

## Unleavened Bread ἄζυμος hadzoomos (Strong's G106)

**ἄζυμος, -ον, (ζύμη),** Hebr. **הַצֵּץ**, *unfermented, free from leaven*; properly: ἄρτοι, Ex. xxix. 2; Joseph. antt. 3, 6, 6; hence the neut. plur. τὰ ἄζυμα, תֵּצִיץ, unleavened loaves; ἡ ἑορτὴ τῶν ἀζύμων, תֵּצִיץ הַמִּצֵּה, the (paschal) festival at which for seven days the Israelites were accustomed to eat unleavened bread in commemoration of their exit from Egypt (Ex. xxiii. 15; Lev. xxiii. 6), Lk. xxii. 1; ἡ πρώτη (sc. ἡμέρα) τῶν ἀζ. Mt. xxvi. 17; Mk. xiv. 12; Lk. xxii. 7; αἱ ἡμέραι τῶν ἀζ. Acts xii. 3; xx. 6; the paschal festival itself is called τὰ ἄζυμα, Mk. xiv. 1, [cf. 1 Esdr. i. 10, 19; W. 176 (166); B. 23 (21)]. Figuratively: Christians, if such as they ought to be, are called ἄζυμοι i. e. devoid of the leaven of iniquity, free from faults, 1 Co. v. 7; and are admonished *ἐορτάζειν ἐν ἀζύμοις εὐδικρυείας*, to keep festival with the unleavened bread of sincerity and truth, vs. 8. (The word occurs twice in prof. auth., viz. Athen. 3, 74 (ἄρτον) ἄζυμον, Plat. Tim. p. 74 d. ἄζυμος σὰρξ flesh not yet quite formed, [add Galen de alim. fac. 1, 2].) \*

[Matthew 26:17 KJV] 17 Now the first [day] of **The [Feast of] Unleavened Bread**[G106] the disciples came to Jesus, saying unto Him, Where wilt thou that we prepare for Thee to eat The Passover?

[Mark 14:1 KJV] 1 After two days was **[The Feast of]** The Passover, and of **Unleavened Bread**:[G106] and the chief priests and the scribes sought how they might take Him by craft, and put [Him] to death.

[Mark 14:12 KJV] 12 And the first day of **Unleavened Bread**:[G106] when they killed The Passover, His disciples said unto Him, Where wilt Thou that we go and prepare that thou mayest eat The Passover?

[Luke 22:1 KJV] 1 Now **The Feast of Unleavened Bread**[G106] drew nigh, which is called The Passover.

[Luke 22:7 KJV] 7 Then came the day of **Unleavened Bread**:[G106] when The Passover must be killed.

[Acts 12:3 KJV] 3 And because he saw it pleased the Jews, he proceeded further to take Peter also. (Then were the days of **Unleavened Bread**.)[G106]

[Acts 20:6 KJV] 6 And we sailed away from Philippi after the days of **Unleavened Bread**:[G106] and came unto them to Troas in five days; where we abode seven days.

[1 Corinthians 5:7-8 KJV] 7 Purge out therefore the old leaven, that ye may be a new lump, as ye are **unleavened**.[G106] For even Christ our Passover IS sacrificed for us: 8 Therefore let us keep **The Feast**, not with old leaven, neither with the leaven of malice and wickedness; but with the **Unleavened**[G106] **[Bread]** of sincerity and truth.

Keep The Feast ἐορτάζω heortadzowe (G1858)

**ἐορτάζω; (ἐορτή); to keep a feast-day, celebrate a festival: 1 Co. v. 8, on which pass. see ἄζυμος. (Sept. for ἄζυ; Eur., Arstph., Xen., Plato, al.; ἐορτάζω, Hdt.) \***

[1 Corinthians 5:8 KJV] 8 Therefore let us **keep The Feast,[G1858]** not with old leaven, neither with the leaven of malice and wickedness; but with the **Unleavened [Bread]** of sincerity and truth.

