A LEXICOGRAPHICAL STUDY OF ZIE.

A THESIS,

PRESENTED AS PART REQUIREMENT FOR

THE DEGREE MASTER OF ARTS.

BY

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Elγ and εν have a common source, the original form being εν which governed alike the dative and accusative cases just as in the Latin the preposition "in" governs the ablative and the accusative. In the Aeolic dialect εν governs both cases, getting the sense "into" from the accusative case, since the accusative case denotes the limit of motion, i.e. the "to-idea".

In the other dialects, for the most part, εν formed by dropping the -ν of the εν is used with the dative case only in the sense "in", and εν formed by dropping the ν and ε becoming by compensatory lengthening εν is used with the accusative case only, in the sense "into".

The difference in meaning, therefore, between εν and εν
is not due to a difference in the meaning of the words, but to the cases that follow each respectively. We may say, then, that el is equivalent to \( \varepsilon \nu \), except that the accusative case which always follows el denotes either explicitly or implicitly that motion or change has preceded the state or condition of rest that would be denoted by \( \varepsilon \nu \) with the dative, e.g., \( \pi \alpha \rho \varepsilon \gamma \varepsilon \nu \delta \mu \nu \varepsilon \iota \gamma \omicron \lambda \nu \). I was present in the house (having come into it), i.e. the motion preceding his presence in the house is emphasized in this sentence. But \( \pi \alpha \rho \varepsilon \gamma \varepsilon \nu \delta \mu \nu \varepsilon \nu \omicron \lambda \nu \omicron \) (I was present in the house) emphasizes the presence in the house to the exclusion of any idea of motion that may or may not have preceded.

If we take the radical meaning of \( \varepsilon \nu \) as "in", i.e. "in the interior of". (Liddell and Scott) el followed by the accusative case would have the sense "entrance into". Now this does not mean that the motion or change involved in the "entrance-into-idea" is always literal and local. Characteristically, it is so, but it may denote merely mental change or motion. The following are given as the various shades of meaning expressed by "into" in English: A. Entrance or a passing from the outside of a thing to its interior parts, following verbs of motion and with verbs where motion is implicit, e.g., "I may speak my grief into thine ear". Keats. B. Expressing the entrance into a condition, environment, function, possession, action, occupation or the like, or the passing from one condition, environment, etc., into another, e.g., come into being; develop into a butterfly; come into an inheritance; get into difficulties; burst into tears; go into business; persuade into believing a story; compounds resolved in-
to simple substances. C. Denoting insertion or inclusion, e.g.,
to read a new meaning into an expression. D. Indicating di-
rection in space, e.g., peer into the distance; look into the
future.

The purpose of this thesis is to determine from an exam-
ination of the usages of elr in the writings under consideration
whether it maintains in every instance the fundamental and pri-
mal sense "entrance into". The various writings will be exam-
ined in their chronological order, as nearly as this is possible,
and conclusions will be drawn and set forth at the end of each
work, so that each writing will form a separate, distinct, and
practically independent part of the thesis.
A Lexicographical Study of ἐλγ in Books I., II., III., of Homer's Iliad.

οὐτε ποτ' ἐς πόλεμον ἀμα λαξ θωρηχθήναι. I., 226. Nor have you ever dared to be armed with the people for war. The primal meaning of ἐλγ, into, is retained in this passage, for the force is "armed 'to go into' war".

ἐξ' δεκαγχείρου καλέσας' ἐς μακρῇν Ὀλυμπον. I., 402. By quickly calling the hundred handed (monster) 'into' lofty Olympus. Olympus was not a single peak, as the term is used in the Iliad, as is seen from V., 753 ἀκροτάτῃ κορυφῇ πολυεράδος Ὀλυμπος, on the highest summit of many-ridged Olympus. Hence the use of ἐλγ here is not inconsistent, since the meaning is "into", i.e. in among the ridges of the mountain.

Ζεὺς γὰρ ἐς 'Οκεανὸν μετ' ἀρμυναῖς Ἀθηναίας. I., 423. For Zeus went up yesterday among the honorable Aethiopians 'into the abode of' Oceanus for the feast. Homer's Oceanus is a great river deified which compasses the earth's disc, returning into itself, ἀψήφως XVIII., 399. The preposition ἐλγ is the natural one to use with Ὀκεανὸν when used in the sense of "entrance into" his abode for the purpose of a feast.

δπ τότε μὲν πρόπαν ἦμαρ ἐς ἕλιον κατακυστα. I., 601. In this way then they feasted the whole day until sunset, i.e.
the feasting continued 'into the time during which' the sun was setting.

Debe de tis elpeveke loov eis plnslon axloos. II., 271. And each one spoke as follows as he looked 'into' the one near him. The preposition el is used with strengthened words of "looking" containing the idea of intent looking or gazing. Cf. apoblepevon el tovs polenlous An. I., 8:14 looking away from everything else into the enemy; anablepas el tdn odravov. Mt. 14:19 looked up into heaven; me epiblepeta el thn exeiv. I Sam. 16:7a do not look attentively into the countenance; periblepomen el tnh odrnh. Tob. 11:5 to look down into the road from all sides for her son; emblepate el td pevein. Mt. 6:26 look 'into the condition of' the birds; parekven el munveson. Jno. 20:11 stooped and looked into tomb; dekronta el hleiov. Plut. Lives 162:27 gaze into the setting sun; katidovta el splagyxa Plut. Lives 257:19 inspected carefully the entrails; defulass el avon. Acts 3:4a gazed 'into' him.

At least there is implied more than a mere glance or casual look. Hence the preposition el following words of looking has the idea of local direction and even penetration beyond the outside or surface, or access to the inside or contents, e.g., looking at a person, as in the passage under consideration, or into the face of a person to see or read there the mind or state of mind that would cause the particular expression on the face or the particular conduct observed. Cf. our expressions "piercing look" and "penetrating eye". Similar is lovo el odravov odriv. III., 364 having looked into the
broad heavens.

εἰς ἐκεῖνον ἄνων μέγα Πριάμου θλωμεν. II., 332 until we
shall take the great city of Priam. εἰς ἐκεῖνον is an elliptical
expression for εἰς τοῦτο ἐν ἐκεῖνον which in turn is for εἰς
tοῦτον τὸν χρόνον ἐν ἐκεῖνον which means 'entering into' that time
in which. So εἰς ἐκεῖνον is στὸν ἀλοχον ποιησται καὶ ἐγεῖ
III., 409 until he shall make you his wife or his slave.

εἰ δὲ ποτὲ ἐγὼ γε μιὰν βουλευομεν, II., 379 and if we
shall ever agree to one plan. In this line the word βουλήν
is to be supplied, as the object of εἰς, which retains its u-
sual force of into, "if we shall take counsel 'so as to come in-
to' one. (plan)".

ἀλνής ἀθανάτην θεῖον εἰς ἐπά θοικεν. III., 158. She is
marvellously like the immortal goddess in countenance, i.e.
like the goddess 'when one looks into' her face.

ἡμεῖς δὲς δεκάδας διακοσμηθεὶμεν Ἀχαιοί. II., 126.
And we Achaeans should be divided 'into' squads of ten and ar-
ranged. Εἰς is here translated 'into' and indicates the tran-
sition from one form, state, or condition into another.

θάμβος δὲ ἔχειν εἰσορθώντας Τρῶας. III., 342. Wonder held
the Trojans as they gazed at them. Εἰς is here compounded with
the verb ὑπέω and has the force of "gazing into".

In the first three books of Homer's Iliad the preposition
εἰς occurs fifty-two times, four of these in compounds. Of these
forty. (See note) have the meaning of into, all used after verbs

Note. Book I., 100, 141, 142a, 142b, 220, 222.
of motion with the thought of entrance, or a passing from the outside of a thing into its inner parts, hence they have the primal meaning of the word "into". These have not been discussed further. The remaining twelve are figurative, and while the "into-idea" may not appear on the surface in these cases, the writer has used ἐν because the essential meaning is an entrance into that something which is indicated by the object of the preposition.

309a, 309b, 314, 366, 390, 431, 435, 490, 491, 532; Book II., 9, 93, 140, 152, 158, 174, 303, 321, 454, 465, 667, 752, 798, 833; Book III., 32, 75, 77, 184, 252, 258, 266, 310, 341, 423.
A Lexicographical Study of Ἐλ in Xenophon's Anabasis.

χρήματα συνεβάλλοντο εἰς τὴν τροφὴν. An. I., 1, 9. The cities contributed money 'to enter into' the support of the soldiers. It is quite clear that the money which was contributed by these cities entered into and was included in the sum used for the support of the army.

Very similar to this and coming under the same interpretation are the following: αἰτεὶ ἄπόδων εἰς δισχῖλλοις ἱδέους καὶ τριῶν μηνῶν μισθῶν. An. I., 1, 10a, he asked him for three month's pay 'to be put into the support of' two thousand mercenaries; εἰς τετρακιςχῖλλοις. An. I., 1, 10b 'to be put into support of' four thousand men; ἐκδεσε ὀδὸς Ἑλληνας; εἰς μάχην ὀστω ταχθήναι. An. I., 2, 15. He ordered the Greeks as their custom was to be drawn up 'to go into' battle. Εὐθὺς μεσις μὲν ἐδώκεν Κύρη χρήματα πολλὰ εἰς τὴν στρατιᾶν. An. I., 2, 27. Syennesis gave Cyrus much money 'to be put into the support of' the army; οὐκ εἰς τὸ ἱδέον κατεθάμην. An. I., 3, 3a. I did not lay it up 'to enter into' private use; δὲ εἰς μάχην παρεσκευασμένος. An. I., 8, 1 the king is coming prepared 'to go into' battle; ἐπέκαμπτεν δὲ εἰς κύκλωσιν. An. I., 8, 23, he wheeled as if 'to go into' an encircling, i.e. to go into the way prescribed by a circle; ἐπα—πέμπον τις εἰς πόλεμον. An. I., 9, 23a, as many things as anyone sent (to put on his
Body) 'when he went into' war; δομ--πέμπων τις εἰς καλλωπισμών. An. I., 6,23b as many things as anyone sent him 'to enter into and become a part of' his adornment; τοιούθεν ἡμῖν εἰς φίλων. An. II., 5,24 since such grounds exist 'to bring us into the state of' friendship; εἰς παιδικὴ ἡ εἰς ἔλλην τινὰ ἡδονὴν διαπανῶν. An. II., 6,6b to spend, (money) 'that he might come into' his darling pursuit or 'into' some pleasure; διαπανῶν εἰς πόλεμον. An. II., 6,6c to spend, (money) 'for things to be taken into' war and used; τοὺς δὲ ἦπεος εἰς ἢπειάς κατασκευάσμεν. An. III., 3,19 and let us fit out horses 'so they will pass into the class of' horsemen; ζεὶ πολλαχοῦ πολλοῦ ἐξίος τῇ στρατιᾷ εἰς τὰ τοιαύτα ἡγένετο. An. IV., 1,28. And on many occasions he proved to be very valuable to the army 'for going into services of' this sort; πόλους εἰς δασμὺν βασιλείᾳ τρεφομένους. An. IV., 5,24 colts reared 'to enter into and be included in' the tribute paid the king; τοὺς δὲ πλοίοις εὑρίσκαντε εἰς παραγωγὴν. An. V., 2, 16 and they used boats 'pressing them into' the transport-service; δοῦτε καὶ τὰ τῶν εἰς τὴν δορτὴν ἱδροὺς υποζύγια εὐώχεισθαι. An. V., 3,11 so that the beasts of burden belonging to those who came 'into the place' where the feast was held were well fed; μηδεμίαν δυναμιν παρεχουμένους εἰς τὴν στρατιὰν. An. VI., 2,10 since they furnished no forces 'to go into' the army; συνταξιευμένοι δὲ εἰς μάχην ἐπορευόμενο. An. VI., 3,21 they proceeded arranged 'to go into' battle; δὲ εἰς μάχην παρεσκευασμένοι. An. VI., 4,21. (If therefore, we should go) prepared 'to go into' battle; οὗ γὰρ δὲξης δρόμων δεουμένως μᾶς εἰς ἀνορειότητα. An. VI., 5,14. For
I see that you are not in need of a reputation 'that you have entered into a state or condition'of' valor; ἡπείτα δὲ εἰς προβολὴν καθέντας ἡπεσθαι βάδην. An. VI., 5:25. And then, (he ordered) them to lower (their spears) 'into the position' in which they are used when a charge is made, (lit. into a throwing forward) and to follow step by step: τοῦτος δὲ οὗτοι παρασκέυν σοι δαυνῶς εἰς κρίσιν. An. VI., 8,20. They, (the army) deem it proper to give themselves over to you 'that they may come into' judgment or trial: ἃτι οὖκ εἶχον ἄργυριον ἐπίσημον ἔστησαν εἰς τὴν πορείαν. An. VII., 1,7 because they did not have money to buy provisions 'to take into' their journey; δὲ λαῖς μὴ παρῇ εἰς τὴν ἐξέστασιν καὶ εἰς τὸν ἀριθμὸν. An. VII., 1,11. (he) who will not be present 'by having come into the place' where the review and enumeration are to be made; νῦν οὖν σκέψατε πότερον ἐνθάδε μένουτες τοῦτο θεωρῆσαι ἢ εἰς τὰ ἐπιθέσια ἐπανελθόντες. An. VII., 3,4. Therefore consider now whether by remaining here you shall plan 'to come into the possession of' provisions or when you have gone away; οὕτε ἡτοισα πῶς τε εἰς τὸ λόιον τὰ ἐκεῖνων. An. VII., 7,39 nor did I ever ask for their pay 'to enter into' my own personal interest or use; "Ἡν οὖν μὲν ἐξεικνύτατε ταῦτ' εἰς τὸν μισθὸν. An. VII., 7,54. 

If, therefore, these things shall not suffice for the pay, i.e. shall not reach 'into the amount of' the pay, penetrating, as it were, to the limit of it.

In the thirty instances preceding for the sake of brevity and conciseness, εἰς is ordinarily translated "for", but in each case there is readily supplied an ellipsis which
gives σις its primal force of "into".

Σις usually translated "among".

δς σις Πισιδας βουλόμενος στρατευόμεθα. Αν. Ι., 1,11 on the ground that he wanted to make an expedition 'into' the Pisidians. Although we may translate σις "among" in this and similar passages of the Anabasis, the real force is an entrance into the region occupied by the Pisidians. There are sixteen usages such as this in the Anabasis and in each case the preposition is preceded by a verb of motion or expression implying motion and followed by a noun or pronoun in the plural number referring to persons.

"Ελληνας δαγαγω σις τους βαρβάρους. Αν. Ι., 3,5 having led Greeks 'into the region of' (among) the Barbarians.

ἀκοστή σις Μυσός. Αν. Ι., 6,7 having withdrawn 'into the region of' (among) the Mysians.

ἐδέχετο δε στόλος σιμαυε σις Πισιδας. Αν. ΙΙΙ., 1,9.
The expedition was said to be (among) 'into the region of' the Pisidians. The motion is clearly implied in this case, although there is no verb of motion expressed.

διως ετολμήσατε—λήναι σις αυτούς. Αν. ΙΙΙ., 2,16 nevertheless you dared to go 'into the region of' the enemy, i.e. against them.

διπ σις Καρδούχους ἔγω. Αν. ΙΙΙ., 5,16 because he was leading them 'into the region of' (among) Carduchi.

ἀλλά καὶ ἐμβαλέων ποτε σις αὐτοῦ—στρατιάν. Αν. ΙΙΙ., 5,16 but (they said) that a royal army once had made an invasion 'into the region of' (among) them.
and τῶν ὀρέων εἰς Καρδοῦχους ἐμβάλλειν. An. III., 5, 17

(it was necessary) to make an invasion 'into the region of'

(among) the Carduchi through the mountains.

τὴν δ' εἰς τοὺς Καρδοῦχους ἐμβολήν Ἰδε ποιοῦνται. An. IV.,

1,4. And they make an inroad 'into the region of' (among) the Carduchi.

παιανίσαντας τὴν εἰς τοὺς πολεμίους. An. IV., 3, 29 to

sing the paean and run 'into the region of' the enemy.

ἔδραμον εἰς τοὺς πολεμίους. An. IV., 5,18 they ran 'in-
nto the region of' the enemy.

'Εκ δὲ τοῦτον ἐπορεύθησαν εἰς Τάδχους. An. IV., 7,1. And

from these cities they proceeded 'into the region of' (among)
the Taochi. 'into the region of' (among) the enemy.

πορεύονται εἰς Μάκρωνας. An. IV., 7, 25 they shall pro-
ceed 'into the region of' (among) the Macrones.

διόγει εἰς Δρίλας τὸ ήμισὺ τοῦ στρατεύματος. An. V., 2,1

he led half of his army 'into the region of' the Drilae.

εἰς δὲ τοὺς Δρίλας προθύμως ἤγεν. An. V., 2,2a they led
them with great eagerness 'into the territories of' the Drilae.

ὅτε ἀπῆλ——τὴν εἰς βοιωτοῦς δῶν. An. V., 3, 6 when
he went away on the journey 'into the region of' (among) the
Boeotians.

πέμπουσιν εἰς αὐτοὺς Τιμησίθεους. An. V., 4,2 they send
Timesitheus 'into their region of' (among) then, i.e. he would
not simply to them, but from place to place among them to
ask different ones for the privilege to pass through.

καὶ ἀφικοῦνται εἰς Χάλυβας. An. V., 5,1a and they ar-
rive 'into the region of' (among) the Chalybes.

From there they arrive 'into the region of' (among) the Tibareni.

if anyone wants to proceed 'into the region of' (among) the Barbarians.

Kal o1 pol6mioi tetapam6noi e1v tetapam6nov kai akeralouz. An. VI., 5,9. And that the enemy, when in dis-order, might come 'into. (lit., fall into) the vicinity of men in array and full vigor.

ekballeumeno1 elv tov pol6mouz. AN. VII., 1,16. (the soldiers said they were suffering very great wrongs) by being driven out 'into the region of'. (among) the enemy.

Besides these there is one instance in which the object of elv is not persons. de d6v tov ap6nta tov deoun elv 'e1v dpla mou6vou. An. II., 2,20. (he) who shall disclose the man who let the ass loose 'into' the arms, i.e. into the place where the arms were stacked. That the ass had entered into the stacks and was in among the arms is seen from the fact that some noise was made and fear had arisen. See context.

Elv usually translated "in".

Kal labontez rd dpla par6san elv Sard6ei. An. I., 2,2. They took their arms and were present in Sardis, i.e. 'having come into' Sardis they were present there. The context of this passage shows that these men were from Miletus and hence outside of Sardis and could be present in Sardis only by coming into the place, hence elv with the accusative; Exvias m6v
Xenias took the hoplites from the cities and was present in Sardis, i.e. by having come into it. The fact of his having come into the city is shown by the statement that he brought hoplites from other cities.

Cyrus was pleased when he saw the fear that the Greeks (inspired) 'into' the Barbarians. From the position of the two prepositional phrases it is clearly seen that both limit the noun fear, and the writer has the idea here that the fear was something that came out of the Greeks and entered into and took possession of the Barbarians.

Whether we think of it so literally and concretely as it has been ascribed to Xenophon above, the fact remains that there was present in the (minds of the) Barbarians a feeling which was not there until they saw the charge of the Greeks, and the Greek writer would naturally use εἰς in its primal sense of "into" to express the idea of the fear in them produced by a cause without. Cf. The general inspires fear in his soldiers, i.e. breathes fear into them.

The literal of this passage brings out the original force of εἰς: these things are going to settle 'into the condition' that is right or necessary.

αἱ δὲ κἀκεῖναι—Παρυσάτειδος ἔσαυ εἰς ζῴην δεδομέναι.
And the villages belonged to Parysatis having been given to her 'that she might put the tribute from them into' her girdle. (for spending money). This expression is very elliptical, but the thought is clear. The girdle of the ancients was hollow as shown by this passage and also by passages in the N.T. (Cf. Mt. 10:9; Mk.6:8) "Take no money in your girdle". Hence the use of εἰς.

μὴ...καὶ εἰς φρονήματα καὶ εἰς λοχαγίας. Ἀν. I., 4,16a, 16b he will use you 'by putting you into' the citadels and the captaincies.

cαὶ εὖδος παραγγέλει εἰς τὰ δῖκλα. Ἀν. I., 5,13b. And immediately he ordered them 'to get into' their arms. The ἰδία of the Greeks included the armor of all sorts, ἀμφικτυόνιοι, κράνος, ἔλαφος or μάχαιρα which hung at the left side by a strap from the right shoulder; πέλτη; ἄρμα. Since the greater part of this armor was put on and enclosed the soldier, the expression (εἰς τὰ δῖκλα) into arms would be very applicable and natural. Cf. Ἀν. VI., 4,27, which is the same.

cαὶ καθίστασθαι εἰς τὴν δαυτοῦ τάξιν καθίστατο. Ἀν. I., 8,3b, (he ordered) each one to place himself. (middle voice)

'into' his own place in the battle array or line.

Κῦρος δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν μάχην καθίστατο. Ἀν. I., 8,8. And Cyrus with bared head took his position 'to go into' the battle.

ἐκρίνων δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων φιλομα...Θεστάτου εἶναι. Ἀν. I., 9,5. And they judged that he was very fond of the knowledge of the exercises 'with a view of' going
Toň ge meντοι ἄγαθοις εἰς τὸλεμον διολόγητο διαφερόντως τιμᾶν. An. I., 9:14. And I say, it was acknowledged that he honored in a special way 'those who proved to be brave when they came into' war or the brave 'when they came into' war.

εἰς δικαιοσύνην ἐπὶ δεικνυθαί βουλόμενος. An. I., 9,16.

If any wanted to distinguish himself 'by bringing himself into a state or condition of' uprightness.

καὶ δ' σοι τιμᾶν οὕσει εἰς τὸν ἐπειτα χρόνον. An. II., 1,17 and which shall bring honor to you 'when you have passed into' after times.

ταῦτα δ' δυσσαυ, σφαξαντές ταῦρον καὶ κάρπον καὶ κριθν εἰς ἀσπίδα. An. II., 2,9. And they took these oaths after they had slain a bull, a boar, and a ram 'so that the blood ran into' a shield. The shield was round and cup-shaped for the word ἀσπίς came to be used with the meaning of 'a round, flat bowl'. Aristopho Φιλ.Ι. Hence the blood could easily be caught in the shield as it flowed from the wound made by cutting the throat. Σφάτω or σφάκω properly means to slay by cutting the throat. Cf. An. IV., 3,16.

Κλέαρχος παρήγγειλε εἰς τάξιν τὰ δηλα τίθεσθαι τοὺς Ἑλλήνας. An. II., 2,21. Clearchus ordered the Greeks to get under arms and 'go into' the line of battle.

τὸν οἷς ἴκον δικαίωτες εἰς τάξιν ἔθεστο τὰ δηλα. An. V., 4,11. And two of them disembarked and got under arms and 'went into' the line of battle.
But now in order that many dangers might appear 'having been put into' the journey for the Greeks.

Ἀποστάσαι διὰ τὴν Ἑλλάδα. An. II., 3,18 to save you 'and bring you into' Greece, i.e. to bring you safely into Greece. So ἐπέθουν εἰς τὴν Ἑλλάδα σάφεσθαι. An. VI., 4,8. They longed to bring you safely 'into' Greece. Also σωθήσαι εἰς τὴν Ἑλλάδα. An. VI., 6,23 to be brought safely 'into' Greece.

Νικαρχὸς Ἀρκάδης ἢκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἐντερα ἐν ταῖς χερσίν ἔχων. An. II., 5,33. Nicharchus of Arcadia came fleeing, wounded 'the weapon having entered into' his abdomen and with his intestines in his hands. That the weapon had gone into his abdomen is readily seen from the context, as above translated.

Ἐπειδὴ δὲ θυμήσαν εἰς ἐπήκουν, εἶπεν Ἀριμνίδος τάς. An. II., 5,38. And when they had stopped 'after they had come into a place' where they could hear or be heard, Ariaeus said as follows: Ἐπήκουν is an adjective with the noun χωρίων understood. Ἐστησαν is properly translated 'stopped' in this passage because the context preceding mentions the going of Cleanor, Sophaenetus, and Xenophon to meet Ariaeus to learn about Proxenus. So καὶ καλεσάμενος τοῦ στρατηγοῦ εἰς ἐπήκουν λέγει δὲ. An. III., 3,1b and he called the generals 'into' hearing distance and said as follows, also καὶ προσελθόντες εἰς ἐπήκουν ἡράτων τὰ θέλει. An. IV., 4,5. And when they had come 'into' earshot, they asked what he wanted.
nor did anyone find fault with them 'when he had entered into'
friendship with them, i.e. into the state or condition of be-
ing friends.

οὐδὲν καὶ νεόρα πολλά ἐν ταῖς κόμαις καὶ μόλυβδοις,
διὸς χρῆσαι εἶν τὰς σφενδάνας. An. III., 4,17. And there
were also found in the villages many cords, and lead so that
they made use of them 'by putting them into' the slings. This
is appropriate whether νεόρα or μόλυβδος is referred to. If
we take νεόρα, it refers to the insertion or the putting of the
cords into the ends of the strip of leather which is broad in
the middle and narrow at each end, and which is used in making
a sling. If we take μόλυβδος, it refers to the putting of the
leaden slugs into the sling for throwing.

τοξευτεὶς διὰ τῆς ἄσκλης καὶ τῆς σφενδάνας εἶν τὰς πλευ-
ρᾶς. An. IV., 1,18. (And Cleonymus died) having been shot
through his shield and his leathern garment 'so that the weap-
on entered into' his side. See also discussion of An. II.,
5,33.

καὶ οἱ μὲν μάντεις ἔσφαγαίζουσα εἶν τὸν ποίμνον. An.
IV., 3,18. And the soothsayers slew their victims 'so that
the blood ran into' the river. Cf. An. II., 2,9.

ἀναβοῦτον δὲ ἀλλήλων συνήκουν εἶν τὴν ἑτέρας τόλεως.
An. V., 5,31. And they heard each other shouting 'so that the
sound came into' the one city from the other.

cf. ἐν τῇ κοινῷ μηδὲν ἄγορατείν περὶ τοῦτων. An. V.,
6,27 and not 'going into' the public (council or assembly)
speak concerning this, χωρλον can be supplied after κοινόν which is an adjective, but has practically gained the force of a noun.

βουλόμενοι δὲ τάχιστα συμμίξαι τοῖς ἄλοις εἰς Κάλπης λίμένα. An. VI., 3,24a wishing as quickly as possible to meet the rest 'by going into' the harbor of Calpe.

eἰς δὲ τὸ (χωρλον) πόλισμα δὲν γενόμενον οὐκ ἔβοδοντο στρατοπεδεῦσονταί. An. VI., 4,7. And 'having gone into' the place which would have become a colony, they did not want to encamp there. Cf. An. VII., 7,1.

eἰς ἀφθονίαν παρέξειν ἑφι καὶ σιτία καὶ ποτά. An. VII., 1,33 he said he would furnish food and drink 'in amounts that would reach into the realm of' plenty or abundance.

οἶ δὲ καὶ εἰς τὸς πόλεις κατεμίγνυντο. An. VII., 2,3. and they 'having gone into' the cities mingled (with the people).

Πῶλος δὲν οὗ παρείη ἤδη 'Ελλησποντού. An. VII., 2,5. Polus was near the Hellespont 'having almost gone into' it, i.e. he came almost into Hellespont. So παρῆσαν εἰς τὸς κό-

μας. An. VII., 4,6 they were present 'having come into' the villages. Cf. An. I., 2,2, 3a.

οἶ δὲ 'Ελληνες ἐσκάμπησαν εἰς κόμας. An. VII., 7,1. And the Greeks encamped 'after they had gone into' the villages. Cf. An. VI., 4,7.

In the thirty nine instances just discussed εἰς is given the meaning of "in" or "within" by most translators and this may serve as a translation, but it is to be observed that in
each case there is clearly understood a verb of notion, implying an entrance into the place, state, or condition indicated by the noun which follows the preposition as its object.

Elγ with numerals.

In the Anabasis there occur twenty-six usages of elγ with numerals. In such instances it is usually translated "to the number of", and with round numbers "about". The former meaning is generally applied when elγ is followed by a small number, e.g., An. II., 2.7 elγ τεταράκοντα. This phrase is to be translated "to the number of forty inclusive".

It does not mean just up to forty, i.e., thirty-nine but includes forty, so the word elγ in such phrases gives the force of an entrance into the amount or number and thus retains its primal meaning of "into". Hence elγ is used only when the numeral following it is included in the amount. When elγ is used with large numbers which are generally taken as round numbers, e.g., An. I., 2.30 elγ τεταράκιοιων, the significance is an entrance into the amount, i.e. inclusive of the amount, which as a round number is near or about the exact number.

There are two passages in the Anabasis in which elγ is

Note. An. I., 2:3b, 3c; 8:6; II., 2:7; 3:12;
5:35; III., 3:6; 3:20a, 20b; 4:2; IV., 4:5;
4:21; 6:8; 8:16; 7., 2:4; VI., 2:18a, 16b, 10c,
16d; 4:23; VII., 1:23; 3:46; 7:63a, 63b; 8:11;
8:15.
followed by a numeral adverb, (An. VI., 4, 16, 19), εἶς τρίς in each passage. The discussion of these does not differ at all from that of the regular numerals just given. Hence ὀδηγός εἶς τρίς means "he was sacrificing 'having entered into' the third time". Time would be required for making a sacrifice. "He had entered into the time required for making the third sacrifice", is clearly the meaning.

Εἶς usually translated "to" or "toward".

δροεν δὲ αυτὸ περίερει ὀξυρυδν καὶ δηνυδν πάντι ἐκ θαλάττης εἰς θάλατταν. An. I., 2, 22. And a mountain range, (extending) from sea 'into' sea surrounds it. (the plain) on all sides. The mountain referred to in this passage is Mount Taurus. See An. I., 2, 21. Many ridges expand from the central chain of Mount Taurus in the form of a fan and extend in finger-like ramifications into the Mediterranean sea as headlands forming such promontories as Chelidonia, Aeneurium, and those upon which Cnidus and Halicarnassus are situated. These promontories which were regarded by the ancients as the terminations of Mount Taurus actually extended into the sea, some of them several miles. So also the mountains toward the north of Asia Minor which with the Taurus form a continuous range to the Black Sea, extend into the sea and form promontories such as Hieron and Iasonium. Hence Xenophon's phrase ἐκ θαλάττης εἰς θάλατταν, "out of the sea into the sea", is true to the orography of Asia Minor as applied particularly to the Taurus.

εἰκον δὲ τὸ ὀρέπανα—Und τοῖς ὀλφοῖς εἶς τὴν γῆν βλέπουτα. An. I., 8, 10a. And they,(the chariots) had scythes
under the bodies pointing (lit., looking) 'so as to enter into' the ground. (if extended).

\( \delta \delta \alpha \chi \nu \delta \varepsilon \iota \tau \eta \nu \gamma \nu \alpha \nu \kappa \omega \nu \tau \omicron \omega \chi \omega \rho \iota \nu \mu \nu \lambda \iota \sigma \tau \tau \omicron \rho \omicron \nu \tau \omicron \varepsilon \rho \omicron \gamma \nu \). An. VI., 4, 3. And the neck of the promontory which reaches 'into' the mainland is about four hundred plethrums wide. This neck, as its meaning indicates, was not separated from the mainland by water and extended up toward it, but was continuous with the mainland and hence is spoken of as reaching into it.

In the three passages just discussed from a superficial reading one would be inclined to translate \( \varepsilon \iota \) "to" or "toward" but a more careful investigation reveals the fact that the preposition has its original meaning "into".

El\( \iota \) followed by \( \chi \epsilon \iota \rho \alpha \) or \( \chi \epsilon \iota \rho \alpha \gamma \).

El\( \iota \) followed by \( \chi \epsilon \iota \rho \alpha \) or \( \chi \epsilon \iota \rho \alpha \gamma \) is found six times in the Anabasis. These instances may be divided into three classes or usages slightly different as follows: (1) a strictly literal force in which the idea is some object taken into the hand closed or at least partially so, e.g., \( \varepsilon \theta \theta \tau \delta ^{\prime} \varepsilon \lambda \alpha \beta \varepsilon \tau \delta \pi \alpha \lambda -

\tau \delta \varepsilon \iota \tau \delta \varepsilon \chi \epsilon \iota \rho \alpha \gamma . \) (An. I., 5, 15a; 8, 3a). And straightway he took the javelins 'into' his hands, and \( \lambda \alpha \beta \gamma \nu \delta \varepsilon \iota \tau \eta \nu \chi \epsilon \iota \rho \alpha -\dot{a} \rho \tau \nu \). An. VII., 3, 23 and having taken a loaf 'into' his hand; (2) by metonymy \( \chi \epsilon \iota \rho \) is used for power because in ancient times when kings themselves led their armies and used the sword and the spear and the javelin, the hands took the principal part in winning the power, e.g., \( \sigma \delta \varepsilon \nu \iota \pi \omega \kappa \rho \epsilon \omicron \tau \omicron \nu \iota \delta \omega \tau \omicron \nu . \) An. I., 2, 26b. (He said that never
before) had he come 'into' the power of anyone better than himself; (3) to come into the hands of an enemy, i.e. into close quarters. The idea here is to come into quarters where the hands are used freely in grasping and striking, and to come into the hands of an enemy might mean to actually come into the grasp of the enemy, e.g., πρὸς ὃτι εἰς χείρας δέχεσθαι οὖν ἱκανῶς. An. IV., 3,31. (they were not armed) sufficiently to receive (an enemy) 'into' their hands, i.e. into close quarters. καὶ εἰς χείρας ἔσαυρι. An. IV., 7,15 and they came 'into' their hands, i.e. into close quarters, or into a hand to hand combat.

Elγ usually translated "upon".

Διὰ' εἰς δὸμος διακόπων. An. I., 3,3b but I spent them (the darics) 'into' you, i.e. 'so that they entered into your general make-up' being spent no doubt for food, clothing, and arms. The English idiom "to spend upon" is just as figurative as the Greek idiom and is really not so expressive of the fundamental idea as the Greek idiom "to spend into".

Elγ in time expressions.

In ten instances in the Anabasis elγ is followed by a word expressed or understood indicating the time at or in which a thing is done. Elγ is used in such cases because he who does or experiences a thing at any time is conceived of as, so to speak, entering into that time. The passages are as follows: εἰς τὴν ἐπίστολαν ὡς An. I., 7,1; εἰς τὴν ὑστεραίαν (ἕμβραν). (An. II., 3,25; An. IV., 1,15; An. VII., 1,35); εἶς τὴν δοκείαν, An. III., 1,8; εἶς τοῦτον τὸν σταθμὸν, An. III., 4,13; εἰς τὴν νῦκτα, An. IV., 5,13; εἰς καλὸν χρόνον, An. IV.,
24

VI I., 4, 14.  

Elv in adverbial expressions.

8, 14 Several instances occur in the Anabasis in which eis is followed by the neuter article and an adverb or an adjective and such phrases are generally translated adverbially. In each phrase the word χωρίον was originally supplied and as they are all preceded by a verb of motion or one implying motion, eis has its force of 'entrance into' the place indicated by the adverb or adjective. The passages are as follows: τῇ δρέπα-

να εἰς πλάγιον αποσταμένα, An. I., 3, 10a scythes extended into the place on the side; εἰς τὸ πρόσθεν οὔχονταί, An. I., 10, 5 they have gone into the place before or ahead; προέδραυαν εἰς τὸ πρόσθεν, An. II., 1, 2 to go forward into the place ahead (until they should meet Cyrus); εἰς τὸ πρόσθεν τῶν δίπλων ἕκαστοντο, An. III., 1, 33, (having come) into the place before the arms, they sat down; παραγενέσθαι εἰς τὸ πρόσθεν, An. III., 4, 38 to come, (lit., be present) into the place ahead; φεύγοντες εἰς τοῦπισθεν, An. III., 3, 10 fleeing into the place behind i.e. retreating; εἰς τὸ πρανές ἐβαλλον, An. III., 4, 25 they began to throw darts, (from the eminence) into the place below; διαβιβάζονται εἰς τὸ πέρα του οὐ ποταμοῦ, An. III., 5, 2 as they were being transported into the place beyond the river; ἐπανεχώρουν εἰς τοῦμπαλιν, An. III., 5, 13 they retreated into the place behind; τοὺς ἀμφι ξενοφώνα δέουσαν εἰς τοῦμπαλιν, An. IV., 3, 21 Xenophon and his men running into the place behind them; ἐποροῦντο εἰς τὸ πρόσω, An. V., 4, 30 they proceeded into the place before or ahead; περεύλαμε εἰς τὸ πρόσω, An. V., 7, 7 they moved ahead to the place before; and εἰς τὸ πρόσω, An. V., 10, 9 they were going to the place before.
An. VII., 3,41. Seuthes rode up into the place in front.

Elс with verb of "looking":

ἀποβλέπων εἰς τὸν πολεμοῦς καὶ τὸν φίλον. An. I., 8,14 looking away from everything else 'into' (the faces of) the enemy and his friends. There is in this more than the mere idea of a glance. It contains the idea of scrutiny such as would be necessary to make a comparison between the enemy and his friends. Else then gives the idea of penetration beyond the mere outward expression to see or read the mind beneath.

Cf. the similar discussion, page 5 and 6.

οἷς ἄνωθεν τὴν εἰς ἄλλοτριαν τράπεζαν ἀποβλέπον. An. VII., 2,33a. I could not endure to subsist by looking 'into' the table of another. The meaning here is to live at another man's table, at his expense. The table in this passage is by metonymy used for the articles of food on the table. Hence ἀποβλέπων εἰς τράπεζαν means to gaze intently into or among the articles of food or into the vessels containing the food, as one would recline at table. This food would naturally occupy the center of the table and εἰς would also be used in looking into the center from the outside or edge of the table. Since the τράπεζα was used only at meals, and never for such purposes as writing, for instance, the former view seems more probable, and is strengthened by another passage in the Ana-basis, γὰρ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων ἄπειρον κύων, An. VII., 2,33b that I might subsist not by gazing 'into the things on his table' just as a dog. The mention of the dog in this connection brings vividly to mind the intent gaze of
the dog with which we are so familiar.

Elγ with the articular infinitive.

Elγ followed by the articular infinitive occurs five times in the Anabasis. In four of the instances the phrase expresses purpose. The verb in a telic phrase or clause is always future relative to the main verb and denotes the performance of an act or a state, entrance into which (performance or state) the main verb has as its purpose or end. Elγ τό διδάκειν ἀρμήσαντες. An. I., 3,26 the six hundred of Cyrus set out 'to enter into pursuit'; συνωστέλλοντι δ' ὁδόν ὑπὲρ εἰς τὸ μάχεσθαι ὁδῷ εἰς τὸ τὸ ἐπιτῆδεια ἐξελεύ. An. III., 2,27a, 27b they are of no advantage (to us) 'when we enter into fighting or into an obtaining of provisions'; εἴς τὸ μὴ διδ τὸ ἔγγυς εἰναι φοβεῖσθαι. An. VII., 8,20, (to go as far as possible into Lydia) 'in order that the Persian might not enter into fear' from his proximity.

In the other instance the phrase is used to limit a noun expressing time. ἐσον ἄν ὁδὴ καίρας εἰναι εἰς τὸ διεἰπνονοιεῖσθαι. An. VI., 3,17 until it should seem to be time 'to enter into the act of dining'. Although this phrase does not express purpose, elγ is used in its primal meaning of 'into', referring to the entrance into the performance of the act indicated by the infinitive which follows it.

