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BIBLICO-THEOLOGICAL

LEXICON

OF

NEW TESTAMENT GREEK.

BY

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Translated from the German of the Second Edition,
WITH ADDITIONAL MATTER AND CORRECTIONS BY THE AUTHOR,
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MDCCCLXXVIII.
TRANSLATOR’S PREFACE.

PROFESSOR CREMER’S Lexicon of New Testament Greek is in Germany considered one of the most important contributions to the study of New Testament Exegesis that has appeared for many years. As is clear from the author’s preface, the student must not expect to find in it every word which the New Testament contains. For words whose ordinary meaning in the classics is retained unmodified and unchanged in Scripture, he must resort still to the classical lexicons. But for words whose meaning is thus modified, words which have become the bases and watchwords of Christian theology, he will find this lexicon most valuable and suggestive, tracing as it does their history in their transference from the classics into the Septuagint, and from the Septuagint into the New Testament, and the gradual deepening and elevation of their meaning till they reach the fulness of New Testament thought. The esteem in which the work is held in Germany is evident from the facts that it has procured for the author his appointment as Professor of Theology in the University of Greifswald, that a second edition has been so soon called for, and that a translation of it has appeared in Holland.

The present translation contains several alterations and additions made by Professor Cremer in the sheets of his second edition; about four hundred errata, moreover, occurring in that edition have been corrected.

WILLIAM URWICK.

49 Belsize Park Gardens, London, N.W.,
August 1878.
AUTHOR'S PREFACE TO THE FIRST EDITION.

LEXICAL works upon New Testament Greek have hitherto lacked a thorough appreciation of what Schleiermacher calls "the language-moulding power of Christianity." A language so highly elaborated and widely used as was Greek having been chosen as the organ of the Spirit of Christ, it necessarily followed that as Christianity fulfilled the aspirations of truth, the expressions of that language received a new meaning, and terms hackneyed and worn out by the current misuse of daily talk received a new impress and a fresh power. But as Christianity stands in express and obvious antithesis to the natural man (using this phrase in a spiritual sense), Greek, as the embodiment and reflection of man's natural life in its richness and fulness, presents this contrast in the service of the sanctuary. This is a phenomenon which repeats itself in every sphere of life upon which Christianity enters, not, of course, always in the same way, but always with the same result—namely, that the spirit of the language expands, and makes itself adequate to the new views which the Spirit of Christ reveals. The speaker's or writer's range of view must change as the starting-point and goal of all his judgments change; and this change will not only modify the import and range of conceptions already existing, but will lead to the formation of new conceptions and relationships. In fact, "we may," as Rothe says (Dogmatik, p. 238, Gotha 1863), "appropriately speak of a language of the Holy Ghost. For in the Bible it is evident that the Holy Spirit has been at work, moulding for itself a distinctively religious mode of expression out of the language of the country which it has chosen as its sphere, and transforming the linguistic elements which it found ready to hand, and even conceptions already existing, into a shape and form appropriate to itself and all its own." We have a very clear and striking proof of this in New Testament Greek.

A lexical handling of N. T. Greek must, if it is to be really a help to the understanding of the documents of Revelation, be directed mainly to that department of the linguistic store which is necessarily affected by the influence we have described, i.e. to the expressions of spiritual life, moral and religious. For other portions of the linguistic treasury the Lexicons of classical Greek suffice. A lexicon of N. T. Greek such as I mean will be mainly biblico-theological, examining those expressions chiefly which are of a biblico-theological import. In order to this, it will not be enough to prove by classical quotations that the word in question is used in classical Greek. The range of the conception expressed in its extra-biblical use must be shown, and the affinity or difference of the biblical meaning must be pointed out. Here the ever recurring antithesis between
nature and spirit most strikingly appears; and who will venture to deny that the observation and investigation of this will exert an influence, hitherto too often overlooked, upon our understanding of the truths of Revelation? Thus we shall find, for example, as Nägelsbach (Nachkomische Theologie, p. 239) observes, that “it is with this expression (ὁ πηλας, πλησθμιν) as with many others in which heathen and Christian ideas meet; the old word has the ring of a Christian thought, and is (so to speak) a vessel already prepared to receive it, though it did not before come up to it.” Hence, as Ger. v. Zezschwitz in his lucid little treatise (Profiangrätzt und biblicher Sprachgeist) says, “such a lexicon must be a key, thoroughly elaborated, to the essential and fundamental ideas of Christendom.” It will likewise show how the common complaint, that many notions with which theology deals are inadmissible, is directed mainly against conceptions that have been alienated from their scriptural basis, that have lost their clearness, and have (if I may use the term) again become naturalized. I regret that through lack of necessary helps I have been unable to trace the historical strengthening or weakening which such conceptions have undergone in patristic Greek. A further valuable addition to such a lexicon Schleiermacher names (Hermeneutik und Kritik, p. 69), when he says: “A collection of all the various elements in which the language-moulding power of Christianity manifests itself would be an adumbration (a Sciography) of N. T. doctrine and ethics.”

The Seventy prepared the way in Greek for the N. T. proclamation of saving truth. Fine as is the tact with which in many cases they endeavoured to fulfil their task (cf. δογμα), it must be allowed that their language differs from that of the N. T. as the well-meant and painstaking effort of the pupils differs from the unerring and creative hand of the master (see e.g. διακήδ). The words by which they rendered Hebrew ideas (for which, indeed, they sometimes simply substituted Greek ideas) had already undergone much modification in ordinary or in scholastic usage (see e.g. βλέπω and κοισώ). In many cases the Hebrew word answering to the N. T. conception will be something different in the Septuagint. It is a matter of regret that the materials and helps accessible for a thorough review of the Septuagint are so meagre, and that one has to depend for examples almost solely upon a troublesome and laborious search.

The works of Philo and Josephus afford very little help. In them, even more than in the Septuagint, the endeavour is apparent to import Greek ideas and Greek philosophy into Judaistic thought, so that we find no trace of that missionary character of divine revelation, breaking up and sowing anew the profane soil, which so strikingly characterizes N. T. Greek.

Nevertheless we must on no account overlook the manifold and important affinities of N. T. Greek with the language of Jewish religious schools, with post-biblical synagogue Hebrew. See αἰών, βασιλεύω Θ., εἰκών, etc. “Christianity, as the universal religion, has moulded the form of its announcements alike from Hellenistic, Old Testament, and synagogue materials” (Delitzsch, Hebräerbrief, p. 589). Here, as is well known, we
have the most valuable helps. I regret that the lexicon of Dr. T. Levi upon Targums is not yet complete.

The work which, after the labour of nine years, I have now brought to completion is certainly an attempt only, an effort to do, not a result accomplished; it simply prepares the way for a cleverer hand than mine. The lack of such a preparation I have felt step by step throughout. Hardly any even of the commonest N. T. conceptions has received any adequate investigation, biblical or theological, at the hands of the commentators. The commentaries of Tholuck, my dear tutor, form, with a few others, a notable yet solitary exception. I am therefore obliged to pursue my own course, to make my own way, and peradventure often to go wrong. But thus I have learned more and more to admire the unerring tact of the Evangelical Church, who, by the more immediate discernment of faith, learned long before us what we can only confirm as truth by our after labours. It was of no small use to me to be obliged and to be allowed to test these my studies in the practical work of my ministry.

I have but rarely, as in the case of δόγμα, had to correct the lexicons of classical Greek. As to the arrangement of words, they are placed according to the simplest laws of derivation, so that the review of the linguistic usage and of the scope of the thought denoted might be as little cumbersome as possible. The alphabetical index at the end will facilitate reference. And now: “quibus parum vel quibus nimium est, mibi ignoscant. Quibus autem satis est, non mibi sed Domino mecum congratulantem agant!” (Aug. De Civ. D. xxii. 30.)
AUTHOR’S PREFACE TO THE SECOND EDITION.

THE extraordinarily favourable reception awarded to this first attempt to reform and scientifically to reconstruct N. T. lexicography must of necessity put me to shame, all the more because no one can see so plainly as myself that it is due more to the want which the lexicon was intended to meet, than to the satisfaction which it rendered to that want. I have endeavoured in this new edition, by emendation, enlargement, revisions, and additions of new words, to satisfy in some degree the claims which may and must fairly be set up. Comparatively few articles have been transferred unaltered from the first edition. While in some cases the changes are but small, e.g. the revising and multiplication of examples from profane Greek and Holy Scripture, and affecting precision of expression, a considerable number of articles have been either extended or re-written, such as ἀγαθός, ἄγαπᾶν, ἄγγελος (ἀγγ., κυβ. θο.), ἄγος, δίκαιος, ἐπιφάνειος, περιφόρειος, κύριος, and many others; and I trust that the commended purity of the work philologically has not been prejudiced by the attempt more thoroughly to investigate the import and worth of the biblical conceptions always with renewed linguistic thoroughness. Special attention has been given to the comparison of synonyms. Concerning ἄγος and its derivatives, I have instituted investigations fundamentally new, and have, I trust, contributed in some degree to the fuller and clearer apprehension of this fundamental and κατ’ ἔξοχην scriptural conception. More than one hundred and twenty new words have been added, among others: ἄγειν, αἰτείν, ἀκολουθεῖν, ἀλλογονεῖν, ἀρνεῖσθαι, ἀπίστειν, βούλευσθαι, βιβλ., γενέα, δόξα, ἔλεος, ἔκων, καρακκολεῖν, πατήρ, παράξενος, πρόσωπον, ἡμεῖς, τάσεως, etc. etc. Though I have not thus as yet attained the standard of the desirable, I think that I have somewhat lessened the feeling of being left in the dark, on the part of those using the book. One and another missing word will be found in the list of synonyms compared. The biblico-theological index of subjects can lay no claim to completeness, but may not be unwelcome to some.

I pray God that the work in this its new form may contribute abundantly to increase the knowledge of His glory and joy in His word, and in a small measure to counteract the misuse of the language of Scripture when employed as the fig-leaf of modern unbelief. “Det nodis et restituat divina gratia Theologiam tam puram, tam efficacem, tam divinam, qualem ait quaedam vellemus habuisse et coluisse in aeternitatem delati!” (Weismann, Inst. theol. exp. dogm. p. 31.)
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WINER: Grammatik des neut. Sprachdioms. 6th ed. 1855.


KRUEGER: Griechische Sprachlehre für Schulen, by K. W. Krüger. 3d ed. 1852.


CURTIUS, Gramm.: Griechische Schulgrammatik, by Dr. Georg Curtius. 9th ed., Prag 1870.

CURTIUS: Grundzüge der griechischen Etymologie, by Dr. Georg Curtius. 2d ed. 1866 (3d ed. 1870).

SCHENKL: Griechisch-deutsches Schulwörterbuch, by Dr. K. Schenkl. 3d issue, Wien 1867. (By far the best of our smaller Greek lexicons, and specially good in the department of etymology.)

LEXICON

OF

NEW TESTAMENT GREEK.

A, as the first letter of the Greek Alphabet, is coupled with Ω, the last, in Rev. i. 8 (Rev. Text. i. 11), xxii. 13, ἄρχει εἰς τὸ Ἄ καὶ τὸ Ω (Bengel, Lachm., Tisch., always τὸ ἄλφα); in i. 8, as the words of κύριος ὁ θεός, with the amplification, ὁ δὲ καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ; in xxii. 6, as the words of ὁ καθήμενος ἐπὶ τὸ θρόνον (cf. iv. 2, 3, v. 1, 7), amplified as ἡ ἄρχη καὶ τὸ τέλος; in xxii. 13, the words of Jesus (ver. 16), ἐγώ — Ω, πρῶτος καὶ εὐχαῖρος, ἡ ἄρχη καὶ τὸ τέλος. It is difficult to decide whether this designation is meant to be more than a figurative and exhaustive description of ἡ ἄρχη καὶ τὸ τέλος. Jalkut Rub. f. 174: Adamus totam legem transgressus est ab Κ usque ad n. Ibisd. f. 128. 3: Deus Israëlitis dicitur benedicens ab Κ usque n, i.e. perfecte. (Quoted in Wolf, Orae phil., on Rev. i. 8.) According to this view, the designation would correspond to Paul’s words, applied in Eph. i. 23 to Christ, ὁ τὰ πάντα ἐν πάσιν πληροὶμένος (cf. 1 Cor. xv. 28, where the reference is to God), or to the words εἰς αὐτὸν καὶ δι’ αὐτόν καὶ εἰς αὐτὸν τὰ πάντα, used in Rom. xi. 36 of God; cf. the partition of these words between God and Christ in 1 Cor. viii. 6, Col. i. 16, εἰς αὐτῷ (καὶ Χριστῷ) ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτὸν ἐκτισθαι, inasmuch as the All-including, All-embracing is thus expressed. Hengstenberg justly objects to explaining the expression of mere existence: “The great question which then agitated men’s minds was the question of superiority,—whether the world was to retain the predominance it then claimed and apparently possessed, or the God of the Christians. This question is answered by the words, ‘I am the Alpha and the Omega.’ Let him who is troubled about the end only ponder the beginning; let him only muse on what the Psalmist says, ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God’ (Ps. xc. 2), and his anxiety will vanish.” —Bengel says, “Sic, magnifico sensu, finis ab origine pendet;” and in this self-designation of God and Christ he recognizes a triumphant protest against all His foes. He also calls attention to the fact that Hebrew and Greek modes of expression often occur side by side in

A
"Ἄβυσσος" 2  "Ἄβυσσος"

the Revelation (cf. i. 7: ναῦ, ἄψη), "since it concerns both Jewish and Gentile readers." He points out that thus it is with this expression; that we never find the words ἡ ἀρχὴ καὶ τὸ τέλος without the ἐγώ — Ω (as may be the case with the other amplifications, πρῶτος καὶ ἔσχον, ὡς δὲ κ.τ.λ.); whence it appears that this is the Greek rendering of the Hebraistically conceived ἐγώ — Ω (κ. τ. η).—If, however, we seek a more particular reference of the ἐγώ — Ω, we might urge its connection with prophecy, such as in i. 7, xxi. 5, xxii. 9, 10, is in every case more or less presented to us; and thus we discover in the expression a comprehensive reference to the prophecy promulgated up to this time, to God's word, Holy Scripture, whose accomplishment is evidently intended to be guaranteed by this self-designation of God and Christ. A similar view was taken by Lampe, De foed. grat. ii. 3. 5. Cf. also M. Baumgarten, Protestant. Warnung, iii. 1. 189; Offerhaus (in Wolf, l.c.), Christum esse vitam electorum et spiritum Scripturae. Many monographs on this subject may be seen in Wolf's Curae.

"Ἄβυσσος," ov, from βυσσός Ion. = βοῦς, depth, bottom. Hence, 1. bottomless, properly an adjective; e.g. ἄβυσσον πέλαγος, βάθος, even πλοῦτος, πρόγονο. As a substantive, ὁ ἄβυσσος, signifying, 2. abyss, bottomless depth, it is only used in biblical and eccles. Greek. Once in Diog. Laert. Epigr. iv. 27: χοῦτω κατήλθες εἰς μέλανας Πλατώνως ἄβυσσον. "Sed a tempore Platonis . . . hic unus alienus est:" Fix in Steph. thes. In LXX. = /*οης, Gen. i. 2, vii. 11, viii. 2, Deut. viii. 7 (Job xxxviii. 16, xxviii. 14), Ps. xxxvi. 7, xlii. 8, civ. 6, Isa. li. 10, Ezek. xxvi. 19, xxxi. 4, 15, Amos vii. 4, Ps. civii. 26 (Suid.: ὑδάτων πληθός πολύ) = watery deep; Job xli. 23 = /*οης. In Deut. xxxiii. 13 it is not an adj., but is to be construed ἄβυσσος πτηγών. In the N. T., Rom. x. 7, τίς καταβήσεται εἰς τὴν ἄβυσσον; τοιούτῳ Χριστῷ εἰκ νεκρῶν ἀναγεγείρων, the word denotes the bottomless abyss, as the place of the dead. That the two ideas are very closely allied, may be seen from Job xi. 8, 9, xxxviii. 16, 17, xxviii. 13, 14; and from this easily arose this Pauline application of the Hebrew expression שִׁפַּלְנָם (LXX.: εἰς τὸ πέραν τῆς θαλάσσης), Deut. xxx. 13, especially since ἄβυσσος is so frequently employed as an antithesis to σφαῖρας; cf. Gen. vii. 11, Job xi. 8, Ps. cvii. 6, and elsewhere. In like manner the expression ἐποικάτω τῆς γῆς, Rev. v. 3, 13; see Phil. ii. 10. It is just this antithesis to heaven that makes ἄβυσσος a synonym for γῆς, wherein that remoteness from heaven which is distinctive of Hades finds full expression.—In Rev. ix. 1, 2, τὸ φράρ τῆς ἄβυσσου, xx. 1, the depth or abyss appears as the receptacle and prison of destructive powers, over which reigns ὁ ἄγγελος τῆς ἄβυσσου, ix. 11. Compare the petition of the demons in Luke viii. 31: ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθῶν.—In Rev. xvii. 8, xi. 7, ἀναβάλλων εἰκ τῆς ἄβυσσου is said of the beast; xiii. 18.—In eccles. Greek we find e.g. ἄβυσσος ουκουμάντων ἡ γραφή, Chrys. hom. 23 in Act.; ὁ θέος, ἄβυσσος δὲν ἀγαθότητος, Theodoret, quast. 4 in Gen.; ἡ ἀπόγνωσις εἰς αὐτὴν κατάγει τῆς κακίας τῆς ἄβυσσου, Chrys.; just as βάθος is used in the New Test. and by ecclesiastical writers (see Rom. xi. 33, 1 Cor. ii. 10, Rev. ii. 24).
'Ἀγαθός, ἡ, ὁν, good. Derivation uncertain; perhaps connected with γφθέω, ἀγαμαί, ἄγαν. The application of this epithet expresses a recognition alike simple and full, that the thing spoken of is perfect in its kind, so as to produce pleasure and satisfaction. This feeling of pleasure and wellbeing could hardly be left out of consideration even if the word were not akin to γφθέω. Linguistic usage too fully proves this; thus possessions are in various languages called "goods," to express the satisfaction and pleasure which they give, and to designate them as the condition and furtherance of wellbeing. Plato, moreover, not only enumerates health, beauty, riches, power, as chief goods; but, on the other hand, designates whatever gives pleasure as good; and, on the other hand, sets aside the definition "the good is a ἴδου" merely by saying that there are also ἴδου καλό, and yet good and evil must not be identified (Rep. vi. 505 C, D); the terms good and useful, moreover, are everywhere continually interchanged. Considering universal usage, the same in both ancient and modern languages, we may venture to affirm that the fundamental conception of the good is wellbeing, pleasure. It is the wellbeing and pleasure of an existence perfect according to its kind, which so sympathetically affects him who has to do with it (let it be remembered that the Greeks even brought καλός into the closest possible connection with ἀγαθός, made the two, so to speak, into one word), that what is in itself good is also at once for the good and advantage of him who comes in contact with it. What in itself is good is good also for some person, to some purpose, heightens and promotes wellbeing beyond itself. Good, accordingly, is existence which is perfect and promotes perfection. Cf. the expression in Rom. vii. 13: τὸ ὁν ἀγαθόν ἐμοὶ γέγονεν θάνατος; ... ἡ ἀμαρτία διὰ τοῦ ἀγαθοῦ μου κατεργασμένη θάνατον. (This double aspect of the conception appears also in the Hebrew נכ, which, except in Genesis, where it is always translated by καλός, is quite as often by the LXX. rendered ἀγαθός as καλός. In נכ there is first brought into prominence the beneficial impression which a thing makes, and by which it attains a marked importance; and then the element of completeness.)

The transference of this conception to the sphere of morals was easy. Since that is good which, after its kind, is perfect, the sphere of good at once fundamentally limits itself to that which is as in general a thing should be, and thus the word becomes synonymous with δικαίος, from which it differs as καλός (which see) does from δικαίος, as the state differs from the conduct. Hence it necessarily follows that the good is the measure of the δικαιοσύνη, and not the δικαιοσύνη of the good; and further, we must take into account that ἀγαθός always includes a corresponding beneficent relation of the subject of it to another subject, while δικαίος only expresses a relation to the purely objective δικαιοσύνη. (Cf. e.g. Rom. v. 7: μόλις γὰρ ἐπὶ δικαίον τις ἀποδιδότας ἐπὶ γὰρ τοῦ ἀγαθοῦ τάξα τις καὶ τολμᾶ ἀποδιδοντι. The δικαίος does what he ought, keeps within the limits assigned him, limits which he neither selfishly nor unselfishly transgresses, and gives to every one his due; the ἀγαθός does as much as ever he can, and proves his moral quality by promoting the wellbeing of him with whom he has to do: accordingly here also the article
In addition (with ἀγαθός), to indicate a special relation between the persons spoken of. With the thought here expressed, compare Isom. xi. 35: τὸ προῖδον αὐτὸ καὶ ἀνα-πανθοθετῆς εἰς αὐτόν. We may remark, further, that in Matt. xix. 16–22, Luke xviii. 18–23, Mark x. 17 sqq., the point of our Lord's question, as He intended it, lies, according to all the narrators, in the δύναμις, ἀγαθός, because the questioner evidently found no satisfaction in the explanations of the law, to which the Lord refers him. He needed something more than a promise. This transference of the word to the sphere of morals, which first took place among the Greeks in the Attic writers (see below), but was undoubtedly more primary in Hebrew, can hardly be called, in the strict sense, a transference; because the good in a moral sense has again such an influence upon wellbeing, that by this use of the word neither the necessary, nor the actual, unity of moral and material good is authenticated.

It is now easy to see how that use of the word which applies it to things which cannot morally be approved, e.g., when it denotes, as Passow shows, adroit for good or evil, when applied to thieves—running—can only be regarded as an inexact mode of speaking, arising from the one-sided prominence given to the element of completeness or perfection contained in the word.

In keeping with this view, the οὐνάκανθαί may be most simply arranged and understood as follows:

I. (a) θεωρητ. worthy of admiration, excellent, omnibus numeris absolutus, or—of course with the modifications suggested by what has been above stated—as Ernisch says (on Hebrews vii. 6, p. 134), "quod habet in se omne omnia, quae habere et facere so potest, nec habet aliquid quod habere non potest." Sturm says in his Lex. Gr. "acceptit notionem theoriae in omnibus excellentie, excellens in his operatis." Excellent—of his kind. Eustath. in II. xvii. p. 1121 (in Homer) οὐνακανθαί δὲ ἀλλοιωτέρας καὶ τὰ δύναμις συντεκνίων δέντας καὶ διδασκαλίων. New οὐνακαθαί τοῖς ἀλλοιωτώσχθαι δένται τε καὶ διδασκαλίων. Aeschyl. Soc. digl. i. 10. 12.


When the noun ἀγαθόν is not more precisely expressed in the substantive, it is indicated by the terms ἀναπανθοθετής as in 1 Tim. iii. 16, ἀναπανθοθετής ἡ Σοφία καὶ ἡ Θεοτόκος, and Tit. i. 5. ἀναπανθοθετής ἀναπανθοθετής ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή. In Πτολ. i. 16. ἀναπανθοθετής ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή: 1 Tim. iii. 16. ἀναπανθοθετής ἡ Σοφία καὶ ἡ Θεοτόκος. v. ἀκατάληπτος ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή. ἀκατάληπτος ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή. 1 Cor. i. 26. ἀκατάληπτος ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή. ἀκατάληπτος ἡ Ἑβραία καὶ ἡ Ἰουδαϊκή.
persons in Matt. xx. 15, εἶ ὁ ἀφθάλμος σου σοι ποιησεις ἔστω ὦτι ἐχω ἁγαθὸν εἶμι; Luke xxiii. 50, ἀνήρ ἁγαθὸς καὶ δίκαιος (see above); Tit. ii. 5; 1 Pet. ii. 18, τοῖς ἁγαθοῖς καὶ ἐπικεκόντοις (ὑποτασσόμενοι); Rom. v. 7, ἵνα γὰρ τὸν ἁγαθὸν τάχα τε καὶ τολμᾶ ἀποδεικνύει (οππ. το δίκω). Compare with this passage, Xen. Cyrop. iii. 3. 4, Κύρου ἀνακαλοῦντες τὸν εὐφροσύνην, τον ἄνδρα τὸν ἁγαθὸν; Xen. Hell. vii. 3. 12, οἱ πλείστοι δέρχονται τοὺς εὐφροσύνας ἀντιμετωπίζουσιν ἁγαθοῦς εἶναι; John vii. 12, οἱ μὲν ἔλεγον, ὅτι ἁγαθὸν ἐστὶν ἄλλοι ἔλεγον οὐ, ἀλλὰ πλανᾶ τὸν ὄχλον. It denotes that which is to advantage in Eph. iv. 29, λόγος ἁγαθὸς πρὸς οἰκοδομὴν (cf. Gal. vi. 10, ἀργαλεύμαθα τὸ ἁγαθὸν πρὸς πάντας); Matt. vii. 11, δόματα ἁγαθά; Luke xi. 13; x. 42, ἁγαθή μηρᾶ; Jas. i. 17, δόσις ἁγαθή; Rom. vii. 12, ἡ εὐτολή ... ἁγαθή; 1 Thess. iii. 6, μνεία ἡμῶν ἁγαθή; 2 Thess. ii. 16, εἰπίς ἁγαθή; 1 Tim. ii. 10, ν. 10, ἔργον ἁγαθῶν; Acts ix. 36, πλήρης ἔργων ἁγαθῶν καὶ ἐλεημοσύνων; Phil. i. 6, ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἁγαθόν; Jas. iii. 17, μεστή ἔλεος καὶ καρπῶν ἁγαθῶν; 1 Pet. iii. 10, ἡμέρα ἁγαθή. The neuter τὸ ἁγαθὸν denotes good things, things that are to advantage: Luke xvi. 25, ἀπέλαβες τὰ ἁγαθὰ σου; Rom. vii. 13, τὸ ὅν ἁγαθόν ἐμοὶ γέγονεν θάνατος ... ἡ ἀμαρτία διὰ τοῦ ἁγαθοῦ μοι κατεργάσθη θάνατον; viii. 28, τοῖς ἁγαθοῖς τοῦ θεοῦ πάντα συνεργεῖ εἰς ἁγαθῶν; x. 15, οἱ πάντες τῶν εἰσχύλευμαν εἰρήνης, τῶν εἰσαχυμάτων, τῶν ἁγαθῶν; xiii. 4, σοι εἰς τὸ ἁγαθόν; xv. 2, ἐκαστὸς ἡμῶν τῷ πλῆθος ἀρατήτως εἰς τὸ ἁγαθὸν πρὸς οἰκοδομήν (Bengel: bonum, genus; αὐθημοσύνη, species); Gal. vi. 6, 10; 1 Thess. v. 15, τὸ ἁγαθὸν διδάσκετε καὶ εἰς ἄλλους καὶ εἰς πάντας; Phil. 14; John i. 47, ἐκ Ναζαρετ δίωνατι τὰ ἁγαθὰ εἶναι. With this is connected the designation of possessions as goods (in German Gut, Güter) in Luke xii. 18, 19, Gal. vi. 6. It denotes also that which we possess in Christ: Rom. xiv. 16, ὅμων τὸ ἁγαθὸν; Phil. 6, ἁγαθὸν τὸ ἐν ὑμῖν; cf. Luke i. 53, πενθῶντας ἐνεπλησσαμένοις ἁγαθῶν; Heb. ix. 11, x. 1, τὰ μέλλοντα ἁγαθά; cf. Xen. Cyrop. vii. 1. 11, πολλὰ τε καὶ ἁγαθὰ κτῆσατον. —By ecclesiastical writers the Lord's Supper is also called ἁγαθάν: see Suic. thes. etc.; Basilius M. epist. Can. III. ad Amphilochar. οἱ τῶν ληστῶν ἀντεπεξῆνες, ἦσον μὲν δυντες τὸς ἔκκλησιας, ἐργασία τῆς κοινωνίας τοῦ ἁγαθοῦ κληρικοι δὲ δυντες, τοῦ βασιλείου καθωρύσαται. II. The word was first transferred to the moral sphere by the Attic writers, and amongst these by the philosophers, who used the expression καλὸς καγαθὸς to denote "the sum total of the qualities of an Athenian man of honour" (Passow). (Luke xviii. 15, καρδίᾳ καλὴ καὶ ἁγαθὴ; v. sub calo.) Τὸ ἁγαθὸν was equivalent to summum bonum; ἁγαθὸν denoted, in general, what is morally good. Compare Matt. xix. 17 (cf. v. 16), where L. T. read τι μὲν ἐρωτήσας περὶ τοῦ ἁγαθοῦ; εἰς ἐστὶν οἱ ἁγαθοὶ: Rec., as in Mark x. 17, 18, Luke xviii. 18, 19, τι μὲ λέγεις ἁγαθῶν; οὔδες ἁγαθὸς εἰ μὴ εἰς, ὁ θεὸς. We see here the distinctive New Testament character of this idea, and its affinity here again with δίκαιος (Matt. v. 45, ἐπὶ συνορίου καὶ ἁγαθοῖς ... ἐπὶ δίκαιον καὶ ἄδικον), only that in δίκαιον: the relation to the δίκαιον, or to God's revelation, forms the standard; whereas ἁγαθός denotes that inner harmonious perfection which is its own standard and measure, and which primarily (archetypally) belongs to God. Cf. Athan. I. dia. de irim. ii. 169: Πῶς οὔδες ἁγαθός εἰ μὴ εἰς ὁ θεὸς; "Οτι ὁ θεὸς οὐ κατὰ μετοχὴν ἁγαθότητος ἔστιν
' ἀγαθὸς, ἀλλ' αὐτὸς ἦστιν ἀγαθότης. ὁ δὲ ἀνθρώπους μεταχεὶ ἀγαθότητος ἦστιν ἀγαθός.

With a substantive: Matt. xii. 35, ὁ ἀγαθὸς ἀνθρώπους ἐκ τοῦ ἀγαθοῦ θεοῦ θεανοῦ (Luke vi. 45 adds τῆς καρδίας) ἐθάλασσα ἢ ἦν ἀγαθὸς καὶ πλῆθος πνεύματος ἄγιον καὶ πίστεως, belongs perhaps to I. b.) Rom. ii. 7, καθ' ὑπομονήν ἔργου ἀγαθοῦ ζητεῖ ζωὴν αἰών.; Rom. xiii. 3, φόβος τῷ ἀγαθῷ ἔργῳ (Rec. τοῖς ἀγαθῶν ἔργοις); 2 Cor. ix. 8, ἤν, περισσεύσητε εἰς πᾶν ἔργον ἄγαθον; Eph. ii. 10, κτισθέντες . . . επὶ ἔργους ἄγαθων, οἷς προητομαζόμενοι ὁ θεός, ἦν ἐν αὐτοῖς περιπταθήσαμεν; Col. i. 10, εἰς ποντὶ ἔργῳ ἄγαθῷ καρποφορεῖν; 2 Thess. ii. 17, στηρίξας τὰς καρδίας εἰς ποντὶ ἔργῳ καὶ λόγῳ ἄγαθῳ; 2 Tim. ii. 21, σκέφτω, . . . εἰς πᾶν ἔργον ἄγαθον ἡγούμενον; iii. 17, ἦν διά διδότος διὰ τοῦ θεοῦ ἀνθρώπους, πρὸς πᾶν ἔργον ἄγαθον ἔξωτομον (cf. Matt. xix. 17); Tit. i. 16, πρὸς πᾶν ἔργον ἄγαθον ἀδόξου; iii. 1, πρὸς πᾶν ἔργον ἄγαθον ἐτοίμους εἶναι; Heb. xiii. 21, ὁ θεός τῆς εἰρήνης καταρτίας ἐμᾶς εἰς ποντὶ ἔργῳ ἄγαθῷ εἰς τὸ παιδεία τὸ θέλημα αὐτοῦ; 1 Pet. iii. 16, ἤ ἄγαθο πρὸς Ἐρατάφ άναστροφή.

The expression συνείδησις ἀγαθῆ in Acts xxiii. 1, 1 Tim. i. 5, 19, and 1 Pet. iii. 16, 21, does indeed denote the conscience as a self-witness filled with moral good, inasmuch as it attests to the man with the absence of guilt the possession of righteousness. But as the absence of guilt is, at all events in actual experience, the first and chief element of the συνείδησις ἀγαθῆ, so that the expression—synonymous with συνείδησις καθαρᾶ, cf. Acts xxiii. 1 with 2 Tim. i. 3—is also parallel with the oolv ἡμῶν ὑπομονή τέων of 1 Cor. iv. 4, and opposed to the συνείδησις πονηρᾶ, ἀμαρτιῶν, the absence or removal of which is the only means of attaining a good conscience, I prefer to take ἀγαθῆ here in its simple and primary meaning, as denoting the wellbeing, the unimpaired and uninjured condition of the conscience, while its depraved state is to be expressed by πονηρᾶ, a bad conscience.

We thus obviate the great difficulty involved in attributing moral qualities to conscience itself, whereas it is only affected by these; and thus it is evident why we may with propriety speak of a good, an evil, a bad, a pure, a reconciled conscience; but not of a holy, an unholy, a righteous, an unrighteous conscience. Cf. ὁ δεικνύων πονηρός, Matt. xx. 15. We find the neuter τὸ ἀγαθὸν in Matt. xix. 17, L. T.; Luke vi. 45; Rom. ii. 10; vii. 19; xii. 2; xii. 9, κολλώμενοι τῷ ἀγαθῷ; xii. 21, μικρὰ εἰς τὸ ἀγαθόν τὸ κακόν; xiii. 3; xvi. 19, θέλω ὡς ὑμᾶς σοφόν εἶναι εἰς τὸ ἄγαθον; Eph. iv. 28; 1 Pet. iii. 13, τοῦ ἀγαθοῦ μιμηταὶ; 3 John 11, μιμοῦ τὸ ἅγιο. The plural τὰ ἀγαθά in Matt. xii. 35; John v. 29; Rom. iii. 8. ἀγαθῶν in Matt. xix. 16, τὰ ἄγαθα ποιήσω; Rom. vii. 18; ix. 11; 2 Cor. v. 10; Eph. vi. 8; 1 Pet. iii. 11. — ἀγαθὰ λαλεῖν, Matt. xii. 34. — Opposed to κακόν; πονηρός, Matt. v. 45, vii. 11, xii. 34, 35, xxi. 10; to φαίλοις in John v. 29; 2 Cor. v. 10. Synonyma, καλός, δίκαιος.

Κρείσσων

Retained from ed. 1, not in ed. 2.
Received Text has ττ.; in all the other passages of Hebrews where the word occurs the Uncials have ττ. In 1 Cor. vii. 9, xi. 17, Phil. i. 23, Tisch. reads σσ. It denotes superiority in power, worth, and importance; more excellent, more advantageous (cf. κρατιστος, Ps. xvi. 6 = δυναμεων). Hence Philo i. 33, 44, ed. Mang.: ἕφδς δον κρατιτων ὁ ποιων, ἐπι τοσούτῳ καὶ τὸ γενόμενον ἂμενον. Cf. the oxymoron in Plat. legg. i. 627 B: τὸ χειρὸν κρατιτὸν τὸν ἄμελωνος, διετεῖρ μελιότερος superfius. The word is used in a sense most nearly akin to the fundamental meaning in Heb. xii. 24: κρατιτων λαμοντιν παρὰ τὸν Ἀβελ, where Lachm. and Tisch. read κρατιτῶν adversially = more emphatically. — (a) More excellent: Heb. vii. 7, τὸ ἐλπιστὸν ἐπὶ τοῦ κρατιτονος εὐλογείται; i. 4, κρατιτῶν γενόμενος τῶν ἁγίων; vii. 19, κρατιτών ἔκπις, opp. to τὴν ἐντολὴν ἀσθενεὶς καὶ ἀνωφελεῖς (ver. 18), οὐδεὶς γὰρ ἐπελειώσεν ὁ νόμος (ver. 19); vii. 22, κρατιτῶν διαθήκης; viii. 6, κρατιτῶν ἐπαγγελία· ix. 23, κρατιτῶν δυνάμεως. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχοντων ἡμῶν μετὰ χαρᾶς προσδεξάμεθα, γινώσκοντες ἣν τοις κρατιτῶν ὑπαρξέν καὶ μένουσαν; x. 16, κρατιτῶν (ος πατρίδως) δρέγωνα, τούτων ἢτων ἑπορευμένου; x. 35, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν (deliverance in this life) τὰς κρατιτονος ἀναστάσεως τόχων. On the κρατιτῶν τι (τοῦ θεοῦ περὶ ἡμῶν προβλεψάμενοι) in x. 40, see Riehm, Lehrbegr. des Hebr. Br. 553: “Our living in the time of fulfilment is the great advantage we have above them; and we enjoy this advantage by virtue of the divine decree,—a decree so peculiarly in our favour, —that the Messiah should appear in our days.” Heb. xii. 4, Rec., κρατιτῶν λαλούσιν, where it would be more correct to read κρατιτῶν, adv. Phil. i. 23: πολλὰ γὰρ μᾶλλον κρατισον. — (b) Preferable, or more advantageous: 1 Cor. xiii. 31, Rec., ξηλούσε τὰ χαρίσματα τὸ κρατιτῶν, where L. T. τὰ μείζονα; 1 Pet. iii. 17, κρατιτῶν ἀγαθοποιοῦσα πάχεια ἢ κακοποιοῦσας, cf. ver. 16; 2 Pet. ii. 21, c. dat., κρατιτῶν γὰρ ἢν αὐτῶν μὴ εὐγνωνείν τὴν ὁδὸν τῆς δικαιοσύνης ἢ εὐγνωνείν ἐπιστρέφειν ἐκ τῆς παραδοχεῖσθαι αὐτῶν ἡγίας ἐντολῆς (cf. ver. 20, ἡττῶμας, and χειρόνα); 1 Cor. vii. 9, κρασισῶν ἢτων γαμισοί ἡ πυροῦσθαι, where κρασισῶν, more advantageous, is parallel to καλὸν αὐτῶν in ver. 8, it is proper for them, it is good for them; cf. ix. 15 and 1 Cor. vii. 1 with ver. 28. Cf. with this passage, Aesch. Prom. 752: κρατισον γὰρ εἰσάταξε βασιν ἢ τὰς ἀπάτας ἡμέρας πάρχειν καθώς. Κρασισῶν does not appear to have been used in a moral sense as equivalent to better (better is expressed by ἂμενον). In 1 Cor. xi. 17 also, οὖν εἰς τὸ κρατισὸν ἄλλα eiς τὸ ἄσον συνέχεσθε, the antithesis appears to be between advantageous and disadvantageous: in favour of this is the combination εἰς τὸ ... συνέχεσθε.

Κρατισὸν, the neuter of κρατισόν (which see), occurs as an adverb Hebrews xii. 24, κρατιτῶν λαλούν (sq. παρὰ) more emphatically. 1 Cor. vii. 38: καὶ ὁ ἐγκαμμεῖς καλὸς ποιεῖ, καὶ ὁ μὴ ἐγκαμμεῖς κρατιτῶν ποιεῖ more advantageously, more appropriately, cf. v. 35.

Ἀγαθικὴ, only in biblical and ecclesiastic Greek = goodness and kindness, bonitas as well as benevitas; chiefly, however, in the former signification, which appears to be the exclusive one in the New Test.; Phavorin. ἡ ἀπειρασμένη ἀρετή. It is the quality of the
man who is ruled by and aims at what is good,—moral worth. Eph. v. 9: ὁ καρπὸς τοῦ φθορᾶς ἐν πλασμόν ἀγαθωσίας καὶ δικαιοσύνης καὶ ἀληθείας. 2 Thess. i. 11: εὐδοκία ἀγαθωσίας, what is pleasing to ἀγαθωσίας (vid. εὐδοκία). Rom. xv. 14: μετοίκου ἐστιν ἀγαθωσίας, πεπληρωμένου πάσης γνώσεως, δυνάμεως καὶ ἀλλήλους νοοτρείαν. The only doubtful passage is Gal. v. 22, where Theophyl. explains it by benignitas; others, on the contrary, in consideration of the word πίστις that immediately succeeds, explain it by bonitas, integritas. LXX. = πίστις, 2 Chron. xxiv. 16; Eccles. iv. 8, v. 10, vii. 14, ix. 18.

Ἀ γαθοεργεῖον, 1 Tim. vi. 18: τοῖς πλουσιοῖς...παράγγελε...ἀγαθοεργεῖον, πλουσίων ἐν ἔργοις καλοῖς, εὐμεταβόλους εἰναί, κοινωνικούς. Otherwise it only occurs in eccles. Greek, where it is equivalent to ἀγαθουργεῖον, the Attic form, which Tisch. and Lachm. have adopted in Acts xiv. 17. Cf. Herod. i. 67, Δίκης τῶν ἀγαθοεργῶν...Σπαρτηνείς, Lichas, of the number of Spartans “approved of valour,” according to Tim. iap. κατά ἀνδραγαθίαν αἰρέται; iii. 154, αἱ ἀγαθοεργίας, ἐν πραείδεις γεγοροῖς; iii. 160, ἀγαθοεργία Περσικῶν, what a man has done for the advantage of the Persians, by which he has deserved well of them. Hence ἀγαθοεργεῖον = to work good, as also to act for some one's advantage. Since in the above passage (1 Tim. vi. 18), in which there is a climax, the word relates to the use made of riches, it would seem best to render it to do good, so that others shall be benefited, to deserve well. To do good, to act kindly, as in Acts xiv. 17: οὐκ ἀμαρτωλον ἐκατόν ἀφήνειν ἀγαθοεργήων, where Rec. reads ἀγαθοποίησιν.

Ἀ γαθοποίησις, peculiar to eccles. Greek. In Att. ἀγαθὸν ποιεῖν on the one hand, εἰκονεῖται on the other. 1. To do good, to do the good, opp. to ἀμαρτάνειν, 1 Pet. ii. 20; so also ii. 15 (cf. 16), iii. 6, 17; 3 John 11, μὴ μιμοῦ τὸ κακόν ἄλλα τὸ ἄγαθον ἄγαθοποιών ἐκ τοῦ θεοῦ ἑστίν. — 2. In the sense of ἀγαθός, L b., according to the connection, to do good, so that some one derives advantage from it. With acc. in Luke vi. 33, ἀγαθοποίησε τοὺς ἀγαθοποιοῦσας ἔμας; cf. Num. x. 32 = ἐπὶ; Tob. xii. 14. With dat. in 2 Macc. i. 2; 1 Macc. xi. 33. Absolutely in Luke vi. 35; Mark iii. 4 and Luke vi. 9, parall. ψυχή σῶσας. In Matt. xii. 12, καλῶς ποιεῖν. — On Acts xiv. 17, Rec., see ἀγαθοεργεῖον. — Opp. to καλοποίησιν in Mark iii. 4, Luke vi. 9, 3 John 11, 1 Pet. iii. 17; cf. ἀγαθοποίησιν, opp. to κακοῦ in Zeph. i. 13. As used by astrologers, it is = bonum omen afferre. Cf. also καλοποίησις = to act becomingly, and in some connections to act kindly.

Ἀ γαθοποίησις ὄν, practising good, acting rightly: 1 Pet. ii. 14, εἰς ἐκδίκησιν κακοποίων, ἐπαινῶν δὲ ἀγαθοποίων. — Clem. Al. Strom. ed. Sylb. 294: φύσις τοῦ ἀγαθοποίου τὸ ἀγαθοποιεῖν, ὡς τοῦ πτερός τοῦ θερμαίνει καὶ τοῦ φωτὸς τὸ φωτίζειν. Plut. Is. et Osir. c. 42: ὁ γὰρ Ὀσίρις ἀγαθοποίος. It is further used also in the sense of beneficet, and is applied by astrologers to favourable constellations. — In Ecclus. xliii. 14, ἀγαθοποίησις γυνῆ, it refers to a woman who puts on a kind or friendly manner in order to corrupt. — Only in later writers.

Ἀ γαθοποίησις ἐδ., except in astrological writers, where it is = beneficentia siderum,
only in 1 Pet. iv. 19, αἱ πάθεσες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστὲς κτίστη παρατηθε-θεσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοτητί (L. -ποιᾶς); cf. ii. 15, 20, iii. 6, 17: = well-doing, the practice of good. Clem. Al. Strom. ed. Sylb. p. 274, ἄνετος δὲ καὶ ἐπίταξις τῆς δικαιοσύνης εἰς ἀγαθοτητίαν ἐπηδίδοθεν, τοῦτο ἡ τελειότης ἐν ἀμεταβόλω ἦν εὐποιασ καθ’ ἐμοίωσιν τοῦ θεοῦ διαμένης.

Φιλάγαθος, φιλόστολος, φίλος, loving good, the friend of good. Aristotle, Magn. Mor. ii. 14, describes the σπουδαίος, who devotes himself in earnest to right doing, as φιλάγαθος, in contrast with φιλαυτος which is predicated of the φαιδος, and, in accordance with the context there, that man is φιλάγαθος who loves and practises with self-denial what is good. The word sometimes occurs in Plutarch also, Mor. 140 ε, ἀνήρ φιλάγαθος καὶ φιλόστολος σοφοτα καὶ κυριακα ποιεῖ. In the same connection, comp. Theoc. et Romul. 2. In this general signification, Wisd. vii. 22, ὃ σοφία ἐν αὐτῇ πνεύμα φιλάγαθον.—In ecclesiastical Greek, on the contrary, we find the word mostly used in the particular sense of one who likes to be kind, who likes to do good, joined e.g. with φιλοκύριεον. Φιλαγάθαι and φιλαγαθοφοί occur there with a like meaning, while φιλαγαθία in Philo and Clemens Alex. answers to φιλάγαθος in its general sense. Thus, also, Chrysostom explains the word in the only place where it occurs in the N. T. (Tit. i. 8), τον αὐτῶν πάντας τοὺς δεομένους προϊμοσ; and likewise Theophylact: τον ἐπιμελητα, τὸν μηθυροῦντα,—the same expositor who explains the ἄνθρωπος. Φιλάγαθος in 2 Tim. iii. 3 by ἐχθρός ποιτὸς ἢρον. Considering that ἢρον ἢρον in 2 Tim. iii. 3 occupies a middle place between ἢροσ καὶ προδόται, and that ἢρον in Tit. i. 8 appears side by side with ἢροσ καὶ ἢροσ among the requirements in a presbyter, the more general moral qualities σοφοτα, δίκαιον, δικαίον, not being enumerated till afterwards, the meaning given by the above-named Greek interpreters must apparently be preferred, and the word may perhaps be explained: one who willingly and with self-denial does good, or is kind.

Ἁ φιλάγαθος, ὁ, only in the N. T., and there only in 2 Tim. iii. 3, among the characteristics of the wickedness and apostasy of the last days. In accordance with what has been said under φιλάγαθος, the explanation of Theophylact, ἐχθροὶ παντὸς ἢρον, must probably be rejected, and the word must be regarded as a negative, and therefore strong expression to denote hard-heartedness, = some such rendering as unsusceptible of any self-denial in order to kindness.

Ἁ γας ἐν ἦσον, τ. ἐν ἦσον, to love, is connected with δραμαίαι, though scarcely as stated by Cony (ὡς ἐν ἦσον, ἐκεῖνα καὶ ἐκεῖνα εἰσόβαλει, Cony, ad Isocr. ii. 167. 9). Rather might we, however, on the ground of this connection—which likewise probably includes the Latin gaudere, see Curtius, 158—explain ἀγαπᾶν as = to have one’s joy in anything. Mistaken, at any rate, are the explanations given by Hemsterhuis (from ἀγαπᾶν and the unused theme πᾶς =) summo opere curam alicujus gerere; and by Damm
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SCHENKL: Griechisch-deutsches Schulwörterbuch, by Dr. K. Schenkl. 3d issue, Wien 1867. (By far the best of our smaller Greek lexicons, and especially good in the department of etymology.)

LEXICON

OF

NEW TESTAMENT GREEK.

A, as the first letter of the Greek Alphabet, is coupled with Ω, the last, in Rev. i. 8 (Rec. Text, i. 11), xxxi. 6, xxii. 13, ἐν δὲ εἰμὶ τὸ Α καὶ τὸ Ω (Bengel, Lachm., Tisch., always τὸ ἀλφά); in i. 8, as the words of κύριος ὁ θεὸς, with the amplification, ὁ δὲ καὶ ὁ θεὸς ἐκεῖνος, ὁ παντοκράτωρ; in xxii. 6, as the words of ὁ καθήμενος ἐπὶ τῷ θρόνῳ (cf. iv. 2, 3, v. 1, 7), amplified as ἡ ἀρχή καὶ τὸ τέλος; in xxii. 13, the words of Jesus (ver. 16), ἐνδόθη — Ω, πρῶτος καὶ ἐπάρχοντι ζήτησιν, ἡ ἀρχή καὶ τὸ τέλος. It is difficult to decide whether this designation is meant to be more than a figurative and exhaustive description of ἡ ἀρχή καὶ τὸ τέλος. Jalkut Rub. f. 174: Adamus totam legem transgressus est ab Χ εις ν εις η. Ibid. f. 128. 3: Deus Israelitis dicetur benedicere ab Χ εις ν, i.e. perfecte. (Quoted in Wolf, Curae phil., on Rev. i. 8.) According to this view, the designation would correspond to Paul’s words, applied in Eph. i. 23 to Christ, ὁ τὰ πάντα ἐν πᾶσιν πληροῦμενος (cf. 1 Cor. xv. 28, where the reference is to God), or to the words ἐξ αὐτοῦ καὶ δι’ αὐτοῦ καὶ εἰς αὐτόν τὰ πάντα, used in Rom. xi. 36 of God; cf. the partition of these words between God and Christ in 1 Cor. viii. 6, Col. i. 16, ἐν αὐτῷ (ἔκ. Χριστῷ) ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι’ αὐτοῦ καὶ εἰς αὐτόν ἐκτίσται, inasmuch as the All-including, All-embracing is thus expressed. Hengstenberg justly objects to explaining the expression of mere existence: “The great question which then agitated men’s minds was the question of superiority,—whether the world was to retain the predominance it then claimed and apparently possessed, or the God of the Christians. This question is answered by the words, ‘I am the Alpha and the Omega.’ Let him who is troubled about the end only ponder the beginning; let him only muse on what the Psalmist says, ‘Before the mountains were brought forth, or ever Thou hadst formed the earth and the world, even from everlasting to everlasting, Thou art God’ (Ps. xc. 2), and his anxiety will vanish.” Bengel says, “Sic, magnifico sensu, finis ab origine pendet;” and in this self-designation of God and Christ he recognizes a triumphant protest against all His foes. He also calls attention to the fact that Hebrew and Greek modes of expression often occur side by side in
the Revelation (cf. i. 7: *καὶ ἄνω*), "since it concerns both Jewish and Gentile readers." He points out that thus it is with this expression; that we never find the words ἡ ἀρχὴ καὶ τὸ τέλος without the ἄγω — Ω (as may be the case with the other amplifications, πρῶτος καὶ ἐσχ., ὁ δὲ κ.τ.λ.); whence it appears that this is the Greek rendering of the Hebraistically conceived ἄγω — Ω (κ.τ.λ.). — If, however, we seek a more particular reference of the ἄγω — Ω, we might urge its connection with prophecy, such as in i. 7, xxi. 5, xxi. 9, 10, in every case more or less presented to us; and thus we discover in the expression a comprehensive reference to the prophecy promulgated up to this time, to God’s word, Holy Scripture, whose accomplishment is evidently intended to be guaranteed by this self-designation of God and Christ. A similar view was taken by Lampe, De foed. grat. ii. 3, 5. Cf. also M. Baumgarten, Protestant. Warnung, iii. 1. 189; Offerhaus (in Wolf, Loc.), Christum esse vitam electorum et spiritum Scripturae. Many monographs on this subject may be seen in Wolf’s Curae.

*Ἀβυσσός*, on, from θυσιαστ. Ion. = βυθός, depth, bottom. Hence, 1. bottomless, properly an adjective; e.g. ἄβυσσος τῆς σκοτεινός, βάθος, even πληθυσμός, πρόκλημα. As a substantive, ἄβυσσος, signifying, 2. abyss, bottomless depth, it is only used in biblical and eccles. Greek. Once in Diog. Laert. Epigr. iv. 27: χρυσόν καταλήκης εἰς μέλαινον Πλούσιον ἄβυσσον. "Sed a tempore Platonis . . . hic usus alienus est;" Fix in Steph. thes. In LXX. = δεξιά, Gen. i. 2, vii. 11, vii. 2, Deut. viii. 7 (Job xxxviii. 16, xxviiii. 14), Ps. xxviiii. 7, xiiii. 8, civ. 6, Isa. li. 10, Ezek. xxviiii. 19, xxxiv. 4, 15, Amos vii. 4, Ps. civii. 26 (Suid.: ὄδωρ πληθος πολος) = watery deep; Job xii. 23 = νησί. In Deut. xxxviiii. 13 it is not an adj., but is to be construed ἄβυσσοι πηγάς. In the N. T., Rom. x. 7, τῆς καταβάσεως τῆς ἀβυσσος; σωτηρίαν Ξριστὸν ἐκ νεκρῶν ἀναγεννῶν. In the adj., it is used as the place of the dead. That the two ideas are very closely allied, may be seen from Job xi. 8, 9, xxviiii. 16, 17, xxviiii. 13, 14; and from this easily arose this Pauline application of the Hebrew expression ὁ λίγος (LXX.: εἰς τὸ πέραν τῆς βασίλευς), Deut. xxx. 13, especially since ἄβυσσος is so frequently employed as an antithesis to στρατός; cf. Gen. vii. 11, Job xi. 8, Ps. civii. 6, and elsewhere. In like manner the expression ὑποκάτω τῆς γῆς, Rev. v. 3, 13; see Phil. ii. 10. It is just this antithesis to heaven that makes ἄβυσσος a synonym for ἔδης, wherein that remoteness from heaven which is distinctive of Hades finds full expression. — In Rev. ix. 1, 2, τὸ φρέατ τῆς ἀβυσσον, xx. 1, the depth or abyss appears as the receptacle and prison of destructive powers, over which reigns ὁ ἄγγελος τῆς ἀβυσσον, ix. 11. Compare the petition of the demons in Luke viii. 31: ἴνα μὴ ἐπιτάχθη αὐτοῖς εἰς τήν ἀβυσσον ὀπελθήν. — In Rev. xviii. 8, xi. 7, ἀναβάλλων εἰς τήν ἀβυσσον is said of the beast; xiii. 18. — In eccles. Greek we find e.g. ἄβυσσος γενημάτων ἡ γραφή, Chrys. hom. 23 in Act.; ὁ θεός, ἄβυσσος δὲ ἀγαθότητος, Theodoret, quast. 4 in Gen.; ἡ ἀπόρροια εἰς αὐτὴν κατάγη τῆς κατά τήν ἀβυσσον, Chrys.; just as βάθος is used in the New Test. and by ecclesiastical writers (see Rom. xi. 33, 1 Cor. ii. 10, Rev. ii. 24).
'Αγαθός, ἡ, ὁ, good. Derivation uncertain; perhaps connected with γενέω, ἄγμα, ἄγαν. The application of this epithet expresses a recognition alike simple and full, that the thing spoken of is perfect in its kind, so as to produce pleasure and satisfaction. This feeling of pleasure and wellbeing could hardly be left out of consideration even if the word were not akin to γενέω. Linguistic usage too fully proves this; thus possessions are in various languages called “goods,” to express the satisfaction and pleasure which they give, and to designate them as the condition and furtherance of wellbeing. Plato, moreover, not only enumerates health, beauty, riches, power, as chief goods; but, on the one hand, designates whatever gives pleasure as good; and, on the other hand, sets aside the definition “the good is a ἄγαθόν” merely by saying that there are also ἄγαθα κακά, and yet good and evil must not be identified (Rep. vi. 505 C, D); the terms good and useful, moreover, are everywhere continually interchanged. Considering universal usage, the same in both ancient and modern languages, we may venture to affirm that the fundamental conception of the good is wellbeing, pleasure. It is the wellbeing and pleasure of an existence perfect according to its kind, which so sympathetically affects him who has to do with it (let it be remembered that the Greeks even brought καλός into the closest possible connection with ἄγαθός, made the two, so to speak, into one word), that what is in itself good is also at once for the good and advantage of him who comes in contact with it. What in itself is good is good also for some person, to some purpose, heightens and promotes wellbeing beyond itself. Good, accordingly, is existence which is perfect and promotes perfection. Cf. the expression in Rom. vii. 13: τὸ ὤν ἄγαθόν ἐμοί γέγονεν θάνατος;... ἡ ἀμαρτία διὰ τοῦ ἄγαθος μοι καταργάζομαι θάνατον. (This double aspect of the conception appears also in the Hebrew מְשֻׁנָּה, which, except in Genesis, where it is always translated by καλός, is quite as often by the LXX rendered ἄγαθος as καλός. In מְשֻׁנָּה there is first brought into prominence the beneficial impression which a thing makes, and by which it attains a marked importance; and then the element of completeness.)

The transference of this conception to the sphere of morals was easy. Since that is good which, after its kind, is perfect, the sphere of good at once fundamentally limits itself to that which is in general a thing should be, and thus the word becomes synonymous with δίκαιος, from which it differs as κακός (which see) does from ἄκαλπος, as the state differs from the conduct. Hence it necessarily follows that the good is the measure of the δίκαιος, and not the δίκαιος of the good; and further, we must take into account that ἄγαθος always includes a corresponding beneficent relation of the subject of it to another subject, while δίκαιος only expresses a relation to the purely objective δίκαιος. (Cf. e.g. Rom. v. 7: μόλις γὰρ ὑπὲρ δίκαιον τις ἀποθανεῖται ὑπὲρ γὰρ τοῦ ἄγαθος τάχα τις καὶ τολμᾷ ἀποθανεῖν. The δίκαιος does what he ought, keeps within the limits assigned him, limits which he neither selfishly nor unselfishly transgresses, and gives to every one his due; the ἄγαθος does as much as ever he can, and proves his moral quality by promoting the wellbeing of him with whom he has to do: accordingly here also the article
is added (τῶν ἀγαθῶν), to indicate a special relation between the persons spoken of. With the thought here expressed, compare Rom. xi. 35: τὰ προεδρεύειν αὐτῷ καὶ ἀνταποδοθῆσαι αὐτῷ. We may remark, further, that in Matt. xix. 16–22, Luke xviii. 18–23, Mark x. 17 sqq., the point of our Lord’s question, as He intended it, lies, according to all the narratives, in the ἀγαθόν, ἄγαθον, because the questioner evidently found no satisfaction in the δικαίωμα of the law, to which the Lord refers him. He needed something more than a δικαίωμα.) This transference of the word to the sphere of morals, which first took place among the Greeks in the Attic writers (see below), but was undoubtedly more primary in Hebrew, can hardly be called, in the strict sense, a transference; because the good in a moral sense has again such an influence upon wellbeing, that by this use of the word rather the necessary, though not actual, unity of moral and material good is authenticated. It is now easy to see how that use of the word which applies it to things which cannot morally be approved, e.g. when it denotes, as Passow shows, adroit for good or evil,—when applied to thieves = cunning,—can only be regarded as an inexact mode of speaking, arising from the one-sided prominence given to the element of completeness or perfection contained in the word.

In keeping with this view, the usus locundí may be most simply arranged and surveyed as follows:

I. (a) Good, worthy of admiration, excellent, omnibus numeris absolutus, or—of course with the modifications suggested by what has been above stated—as Irmisch says (on Herdn. i. 4, p. 134), “perfectus . . . qui habet in se ac facit omnia, quae habere et facere debet pro notione nominis, officio ac legi;” Sturz says in his Lex. Xem., “acceptum nominem fieri nominem ad quod pertinent.” excellent in its kind. Eustath. in II. xvii. p. 1121 (in Sturz, l.c.): δοκεῖ δὲ εὐνοέσθαι εὐλόγθαι καὶ τὸ ἄγαθον σκυτείν, ο ἐνεχθεῖν καὶ βασι τουαίντα. Xen. Cyrop. i. 6. 19: ἄγαθον γεωργίας, ἱππείας, λειτουργίας, ἀδικητρίας. Aeschin. Socr. διήγ. i. 10. 12: ἵπτως καὶ κίνες ἄγαθολ. So in the New Test.: Matt. vii. 17, 18, πάν δέδωκαν ἄγαθον καρποῦ, καλῶς ποιεῖ, τὸ δὲ σαρπός δέδωκεν καρποῦ ποιημένου ποιεῖ. οὐ δίνωται δέδωκος ἄγαθον καρποῦ ποιημένου ποιεῖν κ.τ.λ.; Matt. xix. 16 (T. L. omit ἄγαθον); Luke xviii. 18; Mark x. 17, διδασκαλία ἄγαθε; Luke xviii. 19; Mark x. 18, τί μὲ λέγειν ἄγαθον; Luke viii. 8, ἡ γῇ ἢ ἄγαθή (ver. 15 parall. ἡ καλῆ γῆ); Matt. xxv. 21, 23, δοῦλα ἄγαθε καὶ πιστᾶ; Luke xix. 17, δοῦλε ἄγαθε; Tit. ii. 10, πιστῶν πᾶσαν ἐνδεκακομημένους ἄγαθον. When the meaning is not more precisely expressed in the substantive, it is indicated by the accusative, as in Homer, βοήν ἄγαθον, βίαν ἄγαθον, and Xen. Cyrop. i. 5. 9, τὰ πολεμικὰ ἄγαθα: or by the inf., as in Xen. Mem. ii. 6. 14, ἄγαθος λέγειν καὶ πράττειν; Hdt. i. 136, ἄγαθον μέχρεσθαι: or by a preposition, Xen. Mem. iv. 6. 11, ἄγαθος δὲ πρὸς τὰ τοιαῦτα νομίζεις ἀλλοις τις ἢ τοις δυνατοῖς αὐτῶς καλῶς χρησκεύας; Plut. Publ. 17, τὸ ἄνθρωπος ἄγαθον ἀπλόν καὶ κανονικός ἐπὶ τῇ φύσει, πάσης ἐνδείξεως καὶ θεοῦ πρὸς τὸ ἐναντίον συνυγίας ἀλλότριον.

(b) Good, in relation to something else = what is of advantage. It is thus used of
persons in Matt. xx. 15, εἰ δὲ όφθαιμος σου ποιητος ἐστιν ὅτι ἐγὼ ἁγαθός εἰμι; Luke xxiii. 50, ἀνὴρ ἁγαθός καὶ δίκαιος (see above); Tit. ii. 5; 1 Pet. ii. 18, τούτω ἁγαθως καὶ ἐπικεκάσθης (ὑσποσάσθηκα); Rom. v. 7, ἐπίρ γὰρ τού ἁγαθοῦ τάχα τις καὶ τοιαῦτα ἀποδεικνύει (opps. to δίκη). Compare with this passage, Xen. Cyrop. iii. 3. 4, Κύριον ἀνακαλούντες τὸν εὐφράτη, τὸν ἄνδρα τῶν ἁγαθῶν; Xen. Hell. vii. 3. 12, οἱ πλέοντες ὄρισθη τοὺς εὐφράτης ξυναυτῶν ἄνδρας ἁγαθῶν εἶναι; John vii. 12, οἱ μὲν ἔλεγον, ὅτι ἁγαθὸς ἐστιν ἄλλος ἔλεγον οὐ, ἀλλὰ πλανὰ τὸν ὄχλον. It denotes that which is to advantage in Eph. iv. 29, λόγος ἁγαθὸς πρὸς οἰκοδομήν (cf. Gal. vi. 10, ἐργαζόμεθα τὸ ἁγαθὸν πρὸς πάντας); Matt. vii. 11, δόματα ἁγαθά; Luke xi. 13; x. 42, ἁγαθὴ μερίς; Jas. i. 17, δόσει ἁγαθή; Rom. vii. 12, ἡ ἐντολή ... ἁγαθή; 1 Thess. iii. 6, μείνα ὡς ἁγαθῆ; 2 Thess. ii. 16, ἑλπὶς ἁγαθῆ; 1 Tim. ii. 10, v. 10, ἔργον ἁγαθῶν; Acts ix. 36, πλήρης ἔργον ἁγαθῶν καὶ ἐλεημοσύνη; Phil. i. 6, ὁ ἐναρκτάμενος εἰς ὑμᾶς ἔργον ἁγαθῶν; Jas. iii. 17, μεστή ἄλογον καὶ καρπωτὴν ἁγαθῶν; 1 Pet. iii. 10, ἡμέρα ἁγαθή. The neuter τὸ ἁγαθὸν denotes good things, things that are to advantage: Luke xvii. 25, ἀπήλαβες τὸ ἁγαθὸν σου; Rom. vii. 13, τὸ σὸν ἁγαθὸν ἐμαθέντες θάνατος ... ἡ ἀμαρτία διὰ τοῦ ἁγαθοῦ μοι καταργοῦμεν θάνατον; viii. 28, τοὺς ἁγαθούς τοῦ θεοῦ πάντα συνεργεῖ εἰς ἁγαθῶν; x. 15, οἱ πόδες τῶν εἰσαχευμένων εἰρήνην, τῶν εὐφράτη τὸ ἁγαθόν; xiii. 4, σοι εἰς τὸ ἁγαθὸν; xv. 2, ἐκατοστὸς ἡμῶν τῷ πληθύνων ἀρέσκεται εἰς τὸ ἁγαθὸν πρὸς οἰκοδομήν (Bengel: bonum, genus; adīcātiō, species); Gal. vi. 6, 10; 1 Thess. v. 15, τὸ ἁγαθὸν διώκετε καὶ εἰς ἄλλους καὶ εἰς πάντας; Phil. 14; John i. 47, Ὦσπερ διώνυσται τὸ ἁγαθὸν εἰναι. With this is connected the designation of possessions as goods (in German Gut, Güter) in Luke xii. 18, 19, Gal. vi. 6. It denotes also that which we possess in Christ: Rom. xiv. 16, μενων τὸ ἁγαθὸν; Phil. vi. 6, ἁγαθὸν τὸ ἐν υμῖν; cf. Luke i. 53, πεισθήσετε ἐνεπλησμένην ἁγαθῶν; Heb. ix. 11, x. 1, τὰ μέλλοντα ἁγαθά; cf. Xen. Cyrop. vii. 1. 11, πολλά τε καὶ ἁγαθὰ κτήσασθαι. —By ecclesiastical writers the Lord's Supper is also called ἁγαθὸν: see Suic. thes. ed.; Basilius M. epist. Can. III. ad Amphīloch.: οἱ τούτων λησται ἀντεπεξεύστησε, ἔβα ψέν διὰ τῆς ἐκκλησίας, ἔργον τῆς κοινωνίας τοῦ ἁγαθοῦ; ηλειρικὸν δὲ διέτειν, τοῦ βαβυλονοῦ μαθαίνομαι. 

II. The word was first transferred to the moral sphere by the Attic writers, and amongst these by the philosophers, who used the expression κάλος κόμαθος to denote "the sum total of the qualities of an Athenian man of honour" (Passow). (Luke xviii. 15, καρδία καλὴ καὶ ἁγαθὴ; v. sub καλός.) Τὸ ἁγαθὸν was equivalent to summum bonum; ἁγαθῶν denoted, in general, what is morally good. Compare Matt. xix. 17 (cf. v. 16), where L. T. read τι με ἐρωτάς περί τοῦ ἁγαθοῦ; εἰς ἐστιν ὁ ἁγαθός: Rec., as in Mark x. 17, 18, Luke xviii. 18, 19, τι με λέγεις ἁγαθὸν; οὔτε εἰς ἁγαθὸς εἰ μή εἰς, ὁ θεός. We see here the distinctive New Testament character of this idea, and its affinity here again with δίκαιος (Matt. v. 45, ἐπί ποιητῶν καὶ ἁγαθῶν ... ὑπὸ δίκαιον καὶ ἁδίκου), only that in δίκαιος the relation to the δίκη, or to God's revelation, forms the standard; whereas ἁγαθός denotes that inner harmonious perfection which is its own standard and measure, and which primarily (archetypally) belongs to God. Cf. Athan. I. dial. de trin. ii. 169: Πῶς οὔτε ἁγαθὸς εἰ μή εἰς ὁ θεός; "Οτι ὁ θεός οὗ κατὰ μετοχὴν ἁγαθότητος ἐστιν
ἀγαθός, ἀλλ’ αὐτός ἐστιν ἀγαθότης. ὁ δὲ ἀνθρωπος μετοχὴ ἀγαθότητος ἐστιν ἀγαθός. With a substantive: Matt. xii. 35, ὁ ἀγαθός ἀνθρωπος ἐκ τοῦ ἀγαθοῦ θεσαυροῦ (Luke vi. 45 adds τῆς καρδίας) ἐκβάλλει τὰ ἁγαθά (Luke vi. 45, προφέρει τὰ ἁγαθά), (Acts xi. 24, ἦν ἀνὴρ ἁγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως, belongs perhaps to I. b.) Rom. ii. 7, καθ’ ὑπομονήν ἔργον ἁγαθοῦ ζητῶ ἕως αἰών. ; Rom. xiii. 3, φύσις τὸ ἁγαθός ἐργον (Rec. τῶν ἁγαθῶν ἔργων); 2 Cor. ix. 8, ἵνα περισσεύῃ εἰς πᾶν ἐργον ἁγαθόν; Eph. ii. 10, κτισθέντες . . . ἐπὶ ἔργοις ἁγαθοῖς, οἷς προπηρομασεῖ τὸ θεός, ἵνα εἰς αὐτοῖς περιπατήσωμεν; Col. i. 10, ἐν παντὶ ἐργῷ ἁγαθῷ καρποφορεῖν; 2 Thess. ii. 17, στηρίζεται τὰς καρδίας ἐκ παντὶ ἐργῷ καί λόγῳ ἁγαθῷ; 2 Tim. ii. 21, σκέφτονε . . . εἰς πᾶν ἔργον ἁγαθῶν ἐγκωμίσεως; iii. 17, ἵνα ἐρτήσῃ χ’ τοῦ θεοῦ ἀνθρωπος, πρὸς πᾶν ἔργον ἁγαθὸν ἐξηρτισμένον (cf. Matt. xix. 17); Tit. i. 16, πρὸς πᾶν ἔργον ἁγαθοῦ ἀδόκιμος; iii. 1, πρὸς πᾶν ἔργον ἁγαθὸν ἐτοιμόνως είναι; Heb. xiii. 21, το θεός τῆς εἰρήνης καταρτικά ὕπατος ἐκ παντὶ ἐργῷ ἁγαθῷ εἰς τὸ πολυογεί τὸ θέλημα αὐτοῦ; 1 Pet. iii. 16, ἢ ἁγαθὸν εἰς Χριστῷ ἀναστροφή. The expression συνείδησις ἁγαθή in Acts xxiii. 1, 1 Tim. i. 5, 19, and 1 Pet. iii. 16, 21, does indeed denote the conscience as a self-witness filled with moral good, insomuch as it attests to the man with the absence of guilt the possession of righteousness. But as the absence of guilt is, at all events in actual experience, the first and chief element of the συνείδησις ἁγαθή, so that the expression—synonymous with συνείδησις καθαρά, cf. Acts xxiii. 1 with 2 Tim. i. 3—is also parallel with the ὀδόν ἐμαντφ σύνοια of 1 Cor. iv. 4, and opposed to the συνείδησις πυροθα, ἁμαρτίαν, the absence or removal of which is the only means of attaining a good conscience, I prefer to take ἁγαθή here in its simple and primary meaning, as denoting the wellbeing, the unimpaired and uninjured condition of the conscience, while its depraved state is to be expressed by πυροθα, a bad conscience. We thus obviate the great difficulty involved in attributing moral qualities to conscience itself, whereas it is only affected by these; and thus it is evident why we may with propriety speak of a good, an evil, a bad, a pure, a reconciled conscience; but not of a holy, an unholy, a righteous, an unrighteous conscience. Cf. ὁ φρεάταις πυροθεψ, Matt. xx. 15. We find the neuter τὸ ἁγαθόν in Matt. xix. 17, L. T.; Luke vi. 45; Rom. ii. 10; vi. 19; xii. 2; xii. 9, κολλώμενοι τῷ ἁγαθῷ; xii. 21, νίκα εἰς τῷ ἁγαθῷ τῷ κακῶν; xiii. 3; xvi. 19, θέλω ὑμᾶς σοφόν εἶναι εἰς τὸ ἁγαθόν; Eph. iv. 28; 1 Pet. iii. 13, τοῦ ἁγαθοῦ μυμπτα; 3 John 11, μυμπτα τὸ ἄγιο. The plural τὰ ἁγαθά in Matt. xii. 35; John v. 29; Rom. iii. 8. ἁγαθῶν in Matt. xix. 16, τὰ ἁγαθὰ ποιήσω; Rom. vii. 18; ix. 11; 2 Cor. v. 10; Eph. vi. 8; 1 Pet. iii. 11.—Ἀγαθὰ λαλεῖν, Matt. xii. 34.—Opposed to κακός; πυροθέπς, Matt. v. 45, vii. 11, xii. 34, 35, xxii. 10; to φαίλος in John v. 29; 2 Cor. v. 10. Synonyma, καλός, δέκακος.


1 Retained from ed. 1, not in ed. 2.
Kreìsoun  

Received Text has ττ.; in all the other passages of Hebrews where the word occurs the Uncials have ττ. In 1 Cor. vii. 9, xi. 17, Phil. i. 23, Tisch. reads σ. It denotes superiority in power, worth, and importance; more excellent, more advantageous (cf. κράτιστος, Ps. xvi. 6 = ἀνατ. Hence Philo i. 33. 44, ed. Mang.: ἐφ’ δον κραίτον ὁ τοιούτον ἐπὶ τυσότο καὶ τὸ γενόμενον ἁμινον. Cf. the oxymoron in Plat. legg. i. 627 B: τὸ χείρ τοῦ κραίτου τοῦ ἀμείνου, δεσμεύσεως melioris superioris. The word is used in a sense nearly akin to the fundamental meaning in Heb. xii. 24: κραίτουνα λαλοῦντι παρὰ τῶν Ἀβέλ, where Lachm. and Tisch. read κραίτουνον adverbially = more emphatically.—(a) More excellent: Heb. vii. 7, τὸ ἐλλάτω ὑπὸ τοῦ κραίτους εὐλογεῖται; i. 4, κραίτους γενόμενος τῶν ἀγγέλων; vii. 19, κραίτους ἐπιτί, opp. to τὸ τῆς ἐντολῆς ἀσθενές καὶ ἀρετῆς (ver. 18), οὐδὲν γὰρ ἔτελεσσαν ὁ νόμος (ver. 19); vii. 22, κραίτους διαθήκης; viii. 6, κραίτους ἐπανείλαι; ix. 23, κραίτους θυσίας; x. 34, τὴν ἀπαγωγὴν τῶν ὑπαρχόντων ὁμών μετὰ χαρᾶς προσεδέσασθαι, γνώσασθαι ἐρείπων ἑαυτοῦ κραίτους ἐπαρξῆι καὶ μένουσαν; x. 16, κραίτους (οὐκ ἐπονομασθή) ὑπέργους, τοῦτο ἐστὶν ἐπτυραποῦ; ix. 35, οὐ προσεδέσασθαι τὴν ὑπολήραξαν (deliverance in this life) ἵνα κραίτους ἡμᾶς ἀναπτάσασθαι τόξωσιν. On the κραίτου τοῦ (τοῦ θεοῦ περὶ ἡμῶν προβλεψάμαιν) in x. 40, see Riehm, Lehrbegr. des Hebr. Br. 583: “Our living in the time of fulfilment is the great advantage we have above them; and we enjoy this advantage by virtue of the divine decree,—a decree so peculiarly in our favour, —that the Messiah should appear in our days.” Heb. xii. 24, Rec., κραίτουνα λαλοῦν, where it would be more correct to read κραίτουν, adv. Phil. i. 23: πολλὰ γὰρ μᾶλλον κραίσον. —(b) Preferable, or more advantageous; 1 Cor. xii. 31, Rec., ξηθοῦτο τὰ χαράματα τὸ κραίτουνα, where L. T. τὰ μείζονα; 1 Pet. iii. 17, κραίτουν ἄγαθοποιοῦται πάσχεις ἣ κακοποιοῦνται, cf. ver. 16; 2 Pet. ii. 21, α. dat., κραίτουν γάρ ἢν αὐτῶς μὴ ἐγκακείαι τὴν ὅδον τῆς δικαιοσύνης ἢ ἐπεγνώσασθαι ἐπιστρέφει ἐκ τῆς παραδοκτείσας αὐτῶς ἄγαθος ἐντολής (cf. ver. 20, ἔπηγον, and χείρονα); 1 Cor. vii. 9, κραίσον ἄτιν γαμίζεις ἢ πυρώθαι, where κραίτουν, more advantageous, is parallel to καλῶν αὐτῶς in ver. 8, it is proper for them, it is good for them; cf. ix. 15 and 1 Cor. vii. 1 with ver. 28. Cf. with this passage, Aesch. Prom. 752: κραίσον γὰρ εἰσάπαξ τανεῖν ἡ τὰς ἀπάσας ἡμέρας πάσχειν καλῶν. Κρείσον does not appear to have been used in a moral sense as equivalent to better (better is expressed by ἁμῖνον). In 1 Cor. xi. 17 also, οὐκ εἰς τὸ κραίτουν ἀλλ’ εἰς τὸ δεσμον συνέχεσθαι, the antithesis appears to be between advantageous and disadvantageous: in favour of this is the combination εἰς τὸ ... συνέχεσθαι. 

Kρείσσον, the neuter of κραίσον (which see), occurs as an adverb Heb. xii. 24: κραίτουν αὐτῶν (ἐπὶ παρά) = more emphatically. 1 Cor. vii. 38: καὶ ὁ ἑγαμικὸς καλῶς ποιεῖ, καὶ ὁ μὴ ἑγαμικὸς κραίτουν ποιεῖ = more advantageously, more appropriately, cf. v. 35.

Ἀγαθωσύνη, only in biblical and eccles. Greek = goodness and kindness, bonitas as well as benignitas; chiefly, however, in the former signification, which appears to be the exclusive one in the New Test. Phavorin. ἡ ἀπειθεσμοῖ ἄρεθῆ. It is the quality of the
man who is ruled by and aims at what is good,—moral worth. Eph. v. 9: ὁ καρπὸς τοῦ φορτίου ἐν πάσῃ ἀγαθώσει καὶ δικαιώσει καὶ ἀληθείᾳ. 2 Thess. i. 11: εὐδοκία ἀγαθώσεις, what is pleasing to ἀγαθώσεις (vid. εὐδοκία). Rom. xv. 14: μετοίκει ἐστε ἀγαθώσεις, πεπληρωμένοι πάσης γνώσεως, δυνάμεως καὶ ἀλλήλους λογίσατες. The only doubtful passage is Gal. v. 22, where Theophyl. explains it by benignitas; others, on the contrary, in consideration of the word πίστις that immediately succeeds, explain it by bonitas, integritas. LXX. = γέγονε, 2 Chron. xxiv. 16; Eccles. iv. 8, v. 10, vii. 14, ix. 18.

Ἀγαθοργία 8 Ἀγαθοποιία

'Ἀγαθοργία, 1 Tim. vi. 18: τοῖς πλουσίωτοι . . . παράγγελλε . . . ἀγαθοργία, πλουτόν ἐν ἐργοῖς καλοῖς, εὐμεταξύ τοὺς εὐαί, καυσακοῦν. Otherwise it only occurs in eccles. Greek, where it is equivalent to ἀγαθουργία, the Attic form, which Tisch. and Lechm. have adopted in Acts xiv. 17. Cf. Herod. i. 67, Ἀρχιμ. τῶν ἀγαθουργίων . . . Σπαρτιάτων, Lichas, of the number of Spartans "approved by valour," according to Tim. lex. κατ' ἀνθρωπολόγιον ἁρετοί; iii. 154, αἱ ἀγαθουργίαι, της πραεστίας; iii. 160, ἀγαθουργία Περσίων, what a man has done for the advantage of the Persians, by which he has deserved well of them. Hence ἀγαθουργία = to work good, as also to act for some one's advantage. Since in the above passage (1 Tim. vi. 18), in which there is a climax, the word relates to the use made of riches, it would seem best to render it to do good, so that others shall be benefited, to deserve well. To do good, to act kindly, as in Acts xiv. 17: οὖν ἀμαρτωλοῖς λατρεύοντος ἀφήκαν ἀγαθουργίας, where Rec. reads ἀγαθοποιίας.

'Ἀγαθοποιία, peculiar to eccles. Greek. In Att. ἄγαθον ποιεῖται on the one hand, εὐρευτέται on the other. 1. To do good, to do the good, opp. to ἀμαρτάνειν, 1 Pet. ii. 20; so also ii. 15 (cf. 16), iii. 6, 17; 3 John 11, μή μιμοῖ τὸ μακάριον ἄλλα τὸ ἀγαθόν ἀγαθοποιοῦν τινὶ τοῦ θεοῦ ἐστίν. — 2. In the sense of ἀγαθός, I. δ., according to the connection, to do good, so that some one derives advantage from it. With acc. in Luke vi. 33, ἀγαθοποιεῖτο τοὺς ἀγαθοποιοῦντας χαίρεις; cf. Num. x. 32 = χαίρεις; Tob. xii. 14. With dat. in 2 Macc. i. 2; 1 Macc. xi. 33. Absolutely in Luke vi. 35; Mark iii. 4 and Luke vi. 9, parall. ψυχὴ σώσαι. In Matt. xii. 12, καλῶς ποιεῖν. — On Acts xiv. 17, Rec., see ἀγαθουργίας. — Opp. to κακοποιίας in Mark iii. 4, Luke vi. 9, 3 John 11, 1 Pet. iii. 17; cf. ἀγαθοποιίας, opp. to κακοποιίας in Zeph. i. 13. As used by astrologers, it is = bonum omen afferre. Cf. also καλοποιίας = to act becomingly, and in some connections to act kindly.

'Ἀγαθοργία, ὁ, practising good, acting rightly: 1 Pet. ii. 14, εἰς ἐκδήλωσιν κακοποιίας, ἔσται δὲ ἀγαθοποιίας. — Clem. Al. Strom. ed. Sylb. 294: φῶς τοῦ ἀγαθοποιίου τοῦ ἀγαθοποιίου, ἀν τοῦ πυρός τὰ βέβαια καὶ τοῦ φωτὸς τὰ φωτίζει. Plut. Is. et Osir. c. 42: ὁ γὰρ Ὀσιρίς ἀγαθοποιίας. It is further used also in the sense of beneficium, and is applied by astrologers to favourable constellations. — In Ecclus. xlii. 14, ἀγαθοποιίας γυνῆ, it refers to a woman who puts on a kind or friendly manner in order to corrupt. — Only in later writers.

'Ἀγαθοποιία, ἡ, except in astrological writers, where it is = beneficentia siderum,

Φιλάγαθος, ov, loving good, the friend of good. Aristotle, Magn. Mor. ii. 14, describes the φιλοδαίον, who devotes himself in earnest to right doing, as φιλάγαθος, in contrast with φιλοντισμός, which is predicat of the φίλος, and, in accordance with the context there, that man is φιλάγαθος who loves and practises with self-denial what is good. The word sometimes occurs in Plutarch also, Mor. 140 c, ἀνθροφία φιλάγαθος καὶ φίλημα τῶν αὐτῶν σώφρονοι καὶ κοσμικῶν γυναικῶν ποιημένοι. In the same connection, comp. Thes. et Romul. 2. In this general signification, Wisd. vii. 22, of σοφία: ἔστι ἐν αὐτῇ πνεῦμα . . . φιλάγαθον.—In ecclesiastical Greek, on the contrary, we find the word mostly used in the particular sense of one who likes to be kind, who likes to do good, joined e.g. with φιλοκερίμων. Philagathos and philagathikon occur there with a like meaning, while philagathia in Philo and Clemens Alex. answers to φιλάγαθος in its general sense. Thus, also, Chrysostom explains the word in the only place where it occurs in the N. T. (Tit. i. 8), τὰ αὐτοῦ πάντα τοῖς δεσμέουσι προϊμένοις; and likewise Theophylact: τὸν ἐπιτεκτή, τὸν μέτρον, τὸν μὴ φθονοῦτα,—the same expositors who explains the ἀπ. λεγ. οἰκόλαγαθος in 2 Tim. iii. 3 by ἐχθρὸς παντὸς ἄγαθος. Considering that φιλάγαθος in 2 Tim. iii. 3 occupies a middle place between ἀνθρόμορος and προδίκας, and that φιλάγαθον in Tit. i. 8 appears side by side with φιλόξενον among the requirements in a presbyter, the more general moral qualities σώφρονοι, δίκαιοι, δοξολογοῦν, not being enumerated till afterwards, the meaning given by the above-named Greek interpreters must apparently be preferred, and the word may perhaps be explained: one who willingly and with self-denial does good, or is kind.

Ἀφιλάγαθος, ov, only in the N. T., and there only in 2 Tim. iii. 3, among the characteristics of the wickedness and apostasy of the last days. In accordance with what has been said under φιλάγαθος, the explanation of Theophylact, ἐχθρὸς παντὸς ἄγαθος, must probably be rejected, and the word must be regarded as a negative, and therefore strong expression to denote hard-heartedness, = some such rendering as unsusceptible of any self-denial in order to kindness.

Ἀγαπῶ, τ. -ήσω, to love, is connected with ἀγάμας, though scarcely as stated by Coray (ὄ, φιλοχόμοι, ἐκεῖνα καὶ θυματίαν εἰσάγαμον, Coray, ad Isocr. ii. 157. 9). Rather might we, however, on the ground of this connection—which likewise probably includes the Latin gaudere, see Curtius, 158,—explain ἀγαπᾶν as = to have one’s joy in anything. Mistaken, at any rate, are the explanations given by Hemsterhuis (from ἄγιον and the unused theme πάω =) summo opere curam alicujus gerere; and by Damm
The Greek language has three words for to love: φιλεῖν, ἔρωτα, ἀγαπᾶν. ἔρωτα is used in only a few passages of the O. T.: Esth. ii. 17 and Prov. iv. 6 = ἔρως; Wisd. viii. 2; ἐραστής, Ezek. xvi. 33; Hos. ii. 5; not at all in the N. T. On the relation between φιλεῖν and ἔρωτα, cf. Xen. Hier. xi. 11: οὐ μόνον φιλότροφον ἀν' ἀλλ' καὶ ἐρωτοῦ ὑπ' ἀθράπτων, on which Sturz (lex. Xen.) remarks: scil. φιλόσυνον amici; sed qui vehementius amant, tanguam amantium, τι ἔρωις. Ἐρωτά denotes the love of passion, of vehement, sensual desire; but so unsuitable was this word, by usage so saturated with lustful ideas, to express the moral and holy character of that love with which Scripture in particular has to do, that it does not occur in a good sense even in the O. T., save in Prov. iv. 6, Wisd. viii. 2; and, as already remarked, not at all in the N. T. Concerning this latter fact, Trench (Synonyms of the N. T.) well says: “In part, no doubt, the explanation of this absence is, that these words (ἔρως, ἔρωτα, ἐραστής), by the corrupt use of the world, had become so steeped in earthly sensual passion, carried such an atmosphere of unholliness about them (see Origen, Proel. in Cant. op. 3, pp. 28–30), that the truth of God abstained from the defiling contact with them.”

'Ἀγαπᾶν and φιλεῖν are used, indeed, in many cases synonymously; they even seem sometimes to be used the one in place of the other; cf. e.g. Xen. Mem. ii. 7. 9, ἐάν δὲ προστάτης ἤσ τοι ἐνεργεῖ δοσι, οὐ μὲν ἐκεῖνας φιλήσεις, ἔρωτων ὀφθαλμοὺς σεαυτῷ ἀδελφοῖς, ἐκεῖνας δὲ σὲ ἀγαπηθήσουσιν, αἰσθάμεναι χαῖροντά σε αὐτοῖς, with ii. 7. 12: αἱ μὲν ὡς κυκλεύουσιν ἐφφυλωμεν, ὁ δὲ ὡς ὀφθαλμοὺς ἔβασι. Yet it follows from these very passages that a distinction not too subtle exists between the two words. Cf. Plat. lys. 215 B, ὁ δὲ μὴ τοῦ δεόμενος οὔ δὲ τι ἀγαπή σὺν; Οὐ γὰρ οὖν. ὁ δὲ μὴ ἀγαπᾶν, οὔ δὲ ἀν' φιλῶ; οὐ δέχεται. Hom. Od. 7. 32, 33, οὖ γὰρ ξεινοὺς οὐδὲ μᾶλ' ἀνθρώπους ἀνέχονται, οὐδὲ ἀγαπᾶν, ἐφφυλοῦντος, δέ κ' ἀλλοθέν ἢδη. Dio Cassius 24, ἐφθασάντω τούτων ὡς πατέρα, καὶ ἐγκατέστησεν ὡς εὐεργέτην. However often ἀγαπᾶν and φιλεῖν are used in the same combinations and relations, it must not be overlooked that in all cases wherein the simple designation of kindred, a friendly or in any way intimate relation between friends, etc., was required, the words φιλῶ, φιλῶν were naturally used, and hence we meet these more frequently by far, ἀγαπᾶν less frequently. 'Ἀγαπᾶν, moreover, possesses a meaning of its own, which, in spite of other points of agreement, never belongs to φιλῶν, viz. to be contented, to be satisfied with (τι γινεσθαι τινα, and τι, or with the participle, or followed by εἰ, εἶδος; so we find from Homer onwards to the later Greek in Thuc., Plat., Xen., Demosth., Lucian); according to the old lexicographers, ἀρκεῖσθαι γινεσθαι καὶ μισαῖν πλέον ἐπιγεγράμμαται. On the other hand, ἀγαπᾶν never means "to kiss," or "to do anything willingly," "to be wont to do,"—significations which are peculiar to φιλῶν. If, after all this, it be asked, in conclusion, How do you account for the surprising fact that everywhere in biblical Greek in both the O. T. and specially in the N. T., where the love which belongs to the sphere
of divine revelation is spoken of, ἀγαπᾶν is systematically used, while φιλέω has received no distinctive colouring at all?—the answer must be, That the love designated by ἀγαπᾶν must certainly possess a distinctive element of its own. We shall not go wrong if we define the distinction thus: φιλέω denotes the love of natural inclination, affection,—love, so to say, originally spontaneous, involuntary (amare); ἀγαπᾶν, on the other hand, love as a direction of the will, diligere. This must be regarded as the true and adequate explanation, at least as regards Scripture usage, and it is surely confirmed by the testimony of classical usage above given. God's love to man in revelation is but once expressed by φιλέω, not in the text cited by Tittmann (de synon. N. T. p. 53), John xvi. 27, where the special relation of the Father to the disciples of Jesus is spoken of, but in the expression φιλανθρωπία, Tit. iii. 4, and there the word has a meaning quite different from its signification in classical Greek. Φιλέω is never used of the love of men towards God. [But see 1 Cor. xvi. 22: Εἰ ηε τῶν φιλεί τῶν κόσμων ἢτι, ὁ κόσμος ἄν τὸ ξενόν φιλεί. For the love of Jesus to Lazarus, both φιλέω and ἀγαπᾶν are used, John xi. 3, 5, 36; and in like manner of His love to St. John, John xx. 2; cf. xiii. 23, xix. 26, xxi. 7. But one feels at once how inappropriate φιλέω would be, e.g. in Mark x. 21: ὁ δὲ Ἰησοῦς ἠγάπησεν αὐτόν. (We can hardly attach importance to the use of ἀγαπᾶν instead of φιλέω in John xi. 5: ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν Μαδόναν καὶ τὴν ἰδελφὴν αὐτῆς καὶ τὸν Δασάρον, for one cannot see why φιλέω, as Cod. D reads, should be regarded as offensive.) The moral and holy love, which is and must be brought to light by divine revelation, may even possibly stand in opposition to natural inclination, whereas the love of inclination, φιλέω, includes also the ἀγαπᾶν. The range of φιλέω is wider than that of ἀγαπᾶν, but ἀγαπᾶν stands all the higher above φιλέω on account of its moral import. It does not in itself exclude affection, but it is always the moral affection of conscious deliberate will which is contained in it, not the natural impulse of immediate feeling. Though the word did not as yet contain this element of moral reflection in the classics, still it was the proper vessel to receive the fulness of biblical import; and as in the N. T. the right word for that love of which the N. T. treats—love which is to be estimated morally, and which is designed for eternity—could no longer be dispensed with, ἀγάπη—a word formed, perhaps, by the LXX., as a companion to ἀγαπᾶν, and wholly unknown in the classics—became, in N. T. language, the distinctive designation of holy and divine love, while the Greeks knew only ἐρως, φιλία, and στοργή; and this is itself a significant fact for the understanding of ἀγαπᾶν. This state of things is already recognised in the Vulgate. Ἀγαπᾶν is once rendered by amare (2 Pet. ii. 15), the word usually employed in translating φιλέω; but in all other cases diligere is commonly used, and ἀγάπη is = caritas, dilectio. “In order to distinguish the subordinate relation of natural inclination, both sexual inclination and that of per-
sonal friendship, from the conception of Christian love, the Vulgate avoids the words *amor* and *amare*, and uses instead *caritas* and *dilectio*.” R. v. Raumer, *Die Einwirkung des Christenthums auf die alt hochdeutsche Sprache*, 1845, p. 398. These are obviously weighty considerations in determining the biblical and Christian conception of love. How greatly Scripture usage has enriched the word ἀγάπαω, becomes apparent when we compare the following detailed exposition with the notices of the word given in classical lexicons. Classical Greek knows nothing, for instance, of the use of ἀγάπαω to designate compassionating love, or the love that freely chooses its object. With reference to the words ἀγαπάω, ἀγάπη, ἀγαπητός, N. T. usage is peculiarly coherent and self-contained.

I. Ἀγαπάω is used in all places where the direction of the will is the point to be considered; Matt. v. 43, ἀγαπήσεις τὸν πλησίον σου; ver. 44, ἀγαπᾶτε τὸν ἐχθρόν ὑμῶν, xix. 19, xxi. 37, 39; Mark xii. 30, 31, 33; Luke vi. 27, 25, x. 27; Rom. xiii. 9; Gal. v. 14; Eph. v. 25, 28, 38; Col. iii. 19; Jas. ii. 8; 1 Pet. i. 22, ii. 17. So also where the inclination rests on the decision of the will, on a selection of the object. So in Heb. i. 9, ἡγάπησάς δικαιοσύνην; 2 Cor. ix. 7, ἵλαρον δότην ἅγαπᾶ ὅ θεός; 2 Pet. ii. 15, μυσθῶν ἀδικίας ἡγάπησέν; 2 Tim. iv. 10, ἡγάπησας τὸν νῦν αἰώνα; 1 Pet. iii. 10, ὁ θεῖον ζητῆν ἅγαπάω; cf. John iii. 19, ἡγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκύτον ἢ τὸ φῶς; John xii. 43, ἡγάπησαν τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ήταν τὴν δόξαν τοῦ θεοῦ. Cf. Demosth. pro cor. p. 263. 6, ed. Reisk.: οὐ' ἐν τοῖς Ἑλληνικῶς τὰ Φιλάππου δόρα καὶ τὴν ξενίαν ἡγάπησα ἀντὶ τῶν κοινῆς πασί; τοῦ Ἑλληνος συμφερόντων. Plut. Camill. 10: ἡγάπησαι τὴν ἡσαυν πρὸ τῆς Θεοθερίας. Under this head must also be classed the cases in which ἀγαπάω is used to express the love which decides the direction of the will, as in the relation between the Father and the Son. John iii. 35, ὁ πατὴρ ἅγαπᾶ τὸν νῦν καὶ πάντα δέθηκεν ἐν τῇ χειρὶ αὐτοῦ; John x. 17, διὰ τούτῳ με ὁ πατὴρ ἅγαπᾶ κ.π.λ.; xv. 23, 24, 26; xiv. 31, ἅγαπῶ τῷ πατέρα. So also when the relation of love between man and God, between the Father and the Son, is expressed by ἀγαπάω, John viii. 42, xiv. 15, 21, 23, 24, 28; 1 John iv. 10 (and 19 Rec.), 20, 21, v. 1, 2; Rom. viii. 28; 1 Cor. ii. 9, viii. 3; Eph. vi. 24; Jas. i. 12, ii. 5; 1 Pet. i. 8; 2 Tim. iv. 8, τοῦ ἡγάπηκα τὴν ἐπιφάνειαν αὐτοῦ. When Peter, in John xxi. 15, 16, answers our Lord’s question, ἀγαπᾶς με; with φιλεῖς με; he certainly uses the term which Christ Himself once employed to designate the close and special love of the disciples to Himself, John xvi. 27; and Christ evidently points to Peter’s word when He repeats the question the third time, saying, ver. 17. φιλεῖς με; But we can hardly suppose that Peter meant by this answer to go beyond our Lord’s question, by naming the love of inclination instead of the decided love of the will which was claimed from him. We must rather suppose that he felt humbled by our Lord’s question, and does not therefore venture to affirm the love which Christ seeks. Jesus then still more deeply humbles him by His third question,—answering to Peter’s thrice-repeated denial of Him,—which takes up and adopts the φιλεῖς of the disciple’s reply, and brings home to his heart its meaning.

II. Ἀγαπάω is therefore employed when an eligere or a negligere takes place. Matt.
vi. 24, τὸν ἑνὰ μακοσὺν καὶ τὸν ἐπτερον ἀγάπης, ὡς ἄνθεληται καὶ τοῦ ἐτέρου κατα-
φρονησείς; Luke xvi. 13; Rom. ix. 13, τὸν Ἰσακοῦ ἡγάπης, τὸν δὲ Ἡσαῦ ἐμάτης
(Mal. i. 2; Hos. xiv. 5; Jer. xxxi. 2; Deut. vii. 8, 13 = Ἰς); Rom. ix. 25, καλέων τὸν
οὗ λαὸν μου λαὸν μου καὶ τὴν ὠκ ἡγαπημένην ἡγαπημένην (Hos. ii. 23 = Ἰς)
whence may be easily explained why  ὡς ὥστε μου ὧ ἀγάπης, in Luke iii. 22 and elsewhere, is
parallel with ix. 35, ὡς μ. ὧ ἐκελευθερονοσ. Cf. Matt. xii. 18, ὧ ἀγαπητος μου, after
Isa. xiii. 1, Ἰς, LXX. ὧ ἐκελευτος μου. For Rom. xi. 28, κατὰ τὴν ἐκλογὴν ἄγαπητον,
as also the addition, ὡς φιλοδ. Matt. iii. 17, see s.v. ἀγαπητος. To this head belong
Rev. xx. 9, ὧ πάλιν ὧ ἡγαπημένη, as also John xiii. 23, xix. 28, xx. 7, 20, μαθητὴν ὧ
ἡγάπα ὧ Ἰησοῦς; whereas in xx. 2, ὧ φίλος is used with unusual tenderness. Cf. John xii.
25 with Rev. xii. 11. Closely connected herewith is, finally,—

III. The use of ἀγάπην, where love, as free love, becomes compassion. Cf. Isa. ix. 10,
dia τὸν ἡγάπης ἱλάρ τὸν ἐνενοσ; 1 Thess. i. 4, εἰδότες ἀδελφοὶ ἡγαπημένοι ὑπὲρ τοῦ ἐκλογῆς ἡγαπημένος ὑμῶν; Eph. ii. 4, ὡς δὲ θεός πλοῦσιος ἐν ὧν ἐν ἐνενοσ, διὰ τὴν παλαὶ ἀγάπην αὐτοῦ, ἢν ἡγαπημένος ὑμᾶς κ.τ.λ.; Eph. i. 6, ἐγκαθίστομεν ὑμᾶς ἐν τῷ ἡγαπημένῳ—hence both the redeeming love of God and the love of Christ as Saviour are
designated by ἀγαπητὸν. The former, in John iii. 16; 1 John iv. 10, 11, 19; John
xiv. 21, 23, xvii. 23; Rom. viii. 37; Eph. ii. 4; 2 Thess. ii. 16; the latter, in John
xiii. 1, 34, xiv. 21, xv. 9, 12; Gal. ii. 20; Eph. v. 2, 25; Rev. i. 5, iii. 9 (Mark x. 21 f.).
The part. perf. pass. is then used to denote those in whom this love is realized, and in
whom the result abides; as in 1 Thess. i. 4; 2 Thess. ii. 13; Col. iii. 12, ὡς ἐκελές τοῦ
θεοῦ δύναται ἡγαπημένον. In Jude i. τοὺς ἐν θεῷ πατρὶ ἡγαπημένους (Rev. ἡγα-
πημένοις), ἢν denotes a thought complete in itself (like ἡγαπημένοι in Heb. x. 10); and the
added words ἐν θεῷ πατρὶ are to be explained like ἐν in Heb. x. 10;—that they are
ἡγαπημένοι and Ἰησοῦ Χριστοῦ τεθηρημένοι, has its ground in God as the Father.

The meaning of ἀγάπης having been fixed by such usage, it is used finally to denote
the love of Christians towards each other. John xiii. 34, xv. 12, 17; 1 John ii. 10,
iii. 10, 11, 14, 23, iv. 7, 11, 12, 20, 21, iv. 1, 2; 2 John 5. In all these passages, as
in Rom. xiii. 8, 1 Thess. iv. 9, 1 Pet. ii. 22, ii. 17, the object is specified: τὸν ἐκτερον;
ἀδελφούς, ἀδελφόν, ἀδήλως, ἀδελφότητα, etc. Without specification of an object, it is
used to denote Christian brotherly and social love in 1 John iii. 18, iv. 7, 8.

Ἀγάπη, ὡς, love, not found in the profane writers. The LXX. uses it in 2 Sam.
xi. 15; Song ii. 4, 5, 7, iii. 5, 10, v. 8, vii. 6, viii. 4, 6, 7; Jer. ii. 2; Eccles. ix. 1, 6,
as an equivalent for πίστις, which is elsewhere translated ἡγάπης and φιλία. It is
also found in Wisd. iii. 9, vi. 19. In the N. T. it does not occur in Acts, Mark, and James.
The peculiar N. T. use of ἀγάπης would seem to have rendered necessary, so to
speak, the introduction of ἀγάπης, a word apparently coined by the LXX., and unknown
both to Philo and Josephus. Ἀγάπη in the LXX. does not, it is true, possess any
special force, analogous to that which it has in the N. T., unless we choose to lay stress
on its use in Solomon's Song; but from 2 Sam. xiii. 15, Eccles. ix. 1, 6, it is clear that the LXX. aimed at a more decided term than the language then afforded them,—a term as strong in its way as μῖσος, for which ἐρως, φιλία, στοργή were too weak; indeed, it is worthy of remark in general, that while hatred in all its energy was, love in its divine greatness was not, known and named in profane Greek. It denotes the love which chooses its object with decision of will (dilectio, see s.v. ἀγάπη), so that it becomes self-denying or compassionate devotion to and for the same. Cf. Jer. ii. 2, where it occurs by the side of ἔλεος. In the form of such energetic good-will or self-sacrifice, love appears, indeed, as an isolated trait in profane writers; but it was unknown to them as a ruling principle of life. The Greek φιλανθρωπία, which was a special characteristic of the Athenians, was a different thing from this ἀγάπη, and is surpassed by the φιλαδελφία of the N. T. See 2 Pet. i. 7: ἐνχορηγήσατε... ἐν τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην. In classical Greek, φιλαδελφία is used simply of the relation between brothers and sisters; and as to φιλανθρωπία, Nägelsbach says: "We shall not form a correct idea of the spirit and essence of neighbourly love among the Greeks, unless we remember that the word for it, namely φιλανθρωπία, should not mislead us into the belief that it was practised from love to man as such. It was rather an exhibition of that justice which gives to a man that to which he is entitled, whether he is a friend and benefactor who has a personal claim, or a fellow-citizen who has a political claim, or a helpless and needy fellow-man having a divine claim to help. —Nothing more was necessary to the full display of neighbourly love than to give a man the full rights to which he was entitled. It was taken for granted that the heart of him who thus discharged his obligations was rightly disposed towards the other, τὸν πέλας; and, in order to indicate its nature, this disposition of heart was called αἰδός, or pious respect for usage and prescription. It was accordingly not the free manifestation of a man’s own disposition existing even independently of the law, but respect for the law. In a word, it was with this form of δικαιοσύνη just as with εὐσεβεία.—so long as both were practised in outward deeds, the question was never raised, What is the source of the deeds? —no distinction was drawn between a free and a legally compulsory fulfilment of duty."—Nachhommer. Theologie, p. 261. Synon. with φιλανθρωπία is πράσινα, χαρίσσεις. Cf. Aesch. Epist. xii. 14: καὶ γὰρ ἄργον εὐπροδήματα μὴν εὔποιον ἔστι καὶ χαρίσσεις. Opp. to ἀμώτης. Herewith compare 1 Cor. xiii., ἡ ἀγάπη μακροθυμεῖ, οὐ ξηποῦ, οὐ περπερεύεται, etc.; as also πλήρωμα οὖν νόμου ἡ ἀγάπη, Rom. xiii. 10. For φιλανθρωπία, see Acts xxviii. 2; in one instance Paul uses it also of God’s χάρις, Tit. iii. 4; cf. Eph. ii. 7. — Plut. employs ἀγάπης to denote sensual love.

