

Firstfruits ἀπαρχή haparkhay (Strong's G536)

ἀπαρχή, ἡ, (fr. ἀπάρχομαι: *a.* to offer firstlings or first-fruits; *b.* to take away the first-fruits; cf. ἀπό in ἀποδεκατόω), in Sept. generally equiv. to תְּחִלָּה; *the first-fruits* of the productions of the earth (both those in a natural state and those prepared for use by hand), which were offered to God; cf. *Win.* R W B. s. v. Erstlinge, [BB.DD. s. v. First-fruits]: ἡ ἀπαρχή sc. τοῦ φουράματος, the first portion of the dough, from which sacred loaves were to be prepared (Num. xv. 19–21), Ro. xi. 16. Hence, in a transferred use, employed *a.* of persons consecrated to God, leading the rest in time: ἀπ. τῆς Ἀχαιῆς the first person in Achaia to enroll himself as a Christian, 1 Co. xvi. 15; with εἰς Χριστόν added, Ro. xvi. 5; with a reference to the moral creation effected by Christianity all the Christians of that age are called ἀπαρχή τῆς (a kind of first-fruits) τῶν τοῦ θεοῦ κτισμάτων, Jas. i. 18 (see Huther ad loc.), [noteworthy is εἰλατο ὑμᾶς ὁ θεὸς ἀπαρχὴν etc. as first-fruits] 2 Th. ii. 13 L Tr mrg. WII mrg.; Christ is called ἀπ. τῶν κεκοιμημένων as the first one recalled to life of them that have fallen asleep, 1 Co. xv. 20, 23 (here the phrase seems also to signify that by his case the future resurrection of Christians is guaranteed; because the first-fruits forerun and are, as it were, a pledge and promise of the rest of the harvest). *b.* of persons superior in excellence to others of the same class: so in Rev. xiv. 4 of a certain class of Christians sacred and dear to God and Christ beyond all others, (Schol. ad Eur. Or. 96 ἀπαρχὴ ἐλέγγοτο οὐ μόνον τὸ πρῶτον τῇ τάξει, ἀλλὰ καὶ τὸ πρῶτον τῇ τιμῇ). *γ.* οἱ ἔχοντες τὴν ἀπ. τοῦ πνεύματος who have the first-fruits (of future blessings) in the Spirit (τοῦ πν. is gen. of apposition), Ro. viii. 23; cf. what Winer § 59, 8 *a.* says in opposition to those [e. g. Meyer, but see Weiss in ed. 6] who take τοῦ πν. as a partitive gen., so that οἱ ἔχ. τ. ἀπ. τοῦ πν. are distinguished from the great multitude who will receive the Spirit subsequently. (In Grk. writ. fr. [Soph.,] Hdt. down.) *

[Romans 8:23 KJV] 23 And not only [they], but ourselves also, which have **The Firstfruits**[G536] of The Spirit, even we ourselves groan within ourselves, waiting for the adoption, [to wit], the redemption of our body.

[Romans 11:16 KJV] 16 For if **The Firstfruit**[G536] [be] holy, the lump [is] also [holy]: and if the root [be] holy, so [are] the branches.

THE LORD'S FEAST OF FIRSTFRUITS IN THE NEW TESTAMENT

[Romans 16:5 KJV] 5 Likewise [greet] the church that is in their house. Salute my wellbeloved Epaphroditus, who is the **Firstfruits**[G536] of Achaia unto Christ.

[1 Corinthians 15:20 KJV] 20 But now is Christ risen from the dead, [and] become **The Firstfruits**[G536] of them that slept.

[1 Corinthians 15:23 KJV] 23 But every man in his own order: Christ **The Firstfruits**:[G536] afterward they that are Christ's at His Coming.

[1 Corinthians 16:15 KJV] 15 I beseech you, brethren, (ye know the house of Stephanas, that it is the **Firstfruits**[G536] of Achaia, and [that] they have addicted themselves to the ministry of the Saints,)

[James 1:18 KJV] 18 Of His own will begat he us with The Word of Truth, that we should be a kind of **Firstfruits**[G536] of His creatures.

[Revelation 14:4 KJV] 4 These are they which were not defiled with women; for they are virgins. These are they which follow The Lamb whithersoever He goeth. These were redeemed from among men, [being] the **Firstfruits**[G536] unto God and to The Lamb.

Feast ἑορτή heh-ortay(G1859)

ἑορτή, -ῆς, ἡ, Sept. for **דָּוָה**; Grk. writ. fr. Hom. down; in Hdt. **δότης**; *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; **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 μεσοῦσης**, in the midst of the feast, Jn. vii. 14; **κατὰ ἑορτήν**, at every feast [see **κατά**, 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, -ου, 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 sqq.; 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; λύει, Jn. v. 18; τηρεῖν, Jn. ix. 16; ἡ ἡμέρα τοῦ σαββάτου (שַׁבָּת הַזֶּה, 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]: σαββάτῃ, Mt. xxiv. 20 [G L T Tr WH]; Lk. xiv. 1; τῇ σαββάτῃ, Lk. vi. 9 L txt. T Tr WH; xiii. 14 sq.; xiv. 3; Acts xiii. 44; ἐν σαββάτῃ, Mt. xii. 2; Jn. v. 16; vii. 22 [here L WH br. ἐν], 23; ἐν τῇ σαββάτῃ, 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 ἑγκαίμα, ἄζυμα, 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 ἑβδόμην 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 σ.*, Lk. iv. 16; Acts xiii. 14; xvi. 13 (Ex. xx. 8; xxxv. 3; Deut. v. 12; Jer. xvii. 21 sq.); *τοῖς σαββάσιν* and *ἐν τοῖς σαββάσιν* (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: *πᾶντα σαββάτων*, 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.