Elγ usually translated "according to".

καὶ τούτῳ εἰς γε ὅπως ὁδῷ ἀτηράσεθα εἰς ποιησώντες. An. II., 3,23 and in doing good we shall not fall behind this man, at least 'entering into' our ability and going to its lim-
it. Else not only has its primal force of entrance into, in this passage, but the additional idea of penetration or passing to the limit of the thing entered. This seems to be the only occurrence with this idea in the Anabasis.

Else δόσο.

Ἰδὲ Κλαρκὺς ἀγέτο μὲν εἰς δόσο. Ἀν. ΙΙ., 4,28. And Clearchus was leading them, 'having been drawn up into' twos, i.e. two abreast. The meaning here is the same as set forth in the discussion of else with numerals on page 20, i.e. 'into the number of two' meaning that two is included.

Else λόγους τινὶ ἐλθεῖν.

θεογέ μοι εἰς λόγους σοι ἐλθεῖν. Ἀν. ΙΙ., 5,4 it seemed best to me to enter 'into' a discourse with you. Λόγος is the noun corresponding to the verb λέγω and hence means "the thing said"; in the plural it would mean "the things said", hence speech, or discourse, or debate. Similar is εἰς λόγους αὐτοῖς——Ἀλθεὺν. Ἀν. ΙΙΙ., 1,20 they entered 'into' a discourse with them.

A literal use of else explained.

εἰςεῖδοντο εἰς τοὺς πόδας σοι ἰμάντες. Ἀν. ΙV., 5,14 (but as to such as slept with their shoes on), the straps worked 'into' their feet. As shown by the context the weather was intensely cold. By freezing, their feet would be caused to swell and thus the thongs would actually work into them.

Else following verbs of "saying".

εἰς διείην τὸ ἔρχομαι λέγειν εἰς Ἰμᾶς. Ἀν. V., 6,23 whether it was better to begin to speak 'that the words or
thoughts expressed in words, may enter into your minds. An. V., 6:17. ἐκφέρειν εἶν τὸ στρατευμα λόγον he spreads the report 'into' the army. This passage is very similar to the one just discussed. An. V., 6:37. Ἐνοφδύν ὁ θεός ἐπεκρινατο διηνοδόν ἄν τοῦταν εἶπον εἶπ τὴν στρατιάν. Xenophon replied that he would propose nothing of the sort 'into' his army. καὶ τῶν λαχανὸν τις διαγγέλλει εἶπ τὸ στρατευμα. An. VII., 1,14 and one of the captains communicated it 'into' the army. There are four instances in the Anabasis of εἶπ used with a noun or pronoun denoting persons after a verb of saying or speaking. In a verb of saying we can not get away from the motion implied whether we think of the sound going from the vocal organs of one person and entering into the ears of another, or whether we think of the thought communicated from one mind to another by means of speech. Furthermore the idea of 'entrance into' is just as marked. If the sound did not enter into the ears and the thoughts or that which provokes the thoughts did not enter into the mind there could be no communication by speech. When ἐπρεπε, which is much more common than εἶπ in this construction in the Anabasis, is used, it does not invalidate the idea of entrance into the person or mind of the person in the discussion just set forth, but simply does not emphasize that side of the idea. Ἐπρεπε emphasizes the position of the speaker with reference to the one spoken to, i.e. 'in the presence of'.

Εἴπ with λῆφος and ἐπρεπε.

συνεβάλλοντο δὲ καὶ λῆφον εἶπ ἐν δέοι πάντως ἀλλεσθαί.
were all to gather. λόφος properly means the back of the neck of draught-cattle because the yoke rests upon and rubs it (λέπτοι). After Homer it was also used for the crest of a bird, whether of feathers, as the lark's crest, Simonides 68: or of flesh, as the cock's comb. It came then to have the derived meaning, 'a ridge of earth with a broken or jagged surface', from its similarity to the cock's comb. Hence εἶχε δὲ (λόφον) means to gather "into or in among the broken or jagged parts of the ridge". Cf. τῶν δὲ οἰκίσκων εἶχε δὲ λόφος ἐπεπλάσθην. An. I., 10, 12. And the ridge was filled with horsemen. This passage gives the idea of the broken surface of the ridge so that it can properly be spoken of as filled with horsemen, an expression that would not aptly apply to an unbroken convex surface. It is not contended that λόφος always has the specific meaning set forth here, but inasmuch as this meaning is quite in harmony with its original force, when used with εἶχε, it should be so taken.

τινὲς οἶκους νοικοποιεῖ, εἶχε τὸ δὲ ὑπὸ εἰς ἑλλήσσαν πρὸς πάντα πολλά. An. VI., 6, 5 some having gone elsewhither 'into' the mountain took many sheep. "Ὡρος does not have reference necessarily to a single peak, but is used regularly for a mountain range, hence made up of peaks. An. I., 2, 22. Εἶς ὑπὸ then has the meaning "into and through the mountain peaks", i.e. in among them.

Εἰς translated "toward" denoting mental attitude.

δοκεῖτε εἰναὶ λοιπὸν εἰς δὲ ἄχρις τοῖς An. VII., 6, 23 you seemed to be extremely ungrateful toward (into) me.
'Δχριστος is made up of χριστος and a-privative. χριστος is from χαρις which means, 'the saying or doing χρις, or something that will cause χρις to a person'. Now χρις in a subjective sense has the meaning, 'grace or favor felt', whether on the part of the doer or receiver. Both senses appear in, δι' οὐδὲν ἡ χρις χριν φεδος. Soph. O.C. 779, when the favor done should bring with it no sense of favor conferred. Hence Δχριστος means, 'a failure to express a sense of the favor received that the feeling that a favor had been conferred might, as it were, come into the mind or cognition of the one who conferred the favor'. One could not say another was ungrateful toward him until there had come into his mind from some act or word of the ungrateful person the feeling that the favor conferred was unrecognized or unappreciated.

In the Anabasis the preposition ο.lbl occurs four hundred and eighty-four times. In three hundred and nine instances (See note) it is used in its pure literal sense of entrance in-

Fifty of these are in compound. Seven of the compounds are with nouns and forty-three are with verbs. Besides these fifty compounds in which εἷς is used strictly literally, there

10:1a; 10:1b; 10:1c; 10:8; 10:10;

3:14; 3:18a; 3:26; 3:29; 4:4; 4:8; 4:27; 5:7a;
5:7b; 5:30; 6:3.

Book III., 1:5; 1:10; 1:11; 1:30; 1:43; 1:46;
2:1; 2:9; 2:26; 3:1a; 3:11; 4:14; 4:30; 4:31;
4:37; 5:10; 5:13; 5:17.

Book IV., 1:7; 1:10; 2:3; 3:3; 3:20; 3:24; 4:2;
4:7; 4:14a; 4:14b; 5:11a; 5:11b; 5:14a; 5:16b;
5:25; 5:27; 6:1a; 6:1b; 6:2; 6:5; 6:16; 6:27a;
6:27b; 7:4; 7:7; 7:11; 7:12; 7:18; 7:20a;
7:20b; 8:2; 8:3; 8:6; 8:10; 8:13a; 8:13b; 8:22.

Book V., 1:1a; 1:1b; 1:2; 2:2; 2:3; 2:6; 2:16;
3:1a; 3:1b; 3:2; 3:5; 3:7; 3:11a; 4:10a; 4:10b;
5:3; 5:4; 5:6; 5:7; 5:11; 5:14; 5:16a; 5:16b;
5:20a; 5:20b; 6:7; 6:10a; 6:10b; 6:12; 6:18;
6:23; 6:33; 6:36; 7:1; 7:2; 7:5; 7:6a; 7:7a;
7:7b; 7:7c; 7:9a; 7:9b; 7:13; 7:15a; 7:15b;
7:15c; 7:16; 7:25a; 7:25b; 7:30; 7:34.

Book VI., 1:9; 1:12; 1:14; 1:15a; 1:15b; 1:20;
is one that it has been thought well to discuss. μὴ πρόσθεν εἰσῆλθεν αὐτὸς ἢ πολλὰς. ἂν. VI., 1,17, it came 'into' them, i.e. into their minds more than before to return home with some booty. Here εἴρ has its primal sense.

In one hundred and seventy-five instances, since the original force of εἴρ did not appear on the surface, it was thought best to examine the passages to determine the meaning. In no case, when considered fundamentally, did it appear that

3:24; 4:1a; 4:1b; 4:2; 4:3a; 4:5; 4:9; 4:22
4:24; 4:25; 4:26a; 4:26b; 5:1a; 5:1b; 5:1c;
Book VII., 1:1; 1:3; 1:7; 1:13; 1:15a; 1:15b;
1:17a; 1:17b; 1:18; 1:19a; 1:19b; 1:20a;
1:20b; 1:27; 1:29; 1:31; 1:33; 1:38a; 1:38b;
1:39; 2:1; 2:2a; 2:2b; 2:7a; 2:7b; 2:8a;
3:3a; 3:3b; 3:5; 3:10; 3:21a; 3:21b; 3:25;
3:44; 4:2; 4:3; 4:5; 4:15; 4:18; 5:1; 5:9;
5:12a; 5:12b; 6:12; 6:13; 6:24a; 6:24b;
6:42; 7:6; 7:22; 8:1; 6:5; 8:7a; 8:7b; 8:8;
8:21; 8:23.
the original sense of 'entrance into' was entirely absent, but on the other hand that Xenophon used εἰς to express his thought accurately, as he conceived it, which owing to developments and different ways of looking at things today, would be expressed differently to some extent. Our purpose is to find out how the Greeks looked at things, and to get at their modes of thought and expression of thought. If we keep this in mind in our translation and interpretation of the foregoing passages in the Anabasis, the original force of εἰς, 'entrance into', will appear.

The proposition 7 which has the force of 'into' when it has reference to the transition from one state into another. Such is the meaning here.

Ἐν τῇ οὖσῃ ἐστὶν ἐξ ἑαυτῆς καὶ ἀπὸ τοῦ ποιμένου. Gen. 1:6,6. Let there be lights in the firmament of the heaven 'to enter into the service of' light bearing. The phrase εἰς ἑαυτῆς does not occur in the Hebrew in this verse, but it does occur in verse fifteen in the same sense as above and εἰς in a translation of 7.

And let there be in a state or position 'that they may come into service for signs, for seasons, for days, and for years'. These lights were created to enter into a new state evidently had not had before. Hence there was a change in their condition, or if they had had non-existence before, there was the going into existence. εἰς. A translation of 7 in the Hebrew, above the entrance into the new state which involved the entrance into a service.
A Lexicographical Study of El in Genesis, 1 Samuel, and Tobit in LXX.

El is usually translated "for".

οδ το σπέρμα αυτοῦ ἐν αὐτῷ καὶ γένος εἰς δυναστία ἐπὶ τῆς γῆς. Gen. 1:11, wherein is the seed thereof 'to be made into' a likeness after its kind upon the earth. El is a translation of the Hebrew preposition ™ which has the force of "into" when it has reference to the transition from one state into another. Such is the meaning here.

Γεγενήτωσαν φωτισθήσει ἐν τῷ στερεώσματι τοῦ οὐρανοῦ εἰς φως. Gen. 1:14a, Let there be lights in the firmament of the heaven 'to enter into the service of' light bearing. The phrase εἰς φῶς does not occur in the Hebrew in this verse, but it does occur in verse fifteen in the same sense as above and εἰς is a translation of ™.

καὶ ἐκτὸς εἰς οὐρανὸν καὶ εἰς καιροὺς καὶ εἰς ἡμέρας καὶ εἰς διανυσμάτας, Gen. 1:14b,c,d,e. And let them be in a state or position 'that they may come into' service for signs, for seasons, for days, and for years. These lights were created to enter into a use they evidently had not had before.

Hence there was a change in their condition, or if they had had no existence before, there was the coming into existence. El, a translation of ™ in the Hebrew, shows the entrance into the new state which involved the entrance into a service,
i.e. into the service of causing signs, seasons, days, and years.

τὸν φωστήρα τὸν μεγαν εἰς ἀρχὰς τῆς ἡμέρας καὶ τὸν φωστήρα τὸν ἐλάσσω εἰς ἀρχὰς τῆς νυκτὸς. Gen. 1:16a, b. (He made) the large light 'that it might come into the service of' ruling the day and the lesser light that it might enter into the service of ruling the night. As above εἰς is for of the Hebrew.

The phrase εἰς βρῶσιν is found seven times (Gen. 1:29; 1:30; 2:9b; 3:6; 47:24b; I Sam. 2:28) in the three books under discussion, and in each case is preceded by the idea that something shall be for food or is good for food. Εἰς is a translation of in the Hebrew and in the phrase εἰς βρῶσιν has the sense of "entrance into a state so that it is used for food or is good for food", e.g., πᾶν ξύλον—καλὸν εἰς βρῶσιν. Gen. 2:9b.

καὶ ἀνέστη αὐτὸ ἀνθρώπος εἰς ψυχήν ζωαν. Gen. 2:7b. And man 'came into' (Hebrew ?) a living soul.

πᾶν ξύλον δραίον εἰς δρασιν. Gen. 2:9b, every tree was pleasing 'when it came into' (Hebrew ?) vision.

καὶ ἔστοι οἱ διὸ εἰς σάρκα μιαν. Gen. 2:24. And they two shall be 'having passed into' (Hebrew ?) one flesh.

στὶ ἀνθρώπα διέκτεινα εἰς πρᾶσμα δμολ, καὶ νεανίσκον εἰς μέλωπα δμολ. Gen. 4:23a, b, because I have slain a man (a deed) 'which brought me into' (Hebrew ?) a state so that I am wounded, and a young man (a deed) 'which brought me into' (Hebrew ?) a state' so that I am hurt.

καὶ ἔσται εἰς σημεῖον διαθήκης. Gen. 9:13, and the bow.
shall be 'changed in its purpose so as to enter into'. (Hebrew ?) the use as a sign of a covenant.

καὶ δὲ ἐσται ἐν τῷ θῶρῳ εἰς κατακλυσμὸν. Gen. 9:15.

And the water shall no more be 'increased into'. (Hebrew ?) a flood.

καὶ ἀγένετο αὕτοῖς ἐν πληθοὶς εἰς πλῆθον. Gen. 11:3.

And brick came 'into' (Hebrew ?) the place of stone.

ποιήσω σε εἰς θεόν μεγά. This phrase occurs four times in Genesis. (αὕτον in place of σε in two of the instances) 12:2; 21:13; 21:19; 46:3b, I will make you 'to grow into'. (Hebrew ?) a great nation.

The phrase εἰς γυναῖκα occurs in Genesis, I Samuel, and Tobit twelve times; four times with λαμβάνω, (Gen. 12:19; 34:4; I Sam. 25:39b; 25:40b) meaning "to take a woman 'into'. (Hebrew ?) the relationship of a wife"; five times with δίδωμι (Gen. 34:12; 41:45; I Sam. 18:27; Tob. 6:12; 6:16b) meaning "to give a daughter 'into'. (Hebrew ?, except in Tobit which was never written in Hebrew) the relationship of a wife"; two times with γυναῖκα, (Gen. 20:12; I Sam. 25:42) meaning "to get to be 'into'. (Hebrew ?) the relationship of a wife"; once with εἰλι, (Tob. 6:16a) meaning "to be 'having come into the relationship of a wife'.

καὶ παρετήρησεν αὕτοῖς εἰς τὸλμον. Gen. 14:8 and they drew up in battle order against them 'to go into'. (Hebrew He-directive, ? =) war.

καὶ ἔλογισεν αὕτῳ εἰς δικαίοςδύναμιν. Gen. 15:6 and it (his belief in God) was reckoned to him 'that it brought him
into. (Hebrew He-directive) a state of' righteousness.

καὶ θήσω σε εἰς διαθήκην. Gen. 17:6 and I will make you 'to multiply into'. (Hebrew ? ) nations.

καὶ θήσω τὴν διαθήκην—εἰς διαθήκην αἰώνιον. (Gen. 17:7b; 17:19) I will put my covenant 'into'. (Hebrew ? ) the nature or state of' an everlasting covenant.

καὶ θήσω τὴν διαθήκην μου—εἰς διαθήκην αἰώνιον. Gen. 17:13 and my covenant shall be 'put into'. (Hebrew ? ) the state of' an everlasting covenant.

καὶ δῶσω σοι—τὴν γῆν εἰς κατάσχεσιν αἰώνιον. (Gen. 17:8; 48:4b). And I will give to you the land 'to pass into' (Hebrew ? in Gen. 17:8, in 48:4b the word for possession is in apposition to the word for land) an everlasting possession.

καὶ θήσω τὴν διαθήκην μου—εἰς διαθήκην αἰώνιον. Gen. 17:16 and the child shall be 'multiplied into'. (Hebrew ? ) nations.

καὶ δῶσω αὐτὸν εἰς θεούς μέγα. Gen. 17:20, and I will grant 'that he increase into'. (Hebrew ? ) a great nation.

'Αβραάμ δὲ—ζητεῖ εἰς θεούς μέγα. Gen. 18:18. And Abraham shall be 'multiplied into' (Hebrew ? ) a great nation.

tαύτα θήσω σοι εἰς τιμὴν τοῦ προσώπου σου. Gen. 20:16 this money shall be 'to enter into'. (Hebrew has the word for covering in the nominative case in the predicate) the service of' covering her face.

eἰς μαρτύριον is found twice in Genesis. (21:30; 31:44) used with the verb εἰμί in the sense that something or some person 'has come into'. (Hebrew ? ) the office of' a witness to
something. 

καὶ ἀνένεγκον αὐτὸν ἐκεῖ εἰς δολοκάρπωσιν. Gen. 22:2b

and offer him there 'by putting him into.' (Hebrew ו) the state or place of' a burnt offering.

καὶ σχίσας ξύλα εἰς δολοκάρπωσιν ἀναστὰς ἔπορεσθη. Gen. 22:3, and having split wood 'since it entered into.' (Hebrew has the word 'offering' preceded by the word 'wood' in the construct state) the act of' offering he arose and went.

eἰς δολοκάρπωσιν is used three times in Genesis. (22:7, 8, 13) in the sense that a lamb or a ram 'is put into. (Hebrew ו) the state or place of' a burnt offering, e.g., ποῦ ἐστιν τὸ πρόβατον τὸ εἰς δολοκάρπωσιν; Gen. 22:7.

eἰς κτάσιν occurs three times in Genesis. (23:9, 18a, 20) with reference to a cave in a field given to Abraham 'to pass into'. (Hebrew ו) his possession, e.g., δότε μου αὐτὸ ἐν ὅμιν εἰς κτάσιν. Gen. 23:9.

γίνοντες εἰς χιλιάδας μυριάδων. Gen. 24:60. These words are addressed to Rebekah and mean, 'Be thou, (a mother) 'that thy children may be multiplied into.' (Hebrew ו) the number of' thousands of ten thousands". (Cf. Gen. 18:16).

καὶ ἔσται εἰς συναγωγὰς θεῶν. Gen. 28:3 and you shall be 'increased into'. (Hebrew ו) companies of peoples.

καὶ ἔσται μοι Κύριός εἰς θεόν. Gen. 28:21b, and Jehovah shall be 'brought into.' (Hebrew ו) the relationship of' God on my part.

νῦν δὲ γέγονα εἰς ὅσο παρεμβολάς. Gen. 32:10, and now I have become 'having been divided into'. (Hebrew ו) two
companies.

καὶ ἑστατεῖ τὰ βρῶματα πεφυλαγμένα τῇ γῇ εἰς τὰ ἐπετὰ ἐστὶν τοῦ λιμοῦ. Gen. 41:36. And the food stored up shall be 'to pass into'. (Hebrew) the seven years of famine. (to supply the lack).

eἰς τὴν δῶν occurs in Genesis three times. (42:26b; 45:21, 23) following the verb δοθῶμαι with reference to giving to someone provisions 'to take into'. (Hebrew) his journey, e.g., καὶ δοθηναι αὐτοῖς σπιτιτισμοῦ εἰς τὴν δῶν. Gen. 42:26.

λαβεῖν ἡμᾶς εἰς παῖδας. Gen. 43:18, to take us 'and bring us into. (Hebrew) the condition of' bondmen.

eἰς γὰρ ζωὴν ἀπεστειλέν με ἡ θεός. Gen. 45:5. For God sent me before you 'to bring many into'. (Hebrew) life, i.e. from famine and death into a condition in which they might live.

καὶ τὸν λαὸν κατεδουλώσατο αὕτῳ εἰς παῖδας. Gen. 47:21 And he enslaved the people 'bringing them into. (Hebrew has a different phrase here) the condition of' bondmen.

τὰ δὲ τέσσερα μέρη ἑστατεὶς—εἰς στέρμα. Gen. 47:24a. And the four parts shall be 'to enter into. (Hebrew) that used for' seed.

καὶ θετεὶ αὕτῳ Ἔσω ἡ εἰς πρόσταγμα. Gen. 47:26. And Joseph made it, viz., that Pharaoh should have a fifth 'that it passed into'. (Hebrew) a statute.

ποιήσω σε εἰς συναγωγὰς δοῦνων. Gen. 48:4a. I will make you 'to increase into'. (Hebrew) companies of people.

ὁμός ἑσταί εἰς λαὸν. Gen. 48:19a. He shall be 'in-
creased into'. (Hebrew ? ) a people.

Gen. 48:19b, his seed shall be 'increased into'. (Hebrew has no word for el? but the word for multitude in the nominative) a multitude of nations.

As against me 'to lead me into'. (Hebrew He-directive ? ) evils, but God planned 'to lead me into'. (Hebrew ? ) good.

And Eli thought she 'had come into. (Hebrew ? ) the state of a drunken woman.

Do not grant that thy servant 'come into. (Hebrew ? ) the state of a pestilent daughter.

Samuel was faithful 'to come into. (Hebrew ? ) the office of prophet.

el? ?l? ? occurs seven times in I Samuel (4:la; 4:lc; 4:2; 7:10; 17:1a; 17:2; 23:8a) with verbs having the sense of 'gather together' or 'draw nigh to enter into war'. In this phrase el? is a translation of ? in the Hebrew except in 17:2 where the word 'war' is the object of the verb and no preposition is used.

the station of men.

and they offered up the cattle 'putting them into. (Hebrew has
the noun 'offering' without the preposition) the state of' a burnt-offering.

καὶ τὸς θυγατέρας υἱῶν λήψεται εἰς μυριστικό καὶ εἰς μαγείρισμα καὶ εἰς πεσοῦσας. I Sam. 8:13a, b, c. And he will take your daughters 'to put them into. (Hebrew ?) the positions of' perfumers, cooks, and bakers.

Ἀποδεκατώσει εἰς τὸ θραίμα. I Sam. 8:16, he will take a tenth of. (your asses, etc.) 'to put them into. (Hebrew ?) his places of' work.

eἰς θραίμα occurs four times in I Samuel, three times with the verb χρῆμα, anoint (9:16; 10:1; 10:2), and once with the verb δυσελέω, appoint (13:14), in the sense of "anointing or appointing someone 'to enter into. (Hebrew ?) the office of' prince".

ἐπιφανεία occurs four times in I Samuel, three times with the verb χρῆμα, and once (13:1) with the verb δυσελέω meaning "to anoint or set up someone 'to enter into".

dὴ εἰς μαρτύριον τέθειται σοι. I Sam. 9:24, because it. (the thigh) has been placed 'to enter into. (Hebrew ?) the use of' a witness.

eἰς εἰρήμων is found three times in I Samuel. (10:4; 25:5; 30:21) in connection with the verb ἐρευτᾶω and has the sense of soliciting something from someone 'that will bring them into. (Hebrew ?) a state or relationship of' peace.

ἐγνώθη εἰς παραπόλεον. I Sam. 10:12, it, (i.e. the saying, "Is Saul also among the prophets?") came 'into. (Hebrew ?) usage' as a proverb.

eἰς βασιλεά occurs four times in I Samuel, three times (11:15; 15:1; 15:17) with the verb χρῆμα, and once (15:11) with βασιλείαω meaning "to anoint or set up someone 'to enter into".
(Hebrew לי) the office of' king.

I Sam. 12:22. Jehovah has received you 'into (Hebrew לי) the relationship' as his people.

εἰς τὸν τόμον λαλέων. I Sam. 24:10. May Jehovah 'come into (Hebrew לי) the relationship' as his people.

And the implements were (worth or the price of) three shekels for the tooth. "Οδούς was used for any sharp implement, and so in passage for the mattock?, probably. Hence the sense is that three shekels was the price of the mattock. The primal force of εἰς is seen if we translate the phrase "three shekels were put into (Hebrew does not have the phrase) the mattock", i.e. three shekels were paid for the mattock. Cf. "Put your money into land" in which the sense is "Invest your money in land".

καὶ ἐστατεὶ ὑμῖν εἰς δοῦλον. I Sam. 17:9a, 9b, and we shall be 'placed into (Hebrew לי) the state of' slaves.

καὶ ἐστατεὶ αὐτῷ εἰς σκάνδαλον. I Sam. 18:21, and she shall be 'put into (Hebrew לי) the relationship of' a snare for him.

μετοχὸς εἰς τῷ νῦν Ἰεσσαὶ εἰς αἰλουρίνου σου καὶ εἰς αἰλουρίνου ἀποκαλύψεως μητρὸς σου. I Sam. 20:30a, b, you are a partsaker with the son of Jesse 'so that you have come into' (Hebrew לי) thine own shame and 'into (Hebrew לי) the shame of thy mother's nakedness.

καθὼς οὐδὲνεταχθη εἰς τὸ μαρτύριον. I Sam. 20:35, according as it was appointed 'to come into (Hebrew does not have the phrase) the place of' a witness.

εἰς ἐχθῶν occurs twice in I Samuel (22:8; 22:13) in the
sense of stirring up, or setting someone on another 'putting him into.' (Hebrew נָשַׁית) the relationship of an enemy. I Sam. 24:16. May Jehovah 'come into.' (Hebrew נָשַׁית) the relationship of a judge between me and you. I Sam. 25:30, and he appoints you 'to enter into.' (Hebrew נָשַׁית) the office of prince over Israel.

In the one hundred and twenty-six passages above, the usual translation of 'is "for" in such phrases as "become for", "be for", "created for", "anointed for", "appointed for", "entered into", or 'in the condition of' plunder. Tob. 4:9. For you are laying up a good treasure for yourself "when you come into the day of necessity." Tob. 4:15. Do not drink wine 'until you come into the state of' drunkenness.
act., but in every instance the noun used after cl signifies a state, condition, office, service, relationship, or use into which the person or thing involved passed and it is this passing from one state, ect., into another that makes the use of cl (into) appropriate. In one hundred and four instances cl is a translation of the Hebrew which is regularly used with a noun referring to a state or condition into which something or someone passes. In so far cl of the Greek and of the Hebrew are equivalent. In six instances the Hebrew has no preposition with the noun with which cl is used in the Greek, but it uses the noun as an appositive, e.g., "I will give to you the land as a possession", Gen. 48:4. The noun "possession" in the Hebrew is without a preposition and is an appositive to the noun "land". In the LXX the translators have put an cl with the noun "possession" because the land was to pass into the possession of another man. So in the similar passages. In three instances no preposition is used in the Hebrew but the He-directive (םי) is attached to the noun. The He-directive indicates motion or direction and does not exclude the idea of "entrance into", nor necessarily include it. The context determines the sense. The translators have interpreted the context as giving the sense of "into" and have thus employed cl. In three instances the Hebrew text is different, and hence impossible to determine for what cl is a translation. Six of the passages are in Tobit which is not a translation from the Hebrew, but was originally written in Greek. In one instance cl is a translation of which means "in-
to the presence of" after a verb of motion as in this case.

Eлг usually translated "in".

καὶ ἐνεπίσημεν εἰς τὸ πρόςαρτον αὐτῶν πυνὴν ζωῆς. Gen. 2:7. And he breathed into (Hebrew יְחָשָׁב) his face the breath of life. The word πρόςαρτον of the Greek is for ἐπὶ τῶν τῶν of the Hebrew which means nostrils. Hence the force of εἰς becomes very apparent.

Ἀπαντήσαν δὲ Αβραὰμ τῷ πρῶτῳ εἰς τὸν τὸπον. Gen. 19:27. And Abraham rose up early in the morning 'and went into'. (Hebrew יְחָשָׁב) the place, (where he had stood before Jehovah. The place referred to is indicated in Gen. 18:22.

εἰς τὸ ἑαυτόν occurs eight times in Genesis and I Samuel, seven times. (Gen. 20:8; 23:16; 50:4; I Sam. 8:21; 11:4; 18:23; 25:24) after the verb λαλῶ, and once. (Gen. 23:13) after εἰπών in the sense of speaking 'so that the words or sounds entered into'. (Hebrew יְחָשָׁב) the ears, e.g., ἐλάλησεν πάντα τὸ ἁπάντα τοῦτο εἰς τὸ ἑαυτόν. Gen. 20:8. Cf. the similar discussion in the Anabasis.

εἰς τὸν ὄρκον occurs three times in Genesis, twice (24:28; 45:16) in reference to something spoken or published 'so that the report went into' (Hebrew in 24:28 is יְחָשָׁב; in 45:16, He-directive) the house, once 45:2 in reference to something heard 'so that the report came into'. (Hebrew He-directive) the house.

καὶ οὐκ ἐμίξεν αὐτὸν εἰς τὸ πρόσβατα Λαβάν. Gen. 30:40 and he did not mix them. (the droves) into Laban's flock, i.e. 'by putting them into. (Hebrew יְחָשָׁב) the vicinity of' Laban's
flock. Gen. 37:17, and he found them 'when he had gone into' (Hebrew פַּלְגָּם) Dothan.

Gen. 42:32, and the younger brother is with our father today 'if we should go into' (Hebrew פַּלְגָּם) the land of Canaan. When the sons of Jacob expressed this thought they were in Egypt, and had in mind the passing from Egypt into Canaan where their brother was. If such thought was not in the mind of the original speaker as expressed by the Hebrew preposition פַּלְגָּם, the translators have put this idea into it by the use of לֵב.

καὶ παρεγένοντο εἷς ἀλωνα Ἄτάδ. Gen. 50:10. And they were present 'having come into' (Hebrew לֵב) the threshing floor of Atad. The threshing floor was a level plot of ground cleared off and beaten hard. They varied in size, some being quite large, as droves of cattle were driven over the grain scattered upon them to thresh it.

καὶ ἔλαλησεν αὐτῶν εἷς τὴν καρδίαν. Gen. 50:21, and he spoke 'into' their heart. καρδία is used for the mind. Hence the thought is that his words or sentiments 'entered into!' (Hebrew לֵב) their heart or mind.

εἷς εἰρήνην is found in I Samuel five times in the phrase 'go away 'since you have entered into a state of peace'. In 1:17; 20:13; 20:42; 25:35a, εἷς is a translation of לֵב, in 29:7 it is for לֵב.

καὶ ἀνεχόμεθα εἷς τὰς ναός. I Sam. 5:6 and it
(the plague) broke out on them 'having entered into'. (Hebrew does not have the phrase) the ships.

καὶ ἐπέταξεν αὐτοὺς εἰς τὰς ἐδραὶς αὐτῶν. I Sam. 5:9,

and Jehovah smote them 'by causing tumors to enter into' their seats, i.e. 'to break out in' their seats. The trouble was, probably, what we term piles which are the small, troublesome tumors or swellings about the anus and lower part of the rectum. The Hebrew has the phrase ען תון תון תון תון which means 'tumors were to them', i.e. 'they had tumors'. Since the Greek refers these tumors to the seat, εἰς in the sense of 'into' is very expressive, especially if the tumors were the piles, as suggested.

ἐκλήγησαν εἰς τὰς ἐδραίς. I Sam. 6:12, they were smitten 'tumors entering into' their seats. The Hebrew has ען ען ען ען meaning 'They were smitten with tumors'. This passage has the same sense as the one just above.

καὶ τὰ τέκνα αὐτῶν ἀπεκάλυσαν εἰς οἶκον. I Sam. 6:10,

and they 'having put the calves into'. (Hebrew ען ) a house kept them away from the cows.

καὶ ὄντα τοῦ Σαμουὴλ τοῦ ναὸς οἴκος 'Ἰσραὴλ εἰς Μαισσοφᾶ. I Sam. 7:6. And Samuel judged the sons of Israel 'when they had come into', (Hebrew ען ) Mizpah. The context just preceding mentions that they were ordered to go into Mizpah.

Εἰς followed by a proper noun, the name of a city; and used after παραγγελοῦμαι occurs four times in I Samuel. Παραγγελοῦμαι means "to get to be on hands" generally by coming. Hence it has come to mean "to come." In the four passages
(8:4; 13:8; 19:16; 22:9) the Hebrew has no preposition but the noun has attached to it in each case the He-directive, e.g., παραγίνονται ἵνα Ἀρμαθάιμ. I Sam. 8:4. They came into Ramah.

I Sam. 12:1. I have yielded obedience to your voice 'having entered into,' (Hebrew הַמְּהַלֶּהֶלֶת) the performance of all the commands which you have spoken to me, (and I have set a king over you).

For this meaning of חָוָה, compare Jno. 5:25; Lu. 6:47; Rev. 3:20. The people had asked Samuel for a king to rule over them, and after praying to Jehovah, he reluctantly entered into the service of carrying out their demand for a king. Elֶּה, therefore, indicates an entrance into a service which Samuel refused to enter at first.

καὶ Σαοῦλ σάλπιγγι σαλπίζει εἰς πᾶσαν τὴν γῆν. I Sam. 13:3. And Saul blew the trumpet 'so that the sound went into' all the land.

Elֶּה followed by a proper noun denoting a place is used with the verb παραμθᾶλλω (encamp) three times in I Samuel (13:16; 28:4a; 28:4b) and once in Tobit (14:10a) with the verb αὐλομέναι (encamp) indicating that the army was without and entered into the place specified and encamped, e.g., σὺν ἀλλάθυ-λοι παραμβαλλέν και εἰς Μαχεμάχ. I Sam. 13:16, the Philistines encamped 'having gone into.' (Hebrew הַמְּהַלֶּהֶלֶת) Michmash.

καὶ συνάπτουσιν καὶ ἀστάδιοπλυο ἀστὰν εἰς πόλεμον. I Sam. 14:22, even they also followed hard after them 'having gone into.' (Hebrew הַמְּהַלֶּהֶלֶת) the war.

καὶ ἦν ὁ πόλεμον διεσπαρμένον εἰς ὅλην πόλιν. I Sam.
14:23. And the war was spread abroad 'having entered into'.

(Hebrew does not have this phrase) the whole city.

'Ye mete èvseth eîl òoulelou, kai' égd kai' Íomadaân ò
vîlîs mou èsômêda eîl òoulelou. I Sam. 14:40a, 40b. You shall
be 'brought into'. (Hebrew ?) bondage and I and Jonathan my
son shall be 'brought into'. (Hebrew ?) bondage.

kai' ãnvebôsen eîl tîn parâtaqîn. I Sam. 17:8, and he
called out 'so that the sound went into'. (Hebrew \(?\)) the
ranks.

kai' édû mi' eîl tâs plâleîs sou, êgd' ãpâgêllâ sou
I Sam. 20:9, and if he shall not be in 'having gone into'. (He-
brew does not have the phrase) your cities, I shall report it
to you.

"Iosẉ elî dîkîn peôlakas pânta tâ autou ên tî ãrômîs.
I Sam. 25:21. Probably 'having entered into'. (Hebrew ?)
wrong, I have kept all this fellow has in the wilderness.

édû mi' swâth eîl yîn ãllpôlîn kai' ânî Soudî tîû ãnêîn
me eîl ðûn drîos 'Içraphîl. I Sam. 27:1b, lc, (and there is
nothing better) than that I shall be saved 'by going into'. (He-
brew \(?\)) the land of the Philistines and Saul will give up
seeking me 'going into'. (Hebrew \(\overline{L}\)) all the borders of Israel.

Mî ãpâgêllâsîn eîl Gêdî. I Sam. 27:11. Lest 'having
gone into'. (Hebrew does not have this phrase) Gath they should
report it there.

kai' satrâpaî ãllpôlîn parêporeîsouî eîl êkatonîdâs
kai' õlîmos. I Sam. 29:2. And satraps of the Philistines
passed by 'having been drawn up into'. (Hebrew ?) companies' of
a hundred and a thousand. *ἐλ γ is here used to show the entrance into the formation specified, a state or place in which they had not always been, but had entered in order to go into battle.

καὶ ἔπραματισθη εἰς τὰ ὅπωροιν. I Sam. 31:3 and he was wounded 'the weapon having entered into'. (Hebrew does not have this phrase) the soft parts above the navel.

τὴν δεκάτην ἐδέσον τοῖς υἱοῖς Ἀβελί τοῖς θεραπευόμενοι εἰς Ἰερουσαλήμ. Tob. 1:7. They gave the tenth to the sons of Levi who 'go into' Jerusalem to perform religious services there.

καὶ ἠγευσθή λευκόματα εἰς τοῖς ὀφθαλμοῖς μου. Tob. 2:10, and white spots or cataracts got to be, i.e. came 'into' my eyes.

καὶ παρεγένετο εἰς τὴν οίκον Ἄγγουηλ. Tob. 7:1. And he was present 'having come into' the house of Raguel.

καὶ Τοβίτ ἔγραψεν πρὸς εὐχήν εἰς ἀγαλλίασιν. Tob. 13:1. And Tobit wrote a prayer 'since he had come into a state of' great joy.

In the fifty-five usages of εἰς preceding, the word is usually rendered "in", but only so because it is used after verbs in which the motion is implied, or after verbs signifying rest or continuance in a place, because the idea of a previous motion into the place spoken of is involved. In these passages εἰς does not translate consistently any one Hebrew word. In twenty instances it is a translation for which means "in" regularly but after verbs expressing or imply-
ing motion it must be translated "into" and, therefore, in so far an equivalent of ely. In ten instances ely is a translation of  which has the sense of "into" when reference is made to the passing from one state or condition into another as it is used here. In six instances it is for the He-directive which merely indicates motion toward and may have the force of "into" if the context implies or demands it. In three instances ely for  in the Hebrew which means primarily "to" or "toward" but with the context gains the sense of "through", "among" and hence with verbs of motion "in among" or "in through", i.e. "into". In two instances it is for  which means "upon". In these cases, however, the "into-idea" seems to fit the sense of the context better and the translators have used ely. In one instance ely is used for  which means "within" and with a verb of motion, as in this case, has the force "entrance into so as to be with". In six instances the Hebrew has a different phrase and a different sense from the LXX. In five instances the passages are in Tobit and hence not in the Hebrew.

"Forever".

The phrase ely τῶν αἰῶνα is found eleven times. (See note) in Genesis, I Samuel, and Tobit. The phrase ely τῶν αἰῶνα occurs the left-hand (places); I (shall go) into the right-hand (places); and if you (go) into the right-hand (places), I

curs in Tobit only, five times. (3:11a; 8:5; 8:15; 11:14; 13:1). The phrase εἰς πάντας τοὺς αἰῶνας occurs once. (Tob. 13:4). These phrases may all be translated "forever". The sense of εἰς in such phrases is "entrance into a period" which is penetrated, as it were. The period referred to in these instances is the αἰὼν which is an unbroken age, i.e. eternity. The plural αἰῶνας denotes the individual ages whose sum is eternity. The phrase in the Hebrew is קָדָשׁ יָם.

Similar to the phrases above are εἰς γενέδες αἰῶνάς.

