

هل انا والاب واحد تساوي ليكونوا

واحد يوحنا 10: 30 ويوحنا 17:

22

Holy_bible_1

في البداية ارجو الرجوع الى ملف

هل تعبير ليكونوا واحدا كما نحن يثبت ان المسيح ليس واحد مع الاب في الجوهر ؟ يوحنا 10:

30 و يوحنا 17: 11 – 23

والذي وضحت فيه الفرق بين قول المسيح انا والاب واحد وبين قوله ليكنوا واحدا كما نحن

ووضحت فيه بالاعداد الكثيرة ان الابن والابن واحد لانه الخ واحد لهذا هم واحد في الكيان والكرامة
والعمل والمعرفة والايمان به والرؤيا والملكية والسلطان والقدرة والخلق وإعطاء الحياة ومغفرة
الخطايا والدينونة والمجد واللامحدودية والازلية الأبدية وغيرها

وكل هذا لأنه إله واحد وهذا فهمه اليهود من كلامه ولهذا حاولوا رجمه

فالمسيح وضع لاهوته ووحدانيته مع الاب المطلق في الذات والصفات واليهود فهموا ذلك جيدا
ولذلك طلبوا ان يرقموا

اما عن البشر ليكونوا واحد فهم كانوا متفرقين وجمعهم المسيح والروح القدس سيكمل تجميعهم
ولهذا يقول ليكونوا في المستقبل

وتعبير ليكونوا واحد هو واحد في المحبة وفي الروح القدس والغاية والفكر والحياة المسيحية
فهم يكونوا واحد بواسطة المسيح الواحد الذي يحل في قلوبهم كلهم وبمعني لو ربط كثيرين بحبل
واحد فهم اصبحوا واحد ليس لانهم واحد ولكن لان المسيح الواحد في قلوبهم وايضا الروح القدس
الذي يجمعهم معا الذي هو يشبه الرباط المقدس رباط السلام

وجسد المسيح الواحد الذي يتناولوا منه وروح قدس واحد يحل عليهم فهم وحدتهم ليس وحدة
طبيعته ولكن وحدة تبني بقبول الله

فالايمن يجعلهم واحد بالتبني وليس بالطبيعة

ويربطهم المعمودية الواحدة

وقد تمت اعداد كثيرة تشرح هذا

ولكن في هذا الملف اريد ان اشرح الفرق التعبير اللغوي اليوناني بين انا والآب واحد وأيضا نحن

واحد وبين عن البشير يكونوا واحد

نلاحظ في عدد

إنجيل يوحنا 10:

30 أَنَا وَالآبُ وَاحِدٌ.

اليوناني أكثر دقة فيقول

εγω^{G1473} | και^{G2532} AND ο^{G3588} THE πατηρ^{G3962} FATHER εν^{G1520} ONE εσμεν^{G20}

70 [G5748] exist.

εγω^{G1473} | και^{G2532} AND ο^{G3588} THE πατηρ^{G3962} FATHER

εν^{G1520} ONE εσμεν^{G2070} [G5748] ARE.

ايجو كاي او باتير اين اسمين

نلاحظ في اليوناني كلمة أخرى بعد كلمة واحد وهي كلمة اسمين

كلمة اسمين التي تعني كيان ووجود وهي من مصدر ايمي الذي شرحته سابقا في

تعبير ايجو ايمي انا هو ولاهوت المسيح

فكلمة اسمين تعني كيان

فهو حرفيا في اليوناني " انا و الاب كيان واحد " فكلمة " اسمين " في اليوناني هو فعل كينونة

فهو يتكلم عن كينونته والاب واحد وليس اثنين او اتحاد بين شيئين

فهو يتكلم عن الوجدانية فهذا هو

Unity not union

أيضا في العدد الثاني نجد ان استخدمت اسمين على وحدانية المسيح والأب وليس اتحاد البشر

معا بالمسيح

إنجيل يوحنا 17 : 22

وَأَنَا قَدْ أَعْطَيْتُهُمُ الْمَجْدَ الَّذِي أَعْطَيْتَنِي، لِيَكُونُوا وَاحِدًا كَمَا أَنَّنَا نَحْنُ وَاحِدٌ.

και G2532 AND εγω G1473 I την G3588 THE δοξαν G1391 GLORY ην G3739 WHICH
δεδωκας G1325 [G5758] THOU HAST GIVEN μοι G3427 ME δεδωκα G1325 [G5758] HAVE GIVEN
αυτοις G846 THEM, ινα G2443 THAT ωσιν G5600 [G5753] THEY MAY BE εν G1520 ONE,
καθως G2531 AS ημεις G2249 WE εν G1520 ONE εσμεν G2070 [G5748] ARE :

فالاب والابن واحد كيان اما البشر يتجمعوا معا ولكن هو في الأصل ليسوا كيان واحد

وندرس كلمة اسمين معا

بعض القواميس ميزتها عن ايدي وبعض القواميس جعلتها من تصريحات ايدي فهي بالفعل من

تصريحات كلمة ايدي أي أكون

أولا قاموس سترونج

G2070

ἐσμέν

esmen

es-men'

Frist person plural indicative of G1510; we *are*: – are, be, have our being,

X have hope, + [the gospel] was [preached unto] us.

نحن نكون, كيان كياننا....

قاموس ثيور

G2070

ἐσμέν

esmen

Thayer Definition:

1) first person plural of “to be”

مباشر جمع من أكون

Analytical lexicon of the Greek New Testament. Baker's Greek New

Testament library

εἰμί inf. εἶναι; impf. mid. ἦμην; fut. mid. ἔσομαι; I. as a predicate *be*, relating to what exists; (1) to denote God's existence (HE 11.6); ὁ ὢν *the one who is, exists* (RV 1.4); (2) to denote Christ's self-designation of himself ἐγὼ εἰ. *I am* (JN 8.58); (3) to denote temporal existence *live* (MT 23.30); (4) to denote a sojourn in a place *stay, reside* (MT 2.13); (5) to denote what happens, such as phenomena and events *be, take place, occur, happen* (ἦν JN 9.16); (6) with indications of time (JN 4.6b); (7) of what is on the scene (MK 8.1) or available (AC 7.12); (8) impersonally ἔστιν followed by an infinitive *it is possible* (HE 9.5); II. as a copulative verb; (1) linking subject to predicate (MK 3.11); (2) introducing an explanation or equivalence in another language τοῦτ' ἔστιν and ὃ ἐστιν *that is, which means* (MT 27.46; MK 3.17); (3) constructed with a variety of adverbs, prepositions, nouns, etc., translated according to the context

من ايمي ايمين ايسوميا وتعني انا بمعنى أكون من معنى كيان: وتقصد وجود الله الواحد الكائن
رؤيا 1: 4

وقاموس

Léxico Hebraico, Aramaico e Grego de Strong

2070 εσμεν *esmen*

de 1510; v εἰμί [*eimi* /i·**mee**/] v. The first person singular present
indicative, a prolonged form of a primary and defective verb; TDNT 2:398;
TDNTA 206; GK 1639; 146 occurrences; AV translates as “I am + 1473”
74 times, “am” 55 times, “it is I + 1473” six times, “be” twice, “I was +
1473” once, “have been” once, and not translated seven times. 1 to be, to
exist, to happen, to be present.

ii

شخص اول مفرد حاضر وتنتمي الى فعل أولى وتشير الى الوجود وترجم أكون 1473 مرة
و74 مرة وانا 55 مرة وتعني أكون كائن حدث حاضر

وقاموس

Theological dictionary of the New Testament

Εσμεν

1. Already in the LXX the abstract $\acute{o}\ \tilde{\omega}\nu$ is used for God. In [Ex. 3:14](#) the intentionally obscure self-designation אֶהְיֶה אֲנִי or אֶהְיֶה is pregnantly, if with a certain rationalisation, translated $\epsilon\gamma\omega\ \epsilon\acute{\iota}\mu\iota\ \acute{o}\ \tilde{\omega}\nu$ or $\acute{o}\ \tilde{\omega}\nu$. This leads Greek speaking Jews to use $\acute{o}\ \tilde{\omega}\nu$ as a name for God.² Philo employs it frequently, as also the weaker $\tau\acute{o}\ \tilde{\omega}\nu$;³ for him $\acute{o}\ \tilde{\omega}\nu$ is the true name of God ([Abr.](#), 121), and worship of God as He who is constitutes true piety ([Deus Imm.](#), 69). Josephus, too, is familiar with $\acute{o}\ \tilde{\omega}\nu$ as a divine predicate, cf. $\pi\epsilon\acute{\iota}\sigma\alpha\iota\ \delta\epsilon\ \tau\acute{o}\nu\ \lambda\alpha\acute{o}\nu\ \acute{o}\tau\iota\ \mu\acute{o}\nu\omicron\varsigma\ \epsilon\acute{\iota}\eta\ \acute{o}\ \theta\epsilon\acute{o}\varsigma\ \acute{o}\ \tilde{\omega}\nu$, $\delta\acute{\nu}\ \acute{\alpha}\pi'\ \acute{\alpha}\rho\chi\eta\varsigma\ \epsilon\theta\rho\acute{\eta}\sigma\kappa\epsilon\upsilon\sigma\alpha\nu$ ([Ant.](#), 8, 350). In his rendering of [Ex. 3:14](#) he expressly conceals the name which God gave Himself ([Ant.](#), 2, 276).

In the NT $\acute{o}\ \tilde{\omega}\nu$ is a name for God only in Rev. in the forms $\acute{o}\ \tilde{\omega}\nu\ \kappa\alpha\acute{\iota}\ \acute{o}\ \tilde{\eta}\nu$ (11:17; 16:5), $\acute{o}\ \tilde{\omega}\nu\ \kappa\alpha\acute{\iota}\ \acute{o}\ \tilde{\eta}\nu\ \kappa\alpha\acute{\iota}\ \acute{o}\ \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ (1:4, 8), and $\acute{o}\ \tilde{\eta}\nu\ \kappa\alpha\acute{\iota}\ \acute{o}\ \tilde{\omega}\nu\ \kappa\alpha\acute{\iota}\ \acute{o}\ \epsilon\rho\chi\acute{o}\mu\epsilon\nu\omicron\varsigma$ (4:8); → 345; 351. The formulae occur in God's self-predication (1:8), in worship (4:8; 11:17; 16:5), and in salutation (1:4).

