs quoque ſumitur; Hieronymus* Sordes *expoſuit*, Lorin. It is uſed alſo 2 Pet. 2. 13.

g Παρὰ τὸ σπάω, ὑλὴ, à trahendo cœno. Macula eſt, quæ veſtimento inhærens, illud deturpat, *Zanc.*

Σπιλόω, όομαι, *Maculo, or*, James 3. 6. Jude 23.

h Σπλάγχνα, *Viſcera*, Act. 1. 18. 2 Cor. 6. 12. *&* 7. 15. Philip. 1. 8. *&* 2. 1. Coloſſ. 3. 12. Philem. 7. 12, 20. 1 Joan. 3. 17. *Id eſt, Interiora vitalia, Viſcera*, Chemnit. Luc. 1. 78. σπλάγχνα ἐλέους, *Ex intima miſericordia.* Steph. *Viſcera miſericordiæ*, Bowels of mercie: *In affectibus teneroribus.* Σπλάγχνα for tender mercies, anſwers to the Hebrew רחמים, *Rachamim.* The Hebrew word רחם ſignifieth *Bowels* and *Mercie*, for mercie ariſeth from the moving of the bowels at the ſight of miſerie. Hence the Septuagint tranſlate *mercies* by this Greek word *Bowels*, Prov. 12. 10. And, *To have compaſſion*, is uſually ſet out in the New Teſtament by this Verb that ſignifieth, *To have the bowels moved. Sumptum ab Aruſpicinis id vocabulum, deinde ad omnes animalium partes intrinſecas tranſlatum*, Etymol. triling. Σπλάγχνα Viſcera *ſignificat, ut Cor, Jecur; per Metonymiam verò ſubjecti ſignificat* miſericordiam, *quæ in viſceribus, ac præcipuè in corde ſe exſerit*, Piſcat. in 1 Pet. 5. 11.

h The word ſignifieth not onely the *guts*, but alſo the *inwards*, as Heart, Liver, Reins; by a Metonymie of the ſubject, the *affections* ſeated in theſe parts.

Σπλαγχνίζομαι, *Miſericordiâ commoveor, Ex intimis viſceribus miſericordiâ moveor. Verbum magis ſacris Novi Teſtamenti literis, & Verſione Septuaginta uſitatum, quàm bonis Græcorum Autoribus*, Illyr. in Clav. Script. Matth. 9.36. ἐσπλαγχνίσθη. Vulg. *Miſertus eſt.* Eraſm. *Affectu miſericordiæ tactus eſt. Commiſeratione intimâ commotus eſt. Indicat hoc verbum (quo Græci Interpretes expreſſerunt Hebræum* רחם, [k] 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, dextrámque tetendit.

Quod ut exprimerem, circumloquutionem adhibui ex Cic. Tuſc. 4. *Nemo (inquit) parricidæ ſupplicio miſericordiâ commovetur*, Beza in loc. Mark 6.34. ἐσπλαγχνίσθη, *His bowels did yern within him.* It is uſed alſo Matt. 14.14[l]. and 15.32. and 18.27. and 20.34. Mark 1.41. and 9.22. Luke 7.13. and 10.33. and 15.20.

Σπόγγος, *Spongia*, Matth. 27.48. Mark 15.36. Joh. 19.29.

Σποδός, [m] *Cinis*, Matth. 11.21. Luk. 10. v. 13. Heb. 9.13.

Σπορὰ, *Semen*, 1 Pet. 1.23.

Σπόρος, *Semen.* Mark 4.26, 27. Luk. 8.5, 11. 2 Cor. 9.10.

Σπέρμα τὰ, *Sata*, Matth. 12.1.

[n] Σπουδὴ, *Studium, Diligentia, Feſtinatio.* It ſignifieth *Deſire, Diligence*, and *Continuance*: it is ſometimes tranſlated *Studie*, ſometimes *Diligence*, ſometimes *Solicitude, Carefulneſſe*, 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. *Solicitude*, or *Careſulneſſe* (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*: εὐθέως μετὰ σπουδῆς *ingreſſa ad regem, petiit caput Baptiſtæ. Et ex hoc loco colligitur, non tam externorum membrorum feſtinationem, quæ adverbio* εὐθέως *notatur, quàm voluntatis ſingularem intentionem ſignificari illâ phraſi,* μετὰ σπουδῆς, Chemnit. in Harm. Evang. *Vertunt plerique*, feſtinanter, *vel*, cum feſtinatione. *At* Melanchon *meus non tam feſtinationem, quam magnam animi intentionem, & deſiderium conveniendi amicos, & narrandi ea quæ ſibi dicta erant 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.

[o] Σπουδάζω, *Studeo*, often. *Significat idem quod diligenter in rem incumbo*, Heb. 4.11. *Solicitè enitor. Includit ſignificationem ſtudii & diligentiæ*, Gerh. in 2 Pet. 1.15. *Proprie ſignificat*, operam dare, ſtudere, ſtudium & operam ſedulam 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 ferantis & approperes: à* σπεύδω, Feſtino, *Tarnov.*

[p] Σπουδαῖος, *Studioſus.* Σπουδαιότερος, *Comparat. Majore ſtudio utens*, 2 Cor. 8.17, 22. Phil. 2.28. 2 Tim. 1.v.17.

Σπουδαίως, *Studioſè*: Luke 7. ver. 4. Tit. 3.13.

Σπυρὶς, *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.

It

k Verbum Hebræum רחם deducitur vel à nomine רחם, id eſt, *Uterus*; vel à nomine רחמים, id eſt, *Viſcera.* Significat enim, *Diligere intimè*, quomodò mater diligit prolem quam geſtavit in utero; vel ita vehementer, ut præ dilectione viſcera commoveantur, *Piſcat. in* Pſal. 18.2. l Vidè *Grot.* m Sordidus cinis, & cui carbones extincti permiſti ſunt, terámq; aliarum reliquiæ: etiam res nihili, aut in nihilum redacta, ut *Pulvis* apud Latinos, *Pulvis & umbra ſumus*, Steph. in Theſ. Scap. in Lexic. n Ἀσπουδία, ut iniquit *Beza.* Studium eſt vehemens ad aliquam rem magnâ cum voluptate applicatio, *Cicero.*

o Propriè ſignificat Studere, & Diligentem eſſe, *Janſen.*

p Diligens, Bonus, Probus, Peritus, Probatus, In ſua arte peritus. Σπουδαῖος *Ariſtoteli* in Ethicis ſignificat *Studioſum virtutis.*

It is uſed alſo Matth.15.37. Mark 8.8,20.

q Vox Græca è Latina corrupta eſt, mutato genere neutro in maſculinum.

q Στάδιον, & Στάδιον, *Stadium*, Luke 24.13. Joh.11.18. 1 Cor.9.24. Revel.14.20.and 21.16. Stadium, *authore* Plinio, *facit centum & viginti quinque paſſus: ſeptem ſtadia & ſemis faciunt milliare: 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 hìc 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 twentie five paces, which is the eighth part of our mile: ſome think it is called ſo ἀπὸ τῆ ϛάσεως, from ſtanding, becauſe *Hercules* ran ſo much before he ſtood ſtill. Στάδιον is often mentioned in the New Teſtament, not at all in the Old.

Στάμνος, *Urna*, Heb.9.4.

t Lat. *Seditio*, Gal. *Sedition*, Angl. Sedition.

r Στάσις, *Seditio*. Στάσις *ab* ἵσταμι, *id eſt*, Subſiſtendo & Renitendo. Seditio (*quaſi* Seorſum itio) à ſedendo. *Repugnantia*, Act.15.2. Στάσεως· *quod* Vulgatus & Eraſmus Seditione, Syrus & Arabs Tumultu *verterunt*, Cl. Beza *non malè* repugnantia *vertit; quum enim, teſte* Suidâ, στάσις *ſit* inteſtina pugna, *intelligi eâ voce hìc poteſt religioſa pugna, quam* Paulus & Barnabas *in circumciſionis patronos ſanctè ſuſteperunt: 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, *quòd in factione ſua quæque pars ſtationem ſeorſum habeat. Significat non tantùm* Seditionem, *ſed &* Seceſſionem, Diſſenſionem, Diſcordiam, Certamen, Contentionem, *Corneli. à Lap.*

Στατὴρ, *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 Siclus apud Judæos.* Ἀπὸ τῆ ἵσταμι, *Ab appendendo, quia antiquitùs juſta moneta ex juſto pondere æſtimata eſt.*

f Propriè ſtipitem notat *defixum*: ſecundariò *Crucem*. Σταυροὶ ſunt defixi ſtipites, valli, & omnia lignea recta ſtantia, dicta vel ab eo quòd ſerk, vel quòd ad auram conſiſtant, Heſych. t Crux, à *cruciando*.

f Σταυρὸς, *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 Metonymie, Epheſ.2.16. 3. *The doctrine of the Goſpell*, that is, of free ſalvation by Chriſt crucified, 1 Corinth.1.17,18. 4. *Afflictions for Chriſt*, Gal. 6. 14. *Lucian* derives it from the letter T, Tau, *quæ figurâ* Crucem *præfert*: *Latini ergo* Malam t crucem, Infelicem arborem, Infamem ſtipitem, Damnatum ſtipitem *appellant*, *quod Græci* σταυρὸν *dicunt*, Chemnit. in Harm.Evang.

Σταυρόω, *Crucifigo*. Σταυρόομαι, *Paſſ.* 1. To faſten one to the Croſſe, 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.

Σταφυλὴ, *uva*, Matth.7.16. Luk.6.44. Revel.14.18.

Στάχυς, *Spica*, Mark 2.23. and 4.28. and 12.1.Luk.6.1.

Στέγη, *Tectum*, *Tabulatum*, Marc. 2. 4. Luc.7.6. Matth.8.8. ὑπὸ τὴν στέγην, Sub tectum meum, *id eſt*, Domum, *per Synecdochen*. Gall. *Sous mon couvert*.

u Στέγω, *Suſtineo*, *Suffero*. 1 Cor. 9.12. and 13.7. 1 Theſſ.3.1,5. *Propriè ſignificat* continere ſeſe, *ſeu* onus ſuſtinere, *Zanch.*

u Στέγω ſignificat, *Onus impoſitum ſuſtinere*, ut columnæ ſuſtinent faſtigium, *Victorius*. *Strigel.*

Στεῖρα, *Sterilis*, Luk.1.7,36.and 23.29. Gal.4.27.

Στέλλομαι, *Devito*, *Subduco me*. 2 Cor. 8.20. x Στελλόμενοι *Vitantes*, Vulg. *Declinantes*, Eraſm. *id eſt*, Caventes. *Illud ſumptum eſt à nautis, qui flexo curſu declinant ſcopulum, aut periculum*, Eraſm. 2 Theſſ. 3. 6. Στέλλεσθαι *eſt inde te continere, quo te impetus animi trahit, quomodo mater, quæ filiolum unicè amat, ſi prudens eſt, cohibet impetum amoris, neque filiolo, quantopere ipſum diligat, oſtendit nimiâ familiaritate*, Cameron.de Eccleſ.

x Nautarum proprium.

Στέμμα, *Corona*, Acts 14.13.

Στενάζω, *Ingemiſco*. 2 Cor. 5. 2.

Στενάζομεν, *Grone, as thoſe that have a great burthen*, verſ. 4. Mark 7. 34. Rom. 8. 23. Heb. 13. 17. Jam. 5. 9.

Στεναγμὸς, *Suſpirium*, Acts 7. 34. Rom. 8. 26.

Στενὸς, *Anguſtus*, Matth. 7. 13, 14. Luk. 13. 24.

[y] Anguſtia, quòd quaſi coarctentur, qui affliguntur.

Στενοχωρία, [y] *Anguſtia.* Rom. 8. 35. *A* στενὸς anguſtus, *&* χώρον ager; *or rather,* χῶρος locus, ſedes. *Propriè*, Anguſtia loci, *ut quum quis à concertante in anguſtias cogitur, quo minùs poſſit expeditè pugnare. Sed hìc 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 anguſtiis verſor. 2 Corin. 6. 4. Ἐν στενοχωρίαις· *Sic vocat interiores animi paſſiones, cum ſcil. difficultates nos ad inopiam conſilii redigunt; propriè ſignificat* locum, *ſive* ſpatium anguſtum, *in quo difficulter quis ſe poteſt vertere*, Dr Sclat. in loc. It is uſed alſo Rom. 2. 9. 2 Corinth. 12. ver. 10.

[z] Cogi in anguſtias, & angi. Triſtes dicuntur, quia contractionem animi ſentiant, *Camerar.*

[z] Στενοχωρέομαι, *Coarctor, anguſtè habito, anguſtus ſum.* 2 Cor. 4. 8. Στενοχωρούμεθα, *Coarctamur.* Vulg. *Anguſtiamur*, barbarè. Eraſm. *Anxii reddimur; non ſervatâ Metaphorâ.* Syrus *&* Arabs *pro ſuffocatione accipiunt.* Οὐ στενοχωρούμεθε, Non in arctum *ſive* anguſtias redigimur, *ſic ut evadere non poſſimus*, Druſ. in Præter. ad locum. *Habito anguſtè, & anguſtus ſum*, 2 Corin. 6. 12. Στενοχωρεῖσθαι dicitur *tam qui ab alio coarctatur, ut qui in anguſta domo degit, quàm qui eſt in ſeſe anguſtus: ac priore quidem declaratione hìc accipitur priore loco; Eſt enim hæc ſententia, Vos in animo meo quaſi domicilio quodam eſtis, eóque minimè anguſto: at vos intas mihi eſtis anguſti* (hìc enim τὸ στενοχωρεῖσθαι *ſignificat* Anguſtum eſſe) *cui locus non ſit apud vos, quorum tamen viſcera oportuerat mihi quoq; patere*, Beza.

Στερεὸς, *Solidus, Firmus.* 2 Tim. 2. v. 19. *Stiffe, Solid, Conſtant*, Hebr. 5. 12, 14. 1 Pet. 5. 9.

Στερεόω, ὁμαι, *Confirmo, or*, Acts 3. 7, 16.

Στερέωμα, *Soliditas*, Coloſſ. 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. *A* στέφω, tego, redimo, *quoniam victoribus corona præmii loco donari ſolebat, & ideo pro ipſo præmio nonnunquam ponitur, ſeu pro virtutis fortitudiniſque præmio.*

Στεφανόω, ὁμαι, *Corono, or*, 2 Tim. 2. 5. Heb. 2. 7, 9.

[a] Interdum στῆθος mediam tantùm pectoris partem indicat, quam vulgus *Sternum* vocat; nonnunquam Synecdochicῶs pro extrema ſterni parte, quæ cartilaginea eſt & enſiculata, uſurpatur; aliquando Metonymicῶs pro Orificio ſuperiore ventriculi, quod ſub ea cartilagine uſurpatur, *Laurent. in Hiſt. Anat.*

[a] Στῆθος, *Pectus.* Luke 18. 13. and 23. 48. John 13. 25. and 21. 20. Rev. 15. 6.

Στήκω, *Sto, Periſto.* 1 Theſſ. 3. 8. στήκετε. A ſpeech borrowed from them that ſtand upon their guard or watch, or in their rank wherein they are ſet. Philip. 1. 27. στήκετε· *Continue*, or *Stand faſt* (for ſo the word ſignifieth) like unto good ſouldiers, which yeeld no ground, but keep their ſtanding. Gal. 5. 1. [b] στήκετε, *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. 4. *Quidam ad internam mentis devotionem referunt ita uſurpatur* 1 Corinth. 16. 13. 1 Theſſ 3. 8 2 Theſſ. 2. 15. Phil. 4. 1. *Gerh. in Harm.*

[b] Mar. 11. 25. Ex phraſi Græcâ. Τὰ στήκειν Græcis eſt, *adeſſe, In conſpectum ſe ſiſtere*, ſive quis ſtet, ſive ſedeat, ſive genua flectat.

Στηρίζω, ομαι, *Confirmo, obfirmo, ſtabilio, conſtituo, or.* Underprop. *Ruitura ſuffulcio, Lapſum erigo*, Aret. Luk. 9. 51 [c]· ἐστήριξε, *Hee ſet led himſelfe*, Genev. Or, as it is in the Originall, *Hee hardened his face* to goe to Jeruſalem. In our Tranſlation, *Hee ſtedfaſtly ſet himſelfe.* Στηρίζειν τὸν πρόσωπον, Obfirmare animum,

[c] *Vide Maldonat. ad hæc.*

num, *est omnem metum & horrorem mortis deponere, & animo suo constituere, 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, & diligentiâ 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 Thess. 3. ver. 2, 13. 2 Thessal. 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*, Erasm. Galat. 6. 17. τὰ στίγματα· It is translated *marks*, but doth properly signifie, *Prints with an hot* [d] *iron:* but it is there used generally to signifie any blemish, scar, or mark whatsoever. *Vide Bezæ Annotat. major.*

d Nota quæ alicui inusta, signum quod alicui impressum est ferro candenti: Latini quoque *stigma* appellant, ut *Martialis, Frons hac stigmate non meo notanda est.* Steph. in Thes. Græc.

Στιγμὴ, *Punctum.* Luc. 4. 5. Ἐν στιγμῇ χρόνου. *In momento temporis*, Vulg. Gr. *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* ἄτομος temporis, *Chemnit.*

Στίλβω, *Coruſco.* Marc. 9. 3. *Dicitur de rebus splendidis & micantibus, stellis micantibus tribuitur*; Psal. 7. 13. *usurpatur de gladio micante: transitivè exponitur*, Fulgorem addo, illustro, nitidum reddo.

[e] Στοὰ, *Porticus*, John 5. 2. and 10. 23. Acts 5. 12. and 3. 11. Whence the Stoicks had their name.

e Est porticus in longũ ædificata, sub qua contra injurias cœli potest quis ambulare, sedere, & aliquid reponere. Syrus vocat *Ambulacrum*, Chemnit.

[f] Στρεβὰς, *Frons*, Mark 11. 8. *Nonnullis placet, στρεβλὼ herbæ seu fruticis genus esse, quo solebant tori insarciri: malo tamen veterem lectionem sequi, ut* & Marcus *cum* Matthæo *prorsus consentiat*, Beza in loc.

f Non de herbis ex agro revulsis, sed de ramusculis frondentibus ex arboribus decisis sermo est, *Gerh.*

[g] Στοιχέω, *Incedo.* Galat. 6. 16. Στοιχήσασιν· *walk orderly*, by *rule*, by *line*, and by *measure. Significat ita incedere, ut certum ordinem teneas, & quasi lineam non transilias*, Beza in locum. Philip. 3. 16. Στοιχεῖν, *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-raying, to march along after the prescript rule of their Generall, or Leader. *Non est simpliciter* Ambulare, *sed*, Secundùm certum canonem ordine ambulare, *Zanch. in loc. Vide* Estium ad Gal. 5. 25. It is used also Acts 21. 24. Rom. 4. 12.

g Vide *Lud. de Dieu in* Mar. 11. 8.

[h] Στοιχεῖον, [i] *Elementum. Elementum*, 2 Pet. 3. 10. *Per Metaphoram*, Rudis institutio. Heb. 5. 12. Rudimenta religionis Christianæ στοιχεῖα *dicuntur, ductâ Metaphorâ à re Grammatica, in qua initium fit* ἀπὸ τῶν στοιχείων, ab elementis. *Sunt autem elementa literæ & syllabæ, & 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.

h Στοιχεῖα dicitur ordo in acie, à fronte ad extremum agmen porrectus. *Thucyd. lib. 4.*

i Elementa dicuntur στοιχεῖα, *Ambros.* quòd invicem conveniant, concinnant ambitu quodam, & concordiæ societatisque choro. Latina vox *elementi* accepta est, quemadmodum & στοιχεῖον apud Græcos, quæ declarat interdum initium aut primordium rei nascentis, interdum ipsas literas. *Justinianus* Elementa juris appellat, veluti rudimenta, *Eras.*

Στολὴ, *Stola.* Stola *est vestis genus ad talos usque demissa, quâ non servi, nec mercenarii, sed filii in ædibus paternis induebantur*, Polyc. Lyser. in Luc. 15. *Erat genus vestis promissæ, Medísque propriæ; 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. l. 2. c. 11. Vestis Senatoria *Græcis dicta fuit* στολὴ. *Etsi enim*

enim Latinis nomen ſtola de muliebri veſtitu uſurpatum eſt; Græcis tamen στολὴ generaliore ſignificatu, longam illam honeſtiorum virorum tunicam denotat, ut Luc. 15.22. *Scultetus in loc.* It is taken generally for any garment made for comelineſſe, ἀπὸ τοῦ στέλλεσθαι, *ab induendo:* but there for *Fringed garments*, Deut. 22.12. *Beza in loc. Latini utuntur vocabulo* Stolâ, *ſed ſpecialiùs pro veſte longa muliebri.*

Ad talos demiſſa ſtola,
Horat. ſerm. Sat. 2.

— *Impediat nec* ſtola *longa pedes*,
Tibullus.

Στολὴ *apud Græcos erat omne genus veſtis; apud Latinos verò talaris tantùm, 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 Septuagint uſe it Joſh. 7.21. Jonah 3.6. 1 Chron. 15.27. Job 2.12. It is uſed alſo Mark 16.5. Rev. 6.11. and 7.9,13,14.

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 Matt. 21.16. στόμα θηλάζ. σάρκα, 2 Joh. 12. & 3.14. *Os ad os.* à τέμνω, id eſt, *Incido*, quòd ore incidamus & comminuamus cibum, *Eraſm.* Iq. d. σάρκατι ἰχάμενον, ori adhærens; vel potius per paragogen ſyllabæ χον, à σάρκα ſicut μόναχος à μόνος ſolus.

k 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 hauriat. Animoſitas*, Luc. 21.15. Matth. 5.2. Act. 8.35. & 10.34. 2 Cor. 6.11.

l Στόμαχον, *Stomachus.* 1 Tim. 5.23. *Id eſt*, Ventriculus, *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.

Στράτευμα, *Exercitus, Manus militum. Tranſlatitiè accipitur* Luc. 23.11. *pro* m *multitudine Satellitum, & Nobilium, ſicut apud Latinos Agmen, Manus, Acies, Copiæ, ſimili ratione uſurpantur*, Beza in locum. It is uſed alſo Matt. 22.7. Act. 23.10,27. Rev. 9.16. and 19.14,19.

m Nam alioqui *Pilatus* non ſuſtinuiſſet *Herodem* armatum cum ſuis in Judæam ingredi.

Στρατεύω, ομαι, *Milito.* Στρατεύω *quum de Duce exercitûs dicitur, eſt* Expeditionem ſuſcipio, & bello invado; *quum de milite, ſignificat* Milito, Stipendia facio, *ſeu* mereor, *à* στρατὸς, *Exercitus.* Στρατεύμενος, *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.

n Στρατηγὸς, *Præfectus, Prætor. Propriè eſt*, qui exercitum ductat: *poſtea in genere uſurpatur pro* Magiſtratu, Act. 16.20. Στρατηγοῖς, *Magiſtratibus*, Vulg. Gr. *magis ſonat* Primores exercitûs, *quum tamen pro* Magiſtratu *accipiatur, qui olim militum ſatellitio miniſterióque 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.

n Ex στρατὸς, *Exercitus*, & ἄγω *duco*, propriè *dux exercitus.*

Στρατιὰ, *Exercitus*, Luke 2.13. Acts 7.v.42.

Στρατιώτης, *Miles*, often.

Στρατολογέω, *Militem deligo*, 2 Tim. 2.v.4.

Στρατόπεδον, *Exercitus*, Luc. 21.20. *Propriè* Caſtra *ſignificat, id eſt, locum ubi Imperator cum ſuo exercitu commoratur: per Metonymiam ſubjecti*, Exercitus. *Ex* πέδον, Solum, Campus, & στρατὸς, Exercitus.

Στρατοπεδάρχης, *Præfectus exercituum*, Acts 28.16.

o Στρεβλόω, *Detorqueo.* 2 Pet. 3.16. Στρεβλοῦσιν. Detorquent, depravant, in alienum & peregrinum ſenſum trahunt; torquent, contorquent, detorquent atque retorquent. *Lxx utuntur verbo* στρεβλόω *pro* Pathal, *quod ſignificat* colluctari, luctando ſubvertere, pervertere, *ſumptâ Metaphorâ à luctatoribus, qui membrorum complicatione nunc in hanc, nunc in illam*

o Detorqueo ad peregrinam ſententiam.

illam partem alius alium distorquet, quoad subvertat. Syrus hoc loco reddidit, pervertit, incurvavit, obliquum reddidit, *Gerh. 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 unstable souls wrest the Scripture, to draw a sense out of them which they never intended.

Gerh. & alii.

* Στρέφειν & διαστρέφειν animi aut vultus commotionem & immutationem indicant, *Grotius in* Matt. 16. 23. Joh. 20. 16. Act. 16. 18. & 22. 40.

* Στρέφω, *Obverto, Averto, Converto.* Στρέφομαι, *Pass.* often.

Στρηνιάω, *Deliciæ*, Apoc. 18. 3. *Insolentiam significat*, 2 Reg. 19. 28. *& hæc est genuina vocis Græcæ significatio.*

p Στρηνιάω, *Luxurior*, Apoc. 18. 7, 9. Ferocire *significat, seu* Lascivire, *à verbo* σφήν. *Metaphora sumpta à jumentis, quæ cum pabulo ferociunt, avellunt habenas, & suopte arbitrio feruntur*, Erasm. Bulling.

p Significat, Excussis habenis suo cursu ferri, desumptâ metaphorâ ab equis petulantibus, *Aret.*

q Στρουθίον, *Passerculus.* Matt. 10. 29. Στρουθία, *Passeres*, Vulg. *Passerculi*, Beza. *Magna est ibi emphasis diminutivi. Græca vox etiam* aviculas *denotat.* Moschopulus, στρουθία ὃ ἐστέρηται πάντα τὰ μικρὰ τῶν ὀρνίθων. *Usi sunt nomine* στρουθίων *Interpretes* Tobiæ, *ubi* aviculas *designare mihi nullum dubium est, cum in aliâ editione* hirundines *appellentur*, Drus. ad Matth. 10. 29. It is used vers. 31. and Luk. 12. 6, 7.

q Diminutivum à στρουθὸς.

Στρωννύω, Στρώννυμι, νυμαι, *Sterno*, or, Matth. 21. 8. Mark 11. 8. and 14. 15. Luk. 22. 12. Act. 9. 34.

Στυγητὸς, *Odiosus.* Στυγητὸς, Tit. 3. 3. *Hatefull as hell*, of στύξ. 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.

Στυγνάζω, *Tristis sum. Molestiâ afficio, idq; cum indignatione aliqua, quam etiam ex vultu animadvertere licet.* Matth. 16. 3. *tribuitur cœlo quando illud rubet, & tempestatem minatur*, Polycarp. Lyser. It is used also Mark 10. 22.

Στύλος, *Columna. Quæ vox etiam* graphium *significat, hoc est instrumentum scriptorium, quo solent antiquitus scribere in tabulis ceratis: Latini ex Græco* 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 statur ac sedetur. *Ac nè quis dubitet, id sanè in quo stat Rex aut sedet, in libris* Paralipomenon, *ut & in libris* Regum *non semel,* στύλος *Hellenistis dicitur, ut* 2 Paralip. 34. 31. *Quanquam fortè nec* ἐδραίωμα *longè, ut hic sumitur, à* στύλῳ *abit; nisi quod alterum plerunq; ut videtur, stantis, alterum sedentis positum ac fictum notet*, Heinsius. It is used Gal. 2. 9. Revel. 3. 12. and 10. 1.

Στωϊκὸς, r *Stoicus*, Acts 17. 18.

r Sic dictus à Schola, cui nomen fuit *Stoæ.*

Σὺ, *Tu*, often. *Nota est vocativi*, Luc. 1. 28. Act. 4. 24. *sic* Gen. 49. 8.

Συγγενὴς, *Cognatus.* Συγγενὴς *latè 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* συγγενεῖς *dici existimant*, Rom. 16. 7, 21. *Collegas in officio & in religione socios. Strictè usurpatur* Luc. 1. 58. 61. *&* 2. 44. Act. 16. 24. *pro vera familia tantùm.*

Συγγένεια, *Cognatio*, Luk. 1. 61. Act. 7. v. 3, 14.

s Commoda dicti interpretatio, habitâ fidei & æquitatis ratione, ut definiatur etiam ab *Aristotele in Ethic.*

s Συγγνώμη, *Concessio*, 1 Cor. 7. 6. *Hæc vox significat* Remissionem, *&* Permissionem, *Suidas: hîc verò de* Permissione *intelligatur, quæ est opposita præcepto*, Victor in Strigel.

Συγκάθημαι, *Consideo*, Mark 14. v. 54. Acts 26. 30.

Συγκαθίζω, *una sedeo*, Luk. 22. 55.

Συγκακοπαθέω, *Sum particeps afflictionum*, 2 Tim. 1. 8.

Συγκακουχέομαι, *Simul malis vexor*, Heb. 11. 25.

Συγκαλέω, έομαι, *Convoco.* Mark 15. 16. Luke 5. 1. and 15. 6, 9. and 23. 13. Acts 5. 21. and 10. 24. and 28. v. 17.

Συγκαλύπτομαι,

Συγκαλύπτομαι, *Operior*, Luc. 12. 2.

Συγκάμπτω, *Incurvo*, Rom. 11. 10.

Συγκαταβαίνω, *unà descendo*, Act. 25. ver. 5. *Spiritus sanctus solet* Συγκαταβαίνειν, *quod interpretari libet*, Condescendere, *hoc est, se accommodare, vel (ut ἐμφατικώτερον dicam) attemperare hominum captui*, Alsted. in Lex. Theol.

[t] *Unà, vel simul descendo, convenio, respondens ad verbum Gallicum Condescendre.*

Συγκατατίθεμαι, *Suffragor, Assentior*, Luc. 23. 51. *unà depono; & metaphoricè*, In eandem sententiam cum aliquo descendo, Idem cum aliquo sentio; *quod propriè dicitur de pluribus qui ejusdem sententiæ sunt, eundem calculum unà in urnam ponant.*

Συγκατάθεσις, *Consentio*, 2 Corinth. 6. v. 16. *Sonat* pactum, fœdus, *quale est inter amicos, & olim dissentientes*, Aret. in loc.

Συγκατεψηφίσθη, *Communibus calculis allegor.* Act. 1. 26. Συγκατεψηφίσθη, Communibus calculis allectus est, *Beza. Vulgata*, Annumeratus est. *Erasmus, ex* Vallæ *sententia*, Cooptatus est. *Sed Græco verbo aliquid amplius significatur, quod non nisi circuitu verborum potui explicare; nempe, Hunc sortis eventum communi omnium sententiâ fuisse comprobatum*, Beza in locum.

Συγκαθίζω, *unà colloco*, Ephes. 2. 6.

Συγκεράννυμι, υμαι, *Contempero*, or, 1 Cor. 12. 24. Heb. 4. 2. *Videtur Apostolus, tanquam elegantiæ causâ, usus Metaphorâ, dicendo,* μὴ συγκεκερασμένον τῇ πίστει *quod est*, non admixtus, *seu* contemperatus fidei. Κεράννυμι *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.

Συγκινέω, *Commoveo*, Act. 6. 12.

Συγκλείω, ομαι, *Concludo*, or. Gal. 3. 23. Συγκεκλεισμένοι, *Shut up as close prisoners, Lockt up as it were in a dungeon.* Rom. 11. 32. Συνέκλεισε, 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.

Συγκληρονόμος, *Cohæres.* Rom. 8. 17. Συγκληρονόμοι, *joynt-heires, heires annexed, coheires.* It is used also Ephes. 3. 6. Heb. 11. 9. 1 Pet. 3. v. 7.

Συγκοινωνὸς, *Particeps, Consors, Socius. Apoc.* 1. 9. Consortem *appellat, quod in Græco magis emphaticum est: poterat enim dicere* κοινωνὸς, *quod* Participem *significat: verùm compositio addit singularem emphasin: id est, Nulla est miseria piorum, nulla afflictio, cujus me non agnoscam participem. Sic contrà, particeps est idem* Joannes *in præmiis afflictionum: Sonat enim* κοινωνία *communionem damni, ac lucri*, Aret. It is used also Rom. 11. 17. 1 Cor. 9. v. 23. Phil. 1. 7.

Συγκοινωνέω, *Commercium habeo, unà communico, Particeps sum*, Ephes. 5. 11. Phil. 4. 14. Rev. 14. 4.

Συγκομίζω, *unà effero*, Acts 8. 2.

Συγκρίνω, *Comparo, conjungo*, 1 Cor. 2. ver. 13. *Adhibito judicio ita connecto, ut verba rebus prorsus respondeant, & in unum veluti corpus coalescant*, Beza in loc. It is used also 2 Cor. 10. ver. 12.

Συγκύπτω, *Incurvo*, Luc. 13. 11. Συγκύπτειν, *Oculos in terram defigere more bestiarum:* ἀνακύπτειν, *Prospicere, & erectos tollere ad sydera vultus. Est enim* Συγκύπτειν *bestiarum,* ἀνακύπτειν *hominis*, Victorin. Strigel. in Nov. Test.

Συγκυρία, *Casus*, Luc. 10. v. 31. κατὰ Συγκυρίαν, Casu Sacerdos quidam descendit, *Beza. Sed non libenter à veteri Interprete discesserim, vertente*, Accidit autem ut sacerdos quidam descenderet. *Apertè hìc (ad verbum) dixeris* Par rencontre, *Gallicè; quod & multò est mollius, quàm* Par fortunè. *Posset autem alioqui apud profanum Scriptorem reddi,* Κατὰ Συγκυρίαν καταβαίνειν. Fortè fortunâ accidit ut, *&c. vel*, Casu quodam accidit ut, *Steph. in Thes. A verbo* κύρειν, *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.

Συγχαίρω,

Συγχαίρω, *Gratulor, congratulor.* Luc. 1. ver. 58. Συνέχαιρον, *Congratulabantur,* Vulg. *Ad verbum,* Congaudebant, *quod Latini ferè dicunt,* Gratulari; *quanquam* congaudere *potest qui non* gratuletur, *cum illud sit animi, hoc voce testantis gaudium,* Erasm. in Annotat. It is used also Luke 15.6,9. 1 Corinth. 12.26. and 13.6. Phil. 2.17,18.

Συγχέω, *Confundo, conturbo,* Acts 21. ver. 27.

Συγχέομαι, *Utor.* Joan. 4. ver. 9. Συγχρῶνται, Utuntur. *Vulg.* Coutuntur, *quod vocabulum planè est barbarum & obscurum. Erasm.* Commercium habent, *recedens à Græcis ubi minimè necesse est: nam* utendi *verbum simili prorsus significatione usurpant Latini, ut vel ex illo* Ciceronis *loco apparet.* Sextum, *inquit,* Alphenum, propinquùm nostrum, quo iste *utebatur* plurimùm, *Beza in loc.*

Συγχύνω, *Confundo,* Act. 9. 22.

Συγχύνομαι, *Confundor, conturbor,* Acts 19. v. 32. & 21. 31. Act. 2. 6. *significare potest* Perturbari, Animo dejici, Commiscri inter se, & tumultuari. *Chrysost. & Oecumen.* Admirationem & Turbationem *interpretantur in* Act. 2.

Σύγχυσις, *Confusio,* Act. 19. 29.

Συζάω, *Simul vivo.* Rom. 6. ver. 8. 2 Cor. 7. 3. 2 Tim. 2. 11.

Συζεύγνύω, υμι, *Conjungo,* Matth. 19. 6. *Inde* Conjuges *dicti,* & Conjugium, *quod vocabulum Græco penitus respondet, servatâ etiam translatione à* jugo. *Erasm.* Copulo, *Beza in loc.* It is used also Mark 10. 9.

Συζητέω, *Mutuò quæro, altercor, disceptо.* *Unà cum alio de re aliqua quæro, seu disquiro, unà rationes confero ad rei alicujus indagationem, Disputo,* Plato, Beza, Dioscor. Gerhard. in Harm. Evang. Συζητεῖν *non solùm significat cum altero de re aliqua disquirere,* Act. 6. 9. & 9. 29. *sed etiam rei alicujus novitate perculsum alterum interpellare,* Marc. 1. 27. & 9. ver. 16. *atque invicem altercari,* Act 28. 29. Act. 6. 9. Συζητοῦντες, *Altercantes.* Vulg. *Disputantes. Et fateor* Συζητεῖν *etiam in optimam partem accipi: sed istos apparet non cognoscendæ, sed oppugnandæ veritatis studio adversus* Stephanum *disputâsse:* The French, *Disputans contre* Estienne, seems therefore there to be better then our Translation. *Significat propriè,* Unà cum alio quærere, *seu* inquirere veritatem per familiare *(scil.)* colloquium: *quanquam istis* Stephani *collocutoribus non veritatis inquisitio, sed oppressio proposita fuerit,* Piscat in locum. Marc. 1. 27. *Mutuò quæro.* Conquirendi *verbum (quo usus est post Veterem Interpretem* Erasmus) *Latinis significat,* Diligenter aliquid investigare; Συζητεῖν *autem hoc loco est hominum attonitorum, qui mutuò sese rogitant, & interpellant: sed* Συζητοῦσι *utraque pars interdum idem quærit, interdum quod alius oppugnat alter tuetur; unde factum, ut* Συζητεῖν *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.

Συζήτησις, *Disceptatio,* Acts 15. 27. and 28. 29.

Συζητητής, *Disquisitor.* 1 Corin. 1. ver. 20. *Tu qui in hujus mundi arcanis perscrutandis, & acutissimis quibusque quæstionibus explicandis omnem ætatem consumis.* Disputator, *qui cum aliis, & apud alios disserit, collatis utrinque argumentis. Syrus,* Investigator. *Arabs,* Scrutator. *Vet. Interpr.* Conquisitor. *Sed τὸ* Συζητεῖν, *cùm 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 *Fullerí Miscell. Sac. lib. 3. c. 7.*

Συζυγέω, *Socius.* Philip. 4. 3. Σύζυγε. *Clemens Alexandrinus* interpreted it of *Pauls* wife; and many follow him, *Erasmus, Musculus, Illyricus,* and others: but *Cajetan,*

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colligata est: est autem jugum vel conjugii, vel cujusvis alterius societatis; veluti si duo ad prædicandum Evangelium simul mittantur, quemadmodum Christus misit Discipulos binos & binos ad prædicandum Evangelium: ideo & pro *conjuge,* seu *uxore,* & pro *collega in ministerio* accipi potest: utro autem sensu hic accipiendum sit hoc nomen, disputant Interpretes, *Zanch.*

u Est amicè, & discendi causâ conferre, aut ut alius instituatur, *Aret.* Collatis argumentis & sententiis per mutuas interrogationes & responsiones disputando aliquid disquirere, *Chemnit.*

x Masculini & fœminini generis est: significat *Conjugatum,* id est, eum vel eam quæ cum alio sub eodem jugo

Calvin, *Beza*, and *Piſcator* turn it *Socie*. Σύζυγον *apertè uſurpat* Ariſtophanes *pro ejuſdem conſilii ſocio ac participe*: *& apud* Nonnium *Chriſtus ſeſe vocat Patris* ζύζυγον. *Ad verbum*, Conjux, Idem jugum trahens: *ſed apud Græcos ſignificare poſſe videtur etiam* Socium, *tametſi rariſſimè in eo uſu reperiatur*, Illyr. in Nov. Teſt. Syzygi *dicuntur*, *quaſi* pariter ducentes jugum, *Eraſm. Hoc loco quendam inſignem ſuum adjutorem vocat* γνήσιον σύζυγον, *id eſt*, germanum *ac* ſincerum conjugalem: *ſumptâ nimirum metaphorâ à jumentis*, *præſertim bobus*, *in aratro trahendo*, *vel alio opere conjunctis ac combinatis. Hujuſmodi enim par propriè ſignificatur Græco vocabulo* ζυγὸς, *quod Latini* jugum *vocant. Neque enim Græca vox propriè ſignificat eos quos Latinè* conjuges *vocamus*, *id eſt*, *maritum & uxorem*; *ſed generatim eos qui* ſocii *ſunt ejuſdem operis*, *velut idem jugum trahentes. In qua ſignificatione etiam profani authores 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 rendring it *yoke-fellow*, which ſignifieth fellow in any yoke whatſoever. If it ſound man and wife in Engliſh, what matter is that? for ſo it doth in the Greek. There is great probabilitie, 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.*

Συζωποιέω, *Vnà vivifico*, Epheſ. 2. v. 5. Col. 2. 13.

y Ficus arbor. y Συκῆ, *Ficus*, often.

z Ficus fructus. z Σῦκον, *Ficus*, Matth. 7. 16. Mark 11. v. 13. Luk. 6. 44. Jam. 3. 12. Whence cometh the word συκοφάντης, for a *Flatterer*, ἀπὸ τῶν σῦκα φαίνειν, *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.

a Συκάμινος, *Sycaminus*, *Sycomorus*. Athenæus *& alii diſtinguunt inter* Sycaminum *&* Sycomorum: *Nam* συκάμινον morum *interpretantur*, *&* Sycomorum *dicunt eſſe arborem inter ficum & morum mediam*, Druſius in Præterit. Luc. 17. 6. *Alii*, Ficum Ægyptiam, *alii* Morum Ægyptiam, *alii* Morum ſimpliciter *accipiunt. Hebræi pro eo quod interpretes vertunt nunc* Sycaminos *nunc* Sycamorum, *dictionem habent his nominibus ſimilem*, Sikma, *ut videri poſſit mutuata à Græco* συκάμινος, *aut contra potiùs nomen hoc Græcos ab Hebræis mutuatos*, Janſen. in Concord. Evangel. *Apud* Dioſcoridem, *& pro* Moro *ſimpliciter*, *& pro* Sycomoro *accipitur*. Vide Bez. Annotat. The Septuagint uſe it Amos 7. 14.

a Non venit hæc vox à *ficu*, ut quidam putant: ſed eſt merè Syriaca. Oportet *moro* admodum ſimilem eſſe arborem, quando non Latinus tantùm, ſed & Syrus, & Arabs *morum* vertunt, *Grotius*.

b Συκομωραία, *Sycomorus*. Luc. 19. 4. Συκομορέα, *Sic videtur ſcribenda vox Græca* (*quæ aliàs variè ſcribi ſolet*) *tanquam ſit compoſita ex* ζυκῆ, *id eſt*, Ficus arbor, *&* μορέα, *id eſt*, Morus arbor, *quòd ferat mora dulcia*, *at ſunt ficus*, Piſcat. *ubi plura. De vocabulo* Sycomorus *diſputatio eſt*, *utrum* o *in* morus *ſit* ω μέγα *an* ο μικρὸν, *ut penultima ſit longa an brevis. Græci enim ferè per* ο μικρὸν *ſcribunt*, *putantq́; nomen hoc compoſitum ex* σῦκον, *id eſt*, ficus, *&* μόρον, *id eſt*, morus; *huic arbori inditum*, *quod foliis* morum *referat*, *fructu verò* ficum *vulgarem*; *quod planè convenit cum eo quod* Lucas *dicit* συκομορέαν. *Nam Græcis* μορέα, morum *ſignificat. At ex verbis quibuſdam* Dioſcoridis *apparet potiùs per* ω μέγα *ſcribendum*, *ut* Sycomorus *dicta ſit quaſi* ficus fatua; μῶρον *enim* fatuum *ſignificat*, *unde* Hieron. in 7. cap. Amos *dicit*, Aquilam *&* Symmachum

b Nomen Græcum indicare videtur, ita ſimilem moro eſſe hanc arborem, ut ficum aliquatenus referat, *Grotius*. The right Sycomore-tree is like the Fig-tree in fruit, and in leaves to the Mulberie tree, whence it is ſo named, *Gerh.*

Symmachum *vertiſſe* συκομώρους, *per* ω μέγα, Janſenius in locum. *Patet* Sycomorum *Græcè ſcribi in penultima tam per* ο μικρὸν, *quàm per* ω μέγα, *adeoq; illam habere communem, id eſt tam brevem, quàm longam; tum quia* μῶρος, *id eſt*, fatuus *ſcribitur per* ω· *tum quia* morus *arbor Græce ſcribitur tam per* ω, *quàm per* ο, *ut patet ex Lexico* Heſychii, *& cæterorum, atque ex Luca hìc; unde Poëta:*

Cornáque, & in durís hærentia *mora*
, rubetis;

ubi ο *in* mora, *quaſi* ω *longum facit. Idque liquet ex Etymo. Dicta eſt enim arbor à Græco* μῶρος, *id eſt*, fatuus, *per Antiphraſin, quaſi minimè fatua, eſt enim* morus *arborum prudentiſſima, ut ait* Plinius, lib. 16. 25. Thomas Morus *Angliæ Cancellarius, Anglorum fuit ſapientiſſimus. Alii* morum *truncupatam putant, eo quod fructus nigros producat;* Μαῦρον *enim eſt* nigrum; *unde* Mauri *vocantur* nigri, *Cornel. à Lap. in loc.* Συκομορέα *dicendum videtur, ſi etymon attendatur. Eſt enim* μορέα morus arbor. *Errat* Elias in Animadverſionibus *quas ad* Radices Kimchi *adjecit, dum comminiſcitur Græcis* Sycomoros *appellatas quaſi* ficos ſtultas, *ut Hebræi* הדס שוטה Myrtum ſtultam *appellant; quaſi Græci ſcriberent* συκόμωρον *per* ω, *non* συκόμορον *per* ο *in penultima. Ac mendum eſt in Commentariis* Hieronymi, *ubi* συκομώρους *ſcribitur, quum* συκομόρους *ſit reponendum,* Mercer. ad Amos 7.14. *Auguſt. Ser. 8. de Verb. Apoſt.* Sycomorum *quaſi* fatuam ficum *dictam eſſe docet,* Maldonat. ad Luc. 19.3.