Gen. 9:12; εἰς γενέδες αὐτῶν. Gen. 17:7α; εἰς τὰς γενέδες αὐτῶν. Gen. 17:9; 17:10; 17:12; εἰς πάντας τὰς γενέδες τοῦ αἰῶνος. Tob. 1:4; 13:10. El is for the Hebrew קָדָשׁ and has the same significance as it does in the phrases above. The γενέδε means a period of about thirty or thirty-three years.

El is usually translated "to" or "toward".

καὶ εἰς πῦρ κυνοῦ συντελέσεις αὐτῶν δύναται. Gen. 6:16 and 'extending it into. (Hebrew קָדָשׁ) and penetrating the space of' a cubit you shall complete it from above. Any extension may be conceived of as entering into a space and penetrating to its limits or occupying it.

εἰς καὶ εἰς δριστερά, ἕως εἰς δεξιά εἰς καὶ εἰς δεξιά, ἕως εἰς δριστερά. Gen. 13:9α, 9β, 9ε, 9δ. If you (go) into the left-hand (places), I (shall go) into the right-hand (places); and if you (go) into the right-hand (places), I (shall go) into the left-hand (places). By supplying the verbs understood and the noun χωρία, the literal force of εἰς becomes evident. The Hebrew has verbs meaning "to left-hand it"
and "to right-hand it", i.e. to take the left-hand and to take the right-hand, respectively. In each case the verb in the Hebrew is put in the cohortative.

In order that I may turn 'into' (Hebrew לֶּחֶם) the right-hand (country) or 'into' the left-hand (country). *χαρὰν is to be supplied.* As she is the only daughter, she thinks of the right-hand and left-hand, i.e. to take the left-hand and to take the right-hand, respectively. In each case the verb in the Hebrew is put in the cohortative.

"to left-hand it" in Gen. 24:49a, 49b, in order that I may turn 'into' (Hebrew לֶּחֶם) the right-hand (country) or 'into' the left-hand (country). *χαρὰν is to be supplied.* As she is the only daughter, she thinks of the right-hand and left-hand, i.e. to take the left-hand and to take the right-hand, respectively. In each case the verb in the Hebrew is put in the cohortative.

This does not mean necessarily that the whole hand was put into his mouth, but in conveying the honey into the mouth, the fingers of the hand would very likely be put into the mouth as indicated by the preposition εἰς.

εἰς τὴν θυσίαν, used with the verb καλέω in the sense of "calling someone 'into' (Hebrew יֵלָד) the place of' the sacrifice", occurs two times in I Samuel. (16:3; 16:5).

The writer does not have in mind so much the smiting of the man to the ground except so far as it is implied, but smiting of the spear through the man into the ground. The writer does not have in mind so much the smiting of the man to the ground except so far as it is implied, but smiting of the spear through the man into the ground. The χαρὰ with the context seems to bear out this idea implying that if he is pinned to the ground with the spear, it will not need to be done a second time, as death would result.
εἰς σέ δέδωκα. Tob. 3:12. And now, Lord, I set my eyes and my face 'to go into' your presence. This is evidently the meaning when we take it in connection with the context. The daughter of Raguel had had seven husbands but had lost them, and was accused of having strangled them. She is falsely reproached on every hand, and has come to the point of strangling herself. As she is the only daughter, she thinks of the reproach it would bring upon her father, and for this reason refrains. She, however, offers a prayer to be taken out of the earth, and the strength of her desire is indicated by the terse but very expressive phrase "I have set my eyes and my face εἰς σέ" as if her determination and intense desire would carry her from the earth into the very presence of the Lord.

εἰς τὸν γάμον occurs twice in Tobit. (9:2; 9:6) after a verb of motion meaning "to come or go into the marriage feast". The γάμος was held in a palace or hall or house, hence εἰς (into) is appropriate.

καὶ ἐπορεύετο μέχρις οὗ ἐγγίνεται αὖτόν εἰς Νινεveh. Tob. 11:1. And he proceeded until he drew near 'to go into' Nineveh. The use of εἰς in such a phrase as this has more in it than the mere idea 'near to', but indicates that the intention is to enter into. The context shows that the man did enter Nineveh.

Upon an examination of the sixteen passages just preceding, the mere "to or toward-idea" does not suffice for a translation of εἰς. In every case the meaning is "to" or "toward" with the idea of entrance into the place or into the
presence of the person indicated.

Elż with δρός and βουνός.

eίς τό δρός occurs four times in Genesis (12:8; 19:17b; 19:19; 31:21) with verbs of motion or implying motion. The meaning then is 'into the mountains', i.e. into and among the different peaks. "Ορός is not confined in these instances to a single peak: (1) Because δρός may mean a mountain range. (Cf. Xen. An. I., 2, 22). (2) Because δρός is a translation for the Hebrew יִשְׁנָה נֶהֱרֹן which may mean a mountain range. (3) Because the mountain referred to (Gen. 12:8) between Bethel and Ai is a range rather than any one peak which is prominent.

There are mountain ranges around the Dead Sea, the ones probably referred to in connection with Sodom and Gomorrah in Genesis 19:17b. Mount Gilead referred to in Genesis 31:21 is a mountain range connected with the Lebanon mountains by means of Mount Hermon and encloses the whole eastern part of the land beyond the Jordan. Elż is for the He-directive in the Hebrew which does not exclude the idea of "entrance into".

The phrase είς τόν βουνόν is found four times in I Samuel (10:5; 10:10; 10:13; 26:1) in connection with a verb of motion. In the first two instances (10:5; 10:10) βουνόν is a translation for יִשְׁנָה נֶהֱרֹן which means hill but was also the name of a city located on a hill. That the city is referred to here is seen from the context, "After that thou shalt come into (είς) Gibeah where is the garrison of the Philistines; and it shall come to pass, when thou art come thither into (είς) the city, that thou shalt meet a band of prophets", etc. In the third instance (10:13) βουνόν is a translation
for  תֵּּיַּנְּיַּה which means a "high place" and, therefore,  יִּלְּי retains its force of "into". In the fourth instance.(26:1)  יִּלְּי again is a translation for  תֵּּיַּנְּיַּה which refers to the city, Gibeah, and is so translated in the Revised Version.  יִּלְּי is for  יַּנְּיַּה in 10:5 and for He-directive in 10:10; 10:13; 26:1.

Hence we find that the geography and orography of the places referred to permit and in fact demand that  יִּלְּי have the sense of "entrance into" in the phrases יִּלְּי בָּרֹא and יִּלְּי בָּשָׁאוּ בָּאֵי. Setting one's feet with a view of knowing the content of the places referred to.

With the noun translated by the infinitive.

The phrase יִּלְּי סוּכָּנְּיַּנְּיַּה occurs ten times in Genesis (14:17; 18:2; 18:1; 24:17; 24:65; 29:13a; 30:16; 32:6; 33:4; 46:29); four times in I Samuel (17:48; 18:1; 23:28; 25:20) once in Tobit (11:18). It is always a translation for קָּנְּיַּנְּיַּה the Kal infinitive construct of the verb קָּנְּיַּנְּיַּה (to meet) in the Hebrew with the preposition יִּלְּי . The Kal infinitive construct is really a Segholate noun and with יִּלְּי is an exact equivalent of יִּלְּי סוּכָּנְּיַּנְּיַּה. In every case this phrase is preceded by a verb of motion in the sense of "to go or come 'into a place of' meeting with some one", e.g., "וַיָּקָּנְּיַּנְּיַּה בְּבָּאֵי וַיָּקָּנְּיַּנְּיַּה בְּבָּאֵי". Gen. 14:17.

The phrase יִּלְּי גָּרָנְּיַּנְּיַּה occurs ten times in I Samuel (4:1b; 6:13; 9:14; 13:10; 13:15b; 15:12; 25:32; 25:34; 30:21a; 30:21b) and is a translation of the same form as יִּלְּי סוּכָּנְּיַּנְּיַּה, viz., קָּנְּיַּנְּיַּה except in I Sam. 6:13 it is for קָּנְּיַּנְּיַּה which is the Kal infinitive construct of קָּנְּיַּנְּיַּה meaning "to see". The sense of יִּלְּי is the same as above in יִּלְּי סוּכָּנְּיַּנְּיַּה.
The phrase is used with συνάγωνα and means "they gather together 'to go into the place of' war".

Eli with verbs of "looking".

In Genesis, I Samuel, and Tobit Eli followed by a noun and used with a verb meaning "to look" occurs six times. The verbs used denote more than a mere glance and have the sense of "a piercing look with a view of knowing the content of the object". 'Ανάβλεψον εἶς τὴν ορθον καὶ ἐφεξῆς τοῦ ἀντέρας Gen. 15:5. Look up 'into' (Hebrew has He-directive) the heavens and number the stars.

καὶ ἔνα τι ἐπέβλεψες——εἶς τὴν θυσίαν σου ἀναιεῖδὸς ὀφθαλμός. I Sam. 2:29. And why did you look attentively 'into' (Hebrew יָּצָּר ) my sacrifice with a ruthless eye. The θυσίαν may be the victim itself and hence the force of the passage could be "to look into the sacrifice as one would look into any open place or hollow." But the context seems to indicate that θυσίαν is used in a broader sense and the meaning is "to look 'into the matter of' sacrificing and discern its significance".

Μὴ ἐπιβλέψῃς ἐπὶ τὴν ἡγεῖν ἀστρόν μηδὲ εἶς τὴν ἡγεῖν μυγήθους ἀστρόν. I Sam 16:7a. Do not look attentively upon his countenance nor 'into'. (Hebrew יָּצָּר ) the state. (lit., holding) of his stature. It is to be noted that it is the same Hebrew word, ( יָּצָּר ) that is translated by ἔπιε in first part of the verse and εἰς in the latter part. The translators by the use of εἰς have suggested that more emphasis was laid upon the state of the body as to its stature than upon the countenance,
i.e. that more consideration was given to the stature than to the countenance. This idea is in harmony with the context, for Samuel was about to anoint Eliab who was the eldest son of Jesse and, therefore, probably the largest. Evidently the translators had such an idea, otherwise the change of the prepositions could hardly be justified.

 δει λαμβανειν ἐξ εἰς πρόσωπον, δὲ δὲ θεος δειπνεῖν εἰς καρδίαν. I Sam. 16:7b; 16:7c, because man looketh 'into'. (Hebrew ) the face, but God looketh 'into'. (Hebrew ) the heart.

 καὶ Αμνα ἐκάθισεν περιβλεπομένη εἰς τὴν δὲν τὸν παῖδα αὐτῆς. Tob. 11:5. And Hannah sat looking in every direction 'into' the road for her son.

 Elš in time expressions.

 εἰς τὸν καρπὸν is found three times in Genesis. (17:21; 18:14a; 21:2b), e.g., εἰς τὸν καρπὸν τοῦ τοῦ αὐτοῦ αναστρέψω. Gen. 18:14a. I shall return 'having entered into'. (Hebrew ) the set time.

 εἰς δρας occurs twice in Genesis. (18:10; 18:14b) and once in I Samuel. (25:6), e.g., ἔλαβε πρὸς σέ—εἰς δρας. Gen. 18:10. I shall return to you 'having entered into'. (Hebrew ) the seasons.

 Σταθεὶς Σαραὰ τῷ Ἐβραῖῳ ἀληθῶς εἰς τὸ γῆρας. Gen. 21:2a. Sarah bore Abraham a son 'when he had entered into'. (Hebrew ) old age.

 καὶ εἰς τὸ δευτέρα δελώστων προφήτης. Gen. 49:27. And 'having entered into'. (Hebrew ) the time of evening he divides the forage.
any time is conceived of as entering into that time, *ἐλας* has its primal force of "entrance into". 

The phrase *ἐλας ἡμέρας* is a phrase of time found three times in I Samuel (1:3; 1:24; 2:19), e.g., καὶ ἀνέβαινεν δ' ἀν-θρώποι ἐν ἡμέρας *ἐλας ἡμέρας*—προσκυνεῖν. (1:3). And the man went up to worship 'passing from the days (of one year) into the days (of the following year)'. That the days mentioned here refer to the number of days in the year is seen from I Sam. 1:7 'κατ' ἐνιαυτόν', 'year by year'. At any time one may be conceived of passing from one time into another, from one day into another, from the days of one year into the days of another. 

The proposition *ἐλας* usually translated "among".

καὶ ἐλας τὰς βδας ἑδραίεν 'Αβραὰμ, καὶ ἑλάβεν μοσχάριον. Gen. 18:7. And Abraham ran into (Hebrew אֶלְמַע) the herd, or 'into the vicinity of' the herd, and took a calf.

ἐνκείσθαιν τὰ πρόβατα ἐλας τὰς βάσεις. Gen. 30:38, the flocks conceive 'when they have come into' (Hebrew has different phrase) the vicinity of' the rods, i.e. in among the rods.

'Ἀποστέφου—ἐλας τὴν γενεάν σου. Gen. 31:3. Return 'into' (Hebrew אָלַע) the vicinity of' thy kindred.

καὶ ἐχιστήθη Σαμουὴλ προφήτης γενέσθαι τῷ κυρίῳ ἐλας πάντα ᾿Ισραήλ. I Sam. 3:21. And Samuel was believed to be a prophet for the Lord 'to go into' (Hebrew does not have phrase), the regions of all Israel.

καὶ προσάγουσιν τὴν φυλὴν Ματταρεὶ ἐλας ἀνέδρας. I Sam. 10:21. And they bring the tribe of Matrites 'into' (Hebrew does not have the phrase) the vicinity of' the men.
e Carson 14:32; 23:3) in
the sense of "to turn aside or to go into". (Hebrew כָלָה the
spoils, i.e. in among the spoils.

καὶ ἔπολομεν κύκλῳ πάντας τοὺς ἑκάροδος αὐτοῦ, εἰς τὸν
Moab, καὶ εἰς τοὺς υιοὺς Ἀμμων καὶ εἰς τοὺς υἱοὺς Ἑσόμ καὶ εἰς τὸν Βαδεμαρ καὶ εἰς βασιλέα Σουβα καὶ εἰς τοὺς Ἀλλοθύλους.
I Sam. 14:47a, 47b, 47c, 47d, 47e, 47f. And Saul fought against his enemies on every side 'having entered into' Moab and into the vicinity of the sons of Ammon and into the vicinity of the sons of Edom and into Bathor and into the vicinity of the king of Zobah and into the vicinity of the Philistines.
The preposition in the Hebrew is ל.

Turn thou and enter 'into (Hebrew ל) the vicinity of' the priests.

καὶ εἰσπορεύεται Δαβείδ καὶ Ἀβείσα εἰς τὸν λαὸν. I Sam.
26:7a. And David and Abishai came 'into (Hebrew כָּלָה) the vicinity of' the people.

In the fifteen instances preceding εἰς is followed by
a noun denoting a number of individual persons or things. The
usual translation of εἰς in such phrases is "among" or if the
context indicates that there is hostility it is translated "against". If the verb is one of motion as is the case in
these passages, then the real sense of εἰς is "to go, etc., in-
to the vicinity of" the persons or things and be among them.

Eis usually translated "against".

μὴν εἰς τοὺς άνδρας τοῦτον μὴ ποιήσῃς μήπων ἂδικον.
Gen. 19:8. Only do not do anything wrong 'to enter into' (Hebrew ?) the disadvantage of' these men.

Else, followed by a noun or pronoun denoting or referring to a person and used with the verb ἤματτάω, occurs twice in Genesis (20:6; 20:9) and seven times in I Samuel (2:25; 16:18; 19:4a; 19:4b; 19:5; 22:17; 24:12) in the sense of "to commit an offence 'so that it enters into the disadvantage of' the person", e.g., μὴ τι ἤματτάμεν εἰς σέ; Gen. 20:9. Wherein have I committed an offence 'that it has entered into' (Hebrew has except in I Sam. 19:5 and 22:17 where it is ) the disadvantage of' you? Every act or offence committed by man may be conceived of as entering into and forming a part of that which is advantageous or disadvantageous to himself, to other persons, or to God. Since it is true that the things of advantage and disadvantage to a person are a real part of him, i.e. enter into his real make-up, it is conceivable that an offence enters into a person, i.e. the real self.

εἰς δὲ διαβουλευόμενοι ἐλοιδόρουν. Gen. 49:23. And they deliberated 'the things which entered into' (Hebrew does not have phrase) the disadvantage' of him, and reproached him.

διὰ συντετελεστά ἢ κακία εἰς τὸν κόσμον ἡμῶν καὶ εἰς τὸν οἶκον αὐτοῦ. I Sam. 25:17a, 17b, because evil has been accomplished 'so that it has entered into' (Hebrew ) the disadvantage of' our master and (the people) of his house.

In the thirteen instances just discussed, εἰς is usually translated "against". In our phrases, "commit an offence against someone", "do wrong against someone", etc., we mean that
we commit an offence or do a wrong having set ourselves in opposition to the person wronged or sinned against. We must not assume that ἐν means "against" in such phrases and that it does not have its primal force of "into", since the Greek by regularly employing ἐν in these phrases, especially with ἀμφότερος, has a different viewpoint. The Greek thought seems to be that the offence or resultant of the sin enters into the person (the self) naturally for his disadvantage.

El ἐν used in adverbial expressions.

ἐν τῇ ὀπλῇ occurs three times in Genesis (19:17a; 19:26; 49:17) and once in I Samuel (24:9), three times (Gen. 19:17a; 19:26; I Sam. 23:17) after a verb meaning 'to look', once (Gen. 49:17) after a verb meaning 'to fall'. Χωρίς is to be supplied in these phrases and then ἐν has its usual meaning, e.g., καὶ περιέχει ἐν ὀπλῇ ἐν τῇ ὀπλῇ (χωρίς). Gen. 49:17 and the horseman shall fall 'into the places behind', i.e. backward. The Hebrew translates the whole phrase by one word: יָדּ הֶזֶן.

καὶ ἔγὼ καταβάδουμαι μετὰ σοῦ ἐν Λύγυρτον, καὶ ἔγὼ ἀναβιβάζω σε ἐν τέλος. Gen. 46:4b. And I shall go down with you into Egypt and I shall bring you up again 'when you have come into' the end, i.e. finally. What 'end' is intended the reader must determine by the context. The 'end' referred to in this passage is no doubt the end of the Egyptian bondage through the deliverance of Moses. This phrase is not found in the Hebrew.

καὶ σὺ βασιλεύσεις ἐπὶ 'Ισραήλ καὶ ἔγὼ θέσομαι σοι ἐν δεύτερον.' I Sam. 23:17. And you shall be king over Israel and
I shall be next to you, i.e. 'having entered into (Hebrew ?) second place'. Supply χωρίον.

καὶ διέβη Δαβὶδ εἷς τῷ πέραν καὶ ἐστὶ εἰς τὴν κορυφὴν τοῦ ὀρέως. I Sam. 26:13. And David went over 'into' (Hebrew He-directive) the region beyond and stood upon the top of the mountain. Supply χωρίον which refers to the region beyond the valley which he crossed.

When the noun χωρίον or χώρα is supplied these phrases reveal the simple and original force of εἷς "into".

Εἷς χειρα and εἷς χειρᾶς.

Εἷς followed by χειρα or χειρᾶς occurs thirty-one times in Genesis and I Samuel, (1) five times (Gen. 27:17; 40:11; 40:13; 40:21; I Sam. 21:3) in a strictly literal sense in which the idea is something taken or put into the hand or hands closed or partially closed, e.g., καὶ ἔδωκα τῷ ποτήριον εἷς τᾶς χειρᾶς Φαραώ. Gen. 40:11. I gave the cup into the hands of Pharaoh; (2) twenty-six times (See note) in a figurative sense in which the word χειρ by metonymy is used for power in such phrases as 'give', 'shut up', deliver someone in-

to the power of another", e.g., στὶ παρέδωκεν αὐτῶν Ἐρείως εἰς χείρας Ἰορωὴν. I Sam. 14:12, because Jehovah gave them into the power of Israel. There are two Hebrew words used in these phrases for which εἰς is a translation, χείρ in two cases. (Gen. 40:11; 42:37), in the remaining passages. For a further discussion of this use of εἰς, see the similar discussion on page 22.

Εἰς with the articular infinitive.

Εἰς followed by the articular infinitive is found four times in Genesis. (εἰς τὸ πιεῖν. 30:38a; εἰς τὸ σάκεσθαι. 32:8b; εἰς τὸ καταλύσαι. 43:21; εἰς τὸ πονεῖν. 49:15) and once in Tobit. (εἰς τὸ ὑσιδεῖν. 1:4a). In all of these passages the infinitive expresses the purpose of the main verb which has as its end to bring about the state or the performance of an act into which the subject of the infinitive is conceived of as entering, e.g., καὶ ἐλθοῦντων αὐτῶν εἰς τὸ πιεῖν. Gen. 30:38a, and when the cattle come to drink, i.e. 'to enter into the act' of drinking. The Hebrew has the infinitive the same as the Greek in two instances. (Gen. 30:38a; 49:15); it has χείρ with a noun in Gen. 32:8b; and has a different phrase in Gen. 43:21. See page 26.

Εἰς usually translated "in respect to".

Os παρέξεμεν αὐτῶν εἰς ψυχήν. Gen. 37:21. Let us not smite him 'so that the injury enter into' his life. The Hebrew has the phrase ψυχήν. Let us not smite him as to his life. ψυχήν is the accusative of specification.

The same phrase of the Hebrew in Deut. 19:6 and 19:11 is translated into the Greek παρέξειν αὐτῶν ψυχὴν in which ψυχὴν is re-
garded as the direct object of the verb. The translators in the passage under consideration by employing the preposition εἰς have conceived of the injury as entering into his life to destroy it. The context clearly indicates that the phrase means "to smite mortally".

Elī followed by the genitive.

The phrase εἰς ξίδου occurs four times in Genesis (37:35; 42:38; 44:29; 44:31), once in I Samuel (2:6), and once in Tobit (3:10). This is not an irregularity in the case form that follows εἰς, but is an elliptical expression in which δόμου is to be supplied. In all of these passages a verb of motion is used, and therefore, εἰς is strictly literal, e.g., Καταβάσσωμεν πρὸς τὸν υἱὸν μου πεσοῦν εἰς ξίδου. Gen. 37:35. I shall go down into Sheol to my son mourning.

Elī usually translated "concerning".

ἐν τῇ ἁμέρᾳ ἐκείνῃ ἐπεγέρσεν ἐπὶ Ἦλει πάντα δῦνα ἐλάχιστα εἰς τὸν υἱόν αὐτοῦ. I Sam. 3:12. In that day I will raise upon Eli all that I have spoken 'that should enter into' (Hebrew ꝏ XC) his house. The context shows that this has reference to the judgment and punishment that should come into the house of Eli as a part of its history on account of his failure to restrain his wicked sons. The Revised Version has translated XC  (εἰς in Greek) "concerning", but both the Hebrew ( XC) and the Greek (εἰς) indicate that there is to come into the house, not literally, but into the history of the household or its general make-up the punishment of Jehovah.
Elɩ usually translated "upon".

καὶ πῆν κακλαν Ναβαλ ἀνάστρεψεν Κυρίως εἰς κεφαλὴν αὐτοῦ.

1 Sam. 25:39. And Jehovah turned the evil of Nabal into his head. Since the loss of the head destroys the life, κεφαλὴ is used in phrases relating to capital and extreme punishments, even though the punishment or injury does not fall directly upon the head. As this idea was originally conceived, however, elɩ was used in its strictly literal sense, because the weapon used to inflict the punishment actually entered into the head. Ἐν ἑκέφαλὴν was also used in the sense of "upon the head".

Elɩ in compounds.

eλυκοσσω occurs three times in Genesis. (21:17; 34:17; 34:24) and once in Tobit. (3:16) and since the force of elɩ is not easily seen, it has been thought well to discuss it. Elυκοσσω is a translation for Υ ὑ Ψ meaning "to hearken". In two instances. (Gen. 21:17 and Tob. 3:16) it is used in reference to God's hearing a cry or a prayer and answering it, and in the other two instances it is used with reference to man's obedience to a command. The force of elɩ, then, in the compound is the entrance into the mind of the thing heard or commanded and resulting in a compliance with the thing heard. In some cases elυκοσσω may not carry with it obedience to the thing heard, but simply emphasizes the idea of the entrance into the mind.

In Genesis, I Samuel, and Tobit the preposition elɩ occurs eight hundred seventy six times. In five hundred twenty
trance into” Of these five hundred twenty one, one hundred forty eight are in compounds. (one hundred forty four with

3:19b; 4:8; 6:18a; 6:18b; 6:19a; 6:19b; 6:20;
7:1a; 7:1b; 7:2; 7:7a; 7:7b; 7:9a; 7:9b; 7:13a;
7:13b; 7:15a; 7:15b; 7:16a; 7:16b; 8:9a; 8:9b;
13:1; 13:3; 13:4; 13:10; 13:17a; 13:17b;14:10;
14:17b; 16:5; 18:6; 18:22; 18:33; 19:1a; 19:2;
19:3a; 19:3b; 19:5; 19:8b; 19:9; 19:10a;19:10b;
20:1; 10:3; 20:13a; 20:13b; 21:32; 22:2a; 23:10a;
23:10b; 23:18b; 23:19c; 24:4a; 24:4b; 24:5a;
24:5b; 24:8; 24:10a; 24:10b; 24:27; 24:31;
24:32a; 24:32b; 24:38a; 24:38b; 24:41; 24:63;
24:67a; 24:67b; 25:6; 25:9a; 25:9b; 26:1; 26:2;
27:3; 27:5; 27:9; 27:10; 27:25; 27:33a; 27:33b;
27:43a; 27:43b; 28:2a; 28:2b; 28:5; 28:6; 28:7;
28:10; 28:12; 28:15; 28:21; 29:1; 29:3; 29:13b;
29:13c; 29:21; 29:23a; 29:23b; 29:30; 30:3;
30:4; 30:10; 30:16a; 30:26a; 30:25b; 30:27; 30:30;
31:8a; 31:5; 31:13; 31:18; 31:30; 31:33a; 31:33b;
31:33c; 31:33d; 31:33e; 31:34; 31:55; 32:1;
32:4a; 32:4b; 32:7; 32:8a; 32:9; 33:14; 33:16a;
33:16b; 33:17; 33:18; 34:25a; 34:25b; 34:27;
verbs, four with nouns). There are then three hundred and fifty five usages in which the primal force of the was not
readily seen and these have been discussed. The conclusion drawn from the discussion is that the translators of the LXX, in view of the figurative usage, they have employed it with the sense of "entrance into", so they have conceived the meaning from their interpretation have missed the prival force of "entrance into" in view of the sense "entrance into".

have used *el* one hundred and sixty six more times in a strictly literal sense than in a figurative sense and that even in the figurative usages, they have employed *el* with the sense of "entrance into", as they have conceived the meaning from their interpretation of the Hebrew. In some passages they may have missed the meaning of the Hebrew, in some cases they may have been slavish in the translation, and in some instances the primal force of *el* may be subtle, but considered and interpreted in view of these facts, *el* is never void of its original sense "entrance into".


A Lexicographical Study of El\(\text{\textalpha}\) in

Strabo's Geography. Vol. I.

El\(\text{\textalpha}\) usually translated "among".

El\(\text{\textalpha}\) followed by a noun denoting persons and used with verbs of motion expressed or implied, occurs thirteen times (See note) in the first volume of Strabo. The sense is "in among", i.e. into the region of, or into the number of, e.g.,

\[
\text{καὶ δὴ καὶ τῶν Τύρρηνων στειλάντων στρατιάν εἶ ὁ \text{τοῦς περὶ} τὸν Πηδὸν βαρβάρους 296:18.}
\]

And so the Tyrrheni also having sent an army 'into the region of' the Barbarians about the Po; and \(\text{οὐκ ἀνέγραψαν εἶ τοὺς πολίτας} 302:4\), they did not enter them 'into the number of' the citizens. The "into-idea" is plainly seen in these instances, when we consider that the people are conceived of as occupying a space or region with a definite boundary into which entrance is made from some point without.

Note. The pagination of the Teubner text is followed.

usually translated "to".

El is usually translated "to".

The teachings and writings of a man may be conceived of as a part of the man, i.e., his general make-up. Similar is: ἐπερ Ἐδριπλῆς ἀνήγεγεν εἰς τὸν Δία. 249:26. Euripides attributed this 'as having come into the province of' Zeus.

καὶ αὐτὸς ὑπὲρ τὸν θεοῦ λευκὸνα τὸν ἄμεν τοῦ μέτρου λόγου ὑμολογεῖ τὸν ἀνὴρ τοῦ τίνος τινός καταβάντα—εἰς τὸ θανάτον. 23:14.

And the very term prose (ποιήσεως), which is applied to language without metre, seems to indicate its descent from an elevation 'into the vicinity of' the ground. So Ἰστορεῖ ὑπὲρ καὶ ἰδιότον ἐν Γασδροῖς δόξοις ἐξον καμπτομένων εἰς ἔθαφος. 238:24. And he also mentions a tree at Gades which had boughs reaching down 'into the vicinity of' the ground.

ἡ πάνωσις μεταφερόμενων τῶν γραμμῶν εἰς τὸν πίνακα τῶν ἐπιπεδοῦ καὶ γραφομένων ἔθειῶν. 158:13, the convergence of meridians which are transferred 'into the make-up of' the map as right lines. So σχῆμα καὶ μέγεθος εἰπεῖν ὡς ἀπλοῦστα ἐγχειρεῖν ὑπὲρ τὸ πίπτον εἰς τὸν γεωγραφικὸν πίνακα. 158:8, to undertake to lay down in as clear style as possible the form and size which fall 'into' a geographical chart, i.e., into its general make-up.
but the former (river) pursues a straight course 'into' the west.

Similar is: συνάπτουσα εἰς τὴν Ἀπρίλαν. 389:4, where it (the road) joins 'by entering into' the Appian Way.

τῶν τε οἴκων αὐτοῖς κατεφθάρμενων καὶ τῶν λαφρῶν ὀλγών εἰς ἔκαστον ἐλθαύστων. 202:27, their homes were destroyed and the booty that came 'into the possession of' each one was very small.

οἱ περὶ τῶν Βαντίν τελῶσ εἰς τὸν Ῥωμαίων μεταββεβηματα τρόπον. 204:20, those who dwell about the Bae tis have entirely changed 'entering into' the manners of the Romans.

δ' ποιεῖ τὸ δεσμινὴν πλευρὰν εἰς τὴν ἀντικειμένην παράλλαν. 207:2, and the eastern side 'extending into' the sea board lying opposite forms this (the breadth).

διὸ δὲ τυμπάνιον περικείσθαι πρὸς μὲν τῷ ἵνῳ περιφερές καὶ σφλγγον τὴν κεφαλὴν μὲχρι τῶν παρωτικῶν, εἰς δὴ καὶ πλάτος δεξιπτασμένου κατ' ὀλγον. 223:23. And in some cases they wear a head-dress shaped like a drum surrounding the occiput, and fitting tight to the head as far as the ears, turning (and increasing) little by little 'as it comes into the space at' the top.

Ἀριστοτέλης μὲν οὖν φησιν ἐκπεσόντας τοὺς λίθους εἰς τὴν ἐπιφάνειαν συνολισθεῖν εἰς τὸ κοίλα τῶν χωρίων. 248:20. Aristotle, therefore, says that the stones have fallen 'into the vicinity of' the surface and have been swept into the hollows of the regions.

ὅπως γάρ ἔχει κόμας τετταρὰς καὶ εἰκοσὶ τῶν διοεθνῶν
(Nimes) has subject to it twenty four different villages all well inhabited, and by the same people, who pay tribute 'into' it. 

The mountains are conceived of as extending into the sea because the promontories, which are the extremities of the mountain ranges, jut out into the sea.

Eis usually translated "to" occurs eighteen times in Vol. I. of Strabo. The sense in each case, however, is not merely the "to-idea" but "to" with a view to enter, hence fundamentally "into".

Eis used in adverbial expressions.

Eis ἐν following such verbs as συμπίπτειν and συνάπτειν occurs eight times in Vol. I. of Strabo: (10:2; 34:31; 77:6; 104:4; 157:6; 253:26; 306:18; 341:8) and is usually translated "together", e.g., τὸ τῆς γεωγραφίας εἶδος τὰ ἐπίγεια τοῖς οὐρανοῖς συνάπτον εἷς ἐν 10:2, that the knowledge of geography u-
nites 'into' one the things of earth and the things of heaven. So in the other passages.

Elf ὁπλίσω occurs once with the verb μεταπλῆτειν (57:20) and once with the verb ἀνακατετειν. (69:9). ὁπλίσω is for τὸ ὄπλον and originally had χωρίον supplied. When the ellipsis is supplied, elf has its strictly literal sense "into", e.g., ἐν πρὶν ἀποστασθηναι πολὺ καὶ ἀντικα elf ὁπλίσω καλλρους μεταπλῆτειν. 57:20, if he had brought it 'into' the place behind', i.e. back again with the return of the wave, before it had first been carried a long way off. Similar are: πρὶν elf τὸ πρόσω (χωρίον) πελαγίσαι. 70:6, instead of being carried 'into' the place farther into the sea; ἀλλ' ἐκεῖνοι μὲν σχέδον τὰ δίπλα-σιαν ἀποφαίνειν τὸ πλάτος τῆς διακεκαμένην ὑπερπίπτουσαν ἐκατέρων τῶν τροπικῶν elf τὸ ἐκτὸς καὶ πρόσ ταῖς εὐκράτοις. 125:18 but that he almost doubled the size of the torrid zone, which is situated between the tropics, by bringing it 'into' the place beyond these (tropics) into the temperate zone. ὁπλίσιον ὀθόν χρυ-τὸς ὄπλον ἐκεῖν τῆς διάμετρον, κοίλον elf τὸ πρόσθεν (χωρίον) 209:6 and they have a small shield two feet in diameter, with a hollow made 'into' the part of it in front, i.e. with its outer surface concave.

cίτ' elf τῶν αὐτῶν ἐπιτρέπεσθαι. 86:31, and then turns 'into' the places or things that are opposite. So ἐσχάσαι elf τῶν ἐπιτρέπεσθαι 132:24, to prevail 'entering into' the things on the contrary; elf τῶν ἐσχάσαι 160:19, 'entering into' the things opposite, i.e. on the contrary; τοῦτο ὃ elf τοῦτο ἐσχάσαι, ἦταν ὁ μὲν elf τοῦτο ἐσχάσαι ἐπιτρέπεσθαι 183:6a; 183:6b, and then (the
shadow falls) 'entering into' the opposite side, when the sun 'entering into' the opposite side illuminates it, i.e. the shadow falls first to one side and then to the other, as the sun illuminates first this side and then that; συνάπτοντὸς τῷ Ἀραμέας 232:18, (the nation) touching the Rhine on the east, and the Saone on the opposite side, i.e. on the side 'reached by entering into' the opposite parts; καὶ δ' Δουρλας εἰς τὰναντία 279:6, and the Durias. (flows) 'into' the regions opposite; δ' Λαοδακας εἰς τὰναντίας εἰς βαλλον 279:27α.

tὸ δὲ κεῖται τὰς μεταστάσεις δευτεράς εἰναι τὰς εἰς τὸ πλῆγμα (χωρία) 129:22, there the course of the sun 'into' the oblique places, i.e. in the ecliptic is more rapid. Similar is: παρέκ-χυσιν εἰς τὸ πλῆγμα (χωρία) διόδουν 235:22, to cause an overflowing 'into' the places at the sides, i.e. the surrounding country.

καὶ τῶν δὲ παραλλας ταύτης καὶ τῶν ἐσχάτων τῆς Μαυροουσίας εἰς τὸ μεταξὺ (χωρίων) ἐμπέπτου τὸ Ἀτλαντικὸν πέλαγος ποιεῖν τὸν πορθμὸν. 188:8. But the Atlantic Ocean by coming 'into' the region between this coast and the extremities of Maurusia forms the strait. So ἐκβάλλει δ' ἥ μὲν Γαρούνας τρίσι ποταμοῖς αὐξηθεῖς εἰς τὸ μεταξὺ (χωρίων) Βιτουρλίων καὶ Σαντόνων. 259:4.

And the Garonne, after being augmented by three rivers, flows 'into' the region. (of the ocean) between the Bituriges and the Santoni.

ἀναστρέψαν θεὸς εἰς τὸ εὔνοια (χωρίων) ἐμφάντες τοὺς τῆς πολυῆς πόρους. 234:26, the air returns 'into' the region within
and stops up the passages of the spring. So διόπερ τάφρον βα-
θείαν ἄρξαντες ἐλα τὸ ἄντος ἄνθρωπον ἐκδέχατο τὴν γῆν. 322:16,
having dug a deep trench (outside them), they received the
earth 'thrown up into' the place within, i.e. on the inside.
ἐλα λουν δὲ καθισταί ἐν τὸ ἄνθρωπο τὸ στρατιῶ τοῖς
προσφερομένοις χρήσασιν. 274:30, and the total expenditure for
the army would come 'into' an equal amount with the revenue re-
ceived.
τὸ μὲν γὰρ διπποῦν τὸ δ' ἀρχηστον ἐλα πᾶν διὰ τὸ ἄκοινδ-
νήτον. 396:11, for the former are in subjection and the latter
are unprofitable 'to enter into' anything (lit., everything) on
account of their wandering life.

In the twenty nine instances preceding ἐλα is used in a
phrase generally translated adverbially. Such phrases are el-
liptical and by supplying the ellipsis, they involve a practi-
cally literal use of ἐλα.

Ἐλα in time expressions.

τρίτος λαφί τίκτει μῆλα τελεσφόρον ἐλα ἐνιαυτὸν. 10:21,
for 'entering into and penetrating the space of' a year (i.e.
during a year) the flocks produce thrice.

καὶ ἐλα τριγένειαν παραμένειν ἐν ἀπίπτοτοις ἄγγειοι τὸν
ὁίκον. 96:4, the wine keeping in unpitched casks 'enter-
into' the third generation.

ὅστε συνέγραψαν ἥν πολλοὶ καὶ τῶν παλαιῶν τῶν τὰ Περσικὰ
ιστοροδυτῶν καὶ τῶν ἄστερον μέχρι καὶ ἐλα ἡμῖν. 99:27, so that
many would have written these things both among the ancients
who have left histories of Persia and among the later writers
who have brought them down 'into' our own time.

and then they grind it (the acorn) and make it into bread, so that they may store it up 'to enter into and penetrate' time, i.e. for a long time.

as asked for the use of the place from the Tarentini 'to enter into and penetrate the space of' a day and night, i.e. for the space of a day and night, he would not give it back, replying by day to those who asked it of him, that he had asked and obtained it 'until he should enter into' the following night;

One may be conceived of as entering into the time at which or during which a given act is done. Else is to be so taken in these seven time expressions above.

Else usually translated "in".

and for all such things are great means or a great equipment 'to enter into our sphere of' knowledge. So else would not seem to assist at all 'by bringing anything into our sphere of' knowledge; then those elsewhere in sphere.
21:22, that such practical experience directs all its powers 'into the sphere of' knowledge, i.e. it is the chief means of acquiring knowledge; ἄσα εἰς φρονήσεως συνεργεῖ 163:23, whatever does one a service 'in bringing him into the sphere of' knowledge.

καὶ ἄσα ἀλλα—εἰς τὰ μαθήματα παραδίδοται. 16:5, and whatever else is imparted 'by entering into' mathematics, i.e. into a study of mathematics.

ὅτε μηδέν ἐμέλησεν ἄρετής καὶ φρονήσεώς καὶ τῶν εἰς ταῦτα λόγων. 16:26, (a man) who has not given any attention to virtue and knowledge and the meaning 'entering into' them, i.e. what constitutes them.

Εἰπὼν δὲ καὶ ἀδύθει ἐκέρασε προδρόμη της οἰκουμένης εἰς γνώσιν. 63:10. And having spoken how far the geography of the inhabited world had advanced 'into' knowledge.

