Medeis (μηδείς)

A. Classical and LXX
1. *Medeis* is a triple compound word composed of the following:
   a. Negative particle *me* (μή)
   b. Conjunction *de* (δέ)
   c. Number *heis* (εἷς)
2. The negative particle me plus the conjunction de together form a negative disjunctive conjunction *mede*.
3. The addition of the noun *heis* gives us the word medeis.
4. Originally the components were separated, *mede heis*.
5. They gradually formed into one word.
6. *Medeis* means "no" or "none" when used as a noun and "nothing, no one, not one" when used in an absolute sense.
7. In the neuter form as an adverb, *meden* means "not at all, never, by no means."
8. Liddel and Scott list the following meanings (Greek-English Lexicon, New Edition, page 1125):
   a. Not one, not even one, nobody
   b. Nobody, naught, good for naught
   c. Neuter as an adverb, not at all, by no means
B. LXX
1. *Medeis* occurs in the LXX in 11 Hebrew constructions.
2. No single term dominates, although it replaces '*ish*, "someone, one, each one, no one" more than any other term.
3. The word is used emphatically as well in the LXX.
C. NT
1. *Medeis* appears 59 times in the NT.
2. Vine's Expository Dictionary of Biblical Words, "*meden*, the neuter of *medeis*, "no one," is related to *ouden*, in the same way as the masculine genders are; so with the negatives *ou* and *me*, "not," in all their usage and connections (see under NO MAN). Thus it is found, not in direct negative statements, as with *ouden*, but in warnings, prohibitions, etc., e. g., (Matt. 27:19; Acts 19:36); in expressions conveying certain impossibilities, e. g., (Acts 4:21); comparisons, e. g., (2 Cor. 6:10); intimating a supposition to the contrary, (1 Tim. 6:4); adverbially, e. g., (2 Cor. 11:5), "not a whit." Westcott and Hort adopt the spelling *methen* in (Acts 27:33)."
3. The New Thayer's Greek-English Lexicon lists the following usages (pages 411-412):
   a. Used either in connection with a noun, no, none, or absolutely, no one, not one, no man, neuter, nothing
   b. With an imperative
   c. Medeis with the optative
   d. With the 2nd person of the aorist subjunctive, the medeis depending on the verb
   e. With the particles hina and *hopos*
   f. With an infinitive
   g. With a participle
   h. With the genitive, in nothing; *meden* einai, to be nothing; *meden* (acc.), nothing i.e., not at all, in no respect; as accusative of the object after verbs of harm, loss, damage, advantage, care
   i. Example of double negation, by which the denial is strengthened.
4. Bauer, Gingrich and Danker (A Greek-English Lexicon of the New Testament and Other Early Christian Literature, page 518):
   a. Adjective, no
   b. Substantive
   c. Nobody; used with another negative, nobody at all
   d. Nothing
   e. As accusative of the inner object *meden* almost comes to mean not…at all, in no way
   f. *Meden einai*, be nothing
   g. *En medeni* in no way or respect
5. The Analytical Greek Lexicon Revised defines the word, "not one, none, no one" (page 268).
6. Exegetical Dictionary of the New Testament lists the following (volume 2, page 423):
   a. Used as an adjective after a negation, "not…anything"

b. Substantive
c. After *hina*
d. With an infinitive
e. With a participle
f. After a negation, something, anything, no one anything, no way, anyone
g. As accusative of internal object meaning "in no way, not at all"; in any way, nothing