Now, we find ἀγάπη used to designate a love unknown to writers outside of the New Testament (cf. καρποῦ τοῦ πνεύματος, Gal. v. 22),—love in its fullest conceivable form; love as it is the distinguishing attribute, not of humanity, but, in the strictest sense, of Divinity. (One may think, for instance, of the saying of Aristotle, “The Deity exists not to love, but to be loved.”) John xv. 13, μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν
ψυχήν αὐτοῦ ἦν ὑπὲρ τῶν φίλων αὐτοῦ; cf. Rom. v. 8, συνάπτεσθαι τὴν ἑαυτῷ ἁγάπην εἰς ἡμᾶς ὁ θεὸς, ὡς ἐν ἀμαρτίαις ὑπὸν οὐκ ἡμᾶς Χριστὸς ὑπὲρ ἡμῶν ἀπέβαλε, cf. v. 10, ἐξεβραίωσεν δεσπόζοντες τῷ θεῷ διὰ τοῦ βασιλέως τοῦ νεότοις αὐτοῦ. We are accordingly told that this form of love was first exhibited in Christ's work of redemption, 1 John iii. 16, ἐν τούτῳ ἠγάπησεν τὴν ἁγάπην ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἦδηκεν, where the object is not to characterize the spirit manifested in this fact, but to set forth what the love is that is required from us; cf. what follows, καὶ ἡμεῖς ὑπὲρ τῶν ἄνθρωπον τὰς ψυχὰς θείας. In correspondence with this, the action of God towards us has now been shown by the giving up of His Son to be one of ἁγάπη, 1 John iv. 9, ἐν τούτῳ ἠφανερώθη ἡ ἁγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν νόημα αὐτοῦ τὸν μονογενῆ ἀπόσταλεν ὁ θεὸς κ.τ.λ., cf. Rom. v. 7; and as this love is, as it were, absorbed in its object, in view of this revelation of God's dispositions toward us in Christ, He is said to be Love: ὁ θεὸς ἁγάπης ἐστίν, 1 John iv. 8,—whatever He is, He is not for Himself, but for us. (Love and self-surrender are inseparable; cf. Gal. ii. 20, τοῦ ἁγαπησαντός με καὶ παραδόντος ἑαυτοῦ ὑπὲρ ἡμῶν.) In ver. 10, ἐν τούτῳ ἡ ἁγάπη, οὐκ ἦν ἡ ἡμεῖς ἠγαπήσαμεν τὸν θεὸν, ἀλλ' ἦν ἡ αὐτὸς ὑπὲρ ἡμῶν ἡμᾶς, “Not in our display of love, but in God's, is ἡ ἁγάπη, love in itself, love in its essence, set forth” (Düsterdieck). Hence, 1 John iv. 7, ἡ ἁγάπη ἐκ τοῦ θεοῦ ἐστὶν; cf. Gal. v. 22, where love is spoken of as a fruit of the Spirit. 1 John iv. 12, ἐὰν ἀγαπῶμεν ἄλλης ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἁγάπη αὐτοῦ τετελειμένη ἐστὶν ἐν ἡμῖν. In this general sense, without specification of an object, it occurs further in 1 John iv. 17, ἐν τούτῳ τετελείωται ἡ ἁγάπη μεθ' ἡμῶν; ver. 18, φύσεως ὑπὸ ἡμῖν ἐν τῇ ἁγάπῃ; ἂν ἦν τετελείωται ἡ ἁγάπη, οὐκ ἦν ἡ ἁγάπῃ ἐξήλθη τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβοῦμεν οὐ τετελείωται ἐν τῇ ἁγάπῃ, with which cf. Rom. viii. 14 sq., τινάγει νοσθείας, opp. to πνεῦμα δουλείας (eis φόβον). We do not find, it is true, in the Pauline writings, any such penetration into the essence of ἁγάπη; but, nevertheless, the estimate of it is not less high; the expression ὁ θεὸς τῆς ἁγάπης καὶ εἰρήνης corresponds pretty nearly to John's words, ὁ θεὸς ἁγάπης ἐστίν, and Rom. v. 7 contains even a profounder description of love than any passage in John's writings. Both Paul and John, however, assign to love the same central position as the distinctive peculiarity of the Christian life, cf. κατὰ ἁγάπην περιπατεῖν, Rom. xiv. 15; Eph. v. 2; Gal. v. 6, πίστις δ' ἁγάπης ἐνεργομένη; Eph. iv. 16, εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἁγάπῃ. See particularly 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἁγάπῃ ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἁγαθῆς καὶ πίστεως ἀνυποκρίτου, on which Huther remarks: “As the gospel proclaims to the believer one divine deed alone, the atonement by Christ which has its root in the love of God; so does it demand one human deed alone, to wit, love, for πληρώμα τούτου ἡ ἁγάπη, Rom. xiii. 10.” There is this difference, however, between Paul and John, that the latter uses ἁγάπη to designate not only our action towards our fellow-men, but also our action towards God and His revelation in Christ; cf. 1 John ii. 5, 15, iii. 17, iv. 17, 18, v. 3; John v. 42; Rev. ii. 4; cf. Jer. ii. 2. Compare also the description of the Church as the Bride of Christ in the Apocalypse. In the Pauline writings, on the other hand, the relation of
men to God is only once expressed by the substantiae ἀγάπη, viz. 2 Thess. iii. 5, ὁ δὲ κόσμος κατεύθυνεν ἡμᾶς τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονήν τοῦ Χριστοῦ. The other texts in his Epistles where ἀγάπη with the genitive of the object is said to occur —Rom. v. 5; 2 Cor. v. 14; 1 Thess. i. 3—cannot, upon closer examination, be brought forward to support this view. As to Rom. v. 5, it is contrary alike to Christian experience and to St. Paul’s chain of thought, here and elsewhere, to make the certainty of Christian hope rest upon love to God existing in the heart; cf. ver. 8, viii. 35, 39. As to 2 Cor. v. 14, that must be a marvellously forced and distorted exegesis which regards love to Christ as more suitable to the connection as a determining motive for the conduct of the apostle described in vv. 11–13, than Christ’s love to us, which leads the apostle to the conclusion or judgment expressed in ver. 15. Lastly, as to 1 Thess. i. 3, to refer the objective genitive τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, which belongs to τὴν ὑπομονὴν τῆς ἀλλοτριοῦ, to the preceding τοῦ κόσμου τῆς ἀγάπης, is hardly necessary, especially in this juxtaposition, not unusual, as is well known, elsewhere in St. Paul’s writings, of faith and love and hope. The Pauline substitute for the Johannine ἀγάπη in this sense, is perhaps πνεῦμα ὠνεοθείας, Rom. viii. 15; cf. Gal. iv. 6, Eph. i. 5; or that other περισσεύω ἐν εὐχαριστίᾳ, Col. ii. 7. Further, John represents love to the brethren as a fruit of love to God, whilst Paul represents it as a fruit of πίστις. John, on the other hand, uses πίστις only once (1 John v. 4), πιστεύειν, indeed, frequently, though rarely without an object. As in St. John love of the brethren is connected with love to God, so in St. Paul love is connected with faith; for in faith man appropriates to himself what applies to all, but in love he extends to all, especially to the household of faith, what applies to himself, so that faith without love cannot exist—is utterly worthless, 1 Cor. xiii.

Ἀγάπη is used accordingly to mark (1) the relation between the Father and the Son, John xv. 10, xvii. 26; Col. i. 13, ὁ νῦς τῆς ἀγάπης αὐτοῦ. (2) The redeeming love of God and Christ (see ἀγαπάων), 1 John iv. 9 (iii. 17), i. 1, iv. 20; John xv. 9, 10, etc.; see above. Rom. v. 8, viii. 39, χαράζειν ἀπὸ τῆς ἀγάπης τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ; v. 5, ἡ ἀγάπη τοῦ θεοῦ ἀκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ τοῦ πνεύματος ἁγίου; 2 Cor. xiii. 13; Eph. i. 4, 5, ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς νικεθείαν; ii. 4, ὁ θεὸς πλούσιος διὰ τὴν ἀγάπην ἴδη ἰδάνης ἡμᾶς, κ.τ.λ. Jude 2, ἐλεος ἡμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείσης, cf. 2 Cor. xiii. 11; Jude 21, ἐν ἀγάπῃ θεοῦ τιμήσατε, cf. John xv. 9, 10; 2 Cor. xiii. 13. — 2 John 3; Rom. viii. 35; 2 Cor. v. 14; Eph. iii. 19. (3) The distinctive peculiarity of the Christian life in relation to others, with specification of the object: εἰς πάντας τοὺς ἁγίους, Eph. i. 15; Col. i. 4; εἰς ἀνθρώπους καὶ εἰς πάντας, 1 Thess. iii. 12; 2 Thess. i. 3; cf. 2 Cor. ii. 4, 8, viii. 7; ἡ ἀγάπη τῆς ἀληθείας, 2 Thess. ii. 10 (cf. 1 Cor. xiii. 6); εἰς ἑαυτῶν, 1 Pet. iv. 8; the immediate object are the ἄδελφοι, so in 1 John; the more remote πάντες, πληθυσμόν, Rom. xiii. 10. — In 2 Pet. i. 7, ἀδελφόν (which see) is distinguished from the ἀγάπη, which extends to all. — It occurs without specification of object in the combinations περισσεύομαι κατά, ἐν, Rom. xiv. 15; Eph. v. 2; διάκειται τὴν ἀγάπην, 1 Cor. xiv. 1; ἔχεις, 1 Cor. xiii. 1, 2, 3; Phil. ii. 2; ἐν
'Ἀγαπητὸς 17 'Ἀγαπητὸς

ἀγάπη ἐρχεσθαι, 1 Cor. iv. 21; opp. to ἐν ἀλήθεια. — Gal. v. 13, διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις; Phil. vi. 9; Phil. i. 16; 1 Cor. xvi. 14, πάντα ὠμοί ἐν ἀγάπῃ γινέσθω; Eph. iv. 2; Col. ii. 2, iii. 14, ενώπιον τῆς ἀγάπης ὧν ἐστίν σύνοδος τῆς τελειώσεως; Eph. iii. 18, iv. 15. Further: ἐκ κόσμου τῆς ἀγάπης, 2 Thess. i. 3; εἰς ἐκκλησίας τῆς ἀγάπης, 2 Cor. viii. 24; 1 Thess. v. 8; Heb. x. 24. For manifestations of love, see Phil. ii. 1, παραμυθεῖν ἄγαπης; 1 Pet. v. 14, φίλημα ἄγαπης. 1 Cor. vii. 1, ἢ ἐκκλησία ὑοιδομένη; cf. Eph. iv. 16; 1 Cor. xiii. 4–8; Rom. xiii. 10; 1 Pet. iv. 8.—Rom. xii. 9; 2 Cor. vi. 6, ἐν ἀγάπῃ ἀναγνώριστος. — Conjoined with πίστις, etc., 1 Cor. xiii. 13; 1 Thess. v. 8; Eph. vi. 23; 1 Thess. iii. 6; 1 Tim. i. 14, iv. 12, vi. 11; 2 Tim. i. 13, ii. 22; Gal. v. 6; 1 Tim. ii. 15; 2 Tim. iii. 10; Tit. ii. 2; Philem. 5; Rev. ii. 19. It is designated καρπὸς τοῦ πνεύματος in Gal. v. 22; cf. Rom. xv. 30; Col. i. 8.—See, besides, Rom. xiii. 10; 2 Cor. viii. 8; Phil. i. 9; 1 Thess. v. 13; 2 Tim. i. 7; Philem. 7; 3 John 6; Matt. xxiv. 12. (4) To denote the believer's relation to God and Christ; by Paul, only in 2 Thess. iii. 5; by John, in 1 John ii. 5, 15, iii. 17, iv. 12, v. 3 (in every case here with the genitive of the object). See above. — In 2 Pet. ii. 13, Lachm. reads, instead of ἀπάταις, ἀγάπης, which is the correct reading in Jude 12, where A C have ἀπάταις. The plural denotes the love-feasts, or agapes, at which the supper of the Lord was celebrated; cf. 1 Cor. xi. 17–34; Matt. xxvi. 20 sq.; cf. 1 Cor. x. 17, ὅτι ἐν ἄρτος, ἐν σώμα τοῖς ἐσμεν, compared with Eph. iv. 16, εἰς ὑοιδομὴν τοῦ σώματος ἐν ἀγάπῃ. Vid. Herzog's Real-Encyclopädie, i. 174 sq.; Suicer, Theor. i. 23-28.

'Αγαπητός, ἢ, ἄν, verbal adj. from ἀγαπάω, in the N.T. with the force of the part. perf. pass. — ἰγαπημένος, beloved, dear; see Buttmann, sec. 134. 8–10. With the meaning of possibility, as — amabilis, which is rare even in profane Greek, it is not used in the N.T.; for the two passages adduced as illustrations, viz. 1 Tim. vi. 2, ὅτι πιστοὶ εἰσὶν καὶ ἰγαπητοὶ οἱ τῆς εὐεργείας ἀντιλαμβανόμενοι, and Phil. 16, ἵνα αὐτῶν ἄρχηται ὡς ὁ δοῦλος, ἀλλ' ὑπὲρ δοῦλον, ἀδελφὸν ἰγαπητὸν, must be rejected, on a comparison of the usage elsewhere. (For 1 Tim. vi. 2, cf. the like union of πιστός καὶ ἰγαπητός in Col. iv. 9; 1 Cor. iv. 17. For Phil. 16, cf. both the constant association with ἀδελφός, and ver. 16b, μελέτα ἐμὸν κ.τ.λ.) The LXX. uses it in both senses; in that of the part. perf. pass. for θυγ. Gen. xxiii. 2, 12; Jer. vi. 26; Amos viii. 10; Zech. xii. 10; ἰδιός, Pa. xxxix. 7, lx. 7, cxxvi. 7; ἰδιότης, Jer. xxxvii. [xxviii.] 20; in the sense of possibility, in Ps. lxxxiv. 2: ὡς ἰγαπητὸν τά σκηνόματα σου. We find it used in the N.T., (1) as an adj. ὁ νῖος μου ὁ ἰγαπητός, Matt. iii. 17, xvii. 5; Mark i. 11, ix. 7; Luke iii. 22 (Rec. Luke ix. 35, where Tisch. has ἐκείλεγμένος; see c.p. ἰγαπᾶω); 2 Pet. i. 17; Mark xii. 6, ἐκ τῆς ἀγάπης νῖον ἰγαπητόν; cf. Od. 2. 365, μούνος ἐν ἰγαπητόν; and Od. 4. 817, Π. 6. 401, without μούνος, as a designation of the only son. We must not, however, connect this use with the designation of Christ in Matt. iii. 17, etc., as the latter is traceable to the Hebrew ἰδιός (Luke ix. 35), ἰδιός (see above), and expresses the relation of the Son to the Father in the history of redemption; cf. Rom. xi. 28, and also
the addition ἐν θεόν οὐκ ἂνδρωσσα in Matt. iii. 17, xvii. 5, and see s.v. ἄνδρωσσα (Mark i. 11; Luke iii. 22; 2 Pet. i. 17). Cf. further, Rom. xi. 28, κατὰ τὴν ἐκκλησίαν ἁγιασμόν, as also the remarks under ἁγιασμός. To the Hebrew יְהֻדָּה corresponds rather יְהוָה, which see. (Luke xx. 13.)—Conjoined with τίκων, 1 Cor. iv. 14; Eph. v. 1; 2 Tim. i. 2; with ἀνέξωπος, 1 Cor. xv. 58; Eph. vi. 21; Col. iv. 7, 9; Phil. iv. 16; Jas. i. 6, 19, ii. 5; 2 Pet. iii. 15; ἀνέξωπος μου ἁγιασμόν καὶ ἐπιτόθησον, Phil. iv. 1; ἁγιασμός σύν-δουλος, Col. i. 7; with proper names, Col. iv. 14; fem., Rom. xvi. 12; Phil. 2; 3 John 1. (2) As a subst. in Rom. xi. 28, κατὰ μὲν τὸ εἰσαγγελλον ἐξετειν... κατὰ δὲ τὴν ἐκκλησίαν ἁγιασμόν. In address, 3 John 2, 5, 11; plur., Rom. xii. 19; 2 Cor. vii. 1, xii. 19; Eph. v. 1; Heb. vi. 9; 1 Pet. ii. 11, iv. 12; 2 Pet. iii. 1, 8, 14, 17; 1 John ii. 7, iii. 2, 21, iv. 1, 7, 11; Jude 3, 17, 20. With a genitive following, Rom. i. 7, ἁγιασμὸς θεοῦ (cf. τῷ, Ps. xxviiii. 2, lx. 7, cviii. 7); 1 Cor. x. 14; Phil. ii. 12. The dative in 1 Thess. ii. 8, ἁγιασμὸς ἡμῶν γεγονότας is no more to be connected with ἁγιασμός than in Eccl. xv. 13, ὅπερ ἐστιν ἁγιασμὸν τοῖς φοβομένοις αὐτόν, but with the verb; cf. Winer, sec. 31. 2, δ.—The import of the expression is determined in agreement with what was remarked on ἁγιασμός, II. and III.

'Ἀγγέλλω, to bring a message, announce, proclaim; followed by δι', John xx. 18, ἀναγγέλλειν τοῖς μαθηταῖς (where Rec. ἀναγγέλλοντα), which, interchangeably with the acc. and inf., is the usual construction. Derivatives in the N.T. ἀγγέλλω, ἀγγέλω, and the compounds ἀναγγέλλω, ἀναγγέλλω, etc., all variously employed to designate the proclamation of salvation.

'Ἀγγέλλα, ἡ, message, proclamation, news, 1 John i. 5, ἐστιν αὕτη ἡ ἀγγέλλα (Rec. ἀγγελλά) ἡ ἁγιασμόν—καὶ ἁγιασμόμεν ὑμῖν; cf. Is. xxviii. 9, ἁγιασμόλα ἀγγέλλων, 1 John iii. 11, αὕτη ἐστιν ἡ ἀγγέλλα (σαρ. lect. ἐπαγγ.), ἡν ἡκούσατε... ἦν ἁγιασμόν ἀλλήλων, where ἁγιασμός is more precisely defined by being connected with ὑμῖν, as an order, as the announcement of a will, of an intention.—LXX. = τὴν, 1 Sam. iv. 19; Is. xxviii. 9; Ezek. vii. 26; τῷ, Prov. xii. 25.

'Ἀγγέλος, ὁ: I. In a general sense, messenger, synonymous with πρόσβας, Xen. Hell. i. 4. 2, ὁ τε Ἀκαδημείων πρόσβας καὶ ἦν ἄλλοι ἀγγέλος, and frequently with ἐγένετός, Ἀναβ. ii. 3. 1 sqq. and often.—Luke vii. 24, ἀγγέλος Ἰωάννου; ix. 52; Jas. ii. 25. —LXX. = τὸ, in the same sense, Gen. xxxii. 4 [3]; Josh. vii. 22, and often.—Then, II., in particular, of messengers of God;—(a) of men who have to deliver a divine commission, who are commissioned to speak by God, e.g. prophete, Hag. i. 13, πῶς προφήτης ἦν ἡ ἡγεμόνας πράξεως; 2 Chron. xxxvi. 15; priests, Mal. ii. 7 (Eccles. v. 5). This use is rare, it is true; but still it does not seem allowable (cf. 2 Chron. xxxvi. 15) to treat it only as a figurative mode of speech, as though the name given to the messengers of God from the unseen world were transferred to men. By this designation we are, in general, reminded rather of the 'divine commission only; and it was easy to apply it κατ' ἐξοχήν to the
messengers who came from the unseen world. Cyrill. Alex., τὸ ἄγγελος δύομα λειτουρ-γίας μᾶλλον ἐστιν, ἢπερ οὐλαὶ σημαντικῶν. — Accordingly, the forerunner of the Messiah also is called, not His messenger, but the angel of the Lord, Mal. iii. 1; Matt. xi. 10; Mark i. 2; Luke vii. 27.—It is questionable whether in Rev. i. 20, ἄγγελος τῶν ἐπτά ἐκκλησιῶν, ii. 1, 8, 12, 18, iii. 1, 7, 14, men are so designated in the same sense. The genitive is primarily analogous to the genitive in xvi. 5, ἄγγελος τῶν ἐδότων; Matt. xviii. 10, οἱ ἄγγελοι ἀδερτῶν; Acts xii. 11, 15; and denotes that which is entrusted to the angel; cf. Matt. iv. 6; the contents of the Epistles also indicate that those persons are meant to whom the churches are entrusted. We are prevented by Rev. i. 16, 20 from taking the genitive as the gen. of origin, and from understanding by ἄγγελοι deputes of the churches (Ebrard, after Phil. iv. 13; Col. iv. 12). It would rather yield a sense to connect this designation with the rabbinical ἡγεσία or ἡγεσία (the latter in Ewald, Commentar. in Apok. 1828, a view which he himself has recently surrendered; see Ewald, die Joh. Schriften, 2. 125). The high priest was called ἡγεσία at the time of the second temple, as—in opposition to the deviations of the Sadducees—one bound under an oath and delegated by the Sanhedrin to offer the sin-offering on the great day of atonement; and the ἡγεσία, the servant of the church, was first appointed simply to attend to the external affairs of the individual congregation, and then, in particular, as reader of the prayers, represented the sacrificing priest (ἡγεσία ψαλτῆς). Cf. Delitzsch and Kurtz on Heb. iii. 1. But the comparison between these names and the ἄγγελοι τῶν ἐκκλησιῶν is obviously far-fetched and inappropriate. But to see in ἄγγελοι here a personification of the spirit of the community in its “ideal reality” (as, again, Düberstock has recently done), is not merely without any biblical analogy,—for such a view derives no support from Dan. x. 13, 20; Deut. xxxii. 8, LXX.,—but must also plainly appear an abstraction decidedly unfavourable to the import and effect of the Epistles. It would have been far more effective in this case to have written τῇ ἐν . . . ἐκκλησίᾳ γράφον. Assuming the ἡγεσία to be those to whom the churches are entrusted, the only question is, to what sphere do they belong, the terrestrial or the superterrestrial? Their belonging to the earthly sphere is supported, above all, by the address of the Epistles; secondly, by the circumstance that the writer of the Apocalypse could not act as messenger between two superterrestrial beings (cf. Rev. i. 1, xxii. 16); and further, by the consideration that as the candlesticks, so also the stars must belong to one and the same sphere. But if by this expression we are to understand men, it is natural to think of Acts xx. 28; 1 Pet. v. 2; and that too so that these ἐπίσκοποι or πρεσβύτεροι are those whose business it is to execute the will or commission of the Lord, in general as well as in special cases, to the churches, as those whom the Lord has appointed representatives of the churches, and to whom He has entrusted their care; cf. Acts xx. 28; Mal. ii. 7.—Grimm (Lexicon graecolat. in lib. N. T.) understands the expression ἄφθα ἄγγελος, 1 Tim. iii. 16, likewise to refer to men, ἄγγελος being a poetical name for ἀποστόλος; but this view may possibly rest more upon a certain aversion to the angelology of Scripture than upon
any reasons. Besides, he would have to show that ἄγγελος is more "poetical" than ἀπόστολος.

II. (δ) ἔπειτα ἄγγελος, angels, denotes the members of the στρατιὰ οὐρανοῦ, Luke ii. 13; cf. Acts vii. 38; Rev. xix. 14; Matt. xxvi. 53, δώρακα λεγόμενα ἄγγελαν; Hebrew עַנִּיא, 1 Kings xxii. 19; 2 Chron. xviii. 18; Ps. cxlviii. 2; Dan. vii. 10; 2 Kings vi. 17; Josh. v. 14, 15. Compare the designation of God as πάντως γῆς in Isaiah, Jeremiah, Zechariah, Malachi. In accordance with their nature and their appearance they are called σπíρτος, πνεύματα, Heb. i. 14; and according to their essence and life, they belong not to the terrestrial, but to the superterrestrial or heavenly sphere of the creation. Hence they are called οἱ ἄγγελοι τῶν οὐρανῶν, Matt. xxiv. 36; εὐ τοῖς οὐρ., Mark xii. 25, xiii. 32; εὐ οὐρ., Gal. i. 8; cf. Luke xxii. 43; in order to indicate the sphere to which they belong; and they bear the name ἄγγελος, not on account of their nature, but as describing their office and position as the messengers of God to men. These members of the στρατιὰ οὐρανοῦ are designed, just as men on their part, to praise God's glory, to glorify God; see Ps. ciii. 20; Eph. i. 14; and, moreover, in such a way that in them especially the omnipotence and resplendent majesty of God are reflected (cf. the very term στρατιὰ οὐρανοῦ, and God's title, πάντως γῆς; further, Ps. ciii. 20, Γαὶ ὁ θεός; 2 Thess. i. 7, ἄγγελοι δυνάμεως αὐτοῦ; Matt. xxvi. 53; Luke ii. 9, ἄγγελος κυρίου ἐπίστη αὐτοῦ καὶ δόξα κυρίου περιλαμμένη αὐτοῖς; Matt. xxv. 31; and thus, perhaps, also the titles ἐξουσίας, ἔργον, κυριότητες, δυνάμεις, are to be explained); according to their rank in the organism of the coming kingdom of God they are messengers between heaven and earth in the service of God, ἄγγελος θεοῦ, Luke ii. 15 [7]; Matt. xxii. 30; Luke xii. 8, 9, xv. 10; John i. 52; Acts x. 3, xxvii. 23; Gal. iv. 14; Heb. i. 6; without its being intended always by this title to give prominence to their work as God's servants and messengers, for ἄγγελος is simply the technical term derived from their office. When the angels appear in the execution of their mission, it is singly, as a rule, and the angel spoken of is then called ἄγγελος κυρίου, Matt. i. 20, 24, ii. 13, 19, xxviii. 2; Luke i. 11, ii. 9; Acts vii. 30, xii. 7, 23; rarely ἄγγελος τοῦ θεοῦ, Acts x. 3, xxvii. 23; which is explained from the fact that the angel appears in the service of the God of the revelation of salvation; see καὶ κύριος. Cf. Acts xxvii. 23, παράστη μοι ... τοῦ θεοῦ οὐ εἴμι, ἐκ λατρείας, ἄγγελος = τηλειά θεός, whereas ἄγγελος κυρίου = κύριος-θεός. The definite ὁ ἄγγελος κυρίου is only used after the appearing of an angel has been named; cf. Matt. i. 20, 24; Acts xii. 7, 11, vii. 30, 38; Luke ii. 9, 10, 13. This observance is of importance in determining the well-known question about the meaning of the O. T. κύριος. For it follows from this that there is no support in the N. T. for the opinion that ἄγγελος κ. always denotes one and the same person. But now there is also no reason for distinguishing the ἄγγ. κυρ. of the N. T. from the κύριος of the O. T.; just as little as ἄγγ. κυρ. Acts vii. 30–35, 38 (without the article), can have a different meaning from the same term as it occurs elsewhere in St. Luke's writings, where an ἄγγ. κυρ. appears in exactly the same manner as κύριος in the O. T. Cf. with Acts vii. 30–35, 38, the passage, 1 Kings xix. 5, 7, 9, 13, which
is quite similar and very important for this question, where in ver. 5 a יְהוָה appears who in ver. 7 is called יְהוָה יְצָר. (In ver. 9 the word of the Lord comes to Elijah, and in ver. 13 Jehovah Himself appears, obviously as quite distinct from His angel.) In addition to this, it is to be observed that יְהוָה יְצָר stands in the same relation to יְהוָה יְצָר in the O. T. as ἄγγ. κυρίου does to ἄγγ. τοῦ θεοῦ in the N. T. There, also, יְהוָה יְצָר is the more frequent and usual term to describe the angelic appearance in question, and in fact the same appearance which is elsewhere called יְהוָה יְצָר. (The former occurs 52 times; the latter—apart from 1 Sam. xxix. 9; 2 Sam. xiv. 17, xix. 28—only 7 times: Gen. xxi. 17, xxxi. 11; Ex. xiv. 19; Judg. vi. 20, xiii. 6, 9; 2 Sam. xiv. 20.) Cf. Judg. xiii. 6, and especially ver. 9 with vv. 3, 13, 15, 16. But if an angel, or an angel of God, is more definitely described by the title angel of Jehovah, because he appears in the service of the God of the revelation of salvation, an important step has been gained towards the answer to the question as to the relation of this יְהוָה יְצָר to יְהוָה. If, after the appearance of such an angel, mention is made of Jehovah and not of the angel; if words of the angel are frequently spoken of (though not always) as words of Jehovah; yea, if the presence of Jehovah is replaced by the presence of an angel, or of His angel (Ex. xxxii. 2, 3, compared with xxiii. 20), who is therefore the angel of His presence (Isa. lxxxii. 9), in whom is His name (Ex. xxxii. 21),—it follows from this, it is true, that there is a representation of Jehovah by the angel, a certain mediation through the angel,—in the main, the view which we find in Heb. ii. 2, Gal. iii. 19 (see s.v. μεσιάς),—but not an identity of any kind whatsoever between Jehovah and His angel. Cf. also Acts vii. 30, 32 with the original passage quoted, and with Judg. vi. 11–23. The relation is the same between Jehovah and His angel as between Jesus and His angel, Rev. i. 1, xxii. 6–9. But if we cannot overlook the distinction between Jehovah and His angel, and in order to do justice to the occasional identifying of the two we infer that the angel of Jehovah, whom we suppose to have been always one and the same, is a manifestation beforehand of the incarnation of God in Christ,—or at least that, in this distinction between Jehovah and His angel, there is an indication of that distinction of subject in the unity of the Godhead which was fully revealed in Christ,—it is of course true that this representation of God by the angel of the Lord (which is so characteristic of the O. T.) recedes in the N. T., where we have the presence of God in Christ. But to infer from this that there subsists a definite relation between the angel of Jehovah and the Son of God,—that the angel of Jehovah is an anticipatory manifestation of Christ,—is not merely logically and exegetically rash in the highest degree; for not a word is said in the N. T. about any such relationship,—a relationship which, if it really existed, would be of the highest import for the Messiahsip of Jesus. Such an inference is also quite contrary to the N. T.; for both from Gal. iii. 19, Heb. ii. 2, and especially from the way in which Stephen, Acts vii, introduces the angel of the Lord, where the O. T. contains no mention of it, and from the rare appearance of the יְהוָה יְצָר in the N. T., this only may be inferred, that angel service as a substitute for God's presence,—an effecting of His revelation by means of angels,—is as characteristic
of the old covenant as the presence of God in Christ specifically characterizes the new. From the fact of Christ's taking the place of the O. T. יְרוּשָׁלְיָם,—if we choose thus to call it,—we must, quite on the contrary, conclude, in view of the texts cited, that the יְרוּשָׁלְיָם is not the O. T. manifestation of Christ, but that the two stand related to one another in the same way as the old and new covenants, ἐν τῷ λέγειν Καὶ ὁμολογοῦν τῷ πρῶτῳ τὸ δὲ παλαιότερον καὶ ἡσύχασθαι ψυχής ἀσταθοῦς, Ἰερ. viii. 13.—See Kurtz, Geschichte des A. B., 2 Aufl. sec. 50. 2; Hofmann, Schriftbeweis, i. 175, 378.

* While thus we see how it is that the ἄγγις, κυρίου still appears in N. T. history, though very seldom and less prominently when compared with the O. T., we must not, on the other hand, overlook the fact, that as in the O. T. angels more and more frequently appear as the revelation progresses, so in the N. T. the history of revelation certainly does not run its course without the participation of angels, as Jesus says of Himself, John i. 52, ἀπέρι ἄγγελος τῶν ἀνθρώπων ἄγγελον, καὶ τῶν ἄγγελων τοῦ θεοῦ ἄγαθον καὶ ἀναβλαυνόντας ἐπὶ τῶν νῦν τοῦ ἀνθρώπου. It is not, however, so much that active participation which is peculiar to the O. T., but rather a participation of a psychological kind which of course does not exclude occasional activity. In lieu of the communication of divine revelations and prophecies in the O. T. by means of angels, something quite different appears. Only at the outset of N. T. history, and at the resurrection and ascension of Christ, are angels employed to convey divine announcements, Matt. i. 20, 24, ii. 13, 19; Luke i. 11 sqq., ii. 9; cf. Matt. xxviii. 2, 5, and parallel passages; then in the visions of the Apocalyptic writers. Cf. Auberlen, Daniel und Apok. cap. 3. Generally, where history is narrated, or prefigured in visions (in the Revelation), they occupy their appropriate place; and hence they are mentioned but seldom comparatively in the Epistles, only Rom. viii. 38; 1 Cor. iv. 9, vi. 3, xi. 10, xii. 1; 2 Cor. xi. 14; Gal. i. 8, iii. 19, iv. 14; Col. ii. 18; 2 Thess. i. 7; 1 Tim. iii. 16, v. 21; Heb. i. 4–7, 13, ii. 2, 5, 7, 9, 16, xii. 22, xiii. 2; 1 Pet. i. 12, iii. 22; 2 Pet. ii. 4, 11; Jude 6. They are λειτουργικά πνεύματα εἰς διακονίαν ἀναστὰς κυρίων καὶ κήρυγμα σωτηρίας, Heb. i. 14,—this is the view of the position, significance, and appearing of angels in the sphere of the revelation of salvation, which runs throughout Holy Scripture, so that their service, though not always directly, yet ever in its ultimate purpose, is for the benefit of those for whom God has provided salvation. Cf. Gen. iii. 24, xxiv. 7, 40, xxviii. 12, xxxii. 1, 2; Matt. xiii. 49, xxiv. 31, etc. To them as such is entrusted the care of the guardianship and well-being of each, Matt. iv. 6 (from Ps. xci. 11), τῶν ἄγγελων αὐτῶν ἐντελεῖται περὶ σοῦ κ.τ.λ., and accordingly they are the angels of those who are entrusted to their care; so Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν (i.e. τῶν μικρῶν τοῦτον τῶν πιστεύοντων εἰς ἐμέ, ver. 6); Acts xii. 15, οἱ ἄγγελοι αὐτῶν. Cf. Rev. xxi. 12; Matt. xxiv. 31; Dan. x. 12 sqq.; Zech. iii. 7; Josh. v. 13 sqq.; Luke xvi. 22, xv. 10. Not that there is assigned to the angels a special part in the work of salvation on the part of God, nor that in any way by spiritual influence or the exercise of superhuman power they lead to the laying hold upon and possession of salvation on the part of man; but they accompany the history of salvation, in its objective growth
and in its subjective realization, with special interest in those for whom salvation is intended; cf. Luke ii. 13, 14, xv. 10; 1 Pet. i. 12, εἰς ἑπταθεῖον ἀγγελον παρακάταφεν. In no other way is even the greatness of God’s glory—βάθος πλοῦτος—made known to them than in the revelation of salvation, and by the church; 1 Pet. i. 12; Eph. iii. 10, ένα γνωσμήν νῦν ταῖς ἀρχαίς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἑπταθαίνοις διὰ τῆς ἱκανότητος ἡ πολυπολείας σοφία τοῦ θεοῦ. Cf. 1 Cor. iv. 9

Only with this limitation can we rightly understand the appearance of angels in the history of salvation, and the above-mentioned enhancement of their prominence in the N. T. For in all the stages of the history of salvation they appear as ministering and participating, and for this very reason serving and participating most actively at the outset of the N. T. revelation, with which heaven again opens. It is not only at the main epochs that their service and participation are regularly mentioned,—at Christ’s birth, the flight into Egypt, the temptation, the agony in Gethsemane, the resurrection, and the ascension (1 Tim. iii. 16). Here they are rather in continual movement between heaven and earth, John i. 52; cf. Mark i. 13; Matt. iv. 11. And they again appear in the future at the end of the history of salvation, and then collectively, 2 Thess. i. 7; Matt. xxiv. 31, xxv. 31, xiii. 49, xvi. 27; Heb. i. 6. In behalf of the history of salvation—more than this we cannot venture to say—they appear also as ministering, and as accomplishing God’s operations in the sphere of nature, Heb. i. 7; John v. 4; Rev. xvi. 5; cf. xiv. 18, ἀγγέλος δὲ ἅγεν ἐξουσίαν επὶ τοῦ πυρὸς.

If after all this we not inappropriately designate the angels as intermediate beings, no perversion would be greater than to find in them echoes or even unsubdued remnants of polytheism; for it is just by the service and escort of angels that God’s highest sovereignty is glorified, as is evident from the total impression of sacred history, as well as from particular declarations (e.g. Dan. vii. 10; 2 Thess. i. 7; Matt. xxv. 31); God not being in any way limited by angels, nor necessitated to make use of them as if they were “the necessary medium of His relation to the world.” And so far from placing themselves between man and the God of his salvation (cf. Col. ii. 18), or hindering the direct access of man to God, they rather, on the one hand, invest the intercourse of God with men with a certain attractive and softening beauty (cf. Acts vi. 15; Ex. xxxiiii. 2, 3), by the side of all the splendour and all the sublimity of their appearance (2 Cor. xi. 14); as, on the other hand, by their appearing, they impart to man a humbling impression of the divine majesty and greatness; cf. Isa. vi.; Luke ii. 9, 10; Rev. xxii. 8, 9.—It may further be observed, that the angels of God are called ἄγιοι, Rev. xiv. 10, Mark viii. 38, Luke ix. 28, Acts x. 22, in order to characterize them in contrast with sinful man; ἐσκελτοῖ, 1 Tim. v. 21, to describe them according to their ministering participation in the counsels of divine love (and their being included therein, Eph. i. 20 sqq.; Col. i. 20 ἤ); see s.v. ἐσκελτός.

II. (c) Mention is also made of ἀγγελός ἐμπαρτχαντες in 2 Pet. ii. 4, and with this express distinction only in the N. T.; cf. Jude 6, τούς μὴ τηρήσαντες τὴν ἑαυτῶν ἀρχήν
'Αρχάγγελος, 24  'Αναγγέλω

ἀλλὰ ἀπολύσατος τὸ ὄνομα ὀικετήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμός δίδεις ὑπὸ ξύφων τετῆρων. See Rev. xii. 7, 9, ix. 11; cf. John viii. 44. On account of their fellowship with Satan, not because they stand in the same relation to him as the angels of God to God, they are described as ἄγγ. τοῦ διαβόλου, Matt. xxv. 41; σάταν, 2 Cor. xi. 7. See, on this subject, Beck's profound and copious dissertation, free from all extra-scriptural theosophizing, Lehrw. 1, sec. 21, p. 247 sqq.: "Der Abfall in der unsichtbaren Welt."


'Αρχάγγελος, ο, first or highest angel, archangel, leader of the angels. 1 Thess. iv. 16, ὁ κύριος... ἐν φωνῇ ἀρχάγγελου... καταβῆσαι (cf. Matt. xxv. 31, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ); Jude 9, Μιχαήλ ὁ ἀρχάγγελος. Cf. Rev. xii. 7, ὁ Μιχαήλ καὶ οἱ ἄγγελοι αὐτοῦ... ὁ δράκων καὶ οἱ ἄγγελοι αὐτοῦ. Michael is, in Dan. x. 13, described as ἀρχὴ ἀρχῶν ἐν τῶν ἀρχαῖοι... in xii. 1, as ἄγγελος, ὁ ἄρχων ὁ μέγας. It is incorrect to say (Hofmann, Schriftbeweis, 1. 343) that this title is intended to imply nothing concerning differences of rank in the angel world, but only to explain the relation of Israel to the great world-powers; for then Michael would be "one of the chief princes," "the great prince," merely because "he standeth for the children of Israel," xii. 1. His greatness would depend solely upon the part he took in the history of Israel, whereas it is his greatness, his power, which is to comfort the prophet, and to give Israel help against the oppression of the nations. If, moreover, we take ἀρχὴν as merely a strengthening of ἀρχή, this latter word clearly denotes a definite rank, by virtue of which he is qualified for the special work and service. Cf. Josh. v. 14: γὰρ ἀρχήν. Moreover, some such difference of rank as ἀρχάγγελος; denotes, must, for linguistic reasons, be recognised. For the prefix ἀρχ-—which occurs only in words which denote office, dignity, or occupation, very frequently in Plutarch and in the Byzantine age—always expresses a gradation in the sphere spoken of. Cf. in N. T. Greek, ἀρχηγετής, ἀρχιπολίτης, ἀρχιτέχνης; and such words as ἀρχηγομακαταράκτης, "chief secretary;" ἀρχιμαζωπηρίτης, "chief helmsman;" ἀρχιπετρατής, "captain of pirates."—Philo, on Gen. xviii. 6, 7, designates Moses ἀρχιπροφήτης καὶ ἀρχάγγελος, as he also styles the Logos ἄρχάγγελος, by which he means to indicate, at all events, a distinction of rank.

Τοῖς γενελοῖς, δ, ἡ, angel-like; Luke xx. 36, οὔτε γαμοῦσιν οὔτε γαμίσκονται, οὔδε γὰρ ἀποθανόντων ἐστι δύναντος, ἵσαργελοι γὰρ εἰσὶν, where Mark xii. 25, ὡς ἄγγελοι οἱ ἐν τοῖς οὐρανοῖς; cf. Matt. xxii. 30. According to this passage, neither mortality nor sexual communion pertains either to the νοὶ τῆς ἀναστάσεως or to the angels; cf. 1 Cor. vi. 13; so much the more horrible, therefore, must the sin of the angels appear, which is mentioned in Jude 6 and 2 Pet. ii. 4.

'Αναγγέλω, f. ἐλθεῖν, strictly, to report back; used of the reports brought by persons
returning from somewhere, Ἐκ. Ἁναβ. i. 3. 21, ἀκούοντες δὲ ταῦτα οἱ αἱρετοὶ ἀναγγέλ-λοντες τοῖς στρατεύσαις. Judith xi. 15; thus in 2 Cor. vii. 7, ἀναγγέλλοντες ἥμων τῇ ὑμῶν ἐπιστοὺς. In accordance herewith is to be explained the choice of this word in John xvi. 14, ἐκ τοῦ ἐμοῦ λήφηται καὶ ἀναγγέλται ὑμῖν, and in ver. 15; ver. 13, δει αὐτοῦ λαλῆσαι καὶ τὰ ἐρχόμενα ἀναγγέλται ὑμῖν; 1 John i. 5, ἢ ἀγγέλται ἦν ἀκούοντες ἀν' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν; cf. Erasm., quod filius annunciavit a patre, hoc apostolus acceptum a filio renunciavit nobis; also in John iv. 25, of the Messiah, ἀναγγέλται ἥμων πάντα; comp. Deut. xvii. 18. This may possibly have to be taken into consideration in 1 Pet. i. 12, ὥς ἀκούοντες ἂν αὐτοῖς ἥμων δὲ διηκόνους αὐτὸν, ἢ τῶν ἀναγγέλτων ὑμῖν, κ.τ.λ., where the meaning, "to report things that have happened" (Schott), is not to be given to it. It is then used with a weaker sense of the ἀντὶ, and signifies to send news of, and generally to report, to notify, to announce, to proclaim. Very frequently in the LXX. it means, etc. Rom. xv. 21, οὐκ ἀναγγέλται περὶ αὐτοῦ; Isa. lii. 15, ἢ καθώς ὑμεῖς ψάλετε; besides, only with certainty in Acts xiv. 27, ἀναγγέλεων (Rec. ἀναγγελείαν) δει ἐποίησεν ... καὶ διὰ κ.τ.λ.; Acts xv. 2, xvi. 18, xx. 20, 27. In classical Greek we find more frequently ἀπαγγέλλω, which Lachm. and Tisch. have received into their text, instead of the Rec. ἀναγγέλλω, in Mark v. 14, 19; John v. 15, xvi. 25; Acts xiv. 27. The second Aor. ἔγγελται, which in the compounds of ἀναγγέλλω is not infrequently used by later writers, occurs in 1 Pet. i. 21; Rom. xv. 21 (cf. Rom. ix. 17; Acts xvii. 13). Construed (1) with the acc.: John iv. 25, xvi. 13; Acts xvi. 38, xix. 18, xx. 20, 27; 2 Cor. vii. 7; 1 Pet. i. 12; 1 John i. 5. Instead of the acc., with a relative clause following, in Mark v. 19; Acts xiv. 27; (2) followed by διὰ, John v. 15; Acts xiv. 27; (3) περὶ τινός, John xvi. 25; Rom. xv. 21; cf. Judith x. 22 (ἐλεγγέλλει περὶ τινος, often in Polyb.). Except in Mark v. 14, εἰς τινα, it is connected with the dative of the person.

'Απογγέλλω, second Aor. pass. ἀπαγγέλται (cf. s.v. ἀναγγέλλεω), Luke viii. 20. Herodian. vii. 9 = ἀγγέλεω (τινὶ τίνι) ἀπὸ τινός, to announce or report from some place or person; see Acts iv. 23, v. 22, 25, xxiii. 16, 17, 19; then generally, to tell, to announce, to publish, and, indeed, to publish something that has happened, been experienced, heard. It is also used of a commission to be executed τινα τοιοῦτον, Acts xv. 27, xxvi. 20. LXX. = προκαίμενος, etc., more common, however, is the word ἀπαγγέλλω (q.v.), which occurs less frequently in the profane writers. 'Απαγγέλλω occurs especially in Luke's writings, the Gospel and Acts. (1) τινὶ τίνι, Matt. xxviii. 11; Mark vi. 30; Luke ix. 36, xiv. 18, xxiv. 9; Acts xii. 17, xvi. 33, xxiii. 17. Of the ministry of the apostles (cf. on the contrary, ἀγγέλλομαι, of the divine action), 1 John i. 2, (ἐκάκισαν καὶ μαρτυροῦμεν καὶ) ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον (cf. Acts xxvi. 20). Cf. Matt. xii. 18, κρίειν τοῖς ἐθνεῖς ἀπαγγελεῖς, from Isa. xi. 1, κρίειν τοῖς ἀνθρώποις, LXX. ἐξοσκέπασε, where κρίειν denotes, not future things, but quid sit rerum, sanctum, Deo dignum (Coccio), the righteous government of God; see s.v. κρίειν.—Heb. ii. 12, ἀπαγγελώ τὸ δυνάμ οὖν τοὺς ἀδελφοῖς μοι; Ps. xxii. 23, προτείνει, LXX. δημηγορεῖ. Instead of τινὶ, we find πρὸς τινα, Acts xvi. 36;
Διαγγέλλω

Xen. Anab. vi. 3. 22; εἰς τινά, when the object is impersonal, the place where and to which the proclamation is issued, Acts xxvi. 20, τούτῳ ἐν Δαμάσκεν πρὸ τός τοῦ Ἰεροσολύμων εἰς πάντα τοῦ τῆς Ἰουδαίας καὶ τοὺς ἔθνειν ἀπαγγέλλων μετανοεῖν κ.τ.λ.—ἀπαγγέλλειν τί, Matt. viii. 33; Acts xv. 27; Luke viii. 47 (Lachm., Tisch.).

(2) The object subjoined in the form of a relative or objective clause (Winer, sec. 60. 6; cf. Acts xiv. 27, ἀπαγγέλλων δόξα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ δόξα ἴσον κ.τ.λ.), Matt. xi. 4; Luke vii. 22, viii. 47, Rec.; Acts iv. 23, xxiii. 19; 1 Thess. i. 9; 1 John i. 3; followed by τῶς, Luke viii. 36; Acts xi. 13; by δι', Luke xviii. 37; 1 Cor. xiv. 25 (cf. Acts v. 25); by inf. Acts xxvi. 20; acc. and inf. Acts xii. 14 (cf. Winer, sec. 44. 3).

(3) ἀπαγγ. τινὶ περὶ τινὸς. Luke vii. 18, xiii. 1; John xvi. 25 (cf. 1 Thess. i. 9, περὶ ημῶν ἀπαγγέλλονοι, ὑποίνων ἐπετείχαν πρὸς ημᾶς, and Acts xxvii. 21, ἀπαγγέλλειν ὑπελέγοντο τι περὶ σοῦ πονηρῶν). (4) Without object, ἀπαγγέλλειν τί - to give an account to some one, Matt. ii. 8, xiv. 12, xxviii. 8, 9, 10 (Lachm. and Tisch. omit it in ver. 9).—John iv. 51, ἀπαγγέλλειν λόγους; cf. 2 Sam. xv. 31, ἀπαγγέλλειν.

Ἀπαγγέλλω (second Aor. pass. διαγγέλλων; cf. s. v. ἀπαγγέλλω), to make known through an intervening space, (1) to convey a message or tidings; cf. Xen. Anab. i. 6. 2, διὰ τούτου δύνασθαι αὐτοῖς, ἵστατο τὸ Κύριον στρατόπεδον, βασιλεῖ διαγγέλλω; ii. 3. 7, μέχρι ἄν βασιλεῖ τὸ παρ' ἑαυτῷ διαγγελθῇ; vii. 1. 14, ἐπικούραστε δὲ τινὲς τῶν στρατιωτῶν ταύτα ὑπὲρ τῶν λογισμῶν τῆς διαγγέλλων εἰς τὸ στρατόπεδον. So in Acts xxii. 26, διαγγέλλων την ἐκκλησίαν τῶν ἡμερῶν κ.τ.λ., on which Chrys. remarks, αὐτός ἐν εἷς δόλον ἐκακίσθην τοῖς, he caused to be known, that, etc. Then (2) - to report further, to publish far and wide; cf. LXX. Lev. xxv. 9, διαγγέλλεσθαι σάλπηρας φονῆ ἐν πάσῃ τῇ ηττῇ ὑμῶν = ἀπαγγ. Plut. Camill. 24, ἢ κύριος ταύτης διαγγέλλουσα τὴν πράξιν εἰς τὰς πόλεις. Thus in Luke ix. 60, σὺ δὲ ἀπελθεῖς διαγγελέν τῇ βασιλείᾳ τοῦ θεοῦ. Rom. ix. 17, δι' αυτοῦ διαγγελθῇ τὸ δυνάμενον ἐν πάσῃ τῇ ηττῃ, from Ex. ix. 16 — θεὸν (cf. Ex. xiv.).

Ἐπαγγέλλω, to proclaim; used, like the Lat. edicere and pronuntiare, of public announcements, decrees; to announce, be it a message, a summons, or a promise. Xen. Cyrorp. vii. 4. 2, στρατιώτης ὅπου δόθη, ἐπαγγέλλατο αὐτοῖς; Thucyd. vii. 17, στρατιῶν τε ἐπαγγέλλατο ὑπὸ τοὺς ξυμάχους; v. 47, ἐπὶ δὴ ἔδει ὑπὸ τὴν πόλιν τὴν ἐπαγγελλασαν βοήθειας. Most frequently in the sense, to announce a summons, to issue the command for something. Also in the middle, Herodian. vii. 1, ἐπαγγέλλεσον ἐγωμένων στρατιῶν, he caused to be announced; cf. on this meaning of the middle, Krüger, Gram. sec. 52. 11; Matth. Gram. sec. 492. 9. In the N. T. only middle, ἐπαγγέλλεσθα, to announce oneself, i.e. I offer myself for something which I engage to do,—I offer my services. Krüger, sec. 52. 8. 5. Thuc. vi. 88, πόλεων ἐπαγγελλομένων καὶ αὐτῶν συμπολεμεῖς. Mark xiv. 11, ἐπαγγελθέντα αὐτῷ ἀργυρίους δοῦσαι. 2 Pet. ii. 19, ἐλευθερίας αὐτοῖς ἐπαγγελλόμενοι αὐτοὶ δοῦσαι ἐπάρχοντες τῇ φθορᾶς. In particular, of the offers of the Sophists to teach something. (Cf. Eccles. iii. 25, ὕψωτας δὲ ἀμοιβὰς μὴ ἐπαγγέλων.) This is the use in 1 Tim. ii. 10, ἐπαγγελλόμενας θεοείσεθεν, professing godliness, pretending to be godly,
hence to pretend, 1 Tim. vi. 21, (ἐκτρεπόμενος τάς ἀνθισθέντας τῆς συνεδρίας) ἦν τινες ἐπαγγελόμενοι κ.τ.λ.; cf. Wisd. ii. 13, ἐπαγγέλεται γραφών ἥξειν θεοῦ. With a special meaning the word (as also its derivatives) is used of God, and of the divine promise of salvation, for which it is peculiarly appropriate; because, "in distinction from ἐπιστρέφωμαι, it means, to promise spontaneously, to engage oneself to render a service" (Pape, Dict.), quae verbi graeci proprietas, ubi de divinis promissionibus agitur, exquisite observanda est (Beng. on Acts i. 4). In Acts vii. 5, ἐπαγγελότατο δοῦναι; Tit. i. 2, ἐπ' ἐκπίθη ζωῆς αἰώνιου ἦν ἐπαγγελότατο ὁ ἁγιοὶς θεὸς; cf. 1 John ii. 25; Jas. i. 25, τὸν στέφανον τῆς ζωῆς δι' ἐπαγγελιάς τούς κ.τ.λ.; Jas. ii. 5, τῆς βασιλείας δὲ ἐπαγγελλάτω τικτ.λ.; Rom. iv. 21; Heb. xii. 26, ἐπαγγέλλεται λέγων. Absolutely = to give a promise (cf. above, Ecclus. iii. 25: Aristot. Eth. x. 9. 20, τὸν σοφιστῶν οἱ ἐπαγγελλόμενοι); ὁ ἐπαγγελλόμενος, Heb. vi. 13, x. 23, xi. 11; Gal. iii. 19, σπέρμα δὲ ἐπαγγελτα, the seed, to which the promise is given; cf. ver. 18. As Paul also uses ἐπαγγελλέω, not only in the middle, and it is a technical term, it falls under the category of those deponent verbs which, in some tenses, especially in the perf., have both an active and a passive meaning; cf. Matth. sec. 496a.—The O. T. has no corresponding technical term.—See προευθυγγέλλομαι.

Προεύθυγγέλλω, to proclaim beforehand, to promise beforehand; it occurs frequently in Dio Cass., in both active and middle.—In the N. T. it occurs in the passive in 2 Cor. ix. 5, ἡ προκαταρτισθήσει τῆς προσπραγμένης εὐλογίαν ὑμῶν (Rec. pro-

κατατηρηγγέλλων); in the middle in Rom. ii. 3, δε (cf. εὐθυγγέλλων) προσπραγμέλλετα διὰ κ.τ.λ.

Ἐπαγγελλάτω, to proclamation, both in an active and a passive sense. Except as used as an Attic law term in the combination ἐπαγγελλάτω ἐπαγγέλλεσα, "to bring an accusation [against an orator]" (see Passow), the word occurs only in later Greek, where it is mostly equivalent to consent, promise, offer (even summons, Polyb. ix. 38. 2), for which, in O. T. Greek, and in Isocr., Dem., Aesch., ἐπαγγέλλαμα is used, q.v.; cf. Polyb. i. 43. 6, vii. 13. 2, xvii. 11. 1, ἐν ἐπι κατάτασει, to rest content with promising; i. 72. 6, ἐπαγγέλλας ποιεῖται πρὸς τὴν ἀνάτασιν. On the other hand, Aeschin. p. 24. 14, ἦν δὲ αὐτὸς ἐν τούτῳ ἐν τῷ πρός τοῖς υἱοῖς ἑρχόμενοι υἱοὶ νῦν ἐν τοῖς ἐπαγγέλλαμα. The word seldom occurs in the LXX.; once through a misunderstanding of the Heb. יְנֶבֶּה, Amos ix. 6; in Ps. lvi. [lv.] 9 = תּוֹ. In Ezek. vii. 26, a passage which Schlesmer cites in addition, we have not ἐπαγγελλάτω, but ἄγγελλω = τρέβω. In the only place wherein it occurs in its true sense, Esth. iv. 7, it is added by the LXX. In 1 Esdras i. 7 and 1 Mac. x. 15, it is = promise, promises. In the Prayer of Manasses, ver. 6, it stands as in the N. T. of God's promise of salvation; δέ εἰς τὴν ἐπαγγελλάς σου = misericordia conspicua in promissione tua (Wahl).

In the N. T. Acts xxiii. 21, προποθήκημα τῶν ἀπὸ σου ἐπαγγελλάω, in the general sense, promise or consent. Elsewhere always in a special sense, to denote the divine promises of salvation, as, in fact, all the derivatives of ἀγγέλλω, as already remarked, are used to designate the proclamation of salvation. As it occurs also in the N. T. (Luke, Acts,
Hebrews, St. Paul's writings, 2 Peter, 1 John) in an active and a passive sense,—though but rarely active, besides Acts xxiii. 21, only in Gal. iii. 18,—we have in N. T. usage of the passive an extension of the meaning, so that it denotes not only the promise given, but also the promised blessing itself. (I.) Actively, it denotes the act of promising, Gal. iii. 18, τὸ Ἀβραὰμ δι' ἐπαγγελλάς κεχάρισται ὁ θεός; cf. Bengel on Acts i. 4, εὐ. ἐπαγγέλλω. (II.) Passively, (a) the promise given. Rom. ix. 9, ἐπαγγελλάς ὁ λόγος; Rom. iv. 20, εἰς τὴν ἐπ. τοῦ θεοῦ οὐ δικαίωθη τῇ ἀπιστίᾳ (cf. Plat. Euthyd. 274 Α, ὡς ἄρ τοῦ μεγέθους τοῦ ἐπαγγέλματος οὐδὲν βασιλείαν ἀπεστείλα). With specification of the purport of the promise, 2 Tim. i. 1, κατ' ἐπ. ζωῆς τῆς ἐν Χριστῷ Ἰσυα; 2 Pet. iii. 4, ἡ ἐπ. τῆς παρουσίας αὐτοῦ; Heb. iv. 1, ἐκεῖθεν εἰς τὴν κατάπαυσιν αὐτοῦ; 1 Tim. iv. 8, ἡ εἰσελθείς ἐπαγγελλάς ἡμῖν τῇ ζωῇ. Cf. 1 John ii. 25, αὐτὴ ἐστὶν ἡ ἐπ. Ἰησοῦ αὐτοῦ ἐπαγγελλότο ἡμῖν, τῇ ζωῇ τῆς αἰώνιον; Rom. iv. 13, ἡ ἐπ. τοῦ κληρονόμου αὐτοῦ εἶναι τοῦ κόσμου. Without a more definite specification of the purport, the promise of salvation, the Messianic promise, Rom. ix. 4, δι' αὐτοῦ ἐπαγγέλλει; Gal. iii. 21, ὁ υἱὸς κατὰ τῶν ἐπαγγελμάτων τοῦ θεοῦ; ver. 18; iv. 23. Acts ii. 39, ἦν γὰρ ἐστιν ἡ ἐπ. xii. 23, τούτῳ ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελματίαν ἤγαγεν τῷ Ἰσραήλ σωτῆρα Ἰσα; ver. 32, ἐγερθεὶς ἐκ τῆς πρός τοὺς πατέρας ἡμῶν προεκκλήσεως κ.τ.λ.; xxvi. 6, ἐπὶ ἄπειδο τῆς ἡμᾶς τοῖς πατέρας ἐπαγγελματίας ἡμῶν ἐπὶ τῶν θεῶν. In this special sense, the conception expressed in ἐπαγγελματία, both as to its form (Gal. iii. 18) and purport (Gal. iii. 21), occupies so important a place in the divine economy, that the blessings as well as the members of the economy of salvation are thus characterized. Hence the combinations: γῆ τῆς ἐπαγγελματίας, Heb. xi. 9; τὰ τέκνα τῆς ἐπαγγελματίας, Rom. ix. 8, Gal. iv. 28; τοίχωμα τῆς ἐπαγγελματίας τό θεὸν, Eph. i. 13; διαθήκη τῆς ἐπαγγελματίας, Eph. ii. 12; cf. Rom. ix. 4.—Gal. iii. 29, κατ' ἐπαγγελματικές κληρονομούμε; Eph. iii. 6, συμβολὴ τῆς ἐπαγγελματίας; Rom. iv. 14 and Gal. iii. 17, καταργεὶς τῆς ἐπαγγελματίας; Rom. xv. 8, βεβαιώσωμεν τὰς ἐπαγγελματίας; cf. iv. 16, εἰς τὰς ἐπαγγελματίας τῆς ἐπαγγελματίας; Gal. iii. 16, ἔφθασον αἱ ἐπαγγελματίας; 2 Cor. vii. 1; Heb. vii. 6, ξύνε τὰς ἐπαγγελματίας; Heb. xi. 17, ἀναδέχεσθαι τὰς ἐπαγγελματίας.—Acts vii. 17; Gal. iii. 16, 22; Eph. vi. 2; Heb. viii. 6. In 2 Pet. iii. 9, ό βραδόνων κύριος τῆς ἐπαγγελματίας, διὰ τινὸς βραδύτητα ἦγοταν διὰ μακροθυμεῖν κ.τ.λ., we must not (as in our first edition) join κύριος τῆς ἐπαγγελματίας,—a connection which cannot be justified either by ἀργὸς τοῦ εἰσαγγελίου, Mark i. 1, or by γῆ τῆς ἐπαγγελματίας, Heb. xi. 9, and which is so harsh that most manuscripts read ὁ κυρ. τῆς ἐπαγγελματίας; but we must construe τῆς ἐπαγγελματίας with βραδόνων, for then only will the antithesis intended between the otherwise synonymous verbs βραδόνων and μακροθυμεῖν appear (cf. Ecclus. xxxii. (or xxxv.) 22, ὁ κύριος οὐ μη βραδύνων οὐδὲ μη μακροθυμήσῃ ἐπὶ αὐτοῖς) when βραδόνων is more fully defined by a special object. The thought of course is this: What seems a delaying of the promise is really not so, but a delaying of the judgment; and that at which the mockers mock in the presence of those who wait for the second coming of the Lord, is really for them a call of grace to repentance. Cf. 1 Pet. iv. 17, 18. The intransitive βραδόνων does not, indeed, elsewhere appear with the genitive, but with the dative or accusative, e.g. βοή, “ with help,”
in Aeschylus; τὴν σωτηρίαν, Isa. xlvi. 13; ἡρα, Plut. Conv. 707 E. Still this connection, which the context obliges, is justifiable; because, on the one hand, βραδύς is sometimes joined with the genitive, e.g. Heliod. ii. 29: βραδύ τῆς ἡμερᾶς,—in the passage cited by Passow, Thuc. vii. 43, it is joined, not with the genitive, but with the dative;—and, on the other hand, according to the general rule, words signifying "neglecting," "preventing," "holding back," "hindering," are followed by the genitive; cf. Krüger, sec. 47. 11. 12;

Winer, sec. 30. 6. (b) ἐπαγγέλαι is — the promised blessing, so only in Luke, Acts, Hebrews. Acts ii. 33 (cf. Heb. ix. 15, xi. 13); Acts i. 4; Luke xxiv. 49; Heb. x. 36, and xi. 39, κομίζε σε τὴν ἑπ.; 

With οἱ κληρονόμοι τῆς ἑπ., Heb. vi. 17; ver. 12, κληρονομεῖν τάς ἑπ.; 

xi. 9, συγκληρονόμοι τῆς ἑπ., compare the Pauline κατʼ ἐπαγγέλαι κληρονόμοι, Gal. iii. 29. 

It is to be observed, that ἑπ. standing alone never signifies "the blessing promised," that this is purely a derived meaning, and always results from the connections in which the word stands; and it is thus of course also necessary to explain the same connections in one and the same book, as e.g. in the Epistle to the Hebrews, uniformly; so that Heb. xi. 33, ἐπέτυχον ἐπαγγελίων must not (because of the absence of the article) be understood of the words of promise, while vi. 15, ἐπέτυχεν τῆς ἑπ., denotes the promised blessing; cf. vi. 12, 17. This is clear with reference to the combinations λαμβάνειν τὴν ἑπ., Acts ii. 33; Heb. ix. 15; τὰς ἑπ., Heb. xi. 13; κομίζειν τὴν ἑπ., Heb. xi. 39, x. 36. But with these expressions it seems not to agree, that of the same persons of whom it is said: "they received not the promises, but only saw them afar off" (Heb. xi. 13, 39, ix. 15), it should be said again: "they have through faith and patience inherited the promises," and that "Abraham was made partner of the ἑπ." (vi. 12, 15, 17, cf. xi. 9). But as, according to the context, we cannot take (vi. 12 sq.) the ἐπαγγελίαι, ἐπαγγέλα, to denote anything else than the purport of the promise, we must seek the harmonizing of both statements in ix. 15, τὴν ἑπ. λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. As to xi. 33, ἐπέτυχον ἐπαγγελίων, compared with ver. 39, εἰς ἔκκομαντο τὴν ἑπ., and ver. 13, μὴ λαβώτας τὰς ἑπ., the absence of the article shows that by ἑπ. we are to understand something different from αἱ ἑπ., viz. not the N. T. salvation, but indefinitely "that which was promised;" cf. Delitzsch, in loc.


"Εξαγγέλω, I. to report from somewhere, to publish abroad; Xen. Anab. i. 6. 5, ἐκεῖ εὐφημίεν, εὐφημίει τῶν φίλων τῆς κρίσεως τοῦ Ὀρόντου ὡς εὐγένετο· οὐ γὰρ ἐκφύγησιν ἤπο. Hence also, to proclaim publicly; Prov. xii. 16, opposed to κρότως; Ps. ix. 15, ὥσις ἐκ πραξιμαίρεις τάς ταῖς αἰνώνισι σου ἐν τοῖς ποιμένας τῆς θυγατρὸς Σιών. II. = to publish completely; plene et plane (Biel, Lexicon in LXX.; cf. the German aussethällen, "to tell to the end"); as verbs compounded with ἐκ often mean: thus Ecclus. xviii. 3.—In the N. T. only in 1 Pet. ii. 9, ἐκακοὶ τὰς ἀρετὰς ἐξαγγελύσε τοῦ... ἤμας καλεσάντος κ.τ.λ.; after
Kαταγγέλλω

Isa. xliii. 21, where we find διηγείσθαι, and xliii. 12, where ἀναγγέλλειν is used. Bengel: ἐκ καθεστάτης, inuiit multorum ignorantiam, quibus fideles debent virtutes Dei praedicare.

Καταγγέλλω (Xen., Polyb., Plut., and other later writers), to proclaim, τῷ or τῶν τινι, Acts xvi. 17, xvii. 3, 23, xxvi. 23; 1 Cor. ii. 1; pass. Acts xiii. 38; without specification of the direction, merely with the object in the accusative, Acts iii. 24, iv. 2, xiii. 5, xv. 36, xvi. 21; 1 Cor. ix. 14, xii. 26; Phil. i. 17; Col. i. 28; in the passive, Acts xvii. 13; Rom. i. 8; Phil. i. 18; ὑπ' with dative, Acts xvii. 13, Rom. i. 8, denotes not the direction, but the locality, in which the καταγγέλλων takes place. The word may contain both a hint of the unknown purport of the proclamation (cf. καταγγέλλων), and a strengthening of the simple verb; cf. Rom. i. 8; 1 Cor. ix. 14, xi. 26; Viger, ed. Herm. p. 638.

Καταγγέλλω, ἐκ, ὁ = ὁ καταγγέλλων, καταγγέλλως, proclaimer, only in Acts xvii. 18, ἦσαν δαμασκίων δεικτεῖ καταγγέλλοντας ἐκαί, and in eccle. Greek.

Προκαταγγέλλω, to proclaim beforehand; Jos. Antt. i. 12. 3; ii. 9. 4. In the N. T. Acts iii. 18, ὁ δὲ θεὸς ἐν προκαταγγελέσθαι διὰ στόματος πάντων τῶν προφητῶν, παθῶν τῶν Χριστὸν αὐτοῦ, ἐπελάβοντος; vii. 52, ἀπέστειλαν τούτων προκαταγγελλόμενα περὶ τῆς θεότητος τοῦ δικαίου; iii. 24, Rec., where Griesb., Lachm., Tisch. read καταγγελεῖν; 2 Cor. ix. 5, Rec., τῷ προκαταγγελείμενῳ εὐκλείαν, where Beng., Lachm., Tisch. read the more concrete προεπηγγελμένην; cf. Rom. i. 8 with Acts iii. 18.

Πραγματεύεσθαι, more rarely in the sense of a mere communication, as the LXX. in Jer. xlvii. [xxvi.] 14, ἀναγγέλαται (Ὑπηρετ.) εἰς Μάγδαλον καὶ παραγγελάται (Ὑπήρχει) εἰς Μέμφιν, than to denote a summons, a proclamation, or an enjoining of something that is to be done; cf. Xen. Cyrop. ii. 4. 2, καὶ τῇ δευτερῷ ἐκλήσει ταῦτα τούτου παραγγελλάτης, in which sense also the German expressions, ankündigen, bekannt machen, to proclaim, to make known, are used to denote what certainly will or must be done. Thus in Greek it is the proper term for military commands. Cf. Acts iv. 18, παραγγέλων τὸ καθόλου μὴ φθορρύσηι μὴδὲ εὐταύμ; vi. 28, παραγγελίας παραγγελλόμενον ὑμῖν μὴ διδάσκειν; ver. 40, xvi. 23. Also in a milder sense = to charge. Acts xxiii. 22, παραγγελίας μὴ δέχασθαι ὅτι ταῦτα ἐνεφάνισα πρὸς μέ.—Used of apostolic commands,—not arbitrary enactments, but pressing injunctions; = to enjoin. 1 Cor. vii. 10, τοῖς γυναικώσιν παραγγέλω . . . γυναικικαὶ μὴ χαριστηθῆναι, and in the remaining passages of the Pauline Epistles; cf. 1 Tim. iv. 11, παράγγελλε ταύτα καὶ διδάσκε. Used of Christ when sending forth His disciples, Mark vi. 8, παραγγέλειν αὐτοῖς ἵνα μηδὲν αἴρωσιν. Acts x. 42, παραγγέλειν ἵνα κηδεῖ . . . καὶ διαμαρτύρασθαι.—Construed with τοῖς, 2 Thess. iii. 4, 10 (ver. 10, τοῦτο παραγγέλλωμεν ὑμῖν διδ.); without dative, in 1 Cor. xi. 17; 1 Tim. iv. 11, v. 7. Instead of the accusative the infinitive is used; cf. Acts iv. 18, παραγγελεῖν (Tisch. omits αὐτοῖς) τοῖς καθόλου μὴ φθορρύσῃ, and, indeed, the infin. Aor.: Matt. xv. 35; Mark viii. 6; Luke v. 14, viii. 29, 56; Acts x. 42, xvi. 18, xxiii. 22; 1 Tim. vi. 13, 14
Παραγγελία, προclamation, command, Acts xvi. 24, v. 28; παραγγέλματα, corresponding to the apostolic παραγγέλματα, 1 Thess. iv. 2, cf. ver. 3; 1 Tim. i. 5, cf. ver. 3; 1 Tim. i. 18.

Εὐαγγέλιον, τό, from Hom. to Plut. = the reward for a good message; as τά δίδασκαλία = fees paid for instruction. It also denotes sacrifice for a good message, in Isocr., Xenoph., Aeschin. Later Greek writers use it, at the same time, in the sense of good tiding, e.g. Plut., Lucian, Appian. Chrysostom establishes a forced connection between the two meanings in Hom. 19 in Act.: τὸ εὐαγγέλιον τοῦτο ἐστιν τάδε σοι ἐστιν ἀγαθόν. As τὰ δίδασκαλία denoted primarily what was taught, doctrina, and then later (Plut.) in the plur. the merces docendi; so, conversely, εὐ. denoted primarily the reward for a good message, and then, subsequently, the good message itself. The LXX. use it in the latter sense only in 2 Sam. xviii. 25, unless there εὐαγγέλια ought to be read instead of εὐαγγέλια, as τὰ is translated in 2 Sam. xviii. 20, 27; 2 Kings vii. 9; on the other hand, we find in 2 Sam. iv. 10, φίλοι με δώσω εὐαγγέλια, ποιήσω ἡμῖν; and in 2 Sam. xviii. 22, where it is also ποιήσω = reward for a good message. Its constant use in the N. T. and by eccl. writers in the sense of good tiding, is not inconsistent with the formation of the word from εὐαγγέλων = publishing good news (Eurip., Aeschyl.), nor opposed to the ἰσχυρὸς λόγος.

In the N. T. = good news, and, indeed, always with an altogether special significance; for as εὐαγγελία = the promise of salvation, so εὐαγγέλιον (cf. εὐαγγελίζω, Isa. xl. 2, 9, 11; Luke iv. 18) = the news of the actually fulfilled promise of salvation = the news of salvation; cf. Acts xiii. 32, ἢμώς ἔχωμεν εὐαγγελίζωμεν τὴν πρὸς τοὺς πατέρας ἐπαγγελλάν γενομένην, δι’ αὐτὴν ὁ θεός ἐκπεπλήρωκεν κ. τ. λ.; Eph. iii. 6, εἶναι τὸ ἔθνος συγκεκλησιάδα καὶ σύσσωμα καὶ συμμέτοχα τῆς ἐπαγγελλάς ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγέλου. Mark i. 14, 15; cf. Phavor., εὐαγγέλιον ἔστιν κύριον τῆς νεανίσκης ἡ λόγος περιέχειν ἀγαθὸν παρούσιαν. Theodoret on Rom. i., εὐαγγέλιον τὸ κύριον προσηγγισθεῖν ὁμολογήσων ὃς πολλῶν ἀγαθῶν ὑπαχονόμενον χαρίζων. Hence the expressions ἡ ἁληθεία τοῦ εὐαγγ., Gal. ii. 5, 14; τὸ μνημή τοῦ εὐ., Eph. vi. 19; ἡ ἐκκλησία τοῦ εὐ., Col. i. 23, cf. ver. 5,
just as in most of the combinations given below. As regards the sense, we have not to
decide between the news to be, or already, delivered, the news of salvation, and the act of
delivery itself, the publishing of salvation, in the transitive sense; for passages like 1 Cor.
ix. 14, ὁ κόριος διέταξεν τὸν ἔσχατον καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζητεῖν, do not admit of
such a change of signification (cf. Phil. i. 12, 7, 16). Further, the combination κατὰ
tὸ εὐαγγέλιον μου, ἡμῶν, Rom. i. 16, xvi. 25, 2 Tim. ii. 8, 2 Cor. iv. 3, 1 Thess.
i. 5, 2 Thess. ii. 14, may be quite as suitably explained the news of salvation to be
delivered or actually delivered by me or us; and in Gal. ii. 7, πεπιστεύσας τὸ εὐαγγ.
ελίως, the apparently appropriate explanation, “ evangellization of the prospetum,” “ of the circumcision,” is excluded
by the context, vv. 2, 5, so that the genitive must be regarded as possessive; cf. Rom.
ix. 4, διὸ... αὐτοῖς. Besides, the transitive rendering, publishing of salvation,
revelation, does not harmonize with the formation of the word, which points strongly
to the passive meaning, news of salvation. Phil. iv. 15, ἐν ἀρχῇ τοῦ εὐ., is to be explained
as in Mark i. 1; cf. Heb. ii. 3; John ii. 11. Εὐαγγέλιον θεοῦ, Rom. i. 1, xv. 16, 2 Cor.
xi. 7, 1 Thess. ii. 2, 8, 9, 1 Pet. iv. 17, designates the message of salvation according
to its divine origin; cf. Rom. i. 2, 3, διὸ προετοιμάσθησα συμμετοχῆς... τοῦ τοῦ θεοῦ,
on the other hand, εὐ. τοῦ νιῶν αὐτοῦ in Rom. i. 9; Mark i. 1, εὐ θεοῦ Χριστοῦ νιῶν θεοῦ;
Rom. xv. 19, τοῦ Χριστοῦ, as in Rom. i. 16, Rec.; 1 Cor. ix. 12; 2 Cor. ii. 12, ix. 13,
x. 14; Gal. i. 7; Phil. i. 27 (cf. 1 Thess. iii. 2, συνεργοῦ τοῦ θεοῦ ἐν τῷ εὐ. τοῦ Χριστοῦ;
Mark vii. 35, x. 29, ἐπικράτη τοῦ κακοῦ καὶ ἔπεμψε τοῦ εὐ.)—as also 1 Tim. i. 11, τὸ εὐ.
τῆς δόξης τοῦ μακαρίου θεοῦ, compared with 2 Cor. iv. 6; 2 Cor. iv. 4, τὸ εὐ. τῆς δόξης τοῦ Χριστοῦ,
—designate the news of salvation according to its purport, like τὸ εὐ. τῆς βασιλείας in
Matt. ii. 23, iii. 35, xxiv. 14; Mark i. 14, Rec., τὸ εὐ. τῆς βασιλείας τοῦ θεοῦ, Tisch. of
the θεοῦ. Acts xx. 24, τὸ εὐ. τῆς χάριτος τοῦ θεοῦ; Eph. i. 13, τὸ εὐ. τῆς σωτηρίας ἡμῶν;
v. 15, τῆς εἰρήνης. The explanation of the genitive in 2 Thess. i. 8, του μὴ ἐπικαλοῦμεν
τῷ εὐ. τοῦ κυρίου ἡμῶν θεοῦ may remain doubtful; comp. Heb. ii. 3.—We have the ex-
pressions κηρύσσειν τοῦ εὐ., Matt. iv. 23, iii. 35, xxiv. 14, xxvi. 13; Mark i. 14, xiiii. 10,
xiv. 9, xvi. 15; Gal. ii. 2; 1 Thess. ii. 9, καλεῖν τὸ εὐ., 1 Thess. ii. 2; διαμαρτύρασθαι
to εὐ., Acts xx. 24 (cf. εἰς μαρτύριον, Matt. xxiv. 14); τὸ εὐ. καταγγέλλων, 1 Cor. ix. 14;
to εὐ. εὐαγγέλισθαι, 1 Cor. xv. 1; 2 Cor. xi. 7; Gal. i. 11; Rev. xiv. 6; εἰρωνεύω τοῦ εὐ.,
Rom. xv. 16; δουλεύω εἰς τὸ εὐ., Phil. ii. 22; συναπεξεῖν εἰς τῷ εὐ., Phil. iv. 3 (cf.
i. 27, συναπεξεῖν τῇ πίστει τοῦ εὐ., cf. 1 Thess. iii. 2); πεπληροκεῖται τὸ εὐ. τοῦ Χριστοῦ,
Rom. xv. 19; μεταστρέφεται τὸ εὐ. τοῦ Χριστοῦ, Gal. i. 7 (cf. v. 6, μετατίθεται εἰς ἐτέρων
εὐ., δ ὁ πᾶς ἀνθρώπων πάντων, to fall away to another gospel [qualitatively], which, however, is not
[numerically] another, because there is no second message of salvation, but, at best, τὸ
eὐ. τοῦ Χριστοῦ μεταστρεμμένον; cf. 2 Cor. xi. 4, εὐ. ἐτέρων δ ὁ πᾶς ἀνθρώπων.
Further, ὑπακοῦειν τῷ εὐ., Rom. x. 16; 2 Thess. i. 8; πιστεύουν εἰς τῷ εὐ., Mark i. 15; συγκα-
ταβαίνου τῷ εὐ., 2 Tim. i. 8.—Joined with a substantive: 2 Cor. viii. 18, εὖ ἐπιτευχθῆναι
εἰς τῷ εὐ.; 1 Cor. ix. 18, θεωρεῖ εἰς τῷ εὐ.; Phil. i. 5, κοινωνία εἰς τὸ εὐ.; cf. 1 Cor. ix. 23,
πάντα ποιό διὰ τὸ εὐ. ὑπαγορευτὶς αὐτοῦ γένομαι. It occurs also, besides, in Acts xv. 7; Rom. xi. 28; 1 Cor. iv. 15, ix. 18; 2 Tim. i. 10; Phil. 13. Not in Luke, Hebrews, Titus, 2 Peter, Jude, nor in the Gospel or Epistles of John.

*Evangelizó* = *εὐαγγελίζω* = *εὐαγγέλια λόγευ*, to bring a joyful message, good news. The active is unknown in the better Greek writers; rare also in the later ones, Dio Cass. lxi. 13.—LXX. 1 Sam. xxxi. 9; 2 Sam. xviii. 19, 20.—In the N. T. Rev. x. 7, εὐαγγέλισαν τὸν ἑαυτοῦ δούλου τοῦ προφήτας; xiv. 6, ἦκοντα εὐαγγέλισεν . . . εὐαγγελίσατι ἐπὶ τοὺς (al. τοὺς) κ.τ.λ. Elsewhere in the middle, Aristoph. Ep. 642, λόγους ἁγαθοὺς φέρων, εὐαγγελίσασθαι πρῶτον ἤμεν βούλομαι; Theophr. Char. xvii. 5, πρὸς τὸν εὐαγγελιζόμενον δι' αὐτὸν σοι γέγονε; Dem., Lucian, Plut.; LXX. 1 Kings iv. 42, ἀγαθὰ εὐαγγελίσασθαι.—In the N. T. 1 Thess. iii. 6, εὐαγγελισμένοι ἦμεν τὴν πίστιν καὶ τὴν ἀγάπην ἤμεν καὶ ὅτι κ.τ.λ.; Luke i. 19, ἀπεστάλην λαλήσει πρὸς σέ καὶ εὐαγγελίσεσθαι σοι ταῦτα. Except in these passages, it is only used by the N. T. writers to denote the New Testament proclamation of salvation (vid. εὐαγγέλιον); cf. LXX. = Ψάφ, Isa. xl. 9, compared with ver. 10; Isa. lii. 7, ὅτε πάντες εὐαγγελιζόμενοι ἠκούσαν εἰρήσει, ὅταν εὐαγγελιζόμενον ἀγαθά; lxi. 1, εὐαγγελίσασθαι πτωχοῖς; Ps. xl. 10, εὐαγγελισμόν δικαιοσύνην; Heb. iv. 2–6. Cf. also the combination with κηρύσσων, διδάσκων, παρακαλῶν, μαθητεύων, Luke iii. 18, viii. 1, ix. 6, compared with ver. 2, xx. 1; Acts v. 42, xiv. 21.—The augments comes after εὐ . . . εὐαγγελίζοντο, etc. Cf. Lobeck, Phryn. 269; Winer, 66; Krüger, sec. 28. 4. 6, 15. 2.

I. Middle εὐαγγελίζωμαι. (1) With an object of the person or the thing: to publish something (to some one) as a divine message of salvation. (a) τί τινι. Luke ii. 10, εὐαγγελίζεται ἤμεν χαράν μεγάλην (ὅτι ἐφεξῆ ἤμεν σήμερον σωτήρ); Luke iv. 43, ταῖς ἑτέραις πύλησιν εὐαγγελίζασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ; Acts viii. 35, εὐαγγελίσαστοι αὐτῷ τὸν Ἰσσοῦν; Acts xvii. 18, τὸν Ἰσσοῦν καὶ τὴν ἀνάστασιν (αὐτοῦ, Rec. and Lachhm., which Tisch. omits) εὐαγγελίζοντο; 1 Cor. xiv. 1, τὸ εὐ. δ εὐαγγελιζόμενον ἤμεν; 2 Cor. xi. 7, τὸ τοῦ θ. εὐ. εὐαγγελισμόν ἤμεν; Gal. i. 8, παρὰ δ εὐαγγελισμάθη ἤμεν; Eph. ii. 17, εὐαγγελίσατο εἰρήνην ἤμεν. Instead of the dative of the person, ἐν with the dat., Gal. i. 16, ἵνα εὐαγγελίζομαι αὐτῶν ἐν τοῖς θεοῖς; Eph. iii. 8, ἐν τοῖς θεοῖς εὐαγγελίζασθαι τὸ ἀνεληφθεῖσαν πληθύνον τοῦ Χριστοῦ. (b) τι. Luke vii. 1, τὴν βασιλείαν τοῦ θεοῦ; Acts viii. 12, τὰ περὶ τὴν βασιλείαν (Tisch. omits τὰ) καὶ τοῦ ὁμοίου τοῦ Ἰσσοῦ Χριστοῦ; Acts v. 42, Ἰσσοῦν τὸν Χριστὸν; viii. 4, τοῦ λόγου (cf. vv. 5, 12); xiv. 35, τοῦ λόγου τοῦ κυρίου; x. 36; Rom. x. 15, εἰρήνην, τὰ ἀγαθά (Isa. lii. 7); Gal. i. 23, τὴν πίστιν; Acts xiv. 15 followed by acc. and inf., εὐαγγελιζόμενοι ἤμεν ἀπὸ τούτων τῶν ματαίων ἐπιτρέφοντες ἐπὶ θεοῦ ἔμνα. (c) τι τινα. Acts xiii. 32, ἡμεῖς ἤμεν εὐαγγελιζόμεθα τὴν ἐπαγγελίαν κ.τ.λ.; cf. Alciphr. Ep. iii. 12, ταῦτα σε οὖν εὐαγγελίζωμαι; Heliod. Aeth. ii. 10, Εὐαγγελίζομαι σε γενέσεως τὴν Ἀγαθομήνης αὐτὴν; Chrys. Hom. 106, ἐστὶ δε εὐαγγελίζων ἐθνοῦλον τοῦ πρὸματος . . . εὐαγγελίζεσθαι γὰρ ἡμᾶς τὴν πολύσφραγον τοῦ σωτῆρός οἰκονομίας. (2) Without a thing for its object = to proclaim the divine message of salvation. (a) τινα. Luke iv. 18; Rom. i. 15; 1 Cor. xv. 2; Gal. i. 8, iv. 13; εἰς, 2 Cor. x. 16 (cf. 1 Pet. i. 25). (b) τινὰ.
the most intensive construction = by proclaiming the message of salvation, to bring one into relation to it, to evangelize him. Luke iii. 18; Acts viii. 25, 40, xiv. 21, xvi. 10; Gal. i. 9; 1 Pet. i. 12; δ καὶ ἀναγγέλθη ὑμῖν διὰ τῶν εὐαγγελισμῶν ὑμᾶς; cf. Euseb. Vit. Const. iii. 26: τὰς ἐνναὰ εὐαγγελιζόμενος. Cf. Lobeck, Phryn. 268. (c) Used absolutely, Luke ix. 6, xx. 1; Acts xiv. 7; Rom. xv. 20; 1 Cor. i. 17, ix. 16, 18.


Εὐαγγελιστὴς, οὗ, ὁ, only in N. T. and ecclesiastical Greek, proclaimer of the message of salvation, Acts xxi. 8; Eph. iv. 11; 2 Tim. iv. 5. ("Heralds of the gospel history," Otto, die geschichtl. Verh. der Pastoralbr. p. 80.) Theodoret's definition does not touch the essence of the word: εὐαγγελίστης περιλαμβάνεται ἐκπομπής. Cf. 2 Tim. iv. 4, 5, ἐπὶ τοὺς μοῦν, ἐκπροσώπωσαν. οὐ δὲ ... ἁγγίσας εὐαγγελιστὰ, with Rom. i. 16; 1 Cor. i. 17; Eph. iv. 11; Jerome, omnis apostolus evangelista, non omnis evangelista apostolus. In distinction from the προφήτης, the evangelist speaks of the facts of redemption, the revelations of God (cf. the combinations κηρύσσειν, διαμαρτύρειν τὸ εὐαγγέλιον, the διδάσκαλος about them; the προφήτης has revelations. Cf. Harless on Eph. iv. 11. At a subsequent period (Chrys.) the authors of the four Gospels were so called.

Προευαγγελίζομαι, to proclaim beforehand a joyful message, or something as a joyful message. Philo, de nomm. mti. p. 1069, ed. Paris, τὸν νεοτόν νῦν ὡς ὀργὰς, ... τὴν ἐκπομπήν τοῦ περιλαμβάνεται προευαγγελιζόμενο; id. de mund. op. 7, ὁ μὲν (εἰς προφήτης) προευαγγελίζεται μέλλωνα ἡμών ἄνεγχων; Mang., quorum alterum praenunciabit lactum adventum solis orituri. Gal. iii. 8, προευαγγελίσατο (touching the augs., vid. εὐαγγελίζω) τῷ Ἀβραὰμ = ἐπαιργήθη εὐαγγελια; p. 55; cf. the correspondence between εὐαγγελία and εὐαγγέλιον under εὐαγγέλιον, according to which εὐαγγέλιον does not materially differ from προευαγγελίζων. Bengel says on this passage: Verbum ad catechresin accedens suavisissime. Abraham ante tempora evangelii evangelizatum est. Evangelium legis antiquius. Cf. Gal. iii. 12, 16 sqq.

"Αγιος, λα, ὁ, holy, is the rarest of five synonyms, ἱερός, δυσιος, σεμύς, ἀγιος, ἀρπός, which the Greeks had to express the idea of holiness, so far at least as they knew such an idea. In biblical Greek, on the other hand, of the Old as well as of the New Testament, it is the only word by which the biblical conception of holiness is expressed,—that conception which pervades the Bible throughout, which moulds the whole of divine revelation, and in which, we may say with perfect truth, are centred the fundamental and leading principles and aims of that revelation. What constitutes the essence of holiness in the biblical sense is not primarily contained in any of the above-
named synonyms; the conception is of purely biblical growth, and whatever the Greeks surmised and thought concerning the holiness of Divinity in any sense remotely similar to that in which Holy Scripture speaks of it, they had not any one distinct word for it, least of all did they express it by any of the terms in question. For the purpose of rendering or receiving the biblical conception and its contents, these terms can only come into consideration or be regarded as designations of God’s holiness in so far as holiness is that element in the divine nature which lies at the basis of, determines and moulds, the reverence which is due from man towards God,—therefore in a purely formal sense. As Greek of itself did not possess the right word for it, the only term presenting itself as in any degree appropriate—ἁγιος—had to be filled and coined afresh with a new meaning; and thus ἁγιος is one of the words wherein the radical influence, the transforming and newly fashioning power of revealed religion, is most clearly shown. Of all the ideas which, within the world subjected to the influence of Christianity or in the modern languages, are bound up in the word holy, none are to be found in the ancient tongues, Greek and Latin, in the terms above named, save those of “the sublime,” “the consecrated,” “the venerable.” The main element—the moral—is utterly wanting. Hence it is not merely a topic of linguistic interest, it is a significant moral phenomenon which here presents itself to our inquiry.

In order to show, first of all, that the Greeks did not possess the true conception of holiness, as it more or less fully has penetrated the consciousness of mankind through revealed religion, we must anticipate, so far as to assert that holiness in the Scripture sense is a historic-ethical conception. Now, as to the Homeric age, Nägelsbach (Homer. Theol. i. 12) says: “Holiness, as a constituent element of the Divine viewed in itself, or only perceived in the intercourse of the gods among themselves, is never mentioned. Never is there a title given to the Godhead indicating a consciousness similar to that in which the Bible speaks of the holiness of the true God.” Afterwards, indeed (cf. Nägelsbach, Nachk Homer. Theol. i. 28 sqq.), all moral and ontological perfections are attributed to the gods (Iscor. xi. 41: ἥγο μὲν οὖν οἷς δῆται τοῖς θεοῖς ἀλλὰ οὐδὲ τοῖς ἐξ ἐκείνων γεγονόται εἰδέμας ήγούμαι κακίας μετασχέων, ἀλλὰ αὐτοῖς τε πάσις ἔχοντας τὰς ἀρετὰς φύναι καὶ τῶν ἄλλων τῶν καλλίτων ἐπιτηδευμάτων ἤγομᾶς καὶ διὰ τῶν ἄλλων γεγονυσθαί). Plato, Rep. ii. 381 C), and the Greek becomes conscious of the holiness of his deity, principally in that not only does he punish evil outwardly,—it might be purely for the sake of order and discipline,—but inwardly hates evil and blames the man.” But it does not rest here. Holiness, so far as in these aspects the Greeks became conscious of it, at once takes up an element which converts it into its direct opposite, into unholiness. For the νόμος, “the re-establishing of the right relation between God and man,” wherein precisely divine holiness manifests itself, is at once turned into jealousy against mankind (τὸ θεῖον πᾶν ἐν φθονέρων, Hesod. i. 32), because “the deity sees in every extraordinary happiness, in every extraordinary greatness which falls to the lot of man, even apart from any presumptuousness, an injury to his preroga-
tive, which he guards with envious jealousy." And now comes the last step: "a satanic element is attributed to the deity, and the seducing and deluding of man into sin is ascribed to him." In Theogn. 401 a man is spoken of who strives after ἄρετή, because he hopes for his happiness from it. But—petit igitur virtutem ultra quam satis est. The excess of such striving is to the gods a reason for plunging him into sin. It was beyond the power of the Greeks to carry out and maintain their presentiments of the holiness of the Deity even to the remotest approach to the scriptural "Be ye holy, for I am holy," to say nothing of carrying it on to the "I am holy, I the Lord, who sanctifieth you." We shall see how the scriptural conception of God's holiness, notwithstanding the original affinity, is diametrically opposite to all the Greek notions; how, whereas these very views of holiness exclude from the gods all possibility of love (Nagelsbach, Nach- homer. Theol. i. 37),—so that Aristotle can say, "the Deity exists not to love, but to be loved,"—the scriptural conception of holiness unfolds itself only when in closest connection with divine love, and only thus can it be apprehended. It is, however, important for us to know that the Greek language offered no single and adequate term whereby to express that combination of all moral and ontological perfections which Isocrates and Plato demand for the gods.

None of the words to be considered, ἱερός, δειος, σεμνός, ἄγιος, ἀγιός, have anything of this fulness of meaning, either etymologically or by usage. It is only as formal designations of the divine holiness, as we have already said, that they come into consideration, for the purpose of rendering and receiving the biblical conception; and it is significant that the rarest of them, ἄγιος, is the very one which biblical Greek takes into its service, the word which, according to usage, was least affected with the profane spirit, and therefore offered the purest vessel for the new contents; whereas the most frequently recurring word in classical Greek, ἱερός, is almost completely excluded from Scripture use. "Ἄγιος is so seldom used in classical Greek, "that it never occurs in the Tragedians—that highest court of appeal for Attic usage—save in one doubtful passage (Aeschylus, Suppl. 858);" see Zschwitz.; whereas ἱερός is quite unusual in biblical Greek, in the LXX. especially so rare, that while constantly in the Apocrypha, and, to say the least, often still in the N. T., the Holy Place is designated τὸ ἱερόν, the LXX. always name it τὸ δειον, τὰ δειον τῶν ἄγιων, ναὸς ἱερόν (this latter in classical Greek = ἱερόν δειον). See ἱερός. Σεμνός only is in biblical Greek still rarer than ἱερός. "Οσιος, on the contrary, and ἀγιός have a clearly defined sphere far narrower than in classical Greek. In order to apprehend and estimate this fact, it will be convenient to represent the worth and import of these terms in classical usage; thus we shall find that in fact ἄγιος alone of them all, etymologically and by usage, was the first to suit the scriptural "holy," and that the biblical conception in its turn, which identified itself with the word, so far outstretched its literal meaning, that the newly-coined ἄγιος formed the root of a family of words unknown to classical usage, ἄγιος, ἄγιονια, ἄγιοτά, ἄγιοσμός, ἀγιασμός, ἀγιαιτήριον, καθαρίζω, whereas it was in classical Greek simply a single member of the family of words derived from ἄγιος.
It is first to be remembered that the strictly ceremonial, and therefore religious, terms for holiness are ἵππος and ἄγνο, and likewise ἁγιος where it occurs; further, that of these ἄγνο only, and of the two remaining synonyms σεμινός only, are predicated of the gods, and this, moreover, in a sense and manner which show that holiness in the biblical meaning did not harmonize with the religious conceptions of the Greeks. "Ὅσιος denotes that which, through divine or human law, custom, usage, is consecrated (becharmed, so to speak), but it has by no means any distinctively religious import. While in connection, e.g., with δεκαων it denotes divine right, and δεκαυω, human precepts; on the other hand, when used with ἵππος, it signifies what is set apart as holy by man, "what is consecrated and sanctioned by universal law and consent" (Passow).—gefreit, as is said in old German,—ἱππος referring to divine, divinely consecrated things, precepts, etc. In the LXX. it is with happy tact (see s.v. δεκαω) employed to represent the Heb. ḫṣḥ, for which in the N. T. we have ἁγιος καὶ ὑποτηλικος; a few times also = τῷ ἰδίῳ (Deut. xxix. 19), ὁ ἱερός, τὸ ἱερόν, ἡ ἱερα, but never for ἑκατωπος.—Σεμινός, from the root σεβ-, contains the fundamental idea of reverential dread, awe-struck reverence (see s.v. σεβω), and denotes what inspires reverence and awe. It is predicated of the gods,—among the Athenians specially of the Eumenides,—and of all "that belongs to the gods and is sacred to them, of what emanates from them, and otherwise is under their protection and care" (Passow). Yet in use it denotes, almost even less than δεκαω, any specially religious or even ethico-religious conception, and thus is quite inadequate for the biblical idea of holiness. For it not only stands also "for what is humbly venerable, all that by usage, power, or other distinguishing feature is raised in moral and intellectual dignity above the ordinary" (Passow), but is used, with a purely external reference, of what is grand, magnificent, tasteful, even fine (e.g. dress), that excites attention = impressive, affecting, sanctimonious (in Eurip.). It does not occur in the LXX.; in the N. T. in four places only: Phil. iv. 8; 1 Tim. iii. 8, 11; Tit. ii. 2. "Ὅσιος and σεμινός are both only secondary designations of the religious conception of holiness, and thus are inappropriate to represent the Scripture conception.

The choice thus remained between the purely religious or ceremonial terms ἵππος, ἁγιος, and ἄγνο. Of these ἵππος is not only the most frequent, but the most appropriate word with a Greek to express his notion of holiness, so far as this is expressed in the synonyms now before us; whereas ἁγιος only now and then expresses a special feature of the ἵππος, and ἄγνο soon by usage obtained so one-sided an application and meaning, that it might have been difficult to recoin it in the requisite way.

Ἣππος is, in its fundamental meaning, a term denoting the outward manifestation of divine greatness. Connected with the Sanscrit ishitas, vigorous, fresh, blooming, it means primarily vigorous, mighty, great,—a meaning which Curtius traces still in ἵππος ἱχθυς, ἱππος ἰτο. "During the best period of the Homeric epos, holy must already have been its prevailing signification; but in particular forms of expression it still retained the older, the sensuous meaning" (Curtius, p. 358). It is a predicate of all that stands in connection with the gods or comes from them, or is consecrated to them; but its contents are so
little defined, that quite generally and in the formal sense it denotes what is divine, θεῖος, e.g. in the combinations Hom. Theogn. 57, Ζεὺς ἵππον λέγει καὶ ἀναβαίνει; II. xii. 84, ἵππον ἡμῖν; xi. 194, κυνέας. Cf. Nägelsbach, Homer. Theol. i. 24: "ἵππος, in ordinary usage, were not merely things formally consecrated by men to the gods, e.g. towns, places; also not merely things which are connected moral relations placed under the protection of the gods,—as in II. xviii. 504, the ἱππός κύκλος of the judges; II. xvii. 464, the chariot board, δίφρος, as the place of sacred companionship between the warrior and the charioteer,—but those things also are called ἵππος which one views as directly and originally the property of the gods. With this ἵππος we may compare, not indeed δίος, which, according to Nietzsche (on Od. i. p. 189), refers to birth and origin, but perhaps θεῖος, which, like divinus, sometimes signifies godlike, extraordinary, as it were supernatural excellence, e.g. in θεῖος χαῖρες, Od. viii. 264, and sometimes expresses the divine origin of a gift or talent; thus, salt is called θεῖος, II. ix. 214."

It is particularly to be observed that ἵππος is never used as an epithet of the gods themselves, and is as little employed even in a remotely similar sense of men, as the biblical ἱππα and its derivatives. For instance, we seek in vain among the derivatives and compounds of ἵππος for the conception of hallowing, which has attached itself to the biblical term holy. Sometimes, perhaps, it occurs of men in the same sense,—as in Pind. Pyth. v. 97, kings are called ἵππος, because they are under the protection of the gods, and derive their dignity from the gods (Hom. II. ii. 205); Aristoph. Ran. 652, ἵππος ἄνθρωπος, of one initiated into the mysteries; Plut. De Sac. sacem. 589 D, οἱ τῶν νερέων ἱπποὺ τὰ τῶν πάντων φερόμενοι μόνοι γενχησόν τοῦ ἀθόρυβον ἅθος καὶ νίμιμον ἢχουσί τῆς ψυχῆς ὅσε δὲ καὶ ἵππος καὶ δαμονίους ἄνθρωπον καλοῖς; De def. orac. 2, ἦλξε ἵππος δίον συνδραμούτες εἰς Δελφοῖς,—and it might be regarded as analogous when, in 2 Kings iv. 9, Eliasha is called by the Shunamite woman σύρισεν τὴν σύννεφον συννεφι; but this is also the only and not quite perfect analogy in biblical usage in which σύρισε (only occurring thus again, Ps. cvi. 16) is used of individual persons. In 2 Pet. i. 21, the reading of the Rec. Text, οἱ ἄγιοι θεοὶ ἄνθρωποι (instead of ἄνθρωποι ἄνθρωποι), would be remotely analogous to this use of ἵππος. In De Alex. fort. i. 10, Plutarch calls the Indian gymnosophists ἄνθρωποι ἵππος καὶ αὐτόνομοι; not because they are τῶν θεῶν σχολάζοντες, as he describes them further on, but, as the connection with αὐτόνομοι suggests, in the same sense in which he elsewhere joins ἄνθρωποι ἵππος καὶ ἄνθρωποι = inviolable, Mor. 410 A; Vit. Tiv. Graecch. 14, 15, 21; cf. Quast. Rom. 219 B, τὰ ἀσύλα καὶ ἐγίμα ἰππά; yet this again is something different from that unapproachableness which the biblical holy involves, Isa. lxv. 5, where the LXX. renders σύρισε by καθαρὸς εἶναι. The ethical character of the biblical holy is quite foreign to the Greek ἵππος. There is only one known passage wherein ἵππος, as the predicate of a man, is possibly, as Suidas thinks, synon. with ιοῦθης, Soph. Oed. Col. 287, ἤκου ἥρα ἵππος εὐθεῖας τε καὶ δίκαιος ἄκακος τοίοῦτο. Still it seems to me at least doubtful whether even here ἵππος stands in an ethical sense, and does not rather refer to the divine guidance and conduct of Oedipus. Plato, De leg. 319 A, νεμεσὶ ἄγρ ο θεός διὰ τού τις θέγγες τοῦ οἰκτόρ δόμου ή ἐπαινῇ τοῦ
"Ἀγών" 39  "Ἀγών"

κατὰ ἐναντίον ἔχοντος ἔχοντος ὅ ἀγάθος: μὴ γὰρ τις ὁ ἄνθρωπος μὲν εἶναι ἱερὸς καὶ ἔμελλα καὶ δρέαν καὶ δρέας, ἀνθρώπων δὲ μὴ ἀλλὰ πάντων τῶν ἱερῶτατων ἐστιν ἄθρο- πος ὁ ἄγαθος, καὶ μαρωνότατον ὁ ποιητός, proves not only that it was not usual to attribute ἱερὸς as a predicate to men, but also that when it was thus used it possessed no ethical meaning at all. Most widely removed from the ethical meaning is the use of it, to mention one more instance, in Lucn. Macrob. 29, ἱερῶτατε Κυντίλλα τίττωσιν. Sym. N. T., in voce ἱερὸς proprius nihil aliud cogitatur, quam quod res quaedam aut persona Deo sacra sit, nulla ingenii morumque ratione habita; imprimit quod sacris inservit.