ὅστε τῆς Ἰνδικῆς τὰ προσάρκτια μέρη συνάπτοντα τοῖς Καυκασίοις δρεσιν εἰς τοῦτον τελευταίον τὸν κόκλου. 39:12, so that the most northerly parts of India touching the Caucasian mountains terminates 'by reaching into' this degree of latitude. So μέχρι τῶν Πυρηνῶν ἄκρων τῶν τελευτάτων εἰς τὸν ὁκεανοῦ.

160:23, as far as the extremities of the Pyrenees which terminate 'by extending into' the ocean. Εἰς τὸν ὁκεανοῦ has reference to the capes and promontories, which are the extremities of the mountains, extending out into the ocean; τελευτάσα εἰς δύο κόλπους πελαγίους 162:31, (the sea) terminates 'by coming into' two gulfs; τελευτά τ' εἰς τὸ Ἀλγυπτίου πέλαγος, 165:3,
and it (Libyan Sea) ends 'by reaching into' the Sea of Egypt:

τὸ δ’ ἐδῶν ἐστὶ παράμυθες εἰς στενῶν τελευτῶν μυχῶν. 167:27.

And the eastern portion, (of Island of Leuca) is oblong and terminates 'by entering into' a narrow recess; τελευταὶ δὲ τοῦτο εἰς μεσαλτατα τὰ Κελτῶν πεδία. 172:10. And this, (Mount Cemmenus) terminates 'by entering into' the central plains of Keltica; Ἀπὸ δὲ τοῦ 'Εγγύου πλέοντι πρῶς ἐως Λευκοπέτραν καλώσαν ἄκραν ἀπὸ τῆς χρᾶς ἐν πεντάκοντα σταδίοις εἰς ἥν τελευταῖ φασίν τὰ 'Απέννινου ἄρος. 355:17. Sailing fifty stadia from Rhegium towards the east we meet the cape called Leucopetra, from the color of the rock, 'by entering into' which, they say, the range of the Appennines terminates.

σωθέντα δ’ εἰς Αἰγυπτον. 131:19, saved 'into' Egypt, i.e. arrived safely into Egypt. So σωθέντα εἰς γῆν 132:12, came safely 'into' land: σωθέντα δὲ εἰς τὴν Μαυρουσίαν. 132:21, arrived safely 'into' Maurasia; ὁδὲ σωθήναι δὲ αὐτοῖς εἰκὸς εἰς τὴν οἰκείαν. 256:21, nor is it probable that they arrived 'into' their home safely.

τοσαστὶν ἐπιδοσιν εἰς πᾶσαν εὐτυχίαν ἐκέχεν. 189:3, it had such progress 'into' all good fortune.

ἡπτηρλοίς πλεκτοῖς εἰς κλυτήν. 199:24, sieves woven 'into' the form of' a basket.

τῷ δ’ ἐτὶ θαλάσση πεδίνων—εἰς βάθος καλυπτομένων ὑπὸ τῆς πλημμυρίδος, ὡστε καὶ νῆσους ἀπολαμβάνεσθαι. 238:7, the plains next to the sea were covered by the tides 'reaching into' such a depth as to form islands. So καὶ μετὰ τοῦτον ἐγκολ-πλῆσια ἢδὲ εἰς βάθος. 335:18, and after this the shore forms a bay 'reaching into' depth, i.e. deep; ὅπερ δὲ τοῦ βουνοῦ νε-
above the hill a perpendicular cloud of smoke reared itself 'reaching into' a height of two hundred feet: φλόγας καθαρδας ἀπὸ τοῦ λεχθέντος κρατήρος εἰς ὄψις ἑξαλρεσθαῖ. 376:21, the clear flames ascend 'reaching into' height, (i.e. high) above the said crater.

παρῆν ἀνεβας εἰς τὴν 'Ἰταλίαν. 305:3. Hannibal was present 'into' Italy, i.e. he came into Italy.

In the twenty five passages just above εἰς would usually be translated "in", but since there is motion explicit or implicit involved in each instance, it should be taken in its primal sense "into".

Eἰς with verbs of "looking".

βλέψαντες εἰς τὸ φυσικὸν πάθος τοῦ λογικοῦ ζοφοῦ. 23:26, having looked 'into' the constitutional bias of mankind. So οὐκ εἰς τὴν οἰκουμένην ἀποβλέψαντες, ἀλλ’ εἰς τὴν σφετέραν. 86:8ι 86:9ι, (the Greeks) did not look 'into' the whole habitable earth, but merely 'into' their own country: εἰς πύὸς γυνὸν ἑδὼν δόριν. 97:5, let him know, (the severity of the winter) when he has looked 'into the matter of' this vase. The force of εἰς with the verb in these passages is "a looking beneath the surface to give full consideration". Hence, εἰς has clearly the "into-idea".

Eἰς usually translated "for".

τοῖς τε γὰρ παισὶ προσφέρομεν τοὺς θέλετα μέθους εἰς προτροπὴν, εἰς ἀποτροπὴν δὲ τοὺς φοβοροὺς. 24:14a; 24:14b. For we relate to children pleasing tales 'to enter into the service of'
inciting them, (to good deeds) and fearful tales 'to enter into the service of' deterring them, (from bad deeds). So ἐλγ ἀποστρατιωτικὸν δῆ, κ.τ.λ. 24:23.

ἐλγ δὲ τὰς προες διαφορᾶς παρά τὰς ἐνθέως τῆς ἐλγ πέντε ζῶνες διαιρέσεως. 128:6a. And 'to come into such a state as to manifest' a three-fold difference, the division into five zones became necessary.

ἀφαιρουμένης τῆς ἐλγ τὸ στρατιωτικὸν δαπάνης. 163:23, after deducting the wages 'which enter into the use of' the soldiers.

καὶ τῶν βιζῶν τῶν ἐλγ βαφῆν χρησίμων πλὴθος. 222:23, And, (Iberia produces) a large quantity of roots useful 'to be put into the service of' dyeing.

ὁ διανεμοντες τὸ χρῆμα τοῖς στρατιώταις ἐλγ τῆς διοικησίν τοῦ βιοῦ. 227:17, who distribute the pay to the soldiers 'to enter into the service of' maintaining them. So ἵ γάρ μεγάλη ἐστὶν ὀφθαλμὸν χρυσὸν καὶ ἐλγ ὑπόθετα πέντε καὶ πέντε ἐλγ χρυσὸν κόσμων. 246:21a; 246:21b. For the largest dowry among them is one hundred pieces of gold, and five 'to be put into' clothing, and five 'into' gold ornaments.

καὶ τὴν εὐλείαν τὴν ἐλγ τῆς οἰκοδομᾶς σεληνάτων εὐθυτάτων καὶ εὐμηκεστάτων ἡ Τυρρηνία χορηγεῖ τὴν πλειστήν. 304:29. Tyrhenia likewise furnishes most of the straightest and longest plank 'to be put into the service of' building. So νῦν δὲ τὸ
κλέος εἰς τὰς οἰκοδομὰς ἀναλύεται τἀς ἐν Ῥώμῃ. 305:26. Now
(the wood) for the most part is used 'to be put into the service
of' building in Rome.

In these twelve instances εἰς is naturally translated
"for" but in each case has the sense "entrance into" some ser-
vice, use or state.

Εἰς usually translated "in respect to".

εἰς τὸ ὅ στά καὶ εἰς αὐτῷ ὑν προκελομενα τά τῆς γεωγ-
ραφίας καὶ μυθον αὐτῷ προσβείον ἀπονέμειν. 34:32a; 34:32b. (On
the whole, however, it is not proper to place the works of Ho-
mer in the common catalogue of other poets) without assigning
him a superiority 'when one enters into a consideration of' his
other (excellences) and also 'when one enters into consider-
ation of' geography which now engages our attention.

οπερεβάλουντο σπουδήν καὶ δαπάνην εἰς τῶς κατασκευάς.
324:18, they surpassed (all others) in their zeal and munifi-
cence 'when one enters into a consideration of' the decorations.

In these three passages εἰς would be regularly transla-
ed "in respect to", but this is only a concise putting of the
idea "entrance into consideration of".

Εἰς followed by the genitive.

καὶ Ἡσία δὲ καὶ Πειρίθουν μακρᾶς εἰκὸς εὐτι' στρατεύεις
ἐπομελναντας καταλείπειν δέξαν περὶ δαυτῶν ὑς εἰς 'Αἰδου καταβάν-
tας. 62:22. It is reasonable that Theseus and Pirithous hav-
ing undergone some long voyages have left the reputation for
themselves of having gone down 'into' the realm of Hades. This
is not an exception to the case usage following εἰς. Αἴρον is
to be supplied and thus the use of εἰς becomes regular and literal. Similar are: οἱ ψυγάδες πέμπονσιν εἰς θεόν. 353:16, the fugitives sent 'into' the temple of the god. Ἱσρά is to be supplied; τὸν δὲ φίλανθον δεσποῦν εἰς θεόν περὶ ἀποκλύσ. 383:15, but they sent Phalanthus 'into' the temple of the god (to inquire) concerning a new settlement.

Εἰς usually translated "on" or "upon".

ἀπορρίπτει πᾶν τὸ ἄλλατρ ἐις τὴν γῆν. 69:18, (the movement of the sea) throws all extraneous matter 'into' the land. Εἰς here means "into" in the sense of passing from the region of the sea into the region of the land. The edge of the water would be the dividing line. So καθ' ἵν καὶ τὰ νεκρὰ σώματα καὶ τὰ ναυάγια εἰς γῆν ἐκκυμαινεῖται. 69:27. It is by this force that dead bodies and wrecks are cast 'into' the land. So ὅπως τοῦ κόματος εἰς γῆν ἀναβληθήναι. 69:20.

tο εἰς ἐπιπέδου γράφειν, 145:17, to write 'into' a plane surface. Εἰς (into) was more correctly used by the Greeks in this phrase than upon (ἐπὶ) which we would use today.

In the ancient times the writing was done on wooden tablets covered with wax; the instrument was an iron graver with a sharp point (γραφ/λ, Latin, stilus). To write was properly to scratch, hence, the original meaning of γράφειν is "to scratch". The wax was really penetrated in the writing and, therefore, εἰς was quite naturally used.

ἡσπερ ὁδ κρείττων θύν, φηνίν ἑ Ποσειδόνιος, εἰς αὐτοῦ τὸς Αἰγαῖς ἐμβαλεῖν τοὺς λιθοῦς. 249:10, just as if it is not better, says Posidonues, to have rained down the stones 'into'
the Ligurians themselves, (and thus have destroyed them all). Elγ might readily be taken in the sense "into the region of", but from the context which indicates the destruction of the Ligurians, it does not seem out of place to take it in its actually literal sense of "into" since the stones would probably enter into the head, the part most likely to be struck. In either case elγ has its primal sense.

Δυναμων γαρ κατεσκευασμένον πελαντες εις μετα ρα διαμαντίνον ἀκ τοῦ σφαδασμοῦ. 270j32. For having struck a man devoted as an offering with a sword 'so that it enters into' his back, they divine from his convulsions.

Αλλα καὶ τοὺς ἀλλους τοὺς μὴ μετέχοντας τῆς ίσονομίας εἶς τὰς δόλους δεδρικον τὰς Καερετανῶν. 302:5, but they also set forth 'by putting into' the same rolls or tablets with the Caeretani others who did not share equal privileges with them.

τῆς ἀρχῆς εἰς τὸν Νομιμότατον περιουσίας. 315:22, the government came 'into the control or into the hands of' Numitor.

In the eight passages preceding elγ is freely translated "on" or"upon", but this seems to be due particularly to the view point taken or to a slightly different conception, for there is in each case a conception possible, and quite natural too, in which elγ has the sense "into", and doubtless such was the way the Greek mind looked at it.

Elγ with numerals.

μικρὸν ε' ἀπὸ τῆς πόλεως τῶν Μασσαλιωτῶν προελθόσα
διὸν εἰς ἑκατὸν σταδίους. 247:1, extending a little way from
Marseilles as far as 'into the number of' a hundred stadia. So πεδον εστι της θαλαττης διέχον εις άκατδν σταδίους. 248:7, there is a plain 'reaching into the number of' one hundred stadia distant from the sea; διέχον Μασσαλλάς δεκακολουθι σταδίους 250:26, distant from Marseilles 'reaching into the number of' six hundred stadia.

τούς δέ λοιπούς σαχέσθαι μεθηκεν εις δεκακικικιλους.

264:10, and he permitted the survivors 'reaching into the number of' eight thousand to be saved. So εις γαρ τριάκοντα μυριάδας δεκακολουθι φασι των Βελγων προτερου των δυναμον φερειν διπα. 268:20, for it is reported that Belgians 'reaching into the number of' three hundred thousand are capable of bearing arms.

συμάγεσθαι εις πεινήκοντα πολδων δεκαμερου. 379:15, the diameter is narrowed down 'into the number of' fifty feet.

In these six passages εις is used with numerals and means "reaching into the number of". It does not mean merely "up to the particular number" but includes the number, i.e. reaches into the number.

Εις usually translated "against".

σβριαν εις τοδε ανερδοπους πολλα. 335:3, they committed many outrages 'which entered into the injury of' the men.

των δε θυμων εις τας θυγατερας δεχεσθαι. 356:24, and they poured out their rage 'which entered into the injury of' his daughters.

In these two passages εις is naturally translated "against". The verbs used indicate injury which is conceived of as entering into the persons, i.e. into their well-being.
leads us 'into the history of' those combating.

49:26, but as he does not relate it, it should be brought 'into' (mind), (i.e. should be regarded) as extravagant and unworthy of belief.

but he also brings Proteus 'into our thought or consideration' (i.e. introduces him) as saying to him, etc.

Therefore, he is correct in saying that 'one should bring into use' the inductions of mathematics and natural philosophy.

If of the more recent measurements the one which makes the earth smallest is brought 'into use'.

He abandons this method and brings 'into use' the new way.

In the first volume of Strabo's Geography the preposition εἰς occurs six hundred ninety three times. Of these twenty eight are compound, twenty two literal. (See note) and

six figurative. (Discussed just above). Of the remaining six hundred sixty five, five hundred thirty five. (See note) are

literal, i.e. *eł* means "entrance into" in a strictly literal sense. In one hundred thirty instances, the force of *eł* was...
not apparent and, therefore, they have been discussed. Upon in-
vestigation, however, these usages of el-, while variously

253:1; 253:16; 253:23; 254:10; 254:24; 255:2;
258:5; 258:9; 258:27; 262:13; 262:14; 262:16;
262:19; 263:7; 263:9; 263:10; 263:29; 264:25;
264:26; 264:29; 265:5; 265:13; 265:30; 266:12;
266:32; 268:14; 271:5; 273:10; 274:9; 274:24;
276:17; 277:12; 278:4; 278:6; 278:22; 279:7;
279:13; 279:27b; 280:17; 280:18; 281:1; 281:2;
281:3; 281:30; 283:20; 283:22; 283:23; 283:25;
284:5; 283:16; 284:20; 284:25; 284:26; 284:27;
285:3; 285:19a; 285:19b; 285:20; 288:27;
288:24; 288:32; 289:2; 291:11; 291:20; 292:9;
292:16; 294:3; 294:8; 294:14; 296:16; 297:2;
297:10; 297:21; 297:23; 297:24; 298:12; 298:17;
300:6; 302:26; 303:23; 303:26; 304:7; 304:9;
304:10; 304:11; 305:7a; 305:7b; 305:12; 306:7;
306:30; 307:19; 309:12; 309:20; 309:26;
309:28; 310:1; 310:31; 311:4; 311:29; 312:3;
312:20; 314:1; 314:14; 314:22; 314:26; 319:14;
321:11; 323:13; 323:31; 325:12; 328:28;
326:31; 327:12; 327:27; 333:29; 335:28; 336:8;
341:23; 341:28; 343:10; 344:1; 345:13; 345:17;
translated due largely to the difference in idiom and view point of the two languages, have retained essentially the "in-to-idea" in every case.
A Lexicographical Study of Elι in the First Century Documents of the Oxyrhynchus Papyri II (Grenfell and Hunt).

Elι usually translated "for".

δυνατά δέρωνα——μηδένιαν λογείαν γεγονέναι δι' ἐνοδ ἐν τῇ αὐτῇ κόμῃ εἰς μηδένα λόγον τῇ καθήλου. 183:10. (See note). I swear by Nero that no contributions "to enter into" any purpose whatever has been levied by me in the said village.

ἀκολούθως ταύτῃ εἰς αὐτὴν ἀσφαλεῖς. 205:8. In a different document on page 206:10, the same phrase is found, with the exception ἀσφαλεῖς for ἀσφαλεῖς. The sense seems to be "in accordance with the securities 'which enter into the advantage of' her".

ἀπολεῖψης σομένων εἰς αὐτὴν. 238:46. Very fragmentary. The sense is probably "property left for her", i.e. to enter into her advantage.

Note. The pagination of Grenfell and Hunt is followed.
this bond she has thereupon returned to him marked with lines 'entering into the service of' cancelling. (the bond) in order to effect the dissolution of the marriage.

\textit{Διαλόγθως τῇ εἰς ἀδύνατον γεγονυλῇ καταγραφῇ.} 240:22, in accordance with the registration which has come 'into the service or advantage of' him.

\textit{κατοικίκης καὶ δυναμενής εἰς κατοικίαν.} 253:25, 'catholic and bought' land 'to enter into the service of' a dwelling. Similar are: διὰ τῆς εἰς ἀδύνατον δὲ πρόκειται γεγονυλῇ συνεχήσεώς. 266:15; τὰς εἰς ἀδύνατον δὲ πρόκειται συνεχήσεις. 266:20.

\textit{αὐτῷ τὸ μὲν ἡμίσνες εἰς ἀρῶσιν τὸ δὲ ἐτερον ἡμίσνες εἰς κοπὴν.} 270:16; 270:17, of which half (of the field) half 'shall enter into the condition of' being ploughed while the other half 'shall enter into the condition of' being cut.

\textit{δύομα πολύσου εἰς τὴν ἀπαλτησίαν σιτικᾶ καὶ ἀργυρικᾶ.} 291:12, prepare the statements of corn and money 'to enter into' the demand.

\textit{Εἰς} regularly translated "for" occurs eleven times in the First Century Documents. Observation, however, reveals the fact that in the above passages \textit{εἰς} is employed because there is, metaphorically speaking, an entrance into a service, state, or condition not previously entered.

\textit{Εἰς} usually translated "in".
191:20. Τοὐτοῖς is an error for τοὺς τούτους. In 192:33 εἰς τοὺς τούτους occurs in exactly the same sense. The meaning of the two passages is, "(open plots of land) together with all the fixtures that may be included in them" (lit., that may fall into them). The literal translation gives the primal sense of εἰς. The fixtures had not always been a part of these plots but had been put into them and are conceived of as forming a part of the whole. 

195:20. Dionysius registered 'having removed into' the said Pela.

ἀκολούθως τοῖς εἰς τὸν Σαραπιλέννα δικαλοῖς. 200:34, in accordance with the rights 'which have entered into the possession of' the said Sarapion.

Σαραπιλέννα τὸν εἰσηγμένου—εἰς λόγον 'Αλήνης—διὰ Βιλλιού. 228:13. Sarapion arrested through Billus 'entering into' a consideration of Aline. Similar are: ὅφ' ὁ ὅσοι ἀδὲ τῷ κατὰ μήνα ὁ Πτολεμαῖος εἰς λόγον διατροφῆς δραχμᾶς πέντε καὶ ἐπὶ συνκλεισμῷ τοῦ δλωρ χρόνου εἰς λόγον ιματισμοῦ δραχμᾶς ἐδέκα δόσιν. 263:19; 263:21, on condition that Ptolemaeus should pay him monthly five drachmae 'to enter into' the account of victuals and at the termination of the whole period twelve drachmae 'to enter into' the account of clothing.

eἰς πληρωσίν ἄργυρου δραχμῶν ἐνακοσίων τεσσαράκοντα ἐπὶ ὁμολογίας δόσιν. 257:11, (the debt is) 'entering into fulness', i.e. in full nine hundred and forty seven drachmae two obols.

This is very fragmentary and, therefore, uncertain.

ὁ δὲ Σαραπιλέννα καταχρησάμενος τὴν φερνὴν εἰς ἥβολετο
λῶνον ὁδ δἰδεῖτεν κακοὺχών με. 272:15. But Sarapion having squandered my dowry 'entering into' whatever consideration he wished, (i.e. having squandered as he pleased), he did not cease ill-treating me.

ἐμαθον παρὰ τινών ἄλλων εἶν τ' Ἀλεξάνδριν. 294:6. I learned from some fishermen 'who had come into' Alexandria.

εἶπον δὲ Διογένει τῷ φίλῳ σου μὴ δ舐κῆσαι με πε(----) εἶν δαπάνην ὧδ ἔχει μου. 295:27. And I told Diogenes your friend not to rob me 'by going into' expense beyond what he has of mine.

In the eleven passages just preceding εἶν is rendered "in" because the motion which preceded is not regarded the important idea and is lost sight of in the English translation.

It should be kept in mind, however, that εἶν in such cases is pregnant and calls attention to the fact that motion has preceded and thus the "in-idea" is possible only because the "in-to-idea" has gone before.

Εἶν in time expressions:

ἀπογραφόμεθα εἶν τὸ ἐνεστθα 1β (ἐτὸς) Τιβερίου Καλύμαρος Σεβαστοῦ τὰ διάρχοντα ἡμεῖν πρόβατα δκάστω δξ. 195:6. We return 'having passed into' the current twelfth year of Tiberius Caesar Augustus the sheep which we own am six each. So δηλοὶ τῶν υἱῶν μου Θεογένην------γεγονέναι εἰν (ἐτη) εἶν τὸ ἐνεστθα 1β (ἐτος) Δυτικράτορος Καλύμαρος Δομιτιανοῦ Σεβαστοῦ Γερμανικοῦ.

222:8. I declare that my son Theogenes is thirteen years of age 'having passed into' the present fourteenth year of the
Emperor Caesar Domitianus Augustus Germanicus; \textit{στὸς σπείρας εἰς τὸ δώδεκατον ἕτος πυρᾶν}. 266:5, so as to sow it. (the land leased) with wheat 'having entered into' the twelfth year. (of Augustus). They have reference to property descending into the

καὶ νῦν ἀπογραφομαι τοῦ ἐπιγεγυνθάμος ἐλγ τὴν ἑυσετῶσαν δευτέραν ἀπογραφήν. 196:19, and I now register a further progeny 'entering into the time of' a second registration.

ἀπογραφομαι τῷ διέλθο---τῷ ὅπροχον αὐτῷ ἐλγ τὴν ἑυσετῶσαν ἡμέραν. 198:17. I register for my brother his property 'which has come down into' the present day. So ἐλγ προθεσμιὰν τριακάδα τῇς. 253:26, 'reaching into' the appointed day of the month Tūbi. ἡ ἡμέραν is to be supplied with προθεσμιὰν.

δ' υἱὸς μου προσβήθηκεν ἐλγ τρισκαίδεκατείς. 226:12, my son has passed 'into the age of' thirteen years. (lit., into thirteen years. Similar are: κυριτθείν Σαραπίωνα---ἐλγ τὸν ἁπαντα κρόνων. 253:32. Sarapion gains possession of. (the land) 'entering into and penetrating' all time; ἐκ τοῦ νῦν ἐλγ τὸν δὲ τῇ κρόνων. 258:19, henceforth 'into and penetrating' the time that is always, i.e. forever.

Ἐγινόθωσεν Διονύσιος----Διονύσιῳ---ἐλγ ἔτη τέσσαρα----δρόμας πέντε. 270:5. Dionysius leased to Dionysius five arourae 'to enter into and penetrate the period of' four years.

In these ten time expressions ἐλγ denotes the entrance into and in some cases the penetration of a period of time. The time required for any act may be conceived of as entered and penetrated.
Elγ usually translated "to".

The phrases elγ αντων and elγ εμε occur with the verb και ταιντων. (descend) five times. (198:30; 199:11; 201:9; 202:10; 260:10). They have reference to property descending into the possession of a person, e.g., καταιντεκες elγ αντων. (this property) has descended into the possession of him. Similar is: elγ τοις αντων δηατεμετεσθε. 237:31, let (his dowry) revert into the possession of the same people, i.e., his family.

The phrase φερνε τουτ εδεσα elγ λογου δραμελου δραμελε διακοσι. 272:7. I gave to him a dowry, "reaching into" the amount of two hundred drachmae of silver.

In these seven passages the Greek has more than the mere "to-idea". Their conception was "entrance into".

Elγ usually translated "of".

ἀκολοθεσ τοι elγ τον Σαραπιων δικαιος. 200:34, in accordance with the just claims 'that into the rights of' the said Sarapion. This is practically equivalent to saying "in accordance with the just claims of Sarapion". The τδ δικαια (just claims) may be conceived of as a part of the make-up of the person making them.

Elγ usually translated "among".

κατα τδ κελευσθεντα περι δηικελεως τον προσβαινοντων elγ τοις διδ γυμνασου. 222:6. Following the orders concerning the selection of persons coming into the list or number
of' (among) those from the gymnasium.

In the First Century Documents εἰρ γ occurs fifty nine times, three (102:41; 198:23; 228:10) of these are in compound with εἰρ used in its literal sense. Of the fifty six simple uses of εἰρ, fourteen are strictly literal with the primal meaning "into" (See note). In one instance (261:51) the passage was so fragmentary that the sense could not be determined. The forty one instances remaining involved a metaphorical use of εἰρ and have been interpreted above. It is to be noted that there are many more figurative uses than literal uses, but that the "into-idea" is retained in all the passages when carefully investigated.

Note. 103:4; 202:23; 204:10; 206:7; 228:10;
230:7; 254:45; 256:27; 266:9; 272:10; 274:9;
299:17; 299:23; 301:12.
A Lexicographical Study of El in the

El usually translated "in".

Παραγινομαι meaning "to come to be present" is found
with εἶς followed by a noun denoting a place or a house five
times in the N. T. (Mt. 2:1; Jno. 8:2; Acts 13:14; 15:4; 17:10)
Γίνομαι meaning "to come to be" in a similar way is found
three times. (Acts 9:26; 20:16; 25:15). El is used in these
phrases to show that an entrance into the place indicated from
some point without has preceded the presence within. The
verbs in such cases can be rendered "come", from which the
force of εἶς is readily seen, e.g., ήδει μάγοι ἐπὶ ἀνατολὴν
παρεγένετο εἶς Ἰεροσολύμα. Mt. 2:1, behold wise men from the
east came into Jerusalem.

δς δ' ἂν εἰπή Μωρέ, δυνατὸς ἔσται εἷς τὴν γένναν τοῦ
πυρὸς. Mt. 5:22. And whoever shall say, "Thou fool", shall be
in danger 'that he shall go into' the hell of fire.

Μη κτῆσοντες χρυσὸν μηδὲ ἀργυρὸν μηδὲ χαλκὸν εἶς τὸς
χῶνας ὑμῶν. Mt. 10:9. Do not get any gold, or silver, or brass
'and put it into' your girdles; μηδὲν ἀληθινον—μη εἶς τὴν
χῶνην χαλκὸν. Mk. 6:6b. (he charged them that) they should take
nothing——no brass 'to put into' their girdle. The χῶνη was
hollow and was used to carry money in. Cf. εἶς χῶνην page

καὶ δὲ εἶς τὸ σὸς ἄκοσμος, κηρύσσετε ἔπι τῶν δωμάτων. Mt.
10:27. And what you hear 'by the sounds entering into' the ear, proclaim upon the house-tops. Very similar to this is 'Εκείνη δε τὰ βήματα αὐτοῦ εἶς τὰς ἀκοὰς τοῦ λαοῦ. Lu. 7:1. When he had ended all his sayings 'the sounds having entered into' the ears of the people; and Ἡκοῦσθη δὲ ὁ λόγος εἰς τὰ τῆς ἐκκλησίας. Acts 11:22. And the report was heard 'into' the ears of the church, i.e. 'the sounds having entered into' the ears of the church; also ἐξελίξωτα γὰρ τινα ἐλθέρεις εἰς τὰς ἀκοὰς ἡμῶν. Acts 17:20, for you bring strange things 'into' our ears, i.e. 'so that sounds enter into our ears'. For a similar use of ἀκοῇ compare Mk. 7:35. Even though the ancients did not understand our modern theory of sound waves and the internal structure of the ear, from the cavity-like appearance of the external ear, they had the idea that the words or sounds of the words entered into the ear. When one was deaf, they spoke of his ears as being stopped and thus preventing the entrance of the sound.

δ δεξιόμενος προφήτην εἷς ὄνομα προφήτου μισθὸν προφήτου λήμψεται, καὶ δ δεξιόμενος δίκαιον εἷς ὄνομα δικαίου μισθὸν δικαίου λήμψεται καὶ δ ἐὰν ποτίσῃ ἕνα τῶν μικρῶν τούτων ποτήριον ψυχῶν ὑδέν εἷς ὄνομα λαβητοῦ, ὁμ. τὸν μισθὸν αὐτοῦ. Mt. 10:41a, 41b, 42. He that receiveth a prophet 'entering into the consideration of and regard for' what the name of a prophet stands, shall receive a prophet's reward, and he that receiveth a just man 'entering into the consideration of and regard for' what the name of a just man implies, shall receive a just man's reward. And whosoever shall give to drink unto
one of these little ones a cup of cold water 'entering into the consideration of and regard for' what the name of a disciple implies, shall by no means lose his reward. By usage, chiefly Hebraistic, the name, (δομα) is used for everything which the name covers, i.e., for one's rank, authority, interests, pleasure, command, excellences, deeds, etc. Else, then, means "an entrance into and appreciation of" all that the respective names imply and stand for. Similar is: ὅ γὰρ εἶναι δόμο τρεῖς συνηγμένοι εἰς τὸ ἔμμον δόμα, ἐκεῖ οἷον ἐν μέσῳ αὐτῶν.

Mt. 18:20. For where two or three are gathered together 'to enter into the service of confessing and honoring' my name, there I am in the midst of them.

Συνλάβατε προβότον τὰ ζιζάνια καὶ δίσατε αὐτὰ εἰς δόμασ.

Mt. 13:30. Gather first the tares and bind them 'into' bundles. The bundles are regarded as individual spaces into which the tares are put by binding.

ἡν λαβοῦσα γυνὴ ἐνεκρυσεν εἰς ἀλεύριον σάτα τρία ἐκείνος ὁ δὲ δισμόθη θλοῦ.

Mt. 13:33, which (the leaven) a woman took and hid 'by putting it into' three measures of meal until the whole was leavened.

Τότε ἐνεκτυσαν εἰς τὸ πρόσωπον αὐτῶν. Mt. 26:67. Then they spit 'into' his face. The face made up of the cavities in which the eyes are set, of the mouth, and of the nostrils is thought of as a concave surface. Cf., "look into the face".

Καὶ τὸ κατακλώσαμα τοῦ μαστὶ ἐξορύξῃ ἀπ' ἀνωθεν ἐκεῖ κάτω εἰς δό. Mt. 27:51; Mk. 15:36. And the veil of the temple was rent 'into' two from the top to the bottom. Else here
shows the change of condition, passing from the condition of being undivided into condition of being separated or rent into two parts.

The Jordan river marks the element into which the immersion was made. Similar is John 1:29. Go wash yourself 'into' the pool of Siloam. The pool marks the element into which he went to bathe.

And John 9:7. Go wash yourself 'into' the pool of Siloam. The pool marks the element into which he went to bathe.

if to make a new house, the builder will not lay in another基础. The pool marks the element into which he went to bathe.

A house is not made out of bricks and by children are with me. Having gotten into bed, sel'm is properly a sleeping place, which is properly employed in this phrase.

The door is now shut and my children are with me. "Having gotten into bed, sel'm is properly a sleeping place, which is properly employed in this phrase. The door is now shut and my children are with me. Having gotten into bed, sel'm is properly a sleeping place, which is properly employed in this phrase.

And when they had come into the house again, his disciples asked him concerning this. Jesus gave his discourse concerning divorce to the multitude without. (Mk. 10:1ff.), and afterwards went into the house as shown by cl's.

el's μέσον occurs once in the N.T. (Mk. 14:30) with the verb ἐλήφθη and el's τοῦ μέσου three times. (Lu. 6:8; Jno. 20:19; 20:26) with the verb ἐλήφθη 'to come into' the midst
and stand. In some instances the verb "come" is put in, e.g., ἠλθεν δ' Ἰησοῦς καὶ ἐστὶν εἰς τὸ μέσον. Jno. 20:19. Jesus came into their midst and stood.

δεὶ ἄκοψαμεν ψευδώµενα εἰς τὴν Καφαρναοῦ μολῆσον καὶ δῷ ἐν τῷ πατρὶ σου. Lu. 4:23. As many things as we have heard done 'when you went into' Capernaum, do also here in your own country.

καὶ ἔναν κηρύσσων εἰς τὰς συναγωγὰς τῆς Ἰουδαίας. Lu. 4:44. And he 'went into' the synagogues of Judea and was preaching.

πρῶτον δὲ εἴπτερε ψὴν μοι ἀποτάξασθαι τοῖς εἰς τὸν οἶκὸν μου. Lu. 9:61. But first permit me 'to go into' my house and bid farewell to those there. The fact that τοῖς is used does not alter the case, for the full thought is "to bid farewell to those 'whom he would meet by going into' his house".

Ἠδὲ η ἥπα κέκλεισται, καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κολῆν εἰσὶν. Lu. 11:7. The door is now shut and my children are with me 'having gotten into' bed. κολῆν is properly a sleeping place, hence εἰς is properly employed in this phrases.

أشياء βασιλεύς πορευόμενος ἐτέρῳ βασιλείᾳ συνβαλέτων εἰς πόλεμον. Lu. 14:31. Or what king going 'into' war to encounter another king, etc.

tούτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν occurs verbatim three times in the N.T. (Lu. 22:19; I Cor. 11:24; 11:25). Do this 'calling me (affectionately) into' remembrance or recollection.

διὸ οὐκ ἐνκαταλείψεις τὴν ψυχὴν μου εἰς ἔδην. Acts 2:27, because thou wilt not leave my soul there 'when it has gone down into' Hades. This passage is quoted from Psalms 16:10. Εἰς is
And from there, when his father was dead, (God) moved him into this land into which you 'having come' are now dwelling. This has reference to the children of Israel who came into the land of Canaan.

Acts 7:12. And when Jacob heard there was grain 'by going into' Egypt he sent our fathers there first.

Acts 8:23. For I see that you 'have fallen into' the gall of bitterness. Bitter means "to fall or come into a state and remain there". So in this passage.

Acts 8:40. And Philip was found 'after he had come into' Azotus. The spirit had caught Philip away from the eunuch and he first appeared in Azotus. Whether he was carried into the city or came into it, it matters not. The primal force of elis remains.

Acts 16:24b, he cast them into the inner prison and made their feet secure 'by putting them into' the stocks. Χίλου properly means "wood", then "anything made of wood". In this passage it means "a log or timber with holes in which the feet, hands, and neck, of the prisoners were inserted and fastened with thongs"

Now all the Athenians and the strangers sojourning there put their time 'into' nothing else but either to say or to hear something new. One may be conceived of putting time into anything that requires time to do it.

αυτὸς ἑπέσχεν (ἐμύτυδν) χρόνον εἰς τὴν Ἅσσαν. Acts 19:22, he himself. (Paul) 'when he had come into' Asia stayed there for a while. The context (19:1) mentions the fact that Paul had come into Ephesus in Asia from Corinth. Els την Ἅσσαν is a very natural phrase to use when it refers only to a stop there since the important thing in the writer's mind is the journey and hence his going from one place into another.

οὗτος δὲ συνεβάλλειν ἦμιν εἰς τὴν Ἀσσαν. Acts 20:14a. And when he met us 'having come into' Assos. Paul's companions had sailed from Troas to Assos; he had gone on foot. Both cities are on the west coast of Mysia. Els Ἀσσαν would apply to both Paul and his companions.

εγὼ γὰρ οὐ μόνον δεόθηναι ἄλλα καὶ ἄποδανείν εἰς Ἰερουσα-λήμ ἐτοιμῶς εἰς ὑπέρ τοῦ δύναμα τοῦ κυρίου Ἰησοῦ. Acts 21:13. For I am ready 'having gone into' Jerusalem not only to be bound but even to die for the name of the Lord Jesus. Paul was in Ephesus when he spoke these words but was on his way into Jerusalem, hence εἰς is used.

ὁ μὲν οὖν Ὀχυρὼς ἀπεκρίθη τηρεῖσθαι τὸν Παύλου εἰς Καίσα- φλάν. Acts 25:4. But Festus answered that Paul 'having been brought into' Caesarea was being guarded there. At Jerusalem
Paul was almost mobbed, and had been sent under guard to Caesarea by the chief captain who rescued him. (Acts 23:23ff). No doubt Festus had heard of the mob in Jerusalem and had in mind Paul's being brought into Caesarea and stationed under a guard. If these are not Festus' words, Luke who wrote the account would be familiar with the incident and would quite naturally employ εἰς in the phrase.

Καρδιῶν ἐν θανάτῳ εἰς νίκην. I Cor. 15:54. Death is swallowed up 'having been turned into' victory. Paul's argument here is that death (defeat through sin) has been turned into victory because, in the resurrection of Christ, mortality through death puts on immortality. This phrase is a quotation from Isaiah 26:8. Else is for ἐὖ.

ὅ δέ βεβαιῶν ημᾶς σὺν θανίν εἰς Χριστὸν καὶ χρίσας ημᾶς θεός. II Cor. 1:21. Now he that causeth us together with you to be steadfast 'after we have come into fellowship with' Christ and anointed us, is God. God does not establish us into Christ but establishes us after we have entered into Christ, i.e. into his fellowship.

ἔγραψα ὑμα γνῶ την δοκιμήν θανάτων εἰς εἰς πάντα ὑπόκοιλ ἑστε. II Cor. 2:9b. I wrote in order that I might know the proof of you, whether you are obedient 'having entered into the performance of' all things.

εἰς κενῶν occurs five times in the N.T. in the sense of "to receive the grace of God". (II Cor. 6:1), "to run" (Gal. 2:2; Phil. 2:16c), "to labor" (Phil. 2:16d; I Thess. 3:6b) εἰς κενῶν, i.e. 'so as to come into' no purpose.
and we have many times proved him earnest in many things, but now much more earnest because of the great confidence 'he has placed into' you, i.e. 'into your keeping'. We speak of placing or misplacing confidence in(to) something or someone, thinking of it as analogous to a trust deposited for safe keeping. There may be a time when we do not have confidence in some person but later when we come to know him better and see more clearly his capabilities, put our confidence 'into' him.

Else, then, indicates the putting into one's keeping, so regarded, a confidence which at one time had not been there. So Titus probably did not have confidence in the Corinthians until after his first visit (II Cor. 12:18) and his acquaintance with them, hence. Else Jμης.

Show, therefore, unto them, 'turning into' the presence (lit., face) of the churches, the proof of your love, and of our glorying on your behalf. Paul has been glorying on behalf of the Corinthians to the other churches, and as indicated by the use of προσώπων (8:24) their faces are turned to Corinth. He, therefore, urges them (Corinthians) to show the proof of his glorying else προσώπων τῶν ἐκκλησιῶν, not by actually going into the presence of the churches, probably, but since they were widely separated, Paul would naturally use Else, having the idea of the motion in his own mind, at least of the messengers
who would carry the report of their conduct into the presence of the churches.

eis τῇ διευθυνα with the verb καυχάμαι occurs twice in the N.T. (II Cor. 10:13; 10:15) in the sense "to glory 'so as to reach into' immense proportions", i.e. beyond measure. Eἰς gives the idea in this phrase not only of entrance into but of penetration.