Feast ἑορτή heh-ortay(G1859)

**ἑορτή, -ῆς, ἡ, Sept. for יֵהוּ; Grk. writ. fr. Hom. down; in Hdt. ὁρτή; a feast-day, festival: Lk. ii. 42; Jn. v. 1; vi. 4; vii. 2, 37; Col. ii. 16; ἡ ἑορτή τοῦ πάσχα: Lk. ii. 41 [W. 215 (202); B. 186 (161)]; Jn. xiii. 1; i. q. ἡ ἑορτή τῶν ἀζύμων, Lk. xxii. 1; ἐν τῇ ἑορτῇ, during the feast, Mt. xxvi. 5; Mk. xiv. 2; Jn. iv. 45; vii. 11; xii. 20; εἶναι ἐν τῇ ἑορτῇ, to be engaged in celebrating the feast, Jn. ii. 23, cf. Baumg.-Crusius and Meyer ad loc.; εἰς τὴν ἑορτήν, for the feast, Jn. xiii. 29; ἀναβαίνειν (to Jerusalem) εἰς τὴν ἑορτήν, Jn. vii. 8, 10; ἔρχεσθαι εἰς τὴν ἑορτήν, Jn. iv. 45; xi. 56; xii. 12; τῆς ἑορτῆς μεσούσης, in the midst of the feast, Jn. vii. 14; κατὰ ἑορτήν, at every feast [see κατὰ, II. 3 a. β.], Mt. xxvii. 15; Mk. xv. 6; Lk. xxiii. 17 [Rec.]; τὴν ἑορτήν ποιεῖν to keep, celebrate, the feast, Acts xviii. 21 [Rec.]; κατὰ τὸ ἔθος τῆς ἑορτῆς, after the custom of the feast, Lk. ii. 42.\***

[Colossians 2:16 KJV] 16 Let no man therefore judge you in meat, or in drink, or in respect of an **holyday,[G1859]** or of the New Moon, or of The Sabbath [Days]:

Sabbath/Sabbaths/Weeks *σάββατον* *sabbaton* (G4521)

*σάββατον*, -ον, τό, (Hebr. שַׁבָּת), found in the N. T. only in the historical bks. exc. twice in Paul's Epp.; *sabbath*; i. e. 1. the seventh day of each week, which was a sacred festival on which the Israelites were required to abstain from all work (Ex. xx. 10; xxxi. 13 sq.; Deut. v. 14); a. sing. *σάββατον* and *τὸ σάββατον*: Mk. vi. 2; [xv. 42 L Tr]; xvi. 1; Jn. v. 9 sq., etc.; i. q. the institution of the sabbath, the law for keeping holy every seventh day of the week: Mt. xii. 8; Mk. ii. 27 sq.; Lk. vi. 5; λέει, Jn. v. 18; τηρεῖν, Jn. ix. 16; ἡ ἡμέρα τοῦ σαββάτου (שַׁבָּת הַיּוֹם, Ex. xx. 8 and often), the day of the sabbath, sabbath-day, Lk. xiii. 16; xiv. 5; ὁδὸς σαββάτου, a sabbath-day's journey, the distance it is lawful to travel on the sabbath-day, i. e. acc. to the Talmud two thousand cubits or paces, acc. to Epiphanius (haer. 66, 82) six stadia: Acts i. 12, cf. Mt. xxiv. 20, (the regulation was derived fr. Ex. xvi. 29); cf. Win. RWB. s. v. Sabbathsweg; Oehler in Herzog xiii. 203 sq. [cf. Leyrer in Herzog ed. 2 vol. ix. 379]; Mangold in Schenkel v. 127 sq.; [Ginsburg in Alexander's Kitto s. v. Sabbath Day's Journey; Lumby on Acts i. 12 (in Cambr. Bible for Schools)]. as dat. of time [W. § 31, 9 b.; B. § 133, 26]: σαββάτῳ, Mt. xxiv. 20 [G L T Tr WH]; Lk. xiv. 1; τῷ σαββάτῳ, Lk. vi. 9 L txt. T Tr WH; xiii. 14 sq.; xiv. 3; Acts xiii. 44; ἐν σαββάτῳ, Mt. xii. 2; Jn. v. 16; vii. 22 [here L WH br. ἐν], 23; ἐν τῷ σαββάτῳ, Lk. vi. 7; Jn. xix. 31. accus. τὸ σάββατον during (on) the sabbath [cf. B. § 131, 11; W. § 32, 6]: Lk. xxiii. 56; κατὰ πᾶν σ. every sabbath, Acts xiii. 27; xv. 21; xviii. 4. plur. τὰ σάββατα, of several sabbaths, Acts xvii. 2 [some refer this to 2]. b. plur. τὰ σάββατα (for the singular) of a single sabbath, sabbath-day, (the use of the plur. being occasioned either by the plur. names of festivals, as τὰ ἑγκαίματα, δέζυμα, γενέσια, or by the Chaldaic form שַׁבְּתֵי [W. 177 (167); B. 23 (21)]): Mt. xxviii. 1; Col. ii. 16, (Ex. xx. 10; Lev. xxiii. 32 etc.; τὴν ἰβδόμην σάββατα καλοῦμεν, Joseph. antt. 3, 6, 6; add. 1, 1, 1; [14, 10, 25; Philo de Abrah. § 5; de cherub. § 26; Plut. de superstitione 8]; τὴν τῶν σαββάτων ἑορτήν,

