

# Word Study G997 *boētheō* succour succor help(er)(ed)

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## Introduction

I wrote this article (I think) after I wrote “Word-Study-G3875-parakleetos-Comforter-Advocate” (Article [#262](#)) because it had this interesting but archaic word succor<sup>1</sup>. I liked this word because it was found in other important legal definitions that I find interesting like how in Bouvier’s Law dictionary for the term religion it states “True religion then offers **succors** to the feeble”. This reminds me of James 1:27 which is a most important verse to understand.

## G997 *boētheō* help(ed) succour(ed)

βοηθεω

Strong’s From [G998](#); to *aid* or *relieve*: - help, succour.

LXX related word(s)

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<sup>1</sup> Sometimes spelled with a u like succour.

<a href="#">H2363</a> chush	<a href="#">H2388</a> chazaq hitp.	<a href="#">H3467</a> yasha ni,hi	<a href="#">H5583</a> sead
<a href="#">H5756</a> uz	<a href="#">H5826</a> azar qal,ni,hi	<a href="#">H5828</a> ezer	<a href="#">H5975</a> amad al nephesh
<a href="#">H6186</a> arakh	<a href="#">H6213</a> asah	<a href="#">H7682</a> sagav pi.	<a href="#">H7760</a> sum hi.

**Total KJV Occurrences: 8**

**help**, 5 [Mat 15:25](#), [Mar 9:22](#), [Mar 9:24](#), [Act 16:9](#), [Act 21:28](#)

**helped**, 1 [Rev 12:16](#)

**succour**, 1 [Heb 2:18](#)

**succoured**, 1 [2Co 6:2](#)

## G998 *boēthos* helper

βοηθός

From [G995](#) and [θεώ](#) theō (to *run*); a *succorer*: - helper.

LXX related word(s)

<a href="#">H247</a> azar	<a href="#">H3467</a> yasha hi.	<a href="#">H4268</a> machaseh	<a href="#">H4869</a> misgav
<a href="#">H5643</a> seter	<a href="#">H5797</a> oz	<a href="#">H6697</a> tsur	

KJC: **helper**, 1 [Heb 13:6](#)

## G995 *boē* cries

βοή

From [G994](#); a *halloo*, that is, *call* (for aid, etc.): - cry.

LXX related word(s)

<a href="#">H1995</a> hamon	<a href="#">H2201</a> zeaqah	<a href="#">H6618</a> tseaqah	<a href="#">H6963</a> qol
<a href="#">H7524</a> retsach	<a href="#">H7775</a> shavah	<a href="#">H8467</a> techinnah	

KJC 1 cries, 1 [Jam 5:4](#)

## G994 *boao* cry

βοᾶω

Apparently a prolonged form of a primary verb; to *halloo*, that is, *shout* (for help or in a tumultuous way): - cry.

LXX related word(s)

<a href="#">H559</a> amar	<a href="#">H1898</a> hagah	<a href="#">H1993</a> hamah	<a href="#">H2199</a> zaaq qal,ni,hi	<a href="#">H2201</a> zeaqah
<a href="#">H3655</a> kanah pi.	<a href="#">H5098</a> naham	<a href="#">H5101</a> nahaq	<a href="#">H5375</a> nasa	<a href="#">H6476</a> patsach
<a href="#">H6670</a> tsahal	<a href="#">H6681</a> tsavach	<a href="#">H6817</a> tsaaq qal,ni,pi	<a href="#">H6873</a> tsarach hi.	<a href="#">H7121</a> qara
<a href="#">H7321</a> rua hi.	<a href="#">H7481</a> raam	<a href="#">H7580</a> shaag	<a href="#">H7650</a> shava pi.	<a href="#">H8159</a> shaah

**KJC: 11**

**crying**, 6 [Luk 3:3-4](#) (3), [Joh 1:23](#), [Act 8:7](#), [Act 17:6](#)

**cried**, 3 [Mar 15:34](#), [Luk 18:38](#), [Act 21:34](#)

**cry**, 2 [Luk 18:7](#), [Gal 4:27](#)

## Bouvier's

### DEPARTURE (2)

maritime law.