τῇ καυχασίᾳ αὐτῇ ὃς φραγάσεται εἰς εἰς ἐν τοῖς κλιμάσιν τῆς Ἀχαΐας. II Cor. 11:10. This glorying in the regions of Achaia shall not be stopped 'by examining or entering into my conduct and getting an argument to prove that it is empty'.

That this is the meaning is clearly shown from verse 9, "and in everything I kept myself from being burdensome unto you, and so will I keep myself" and verse 12, "But what I do, that I will do, that I may cut off occasion from them that desire an occasion". There were those who were looking carefully into Paul's conduct to find an occasion for their glorying and to put a stop to his glorying.

Ἰνα δὲ ὑμῖν κατά τῷ πλούτῳ τῆς δόξης αὐτῶν δυνάμει κραταίωσθαι διὰ τοῦ πνεύματος αὐτῶν εἰς τὸν θεὸν δύναμαν. Eph. 3:16, that he would grant you, according to the riches of his glory, that you may receive strength 'into' the inner man by power through his spirit.

ἐπὶ τῇ κοινωνίᾳ ὑμῶν εἰς τῇ εὐαγγελίου. Phil. 1:5. (I thank God) for your fellowship 'since you have entered into the service of furthering' the gospel.

So ὅτι ἔμοι ἐδοξάσεσον εἰς τῷ εὐαγγελίου. Phil. 2:22 he
served with me 'entering into the service of furthering' the gospel.

Phil. 4:15, no church had fellowship with me 'by entering into' the service. (lit., matter) of giving and receiving.

I Thess. 4:17b, we shall be caught in the clouds to meet the Lord 'when we have ascended into' the air.

so that 'entering into' the temple of God he sitteth there.

The Lord will deliver me from every evil work and will save me 'by translating me into' his heavenly kingdom. Similar is el essages, tovt' ęstin ơktů ψυχαλ, διεσθύσαν ści' δοάτος. I Pet. 3:20, and a few, that is, eight souls 'by entering into' (the ark) were saved through water.

ei 愎ς στης. I Pet. 5:12, and 'having entered into' this grace stand fast.

"O ulůs mou ści ἀγαπητῷ mou oμῶς éviter, el 痫 ęv ęγ ęδδη-

II Pet. 1:17. This is my beloved son, 'when directing the mind, turning the thoughts and looking into his conduct' I am well pleased. This sentence (almost verbatim) occurs in Mt. 3:17; 17:5; Mk. 1:11; Lu. 3:22, but ęv with the dative instead of el' with the accusative is found.

In the seventy eight instances just preceding the Revis-
Version has translated εἰς "in" in most cases, but this is due to the fact that it is used after verbs signifying rest or continuance in a place or state because the idea of a previous motion into the place or state spoken of is involved. Some of these uses are forms of the pregnant and brachylogical construction. In every case, however, it is possible to trace into εἰς the essential force of "entrance into".

Εἰς usually translated "to" or "unto".

Εἰς μετάνοιαν occurs six times in the N.T.: (1) δεῦ μὴν ἡμῖν βαπτίζω ἐν σάτε καὶ εἰς μετάνοιαν. Mt. 3:11. I indeed baptize you in water 'as a sign that you have entered into a state of' repentance. True repentance cleanses the soul, and baptism represented and sealed this inward cleansing. John refused to baptize some of the Saducees and Pharisees because they had not truly repented as was indicated by the fruits of their life.

Εἰς signifies this change of life and an entrance into the state of repentance in which they had not been before. (2) οὐκ ἐλήλυθα καλέσαι δικαίους ἀλλὰ δμαρτωλους εἰς μετάνοιαν. Lk. 5:32 I have not come to call righteous people 'into a state of' repentance, but sinners. Εἰς denotes the entrance into the changed life and state demanded by Jesus' religion. (3) Δυνοῦν τὸ τρόπον τοῦ θεοῦ εἰς μετάνοιαν σε ἁγεί. Ro. 2:4, not knowing that the goodness of God leadeth you 'into a state of' repentance. (4) νῦν χαλεπόν, οὐχ θανε ναπήθητε, ἀλλ' θανε ναπήθητε εἰς μετάνοιαν. II Cor. 7:9. Now I rejoice, not because ye were made sorry, but because ye were made sorry 'to the extent that it led you into a state of' repentance. (5) πάλιν ἄνακαι-
\[\nu\lambda\nu\tau\omicron\sigma\nu\varepsilon\nu\ \varepsilon\lambda\varsigma\ \mu\nu\tau\omicron\nu\omicron\omicron\iota\omicron\upsilon\nu\ \text{Heb. 6:6. (It is impossible) to renew them again 'so that they will come into a state of' repentance. The context shows that the people referred to had fallen from their fellowship with Christ and since they had crucified him afresh, it was impossible to bring them back into (\(\varepsilon\lambda\varsigma\)) their former state of repentance.} \]

(\(\theta\)) \(\mu\nu\ \beta\omicron\upsilon\lambda\omicron\omicron\mu\nu\omicron\upsilon\varsigma\ \tau\imath\omicron\varsigma\ \delta\pi\omicron\lambda\omicron\sigma\theta\iota\iota\upsilon\omicron\upsilon\varsigma\iota\upsilon\alpha\iota\upsilon\varsigma\ \delta\alpha\lambda\damma\pi\nu\tau\omicron\sigma\varsigma\ varepsilon\lambda\varsigma\ \mu\nu\tau\omicron\nu\omicron\omicron\iota\omicron\upsilon\nu\ \chi\omicron\rho\omicron\varsigma\sigma\iota\varsigma\iota\varsigma\). II Pet. 3:9b, not wishing that some perish but that all should come 'into a state of' repentance.

\(\varepsilon\lambda\varsigma\ \theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\) occurs seven times in the N.T.: (1)(2)\(\pi\alpha\alpha\omicron\delta\omicron\sigma\varsigma\iota\iota\upsilon\omicron\upsilon\varsigma\iota\upsilon\alpha\iota\upsilon\nu\ \delta\epsilon\ \Delta\delta\epsilon\ell\omicron\phi\omicron\upsilon\delta\omicron\phi\omicron\upsilon\varepsilon\lambda\varsigma\ \theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\). (Mt. 10:21; Mk. 13:12) \(\text{And brother shall deliver brother 'to go into' death, i.e. to be put to death.} \) \(\varepsilon\lambda\varsigma\) here indicates the passing from the state physical life into the state of physical death. (3) \(\delta\sigma\omega\omega\iota\ \delta\omicron\tau\omicron\varsigma\\ \\delta\upsilon\alpha\kappa\omicron\omicron\delta\omicron\epsilon\omicron\varsigma\, \pi\omicron\omicron\iota\iota\iota\ \delta\mu\alpha\rho\tau\iota\varsigma\varsigma\ \epsilon\lambda\varsigma\ \theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\ \h\upsilon\pi\alpha\kappa\omicron\sigma\iota\varsigma\varsigma\ \epsilon\lambda\varsigma\ \delta\i\kappa\alpha\i\omicron\omicron\omicron\omicron\varsigma\iota\upsilon\nu\upsilon\nu\iota\upsigma\nu\iota\iota\upsigma\nu\iota\varsigma\). Ro. 6:16b, you are his servants whom you obey, whether of sin 'which leads into a state of' death, or of obedience 'which leads into a state of' righteousness. (4) \(\kappa\alpha\iota\ \epsilon\upsigma\rho\omicron\theta\iota\eta\ \mu\omicron\iota\iota\ \epsilon\upsigma\nu\tau\omicron\omicron\lambda\iota\iota\ \eta\ \epsilon\lambda\varsigma\ \zeta\omicron\nu\nu\ \alpha\sigma\tau\iota\ \epsilon\lambda\varsigma\ \theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\). Ro. 7:10b, and the commandment which was 'to lead into' life, this I found to be 'leading 'into a state of' death. (5) \(\epsilon\lambda\varsigma\ \mu\nu\ \delta\omicron\mu\nu\ \delta\epsilon\ \theta\omicron\nu\acute{\alpha}t\omicron\upsilon\ \epsilon\lambda\varsigma\ \theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\), \(\epsilon\lambda\varsigma\ \delta\epsilon\ \delta\omicron\mu\nu\ \delta\epsilon\ \zeta\omicron\nu\nu\ \epsilon\lambda\varsigma\ \zeta\omicron\nu\nu\). II Cor. 2:16a, to the one a savor from death 'on into' death, to the other a savor from life 'on into' life. \(\theta\acute{\alpha}n\acute{\alpha}t\omicron\upsilon\) is here used in the sense of "the misery of soul arising from sin, which begins on earth but lasts and increases after the death of the body". \(\epsilon\lambda\varsigma\) then signifies the passing on into the more miserable state, from the one begun
here on earth. (6) δὲ γὰρ ἡμεῖς οἱ ζωντες εἰς θανάτου παραδίδομεν διὰ Ἰνσόν. II Cor. 4:11. For we who live are always delivered 'into the peril of' death (i.e. physical death) for Jesus' sake. (7) καὶ μίαν ἐκ τῶν κεφαλῶν αὐτοῦ ὡς ἐσφραγίζων εἰς θανάτου. Rev. 13:3. And (I saw) one of his heads as though it had been slain 'passing into a state of' death.

Εἰς τέλος occurs six times in the N.T.: ἐκ τῶν οὕτως σωθήσεται is found verbatim in Mt. 10:22; 24:13; Mk. 13:13. And he that endureth 'until he shall come into' the end the same shall be saved. Τέλος refers to the time appointed for the end of the evils which must be endured. Εἰς then suggests the entrance into and penetration of this time at the end. ἵνα μὴ εἰς τέλος ἐρχομένων ὑπωπιάζῃ με. Lu. 18:5, lest by her coming 'into' the last or end, i.e. continually, she wear me out. Here again τέλος refers to the time at the end which is entered into and penetrated. ἀγαπήσας τοὺς λόγους τοὺς ἐν τῷ κόσμῳ εἰς τέλος ἔγενεν αὐτῷ. Jno. 13:1, having loved his own in this world, he loved them 'until he came into the time at' the end of his life, or this may be taken "he loved them 'until it (love) reached into' the uttermost degree". ἐφεβάζεν δὲ ἐκ αὐτοῦ ἐκ διρρήματος εἰς τέλος. I Thess. 2:16b. But wrath has come upon them 'until it has reached into' the highest degree, i.e. to the uttermost.

Εἰς δὲ ἐκβάλλει εἰς νῖκος τὴν κρίσιν. Mt. 12:20, until he shall send forth judgment 'until he have entered into' victory i.e. have gained the victory.

Καὶ θεὸς ἡγισάω εἰς Ἰσοροήσιμα. Mt. 21:1. And when they
drew nigh 'to enter into' Jerusalem; καὶ ἐγγίσαν εἰς τὴν κόμην. 
Lu. 24:28. And when they drew nigh 'to enter into' the village.

Similar to these is καὶ ἐστράφησαν ἐν ταῖς καρδιαῖς αὐτῶν εἰς Ἀγιατον. Acts 7:39, and our fathers turned in their hearts 'to go into' Egypt. So also προσελθὼν τῷ ἀρχιερεῖ ητήσατο παρ' αὐτοῦ ἐπίστολὰς εἰς Δαμασκὸν. Acts 9:2, he went to the high priest and asked from him letters 'to go into' Damascus. In each of these three cases the writer has in mind the entrance into these respective places as the destinations.

Thus ἐν τοῖς γάμοις occurs five times in the W.T.: (1) καὶ ἀπεστείλεν τοὺς δοῦλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους. Mt. 22:2, and he sent his servants to call those who had been invited 'into' the marriage feast. (2) ἔστε εἰς τοὺς γάμους. Mt. 22:3, come 'into' the marriage feast. (3) καὶ ἦσαν ἐδών εἰρήτε, καλέσατε εἰς τοὺς γάμους. Mt. 22:9, and as many as you shall find invite 'into' the marriage feast. (4) καὶ ἀλ. ἐστιν μου εἰς ἐλθέτων μετ' αὐτῶν εἰς τοὺς γάμους. Mt. 25:10, and those who were ready entered with him 'into' the marriage feast. (5) ὅταν κληθῆ ὡς τινος εἰς γάμον. Lu. 14:8. Whenever you shall be invited by anyone 'into' a marriage feast.

The plural is used referring to the several acts of the feast. The singular occurs in Jno. 2:2 ἐκλήθη δὲ καὶ Ἰησοῦς καὶ ἐλαθεναί αὐτῶν εἰς γάμον. And both Jesus and his disciples were invited 'into' the feast. These feasts were held in a house or palace and, therefore, εἰς (into) is employed literally. Similar is εἰς τὴν δορτὴν which occurs six times in the same sense: (1) καὶ αὐτῶν γὰρ ἠλθον εἰς τὴν δορτὴν. Jno. 4:45, for they also
went 'into' the feast. (2) ἰμεῖς ἀνέβητε εἰς τὴν ὑπηργείαν. Jno. 7:8a. Go up 'into' the feast. (3) εὖ γὰρ ὅσῳ ἀναβαλόντος εἰς τὴν ὑπηργείαν. Jno. 7:8b. I am not going up 'into' the feast. (4) Ὁ δὲ ἀνέβην οἱ ἀδελφοὶ αὐτῶν εἰς τὴν ὑπηργείαν. Jno. 7:10. But when his brethren went up 'into' the feast. (5) δεῦτε μὴ ἐλθῇς εἰς τὴν ὑπηργείαν. Jno. 11:56, that he will by no means come 'into' the feast. (6) ὁ δὲ κῆρυκς πολὺς δὲ ἐλθὼν εἰς τὴν ὑπηργείαν. Jno. 12:12, the great multitude that had come 'into' the feast. Ἑωράθη in every instance refers to the feast which was held in Jerusalem. Hence εἰς has reference to the entrance into Jerusalem to the feast. Also Μακάριοι οἱ εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἅρπου κεκλημένοι. Rev. 19:9. Blessed are they who are invited 'into' the marriage supper of the Lamb; Δεῦτε συνάξητε εἰς τὸ δεῖπνον τὸ μέγα τὸς θεοῦ. Rev. 19:17. Come and be gathered together 'into' the great supper of God. This feast refers to Messiah's feast, symbolizing salvation in the kingdom of heaven. Еἰς has reference to entrance into heaven to be present at the feast.

τότε παραδόσουσι βίας εἰς θλίψιν καὶ ἀποκτενωθῆσαν βίας. Mt. 24:9. Then they will deliver you 'to go into a state of great affliction and they will kill you.

'Ὅπε δὲ σαββάτων, τῷ ἐπιφωσκοῦσῃ (Ἠμέρᾳ) εἰς μιαν σαββάτων. Mt. 28:1. Now late on the sabbath day when it was dawning 'into' the first day of the week. This has reference to the natural day. Similar to this are: εἰς Ἑμέραν found in Eph. 4:30: ἐν δὲ ἑσπέρας ἦσαν εἰς Ἑμέραν ἀπολυτρώσασι, in which (Holy Spirit) you were sealed 'to enter into' the day of redemption; ἴνα ἴτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς Ἑμέραν Χριστοῦ. Phil 1:10, that
you may be sincere and void of offence 'until you enter into' the
day of Christ; ὑμέρα ἕως ἁλθοῦσας ἔλθων ἐλπίδος τῆς ἡμέρας τῆς ἐλπίδος. II Pet. 2:9. The Lord knows how to keep the unjust under punishment 'until they come into' the day of judgment.

'Ἡμέρα in the last three passages has reference to the last day of the present age in which Christ will return from heaven, raise the dead, hold the final judgment, and perfect his kingdom.

So also ἄλλη διὰ τούτο ἡλθοῦ ἐγείρων τὴν ἁμαρτήμασιν. Jno. 12:27.

But for this purpose I came 'into' this hour. One may be conceived at any time of passing from one period of time into another. Ἐγείρω δὲ τότε ἡμέρα, ἐγείρων τὴν ἁμαρτήμασιν. Jno. 12:27.

But for this purpose I came 'into' this hour. One may be conceived at any time of passing from one period of time into another. Ἐγείρω δὲ τότε ἡμέρα, ἐγείρων τὴν ἁμαρτήμασιν. Jno. 12:27.

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But for this purpose I came 'into' this hour. One may be conceived at any time of passing from one period of time into another. Ἐγείρω δὲ τότε ἡμέρα, ἐγείρων τὴν ἁμαρτήμασιν. Jno. 12:27.

But for this purpose I came 'into' this hour. One may be conceived at any time of passing from one period of time into another. Ἐγείρω δὲ τότε ἡμέρα, ἐγείρων τὴν ἁμαρτήμασιν. Jno. 12:27.
God's service giving unremitting care, 'to come into' this very service:

\[\text{el} \tauωτο \gammaρ Χριστός \άπθανεν \kai \δεχσεν \τνα \kai \σεκρωτών \κυριεσθη. \text{Ro. 14:9, 'to enter into this'. (service)}\]

Christ died and lived, that he might be Lord of both the dead and the living; \[\text{el} \tauωτο \gammaρ \kai \διαράγα \τνα \νυο \την \δοκιμην \διμν.\]

II Cor. 2:9a, 'to come into' this. (knowledge) I wrote to you that I might know the proof of you:

\[\delta \ δε \κατεργασάμενοι \ημαι \el \αυτό \tauωτο \θεος. \text{II Cor. 5:5. And he who wrought us 'to enter into' this. (condition) is God. From the context τουτο can apply to nothing else than to the \επενίδοσασθαι, whereby the mortal will be swallowed up of life and, hence, not be liable to eternal destruction: \}\]

\[\deltaν \επεμψα \πρὸς \δυμᾶς \el \αυτὸ \τωτο \\nu\sigma \τα \περὶ \\nuμᾶ.\]

Eph. 6:22; Col. 4:8, whom I sent to you 'to enter into' this very (service), that you might know our state; \[\alphaυτό! \γρ \ολδαρε \δτι \el \tauωτο \κειμεθα. \text{I Thess. 3:3. For you yourselves know that 'to enter into' this. (service) we are appointed. The antecedent of τουτο is το \μηδενα \σαλνεσθαι \εν τα\ις \θλπεσιν \τα\υταις; \el \τωτο \γρ \κοιπιμεν. \text{I Tim. 4:10. For 'to enter into' this (condition) we labor with wearisome effort. \el \τωτο refers to \η \δε \ευσεσεια \πρὸς \πάντα \φθειμον \εστιν, \επαγγελιαν \εξουσα \ζωης \της \υων \kai \της \μελλοσιν. \text{but godliness is profitable for all things, having promise of this and the future life. Some have referred \el \τωτο to what follows and have made it equivalent to \δια \τωτο. This is not possible for \el always points to a goal and not to the reason of something; \el \τωτο \γρ \εκληθητε. \text{I Pet. 2:21. For 'to enter into' this. (service) you were called. \el \τωτο refers to \el \\γναθεποιωντες και \κολαφιζομενοι \νπομενετε \if \text{when you do well and}}\]
suffer for it you shall be patient; 

It is natural to take ἐλα τοῦτο as referring to what precedes, but in that case the close connection of the ὥνα-clause is broken. It is better to take it as referring to what follows. The consciousness, that Christians are called to obtain a blessing, should be an incentive for us to bring blessings to others; ἐλα τοῦτο γὰρ καὶ νεκροὶ εἰσηγεῖλσθη ὥνα κρίθησι, κ.τ.λ. I Pet. 4:6

For 'to enter into' this (service) the gospel was preached even to the dead, that they might be judged according to men in the flesh, but live according to God in the spirit; ἐλα τοῦτο ἐφανερώθη ὡς ὁ θεὸς ἥνα λέγη τὰ ἔργα τοῦ διαβόλου. I Jno. 3:8. 'To enter into' this (service) the Son of God was manifested, that he might destroy the works of the devil.

καὶ τὸν κοινορτὸν τὸν κολληθέντα ἢμῖν ἢκ τῆς πώλεως ἡμῶν ἐλα τοῦς πόδας ἀπομασσάμεθα ἡμῖν. Lu. 10:11. Even the dust from your city that cleaveth to (lit., glued into) our feet, we wipe off against you. That ἐλά has the sense of 'into' in this passage may be seen from the following: (1) There is set in contrast to ἐλα τοῦς πόδας, the phrase ἢκ τῆς πώλεως. Hence there may have been in the speaker's mind the idea of the dust out of
city entering into the feet. (2) Furthermore the verb κολλάω means 'to glue' and in the passive is used in the N.T. in a reflexive sense. This would seem to indicate that the idea, at least as originally conceived in the phrase κοινορτεύ τοῦ κολλαός ἐλιγ τοῦ πόδας, was that the dust actually entered into the pores of the skin of the feet since they were not wholly protected by the sandals. In giving the similar instance Matthew (10:14) has τῶν κοινορτεύ τῶν ποδῶν ὅμων, Mark, (6:11) has τῶν χολῶν τῶν ἰποκάτω τῶν ποδῶν, and in another place Luke, (9:5) has τῶν κοινορτεύ ἀπὸ τῶν ποδῶν ὅμων. The fact that these passages do not directly bear out the interpretation given above, at least does not militate against it. All they show is that the idea was a little differently conceived by the different speakers or writers. The charge to the disciples to shake the dust from their feet wherever the message of the Kingdom was not received, was a demonstration of the unfitness of such people for its membership.

ἐλγ δειντον δε δελθων δεφη. Lu. 15:17. And he came 'into' himself, i.e. 'into' a better mind and said, etc. Cf. our, 'He is out of his mind', 'He is in his right mind', 'He is not at himself'. Eλγ, as used here, simply shows the passing from the one state of mind into the other.

ἐλγ τῆν γῆν. (meaning the earth) is found eleven times in the N.T. : (1) αὐτῶν κλίνουσών τῷ πρὸσωπα εἰς τῆν γῆν. Lu. 24:5 bowing their faces 'into the vicinity' of the earth. (2) πάντων καταπεσόντων ἡμῶν εἰς τῆν γῆν. Acts 26:14, when we had all fallen down 'into the vicinity of' the earth. (3) οδ ἀστέρας
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tού οὐδρανοῦ ἔπεσαν εἰς τὴν γῆν. Rev. 6:13, the stars of the heavens fell 'into the vicinity of' the earth. (4) καὶ ἔβαλεν εἰς τὴν γῆν. Rev. 8:5, and he cast it, (the censor) 'into the vicinity of' the earth; (5) καὶ ἔβλησθη εἰς τὴν γῆν. Rev. 8:7, and it, (fire) was cast 'into the vicinity of' the earth; καὶ εἶδον ἄστερα ἕκ τοῦ οὐδρανοῦ πεπτωκότα εἰς τὴν γῆν. Rev. 9:1. And I saw a star fall out of the heavens 'into the vicinity of' the earth; (7) καὶ ἔκ τοῦ καταβοῦ ἐξηλαθον ἀκριβῶς εἰς τὴν γῆν. Rev. 9:3. And out of the smoke there came locusts 'into the vicinity of' the land. This smoke had ascended from the abyss and darkened the sun and the air, and from this smoke came the locusts. (8) καὶ ἔβαλεν αὐτοῦ εἰς τὴν γῆν. Rev. 12:4. And he cast them 'into the vicinity of' the earth; (9) ἔβλησθη εἰς τὴν γῆν. Rev. 12:9. He, (Satan) was cast 'into the vicinity of' the earth; (10) καὶ ὅτε εἶδεν ὅ δράκων ὤτι ἔβλησθη εἰς τὴν γῆν. Rev. 12:13. And when the dragon saw that he was cast 'into the vicinity of' the earth; (11) ᾧ καὶ πῦρ ποιή ἕκ τοῦ οὐδρανοῦ καταβαλυεαν εἰς τὴν γην. Rev. 13:13, that he should even make fire come down out of heaven 'into the region of' the earth. Similar to these is ἐπεσα εἰς τὸ ἔδαφος. Acts 22:7. I fell 'into the vicinity of' the ground. It may be said, however, that ἔδαφος means "the bottom", or "the foundation", ἔδαφος υπὸς. Od. 6:249; ἔδαφος ποταμοῦ, θαλάττης. Xen. Cyr. 7:5, 18. In view of this εἰς came into use with it, even when applied to the ground as here. In these passages it is not proper to say that εἰς does not have its usual force of "into" because there is not an actual entrance into the earth, i.e. penetration beneath the surface.
It is from the context that we get the idea that there was not actual penetration, not from the meaning of ἐν. The writers had in mind the penetration or entrance into the earth which would result if the direction of the motion begun were continued and have used ἐν to give emphasis to the idea. Luke and John are the two writers who have so used ἐν. It must be noted that John's use is different from Luke's for John has employed it in connection with the stars' and Satan's being cast into the earth from heaven in which case ἐν would naturally include the atmosphere which surrounds the earth proper. Cf. our speaking of meteors falling into our atmosphere. Luke's usage is confined to instances of men and women falling to the earth in fright.

τὸ ὅπερ ἡ ἐσω ἀντὶ ἑνοῦσα ἡ ὑγιὴ ζωὴ ἀλλοῦ ἐν ᾗ ζωήν αἰώνιαν. Ἰν. 4:14β, the water which I shall give him shall become in him a well of water springing up 'resulting in his entrance into' eternal life. So also ὁ θερίζων μισθὸν λαμβάνει καὶ συνάγει καρπὸν ἐν ᾗ ζωήν αἰώνιαν. Ἰν. 4:36. He that reaps receives wages and gathers fruit 'into' eternal life (as into a granary) By their labors they have fitted souls to obtain eternal life; ἔργαζον θερίζων μισθὸν μένουσαν ἐν ᾗ ζωήν αἰώνιαν. Ἰν. 6:27. Work for the bread which abideth 'resulting in the entrance into' eternal life; ὁ μισθὸν τὴν ψυχὴν ἀντικύρη ἐν τῷ κόσμῳ τοῦτῷ ἐν ᾗ ζωήν αἰώνιαν πυλάξει αὐτήν. Ἰν. 12:25, he that hateth his life in this world shall keep it 'by entering into' life eternal; καὶ ἐπιστευσαν ὅσον ἦσαν τεταγμένοι ἐν ᾗ ζωήν αἰώνιαν. Ἀτ. 13:48, and as many as believed were ordained 'to go into' eternal life; ὁσίος καὶ η ἁγιασμένος.
... διὰ δικαιοσύνης εἰς ζωήν αἰώνιον διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν. Ro. 5:21, even so grace might reign through righteousness 'to bring us into' eternal life through Jesus Christ our Lord; πρὸς ὑποτάσσωσιν τῶν μελλόντων πιστεύειν ἐπ' αὐτῷ εἰς ζωήν αἰώνιον, I Tim. 1:16, for a pattern of those who are going to believe on him 'resulting in entrance into' eternal life; ἐπιλαβοῦ τῆς αἰωνίου ζωῆς, εἰς ἑν ἐκλεξίας. I Tim. 6:12, lay hold of eternal life 'to go into' which you were called; προσδεχόμενοι τῷ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωήν αἰώνιον. Jude 21, looking for the mercy of our Lord Jesus Christ 'to bring us into' eternal life. Similar are the phrases in which αἰώνιον is omitted: "Αρα καὶ τοῖς ἐθνεσιν ὡς την μετάνοιαν εἰς ζωήν εἰδωλεύν Acts 11:16. Then to the Gentiles also God has granted repentance 'so as to enter into' life; ἡ ἐντολὴ ἡ εἰς ζωὴν. Ro. 7:10a, the commandment which 'led into' life; ὁ γὰρ δέσμη ἐκ ζωῆς εἰς ζωὴν. II Cor. 2:16, and to the other a savor out of life 'on into' life. Ζωή is used in all of the passages just preceding in the sense "a life active and vigorous, devoted to God, blessed, the portion even in this world of those who put their trust in Christ, but after the resurrection to be consummated by new accessions, and to last forever". In some of the passages it seems to refer more definitely to the life after the resurrection. Cf. II Cor. 2:16b.

καὶ ἐκπορευόμενοι οἱ τὰ ἀγαθὰ ποιήσαντες εἰς ἀνάστασιν ζωῆς, οἱ τὰ φαῦλα πράξαντες εἰς ἀνάστασιν κρίσεως. Jno. 5:29a, 29b, and they that have done good shall come forth 'into the state of' resurrection to life, and they that have practised
evil 'into the state of' resurrection to judgment. So εἰ πῶς καὶ ταυτής εἰς τὴν ἐξαναστήσειν τὴν ἐκ νεκρῶν. Phil. 3:11, if in any way I shall attain 'to come into the state of' the resurrection of the dead.

δὲ δὲ ἀναστήσειν ἀπὸν ἐκ νεκρῶν μηκέτι μέλλουτα ὅπωστε—

εἰς δισφορὰν. Acts 13:34. And that he raised him from the dead, no more to return 'into a state of' corruption.

καὶ μὴ συνελθότα αὐτοῖς εἰς τὸ έργον. Acts 15:38, and had not gone with them 'to enter into' the work. Similar are:

τὰ---περισσεύετε εἰς πᾶν έργον ἄγαθόν. II Cor. 9:8b, in order that you may abound 'to enter into' every good work; πρὸς τὸν καταρτισμὸν τῶν ἀγῶν εἰς έργον διακονῆται. Eph. 4:12a, for the perfecting of the saints 'entering into' the work of ministering;

εἰς πᾶν έργον ἄγαθόν ἡτοιμασμένον. II Tim. 2:21b, (a vessel) prepared 'to enter into' every good work.

εἰς ἐν τῶ δωδεκάφυλον ἡμῶν ἐν ἐκτενείᾳ νῦκτα καὶ ἡμέραν λατρείαν ξεπληκτεροὶ καταντήσατε. Acts 26:7, 'into the enjoyment of' which (promise) our twelve tribes, earnestly serving night and day, hope to come.

ἐπὶ πολὺ δὲ αὐτῶν προσδοκῶντων καὶ θεωροῦντων μνῆμα ἀτοῦ

ποὺ εἰς αὐτῶν γινόμενου---ξελεγον αὐτῶν εἶναι θεόν. Acts 28:6, and when they were in expectation a long time and saw no injury coming (lit., getting to be) 'into' him, they said he was a god. From the context, it is learned that the natives were expecting swelling to come into his limb from the bite of the serpent. A swelling or injury is readily conceived of as entering into a person, i.e. into his body.
Pauloś doułouj 'Ihsoouj Xristouj,——δοξασμένος elj eudaggeioun theou. Ro. 1:1. Paul, a servant of Jesus Christ, set apart 'to enter into the service of' the gospel. Similar are δοξάζοντες τοῦ θεοῦ ἐπὶ τῇ ὑποταγῇ τῆς δομολογίας ὑμῶν elj τὸ εὐαγγελίου τοῦ χριστοῦ. II Cor. 9:13a, glorifying God for the obedience of your profession 'by entering into' the service of' the gospel; Θαυμάζω στοιχεῖον ταχέως μετατίθεσθε ἀπὸ τοῦ καλέσαντος ὑμᾶς ἐν χάριτι χριστοῦ elj διέρχεσθε eudaggeioun. Gal. 1:6. I am astonished that you are so quickly removing from him who called you in the grace of Christ 'to enter into the service of' a different gospel; εἰς ὑπάκοην ἐν ὑπάκουσθε τῷ διδάσκαλος. II Tim. 1:11, 'to enter into the service of' which, (the gospel) I was appointed a preacher, and an apostle, and a teacher.

εἰς ὑπάκοην occurs five times in the N.T. : (1) δι' εἰς ἐλάβομεν χάριν καὶ ἀπόστολην εἰς ὑπάκοην πίστεως. Ro. 1:5, through whom we received grace and apostleship 'to bring men into' obedience to faith. (2) όσκ οὐδετερά διότι ἐποιήσατε διανοοῦντες δοῦλους εἰς ὑπάκοην, δοῦλοι διότι ὑπακούετε. Ro. 8:16a, Do you not know that to whom you present yourselves as servants 'to enter into' obedience, you are his servants whom you obey. (3) κατὰ ἀποκάλυψιν μυστηρίου——εἰς ὑπάκοην πίστεως εἰς πάντα τὰ θεῖα γνωρισθέντας. Ro. 16:26a, according to the revelation of the mystery made known among all the nations 'to enter into' obedience to faith; (4) καὶ αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπάκοην τοῦ χριστοῦ. II Cor. 10:5, bringing into captivity every thought 'to enter into' obedience to Christ; (5) Πέτρος ἀπόστολος 'Ιησοῦ Χριστοῦ——ἐν διασκομμένῳ πνεύματος, εἰς ὑπάκοην 'Ιησοῦ
I Pet. 1:2. Peter, an apostle of Jesus Christ, in sanctification of the Spirit 'to enter into' obedience to Jesus Christ.

Ro. 1:16, for it (the gospel) is the power of God 'to bring into' salvation every one who believeth. Similar are the following: εὐφαγεῖται εἰς σωτηρίαν. Ro. 10:10b, and with the mouth confession is made 'resulting in bringing the confessor into' salvation; ἂ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν διαμέλητον ἐγράφεται. II Cor. 7:10. For godly sorrow works repentance 'bringing (men) into' salvation which bringeth no regret:

οὖθα γὰρ διὰ τοῦτο μοι ἀποβῆσεται εἰς σωτηρίαν. II Thess. 2:13, for that God has chosen you from the beginning 'to enter into' salvation; ταῦτα γὰρ διὰ τοῦτο μοι ἀποβῆσεται εἰς σωτηρίαν. Phil. 1:19, for I know that this shall turn out 'to bring me into' salvation; τὰ δυνάμενά σε σοφίσαι εἰς σωτηρίαν. II Tim. 3:15, (the sacred writings) which are able to make you wise 'so as to enter into' salvation; ἐκ δευτέρου χορῆς διαμηλίας διόθεσται τοῖς αὐτῶν ἀπεκδεχόμενοι εἰς σωτηρίαν. Heb. 9:28b, he (Christ) shall appear a second time, apart from sin, to then 'to enter into' salvation; Ἡβερετερακιβωτόν εἰς σωτηρίαν τοῦ όικον αὐτοῦ. Heb. 11:7. Noah prepared an ark 'to enter into the service of' saving his household; τοὺς ἐν δυνάμει θεοῦ φρουρουμένους διδ πίστεως εἰς σωτηρίαν στολὴν ἀποκαλυφθῆναι ἐν καιρῷ δοξάτῳ. I Pet. 1:5b, who by the power of God are guarded through faith 'so as to enter into' a salvation ready to be revealed in the last time; ὑμᾶς ἐν αὐτῷ ἀδιανόητο μεταχείρισά εἰς σωτηρίαν. I Pet. 2:2, in order that you may grow thereby 'and enter into'
salvation. which he prepared beforehand, to enter into glory: Did δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλυπτεται ἐκ πλούτων. Ro. 1:17. For therein is revealed a righteousness springing from faith 'and entering into the service of producing' faith. (in those who as yet do not have it). Similar is Πρὸς τοῦ δὲ ἐλθεῖν τὴν πλούτιν ὑπὸ νόμου δέρουσα μεθα συνκλειδιμένοι εἰς τὴν μέλλουσαν πλούτιν ἀποκαλυφθηναι. Gal. 3:23. But before faith came we were kept in ward under the law shut up 'with the design that pass over into the state of' faith that was going to be revealed.

This εἰς κ.τ.λ. is in the history of salvation the divine aim of that σύγκλεισις which was to cease on its attainment. Christ is the end of the law. For so long as there was not yet belief in Christ, faith had not made its appearance; it was still an element of life hidden in the counsel of God which became revealed as a historical phenomenon when Christ had come and the gospel was made known.

Διδ παρέδωκεν αὐτοῖς ὅ θεὸς ἐν ταῖς ἐκπίθυμιαίς τῶν καρδιῶν αὐτῶν εἰς ἀκαθάρσιαν. Ro. 1:24. Wherefore God gave them up in the lusts of their hearts 'to go into a state of' uncleanness.

So Διδ τοῦτο παρέδωκεν αὐτοῖς ὅ θεὸς εἰς πάθη ἀτιμιὰς. Ro. 1:26. For this reason God gave them up 'to enter into the work of filling up of' their vile passions. Also παρέδωκεν αὐτοῖς ὅ θεὸς εἰς δόξαν νοῦν. Ro. 1:26. God gave them up 'to enter into the state of having' a reprobate mind.

εἰ δὲ η ἀλήθεια τοῦ θεοῦ ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ. Ro. 3:7. But if the truth of God turns out 'to enter abundantly into' his glory. Similar are εἰς προφητεύματα εἰς δόξαν. Ro.
9:23. (vessels) which he prepared before hand 'to enter into' glory; Διδ προσλαμβάνεσθε Ἀλλήλους, καθὼς καὶ ὁ χριστὸς προσελάβετο ἡμᾶς, ἔλα ὀδηγὸν τοῦ θεοῦ. Ro. 15:7. Wherefore receive one another, even as Christ also received us' that it might enter into the glory of God; ἐν προφητείᾳ ἂν ὁ χριστὸς πρὸ τῶν αἰῶνων ἔλα ὀδηγὰν ἡμῖν. I Cor. 2:7, which (wisdom) God ordained before the ages 'to enter into' our glory; πάντα ἔλα ὀδηγὰν θεοῦ ποιήσε. I Cor. 10:31. Do all things 'to enter into' the glory of God; μεταμορφωμένα διὸ ὀδηγὸς ἔλα ὀδηγὰν. II Cor. 3:18, we are transformed from glory 'on into' glory, i.e. into the personal excellence of Christ; ίνα ἡ χάρις—περίσσεσθαι ἔλα τὴν ὀδηγὰν τοῦ θεοῦ. II Cor. 4:15, in order that the grace may cause the thanksgiving 'to enter abundantly into' the glory of God; πεπληρωμένοι καὶ ἐλκοσιοῦνς—ἔλα ὀδηγὰν καὶ διαίνων θεοῦ. Phil. 1:11, being filled with the fruits of righteousness 'to enter into' the glory and praise of God; καὶ πᾶσα γλῶσσα διεξηγηθεσθαι στὶ χριστὸς Ἰησοῦς χριστὸς ἔλα ὀδηγὰν θεοῦ πατρὸς. Phil. 2:11, and every tongue shall confess that Jesus Christ is Lord 'to enter into' the glory of God, the Father; πολλοὶ υἱοὶ ἔλα ὀδηγὰν ἀγαγόντα. Heb. 2:10, in bringing many sons 'into' glory.

συνέτο, μὴ μὴν γὰρ κρίμα ἐξ ἐνδός ἔλα κατάκριμα, τὸ δὲ χάρις ἐκ πολλῶν παραπτωμάτων ἔλα δικαίωμα. Ro. 5:16a, 16b. For the judgment (came) of one (sin) 'to bring men into' condemnation, but the free gift (came) of many trespasses 'to bring men into' justification. So in Ro. 5:16b, 18d, ἔλα κατάκριμα and ἔλα δικαίωσιν occur in the same sense.

δοῦλοι ὦτε ὦ απαθεῖτε, ἴτοι ἀμαρτίας ἔλα χάνατον ἡ ἀπα-
Koři elγ dīkaiōsūnην. Ro. 6:16c, you are his servants whom you obey whether of sin 'which leads into' death or of obedience 'which leads into a state of' righteousness. Similar are τέ λόγι γι'ρ νόμον Χριστός εἶνε δίκαιος σπν ἀρτί τῇ πιστεύουσιν. Ro. 10:4. For Christ is the end of the law 'bringing us into the system of' righteousness. By a pregnant use δίκαιος σπν in Ro. 10:4 is equivalent to that divine arrangement by which God leads men into a state acceptable to him; καρδία γιρ πιστεύεται εἶνε δίκαιος σπνη. Ro. 10:10a, for with the heart man believes 'resulting in his entrance into a state of' righteousness.