Plut. symp. 4, 6, 2; hodie tricesima sabbata, Hor. sat. 1, 9, 69; nowhere so used by John exc. in the phrase *μία τῶν σαββάτων*, on which see 2 below); *ἡ ἡμέρα τῶν σαββάτων*, Lk. iv. 16; Acts xiii. 14; xvi. 13 (Ex. xx. 8; xxxv. 3; Deut. v. 12; Jer. xvii. 21 sq.); *τοῖς σαββάτοις* and *ἐν τοῖς σαββάτοις* (so constantly [exc. Lehm. in Mt. xii. 1, 12] by metaplasm for *σαββάτοις*, cf. W. 63 (62); [B. 23 (21)]) on the sabbath-day: Mt. xii. 1 [see above], 5, 10-12 [see above]; Mk. i. 21; ii. 23; iii. 2, 4; Lk. iv. 31; vi. 9 [R G L mrg.], (1 Macc. ii. 38; the Sept. uses the form *σαββάτοις*, and Josephus both forms). On the precepts of the Jews with regard to the observance of the sabbath, which were for the most part extremely punctilious and minute, cf. Win. RWB. s. v. Sabbath; Oehler in Herzog xiii. 192 sqq. [revised by Orelli in ed. 2 vol. xiii. 156 sqq.]; Schürer, Zeitgesch. 2te Aufl. § 28 II.; Mangold in Schenkel v. p. 123 sq.; [BB.DD. s. v.; Geikie, Life and Words of Christ, ch. xxxviii. vol. ii. p. 95 sqq.; Farrar, Life of Christ, ch. xxxi. vol. i. p. 432 sq.; Edersheim, Jesus the Messiah, vol. ii. p. 56 sqq. and App. xvii.]. 2. seven days, a week: *πρώτη σαββάτου*, Mk. xvi. 9; *δις τοῦ σαβ.* twice in the week, Lk. xviii. 12. The plur. is used in the same sense in the phrase *ἡ μία τῶν σαββάτων*, the first day of the week (see *εἰς*, 5) [Prof. Sophocles regards the gen. (dependent on *ἡμέρα*) in such exx. as those that follow (cf. Mk. xvi. 9 above) as equiv. to *μετά* w. an acc., the first day after the sabbath; see his Lex. p. 43 par. 6]: Mt. xxviii. 1; Mk. xvi. 2; Lk. xxiv. 1; Jn. xx. 1, 19; Acts xx. 7; *κατὰ μίαν σαββάτων* (L T Tr WH -του), on the first day of every week, 1 Co. xvi. 2.