1. A deviation from the course of the voyage insured.
2. A departure is justifiable or not justifiable it is justifiable ill consequence of the stress of weather, to make necessary repairs, to **succor** a ship in distress, to avoid capture, of inability to navigate the ship, mutiny of the crew, or other compulsion. <sup>1 Bouv. Inst. n. 1189.</sup>

### LAW OF NATURE

1. The law of nature is that which God, the sovereign of the universe, has prescribed to all men, not by any formal promulgation, but by the internal dictate of reason alone. It is discovered by a just consideration of the agreeableness or disagreeableness of human actions to the nature of man; and it comprehends all the duties which we owe either to the Supreme Being, to ourselves, or to our neighbors; as reverence to God, self-defence, temperance, honor to our parents, benevolence to all, a strict adherence to our engagements, gratitude, and the like. Erskines Pr. of L. of Scot. B. 1, t. 1, s. 1. See Ayl. Pand. tit. 2, p. 5; Cicer. de Leg. lib. 1.

2. The primitive laws of nature may be reduced to six, namely: 1. Comparative sagacity, or reason. 2. Self-love. 3. The attraction of the sexes to each other. 4. The tenderness of parents towards their children. 5. The religious sentiment. 6. Sociability.

3. - 1. When man is properly organized, he is able to discover moral good from moral evil; and the study of man proves that man is not only an intelligent, but a free being, and he is therefore responsible for his actions. The judgment we form of our good actions, produces happiness; on the contrary the judgment we form of our bad actions produces unhappiness.

4. - 2. Every animated being is impelled by nature to his own preservation, to defend his life and body from injuries, to shun what may be hurtful, and to provide all things requisite to his existence. Hence the duty to watch over his own preservation. Suicide and duelling are therefore contrary to this law; and a man cannot mutilate himself, nor renounce his liberty.

5. - 3. The attraction of the sexes has been provided for the preservation of the human race, and this law condemns celibacy. The end of marriage proves that polygamy, (q. v.) and polyendry, (q. v.) are contrary to the law of nature. Hence it follows that the husband and wife have a mutual and exclusive right over each other.

6. - 4. Man from his birth is wholly unable to provide for the least of his necessities; but the love of his parents supplies for this weakness. This is one of the most powerful laws of nature. The principal duties it imposes on the parents, are to bestow on the child all the care its weakness requires, to provide for its necessary food and clothing, to instruct it, to provide for its wants, and to use coercive means for its good, when requisite.

7. - 5. The religious sentiment which leads us naturally towards the Supreme Being, is one of the attributes which belong to humanity alone; and its importance gives it the rank of the moral law of nature. From this sentiment arise all the sects and different forms of worship among men.

8. - 6. The need which man feels to live in society, is one of the primitive laws of nature, whence flow our duties and rights; and the existence of society depends upon the condition that the rights of all shall be respected. On this law are based the assistance, **succors** and good offices which men owe to each other, they being unable to provide each every thing for himself.

### *Lex succurit ignorant* – the laws aids the ignorant

The laws **succor** the ignorant.

### DEVIATION (1)

#### **insurance, contracts.**

1. A voluntary departure, without necessity, or any reasonable cause, from the regular and usual course of the voyage insured.

2. From the moment this happens, the voyage is changed, the contract determined, and the insurer discharged from all subsequent responsibility. By the contract, the insurer only runs the risk of the contract agreed upon, and no other; and it is, therefore, a condition implied in the policy, that the ship shall proceed to her port of destination by the shortest and safest course, and on no account to deviate from that course, but in cases of necessity. <sup>1</sup> Mood. & Rob. 60; 17 Ves. 364; 3 Bing. 637; 12 East, 578.

3. The effect of a deviation is not to vitiate or avoid the policy, but only to determine the liability of the underwriters from the time of the deviation. If, therefore, the ship or goods, after the voyage has commenced, receive damage, then the ship deviates, and afterwards a loss happen, there, though the insurer is discharged from the time of the deviation, and is not answerable for the subsequent loss, yet he is bound to make good the damage sustained previous to the deviation. <sup>2</sup> Lord Raym. 842 2 Salk. 444.

4. But though he is thus disengaged from subsequent responsibility, he is entitled to retain the whole premium. Dougl. 271; 1 Marsh. Ins. 183; Park. Ins. 294. See 2 Phil. Ev. 60, n. (b) where the American cases are cited.