ὑπνοδότατε δὲ ἐκ καρδίας εἶνε δὲν παρεδόθητε τῷ πον διδαχῆ; Ro. 6:17, you became obedient from the heart to that form of teaching 'by being brought into the power of' which you were delivered.

δὲσπερ γι'ρ παρεστήσατε τὰ μέλη ὅμων δούλα τῇ δικαστήριᾳ καὶ τῷ ἀνουλίᾳ εἰς τὴν ἀνουλίαν, ὁτ'ω νῦν παραστήσατε τὰ μέλη ὅμων δούλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν. Ro. 6:10a, 10b. For as you presented your members as servants to uncleanness and iniquity 'to enter into the work of' iniquity, even so now present your members as servants to righteousness 'to enter into the work of' sanctification. Similar is: ἔχετε τὸν καρπὸν ὅμων εἰς ἀγιασμὸν Ro. 6:22, you have your fruit 'by having come into a state of' sanctification.

οὐ γάρ ἐλάβετε πνεύμα δουλείας πάλιν εἰς φόβον. Ro. 8:15. For you did not receive the spirit of bondage again 'to bring you into' fear.

ἡ οὖχ ἔχει διενοχίαν ἢ κεραμεύς τοῦ πολοῦ ἢ τοῦ αὐτοῦ
Or does the potter not have power over the clay, from the same lump to make one part a vessel 'to come into' honor, i.e. to be put into a honorable use and another 'to come into' dishonor, i.e. to be put into a low use. (as, a urinal). So ἐὰν μεγάλη δὲ οἶκλα ὅθεν ἐστὶ ——σκεῦος ——δὲ ἐὰν ἐὶς τιμὴν ἢ δὲ ἐὶς ἀτιμίαν.

II Tim. 2:20a, 20b. Now in a great house there are vessels, some 'to be put into' honorable use, and some 'to be put into' dishonor, i.e. into a low use. Also ἐστὶ σκεῦος ἐἰς τιμὴν. II Tim. 2:21a, he shall be a vessel 'put into' honor, i.e. honorable use.

σκεῦθε όργῆς κατηρτισμένα εἰς ἀπωλείαν. Ro. 9:22, vessels of wrath fitted 'to pass into a state of' destruction.

'Ἰσραήλ δὲ διάκων νῦμον δικαιοσύνης εἰς νῦμον ὅθεν ἐφθασεν. Ro. 9:31. But Israel following after a law of righteousness, did not come 'into a state wherein they reached to the standards of' that law.

συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθεῖαν ἵνα τοὺς πάντας ἐλεήσῃ. Ro. 11:32. For God shut up all 'into a state of' disobedience. (i.e. by delivering them into disobedience) in order that he might have mercy on all.

ὅτι ἐὰν ἀντού καὶ δι' ἀντού καὶ εἰς αὐτῶν τὸ πάντα. Ro. 11:36. For from Him and through Him and 'into' Him are all things. Into Him all things return. He is the final goal of all created things and all spiritual life. Similar is: ἐὰν οὗ τὸ πάντα καὶ ἡμεῖς εἰς αὐτῶν. I Cor. 8:6, from whom. (God) are all things, and we 'destined to enter into His purposes'. The εἰς has reference to the new creation of believers. (Eph. 2:10; Gal.
6:15), i.e. entrance into an ethical relation with God. Billroth interprets it in accordance with Hegel; "that man should return into Him as his First Cause, not remain for himself". This destroys individuality and, therefore, the former seems to be the meaning. The force of εἰς (into) is not lost by so taking it; προορίσας ἡμᾶς εἰς τὸ θεός τῆς Ἰησοῦ Χριστοῦ εἰς αὐτόν, Eph. 1:5a, b, having foreordained us 'to enter into' adoption as sons 'into' Him (God), i.e. entering into His divine nature. Cf. II Pet. 1:4. The τὸ θεός is not complete in this world, although entrance into it is made. Cf. Ro. 3:23; καὶ δὲ αὐτὸν ἀποκαταλάβη τὰ πάντα εἰς αὐτόν. Col. 1:20 and through him to reconcile all things 'by bringing them into' Him, i.e. into His purpose.

We may discuss here εἰς αὐτόν referring to Christ: τὰ πάντα δὲ αὐτοῦ καὶ εἰς αὐτόν ἐκτισταί. Col. 1:16, all things have been created through him and 'to enter into' him as its goal and purpose. This is not inconsistent with Ro. 11:36. (See above) because from I Cor. 15:25ff, we learn that all things have to become subject to the Son before He hands over the kingdom to the Father.

Αὐτός ἐστιν ἡ μορφὴ τῆς Ἀτόσας τοῦ Χριστοῦ. Ro. 16:5. Salute Epaenetus who is the firstfruits of Asia 'to enter into' Christ, i.e. into his service and fellowship.

Similar are: δότε ὦ νόμως παραγωγὴς ἡμῶν γένοντες εἰς Χριστὸν. Gal. 3:24. So that the law has become our tutor 'to bring us into' Christ, i.e. into the service and salvation of Christ; δότες ὦ κοιμωνία τῆς πλευρᾶς σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παν-
that the fellowship of thy faith may become effectual, in the knowledge of every good thing in us, "entering into" Christ, i.e. into the advantage and honor of Christ.

I Cor. 11:34. If any man is hungry, let him eat at home, in order that you do not come together, (in such a manner) 'as to enter into' condemnation. So parei se'nhsan y'dr tine's 'anbrwpoi, ol tla-lai progegramwnoi el'g touto to kr'ima. Jude 4b. For there have crept in privily certain men who were of old designated beforehand, (in the Scriptures of the O.T.) 'that they would come into' this condemnation. Similar are: T'nov 'anbropov al 'amartlai pr'dhlop el'sin, pro'dhounai el'g kl'sin. I Tim. 5:24. The sins of some men are evident, going before 'into' judgment, i.e. the sins of some men are manifest now, even before they are called into account; el' y'dr ol the'ds 'agyled'nov 'amartpantov o'uk dpe'lwtoo, all'd se'irois z'povu tarp'paxas par'pwokev el'g kl'sin tpara'menous.

II Pet. 2:4. For if God spared not angels, when they sinned, but cast them down into Tartarus, and committed them to pits of darkness to be reserved 'to enter into' judgment; 'agyledov te touto mu' tpara'mantos t'nov 'eautov arx'hin all'd apoli'pantos t'd 'yiov.
I Tim. 3:16, angels that did not keep their own principality but left their proper habitation, he has kept in everlasting bonds under darkness 'to enter into' the judgment of the great day.

τῷ γὰρ παραυτίκῳ ἐλαφρῶς τῆς θλίψεως καθ' ὑπερβολὴν εἰς ὑπερβολὴν αἰώνιον βάρος δόξης κατεργάσεται ἡμῖν. II Cor. 4:17.

For the momentary light affliction works for us in (lit., down along) greatness 'passing on into' exceeding greatness, i.e. more and more exceedingly an eternal weight of glory.

II Cor. 8:2, their deep poverty turned out abundantly 'so that it reached into the province of' riches. Similar are: ἐν παντὶ πλούσιόν υἱῶν εἰς πᾶσαν ἄπλατητα. II Cor. 8:11, being made rich in everything 'so that you have come into a state of' openness of heart manifesting itself by benefactions; ὁλίγα δὲ εὐχαριστεῖς ἐν δυν. μεγαλυτήριον εἰς περισσεῖσαι, II Cor. 10:15b, but having hope that we shall be magnified 'to enter into a state of' (further) abundance; ίνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ.

Eph. 3:19, that ye may be filled 'so as to come into the state of' all the fulness of the riches of God; συμβασάθυντες εἰς ἄγα- πη καὶ εἰς πᾶν πλοῦτος τῆς πληροφορίας τῆς συνέσεως. Col. 2:2a, being knit together in love and 'to enter into the province of' all riches of the full assurance of understanding.

εἰς τὸ ὑπερέκεινα ὑμᾶς εὐαγγελίσαται. II Cor. 10:16a, so as 'to go into' the parts beyond you to preach the gospel.
12:1, but I shall come 'into the consideration of' visions and revelations of the Lord. Paul has been speaking of his labors and sufferings just before this, but now passes into the consideration of something else, viz., visions, etc.

ο γὰρ ἐνεργήσας Πέτρῳ εἰς ἀποστολὴν τῆς περιτομῆς. Gal. 2:8a, for he that wrought for Peter 'to place him into' the office of the apostles of Christ for the circumcision.

ἀδερραί γὰρ εἰσὶν δόκο διαθήκαι, μὴ μὲν ἀπὸ δροῦς Ἐβραί, εἰς δουλείαν γεννᾶσα. Gal. 4:24, for these (women) are two covenants, one from mount Sinai, bearing children 'to enter into a state of' bondage.

dιά δὲ σπέλφων εἰς τὴν σάρκα εαυτοῦ ἐκ τῆς σαρκὸς θερίσει φθορᾶν, δὲ δὲ σπέλφων εἰς τὸ τελεύτατον ἐκ τοῦ τελεύτατος θερίσει ζωῆν αἰώνιον. Gal. 6:8a, 8b. For he that sows 'into' his own flesh shall of the flesh reap corruption, but he that sows 'into' the spirit shall of the spirit reap eternal life. Σάρξ and πνεῦμα are likened to fields into which seed is sown.

eἰς εἰραίον ὅξης. Eph. 1:6; 1:12; 1:14, in the sense that some one or some thing is 'to enter into' the praise of His glory. Similar is: ἤνα τὸ σῶκλίμιον ὄμω τῆς πιστεύως—εὐθεδῆ eἰς εἰραίον. I Pet. 1:7, that the proof of your faith may be found 'to enter into' praise, i.e. the realm of praise.

κατὰ τὴν εὐθοκλίαν αὐτοῦ ἐν προοέρητο ἐν αὐτῷ εἰς οἰκονομοδιὰν τοῦ πληρώματος τῶν καιρῶν. Eph. 1:10, according to his good pleasure which he purposed in him 'looking into' the dispensation of his by which the times (i.e. of infancy and immaturity cf. Gal. 4:1-4) were to be fulfilled. Els denotes what God in
forming the purpose had in view, and is thus telic. The fact that it is telic gives elė its primal force for the sense is "to enter into a design" to the dispensation, etc.

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And he gave some to be apostles, etc.) 'to enter into the service of' building up the body of Christ. So την αδερπεν τού σώματος κοινο-ταται elė oikodōmēn dαιτον ἐν ἀγάπῃ, carrying on the growth of the body 'entering into the service of' the building up of itself in love.

μέχρι καταντήσωμεν οι πάντες elė τὴν ἐνδυτητα τῆς πλοτεως elė ἄνδρα τέλειον, elė μέτρον ἡλικ λαγ τοῦ πληρώματος τοῦ χριστοῦ. Eph. 4:13a, 13b, 13c, till we all come 'into the state of' unity, 'into the state of' a full grown man, 'into' the measure of the stature of the fulness of Christ.

προσευχόμενοι εν πάντι καιρῷ εν πνεύματι, καὶ elė αὐτό ἀγρυπνοῦντες εν πάσῃ προσκαρτέρησει. Eph. 6:18, praying in all seasons in the Spirit and watching attentively 'into' it in all perseverance. The αὐτὸ has reference to the προσευχόμενοι εν πάντι καιρῷ εν πνεύματι. The force of elė is "intent watching, a looking beneath the surface into the matter so as to give it full consideration". Προσκαρτερήσει adds to this force, since its primary sense is "attention to".

δὲ τά κατ' ἐμὲ μᾶλλον elė προκοπὴν τοῦ εὐ αγγελίου ἐλή-

λυθέν. Phil. 1:12, that the things (which happened) to me have
come 'into the service of' advancing the gospel.

εἰς καθήμενα ἐμοὶ εἰς ἡμέραν Χριστοῦ ὅτι ὁμ οὐκ εἰς κεφαλὴν ὕσ-

Philip. 2:16a, 'that I may enter into the matter of' boasting in the day of Christ because I did not run in vain.

κατὰ σκοπῶν διώκω εἰς τὸ βραβεῖον τῆς ἀνω κλήσεως τοῦ

Θεοῦ. Philip. 3:14. I press on to the goal 'into the place of' the prize of the calling of God upward. Paul has as the real prize to be gained, resurrection from the dead (Gal. 3:11) and citizenship in heaven (Gal. 3:20). In his running, he thinks of entrance into his reward and not merely the idea of coming to it. Hence his use of εἰς.

πλὴν εἰς ἐφόδισμεν, τῷ αὐτῷ στοιχεῖν. Phil. 3:16, only, 'into' what place we have come, let us keep to the path.

ἀπεκάλεσα διὰ εἰς τὴν χρειάν μοι ἐπεμψάτε. Phil. 4:16, once and again you sent, (money or supplies) 'to enter into and fill up' my want.

αλλὰ ἐπικάθητο τὸν καρπὸν τὸν πλεοῦν κατὰ εἰς λόγον ὑμῶν. Phil. 4:17, but I seek for the fruit that increases 'entering into' your account, i.e. turning into your advantage.

περιπατήσαι ἄξιως τοῦ κυρίου εἰς πᾶσαν ἀρεσκίαν. Col. 1:10, to walk worthily of the Lord 'entering into the state' in which you please him in all things.

ἐν πάσῃ δυνάμει δυναμοδύναμοι κατὰ τὸ κράτος τῆς ἀξίας

αὐτοῦ εἰς πᾶσαν ὑπομονήν. Col. 1:11, strengthened with all power according to the might of his glory 'to come into a state of' steadfastness.

εἰς καὶ κοπία. Col. 1:29, 'to enter into the accom-

plishings in the higher things.
fers as its antecedent to νομέτοντες πάντα ἀνθρωπον καὶ διδάσκοντες πάντα ἀνθρωπον ἐν πάσῃ σοφίᾳ. Ὡνα πορεσίωμεν πάντα ἀνθρωπον τελείου ἐν Χριστῷ, "admonishing every man and teaching every man in all wisdom, that we may present every man perfect in Christ". Ἐλγ has the sense not only of entering this service but also of penetration of it, i.e. accomplishment. Similar are: Ἐλγ ἐκάλεσεν δυνάς διὰ τοῦ εὐαγγελίου ἡμῶν. II Thess. 2:14a, 'into' which he called you through our gospel. The antecedent of ἐλγ is ἐλγ σωτηρίαν ἐν ἀγίωσμι, κ.τ.λ. "into salvation in sanctification, etc."; Ἐλγ ἐτέθην ἐγὼ κηρυξ καὶ ἀποστόλος Ἰ Thim. 2:7, 'into' which I was appointed (lit., placed) a preacher and an apostle. The antecedent of ἐλγ is τὸ μαρτύριον which has the sense of "the testimony which has as its substance, that Christ gave himself as a ransom". Ἐλγ then has reference to the entrance into the service of proclaiming this testimony; Ἐλγ καὶ ἐτέθησαν. I Pet. 2:8, 'to enter into' which they were appointed. The antecedent of ἐλγ is τὸ λόγῳ which is to be taken in the sense "the doctrine concerning the attainment through Christ of salvation in the kingdom of God". Ἐλγον. I Thess. 4:10, that we who are alive, who are left, Ἐλγ ἐπιγνωσίν τοῦ μυστηρίου τοῦ θεοῦ. Col. 2:2b, (that their hearts may be comforted, being knit together in love, and unto all riches of the full assurance of understanding) 'that they may enter into' the knowledge of the mystery of God: Similar are: καὶ ἐνσώμενοι τὸν νέον τὸν ἀνακαίνωμεν Ἐλγ ἐπι-γνωσίν. Col. 3:10, and have put on the new man who is being created 'so as to come into' thorough knowledge; Ἐλγ πάντας ἄν-
I Tim. 2:4, who (God) wants all men to be saved and come 'into' a knowledge of the truth; μὴ ποτὲ ὁδὸν αὐτοῖς ὁ θεὸς μετανοίαν εἰς ἐπιγνωσίαν ἀληθείας. II Tim. 2:25, if peradventure God may grant them repentance 'to enter into' the knowledge of the truth; πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπιγνωσίαν ἀληθείας ἐλθέτιν δυνάμενα. II Tim. 3:7, (silly women) ever learning and never able to come 'into' the knowledge of the truth; οὐκ ἄργοις οὐδὲ ἄκριτοι καθίστριν εἰς τὴν τοῦ κυρίου ημῶν Ἰησοῦ Χριστοῦ ἐπιγνωσίαν.

II Pet. 1:8, they, (the graces) make you not idle nor unfruitful 'in coming into' the knowledge of the Lord Jesus Christ.

καὶ ἐλθήσην τοῦ κρίστου βραβεύσετο ἐν ταῖς καρδίαις ὑμῶν, εἰς ἕναν καὶ ἐκλήθητε ἐν ἑνὶ σώματι. Col. 3:15. And let the peace of Christ rule in your hearts 'into the state of' which you were called in one body.

οὕτω μόνοι συνεργοὶ εἰς τὴν βασιλείαν τοῦ Θεοῦ. Col. 4:11, these only, (are my) fellow workers 'having entered into the service in' the kingdom of God.

οὗτοι ἡμεῖς οἱ ζωντες οἱ περιπολῶντες εἰς τὴν παρουσίαν τοῦ κυρίου. I Thess. 4:15, that we who are alive, who are left 'so as to come into' the presence of the Lord who is coming. The παρουσία on earth will not be possible until Jesus comes, again. Those, therefore, who are on earth at that time may be conceived of as entering into that παρουσία (presence or coming).

οὗτοι οὐκ ἦσαν ἡμῶν ὁ θεὸς εἰς ὅργαιν ἀλλὰ εἰς περιπολήσιν σωτηρίας. I Thess. 5:9a, 9b. For God did not appoint us 'to enter into' wrath, i.e. punishment but 'to enter into a state'
Wherein we obtain salvation. Similar are: ἐκ περιποίησιν δόξης τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. II Thess. 2:14b. (He called you) 'to enter into' the possession of the glory of our Lord Jesus Christ, ήμεῖς δέ οὐκ ἐσμέν ὑποστολής εἰς ἀπόλειαν, ἀλλὰ πλεῖον εἰς περιποίησιν ψυχῆς. Heb. 10:39b. But we are not of them who shrink back into perdition, but of them that have faith, 'which brings them into a state' wherein their souls are saved; βραδὺς εἰς ὁργὴν. Jas. 1:19c. (Let every man be) slow to enter into a state of anger. Within this limited. The whole idea is based on ἐν ἑνεργείᾳ ἀντικάτοπος ἔχετράπασαν ἐἰς ματαιολογίαν. I Tim. 1:6, from which things some having swerved or turned aside 'to enter into the business of vain talking,' in spirit 'so that ye might be counted faithful, having put me into' his service.

εὐγνωμονίαν ἔχων αὐτῷ εἰς τὸ ἐκεῖνον θέλημα. II Tim. 2:26 having been led captive 'into the power of' His will, i.e. to do His will.

ὁ κατὰ τὸ πολὺ αὐτῶν ἔλεος ἀναγεννήσαι ἡμᾶς εἰς ἐλπίδα ζωῆς νῦν αὐτῶν ἑνεργείᾳ. 'Ἰησοῦ Χριστοῦ εἰς νεκρῶν, εἰς κληρονομίαν ἀφθορίαν. I Pet. 1:3, 4, who, (God) according to his great mercy begat us anew 'bringing us into the realm of' a living hope through the resurrection of Jesus Christ from the dead 'to enter into' an incorruptible inheritance.

τὰς ψυχὰς ὑμῶν ἰσχυράτες διὰ τὴν ὑπακοὴν τῆς ἀληθείας εἰς φιλαδελφίαν ἀνυπόκριτον. I Pet. 1:22. Having purified your souls in your obedience to the truth 'coming into a state'
wherein there is unfeigned love of the brethren.

For the eyes of the Lord are upon the righteous, and his ears 'brought into hearing distance of' their prayer. This passage is both highly figurative and elliptical. It is anthropomorphitic, representing God as inclining his ears, i.e. turning them into the direction or into the place of supplication, as if the prayer was limited in its reach and that he must bring his ears within (into) this limitation. The whole idea is based on man's communication with man. Cf. "He came within (into) the reach of my voice."

νήψατε εἷς προσευχάς. I Pet. 4:7. Be calm in spirit 'so that you will always be in the right frame of mind to enter into' prayer.

καὶ ὅ πουσαμένη εἷς κυλίσματος βορβόρου. II Pet. 2:22, and the sow washed, (returned) 'into the act of' rolling in the mire. Some read κυλίσμα instead of κυλίσματος and take it in the sense of "a wallowing place", which, if so taken, gives εἷς a strictly literal meaning. The primal force of εἷς, however, is not lost even if we retain κυλίσματος.

In the three hundred passages just presented, the Revised Version has as the translation of εἷς "to" or "unto" which is used in place of "to" as an antiquated form of the same particularly in the Scriptures. In none of these instances does εἷς mean merely "to" but careful observation reveals the fact that there is involved entrance into a place, a state, a condition, a service, or an action, i.e. the going
from one place INTO another, the changing FROM one state or condition INTO another, the entrance INTO a service or an action FROM a state of inactivity or FROM some other service or action different.

ELY with δρός.

The phrase εἰς δρός occurs nineteen times in the N.T., or to be exact in the Gospels for the term is found only in connection with the incidents of Jesus life. In seventeen instances it is used with a verb of motion, and in the other two with verbs of rest, implying, however, that motion preceded. "Δρός in all of the instances is to be taken as a range of mountains or as a group of peaks and with εἰς gives the sense of "into", i.e. in among the shoulders and hollows of the mountain. This idea is borne out by the geography of the places so far as these can be definitely determined. In Mt. 4:3, there is no need to suppose a bodily transport into any mountain and, hence, least no particular mountain is referred to or at, indicated by the text or the context. The sense in which it is used here permits the idea of "into", i.e. in among. Mountain ranges are on every hand in Palestine and εἰς (into, in among) came to be the natural word employed in this reference. In Mt. 5:1 and Lu. 6:12 the mountain on which the Sermon was delivered is given by tradition as the Horns of Hattin, a two peaked hill a little south-west of Gennesaret. Luke says the sermon was delivered on a level place, referring no doubt to a level place somewhere among the hollows and shoulders of the mountain, and while Jesus had to descend to
it, it does not conflict with the statement of Matthew and brings out clearly the force of its. Mount Hermon by almost unanimous consent is referred to in Mt. 17:1; Mk. 9:2; Lk. 9:28, as the scene of the Transfiguration. Since the highest peak of Hermon can be reached only by hard and difficult climbing it is thought that the scene took place on one of the elevated platforms of the southern slope. This is in accord with the force of its.

Mount Olivet which is mentioned in Mt. 21:1; 26:30; Mk. 13:3; Lk. 21:37; 22:38; Jn. 8:1, is a noted range of mountains east of Jerusalem. In Mt. 14:23; 15:29; 28:16; Mk. 6:46; Lk. 6:12; Jn. 6:3; 6:15, the mountains referred to cannot be identified, but we should so interpret the word, since it is possible and indeed quite reasonable, so as to give its the force of "into".

El ὁ usually translated "for".

ἐἶς οὖσθεν οὐκ ἔχει ἕτερον καὶ ὑπὸ βληθέν ἕξω καταπαταπεσθαί ὅπως τῶν ἀνθρώπων. Mt. 5:13, it (salt) is serviceable 'to be put into' nothing, but to be cast out and trodden under foot of men. "Ἀλας is here used as salt with which food is seasoned and not that used to fertilize land, and γῆ which is used with it in the phrase ἄλας τῆς γῆς means the mass of mankind and hence the figure is preserved throughout the passage. If the other meaning of ἄλας is taken, two figures are blended for in the statement ἐὰν ὅς ἄλας καὶ ἔδώ, the comparison is drawn from salt as a condiment.

El ὁ then may be taken in its literal meaning. Similar is: ἄλα ἡ καὶ τῆς μεγάλης θεᾶς 'Ἀρτέμις δος ἱερὸν ἐλα ὡσθέν λογισθήναι.

Acts 19:27b, but, (there is danger) also that the temple of the great goddess Diana be regarded 'as having come into a state of'
nothing, i.e. so far as the people would regard it.

ποῦν μεριμνήσετε εἰς τὴν αἰθρίαν (ἡμέραν) Mt. 6:34. Do not be troubled with cares 'passing on into' the morrow, i.e. into the cares of tomorrow. This has reference to those who live in the future, i.e. those who are so concerned about what may be on the morrow that it is, as it were, as if they had passed on into it.

The phrase εἰς μαρτύριον in the sense that something is done or to be done εἰς μαρτύριον is used in the N.T. eleven times. (Mt. 6:4; 10:13; 24:14; Mk. 1:44; 6:11; 13:3; Lu. 5:14; 9:5; 21:13; Jno. 1:7 (μαρτυρίαν); Heb. 3:5). The act done or to be done is 'to enter into the state of being a testimony or to enter into the service of' a testimony, e.g., ἀλλὰ ἤτανε σωφτὸν δεξιόν τῷ λεπτῷ εἰς μαρτύριον αὐτοῖς. Mt. 8:4. But go, show thyself to the priest 'that it may enter the service of' a testimony, i.e. that a leper has been cleansed. The leper's action becomes a testimony. The εἰς denotes the 'into-idea' involved in the 'becoming', i.e. the 'entrance into' the state of being a testimony.

Μη κτήσοντες εἰς δόλους. Mt. 10:10. Do not get any wallet 'to take into' the journey. Similar are: καὶ παρῆγαγείλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν εἰς δόλους. Mk. 6:8, and he charged them that they should take nothing 'into' their journey; Μηδὲν αἴρωες εἰς τὴν δόλους. Lu. 2:3. Do not take anything 'into' your journey.

ἐπεί εἰς προφήτην αὐτῶν εἰσέχουν. Mt. 21:46, since they held him 'as having entered into the office of' a prophet.

λαληθήσεται καὶ ἐποίησεν αὐτῷ εἰς μηνυμάτων αὐτῶς.
(Mt. 26:13; Mk. 14:9) and what she did shall be spoken of her 'to enter into the service of' perpetuating her memory. Similar is:

\[ \text{al ἐλευθερήνας εἰς μυηδοσομον ἐμπροσθέν τοῦ θεοῦ.} \]

Acts 10:4, your alms have gone up 'and have passed into the state so that they are a token of' remembrance before God.

ting εἰς ἄφεσιν ἀμαρτιῶν occurs five times in the N.T., once (Mt. 26:28) with reference to Jesus' blood being poured out εἰς ἄφεσιν, twice (Mt. 1:4; Lu. 3:3) with reference to John's baptism εἰς ἄφεσιν, once (Lu. 24:47) with reference to repentance alone, εἰς ἄφεσιν, and once (Acts 2:38) with reference to repentance and baptism εἰς ἄφεσιν. Eἰς denotes the object of Jesus' blood being poured out, of the repentance and the baptism, i.e. so that one may go into the state wherein his sins are remitted, e.g., τοῦ γάρ ἐστι τὸ αἷμα μου τῆς διαθήκης τὸ περὶ πολλῶν ἐκκυψωμένον εἰς ἄφεσιν ἀμαρτιῶν. Mt. 26:28, for this is my blood of the covenant which is poured out for many 'that they may come into a state' wherein their sins are remitted. Also μετανοήσατε καὶ βαπτισθῆτε ἐκαστός ὑμᾶς ἐν τῷ ἐνδώματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἀμαρτιῶν ὑμῶν. Acts 2:38. Repent, and let each one of you be baptized in the name of Jesus 'that you may enter into the state' wherein your sins are remitted.

ἡγόρασαν ἐξ αὐτῶν τοῦ Ἀγρόν τοῦ Κεραμέως εἰς ταφὴν τοῖς ξένοις. Mt. 27:7, they bought with them (the pieces of silver) the potter's field 'to be put into the use or service of' a burial place. Ταφή usually means "burial" but also has the meaning "burial place". Cf. Soph., Electra 1210.

καὶ ἔδωκαν αὐτὰ εἰς τὸν Ἀγρόν τοῦ Κεραμέως. Mt. 27:10,
and they gave them (the pieces of silver) 'putting them into' the field. This does not mean to put the pieces literally into the field, but in the same sense in which we say "put money into land or property" when we mean to invest it. When money is given for anything, we may conceive of the money as put into the thing inasmuch as the thing stands for so much value, as if the thing were originally an empty space into which the money was put, as it were.

14:8, she has anointed my body beforehand 'in order that it might come into a state of preparation for burial."

For my eyes have seen your salvation---a light 'which enters into the service of' bringing revelation to the heathen.

he is set 'to enter into the work of' causing many to fall and to rise and 'to enter into the service' as a sign of warning to be spoken against.

your nets 'putting them into the service of' catching.

except we go and buy food 'to enter into' this people. This could be taken in a strictly literal sense, but this seems hardly justifiable for εἰς would be employed in a similar usage in which, however, the literal force
would not be possible, e.g., buy clothing εἰς τὸν λαόν. It would better be taken in the sense "to enter into the advantage or service of the people". At any rate the food would enter into their general make-up. Similar are: διδόμενοι καὶ τῶν οἰκοδομῶν τῆς εἰς ἀλλήλους. Ro. 14:19, let us follow also after the things of edification which 'enter into the advantage of' each other; κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς προσώπους τῶν ἀγίων ἐν Ἰεροσολύμῳ. Ro. 15:26, to make a certain contribution 'to enter into the advantage of' the poor of the saints in Jerusalem; Περὶ δὲ τῆς λογίας τῆς εἰς τοὺς ἀγίους. I Cor. 10:1. Now concerning the collection 'to enter into the advantage of' the saints; κληρονομίαν—τετηρημένην ἐν οὐρανῷ εἰς θεοῦς. I Pet. 1:5, an inheritance reserved in heaven 'to enter into the advantage of' you. to enter into the work which they fulfilled.

οὕτε εἰς γῆν οὕτε εἰς κοπριάν εὐθετῶν ἐστίν. Lu. 14:35a, 35b. It is fitted neither 'to enter into the improvement of' the land nor of the dunghill.

Εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον θλιὸν. Jno. 9:39. 'To enter into the work of' judgment I came into this world.


Buy what things we have need of 'to enter into the make-up of' the feast.

καὶ ἐπηγγέλλατο δοῦναι αὐτῷ εἰς κατάσχεσιν αὐτῆς καὶ τῶν σπέρματι αὐτοῦ. Acts 7:5, and he promised to give it to him and to his seed 'to pass into' his possession.

καὶ δεινορέψατο αὐτῶν δαυτῇ εἰς υἱὸν. Acts 7:21, and she nourished him 'so that he entered into the relationship of' her
son.

...&ria tis eiv eis diakevnev en tois katoikwv en tē 'Ioukalē dēxlof. Acts 11:29, every man determined to send (money) to the brethren dwelling in Judea 'to enter into the service of' alleviating their want. So ἔστιν γάρ μου εἰς χηνστος εἰς διακονίαν. II Tim. 4:11, for he is useful to me 'to enter into the work of' ministering.

...Tis ἀφορίσατε ὑπὲρ τοῦ Βαρνάβα γαὶ Σαῦλον εἰς τὸ ἔργον ἐπὶ προσκέκλημα αὐτοῦ. Acts 13:2, Separate for me Barnabas and Saul 'putting them into' the work into which I have called them. Similar is: ἀπέλευσαν εἰς 'Αντιόχειαν, οὗτοι οἱ παρεδομένοι τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον ἐπιλήψαν. Acts 14:26, they sailed away into Antioch, whence they had been committed to the grace of God 'to enter into' the work which they fulfilled.

...γειρεμ 'τοῦ Δαυίδ αὐτοῦ εἰς Βασιλέα. Acts 13:22, he raised up David 'to enter into the office of' king for them.

...Τῆς εἰς εἰς ψωφὸς ἐννῦν. Acts 13:47a, I have placed you 'into the office of' (bearing) light to the Gentiles.

...τοῦ ἐν Παύλου εἰς καταλεγμένου τηρηθὼ λα∽δεν αὐτῷ εἰς τὴν τοῦ Σεβαστοῦ διάγωσιν. Acts 25:21. But when Paul appealed to be kept in ward 'until he should come into' the cognizance of Augustus.

...οὖν ἀκροβυστία αὐτοῦ εἰς περι τοιμή λογισθήσεται: Ro. 2:26, shall not his uncircumcision be reckoned 'as having come into' a state of circumcision?

...νίς λογικῆτα των εἰς δικαιοδούνει is found in the N.T. six times. (RO.4:3, 5, 9, 22; Gal. 3:6; Jas. 2:23) faith is
reckoned to one 'as if it had passed into a state of righteousness. If we compare these passages with Ro. 2:26 just above, and with Ro. 8:36 and I Cor. 4:1 in which δε is used with λογίζομαι instead of εἰς, we will find that λογίζομαι εἰς and λογίζομαι δε' are practically equivalent. Hence εἰς does not have its usual telic force in this phrase, but does retain its usual sense of 'into', because faith is regarded as having passed over into the province of righteousness, i.e. faith, in the Christian system, is accepted of God in the place of the perfect righteousness which, in the legal method, was required for justification.

In Ro. 8:28, all things work together 'to enter into' advantage for those who love God. Similar are: θεοδ ηδρ διάκονος οτιν σοι εἰς τὸ ἀγαθόν——διάκονος εἰς δραγήν τὸ τὸ κακὸν πράσοντι. Ro. 13:4a, 4b. For he is a minister of God to thee 'that you may enter into that state' that is salutary——an avenger 'that you may enter into' retribution and punishment; διάκονος ἡμῶν τῷ πλησθόν ἀρσεκτόν εἰς τὸ ἀγαθόν. Ro. 15:2. Let each one of us please his neighbor 'so that it enters into' his benefit.

Another τῇ τέκνῃ τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. Ro. 9:8, but the children of promise are reckoned 'as entering into the state of being regarded as' posterity.

ἡ ὑπομισσία τοῦ θεοῦ ὑπὲρ αὐτῶν εἰς σωτηρίαν. Ro. 10:1 my supplication to God is for them 'that they may come into' salvation.

τὸν δὲ διαθεμοῦτα τῷ πίστει προσλαμβάνεσθε, μὴ εἰς διάκονος.
But you receive him that is weak in the faith yet not 'to enter into the business of' passing judgments upon their scruples.

πάντα εἰς τὴν ἰματέραν διδακτικάν συγγράφη. Ro. 15:4, all things were written 'that they might enter into' our learning.

For I shall not dare to speak of any things save those which Christ wrought through me 'in order that the Gentiles might enter into a state of' obedience.

I Cor. 10:16. And he that supplies

παραδοσει τοῦ τοιούτου τῷ Σατανᾶ εἰς δέλερον τῆς σαρκὸς. I Cor. 5:6, to give over such a one to Satan 'that he may come into the advantage of the destruction of the flesh, i.e. in order that his sinful fleshly nature might be emptied of its energy of sinful life by the pains of bodily sickness, and might in so far perish.

οὐκ ἐπαινῶ δι' ὅκ εἰς τὸ κρείσσουν ἀλλὰ εἰς τὸ θαυμα συνέχειά. I Cor. 11:17a, 17b. I do not praise that you come together not 'to pass into' a more useful state but 'into' a worse state.

Τῇ παρασκευήσεται εἰς πόλεμον; I Cor. 14:8, who shall prepare himself 'to go into' war. So καὶ τῷ δμοιώματα τῶν ἀκριβῶν διοίκθησιν ἢπειροῖς ἡτοιμασμένοι εἰς πόλεμον. Rev. 2:7. And the shapes of the locusts were like horses prepared 'to go into' war.
II Cor. 2:12b. And I came into Troas 'to enter into the service of' proclaiming the gospel of Christ.

14b, your abundance 'entering into' their want, (to fill it up) in order that their abundance may be 'to enter into' your want. (to fill it up).

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στεψ. Phil. 1:25, and I shall abide with you all 'entering into
the service of' advancing you in the faith.

Μανθάνέωσιν δέ καὶ οἱ ἡμέτεροι καλῶν ἔργαν προς τας εἰς τὰς ἀναγκαῖς χρεῖας. Titus 3:14. And let our people also learn to give attention to good occupations 'that they may come into the supply of' their necessary needs, i.e. into the supply of what is absolutely necessary for life.

καὶ πᾶσιν αὐτοῖς ἀντιλογίας πέρας εἰς βεβαιῶσιν δ' ἐρκός. Heb. 6:16, and in every dispute of theirs the oath is final 'to enter into the service of' confirmation, i.e. to produce confidence.

θανάτου γενομένου εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πράξῃ διαθέκης παραβάσεων. Heb. 9:15, a death having taken place 'that they might come into a state of' redemption from the transgressions committed under the first covenant.

δὲ ἡμελλεν λαμβάνειν εἰς κληρονομίαν. Heb. 11:8, which (place) he was going to receive 'to pass into the place of' an inheritance.

eἰς παιδείαν ὑπομένετε. Heb. 12:7. Endure manfully 'that it may enter into' your discipline.

οἶκος πνευματικὸς εἰς ἱεράτευμα ξύλον. I Pet. 2:5, you are built up a spiritual house 'into' a holy priesthood.

Ῥήματεπὶ—λαθὰς εἰς περιποίησιν. I Pet. 2:8a, you are a people 'to enter into' the relationship of' a possession.

εἴτε ἤγεμόσι δὲ δι' αὐτοῦ πεπομνέωμα εἰς ἐκδίκησιν κακοποίοις. I Pet. 2:14. (Be subject to every ordinance of man for}
the Lord's sake) to the governors, as sent by him 'to enter into
the service of' rendering vengeance to evil doers.

καὶ ἐλθὼν τῶν τέσσαρων ἄγγελων οἱ ἀρχιμαχόνες εἰς τὴν ἡμέραν. Rev. 9:16. And the four angels were loosed, who had been
prepared 'to come into' this hour, i.e. into the present time.
This is in accordance with Meyer's interpretation of this pas-
sage,

καὶ ἑπιτίθεται τῷ στόμα αὐτοῦ εἰς βλασφημίας πρὸς τὸν θεόν.

Rev. 13:6. And he opened his mouth 'to enter into the utterance
of' blasphemies against God.

ἐὰν εἰς εἷς αἰχμαλωσθάν, εἰς αἰχμαλωσθάν ὑπάγει. Rev.

13:10a. If any man (is leading) 'into' captivity, into captiv-
ity he goes. By supplying "is leading" as the verb the usage
of εἰς becomes literal. The Revised Version has supplied "is"
and translated εἰς "for". In accordance with the context, "is
leading" seems very natural.

καὶ τὸ φῶλα τοῦ Ἐσθου εἰς θεραπεύειν τῶν ἔθνων. Rev.

22:2, and the leaves of the tree were 'to enter into the ser-
vice of' healing the nations.

In the ninety three passages just above the translators
of the Revised Version have given as a translation of εἰς "for",
but always with the sense "to perform some act, to be something,
ect., εἰς τι (for something). Now εἰς in these phrases shows
the transition from one state, condition, or relationship into
another or the entrance into a service, work, use, or advantage,
which, as it were, had not been entered before, It is to be ob-
served that the phrases in which εἰς is thus employed are ellip-
t ical, e.g., ἰδῶνης ἔλθεν εἶπ μαρτυρίαν. John came for witness.

If we analyze this sentence, we readily see that before John came, he was not witness, but by his coming or after he came, he became witness. Two separate realms, states, or relationships are here presented to the mind, and εἰς is used to denote the passage from the one into the other, which is in accordance with its primal sense.