[Luke 4:16 KJV] 16 And He came to Nazareth, where He had been brought up: and, as His custom was, He went into The Synagogue on The Sabbath[G4521] Day, and stood up for to read.

[Luke 4:31 KJV] 31 And came down to Capernaum, a city of Galilee, and taught them on The Sabbath Days.[G4521]

[Luke 23:56 KJV] 56 And they returned, and prepared spices and ointments; and Rested The Sabbath Day[G4521] according to The Commandment.

## Feast δοχή dokhay (G1403)

**δοχή, -ης, ἡ, (δέχομαι to receive as a guest), a feast, banquet, [cf. our reception]: δοχὴν ποιῶ, Lk. v. 29; xiv. 13. (i. q. Πᾶσι, Gen. [xxi. 8]; xxvi. 30; Esth. i. 3; v. 4 sqq.; Athen. 8 p. 348 f.; Plut. moral. p. 1102 b. [i. e. non posse suav. vivi etc. 21, 9].) \***

[Luke 5:27-29 KJV] 27 And after these things He went forth, and saw a publican, named Levi, sitting at the receipt of custom: and He said unto him, Follow Me. 28 And he left all, rose up, and followed Him. 29 And Levi made Him a Great **Feast[G1403]** in his own house: and there was a great company of publicans and of others that sat down with them.

[Luke 14:13-35 KJV] 13 But when thou makest a **Feast,[G1403]** call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at **The Resurrection of the Just.** 15 And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed [is] he that shall eat bread in The Kingdom of God. 16 Then said He unto him, A certain man made a Great Supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one [consent] began to make excuse. The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my supper. 25 And there went great multitudes with him: and he turned, and said unto them, 26 If any [man] come to Me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. 27 And whosoever doth not bear his cross, and come after Me, cannot be My disciple. 28 For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have [sufficient] to finish [it]? 29 Lest haply, after he hath laid the foundation, and is not able to finish [it], all that behold [it] begin to mock him, 30 Saying, This man began to build, and was not able to finish. 31 Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? 32 Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace. 33 So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. 34 Salt [is] good: but if the salt have lost his savour, wherewith shall it be seasoned? 35 It is neither fit for the land, nor yet for the dunghill; [but] men cast it out. He that hath ears to hear, let him hear.



Feast with συνευωχέομαι soonyoo'owekheahmahee (G4910)

**συν-ευωχέω, -ῶ: pres. pass. ptcp. συνευωχούμενος; (εὖ-  
χέω, to feed abundantly, to entertain; fr. εὖ and ἔχω);  
to entertain together; pass. to feast sumptuously with:  
Jude 12; τινί, with one, 2 Pet. ii. 13. ([Aristot. eth.  
Eud. 7, 12, 14 p. 1245<sup>b</sup>, 5], Joseph., Lcian., al.)\***

[2 Peter 2:13 KJV] 13 And shall receive the reward of unrighteousness, [as] they that count it pleasure to riot in the day time. Spots [they are] and blemishes, sporting themselves with their own deceivings while they **Feast[G4910]** with you;

[Jude 1:12 KJV] 12 These are spots in your **Feasts** of Charity, when they **Feast[G4910]** with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