5. What amounts to a deviation is not easily defined, but a departure from the usual course of the voyage, or remaining at places where the ship is authorized to touch, longer than necessary, or doing there what the insured is not authorized to do; as, if the ship have merely liberty to touch at a point, and the insured stay there to trade, or break bulk, it is a deviation. <sup>4</sup> Dall. 274 <sup>1</sup> Peters' C. C. R. 104; Marsh. Ins. B. 1, c. 6, s. 2. By the course of the voyage is not

meant the shortest course the ship can take from her port of departure to her port of destination, but the regular and customary track, if such there be, which long us usage has proved to be the safest and most convenient.<sup>1</sup>  
Marsh. Ins. 185. See 3 Johns. Cas. 352; 7 T. R. 162.

6. A deviation that will discharge the insurer, must be a voluntary departure from the usual course of the voyage insured, and not warranted by any necessity. If a deviation can be justified by necessity, it will not affect the contract; and necessity will justify a deviation, though it proceed from a cause not insured against. The cases of necessity which are most frequently adduced to justify a departure from the direct or usual course of the voyage, are, 1st. Stress of weather. 2d. The want of necessary repairs. 3d. Joining convoy. 4th. **Succouring** ships in distress. 5th. Avoiding capture or detention. 6th. Sickness of the master or mariner. 7th. Mutiny of the crew.<sup>See</sup>  
Park, Ins. c. 17; 1 Bouv. Inst. n. 1187, et seq.; 2 John. Cas. 296; 11 Johns. R. 241; Pet. C. C. R. 98; 2 Johns. Rep. 89; 14 Johns. R. 315; 2 Johns. R. 138; 9 Johns. R. 192; 8 Johns. Rep. 491; 13 Mass. 68 13 Mass. 539; Id. 118; 14 Mass. 12 1 Johns. Cas. 313; 11 Johns. R. 241; 3 Johns. R. 352; 10 Johns. R. 83; 1 Johns. R. 301; 9 Mass. 436, 447; 3 Binn. 457 7 Mass. 349; 5 Mass. 1; 8 Mass. 308 6 Mass. 102 121 6 Mass. 122 7 Cranch, 26; Id. 487; 3 Wheat. 159 7 Mass. 365; 10 Mass. 21 Id. 347 7 Johns. Rep. 864; 3 Johns. R. 352; 4 Dall. R. 274 5 Binn. 403; 2 Serg. & Raw. 309; 2 Cranch, 240.

## RELIGION

1. Real piety in practice, consisting in **the performance of all known duties to God and our fellow men.**
2. There are many actions which cannot be regulated by human laws, and many duties are imposed by religion calculated to promote the happiness of society. Besides, there is an infinite number of actions, which though punishable by society, may be concealed from men, and which the magistrate cannot punish. **In these cases men are restrained by the knowledge that nothing can be hidden from the eyes of a sovereign intelligent Being**; that the soul never dies, that there is a state of future rewards and punishments; in fact that the most secret crimes will be punished. **True religion then offers succors to the feeble**, consolations to the unfortunate, and fills the wicked with dread.
3. What Montesquieu says of a prince, applies equally to an individual. "A prince," says he, " who loves religion, is a lion, which yields to the hand that caresses him, or to the voice which renders him tame. He who fears religion and bates it, is like a wild beast, which gnaws, the chain which re-strains it from falling on those within its reach. He who has no religion is like a terrible animal which feels no liberty except when it devours its victims or tears them in pieces." <sup>Esp. des , Lois, liv. 24, c. 1.</sup>
4. But **religion** can be useful to man only when it is **pure**<sup>2</sup>. The constitution of the United States has, therefore, wisely provided that it should never be united with the state. <sup>Art. 6, 3. Vide Christianity; Religious test; Theocracy.</sup>

## RESCUE (2)

**mar. war.**

1. The retaking by a party captured of a **prize** made by the enemy. There is still another kind of rescue which partake's of the nature of a recapture; it occurs when the weaker party before he is overpowered, obtains relief from the arrival of fresh **succors**, and is thus preserved from the force of the enemy.<sup>1 Rob. Rep. 224; 1 Rob. Rep. 271.</sup>

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<sup>2</sup> **Jas 1:27 KJV** "Pure religion and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." Pure religion is private welfare. [Psa 82:3-4](#); [Pro 31:9](#); [Isa 1:16-18](#), [Jer 22:3](#), [Jer 22:15-16](#), [Zec 7:9-10](#), [Jas 1:27](#) see also [Deu 26:12](#) and [Deu 26:13](#).