**εἰς after a verb of swearing.**

μὴ δικαίω εἰς Ἰεροσόλυμα. Mt. 6:35. Do not swear by (lit., into) Jerusalem. This is the only case in the N.T. in which εἰς is used with a verb of swearing in this sense. It is also rare in Classical Greek, but is found in Plutarch, Otho 18.

(δομωδείν εἰς τὸν Ὀδιτέλλιον). Greek writers regularly connect δομωδείν with καρδίαν, or with the accusative. Εἰς, as used here, has reference to the directing of the mind 'into' Jerusalem. Since δομωδείν means "to call some one to witness", εἰς Ἰεροσόλυμα gives the idea of directing the mind as if to go into Jerusalem to call the city as a witness to the oath taken.

**Εἰς usually translated "on" or "upon".**

ἀλλά δοκίμαζε; εἰς τὴν δεξιὰν σημαίνει. Mt. 5:39, but whosoever smites you 'into' the right cheek. Luke has practically the same thought but uses τῇ πρώτῃ in place of βασίλειον and ἐπὶ; in place of εἰς. Furthermore, Lachmann's and Tischendorf's Greek texts have ἐπὶ; in both passages. There seems, however, to be no special reason for rejecting the reading "εἰς" since in the first place it occurs in two other places in the N.T. (Mt 27:30b; II Cor. 11:20) in essentially the same usage.
ceived no doubt, had in it the primal force of elv. (into). Elv is stronger than εκλ indicating a more forcible blow even to the point of piercing or wounding the part struck. Observe that βα- λιζω means to smite with a rod (βασις) and that σιγηδω means the jaw bone as well as the jaw. This seems to bear out the idea of the forcible blow and if we are to accept the reading elv σιγηδω, we should give it the idea of wounding amounting to penetration beneath the surface. This interpretation is fully in harmony with the context. Similar are: ετυπνον ελς την κεφαλην αυτου. Mt. 27:30b, they smote him 'into' the head. The γάλαμον was the instrument. (See context preceding). Τυπω gives the idea of a forcible blow even to penetration as the noun τωτος (an impression left by a blow) suggests. Mark has την κεφαλην as the direct object of τυπω; ενεχεσθη γαρ——ει της ελς προσωμον δυα της δερας. II Cor. 11:20. For you bear it if a man smite you 'into' the face. Δερα literally means "to flay, or skin" and then "to smite so as to lay the skin open".

επων γαρ καλυν ηργασαν ελς εμε. Mt. 26:10. For she has wrought a good deed 'to enter into the advantage of' me.

Jesus was on the threshold of death; the time would soon come when it would no longer be in their power to do a loving service to Him in person on the earth. This act of embalming was meant on the part of the woman to be a real service, i.e. to enter into his advantage. Similar are: δαπανας της Μαρλαν, ην πολλα εκπλησαν ελς δυας. Ro. 16:6. Salute Mary who bestowed much labor 'to enter into the advantage of' you; α χαρις αυτου α ελς εμε οδ κενυ ηγεσθη. I Cor. 16:10, his grace, which was bestowed, ito se
clearly shows it did come into his advantage for he says he labored more abundantly than all the other apostles: ἵνα ἐκ πολλῶν προσώπων ὑπὲρ ἡμᾶς χάριν ἵσμα διὰ πολλῶν εὐχαριστῆς ὑπὲρ ἡμῶν. II Cor. 1:11, that, for the gift bestowed 'to enter into the advantage of' us by means of many, thanks may be given by many persons on our behalf: ἵνα εἰς τῇ ἑορτῇ εὐλογίᾳ τοῦ Ἀβραὰμ γέννηται. Gal. 3:14, in order that the blessing of Abraham might come 'into the advantage of' the Gentiles: μὴ πῶς εἰς κεκοπιακα εἰς ἡμᾶς. Gal. 4:11, lest by any means I have bestowed labor 'to enter into advantage of' you in vain.

they ἐνέπτυσαντες εἰς αὐτῶν. Mt. 27:30a, having spit upon (lit., into) him. This is the only instance in the N.T. in which εἰς with ἐνέπτυσιν is followed by a word denoting a person, nor does it occur in the classical writings. With ἐνέπτυσιν, εἰς is generally followed by some word denoting a hollow or depression, e.g., ὡς ποταμὸν οὕτω ἐνέπτυσεν neither do they spit into a river, or when referring to a person, it is generally followed by the word κράτοσων, e.g., ἐνέπτυσαν εἰς τὸ κράτοσων αὐτῶν they spit into his face. Here the face is conceived of as a hollow or a depression. For the following reasons εἰς in this passage has its principal force of "into": (1) ἐνέπτυσι means primarily "to spit into"; (2) since the face of a person is generally mentioned as the part touched by the spittle, no doubt the writer had in his own mind the face even though he used the more comprehensive term αὐτῶν. It is natural, at least, to conceive that the face would be the part aimed at.

τὸ πνεῦμα ὡς περιστερᾶν καταβαίνει εἰς αὐτῶν. Mt. 1:10
the Spirit as a dove descending 'into' him. The baptism of Jesus was his anointing as king. This was the time when he became actually equipped with the fulness of the Divine Spirit. Now at the beginning of his ministry he needed the indwelling of the Spirit in a special way. Els, therefore, denotes the coming of the fulness of the Divine Spirit into his life.

καὶ αὐτὸς ἐπέρας τοῦ διόνυσα καταλαύσει αὐτὸς εἰς τοῦς μαθητὰς ἔλεγεν. Lu. 6:20. And he himself lifted his eyes 'into the faces' or 'into the vicinity of' his disciples and said. Els indicates the changing of the eyes from the vicinity in which they are set into another vicinity. See also page 5.

καὶ κατέβη καθαρσὶς ἀνέμου εἰς τὴν λίμνην. Lu. 8:23. And there came down a storm of wind 'into' the lake. If we think of the periphery of the lake, els has its primal significance, since the wind is conceived of as coming from a region without.

Similar are: πρώλας ἐς τὴν γινομένης στάσει Εἰσοδοὺς εἰς τὸν αἰγίλαν. Jno. 21:4. But when day was now breaking, Jesus stood 'having come into' the beach. Jesus had been away during the night and came in the morning into the region on the shore. See context: 'Ως οὖν ἀπεβίωσεν εἰς τὴν γῆν. Jno. 21:9. So when they got out 'into' the land. The word γῆ is here set in contrast to the sea or to the boat in the sea, hence els denotes the going from the boat into the land: ἔκλυσεν τῷ ἀκτῶν εἰς τὴν γῆν. Jno. 21:11. Peter dragged the net 'into' the land, i.e. out of the sea; κόλπον δὲ τιμα Κατευθοῦντα ἔχοντα αἰγιαλὸν εἰς ὅν ἐβουλεύοντο διότι τὸ πλοῖον. Acts 27:39, and they perceived a certain bay with a beach and they deliberated whether it
should drive the ship 'into' it. The ἀλχαλὼν is a flat beach into which they could take the ships from the bay. It was customary to beach the ships in those days, i.e. take them out of water into the flat space called the beach.

καὶ δότε δακτύλιον εἰς τὴν χειρὰ αὐτοῦ καὶ ὑπόθηματα εἰς τοῦτο πόδας. Lu. 15:22a, 22b, and give him a ring for his hand, i.e. to be put into the adornment of his hand and shoes for his feet, i.e. to be put into the use or adornment of his feet. The Revised Version has this "put a ring on his hand and shoes on his feet". The following reasons seem to justify the change in the translation suggested above: (1) Διδωμε does not properly mean "to put". Τίθημι or βάλλω either simple or in compound would regularly be used instead of διδωμε in such a phrase. (2) Δακτύλιος is a ring, often a signet ring worn on the finger. (δάκτυλος) and is not used as a bracelet to be put on the handi(χειρ); (3) The δακτύλιος, (signet ring) and the ὑπόθηματα, (shoes) were not worn by slaves but would be worn for adornment by a free man which the prodigal was to become as a son of the house and especially would be regarded on an occasion of this sort, i.e. a feast; (4) This (δότε τι εἰς τι) would be a very common and natural use of εἰς, while the other, (put a ring εἰς χειρα or shoes εἰς πόδας in the sense put a ring on the hand or put shoes on the feet) is unparalleled.

τὸ δακτυλῳ κατέγραφεν εἰς τὴν γῆν. Jno. 8:6, also γραφεῖν εἰς τὴν γῆν. Jno. 8:8. (Jesus) wrote 'into' the ground with his finger. In order to write it all on the ground with the finger, some impression would have to be made into the ground. It would
probably be the dust or at least the ground must be soft enough to receive an impression that would be made by the finger.

In the twenty two instances preceding the Revised Version has "on" or "upon" as a rendering for εἰς. This is due for the most part to the difference in idiom in the English and Greek, and in some cases to the viewpoint taken. From a careful examination, however, it has been found that εἰς has maintained in all of these passages its original meaning "into".

El τὸν ὁμανωτ δὲ πέτειν πετεὶν, αὐτὶς εἰς τὸν ἤτοι αὐτὸν καθήμεν. I Cor. 10:11, and they were written for the admonition of us 'into' whose lifetime (lit., whom) the end of the ages are come.

δύβλησας εἰς τὸν ἄητον τοῦ οὐρανοῦ εἰς σπείρωσιν. Mt. 6:26. Turn your mind to look 'into the state of' the birds of heaven, that they sow not, etc. The thought here is not so much the actual looking at the birds as it is the turning of the mind from other things into a consideration of the habits and real state of the birds in the matter of providing food. Cf. our "look into the matter".

El τὸν ὁμανωτ occurs four times. (Mt. 14:19; Mk. 6:41; 7:34; Lu. 9:16), in the N.T. with ἀναβλέπειν, twice (Lu. 18:13; Jno. 17:1) with ἀναθέματι τοῦς διδάσκαλους, twice (Acts 1:10; 7:55) with ἀνεμίζειν, and once (Acts 1:11) with βλέπειν in the sense "to look into heaven". This corresponds to the English idiom. The idea is that the look penetrates, enters into the region of
the heavens.

El 1 προσώπον with βλέπειν occurs twice. (Mt. 22:16; Mk. 12:14) in the N.T. with the sense "to look into the external condition of men as regards their wealth or poverty, rank or low condition", and once. (II Cor. 3:7) with ἀτενίζειν with the sense "to gaze steadfastly into the face" of Moses.

El 1 followed by a noun or pronoun denoting a person is found twice in the N.T. with βλέπειν. (Jno. 13:22; Acts 3:4b), once with δειοθαί. (Jno. 19:37), three times with ἀτενίζειν. (Acts 3:4a; 6:15; 13:9), once with ἀναβλέπειν. (Acts 22:13), once with ἄφοβον. (Heb. 12:2). By carefully looking into these passages it will be seen that in each case there is more implied than a mere glance at the person but an intent looking even to penetration, as it were, beneath the outward expression into the mind to read there the condition or cause which produces the outward expression or to gain access to that which does not appear on the surface. It is to be noted that the verbs employed are for the most part, such as suggest intensiveness.

Παρακόπτειν followed by εἶν is used once strictly literally: εἶν μυηματιν Jno. 20:11, to stoop and look into the tomb, and twice metaphorically: εἶν νόμον τέλεσιν τόν τῆς ἐλευθερίας. Jas. 1:25, to look carefully into the perfect law of liberty; εἶν ἐκπίθυμον αἰγέλαι. I Pet. 1:12, into which things angels desire to look carefully.

εἶν ἢν ἀτενίσας κατευθύνειν καὶ εἴδον τὸ τετράποδα. Acts 11:6, and when I gazed into it. (the linen cloth), I considered and saw the four footed beasts. This cloth was held at the
four corners and naturally would form a depression toward the center. One would look into it as he would look into any concave vessel.

πρὸς τὸ μὴ ἀτενίσαι τοῦς υἱοὺς Ἰσραήλ εἰς τὸ τέλος τοῦ καταργουμένου. II Cor. 3:13, that the children of Israel should not gaze 'into' the end of that which was passing away. Moses' ministry is referred to here.

ἰστρέψας γὰρ εἰς τὴν μεθανοοδοσίαν. Heb. 11:26, for he looked away from everything else 'into the time and nature of' the bestowal of the reward. The context bears out this idea. He gave up the enjoyment of sin "accounting the reproach of Christ greater riches than the treasures of Egypt."

In the twenty seven instances in which εἰς is used with verbs meaning "to gaze", or "to look", the intensive verbs together with εἰς (into) give the sense of "a penetrating look", i.e. going beneath the surface and looking into the matter or into the mind of a person.

Εἰς used in adverbial expressions.

The phrase εἰς τὸ πέραν occurs ten times (Mt. 8:18; 5:23; 14:22; 16:5; Mk. 4:35; 5:1; 5:21; 6:45; 8:13; Lu. 8:22) in the N.T., in each case with a verb of motion. ἔμπλην is to be supplied and then regarded as strictly literal, e.g., ἀπελθόμεν εἰς τὸ πέραν (ἔμπλην) τῆς λίμνης. Lu. 8:22. Let us go 'into' the (region) beyond the lake.

ἀλλὰ μᾶλλον εἰς τὸ ἀπείρων ἐλθοῦσα. Mk. 5:26, but she came rather 'into' a worse (state).

The phrase εἰς τὸ διπλωμα occurs six times in the N.T. (Mk. 4:35; 5:1; 5:21; 6:45; 8:13; Lu. 8:22).
13:16; Lu. 9:62; 17:31; Jno. 6:66; 18:6; 20:14) after verbs of motion or implying motion. 몇다 or some such word was originally used and this gives el; a strictly literal use, e.g., 닌 민타 el; 털눈 (чув lu) 카; 편골 퀘말. Jno. 18:6. And they went away 'into' the (regions) behind and fell to the ground.

EL; TD 푸白领 occurs twice in the N.T.; (1) 카; 민 니나-

mu renaming 단백질 el; 티 푸白领. Lu. 13:11, and she was not able to straighten herself up 'so as to come into a state of' completeness;

(2) 단; 카; 단계 el; 티 푸白领 단 Matai prosserhomovous 

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wherefore also he is able to save 'so that the salvation comes into a state of' completeness those who come to God through him.

카; proo; el; 티 규로소드 (чув lon） 단책; 엠; 규모-

cron. Lu. 19:14. And he ran 'into' the (space) before and climbed up into a sycamore tree.

위나 카; 티 테크 티오; 테오; 티 디세스코티비메나 조사异议 el; 

εν. Jno. 11:62, in order that he might gather together 'into'

one (community) the children of God that are scattered. This, however, is not to be taken in a local sense but means "united in virtue of a faith". Similar is: 위나 볼은 테테러움바오 el; 

εν. Jno. 17:23, that they may be perfected 'into' one, i.e.

come into a state in which they are one.

데니 봐 데시 1; 디아고게리 카; 토이 테크고이 데미 다 카; 푸-

신 티; el; 마크란(ددון). Acts 2:39. For the promise is to you and to your children and to all who (can be reached by enter-

ing into a long journey, i.e. to all who are afar off, this is

written, not to many, i.e. to us who are many, but to whom it will be made known, who are few.
habitants of remote regions, no doubt the Gentiles.

If I come 'passing into another (lit., again)' time, I shall not spare. ἡδίν would mean the second, third, fourth, etc., time, and the person doing anything ἡδίν would be conceived of as entering into the second, third, or whatever time is implied.

Ἐλης τὸ δινεκές is found four times in the N.T., all in Hebrews (7:3; 10:1; 10:12; 10:14). Meyer makes it equivalent to ἐλης τὸν αἰῶνα. At any rate the phrase has reference to time and has the sense of "entrance into and penetration to the limit" of that to which δινεκές refers," e.g., μενει λεγεις ἐλης τὸ δινεκές he. (Melchizedek) remains a priest 'passing from one time into another' continuously, i.e., forever.

Ἐλης in these adverbial expressions occurs twenty-eight times. These are elliptical and when the ellipsis is supplied ἐλης has its primal sense "into".

Ἐλης with a noun translated by the infinitive.

Ἐλης, followed by a noun denoting a state, condition, or service into which the motion expressed in the verb or implied in it, is directed as its end, occurs twenty-five times in the N.T. The translators of the Revised Version have rendered ἐλης with its noun by the infinitive in the English to express purpose invariably, e.g., πᾶσα ἡ πόλις ἐξηλέειν ἐλης διάνυσιν τῷ ἱνσο. Mt. 8:34, all the city went out to meet. (lit., to enter into a meeting with) Jesus. So ἐλης διάνυσιν to meet. (Mt. 8:34; 25:1; Jno. 12:13); ἐλης ἀπαντησιν to complete. (Lu. 14:28); ἐλης κρι-
μα θανάτου to be condemned to death. (Lu. 24:20); εἰς θανάτον to heal. (Acts 4:30); εἰς σωτηρίαν to show. (Ro. 3:25); εἰς επιθυμίαν to lust. (Ro. 13:14); εἰς διακονίαν to serve. (I Cor 16:15; Heb. 1:14); εἰς ἑργασίαν to work. (Eph. 4:19); εἰς τὴν μερίδα to partake. (Col. 1:12); εἰς φθόραν to perish. (Col. 2:22); εἰς μετάληψιν to be received. (I Tim. 4:3); εἰς ἀπόλαυσιν to enjoy. (I Tim. 6:17); εἰς βοήθειαν to help. (Heb. 4:16); εἰς καυσίν to be burned. (Heb. 6:8); εἰς αἰτήσιν to put away. (Heb. 9:26); εἰς τὴν εὐσεβίαν to enter. (Heb. 10:19); εἰς παράξενον to provoke. (Heb. 10:24); εἰς καταβολὴν to conceive. (Heb. 11:11); εἰς ἀλωσίαν to be taken. (II Pet. 2:12).

Εἰς usually translated "in regard to".

διὸ μετενέκασαν εἰς τὸ κήρυγμα Ἰωάν. Mt. 12:41; Lu. 11:32, because they repented 'having entered into the consideration of the substance of' Jonah's preaching.

Εἰς τῷ occurs four times in the N.T., (Mt. 14:31; 28:8; Mt. 14:4; 15:34) meaning "to come into what purpose?", e.g.,

Εἰς τῷ ἐκδύσατο αὐτήν; Mt. 26:8, 'To enter into' what purpose is this waste?

οὐ δὲ φαρισαῖοι καὶ οἱ νομικοὶ ἐν τῇ βουλή τοῦ θεοῦ ἠθέατησαν εἰς σαυτόν. Lu. 7:30. But the Pharisees and the lawyers rendered inefficacious the saving purpose of God 'in so far as it should enter into the lives of' themselves. Similar is: διὸ oὐ λοιπὸν τοῦ αἰῶνος τοῦ θεοῦ φρονεῖμεντεροί οὐκ ἔχετε υἱοῦ τοῦ φωτός εἰς τὴν γενεάν τὴν δαυτών εἰς τούτοις. Lu. 16:8, for the sons of this world are wiser 'in so far as they enter into relationship' with their own generation than 'in so far as they enter into relationship' with God;
light, but their prudence is limited ἐν τὴν γένεσιν τὴν διαφόρως, i.e. in so far as they enter into dealings with their own kindred, if they have to do with those who, like themselves, are children of this world, as the steward was so prudent in reference to the debtors.

Δαυείδ γὰρ λέγει ἐν αὐτῶν. Acts 2:25. For David says 'when he enters into consideration of' him.

οὐ τίνες ἐλάβετε τὸν υἱὸν εἰς διαπαθῆς ἀγγέλων, καὶ οὐκ ἐφυλάξατε. Acts 7:53, you who received the law 'having entered into' the arrangements made by angels, and did not keep it.

The Jews believed that angels were employed as God's assistants in the solemn proclamation of the Mosaic law, and these people having received the law by having entered into this ministration on the part of angels could not be left in doubt that they ought to submit to the divine institution.

εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τὸ ἀπιστία. Ro. 4:20, but 'entering into the consideration of' the promise of God, he did not waver in unbelief.

θάλις δὲ ομοία σφοδρὰ μὲν εὐναί: εἰς τὸ ἀγαθόν, ἀκεραίος δὲ εἰς τὸ κακόν. Ro. 16:19b, 19c, but I would have you wise 'to enter into' that which is good. (probably has reference to fidelity towards the pure gospel) and pure 'as to entering into' that which is evil, i.e. that you keep yourselves unmixed with it.

οὐκ ἐν ἀλλοτρίῳ κανόνι εἰς τὰ ἑτοίμα καυχήσασθαι. II Cor. 10:16b, not to glory within the measuring line drawn for another 'having entered in the things made ready. (in advance by
others), i.e. into their labors, the Christian churches already founded by them.

But though I be rude in speech yet I am not in knowledge; but in everything we have become manifest among all 'having come into relationship with' you, i.e. among all there has been clearly displayed the relationship in which we stand to you.

But let each man prove his own work, and then he will have cause to glory merely 'having entered into the consideration of' himself, i.e. his own worth, and not 'having entered into the consideration of' another; that is, then he will have cause to glory merely when he has entered into a consideration of his own worth, which he may possibly find on this self examination, and not when he has entered into a consideration of another's worth, with whom he would advantageously compare himself.

This mystery is great, but I speak it 'entering into a consideration of' Christ and the church. The mystery referred to is the relation of the man and
woman in marriage, a relation which Paul applies to Christ and 
the church.

Elė δ' καὶ προσευχήθεις πάντοτε περὶ δύον. II Thess. 
1:11. 'Entering into the consideration of which (namely, that 
such a glorification of Christ in His people is to be expected) 
we also pray always for you.

ἐλε ἦν φυλήν περὶ ιερέων οὐ δὲν Μωυσῆς ἐλάλησεν. Heb. 
7:14, 'entering into the consideration of' which tribe. (Judah) 
Moses spoke nothing concerning priests.

ὃς παρασολὴ ἐλε τὸν καιρὸν τὸν ἐνεστηκότα. (Heb.9:9, 
which. (the tabernacle) is a figure. 'when we enter into the 
consideration of' the present time.

In the twenty three instances just preceding, ἐλε is 
generally given the sense of "in reference to" or "in regard to", 
but retains its primal sense "into" since it really signifies 
"to enter into the consideration of". Elė denotes entrance into 
metaphorically for the purpose of consideration, as is clearly 
shown by the context in each case.

Elė usually translated "among".

Elė τὰς ἀκάνθας occurs four times in the N.T., (Mt. 
13:22; Mk. 4:7; 4:18; Lu. 8:14) in the sense that good seed 'is 
put into', i.e. in among the seeds of thorns and sown, or that 
they fell 'into' the seeds of thorns. Similar is: πάντες γὰρ 
οὕτως ἐκ τοῦ περισσεῦον τούτων αὐτῶν καὶ ἐλε τὰ ἁρα. Lu. 21:4 
for all out of their abundance cast into, i.e. in among the 
gifts.

In the N.T. there occur thirty three passages in which
pressed in the object clause. Hence, for the present purpose three divisions are maintained: (1) Purpose; (2) Result; (3) Limiting adjectives. Purpose: παράδεισον συνιέναι αυτόν τοῖς ἑθεσίν εἰς τὸ ἐμπαίζει; Mt. 20:19; ἄνδρα τοῦ ἀνθρώπου παραδείσεσθαι εἰς τὸ σταυρόν ἐσθανάται. Mt. 28:2; ἀπήγαγον αὐτόν εἰς τὸ σταυρὸν. Mt. 27:31; ὁ δὲ ἀρχιερεὺς ἐκείνου κατὰ τὸν Ἰησοῦν μαρτύριαν εἰς τὸ θανάτον αὐτόν. Mk. 14:55; ὡς γὰρ ἦν εἰς τὸ ἱδώθαι αὐτόν. Lu. 5:17; τὸ πολεμίν τὰ βρέφη ἔκθετα αὐτῶν εἰς τὸ μὴ ζωογονεῖσθαι. Acts 7:19; ἵνα τι μετὰ δόχῳ χάρισμα δεῖν πνευματικὸν εἰς τὸ στηριχθῆναι μᾶς. Ro. 1:11; εἰς τὸ εἶναι αὐτόν ἄλκαιον. Ro. 3:26; εἰς τὸ εἰναι αὐτόν πατέρα πάντων τῶν πιστευόντων Ro. 4:11a; εἰς τὸ λογισθῆναι αὐτοῖς τὴν δικαιοσύνην. Ro. 4:11b; εἰς τὸ εἶναι βεβαιαν τὴν ἐπαγγελλαν πάντα τῷ σπέρματι. Ro. 4:16; ἐπιστευσεν εἰς τὸ γενέσθαι αὐτόν πατέρα πολλῶν ἐθνῶν. Ro. 4:18; ὥς oμως ἀληθευτῆν ἡ ἀμαρτία ἐν τῷ θυμῷ ὑμῶν σῴζωμαι εἰς τὸ ἰδίκους μας εἰς τὸ ἰδιόκενον ταῖς ἐπιθυμίαις αὐτοῦ. Ro. 6:12; εἰς τὸ γενέσθαι μᾶς ἀπέρω. Ro. 7:4; ἐνισχύτω ὑμῖν τοῖς μελεσίν ἡμῶν εἰς τὸ ἀποκαλύψει τῷ θανάτῳ. Ro. 7:5; εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. Ro. 8:29; εἰς τὸ παραδίδεσθαι αὐτοῦ. Ro. 11:11; εἰς τὸ δοκιμάζειν ὑμᾶς τι τὸ θέλημα τοῦ θεοῦ. Ro. 12:2; εἰς τὸ ἐκβαινάται τὴν ἐπαγγελλαν τῶν πατέρων. Ro. 15:8; εἰς τὸ περισσοτέρων ὑμᾶς ἐν τῷ ἐλπίδι. Ro. 16:13; εἰς τὴν χάριν τὴν δοθείαν μοι ἀπὸ τοῦ θεοῦ εἰς τὸ εἶναι με λειτουργῇν χοιρίν τοῦ Ιησοῦ. Ro. 15:16; εἰς τὸ μὴ καταχρηστεῖσθαι τῇ ἐξουσίᾳ μου ἐν τῷ εὐαγγελίῳ. I Cor. 9:13; Ταῦτα δὲ τὸν ἦκον ἡμῶν ἐγενόθησαν εἰς τὸ μὴ εἶναι τίμας ἐκπυθομένῳ κακῶν. I Cor. 10:6; μὴ γὰρ αἰκλασθεῖν οὒκ ἐχεῖτε εἰς τὸ στὰ σοφεῖν. I Cor. 11:22; ὑπερψυχόμενοι εἰς τὸ φαγεῖν. I Cor. 11:22; ἀπαρχοῦμεν εἰς τὸ φαγεῖν. I Cor. 11:22; ὑπερψυχόμενοι εἰς τὸ φαγεῖν.
πάση τῇ ἠλείψει ἡμῶν εἰς τὸ δύνασθαι ἡμᾶς παρακαλεῖν τοὺς ἐν πάσῃ ἠλείψει. I Cor. 1:4; ὁ θεὸς—ἐτύφλωσεν τὸ νοήματα τῶν ἀπλτῶν εἰς τὸ μὴ αὐγάσαι τῶν φωτισμῶν. II Cor. 4:4; προειρήματα γὰρ στι ἐν ταῖς καρδίαις ἡμῶν ἀπετέ εἰς τὸ συναποθανεῖν. II Cor. 7:3;
eίς τὸ εἶναι ἡμᾶς εἰς ἔπαυνον ὀξύοις αὐτῶν. Eph. 1:12; πεφωτισμένους τοὺς ὑφαλώσας τῆς καρδίας εἰς τὸ εἶλθείν ὑμᾶς. Eph. 1:18;
περισσεύῃ ἐν ἐπιγνώσει—εἰς τὸ δοκιμάζειν ὑμᾶς τὸ διαφέροντα.
Phil. 1:10; παρακαλοῦμεν ὑμᾶς—εἰς τὸ περιπατεῖν ὑμᾶς ἐξ ὀφθ. τοῦ θεοῦ. I Thess. 2:12; ἐπέμψαμεν Τιμόθεου—εἰς τὸ στηρίζαι ὑμᾶς. I Thess. 3:2; ἐπεμψα εἰς τὸ γνωταί τὴν πλοτιν ὑμῶν. I Thess. 3:6; δεδομένοι εἰς τὸ ἱλεῖν ὑμῶν τὸ κράτος του. I Thess. 3:10; ὁ κύριος πλεονάσασαι—εἰς τὸ στηρίζαι ὑμῶν τάς καρδίας. I Thess. 3:13; αὐτοὶ γὰρ ὑμεῖς θεοδόκαστοι ἐστε εἰς τὸ ἀγαθὸν ἄλληλοις.
I Thess. 4:9; ένδειγμα τῆς δίκαιος κρίσεως τοῦ θεοῦ, εἰς τὸ κατακεχωθῆναι ὑμᾶς τῆς βασιλείας τοῦ θεοῦ. II Thess. 1:5; Ερωτήμεν—εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοῦ του. II Thess. 2:2;
καὶ νῦν τὸ κατέχων οὐδετερ, εἰς τὸ ἀπόκαλυφθῆναι αὐτῶν. II Thess. 2:6; οὐκ ἔδεξαμεν εἰς τῷ σωθῆναι αὐτῶν. II Thess. 2:10; πεμπτεί ο θεὸς ἐνέργειαν πλάνης εἰς τὸ πιστεύσαι αὐτῶς τῷ ἔθελει.
II Thess. 2:11; ὕπα δευτοῦ τύπον ὁμοιόμοιον κἀκεῖν ὑμᾶς εἰς τὸ μιμεῖσθαι ἡμᾶς. II Thess. 3:9; ὕπα—πιστός ἀρχιερεὺς, εἰς τὸ ἱλασκεῖσθαι τῶς ἀμαρτιῶς τοῦ λαοῦ. Heb. 2:17; πάντοτε ζῶν εἰς τὸ ἐνυπνά-νειν ὑπὲρ αὐτῶν. Heb. 7:25; πᾶς γὰρ ἀρχιερεὺς εἰς τὸ προσφέρειν δῶρα. Heb. 8:3; καθαρισὴ τὴν συνελθησίν—εἰς τὸ λατρεύειν θεῷ τοῖς ἠλιτοῖς. Heb. 9:14; ἅπαξ προσενεχθεῖς εἰς τὸ πολλὰ ἄνενεγ-κεῖν ἀμαρτίας Heb. 9:28; ὁ δὲ ἐπὶ τῷ συμφέρον εἰς τὸ μεταλαβαῖν τῆς ἁγιότητος αὐτοῦ. Heb. 12:10; καταρτίσαι ὑμᾶς ἐν παντὶ ἁγια-
el to poihsai to thelma autou. Hebr. 13:21a; apok shutdown som
--el to elnai hmod aparchen thina. Jas. 1:18, el de ten ypwn
tous kalwntos elis to sstima ballemen elis to pelassei autous
hmn. Jas. 3:3b; elis to mi anekpitesai tas proseuchas ymbo.
I Pet. 3:7; o padoi sarkei pepantau amartias, elis to meme ti
an-erlopwn epistrofwn elis sarkei bidosai I Pet. 4:2. In these fifty
four passages elis with the articular infinitive expresses the
purpose of the main verb and retains its primal sense of "into"
inasmuch as it denotes the entrance into that state, condition
or action which is conceived of as the end or purpose of the ac-
tion of the main verb, e.g., epimera elis to wnowi thn plstyn
ynw. I Thess. 3:5. I sent 'that I might enter into' a knowl-
edge of your faith. Limiting adjectives: pote de tas amortos
tachos elis to akousai, bradoi elis to lalhsai. Jas. 1:19a, 19b;
thn epistrofwn ekwn elis to analhsai. Phil. 1:23. There are just
three instances in the N.T., in which elis and the infinitive
limit an adjective or a noun. Elis clearly has the force "into",
e.g., Let every man be slow 'to enter into the act of' hearing
and slow 'to enter into the act of' speaking. Jas. 1:19. Re-
sult or Tendency: ta ydp为空 autous kanapatai--elis to
elnai autous anapologhtous. Ro. 1:20; alla prosei elis to sofro-
vei. Ro. 12:3; oikodomei mnei elis to to eladoihta esthei.
I Cor. 8:10; eidoqan protoi to kuriw kai hmin, elis to parakale-
sai hmod. II Cor. 8:6a; diafphimyn--o nymos oek akuroi, elis to
catarghsei thn epagoeglhn. Gal. 3:17; thn swthsin, elis to an-
plirothai autous to amartias pantote. I Thess. 2:16; Plastei no-
oimenv kateptisai tois alowas hmodi toso eli. 1 Thess. 2:18.
μένων τῷ βλέπομενον γεγονόναι. Heb. 11:3. By faith we understand that the worlds have been framed by the word of God, so that what is seen has not been made out of things which appear. In this passage and the six others just above, εἰς with the articular infinitive expresses the tendency or result of the action of the main verb. Whether we regard it as ecbatic or telic, εἰς denotes the end of motion, i.e. an entrance into the state, condition, or action conceived of as the purpose or the result of the action of the main verb. Hence, εἰς maintains its primal sense in all of its uses with the articular infinitive.

"Forever".

The phrase εἰς τὸν αἰῶνα occurs twenty eight times in the N.T. (See note). It is regularly translated "forever". Αἰῶν means "an unbroken age, or eternity". Εἰς as used in this phrase, then, signifies "an entrance into and penetration of" eternity. Similar is εἰς αἰῶνα Jude 13.

Εἰς τοῦ τινά αἰῶνα occurs nine times. (Lu. 1:33; Ro. 1:25; 9:5; 11:36b; 16:27; II Cor. 11:31; Heb. 13:8; I Pet. 5:11; Rev.

Note. Mt. 21:19; Mk. 3:29b; 11:14; Lu. 1:55;
Jno. 4:14; 6:51; 6:56; 8:35a; 8:36b; 8:51; 8:62;
10:28; 11:26c; 12:34; 13:8; 14:16; I Cor. 8:13;
II Cor. 9:9; Heb. 1:6; 5:6; 6:20; 7:17; 7:21;
7:24; 7:28; I Pet. 1:25a; I Jno. 2:17; II Jno.

2.
The plural αἰώνας denotes the individual ages whose sum is eternity. The force of αἰ et is the same as in the phrase αἰ τοῦ αἰώνα. Similar is: αἰ πάντας τοῦς αἰώνας Jude 25. 

Εἰς τοὺς αἰώνας τῶν αἰώνων occurs eighteen times in the N.T. (See note). In this expression the endless future is divided up into various periods, the shorter of which are comprehended in the longer. Εἰς has the same force as above.

Εἰς ἡμέραν αἰώνος II Pet. 3:18. ἡμέρα is used in the sense of "eternity" and αἰώνας is to be taken as an appositional genitive.

Similar to these expressions above are: εἰς γενεάς καὶ γενεὰς Lu. 1:50; εἰς πάντας τοὺς γενεάς τοῦ αἰώνος τῶν αἰώνων Eph. 3:21. Γενεά means generations, or ages. These phrases have the same force as εἰς τοὺς αἰώνας, etc.

Six passages occur in the N.T., in which there are time expressions introduced by the preposition εἰς followed by the noun ἡμέραν. (day) four times. (Jno. 12:7; Phil. 2:16b; 1:12; II Pet. 3:7) and twice. (Lu. 13:9; I Tim. 6:19) by τοῦ μέλλον (the future or the coming year). The Revised Version has εἰς translated in these cases "against" or "until", but the sense

Note. Gal. 1:5; Phil. 4:20; I Tim. 1:17;
is clearly "into" as may be seen from the following passage:

"Αφες αὕτην, ὥστε εἰς τὴν ἡμέραν τοῦ ἐνταφίασμοῦ μοῦ τηρήσῃ αὐτήν. Jno. 12:7. Suffer her to keep it 'until she shall come into' the day of my burying. So in the other three passages. Similar are: οὕτως πληρωθῆσονται εἰς τὸν καιρὸν αὕτην. Lu. 1:30, which shall be fulfilled 'when you have passed into' their season: ἐκεῖνος εἰς τὴν σεβασμόν τοῦ καιροῦ (ἡμέραν) Acts 4:3, they placed them in ward 'until they should pass into' tomorrow; παρεκάλουν εἰς τὸ μεταξὺ σαβατου ἐλπιδοῦν αὐτοῖς τῷ ρήματι ταῦτα. Acts 13:42, they besought that these words might be spoken to them 'when they had passed into' the next Sabbath: ὑπ' ὅδε ὥστε εἰς τὴν ἡμέραν καιρὸν ἑξῆλθον τῷ ἐν αὐτοῖς πνεῦμα Χριστοῦ. I Pet. 1:11a, searching at (lit., into) what time or ἐν what manner of time the Spirit of Christ which was in them revealed (the sufferings of Christ).

We may also put here: Ψυχή, διὰ εἰς πολλά ἀγαθὰ κελευνά εἰς ἐν τὸ πολλά. Lu. 12:19. Soul, thou hast much goods laid up 'to pass into and penetrate a space of' many years. In the enjoyment of the goods, the soul would be conceived of passing from one year into another and thus penetrating the time.

In these seventy-one time expressions in which εἰς is used, the preposition indicates the entrance into the time indicated and in some cases penetration of the time is involved. One may be conceived of at any time as passing from one period of time into another.

Βαπτιζεῖν εἰς τὸ σώμα.

Εἰς τὸ σώμα in connection with the verb βαπτιζεῖν oc-
curs five times in the N.T., two times (Acts 8:16; 19:5) with reference to the name of Jesus, once (Mt. 28:19) with reference to the names in the Trinity, twice. (I Cor. 1:13, 15) with reference to Paul. Now δυναμα in these phrases is to be taken, mean all that the name covers, i.e. rank, authority, command, deeds, etc. To be baptized into the name of some one, e.g., Jesus, signifies "by the act of baptism to enter into the name, (taken in the sense suggested), i.e. into that new phase of life for which the name of Jesus stands".

Eis τι συν διακονηθην; εις της Ιωανου βαπτισμα. Acts 19:3a, 3b. 'To enter into and be bound by what authority', therefore, were you baptized? And they said, " 'To enter into the authority connected with' John's baptism".

καὶ ἡμεῖς τοὺς ἐπικληθηνες ἐλεφανταζον Χριστου Ιησους εις τον θεανον αποτελεσματα Χριστου. Acts 19:4b. Or are you ignorant that all we who were baptized, (thereby) 'entering into fellowship with' Christ Jesus were baptized, (thereby) 'entering into the fellowship of' His death, i.e. we have a real share ethically in His death, through the cessation of all our life for sin. Similar is: δουλευον εις Χριστου διακονηθησαντες Χριστου εν ευδοκιμοσε. Gal. 3:27. For as many of you as were baptized 'into' Christ, did put on Christ.

και πολλους εις τον θεανον διακονηθησαντες εν τω υμηρω και εν τω θεανον. I Cor. 10:2, and they were all baptized in the cloud and in the sea. (thereby) 'entering into the protection and deliverance of' Moses, i.e. they devoted themselves to Moses as the deliverer and mediator whom God had sent them.
For in one spirit we were all baptized into one body, i.e. by means of the act of baptism we entered into one ethical body.

Elγ with numerals.

καὶ δὲ ἐν ἐν τὰς ὑμετέρας εἷς ἐν τῷ σώματι βαπτισμοῦ.

I Cor. 12:13.

Mk. 4:8, and it brought forth 'into' thirty and sixty and a hundred. Some read εὖ instead of εἷς since εὖ occurs with the other two numerals. Elγ, however, is justifiable in this usage, for it occurs repeatedly in the Greek writers. This is the only instance in the N.T. in which εἷς is used with a numeral. The meaning is "into thirty", for thirty is included, not simply up to thirty which strictly would be twenty nine.