[2 Peter 2:1-22 KJV] 1 But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying The Lord That bought them, and bring upon themselves swift destruction. 2 And many shall follow their pernicious ways; by reason of whom The Way of Truth shall be evil spoken of. 3 And through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. 4 For if God spared not the angels that sinned, but cast [them] down to Hell, and delivered [them] into chains of Darkness, to be reserved unto Judgment; 5 And spared not the old world, but saved Noah the eighth [person], a preacher of Righteousness, bringing in the Flood upon the world of the ungodly; 6 And turning the cities of Sodom and Gomorrha into ashes condemned [them] with an overthrow, making [them] an ensample unto those that after should live ungodly; 7 And delivered just Lot, vexed with the filthy conversation of the wicked: 8 (For that righteous man dwelling among them, in seeing and hearing, vexed [his] righteous soul from day to day with [their] unlawful deeds;) 9 The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto The Day of Judgment to be punished: 10 But chiefly them that walk after the flesh in the lust of uncleanness, and despise government. Presumptuous [are they], selfwilled, they are not afraid to speak evil of dignities. 11 Whereas angels, which are greater in power and might, bring not railing accusation against them before The Lord. 12 But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; 13 And shall receive the Reward of Unrighteousness, [as] they that count it pleasure to riot in the day time. Spots [they are] and blemishes, sporting themselves with their own deceivings while they **Feast[G4910]** with you; 14 Having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: 15 Which have forsaken The Right Way, and are gone astray, following the way of Balaam [the son] of Bosor, who loved the wages of unrighteousness; 16 But was rebuked for his iniquity: the dumb ass speaking with man's voice forbad the madness of the prophet. 17 These are wells without water, clouds that are carried with a tempest; to whom the mist of Darkness is reserved for ever. 18 For when they speak great swelling [words] of vanity, they allure through the lusts of the flesh, [through much] wantonness, those that were clean escaped from them who live in error. 19 While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. 20 For if after they have escaped the pollutions of the world through the

## THE LORD'S FEAST OF UNLEAVENED BREAD IN THE NEW TESTAMENT

knowledge of The Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. 21 For it had been better for them not to have known The Way of Righteousness, than, after they have known [it], to turn from The Holy Commandment delivered unto them. 22 But it is happened unto them according to the true proverb, The dog [is] turned to his own vomit again; and the sow that was washed to her wallowing in the mire.

[Jude 1:1-25 KJV] 1 Jude, the servant of Jesus Christ, and brother of James, to them that are Sanctified by God The Father, and preserved in Jesus Christ, [and] called: 2 Mercy unto you, and peace, and love, be multiplied. 3 Beloved, when I gave all diligence to write unto you of The Common Salvation, it was needful for me to write unto you, and exhort [you] that ye should earnestly contend for The Faith which was once delivered unto the Saints. 4 For there are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning The Grace of our God into lasciviousness, and denying The Only Lord God, and our Lord Jesus Christ. 5 I will therefore put you in remembrance, though ye once knew this, how that The Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. 6 And the angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains under darkness unto The Judgment of The Great Day. 7 Even as Sodom and Gomorrha, and the cities about them in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of Eternal Fire. 8 Likewise also these [filthy] dreamers defile the flesh, despise dominion, and speak evil of dignities. 9 Yet Michael the archangel, when contending with the devil he disputed about the body of Moses, durst not bring against him a railing accusation, but said, The Lord rebuke thee. 10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselves. 11 Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. 12 These are spots in your **Feasts of Charity**, when they **Feast[G4910]** with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; 13 Raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved The Blackness of Darkness for ever. 14 And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, The Lord cometh with ten thousands of His Saints, 15 To execute Judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard [speeches] which ungodly sinners have spoken against Him. 16 These are murmurers, complainers, walking after their own lusts; and their mouth speaketh great swelling [words], having men's persons in admiration because of advantage. 17 But, beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; 18 How that they told you there should be mockers in The Last Time, who should walk after their own ungodly lusts. 19 These be they who separate themselves, sensual, having not The Spirit. 20 But ye, beloved, building up yourselves on your Most Holy Faith, praying in The Holy Ghost, 21 Keep yourselves in The Love of God, looking for The Mercy of our Lord Jesus Christ unto Eternal Life. 22 And of some have compassion, making a difference: 23 And others save with fear, pulling [them] out of the fire; hating even the garment spotted by the flesh. 24 Now unto Him that is able to keep you from falling, and to present [you] faultless before The Presence of His Glory with exceeding joy, 25 To The Only Wise God our Saviour, [be] glory and majesty, dominion and power, both now and ever. Amen.