Συκοφαντέω, *Calumnior. Vox Hebræa* Gnaſhak, *quam per* συκοφαντῶν *ſæpe exprimunt Lxx, modò generalis eſt, & tam latè patet quam* ἀδικεῖν, *ut* Jerem. 22.3. *ubi Lxx. vertunt* διαστρέφειν *& apud hunc ſcriptorem, infra* 19.8. *modò ſpecialis, ut ſignificet propiùs ad uſum Græciæ, dolo, aut certè occultè, non vi apertâ aliquid ſurripere; quam propriam vocis* gnaſhak *eſſe ſignificationem indicat* Rabbi Salomo. *Solent autem miliees interdum injuriis cauſas aliquas, quamvis falſas atque abſurdas, prætexere,* Grotius. Luc. 3.14. Μηδὲ συκοφαντήσητε, Get nothing by Sycophancie. *Neq; Dolo opprimite, ut* Beza. *Calumniam faciatis, cum* Vulg. *Quod certè potiùs togatæ, quàm armatæ militiæ convenit,* Beza. *Neminem defraudate,* Sculter. *Significat,* Falſò aliquem deferre, & calumniis circumvenire. *Sycophantæ ſemper malè 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 indicâſſet illum qui ficus extra regionem exportâſſet:* ἀπὸ τοῦ σῦκα φαίνειν, *ex eo quòd* ficus indicaret, *hoc eſt, quid de ficubus actum eſſet. Hinc per Synecdochen ſpeciei* Συκοφαντεῖν, Falſò criminari, *quòd* Sycophantæ *illi Athenienſes falsò ſæpenumerò criminarentur lucri cauſâ,* Piſcat. in Luc. 2.14. *Cum Athenis vetiti eſſent exportare ficus, qui eos deferebant, accuſabantq;,* Sycophantæ *ſunt appellati,* Plutarch. Συκοφαντεῖν *ſignificat* Defraudare, à Σῦκον, Ficus, & φαίνω, 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, quicunque 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, *iſtæc* Luc. 19. 8. εἴ τινός τι ἐσυκοφάντησα, ἀποδίδωμι τετραπλοῦν, *caute, & eleganter interpretati ſunt,* Siquid aliquem defraudavi, reddo quadruplum, *ubi* Beza, Siquid cuipiam per calumniam eripui, *nec loci, nec gloriationis* Zachæi *ſenſum aſſecutus: nam ſi quadruplum ille reddebat pro ereptis, juris id neceſſitate faciebat, nec erat in quo magnopere æquitatem ſuam oſtentaret,* Sculter.

Exercit. Evang. lib. 1. cap. 19. *Vide etiam* Delit. Evang. cap. 11. See *Dr 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 שלל. 2 Cor. 11. 8. *Spolio, deprædor, depeculor, exuo, adimo, detrabo, eripio,* viz. *more eorum qui ſpoliant, ſeu deprædantur aliquem,* Steph. in Theſ.

c Verbum militare, quod ſignificat Prædam abigere; videtur Apoſtolus alludere ad Pſeudapoſtolorum fraudes.

c Συλαγωγέω, *Deprædor.* Coloſſ. 2. ver. 8. Συλαγωγῶν. The ſpeech is taken from theeves, who come ſecretly to carrie away a ſheep out of the fold, to whom the Apoſtle compareth vain teachers: the word ſignifieth to drive away as a prey taken in warre. *Decipiat,* Vulg. *Spoliet,* aut *Deprædetur:* ſo *Jerom, Cyprian, Ambroſe, Hilarie, Steph. Beza,* more fitly. *Significat propriè,* Captum aliquem atque vinctum in prædam abducere: *Metaphora ſumpta à prædonibus, qui aliqua pecora capiunt, ut vincta in prædam abducant,* Zanch. *Ex* σύλη, præda hoſtilis, & ἄγω duco, *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, Opitulor,* often. *Illud verbum propriè ſignificat, unà cum aliis manum operi admovere, & opem ferre,* Zanch. in Phil. 4. 3.

Συλλέγω, ομαι, *Colligo, or.* Matth. 7. v. 16. and 13, 28, 29, 30, 40, 41, 48. Luk. 6. 44.

d Diſcurſu & ratiocinatione, vel ratione ſubductâ, imò (ut noſtri aiunt) ex præmiſſis aliquid colligere, *Bulling.*

d Συλλογίζομαι, *Ratiocinor,* Luk. 20. 5. *Propriè ſignificat* Ratiocinari, Argumentando concludere, Unum ex alio inferre; *unde deducitur* Syllogiſmus, *Gerhard. in Harm.* It ſignifieth, *Calculis ſummam conficere,* in *Demoſthenes.*

Συλλυπέομαι, *Condoleſco.* Marc. 3. ver. 5. Συλλυπούμενος, Simul dolens: *Eſt (ni fallor) peculiaris quædam vis hoc loco præpoſitionis* Συν, *neque idem valet quod* dolens, *neque pro* compati *accipi poteſt, ſicut apud Latinos* condolere & condoleſcere *dicuntur, qui aliorum dolore ad commiſerationem commoventur: Nec enim iſti obdurati ſuam vicem dolebant, ſed adverſus Chriſtum frendebant. Hoc igitur verbo ſignificatur, Chriſtum fuiſſe quidem graviter illorum deſperatâ improbitate offenſum, ſed ita ut illorum etiam miſereretur,* Beza.

Συμβαίνω, *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, congredior. Diligenter conſidero,* Luk. 2. 19. e *Confero,* Actor. 4. 15. *Item* Conflictor, *Act.* 17. 18. Συνέβαλον αὐτῷ, *Conflictabantur cum eo,* Beza. *Diſſerebant cum eo,* Vulg. *id eſt,* Congrediebantur, *ſive* Committebant cum eo. *Idem verbum quo ſignificant Conſerere manus in bello,* Eraſ. It is uſed alſo Luk. 14. 31. Act. 18. v. 27. and 20. 14.

e Propriè dicitur de pluribus inter ſe colloquentibus: impropriè, de eo qui ſecum ipſe diſſertat, *Grotius.*

Συμβασιλεύω, *unà regno,* 1 Corin. 4. 8. 2 Tim. 2. 12.

Συμβιβάζω, *Inſtruo, Collatis teſtimoniis demonſtro, Collatis argumentis colligo. Verbum* Συμβιβάζειν *ſignificat* Efficere condeſcenſionem, *ut ſic dicam, id eſt, argumentis propoſitis efficere, ut aliquis tecum in eandem ſententiam deſcendat. Sic* Act. 9. 22. Saulus *confundebat Judæos qui habitabant Damaſci,* Συμβιβάζων (ſcil. αὐτοὺς) *id eſt, aſſentiri eos cogens,* Piſcat. in 1 Corinth. 2. v. 16. *Compingo, Ad cohærentiam adduco, quemadmodum fabri lignarii trabes duas compingunt, ita ut indiſſolubili nexu inter ſe cohæreant. Concilio, & ad amicitiam fœdúſque 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. * Συμβιβάζων, *Confirming,* that is, as *Beza* notes, *Collatis teſtimoniis demonſtrans, &c.* Demonſtrating it by comparing

* See *Deodate on the place.*

ring of one Scripture with another, according to the manner of Artificers, who being about to compact or joyne, are wont to fit all the parts amongſt themſelves, that every one of them may perfectly agree with each other. 2. It ſignifieth to *inſtruct*, 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. Συμβιβαζόμενον, *Firmly compacted*. Coloſſ. 2. 2 [f]. Συμβιβασθέντων, *Knit together*. It ſignifieth ſuch a conjunction and knitting together, as is of the parts and members of the ſame body, which are conjoyned and knit together, compacted or conjoyned with a moſt ſtraite and indiſſoluble band. *Intelligit ſolidam & arctam animorum conjunctionem: Metaphora ducta à corporibus inter ſe compactis aut ferruminatis*, Vorſtius in locum. *Septuaginta Interpretes utuntur* Συμβιβάζειν *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.

f Συμβιβάζειν eſt, Res arte compingere, ut nexu indiſſolubili cohæreant; quod faciunt Architecti in committendis trabibus in aliquo ædificio: infrà ver. 19. eâdem utitur voce de commiſſuris loquens, & ad Epheſ. 4. 16. in ſimili cauſa, *Ara. in loc.*

Συμβιβάω, *Qui eſt à conſilio*, Rom. 11. ver. 34.

Συμβουλεύω, *Conſulo. Simul conſulto, Ineo conſilium.* Συμβουλεύειν *proprie eſt* Simul conſultare, & Conſilia conferre. *Conſilia confero, Conjunctis animis conſulto*, Matth. 26. 4. Actor. 9. 23. *Ac ſimpliciter* Conſulo, *vel* Conſilium do, *Joan.* 18. v. 14. *Apoc.* 3. 18. *Sicut etiam* [g] *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.

g *Gerh. in Harm. Evang.*

Συμβούλιον, *Conſilium. Significat & ipſum cœtum conſultantium, & ipſam etiam conſultationem. Quod enim* Marcus *dicit* (cap. 3. 6.) ἐποίουν συμβούλιον, *ſignificat ipſos convocaſſe, ſeu coegiſſe conſilium.* Matthæus *verò, cum inquit* (cap. 12. 14.) ἔλαβον συμβούλιον, *ſignificat ipſum conſilium, quod, habitâ publicâ conſultatione, inierunt de perdendo Jeſu*, Chemnit. in Harmon. Evangel. *Dicitur proprie ejuſmodi conſilium quod plures ineunt, quale deſcribitur* Matth. 22. 15. & 27. 1, 7. & 28. 12. Mark 15. 1. Act. 25. 12.

Συμμαθητὴς, *Condiſcipulus*, Joan. 11. ver. 16.

Συμμαρτυρέω, ῶμαι, *unà teſtimonium reddo, unà teſtor.* Rom. 8. 16. Συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, *Beareth witneſſe* [together with] *our ſpirit*, rather then [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.

h Συμμαρτυρέω, ῶμαι, *unà teſtimonium reddo, unà teſtor.* Teſtatur unà cum ſpiritu noſtro: hac ratione duo erunt teſtes, nempe, Spiritus Dei, & ſpiritus noſter ab eo certior factus. *Chryſoſtomus* recte præpoſitionem σὺν refert ad vocis teſtimonium, & clamorem illum, cujus ante facta eſt mentio, ut commodè etiam interpretari poſſis, *Simul teſtatur ſpiritui noſtro*, Beza.

Συμμέτοχος, *Conſors*, Epheſ. 3. 6. and 5. v. 7.

Συμμιμητὴς, *Simul imitator.* Phil. 3. ver. 17. Συμμιμηταί. The word doth not ſimply ſignifie *Followers*; but that they would be *followers together* of him. *Id eſt*, Coimitatores mei; *hoc eſt, Imitemini me unà cum cæteris qui me imitantur*, Eraſm.

Σύμμορφος, *Conformis*, Rom. 8. 29. Phil. 3. v. 21.

Συμμορφόμαι, *Conformis fio.* Phil. 3. 10. Συμμορφούμενος τῷ θανάτῳ αὐτοῦ, and *Be made conformable*; or, as Beza readeth it, *While I am made conformable unto his death*, that is, unto Chriſt being dead.

Συμπαθὴς, *Mutuò moleſtiarum ſenſu affectus*, 1 Pet. 3. 8. It ſignifieth ſuch a fellow-feeling, or ſympathie as makes us like affected, as if wee were in their caſe.

Συμπαθέω, *Condoleo*, *Simul efflagitor.* Hebr. 4. 15. and 10. 34. *Compatior, afficior, moveórque ſenſu alieni mali*, Hyperius.

Συμπαραγίνομαι, *Simul accedo, adſum*, Luk. 23. 48. 2 Tim. 4. 16.

Συμπαρα-

Συμπαρακαλέομαι, *Communem exhortationem percipio.* Rom. 1. 12 [i]. *Referri poteſt ad* mutuam conſolationem, *vel ad* mutuam exhortationem, *Eraſm. & Vorſt. in loc.* Bucerus, *&* Beza, Exhortationem *potiùs quàm* Conſolationem *convertunt, quia de mutuò confirmandis animis hìc agitur.*

Συμπαραλαμβάνω, *Simul aſſumo.* Acts 12.25. and 15.37,38. Gal. 2.1.

Συμπαραμένω, *Unà permaneo,* Phil. 1. ver. 25.

Συμπάσχω, *Simul patior,* Rom. 8. ver. 17. 1 Cor. 12.26.

Συμπέμπω, *unà mitto,* 2 Corinth. 8. 18, 22.

Συμπεριλαμβάνω, *Amplector,* Acts 20. ver. 10.

Συμπίνω, *Simul bibo,* Acts 10.41.

Συμπληρόω, όομαι, *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 nomen, voce tamen eâ uſus eſt* Paulus *ad* Epheſ. *Goclen. Aiunt* συμπολίτης *non eſſe Græcis ſcriptoribus uſitatum nomen, nec ſatis Latinè* Concives *dici. Retinui tamen, quòd auctore* Paulo *non dubitarim uſurpare,* Beza in locum.

Συμπορεύομαι, *Convenio, Simul proficiſcor,* Mark 10.1. Luk. 7.11. and 14.25. and 24.15.

Συμπόσια, *Convivium,* Mark 6.39. *Licet ſonet* compotatio, *aut magis etiam ad verbum,* compotamentum *(ſi cum bona Latinitatis venia fingere hoc, docendi tantùm cauſâ, liceat) dicitur tamen 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 Bride-ales; the French, *Tablees,* id eſt, *numerum hominum quantum poteſt una menſa capere,* Beza in loc. *Græcè* συμπόσια συμπόσια, *hoc eſt,* convivia convivia. *Eſt autem Hebraiſmus quo dictiones geminantur pro numero diſtributivo; ut ſit ſenſus, Per ſingula convivia: aut, Per diſtributiva convivia, ſic poſtea,* v. 40. κατὰ κατὰ, *hoc eſt,* areolæ areolæ; *pro eo quod eſt, per areolas ſingulas,* Janſen. in Concord. Evang. Sympoſium *& de convivio, & de loco & diſpoſitione convivarum aliquando dicitur,* Toſſanus.

Συμπρεσβύτερος, *unà Presbyter,* 1 Pet. 5. v. 1.

Συμφέρω, *Comporto.* Συμφέρει, *Expedit, Conducit.* Τὸ (ὑμφέρον, *utilitas, Commodum,* often. 1 Cor. 12. 7. The word there uſed is τὸ ζυμφέρον, which importeth ſuch a kinde of profit, as redoundeth to communitie, *ad utilitatem,* ſcil. *Eccleſiæ,* Piſcat. It is properly *Collatitium,* when a great many bring every one his ſtock, and lay them together, and make a common bank for them all.

Σύμφημι, *Conſentio,* Rom. 7. 16.

Συμφύομαι, *Simul enaſcor,* Luk. 8.7.

Σύμφυτος, *unà plantatus,* Rom. 6. 5. Σύμφυλα. Eraſmus *vertit* Inſititium: *ſed aliud eſt* Innaſci, ἐμφύεσθαι; *quod ab interno principio exiſtit; aliud* Inſeri, *quod cauſæ eſt exteriùs agentis. Verſio Vulgæa utitur* Complantatum, *at Latiniùs foret* Unà plantatum, *vel* Congenitum, *Beckman. Eleganti tranſlatione Chriſtum comparat Apoſtolus cum planta quæ humi defoſſa, ſuo tempore germinârit: Dicit nos cum ipſo in unam plantam coaliiſſe, ſicut τὰ σύμφυτα cum arbore ipſa ita coaleſcunt, ut communi ſucco vivant,* Beza in loc. The Greek word meaneth, that we grow up together with Chriſt, as we ſee Moſſe, Ivie, Miſsleto, or ſuch like, grow up by a tree, and are nouriſhed with the juyce thereof. *Significat non tantùm* Simul plantati, *ſed etiam* in eum plantati, & coaleſcentes, & eodem ſucco viventes. Eraſmus *non malè vertit* Inſititii, *ſi modò magis ſenſum quàm verbum ſpectes,* Illyric. in Nov. Teſt. *Cum eo plantati,* Beza.

Συμφυλέτης, *Contribulis,* 1 Theſſ. 2.14. Συμφυλέται *ſunt* ὁμοεθνοὶ (i.e. homines ejuſdem gentis) *quomodo ſanè* Suidas *exponit,*

[i] Etſi παράκλησις in genere *Exhortationem* quoq; ſignificat; tamen videtur hìc propriè ſignificare *Conſolationem,* propter id quod ſequitur, *Per mutuam fidem,* Piſcat. in loc.

[k] Ἀπὸ τ συμπίνειν. *Convivium à convivendo,* quòd unà viverent, qui ſimul ederent & biberent. à שתה משתה.

exponit, Druſ. ad 1 Theſſ. 2. 14. *Intelligit non tam ejuſdem tribûs homines, quàm ejuſdem gentis, aut civitatis. In quâ generali ſignificatione* Terentius *uſus eſt vocabulo* tribulis. *Itaque* Ambroſ. *legit*, Concivibus, *Eſtius ad loc.*

ΣύμφωνΘ, Adject. ἐκ Συμφώνου, *Ex conſenſu*, 1 Cor. 7. 5.

Συμφωνία, [1] *Concentus.* Luc. 15. 25. *Eſt vox muſica, quæ* concentum *ſignificat.* A harmonie of many voyces or inſtruments. *Significat etiam* Conſenſum *amicorum.*

[1] *Concentus à Cantu, eo differt, quod Cantus* unius *ſit, Concentus* non niſi plurium, *Cameron.*

Συμφωνέω, ἑσομαι, *Conſentio, Paciſcor, Conſono, Convenio. Vocabulum eſt Muſicorum proprium. Proprie*, Concino, Ex diverſis vocibus unum efficio concentum. *Per metaphoram*, Conſentio, Communi conſenſu paciſcor, *Matth.* 18. 19. & 20. 2. It is uſed alſo Matth. 20. 13. Luke 5. 36. Acts 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 ſit gratus*, Novarin. in loc.

Συμφώνησις, *Concordia*, 2 Corinth. 6. ver. 15.

Συναφηπίζω, *Supputo*, Acts 19. 19.

ΣύμψυχΘ, *Unanimis*, Phil. 2. 2. *uno & eodem animo conjunctus*, Zanch.

Σὺν, *Cum*, often.

m Matth. 25. 35. hoſpitio excipio. Helleniſtis συνάγω dicitur etiam unus qui hoſpitio recipitur 2 Sam. 11. 27.

[m] Συνάγω, *Cogo, Congrego, Colligo.* Συνάγομαι, *Paſſ.* often. The Septuagint hath rendred two Hebrew words by it, one which ſignifieth, *Colligere ad conſervandum*, Gen. 6. 21. Micah 2. 12. Another which ſignifieth, *In theſaurum recondere*, Iſai. 39. 6. Act. 4. 26. *Illud Συνήχθησαν non eſt ſimpliciter* Convenire, *ſed* In concionem aut conſilium congregari, & veluti Conſpirare, *Eraſm.* Matth. 26. 3. Συναγωγὴ *non deſignat coitionem 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 ſolenni indictione concilii ſæpius uſurpatur* Matth. 2. 4. & 26. 57. & 28. v. 12.

[n] Συναγωγὴ, *Synagoga, Conventus*, often. *Vox hæc tam latè patet quàm Hebræa* Gnedah, *aut Latina* Conventus. *Omnis enim hominum cœtus qui ex inſtituto eſt, ſive judiciorum, ſive publici conſilii, ſive rerum ſacrarum gratiâ, hoc nomine appellatur. Deinde verò cœpit & ad loca transferri, in quibus iſti conventus habebantur, ut* Lucæ 7. 5. *at* Matth. 4. 23. *ſive cœtum, ſive locum in quo lex divina exponi ſolebat, intelligas, nihil refert*, Grotius: *Vide illum in* Matth. 10. 17. *Ordinariâ ſignificatione* Συναγωγὴ *Helleniſtis deſignat conventum, non locum conventus. In novo Teſtamento aliquando* locum *apertè ſignificat, ut* Luc. 7. 5. Act. 18. 7. *alibi etiam deſignat* conventum, *Spanhem.* Synagoga *Græcè propriè idem eſt quod Latinè* [o] Congregatio, cœtus, collectio. *Hinc cœtus populi fidelis, ſive Judæorum vocabatur* Synagoga, *uti nunc cœtus Chriſtianorum vocatur* Eccleſia. *Hinc rurſum 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 diſpute, but not to ſacrifice, Acts 15. 21. The Temple at Jeruſalem was the Cathedrall Church, the Synagogues as petrie Pariſh-Churches belonging thereunto. It ſignifieth the place, or act of gathering together; it may ſignifie any aſſembly of men in the market, or publike places: *Etſi enim propriè* congregationem, *impropriè in ſignificatione lata alicubi in Scriptura accipitur pro quibuſvis locis, in quibus cœtus hominum conveniunt, qualia ſorum & celebriora loca*, Matth. 6. 5. *alicubi in ſtricta, pro loco, in quem convenichant Judæi, ad audiendum verbum Dei, & ad preces*, ibid. c. 4. v. 23. *hinc* Συναγωγὸς *dicitur* Ejectus è cœtu ſacro Eccleſiæ, excommunicatus, *Paulus Tarnovius.*

[n] Sonat Congregationem, & Cœtum, *Arct.* Cœtus, & Conventus ſacer, Ipſe locus in quem convenichant Judæi ad audiendum Dei verbum, Matt. 4. 23. & 6 5. Luc. 7. 5. Jac 2 2. Eſt *Cœtus* non *Cœtus*, Heb. 10. 25. & ipſe *Cœundi actus. Schola*, Matth. 13. 6. *Conventus civilis*, Matt. 10. 17.

[o] *Præſat.*

Συναγωνίζομαι,

Συναγωνίζομαι, *unà 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.

Συναθλέω, *Decerto, unà certo.* Philip. 1. 27. Συναθλοῦντες, *decertantes. Athletarum eſt, quo exprimitur pugnantium ardor, & conſenſus; éſique verbi hujus vis valde emphatica hìc poſita,* Aret in locum. Phil. 4. 3. Συνήθλησαν, *laboured,* yea, and even *ſtrove;* for ſo the word ſignifieth, putting themſelves in hazzard for the defence of the Goſpel. Wreſtle together as for maſterie, or for a crown.

Συναθροίζω, *ομαι, Congrego, or.* Luk. 14. 33. Acts 12. 12. and 19. 25.

Συναίρω, *Confero,* Matth. 18. 23, 24. and 25. 19.

p *Comes captivitatis,* Ambroſ.

p Συναιχμάλωτος, *Concaptivus.* Rom. 16. 7. Col. 4. 10. Philem. 23. *Quod verbum propriè deſignat* Haſtâ ſuperatum & captum, *& proinde jure belli victoris mancipium.*

Συνακολουθέω, *unà ſequor,* Mark 5. 37. Luk. 23. 49.

Vid. *Bezam, & Ludov. de Dieu in loc.*

Συναλίζομαι, *Convenio.* Act. 1. ver. 4. Συναλιζόμενος, *Conveſcens,* Vulg. *Congregans.* Pagnin. *Conſalescens.* Beckman. *Converſans.* Alii, *Conveniens.* *Eſt* Συναλίζω communi mensâ utor, *ab* ἅλς, *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 Synecdochen,* Eodem ſale, *aut* cibo veſcor: *nam ſal eſt quod condiat cibos, gratóſque guſtui efficiat. Quidam legunt* Συναυλιζόμενος, *ab* αὐλη, *quod* Stabulum, *aut* Diverſorium *ſonat.* Conveſcor, *& dicitur à ſalis communione, juxta Proverbium,* Salem & menſam nè prætereas, *Eraſm. Sunt qui exemplis probare conantur* Συναλίζεσθαι *talem propriè notare congregationem, quæ obtentâ victoriâ militum ex pugna diſperſorum eſſe ſolet. Item, quâ paſtor diſperſas oves ſub tectum colligit: quæ ſignificationes optimè congruerent huic loco, quia Chriſtus diſcipulos fugitivos velut diſperſas oviculas iterum collegit, & ad ſpiritualem militiam armavit,* Gerhard. in Harm. Συναλίζεσθαι *eſt verbum militare, ſignificans* Commorationem Ducis, Victoris in ipſo veſtigio commiſſi prælii, *Victorin. Strigel. in Nov. Teſt.*

Συναναβαίνω, *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.

Συναναμίγνυμαι, *Commiſceor.* 1 Cor. 5. v. 9, 11. Μίγνυσθαι *ac μίξις etiam de concubitu uſurpantur: hìc adhibetur vocabulum ab Apoſtolo, ut indicetur, cùm omnem aliam, tum maximè eam prohiberi converſationem, quæ ſit tam arcta, ac eſt conjugium,* Tarnovius in Exercit. Bibl. 2 Theſſ. 3. 14.

q *Have no company with him.* The Greek word ſignifieth, *Be not mingled with him,* meaning ſuch inward familiaritie as is betwixt a man and his friend.

q Μὴ συναναμίγνυσθε αὐτῷ, *Ne commercium habete cum eo,* Beza. *Nè commiſceamini cum illo,* Vulg. Significat familiarem converſationem cum fratribus.

Συναναπαύομαι, *unà reſocillor,* Rom. 15. 32.

Συναντάω, *Occurro. Ille nobis dicitur* Συναντᾶν, *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.

Συνάντησις, *Occurſus,* Matth. 8. 34.

Συναντιλαμβάνομαι, *Vicißim opitulor.*

r 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 ſignifieth. *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* Συναντιλαμβάνεσθαι, *id eſt, ipſe viciſſim onus attollere ex altera parte, nè ſub eo fatiſcamus,* Bez. 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, and

r Vulg. *Adjuvat.* Eraſ. *Auxiliatur. Una ſublevat. Lifts with us,* and *before us.*

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.

Συναπάγομαι, *Simul abripior, unà abducor.* Rom 12.16. Συναπαγόμενοι, *Submitting your ſelves. Obſecundantes,* Steph. Beza. *Conſenting,* Vulg. Lat. Arias Mont. *Applying your ſelves,* Vatabl. *Cleaving unto,* Syriack. *Making your ſelves equall,* Others. Συναπαγόμενοι, Obſecundantes, accommodantes, *& quod minùs Latinè dici ſolet,* condeſcendentes: *licèt in quibuſdam codicibus ſit* Συνεπαγόμενοι, ſimul ducentes, *vel* ducti, *id eſt, unà converſantes. Quod penè 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.

Συναπόλλυμαι, *Unà pereo,* Heb.11.31.

Συναποστέλλω, *Unà mitto,* 2 Corinth. 12.18.

Συναρμολογέμαι, *Congruenter coaçmentor,* Epheſ.2.21. and 4.16. Perfectly joyned together.

Συναρπάζω, ομαι, *Corripio, Arripio, or,* Luke 8.29. Acts 6.12. and 19.29. and 27.15.

Συναυξάνομαι, *Simul creſco,* Matth.13. ver. 30.

Συνδέομαι, *Unà vincior,* Heb.13.3.

[r] Σύνδεσμος, *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 Act.8.23. Epheſ.4.3. Col. 2.19.

Συνδοξάζομαι, *Simul glorificor,* Rom.8. ver.17.

Σωτηρία, *Conſervatio,* Matth.18.28,29, 31,33. and 24.49. Col.1.7. and 4.7. Rev.6.11. and 19.10.

Συνδρομὴ, *Concurſus,* Acts 23.30.

Συνεγείρω, *Unà excito.* Συνεγείρομαι, *unà reſurgo,* Epheſ.2.6. Coloſſ.2.12. and 3.1.

[s] Συνέδριον, *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 appeale to any other, Numb.11.16. Synagogæ *ſunt conventus Eccleſiaſtici,* Synedria *conventus Judicum,* Scultet. Exercitat. Evangel. lib.2. cap.11. *Non aſſentior doctiſſimo viro, qui ſcribit* Synedria *propriè Gentium eſſe:* Synagogas *Judæorum. Potiùs dixerim,* Synedria *eſſe conſeſſus Judicum, &* Synagogas *conventus Eccleſiaſticos: cui rei firmandæ eſſe poterit Interpretatio Syriaca, quam vide, ſi vacat,* 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 indiſcriminatim aliquando utuntur Autores, ad rem illam ſignificandam, quam Latinè* conſcientiam *appellamus,* Συντήρησις *nempe, &* Συνείδησις. *Prima fit à* Συντηρέω, *quod eſt* conſervo *&* attendo. Συνείδησις *autem à* Συνείδω, *id eſt,* conſcius ſum: Συντήρησις *propriè eſt habitus principiorum practicorum, 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 Συνείδησιν *à* σὺν *&* 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 σὺν, and εἴδω, as *Conſcientia,* à *Con,* & *Scire.* It ſounds as much as *Cordis ſcientia,* ſaith *Bernard;* as *Sci-*

[r] Δεσμὸς eſt omne vinculum, quo etiam res una aliqua ligatur: ſed σύνδεσμος eſt vinculum, quo ſimul colligantur, *Zanch.*

[s] Ex συνὰ, & ἕδος, *ſeſſus, ſella, ſedes.* Propriè, Conſeſſus: itero, Synedrium, Conſeſſus Judicum: item, locus ubi conveniebant, Act.6: v.15. Hæc vox à Syris tanquam Syriaca ſcribitur *Sanhedrin:* Metonymicè, Senatores ipſi, Act.23. ver.30.

entia cum alio, ſaith *Aquinas*. *Dicitur* συνείδησις, Conſcientia; *quia non ſolus homo novit quid fecerit, ſed & alii id ſciunt: Deus nimirum, & Angeli, & homines*, Polyc. Lyſer.

Σύνειμι, *Sum cum alio*, Luke 9.18. Acts 22. 11.

Συνεισέρχομαι, *Simul introeo.* Joh. 6.22. and 18.15.

u *Comes*, Vulg. Malè: neque enim quiſquis eſt Comes, idem eſt συνέκδημος, *Beza.*

[u] Συνέκδημος, *Socius peregrinationis*, Act. 19.29. 2 Cor.8. v.19. Συνέκδημος ἡμῶν, *Socius peregrinationis noſtræ*, Beza. *Comes peregrinationis noſtræ*, Vulg. *Potiùs*, Collega, *ſive* Socius, *ut æqualem intelligas, non ſequentem*, Eraſ.

Συνέκλεκτος, *Una electus*, 1 Pet.5.13.

Συνελαύνω, *Compello*, Act.7.26.

Συνεπιμαρτυρέω, *Teſtimonium præbeo*, Heb.2.4. *Græcum participium* συνεπιμαρτυροῦντος *tricompoſitum eſt, quod Latinè ſonat* coatteſtante, *id eſt, ſimul atteſtante; quaſi diceret Apoſtolus, humanum teſtimonium accedente divino per miracula teſtimonio, fuiſſe roboratum*, Eſtius in locum.

Συνέπομαι, *Comitor*, Act.20.4.

x Duriuſculum hoc apparet, quando Deum in divinis operibus minimè adjuvent, ſed tantùm ei ſubſerviant. *Adminiſtri*, Beza. *Operis participes*, Ambroſ. *Dei cooperatores*, Arias Mont. Auguſt. & Eraſ. *Dei cooperarii. Cum Deo operamur*, Tremell. *Cooperateurs de Dieu*, Fr. Bib. Cooperarii, in miniſterio, non converſione. Ex συν, *cum*, & ἔργον, *Opus, officium*: qui nobiſcum verſatur in eodem officio.

Συνεργός, *Adjutor, Adminiſter.* Rom. 16.3. Συνεργοὶ, *Adjutores, Helpers*, Beza, Vulg. Lat. Vatab. but rather *Fellow-helpers, Cooperatores*, Tremell. 2 Cor.6.1. Θεοῦ Συνεργοῦντες, *Dei* x *Adjutores*, Vulg. which *Stapulenſis* rightly reprehends, ſaith *Beza. Dicimur 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 Interlineall 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 beleeve; whereas a Co-adjutor is properly there, where the principall is not able to doe it of himſelfe. *Eraſmus & Beza* Collegam *vertunt, propriè* 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. Coloſ. 4. 11. 1 Theſſ. 3.v.2. Philem. 1. and 24. 3 Joh.8.

Συνεργέω, *Una operor, Adjumento ſum, Operam confero, Adminiſter ſum.* Mark 16.20. Rom.8.28. 1 Cor.16.16. 2 Cor.6.1. Jam. 2.22.

Συνέρχομαι, *Convenio, una venio, Comes ſum, Comitor*, often. Matth. 1.18.

y *Conveniſſent*, viz. ad cohabitationem, & eorum conjugalem, *Pareus.* Priuſquam illam duxiſſet domum, *Beza.*

[y] Συνελθεῖν, *Conveniſſent ad contubernium, In eaſdem ædes convenirent*, Steph. *Congreſſi ſunt*, Eraſ. Nuptias, & tori commercium *ſignificat, inquit ille*, Convenire *pro* Coire *verecundè ſignificat: De mutuo conjugii uſu honeſtè 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. Συνέρχεσθαι *duobus modis dici poteſt; vel ut de ſingulis ſeorſim ſumptis dicatur diſtributivè; vel ut de omnibus ſimul ſumptis dicatur collectivè: poſterius hoc dici non poteſt; nam congregatio non congregatur, ſed congregata eſt; at de ſingulis ſeorſim coëuntibus id verò, & verè, & elegantèr dicitur*, Cameron. in Myroth. Evang.

Συνεσθίω, *Veſcor cum aliquo*, Luke 15.2. Acts 10.41. and 11.3. 1. Cor. 5.11. Gal.2.12.

Σύνεσις, *Intelligentia*, Marc.12.33. Luc. 2.47. 1 Cor.1.19. Epheſ.3.4. Coloſ. 1.9. & 2.2. 2 Tim.2.7. Σύνεσις *eſt (definiente* Ariſtotele) *habitus, & facultas rectè intelligendi, & judicandi eas res, circa quas prudentia verſatur; nempe res civiles, & ad humanam vitam, & ſocietatem civilem, utiles atq; neceſſarias.*

Συνετὸς, *Intelligens, Prudens.* Matth. 11.25. Luke 10. 21. Acts 13.v.7. 1 Cor.1.19.

z Of Σύν, *Con*, εὖ, *Bene*, & δοκέω, *Sentio.*

[z] Συνδοκέω, *Comprobo, Conſentio.* Act. 8. 1. συνδοκῶν ultrò conſenſerat. *Vulgata*, erat conſentiens. *Ego addidi particulam* ultrò, *admonitus à Syro & Arabe interpretibus, qui propriam verbi* ἐυδοκεῖν *ſignificationem eruditè obſervantes, περιφραστικῶς illud converterunt. 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:*

expreſſit: Sic & Arabs, Erat amans & particeps. *Nihil ergo apud hos Interpretes eſt, cur* Cl. Beza *verteret*, ultrò conſenſerat. *Ego Syrum ſecutus, verto* unà delectabatur cæde ejus. Εὐδοκεῖν *eſt* delectari; σὺν *ſignificat*, Eum una cum aliis, *(de quibus cap. præcedenti,) ſuiſſe delectatum*, Ludov. de Dieu in loc. Rom. 1. 32. συνευδοκοῦσι ſignifieth not an aſſent only, but an approbation, and patronage, as *Beza* and *Pareus* reade, *Patrocinantur*, *They give patronage:* but *Piſcator* rather uſeth the word *Applaudunt*, becauſe to *appland*, 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.

Συνδειπνέμαι, *Epulor*, 2 Pet.2.13. Jude v.12. *Unà epulor.*

Συνεφίσταμαι, *unà inſurgo*, Acts 16. ver.22.

Συνέχω, ομαι, *unà tenco*, *Tenco*, *Conſtringo*, *Contineo*, *Detineo*, *or*, *Coarctor*, often. It is uſed not only of affliction of the body by diſeaſes, Matth.4. [a] 24. Luke 4. v.38. Acts 28.ver.8. of the coanguſtation, 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 doe, or whither to turn him, Luke 8.37,45. & 19.43. Phil.1.23. Luke 12.50. πῶς Συνέχομαι, Quomodo coarctor. *Sumpta eſt Metaphora ab anguſtiis locorum, ubi vel ab hoſte interceptì, vel alioquì clauſi, & veluti conſtricti ſumus, ut exitum invenire nequeamus*, Chemnit. in Harm. Evang. *In mœſtitia enim cor conſtringitur, & quaſi comprimitur.* It is uſed 1 Sam. 14.6. *quando variæ difficultates nos undique premunt*, Συνέχεσθαι *dicimur*, Chemnit. Act. 18.5. Συνείχετο τῷ πνεύματι, Conſtringebatur ſpiritu, *id eſt, intus, & apud ſe æſtuabat præ zeli ardore*, Beza. *Syrus & Arabs* Τὸ Συνέχεσθαι *acceperunt pro* Angi, *&* in anguſtias redigi, *ut ſolent qui indigniſſimè aliquid ferunt, quod ipſos cogat dicere vel facere quod ſit ipſis graviſſimum.* 2 Cor.5.14. Συνέχει, id eſt, *totos poſſidet, ac regit, ut ejus afflatu quaſi correpti agamus omnia; alludit enim ad vatum furorem*, Beza. *Conſtringit.* The word ſignifieth 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, 1 King.6.10. for a ſtrong embracing in the armes, Prov.5.20. for ſhutting up, or captivitie, 2 Sam. 20.v.3.

Συνήδομαι, *Delector*, Rom.7.22.

Συνήθεια, *Conſuetudo*, Joh.18.39. 1 Cor. 11.16.

[e] Συνηλικιώτης, *Æqualis*, Galat. 1.14. *Græca vox expreſſior eſt, notans eos quì ſunt in æquali* [f] *ævo, hoc eſt, qui ejuſdem ſunt ætatis: ἡλικία enim primò* Staturam, *deinde per metonymiam effecti*, Ætatem *ſignificat, quia ætatis incrementum ſtatura ſequitur. Latinè dicuntur æquales per Synecdochen generis, ſic* Cicero, lib.3. de Offic. *in principio*, Catonem *dicit fuiſſe ferè* æqualem Scipionis, *Piſcat.*

Συνθάπτομαι, *unà ſepelior*, Rom. 6. 4. Col.2.12.

Συνθλάομαι, *Confringor.* Matth.21. v.44. Vulg. & Eraſm. *converterunt*, Conquaſſo *apud* Luc.20.18. *ſed hìc rectiùs vertunt*, Confringor. *Nam θλασθὲ ſunt* Ariſtoteli *quæ in fruſta diſſiliunt, ut glacies, vitrum, teſta: quaſſari verò poſſunt, quæ tamen non confringuntur*, Beza in Matth.21.

Συνθλίβω, *Comprimo*, Mark 5.24,31.

Συνθρύπτω, *Comminuo.* Act. 21.13. Συνθρύπτοντές μου τὴν καρδίαν. Vet. Interp. *Affligentes cor meum.* Alii, *Comminuentes cor meum: Ego tamen malim reddere*, Cor meum molle reddentes, *(nam Latini interdum* Cor molle *dicunt) vel* Cor meum mollescere facientes, *aut certè* 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; circumſiſtere, coarctare, & urgere, ſicut fit in obſidionibus, Luc.19.43. *Polyæ. l.7.*

[c] Vide *Lud. de Dieu.*

[d] Gerh. in Hiſt. Harm. Evang. & Loc. Theolog.

[e] Æqualis, hoc eſt, ejuſdem ætatis, Eraſ.

[f] A Coætaneis.

malo quàm Emollientes; *nam iſta ſignificatio per Synecdochen generis huic verbo tribuitur, quum ſermo eſt de luxu, quo animus veluti frangitur. At hìc ſermo eſt de lachrymis, quibus cor dicitur frangi, ſeu comminui μεταφορικῶς*, Piſcat. in Schol. Emollientes: *hoc propriè ducitur de iis qui deliciis franguntur, quod de* Annibale Campanis *deliciis emollito dicitur: eſt igitur Tranſlatio inde ſumpta, quòd contuſione res etiam duriſſimæ comminutæ molles evadant. Sic triſtitia quoque dicitur cor alioqui ſaxeum contercre, ut* Pſal. 51. 19. *Beza in loc.*

Συνιδεῖν, *Conſiderare*, Acts 12. 12. and 14. 6.

Συνίημι, [e] *Intelligo*, often. Matth. 13. 19. Μὴ ϛυνιέντος, 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 ſpeakes 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 quæ cum deliberatione eſt conjuncta, ut cum architectus vel faber de ædificanda domo conſultat; ſicut* Exod. 36. 1. *Artificibus tribuitur, qui erant gnari ut ſcirent fabrè operari. Complectitur intellectum practicum, & ſignificat Induſtriam, diligentiámque adhibere in rebus agendis, atque opponitur incogitantiæ ſeu ſocordiæ: ſic accipitur,* Joſ. 1. 7. 1 Sam. 18. ver. 14. 2 Reg. 18. *Polye. Lyſer. Emphaſis verbi Græci eſt*, Simul mittere: *quum ſcil. 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 phraſis Latinorum*, Non aſſequor, *quum volunt dicere*, Non intelligo quod dicis.

[e] *Intelligere* componitur ab *inter*, & *legere*: ut ſignificet intrinſecus in intellectu diſcernere, & penitiùs conſiderare, atq; curare, ſive lecta, ſive audita, *Pol. Lyſ. in Harm. Evang.*

[a] *Piſcat.*

Συνιστάω, *Commendo*, 2 Cor. 3. 1. and 5. v. 12. and 10. 12.

Συνιστάω, Συνίστημι, *amai*, *Simul ſto, conſiſto, conſtituo, commendo, commendor*, often. [b] *Conſtituo*, Rom. 3. ver. 5. *Commendo*, Rom. 16. 1. 2 Corinth. 4. 2. *Conſiſto*, Col. 1. 17. *Teſtatum facio*, 2 Corin. 6. 4. & 7. 11. *quomodo uſurpatur hoc verbum etiam apud* Demoſthenem, *ut doctiſſimus* Budæus *obſervavit.*

[b] Rom. 3. 5. Θεὸς δικαιοσύνην συνίϛησι, *Confirmat*, aut *Commendat* Dei juſtitiam: utrumque ſignificat, *Aret. in loc.*

Συνοδία, *Comitatus*, Luc. 2. 44. *Significat comitatum eorum, qui ſimul eandem profectionem ſuſceperunt, & idem iter ingrediuntur: ut* Act. 9. 7. *de comitibus* Pauli: *ubi alii poſſunt præcedere, alii aliquantò ſubſequi.* Neh. 7. v. 5. *Græci uſurpant de illis, qui ejuſdem genealogiæ ſimul proficiſcuntur*, Chemnit. in Harm. Evang.