This explains the nondeclinability of $\acute{o}\ \tilde{\omega}\nu$ and the use of $\tilde{\eta}\nu$ as a kind of participle. Linguistically, this is difficult, but it is not due to negligence. It is

designed to preserve the sanctity of the divine self-designation.⁴ The formula expresses the supra-temporality, eternity and deity of God. It is thus used with παντοκράτωρ (1:8; 4:8; 11:17), as also with the ἅγιος, ἅγιος, ἅγιος of Is. 6:3.

2. ἐγὼ εἰμι or ὁ γὼ εἰμι is a self-designation of Jesus in Jn. 8:58 and 8:24, 28; 13:19. In 8:58 it stands in unmistakable contrast to πρὶν Ἀβραὰμ γενέσθαι. This is the only passage in the NT where we have the contrast between εἶναι and γενέσθαι. The verse ascribes to Jesus consciousness of eternity or supra-temporality.¹⁰ To the Son who is equal to the Father (5:18ff.) there is here ascribed what Scripture attributes to the Father; cf. the אֲנִי הוּא in Is. 43:10 (LXX: ὅτι ἐγὼ εἰμι), in which the whole Godhead of God is discerned, i.e., all that distinguishes Him from false gods. The Jewish conception is fully adequate to explain the strong emphasis here laid on εἶναι.ⁱⁱⁱ

iv

في السبعينية بالفعل تستخدم الله في خروج 3: 14 تشير الي تمييز شخصي مقصود واضح اهيه اشير اهيه وبكل تأكيد تعبير يترجم الى ايجو ايمي او هون وهذا يقود لليهود المتكلمين اليونانية ان يستخدموا او هون كاسم للهتعبير عن اسم الله أعطاه لنفسه

وفي العهد الجديد هو اسم لله في رؤيا 11: 17 او هو كاي او اين

وقاموس

A Concise Greek–English dictionary of the New Testament

εἰμί (impv. ἴσθι, ἔστω and ἦτω, 3 pl. ἔστωσαν ; inf. εἶναι ; impf. ἦν and ἦμην ; fut. ἔσομαι) *be, exist; happen, take place; live; be located in; remain, stay; come* (Jn 7:28, 29; 19:9); *go* (Jn 7:34, 36); οὐκ ἔστιν *it is not possible* (1 Cor 11:20; He 9:5); ὃ ἐστίν, τοῦτ' ἔστιν *that means, that is to say; εἰμὶ ἐκ belong to, be one of*

v

أكون اوجد يحدث انتمى ل, أكون واحد

قاموس

Dictionary of Biblical Languages with Semantic Domains

1639 εἰμί (*eim*): vb.; ≡ Str 1488 & 1498 & 1510 & 1511 & 1526 & 2070

& 2071 & 2252 & 2258 & 2277 & 2468 & 5600 & 5607; TDNT 2.398—1.

LN 13.1 **be**, exist (Mt 11:29); 2. LN 13.4 **be identical**, exact

correspondence (Mk 3:11; 1Jn 2:22, 25); **3. LN 13.69 exist**, without contingency (Heb 11:6); **4. LN 13.104 happen**, occur (Mk 14:2); **5. LN 85.1 be in a place** (Lk 2:49); **6. LN 71.1 be possible** (Heb 9:5); **7. LN 58.67 belong** to a particular class (Lk 19:2; Jn 1:1); **8. LN 58.68 represent**, stand for (Gal 4:25), note: see LN index for a fuller treatment of the lexical units. Note there is a multitude of forms for this verb as is common for copulative verbs in many languages. A little study in a grammar for the time, aspect, and action markers will bear much fruit your Greek reading.

vi

وأيضاً نفس المعاني وتوضح تعبير كيان

وغيرها الكثير من القواميس

اضع بعض منهم

εἶμί (Hom.+) impv. ἴσθι, ἔσο IPol 4:1, ἔστω—also colloq. ἦτω (BGU 276, 24; 419, 13; POxy 533, 9; Ps 103:31; 1 Macc 10:31) **1 Cor 16:22; Js 5:12; 1 Cl 48:5; Hv 3, 3, 4;—3 pers. pl. ἔστωσαν** (ins since 200 B.C.

Meisterhans³–Schw. 191; PPetr III, 2, 22 [237 B.C.]) **Lk 12:35**; **1 Ti 3:12**;
 GJs 7:2. Inf. εἶναι. Impf. 1 pers. only mid. ἤμην (Jos., Bell. 1, 389; 631;
 s. further below); ἦν only **Ac 20:18** D, 2 pers. ἦσθα (Jos., Ant. 6, 104) **Mt**
26:69; **Mk 14:67** and ἦς (Lobeck, Phryn. 149 ‘say ἦσθα’; Jos., Ant. 17,
 110 al.; Sb 6262, 16 [III A.D.]) **Mt 25:21, 23** al., 3 sg. ἦν, 1 pl. ἤμεν.
 Beside this the mid. form ἤμην (pap since III B.C.; Job 29:16; Tob 12:13
 BA), s. above, gives the pl. ἤμεθα (pap since III B.C.; Bar 1:19) **Mt 23:30**;
Ac 27:37; **Eph 2:3**. Both forms in succession **Gal. 4:3**. Fut. ἔσομαι, ptc.
 ἐσόμενος. The mss. vary in choice of act. or mid., but like the edd. lean
 toward the mid. (W–S. §14, 1; Mlt–H. 201–3; Rob. index; B–D–F §98;
 Rdm.² 99; 101f; Helbing 108f; Reinhold 86f). Also s. ἐνι.

① **be, exist, be on hand** a pred. use (for other pred. use s. 3a, 4, 5,
 6, 7): of God (Epicurus in Diog. L. 10, 123 θεοί εἰσιν; Zaleucus in Diod S
 12, 20, 2 θεοὺς εἶναι; Wsd 12:13; Just., D. 128, 4 angels) ἔστιν ὁ θεός
God exists **Hb 11:6**; cp. **1 Cor 8:5**. ὁ ὢν καὶ ὁ ἦν *the one who is and*
who was (cp. SibOr 3, 16; as amulet PMich 155, 3 [II A.D.] ὁ ὢν θεὸς ὁ
 Ἰάω κύριος παντοκράτωρ=the god ... who exists.) **Rv 11:17**; **16:5**. ὁ ὢν
 καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, in this and the two preceding passages ἦν is

treated as a ptc. (for the unusual use of ἦν cp. Simonides 74 D.: ἦν ἑκατὸν φιάλαι) **1:4; 4:8** (cp. Ex 3:14; Wsd 13:1; Paus. 10, 12, 10 Ζεὺς ἦν, Ζ. ἔστι, Ζ. ἔσσεται; cp. Theosophien 18. S. OWeinreich, ARW 19, 1919, 178f). οὐδ' εἶναι θεὸν παντοκράτορα AcPICor 1:11. ἐγὼ εἰμι (ins in the Athena–Isis temple of Saïs in Plut., Is. et Os. 9, 354c: ἐγὼ εἰμι πᾶν τὸ γεγονὸς κ. ὃν κ. ἐσόμενον. On the role of Isis in Gk. rel. s. IBergman, Ich bin Isis '68; RMerkelbach, Isis Regina—Zeus Sarapis '95; for further lit. s. MGustafson in: Prayer fr. Alexander to Constantine, ed. MKiley et al. '97, 158.) **Rv 1:8** (s. ἐγὼ beg.). ὁ ὢν, ... θεός **Ro 9:5** is classed here and taken to mean Christ by JWordsworth ad loc. and HWarner, JTS 48, '47, 203f. Of the λόγος: ἐν ἀρχῇ ἦν ὁ λ. **J 1:1** (for ἦν cp. Herm. Wr. 1, 4; 3, 1b ἦν σκότος, Fgm. IX 1 p. 422, 23 Sc. γέγονεν ἡ ὕλη καὶ ἦν).—Of Christ πρὶν Ἀβραάμ γενέσθαι, ἐγὼ εἰμί *before Abraham was born, I am 8:58* (on the pres. εἰμί cp. Parmenides 8, 5: of the Eternal we cannot say ἦν οὐδ' ἔσται, only ἔστιν; Ammonius Hermiae [Comm. in Aristotl. IV 5 ed. ABusse 1897] 6 p. 172: in Timaeus we read that we must not say of the gods τὸ ἦν ἢ τὸ ἔσται μεταβολῆς τινος ὄντα σημαντικά, μόνον δὲ τὸ ἔστι='was' or 'will be', suggesting change, but only 'is'; Ps 89:2; DBall, 'I