Of ἄγιος, likewise, it is true that neither is it a predicate of the gods nor is it used of men. It denotes a predicate of the ἱερὸν (i.e. θέων), with which, for the most part, in the few places where it occurs, it is joined, and it manifestly has more of an ethical character than ἱερός, because it gives prominence to that side of the ἱερὸν which demands from men conduct characterized by moral reverence and reverential fear, awe-inspiring, reverend. It often occurs in Herodotus, e.g. ii. 41. 3, Ἀφροδίτης ἱερὸν ἄγιον; ii. 44. 1, ἱερὸν Ἑρακλέων ἄγιον; Xen. Hell. iii. 2. 19, ἐνθα ἦν Ἀρτέμιδος ἱερὸν μάλα ἄγιον. Often also in Plutarch, e.g. De tranqul. am. 477 C, ἱερὸν μὲν γὰρ ἄγιοτατον ὁ κόσμος ἐστιν καὶ θεοπρέπειτατον, and elsewhere. In the same connection also in Plato, Crit. 116 C, ἐν μάθει μὲν ἵερον ἄγιον αὐτόθι τῆς τε Κλειστοῦ καὶ τοῦ Ποσειδώνου ἄβατον ἄφεντα. It appears specially to have been a predicate of temples or places for worship (Plat. Legg. x. 904 D, μετέβαλε τόπων ἄγιον δλον), and indeed, according to Plat. Legg. x. 884, of those places consecrated to the gods which claimed general reverence; for it occurs in this passage of Plato, not of private, but only of public sanctuaries: μέγιστα δὲ (εκ κακῆ) — αἱ τῶν νιῶν ἀκολούθια τε καὶ ὑβρισία οὕς μέγιστα δὲ, δότων εἰς ἱερὰ γέρωνται, καὶ διαφερόντως αὐτοῖς μεγάλα ὅταν εἰς εἰρήνα καὶ ἄγια ἐπ' ἑαυτὰ μέρη κοινά — distinguished from ἱερὰ ἱδία, of which ἄγια cannot, according to this, be properly predicated.—The connection of the word with σεμεῖον also confirms the meaning laid down, ἄγιον being used to complete or strengthen σεμεῖον; Plato, Sophist. 249 A, σεμεῖον καὶ ἄγιον νοῦν οὐκ ἔχον; Crit. 51 A, μητρὸς τοῦ καὶ πατρὸς καὶ τῶν ἔλλων προγόνων ἐκπάντων τιμωτέρου ἐστι ἡ πατρίς καὶ σεμεῖον καὶ ἀγιότερον καὶ ἐν μέχρις μοιρα καὶ παρὰ θεῶν καὶ παρὰ ἄνθρωπος. "Ἀγών also occurs in Plut. Quaest. Rom. 290 B, τὰ ἄνευ καὶ ἄγια ἱερά; Plato, Legg. v. 729 E, πρὸς τοὺς ξένους διαφορέτων ἐς ἅγιοτατα συμβολίζω διατα. The important distinction between ἄγιος and ἱερός appears in Plut. Cornel. v. 682 C, [οἱ ἔχουσιν καὶ ἄνθρωποι] τελευτώσει οὐδὲ τῶν ἄγιοτατων ἀπέκτισε τῶν σωμάτων, while the prostituted bodies of the ἱεροδοῦλοι are called ἱερὰ σώματα.

If, now, we pass on to examine the etymology of the word, it appears with tolerable, indeed we might say with full, certainty that ἄγιος signifies what deserves and claims moral and religious reverence; and this was true originally of ἄγιος also, though in it that meaning was by use obliterated, so that ἄγιος is the only word left appropriate to denote a purely religious conception of holiness. That it is akin to the German "hegen, Haag, Gehege," is a fanciful rather than a true conjecture, and must decidedly be rejected, accord-
ing to the laws of consonantal change. In Greek it is connected with ἄγος, ἄξομας, and their derivatives; and the consideration of these words, to bring into relief the primary meaning, is the more indispensable, because Greek lexicographers have hitherto passed them by rather carelessly. ἄξομας, a rare word, chiefly used in Homer and the Tragg. (in the pres. and imp. middle, once only in Sophocles in the active), denotes pious dread and awe of the gods and of parents, consequently piety, and is by Eustathius explained by σέβομαι (see above, the combination of ἄγος and σέβομαι). ἐν. v. 830, μηδ' ἄξος θανόν Ἀρης; i. 21, Ἀπόλλωνα; Ὀδ. ix. 478, ἔξωνα. It is used absolutely in Ὀδ. ix. 200, ὥσπερ μὲν σὺν παιδί πεντεχομέθ' ἦδὲ γυναικὶ ἄξομαν ἢρει γὰρ εἰς ἄλοχον—Ἀπόλλωνος.— According to latest investigations, ἄγος must not be confounded with ἄγος, a word hitherto regarded as the Ionic form of ἄγος. Curtius (p. 155 sqq.) compares with ἄγος (= guilt, curse) the Sanscrit ἀγας, offence, and with ἄγος (= consecration, sacrifice; Hevsch.: άγομα θυσίας) the Sanscrit jaq, jaqami, sacrificio, coło; jaqas, jaqam, sacrificium; the Zend yaz, "to worship," "to sacrifice;" yau, "great," "exalted." Accordingly, ἄγος would be what is an object of religious or sacrificial reverence. When we no longer identify ἄγος with the more frequent ἄγος, we find it occurs very seldom. With the signification "sacrifice," "propitiatory sacrifice," it is used in Soph. Fr. 703; Ant. 775, φορθῆς τοσοῦτον ὃς ἄγος μόνον προθελει, ἄγος μίας μὲν πάξ' ἑπεκφέρθη τόλμη. In Thuc. i. 126. 1, 127. 1, 128. 1, 2, 135. 1, 2, 13. 1, we must read, not ἄγος, but ἄγος ἔκλαιεῖν = "to remove the trespass," "to expiate." So also in Plutarch. That the two words must be distinguished, is clear also from the express direction of the Etym. M. that ἄγος, with the signification μαρός, has the spiritus lenis, according to which, then, the note of the scholiast on Soph. Ὀδ. R. 656 must be corrected: κατ' ἐφθημασμὸν καὶ τὰ μίας ματα ἄγη λήγεται, καὶ οἱ μαρό ς ἐναρέοις καλοῦνται. But at all events it is manifest, from the confounding of the two words, that the ideas of a sacrificial process, or religious reverence, were associated with ἄγος, and consequently with ἄγος. If one might even say, without danger of specializing the conception too much, that ἄγος denotes what is to be reverenced by sacrifice or propitiation (see above, Soph. Ant. 775), we should have herein an excellent starting-point for the choice of this word to express the biblical conception of holiness. These conceptions must on no account be excluded from the meaning of the word because they reappear in all the other words which belong to this stem. The derivatives of ἄγος are in this connection to be left out of consideration, because (as is above stated and explained) they belong, without an exception, to biblical and patristic Greek. We have here only to do with the derivatives of ἄγος: ἄγιζω, ἄγιμος, ἄγιστεύω, ἄγιστεία, ἄγος, and the derivatives of this last one. ἄγιζω is = to consecrate, e.g. altars; to consecrate sacrifices, i.e. to offer them; and the often-used καβαρίζω = to sacrifice, to burn as a sacrifice; ἐναρίζω, specially of sacrifices to the dead; ἄγιμος ποιεῖ, to bring offerings (Diod. Sic. iv. 39); ἄγιστεύω = to perform the holy rites; also ἐφαγιστεύω. Plat. Legg. vi. 759 D, ὁ μὲν χάρι ιερὸς λόγον περὶ τὰ θεῖα ιεράν ἄγιστεύων, where Timaeus explains ἄγιστεύων by ἱεροθύνειν. Cf. Dion. Hal. Ant. Rom. i. 40, ἀγιστεύωντες δὲ τὴν ἱερουργίαν
"Δυνος 41 "Δυνος

ἔθεσιν Ἑλληνικώς. — "Δυνοτελα signifies the cultus, the holy rites accompanying the sacrifices, the temple service; see Lexicon. "Δυνός, a form like σεμόν, δεινό, at first equivalent to reverenced, consecrated, is an attribute of the gods, and of what is dedicated or made holy to them — sacrifices, places of worship, feasts. Concerning the strange transition of the word to the meaning pure, chaste, unmixed, in which it is then adopted in biblical usage, see ἀγρός. For the connection of this word also with acts of worship, we have not only such combinations as ἄγρως καὶ καθαρός ἔκδει τοὺς θεούς, He 3. 339; Soph. Trach. 257, ἐφ' ἀγρός ἤρε = atoned for, but also the derivatives, ἄγρεισις, which means not only to be pure, chaste, but also to purify, to expiate, ἄγριζεις, ἄγμαμά, ἄγμασμός, ἄγμασίζεις, ἄγματισίζεις, έδωσις, of sacrificial purification.

From this it is evident that ἄγνος is an exclusively ethico-religious conception, which is not the case with the other synonyms excepting ἄγρος, and even in the case of ἄγρος is not always kept to. If it does not also attribute to the subject to which it belongs any moral quality, yet it demands for it not only a religious, but an ethico-religious conduct; and for this very reason, this, the rarest of all the terms in question, is the most appropriate to take up into itself and to convey the biblical conception of holiness. Narrow enough, and not yet depreciated, so as not to injure the special religious or historic-ethical character of the biblical conception, and again, by virtue of its rare use, wide enough to embrace the essence of biblical holiness, completely new to the view of profane writers, it has been applied by the LXX. as the almost regular translation of ὑπ' ἤτοι, and has received such a distinct impress in biblical usage as to form (as already frequently remarked) the root word of a newly formed series: ἄγματης, ἄγμασμα, ἄγματισμα, καθαράς, καθαράς, ἄγματς, καθαράς, ἄγματιν, καθαράς, representing the Hebrew ὑπ' and its derivatives; whereas of the derivatives of ἄγνος, belonging to classical Greek, only those of ἄγρος reappear in biblical Greek, answering to the close affinity between ἄγνος and ἄγρος, as this appears still more in the derivatives of the latter than in ἄγρος itself and its usage. For completeness' sake it may further be remarked, that ἄγρος itself never serves as a translation of ὑπ' ; this word is rendered only by καθαρός (Num. v. 17) besides ἄγνος; ὑπ' by καθαρός ἢν, Isa. lxv. 5; ἡξίζεις, Isa. v. 16; Piel, Hiphil, Hithpaal = ἄγρεις, Josh. iii. 5; Ex xix. 10; 2 Chron. xxx. 17, etc.; καθαρίζεις, Job i. 5, and also by the explanatory rendering of it by διαστέλλεις, Josh. xx. 7; παραστέλλεις, Jer. vi. 4 (παρασκεύαζεις Ἡ); ἀναβιβάζεις, Jer. li. 28.

We have now to inquire into the import and range of the biblical conception of holiness which, transferred to ἄγνος by the LXX., established its authority in the hitherto profane sphere by the N. T. announcement of salvation. There is a certain difference between O. and N. T. usage, not affecting the import of the word, but arising out of the historical relations of N. T. revelation to the O. T. The N. T. does not introduce what is actually new, it simply adopts a conception clearly and definitely expressed in the O. T.; but the thing itself which corresponds to the word is realized in the N. T. The difficulty of clearly bringing out, not one side nor a few aspects only of the conception, but
ite complete fulness, and the various opinions entertained on the subject which are least of all settled by the latest attempt (that of Diestel) to define holy as a relative conception, demand yet a fuller investigation.

First, it is to be noted that holiness is predicated (besides God) of those men and things only which either God has appropriated as His own, or have been dedicated to Him by men. Now, as this predicate is applied to other subjects besides God only in a secondary and derived manner, on account of certain relations in which they stand to Him (as is expressly stated in Deut. xxviii. 9, 10: "Jehovah shall establish thee an holy people to Himself, as He hath sworn unto thee, . . . and all the people of the earth shall see that the name of Jehovah is named upon thee"), it is self-evident that the predicate of holiness does not in a formal sense express the establishment of such relations, but that the men and things in question themselves and in their degree participate in the divine holiness, and embody and manifest it. The question therefore arises first and foremost, What do we express concerning God when we predicate holiness of Him?

Etymologically, the signification of שָׂרֵך (sârê) is not free from doubt. "The most probable view is, that the verbal stem שָׂרֵך, which is akin to שָׁרֵך (as בּדָר to בּדָר, וֹדָר to וֹדָר, רֹאֵך to רֹאֵך, etc.), comes from the root שָׁרֵך, from which also שָׁרַך springs, which primarily signifies emittit, to break forth shiningly" (Oehler, in Herzog's R.-Encycl. xix. 618). Hofmann, on the contrary, finds (Schriftbeweis, i. 82) that שָׂרֵך, "means what is out of the common course, beyond the common order of things," so that the affinity between the roots שָׁרֵך and שָׁרֵך answers to the affinity of their meaning; "both denote that which is different: the former, different from what has been; the latter, different from the common." The word, however, thus, in the face of the psychological laws of language, obtains a purely formal abstract meaning, and the rich contents of the conception which it expresses would appear only after a very careful reflection upon the difference between שָׂרֵך and שָׁרֵך; indeed, by the explanation God is the Holy One, "as He is the absolutely separate self-contained Being who, in contrast with the world to which He does not belong, is in His supermundane essence the self-existent one," we express in a purely negative way a formal relation between God and the world, and in reality it is only asserted that holiness is the negation of all relation between God and the world. Besides, it will appear that the signification to separate, belongs to שָׂרֵך only in a derived manner.

We must try to discover the essence of holiness, from the connection in which the word occurs, and from its historical usage. It is mentioned for the first time when God's presence among the people chosen and prepared for Him begins, and when an historical relation of communion takes the place of what had till then been only individual intercourse. שָׂרֵך does not occur in Genesis, nor its derivatives, except in chap. ii. 3. We first meet with it in Ex. iii. 5, in the account of God's appearing to Moses in the burning bush which was not consumed, wherein is presented to us a perfect and unique symbol of the holiness of God in Israel. Next,—apart from Ex. xii. 16, xiii. 2,—in Ex. xv. we find, with reference to the deliverance wrought by God for His people, the first express
emphasizing of God's holiness, ver. 11: "Who is like unto Thee among the gods, O Jehovah? who is like unto Thee, glorious in holiness, fearful in praises, doing wonders?" Ver. 13: "Thou hast in Thy mercy led forth the people whom Thou hast redeemed: Thou hast led them by Thy power to the dwelling of Thy holiness." Ver. 17: "Thou shalt bring them in, and plant them in the mountain of Thy inheritance, in the place which Thou hast prepared for Thy dwelling, Jehovah; in the holy place, O Lord, that Thy hands have prepared. Jehovah shall be king for ever and ever." God's first great redemptive act for Israel— their marvellous deliverance out of Egypt—had been accomplished; God's holiness had been displayed in His judgments upon Egypt, while in Israel His grace was experienced, and had unfolded itself in the sovereign rule of Jehovah, the covenant God. This twofold proof of God's holiness—in judgment and in redemption—continually meets us. Henceforward God in His holiness is present among His people, and the place of His presence is His sanctuary, and there was Israel's dwelling to be (cf. Isa. lxiv. 10). God's holiness, accordingly, must manifest itself in and upon Israel; Israel must participate in it. "Ye shall be holy, for I am holy," is henceforward the keynote and the norm of the union subsisting between God and His people; so that the "I am holy" is explained, "I am holy, Jehovah, who sanctifieth you," Lev. xxi. 8; Ex. xxxi. 13.

The holiness of God, which at first manifested itself thus in gracious or retributive operations of power, conditions and brings about the holiness of His people; for it appears as the principle of the covenant made between Him and them, unfolding itself alike in their divinely-given laws and in their heavenly guidance. In the ordinances of national life summed up in the Decalogue and the ceremonial law, and indeed of their entire moral and religious life, we find this principle: "Ye shall be holy, for I am holy," Lev. xix. 2 sqq., xx. 8 sqq. God's holiness and the place where He dwells demand, and at the same time render possible, an atonement, Lev. xvi. 16, 33, Num. viii. 19, which can be effected only in the sanctuary, Lev. xvi. 17, 27; and it is of the greatest importance, in order to a right conception of holiness, to observe how this religious and ceremonial life, whose central point is atonement, reflects this principle in the language also—the holiness of God, and the sanctifying both of God and of what belongs to Him, specifically of His people. We need only call to mind the continual recurrence of the words "holy place," "to make holy," "to sanctify myself," in the language of their religious life. It thus appears how fully righteousness—the requirement and goal of the law, both of the Decalogue, and of the ceremonial law for the vindication and carrying out of the Decalogue—is the necessary correlative of holiness.

But abiding only by the truth, that God's holiness conditions the sanctification of the moral and religious life of His people, we should arrive at a conception of it which at bottom coincides with righteousness, and the manner God's holiness elsewhere is spoken of would remain inexplicable. It is of the highest importance to hold fast also by the truth that God's holiness brings about the holiness of His elect people; how the "I
am holy” becomes at once “I am holy, Jehovah, who sanctifieth you.” God’s holiness leads on to the sanctifying of His people. Hereupon we have the expression of God’s holiness in His guidance of the people and in the historical progress of the revelation. Of great weight here are the statements of Ezek. xx. 41, 44, xxviii. 22, 25, xxxvi. 23, 24 sqq., xxxvii. 26 sqq., xxxix. 7, 25, xxxviii. 16. By judgment, as by redemption and cleansing from sin, God sanctifies Himself and His name, which Israel has profaned by their sins, and taken away its holiness before the nations; and in like manner He sanctifies Himself by acts of judgment upon the enemies of Israel, who have inflicted punishment upon the people and have despised God on account of them; and the result of this self-revelation of God is: “I will magnify myself, and sanctify myself; I will be known in the eyes of many nations; and they shall know that I am Jehovah,” Ezek. xxxviii. 23. The self-manifestation of God in the leadings and history of His people in preparing a way for and bringing about their ultimate salvation, is a manifestation of His holiness, asserted alike in the punishment of sin and in the cleansing from guilt and sin inseparably connected with redemption, Ezek. xxxvi. 23, 25–27, 29–33. Of special significance here is the designation of God as הַקִּיף, הַקִּיף, often in Isaiah, and 2 Kings xix. 22; Ps. lxxviii. 41, lxxix. 19; Jer. l. 29, li. 5; cf. Ezek. xxxix. 7: הַקִּיף, הַקִּיף. God is the Holy One of Israel in His acts of deliverance wrought for Israel, to which the manifestation of judgment is the necessary set-off, while the free revelation of holiness aims at redemption, Ps. lxxviii. 42 sqq. He is holy in His electing love, Isa. xlix. 7, יְהֹוָה לִבְנֵי יִשְׂרָאֵל, Lev. xx. 21; and as such He appropriates the name יְהֹוָה, which in Isa. xli. 14, xlii. 3, 14, xlvii. 4, xlviii. 17, xlix. 7, liv. 5, lv. 5, is parallel with the יְהֹוָה. So that the one logically follows from the other. He is the refuge of the lost, Isa. xvii. 7. Here, again, God’s holiness is the essential element of His self-revelation to Israel, and indeed of the revelation of salvation as the final goal of this self-manifestation; cf. Isa. liv. 5: “Thy Saviour the Holy One of Israel; the God of the whole earth shall He be called.” “Great is the Holy One of Israel,” shall it be said in the day of redemption, Isa. xii. 6. (The following are the places in Isaiah where יְהֹוָה לִבְנֵי יִשְׂרָאֵל occurs: Isa. i. 4, v. 19, 24, x. 17, 20, xii. 6, xvii. 7, xxxix. 19, 23, xxx. 11, 12, 15, xxx. 1., xxxvii. 23, xli. 14, 16, 20, xliii. 3, 14, 15, xlv. 11, xlvii. 4, xlviii. 17, xlix. 7, liv. 5, lv. 5, lx. 14.) The holiness of God in this its significance meets us in that primary saving act, the deliverance of Israel out of Egypt (Ex. xv.; cf. Num. xx. 12, 13; Josh. iii. 5); it appears in the election, deliverance, and gracious guidance of Israel; and this meaning must be faithfully received, and must not be defiled through unbelief, Num. xxvii. 14; Deut. xxxii. 51. This is very important: faith on man’s part must answer to the holiness of God; an unconditioned reliance not on mere power, but upon the power of love, the grace of God. Mention is made of this just in the same way in the Psalms and elsewhere. Redemption proceeds from the sanctuary, from the holiness of God, Ps. xx. 3, lxxvii. 14 sqq. (cf. Isa. lxv. 25), cvi. 47, xviii. 1, cii. 20, ciii. 1, cv. 3, 42, cxlv. 21, xlvii. 4, 5; Jonah ii. 5, 8. Prayer and praise alike mention God’s holiness, 2 Chron. xxx. 27; 1 Chron. xvi. 10; Ps.
xxx. 5, xvii. 12; and the answer to prayer is based upon this, Ps. xxviii. 2, iii. 5, xx. 7; cf. Ps. xxxiii. 21: “we have trusted in His holy name.” Isa. x. 20. God swears by His holiness when He would assure us of His redeeming love and the final accomplishment of His saving promise, Ps. lxxxix. 36, lx. 8, cviii. 8. God’s holiness will not suffer Israel to be destroyed, Hos. xi. 9; cf. Isa. lvii. 15; Ezek. xx. 9, according to which last-named passage God spared and did not destroy Israel, that His name might not be polluted among the heathen; and yet Israel was not suffered to go unpunished, vv. 14 sqq. —1 Kings ix. 3–7; 2 Chron. vii. 16, 20: “I have sanctified this house; mine eyes and mine heart shall be there perpetually.” The antithesis to sanctification is rejection, and therefore God’s holiness is revealed in His election; Lev. xx. 26: “Ye shall be holy unto me: for I Jehovah am holy, and have severed you from the nations, that ye should be mine.” Cf. also Isa. xlix. 28, xlix. 7; Jonah ii. 5. We may also compare such passages as 1 Sam. ii. 2; Isa. lii. 10; Zech. ii. 17; Ps. lxviii. 6; Isa. lxii. 12. In a word, God is holy in His electing love, as the God of grace and of redemption.

Now it would be as unjust and one-sided absolutely to identify God’s holiness with His grace or redeeming love (Menken)—thus neglecting the connection of redemption with election—as it is to make, according to the popular view, the holiness of God dependent upon its connection with the law, and thus, if not wholly to identify it with His righteousness, yet to regard it as nothing else than the principle on which righteousness is based. It must be taken for granted that the holiness of God is not only the principle of the Decalogue, but of the ceremonial law, and thus also of the atonement. But it is just here that we have the point of union between these two manifestations of the divine holiness. God’s holiness, which not only gives, but itself constitutes, the law for Israel, at the same time provides redemption; it extends to both, for it reveals itself as the principle of that atonement, wherein the removal and punishment of sin and saving and bliss-giving love are alike realized. All revelations of mercy are made in the Holy Place, the place of atonement; cf. Ps. xx. 3. By the law, the Decalogue and the ceremonial law (concerning their inner unity, see νίκος), God prepares Israel to be His possession and His sanctuary, that He may show them His grace; cf. Num. viii. 19. God’s holiness, which has been and is still to be revealed so gloriously in the redemption of Israel, conditions and effects the cleansing of the people from sin, Ezek. xxxvi. 23 sqq., for it stands in most decisive antagonism to every sinful thing, which it must either judge or in some other way remove; cf. the significant passage Isa. vi., where not only the prophet’s conviction of sin, but his cleansing likewise, is derived from the holiness of God. It only needs an occasion to convert the saving revelation of God’s holiness into its opposite; Isa. x. 17: “The light of Israel shall be for a fire, and His Holy One for a flame;” cf. ver. 20: “The remnant of Israel, and such as are escaped, shall stay upon the Lord, the Holy One of Israel.” It is the same holy God who punishes Israel for their sin, and who yet spares and delivers them from judgment, and in both ways displays alike the holiness of His name, Ezek. xxxix. 21 sqq. God’s holiness is manifest, there-
fore, as fully in judgment as in redemption; cf. Jer. xxv. 30; Mic. i. 2; Hab. ii. 20; Josh. xxiv. 19; Lev. x. 3; so that in Isa. v. 16 we read, יִשָּׁרָה יִצְכָּר לְךָ אֱלֹהֵי יִשְׂרָאֵל, which belongs properly to the history of redemption, holiness is here displayed in its fullness. According to Ps. xcix. 3, as all that Israel would say of the name of God is summed up in the words “He is holy,” cf. vv. 5, 9; this holiness itself was known above all things in this, “He is a God who forgave Israel, and an avenger of their deeds,” ver. 8. Corresponding to this is the relation of man to God’s holiness. Man trusts His holy name, and thereby hallows it, Ps. xxxiii. 21, Isa. x. 20; he dishonours it by unbelief, Num. xxvii. 14, Deut. xxxii. 51; at the same time he hallows it by fear, Isa. xxix. 23, viii. 13, cf. also Ex. xv. 11, Ps. xcix. 3, cxi. 5, 9, Prov. ix. 10; and must not defile it by sin. Man’s true relationship to God’s holiness accordingly is that blending of fear and trust which we find in Holy Scripture throughout, e.g. Ps. cxxx. 4; Rom. xi. 22; Phil. ii. 12, 13; 1 Pet. i. 17, etc.

From all this it is clear that God’s holiness is the fundamental and moulding principle of the whole revelation of redemption in all its elements, and that the history of redemption, as a whole, can be understood only from the standpoint of divine holiness. We must now endeavour, by arranging the several elements, to determine the essence of holiness so as logically to discover its meaning.

As God’s holiness is man’s law, it excludes all communion of sinful man with Him (Isa. vi.; Josh. xxiv. 19; 1 Sam. vi. 20; Ex. xix. 22; Num. iv. 15, 20; cf. Isa. lxv. 5). It does not exclude man’s fellowship with God in and by itself, just because this is the law for man. We might almost more correctly say it demands this fellowship. Now the fact that fellowship between God and man is realized only in the form of the election, tending to pardon and redemption, corresponds with this exclusive significance of holiness; election answers to the exclusion, and thus God’s holiness historically appears in the election of His people, in His guidance of them from their deliverance from Egypt, onwards to that redemption which is intended for the whole world, based upon pardon and atonement. Corresponding with that turning-point in history, begun by the deliverance from Egypt, according to its import as explained by St. Paul, Gal. iii. 19 sq. (see μετανοία), is the fact that God’s holiness there for the first time in its full meaning appears in history, and finds expression in the law, in the regulations of life, and the regulations of worship. It must be borne in mind, however, that knowledge of this holiness to a certain extent—a natural knowledge, if we may so say, and conformable with the infancy of the race—was possessed before, and was always to be found wherever there was any knowledge of God. The first-mention of holiness, therefore (Ex. iii. 5), is not as of something unknown and new. But “that great sight, the burning bush unconsumed,” was a perfect symbol of God’s holiness as it was now in a special manner to be revealed to Israel, the nation of a final and historical vocation; cf. Isa. x. 17, vi. 4 sqq. Opposition to sin is the first
impression which man receives of God's holiness; this opposition to sin appears as positive in the progress of the history, whereas in the mere form of rejection it would appear as negative opposition, and as identical with judging righteousness. Exclusion, election, cleansing, redemption,—these are the four forms in which God's holiness appears in the sphere of humanity; and we may say that God's holiness signifies His opposition to sin manifesting itself in atonement and redemption or in judgment. Or as holiness, so far as it is embodied in law, must be the highest moral perfection, we may say, taking 

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In like manner, what men dedicate to God, and thus associate with Him, or set apart for Him, becomes holy, because herein also God's excluding and re-electing holiness becomes manifest. Thus the first-born is sanctified, Ex. xiii. 2, Num. iii. 13, viii. 16, 17, Deut. xv. 19; the cities of refuge, Josh. xx. 7; and whatever was dedicated to God, Lev. xxvii. 15, 16, 19 (as distinct from בֹּקֶץ), Ex. xxviii. 38, Ezra viii. 28, 2 Chron. xxix. 19. When men dedicate themselves or others to the Lord, they do it by sacrifice and purifying, by cleansing and atonement, 2 Chron. xxix. 19; Job i. 5; Ex. xix. 10 sqq.

It is further to be observed, that when men sanctify that which is God's,—His name, for instance,—they do not attribute anything special, but they use it and value it in conformity with God's holiness by faith and fear, and by sin and unbelief they defile it; see ἀγαθόν.

Thus it is clear that sanctification, whether it proceeds from God or man, always implies a setting apart as a necessary antecedent or consequent of the act (cf. Lev. xx. 26); but to suppose that setting apart and sanctifying are one and the same thing, would involve a weakening of the conception of sanctification and holiness, and the fulness of meaning belonging to the word in the history of redemption would have to be traced back to a primary conception which tells next to nothing, without establishing anything but a very loose logical connection. Cf. 1 Chron. xxiii. 13: שָׁפֵעַ יִנָּחֵם בּ. In the few places where to sanctify means simply to set apart, e.g. Jer. xii. 3, Lev. xx. 26, the signification is a derived one, and, withal, not merely = to set apart, but = to set apart for God. For this supposed root conception of setting apart we should not appeal to the rare expression נָּחֵם נָּחֵם יִנָּחֵם, Jer. vi. 4, li. 27, 28, Joel iv. 9, Mic. iii. 5,—not to mention נָּחֵם נָּחֵם Joel i. 14,—because even in the classics a war undertaken under the protection and leadership of the gods was considered a holy war, and was regarded as a divine judgment; cf. ἵππος ἕφθανεν, Hom. II. xvii. 464. Nor does it tell for the meaning "setting apart" as the root meaning of נָּחֵם, that the conception of polluting is expressed by נָּחֵם = to loosen, to abandon, and that נָּחֵם is the antithesis to נָּחֵם. נָּחֵם certainly denotes what is open to unhindered and universal use, what is free to every one, but it never stands alone with this meaning. In the few places where it occurs, it is always in contrast with נָּחֵם, and it is by virtue of this contrast that it has its special meaning, Lev. x. 10; 1 Sam. xxi. 5, 6; Ezek. xxii. 26, xlii. 20, xliv. 23, xlviii. 15. We cannot say: because נָּחֵם denotes what is unhindered and common to all, therefore נָּחֵם means the special, separated, set apart; but we must argue: because what is holy includes the notion of separation and exclusion, its opposite is expressed by נָּחֵם. This is evident if we ask why נָּחֵם denotes the opposite of נָּחֵם. If it were because the primary meaning of נָּחֵם were selection or separation, this would also be the primary meaning of נָּחֵם (Pā lxxix. 35, lv. 21; Mal. ii. 10), נָּחֵם (Lam. ii. 2), נָּחֵם (Jer. xxxxi. 5; Deut. xxii. 6, xx. 6, xxviii. 30), with which נָּחֵם is likewise joined as a technical term; whereas in all these cases limitation or separation is not the primary conception of the object, but is simply an inference implied in the case itself; cf. Lev. xix. 29: "Thou shalt not abandon (נָּחֵם) thy daughter to whoredom."
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The word means primarily “to bore through,” “to make a hole through,” “to open,” “to tear asunder,” “to abandon,” anything that hitherto has enjoyed some protection or estimation, or has been closed up; to dissolve a position which hitherto had been maintained and respected; e.g. ὁ Ἰσραήλ, Jer. xvi. 18; Isa. lxvii. 6, ἢ ἡ Ἰσραήλ ἡ τηλεσκοπούσα ἤδη ἐν καθαρότητα; Ezek. xxviii. 16, ἢ ἑπετέρεσσα τῆς παραπολεμήσεως; Num. xxx. 3, ἢ τὸ ἲππον ἐκεῖ, "he shall not break his word." It stands in antithesis to the esteem with which anything is to be treated, and is parallel with ἰγνὸς, ἀνήρ, and other words = “to despise;” cf. Ps. lxix. 32, ὅπερ ἢ ἐκεῖ ἐστίν ἐν καθαρότητα; Jer. xvi. 18; Ezek. xxii. 8; Zeph. iii. 4; Isa. xxiiii. 9; Ezek. xx. 16, 24. What is holy becomes specially the object of such treatment, because it demands the highest and most earnest respect (cf. Ex. iii. 5; Josh. v. 15; Isa. lxv. 5), God abandoning and rejecting what before He had specially chosen and sanctified (Isa. xxiiii. 9; Ps. lxix. 35; Isa. xl. 28; Ezek. xxviii. 16, etc.), or men despising or abandoning to disesteem what God has sanctified, or God’s own holiness, His name, or the like; cf. Lev. xxii. 12, 15; Num. xviii. 22. This only is evident from this contrast, as we already otherwise know, that holiness and exclusion therefrom are not identical conceptions, but that exclusion and inaccessibleness, separation and setting apart, pertain to what is holy. Thus ἀνήρ, in common usage, signifies the κοινὸν, not in and for itself, but so far only as it is not included within the sphere of sanctification; it everywhere includes the idea of what is unsanctified, and accordingly the LXX. never render it by κοινὸς, but, in harmony with Greek usage, by βέβηλος, though thus injustice is done to the biblical view. For though the contrast between ἀνήρ and κοινὸς determined the entire Jewish estimate of things, what was not devoted to the gods among the Greeks was not always called βέβηλον; so that, in the language of Israelitish life and of the N. T., κοινὸς gradually took the place of the βέβηλος of the LXX., and received that moral tinge to which those modern languages, influenced by Christianity, owe the moral import of the meaning of the word “common.” ἀνήρ does not signify what is κοινὸν in and for itself, but κοινὸν theologically estimated; cf. Acts xxii. 28, κεκοιμώκειν τόν ἄγιον τοῦτον τούτον, with the passage from Plato above cited, Legg. x. 884, εἰς δημόσια δόγμα ἢ κατὰ μέρη κοινά (see κοινὸς). Accordingly, the antithesis between ἄγιος and κοινὸς, ἄγιος and ἀνήρ, at first only natural, became moral; and the antithesis between ἃ ἐκεῖ and ἅλος is closely allied thereto, Lev. x. 10; Ezek. xxii. 26, xlv. 23; Heb. ix. 13, τόν κεκοιμώκενος ἄγιας πρὸς καθαρότητα. What is unsanctified we may say becomes virtually unholy.

These are the main features of the O. T. conception of holiness, which appear also in the N. T., only divested of its limitation to Israel. Cf. Ps. xxvii., “the earthly echo of the sacerophic Triαγίαν” (Delitzsch) contains the same conception of holiness.

"Ἀγιός," in the N. T., is used (I) of God and the Spirit of God. It may seem strange that holiness is so seldom predicated of God in the N. T. Besides the quotation in Rev. iv. 8 of the Triαγίν of Isa. vi. 3, which does not appear expressly as a quotation, and of Lev. xii. 44, xix. 2, in 1 Pet. i. 15, 16, κατὰ τῶν καλεσμάτων ὑμᾶς ἄγιον καὶ αὐτοὶ ἄγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται ὅτι ἄγιος ἔσεσθε ὅτι ἐγὼ...
"Δικαίωσεν τοῦ θεοῦ καὶ καθιστών τὸν εἰρηνικὸν διαλόγιον τὸν ἐν πάσῃ ἀληθείᾳ καὶ δικαιοσύνῃ τοῦ θεοῦ (cf. Ἰακώβ. i. 25).

(II.) Of men and things occupying the relation to God which is conditioned and brought about by His holiness, whether it be that God has chosen them for His service, as instruments of His work, or that God’s holiness has sanctified them and taken them into the fellowship of the redeeming God, the God of salvation. Hence connected with ἐκλεκτὸς and ἱσχυρός, Col. iii. 12; cf. Luke xxiii. 35, ix. 35; Mark i. 24; Eph. i. 4.

As an epithet, it stands joined with ἀνήρ, in Mark vi. 20, of John the Baptist, by the side of δίκαιος (cf. 2 Kings iv. 9); of the προφήτην, Luke i. 70, Acts iii. 21; ἀνόστολος, Eph. iii. 5, 2 Pet. i. 21, Rec., δίκαιος θεοῦ ἀνθρώπων (in place of ἀπὸ θεοῦ ἀνθρώπων), in order to designate the persons in question, partly, generally, according to their fellowship with the holy God (Mark vi. 20), and partly as servants of the saving purpose based on divine holiness and unfolding itself therein, by virtue of which relation they are on their part chosen vessels of the divine holiness. Thus Christ is called καὶ δίκαιος καὶ δίκαιος;
iv. 30, ὁ ἅγιος πάντων Ἑρωών, as in the O. T. the high priest is called in Ps. cvi. 16, ὁ ἅγιος. Cf. τισίν, Deut. xxxiii. 8, Ps. xvi. 10; see s.v. ἅγιος. In the same or an analogous sense, ἅγιος is also an epithet of αἵματος, 2 Tim. i. 9; διαθήκη, Luke i. 72; μονοκλήτω, Rom. i. 2; νύμφη, οἰκολόγιον, Rom. vii. 12, 2 Pet. ii. 21; τόπος, Acts xx. 28, Matt. xxv. 15, and elsewhere. As God's holiness becomes sanctification, and believers are received into the fellowship of the redeeming God (not simply, in general, into fellowship with God), the predicate ἅγιος is suitable of them also, seeing that it expresses the special grace which they experience who are in the fellowship and possession of the N. T. salvation; cf. ὅμοιος.

Significant, and in keeping with the meaning which we have found to belong to the conception of holiness, is the combination ἅγιος καὶ πιστὸς, Eph. i. 1, Col. i. 2; cf. Rev. xiii. 10, ἐκ τῶν ἁγίων ἡ ὑπόμονή καὶ ἡ πίστις τῶν ἁγίων; and also the above-mentioned combination with ἐκκλησία and ἕγησις, Col. iii. 12, Eph. i. 4; ἐκκλησία ἅγιος, 1 Cor. i. 2, Rom. i. 7. That it has to do with what those thus designated have experienced or are experiencing, is clear from Rev. xx. 6, μακάριος κατὰ ἅγιος ὁ ἅγιος μέρος ἐν τῇ ἀναστάσει τῆς πρώτης. Cf. 1 Pet. ii. 5, ἑράτευμα ἅγιον; ver. 9, ἅγιος ἅγιον; Eph. ii. 19, συμπολεμῶν τῶν ἅγιων; 2 Thess. i. 13, εἰπατό ὅμοιο ὁ θεός... εἰς σωτηρίαν ἐν ἦμασιν πνευματος. The naming of believers—of Christians—by ἅγιοι,—in full, οἱ ἅγιοι τοῦ θεοῦ, Acts ix. 13,—which occurs in the Acts, the Pauline Epistles, and the Epistle to the Hebrews, corresponds not so much to the Hebrew סֵפֶרָה, which is used very seldom as a designation of the people of God (only in Deut. xxxiii. 3, Ps. xvi. 3, xxxiv. 10, Dan. viii. 24), but rather to סֵפֶר, the rendering of which by the word ἅγιος, chosen by the LXX., has not passed into the usage of N. T. Greek. In the O. T., סֵפֶר, therefore, was not appropriate to designate God's people, because סֵפֶר in its application to them asserted holiness as a law rather than as a blessing (Lev. xix. 2, etc.), whereas סֵפֶר gives prominence to the electing love of which the people were the objects. For the same reason, the translators of the Septuagint did not see any reason to render סֵפֶר by ἅγιος; but in the N. T., in keeping with the holiness which appeared in the world as redemption, ἅγιος could unhesitatingly be used to designate the N. T. people of God, without throwing into the shade the element of electing love. Some have wished to maintain that in certain places οἱ ἅγιοι is a name of honour, or even a caste designation for the Jewish Christians at Jerusalem; and it is true that in 1 Cor. xvi. 1, cf. ver. 3, 2 Cor. viii. 4, ix. 1, 12, οἱ ἅγιοι signifies the Jerusalem church, the poor members in particular. However, there is no ground to suppose that this designation was specially suitable to the Jerusalem church, either to honour it as the mother church, or to designate it according to its locality, according to "the holiness of its place of residence, which is extolled both in the O. and N. T., Ps. xvi. 3, LXX., Isa. xiv. 2, Zeoh. ii. 16, Matt. iv. 5, xxvi. 53, Rev. xi. 2, xx. 9, xxi. 2, 10" (Kurtz, Ηεβραϊκον. p. 46). For it is only in a very definite connection that the Jerusalem church is called οἱ ἅγιοι,—in a connection which has nothing to do with any special honouring of it, etc., viz. only where a collection for the poor of that church is
spoken of; and in every case, again, it is only the connection, as in Rom. xv. 25, 31, 1 Cor. xvi. 1, 3, or the historical relations, as in 2 Cor. viii. 4, ix. 1, 12, compared with 1 Cor. xvi. 1, 3, that proves that the Jerusalem church is meant; cf. Rom. xv. 25, 31. But that διακονοῦν τῶν ἀγίων, Rom. xv. 25, and ἡ διακονία ἡ εἰς τῶν ἁγίων, 2 Cor. viii. 4, do not of themselves designate the poor of the church at Jerusalem, but only in the connection in which they are placed, is clear from Rom. xii. 13, τὰς χρείας τῶν ἁγίων κοινωνοῦντες; 1 Cor. xvi. 15, εἰς διακονία τῶν ἁγίων ἔταξαν ἑαυτούς; cf. Rom. xvi. 1; so that it is an over-hasty inference to assert that in Heb. vi. 10, διακονοῦσαντες τῶν ἁγίων καὶ διακονοῦντες, we find a designation of the Jerusalem Christians.

"Ἀγιος, however, emphasizes not only the relation to God, but also the corresponding moral conduct, e.g. 1 Pet. i. 15, 16, κατὰ τὸν καλέσαντα ὡμᾶς ἁγίον καὶ αὐτὸν ἁγιον ἐν πάσῃ ἀναστροφῇ γενόμεθα κ.τ.λ.; iii. 5, οὕτως γὰρ ποτε αἱ ἁγία γυναῖκες αἱ ἀκολουθοῦντες εἰς θεὸν ἐκόψαμεν ἑαυτῶν; Rev. xiv. 12, ὥσπερ ἡ ἐσπρομονὴ τῶν ἁγίων ἅτιν, ὧν τροποῦστος τὸς ἑκτόλας τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ; xiii. 8, τὰ δικαιώματα τῶν ἁγίων; Eph. v. 3, καθὼς πρέπει ἁγίου; cf. also φίλημα ἁγίων, Rom. xvi. 16, 1 Cor. xvi. 20, 2 Cor. xiii. 12, 1 Thess. v. 26. In no case is the moral quality produced and required by the divine sanctification to be excluded; 1 Cor. vii. 34, ἡ ἁγία μοικουντα τὸ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ σώματι καὶ πνεύματι; Eph. i. 4, εἰμι ὡς ἁγίος καὶ ἁμώμος κατανύστως αὐτοῦ, v. 27; Col. i. 22, παραστίζω σὺμας ἁγίους καὶ ἁμώμος καὶ ἀνεγκλήτους κατανύστως αὐτοῦ, and elsewhere. Cf. ἁγιασμός, ἁγιοισμόν.

"Ἁγιότης, ἡ, holiness; like all derivatives of ἁγιος, unknown in classical Greek. In the N. T. only in Heb. xii. 10, in the ethical sense, ὡς ἐστι νομίσθη πᾶν πνευμάτων παιδείς ἐν τῷ συμφέροντι, εἰς τὸ μεταλαβεῖν τῆς ἁγιότητος αὐτοῦ; cf. ver. 11.—In 2 Macc. xv. 2 it is used in the historico-redemptive sense, the Sabbath being described as ἡ προσευμήνη ἐν τῷ πάντω ἐφερόμενη μὲν ἁγιότητος ἡμέρα. —Lechm. reads the word also in 2 Cor. i. 12; Tisch., too, in his ed. acad. ex tirg.; the latter, however, has restored the old reading, ἐν ἀνάλογῳ καὶ εἰλικρίνειᾳ, in his 7th ed., with the remark, probabilius est ἁγιότης, ὅτως quod esset multo plus quam ἀπλοτήτη, aliam manu inlatum quam sublatum esse. In patristic Greek also, but seldom.

"Αγιος, ὁ, σύνη, ἡ, holiness. Written sometimes with ο and sometimes with αι, the latter the more correct, as in ἀγιοσύνη, ἁγιασμός, μεγαλοσύνη, because a short syllable precedes. It is evidently to be derived not from ἁγιόν = ἁγιάζειν (Valek.), but from ἁγιος, and denotes sanctity, not sanctification, which does not need to be proved. Used by LXX. in Ps. xcvii. 12 = ἡ τῆς τοῦ τόπου ἀγιασμόν. Clem. Alex. Paed. iii. p. 110, ed. Syd., ἁγιοσύνη ὑποκρίσθαι. It occurs in only three places in the N. T. 1. In Rom. i. 3, of the holiness of God pervading and moulding the scheme of redemption, and manifested finally in and by Christ: τοῦ ὁρισθέντος νῦν θεοῦ ἐν δυναμει κατὰ πνεύμα ἁγιοσύνης ἡ ἀναστάσεως νεκρῶν, side by side with τοῦ νῦν αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, where the
topic is not the contrast of natural and moral qualities, but of human and divine relationship or dependence. We have not here the simple κατὰ σάρκα ... κατὰ πνεῦμα, as if to indicate a conflicting contrast in Christ's person (cf. Gal. iv. 23, 29; different in 1 Tim. iii. 16, ἐφανερώθη ἐν σαρκί, ἐδικαιώθη ἐν πνεύματι), but, as the topic is what makes Christ ὸς θεός ἐν δύναμις, πνεῦμα ἁγιασμός, not πν. ἁγιασμός, because the peculiarity of the antithesis of the πνεῦμα to the σάρξ was to be made prominent. 2. Of the holiness of man, to be made manifest in moral conduct; 1 Thess. iii. 13, εἰς τὸ στηρίζειν ὑμῶν τὸς καρδίαν ἄμεμπτον ἐν ἁγιασμόν (cf. Eph. i. 4, v. 27; Col. ii. 22); 2 Cor. vii. 1, ἐπιτελεῖς τὴν ἁγιασμόν, and expressions like ποιῶν τὴν δικαιοσύνην, τὴν ἁλθεῖαν = perfectly to show forth holiness.

Ἀγίασθαι, to make holy, to sanctify. In classical Greek, ἁγίασθαι = to consecrate, e.g. altars, sacrifices, etc., answers to this word, which, like all derivations of ἁγιος, is peculiar to biblical Greek. ἁγιασθαι means, “to set apart for the gods,” “to present,” generally = “to offer.” It occurs but seldom; κατακριβεύειν is for the most part used. Pind. O. iii. 19, βουκόλων πατρὶ ἁγιασθέντων. Soph. Oed. c. 1491, Ποσειδανίων θεῷ Βοώπτων ἱεραὶ ἁγίασθαι. Dion. Hal. Ant. Rom. i. 57, ἀινεῖα ἄπτε τῆς μον ὑπὸ τῶν τόκων ... τοὺς πατρίδος ἁγιάζει θεός; iv. 2, τὸν ἀπὸ τῶν δεσποτῶν ἀπαρχῆς ἁγιασθέντως. The biblical ἁγιάζειν differs not inconsiderably from this, for it is seldom used of sacrifices, but mostly to denote what is effected by the sacrifice, and it signifies, “to place in a relation with God answering to His holiness.” Sacrifice is necessary in order to such sanctification; Heb. x. 29, ἐν τῷ ἁμαρτίῳ τῆς διαθήκης ἡγίασθη; xiii. 12, ἵνα ἁγιάσῃ διὰ τοῦ ἱδίου ἁμαρτίου τῶν λαῶν; x. 10, ἡμετεροίμην ἑαυτῶν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος Ιησοῦ Χριστοῦ ἰδίως ἐφαίη. Hence, too, it is joined with καθάριζειν, which denotes the application of the atonement to the subject, and occupies a middle place between λάμβανειν and ἁγιάζειν; see καθάριζειν. Ex. xxix. 36, ἔτη; 2 Tim. ii. 21; 2 Cor. vii. 1; Eph. v. 26, and elsewhere. Cf. Heb. ix. 13, τοῦ κοσμουμένου ἁγιαζεῖν πρὸς τὴν τῆς σαρκὸς καθαρότητα. It lies in the essence of holiness that ἁγιάζειν stands in antithesis with κωμίζειν; as, however, κωμίζειν is first qualified in meaning by this contrast (see ἁγιος), we must not infer the significaition of ἁγιος, ἁγιάζειν therefrom, for in this case we should have to start from the meaning which κωμίζειν receives only through its relation to ἁγιος. This mistaken way of deciding the meaning of ἁγιάζειν is adopted whenever it is explained as ἀφορίζειν, as is done in patristic Greek. Cf. Schleusner, s. v.: “Propría hujus verbi significatio, unde omnes translatae profecta sunt, haec est, ut notet: Separare aliquid a communi et profano usum, et in peculiarem, maxime sacrum usum secernere, ac sit, i.e. ἀφορίζειν, quo ipso verbo a Theodoro ad Joel iii. 9 explicatur.” In like manner Suicer, Bretschneider, and others. More rarely it is explained by δοξάζειν, as Chrysostom on Matt. vi. 9, ἁγιασθήτω = δοξασθήτω. We may say that ἀφορίζειν gives prominence to the negative, and δοξάζειν to the positive, element in the word. But, as was remarked under ἁγιος, while holiness always includes separation, it must never be identified with it; and in the few places where “to sanctify” means “to set apart,” e.g.
Jer. xii. 3, Lev. xx. 26, this is only a derived meaning, and, indeed, is not simply — to set apart, but to set apart for God.

We have seen, under ἄγνοος, that we must distinguish who the subject of the ἄγνοεω is. To sanctify means, to make anything a participator, according to its measure, in God’s holiness, in God’s purity as revealed in His electing love. (1.) With God as the subject. When God sanctifies anything, the divine holiness through elective appropriation—i.e. God’s love excluding or removing sin—is said to be manifested thereto, as this was symbolized in the O. T. in ritualistic ordinances, the types of the future (Matt. xxiii. 17, ὁ θεὸς ὁ ἁγιός σας τῶν χρυσῶν, and ver. 19, τὸ δυναστήριον τὸ ἁγιάζων τὸ δώρον, are expressive of O. T. ideas). The word usually means, to adopt into saving fellowship with God. Further, we must distinguish the different ways in which the object participates in God’s holiness, whether, as the organ of divine revelation and minister of divine saving purposes, it becomes the bearer in its measure of divine holiness, or whether it experiences in itself holiness as cleansing from sin and redemption (see ἄγνοος, II.). An instance of the former we have in John x. 36, δι’ ὅ παθηρ ἠγιάζεις καὶ ἀπέστειλεν εἰς τῶν ἀνθρώπων. The second part of this sentence represents Christ as the organ and minister of God’s saving purpose, and the ἄγνατον ἡγιάζεις clearly denotes the same thought as does the title, "the holy one of God," given to Christ, Mark i. 24, Luke iv. 34, John vi. 69; the sense in which the high priest is called, Ps. cxi. 16, ηγιάζω, ηγιάζω, and the mighty ones chosen of God to carry out His judgments against Babylon, Isa. xiii. 3, ηγιάζω (cf. ἀγνόομαι, Jer. xxii. 7, li. 27, 28, Zeph. i. 7). Hence the forced explanation of Calvin, Luther, and others, approved of in the 1st ed., becomes inadequate: "When Jesus left the Father to enter into the fellowship of the world, the Father took Him, so far as He was to become the Son of man, out of this fellowship, and sent Him into the world as one who did not share the character of the world." The divine holiness, on the other hand, as it denotes deliverance from sin and salvation, and reception into saving fellowship with God, is referred to in John xvii. 17, ἀγνόομαι αὐτὸν ἐν τῷ ἁγιάζω προφήται (cf. ver. 19, ὑπὲρ αὐτῶν ἐκ τούτου ἄγνωσέν, ἢν δόκωσι καὶ αὐτῷ ἄγνωστον ἐν ἄγνωστον); see ἀληθεία as designating the blessings of redemption, 1 Cor. vi. 11, ἀλλα ἀπελεύσατο, ἀλλα ἐγνώσθη, ἀλλα εἰκονίσθη ἐν τῷ ἀνάμορφον τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἠμῶν; 1 Thess. v. 23, αὐτὸς ἔστι αὐτῷ ἐν τῇ εἰρήνῃ ἁγιάζομαι ἐκ Χριστοῦ Ἰησοῦ, 1 Cor. i. 2, because this divine and saving act is accomplished in Christ, and mediated through Him, see above; and hence elsewhere Christ is the subject accomplishing this sanctification, Eph. v. 6, ἃν αὐτὴν (καὶ τὴν ἐκκλησίαν) ἁγιάσθη καθαρίζω κ.τ.λ., where the connection between sanctification and redemption is unmistakeable. So especially in designating believers the children of God, as ἁγιασμένοι; Acts xx. 32, δούναι κληρονομίαν ἐν τοῖς ἁγιασμένοις τάσιν; xxvi. 18, τῷ λαβεῖν αὐτούς (καὶ τῇ θυσίᾳ) ἀφενίστην ἁμαρτίαν καὶ κλίνον ἐν τοῖς ἁγιασμένοις; they are ἁγιασμένοι ἐν Χριστῷ Ἰησοῦ, 1 Cor. i. 2, because this divine and saving act is accomplished in Christ, and mediated through Him, see above; and hence elsewhere Christ is the subject accomplishing this sanctification, Eph. v. 6, ἃν αὐτὴν (καὶ τὴν ἐκκλησίαν) ἁγιάσθη καθαρίζω κ.τ.λ., where the connection is named at the same time, without which the ἁγιάζω does not take place; cf. Lev. xvi. 9, ηγιάζω ἃναπάντησαν καθάρον τῷ ναῷ, Josh. vii. 13, Heb. ix. 13, 14, where to the ἁγιάζει πρῶς καθαρότητα, ver. 13, in ver. 14
καθαρεῖ answers. Specially in the Epistle to the Hebrews, Christ, or the blood of Christ, appears as the subject accomplishing the sanctification, which must not be confounded with what, in unscriptural language, is distinguished as sanctification from justification, and which, nevertheless, is not to be identified with justification, seeing that sanctification includes admission to living fellowship with God. Cf. Heb. x. 29 with ix. 4, ἁγιασμός. Heb. ii. 11, δὲ τε ἐγὼ ἁγιάζων καὶ οἱ ἁγιασθείσαι ἐστὶν πάντες (cf. Ex. xxxi. 13); Heb. x. 10, ἡγιασμένοι ἐσμέν οἱ διὰ τῆς προσφοράς τοῦ σώματος Ἰησοῦ Χριστοῦ; x. 14, μαφ γὰρ προσφοράς τετελείωκεν εἰς τὸ δικαίωμα τῶν ἁγιασθείσων; x. 29, τὸ αἷμα τῆς διαθήκης κοινών ἡγιασμένοι, ἐν φίλημα; xiii. 12, Ἰησοῦ, ἵνα ἁγιάζῃ διὰ τοῦ θιόν αὐτοῦ τῶν λαῶν. For Rom. xv. 16, ἵνα γίνηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁγίῳ; cf. δίκαιος, I, what is said concerning ἃτι. The expression, 1 Cor. vii. 14, ἡγιαστάται δὲ ἐνορδὸ ποιεῖ τῇ γυναικί, καὶ ἡγιασταὶ ἡ γυνὴ ἢ ἡ χωρῦ ἢ ἡ παρακλήσεως τῷ ἀδελφῷ, clearly cannot signify the sanctification in its fulness which the N. T. divine and saving work produces; for a personal faith is required in the object of it, which is in this case denied. Still it is unmistakeably intimated that by virtue of the marriage union the unbelieving side in its measure participates in the saving work and fellowship with God experienced by the believing side; and therefore Bengel in loc., comparing 1 Tim. iv. 5, says, "Sanctificatus est, ut pars fidelis sancte uti possit, neque dimittere debeat." Cf. 2 Tim. ii. 21.

(2.) When men "sanctify" anything, we must distinguish whether the object is already God's in and for itself, and therefore ἁγίος, or whether it is now for the first time appropriated to God and brought into association with Him. See ἁγίος. In the first, as in Matt. vi. 9, Luke xi. 2, ἁγιασθῆναι τὸ δυνάμενον (cf. Heb. x. 29, κοινῶν ἡγιασθήσομαι), 1 Pet. iii. 15, κύριον τὸν θεόν ἡγιάσατε ἐν ταῖς καρδίαις ἡμῶν, the word denotes that manner of treatment on the part of man which corresponds with the holiness of God, and which springs from faith, trust, and fear; cf. 1 Pet. i. 17. If the second, the establishing a connection with God, and excluding all connection with sin, as in 1 Tim. iv. 5, πᾶν εἴρημα ἁγιάζεται διὰ λόγου θεοῦ καὶ εὐνοίας (where, therefore, divine and human sanctification are combined), it means the preservation and establishing of fellowship with the God of salvation, Rev. xxi. 11, δὲ διὸν ἡγιασθήσομαι ἐν τῷ δυνάμενον, εὐχθενον τῷ δεσπότῃ.—This circumstance, peculiar to the N. T., is worthy of notice—namely, that the reflective, "to sanctify oneself," which occupies so important a position, comparatively speaking, in the O. T., does not occur in the N. T. at all (unless we except Rev. xxi. 11); because the thing itself, Heb. x. 10, ἡγιασμένοι ἐσμέν κ.τ.λ. (cf. 1 Cor. i. 30), has already taken place through the self-sanctification and offering of Christ, John xvii. 19, ὑπὲρ αὐτῶν ἐγὼ ἁγιάζω ἡμαν, ἵνα δοθῶ καὶ αὐτοὶ ἡγιασθήσομαι ἐν ἀληθείᾳ. See further, ἁγιασμός.

'Αγιασμός, ὁ, sanctification. Rarely in the LXX. Only the older editions read
it in Isa. viii. 14, Lev. xxiii. 27, Judg. xvii. 3; it is certified only in Ezek. xiv. 4 (= ἱεροτ., sanctuary) and Amos ii. 11 ( paraphrase for τέπα; also for sanctuary). In the Apocrypha it occurs 2 Macc. ii. 17, 3 Macc. ii. 18, for sanctuary; 2 Macc. xiv. 36, ἀγιος παντὸς ἁγιασμοῦ κύριε, διατήρησον εἰς αἰώνα ἁμαρτίαν τόνδε τὸν προσφάτον καθαρισμόν ἵνα, where it obviously is used to strengthen the ἁγισμε superlatively, therefore = sanctity, though Schleusner takes it actively, and renders, "omni divino cultu professione." Cf. Ecclus. xvii. 9: άνωμα ἁγιασμὸν αἰνετούνω, ἢπ αὐτοὶ τὰ μεγεθαὶ τῶν ἔργων αὐτῶν. The meaning of Ecclus. vii. 31, θυσία ἁγιασμοῦ, is doubtful, though many take it as signifying sanctity. This use of the word in the LXX. and the Apocrypha rests upon the fact that, like other words of the same form, a passive as well as an active meaning can be given to it, e.g. πλησαμένος, βασανισμός, and others. Both significations occur in patristic Greek, though here the passive prevails, while in the N. T. it is the rarer.

(I.) Actively, sanctification, and indeed (1) the accomplishment of the divine saving work designated by ἁγιάζεως, the setting up, advancing, and preserving of the life of fellowship with the God of grace and righteousness. 1 Thess. iv. 7, οὐκ ἐκάλεσεν ὁ θεός ὑμᾶς ἐπὶ ἁγιασμῷ, ἀλλὰ ἐν ἁγιασμῷ; sanctification, as the removal of existing impurity, accompanies and characterizes the calling; the change of prepositions is observable in this passage. 2 Thess. ii. 13, εἰλαθεν ὑμᾶς ὁ θεός . . . εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος. 1 Pet. i. 2, ἐκεκτεντίζετε ἐν ἁγιασμῷ πνεύματος, because it is the Spirit who accomplishes this saving work. See ἁγιος.—(2) The preservation and nurture of the divine life-fellowship on the part of the man who has become the subject of divine influences. 1 Thess. iv. 3, 4, τοῦτο ἀντὶ τοῦ θέλημα τοῦ θεοῦ, ὁ ἁγιασμὸς ὑμῶν, ἀπέκτεινα ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἐκεῖνον ὑμῶν τὸ ἐναυτόν σκέφτεσθαι ἐν ἁγιασμῷ καὶ τιμῇ; cf. ver. 7. Cf. Chrys., Theophyl., and Theodoret, who explain it in Heb. xii. 14 by σωφροσύνη, in the narrow sense of chastity, continence. 1 Tim. ii. 15, μένετε ἐν πίστει καὶ ἁγίατε καὶ ἁγιον μετὰ σωφροσύνης. Heb. xii. 14, εἰρήνη διώκετε μετὰ πάντων καὶ τῶν ἁγιασμῶν, σοὶ χεριάς οὐδεὶς δέστη τῶν κυρίων (cf. Matt. v. 8). It cannot be denied that the passive meaning claimed for these texts in the first edition, as if they denoted a divine work accomplished in the individual, is in some degree strained. If the reflective meaning, "to sanctify oneself," is and must be, as remarked under ἁγιάζεως, foreign to the N. T., we must suppose here an inconsistency of linguistic usage, not without its parallel, which is connected with the element of abstinence from impurity peculiar to the O. T. "to sanctify oneself;" cf. Lev. xi. 44; Rom. xi. 18; Josh. iii. 5, vii. 13. It is important to observe, however, that ἁγιασμός in this sense does not correspond with the O. T. self-preparation by sacrifice and abstinence for the divine saving revelation, and that whenever sanctification in the N. T. appears as pertaining to man, as self-sanctification, it is not in the sense in which we have accustomed ourselves to distinguish sanctification as pertaining to man from the divine work (viz. justification), whereby we utterly preclude any right understanding of the divine activity for salvation expressed by the words, "to sanctify" and "sanctification." It is wrong
to suppose that in the N. T. sanctification on man's part, and as the work of man, follows justification as the work of God; we should rather say that sanctification in this sense is a proof and confirmation of the divine sanctification experienced by the man, an ἐπιτελεῖν τὴν ἁμαρτίαν, 2 Cor. vii. 1. It does not mean, as in the language of church life, a self-accomplished freedom from sin, but only the avoidance of sin, the freeing being God's act; and this is most important for the nurture of the inner life, the life of faith. In a word, it is in keeping neither with the character nor with the language of the N. T. to speak of a sanctification which is at bottom a self-sanctification. The sanctification meant is not of the man himself, but of his proving,—evidencing by his actions,—of his walk.—For the active ἁγιασμός in patristic Greek, see Chrys. or. 1, de pseudo-proph., τὸ μημονεθένα αὐτοῦ (οὐ τὸν ἐγγυμένου) ἁγιασμὸς ἦτο ψυχής. Basil, Ἑμ. ἐπὶ Ρα. xiv., τὸν ἁγιασμὸν κοσμοθώσας αὐξάνει ἀτις τῆς ἐν τῷ ὅλῳ δρεῖ κατασκηνώσεως.

(II) Passive. Sanctification as the effect of the conduct referred to, in its results = holiness. Thus, 1 Cor. 3. 10, Χριστός... ἐγεννηθή ἡμῶν ἁγιασμός, cf. with v. 11; Heb. x. 10; Isa. viii. 14, ἔσται σοι εἰς ἁγιασμόν; This word signifies, as everywhere, so here,—where some editions read ἁγιασμός—sanctuary. Rom. vi. 22, δουλωθήσετε τῷ θεῷ, ἐχεῖτε τὸν κορμὸν ὑμῶν εἰς ἁγιασμόν; ver. 19, παραστάσει τῷ μεθε ὑμῶν δύνα τῇ δικαιοσύνῃ εἰς ἁγιασμόν; cf. Oecumen. on 1 Thess. iii. 13, τὸν ἀληθῶς ἁγιασμόν, τὸ παντός ὤν καθαρόν εἶναι.

In patristic Greek it is used to designate the holy communion, water of consecration, and of baptism, either as divinely given rites or relics, or as objects of holy reverence, answering to the active ἁγιασμός as a designation of the Ἁγιασμόν in the Liturgy.

Ἄγνος, ἡ, ὄν, like ἁγιασμός, to be traced back to ἄγω, primarily, perhaps, like most of the comparatively rare adjectives of this form (e.g. σεμμός, δεμός) with passive signification, dedicated or adored by sacrifice, the latter when applied to the gods, the former when used of men or things. We have shown under ἄγω that all words of this stem contain a reference to sacrificial acts. In Homer, Aeschylus, Euripides, it is used of the gods, and of what is dedicated, consecrated, to them, e.g. sacrifices, places of worship, feasts. That it is used specially as an epithet of the virgin Artemis (cf. Kestath. 1528, ἄγνη δὲ τὴν Ἀρτεμίν ὥς παρθένου καλεῖ, δὲ τῇ Ἀφροδίτη ὡς ἐν ἔχοι) can hardly be explained by supposing its primary meaning to be pure, remote and free from touch and spot; for it would be difficult to connect this signification with the original stem, and to explain the other use of the word as descriptive of sacrifices, places of worship, feasts,—that, e.g., the atoning bath of the corpse of Polynices should be called ἄγνον, Soph. Ant. 1201, τὸν Πολυνίκη... λαύσαντες ἄγνον λαύστρον; cf. Soph. Trach. 258, ὃς ἄγνος ἦν = expiated; that Persephone, Hom. Od. xi. 386, should be called ἄγνη, "ob purificationem et lustrationem mortuorum, quae fit igne" (Steph. Thea.); that, finally, a reference to sacrificial acts appears in all words derived from ἄγων. We can, on the other hand, see how the sense passes into the signification pure, unspotted, if the fundamental meaning be revered or consecrated,
atoned for, purified, by sacrifice. The derived meaning, pure, unpolluted, became narrowed into a special designation for virginity and chastity, and the word thus narrowed became the special epithet for Artemis. The word was now most frequently used with the signification pure, unpolluted, when joined with the genitive and accusative, e.g. Plat. Legg. vi. 759 C, φόνον δὲ ἁγνὸν καὶ πάντων τῶν περὶ τὰ τοιαῦτα εἰς τὰ θεία ἀμαρτιασμένων, also with ἄντω τῶν.

Then = chaste, Soph. Ant. 880, ἅμενῳ γὰρ ἁγνὸν τοσοὶ τἳμεθε τὴν κόρην. Dem. adv. Necror. 1371, Ἀγνηστώς, καὶ ἐεὶ καθαρὰ καὶ ἁγνὴ ἀπὸ τῶν ἄλλων τῶν οὐ καθαρευόντων καὶ ἕπ᾽ ἄνδρος συνυποκάς (oath of the priestesses of Bacchus).

With this meaning, pure, chaste, the word passed into biblical Greek in the O. T. to designate a moral and theocratic purity — ἁγάκι, Ps. xii. 7, xix. 10; cf. Prov. xx. 9, καὶ πηλὶ ἀνδρὶ ἁγάκι έχει. See ἁγάκις. Still it occurs very seldom in the LXX. In the N. T. with a special application, in 2 Cor. vii. 11, συνεκτήσατε ἅρμανος ἁγνὸς έδει τῷ πράγματι (Rec. text, ἅτῳ τῷ πρ.). Of chastity, in 2 Cor. xi. 2, ὀρμόσαμεν οὕς ἐν ἄνδρὶ παρθένου ἁγνὴν παραστάσει τῷ Χριστῷ; cf. ver. 3, μήπως . . . φθαρῇ τὰ νόηματα ἤμων ἀπὸ τῆς ἀπόλυσιος τῆς εἰς τῶν Χριστῶν; Tit. ii. 5; 1 Pet. iii. 2; in which latter places, however, chastity is not to be limited to bodily purity; but, as is beautifully set forth in 2 Cor. xi. 3, involves also the ἀπόλυσις τοῦ νοὸς which shows itself in the relations in question. The best rendering would perhaps be pure (cf. Jas. iv. 8, ἁγάκιστα γεραίας δίψυχοι), especially in the remaining passages, 1 Tim. v. 22, μηδὲ κοινόνιος ἀμαρτίας ἀλλοτρίας σαυτῶν ἁγνῶν τῆς; Phil. iv. 8, διὰ τῆς ἁγνής ἀληθείας, διὰ σεμένα, διὰ δίκαιου, διὰ ἁγνῶς . . . ταῦτα λογίζεσθε; Jas. iii. 17, ἡ ἀμοιβή σοφία πρώτων μὲν ἁγνή ἐστιν, cf. ver. 16, τίλος καὶ ἁρματεία, and Phil. i. 17, εὐνοῦ ἁγνῶς. Cf. Clem. Alex. Strom. ii. 219, ἁγνεία γὰρ οἴμαι τελεία, ἡ τοῦ νοῦ καὶ τῶν ἐργῶν καὶ τῶν διασωμάτων, πρὸς δὲ τῶν λόγων εἰδικρίνεια.

Ἀγνός, purely, sincerely; cf. ἁγνὸς έχειν, Xen. Mem. iii. 8. 10; vid. s.v. ἁνίκα. Phil. i. 17, οἱ δὲ ἐγείρθησαν τὸν Χριστὸν καταγγέλλωσιν ὑπὸ ἁγνῶς, οἱ μὲν οἰκνοῦν κτλ., in saying which Paul denies the simplicity of the spirit in which they preached; cf. ver. 18, πάντες παντὶ τρόπῳ, εἰς προφάσει, εἰς διάθεσιν, Χριστὸς καταγγέλλεται. Cf. Gic. pro leg. Man. 1. 2, Labor meus in privatorum periculis caste integreque versatus.

Ἀγνοτᾶς, purity, sincerely, 2 Cor. vi. 6 (some codd., also 2 Cor. xi. 3, τῆς ἀπόλυσε τοσι τῆς ἁγνότητος). Not quite unknown in classical Greek, "Copulântur quaque in titulis, ut dicas et angnōs . . . utem ἁγνστημ καὶ δικαιουσίν. Inscr. Argis reperta, Boedde. corp. inscr. Gr. 1, p. 583, No. 1133, l. 15, 'Ἡ Πόλεως . . . Τεθρύμων Καλλιδιών . . . Φροντευόντως . . . στρατηγῶν Ρωμαίων, δικαιουσίνης ένεκεν καὶ ἁγνότητος, τῶν οὐτης εὐρηκίην.' Hase in Steph. Thes. s.v.

Ἀγνεία, purity, e.g. Soph. Oed. B. 863, ἁγνεία λόγων ἐργῶν τε πάγων. Plut. of the chastity of the Vestals: ἁγνεία τρικαταβλήτως. In the N. T., 1 Tim. iv. 12: τὸν ους γινον τῶν πιστῶν, ἐν λόγῳ, ἐν ἀνατροφῆ, ἐν ἁγνότητε, ἐν πίστει, ἐν ἁγνείᾳ. The expression, ἐν πάσῃ ἁγνείᾳ, in 1 Tim. v. 2, may, indeed, grammatically be referred to the whole
clause, and would not be unsuitable, compare with iv. 12 and v. 22; but it may also be
more closely conjoined with the last words, παρακλησις ... νεωτερας ὡς ἀδελφός ἐν π. ἀγν.;—ἀγνίζω would then denote the chastity which shuts out whatever impurity of spirit
or manner might be mixed with the παρακλήσις. Cf. Clem. Alex. Strom. iv. 219,
ἀγνίζω δέ ἐστι φρονεῖν δοσιν, vid. s. n. ἀγν.; LXX. 2 Chron. xxx. 19, ἡ ἀγνίζω τῶν ἄγνων
ἀγνίζω; Num. vi. 21, explanatory, κατὰ νόμον ἀγνίζω = ἡγεῖται Ἀγαθή, cf. ver. 5;
1 Macc. xiv. 36, ἐμαυθανόν κόσμος τῶν ἄγνων καὶ ἐποιεῖν πληρώνυμι μεγάλην ἐν τῇ ἁγνίζω,
where ἁγνίζω is a designation of the sanctuary, to indicate how sacrilegiously it had been
treated; cf. s. n. ἁγνίζω.—Phavor. ἁγνίζω, καθαρότης, ἐπίτασις σωφροσύνης, ἔλευθερα
παντὸς μολυσμοῦ σαρκός καὶ πνεύματος.

Ἀγνίζω, to consecrate, to purify. Plut., Josephus, bibl. and eccl. Greek; other-
wise only isolatedly. In accordance with the fundamental meaning, the LXX. use it
as term. techn. for the purification required in priests for the divine service; Num.
viii. 21, 2 Chron. xxix. 5, and, indeed, in all who belonged to the chosen people. Ex.
xix. 10, 11; Josh. iii. 5, ἄργισασθε εἰς αἰτίαν, ὅτι αἰτίαν ποιήσει κύριος ἐν ὑμῖν 
θαυμαστά; 2 Chron. xxx. 17 (ver. 20, ἵσασθε τῶν λαῶν, throws light on the meaning);
Num. xix. 12, xxx. 19, 23; = ἀφαρμιζόμεθα, Num. xix. 12, 13, 19, 20; vi. 3, ἀπὸ
ὅνον καὶ εἰκαρα ἄργισθησατα, ἦν ἡμῖν ταῖς, cf. ver. 2, ἀφαρμιζόμεθα ἁγνίζειν κύριος, of the
vow of the Nazarite; opposed to μαίνεσθαι. It includes καθαρίζειν and ἁγνίζειν, cf. 1 Sam.
xxi. 5; 2 Chron. xxix. 5, stands in the corresponding genus for καθαρισθήσει, ἀφίστα, 
καθαρισθήσει, καθαρισθήσει, ἔριη Piel, Hiphil, Hithpael. With Num. xxxi. 23 compare Plut. Qu. Rom. 1: τὸ πῶρ
καθαρίζει καὶ τὸ ἀφαρμίζον. In the same relation the LXX. use ἁγνίζειν, ἁγνίζομαι (Num.
xix. 9), ἁγνισμός. In the N. T. on the same ground of the Israelite's relation to God as
in the O. T., cf. John xi. 55 (coll. 2 Chron. xxx. 17; Ex. xix. 10 sq.); Acts xxii. 24, 26,
xxiv. 18. Otherwise, as a term. techn. not used in the N. T. = purify, cleanse
(without the collateral meaning "consecrate"). Jas. iv. 8, ἄργισατε καθάρισθεν ἅγιος;
1 Pet. i. 22, τὸ ἁγιασθεῖν ἡμῶν ἁγιάσθη καὶ ἐποιεῖ σοι τὸ ἅγιον τῆς ἁγιασθείς εἰς ἡγαθεῖν 
ἀνθρώπων καὶ ἀνθρώπων ἅγιον ἅγιον (where ἁγιος would seem to be
put because of ἁγνίζειν, and not vice versa).

Ἀγνισμός, consecration, purification. Plut. de def. or. 15, ἁγνισμόν ἐποίησα;
Dion. Hal. A. R. iii. 21, ἁγνισμόν ποιήσας = εὐπρεπεῖ. In the LXX. of the purification
and consecration of the Levites, Num. viii. 7 = ἀφαρμιζόμεθα, cf. xxxi. 23; ἀφαρμιζόμεθα,
viii. 7 = ἀφαρμιζόμεθα, here explanatory for ἀφαρμιζόμεθα; vi. 5, of the Nazarite vow, πᾶσας 
ἀι ἁμαρτίας τοῦ ἁγνισμοῦ = ἀφαρμιζόμεθα. In the N. T., only Acts xxii. 26, ἐμείρας 
τοῦ ἁγνισμοῦ. The use of it by the LXX. in Jer. vi. 16 = ἐπιλέξας, Neumann (in loc.) explains
by a reference to Ex. xv. 13.

Ἀγορά, from ἀγορά, hence originally assembly, popular assembly; then the place
of meeting, a place opened to public intercourse, serving also as a court of justice. (Il.

Ἀγοράζω, to buy; with acc., Matt. xiii. 44, 46, xiv. 15, xvii. 7, Mark vi. 36, xv. 46, xvi. 1, Luke ix. 13, xiv. 18, 19, xxii. 36, John iv. 8, vi. 5, xiii. 39, Rev. iii. 18, xviii. 11.—With accus. of the thing and genit. of the value, Mark vi. 37;—passive, 1 Cor. vi. 20, vii. 23. In the last two passages, ἄγορα ἐστὶ τιμής,—buy for a price, "as the opposite of a gratis acquisition" (Meyer); by which stress is to be laid both on the right of possession and especially on the worth of the equivalent,—as we say, "a thing is worth money, it cost me money;" Propert. iii. 14 (vid. West. on 1 Cor. vi. 20), Talis mors pretio vel sit emenda mili. —Value assigned by ἐν with the dat., Rev. v. 9; cf. 1 Chron. xxii. 24, ἐν ἀργυρίῳ ἐξο. —Without mention of an object, Matt. xxi. 12, xxv. 9, 10, Mark xi. 15, Luke xvii. 28 (xix. 45, Rec. text), 1 Cor. vii. 30, Rev. xiii. 17.—Transferred to the redemptive work of Christ, 1 Cor. vi. 20, vii. 23, ἄγορα ἐστὶ τιμής; 2 Pet. ii. 1, τὸν ἄγορασμαν αὐτοῦ δεσπότην ἄρνομεν; Rev. v. 9, ἐγέρονται (ἤκας, Tisch. omits) τῷ θεῷ ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς κ.τ.λ.; Rev. xiv. 3, οἱ ἄγορασμένοι ἀπὸ τῆς θανατοῦ; ver. 4, αὐτῷ ἐγέρονται ἀπὸ τῶν ἀθρόπτων ἐπαρχή τῷ θεῷ καὶ τῷ ἀρνίῳ. The negative aspect of this idea is found in the use of λόγρον, λιτρόν, ἀπολήτρωσις, in Matt. xx. 28, 1 Tim. ii. 6; ἔξωγοράζω, Gal. iii. 13, iv. 5. For the positive, vid. Acts xx. 28, ἦν περισσότερο διὰ τοῦ διὸν αἵματος, Tit. ii. 14, 1 Pet. i. 18, Eph. i. 14, 2 Thess. ii. 14.—In Rev. xiv. 3, 4, ἐγείρω ἀπό, ἀπό is used as in Od. v. 40, ἀπὸ λαθοῦς ἀλὶ; Herod. vi. 27, ἀπὸ ἕκατον παῖδων εἰς μοῦνος; Thucyd. vii. 87, ἅλγοι ἀπὸ πολλῶν.—Of also the idea expressed in Rom. iii. 19 by ἀπόδεικτος (q.v.) with Gal. iv. 5, γενόμενον ἀπὸ νόμου, ἢ τοὺς ἀπὸ νόμον ἔξωγορασθητέν. See further, ὁμοθέμημα. The idea accordingly is, that Christ, by offering for us the satisfaction due (cf. Gal. iii. 13), freed us from our liability; we, on the other hand, are now His, i.e. as it were bound to Him; vid. 1 Cor. vii. 23, τοις ἰδίων ἐξωγορασθεὶς, ἦν ἑσεχθέντες δοῦλοι ἀθρόπτων; vi. 19, οὗτοι ἄντι τῶν αὐτών.

Ἐξαγοράζω, peculiar to later Greek, and there rare = to buy out, redeem, e.g. prisoners; redimere, Polyb. Diod. Sic.—So in Gal. iii. 13, iv. 5, where, however, only the negative aspect of the idea contained in ἄγοράζω is expressed.—Also = to buy up, i.e. to buy all that is anywhere to be bought; Plut. Crass. ii., ἔξωγοραζε τὰ καὶ μέρα καὶ γεννώντα ταῖς καὶ ομόνοις. So the Middle, Eph. v. 16, Col. iv. 5, τῶν καρπῶν; by Huther in loc. rightly taken to be = not to allow the suitable moment to pass by unheeded, but to make it one's own = χράσθαι ἀκριβῶς τῷ καρπῷ. Suicer, s.v. καρπός: Quando judicium ἐξωγοράσθεται καρπῶν, sensus est, τῷ παρόντι καρπῷ εἰς δίων χρηστίων,—justa Theodorum. Dan. ii. 8, καρπῶν ὑμῶν ἐξωγορασθῆτε, τῷ μεθ᾽ ἑσεχθέντες, τῶν καρπῶν ἐστὶ εἰς ἔργα μετατρέπειν. Cf. 1 Cor. vii. 29 and the parallels quoted by Weststein on Eph. v. 16; M. Anton, IV. 26, κερδαντίον τὸ παρόν. Dion. Hal. Ant. iii. 23, τοῖς καρπῶν εἰσιν τὸν τὴν ἐπιθέσεως καρπῶν.
"Ἀγω, ἀγο, ἄγω, ἄγον, ἄγος, ἄγον, άγοναμαί; the form of aor. 1. ἄγα, see 2 Pet. ii. 5, ἄγαξα; ἄγανυμα, Mark xiii. 27; Luke xiii. 24; to bear, to lead, to bring, to draw; of circumstances, to carry out, to complete, to spend, etc. It is also, though seldom, used intransitively = to go, to move; in the N. T. only in the form ἄγεωμαι, Matt. xxvi. 46, Mark xiv. 42, John xi. 7, 15, 16, xiv. 31. Epist. Dasir. iii. 22, ἄγεωμαι ἐπὶ τῶν ἀνθρώπων. Eἰμ. Ἄ., ἄγα σημαίνει τὸ πορεύμα. Winer (sec. 38) rightly declines to explain this usage by the omission of the reflective pronoun. It occurs often in verbs of motion, and may be explained by the fact that the subject independently represents the motion; cf. the German ziehen used trans. and intrans. Among the compounds of ἄγεω the intrans. sense occurs in ἄγεωνται (Plat. Rep. vii. 329 A), ἄγεων, ἄγεωντας (to turn back again, Dion. Hal., Diod., Polyb., Plut.), παράγεω (very often in the N. T.), ποροσάγεω, παράγεω, παράγεω; so, too, in the derivatives ἄγεση, ἄγεση (departure, death, not in ἄγεση), παράγη, περιτεχνή. See προσαγωγή. If we enumerated the technical expressions of military and naval usage, formed by the omission of the obvious and well-known object in each sphere, we might give a far larger number of examples.

'Ἀγωγὴ, ἣ, in classical Greek trans. only; leading, guiding. Afterwards intrans. also (Aristotle, Sext. Emp., Polyb., Josephus), manner of life, conduct, behaviour. So in 2 Tim. iii. 10, παρηχολούθηκας μου τῇ διδασκαλίᾳ, τῇ ἁγῳγῇ. Cf. Esth. ii. 21; 2 Mac. vi. 8, xi. 24, iv. 16. Ἡ παρεκκλησία τῶν οὐδὲν αὐτῶν τὰς ἐν Χριστῷ (Suic). Cf. 1 Cor. iv. 17, ὃς ἢμας ἀναμνήσῃ τὸν οὐδῆς μοι τὰς ἐν Χριστῷ, καθὼς ἐκδόσατο, Clem. Rom. 1 Cor. 47, ἀνάξια τῆς ἐν Χριστῷ ἁγῳγῆς; 48, ἐγρή ἁγῳγῆ.

Προςάγω. I. Trans. to lead to or bring hither, Luke ix. 48; τινὰ τινὸς, Matt. xix. 18 (Lachm., Tisch.; Rec., προσφέρεις); Acts xvi. 20; 1 Pet. iii. 18, Χριστὸς ... ἐπέθανεν, ὡς ἢμας προσαγόνη τῷ θεῷ. The usage of the LXX. and classics presents no point of resemblance or affinity with this passage. In the LXX. προσάγεων is the translation of ἴρη, ἱπρή, as a religious term, side by side with προσφέρειν (see προσφέρομαι), but, like the Hebrew word used, without personal object, to designate the setting up of a personal relationship. Cf. Lev. vi. 38, ἵ ἑρείπον ὁ προσάγων ὀλοκληρώματα οὐράριων; Ex. 38, ἔτερον προσαγονάσαι τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὄλοκληρώμαta αὐτῶν ἐναντὶ κυρίου. On the other hand, it occurs in Ex. xxviii. 1, Num. viii. 9 = ἴρη with personal object, but not in a religious or ethical sense. In classical Greek the Middle is used with the signification, to draw one to oneself, to attach to oneself, to make one inclined, sibi conciliare; and if the examples in Passow were right, to make oneself inclined to one, to surrender oneself to one. But it always denotes a winning and deciding of the object. We may rather appeal to προσαγωνία = reconciler, mediator (Dem. 750. 22, ψήφισματα ἐπέν ὑμῶν δει καὶ παράομα, διʼ ἐν ἡγολοβεί, προσαγγεί τούτων χρόμων τῶν λημμάτων), which also occurs in Greg. Naz. In Julian. 43, as a name for Christ, τῶν τοῦ μεγάλου πατρὸς μαν καὶ λόγων, καὶ προσαγγεί, καὶ ἄρχουσα καὶ συνήθοις κ.τ.λ. That in 1 Pet. iii. 18 it denotes reconciliation, is clear from the connection, so that the reference
to the plan or custom mentioned in Xen. Cyrop. i. 3. 8, vii. 5. 45, where προσάγων denotes admission to audience with a king, is as inappropriate as it is superfluous. Cf. προσαγωγή. II. Intrans. to come to, to come hither, to approach. (Here is not included the military use of the word, in which στράτως has to be supplied, cf. 1 Sam. vii. 10.) Plut. Mor. 800 A, προσάγων δ' ἀπάθητος τῶν βασιλέων. Vit. Lycurg. 5; Pomp. 46. In the LXX. Josh. iii. 9; 1 Sam. ix. 18; 1 Kings xviii. 30; Ecclus. xii. 13; Tob. vi. 14; 2 Macc. vi. 19. In the N. T., Acts xxvii. 27, ἵππωσιν οἱ ναῦται προσάγειν τιδ' αὐτῶς χάραν.

Προσαγωγή, ἡ, occurs in the N. T. in Rom. v. 2, Eph. ii. 18, iii. 12, and the question is, whether in a transitive or intransitive sense, whether as a bringing to, introducing, or access, or appearance. In classical Greek the transitive meaning predominates in Thuc., Xen., Plut., Polyb. The passage quoted for the intransitive sense, Xen. Cyrop. vii. 5. 45, ἕως δὲ ἤξιον τὸς τοιοῦτος, εἶ τινες τοις δέντος, δεδραστείως ὑμᾶς τούς ἑκάστους δειμένους προσαγωγῆς, cf. with Cyrop. i. 3. 8, προσάγειν τοῖς δειμένοις Ἀστυναόγοις καὶ ἄποκολλείν αὐτῷ μή καρδία δοκεῖ εἰναι προσάγειν, is only the transitive sense. Doubtful also is, I think, Herod. ii. 58, πανηγύρις δὲ ἅρα καὶ ποιμένως καὶ προσαγωγᾶς πρῶτοι ἀνθρώπων Ἀθήνησι εἰς οἱ ποιησάμενοι καὶ παρὰ τούτοις Ἑλλήνες μεμαθηκαί. For when Herod. here calls the temple processions προσοδοις, which in Attic Greek were termed προσοδοι (Xen. Anab. v. 9. 11), it is possible that he does so because their chief purpose was the presentation of offerings; cf. Schol. on Aristoph. Av. 854, προσοδοῖς δὲ ἔλεγον τὰς προσαγωγμένας τοῖς θεοῖς θυσίας.

On the other hand, προσαγωγή certainly occurs in an intransitive sense in Plut. Vit. Alex. P. 13, ἑορμεῖνος ἐπὶ χορων υδαμόθεν προσαγωγὴν ἐξήστην; Polyb. x. 1. 6, ἡκιστῶς γὰρ θερμοὶς ἔχοντες δρομὴς καὶ βραχείαις τινὰ παντοκράτω προσαγωγὴ (place of landing). The intransitive use of the word, indeed, is not strange; for not only does the verb occur with an intransitive meaning, but other derivations from ἃγω may, without difficulty, be thus rendered, e.g. ἄγωνη, ἐξώγωνη, παραγωγή, περιαγωγή. A review of the usage of compounds and derivatives of ἃγω shows that it depends upon mere chances that an intransitive meaning does not everywhere exist side by side with the transitive, because the ascertainable usage of the verbal substantives does not always correspond with the ascertainable usage of the verbs. Thus we find ἄναγων, ἐπάγων, ἐπαναγωγή, ἐπαναγωγή not; ἐξωγωγή intrans., ἐξώγων not; so συναγωγή, but not συναγωγή and συναγωγή.

It must accordingly be looked on as an unwarrantable, pseudo-scientific pedantry which takes the word as of necessity in a transitive sense in such texts as Eph. ii. 18, iii. 12, ἡ αὐτῶς ἔχομεν τὴν προσαγωγὴν οἱ ἄμφοτεροι ἐν ἔνι πνεύματι πρὸς τὸν πατέρα; iii. 12, ἡ δ' ἔχομεν τὴν παράβουν καὶ τὴν προσαγωγὴν ἐν πεποιηθείς διὰ τῆς πίστεως αὐτῶς. In the first of these passages the transitive meaning is condemned alike by the present ἔχομεν, by the following ἐν ἔνι πνεύματι, and by the object πρὸς τὸν πατέρα, for
St. Paul would hardly speak of an introduction or conveyance of children to the Father; in iii. 12, the co-ordination of the προσαγωγή with παράξενα favours, and the reference of ἐν πεπιστεύσει διὰ τῆς πίστεως αὐτοῦ demands, the intransitive meaning. If this be established in these two passages, there remains no ground for refusing to adopt it in Rom. v. 2, δι' ὅτι καὶ τὴν προσαγωγὴν ἐξοχίκαμεν (τῇ πίστει is wanting in Tisch.) εἰς τὴν χάριν ταύτην ἐν ἑαυτήματι, for the transitive meaning is neither in keeping with the connection of ver. 1,—ver. 2 should add something to enlarge the declaration of ver. 1, but not to give a reason for it, as the transitive προσαγωγή would do,—nor is it compatible with the choice of the verb ἐξοχίκαμεν; for if the first or only introduction to God were spoken of, τυγχάνειο would have been the proper word. Cf. Athan. v. 212, τῶν φίλων εἰς ἐγκέντο μεγίστη τιμὴν προσαγωγή. 

Συνάγων, to lead together, to assemble, to unite, is used only transitorily in the classics, like συναγωγή; whereas συναγωγός is sometimes transitive, coming together, a social gathering.—Often in the LXX. for ἡμείς, ὑμεῖς, οἱ ἄνδρες, γυναῖκες, without being fixed as a term. tech. with any particular bias or for any special word. Occasionally = ἵναι, Hiphil (Num. i. 18, viii. 10, Job x. 10), which is otherwise rendered by ἀνάρτωσις, συναρτώσις, ἐπισυνάγως, ἐκκλησιάζως, ἐκείνοισθαί. The signification, to take in, to lodge, to entertain (lit. συνάγω, εἰς τὴν οἰκίαν, Judg. xix. 15, 2 Sam. xi. 29, Deut. xxii. 2; cf. Gen. xxix. 22, συνήγαγεν Δαβιδ πάντας τοὺς ἄνδρας τοῦ τόπου καὶ ἔστησεν γέμιον), is peculiar to the LXX. and the N. T. So Matt. xxv. 35, ξένους ἐμην καὶ συνηγάγετε με. Vv. 38, 43.

Συναγωγή, συναγωνισμόν, συναγωνία, gathering, congregation. (I) In classical Greek only transitive and active, a leading together, a bringing together; cf. Plato, Theat. 150 A, διὰ τὴν ἄνδρων ἐξοχίκαμεν ἄνδρος καὶ γυναικὶ, δὴ προσαγωγὴν δύναμα (coupling). (II) In the LXX. and N. T. passim, as often with the verbal subs. (cf. διακόσια κ.τ.λ.) = assembly; in the LXX. in a special sense for πληρωσία and πυρ, the two names for the congregation of the children of Israel in their theocratic or historical character in the scheme of redemption; interchangeable with ἐκκλησία; cf. Thuc. ii. 60, ἐκκλησίαν συνήγαγον. For more as to the usage, see ἐκκλησία. As the congregation of Israel was designated by the term συναγωγή or ἐκκλησία, it becomes evident that the reference is not simply to the natural unity of the people, but to a community established in a special way (συναγ.) and for a special object (ἐκκλ.). Now, in the N. T., where ἐκκλησία is adopted as the name for God's church, i.e. the congregation of the saved (as the Hebrew נָחָש prevalingly in the later books of the O. T.), συναγωγή is used to designate the fellowship spoken of only in Rev. ii. 9, iii. 9, where the unbelieving Jews as a body are called συναγωγὴ τοῦ σατανᾶ (cf. John viii. 44, ὅμως ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστε κ.τ.λ.; and for the context, Acts xiv. 2, xvii. 6, xviii. 12), manifestly in contrast with the ἐκκλησία τοῦ θεοῦ, which they as Jews claimed to be (ἐκ τῶν λαόντων Ἰσραήλ ἐνναί ἑαυτοῖς καὶ οὐκ εἰσίν). Συναγωγή seems to have become quite nationalized in the language of the people and the schools instead of ἐκκλησία, which was distinctly stamped as the special designation of the N. T. church.
of God, and thus became appropriate to include at the same time a contrast to the body of the Jews estranged from the N. T. revelation, and designated by συναγωγή. Cf. Epiph. Haeres. xxx. 18, under ἐκκλησία. Specially in favour of this is (III.) the use of συναγωγή to designate the Sabbath assemblies of the Jews, Acts xiii. 43, λυθείσης τῆς συναγωγῆς, cf. Jas. ii. 2, where συναγ. is used of the worshipping assembly of Jewish Christians; so also (IV.) συναγ., as the name given to the places of assembly of the Jews in all the other places in the N. T., in Matthew, Mark, Luke, John, and Acts.

'Ἀποσυνάγωγος, separated from the synagogue, excommunicated. The word occurs only in the N. T., and, indeed, only in John ix. 22, ἦδη συνετέθει οἱ Ἰουδαῖοι ὅταν τοῖς αὐτῶν ὑμνολόγοις Χριστοῦ, ἀποσυνάγωγος γένεται; xii. 42, διὰ τῶν Φαρασαίων οἵ τε ὑπολόγοι, ὅταν μὴ ἀποσυνάγωγος γένεται; xvi. 2, ἀποσυνάγωγος ποιήσσων ἐμᾶς. It has been asked what kind of ban is meant, because there are supposed to have been three degrees of excommunication or ban among the Jews, ὑπετάσσειν, ἄμβληθαι, μαρτυρεῖν. The supposition of the third degree, μαρτυρεῖν, by which was said to be expressed an entire cutting off from the congregation and the decree of irrevocable curse and ruin, arises from a mistake now generally acknowledged, μαρτυρεῖν being a general designation for a ban, a common name for the two classes of excommunication traceable in post-biblical Judaism. (See Levy, Chald. Wb. וwx.) The first step, the וwx, was only a temporary exclusion from the congregation, and a restriction upon intercourse with others for thirty days. The second step, ופנ, was an exclusion from the congregation and from all intercourse with others for an indefinite period, or for ever. Now, apart from the fact that it is doubtful whether this distinction between ופנ and ופפ had already been made in the time of Christ, or during the first centuries after the destruction of Jerusalem,—according to Gildemeister, Blendwerke des vulgären Rationalismus (Bonn, 1841), the Mishnah recognises only one ban, ופנ, the duration of which depended upon the result,—John xvi. 2, in particular, hardly allows us to suppose a merely temporary exclusion such as the first step involved, which, upon any refractiousness shown towards the doctors of the law or the judges, might be proposed and even decreed by the injured person without consultation with the Sanhedrin. That it does not simply mean, as Vitringa (De Synag. Vet. 741) thinks, exclusion from attendance on and participation in the synagogue worship, but exclusion from the congregation (Selden, De synedr. I. 7), is clear; for the former was only substituted after the destruction of Jerusalem (cf. Tholuck on John ix. 22); and that it does signify excommunication not merely from the particular congregation, but from the fellowship of the Israelitish people, from their blessings and reversionary privileges, is evident from the nature of that fellowship itself, and is in keeping with the importance which must have been attached to the act of recognising Jesus as the Messiah. 'Ἀποσυνάγωγος accordingly denotes one who has been excommunicated from the commonwealth of the people of God, and is given over to the curse; and there is no ground for rejecting the parallel of Ἐστα x. 8, πᾶς δὲ ἄν μὴ ἔλθῃ... ἀναθεματισθήσεται πᾶσα ἡ ὑπαρξίς αὐτοῦ, καὶ αὐτὸς
diastalhsetai apo ekklisias tis apostoles, or for not finding in Luke vi. 22, makarios este oudenis oumous oi anbropoi, kal ouden anbropoumoum oumous kai oumouswv kai ekbalwmen to dvena oumous ws poy thkron eneka tis vno to anbropou, a synonymous expression.

'Episunagwgh, aor. 1, episunazai, Mark xiii. 27, Luke xiii. 34. Aor. 2, episunagwgein, Matt. xxiii. 37, to gather thereto, or near, to bring together, to a place; also in a hostile sense, to assemble together against, Mic. iv. 11, Zechar. xii. 3. Only in later Greek (Polyb. Plut.). In the LXX. = ἔναγ, 2 Kings i. 2, Mic. iv. 11, Hab. ii. 5; ἐν, Ps. cxlvii. 2; μέχρι, 1 Kings xvii. 20, Ps. cxi. 23, cxxi. 47; μέχρι, 2 Chron. xx. 27. In the N. T., Mark i. 33, ἄν διε ἐπισυναγήσεις πρὸς τὴν θύραν; Luke xii. 1. The connection regulates the choice of επισυναγησ. instead of the simple συνάγω, as even in Matt. xxiii. 37, ποιάς ἔθελα ἐπισυναγεῖσαι τα τέκνα σου, ὅτι τρόπον ὅρως ἐπισυνάγει τὰ νοσία ὑπὸ τὸν αὐτὸν αὐτῆς; Luke xiii. 34. With Matt. xxiv. 31, ἐπισυνάξοντος τῶν ἑκλεκτῶν αὐτοῦ ἐκ τῶν τεσσάρων ἅμων κ.τ.λ., and Mark xiii. 27, cf. Ps. cxlvii. 2, τὰς διαστοράς τοῦ Ἰσραήλ ἐπισυνάξει; Ps. cxi. 47, ἐπισυνάγαγε ἡμᾶς ἐκ τῶν θηνῶν, and 2 Thess. i. 1, ἅπερ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγώγης ἐπ' αὐτῶν.

'Episunagwgh, a gathering together to; wanting in classical Greek. In 2 Macc. ii. 7, δεδυναμάθη ὁ θεὸς ἐπισυναγώγην τοῦ λαοῦ (cf. ver. 18; Ps. cxlvii. 2), of the return of Israel into the land of his sanctuary. In two places in the N. T., 2 Thess. ii. 1, ἀντὶ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγώγης ἐπ' αὐτῶν, with reference to Matt. xxiv. 31, Mark xiii. 27, 1 Thess. iv. 17. In the other place, Heb. x. 25, it stands, like συναγώγη, in a passive sense, μὴ ἐγκαταλέπτωστες τὴν ἐπισυναγώγην ἐστώς, καθὼς ἠθε τινῶν ἄλλως παρακαλοῦντες κ.τ.λ. Here it is said to denote the worshipping assembly of the church, from which some were wont to absent themselves. But the preceding and following antithesis does not harmonize with this, κατανεὼμεν ἄλλην οὐ εἰς παραβιομεν ἁγίας καὶ καλῶς ἐργοῦν, . . . ἄλλως παρακαλοῦντες, which obliges us rather to understand ἐγκαταλέπτεις τὴν ἐπισυναγώγην ἐστώς διατ. a range of conduct embracing the entire church life, and not a single act or expression thereof merely. Moreover, ἐγκαταλείπειν, "to leave in the lurch," to leave neglected, to give up or abandon (used of betrayers), is too strong an expression for the mere avoidance of assembling for religious worship (cf. xiii. 5; 2 Cor. iv. 9; 2 Tim. iv. 10, 16)—a reference (this last) supposed to be favoured especially by the καθώς θες τινῶν. This addition forbids certainly our understanding the word of a desertion of, or secession from, the Christian church; it denotes a course of conduct which had become habitual within the fellowship. The contrast given in the connection of the text leads us to conclude that the author is condemning that forsaking of the ordinances which some practised through fear of man and dread of persecution, separating themselves from sharing the weal or woe of the Christian community,—a shrinking avoidance which was the sign that faith and profession (ver. 23) were waxing cold. 'Episunagwgh must therefore denote the Christian community itself, and we must take
ενι as referring to the Lord, as in 2 Thess. ii. 1, or (as Menken thoughtfully and profoundly observes) that the Christian fellowship within the range of the Jewish people is here spoken of as a synagogue within a synagogue, both on account of its nature, and in unpretending recognition of its outward position. It is not, however, absolutely necessary to seek any special object for the ενι in ἐπισύναψῃ, for it may just as well be taken to refer to the church-relation of the Christians towards one another. It is worthy of note that Theodoret in loc. explains ἐπισύναψῃ by συμφωνία, and therefore, at least, does not think of the assemblies for divine worship.