Συνοδεύω, *Iter facio cum aliquo*, Acts 9. ver. 7.

Σύνοιδα, *Conſcius ſum.* Συνειδώς, *Conſcius*, Acts 5. 2. 1 Cor. 4. 4.

Συνοικέω, *unà verſor.* 1 Pet. 3. 7. Ϛυνοικοῦντες. This word, under which Saint *Peter* compriſeth the dutie of an husbands [i] cohabitation with his wife, is a title appropriated to an husband: from which the notation of the Engliſh word husband doth not much differ.

[i] Συνοικῶν, *Conjux.*

Συνοικοδομέομαι, *unà ædificor*, Epheſ. 2. v. 22.

Συνομιλέω, *unà colloquor*, Acts 10. 27.

[k] Συνορόω, *Confinis ſum*, Act. 18 7.

[k] Conterminus ſum.

Συνοχὴ, *Anxietas*, Luc. 21. 25. 2 Cor. 2. ver. 4. [l] *Magis anguſtiam ſonat, quàm externam afflictionem: Propriè ſignificat* coarctationem, anguſtiam, & anxietatem, *Janſen.*

[l] Uſurpater pro animi anguſtia & anxietate, *Gerhard.*

Συντάσσω, *Conſtituo*, Matth. 27. ver. 10. Thence comes σύνταγμα, *Conſtitutio, Ordinatio, Certus militum numerus; ſed propriè, qui inſtructâ eſt acie, & ſtat in procinctu.*

A Ϛυνέχομαι, *premor, conſtringor, coarctor.*

Συντέλεια, *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 ſeculi, id eſt, totius mundi, & vitæ præſentis*

Mat. 28. 20.

præsentis consummatione usurpatur, Matth.13. v.39,40. & 24.3. Heb. 9. v.26.

Συντελέω, έσομαι, *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.*

Συντέμνω, ομαι, *Concido*, or, Rom.9.28.

Συντηρέω, έσομαι, *Observo, conservo*, or. Marc.6. 20. *ubi, ut τὸ Συντηρεῖν de cultu & observantia dicatur, quomodo hìc eam vocem recentior Interpres accepit, non admittent (nisi fallor) qui intelligunt quàd Græcè sit loqui. Vetus* custodiendi *verbo usus est, longè melius, ni fallor. Servabat eum, ac custodiebat. Τηρεῖσθαι etiam autoribus his dici solent, qui in carcere servantur: Ita* Act.12.5. *Heinsius.* It is used also Matth. 9.17. Luc.2.19. and 5.38.

Συντίθημι, θήσω, *Constituo, paciscor, consentio. Non solùm significat* paciſci, *sed etiam* consentire, *Joh.9.22. Non frustra utitur* Johannes *verbo συνθέμενοι, quod* conspirare *significat, ut doceat, qualia sint conciliabula quæ contra Christum colliguntur. Invenitur hoc verbum* 1 Sam.22.13. *ubi Rex* Saul *Sacerdoti* Achimilecho *(sed per calumniam) objicit, quod cum* Davide *conspiraverit adversus Regem*, Pol.Lyſ. Act.23. v 20. & 24.9. *Lxx. utuntur pro verbo quod* animorum consensum & colligationem *significat, quæ significatio isti loco* Luc.22.5. *pulchrè convenit: sensus igitur est, quòd, verbis ultro citroq; commutatis, tandem inter Pontifices & Judam de certa pecuniæ summa convenerit.*

Συσσώμως, *Pancis*, Act.24.4.

Συσσέχω, *Concurro.* Mar.6.33. Acts 3.11. 1 Pet.4.4.

Συσσίζω, ομαι, *Contero, quasso, confringo*, or. This word signifieth 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 applyed to the feet, it noteth the breaking or cruſhing, which is by ſtamping upon a thing.

Συστριμμα, *Contritio*, Rom. 3.16.

Σώτροφος, *unà educatus.* Actor. 13. ver. 1. *Simul nutritus, puer collactaneus, qui pariter mammam suxit*, Enfant nourri de la meſme tette, *ou* Nourice. A *ſoſter-childe*, or which ſucked of the ſame milk, *Jun. Nomenclat.*

Συστυχάνω, *Convenio*, Luk.8.19.

Σωυποκείνομαι, *unà simulo*, Galat.2. ver.13.

Σωυπεργέω, *unà operam confero*, 2 Cor. 1. 11.

Σωωδίνω, [p] *unà parturio.* Rom.8. ver. 22. Συωδίνει, *Travelleth in paine*, as a woman in travell to be delivered.

Συωμοσία, *Conjuratio*, Act.23.13.

Σύρτις, *Syrtus*, Act.27. 17. *Locus arenosus & vadosus, qui naves ei appulsas veluti trahit, & retinet, & denique absorbet; à verbo* σύρειν, *quòd navigia deprehensa, ab his retineantur, ut non possint evadere: vel à* [q] Συρέω, confluo, *quòd illic arenæ & limus varius confluat. Hujusmodi loca Latini vocant* Brevia.

——— *Tris (naves) Eurus ab alto*
In brevia, *& Syrtes urget (miserabile visu)*
Illiditque vadis, atque aggere cingit arenæ. *Virgil. Æneid.1.*

Σύρω, *Traho.* Σύρειν est *propriè*, Per pavimentum, *vel* solum trahere; *unde* σύρμα [r] *vestis caudata matronarum nobilium, cujus 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.

Συσπαράσσω, *Discerpo*, Luk 9.42.

[s] Σύσσημον, τὸ, *Commune signum*, Mark 14.44. *De composito datum, ut Tessera apud Latinos, Symbolum*, Beza. Vulgatus *simpliciter vertit* Signum, *ut & Syrus & Arabs; id probo, inquit* Ludovic.

[m] Concisè, breviter, ſuccinctè, compendiosè.

[n] Usurpatur hoc verbum interdum in comminutione alicujus rei, quæ frustulatim fit, ut Exod.32. 19. *Chemnit.*

[o] Συσσεσιμμένον, *Quassatam*, Virgil. Æneid.1. *Quassatam ventis liceat subducere classem. Quassatum* autem Latinis est quòd vernaculo sermone dicimus *froiſsé*. Tertull. *cœcutsam* vertit, & quaſſam Judæorum fidem ita vult ſignificari. Eraſmus, *Comminutam*, id eſt, *contritam*, quæ propria eſt hujus verbi ſignificatio. Sed hìc accipi pro *Quassatam* indicat verbum ſequens: nam quî fieri poteſt, ut quòd jam comminutum eſt & contritum confringas? *Beza.*

[p] Ita ſignificatur, ut ſummus dolor, ſic etiam lætus exitus qui cum conſequetur, *Beza.*

[q] *Aret.*

[r] Latini quoque *Syrma* vocant, ut *Martial, Aprâsti longum, ſi quoque ſyrma tibi.*

[s] Vox hæc & vox σημεῖον apud Græcos ſacrarum literarum Interpretes plerò idem valent; Iſa. 5. v.26. & 49. 22. & 62.10. Jud.20 40. *Grotius.*

dovic. de Dieu in quatuor Evangelia. *Signum consignans, sive id ex composito datum, sive non*, Id. ubi supra.

u Σύσσωμα, *Ejusdem corporis*, Steph. Ephes. 3. 6. *Concorpores.* Steph. Bez. Vulg. *Concorporales. Ejusdem corporis*, Eras.

Σύσσιτος, *Socius seditionis*, Mark 15. v. 7.

Συσσιτικὸς, *Commendatitius*, 2 Cor. 3. 1. twice.

Συσταυρόω, όομαι, *Simul crucifigo, or, Unà in crucem tollor. Metaphoricè apud* Paulum ad Galat. 2. 20. It is used also Matth. 27. 44. Mark 15. 32. Joh. 19. 32. Rom. 8. 6.

Συστέλλω, *Subtraho. Propriè*, Contraho, *item*, Compono ad sepulturam, Vestibus sepulchralibus obvolvo, Act. 5. 6. *Verbum enim à* Luca *Evangelistâ adhibitum in* Actis Apostolorum, *ad corporis mortui funerationem indicandam. Id quidam aliàs* corripere *transfert, aliàs* subtrahere: *sed meo quidem animo neutiquam appositè. Neq; verò longè abire necesse est: Quippe in proximo posita pervulgata verbi notio optimè quadrat, nempe* contrahere, *seu* coarctare, *eamq; jure amplectitur Syrus*, Fullerus Miscell. sac. li. 6. ca. 18. 1 Cor. 7. 29. *The time is short*, Καιρὸς συνεσταλμένος. The Greek word is a Metaphor taken from a piece of cloath that is rolled up, only a little left at the end, Mr *Burrh. Moses his choice.*

Συστενάζω, *unà suspiro, Simul gemo, Congemisco.* Rom. 8. v. 22. Συστενάζει, *groaneth, as one pressed with a burden, desiring to be eased.*

x Συστοιχέω, *Eâdem serie respondeo*, Steph. Beza. Galat. 4. 25. *Primò 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; συστοιχεῖν dicitur Jerusalem illa monti Sinai, quia eandem legem proponebat in toto illo externo cultu, quæ in Sinai data fuerat; cui qui adhærere voluerunt, ut in ea justitiam quærerent, sub jugo servitutis manserunt, & ab Ecclesia Dei rejecti fuerunt, tanquam abdicati filii*, Rivetus.

y Συστρατιώτης, *Commilito.* Phil. 2. 25. Philem. 2.

Συστρέφω, *Converto*, Acts 28. 3. *Convolvo in fascem.*

Συστροφὴ, *Concursus, Coitio*, Act. 19. 40. & 23. 12. *Conversio, & convolutio, quæ fit in orbem, aut gyrum; Vortex capitis. Vertigo, quum oculis alicujus videntur omnia circumagi, ac rotari. Vulg. Eras. & Beza*, Concursus. *Arabs benè*, Seditio. *Tumultuarium enim & seditiosum concursum significat: ut συστρέφειν est*, Populum factiosè cogere; *sic συστροφὴ est* factiosus cœtus, *Lud. de Dieu in* Act. 19. 40. Examen apum συστροφὴ μελισσῶν *Lxx. Interpretibus dicitur.* Jud. 14. 8. *nec aliter se habet συστροφὴ τῦ λαῦ* seditiosa coitio populi. *Lxx. etiam pro* conjuratione *utuntur*, 2 Reg. 15. 15. Amos 7. 10. *& alibi*, Idem ibid. *Coitionem arcanam & factiosam factionem significat*, Gagneius.

Συσχηματίζομαι, *Configuror.* Rom. 12. v. 2. Μὴ συσχηματίζεσθε. *Tolet* hence collecteth, becaufe the vulgar Latine thus readeth, *Nolite conformari, Have ye no will to be conformed*, that it is *positum in arbitrio hominis*, placed in the will of man, whether thus to be fashioned, or not; whereas there is no such word in the Originall; for it signifieth, *be not fashioned:* and besides, the very next words, *be ye changed*, doe confute this opinion. *Accommodate not your selves*, so z *Erasmus. Fashion not your selves*, so a *Beza. Conforme not your selves*, so the b Syrian Translation. And c *Fr. Bib.* and we, *Be not conformed.* 1 Pet. 1. 14. συσχηματιζόμενοι, *viz.* as a player is framed and fashioned to the gesture and words either of drunkennesse, or adulterie, when he playeth them on the scaffold of the Theater, *H. Steph. in Thes.*

Σφάττω, *Occido, Macto.* Σφάττομαι, *Pass.* 1 John 3. 12. ἔσφαξε, Jugulavit. *Si propria verbi significatio retineatur, statuendum*

u Σύσσωμα est plurale neutrum, ut συγκληρονόμα & συμμέτοχα, ibid.

y Vocabulum militare, sic enim dicuntur, qui sub iisdem signis militant.

z Est, Ejusdem ordinis esse, In eadem serie esse, *Polyb. Eras. in loc.* Notat *Budæus in commentariis* verbum συστοιχεῖν de iis tantùm rebus propriè dici, quæ quandam inter se consensum, cognationem, & convenientiam habent.

z Ne accommodetis vos ad figuram.
a Ne vos configurate.
b Ne conformetis vos.
c *Ne vous conformez point.*

tuendum erit, quòd Cajin *fratrem occiderit ferro in jugulum actatio : poteſt tamen iſtud verbum per Synecdochen ſpeciei accipi generaliter*, Piſcat. & Vorſtius in loc. It is uſed alſo Revel. 5. 6, 9, 12. and 6. 4, 9. and 13. 3, 8. and 18. 24.

d Jugulatio, mactatio, cædes, *ſacrificium*. Item pars illa colli quâ aliquis jugulatur, *Thuc.* e Adverbium intendendi.

d Σφαγὴ, *Mactatio*, Acts 8. 32. Rom. 8. 36. Jam. 5. 5. It ſignifieth *epulum*. See *Beza*'s notes.

Σφάγιον, *Victima*, Acts 7. 42. *Hoſtia*, i. *beſtia quæ jugulatur, animans quod mactatur.*

e Σφόδρα, *Vehementer, Valde*, Matth. 2. v. 10.

Σφοδρῶς, *Vehementer*, Acts 27. 18.

f *Signum, ſigillum*, i. nota, quæ rei imprimitur, ut dignoſci queat; plerumque de ſigno quod annulo imprimitur epiſtolis, *Steph. in Theſ. Græc. Ling.* Nor eſt tantùm Character aliquid indicans, ſed nota ſignatoria diplomatibus addita, *Parens in* Rom. 4.

f Σφραγὶς, *Sigillum*, often. Although it be ſometimes uſed to ſhut things, and the Verb ſignifieth *to ſhut*, or *bide*, as Matth. 27. 66. Revel. 5. 1. and 10. 4. yet both the Noun and the Verb eſpecially ſignifie an *obſignation*, which is made *majoris fidei & authoritatis cauſâ*, 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* vetus Interpres & Eraſmus *uſurpavit, libens refugi; partim quòd non ſit adnodum uſitatum, partim quòd non ſatis videatur illam vim* obſignationis *declarare*, Beza in loc. Both the Hebrew word חתם, and this Greek word σφραγὶς, *& ipſum inſtrumentum ſignandi, & impreſſum characterem non nunquam denotant. Παρὰ τὸ σφράγω*, Munio, *ut propriè ſit ſignum quo aliquid munimus, & confirmamus.*

Σφραγίζω *Obſigno, Conſigno.* Σφραγίζομαι, *Paſſ.* often. *Dicitur præcipuè de his quæ ſigno aliquo impreſſa ſignantur, ut ab aliis cognoſci poſſint*, Aret. Joh. 6. 27. Ἐσφράγισε, Obſignavit, ſeu ſigillavit : *valde ſignificans verbum eſt, & indicat, tum quòd Pater fecerit Characterem ſubſtantiæ ſuæ*, Heb. 1. *tum quòd eum immoto decreto ad hoc tantùm munus Servatoris inaugurâverit*, Illyr. in loc. *Vide* Bezam & Piſcat. Rom. 15. 28. The *Vulgar Latine* readeth, g *have aſſigned*, ſo *Lyran, Haymo*: but the Greek word ſignifieth rather *conſignans*, vel *obſignans*; *ſealing, confirming*, than *aſſigning*, and *ſetting on.*

g Aſſignavero. Σφραγισάμενος αὐτοῖς, Eis *conſignavero*, i. e. apud ipſos fideliter & quaſi annulo obſignatum depoſuero, *Beza.*

Σφυρὸν, *Malleoli*, Acts 3. 7. *Quòd mallei ſpeciem quodammodo repræſentent*, Beza. *Hoc vocabulo declarantur extrema illa quæ ad talum deſinunt, & ad latera extuberant, proceſſus nimirum illi appendicum oſſium, quæ tibiam conſtituunt : nos in vernaculo ſermone, pedis cavillos*, i. *clavos, vocamus, quòd in illa vertebra pes vertatur, quæ niſi firma fuerit, gradiri non poſſis*, Id. ibid. The Jeſuite carpes at h *Beza*, but gives no good reaſon for his varying from him in his verſion.

h *Beza* vertit *Malleoli*, i. e. oſſa juxta talos extantia, ſed frigidè : ſignificat enim totum pedem, ut & tibia ſecernitur : quare minutiùs minúſque rectè *Paginus*, σφυρὸν vertit *Talos*. Melius noſter & Syrus vertunt *Plantas*, putà pedes quibus totum corpus inſiſtit. *Cornelius à Lap.*

Σχεδὸν, *Propè*. Act. 13. 44. and 19. 26. Heb. 9. 22.

i Σχῆμα, *Species, Habitus.* 1 Cor. 7. 31. This word tranſlated *Faſhion*, ſignifieth but an accidentall and externall figure without ſubſtance. It ſignifieth the *ſurface*, the *outſide*; as if all the things of the world were a meere *ſurface*, and vain *outſide*. *Eſt figura rerum inanimatarum*, Aret. k Σχῆμα τῆ κόσμε. It is very emphaticall, and ſignifieth the habit, veſture, or clothing of the world. *Propriè veſtem notat exteriorem*, Alſted. *Dicitur vel ſpecies, vel forma, ſed potiùs ſpecies, quod Gallice dicitur*, La belle apparence, *Steph. in Theſ.* It is uſed alſo Phil. 2. 8.

i Σχῆμα à ἔχω, ut habitus ab habeo.

k Σχῆμα Geometris eſt Figura à poſitu linearum & angulorum. In communi ſermone propriè ſignificat geſtum : transfertur ad alias res : nam in Rhetoricis Figuris appellantur σχήματα, qua ſunt veluti geſtus quidam orationis. Item σχῆμα ſignificat Affectum, quia Affectus revera eſt quidam motus ſeu geſtus cordis, ita Phil 2. *Vtrinc. Strigel. in Nov. Teſt.*

Σχίζω, ομαι, *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, John 21. 11. 4. Of the diviſion of the multitude, Act. 14. 4. and 23. 7. 5. Of the cleaving of the Heavens, Mark 1. 10. *Verba* σχίζειν & σχίσις, *& ex vi vocum, & ex uſu Scripturæ alibi talem ſciſſionem notant, nuſquam appa-*

rentem. Vide Matth. 17. 51. Marc. 15.38. Luc. 23.45. Joh. 21.2. *Interpretatio Syra huic sententiæ favet, dum adhibet in hujus historiæ descriptione verbum quod significat* scindere, diffindere, disrumpere, *Spanhem. in Dub. Evangel.*

[1] Σχίσμα, *Fissura, dissidium (oftner 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 unitas 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,* Erasm. Casaub. *Dissidium,* Joh. 7.43. *Sectam,* 1 Cor. 11. ver. 18. Σχίσματα *propriè sunt animorum dissidia, factionésque de ordine aliquo extrinseco excitatæ:* Αἱρέσεις *sunt de doctrinæ 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.

Σχοινίον, *Funis, funiculus,* John 2. 15. Act. 27.32.

Σχολάζω, *Vaco.* To take any vacant time. *Vacationem solenniorem indicat,* Pareus. Matth. 12. ver. 44. σχολάζοντα, *empty.* The Originall signifieth also *being idle.* 1 Corinth. 7.5. σχολάζητε, *non dixit,* Oretis, *sed* Vacetis precationi, *quòd ea res desideret animum ab omnibus mundanis curis vacantem,* Eras. It is used also Exod. 5. 8, 17.

Σώζω, *Servo, libero.* Σώζομαι, *(Pass.)* often. Σώζεσθαι *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. (Ὠθήζομαι, *Salva ero.* Syr. *Sanabor ego* Pagnin. *Servabor.* Vatab. *Salutem consequar.* Novarin. *Incolumis ero. Verbum* Ζώζεσθαι *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.

[m] Σῶμα, *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 Σώματα 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 Σώματα, *bodies,* Revel. 18. 13. because (as *Epiphanius* observes) their masters commandements reach onely to their bodies.

Σωματικὸς, *Corporeus,* Luk. 3.22. 1 Tim. 4. v. 8.

Σωματικῶς, *Corporaliter.* Colos. 2. v. 9. This word is translated there by us *bodily,* which is used after the Greek phrase: for the Grecians use the word Σῶμα, 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.*

Σωρεύω, *Coacervo,* Rom. 12. 20. 2 Timoth. 3. ver. 6. Whence *Sorites,* which *Cicero* calleth *Acervalem conclusionem.*

[n] Σωτὴρ, *Servator,* often. *Salutis Autor, qui salutem dat, & dedit,* Isocr. Dem. *Quæ vox significat & Liberatorem, & Conservatorem.*

1 A σχίζω, quod est, *scindo, dissico, lacero.* Σχίσμα Latinè est *scissura,* quæ est, cum partes inter se cohærentes, vel dissiliunt, vel divelluntur vi quadam. Metaphoricè ad animum transfertur. Nomen hoc apud profanos Autores, neque in Vet. Testamento quidem existit.

m Tam animatis, quàm inanimis tribuitur, *Hom. Xenoph. Aristot. Plat.* Σῶμα, quasi Σῆμα, *Sepulchrum,* Plat. Est enim corpus quasi animæ sepulchrum. *Alii* à σώζω, *servo*: nam corpus est animi custodia, & quasi carcer. *Weems in his Treatise of the four degenerate sons.*

n Ἀπὸ τοῦ σώζειν.

o Pro hoc *Servatoris* nomine, multi veteres Theologi *Salvatoris* nomen de Christo usurpârunt, non satis Latinè, vel potiùs nullo modo Latinè, *Steph. in Thes. Græc.* Τὸ *Jesus* si non Latinus, at saltem ἑμφατικοτέρως reddi *Salvator,* quàm *Servator,* nemo opinor iverit inficias, *Amama Antibarb. Bibl. lib. 2.*

Salva-

Salvatorem *an* Servatorem *rectiùs dixeris, dubitant eruditi. Qui* Livium, Ovidium, *alios è priscis, sciunt* Servatoris & Liberatoris *vulgâsse vocabula, ii refugiunt nomen* Salvatoris: *Contrà, prætendunt alii τὴν Σωτῆρα malè prorsus & iniquè* Servatorem *reddi, de Christo potissimùm, ac etiam de quovis alio. Minus enim est* servare, *quàm* salutem dare. *Affirmant præterea, Christum etiam Dæmones* servare, *alioquin in nihilum ituros, at non* salvare, Scultet. in Exercitat. Evang. lib. 1. cap. 52. *Vide* Sculteti Delit. Evang. cap. 1. Σωτὴρ 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 rejoyceth τῷ Θεῷ τῷ Σωτῆρί μου, in God my Saviour, qui me & liberat, & custodit, & perpetuæ salutis Autor 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 retaine. 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 then 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 uno 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, *Danæus Isag. Christ. l. 1. c. 38. Mihi non videtur deesse vox Latina ejusdem originis atque efficaciæ, sed antiquior, & in sacris, magis quàm in usu populari recepta*, Sospitatoris, *Grotius. Rectiùs fortè Dominus noster Jesus Christus Latinè* Sospitator *dicitur, quàm vel* Salvator, *vel etiam* Servator. Salvantur *enim, &* servantur *etiam quæ non fuerunt perdita:* Sospitantur *autem ea tantùm quæ fuerunt perdita*, Laurentius in 2 Pet. 1. 1.

[p] Verbum tamen *salvandi* à *Cicerone*, pariter ac *Quintiliano* usurpatum, testatur *Drusius ad* Act. 2. 40. Vide etiam, si placet, *Estium ad* Philip. 3. v. 20.

[q] Σωτηρία, *Salus*, often. Phil. 2. 12. *Syrus & Arabs* vitam *verterunt: neuter tamen assecutus est emphasin vocis. Est quidem vita, at vita omnis non est continuò* Σωτηρία, *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.

[q] Conservatio quâ aliquid conservatur incolume, & in statu suo, *Arist.*

Σωτήριος, *Salutifer*, Tit. 2. 11.

Σωτήριον, *Salus*, Luc. 2. 30 [r]. & 3. 6. Act. 28. 28. Ephes. 6. 17. *Significat, quasi cornu, seu sontem salutis*, Chemnit.

[r] Pro *Servatore*, Abstractum pro Concreto, sicut & Latinè, *Tu mea es salus*, Grotius. *Vide* Isa. 46. 13. & 49. 6.

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 reprove 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 σόω* servo, *& φρὴν* mens, *aut φρόνησις* sapientia. *Pudicus*, Ambrosius. *Id quod impendio placet* Hieronymo, *quod magis sonat sobrium, & sanæ mentis*, Eras.

Σωφρόνως, *Sapienter*, Tit. 2. 12. Beza Τὸ Σωφρόνως *reddit* sapienter: *Vulgatus*, Sobriè: *Neutrum placet.* Σωφροσύνη *enim latiùs multò patet, quàm* sobrietas: *& aliud est* σοφῶς sapienter, *aliud* σωφρόνως, *quod omnino puto vertendum* temperanter, *Scultetus in locum.*

[s] Σωφρονέω, *Sanæ mentis sum, Sobrius sum*, Mark 5. 15. Luke 8. 35. Rom. 12. 3.

[s] Sanæ mentis sum, Modestus & continens sum, Prudenter, modestè, & temperanter me gero.

12.3. 2 Cor.5.13. Tit.2.6. 1 Pet.4.7. Σωφρονήσατε ὖν, *Vulg.reddidit*, Estote itaque prudentes. *Oecumenius, Erasmus, Pagninus, Vatablus*, Sitis igitur sobrii. Σωφρονεῖν *significat* prudenter agere, modestè se gerere. *Item*, temperantem esse ac moderatum, *adeoq; ad* Animum *&* Corpus *refertur, cum sit quædam non solùm corporis, sed etiam animi sobrietas. Si ad* Animum *refertur, significationem habet* prudentiæ *ac* modestiæ; *si ad* Corpus, moderationis in cibo, potu, *aliisq; rebus, quæ circa corpus geruntur*, Marc.5.15. Luc.8.35. Rom.12.3. *&* modestiæ *&* prudentiæ *significationem hoc verbum includit*, Gerh. in loc.

t Whence the whole information of youth is by *Plutarch* called Σωφρονισμὸς.

Σωφρονίζω, *Sapere doceo*, Tit. 2. 4. *Emendo, Corrigo, Castigo, Coërceo, Ad sanam mentem rèduco, facere ut quis sapiat.* This word is most properly and usually ascribed to t Schoolemasters, who have youth committed unto them to be instituted in all discipline and instruction.

u 1. Est sobrietas. 2. Pudicitia. 3. Moderatio animi, & refrœnatio cupiditatum. 4. Sapientia, & sanitas animi, *Cornel. à Lap.*

u Σωφρονισμὸς, *Sanitas animi.* 2 Tim. 1.7. Σωφρονισμὸν *non converti* Sobrietatem, *(quod ambiguum est, nec satis Latinum) sed* Animi sanitatem, *quod ipsa verbi notatio declarat*, Beza.

x Iat. *Temperantia.* Gall. *Temperance.* Angl. Temperance. Est Græcis, σωφροσύνη, *Temperantia*, virtus quæ cupiditates circa potum, ac cibum, ac res venereas, coërcet: dicta quasi σῴζουσα τὴν φρόνησιν, i. mentis prudentiam servans; prudentiæ enim comites sunt sobrietas & temperantia, *Aret. in Probl.*

x Σωφροσύνη, *Sobrietas.* It signifieth both *Temperance* and *Sobrietie*; but it is usually translated *Sobrietie*, 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, *quàm* pudicitiam, *Erasm.* It is used also 1 Tim.2.9,15.

T.

a *Ordinatus*, certo ordine procedens.

Τάγμα, *Ordo*, 1 Cor. 15. 23.

a Τάκτ&, *Statutus*, Acts 12.21.

b *Ærumnosus, Miser, Calamitosus.*

Ταλαίπωρος, *Miser.* b Rom. 7.24. ταλαίπωρος ἐγὼ ἄνθρωπ&. *Propriè qui calamitatum luctuosarum oneribus premitur assiduè, illarumq; procellis obruitur, & immergitur, ut vix, ac ne vix quidem, è gurgite emergere possit.* It signifieth one that is *ærumnosis & 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, unless 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 Syncopen* τλάω) Suffero, Perpetior, *&* πῶρ&, Luctus, *Alsted. in Lexic. Theol. Vel potest fieri à* τάλας ἀπὸ τῦ πάσχ· πῶρος *autem significat etiam duritiem lapidosam, qualis est in articulis podagricis, quæ parit ingentes dolores, &c.*

Ταλαιπωρία, *Calamitas*, Rom.3. v. 16. James 5.1.

c Ταλαιπωρέω, *Sensu miseriæ tangor.* Jac.4. 9. ταλαιπωρήσατε. *Significat ibi non externum hominis statum, sed internum animi affectum .i. ita animis affecti estote, ac si affligeremini. Metonymia efficientis*, Piscat. in loc.

Τάλαντον, *Talentum*, Matth. 18.24. and 25.15,16. twice.

d Ταλανταῖ&, *Talenti pondo*, Rev.16.21.

e Ταμεῖον, *&* Ταμεῖον, *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 victualls 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*, Matth.6.6. *&* 24.26. ἐν τοῖς ταμείοις, *In* f *penetrali-*

Las! miserable que je suis! Fr. Bib. *O wretched man that I am!* Our last Translation.

c Miser sum. *Item* transitivè nonnunquam significat, *Miserum reddere, In ærumnas conjicere*, Lorinus.

d Talentum æquans.

e Significat vel cellam promptuariam, conclave, seu cubiculum, *Hesych.* A ταμεύειν Dispensare victum, & ταμίας, Promus condus, *Eras.*

f The word *Penetrale* used in the Vulgar Latine edition, saith *Calepine*, signifieth *omnem partem interiorem domûs, vel templi. Cicero* calleth those gods, *Divos penetrales, Chamber or closetary gods*, which were worshipped in the secrets of the Temples within: and hidden fiers, *Focos penetrales*, because most inwardly. *A penitus penu*

dictum est, Eras. *Penates*, saith one, *quasi penites*, because they were their *penitissimi*, their most inward and proper gods.

vus,

bus, Vulg. *In conclavibus*, Beza. In the *secret Chambers*, as when Papists say, He is in the Chappell, on the Altar, in the Box, beleeve it not. *Beza* also renders it *Conclave*, Luke 12.3. but in the 24. verse of that Chapter *(quia agitur de rebus ad familiæ victum 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, impariúmque, sua cuique tribuens loca, dispositio.

g Τάξις, *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. 11. 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 Διατάξομαι, *Ordinabo*.

Ταπεινὸς, *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 ejus 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, *quàm* demissum animum *&* humilem affectum, *in qua significatione usurpatur* Matth. 11. 29. Luc. 1. 52. *Gerh. in* 1 Pet. 5. 5. *Nomen* ταπεινὸς, i. humilis, *pro vili & abjecto etiam apud* Demosthenem *reperitur. Quasi* πατεινὸς, Eustathius, *quòd se quasi pedibus proculcandum substernat. Quasi* ἐδαφεινὸς, *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.

Ταπεινόω, όομαι, *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*. Demissum *autem eundem esse cum* Humili, *vel illud* Ciceronis *indicat, ex* 5. Tusc. *Non est ausus, inquit, clatè & amplè loqui, quum* humiliter demisséque *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.

Ταπείνωσις, *Humilitas, Dejectio*. Some make a distinction between ταπείνωσις and [i] ταπεινοφροσύνη, 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* ταπείνωσις, *sed* ταπεινοφροσύνη *vocari, ut* Act. 10. 19. Ephes. 4. 2. Phil. 2. v. 3. Col. 3. 12. *&* 1 Pet. 5. 5. *Etsi* humilem, *id est, virtute superbiæ oppositâ præditum*, ταπεινὸν *vocatum legimus*, Matth. 11. 29. *&* 1 Pet. 5. 5. *Maldonat. ad* Luc. 1. 48. Luc. 1. v. 48. Ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, *Humilem ancillam suam*. Vulg. *&* Eras. ad verbum, *Ad humilitatem ancillæ suæ. Sed* Humilitas ancillæ, *pro*, Humili ancillâ *ponitur, ex Hebræorum idiotismo. Significat autem* ταπείνωσις Humilitatem, i. e. *vilem & abjectam conditionem, qualis est, nimirum, vilium servulorum. Itaq; inepti sunt qui modestiam, cæterasq;* Mariæ *virtutes, hoc loco prædicant, quasi* ταπείνωσις *illud sit quod Græci* ταπεινοφροσύνην *vocant, Galli verò vernaculo sermone*, Humilitè: *quasi deniq;* Maria *ulla sua merita, ac non petiùs infinitam Dei misericordiam collaudet, ut rectè observat* Erasmus *in hunc locum*, Beza. *Ideoq; bene notavit vir doctissimus* ταπείνωσιν *esse* miseriam, *aut certè* conditionem abjectam, *ut* Philip. 3. 21. *videre est. In Veteri*

i Eadem distinctio habetur in lingua Hebræa, ubi ענוה *gnanavah*, est, *modestia, submissio, demissio*: at ענו *oni*, est *dejectio & humiliatio*.

Instrumento, præter locum Genes. 29. ver. 32. *sunt illustres alii, ubi Septuaginta ita vertunt; & quidem ubi itidem* respiciendi *fit mentio, ut* 2 Reg. 14. 26. Psal. 24. 18. *Sed maximè huc 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 τὴν ταπείνωσιν, non* humilitatem, *nec* humilem ancillam, *sed* vilitatem *interpretantur, nè propter similitudinem vocum ταπεινοφροσύνης 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 *accipiatur,* Scultet. Exercit. Evang. l. 1. cap. 42. Phil. 3. 2. *who shall change our vile body,* In the Originall it is (ὦμα τῆς ταπεινώσεως, *this body of vilenesse.* It is used also Acts 8. 33. Jam. 1. 10.

k Derivatur à ταπεινοφρονῶ, quod est humiliter de se sentire.

k Ταπεινοφροσύνη, *Modestia, Demissio animi.* It signifieth an habit of the minde contrary to Arrogance. It is taken Col. 2. 18. not for a vertue, but a vice, *quo quis humilia sentit, atque terrena.* Ἐν ταπεινοφροσύνῃ, in animi demissione, *id est, prætextu stultæ demissionis animi, quum alioqui inter summas etiam virtutes numeretur* ταπεινοφροσύνη, Beza in loc. Phil. 2. v. 3. The word plainly signifieth *base-mindednesse,* 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 ταράσσω, quod exstat in fonte Græco, propriè est *commovere aquam,* quum quis limum in ea commovet & excitat: aut Medicus pharmacum, quum id spatha agitat. Impropriè & per Metaphoram, *turbo, perturbo, perterreo,* Paulus Tarnov. in Joh. 14.

Ταράσσω, ομαι, *Turbo, or.* It signifieth 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 terrefie him, Gal. 5. 10. John 11. 33. Acts 15. 24. It is used of *Herod,* Matt. 2. 3. [n] Ἐταράχθη, *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 signifieth, *subito terrore perculsus fuit,* Psal. 6. 3. and for a word that signifieth Concussus, collisus fuit, *sicut terra tremore solet concuti,* 2 Reg. 22. 8. Jer. 5. v. 22. For a word that signifieth *turbatus fuit tristitiâ,* vel *metu,* Gen. 40. v. 6. For a word that signifieth *instar parturientis contremuit* ac *doluit,* Esth. 4. 4. Psal. 54. 4. For a word which signifieth, *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.

m *Steph. in Thes.*

n Quo verbo, solicitum timorem, & anxium curis exprimit, *Aret.*

* Tartarus, ὅτι ταράττει ἅπαντα, terret omnia.

Ταραχὴ, *Turbatio, turbæ,* Marc. 13. 8. Joh. 5. ver. 4. *Metus quidam concutiens,* Aret.

Τάραχος, *Tumultus,* Acts 12. 18. and 19. 23.

Ταρταρόω, *In Tartarum detrudo. Verbum proprium* Petri. 2 Pet. 2. 4. Ταρταρώσας. The Greeks called *Hell* τάρταρος, *Hom. Iliad.* 8. unto which the Apostle there hath reference. [o] *Hee cast them down to Hell,* or into *Tartarus, ubi* Syrus *ponit,* Usque ad inferos, לשיול, *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 Elysian fields from the Scripture Paradise, *Bishop usher of Christs descent into hell.* It is ἅπαξ λεγόμενον *Ad pœnas tartareas damnavit,* Mede renders it.

o In tartarum detrusos, *Beza.*

Τάττω,

Τάσσω, ομαι, Constituo, or. Acts 13. ver. 48. τεταγμένοι. *Syrus*, positi: *ignoravit enim quòd hodierni hæretici somniârunt per* τεταγμένους *intelligi, qui in seipsis apti essent, ac seipsos disponerent ad vitam æternam*, Ludovic. de Dieu. in loc. *Volunt Remonstrantes ex* Socino *per vocem* τεταγμένοι *intelligi intus dispositos: ergo sensum esse*, Crediderunt quotquot ad vitam æternam bene erant dispositi. *Sed quod hìc post* Socinum, *à Remonstrantibus excipitur, per vocem* τεταγμένος *significari*, aptum & dispositum esse ad vitam æternam, *contra usum Scripturæ, & omnium Interpretum fidem asseritur. Et absurdum ac planè Pelagianum est statuere, aliquem 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* τεταγμένοι, *hìc nominascere, idemque significare fermè quod* ἄξιοι, 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 acsi Nomen esset.* Secundò, *quid hoc sibi vellet,* τεταγμένοι εἰς ζωὴν αἰώνιον; *quâ 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 intelligunt esse inter* τάσσεσθαι & διατίθεσθαι. 2. *Tam Arabica* Junii *versio, quàm* Tremellii *Syra, inordinationem, & positionem divinam consentiunt.* 3. *Usitatus hujus verbi sensus in Testamento Novo, Constitutionem, & electionem extrinsecam notat. Quæ sunt potestates, sunt à Deo ordinatæ*, Rom. 13. 1. *Ordinârunt ipsi diem*, Actor. 28. 23. *&c. Non omnia describam exempla, sed unus ille tam insignis locus instar omnium erit*, Actor. 22. 10, 14. *qui vocis hujus rationem luculenter nobis exponit. Promittit ibi Deus dicendum esse* Paulo *Damasci quid ordinatum* (τέτακται) *sit illi ut faciat, &* vers. 14. *dicitur ipsi ab* Anania *quid constitutum, vel designatum illi sit* (προκεχείρισται.) *ubi divinitùs quasi jubemur* ordinationem *eodem accipere sensu cum* designatione *aut* electione divina. 4. [p] Chrysostomus *ipse, qui optimè intelligebat vocem Græcam*, ordinatos *hos interpretatur* ἀφωρισμένους 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, *Amesius.* Τάττειν, 1 Corinth. 16. v. 15. *significat*, Servato gradu & statione in qua collocatus quis fuerit, sese operibus cum officio conjunctis addicere; *ut sensus sit, eos sese quidem totos ultrò sanctorum ministerio devovisse, legitimè tamen vocatos. Alii aliter*, ἔταξαν ἑαυτοὺς, id est, *Sese segregârunt ad ministerium sanctorum, voto certo ac proposito*, Dr Sclat. in locum. *Vide* Bez. Annotat. major. in Act. 13. 48. It is used also Matt. 28. 16. Luk. 7. 8. Acts 15. 2.

[p] *Chrysostome on the Acts* rendereth τεταγμένους *ordained*, ἀφωρισμένους *severed by God, and fore determined.*

Ταφὴ, *Sepultura*, Matth. 27. 7.

Τάφος, [q] *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, *Ainsw. in* Gen. 23 4.

[q] Lat. *Sepulchrum.* Gall. *Sepulche.* Angl. Sepulchre.

Ταῦρος, *Taurus. A Chald.* תור, *Hebr.* שור. Matth. 22. 4. Act. 14. 13. Heb. 9. 13. & 10. 4. *Est & signum cœleste, ut* Taurus *apud Latinos.* Taurus à torvitate *dicitur*, say some.

Τάχα,

A τύχη, ut à Fortuna, fortè, fortaſſe, forſitan.

Τάχα, *Forſitan.* Rom.5.7. *Forſitan.* Beza, *Fieri poteſt ut. Hac periphraſi uti malui, quàm adverbio* Forſitan, *quod à nomine illius impiæ confictæ Deæ* Fortunæ *eſt deductum. Græcum quidem* τάχα *propriè ſignificat* Citò, *quæ vox hic non quadrat. In Gallica verſione hæc vox eâdem periphraſi declarata eſt, nempe,* Pourroit il eſtreque, *id eſt,* Fieri poteſt ut. *Quæ periphraſis, cùm & Latinis uſitata atque etiam elegans ſit, non video cur non meritò hìc 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.

Ταχὺς, *Velox,* James 1. 19.

Ταχὺ, *Citò,* often. Ταχὺ *poſitum eſt pro* ῥᾳδίως facilè; *quaſi dicat,* difficile eſt; *aut,* vix fieri poteſt, *ut quiſquam in nomine meo dæmonia ejiciat, & me blaſphemet,* Maldonat.ad Marc. 9.v.39.

Ταχέως, *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.3.22. 2 Tim.4.9.

Τάχιον, *Citò, Citiùs.* Joh.13.27. and 20. ver. 4. 1 Tim. 3.14. Hebr. 13. v.19,23.

Τάχιςα, *Citiſſimè,* Acts 17.15. ὡς τάχιςα, *Quàm celeriter,* Vulg. *Latiniùs, & Græco ſermoni congruentiùs erat,* [r] Quàm citiſſimè, *Eraſ.*

[r] Quàm citiſſimè, *Beza.*

Ταχινὸς, *Velox.* 2 Pet.1.14. In the Greek it is, *The laying aſide of thus my Tabernacle is quick.* It is uſed alſo 2 Pet.2.1.

Τε, *Que,* often. *Conjunctio copulativa, Enclitica.* Τε & καὶ *inter ſe referuntur,* Act. 10.2. Rom.1.20,26. Heb. 2.11.& 4.12. *Valet idem quod Latinorum* que.

Τεῖχος, *Murus.* Acts 9.25. 2 Cor. 11.33. Heb.11.30. Revel.21.12,14, 15, 17,18,19.

[r] Τεκμήριον, *Signum,* Acts 1.3. *Signum indubitatum,* Bez. Ariſtoteles 1 Rhet. *dicit ſignificare certum & indubitatum ſignum. A nomine* τέκμαρ, Finis, *quòd afferat controverſiæ finem,* Id. ibid.

[r] Τεκμήρια Græci (ſicut ex *Ariſtotele* teſtatur *Quintilianus* l.5.c.9.) indubitata & neceſſaria ſigna vocant, ſicut hæ actiones, loqui, ambulare, edere, bibere, τεκμήρια ſunt vitæ. *Item,* ſeſe conſpiciendum, & manibus contrectandum præbere, τεκμήρια veri & naturalis corporis. *Item,* pedum, manuum, & lateris vulnera exhibita, τεκμήρια ſunt, illud ipſum corpus reſurrexiſſe quod crucifixum, & lanceâ confoſſum fuerat. *Item,* ſanguis & aqua ex confoſſo latere promanans, certiſſimum vulneratorum præcordiorum, & mortis τεκμήριον, *Beza.*

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 Coloſ.3.ver.20. Fœtum, *ſive* prolem *in genere deſignat; extenditur itaque ad filios, & filias, imò ad nepotes,* Epiſc. 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 reddit* Liberos, *quia nomen liberorum latiùs pateat quàm 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 Scriptoribus ſæpiſſimè uſurpatur,* Matth.9.2. *item* 21.28. *item* 22. 24. *& promiſſio Abrahamica nominatim & præcipuè* filios *ſpectabat, quibus & privilegium ſexûs, & fœderis ſignum circumciſio inſculptum,* Rom.8. v.17. *Theodorus, argumenti Apoſtolici ſenſu adductus,* filios *& ipſe vertit,* Scultet. exercit. Evang. lib.1. ca.19. & Delit.Evang.ca.11. Act. 7.5. τέκνον, Filium. *Meliùs meo judicio verterunt Vulgatus, Eraſmus, Syrus, & Arabs, quàm Beza,* Prolem; *quo ſenſu utuntur Septuaginta Interpretes,* Gen.17.16. *Lud. de Dieu in loc.*

Τεκνία,

Τεκνία, *Filioli. Primitiva nomina, teneri, ac blandientis sunt amoris signa.* Joannes *charitate fervens hâc voce utitur nimirum ociies illâ Epistolâ, (sc.* 1 Joh. 2. 1, 12, 28. & 3. 1, 7, 18. & 4. 4. & 5. 21.) *Lorinus.* Τεκνίον *appellatio blandior est, quàm si* τέκνα *eos vocâsset: quâ ratione etiam mox* παιδία *maluit quàm* παῖδας *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 τῆ 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 tantùm, per quam, tanquam per iter à Deo demonstratum, est illis pergendum & progrediendum.* Τεκνογονία *hoc loco non tantùm parturitionem 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.