Am' in John's Gospel [JSNT Suppl. 124] '96).—Of the world *πρὸ τοῦ τὸν κόσμον εἶναι before the world existed* **17:5**. Satirically, of the beast, who parodies the Lamb, *ἦν καὶ οὐκ ἔστιν* **Rv 17:8**. Of God's temple: *ἔστιν* B 16:6f *it exists*. τὸ μὴ ὄν *that which does not exist, the unreal* (Sallust. 17 p. 32, 7 and 9; Philo, Aet. M. 5; 82) Hm 1:1. τὰ ὄντα *that which exists* contrasted w. τὰ μὴ ὄντα **Ro 4:17**; cp. **1 Cor 1:28**; 2 Cl 1:8. Of God κτίσας ἐκ τοῦ μὴ ὄντος τὰ ὄντα *what is out of what is not* Hv 1, 1, 6 (on the contrast τὰ ὄντα and τὰ μὴ ὄντα cp. Ps.—Arist. on Xenophanes: Fgm. 21, 28; Artem. 1, 51 p. 49, 19 τὰ μὴ ὄντα ὡς ὄντα; Ocellus Luc. 12; Sallust. 17, 5 p. 30, 28–32, 12; Philo, Op. M. 81; PGM 4, 3077f ποιήσαντα τὰ πάντα ἐξ ὧν οὐκ ὄντων εἰς τὸ εἶναι; 13, 272f τὸν ἐκ μὴ ὄντων εἶναι ποιήσαντα καὶ ἐξ ὄντων μὴ εἶναι; Theoph. Ant. 1, 4 [p. 64, 21] τὰ πάντα ὁ θεὸς ἐποίησεν ἐξ οὐκ ὄντων εἰς τὸ εἶναι).—Of existing in the sense *be present, available, provided* πολλοῦ ὄχλου ὄντος *since a large crowd was present* **Mk 8:1**. ὄντων τῶν προσφερόντων *those are provided who offer* **Hb 8:4**. οὐπω ἦν πνεῦμα *the Spirit had not yet come* **J 7:39**. ἀκούσας ὄντα σιτία *when he heard that grain was available* **Ac 7:12**.—Freq. used to introduce parables and stories (*once*) *there was*:

ἄνθρωπός τις ἦν πλούσιος *there was (once) a rich man* **Lk 16:1, 19.** ἦν
 ἄνθρωπος ἐκ τ. Φαρισαίων *there was a man among the Pharisees* **J**
3:1.—*There is, there are* ὥσπερ εἰσὶν θεοὶ πολλοί *as there are many*
gods **1 Cor 8:5.** διαιρέσεις χαρισμάτων εἰσὶν *there are various kinds of*
spiritual gifts **12:4ff; 1J 5:16** al. Neg. οὐκ ἔστι *there is (are) not, no* (Ps
 52:2; Simplicius in Epict. p. 95, 42 as a quot. from ‘tragedy’ οὐκ εἰσὶν
 θεοὶ) δίκαιος *there is no righteous man* **Ro 3:10** (Eccl 7:20). ἀνάστασις
 νεκρῶν οὐκ ἔστιν *there is no resurr. of the dead* **1 Cor 15:12;** οὐδ’ εἶναι
 ἀνάστασιν AcPICor 1:12; 2:24; cp. **Mt 22:23; Ac 23:8** (cp. 2 Macc 7:14).
 εἰσὶν οἱ, or οἵτινες *there are people who* (Hom. et al.; LXX; Just., D. 47, 2
 εἰ μήτι εἰσὶν οἱ λέγοντες ὅτι etc.—W. sing. and pl. combined: Arrian, Ind.
 24, 9 ἔστι δὲ οἱ διέφυγον=but there are some who escaped) **Mt 16:28;**
19:12; Mk 9:1; Lk 9:27; J 6:64; Ac 11:20. Neg. οὐδεὶς ἔστιν ὃς *there is*
no one who **Mk 9:39; 10:29; Lk 1:61; 18:29.** As a question τίς ἔστιν ὃς;
who is there that? **Mt 12:11**—In an unusual (perh. bureaucratic
 terminology) participial construction **Ac 13:1** ἡ οὖσα ἐκκλησία *the*
congregation there (cp. Ps.–Pla., Eryx. 6, 394c οἱ ὄντες ἄνθρωποι=the
 people with whom he has to deal; PLond III 1168, 5 p. 136 [18 A.D.] ἐπὶ

ταῖς οὐσαῖς γειτνίαῖς=on the adjoining areas there; PGen 49; PSI 229, 11 τοῦ ὄντος μηνός of the current month); cp. **14:13**.—αἱ οὐσαι (sc. ἐξουσίαι) *those that exist* **Ro 13:1** (cp. UPZ 180a I, 4 [113 B.C.] ἐφ' ἱερέων καὶ ἱερείων τῶν ὄντων καὶ οὐσῶν).

② **to be in close connection (with)**, *is*, freq. in statements of identity or equation, as a copula, the equative function, uniting subject and predicate. On absence of the copula, Mlt–Turner 294–310.

ⓐ gener. πραῦς εἰμι *I am gentle* **Mt 11:29**. ἐγὼ εἰμι Γαβριήλ **Lk 1:19**. σὺ εἶ ὁ υἱὸς τοῦ θεοῦ **Mk 3:11; J 1:49** and very oft. ἵνα ... ὁ πονηρὸς ... ἐλεγχθῇ [το? s. app. in Bodm.] μὴ ὢν θεός AcPICor 2:15 (Just., D. 3, 3 φιλόλογος οὖν τις εἶ σύ).—The pred. can be supplied fr. the context: καὶ ἐσμέν *and we are* (really God's children) **1J 3:1** (Eur., Ion 309 τ. θεοῦ καλοῦμαι δοῦλος εἰμί τε. Dio Chrys. 14 [31], 58 θεοφιλεῖς οἱ χρηστοὶ λέγονται καὶ εἰσίν; Epict. 2, 16, 44 Ἡρακλῆς ἐπιστεύθη Διὸς υἱὸς εἶναι καὶ ἦν.—The ptc. ὢν, οὐσα, ὄν used w. a noun or adj. and serving as an if–, since–, or although–clause sim. functions as a copula πονηροὶ ὄντες **Mt 7:11; 12:34**.—**Lk 20:36; J 3:4; 4:9; Ac 16:21; Ro 5:10; 1 Cor 8:7; Gal 2:3** al.).—W. adv. of quality: οὕτως εἶναι *be so*

preceded by ὥσπερ, καθώς or followed by ὡς, ὥσπερ **Mt 13:40; 24:27, 37, 39; Mk 4:26; Lk 17:26**. W. dat. of pers. οὕτως ἔσται ὁ υἱὸς τ. ἀ. τῇ γενεᾷ ταύτῃ *so the Human One (Son of Man) will be for this generation* **11:30**. εἰμὶ ὡς/ὥσπερ *I am like* **Mt 6:5; Lk 18:11**. W. dat. ἔστω σοι ὥσπερ τελώνης *he shall be to you as a tax-collector* **Mt 18:17**. εἰμὶ ὡς τις *I am like someone* of outward and inward similarity **28:3; Lk 6:40; 11:44; 22:27** al. καθώς εἰμι *as I am* **Ac 22:3; 1J 3:2, 7; 4:17**.—W. demonstr. pron. (Just., A I, 16, 1 ἃ ἔφη, ταῦτά ἐστι: foll. by a quotation; sim. 48, 5 ἔστι δὲ ταῦτα; and oft.) τὰ ὀνόματά ἐστιν ταῦτα **Mt 10:2**. αὕτη ἐστὶν ἡ μαρτυρία **J 1:19**. W. inf. foll. θρησκεία αὕτη ἐστίν, ἐπισκέπτεσθαι **Js 1:27**. W. ὅτι foll. αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν **J 3:19**; cp. **21:24; 1J 1:5; 3:11; 5:11**. W. ἵνα foll. τοῦτό ἐστιν τὸ ἔργον, ἵνα πιστεύητε **J 6:29**; cp. vs. **39f; 15:12; 17:3; 1J 3:11, 23; 5:3**. W. τηλικοῦτος: τὰ πλοῖα, τηλικάῦτα ὄντα *though they are so large* **Js 3:4**. W. τοσοῦτος: τοσοῦτων ὄντων *although there were so many* **J 21:11**. W. τοιοῦτος: τοιοῦτος ὢν **Phlm 9** (cp. Just., A I, 18, 4 ὅσα ἄλλα τοιαῦτά ἐστι).—W. interrog. pron. ὑμεῖς τίνα με λέγετε εἶναι; *who do you say I am?* **Mt 16:15**; cp. **21:10; Mk 1:24; 4:41; 8:27, 29; Lk 4:34**

al.; σὺ τίς εἶ; **J 1:19; 8:25; 21:12** al. (cp. JosAs 14:6 τίς εἶ συ tell me ‘who you are’). σὺ τίς εἶ ὁ κρίνων; (Pla., Gorg. 452b; Strabo 6, 2, 4 σὺ τίς εἶ ὁ τὸν Ὅμηρον ψέγων ὡς μυθογράφον;) **Ro 14:4**; ἐγὼ τίς ἤμην; (cp. Ex 3:11) **Ac 11:17**; τίς εἰμι ἐγὼ ὅτι *who am I, that* GJs 12:2 (Ex 3:11). W. πόσος: πόσος χρόνος ἐστίν; *how long a time?* **Mk 9:21**. W. ποταπός *of what sort* **Lk 1:29**.—W. relative pron. οἷος **2 Cor 10:11**; ὅποῖος **Ac 26:29; 1 Cor 3:13; Gal 2:6**; ὅς **Rv 1:19**; ὅστις **Gal 5:10, 19**.—W. numerals ἦσαν οἱ φαγόντες πεντακισχίλιοι ἄνδρες **6:44** (cp. Polyaeus 7, 25 ἦσαν οἱ πεσόντες ἀνδρῶν μυριάδες δέκα); cp. **Ac 19:7; 23:13**. Λάζαρος εἷς ἦν ἐκ τῶν ἀνακειμένων *L. was one of those at the table* **J 12:2**; cp. **Gal 3:20; Js 2:19**. τῶν πιστευσάντων ἦν καρδία καὶ ψυχὴ μία **Ac 4:32**. εἷς εἶναι *be one and the same* **Gal 3:28**. ἐν εἶναι *be one* **J 10:30; 17:11, 21ff; 1 Cor 3:8**.—οὐδ’ εἶναι τὴν πλάσιν τὴν τῶν ἀνθρώπων τοῦ θεοῦ (*that*) *the creation of humankind is not God’s doing* AcPlCor 1:13.—To establish identity the formula ἐγὼ εἰμι is oft. used in the gospels (corresp. to Hebr. אני הנה Dt 32:39; Is 43:10), in such a way that the predicate must be understood fr. the context: **Mt 14:27; Mk 6:50**;

13:6; 14:62; Lk 22:70; J 4:26; 6:20; 8:24, 28; 13:19; 18:5f and oft.; s.

on ἐγώ.—In a question μήτι ἐγώ εἰμι; *surely it is not I?* **Mt 26:22, 25.**

ⓑ to describe a special connection betw. the subject and a predicate noun ἡμεῖς ναὸς θεοῦ ἐσμεν ζῶντος *we are a temple of the living God* **2**

Cor 6:16. ἡ ἐπιστολὴ ὑμεῖς ἐστε *you are our letter (of recommendation)*

3:2. σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστε *you are the seal of my apostleship* **1 Cor 9:2** and oft.