Εἷς usually translated "toward".

Οὕτως ἐκπονήσων αὐτῷ καὶ μὴ εἷς θεὸν πλοῦτον.

Lu. 12:21.

So is he who lays up treasure for himself and is not rich. (in such wise) 'that his wealth passes over into' God, i.e. into His keeping, by his possession, namely, of treasure in heaven, which God saves up in order to impart to the man when Messiah's kingdom shall be set up.

διαμαρτυρήμενος Ἰουδαῖοις ἀν ἑαυτῷ "Ἐλησίαιν τῷ εἷς θεὸν μετάνοιαν.

Acts 20:21a, testifying both to Jews and Greeks repentance 'by which we enter into' God, i.e. into His service and His salvation.

ἐλπίδα εἷς τοῦ θεοῦ.

Acts 24:15, having hope 'that has been placed into' God, i.e. into His keeping, for the hope is conceived of as a trust that is deposited for safe keeping, and God is conceived of as the receptacle, or repository.
Acts 27:40, and raising up the foresail to the wind, they headed the ship 'to go into' the shore. If we take κατεῖχον as intransitive, "to make for" as Passow et al., the force of elf is not changed. Αἰγιαλός is doubtful in its etymology. Many derive it from ἄγνευμι and ἄγο, as though equivalent to ἀκτή, the place where the sea breaks; others from αἴγας billows and ἄγο; others from ἄλσος and ἄγο, the place where the sea rushes forth. Any one of these would justify the use of elf in its primal sense "into". Furthermore, since landing is, no doubt, uppermost in the thought, elf would readily be employed in its pregnant sense to denote their going into the land as set in contrast to the sea. Elf here is purely local and literal in its force. So ἔβαλεν τὴν κεφαλὴν αὐτῶν τὴν δεξιὰν εἰς τὸν οὐρανόν. Rev. 10:5, he (the angel) lifted up his right hand 'into' heaven, i.e. the direction of the hand is such that if the motion begun were continued it would reach into heaven.

ἐξεκάθεσαν ὑπὸ τὴν ὥραν αὐτῶν εἰς ἀλλήλους ἀποφέρουσαν ἐν ἄσωσιν. Ro. 1:27, (the men leaving the natural use of the woman) burned in their lust 'to enter into the act of unseemliness with' each other, men with men. Meyer says "Paul represents here not the heat that precedes the act of unchastity, but that which is kindled in the act itself". If this view be taken which the context, (τὴν ἀποφέρησαν κατεργαζόμενοι καὶ τὴν ἀντιμισθίαν ἕως ἔσει τῆς πλάνης αὐτῶν ἐν αὐτοῖς ἀπολαμβάνων· ταῦτα) seems to bear out, elf becomes practically literal in its
But God shows or proves His love 'into' us, i.e. the love that has come into our lives and hence into our advantage, in that while we were yet sinners, Christ died for us. Similar are: τὴν ἀγάπην ὑμᾶς διακονήσεις. Ro. 5:8

II Cor. 2:4; but in order that you might know the love which I have more abundantly 'directed to enter into' the advantage of you; διὸ παρακαλῶ ὑμᾶς κυρίως εἰς αὐτὸν ἀγάπην. II Cor. 2:8. Therefore, I beseech you to make a public decision that love be shown 'directed into the lives and advantage of' each other: ἀλλὰ τὴν ἀγάπην ὑμῶν γνώτε ἣν ἔχω περισσότερος εἰς ὑμᾶς. II Cor. 8:15; And his affection is more abundantly 'directed to enter into the advantage of' you; τὴν οὖν ἐνδείξειν τῆς ἀγάπης—εἰς αὐτὸς ἐνδείξασθε εἰς πρόσωπον τῶν ἐκκλησίων. II Cor. 8:24a; ἄκοψα—τὴν ἀγάπην εἰς πάντας τοὺς ἄγιους. (Eph. 1:15; Col. 1:4); ὑμᾶς δὲ ὁ κύριος πλεούσας καὶ περισσεύει τῇ ἀγάπῃ εἰς ἀλλήλους καὶ εἰς πάντας, καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς. I Thess. 3:12a, 12b, 12c; καὶ γὰρ ποιεῖτε αὐτὸ (τὸ ἄγαπές) εἰς κάντας τοὺς δέξασθε. I Thess. 4:10; πλεούσας ἡ ἀγάπη ἐνδείξασθε εἰς πάντας τοὺς ὑμῶν εἰς ἀλλήλους. II Thess. 1:3; ἄκοσμον σοι τὴν ἀγάπην—εἰς πάντας τοὺς ἄγιους. Phil. 2b; οὐ γὰρ ἐκκοσμεῖ ἐπιλαθεῖσαν—τῆς ἀγάπης τῆς ἐνδείξασθε εἰς τὸ δύναμα αὐτῶν. Heb. 6:10; πρὸ πάντων τὴν εἰς δικαιοίς ἀγάπην εἰς τῇ ἐκκλησίᾳ εἰς τὴν ἄνωτερας. I Pet. 4:8.
I reckon that the sufferings of the present time are not of equal importance in comparison with the glory which is going to be revealed 'coming into the lives and, hence, into the advantage of' us. The δόξα comes to us, therefore, from without (by Christ descending from heaven; cf. Col. 3:4).

τὸ αὐτὸ εἶς ἄλληλον φρονεῖντες. Ro. 12:11. Being of the same mind 'when you enter into the consideration of' each other.

κοινωνεῖ δυσὶ καὶ εἰς ψυχήν συνεργῶν. II Cor. 8:23. (He is) my partner and fellow-worker 'when I enter into the consideration of' you. Meyer so takes it. But more natural would be to take εἰς ψυχήν as it is often taken (my fellow-worker) 'to go into you', i.e. in among you, into your vicinity.

ἀπόλυν δὲ θαρρῶ εἰς ψυχήν. II Cor. 10:1, but being absent I am bold 'when I enter into communication or relationship with you. From verse 10 we learn that some were saying that Paul in his letters was strong and bold, but his bodily presence was weak, and his speech of no account. The sentiment in verse 1 is the malicious opinion of his opponents, as if Paul were bold only when in his absence 'he entered into them, i.e. in among them, (εἰς ψυχήν), as it were, by means of the letters which he wrote.

φοβοῦμαι δὲ μὴ πως—θαρρῶ τὰ παθήματα ψυχῶν ἀπό τῆς ἄγνοιας τῆς εἰς τὸν χριστὸν. II Cor. 11:3. But I fear lest by any means your thoughts may be corrupted from the purity which
else is followed by a noun or pronoun denoting individuals and used with a verb expressing or implying motion. In such cases it is usually translated among but properly has the sense of "into", i.e. "into the vicinity of", indicating that there is a mingling among the individuals on the part of some thing or some one who had come from some point without. The phrases are given, but have not been translated: ὁκ ἀπεστάλην εἰ μὴ εἰς τὸ πρόβατα τὸ ἀπολωλότα οἶκον Ἰσραήλ. Mt. 16:24; αἱρεῖ τὸν λόγον τοῦ ἐσπαρμένου εἰς αὐτοὺς. Mk. 4:16; ὥστε τοὺς πέντε δρτους ἐκλασαν εἰς τοὺς πεντακισχίλιους. Mk. 8:19; ὥστε τοὺς ἐπτὰ εἰς τοὺς τετρακισχίλιους. Mk. 8:20; καὶ εἰς πάντα τὸ θύην πρῶτον δὲ η κηρυχθήναι τὸ εὐαγγέλιον. Mk. 13:10; τὸς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λαοῦς τοῦ στὰς; Lu. 10:36; Ἀποστελῶ εἰς αὐτοὺς προφῆτας. Lu. 11:49; Ἀδημετροὶ τοῦτο καὶ διαιρήσατε εἰς δαυτοὺς. Lu. 22:17; καὶ κηρυχθήναι—μετάνοιαν—εἰς πάντα τὸ θύην. Lu. 24:47b; ἄλλα τοῦτα τὸ εὐθεῖον εἰς τουσσύτους. Jno. 6:2; Ἐξῆλθεν οὐν οὕτος ὁ λόγος εἰς τούς ἄδελφοὺς. Jno. 21:23; Πανομοίωθεν τοῖς μήτε πλείον διανέμετο εἰς τὸν λαόν. Acts 4:17; ἰδοὺ στρεφόμεθα εἰς τὸ θύην. Acts 13:46; ἐξήτουν αὐτοὺς προαγαγεῖν εἰς τὸν ὅμοιον. Acts 17:5; ἀπὸ τοῦ νῦν εἰς τὸ θύην παραβολοῦμαι. Acts 18:6; Παῦλου δὲ θολομένου εἰσελθεῖν εἰς τὸν ὅμοιον. Acts 19:30; ἔγνω ὅταν δὲ έστι εἰσελθόνται μετὰ τὴν ἐφίξυν μοι δύονες ἑαυτῶς εἰς ὅμοιος. Acts 20:29; Πορεοῦν, ἐστι ἔγνω εἰς θύην μακρὰν ἐξαποστελῶσθεν. Acts 22:21; καὶ καταγαγὼν τὸν Παῦλου ἐστήσεν εἰς αὐτοῦς. Acts 22:30; ἐποίησεν καταγάγαν αὐτὸν εἰς ὅμοιος. Acts 23:15; εἰς οὗ ἔγνω ἀποστελέσθη αὐτὸς. Acts 26:17; ἐδὲ ὅμοιος ὑπακοὴ εἰς πάντας ἀφίκετο. Ro. 16:19a; πλοιστεύως εἰς πάντα
Similar to these above are twenty two passages in the N.T. in which εἰς is followed by a noun or pronoun denoting individuals and used with a verb implying motion, and in which also there is involved more than the mere idea of "among" or "into the vicinity of" but prevailing the idea "to enter into the advantage or disadvantage of", e.g., δικαιοσύνη δὲ θεοῦ (πεφανέρωται) διὰ πλεονεκροῦς Ἰησοῦ Χριστοῦ, εἰς πάντας τοὺς πιστεύοντας. Ro. 3:22, and a righteousness of God has been manifested through faith in Jesus Christ 'to come into the vicinity of and to enter into the advantage of all who believe. Particularly does the "commodus-idea" prevail in this passage, almost, if not to the exclusion of the "among-idea". The other passages are: Ἰησοῦν τοῦ Ναζωραίου ἁνδρα ἀποδεικνύον ἀπὸ τοῦ θεοῦ εἰς ὑμᾶς. Acts 2:22; ἔλεημοσύνας ποιήσων εἰς τὸ θεωρύν μου παρεγενάμην. Acts 24:17; καὶ νῦν ἐπὶ ἐλπίδι τῆς εἰς τοὺς πατέρας ἡμῶν ἑπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ ἐφηκα προμέμενος. Acts 26:6; καὶ οὕτως εἰς πάντας ἀνθρώπους ἐν θάνατος διήλθεν. Ro. 6:12; ἦ δωρεὰ ἐν χάριτι τῇ τοῦ
Els χειρας and Els κόλπου.

Els χειρας occurs eleven times in the N.T., in the phrases "to deliver, betray, command, or give commnd els χειρας τινος", and "to fall els χειρας τινος". In these passages χειρ by metonymy is put for power or activity, since the hands were particularly employed in gaining and exercising one's power. Els, then, has the sense "into" since all these verbs express or clearly imply motion, e.g., Μέλλει δ' υπὸ τοῦ ἀνθρώπου παραδῷς εἰς χειρας ἀνθρώπων. Mt. 17:22. The Son of man shall be delivered up 'into' the hands of men, i.e. into their power. So are Mt. 26:45; Mk.
Similar are: \( \text{μέτρον καλὸν πεπιεσμένον σεσκευασμένον} \), \( \text{σωρευκυννόμενον δίποσι} \) \( \text{εἰς τὸν κόλπον οὐδὲν.} \) Lu. 6:38, good measure, pressed down, shaken together, running over, they give 'into' your bosom. The \( \text{κόλπον} \) in this passage has reference to the bosom of a garment, i.e. the hollow formed by the upper forepart of a loose garment bound by a girdle, used for keeping and carrying things; \( \text{ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἄβραμ.} \) Lu. 16:22. And it came to pass that the beggar died and was carried away by the angels into Abraham's bosom. \( \text{Κόλπον} \) is here used in a figurative sense. In reclining at the table the Head of one person often covered the bosom of another. Cf. Jno. 13:23. As a result the expression \( \text{ἐν τοῖς κόλποις τινὸς εἶναι} \) came to mean "to obtain the seat next to someone", i.e. to be partaker of the same felicity, especially was this applied to Abraham in Paradise as in this passage. Hence the thought is that the beggar was carried away into the enjoyment of the felicity with Abraham: \( \text{μονογενὴς υἱὸς} \) \( \text{ὁ ἐστι τὸν κόλπον τοῦ πατρὸς ἐκεῖνος ἐξηγήσατο.} \) Jno. 1:18, the only begotten Son who is 'having entered into' the bosom of the Father, has declared him. The force of \( \text{ὁ ἐστι τὸν κόλπον τοῦ πατρὸς} \) is "he who has come into the closest and most intimate relationship with the Father".

\[ \Piστεδεῖν εἰς Ἰησοῦν. \]

\( \text{Εἰς} \) followed by \( \text{τὸν Ἰησοῦν}, \) or some pronoun referring to Jesus with the verb \( \Piστεδεῖν \) occurs forty one times in the N.T.,
The phrase πίστις εἰς with Ἰησοῦν or a pronoun referring to Jesus occurs five times in the N.T., (Acts 20:21b; 24:24; 26:18; Col. 2:6; Philemon 5a. Ely with the noun πίστις has the same force as with the verb πιστεύω above.

Ely τὸ ὄνομα referring to the name of Jesus and used with the verb πιστεύω occurs four times in the N.T., (Jno. 1:12; 2:23; 3:18b; I Jno. 5:13). Tὸ ὄνομα τοῦ Ἰησοῦ is used in the N.T., of all those things which, in hearing or recalling that name, we are bidden to recognize in Jesus and to profess, accordingly, of his Messianic dignity and divine authority; in a word the peculiar services and blessings conferred by him on men. The ὄνομα of Jesus so used stands practically for the same concept as Ἰησοῦς, and hence, ely has the same significance as above.

In a pre-eminent sense Jesus the Messiah is called τὸ φῶς, and, therefore, ἐλέε should be taken in the same sense as when used with πιστεύειν ἐλέε Ἰησοῦ above.

Elė with θεῶν or a pronoun referring to God is used in the N.T., twice with the verb πιστεύειν. (Jno. 12:36; 14:1a), once with the adjective πίστις used in the plural with the article as a substantive. (I Pet. 1:21a), and once with the noun πίστις. (I Pet. 1:21b). The sense is "to believe or have a faith 'into' God", i.e. a faith that leads one into the subjection and fellowship of God.

Cf. πιστεύειν, πίστις ἐλέ τὸν Ἰησοῦ. Similar to these is: ἐλέ μετὰ τῶν μαρτυριῶν ἡν μεμαρτύρηκεν ἐν ἁγίᾳ περὶ τοῦ οἰου αὐτοῦ. I Jno. 5:10b, because he has not believed 'into' the witness which God has borne concerning his Son, i.e. he did not have a faith which led him into a state of acceptance and obedience to the record which God has given. (as a permanent record) of His Son.

Elė ἐν referring once to Moses. (Jno. 5:45) and once to God (II Cor. 1:10), and elė θεῶν. (I Pet. 3:5) all used with ἐλπίζειν occur in the N.T., in the sense "to put one's hope into God or Moses and rely upon it", e.g., οὕτως γάρ ποτε καὶ ἀλ ἦν ἡμείς γνώσιμως ἰδού φίλης οἱ ἐλπίζουσαν ἐλέ θεῶν ἔκδομον ἐλπίδας. For after this manner formerly the holy women also, who put their hope 'into' God, adorned themselves. The hope is thought of as a trust deposited for safe keeping.

Elė usually translated "against.

Elė ἐνε. (Mt. 16:21); elė τὸν αὐτοὺς. (Lu. 15:18; 15:21);
elγ ὀδ. (Lu. 17:4); elγ τὸν νόμον, (Acts 26:8a); elγ τὸ λερόν, (Acts 26:8b); elγ Καισαρέα, (Acts 25:8c); elγ τὸ ίδίον σῶμα. (I Cor. 6:18); elγ τῶν ἀδελφῶν, (I Cor. 6:12a); elγ Χριστόν, (I Cor. 6:12b) are found in the N.T., with ἀμαρτάνειν. The sense of the phrases is that the wrong done in committing the sin is conceived of as entering into the person or thing involved, as an injury, i.e. since there is present in the person or thing a condition, (an injury) that was not there before the sinning occurred, elγ is used to denote the coming into the person or thing this new condition, as it were, which came as the result of the sin or wrong committed.

Very similar are: βλασφημήσαι elγ τὸ ἴδιον πνεύμα, ( Mk. 3:29a; Lu. 12:10b) to utter blasphemy 'so that the wrong enters into' the Holy Spirit, (as an injury); καὶ ἔστι ἐπέτη λύγον elγ τὸν υἱὸν τοῦ ἀνθρώπου. Lu. 12:10a. And every one who shall speak a word 'so that it enters into' the Son of man, (as an injury): καὶ ἄλλα ὅτα πάντα ποιήσωσιν elγ ὅμας, Jno. 15:21. But all these things they will do 'to enter into' you, (as an injury); ἀκνίδαμεν ἀφόν ταλαντῶν βῆματα βλάσφημα elγ ὡμοσήν.

Acts 6:11. We have heard him speak blasphemous words 'so as to enter into' Moses, (as an injury); ὁ δὲ Ἐασὼλος, ἄτι ἐπικυνέων ἀπεληθῆ καὶ φόνου elγ τοῦ μαθητᾶς τοῦ κυρίου. Acts 9:1. And Saul, still breathing out of slaughter and murder 'into' the disciples of the Lord, i.e. slaughter and murder were intended to enter into the lives of the disciples; ἐπιβουλήσ elγ τῶν ἀνδράς. Acts 23:30, a plot 'to enter into' the man, (as an injury);
διδῷ τῷ φρόνημα τῆς σαρκὸς εἰς θεόν. Ro. 8:7, because the mind of the flesh is enmity 'to enter into' God (as an injury); ἀναλογίαςε γὰρ τὸν τοιαύτην ὑπομενευκότα διὰ τὸν ἀμαρτωλὸν εἰς εαυτὸν ἀντιλογίαν. Heb. 12:3. For consider him who has endured such gainsaying of sinners 'that it entered into' himself (as an injury).

In the twenty passages just discussed, εἰς is translated "against" in the Revised version in such phrases as "sin against", "speak against", etc., but it is to be observed that an injury resultant upon sin and blasphemy, etc., is conceived of as entering into the person or thing involved, i.e. into their general make-up and εἰς has been employed to denote this "entrance into" so conceived.

Εἰς followed by a noun used with the verbs εἰλικ and γινομαι.

In the N.T., there are thirty two instances in which εἰς is followed by a substantive and is used with either the verb εἰλικ or γινομαι in the sense that some person or thing will be, or has become εἰς ἀλλον τινά or ἄλλο τι, i.e. the εἰς denotes the transition from the one state, condition, form, or service into another, e.g., καὶ ἔσονται εἰς δύο εἰς σάρκα μιαν. (Mt. 19:5; Mk. 10:8; Eph. 5:31). And they two shall become 'having been transformed' into one flesh. So οὕτος ἐγένετο εἰς κεφαλὴν γυναῖς. (Mt. 21:42; Mk. 12:10; Lk. 20:17; Acts 4:11; 1 Pet. 2:7); καὶ ἔσται τῇ σκολιᾷ εἰς εὐθείας καὶ αἱ ἑρμηνείαι εἰς ἀδιάρρηκτος λέλαται (Lk. 3:6a, Eb); καὶ (κόκκος) ἐγένετο εἰς δένδρον, (Lk. 13:19); καὶ ἐγένεμοντο εἰς οὐδὲν, (Acts 5:36); ἡ δραματία σου σοι εἰς
El τοῦ τρόπου. (Acts 8:20); τοῦ εἶναι τοῦν εἰς κατάλογο καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτῶν. (Acts 13:47b); Γεννηθεὶς ὢ τράπεζα αὐτῶν εἰς παγίδαι καὶ εἰς θήραν καὶ εἰς σκάνδαλον καὶ εἰς ἀνταπόδομα αὐτῶν. (Ro. 11:8a, 9b, 9c, 9d); ἡμῶν δὲ εἰς ἐλαχιστούς ἄστιν. (I Cor. 4:3); αἱ γλῶσσαι εἰς συμβόλους εἰς εἰς. (I Cor. 14:22); Ἐγένετο δὲ πρῶτος ἀνθρώπος Ἀδὰμ εἰς ψυχήν ζῶσαν δ ἑσχατον Ἀδὰμ εἰς πνεῦμα ζωοποιοῦν. (I Cor. 15:46a, 46b); καὶ θεόμαι σιδηρον εἰς πακερα. (II Cor. 6:16a); καὶ οἰκεῖς ἰδεαθεὶς καὶ εἰς νους καὶ θυγατέρας. (II Cor. 6:16b); καὶ αὐτὸς ἔσται μοι εἰς νόμον καὶ ἔσται μοι εἰς νόμον. (Heb. 1:5d); καὶ θεόμαι αὐτῶν εἰς τρεῖς καὶ αὐτὸι ἐσωταὶ μοι εἰς νόμον. (Heb. 8:10b, 10c); καὶ ὅ ἢ εἰς τρεῖς καὶ μαρτύριον ὅμοι ἐσταί. (I Jno. 5:3); καὶ οἱ τρεῖς εἰς τὸ ἐν εἰς εἰς. (I Jno. 5:5); καὶ ἐγένετο τὸ τρίτον τῶν δίδασκων εἰς ἀγίον. (Rev. 8:11); καὶ ἐγένετο ἡ πόλις ἡ μεγάλη εἰς τρίτα μέρη. (Rev. 16:19).

El with the articular infinitive.

El with the articular infinitive occurs sixty four times in the N.T. Meyer thinks that El with the articular infinitive is always telic. On the other hand Burton classifies the uses as follows: (1) to express purpose; (2) to represent an indirect object; (3) to express tendency or result; (4) as the direct object of verbs or exhorting; (5) to limit an adjective. Since Professor Burton himself recognizes that there is little distinction between the telic use of El and the infinitive, and its use as the indirect object, for the present purpose it has not been thought necessary to make separate classifications. Furthermore when El and the infinitive is used as the object of verbs of exhorting, in each case purpose is ex-
enters into the advantage of Christ. The ἄλοιπης η εἰς Χριστὸς ὑπάγει is the quality of simple, honest fidelity in the παραδείγματι ἀγνι, who shares her heart with no other than with her betrothed. Such a relationship on the part of the church would be for the advantage of Christ, for surely any other sort of relationship in this connection would be to his disadvantage.

ἐκεῖ οἰκίσθη λαλοῦντος χριστοῦ δι' εἰς ἰματὶ ὅσκ άσπεντι, ἀλλὰ δινατεῖ ἐν ἰματί. II Cor. 13:3, since you seek a proof of the fact that Christ speaks in me; who is not weak 'when we enter into consideration of' you, but is powerful among you.

καὶ γὰρ ἡμεῖς ἀσθενοῦμεν ἐν αὐτῷ, ἀλλὰ ζήσομεν σὺν αὐτῷ ἐκ δυνάμεως θεοῦ εἰς ἰματὶ. II Cor. 13:4. For we also are weak in him, but we shall be alive with Him through the power of God 'entering into the consideration of' you. Εἰς ἰματὶ gives to the ζήσομεν, (which is not to be referred to the future life) its concrete direction.

διὸ πέποιθα εἰς ἰματὶ ἐν κυρίῳ. Gal. 5:10. I have put my confidence 'into' you in the Lord, i.e. Paul's confidence is conceived of as a trust which he put into the people, who were conceived of as a repository.

κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ἐκ ἐπερλυσευμέν εἰς ἰματὶ. Eph. 1:8, according to the riches of his grace which he makes to enter abundantly 'into' us, i.e. into our advantage.

τὸ δὲ ἐκείνου μέγα ὅσον τῆς δυνάμεως αὐτοῦ εἰς ἰματὶ. Eph. 1:19, (that you may know) what is the exceeding greatness of his power 'inasmuch as he has entered into relationship.
with' us. Else μᾶς is to be taken with ἐστὶ to be mentally sup-
plied after τί.

εἰ γε ἱκουσατε τὴν οἰκονομιαν τῆς χάριτος τοῦ θεοῦ τῆς
dοθείσης μοι· εἰς μᾶς. Eph. 3:2, at least if you have heard
of the arrangement made regarding the grace of God given to me
'to come into' you, i.e. into your advantage. So κατὰ τὴν οἰκο-
nομιαν τοῦ θεοῦ τὴν δοθείσην μοι εἰς μᾶς. Col. 1:25.

γίνεσθε δὲ εἰς ἀλλήλους χρηστοί. Eph. 4:32, and become
kind 'that it may enter into the advantage of' each other.

Similar are: ἀλλὰ πάντοτε τὸ ἁγαθὸν διδάσκετε εἰς ἀλλήλους καὶ
eἰς πάντας; I Thess. 5:16a, 16b; τοῦτο γὰρ θέλημα θεοῦ ἐν
Χριστῷ Ἰησοῦ εἰς ὑμᾶς I Thess. 5:16; φιλάδειυνε· εἰς ἀλλήλους
ἀνευ γογγυσμοῦ. I Pet. 4:9; ἀλλὰ μακροθυμεῖ· εἰς μᾶς II Pet.
3:8a; Ἀγαπητε, πιστῶν ποιεῖτε ὅ ἐδω διαγέροι εἰς τοὺς ἀδελθούς.
III Jno. 5.

μὴ ψεύδεσθε εἰς ἀλλήλους. Col. 3:9. Do not lie the one
'so that injury or wrong enters into' another.

δ' καὶ ὑμᾶς ἀντίτυπον νῦν σάκει· βάπτισμα, οὗ σαρκὸς ἀπὸ-
θεσις ρύπου ἀλλὰ συνειδήσεως ἁγάθης ὑπεράτημα εἰς θεὸν.
I Pet. 3:21, which, (water) also in an antitype now saves you,
as baptism, not the putting away of the filth of the flesh
but the question of a good conscience 'to enter into relation-
ship with' God. Ὑπεράτημα is taken in the juristic sense.
A contract was concluded in the form of question and answer:
spondesne? spondes; by the question, on the one side, the a-
greement was proposed; by the reply, on the other was conclu-
ed. Ὑπεράτημα is, then, this question by which the conclu-
tion of a contract began. The questioner bound himself by his question to accept that which he who gave the reply promised. Hence the person baptized, by the reception of baptism, enters into a relation with God, in which he submits in faith to God's promise of salvation.

In the forty three instances just preceding,  εἰρήνευ ἡμᾶς is generally rendered "toward", but there is contained in each case the further idea of "toward to enter into" either literally or metaphorically. In some cases the "into-idea" may be subtle and seemingly obscure, but always justifiable and tenable.

In the N. T., εἰρήνευ has been found to occur two thousand and eighteen times. Of this number two hundred and fifty one are in compounds. Of the compounds two hundred and forty seven involve a strictly literal significance of εἰρήνευ. (See note). In four instances. (Mt. 6:7; Acts 10:31; I Cor. 14:21;

Note. Matthew 2:21b; 5:20a; 6:6a; 6:13a; 7:13a;
7:13c; 7:21a; 8:5a; 8:8; 9:25; 10:6c; 10:11b;
10:12a; 12:4a; 12:29a; 12:45; 15:11a; 15:17a;
16:3a; 16:8a; 16:9b; 19:17b; 19:23a; 19:24a;
21:10a; 21:12a; 22:11; 22:12; 23:14a; 23:14b;
23:14c; 24:36a; 25:10a; 25:21a; 25:23a; 26:41a;
26:58; 27:53a;
Mark 1:21a; 1:21c; 1:45b; 2:1a; 2:26a; 3:1a;
3:27a; 4:19; 5:12c; 5:13a; 5:39; 5:40; 6:10a;
times. (Mt. 6:7; Acts 10:31; Heb. 5:7) in the N.T., in reference to God's hearing and answering prayer and once. (I Cor. 14:21) in reference to man's hearkening to the commands of God. The sense of the verb, then, seems to be strengthened by the use of εἰσέρχεσθαι, the εἰσέρχεσθαι particularly conveying the idea of the entrance into the mind of the thing heard, resulting in a compliance with the request. Cf. page . Of the seventeen hundred and

23:33a; 25:23a; 28:8; 28:16a; 28:30; Romans
6:12b; 6:20; 11:25; E Cor. 14:23; 14:24; II Cor.
6:17; Galatians 2:4; I Thessalonians 1:9; 2:1;
I Timothy 6:7a; Hebrews 1:6a; 3:11a; 3:18a;
3:19; 4:1a; 4:3a; 4:3c; 4:6a; 4:6c; 4:9b;
4:11a; 6:19a; 6:20a; 7:19; 9:6b; 9:12a; 9:24b;
9:25a; 10:6a; 10:19b; 13:11a; James 2:2a; 2:2c;
5:4b; II Peter 1:11a; Jude 1:4c; Revelation
sixty eight simple uses of εἰς, eight hundred and forty one

(See note) are in the strictly literal sense denoting 'entrance


2:21b; 2:22; 2:23; 3:10; 3:12; 4:1; 4:5; 4:12;

4:13; 4:18; 4:24; 5:20b; 5:25; 5:29; 5:30; 6:6b;

6:13b; 6:26b; 6:30; 7:13b; 7:14; 7:19; 7:21b; 8:6b;

8:12; 8:14; 8:23; 8:28b; 8:31; 8:32a; 8:32b; 8:33;


9:28; 9:38; 10:5a; 10:5b; 10:11a; 10:12b; 10:17;


13:64; 14:13; 14:15; 14:22a; 14:32; 14:34; 14:35;


15:39a; 15:39b; 16:13; 16:21; 17:15a; 17:15b;

17:24; 17:25; 17:27; 18:3b; 18:8b; 18:8c; 18:9e;

18:9c; 18:30; 19:1; 19:17a; 19:23; 19:24b; 20:1;

20:2; 20:4; 20:7; 20:17; 20:18; 21:1b; 21:2;


25:23b; 25:30; 25:41; 25:46a; 25:46b; 26:3; 26:18;

26:32; 26:36; 26:41b; 26:52; 26:71; 27:5; 27:6;


1:38a; 1:39a; 1:39b; 1:45a; 2:1b; 2:11; 2:22a;

2:22b; 2:26b; 3:1b; 3:3; 3:20; 3:27a; 4:1; 4:8a;
into". The remaining nine hundred and twenty seven usages, as generally translated, employ no consistent meaning, but due to

4:37; 5:1b; 5:12a; 5:12b; 5:13b; 5:13c; 5:14a;
5:14b; 5:16; 5:19; 5:33; 6:1; 6:10b; 6:31;
6:32; 6:35; 6:45; 6:51; 6:53; 6:56b; 6:56c;
6:56d; 7:16b; 7:17b; 7:18b; 7:19b; 7:19c;
7:19d; 7:24a; 7:24c; 7:30; 7:31; 7:33; 8:3;
8:10a; 8:10b; 8:22; 8:23; 8:26a; 8:26b; 8:27;
9:22a; 9:22b; 9:25b; 9:26b; 9:33; 9:42;
9:43b; 9:43c; 9:43d; 9:45b; 9:45c; 9:47b;
9:47c; 10:1; 10:15b; 10:17; 10:23a; 10:24a;
10:26a; 10:32; 10:33; 10:46; 11:1a; 11:1b;
11:2a; 11:2c; 11:8; 11:11b; 11:11c; 11:11d;
13:9a; 13:9b; 13:14; 14:13; 14:16; 14:20;
14:28; 14:32; 14:38; 14:54; 14:68; 15:41;
16:5b; 16:7; 16:12; 16:15; 16:19;
1:44; 1:56; 1:79; 2:3; 2:4a; 2:4b; 2:15; 2:22;
3:3a; 3:9; 3:17; 4:9; 4:14; 4:16a; 4:16c;
4:26; 4:31; 4:35; 4:37; 4:38b; 4:42; 5:2;
5:4a; 5:19b; 5:24; 5:25; 5:37; 5:38; 6:4b;
6:6b; 6:39; 7:1c; 7:10; 7:11; 7:21; 7:36b;
7:44b; 8:8; 8:22a; 8:26; 8:29; 8:30b; 8:31;
brachylogy and the common pregnant construction and the differ-

8:32a; 8:33b; 8:33c; 8:34a; 8:34b; 8:37; 8:39;
8:41b; 8:61a; 9:4a; 9:10; 9:12; 9:34b; 9:44b;
9:51; 9:52b; 9:53; 9:56; 10:1; 10:2; 10:5a;
10:7; 10:8a; 10:10a; 10:10c; 10:30; 10:34;
10:36b; 10:38c; 11:4b; 11:24; 11:33a; 12:6;
14:6b; 14:10; 14:21a; 14:23a; 15:6; 15:13;
17:11; 17:21b; 17:24; 17:27b; 18:10; 18:14;
18:17b; 18:24a; 18:25b; 18:31; 18:35; 19:12;
19:28; 19:29; 19:30a; 19:45b; 21:1; 21:12;
22:66; 23:26; 23:42; 24:13; 24:26b; 24:33;
24:51; 24:52; John 1:9; 1:11; 1:43; 2:12;
4:3; 4:5; 4:6; 4:28; 4:36a; 4:43; 4:46a; 4:46;
4:47; 4:54; 5:1; 5:7; 5:24a; 5:24b; 6:4; 6:17a;
6:17b; 6:21a; 6:21b; 6:22b; 6:24a; 6:24b; 7:3;
7:14; 7:35; 7:53; 8:26; 9:11; 9:39b; 10:1b;
10:36; 10:40; 11:7; 11:27; 11:30; 11:31; 11:38;
11:54a; 11:54b; 11:56; 12:1; 12:13a; 12:24;
16:21; 16:28; 16:32; 17:18a; 17:18b; 18:1a;
ence in view point or way of looking at things of the Greek and

English, elf in these instances has been variously translated.

22:24c; 23:10; 23:11a; 23:11b; 23:16b;
23:20; 23:26; 23:31; 23:32; 23:33b; 24:11;
25:23b; 26:11; 26:12; 26:18a; 26:24; 27:1;
27:2; 27:3; 27:5; 27:6a; 27:6b; 27:8; 27:12;
27:17; 27:26; 27:30; 27:36; 27:40a; 27:41;
28:5; 28:12a; 28:12b; 28:13; 28:14; 28:16b;
28:23; Romans 1:26b; 5:2; 5:12a; 6:4;
15:24; 15:26; 15:28; I Corinthians 1:9;
3:3; 3:6; 14:9; 16:3; II Corinthians 1:16a;
1:16b; 1:23; 2:9c; 2:12a; 2:13; 7:5; 11:13;
11:14; 12:4; Galatians 1:17a; 1:17b;
1:17c; 1:18; 1:21; 2:1; 2:11; 4:6;
Ephesians 2:15; 2:21; 2:22; 4:8; 4:9; 4:15;
Colossians 1:13; I Thessalonians 2:12b;
II Thessalonians 3:5a; 3:5b; I Timothy
1:3; 1:15; 3:6; 3:7; 6:7b; 6:9a; 6:9b;
II Timothy 3:6; 4:10a; 4:10b; 4:10c; 4:12;
Titus 2:12; Hebrews 1:6b; 3:11b; 3:16b;
4:1b; 4:3b; 4:3d; 4:5b; 4:6b; 4:9b; 4:11b;
Upon investigation, however, although in the N.T., elv is employed much more in a figurative sense than in the Greek writers, especially the earlier writers it has been found to retain, without exception, the "into-idea". It is not contended that elv must always be translated by the English word "into" but that the idea "into" is always present, as conceived by the writers.

James 2:2b; 2:6; 3:41; 4:9a; 4:9b; 4:13; 5:4a;
I Peter 2:9b; 3:22; 4:4; 5:10; II Peter 1:11b;
John 3:24; 4:1; 4:9; II John 1:7; 1:10;
Jude 1:4c; Revelation 1:11a; 1:1lb; 1:1lf;
1:11d; 1:llc; 1:11f; 1:11g; 1:11h; 2:10; 2:21;
2:22; 5:6; 6:15a; 6:15b; 8:8; 9:9; 11:6; 11:9;
11:12; 12:6; 12:14a; 12:14b; 13:10b; 14:10a;
14:19b; 15:6b; 16:1; 16:2; 16:3; 16:4; 16:14;
16:16; 17:3; 17:8; 17:11; 17:17; 18:21; 19:20;
20:3; 20:8; 20:10a; 20:14; 20:15; 21:24; 21:26;
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Xenophon's Anabasis - - William R. Harper and James Wallace.

meaning, but we must recognize that there is a difference in the way the English and Greek look at it. So we cannot contend that the same "in", "for", "among", etc., simply because these words may serve at a translation due to the English idiom. To the Greek mind "in" means "advenzes into" either literally or locally, or metaphorically.

From a historical and etymological study of "in", it will be apparent that there is not a drift away from this literal direction-near-entrance-line which it had in the earliest Greek, for that idea is just as prominent in the Greek of the first century A.D. as it was in Homer, but gradually it seems to have centered more of the metaphorical meanings in later times. But it appears to have retained its special sense "into" universally when considered and interpreted from the viewpoint of the Greek mind.
"toward", "upon", etc. It is simply indicative of the different ways the two languages have of looking at things, the different viewpoints taken, and the difference in place of emphasis, e.g., the Greek says "Lay down money (κατατεθέωσαί)", the English idiom is "Lay up money". We cannot argue from this that κατά means "up", (this is just the opposite of its meaning), but we must recognize that there is a difference in the way the English and Greek look at it. So we cannot contend that εἰς means "in", "for", "among", etc., simply because these words may serve as a translation due to the English idiom. To the Greek mind εἰς meant "entrance into" either literally, i.e. locally, or metaphorically.

From a historical and chronological study of εἰς, it will be apparent that there is not a drift away from its literal-direction-and-entrance-idea which it had in the earliest Greek, for that idea is just as prominent in the Greek of the first century A.D. as it was in Homer, but gradually it seems to have assumed more of the metaphorical meanings in later times, but it appears to have retained its primal sense "into" universally when considered and interpreted from the viewpoint of the Greek mind.
Conclusion.

In the discussion preceding there have been considered four thousand one hundred twenty-four usages of εἰς covering a period from the time of the earliest Greek (Homer) down through the Attic period (Xenophon) to the close of the first century A.D. and the coming in of the Koine Greek represented particularly in the N.T. Of this number two thousand four hundred ninety-eight were found to be used in a strictly literal sense, i.e. with the meaning "into". This does not mean that there was actual motion and literal direction in every case, although for the most part this is true, but that the usage in the English and the Greek in their employment of εἰς is the same in these instances, i.e. that "εἰς" in the Greek is a practical equivalent of "into" in the English, and, therefore, in translation they are reciprocally rendered. It should be kept in mind that "into" in the English is frequently used metaphorically, e.g., she burst into tears; men are led by evidence into belief, etc. The Greek, moreover, employs εἰς in a metaphorical sense far more than the English employs "into" in such a sense. This is in evidence from the fact that there were found one thousand six hundred twenty-six usages of εἰς in the Greek that could not be rendered by "into" and maintain the idiom of the English. This metaphorical use does not mean that the "into-idea" is lost and that εἰς means "in", "for", "among", "to", "in"