[Matthew 28:1 KJV] 1 In the end of **The Sabbath,[G4521]** as it began to dawn toward **The First [Day] of The Week,[G4521]** came Mary Magdalene and the other Mary to see the sepulchre.

[Mark 16:1-9 KJV] 1 And when **The Sabbath[G4521]** was past, Mary Magdalene, and Mary the [mother] of James, and Salome, had bought sweet spices, that they might come and anoint Him. 2 And very early in the morning **The First [day] of The week,[G4521]** they came unto the sepulchre at the rising of the sun. 3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre? 4 And when they looked, they saw that the stone was rolled away: for it was very great. 5 And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. 6 And he saith unto them, Be not affrighted: Ye seek Jesus of Nazareth, Which WAS crucified: **HE IS Risen; HE IS NOT here**: behold the place where they laid Him. 7 But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. 8 And they went out quickly, and fled from the sepulchre; for they trembled and were amazed: neither said they any thing to any [man]; for they were afraid. 9 Now **when [Jesus] WAS Risen early The First [Day] of The Week,[G4521]** He appeared first to Mary Magdalene, out of whom He had cast seven devils.

[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]**

THE LORD'S FEAST OF FIRSTFRUITS IN THE NEW TESTAMENT

[Luke 24:1-7 KJV] 1 Now upon **The First [Day] of The Week,[G4521]** very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain [others] with them. 2 And they found **the stone rolled away from the sepulchre**. 3 And they entered in, and **found not The Body of The Lord Jesus**. 4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments: 5 And as they were afraid, and bowed down [their] faces to the earth, they said unto them, Why seek ye **The Living** among the dead? 6 **He IS NOT here**, but **IS Risen**: remember how He spake unto you when He was yet in Galilee, 7 Saying, The Son of Man must be delivered into the hands of sinful men, and be crucified, and **The Third Day Rise Again**.

[John 20:1-20 KJV] 1 **The First [Day] of The Week[G4521]** cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. 2 Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away The Lord out of the sepulchre, and we know not where they have laid Him. 3 Peter therefore went forth, and that other disciple, and came to the sepulchre. 4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre. 5 And he stooping down, [and looking in], saw the linen clothes lying; yet went he not in. 6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie, 7 And the napkin, that was about His Head, not lying with the linen clothes, but wrapped together in a place by itself. 8 Then went in also that other disciple, which came first to the sepulchre, and he saw, and believed. 9 For as yet they knew not The Scripture, that **He must Rise Again from the dead**. 10 Then the disciples went away again unto their own home. 11 But Mary stood without at the sepulchre weeping: and as she wept, she stooped down, [and looked] into the sepulchre, 12 And seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. 13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid Him. 14 And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. 15 Jesus saith unto her, Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, saith unto Him, Sir, if Thou have borne Him hence, tell me where Thou hast laid Him, and I will take Him away. 16 Jesus saith unto her, Mary. She turned herself, and saith unto Him, Rabboni; which is to say, Master. 17 Jesus saith unto her, Touch Me not; for I AM not yet ascended to My Father: but go to My brethren, and say unto them, I ascend unto My Father, and your Father; and [to] My God, and your God. 18 Mary Magdalene came and told the disciples that she had seen The Lord, and [that] He had spoken these things unto her. 19 Then **The Same Day** at evening, being **The First [Day] of The Week,[G4521]** when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace [be] unto you. 20 And when He had so said, He shewed unto them [His] Hands and His Side. Then were the disciples glad, when they saw The Lord.

Feast δοχή dokhay (G1403)

δοχή, -ῆς, 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 ambassage, 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^b, 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

THE LORD'S FEAST OF FIRSTFRUITS IN THE NEW TESTAMENT

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 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:

THE LORD'S FEAST OF FIRSTFRUITS IN THE NEW TESTAMENT

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 ἀγαπήσων 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 אָהַבָה, 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 πατρὸς); 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 ἡμῶν 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 δειπνον dipe-non (G1137)

δειπνον, -ου, τό, and acc. to a rare and late form **δ** **δειπνος** 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 δειπνον 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 δειπνον (see κυριακός, 1), 1 Co. xi. 20; ποιεῖν δειπνον, Lk. xiv. 12 (ἄριστον ἢ δειπνον); 16 (Dan. v. 1 [Theodot.]); with the addition τῶν, 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

THE LORD'S FEAST OF FIRSTFRUITS IN THE NEW TESTAMENT

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.[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.**