ⓒ in explanations:

α. to show how someth. is to be understood *is a representation of, is the equivalent of*; εἰμί here, too, serves as copula; we usually translate *mean*, so in the formula τοῦτ' ἔστιν *this or that means, that is to say* (Epict., Ench. 33, 10; Arrian, Tact. 29, 3; SIG 880, 50; PFlor 157, 4; PSI 298, 9; PMert 91, 9; Jos., C. Ap. 2, 16; ApcMos 19; Just., D. 56, 23; 78, 3 al.) **Mk 7:2; Ac 19:4; Ro 7:18; 9:8; 10:6, 8; Phlm 12; Hb 7:5** al.; in the sense *that is (when translated)* (Polyaenus 8, 14, 1 Μάξιμος ἀνηγορεύθη· τοῦτο δ' ἂν εἴη Μέγιστον) **Mt 27:46; Ac 1:19.** So also w. relative pron.: ὃ ἔστιν **Mk 3:17; 7:11, 34; Hb 7:2.** After verbs of asking, recognizing, knowing and not knowing (Antiphanes Com. 231, 1f τὸ ζῆν τί

ἐστι;) μάθετε τί ἐστὶν *learn what (this) means* **Mt 9:13**. εἰ ἐγνώκειτε τί ἐστὶν **12:7**; cp. **Mk 1:27; 9:10; Lk 20:17; J 16:17f; Eph 4:9**. W. an indir. question (Stephan. Byz. s.v. Ἀγύλλα: τὶς ἡρώτα τί ἂν εἴη τὸ ὄνομα) τί ἂν εἴη ταῦτα **Lk 15:26**; τί εἴη τοῦτο **18:36**. τίνα θέλει ταῦτα εἶναι *what this means* **Ac 17:20**; cp. **2:12**, where the question is not about the mng. of terms but the significance of what is happening.—Esp. in interpr. of the parables (Artem. 1, 51 p. 48, 26 ἄρουρα οὐδὲν ἄλλο ἐστὶν ἢ γυνή=field means nothing else than woman) ὁ ἀγρός ἐστὶν ὁ κόσμος *the field means the world* **Mt 13:38**; cp. vss. **19f, 22f; Mk 4:15f, 18, 20; Lk 8:11ff** (cp. Gen 41:26f; Ezk 37:11; Ath. 22, 4 [Stoic interpr. of myths]).

Ὁ τοῦτό ἐστιν τὸ σῶμά μου **Mt 26:26; Mk 14:22; Lk 22:19** and its various interpretations, see lit. s.v. εὐχαριστία. Cp. Hipponax (VI B.C.) 45 Diehl αὕτη γάρ ἐστι συμφορὴ=this means misfortune.

β. to be of relative significance, be of moment or importance, amount to someth. w. indef. pron. εἰδωλόθυτόν τί ἐστὶν *meat offered to idols means anything* **1 Cor 10:19**. Esp. εἰμί τι *I mean someth.* of pers. **1 Cor 3:7; Gal 2:6; 6:3**; and of things vs. **15**. εἰμί τις **Ac 5:36**.—Of no account ἐμοὶ εἰς ἐλάχιστόν ἐστιν (telescoped fr. ἐλάχ. ἐστὶν and εἰς ἐλάχ. γίνεται, of

which there are many exx. in Schmid, I 398; II 161, 237; III 281; IV 455) *it is of little or no importance to me* **1 Cor 4:3**.

③ **be in reference to location, persons, condition, or time, *be***

① of various relations or positions involving a place or thing: w. ἀπό:

εἶναι ἀπό τινος *be or come from a certain place* (X., An. 2, 4, 13) **J**

1:44.—W. ἐν: ἐν τοῖς τ. πατρός μου *in my father's house* **Lk 2:49** (cp.

Jos., Ant. 16, 302 καταγωγή ἐν τοῖς Ἀντιπάτρου). ἐν τῇ ὁδῷ *on the way*

Mk 10:32. ἐν τῇ ἐρήμῳ **Mt 24:26**. ἐν ἀγρῷ **Lk 15:25**. ἐν δεξιᾷ τ. θεοῦ

at God's right hand **Ro 8:34**; in heaven **Eph 6:9**.—W. εἰς: τὴν κοίτην **Lk**

11:7; τὸν κόλπον **J1:18**.—W. ἐπὶ w. gen. *be on someth.* of place, roof

Lk 17:31; head **J 20:7** (cp. 1 Macc 1:59); also fig., of one who *is over*

someone (1 Macc 10:69; Jdth 14:13 ὁ ὢν ἐπὶ πάντων τῶν αὐτοῦ) **Ro**

9:5 (of the angel of death Mel., P. 20, 142 ἐπὶ τῶν πρωτοτόκων); also

ἐπάνω τινός **J 3:31**.—W. dat. *be at someth.* the door **Mt 24:33**; **Mk**

13:29.—W. acc. *be on someone*: grace **Lk 2:40**; **Ac 4:33**; spirit (Is 61:1)

Lk 2:25; εἶναι ἐπὶ τὸ αὐτό *be in the same place, together* (Gen 29:2 v.l.)

Ac 1:15; **2:1, 44**; **1 Cor 7:5**.—W. κατὰ w. acc. εἶναι κατὰ τὴν

Ἰουδαίαν *be in Judea* **Ac 11:1**; εἶναι ἐν Ἀντιοχείᾳ κατὰ τὴν οὔσαν

ἐκκλησίαν *were at Antioch in the congregation there* **13:1**.—W. ὑπό w. acc. τι or τινά of place *be under someth.* **J 1:48; 1 Cor 10:1**.—W. παρά w. acc. παρά τὴν θάλασσαν *by the sea— (i.e. lake—) shore* **Mk 5:21; Ac 10:6**.—W. πρὸς τι *be close to, facing someth.* **Mk 4:1**.—W. adv. of place ἐγγὺς τινι *near someth.* **Ac 9:38; 27:8**. μακρὰν (ἀπό) **Mk 12:34; J 21:8; Eph 2:13**; also πόρρω **Lk 14:32**. χωρὶς τινος *without someth.* **Hb 12:8**. ἐνθάδε **Ac 16:28**. ἔσω **J 20:26**. ἀπέναντί τινος **Ro 3:18** (Ps 35:2). ἐκτός τινος **1 Cor 6:18**; ἀντίπερά τινος **Lk 8:26**; ὁμοῦ **J 21:2**; οὗ **Mt 2:9**; ὅπου **Mk 2:4; 5:40**. ὧδε **Mt 17:4; Mk 9:5; Lk 9:33**. Also w. fut. mng. (ESchwartz, GGN 1908, 161 n.; on the fut. use of the pres. cp. POxy 531, 22 [II A.D.] ἔστι δὲ τοῦ Τῦβι μηνὸς σοὶ ὃ θέλεις) ὅπου εἰμί **J 7:34, 36; 12:26; 14:3; 17:24**. As pred., to denote a relatively long stay at a place, *stay, reside* ἴσθι ἐκεῖ *stay there* **Mt 2:13**, cp. vs. **15**; ἐπ' ἐρήμοις τόποις *in lonely places* **Mk 1:45**; ἦν παρά τὴν θάλασσαν *he stayed by the lakeside* **5:21**.

⑥ involving humans or transcendent beings: w. adv. ἔμπροσθέν τινος **Lk 14:2**. ἔναντί τινος **Ac 8:21**; ἐνώπιόν τινος **Lk 14:10; Ac 4:19; 1 Pt 3:4; Rv 7:15**; ἐντός τινος **Lk 17:21**; ἐγγὺς τινος **J 11:18; 19:20; Ro**

10:8 (Dt 30:14).—W. prep. ἐν τινί equiv. to ἐκ τινος εἶναι *be among* **Mt 27:56**; cp. **Mk 15:40**; **Ro 1:6**. Of God, who is among his people **1 Cor 14:25** (Is 45:14; Jer 14:9); of the Spirit **J 14:17**. Of persons under Christ's direction: ἐν θεῷ **1 J 2:5**; **5:20** (s. Norden, Agn. Th. 23, 1). ἐν τινι *rest upon, arise from someth.* (Aristot., Pol. 7, 1, 3 [1323b, 1] ἐν ἀρετῇ; Sir 9:16) **Ac 4:12**; **1 Cor 2:5**; **Eph 5:18**.—εἰς τινα *be directed, inclined toward* **Ac 23:30**; **2 Cor 7:15**; **1 Pt 1:21**.—κατά w. gen. *be against someone* (Sir 6:12) **Mt 12:30**; **Mk 9:40** and **Lk 9:50** (both opp. ὑπέρ); **Gal 5:23**.—σύν τινι *be with someone* (Jos., Ant. 7, 181) **Lk 22:56**; **24:44**; **Ac 13:7**; *accompany, associate w. someone* **Lk 8:38**; **Ac 4:13**; **22:9**; *take sides with someone* (X., Cyr. 5, 4, 37; 7, 5, 77; Jos., Ant. 11, 259 [of God]) **Ac 14:4**.—πρός τινα *be with someone* **Mt 13:56**; **Mk 6:3**; **J 1:1f**. *I am to be compared w.* IMg 12.—μετά and gen. *be with someone* (Judg 14:11) **Mt 17:17**; **Mk 3:14**; **5:18**; **J 3:26**; **12:17**; ἔστω μεθ' ὑμῶν εἰρήνη **AcPlCor 2:40**; of God, who *is with someone* (Gen 21:20; Judg 6:13 al.; Philo, Det. Pot. Ins. 4; Jos., Ant. 6, 181; 15, 138) **Lk 1:66**; **J 3:2**; **8:29**; **Ac 10:38** al.; also *be with* in the sense *be favorable to, in league with* (Ex 23:2) **Mt 12:30**; **Lk 11:23**; of punishment attending

a pers. τὸ πῦρ ἐστὶ μετ' αὐτοῦ AcPICor 2:37.—παρά and gen. *come from someone* (X., An. 2, 4, 15; Just., D. 8, 4 ἔλεος παρὰ θεοῦ) fr. God **J 6:46; 7:29**; w. dat. *be with, among* persons **Mt 22:25; Ac 10:6**. W. neg. *be strange to someone, there is no ... in someone* **Ro 2:11; 9:14; Eph 6:9**.—ὑπέρ w. gen. *be on one's side* **Mk 9:4** and **Lk 9:50** (both opp. κατά); w. acc. *be superior to* (Sir 25:10; 30:16) **Lk 6:40**.

