

i. e. shall readily and quickly lay hold on, and shall mix or mingle with the physical powers of both body and mind. In Ez. xvi. 37. it signifies to *mix in love*. Behold, therefore I will gather all thy lovers אשר ערבת עליהם *with whom thou hast mixed*: i. e. in infamous intercourse, criminal alliances, and idolatrous practices. In chapter xxvii. 27. of the same prophecy it denotes, to be mixed in the engagements of commercial intercourse. “IX in Kal, transitively, to *mix, join, be joined or interwoven* with another in *contracts*, to be *surety, bondsman, or engaged* for him. Gen. xliii. 9. xliv. 32. Ps. cxix. 122. So with ל following, Prov. vi. 1. Also, transitively, to *pledge, engage, or mortgage*, lands or houses, q. d. to *mix* them with oneself in a contract. Neh. v. 3. com. Prov. xvii. 18. Jer. xxx. 21. In Hith. *To engage oneself, enter into contract with* another, *to give security* to him, 2 Kings xviii. 23. Isa. xxxvi. 8. As a N. ערב a *pledge or surety*, Job. xvii. 3. *Appoint now* my pledge or surety *with thee*, namely, that I will stand trial with thee, or thou with me. See Scott. Com. Prov. xxii. 26. fem. ערבה *sponson security*, Prov. xvii. 18. As a N. ערבון, a *pledge, security*, occ. Gen. xxxviii. 17, 18—20. In all which passages the LXX render it by the Greek derivative Ἀρραβων, which see in *Greek and English Lexicon*. As a N. fem. plur. תער בית *pledges*. So תער בותבני *persons given in pledge, hostages*, occ. 2 Kings xiv. 14. 2 Chron. xxv. 24.”—*Parkhurst on ערב*.

The meaning of the greek word, Εγγυος, may also illustrate and confirm this subject, which is derived from a word signifying a *pledge* or *pawn*. Take Parkhurst’s explanation, “Εγγυος, ου, ο, from εγγυη a *pledge, or pawn*, so called from being lodged εν γυοις, in *the hands* of the creditor.”

A sponsor, *surety*, occ. Heb. vii. 22. see *Wolfius*. This word occurs not in the LXX but they use the N. εγγυη for the Heb. ערבה *suretyship, joining with another in contract*, Prov. xvii. 18. and the V. mid. εγγυασμας, *to make one’s self a surety*, for the V. ערב. Prov. vi. 1.—xvii. 18.

“He being *God-man*, is a *surety*, one that bindeth