Ἀδελφός, brother, ἀδελφή, sister, from a copulative and δέλφος, Hesych. ἀδελ-φοί, οἱ ἐκ τῆς αὐτῆς δελφῶν γεγονότες δελφῶν γὰρ ἡ μήτρα ἁγνεῖα. The Hebrew יִשָּׁהוּ is also used of more distant relatives, e.g. Gen. xiv. 16, xxix. 12, 15; and some think this circumstance ought to be taken into consideration where brothers and sisters of Jesus are referred to, Matt. xii. 46, 47, xiii. 55; Mark iii. 31, 32, vi. 3; Luke viii. 19, 20; John ii. 12, vii. 3, 5, 10; Acts i. 14. But the conjoined mention of the mother of Jesus (besides John vii. 3, 5, 10) appears to imply that children of the same mother are meant (cf. Ps. i. 20), against which no argument is furnished by John xix. 26, which ought rather to be explained by Matt. xix. 29 and parallels. The answer to this question depends, indeed, on the view taken of the relation between James the son of Alphaeus and James the brother of the Lord; cf. Mark xv. 47, John xix. 25, with Matt. xiii. 55.—Ἀδελφός denotes further, in general, a fellowship of life based on identity of origin, as also the Hebrew יִשָּׁהוּ is also applied to members of the same tribe, countrymen, etc.; so in Acts iii. 22, vii. 23; Rom. ix. 3, ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα; cf. Plat. Menexen. 239 A, ἡμεῖς δὲ καὶ οἱ ἡμέτεροι, μᾶς μητρὸς πάντες ἀδελφοὶ φίλοι.—In this sense, however, expressly only figuratively and rarely in classical Greek. As community of life brings also community of love, the "neighbour" is regarded as a "brother," Matt. v. 22, 23, 24, 47, etc., and ἀδελφός thus becomes the designation of a community of love equivalent to or bringing with it a community of life, Acts xxii. 13, etc. Of this sort are our Lord's words in Matt. xii. 50, ὅστις γὰρ ἂν ποιῇ τὸ ἔλθημα τοῦ πατρὸς μου τοῦ ἐν σώματι, αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτρα ἑστώ; as also Mark x. 29, 50, οἴδεις ἐστιν δε ἀδέρφων οἰκεῖς ἢ ἀδελφῶν ἢ μητέρας; ἢν μὴ λάβῃ ἑκατοντα-πλασίων ύπὸ ὑπὸ κοινῆς ἑαυτῶν καὶ ἀδελφῶν κ.τ.λ. Cf. Matt. xxiii. 8, ὅτι γὰρ ἐστὶν ὑμῶν ὁ δίδασκαλος, πάντες δὲ ὑμεῖς ἀδελφοὶ ἐστε. Christ thus speaks of His brethren in Matt. xxv. 40, xxviii. 10; John xx. 17; cf. Heb. ii. 11, 17. Rom. viii. 29, εἰς τὸ ἀυτὸν προτότοκον ἐν πάλιν ἀδελφοί, has to do with community or fellowship of life. In classical Greek it is a designation of an intimate friend, Xen. Anab. vii. 2. 25, ὑποκρισμένος τοῦ φίλου χρήσεντας καὶ ἀδελβώ; τιθ. 38, καὶ ἀδελφός γε ποιή-σομαι καὶ ἐπιδρόμους καὶ κοινοοῦς ἀπάντων δὲν ἂν δυνάμει κτήσομαι. Also as an adjectival of things connected with each other, e.g. Plat. Rep. iii. 404 B, ἡ βελτίωτερὴ γνωστικὴ ἀδελφὴ τις ἃν εἶ ἡ τῆς ἀπλῆς μουσικῆς. Thus often, e.g. Aesch. ii. 145 (Pape,
'Ἀδελφότης

Wörterb.) Herewith is connected also its use as a designation of the members of the Christian community, of the οἶκος τῆς πιστείς, Gal. vi. 10; οἶκος, syn. συνεργεῖς, opp. ἀλλότριος; cf. 1 Cor. vii. 12, v. 11, ἵνα τις ἄδελφος ὄνομαξάμενος ὑπὸν κ.τ.λ., so that oi ἄδελφοι, Acts ix. 30, John xxii. 23, Rom. xvi. 11, etc., denotes those who are united by faith in Christ into one fellowship of life and love; the latter especially urged as a duty in 1 John. 'Ἀδελφῆς in this sense, Rom. xvi. 1, 1 Cor. vii. 15.—For the import of the designation, 1 Tim. vi. 2, is important, where, instead of ἄδελφοι in 2a, πιστοὶ καὶ ἀγαπητοὶ oi τῆς εὐφρενῆς ἀντιλαμβανόμενοι is substituted in 2b. Cf. also ψευδό-

δελφοί, 2 Cor. xi. 26, Gal. ii. 4.

'Αδελφὸς denotes brotherhood, a brotherly or sisterly relation. The word seems to be altogether unknown in classical Greek. It begins to appear more frequently in the Byzantine writers. In Jos. Macc. ix. 10, 13, of brothers and sisters by birth, who seal their common kinship in a common behaviour as martyrs; c. 13, τὰ τῆς ἄδελφοτητος φίλαρχοι αναμαζόμενοι; e.g. τῆς εὐφρενῆς ἄδελφοτητος. Transferred to a relationship of friendship in 1 Macc. xii. 10, τὴν ἄδελφοτήτα καὶ φιλίαν ἀνανεώσασθαι (also v. 17).—Then, especially in the N. T. and eccl. Greek,—transferred to the community in which this relation is realized, —the circle of the Christian ἄδελφοι, as in German the words Freundschaft, Verwandtschaft, Heimweh denote both the relationship and the persons spoken of. So 1 Pet. ii. 17, τὴν ἄδελφοτήτα ἀγαπάτε; v. 9, ἐν κόσμῳ υμῶν ἄδελφοτης. Cf. Nestor. ad Cyrill. in act. ephesin. c. 11 (in Suic.), πάντας τὴν σόν σοι ἄδελφον ἐγώ τε καὶ οἱ σὺν ἑμοὶ προσαγω-

ρεῖμεν. The corresponding relationship is expressed by φιλαδελφία, Rom. xii. 10, 1 Thess. iv. 9, Heb. xiii. 1, 1 Pet. i. 22, 2 Pet. i. 7 (cf. φιλαδελφος, 1 Pet. iii. 8)—a word which in the classics is used only to denote the love to each other of brothers and sisters by birth; and thus the N. T. meaning of the words, ἄδελφος, ἄδελφοτης, φιλάδελφος, φιλα-

δελφία, is a valuable contribution to the reformation wrought in ethics by Christianity.

"Αδὴς, ou, ὢ, from a privative and ἄδειον = ἄδεις, as the reading is in Hom. = the invisible, the invisible land. Plut. Is. et Osir. Ixxix. 382 F, τὸ ἄδειον καὶ ἄρατον. Originally only the name of the god of the nether world, who holds rule over the dead; hence eis τὸ ἄδειον κ.τ.λ., in poetry and prose, as also in the LXX.; cf. Acts ii. 27, 31. Then, also especially later, the place of the dead. Cf. Lucian. de luct. 2, ἃ μὲν δὴ πολὺ δημιουργοῦσαν ὑπὸν ἄδειον καὶ νόμον κάθηκαν τὴν πολιορκίαν αὐτῶν τόπον τειν ὑπὸ τῇ γῇ βαθὺν ἡ ἄδην ἤπειλήγησαν, μέγαν δὲ καὶ πολὺχωρον τοῦτον εἶναι καὶ ζῷον κ.τ.λ., where the ideas in question are found in the connection; Plut. Is. Cf. Nagelsbach, Homerische Theologie, vii. 28. 405 sq.; Nachhomeriche Theologie, vii. 26. 413 sq. "The idea connected therewith recurs with tolerable unanimity of import amongst the heathen, as far as the faith in personal immortality was able to gain recognition. Hades, taken in its most general sense, would thus be the place of assembly and residence for all who depart from the present world,—in a word, the world beyond." See Güder's article in Herzog's Real-Encyclop. v.
440 sqq. The LXX borrowed the word to render the Hebrew 'אָדָם, which also denotes quite in general the place of the dead; according to Hupfeld (Comm. Ps. vi. 6, and Zeitschrift für die Kunde des Morgenlandes, 1839, 462), to be derived from "the fundamental idea of the entire family of 'אָדָם (אָדָם, אָדָם, אָדָם, etc., whose germ is אָדָם, signifying here, as in all languages, what is loose, relaxed, gaping) in its two aspects and manifestations, viz. that of sinking down and that of going asunder (as in χάω, ἔχω, χαλάω, etc.); whence for 'אָדָם we have both the idea of a sinking, an abyss, a depth, as in its poetical synonym יָמָה יָמָה, and the idea equally appearing therein of chasm, cavity, or empty space, as in the word hall (Germ. Höhle), and in χάσμα, χάσμ (also used for hall)." 'אָדָם receives all the dead, Gen. xxxvii. 35, xlix. 38, 1 Sam. ii. 6, xxviii. 19, 1 Kings ii. 6, 9, Ps. lixxix. 49, Hab. ii. 5; and concentrates in itself whatever terror death has and brings for man, 2 Sam. xxii. 6, Ps. xlvii. 5, 6, cxvi. 3, lxxxvii. 4, Job vii. 9, xvii. 13, Isa. v. 14, 15, xxxviii. 10, 18; especially remoteness from God the source of life, Ps. xxxvi. 10, vi. 6, xxx. 10, cxv. 17. Hence is it specially the place to which the ungodly belong, Ps. xlix. 13–15, lv. 16, Prov. v. 5, vii. 27, ix. 18, xv. 11, Isa. xiv. 9, 11, 15, xlviii. 15, 18, Ezek. xxxii. 27, Num. xvi. 30, 33, seeing that in it the wrath of God is revealed, Deut. xxxii. 22. Hence the glimpses of light caught by the righteous, as in Ps. xlix. 15, 16. See Stier on Luke xvi. 23, "In borrowing the word ἡμέρα from heathenism, both the LXX. and the N. T. writers adopted also in full its main idea,—which is based on an inner consciousness,—and thus confirmed its identity with the O. T. Sheol." Cf. Delitzsch on Ps. vi. 6: "The ideas of the Hebrews on this subject did not differ from those of other ancient nations. In such doctrines as the creation, the fall, etc., the difference is that between an original and a caricatured copy; whereas on this point even the variety of the mythical inventions has not oblitered the essential unity, even in matters of detail: from which we conclude that the idea of Hades is the product of the common consciousness of humanity, and for that very reason cannot be without objective truth." The O. T. view is distinguished from the corresponding profane views by "a chaste sobriety, due to the earnest sternness of monotheism" (Güder in Herzog's Encycl.). "אָדָם, accordingly, is the realm of the dead, in which are concentrated all the dead, and all that death brings with it; it is, in particular, the place for sinners, where they find the result of their life. Hence ο θανάτως κα ο ἡμέρας, Rev. xx. 13, 14; cf. vi. 8, . . . ο θανάτως, κα ο ἡμέρας ἀκολουθεῖ μετα τοι, that is. Hades in the train of death, as its consequence. Christ as the Redeemer, ήτις τίνων το σωτήρ του θανάτου κα του ἡμέρας, Rev. i. 18. The redeemed say, τοι σου, θάνατε, το κεντρον τοι σου, σωτήρ (αν. θάνατε), το νυκτό; 1 Cor. xv. 55, thus celebrating the redemption realized in Christ, vid. Acts ii. 27, 31, εὐωκενάτευκρημόν εις ἡμέρας, from Ps. xvi. 8–11. When, therefore, it is said to Capernaum, ἦν σου ούρανου ἵψηθος, ἦν σου καταβηκόν, ου καταβηκασθήσησθαι, Matt. xi. 23, Luke x. 15, it is the same idea as in Isa. xiv. 11, 12, Ezek. xxxii. 27, and elsewhere, based on the conception of Hades as the proper place for sinners, where they and all their glory are brought to shame. The promise, on the contrary, in Matt. xvi. 18, οικοδομήσω μου την
εικονολογεί, καὶ πόλις ἡδύν ὕπατον κατοιχήτουσιν αὐτῆς, refers to the eternal duration of the church of Christ, which is not, like all other things in the world, to come to an end in the realm of the dead; cf. Ezek. xxxii. 18–32; Isa. xxviii. 15–18. On the expression πόλις ἡδύν, cf. Job xxxviii. 17; Ps. ix. 14, civii. 18; Isa. xxxviii. 10; Wisd. xvi. 13, σο γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατάγεις εἰς πόλις ἡδύν καὶ ἀνάγεις. Inasmuch now as the idea of Hades is everywhere that of a joyless, painful, terrible place, in which especially the joy and glory of the godless comes to an end, what we read in Luke xvi. 23, καὶ εἰ τῷ ἡδύν ἐπάρας τοὺς ὄφθαλμος αὐτοῦ, ἐπάραξαν ἐν βασίλειον, is not a special feature, but one that at once falls in and combines with the general idea of Hades. As Hades is for all a joyless place, but a place of torture especially for the godless, it is natural to perceive that the dwelling-place of the righteous redeemed, though they also are received into the one great abode of the dead, is separated from that of the wicked. In this place they await the end hinted at in Ps. xlix. 15, 16, which is brought about by the accomplishment of redemption. Cf. Isa. lvii. 2; Gen. xix. 18, 33. Hence Luke xvi. 23, ὅτι Ἀβραὰμ ὑπὲρ μακρίνων καὶ Δάκρων ἐν τοῖς κάλποις αὐτοῦ. The promise, Luke xxiii. 43 (coll. Acts ii. 27, 31; Rev. ii. 7), contains a new element. See my work, Jenseits des Gräbes, Gütersloh 1868.

Αμα, ατόκ, τὸ, the blood of the human or animal body; Mark v. 25, 29; Luke viii. 43, 44, xiii. 1, xxi. 44; John xix. 34; Acts xv. 20, 29, xxi. 25, ii. 19, 20; Rev. vi. 12, viii. 7, 8, xi. 6, xiv. 20, xvi. 3, 4, 6, xiv. 13. (I) Blood as the substantial basis of the individual life, Acts xvii. 26, ἄνθρωπος ἐξ ἀιματος πᾶν ἰδοιν ἀνθρώπων κατοικεῖν κ.τ.λ.; John i. 13, ἐξ αἵματος γεννηθήμεν (cf. Eur. Ion. 705 [693], ἄλλων γραφεῖς ἄφ' αἵματος; Winer, 159). Cf. Hom. Π. xiv. 105, ὁθ' αἵματος ἐξ ἐμέ εἰσι, and often; Aeschyl. Sept. 128, ἐξ αἵματος γίνεσθαι. Though the O. T. contains nothing parallel to these two passages (cf. Delitzsch, ιερ. Psychol. iv. 12), the expression corresponds to the idea contained in Lev. xvii. 11, בְּנֵי יָרֵעַ, etc., “for the life of the flesh is the blood.” Cf. Heb. xii. 4, οὕτω μέχρις αἵματος ἀντικατότητης κ.τ.λ.—Αμα as the substantial basis of the individual life, conjoined with σάρξ (π.α.), by which the possession of human nature is brought about, Heb. ii. 14, ἐπεὶ οὖν τὰ παιδία κεκοινώησεν αἵματος καὶ σάρκως (Rec. text, σαρκ. κ. αίμα., supported by few authorities), serves to designate mankind, so far as they owe their distinctive character to this material aspect of their being, Eph. vi. 12, οὖν ἔστω ὑμῖν ἡ πάλη πρὸς αἵμα καὶ σάρκα. On the contrary, σάρξ καὶ αίμα, Matt. xvi. 17, κ. κ. αίμα σαρκὰ ἄπεκαλυφθης σοι; 1 Cor. xv. 50, κ. κ. αἴμα βασιλείας θεοῦ κληρονομήσαι οὐ δύναναι; Gal. i. 16, οὐ προσανέθημεν σάρκες καὶ αἵματι. In John vi. 53–56 also this must be taken into consideration. As this expression gives prominence to the material phenomenal aspect of the individual, with the liability to death peculiar to it (Heb. ii. 14), in contrast to its spiritual nature (Eph. vi. 12), it would seem that just that which is characteristic of the σάρξ, i.e. the limitation of human nature as alien to what is higher, spiritual, divine, is hinted at in the position of the words σάρξ καὶ
Alma, Matt. xvi. 17, Gal. i. 16, 1 Cor. xv. 50. Cf. Ecclus. xiv. 18, ως φύλλον θόλλον ... οὗτος γενέτερ σαρκός καὶ αἷματος· ἂ μὲν τελευτή, ἐτέρα δὲ γεννᾶται; xvii. 30, ποιητός ἑώρημεντα σάρκα καὶ αἷματα. ἰνν γὰρ occurs often in post-bibl. Heb., Lightf. Hor. Hebr. on Matt. xvi. 17, infinita frequentia hanc formulam adhídent scriptores judaeici eaque homines Deo opponunt.—(II.) Alma by itself serves to denote life passing away in bloodshed, and generally life taken away by force. Matt. xxiii. 30, 35, xxvii. 4; Luke xi. 50, 51; Matt. xxvii. 6, τῷ αἷματος; ver. 8, άγρος αἷματος; Acts i. 19, χορόν αἷματος; Matt. xxvii. 24, ἀθρός οἱμ ἀπὸ τοῦ αἷματος τοῦτον; ver. 25, τῷ αἷμα αὐτοῦ ἐφ' ὡμάς; Acts v. 28, βούλευσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τῷ αἷμα τοῦ ἄνθρ. τοῦτον; xviii. 6, τῷ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ύμῶν; xx. 26, καθαρὸς ἐγώ ἀπὸ τοῦ αἷματος πάντων. Cf. Ezek. iii. 18–20; Rev. vi. 10, ἐκδυκέσθαι τῷ αἷμα ἡμῶν; xvii. 6, xlviii. 24, xix. 2. Plat. Legg. ix. 872 B, αἷματων δίκει; Dem. adv. Mid. xxi. 105, ἐφ' αἷματι φεύγειν. The expression αἷμα ἐκείνου, Matt. xvi. 28, Mark xiv. 24, Luke xxii. 20, 1 Cor. xi. 27, Rom. iii. 15, Rev. xvi. 6, Luke xi. 50, Matt. xxiii. 35, Acts xxii. 20, emphasizes not so much the manner of slaying, but rather the fact of the forcible taking away of life, whether produced by, or only accompanied with, the shedding of blood; cf. Acts xxii. 20, of the stoning of Stephen, δὲ ἐκείνων τῷ αἷμα Στεφάνου.—(III.) Akim to this is the use of αἷμα to denote life given up or offered as an atonement, since, in the ritual of sacrifice, special emphasis is laid upon it as the material basis of the individual life. The life of the animal offered for propitiation appears in the blood separated from the flesh, Lev. xvii. 11–14; Heb. ix. 15, 18, 19, 21, 22, 25, x. 4, xiii. 11; which life is, on the one hand, in the blood, presented to God; on the other, by sprinkling, appropriated to man; cf. Heb. ix. 7, xix. 20, by which this blood becomes τῷ αἷμα τῆς διαθήκης ἣς ἐνετειλατό πρὸς ὑμᾶς ὁ θεὸς, ix. 20. The same is true of the blood of Christ, Heb. x. 29, τῷ αἷμα τῆς διαθήκης, cf. xii. 20; Matt. xxvi. 28; Mark. xiv. 24; cf. Luke xxii. 20, ἡ καυνη διαθήκη ἐν τῷ αἷματι μου. 1 Cor. xi. 25; 1 Pet. i. 2, βαπτισμὸς αἷματος; Heb. xii. 24, αἷμα βαπτισμοῦ. It is the life of Christ offered for an atonement, and is contrasted with the blood of beasts slain in sacrifice, Heb. ix. 12, οὐδὲ δὲ αἷματος τραύματος καὶ μύοσον, διὰ δὲ τοῦ ἱδρον αἷματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἁγία; cf. ver. 14, τῷ αἷμα τοῦ Χριστοῦ διὰ διὰ πνεύματος αἰωνίου ζωντων προσφέρετε τῷ θεῷ, coll. ver. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἁγία ... ἐν αἷμα ἀλλοτρίῳ, only that τῷ αἷμα τοῦ Χριστοῦ does not, perhaps, denote the substance of the blood as separated from the body (against Bengel on Heb. xii. 24, who represents it as blood separated from the body, and as such eternally present and efficacious; likewise against Delitzsch on Heb. ix. 12, who understands it of the substance of the blood shed at the first, and then renewed in the heavenly corporeity of Christ at the resurrection, upon the basis of the residue of the blood remaining therein! Cf. what is said above on αἷμα ἐκείνων.—Beck, Lehrwissenschaft. i. 624 eqq.; Riehm, Lehrbegriff des Hebr. Briefes, § 61). Cf. Heb. ix. 25, οὐδὲ ἡ παλαιά προσφέρεσις ζωντον, parallel with ἐν αἷματι ἀλλοτρίῳ; ver. 7, σὺ χροίς αἷματος δ' προσφέρεις, coll. ver. 14, ζωντον προσφέρετε τῷ θεῷ; cf. ver. 26, διὰ τῆς θυσίας αὐτοῦ πετανίστωται. In other passages, too, of the N. T., where
the blood of Christ is spoken of, the reference is not to the substance, but to the life offered for atonement; and αἷμα is the designation of the accomplished and offered sacrifice. So 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας; v. 6, οὕτως ἐστιν ο λόγῳ τοῦ διὰ θεοῦ καὶ αἷματος,—ἐν τῷ δόμῳ καὶ αἷματι; cf. ver. 8 (for the construction with διὰ, cf. Heb. ix. 12; with ἐν, Heb. ix. 25, Matt. xvi. 27, 28 = ἡ νζῷ, Ps. lxvi. 13, etc.); Rom. iii. 25, ὡς προῆκτο ὁ θεὸς ἐλαστήριον διὰ πίστεως ἐν τῷ αἵματι αἵματος; v. 9, δικαιοθέντες ἐν τῷ αἵματι αἵματος; Eph. i. 7, ἐκομεν τῷ ἀπολύτρωσιν διὰ τοῦ αἵματος αἵματος; ii. 13, ἐλευθερώσει ἐν τῷ αἵματι τοῦ Χριστοῦ (Col. i. 14, Rec. text); Col. i. 20, εἰρημοσοθένα διὰ τοῦ αἵματος τοῦ σταυροῦ αἵματος; Heb. x. 19, xiii. 12; Acts xx. 28, ἐν πέρας ἐν πάσῃ ἡμετέρῃ πίστει καὶ ἔλευσιν τοῦ αἵματος τοῦ θεοῦ; 1 Pet. i. 19, εἰμπράθητε τίμην αἵματι Χριστοῦ; Rev. i. 5, v. 9, vii. 14; Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 27; ἔκρυμος στοιχείων τοῦ αἵματος, Heb. xi. 28, cf. Ex. xii. 7, corresponds to the rite observed at the Passover prior to the exile, 2 Chron. xxx. 16, xxxv. 11. ἔπειτα τοῦ ΛXX = προσχέειν τὸ αἷμα, Ex. xxiv. 6.

Αἷματεκχυσία, ἡ, shedding of blood. Only in Heb. ix. 22, καρπὸς αἷματεκχυσίας, ou γίνεται ἄφεσις, and in patristic Greek. According to Tholuck, de Wette, Hofmann, it is supposed to signify, in Heb. ix. 22, the bringing of the blood to the altar, the application of the blood for objective expiation (2 Kings xvi. 15; Ex. xxix. 16; Deut. xii. 27; Lev. viii. 15, ix. 9), whose correlative is βαπτίσμοι, the application of the atonement to the object of it. According to Bleek, Lünemann, Delitzsch, Kurtz, it signifies shedding of blood, or slaying of a victim; and this is the only true meaning. For, first, the question dealt with, Heb. ix. 22, is not the manner, but the means, of atonement, αἷμα; cf. vv. 18, 19, 22a, 23, 25. Thus αἷματεκχυσία, in the former sense, as a term. tech., would denote only a part of the act of atonement, and as such would exclude the sprinkling of the people, ver. 19; it could not include this, and at the same time the sprinkling of the holy vessels, ver. 21. To this it may be added, that αἷμα ἐκχέειν denotes only the shedding of the blood as the act of killing; but the ritualistic act of blood-outpouring always requires an addition, πρὸς τῷ θυσιαστήριῳ; πρὸς τῷ βάσανῳ τοῦ θυσ., Lev. viii. 15, ix. 9; ἐπὶ τῷ θρε, 2 Kings xvi. 15; προσχέειν also is commonly used. Further, in favour of the signification blood-shedding, and not the actual pouring out of blood, the expression employed concerning the blood of Christ, Luke xxii. 20, τὸ αἷμα τὸ ἐπηρ ἰδίων ἐκχυσάμενον, tells. (Cf. the parallels.) And finally, the word occurs in patristic Greek—where it is not generally used in any specially ritualistic or Christian sense—simply with the meaning blood-shedding, slaying, murder. Georg. Alex. vita Chrys. t. viii. p. 184, 26, φασθήσετε μίσης καὶ αἷματεκχυσίας γίνονται εἰς τὸν λόγον. Antioch. hom. xxxix. p. 1090 C, τὸ γάρ ἐκχύοντα τὸ διὸν θέλημα αἷματεκχυσία ἐστὶ, perinde est ac si proprium sanguinem fundas. (Hase in Steph. Thes. s.v.)

Ἄιτιόω, to ask, beg, implore, claim. It differs from the synonyms δείκω, ἐρωτάω, ἐπιθυμέω, in that it denotes the desire of the will; ἐπιθυμέω, the desire of the affections;
Ａἰτεῖν, the request of need; while ἐρωτάω designates the form of the request, as also ἐνέχεσθαι, which in classical Greek is the proper term for request directed to the gods, embodying itself as prayer. As to the literal meaning of aἰτεῖν, we may compare the compounds, and e.g. Xen. Anab. ii. 1. 8, βασιλεῖς κελέου τοις Ἑλληνισάμενα παραδώντας τὰ δῶρα. § 10. θαυμάζει πότερα ὡς κρατῶν βασιλεῖς αἰτεῖ τὰ δῶρα ἢ ὡς διὰ φίλων καὶ δόραρ. Εἰ μὲν γὰρ ὡς κρατῶν τι δεῖ αἰτίων αἰτεῖ, ἀλλ' οὐ λαβεῖν ἐλθόντα; all the synonyms are used of prayer in the N. T. excepting ἐπιθυμεῖν, aἰτεῖσθαι also with the addition ἐν προσευχῇ, Matt. xxi. 22; cf. with προσευχῆσθαι, Mark xi. 24, Col. i. 9. Phil. iv. 6, τῇ προσευχῇ καὶ τῇ δεόντῃ τὰ αἰτήματα ὑμῶν πνευματίζων. Bengel (followed by Trench), on John xi. 22, lays stress upon the fact that Jesus does not use aἰτεῖν or αἰτεῖσθαι of Himself, though Martha does. Jesus Himself says, ἵκερ, Luke xii. 33; ἐρωτήσω, John xiv. 16; cf. ver. 13, xvi. 26, xvii. 9, 15, 20. Bengel says, "aἰτεῖσθαι videtur verbum esse minus dignum, quamquam, LXX. Deut. x. 12, habent, τῇ κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ." Trench wrongly limits the use of aἰτεῖν when he says that, like the Latin "peto," it is submissive and suppliant, "the constant word by which is expressed the seeking of the inferior from the superior (Acts xii. 20), of the beggar from him that should give alms (Acts iii. 2), of the child from the parent (Matt. vii. 9; Luke xi. 11), of the subject from the ruler (Ezra viii. 22), of man from God (1 Kings iii. 11; Matt. vii. 7; Jas. i. 5; 1 John iii. 22; cf. Plato, Eutyrhr. 14, ἐνέχεσθαι [ἦσθαι] αἰτεῖν τούς θεοὺς)." As many examples of the opposite might be quoted, cf. Xen. as above; Deut. x. 12; Acts xvi. 29, etc. Aἰτεῖν is simply to wish to have something, a desire expressed according to circumstances, as a demand, an entreaty, a prayer. Equally erroneous is Trench's observation, that ἐρωτάω is the word for an inquiry directed to one's equal, "an asking upon equal terms." An examination of N. T. usage rather shows that ἐρωτάω only characterizes the form of the request; it is the nicest, finest, most delicate term for "to ask;" 1 John v. 16. (In classical Greek and the LXX., ἐρωτάω, in the sense to request, is wholly unknown.) This sufficiently explains the circumstance noted by Bengel.

Aἰτεῖν is construed with the accusative both of the thing asked for and of the person asked. The former, Matt. vii. 10, xxi. 22; Luke i. 63, xi. 12; John xiv. 13, 14, xvi. 24; Acts xvi. 29; 1 Cor. i. 22; 1 John iii. 22. The latter, Matt. v. 42, vi. 8; Luke vi. 30, xi. 13; John iv. 10. Also παρά τινος, Jas. i. 5. With two accusatives, Matt. vii. 9, 11; Mark vi. 22, 23 (x. 35, Lachm. Tisch.); Luke xi. 11; John xi. 22, xv. 16, xvi. 23; 1 Pet. iii. 15; τὰ παρά τινος, Matt. xx. 20; John iv. 9; Acts iii. 2; 1 John v. 15. Without object, Matt. vii. 7, 8; Luke xi. 9, 10; John xvi. 24; Jas. i. 6, iv. 3; 1 John v. 16. The middle, often in prose, from Herod. onwards, signifies literally, to ask for something for oneself,—cf. Acts vii. 46, ἀνέβη ὁ γάετα ἐπείτης π. τ. λ.; Mark vi. 24, 25, xv. 8; Jas. iv. 2, 3; Matt. xx. 22,—but the reflexive element is not always to be maintained or emphasized. According to Bekk. Aenod. Graec. 81, the use of the middle was limited thus: αἰτεῖσθαι
Aitēma

τὸν ἀποδοῦνα, τὸν δὲ μὴ ἀποδοῶνα αἰτεῖν. But even this does not always hold good. It is construed like the active with ἰ, Matt. xiv. 7, xviii. 19, xxvii. 20, 58; Mark vi. 24, x. 38, xi. 24, xv. 6, 43; Luke xiii. 25, 52; John xv. 7; Acts xii. 20, xxv. 3, 15; Eph. iii. 20; 1 John v. 14, 15. Acc. with inf., Luke xxiii. 23; Acts iii. 14. With inf. following, Acts vii. 46, μὴ ἐπέστατο εὐφέρων (Matthiae, § 538; Krüger, lv. 4. 1),—a combination explained by the reflective force of the middle. Eph. iii. 13, αἰτοῦμαι μὴ ἐγκατεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, is to be regarded in the same manner as a prayer of the apostle for himself; for we are hardly justified in supposing the omission of ὑμᾶς as the subject. With ὑπὲρ following, Col. i. 9. With two acc., Acts xiii. 28. τὰ παρά τινος, Acts ix. 2.

Αἰτήσας αὐτό, a request, like the German Forderung, in a passive sense, that which I have to ask for, from which αἰτήσεως (not in the N. T.; LXX. Judg. viii. 24; 1 Kings ii. 16, 20; Job vi. 8) does not differ; for, as is often the case with verbal subs. in -σεως, it passes over into the passive meaning. But though αἰτήσεως often means the same as αἰτήμα, αἰτήσαμαι never, like αἰτήσεως, signifies the act merely of requesting, but always the subject-matter of request. Αἰτήσεως sometimes means the act simply; cf. Plato, Euth. 14 C: έπιστήμη αἰτήσεως καὶ δόσεως θεοῦ ἡ δύναμις ἐν εἰν. This fully explains Phil. iv. 6, ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας. The relation between δέησις and αἰτήματα involves difficulty if we do not take αἰτήματα strictly in a passive sense, "what you have to ask." The meaning is not that the αἰτήματα are to be presented as prayer and request before God in the form of δέησις, but that they are to be presented μετὰ εὐχαριστίας. As the emphasis lies upon μετὰ εὐχ., δέησις and αἰτήσεως differ respectively as subject and subject-matter. Also in Luke xxiii. 24; 1 John v. 15.—LXX. Ps. xx. 6, xxxvii. 4 = Παράττω, 1 Sam. i. 17, 27; Esth. v. 7; Ps. cvi. 16 = Παράττω.


'Επαίτεω, urgently to ask, to beg for, Luke xvi. 3, xviii. 35 (Rec. προσευχών).

Παραίτηται, active unused; to try to obtain by asking, to beg a person's release, the person addressed being regarded as reluctant, or the thing asked for difficult to obtain.
Προσαίτω

74

Αἴων

Xen. Mem. ii. 2. 14, παραιτήση τοῦ θεοῦ σου συγγνώμονας εἶναι. Then to beg to be excused, to decline, or refuse the thing spoken of. Chiefly in later Greek, especially in Plut., yet also in Herod., Xen., Dem., and Traged. In the N.T. = to decline, to refuse, to avoid, with accusative following. Acts xxv. 11, ὅπαρατόγησα τὸ ἀποθανεῖν; Heb. xii. 25; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10. Cf. Polyb. v. 27. 3, τοῦ ἄρχοντος παραιτεῖσθαι, “to decline the summons of the authorities.” Plato, Mor. 206 A, γυναῖκα παραίτ., to διόνοσ one’s wife. With following μὴ with the infin., Heb. xii. 19.—To excuse oneself, Luke xiv. 18, 19, ἔχε με παραστῆσαι. Cf. Plut. Mor. 868.

Προσαίτω, to ask besides, to ask importantly, to beg, John viii. 9; Rec. Mark x. 46; Luke xviii. 35, syn. ἐπαρθεῖν.

Προσαίτης, a beggar (in later Greek, especially Plut.), Lachm., Tisch., in John ix. 8; Mark x. 46.

Αἴων, αἰών, ὁ, connected with ἄλος, ἀλς, αλός, always (not, as in the first edition, with ἄλω, ἄλως); hence = duration. Cf. Aristot. de coel. i. 9, τὸ γὰρ τέλος τὸ περίκεχον τὸν τῆς ἐκάστου ζωῆς χρόνον, οὐ μυθέν ἔσο κατὰ φύσιν, αἰῶν ἐκάστου κέκλειται κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντοῦ ὀνοματο τέλος καὶ τὸ τῶν πάντων χρόνον (cf. χρόνος δὲ ἄρματος κινήσεως, Il. vii) καὶ τὴν ἄνθροπον περίκεχον τέλος αἰῶν ἐστὶν ἀπὸ τοῦ ἀλώ εἴληφος τὴν ἐπιστήμην, where the linguistic usage is rightly presented. In early Greek especially, and still also in the Attic, αἴων signifies the duration of human life as limited to a certain space of time, and this is clearly closely connected with the conception; hence = the duration of life, course of life, term of life, lifetime, life in its temporal form. So in Homer, Hesiod, Pindar. Cf. Hom. ii. 24. 725, ἄνερ, ἄν' αἰῶνος νέος ὀλεο, καὶ δὲ μεγάλην λείπεις; Pind. Ol. ii. 120, ἐδικαίωσα νόμον αἰῶνα; Hom. II. xvi. 453, αὐτάρ ἐπειδῆ τὸν γε λιθ' ψυχῆ τε καὶ αἴων. Likewise Tragg., Plat., Xen., Herodt., Plut.—Soph. El. 1085, πάγκλαυτον αἰῶνα ἐλον; Plat. Legg. iii. 701 C, χαλεπὰν αἰῶνα διάγοντας, μὴ λάβῃ ποτε καινά, etc.; Herodt. iii. 40, οὕτω διαφέρειν τὸν αἰῶνα; Xen. Cyrop. ii. 1. 7, διὰ πάντων τοῦ αἰῶνος ἀμηχανοῦστε βιοτεῖν. Hence explained by Eustath. = τὸ μέτρον τῆς ἀνθρωποτῆτος ζωῆς; by Hesych., ὁ τῆς ζωῆς χρόνος. From this original limitation of the conception to human life, it may be explained how it sometimes denotes the space of a human life, a human generation (whence, perhaps, the remark of Jerome on Ezek. xxvi, that it means a period of seventy years), so that αἴων denotes an age or generation from the point of view of duration of time, as γενέα does from that of duration of race; (cf. Luke xvi. 8; Eph. ii. 7; Col. i. 26; Eph. iii. 21, εἰς πάνας τὰς γενέας τοῦ αἰῶνος τῶν αἰῶνων, etc.) and hence that it passes over into the more general and wider signification, a géné. Diod. iii. 73, ἐν τῷ προτέρου αἰῶνι; Dion. Hal. A. R. i. 3, χρόνον ὑπόστεον ἃν ὁ θεός τοῦ αἰῶν ἀντέχει; vii. 55, διασα ὁ μακρός αἰῶν μεταβολῆς φήμη. Accordingly, the expansion of the conception to time unlimited (eternity a parte ante and a parte post) was easy, for it simply involved the abstraction of the idea of limitation, and thus the word came to
signify unlimited duration. The expressions, εἰς αἰώνας, ἀν' αἰώνας, εἰς αἰώνα, δὲ αἰώνας (Arist. de mundo, c. 5, τὰ ἄνα τὰ πάντα έσται αἰώνια (αὐτῇ τῇ τῇ) πρὸς ἄναθον γενέμενα τὴν δὲ αἰώνας σωτηρίαν παρέχειν), belong to later Greek. It is interesting to observe the connection of the word, as traced by Curtius, 354 sq., with the Sanscrit ṣvās, “course,” “walk;” in the plural, habit, custom; Old High German, ēuva, “eternity;” then, in a derived sense, law, contract, marriage; see R. v. Raumer, Einwirkung des Christenthums auf die althochd. Sprache, 1845, p. 329.

Inasmuch, therefore, as αἰών may denote either the duration of a definite space of time, or the (unending) duration of time in general, both future and past, according to the context, it was the proper term for rendering the Hebrew בּוּשׁ,—for which the LXX. use it constantly,—the only distinction being that the Hebrew word meant primarily, a remote, veiled, undefined, and therefore unlimited time, past or future, and only secondarily, a definite (especially a future) period whose limits must be ascertained from the context. Deut. xv. 17, ἡταί σοι εἰκότης εἰς τὸν αἰῶνα; Isa. xxxii. 14, 15, οὐναις αἰώνας στρα- 
λαμα ἔσος τοῦ αἰῶνος... ἕως ἐν εἴρησθε ἐφ' ἤμαν πνεῦμα ἐπ' θηληθεύν; cf. Jer. 17, καὶ κρατήσει ἡ δικαιοσύνη αὐτοῦ και πεπολεμάει ἐπ' τοῦ αἰῶνος; vid. Lexica, s. v. αἰών. Specially often do we find ἀπὸ τοῦ αἰῶνος, ἀπ' αἰῶνος, δὲ αἰῶνα, εἰς τὸν αἰῶνα, also the plural εἰς τοὺς αἰῶνας, which latter use arose probably from the meaning “age,” and according to Steph. Thes. (Paris ed.), occurs indeed, though very rarely, in classical writers. Ps. lix. 5, lxviii. 8, μὴ εἰς τοὺς αἰῶνας ἀποστειλεῖ κύριος; Dan. ii. 44, vi. 26, etc.; ἕρω 
τῶν αἰῶνων, Ps. ii. 20.

The N. T. use of the word is not quite accounted for by a reference to the LXX.; for they employed it, on the whole, in substantially the same way as the classical writers. Not only expressions like εἰς τὸν αἰῶνα, Matt. xxi. 19; Mark iii. 29, xi. 14; John iv. 14, vi. 51, 58, viii. 35, 51, 52, x. 28, xi. 26, xii. 34, xiii. 8, xiv. 16; 1 Cor. viii. 13; 2 Cor. ix. 9; Heb. v. 6, vi. 20, vii. 17, 21, 24, 28; 1 Pet. i. 25; 1 John ii. 17; 2 John 2; εἰς αἰῶνα, 2 Pet. ii. 17 (omitted by Lachm. and Tisch.); Jude 13; εἰς τὸν αἰῶνα τοῦ αἰῶνος, Heb. i. 8, after Ps. xlv. 7; εἰς τοὺς αἰῶνας, Matt. vi. 13, Rec. text in Luke i. 33; Rom. i. 25, ix. 5, xi. 36, xvi. 27; 2 Cor. xi. 31; Heb. xiii. 8; εἰς πάντας τοὺς αἰῶνας, Jude 25; εἰς τοὺς αἰῶνας τῶν αἰῶνων (the addition of gen. strengthens the idea; it is a paraphrase for the superlative, Matth. § 430; in the O. T. the sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος only in a few passages, Hebrew בְּנַחֲצָה יָרָא יָרָא יָרָא), Gal. i. 5; Phil. iv. 28; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11, v. 11; Rev. i. 6, 18, iv. 9, 10, v. 13 (14, Rec. text), vii. 12, x. 6, xi. 15, xiv. 11, xv. 7, xix. 3, xx. 10, 11, xx. 5; ἀν' αἰῶνος, Luke i. 70; Acts iii. 21, xvi. 18; ἐκ τοῦ αἰῶνος, John ix. 32; ἀπὸ τῶν αἰῶνων, Eph. iii. 9; ἐρα τῶν αἰῶνων, 1 Cor. ii. 7—but also others like ὁ αἰών οὗτος, μεθόν, ἐρα μεθόν, ἐκαίων, συντελεῖ αὐτοῦ αἰῶνος, occur, in which another influence is traceable, namely, a post-biblical and rabbinical usage, so that we have here an example of School expressions being adopted into the language of Holy Scripture. In O. T. prophecy occurs occasionally the expression σωτῆρα τοῦ αἰῶνος, Gen. xlix. 1; Num. xxiv. 14; Deut. iv. 30, xxxi. 29; Isa.
ii. 2; Jer. xxiii. 20, xxx. 24, xlvi. 17, xlix. 39; Ezek. xxxviii. 16; Hos. iii. 5; Mic. iv. 1; ἐκεῖνος ὁ θεὸς τῶν ἡμερῶν, Ezek. xxxviii. 8, not to signify the latest future, “further than which the eye cannot penetrate” (Hitzig on Mic. iv. 1); nor “the end of this world’s history, which seems to the eye of the speaker to lie at the extreme limit of his horizon” (Delitzsch on Heb. i. 1); but the last days in general (opp. ἐκεῖνος, Eccles. vii. 8; Isa. xlv. 10; Deut. xi. 12; not, however, as contrasted with the time of the speaker), the last period of historical development, vid. Num. xxiv. 14; Deut. iv. 30, xxxi. 29; Ezek. xxxviii. 8; Jer. xxxii. 20, xxx. 24, xlvi. 47, xlix. 39; Hos. iii. 5, in which both the threatened curses and the Messianic salvation (vid. Isa. ii. 2; Mic. iv. 1, etc.) are to be revealed; in a word, the time of final decision, the time of settlement;—hence the term is always taken by Jewish interpreters (and rightly so) in a Messianic sense. Kimchi on Isa. ii. 2, ubi sermo est de diebus Messiae. (Vid. also Drenchler, Knobel on Isa. ii. 2; Hengstenberg on Balaam, p. 158 sqq., Christology, i. on Mic. iv. 1.) We need not be surprised that the prophets compress much into this time, for they conceive the history of the final decision as taking place in it. Vid. Deut. iv. 30; Hos. iii. 5; Isa. ii. 2 sqq., etc. Possibly, therefore, the occupation of Canaan described in Gen. xliq. is placed in this time, so far as it is to be regarded as the beginning of the fulfilment of prophecy, while the actual entrance of the final end into the present shifts itself further on. The LXX. render this expression by εἰς ἑκεῖνος τῶν ἡμερῶν, εἰς ἑκεῖνος τῶν ἡμερῶν, εἰς τὰς ἑκεῖνας ἡμερὰς (vid. ἑκεῖνος); cf. Heb. i. 1, etc. Chald. = κατὰ τὴν ἡμέραν, κατὰ τοὺς τείχους, post-biblical nunagolal = κατὰ τὴν ἡμέραν (Delitzsch on Heb. ix. 26), for which in the N. T. συντέλεια τοῦ αἰῶνος, Matt. xiii. 39, 40, 49, xxv. 3, xxviii. 20; συντέλεια τοῦ αἰῶνος, Heb. ix. 26, close of time, of the present development of the world, of the course of the world; cf. Paul’s words in 1 Cor. x. 11, ταύτα δὲ τῶν συντελεσθενῶν θείων, εἰς οὗ τὰ τέλη τῶν αἰώνων κατήμεναν, as also τὸ πλῆρες τοῦ χρόνου, in Gal. iv. 4. Between Heb. ix. 26, 1 Cor. x. 11, on the one hand, and Matt. xiii. 39 sq. on the other, there is a difference, so far as the latter marks the end as still future, whilst the former characteristically describes the present. Looked at in relation to the past, the Messianic age is the συντέλεια τῶν αἰώνων; considered in relation to the future, the συντέλεια τοῦ αἰῶνος is still to come, in so far as the existing course of the world has not yet found its final termination. This is clear from the mode in which the idea suggested by ἐκεῖνος is further carried out. The ἑκεῖνας ἡμέρας give us the view of a future, which owes its entire character to the fulfilment of the Messianic prophecies,—a future designated κατὰ τὴν ἡμέραν, αἰῶν ἐκεῖνος, μέλλων, ἑκεῖνος; whereas the past and present, down to that time, were denoted by κατὰ τὴν ἡμέραν, αἰῶν ὀστρός. The question now is, to which of these times belong the ἐκεῖνος ἡμέρας? In Schabbath, fol. 63, we read: Dixit R. Chijja, Bar Abba: omnes prophetae omnino non sunt vacatini nisi de diebus Messiae, sed κατὰ τὴν ἡμέραν, oculus non vidit praeter te, o Deus, Isa. lxiv. 4. In this and many other passages, therefore, agreeably to the expression ἐκεῖνος ἡμέρας, the time of the Messiah is reckoned in the ἡμέραν, like all that is viewed as belonging to the end.
of days. See Bleek on Heb. i. 1. So, e.g., the resurrection promised in Dan. xii. 2, on which R. Saadias Gaon, in Eunomoth, fol. 36. 1, says regarding those who rise again: "God will transfer them from the days of the Messiah to the joys of the καις ζωήν." On the other hand, however, αἰών μέλλαιον also is sometimes described as the time of the Messiah, e.g. Targ. on 1 Kings iv. 33: πάντες οἱ καθήμενοι κάθισέντες αὐτῷ, in seculo hoc et in seculo futuro Messiae. Beracoth, cap. 1 (in Lightfoot on Matt. xii. 32): Diebus vitae tuae innuitur hoc saeculum; omnibus diebus vitae tuas superinducuntur Dies Messiae. Cf. also Oehler, art. "Messias" in Herzog’s Realencycl. ix. 434, who quotes also Tosephot on Bab. Sanh., fol. 110b: “the future world, that is, the days of the Messiah.” Finally, however, the days of Messiah are elsewhere separated from and placed between the two ages of the world;—affirmed by Oehler (in Herzog) to be a modification of the first view, which may perhaps be described as the one that has at last gained exclusive recognition; οἱ αἰῶνι μέλλαιοι would then denote the time of the new world.

The expression οἱ αἰῶνι οὖσαι and μέλλαιοι then passed over into the N. T., being used there also in the first instance to distinguish the present from the future which follows on the final decision, and in which retribution takes place. So in Mark x. 30; Luke xviii. 30, δι’ αὐτής ἐφολάβη πολλαπλασίων ἐν τῷ χαιρετύ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχόμενῳ ζωῆς αἰῶνον. In the parallel passage, Matt. xix. 28, we read, ἐν τῷ παλαιογενεσία ὑπὲρ καθήσθαι οὐ συνάντησαν ὑπὲρ ὑπερήφανον δίξησιν αὐτοῦ; and in Luke xx. 35, ὅλος ἔκειναι καὶ τῆς ἀναστάσεως τῆς ἐκ νέων τιμήσεως contrasted with the νεώτητος τῶν αἰώνων τούτων. ὁ αἰών μέλλαι, therefore, is the new age of the world that commences with the παλαιογενεσία (cf. Rev. xxi. 5; comp. xxi. τό παλαιογενεσία), and which is inaugurated and conditioned by the resurrection of the dead,—by the second coming of Christ (Matt. xiii. and xxiv.). Accordingly, αἰῶν οὖσαι embraces the entire period of the world till the συντήρεια τῶν αἰώνων (in which expression reference to a further future is still wanting), whose close will be the τέλη τῶν αἰώνων, 1 Cor. x. 11; συντήρεια τῶν αἰώνων, Heb. ix. 26.

We find here αἰῶν used in the plural to denote the past, just as elsewhere for the future (Eph. iii. 21, εἰς γενεάς τοῦ αἰῶνος τῶν αἰώνων; Heb. xiii. 8, εἰς τοὺς αἰῶνας), for the purpose of giving it a more general character,—like χρόνος, e.g., in 1 Pet. i. 20; Acts i. 6; Lat. tempora. Riehm (Lehrbegriff des Hbdr.-Br. i. 209) thinks that συντήρεια τῶν αἰώνων in Heb. ix. 26, implies that the turning-point of both ages, the αἰῶν μέλλαιος, had already commenced with the first advent of Christ,—in opposition to Heb. i. 6, ii. 5–8, xi. 40; 1 Cor. xv. 20–28. Cf. Heb. vi. 5 with iv. 9, 11, x. 35, 36. That expression means, however, nothing more than ἐκ' ἐσχάτων τῶν ἡμέρων τούτων in Heb. i. 1 (cf. 1 Pet. i. 20); and as the latter is drawn from biblical usage, so is the former from that of the Schools and social life. The final portion of αἰῶν οὖσαι commenced when Christ appeared;—ἐσχάτων τῶν χρόνων, ἐσχάτων ἡμέρας, Acts ii. 17; 1 Pet. i. 20; Heb. i. 1; which last-mentioned expression is limited to the time immediately preceding the παροιμία, 2 Tim. iii. 1; cf. 1 Tim. iv. 1; 1 Pet. i. 5. As the αἰῶν μέλλαιος derives its moral value from the decision arrived at in the συντήρεια τοῦ αἰῶνος (Matt. xiii. 39, 40, 49; cf. Luke
xx. 25, oί δὲ καταξιωθήνεται τοῦ αἰῶνος ἐκείνου τυχεῖν), an opposite moral character is attributed to αἰῶν óðtov, as a course of time alienated from the revealed truth of God; Matt. xiii. 22, ἡ μέμρα τοῦ αἰῶνος τούτου (Lachm., Tisch. omit τούτου) συμπλήγαι τῶν λόγων, cf. ver. 24 sqq., 40; Luke xvi. 8, oί νῦν τοῦ αἰῶνος τούτου φροντιστήρια ὑπὲρ τοῦ νῦν τοῦ φωτός. Stress is laid on this, especially in the Pauline writings, Rom. xii. 2, μὴ ἀνακηρυξάθη τῷ αἰῶνι τοῦ φωτός, ἀλλὰ μεταμορφοῦσθε τῇ ἀνακατάληψε τῶν νοῶν εἰς κτλ.; 2 Tim. iv. 10, ἀγαπήσας τὸν νῦν αἰῶνα.

Cf. Tit. ii. 12, where αἰώνιος and the kosmikai ἐπιθυμίαι are taken as answering to the νῦν αἰῶνα. Eph. ii. 2, ἐν ἀμαρτίαις περιπατήσατε κατά τὸν αἰῶνν τοῦ κόσμου τούτου, ν.δ. κόσμου. Hence Gal. i. 4, δόκιμον ἐξελθάται ἡμᾶς ἐκ τοῦ ἐκείνου τοῦ αἰῶνος ἐνύστημι (see concerning this passage, ἐνύστημι); 1 Cor. ii. 6, σοφία τοῦ αἰῶνος τοῦτον, opposed to θεοῦ; iii. 18, ii. 6, 8, ἀρχοντες τοῦ αἰῶνος τοῦτον; 2 Cor. iv. 4, ὁ θεὸς τοῦ αἰῶνος τοῦτον ἐτύφλωσεν τὰ νόμιμα τῶν αἰῶνων, εἰς τὸ μὴ αὐγάσασθαι τῶν φαντασμάτων τοῦ εὐαγγ.; cf. Luke xvi. 8.—Heb. vi. 5 may perhaps also be adduced, καλὸν γενεσιομένου θεοῦ μήμα δυναμώς τε μελλοντος αἰῶνος; cf. Eph. iii. 30; Heb. vii. 16.—The expression occurs, besides, in Eph. i. 21; 1 Tim. vi. 17; Eph. ii. 7, εν τοῖς αἰῶνας τοῖς ἐπερχόμενοι. Syn. with ὁ καρπὸς αὐτός, ὁ νῦν καρπός, ὁ κόσμος αὕτως, which see. It does not occur in John’s writings, in the Gospel, the Epp., the Rev., nor in James and Jude. Its use in 2 Pet. iii. 18, αὐτῷ ἡ δόξα καὶ νῦν καὶ εἰς ἡμέραν αἰῶνος, is peculiar; see ἡμέρα, ἡμέρα ἀπολυτρώσεως, σωτηρία, κυρίον, where the genitive specifies what is characteristic of the Day,—because it serves to make it manifest. Accordingly, ἡμέρα αἰῶνος opposed to νῦν denotes the Day on which eternity will become manifest, and that in the sense in which the expression is used in Ecclus. xviii. 10, ὑπερ αὐτοῦ ὃδεος ἀπὸ θαλάσσης καὶ ψῆφος ἄμμου, ἀυτῶν ὅλη ἡ ἡμέρα αἰῶνος.

Akin to post-biblical rabbinical usage is also Heb. xi. 3, καταρτίσαται τοῦς αἰῶνας ἡμετεροθεοῦ, συν. το βιβλιμένον; ver. 2, δι᾿ αὐτὸ καὶ ἐποίησεν τοὺς αἰῶνας, where oἱ αἰῶνας = νῆσις. So Wisd. xiii. 9, οἱ γὰρ τοιούτων λόγων εἰδέναι οὐ δύναςται στρατισθαι τοῦ αἰῶνα, τῶν τούτων διαπίπτων πᾶς τάχθοι νῦν ἐνώπιον.—“words. suggested probably by the Jewish formula with πρὸς τὰς, and often referring less to the idea of time than to the totality of that which has outward existence during time—to the world itself so far as it moves in time” (Bleek). So also, though in a somewhat bombastic manner, Delitzsch says: “The worlds which constitute the immeasurable contents of immeasurable time, thus naming pluraliter that which singulariter is called ὁ κόσμος.” ὁς, ὁς, in post-biblical Hebrew, often signifies the world as it presents itself in the course of time, as it appears to us,—a meaning derived from the import of the word in the School formula above named, but without further reference to the conception of time. See κόσμος. Αἰῶνες in this sense occurs in the N. T. only in the Epistle intended for Jewish-Christians, that to the Hebrews. Cf. the synonymous expressions ὁ αἰῶν ὁδοίος and ὁ κόσμος ὁδοίος.

A i óνi o s, on, fem. a i ónía. 2 Thess. ii. 16, παράκλησις a i ónía; Heb. ix. 12, a i ónía λατρείας. In the first passage, codices F G read αἰώνιον. Besides also C, 2 Pet. i. 11,
'Ακολούθεω

It was also in single passages in the classics, Plat. Tim. 38 B, αἰωνία φύσις, doubtful; Diod. Sic. i. 1. Belonging to the αἰών, to time in its duration—constant, abiding, eternal. Plat. Rep. ii. 363 D, ἓρησάμενος κάλλασσαν ἐκατέρτης μομοθεν μέθην αἰώνιον; Legg. x. 904 A, ἐπειδὴ καταίθὲν ἦμας οἱ βασιλεύς... ἀνώλεθρον ἄν γνώρωμὲν ἄλλο σκέτον αἰώνιον ψυχὴν καὶ σώμα; Philem. 15, ἐχαρίτθη πρὸς δραν ἴν αἰώνιον αὐτῶν ἀπέχει. Most frequently in biblical and ecclesiastical Greek. LXX. instead of the subst. ἡμερο. In the N. T. mostly conjoined with ζωή, ζωή αἰώνιος, Matt. xix. 16, 29, xxv. 46; Mark x. 17, 30; Luke x. 25, xviii. 18, 30; Acts xiii. 46, 48; Rom. ii. 7, v. 21, vi. 22, 23; Gal. vi. 8; 1 Tim. i. 16, vi. 12, 19; Tit. i. 2, iii. 7; Jude 21; John iii. 15, 16, 36, iv. 14, 36, v. 24, 39, vi. 27, 40, 47, 54, 68, x. 28, xii. 25, 50, xvii. 2, 3; 1 John i. 2, ii. 25, iii. 15, v. 11, 13, 20, for which in 1 Tim. vi. 19, Lachm. Tisch., read ἡ δύτων ζωή, answering to ζωή εἰς τὸν αἰώνα, opposed to πρόσκαιρος; 2 Cor. iv. 18, τὰ γὰρ μετέπεμφα πρόσκαιρα, τὰ δὲ μὴ μετέπεμφα αἰώνια, and, indeed, this ζωή αἰώνιος belongs to the αἰών μελλ.; cf. Luke xviii. 30, δε οὐχὶ μὴ ἀπολάβῃ παλασιόνα ἐν τῇ καιρὶ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχόμενῳ ζωὴν αἰώνιον; Mark x. 30; John xii. 25, ὁ μισών τὴν ψυχὴν αὐτοῦ ἐν τῇ κόμῳ τούτῳ εἰς τὴν αἰωνίαν φυλάξῃ αὐτὴν. In the Gospel and first Epistle of John it occurs only in this connection; where ζωή αἰώνιος is represented as both future (vi. 27, xii. 25, iv. 14, 36) and also for the most part as already present (John xvii. 3, and the other passages; cf. xi. 26, 27, viii. 51); akin is the view contained in Hebrews, according to which the δυνάμεις μεθέλουσας αἰώνας may be tasted even now. Βιβ. ζωή. Cf. Weiss, Der Johann Lehrbegr., sec. 1; opposed to τὸ πῦρ τοῦ αἰῶνος, Matt. xxv. 41, xviii. 8, Jude 7; κόλπας αἰώνων, Matt. xxv. 46; 2 Thess. i. 9, δικαίους αἰώνας. Cf. also Mark iii. 29, αἰῶνας κρίνει (where Lachm., Tisch., ἀμάρτημα); Heb. vi. 2, κρίμα αἰώνων. Conjoined with σωτηρίᾳ, Heb. v. 9; ἀπόστασις, Heb. ix. 12; κηρυγμα, ix. 15; διαθήκη, xiii. 20; δόξα, 2 Tim. ii. 10, 1 Pet. v. 10; βασιλεία, 2 Pet. i. 11. Αἰώνιος is specially predicated of the saving blessings of divine revelation, by which is denoted their not belonging to what is transitory; cf. 2 Cor. v. 1; συν. ἀθάνατος, 1 Pet. i. 23, cf. ver. 25; ἀκατάλλαλος, Heb. vii. 16, ἰerver... κατὰ δύναμιν ζωῆς ἀκατάλλαλον, cf. ver. 17, and ix. 14, δε διὰ πνεύματος αἰωνίου εἰσαγάγειν τὸ θεῖο. The expression, χρόνος αἰώνιος, Rom. xvi. 25, κατὰ ἀπόκαλυψιν μυστήριον χρόνου αἰωνίου συνειγμένον, εἰναν θεοφοβοῦστος δὲ νῦν; Tit. i. 2, ἢ (κ. ζωήν αἰώνιον) ἐγκαθίστατο ὡς θεός πρὸ χρόνων αἰωνίων; 2 Tim. i. 9, κατὰ χρόνον τὴν δοθέασιν ἦν ἐν Χριστῷ Ιησοῦ πρὸ χρόνων αἰωνίων, is meant to embrace all the periods hitherto expired, all belonging to the αἰών a parte ante, like ἂν αἰῶνα, Luke i. 70, Acts iii. 21, or Col. i. 26 (coll. Rom. xvi. 25), τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰῶνων καὶ ἀπὸ τῶν γενεῶν, νῦν δὲ ἐφανερώθη. On 2 Tim. i. 9, cf. Eph. i. 4, 11; 1 Pet.—Further, Rom. xvi. 26; 2 Cor. iv. 17, v. 1; 1 Tim. vi. 16; Rev. xiv. 6.

'Akolouthew, from kolywos, a going, journey, path, way (perhaps connected with the German gielien, “to glide or slide,” which is not to be confounded with the compound
geliten, whence Beleiter); ἀκόλουθος, “attendant” (a copulative), accordingly = to be an attendant, to accompany, to go with or follow, as brothers in arms (Xen. Hell. v. 3. 26 and often, parallel to σύμμαχος είναι), as soldiers, in contrast with πολεμικός, as servants (Plut. Aíc. 3); cf. Matt. xxvii. 55, αὐτικες ἡκολουθησαν τῷ Ἰησοῦ ἀπὸ τῆς Ἰαυλιᾶς, διακόσιαν αὐτῷ. John xii. 31, ἠν ούτι τις διακονή, οὐκ ἀκολουθεῖν. Opposed to προάγειν, Matt. xxii. 9, Mark xi. 9; ἀγωγός, ἀρχαγγελός, Plat. Rep. v. 474 c; Plut. Publ. et Sol. 3; Moral. 1006 B. (1) Literally, to accompany, follow, follow after, Matt. iv. 20, 22, 25, and often in the evv., Acts, and Rev. On 1 Cor. x. 4, πνευματική ἁκολουθοῦσα πέτρα, see πνευματικός. Construed with the dative; also μετὰ τοῦ = to accompany, go with, Luke ix. 49, Rev. vi. 8, xiv. 13,—a combination not sanctioned by Phrynichus, though vindicated by Lobbeck, Phryn. 353 sq., and confirmed by examples from Demosth., Isoc., and others; ὑπὲρ τοῦ Matt. x. 38, Mark viii. 34; cf. 1 Kings xix. 20; Isa. xiv. 14. Also with reference to time, to follow therewith, Rev. xiv. 8, 9. Cf. Ecl. Prolog. πολλῶν καὶ μεγάλων ἤμων διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων καὶ αὐτοῦ ηκολουθηκότων δεδομένων; Strabo. iii. 165; Theophr. De caus. plant. iv. 11. 9. Cf. 2 Macc. iv. 17, ταῦτα ἐν ἁκολούθος καιρὸς δηλοῦσε; 3 Ecd. viii. 16, τὰ τούτων ἁκολούθα; Dem. c. Phil. 51, διὰ τούς ὀρθοὺς πολλὰς ἀρχαγγελούς οὐκ ἁκολουθεῖν τοὺς πρόγονους, ἀλλ’ αὐτοῖς ἐπηγείρειν εἰναι τῶν προγόνων. In this passage it is used (2) figuratively, of spiritual or moral relations: to follow whither one is told, to obey. So often in classical Greek, e.g. Andoc. c. Alc. xxxi. 35, εἰς αὐτός τῶν νόμων τοῦ τῆς πόλεως, ἀλλ’ ὡς τοῦ αὐτοῦ τρόπως ἁκολουθεῖν ἔχων; 2 Macc. viii. 36, διὰ τὸ ἁκολουθεῖν τοῖς ὑπ’ αὐτοῦ προτεσταμένοις νόμοις; Marc. Ant. vii. 31, ἁκολούθησαν τεφ. In Demosth. and Polyb., τοῦ καιροῦ ἁκολουθεῖν, to serve the time, to act according to circumstances. (The passage cited by Pape from Thuc. iii. 38, ἄξις τῆς ἡγιάς, is perhaps wrongly explained, for τῆς ἡγιάς here is the dat. instr.; cf. K. W. Krüger in loc.) Akin is the usage of the Gospels and Rev. xiv. 4, with reference to the scholars and disciples of Christ, not, however, because in ancient times instruction was given ambulando, as is stated in all lexicons hitherto without any confirmatory examples. The only place in ante-Christian Greek where the word is thus used, is 1 Kings xix. 20, of the relation of Elisha to Elijah. The remembrance of this fact as it stands makes the representation significantly expressive. Distinguishing between the occasional and temporary following of Jesus by the δύο ἡμῶν Matt. iv. 25, viii. 1, and the following Him to which Jesus calls individuals (Matt. ix. 9, xix. 21) or people generally (Matt. x. 38, xvi. 24; John viii. 12, xii. 26), or which was undertaken by individuals (Matt. viii. 19; Luke ix. 57, 61),—this much, in the first place, is clear, that it denotes an abiding fellowship with Jesus, not only for the sake of learning, as a scholar from his teacher (Matt. viii. 19, δίδασκαλε, ἁκολουθήσας σοι, διὸν εἰς ἀπερχόμενος, but for the sake of the salvation known or looked for, which presented itself in this fellowship; cf. Luke ix. 62, οὐδέποτε ἐπιμελῶν τῆς χείτος αὐτοῦ ἐπὶ ἀφοσίαν, καὶ βλέπων εἰς τὸ ὑπόν, ἐπτέθετο ἐκτὸς τῆς βασιλείας τοῦ θεοῦ; Matt. xix. 21, δεῦρο ἁκολούθουσας μοι, in answer to the question of ver. 16, τῷ ἐναντίῳ ποιήσω, ὁμώς τήν ζωὴν αἰῶνων; cf. what is
added in Mark x. 21, ἐξεις θαυμάσειν εἰν οὐρανῷ; Matt. xix. 27, ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἡκολουθήσαμεν σοι τῇ ἁρμῇ έσται ἡμῖν; Matt. x. 38, δεν οὐ λαμβάνει τὸν σταύρον αὐτὸν καὶ ἠκολουθεῖ ὅπιον μου, ὥστε ἐστιν μου ἐξεις; Matt. viii. 22, ἀκολούθει μοι, καὶ ἀφεῖς τοὺς μετρούς θάψαι τούς ἑαυτῶν μετρούς. Hence also the necessity of πάντα ἀφέιναι for the sake of fellowship with Jesus, Matt. ix. 9, xix. 21, 27, 28; Mark ii. 14, x. 21, 28; Luke v. 11, 27, 28, xviii. 22, 23 (cf. Phil. iii. 7 sqq.). For this very reason, following Jesus implies a trustful and hopeful cleaving to Him, following His guidance, as is particularly clear from John viii. 12, ὁ ἄκολουθος ἐμοί, οὐ μὴ περιπατήσῃ εἰς τὴν σκοτίαν, ἀλλ' ἐξει τὸ φῶς τῆς ζωῆς; John x. 4, τὰ πρόβατα αὐτῷ ἀκολούθει, οἵτινες νησίαν τὴν φωνήν αὐτοῦ; ver. 5, ἀλλοτρίος δεν οὐ μὴ ἀκολούθησον, ἀλλὰ φείρεται ἀπ' αὐτοῦ; x. 27, 28, τὰ πρόβατα τὰ ἐμα τῆς φωνῆς μου ἀκούει κἂν γνωσκόμενα αὐτὰ καὶ ἀκολουθοῦν μοι κἂν ζηναι αἰώνιον διόμενα αὐτοῖς. Cf. John i. 37, 38, 41, 44. The first thing involved in following Jesus is accordingly a cleaving to Him in believing trust and obedience. Those cleaving to Him also follow His lead, act according to His example; and this is the next thing included, as is mainly evident from the stress laid by Jesus upon the need of self-denial, and fellowship in the cross, in His followers; cf. Matt. viii. 19 with ver. 20, αἱ ἀλώπεκες φωλευτές ἐγερομαι... ὡς νῦν τοῦ ἀνθρώπου έχει, τοῦ τὴν κεφαλήν κλίνην. Mark viii. 34, and parallels, διὸς θελεί ὅπιον μοι ἀκολουθεῖν, ἀπαρνήσοντο ἑαυτῶν καὶ ἀδάντων τὸν σταύρον αὐτῶν καὶ ἀκολουθεῖν μοι, where the twice-repeated ἀκολουθεῖν (in Matthew and Luke (the first passage) the words are added, ὅπιον μοι ἐξεις, μοι τὴν κεφαλήν κλίνην) manifestly divides itself, the first — to cleave trustfully and believingly to Christ; the second — to follow His lead and example. Matt. x. 38. Cf. John xiii. 36, ὅτι νῦν ἐπίγεια μοι δύνασαι μι αὐτοῦ, ἀκολουθήσας, ἐξεις οὗτοι; John xii. 26, ἐὰν ἐμοὶ τῆς διακονίας ἐμοὶ ἀκολουθεῖται, cf. with ver. 25. Thus following Jesus denotes a fellowship of faith as well as a fellowship of life, i.e. of suffering with Him; and if, in the Gospels especially, fellowship of life seems the element mainly dwelt upon, it is because true cleaving to Jesus was quite impossible without this outward fellowship; and almost always in the synoptical Gospels this outward adhesion to Jesus is the visible act whereby following Him became known; cf. Matt. viii. 19, ix. 9, xix. 21, etc. But as the outward life and experience of Jesus was the embodiment of His inner nature, and of the relation subsisting between Him and the world, outward fellowship with Him could not continue without inner moral and spiritual fellowship, without a life resembling His, in a self-denying sharing of His cross. It is, however, an error in Patristic exegesis, continued down to Thomas à Kempis and onwards, to represent self-denial and sharing of the cross as the one and only element in following Jesus; for thus, the first and main element, fellowship of faith, is sometimes put in the background, and sometimes utterly excluded from its due place.—It is further to be observed, that, with the exception of Matt. x. 38 and parallels, including xvi. 24, the ἀκολούθησα ἀυτῷ everywhere in the synoptical Gospels expresses and includes outward adhesion to Jesus; but in St. John's Gospel (except i. 37—41) the expression appears only in viii. 12, x. 4, 5, 27, xii. 26, as an independent conception,
'Ακοόω, to hear. Constrained with the genitive, and with the accusative. The former denotes the sensational perception, the accus. expresses the thing perceived. Cf. John v. 24, 25, viii. 47, ix. 27, x. 3, 8, 27, and elsewhere.

'Ακοή. I. Active. (1) Hearing as a sense and organ, Matt. xiii. 14, Acts xxviii. 26, ἀκοή ἀκοούσετε; 2 Tim. iv. 3, 4, Heb. v. 11, 2 Pet. ii. 8, βλέπω καὶ ἀκοή. 1 Cor. xii. 17, conjoined with ὄφθαλμος and ἀσθενείας. When it denotes the organ, usually in the plural, Mark vii. 35; Luke vii. 1; Acts xvii. 20; Heb. v. 11. (2) Hearing, e.g. ἄκοης ἄκεις, Plat., etc.—II. Passive. What is heard, what has got abroad, news, fame; specially, tradition, particularly in Plat., e.g. Tim. 20 O, ὅ δ' ὅν ἦμι λέγων ἐνεργημένον ἐκ παλαιάς ἁκοῆς; 21 A, κατὰ τὴν Σάλανος ἁκοήν; 23 D, ἁκοὴ παραδέχεσθαι. Also Thuc., Paus. So LXX. προέδρος, 1 Sam. ii. 26, ὅποι ἄγαθή ἡ ἁκοή, ἢ ἁγίον ἁκοούν; 2 Sam. xiii. 30 (al. ἄγγελε), Ps. cxii. 7, ἁκοὴ πονηρά. With the genitive ἁκοὴ τινός, what one hears said about any one, Matt. iv. 24, xiv. 1, Mark i. 28, xiii. 7; Gal. iii. 2, 5, ἡ ἁκοὴ πιστοῦς, what is heard (said) of the faith. With the genitive of the subject, John xii. 38, Rom. x. 16, ἡ ἁκοή ἡμῶν, the news that we have heard; cf. Obad. 1; Jer. xliv. 14. Now προέδρος denotes that which is given to be heard, the message, Isa. xxxviii. 9, 19, xxxvii. 7, lii. 7, εὐαγγελίσθαι ἁκοὴν εἰρήνης; LXX. elsewhere = ἄγγελος, and so also Isa. liii. 1. Now, as this passage is quoted in Rom. x. 16, we can scarcely take ver. 17, ἀρά ἡ πίστις ἐς ἁκοῆς, ἢ δὲ ἁκοὴ διὰ ῥήματος θεοῦ, to mean the actus audiendo; cf. Num. xxiv. 4; ἁκοή signifies, therefore, the message heard, the communication received; δήμα, the word containing the message. So also Heb. iv. 2, ὁ λόγος τῆς ἁκοῆς; Ecclus. xlii. 23; 1 Thess. ii. 13, παραπλησίον ἠγγίνει τοῖς ἁκοίς, which passages show at the same time that ἁκοή is term. techn. for the proclamation of redemption (cf. Isa. liii. 1, xxviii. 9; Jer. xlix. 14, "what the prophet has heard from Jehovah, and causes the people to hear;" as Delitzsch explains, in order to account for the passive import of ἁκοή, which in his opinion cannot be satisfactorily proved by classical usage. But see above). Syn. κήρυγμα, —the latter in view of the κηρύσσετε, the former in view of the ἀκοούσετε, and, indeed, probably of such as are mentioned in Heb. ii. 3 and in iv. 2; so that this usage held a middle place between the Hebrew προάνα and the ἁκοή of classical Greek. Cf. however, Ecclus. xlii. 23.

Παρακοή (from παρακοοεῖν, in the sense of not to hear, not obeying, only in Matt. xviii. 17) = disobedience, used only by later and by ecclesiastical writers. (Otherwise = what is heard amiss.) Syn. παράδοσις, Heb. ii. 2, opp. ἑρμηνευμένη, Rom. v. 19, 2 Cor.
It corresponds to the Hebrew צָאַכוּ; cf. 1 Sam. xv. 23; Deut. xxxi. 27; Ezek. ii. 5, 8, xii. 2, 3, 9; Num. xvii. 25, etc.; by the LXX. rendered ἀπειθής, ἀδικεῖν, ἀντιλογία (rebellion), etc., and denotes, like the last-mentioned word, rebellious conduct towards the revealed will of God; cf. the contrast between ἰσακοῦν and ἀμαρτία in Rom. vi. 16, v. 19, so far as that had not been done which duty to God required; cf. ibid. διὰ τῆς ἵσακοῦ... δίκαιον. Heb. ii. 2, disobedience, so far as it is disregard of the law; vid. ver. 3, 2 Cor. x. 6, opposed to the ἦσακοῦ τοῦ Χριστοῦ; vid. ἦσακοῦ.

'T παράγω, to listen to something, to hearken, Acts xii. 13; mostly = to obey, give heed, follow, yield, of servants, soldiers, pupils; frequent in Plat., Thuc., Xen.; Matt. viii. 27; Mark i. 27, iv. 41; Luke viii. 25, xvii. 6; Eph. vi. 1, 5; Col. iii. 20, 22; 1 Pet. iii. 6; Rom. vi. 16, δούλους ἐστε διὰ ἦσακοῦστε; ver. 17, ἦσακοῦστε... εἰς δυνατόν τὸ διδάχθει; Rom. vi. 12, ὑπὲρ τὰς ἐπιθυμίας. Then of the manifestation of faith, so far as it consists in the humble acceptance of the gospel message; cf. Rom. vi. 17; 1 x. 16, σε πάντες ἦσακοῦσαν τῷ εὐαγγελῷ; cf. ibid. τῷ ἐπιστευμένῳ τῷ ἀκοῆς ἡμῶν; both with specification of the object; 2 Thess. i. 8, τῷ εὐαγγελίῳ; iii. 14, τῷ λόγῳ; Acts vii. 7, τῇ πίστει (vid. písteis); cf. Heb. v. 9, τῷ Χριστῷ; xi. 8, πίστες καλούμενος Ἀβραὰμ ὑπηκοοῦσαν ἐξελθόντων, as also alone to denote the continuous subjection of faith under the preached word, the keeping of the word in believing obedience; so in Phil. ii. 12, καθὼς πάντοτε ἦσακοῦσατε... μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν καταργάζεσθε, cf. 2 Cor. vii. 15.

'T ἀκοῦσα, heedful of, obedient to, the will of God, Acts vii. 39. Like ἦσακούν, of the obedience required in believers, 2 Cor. ii. 9, ἔγραψα, ἵνα γνῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰς πάντα ἦσακοῦστε. Of Christ, Phil. ii. 8, ἐπανειλήφθη ἑαυτὸν γενόμενος ὑπηκοοῦσαν μέχρι θανάτου, to be explained probably of the obedience to the law, which he, ὡς ἄνθρωπος, had to render, cf. Gal. iv. 4, Heb. v. 8 (see δουλος), and only with more remote reference to John x. 18, ταύτην τὴν ἐντολὴν ἐλαβον πάρα τοῦ πατρὸς μου.

'T παράκηρις, obedience, unknown in classical Greek; in LXX. only in 2 Sam. xxii. 36; N. T., and ecclesiastical writers. (1) In general = obedience; Rom. vi. 16, δὸς παρακόλουθον ἑαυτῶν δούλους εἰς ἦσακοῖν. Elsewhere always (2) in a special sense of obedience to God’s will, of willing subjection to that which, in the sphere of divine revelation, is right, as immediately after, ibid. δούλους ἐστε διὰ ἦσακοῦστε, ἦτοι ἀμαρτία εἰς θάνατον, ἦ ἦσακοῆς εἰς δικαιοσύνην. So in Rom. v. 19, διὰ τῆς ἦσακοῦ... δικαίως καταστάθησονται. In Heb. v. 8, of Christ, ἐμαθεν ἄφι δι᾿ ὑπῆρχεν τὴν ἦσακοῖν. (3) More specially still of subjection to the saving will of God, revealed in Christ, ἦσακοῦ τῆς ἀληθείας, 1 Pet. i. 22; vid. ἀληθ. ἦσακοῦ; ἦσακοῦ πίστεως, Rom. i. 5, xvi. 26; cf. Acts vii. 7, ἦσακοῦν τῇ πίστει; 2 Cor. x. 5, ἦσακοῦ τοῦ Χριστοῦ. Also standing alone, as a mode of the manifestation of Christian faith, Rom. xv. 18; xvi. 19, ἥ γερ ἡμῶν ἦσακοῆς εἰς πάντας ἀφίκετο; 2 Cor. vii. 15, x. 6, ἵπτεν πληρωθῇ ὑμῶν ἥ ἦσακοῦ. Philem. 21; 1 Pet. i. 2, 14, τέκνα ἦσακοῆς.
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'Αληθής

A λήθ θείς, εσ, gen. éos, adv. ἀληθῶς, true, from λάθος, λαθάνω, therefore primarily = uncomsealed, unhidden, manifest; cf. Matt. xxvi. 73, ἀληθῶς καὶ ἐν ἐξ αὐτῶν ἐκ, καὶ γὰρ ἡ λαλία ἔφηλον σε πονεῖ, hence = real, actual. Vid. Acts xii. 9, οὐκ ἦδει διὶ ἀληθῶς ἔστων τὸ γαμήλιον ὑπὸ τοῦ ἀγγέλου, ἔδειξε δὲ δραμα μελέτην; cf. ver. 11, νῦν οἶδα ἀληθῶς διὶ ἐξαιτείλεν κοίριος τῶν ἀγγέλων αὐτοῦ. That, therefore, is ἀληθῆ whose appearance is not mere show: that which is the reality it appears to be, 1 Pet. v. 12, ἐπιμετρήτων ταύτην ἐλεήμων ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἐστήκατε, real grace of God (Bengel: aiteram non esse eceptandam); 1 John ii. 27, ὥσ τὸ αὐτοῦ χρήσαμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθῆς ἐστιν, καὶ οὐκ ἐστιν παλαιός, so it is in reality,— ἱδίδος = deception, lie. (The neuter in classical Greek, especially since Herod., as an adv.) 1 John ii. 8, δ ἐστίν ἀληθῆς ἐν αὐτῷ καὶ ἐν ὑμῖν, according to Huther = actually realized; better merely = actual, manifest. In John vi. 55 it makes no difference whether we read ἀληθὴς βρῶσις, πόσις, or ἀληθῆς: it is actual food, food which shows itself to be such, or is really food. Ἀληθῆς always says emphatically that something is what it professes to be, and as it professes to be.

Thus ἀληθῆς designates the object of a statement or testimony as conformable to the reality, as not disguising the reality. So in John iv. 18, τοῖς ἀληθής εἰρήκας; John x. 41, πάντα διὰ εἶπεν Ἰσαήνης περὶ τοῦτον ἀληθῆ ἦν. The witness itself, ἡ μαρτυρία, is in this case ἀληθὴς, coincident with the reality. Cf. John xix. 35, ἀληθὴς αὐτοῦ ἐστιν ἡ μαρτυρία, κάκειος οἶδεν ὅτι ἄληθη λέγει. When not unfrequently the witness itself is designated ἀληθῆς, it is owing to a weakened use of ἀληθῆς in the sense of ἀλήθινος, as is clear from classical Greek and the LXX. Cf. Herod. v. 41. 1, ἄληθείς λόγοι πυθόμενοι, for which we find in vi. 68, ὁρφί λόγος; Plato, De Rep. i. 330 E, ἄληθείς μέθος. Still it is possible, cf. John xix. 35, that in the passages cited it is intended to lay stress upon the fact that the witness is really a witness—that which deserves the name, and which may fairly claim the authority and value of a witness, John v. 31, 32, viii. 13, 14, 17, xxi. 24; 3 John 12; Titus i. 13. Cf. 2 Pet. ii. 22, ἁληθῆς παροιμία; Soph. Aj. 664, ἀλλ’ ἐστ’ ἁληθῆς ὡς βροτῶν παροιμία. In John viii. 16, the Received text has ἡ ἱεραί η ἡ ἁληθής ἐστιν, where Lachm. Tisch. read ἁληθὴς. The latter reading appears more suitable to the context (ὅτι μόνος οὐκ εἰμὶ κ.τ.λ.). But ἁληθῆς also gives a good sense, so far as Christ’s judgment, in contrast with that previously mentioned, ὡμένη κατὰ τὸν σάρκα κρίνω, appears as unassailable = my judgment answers to its idea, is ἁληθῆς, syn. δικαίως; cf. John vii. 18; Rom. i. 18, ii. 8; 1 Cor. xiii. 16; 2 Thess. i. 10, 12; cf. John vii. 24, μὴ κρίνωτε κατ’ ὑμᾶς, ἀλλὰ τὴν δικαίων κρίνατε. δικαίως = what is as it ought to be—normal; ἁληθῆς, what is as it pretends or claims to be. Cf. Thuc. iii. 56, εἰ γὰρ τῷ ἀνθρώπῳ κρίσαι οὕτως τε καὶ ἔκεινας πολυμέρος τὸ δικαίων λήψεθε, τού μὲν ὀρθῶς φανερῶθη ὡμέν ἄληθες κρίμα ὑπετέ; Plat. Conviv. 212 A, τάκτειν οὐκ εἰσελθε ἀρετῆς . . . ἀλλ’ ἁληθῆς; idem. ἀρετῆ ἁληθῆς, and often; Eur. Or. 414, ἁληθῆς δὲ ἐσθίων ἐφὼν φίλος. Hence τὸ ἁληθῆς, τὰ ἁληθῆ, the true, in opposition to all pretense and hypocrisy. Phil. iv. 8, ὅσα ἐστὶν ἁληθῆς, διὰ σεμώνα κ.τ.λ.

Of persons, according to the nature of the case only seldom, and usually only when
something predicated concerning them has to be ratified, as e.g. ἀληθῆς φίλος; cf. Wisd. xii. 27, ὅν πᾶλιν ὑποτάσσεις εἰς ἐνεργοῦσαν ἀληθῆ. Wisd. i. 6. Then also = sincere, open; cf. Wisd. vi. 17, ἢ ἀληθευτάτη παιδείας ἐκθέμα; he who is as he professes to be, e.g. Hom. II. xii. 433, γυνὴ ἀληθῆς = a guileless, pure, and true wife. Hence opposed to πλαστὸς = one who does not deceive, nor awaken false impressions, whether in relation to himself or another object; cf. 2 Cor. vi. 8, ὃ πλαστὸς καὶ ἀληθεις; Matt. xxii. 16; Mark xii. 14, οὐκ αυτῶν ὅτι ἐλεητής εἰ καὶ τὴν ἑδύν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκει; cf. Luke xx. 21, οὐκ ἔχειν ὑπόθεσιν καὶ διδάσκει καὶ οὐ λαμβάνεις πρόσωπον. Hence also syn. δικαιος opposed to ἀδικος, John vii. 18, ὃ λεγεν ὁ ἄγαντος ἅλαβον, τὴν δόξαν τὴν ἑδύν ξηνεκ' ὁ δὲ ξηνεκ' τὴν δόξαν τοῦ πέραστος αὐτῶν, οὐκ οὖν ἄληθης ἀρετὴ, καὶ ἠδικεία ἐν ἑαυτῷ οὐκ ἐκκεν. Of God, ὁ θεός ἀληθὴς ἀρετή; John iii. 33; Rom. iii. 4, He is as He reveals Himself. Cf. Eur. Ion. 1537, ὁ θεός ἀληθῆς, οὐ μάθην μαντεύεσθαι; Plat. Pol. 382 E, Κομιδὴ ἁρά ὁ θεὸς ἄλατον καὶ ἀληθῆς, ἐν τοίς ἔργοις καὶ ἐν λόγοις, καὶ οὕτω αὐτὸς μεθοῦσται, καὶ ἄλαμος ἐξαιτάτα κ.τ.λ.

The fundamental idea of the corresponding Hebrew word is different. LXX. ἀληθῆς = πρᾶγμα, Deut. xiii. 14; 2 Chron. xxxi. 20; Tisch., τὸ καλὸν καὶ τὸ εὐθές, al. ἀληθῆς, Heb. בְּרֵית הַשָּׁמַיִם.—Deut. xvii. 4, ἀληθικὸς γεγονός τὸ ῥῆμα; Prov. xxii. 21, διδάσκων οὖν σε ἀληθὴς λόγων (so frequently in Plat., e.g. Phaedr. 270 C, Gorg. 508 B); Isa. xliii. 3, εἰς ἀληθὴς ἐξοπλήκρισι; Tisch. εἰς ἀληθείας; cf. John vii. 24; Matt. xxi. 20, εἰς νίκος; Isa. xliii. 9, εἰς τὸν ἡμῶν ἀληθῆς.—62, Gen. xii. 32, ἀληθῆς ἐσται τὸ ῥῆμα τὸ παρὰ τοῦ θεοῦ. To the fundamental idea of firm, sure, that is, reliable, ἀληθινός would correspond better; as a general rule, also, it is employed to render it, along with πιστός, ἀξιόσωστος, and similar words.—So far as we can ascertain, ἀληθῆς is only used where classical writers would have used it, so that its meaning has not been expanded by the Hebrew idea.

The adv. ἀληθῶς, really, with reference to a predicate noun, Matt. xiv. 33, xxvi. 73, xxvii. 54; Mark xiv. 70, xv. 39; John i. 48, iv. 42, vi. 14, 55 (al. ἀληθῆς), vii. 26 (Rec.), vii. 40, viii. 31; 1 Thess. ii. 13. To a verb, 1 John ii. 5, ἀληθῶς ἐν τούτῳ ἵπτηται τοῦ θεοῦ τεταλεῖται; Acts xii. 11, νῦν οἴδα ἀληθῶς (cf. Luke xxiii. 47, ὅτως, with Matt. xxvii. 54); cf. ver. 9; John vii. 26, μὴ ποτὲ ἀληθῶς ἔγνωκαν = can they really have recognised? John xvii. 8. In Luke (Luke ix. 27, xii. 44, xxii. 3, ἀληθῶς λέγει ὁμώ, ὅτι it is the Greek expression for the common affirmative formula, ὁμών ὅμων ὁμώ, which refers to the entire statement. Cf. Mark xii. 43; Matt. xxiv. 47, xvi. 28.

Ἀλήθινος, ὅ, ὅτι, real, genuine; cf. Krüger, § xli. 11. 19, "The endings ὅς and ὅτι, denoting the quality, as a fundamental idea, exists in abundance, πεπροσφέρων, ὅτι ὅτι." Accordingly, ἀληθινός is related to ἀληθῆς as form to contents or substance; ἀληθῆς denotes the reality of the thing; ἀληθινός defines the relation of the conception to the thing to which it corresponds = genuine. (1) = genuinus, legitimus. Plat. Rep. vi. 499 C, ἀληθινὸς φιλοσοφικὸς ἀληθινὸς ἔρως; Theat. 176 C, σοφία καὶ ἄρετὴ ἀληθινή. Of genuine materials, as silver, colour, etc., Xen. Oec. x. 3. So John i. 9; 1 John ii. 8, τὸ φῶς τὸ
Ἀλήθεια; John iv. 23, οἱ ἄληθεν ἐπονομαζονται; vi. 32, ὁ ἄρτος ὁ ἄληθεν; John xvii. 3, ὁ μόνος ἄληθεν θεός; cf. 1 John v. 20. On the contrary, ὁ θεὸς ἄληθεν ἐστιν, God—i.e. He who is already recognised, known as God—is as He reveals Himself. 1 Thess. i. 9, θεωρεῖν ὡς καὶ ἄληθεν, as Lachm. reads in Heb. ix. 14, according to Cod. A.—Heb. viii. 2, τὴς σκηνῆς τῆς ἀλήθειας; ix. 24, ἀντίκειται τοῖς ἄληθεν; John xv. 1, ἡ ἀμέτοκτος ἡ ἀλήθεια; cf. Jer. ii. 21. Then (2) = reliable, that which does not deceive, which bears testing, e.g. Xen. Anab. i. 9. 17, στρατεύματι ἄληθεν ἐχρήσατο, καὶ ἦχο στρατηγοὶ καὶ λοχογοι οὐ χρημάτων ἔνεκα πρὸς ἐκείνους ἔπληνεν, ἀλλ' ἐστιν ἄρνωσαν ἱεραδελφόντον εἶναι Κύρην καλὸν πειθαρχεῖν ἢ τὸ κατὰ μήνα κέρδος; Luke xvi. 11, τὸ ἄληθεν, opp. τῷ ἀδικεῖυ μαμμώνῃ, which is not as it ought to be, which does not correspond to the requirements made of it, to the δικαιοσύνη. The main idea is, ver. 1, τὸ ὑπάρχοντα; hence τὸ ἄληθεν, the genuine reliable possession (cf. ver. 12; Heb. x. 34, τὴν ἀραπαθήν τῶν ὑπαρχόντων ὑμῶν . . . προσεδέχασθε, γνῶσιν, ἔχειν λαύτοις κρείττονα ὑπαρξεῖν καὶ μέμνεσαι). Plat. Rep. vii. 522 Δ, δοσι μωθόδες τῶν λόγων καὶ δοσὶ ἄληθεν ἀτέρων ἰσαν. So John iv. 3, ὁ λόγος ἐκ ἄληθεν; Rev. xix. 9, xxi. 6; John xix. 35, ἄληθεν ἑαυτοῦ ἔστιν ἡ μαρτυρία, καλείνοις οἷς ἐν οἷς ἄληθή λέγεται. Syn. δίκαιος, Rev. xv. 3, δίκαιος καὶ ἄληθεν καὶ δόλοι σου; xvi. 7, xix. 2, αἱ δικαιοσύνες σου = according to truth,—the truth considered as an objective norm,—full of truth; whereas in the case of ἀλήθεια, the subject of which it is predicated, or that which the subj. represents, the reality in question, is itself the norm. Sometimes this distinction is less clear, according to the subject, e.g. ἀλήθεια παρουσία, 2 Pet. ii. 22; ὁ λόγος ἐκ ἄληθεν, John iv. 37.—Syn. πιστός, Rev. xxi. 5, xxi. 6, iii. 14, xix. 11. Conjoined with ἀγωγός, Rev. iii. 7, vi. 10. LXX, see ἀλήθεια.

Ἀλήθεια, ας, ἡ, truth, as the unveiled reality lying at the basis of, and agreeing with, an appearance; the manifested, veritable essence of a matter; accordingly, further, the reality appertaining to an appearance or manifestation; vid. ἀλήθεια. Plat. Phaed. 99 E, ἐδοξε δῆ να μοι χρώσανα εἰς τὸν λόγον καταφρονήσας ἐν εἰκόνις σκεπτον τῶν διτῶν τὴν ἀλήθειαν, in order that it may not happen to him, as to those who look at the sun and injure their eyes, διά μὴν ἐν ὑπαρχήν ἡ τοις τοιούτῳ σκεπτοντα τῇ εἰκώνῃ αὐτοῦ.—Rom. i. 25, μεταφράζουσαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ θεώδει; cf. ver. 19, τὸ γρατων τοῦ θεοῦ φανεροῦ ἐστιν ἐν αὐτοῖς κ.τ.λ.; hence = the manifest, real essence of God.—Od. xi. 506, 507, αὐτάρ τοι παλαιὸ ὡς Νεοποτέλεμοι φιλοι πᾶσαν ἀλήθειαν μνημοσύνας, ὡς κεκλείνας; Plat. Phaed. 275 B, σοφιὰς τοῖς μαθηταῖς δόξαν οἶκος ἀλήθειας πορίζεις; Palaeph. de incred. iv. 2, ἡ ἀλήθεια ἢθεὶ—res uta se habet. So also in the adverbial combinations, τῇ ἀλήθειᾳ, ἐν τῇ ἀλήθειᾳ, μετ' ἀλήθειας, etc. = res vera, actually, really, in very deed; Plat. Prot. 339 D, ἄνδρα ἰδιαιτέρως γενότα ἀλήθεια; Rep. 426 D, δοσι οἷον τῇ ἀλήθεια πολιτικός ἐναι. Ἀλήθεια accordingly denotes the reality lying or clearly to be laid before our eyes, as opposed to a mere appearance, without reality; the reality, so far as an appearance or setting forth thereof is in question. Plat. Phaed. 65 B, ἀρὰ ἔχει ἀλήθειαν των δόνων τε καὶ ἀκοὴ τοῖς ἀνθρώποις; Mark v. 33, εἰπεν αὐτῷ πᾶσαν τὴν ἀλ.; Acts xxvi. 25, οὐ
μαθομαι, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῶματα ἀποφθέγγομαι; John v. 33, μεμαρτυρηκεν τῇ ἀλ. xvi. 7; Rom. ix. 1; 2 Cor. xii. 6; Eph. iv. 25; 1 Tim. ii. 7.—ἐν’ ἀληθείᾳ = in very deed, evidently, veritably; Acts iv. 27, x. 34; Luke xxii. 59; John xvii. 19, ἠγασσάμενοι εἰς ἀλ., in which passage, however, ἀληθ. is more precisely defined by the connection, vid. ἐπίθαι, Col. i. 6; 1 John iii. 18, μὴ ἀναπτύσσων ἀλήθειας, μηδὲ τῇ γλώσσῃ, ἀλλ’ ἐν ἄγγελῳ καὶ ἀληθείᾳ. Ἡ ἀλήθεια καὶ τῇ ἀληθείᾳ are frequently contrasted in classical Greek; so also λόγου and ἐργῇ, especially in Plato; in the poets, γλώσσα and ἐργον; vid. Ἀστ, Ἰα. Πλ. τ. ἀληθείας, λόγως, and Düsterdieck in loc. Ἀγαπῶν εἰς ἀλ., really, truly to love, with a love which is veritably love, 2 John 1; 3 John 1. Then = corresponding to the truth, the reality, Rom. ii. 2, τὸ κρίμα τοῦ θεοῦ ἐστὶν κατὰ ἀληθείας ὑπ’ ὑμῶν, κ.τ.λ. So, where it refers to the object of the verb, as in Xen. Μεμ. ii. 1. 27, τὰ δοντα διυγγομαι μετ’ ἀληθείας (cf. supra, Plat. Phaed. 99 E); 2 Cor. vii. 14, ὅσ πάντα εἰς ἀληθείας ἀληθεμένων ὑμῶν, οὕτως καὶ ἡ παράδοσις ὑμῶν ἡ ἐπὶ Τίτου ἀληθείας ἐβγάλλετο; Matt. xxii. 16, εἰς ἀλ.; Mark xii. 14; Luke xx. 21, ἐν’ ἀληθείας διδάσκετε; Mark xii. 32, εἰς’ ἀλ. εἴπας; Luke iv. 25, εἰς’ ἀλ. λέγω; Phil. i. 18, ὑπὲρ προφασίσαι εἰς ἀληθείας Χριστοῦ καταγγέλλεται.

As ἀληθεία means really, corresponding to the reality, syn. δικαίως, normal, corresponding to the requirements, so does ἀληθεία also denote the truth, not merely as the representation of that which is, but as the representation, realization, of that which ought to be, which alone has a right to be, and to appear. So Xen. Anab. ii. 6. 25, τοῦ δ’ ὅσιον (opp. ἐπιώρω) καὶ ἀληθεύων δικαίως (opp. δικαίως); 26, ἀναστήσεται ὑπὲρ θεοθείας καὶ ἀληθείας καὶ δικαιοσύνης. So also in the N. T., especially in St. Paul's writings; Rom. i. 18, ἀδεσβεία καὶ ἀδικία ἀνθρώπων τῶν τὴν ἀληθείαν εἰς ἀδικία κατεχόντων; i. 8, τοῖς ἀπειθοῦσι μὲν τῇ ἀλ., πιστομένων δὲ τῇ ἀδικίᾳ. The same combination occurs in Gal. v. 7 (iii. 1, Rec. text), where, however, as in most of the passages to be adduced, ἀληθ. is more precisely defined in accordance with the peculiar import to which we shall refer below; cf. 2 Thess. ii. 10, 12; 1 Cor. xiii. 6, εἰ θαυμάζει εἰς τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀλ.; v. 8, μηδὲ εἰς ζυγὸν κακίας καὶ πανηγίας, ἀλλ’ εἰς ἀξίωμα εἰκονικεῖς καὶ ἀλ.; 2 Cor. xi. 10; 1 Pet. i. 22, τὰς ψυχὰς ἐκκεντρίσας εἰς τῇ ἐπικοίνων τῆς ἀλ.; Jas. v. 19, πλανάσχει ἀπὸ τῆς ἀλ.; Hence combined δικαιοσύνη κ. ἀλ., Eph. v. 9; cf. iv. 24, τοῦ καταθέντος εἰς δικαιοσύνην καὶ ἰσότητος τῆς ἀλ., in contrast with ver. 22, τὸν φθείρομενον κατὰ τὸν ἐπιθυμίας τῆς ἀπάθετος; vi. 14, περικυκλώμενοι τῷ ὕσθον ἐν ἀλ., καὶ ἐνδυνάμενοι τὸν ἑαυτοῦ καὶ δικαιοσύνην. If δικαιοσύνη designates the state, which formally corresponds to the claims of justice, and, indeed, in the first instance negatively, freedom from guilt (vid. δικαίωσιν), ἀληθεία expresses the positive side, and denotes the realization of that which alone ought to be and can abide, —the contents, as it were, of δικαιοσύνη. Cf. John iii. 21; 1 John i. 6; and Rom. ii. 2.

—In Pilate’s question, τῇ ἐστὶν ἀλ. (John xviii. 38), ἀληθ. signifies that which really is and abides, which therefore has validity, and not merely a show of existence. Ἀληθ. has the same force as used by our Lord, ver. 37, μαρτυρήσω τῇ ἀληθείᾳ . . . τῶς ὅ ὄν ἐκ τῆς ἀλ., “whose characteristic it is to let himself be governed by the truth.” The word
is used thus in John iv. 23, 24, προσκυνεῖν ἐν πνεύμ. καὶ ἀλ. iii. 21; 1 John i. 6, πνεύμ. τῷ ἀλ. In this sense also the contents of the revelation of God, the object of Christian faith and knowledge, may be designated ἀληθ.,—nay more, ἡ ἀληθ., so far as this revelation brings to light that which alone has or can claim reality and validity. Used thus, ἀληθ. may take the place of δίκα. Cf. 2 Thess. ii. 10, ἐν πᾶσῃ ἀπάθειᾳ δικαιοὺς τῶν ἀποκλημένων, ἀνθ’ ἐν τῇ ἀγάπῃ τῆς ἀληθείας οὐκ ἐδέχατο εἰς τὸ σωθῆναι αὐτούς; ver. 12, οἱ μὴ πιστεύσαντες τῇ ἀλ., ἀλλ’ εὐδοκήσαντες ἐν τῇ ἀδικίᾳ; 2 Tim. ii. 25, ἐπήγγεισαν ἀληθείας; iii. 7; Titus i. 1; Heb. x. 26, μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀλ. To this sense of ἀληθ. corresponds its use by later classical writers to denote the ultimate ground; e.g. Dion. H. de Thucyd. jud. 3, τῆς φιλοσοφίας θεωρεῖν σκοποῖς ἦσσων ἡ τῆς ἀληθείας γνώσις; cf. John xviii. 38; in general, to denote that which in the last instance has reality, and can therefore claim validity; e.g. Plut. de aud. poét. 36 E, κεκραμένης μόθους ἀληθείας, of the truth that remains after abstracting the poetical garb. Otherwise, though similarly in 2 Tim. iv. 4, Titus i. 14; Plut. Gryll. 986 A, κεκλιμένον καὶ εἰσώριζαν ἀντὶ τῆς ἀληθείας διώκων. The N. T. usage was anticipated by Philo, who says, e.g., concerning the proseleutoi, μεταναστέας εἰς ἀληθείαν, de creat. princ. 726 D; de vita Mois. 694 C, εἰσεγέτατον κρίνων τὸ ἐργον ἐπί ἀληθεία καὶ θεοῦ τιμῆς; cf. Rom. ii. 20, ἐχόντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀλ., ἐν τῷ νόμῳ. — Ἀληθ. is that which, as having permanent existence and validity, has become manifest—has been revealed in Christ; Eph. i. 13, ὁ λόγος τῆς ἀληθείας, τὸ εἰσορίζαν τῆς σωτηρίας υμῶν; Jas. i. 18; 2 Cor. vi. 7; 2 Tim. ii. 15; Col. i. 5, ὁ λόγος τῆς ἀλ. τοῦ εἰσορίζαν; cf. ἀλ. τοῦ εἴ, Gal. ii. 5; ἀληθ. describes the contents of the gospel as a reality. — Ἀλ., as the object of πίστις, is at the same time its correlative. 1 Tim. ii. 7, διδάσκαλος εὐθύνων ἐν πίστει καὶ ἀληθείᾳ; cf. Titus i. 1, οἱ κατὰ πίστιν ἐδεξιωτοί θεοῦ καὶ οὐκ ἐπήγγεισαν ἀληθείας τῆς κατ’ εὐεσεβείαν. — Briefly summed up, therefore, the Christian salvation comes to be designated ἀληθεία; so far as being an unique and eternal reality, it has become manifest, and is set forth as the object of knowledge or faith. 2 Cor. iv. 2, μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ, ἀλ. τὰ φαινόμενα τῆς ἀληθείας συνιστώσθωσαν εν αὐτοῖς; comp. ver. 6, προς φαντασμόν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ; 2 Pet. i. 12, ἡ παρουσία ἀλ.; 2 Pet. ii. 2, ἡ ὁδὸς τῆς ἀλ.; 2 Cor. xiii. 8, οὐ γὰρ δυναμένη τι κατὰ τῆς ἀλ., ἀλλ’ ὑπὲρ τῆς ἀλ.; 1 Tim. iii. 15, στέφης καὶ διάρματα τῆς ἀλ.; vi. 5, ἀπετερεμένη τῆς ἀλ.; 2 Tim. ii. 18, περὶ τῆς ἀλ. ἀποστέρησαν; iii. 8, ἀνθετούντων τῇ ἀλ.; iv. 4, ἀπὸ μὲν τῆς ἀλ. τῆς ἀκοῆς ἀποστέρησαν, ἐκλ. δὲ τοὺς μέσους ἐκπροσώπουντας; Titus i. 14; Jas. iii. 14. — The expression ἡ ἀληθεία τοῦ θεοῦ, Rom. iii. 7, xv. 8, corresponds to γνώσις ὁ θεός ἀληθής, Rom. iii. 4; vid. s. v. ἀληθής.