© of condition or circumstance: κατά w. acc. *live in accordance with* (Sir 28:10; 43:8; 2 Macc 9:20) κατά σάκρα, πνεῦμα **Ro 8:5**. οὐκ ἔστιν κατά ἄνθρωπον *not human* (in origin) **Gal 1:11**.—Fig. ὑπό w. acc. *be under* (the power of) someth. **Ro 3:9; 6:14f; Gal 3:10, 25**.—W. ἐν of existing ἐν τῷ θεῷ εἶναι of humankind: have its basis of existence in God **Ac 17:28**. Of states of being: ἐν δόξῃ **2 Cor 3:8**; ἐν εἰρήνῃ **Lk 11:21**; ἐν ἔχθρᾳ *at enmity* **23:12**; ἐν κρίματι *under condemnation* vs. **40**. ἐν ῥύσει αἵματος *suffer from hemorrhages* **Mk 5:25; Lk 8:43** (cp. Soph., Aj. 271 ἦν ἐν τῇ νόσῳ; cp. TestJob 35:1 ἐν πληγαῖς πολλαῖς). Periphrastically for an adj. ἐν ἐξουσίᾳ *authoritative* **Lk 4:32**. ἐν βάρει *important* **1 Th 2:7**. ἐν τῇ πίστει *true believers, believing* **2 Cor 13:5**. Be involved in someth. ἐν ἑορτῇ *be at the festival*=take part in it **J 2:23**. ἐν τούτοις ἴσθι *devote*

yourself to these things **1 Ti 4:15** (cp. X., Hell. 4, 8, 7 ἐν τοιούτοις ὄντες=occupied w. such things; Jos., Ant. 2, 346 ἐν ὕμνοις ᾗσαν=they occupied themselves w. the singing of hymns).—Fig., *live* in the light **1 J 2:9**; cp. vs. **11**; **1 Th 5:4**; in the flesh **Ro 7:5**; **8:8**; AcPlCor 1:6. ἐν οἷς εἰμι *in the situation in which I find myself* **Phil 4:11** (X., Hell. 4, 2, 1; Diod S 12, 63, 5; 12, 66, 4; Appian, Hann. 55 §228 ἐν τούτοις ᾗν=he was in this situation; Jos., Ant. 7, 232 ἐν τούτοις ᾗσαν=found themselves in this sit.; TestJob 35:6 ἐν τίνι ἐστίν; s. ZPE VIII 170). ἐν πολλοῖς ὧν ἀστοχήμασι AcPlCor 2:1. Of characteristics, emotions, etc. ἔν τινί ἐστιν, e.g. ἀδικία **J 7:18**; ἄγνοια **Eph 4:18**; ἀλήθεια **J 8:44**; **2 Cor 11:10** (cp. 1 Macc 7:18); ἁμαρτία **1 J 3:5**.

① of time ἐγγύς of καιρός *be near* **Mt 26:18**; **Mk 13:28**. πρὸς ἐσπέραν ἐστίν *it is toward evening* **Lk 24:29** (Just., D. 137, 4 πρὸς δυσμὰς ... ὁ ἥλιός ἐστι).

④ **to be alive in a period of time**, *live*, denoting temporal existence (Hom., Trag., Thu. et al.; Sir 42:21; En 102:5 Philo, De Jos. 17; Jos., Ant. 7, 254) εἰ ἤμεθα ἐν ταῖς ἡμέραις τῶν πατέρων ἡμῶν *if we had lived in the days of our fathers* **Mt 23:30**. ὅτι οὐκ εἰσὶν *because they were no*

more **2:18** (Jer 38:15). ἦσαν ἐπὶ χρόνον ἱκανόν (those who were healed and raised by Christ) *remained alive for quite some time* Qua.

⑤ **to be the time at which someth. takes place** w. indications of specific moments or occasions, **be** (X., Hell. 4, 5, 1, An. 4, 3, 8; Sus 13 Theod.; 1 Macc 6:49; 2 Macc 8:26; Jos., Ant. 6, 235 νουμηνία δ' ἦν; 11, 251): ἦν ὥρα ἕκτη *it was the sixth hour* (=noon acc. to Jewish reckoning) **Lk 23:44; J 4:6; 19:14.—Mk 15:25; J 1:39.** ἦν ἐσπέρα ἤδη *it was already evening* **Ac 4:3.** πρωΐ **J 18:28.** ἦν παρασκευή **Mk 15:42.** ἦν ἑορτὴ τῶν Ἰουδαίων **J 5:1.** σάββατόν ἐστιν vs. **10** et al. Short clauses (as Polyaeus 4, 9, 2 νύξ ἦν; 7, 44, 2 πόλεμος ἦν; exc. 36, 8 ἦν ἀρίστου ὥρα; Jos., Ant. 19, 248 ἔτι δὲ νύξ ἦν) χειμῶν ἦν **J 10:22;** ἦν δὲ νύξ (sim. Jos., Bell. 4, 64) **13:30;** ψύχος *it was cold* **18:18;** καύσων ἔσται *it will be hot* **Lk 12:55.**

⑥ **to take place as a phenomenon or event, take place, occur, become, be, be in** (Hom., Thu. et al.; LXX; En 104:5; 106:6.—Cp. Just., D. 82, 2 of Christ's predictions ὅπερ καὶ ἔστι 'which is in fact the case'.) ἔσται θόρυβος τοῦ λαοῦ *a popular uprising* **Mk 14:2.** γογγυσμὸς ἦν *there was (much) muttering* **J 7:12.** σχίσμα *there was a division* **9:16; 1**

Cor 1:10; 12:25. ἔριδες ... εἰσὶν *quarrels are going on* **1:11.** δεῖ αἰρέσεις εἶναι **11:19.** θάνατος, πένθος, κραυγή, πόνος ἔσται **Rv 21:4.** ἔσονται λιμοὶ κ. σεισμοί **Mt 24:7.** Hence τὸ ἐσόμενον *what was going to happen* (Sir 48:25) **Lk 22:49.** πότε ταῦτα ἔσται; *when will this happen?* **Mt 24:3.** πῶς ἔσται τοῦτο; *how can this be?* **Lk 1:34.** Hebraistically (הָיָה; s. KBeyer, Semitische Syntax im NT, '62, 63–65) καὶ ἔσται w. fut. of another verb foll. *and it will come about that* **Ac 2:17** (Jo 3:1); **3:23** (w. δέ); **Ro 9:26** (Hos 2:1).—W. dat. ἐστὶ τινι *happen, be granted, come, to someone* (X., An. 2, 1, 10; Jos., Ant. 11, 255; Just., D. 8, 4 σοὶ ... ἔλεος ἔσται παρὰ θεοῦ) **Mt 16:22; Mk 11:24; Lk 2:10; GJs 1:1; 4:3; 8:3; τί ἐστὶν σοι τοῦτο, ὅτι *what is the matter with you, that* GJs 17:2.—Of becoming or turning into someth. *become someth.* εἰς χολὴν πικρίας εἶναι *become bitter gall* **Ac 8:23.** εἰς σάρκα μίαν **Mt 19:5; Mk 10:8; 1 Cor 6:16; Eph 5:31** (all Gen 2:24. Cp. Syntipas p. 42, 24 οὐκ ἔτι ἔσομαι μετὰ σοῦ εἰς γυναῖκα); τὰ σκολιὰ εἰς εὐθείας **Lk 3:5** (Is 40:4); εἰς πατέρα **2 Cor 6:18; Hb 1:5** (2 Km 7:14; 1 Ch 22:10; 28:6); εἰς τὸ ἓν **1J 5:8.**—*Serve as someth.* (IPriene 50, 39 [c. II B.C.] εἶναι εἰς φυλακὴν τ. πόλεως; Aesop., Fab. 28 H.=18 P.; 26 Ch.; 18 H–H. εἰς ὠφέλειαν; Gen 9:13; s.**

also εἰς 4d) **1 Cor 14:22; Col 2:22; Js 5:3.**—Of something being
ἀνεκτότερον ἔσται *it will be more tolerable* τινί *for someone* **Lk 10:12,**
14.