Τεκνοτροφέω, *Liberos educo.* 1 Tim. 5. 10. ἐτεκνοτρόφησεν, *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, quàm eum qui lapides; denique quicunque aliquid fabricatur: tamen apparet ex* Plutarcho, Herodoto, Xenophonte, Homero, *quòd propriè significet* Fabrum lignarium, *seu* materiarium; *& sic* [t] *antiqui,* Justinus, M. Basilius *hunc locum intellexerunt.* Matth. 13. 55. *Quamvis* τέκτων *sit generale, solet tamen accipi pro* fabro tignario, *cùm absolutè ac sine addito ponitur: sic* Xenophon Cyropæd. lib. 5. χαλκέας τε καὶ τέκτονας· *ubi* χαλκέας *appellat* Fabros ferrarios; τέκτονας, lignarios, tignarios. *A nobis est etiam Arabica versio, quæ habet,* Fabri lignarii, *Novarin. in loc.* · *Vocabulum* τέκτων *à Græcis interpretibus redditum est pro Hebraico* Haraschi: *quod in genere significat* operas manuarias exercere. *Hinc dicatur* τέκτων σιδήρου, 1 Reg. 13. 19. & Isai. 44. 12. χαλκοῦ, 3 Reg. 7. 14. *Lapidum,* 2 Reg. 5. 11. *Lignorum verò* τέκτων *vocatur,* 2 Reg. 5. 11. Isai. 44. v. 13. ἀ τεκτήνω, *fabricor, struo.*

[t] Τοῖς τὸν Lysier.

[u] Τέλειος, Adject. *Perfectus.* Τελειότερος, Comparat. often. *Prudens,* Jac. 3. 2. *Adultus,* 1 Cor. 2. 6. & 15. v. 20. Hebr. 5. 14. Τελείων, *Adultorum.* Steph. Beza, Piscat. Vulg. & Erasm. [x] *Perfectorum.* To those that are *Perfect,* so it ought to be translated, saith Dr *Preston,* and so it is in the Originall. It is no-where (say some) so plainly put for one of ripe age, as there, where it is expressely opposed to νήπιος. Jam. 1. 4. Τέλειον, *Perfect,* it must endure unto the end; so much doth the notation of the word imply. Matt. 5. 48. Τέλειοι *vocantur verè* [y] *Christiani, tum quòd ad perfectionem illam contendant,* Ephes. 4. 13. & Phil. 3. 15. *tum quòd omnium verarum virtutum semina sint ipsis à spiritu Dei insita, quamvis nondum adoleverint,* Beza in loc. *Ii ipsi qui* perfectos *hic interpretantur, aliis in locis ab eodem haud immeritò abstinuerint. 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 hîc* integritas *sufficiat: quæ hypocrisi non opponitur modò, sed & innocentiæ respondet. Optimum Glossarium,* [z] 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, aliósque id genus omnes quos puri-

[u] Justæ magnitudinis, & integræ ætatis, *Budæus in Comment. Ling. Græc.* Significat, Absolutus, Adultus, & qui justæ est magnitudinis & ætatis, *Budæus.*

[x] 1 Cor. 14. 20. τέλειοι, *Adulti.* Vulgata & Eras. *Perfecti,* non satis expressè. Persistit enim *Paulus* in metaphora ab ætate sumpta, quicum etiam cognitionis & prudentiæ usus accrescit: sed & peculiari istâ significatione τέλειος à Græcis accipitur, dicitúrq; tum de hominibus, tum etiam de brutis, ut docet in commentariis doctissimus *Budæus, Beza in loc.* Adulti, perfectâ ætate præditi, hoc est, viri, Synecdoche generis: alibi dicit, τέλειος ἀνὴρ, Ephes. 4. 13.

[y] *Paulus* omnes Christianos vult esse τελείους, 1 Cor. 14. v. 20. Jac. 1. 4. & 3. 2. Joh. 1. 7. & 3. 3. 1 Pet. 1. 15.

[z] Ponitur sæpius pro *integro, infucato,* non aliam ob causam, quàm quòd vox Hebræa *Tamim,* & hoc & illud significat. *Amama Antibarb. Bibl. lib.* 3. Vide Genes. 6. 9.

tatis

tatis demens afflavit opinio, primò peperisse aut confirmâsse. *Quod est ridiculum. An Cathari & Novatiani* τελείᾳ *vocem inserserunt in Novum Testamentum? Sciat Criticus, ubicunque* τέλειος *in Græcis repererictur, 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* τέλειον *non posse* perfectum *significare, probat, aliter reddi Latinè non possunt, ut ad* Philippenses cap. 3. v. 15. *Non immeritò* adultos *hic verti à summo viro notat Exercitator sacer. Mallem eum hìc eo nomine arguisset, jure id magis fecisset quàm sexcentis aliis in locis, ubi non meritò eum reprehendit,* Id. ibid.

Τελείως, *Integrè,* 1 Pet. 1. 13.

[a] Τελειότης, *Perfectio.* Coloss. 3. ver. 14. *Perfection, Integrity,* or (as I may say) *wholenesse:* for it signifieth the wholenesse 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] Τελειόω, ὁυμαι, *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* [c] Heb. 2. 10. *&* 11. 40. Initiare, *unde Græci Theologi Baptismum* τελείωσιν, Initiationem *vocârunt: aliquando* Sacrificare, *ut* Luc. 13. 32. *Vide* Cameron. in loc. Τελειοῦμαι, Consummabor, *id est, In sacrificium offerar,* Pareus in Heb. 2. 10. *Vox* τέλειος *utplurimum quidem, & primò, ad cognitionem in* Pauli *scriptis, sed etiam non rarò ad mores refertur: nempe, duplex est cognitio: est enim cognitio quædam, quæ sita est in nuda perceptione rerum; & est, quæ sita est in experimentis: & quo modo secundùm priorem illam cognitionis speciem,* τέλειοι *à* Paulo *dicuntur, qui summum,* hoc est, *maximum cognitionis mysteriorum divinorum gradum assecuti sunt, quantum (scil.) in hac vitæ istius caducæ infirmitate assequi possumus; ita secundùm posteriorem istam cognitionis speciem,* τέλειοι *dicuntur, qui docent reapse & factis, se verè didicisse quod se didicisse profitentur. unde* Jac. 3. 2. τέλειον *vocat eum qui potest continere linguam; & Christus,* Matth. 5. 45. τελείους *vocat eos qui patientes sunt: est nempe quoddam discere experimentale, ut ita loquamur, secundùm quod Christus dicitur* Didicisse obedientiam ex iis quæ passus est, *Heb.* 5. 8. *Atque hoc respectu dicitur hìc,* τελειωθεὶς ἀπὸ παθημάτων, *Metaphorâ ductâ ab humana infirmitate, Christus nempe veluti initiatus est, & tandem perfectus omni virtutis 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.

Τελειωτὴς, *Perfector.* Hebr. 12. 2. Perfector, consummator, *vel, ut alii vertunt,* Consecrator. *Sed res eódem 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.

Τελεσφορέω, *Fructum perfero,* Luk. 8. 14. *A* τέλος, finis, vectigal, *seu* emolumentum *quod ex re quacunque capitur, &* φόρος, Erasm. *Potiùs (inquit* Beza) *à* τέλος *&* φέρω, *ut declaret, Fructum perfectum & absolutum ferre,* id est, *usque eò ut matureſcat.* The earth is called τελεσφόρος, i.e. *tributum ferens,* Matt. 13. 8.

Τελευτὴ, *Obitus.* Matth 2. v. 15. *Quosi* τελεσὴ, *Initiatio ad vitam æternam,* Bucan. *Significat* extremum cujuscunque rei obitum, *seu* exitus; *&* Mortem, *metonymicè, quia* Mors *est*

—— *ultima linea rerum:*

Τελειεῖ, 1 Joh. 2. 5. Non declarat, perfectè aliquid præstare, sed mendacio, & simulationi, inani deniq; speciei opponitur, ut hoc planè sit quod dicimus in vulgato sermone, *Mettre en execution,* Beza in loc.

[a] Duo significat, 1. Perfectionem cujusque rei. 2. Integritatem, nempe cujusq; 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 evolverunt, verbum illud τελειῶσαι, Hebr. 2. 10. & 8. 9. exponunt, *Poliander contra Socinianos.*

[c] So the Septuagint useth it, Exod. 29. 9.

sic

sic Mors *dicitur* Obitus *apud Latinos*, Plautum & Plinium, *sumpta à 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.*

Τελευτάω, *Morior*, often.

Τέλος, *Finis, exitus, tributum.* Εἰς τέλος, *Ad extremum*, often. Luc. 18.5. Εἰς τέλος, *In novissimo*, Vulg. *perobscurè. Denique*, Erasm. *Tandem*, Beza. *Ad verbum*, *valet* In finem, *seu*, Ad finem usque, *id est*, *Indesinenter*, Piscat. *Syrus*, Omni tempore, *id est*, *semper*, *perpetuò*, *assiduè*; and so the sense should be, *Nè assiduè ventilando me obtundat.* *Beza* saith, hee never read it so used: *Drusius* 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, Εἰς 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 terrenæ ac mortali huic vitæ, ac mundanæ conversationi finem imponit*, Gerh. in loc. commun. Εἰς τέλος: *Noli accedere verentibus* tandem. *Est enim, ut vir doctissimus productis locis aliquot demonstravit, Hellenistica locutio, ex Hebræo* Lenetsach, *quod significat* perpetuò, *ut* Psal. 10. ver. 19. & 13. 1. & 49. ver. 10. & 103. 9. *In quibus locis etiam Septuaginta habent* εἰς 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. *Vectigal*, 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. However the two Greek words φόρος and τέλος used by the Apostle, and Englished by our Translatours *Tribute*, and *Custome*, be confounded by some learned men, as Synonome 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 φόρος, *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*, *Tenths*, *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 *D. Willet* on Rom. 13. 6. Quæst. 15.

Τελέω, τελοῦμαι, *Finem facio*, *Obeo*, *Perficio*, *or*, *Consummor*, often. *Sermonem finio*, *& absolvo*, Matth. 26. ver. 1. Matth. 10. 23. *Obeo.* Vulg. *Consummo.* Erasm. *Perambulo.* *Ad verbum*, Finio. *Sed verbum Latinum, quo usus sum, videtur satis commodè Græcum explicare, quia utráque significatione accipitur, nempe pro* Peragere, *ac pro* Circuire, *Beza in locum.* Τελεῖν non *est* peragrare, *aut* obire, *quod vulgò existimant, sed quod Latini, perficere doctrinam, dicunt, quemadmodum in illo* Nasonis,

Phillyrides puerum citharâ *perfecit* Achillem.

Cui Hebræorum Calah, *Latinorum* Consummare *proximè accedit. Quod Vulgari fortasse interpreti, qui quædam ambiguè, nec adeo inepte reddit,*

a Romanorum reditus erant tum ex proventibus terræ annuis, tum ex rebus importatis: illos vocabant φόρους, *Tributum*, *Stipendium*: Reditus ex rebus importatis nominantur τέλη, *Vectigalia*, *Portoria*, *propriè Portoria*, quæ in itinere præstari solent, *Scalig. Exercit. Evang. lib. 1. c. 18.* Vectigal à vehendo.

ut consummandi *verbo uteretur, persuasit: Rectius certè quàm qui* obeundi, *aut* peragrandi, *utuntur*, Heinsius in Exercit. Sac.

d Ἀπὸ τοῦ τέλους ἀνεῖσθαι, ab emptione, seu potius redemptione vectigalium, Chemnit.

d 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 præficiebant*, Salmas. de Fœnore Trapezit. Matth. 10. 3. *Eum qui publica populi Romani vectigalia conducta habet*, τελώνιον, Publicanum, *appellant. A voce* τέλος, Vectigal, *& verbo* ἀνέομαι, Emo, *fit* τελώνης, Vectigalium Emptor: *Latinè*, Portitor. *Propriè est* Vectigalarius, *&* Telonarius. *Tales* τελῶναι *fuerunt, qui ad* Joannis *Baptisma veniunt*, Luc. 3. Publicani *à Latinis dicuntur, quòd 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 ducuntur: & quia Evangelistæ utuntur Præpositione* ἐπὶ, *commodiùs de mensa intelligitur*, Polycarp. Lyser.

Τέρας, *Miraculum, Prodigium*, often. *Quasi* τήρας, ἀπὸ τοῦ τηρεῖν, *quod est*, Tremere, Pavere, Terreferi, *quod miraculum hominibus terrorem incutiat*, Cameron. in Myr. Evang. *Portentum, quòd 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, Wonderfull signes. *Quia ostendunt, portendunt, monstrant, prædicunt, ostenta, portenta, monstra, prodigia dicuntur*, Steph. *Sed notandum est, vocabula Latina plerumq; dici de inusitatis illis signis quibus aliquid portenditur, prædicitur, ostenditur: τέρας verò & de usitatis & de inusitatis*, Stephanus in Thes. Græc. Signum [σημεῖον] Ammonius *ait differre à* prodigio [τέρατι] *quòd* Prodigium *sit, quod præter naturam sit, ut cæcorum oculos 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 aliquid significant,* [σημεῖα] *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.

Τεσσαρεσκαιδέκατος, *Quartus decimus*, Acts 27. 27, 33.

Τεσσαρακοντα, *Quadraginta*, often.

Τεσσαρακονταετής, *Quadraginta annorum*, Act. 7. 23. and 13. 18.

Τέταρτος, *Quartus*, Matth. 14. 25. Mar. 6. 48. Acts 10. 30. Revel. 4. 7. and 6. 7, 8. and 8. 12. and 16. 8. and 21. ver. 19.

Τεταρταῖος, *Quatuor dierum*, John 11. 39.

e Τετράγωνος, *Quadrangularis*, Revel. 21. 16. *Quadrati figura est æqualium laterum, & angulorum rectorum: vocant autem Græci* τετράγωνον, *firmum, constans, & omnibus numeris absolutum*, Vide Piscat. in loc. *Ex* τετρὰς, numerus quaternarius, *&* γωνία, angulus.

e Quadrangulus, quadratus, *Thucyd. Arist. Hippoc.* Τετράγωνος ἀνὴρ, apud *Arist. Rhet.* 1. metaphoricè dicitur de bono viro. *Quadratus homo*, Eras. Adag.

Τετράδιον, *(diminutivum à* τετρὰς,*) Quaternio*, Acts 12. 4.

Τετρακισχίλιοι, *Quater mille.* Matth. 15. 38. Mar. 8. 9, 20. Act. 21. 38.

Τετρακόσια, *Quadringenta*, Acts 5. 36. and 7. 6. and 13. 20. Galat. 3. ver. 17.

Τετράμηνον, *Quadrimestre spatium*, Joh. 4. v. 35.

Τετραπλοῦς, *Quadruplus*, Luk. 19. 8.

Τετράποδα, τὰ, *Quadrupedia.* Acts 10. 12. and 11. 6. Rom. 1. 23.

Τετραρχης, *Tetrarcha.* Matth. 14. 1. Luk. 3. 19. and 9. 7. Acts 13. 1.

f Τετραρχῶν, *Tetrarcha*, Luk. 3. 1.

f Particip. à τετραρχεα, Tetrarchatum.

Τεφρόω, *In cinerem redigo*, 2 Pet. 2. 6. *Nusquam in Scripturis alibi quàm hoc loco*

loco occurrit, Gerhard. in locum.

Τέχνη, *Artificium, Ars.* Act. 17.29. and 18.3. Revel. 18.22.

Τεχνίτης, *Artifex.* Heb. 11.10. The originall word is *Artificer*. God hath manifested great Art in making the third heaven, he bestowed skill and wisdome 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 distinguit inter τεχνίτας & reliquos ἐργάτας· per istos intelligens, qui, sicut* Demetrius, *magistri artis erant, & aliis operas præscribebant; per hos verò, inferiores operarios, quibus à magistris artificibus operæ præscribebantur,* Lud. de Dieu in loc. It is used also Act. 19.38. Rev. 18.22.

Τήκομαι, *Liquesco*, 2 Pet. 3.12. *Melt* as wax.

Τηλαυγῶς, *Procul & Dilucidè.* Mar. 8.25. *Mark* meanes that he could *longè lateq; omnia clarissimè perspicere*, Polyc. Lyser. It is compounded of τῆλε, which signifieth *Procul, & Longè*, and αὐγὴ *quod* Lucem, *ac* Splendorem *denotat*, Beza, Piscat.

Τηλικοῦτος, *Tantus.* 2 Cor. 1. 10. Heb. 2.3. Jam. 3.4. Rev. 16.18.

g The Septuagint use it for *Servavit, Asservavit*, Pro. 3.1. and for *Solicitè custodivit*, Prov. 8.24.

g Τηρέω, τέομαι, *Servo, Observo, Reservo, Asservo, Custodio*, often. It sometimes 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. Τηρεῖ ἑαυτὸν, Conservat seipsum, *i. Cavet sibi à peccato: neq; enim utitur verbo σώζειν, sed τηρεῖν, quæ non minùs differunt apud Græcos, quàm apud Gallos*, Se garder, & Se sauver, *Beza in loc. Keepeth himself* as with watch and ward. *Per apheresin ab Hebræo* Batar, *notat propriè* accuratè custodivit, *ut ille qui excubias agit ad carceris januam.* Confer Act. 4.3. & *Cap.* 5.18. & *Cap.* 24.23. & *Cap.* 25.4. *quomodo hoc verbo vigilantia requiritur*, Tarnov. in Medull. Theol. This word signifieth also to be *diligent*, to *espie faults* to trip one in. Τηρεῖν, Matth. 22. *non significat tantùm* Servare, *sed etiam* Animadvertere, Considerare. *Debemus accuratè legis divinæ præcepta observare, & cum quadam animadversione & consideratione.* Φυλάττειν may be distinguished from τηρεῖν, so that τηρεῖν *referatur ad conservationem in bono*, φυλάττειν *ad præservationem à malo*; τηρεῖν *ad media*, φυλάττειν *ad finem*; *qui enim ab exitio præservari debent, illos oportet in verâ Dei cognitione & fide servari*: τηρεῖν, *ad Christi fidelitatem*, φυλάττειν, *ad ipsius diligentiam*, Gerh. in Harm.

Τήρησις, *Custodia, Observatio.* Propriè, Observatio, 1 *Cor.* 7.19. *Item*, Custodia, Carcer, *Act.* 4.3. & 5.18.

Τίθημι, *Pono, Repono, Impono, Depono, Constituo, Colloco.* Τίθημαι, *Pass.* often. *Prædestino*, Joh. 15.16. Act. 13.47. 1 Thes. 5.9. *Facio*, Heb. 1.2. & Rom. 4.17.

b Τίκτω, *Pario.* Τίκτομαι, *Pass.* often. Parere *significat, & propriè de mulieribus dicitur*, Beza, Piscat. Pario, Procreo, *item* Genero, Gigno: *tam enim virili, quàm fœmineo sexui tribuitur, apud Poëtas præsertim*, Steph. in Thes. *Ut τίκτειν proprium est fœminarum, ita γεννᾶν propriè est virorum. Sed ut τίκτειν quandoque usurpatur de viris, præsertim apud Poëtas, ita γεννᾶν per quandam catachresin interdum usurpatur de fœminis, ut* Matth. 2.v.1. & 4. Luc. 1.v.13. & 57.

b Non solum significat *Parere*, sive *In lucem edere*, sed etiam *Partum parere, Partui vicinam esse, Dolores partûs prævios sentire.* Septuaginta utuntur, Hos. 2.5. *Gerh. in Harm. Evang.*

Τίλλω, *Vello*, Matth. 12.1. Marc. 2.23. Luc. 6.1. *Frico. Potest significare vellicationem spicarum, vel evellendo, sicut* Esdræ 9.3. *de evulsione crinium usurpatur; vel decerpendo, sicut* Moses *loquitur*, Deut. 23. *ult. Nam & Græci de floribus è corona decerptis utuntur verbo τίλλειν*, Chemnit. in Harm.

i Τιμὴ, *Honos, Pretium*, often. Honoris *appellatione intelligitur, vel genus officii, aut potiùs pietatis, filiorum erga parentes: sæpe pro pietate, & religione, ut* Colos. 2.23. *Erasm. Præise*, *Glory*, and *Honour*, are usually taken for one, but they differ: *Præise* is in words, ἔπαινος, of ἔπος, *a word*,

i Officii debiti persolutio, à τίω

and δόξος *praise*; when we make in the course of our speech honourable mention of others for their vertues. Δόξα [k] is *in opinion*, as the word also signifieth, which is, when men have a reverent opinion of any, or when men are accounted vertuous. *Honour*, τιμὴ [l], comprehends both the other, and is a testification 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. *Comelinesse, beauty, and dignity*, 1 Cor. 12.24. 5. *An earnest care to preserve from sinfull uncleanness*, 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 signifieth *honourable maintenance*, as the verse following sheweth. See *Beza in loc.* *Maintenance* is included and couched in the originall word τιμὴ, which, in the use of sundry Greek Authours, and the Scriptures too, signifieth 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* כבד *usurpari*, Judic. 13.17. *& alicubi sic loqui* Ciceronem, *ut Medico* honos *haberetur*.

Τιμάω, ἄομαι, *Honoro, æstimo, or*, often.

Τίμ⊙, ότερος, ότατ⊙, *Qui est in pretio, charus, pretiosus, honorabilis*, often. *Pretious*: The Septuagint renders it *Honourable*. *Pretiosus, Honoratus, tam de persona aliqua dicitur, quàm de re.*

Τιμιότης, *Opulentia*. Rev. 18.19 *Magnificentia*. Piscat. ad verbum, *Pretiositas*, seu *Honorabilitas*.

Τιμωρία, *Supplicium*, Hebr. 10. v. 29. Ἀπὸ τ τιμῆς, à pretio: *pœna quæ ob conservandam dignitatem & authoritatem personæ quæ læditur, aut legum violatarum infligitur.* This Greek word for *chastisement*, signifieth *Care of honour*: the Lord is carefull of his honour, when he chastiseth his children for sin.

Τιμωρέω, *Punio*. Τιμωρέομαι, (*Pass.*) Act. 22.5. & 26.11.

Τὶς, *Aliquis*, very often.

Τίτλ⊙, *Titulus*, Joh. 19.19,20. *Ex Latina voce* Titulus, *per Syncopen literæ* ll.

Τίω, *Pendo*, 2 Thess. 1.9.

Τοιγαροῦν, *Proinde*, 1 Thess. 4.8. Hebr. 12. v. 1.

Τοίνυν, *Igitur*, Luc. 20.25. 1 Cor. 9.26. Heb. 13.13. Jam. 2.24.

Τοιόσδε (Adject.) *Hujusmodi*, 2 Pet. 1. ver. 17.

Τοιοῦτ⊙, *Talis*, often.

Τοῖχ⊙, *Paries*, Act. 23.3. *Murus, sed intelligo de literali, aut transversario domûs muro.*

Τόκ⊙, ° *usura*, Matth. 25.27. Luc. 19.23. The Hebrew word is נֶשֶׁךְ *Neschec, à* נָשַׁךְ *Naschac, Mordere*: it signifieth *biting*, and is derived from the same Verb which often in Scripture is aseribed to the biting of Serpents. The Greek word is derived either of the Hebrew חוֹךְ [p] *Toc, Deceit*; or of the Verb τίκ⟨ω, *Pario*: either becaus it breedeth griefe to the borrower, or becaus money by usury begetteth other money, and causeth the increase thereof, as *Varro* and *Festus* derive [q] *Fœnus* from *Fœtus, quia sit quædam fœtura pecuniæ parturientis.* Sr. *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.

Τολμάω, *Audeo, Audaciâ 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 tantùm* Audere *significat, sed etiam*

Amama Antibarb. Bibl. lib. 3.

[q] *Fœnus*, Fœnus pecuniæ, funus animæ.

[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. Τιμὴ verò denotat eximium illum honorem, quo Christus à Patre suo cœlesti voce cœlitùs delapsâ fuit affectus, quam expositione probant verba sequentia, *Gerh. in loc.* 1 Rom. 12.10. τιμὴ non tam est Honor qui exhibetur (quanquam fortè & ita accipi hìc possit) quàm existimatio de altero, aut æstimatio, *Heinsius in loc.*

[l] Ultio respectu pœnitentis, ut sibi satisfaciat, atque animo morem gerat.

[m] Et *Quis* Interrogativum.

[o] *Usura*, quasi *usus æris*, quia ex usu æris accipitur.

[p] *Fuller. Miscell. sac. l. 2. cap. 10.11.* Affinitas illa quæ inter Toc & τόκος certè tanta est, ut nisi inter omnes constaret, vocem τόκος à Græco τίκτω, seu potiùs τίκω deflexam esse, Ebræa vox censeri posset. Ex sola vocum affinitate firmum originationis argumentum peti non potest, nè tum quidem quando significationes coincidunt, quasi *Funus*.

etiam Sustinere, *id est, quippiam grave in animum inducere,* Budæus. *Constat* τολμᾶν *apud Græcos interdum respondere Latino verbo* Sustinere, *pro* Posse, & 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 sustinco. *Sic accipitur* Rom.5.7. & 15.18.

Τολμηέστερον, *Audaculè*, Rom. 15. 15. *In bonam partem accipitur pro* liberiùs, apertiùs.

Τολμητὴς, *Audax*, 2 Pet.2.10.

Τομώτερος, *Penetrantior*, Heb.4.12.

Τόξον, *Arcus*, Rev.6.2.

[t] Τοπάζιον, *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 plurimùm confidebant: in hac* * *enim speciali significatione usurpatur*, Act.6. 13,14. & 21. 28.

Τοσοῦτος, *Tantus*, often. *Et* Tantum *significat,* & Tot, *ut simul ad* magnitudinem, & multitudinem *referri possit piscium*, Joan. 21.11. *Jansen. Concord.* Joan. 12. 37. *Syrus reddidit,* Et cùm hæc omnia signa fecisset, *tam continuam, quàm distretam 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. ἔξεστι τοσοῦτοι, Tot panes, *Beza.* Tantos panes, *Vulg.* Tot, *sive* Tam multi panes, *aut certè*, Tantum panum: *nam Græca vox numerum significat, non magnitudinem*, Erasm. *Rectiùs 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, & authoritate maxima*, Joan.3. ver.2. & 9. v.32. *de magnitudine & multitudine simul quandoque usurpatur*, Matth.15.33. Joan.21.11. Actor.5. ver.8. Galat.3.4. *Gerhard. in Harm. Evang.*

Τότε, *Tunc*, often. *Solet τότε 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* Matt.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 laxiùs accipi*, Grotius.

[u] Τόνομα, *Nomen*, Matth.27.57.

[x] Τραχύτερον, *E contrario*, 2 Cor.2.7. Gal. 2.7. 1 Pet.3.9.

Τράγος, *Hircus*, Hebr. 9. 12, 13, 19. & 10.v.4. [a] Thence the word *Tragedie*, becausc the Actors thereof had a Goat given them as a reward.

Τράπεζα, [z] *Mensa*, often. From it the French words, *Traper*, and *Atraper* come, say some. Τράπεζα, *quasi* τετράπεζα, *quòd mensæ quatuor initio haberent pedes.*

Τραπεζίτης, [y] *Mensarius*, Matt.25.25. Nummularius; *eo quòd nummos tractaret.*

Τραῦμα, *Vulnus*, Luk.10.34. *Quod incisâ vel pertusâ cute infligitur.*

Τραυματίζω, *Vulnero, or.* Luc. 20. ver.12. Act.19.16. *Propriè usurpatur de vulnevibus, quæ incisâ vel pertusâ cute infligantur*, Gerh. in Harm. Evang.

Τράχηλος, [z] *Collum*, Matth.18.ver.6. Marc.9. 42. Luc. 15. 20. & 17. 2. Act.15.10. & 20.37. Rom.16.4.

Τραχηλίζομαι, *In collum seu cervicem resupino.* Heb.4. 13. τετραχηλισμένα, *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,* τραχηλίζειν, Cervicem incidere, Jugulare, Mactare, Excoriare, *ut intima quæque viscera paterent*, Aret. *Ejus verbi Metaphora varie explicatur.*

[t] Est gemma viridis & pellucida. *Chrysopasius* appellatur: ergo à σέλας, & videtur ex τὸ σέλας una vox coaluisse: ἴῳ est aurum firmum admodum.

* *Gerh. in Harmon. Evang.*

[u] Τὸ ὄνομα.

[x] Τὸ ἐναντίον.

[a] Tragœdia, à τράγος, i.e. a Goat, and ᾠδή, an ode, or song. Τράγος, παρὰ τὸ τρώγειν, ob voracitatem animalis: παρὰ τὸ τραχὺ καὶ δασύτριχος, ab aspera & hirsuta pelle.

[z] *Mensa*, quasi *mesa*, Varro. A Table is a mediatrix between men.

[y] *Mensarius* à *Mensa*, quem *Plautus* appositè vocat *Trapezuam*, quòd certas mensas haberent positas, in quibus hanc suam negotiationem exercerent.

[z] *Collum* à *Colendo*, quòd hæc pars torquibus & monilibus ornetur.

explicatur. Chryſoſtomus *eam ſumptam putat ab animalibus occiſis, quibus dum à cervice uſq; ad caudam pellis abſtrahitur, interiora quæ prius latebant, oculis intuentium exponuntur. Eadem eſt ſententia* Theophylacti & Oecumenii. *Quanquam hi duo etiam aliter explicari poſſe metaphoram docent, tanquam deſumpta ſit ab iis qui cervice inclinatâ terram ſpectant, non audentes aſpicere vultum judicis. Sic enim hominum facta & cogitata omnia, conſpectum Dei judicis, cui cuncta patent, quodammodo reformidare. Sed, ut verum fatear, longiùs petitæ mihi videntur hæ expoſitiones. Ac magis ſanè probarim quod alii dicunt* τραχηλίζειν *idem eſſe, quod* in cervicem ac dorſum reflectere, *hoc eſt,* reſupinare; *per tranſlationem verò,* ſcrutari *ac patefacere,* Eſtius in loc. *Metaphora ab animalibus excoriatis & diſſectis,* Hyperius. Varinus *tradit ſignificare,* Medium ſecare, *ſive,* Per ſpinam dorſi findere; *quæ ſignificatio mihi viſa eſt convenientior, ut omnia Domino, etiam intima, patere ſignificetur, ſervatâ etiam ſuperiore tranſlatione à gladio ſumptâ,* Beza. Τραχηλίζειν *eſt, Medium animal per cervicem & ſpinam dorſi dividere,* Pareus, Illyr. in loc. *Videtur eſſe Metaphora à re palæſtrica: nam luctatores tum demum adverſarium dicuntur* τραχηλίζειν, *quum obſtricto collo ita verſant, ut objiciant ſpectatorum oculis nudum conſpiciendum & retectum undiquaque, id quod tum demum maximè fit, cùm ejus cervicibus inequitant: nam altera ſignificatio* τραχηλίζειν, Demetere cervicem, *non convenit huic loco,* Cameron. in Myroth. Evangel. Capell. Spicileg. *Græci putant Metaphoram ſumptam ab ovibus, quibus pellis à cervice detrahitur cùm excoriantur: ſive ab iis qui cervicem inflectunt, quum ſe ſubmittunt, & agnoſcunt ſe eſſe inferiores: ſic &* Juvenal.

—Aulam reſupinat amici:

de ſcrutante omnia, Eraſ. *Patentia,* Steph. Beza. *Aperta,* Vulg. *Manifeſta,* Tremell. *Reſupinata,* Eraſm. *Græcus Scholiaſtes, quaſi* Excoriata, *interpretatur.* Propriè, *Per medium diſſecta,* Pareus: *quaſi diceres,* Per Anatomiam diſſecta, *Illyric.* Cut up as the ſacrifice, and laid naked before him.

Τραχὺς, *Aſper,* Luke 3.5. Τραχεῖαι *ſunt viæ, quæ propter ſalebras aſperæ ſunt. Ita* Deut. 21.v.4. *vocatur vallis* τραχεῖα dura & ſaxoſa, *quæ ideo arari & ſeri non poteſt,* Chemnit. It is uſed alſo Acts 27.29.

Τρεῖς, ἡ τρία, *Tres, Tria,* often.

Τρέμω, *ad Latinos eſt tranſlatum, Tremo, Horreo,* Mark 5.33. Acts 9.6. 2 Pet. 2.v.10. *Proprie, Ex pavore trepido, Reformido.*

Τρέφω, θρέψω, *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.

Τρέχω, *Curro,* often. *Citati curſûs & feſtinationis ſignificationem habet* 1 Cor. 9.v.24. *uſurpatur de illis qui in ſtadio currunt.* 2 Theſſ. 3.1. *may have free paſſage:* the word is τρέχῃ, *it may run: Currat,* Beza, Piſcat. Vulg. *id eſt, quàm celerrimè propagetur. Hinc curſus Evangelii dici conſuevit,* Piſcat. *Significat continuatam actionem, certo fine & jucundo præmio propoſito,* Aret.

Τριάκοντα, *Triginta,* often.

Τριακόσιοι, *Trecenti,* Mark 14. ver. 5. John 12.5.

Τρίβολος, *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] Τρίβος, *Semita,* Matth. 3.3. Mark 1.3. Luke 3.4.

Τριετία, *Triennium,* Acts 20.31.

[b] Τρίζω, *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 ululatum murmurant,* Chemnit.

Τρίμηνον, τὸ, *Trimeſtre ſpatium,* Hebr. 11.23.

Τρὶς, *Ter,* often.

[c] Τρίστεγον, *Tertia contignatio,* Acts 20.v.9.

Τρισχίλιοι, *Ter-mille,* Acts 2.41.

Τρίτος, *Tertius,* often.

[d] Τρίχινος,

* Vox Græca dicta à triplici cuſpide, quod ſcilicet cuſpidatus trifariàm ferat, Gualterius.

[a] Via trita, à τρίβω, Tero.

[b] Verbum ex ipſo ſono factum.

[c] Vox dicta eſt ex τρὶς, ter, & τέγος, tectum, Eraſ.

d Of θείξ, τειχὸς.

d Τείχιν, *Cilicianus*, Rev. 6. 12.

Τρόμος, *Tremor*. Trembling is a dread of punishment, and is required of servants, Ephes. 6. 5. Φόβος καὶ τρόμος· *Timor & Tremor differunt, quòd Timor sit cordis, Tremor corporis*, Haymo & Glossa ordinaria. *atque* Tremor, *Timoris vehementioris affectus esse soleat: verùm ubi conjunguntur,* c *significant solicitudinem operandi, cum metu offendendi, ut* 1 Cor. 2. 3. 2 Cor. 7. 15. Ephes. 6. 5. Phil. 2. 12. *ubi Apostolus (ut* Augustinus *rectè animadvertit) alludit ad verba Psalmistæ*, Servite Domino in *timore*, & exultate ei cum *tremore*: i. *Cum Majestatis divinæ reverentia & solicita peccati cautela*, Amama. *His verbis non metum & trepidationem ex dubitatione ortam, sed humilitatem duntaxat, atque summam animi demissionem significat Apostolus, idq; ex usu Scripturæ, quæ nunquam alio sensu hæc verba simul juncta usurpat. Quod ut liqueat, observandum est quinquies tantùm in sacris literis hanc locutionem occurrere, eâdem semper mente: Primus locus est* Psal. 2. 11. *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 καὶ τρόμου *idem quod illis locis significat*, Cameron. prælect. in Phil. 2. 12. *Phrasis illa* ἐν φόβῳ καὶ τρόμῳ *quinquies in Bibliis occurrit, semel in veteri, quater in N. fœdere, & quidem tantum apud* Paulum. *Omnibus istis locis ita usurpatur, ut superbiam, carnalem securitatem, & præsumptionem excludat; animi demissionem, reverentiam, humilitatem & modestiam, non verò servilem metum, diffidentiam & trepidationem significet*, Amama Antibarb. Bibl. li. 3. It is used also Mark 16. v. 8.

c Dr *Ward*. in concione ad clerum, cui titulus est, *Gratia discriminans*.

f Mutatio, Conversio in fugam: nam τρόπος non solùm est *Versa*, sed etiam *in fugam versa*: pro solis reciprocatione sumitur. Dicitur *Tropicus* in Astronomia, ἀπὸ τροπῆς, à solis conversione, *Keck*.

f Τροπὴ, *Conversio*, Jam. 1. 17. The Sunnes motion from North to South every yeere. *Latini* Solstitium *vocant, quoniam subsistit, nec progreditur ulterius, sed retrò convertit iter*, Steph.

Τρόπος, *Modus, Mores*, often. 1. *Modum*. 2. *Mores significat*, Cornel. à Lapide.

Τροποφορέω, *Mores alicujus fero*, Acts 13. ver. 18. *Est instar nutricis ferre, atque educare*, Tremell. Τροποφορεῖν *dicitur, cum melior pejores fert mores, quos tamen non approbat, ut bonus maritus cogitur mores uxoris malos ferre*, Aret.

g Τροφὴ, *Alimentum*, often. Matth. 6. 25. *Alimentum*, Beza. *Esca*, Vulg. *Cibus*, Erasm. *Pro cibo, vestitu, & habitatione*, Matth. 10. 10. *Grotius*.

Τροφὸς, *Nutrix*, 1 Thes. 2. 7.

h Τροχιὰ, *Orbita*, Heb. 12. 13. *Rotæ vestigium, Via, Semita, Cursus, quod, ut indicat* Theophylactus, *aut Vestigium est rotæ currûs humi impressum, cui ipsa terra currentium pedibus conculcata. Illam* orbitam *vocamus Latini, hanc* semitam.

Τροχὸς, *Rota*, James 3. 6. *Vera lectio est*, Θρόχον, *cum acuta in ultima; significaturq; universa vita nostra, quæ, 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 wheele.

Τρυβλίον, *Catinus*, Matth. 26. 23. Mark 14. 20. *Junta* Euthymium *est genus lancis, sive vasis, in quo sibi apponuntur.*

i Τρυγία, *Vindemio*, Luke 6. 44. Revel. 14. 18, 19.

Τρυγὼν, *Turtur*, Luke 2. 24. Παρὰ τὸ τρύζειν, *Stridere*, to make a harsh sound or noise. Of the k 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 l rather to be derived from the Hebrew תור *Tur*, or תור *Tor*, by the inversion of the letters *Tru* for *Tur*.

Τρυμαλιὰ, *Foramen*, Mark 10. v. 25. Luke 18. 25.

Τρύπημα, *Foramen*, Mat. 19. 24.

Τρυφὴ, *Luxus, Deliciæ*, Luke 7. 25. 2 Pet. 2. 13. *Initio de concessis voluptatibus usitatum fuisse indicio est, quòd Paradisus dicitur hortus* τῆς τρυφῆς, *voluptatis*,

g Non tantùm Esca, sed & Victus, Alimonia, & Commeatus, omne, videlicet, quo sustinetur homo, *Ballinger*.

h A τρέχω, *Curro*. Non tantùm Vestigium rotæ currûs significat, vel locum subjectum currentium pedibus, ut *Theophylactus* (quem & *Erasmus* sequitur) docet; sed etiam cursum, atq; etiam gressus, sive ambulationem, ut *Hesychius*, *Suidas*que interpretantur.

i *Vindemio*, quasi *Vinum demo*, *Vinum carpo*; Metaphoricè, *Furor, Percipio*.

k *Ainsworth*.

l Dr *Willet* on Leviticus.

tis, & deliciarum, *Gen.* 2. 15. & 3. 13. Salomon *eo utitur* Prov. 19. 10. *quòd vocabulum posteris temporibus ferè in malam partem accipi solet*, Chemnit. in Harm.

Τρυφάω, *In deliciis vivo*, James 5. 5.

Τρώγω, *Edo.* Matth. 24. v. 38. τρώγοντες, they gave themselves to eating as brute beasts; so the word signifieth: 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* τρώγω *propriè de brutis dicitur, sicut* ἔδω *de hominibus. Brutum refert, qui se cibis ingurgitat, & genio nimis indulget.*

[m] Quum illud propriè de brutis dici velint Grammatici, videtur magna esse hujus verbi emphasis, quo significatur, homines brutorum instar fore e ventri deditos: nam alioqui edere & bibere per se non est vitium, *Beza.*

Τυγχάνω, *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.

[n] *Chrysostomus* dicit significare *Capite truncari*, fortè, quòd capite truncata speciem quandam tympani habeant, *Illyr. in N. Test.* Vide *Drus. Praterit. l. 8. Jun. Parall. lib. 3. Beza Annot. major. in loc.* See also *Weemse his Christian Synagogue.*

[n] Τυμπανίζομαι, *Distendor.* Hebr. 11. v. 35. Ἐτυμπανίσθησαν, Distenti sunt, *vel* Tormentis affecti sunt, *vel* Fustuario mulctati sunt: *ut verbum* τυμπανίζεσθαι *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 tractoriam distenta: quod genus tormenti non solùm ad quæstionem, sed etiam ad necem adhibitum fuisse docet exemplum* Eleazari *illius senis*, 2 Maccab. 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* τυμπανίζειν *propriè idem esse quod* tympanum pulsare, *quod Latinè* Suetonius in Augusto, *dixit* tympanizare. *Transfertur autem ad alia quæ tympani more percutiuntur.* Τυμπανίζεσθαι *dicebantur homines qui fustibus, aut similibus instrumentis cædebantur, etiam* Suidâ *Interprete, ipsumque pœnæ genus vocabatur* τύμπανον, *seu* τυμπανισμός· *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 generall name of *Torturing* there, and 2 Mac. 6. ver. 19. but the word signifieth a speciall kinde of torturing, by beating one with cudgels unto death. It hath its denomination from τύμπανον, which signifieth 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 signifieth 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.

[o] Τύπος, *Typus, vestigium, figura, exemplar, forma*, often. It signifieth such a mask 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 secures, 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.* Ἐνδύλῃ τύπος est apud Platonem, *Imprimitus typus*, Grot. in Joh. 20. 25.

Παρὰ τὸ τύπτειν, quòd non scribendo, sed impressione, seu percussione effigiatur, unde ars Typographica, *Beza & Piscat. in* Joan. 20. 25. Τύπος, Vestigium vel nota; propriè, nota ejusmodi quæ percussione facta est. A Perfecto medio τέτυπα, *verberavi.* Joan. 20. 25. τὸν τύπον τῶν ἥλων, *Figuram clavorum*, id est, vestigium vulneris ex clavis impressum: Τύπος est à τύπτω, Vestigium quod à percussione imprimitur, & post percussionem in corpore percusso relinquitur. Vulg. Versio minùs commodè reddit, *Fixuram.* Syrus vertit, *Loca clavorum. Augustinus* vertit *Cicatricem*, Gerhard. Brevis & compendiaria formula, quomodo dicitur, ὡς τύπῳ εἰπεῖν, *Ut paucis dicam.* Vide *Lud. de Dieu.*

propriè

propriè accipitur Joan.20.25. *pro* Veſtigio. *Typus, ſeu ſignum rei futuræ,* 1 Cor.10.11. *Imago, figura,* Rom. 5. v.14. *Forma,* Act.7.44. *Exemplar ad imitandum propoſitum,* 1 Theſſ. 1. 7. Tit.2.7. Hebr.8.5. 1 Pet.5.3. *Exemplum,* 1 Tim.4.12. *&* 2 Theſſ. 3. ver.9. *Brevis ſumma,* Actor.23. ver.25.