In John's usage also, which would seem, according to John i. 14, 17, to have been suggested by the Heb. נפתל, firmness, reliableness, ἀληθ. is the designation of the salvation revealed in Christ, marking it as the realization or reality of that which ought to be (cf. 3 John 12). Hence over against νόμος, i. 17, i. 14, πλῆρης χάριτος καὶ ἀλ., πασᾶς ῥάση is applied to God revealing Himself, Ex. xxxiv. 6; 2 Sam. ii. 6; Ps. xxv. 10, xl. 11, 12, lxxvi. 15, 25, xcvi. 3, cxv. 1, cxxiviii. 2; and νόμο ascribes to this revelation unchange-
ableness, and therefore reliableness. 'Alhēθ. answers to ἀνω in agreement with the meaning of ἀληθινός. But that ἀληθ. denotes something more, viz. the realization of that which ought to be, as the blessing of salvation, is clear from its being contrasted with νόμος, John i. 17; as also from the following connections, in which it is represented as the object of knowledge, John viii. 32, xvi. 13; 1 John ii. 21, ἀδατε τὴν ἀλ. . . . πάν ψεύδος ἐκ τῆς ἀλ. οὐκ ἔστιν; 2 John 1. Christ thus designates Himself in John xiv. 6, where the conjunction with ἡ ζωή is very significant. The promised Paraclete is accordingly described, after the analogy of the salvation, as τὸ πν. τῆς ἀληθ., the Spirit who represents what has substance and validity (cf. Rom. v. 5), John xiv. 17, xv. 26, xvi. 13; 1 John iv. 6. Hence 1 John v. 6, τὸ πν. ἔστιν ἡ ἀλ. In accordance herewith must be explained John xvii. 17, ἐγνάσσων αὐτοῦ ἐν τῇ ἀλ. σοῦ ὁ λόγος ὁ σῶς ἀληθεία ἔστιν; cf. John viii. 40, 45, 46. The usage of John, however, goes somewhat further than that of Paul. This ἀληθ. appears as the power which rules the man, 1 John iii. 19, ἐκ τῆς ἀληθ. ἐκμετ.—it is remarkable that though the form ἐκ τῶν ἐλα. is a favourite one of Paul's, he never uses the phrase just cited from John; cf. v. 18, ἐκπονοῦσαν ἐν ἀληθ.; vid. supra. Then as having entered into the man, 1 John i. 8, ii. 4, ἐν τούτῳ ἡ ἰλήθ. οὐκ ἔστιν. In 2 John 2, cf. John viii. 44, to be in turn set forth, embodied by him, ποιῶν τὴν ἀληθ.; 1 John i. 6; cf. 3 John 8, 8, συνεργόν τῇ ἀλ.; 2 John 3, the sphere in which the walk and conversation moves; πεπνευμένων ἐν ἀληθ., 2 John 4; 3 John 3, 4; so that truth is exhibited in all circumstances. The word does not occur in 1 Thess. nor in Rev.

Ἀλήθ., to be an ἀληθῆς, and to act as such, cf. δουλεύω, θεσπιστέω, therefore = to answer to the truth, to make it one's study; cf. Plat. Them. 18, ἀληθεύων λέγειν. So in Eph. iv. 15, ἀληθεύοντες δὲ ἐν ἀγάπῃ; cf. ver. 14 and 1 Cor. xiii. 6, ἡ ἡγαστή σοι χαίρει ἐπὶ τῇ ἀδικείᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. Then specially, to speak the truth. Plat., Xen., Aristot.; Gal. iv. 16, ἀληθεύων ὑμῖν.

Ἀλλως, η, o, the other, denotes numerical difference, while έτερος denotes the other qualitatively, difference of kind. Cf. Gal. i. 6, 7, εἰς έτερον εἰσαγγέλιον, δ οὐκ ἔστιν ἄλλο, "another gospel, which, however, is not another gospel."

Ἀλλάς, ας, 1st aor. ἀλλάζει, 2d fut. pass. = ἀλλαγόσμαι, from a form of the 2d aor. common in prose ἀλλάξω, from ἄλλος = to change, Acts vi. 14, ἀλλάξει τὰ ἐθύ; Gal. iv. 20, τὴν φωνήν, referred by Meyer to ver. 16, the language which Paul used during his second stay in Galatia (Acts xviii. 23). But though this explanation is possible, usage and the context seem to commend another. From ὅτι ἀπορούμαι ἐν ὑμῖν it is clear that Paul did not know how he ought to speak to them, and what tone was suited to the circumstances. Wetstein refers to 1 Cor. iv. 21, 2 Cor. x. 1, 10, and quotes as parallels of classical usage Artemid. ii. 20, κόραξ δὲ μοιχὴ καὶ πλέπτηρ προσειπάζοντ' αὖ . . . διὰ τὸ πολλὰς ἀλλάσεως τὴν φωνήν; iv. 59, τὰ πολλάς χρώματα φωναὶ . . . ὁς κόραξ κ.τ.λ. From these passages it is clear that the addition πρὸ τὴν χρείαν, said to be requisite for such an explanation, and which is not sustained by Acts xxviii. 10, is unnecessary; so
also πρὸς τὸ σύμφερον, 1 Cor. xii. 7. — To transform, 1 Cor. xv. 51, 52; Heb. i. 12; to exchange, Rom. i. 23, τὴν δόξαν τοῦ αἵρεσιον θεοῦ ἐν ὅμοιωματι εἰκώνος φθάντω τὸ αὐθεντικὸν κ.τ.λ.; cf. Jer. ii. 11; Ps. cvi. 20, ἡμᾶς πάντα τῇ δόξαν αὐτῶν ἐν ὅμοιωματι μόσχου = ἡ τετραδίκεια. With ἐν in Soph. Antig. 936; elsewhere dat., cf. Ex. xiii. 13, and often in classical Greek. The genit. is frequent, also in Plato and Eurip. τί ἄντι τινος. If the object remain the same, and only alters its appearance, εἰς is for the most part used; cf. Plat. Rep. ii. 380 D.

'Aντάλλαγμα, from ἀντάλλασσος, to exchange, to barter; hence, that which is given in exchange, the price for which something is bartered. Ecclus. vi. 15, φίλου πιστῶν οὐκ ἔστιν ἀντάλλαγμα; xxvi. 14, οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς. So also Matt. xvi. 26, τί δώσεις ἀνθρώποις ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; therefore here the price at which the exchange is effected, compensation, ransom, Mark viii. 37; cf. Ecclus. xiv. 17, Νῦν εἰρήθη τέλεος δίκαιος, εἰκονίσω ἐν μαρτυρίᾳ ἐγινευντο ἀντάλλαγμα· διὰ τούτο ἐγινευντο κατάλευμα τῇ γῇ, διὰ τούτο ἐγινευντο κατακλυσμός. In both the N. T. texts (Matt. xvi. 26; Mark viii. 37), like λόπτων, the word is akin to the conception of atonement; cf. Ps. xxix. 8, οὐ δώσεις τῷ θεῷ ἡμέρας οὐκοῦ = ἡ, which, in Isa. xliii. 3, Amos v. 12, is = ἄνωμημα. Isa. xliii. 3, ἐποίησα ἄνωμημα σου Ἀγγέλων καὶ Ἰδωμάτων, καὶ Σοφίμων ὑπὲρ σοῦ, κ. ver. 4. This is a confirmation of the fact that satisfaction and substitution essentially belong to the idea of atonement. Cf. λόπτων, ὑπόκεισθαι.

'Απαλλάσσω, perf. pass. ἀπαλλάσσωμαι, originally either to transfer from one state to another, that is, primarily, merely a stronger form of ἀλλάσσω, or it is related to ἀλλάσσω, as to turn away, turn aside, is to turn. Strictly, to change by separating, therefore to break up an existing connection, and set the one part into a different state, a different relation. Very frequently in the classics, where it = to lay aside, lay away, make loose, move away, set free. Middle = to turn oneself away, to escape, Acts xix. 12, δοὺς ... ἀπαλλάσσωσθαι ἀπ' αὐτῶν ταῖς νύσσον (in Hippocr. often ἀπαλλάσσως τῆς νύσσον ο ὑς νύσσον). Active = to set free, Heb. ii. 15, ἵνα ἀπαλλάξῃ τούτων δυσφημίαν ὑποκύυς ἄριστος δουλείας. So frequently in classical Greek in the connections ἀπαλλάσσειν φόβου, δεόντος, etc. Passive = to be freed, to get loose; Luke xii. 58, ἐν τῇ ὠδῇ δοῦ εἰργαζειν ἀγαπηθείαν ἀπ' αὐτῶν, κ. τ. ο. τοῦ ἀντίδοκου. 'Ἀπαλλάσσων is also a term. tech. to denote the satisfaction of the complainant by the defendant, especially of the creditor by the debtor. The pass., however, is also applied to the guilty party so far as, by an arrangement with his accuser, he gets free from him before judgment is pronounced; vid. Κυρπὸς ἐν loc. Vidi. Matt. v. 25, ὅτι εἰσίν εἰς τῷ ἀντίδοκος σου; ver. 24, διαλλάθη τῇ ἀδελφῷ σου. Cf. especially, Xen. Mem. ii. 9, 6, where it is applied in both relations. 'Ο δὲ συνειδὸς αὐτῶν πολλὰ καὶ τοιχημα παντὶ ἐποίης, δοῦν ἀπαλαλληγομεν τῷ Ἀρχέδημῳ, διὰ τοῦ τοῦ Κρίτησι ἀρχής. 'Ἀφωνᾶι denotes to dismiss from confinement, to absolve. — Zeun. in loc., ἀπαλλάττειν, vel, ut l. ἀπαλλάττεθαι, dicitur accusator qui actionem deponit et accusationem non persecutur; ἀφωνᾶι idem dicitur accusator, cum reum criminibus objectis liberat et absolvit: quod majus est." So, under
appeal to Harpocrate, in Suidas, ἀφεῖς καὶ ἀπαλλάξας τὸ μὲν ἀφεῖς, ὅταν ἀπολόγη τὸ τις τῶν ἐγκλημάτων, δὲν ἐνεδίωκε αὐτῷ· τὸ δὲ ἀπαλλάξας, ὅταν πείσῃ τῶν ἐγκληματικῶν ἀποστῆσαι καὶ μηκέτε ἐγκληματικῶν.

Διαλλάσσων

Διαλλάσσων

ἀρ. 2 pass. διαλλάγην, to effect an alteration, to exchange, in the same connections as ἀδιαλλάσσων, e.g. χώραν, ἐσθία, etc., fully τινὶ τῇ ἀντὶ τιμῶν. Secondly, τινὰ τινὰ, πρὸς τινὰ, to reconcile; e.g. Thuc. viii. 89, ἐκπίθανον δὴ πολλὰς ἔχει κάκεινάς τοι στρατευμα διαλλάξεις; Plut. Them. 6, διαλλάξας τῶν πόλεως ἀλλήλαις; Xen. de Vact. v. 8, ἀντὶ μὲν ἄρε πειράζαι διαλλάττει τὰς πολεμοῦσας πρὸς ἀλλήλας πόλεις, οὕτω δὲ συναλλάττειν, ἐν τινὲς ἐν αὐτῶι στασίαζον. Also τινὰ καὶ τινὰ, Xen. Hell. i. 6. 7, διαλλάξας ἀθρησκεύει καὶ διακεδαιμονίζει. As well in a two-sided as in a one-sided quarrel; cf. Thuc. i. 4, as in Eur. Hel. 1235, διαλλάχθητι μοι; 1236, μεθήμεν νείκος τό σώμα. Isocr. Nicocr. 33 D, διαλλάττωμα πρὸς σε περὶ τοῦτον. Cf. Tholuck on Matt. v. 24, διαλλάγησθι τῷ ἄλλῳ σοῦ (medial pass., vid. Krüger, lii. 6); cf. ver. 23, ὁ ἄλλος σου ἔχει τῇ κατα σοῦ; 1 Sam. xxix. 4, ἐν τοῖς διαλλαγήσεσαν οὗτος τῷ κυρίῳ αὐτοῦ = Πληγ., to show oneself offending. Cf. Luke xii. 58, καὶ ἀπαλλάσσων.

Μεταλλάσσω, to exchange, convert, Rom. i. 25, τὴν ἀλληλευν τοῦ θεοῦ εἰς τῇ φυσικήν χρήσιν εἰς τὴν παρὰ φύσιν.

Καταλλάσσω, aor. 1 καταλλάξα, aor. 2 pass. καταλλάγην, to change, to exchange; then like διαλλάσσειν, συναλλάσσειν = to reconcile (e.g. Aristot. Oec. ii. 15, καταλλάξειν αὐτοῦ πρὸς ἀλλήλον), both in onesided and mutual enmity; in the former case the context must show on which side is the active enmity, e.g. Xen. Anab. i. 6. 1, ὃς ὅτι... ὁμογενεῖς Κύρρη καὶ πρόσθεν πολεμήσας, καταλλαγής δέ. On the contrary, Soph. Aj. 743, θεοὶ δὲ καταλλαχῆ χάλου; 1 Cor. vii. 11, τῷ ἄνδρι καταλαγήσω. Possibly it is here uncertain who is guilty, and that the apostle only requires in general that the marriage be re-established; the probability, however, is that a change of feeling is required on the part of the wife, for we must suppose that ver. 10, γυναῖκα ἀπὸ ἄνδρος µὴ χαιρεσθήναι, implies behaviour on the part of the woman as truly as ver. 11, ἄνδρα γυναῖκα µὴ ἀφέναι, on that of the man. Cf. also Harless, Ehescheidungsfrage, p. 78. Herod. i. 61, καταλάσσεστο τὴν ἐχθρίαν (et his hostility) τοῖς στασιοτήτωι. In Rom. v. 10 and 2 Cor. v. 18-20, where καταλλάσσειν is used of the divine work of redemption, the context must show whether God is to be regarded as the antagonist of man, or man of God. Neither the word in and by itself, nor the grammatical connection, can here decide; cf. the passages quoted, Xen. Anab. i. 6. 1, and Soph. Aj. 743. Nor does the designation of men as ἐχθροὶ, Rom. v. 10, settle the question, for that word may equally well be taken actively (Rom. viii. 7; Col. i. 21; Jas. iv. 4) or passively (Rom. xi. 28; Col. ix. 13). But Rom. v. 11, δε σο ὑμῖν καταλαγήν ἐδώκομεν, is decidedly opposed to the supposition that either a change of feeling on the part of man, brought about by the divine redemption, is referred to, or an alteration in his relation to God to
be accomplished by man himself. Cf. also Rom. xi. 15. It is God who forms the relation between Himself and humanity anew; the part of humanity is to accept this reinstatement; cf. 2 Cor. v. 20, καταλλάσσετε τῷ θεῷ; cf. Acts iv. 40, σώθητε ἀπὸ κτ.λ. This appears to be the only yet conclusive reason obliging us to take καταλλάσσειν ἡμᾶς, τῶν κόσμων ἑαυτῷ in the sense of Eph. i. 6, ἐχαρίτωσεν ἡμᾶς, i.e. God establishes a relationship of peace between Himself and us, by doing away with that which made Him our ἀντίδικος, which directed His anger against us; cf. the mention of ὄργῃ, Rom. v. 9 (vid. 2 Macc. v. 20), and 1 Sam. xxix. 4, ἐν τῷ διαλλαγήσασα ὁ θεός τῷ κυρίῳ αὐτοῦ. Matt. v. 24, διαλλαγῇ τῷ ἅδησθε σου. This is the most striking parallel, as the relations of the parties to each other are decidedly the same; cf. μὴ λογιζόμενος αὐτοῦ κ.τ.λ., 2 Cor. v. 19. Correspondent thereto is Acts x. 34, δεκτὸς τῷ θεῷ ἔστιν; cf. ver. 15, δόθη λόγιον ἐκαθάρισαν σὺν μῇ κοινῷ. Cf. Josephus, Ant. iii. 15. 2, Μενοῦν παρεκάλει καταλλάσσειν αὐτῶν γενέσθαι πρὸς τὸν θεὸν. Thus alone does it answer to the Pauline train of thought, in which καταλλαγείς, Rom. v. 10, appears completely parallel to δικαίωσετε, ver. 9; δικαίωσετε σωθήσετε ... καταλλαγείς σωθήσετε, and accordingly καταλλαγήματα may be used to explain δικαίωσεις σώζεσθαι, which it could not be if καταλλαγήμαα were meant to express any change in the feelings of man. It is a relation which is changed, which God changes, in that He desists from His claims. 2 Cor. v. 19, 21; cf. Matt. v. 23, 24. As this view is grammatically as possible as the other; as, further, there are no lexical difficulties in its way; and as, finally, it is indicated by the context of both passages,—no solid objection can be raised against it; whereas the other quits the biblical circle of thought, and has merely a hortatory character, but no force as evidence, such as is required especially in Rom. v. We find just the opposite view, borrowed from heathen ideas (see ἰδακισμαί), when it is said of God, 2 Macc. i. 5, vii. 33, viii. 29, καταλλαγήμαα τοῖς διόλους αὐτοῦ.

Thus καταλλάσσειν denotes the N. T. divine and saving act of ἀπολύτρωσις, in so far as God Himself, by His taking upon Himself and providing an atonement, establishes that relationship of peace with mankind which the demands of His justice had hitherto prevented. It is thus the very opposite of the heathen ἰδακισμαί, a word which, in classical Greek, is to reconcile, like καταλλάσσειν, but wherein the relations are altogether reversed. In classical Greek the deity is the object, man the subject; in καταλλάσσειν, God is the subject, man the object. It practically includes, though not in and for itself, the scripture ἰδακισμαί, to atone, to expiate; and it signifies the reconciliation brought about by expiation; cf. 2 Cor. v. 19, θεὸς ὑμῖν εἰς Χριστὸν κόσμον καταλλάσσον ἑαυτῷ; ver. 21, τὸν μὴ γνώσατε ἄμαρταν ἑαυτῷ ἡμῖν ἄμαρταν ἐποίησεν; Rom. iii. 25, ἐν προθέσει ο θεὸς ἰδακισμαὶ. While ἰδακισμαί aims at the averting of God's wrath, καταλλάσσειν implies that God has laid aside or withdrawn wrath. While ἰδακισμαί does not in itself say that it is God who has undertaken the propitiation, καταλλάσσειν exactly and emphatically expresses this; and it is important for the scientific apprehension of N. T. facts of saving grace to realize fully the distinction between the biblical ἰδακισμαί and καταλλάσσειν,
of God's justice; ἰδάσκεσθαι, that satisfaction of them whereby their removal is attained; and as καταλλάσσειν practically signifies the removal of the demands of justice by God's taking upon Himself the expiation,—thus embracing the two elements expressed in 1 John iv. 10, αὐτὸς ἡγήσασθαι ἡμᾶς καὶ ἁπάτειλεν τῶν ἐμῶν αὐτὸς ἰδασμόν περὶ τῶν ἀμαρτιῶν ἡμῶν,—it is particularly appropriate as a comprehensive dogmatic expression. It is, like ἰδάσκομαι, the presupposition of justification (cf. Rom. iii. 25, 26 with Rom. v. 9, 10), but it gives expression to the connection between expiation and justification.

Καταλλαγή, ἢ, the exchange effected; then the reconciliation, for which διαλλαγή and συναλλαγή are generally used. In 2 Macc. v. 20, opp. to ὀργή. Agreeably to the use of καταλλάσσειν it denotes the result of the divine act of salvation, to wit, the new moulding of the relation in which the world stands to God, so far as it no longer remains the object of His wrath, and He no longer stands to it as an αἰνίδικος. Rom. v. 11, τῶν καταλλαγῆς λαβέων; 2 Cor. v. 18, ἡ διακονία τῆς καταλλαγῆς; ver. 19, ὁ λόγος τῆς καταλλαγῆς; Rom. xi. 15, καταλλαγῆ κόσμου,—where the new change in the relation of the world to God is traced back to the ἄνωθεν ἡμᾶς Israel, because God turned away from Israel to the world of the ἔθνη. The reference here is not so much to the accomplishment of the καταλλαγῆ, as to the relation assumed by the κόσμος to God in the place of Israel, to the transference of God's saving revelation from Israel to the κόσμος. Cf. ver. 12, πλάτος κόσμου.—In the ecl. writers καταλλάξεως denotes the admission, or readmission of penitents to church fellowship, or to the Lord's Supper; it is commonly explained as ἂς λόγοι τῶν ἐπιτιμίων, vid. Suiceri Thes. s.v.

Ἀποκαταλλάσσω, s.v. 1 ἀποκατάλλαξα, a stronger form of καταλλάσσω, cf. Winer, to reconcile again; not of course to reconcile repeatedly, but = to restore friendship, to reunite, ἀπὸ referring to the state to be left, and κατά to the state to be sought after; cf. ἀποκαταλλάξεως ... εἰς αὐτόν, Col. i. 20, as in Thuc., Aristot., καταλλάσσον τρόπια; cf. ἀπαλλατηρίων εἰς, Hos. ix. 12; Isa. i. 4. It differs from καταλλάσσω apparently in this: καταλλάξεως is the setting up of a relationship of peace not before existing; ἀποκαταλλάξεως is the restoration of a relationship of peace which has been disturbed; cf. ἀπο-
"Αλλότριος
καθότιμα, ἀποκαταστάτων. It is therefore a carefully chosen, or perhaps a more advanced and later expression of Pauline thought, cf. Col. i. 20 with ver. 16. It occurs only in Eph. and Col. and in patristic Greek. Steph. Thes.: "gratiam diversam, et solutam, sacrifici et amicitiam reducere." Eph. ii. 16, ἵνα ἀποκαταστάξῃ τοὺς ἀμφιτέρους τῷ θεῷ; cf. ver. 17, καὶ ἰδιῶν ἐνεγκλήσατο εἰρήνην,—a significant confirmation of our remarks on κατατάξεως. That the subject under consideration is not the "reconciliation of the circumcision with the circumcision," is clear, on the one hand, from the words τῷ θεῷ; on the other hand, from the design of the apostle, which is to show from what had been done for both (vv. 15–18, comp. Gal. iii. 28), that there can no longer exist any difference between them. Col. i. 20, εὐδοκήσεως δι' αὐτῶν ἀποκαταστάξῃ τὰ πάντα εἰς αὐτὸν... εἰρηνοποιήσῃ; ver. 21, ὡμᾶς... ἀπελευθερομένους καὶ ἕχοντος... ἀποκατάλαβεν... παραστῆσαι ὡμᾶς ἀγίους καὶ ἀμώμους καὶ ἀνεγειρόμενοι ἐνόμων αὐτῶν, which shows again that the matter in question is the satisfaction of the ἀντίδωκος. Cf. Chrys. on Eph. ii. 16, τὴν ὁφειλόμενην δίκην αὐτῶν ἐποιεῦτο διὰ τοῦ σταυροῦ.

"Αλλότριος, ἵδα, ὁ, ὁν, of or belonging to another, foreign, opp. to ἰδιός and οἰκεῖος.
—(1) Opp. to ἰδιός, not one's own, not belonging to one; τὸ ἀλλότριον, others' goods; Od. xviii. 482, ἀλλότριον χαρίσασθαι, to give the property of others. Cf. Luke xvi. 52, εἰ ἐν τῷ ἀλλότριῳ πιστὸς ὦν ἐγένετο, τὸ ὑμέτερον τὸς ὑμῶν δώσει. Heb. ix. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὸ ἐν τῇ ἐναρτήσει ἐν οἴκῳ άλλοτρίῳ, in antithesis with προσφέρειν ἑαυτῷ. Rom. iv. 4, ἀλλότριος οἰκείος. John x. 5, ἀλλότριῳ δὲ εὐθοδοσεῖς, cf. ver. 4, ὅταν τῇ ἰδίᾳ πάντα ἐχθαλῆ; ver. 8, ἐλάττω σαὶ καὶ ἄρσταί; ver. 12, ὁ μοσωτάς, οὐκ ἐστιν τῷ πρὸβατί τοῦ. Pind. Ol. x. 107, ἀλλότριον ποιμένα. 2 Cor. x. 15, ἐν ἀλλότριοις κόσμοις; ver. 16, οὐκ ἐν ἀλλότριῳ κανόνω; ver. 15, κατὰ τῶν κανάν ἡμῶν. Rom. xv. 20; 1 Tim. v. 22. — Acts vii. 6, Heb. xi. 9, γῆ ἀλλότρια, see below. (2) Opp. to οἰκεῖος, not pertaining to, foreign, in contrast with kinship, affinity, of the same country, i.e. peregrinus. In this latter sense, especially in the LXX.—�, 1 Kings viii. 41, τῷ ἀλλότριῳ δὲ οὐκ ἔστω ἀπὸ λαοῦ σου. 2 Chron. vi. 32, synon. with βίος, as in the best Mss. we read in 2 Sam. xv. 19; ἀλλογενῆς, Job xix. 15, which elsewhere is = γ; ἀλλόφυλος, Isa. ii. 6, opp. to ἀδελφός, the name for kinsfolk, Deut. xv. 3, τὸν ἀλλότριον ἀπαιτήσεις διὰ ἐν τῇ σοι παρ' αὐτῷ, τῷ δὲ ἀδελφῷ σου ἀδέσποτας τοῖς χρεώσις σου; Ezra x. 2, ἐκκαθάρισαν γηαῖς ἀλλοτρίας ἀπὸ τῶν λαῶν τῆς γῆς, and often. Cf. Neh. xiii. 30, ἐκκαθάρισα αὐτῶν ἀπὸ πάσης ἀλλοτριώσεως; Ecclus. xix. 18, xxxiii. 3, xxxiv. 4, xlix. 5. Also = γ, which, however, is less frequently in this particular sense rendered by ἀλλότριος; cf. Hos. v. 7, viii. 12; Lev. x. 1; Isa. i. 7. Never = ἡμῖν, so that the note in Bruder's Concordance, "οἱ ἀλλότριοι, ἡμῖν, γαία", is quite erroneous. Not thus in the N. T., for Acts vii. 6, πάροικον εἰς γῆν ἀλλοτριῶς, where the LXX. Gen. xv. 13 render, εἰς γῆν οὐκ εἶδας, ἀνὴρ οὐκ ἔσχις, should more appropriately (cf. Bar. iii. 10; 1 Macc. vi. 13, but not 1 Macc. xv. 13, where γῆν ἄλλα means a hostile country) be included under (1); for the fact of his being a stranger is expressed by πάροικος, and this is strengthened by
'Ἀλλοτρίῳ, to estrange; Herod., Plato, Demosth., Thuc., and in later Greek. Gen. xlii. 7, ἡλιοσκοτό ἀπ' αὐτῶν, he made himself strange, he kept himself strange. 1 Esdr. ix. 4, αὐτὸς ἀλλοτριώθησται ἀπ' τοῦ πλήθους τῆς αἰχμαλωσίας; cf. Ezra x. 8, διαστάθησεν ἀπ' ἐκκλησίας τῆς αὐτοῖας, ὥσπερ ἔφη Ἡλίας = to be shut out from. Ecclus. xi. 32, ἀλλοτριώσει σε τῶν θεῶν σου. So with the gen. Epict. Fr. cxxxi. 106, ηδὲς φρονίμουσα ἐν τοῦ ἄρκει ἀλλοτριώσα. The passive in a middle sense, Gen. xlii. 7, to turn away from, to become hostile to; cf. Krüger, lili. 6. — 1 Macc. vi. 24, ἀλλοτριώνυμαι ἀφ' ἡμῶν. With the dative, 1 Macc. xi. 53, ἡλιοσκοτάθη τῇ Ἰώναθα; xv. 27, ἡλιοσκοτάτῳ αὐτῷ. Not in the N. T.

'Απαλλοτρίῳ, to alienate, τι, τιν ἀπ' τινος, oftener τινος; Polyb. iii. 77. 7, ἀπαλλοτριώνυμι τῆς πρὸς Ρωμαίους εὐνοίας; Josephus, Ant. iv. 1. 1, καν ἀπαλλοτριώνυμι αὐτῶν Μωυσῆς ἐθελήσει τῶν θεῶν. Often in the LXX. joined with the dative, as in Ps. lix. 9, ἀπηλλοτριώμενοι ἐγενήθη τοῖς ἀδελφοῖς μου καὶ ξένοις τοῖς νικοῖς κ.τ.λ.—Ezek. xiv. 5, κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριώμενα ἀπ' ἡμῶν ἐν τοῖς ἐνθυμηματίσιν αὐτῶν. Ver. 7. Absolutely. Ps. lviii. 3, ἀπηλλοτριώθησαν οἱ ἀμαρτωλοὶ ἀπ' τὸ μήτρας, "they have fallen away from their birth," syn. πλακάνας, Heb. π. Cf. Josh. xxii. 25, ἀπαλλοτριώσασιν οἱ νικῶντες τοὺς νικοὺς ἡμῶν, ἵνα μὴ σέβονται κύριον. Jer. xix. 14, ἐγκατέλατον με καὶ ἀπηλλοτριώσαν τὸν τόπον τοῦτον, καὶ θύμλασαν ἐν αὐτῷ θεοῖ ἀλλοτρίους. Hose. x. 10, εἰσῆλθον πρὸς τὸν Βεθλεέμον, καὶ ἀπηλλοτρίωθαι εἰς άλχημα. In the N. T. Eph. ii. 12, ἀπηλλοτριώμενοι τῆς πολλαπλασίας τοῦ Ίσραήλ καὶ ξένοι τῶν διασποράς κ.τ.λ. Here emphasis must not be placed upon the preposition prefixed to the verb, because it is not estrangement, but simply strangership that is meant,—a use of the word not elsewhere to be found. 'Ἀπηλλά may be taken as the correlative of Israel's election, ἢκε as signifying "excluded," and this would give the prep. its due force. The expression is obviously akin to the use of ἀλλοτρίῳ in the LXX. (see ἀλλοτρίῳ (2)); and there is no need to refer to the supposed usage of classical Greek (which cannot be proved) that
those who were not or could not be partakers of citizen rights were called ἄλλοτροι τῆς πολιτείας (Aristot. Pol. ii. 6 ἂν). Nor can the force of the prep. be much urged in Eph. iv. 18, ἀπελθομένου τῆς φωνῆς τοῦ θεοῦ. The word occurs absolutely in Col. i. 21, ὡμᾶς πρὸς ὅποιοι ἀπήλθομένοι καὶ ἅλθοντο τῆς διανοεῖ τ. κ.τ.λ., where ἀπαλλ. is used as in Ps. livii. 3, Josh. xxii. 25, of the relation of the ἑθνεῖ not to Israel, but to God. Thus the use of this word, which in the N. T. is peculiar to the Epp. to the Eph. and Col., is akin to the usage of the LXX., not of the classics.

'Ἀλληγορέω, like παρηγορέω, from ἀγορά, ἁγορέω unused, = to speak differently from what one thinks or literally means, aliud verbo, aliud sensu ostendere. The word occurs in later Greek only Plut., Porphyry, Philo, Josephus, and the Grammarians. According to Plut. ἀλληγορία signifies the same as ἱπτόμενον previously meant = "the hidden sense or figurative form of a statement," except that ἀλληγορία signifies the speech itself thus qualified, ἱπτόμενα the distinguishing quality of the speech. Plut. de Aud. Poet. 19 E, ὁδὸς (ἑως μόδος) ταῖς πάλαι μὲν ἱπτόμεναι, ἀλληγορίαις δὲ νῦν λεγομέναις, παραβιβαζόμενοι καὶ διαστρέφοντες. Cf. de Is. et Θε. 363 D, where he describes as ἱπτόμενο, ὅπου ἐς Ἐλευθερίαν ἀλληγοροῦσιν τοῦ κράτους, Ἵματα δὲ τῶν ἀναρχικῶν, γένεων δὲ μεταβολὴν. Ἀλληγορία is used in a formal sense side by side with ἀναγραμματίζω and ἀναλογορίζω; Cuv. Rhét. etc., 409 D, ὃντος ἡ ἁγίωματα καὶ τὰ ἀλληγορίαι καὶ τὰς ἀναφοράς, τῆς ματικῆς ἀναφορᾶς ὡς πρὸ τοῦ θητοῦν καὶ φαντασμάτων, ἠπιστοβοῦν. It is not always a strictly technical term (see below), and it may best be rendered figurative speaking. Cf. Cicero, ad Att. ii. 20: "De re publica breviter ad te scribam; jam enim charta prima ne nos prodat pertimesco. Itaque posthac si erunt mihi plurum ad te scribenda, ἀλληγορίαι usque ad sub. Demetr. Phaler. de elocut. 100, νῦν δὲ ὅπου διερχόμεθα τοῦ λόγου τῇ ἀλληγορίᾳ κῆρυται; 101, τὰ μυστήρια ἐν ἀλληγορίαις λέγεται... ὅπου ἐν σκότῳ καὶ νυκτὶ; 102, οἱ θαυμάσιοι πολλὰ ἐν ἀλληγορίαις ἐλεγον. Accordingly the allegory is a mode of exposition which does not, like the parable, hide and clothe the sense in order to give a clear idea of it; on the contrary, it clothes the sense in order to hide it. Suid., ἀλληγορία ἡ μεταφορά, ἀλλο λέγων τὸ γράμμα, καὶ ἀλλο τὸ νόημα. Hesych., ἀλληγορία ἄλλο τι παρά τὸ ἀκούμονον ὑποδεικνύοντα. Heraclid. ἀλληγορ. Hom. 412, ἄλλα μὲν αὐγοφεῖν τρόποι, ἠτέρα δὲ ἄλλα λέγει σημαινόντων, ἐπωνύμως ἀλληγορία καλεῖται. Artemidor. Oneirocrit. iv. 2, ἀλληγορικοὶ δὲ τοῖς τὰ σημαινόμενα δὲ αἰνηματῶν ἐπιδεικνύοντας. (See Wetstein on Gal. iv. 24.).

With the Alexandrine Greeks, and through them with the Alexandrine Jews likewise, ἀλληγορεῖ, ἀλληγορία are technical names for that philosophy espoused by Aristobulus, and especially by Philo, which regards the Greek myths and the O. T. narratives, theophanies, anthropomorphisms, etc., partly as an unreal clothing, partly as an historical embodiment of moral and religious ideas. Philo's method differs from that of the Alexandrine Greeks, in that the historical clothing is not, according to him, utterly unreal and
poetical; but he is on a par with them, inasmuch as he does not hesitate in difficult cases wholly to set aside the historical element, and to treat it as merely a formal clothing of the idea. In this self-contradictory method of Philo’s, we see the power of the Christian truth and character of divine revelation, which typically the history of redemption moulds. The allegorizing explanation of sacred history is nothing more than a remnant of the above-named philosophy, and a hasty inference concerning, and renunciation of, the fulfilment of types. It is a significant fact that we find in Philo but a very small residuum of Messianic views, and that neither the person nor even the name of the Messiah is to be found in him (see J. G. Müller, art. “Philo” in Herzog’s Real-Enc. xi. 578 sqq.). It may therefore seem strange that (in Gal. iv. 22 sqq.) we should find an instance of this method of using Scripture,—a method more than abrogated by the N. T. revelation; for St. Paul, concerning the fact raised from Scripture, ὅτι Ἀβραὰμ δοῦνοι ἤχεν, ἢν ἐν τῇ παιδίσκη καὶ ἡμᾶς ἐκ τῆς ἀθέωρους, says, ἀστικὴ ἐστὶν ἀλληγοροῦμεν, ver. 24. Still there is a very essential difference between this Pauline and the Alexandrine allegorizing. It is first to be noted that Gal. iv. 22 sqq. belongs at least to that class of allegorical interpretations wherein the matter of fact is retained as an embodiment of the idea, as an embodiment which belongs to actual history, where, therefore, allegory and type meet. Whereas the Philonic method knows nothing of the type as an historical prefiguring of future history, and infers or abstracts only general truths, moral or religious, from the historical fact by allegorizing, the apostle’s aim is to prove, by the fact he cites, a certain law in the history of redemption which underlies that history from its beginning to its close. While the Philonic allegory removes itself as far as possible from the type, the Pauline is almost identical with the type. It must not be overlooked that St. Paul does not introduce his application with the words ἀστικως ἐστὶν ἀλληγοροῦσα until after he had characterized in ver. 23 the fact stated in ver. 22. He purposely uses ἀλληγοροῦσα instead, perhaps, of ἀντίπα τῶν μελλόνων, because he does not and cannot point out a final and complete fulfilment of the prophetic fact, but simply wishes to make an application of it possible alike for various times and other circumstances. Thus allegory and type again diverge from each other.—For the exposition, see Wieseler and Hofmann in loc. (The reading ver. 25, τὸ γὰρ Ἀγαρ ἵνα κ.τ.λ., instead of the truer one, confirmed by Cod. Sin., τὸ γὰρ ἵνα κ.τ.λ., would make a Philonic play of the Pauline allegory.) As to the meaning of ἀλληγοροεῖν, it may apply alike to the clothing and to the import, with the signification, “to speak what is different from the sense,” “to speak what is different from what lies before one;” allegorizes significare, and allegorice interpretari. For the former meaning, cf. Plut. as before; for the latter, ἀλληγορεῖν τῶν μούθων (synes.), is quoted in Steph. Thes. = allegoriam fabulae exponere, alium fabulae sensum afferre qui sub verbis apparet. Eust. 1392. 48, Σημειοίζει διὰ τῆς τοῦ θυμὸν ὁ Κύκλος ἀλληγορεῖται. Phil. de Cherub. 143. 18, τὰ μὲν δὴ χεροβία καθ ἐνα τρόπον οὕτως ἀλληγορεῖται. Meyer is in error when, on Gal. iv. 24, he renders the passive ἀλληγορείσθαι, “to have another sense given, which could not be inferred from the passage cited.” In Gal. iv. 24 it is to be taken in the former meaning.
heirophulé, ἀμάρτανε, ἀμάρτημα, ἀμάρτωλος, ἀναμάρτητος, from a private and meiropous, not to become participator in, not to attain, not to arrive at the goal, e.g. Xen. Cyrop. i. 6. 13, ἡμείς ἐστάσασθαι ὑμῖς ἄμαρτον. Of missing the mark in shooting, opposed to πετάει, II. xxiii. 857, δὲ δὲ συνεργοῦν τὰ ὄνειρα, ὑποκοινοῦν ἄμαρτου; Thucyd. iii. 98. 2, τῶν ὅδων ἄμαρταν. To love, Herod. ix. 7. 3, ἡμάρτομεν τῇ Ἀθηναίῃ; Thucyd. iii. 69. 2, τῆς Λέσβου ἡμάρτημασαν; Plato, Soph., Eurip., and later writers. In general = to fall of the right, Thucr. i. 33. 3, ἐφικμὸς ἀμ., not to hit the right sense. Herod. vii. 139. 3, "if some one maintained that the Athenians had saved Hellas, an ἄμαρτανοι τάλαθος." Plat. Legg. xii. 967 B, ἀμ. ψυχῆς φύσεως, not rightly to apprehend the nature of the soul, cf. Legg. x. 391 E. Cf. ἄμαρτῶν, mad, erring in mind. Transferred to the moral sphere, from Homer downwards, universally = to miss the right; to go wrong, to sin; opp. to κατορθῶν, Iasoc. v. 35, διαμετέχει πλείον περίφευγον ἄμαρτανεν ἢ κατορθοῦν, as in Plat. Legg. i. 627 D, ἐρθότητος τε καὶ ἄμαρτιας περὶ νόμων. Plat. Mor. 25 C, εἰ πᾶσιν ἄμαρτωλον εἶναι τὸν ἀμάθη, περὶ πάντα δ' ἂν κατορθῶν τὸν ἀστέον. Conjoined with acc. dat., περὶ τινος, to fail in something, to sin; εἰς τινα, to commit an offence against some one, e.g. Xen. Hell. ii. 4. 21, αὐθεντοῦν καὶ θεοὺς καὶ ἀνθρώπους παύσασθε ἄμαρταντες εἰς τὴν πατρίδα. This word, however, does not so fully designate sin in its moral import; for this other terms are employed, cf. Xen. Cyrop. viii. 8. 7, ἢ περὶ μὲν θεοὺς ἀδίκεια, περὶ δὲ ἀνθρώπων ἄδικε, although ἄμαρτανες may possess the full moral import, cf. Plat. de Legg. 318 E, οὐ γὰρ ἐσθ' δὲ τοῦτον ἀδελφότερον ἐστιν, οὐδ' δὲ τῇ κρήνῃ ἄδικον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ λόγου καὶ ἕργου ἐξαμαρτάνεις, —but sin appears, considered in its natural course, as an action that has failed or miscarried; hence, as a general rule, the more remote object is subjoined; in like manner ἄμαρτάνεις is used equally to describe actions which are morally estimated (e.g. Plat. Phaed. 113 E, μεγάλα ἡμαρτήματα ἄμαρτάνεις, where sins in our sense of the term are referred to), as also actions in which this is not the case, down to the latest writers; so e.g. in Plat. Legg. xii. 967 B (vid. sup.) and other places; Polyb., ἄμαρτημα γραφεῖον, a mistake in writing. Primarily in this sense, i.e. sinning regarded as mistaken action, it is said in Xen. Cyrop. v. 4. 19, τὸ γὰρ ἄμαρτανες ἄνθρωποι δύναται σῶμα, like ettere humanum est. —Syn. ἐντελευθερεύεις, e.g. Hom. Ill. ix. 501, οὐκ ἐν τῷ ἐντελευθερεύει καὶ ἄμαρτῃ; Plat. Rep. ii. 366 A, ἀδίκως... ἐντελευθερεύειτε καὶ ἄμαρταντες.

The LXX., as a rule, render ἁμαρτάνεις by ἄμαρτανες, more rarely by ἀδίκως. The participle = ἄμαρτωλός, also ἁμαρτήσας; constantly τινὶ ἁμαρτά τινῖ ἁμαρτία, ἀνθρώπων, ἀδίκοι, πλήθη, ἁμαρτία, as a rule ἁμαρτάνεις, ἁμαρτήτορα, but also ἁμαρτήσας, πλήθη, πλήθη. ἁμαρτά is very variously rendered; also by ἄμαρτει; on the contrary, the participle always by ἁμαρτά, παράγωμα, ἁμαρτά, and the substantive ἁμαρτά principally by ἁμαρτάνεις and ἁμαρτάνει. τι = ἁμαρτάνεις, ἁμαρτάνεις. τι = ἁμαρτά, ἁμαρτά, ἁμαρτά, ἁμαρτά, ἁμαρτά... κακά, κτλ. At the same time, it must be remembered, as Umbreit remarks in his Die Sünde, p. 49: "In the common interchange of life, words easily lose their original precision—the fine distinctions they expressed are blurred or lost;" cf. Hupfeld on Pa. xxxii. 1.
Hence the variety of renderings. It may be of some importance to note that ἁμαρτάνει, as a rule, translated by ἁμαρτάνειν; ἁμαρτάνειν by ἁμαρτέα; ἁμαρτάνειν, ἁμαρτάνειν—but seldom occurring—by ἁμαρτάνειν and ἁμαρτάνεν. According to Delitzesch on Ps. xxxiii. 1, “Sin is termed ἁμαρτάνειν, as a breaking loose from God, breach of faith, fall from the state of grace; ἁμαρτάνειν, as missing the divinely appointed goal, deviation from what is pleasing to God, doing what is opposed to God’s will; ἁμαρτάνειν, as perversity of what is upright, misdeed, criminality;” vid. Lexica. In ἁμαρτάνειν there is the same essential idea as in ἁμαρτάνειν—missing the goal, opposite to ἀναμφίθεα, Prov. viii. 36; cf. Judg. xx. 16; Prov. xix. 2. Accordingly ἁμαρτάνειν also marks sin as mistaken action; there is plainly, however, meant a missing of the goal conformable to and fixed by God, because human action misses its destination, and therewith the will of God. That this theocratic point of view predominates, is clear from the preponderating use of the word in the Pentateuch, especially in Leviticus, where ἁμαρτάνει occurs only 18 times, ἁμαρτάνει only twice, the verbs not at all, and ἁμαρτάνει and its derivatives above 100 times (ῥήπω, Lev. xvi. 16, 21; ἁμαρτάνει, τις, τα, τῷ, τό, τοῖς, τῷ, τῇ, τῇ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῷ, τῳ
Accordingly they appear to relate to the general character of the actions of the regenerate, which is not set aside by single cases of sin; cf. v. 16, ἀμαρτάνεις μη πρός ταύτας, cf. ver. 18. Bengel, after Gataker, compares the regenerate with the magnetic needle, quae polum petit; facile dimovetur, sed semper polum repetit. In 1 John v. 16, ἀμαρτάνεις πρὸς ταύτας, according to these presuppositions, denotes a return to the former state. Cf. Heb. x. 26, ἐκούσοντος ἀμαρτάνοντων ἠμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, comp. ver. 29; ἐκούσοντος = knowingly and intentionally; cf. Plat. Rep. i. 336 E, ἐκούσας ἀμαρτάνοντας (sc. ἐν τῇ τῶν λόγων σκέψει); 340 E, ἐπιλεπτόντος γὰρ ἐπιστήμης ὁ ἀμαρτάνον ἀμαρτάνει; Ἰππ. min. 376 B, ἀγαθῶν μὲν ἀδίκων ἐστιν ἐκόνως ἄδικως, κακῶν δὲ ἐκόνως; ἢδη, ὁ ἐκόνως ἀμαρτάνειν; 375 A B, ἐκούσος, ἐκούσως ἀμαρτάνειν; Rom. v. 14, τον μὴ ἀμαρτάνωντας ἐπὶ τῷ ὑμωώματι τῆς παραβάσεως ὧν ἂν = after the similitude, etc.; ἐκάστη c. dat., indicating every more precise condition under which anything happens; see Pape, s.v. ἐπὶ, II. in fin. Hence also ver. 12, ἐφ' ὃ πάντες ἠμάρτον, "under," "agree-ably to," "which state of things,"

Ἀμάρτημα, τό, the term usually employed in classical Greek to denote the result of ἀμαρτάνειν = fault, transgression, sinful conduct, sinful deed. LXX. = παράνομος, ἀμέτρητον, ἁμαρτήματα. In the N. T. Mark iii. 28, 29 (iv. 12, Rec. text; Tisch. omits); Rom. iii. 25 (v. 16, Rec. text); 1 Cor. vi. 18; 2 Pet. i. 9.—The expression lays more stress on the single deed than ἀμάρτια.

Ἀμάρτια, ἢ, would seem to denote primarily, not sin considered as an action, but sin considered as the quality of action, that is, sin generically. Cf. Plat. Legg. i. 627 D, ὅρθότητι τε καὶ ἀμάρτια νόμοι; ii. 668 C, τῆς γε ὁρθότητος τῆς βουλήσεως ἡ καὶ ἀμάρτιαν αὐτοῦ διαγκύμνεται; Rep. i. 442 B, οὕτω τομήρα, οὕτω ἁμάρτια. Rare in classical Greek, and less usual than ἀμάρτημα, especially where single actions are to be characterized. All the more common in bibl. Greek. LXX. = παράνομον and κακόν, παράνομος, ἁμαρτία.

In the N. T. (I) as a generic idea, in the singular. It is noteworthy in the Synoptics, where it is not used in this sense, the sing. occurs nowhere save Matt. xii. 31, πᾶσα ἁμάρτια καὶ βλασφήμια; paral. in Mark iii. 28, ἁμάρτημα. Frequent, on the contrary, in Paul's writings. Rom. v. 13, ἁμάρτια ἢν ἐν κόσμῳ, —ἀμαρτίας οὐκ ἐπιλέγεται μὴ δυστος νόμον; in ver. 12, on the contrary, ἁμάρτια with the article, because the reference is not to representation of the conception, but to its entire sense. Cf. Kühner, § 244. 2; Krüger, § 3. 3. Cf. Rom. vii. 13, ἢ ἁμαρτ. ἣν φανήν ἁμ. ... ἵνα γένηται καθ' ὑπερ-βολὴν ἁμαρτώλην ἡ ἁμάρτία. Hence v. 12, ἢ ἁμάρτια εἰς τὸν κόσμον εἰσέλθεν, καὶ διὰ τῆς ἁμάρτιας ὁ Θάνατος. In this sense ἢ ἁμάρτια, v. 20, ἐπιστάσαντες ἢ ἁμάρτια; ver. 21, ἐβασιλεύσεν ἢ ἁμάρτια, cf. vi. 12, 14; vi. 1, ἐπιμένεις τῷ ἁμ.; vv. 2, 10, ἀποθαναντεῖς τῷ ἁμ.; ver. 11, νεκρῶς τῷ ἁμαρτία; ver. 6, διουλεύσει τῷ ἁμ. Cf. ver. 18, ἑλπισθεοῦσες δὲ ἀπὸ τῆς ἁμ., ἐδοξάσατο τῇ δικαιοσύνῃ; vv. 17, 20, 22, 13; vii. 7, τὴν ἁμ. οὐκ ἔγνων; vv. 8, 11, ἀφορμὴν δὲ λαβοῦσα ἢ ἁμαρτία; ver. 9, ἢ ἁμ. ἀνέλγησεν; viii. 3, κατέκρινεν
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τὴν ἀμ. ἐν τῇ σαρκῇ; 1 Cor. xv. 56, τὸ κόσμον τοῦ θανάτου ἡ ἀμαρτία... ἡ δὲ δύναμις τῆς ἀμ. ὁ νόμος; Heb. xii. 1, ἀποθέμενον τὴν εὑπεριστατον ἄμ.; ver. 4, πρὸς τὴν ἀμ. ἀνταγωνίζομενοι; 1 John iii. 4, 8, ὁ ποιῶν τὴν ἄμ.; cf. ver. 7, ὁ ποιῶν τὴν δικαιοσύνην (cf. Rom. vi. 18). Ver. 4, ἡ ἀμ. ἐστὶν ἡ ἀνομία. Other combinations, Rom. vi. 6, τὸ σῶμα τῆς ἀμ., the body ruled by sin, cf. ver. 12, see σάρξ; vii. 17, 20, ὁ οἰκονόμος ἐν ἑωθ. ἄμ., cf. Heb. xii. 1. According to this, sin is not merely the quality of an action, but a principle manifesting itself in the conduct of the subject. Rom. vii. 14, προσκυνῶν ὑπὸ τὴν ἄμ., ver. 23; viii. 2, ὁ νόμος τῆς ἀμαρτίας, see νόμος. Rom. vi. 7, διδάσκονται ἀπὸ τῆς ἀμαρτίας, see διδασκόν. 2 Thess. ii. 3, ὁ ἀνθρωπὸς τῆς ἀμ., the man of sin, as the personal embodiment of sin. Rom. vi. 23; Heb. iii. 13. So also ἡ ἁμ., in John viii. 34, ὁ ποιῶν τὴν ἄμ. δοκεῖν ἐστιν τῆς ἀμαρτίας; i. 29, ὁ ἄρτων τὴν ἀμαρτίαν τοῦ κόσμου,—the collective sin (vid. supr.). John viii. 21, ἐν τῇ ἁμ. ἴμων ἀποκαθιστήθη. Without the article, ἀμαρτία, like δικαιοσύνην, κακία, πονηρία, according to a common custom of classical writers, is used where the reference is to the conception itself (embodied in the individual manifestations), and not to the collective sum of manifestations; so in 2 Cor. v. 21, τῶν μὲ ἑαυτὸς ἁμ. ὑπὸ ἴμων ἀμαρτίας ἐστίν, Ἡμιν ὑπὸ ἴμων σῶσαν ἡ Μαυν σιν. Gal. ii. 17, Χριστὸς ἀμαρτίας διάκονος; Rom. vii. 7, ὁ νόμος ἀμαρτία; vi. 16, δοξολογεῖς ἐστε ὅτι ὑπακούετε, ἦτο ἀμαρτίας... ἢ ὑπακοή; vii. 8, where first ἀφορμὴν λαβοῦσα ἡ ἁμ., then: ἡρικά γάρ νόμον ἀμαρτία κεκρά; vii. 25, viii. 3, σάρξ ἀμαρτίας; ver. 10, τὸ σῶμα νεκρόν διὰ ἀμαρτίαν; xiv. 23, δ οὐκ ἐν πίστεις ἁμ. ἔστιν; iii. 9, πάντες ἄφθα μαρτίας εἶναι; Gal. iii. 22; Rom. vii. 3, iii. 20; Heb. iv. 15, ix. 28, 26, xi. 25; Jas. ii. 9, iv. 17; 1 Pet. ii. 22, iv. 1; 2 Pet. ii. 14; 1 John i. 8, iii. 5, 9, v. 17. Here must be reckoned also the expression περὶ ἀμαρτίας—εἰν-offering, LXX. ἐν-ἀμαρτία, Heb. x. 6, 8, 18 (xiii. 11, Received text; Tisch. omits). ἀμαρτία—εἰν-offs, Lev. vi. 25.

(II.) The singular also may denote a single sinful action, inasmuch as the generic name appertains also to the individual instance; the general idea is applied to the particular case. In Paul's writings, however, only in Rom. iv. 8; 2 Cor. xi. 7. Then in Jas. i. 5; 1 John i. 7, v. 16, 17; Acts vii. 60; John xix. 11, viii. 46, ix. 41, xv. 22, 24, xvi. 8, 9. The plural also is rare in Paul: Rom. vii. 5, xi. 25, iv. 7; 1 Cor. xv. 3, 17; Gal. i. 4; Eph. ii. 1; Col. i. 14; 1 Thess. i. 6; 1 Tim. v. 22, 24; 2 Tim. iii. 6 (Paul uses instead of ἀμαρτία in this sense, παράπτωμα, παράβασις). On the other hand, the Synoptics use only the plural, especially in the connections ἀφενείς τὰς ἁμαρτίας, ἀφενείς τῶν ἁμαρτιῶν. Matt. ix. 2, 5, 6, xxvi. 28; Mark i. 1, ii. 5, 7, 9, 10; Luke i. 77, iii. 3, v. 20, 21, 23, 24, vii. 47, 48, 49, x. 4, xxiv. 47; Acts ii. 38, v. 31, xii. 38, xxvi. 18. The same combination, Col. i. 14; 1 John i. 9, ii. 12, iii. 5; John xx. 23. Other combinations, Acts iii. 19, ἐξελεφθῆσαι εἰς τὰς ἁμαρτίας; xxii. 16, ἀπολογοῦσαι εἰς τὰς ἁμαρτίας; Heb. x. 4, ἀφαιρεῖν ἁμ.; x. 11, περιελθεῖν ἁμ.; 1 Pet. ii. 24, τοῖς ἁμ. ἀπογενόμενοι. The combination τῶς or τῶν ἁμ. ἀφέων, John i. 29, 1 John iii. 5, corresponds to the Hebrew ἐν δείδετρ, Lev. v. 1, xvi. 21, 22, xiv. 8, xx. 17, Num. v. 31, Ezek. iv. 5, xviii. 19, where LXX. λαμβάνειν τὴν ἁμ. (cf. Ezek. xviii. 19, 20, xxxiii. 10). Isa. liii. 12, where LXX.
'Αμαρτωλός 102 'Αμνός

- ἀναφέρειν, cf. 1 Pet. ii. 24; Num. xiv. 33. But ὅσιος signifies both to bear sin, because it is punished, and to bear sin away. In the latter sense only, the LXX. have ἀναφέρειν, 1 Sam. xv. 25, xxv. 28; cf. Ex. xxi. viii. 38, ἀναφέρειν τὸ ἀμαρτήματα τῶν ἁγίων. Here, however (comp. Lev. xx. 19, ἀμαρτάνω ἀπολογοῦμαι), as in those other connections, the idea of an assumption of sin for punishment or expiation (Num. xviii. 1, 23; cf. Ex. xxi. viii. 38) seems to lie at the basis. Cf. Isa. liii. 11, ἀμαρτάνω, and the connection there. Αἱ ἀμαρτάνοντες, besides Matt. i. 21, iii. 6,—Mark i. 5; John viii. 24, ix. 34 (Eph. ii. 1, Rec. text); Heb. i. 3, ii. 17, v. 1, 3, vii. 27, viii. 12, ix. 28, x. 2, 3, 12, 17, 26; Jas. v. 16, 20; 1 Pet. iv. 8; 2 Pet. i. 9; 1 John i. 9, ii. 2, iv. 10; Rev. i. 5, xviii. 4, 5. Cf. διακοσμήσας, 1 Sam. xxvi. 23. Cf. Bernhardy, Syntax. 62 sq.

'Α μαρτωλός, ὁ, ἡ, only in bibl. and ecol. Greek, peccable, sinful, LXX. = ἁγιός, ἁγία. As an adj., Mark viii. 38; Luke v. 8, xix. 17, xxiv. 7; John ix. 16, 24; Rom. vii. 13. As a subst., sinner, opp. to ἰδιώτης, Matt. ix. 13; Mark ii. 17; Luke v. 32; syn. ἁμαρτής, 1 Tim. i. 9; Jude 15; ἀπίστως, Rev. xxi. 8. Connected with τέλωνας, Matt. ix. 10, 11, xi. 19; Mark ii. 15, 16 (Luke v. 30; Tisch. omits ἀμνός, Cod. Sin. ἀμαρτής), vii. 34, xv. 1. The τέλωνας were in bad repute among Jews and Greeks; cf. Luc. Menippus. 11, πορνοβοσκός καὶ τέλωνας. Plut. peri polupragm.; 518 E, τοῦ τέλωνας βασιλέως καὶ δυσχεραίνους κ.τ.λ.—Also in Luke vi. 32, 33, 34, vii. 37, 39, xiii. 2, xv. 2, 7, 10, xviii. 13; John ix. 25, 31 (opp. παρὰ Ἰησοῦ, ver. 16); Rom. iii. 7, v. 8, 19; Gal. ii. 15, 17; 1 Tim. i. 15; Heb. vii. 26, xii. 3; Jas. iv. 8, v. 20; 1 Pet. iv. 18.

'Α ναμαρτητός, ὁ, not uncommonly used by classical writers in the sense, one who has not sinned; more rarely (Plat.) = without error, infallible.—John viii. 7, ὁ ἀναμάρτητος ἴμων.

'Α μνός, ὁ, the lamb. After John i. 29, 36, ὁ ἀμνός τῶν θεῶν, it became usual to designate Christ, agnus Dei. In Rev. τὸ ἀρνίον, τ. ὁ, τὸ ἐσωθημένον.—ἀμνός in later Greek instead of ἀμνός. It is a question, In what sense is the name applied to Christ? The demonstrative use of the article seems to imply a well-known idea, something expected; cf. Krüger, § 1. 2. 1–3. The reference to Isa. liii. 7, 12, cf. Acts viii. 32, where the point of comparison is solely the resignation of a lamb, is too faintly indicated; the comparison of the servant of Jehovah to an enduring lamb is not sufficiently striking as an image of Messianic expectation to connect with it the description of Christ as the well-known Lamb of God. To the Paschal lamb, on the contrary,—ἀτὸ τῶν ἄρνων λύπητε, Ex. xii. 5,—with its significance for Israel (Ex. xii. 14, 27), and as the only lamb to which special significance was attached within the divinely ordered life of Israel (cf. Lev. xiv. 10 sqq.; Num. vi. 12; Ex. xxix. 38 sqq.), the expression ὁ ἄμνος τῶν θεῶν, the Lamb provided by God (Gen. xxii. 8), might intelligibly be referred. This view is decidedly confirmed by the coincidence of the death of Jesus with the Passover, cf. 1 Cor. v. 7; it is favoured by the nearness of the Passover in John ii. 13, and by the
significance of the deliverance of Israel out of Egypt; concerning which Crusius justly says, Hypomn. ad theol. propr. i. 225: "Res quae in exitu ex Aegyptia—everunt—rerum futurarum verum typi fuerunt." Cf. Ezek. xx. 33 sqq.; Jer. xvi. 14; Hab. iii., and especially Rev. xv. 3, xiv. 1; Delitzsch on Hab. iii. 3–15, p. 139. Luthardt remarks on John i. 29: "We know what profound significance the deliverance of the people from Egypt had, both for Israel's history, for its knowledge of salvation, and for the entire prophetic representation of the future redemption. It was a fact so unique, that none can be compared with it save the day of the new redemption, which has in turn in no fact of the O. T. history so appropriate a type as in it. Now the Baptist knew that the day of the new and final salvation had dawned, and in Jesus he recognised the bringer in of that day. Why, then, should he not compare this salvation and the bringer in of it above all with that first typical deliverance of Israel? But the lamb was then the means of sparing the people; on account of it, destruction passed them by. In like manner Jesus will now be the means of sparing; those who are willing to use Him for the purpose shall for His sake escape the judgment of God. Now, however, all is widened. Redemption, as well as judgment, concerns the whole world." Cf. Hofmann, Schriftheilwiss., ii. 1, 295 ff.

To this is added the liturgical expression ὁ ἀρτέρι τῆς ἀμαρτίας, which is used only of the atoning sacrifices, and therefore indicates that ὁ ἀμώνος τ. Θ. is meant in the sense of a sacrifice.—According to Hofmann, the adjective ἐμοίος καὶ ἁπάντως prove that 1 Pet. i. 19, ἐλπίδα ἄματα ὧν ἄμοιο ἀμώμοι καὶ ἀστιλος Ἱσραήλ, also refers to the Paschal lamb, or, at all events, to a "lamb given up to death in the service of God." The designation of Christ as ἄρπαν in the Apocalypse seems at least to imply that this representation was current and common in the early Christian range of thought. Vid. ἄρπας.

Ἀνθρωπος, ὁ, ἄνθρωπος;—generic name, in distinction from gods and the lower animals; cf. Luke ii. 15, 52; Matt. xii. 12; Mark x. 27; Matt. viii. 9, etc. LXX. = ἄνθρωπος, κόσμος, κόσμος, κόσμος, κόσμος, and other words. In N. T. Greek, and specially in the Pauline writings, the word has in certain connections a peculiar use.

(I.) Ἀνθρωπος, e.g. λέγει, Rom. iii. 5, Gal. iii. 15; λαλεύω, 1 Cor. ix. 8; περιπατεῖ, 1 Cor. iii. 3; ἐστίν ἔστιν καὶ ἄνθρωπος, Gal. i. 11. For a contrast to ἄνθρωπος, vid. 1 Cor. ix. 8, κατὰ τὸν φόνον, κατὰ τὸν θεόν; Gal. i. 12, δι' ἀποκαλύφθην Ἰσραήλ Ἱσραήλ. Cf. 1 Cor. iii. 3, ὑπάρχως ἔστε, καὶ κατὰ ἀνθρωπος περιπάτετε; cf. ver. 4, ἀνθρωπος ἔστε. According hereto, the expression contains a reference to that peculiarity of man, by virtue of which he finds himself in a certain opposition to God and His revelation,—a reference, namely, to his carnal or corporeal (σαρκικός) character, ὑπάρχως; cf. 1 Cor. iii. 3, 4, σαρκικός ἔστε ... ἄνθρωπος ἔστε; 1 Pet. iv. 2, ἄνθρωπος ἐπιθυμοίς ... θελήματι θεοῦ βιώσαι. The context must show what special aspect of this sarcoi determinateness is meant; e.g. Rom. iii. 5 refers back to ver. 4, cf. ver. 7, ἐλθείς ὁτι θεοῦ ... ἐν πνεύμα.
contrast would perhaps be *κατὰ πλῆθοι, ver. 17; κατὰ ὑπόπτα τῆς ἀναστάσεως, ver. 19.*

With Gal. i. 11 cf. 1 Cor. ii. 4, 5, τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλὰ ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ίνα κ.τ.λ. Cf. ἀνθρώπου.

(II.) ὁ ἦλθεν ἀνθρώπος ... ὁ ἦλθεν, 2 Cor. iv. 16; ὁ ἦλθεν ἀνθρ., Eph. iii. 16. The same contrast in 1 Pet. iii. 3, 4, ὁ ἦλθεν ἐμπλοκῆ τριῶν ... κόσμου ... ὁ ἐκ πρώτο τῆς καρδίας ἁθρ. ἐν τῷ ἀφθάρτῳ τοῦ ... πνεύματος. This expression corresponds to the contrast between σῶμα and πνεῦμα, and, indeed, more exactly to that between σῶμα τῆς σαρκός and πνεῦμα, σάρξ, and καρδία, Rom. ii. 28, 29, Eph. iii. 17, so that ὁ ἦλθεν ἀνθρώπος denotes not in general the inner distinctive character of the man, but the divine in him, the inner spiritual and divine nature of the man in its antagonism to the σάρξ,—cf. Rom. vii. 22, συνήδομα τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἦλθεν ἀνθρώπον,—not merely in contrast to its outward appearance. It does not, however, quite answer to the contrast between νοῦς and σάρξ in Rom. vii. 25, for ὁ ἦλθεν ἀνθρώπος denotes less than σάρξ. The ἦλθεν ἀνθρώπος embraces that, according to various aspects, is designated in the words νοῦς, πνεῦμα, καρδία; in such wise, however, that the reference to πνεῦμα predominates, in harmony with the use of πνεῦμα in Rom. i. 9; 1 Cor. v. 5; 2 Cor. vii. 1; cf. πνεῦμα τοῦ νοοῦ, Eph. iv. 23. As it is the ἦλθεν ἀνθρώπος which experiences renewal, 2 Cor. iv. 15, strengthening by the Spirit, Eph. iii. 16, cf. Luke i. 80, and to which belongs the approval of a life devoted to God, Rom. vii. 22, we are warranted in regarding it as a synonym for πνεῦμα, as used in Matt. v. 3, Rom. viii. 10,—cf. the observations, κ. τ. λ. πνεῦμα,—and, indeed, in such a manner that ὁ ἦλθεν ἀνθρώπος denotes the πνεῦμα as reflected in the νοῦς or self-consciousness. This accordingly decides the question whether the expression applies to the regenerate or unregenerate man. In the sense in which both possess πνεῦμα, ἦλθεν ἀνθρώπος may be applied to both. By means of this expression, this πνεῦμα is defined as the proper, true man, after deducting that which is visible to the fleshy eye, 2 Cor. iv. 16, cf. 1 Cor. v. 5. Cf. the passage quoted by Wetstein and Tholuck on Rom. vii. 22, from *Jullius Rhab. f. i. 3: “Spiritus est homo interior, cuius vestis corpus est.”* 

Plat. Rep. ix. 589 A, τοῦ ἀνθρώπου ὁ ἦλθεν ἀνθρώπος ἔσται ἐγκρατέστατος = τὸ λογιστικὸν τῆς φύσεως; Rep. iv. 439 D; Plotin. *Epiphan. i. 1. 10, θρών βοήθων τὸ σῶμα, ὁ δὲ ἄλλος ἁθρώπος ἄλλος.* This Platonic reflection, with its identification of the intellectual and moral nature, may be regarded as the expression, in Platonic form, of a presentiment of the truth, such as readily dawns on the human mind; but we must not therefore suppose that St. Paul's expression had this basis,—it was the outcome rather of his own moral and religious experience in its harmony with the words of divine revelation, 1 Sam. xvi. 7, Ps. xli. 9, Joel ii. 13, etc., just as set forth by himself, in Rom. vii., in the autobiography of the divided ἄγω. Nor can the passage from Philo (that adduced by Löhner on 1 Pet. iii. 4, de *Gig. 223 D*, ed. Par., 267 ed. Mang., ὁ πρὸς ἀλῆσαι ἁθρώπος, is irrelevant), *de congr. quaer. erud. grat. p. 533, ed. Mang., τὸν ἐκφέρθην ἐπιμένει δίδακτος ἐκμένει . . . ἐπὶ τῷ νῷ, δε κυρίος εἰπεῖν, ἁθρώπος ἔστιν ἐν ἁθρώπῳ, κρεῖττων ἐν χείρων, ἀθάνατος ἐν θανάτῳ, be regarded as indicating another basis of the Pauline and Petrine
expression; for it is itself a Platonic growth, as the words immediately succeeding show, ὁ γὰρ πρῶτον καὶ ἄριστον ἐν ἡμῖν αὐτοῦ ὁ λογισμὸς ἔστι, καὶ ἄξιον τῆς συνέσεως καὶ ἀρχινομίας, καταλήψεως τε καὶ φρονήσεως, καὶ τῶν ἄλλων δυνάμεων, διὰ περὶ αὐτῶν εἰσὶν, ἀπαρχὴς ἀποκλίνει τῷ θεῷ τῷ τῶν εὐφορίων τοῦ διανοοῦσας παρασχόντα. Between this idea and the Pauline view there is the difference which distinguishes moral volition from intelligence. It is important, however, to find here a view in which the vague anticipations and aberrations of the heathen mind are brought back to the truth. Cf. Tholuck on Rom. vii. 22; Harless on Eph. iii. 16.

(III.) ὁ παλαιὸς, καὶνὸς ἄνθρωπος. This expression also is peculiar to the Pauline writings. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταρρηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκετί δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ; Eph. iv. 22–24, ἀποθέωσαν... τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἁμαρτίας ἀνανεοῦσαι δὲ τῷ πνεύματι τοῦ νόσου ἡμῶν, καὶ ἐνδυνάμωσαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ δόξαν κτισθέντα ἐν διακοσμήσει κ.τ.λ.; Col. iii. 9, 10, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυνάμωσαι τὸν νέον, τῶν ἀνακαινούμενοι εἰς ἐπίγνωσιν κατ' εἰςάνα τοῦ κτισματος αὐτῶν. As generic conceptions, both of them designate a particular mode or manifestation of human nature, and, indeed, ὁ καινὸς ἄνθρωπος, humanity as renewed after the image of God, Eph. iv. 24; Col. iii. 10, ὁ παλαιὸς ἄνθρωπος, on the contrary, human nature as it is in contrast with this renewal, as the individual is naturally,—accordingly similar to σάρξ, v. i. Rom. vi. 6, ἵνα καταρρηθῇ τὸ σῶμα τῆς ἁμαρτίας, cf. s.v. σάρξ; cf. Gal. v. 24, οἱ δὲ τοῦ Χριστοῦ Θεοῦ τὴν σάρκα ἐσταύρωσαν, with Rom. vi. 6, only with the distinction that whereas σάρξ and πνεῦμα denote vital forces, principles, and define the form in which they appertain to man, ὁ παλαιὸς and ὁ καινὸς ἄνθρωπος express the result and outcome of the principles in question. Cf. Eph. iv. 23 with ver. 24; Col. iii. 9. This suggests also the explanation of Eph. ii. 15, ἵνα τούς δίοις κτίσῃ ἐν ἑαυτῷ εἰς ἐν καινὸν ἄνθρωπον. Cf. Chrys. in loc., ὃ ὅρας οὐχί τὸν ἐξ ΄Ελλήνων ἔννοιαν, ἀλλὰ καὶ τοῦτον καθίσταν εἰς ἑτέραν κατάστασιν ἑκοτας. Cf. Gal. iii. 28, πάντες γὰρ ὡμεὶς εἰς ὑπὲρ ἐν Χριστῷ Θεοῦ. Inasmuch as one and the same species of human nature is communicated in like manner to both, the difference between them ceases; the one as well as the other is a καινὸς ἄνθρωπος.

(IV.) The word ἄνθρωπος is used in classical Greek with the subordinate idea of what is despicable or the object of compassion, both in connection with the names of persons and alone (cf. John xix. 15, ὁ γὰρ ἄνθρωπος); to this corresponds its use in the N. T., where reference is made to the distinction between man and God, Heb. ii. 6, viii. 2, Rom. ix. 20, ii. 1, cf. Jas. ii. 20; especially in his conduct toward the revelation and messengers of God—the man whose conduct is opposed to God, the man whose way or nature it is to act in opposition to God, e.g. syn. ἁμαρτωλός, Mark ix. 31, ὁ νῦν τῶν ἄνθρωπων παραδίδοται εἰς χείρας ἄνθρωπων; Matt. xvii. 22; Luke ix. 44; cf. Mark xiv. 41, εἰς χείρας τῶν ἁμαρτωλῶν. Matt. xxvi. 45. So in Matt. x. 17, προσέχετε ἀπὸ τῶν ἄνθρωπων παραδίδουσι γὰρ κ.τ.λ. Gal. i. 10, 11; Eph. iv. 14; Col. ii. 8, 22, and other places.
'Ανθρώπινος 106 'Ανθρωπος

'Ανθρώπινος, ov, human, like ānthropōn in the Tragedians, used especially by Xen., Plato (along with the rarer ānthropōn in the same connections, e.g. φύσις, γένος, πράγμα, k.t.l.), also by Herod., Thucyd., Aristot. Whilst ānthropōn denotes properly what belongs to man, ānthropōn seems originally to express a quality or attribute, in or by which what man is, is represented (ηνως being a termination which marks the material); hence, what or how man or human nature is, what is peculiar to it; Plat. Legg. iv. 713 C, ὡς ἄνθρωπος φύσις οὐδεμιᾶ θεωρεῖ τὰ ἄνθρωπον διαιρέοντα αὐτοκράτορ πάντα μή ὁμιζήσῃ τε καὶ ἑαυτῷ πολυτέκτων; Phaed. 107 C, ὑπὸ τοῦ μεγίστου, περὶ δὲ οἱ λόγοι εἰσὶ, καὶ τὴν ἄνθρωπῖν ἀθετεῖν άνθρωπον ἀπαιτοῦσαν ἀναγκάζομαι; Xenoph. and Thucyd., ἄνθρωπων, ἄνθρωπον ἀμαρτεῖν. Ἄνθρωπος therefore suits such connections as Rom. vi. 19, ἄνθρωπον λέγω διὰ τὴν ἀθετεῖν τῆς σαρκὸς ὕμων; 1 Cor. ii. 13, ἀλάβασθαι νῦν ἐν διδακτοῖς ἄνθρωπος χωσίς λόγους; 1 Cor. iv. 3, ἢ ἐπεκρύβθη ὑπὸ τοῦ ἄνθρωπος ἡμέρας, where the fleshliness characteristic of human nature is referred to; 1 Cor. x. 13, πεσαμοῦ ἄνθρωπον, a temptation answering to the powers, or rather to the weakness, of human nature. Some reference of this kind lies also perhaps in Acts xvii. 25, οὐδὲ ὑπὸ τὴν γεγονοῦσαν ἄνθρωπον θεωρεῖται. — Elsewhere also in Jas. iii. 7, φύσις ἄνθρωπως, opp. to φύσις θηρῶς; 1 Pet. ii. 13, εὑρίσκετε πάσα ἄνθρωπον κτίσεως.

"Ανω, up, on high, John xi. 41, Heb. xii. 15; above, John ii. 7; Acts ii. 19, εν τῷ οὐρανῷ ἄνω... ἐπὶ τῆς γῆς κάτω.—Equivalent to ἐν τῷ οὐρανῷ, heaven viewed in its natural and moral antagonism to, and distance from, earth; so Col. iii. 1, 2, ὑπὸ τῆς ᾿Ερυθράς, opposed to τῇ νῖν ῾Ερυθρᾶ. in ver. 25; Phil. iii. 14, ἢ ἄνω κλάσις; cf. Heb. iii. 1, κλάσις ὑπορεύσας, vii. 8. κλάσις. On John viii. 23, ἀγὼ ὑπὸ τῶν ἄνω εἰμι, Stier explains the opposite κάτω of Hades as the place of destruction, appealing to Matt. xi. 23, Eph. iv. 9, and ἄνω κλάσις, Ps. lxiii. 10, Ezek. xxvi. 20, Ps. cxxix. 15, etc. This contrast, ὑμεῖς ὑπὸ τῶν κάτω ἐστε, ἀγὼ κτλ., does, indeed, mean more than John iii. 31, ὅ ἄνωθεν ἔρχομαι... ὅ ἐν ἐκ τῆς γῆς, to wit, not as here, primarily a difference of degree or of place (ἐπάνω παντὸς ἐστίν), but an ethical antagonism; cf. the succeeding ὑμεῖς ὑπὸ τοῦτον τοῦ κάτω κτλ. But there is no parallel to warrant our taking Hades as the local source or determining basis of human corruption; it is always represented as its end and goal. Cf. ἀβυσσος.

"Ανωθεν, of place, from above downwards; of time, from of old, long since, from the beginning, ἄνωθεν ἀρχηγηθα, etc. The context must decide in which sense it is used. (1) Of place, Matt. xxv. 51; Mark xv. 38; John xix. 23. Corresponding to ἀνωθεν ἐκ τοῦ οὐρανοῦ, namely, with predominant reference to the distance between heaven and earth, cf. Ps. ciii. 11. So in John iii. 31, ὅ ἄνωθεν ἔρχομαι... ὁ ἐν ἐκ τῆς γῆς; John xix. 11; Jas. i. 17, iii. 15, 17, ὅ ἄνωθεν σοφία. (2) Of time, from the commencement, from of old; Acts xxvi. 5, from the beginning; Luke i. 3, παρακολούθεων ἄνωθεν; Gal. iv. 9, πάλιν ἄνωθεν δουλεῖες. So also John iii. 3, 7, ἄνωθεν γεννηθήναι; cf. δεύτερον,
'Ἀπλοῦς

ver. 4; further, Matt. xviii. 3, ἐὰν μὴ γένησθε ὡς τὰ παιδία; as also the expressions ἀναγεννάω, καὶ ἐκτίσω, 1 Pet. i. 3, 23; Tit. iii. 5; 2 Cor. v. 17. Justin Mart. Apol. i. 61, καὶ γὰρ ὁ Χριστὸς ἐστιν ἀπὸ μὴ ἀναγεννηθῆτε, οὐ μὴ ἐκτίθητε εἰς τὴν βασίν. So also Syr., Copt., Arab. Cf. especially John iii. 12, where τὰ ἐπουφάναν denote something different from ἀνωθεν γεννηθῆναι, ν. 3, 7, which must rather be classed among the ἐπιγεία.

Ἀ π λ ο υς, ἃς, ὦν, single; transferred in classical Greek from the physical sphere to the sphere of morals and religion, simple, artless, plain; joined, when used in a moral sense, with ἁλθής, γεναιός, σαφῆς = sincere, faithful, pure, without dissimulation, open. Xen. Anab. ii. 6, 22, συντομωτάτην φερόν τὸν ἐν τούτῳ ἐνεφερέω τε καὶ πρεσβυτερὰς καὶ ἐξαπατῶν, τὸ δὲ ἀπλοῦν τέ καὶ ἁλθῆς ἐνώμευε τὸ αὐτὸ τῷ ἡμῖν ἐκεῖνοι. So ἀπλότης, Xen. Hell. vi. 1. 6 = sincerity, fidelity. Plato, Rep. ii. 382 E, κομμακὶ ἁρα ὁ θεὸς ἄπλοι καὶ ἁλθῆς εἰς τε ἰχθυα καὶ ἐν λόγῳ. Legg. v. 738 E, ὅπως μήτε αὐτὸς κείμενος ποτέ φανερῶ τὰ φῦρον, ἀπλοῦς δὲ καὶ ἁλθῆς δεῖ, μήτε ἄλοις τοιούτοις ἐν αὐτῶν διαπαθής. Rep. ii. 361 B, ἀνδρα ἀπλοῦς καὶ γεναιός κατ Αἰσχύλον, οὐ δοκεῖν, ἀλλ' ἐναὶ ἀγάθον θέλωστα. Aristoph. Plut. 1158, οὐ γὰρ δόλου νῦν ἔχων, ἀλλ' ἀπλῶν τρόπων. It might be contrasted with the N. T. δόξας ... ἐπιστρεφής. It occurs also in this sense still in later Greek, as in Diod. v. 21, xii. 76, ἀκακοί καὶ τὴν ψυχὴν ἀπλοὺς; yet we find Aristotle and Isocr. already using the word, with some degree of contempt, to denote spiritual, and especially intellectual, narrowness, with which is associated not indeed a lower morality, but some degree, though small, of meanness; as e.g. Plut. Mor. 63 B, among πονηροὶ καὶ ἀνελευθεροί καὶ γόνοισε are specified the ἀπλούστεροι καί πανυργότεροι. Isocr. ad Niccol. 24 Α, ἀπλοῦς δὲ ἠγούτοις τοὺς νομὶς οὐκ ἔχοντες.

Of this latter usage not the least trace is to be found in the LXX., the Apocr., or the N. T. The LXX., indeed, use the adj. only in that difficult passage, Prov. xi. 25 (with which Schleusner appropriately compares the N. T. ἀπλότης in 2 Cor. viii. 2, etc.). Ἀπλότης, on the contrary, is in a moral sense—ψυ, 1 Chron. xxix. 17, ἐν ἀπλότητι καρδίας προειμενήν ταιτα. —Μπ, 2 Sam. xv. 11, πορεύομαιν εἰς τὴν ἀπλότητι αὐτῶν καὶ οὐκ ἐγνωσαν πάντ' ἰδίμα; Prov. xix. 1, παντὸς πορεύομαιν εἰς ἀπλότητι αὐτοῦ. Wisd. i. 1; 1 Macc. ii. 37, 60. Ἀπλοῦς = δοκεῖν, Ἡριλιό, Job xxii. 3, ὅτι ἀπλότης τὴν ὅδον σου, parallel with τοῖς ἔργοις ἀμεμπὸς εἶναι. The adv. ἀπλῶς, Prov. v. 10, πορεύομαιν ἀπλῶς = θυμ. Aq., Symm., Theodot. sometimes render τρέξον by ἀπλότης; LXX., besides ἄλθες, ἀκακία, ὀλοκλήρωτος, καθαρὸς; Aq. = ἀκακία, ἀθδότης; Symm. ἀμεμπότης. LXX. δοκεῖ = ἁμαμον, ἀμεμπὸς, ἀκακοί, ἀπλῶς; σοφία = δοκεῖ, ἀλοκληρον, τέλειος, ἁθδόν, ἀμεμπότος, but not = ἀπλοῦς. "ψυ, ψυ (save once, see above) are not rendered by ἀπλοῦς and its derivatives.

We can hardly therefore call in the analogy of this Hebrew word to establish the fact that ἀπλοῦς in Luke xi. 34, Matt. vi. 22, ἦν ὁ ὀφθαλμός σου ἀπλοῦς, must mean sound, in antithesis with πονηρός. This antithesis itself sanctions this meaning,—a meaning which would not have been strange to a Greek ear; cf. Demosth., ed. Reisk., 325. 17, πάντα ταῦτα
Ἀπλότης, ή, in the N. T. only in a moral sense, and indeed (1) generally = simplicity, purity, sincerity, faithfulness, plenitude; Eph. vi. 5, ὑπακούετε τοῖς κυρίοις... ἐν ἀπλότητι τῆς καρδίας ὑμῶν. Col. iii. 22.—2 Cor. xi. 3, μὴ πως ὡσ ὁ δῆς ἐξηγάγεων ἔδωκεν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθαρὼ τοῦ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς Χριστὸν; cf. Plato, Legg. v. 738 E. Plut. Mor. 63 B, under ἀπλότης.—In 2 Cor. i. 12, instead of ἐν ἀπλότητι καὶ ἐλαφρωμενίᾳ, the truer reading is perhaps ἀγνότητι; (2) specially, sincerity, faithfulness towards others, manifest in helpfulness and giving assistance; cf. ἀπλότης. Xen. Mem. iv. 2, 16, διαφανέμεθα πίλει πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαύτα ποιεῖν (σ. κλέπτειν, ἄρπαξε), πρὸς δὲ τοὺς φίλους δίκιον, ἀλλὰ δεῖν πρὸς γε τούτους ὡς ἀπλούστατον εἶναι, where it is evidently equivalent to faithful and benevolent.

This signification completely suits the N. T. passages in question, without substituting the meaning liberaitas, and thus it may most simply be taken as akin to the first meaning. Cf. 2 Cor. viii. 2, ἡ πτωχεία αὐτῶν ἐπέριστεσθεν εἰς πλοῦτος τῆς ἀπλότητος αὐτῶν, with ver. 3, διὰ κατὰ δύναμιν καὶ παρὰ δύναμιν αὐθαίρετοι. Rom. xii. 8; 2 Cor. ix. 11, 13.

Ἀρά, ή, originally voc media: Prayer, cf. Ps. xv. 378, etc.; oftener the impression of something evil, a curse or imprecation which the Deity is to execute, opp. εὐχή; cf. Plut. Alc. ii. 143 B; see κατάρα. Then the evil imprecated, the mischief itself, the realized curse. Vid. Lexica. LXX = τῆς, both in the sense oath, Gen. xxiv. 41, xxvi. 28, 1 Kings viii. 31; and in that of imprecation, curse, Num. v. 20, ὀρκοῦ τῆς ἀράς ταυτής; Ps. x. 7. Also = τῆς, Deut. xxix. 18, etc. In the N. T. Rom. iii. 14, δῶν τὸ στόμα ἄρας καὶ περικλῆς γέμης; cf. Ps. x. 7. The compound κατάρα is more usual.

Ἐπικατάρατος, as Lachm. and Tisch. read in John vii. 49, instead of ἐπικατάρατος (which see), from ἐπαράδομαι, the compound commonly used in classical Greek instead of the ἐπικαταράδομαι of biblical Greek.

to εὐλογία: εἰς τὸν αὐτόν στόματος ἔξερχεται εὐλογία καὶ κατάρα. The same antithesis in Heb. vi. 8, Gal. iii. 13, only that in these, as well as in the remaining passages, the curse proceeding from God, the rejection and surrender to punishment, to the destruction of judgment, is meant; κρίσις ἀνέλευσ, Jas. ii. 12; cf. Deut. xxviii. 15 ff. Heb. vi. 8, γῇ... δόκιμος καὶ κατάρας ἐγγίζῃ, ὡς τὸ τέλος εἰς κακῶν; 2 Pet. ii. 14, κατάρας τέκνα; cf. 2 Thess. ii. 3, ὃν τῆς ἐπιλεῖας; Wisd. xii. 10, 11, σπέρμα ἵνα καταραμένων ἀπ’ ἄρχῃ. Gal. iii. 10, ὑπὸ κατάραν εἷς, opp. to εὐλογεῖσθαι, ver. 9, answers to the ἐπικατάρατος in ver. 10 (q.v.); ver. 13, ἡ κατάρα τοῦ νόμου, is the curse pronounced in the law, cf. Dan. ix. 11, both as the sentence of the divine judgment and the ruin therein inflicted, the manifested curse. Here we have the explanation of the expression Χριστὸς γενόμενος ὑπὸ ἡμῶν κατάρα = the realized sentence of curse and Christ are not to be separated from each other; cf. 2 Cor. vii. 21, ὑπὸ ἡμῶν Χριστὸν ἀμαρτίαν ἐποίησαν, ὡς ἡμεῖς γνώμενα δικαιοσύνης ἤθελον; Isa. xix. 24, 25, ἵνα ναί ἕσθω τῷ κόσμῳ ἔρθῃ ὁ ἅγιος τῆς χαίρειν ἐστὶ; Ezek. xxxiv. 26; Zech. viii. 13.—In Isa. xix. 14, the LXX. renders the abstract by the concrete εὐλογημένος (Zech., l.c., ἐν εὐλογίᾳ), as in Deut. xxi. 23 (Gal. iii. 13) they render the abstract ἐνθιωμένος by καταραμένος. Cf. Aesch. Choeph. 1025, μητέρα, θεόν στίγμα. Eurip. Herc. fur. 458 sqq. ἑκεῖνοι μὲν ἡμᾶς, πολεμίων ἐθρεφάμενον ἐθρημα κατάχαρα καὶ διαφθοράν.—LXX. = ἔνθιωμεν, ἔνθιωμεν, ἔνθιωμεν.

Καταράμαι, to wish any one evil or ruin, to curse, opp. to εὐλογεῖν. In classical Greek mostly with the dat.; by later writers used occasionally, as always in the LXX. and N. T., with the accusative = to give one over to ruin. Matt. v. 44; Luke vi. 28; Rom. xii. 14; Jas. iii. 9; Mark xi. 21.—Matt. xxv. 41, οἱ καταραμένοι, whose being cursed is a settled fact. Cf. Deut. xxi. 23.—LXX. = ὑπὲρ ἀρνοῦντος, and other words.

Ἐπικατάρατος, verbal adj., from ἐπικατάραμαι, to lay a curse on, or to connect it with anything, LXX., instead of the word ἐπικατάραμαι, usual in classical Greek. Num. v. 19, 23, 24; Mal. ii. 7 = ἐνοῶ; Num. xxii. 17, xxiii. 7. Hence ἐπικατάρατος, one on whom the curse rests, or in whom it is realized. In Gal. iii. 10, corresponding with ὑπὸ κατάραν εἶναι; ver. 13, ἐπικατάρατος, ἐπὶ κακοῦ. LXX. = ἔνθιωμεν, Gen. iii. 14, 17, iv. 11; cf. Prov. xxiv. 24, parallel with μητέρας. Isa. lxv. 20; Wisd. iii. 12, xiv. 8; Tob. xiii. 12, opp. to εὐλογημένος.—In John vii. 49, Lachm. and Tisch. read ὁ δύσος ὁ θεός — instead of ἐπικατάρατος—in the same sense.

Ἀρέτη, ἡ, "quaelibet rei praestantia," Sturz, lex. Xen. According to Curtius, from the root ar, which we find in ἄραρισκον, to join to, ἄρωσ, fitted to, becoming, of the inseparable particle ἄρ, which in the epic and lyric poets, as a prefix to substantive, strengthens the meaning; whence ἄρελαι, ἄρωσ, ἄρεσκα, to please; ἄρετικς, fitness; ἄρετός, to be of use, to thrive, in Homer and later writers. Cf. Od. viii. 329, οὐκ ἄρετα κακὰ ἔργα; xix. 114, καὶ ἄρεται, "the people prosper, are happy."—Akin to the Latin ars, ars, arma, the German "arm," the English arm. (1) Generally, without any special moral
import. Cf. Hom. II. xx. 411, ποιὸν ἀρετὴ; Aristot. Eth. Nicom. iv. 7, θηλέων ἀρετῆς σωματοῦ μὲν κάλλος καὶ μέγεθος, ψυχῆς δὲ σωφρονίνη. In this general sense = superiority everywhere in Greek. So also the LXX., who speak of God's ἀρετῆς, σύν. δόξα, answering to the Heb. מָשָׁא, Isa. xlii. 8, 12; xliii. 21, τὰς ἀρετὰς αὐτοῦ ἀναργυρόλειν, δοξησάραι, parallel with δόξαν τῷ θεῷ δοῦσαι; Hab. iii. 3, ἐκάλυψεν οὐρανοῖς ἡ ἀρετή αὐτοῦ = ἐλπίς, as also Zech. vi. 13, αὐτὸς λήφηται ἀρετήν. In the N.T. 1 Pet. ii. 9, ὅπως τὰς ἀρετὰς ἐξαναγενέσθησθε τοῦ ζῷου ἡμῶν καλέσαντος εἰς κ.τ.λ.; 2 Pet. i. 3, τοῦ καλέσαντος ἡμᾶς ἴδια δίκη καὶ ἀρετή, it denotes accordingly the superiority of God (σιτίωνδε δὲ πρῶτον) revealed in the work of salvation, the μεγαλεία τοῦ θεοῦ, Acts ii. 11, that which lies at the foundation of the praise of God. Cf. the combination of ἀρετῆς and ἐπαινεῖ in Phil. iv. 8.—'Ἀρετή then (2) denotes in a moral sense what gives man his worth, his efficiency. Plat. Theat. 176 C, ὥσπερ τοῦ δικαιοτάτου γνώσεως σοφία καὶ ἀρετῆς ἀληθινῆς, ὥσπερ τοῦ γνώσεως ἀμαθίας καὶ ἀκακίας ἐναρθῆσθαι; Rep. vii. 536 A, πρὸς σωφροσύνην . . . καὶ ἀνδρείαν καὶ μεγαλοπρέπειαν καὶ πάντα τῆς ἀρετῆς μέρη. So in Phil. iv. 8, εἶ τις ἀρετή καὶ εἶ τις ἐπαινεῖ; 2 Pet. i. 5, ἐπισκόπησάτε ἐν τῇ πίστει ἡμῶν τὴν ἀρετήν, εἰ δὲ τῇ ἀρετῇ τὴν γνώσιν, it denotes moral excellence, cf. 1 Pet. ii. 12; Matt. v. 16.

'Ἀρνείομαι, sor. 1 ἄρνησάμην, in Homer and later writers for the Attic ἄρνησθαι (connected perhaps with ἄρνημα, ἄρεσθαι, ἄρασθαι, the aorists usually referred to ἀερό, αἰρεο) = to decline, to refuse, a request or demand; e.g. Herod. iii. 1. 2, οὐκ εἶχεν δόξαν, οὐκ ἐρωτήσατε. Hes. Od. 406, μὴ σὺ μὲν αἰτήσῃς ἄλλους, ὁ δ' ἄρνηται. Later also with reference to a question, assertion, fact = to gainsay, e.g. Xen. Mem. iv. 2. 10, ἀλλὰ μὴ ἀρνοῦσθαι βουλεύς γενέσθαι; ὥστε δὲ καὶ τοῦτο ἄρνετο κ.τ.λ. Aesch. Prom. 266, ἐκὼν ἠμαρτὼν οὐκ ἄρνησομαι. Soph. Oed. R. 571, ἐν γὰρ οἷά η来回, οὐκ ἄρνησομαι. The idea of mendacious denial is not necessarily implied in the word; only ἀπαρνεῖσθαι, ἐξαρνεῖσθαι, καταρνεῖσθαι, in and for themselves imply a lying denial, manifestly corresponding with the force of the prefixes. Thus Pillon, Synonymes Græc. cites as synonyms of ἀρεῖ only words which denote refusal or denial, ἀναλέεσθαι, ἀναφερεῖν, ἀναλεύειν, ἀσφαλεύει, ἀσφαλεῖα, ἀσφαλεῦσθαι, but not πεφεύει, πεφεύεσθαι, which are classified as synonyms with ἀπατῶν, δελεάζων, δελοῦν, and others. It rests with the connection to show whether or not a lying denial is meant, cf. Eur. Or. 1581, ἄρνει κατακτάς κάθι σὺ βρεῖς λέγεις τάδε; and in this case it is stronger than πεφεύεσθαι, for the idea of refusal or denial prevails, the lie becomes denial, the negation of the truth becomes opposition thereto. Opposition is the distinguishing feature of the denial expressed by ἄρνεισθαι. (But not, as E. Haupt on 1 John ii. 22 says, that the denial takes place upon the ground of, and with the underlying better conviction to the contrary; this latter element, which the apostle certainly lays stress upon in the passage cited, lies in the words which precede, τὸς ἂν ἐστὶν ὁ προστίθεν, εἰ μὴ ἃ ἀρνοῦμεν ὃτι κ.τ.λ., where he first brands the ἄρνεισθαι as a πεφεύεσθαι. Cf. Matt. x. 33, διὸς ἦν ἄρνησιν ματισμένος τῶν ἀνθρώπων, ἄρνησομαι κακῶς αὐτῶν ἐμπροσθεν τοῦ πατρός μου τοῦ ἐν τοῖς οὐρανοῖς. Cf. vii. 23, καὶ τὸ σάτα ὁμολογήσω
'Απανθημαί | 111 | 'Απανθημαί

‘Απανθημαί, to remove from oneself, to refuse, to deny, to disown. The prep.
'Αρνην indicates a putting away on the part of the speaker, a recall on his part; cf. Eurip. El. 796, ἔτομευ κοικὰ ἀπαρνηθέμεθα. Plat. Rep. v. 468 C, μηδεὶς ἔξεινα ἀπαρνηθήκας ὅ ὃ ἄν ἔμεθο τοίχων, quamqueque voluerit osculari. Dem. 575. 27, ἀπὸ ὁμούματί ἀπαρνηθήκας τούτων; cf. Rev. iii. 8, οὐκ ἦν οὐκ οὖν ὁ δύσμα μου. But it is not a mere strengthening of ἀρνεῖται, as Suidas explains, ἀρνεῖται καθ’ ἑαυτόν. ἀπαρνοῦν ὁ ἀρνεῖται καθ’ ἑαυτόν. It must be added that where it signifies a denial, it always, in linguistic usage, expresses a false denial, and thus it differs from the simple verb. Plat. Theet. 165 A, φάναι τε καὶ ἀπαρνεῖται. In N. T. usage the back reference to the subject always gives a very strong sense. It occurs here only with a personal object (like ἀρνεῖται, 2); cf. Apollon. Ἐφ. i. 867, τὰς Ἑλληνίδας ὑμᾶς ἀπαρνηθέμενοι; 932, τὴν Ἀφροδίτην ἀπαρνηθήκας τὸν παιάδα—"to decline or withdraw from fellowship with any one." Still the N. T. mode of expression is akin to the use of the simple verb ἀρν. τι or τινά (see ἀρν., 2 and 3). It occurs, (1) ἀπαρν. Χριστόν, Matt. xxvi. 34, 35, 75; Mark xiv. 30, 31, 72; Luke xxii. 61; John xiii. 38.—Luke xxii. 34, followed by μη εἰδέναι με, see ἀρνεῖται; in all these places, of Peter’s denial. (2) ἀπαρν. ἑαυτόν, Matt. xvi. 24; Mark viii. 34; Luke ix. 23 = to refuse oneself, to give up oneself; cf. John xii. 25, ὁ μαθητής τῆς φυλῆς ἑαυτοῦ. Gal. v. 24.—Isa. xxxii. 7 = ἐνορθοφευται. (3) The future ἀπαρνηθήσομαι in a passive sense, used in classical Greek side by side with ἀπαρνηθήμενοι, occurs once in Luke xii. 9, ὁ δὲ ἀρνηθήμενος με...ἀπαρνηθήςεται, whereas in Soph. Phil. 527, ζητεῖ ναὶς γὰρ ἄδει κοιτὶ ἀπαρνηθήσεται. Isa. xxxii. 7, τὴν ἡμέραν εἰσήκου ἀπαρνηθήσομαι οἱ ἄνθρωποι, τὰ γεμισθήτα, ταύτης, actively. (Matth. Gramm. § 224, also renders the word in Soph. l.c. as a passive. In Isa. xxxi. 7, Tisch. reads ἀπαρνηθήσομαι.)

'Aρνίον, τό, dimin. of ἀρνί, later ἀρνός, Lamb. John xxi. 15. In the Apocalypse it is the designation of Christ, and, indeed, of the exalted Christ; first, in Rev. v. 6, ἐδοξοῦ...ἀρνιον ἐστιν ὡς ἐσφαγμένον, where the term, especially in its dimin. form, appears to have been selected primarily for the sake of the contrast with ver. 5, ἐδοξοῦ ἐκλεισθεὶς ὁ λέων ὁ ἐκ τῆς φυλῆς Τιμοθεία. The reason why the lion, which has overcome, presents Himself as a lamb (cf. Hofmann’s Weisung und Erfüllung, ii. 323) is, that He gained His victory in that form; cf. Isa. liii. 7; Acts viii. 32. The words ὡς ἐσφαγμένον point to His death; both in classical Greek and in the LXX. σφάζεται is the usual expression for slaughtering for sacrifice; vid. Lexicons and K. F. Hermann’s Lehrbüch der gottesdienstlichen Alterthümer der Griechen, xxviii. 14, although it is also used in both in the simple sense of to kill. But that it here denotes sacrificial death, is clear from vii. 14, ἔπληνων τὰς στολὰς αὐτῶν ἐν τῷ ἄλματι τοῦ ἀρνιον; xii. 11, xiv. 4; cf. 1 John i. 7, 1 Pet. i. 19, vid. et al. αἷμα, Rev. xiii. 8, τὸ ἐσφαγμένον ἀπὸ καταβολῆς κόσμου, with Heb. ix. 26, 1 Pet. i. 20, so that accordingly this expression of the Revelation, which here alone, where it occurs for the first time, is used without article, must be taken as ὁ ἰμόν τοῦ Θεοῦ. It is plainly, indeed, not connected with the paschal lamb, as this latter is, but with Isa. liii. 7 ff.; hence the lack of the article when the term is first introduced, cf. xiii. 11, and the words
"Αρχή

"Αρχής, to be first, to begin, to reign. According to Curtius, coincident with the Sanscrit ardhā, "to be worth," "to be able," "to have ability;" ardhā, "worthy," etc. The idea forming the common basis of both is worth, perhaps brightness, ἀρχής λάμπειν (Hes.). J. Grimm compares the German ragen.

"Αρχή, ἡ. (I.) Beginning; ἀρχή ὄνομα, Matt. xxiv. 8; Mark i. 1, ἀ. τοῦ εἰσαγ. ; cf. Phil. iv. 15; John ii. 11, ἡ ἀρχή τῶν σμηνέων.—Heb. iii. 14, v. 12, vi. 1, viii. 3.—Matt. xxiv. 21, ἀν' ἀρχής κόσμου ἐκ τοῦ νῦν. Mark xiii. 19, ἀν' ἀρχής κτισισως; 2 Pet. iii. 4. ἀν' ἀρχής, ἡ ἀρχή is either relative, referring to the beginning of that which is spoken of, as in Luke i. 2, οἱ ἀν' ἀρχής αὐτῶν; John xv. 27, ἀν' ἀρχής μετ' ἐμοῦ εστι; xvi. 4, ταῦτα δὲ ἴσως ἐξ ἀρχῆς οὐκ ἦσαν; Acts xi. 15, ἐπερεασθε τὸ πνεύμα τὸ ἄγιον ἐπ' αὐτῶν, διότε καὶ ἐφ' ἴσως ἐν ἀρχή; xxvi. 4, τὰν μὲν οὖν βλέπων ἐκ νεότητος τὴν ἀν' ἀρχής γενομένην ἐν τῷ θεώ μου; 1 John ii. 7, cf. with ver. 24, iii. 11; 2 John v. 6; 1 John iii. 8, ὁ ποιῶν τὴν ἀμαρτίαν ἐκ τοῦ διαβόλου ἔστω, διὰ ἀν' ἀρχής ὁ διάβολος ἀμαρτάνει (where the position of ἀν' ἀρχής confirms what the connection shows, that the reference is to the relation (in time and as cause) of devilish to human sin); or absolute, denoting the beginning of the world and of its history,—the beginning of creation,—akin to the analogous usage of classical Greek, where ἐξ ἀρχῆς (in Hom., Herod., the Attic writers, as also in the Apocrypha), ἀν' ἀρχής (Herod., Tragg., Plut., LXX., and N. T.)—from of old, at all times, from the beginning, ἀπὸ τῆς ἀρχῆς; except that in bibl. usage the starting-point is fixed as the beginning of creation, the beginning of the world; cf. ἂν'
ἀρχή, Matt. xix. 4, 8, with its parallels, Mark x. 6, ἀπὸ δὲ ἄρχης κτίσεως; John viii. 44. More rarely (e.g. in Plato) κατ’ ἄρχης, as in Heb. i. 10. It has been supposed that in 1 John i. 1, ii. 13, 14, ἀπ’ ἄρχης must be explained in the sense of πρὸ τοῦ αἰῶνος, to strengthen which it is used in Ecclus. xxiv. 9; and ἄρχης has accordingly been designated "a makeshift name for eternity" (E. Haupt on John i. 1), and ἀπ’ ἄρχης, 2 Thess. ii. 13, as synonymous with πρὸ καταβολῆς κόσμου, Eph. i. 4 (Huther). In this case, the signification of ἀπ’ ἄρχης in classical Greek (as also in the LXX., e.g. Josh. xxiv. 2; Isa. lxiii. 16, 19, ii. 6, xxxii. 7, and often), from of old, must have been generalized into the meaning always, eternally, from eternity; and this is not in itself inconceivable. Still, apart from the fact that such a use of the word is unknown elsewhere in the N. T., it cannot be proved even in the LXX.; and in explanation of the texts cited, it is enough to refer to Isa. xliii. 13 as a decisive parallel, ἐγὼ κύριος ὁ θεός ἐστὶν ἀπ’ ἄρχης, taken by the LXX. manifestly as ἀπ’ ἄρχης, and it would betray no little dogmatic micropoicinness, not acuteness, to argue from this expression to 1 John i. 1, ii. 13, 14, against, instead of for, the pre-existence of Christ. Side by side with ἐξ ἄρχης, ἀπ’ ἄρχης, κατ’ ἄρχης, which imply a progressive movement from the beginning onwards, the expression ἐν ἄρχης, peculiar to biblical Greek, Gen. i. 1, Prov. viii. 23, John i. 1, fixes the beginning-point absolutely, without reference to its relation to the time following. There is difficulty in the much disputed τὴν ἄρχην in John viii. 25, ἔλεγον ὅτι αὐτῷ, Σὺ τίς εἶ; ἐπείραστος ὁ Ἰησοῦς, Τὴν ἄρχην δὲ τὰ καὶ καλῶν ὑμῖν, ὁ Τὸν ἄρχην ὃτι καὶ καλῶ τοῦ εἰλικρινῶς πολλὰ ἔχω, περὶ ὑμῶν καὶ ἀληθῶν π.τ.λ. Hengstenberg’s explanation seems quite inadmissible; he sees in τὴν ἄρχην the self-witnessing of Christ to His non-existence, “originally, the beginning am I;” for this we should rather have expected, according to John’s usage, ἢ ἄρχης. For an answer intended to signify this, the expression would be too vague and unintelligible. Certainly ἄρχην, τὴν ἄρχην, signifies not merely earlier, before, in contrast with now,—cf. Gen. xliii. 20; Thuc. ii. 74, οὕτω τὴν ἄρχην ἀδικεῖν ἐπὶ τὴν τίνες ἢλιον, οὕτω νῦν ἀδικοῦμεν, not merely “in the beginning,” “originally,” in contrast simply with after time; cf. Herod. viii. 142. 1, περὶ τῆς ἑκάστης ἄρχης ὧν ἔτοι ἕνεκεν; ii. 28. 1, ταύτα μὲν νῦν ἔσται ός ὡς ἔστι τε καὶ ὃς ἄρχην ἔγνωτο;—but also “from the beginning onwards, hitherto,” apart from any intended antithesis; cf. Herod. i. 9. 1, ἄρχην γὰρ ἔνως μηχανήσωμα οὕτω διότι μὴ μαθεῖ τῶν ὑμῶν ἄλλων παντί σεῦ; and we must in this case, though it be not wholly without difficulty, transfer the full distinctively biblical conception of ἄρχης into the adverbial expression. But then the relative clause (John viii. 25) would rather run, δὲ τὰ καὶ λαλάσας ὑμῖν, if indeed λαλάω could be used here at all, λαλάω, as distinct from λέγων, giving prominence not to the contents,—the thing said,—but to the act of discoursing; cf. ver. 26, xvii. 13, xii. 48, xvi. 25. Here, at least, no reason could be seen why just λαλάω should be employed. Considering that in ver. 26 Christ answers the question concerning Himself by a statement as to His relation to His questioners, weight must be attached to the fact that the περὶ ὑμῶν of ver. 26 should stand over against the σὺ τίς εἶ of ver. 25, and thus τὴν ἄρχην should
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introduce a putting off of the question. If, now, we join τὴν ἀρχὴν with πολλὰ ἔχω περὶ ὑμῶν κ.τ.λ., and regard δι’ καὶ λαλῶ ὑμῖν as a parenthesis (so Hofmann), no relation of former time to subsequent or present time will be denoted by τὴν ἀρχὴν, but it is either equivalent to "from the beginning hitherto," "first of all," "before all things," as in Herod. i. 9. 1, or it includes a contrast between the present and the future which finds its close in the τότε of ver. 28 (Hofmann, Schriftbeweis, ii. 1. 178). The first rendering cannot, in view of the passage quoted from Herod., be rejected on the ground that ἀρχή, τὴν ἀρχήν, with the signification "generally," occurs only in negative sentences; for this is true only in those cases where the primary idea of time in the word quite disappears, and it is equivalent to generally, entirely. Of Christ, as used in Rev. iii. 14, ἡ ἀρχή τῆς κτίσεως τοῦ θεοῦ, it signifies the causal relation of Christ to the creation of God; cf. ἡ ἀρχή καὶ τὸ τέλος, xxi. 6, xxii. 13, under ἀλφα, and Düsterdieck on iii. 14. For Col. i. 18, δέ ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γίνῃ ἐν πᾶσιν αὐτὸς πρωτεύον, see πρωτότοκος. Cf. Gen. xlix. 3, ἀρχή τέκνων μου; Deut. xxi. 17, ὁ πρωτότοκος υἱὸς ... ἐστὶν ἀρχή τέκνων αὐτοῦ.