## Feasts of Charity/Love ἀγάπαις / ἀγάπη (G26)

ἀγάπη, -ης, ἡ, a purely bibl. and eccl. word (for Wyttenbach, following Reiske's conjecture, long ago restored ἀγαπήσω in place of ἀγάπης, ὧν in Plut. sympos. quaestt. 7, 6, 3 [vol. viii. p. 835 ed. Reiske]). Prof. auth. fr. [Aristot.], Plut. on used ἀγάπησις. "The Sept. use ἀγάπη for אָהָבָה, Cant. ii. 4, 5, 7; iii. 5, 10; v. 8; vii. 6; viii. 4, 6, 7; ["It is noticeable that the word first makes its appearance as a current term in the Song of Sol.;—certainly no undesigned evidence respecting the idea which the Alex. translators had of the love in this Song" (Zezschwitz, Profangraec. u. bibl. Sprachgeist, p. 63)]; Jer. ii. 2; Eccl. ix. 1, 6; [2 S. xiii. 15]. It occurs besides in Sap. iii. 9; vi. 19. In Philo and Joseph. I do not remember to have met with it. Nor is it found in the N. T. in Acts, Mk., or Jas.; it occurs only once in Mt. and Lk., twice in Heb. and Rev., but frequently in the writings of Paul, John, Peter, Jude" (Bretschn. Lex. s. v.); [Philo, deus immut. § 14].

In signification it follows the verb ἀγαπάω, consequently it denotes 1. *affection, good-will, love, benevolence*: Jn. xv. 13; Ro. xiii. 10; 1 Jn. iv. 18. Of the love of men to men; esp. of that love of Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or as expressed: Mt. xxiv. 12; 1 Co. xiii. 1-4, 8; xiv. 1; 2 Co. ii. 4; Gal. v. 6; Philem. 5, 7; 1 Tim. i. 5; Heb. vi. 10; x. 24; Jn. xiii. 35; 1 Jn. iv. 7; Rev. ii. 4, 19, etc. Of the love of men towards God ἡ ἀγάπη

τοῦ θεοῦ (obj. gen. [W. 185 (175)]), Lk. xi. 42; Jn. v. 42; 1 Jn. ii. 15 (τοῦ πατρός); iii. 17; iv. 12; v. 3. Of the love of God towards men: Ro. v. 8; viii. 39; 2 Co. xiii. 13 (14). Of the love of God towards Christ: Jn. xv. 10; xvii. 26. Of the love of Christ towards men: Jn. xv. 9 sq.; 2 Co. v. 14; Ro. viii. 35; Eph. iii. 19. In construction: ἀγ. εἰς τινα, 2 Co. ii. 8 [?]; Eph. i. 15 [L WH om. Tr mrg. br. τὴν ἀγάπην]; τῇ ἐξ ὑμῶν ἐν ἡμῖν i. e. love going forth from your soul and taking up its abode as it were in ours, i. q. your love to us, 2 Co. viii. 7 [W. 193 (181 sq.); B. 329 (283)]; μεθ' ὑμῶν i. e. is present with (embraces) you, 1 Co. xvi. 24; μεθ' ἡμῶν i. e. seen among us, 1 Jn. iv. 17. Phrases: ἔχειν ἀγάπην εἰς τινα, 2 Co. ii. 4; Col. i. 4 [L T Tr, but WH br.]; 1 Pet. iv. 8; ἀγάπην διδόναι to give a proof of love, 1 Jn. iii. 1, ἀγαπᾶν ἀγάπην τινά, Jn. xvii. 26; Eph. ii. 4 (v. in ἀγαπάω, sub fin.); ἀγ. τοῦ πνεύματος i. e. enkindled by the Holy Spirit, Ro. xv. 30; ὁ υἱὸς τῆς ἀγάπης the Son who is the object of love, i. q. ἀγαπητός, Col. i. 13 (W. 237 (222); [B. 162 (141)]); ὁ θεὸς τῆς ἀγ. the author of love, 2 Co. xiii. 11; κόπος τῆς ἀγ. troublesome service, toil, undertaken from love, 1 Th. i. 3; ἀγ. τῆς ἀληθείας love which embraces the truth, 2 Th. ii. 10; ὁ θεὸς ἀγάπη ἐστίν God is wholly love, his nature is summed up in love, 1 Jn. iv. 8, 16; φιλημα