Τύπλω, ομαι, *Verbero, Percutio, Cædo or,* often. *Vulnero,* 1 Cor.8. v.12. τύπλοντες, Vulnerantes. *Vulg.* Percutientes, *non ſatis expreſsè: intelligendum enim eſt ex antecedente conſequens. Eſt autem Tranſlatio inde ſumpta, quòd offendiculis animus, perinde ac telis corpus afficiatur, ſitq; duplex malum ſiquis affectam partem cædat: Sic* Virgilius,

——*Gravior nè nuncius aures*
Vulneret.—— Beza in loc.

Τυρβάζομαι, *Satago,* Luc.10.41. *Propriè eſt, Anxiè torqueri difficultate rei conficiendæ,* Eraſm. The Latine *Turbor* comes of it.

Τυφλὸς, *Cæcus,* often. It is Metaphorically 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.

Τυφλόω, *Excæco, obcæco.* John 12. ver. 40. 2 Corinth. 4. 4. 1 John. 2. ver.11.

Τύφομαι, *Fumigo,* Matth.12.20.

p Τυφωθεὶς non modò inflatum, ſed in genere dementatum & fanaticum ſignificat, *Victorin. Strigel. in N.T.*

p Τυφόομαι, *Inflor, Turgeo.* 1 Tim. 3.6. *&* 6.4. 2 Tim. 3. 4. Τυφόμενον reſpondet Hebraico, *quod ſignificat non lucidè ſplendere, ſed* obſcurum eſſe: *ſicut quando deficiente oleo, flamma in elichnio ſenſim deficit,* Polyc. Lyſer.

Τυφωνικὸς, *Turbulentus,* Act.27. ver.14. *Ventus tempeſtuoſus, ac Typhonis quodammodo æmulus,* Beza.

Τυχὸν, *Forſitan,* 1 Cor. 16.6. *à verbo* τυγχάνω.

Y.

Ὑακίνθος, *Hyacinthus,* Rev.21.20.
Ὑακίνθινος, *Hyacinthinus.* Rev. 9.17. *Purpureus, vel Subniger, in modum hyacinthi.*

Ὕαλος, *Vitrum,* Rev.21.18,21. *Tria potiſſimùm ſignificare deprehenditur, certâ quâdam naturæ ſimilitudine inter ſe conjuncta,* Vitrum, Cryſtallum, Succinum, *Fuller. Miſcell. Sac. lib.4. cap. 9.*

Ὑαλινὸς, *Vitreus,* Revel.4 6. *&* 15.2. twice.

a Ὕβρις, *Injuria, contumelia.* Injuria: *ſed ea gravior. Quare nonnunquam reddi potiùs debet* Injuria contumelioſa, *aut* Injuria ſimul & contumelia, Injuria petulanter & protervè illata, Petulans & inſolens injuria, *Steph. in Theſ. Græc.* Act. 27. 10,21. 2 Cor.12.10.

a Ὕβρις dicitur omnis major improbitas, ac flagitium per impotentiam perpetratum, *Beza in* Luc. 18. 32.

Ὑβρίζω, ομαι, *Contumeliis afficio, or.* Matt.22.6. Luk. 11.45. and 18.32. Acts 14.5. 1 Theſſ.2.2.

Ὑβριστὴς, *Contumelioſus.* One that is contumelious in words, *Lyra.* Conviciator, *a railer,* Oecumen. *Injurioſus,* Rom.1.30. Ὑβρισταὶ, *Contumelioſly,* or *inſolently injurious.* Injurious, or contumelious both in word and deed, and that in a petulant and inſolent manner. It is uſed alſo 1 Tim.1.13.

b Ὑγιὴς, *Sanus,* often.

b Ὑγιὲς, i.e. *ſanum,* Græcis dicitur, quicquid meritò probandum eſt, & quale eſſe debeat, i.e. integrum, & ſine vitio, *Beza in* Tit. 1.

Ὑγιαίνω, *Sanus ſum,* often. Valere, Sanum eſſe; *Metaphoricè,* Sapere, *&* Rectè ſentire; *ſic* Ageſilaus Menecrati *Medico, qui ſe* Jovem *cognominavit, in fronte Epiſtolæ ſcripſit* ὑγιαίνειν, *ſanioremillum mentem optans,* Plutark in the life of Ageſilaus. *In ſalutationibus uſurpatur* ὑγίαινε, Vale, Bene vale, *quum nimirum alicui proſperum optamus valetudinem, ſeu quum alicui ſalutem dicimus: idq; vel in colloquio, vel in epiſtola. Sed poſtea uſus obtinuit, ut amicum accedentes dicerent potiùs* χαῖρε, *ab eo autem diſcedentes juberent* ὑγιαίνειν. *Sicut & apud Latinos ſalutationem & colloquium exordiebantur verbo* Salve, *claudebant autem verbo* Vale. *Sic ex noſtratibus nonnulli diſcedentes ab aliquo dicunt,* Portez vous bien, *commendantes ei ſuæ valetudinis curam, perinde ac ſi dicerent,* Faites que vous vous portiez bien. *Eadem in Epiſtolis ratio erat: eas enim à* χαίρειν, *ſive* τὸ χαίρειν *inchoabant: claude-*

bant autem verbo ὑγίαινε, seu ἔρρωσο, ut & Cicero epistolis suis præmittere 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 Epistolæ cujusdam fine dicit; Vale & salve, Necnon & salve: ita χαίρειν & ἐυ πράττειν, non tantùm exordiis epistolarum servire, sed etiã clausulis. Steph. in Thes. Græc. 2 Tim. 1. 13. ὑγιαινόντων 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.

ζ Ζῶσα, Vivens, Luke 23. 31. Lignum ὑγρὸν dicitur Arbor humida, succulenta, virens & vitalis, Gerh.

ζ Vas aquarum, ab ὕδωρ. Latinè dici potest aqualis, quando aquis hauriendis, & recipiendis destinatum est, Polyc. Lyser.

ζ Ὑδρία, Hydria, Joh. 2. 6. Ὑδρίαι, Hydriæ, i. aquales, ut explicat Varro, libro quarto de lingua Latina. Retinuimus tamen Græcum vocabulum, quòd Cicero ipse frequenter co utatur in Orationibus in Verrem. Cæterùm ostendit ipsa notatio nominis, non vino, sed aquæ destinata fuisse hæc vasa; quod ad fidem Historiæ faciendam pertinet, ne quis aut fæces, aut vini quippiam intus resedisse suspicetur, quod postea infusæ aquæ vini colorem ac saporem indiderit, Beza in loc. It is used also John 2. 7. and 4. 28.

η Ὕδωρ, Aqua, often.

θ Ὑδροποτέω, Sum abstemius, 1 Tim. 5. 23. Μηκέτι ὑδροπότει. Beza vertit, Ne amplius esto abstemius: Vulgata, Noli adhuc aquam bibere. Erasmus, Noli posthac aquam bibere. Castalio, Ne amplius aquam bibe. Beza existimavit vocabulum ὑδροπότης dici, non de quocunque aquæ potore, sed eo qui à vino abstineat. Vulgata autem, Erasmus, & Castalio de quocunque aquæ potore illud acceperunt. Lexicon Cyrilli utrisque favet. Nam ὑδροπότην exponit, tum aquæ potorem, tum abstemium. Horatius autem Vulgatæ, Erasmo, & Castalioni planè patrocinatur, quum dicit:

—Nec vivere carmina possunt
Quæ scribuntur aquæ potoribus:—

i. e. ὑδροπόταις. Bezæ tamen interpretationi magis favent quæ sequuntur, sed vino pauculo utere, q. d. Remittas paulùm de γυμνασίᾳ tua σωματικῇ, nec prorsus à vino abstineas, Sculletus in locum.

ι Ὑδρωπικὸς, Hydropicus, Luke 14. 2. Of ὕδωρ Aqua, because the Dropsie is a waterie disease betweene the skinne. Aqua intercus, Horace.

κ Ὑετὸς, Pluvia, Acts 14. 17. and 28. 2. Heb. 6. 7. James 5. 7, 18. Revel. 11. ver. 6.

d Ὑιὸς, 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. υἱὸς γεέννης· sic alibi υἱὸς ὀλέθρου. Judas homo perditissimus, & perditioni devotus; qui est elegantissimus Hebraismus, Latinis non prorsus inauditus, siquidem inconstantiæ filium dicere non dubitant, de homine inconstantissimo quum loquerentur, sicut Paulus υἱὸς τῆς ἀπειθείας, vocat homines inobedientiæ, ad Ephes. 5. 6. Υἱοθεσία, Adoptio, Rom. 8. 15, 23. and 9. v. 4. Gal. 4. 5. Ephes. 1. 5. Of υἱὸς and τίθημι, to put one for a son that was not a son. Adoptio, quâ quis in filii locum adoptatur: nam & nepotes & neptes adoptantur.

d Of φύω, fero, per Apharesin, est planta parentum. Filius, of φιλία, love, because of the great love between the parents and children. Heb. בֵּן Ben, of בָּנָה Banah, To build. He builds the house.

e Ὕλη, Materia. Jac. 3. 5. materiam, ὕλλω. Materiam hìc intellige ligna, ex quibus ignis accenditur; quæ vocabuli Græci significatio antiquissima est, ac proinde propria videtur. Esse autem antiquissimam Henricus Stephanus in suo Thesauro multis exemplis ex Homero prolatis ostendit: quin & Latini vocabulo Materiæ ad significandum ligna crebrò utuntur, Piscat. in locum.

e Inde Sylva. Perinde est, sive sylvam, sive materiam vertas, quum Græca vox utrumq; significet, Vossius.

λ Ὑμέτερος, 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.

f Ὕμνος, Hymnus, Ephes. 5. 19. Col. 3. h 16. ψαλμοῖς, 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, or

f Carmen, sed peculiariter in honorem Dei
g Vide Zanchium.
h Vide Beza & Episc. Dav.

or mans eternall felicitie. *A Pſalme* is a dittie to be played upon an inſtrument. *An Hymne* is a ſong to be uttered with the voice only. *An Ode* or *Song* is a dittie fitted for either way.

i Canere eſt, & laudes Deo ad aras dicere.

ⁱ Ὑμνέω, *Hymnum cano. In genere ſignificat*, Laudare, Gratias agere, Hymnum dicere, *Heb.*2.12. It is uſed alſo Matth.26.30. Mark 14. v. 26. Acts 16. 25. Matth. 26. v. 30. καὶ ὑμνήσαντες, *Et hymno dicto.* Arabs, *Et laudem dederunt.* Pagn. *Cùm hymnum cecinisſent.* Mald. *Cùm laudem Deo cecinisſent.* Novarin. *Quum dixisſent laudes.* Interpres Euthymii, *Dictis laudibus. Hìc docemur à menſa non recedere, niſi gratias Deo actis, & laudibus dictis. Verbum ὑμνεῖν non ſolùm* Laudes dicere *ſignificat, ſed etiam* Conqueri: *hac hujus verbi notione poſt menſam utuntur pro illa, aut certè à laudibus ad querelas tranſeunt, & gratiarum actionem murmurationibus inficiunt*, Novarin. in loc.

ᵏ Ὑπάγω, *Abeo, Subduco me*, often. *Sua origine* ſubductionem & abitum *denotat, etiam in Scriptura*, Joh.8. *velut per ἀντονομασίαν de ſingulari & planè 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*, ὑὸς τῦ ἀνθρώπυ ὑπάγει, *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. Ὑπάγω *originis & compoſitionis natura, in ſtricta ſignificatione, & ſubjectionem deſignat, quâ quis ſe oneri tanquam jugo ſubjicit, & 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. Ὕπαγε. *Hæc formula uſurpatur, quando propter enormem rei indignitatem animo commotiori adverſamur & rejicimus eos, quos aliquandiu cum moleſtia toleravimus. Ita uſurpatur* Matth.16.23. *de* Petro, & Matth.20.14. *Chemnit. unde Latinum* A page *deductum eſt*, Calv. *Nonnunquam averſantis eſt, eſt & imperantis, ut* Mat.21.28. Marc.6.38. & 16.7. & concedentis, Marc.5.34. & 7.29. & 10.52. *Grotius.*

ˡ Ὑπακοὴ, *Obedientia, Auſcultatio*, often.

ᵏ Ὑπακούω, [l] *Obedio, Auſculto*, often. Epheſ. 6. 1. ὑπακούετε, *Obey.* The word, according to the Greek notation, ſignifieth, *with all humble ſubmiſſion to hearken*, and implyeth [m] both *reverence* and *obedience.* The Verb ἀκούω noteth out *Obedience*, the Prepoſition ὑπὸ, *Reverence*, Zanchius. 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.

ᵇ Ὑπανδρος, *Viro ſubjecta*, Rom. 7. 2. *quaſi dicas*, ſubviralis, *Eſtius ad loc. Simpliciter conjugatam ſignificat, non eam quæ olim nupſit, ſed eam cujus nuptiæ conſtant.* Gloſſarium vetus, *Maritata.* Sa, *Sub viro*, i.e. *nupta*, Chamier.

ᵉ Ὑπαντάω, *Occurro.* Matth. 8. 28. Joh.11.20,30. and 12. 18.

ᵉ Ὑπάντησις, *Occurſus*, Joh. 12.13.

ᵉ Ὑπάρχω, *Sum.* Τὰ ὑπάρχοντα, *Quæ quis habet, Bona, Facultates*, often. *De bonis, & figuratè de omnibus quæ in hac vita diligi ſolent*, Grotius. Matt. 18.21. σὺ τὰ ὑπάρχοντα, *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. Τὰ ὑπάρχοντα *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. Ὑπάρχοντα *propriè dicuntur* res partæ, res ſubjectæ, *ut vel ipſo facultatum nomine admoneamur, nobis ſubjectas eſſe debere, non nobis dominari*, Novarin. in loc. *Videtur Apoſtolus alludere ad Etymon vocis* ὑπάρχων, *q. d.* Supprincipans; *tanquam inſinuare velit hâc voce, ita virum eſſe ſub Principe Deo, ut tamen ipſe etiam principatum habeat in ſexum muliebrem. Conjecturam juvat,*

[l] Ab ὑπό & ἀκούω, Auſculto, Subauſculto, Subaudio, ſeu, Obaudio, Aures præbeo ad audiendum.

[l] *Obedio*, quaſi *Obaudio.*

[m] Deo complectitur, *Humilem promptitudinem in exſequendis juſſis alterius, & Alacrem obedientiam in iiſdem exequendis.*

[n] Quaſi dicat, Sub viro, *Cornel. à Lap.*

quòd in sequenti parte non dicit ὑπάρχει, *sed* ἔστι, Estius ad 1 Corin. 11. ver. 7. *At fortè aliquis existimabit hoc nihil aliud esse quàm ludere in re seria: mihi certè minus argutum videtur.*

Ὑπείκω, *Obsecundo*, Heb. 13. 17.

Ὑπεναντίως, *Occultè contrarius*, Col. 2. v. 14. *Adversarius*, Heb. 10. 27.

o Fit Super, ab ὑπὲρ.

Ὑπὲρ, *Pro*, o *Super*, often. *Interdum valet* Propter, *ut* Joan. 6. 51. Ephes. 3. ver. 13. *Interdum valet* Pro, *ad notandum finem seu scopum, ut* Joan. 11. 4. 1 Corinth. 15. 3. 2 Thess. 1. ver. 5. Heb. 6. 20. *Interdum valet*

p Præpositio ὑπὲρ cum genitivo pro *Super*, vel *supra*, ad notandum locum, crebrò repetitur apud Græcos, *Homer. Platon. Theophrast.*

p Super, *vel* Suprà, *ad notandum locum, ut* 1 Cor. 15. 29. *Interdum servit jurejurando, ut* 2 Thess. 2. 1. Camero in Myroth. *notat* ὑπὲρ *usurpari pro* κατὰ [secundum] *Phil.* 2. 13. *&* διὰ [per] 2 *Thess.* 2. 1. *Beckman de originibus Ling. Lat.* derives it from the Hebrew *Gneber*, id est, *ultra, Super, Citra. De re & tempore etiam usurpant, ut* Super hæc omnia, *id est, Præter*, Tarnov. in Exercitat. Bibl. 1 Corinth. 15. 29. ὑπὲρ τῶν νεκρῶν, Pro mortuis, *ut Vetus Interpres*, Pagninus, Erasmus, Beza *reddunt:* Tremellius *autem è Syro*, Super mortuis.

Ὑπεραίρομαι, *Supra modum efferor.* 2 Cor. 12. 7. 2 Thes. 2. 4.

Ὑπεράνθος, *Florem ætatis excedens.* 1 Cor. 7. 36.

Vide Bezam.

Ὑπεράνω, *Supra, longè Supra.* Eph. 1. 21. & 4. 10. Heb. 9. 5.

Ὑπεραυξάνω, *Vehementer augesco*, 2 Thes. 1. ver. 3.

q *Supero*, & *Transeo*, Metaphoricè verò, *Opprimo*, sive *fraudo*, Bulling.

q Ὑπερβαίνω, *Opprimo.* 1 Thess. 4. 6. *Supergredior, Supertranseo, Supero*; sic Vulg. & Ambros. *Superbi homines alios superscandunt, & super alios eunt: significat ergo* Opprimere, *Zanchius.*

r Quasi dicas, *Superjicio, exsupero, excello:* item *supero, vinco*, Xeroph. Tam in bonam, quàm in malam partem.

r Ὑπερβάλλω, *Supero.* Ephes. 1. 19. ὑπερβάλλον μέγεθος, *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.

Ὑπερβαλλόντως, *Supra quam*, Steph. 2 Corinth. 11. 23. *Supra illos*, Beza: *nempe de quibus est sermo.* The word signifieth *abundanter, supra modum*: there it is comparatively taken, *supra alios.*

Ὑπερβολὴ, *Excellentia, præstantia.* Καθ' ὑπερβολὴν, *Summè, ad excellentiam, excellenter*, Rom. 7. 13. 1 Corin. 12. ver. 31. Καθ' ὑπερβολὴν ὁδόν. Our Translation hath it, *A more excellent way*; it is the superlative in the Originall, *The most excellent way: Viam præstantissimam, maximèq; compendiariam*, D. Sclat. in loc. 2 Corinth. 1. 8. & 4. 7, 17. Καθ' ὑπερβολὴν, εἰς ὑπερβολὴν, 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*, Eraſm. *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.

s Ultrà extendo, *ſeu* ultra modum extendo.

s Ὑπερεκτείνω, *Extendo me ultra quàm decet*, 2 Corin. 10. 14. Ἐκτείνω is to extend, to ſtretch himſelfe to the full of his meaſure: ὑπερεκτείνω, to ſtretch himſelfe beyond it, to venter himſelfe far beyond his ſcantling.

Ὑπερεκχύνομαι, *Superfluo.* Luc. 6. 38. *Græca vox inde dicta, quòd ſupernè effundatur, quòd menſuram non capit*, Eraſm.

Ὑπερεντυγχάνω, *Interpello*, Rom. 8. 26. *Annotat* Oecumenius *Græcâ voce ſignificari vehementem, magnoq; ſtudio factam ſupplicationem; non enim ſimpliciter eſt* ἐντυγχάνει intercedit, *quod infra ſemel, & iterum hoc capite legitur; ſed additâ præpoſitione ſignificante exceſſum,* ὑπερεντυγχάνει, *quaſi dicat,* ſuperintercedit: *Niſi malis eâ præpoſitione tantùm ſignificari* pro, *quia ſequitur* pro nobis, *quomodo repetitâ præpoſitione dicimus aliquem egredi è domo, deſcendere de monte*, Eſtius in locum. Superexpoſtulo: *nam* ὑπὲρ *notat præeminentiam Spiritûs Sancti in poſtulando*, Cornel. à Lap. Ὑπερεντυγχάνειν

τυγχάνειν propriè dicitur, qui convenit aliquem super negotio alterius, veluti siquis adeat Principem expositurus, & commendaturus causam amici, Steph. in Thesaur. & Gerhard. in Harm. Evang.

ὑπερέχω, Supereminco, Præstantior sum, Supero. [t] Rom. 13. 1. ἐξουσίαις ὑπερεχούσαις, 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 authoritie. It is used also Philip. 2. 3. and 3. 8. and 4. 7.

[t] Certum est hac voce designari ab Apostolo propriè summum magistratum; sic enim accipitur *Petro* hæc vox, 1 *Cathol.* 2. 13. Capel. in Spicil.

ὑπερήφανος, Superbus. Ab ὑπὲρ super, & φαίνομαι apparco, because hee thinks of himselfe above that which hee is, [u] *quod eminere se, & cæteris 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.

[u] Gallis dicitur, *Outrecuide.*

ὑπερηφανία, Superbia, Mar. 7. 22.

ὑπεριδὼν, Conniventiâ 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 commends, &c.* Now are times of grace, before of judgement, as appeares by the contrary phrase, Psal. 34. 5. *Hoc verbo significatur, qui leviter, & superficiem tantùm rerum simulat se videre. Pervideo*, Horat.

Quum tua per videas, —— *quasi per transennam, & leviter pertransiens,*

—— *Videas* oculis mala lippus inunctis,
Cur in amicorum vitiis tam cernis acutùm? *Beza.*

Lxx usurpant pro Indignari, detestari, reprobare, irasci, *ut* Deut. 3. 26. Psal. 78. 59. 62.

ὑπερνικάω, *Plus quàm victor sum.* Rom. 8. 37. ὑπερνικῶμεν, *wee do overcome*, Vulg. Lat. Syr. Vatabl. but the compound word signifieth more then simply to overcome. *Egregiè vincimus*, Pet. Martyr. & Piscat. [x] *Supervincimus, wee over and above overcome*, that is, above measure, or exceeding gloriously. We do overcome, or we have the better by many degrees.

[x] We doe more then overcome, Gr. Over-overcome.

ὑπέρογκος, *Prætumidus.* Jude ver. 16. ὑπέρογκα, *Swelling things*, like to a bubble, or things puft up with wind. It is used also 2 Pet. 2. 18.

ὑπεροχὴ, *Eminentia.* 1 Corinth. 2. ver. 1. 1 Tim. 2. 2. *Eminentia, summitas, excrescentia, & extuberatio in corpore humano, ac specialiùs in ulceribus pars excrescens, & quæ magis extat.*

ὑπερπερισσῶς, σμαι, *Superabundo, vehementer exundo.* 2 Corinth. 7. ver. 4. ὑπερπερισσεύομαι τῇ χαρᾷ. *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.

ὑπερπερισσῶς, *Supra modum*, Marc. 7. v. 37. *Plus quàm abundanter.*

ὑπερπλεονάζω, *Superabundo*, 1 Tim. 1. v. 14. *Elegans compositio ad significandum insignem, admirabilem, & superabundantem gratiam*, Hyperius in locum.

[y] ὑπερυψόω, *In summam effero sublimitatem.* Philip. 2. 9. Ὑπερύψωσε· *Summè exaltavit*, Syrus. *In summam extulit sublimitatem*, Beza *cum* Erasmo; *quasi dicas*, Superexaltavit, *Piscat.*

[y] *Supereximio*, Ambros.

[z] ὑπεροράω, *Supra sapio.* Rom. 12. 3. *Supersentio*,

[z] *Supra quam decet aut oportet, sapio, vel sentio.*

Superſentio, as *Cajetan* properly renders the word. It ſignifieth to have an over-weening opinion, as though one knew more than indeed he knoweth.

ʿΥπερῶον, *Cœnaculum. Superior & ſecretior domûs pars*, Act.9.37. & 20.8. *Non ſignificat ibi cum locum in quo cœnatur, ſed ſuperiorem domûs partem, id quod Græca vox indicat*, Gerhard. *Ab* ὑπὲρ & ὄον, *quod Spartanorum linguâ declarat domicilium, ſive habitationem*, Euſtathius. *Cœnaculum*, Beza, i. *ſuperior domûs pars, ut explicant* Varro & Vitruvius: *erat enim ea pars à frequentia, & conſpectu hominum remotior*, Beza in Luc.1.13. It is uſed alſo Acts 1.13. and 9.39.

ʿΥπέχω, *Suſtineo*, Jude 7. *Suſtineo, quaſi ſurſum teneo.*

ʿΥπήκοος, *Obediens.* Acts 7.ver. 39. 2 Cor.2.9. Phil.2.8.

a Vox laboris & ærumnarum eſt, *Aret.*

a ʿΥπηρέτης, *Miniſter, Famulus*, often. Miniſters are called ὑπηρέται, *Underrowers*, 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 oares. *Ex* ὑπὸ & ἐρέτης, *Remex, qui remum in navi agit. Vel ab* ἐρέσσω. *Lictores, vel apparitores in genere dicuntur illi qui ſubſervient, quaſi ſub remiges: metaphorâ à re navali ſumptâ*, Beza.

ʿΥπηρετέω, *Inſervio, Miniſtro.* Acts 13.36. and 20.34 and 24.24.

b Quaſi λύπον, *Solvit labores*, vel ab ὑπὸ & νῆς, quia mens non dormit.

b ʿΥπνος, *Somnus*, Matth. 1.24. Luke 9.32. John 11.13. Acts 20.9. twice. Rom.13.11.

ʿΥπὸ, *Sub*, very often. *In compoſitione* Clam, *vel*, Clanculùm *ſignificat*, Gagneius.

c Acts 6.11. ὑπέβαλον, Subornârunt, vel, Submiſerunt, *Hen. Steph. in marg.*

c ʿΥποβάλλω, *Subjicio*, Acts 6.11.

ʿΥποδείκνυμι, *Præmonſtro, Indico*, Matt. 3.8. Luke 3.7. and 6.47. and 12. 5. Acts 9.16. and 20.35. Luc.12.5. ὑποδείξω. Vulgatus, *Oſtendam*. Syrus, *Indicabo. Verbum* ὑποδεικνύειν *ſignificat, quando de periculo ex improviſo imminente aliquis ſubmonetur, ac ratio effugiendi præmonſtratur: ita* 2 Par.8.9. *uſurpatur de indicatione hoſtium irruentium*: Eſth.1. *de indicatis inſidiis*; & 3 Eſd.2. *de periculis aliunde ſecuturis uſurpatur*, Chemnit. in Harm. Evangel. Beza *non vult otioſam eſſe præpoſitionem, ſed de impendentibus periculis monere, quoniam improviſa vehementiùs feriunt: vertit ergò*, 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* ὑπὸ *in compoſitione vim habere: Sed ſi* Præmonſtrare *ſumitur pro* Ob oculos ponere, *quod propriè eſt* ὑποδεικνύειν, *quomodo* Præ *ſumitur in* Præſcribere, Præ ſe ferre, & *ſimilibus*; *tum* Præmonſtrare *idem eſt quod* Demonſtrare, & Oſtendere, *Lud. de Dieu.* Matth.3.7. ὑπέδειξεν. Vulg. *Demonſtravit.* Steph. *Præmonſtravit.* S.Aug. *Oſtendit.* Pag. *Submonſtravit.* Vat. *Docuit.* Nov. *Subindicavit. Primò, vertas*, Præmonſtravit; *Secundò*, Suggeſſit, Submonuit; *Tertiò*, Demonſtravit *per rationes & exempla: unde* ὑπόδειξις *eſt* demonſtratio, *Cornel. à Lap.* ʿΥποδεικνύω *eſt* ſubindicare, *ac* clam docere, & commonſtrare. *Magni & docti cùm monendi, & arguendi, clam id fieri & ſubobſcurè ſolet, tanquam aliud ageretur, ne in iram proſiliant, & monentem rejiciant. Præterea, verbum* ὑποδεικνύω *ſignificat etiam* Exemplum præbere. *Scilicet rectè Doctor à ventura ira fugere ſuos auditores docet, cùm ſui exemplum præbet; nec verbis tantùm prædicat, ſed vitâ, moribuſq́, ſicut fecit* Johannes, *Nov. in loc.*

d *Exemplum* (inquit Feſtus) eſt, quod ſequimur, aut vitamus; *Exemplar*, ex quo aliud ſimile facimus: illud animo æſtimatur, iſtud oculis conſpicitur. Pro Exemplari Græcè eſt ὑπόδειγμα, q. d. ſubоſtenſionem, i.e. obſcuram delineationem, ut exponit *Theophylactus*, Eſtius ad Hebr.8.5. Vide *Gerh. in loc.*

d ʿΥπόδειγμα, *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 cautelæ, 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 ſignificat*

ficat ſubmonſtrationem, quando alicui ob oculos ponitur, & quaſi ſubmonſtratur quid facere debeat, Gerh. in Harm. Evang.

ὑπογραμμὸς, *Exemplar*, 1 Pet. 2. 21. Petrus *exemplum in lotione pedum, & aliis actionibus à Chriſto nobis propoſitum, vocat* ὑπογραμμὸν, *quod propriè ſignificat* exemplar ſcriptionis, *quale præceptor diſcipulo proponit, ut illud æmuletur*, Gerhardus in Harm. Evang. & Laurent. in loc. *Tranſlatio à pictoribus vel pædagogis ſumpta*, Beza in loc. The word rendred *an Example*, is a Metaphor taken from Scriveners, or Painters, and ſignifies properly *a Copie*, or *Pattern*, or *Portraiture* of a thing exactly drawne out, Mr *Biſield in locum.*

ὑποδέχομαι, *Excipio. Clanculum excipio*, Eraſm. *propter præpoſitionem* ὑπὸ· *atqui in hoc verbo non ea vis eſt hujus præpoſitionis, ſed idcirco potiùs adjungitur, quòd hoſpites de via deflectentes ſub idem tectum admittamus*, Beza in Act. 17.7. It is uſed alſo Luke 10.38. and 19.6. James 2. ver. 25.

ὑποδέομαι, *Calceor, Calceatus ſum, Subligo*, Mark 6.9. Acts 12.8. Epheſ. 6. ver. 15.

e Græca appellatio à ſubligando dicta eſt, & ſonat *ſubligar, ſeu ſubligaculum*, i. calceamentum, quod ſubligatur pedi, *Piſcat. in Act. 7.33.* Quaſi *ſubligaculum* dicas, quòd ſolerent loris & vinculis accommodari, de quibus *Virgil. li. 8. Et tyrrhena pedum circundat vincula plantis*, Beza in Mar. 6.9.

ὑπόδημα, *Solea.* Matth. 3. v. 11. τὰ ὑποδήματα. *Sic Græci vocant quæ Latini* Soleas, *quibus plantæ pedis duntaxat obteguntur: niſi malimus ſic in genere* calceos *interpretari, quòd infrà, ad pedes, viz. 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.

ὑπόδικος, *Obnoxius.* Rom. 3.19. *Culpable*, ſaith one. *Obnoxious*, Vat. Eraſm. *Subject*, Vulg. Lat. *Endammaged*, others. *Subject to condemnation*, Beza. The word ſignifieth to lie under the ſentence, that is, guilty. *Propriè eſt reus & obnoxius is qui ſibi ad defenſionem non ſufficit, ſed alterius opus habet auxilio*, Chryſoſt.

f ὑποζύγιον, *Subjugis aſina*, Matt. 21.5. 2 Pet. 2.16.

ὑποζώννυμι, *Succingo*, Act. 27.17.

ὑπάγω, *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. g *Sub, Inferne.*

ὑποκρίνομαι, *Simulo*, Luke 20.20. To *counterfeit*, or *feigne.*

h ὑπόκρισις, *Hypocriſis, 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 ſignifieth both *Hypocriſie* and *vader-judgement.* A metaphor taken from Stage-players, who are under the judgement of the Theater whiles they act. *Propriè eſt hiſtrionis alienam perſonam repræſentantis, ita ut ſit fictio perſonæ in theatro. Simulatio, quando quis alium in verbis, geſtibus, & factis, ſeſe exteriùs exhibet, quàm in corde ſuo ſentit*, Gerhard. The Hebrew word may come from a word which ſignifieth *a Cloud*; their wickedneſſe is covered and wrapt up in a Cloud: whence *Nebulo*, *a Knave*, one with a ſhew of honeſtie. h Lat. *Hypocriſis.* Gall. *Hypocriſie.* Angl. *Hypocriſie.*

i ὑποκριτὴς, *Hypocrita, Simulator*, often. *Apud profanos Scriptores uſurpatur pro hiſtrionibus alienam perſonam in Comœdia repræſentantibus; in Scripturis ſacris, pro illis qui externâ ſpecie probitatem ſimulant, cùm reverà ſint improbi.*

Qui curios ſimulant, & bacchanalia vivunt. *Vide Piſcat. in* Luc. 11.15. *Suaſit jam olim* Valla, hypocritam *Latinè 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. οὐκ ἔσῃ ὡσπερ 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 ſignifieth 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. i Chriſtus Diſcipulis ſuis in mandatis dedit, ne eſſent ὡσπερ οἱ ὑποκριταὶ, *Quaſi*, vel *tanquam Hypocritæ*: aliud erat, Hypocritas eſſe, aliud, tanquam Hypocritas; voluit autem ne hypocritis quidem ſimiles fieri, *Bullinger in concione. Lat.*

To

To give a true judgement of them, you must ὑποκρίνειν, judge them, not by their Players coat, but by that they are underneath in their owne, when their gorgeous and gay attire is off. [k] For though perhaps they be little better then rogues, yet sometimes they represent the persons of Princes.

[k] Vide Bez. *Annot. major. in Matt. 6.2. & Scultet. Exercit. Evang. lib. 2. cap. 30.*

ὑπολαμβάνω, *Existimo, excipio, suscipio.* Luc. 10. v. 30. ὑπολαβὼν, Excipiens, *pro quo in vernaculo sermone diceremus,* Prenant sa parole: *sic* Virgil. lib. Æneid. 9. *utitur* Excipiendi *verbo absolutè 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 quæstionem respondendi,* Chemnit. in Harm. Τὸ ὑπολαμβάνειν *significat etiam* Existimare, *&* Sursum rapi, *ut* Act. 1. 9. *sive* Suscipere, *Beza in loc.* It is used also, Luke 7. 43. Acts 1. 9. and 2. 15.

ὑπολείπομαι, *Relinquor,* Rom. 11. 3.

ὑπολήνιον, *Lacus,* Marc. 12. 1. *Subtorculare vas, quod torculari subjacet.* It signifieth the vessell or vat which standeth under the wine-presse to receive the juice or liquour.

ὑπολιμπάνω, *Relinquo,* 1 Pet. 2. 21.

[l] ὑπομένω, *Sustineo, tolero, persevero, remaneo,* often. *Duro, persevero, sic* Matth. 10. 22. Ὁ δὲ ὑπομείνας, Qui perseveraverit, *Vulg.* *Quod & Casaub. retinendum censet. S. Cyprianus vertit,* Qui Sustinuerit. *Arias Montan.* Permanens in finem. *Græcum verbum* ὑπομένειν *significat propriè,* Hostilem impetum sustinere. *Igitur, tanquam strenuus miles, stationem suam nemo deserat, vulnera patiatur & sustineat,* Novarin. in loc. *Vim vocis* ὑπομένειν *optimè* Virgilius *illo verbo expressit,*

Durate, & rebus vosmet *servate* secundis:

Patientiam enim cum exspectatione 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 ὑπὸ, stay, abide under it, stand under some weight to bear it up. Jam. 1. ver. 12. ὑπομένειν 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.*

[l] Sustineo adversitates & persecutiones, nec ipsis aliquando cedo, *Jans. Conc.*

[m] ὑπομονὴ, *Tolerantia, patientia, perseverantia,* often. Rom. 2. ver. 7. This word there used doth as well signifie *Perseverance,* and *Continuance,* as *Patience*; 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, *potiùs quàm* patientia *significare videtur,* Vorstius in Rom. 2. Luk. 8. 15. ἐν ὑπομονῇ, *with patience,* or, as the Greek word may beare, *In expectation,* or *tarriance:* 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 spatio est opus ut semen fructum ferat,* Beza. *Propriè est ipsa laudabilis sub cruce constans permansio, & in virtute cum crucis tolerantia vel contemptu perseverantia. Est autem ab* ὑπὸ *&* 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 præmii duramus in malis, & nos rebus melioribus servamus,* Erasm. Hebr. 10. 36. *Patientia,* Vulg. Tremel. *Tolerantia,* Beza. *Sustinentia,* Syrus.

[m] Magis significat expectationem & longanimitatem, quàm adversitatum tolerantiam, *Jansen.* Ὑπομονὴ est perseverantia in re quapiam cum molestia quidem, interim tamen cum exspectatione conjuncta, *Rom. 5. 3. & 8. 25. 2 Cor. 1. 6.* Septuaginta eo utuntur verbo, quod spem & exspectationem significat, *Psal. 9. v. 19. & 38. v. 11. & 61. 5.*

ὑπομιμνήσκω, σμαι, *In memoriam revoco, Recordor,* Joan 14. 26. ὑπομνήσει, *In memoriam revocabit.* Vulg. *&* Erasm. *Suggeret; non malè quidem, sed periculosâ ambiguitate; nam ea quoque dicuntur suggeri, quæ nunquam antea audieris.*

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. & Joh.10. Jude 5.

ᵗ Ὑπόμνησις, *Recordatio, Commonefactio.* 2 Tim.1.5. 2 Pet.1.13. & 3.1.

ᵘ Ὑπόνοια, *Suſpicio*, 1 Tim.6.4.

ᵘ Ὑπονοέω, *Suſpicor.* Ὑπονοεῖν, *ſi verbum verbo reddere velimus, eſt* ſubintelligere *eâ notione quâ hoc verbi accipitur à Grammaticis, quo modo ferè & ſubaudire uſurpatur, ut cum dicunt* ſubaudiendum *eſt, Cameron. in opuſc. Miſcell.* Acts 13.25. and 25.18. and 27. 27.

ᵛ Ὑποπλέω, *Sublego*, Act.27.4,7. *Subnavigo.* Actor. 27. 4. Ὑπεπλεύσαμεν τὴν Κύπρον· Vulg. *Subnavigavimus Cyprum.* Eraſ. *Subnavigavimus juxta Cyprum.* Juxta *non eſt in Græco.* Beza, *Sublegimus Cyprum. Nos vertimus*, Navigavimus infra Cyprum, ὑπὸ *ſub*, i. e. *infrà*, Lud. de Dieu. in loc.

ᵛ Ὑποπνέω, *Aſpiro*, Act.27.13.

ᵃ Ὑποπόδιον, *Scabellum.* Matth.5. ver. 35. *Scabellum.* Vulg. Beza, Eraſm. *Subſellium. Fortaſſis, non ſatis rectè: ὑποπόδιον enim Græcis dicitur non illud quo ſedemus (ſive ſedes ſit, ſive ſubſellium) ſed quod ſedentis pedibus eſt ſubjectum: & à Latinis* Scamnum, à ſcandendo; *itémque* Scabellum *formâ diminutionis dicitur, quo ſcilicet in ſedem altiorem 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.

ᵒ Ὑπόστασις, *Perſona. Pro Perſonâ*, Heb. 1.3. *Pro Fide*, Hebr.3.14. & 11.1. *The ſubſtance:*] in the Originall, it is, *the ſubſiſtence: Vox à Platonicis*, Grotius. 2 Corin. 9.4 ἐν τῇ ὑποστάσει ταύτῃ τῆς καυχήσεως, *In this confidence of glorying*, as the Syrian, Arabian, and Interlineall expound it, as the circumſtance of the place, and as the conference of 2 Corin.11.17. doth manifeſtly evince. *In præſidente iſta gloriatione*, Steph. Beza. *Quam vocem doctiſſimus* Budæus *in ſuis Commentariis vertit*, Audaciam, Fortitudinem, *ſeu* Animi præſentiam, *quâ ſignificatione uſurpatur* 2 Corinth.9.4. *Deducitur à verbo* ὑφίσταμαι, Suſtineo, Excipio, Non cedo irruenti. *Alii* Eſſentiam, *alii* Subſtantiam, *alii* Perſonam *reddunt.* Ὑπόστασις *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* Coelite *loquens) ut pudeat Corinthios quod Apoſtolo tam conſtanter aſſeverâſſent, reipſa non præſtare*, Beza in loc. 2 Cor.9.v.4. Ὑπόστασις *eſt firma & conſtans expectatio: Metaphora ducta à Venatoribus, qui feram dicuntur* ὑφίστασθαι, *quum eam conſtanter expectant, & irruentem ſortiter excipiunt. Alio ſenſu infrà*, cap. 11. 17. *utitur hâc eâdem phraſi,* ὑποστάσει καυχήσεως· *ſignificat enim iſthic firmam & certam gloriationem, hoc eſt, quæ non vario, futili, vel falſo nititur ſubjecto, ſed verâ & ſolidâ gloriandi materiâ*, Capel. in Spicileg. Hebr.3. ver.14. ὑπόστασις *vocabulum eſt, quo Septuaginta Interpretes reddiderunt verbum Hebraicum, quod expectationem, ſpem, fiduciam ſignificat. Nam* ὑφίστασθαι *eſt*, Subſiſtere, Non trepidare, Non commoveri, Suſtinere impetum aut impreſſionem ſtatu immoto & inconcuſſo; *ſic Latini dicunt*, ſubſiſtere aprum, *Cameron. Impropriè redditur* Subſtantia, *quia Subſtantia commune quid*; ὑπόστασις *autem ſingulare quid*; *vel* Eſſentia, *quod idem eſt cum Subſtantia*; *potiùs* Perſona, *Hebr.* 3. *ver.*14. & 11,1. & 2 *Corin.*9.4 ᵖ. & 11.17. *Rectiùs generaliter redditur*, Fundamentum ᵠ, *ſeu* Baſis, *quæ ipſa per ſe ſubſiſtens, alia ſuſtentat*, Polan. in Syntag. Ὑπόστασις & περίσω-

ᵖ *Confidentia*, 2 Cor. 9.4. *Subſiſtentia*, Heb. 3. v.14. *Exiſtentia*, Heb. 11.1.

ᵠ Sumitur pro *Baſi* 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 re ſubſiſtente, ut Heb. 1.3.

ᵍ Græca vox majorem emphaſin habet, notans, ſcil. *Scabellum*, ſive *ſcamnum*, quod pedibus ſedentium ſubjicitur ad illos ſuſtentandum. Gallica vox adhuc ἐμφατικωτέρα eſt, *Marchepied. Piſc. in* Jac.2.3.

ᵒ Ex hoc verbo nata eſt magna digladiatio, quod Ariani exigerent tres hypoſtaſes, & verbum *homouſii* non reciperent, *Eraſ.*

πον 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. *Vict. Strigel. in Nov. Teſt.* In the Scripture it doth ſignifie a firm and ſetled perſwaſion of the minde upon any thing, and is uſed alſo for the divine eſſence with a perſonall proprietie, as Heb. 1. 3.

Ὑποσέλλω, ομαι, *Subterfugio, Subduco me.* Ὑποστελλόμενοι *dicuntur, quos metus (ut ita dicam) contrahit, aut qui tanquam vela colligunt in loquendo,* Beza in Act. 20. 20. Heb. 10. 38. ὑποστείλῃ, *Se ſubduxerit,* Eraſm. Beza. *Græcum verbum ſignificat,* præmetu & 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 not: 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 ὑποσέλλομαι remiſſè quippiam, ac non totis viribus, totoq; conatu agere,* Gagneius.

Ὑποστολὴ, *Subductio,* Heb. 10. 39.

Ὑποστρέφω, *Revertor,* often.

Ὑποστρώννυμι, *Subſterno,* Luke 19. ver. 36.