(II.) Government, specially the highest dignitaries of the State; e.g. ὁ μαί καὶ ἀρχαῖ, honours (dignities) and offices; also the authorities; vid. Lex. So in Luke xii. 11, ὅταν δὲ φέρουσιν ὑμᾶς ἐπὶ τὰς συναγωγὰς, καὶ τὰς ἀρχὰς καὶ τὰς ἐξουσίας. Luke xx. 20, διὸ τε παραδοσίαν αὐτῶν τὴν ἀρχὴν καὶ τὴν ἐξουσίαν τῶν ἑγεμόνων, where ἀρχὴ relates to his position and authority; ἐξουσία, to the executive power connected therewith; Tit. iii. 1. Herewith is connected the peculiar Pauline usage in Rom., 1 Cor., Eph., Col., where ἀρχαῖ, conjoined with ἐξουσίας, δυνάμεις, κυριότητες, θρόνοι, denotes supramundane powers—Angels; so in Eph. iii. 10, ἵνα γνωρισθῇ τὸν τῶν ἀρχῶν καὶ τῶν ἐξουσιῶν ἐν τοῖς ἐπουράνιοις διὰ τῆς ἐκκλησίας ἡ πολυπολείπον σοφία τοῦ θεοῦ; Col. i. 16. Of evil supramundane powers in Eph. vi. 12, οὐκ ἐστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τῶν κοσμοκράτωρος τῶν σκότων τοῦτον, πρὸς τὰ πνευματικὰ τῆς πυρπολείας ἐν τοῖς ἐπουράνιοις. In Col. ii. 10 also, δέ ἐστιν ἡ κεφαλὴ πάσης ἀρχῆς καὶ ἐξουσίας, as in contrast with ver. 18, according to the context it refers to supramundane, and indeed (cf. ver. 15, ἀπεδικωθέντων τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐπιθύμησιν κ.τ.λ.) to evil powers; so also, probably, in Rom. viii. 38; 1 Cor. xv. 24; and the analogy of other passages warrants the supposition that the apostle generally refers to evil powers (cf. 1 Cor. xv. 26, ἐσχάτωσι ἐκθρόνος, with ver. 24), where the context does not, as in Col. i. 15, Eph. iii. 10, as compared with 1 Pet. i. 12, demand the opposite. The several synonymous designations by no means indicate a relationship of the angels one to another, nor a difference of rank, though this may have to be recognised elsewhere (see ἀρχάγγελος, and cf. 2 Pet. ii. 11), for the synonymousness of the designations forbids such a distinguishing. They rather bear upon the relation and conduct of angels toward mankind; cf. Tit. i. 3; see under δύναμις, ἐξουσία, κυριότης. We have here therefore no indication of, or connection whatever with, the Rabbinical or Neo-Platonic angelology, which in itself, upon closer comparison, is found to be altogether inappropriate. See Harless on Eph. i. 21.
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Δραχαιος, a, ov, (1) what is and endures from the beginning, from of old hitherto. Old; Xen. Hell. v. 2, 23, ἄρχαιον εἶναι νόμων, ἔπειτα τὰ τουαῦτα; Ἀνα. vii. 3, 28, ἄρχαιος νόμος, iii. 1, 4, ἰδέα; Ἐκλ. x. 10; 2 Macc. vi. 22, ἄρχαλα φιλία. So Rev. xii. 9, xx. 2, ὦ δὲ ὦ ἄρχαιος. In the sense of originality, not with the kindred idea of age, Acts xv. 7, αὐτ' ἡμερῶν ἄρχαλαι, from the first days onward; xxi. 6, ἄρχαιοι μαθητής, perhaps = one of the first disciples, who had been so from the beginning of the gospel proclamation. (2) What was before of old; Xen. Hell. ii. 4, 30, τῶν νόμων τῶν ἄρχαιων; "Jam neglectis, abrogatis, antiquitatis," Sturz.—Dion. Halic. Ant. R. iv, 18, τὰς καλέσεις ἄρχαιων ἑκατον κλάσσεις; Ps. Ixxix. 8, μν. μνημής ἡμῶν οὐνομάζων ἄρχαιων; 2 Pet. ii. 5, ἄρχαιος κόσμος; Acts xv. 21, εἰ γενεών ἄρχαιων. Especially in later Greek, yet already also in the Attic writers, oί ἄρχαιοι signifies predecessors or ancestors, as a certain dignity and authority clothe these for descendants; syn. with oί παλαιοί, which, without any side reference, simply denotes those who have lived in earlier times. Dem. Phal. in Walz, Rhet. ix. 79. 11, οἷον τὸ ἄρχαιον αὐτὶ τῶν παλαιῶν ἑντιμότερον οἱ γὰρ ἄρχαιοι ἀδρές ἑντιμότεροι.—Aristoph. Eg. 507, εἰ μὲν τις ἀνήρ τῶν ἄρχαιων κομποδίδασκαλος ἡμᾶς ἡμᾶς ἠγάκαζεν. Plato, Theat. 180 C, τὸ γε δὴ πρόβλημα ἄλλο τι παρείλκαθεν παρὰ μὲν τῶν ἄρχαιων ἀνέστη. Akin to this, we might take the ἄρχαιοι named in the Sermon on the Mount, Matt. v. 21 (27, Rec. text), 33, ἔφθασι τοῖς ἄρχαιοι, to signify the old teachers, explaining the dative in the sense of the ablative; but the connection of the discourse forbids this,—therein Christ aims at something more than setting up His authority in opposition to an earlier authority,—apart from the fact that, with ἔφθασι, the dative never elsewhere occurs in this sense, and that the old authorities used to be designated by the term πρεσβύτεροι, Matt. xv. 2; Mark vii. 3, 5; Heb. xi. 2. The predecessors who received the law and handed it down to those who came after, possess for this very reason a dignity, cf. oί πατέρες, Rom. ix. 5; and by the choice of this expression, what is said to them of old is intended to be both recognised in its significance and estimated in its temporary limitation, Christ intending His words to be regarded not as an abrogation, but a deepening and fulfilling, v. 17 sq. It is true that oί ἄρχαιοι, in classical Greek, is specially used when reference is made to some prominent representatives of antiquity, yet not so as κατ᾽ ἐξ. to denote these, or to warrant the statement that oί ἄρχι signs the great ones of antiquity, whether writers or teachers. Such a narrowing of the thought expressed by the word cannot be proved. If, moreover, according to the context, single individuals from among the ancients were meant, even this limitation does not lie in the word, but in the context only, which indicates the special circumstances upon which this comprehensive conception rests. Cf. Aristoph. l.c., Thuc. ii. 16 sq. below. Often in Aristotele. (3) ἄρχαιος signifies
the original, hitherto, earlier, in contrast with the present—the old in relation to the new, without reference to duration. Cf. Plato, Symp. 192 E, ἡ ἀρχαία φόρος ἡμῶν ἦν αὕτη. So 2 Cor. v. 17, εἰ τίς ἐν Χριστῷ, καὶ ἄντι οὗ τὰ ἀρχαία παρῆλθεν, έδω γέγονεν καϊνά τὰ πάντα. Synon. with παλαιός. Apoll. Rh. i. 1, διαφέρει τὸ παλαιόν τοῦ ἀρχαίον τὸ μὲν γὰρ παλαιόν καὶ ἀρχαίον, τὸ δὲ ἀρχαίον οὐκέτι παλαιόν τὸ γάρ ἀρχαίον ἀναφέρει εἰς τὸ ἀρχαῖον ἐνέχεσθαι. Both words are in by far the most instances used as perfectly synonymous; where they cannot be interchanged, or must be distinguished, it must be remembered that παλαιός demands as its antithesis the new or young, while ἀρχαίος involves only an antithesis with the following. Cf. Acts xxii. 16; Thuc. ii. 16, οἱ ἀρχαῖοι signifies the original inhabitants, in contrast with οἱ ὀστεροι, the later settlers. Ἀρχαίος is the original, and therefore hitherto, old, primeval, either what has been and still is, or what is now no more; παλαιός is that which already has long been aged, old, ancient, whether it still is or is no more. LXX. ἀρχαίος = παλαιός, Pa. Ixxi. 8, 48, and often; ἀρχαία, παλαιόν, 1 Sam. xxiv. 14; ισχ. xiii. 18; παλαιός, on the other hand, is = παλαιός, ἀρχαία, and other words.

'Ἀ ρ χ η γ ι ος, adj. commencing; substantive, originator, founder, leader—chief, first, prince. In the latter sense = πρῶτος, Ex. vi. 14; Num. xiii. 4. ἀρχή, Isa. iii. 5, 6, where, in ver. 6, it is also = θεατή, physician. So in Acts v. 31, τοῦτον ὁ θεὸς ἀρχηγόν καὶ σωτῆρα ἐφωσεν; cf. Isa. passim; Mic. i. 13, ἀρχηγός ἀμαρτίας—Synonymous with ἀρχηγός, Plat. Crat. 401 D: τὸ ὅν αὐτοῦ καὶ τὸ ἀρχηγόν αὐτῶν (ἐκ τῶν δυνάμεων) εἶναι τὸ ὅθουν, from which it differs, as beginning differs from cause; so that ἀρχηγός denotes the founder as the first participator, possessor, etc. This is always the case when it is connected with the gen. of the thing—not of the person; e.g. Aristot. Metaphys. i. 983. 20, θαλαμὸς τῆς τοιαύτης ἀρχής φιλοσοφίας; Polyb. v. 10, καὶ μὴν ὁ πρῶτος αὐτῶν αὐξήσας τὴν βασιλείαν καὶ γενόμενος ἀρχηγός τοῦ προσχήματος τῆς οἴκειας Φιλίππου; so τῆς τέχνης ἀρχηγοῦ, τοῦ πρῶματος, τῶν τούτων ἐργῶν; cf. ἀρχηγός ἀμαρτίας, Mic. i. 13. In this sense especially, Heb. xii. 2, ἀφορώτες εἰς τὸν τής πίστεως ἀρχηγόν ... Ἰησοῦν, who Himself has set us an example in πιστεύειν, and is therefore the ἀρχηγός of the πιστεύοντες. Cf. Luke xxii. 28, where Jesus says to His disciples, ὥστε ὅτε ὅι διαμεθηκότες ἐν τοῖς περισσοῦσι μοῦ, in which it was faith that was in question. It must be taken, therefore, in the same sense in Acts iii. 15, τῶν ἀρχηγῶν τῆς ζωῆς ἀπεκτένισεν; cf. 1 Cor. xv. 20, ἀπαρχή τῶν κεκομημένων; Acts xxvi. 23, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν κ.τ.λ., and other places. Heb. ii. 10, τῶν ἀρχηγῶν τῆς σωτηρίας τελείωσα; cf. v. 9, τελειωθήσεται ἐκέντρο ... αὐτῶν σωτηρίας. Christ, accordingly, considered in relation to τῶν ὑπακούοντων αὐτῷ, Heb. v. 9, is the ἀρχηγός, the Forerunner (Captain), so far as He, being the first possessor of the ζωῆς, of σωτηρία, is at the same time its founder. In Luke and Heb. only in the places cited.

'Α π ο ρ χ η, originally the presentation of the firstlings, then the first-fruits. Hesych. ἀπαρχή, προσφορὰ, ἀφαίρεσα. Demosth. p. 164. 21, τῶν αἰχμαλώτων Μηδών ἀπαρχήν ἀνάριστα χρυσοῦν ἀνέστησεν εἰς Δελφοὺς. Finally, in general, firstling, in relation to the
whole; thus, however, very rarely in classical Greek, e.g. ἀπαρχὴ γένους; Isocr. p. 36 E, ἀπαρχὴ του στου. Used almost exclusively where offerings are meant. LXX. = ἅμι, Num. xviii. 12, 29, 30, 32; ἡμι, Deut. xviii. 4, xxvi. 2. Mostly cum gen. part., cf. the passages quoted, and Ps. lixviii. 51, cv. 38; Ex. xxi. 29. If the remark made by Schleusener were correct, "videntur LXX. cum vose ἀπαρχὴ conjuncte notionem universam esset, quod est Deo sacrum," this would correspond to the general usage of classical writers; but e.g. in Ps. lixviii. 51, cv. 36, Num. xviii. 12, comp. ver. 13, τὰ προσωπεύματα πάντα κ.τ.λ., this seems not to be the case. Rather might one say, as Schol. Eurip. in Orest. ver. 96, ἀπαρχὴ ἑλέγετο ὑπὸ μόνον τὸ πρῶτον τῇ τάξει, ἀλλὰ καὶ τὸ πρῶτον τῇ τιμῇ, ὅθεν καὶ ἀπαρχὴς καρπῶν προσῆκεν οἱ παλαιοὶ ἄνθρωποι, τὰ κρείττων ἐκλέγομεν. Still even this is not an essential, but merely an accidental, secondary reference. This meaning seems to occur in the N. T. conjointly with the other, Deo sacrum, in Jas. i. 18, εἰς τὸ εἶναι ἡμῶς ἀπαρχὴν των τῶν αὐτοῦ κτισμάτων; Rev. xiv. 4, ἡγούμεθα ὑπὸ τῶν ἄνθρωπων ἀπαρχὴ τῆς θεοῦ καὶ τῆς ἀρνίων; cf. Ex. xxv. 2, αἱ ἀπαρχαῖα μοῦ. But we find the former signification alone, Deo sacrum, in Rom. xvi. 5, ἀπαρχὴ τῆς 'Ἀσίας εἰς Χριστόν, where εἰς occurs, as in Rev. xiv. 4 we have the dative; cf. Xen. de ved. iv. 42, τι γὰρ δὴ εἰς πόλευμον κτῆμα χρησιμοποιεῖν ἄνθρωπον; Phil. ii. 22; 1 Cor. xvi. 15, ἀπαρχὴ τῆς 'Αχαίας. On the other hand, generally the word means the firstling in relation to whole. 1 Cor. xv. 20, ἀπαρχὴ τῶν κοσμιμήμων; ver. 23, ἐκαστος δὲ εἵν τῇ ἑδρῇ τόγομαι, ἀπαρχὴ Χριστός, ἐπειδὰ οἱ τοῦ Χριστοῦ. In this way also it is to be explained in Rom. viii. 23, τὴν ἁπαρχὴν τοῦ πνεύματος ἔχοντες, whether τοῦ πν. be the partitive genitive or the genitive of apposition. For the latter view there are no parallels, although it is specially favoured by a comparison of vv. 11, 17; 2 Cor. v. 5, 22; Eph. i. 4; Tit. iii. 6. In this case the Spirit is represented as the first-fruits of redemption. Cf., however, for the former view, 1 Cor. xiv. 44, σπειρομεῖ σῶμα ψυχικών, ἐγέρσαι σῶμα πνευματικόν, with Rom. viii. 23, τὴν ἀπολύτρωσιν τοῦ σώματος θεοῦ.

Αὐγή, brightness, only in later writers = dawn, as in Acts xx. 11; cf. Isa. lix. 9; 2 Mac. xii. 9. Theophan. Chronogr. a. 1. Leonis Chazari, δόρα αὐγῆς ἐξελθὼν ὁ βασιλεὺς.

Αὐγὰζω, transitive, to illuminate; intrans. to shine, to appear, e.g. Orph. Lēth. 178, ὑάλων κατατίθηναι αἰγάζοντας; Theodor. Stud. lxi. 16. 1, εἰ ἦλιος ταῖς αἰγάσις ἀρτηρίες μέγας. So in 2 Cor. iv. 4, εἰς τὸ μὴ αἰγάζασθαι τῶν φωτισμῶν τοῦ εἰκαστήρῃ τῆς δόξης τοῦ Χριστοῦ. Cf. Lev. xiii. 24, 25, 26, 28, xiv. 56. Only in the poets = to see.

'Α πανάγαζω = to radiate, or also to reflect, only in later Greek (and indeed in both senses, cf. Plut. Mor. 934 D, χορία διὰ τῆς ἀνακλάσεως ἀποδίδοντα πόλους καὶ διαφόρους ἀπαναγμομένους, where ἀνακλάσει as well as ἀποδίδοναι demand for ἀπαναγμομένος, the meaning reflect). Heliodor. Aleth. iii. 4. 13, πλέον ἀπὸ τῶν φθοραμῶν σελας ἢ τῶν δίδων ἀναπληγασας; Philostr. vit. Ap. iii. 8, λίθους πάντα ἀπαναγμομένας χρώματα. Hence ἀπαναγμομένον = what is radiated, or = brightness, reflection. Heb. i. 3, δὲ διὸ ἁπαναγμομένα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ. Taken by patristic exegesis in the
first sense, e.g. Theodoret, τὸ ἀπαύγασμα καὶ ἐκ τοῦ πυρὸς ἐστὶ καὶ σὺν τῷ πυρὶ ἐστι, καὶ ἀκατὼν μὲν ἔχει τὸ πῦρ, ἀφάρσιον δὲ ἐστὶ τοῦ πυρὸς, ἐκ οὗ γὰρ τὸ πῦρ, ἐκ ἑαυτοῦ καὶ τὸ ἀπαύγασμα; Greg. Nysa. c. Ἀρωματ. ii. 47 sq., ὅσπερ συγγενῶς ἔχει πρὸς τὸν ἡμῶν ἄστις καὶ πρὸς τὸν λύχνον τὸ ἀπαυγαζόμενον φῶς ... οὕτω καὶ τὸ παρὰ τῆς δόξης τοῦ πατρὸς ἀπαυγασθείν φῶς. So also Chrysostom = φῶς ἐκ φωτός. This explanation, however, having been developed in the course of the christological controversies, cannot decide; the usage of Philo is the only one that can help us to an understanding of the word, less because of its theological import than because in classical Greek there are no earlier parallels. The meaning reflex is recommended by de plant. No. 1, 337. 19, τὸ ἐκ φωτός, ὁ δὲ ἄγαμα, ὁ δὲ ἀγανάκτον ἀπαύγασμα, μέμμα ἀκριτόπον, ἐπεὶ τὰ αἰσθήματα καὶ τὰ νόημα καλῶν εἰκόνων; cf. 2 Cor. iv. 4, δὲ ἐστὶν εἰκὸν τοῦ θεοῦ; Ex. xxxiii. 23, καὶ ὁ θεός ἐγείρεται ἐκ τοῦ πάθους (vid. ἀπαφράκτων in Plut. le.), and from the analogy of Scripture, perhaps, no objection can be brought against it. Other passages, however, from Philo oblige us to adopt the meaning radiation, — φῶς ἐκ φωτός, according to Chrysostom. So in de Cherub. i. 156, ed. Μ., αὐτός (καὶ ὁ θεός) ῥά ἄφροτον νυκτὸς, μυστὴρια ἀκτίνων ἀκβαλλον, ἐν οὸν ἑσστι ἀκτίνα αἰσθητή, νοοῖς ἐκ αἰτίας; De mund. orif. i. 35, τὸς ἀνθρώπον κατὰ μὲν τὴν διάδοχον ζωὴν ἀνέκολνα θεῷ λόγῳ, τῆς μακράς φύσεως ἔκμεγεν ἐκπολεμαμένα ἀπαύγασμα. Cf. de nom. mut. i. 579, τις ἀπὸ τῆς καθαρότητος αὐτῶν θεοῦ ἐκτινί, ὡς ὅταν ἐπεφανήθη πρὸς τάς ἀκτίνας καὶ περιτελεστάς ἄνωθεν. Hence ἀπαύγασμα τῆς δόξης αὐτοῦ = radiation of his dòxa; cf. Matt. xxiv. 31; Acts vii. 55; Rom. iii. 23; John i. 14, xvii. 5. — Wisd. vii. 25, 26. — So in the Targum of Jonathan on Isa. vi. 1, וְשָׁמַע וְיָשָׁמוּ; [Yehoshua]; see Schwottmann, Hidd. p. 129 f.

**B**

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Βαλὼν, to step out, to walk, to go; not in the N.T. Hence παραβάλων, παραβασις, παραβάτης.

Παραβαλὼν, σαρ. 2 παρέβην, to step on one side; trans. to transgress, to violate; in the connections νόμου, δικαίωμα παραβιάζομαι, oftener in classical Greek. Also absolutely, Hesych. παραβαίνομαι, ἄρνηται οὐκ ἡ εὐθός βαίνομαι, for which Pape s.v. cites Aesch. Ag. 59, τέμπει παραβάσαν 'Ερμιν. In the N.T. always in a moral sense, Matt. xv. 2, τὴν παράδοσιν τῶν πρεσβυτέρων; ver. 3, τὴν ἐντολήν τοῦ θεοῦ. LXX. = τακτ., Num. xiv. 41, xxi. 18, τὸ βήμα τοῦ Κυρίου; Josh. vii. 11, τὴν διαθήκην μου; Isa. xxiv. 5; Esth. iii. 3 = παρακολουθήσετε. Also = νῦν; Ex. xxxii. 8, ἐκ τῆς θεοῦ ἡ ἑκάστη αὐτοῖς; Deut. ix. 12, 16, xvii. 20, xxviii. 14. It must be taken also in this moral sense in Acts i. 25, ἵνα (καὶ ἀποστόλης) παρέβη Ἰουδαίας παρεπόμενα εἰς τὸν τόπον τῶν ἦλθον. — Absolutely (as in Ecclus. xli. 14) only in 2 John 9. Received text, πῶς ὁ παραβαλὼν καὶ μὲ μὴν ἐν τῇ διδακῇ τοῦ Χριστοῦ, where Lachm. and Tisch. read προσώμον, which, according to Düsterdieck, in the present connection denotes "an advance in refinement of doctrine, which is incompatible with remaining in the truth, — that false progress which Paul designates "perverse disputings" and "school jangling," 1 Tim. i. 4, vi. 5." Cf. 2 Tim. iii. 14, i.
13, iv. 2 ff.; Tit. i. 9; so that parebasin may be regarded as an explanatory reading. —
Opposed to τῶν νόμων τελειῶν, Rom. ii. 27.

Παράβασις, 120 Αμαβάλλω

παράβασις; συμβασιακός; ενώσεις

Π αράβασις; συμβασιακός; ενώσεις


Π αράβασις, 120 Αμαβάλλω

in the N. T. Hence:

Διαβάλλω, to throw, to lay, to set; frequently in the N. T. Hence:

Διαβάλλω, to throw over; fig. — to accuse, to malign; usually explained — receiv or hatched with words (censure). On the contrary, Steph. thes. s.v., "proprie signifikat, ut opinor, calumniator traujicendo culpam in alium." It would be perhaps still more correct to derive this sense from the meaning, to stir up a quarrel (between friends), to sow discord, opposed to ὑποβάλλειν. So Plat. Con. 222 C D, ἐμὲ καὶ Ἀραβώνα διαβάλλειν; Rep. vi. 498 C, etc. In the sense of to accuse in Luke xvi. 1, οὗτος διεξελεύθη αὕτη ὡς διασκεπτόντων τὰ ὑπάρχοντα αὐτοῦ. So with the dative, Plat. rep. viii. 566 B, and followed by ὡς, the usual construction. Instead of the dative, also πρὸς τινὰ, Herod. v. 96; Plat. Ep. xii. 362 D; Xen. Anab. i. 1. 3, ὑπὸ τινὰ; Plat. Euthyd. iii. B; Xen. Hell. iii. 5. 2. In LXX. Dan. iii. 8, vi. 24 = καταβάλλω, vid. Furst, hebr. Wörterb. s.v. γραμμαί; in Num. xxii. 22 = πέφη; in Pa.
Διάβολος

Διάβολος, as in Ps. cix. 4, 20, 29, xxxviii. 20. Only in Zech. iii. 1 = ἀντικέισθαι. From which:

Δίαβολος, ó, ò, slanderous, calumnious; also as a substantive, calumniator; not frequent in classical Greek; Polluc. v. 18, τὸ λαίδος εἰσελθεῖ, καὶ ὁ βρασφημὸς καὶ διάβολος. Thus in 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3. LXX. = γυν. τιν. Esth. vii. 4, viii. 1. Then = γυν., which 1 Kings v. 18 ἐπίβουλος, parallel with ἀράνθημα ποιήσαν. So also 1 Sam. xxix. 4; 2 Sam. xix. 23. Cf. Xen. Anab. i. 1. 3, Τισαφέρης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύειν αὐτῷ.—1 Kings xi. 14, 23, 25 = Σαταν. Then also 1 Chron. xxii. 1; Job i. 6, 7, 9, 12, ii. 1–6; Zech. iii. 1, 2 = ὁ διάβολος, who appears among the ἄγγελος τοῦ θεοῦ before God, opponent of the πνεῦμα. It is to be rendered, not calumniator, but antagonist, accuser; cf. Zech. iii. 1, ὁ διάβολος ἐισέτηκεν ἐκ δεξιῶν αὐτοῦ τοῦ ἀντίκεισθαι αὐτῷ. See 1 Pet. v. 8, ὁ ἀντίδεικτος ῥήμα διάβολος; Rev. xii. 10, ὁ κατάγωρ τῶν ἄδελφων ἡμῶν. The chief of the daemons (who are his angels) is thus designated, Matt. xxv. 41, as it would seem, in view of his relation to men over against God; whilst in his name σατάν, σατανᾶς, he appears merely as the antagonist of men, without respect to the relation which he thus assumes as against God; cf. the passages where γυν. is used of men, 1 Kings v. 18, xi. 14, 23, 25; 1 Sam. xxix. 4; 2 Sam. xix. 23. It looks, however, as though at an early period in the use of this expression, the reference to the relationship of men over against God was withdrawn, for we read in Num. xxii. 32, ὡμίλου εἰς διαβολὴν σου, γυν. γὰρ, γυν.; so that in διάβολος, as in εἰς διαβόλλειν in other places, the meaning accuser, maligner, has acquired the more general signification of antagonist, enemy ("the evil enemy"). Cf. John vi. 70, ὁ ἢμῶν εἰς διάβολος ἐστιν; comp. Matt. xvi. 23; Mark viii. 33. (The pass. διαβαθίζεται τινι, πρὸς τινα, to be indignant at any one, cannot be referred to here because of the derivation from the active.) In no case is there in the expression what is suggested by Chrysost. Hom. lxvii. 6 (in Suic. Theat.), διάβολος ἀνδρὸν τοῦ διαβάλλειν ἐρημέρω, διέβαλε γὰρ τῶν ἀνθρωπῶν πρὸς τὸν θεόν, διέβαλε πάλιν τὸν θεόν πρὸς ἄνθρωπον. A distinction between διάβολος and σατανᾶς cannot be pointed out in the N. T. Only in Rev. xii. 9 and xx. 2 does διάβ. appear to be used appellatively along with ὁ σατανᾶς = ὁ κατάγωρ τῶν ἄδελφων, xii. 10. This much, however, seems to be clear, that διάβολος denotes the enemy of men, because he is the disturber of their union with God. Cf. Suid., διάβολος διὰ τούτῳ ὡς δυνάμεις βάλλειν καὶ ἐχθροῖς ποιεῖν τοὺς φίλους. Hence the contraposition in John viii. 44, ὡμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστίν (cf. Matt. xiii. 38), as compared with ver. 47, ὡς ἐκ τοῦ θεοῦ; 1 John iii. 10, ὃς τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. Cf. ver. 8, ὁ ποιῶν τὴν ἀμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν δι' ἀπ' ἀρχής ὁ διάβολος ἀμαρτάνει. εἰς τούτῳ ἐφαινομένη ὁ οὐδὲ τὸν θεόν, ὡς λογίᾳ τὰ ἔργα τοῦ διαβόλου. The devil appears here in possession of a power to influence man, and that, too, in opposition to God and His influences; cf. Eph. ii. 3. The result of the devil's activity is sin, which, in its collective manifestations, is described as τὰ ἔργα τοῦ διαβόλου. Cf. Acts xiii. 10,
vii διαβόλου, ἔχρετε πάσης δικαιοσύνης. It is this aspect which is made everywhere specially prominent in the N. T.; so Rev. xx. 10, ὁ διαβ. ὁ πλανῶν αὐτοῦ; xii. 9, ὁ πλανῶν τὴν οἰκουμένην διήν. James, in iv. 7, contrasts the ἐποτήγητη τῷ θεῷ with ἀντιστητή τῷ διαβόλῳ, where there must likewise be a reference to an influence exerted by the devil on human conduct, described in the Revelation as πλανάω, its design being to exchange the truth (righteousness) for a lie (sin). 2 Cor. vi. 8; Rom. i. 27; Jas. v. 19; cf. John viii. 44. In the same sense does Eph. vi. 11 speak of the μεθοδεύει τοῦ διαβόλου, which must probably be assumed also in reference to iv. 27, μὴ διδοὺς τὸν τῷ διαβόλῳ; cf. 2 Cor. ii. 11. Arts of seduction are meant, as in μὴ πειρατα ὡμῶν ἀπὸ τῆς ἀπλάστης εἰς Χριστόν, 2 Cor. xi. 3; cf. 2 Tim. ii. 25, 26, μὴ πειρατα δὲ αὐτοῦ ὁ θεὸς μετανοεῖ εἰς ἐνήμερον ἀλλήλων, καὶ ἀνανήψου αὐτὸς τῶν τοῦ διαβόλου παγίδων, ἐξαναγκάζει ὡς αὐτοῦ εἰς τὸ σκέπων θλῆμα, vid. Huther in loc., 1 Tim. iii. 7 (in vi. 9, Lachm. and Tisch. omit τοῦ διαβ.).—Accordingly, the devil appears as πειρατα, whose aim is πλανάω, Matt. iv. 1–11, Luke iv. 2–13, and John xiii. 2, as the one who suggested to Judas the betrayal of Christ—an extremely humane view on the part of Scripture (be it observed by the way), according to which this betrayal does not flow forth from the man's own nature.—The devil is the adversary of mankind, inasmuch as he puts himself in the way of God's saving designs regarding them, Luke viii. 12, ἐγὼ ἐρχόμενος ὁ διαβόλος καὶ ἀρτέρ τῶν λόγων ἀπό τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθήσονται, cf. 2 Cor. iv. 4; Matt. xiii. 19. Only once, and in relation to the saving purposes of God, is he directly represented as the adversary of God, Matt. xiii. 39.—Cf. ὁ τοῦ κόσμου ἄρχων, John xiv. 30, xii. 31, xvi. 11; ὁ θεὸς τοῦ αἰῶνος τοῦτον, 2 Cor. iv. 4.—The devil further works also physical misery, Acts x. 38; Rev. ii. 10; cf. ver. 13. To him is ascribed τὸ κράτος τοῦ θανάτου, Heb. ii. 14, cf. Wisd. ii. 24, and "an authority to award condemnation" (Hahn, neutest. Theol. p. 361); 1 Tim. iii. 6, ἵνα μὴ τυφλεῖς εἰς κρίμα ἐμπέσῃ τοῦ διαβόλου—it would be better perhaps to say,.exceunt a judgment, cf. 1 Cor. v. 5; 1 Tim. i. 20.—Other designations are: σατανᾶς, ὁ πονηρός, ὁ ἀντικείμενος, ὁ δράκων, ὁ μέγας.

Καταβάλλω, Rev. xii. 10, to throw down, to hurl down, Rev. xii. 10, where Tisch. reads ἔθηλε; to strike down; cf. Herod. ix. 63, καταβάλλων πελλών τῶν Δάκεδαμωνων. So in 2 Cor. iv. 9, καταβαλλόμενοι ἀλλ' οὐκ ἀπολλύμενοι. Middle, to throw oneself down; middle of interest, to lay down for oneself, e.g. τὸ στήριχα, βεμέλον, the latter in Heb. vi. 1; cf. 1 Cor. iii. 10. For the image employed in Heb. vi. 1, cf. Plat. Legg. viii. 803 A. Καταβάλλεσθαι is also frequently used by itself as = to make a beginning; Find. Ném. ii. 1, γάμων καταβάλλον χρίσεων. Further = to establish, Plut. Mor. 329 A, τοῦ τὴν Στροάνθη αἰρέων καταβαλλόμενον Ζήνωνος; Diod. xii. 20, καταβαλλόμενος ἐξ ἀρχῆς καὶνών νομοθετεί. Hence:

Καταβολή, ἡ, the founding, the establishing, e.g. Polyb. xiii. 6. 2, καταβολήν ἑποικίων καὶ βεμέλου ὑπεβάλλετο πολιορκίαν καὶ βαρείας τυραννίδος; 2 Macc. ii. 29.
'Ek kataβολης, from the very bottom, e.g. καταβολή, kataβολήν. In this sense it is only used in later Greek. (Otherwise = attack of fever, deposition of definite sums of money.) We also find it = jactus seminis, generation, cf. Lucian. Anor. xix., ἡ φύσις ... τοῖς ἄρσεως ἴδιας kataβολής στερμάτων χαρακτηριόν, τὸ θῆλυ εὗ δοτερ γυνὴς τι δοχείων ἀποφήμασα; Galen. de Sem. i.; Aphorism. iv.; Philo, Opif. Mund. p. 31; Mang., ai kataβολαι τῶν στερμάτων, but only of the male; hence Heb. xi, πίστει ... Χάρα δύναμιν εἰς καταβολὴν στέρματος ἐπανε, καὶ παρὰ καυρὸν ἡλικίας ἐκεῖνος, can scarcely be interpreted in accordance with this meaning, unless, with Baumgarten, we resort to the periphrase εἰς τὸ δέχεσθαι στέρμα καταβολήμενον—which is inconsistent both with the active καταβολή and with δύναμιν, followed by the final εἰς, cf. Luke v. 17, δύναμις κυρίαν ἵνα εἰς τὸ ἱδρύθην πάντας. We must therefore understand either "establishment of progeny," στέρμα, as in xi. 18, ii. 16; Gen. iv. 25, ἐξανετυθευν γάρ μοι ὁ θεὸς στέρμα ἐπιερών· ἀνετοῦ ἄβσιл. Against the interpretation that the δύναμις on Sarah's part answers to the καταβολή στερμάτων on Abraham's, εἰς being = with reference to, it is decisive (apart from the unnecessary, and therefore to be rejected, nakedness of the expression) that the plural only, καταβολή στερμάτων, occurs with the signification jactus seminis. The Greek Fathers, indeed, take it exclusively in the sense just rejected; but evidently feel that the expression is unusual in such a connection, and accordingly try to justify its occurrence; cf. Theophyl. in Bleek's Commentary on the Hebrews, in loc.; and Chrysost., who, without hesitation, explains it εἰς ὑποδοχήν.

In the remaining passages, always καταβολή κόσμου, and indeed ἀντὶ κ., Matt. xiii. 35 (Tisch. omits κόσμου), xxv. 34; Luke xi. 50; Heb. iv. 3, ix. 26; Rev. xiii. 8, xvii. 8; πρὸ κ., John xvii. 24; Eph. i. 4; 1 Pet. i. 20. Not in the LXX. The expression denotes the beginning of history in view of the future and the end. Cf. 1 Pet. i. 20, προεγγυομένη μὲν πρὸ καταβολῆς κόσμου, φανερώθην δὲ ἐν ἑσχάτων τῶν χρόνων, for in καταβολή there always lies the relation to an intended continuation. Eph. i. 4, 1 Pet. i. 20, treat of the plan of the salvation formed by God before history commenced; as also Rev. xiii. 8, xvii. 8, whose realization was designed in the καταβολή τοῦ κόσμου, cf. Matt. xxv. 34, κληρονομίσατε τὴν ἡγουμενότητα ὡς βασιλείαν ἀπὸ καταβολῆς κόσμου, and Cremer's treatise upon Matt. xxiv. 25, p. 198. The synonym ἀντὶ ἄρχης κόσμου, Matt. xxiv. 31, is only a simple definition of time, as also ἀντὶ ἄρχης κτίσεως, Mark x. 6, xiii. 19, 2 Pet. iii. 4.

Παραβάλλω, to throw beside, to incline; e.g. Prov. v. 1, λόγως παραβάλλει σῶν ὀφθ.; xxii. 17; Plat. Rep. vii. 531 A, παραβάλλων τὰ ἄτα; Prov. vi. 2, καρδίαν εἰς σύνεσιν = παραβάλλων, Hiphil.—Intrans. = to approach, e.g. εἰς τὴν πόλιν, Polyb. xii. 5. 1; εἰς χώραν ενδημῶν, xxi. 8. 14. So in Acts xx. 15, παραβάλλων εἰς Σάμων.—Metaph. = to place beside one another, i.e. to compare; Herod. iv. 198, τις ἡ Δισίνδη σπουδάζει διὸτι ἡ Ἀσία ἡ Ἔλλην παραβληθείσα; Xen. Mem. ii. 4. 5, πρὸς ποίου κτήμα παραβάλλομενος φίλος ἁγαθὸς οὐκ ἀν πολλής κεφαλῆς φανεῖν; iv. 8. 11, παραβάλλων τὸ ἄλλον ἦδος πρὸς.
Παραβολή 124 Παραβολή
taîra. So in Mark iv. 30, Received text, εν ποία παραβολή παραβάλαμεν αὐτὴν; (Lachm. and Tisch. read εν τῶν αὐτῶν παραβολὴ θῶμεν;). Hence:

Παραβολή, παράβολή, παράβολα, παράβολη, παράβολας, παράβολος; ἴ, placing beside, comparison, e.g. Plat. Phid., εν τῇ παραβ. τῶν βλεπ., in the comparison of different kinds of life and work; Plut. de Rat. Aud. 40 E.—Then an utterance which involves a comparison, Matt. xv. 15, in reference to ver. 14, τυφλοί εἰσιν ὁδηγοὶ τυφλῶν. Mark iii. 23; Luke v. 36, vi. 39, xiv. 7, cf. ver. 11; a proverb, so far as it is applied to any particular case, or gives opportunity for a comparison, e.g. Luke iv. 23, πάντως ἐρείτε μοι τὴν παραβολὴν ταύτην Ἰσραήλ, θεράστενον σεαυτόν; 1 Sam. xxiv. 14, καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία; εἰς ἀνόμους εξελύεται πλημμέλεια; Ezek. xii. 22, 23, xviii. 2, 3. Similar is 1 Chron. vii. 20, δῶσον αὐτὸν εἰς παραβολήν καὶ εἰς διήγημα εἰς πᾶν τῶν ἔθνων; Deut. xxvii. 37; Ps. xiv. 15, ἔθνον ἡμᾶς εἰς παραβολὴν εἰς τῶν ἔθνων; Ps. lxix. 12, ἐγνώμων αὐτῶν εἰς παραβολήν. He at whom men (as we say) point with the finger, becomes a παραβολή, cf. Ps. xiv. 15, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The Heb. פֶּסַח, which παραβολή corresponds in these as in all the other passages, also denotes originally comparison,—both a complete parable, and “a single figurative saying, a proverb, old German Beispiel, example; the last-mentioned word expresses the essence of a proverb, which sets up a single case as the type of an entire genus,” Hupfeld on Ps. xiv. 15. Cf. Fürst, Concord. s.v.; Delitzsch, Zur Geschichte der jüd. Poesie, p. 196. It then denotes also a song, a poem, in which an example is set up for instruction or mockery, Mic. ii. 4; Hab. ii. 6; Jer. xxiv. 9; Wisd. v. 3, τοῦ ἐσχομένου ποτε εἰς γέλαστα χαί εἰς παραβολήν ὀνειδισμοῦ; Tobit iii. 4. A word or discourse of deeper meaning, which becomes intelligible through application or comparison, conjoined with αἰνειμα, πράβλημα, etc., cf. Ps. xlix. 5. פֶּסַח, פֶּסַח, Ps. lxviii. 2; Prov. i. 6, פֶּסַח, פֶּסַח, παραβολή καὶ σκοτεινὸς λόγος. So Ezek. xxiv. 3, xvii. 2; cf. Ecclus. iii. 29, καρδία συνετοῦ διανοηθῆσαι παραβολὴν, καὶ ὦς ἄρσενος ἐπιθυμία σοφοῦ. Hence also e.g. of the sayings of Balsam, Num. xxiii. 7, 18, xxiv. 3, 15. Of ambiguous sayings, Ecclus. xiii. 26, xxxviii. 33. (Elsewhere פֶּסַח is also rendered by παρομοία, θρήνος, προοίμιον, Job xxvii. 1, xxix. 1, xiii. 12, etc.) Ἐπαραβολὴ serves, therefore, in the usage of the LXX., to denote either a dictum whose significance arises either from application to or derivation from a concrete case, or one whose proper meaning is not that expressed by the words, but becomes clear only through the intended application. For examples of the latter use, see Matt. xiii. 35, 3, 10, 13, 34, xxii. 1; Mark iv. 2, 11, 33, 34, xii. 1; Luke viii. 4, 10. Christ used this mode of speech as the appropriate form for the μυστήρια τῆς βασιλείας τῶν οὐρανῶν (Matt. xiii. 11),—a form which conceals from the one class what it reveals to the other, Matt. xiii. 11—17. The μυστήρια τῆς βασιλείας τῶν οὐρ. concern the kingdom of God in its relations to man, and vice versa; accordingly, relations and incidents of the earthly life are used for the figurative, comparative setting forth of those mysteries. The next lower sphere serves to illustrate the higher. Here lies at once the affinity and the difference between the parables of Christ and the parable as it occurs in the sphere of
classical Greek, where it is akin to the fable and the example. Aristotle. Rhet. ii. 20, εἰσὶ δὲ αὐτοὶ πλάσιες (means of conviction) δύο τῷ γίνεται, παράβολα καὶ ἐνθύμημα. ἤ γὰρ ἡ γνώμη μέρος ἐνθυμημάτος ἐστίν. . . . παραβολάματος δὲ εἰδή δύο ἐν μὲν γὰρ ἐστὶν παραβολήματος εἶσος τὸ λόγῳ πράγματα προγεγεγεγομένα, ἐν δὲ τὸ αὐτὸν ποιεῖν τούτου δὲ ἐν μὲν παραβολή, ἐν δὲ λόγοι, οἷον οἱ Αἰσιώτητοι καὶ Δισυκοί. The parable differs from the fable and from the example, in that it adjoins for illustration what is wont to happen,—the example, what has happened; but the fable transfers the case in point to another and lower sphere; and as it could not happen within that sphere, the design and meaning are more easily discerned. Cf. Aristotle. i.e., ἢ μὲν οὖν πορίσασθαι τὸ διὰ τῶν λόγων, χρησιμότερα δὲ πρὸς τὸ βουλεύσασθαι τὸ διὰ τῶν πραγμάτων; Minucian. de Argum. 731, διαφέροντες αἱ παραβολαὶ τῶν παραβολάματος, ὅτι τὰ μὲν παραβολάματα ἐξ ιστορίας λαμβάνεται, αἱ παραβολαὶ δὲ ἀνευ ιστορίας καὶ ἀπόλατος ἐκ τῶν γεγομένων.—In point of form the parables of Christ are more like fables than what were termed parables; for in the fable the circumstances of one sphere are transferred to another, whose own circumstances are indeed different; whereas in the parable, some particular set of circumstances or position of things, some possible event, is employed to illustrate what the speaker wishes to explain or communicate. Of the example of a parable quoted by Aristotle. To this idea of parable would answer the sayings which involve a comparison adduced above, Matt. xiii. 18, xv. 15, xxiv. 32, etc. The parables of Christ, so styled καὶ ἐχόεις, are only detailed comparisons; cf. Luke xii. 41, xxi. 29; but form as such an independent group. Matt. xiii. 18, 24, 31, 33, 36, 53, xxi. 33, 45; Mark iv. 10, 13, vii. 17, xii. 12; Luke viii. 9, 11, xiii. 6, xv. 3, xviii. 1, 9, xix. 11, xx. 9, 19.

In Heb. ix. 9, ἡ πρώτη σχέσις is termed a paraboulē, because it is referred to not on its own account,—in which case either παραβολή or ἐνθύμημα would have been used,—but for the sake of its significance, seeing it has no independent worth, but only serves (as a σκία τῶν μελλόντων ὁμοιώματι, ώστε αὐτὴ ἐκεῖν τῶν πραγμάτων) in the way of comparison to illustrate the truth, as indeed its cultus likewise corresponded to this its character (καὶ ἤν . . . προσφέρονται). On the difference between παραβ. and type, vid. τόπος, ἀλληγορεῖν.

In Heb. x. 19, δὲν αὐτῶν καὶ ἐν παραβολῇ ἐκκυμαστο, some explain ἐν παραβολῇ = παραβολῶς (as ἐν ἀληθείᾳ = ἀληθῶς, ἐν τάχει = ταχέως), which cannot be shown to denote anything but bold, venturesome, temerarious; e.g. parabolēs διὰδωσον αὐτῶν εἰς τῶν κυβιστῶν, Polyb. iii. 17. 8; παραβολῆς διεκμέτατο τοῖς ἄθροι, i. 20. 14, etc.; vid. Raphel; Bleek on Heb. xi. 19. But even if the subst. parabolā in the passage cited for this—Plut. Arat. 22, διὰ πολλῶν ἐνεμών καὶ παραβολῶν περαλώντος πρὸς τὸ τέχνων—denotes bold enterprise (Pape, Wörterbuch; Tholuck), and not synonym. ἐνεμών, deviations from the straight course, analogously to the use of the word of the ellipse (Deltzsch), the prominence given to ἐν παραβολῇ as a special feature, by means of καὶ, would still remain unexplained. On the contrary, this prominence becomes intelligible if we take παραβολή here in the sense of similitude, as in ix. 9; for then we are not merely told that Abraham
received Isaac back, but, as a special and chief feature of the reward of faith, that he, ἐν παραβολῇ, received him again. The receiving of Isaac back again is to be regarded as a similitude, and has a special significance, to wit, as expositors maintain, so far as it is a confirmation of the faith of Abraham, ὅτι ἐκ νεκρῶν ἐγέρθην δύνατος ὁ θεὸς; cf. v. 35 with 1 Kings xvii. 23; 2 Kings iv. 36. Still, that this deliverance of Isaac was a kind of return from the dead, or as a pledge to Abraham that there will be a resurrection of the dead, would be too feeble a thought side by side with the preceding description of Abraham's faith, cf. Rom. iv. 17; and it is better to explain ἐν παραβολῇ with reference to the expression of Abraham's faith and Messianic hope occasioned by his reception of Isaac back, ἐσή, ἐσή, Gen. xxii. 14, and to the renewed confirmation of the Messianic promise that was thenupon received, vv. 16–18. Herein lies the significance of the event; and just this, its peculiar significance, is referred to in the words, καὶ ἐν παραβολῇ ἐκομ. (This may perhaps throw light also on John viii. 56.)

Βάπτισμα, to immerse; John xiii. 26; cf. Ruth ii. 14; Luke xvi. 24, βάπτεσαν τὸ ἄγνον τοῦ δακτύλου θάτος; cf. Iiad, v. 6, λευκόμεος ὅκεανοι; and in Arat. 658, 858, 951, βάπτεν ὅκεανοι, ποταμοῖο; elsewhere with ἐκ. Vid. Bernhardy, Synt. 168; Winer, xxx. 8. The gen. may be explained from the more complete expression βάπτεως τί ἀπὸ τινος, Ex. xii. 22; Lev. xiv. 16; Dan. iv. 30; cf. Josh. iii. 16—το make wet by immersion. LXX. = ἣσε. — Then = to dye by dipping, Rev. xix. 13, ἤματων βεβαμμένον αἰματί; cf. Herod. vii. 67, εἶματα βεβαμμένα; Mosch. i. 29, τά ἑδρα πτερνά βέβαπται; cf. Gen. xxxvii. 31, ἐμφάνισαν τὸν χτονὸ τῷ αἰματί — ἤσε. — Ἐμβάπτεως, Matt. xxvi. 23; Mark xiv. 20 (John xiii. 26, Lachm.). Hence:

Βαπτισμός, aor. 1 pass. ἐβαπτίσθην, aor. 1 mid. ἐβαπτισάμην, only in Acts xxii. 16, 1 Cor. x. 2; to immerse, to submerge; often in later Greek, Plut. de Superst. 166 A, βάπτισαν σεαυτοῦ ἐκ θάλασσαν. LXX. once = ἔσε, 2 Kings v. 14, ἐβαπτίσατο ἐν τῷ Ἰορδάνῃ. Metaphorically, e.g. Plut. Cæs. 21, ὀφθήμασι βεβαπτισμένον; cf. Isa. xxi. 4, ἐν ὕδατι με βαπτίζεις = ἄναμ. The peculiar N. T. and Christian use of the word to denote immersion, submersion for a religious purpose = to baptize, John i. 25, τί σῶν βαπτίζεις; may be pretty clearly traced back to the Levitical washings, Hebrew ἄγνοι, Lev. xiv. 8, 9, xv. 5, 6, 7, 8, 10, 11, 16, 18, 21, 22, 27, xvii. 15, xv. 13, xvi. 4, 24, 28, Num. xix. 7, 19, Ex. xix. 10, xxix. 4, xl. 12, for which LXX. = λούσθαι; cf. Acts xxii. 16, βάπτισαν καὶ ἀπόλονοι τάς ἀμαρτίας σου. For, according to Mark vii. 4, Luke xi. 38, Heb. ix. 10, Ecles. xxxiv. 10, βαπτιζόμενοι ἀπὸ νεκρῶν, βαπτιζόμενοι, appears to have been at that time the technical term for these washings; cf. Matt. xv. 2, ἁπτέσθαι, for which Mark vii. 4 has βαπτιζόμενος. (Out of these washings certainly arose also the baptism of proselytes, which, according to the testimonies as to its age, cannot have suggested the New Testament βαπτιζόμενος. Vid. Schenckemberger, Über das Alter der jüdischen Proselytentaufe, 1828; Winer, Realwörterbuch. s.v. Proselyten: "Josephus, Philo, and the older Targumists
never allude to the baptism of proselytes, properly so termed,—a baptism which was deemed as essential as circumcision,—although they had frequent opportunities of doing so.”—Leyrer in Herzog’s Real-Encyclopaedia, xii. 242 ff.) As the terms Χρωσικ, καθαρισμος, were used in post-biblical Hebrew, rather than the biblical word כְּפִי, to denote these washings, and the former had already been rendered βαπτιζω by the LXX. (vid. supra), it is intelligible enough how this use arose. Cf. 2 Kings v. 10, where ver. 14 βαπτιζων. Expressions like Isa. i. 16, and prophecies like Ezek. xxxvi. 25, xxxvii. 23 ff., Zech. xiii. 1, are connected with the Levitical washings. These washings again, and the prophecies in question, are connected with the purification which followed on and completed the act of expiation or cleansing from sin; cf. s.v. καθαριζω, καθαρισμος; cf. Num. viii. 5-22; Lev. xiii. 14; Ex. xix. 14; also 1 John v. 6, οτι ουσαν ο ελθων δι’ ειδως και αιμα της και. Heb. x. 22, 23, ηρεωμενοι τας καρδιας απο υπερδοσεως ποιησας και λεωμενοι το σωμα οδης καθαρι. This is the reason also why βαπτιζων in itself was not a thing unknown to the Jews, and why they did not consider it right for every one to come forward as John the Baptist did, John i. 25. For what was unusual in John was, that he performed the βαπτιζων on others, hence his title ο βαπτιστης, whereas the law required such lustrations to be accomplished by every one for himself. His was an act which only had a parallel in Lev. viii. 6, and could not but call to mind the prophecies in question; and indeed the Rabbis testify (vid. Lightfoot, Horae Hebr. on John i. 25) that corresponding expectations were entertained, e.g., concerning the advent of Elias. Kimchi on Zech. ix. 6 says, “ Tradunt Rabbini: Elias purificabit nothos seseae restituet congregationem.”

By βαπτιζων, therefore, we must understand a washing whose design, like that of the theocratic washings and purifications, was to purge away sin from him on whom it was performed. For this, cf. John iii. 25 ff., where both the baptism of Jesus and that of John are included under the idea of καθαρισμος. Hence Matt. iii. 6, εβαπτιζωνο... εξομολογομενοι τας αμαρτιας αυτων; Mark i. 4, εγενετο Ιωαννης ο βαπτιζων εις τη ερμην εκρυσον βαπτισμα μετανοιας εις αφεσιν αμαρτιων. Cf. Luke iii. 3; Acts ii. 38, βαπτισθανοι ηκατος ιμων... εις αφεσιν αμαρτιων; Acts xxii. 16, βαπτισας και απολογων τας αμαρτιας σου; 1 Pet. iii. 21, vid. s.v. βαπτισμα. So far, therefore, there is no difference between the baptism of John and Christian baptism, as both aim at the αφεσιν αμα. The expression, βαπτιζω ιμας εις εδαι εις μετανοιαν, Matt. iii. 11, means nothing more than Mark i. 4, βαπτισμα μετανοιας εις αφεσιν αμαρτιων, and Acts ii. 38, Μετανοησατε και βαπτισθητε κληι και, vid. supra. Not as though μετανοια were to be worked by this baptism in the place of αφεσιν, but αφεσιν cannot be without μετανοια, without which also one can enter the kingdom of heaven; and as μετανοια is required too of all who come to baptism, Matt. iii. 2, 8, Acts ii. 38, it remains accordingly the distinctive characteristic of those who are baptized for the remission of sins. To bring about such μετανοια John appeared βαπτιζων εις εδαι; and the expression in Matt. iii. 11 is selected instead of εις αφεσιν αμα in view, vv. 7, 8. The expression implies, notwithstanding, that there is a distinction between the baptism of John and that of the Messianic church, in which
metánωσις is appropriated by πίστις. The baptism of John is styled, κατ’ εξής, the βάπτισμα metánωσις in Mark i. 4; Luke iii. 3; Acts xiii. 24, xix. 4,—we might accordingly designate Christian baptism βάπτισμα πίστεως; comp. Acts xix. 4, 5, Ἰωάννης μὲν ἐβάπτισε βάπτισμα metánωσις, τῷ λαῷ λέγων, εἰς τὸ ἐρχόμενον μετ’ αὐτῶν ἵνα πιστεύσωσι, τοῦτ’ ἔστων εἰς τὸν Ιησοῦν. Ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ιησοῦ; Acts viii. 12, 13. The difference lies, however, not in the βάπτισμα, which was in all cases a washing unto purification from sin, but in the temporal relation thereof to Jesus Christ. For all depends on what is had in view at the immersion or washing, Acts xix. 3, εἰς τῷ οὖν ἐβαπτίσθησαν; οἱ δὲ ἔπαυν εἰς τὸ Ἰωάννου βάπτισμα; ver. 5, ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ιησοῦ; 1 Cor. i. 13, ἤ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθησαν; ver. 15, ἵνα μη τῆς εἰρήνης ὅτι εἰς τὸ ἐρωτὸ ὄνομα ἐβαπτίσθησαν; x. 2, πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο, on which cf. Ex. xiv. 31, ἦν γὰρ πάντες ἡ γῆ ἐγείρεται. What is in question is a relation into which the candidates for baptism are to be brought; as also in the case of εἰς metánωσιν, εἰς ἰδίους ἀμαρτίαν, εἰς ἓν σῶμα ἐβαπτίσθησαν, 1 Cor. xii. 13,—expressions which differ from those previously mentioned only as the relation to a person differs from that to a thing. Εἰς is invariably used in an ideal sense. That the local force of the preposition must not be pressed, as though it were to be explained in analogy with Mark i. 9, ἐβαπτίσθη ὅπως Ἰωάννου εἰς τὸν Ἰορδάνη, is plain from the expressions last adduced, especially from 1 Cor. x. 2, πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο εἰς τῇ νεφέλῃ καὶ εἰς τῇ θαλάσσῃ; Matt. iii. 11, εἰς ἵππας εἰς μετάνοιαν. A complete explanation is thus furnished of Rom. vi. 3, 4, δοιεν ἐβαπτίσθησατε εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθησατε συνετάξασθε σοι καὶ ἐν τῷ βαπτισμῷ τούτῳ. Further conjoined with εἰς in Matt. xxviii. 19, εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἅγιου πνεύματος; Gal. iii. 27, δοιεν εἰς Χριστὸν ἐβαπτίσθησατε, Χριστὸν ἐνεῴκασθε; Acts viii. 16, εἰς τὸ ὄνομα τοῦ κυρίου Ιησοῦ. The other connections also, ἐπὶ τῷ ὄνομα τούτῳ, Acts ii. 38, εἰς τῷ ὄνομα τοῦ κυρίου, Acts x. 48, in which the word occurs, are favourable to this explanation, so far as they show that what the word was designed to indicate was, so far as εἰς was used, the relation into which the baptized were placed; so far as ἐπὶ and ἐν were used, the basis or ground on which baptism was administered. The βαπτίζομαι ὑπὲρ τῶν νεκρῶν in 1 Cor. xv. 29 is an allowing oneself to be baptized on account of the dead; ὑπὲρ assigns the motive, as often in classical and N. T. Greek, cf. Rom. xv. 8. Plat. Conviv. 208 D, ὑπὲρ ἀρετῆς ἀδαμαίνεται καὶ τοιαύτης δίκης εὐκλείως πάντες πάντα ποιοῦσιν. It is not said that the baptism was for the advantage of the dead, but that the dead, inasmuch, namely, as they will rise again (for only in this sense can mention be made of them), give the living occasion to be baptized; cf. Acts xvii. 32, that those who have undergone baptism for such a reason have no hope (τι ποιήσωμεν), and have therefore been baptized in vain (τί καὶ βαπτίζομαι) if the dead do not rise at all. Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν is parallel therefore with τί καὶ ἡμεῖς κινδυνεύσωμεν (ver. 30); εἰ νεκροὶ οὐκ ἐγείρονται, vv. 29, 32.

Metaphorically used, βαπτίζεσθαι occurs in Matt. iii. 11, βαπτ. ἐν πνεύματι ἀγίῳ καὶ
πυρ, opposed to ἐν ὑδατι εἰς μετάνοιαν; cf. Luke iii. 16; John i. 33. That the meaning “to wash in order to purification from sin,” is metaphorical, and not that of “immerse,” is clear from the contraposition of ἐν ὑδ. and ἐν πυρ., by which the two baptisms are distinguished from each other. Both in the case of John and of the Messiah the question was one of washing for purification from sin, which the former effected by means of water, the latter by means of the Holy Spirit and fire; cf. Ezek. xxxvi. 25–27; Mal. iii. 2, 3; Isa. vi. 6; 7. (It makes no material difference whether ἐν be taken locally or instrumentally; it is the former, if in ἄρτηρε, with the meaning to dip, we maintain the idea of immersion; it is the latter, if we maintain the idea of a washing or pouring over.) No distinction is drawn between the baptism which Christ adopted from John and transmitted to His disciples, and John’s own baptism; it is only said what Messiah’s work is in relation to John’s; cf. Acts i. 5. It follows, however (comp. Acts ii. 38), that the baptism enjoined by Christ, not pointing to something future, but to something present (Acts xix. 4, 5), must have conjoined with the use of water the factor of which John had opened up the prospect; in other words, that it was a baptism ἐν ὑδατι καὶ πνεύματι, or πυρ, cf. John iii. 5.

The use of the word in Luke xii. 50, βάπτισμα δὲ ἔχει βαπτισθήναι; Mark x. 38, 39, τὸ βάπτισμα δὲ ἐγὼ βαπτίζωμαι βαπτισθήσομεθε, was probably suggested by O. T. expressions like Ps. lxix. 2, 3, 15, 16, xlix. 7, cxxiv. 4, 5, cxxiv. 7, Isa. xliii. 2, cf. Rev. xii. 15, not by its employment in the sense “to baptize for purification from sin,” in opposition to Mark x. 39, as Theophyl. on Matt. xx. 22, βάπτισμα ἐνομάζει τὸν θάνατον αἰώνιον, ὡς καθαιρικὸν διὰ τὰ πάντα τῶν ἡμῶν, assumes.—The active and passive occur in Matt. iii. 11, 13, 14, 16, xxviii. 19; Mark i. 4, 8, vi. 14, x. 38, 39, xvi. 16; Luke iii. 16; John i. 25, 26, 28, 31, 33, iii. 22, 23, 26, iv. 1, 2, x. 40; Acts i. 5, viii. 16, 36, 38, x. 47, 48, xi. 16, xix. 3, 4; Rom. vi. 3; 1 Cor. i. 13–17, xii. 13; Gal. iii. 27. The middle—to let oneself be baptized, with the aor. 1 both pass. and middle (cf. Krüger, § 52, 6, 1, 4, cf. Matt. iii. 13, 14; Mark x. 38, 39, xvi. 16; Luke xii. 38, for the notion that in this case the middle is properly a medial passive, and that the verbs in question, owing to the affinity between this meaning and that of the pass., hover between the passive and middle aorist, Acts xxii. 16; 1 Cor. x. 2); Matt. iii. 6; Mark i. 5, 9; Luke iii. 7, 12, 21, vii. 29, 30, xii. 50; John iii. 23; Acts ii. 38, 41, viii. 12, 13, xvi. 15, 33, xviii. 8, xxii. 16; 1 Cor. x. 2 (where Lachm. reads ἐβαπτίσθησαν instead of ἐβαπτίσαντο, — the middle to be explained with a regard to Ex. xiv. 31); 1 Cor. xv. 29.

Bαπτίσμος, ὁ, the washing, Mark vii. 4, 8, ποτηρίων κ.τ.λ. (ver. 8 omitted by Tisch. and the cod. Sin.), νείπον γερανά, ἄρτηρε. Heb. ix. 10, διάφορος βαπτισμοί, as constituents of the δικαιώματα of the O. T. law; Heb. vi. 2, βαπτισμῶν διδαχή, as a constituent of the ὁ τῆς ἀρχῆς τοῦ χριστοῦ λόγος. Accordingly it is less probable that the writer referred to Christian baptism in distinction from O. T. Iustrations, than to the difference and relation between Christian baptism and that of John,—a difference which
would often need to be discussed. *Vid.* John iii. 25 ff.; Acts xviii. 25, xix. 3–5. Βάπτισμος denotes the act as a fact, βάπτισμα the result of the act, and hence the former word is suitable as a designation of the institution. *Jos. Antt.* xviii. 52 uses βαπτισμός of the baptism of John. Otherwise, like βάπτισμα, βαπτιστής, βαπτιστήριον, it is used exclusively by biblical and ecclesiastical writers.

*Βάπτισμα*, 130

Bάπτισμα, τό, baptism (as accomplished), i.e. washing unto purification from sin. Of the baptism of John, τὸ β. Ἰωάννου, Matt. iii. 7; Mark xi. 30; Luke vii. 29, xx. 4; Acts i. 22, xviii. 25, xix. 3 = βάπτισμα δὲ ἐκήρυξεν Ἰωάννης, Acts x. 37; cf. xiii. 24. Designated β. μετανοια, Mark i. 4; Acts xiii. 24, xiv. 4; more completely, β. μεταν. εἰς ἄφεσιν ἁμαρτιῶν, Luke iii. 3, so far as μετανοεῖ, being both condition and result, conferred on it its peculiar character; *vid.* βαπτιστής. *Baptism unto Christ*, see Rom. vi. 4, β. εἰς τὸν Χριστόν Ἰησοῦν, αὐτός from sin follows by virtue of the death of Christ, cf. 1 John i. 7, τὸ αἷμα Ἰησοῦν καθαρίζει ἤμας ἀπὸ πάσης ἁμαρτίας; 1 Pet. i. 2, ῥαντισμὸς αἵματος Ἰησοῦν Χριστοῦ, cf. Rom. vi. 5, 6, and accordingly baptism, as a washing unto purification from sin, stands connected with the death of Christ. Col. ii. 12, συναπόστει τῷ Χριστῷ ἐν τῷ βαπτισματι, as in Rom. vi. 4, συνετέθη αὐτῷ διὰ τοῦ β.; Eph. iv. 5, ἐν βάπτισμα, counted among the momenta (elements) constituting Christian fellowship.

1 Pet. iii. 12, δὲ (ἐκ ὀφειλείας) καὶ ἤμας ἀμώτατον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥόπων, ἀλλὰ συνεφόρτωσιν ἄγαθης ἐπερώτημα εἰς θεόν. As the passage treats of the effect of water in baptism (σώζει), and as βάπτισμα is generally something done to, not by the subject, ἐπερώτημα and ἀπόθεσις cannot denote an act of the subject, and it will not do to explain the words, συνεφ. ἄγαθ. ἐπερώτημα εἰς θεόν, either (with Hofmann and Schott) as "the request or petition for a good conscience directed to God," or as "vow of a good conscience" (*gen. subj.* or *obj.*), which is based on the transference of a Latin idiom by the Roman jurists (*ἐπερώτημα = stipulatio*). Ἐπερώτημα, in Herod. vi. 67, Thuc. iii. 53, 68 = *question*, may also denote the thing asked or prayed for (Matt. xvi. 1), as αἰτήμα denotes both the petition and the res petita, Luke xxiii. 24, 1 John v. 14, κατάκεντον, the boast and the object thereof, 2 Cor. i. 14, Phil. ii. 14, δόρφον, and other words. Συνεφόρτος ἄγαθης ἐπερώτημα εἰς θεόν is that pertaining to a good conscience which has been asked and obtained from God (not as Hofmann, *Weisung und Erfüllung*, ii. 234, the requested happiness of a good conscience), that constituting a good conscience which has been obtained by prayer. That ἐπερώτημα may be used in this sense, is evident both from Dan. iv. 14, where ἐπερώτησα = ἐπερώτημα, what is demanded (i.e. something determined, decrees), and from the legal use which was suggested by the meaning "something asked" (*vid.* Brückner in de Wette *in loc.*). The use of ἀπόθεσις does not require us to suppose that baptism is conceived as the act of the person baptized, but only as an act which has been, or is being, performed on him.

Bαπτιστής, ὁ, the Baptist = ὁ βαπτιστής, as Tisch. and cod. Sin. Mark vi. 24 (cf. ver. 14). Name given to John, suggested by the function committed to and exer-
Bασιλεύς, king, he who has rule over the people, from βασίω and λαὸς—the German Herzog. The idea connected with the word is that of ruler, governor; whilst τύραννος marks him as one invested with power. Plat. defin. 415 B, βασιλεύς ἄρχων κατὰ νόμους ἀνυπεύθυνος; Xen. Mem. iii. 9. 10, βασιλεύς δὲ καὶ ἄρχων οὐ τὰ σκῆπτρα ἔχοντας ἥπια ἔναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἱρέθεντας, οὐδὲ τοὺς κλῆρες λαϊκουσ, οὐδὲ τοὺς βιασμένους, οὐδὲ τοὺς ἔξαπτησάντας, ἄλλα τοὺς ἐπισταμένους ἄρχειν. Cf. iv. 6. 12, under βασιλεύς.—1 Pet. ii. 2; John xix. 15, οὖν ἔχομεν βασιλέα εἰ μὴ Καίσαρα, cf. Acts xvii. 7. Hence it is a designation of every one in possession of a dominion, both of the Roman emperor, 1 Pet. ii. 2, 1 Tim. ii. 2, and εἰς of the tetrarchs (Luke iii. 1), Matt. ii. 1, Acts xxv. 13; of Aretas of Arabia, 2 Cor. xi. 32.—Cf. Heb. vii. 1, xi. 23, 27; Rev. i. 5, ix. 11. God is designated μέγας βασιλεύς, Matt. v. 35, cf. Ps. xlviii. 3, as the sphere of His rule includes all, world and time, Ps. ciii. 19; Wisd. vi. 5; cf. 1 Tim. i. 17, ὁ βασιλεύς τῶν αἰώνων; Tob. xiii. 6, εὐλογησάτε τῶν κύριων τῆς δικαιοσύνης καὶ ἐνώπιον τοῦ βασιλέα τῶν αἰώνων, ver. 10; cf. Heb. i. 2, xi. 3, see αἰών; 1 Tim. vi. 15, ὁ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλεύσεως καὶ κύριος τῶν κυριεύσεων; Rev. xv. 3, β. τῶν θεῶν, cf. Ps. xlviii. 9. In this sense God is repeatedly designated King in the O. T., Ex. xv. 18; 2 Kings xix. 15; Jer. x. 7, 11, and frequently in the Psalms, especially Ps. xciii.—xcix., where, however, it must not be forgotten that both the revelation and the recognition of this His universal rule are reserved for the future, Zech. xiv. 9, 16, Isa. ii.; at present it manifests itself only in isolated cases; as, for example, in judgments on those who resist His plan of salvation; cf. Rev. x. 17, άληθώς τῷ δύναμιν σοι τῷ μεγάλῳ καὶ βασιλείασ κ.τ.λ. But especially is God a King in His relation to Israel, Deut. xxxiii. 5, γὰρ ἡ βασιλεία τουτ', and that, too, not merely as the one who rules Israel, 1 Sam. viii. 7, xii. 12, Judg. viii. 23, but so far as His relation to Israel is a manifestation of what He is and designs to be to the whole world, Isa. xxiv. 21–23, ii.—that is, so far as He procures help and redemption, Isa. xxxiii. 22; Ps. lixiv. 12; cf. Dan. vi. 26, 27. He is King, in a special sense, within the economy of redemption, Isa. xliii. 15; Lev. xxv. 23, xxvi. 11, 12; Deut. viii. 6, xiv. 2, as He who carries out His saving purpose (Ex. xv. 18, and particularly Isa. lii. 7), and thus binds the people to Himself, makes them dependent on and subject to Him,—nay more, thus will bring about a totally different state of the world from that hitherto, Isa. ii.; Mic. iv. Cf. 1 Cor. xv. 24–28; Dan. ii. 35, 45.

As the Messiah, Jesus is designated βασιλεύς, and, indeed, in the first instance, β. τῶν Ἰουδαίων, Matt. ii. 2; Mark xiv. 2, 9, 12, 13, 26; Luke xxi. 3, 37, 38; John xviii. 39, xix. 3, 14, 15, 19, 21; δ. β. τῶν Ἰσραήλ, Mark xv. 32; John i. 50, xii. 13; cf. Luke
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i. 32, 33; δώσει αὐτῷ κύριον ὁ θεὸς τοῦ θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεῖας ἐπὶ τῶν οἰκῶν Ἰακὼβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. This in connection with prophesies such as Isa. ix. 6, 7; Dan. vii. 14; Ezek. xxxiv. 23, xxxvii. 24; Jer. xxxiii. 15; Zech. ix. 9; cf. Matt. xxi. 5; John xii. 15. Hence Χριστός βασιλεύς, Luke xxiii. 2; ὁ ἐρχόμενος βασιλεύς, Luke xix. 38; cf. John xviii. 37, βασιλεὺς εἰμὶ ἐγώ; ver. 36, ἢ βασιλεία ἢ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου. The Messiah is King, as He is called and sent to carry out the redeeming purposes of God concerning His people, and finally concerning the world; as the representative therefore of God, in which capacity He will restore the normal relation between God and His people, or the world, Jer. xxxiii. 15, 16; Ezek. xxxiv. 23; cf. 1 Cor. xv. 24, εἶναι τὸ τέλος διὰ τὸ παραδοτὸ τῆς βασιλείας τῷ θεῷ καὶ πατρί, διὰ τὴν καταργήσιν πάσαν ἀρχὴν κ.τ.λ. Hence His βασιλεία is not one which belongs to, or manifests itself in accordance with, the present organism of the world; and so far as it reaches into the present (Luke xvii. 21, xi. 30), it bears the same relation to its form in the future as the Son of man on earth bears to the same Son καθημένῳ ἐν τῷ θρόνῳ δόξης αὐτοῦ, who, as a matter of course, wears the title ὁ βασιλεύς, Matt. xxv. 34, 40.—In Rev. xvii. 14, xix. 16, He is termed βασιλεὺς βασιλείων, κύριος κυρίων, not merely to describe His power (i. 5, ὁ ἐρχόμενος τῶν βασιλείων τῆς γῆς), but as He who is victorious over all opposing powers; cf. Rev. xi. 17, ἐλπίζω τὴν δύναμιν σου τὴν μεγάλην καὶ ἑβασιλεύεις; xvii. 12; Dan. vii. 14, ii. 35, 45; 1 Cor. xv. 25, διὰ γὰρ αὐτοῦ βασιλείων ἄρχεις οὐθεὶ πάντας τούτων ἐχθροῦν ὑπὸ τούτων πόδας αὐτοῦ.

In Rev. i. 6, according to the majority of testimonies, we must read ἐποίησεν ἡμᾶς βασιλεῖς, ἵνα ἐν θεῷ instead of βασιλεὺς κ.τ.λ.; on the contrary, v. 10, ἐποίησαν αὐτοῖς βασιλεῖς καὶ ἱερεῖς, according to most authorities, where Lachm., Tisch., following cod. A, also again read βασιλεῖς. Cf. Rev. xx. 4, 6, xxii. 5; Dan. vii. 27; Gen. xii. 3, xviii. 18; Jas. i. 18.

Βασιλεία, δια, royal, belonging to, appointed, or suitable for the king, e.g. θρόνος, πορφύρα. The neuter in the sing. (Xen.) and the plural (Luke vii. 25) = royal palace. —In 1 Pet. ii. 9, βασιλεῖαν ἐράτευμα, corresponding to the Hebrew שִׁכָּנָה, Ex. xix. 6. Here the explanation (comp. Rev. v. 10, xx. 4, 6) suggests itself readily,—“a priesthood called to royal dominion, or clothed with royal dignity.” Nor is the meaning of the adj. βασιλείων opposed thereto; cf. e.g. Herod. i. 35, ἄνηρ γένεων τοῦ βασιλείου. On the other hand, however, this explanation does not correspond to the Hebrew text, which describes Israel as the people whose King is God (compare βασιλεύς, πολίς in this sense in 1 Kings xviii. 10), and who are more precisely defined as a nation of priests, cf. Rev. i. 6.

Βασιλεία, δια, royal dominion; a designation both of the power (Ezra iv. 5) and the form of government, and, especially in later writers, of the territory and the rule, the kingship and the kingdom. Suidas, τὸ ἀξιόμα καὶ τὸ ἐθνὸς βασιλεύοντος; Xen. Mem. iv. 6. 12, βασιλείαν δὲ καὶ τυραννίαν ἅρμαν μὲν ἀμφοτέρας ἡγεῖτο εἰςα, διαφέρειν δὲ ἀλλήλων ἐνόμισε.
It is in the New Testament a designation of power, Rev. xii. 10, xvii. 18, ἥξουσα βασιλεία ἐπὶ τῶν βασιλείων τῆς γῆς. Also, probably, in xvii. 12, ὦτιες βασιλείου ὄπως ἑλάβων, ἀλλ’ ἐξουσίαν ὡς βασιλείου μίαν ὄραν λαμβάνουσιν; cf. ver. 17, δύνατα τῆν βασιλείαν αὐτῶν τῷ θηρῷ. Further, Rev. i. 9, συγκομισμένος ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ; ver. 6, ἐποίησεν ἡμᾶς βασιλείας κ.τ.λ.; cf. v. 10, xx. 4, 6, xxii. 5; Dan. vii. 27. As ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν, xi. 15, it would seem, be explained as = “dominion over the world,” one will be disposed to take it in the same sense in the only other passage, Rev. xvi. 10, ἐγένετο ἡ βασιλεία αὐτοῦ ἐκκοσμίας, so that, in the Revelation, βασιλεία would always denote royal power, or glory. It occurs, besides, in this sense in 1 Cor. xv. 24, ὅταν παραδοθῇ τῇ βασιλείᾳ τῷ θεῷ καὶ πάτρι; Luke i. 33, βασιλείας αὐτοῦ οὖν ἔσται τίλιος.

In the remaining passages βασιλεία denotes the sphere of rule, realm, or kingdom; Matt. iv. 8; Luke iv. 5, ἐθεώσεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης τοῦ κόσμου; Matt. xii. 25 sq., πάσα βασιλεία μεριθεῖσα . . . πάσα πόλις κ.τ.λ.; cf. Mark iii. 24; Luke xi. 17, 18.—Matt. xxiv. 7, ἐγερθήσεται βασιλεία ἐπὶ βασιλείαν; Mark vi. 23, xiii. 8; Luke xix. 12, 15, xxi. 10; Acts i. 6; Mark xi. 10. In the N. T. it occurs principally in the expression, ἡ βασιλεία τοῦ θεοῦ, for which Matthew has, except in vi. 10, 33, xii. 28, xxi. 31, 43, always ἡ βασιλεία τῶν οὐρανῶν. The same also absolutely, ἡ βασιλεία, Matt. viii. 12, xii. 38, xxiv. 14; Luke xii. 21. It thus denotes the sphere of God’s rule, or that order of things (cf. John xviii. 36, in contrast with κόσμος) in which the prevalence of His will, i.e. according to what was remarked under βασιλείαν, specially the realisation of His saving purpose (the fulfilment of His promises, Jas. ii. 5), becomes manifest. Cf. Luke xvi. 16, ὁ νόμος καὶ οἱ προφήται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελιζείται (vul. εὐαγγελίζων); Mark xv. 43, προσεδράμενος τὴν βασιλείαν τοῦ θεοῦ; Luke xxiii. 51, προσέβηκεν τὴν βασιλείαν τοῦ θεοῦ; Luke xviii. 20, πότε ἔρχεται ἡ βασιλεία τοῦ θεοῦ; Matt. xxv. 34, ἐκληρονομήσατε τὴν ἡτοιμασμένην ὑμᾶς βασιλείαν, κ.τ.λ. As the matter in hand is the realisation of the saving purposes of God as proclaimed by the prophets, we at once understand why the preaching of the Gospel commenced with the announcement, ἤργον ἡ βασιλεία τῶν οὐρανῶν, Mark i. 15; Luke x. 9, 11; cf. Matt. iii. 2, iv. 17, x. 7, to which the petition corresponds, ἐλθὼν ἡ βασιλεία σου, Matt. vi. 10; Luke xi. 2; so also the proof adduced in Matt. xii. 28, εἶ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔδειξαν ἐφ᾽ ὑμᾶς ἡ βασιλεία τοῦ θεοῦ; cf. Luke xii. 20, xxi. 31, as compared with ver. 28, where βασιλεία τοῦ θεοῦ and ἀπολύσεως correspond. This explains also the emphasis laid on the distinction between the redemptive economy of the Old and New Testaments, Matt. xi. 11; Luke vii. 28. Hence the kingdom of God formed the contents and subject of evangelical preaching and instruction, Acts xix. 8, explained from its connection with the entire course of the history of redemption or revelation, Acts xxviii. 23, οὐ πεποίηκαν διαμαρτυρόμενοι τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοῦς περὶ τοῦ Ἰησοῦ.
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ἀπὸ τοῦ νόμου Μωσέως καὶ τῶν προφητῶν. Cf. Luke iv. 43, διὸ καὶ ταῦτα ἐτέρως πάλαιν εὐαγγελίασαν ὑμῖν μὲ δεῖ τὴν βασιλείαν τὴν θεοῦ θεοῦ, διὰ τὸ εὐαγγελία τῆς καὶ τῆς καθολικής συναγωγῆς τῆς θεοῦ θεοῦ. The combinations of ἐπαγγελματίας, εὐαγγελίας, εὐαγγελίων τῆς θεοῦ θεοῦ, Mark i. 14; Matt. iv. 23, ix. 35, xxiv. 13 (εὐαγγελίων τῆς θεοῦ θεοῦ), the good tidings of the fulfilled promise of salvation, correlate to ἐπαγγελία, the promise of salvation itself; κηρύσσεσαν τῆς θεοῦ θεοῦ, Luke ix. 2; Acts xx. 25, xxviii. 31; λαλοῦν περὶ τῆς θεοῦ θεοῦ, Luke ix. 11; διαγγέλλον τῆς θεοῦ θεοῦ, Luke ix. 60; λέγειν τὰ περὶ τῆς θεοῦ θεοῦ, Acts i. 3, xix. 8; τὰ μυστήρια τῆς θεοῦ θεοῦ, Luke viii. 10; Mark iv. 11; Matt. xiii. 11; ver. 19, ὁ λόγος τῆς θεοῦ θεοῦ. With the fact that the kingdom of God offers the realization of the divine purpose of salvation, it is in keeping that the working of miracles by Christ and His disciples goes hand in hand with the preaching of the kingdom, Matt. xii. 28; Luke x. 9; Matt. ix. 35; Luke ix. 2, etc.; because the connection between these miracles and salvation in the kingdom of God corresponds to the connection, everywhere expressed or presupposed, between sin and death in the world (cf. Cremer's Über die Wunder im Zusammenhang der göttlichen Offenbarung, Barmen 1885). Hence the expectation of great blessedness in the kingdom of God, Luke xiv. 15, μακάριοι δὲ φαγεῖν ἄρτον ἐν τῇ θεοῦ θεοῦ, cf. xiii. 29, ἀνακλησθούσης ἐν τῇ θεοῦ θεοῦ; Matt. viii. 11; cf. Matt. xvi. 19, δῶσον σοι τὰς κλήσεις τῆς θεοῦ θεοῦ; xxiii. 14, κλητε τὴν βασιλείαν τῶν οὐρανῶν; xxi. 43, ἀρθήσεται ἄφρος ὑμῶν ἡ θεοῦ θεοῦ.

Now, inasmuch as the saving designs of God already found their realization with and in Christ, it is said, ἡ βασιλεία τοῦ θεοῦ ἐν τῷ υἱῷ ὑμῶν ἔστιν, Luke xvii. 21; cf. John i. 26, μέσον υἱῶν ζητεῖς, διὰ υἱῶν ζητεῖς; Luke xi. 20; Matt. xi. 12, xii. 28. But inasmuch as this realization first becomes manifest when Christ's work is completed, the kingdom of God is spoken of as yet to be revealed, with the tacit assumption that this can only be accomplished after the appearance of Christ. Cf. Luke xix. 11, δα τὸ ἔργον εἶναι Ἱερουσαλήμ αὐτοῦ καὶ δοκεῖ αὐτόν ὅτι παρασχέσαι μελέτη ἡ βασιλεία τοῦ θεοῦ, ἀναφανεῖται (cf. ver. 38). So Mark ix. 1, ἦκε διὰ τοῦτο τὴν βασιλείαν τοῦ θεοῦ ἀκατηφελεῖν ἐν δυνάμει; Luke ix. 27; Matt. xvi. 28. In this sense it is future for Christ also, Luke xxii. 16, 18, 30; Matt. xxvi. 29; Mark xiv. 25; Luke xxiii. 42. It is designated the kingdom of Christ in Matt. xvi. 28; comp. Mark ix. 1; Luke ix. 27; Matt. xx. 21; Luke xxii. 29, 30; comp. xviii. 18, xxiii. 42; cf. Eph. v. 5, ἡ βασιλεία τοῦ Χριστοῦ καὶ θεοῦ; 2 Tim. iv. 1, 18; Heb. i. 8.—because it is the Messiah who executes the redeeming will of God, and with whom, accordingly, the new order of things is necessarily connected; vid. under βασιλεία.

When, therefore, Christ says, ἡ βασιλεία τοῦ θεοῦ ἐν τῷ υἱῷ τοῦ θεοῦ, John xviii. 36, His meaning is that the present order of things (κόσμος) does not set forth the glory (vid. δόξα) and saving purpose of God; for which reason the kingdom of God is styled in Matthew, ἡ βασιλεία τῶν οὐρανῶν; cf. 2 Tim. iv. 18, τίμησεται κυρίος ἀπὸ πάντων ἐπί σου τῆς βασιλείας αὐτοῦ τῆς ἐν οὐρανοῖς, whereby both the natural and moral antagonism between this and that world is expressed and emphasized (vid. οὐρανοί): cf. 1 Cor. xv. 50, σάρξ καὶ αἷμα βασιλείαν τοῦ θεοῦ εἰσελθομένου ὡς δύνανται; Luke xvii. 20,
οὐκ ἔρχεται ἡ β. τ. θ. μετὰ παρατηρήσεως, most strongly emphasised in John iii. 3, ἢν μὴ τις γνησιός ἄνθρωπος, οὐ δύναται ἰδεῖν τὴν β. τ. θ. (see under the words, ἄνθρωπος, ὑπόθεσις, πνεύμα); Matt. xviii. 3, 4, xix. 12, 14, 23, 24; Mark x. 14, 15, 23–25; Luke xviii. 16, 17, 24, 25, 29; 1 Cor. vi. 9, 10; Gal. v. 21; Eph. v. 5; comp. Bengel on Matt. iv. 17, "Regni coelestis appellatione, ibi T. fere propria, praecipua aortis regni terreni, et invitantur omnes ad coelestia." This antithesis is particularly prominent in the Revelation, which specially deals with the subject. Comp. the ἐβασιλεύσας, xi. 17. On the ground of this relation to the present state of the world, allusion is made to τὰ μυστήρια τῆς βασ., τῶν οὐρ., Matt. xiii. 11, Luke viii. 10, or to the μυστήριον τῆς β. τ. θ., Mark iv. 11, concerning which it is said, ἐκ νόμου τοὺς ἔματεν παραβολαῖς (which see) τὰ πάντα γίνεται.—Matt. xiii. 24, 31, 33, 44, 45, 47, xviii. 23, xx. 1, xxii. 2, xxv. 1; Mark iv. 26, 30; Luke xiii. 18, 20. As the ultimate goal of the divine plan of redemption, the β. τ. θ. is also the goal of human life and effort, so far as they submit to be determined by the truth and revelation of God; hence Matt. vi. 33, ζητεῖτε δὲ πρῶτον τὴν β. τ. θ.; Luke xii. 31; cf. ver. 32, εὐδοκεῖτε ὁ πατὴρ ὑμῶν δουλεύει ὑμῖν τὴν βασίλευσιν; cf. 1 Thess. ii. 12, τοῖς καθαύγοντος ἡμᾶς εἰς τὴν ἐναυτῇ βασιλείᾳ καὶ δόξαν. Hence ἐσπαθεῖται εἰς τὴν β. τ. θ. (Matt. v. 20, vii. 21, xviii. 3, xix. 23, 24; Mark ix. 47, x. 15, 23, 24, 25; Luke xviii. 24; John iii. 5; Acts xiv. 22), which corresponds to σωθήναι in Mark x. 26, cf. 2 Tim. iv. 18, and to ζωὴν αἰώνιον ἐλπιστεύμενον in Mark x. 17 (so that there is a close connection between the σωματικά, or the ζωὴ αἰώνιος, and the βασ.). Κληρονομεῖ τὴν β. τ. θ., 1 Cor. vi. 9, 10, xv. 50; Gal. v. 21; Eph. v. 5; Jas. ii. 5; in the Gospels only in Matt. xxv. 44; but comp. αἰτῶν ἐστίν ἡ β. τ. θ. τῶν οὐρ., Matt. v. 3, 10, xix. 14; Mark x. 14; Luke vi. 20; as also Matt. xx. 31, οἱ τελείων . . . προνοούντων ὑμᾶς εἰς τὴν β. τ. θ.; Mark xii. 34, οὐ μακρὰν εἰ ἄντι τῆς β. τ. θ.; Luke ix. 62, εὐθυτος τῇ β. τ. θ. On the expression νῦν τῆς β., Matt. viii. 12, xiii. 38, see under νῦν. The reason why the β. τ. θ. is represented both as present—e.g. in Matt. xi. 12, xii. 28, xxi. 40; Luke xvi. 16, 17, xvii. 20, 21; Rom. xiv. 17; Col. i. 3, iv. 11; Heb. xii. 28—and future—e.g. in Matt. xxv. 44; Luke xxii. 31; 1 Cor. xv. 50; 2 Thess. i. 5; 2 Tim. iv. 1—is, that the N. T. writers everywhere view the blessings of salvation as, although attainable now or in this world, still appertaining to another order of things, accordingly to the future, so far as there is an antagonism between those blessings and the κόσμος ὄντος (John xviii. 36; cf. 2 Pet. iii. 13; Heb. vi. 5), which prevents their full development; thus, for example, John speaks of ζωή, ζωὴ αἰώνιος, as a thing not solely of the future, but possessed now beforehand. But this is not compatible with the idea that in the N. T. a distinction is made between a kingdom of God in a spiritually moral sense and in a historically teleological sense, the one belonging to the present, the other to the future. It must be granted, even by the espousers of this view, that such a distinction is by no means everywhere apparent (see e.g. Kamphuysen, Gebet des Herrn, p. 59). The error of this view arises not simply from a false adjustment of the relation of the N. T. present salvation to the O. T. future salvation, or of the N. T. salvation in the present to the N. T. future.
salvation, but mainly from the fact that the kingdom of God is not regarded primarily as salvation,—its fellowship is not primarily regarded as a fellowship of the saved, forming the nucleus or foundation of a new spiritual and moral fellowship. What is called the kingdom of God in a spiritually moral sense is, in the N. T., the beginning of the kingdom of God in its teleological sense, in the sphere of the inner life. The future belongs to the β. τ. θ. as βασιλεία τῶν οὐρ. ("sic appellatur cum prospectu ad consummationem," Bengel), but this future is as yet made a matter of conflict by the present. The β. τῶν οὐρ. was here, ere it drew nigh, Matt. xxv. 34, κληρονοµήσατε τὴν ἕτοιµασµένην ὑµῶν βασιλείαν κατὰ καταβολὴν κόσµου; for the world was created with a view to this order of things. It is as a possession and a power, ere the present order of things has given way to it.

As to the O. T. basis of this idea, βασιλεία τοῦ θεοῦ, being a new order of things, owing its character to the realization or revelation of the dominion of God, is a comprehensive N. T. expression for the object promised and expected in the plan of salvation (cf. Acts iii. 21), suggested, perhaps, primarily by Dan. ii. 44, but first used as term. techn. in Wisd. x. 10; comp. Gen. xxviii. 12; Song of the three Children, 32. What the expression presupposes may be easily learnt from prophecies like Isa. ii. xi. lii. 7; Mic. iv.; Jer. xxiii. 5 sqq., xxxiii. 14 sqq.; Ezek. xxxiv. 23 sqq., 37; Dan. ii. 44, vii. 14, as well as from passages like Ps. xciii.–xcix. These prophecies, again, are rooted (comp. Ps. xciii.–xcix.) in the relation of God to Israel, as distinguished from other nations,—a relation according to which God displays His royal authority in Israel by saving and redeeming; amongst the Gentiles, as the foes of Israel, by judgments; cf. Deut. vii. 6–8, xiv. 2; Ex. xv. 18. There Israel is His kingdom (Ex. xix. 6; Deut. xxxiii. 5; Isa. xxxiii. 22), inasmuch as His will, in the form of law and promise, determines the life of the nation. The N. T. expression, like αἰών οὐρ., μέλλων, seems to have been adopted from the language of the schools and of the religious life of the community; for the formula ἐνεπηράσθη is frequently applied to the kingdom of Messiah, which is also sometimes called kingdom of God. Cf. Tholuck on Matt. v. 3; Lightfoot, Hor. Hebr.; and Wetstein on Matt. iii. 2. Schöttgen, Dissertatio de regno cod.—From all this it would appear that the kingdom of God is primarily salvation, and as such is both the possession and the hope of the ἐκκλησία; cf. Luke xii. 32 (πολµον, corresponding to ἐκκλησία, cf. 1 Pet. v. 2; Acts xx. 28), as also Heb. xii. 28, βασιλείαν ἀσιλαντον παραλαμβάνεις, with τὰ μέλλονα ὑπάρχα, Heb. ix. 11; Rom. xiv. 17; 1 Cor. iv. 20. It is related, therefore, to ἐκκλησία as redemption is related to the church of the redeemed, and in such a manner that, being encompassed and embraced by the organism of the kingdom of God, the latter has in the former its weal and its law. At the same time, however, the church is the sphere of the demonstration and manifestation of the corresponding order of things—to wit, of the kingdom of heaven, and that in accordance with the development of the ages; vid. αἰών. In no case is the church to be regarded as "the form of manifestation" or embodiment of the kingdom of God in any such sense.


**Basilēs**

 mayores, to be king, to rule; Matt. ii. 22; Luke i. 33; 1 Tim. vi. 15. Of God, Rev. xi. 15, 17, xix. 6; of Christ, 1 Cor. xv. 25, vid. under basileías; of those who belong to Christ, Rev. v. 10, xx. 4, 6, xxi. 5; cf. Dan. vii. 27; Gen. xii. 3; Jas. i. 18, to denote their participation in the royal glory of Christ, at whose feet all opposing powers must lie, 1 Cor. xv. 25; Rev. xvii. 4, xix. 16; cf. 1 Cor. vi. 2; 2 Tim. ii. 12, εἰ ἐπομένως, καὶ συμβασιλεύσαμεν. This theocratic meaning will also have to be adopted in 1 Cor. iv. 8, χρήσις ἡμῶν ἐβασιλεύσατε, especially in view of the words that follow, καὶ ὑμεῖς εἰς ἐβασιλεύσατε, ἵνα καὶ ἡμῖν ὑμᾶς συμβασιλεύσαμεν; according to which the apostle has in his eye the goal of Christian hope (Rom. viii. 17, 2 Tim. ii. 12), which the Corinthians in carnal pride were laying claim to beforehand. In antithesis to this is ver. 9, ὁ θεὸς ἡμῶν τοῦ ἀποστόλου ἐγκύκτως ἀπεδέχετο, cf. Jas. i. 18; cf. Osiander, Meyer, Burger in loc. — In Rom. v. 17, οἶς τὴν περσεφεῖν τὴν χάριν λαμβάνοντες εἰς τὸν ἐβασιλεύσασαν διὰ Χριστοῦ, the expression must be taken primarily in opposition to the foregoing εἰ γὰρ ὁ θάνατος ἐβασιλεύει; in contrast with the previous subjection to the dominion of death, there now comes in the completest contrary; cf. 1 Cor. iii. 22, ἐκ τοῦ τὸν θάνατος τότε ὑμῶν. Death is subject to them, and life serves for the demonstration of that which they are. They are in the same manner in possession of life, as death was previously in possession of them. — Akin in classical Greek is the use of βασιλεύειν = to live as a king, in Plutarch. — Lastly, Paul uses the word in the following connections, οἷς θάνατος ἐβασιλεύειν, Rom. v. 14, 17; ἡ ἀμαρτία ἐστίν, Rom. v. 21, vii. 12; χάριν ἔβας, Rom. v. 21 (as in Plato, Rep. x. 607 A, ἴδων καὶ λόγῳ ἐν τῇ πόλει βασιλεύσετον ἀντί νόμων; Xen. Mem. iv. 3. 14, ἡ ψυχὴ βασιλεύει ἐν ὑμῖν), to mark them as supreme determining powers.

**Bdelukτός**

In classical Greek only the middle βδελύσσω, to be disgusted, to detest, to abominate; with the acc., Rom. ii. 22, ὁ βδελύσσόμενος τὰ ἐθνά. LXX. = ἐθνά. Lev. xi. 11, 13; Ψαλ., Deut. vii. 26, xxiii. 8; Job ix. 31. It denotes a very high degree of repugnance. Cf. Aristoph. Nub. 1132, ἄν γὰρ μάλιστα παιδόν ἡμῶν δέθηκα καὶ πέφρολα καὶ βδελύσσωμα. In biblical Greek used of religious and moral repugnance, see under βδήλωμα. The act. βδελύσσω only in Lev. xi. 43, xx. 25, 1 Mac. iv. 48, in the combination βδελύσσως τῶν ψυχικῶν τῶν ἑαυτοῦ, to make abominable, detestable, to constitute an object of religious abomination, to defile, Heb. = ἐθνά. Hence the perf. par. pass., Rev. xxi. 8, δείπων καὶ ἀποτελοῦν καὶ ἐβδελύγμων, those who are stained with abominations (heathenish), cf. xvii. 4, 5, xxi. 27; 3 Mac. vi. 9, ἐπιφάνεια ὑπὸ Ἰσραήλ ἡμῶν, ἀπὸ δὲ ἐβδελύγμων ἀνόμων ἑθνῶν ἐβραῖομένων. On the contrary, the same form in Job xv. 16, ἐβδελύγμων καὶ ἀκάθαρτος ἀνήρ, as also in Isa. xiv. 19, νεκρὸς ἐβδελύγμων, is the passive of βδελύσσωμα = abominated, an abomination; cf. ἴδου, ἦμα, from ἴδομαι, Matt. viii. 8; Mark x. 29; Isa. liii. 5.

**Bdelukτός**, abominable, or abominated; Tit. i. 16, βδελυκτοὶ δυνατοὶ καὶ ἀπειθεῖς; Luther, "who are an abomination to God." Cf. Prov. xvii. 15, τὶς δικαίων κρίνει τῶν.
βέλημα, βελονός δὲ τὸν οίκανον, ἀκάθαρτος καὶ βελευκτός παρὰ θεῷ = ἰδρυσί. Ecclus. xii. 5, τέκνα βελευκτά γίνεται τέκνα ἀμαρταλών; 2 Macc. i. 27. The word does not occur in classical Greek; βελυκτός has another sense, and signifies shameless, disgusting; in this sense βελευκτός is used in Philo, ii. 261. 4, γυναικῶν θίασον βελευκτῶν καὶ ἄκολοτῶν, whereas it is used in patristic Greek in a religious sense, with the passive signification above given; e.g. Chrysostom, καὶ παρὰ ἀνθρώπων μοισχόν καὶ παρὰ θεῷ βελευκτόν.

Βέθαιον αὐτά, τό, what is detested, abomination, only in biblical and patristic Greek, to mark an object of moral and religious repugnance. LXX. = ἀγαθόν, Deut. xxix. 17; 2 Chron. xv. 8, ἔβησε καὶ τὰ βελευκαμάτα ἀπὸ πάντως τῆς γῆς Ἰούδα, over against ἐνεκαίνισε τὸ θυσιαστήριον κυρίου; Jer. xiii. 27; Ezek. xi. 21; Dan. ix. 27, xi. 31, xii. 11 (γεγονός elsewhere also = εἴδωλον, 1 Kings xi. 7; προσόθεσμα, Deut. vii. 26; 2 Kings xxiii. 13). = ἰδρυσί, Lev. vii. 21, xi. 10–xiii. 20, etc. = Ζητείᾳ, Ex. viii. 26; Gen. xlii. 21, xlv. 43, βελευκαμά γὰρ ἐστὶν Αἰγυπτίων πᾶς ποιμὴν προβάτων; Prov. vi. 1, 20, xvi. 11; 2 Chron. xxxvi. 14; Lev. xxvii. 26, 27. (Also = ἀκάθαρτον, ἀκαθαρσία, Prov. iii. 32, xxiv. 9.) Ecclus. xiii. 20, xxxvii. 30, xlix. 2, Wisd. xii. 23, xiv. 11, it is said, concerning the idols, ἐν κτίσματι θεοῦ εἰς βελευκαμά ἐγεννηθησαν. Everything that loosens the connection of man with God is an object of the highest religious detestation, βελευκαμά; hence also, in general, sinful actions and sinful men, so that the frequent connection or interchange of β. with ἀκαθαρσία, ἀκάθαρτος (q.v.), is well accounted for; cf. Prov. iii. 32, vi. 16, xxiv. 9; Jer. xiii. 27. Especially, however, is it used as term. techn. for everything in which — answering to the highest religious detestation — the greatest estrangement from God manifests itself. Hence unclean beasts and the eating thereof is designated βελευκαμά, cf. Lev. xi., Deut. xiv. 3, for therein was manifested the difference between the Gentiles and Israel as united with God. Then it denotes idols; in general κατ᾽ εἰς, all forms of heathenism. Cf. Deut. xxix. 17; 2 Chron. xv. 8; Isa. ii. 8, 20; Lev. xxvii. 27, etc., as also the combinations of ἀκαθαρσία, πορνεία, and βελευκαμά, Rev. xvii. 4, 5. — This must be kept in mind in all the N.T. passages. It denotes the greatest repugnance on the part of God in Luke xvi. 15, τὸ ἐν ἀνθρώποις ἴον βέλημα ἐνώπιον τοῦ θεοῦ; heathenish character in Rev. xvii. 4, 5, xxi. 27, πᾶν κοινόν καὶ ὧν ποιῶν βελευκαμά καὶ φείδος, with reference to the semblance of Christianity (worldliness). Only in this moral religious sense, therefore, and not in that of physical disgust, can βελευκαμά ἐρημώσωσον, Matt. xxiv. 15, Mark xiii. 14 (comp. Dan. ix. 27, xi. 31, xii. 11; 1 Macc. i. 54 ff.; Matt. xxiii. 38), be understood as designative of a manifestation of the highest opposition to God (Antichrist), cf. Cremer on Matt. xxiv. 25, p. 59 ff.