2. Rescue differs from **recapture**. (q. v.) The rescuers do not by the rescue become owners of the property, as if it had been a new prize - but the property is restored to the original owners by the right of postliminium<sup>3</sup>. (q. v.)

## SOUNDS LIKE...

### SECURITY

That which renders a matter sure; an instrument which renders certain the performance of a contract. The term is also sometimes applied to designate a person who becomes the **surety** for another, or who engages himself for the performance of another's contract. See 3 Blackf. R. 431.

### SURETY

contracts.

1. A person who binds himself for the payment of a sum of money or for the performance of something else, for another, who is already bound for the same. A surety differs from a **guarantor**, and the latter cannot be sued until after a suit against the principal. 10 Watts, 258.

2. The surety differs from **bail** in this, that the latter actually has, or is by law presumed to have, the custody of his principal, while the former has no control over him. The bail may surrender his principal in discharge of his obligation; the surety cannot be discharged by such surrender.

3. In Pennsylvania it has been decided that the creditor is bound to sue the principal when requested by the surety, and the debt is due; and that when proper notice is given by the surety that unless the principal be sued, he will consider himself discharged, he will be so considered, unless the principal be sued. 8 Serg. & Rawle, 116; 15 Serg. & Rawle, 29, 30; S. P. in Alabama, 9 Porter, R. 409. But in general a creditor may resort to the surety for the payment of his debt in the first place, without applying to the principal. 1 Watts, 280; 7 Ham. part 1, 223. Vide Bouv. Inst. Index, h. t.; Contribution; Contracts; Suretyship.

### PRIZE (1)

**mar. law, war.**

1. The apprehension and detention at **sea**, of a ship or other vessel, by authority of a belligerent power, either with the design of appropriating it, with the goods and effects it contains, or with that of becoming master of the whole or a part of its cargo. 1 Rob. Adm. R. 228. The vessel or goods thus taken are also called a **prize**. Goods taken

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<sup>3</sup> That right in virtue of which persons and things taken by the enemy are restored to their former state, when coming again under the power of the nation to which they belong. Vat. Liv. 3, c. 14, s. 204; Chit. Law of Nat. 93 to, 104; Lee on Captures, ch. 5; Mart. Law of Nat. 305; 2 Wooddes. p. 441, s. 34; 1 Rob. Rep. 134; 3 Rob. Rep. 236; Id. 97 2 Burr. 683; 10 Mod. 79; 6 Rob. R. 45; 2 Rob. Rep. 77; 1 Rob. Rep. 49; 1 Kent, Com. 108.

2. The jus posiliminii was a fiction of the Roman law. Inst. 1, 12, 5.

3. It is a right recognized by the law of nations, and contributes essentially to mitigate the, calamities of war. When, therefore, property taken by the enemy is either recaptured or rescued from him, by the fellow subjects or allies of the original owner, it does not become the property of the recaptor or rescuer, as if it had been a new prize, but it is restored to the original owner by right of postliminy, upon certain terms.

on **land** from a public enemy, are called **booty**, (q. v.) and the distinction between a prize and booty consists in this, that the former is taken at sea and the latter on land.

2. In order to vest the title of the prize in the captors, it must be brought with due care into some convenient port for adjudication by a competent court. The condemnation must be pronounced by a prize court of the government of the captor sitting in the country of the captor, or his ally; the prize court of an ally cannot condemn. Strictly speaking, as between the belligerent parties the title passes, and is vested when the capture is complete; and that was formerly held to be complete and perfect when the battle was over, and the *spes recuperandi* was gone. <sup>1</sup> Kent, Com. 100; Abbott on Shipp. Index, h. t.; 13 Vin. Ab. 51; 8 Com. Dig. 885; 2 Bro. Civ. Law, 444; Harr. Dig. Ship. and Shipping, X; Merl. Repert. h. t.; Bouv. Inst. Index. h. t. Vide *Infra* praesidia.

## PRIZE (2)

### contracts.

1. A reward which is offered to one of several persons who shall accomplish a certain condition; as, if an editor should offer a silver cup to the individual who shall write the best essay in favor of peace.
2. In this case there is a contract subsisting between the editor and each person who may write such essay that he will pay the prize to the writer of the best essay. <sup>Wolff, Dr. de la Nat. 675.</sup>
3. By prize is also meant a thing which is won by putting into a lottery.