⑦ **to exist as possibility** ἔστιν w. inf. foll. ***it is possible, one can***
(Περὶ ὕψους 6; Diog. L. 1, 110 ἔστιν εὐρεῖν=one can find; Just., A I, 59,
10 ἔστι ταῦτα ἀκοῦσαι καὶ μαθεῖν; D. 42, 3 ἰδεῖν al.; Mel., P. 19, 127);
neg. οὐκ ἔστιν νῦν λέγειν *it is not possible to speak at this time* **Hb 9:5.**
οὐκ ἔστιν φαγεῖν *it is impossible to eat* **1 Cor 11:20** (so Hom. et al.; UPZ
70, 23 [152/151 B.C.] οὐκ ἔστι ἀνακύψαι με πρόποτε ... ὑπὸ τῆς
αἰσχύνης; 4 Macc 13:5; Wsd 5:10; Sir 14:16; 18:6; EpJer 49 al.; EpArist
163; Jos., Ant. 2, 335; Ath. 22, 3 ἔστιν εἰπεῖν).

⑧ **to have a point of derivation or origin, *be./come from***
somewhere ἐκ τῆς ἐξουσίας Ἡρώδου *from Herod's jurisdiction* **Lk 23:7;**
ἐκ Ναζαρέτ (as an insignificant place) **J 1:46; ἐκ τῆς γῆς 3:31; ἐκ**
γυναικός 1 Cor 11:8 al. ἐξ οὐρανοῦ, ἐξ ἀνθρώπων *be of heavenly*
(divine), human descent **Mt 21:25; Mk 11:30; Lk 20:4. Be generated by**
(cp. Sb 8141, 21f [ins I B.C.] οὐδ' ἐκ βροτοῦ ἦεν ἄνακτος, ἀλλὰ θεοῦ
μεγάλου ἔκγονος; En 106:6) **Mt 1:20.** Esp. in Johannine usage ἐκ τοῦ

διαβόλου εἶναι *originate from the devil* **J 8:44; 1J 3:8.** ἐκ τοῦ πονηροῦ **3:12;** ἐκ τοῦ κόσμου **J 15:19; 17:14, 16; 1J 4:5.** ἐκ τῆς ἀληθείας εἶναι **2:21; J 18:37** etc. Cp. 9 end.

⑨ **to belong to someone or someth. through association or genetic affiliation, *be, belong*** w. simple gen. (X., Hell. 2, 4, 36; lambl., Vi. Pyth. 33, 230 τῶν Πυθαγορείων) οἱ τῆς ὁδοῦ ὄντες *those who belong to the Way* **Ac 9:2.** εἰμὶ Παύλου *I belong to Paul* **1 Cor 1:12; 3:4;** cp. **Ro 8:9; 2 Cor 10:7; 1 Ti 1:20; Ac 23:6.** ἡμέρας εἶναι *belong to the day* **1 Th 5:8,** cp. vs. 5. W. ἔκ τινος **1 Cor 12:15f; Mt 26:73; Mk 14:69f; Lk 22:58** al. (cp. X., Mem. 3, 6, 17; oft LXX). ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα *belong to the twelve* **22:3.** ὅς ἐστιν ἐξ ὑμῶν *who is a fellow-countryman of yours* **Col 4:9.**—To belong through origin **2 Cor 4:7.** Of Mary: ἥν τῆς φυλῆς τοῦ Δαυίδ was of David's line GJs 10:1. Cp. 8 above.

⑩ **to have someth. to do with someth. or someone, *be.*** To denote a close relationship ἐξ ἔργων νόμου εἶναι *rely on legal performance* **Gal 3:10.** ὁ νόμος οὐκ ἔστιν ἐκ πίστεως *the law has nothing to do with faith* vs. 12.—To denote a possessor **Mt 5:3, 10; 19:14; Mk 12:7; Lk 18:16; 1 Cor 6:19.** Esp. of God who owns the Christian **Ac 27:23; 1 Cor 3:23; 2**

Ti 2:19 (Num 16:5). οὐδ' εἶναι τὸν κόσμον θεοῦ, ἀλλὰ ἀγγέλων **AcPICor** 1:15 (cp. Just., A II, 13, 4 ὅσα ... καλῶς εἴρηται, ἡμῶν τῶν χριστιανῶν ἐστι).—W. possess. pron. ὑμετέρα ἐστὶν ἡ βασιλεία **Lk 6:20**. οὐκ ἔστιν ἐμὸν δοῦναι **Mk 10:40** (cp. Just., A I, 4, 2 ὑμέτερον ἀγωνιᾶσαί ἐστι 'it is a matter for your concern').—To denote function (X., An. 2, 1, 4) οὐχ ὑμῶν ἐστιν *it is no concern of yours* **Ac 1:7**—Of quality παιδεία οὐ δοκεῖ χαρᾶς εἶναι *discipline does not seem to be* (partake of) *joy* **Hb 12:11**.—**10:39**.

⑪ as an auxiliary: very commonly the simple tense forms are replaced by the periphrasis εἶναι and the ptc. (B–D–F §352–55; Mlt. 225–27, 249; Mlt–H. 451f; Rdm.² 102, 105, 205; Kühner–G. I 38ff; Rob. 374–76, 1119f; CTurner, Marcan Usage: JTS 28, 1927 349–51; GKilpatrick, BT 7, '56, 7f; very oft. LXX).

Ⓐ (as in Hom et al.) w. the pf. ptc. to express the pf., plpf. and fut. pf. act. and pass. (s. Mayser 329; 377) ἦσαν ἐληλυθότες *they had come* **Lk 5:17**. ἦν αὐτῶν ἡ καρδία πεπωρωμένη *their hearts were hardened* **Mk 6:52**. ἠλπικότες ἐσμέν *we have set our hope* **1 Cor 15:19**. ὁ καιρὸς

συνεσταλμένος ἐστίν *the time has become short* **7:29**. ἦν ἐστώς (En 12:3) *he was standing* (more exactly *he took his stand*) **Lk 5:1**.

ⓑ w. pres. ptc. (B–D–F §353).

α. to express the pres. ἐστίν προσαναπληροῦσα τὰ ὑστερήματα *supplies the wants* **2 Cor 9:12** (Just., A I, 26, 5 Μαρκίων ... καὶ νῦν ἔτι ἐστὶ διδάσκων; Mel., P. 61, 441 ἐστὶν ... κηρυσσόμενον).

β. impf. or aor. ἦν καθεύδων *he was sleeping* **Mk 4:38**. ἦσαν ἀναβαίνοντες ... ἦν προάγων **10:32**; cp. **Lk 1:22; 5:17; 11:14** al. (JosAs 1:3 ἦν συνάγων τὸν σίτον; Mel., P. 80, 580 ἦσθα εὐφραινόμενος). ἦν τὸ φῶς τὸ ἀλήθινόν ... ἐρχόμενον εἰς τὸν κόσμον *the true light entered the world* **J 1:9**, w. ἦν introducing a statement in dramatic contrast to the initial phrase of vs. 8.—To denote age (Demetr.: 722 Fgm. 1, 2 al. Jac.; POxy 275, 9 [66 A.D.] οὐδέπω ὄντα τῶν ἐτῶν; Tob 14:11) **Mk 5:42; Lk 3:23; Ac 4:22**; GJs 12:3.—Mussies 304–6.

γ. fut. ἔσῃ σιωπῶν *you will be silent* **Lk 1:20**; cp. **5:10; Mt 24:9; Mk 13:13; Lk 21:17, 24** al.; 2 Cl 17:7 Bihlm. (the child) *shall serve him* (God).

© w. aor. ptc. as plpf. (Aelian, NA 7, 11; Hippiatr. 34, 14, vol. I p.

185, 3 ἦν σκευάσας; ISyriaW 2070b ἦν κτίσας; AcThom 16; 27 [Aa II/2 p. 123, 2f; p. 142, 10]; B–D–F §355 m.—JVogeser, Z. Sprache d. griech. Heiligenlegenden, diss. Munich 1907, 14; JWittmann, Sprachl. Untersuchungen zu Cosmas Indicopleustes, diss. Munich 1913, 20; SPsaltes, Gramm. d. byzant. Chroniken 1913, 230; Björck [διδάσκω end] 75; B–D–F §355). ἦν βληθείς *had been thrown* **Lk 23:19; J 18:30** v.l.—GPt 6:23; 12:51. (Cp. Just., A II, 10, 2 δι’ εὐρέσεως ... ἐστὶ πονηθέντα αὐτοῖς ‘they achieved through investigation’).

ⓓ Notice esp. the impersonals δέον ἐστίν *it is necessary* (Pla. et al.; POxy 727, 19; Sir praef. ln. 3; 1 Macc 12:11 δέον ἐστίν καὶ πρέπον) **Ac 19:36**; εἰ δέον ἐστίν *if it must be* **1 Pt 1:6** (s. δεῖ 2a); 1 Cl 34:2; πρέπον ἐστίν *it is appropriate* (Pla. et al.; POxy 120, 24; 3 Macc 7:13) **Mt 3:15; 1 Cor 11:13**.

© In many cases the usage w. the ptc. serves to emphasize the duration of an action or condition (BGU 183, 25 ἐφ’ ὃν χρόνον ζῶσα ἦ Σαταβούς); JosAs 2:1 ἦν ... ἐξουθενούσα καὶ καταπτύουσα πάντα ἄνδρα). ἦν διδάσκων *he customarily taught* **Mk 1:22; Lk 4:31; 19:47**. ἦν

θέλων *he cherished the wish* **23:8**. ἦσαν νηστεύοντες *they were keeping the fast* **Mk 2:18**. ἦσαν συλλαλοῦντες *they were conversing for a while* **9:4**. ἦν προσδεχόμενος *he was waiting for (the kgdm.)* **15:43**. ἦν συγκύπτουσα *she was bent over* **Lk 13:11**.