Ὑποτάσσω, ομαι, *Subjicio, or,* often. Rom. 13. 1. ὑποτασσέσθω, *Be ſubject. Quaſi dicat,* Subordinata eſto, *id eſt, ſuo loco & ordine ſubjecta eſto,* Piſcat. in loc. The word ſignifieth an orderly ſubjection, and implyes the reverence of the heart, reſpectfull language and geſture, obedience without reſiſting, a ſubjection willing, and in due manner. *Chryſoſtome* noteth that he ſaith not, *Be obedient,* but, *Be ſubject*; which is a generall word, comprehending all other duties and ſervices. Luc. 2. 51. ὑποτασσόμενος, ſubditus. *Quo vocabulo, ſumma exinanitio exprimitur. Significat enim externas operationes alterius ſuperioris dominio & imperio guberuari. Tribuitur enim ſervis, liberis, uxoribus & ſubditis, qui à dominis mandata accipiunt, & ea exequuntur.* Syrus *ita reddidit, ut fermè diceret:* Erat ſervus eorum, *Chemnit. in loc. Propriè notat* 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 denique, inter ſenes ac juvenes,* 1 Pet. 5. 5. *Laurentius 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, **Submit your ſelves**; and that moſt fitly: ſo Coloſ. 3. 18. the word properly ſignifieth, *Be ordered,* or placed in order under another; that is, according to your inferiour order and place, ſubject your ſelves: It is the ſame word with that mentioned before, Rom. 13. 1. Rom. 8. 7. ὑποτάσσεται, rendred *Subject,* ſignifieth an orderly ſubjection, ſubject according unto order; it ſignifieth a ſubmitting of the neck unto the yoke.

[r] *Be ye ſubject. Soyes ſujettes,* F. B. *Subjicite vos,* Beza. ὑποτάσσεσθε propriè ſignificat *ſubordinari, ordine quodam ſubjici,* Gerh. in 1 Pet. 2. 13.

Ὑποταγὴ, [ſ] *Subjectio.* 2 Cor. 9. 13. Gal. 2. 5. 1 Tim. 2. 11. and 3 4.

Ὑποτίθημι, θεμαι, *Suppono, Subjicio.* Rom. 16. 4. 1 Tim. 4. 7.

Ὑποφέρω, *Infra eur ſu defero,* Acts 27. ver. 16.

Ὑποτύπωσις, *Exemplar, Expreſſa forma.* A delineation. It is by ſome rendered the *True pattern,* or, *Perfect pattern,* or, *Forme.* [t] 2 Tim. 1. 13.

[ſ] Subjectio ſignificat ſimpliciter, ſub alio jacere, i. ponere; ita quicquid ſub alio poſitum eſt, dicitur illi eſſe ſubjectum. Græca vox aliquid amplius ſignificat: eſt enim Ordine quodam alia aliis ſubjicere, id quod vocant Subordinare, *Zanchius in Epheſ.* 5. [t] Cùm 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 conſignationem: quam in conſpectu habeat, & cujus ductum ſequatur in docendo: Metaphora ſumpta à Pictoribus, qui picturi imaginem, primò ruditer eam delineant, deinde vivos colores inducturi, ductum iſtorum lineamentorum ſequuntur, *Piſcat. in loc.*

ὑπο-

ὑποτύπωσιν ὑγιαινόντων λόγων, *The forme of sound words.* *Vetus Interpres ibi vertit* formulam, *Novissimus autem,* Exemplar: *qui eo verbo significari putat, vel docendi formam, vel ipsius doctrinæ praxin, quæ efficeret ut* Timotheus *esset viva quædam imago ejus doctrinæ quam annuntiabat.* *Quidam malunt interpretari* informatio, *Stephanus in Thes. Græc.* *Assentior doctissimo* Camerario, *per* ὑποτύπωσιν *brevem ac rudem designationem sive summulam quandam, quam in conspectu habeat, intelligi: quo modo dicuntur* ὑποτυπώσεις *doctrinæ Astronomicæ* Procli. Chrysostomus *translationem dicit esse à Pictoribus, quem sequitur* Theophylactus, *Scultet. in loc.* *Hoc vocabulum accommodatur tam doctrinæ, quàm actionibus: doctrinæ,* 2 Tim. 1. 13. *actionibus,* 1 Tim. 1. 16. *Quanquam aliis quoque rebus, ut, reipublicæ, ædificiis, &c. accommodatur. Est igitur* ὑποτύπωσις *exemplar bene expressum & evidens, quod quis animo facilè apprehendit, ac sibi imitandum studiosè proponit,* Hyperius in 1 Tim. 1. *Est informatio vel demonstratio alicujus rei vel doctrinæ tam clara, tam evidens, tanquam si penicillo, & coloribus sit exhibita,* 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 eloquentiæ magistri appellare narrationem quibus res vera coloribus verisimilibus depingitur,* Grotius. *Est metaphorica locutio, à pictoribus aliisq; desumpta, qui rei faciendæ exemplar, aut formam aliquam discipulis proponunt, quam imitentur, & in quam respicientes, suum opus efficiunt, idq; ad eam, velut normam præscriptam, exigant; quomodo* ὑποτύπωσις ὑγιαινόντων λόγων, 2 Tim. 1. 13. *est docendi forma ab Apostolo præscripta, & à* Timotheo *in praxi & institutione aliorum servata, tam in dictis, quam factis,* Tarnov. *Est apud Oratores,* Hypotypôsis, *illustris rerum descriptio, quoties Historici aut Poëtæ res ita describunt, ut quasi geri coram videantur. Est pictoribus etiam sua* Hypotypôsis, i. *summaria rei futuræ repræsentatio. Est etiam* Hypotypôsis *in mente hominis rei impressæ, & conceptæ imago seu Idea. Hic intelligitur vera notitia, & veræ religionis forma, quam à* Paulo *audierat,* Aret. in loc. In the Syriack, ܦܪܘܙܐ, *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 prælio.*

[a] Ὑπωπιάζω, *Obtundo, Contundo.* Luke 18. 5. ὑπωπιάζῃ με, Obtundat me. *Sic omnino oportuit hunc locum interpretari, potiùs quàm, 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* ὑπωπιάζειν *propriè dicuntur pugiles, quum pugnis aut cæstibus antagonistam obtundunt: unde* ὑπώπια *dicuntur vulnera ex contusione accepta, præsertim in facie, ut Grammatici tradunt, livida, nimirum ex collecto ad cutem sanguine: inde factum ut accipiatur 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 quispiam, cujus aures ab importuno aliquo flagitatore quasi verberantur, sicut apud Latinos simili prorsus translatione usurpatur verbum* Obtundere; *sic* Terentius, Ne me obtundas de hac re sæpius, *Beza in loc.* Some French Bibles have this Marginall note, *Le mot signifie proprement come rendre tout noir ou liuide de la suffusion, qui s'estend par tout.* Ὑπωπιάζῃ με, *Non dubito quin sit latinissimus, quales multi apud* Lucam. *Nam* ὑπωπιάζειν *ad verbum est* obtundere; *at* obtundere *Latinis est* ad fastidium aliquid repetere. *Terentius,* Obtundis, tametsi intelligo. *Cicero,* Si meministis

[a] Non ὑπωπιάζω cum nonnullis, sed ὑπωπιάζω potiùs legendum: Nam πιάζειν, *Dorum,* pro πίζειν unde ὑπωπιάζειν, *Heinsius in Exercit. sacr.*

niſtis obtundam. *Bene ergò ſenſum Syrus expreſſit*, Moleſta ſit mihi: *& Arabs*, Vexat me; *Jus* (*inquit*) *illi reddam, nè nunquam deſinat mihi moleſta eſſe aſſiduis flagitationibus*, Grotius in loc. Ὑπωπιάζῃ με, *Wearie mee*; word for word, *Beat mee down with her blowes*: and it is a Metaphor taken from Wreſtlers, who beat their adverſaries with their fiſts or clubs; ſo doe they that are importunate beat the Judges ears with their crying out, even as it were with blowes. 1 Corinth. 9. ver. 27. ὑπωπιάζω μου τὸ σῶμα, *Caſtigo corpus meum*. Vulg. *Contundo corpus meum. Lividum reddo corpus meum*, Auguſt. and *Sa* alſo, but with a Jeſuits gloſſe, *Lividum reddo*, ſcilicet, *flagellis*. *Paul* did beat down his body (as with clubs) after the maner of Champions, which fight in combate: for that Metaphor begun verſ. 26. the Apoſtle there continueth. Ὑπώπια ſignifie *putrefied wounds*. Suidas *Synecdochicè intelligit* totius corporis ſubactionem, *& quaſi ſugillationem: nam propriè* ὑπώπια *ſignificant* partes oculis ſubjectas, *quarum ſugillatio, ſeu plaga, ſeu vibex ex plaga relicta*, ὑπώπιον *dicitur*, Vorſtius. *Verbum à pugilibus ſumptum, qui pugnis aut cæſtibus Antagoniſtas contundunt. Propriè ſignificat*, Sugillare eam faciei partem quæ ſub oculis eſt. *Metaphoricè autem*, Vexare, Obtundere, *&* ita aliquem affligere, ut plagarum veſtigia appareant. *Eſt Metaphora ſumpta à pugilibus, & luctantibus, qui pugnis & verberibus ſe mutuò obtundunt*, Chemnit. Janſen. Aretius, Pareus. *Vide* Piſcat. in Luc. 18.

ᵉ Τς, *Sus*, 2 Pet. 2. 22. Our Engliſh word Sow may be derived *à σθέδαι, to be carried with violence and force*; for the ſwine is a raging and furious beaſt. In the Latine hee is called *Sus*, as *Iſidore* thinketh, becauſe hee doth *ſubigere paſcua*, turn up paſtures: but *Varro* better deriveth it from this Greek word. The Hebrews have a like word in ſound, *ſus*; but that ſignifieth an *horſe*.

ˣ ᵈ Ὕσσωπος, *Hyſſopus*, Joh. 19. 29. Heb. 9. 19.

ᵈ Ὕστερος, *Poſtremus*. ᵈ Ὕστερον (Adverb.) *Poſtea, poſt*, often. ᵈ Ὕστερον *non ſemper* Poſtremò, *ſed & ſæpe* Deinde, Poſtea *ſignificat, ut* Matth. 21. 32. *Sic* Joan. 13. 36. Hebr. 12. ver. 11. ὕστερον, *poſtea*, Matth. 4. v. 2. *Poſtremò*, Matth. 21. 37. *&* 22. 27. *Tandem*, Matt. 26. 60.

ᵉ Ὑστερέω, ἑώμαι, *Deficio, or, Fruſtror*, often. *Propriè eſt, Eo carere cujus alioqui indigeas*, Pareus. It is uſed of thoſe which come ſhort in the Race, and cannot attaine unto the mark that is ſet before them, *Beza* on Rom. 3. 23. and *Grynæus* on Hebr. 4. 1. They cannot attaine *ad metam vitæ iſtius glorioſæ*, to the mark of that glorious life which is ſet before them in heaven. *Sum poſterior*, 2 Corin. 11. 5. *Careo*, Matth. 19. v. 20. *Deſum: & dicitur tum de perſona, ut* Luc. 23. 35. Matt. 19. 20. 1 Corinth. 12. 24. *tum de eo quod deeſt, ut* Marc. 10. 21. *Dicuntur* ὑστερίζειν, *qui tardiùs veniunt, & qui peracto convivio adſunt, vel confecto prælio demum veniunt, aut occaſionibus elapſis aliquid ſeriò moliuntur: quales erant virgines iſtæ quinque ſtolidæ, non maturè inſtructæ ad occurſum ſponſi. Denique, qui ſocordiâ & tarditate reliquos ad id contendentes non conſequuntur, ut qui in via à comitibus deſeruntur, & qui ſpe ſuâ fruſtrantur*, Aret. in Heb. 4. Ὑστερεῖν *propriè dicuntur qui in curſûs certamine deficiunt, & relinquuntur à tergo, ut ad metam non perveniant, nec bravium obtineant*, Pareus. Ὑστερεῖν *ſignificat*, A tergo remanere, & tardiùs venire: *inde factum, ut etiam pro* Defici *accipiatur*, Beza in Matt. 19. 20.

ʸ Ὑστέρημα, *Penuria, Quod deeſt*. Luk. 21. ver. 4. 1 Corin. 16. 17. 2 Corin. 8. 14. (twice) and 9. 12. and 11. 9. Phil. 2. 30. Coloſſ. 1. 24. 1 Theſſ. 3 ver. 10.

ᵉ Ὑστέρησις, *Penuria*, Marc. 14. 44. Phil. 4. 11.

ᵉ Ὑφαντὸς, *Contextus*, Joh. 19. 23.

ᵈ Ὕψος, *Sublimitas, ſublimè*. Luke 1. 78.

x The Hebrew word is אזוב Æzob: the Latine Hyſſopus, and Yſſopus: the Italian and Spaniſh, Hyſſopo: the French, Hyſſope: the Engliſh, Hyſſop.

y Ὑστερήματα vocant Græci, non modò ea quæ deſunt, ſed reliquias quæ ſuperſunt, *Bullinger.*

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.

Ὑψόω, ῶμαι, *Extollo, or*, often. *Exalto, Tollo*, id est, *In altum tollo*, vel *Evehо: accipitur pro* Perficio, absolvo: *Metaphorâ ab ædificiis sumpta, quæ perfecta sunt. De gloriosa Christi exaltatione usurpatur*, Actor.2.33. & 5.31. Philip.2.9. Matth. 23. ver. 12. ὑψώσει, *Extollet*, Beza, *vel* (*ut vertunt* Vulg. & Erasm.) *Exaltabit. Ad verbum*, Sublimabit, *quo vocabulo utitur* Plinius: *videtur autem Christus alludere ad ipsum Rabbinorum nomen, qui sic dicuntur à verbo* רבב Rabab, *quasi* magnum *dicas*, Beza.

" Ὕψωμα, *Sublimitas*, Rom.8.39. 2 Cor. 10.5. "Ὕψωμα, Ptolomæus *vocat* altitudinem Planetarum, *hoc est, illud signum in quo Planeta lætatur, & tanquam gaudio exsilit, ut verbi causâ, Solis* ὕψωμα *est* Aries; *Lunæ*, Taurus, *&c. Vult igitur* Paulus ὑψώματα, id est, *opiniones quibus ratio præcipuè gaudet*, Victorin. Strigel. in Nov. Test.

Ὑψηλός, *Sublimis, excelsus*, often. *Propriè*, Sublimis, altus, editus, *Matth.* 4.8. *Metaphoricè*, Excellens, magnificus, *Luc.*16.15. *Rom.*12.16. Fortis, *Act.*13.17.

*Ὁ τῇ ὑψηλοφρονέω. * Ὑψηλοφρονέω, *Efferor animo.* Rom 11.20. Μὴ ὑψηλοφρόνει, *Be not high minded.* The word is significant, *Think not, Conceive not highly of your selves.* Altâ sum mente: *plerumque in malam partem sumitur, pro* Nimis altâ mente sum. It is used also 1 Tim.6.17.

2 Epithetum Dei antiquissimum. Vide *Grotium in* Mar.5.7. " Ὕψιστος, *Altissimus. De Deo dicitur*, Mar.5.7. Luc.1.35. & 6.35. *Ad exprimendum Hebræum* עליון.

" Ὑψηλα, τὰ, *Cœli excelsi, Loca altissima*, Luc.1.78. & 24.49. & 2.14.

Φ.

Φάγω, ομαι, *Comedo, exedo*, very often.

Φάγος, *Edax.* Matth.11.19. *Edax*, seu *Commessator*, Beza. Vulg. *Vorax.* Erasm. *Comedo. Sed hoc* Comedonis *vocabulum, præterquam quod est obsoletum, etiam pluisculum aliquid declarat, cum viz. qui bona & facultates suas abliguriat. Itaque ipse* Lucas *cap.*7. *ver.*34. Edacem *interpretatur, non* Comedonem, *Beza in Matt.*11.

[a] Φελόνη, *Penula*, 2 Tim.4.13. Alii φαιλόνης *scribunt*; alii φαιόλης' *rursum*, alii φελώνης *per* ω *magnum*; alii φελόνης *per* ο *parvum*, Scultetus in locum. *De qua voce tria disputant Interpretes: 1. An sit vox Græca an Latina. 2. Quomodo scribendum ac legendum; an* φελόνη, *an verò* φαιλόνη· *An* φελόνη, *an verò* φενόλη, *literis* λ & ν *transpositis. 3. Quid ea vox significet ibi apud* Paulum. Beza & alii *putant fuisse vestem viatoriam, frigoribus ac pluviis arcendis adhibitam, quo sensu eam* vestimentum quoddam *vocat* Occumenius, *Laurentius. Romanum vocabulum. Probabile est* φελόνη *corruptum esse ex* φενόλη, & *hoc formatum à* Penula. Piscat. *Penula. Sed alii aliter interpretantur.* Estius ad loc. *existimat* φελόνιον, *sive* φαιλόνιον *potiùs significare* arculam libris chartisque refertam, *quàm* penulam; *ac notat* φέλλ& *significare* librum, *id est, arboris corticem, ex quo volumina olim fiebant.* Quidam, *Volumen legis*: alii, *Vestem consularem*: Syrus, *Domum scriptorum*, 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*: pelliceus, *ut putat* Hesychius, *quanquam idem addubitat num sit Scriniolum. Alii putant esse Thecam librorum.* Hieronymus *vertit*, Lacernam, *sive* Penulam, *Erasm. Annotat.*

[a] Quidam *Græcum* intelligunt, *seu capsulam librariam*, in qua libr Divi *Pauli* repositi fuerint. Alii *penulam*, id est, vestem: in qua iterum variant. Quidam servile genus vestimenti intelligunt, arcendo frigori & pluviæ maximè commodum. *Ambrosius* putat vestem fuisse nobilium, quâ Romani soliti erant uti quando in curiam esset veniendum: verùm illa interpretatio minùs convenit cum Apostoli paupertate, *Aret.* Vide *Bez. Annot. in loc.*

Φαίνω, ομαι, *Appareo, splendeo, luceo*, often. Luc. 24. ver. 11. ἐφάνησαν. *Ad verbum*, Apparuerunt: *translatio à corpore ad animum: nam* φαίνεσθαι, *id est*, Apparere, *propriè dicuntur quæ in oculos incurrunt, à nomine*

[b] A φῶς deductum.

[c] Ut apparent.

mine [b] φάος, *i.* Lumen. *Metaphora apud disertiores quoque Græcos usurpata*, Piscat. in loc. [c] Matth.6.5. φανῶσι, Videantur, Conspiciantur, *seu*, Spectentur: *usurpatur etiam de illis quæ extrà aliter apparent quàm reverà sint, ut* Matth.23.27. *Chemnit. Verbum* φαίνομαι *non* Apparere *tantùm significat, sed etiam*, Ad fiscum deferre: *unde* τὰ φανέντα delata bona *dicuntur. Qui inanis gloriæ amore tacti, bona opera præstant, dum hominibus apparere student, statim fisco bona omnia adjiciunt*, Novar. in loc.

Φανερὸς, *Manifestus.* Ἐν τῷ φανερῷ, *In propatulo*, often.

Φανερόω, όομαι, *Manifesto, or, Appareo*, often. It signifieth such a manifestation as is permanent, which lasteth for ever, *The Greek Scholiast on* 1 *Tim.*3.16. Whereas φανθὲς importeth but an apparition transitory for a season, and then vanisheth again. Coloss.4.4. It is rendred *Utter*, but signifieth to manifest, and to make plain and cleere.

Φανερῶς, *Manifestè.* Mark 1.45. Joh. 7.10. Acts 10.3.

Φανέρωσις, *Declaratio*, 1 Corinth. 12.7. 2 Cor.4.2.

Φανὸς, *Lucerna*, Joh.18.3. *A* φαίνομαι, *Appareo, videor.*

Φαντάζομαι, φανταζόμενον, *Visum, quod apparet.* Heb.12.21. *Oblata species, & imago, minimè quidem fictitia, sed vera, nè quis* φαντάζεσθαι *putat dici duntaxat de vanis simulachris rerum quæ nusquam sunt*, Beza in loc.

Φαντασία, *Ostentatio. Hoc nomine declaratur quod vulgò* Apparentiam *vocamus, speciosum, viz. pompæ ac regiæ magnificentiæ splendorem, in spectantium oculos incurrentem: in qua significatione* Aristoteles, Hippocrates, Possidonius, *&* Athenæus, *utuntur*, Beza in loc. Act.25.23. Μετὰ πολλῆς φαντασίας, *Cum multa ostentatione*, Beza. *Cum multo apparatu*, Erasmus. *Cum multa ambitione*, Vulg. *In elatione multa*, Syr. *Cum comitatu multo*, Arabs. *Avec grand' pompe*, Gall. *Et* sic nostrum, With great pomp. The Originall words signifie, *With great fantasie*, or, *vaine shew. Luke* calleth all *Agrippa's* pomp but a Fancie. *A Græcis vocatur* φαντασία, ἀπὸ τοῦ φωτὸς, *à luce & lumine. Cum enim imaginatio earum sit rerum quæ actu sunt perceptæ, & visio inter sensus externos sit præcipuus & acerrimus, nomen* φαντασία *apud Græcos ab eo quod est in visu præcipuum, desumptum & ortum est: Visio enim sine lumine fieri nequit, sic à lumine* φαντασία *nominatur. Latini interdum hanc appellationem retinent, &* phantasiam *visionem, &* phantasma *visum, à visu, appellant, quemadmodum* Cicero, lib. 4. Acad. Quæst. & l.2. Tuscul. Quæst. *nominat. Interdum verò vocat* imaginationem, *quo vocabulo* Plinius *etiam* li.20. cap.1. *utitur*, Magyr. in Phys.

Φάντασμα, *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 imagination: *Spectrum, Visum.* Φαντάσματα *dicuntur, opinione nostrâ, quæ insolito more nobis se offerunt, & quorum actiones captum nostrum superant, cum reverà* phantasmata *non sint. Secundò, verè dicuntur* φαντάσματα, *quæ quod dicuntur etiam sunt, ut qualia dormientibus observantur*, Aret. in Probl. Matth. 14. v.26. φάντασμα, Spectrum. Vulg. *Græcam vocem retinuit, quâ etiam usus est* Plinius *junior Epistolâ ad* Suram *elegantissimâ. Significat autem hæc vox hoc loco, non imaginem aliquam animo duntaxat conceptam, aut cujusmodi nobis videmur, seu vigilantes, seu dormientes, videre; sed quippiam præter naturæ ordinem formâ visibili sese conspiciendum præbens: quomodo non tantùm Angeli sæpe apparuerunt, sed etiam Dæmones: Ideo in re simili* Luc. 23.37. *utitur nomine* πνεύματος, *ut & nos in vulgato idiomate Gallico*, Beza in loc.

Vide Scultet. observ. in Matth. & Marc. ca.39.

Φάραγξ, *Vallis.* Luc.3.5. *Vox Græca propriè significat* Barathrum, *i. profundam atq; præruptam terræ cavitatem, seu hiatum*, Piscat. in loc. *Etsi interdum* barathrum *designet & præcipitium, tamen quandoq; etiam designat* vallem, *vel* convallem, *vel* terræ concavitatem, *Spanhem. Dub. Evang.*

Φαρμα-

Φαρμακεὺς, *Veneficus*, Rev. 21.8.

Φαρμακὸς, *Veneficus*, Rev. 22.15. Φαρμακὸς and Φαρμακεὺς, which properly signifieth a *Poysoner*, *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*, *Medicatio*, of φάρμακον. *Medicamentum*, *Venenum*, because some men were wont to goe to Witches for help. Φάρμακον in bonam & malam partem accipitur: est ergo vox mediæ significationis. Φαρμακεῖαι *Hippocrati* significant *Medicamenta purgantia*.

d Φαρμακεία, *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, modò gibbosa. Item* Rumor.

Φάσκω, *Dico*, *Aio*. Acts 24.9. and 25.19. Rom. 1.22. Rev. 2.2.

Φάτνη, *Præsepe*, Luke 2.7, 12, 16. and 13.15. *Locum jumentis paratum significat, unde pabulum sumant.* Whence the Proverb, βοῦς ἐπὶ φάτνην, *Bos ad præsepe*; to expresse a man of a good estate, because one that is at the manger alwayes, is fat.

Φαῦλος, *Malus*. Τὰ φαῦλα, *Quæ mala sunt*. *Gallicæ linguæ consuetudine* meschant & petit *copulantur: quorum utrumq; sonat Græcis hæc ipsa vox* φαῦλος. *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 5.29. Tit. 2.8. Jam. 3.16.

Φέγγος, *Splendor*. Matth. 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.

Φειδομένως, *Parcè*, 2 Cor. 9.6

e Whence Lat. *Fero*.

e Φέρω, ομαι, *Fero*, *or*, *Infero*, *Aufero*, *Sustineo*, often. Heb. 1.3. φέρων *non tantum significat* portans, ferens, bajulans, *sicut quidam reddiderunt: sed* agens *potiùs*, *sive* movens *ac* moderans. *Itaq; de moderatione & gubernatione intelligemus potiùs, ut quæ etiam bonorificentior, & ad potentiam exprimendam aptior est. Quanquam si quis* ferendi *seu* portandi *verbum ita accipiat, ut metaphorâ ad* intelligatur, *Christus omnia velut humeris suis portare & gestare, non erit prorsus absurda sententia*, Hyperius. Φέρειν is, 1. To *bring*. 2. To *bring forth*. 3. To *bring with*. 2 Pet. 1.21. ὑπὸ Πνεύματος ἁγίου φερόμενοι, Acti à Spiritu Sancto: *Vulgata reddidit* inspirati. *Græcum propriè significat* acti & impulsi, *Gerh. in loc. Syrus*, cùm traherentur à Spiritu Sancto. Forcibly moved, or born away by the power of the Holy Ghost. *Estans pouſſes du ſainct Eſprit*, Fr. Bib. Φέρομαι, Cum impetu venio, *sicut apud* f *Latinos quoque* Feror, *in ea significatione usurpatur*, Beza in Act. 2.2. Lucas *utitur hâc voculâ in descriptione visibilis effusionis Spiritus sancti super Apostolos, per quem ipsi ad verbi divini prædicationem & scriptionem impulsi sunt*, Act. 2.2. *Gerh. in loc.*

f *Impetu venio*, Eras. Beza.

Φεύγω, *Fugio*, often. Fugere & fuga *apud Hebræos sumuntur in genere pro omni abitu celeri & prompto*, Isa. 48.20. Job 14.2. *quomodo & Græci verbo* φεύγειν *utuntur, ut* Matth. 10.23. *sic* Job 14.2. *Rivetus.* Fuga *communiter fit ex metu: ea velox esse solet*, Drusius in Gen. 27.3. 1 Tim. 6. v. 11. φεῦγε, *id est*, fuge. *Ex vocabulo ipso intelligatur, quanto studio, quantoq; animi conatu sit ab hoc avaritiæ vitio illis cavendum: fugimus enim quæ periculosissima, & maximè vitiosa nobis esse arbitramur*, Chrysost. *Videtur* Paulus *voluisse opponere hoc studium nostrum in avaritia fugiendo, illi diligentiæ indefessæ atq; indefatigabili labori, quem in opibus cumulandis sumunt avari*,

avari, qui tantus est, ut nullum remittant tempus, neque se respiciant, Danæus in loc. Matth.10.ver.23. φεύγετε, Fugite, *id est, properate in aliam urbem, nedum ut munus quod vobis impono perterrefacti deseratis. Potiùs enim hìc de perseverantia, quàm de vitanda persecutione disserit, sicut* φεύγειν *Græcis, &* Fugere *Latinis interdum de sola cursûs celeritate dicitur,* Beza in loc.

Φήμη, *Fama,* Matt.9.26. Luk.4.14.

Φημὶ, *Dico,* very often.

Φθάνω, *Pervenio, occupo, prævenio. Videtur subitum aliquid & inexpectatum declarare,* Beza in 1 Thess. 2. ver.16. Matth. 12. 28. *verbum* φθάνειν *ibi valet* Pervenire. *Aliàs* φθάνειν *propriè 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 Thess. 4. 15.

Φθαρτὸς, *Corruptibilis,* Rom.1.23. 1 Corinth.9. 25. & 15. 53, 54. 1 Pet.1. v.18,23.

g *Vocem,* vel *sonum edo:* dicitur etiam de brutis.

g Φθέγγομαι, *Loquor,* Act.4.18. 2 Pet.2. v. 16,18.

h *Corrumpo,* ut corrumpitur virgo, & res sacra, & *Perdo,* Eras. in 1 Cor.3.

h Φθείρω, ομαι, *Violo, perdo, corrumpo, or.* 1 Corin.3. 17. and 15.33. 2 Corin.7.2. and 11.3. Ephes.4.22. Jude 10. Rev.19.2.

i Δένδρα φθινοπωρινὰ, *Arbores Autumnales;* quod primò verti potest, *Arbores Autumno marcescentes.* Secundò verti potest, *Arbores sinentis ultimiq; autumni,* παρὰ τὸ φθινάζειν τῷ ὀπώρᾳ, i.e. *à finiente autumno.* Tertiò, vocantur *Arbores frugiperdæ,* παρὰ τὸ φθινάζ τὰς αὐτῶν ὀπώρας, eò quòd suos fructus corrumpant: unde Arabicus vertit, *Arbores corruptorum fructuum,* Cornel. à Lap. Vide *Gerhard. in* 2 Pet.2,17.

Φθινοπωρινὸς, *Emarcidus.* Of φθίνω contabesco, & ὀπώρα autumnus: *item* fructus autumnalis. Jude 12. i Δένδρα φθινοπωρινὰ, *Trees withered in Autumne,* 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. Φθινοπωρινὰ, *emarcidæ, id est, qui nullum fructum nisi marcidum ferant, ut ex iis nulla decerpi possit utilitas, sicut mox subjicit.* Vulgata, *ad verbum,* Autumnales. *Sed puto Apostolum potiùs ad Etymologiam hujus Epitheti, quàm ad* Autumnum *respexisse:* φθινοπωρινὰ *igitur vocavit,* ὡς ἀπὸ τοῦ φθίνειν τὰς αὐτῶν ὀπώρας, *quòd nihil nisi corruptum & marcidum edant: nisi quis malit* Autumnales *dici, quòd Autumni tempore arbores fructibus spoliatæ & foliis nudatæ, quasi emortuæ appareant,* Beza in loc.

Φθόγγος, *Sonus, tonus,* Rom.10. v. 18. 1 Cor.14.7.

k Quasi φίπτω, *cado,* Rom. 2. 29. Galat. 5. 21. quod seipsam eâ quodammodo necat. *Livor, à lividus* colore in eis qui marcescunt alterius rebus opimis.

k 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.

Φθονέω, *Invideo,* Gal.5.26. *Tractum à nimis videndo, teste* Cicerone, *quòd oculos & animum in eos quibus invidemus continuè intentos teneamus.* Thence an *evill eye,* for *envie,* Matth. 20.15.

l Quæ vox & *Exitium* declarat, & *Perniciem.*

l Φθορὰ, *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.

Φιλάγαθος, *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 *goodnesse:* the word in the Originall bears either reading, D. *Taylor.* See *Beza. A* φίλος Amicus, *vel* Amator, & ἀγαθὸς Bonus. Studiosus rerum bonarum, *aut,* Amans bonos, *Bulling.*

m *Fratris,* seu, *Fratrum amans.*

m Φιλάδελφος, *Fraternâ præditus charitate,* 1 Pet.3.8. The proper name of the King of Egypt, who sent for the Lxx Interpreters to translate the Bible.

n *Amor erga fratrem, Fraterna charitas, Animus in fratrem,* seu, *fratres propensus,* Plut. Apud Christianos sic vocatur amor, quo sese prosequuntur seu fratres, *Greg.*

n Φιλαδελφία, *Fraterna charitas,* Rom. 12. v.10. 1 Thess.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, piorúmque auribus suavissimum vocabulum* τῆ φιλαδελφίας, *significat quippe* amorem fraternum, *quóque fratres sese mutuò debent prosequi, neque facilè unâ voce Latinâ expressêris.*

ferùs. Maximè iis convenit, qui communi ejuſdem religionis confeſſione invicem ſibi ſunt obſtricti: ſingularis iſta benevolentia quâ ii debent ſeſe mutuò præ cæteris ardentiſſimè complecti, propriè φιλαδελφία nuncupatur, & non tantùm ſignificat talis benevolentiæ qualitatem, verùm etiam quantitatem; utpote quæ quantam illam eſſe oporteat, tacitè inſinuat, Hyperius.

Φίλανδρος, *Mariti amans,* Tit. 2. 4. *Epitheton probæ uxoris.*

Φιλανθρωπία, *Humanitas, Erga homines amor.* Acts 28. 2. Tit. 3. 4. *Love towards man.* It ſignifieth a proper and peculiar love to man. See more of this word in Χρηστότης.

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.

Φιλαργυρία, *amor pecuniæ.* 1 Tim. 6. 10. *Vulg.* Cupiditas, *vocabulo nimiùm generali.* Studium pecuniæ, amor pecuniæ, *Eraſm. Ovidius* amorem nummi *vocavit in illo verſiculo:*

Creſcit amor nummi *quantum ipſa pecunia creſcit.*

Beza.

Rectiſſimè φιλαργυρίαν *reddidit Interpres* ſtudium pecuniæ, *ſignificans, exprimènſque affectum illum, amoremque erga pecuniam, quam Græca vox evidentiùs ſignificat, quàm Latina vox* avaritia, *Hyperius in loc.* ' Φιλαργυρίας *voce* ſtudium pecuniæ *manifeſtiſſimè deſignat* Paulus: *ſed & omnem quoque rei cujuſlibet turpis & vitioſæ immoderatam appetitionem in univerſum complectitur. Quanquam enim ἄργυρον ima quædam earum rerum ſpecies eſt, quas avari conſectantur maximè: tamen hìc omne opum genus complectitur. Itaque* φιλάργυρος *hìc à* Paulo *dicitur, qui ſive argentum, ſive aurum, ſive agros, ſive frumentum, ſive quæſtibet alias opes ardenter expetit & vitiosè. Sic avaritia (quanquam ab auro derivatur) immoderatam tamen quarumlibet opum appetitionem vel ſtudium generaliter complectitur,* Danæus in loc.

Φίλαυτος, *Sui amans,* 2 Tim. 3. 2. *Nimius ſui amator, Qui nimis ſibi placet.*

Φιλέω, *Amo, oſculor,* often. Whence *Filius* in Latine. *Eſt enim Parentum in filios amor magnus & conſtans.* It ſignifieth 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. φιλοῦσι, ° *Amant,* Vulg. Eraſm. *vertit,* Solent. *Ego verò, etſi hunc ſenſum eſſe non nego, & φιλεῖν ſæpe accipi pro* ſolere, *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.*

° Non ſimpliciter ipſorum orem per ſe damnat, ſed affectationem verbum complecti tur, ſicut Mat. 23. 6. *Chemn.*

P Φιλήδονος, *Voluptatum amans,* 2 Tim. 3. 4. *Ex* φίλος amicus, *&* ἡδονὴ voluptas.

P Lat. *Voluptuoſus* Gall. *Voluptueux.* Angl. *Voluptuous.*

Φίλημα, *Oſculum.* Of φιλία, 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.

Φιλόνεικος, *Contentioſus.* Rixæ, *ſeu,* Contentionis amans, Rixoſus: *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* Φιλόνεικος, *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* νεῖκος contentio, *&* νίκη, *ſeu potiùs* νῖκος victoria. *Eundem errorem errat etiam ad* 2 Tim. 2. 14. *Græci (inquit)* contentionem φιλονεικίαν *vocant, id eſt,* amorem victoriæ. *Et* φίλος *&* νεῖκος *jurgium.*

Φιλονεικία, *Contentio,* Luc. 22. ver. 24. *Ejuſdem eſt omnino ſignificationis cum vocabulo* νεῖκος, *à quo per compoſitionem eſt formatum: ſignificat enim* rixam, contentionem; *item,* pertinaciam, *&* æmulationem *quæ contentionibus*

tionibus originem præbere, eiſdemq; conjunctæ eſſe ſolent, Gerh. in Harm.

q Hoſpitalis, qui peregrinos, & advenas, ac præcipuè exules, propter veritatis profeſſionem hoſpitio excipit, & omnibus officiis complectitur, *Illyr. in Nov. Teſt.*

Φιλόξενος, q *Hoſpitalis*, 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, *Harborous*. It ſignifieth one friendly to ſtrangers, and ready to lodge and entertain them. *A* 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 prompte benefacimus*, Illyr. in Nov. Teſt.

Φιλοξενία, *Hoſpitalitas*, Rom. 12. v. 13. Heb. 13. 2. *Eſt humanitas illa quæ præſtatur erga peregrinos. Reſpicit Apoſtolus ad conſuetudinem iſtorum temporum, quando non erant, utì hodiè apud nos & alias gentes Europæ, hoſpitia publica, aut tabernæ mercenariæ*, Job 31. 32. *Laurentius in* 1 Pet. 3. 9.

Φιλοπρωτεύω, *Primatum ambio*, 3 Joh. 9.

Φίλος, *Amicus*, often.

Φιλόσοφος, *Philoſophus*. Acts 17. 18. The learned amongſt the Greeks were named Φιλόσοφοι, Philoſophers, that is, *lovers of wiſdome*. *Pythagoras* was the firſt who deviſed the name, becauſe he thought no man was *wiſe* but God only.

Φιλοσοφία, *Philoſophia*. Coloſ. 2. 8. This word properly ſignifieth *Love*, or, *Study of wiſedome*; but there, Doctrine fetched from Heathen Wiſe men. And even that alſo the Apoſtle there doth not ſimply and abſolutely condemne, but the abuſe of it. See Biſhop *Dav. in loc.*

r Φιλοστοργία non tantùm amorem, ſed etiam ipſam ad amandum propenſionem declarat, Beza.

r Φιλόστοργος, *Ad amandum propenſus*, Rom. 12. v. 10. *Tertullian* renders *Pauls* word by a Latine word, though not elegant, yet exceeding ſenſefull, *Amore fraternitatis invicem affectuoſi*, which cannot in Engliſh be better expreſſed, than, *be kindely affectionated. Propriè Parentes dicuntur* φιλόστοργοι, *quibus natura indidit affectum quendam amoris erga ſuam prolem, & viciſſim liberi, qui parentes ſuos ejuſmodi amoris affectu proſequantur*, Steph. *Ex* φίλος, & στοργή.

Φιλότεκνος, *Amans liberorum*, Tit. 2. 4. *Ex* φίλος, amicus, & τέκνον, proles.

Φιλοτιμέομαι, *Ambio*. *Eſt ſtudiosè & magno conatu contendere, ſeu in aliquid incumbere: dictum verbum ab amore honoris*, Zanchius. Rom. 15. 20. φιλοτιμούμενον εὐαγγελίζεσθαι. It ſignifieth an high ambition to preach the Goſpell. 1 Theſſ. 4. 11. φιλοτιμεῖσθαι ἡσυχάζειν, *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. Φιλοτιμεῖσθαι *propriè eſt, honoris conſequendi gratiâ anniti*, 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 endevour*, but is more emphaticall, *we endevour moſt earneſtly*, even as ambitious men for honour; or it is our ambition to pleaſe God, and be accepted of him. *Significanter uſurpavit hoc vocabulum, quo forenſis quædam ambitio honorum propriè ſignificatur*, Beza in locum. *Ambitioſè quippiam contendere, ſic ut te non patiaris ab alio vinci*, Eraſm.

Φιλόφρων, *Comis*, 1 Pet. 3. 8. *Affabilis, Humanus, & ad vitæ conſuetudinem facilis commoduſq;*, Eraſ. *Tanquam ὁ τὰ φίλα φρονῶν*, Qui ſapit amica, *i. Qui ſtudet facere ea quæ alteri ſunt amica & grata. Courteous.* The word ſignifieth *friendly minded.*

Φιλοφρόνως, *Peramicè*, Steph. Beza, *Act.* 28. 7. Vulg. & Eraſ. *Benignè*. Syrus, *Libenter*, vel, *Gaudenter.*

ſ Φιμόω, *Os occludo, Os obligo.* Φιμόομαι, *Paſſ. Propriè de jumentis capiſtratis dicitur.* It ſignifieth to *muzzle*,

ſ Ἀφίμωτος, quod propriè eſt vinculi genus, quo ferarum canúmque ora obligantur, ne mordeant. Φιμόω propriè, *Os capiſtro obſtruo, Os fiſcellâ obligo.*

and

and is properly uſed of beaſts, as 1 Tim. 5. 18. By a Metaphor, *to bring to ſilence*, Matth. 22. 34. 1 Pet. 2. 16. It is catachreſtically uſed of the Sea, Luke 4. 39. Mark 4. 39. *Objurgavit ventum.* The Greek word is more emphatically, *He put a bridle on the mouth of the Sea, that it might rage no more.* Πεφίμωσο, of φίμος, *Frænum, Capiſtrum.* The Paſſive is uſed Matth. 22. 12. [t] ἐφιμώθη, *Illi os occluſum eſt.* Fr. Luc. *Capiſtratus eſt.* Theoph. *Obticuit.* Alii, *Obmutuit.* Novarin. *Fræno coërcitus eſt.* Ar. Mont. *Ore occluſus eſt. Occluſum eſt illi os quaſi capiſtro & fræno, ac ſi brutum animal ſuiſſet, ratione prorſus viduum*, Novarin. in loc. It is uſed alſo Mark 1. 25. and Luke 4. 35. Matth. 22. 34. 1 Cor. 9. 9. the Septuagint uſe it Deut. 25. 4. which place *Paul* cites there.

[t] Word for word, *Haltered*; that is, he held his peace, as though he had had a bridle or a halter in his mouth.

φλὸξ, *Flamma.* Luke 16. 24. Acts 7. 30. 2 Theſ. 1. 8. Heb. 1. 7. Rev. 2. 18. and 1. 14. and 19. 12.

φλογίζω, ομαι, *Inflammo, or*, James 3. 6. twice.

φλυαρὸς, *Nugax*, 1 Tim. 5. 13. *Nugarum amatrix*, Aret. φλυαρὸς appellat Paulus, *quos Latini* Nugaces; *quæ vox videtur derivari à voce* φλύαξ, ακος, *quæ* temulentum *hominem ſignificat, quòd hæc ſint duo maximè inter ſe connexa vitia*, Temulentia, *nempe*, & Nugacitas: *vocem autem ipſam* nugæ *Latinam ab Hebræa* hagah, *quod* more avium garrire *ſignificat, deduci putat* Joſephus Scaliger in lib. Varronis de lingua Latina, *Danæus in loc. A* φλύω ebullio; *nempe lebetum inſtar*, Fullerus.

[u] Metaphoram habet. Primitivum enim eſt φλύω, quod de ollis propriè dicitur, dum ebullient: hinc φλυαρὸν dicitur, pomposè, ſed nugaciter loquens, *Aret.*

φλυαρέω, *Garrio*, 3 John 10.

φόβος, *Metus*, *Timor*, *Terror*, often. *Quaſi* φῶς βίος. 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 [x] terrour in the heart of the wicked, dreading God as a Judge, and fearing to offend only in regard of puniſhment, 1 Joh. 4. 18.

[x] *Terror* potiùs quàm *Timor*, 2 Cor. 5. 11.

φοβέομαι, *Metuo.* *Dicitur* Epheſ. 5. 33. *de reverentiâ cultu, quo is qui inferior eſt ſuperiorem colit.*

[y] Activæ eſt ſignificationis, *Beza in* Matth. 17. 6.

φοβερὸς, *Horrendus, Terribilis*, Heb. 10. 27, 31. and 12. 21.

φοβητρὸν, *Terriculamentum*, Luke 21. ver. 11.

φοῖνιξ, *Palma*, Joh. 12. 13. Revel. 7. 9.

Φοίνικες, Palmulæ, *inde* Phœnicia, *dicta à copiâ Palmarum*, & Pœni, *levi deflexione vocis*, Victor. Strigel. in Nov. Teſt.

φονεὺς, *Homicida*, Matth. 22. 7. Act. 3. 14. and 7. 52. and 28. 4. 1 Pet. 4. 15. Revel. 21. 8. and 22. 15.

φονεύω, *Occido.* *Quo verbo non actus omnis, ſed illicitus ſignificatur, qui ſolet eſſe ſignificatus vocis Hebrææ* Ratſach, *Grotius explicat. Præcepti ſexti.* It is uſed Matth. 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.* Matth. 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*, Matth. 11. 8. John 19. 5. Rom. 13. 4. 1 Cor. 15. 49. James 2. 3.