*ἀγάπης* a kiss as a sign among Christians of mutual affection, 1 Pet. v. 14; *διὰ τὴν ἀγ.* that love may have opportunity of influencing thee ('in order to give scope to the power of love' De W., Wies.), Philem. 9, cf. 14; *ἐν ἀγάπῃ* lovingly, in an affectionate spirit, 1 Co. iv. 21; on love as a basis [al. *in* love as the sphere or element], Eph. iv. 15 (where *ἐν ἀγ.* is to be connected not with ~~ἀληθεύοντες~~ but with *αὐξήσωμεν*), vs. 16; *ἐξ ἀγάπης* influenced by love, Phil. i. 17 (16); *κατὰ ἀγάπην* in a manner befitting love, Ro. xiv. 15. Love is mentioned together with faith and hope in 1 Co. xiii. 13; 1 Th. i. 3; v. 8, Col. i. 4 sq.; Heb. x. 22-24. On the words *ἀγάπη*, *ἀγαπᾶν*, cf. Gelpke in the Stud. u. Krit. for 1849, p. 646 sq.; on the idea and nature of Christian love see Köstlin, Lehrbgr. des Ev. Joh. etc. p. 248 sqq., 332 sqq.; Rückert, Theologie, ii. 452 sqq.; Lipsius, Paulin. Rechtfertigungsl. p. 188 sqq.; [Reuss, Théol. Chrét. livr. vii. chap. 13]. 2. Plur. *ἀγάπαι*, *-ῶν*, *agapae*, *love-feasts*, feasts expressing and fostering mutual love which used to be held by Christians before the celebration of the Lord's supper, and at which the poorer Christians mingled with the wealthier and partook in common with the rest of food provided at the expense of the wealthy: Jude 12 (and in 2 Pet. ii. 13 L Tr txt. WH mrg.), cf. 1 Co. xi. 17 sqq.; Acts ii. 42, 46; xx. 7; Tertull. Apol. c. 39, and ad Martyr. c. 3; Cypr. ad Quirin. 3, 3; Drescher, De vet. christ. Agapis. Giess. 1824; Mangold in Schenkel i. 53 sq.; [B. D. s. v. Love-Feasts; Dict. of Christ. Antiq. s. v. Agapae; more fully in McC. and S. s. v. Agape].

[1 John 2:5 KJV] 5 But whoso keepeth His Word, in him verily is The Love[G26] of God perfected: hereby know we that we are in Him.

[1 John 5:3 KJV] 3 For this is The Love[G26] of God, that we keep His Commandments: and His Commandments are not grievous.

[2 John 1:6 KJV] 6 And this is Love,[G26] that we walk after His Commandments. This is The Commandment, That, as ye have heard from the beginning, ye should walk in it.