① to emphasize the adjectival idea inherent in the ptc. rather than the concept of action expressed by the finite verb ζῶν εἰμι *I am alive* **Rv 1:18**. ἦν ὑποτασσόμενος *he was obedient* **Lk 2:51**. ἦν ἔχων κτήματα πολλά *he was very rich* **Mt 19:22; Mk 10:22**. ἴσθι ἐξουσίαν ἔχων *you shall have authority* **Lk 19:17** (Lucian, Tim. 35 ἴσθι εὐδαιμονῶν). ἦν καταλλάσσων (God) *was reconciling* **2 Cor 5:19** (cp. Mel., P. 83, 622 οὗτος ἦν ὁ ἐκλεξάμενός σε; Ath. 15, 2 οὗτός ἐστιν ὁ ... καρπούμενος).—

LMcGaughey, Toward a Descriptive Analysis of EINAI as a Linking Verb in the Gk. NT, diss. Vanderbilt, '70 (s. esp. critique of treatment of εἰμί in previous edd. of this lexicon pp. 12–15).—Mlt. 228. B. 635. DELG. M–M. EDNT. TW. Sv.

a. *Unaugmented form of εἰμί* (present). There is increased usage of this construction in Hellenistic Greek, although classical Greek already showed increased usage over previous periods.

Mt. 1.23; Mk 5.41; 15.22, 34; Acts 4.36: ὃ ἐστὶν μεθερμηνεύμενον (which is interpreted).

Col. 2.5: εἰμι χαίρων καὶ βλέπων (I am rejoicing and seeing), although *UBSGNT³* and N-A²⁶ place a comma after εἰμί.

viii

فكلمة اسمين تعني كيان ولهذا المسيح يقول انا والأب كيان واحد

ولهذا ترجمة شرحت هذا أيضا

(JMNT) "I and the Father are (continuously exist being) ONE (or: I and the Father: We are one thing)."

كيان واحد

ولهذا هناك فرق كبير جدا ما بين قول المسيح انا والأب واحد وأيضا نحن واحد عن قوله يكونوا

واحد. فالأول اعلان لاهوت واحد والثاني تبني للبشر بروحه الواحد

وهذا ليس لغويا فقط بل كما قلت في بداية الملف

ارجو الرجوع الى ملف

هل تعبير ليكونوا واحدا كما نحن يثبت ان المسيح ليس واحد مع الاب في الجوهر ؟ يوحنا 10:

30 و يوحنا 17: 11 - 23

والذي وضحت فيه الفرق بين قول المسيح انا والأب واحد وبين قوله لِيَكُونُوا وَاحِدًا كَمَا نَحْنُ

ووضحت فيه بالاعداد الكثيرة ان الابن والابن واحد لانه الخ واحد لهذا هم واحد في الكيان والكرامة

والعمل والمعرفة والايمان به والرؤيا والملكية والسلطان والقدرة والخلق وإعطاء الحياة ومغفرة

الخطايا والدينونة والمجد واللامحدودية والازلية الأبدية وغيرها

وكل هذا لأنه إله واحد وهذا فهمه اليهود من كلامه ولهذا حاولوا رجمه

فالمسيح وضع لاهوته ووحدانيته مع الاب المطلقة في الذات والصفات واليهود فهموا ذلك جيدا

ولذلك طلبوا ان يرقموه

اما عن البشر ليكونوا واحد فهم كانوا متفرقين وجمعهم المسيح والروح القدس سيكمل تجميعهم

والمجد لله دائما

inf. infinitive

impf. imperfect

mid. middle

fut. future

ⁱFriberg, T., Friberg, B., & Miller, N. F. (2000). *Vol. 4: Analytical lexicon of the Greek New Testament*. Baker's Greek New Testament library (131). Grand Rapids, Mich.: Baker Books.

v v: verb

TDNT Theological Dictionary of the New Testament

TDNTA Theological Dictionary of the New Testament, Abridged in One Volume

GK Goodrick-Kohlenberger

AV Authorized Version

ⁱⁱStrong, J. (1996). *The exhaustive concordance of the Bible : Showing every word of the text of the common English version of the canonical books, and every occurrence of each word in regular order*. (electronic ed.) (G1510). Ontario: Woodside Bible Fellowship.

²This is shown by its penetration into the LXX through a misunderstanding of the Hb. text. In

ⁱἘρ. 1:6; 14:13; 39(32):17, the אֱלֹהִים of the Mas. is to be understood along the lines of Ex. 3:14

as אֱלֹהֵי הַיָּה and is to be interpreted accordingly. Cf. W. Graf Baudissin, *Kyrios* (1929), I, 523, 1; III, 699 and 708. The OT designation of God is used as a name for Christ in syncretism too. It is found on a Gnostic cameo along with IXΘYC and ΙΑΩ (cf. F. J. Dölger, *Ichthys I* [1910], 267 ff.). In the Gk.. Church it is still found to-day on pictures of Christ, which have the three letters ΟΩΝ on the three ends of the cross within the halo, and also on representations of the Father and the Holy Spirit. It expresses the eternity of God in the LXX sense, being understood by Hellenistic Judaism and Christianity in this way. [Bertram].

³Cf. Leisegang's *Indexes*, 226 ff.

Abr. De Abrahamo.

Deus Quod Deus sit Immutabilis.

Ant. Antiquitates.

NT New Testament.

⁴Bl.-Debr., Suppl. to § 143.

NT New Testament.

¹⁰ Cf. also in 8:24 the contrast between ἐγώ εἰμι and ἀποθανεῖσθε, in 8:28 the exaltation of Jesus (i.e., His triumph over death) as the pre-condition of faith in His being, and in 13:19 the connection with the death of Christ; the thought of eternal life is always present in the ἐγώ εἰμι, cf. Lütgert, *op. cit.*

ⁱⁱⁱ *Theological dictionary of the New Testament*. 1964 (G. Kittel, G. W. Bromiley, G. Friedrich, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (2:399). Grand Rapids, MI: Eerdmans.

^{iv} *Theological dictionary of the New Testament*. 1964 (G. Kittel, G. W. Bromiley, G. Friedrich, G. W. Bromiley & G. Friedrich, Ed.) (electronic ed.) (2:398). Grand Rapids, MI: Eerdmans.

impv. **impv.** = imperative

pl. **pl.** = plural

inf. **inf.** = infinitive

impf. **impf.** = imperfect

fut. **fut.** = future

^v Newman, B. M. (1993). *A Concise Greek-English dictionary of the New Testament*. (52). Stuttgart, Germany: Deutsche Bibelgesellschaft; United Bible Societies.

vb. verb

Str *Strong's Lexicon*

TDNT Kittel, *Theological Dictionary of the New Testament*

LN Louw-Nida *Greek-English Lexicon*

^{vi} Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains : Greek (New Testament)* (electronic ed.) (DBLG 1639, #8). Oak Harbor: Logos Research Systems, Inc.

Hom **Hom** , VIII B.C.—List 5

impv. **impv.** = imperative

IPol **IPol** = Ignatius to Polycarp—List 1

colloq. **colloq.** = colloquial

BGU **BGU** = Aegyptische Urkunden aus den Museen zu Berlin: Griechische Urkunden—List 4

POxy **POxy** = Oxyrhynchus Papyri—List 4

1 Cl **1 Cl** = 1 Clement—List 1

Hv **Hv** = Visions

pers. **pers.** = person(s)

pl. **pl.** = plural

ins **Ins**, **ins** = Inscription, Inschrift, inscription(s). Without a period, esp. in lists, as at the beginning of entries; the capitalized form is used in titles. In conjunction with literary works this abbr. refers to the title or description of contents.

PPetr **PPetr** = The Flinders Petrie Papyri—List 4

GJs **GJs** = Gospel of James (Protevangelium Jacobi), II A.D.—List 1

Jos. **Jos.** = Josephus. This abbr. used when follow by title; I A.D.—Lists 5

D **D** = Didache, except that in a list of manuscripts or as textual variant D refers to Codex Bezae—List 1

Phryn **Phryn** , the Atticist, signifying his Eclogae, II A.D.—List 5

al. **al.** =alibi (elsewhere), aliter (otherwise), alii (others)

Sb **Sb** = Sammelbuch griechischer Urkunden aus Aegypten—Lists 3, 4

sg. **sg.** = singular

pap **pap** = papyrus, -yri

BA **BA** = Biblical Archaeologist—List 6

ptc. **ptc.** = participle

act. **act.** = active

edd. **edd.** = editions, editors

W-S. **W-S.** = GWiner, Grammatik des neutestamentlichen Sprachidioms, ed. PSchmiedel—List 6

Mlt-H. **Mlt-H.** = JMoulton/WHoward, A Grammar of NT Greek II: Accidence and Word-formation—List 6

Rob. **Rob.** = ATRobertson, A Grammar of the Greek NT in the Light of Historical Research—List 6

B-D-F **B-D-F** = FBlass, ADebrunner, RFunk, A Greek Grammar of the New Testament and Other Early Christian Literature—List 6

Rdm. **Rdm.** = LRadermacher, Neutestamentliche Grammatik—List 6

Helbing **Helbing** = RH.—List 6

Reinhold **Reinhold** = HR., De graecitate patrum apostolicorum librorum apocryphorum novi testamenti etc.—List 6

pred. **pred.** = predicate

Epicurus **Epicurus** , IV–III B.C.—List 5

Diog. L. **Diog. L.** = Diogenes Laertius, III A.D.—List 5

Diod S **Diod S** , I B.C.—List 5

Just **Just** , II A.D.—List 5

cp. **cp.** = compare, freq. in ref. to citation fr. ancient texts

SibOr **SibOr** = Oracula Sibyllina, II–III A.D.—List 5

PMich **PMich** = Michigan Papyri—List 4

Paus **Paus** , perieg., II A.D.—List 5

ZZ = Zeitschrift

Theosophien **Theosophien** = Fragmente griechischer Theosophien, dates uncertain—List 5

ARW **ARW** = Archiv für Religionswissenschaft—List 6

AcPICor **AcPICor** = Acts of Paul: correspondence with Corinthians (a.k.a. Third Corinthians), text according to PBodmer X—List 1

Plut **Plut** , I–II A.D.—List 5

Gk. **Gk.** = Greek

lit. **lit.** = literal(ly); literature (references to [scholarly] literature)

fr. **fr.** = from

ed. **ed.** = edited (by), edition

et al. **et al.** = et alii (and others)

beg. **beg.** = beginning

ad loc. **ad loc.** = ad locum (to or at the place under consideration)

JTS **JTS** = Journal of Theological Studies—List 6

Herm. Wr. **Herm. Wr.** = Hermetic Writings—List 5

Fgm. **Fgm.** = fragment, fragmentary

pres. **pres.** = present

Parmenides **Parmenides** , Pre-Socratic, VI–V B.C.—List 5

Ammonius **Ammonius** , phil., V A.D.—List 5

Timaeus **Timaeus** , IV–III B.C.—List 5

JSNT **JSNT** = Journal for the Study of the NT—List 6

Suppl.