φόρος, *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 treaſurie, *Pareus.* 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 capitationis. *Neq; videtur mihi* Lucas *hìc deſciviſſe à proprietate vocabuli. Nam quod pro mercibus ſolvitur,* τέλος *propriè 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 quòd in capita civium, aut viritim, aut pro cenſûs ratione imponitur: τέλος verò, quicquid alio nomine perſolvitur Reipublicæ, ut decimæ, portoria, ſcriptura, &*

[z] Ὁ δεινὸς & τὸ τοῦ φοβεροῦ φοβερώτατον, *Ariſt.*

[a] Dicitur à colore: rubeſcens enim eſt palma, & ſuccus illius: Hinc puniceus color, *Ariſt.*

quæ pro invectis aut exportatis mercibus persolvuntur, Beza. Ἀπὸ τῦ φέρειν, *à* ferendo, *vel*, inferendo: *sicut* Tributum *à* tribuendo, *vel* contribuendo *dictum, quòd à populo contributum 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.

[b] Φόρτιον, *Onus*. Matth. 11. v. 30. and 23. 4. Luk. 11. 46. (twice.) Gal. 6. v. 5.

[b] Φορτίον à *ferendo*. Sarcina propriè quæ humeris fertur, item quæ navi imponitur.

Φορτίζω, ομαι, *Onero*, *or*. Matth. 11. 28. πεφορτισμένοι. It signifieth such as are heavie laden with a burden unsupportable, and being grievously pressed therewith, desire to be eased of it. From φόρτος. It is used also Luk. 11. 46.

[c] Φραγέλλιον, *Flagellum*, John 2. 15. *Vocabulum hoc origine est Latinum: erat verber ex funiculis aut loris contextum, quo dorsa damnatorum verberabantur*, Euthymius.

[c] *Flagellum* est diminutivum nominis *Flagrum*, quasi dicas, *Parvum flagrum*: *flagrum* verò est scutica, quâ servi cædebantur, sic dicta, quòd pars eâ percussa quasi *flagret*, hoc est, ardeat, *Pasor*.

Φραγελλόω, *Flagello*, Matth. 27. ver. 26. Marc. 15. 15. *Est vox Latina* Flagello, *unâ tantùm literâ commutatâ*, Gerh.

Φραγμὸς, *Sepes*, Matt. 21. 33. Marc. 12. v. 1. Luc. 14. 23. Eph. 2. 14.

Φράζω, *Edisserо*. Matth. 13. v. 36. φράσον, Edissere, *id est*, Declara, & Explica; *quo posteriore vocabulo utitur hic* Erasmus, *quum infrà* cap. 15. 15. *cum Vetere Interprete maluerit simplex* disserendi *verbum usurpare. Est igitur* φράζειν *hoc loco diversum à* λέγειν, *vel* λαλεῖν: *unde* φράσις *Græcis dicitur, qui Latinis* Stylus. *Permutantur hæc tamen interdum, ut* φράζειν & λαλεῖν *idem valeant. Itaque* Cicero Theophrasti *nomen in* Oratore *interpretans, cum dicit à divinitate loquendi nomen invenisse*, Beza in locum.

φράσσω, ομαι, *Obturo*, *Occludo*, *Obstruo*, *or*. 2 Corin. 11. 10. Hebr. 11. v. 33. Rom. 3. 19. φράσσειν *propriè est* Sepire; *videtur illic positum pro* διαφράσσειν intersepire, *ut intelligatur aliquid in os injectum, quo intercludatur vox, & intercipiatur sermo. Sententia est, ut omnibus hominibus auferatur causa gloriandi in seipsis*, Piscat. in loc.

Φρέαρ, *Puteus*. Luk. 14. 5. *Hellenistæ per abusionem vocis*, φρέαρ *de quavis voragine usurpant, ad exemplum Hebræi* Beer, *Psal.* 55. *ult.* φρέαρ τῦ ἀβύσσε *dicitur aliquoties in* Apocalypsi, *Grotius*. It is used also John 4. ver. 11, 12. Revel. 9. v. 1, 2. thrice.

Φρενὲς, *Intelligentia*. 1 Corin. 14. ver. 20. twice. *Propriè* præcordia, *quia cordi prætendantur; inde* Mens *per Metonymiam subjecti, quòd mens in corde suam sedem habeat*, Beza & Piscat. in loc. *Præcordia* signifieth properly the fleshly skin called *Diaphragma*, or the midriffe, separating the heart and lungs from the stomack, liver, and other bowels.

Φρεναπάτης, *Mentium deceptor*, Tit. 1. ver. 10.

Φρεναπαλάω, Galat. 6. 3. *Mentem*, seu, *Mentes decipio, & simpliciter*, Decipio: ἑαυτὸν φρεναπατᾷ, *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.*

Φρίσσω, *Horresco*. [d] James 2. v. 19. φρίσσουσι. The old Latine translateth it, *Contremiscunt*. Beza, *Horrescunt* Castalio, *Horrent*. Hemingius, *Exhorrescunt*. All in effect to one purpose. The Greek signifieth properly the roaring of the sea, for φρὶξ 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 shrieking out, Acts 16. v. 29. Mark 6. 49.

[d] *Ont horreur*, Fr. Bib. They quiver and shake, as when mens teeth chatter in their head in extreme cold.

φρονέω, *Sapio*, *sentio*, often. To [e] Non est sensûs, sed rationis, *Parens in Rom.* 8. 7. Non est *Excogitare*, ut *Ambrosius* interpretatur, *sed Sentire de eadem re*, vel *idem eodemque modo*, vel *aliter & aliter*, Zanch. in Phil. 3. 16. Φρονεῖν declarat *Animum ad aliquid adjicere, & de re quapiam serio cogitare*, Beza in Rom. 14. 6.

studie

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, *ſavour*, 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 φρονεῖτε. *Vetus Interpres*, Quæ ſurſum ſunt ſapite. Eraſmus *verò ac Recentior*, ſuperna curate. *Quibus ſi credimus*, τὸ φρονεῖν Paulo *hìc* curare eſt. *Quod ſi verum eſt, quid de* Petro *dicemus, cui* (Matth. 16. 23.) *dicitur*, ὅτι οὐ φρονεῖς τὰ τοῦ Θεοῦ; *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 cœleſtia non curat, cui dicitur*, Caro & ſanguis hæc non revelavit tibi, ſed Pater meus qui in cœlis eſt? *An cum* Petrus *dicitur terreſtria* φρονεῖν, *ita curare hæc dicitur quemadmodum qui curant cutem? Abſit verò* οὐ φρονεῖ τὰ τοῦ Θεοῦ, *qui quæ carnis ſunt vel cogitat, vel ſapit: Quod tum* Petro *evênit; qui mortis tantæ vel non cogitabat, vel non intelligebat myſterium. Optimè ergo Vetus, qui hìc* ſapiendi *voce uſus eſt: ut ibi quoque Recens; contra atque hoc, de qua agimus nunc, loco*, Heinſius. *Vide* Scultet. Obſervat. in loc. cap. 48. That phraſe of ſpeech, Τὸ αὐτὸ φρονεῖν, 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* φρονεῖν *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 bono*, Zanch. in Phil.2.2. *Proinde* (inquit ille) *magis placet eorum verſio, qui vertunt*, Ut pariter affecti ſitis: *quàm quod alii*, Ut idem ſentiatis; *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. *Think the ſame*, Vatab. Syriack. *To minde the ſame thing*, Gr.

[f] Τὸ αὐτὸ φρονεῖν.

[g] 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, *Wiſedome, 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 σαρκὸς, *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 σαρκὸς, *The wiſdome 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.

[g] Significat animi confidentiam in opinione excellentiæ ſingularis, *Camerarius.*

[h] Φρόνησις, *Prudentia*, Luc. 1. 17. *Intelligentia*, Epheſ. 1.8.

Φρόνιμος, *Prudens*, often.

Φρονίμως, *Prudenter*, Luc.16.8.

Φροντίζω, *Curo.* Tit 3.8. *Cum ratione & conſilio in aliqua re exerceor & occupor, Prudenter me exerceo*, Aret in loc. Wee tranſlate it, *Be carefull*: the word ſignifieth ſomewhat more, to ſtudie, deviſe, and beat their brains how they may doe good to the needy, Iſa. 32.8.

[h] Ἀπὸ τῆς φρενὸς, i.e. à mente, cujus præcipuum hæc virtus eſt ornamentum. Latinis à providendo, *Providentia.* Septuaginta uſurpant pro *Sapientia*, pro *Intelligentia*, pro *Tolertia*, pro *Prudentia.*

[i] Φρουρέω, ῶ, έομαι, ῶμαι, *Præſidio teneo*, *Cuſtodio*,

[i] A nomine φρουρὰ, *Præſidium*, vel, φρουρὸς *Cuſtos*, ſeu, *Miles præſidiarius.* Φρούρημα eſt. fortalitium quod excubitoribus præſidiariis tenetur.

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, ἐφρουρούμθα, *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. φρουρήσει, *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 expressè.* *Præsidio erit*, Beza. 1 Pet. 1.5. φρουρουμένους, *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. Φρουρεῖν is more than φυλάττεσθαι, 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.

Φρυάττω, *Fremo*, Acts 4.25. *Metaphoricè*, Insolesco, Magnificè me effero. It denoteth pride, rage, and fierceneſſe, as of horses that neigh, and rush into the battell.

* Continet omnia sarmentosa ligna arida, ignisque fomenta, sive ad cremandum facilia: à φρύγω, *Torreo*, Ludov. de Dieu.

* Φρύγανον, *Sarmentum*, Act.28.3. *Virgultum minus virens, genus tertium inter frutices & herbas*, Budæus.

Φυγὴ, *Fuga*, Matth. 24. 29. and Mark 13. 18.

Φύλαξ, *Custos*, Act. 5.23. and 12. 6,19.

k Φυλακὴ, *Custodia*, often. *Duplici tantùm notione usurpatur; Vel* 1° *pro* Vigilia nocturna, *ut* Luc. 2. 8. φυλάσσειν φυλακὰς *eleganter & emphaticè dixit, more Atticis usitato. Ad verbum*, custodire custodias, *id est*, advigilare ad custodiam gregum suorum, *ut optimè interpretatur* Camerarius in Notis. *Sic*, ἐχάρησαν χάρᾳ, Matth.2.5. ἐφοβήθησαν φόβον, Luc. 2.9. *Scultetus Delitiarum 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 vigilias agebant, ut custodirentur greges*, Tossanus in loc. *Vel* 2° *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 pertraho*, Acts 22. 19.

Φυλάσσω, *Observo, Custodio, Tutor, Servo, Caveo. Verbum Græcum habet in Scripturis significationem maximè quadruplicem. Aliquando significat idem quod* agere vigilias 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 circumspectione custodire, *ut* Gen. 2.15. & 3.24. 1 John 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 Thes.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 applyed to John 17.12.

l Φυλακτήρια, *Phylacteria.* Matth. 23.5.

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k *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 tantùm erant *custodia: Carcer* enim quasi *coarcer* à *Varrone* dictus, ad continendos homines, non puniendos habetur. Ideóque Græci φυλακὴν dixere, hoc est, *Custodiam.* Vide *Beza* ad *Cap. 5. Matthæi, ver. 25.* Scultetus.

1 Ἀπὸ τ φυλάσσειν, i. à custodiendo, asservando, *sive tuendo deducta, Cal.* Nomen Græcum ferè alii retinent, ut Ital. *Filatterii.* Hispan. *Phylacterias.* Gall. *Phylacteres.* Angl. Phylacteries, Martinius. In his minutissimo charactere describitur egressio ex Ægypto, quatuor sententiis comprehensa: 1. Est Exod 13.2. 2. Exod.13.15. 3. Deut. 6.4. 4. Deut.11.18. *Maimon.* See *Deodate* and Scultetus on Matth.23.5.

23.5. Scroules 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 conceited, that by them, as by Amulets, Spels, and Charmes, hanged about their neckes, themſelves might be preſerved from dangers, *Godwins Jewiſh Antiquities.*

Φυλὴ, *Tribus*, often. *Propriè* 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. 22.2.

Φύραμα, *Maſſa.* Rom. 11.16. 1 Cor. 5.6,7. Gal. 5.19. *Significat* φύραμα farinam, *vel aliam ſimilem materiam (ſiquidem* Rom. 9. *dicitur de* maſſâ figulî) *aquâ, vel oleo, vel alio liquore conſperſam ac temperatam, atq; redactam in maſſam. Verbum* φυρᾶν *(unde nomen* φύραμα *derivatur) eſt generaliter* ſubigere, miſcere, temperare. *Latinum* maſſa *latiùs patet. Legimus enim* maſſam caricarum, ficorum, ſœni, plumbi, *quæ* φύραμα *dici non poteſt. Itaq;* conſperſio *melius hic convenit quàm* maſſa, *Eſtius ad* 1 Cor. 5.6. *At ratio iſta haud valet, quandoquidem omne* φύραμα, *fatente ipſo, eſt* maſſa, *etiamſi omnis* maſſa *non ſit* φύραμα. *Deinde* Conſperſio *propriè actum conſpergendi denotat, non rem conſperſam, quæ voce* φύραμα *propriè denotatur. Propriè ſignificat* farinam humore maceratam, & ſubactam, *à verbo* φυρειν, *i.* Pinſere: *per metaphoram ſignificat* lutum humore ſubactum, *ita* Rom. 9.21. *Piſcat.* Farina aquâ conſperſa, *ſive* temperata, *à verbo* φυρᾶν, Miſcere, *Eraſ.*

m Φύσις, *Natura*, often. Ἀπὸ τῦ φύεσθαι, Ariſtot. *ſicut* Naturam à Naſcendo *Latini derivárunt. Tria ſignificat* Natura: 1. *Eſt idem quod rei cujuſq; nativa conſtitutio.* 2. *Sumitur pro principio rerum naturalium internis.* 3. *Internas rei qualitates, ſeu naturales proprietates à principiis illis quaſi fluentes, declarat*, Alſted. in Theol. Natur. *Vel, Primò ſignificat generationem ipſam, ſeu nativitatem, ut* Eph. 2.3. *Secundò ſignificat ipſam rei eſſentiam, ut* Gal. 4.8. *Tertiò ſignificat proprietates rei eſſentiales, ut* 2 Pet. 1.4.

m 1. Eſt Natura. 2. Ortus. 3. Indoles. *Cornel. à Lap.*

Φυσικὸς, *Naturalis*, Rom. 1.26,27. 2 Pet. 2.v.12.

Φυσικῶς, *Naturaliter*, Jude 10.

Φυσιόω, όομαι, *Inflo, or, Turgeo. Eſt*, Superbire, *&* Turgere, *inſtar ſaccus vento diſtenti*, Cornel. à Lap. Vorſtius. 1 Cor. 13.4. It ſignifieth to heave, and be blowed 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.

Φυτεύω, ομαι, *Planto, or.* Diligenter operor, *hinc* φυτὰ, *quæ ſingulari ſtudio & curâ producta ſunt*, Aret. *Metaphoricè*, Gigno, Procreo, Fero, Initium alicujus rei do: *Latini verbo* Serere *ſic utuntur, cùm 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, ομαι, *Pullulo, Enaſcor*, Luke 8.6,8. Heb. 12.15.

Φωλεὸς, *Luſtrum.* Matth. 8.20. Vulg. *&* Eraſ. *Fovea. Luſtrum*, Beza. *Antrum, Latibulum*, alii. *A* φῶς, Lumen, *&* ἐλέω, Perdo. *Ut* Luſtrum *à non* lucendo, Luke 9.58.

n Φωνὴ, *Vox, Sonus, Sonitus*, often. *Vox*, Matth. 3.3. *&* 17.5. *&* 27.46. Act. 12.22. 2 Pet. 2.16. *Vaticinium*, Act. 13.27. *Fletûs 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* è cœlo; *ſequitur ſtatim*, Turba igitur dixit, Tonitru factum eſt, *Cameron.*

n Quaſi φῶς τι, Euſtathius, *Lux animi.* It gives light to the notions of the underſtanding. *Loquere ut te videam.* Lat. *Vox.* Gall. *Voix.* Angl. The voice.

Φῶς, *Lux, Lumen, Ignis*, often. *Ignis*, Mark 14.54. *Lux*, Matth. 17.2. Act. 26.23. *Opponitur tenebris, quæ & mortis*

tem & calamitates ſignificant. Propriè, Calor ignis.

o Φωσὴρ Civitatis, eſt id quod præbet lucem civitati, quam ex luminari haurit, non inſitam habet.

o Φωσὴρ, *Luminare, Lumen. A* φῶς lumen, & τηρέω ſervo; *quòd receptum lumen ſervet & contineat.* Apoc. 21.11. *Non ſplendor aliquis quo civitas ſuâ ipſius puritate nitet, (quamvis per ſe ſit ſplendidiſſima;) ſed lumen quod in ipſam civitatem ab aliis transfunditur. Sic enim* φωσὴρ *ſignificat, nempe tale quid quod lumen ex ſe emittit, ut Sol, Luna, Stellæ: ſic accipitur*, Gen.1.16. Phil.2.15. *Brightman. in loc.*

p Of φῶς *lux*, & φέρω.

p Φωσφόρος, *Lucifer*, 2 Pet. 1. ver. 19. *Martial* uſeth this word *Phoſphorus.*

Φωτεινὸς, *Lucidus*, Matth.6.22. & 17.5. Luc.11.34,36.

Φωτίζω, ομαι, *Illuſtro, or, Illumino, In lucem produco.* q Epheſ.3.9. *ſignificat res ipſas occultas in lucem proferre, 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 ſignifieth not onely to baptiſe, but to inſtruct and teach, *Druſ.* Φωτισθέντας, *Inlightned, Have been baptiſed*, ſo the Syriack Interpreter, and ſome of 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.

q Φωτισμὸς ibi declarat, Planè ac perſpicuè aliquid docere, ac velut illatâ luce patefacere, *Beza.*

Φωτισμὸς, *Lumen*, 2 Corinth.4. v.4,6. *Baptiſmus vocari poteſt* φώτισμὸς, *prout id nominis apud Veteres obtinuit; origine dubiâ procul ex* Hebr. 6.4. & 10. 32. *ductâ*, Spanhem. in Dub. Evangel.

X.

Χαίρω, *Gaudeo, lætor*, often. The word ſignifieth properly *to rejoyce*, and by moſt is ſo tranſlated and read, 2 Corinth.13. 11. yet *Eraſmus* and ſome others render it as wee have it, *Farewell.* It ſignifieth as well *Farewell*, as *Rejoyce. Apud Græcos tria ſignificat*, Gaudere, Salvere, & Valere, *Eraſm. in* Luc. 1. Actor. 15.23. & Jac. 1. 1. χαίρειν *ad verbum*, Gaudere, *quem Græciſmum imitatus eſt* Horatius *in Epiſtola quæ incipit*, Celſo gaudere. *Subintellige*, jubeo, dico, opto. *In editione Syriaca*, pacem: *Sicut enim Hebræi & Syri nomine* pacis *intelligunt proſpera quælibet; ita & Græci per verbum* χαίρειν· *quia non gaudemus niſi de proſperis*, Laurentius in locum.

a *Chere*, or *Chaire*, in French, cometh from the Greek χαῖρε, as *faire bonne chere, & faire chere, à qui q' un'*, Stephanus.

Χαῖρε a *vel ſignificat*, Gaude, *vel* Exulta, *vel ſimpliciter eſt forma ſalutationis*, Chemnit. in Harmon. Evang. Χαῖρε *& 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, χαῖρε, 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, καὶ εὐπραγεῖν, *id eſt*, Gaudere, Valere, Bene agere: *in quibus ſubauditur* εὔχεται, *id eſt*, Precatur, *vel* Optat. Χαίρειν *ad animum pertinet*, ὑγιαίνειν *ad corpus*, εὐπραγεῖν *ad res externas. Latini horum loco uſurpant, utplurimum*, Salutem; *Hebræorum* שלום *hæc omnia comprehendit, hoc eſt, omnem felicitatem & proſperitatem, bonáque omnia tam animi, quàm corporis, nec non ea quæ fortunæ bona vocantur*, Berchet. in Catechiſm. & Druſ. in Pentateuch. & alibi.

Χαλαζα, *Grando*, Rev.8.7. & 11. 19. & 16.21.

b Χαλάω, άσω, *Demitto, or, Submitto.* Act.27.17. Χαλάσαντες τὸ σκεῦος, οὕτως ἐφέροντο· *Vetus Interpres*, Summiſſo vaſe, ſic ferebantur. *Eraſmus*, Demiſſo vaſe, ſic ferebantur. *Quod ſit autem vas illud quod ſummiſſum fuit aut dicitur, utinam nos eruditi docuiſſent. Recentior*, Summiſſis velis, ita ferebantur.

b Eſt *Laxare, expandere:* propriè verò ſignificat, catenulis aut funibus aliquid demittere, ſic Joſ. 2.15. *Chemn.*

ferebantur: *Quod nè ipſum quidem ſatis aſſequor. Paſſim in his libris* χαλᾶσθαι *ea quæ ex altiori demittuntur loco, ex recepto Helleniſtis uſu, dicuntur: ut* Marc. 2.4. Luc. 5.4. Actor. 9.25. & 27. ver. 30. *Heinſius in Exercit. Sac. Dicitur de ponderibus ex alto demiſſis, qualiter Anchora in profundum maris demittitur,* Aret. Funibus ex alto penſilem demittere, *Eraſm.* It is uſed alſo Mark 2. v.4. Luke 5.4,5. Acts 9.25. 2 Cor. 11. 33.

Χαλεπὸς, *Moleſtus.* Matth. 8. 28. χαλεποὶ λίαν, *Sævi valde.* Hilarius *legit* Periculoſi, *pro* Sævi: *nam* χαλεπὸς *nunc* ſævum, *nunc* moleſtum *ac* difficilem, *nunc* atrocem, *nonnunquam &* periculoſum *ſignificat.* Eraſm. Τὰ καλὰ χαλεπά, *Difficilia quæ pulchra.* Χαλεπὸς *non tantùm ſignificat* difficilem; *ſed etiam* periculoſum, noxium, gravem, *&* infeſtum. *A* χαλάπλω, *quod ſignificat* damno afficio, labefacto, *vel etiam* everto. *Tales erant hi duo, qui quoſvis obvios proſternebant, & damnis afficiebant,* Chemnit. 2 Tim. 3. 1. καιροὶ χαλεποὶ, Engliſhed, *perillous, heavie,* or *hurtfull* times. *Vulgatus,* Tempora periculoſa: *Beza* moleſta *interpretatur: meliùs Tremellius è Syro* dura: *Caſtalio* difficilia *verterunt,* Scult. in loc.

Χαλινὸς, *Frænum,* James 3.3. Revel. 14.20.

c Fræno duco, ut ſiſtar equum, Frænum injicio, vel, Fræno injecto rego.

c Χαλιναγωγέω, *Fræno, Fræno 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.

Χαλκεὺς, *Faber ærarius,* 2 Tim.4.14.

Χαλκηδὼν, *Chalcedonius,* Rev.21.19.

Χαλκίον, *Æramentum,* Mar.7.4.

Χαλκολίβανον, *Chalcolibanum,* Revel.1. v.15. Alii *illud* Orichalcon *eſſe putant:* alii, *è Libano monte effoſſum aliquem novum lapidem:* alii, *incognitum noſtris temporibus metallum. Ego verò facilè mihi perſuadeo, nihil aliud hac voce ſignificari, quàm quod eſt apud* Daniel. *Cap. 10. v. 6. nempe, æs candidiſſimum ac lucidiſſimum: quale eſt æs Solis repercuſſu, vel ignis ardore candens, ut ex* Cap.2. v. 18. Apocalyp. *apparet. Sed quod duobus diſtinctis vocabulis dixit* Daniel, Nechoſheh Lebanoth, *hoc unicâ voce, compoſitâ ex Græco & Hebræo, dixit Evangeliſta* χαλκολίβανον. Χαλκὸν *enim æs ſignificat,* Lebanos *autem non tantùm album, ſed rubore quodam ardens & candens nominatur,* Danæus Phyſ. Chriſt. Orichalcum *dicitur, quaſi aurum nativum ex montibus effoſſum. Æs* Libani *dicitur, quia ſortè in Libano effoſſum. Compoſitio vocis æs* Vide Bezam. *& thus habet, quæ non malè Chriſto competit,* Aret. *Electri ſpecies quædam auro precioſior, ita dictum, quòd in Libano monte foderetur: vel ſecundùm alios, eſt thuris genus quod æris ſpeciem refert,* Steph. in Theſ.

Χαλκὸς, *Æs. Quod, verbum ex verbo, Latinè valet* æreum, *ſive* maſculum thus; *Sic enim apud Græcos,* χάλκεον *pro* maſculo *&* forti *accipitur, quemadmodum apud Latinos* æreus, *ſive* æneus, *ſive* aheneus: Horat.

——— *Hic murus* aheneus *eſto.*

Nebriſſenſis 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 money 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 ære emptam ſuo,* Terence. Whence *Ærarium.* It is uſed alſo 1 Corinth. 13. v.1. Revel. 18. ver.12.

Χάλκεος, *Æreus,* Rev.9.20.

Χαμαὶ, *Humi,* Joh.9.6. & 18.6.

Χαρὰ, *Gaudium* often.

Χάραγμα, *Sculptura, character. Eſt quodvis ſignum quo res differentiæ cauſâ notantur, cujuſmodi ſtigmata ovibus & armentis imprimi, ſupellectilibus, vaſis, pannis, mercibus inſcribi ſolent, ut cujus ſint domini, vel quantæ notæ agnoſcantur,* Par. *Ex Scripturæ conſuetudine, appellatione* χαράγματος *non modò ſculptile opus, ſed etiam pictum*

σωμικῶς, *omnia denique ea intelliguntur, quæ homines colendo aut repræsentando 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.

Χαρακτὴρ, *Character*. Heb.1.3. *Significat formam expressam ex alio, sive notam rei cuipiam impressam, à verbo* χαράσσω, *quod est* insculpo, *sive* notam imprimo. *Multóq; significantius est, quod vocat* Characterem, *quàm si diceret*, imaginem. *Nam & in speculo apparet* imago *rei cujuspiam, at nequaquam* Character. *Neq; unquam aliquid certiùs evidentiusq; repræsentatur, quàm si velut in cera aut argilla imprimatur: veluti si quis scitè, absolutéq; velit ostendere qualitates omnes suæ manus, imprimat eam ceræ, & animadvertet etiam minutissimos ductus linearum adeoq; minimorum punctorum*, Hyp. in loc. *In Vulgata Latina redditur*, Figura: *non tamen omnis* Figura *est* Character, *licèt omnis* Character *sit* Figura: *Præter* Figuram *hæc requirit, ut sit expressus ad Archetypum, & adæquatus essentialiter, & ut possit* χαράσσειν, *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*, Grynæus. *Dicitur perfecta & absoluta rei imago, qualis in cera redditur sigilli imago*, Aret. Χαρακτὴρ, [d] *Figura expressa*, Augustin. *Forma*, Hieron. *Expressa imago*, Erasm. *Character*, sive, *Insculpta forma*, Beza. *Sic enim vocat insculptam formam, ἀφ' ὃ τὸ χαράσσειν, ut ab omni adumbratæ, vel inani imagine distinguat.*

[d] *La marque engravée*, Fr.Bib. *The expresse image*, the Kings Translation.

[e] Χάραξ, *Vallum*, Luke 19.43. *Est munimentum castrorum ex palis terræ 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.

[e] A χαράσσω, vel χαράσσω. *Incido, Sulcum imprimo*, quia vallo sive aggeri conjungi solent fossæ, sive foveæ, quæ nihil aliud sunt, quàm terra incisa & excavata.

[f] 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. *Gerh. Et beneficium ipsum, & gratiam quæ pro officio debetur, significat*, Chemnit. Col. 3.16. ἐν χάριτι. Gratiam *hoc loco nonnulli exponunt*, Animi gratitudinem, *sive*, Gratiarum actionem. *Vocabulum* χάρις *aliquoties hoc sensu accipitur*, 1 Cor. 15. v.57. 2 Cor.2.14. *Alii exponunt*, In dexteritate quadam gratiosa, *quæ & jucunditatem, & utilitatem afferat auditoribus: in hunc etiam sensum quandoque capitur vocabulum* χάρις, *ut infra 4.6. &* Ephes.4.29. *Episc. Dav.* Of χαρὰ *Joy*, because nothing is so fruitfull of joy as grace.

[f] *Drusius in Prater.* citat *Hesychium* interpretantem χάρις, χαρὰ, i. e. *gaudium*: & alterum pro altero perspicuè ait poni *Philem.7.* Ibi tamen in Editione quadam *H. Stephani* legitur χαρὰν. At inter varias lectiones à *Roberto Stephano* notatas, nulla ejus lectionis fit mentio.

[g] Χαρίζομαι, Act. & Pass. *Gratificor, Condono, or*, often. Philem.22. it signifieth to be freely and frankly given; so it is taken Rom.8.32. 1 Cor.2.12. Phil.1.29. ὑμῖν ἐχαρίσθη, *To you it is given, viz.* by grace, for so the word signifieth. *Gratis datum est*, Beza. Colos.2.13. χαρισάμενος, 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.* Χαρίζεσθαι *significat, Præter meritum, imò contra quàm quis meritus sit, ex gratia condonare*, Chemnit. Χαρίζεσθαι, Donare, *vel*, Donari, Luc. 7.21. *Hanc istius verbi significationem clarissimis exemplis confirmat* Henricus Stephanus in suo Thesauro: *etsi enim 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* Bezam. In the same sense also is it used Act.3.14.and 27.24. *Pro* Concedere, *Act.* 25.16.

[g] *Obsequor, & beneficium gratiámque confero*, Bud.

Χάρισμα, *Donum, Quod quis gratificatur*, often. *Donum gratuitum, nam à gratia nomen habet*, Erasm. It signifieth *a free gift*, and the Vulgar Latine

tine tranſlates it *Gratia*, Rom. 6. *ult.* *Gift* is ſomewhat too ſhort. Although the word χάεις be taken not only for the favour of God, but alſo for his gracious gifts: yet χάεισμα is never taken in Scripture but for a free gift, or a gift of his grace, Dr *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 amiſſe, and otherwiſe then the Greek word doth ſignifie. Epheſ. 2. 8. the Vulgar Interpreter tranſlates it *gift*, Dr *Fulk againſt Martin.* This word is not in any Heathen Author.

Χαεττόω, *Gratis acceptum facio.* Χαεττόομαι, *Gratis diligor.* Luc. 1. 28. κεχαεττωμένη. Vetus verſio, *Gratiâ plena, ut &* Syrus Interpres. *Falſum, ſi activè, ut loquuntur in Scholis; veriſſimum, ſi paſſivè accipiatur. Caſtalio*, Accepta; *planè non aſſecutus eſt vocabuli emphaſin. Dixerim*, Gratiam gratis conſequuta. *Hæc* Scultetus. Κεχαεττωμένη, Gratis dilecta, *ſeu*, Gratiam conſequuta. *Hebraicè* נרצה Nirtſah, *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* χαεττῶ, *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 tantùm gratuitum amorem, ſed etiam, quæ inde manant, externa & interna beneficia: Qua de cauſa* Caninius *affirmare non dubitavit, Angelum hoc verbi fabricatum eſſe, cum non haberet aliud quod reſponderet Syriaco participio* Rahimtà; *in quo tamen fallitur* Caninius. *Nam vox hæc ante* εὐαγγελιστὰν Mariæ *lecta eſt in* Siracide, cap. 18. v. 17. *Scultet. Delit. Evangel. ca.* 5. *Iſtud verbum* (κεχαεττωμένη) *ipſe Evangeliſta fabricatus eſt, cum apud Græcum authorem nullum extet. Nec enim ullum erat verbum quod reſponderet Syriaco participio* רחימתא, *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 exſtat* Eccleſiaſt. 18. 19. *Druſius Obſervat. lac. li.* 13. *cap.* 6. The word ſignifieth, *Gratioſa, Gratious*, or, *freely beloved*, as in the ſame ſenſe the Apoſtle uſeth the Active ἐχαεττωσεν, 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* χάεις, *cujus Genit. eſt* χαεττος, *derivatur verbum* χαεττόω, *id eſt*, Gratiâ iſtiuſmodi aliquem afficio, *vel* dono, *Fullerus, Miſcell. ſac. li.* 1. *ca.* 8.

h Χάρτης, *Charta*, 2 John 13. *Charta ex papyro confecta eſt, in eorum præcipuè uſus qui literis aliquid mandare volunt, quæ antequam reperta fuiſſet, in palmarum foliis primò ſcriptitatum, deinde quarundam arborum libris, poſtea publica monumenta plumbeis voluminibus, mox & privata linteis confici cœpta, aut teris. Pugillarium enim uſum fuiſſe etiam ante Trojana tempora invenimus apud* Homerum, *Stephanus in Theſ. Græc.*

h Ἀπὸ τ χαράττειν, *Inſculpere, Imprimere*: videntur enim qui ſcribunt, ſculpere, *Aret.* Quòd exarandis inibi literarum notis conveniat, *Fullow.*

Χάσμα, *Hiatus*, Luke 16. 26. *A* χάινω, *Hio, Dehiſco.* It ſignifieth any diſtance or ſpace of place: ſo it is intended by our Saviour, χάσμα μέγα, *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 &* χάσμα, *&* χάος *Græci uſurpant. Sic montis fiſci hiatus* χάος *in Græco*, Zech. 14. 4.

Tertullianus χάσμα profundum *hoc loco vertit, & mox circumloquens, vocat* immensam distantiam sublimitatis ac profunditatis, *Grotius.* Hiatus *non hìc accipitur propriè (dicit* Jansenius *Pontificius in hunc locum) sed per Metaphoram significat,* Transitum impervium; *vel, ut* Cajetanus *loquitur,* Inaccessibilitatem hinc inde firmatam; *vel, ut* Emanuel Sa *Jesuita notat,* Maximum intervallum, impeditámque viam: *& speciatim (addit* Jansenius) *significatur,* Firmissimum Dei statutum prohibens illorum, & illorum permistionem; *vel, ut* Cajetanus *exprimit,* Immutabilitas utriusque statûs, stabilita, & firmata. Maldonatus *in hunc locum,* Chrysostomum, Augustinum, Bedam, Theophylactum, Euthymium, *&* Ambrosium *in eandem sententiam citat.*

Χεῖλος, *Labium.* Ἀπὸ τοῦ χέειν λόγον, *quòd 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 patitur.*

i Χειμάζομαι, *Tempestate jactor,* Act. 27. ver. 18.

k *Torrentes cum primis hyeme, propter nivium resolutiones, incrementa capere consueverunt, Gerh.*

k Χείμαῤῥος, *Torrens,* Joh 18. 1. Ὁ τοῦ χείματι ῥέων, *Hyeme fluens.*

Χειμὼν, *Hyems, Tempestas.* Παρὰ τὸ χέειν, à fundendo, *quòd multas fundat pluvias: unde Poetis dicitur,* Aquosa, *&* Imbrifera. *Et* Hyems, παρὰ τὸ ὕειν, à pluendo: *hinc apud Ovidium,* Pluvialis, *à quo etiam* Hyades *dictæ sunt. Tempestas,* Matt. 16. 3. Tempestas adversa, *per Metaphoram,* Actor. 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, quòd ex brachiis manet, vel quòd ex ea manent digiti, *Calepin.*

l Χείρ, m *Manus,* Act. 28. 3. *Gratia & benedictio Dei,* Luc. 1. 66. *Potestas,* Luc. 1. 74. Joan. 3. 35. *Patientia,* Actor. 11. 21. *Vindicta,* Act. 13. v. 11. *Pravus affectus, quem per manum exserimus,* Marth. 5. 30. *Machinatio,* Luc. 22. v. 21. *Notetur phrasis,* ἐπιτιθέναι τινὶ χεῖρα, Imponere 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 bestiis sacrificandis, quibus manus olim* (Exod. 29. 10.) *imponebatur, gestu huc translato, quo indicare voluerunt, personam hanc Deo inprimis consecratam,* Pasor in suo Manual. It is used very often in the New Testament.

Χειραγωγὸς, *Manuductor,* Act. 13. v. 11. *Qui manu ducit, ut cæcum ducere solemus, cui viam præimus: generaliter pro* duce *ponitur.*

n Χειραγωγέω, ἰόμαι, *Manu duco, or,* Act. 9. 8. & 22. 11.

n A χείρ, & ἄγω *duco.*

Χειρόγραφον, *Chirographum,* Coloss. 2. 14. *Hoc enim in Latino sermone passim receptum, quibusdam est cautio manu alicujus scripta, acceptilatio, vulgò schedula, quâ debitum agnoscimus, ejúsque solutionem ad diem stipulatum, conventúmque, ac præscriptum pollicemur. A* χεὶρ manus, *&* γράφω scribo, *ut sit quod propriâ manu scriptum est,* Berchet. in Cat.

Χειροποίητος, *Manibus factus,* Mar. 14. v. 58. Act. 7. 48. & 17. 24. Eph. 2. 11. Heb 9. 11, 24.

o Χειροτονέω, ἰόμαι, *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 Χεὶρ) when it governs an Accusative case, signifieth, 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, pscphisma natum est, *Bezæ.* Per suffragia creo, *quasi dicas,* Manum protendo, Protensâ manu eligo, *item,* Manum impono, *quo gestu Apostoli usi fuisse leguntur in creandis verbi ministris,* 1 Tim. 5. ver. 11. Χειροτονεῖν 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 Ecclesiasticall Writers for imposition of hands;

o Τῷ χεῖρα τείνω, *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 alwayes reserved to the Apostles and their Successours. 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, *Dr Field of the Church, l. 5. cap. 55.*

Χείρων, *Pejor, deterior.* Χεῖρον, *Pejus, deterius,* 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.

p Græcè *Vidua* sic dicitur per Antiphrasin à χείρων, quòd delitiis & oblectamentis careat, *Chem.* Vel à χήρω, *Destituo, desolor, orbo:* sic & Latinè *Vidua* à *viduando* dicitur, *Eras. Cornel. à Lap.*

p 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.

Χθές, *Heri.* John 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.

q Numerus mille continens, seu simpliciter, Mille.

q Χιλιάς, *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, *Chiliarchus, Tribunus,* often. *Qui mille viris præest. Tribunus militum.* Joan. 18. 12. *vertendum fuit* Præfectus cohortis: *ita enim Latini vocant, quem Græci Latinæ Historiæ Scriptores* χιλίαρχον, *ut* & Lucas in Actis *sæpius.* Tribunus *verò est qui toti legioni præest. 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.

r Tunica, à tuendo corpore, Calep.

Χιτών, r *Tunica.* Subucula, *Varro.* Interula, *Apuleius.* Of the Hebrew כתנת. *Vestis interior, & minoris pretii,* Joan. 19. 23. *Chemnit. 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. Judæ 3.

Χιών, *Nix,* Matt. 28. 3. Mark 9 3. Rev. 1. 14.

Χλαμύς, *Chlamys,* Matth. 27. v. 28, 31. *A* χλαίνω, Modicè calefacio. *Dicta quoque fuit* Paludamentum, *hoc est, pallium insigne bellicum, & Imperatorum, Ducúmque proprium.*

Χλευάζω, *Cavillor,* Acts 2. 13. *Vide* Bezam in Act. 17. 32. It signifieth such a kind of mocking which is reproachfull and contumelious.

Χλιαρὸς, *Trepidus,* Rev. 3. 16.

s Virens in modum germinum recèns ex planta pullulantium.

s Χλωρὸς, *Viridis, pallidus.* Mark 6. 39. Revel. 6. 8. and 8. 7. and 9. 4 *Propriè significat* virens, & viride, *ut gramen: aliquando est ille decolor squalor arescentium herbarum, unde pro pallore sumitur,* Apoc. 8. *quæ rei marcescentis tinctura est,* Brightm. in loc.

t Χῦν, Gen. 2. ver. 7. alii *Pulverem,* alii *Limum* reddunt. Est autem χοῦς contractum ex χόος, ut ex γόος, γοῦς. A χόος autem derivatum χοϊκὸς, *terreus,* aut *terrenus,* quasi *limeus,* si sic loqui liceret, ipsumque adeo limum; nam factus fuit è limo terræ: *Limæus* non à *Limo* deductum videtur, sed à *Limax,* id est, Cochlea, quæ tamen à *Limo* nomen habet, in quo hyeme delitescit, vere prodiens: χοϊκὸς melius fortè redditur *Pulvereus,* nam χοῦς *pulvis,* Druf. in Præterit.

t Χοϊκὸς, *Pulvereus, terrenus,* 1 Corin 15. 47, 48, 49. *Tertullianus* Limacem *interpretatur.*

Χοῖνιξ, *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. *Tantum frumenti continet, quantum sufficeret efficiendis quatuor panibus.* It signifieth such a measure as containeth the 8th part of a strike of corn: a quart, say some. It signifieth properly the measure of corn which was allowed servants for their maintenance every day; so *Athenæus:* whence was occa-

sioned

sioned that speech of *Pythagoras*, *Super Chœnici non sedendum*, that is, wee must not rest upon the provision which sufficeth for a day, but wee must take care for the morrow.

[u] Of χοῖρος, which signifieth *filth*, as the Latine, *Porcus*, quasi *Spurcus*, he delights in filthinesse.

[u] Χοῖρος, *Porcus*, often. Whence cometh the Diminutive χοιρίδιον, and from this word cometh the term *Corydon*, whereby wee expresse a clownish fellow.

Χολὴ, *Fel*, Acts 8. 23. *Videtur* Syrus *per πικρίας*, amaritudinis, *intellexisse* fel; *per* χολὴν *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* χολὴν *etiam dici vasculum quo bilis aut fel continetur*, Ludovic. de Dieu in loc. Fel *Hebræis dicitur ab amaritudine, quâ inter humores exuperat: unde adagium* Πικρότερον τῆς χολῆς, Felle amariùs *(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 amaram in genere designavit, prô Hellenistarum usu, quibus & absinthium* χολὴ *dicitur. Hanc* Marcus *myrrham fuisse determinat*, Medus in Apoc. 14. 8. *Vide* Grotium in Matth. 27. 34. *Propriè* χολῆς *voce, non* Fel *intelligitur, sed* amaror *cujusmodi myrrhæ genuinæ, leniter (inquit* Plinius) *amaræ*, Beza in Matth. 27. 34. *&* Drusius in Act. 8. 23.

Χολάω, *Indignor*, Joh. 7. 23. Χολᾶν, *Succensere, Irasci, à* χολὴ, *i. e.* bilis: *notat iram vehementem, quâ effervescit bilis, aut effunditur fel ex vesicula sua*, Piscat. in loc.

[x] *Chori dux sum, Chorum duco, choro præeo, seu Chorum erudio*: aliquando & generaliter pro *Erudio, Doceo*, Scap.

[x] Χορηγέω, *Suppedito*, 2 Corinth. 9. 10. *Verbum translatum est ab impendiis olim in ludos scenicos, & significat*; Liberaliter & magnificè suppeditare, *Camerar.* Χορηγὸς *ille dicitur, qui omnia ornamenta suppeditat sacras choreas agentibus: ab his ductâ metaphorâ hoc verbum derivatur, & significat*, Aliis suppeditare res ad quemcunque finem necessarias, *Episc. Dav. in Epist. ad Coloss.* It is used also 1 Pet. 4. ver. 11.