Βέθαιος, α, αν, in Attic Greek usually ἄ, ἀ (from βαίνω) = firm, e.g. of firm land, terra firma. Figuratively, synonymous with ἀληθῆς, ἀσφαλῆς, πιστῶς, fixed, sure, certain. Βέθαιος denotes what we can move or act upon; στερεός,—from στα, ἵστημι,—what is or stands fast, firm, hard; thus στερεά πύλαι = fast or fixed gates; Βέθαιοι πύλαι (Thucyd. iv. 67) = sure gates, gates guaranteeing safety. Thucyd. iii. 23, κρυστάλλος τε γὰρ ἑπε-
Bēbainos  139  Bebaioû

πίγις οὖ βηβαῖος ἐν αὐτῇ (ἐκ tῆς τάφρος) δοστ' ἐπελθεῖν. Hence figuratively = upon which one may build and rely or trust. Plato, Legg. ii. 653 A, ἀλληθείς δόξας βεβαιών, where βηβαῖος denotes the worth of the ἄληθ.; Tim. 49 B, πιστῶ καὶ βεβαιῶ χρήσασθαι λόγον; 37 B, δόξαι καὶ πίστεοι γέγονοται βηβαιῶ καὶ ἀληθείας. With εἰρήνη (Xenophon, Isocrates), φίλα (Xen. Plato), and other words. Not unfrequently of persons likewise = reliable, trusty, constant, e.g. φίλος. Thucyd. v. 43, ὦ βεβαιῶν φίλων εἶναι Δασκαλιτίσσων, untrustworthy, inconstant. Comp. Wisd. v. 23, ἃνέτι ἐν tῇ σοφίᾳ πνεύμα . . . φιλανθρωπίαν, βεβαιόν, ἀσφαλές; 3 Macc. vii. 7, τὴν τε τοῦ φίλου ἢν ἔχουσι πρὸς ἡμᾶς βεβαιῶ . . . εὐνοιαν; v. 31, βεβαιῶν πλῆθος. Not in the LXX. In the N. T. not of persons, but in other ways as in classical Greek, and indeed (1) objectively, Heb. vi. 19, ἢ (ἐκ ἀληθείας ὡς ἄγειρων ἔχομεν τῆς ψυχῆς ἀσφαλεῖ ταῖς βεβαιῶν, where ἀσφαλεῖ and βεβαιῶ are negative and positive expressions of the same thing, of that which does not fail nor waver, that which is immovable, and upon which one may rely. Heb. ii. 2, λόγος, as in 2 Pet. i. 19; cf. Plato, Phaed. 90 C, λόγοι βεβαιῶν καὶ ἀληθείας. Rom. iv. 16, ἑαυτοῦ. Heb. ix. 17, διαθήκη ἐπὶ νεκρῶν βεβαιῶν; cf. Gal. iii. 15, κεκυρωμένη διαθήκη. 2 Pet. i. 10, βεβαιῶν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιεῖσθαι. (2) Subjectively, 2 Cor. i. 7, ἀληθεία; Heb. iii. 6, πάθησια; iii. 14, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαιῶν κατά-
χομεν.

Bēbeaiō, to make firm or reliable, so as to warrant security and inspire confidence, to strengthen, e.g. τὴν ἀρχήν, βασιλείαν, to make true, to fulfill; e.g. Xen. Cyrop. viii. 8. 2, εἴτε ὄρκους ὁμώσας, ἡμέτερου, εἴτε δεξίος δοῦν, εἴτε βεβαίων. Polyb. iii. 3, βεβαιώσων ἡμῖν πέπειμα τὰς ἐπαγγελίας. So Rom. xv. 8, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. Comp. Xen. Anab. vii. 6. 17, ἀπαιτήσει μὲ δικαίων, ἐὰν μὴ βεβαιῶ τὴν πράξιν αὐτῷ ἐφ' ἡ διαρκοῦν. In this connection it signifies to fulfill, in others again to confirm, to make a thing firm so that it holds, e.g. τοῖς νόμοις, leges scribere. Plato, Crit. 53 B, βεβαιώσων τῶν δικαστῶν τὴν δόξαν. Philob. 14 C, τοῦτοι τοῖς τοῦ λόγου ἐν μᾶλλον δι' ὁμολογίας βεβαιωθόμενοι. So Mark xvi. 20, τὸν λόγον βεβαιοῦντος διὰ τῶν ἔπαθολοθύτων σημειῶν; Heb. ii. 3, ἢ πώς ἐκκοσμήσων εἰς ἡμᾶς βεβαιόθη; 1 Cor. i. 6, τὸ μαρτύρων τοῦ Χριστοῦ ἐβεβαιώθη ἐν ἡμῖν. While the combination of βεβαιῶ with a personal subject, so usual in classical Greek, does not occur in the N. T., the union of βεβαιῶν with a personal object, hardly known in classical Greek,—certainly not at all in the manner of the N. T.,—is distinctive of the N. T. When it is said in Thucyd. vi. 34, ὡς τοῖς Σικελοῖς πέμποντες τοῖς μὲν μᾶλλον βεβαιωθόμενοι, this corresponds simply with the import of the adjective with personal subject, Schol. βεβαιῶν φύλου ποιήσωμεν. The N. T. βεβαιῶν with personal object does not refer to the character or bearing of the object; it signifies a confirming of the person’s state of salvation, preservation in a state of grace, synonymous with στήριξι, 1 Thess. iii. 13; 1 Pet. v. 10. It does not modify the meaning of the verb, but it uses it of persons in the same manner as it is said, βεβαιῶν τῷ ἀρχήν, βασιλείαν. 1 Cor. i. 8, ὅς καὶ βεβαιύσα ἡμᾶς ἐστι τέλος ἀνεγκλητος ἐν τῇ ἡμέρᾳ κ.τ.λ., comp. Col.
Bēbaisō

i. 8; Rom. viii. 33. — 2 Cor. i. 21, ὅ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρῆσαι ἡμᾶς ὧδε, comp. ver. 20, where the objective fulfillment and confirmation of the promises in Christ is spoken of, so that βεβ. ἡμᾶς εἰς Χριστὸν denotes the corresponding work of God upon the subject; He confirms us in Christ, so that we become ever more assured and certain of Him; see also ver. 22. Eph. iv. 14, 15; 2 Thess. ii. 2; therefore = to confirm in believing possession of salvation, i.e. in the faith, see Col. ii. 7, βεβαιῶμενοι ἐν τῇ πίστει, if we do not read, with Lachm. Tisch., τῇ πίστει = ἐκ τῆς πίστεως. (Theophylact), so that βεβαιωθῆναι would be an independent expression; comp. Heb. xiii. 9, καλὸν γὰρ χάριν βεβαιωθῆναι τὴν καρδίαν = to become fixed, assured, i.e. of one's cause or matter, to become certain of Christ (in faith), cf. Eph. iv. 14, κληρονομήσας καὶ περιφερέμενοι πάντι ἀνίμῳ τῆς διδασκαλίας. This combination of βεβαιῶν with a personal object was anticipated by the LXX. Ps. xli. 13, ἐβεβαιώθησα με ἐνόπτων σου εἰς τὸν αἵμαν = εἰς τὴν ἡμέραν in the Hiphil. See Ps. cxix. 28, ἐνστάξασθαι (πτερίδος) ἢ πυρὸς μου ἀπὸ ἁγιασμὸς, βεβαιῶσον με ἐν τῷ κόσμῳ σου. The middle, which is usual in classical Greek, does not occur in biblical Greek.

B e b a i o w s i s, εἶναι, ἡ, establishing, confirmation, corroboration, δόξης (Plato), γνώμης (Thucyd.). Thucyd. iv. 87, οὐκ ἦν μείζον πρὸς τῶν ὅρκων βεβαιῶσαν λάβοντε. Wisd. vi. 20, προσοχὴ δὲ νόμων βεβαιῶσας ἀφθαρσίας. In the N. T. Heb. vi. 16, πάσης αὕτης ἀντιλογίας πήρας εἰς βεβαιῶσιν ὁ δρόκος. Phil. i. 7, ἐν τῇ ἁπάντωσι καὶ βεβαιώσει τοῦ εἰσαγγ. Frequently in Philo, see Delitzsch on Heb. vi. 16.

Διὰ βεβαιομένου, deponent, firmly to assure (Plut. Polyb. Diod. Dion. Hal, once also in Demosth.). 1 Tim. i. 7, μὴ νοοῦτε ... περὶ τίνων διαβεβαιοῦται. Tit. iii. 8, περὶ τούτων βοῦλομαι σε διαβεβαιοῦσα. Plut. Fab. 14, διαβεβαιομένου περὶ τῶν πραγμάτων.

Βέβηλος

οὐ (equiv. to βατός), related to βηλός, threshold, literally, trodden = accessible; and indeed mostly, in a religious sense, of things that have not been withdrawn by consecration from general use; that are open to all indiscriminately, χωρίων βέβηλον, opposed to ἱερόν, ὄστοι; Thuc. iv. 97, δοτα ἅμαρτοι εἰς βεβήλων δράσεων, opposed to ἱερά; Eurip. Her. 404, βεβήλως λόγῳ, the opposite of κεκρυμμένα; Plut. Brut. 20, τῶν νεκρῶν ἐπιθύμουν ἐν μέσῳ πολλῶν μὲν ἱερὰν πολλὰν ἀσύλων καὶ ἁβεβήλων τόκων καθήγησιν. Of men = uninitiated, ἁμήτος; Hesych. βέβηλον τὸ μη ἱερὸν καὶ ἄθεον. βέβηλος' ἀνίερος, ἁμήτος. Later also = unholily, ἁμαρτά, (cf. the German gemein in its ethical sense), syn. κοινός, Theodoret on Isa. lxvi, βεβήλων ἄστι τὸ μη ἁγιόν, τούτοτε τὸ κοινόν. So especially in Philo, e.g. ἐπιθυμεῖ βέβηλος καὶ ἁκάθαρτος καὶ ἁμήτος σῶσα, in connection with the usage of the LXX., who employ βέβ. to translate הִ, Lev. x. 10, the opposite of ἄγιος, syn. ἁκάθαρτος; 1 Sam. xxii. 4, ἄρτοι βέβηλοι, for general use, not ἄγειοι; Ezek. xxii. 26, xlviii. 23. βέβηλος had not originally a moral meaning, but the natural antagonism between the profane and the holy or divine grew into a moral antagonism, see under ἁγιός; cf. Ezek. xxii. 26, οἱ ἱερεῖς αὕτης ἡθίζουσαν νόμον μου καὶ
Beβηλος

Hence βεβηλω, to profane, desecrate, violate, Lev. xxii. 15, xix. 29; βεβηλομενος, violated; of a woman, in Lev. xxi. 7, 14 = ἴη; which in Ezek. xxi. 25 = βεβηλως, one who has forfeited his divine, sacred character (connected with ἄνωμος). Accordingly βεβηλος is that which lacks all relationship or affinity to God. In the LXX. it is the only word for ἴη, whereas in the N. T. ἴη has two equivalents, βεβηλος and κοώς; indeed, we find κοώς used where ritual or theocentric uncleanness is meant, and where classical usage would lead us to expect βεβηλος; cf. Mark vii. 2, κοώς χεριών, with 2 Macr. v. 16, βεβηλος χεριών; cf. βεβηλος, Acts xxiv. 6, with xxi. 28. On the other hand, βεβηλος is used where reference is made to the general moral-religious character, the moral-religious worth. So βεβηλο κενοφονία, empty babblings, such as lack all affinity to God, all sanction, 1 Tim. vi. 20; 2 Tim. ii. 16 (Luther, unspiritual—geistlich); 1 Tim. iv. 7, βεβηλος και γραιάδες μύθων. Of persons, 1 Tim. i. 9, ἀνόητον καὶ βεβηλος, both designations of the same character, that is, of the lack of πίστευ (vid. δος); cf. the other adjectives used in pairs for the purpose of strengthening in each case the same idea. In this sense it is a specially select designation of Esau, Heb. xii. 16, μή τις πόρος δε βεβηλος ὡς Ἡσαίας, δε αντι βρώσεως μᾶς ἀπέθετο τὰ πρωτοτόκια Ιαχου.

B εβ η λός, to desecrate; Matt. xii. 5, τὸ σάββατον β.; Acts xxiv. 6, τὸ ἱερὸν ἐπείκαιρη βεβηλώσας, denoting the same act as xxi. 28, κεκόιωκεν τὸ ἄγνω τόπον τοῦτον, the latter addressed to Israelites, the former to Felix. See above, under βεβηλος.

Β ἢ τά χρ, to overpower, to compel; in the N. T. only in Matt. xi. 12; Luke xvi. 16. Only in Homer and in very late Greek does the active occur; usually the word is used as the middle deponent, βιάζομαι. Yet it also is found not very unfrequently as passive in Thucydides, Demosthenes, Philo, so that it would not be strange if the word were taken as a passive in Matt. xi. 12, ἡ βασιλεία τῶν οὐρανῶν βιάζεται; Thuc. i. 77, ἀδίστος δὲ οἱ ἀνθρωποί μάλλον ἀγέρχονται ἢ βιαζόμενοι; Dem. p. 508, ὅπως μὴ βιαισθήτη ἀμαρτάνων. In favour of the passive rendering in Matt. xi. 12, is the following context there, καὶ βιαιστὰ ἄρπαζοντον αὐτῆς, for βιάζων or βιαζόμενως and ἄρπαζεν are synonyms. Cf. Plut. Ἐνίκως. 755 D, οἱ γὰρ ἄρπαζεν γεγονέναι καὶ βιαισμοῖν, οὐκ ἀπολόγημα καὶ στρατηγῆμα τῷ νεανίσκου νοῦν ἔχοντος, διὸ τὰς τῶν ἐραστῶν ἀγκάλας διαφυγόν γενομόληθεν εἰς χείρας καλῆς καὶ πλοῦντας γυναικός. Against this it is not decisive that the word in the parallel passage, Luke xvi. 16, πᾶς εἰς αὐτὴν βιάζεται, is used as a deponent middle, seeing that one and the same writer, Thucydides, uses it promiscuously as deponent and as passive. It can be shown, moreover, that the word must in Matthew be taken as passive. Taken as deponent, it would be utterly without sense, because βιαζόμενως without an object or something equivalent thereto, such as πρόσω, εἰς, neither is nor can be used; it is not an independent, self-contained conception such as = to exercise force, forcibly to step forward. At least our passage would be the only authority for such a rendering. Consequently the rendering, "advances with
power, with violence, presses forcibly on” (comp. John xviii. 36)—the idea of violence cannot be separated from Βιάζεσθαι, is as impossible as the other, which takes Βιάζεσθαι as a strengthened synonym for the expression peculiar to Luke, ἀπὸ τὸτε ἡ βασιλεία τοῦ θεοῦ εἰσαγελεῖται, analogous to the use of Βιάζεσθαι, as — to persuade, to constrain — to oblige, Gen. xxxiii. 12, καὶ Βιάζασθαι αὐτῶν, Judg. xix. 7, ἐβιάζασθαι αὐτῶν ὁ γαμβρός αὐτῶν, as it likewise occurs in the classics, Eurip. Ἀι. 1116, ἁνάξ, βιάζεις μ’ οὖ θελοντά όραν τάδε, where it must not be forgotten that Βιάζεσθαι, even in these connections, is somewhat different from a merely strengthened πείθειν, indeed the reverse; strictly speaking, of πείθειν, Plut. Ἕρωτις. 773 D, ἐπειδὴ πείθειν ἀδύνατος ἦν, ἐπεξερεύ Βιάζεσθαι κ.τ.λ., so that it implies at least an οὐθελειν, a resisting, apart from the fact that even in this connection it cannot be without an object or some equivalent clause. And if the attempt be made to paraphrase the object by the analogy of Luke xvi. 16, ἡ βασιλεία τοῦ θεοῦ Βιάζεσθαι πάντως, and then compare therewith the course of the gospel history, and specially the profoundly mournful καὶ οὐκ ἡθλήσατε of Matt. xxiii. 37, one is impressed with the conviction that no unhappier explanation of this much disputed passage could be suggested.

If it be established that Βιάζεσθαι in Matt. xi. 12 is to be taken as passive, and in Luke xvi. 16 as deponent middle, the question further arises, whether it is to be taken in a good or in a bad sense. Against the former the ἀρπάζων in Matthew does not of itself militate, because this word may, as often in Xen. and Plutarch, denote generally an act of rashly seizing, e.g. τὸ ἐπιάρπαζεν, quickly to seize weapons; τὸ ἔργον, quickly to occupy the mountain, τὸν καρπὸν, to seize the opportunity. In this case the πᾶς εἰς αὐτὴν βιάζει in Luke would correspond with the Βιάσται ἀρπάζοντος αὐτήν in Matthew, and we might compare Thuc. vii. 69, εὑράνειν ἐπίπλεον πρὸς τὸ ζεύγημα (clothing) τοῦ λιμένος καὶ τὸν παραλιῆθεν διεκπλοῦν βουλόμενοι Βιάσασθαι ἢ τὸ ξεῖον. It would still be questionable, however, if the force was not directed against the kingdom of heaven itself, where the barrier was which made the entrance difficult. Meanwhile even this explanation proves untenable if we have once for all established it as a settled point that Βιάζεσθαι in Matthew is to be taken as passive. For the passive Βιάζεσθαι occurs only in the bad sense of a hostile overpowering subjugation or violence. So Thuc. i. 2. 1, iv. 10. 3, ἢν καὶ ὑφ’ ήμῶν Βιάζεσθαι, he should be thrown by us (Krüger); vii. 84. 1, viii. 27. 3; so even i. 77. 3, where in contrast with ἄδικείωθαι we read, ἄδικομενοι τε, ὡς δοκεῖ, οἱ ἀνθρώποι μᾶλλον ἀργάζομαι ἢ βιαζόμενοι τὸ μὲν γὰρ ἀπὸ τοῦ ίσου δοκεῖ πλεονεκρεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσους καταναγκαίεσθαι, ἦπ' ἀοίν τοῦ Μηδίου δεισότητα τοῦτον πάσχοντες ἤρελχοντο ἢ δὲ ἠμετέρα ἀρκή χαλεπή δοκεῖ εἶναι. Hence it can denote here only a repelling (or some other forcible treatment of the kingdom of God in its representatives, Luke xviii. 21?) and the two propositions in Matthew answer completely to the statement in Matt. xxiii. 13; the kingdom of God is repelled, and its enemies spoil it, i.e. those to whom it belongs, for whom it exists. To this interpretation of Βιάζεσθαι in Matthew Βιάσται also urges us,—a word unknown in classical Greek, but which, after the analogy
of βιασμός, βιαστός, and in its connection with ἀρπαξεῖν (cf. Plut. l.c.), is most naturally to be taken in a bad sense. Thus Luke's expression, πᾶς εἰς αὐτὴν βιάζεται, is to be compared with Josephus, Ant. iv. 6. 5, ὅστε μὴ ταῦτα ἀπερ ἵππον ἔρχεται τὸ θεῖον ἄγγελον, βιάζεσθαι δὲ τὸν ἐκείνον βούλησαι, to struggle against God's will. The preceding sentence in Luke, ἀπὸ τότε ἡ βασιλεία τοῦ θεοῦ εἰσάγεται, corresponds then to Matt. xi. 11. Thus, linguistically, that explanation alone can be justified which by the espousers of other interpretations is pronounced (not perhaps in good earnest) practically inappropriate to a connection wherein Christ, with forcible and at last even decisive earnestness, denounces the bearing of Israel in its totality—the few exceptions of the disciples not being taken into account—towards John and towards Himself; independently of the fact that the other explanation, which takes βιάζει in a good sense, affords a meaning which does not harmonize with the tenor of the gospel history and doctrine; cf. Luke xviii. 26, 27. It is interesting to observe that those Greek fathers who take βιάζεσθαι in this good sense, and whose linguistic authority one would avail oneself of, refer to the ascetic practices of watching, fasting, etc., whereby the kingdom of heaven is to be won!

Βούλομαι, as Lachm. and Tisch. read everywhere in the N. T., instead of the Attic augmentation ἡβουλόμαι, ἡβουλήσῃ (Received text, 2 John 12). The Attic form of the second perfect, βουλεύει, instead of βολᾷ, has kept its place in Luke xxii. 42; cf. Buttmann, 103, iii. 3, neutestam. Gr. p. 37 = to will, wollen, with which it is etymologically connected, as also with the German wählen. A synonym with θέλειν, from which it is not so to be distinguished that βουλομαι denotes the unconscious, θέλειν the conscious willing, or as impulse is from purpose (Buttmann, Döderlein). On the contrary, compare Plato, Gorg. 509 E, μηδένα βουλήσειν ἀδικεῖν, ἀλλ' ἀκούσας . . . ἀδικεῖν. Legg. ix. 862 Α, μὴ βουλήσεις, ἀλλ' ἀκούσων, and the meaning of βουλή. The converse also is not true (Ammon.), comp. Dem. Phil. i. 9, προσήκει προβόλοις ἐθέλει καὶ οὐκ ἔχει καὶ τοιούτως ἀρχεῖν. Both words are, upon the whole, used synonymously; both denote a conscious willing, as is clear from the examples above given. Cf. also Plut. de tranq. an. 13, τι συνεβαμεντο εἰς πλείονος εἰσιν οἱ λοιποί διὰ τῶν αὐτοῦ βουλήσεων, where form and euphony occasion the change of word. Plato, Gorg. 461 Α, τῶν ῥητορικῶν ἀδύνατον εὐθυμεῖν ἐθέλειν ἀδικεῖν. Acts xvii. 20, βουλήσεις εὖ γνώσαι τί ἐν θελεί ταῦτα εὐθὺς. The observation, however, is correct (Schenkl), that βούλομαι denotes a conception of wider range than ἐθέλει, which specially activates the active resolution, the will urging on to action; βούλεσθαι, perhaps = to have in thought, to intend; θέλειν, to be determined, akin to the Sanscrit अहस, sustiner (Curtius, 655). Cf. Π. xxi. 177, τριτε μεθ' ἑυμερία τι Παύλου θυμόν ἐξαι ἐγνώμενος δόρυ κτλ. Thus in Rom. vii. 15, βουλεσθαι would be quite inappropriate; compare there the contrast between θέλειν and μυκεῖν, οὐκ οὔ εἶ ἐθέλον πράσαςο, ἀλλ' διὰ μεσοῦ τοῦτο ποιεῖ. Ver. 16, δ' οὔ θέλει τοῦτο ποιεῖ. On the other hand, δ' βούλομαι would denote an object of whim or inclination rather than of will. Cf. Acts xviii. 15,
κριτής ἐγὼ τοῖτον οὐ βούλομαι εἶναι. Plato, Conv. 199 E, ἢν µάλλον καταµάθης ὁ
βούλομαι, what I think. Though it is often possible to interchange the words, this is
always inadmissible where the greater force of the expression requires θέλω; comp. e.g.
Matt. ii. 18, οὐκ ἔθελε παρακληθῆµαι. Compare also the careful choice of the words in
Matt. i. 19, µὴ θέλων αὐτὴν δεχµατίαιν, ἔβουληθά λάθρα ἀπολύσα αὐτὴν; cf. ver. 20,
avτὰ ἐν ὅµοιῳ, whereas with θέλων, προθυµεῖσθαι would rather be joined; cf.
Dem. ii. Thus for the Hebrew וְּּ we find the expression, peculiar to biblical Greek,
θέλων ἐν τῷ and βούλεσθαι ἐν τῷ, the latter, however, by far the rarer. This distinction
in the force of the two words appears most strikingly in some peculiarities of classical
Greek. θέλων occurs with the signification of will, to dare; βούλομαι, not. Xen. Cyrop.
iii. 1. 23, παίδευον γραφεῖν θέλοντες καὶ πάλιν μάχεσθαι τοῖς αὐτοῖς. Jerome i. 14, οὐδέκα
θέλει τυράννον κατ' οἰκείας παθητής. While βούλεσθαι is weaker than αἰρεῖν,
perhaps = superer, βούλειν stands much nearer to αἰρεῖν, and signifies a being firmly resolved.
Cf. Plato, Legg. 773 A, ἡδονή βούλεµα δέ γενήρει, ὑµὴν ἡδονή αὐτοῦ αἰροµένη ὅταν
βούλεµα. Legg. i. 630 B, διαβάστω θέλειν εἰς καὶ μαρτίοις θέλοντες ἀποθηκεύειν ἐν τῷ
παλάµῳ. Conv. 179 B, καὶ µὴν ἄναρπετηθήσασθαι εἰς µόνοι θέλοντες οἱ ἑρώτες. θέλων
occurs with the signification to direct; βούλεσθαι, not; e.g. Thuc. ii. 89. 8, ἡσσοµένων
ἀνδρῶν οὐκ ἔθελον οἱ γενόµενοι πρὸς τοὺς αὐτοὺς κυνόντας 'µοίαν εἶναι; Herod. i. 74. 3,
διὸς γὰρ ἀναγκαῖα ἀσχολείς συµβάλλεις καὶ χαίρειν οὐκ ἔθελον συµβάλλεις; vii. 50. 2, τοῖς
tοῖν βουλοµένων ποιεῖν ὡς τὸ ἐπὶ τῶν φύλες γίγνεσθαι τὰ κερδά, τούτω ἐπὶ ἐπίλεγον
τὸ πάντα ὑµέν αὐτὸ ἐθέλει. Βούλεσθαι, on the other hand, occurs with the
signification to wish rather, with and without µάλλον in Homer and the Attic writers;
θέλει, not. From all this it is evident that βούλεσθαι denotes quite generally the tendency
of the will, εθέλει the impulse of the will, so that βούλεσθαι differs from θέλει as
passive affection from active impulse; βούλομαι can always be rendered by θέλει, but
θέλει cannot always be expressed by βούλεσθαι.

In N. T. Greek βούλεσθαι occurs far more rarely than θέλει, and the usage here
presents no special exceptions. It signifies (1) in general, to will, to be inclined to, to
have the intention, comp. 2 Cor. i. 15, ἐβουλήθην πρὸς ὑµᾶς θέλειν, with ver. 17, τούτο
οὖν βουλεύοµεν; 2 John 10, τοὺς βουλεύοντας καλύπτει, cf. 2 Mac. i. 3, and is joined with
the aorist infinitive, Matt. i. 19, xi. 27; Mark xv. 15; Luke x. 22; Acts v. 28, xii. 4,
xvii. 20, xviii. 9, xix. 30, xxii. 28, xxv. 22, xxvii. 43, xxviii. 18; 2 Cor.
i. 15; Jude 5; with the present infinitive, 1 Tim. vi. 9; Tit. iii. 8; Phil. 13; Jas.
iv. 4; Acts xxv. 20; followed by the accusative with the infinitive, 2 Pet. iii. 9; 1 Tim.
v. 14, ii. 8; Phil. i. 12; with conjunctive following, John xvii. 39, βούλεσθαι οὖν ὑµῶν
ἀπολύσω τὸν βασιλέα κ.τ.λ., as also in classical Greek, only that there βούλει occurs
Xen. Anab. iii. 4. 41, εἰ βούλει µένε ἡ τῷ αὐτοῦ µε τὸν εἰ σπαρτευόμαι, ἐγὼ δὲ ἔθελον πορεύεσθαι εἰ δὲ
χρῆσαι, πορεύον τοις κ.τ.λ. Thus it often is used to soften the imperative. (2) More
intensively, to will, to have in purpose, to determine, giving prominence to the free self-
determining of the subject, to the freedom of his choice; thus Jas. i. 18, ἰδιότητας ἀπεκόπησεν ἡμᾶς; iii. 4, ἐπειδ' ἦν ἡ ὁμήρως τοῦ εὐθύνοντος ἀνεκδότως; 1 Cor. xii. 11, καθὼς ἐξηγήσεται; Heb. vi. 17. Comp. Wisd. xii. 6; Judith viii. 15.

In the LXX. there occur some peculiarities in the use of the word not to be found in the classics, for there ἰδιότητας is joined not only, as in classical Greek, with the accusative of the object,—Ps. 1xx. 3, ὃς ἤλπιμον κατὰ (ὙΨΥ); Prov. xii. 20, ὃς ἰδιότητας εἰρήθη (ὙΨΥ),—but also with ἐν, 1 Sam. xviii. 25, ὃς ἰδιότητας ἦν δόματι (ὙΨΨΥ); 2 Sam. xxiv. 3, ὥστε βούλεται ὃ βασιλεὺς ἐν τῷ λόγῳ τούτῳ (ὙΨΨΥ). This construction, however, occurs far oftener with θέλεω, which, moreover, is found with the accusative of a personal object,—a circumstance not unimportant in deciding the difference between the two synonyms.

Βούλη, η, will, project, intention, as the result of reflection; counsel, decree, aim, or estimation, as it denotes likewise deliberation and reflection, also the assembly of the council, whereby it is distinguished from θέλημα, which belongs to biblical and patristic Greek, but not to the classics. While θέλημα stands also for the commanding and executing will of God, ἰδιότητα τ. θ. refers only to God's own act, His saving purpose. Even in the LXX. and Apocrypha, ἰδιότητα is not used of the executing will of God (not even in Ecclus. xxiv. 30). The distinction between the two words comes out specially to view in ἰδιότητα, Ecclus. xxxii. 19, A man of reflection, as compared with viii. 15, μετὰ τοιμηροῦ μὴ πορεύον ἐν ὄνα, αὐτός γὰρ τὸ θέλημα αὐτῶν ποιήσει καὶ τῇ ἀφοσία αὐτῶν συναπολογή. Where, therefore, as in Eph. i. 11, κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργοῦντο κατὰ τὴν ἰδιότητα τοῦ θελήματος αὐτῶν, we have to distinguish between the two, θέλημα signifies the will urging on to action, and ἰδιότητα the counsel preceding the resolve, the decision, and we shall most appropriately translate, according to the decision or plan of His will. The apostle would not only give prominence to the absolute freedom of the decision of the divine will, but he would call attention to the saving plan lying at the basis of the saving will, as it manifests itself. For the rest, however, ἰδιότητα and θέλημα are often perfectly synonymous; cf. 1 Cor. iv. 5, φανερώσει τὰς ἰδιότητας τῶν καρδιῶν; Jer. xxxiii. 26, ἐν τῷ προφητεύουν αὐτῶν τὰ θελήματα τῆς καρδίας αὐτῶν.

Βουλή is used to denote the divine decree lying at the basis of the history of redemption, Luke vii. 20; Acts ii. 23, iv. 28, xxviii. 36, xx. 27; Heb. vi. 17. It occurs also in Luke xxii. 51, οὐκ ἦν συγκατατεθεμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν; Acts v. 38, ἵππας ἰδιότης ἢ τὸ ἔργον τούτο; Acts xxvii. 12, ἵππας ἰδιότης άναπλήρωσεν; xxvii. 42, στρατιωτῶν βουλὴ ἐγένετο ἦνα; 1 Cor. iv. 5.

Βούλη, τὸ, ἀνθρώπινη, τὸ, the thing willed, the intention. Aristotle, Ethic. Nicom. ii. 1, τὸ μὲν βουλήμα παντὸς χαράκτητον τοῦτο ἡστῶς (not of the contents of the law,—the N. T. θέλημα,—but of the purpose lying at the basis of the legislation), τῶν πολιτῶν ἔθεσσαν ποιῶν ἰδιότητος; 2 Macc. xv. 5, διὸς οὐ κατάκειν ἐν γεγονότοις τὸ σχέδιον αὐτῶν βουλήματος. Not in the LXX. In the N. T. Acts xxvii. 43, εἰκὼνι ἀνθρωπῶν τῶν βουλήματος; Rom. T
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ix. 19, τὸ γάρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν. Lachm. and Tisch. read the word also in 1 Pet. iv. 3, τὸ βούλημα τῶν ἑθῶν κατειργάσθαι; Griesbach, βουλήμα. Βουλήμα “gives prominence rather to the element of wish or inclination” (Schott).

Γ

Γέννα, ἡ, probably more correct than γέννω, as it is derived from the Chald. סונ, with the Rabbis, the place of the damned, vid. Lightfoot, Hor. Hebr. on Matt. v. 22, derived from סונ, Josh. xv. 8, valley of Hinnom, more completely סונ, Josh. xviii. 16; 2 Chron. xxiiii. 6; also סונ, 2 Kings xxiii. 10, Kethib, where was the scene of the Moloch-worship, סונ, 2 Chron. xxxiii. 6; Jer. ii. 23, vii. 31 ff., xix. 6, xxxii. 35; hence desecrated by Josiah, 2 Kings xxiii. 10. According to Kimchi’s statement on Ps. xxvii.: Gehinnam fuit locus spretus, in quem abjecerunt sordes et cadavera, et fuit ibi perpetuo ignis ad comburentum sordes illos et osia; propter ea parabolica vocatur judicium impiorum Gehinnam, the name was not derived directly from the worship of Moloch (cf. 2 Kings xxiii. 10; Isa. xxx. 33), but from the later use of the valley for the burning of carrion by means of a fire always kept burning. Cf. Jer. xxxi. 40; Isa. lxvi. 24. Certain it is, however, that at the time of Christ the place of the damned was designated by this name; and it was probably used as a symbol (cf. Isa. xxx. 33, lxvi. 24; Matt. xviii. 8, 9) for the notion of a devouring judgment fire, which was current prior to the possible employment of Gehenna in this sense (Lev. x. 2; Num. xvi. 35; 2 Kings i, etc.). Hence ἡ γεννα τοῦ πυρός, Matt. v. 22, xviii. 9, insasmuch as fire was characteristic of the place. The expression βασιλείας εἰς γ., Matt. v. 29, 30, Mark ix. 45, 47, as also ἐκβάλλειν εἰς τὴν γ., Luke xii. 5, appears to confirm the supposition that this application of the word was suggested rather by the later use of the valley (questioned by Beza) than by the worship of Moloch; ἀπέχεσθαι εἰς γ., Matt. v. 30; Luke ix. 43; ἀπολέσαν τινά ἐν γ., Matt. x. 28; ἡ κρίσις τῆς γ., Matt. xxvi. 33; νῦν τῆς γ., xxiii. 15; cf. ύπο τῆς βασιλείας, etc., under γ.; Jas. iii. 6, ἡ γλῶσσα φλογισμένη ὑπό τῆς γ., where the tongue as a fire (καὶ ἡ γλῶσσα πῦρ) does the work of hell.—its fire is drawn from hell; “idemam esse linguam recipiendo, fovendo et augendo gehennae igni materiam,” Calvin.—Parallel to this expression, which occurs only in the passages quoted from the Synoptics and James, is that other, τὸ πῦρ τοῦ αἰῶνος, ἀδεστοῦν, but especially ἡ λίμνη τοῦ πυρός, Rev. xix. 20, xx. 14, 15, xxi. 8.

Γεννάω, ἡσοῦ, to beget; in later writers, also, of the mother—to bear, as in Luke i. 13, 57, xxiii. 29; cf. Matt. xix. 12; to bring forth, 2 Tim. ii. 23, γεννώσω μάχας. Peculiar is the use made by Paul in some passages of the word to denote an influence exerted on some one, moulding his life, as in Gal. iv. 24, διαβήκη ἐν δούλειαν γεννώσω; 1 Cor. iv. 15, ἐν ἡρ Χριστῷ Ἰησοῦ διά τοῦ εὐαγγελίου ἐγώ ἰμαίς ἐγένησα; Philem. 10, ἐν ἐγέννησα ἐν τοῖς δεσμοῖς; cf. 1 Cor. iv. 17, insasmuch, namely, as this influence constitutes the beginning.
of a new life, and calls into existence a filial relation. In like manner, the words σήμερον γεννήσαι σε, Acts xiii. 33, Heb. i. 5, v. 5, from Ps. ii. 7, προσθέτεις συνετής, may denote an act performed by God on the person addressed, so far as by constituting him king He had moulded his life afresh and set it in a special relation to Himself; in other words, so far as He gave Christ a new beginning of life by raising Him up from the dead, Acts xiii. 32, 33; cf. Rom. i. 4; Col. i. 18; Phil. ii. 9; for reference is made to Christ as He appeared in our likeness, not to what He was before His incarnation. Care must be taken not to confound John's expression, ἐκ θεοῦ γεννηθήναι, John i. 13, 1 John ii. 9, iv. 7, v. 1, 4, 18, which is opposed to the ἐκ αἰμάτων, ἐκ βεβηλίμων σαρκός, ἰδρύσας, i. 13, ἐκ τῆς σαρκός, iii. 6, and is therefore an ἀνωθεν γεννηθήναι, iii. 3 (see ἀνωθεν), following ἐκ δόλατος καὶ πνεύματος (vid. πνεύμα), cf. ver. 8. The expression denotes a new commencement of the personal life, traceable back to a (creative) operation of God. In Paul's writings, comp. 2 Cor. v. 17, ἐν ους ἐν Χριστῷ καυμή κτισάς; Eph. ii. 5, διὸν ἡμᾶς νεκροῖ πάντας συνεξωστικήν τῷ Χριστῷ καὶ συνήγιερον κ.τ.λ., cf. ver. 10; iv. 24, καυμίς άνθρωποις; Col. iii. i, εἰ σὺν συνεξωστικῷ τῷ Χριστῷ; Tit. iii. 5, ἑσεσάν ἡμᾶς διὰ λοιπῶν παλαιόσελος καὶ ἀνακαινώσεως πνεύματος ἄγνως; Rom. viii. 15, θάλασσα πνεύμα νυκτός κ.τ.λ.; 2 Pet. i. 4, ἵνα γένητο θεός κοιμαίνοι σόι φόβους. Luther, "nasci ex Deo est naturam Dei acquirere." This new beginning of personal life answers to the beginning of the natural life, so far as a new principle of life, πνεύμα, στέρμα θεοῦ, 1 John iii. 19, is ingrafted in the man (vid. πνεύμα, cf. John i. 12, ἐβοκείᾳ αὐτοῦ ἐνοντικὰ τέκνα θεοῦ γενότομα), and he is transferred to a new sphere of life, the βασιλεία τοῦ θεοῦ, being taken away from that which the conditions of human nature at the commencement of the natural life brings, 1 John iii. 14, μεταβεβηκέν τι σου θανάτῳ εἰς τὴν ζωήν, cf. Col. i. 13; and according to the hints given by John in chap. iii. 3, 5, ἐν οὐς τῇ, εἰσελθείς εἰς τῇ βασ. τ. θεοῦ, and the declarations of Paul in Rom. viii. 11, 23, 1 Cor. xv., this new life-commencement is connected with an eventual renewal of the natural life of man, so that a new commencement thereof will be a consequence of the ἐκ θεοῦ γεννηθήναι, ἀναγεννηθήναι.

Γεννητοὶ γνακῶν, Matt. xi. 11; Luke vii. 28 (cf. ποικὶ τῷ, Job xiv. 1, xv. 14, xxv. 4; Ecclus. x. 18, γεννήματα γυναικῶν; Gal. iv. 4, γενόμενος ἐκ γυναικός).—men are said to be born of women, so far as their origin characterizes them as at the same time κοιμαῖοι αἰμάτων καὶ σαρκός, Heb. ii. 14; cf. Job as above; hence, opposite to ὁ μικρότερος ἐν τῇ βασ. τ. θ. (vid. supr. John iii. 3, 5); cf. 1 Cor. xv. 50, σώματε καὶ αἷμα βασ. θεοῦ εἰληφομενήν αὐτό δύναμα τι. Ἀναγεννάω, to beget again, to bear again, only in 1 Pet. i. 3, 23, and in patristic Greek. It denotes the redeeming act of God, described already under γεννάω, whose result is the ἀνωθεν, ἐκ θεοῦ γεννηθήναι, and this both in relation to the new sphere of life thus-opened up to man, i. 3, ἀναγεννησας ἡμᾶς εἰς ἑλπίδα ᾐσχαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν (cf. Col. iii. 1), as also to moral renewal, i. 23, ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθαρσίαν, comp. ver. 22. Cf. Jas. i. 18.
Γενέω, to give a taste of; usually middle, to taste, to try or perceive the taste of; originally with the gen., afterwards with the acc., Matt. xxvii. 34; Luke xiv. 24; John ii. 9; Acts xxiii. 14; Col. ii. 21. In later writers = to get or take food, Acts x. 10, xx. 11. Metaphorically = to have or receive a sensation or impression of anything, practically and in fact to experience anything, e.g. πάνων, κακῶν, ἄρτης, etc. LXX. = εἴπερ, Pa. xxxiv. 9, γεόσασθε καὶ ἰδοὺ, δὲν χρήστος ὁ κύριος. Cf. 1 Pet. ii. 3; Prov. xxxi. 18, ἔγενενά τι διαλόγιον ἐστι το ἐργάζοντα. In the N. T. Heb. vi. 4, τῆς διώρεις τῆς ἐπού- ρονίου; ver. 5, καλῶν θεόν ῥῆμα, δονήμες τε μέλλοντος αἰῶνος. The combination γενέσθαι βατάτων, Matt. xvi. 28, Mark ix. 1, Luke ix. 27, Heb. ii. 9, John viii. 52, answering to the rabbinical ῥῦφος ῥῦπος, is a periphrasis to denote the feeling connected with dying, cf. 1 Sam. xv. 32.—In John viii. 52 it answers to θάνατον θεωρεῖται, ver. 51, cf. xi. 25, 26, and the union of γενέσθαι with ἰδεῖν in Pa. xxxiv. 9. The design was to give prominence to what is really involved in dying.

Γεννάω, later (since Aristotle) γίγνομαι, to be born, to become, to arise, to happen. Connected with the Latin gigno, the German "keimen," Low German "kiënen," hence "Kind."

Γενεά, ὣ, according to Curtius, p. 537, a collective noun, whose original meaning is generation, i.e. a multitude of contemporaries. Still it is a matter of question whether the fundamental meaning of the word is to be determined by the time of birth or the descent. In Homer it occurs both with the meaning race, primitive kinship, stock, or lineage, e.g. Αἰτωλῶν γενεῆς, Π. xxiii. 471, xx. 241, τάξιν τοῦ γενεῆς τε καὶ αἵματος εἰδόχομαι ἑδρον, akin to which is the meaning race = descendents, Π. xxii. 191, xx. 303 ; and with the meaning generation, i.e. affinity of race resting upon time (not in the more abstract sense wherein it signifies, in post-Homeric Greek, a space of time regulated by the duration of a race), e.g. Οδ. xiv. 325, ἐς δεκαπτερεῖς γενεῆς; Π. i. 250, δῶο μὲν γενεὰι μερόπων ἀνδρῶν. Both meanings lie inseparably near each other. The first widens itself in the poets of post-Homeric Greek to denote a nation, e.g. Aeschylus, Pers. 912, Περσῶν γενεᾶς, while in prose the narrower meaning, relations, family, stock, is to be retained (Xen., Plato, Polyb.); the latter meaning is akin to the still more abstract age, generation, and this both with the limitation of time = generation, e.g. Herod. ii. 142, τρεῖς γενεὰι ἀνδρῶν ἑκατὸν ἔτη εἰσίν; Dion. Hal. iii. 15, ἐν τῷ ἔτει ἤρετος γενεᾶς, and in the wider sense = age, e.g. Herod. iii. 122. 1, ὁ ἀνδρώπων λεγομένες γενεᾶς, "humana quae vocatur aetas, i.e. tempus historicum a quo distinguitur Mythica vel Heroica aetas" (Schweighaeuser, lex. Hrdt.).

In biblical Greek γενεά answers to the Hebrew יְחָנָה, which literally means space of time, circle of time, and which only in a derived sense signifies the men of a time, a race; then generally race in the sense of affinity of communion based upon sameness of stock. See Hupfeld on Ps. xii. 8. The rendering of other designations, such as δῆμος, πόλις, by γενεά, claims no special place, and adds no new elements to the usage. Γενεά occurs—

I. (a) As = race, stock, LXX. = Δῆμος. Lev. xiii. 18, ἐξολοθρεύσονται ἀμφότεροι ἐκ τῆς
γενέας αὐτῶν. In particular, used figuratively to denote fellowship-relations of a spiritual kind—παρόν, Ps. xxiv. 6, ἄνθρωπος ἡ γενεὰ ζητοῦντας αὐτὸν; Lxxiii. 15, τῇ γενεᾷ τῶν νιῶν σου ἡμετέρβηκα; xviii. 8, δὲ διὸ ἐν γενεᾷ δικαίω; xii. 8, διατηρήσεις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης, sc. τῶν ἀσέβων, ver. 9. So in the N. T. Acts ii. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολῶσ ταύτης; Phil. ii. 15, τέκνα θεοῦ ἀμώμητα μέσον γενεάς σκολῶσ της διεστραμμῆνης; Mark viii. 12, 38, ix. 19; Luke ix. 41; Matt. xvi. 4, γενεὰ πνευμάτων καὶ μοχαλᾶς; xvii. 17, γενεὰ ἄπιστος καὶ διεστραμμῆν; cf. Deut. xxxii. 5, 20; Luke xvi. 8, οἱ νῦν τοῦ αἰῶνος ταύτων φρονιμότατοι ἵπτε τοὺς νιῶν τοῦ φωτός εἰς τὴν γενεὰν τὴν ἐαυτῶν εἰς. (b) Race, posterity, Ps. cxii. 2, γενεὰ ἐθνῶν εὐλογηθήσεται, συνον. σπέρμα; Ecclus. xlv. 16, "Εν πάσιν ἐν πάσιν μετανοίᾳ ταῖς γενεάς; iv. 16; Lev. xxiii. 43; Acts viii. 33, τὴν δὲ γενεὰν αὐτοῦ τὴν διηγηθηκαί.—II. Race, generation, Gen. xv. 16, τετάρτη γενεὰ; Deut. xxiii. 3, ἐὰν δεκατή γενεὰς; Matt. i. 17, γενεὰ δεκατάσαρες. In this sense the word occurs (a) with special reference to the physical or moral circumstances, just as we speak of the age or of a time, thinking of and intending the spiritual impress of the society of that time. Jer. vii. 29, ἀπεδοκιμασθεὶς κύριος καὶ ἀπώσατο τὴν γενεὰν τὴν ποιοῦσαν αὐτῷ; Judg. ii. 10, καὶ πᾶσα ἡ γενεὰ ἐκείνη προσερθήσατο πρὸς τοὺς πατέρας αὐτῶν, καὶ ἀνάστη γενεὰ ἐτέρα μετ᾽ αὐτῶν, οὗ ἤλθεν ἐγερθοῦν τῶν κύριων. So Heb. iii. 10 (quoted from Ps. cvii. 10), προσώκησα τὴν γενεὰν ἐκείνην; Acts xiii. 36; Luke vii. 31, οἱ ἄνθρωποι τῆς γενεᾶς ταύτης; Luke xi. 31, βασιλείας νότοι εὐγενήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης. In the same manner, also, Matt. xi. 16, xii. 39, 41, 42, 45, xvii. 17, xxii. 36; Luke xi. 29, 30, 32, 50, 51, xvii. 25. The connection alone must decide whether the sense is limited thus to the state of society at a certain time, or whether the word stands simply in the sense named in I. (a). As to Matt. xxiv. 34 and parallels (οὐ μὴ παρέλθῃ ἡ γενεὰ αὐτη ἐν πάντα ταύτα γένεσιν), this one thing is decisive for the meaning generation, race, that some determinate time is treated of, and παρέλθωσις has reference to the lapse of time and of things which pass away, and not to the destruction of a race or people. For the rest, as to which generation is meant, whether the contemporaries of Jesus, as in Matt. xxiii. 36, or the generation which lives to see the antichristian abomination of desolation and the judgment which comes upon it (Matt. xxiv. 15 sqq.), see my treatise on Matt. xxiv. 25, p. 125 sqq.—(b) Generation in a formal sense with reference to time, Acts xv. 21, εκ γενεῶν ἀρχαίων; xiv. 16, παραχρημάτες γενεάς; Eph. iii. 5, ἐτέραι γενεάς οὐκ ἔφορεσθε; Luke i. 48, ἀπὸ τοῦ νῦν μακαριοῦσιν με πᾶσα αἱ γενεάς; ver. 50, εἰς γενεάς γενεὰς; Eph. iii. 21; Col. i. 26; Ps. xlix. 12; Isa. ii. 8, and often. 

Ἀπογένεσις, to be afar off, separated, to take no part in, e.g. τῶν ἀμαρτημάτων ἀπογενόμενον, Thuc. i. 39. 3. Then = to cease to be, to die, e.g. Herod. v. 4, κατὰ τῶν γιγαντευόμενον σφυ καὶ ἀπογενόμενον ποιοῦσι τούδε; Thuc. ii. 34, τά ὕστα τῶν ἀπογενόμενον. So often, but rarely in the Attic. In this sense it occurs in 1 Pet. ii. 24, ἢ γας ἀμαρτίας ἀπογενόμενον, τῆς δικαιοσύνης ζητούμεν, corresponding with Rom. vi. 11, νεκροὶς μὲν τῇ ἀμαρτίᾳ, ζώντας δὲ τῷ θεῷ. It denotes, not a legal, but a moral relation to sin, which is
here represented according to its individual manifestations (plural), cf. Rom. vi. 2, vii. 6, Col. ii. 20, and indeed a relation of such a kind that the moulding of the character of the person by sin ceases any longer to be.

Ἀλλογενὴς, ὃς, ἡ, of another race, foreign, belonging only to biblical and patristic Greek, synonymous with ἄλλοφυλος, which is used in the classics and LXX., but more general and less strong than this. It answers in the LXX. to the Hebrew י, Ex. xxix. 33, Num. xvi. 40, Lev. xxii. 10, where it stands for those who are not of the family of the high priest. Against this in Joel iii. 17, Jer. li. 51, Obad. 11, Zech. ix. 6, of other peoples in contrast with the people of Israel. Comp. Job xix. 15. = τάξις, Ex. xii. 43; Lev. xxii. 25; Isa. lvi. 3, 6; cf. Gen. xviii. 17. The latter, on the other hand, is ἄλλοφυλος in Isa. lxi. 5, which also is = ἄλλοφυλος in ii. 6. Also ἄλλοφυλος is = ἄλλοφυλος, 1 Sam. xiii. 3; Ps. cvii. 10; cf. 1 Macc. iv. 22; Joseph. Antt. ix. 5. 3. No weight can be attached (as Stier on John iv. thinks) to the otherwise very fine distinction in Luke xvii. 18, where Christ calls the Samaritans ἄλλογενης, not ἄλλοφυλος, Acts x. 28, whereas Josephus calls them ἄλλοθέους (Antt. ix. 14, xi. 8).

Μονογενὴς, ὃς, ἡ, only-begotten, e.g. μονογενὴς τέκνων πατρί, Aesch. Ag. 872. A special preciousness and closeness of attachment arises from the fact of its being an only-begotten child, cf. Luke vii. 12, viii. 42, ix. 38; Heb. xi. 17, τὸν μονογενὴν προσέφερεν ὁ τῶν ἐναγγελίας ἀναδείκμενος. LXX. = τό, in Judg. xi. 34, and where idea of oneness is coincident with that of isolation and seclusion, Ps. xxii. 21, xxv. 16, xxxv. 17, whereas elsewhere they render it by ἀγαθητος, see Gen. xxii. 2, 12, 16; Jer. vi. 26; Amos viii. 10; Zech. xii. 10. (Fürst, for Ps. xxii. 21, xxxv. 19, compares the use of ἄγαθος as a designation of the soul.) In John it is used to denote the relation of Christ to the Father, John i. 14, 18, iii. 16, 18, 1 John iv. 9, to which the ἀγαθητος of the Synoptists does not quite correspond, but rather the Pauline ὦς ὦς, Rom. viii. 32; cf. John v. 18, πατέρα τοῦ θεοῦ ἐστε, τοῦ θεοῦ; cf. Mark xii. 6, ἐγὼ ἐστι πάντων ὦς ἁγιάσας. The oneness of the relationship appears specially in the coming and work of Christ, John i. 14, 18, gives to the revelation of God in Him its special worth, iii. 16, 1 John iv. 9, and must determine our conduct towards Him. As to the bearing of this term upon Christ's relation to the Father before the incarnation, see ὦς. Cf. John iii. 16, 1 John iv. 9, Rom. viii. 3, with e.g. Mark xii. 6.

Παλαιγήνεσις, ἡ, regeneration, restoration. In the former sense, in Tit. iii. 5, ἐσώμεν ἡμᾶς διὰ λυτρωμάτος παλαιγήνεσις καὶ ἀνακαινώσεως πν. ὄγ., see γενόμαι. In the latter, Matt. xix. 28, ἐν τῇ παλαιγήνεσις ἦταν καθιστὸς ὦς τοῦ ἀνθρώπου ἐπὶ θρόνον δίκης αὐτοῦ, for which Mark x. 30, Luke xviii. 30, have ἐν τῷ άιώνι τῷ ξέρωμεν; Acts iii. 19, καιροὶ ἀναψύξεως; ver. 21, χρόνου ἀποκαταστάσεως πάντων ἐν θλίψει ὁ θεὸς κ.τ.λ. (cf. Matt. xvii. 11). This παλαιγήνεσις is contemporary with the resurrection of the dead, cf. Matt. xxii. 30, ἐν τῇ ἁναστάσει; Job xiv. 14, ὑπομενῶ διὸς πάλιν γένομαι = θλίψει καὶ ὁμο οὖσι ὑπόθεσιν, “till my change come,” cf. 14a, ἐγὼ ὅπως τῷ μεσίμῳ. Hence Theophylact, παλαι-
Genealogia, ἡ, genealogy. The expression in 1 Tim. i. 4, μηδὲ προσέχειν μύθους καὶ γενεαλογίας (cf. Tit. iii. 9), denotes a busying oneself about traditions of the past, based upon the slightest historical hints, which diverted the heart from God’s truth, and which, as appears from Tit. i. 10, was the practice specially of Jewish false teachers, though this is not implied in the expression itself. Μύθου καὶ γενεαλογίας is an Hellenistic phrase in the sense above given, cf. Polyb. ix. 2 (see Otto, die geschichtl. Verhältnisse der Pastoralbriefe, p. 160), and afterwards as denoting the historical drapery of would-be ancient philosophes. “The Jewish Gnostics, as we have shown, treated the Mosaic records with the same literalness as the Greeks did the Homeric, the Hesiodic, or the Orphic poems; and they endeavoured to deduce therefrom the old, and, as they would have it, the only true philosophy; nay, while turning the entire historical substance into mere myth, they had the hardihood to assert that they possessed the key to the divine order of the world based on faith (objectively, revelation). The apostle, therefore, in writing to Timothy (who himself was of Greek extraction, and was not unacquainted with the Hellenistic tongue), could not have chosen a more appropriate expression to put the perverseness of Jewish manipulations of Scripture in its true light, saying in a word that they who thus pretended to teach the νόμος taught nothing better than μύθους καὶ γενεαλογίας. The νόμος in their hands ceased to be any longer νόμος; its records had been made like the μύθους καὶ γενεαλογίας of the heathen” (Otto as above).—Others explain γενεαλογίας as referring to the Gnostic series of emanations, especially on account of the qualifying ἀπέραντος; but ἀπέραντος means not only “endless,” but “objectless,” or “useless,” see Thuc. iv. 36. Even the rendering “endless” does not necessarily point to the emanation series, but may express the impression which the ever-repeated myths and genealogies of the false teachers produced upon the bystanders. (Ἀπέραντος applies to μυθ. κ. γενεαλ. as together expressing one idea.) In any case, the object clearly seems to be to characterize the false doctrine taught.

Genealogēs, to make a genealogical register or pedigree; τυά, to draw out in a document the pedigree of any one. Often in Herod., e.g. iii. 75. 1, ἀρξάμενος ἀπὸ Δίκαιων ἐγενενεγολογησεν τὴν πατρίνα τοῦ Κύρου; ii. 91. 3, ἀπὸ δὲ τούτων γενεαλογήσατε κατέβαινον ἐς τὸν Περσέα; vi. 53, it stands as = καταλέγεσθαι τοῖς ἀνω αἰεὶ πατέροις. Oftener
passive in Herod. vi. 53, ἐνδέχεται, to trace out his descent. The passive in Heb. vii. 6, ἐστιν, which denotes the whole domain of creation and of the history of the world, and man, Matt. vi. 10, xi. 25, xxiv. 35, xxviii. 18; Mark xiii. 31; Luke xxii. 33; Acts iv. 24, xiv. 15, xvii. 24; i Cor. viii. 5; Eph. i. 10, iii. 15; Col. i. 16, 20; Hebrews. xii. 26; 2 Pet. iii. 13; Rev. xx. 11, xxi. 1; cf. Deut. xxx. 19, xxxii. 1, etc. The earth which is given up to man stands in a relation of dependence to heaven which is the dwelling-place of God, Matt. v. 34; Ps. ii. 4; for which reason the question always is, How will that which occurs on earth be estimated in heaven? Hence Matt. xvi. 19, δόξας ἐπὶ τῆς γῆς ἐστιν ἰδιόμεος ἐν τοῖς οὐρανοῖς κ.τ.λ.; xviii. 18, 19; in this sense, too, Matt. ix. 6, ἐκείνη τὸ πρῶτον ἐπὶ τῆς γῆς ἀφείναι ἀμαρτίας, Mark ii. 10, Luke v. 24, are to be understood; Matt. xxiii. 9. Accordingly, an antithetic relationship readily suggests itself between earth and heaven, not only in a natural, but also in a moral respect, seeing that heaven is not only more exalted than the earth (Ps. ciii. 11; cf. John xii. 32; Acts vii. 49), but also answers to its purpose, as the fit dwelling-place of God. Thus with earth is associated, according to the connection, the idea of emptiness, of weakness, of what does not correspond with the wisdom and power of God, of what is sinful. Cf. Mark ix. 3, οὐκ ὤν τῆς γῆς ὡς δύναται οὗτος λεικάνει; 1 Cor. xiv. 47, ὃς ἡμῖν ἀνθρώποι ἐκ τῆς χριστιανῆς, ὃς δεύτερος ἀνθρώπου ἐκ τῆς γῆς; John iii. 31, 32; Rev. xviii. 5, xiv. 3; Matt. vi. 10, γενθήσεται τὸ βλέπημα σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. The earth is the sphere of the κόσμου, αἰώνος, and representations answering thereto are associated with it. Thus cf. Matt. vii. 19, μὴ θησαυρίζετε ὑμῶν θησαυροὺς ἐπὶ τῆς γῆς, with 1 Tim. vi. 17, τοὺς πλούσιους ἐν τῷ πνεύμα ἀιώνιον παράγγελε κ.τ.λ.; ver. 19, ἀποθησαυρίζεται ἐκαττός θεμέλειν καὶ εἰς τὸ μέλλον, ἵππον ἐκπαλάβονται τῆς δύναμις τῆς γῆς; Hebrews. xi. 13. This contrast comes most prominently into view when heaven alone is spoken of. In Rev. v. 3, 13, ἐν τῷ οὐρ. καὶ ἐπὶ τῆς γῆς καὶ ὑποκάτω τῆς γῆς, cf. Phil. ii. 10 (see under ἐποιείων), ὑποκάτω τῆς γ., denotes a contrast to earth analogous to ἐν τῷ οὐρ., but in the opposite direction. — Ἄν ἄνευ τῆς γῆς, Eph. iv. 9, seem to denote the same thing, namely Hades (cf. Geb. Manas. viii. 21), cf. Acts ii. 25 sqq.; 1 Pet. iii. 19; Acts xiii. 36 sqq.; Hebrews. ii. 9; others, however, explain τῆς γῆς as the gen. ἔργον, and τῶν κατὰ τῆς γ., as a designation of earth in its contrast with heaven, comp. Acts ii. 19, John viii. 23, iii. 13, vi. 33, 38, etc,—an explanation grammatically allowable, and quite in harmony with the sense and connection of the passage (see Harless in loc.;
'Επίγειος, ov, to be found upon the earth, belonging to the earth, opposed to ἐγγεῖος, ἐπουράνιος, and other terms, according to the connection. In the N. T. always opposed to ἐπουράνιος, 1 Cor. xv. 40, καὶ σῶματα ἐπουράνια καὶ σώματα ἐπίγεια ἄλλα ἐτέρα μὲν ἢ τῶν ἐπουράνιων δόξα, ἐτέρα δὲ ἢ τῶν ἐπίγειων; 2 Cor. v. 1, ἢ ἐπίγειος ἡμῶν οἰκεὶ τοῦ σκήνων, in contrast with οἰκεία ἄγγελοςποιήτας, αἰώνιος ἐν τοῖς οὐρανοῖς; Phil. ii. 10, πᾶν γὰρ ἐπουράνιον κ. ἐπίγει. κ. κατακεχυμένων, see γῆ. — In John iii. 12, εἰ τὰ ἐπίγεια εἶπον ὑμῖν, τὰ ἐπίγεια (as the context shows) refers to what Christ had said concerning regeneration as the condition of seeing the kingdom of God (ἐσώφυρος), and τὰ ἐπουρ. will then denote what the Synoptists call τὰ μυστήρια τῆς βασ., Matt. xiii. 13–15. The word occurs with a moral import, answering to the moral contrast between earth and heaven, in Phil. iii. 19, οἱ τὰ ἐπίγεια φρονοῦντες, cf. ver. 14; Col. iii. 2, τὰ ἄνω φρονεῖν; Isa. iii. 15, οὐκ ἐστὶν αὕτη ἡ σοφία ἀναθελεν κατερχομένη, ἄλλ' ἐπίγειος, ψυχικός κ.τ.λ.; cf. vv. 14, 16, 17.

Γινώσκω, older and later form of the Attic γινώσκω, from the root preserved in νοεῖ, νοεῖ, Lat. nosco; future γινώσκομαι, aor. ἔγνω, 3 sing. conj. γνοί for γνῷ, Mark v. 43, ix. 30, Luke xix. 15, as δοῦ for δεῖ, aor. 2 of διδοῦμ, formed according to the analogy of verbs in -ομ: μεταθέω ... μεθοδ, cf. Mark iv. 29, xiv. 10, 11, etc. Cf. Buttmann, neutest. Gram. § 107 = to perceive, to observe, to obtain a knowledge of, or insight into. Plat. Theaet. 209 E, τὸ γὰρ γνῶσιν ἐπιστήμην τοῦ λαβεῖν ἐστὶν; Mark v. 29, ἔγνω τὸ σῶμα διατασι κ.τ.λ.; Luke viii. 46, ἔγνω δύναμιν ἐξελευμένου ἀπ' ἕμου, and elsewhere; to learn, Mark xv. 45; to recognise, Matt. xii. 33, xxi. 45, xxiv. 32, 33; John v. 42, vii. 26; 2 Cor. ii. 4, 9; to understand, Luke xviii. 34; John viii. 28. To have an insight into or understanding of anything, to know, to be acquainted with, Matt. xvi. 3, τὸ πρῶτον τοῦ οὐρανοῦ γνώσκετε διακρίνετε; xii. 7, xiii. 11; Luke xii. 47, xvi. 15. Without object, as Plat. Rep. i. 347 D, πᾶς ὁ γινώσκων, "every discerning or shrewd person" = to have discernment, to be intelligent, to obtain an insight into. Thus we find it in Matt. xxiv. 39, οὐκ ἔγνωσαν ἐνός κ.τ.λ.; Rom. x. 19, μὴ Ἰσραήλ οὐκ ἔγνω; Eph. v. 5, τοῦτο γὰρ ἔτες γινώσκοντες. But in 1 Cor. xiii. 9, 12, ἐκ μέρους γινώσκων, the term is most probably used in a formal sense = to apprehend, as often, e.g. Plat. Rep. vi. 508 E. The object must be determined according to the connection; see γνῶσις. For various constructions, see Lexicons. U
In N. T. Greek, γνῶσκειν frequently denotes a personal relation between the person knowing and the object known, equivalent to, to be influenced by our knowledge of an object, to suffer oneself to be determined thereby; for anything is known only so far as it is of importance to the person knowing, and has an influence on him, and thus a personal relationship is established between the knowing subject and the object known. Thus John ii. 24, 25, v. 42; 1 Cor. ii. 8, εἰ γὰρ ἤρωσαν, ἵνα τὴν σοφίαν τοῦ θεοῦ, οὐκ ἔν τῷ κόσμῳ τῆς δόξης ἐστάρωσαν; i. 21, ii. 11, 12, viii. 2, εἰ τις δοκεῖ ἐγνωκέναι τι, οὐδὲν διὰ γνωσεῖν καθὼς δέι γνῶμαι εἰ δὲ τις ἀγαπᾷ τὸν θεόν, οὕτως ἐγνωσται ὑπ’ αὐτοῦ.

Christian knowledge calls into existence of itself a relation answering to the significance of its object; hence in the second clause we have εἰ δὲ τις ἀγαπᾷ. Cf. Gal. iv. 9. As to οὗτος ἔγνω, see below. Hence the significance attaching to the knowledge of salvation, 2 Cor. v. 16, viii. 9, xiii. 6; Eph. iii. 19; John vii. 49, viii. 32, γνῶσθε τὴν ἀληθείαν, καὶ ἡ ἀληθεία διευθυνται ὑμᾶς; 2 John 1; John xiv. 20, 31. Compare the parallelism between the knowledge and the fear of God, Ps. xx. 11. I know anything when I know what it imports, what it is to me. 1 John iv. 8, οὐχ ἔγνω τὸν θεόν, δι’ ὅ θέσας ἂγαπὴν ὑπ’ αὐτῶν. John xiv. 7, 9, 17. Thus we occasionally, though rarely, meet with it in classical writers; see Plat. Theat. 176 C, ἢ τοῦ δικαστῆσαι γνῶσις σοφία καὶ ἀρετὴ ἀληθεία. But usually the bare formal meaning, to have understanding of, prevails. Most akin is the use of γνωσθείη, in the sense of to discern or judge, is more remote; still here also the idea is implied, to allow oneself to be determined by one's knowledge. Cf. Xen. Anab. v. 5. 19, ἢ στρατιά οὕτω γνωσθείη, "this is the opinion, the resolve, of the army."

A further particularizing of that use of the word occurs in the writings of St. John. Not only is a rightly adjusted relation (not merely conduct) towards God and His revelation there brought into connection with the knowledge thereof, as in John vi. 69, ἡμὰς πεπιστεύκαμεν καὶ ἐγράπαμεν ότι κ.τ.λ.; 1 John iv. 16, ἡμεῖς ἐγράφαμεν καὶ πεπιστεύκαμεν τὴν ἀγ. κ.τ.λ. (where the point under consideration is simply the giving of an emphatic and complete description of the relation to Christ to which reference is made, so that no question need be raised as to the priority of the one conception or the other, whether of trust or knowledge), but that relation itself is expressed by the word γνωσκόμεν, upon the supposition that this involves the subject's entering into a true relation to the object. See John i. 10, ὁ κόσμος αὐτοῦ οὐκ ἔγνω. — Ver. 11, οἱ δὲ οὖν αὐτῶν οὐ παρέξωσαν. In order to understand the several expressions, two things must be kept in view, viz. that γνῶσκειν has to do both with the significance of the object known for the subject knowing, and, at the same time, with the influence exerted by the object on the subject. Thus we must understand the expression in John xvi. 3, ἀφετέρῳ ἔτι ὥσπερ ἡ αἰώνιας ζωήν, ἵνα γνώσκωσι καὶ τοῖς μάνοις ἀληθείας θεοῦ καὶ τῷ ἀπόστειλας Ἰησοῦν Χριστὸν; ver. 25, ὁ κόσμος οὐκ ἔγνω, ἵνα δὲ ἔγνωσέν τινες. σύ με ἀπέστειλας; i. 10, vili. 55. This is specially clear in 1 John v. 20, δέδοσαν ἠμᾶς διήνυσον, ἵνα γνωσκῶμεν τὸν ἀληθείαν καὶ οὐκ ἔμεν τῇ ἀληθείᾳ; 1 John iv. 6, ὁ γνωσκόμεν τὸν θεόν, in antithesis with δὲ οὐκ
There we read (ver. 4) in close connection with ver. 3, ὁ λόγος, ἡ γνώση αὐτῶν, καὶ τὰς ἑρτολάς αὐτοῦ μὴ τηρῶν, φεύγοντες ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἐστὶν; ver. 5, δείχνοντο τὸν λόγον—not now, οὖν ἐγνώκειν αὐτῶν, but ἀκριβῶς ἐν τούτῳ ἡ ἀλήθεια τοῦ θεοῦ τετελειωμένη, cf. iv. 8. Accordingly, in ii. 13, 14, in confirmation of the assurance of salvation (cf. ver. 12), it is said, ἐγνώκειν τὸν ἄρχηται... τῶν πατέρα; iii. 1, διὰ τοῦτο ὁ κόσμος οὐ γνώκωσε ἡμᾶς, δι' οὖν ἐγνώκα αὐτῶν. Thus the realization of the Christian life is represented as the spontaneous fruit of this knowledge; 1 John iii. 6, πᾶς ὁ ἐν αὐτῷ οὖν ἁμαρτάνει πᾶς ὁ ἁμαρτάνων οὖν ἑωράκειν αὐτῶν οὖν ἐγνώκα πάντα αὐτῶν; iv. 7, 8, ii. 3.

Almost without analogy in classical Greek (yet cf. γνωστός, known to, befriended), but in keeping with the meanings already given, and anticipated in the corresponding use of the Hebrew נִשׁתַּח, is that pregnant saying in Matt. vii. 23, οἴδατε ἡ γνώση οὖν; John x. 14, γνώσκω τὰ ἑμᾶς καὶ γνώσκοντας με τὰ ἑμᾶς, καθὼς γνώσκεις με ὁ πατὴρ κἀγὼ γνώσκω τὸν πατέρα, (cf. xvii. 25); ver. 27; 1 Cor. viii. 3; Gal. iv. 9; Phil. iii. 10; 2 Tim. i. 19; 2 Cor. v. 21. See οἶδα. It is clear that the negative assertion of Matt. vii. 23 denies any, even the remotest, connection with the object, cf. Matt. xxvi. 72, οὐκ ἐχαρίστηκαν αὐτῶν; because the necessary condition of any such connection, viz. acquaintance, is denied. Cf. 2 Cor. v. 21, τὸν μὴ γνώσαι αὐτῶν. It is, as we say, to have no inkling, no idea of a thing, to know nothing about it. See Rom. vii. 7, τὴν ἁμαρτίαν οὐκ ἀκούων, cf. ver. 8; Matt. xxiv. 50; Rev. iii. 3; Wisd. iii. 18. In all these passages we have the denial not merely of a close and special, but of any relation whatever to the object. The positive γνωστόκελει τινά affirms, on the contrary, that the basis of union, and therefore the union itself, exists, that the object is not strange or foreign to the subject. Cf. Xen. Cyrop. i. 4. 27, ἐμὲ μόνον οὐ γνωσίσκεις, ὦ Κυρίε, τῶν συγγενέων. (The use of the expression to denote sexual intercourse, occurring often in the O. T., in classical Greek in Plut., in the N. T. Matt. i. 25, Luke i. 34, is quite in keeping with this; cf. especially Luke i. 34.) Γνώσκως, used in such connections, denotes therefore to take notice of any one, to form a connection or stand in union with any one. Cf. Ps. i. 6; Hos. xiii. 5; Nah. i. 7; Ps. cxliv. 3, τὸ ἔστω ἄνθρωπος ὅτι ἡ γνώση θης αὐτῷ καὶ νῦν ἄνθρωπον ὅτι ὁ λογίζω αὐτῶν; So in Heb. xiii. 23, γνώσκετε τὸν ἀδελφὸν Τιμόθεων; cf. Amos iii. 2; 1 Cor. viii. 3, οἶνος ὁ λόγος τοῦ θεοῦ, ῥυθμὸν τὸν ἁμαρτάνειν ὑπ' αὐτοῦ; Gal. iv. 9, γνώστης θεοῦ, μᾶλλον γνωστός ὑπὲρ θεοῦ; 2 Tim. ii. 19; Num. xvi. 5. Hence it is evident that, e.g., John x. 27, κἀγὼ γνώσκω αὐτὸν κἀκελευθερώθην μοι, is a logical inference from the thought expressed, ver. 14, by γνωσίσκοντο με τὰ ἑμᾶς. Cf. John i. 10 with ver. 11. The connection, therefore, of this meaning with that explained above, where γνωσίσκειν equally denotes a personal relation to the object, is evident.

Γνωστός, ὁ, ὁ, in later Greek with a passive sig. = known, for which in Homer and the poets γνωστός. In the N. T. John xviii. 15, ἦν γνωστός τῷ ἄρχηται; ver. 16; Acts i. 19, γνωστὸν ἐγένετο πᾶσιν; ii. 14, iv. 10, ix. 42, xiii. 38, xv. 18, xix. 17, xxviii.
22, 28; γνωστόν σημείων, Acts iv. 16. Οἱ γνωστοὶ, acquaintance, friends, Luke ii. 44, xxiii. 49; cf. Ps. lxxxviii. 8; Neh. v. 10. The "facultative" meaning, capable of being known, always in Plato, where (e.g. Rep. vii. 517 B) it corresponds with νοητός, parallel to ὁρατός: ἐν τῷ γνωστῷ τελευταὶ ἢ τοῦ ἀγαθοῦ ἴδεια καὶ μόρος ὀράθαι, ὀφθησία δὲ ἔνθελογιατρεία εἶναι; ὥσ ἔρα πάντα πάντων αὐτή ὀράθων τε καὶ καλῶν αἰτία, ἐν τῇ ὀράτῳ φῶς καὶ των τούτων κύριων τεκόνα ἐν τῷ νοητῷ αὐτῇ κυρία ἁλλήλων καὶ νοὶ παραγχομένη. In this sense it is probably to be taken also in Oed. R. 362; Xen. Hell. ii. 3. 18; doubtful in Xen. Cyrop. vi. 3. 4; Arrian. diss. Epict. ii. 17. 4. The question now is, whether we are to take it in this sense in Rom. i. 19, τὸ γνωστὸν τοῦ θεοῦ φανερὸν ἐκεῖν ἐν αὐτῶν. In biblical Greek we can only cite in support of this rendering, Ecclus. xxi. 7, γνωστός μακρόθεν ἐν δύνατος ἐν ἱλαστηρίῳ, and perhaps Acts iv. 16, ὅτι μὲν ἡ γνωστὰ σημεῖα γέγονεν δὲ αὐτῶν τάξιν τοῖς κατωκόπειν Ἑρουμαλῆμ φανερόν καί οὖ δυνάμεθα ἁρώμασθαι. Still, as is clear even in these two passages, the meanings, capable of being known, and known, do not, in many cases, lie very far asunder; and so also in Rom. i. 19, if only the construction there is rightly understood, so that we need the comparison of analogous passages in order to decide its import. Τὸ γνωστὸν τοῦ θεοῦ is not an unusual form of expression; the neuter substantival of the adj., with the genitive following instead of the simple concord of adj. with subst., gives prominence to the former as the main thought, cf. Phil. iii. 8, τὸ ὀρέκχον τῆς γνωσίας; Heb. vii. 17, τὸ ἀμετάθετον τῆς βούλης; Rom. ii. 4, τὸ γνωστὸν τοῦ θεοῦ; and the genitive of the θεοῦ is not gen. partil. = "what is knowable or known of God," but as in all these cases the gen. possess. = "God, as He is knowable or known."—"that God is knowable or known." Cf. Krüger, § 47, 10. Judging from the course of St. Paul's argument in Acts xvii. 26, 27, it more probably means knowable. Taking this view of the construction, the γνωστὸν τ. θ. forms very appropriately the first step in the argument, of which ver. 21, γνώσει τοῦ θεοῦ, is the second. 1st. "They could know God," God has provided for this; 2d. "They do know God, but," etc.

Γνώσις, essays, strictly knowing or recognition, Thuc. vii. 44, 2, εἰκός τὴν μὲν δόσων τοῦ σώματος προσώπων, τὴν δὲ γνώσιν τοῦ ἑαυτῶν ἀποστέταισαν. Hence the knowledge or understanding of a thing, always, with the genitive, expressed and understood. Luke i. 77, τῆς σωτηρίας; 2 Cor. ii. 14, κ. 5, τοῦ θεοῦ; iv. 6, τῆς δόξης τοῦ θεοῦ; Phil. iii. 8, Χριστῷ; 2 Pet. iii. 18, τοῦ κυρίου ἡμῶν. The genitive is to be supplied, 1 Cor. viii. 1, τῶν εἰδωλοθυτῶν, sc. ὃτι οὐδὲν εἰδωλον ἐν κόσμῳ, ver. 4; cf. ver. 8. So also vv. 7, 10, 11. (Ver. 7 explains itself in relation to ver. 1 by the change in the subject of the γνώσις; for there the apostle directs his admonition solely to those who possess the γνώσις in question; cf. ver. 10, σὲ τῶν ἑκούσαν γνώσις, (a) Without the gen. obj. absolutely = knowledge, understanding, in the formal sense, 1 Cor. viii. 1, ἡ γνώσις φυσικ, repeating the abstract idea underlying the preceding γνώσις, sc. τῶν εἰδωλοθυτῶν ἑκούσαν. In this sense, e.g. Plato, Rep. vi. 508 E, where γνώσις καὶ ἀληθεία occur together as denoting
form and substance; cf. what precedes, τὸ τὴν ἀλήθειαν παρέχον τοῖς γνωσκόμενοι καὶ τῷ γνῶσκοντι τὴν δίναμιν ἀποδεῖν. Also Eph. iii. 19, γνώσεν τὴν ἑπερβαλλουσαν τὴς γνώσεως ἀγάπην τοῦ Χριστοῦ. Likewise absolutely, but (b) in a material or concrete sense = insight, like γνώσεως, “to have discernment,” “to be clever;” it does not occur in classical Greek, indeed γνώσεως in this sense is rare. It is thus used in Rom. xi. 33, ὁ βάθος πληθύνα καὶ σοφίας καὶ γνώσεως θεοῦ; 1 Pet. iii. 7, συνοικούτος καὶ γνώσεως δόξας κ.τ.λ.; 2 Pet. i. 5, ἐπισκοπησάτω ἐν τῷ ἄρτῳ τῆς γνώσεως, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν; Rom. xv. 14, μεστόν ἔστε ἀγάπησιν, πεπληρωμένοι πάσης γνώσεως, δυνάμεωι καὶ ἀλλήλων κοινωνεῖν; 2 Cor. vi. 6, ἐν ἀγάπητι, ἐν γνώσει, ἐν μακροθυμίᾳ. It means the insight which manifests itself in the thorough understanding of the subjects which come before it, and the conduct determined thereby; which hits on what is right, in that it allows itself to be guided by the right knowledge of the object with which it has to do. Cf. Ecclus. i. 19, φῶς κυρίου γνώσων συνίησεν θεομάθησεν; Prov. xxix. 7, ὁ ἄφθαρτος οὐ νοεῖ γνώσιν; Prov. xxxi. 16, πᾶς πάνω υπρός πράσσει μετα γνώσεως. Joined with σοφία in Rom. xi. 33; 1 Cor. xii. 8; Col. ii. 3. Γνώσις requires existent objects in distinction from σοφία, which is not, like γνώσις, an act or behaviour, but an attribute determining the behaviour. In the passages thus far quoted we have found no occasion for understanding γνώσις of a knowledge whose subject-matter is Christian truth, God’s salvation. But there are texts in which this reference is undeniable; where γνώσις denotes an insight which manifests itself in the understanding of saving truth, Mal. ii. 7, χειρὶ ἱεροῦ φυλακεῖται γνώσις; Luke xi. 52, ἠράτε τὴν κλείδα τῆς γνώσεως; Rom. ii. 20, ἐχειν τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ; 1 Cor. xii. 8, xiii. 2; 1 Tim. vi. 20, ἀνταξόμενοι τῆς φευγάνουμα γνώσεως. Now as, for example, 2 Cor. vi. 6, 2 Pet. i. 5, Rom. xv. 14 certainly refer to an insight belonging especially to Christians, we shall not err if we take γνώσις, wherever it is used absolutely, to denote an insight or discernment conditioned by Christian truth, whether it manifest itself ἐν λόγῳ, cf. 1 Cor. i. 5, 2 Cor. vii. 7, xi. 6, 1 Cor. xii. 8, or ἐν ἔργῳ, as in 1 Pet. i. 5, 6.

"Ἀγνωστος, unknown, Wisd. xi. 18, xviii. 3; 2 Macc. i. 19, ii. 7. Also = not knowable, what withdraws itself from being known, unrecognisable; often in Plat., e.g. Theaet. 202 B, Parmen. 135 Α.—In the N. T. with a passive signification in Acts xvii. 23, εὑρὼν βωμὰν ἐν ὧν ἐπεγέργασα, Ἀγνωστος θεός. Cf. Pausan. Attic. i. 1. 4, ἐν τοῖς καὶ βωμοῖς ἀνεμομένοι δεινοῦ μισθοῦ; Philostr. Apollon. vi. 3, σωφρονεύσαντος τὸ περὶ πάντων δεῖ τὸν ἀλλήλων καὶ ἄλλην δαίμονας βιβλίαν ἔφυγον; Pausan. Eliso. v. 14, ἐπὶ τῇ Φαληρῷ . . . Ἀθηναῖως νάος ἐστι καὶ ἄλλως ἀποτέρων, βωμοῖ δὲ ἴσον τῶν ἀνεμομένοι δεινοῦ τοῦ δῆμου; Lucian, Philoprat. 9, ὢν τὸν Ἀγνωστον ἑφευρότες κ.τ.λ. These quotations do not say that there were altars in Athens with the inscription ἄγνωστος θεός, but not with the inscription of Acts xvii. 23; but, comparing them with that passage, they say that altars erected to unknown gods might here and there be found, or, at all events, an altar erected to
some unknown god. Cf. Winer, Realwörterb., s.v. Athen.; De Wette in loc.; Neander, Pflanzung, p. 246; Baumgarten, Apostelgesch. § 27. The testimony of the Philopatris of the Pseudo-Lucian is of special value. This treatise probably had its origin in the time of Julian, and the play upon the expression proceeding from an opponent of Christianity can only confirm the fact mentioned in the Acts. The critical school, which demands clear proof of the existence of such an altar (Baur, Paulus, p. 175 sqq.), takes for granted that if there were altars in several places with the inscription ἄρνωσα ἢ, they must always refer to one and the same unknown God; and accordingly they demand proof that the worship of one indefinite, unknown, nameless God prevailed among the Athenians,—a proof which is not needed for Acts xvii. 23, because in the discourse that follows the unity of God is set prominently forth in opposition to polytheism, and there was no need to lay stress upon the affirmation, "There is only one God unknown to you." Still more superfluous is this proof if we read what follows, as it probably should be read, thus, δ (instead of δό) οὖν ἄρνωσαν eσεβεθέντει, τοῦτο (instead of τούτων) κ.τ.λ.—See δεικνυόντων.

'Αγνώσια, ignorance, opposed to γνώσις. In a formal sense in classical Greek to denote being acquainted with anything, cf. Plat. Rep. v. 477 Α, εἰ ἐπί μὲν τὸ διὸν γνώσις ἢ, ἄρνωσις δ' εἰ ἄρνησις ἐπί τῷ μὴ δίνι. In the N. T., on the contrary, corresponding to the use of γνώσασθαι, which = to be influenced by one's knowledge of an object, it signifies not merely an intellectual, but a moral defect or fault; 1 Cor. xv. 34, ἐκρήψατε διακλινεῖς καὶ μὴ ἀμαρτάνετε ἄρνωσις γὰρ θεοῦ τινὲς ἔχουσιν, where the τινὲς do not belong to the ἄθεοι ἐν τῷ κόσμῳ, Eph. ii. 12, but to those who had undergone the change described in Eph. ii. 13. Again, in 1 Pet. ii. 15, φιμοῦ τὴν τῶν ἀφρόνων ἀνθρώπων ἄρνωσιν, it clearly denotes more than an intellectual defect, and corresponds to γνώσις in the sense of discernment. Comp. Prov. xxix. 7.

'Ανάγνωσις, accurately to perceive, later also = to recognise; in Attic Greek usually = to read, and so always in the N. T., LXX. = γνρ, Ex. xxiv. 7; 2 Kings xxiii. 2; Deut. xxxi. 11; Dan. v. 7, 8, 16. Hence

'Ανάγνωσις, διακλίνει, reading, and, indeed, in Acts xiii. 15, 2 Cor. iii. 14, of the public reading of Holy Scripture, cf. Neh. viii. 8, to which ἀναγνώσιμου is not limited. Without the gen. obj., i Tim. iv. 13, πρόσωπα τῇ ἀναγνώσει, τῇ παραλίγεστε, τῇ διδασκαλίᾳ, where, in connection with παραλ. and διδ., it also refers to public reading, and (seeing that it can only be for the same purpose as παρ. and διδ.) absolutely to the public reading of O. T. Scripture, as it is used in patristic Greek of the public reading in church of the Holy Scriptures, or of the portion of Scripture appointed to be read in public (ἀνάγνωσμα); hence the readers in the church, upon whom originally devolved the duty of reading and expounding or application of the portion chosen, were called ἀναγνωσταί; cf. Justin Martyr, and Chrys. in Suic. Thes. s.v.
'Επιγνώσκει, to give heed, to notice attentively, to take a view of, to recognize, e.g. of spectators; then generally = to know, like γνώσκει, e.g. Xen. Hell. v. 4. 12, διὸς ἐπηγνώσαν τῶν ἐχθρῶν δυτικας; vi. 5. 17, ἐπηγνώσαν φίλων δυτικας. So Mark ii. 8 (comp. Luke viii. 46); Luke v. 22, xxiv. 16; Matt. xvii. 12; Mark vi. 33, 54, etc. As its primary meaning grew weaker, this word began to be used in cases when, though a stronger perception or knowledge was meant, there was no reason for laying stress upon it, see Acts iii. 10, ix. 30, xii. 14, xxii. 24, etc.; Gen. xxxvii. 31, xxxviii. 25. So also in Rom. i. 32, οὕτως τὸ δικαίωμα τοῦ θεοῦ ἐπηγνώτες, this word was probably designedly chosen; whereas in ver. 21, γρώντες τὸν θεόν is used in order to hint that they could not avoid having the knowledge. Cf. Wisd. xii. 27; Ecclus. xiii. 5; 2 Cor. xiii. 5, ἢ oὐκ ἐπηγνώσατε ἑαυτοῖς, διὸ Χριστὸς Ἰησοῦς ἐν υἱῷ. Whilst γνώσκει sometimes means to take notice merely, or to recognize a thing unintentionally, ἐπηγνώσαν implies at least a special participation in the thing known, cf. Deut. i. 17, oὐκ ἐπηγνώση πρόσωπον ἐν κρίσει, and xvi. 19; but like γνώσκει in certain cases only, so that ἐπηγνώσασθαι has a narrower sphere of use, but when used gives greater weight to what is said. Cf. John viii. 52, γνώσασθαι τὴν ἀλήθειαν καὶ ἢ ἀλήθεια ἐλευθερώθη συν. with 1 Tim. iv. 3, οἱ πιστοὶ καὶ ἐπηγνώσασθαι τὴν ἀλήθειαν (see ἐπηγνώσω); Col. i. 6, ἐπηγνώσατε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, with 2 Cor. viii. 9, γνώσασθε τὴν χάριν τοῦ κυρίου ἡμῶν; 2 Pet. ii. 21, κρατοῦν ἵνα αὐτοῖς μὴ ἐπηγνώσωται τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπηγνώσωσαν ἑπιστρέφει κ.τ.λ., with Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἑργάσατο; Col. ii. 2 with ver. 3; Matt. xi. 27, οὐδεὶς ἐπηγνώσει τὸν τιοῦ, τὸν πατέρα, corresponding to the Johannine γνώσκει. It is therefore a stronger antithesis to ἐγνώσω than the simple γνώσκει, 2 Cor. vi. 9, οὐ διηνοοοῦμεν καὶ ἐπηγνώσασκόμενος, as unfamiliar and yet well known. Hence also opposed to ἐκ μέρους, γνώσκει, 1 Cor. xiii. 12, ἅρτη γνώσκει ἐκ μέρους, τότε οὐ ἐπηγνώσωσας, καθὼς καὶ ἐπηγνώσοθην, of a knowledge which perfectly unites the subject with the object, cf. 1 Cor. viii. 3; Gal. iv. 9 (under γνώσκει); 1 Cor. xvi. 18. In some cases the verb is best rendered by understand; 1 Cor. xiv. 37; 2 Cor. i. 13, 14; cf. Acts xxi. 10, σοῦ καλῶν ἐπηγνώσατε; Ecclus. xii. 12, ἐς ἑκάστῳ ἐπηγνώσευ τοὺς λόγους μου; xxii. 27, and often. So also sometimes, though seldom, in classical Greek, where, however, in general the stronger meaning was not without influence in determining the choice of this word instead of the simpler form; e.g. Plato, Euthyd. 301 E; Soph. El. 1297. See Lexicons. — In the LXX. ὄρω; ἔρω, Piel, Hiph., which means, according to Fürst, “to be marked” or “delineated,” Hiph. “to penetrate vigorously into a thing,” i.e. to know a thing by finding out its distinctive marks.

'Επιγνώσκει, ἢ, knowledge; clear and exact knowledge, more intensive than γνώσις, because it expresses a more thorough participation in the object of knowledge on the part of the knowing subject. Rom. iii. 30, διὰ νόμον ἐπηγνώσατε ἀμαρτίαν; cf. vii. 7, τὴν ἀμαρτίαν εἰς ἑγνώσατε ἐν καθὼς καὶ ἐπηγνώσασκόμενος, and the remarks on this passage, e.g. γνώσκεις; Rom. i. 28, τὸν θεὸν ἔχων ἐν ἐπηγνώσει, stronger than γνώσκεις τὸν θεόν, ver. 21. In the N. T. it appears only in the Pauline writings and in Heb. x. 26, 2 Pet. i. 2, 3, 8, ii. 20, and
always of a knowledge which very powerfully influences the form of the religious life—a knowledge laying claim to personal sympathy, and exerting an influence upon the person. Cf. Judith ix. 14. Thus, as Delitzsch says (Hebraerdr. 493), we may speak of a false γνώσις, but not of a false ἐπιγνώσις. Seldom in classical Greek, Herodian, vii. 6. 15, ἡ τῶν σφαιρῶν ἡ; Plut., ἡ τῆς μουσικῆς ἡ.

I. ἐν γεν. ὀφ. ἀνθρείας, 1 Tim. ii. 4; 2 Tim. ii. 25, iii. 7; Tit. i. 1, κατὰ ἐπιγνώσιαν ἀληθείας τῆς κατ’ εὐφεβελίαν; Heb. x. 26; θεοῦ, Eph. i. 17; Col. i. 10; 2 Pet. i. 2, cf. ver. 3; Eph. iv. 13, εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ νοοῦ τ. θ.; Col. ii. 2, εἰς ἐπιγνώσιαν τοῦ μοστηρίου τοῦ θεοῦ, ἐν δὲ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι, in order to attain the treasures of the γνώσεως, the ἐπιγνώσια is needed; Col. i. 9, ἡ τῶν βελαματος τοῦ θεοῦ ἐν πάσῃ σοφίᾳ καὶ συνεχει πνευματικῇ, the elements which constitute the ἐπιγνώσια. For ἡ as evincing the relation of the person knowing to the object of his knowledge, see 2 Pet. i. 8, ταῦτα ὑμῖν ὑπάρχουσα τοῖς ἀρχικοῖς τοῦ κόσμου ἐν πάσῃ σοφίᾳ καὶ σωτηρίου κτλ.; determining the manifestations of the religious life, 2 Pet. ii. 20, ἀποφημοῦντες τὰ μισθάματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος κτλ.

II. Without object; in a formal sense, Rom. i. 18, ἐχεῖς ἐν ἐπιγνώσι; Col. iii. 10, ἐνθάδε ἡμας τοῦ νεῶν τῶν ἀνακαυμόμενον εἰς ἐπιγνώσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτῶν, where κατ’ εἰκόνα κτλ. gives a more precise definition of ἐπιγνώσια as a knowledge of "which is determined by," or "which regulates itself according to," etc.; so that the difference mentioned in ver. 11 disappears, as far as it is concerned. Comparing, however, Col. ii. 2, 3, it seems more appropriate to take ἐπιγνώσια here, as elsewhere, in a material sense as denoting the discernment genetically connected with the knowledge and possession of salvation, which determines the moral conduct; cf. Phil. i. 9, ἐκ τῆς ἀγάπης ὑμῶν . . . περισσότερον εἰς ἐπιγνώσια καὶ πάσας αἰσθήσεις, εἰς τὸ δοκιμάζειν τὰ δισφάρατα, where αἰσθήσει denotes the tact obtained by experience; so ἐπιγνώσι. refers to that clearness of consciousness which enables one to avoid error. Cf. Rom. x. 2, ἔξολον θεοῦ ἐχοντος, ἀλλ’ ὅ κατ’ ἐπιγνώσια. See γνώσις, 2 Pet. i. 5; Rom. xi. 33. Thus in Col. iii. 10, κατ’ εἰκόνα is a second and closer defining of ἀνακαυμόμενον, side by side with κατ’ ἐπιγνώσια. Ἐπιγνώσεις, here stands in contrast with the sins enumerated in the preceding verses, and we may fairly compare Eph. iv. 22, ὁ παλαιὸς ἄνθρωπος φθειρόμενος κατά τὰς ἐπιθυμίας τῆς ἀπάτης.

Προγνώσκειν, to perceive or recognise beforehand, to know previously, to foreknow.

(as. ἡ σοφία) τὸν ἑπτάθμοντα προγνωσθήματος Ῥωμ. viii. 8, σημεῖα καὶ τέρατα προγνώσεις καὶ ἐξελεγκν. καὶ χρώματα; xviii. 6, ἐκείνη ἡ νοῦς προσέγγισσα πατρίσιου; cf. Judith ix. 6, ἡ κράτεισ οὐ ἐν προγνώσει; x. 19, ταῦτα ἐλεημόρρηθη μοι κατὰ πρόγνωσιν οὐ.

As to the use of the word in Rom. viii. 29, διὸ οὗ προέγραμ, καὶ προϊστρε χεισμάρρης τῆς ἑλαίος τοῦ νόον αὐτοῦ, εἰς τὸ εἰμι κτ.λ., x. 2, οὐκ ἀπόσωτον ὁ θεὸς τῶν λαῶν αὐτοῦ, ἃ προέγραμ, it is simplest to take προγν. in accordance with the meaning of γνώσεις in similar texta, Hoa. xiii. 5, Amos iii. 2, 1 Cor. viii. 3, Gal. iv. 9, 2 Tim. ii. 19, ἑκλεγό κύριος τοῦ δυναμενοῦ αὐτοῦ, Matt. vii. 23, John x. 14, as denoting a knowing which precedes the knowledge expressed in these passages, that is, as equivalent to “unite oneself before with some one.” Cf. Rom. xi. 2, “God has not cast away His people with whom He had before joined Himself,” i.e. before this union was historically realized. The only question is, to what does the προ carry us back? to a logical past,—as might perhaps be inferred from Rom. xi. 2,—which would materially weaken the force of the argument supplied by ἃ προέγραμ in proof of the main clause, or to the present in view of its relation to the future,—as might be inferred from Rom. viii. 29,—did not the context there suggest the union of the divine foreknowledge with the divine πρόβησειν. As this latter word denotes God’s saving decree preceding and forming the foundation of its temporal realization, so προγνώσεις denotes the divine γνώσεις as already present in the divine decree before its manifestation in history, i.e. the union between God and the objects of His sovereign grace implied in His decree of salvation, and accordingly already in existence before its accomplishment; so that προγνώσεις corresponds with the ἐκλεγόταν πρὸ καταβολῆς κόσμου, which in Eph. i. 4 precedes the προφέτεια, just as προγν. in Rom. viii. 29. Προγν., however, essentially includes a self-determining on God’s part to this fellowship (Rom. viii. 29, whom God had, beforehand entered into fellowship with), whereas ἐκλεγ. merely expresses a determining directed to the objects of the fellowship; cf. 1 Pet. i. 2, ἐκλεγμεν κατὰ πρόνοιαν θεοῦ. Προγνώσεις, like γνώσεις, is a conception complete in itself, the purport of which does not need to be indicated beforehand, as it would have to be if in the places quoted it meant a decision come to concerning any one. Against this meaning it cannot be objected that γν. and προγν. in this sense would not be joined to the accusative of the person (cf. Dem. xxix. 58, προγνωσμένοις ἀδικίαις παρὰ τῷ διαίτητι, in accordance with which 1 Pet. i. 20, προγνωσμένου μὲν πρὸ καταβολῆς κόσμου, might be explained), but rather that a specification of the πρωτοτοκία τοῦ Θεοῦ would be requisite in order to make it complete. We may better compare the last-named passage with Luke ix. 35, ὁ υἱὸς μου ὁ ἐκλεγμένος, and xxiii. 35, ὁ Χριστός ὁ τοῦ Θεοῦ ἐκλεγμένος (cf. 1 Pet. ii. 4), because the statement concerns the historical Person of the Messiah; see Χριστοῦ, ver. 19.

Π οὐ γνώσεις, ἡ, the foreknowing, recognizing beforehand; in 1 Pet. i. 2, ἐκλεγμεν κατὰ πρόγνωσιν θεοῦ, it denotes the foreordained relation of fellowship of God with the
objects of His saving counsel; God's self-determining towards fellowship with the objects of His sovereign counsel preceding the realization thereof. In Acts ii. 23, τοῦτον τῇ ὁμολογίᾳ βοήθη καὶ προγνώσει τοῦ θεοῦ ἱδατον κ.τ.λ., it is simplest to take πρόγνωσιν as = a resolution formed beforehand, though this meaning is foreign to classical Greek; or, quite generally, as = foreknowledge, prescience, cf. Judith ix. 6, ἢ κρίνας σου ἐν προγνώσει, because an explanation answering to the interpretation given above of 1 Pet. i. 20 seems too remote, and little in harmony with the connection.

'Αγνοϊόω, not to recognise, not to know, to be unconscious of, usually followed by the accusative, as in Acts xvii. 23, ἐν ἀγνοίοις εἰσεβαίτε; 2 Cor. ii. 11, οὐ γὰρ ταῦτα σωτηρίαν τοῖς κρατοῦσιν; Rom. x. 3, ὑμ. τὴν τοῦ θεοῦ δικαιοσύνην; Rom. xi. 25, τὸ μυστήριον. Followed by peri, to be in ignorance concerning anything, 1 Cor. xii. 1, peri tōn pneumatikōn; 1 Thess. iv. 13, peri tōn koimoménōn. In 2 Pet. i. 12, εἰς οἷς ἀγνοοῦσιν βλασφημοῦσιν, it is simplest to assume a construing of ἀγνοοῦσιν with ἐν, as in Eccles. v. 15, ἐν μεγάλῃ καὶ ἐν μεγαλῇ μὴ ἄγνοια. Otherwise we must render it, ἐν τούτοις, ἐν ἀγνοίᾳ, ἐν μεγαλῇ μὴ ἄγνοιᾳ. Following by δι', Rom. i. 13, ii. 4, vi. 3, vii. 1; 1 Cor. x. 1; cf. Rom. xi. 25, ἀγνοοῦσι τὸ μυστήριον τοῦτο, δι'; 2 Cor. i. 8, ἀγνοοῦσι τῆς θλίψεως δι'. Passive, to be unknown, unrecognized, or in antithesis with ἐπιγνώσεως, to be mistaken, misunderstood, cf. 1 Cor. xiv. 38; 2 Cor. vi. 9, ὡς ἀγνοομένους καὶ ἐπιγνωσόμενους; Gal. i. 22, ἀγνοομένους τῷ προσώπῳ. Then = to be ignorant, to have no discernment of, not to understand, cf. Xen. Mem. i. 2. 33, ὅ δὲ Ἡσιάτης ἐπήντυχε αὐτῷ, ἐξείρησεν πενθάνεσθαι, ἐτὶ ἄγνοοτο τῶν προηγορημένων. So Mark ix. 32; Luke ix. 45, τὸ ἱματία; Acts xiii. 27, τὸν λόγον τῆς σωτηρίας; cf. 1 Cor. i. 8; 1 Tim. i. 13, ἁγνοοῦ ἐποίησα; 1 Cor. xiv. 38, ἐτὶ τὰς ἁγνοοίς, ἁγνοοῖτο, in contrast with ver. 37, ἐπιγνώσεως. Lastly, it signifies, to err, to commit a fault,—of faults arising from the want of discernment, or knowledge, or insight, e.g. Polyb., πάλιν τῶν 'Αντίβαρων ἀναστάτωα φανεροὶ ἄγνοοι, καὶ συγγραμματίζων ἄγνοοι, εἰ τα παρὰ τοῖς ἤθεμοις πράττει. It denotes conduct the result and import of which is unperceived by the agent; Luke xxiii. 34, οὐ γὰρ εἰδοὺ τοὺς παύσασμεν. Thus especially in later writers. In the LXX = ἡμείς, Lev. v. 18; τοις, Lev. iv. 13, ἁγνοοῦ ἀκουοῦσι; 1 Sam. xxvi. 21; ἢν, Hos. iv. 15; cf. Tob. iii. 3.—In Heb. v. 2, μετροποιεῖτε τῶν ἁγνοοοῦντων καὶ πλανομένων, the two terms denote those collectively for whom the functions of the high priest are exercised, ἁγνοοοῦντες referring to those whose acts are not the result of previous conscious thought (see ἐγνώμα, ἁγνοίοις), cf. Rom. vii. 7, 8, 13, so that their conduct cannot be regarded as deliberate and intentional opposition (Heb. 7, 7), though in consequence of the interposition of the law it has become παραδείγματα, i.e. involves guilt. Rom. vii. 7, τὴν ἁμαρτίαν εἰς ἄγνως εἰ μὴ διὰ νόμον; ver. 8, ἁμαρτήματο δὲ λαβοῦσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἑμοὶ πάσαν ἐπιθυμίαν χαρις γὰρ νόμον ἁμαρτία νεκρά. The ἁγνοοοῦντες, accordingly, are those who are under the power of sin, and therefore sin perhaps against knowledge and will, but are passively subject to it; cf. ἀσθενεία, Heb. v. 3. Their consciousness is passive, not active, in relation to sin; cf. Aristot. Rhet.
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i. 10, ἐστιν δὲ τὸ ἀδικεῖν τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον ... ἐκόντες δὲ ποιοῦσιν δακτυλίτες καὶ μὴ ἀναγκαζόμενοι. δότα μὲν οὖν ἐκόντες, οὐ πάντα προαιρεθέντες, δότα δὲ προαιρεθέντες ἐδότες ἐκτόντα· οἰδίποτε γὰρ ἐτερωται ἄγνοις.

'Αγνόημα, τό, mistake, overnight, Strabo; moral delinquency, sin, committed κατ' ἄγνοιαν, not κατά προαιρέσειν, κατά πρόθεσιν, cf. Raphel, annott. Polyb. on Acts iii. 17, but ἀκοών, Lev. iv. 13; cf. Heb. x. 26, ἐκονίσως ἀμαρτάνειν ... μετὰ τὸ λαβεῖν τὴν ἐνέγκυσεν τῆς ἁλεθείας. According to the analogy of Scripture, it denotes not only unconscious sin, but generally all sin wherein consciousness is passive,—sin which perhaps may enter into consciousness, but which does not proceed from consciousness, cf. Heb. v. 2, and ἄγμος; Heb. ix. 7, αἷμα προσφέρει ἐπὶ ἐκατού καὶ τῶν τοῦ λαοῦ ἄγνοιμάτων. Cf. Tob. iii. 3; Ecclus. li. 19, xxii. 2; 1 Macr. xiii. 39.