[Jude 1:12 KJV] 12 These are spots in your Feasts of Charity,[G26] when they Feast with you, feeding themselves without fear: clouds [they are] without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

## Supper δείπνον dipe-non (G1137)

**δείπνον**, -ου, τό, and acc. to a rare and late form **ό δείπνος** in Lk. xiv. 16 Lchm. [cf. Tdf. on Rev. xix. 9, 17, also W. 65 (64); on deriv. cf. **δαπάνη**], (in Hom. the morning meal or breakfast, cf. Passow [more fully L. and S.] s. v.; this the Greeks afterwards call τὸ ἄριστον q. v. [and reff. there], designating as τὸ δείπνον the evening meal or supper); **1. supper, esp. a formal meal usually held at evening**: Lk. xiv. 17, 24; Jn. xiii. 2, 4; xxi. 20; plur.: Mt. xxiii. 6; Mk. xii. 39; Lk. (xi. 43 Lchm. in br.); xx. 46; used of the Messiah's feast, symbolizing salvation in the kingdom of heaven: Rev. xix. 9, 17; κυριακὸν δείπνον (see κυριακός, 1), 1 Co. xi. 20; ποιεῖν δείπνον, Lk. xiv. 12 (ἄριστον ἢ δείπνον); 16 (Dan. v. 1 [Theodot.]); with the addition τῷ, Mk. vi. 21; Jn. xii. 2. **2. univ. food taken at evening**: 1 Co. xi. 21.\*

[Matthew 23:1-12 KJV] 1 Then spake Jesus to the multitude, and to His disciples, 2 Saying, The scribes and the Pharisees sit in Moses' seat: 3 All therefore whatsoever they bid you observe, [that] observe and do; but do not ye after their works: for they say, and do not. 4 For they bind heavy burdens and grievous to be borne, and lay [them] on men's shoulders; but they [themselves] will not move them with one of their fingers. 5 But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, 6 And love the uppermost rooms at Feasts,[G1173] and the chief seats in the synagogues, 7 And greetings in the markets, and to be called of men, Rabbi, Rabbi. 8 But be not ye called Rabbi: for One IS your Master, [even] Christ; and all ye are brethren. 9 And call no [man] your father upon the earth: for One is your Father, Which IS in heaven. 10 Neither be ye called masters: for One IS your Master, [even] Christ. 11 But he that is greatest among you shall be your servant. 12 And whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted.

[Mark 12:38-40 KJV] 38 And He said unto them in His Doctrine, Beware of the scribes, which love to go in long clothing, and [love] salutations in the marketplaces, 39 And the chief seats in the Synagogues, and the uppermost rooms at Feasts,[G1173] 40 Which devour widows' houses, and for a pretence make long prayers: these shall receive greater damnation.

[Luke 14:12-24 KJV] 12 Then said He also to him that bade him, When thou makest a dinner or a supper,[G1173] call not thy friends, nor thy brethren, neither thy kinsmen, nor [thy] rich neighbours; lest they also bid thee again, and a recompence be made thee. ... 16 Then said He unto him, A certain man made a Great Supper,[G1173] and bade many: 17 And sent his servant at supper[G1173] time to say to them that were bidden, Come; for all things are now ready. 13 But when thou makest a Feast, call the poor, the maimed, the lame, the blind: 14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at The Resurrection of the Just. 15 And when one of them that sat at meat with Him heard these things, he said unto Him, Blessed [is] he that shall eat bread in The Kingdom of God. 16 Then said He unto him, A certain man made a great supper, and bade many: 17 And sent his servant at supper time to say to them that were bidden, Come; for all things are now ready. 18 And they all with one [consent] began to make excuse. The first said unto him, I have

## THE LORD'S FEAST OF UNLEAVENED BREAD IN THE NEW TESTAMENT

bought a piece of ground, and I must needs go and see it: I pray thee have me excused. 19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused. 20 And another said, I have married a wife, and therefore I cannot come. 21 So that servant came, and shewed his lord these things. Then the master of the house being angry said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. 22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room. 23 And the lord said unto the servant, Go out into the highways and hedges, and compel [them] to come in, that my house may be filled. 24 For I say unto you, That none of those men which were bidden shall taste of my **supper.[G1173]**

[Luke 20:45-47 KJV] 45 Then in the audience of all the people He said unto His disciples, 46 Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at **Feasts:[G1173]** 47 Which devour widows' houses, and for a shew make long prayers: the same shall receive **greater damnation.**