Χορὸς, *Chorus*, Luk. 15. 25. *Propriè est multitudo canentium aut saltantium*, Calep. *& à* χαρὰ Lætitia *deducitur*, Plato: *sive à* χαίρω, Gaudeo, *gestibus & voce testantur de animi lætitia.*

Χόρτος, *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 *tantùm significat, sed generalis appellatio est omnium terrâ nascentium; ita enim Græci loquuntur*, Gen. 1. 12. *&* 2. 5. *&* 9. 3. *Chemnit.* [y] Matt. 6. 30. *Herba.* Vulgat. *Fœnum.* Eras. *Gramen.* Χόρτος *enim respondet Hebræo* עשב, *quod modò* fœnum, *modò* gramen, *vel etiam* herbam *significat*, Drus. ad Apoc. 8. 7. *Ego verò* Herbam *potiùs converti, quæ de segetibus etiam dicitur*; Fœnum *verò &* Gramen *non item: De segetibus autem hìc agitur, iisq; omnibus quorum grana pinsi consueverunt, quum clibani fiat mentio; & ut quidem videtur mihi, Christus hìc agat de virentibus spicis, quibus torrefactis uti mos fuit Hebræis, ut apparet ex* Levit. 2. 14. *Beza. Quicquid in hortis & pratis nascitur, & siccatum nulli rei utile esse potest, nisi ut in ignem conjiciatur, quod* Casaubonus *annotat hoc loco per* χόρτον *significari.*

[y] Mat. 14. 19. *Herba*, vel, *Gramen.* Vulgata, *Fœnum*; quod (ut ego quidem existimo) non nisi de herbis resectis dicitur, in qua etiam significatione accipi videtur, 1 Cor. 3. 12. *Beza.* Vide *P. Fochen. Diatrib. de Lingua Græcæ Novi Testamenti parisate.*

Χορτάζω, ομαι, *Saturo, or*, often. Matth. 15. 33. *Hoc propriè dicitur de armentis: nam* χόρτον *Græci vocant* Gramen, *aut* Pabulum: *sic Gallico idiotismo*, Repaistre, *&* Repas, *honestè tribuitur etiam hominibus*, Beza in loc. *Nec sine gravi causa utitur Dominus verbo* χορτασθήσονται, saturabuntur, *non* saturabunt se; *Beneficium enim illud 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 desideriis omnibus aliis carnalibus & mundanis, quibus nunquam obtinget*

A word borrowed from the feeding and fodderings of cattle.

tinget plena ſaturatio, Spanhem. in Dub. Evang.

Χόρτασμα, *Cibus*, Act. 7. 11.

Χοῦς, *Pulvis*, Mar. 6. 11. Revel. 18. 19. See the marginall note in Χοϊκός.

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. Druſ. ad Epheſ. 4. 28. Rom. 12. 13. χρείαις. 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.

Χράω, *Do mutuò*, Luc. 11. 5. χρῆσόν μοι, Da mihi mutuò. *Vulg.* Commoda mihi, *impropriè, quia hìc adfertur exemplum earum rerum quæ uſu conſumuntur, quamvis* Plautus *ſemel atq; iterum ita loquutus reperiatur, &* χρῆσαι *Gratis tàm de* commodato, *quàm de* mutuo *dicatur: meritò igitur eam interpretationem reprehendit* Valla, *cujus veſtigia* * *ſequutus eſt* Eraſmus. Caſtellio *vertit*, Mutua: *quod verbum non memini legere in eâ ſignificatione apud idoneos Auctores.*

* Beza.

Χρόμαι, *utor*, often.

Χρεωφειλέτης, *Debitor.* Luc. 7. 41. *Hoc in loco utitur Chriſtus compoſito vocabulo, vocans huſce debitores* χρεωφειλέτας, *ut oſtenderet, nos omnes coram judicio Dei prorſus non eſſe ſolvendo. Nam* ὀφειλέτης *ſimpliciter per ſe* debitorem *ſignificat: &* χρεὼν *ſignificat* indigentiam *atq; egeſtatem, quæ non eſt ſolvendo: &* 1 Sam. 22. 2. ὁ χρεών, *illi abærati, qui ad* Davidem *confugerunt*, Chemnit. in Harmon. Evangel. It is uſed alſo Luke 16. 5.

Χρὴ, *Oportet*, James 3. 10.

Χρήζω, *Indigeo*, Matth. 6. 32. Luke 11. 8. and 12. 30. Rom. 16. 2. 2 Corinth. 13. 1.

Χρῆμα, *Pecunia*, Acts 4. 37. Res, Negotium: *item* Pecunia; *ſic dicta,* ἀπὸ τοῦ χρῆσθαι, *quia ea uti debemus. Quid mihi divitiæ, ſi non conceditur uti?*

Χρήματα, *Pecuniæ.* Mark 10. 23. it ſignifieth *omnia ſortunæ bona, ſive mobilia, ſive immobilia*, as *Pecuniæ* in Lat. *Janſen.* Χρήματα, Opes. *Vulg. & Eraſ.* Pecunias. *Sed* pecuniæ *appellatione etiam, quum latiſſimè patet*, bona *non niſi* moventia *appellantur: ut propriè id declaret, quod vernaculo ſermone dicimus*, Chevance. *Græcum autem vocabulum (ut ait* Ariſtoteles Ethicor. 4.) *ea omnia complectitur, quorum pretium nummis æſtimatur. Sic enim appellantur* παρὰ τὸ χήσιμα 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.

Χρηματίζω, ομαι, *Nominor, Divinitùs admoneo, or, Divinitùs nuncior.* Rom. 7. 3. χρηματίσει, vocabitur *(ſcil. adultera:) non quomodocunque, ſed accuſata apud Judicem. 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 *de Oraculo quod immediatè à Deo redditur*, as Heb. 11. 7. and 8. 5. and 12. [a] 25. Rom. 11. 4. Luke 2. 26. *Uſurpatur etiam de patefactione mediata*, as Acts 10. 22. Matth 2. 12. Χρηματίζειν *dicitur de Magiſtratibus, quando dandis reſponſis, reddendo jure, explicandis & conſtituendis publicis rebus vacant.* Χρηματίζειν *ſignificat*, Agere cum populo, Reſponſa legatis dare, Aliquid publicè referre, *Ariſtoph. Demoſth. Polyb. Ac ut* θεσπίζειν *de Deo pariter ac Regibus dicitur; ſic* χρηματίζειν *eſt divina vel civilia negotia, pro poteſtate ac imperio tractare: A* πὸ τοῦ χρῆμα, Res, Negotium. *Sed in literis Novi Teſtamenti* χρηματίζεσθαι *dicitur, quem Deus ſuo ſermone & colloquio dignatur*, Budæus. χρηματίζειν *eſt in Deo, quod in hominibus* διαλέγεσθαι, Scultet. Exercit. Evang. lib. 1. cap. 59. & Delitiarum Evangelicarum, cap. 24. This ſignification agreeth

[a] Χρηματίζοντα, *Divinitùs admonentem*: omnino ſignificatur aliud verbo χρηματίζειν, quam λαλεῖν, quum illud propriè ſit eorum demum qui de rebus ſacris, & quidem futuris, loquuntur Spiritûs divini afflatu, Beza in Heb. 12. Quaſi pro tribunali reddendo jure, & dandis reſponſis ſedet, *Chemnit.*

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.* Χρηματισθέντες, *Divinitùs admoniti.* Vulg. *Reſponſo accepto; non ſatis propriè, quia percontantibus demum reſponſum datur.* Eraſm. *Oraculo admoniti. Ego verò, etſi religionem nullam ſtatuo in vocabulis, tamen* Oraculum *libens refugio, veluti Idolorum ſuperſtitione contaminatum.* [a] *Deus ipſe* χρηματίζειν *dicitur, quum homines alloquitur, & ii quos ita compellat,* χρηματίζεσθαι. *Significat autem (ut ex hoc loco apparet)* Divinitùs admoneri, *etiamſi quis prior Deum non compellârit,* Beza in Matth. 2. 12. *Septuaginta Interpretes* τὸ Dabar *Hebræorum reddunt per* χρηματίζειν, Jerem. 16. 2. & 30. 2. & *alibi. Nomen etiam* χρηματισμὸς *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.

Χρηματισμὸς, *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* χρηματισμὸς *vox latiùs patens quàm Latina* oraculi, *quod de viſis diurnis nocturniſve dici non memini,* Grotius in Matth. 2. 12. It comes of χρηματίζω.

Χρῆσις, *uſus,* Rom. 1. 26, 27.

Χρήσιμος, *utilis,* 2 Tim. 2. 14.

[b] Χρηστὸς, *Bonus, utilis, benignus, facilis Honeſtus,* ſeu *bonus,* 1 Corin. 15. 33. *Facilis,* Matth. 11. 30. *Chriſtus teſtatur jugum ſuum eſſe* χρηστὸν, *id eſt,* facile, *quo viz. facilè, & minima aut nulla cum moleſtia utamur. Lene vocat jugum, epitheto moribus ſuis accommodato.* Χρηστὸς *enim bonus, probus, benignus, ſuavis, non tam ad res, quàm ad perſonas & mores pertinet: quaſi dicat, jugum meum non eſt jugum hominis crudelis, quale ſolent hujus mundi Reges ſuis populis imponere; ſed benigni, ſuavis, & clementis Patris,* Maldonatus in locum. *Benignus,* aut *Beneficus,* Luc. 6. 35. Rom. 2. 4. & Epheſ. 4. v. 32. 1 Pet. 2. 3. χρηστὸς bonus, *id eſt,* commodus & ſuavis, *ut* χρηστὸν ἔδεσμα, *Gallicè dixeris,* Un bon viande. *Servanda enim eſt Metaphora guſtûs: ideo Vulgata vertit* Dulcis, *ſed nimiùm anguſtâ ſignificatione,* Beza in loc. Luc. 5. 39. χρηστότερος, *utilius,* id eſt, *Salubrius.* Beza, Vulgata, & Eraſmus, *Melius. Suave,* Tremell. *Melius,* i. e. *Suavius,* Piſcat. *quia, ſcil.* lenius. *Tam ad ſuavitatem, quàm ad utilitatem ſive commodum valetudinis referri poteſt. Hoc* χρηστότερον *optimè vertit Syrus,* 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 contrà auſteriora,* Grotius in loc.

[c] Χρηστότης, [d] *Benignitas, Quod bonum eſt. Benignitas,* Rom. 2. 4. *Comitas,* Coloſſ. 3. 12. *Bonitas,* Tit. 3. 4. χρηστότης καὶ ἡ φιλανθρωπία. We muſt diſtinguiſh theſe two words. The former noteth rather that native goodneſſe which is in God, or rather, which is his own good nature, who is goodneſſe it ſelfe, and ready to be imployed 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 mankinde, which hee loveth better then all the works of his hands beſides, and therefore ſtileth 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 imployed for the good of others, Col. 3. 12. for ſo this Greek word (there rendred *kindeneſſe*) doth properly ſignifie; and it is ſo uſed in other places of Scripture, Matth. 11. 30. The word is χρηστὸς there, rendred *eaſie*, and it may be rendred *kinde*; and 1 Pet. 2. 3. rendred *bountifull*, but

[a] It is ſcarce uſed in the Paſſive voice in this ſignification; the Ancients uſe it often in the Active, *Caſaub.*

[b] Which word with the Lxx alwaies anſwers an Hebrew word that ſignifieth, *Id quod bonum, ſuave, jucundum, gratum & utile eſt,* Chemnit.

[c] Significat *benignitatem, humanitatem, comitatem, promptitudinem & facilitatem ad gratificandum proximo,* Chemn.

[d] Benignitas eſt virtus ſua ſponte ad benefaciendum expoſita, unde Græca vox ab utilitate dicta eſt, quanquam eadem accipiſtur pro commoditate, ſuavitateque morum, quâ nos faciles ad vitæ conſuetudinem præſtamus, ſiquidem uſum pro familiaritate ſive conſuetudine dicunt & Latini, *Eraſ. in Luc.* 2.

but may be rendred *ſweet*, or *kinde*. *Significatur voce* [χρηστότης] *facilitas ac promptitudo præſtandi beneficia*, Eſtius ad Rom. 11. 22. Χρηστότης *relationem ad alios habet, & eſt affectus, quo aliis utilitati & commodo eſſe ſtudemus: emanat hic affectus ex miſerationum viſceribus*, Illyr. in Nov. Teſtam. Χρηστότης *etiam ſignificat morum facilitatem & ſuavitatem, quâ quis aliis ſe libenter accommodat in bonum. Opponitur rixæ & contentioni.* Bonitas *verò ſpeciatim intelligi videtur, quâ quis & à nocumentis abſtinet, ac benefacere paratus eſt. Huic contraria ſunt veneficia & homicidia*, Eſtius ad Gal. 5. 23. Χρηστότης *eſt heroïcum 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.

Χρηστεύομαι, *Benignus ſum*, 1 Corinth. 13. ver. 4.

Χρηστολογία, *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, Latinè exprimere. Primùm enim is eſt* χρηστολόγος, *qui verbis multum pollicetur, re nihil præſtat: deinde quem ſi audias, dicas de te & commodis tuis magis quàm de ſeipſo ſolicitum. Hujus ſceleris exemplar ſit Satanæ tentatio, quâ* Evam *fefellit: quanquam non ita procul abeundum, ut plurima & certiſſima ſpectemus ejus exempla. Sic* Capitolinus *ait*, Pertinacem *Imperatorem vulgò dictum fuiſſe* χρηστολόγον, *quòd bene loqueretur, ſed malè faceret: vel potiùs (ut eleganter expreſſit* Aurelius Victor) *quòd blandus eſſet magis quàm benignus*, Beza in Rom. 16. ver. 18.

Χρίσμα, *unctio*, 1 Joh. 2. 20, 27. (twice.) Whereof Chriſt and Chriſtians. *tenguentum*; *interdum* Oleum *redditur, quoniam ejus præcipuus in unguendo uſus eſt.*

[e] Χριστὸς, *Chriſtus, unctus*, very often. It is a Greek word, and anſwereth to the Hebrew מָשִׁיחַ *Meſſiah*, John 1. 41. Both doe ſignifie in Engliſh, *Annointed*. 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.*

Χριστιανὸς, *Chriſtianus*, ſcil. *qui Chriſti diſcipulum ſe profitetur, & à Chriſto ſe denominat.* Act. 11. 26. & 26. 28. 1 Pet. 4. 16.

Χρίω, *tango*, Luk. 4. 18. Act. 4. 27. and 10. 38. 2 Cor. 1. 21. Heb. 1. 9.

[f] Χρόνος, *Tempus*, often. Mora, *Apoc.* 10. 6. *quandoque diuturnitatem temporis ſignificat: unde* χρονίζω, tardo, moror, *Luc.* 12. 45. *Hebr.* 10. 37. Brightm. in loc. Time at large. To every purpoſe under heaven there is both χρόνος and καιρὸς. So the Septuagint read it, *Tempus*, & *Tempeſtivitas*, a *Time*, and a *Seaſon*.

Χρονίζω, *Moror, tardo.* Seriùs venio, Longo tempore duro, & Perſevero, Inveteraſco. Matth. 25. 4. Luke 1. 21. and 12. 45. Heb. 10. 37.

Χρονοτριβέω, *Tempus tero*, Act. 20. 16.

Χρυσὸς, *Aurum*. *Quaſi* ῥυσὸς, *à* ῥύω 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.

Χρυσίον, *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, 21.

Χρυσοῦς, *Aureus*, often.

Χρυσόω, *Inauror*, Rev. 17. 4. & 18. 16.

Χρυσοδακτύλιος, *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.

Χρυσόλιθος, *Chryſolithus*, Revel. 21. 20. It is uſed Exod. 28. See *Plinie, lib.* 37. *cap* 9. & 11. *Ex* χρυσὸς aurum, & λίθος lapis. *Lapis aureus, ſeu aurei coloris gemma.*

[e] Eſt nomen verbale deductum à tertia perſona præteriti paſſivi verbi χρίω.

[f] Significat tempus, & diuturnitatem temporis, *Ger.* A χρῆ Perficio. *Tempus* dicitur à *temperando*, ut monet *Beda*, quòd unumquodque temporis ſpatium ſeparatim temperatum ſit.

Χρυσόπρασος, *Chrysoprasus*, Rev. 21. 20. *Ex* χρυσὸς aurum, & πράσον porrum. *Lapis seu gemma viridis, & prasum colore referens, sed aurei coloris admixtum quippiam habens. Mentio ejus fit apud* Plinium, *lib.* 37. *ca.* 5. *apud quem tamen modò* Chrysoprasus, *modò* Chrysoprasius *scriptum legitur*, Stephanus in Thes. Græc.

Χρὼς, *Corpus*, Acts 19. 12.

g *Claudus* ex casu adversō; & de pedibus imprimis dicitur, tamen ad alia membra etiam transfertur, ut ad manus, *Aret. Mancum* significat, quare & pro *Imperfecto* accipitur, ut *Mancus* apud Latinos, *Bud. in Comment. Græc. Ling.*

g Χωλὸς, *Claudus*, often. Claudus *dicitur, qui uno pede claudicat*, Chemnit.

Χώρα, *Regio, Ager*, often. *Locus, Spatium, Solum.* Luc. 12. 16. ἡ χώρα, *Regio.* Vulg. & Eras. *Ager*, id est, χωρίον· *Videtur autem emphasis esse in hoc verbo, quam etiam annotat* Theophylactus, *quasi iste 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 ταῖς χώραις, In agris. *Vulgata & Eras.* In regionibus. *Quæ interpretatio nimiùm 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.

h Propriè pertinet ad capacitatem loci, *Jansen.*

h Χωρέω, *Cedo, Tendo, Capio, Capax sum, Accipio. Capio*, Joh. 2. 6. *Locum 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*, contineo, *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*, Mar. 2. 2. *Septuaginta solummodo utuntur isto sensu*, Gen. 13. 6. 1 Reg. 7. 25. *Metaphoricè, de capacitate intellectûs*, Matt. 19. 11, 12. Χωρεῖν doth signifie *to be able to hold*, or *contain*, and so it is used, Mark 2. So John 2. the six pots, when they were emptie, are said χωρῆσαι, *able to receive* every one of them two or three measures. Likewise, John 22. where the word is χωρῆσαι, 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 confirme, when he addeth the participle ὁ δυνάμενος, he that *is able to receive it, let him receive it*: which were vainly said, if all men were able that would, and if it 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*, Dr *Fulk against Martin.* Joh. 8. 37. ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν. *Vulgatus barbarè*, Sermo meus non capit in vobis. *Eras. & Beza*, Non habet locum in vobis, χωρεῖ, i. χώραν ἔχει, *inquit* Camerarius. *Inusitata planè hæc est phrasis, ut* χωρεῖ *dicatur intransitivè de re quæ capitur, sive continetur. At transitivè de persona, aut loco aliud capiente, vel capiendo sufficiente, crebrò usurpatur, ut* Matth. 19. 11. *Intransitivè sumitur hoc verbum pro* Ire, Abire, Tendere, Proficisci, Matth. 15. 17. 2 Pet. 3. 9. *Ludov. de Dieu in Comment. in quatuor Evangel.* Matth. 19. 11. χωροῦσι. 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* χωρίον Locus *dicitur*, Beza in loc. *Non verò ita accipienda sunt hæc verba, acsi Christus innuere vellet sententiam suam obscuram esse, & quam quilibet non facilè intelligunt, quod innuere tamen videtur versio Gallica, minùs propterea hoc loco commoda*, Tous ne comprenent pas cela, *Cameron. in Myroth. Evang.* Joh. 21. 25. Οὐδὲ αὐτὸν οἶμαι τὸν κόσμον χωρῆσαι. *Quidam sic interpretantur, quod copiâ & mole librorum infirmitatem nostri intellectûs gravari Deus noluerit, sed infirmitati nostræ condescendens, ea solùm per Evangelistas ex Christi dictis & factis scribenda delegerit, quæ saluti credentium sufficerent*; *sic* Glossa ordinaria, Lyran. Tremell. *Quidam verò in hisce*

hiſce verbis agnoſcunt Hyperbolen, quòd ne totus quidem mundus capere poſſet libros, in quibus ſigillatim omnia Chriſti dicta & facta conſcriberentur. Emphaſis verborum favet poſteriori interpretationi, quam Cyrillus, Chryſoſt. *&* Euthymius *ſequuntur.* Auguſtinus *ad animum refert τὸ χωρῆσαι, quomodo non ſemel à* Matthæo *aliiſq; uſurpatur, ut* Matth. 19.11. *Quo nomine ab* Eraſmo *reprehenditur. Cæteri hyperbolen admittunt: quæ, ſi verum volumus fateri, nova & inuſitata eſt. Videndum ergo an non aliud voluerit. Certum quidem, ὁ χωρεῖν, interdum de eo dici qui locum non dat, non admittit, aut faſtidit. Quid faſtidioſius eſt mundo? qui cum neceſſaria ac pauca non admittat, quonam modo omnia καθ' ἓν χεφάλαια non faſtidiret? ut ſenſus ſit*; quæ ſi ſingula ſcribantur ac ſeorſum, mundum ipſum credo, qui vix iſta legit, tot volumina non admiſſurum. *Origenes* non tam ob multitudinem librorum, quàm doctrinæ divinitatem, *dici id vult, quaſi quæ ſcripta ſunt minus divina ſint, quàm quæ prætermiſſa.* Eraſmo *ſanè aqua hæſit, qui hoc in Paraphraſi diſſimulavit aut omiſit. Noſter autem,* Ne mundum equidem ipſum opinor capturum eos qui ſcriberentur libros, *parùm amœnè reddidit,* Heinſius in Exercitationibus ſacris. *Interdum eâ metaphorâ uſurpatur χωρεῖν, quâ à Latinis capax, quum dicitur de animo, ut* Matth.19.11. *& verſu proximè ſequenti,* Non omnes ſunt *capaces* hujus dicti, *id eſt, Non omnium mentes ſunt capaces hujus dicti,* Steph. in Theſ. 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.

i Χωρίον, *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* Vinea, 1 Chron.17.27. It is uſed alſo John 4.5. Acts 5.8.

Χωρίζω, *Sejungo, Separo.* χωρίζομαι, *Abſcedo, Diſcedo, Excedo, Separor, Semoveor, Segregor.* Rom. 8. 35, 39. This word there uſed ſignifieth 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. Acts 1.4. and 18.1,2. 1 Cor. 7.10, 11, 15. Philem.15. Hebr.7. ver.26. *Par. in loc.*

k Cum genitivo ſignificat, *Etiam, Sine, Abſq;, Præter, Citra,* Joh.15.5. *excepto* Matt. 14.21. *Seorſim, Separatim,* Joh. 20.7. *Seorſim à me,* Beza.

k Χωρὶς, *Abſque, Sine, Seorſim,* very often. Joh. 15.5. *notanda eſt emphaſis particulæ χωρὶς, nec à Syro, nec à Latino Vulg. verſ. Interprete expreſſæ: nam χωρὶς hìc non eſt ſimpliciter,* Sine, *ſed majus aliquid, quaſi dicat Chriſtus,* Seorſum à me, *Cameron. de Eccleſ. & in Myrothec. Evangel.* The word without me, ſignifieth *ſeparate from me,* or *apart from me, Calvin* and *Cameron.* Heb. 14. 15. *Illud χωρὶς ἁμαρτίας,* ſine peccato, *duobus modis accipi poteſt, vel ut χωρὶς,* Abſque, *exceptionem notet, ut ſit ſenſus Chriſtum omnia genera tentationum expertum, præter tentationem carnis, quæ eadem peccatum eſt. Atque ita hunc locum interpretatus eſt Syrus Interp. nam illud χωρὶς ἁμαρτίας reddidit,* Seorſum à peccato, *hoc eſt, excepto peccato; quâ ſignificatione particula Græca χωρὶς non ſemel occurrit, ut* Matth.15.38. χωρὶς ἢ γυναικῶν, *&* 2 Cor.11.28. χωρὶς ἢ παρεκτὸς, exceptis reliquis: *vel etiam χωρὶς 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.

Ψάλλω, *Pſallo, Cano. Aug.* Pſallere *non eſt ſimpliciter canere, ſed ad muſicum inſtrumentum. Hinc* Pſaltria, *i. e.* fidicina, *quæ inſtrumento aliquo Muſico canit,* Druſ. ad 1 Cor. 14.15. & ad Apoc. 14. 2. Ψάλειν *eſt pulſare citharam.* It is uſed alſo

a Ψάλλω, *Tango nervum, ſeu, chordam, ſed, ita tango ut ſimul leni quodam motu percutiam.*

Rom.15.9. Ephes.5.19. Jam.5.13.

b Ψαλμὸς, *Psalmus, Canticum,* Luk.20. 42,44. Act.1.20. and 13.33. 1 Cor. 14.36. Eph.5.19. Col.3.16. *Fidium cantus, seu pulsus, unde* Davidis Ψαλμοὶ *vocantur* Carmina, *quæ is Lyram seu Cytharam pulsans cecinit.* Some note upon the word Ψαλμοὶ, 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.

Ψεῦδος, *Mendacium,* John 8.44. Rom. 1.25. Ephes.4.25. 2 Thess.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 ἀ φάσμα, *quòd mendacium tale sit vitium, quod omnes illud adversus se dictum naturaliter fugiant, & fugiendum esse doceant.* Or ἀπὸ τοῦ Ψέγειν c, *quod est* Vituperare, Improbare: *res est per se vana & improbanda.* It is used also Rev. 21.27. and 22.15.

c *Arist.l.4. Ethic.c.7.*

Ψεύδης, *Mendax,* Act.6.13. Rev. 2.2. and 21.8.

Ψεύδομαι, d *Mentior.* Matth. 5. 11. Act.5. 4. Rom.9.1. 2 Corin.11.31. Col.3.9. 1 Tim.2.7. Heb 6.18 Jam 3.14. 1 Joh.1.6. Rev.3 9. Act. 5. 3. *Non tantùm significat* mentiri, *sed &* fallere, *ac* fraudare; *unde verti potest,* Fallere, *vel,* fraudare *te Spiritum sanctum: aliter* Vatab. & Cajetan. *id est,* Cur mentitus es? *Cornel. à Lap.*

d *Mentiri,* quasi *Contra mentem ire:* To speak otherwise then one thinketh: and so *to lie* seemeth to come of λέγειν, because it consisteth in speaking.

Ψεῦσμα, *Mendacium,* Rom.3.7. *Est factum quo quis fallit, seu mentitur, hoc est, fidem datam violat,* Piscat. Perfidia, *vel,* Perfidum factum, *Id.*

Ψεύστης, *Mendax.* 1 Joh.2.22. Our Apostle doth not simply name Antichrist Ψεύστης, but with the prepositive Article, ὁ Ψεύστης, which is very emphaticall, as equipollent in force with the Hebrew ה *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 Pronoune *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.

Ψευδάδελφος, *Falsus frater,* 2 Cor.11. v.26. Gal.2.4.

Ψευδαπόστολος, *Pseudapostolus,* 2 Cor. 11.13. *Qui falsò sibi Apostoli nomen usurpat: utuntur & Latini hoc vocabulo.*

Ψευδοδιδάσκαλος, *Falsus Doctor,* 2 Pet. 1.2. *Qui,* nimirum, *Doctoris titulum falsò sibi arrogat.* Vel potius, *Qui falsa docet pro veris.*

Ψευδολόγος, *Falsiloquus,* 1 Tim.4.2.

Ψευδομάρτυς, *Falsus testis.* Matth. 26.60. 1 Cor.15.15.

Ψευδομαρτυρία, *Falsum testimonium,* Matth.15.19. and 26.59.

Ψευδομαρτυρέω, *Falsum testimonium dico,* Matth.19.18. Mark 10.19. and 14. v.56,57. Luke 18.20. Rom.13. ver.9.

e Ψευδοπροφήτης, *Pseudopropheta.* Mat. 7.15. Falsus doctor, *ut interpretatur* Petrus (2 Pet.2.1.) *Nam Hebræis Prophetæ dicebantur, non tantùm Præsagi futurorum, sed & alii qui ad populum docendum procedebant, præsertim si mandata cœlitùs data præ se ferrent. Qualis erat* Simon, & Barjesus, *quem* Ψευδοπροφήτην Lucas *vocat,* Actor.13.6. *Neque tamen hìc 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. Acts 13. 6. 2 Pet. 2.1. 1 John 4. ver.1. Revel.16.13. and 19.20. and 20.10.

e Falsus Propheta.

Ψευδόχριστος, *Pseudochristus.* (*Qui,* scil. *Christi nomen mentitur, qui falsò Christi nomen sibi usurpat.*) Matth. 24.24. Mar.13.22.

Ψευδώνυμος, *Falsò nominatus,* 1 Tim. 6.20. *Mendax nomine, Nomen suum*

ſuum mentiens, *Non reſpondens nomini ſuo.*

f Tango, Contrecto: metaphoricè Perſcrutor, ſumptâ metaphorâ à cæcis, quia palpando viam quærunt: ab ἁφὴ Tactus, Contrectatio.

f Ψηλαφάω, *Contrecto, palpo.* Act. 17.27. Ψηλαφήσειαν αὐτὸν, καὶ εὕροιεν, Palpando eum invenirent, *Vulg.* Attrectent & inveniant: *quam interpretationem non probo, quoniam* attrectare *eorum eſt qui invenerunt.* *Eraſm.* Palpent & inveniant; *quod puto commodiùs exprimi Gerundii modo.* *Eſt autem* τὸ ψηλαφᾶν *id quod Latini verbo* inveſtigandi, *à pedibus ſumpto, declarant: & ita ſignificat* Paulus, *Deum naturâ incorporeum, quaſi corporeum, in rebus illis aſpectabilibus factum, ſeſe attrectatione quodammodo ipſâ cognoſcendum præbuiſſe, Apoſtolo cum ipſis Philoſophis verè Philoſophicè diſputante, & præcipuum Phyſices uſum ipſis docliſſimè, ſimul & diviniſſimè oſtendente, ut &* Rom.1.20. *Beza in loc.* *Ambiguum ſanè eſt* ψηλαφάω *interdum enim* Tangere *&* Contrectare *ſignificat; interdum,* Palpare, *id eſt,* Conari tangere, *&* Manu veſtigare, *cæcorum inſtar: ac metaphoricè,* Scrutari, rimari. *Poſteriùs etiam* Syrus *&* Arabs *ſecuti ſunt: ego tamen malim* inveſtigandi *ſeu* palpandi *actionem in præcedenti* ζητεῖν *comprehendere, & per* ψηλαφήσειαν *ipſam* contrectandi *actionem intelligere,* Lud. de Dieu in Act. 17.27. Ψηλαφάω *&* palpare *ſignificat, &* obſcura veſtigare, *Gagneius.* It is uſed alſo Luk.24.39. Hebr.12. v.18. 1 Joh.1.1. Euſtathius *inuſitatum eſſe vocabulum dicit, compoſitum ex* ἁφάω *&* ψάω, *ſeu* ψάλλω, *propriéque* de chordarum contactu dici, ὅθεν καὶ τὸ ψαλτήριον ἀφᾶν· *Metaphoricè etiam* * *accipitur pro* Perſcrutari, *ſumptâ tranſlatione à cæcis qui palpando viam quærunt apud* Polybium.

* Scapula. g Multa ſignificat: 1. Computum & rationem. 2. Suffragium. 3. Calculum, Cornel. à Lap.

g Ψῆφος, *Suffragium, calculus.* *Suffragium,* Act.26.10. *Calculus, Lapillus,* Apoc.2.7. Ψῆφον λευκὴν· *Calculum album.* The Rhemiſts tranſlate it, *A white counter:* which Tranſlation is falſe, unlearned, and ridiculous. For the word in both tongues ſignifieth a h *Stone*, and properly, in which it was uſed to write the names of them that were elected to honour, or abſolved from crime, *D. Fulk on Rhem. Teſt.* *Mos inolevit apud Antiquos, ſuffragia ferre per lapides: innocentiam comprobabant per* album calculum, *unde illud* Plinii, *Errori* album calculum *adjicere: per nigrum condemnabant: unde illud* i Ovidii,

i Met. li.15.

Mos erat antiquis, niveis, atríſque lapillis,
His damnare reos, illis abſolvere culpâ.

h Lapis, Calculus, quo ſuffragium fertur in comitiis: ipſum ſuffragium, Budæus.

Ψηφίζω, *Computo,* Luk.14.28. Rev.13. v.18. *Calculis computo, Calculos ſubduco & generaliter,* Computo, ſupputo.

Ψιθυρισμὸς, *Suſurrus,* 2 Cor.12.20.

Ψιθυριστὴς, *Suſurro,* Rom.1.29. *A whiſperer,* ſuch a one as ſoweth diſſention among friends. Ψιθυρισταὶ Suſurrones *ſignificat: à muſico inſtrumento quod* ψαλτήριον *vocatur, & ſonum ſtridentem edit,* Vorſtius.

k Mica. k Parva mica, minutiſſimum fruſtulum. Diminutivum ex ψίξ, mica.

Ψιχίον, *Mica.* Matt.15.27. Mark 7.28. Luke 16.21.

l Ψυχὴ, *Anima, vita,* often. The Hebrew נֶפֶשׁ *Nepheſh,* and the Greek word, hath the name of *Breathing* or *reſpiring.* *Sumitur pro* Vita, *(ut* Anima *phraſi Hebraicâ)* Matt.2.20. & 6.25. Luc.12.23. Joh.10.15. *Anima,* Mat.10 28. *per Metonymiam cauſæ: per Synecdochen Hebraicam,* Homo, *Rom.13.1. Act.7.14. 1 Cor. 15.45. Per Synecdochen integri,* Voluntas, *Eph. 6.6. Phil.1.27.* Pars hominis regenerata, 1 *Pet.1.11.* m It ſignifieth the *dead body of a man,* Acts 2. v.27. as *anima* doth.

l A ψύχω, To refrigerate: Plato, quòd reſpirando ſervet vitam corporis. The Ancients took our breath for the ſoul, and ſo it is taken Act.20.10.

——— *Animamq; ſepulchro*
Condimus. ———

we buried his dead body *in the grave.* Coloſſ.3.23. ἐκ ψυχῆς, Ex animo, *Heartily.* The Originall word ſignifieth, *From the very ſoul.* *Duo implicantur hoc uno vocabulo: 1. ut ſervi lubenter & alacriter agant quæ mandantur à Dominis non coactè & invitè: ex animo agimus, cùm animus id cupit, ac gaudet fieri, quod manus facit. 2. Hoc vocabulo etiam ſignificatur, ſervos debere eſſe benevolo animo erga operis mandatorem,* Epiſc.Dav.

m So נֶפֶשׁ *Nepheſh* is often uſed in the Old Teſtament. See *Biſhop Uſher of Chriſts deſcent into hell.*

Ψυχικὸς, *Animalis.* Animalis *ab* Anima, *non ab* Animali. *Oppponitur regene-*

regenerato. [n] 1 Cor. 2.14. *Opponitur glorificato*, hoc eſt, *Perfectè regenerato*, 1 Cor. 15.44. It is uſed alſo 1 Corinth. 15. 43,46. James 3. ver. 15.

Ψύχω, *Frigus. Apud profanos* [o] *Scriptores plerumque uſurpari ſolet de intentiore frigore hyberno, &* Pſal. 147.6. *ſed* Joh. 18.18. *pro frigidiuſculâ aëris temperie, qualis & jam in Vere & Autumno, tempore noctis,* [p] *præſertim poſt pluvias, quandoque ſentitur, accipitur: in qua ſignificatione etiam vox occurrit* Act. 28.2. It is uſed alſo 2 Cor. 11.27.

Ψύχομαι, *Refrigeſco*, Matt. 24.12.

Ψυχρὸς, *Frigidus*, Matth. 10.42. ποτήριον ψυχροῦ, *i.e.* Poculum frigidæ, *ut ſubaudiendum ſit* ὕδατος· *ſic enim loquuntur &* [q] *Latini*, Frigidâ lavat, *&*, Frigidam popoſcit. It is uſed alſo Rev. 3.15,16.

[r] Ψωμίον, *Offula*, Joh. 13.27,30. Joh. 13.26. τὸ ψωμίον, Beza *vertit* offulam. *Vulgatus bis hoc ſenſu* panem. *at verſ. ſeq.* buccellam. *Syrus & Arabs ubique* panem. *Eraſm.* offulam *vel* buccellam. *Lxx utuntur* Job 22.7. *Propriè ſignificat* Offulam panis, Fruſtulum panis, *quod ori ingeritur*, Gerh. in Hiſt. Harm. Evang.

Ψωμίζω, *Cibo*, Rom. 12.20. Fruſtulatim diſtribuo, *Piſcat.* Ψωμίζειν *eſt*, Pane in fruſta conciſo aliquem alere, *Gerhard.* It ſignifieth not only to feed, but to doe it liberally and plentifully, *Tolet.* Ψωμίζω, Paſco, *non ſignificat tantùm*, Paſcere, *ſimpliciter, ſed*, Indulgenter paſcere, *ut in conviviis fieri ſolet, quum quis alteri favet, miniſtrando de iis quæ ipſi apponuntur*, Vaſquez. It ſignifieth either favourably to feed, with a ſop dipped in the diſh, as Chriſt did *Judas*; 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. Bezæ in Annot. major. Propriè* τὸ ψωμίζειν *declarat*, Cibum conciſum & intinctum, veluti in os indere, *ut pueruli & ægrotis ſolemus: pro quo dicimus in vernaculo ſermone*, Apaſteler. *Hìc verò ſignificat*, in eum uſum bona aviditſimè impendere, *Bezæ in* 1 *Cor.* 13.3. *Significat*, Fruſtulatim quaſi conciſum panem aut eſcam ingerere ori puerorum, vel ægrotorum, *Rom.* 12. *v.* 20. *at* [t] 1 Cor. 13.3. *ſignificat, omnem ſubſtantiam ſuam in talem uſum expendere*, Cornel. à Lap.

[t] Ψώχω, *Confrico*, Luke 6.1.

[t] Ψωμίζω, Vulg. *Diſtribuere in cibos pauperum.* Eraſm. *Inſtituere in alimoniam. Alendis egenis impenſam*, Steph. Beza.

[n] Ψυχικὸς ἄνθρωπος, *Animalis homo*, i. homo non aliâ quàm naturali animi luce præditus, ut definitur *Judæ* ver. 19. *Beza.* A man that hath only naturall abilities and perfections.

[o] *Xenoph. Ariſtot. Plutarch. Poſſidon.*

[p] *Gerh. in Harmon. Evang.*

[q] *Bez. Annotat.*

[r] Lat. *Cruſtum.* Gall. *Crouſte.* Angl. *Cruſt.*

[s] Idem quod ψάω, ſignificans λεπτύνω (i.e. *Attenuo, Comminuo*) unde etiam derivatur, ut volunt *Euſtath. & Heſych. Scap.*

Ω.

Ω, *Omega*, Revel. 1. 8, 11. and 21.6, and 22.13. Finem *ſignificat*, & Ultimum, *ſeu* Extremum, *ut* α Principium & Primum.

[u] Ὦ, *O exclam.* Matth. 17.17. Mark 9.19. Acts 18.14. Rom. 2.1,2,3. and 9.20. and 11.33.

[x] Ὧδε, *Hìc*, often.

[a] Ὠδὴ, *Ode, Cantio.* Epheſ. 5. v. 19. Col. 3.16. Revel. 5.9. and 14.3. twice. and 15.3. twice.

[a] ὠδὴ eſt per contractionem ex ὀοδὴ, unde & ſub prima litera iota ſcribitur.

Ὠδὶν, *Dolor partûs, Dolor. Hæc vox & partum ſignificat, & dolorem parturientis, Vict. Strigel. Propriè* 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.

Ὠδίνω, *Parturio.* Gal. 4.19. ὠδίνω. This word tranſlated there, *I travell in birth*, ſignifieth, not only the travell of the woman at the birth of the childe, but alſo the painfull bearing thereof before the birth, *Perkins in loc.* It is uſed alſo Gal. 4.27. Rev. 12.2.

[y] Ὦμος, *Humerus*, Matth. 23.4. Luke 15. ver. 5.

[z] Ὢν, *Ens*, Revel. 1. 8. and 4. 8. and 11. 17.

Ὠνέομαι, ὠνήσομαι, *Emo*, Acts 7.16.

Ὠὸν, *Ovum*, Luke 11.12.

[a] Ὥρα, *Hora. Inde Anglicè* Houre. Πρὸς ὥραν, *Ad momentum*, often. The word *Hora* with an aſpiration ſignifieth *Time, Opportunitie*, and *Beautie*, and

and without an aſpiration (*Ora*) *Careſulneſſe*, Dr 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 viceſima 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.

Ὡραῖος, *Specioſus*, &, Ὡραία πύλη, *Nomen portæ quæ* Specioſa *vocabatur.* Rom.10.15. ὡραῖοι, *Beautifull.* The Greek terme comes of a [b] root which hath divers ſignifications, as an [c] *Houre*, 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 *Ripeneſſe*, and ſo ſome have likened the coming of the Apoſtles to ripe fruit. It ſignifieth alſo *Comelineſſe*, 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.

[b] Ὡραῖος ab ὥρα.

[c] *Sicut hora ſuper montes, ſic pedes*, Septuag. *Alii, Sicut amœnitas ſuper montes.*

[d] *Specioſi*, Vulg. Beza. *Pulchri*, Hieron.

Ὠρύομαι, *Rugio*, 1 Pet.5.8. Ululo: *propriè de canibus dicitur, lupis, & leonibus ob famem* [e] *ingemiſcentibus, aut alio ex dolore vocem ejulatui 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.

[e] *Scap.*

Ὡς, Ὡσεὶ, *Ut, Tanquam*, often. Ὡς *interdum, & quidem ſæpiſſimè, eſt Similitudinis adverbium, &* redditur, Ut, Sicut, Velut, Tanquam, Quaſi *pro loco*, Steph. in Theſ. *Ut & Hæbræum* כ *ſæpe comparat res ſimiles, ſed inæquales, ut* Joh.17.21. Act.3.22. *Eſt ergo* ὡς σεαυτὸν Matth. 22.39. *ſincerè 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. Ὡσεὶ *numero aut menſuræ 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* ὡς *ſignificat Similitudinem, non Æqualitatem; & comparat rem cum re, non autem modum cum modo, quia alio & præſtantiori modo Chriſtus eſt caput Eccleſiæ, quàm vir uxori ſuæ*, Zanch. It is either a note of ſimilitie, 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.

Ὥσπερ, Ὡσπερεὶ, *Sicut*, often.

Ὡσαύτως, *Similiter*, often.

Ὥστε, *Adeo*, often.

* Ὠτίον, *Auricula.* Matth. 26. 51. Mar.14.47. Joh. 18.10, 26. *Idem utroque vocabulo tam apud Latinos quàm apud Græcos ſignificatur. Nam quod vulgò 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 cenſes oportere eſſe & in repub. & in noſtris inimicitiis; ita & eſſe & fore

* Ὠτίον Græcis, *auricula* Latinis, eſt pars auris infimæ, unde adagium, *Auriculæ mollior*, Grotius. Diminutivum ab οὖς, ὠτός.

auricula

auricula infima ſcito molliorem. *At inquam*, Cicero *hic* auriculam infimam *nominat pro eo quod vulgò 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 ὠς, 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.

Ὠφελέω, ἑωμαι, *Juvo, or, Proſum, Proficio.* *Proficio*, Mar. 5. 26. Joh. 12. v. 19. *Proſum, Juvo, 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.

Μόνῳ σοφῷ Θεῷ σωτῆρι ἡμῶν δόξα καὶ μεγαλωσύνη, κράτος καὶ ἐξουσία, καὶ νῦν, καὶ εἰς πάντας τοὺς αἰῶνας. Ἀμήν.

FINIS.

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Ζῶον, unde. 182

FINIS.

Errata, quæ ob scriptionis obscuritatem, vel aliter irrepsêre, sic corrigas.

Pag.	*Col.*	*Lin.*		*Pag.*	*Col.*	*Lin.*	
1	2	5. *marg.*	admirari.	122	1	34	significatio non.
3	2	14	dignus.	146	1	9	se esse.
44	1	21	Joh. 3.3.	158	1	23. *m.*	ut ferè.
55	2	26	Pfocheinun.	168	1	1	notionem.
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109	1	13	repudiavi.	417	2	39	prosperam.
114.	2	20	out of.	432	2	penult. *m.*	ceu.

Robert Johnson

+ θῶμας ὑψηλοῦ

Δῶκε θεὸς πλοῦτον δόξαν [illegible] ἄνεσα δῶρα
πόλλοις μὴ [illegible] μ πλοῦτος ὑψηλοῦ [illegible]
Σὺ μὲν [illegible] ζημιώτερος : [illegible] μέγιστι
Σοι δόξις ἔστι μέγα : [illegible]
[illegible] ἐμοῦ ἄ, ω, θωμας τ' ὑψηλοῦ ἐστι
τοῦτο [illegible] ἤλλον ὄμομα λέγει