Suppl. = Supplement (to serials)

suppl. = supplement, supplied (in grammatical references)

B **B** = Barnabas (the Letter of), II A.D., except in series of uncial witnesses, in which case B refers to Codex Vaticanus (s. also Vat.). When the abbrv. B would be ambiguous, Vat. is used for the codex.—List 1

Sallust **Sallust**, IV A.D.—List 5

Philo **Philo** = P. of Alexandria, I B.C.–I A.D.—List 5

Hm **Hm** = Mandates

2 Cl **2 Cl** = 2 Clement—List 1

Ps. **Ps.** = pseudo, pseudonymous

Xenophanes **Xenophanes**, VI–V B.C.—List 5

Artem **Artem**, onir., II A.D.—List 5

Ocellus **Ocellus Luc**, II B.C.—List 5

PGM **PGM** = Papyri Graecae Magicae—List 4

Theoph. Ant. **Theoph. Ant.** = Theophilus Antiochenus, II A.D.—List 5

Simplicius **Simplicius**, VI A.D.—List 5

Epict **Epict**, various works, I–II A.D.—List 5

quot. **quot.** = quotation

LXX **LXX** = Septuaginta, ed. A. Rahlfs, unless otherwise specified—Lists 2, beg.

sing. **sing.** = singular

Arrian **Arrian** = Flavius Arrianus, I–II A.D.—List 5

perh. **perh.** = perhaps

Pla **Pla**, V–IV B.C.; s. also Ps.-Plato—List 5

PLond **PLond** = P. London = Greek Papyri in the British Museum—List 4

PGen **PGen** = Les Papyrus de Genève—List 4

PSI **PSI** = Papiri greci e latini: Pubblicazioni della Società Italiana—List 4

sc. **sc.** = scilicet (one may understand, supply)

UPZ **UPZ** = Urkunden der Ptolemäerzeit—Lists 4, 6

freq. **freq.** = frequent(ly)

Mlt-Turner **Mlt-Turner** = J. Moulton/N. Turner, A Grammar of NT Greek III: Syntax; IV: Style, by Turner—List 6

gener. **gener.** = generally

oft. **oft.** = often

app. **app.** = appendix, apparatus (when ref. to marginal text-critical information, esp. in N.)

Bodm **Bodm** = Bodmer Papyri—List 4

Eur **Eur** , V B.C.—List 5

Dio Chrys **Dio Chrys** , I–II A.D.—List 5

adj. **adj.** = adjective

sim. **sim.** = similarly

adv. **adv.** = adverb, adverbially

dat. **dat.** = dative

demonstr. **demonstr.** = demonstrative

pron. **pron.** = pronoun

foll. **foll.** = followed, following

inf. **inf.** = infinitive

interrog. **interrog.** = interrogative

JosAs **JosAs** = Joseph and Aseneth—Lists 2, 5

Strabo **Strabo** , I B.C.–I A.D.—List 5

L. **L.** = Klachmann, editor of the Greek NT (1842–50)—List 1, beg.

corresp. **corresp.** = corresponding(ly)

betw. **betw.** = between

someth. **someth.** = something

SIG **SIG** = Sylloge Inscriptionum Graecarum³; superscript omitted in text—List 3

PFlor **PFlor** = Papiri Fiorentini—List 4

PMert **PMert** = A Descriptive Catalogue of the Greek Papyri in the Collection of Wilford Merton—List 4

ApcMos **ApcMos** = Apocalypse of Moses—List 2

Antiphanes **Antiphanes Com** , IV B.C.—List 5

indir. **indir.** = indirect

Byz. **Byz.** = Byzantine, esp. in ref. to papyri

s.v. **s.v.** = sub voce (under the word, look up the word)

mng. **mng.** = meaning(s)

interpr. **interpr.** = interpreted, interpretation

Ath. **Ath.** = Athenagoras, II A.D.—List 5

Stoic **Stoic** , various dates—List 5

Hipponax **Hipponax** , VI B.C.—List 5

Diehl **Diehl** , ed., s. AnthLG—List 5

indef. **indef.** = indefinite

exx. **exx.** = examples

Schmid **Schmid** = WS., Der Atticismus in seinen Hauptvertretern—Lists 6

X. **X.** = Xenophon, V–IV B.C.—List 5

gen. **gen.** = genitive

Mel. **Mel.** = Melito of Sardis, II A.D.—List 5

acc. **acc.** = accusative

v.l. **v.l.** = varia lectio (variant reading)

i.e.

i.e. = id est (that is)

I.-E. Indo-European

fut. **fut.** = fut.

prep. **prep.** = preposition(al)

equiv. **equiv.** = equivalent

Norden, **Norden, Agn. Th.** = EN., Agnostos Theos—List 6

Aristot **Aristot** , various works, IV B.C.—List 5

Pol **Pol** = Polycarp to the Philippians—List 1

opp. **opp.** = opposed to, opposite

IMg **IMg** = Ignatius to the Magnesians—List 1

neg. **neg.** = negative

Soph **Soph** , V B.C.—List 5

TestJob **TestJob** = Testament of Job—List 2

Appian **Appian** , I–II A.D.—List 5

ZPE **ZPE** = Zeitschrift für Papyrologie und Epigraphik—Lists 3, 4, 6

e.g. **e.g.** = exempli gratia (for example)

Trag.

Trag. = writer (s) of tragedy

trag. = tragedy, writer (s) of tragedy

Thu **Thu** , V B.C.—List 5

En **En** = I Enoch—List 2

Qua **Qua** = Quadratus fragment, II A.D.—List 1

Theod. **Theod.** = Theodotion, revision of Greek OT, II A.D.—List 2, beg.

acc. to **acc. to** = according to

exc. **exc.** = except

NT **NT** = New Testament

Syntipas **Syntipas** , a collection of fables under the name of Syntapis; before XI A.D.—List 5

IPriene **IPriene** = Die Inschriften von Priene—List 3

Aesop **Aesop** = a calque for a variety of lit. associated with the name of Aesop—List 5

H. **H.** = FHort, s. W-H.—List 1, beg.

H **H** = Hermas; cited, unless otherwise noted, according to MWhittaker; II A.D.—List 1

EpArist **EpArist** = Epistle of Aristeas, II B.C.—List 5

Iambl **Iambl** , phil., III–IV A.D.—List 5

Vi. **Vi.** = Vita, Vitae

possess. **possess.** = possessive

Mlt. **Mlt.** = JMoulton; with page number alone specified, this abbr. refers to A Grammar of NT Greek I: Prolegomena—List 6

BT **BT** =Bible Translator—List 6

pf. **pf.** = perfect

plpf. **plpf.** = pluperfect

pass. **pass.** = passive (either of grammatical form or of passive experience); also used in reference to literary portion=passage

Mayser **Mayser** = EM., Grammatik der griechischen Papyri aus der Ptolemäerzeit—Lists 4, 6

impf. **impf.** = imperfect

aor. **aor.** = aorist

Demetr **Demetr** , III B.C.—List 5

Jac. **Jac.** = Die Fragmente der griechischen Historiker, ed. FJacoby—Lists 5, 6

Mussies **Mussies** = GM., The Morphology of Koine Greek—List 6

Aelian **Aelian** , II A.D.—List 5

Hippiatr. **Hippiatr.** = Corpus hippiatricorum Graecorum, IX A.D.—List 5

vol. **vol.** = volume

ISyriaW **ISyriaW** = Inscriptions grecques et latines de la Syrie, ed. WWaddington, continuation of LWB—List 3

AcThom **AcThom** = Acts of Thomas—List 5

Aa **Aa** = Acta apostolorum apocrypha—List 5

diss. **diss.** = dissertation

GPt **GPt** = Gospel of Peter—List 1

esp. **esp.** = especially

ln. **ln.** = line

kgdm. **kgdm.** = kingdom

Lucian **Lucian** , II A.D.—List 5

pp. **pp.** = pages

B. **B.** = CDBuck, A Dictionary of Selected Synonyms—List 6

DELG **DELG** = PChantraine, Dictionnaire étymologique de la langue grecque—List 6

M-M **M-M** = JMoulton/GMilligan, Vocabulary of Greek Testament—Lists 4, 6

EDNT **EDNT** = Exegetical Dictionary of the NT—List 6

TW **TW** = Theologisches Wörterbuch zum NT; tr. GBromiley, Theological Dictionary of the NT—List 6

Sv **Sv** (at the end of entries)=HSieben, Voces—List 6

^{vii}Arndt, W., Danker, F. W., & Bauer, W. (2000). *A Greek-English lexicon of the New Testament and other early Christian literature*. "Based on Walter Bauer's Griechisch-deutsches Wörterbuch zu den Schriften des Neuen Testaments und der frühchristlichen [sic] Literatur, sixth edition, ed. Kurt Aland and Barbara Aland, with Viktor Reichmann and on previous English editions by W.F. Arndt, F.W. Gingrich, and F.W. Danker." (3rd ed.) (282). Chicago: University of Chicago Press.

UBSGNT United Bible Societies' *Greek New Testament*

N-A E. Nestle and K. Aland (eds.), *Novum Testamentum Graece*

^{viii}Porter, S. E. (1999). *Idioms of the Greek New Testament* (47). Sheffield: JSOT.