"Ἀγνώσια, ἡ, want of knowledge, ignorance, which leads to mistaken conduct, and forbids unconditional imputation of the guilt of the acts performed; 1 Pet. i. 14, αἱ πρότερον ἐν τῇ ἄγνώσει ἤμων ἐπιθυμεῖ; Acts iii. 17, κατὰ ἄγνωσιν ἐπέξησα; cf. Luke xxiii. 34; 1 Cor. ii. 8. Cf. Xen. Cyrop. iii. 21, οὐ γὰρ κακοὶ καλοὶ τινὶ τοῦτο ποιεῖ, ἀλλὰ ἄγνωσι: ὡς ἂν ἄγνωσι ἰδρυμοί ἀμαρτάνοντο, πάντα ἀκοώντα ταῦτα ἐξω νομίζοντο. This ἄγνωσις is with St. Paul the characteristic of heathendom, Acts xvii. 30, Eph. iv. 18, compare ver. 17, and is a state which renders repentance necessary, Acts xvii. 30, χρόνων τῆς ἄγνωσεις ἐπερεῖτο ὁ θεὸς τὰ βαρὺ παραβάλλει μετανοεῖν, and therefore eventually furnishes ground for blame, Eph. iv. 18, as otherwise for forbearance. LXX. = ἄγνώσιμα, for ἐξωθιοκείς, Gen. xxiv. 10, ἐπίγγαθεν ἐν ἐφ' ἢμάς ἄγνωστο; 2 Chron. xviii. 13. Ps. xxv. 7 = ἐγνώ; Lev. v. 18, xxii. 14, Eccles. v. 5 = γνώ. The expression blends together guilt and exculpation. See John xv. 21 sqq., xvi. 3; Rom. i. 20.

Γλασσα, ἡ, the tongue, Luke xvi. 24, Rev. xvi. 10, Acts ii. 3, as the organ of speech (Ἀγνώσις ἄγνωστος, Euripid. Suppl. 203), Mark vii. 33, 35; Luke i. 64; Jas. i. 26, iii. 5, 6, 8; 1 Pet. iii. 10; 1 John i. 13; Rom. iii. 13; 1 Cor. iv. 9, xii. 1. —Rom. xiv. 11, Phil. ii. 11, οὐ πάντα γλώσσα ἐξομολογήσονται κ.τ.λ., is a figurative way of expressing the thought that every one ought to share in this ἐξομολ.; cf. in both texts the preceding πᾶν γῆς, as also Acts ii. 26. Then = language, dialect, e.g. Xen. Mem. iii. 14. 7, ἔπειξε δὲ καὶ ὥς το εἰσκείωθαν ἐν τῇ Ἀθηναίων γλῶσσῃ ἐκατούς καλοῦντο. Often in Herod., e.g. ii. 57, βάρβαρον γλῶσσαν ἴστες; ix. 16, Ἑλλάδα γλῶσσαν ἴστα, etc. So Rev. v. 9, vii. 9, x. 11, xi. 9, xiii. 7, xiv. 6, xvii. 16, joined with ἔθνος, λαός, φυλή. Acts ii. 11, ἀκοόμην καλοῦσιν αὐτοῦ ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ. Accordingly the corresponding γλώσσαι, var. 4, ἡρωστόν λαλεῖν ἐπέρας γλώσσαις, is to be understood as meaning, "they began to speak in other languages." We must not, however, conclude that this gift consisted in speaking in foreign languages which had not been learned; the account is given from the standpoint of the hearers mentioned in vv. 8–11, while ver. 13, ἐπερεῖ δὲ διαχειλεῦουσας ἐλέουν ὑπὶ γλεύκους μεμετωμένους εἰς. To those
who understand the phenomenon, it appeared as a speaking in their own languages, but to others as the stammering of drunkards; cf. Isa. xxviii. 11, xxxiii. 19; 1 Cor. xiv. 21. As this speaking with tongues was not intended as an address to others (cf. Acts ii. 14 seq.), but to God either in praise or prayer, Acts x. 46, θυσίων αυτών λαλούσων γλώσσας καὶ μεγαλαυτούς θείν, cf. ii. 11; 1 Cor. xiv. 2, ὁ γὰρ λαλῶν γλώσσῃ οὐκ ἄνθρωπος λαλεῖ ἀλλὰ τῷ θεῷ; 1 Cor. xiv. 14, προεύθυνεσθαι γλώσσῃ; as it served not for the profit of others, but for the edification of the speakers themselves, 1 Cor. xiv. 4, cf. ver. 18,—we may suppose as the foundation of the phenomenon the gift of a language produced by the Holy Ghost (καθὼς τὸ πνεῦμα ἔδωκεν ἀποφθέγματι αὐτοῖς), specially serving and fitted for intercourse with God, independently of the process of thought carried on in the νοῦς, by which the clothing of the thoughts is ordinarily conditioned (1 Cor. xiv. 19; cf. Plut. Mor. 90 B, γλώσσα ὑπήκοος τῷ λόγῳ θεοῦ), a speaking in a form of language produced by the Holy Ghost which blended in one comprehensive expression the various languages of mankind,—indeed, the list of nations given in Acts ii. 9–11 is clearly meant to convey the idea of universality. As analogous passages, we may refer to Rom. viii. 26, αὐτὸ τὸ πνεῦμα ὑπερενεχθέντα στεναγμοῖς ἀλαλής; 2 Cor. xii. 4, ἥκουσαν δήμητα ρήματα καὶ ἐξυμνήθη ἀνθρώπῳ λαλεῖν; Rev. xiv. 3, δόξους φόνου καινῆς... καὶ οὐδεὶς ἐξωστικὸς μαθεῖς τὴν φόνου, εἰ μὴ... οἱ ἤγορασμένοι ἀπὸ τῆς γῆς, v. 9. In this miracle we have an anticipation of the future of the kingdom of God,—a future which thus reflected itself at the outset of its realization on earth, and indeed in a manner corresponding to the contrast between the present and the future; cf. 1 Cor. xiii. 8, γλῶσσαν παίδους. At first the susceptible could understand it, as is evident not only from Acts ii. 12, but also from Acts x. 46, xix. 6; but it gradually became more alien to the habit and life of the Church, for though the possibility of interpretation of what was said on the part of some remained (1 Cor. xii. 10), it was not even necessary that the speaker himself should understand what he uttered (1 Cor. xiv. 10). Thus the miracle became more and more isolated and rare, until, as the gospel spread, it had vanished in the age when church history began. It also tells in favour of the above (viz. that the miracle was not the actual speaking of foreign languages), that the expression ἄστρας γλώσσας λαλεῖν occurs only in the account of its first appearance, Acts ii. 4. This suggested the name of the miracle as γλώσσας λαλεῖν, Acts x. 46, xix. 6; cf. Mark xvi. 17, γλώσσας λαλήσωσιν καινῶς; whence it is clear that γλώσσα is always to be taken to mean language; the plural γλώσσαι includes the idea that this kind of speaking is a blending of various, perhaps of all, human languages, representing the γένη γλώσσων of 1 Cor. xii. 10, 28, but is not identical with the various languages; cf. as the designation of the latter, γένη φονῶν, 1 Cor. xiv. 10. The sing. γλώσσῃ λαλεῖν, which is used only of individuals, 1 Cor. xiv. 2, 4, 13, 14, 19, 27, cf. ver. 26, γλώσσας ἐχει, while the plural is used both of one person and of several, 1 Cor. xv. 5, 6, 18, must be taken to mean language, i.e. the language of the Spirit, and gives prominence to the specialization of the manifoldness, as it is manifested in an individual. (Considering its connection with γλώσσαι λαλ.,
we cannot explain the sing. as meaning gift of language, as in classical Greek it may denote the power of speech or the gift of eloquence.)

Γράφω, γράφει, ἔγραψε, second aor. pass. ἔγραψα, primarily to grave, to engrave (dig in), Hom. I. xvii. 599; to write, 2 Thess. iii. 17; Gal. vi. 11; Mark x. 4; John xxi. 25; Luke i. 63, etc. With Luke x. 20, τὰ ἀνύματα ὑμῶν ἔγραψε ἐν τοῖς οὐρανοῖς (Tisch. ἔγραψαται), cf. Ps. lxvii. 6, lxix. 29; Ezek. xiii. 9. The writing of names in heaven means that God remembers and will not forget the individuals named, because generally by writing the name the recollection of the person is fixed; cf. in classical Greek, γράφεις εἰς ὄνομα, ἐν ὄνομα, of what is given over to oblivion. A correlative expression also occurs Jer. xvii. 13, πάντες οἱ καταλιπόντες σε κατασχενθήσεται, ἀφετηρίσωσι τῇ τῆς γῆς γραφήσωσι, with which cf. 1 Sam. iii. 19, xiv. 45, xxvi. 20; Isa. xxvi. 5, xlvi. 1.—The use of γέγραπται, γεγραμμένος, absolutely, of what is found written in Holy Scripture, finds its explanation in the use of γράφεις to denote legislative act or enactment, cf. Xen. Mem. i. 2. 44, δόσα ἄρα τύραννος μη πείλας τοῖς πολίταις ἀναγκαίης ποιεῖν γράφων, and often; Plat. Pol. 295 E, κατὰ τούς τῶν γραφάτων νόμους, 299 C, μανθανόντως γεγραμμένα καὶ πάτρια θεή κείμενα; Dem. Iviii. 24, τὰ γεγραμμένα = νόμοι; Aristot. Rhet. i. 10, νόμος δ' ἐστιν ὁ μὲν ἔνας ὁ δὲ κοινὸς λόγων δὲ ἔνοικον μὲν καθ' ὅν γεγραμμένον πολεμεῖται, κοινὸν δὲ δόσα ἄγραφα παρὰ πάσιν ὁμολογεῖσθαι δοκεῖ. Cf. Luke xx. 28, Μεσόσης ἔγραψεν ὑμῖν; Rom. ii. 15; 1 John ii. 7. In the sphere of revelation the written records hold this authoritative position, and γέγραπται always implies an appeal to the indisputable and normative authority of the passage quoted, cf. Matt. iv. 4, 6, 7, 10, xi. 10, etc. It is completed by additions such as ἐν νόμῳ, Luke ii. 23, x. 26; ἐν βίβλῳ λόγων Ἡσαῦ, Luke iii. 4; ἐν τοῖς προφηταῖς, John vi. 45, etc. Hence Rom. xv. 4, δόσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἔγραφη; 1 Cor. x. 11, ἐγράφη δὲ πρὸς νοθείσαν ἡμῶν.—The reference of a prophecy taken into consideration is for the most part indicated by περὶ, c. gen., Matt. xi. 10, xxvi. 24; also by ἐν τῷ, Mark ix. 12, 13; ἐν τῷ, John xii. 16; and once by the dative, Luke xviii. 31; cf. Matt. xiii. 14.

Γράφω, that which is written, the writing, both the characters and the document written, 1 Chron. xxviii. 19, letter, 2 Chron. ii. 19; written order or direction, 2 Chron. xxxv. 4; 1 Esdr. i. 4; document, e.g. γρ. γενεά, table of genealogy, 1 Esdr. v. 39.—The N. T. use of γράφη to denote the collection of the γραφαι ἀγιαί, Rom. i. 2, θεϊσφυστος, 2 Tim. iii. 16, one part of which are called γρ. προφητικαί, Rom. xvi. 26, τῶν προφητῶν, Matt. xxvi. 56, implies the idea expressed in γέγραπται, viz. a reference to the authoritative character of the Scriptures as a whole, which gives them a special and unique position; indeed, they are everywhere termed γραφή in an authoritative sense. In this sense (L.) γρ. is used of a single text, Mark xii. 10, ὁδὲ τὴν γραφὴν τάς την ἀνέγραψε; Luke iv. 21, πεπλήρωσας ἡ γρ. αὐτή; Acts i. 16, viii. 35, John xix. 37, ἑτέρα γραφή. Without any qualifying reference, Mark xv. 28, John xiii. 18, ἡ γρ. πληροθῇ ὁ
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tρώγων κ.τ.λ.; John xix. 24, 36, xx. 9; Jas. ii. 8, 23. Then (II.) the plural αἱ γραφαὶ, with predominant reference to all writings or declarations of this character coming under consideration, Matt. xxi. 42, xxii. 29, xxvi. 54; Mark xii. 24, xiv. 49; Luke xxiv. 27, διερμήνευν εἰς πάσας τὰς γραφάς τὰ περὶ αὐτοῦ; xxiv. 32, 45; John v. 39; Acts xvii. 2, 11, xviii. 24, 28; Rom. xv. 4; 1 Cor. xv. 3, 4; 2 Pet. iii. 16. Lastly (III.) the sing. ἡ γραφή, to denote Scripture as a whole, John ii. 22, vii. 38, 42, x. 35, οὐ δύναται λυθῆναι ἡ γραφή; John xix. 28; Acts viii. 32; Rom. iv. 3, ix. 17, x. 11, xi. 2; Gal. iii. 8, 22, iv. 30; 1 Tim. v. 18; 1 Pet. ii. 6; 2 Pet. i. 20. In Jas. iv. 5 there is no reference to an apocryphal book. The declaration referred to is probably given in var. 6, and ver. 5 must be read thus, ἢ δοκεῖντες δι' κενῶς ἡ γραφὴ λέγει, πρὸς φθόνον ἐπιτοθεῖ τὸ πνεῦμα ... μείζων δὲ διδωσιν χάριν διὸ λέγει, ὁ θεὸς κ.τ.λ. In the first sentence λέγει = to speak, as in Rom. iii. 5, vi. 19; 1 Cor. i. 10, ix. 10; 2 Cor. vii. 3, xii. 21, etc. The πρὸς φθόνον ... χάριν is a N. T. way of expressing the quotation given in ver. 6.

Γράμμα, τὸ, that which is written, a letter of the alphabet, a book, letter, bond, etc.

Luke xxiiii. 38; Gal. vi. 11; Luke xvi. 6, 7; Acts xxviiii. 21; John x. 47. The Holy Scriptures, τὰ ἱερὰ γράμματα, is a name distinct from ἡ γραφή, describing them as the object of study or of knowledge; whereas γραφή describes them as an authority, 2 Tim. iii. 15; cf. Joseph. Anti. iii. 7. 6, xiii. 5, 8, v. 1. 17, τὰ ἀνακελμένα ἐν τῷ ἱερῷ γράμματα. It cannot be proved that τὰ γράμματα without the qualifying word signifies Holy Scriptures; at least there is no sufficient reason for taking it thus in the single passage, John vii. 15, where it occurs.—occurs, too, without the article. There we read, πῶς οὖσα γράμματα οἶδεν μὴ μεμαθηκός; The expression means knowledge contained in writings, learning, or usually the elements of knowledge; at a later period too = science; and the words simply say, “How has this man attained knowledge or science which he has not acquired by pursuing the usual course of study?” Cf. Acts xxviiii. 24, τὰ πολλὰ σὲ γράμματα εἰς μακαρὶ περιτρέπει, perhaps = “thou hast studied too much.” Plat. Apol. 26 D, γραμμάτων ἀπειροῦ εἶναι; Plut. Cíc. 48, etc. That the Jews meant by this word Scripture—learning, is evident from the view they took of γράμματα μαθηθέως, dud. γραμματεῖς.—Paul is wont to contrast γράμμα and πνεῦμα; Rom. ii. 29, πεποίηται καρδίας εἰς πνεύματι οὐ γράμματι; vii. 6, δουλεύειν ἐν καυστητί πνεύματος, καὶ οὐ παλαιότητι γράμματος; 2 Cor. iii. 6, διάκονοι καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ξεκοπεῖ. This antithesis may be explained thus: γράμμα denotes the law in its written form (see γράφεω as used of legislative acts), whereby the relation of the law to the man whom it concerns is the more inviolably established; see Rom. ii. 27, κρινέ... σὲ τὸν διὰ γράμματος καὶ πεποίητης παραβάσιμης νόμον; 2 Cor. iii. 7, ἢ διακοινοῖ τούτων καθὼς ἐν γράμματι ἐπιτοθμημένη καθὼς ἐγενήθη ἐν δόξῃ; and hence it was at the same time used to express the antithesis between the external, fixed, and governing law, and the πνεῦμα, the inner, effective, energizing, and divine principle of life. Cf. Melanchthon on Rom. vii. 6, ideo dictur littera, quia non est verus et
in us motus animi, etc. In classical Greek we may compare Aristot. Polit. iii. 15, κατά γράμματα ἄρχειν, iii. 16, κατὰ γράμματα λατρείαν; Plut. Lucull. 10, στήλην τινα δόγματα καὶ γράμματα ἔχουσαν; Plut. Polit. 302 E, Μοναρχία τούν εὐεξίασε μὲν ἐν γράμμασιν ἀγαθὸν, οὐκ ἱματιῶν λέγομεν; Iangg. vii. 823 A, τῶν τοῦ νυμφιεύοντος . . . πειθόμενος γράμμασιν, ix. 858 E, xi. 922 A, τὰ τῶν ἀγαθῶν νυμφιεύοντων γράμματα τιμῶν.

Γράμμα ματεύς, δ, writer, 2 Chron. xxvi. 11, xxxiv. 13; 2 Sam. viii. 17, xx. 25; 1 Kings iv. 3; Neh. xiiii. 13; in public service among the Greeks, and the reader of the legal and state papers; hence Hesych., γραμμ. δ ἀναγγέλτης. As to the distinction between the γρ. of the towns of Asia Minor and those of Greece, and of the higher authority of the former, cf. Deyling, Observat. stor. iii. 382 sqq. Cf. Ex. v. 6, 10; Num. xii. 16. In the LXX. γραμματεύς corresponds to the Hebrew הֶלֶל, Ezra vii. 6, 11, 12, 21, Neh. viii. 4, 9, 13, from הֶלֶל, book, not from הֶלֶל, which does not occur, therefore = litteratus, scholar. In Ezr. vii. always with an addition, ver. 6, γρ. ταχύς ἐν νόμῳ Μωσῆ γιν πᾶσες κύριος θεὸς Ἰσραήλ; ver. 11, γρ. βασιλείαν λόγων ἐκπολείων κυρίων καὶ προσταγµάτων αὐτοῦ; ver. 12, γρ. νόμου κυρίου τοῦ θεοῦ. In Nehemiah, on the contrary, in the places above named, with no addition, though in the same sense, cf. Ezr. vii. 21, γρ. τοῦ θεοῦ τῶν οὐράνων; Ecli. xxxvii. 24; 2 Mac. vi. 18. Accordingly it primarily denotes one well versed in the law (a clever scribe, ready in the Scriptures, comp. especially Ezr. vii. 6). Winer (Realsöchter, art. "Schriftgelehrte") has ably shown how, during the exile and afterwards, the knowledge of the law supplied the place of the relatively independent הֶלֶל. The γραμ. were well versed in the law, i.e. in the Holy Scriptures, and expounded them, Matt. vii. 29, xvii. 10, xxiii. 2, 13, Mark i. 22, and elsewhere; πατρίων ἦγησεν νόμων, Joseph. Antt. xvii. 6. 2, are, according to the true idea of them, acquainted with and interpreters of God's saving purpose, Matt. xiii. 52, πᾶς γραμματεύς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐράνων; Matt. xxiii. 34, ἀποστέλλω πρὸς ἱματιᾶ προφήτας καὶ σοφοὺς καὶ γραμματεὺς; but, in fact, in the time of Jesus they were opposers of it. Where they appear clothed with special authority, or side by side with those in authority (Matt. ii. 4, xx. 18, xxiii. 2, xxvi. 57; Mark xiv. 1; Luke xxii. 2, 66, xxii. 10), they can hardly be regarded as in legal possession of any such authority. Their authority seems rather to have been granted to them in a general way only by virtue of their occupation, cf. John vii. 15, Matt. xiii. 52, 1 Mac. vii. 12, though simply as γραμματεύς they could not have possessed any decisive power. The possessors of power seem to have allied themselves with them, and to have had them about them, merely for the sake of the respect attaching to them on account of their knowledge of the law. Cf. 1 Mac. vii. 12, ἐπισυνήχθησαν . . . συναγωγή γραμματέων ἐκκυρίσθη διάμα. Synonymous with γραμματεύς are νομικός, νομοδιδάσκαλος; cf. Mark xii. 28 with Matt. xxi. 35. See also Winer as above. Leyer in Herzog's Realencycl. xiii. 731 sqq., where the literature of the subject is fully given.

Τπογραμμός, δ, only in biblical and later Christian Greek = a writing-copy, pattern; Ammon. = πρόγραμμος; Hesych. = τύπος, μήμα. 2 Mac. ii. 29, το ἐπισυνήχθησαν.
redevised την ὑπογραμμήν τῆς ἐπιτομής διαπονδόντες = rule. 1 Pet. ii. 21, ὅμων ὑπολογιστόν ὑπογραμμήν ὑπὲρ ἐπακολουθήσει ταῖς ἤησεν αὐτῶ. The signification connects itself with the use of ὑπογράφειν, with the meaning to write a copy, to teach to write, literally, to write under, since the writing copy of the teacher was to be followed by the scholars; cf. Plat. Prot. 227 D, διαφέρειν ὑπογραφής τὰ ὑπογράφων διὰ τοῦ ἐπιφανέτου ὑπογράφων των παλαιῶν ὑπογράφων γράμματα τῆς θαυμάσιον ὑπογράφων τῶν ἔργων, καὶ ἄρχοντας ὑπογράφων κατὰ τὴν ὁφθήνην τῶν ὑπογράφων ὡς ἔδει καὶ ἡ πόλει νόμου ὑπογράφοις, ἀναθάναι καὶ παλαιῶν νομοθετῶν ὑφήματα, καὶ ταῦτα ἄγαγακεῖ καὶ ἀρχαῖον καὶ ἀρχαῖαν.

Γιονύνος, ὑ, ὑν, naked, unleased, and simply poorly clad, Matt. xxi. 36, 38, 43, 44; Mark xiv. 51, 52; Acts xix. 16; Jas. ii. 15; Rev. xvii. 16. Without outer garments, John xxi. 7; unveiled, Heb. iv. 13; cf. Job xxvi. 6. Joseph. Antit. vi. 13, τὰ δ' ἐγὼ γυμνόν ὑπ' ὑφει τὴν διάνοιαν τῆς. Of the seed corn, which when sown is still without τὸ σώμα τὸ γενόμενον, the blade and the ear being regarded as its clothing (1 Cor. xv. 37, cf. ver. 38), an emblem of the resurrection. But in 2 Cor. v. 3 γυμνόν can hardly be understood of the want of the resurrection body,—a view in favour of which Plato, Crat. 403 B, ἡ φυσῆ γυμνή τοῦ σώματος ἀπέρχεται, Orig. c. Cels. ii. 43, Χριστὸς . . . γυμνής σώματος γενόμενος φυσῆ ταῖς γυμνώσας σωμάτων ὑμάς ψυχαι, and other passages, have been quoted, but which can scarcely be said to suit the context (ver. 10). If we read εἶ γε καὶ ἐνυσθάμενοι οὗ γυμνὸν εἰρεθησόμεθα, οὗ γυμνὸν is co-ordinate with the ἐνυσθάμενοι, which must not be confounded with the ἐνυσθάμενοι. If we read ἐνυσθάμενοι as denoting the putting off the earthly body, οὗ γυμνὸν is set over against it. In either case, ἐλ γε οὗ γυμνὸν εἰρεθ. is a condition necessary to the ἐπισκόποσθεν of ver. 2, named especially as the self-evident presupposition thereof, and then the γυμνὸς must (if we would avoid a tautology) be taken in that ethical sense in which it occurs in Rev. iii. 17, xvi. 15, cf. Ezek. xvi. 22, Hos. ii. 3, synonymous with ἀσχημονίας, Ezek. xvi. 22, inasmuch as nakedness reveals the results of sin, as shame and disgrace, Gen. iii. 11; cf. Rev. xvi. 15, μακάριος ὁ τιρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατήσῃ καὶ βλέπωσιν τὰν ἀσχημοσύνην αὐτοῦ. In this sense γυμνὸς not only signifies guilty (Ewald on 2 Cor. v. 3), but deformed by sin, deprived of righteousness (cf. Rev. xix. 8). According to this view, ἐνυσθάμενοι must be explained as corresponding with ὁ τιρῶν τὰ ἱμάτια αὐτοῦ in Rev. xvi. 15, without having to supply a definite object such as Χριστὸν or the like. The subst. ἂ γυμνότης occurs in the same ethical sense, Rev. iii. 18, συμβουλεύω σου ἄγοράσαι . . . ἱμάτια λευκά, ἵνα περιβάλῃ, καὶ μὴ φανερωθῇ ἡ ἀσχημοσύνη τῆς γυμνότητος σου. Cf. Job xxix. 14; Isa. lxii. 10.

Δαίμων

Δαίμων, ὁ and ἦ, in the N. T. only ὁ, Matt. viii. 31; Mark v. 12; Luke viii. 29 (Rev. xvi. 14, xvii. 2, Received text). Elsewhere, instead of this, τὸ δαιμόνιον, in the same sense. Δαίμων was with the Greeks originally = θεός; but it is doubtful in what sense,
whether from δαίμων, clever (Plato, Plut.), or from δαίμον, to assign or award, i.e. one's lot in life, = διακτήτα καὶ διοικήτα τῶν ἀνθρώπων, they who rule and direct human affairs, vid. Suic. Thea. According to Schenkl and others, it is in root akin to δίος, Sanscrit, div, to shine, heaven; divas, God; Zend, div, to lighten; daeva, daemon. All that can be asserted is, that while in earliest times the names δαίμονες and θεός were convertible terms, and were used as synonyms (even still in Homer, e.g. Od. xxi. 195, 201, vi. 172–174), yet, from Homer onwards, "δαίμων, answering to the Latin numen, signifies divine agency generally, the working of a higher power which makes itself felt without being regarded as a definite or nameable person, e.g. Xen. Cyrop. vii. 5. 81, ὁ δαίμων ἡμῶν τὰ τῶν συμπαρεσκεύασιν; Isocr. ix. 25, ὁ δαίμων ἕσχε πρόνοιαν, for which we often read the abstract τὸ δαίμόνιον; while, on the other hand, the Socratic δαίμόνιον is, in Xen. Apol. 8, synonymous with οἱ θεοί," Nägelsbach, Nachhomer. Theol. ii. 10, p. 112; cf. Nietzsche in the Odyssey, i. p. 89, ii. 64, iii. 391. Δαίμων bears the same relation to θεός as numen does to persona divina (Nägelsbach, Homer. Theol. i. 47). Θεός designates the Godhead as personality, δαίμων as might. Originally a νόος μεδία, the effort to degrade it in malam partem prevailed, and it came to denote a destructively working power, with or without the addition of στυγηρός, κακός, χαλεπός. This is especially evident in the Homeric use of the adj. δαίμονος, which, while in Pindar it is used alike of saving and destructive divine agencies, cannot even in Homer be exchanged for θεός, and is always used in a more or less reproachful sense, or with the idea of sorrow. Cf. Od. xviii. 406, δαίμονοι, μαλακτείς, perhaps = O possessed, ye rage! as Nägelsbach (Homer. Theol.) renders it, who thus sums up the result of his investigations: "δαίμων and δαίμονος, in particular, are frequently used to express that kind of divine influence on men which is not only dark and mysterious, but ungracious and hostile." The Tragic Poets use δαίμων to denote fortune or fate, frequently bad fortune, e.g. Soph. Oed. R. 828, Oed. C. 76, also good fortune, if the context represents it so. Generally, and in prose also, δαίμων is associated with the idea of a destiny independent of man, gloomy and sad, coming upon and prevailing over him; cf. Pind. Ol. viii. 67, δαίμονος τύχη; and in Plato, Dem., and others, δαίμων and τύχη are often combined; hence the thought of an inexorable and therefore fearful power naturally grew to be the prevailing one. Lys. ii. 78, ὁ δαίμων ὁ τινὶ ὑμετέρῳ μοιρῇ εἰλημέχοι ἀπαραίτητος; Dem. Phil. iii. 54, πολλάκις γὰρ ἐμοὺν ἐπεξηλυθε καὶ τοῦτο φοβεῖσθαι, μὴ τι δαίμων τὰ πρόγνατα διαήν. As direct relations between the gods and men fell into the background, the notion of a fate (genius) connected with each particular individual was almost of necessity developed, and (most probably through Oriental influences) grew by degrees into a dualistic doctrine of demons as good or evil spirits and mediators between the gods and men, vid. Plut. de def. orac. ... The name τὸ δαίμόνιον, numen, being abstract and generally less used than δαίμων, fell more and more into disuse as a belief in or doctrine of demons became more and more defined and concrete, Plat. Apol. 26 B, θεός δεδιδόκοτα μὴ νομίζην οὖς ἡ τόλμη νομίζη, ἐπερα δὲ δαίμων κατεί. Xen. Mem. i. 1. 1, κατα δαίμων εἰσφέρουν. Cf. Acts xvii. 18, ξῖνων δαίμονιον κατασχελετ. In biblical Greek, on
the contrary, the use of 

the contrary, the use of δαιμόνων prevailed probably for the same reason, that strange gods, on account of their remote relations and dark mysterious essence, were called δαιμόνια (not δαιμονες) instead of θεός, the nature of the evil spirits thus designated being obscure to human knowledge, and alien to human life. The LXX. do not use δαίμων; the N. T. only in the places named.

While the LXX. employ δαίμωνιν in a bad sense — σὰρξ, Ps. cvii. 5; ἐναί, Isa. xxxiv. 14; ἄφαντος, Isa. xiii. 21; ἔναντι, Ps. cxi. 37, Deut. xxxii. 15, and even in contrast with θεός, Deut. xxxii. 17, ἐναίνου δαιμονίου καὶ οὐ δειν, θεὸς οὐκ ἐναίνου, cf. Ps. cxi. 37, of destructive powers, Ps. xvi. 6, οὗ φαβηθῆς ἀπὸ δαιμονίου μεσομήρων, cf. Tob. iii. 8, vi. 18, viii. 3, where ἄγγελος stands in contrast with δαιμονι, Philo endeavours still to identify the Greek view concerning heroes and demons with the Scripture view of angels, — an attempt to lessen the difference between the sphere of profane literature and the Bible, which we find also in Josephus, de Bell. Jud. vii. 6. 3, τὰ γὰρ καλοίμενα δαιμόνια ποιητῶν ἐστὶν θεραπευτικά πνεύματα, τῶν ξόνων εἰσερχόμενα καὶ περιεχόμενα τῶν βοσθείας μὴ τυχάνωνας. We can only regard it as a modification of these views when Justin Martyr and the pseudo-Clementines find the origin of demons in Gen. vi. Cf. Hesiod, O. 121, according to whom demons are the souls of men who lived in the golden age, now the guardian spirits of men. Vid. Lactant. Inst. ii. 14, 15, 17.

An evil meaning was usually associated with the word even in profane literature, which held its ground, e.g., in δαιμόνιον (N. T. δαιμονίων), even when the doctrine of good and evil demons had in later times developed itself. Thus Plut. and Xen. use δαιμόνιον = to be deranged, syn. παραφρενεῖ; in the Tragedians = to be in the power of a demon, i.e. to be unhappy, to suffer. It is not therefore to be wondered at that in the sphere of Scripture, where the idea of angels as spirits serving in the divine economy of redemption was included in the name, the word δαίμων or δαιμόνων was applied specially to evil spirits (ὁ θεὸς ἦν, Ps. lxxviii. 49; cf. Prov. xvi. 14; 1 Sam. xix. 9), πνεύματα ἀκάθαρτα, vid. ἀκάθαρτος. Thus δαίμων or δαιμόνων is parallel to τὸν ἀκάθαρτον, Mark v. 12, comp. v. 2, 8, iii. 30, διὸ Ἐμενὸς Πνεύμα ἀκάθαρτον ἤξει; cf. ver. 22, ἠγίασε δὲ τὸ ἦσκεσθαι τὸν δαιμόνιον ἐκβάλλει, τὸ δαιμόνιον. So in Luke viii. 29; Rev. xviii. 2. Cf. Rev. xvi. 13, πνεύματα τρία ἀκάθαρτα, with ver. 14, εἰς τὸν πνεύματα δαιμόνων. Luke iv. 33, πνεύμα δαιμονίου ἀκαθάρτου; vii. 2 = πνεύματα ποιμάτων. They make their appearance in connection with Satan, Luke x. 17, 18, xi. 18, Matt. xii. 24 seq., Mark iii. 22 seq., Matt. xii. 26, ὁ σατανᾶς τῶν σατανῶν ἐκβάλλει, with the ἀρχῶν τῶν δαιμόνων, Matt. ix. 34, xii. 24, Mark iii. 22, Luke xi. 15, and are put in opposition in 1 Cor. x. 20, 21, as in Deut. xxxii. 17, with θεός καὶ κύριος, cf. 1 Tim. iv. 1, ἀποστημένοι τοις τῆς πίστεως προσέχοντες πνεύμασι πλάνοι καὶ διδάσκαλοι τῶν δαιμόνων; Jas. ii. 19, καὶ τὸ δαιμόνια πιστεύεις, καὶ φιλοσοφεῖς; in connection with idolatry (cf. Deut. xxxii. 17; Ps. cv. 37), Rev. ix. 20, ὅπως αἱ προσκυνησινα δαιμόνια καὶ τὰ ἐθνικὰ τὰ χρυσά κ.τ.λ., where the spiritual background of idolatry and a more spiritual form of idol-worship is described, cf. xvi. 13, 14. While in the doctrinal parts
of the N. T. demons are viewed in their morally destructive influence (1 Cor. x. 20, 21; 1 Tim. iv. 1; Rev. ix. 20, xvi. 14), they appear in the Gospels as in a special way powers of evil. As spirits (Luke x. 17, 20) in the service of Satan (Matt. xii. 26–28) we find them influencing the life, both physical and psychical, of individuals (see πνεῦμα, Nos. 3, 4), so that the man is no longer master of himself; Luke xiii. 11, γεννὴ πνεῦμα ἔχουσα ἀσθενεῖας; ver. 16, ἢ ἐδόθη ὁ σατανᾶς. They probably take possession of the place which belongs to the πνεῦμα in the human organism, for they cripple the πνεῦμα, cf. Mark v. 2, ἀνθρώπος ἐν πνεύματι ἀκαθάρτῳ (see also Matt. xxii. 43; 1 Cor. xii. 3, 9), so that the action of the personal life is disturbed, either through the influence of the demon upon the corporeal organism (in disease), disordering thus the entire life of sensation and of impulse, or by finding free access to the moral centre of personality, Matt. xii. 43–45. Hence ἐξαφέρεται or ἐξερχεῖται τὸ δαμ., the former Luke viii. 30, the latter Mark vii. 30; Luke viii. 38. ἀπὸ τιμοῦς, Matt. xvii. 18; Luke iv. 41, viii. 2, 33, 35; ἐκ τιμοῦς, Mark vii. 29.—ἐξερχεῖται τῷ δαμ., Matt. xi. 18; Luke vii. 33, viii. 27; John vii. 20, viii. 48, 49, 52, x. 20; cf. Luke iv. 33, 35, ix. 42. Demonical possession never seems to occur without some outward signs of derangement; for when it is said of John the Baptist or of Jesus, δαμωνῶν ἔχει (Matt. xi. 18;Luke vii. 33; John vii. 20, viii. 48–52), it means nothing more than what is fully stated in John x. 20, δαμωνῶν ἔχει καὶ μαλακεῖται; and accordingly x. 21, μὴ δαμωνῶν δύναται τυφλῶν ὁφθαλμοῖς ἀνοίζει, is to be understood thus, "can a demon—i.e. one deranged—open the eyes of the blind?" cf. Matt. xii. 24. This demonic violent overpowering of the man (vid. Acts x. 38, ἰδόνεος πάντας τῶν καταδυναστευομένων ὑπὸ τοῦ διαβόλου) essentially differs from Satanic influence, John xiii. 2, 27, wherein the man becomes, like the demons, in the range of human activity analogously the instrument of Satan. The kingdom of God, including all divine influences obtained by Christ's mediation, tells effectually against that very demonic violence as the worst form of human suffering produced by Satan's agency (1 John iii. 8). See also Matt. xii. 28, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαμωνία, ἀρα ἐφάσσειν ἑρίμας ἢ βασ. τ. θ. Hence the expression ἐκβάλλω τὸ δ., τὸ δ., see Matt. vii. 22, ix. 33, 34, x. 8, xii. 24, 27, 28; Mark i. 34, 39, iii. 15, 22, vi. 13, vii. 26, ix. 38, xvi. 9, 17; Luke ix. 49, xi. 14, 15, 18, 19, 20, xiii. 32.—See Neander, Leben Jesu, p. 181 sqq.; Delitzsch, Bibl. Psychol. iv. 16; Ebrard, art. "Dämonische" in Herzog's Enzyklop. iii. 240 sqq.; Hofmann, Schriftenwerke, i. 445 sqq.

Δαίμονος ἡ μητέρα, passive, for which in classical Greek usually δαμωνῖος = to be violently possessed by, or to be in the power of, a daemon; cf. Plut. Sympos. vii. 5, 4, ὅτε ἐγὼ τὸ δαμωνὶόμενον κελεύοντος τὸ Ἐφεσία γράμματα πρὸς αὐτὸν καταλέγειν καὶ ἀνομάξειν. In the N. T. Matt. iv. 24, viii. 16, 28, 33, ix. 32, xii. 22, xv. 22; Mark i. 32, v. 15, 16, 18; Luke viii. 36; John x. 21. The δαμωνὶόμενοι are distinguished from other sick folk in Matt. iv. 24; Mark i. 32.

Δαίμων ὁ θεός, ὁ, ὁ, belonging to demons, proceeding from them. Jas. iii. 15, ἔστω
Δεισίωσις, used originally in a good sense = δεισίωσις, Xen. Cyrop. iii. 326, God-fearing, religious; but in later Greek, in a secondary and bad sense, to denote superstitious fear, e.g. Diod. iv. 51, εἰς δεισιδαμώνα διάθεσιν ἐμβάλλειν, to lapse into a state of superstitious dread, corresponding to εἰς κατάπληξιν ἄγεν, ibid. i. 62.—With Acts xxvii. 22, δεισιδαμωστέρους ὑμᾶς θεοῦ (cf. ver. 23, ἀγνώστῳ θεῷ), cf. Plut. de superst. (περὶ δεισιδαμώνιας) c. 11, οὐκ ἕλεται θεῶν εἰναι ὁ θεὸς ὁ δὲ δεισιδαμὼν οὐ βούλεται, πιστεύει δὲ ἀκόν ἄπιστειν γὰρ φοβεῖται.

Δεισιδαμονία, ἡ, dread of the gods, usually in a condemnatory or contemptuous sense = superstition, cf. Plut. περὶ δεισιδαμωστέρος. —Acts xxv. 19, ξηθήματα δὲ τινα περὶ τῆς ἱδίας δεισιδαμωστέρος εἶχον.

Δεῖξις, ὁ, ὁ, on the right, what is on the right hand, οὖς, ὀφθαλμός, πόρος, σιγών, etc., Matt. v. 29, 39; Luke xxii. 50; John xviii. 10; Rev. v. 2. In classical Greek seldom joined with χειρ, as in Matt. v. 30; Luke vi. 6; Acts iii. 7; Rev. i. 16, x. 5, xiii. 16. Hence, and in the N. T. also, δεξιά, subst. the right, τὸ δεξιόν (σε. μέρη, John xxi. 6), the right side, e.g. καθίζου τὰ δεξιά, εἰς τὸ τὰ δεξιά in the synoptical Gospels and Acts, καθίζων ἐκ δεξιῶν, εἰς τὸ δεξιόν in the Epistles. —Δεξιόν "through the root ΔΕΚΩ is akin to δεξιοματικόν and δεξιοματικόν, because we both take hold of and point at anything with the right hand" (Passow, Worterb.); accordingly, when giving or receiving is spoken of, preference is given to the right hand, Matt. vi. 3; Luke vi. 6; Rev. v. 7. In the case of division and apportionment, the right hand is first chosen as that which always comes first (Matt. v. 29, 30, 39; Rev. x. 2), both when the division is indifferent (see Matt. xx. 21, 23; Mark x. 37, 40; 2 Cor. vi. 7; cf. 1 Kings xxii. 19; 2 Sam. xvi. 6; 2 Chron. xviii. 18; Ezra ix. 43) and when preference is clearly given to one side, as in Matt. xxv. 33, 34. Cf. Plut. Apollod. 192 F, ἄπει δὲ Δακεδαιμόνιον ἐπιστρατευνομένου ἀνεφέροντο χρησιμοὶ τῶν Ἡσαΐαν, οἱ μὲν ἔκτιοι, οἱ δὲ νίκην φέροντες, ἐκέλευον (Ἐπαμώνιας) τῶν μὲν ἐπὶ δεξιά τῶν γήματος βεβαια, τῶν δὲ ἐπὶ ἀριστερὰ. Generally, it seems a natural preference to choose the right hand or side instead of the left. In all important transactions, when definiteness must be given to the action, and also when emphasis and energy are intended, the right hand is employed (see Rev. i. 16, 17, 20, ii. 1, v. 1, 7). Hence, particularly in the O. T., it denotes God's energizing and emphatic revelation of Himself, πρὸς τὴν ἀριστεράν, and so on; e.g. Ex. xv. 6, 12; Ps. xvii. 1, xx. 7, xxi. 9, xlviii. 11, lx. 7, lxiii. 9, lxxvii. 11, cxviii. 15, 16, cxviii. 7; Isa. xli. 10, xliv. 13, etc. Cf. Luke xi. 20, ἐν δεκτήλαρθε, parallel to ἐν πνεύματι θεοῦ, Matt. xii. 28. In solemn pledges, Gal. ii. 9, and in an oath, Rev. x. 5, Isa. lxii. 8, the right hand is used. Cf. Rev. xiii. 16, χειραμαγα ἐπὶ τῆς χειρὸς αὐτῶν τῆς δεξιᾶς. Not only in the case of the actor, but also in that of the person acted upon, the right hand or side is preferred (cf. Acts iii. 7), and hence God is said to be at the
right hand of the person whom He helps, as the enemy is to the right of him whom he seeks to overcome, and the accuser to the right of the accused. By the right hand the whole man is claimed, whether in action or in suffering. Cf. Ps. cix. 6 with ver. 31; Acts ii. 25 quoted from Ps. xvi. 8; Ps. lxxiii. 23, cx. 5 (comp. ver. 1); cxxi. 5; Isa. xli. 13; Zech. iii. 1.

He in high rank who puts any one on his right hand gives him equal honour with himself, and recognises him as of equal dignity; cf. 1 Kings ii. 19; Ps. xlv. 10; Ezra iv. 29, 30; Matt. xx. 21, 23, xxvii. 38; Rev. iii. 21. Compare also the custom of the kings of Arabia to let their governors sit on the right. Thus we must understand the session of Christ, or Christ’s being on the right hand of God; and “the right hand of God” in this connection must not be confounded with the before-mentioned use of the phrase to denote God’s manifestation as full of energy. Christ’s being on the right hand of God follows necessarily upon His exaltation, Acts ii. 33, τῇ δεξιᾷ σωτοῦ τοῦ θεοῦ ἐσωθεί (where ver. 34 clearly forbids our taking the dative as dat. instr., cf. Winer, § xxxi. 5), v. 31; Eph. i. 20; indeed, this exaltation is an elevation to equal honour and dignity, cf. Heb. i. 13, πρὸς τὸν τὰ δέ τῶν ἄγγελων εἰρήκας πάσαν Καθότι τὸς δεξιὸν τοῦ πατρὸς, quoted from Ps. cx. 1, cf. Acts ii. 34, Matt. xxii. 44, and parallela. Hence Matt. xxi. 64, δεξιόν τῷ νιῶν τοῦ ἀνθρώπου καθίσας τὸν θεοῦ τῆς δόξας; Mark xiv. 62; Luke xxii. 69; Acts vii. 55, 56. The expression denotes the contrast between Christ’s humiliation and His exaltation, and as it gives prominence to Christ’s participation in God’s honour and glory (cf. Heb. ii. 9 with i. 13), Heb. i. 3, viii. 1, x. 12, xii. 2, the import of Christ’s exaltation in its bearing upon us is strongly insisted upon, 1 Pet. iii. 22; Rom. viii. 34; Col. iii. 1. Athanasius, quaest. 45, de parabolis scripturarum, justly says, δεξιόν δὲ τὸν θεοῦ διὰν ἀκούσας, τὴν δόξαν καὶ τὴν τιμὴν τοῦ θεοῦ ἐλνα νόι.—The phrase does not occur in St. John’s writings; we have instead, John xvii. 5, δόξαν μὲ σῷ, πάτερ, παρὰ σε αὐτῷ τῇ δόξῃ κ.τ.λ., ver. 24.

Δέωμα, to be deprived of, to need. The active δέω, to be deprived of, to want, to need; used chiefly in the impersonal form δεῖ, it is necessary, it ought or must be, for which Homer always (excepting Il. ix. 337) uses χρη. Δέωμα, by some construed as passive = to be reduced to want, is perhaps more correctly to be regarded as middle = to be in want of for oneself, to need. The first aorist often in the passive form ἐδέομαι, which seems to be the basis of the form adopted by Lachm. ἐδέομαι, instead of ἐδέομαι, Luke viii. 38; ἐδέομαι (Gen. xxi. 21), which occurs also again in some manuscripts in Job xix. 16. To the meaning, to be in want of, to need, the signification, to desire, to pray, which is peculiar to biblical Greek, easily attaches itself—a signification which occurs in classical Greek only side by side with the first meaning. As to form, the Scripture usage of the word presents no peculiarities. (I) In general, to pray, to desire, with the genitive of the person and infinitive following, Luke viii. 38, ix. 38, comp. Acts xxvi. 3; 2 Cor. x. 2; with following accusative, 2 Cor. viii. 4; δέος, Matt. ix. 38; Luke x. 2, comp. Acts
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viii. 24; ἢμα, Luke ix. 40, comp. xxi. 36, xxii. 32;—μή, Luke viii. 28. The request is included in direct address, Acts viii. 34, xxi. 39, comp. 2 Cor. v. 20; Gal. iv. 12.—with Acts viii. 24, δεέθησθε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, δύσως κτ.λ., comp. Ps. ixv. 1, xxx. 9, Isa. xxxvii. 4, where, in like manner, δέομαι πρὸς τινα occurs; 1 Kings viii. 60, δεέθησθε ἐνώπιον κυρίου. Further, Ecclus. li. 13, δ. ὑπὲρ τινος; Gen. xxv. 21; Isa. xxxvii. 4; Luke xxi. 32, περὶ τινος.—Without mention of the person, Luke xxi. 36, xxii. 32; Acts iv. 31 (Acts xxvi. 3, Lachm., Tisch.); Rom. i. 10; 2 Cor. v. 20, x. 2; 1 Thess. iii. 10. worthy of note are the combinations, 1 Thess. iii. 10, δεέθησθε εἰς τὸ ἱδεῖν ὑμᾶν τὸ πρόσωπον; Rom. i. 10, δεέθησθε εἰς τὸ πρόσωπον κυρίου; comp. Acts viii. 22, δεέθησθε τοῦ θεοῦ εἰ δορα.—(II) Specially of prayer, see αἰτεῖν. Thus for the most part comparatively, frequently without specification of the person, Luke xxi. 36, xxii. 32; Acts iv. 31; Rom. i. 20; 1 Thess. iii. 10. Besides these, in Matt. ix. 38; Luke x. 2; Acts xxii. 24, x. 2. Conjoined with προσεύχης, Ps. ixv. 1, εἰσάγουσα τὴν προσεύχην μοῦ ἐν τῷ ἔσεσθαι με πρὸς σέ; Rom. i. 10, and often. Προσεύχης expresses the general conception. As to the distinction between the synonyms named, see αἰτεῖν.—LXX. = νεόη, μή, Hithpael, μὴ νεόη, without any special fixing of the usage.

Δέ εἰς τὸς, εἰς τὸ, ἦ, with the signification need in biblical Greek, Ps. xxii. 25; elsewhere always request, as δέομαι occurs there only in this sense. Aristot. Rhet. ii. 7, δέομαι εἰς τὸ δέομαι, καὶ τὸν τόμον μάλιστα αἱ μετὰ λύπης τοῦ μὴ γινομένου; not simply therefore the request of need, but stronger still, the entreaty of want. In the N.T. only of prayer, and this in conjunction with προσεύχης, Acts i. 14, Received text; Eph. vi. 18; Phil. iv. 6; 1 Tim. ii. 1, v. 1; comp. 2 Chron. vi. 19; Ps. vii. 9, xxvi. 1, ixv. 1, lxxvi. 6; Jer. xi. 14; Dan. ix. 3; 1 Macc. vii. 37; Ecclus. xxxii. 20, 21, and often. Further, with αἰτημα, Phil. iv. 6; ἱερημία (supplication for protection, and seeking help), Heb. v. 7; comp. Job xl. 22. Δέος (I.) does not denote simply a kind of prayer, namely, petition; but it characterizes also and describes prayer generally, the προσεύχης, which by virtue of the relation of man to God is request and supplication, διὰ δέος προσεύχης, Eph. vi. 18; comp. Luke ii. 37, νηστείας καὶ δέος νηστείαν λατρεύοντας; v. 33, οἱ μαθηταὶ Ἰωάννου νηστείας πικρᾶς, καὶ δεέσθαι ποιοῦνται . . . οἱ δὲ σοὶ ἱερημίαν καὶ πίνουσαν. Further, comp. Jas. v. 16 with 17; Heb. v. 7, δέος. προσφέρειν. Besides the places cited, it occurs Luke i. 13; 2 Cor. i. 11; Phil. i. 19; 2 Tim. i. 3; 1 Pet. iii. 12; δέος ὑπὲρ τινος, Rom. x. 1; 2 Cor. ix. 14; Phil. i. 4; 1 Tim. ii. 1; περί τινος, Eph. vi. 18; δ. ποιεῖσθαι, Luke v. 33; Phil. i. 4; 1 Tim. ii. 1; προσφέρειν, Heb. v. 7.

Δέ εἰς τὸς ματί, fut. δέομαι, aor. δεέσθαι, perf. δεέσθαι, (I) to accept. Synon. λαμβάνων, with which, for the sake of emphasis, it is sometimes joined. Ammon. p. 87, λάβεις μὲν ἵπτε τὸ κείμενον τὸ ἀνελάβεια, δεέσθαι δὲ τὸ δοθένην ἐκ χειρός. So in Luke ii. 28, xvi. 6, 7, xviii. 17; Mark x. 15; Acts xxviii. 21; Eph. vi. 17; χάριν δέχεσθαι, to receive or accept a kindness or favour, cf. 2 Cor. vi. 1, τὴν χάριν τοῦ θεοῦ. (II) Hospitably to receive any one, guest, beggar, or fugitive, Matt. x. 14, 40, 41; Heb. xi. 31; and often
in contrast with *to repulse* (Sturz, excipere, vel opulio, vel alio amicitiam declarando modo). In classical Greek, e.g., of Hades which receives the dead, *e.g.* Soph. *Trach.* 1085, ἅναξ Ἀδη, δέχασ᾽ μ᾽. Accordingly in Acts iii. 21, ὅπερ ὁ διὸ ὁ ὄρασιν μὲν δέχασθαι κ.τ.λ., but ὁ δὲ ὀρασιν, had better be taken as the accusative subject, "whom the heaven must receive," and thus the connection with ver. 20 will be more correct, *cf.* ver. 15; Acts vii. 59. (III.) *To admit, to approve, to allow* (a remark, a word, etc.), *to recognize or give one's approval to*, Matt. xi. 14, εἰ θέλετε δέχασθαι, αὐτὸς ἐστιν Ὑιλᾶς; 1 Cor. ii. 14, *ψυχικῶς ἀνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θ., μορφὰ γὰρ αὐτῷ ἐστίν; 2 Cor. viii. 17. In this signification δέχεται serves to denote the recognition of the word preached and a yielding to its influence, δέχεσθαι τὸν λόγον τοῦ θ., τὸν λόγον, τὸ εἰσαγγ.; Acts viii. 14, xi. 1; 1 Thess. ii. 13; Luke viii. 13; Acts xvii. 11; 2 Cor. xi. 4; 1 Thess. i. 6; 2 Thess. ii. 10; Jas. i. 21. * Cf. ἀποδέχομαι τὸν λόγον. Acts ii. 41 = *to put faith in*; ἀποδέχομαι, 1 Tim. i. 15, iv. 9; often in similar combinations in classical Greek, *e.g.* ἀποδέχομαι, διαδίδομαι, μῦθον. It implies that a decision of the will towards the object presented has taken place, and that the result of this is manifest. *Cf.* Xen. *Anub.* i. 8. 17, ὅ δὲ Κύρος ἀκούσας, Ἀλλα δέχομαι τε, ἡφ. καὶ τὸν ἐστίν. Frequently in Thucyd.—Thus it answers to the Heb. *προς*, Lev. vii. 18 (9), xix. 7, xxii. 23, 25, 27; Deut. xxxiii. 11.

Ἀ π σ ᾶ ἔ χ ο μ οι, a Pauline expression, seldom occurring in classical Greek; for which otherwise ἐκδέχομαι is used in the sense, *to wait for or expect*, Heb. x. 13; John v. 3; Acts xvii. 16; 1 Cor. xi. 33, xvi. 11; Heb. xi. 10; Jas. v. 7. — ἀπεδέχομαι = *to wait for* for a suitable expression for Christian hope, including the two elements of hope and patience. Rom. viii. 25, εἰ δὲ δὲ οὐ βλέπομεν, ἐπίζομεν, δὲ ἵπτομαι ἑπεδέχομα. In Rom. viii. 23 the object is νιώθεις, as it will be realized in the ἀπολύτρωσις τοῦ σώματος, ver. 19, Gal. v. 5, ἐπίκλη δικαιοσύνης; Phil. iii. 20, σωτήρ κύριον Ἰησοῦν Χριστὸν, δι μεταχείματε τὸ σῶμα τῆς ταπεινώσως ἡμῶν κ.τ.λ.; 1 Cor. i. 7, Heb. ix. 28.—Cf. 1 Pet. i. 20, ἀπεδέχετο ἢ τὸν θεοῦ μακροθυμία.


Προσδέχομαι, *to accept, to receive*, Heb. xi. 35; *favourably to receive*, Luke xv. 2, ἀμαρτωλοῖς, cf. Ex. xxii. 11, Ps. vi. 10; Rom. xvi. 2; Phil. ii. 29. The reading in Heb. xi. 13, μὴ προσδέχομαι τὰς ἐπαγγελίας, is difficult (Received text and Tisch., λαβόντες), because προσδέχομαι is usually in such a connection = *to wait for, to expect*, as in Luke ii. 38, etc. Still, as προσδέχεσθαι τὴν ἀναλύτρωσιν = *to receive the redemption*, while προσδέχεται, Luke ii. 38, = *to wait for redemption*, so also in Heb. xi. 13, προσδέχεται τὰς ἐπαγγελίας may be taken in a different sense from its meaning in Acts xxiii. 21. This
is not certainly "a false gloss," for the reading, according to general usage, is too unaccountable, and it is more reasonable to suppose that the more difficult expression was exchanged for the more ordinary λαμβάνειν or κομίζειν (vid. ἐπαγγέλλα). Προσδέχομαι is otherwise used, as in classical Greek since Homer's time, with the signification, to expect, to wait for, Acts xxii. 21, Luke xii. 36, and joined with the object of the Christian's hope (cf. ἄρεκτος). Luke ii. 38, λύτρωσιν; ver. 25, παράκλησιν τοῦ Ισραή; Mark xvi. 42, τὴν βασ. τ. θ.; Luke xxiii. 51; Acts xxiv. 15, ἐπιθα διανοώσως; Tit. ii. 13, τὴν μακαρίαν εὐπλοκ. Jude 21, τὸ ἔλεος τοῦ κυρίου κτλ.

Δεκτός, a verbal adjective with the signification of the perf. part. pass. of δέχομαι = to decide favourably = elected, acceptable, of one regarding whom there is or has been a favourable decision of the will. This is its meaning in the peculiar usage of the LXX., e.g. Ex. xxviii. 38, δεκτὸν αὐτῷ ἔναντι κυρίου, Lev. i. 3 (otherwise with the dat. of the person who has resolved upon anything, Deut. xxxiii. 24; Lev. i. 4, δεκτὸν αὐτῷ ἐξεκλαύσαται περὶ αὐτῶν); Isa. li. 7, lx. 7; Mal. ii. 13, λαβάνων δεκτὸν ἐκ τῶν χειρῶν ἰμάνων. Particularly of a sacrifice; not, indeed, to distinguish it from sacrifices which are not accepted, but to specify it as the object of the divine approval, cf. Mal. ii. 13; Lev. i. 3, 4; Isa. lx. 7; Phil. iv. 18. Joined with καίρος, ἔναντι, Luke iv. 19, 2 Cor. vi. 2, to be explained according to Isa. lviii. 5, ἡμέρα δεκτή τῷ κυρίῳ, ἡμέρα τῆς ἰδρύσεως (parallel with ἐκλέγεται), xlix. 8, lxi. 2 = a time which God has pleasure in, which God Himself has chosen (Vulgate, tempus placitum). Of men, Deut. xxxiii. 24, Luke iv. 24 = liked, valued (Ecclus. ii. 6, iii. 17; Acts x. 35. — Very seldom in classical Greek.

'Απόδεκτος, acceptable, 1 Tim. ii. 3, v. 4 (cf. i. 15, iv. 9). Not in the LXX.


Καραδοκεῖω, from καρα, κάρα, κάρξ, head, and δοκεῖω, δέχομαι = to expect with outstretched head. Rarely in Attic prose; once in Xenophon, occasionally in Herodotus, also in Euripides and Aristophanes, and often in Polybius, Plutarch, Diodorus, Philo, and Josephus. Phavor. Etym. M., τῇ κεφαλῇ προβλέπων καὶ σκέπασε τὸ ἐκδεχόμενον. There attaches to the word, as a plastic expression, a certain intensity, denoting either the tendency of waiting, the attention, or the patience involved, without, however, giving special prominence to these. This intensity, denied by some (as e.g. by Schleusner), appears in Eurip. Rhes. 143, 144, ἓν ἐκ ἀπαίρου ἐλευθέρῳ ἀρμόδιον, σάλπηρι τετράκτυλον πανίνιον, ἐκ ταύτης καὶ συγκεκριμένης τα τρέχοντα καθηδρών. Cf. Polyb. xviii. 31. 4, ἵνα μὴ δοξῆ τούτω καιρῷ ἐπιθέτου ἀποκαραδόκεισθαι τὴν Ἀιτίαν υποτιθῆναι. In like manner the use which Aquila makes of the word in Ps. cxxx. 5, cxliii. 8, tells for this, as answering
to the ἰστομένων chosen by the LXX., comp. καραδοκεία. In biblical Greek it does not elsewhere occur. Eurip. Ἡρ., καραδοκείαι ἦταν στράτευμα Ἀργείων ἐξή καλῶς. Herod. vii. 163, καραδοκείμενοι τὴν μάχην κη ἴστεται; vii. 168. 2, καραδοκείμενοι τῶν πόλεων κη ἴστεται, ἐλπίζομεν ἄμεν τὸν Ἑλληνα ὑπερβαλέσθαι, δοκεόμενε δὲ τῶν Ἱππαν ὑπερακράτεσσαν πολλὰς ἄρχων πᾶσι τῆς Ἑλλάδος; viii. 67; Polib. iii. 13,'Ἀνθίμιας δὲ πάντα προσφηθεῖσα περὶ τῆς ἀσφαλείας . . . λοιπὸν καραδοκεῖ καὶ προσεδέχετο τῶν κ.τ.λ.; iii. 34, i. 33, x. 37, 39, 52, καραδοκείων τὸ μέλλων. See Wetstein on Rom. viii. 19.

Καραδοκεία, ἡ, expectation, hope. Aquila, Prov. x. 28, where Symmachus has ἰστομήν = ιστιθ. Ps. xxxix. 8, LXX., ἰστομήν. Not in classical Greek. In the N. T. Phil. i. 20, κατὰ τὴν καραδοκείαν καὶ ἐλπίδα μου, where, however, most, and the best, mss. read ἀποκαραδοκεία.

Ἀποκαραδοκεία, ἡ, earnest, fixed, or strained expectation; Luther, Rom. viii. 19, das aengulische Harren, the painful waiting. Only in Rom. viii. 19, Phil. i. 20, and transferred thence into patristic Greek, yet but seldom even there. Chrysostom, ἡ μεγάλη καὶ ἐπιτεκμίσθη προσοκαραδοκεία. The intensity of the expression is clear from what has been said under καραδοκείων, and from the force of the preposition, which, as Hofmann on Rom. viii. 19 remarks, cannot well signify anything else than what it means in ἀποβαφθὲν, ἀποβαφθέον, namely, a strengthening of the verbal conception, to expect on and on, to the end; comp. ἀπασπαῖος, to struggle on or away, to die of convulsions.—The verb ἀποκαραδοκείω is, in like manner, rare in classical Greek, Polib. xviii. 31. 4 (see καραδοκεία), xxii. 19. 3, ἀποκαραδοκείοι τῶν ἐκ τῆς πόλεως ἐκεί τῶν ἐκτοιραίοις γρόμης; xvi. 1. 8, αὐτὸς ἐν οὗ τὰς νήσους ἀναγρώπητος . . . ἀποκαραδοκεῖ τῶν κίνδυνων = to wait for, Josephus, Bell. Jud. iii. 7. 26.

Διάκονος, ὁ, ἡ, servant, specially waiter at table. Derivation uncertain; according to the ancients, from διάκονος, in the dust, labouring or running through dust, cf. ἑγκοῦν, a female servant; but the prosody, διάκονος, is against this. Accordingly Buttmann, Lex. xii. 219, derives it from διάκος = δίκος, to hasten, akin to διάκος. Comp. Curtius, p. 60, 587.—Heb. מְלֹא, Esther i. 10, ii. 2, vi. 3.—Matt. xxii. 13; John ii. 5, 9. Synon. with δοῦλος, ὑπηρέτης, θεράτων. While, however, in δοῦλος the relation of dependence upon a master is prominent, and a state of servitude is the main thought, in διάκονος the main reference is to the service or advantage rendered to another (serviceableness), even as ὑπηρέτης refers to labour done for (serving) a lord (villenage); θεράτων originally includes, according to Passow, the idea of voluntary subjection and honourable rendering of service, therefore the opposite of δοῦλος, of a slave, "διάκονος represents the servant in his activity for the work, not in his relation, either servile, as that of the δοῦλος, or more voluntary, as in the case of the θεράτων, to a person," Trench, Synonyms of the N. T.; see under διάκονος, which, in a special sense, denotes one of the occupations of the δοῦλος, in like manner the combination of διάκονος καὶ σύνδολος, Col. iv. 7; on Matt. Z
iv. 11, ἄγγελοι διακόνων αὐτοῦ, cf. Gregor., Ἰον ἄγγελον ἐνθηρετεύεται. — Thus διακόνος τινος means: (I) the servant of him whom the labour benefits, e.g. διακόνος περιποίης, of Christ, Rom. xv. 8 (ἐις τὸ βεβαιώσας τὰς ἐπαγγελίας τῶν πατέρων), likewise Gal. ii. 17, Χριστὸς ἄμερας διάκονοι, a promoter of sin; cf. 2 Cor. xi. 15, διάκονος τῆς δικαιοσύνης; iii. 6, διάκ. καυχής διαθήκης; Eph. iii. 7; Col. i. 23, τῶν ἑαυτοῦ διακόνων, Col. i. 25, δ. ἐκκλησίας. Connected with this is the idea of subordination under others, Mark ix. 35, εἷς τῶν θελεῖ πρῶτος εἶναι, ἵσταται πάντων ἐς τοὺς καὶ πάντων διάκονος, x. 43, Matt. xx. 26, xxiii. 11, and accordingly διάκονος τινος denotes (II) the servant of an employer, as is said of the magistrate he is θεὸς διάκονος. Rom. xiii. 4, he acts in the employ of God, 1 Tim. iv. 6, καλὸς ἐστιν ὁ Ἰησοῦς Χριστὸς, Col. i. 7; 2 Cor. vi. 4, ἕνα, 15, 23; 1 Thess. iii. 2; John xii. 26, καὶ ἔμοι τὸ διακονεῖ, ἐμοὶ ἀδοκιμαζόμενον, καὶ διὸν εἰμὶ ἐγὼ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται. — In the Pauline writings (where alone, except in the Gospels, the word occurs) διάκονος always denotes, as is clear from the passages cited, one employed in God's service to advance His saving health, so called both in his relation to the Lord of salvation, who entrusts to him the service, and in his relation to those to whom salvation is given, and whom his labour serves. Cf. Col. i. 7, πιστὸς ὑπὲρ ἕμων διάκονος Ἰησοῦ Χριστοῦ; 1 Cor. iii. 5, διάκονος δὲ ὑπὲρ ἑπιστροφῆς, parallel with ver. 9, θεὸς συνεργοῦ.

(III) As a term, διακόνος, a helper, it denotes those who stood by the bishops (or presbyters) as helpers, on account of which they probably received the name deacons, as Tychicus is so called in his relation to Paul (Col. iv. 7; Eph. vi. 21; cf. Acts xix. 22). The origin of this relationship we find in Acts vi. 1–4, though we cannot therefore infer that the name deacon was derived from the διακονεῖ τραπέζισι. For see vi. 4, διακονεῖ τὸν λόγον. In confirmation of this view it is to be remembered, that in order διακονεῖ τραπέζισι, men must have been chosen who were specially qualified, in the duties to which they were called, to stand side by side with the apostles, and afterwards with the bishops or presbyters as assistants, just as Stephen and Philip, chosen in the first instance as distributors of alms, soon appear side by side with the apostles, and as helpers of them as evangelists, Acts vi. 8–10, viii. 5–8. We have no definite account of the nature and range of the duties of this office; even those chosen in Acts vi. 1 sq. were not called by this name; nor can ἀποστόλοις (Rom. xii. 7; 1 Cor. xii. 28) be taken as implying anything more definite. The similarity of the exhortations given to the deacons (1 Tim. iii. 8–12) and to the presbyters confirms the above view of their relation, according to which, the presbyters being distinct officers, the care of the churches devolved upon the deacons as their helpers. Such were the beginnings of the diaconate in the early church; by degrees the duties of the office were more clearly defined and limited, as the distinction between clergy and laity became more formal and marked. Vid. Suiceri, Thea.; Jacobson in Herzog's Real-Encyklop. iii. 365 seq. — In Rom. xvi. 1, a woman, Phoebe, is named as διάκονος τῆς ἐκκλησίας τῆς ἐν Κερκυρᾷ, cf. 1 Tim. v. 10 (not ver. 9) with Rom. xvi. 2, 1 Tim. iii. 11, a passage which for preponderating reasons must be taken as referring to deaconesses.
Diakonē, imperfect. διηκόνων for the Attic διακόνων, likewise δηκόντα; cf. Krüger, § xxviii. 14. 13, to serve, to render service, to wait upon; an occupation of the δοῦλος, see Plat. Legg. vii. 805 E, γενοργεῖν τε καὶ δοῦλεῖν καὶ σεμαίνειν καὶ διακονεῖν μηδὲν διαφερόντως τῶν δοῦλων. In its narrowest sense — to wait at table, to serve at dinner; as often διάκονος denotes κυρ. διὰ a waiter at table, Luke iv. 39, x. 40, xii. 37, xvi. 8; Matt. viii. 15; Mark i. 31; John xii. 2. Hence διακόνων opposed to διακείμενος, Luke xxii. 26, 27; John xii. 2. According to this usage, we may probably understand Christ's words, Matt. xx. 28, Mark x. 45, ὁ νῦν τό δίκρωτον οὐκ ἔμεν διακονήσας, ἀλλὰ διακονήσας κ.τ.λ., cf. the parallel in Luke xxii. 27, ἐγὼ δὲ εἰμί ἐν μεσίν ἡμῶν ὡς ὁ διακόνων. (Cf. Rev. iii. 20.) Generally, to do any one a service, to care for any one's needs, Matt. iv. 11, xiv. 44, xvi. 55; Mark i. 13, xiv. 41; Luke vii. 3, διηκόνων αὐτῷ ἐκ τῶν ἑπαρχόντων αὐτῶν. The διακονεῖν τοῦ ἁγίου is a beautiful expression for compassionate love towards the poor within the Christian fellowship, cf. Rom. xv. 25 and διακονία. — Acts vi. 2, διακονοῦσα, to attend to tables (i.e. to provision or food). — Diakonē differs from δουλεῖν as "to serve, to work for any one," differs from "to be subject to," both may co-exist, cf. Dem. xix. 69, δοστότις διακονέω, still there is always in διακονεῖν, as distinct from δουλεῖν, a reference to the work done, as service rendered, bringing advantage to others, cf. Athen. 6, εἴπεται γὰρ ἐν τῷ ὀλισκαίνει διακονοῦν τοὺς νευτέρους τός πρεσβυτέρους, Philem. 13. Thus in John xii. 26, ἐὰν ἔμοι διακονῇ την, to work by commission of some one. Directly — to help, Acts xix. 22, where Timothy and Erastus are described as διο τῶν διακονοῦντων τῷ Παύλῳ. Vid. διάκονος, helper; διακονεῖν, to denote the work of the deacons, 1 Tim. iii. 10, 13. But we can hardly limit 1 Pet. iv. 11, ἐν τῷ διακονεῖτε κ.τ.λ., to this; it refers to the good work done by all "the brethren," like iv. 10, where διακονεῖν τίνι τι — to minister to any one in anything. — The passive, 2 Cor. iii. 3, ἐκτόσον Χριστοῦ διακονθήκασα ἐφ’ ἡμῶν; vii. 19, 20, χάριν διακονθήκασα ἐφ’ ἡμῶν — serviceable labour bestowed upon anything, is to be explained by reference to the predilection which St. Paul evinces for the words διάκονος and διακονία when speaking of any labour in connection with and in the service of the gospel; as also 1 Pet. i. 2, iv. 10.

Diakonía, ἡ (L) serviceable labour, service, Luke x. 40; Heb. i. 14, assistance, 2 Tim. iv. 11, ἔστω (i.e. Μάρκος) μοι εὐχρήστου εἰς διακονίαν, cf. Acts xix. 22; 2 Cor. xi. 8. In the combination ἡ διακ. εἰς τοὺς ἁγίους we have a very delicate and fine expression for the exercise of compassionate love towards the needy within the Christian community, the rendering of which in German, "Unterstützung," is too strong and blunt; cf. Acts vi. 1, ἡ διακ. ἡ καθημερινή, with ver. 4, ἡ διακ. τοῦ λόγου. 2 Cor. ix. 12, ἡ διακ. τῆς λειτουργίας ταύτης . . . προσαναπληροῦσα τὰ ὑποτήματα τῶν ἁγίων; vv. 1, 13, viii. 4; Rev. ii. 19; Acts xi. 29, xii. 25; Rom. xv. 31; 1 Cor. xvi. 15. (II.) Every business, every calling, so far as its labour benefits others, is a διακονία, as Plato says of those whose work it is to buy and sell the products of the land and the necessaries of life, Rep.
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ii. 371 C, ἦσυχος ἐπὶ τὴν διακοιναν ταῦτατα ταῦτην; Aeschin. in Oesip. iv. 33, ὡσε τις αἱρετικὴν ἐν πράττει κατὰ ψυχήματα, οὐκ ἐστὶ ταῦτα ἀρχή, ἀλλ' ἐπιμελεία τις καὶ διακοινα. In this sense Paul, and Luke in the Acts, use the word to designate the vocation of those who preach the gospel and have the care of the churches,—a term so applied to them not only with reference to those who derive benefit from the service, but (like διάκονος) with reference to the Lord who has called them to this work; cf. θησεός εἰς διακοινα, 1 Tim. i. 12; Acts xx. 24, τελειώσας τὴν διακοιναν ἦν ἐλαβον παρὰ τοῦ κυρίου, διαμαρτύρασθαι κ.τ.λ.; cf. 1 Cor. xii. 5, διερέσθαι διακοινον εὐλογικῶν καὶ ὁ αὐτὸς κύριος; Col. iv. 17, βλέπε τὴν διακοιναν ἰπτεῖν παρελαβεῖν εἰς κυρίων, ὡς αὐτὴν πληρῶν; 2 Tim. iv. 5, τὴν διακοιναν σου πληροφόρησον; Rom. xi. 13. With άποστολή, Acts i. 25, comp. ver. 17. Διακοινα is, accordingly, office or ministration in the Christian community viewed with reference to the labour serviceable to others conferred therein, both in the case of individuals (1 Cor. xii. 5 and elsewhere) and generally as a general conception including all branches of service, Rom. xii. 7; Eph. iv. 12; 1 Tim. i. 12; 2 Cor. vi. 1. This ministration in the O. T. economy is called διακοινα τὸν βασιλῆς, τῆς κατακριβος, to distinguish it from that of the N. T. διακοινα τοῦ πνεύματος, τῆς δικαιοσύνης, 2 Cor. iii. 8, 9; τῆς καταλλαγῆς, v. 18, reference being made to the characteristic element of it in its operations.

Διδασκω, διδάσκω, διδάσκεται, διδάχθηκα, "from the same theme as διδάχω; comp. διτδα, διδασκαλία, διδασκαλία" (Schenkl) = to teach, to give instruction or direction, Matt. xxviii. 15, 20; Luke xi. 1, xii. 12; Acts xv. 12; 1 Cor. xii. 14; Rev. ii. 14; διδασκάς, Matt. v. 2; Mark ii. 13; John vii. 35; once with the dative τινι, Rev. ii. 14, διδασκαλία τῷ Βασίλει των Βασιλείων, κατάδειξις κ.τ.λ., either answering to the Hebrew גִּ֣דֶּשֶׁא, Job vi. 24, כַּלֵּד, xxvi. 22, or because διδασκαλία is here akin to συμβουλεύων (de Wette); τί, Matt. xv. 9, xxii. 16; Acts xxii. 21, and elsewhere; περί τινος, 1 John ii. 27; followed by τινι, Mark viii. 31, by the infinitive, Matt. xxviii. 20; Luke xi. 1; Rev. ii. 14; τινι τινι, Heb. v. 12; cf. διδαχθηναι αὐτοι, Gal. i. 12; 2 Thessa. ii. 15.—The communication of gospel knowledge (which St. Paul did not himself gain in this way, Gal. i. 12, οὐδὲ γάρ ἐγὼ παρὰ ἄνθρωπον παρέδωκαν αὐτό ὡστε διδαχθηη, ἀλλ' ἐπ' ἀποκαλύψεις ἦν Ἰησοῦ Χριστοῦ) results from διδάσκεις and κηρύσσεις τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, ix. 35, cf. xi. 1; in Luke, διδάσκω καὶ εὐαγγελίζω, xx. 1, Acts v. 42, xx. 35; indeed, while κηρύσσεως denotes the mere communication or call included therein (e.g. μετανοεῖν, cf. Matt. xxiv. 14, κηρυχθῆναι τὸ εὐαγγέλιον εἰς μαρτύριον) to which the δικαιον corresponds, διδασκεω signifies that closer instruction which examines the subject, illustrating and establishing, and thus calculated to influence the understanding, to which therefore μαθητής corresponds; cf. Matt. x. 24, 25; Luke vi. 40, xix. 39. See Acts xxviii. 31, κηρύσσων τῆς βασιλείας τοῦ θεοῦ καὶ διδάσκων τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ; xlviii. 25, διδασκών ἀκρίβως τὰ περὶ τοῦ Ἰησοῦ; iv. 2, διδάσκων τὸν λαόν καὶ καταγγέλ- λεως εἰς τὸ Ἰησοῦ τῆς ἀνάστασις κ.τ.λ.; Col. i. 28; Acts iv. 18; 1 Tim. iv. 11. Joined
with ουσθενα, Col. i. 28, iii. 16; with παρακαλεως, 1 Tim. vi. 2; cf. iv. 13; Tit. i. 9, παρακαλεων εν τη διδασκαλη τη ισγανουση. As the object of the διδασκεων is "the way of God" (Mark xii. 14), the διδ. itself is the leading into that way. The thing aimed at is to beget a determining of the will by the communication of the knowledge spoken of; Rev. ii. 20, διδασκει και πληρω των εμων; Col. i. 28; Acts xxi. 21; Matt. v. 19. It is used absolutely, as of Christ's teaching, e.g. John xviii. 20; Mark ix. 31, x. 1, etc.; as also of instruction in the object of Christian faith, of Christian teaching, Acts xi. 26; Rom. xii. 7; Col. i. 28; Heb. v. 12; 1 Tim. ii. 12, etc.; cf. Acts v. 28, διδασκεων επι τη δεικα Θησου.

Διδασκάκος, ἡ, ὁ, apt to teach, e.g. ἀριτος διδασκαλη in Philo, de praen. et virt. 4; named as a requisite in an ἐπισκοπος, 1 Tim. iii. 2, 2 Tim. ii. 23, of course with reference to the subject-matter of Christian teaching, cf. Acts xviii. 24, 25. Theodoret, ὁ τα δεικα πεπαιδευμενος και παρατην δυναμενος τα προσηκοντα.

Διδασκαλος, ὁ, teacher, Heb. v. 12, Rom. ii. 29, correlative with μαθητης, Matt. x. 24, 25; Luke vi. 40. When used in addressing Jesus, διδασκαλος answers to the Hebrew צר, cf. John i. 39, Matt. xxxiii. 8, a name of respect given to the Jewish γραμματεος (cf. Luke ii. 46 = vir amplissimus (cf. 2 Kings xxv. 8; Esth. i. 8), which seems to have been introduced and established in the time of Christ; "aute tempora Hilliliana in usu nonuisse custos quem titulum Rabbi, satis patet ex eo quod doctores praeerentes nudo suo nomine vocarentur," Lightfoot, Hor. Hebr. on Matt. xxxiii. 8. Hence the opposition of Jesus, Matt. xxiii. 8–10, against this and the other titles צר and צר, πατρι and קאθרין or קרש (cf. John xiii. 13, 14), which were similarly used, though not so widely or in such an official manner, has special weight. The objection urged against the authenticity of the Gospels, that the name Rabbi did not come into common use till after the destruction of Jerusalem, is removed by the consideration that the word must have begun to naturalize itself in our Lord's time, for it is officially given to Gamaliel in the Talmud, and the name "Rabbi" must at any rate have preceded the more definite word "Rabban" (רבי, our Rabbi), which Simeon the son of Gamaliel was the first to introduce. Cf. Winer, Realwörterb. art. "Rabbi;" Pressel, art. "Rabbinismus," in Herzog's
In accordance with the fact that "Rabbi" was a title given to the γραμματεύς, we find in Matt. xxiii. 34 σοφος καὶ γραμματεύς side by side with προφήται, and in Acts xiii. 12 διδάσκαλος with προφήται; and from this we may conclude that in the Christian church (in which the διδάσκαλος appear as having a special function, Acts xiii. 1; Cor. xii. 28, 29; Eph. iv. 11; Jas. iii. 1) these διδ. answer to the Jewish γραμματεύς, and are to be viewed, like them, as in a special sense acquainted with and interpreters of God's salvation; cf. Matt. xiii. 52. Upon them devolved the duty of giving progressive instruction in God's redeeming purposes—a function which, with that of ποιμήν, seems to have been united in one person, Eph. iv. 11; cf. the ποιμνίων of Heb. iii. 7, 17; and as ποιμνίων the διδάσκαλος seem to have been members of the presbytery, cf. 1 Tim. iii. 2; 2 Tim. ii. 24; Acts xx. 28. The διδάσκαλος was distinct from the κήρυξ and the εὐαγγελιστής, Eph. iv. 11; 1 Tim. ii. 7; see διδάσκαλος. Side by side with them false teachers appear, not only without, but probably within the presbytery, 2 Tim. iv. 3; 1 Tim. i. 3; cf. ψευδοδιδάσκαλοι, 2 Pet. ii. 1; ἐπεροδιδασκαλῶν, 1 Tim. i. 3, vi. 3.—St. Paul calls himself, besides κήρυξ and ἀπόστολος, with special emphasis διδάσκαλος ἐθνῶν, 1 Tim. ii. 7; 2 Tim. i. 11; cf. ὁ διδ. τοῦ Ἰσραήλ, John iii. 10; and as to the fact, not only Gal. ii. 7 sqq., but especially Eph. iii. 8, 9.

Ἀδιδάσκαλος, ἡ, that which belongs to a διδάσκαλος (comp. διδάσκαλον, teacher's pay), that which is taught, like εὐαγγελία, εὐαγγέλιον, properly an adjective, εὐαγγελικός, that which belongs to the εὐαγγελοῦ, teaching, instruction, and for the most part in the objective, and therefore passive sense, that which is taught, the doctrine, distinguished from διδασκή, inasmuch as it refers to the authority of the teacher. Ἱν. Συγρ. viii. 7, 24, παρὰ τῶν προφητικῶν μαθητῶν ἄστη γάρ ἐπιτηδεύει διδάσκαλα. But also actively of the act of teaching = teaching, instructing, Ἱν. Οἰκ. xix. 15, ἣ ἐρώτησις διδάσκαλος ἐστιν. In the N.T. (I.) objectively doctrine, the διδασκαλεῖς ἀνθρώποι, Col. ii. 22; Matt. xv. 9, Mark vii. 7; cf. Eph. iv. 14 (see ἀνθρώποι, IV.); δαμοῦνος, 1 Tim. iv. 1, in antithesis Tit. ii. 10, ἡ διδασκαλία τοῦ σωτῆρος ἡμῶν θεοῦ; absolutely, as ἡ διδασκαλία, 1 Tim. vi. 1, ἡ δ. βλασφημεῖται (cf. Tit. ii. 10); Tit. ii. 7; 1 Tim. iv. 16; Rom. xii. 7, more exactly ἡ κατ' εὐαγγελίαν διδ. 1 Tim. vi. 3, ἡ καθ' άλλα διδ., iv. 6, in distinction from the teaching of the ἐπεροδιδάσκαλος ἢ ἰμαγισμοῦ διδ., 1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 9, ii. 1; cf. 1 Tim. vi. 4, ντόπων περὶ θητῆσαι καὶ λογοτεχεῖς, εὖ δὲ γίνεται θυσίας κ.τ.λ.; with i. 10.—(II) Of teaching, instruction, information, tuition, Rom. xiv. 4, δοσα προεγράφῃ, εἰς τὴν ἡμετέραν διδ. προεγράφῃ, 2 Tim. iii. 16, ὁφθαλμος πρὸς πρὸς, πρὸς θλιψον κ.τ.λ.; 2 Tim. iii. 10, παρακολουθοῦνες μοῦ τῇ διδασκαλίᾳ. With 1 Tim. v. 17, οἱ κοπίωται ἐν λόγῳ καὶ διδασκαλίᾳ, cf. Plut. c. Epicuri doctrin. 1096 A, οἱ περὶ χορῶν λόγω καὶ διδασκαλίᾳ, disputaciones et doctrinae.

Ἐπεροδιδάσκαλος, only in 1 Tim. i. 3, vi. 3, and thence adopted into ecclesiastical Greek = to teach a different kind of teaching, a teaching different from what is κατ' εἰς διδασκαλία and the duty of a διδάσκαλος in the Christian church. Cf. Gal. i. 6, 7, μετατίθεσθαι . . . εἰς ἑτέρον εὐαγγέλιον, δ οὐκ ἐστιν ἄλλο, where the exclusiveness of the
apostolic teaching is still more fully—comp. Plato, Theaet. 190 E, δέκαν είναι ψευδή το ἑτεροδοξία—insisted upon. In classical Greek the word is simply used of numerical difference (ἄλλος), not of difference in kind; cf. Acts xvii. 19, 20.

Δ ικαίος, α, αυ (δίκαιος), what is right, conformable to right, pertaining to right = just, i.e. answering to the claims of usage, custom, or right, Matt. xx. 4, 7; Col. iv. 1. It is noteworthy that the Greek δίκη, δίκαιος, the Hebrew דְּרֵשׁ, דְּרֵשׁ, and the German
Recht, gerecht, contain the same fundamental idea:—δίκαιον, manner, direction, δίκαιος, what answers to manner or to its manner,—recht, according to its etymology (see Fuerst, Concord. V. T. s.v.) = rectum, planum esse, synonymous with ἴσον (comp. Pa. xxiii. 3 with xxvii. 11, xlv. 7); Arabic, zadaqa, erectum esse; “gerecht”—what is right, adjusted (richt), correct: comp. “zurecht weisen,” to put right, in the sense of guiding or reprimanding with the old “Recht weisen” of the judge. The fundamental idea is that of a state or condition conformable to order, apart from the consideration whether usage and custom or other factors determine the order and direction. Thus δίκαιος is synonymous with ἴσον, only that δίκαιος is a conception of a relation, and presupposes a norm, whereas the subject of ἴσον is his own norm, so that ἴσον includes the predicate δίκαιος, see under ἴσον. Thus δίκαιος, like ἴσον, may be joined, e.g., with ἴππος, βοῦς, ἄρμα, γῆδος; and while ἴσον in these combinations is = capable, excellent of its kind, serviceable, δίκαιος is = serviceable, answering to the claims or standards set up. Cf. Xen. Mem. iv. 4. 5, ὕφοι δἐ τινες καὶ ἴπποι καὶ βοῦς τῇ βουλόμενῃ δίκαιᾳ πώσιν μετὰ εἰσί τῶν διδάσκοντων δἐ τις βοιδοκητή ἢ αὐτὸς μαθῶν τὸ δίκαιον ἢ νῦν ἢ οἰκετῶν διδάσκατον, μὴ εἰδέναι ὅποι ἀν ἐλθὼν τόχοι πούτου (comp. the German gerecht = fitting, e.g. handgerecht, fussgerecht, etc.); Lucian, de Conser. Hist. 39, συγγραφεῖον δίκαιος, a correct writer; Hippocrates, xix. 22, ἴππος δίκαιος, a capable physician. It is in keeping with the relation between δίκαιος and ἴσον, that δίκαιος is never, like ἴσον, used catastrophically, never ironically applied. Comp. Plato, Rep. ii. 361, “a just man, as Aeschylus says, is one who will not seem good, but be good.”

As to the import of the conception in a moral sense, there is a decisive difference, not to be mistaken, between the profane, and especially the Greek, usage and the biblical, and this difference arises from the different, nay, opposite standards by which it is estimated in the two spheres. Righteousness in the biblical sense is a condition of rightness the standard of which is God, which is estimated according to the divine standard, which shows itself in behaviour conformable to God, and has to do above all things with its relation to God, and with the walk before Him. It is, and it is called, δικαιοσύνη θεοῦ (μαρτυρουμένη ἐν τῷ νῦν καὶ τῶν προφητῶν. Rom. iii. 21), i. 17,—righteousness as it belongs to God and is of value before Him, Godlike righteousness, see Eph. iv. 24 (see under δικαιοσύνη); with this righteousness, thus defined, the gospel (Rom. i. 17) comes into that world of nations, which had been wont to measure by a different standard. Righteousness in the Scripture sense is a thoroughly religious conception, designating the normal relation of men and their acts, etc., to God. Righteousness in the profane mind is a preponderatingly social virtue, only with a certain religious background.

With the Greeks, according to the saying of Protagoras, man is the measure of all things, Plato, Crat. 385 E, Theaet. 152 Δ, φησι γὰρ ποι τῶν χρημάτων μέτρου ἄνθρωπον εἶναι, τῶν μὲν δυνάμεων, ὡς ἐστι, τῶν δὲ μὴ δύναμεων, ὡς ὁκύροις; and how greatly this influences the conception of righteousness, is clear from Plato, Legg. iv. 716 C, ὁ δὲ θεὸς ἠμῶν πάντων χρημάτων μέτρου ἡν εἰς μάλιστα, καὶ πολὺ μᾶλλον ἢ ποῦ τις ὡς φασίν.
ἄθροιστος, in which very passage an attempt is made to make way for a deeper conception without really approaching the Scripture view, καὶ κατὰ τοῦτον δὲ τὸν λόγον ὁ μὲν σώφρων ἡμῶν βεβ. φίλος, δμοίος γάρ, δὲ μὴ σώφρων ἄνυμοις τε καὶ διάφορας καὶ
ἀδίκες; it lacks personal relationship to God as the basis and the goal of the entire life movement, and stops short with the δμοίος, ἀκολουθοῦσθε βεβ. Generally, usage and custom, the marked-out and prescribed direction or method, form the basis of right, just as δίκειν denotes right as established custom and usage. Right is the sum of the historically formed relations of life as they manifest themselves in human society,—a view still current in modern jurisprudence; and it need scarcely be proved how much the claims of civil society determine the conception of righteousness,—take, for instance, the accusation and condemnation of Socrates. Righteousness perhaps includes a certain religious bearing, but even this with a preponderatingly social reference; comp. Xen. Mem. i. 1. 1, ἀδικεῖ παράτεις οὐς μὲν ἢ πόλις νομίζει θεοῖς οὐ νομίζων, with iv. 4. 13, where Socrates himself argues that that man does justly who obeys ài πολίται, συνθημένος à τε δει ποιεῖν καὶ δὲν ἀπέχοσθαί ἐγράφατο. Granting, indeed, that the conception of righteousness is not here exhausted, but only, so to speak, the juristic side of it presented, —while a deeper apprehension demands the inner personal relation to the claims of right, and Aeschylus, as above cited, says that a just man is he who will not only seem, but be good,—still a closer investigation will ever more fully show that righteousness is a virtue essentially social, since right fixes the limits of individual liking, as the life of the community as a higher necessity authenticates them. The δίκαιος is he who does not selfishly nor yet self-forgetfully transgress the bounds fixed for him, and gives to every one his own, yet still desires what is his, and does not in the least withdraw the assertion of his own claims,—a view which Christianity has continually to combat. How much this latter element is to be considered is clear from the frequent δίκαιος εἰμὲ with the infinitive, in the sense, I am justified, entitled, worthy, I deserve, I have a right, but rarely in the sense, I am obliged, I am bound; and so also τὸ ἐμὸν δίκαιον, τὰ ἐμὰ δίκαια = my right, my rights (Euripides, Thucydides, Demeaethenes, Plutarch). The legitimate claim stands first, afterwards comes the obligation, the requisition of right (whereas the German view, for example, "mein Recht meine Pflicht," "my right is my duty," in which the obligation of right is emphasized, already closely approximates to the divine revelation). Further, how greatly the virtue of righteousness is confined to the sphere of social life, is evident from the contrast between βία and δίκη, Il. xvi. 388, Od. xiv. 84; from the use of ἄδικεῖ, in the sense, to encroach upon one's right, to wrong, as synonymous with βιάζεσθαι, βλάπτειν, comp. also Xen. Mem. iv. 6. 6, ὅρθος δὲν ποτὲ ἄρα ὁρμάζομεν, ὁμοίως δικαίος εἶναι τὸς εἰδότας τὰ περὶ ἅθροίστος νόμιμα. Both elements, one's own right, and duty towards others, the sum cuique in a transitive and reflexive sense, are combined in Aristotle, Eth. i. 9, ἃτι δὲ δικαιοσύνη μὲν ἄρετὶ δὲ ἢ τὰ αἴτια ἐκαστοι ἴχνουν καὶ ὥς ὁ νόμος, ἀδίκει δὲ δὲ ἢ τὰ ἀλλότριο, ὅς ὦς ὁ νόμος. Thus it is correct to say, that he is δίκαιος "who regards the rights of other men, and fulfils his duties.
towards them" (Schenkl); in other words, δίκαιος is a social conception, and continues so even where it is so deeply apprehended as to border upon the Christian love of our neighbour (see Nagelsbach, Nach homer. Theol. p. 239; see under πλησιον).

Withal, however, it must not be overlooked that the Greek δικαιοσύνη, though still far distant from the conception of a δικαιοσύνη θεοῦ, had nevertheless a certain religious background, which rendered possible its integration with the fullness of Scripture meaning, and the deepening of its conception. Linguistic usage is already a proof of this, indicating as it does that it was not impossible, though very rare, to use δικαιεῖν as the antithesis of ἐσοβεῖν (Eurip. Phoen. 527, cf. Hymn. in Cer. 367, where, as in Aeschylus, Sept. 580, δικαίος stands in contrast with δισοδεῖς), although Xen. Cyrop. viii. 8. 4, ἐπί θεῶν ἀνέθειαν, πέρι δὲ ἀνθρώπων ἄνεθελαν, tells on the other side. Comp. Plato, Legg. ix. 854 E, ἐπί θεῶν ἡ περὶ γονέας ἡ περὶ πόλεων ἡ ἀνακεισότων τῶν μεγάλων τινῶν . . . . ἄνεθελαν. But it must specially be insisted upon, that with Homer he is δικαίωτατος who best is master of his duties towards gods and men (Passow), that δικαία is a daughter of Zeus and Themis—that is, that the state of law and justice, "which the political and social culture of the Homeric manhood brought about, sprang not at all from human reflection or agreement, but from divine ordinance" (Nagelsbach, Homer. Theol. p. 227). There is, indeed, therefore but little change in the view of what δικαιοσύνη includes as a virtue asserting itself in human society, when in Ἱππ. xiii. 6 the Abii are designated δικαίωτατοι ἀνθρώποι, the best mannered people. But though it cannot be added that righteousness was viewed as the normal state of relationship to God, it is nevertheless always worthy of observation that it at least appears, in the train of and in natural connection with the fear of God, that the two stand and keep their ground side by side; that is, as Nagelsbach in the place above cited puts it, "the characteristic standpoint of the Homeric Ethic is, that the spheres of law, of morals, and of religion are by no means separate, as if a man could be, e.g., δίκαιος without being θεοκτής, but lie side by side in undeveloped unity." See the passage cited by Nagelsbach, Od. vi. 119 sqq., ἐμοὶ ἐστὶν, τῶν ἀντί βροτῶν ἐς γλαυκὸν ἱκάνων; ἢ ὡς ἡ ὑμεταίρια τε καὶ ἵκερος οὐδὲ δίκαιος, ἢ φαλόκλους, καὶ σφαν νόσος ἡνὸς θεοκτής, where the predicates chiastically (crosswise) correspond, the duties of hospitality forming an essential part of δικαιοσύνη. We find the same thing, only more faintly, still later. On the one hand, it is true τὰ τὰ αὐτῶν πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη εστὶν (Plato, Rep. iv. 333 A); and on the other, Plato in another place designates δικαιοσύνη inseparably linked with σωφροσύνη, as ἡ δημοτική τε καὶ πολιτική ἀριτή (Phaedo, 82 B). But as we saw above (Xen. Mem. i. 1. 1), a certain religious bearing belongs to social and civil righteousness, and though δίκαιος and εὐσεβής are distinct, they are not divorced, rather are they bound together in one whole like δόσι καὶ δικαία (see under δόσιος), comp. Xen. Mem. iv. 8. 11, where Xenophon sums up his judgment concerning Socrates as ἀμετάτοι τε ἀνήρ καὶ εὐθυμονεστάτους, thus, ἐμοὶ μὲν δὴ . . . εὐσεβής μὲν οὕτως, ὡστε μοῦδὲ ἀνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δικαίος δὲ, ὡστε βλάπτειν μὲν μοῦδε μυρῷ μυθένα, ὀφελεῖν δὲ τὰ μέγιστα τῶν χρώματος αὐτῷ κ.τ.λ. . . . ἐδοκεῖ . . . , with Isocr. xii. 124,
Thus it appears how new, and yet not unprepared for, was the introduction of the Pauline δικαιοσύνη θεοῦ into the profane soil. That δικαιοσύνη must be a δικαιοσύνη θεοῦ, that God is the goal and standard of integrity, this is one of those unexpressed presuppositions and underlying thoughts of Holy Scripture to which Paul in this and other instances, with the peculiar acuteness and clearness which distinguish him in apprehending the ethico-religious contrast, has devoted the word. At the same time, it is a presentiment not attaining clearness, yet often felt and asserting itself in the Greek and, indeed, generally in the human mind (see above, Plato, Legg. iv. 717 C), which is inalienable so long as there exists in man the presentiment or the consciousness and intelligence more or less clear of a highest and final judgment (cf. Acts xvii. 31).

In the LXX. δίκαιος and δικαιοσύνη are constantly employed to render πρίγ, πρίγ (with the exception of Isa. xi. 4, where the Hebrew expression is generalized as = κρίνειν). But πρίγ is a rectitude whose standard is God,—Job iv. 17, xxxii. 2, and other texts,—and lays claim to the whole range of human life, so that, on the one hand, even measure and weight, πρίγ ἄρμαζ, Lev. xix. 36, appear among the divine ordainments of a life leading to eternity; and, on the other hand, righteousness in general, in all stages of the history of redemption, signifies conduct and relationship answering to the contents of the divine revelation thus far made, Gen. vii. 1, vi. 9, 11, 12; accordingly it is to be observed that the manifestation of righteousness existing at the time orders itself after the standard of divine knowledge conditioned by the revelation, so that, for example, mention can be made of righteous men before the revelation of the δικαιοσύνη θεοῦ in the gospel was introduced.

I. Used of God Himself, δίκαιος designates before all His bearing towards mankind, and also His doings, not as answering to the claims to be made upon Him from men, in which case it could not be said, πιστὰς ἔστιν καὶ δίκαιος, ἵνα ἔφη ἡμῖν τὰς ἀμαρτίας, καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας, 1 John i. 9 (comp. Luke xvi. 10, where πιστὸς stands in opposition to δίκαιος, and therefore as synonymous with δίκαιος), but as answering to the norm once for all established in and with Himself, so that holiness, in which God's nature manifests itself, is the presupposition of righteousness, cf. Rom. vii. 12, ἐντολή
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ἄγια καὶ δικαία. It concerns the agreement between His nature, the norm for all, and His acting, πιστὸς μὲν ἐκκοινωνεῖται ἐν communion, oὐ δύναται, 2 Tim. ii. 13; see πιστὸς. Comp. xxxii. 4, θεός πιστὸς καὶ οὐκ ἦστω ἀδικεῖ ἐν ἀληθείᾳ, δικαίος καὶ δικαιοσύνη κύριος; Neh. ix. 8, ἔστησες τὸν λόγον σου, ὦ δικαίος σὺ; Isa. xxxiv. 16. Hence it at once follows that no judgment upon God’s doings can establish any fault or want, Ps. li. 6, Rom. iii. 3, 4, where, in like manner, God’s faithfulness and righteousness are united. Dan. ix. 7; Ps. cxliv. 17; Deut. xxxii. 4; John xvii. 25, πάντες δικαιοί, καὶ ὁ κόσμος σε οὐκ ἔγραψε; Rom. iii. 26; 2 Tim. iv. 8; 1 John ii. 29, iii. 7; Rev. xvi. 5.

II. Of men and their doings, it denotes their normal relation to the will and judgment of God. There are some Pauline texts in which δίκαιος appears still with the social narrowness of its meaning in profane Greek; but this does not involve any contradiction in the Scripture view, because the Scripture conception does not exclude the divine representation in itself, but only its narrowness. Thus in Rom. v. 7, μόνος γὰρ ἐνῷ δίκαιος τις ἀποκεφαλάεται ὑπὲρ γὰρ τοῦ ἀγαθοῦ τόχα τις καὶ τολμᾷ ἀποκεφαλάεται (see under ἀγαθός). Further, Phil. i. 7, καθὼς ἦστι δίκαιος ἐμός τοῦτο φρονεῖ ὑπὲρ πάντων ὦμοι; Col. iv. 1, οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἱεράτη τοῦ διὸ οὐκ ἐπέφεσαν. In Tit. i. 8 also the union of δίκαιος with σώφρον and δοσος perfectly agrees with the usage of classical Greek, and this passage is one of those instances of coincidences with profane usage in which the Pastoral Epistles are comparatively speaking so rich; see, for example, under καλός.

Apart from these passages, δίκαιος throughout the N. T. designates that person or thing which corresponds with the divine norm, whether, as the connection will show, the reference be to the person’s conduct before or towards God, or to his relation to the claims and judgment of God. For the former, see Luke i. 17, ἐνωτρέψατε ἄπειροι ἐν φρονέσσει δίκαιον, ἵππος ἐλέους κατακεκνησάμενον, and in all places where δίκαιος denotes the normal condition of the religious life (see below); for the latter, e.g. Rom. ii. 13, οὐ γὰρ οἱ ἀφροσύνη νόμον δίκαιον παρὰ τῷ θεῷ, ἀλλ’ οἱ ποιηταί νόμον δικαιοθήκονται. We must distinguish between δίκαιος in the wider and in the narrower sense,—a distinction which often, though not always, coincides with that just described. Thus it is said in Luke i. 6, ἢσαν δίκαιοι ἀμφότεροι ἐνόπλων τοῦ θεοῦ, πορεύέμενοι ἐν πάσῃ ταῖς ἑπταδεκατεσσαράκοις καὶ δικαιομάχων τοῦ κυρίου ἀμέμπτως; and the same Paul who in Phil. iii. 6 says, καὶ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἀμέμπτως, cf. 2 Tim. i. 3, says elsewhere, οὐκ ἐστι δίκαιος οὐδὲ εἰς, Rom. iii. 10, and ver. 20, ἦσαν ἐνόπλων νόμον οὐ δικαιοθήκεται πάσα σάρξ ἐνόπλων αὐτῶν; cf. ver. 19, ἦν πάντα στόμα φραστήρι, καὶ ἐνόπλων γένηται πᾶς ὁ κόσμος τῷ θεῷ. For the reconciling of such statements, see under νόμος. Accordingly we distinguish (a) δίκαιος in the wider sense, answering to the demands of God in general, of those who obey as their norm what they know of God or what has been revealed; thus, when in Matt. xiii. 17, x. 41, xxiii. 29, προφήται καὶ δίκαιοι are joined together to express the sum of those who waited for the final salvation of God, the προφήται are those who announced it, the δίκαιοι those whose conduct answered to this announcement. Cf.
Luke ii. 25, δίκαιος καὶ εὐλαβής, προσδεχόμενος παράκλησιν τοῦ Ἰσραήλ, not to be taken as parallel with Plato, Vit. civ. 311 A, τὰ μὲν γὰρ σωφρόνων ἄρχοντον ἦδη σφόδρα μὲν εὐλαβή καὶ δίκαιως καὶ σωφρόνως; where εὐλαβή, as synonymous with σφόδρων, does not stand in a religious sense, whereas in Luke ii. 25 εὐλαβής denotes the fear of God; comp. Acts x. 22, Luke xxiii. 50, of Joseph of Arimathea, ἀνήρ ἄγαθος καὶ δίκαιος, ὡς προσε- δέχετο τὴν βασιλείαν τοῦ θεοῦ. In all these cases δίκαιος is equivalent to γίνοις; cf. Acts x. 22, ἀνήρ δίκαιος καὶ φοβούμενος τῶν θεῶν, with ver. 2, εὐυδικής καὶ φοβούμενος τῶν θεῶν. How far this signification of δίκαιος is different from the narrower use of the word appears from a comparison of Peter’s statement concerning Cornelius, Acts x. 35, εἰ παντὶ θεοὶ ὁ φοβούμενος τῶν θεῶν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἔστιν, with the Pauline doctrine of justification, inasmuch as what Peter expresses concerning the δίκαιος καὶ φοβούμενος τ. θ. in the words δεκτὸς τῷ θεῷ appears in Paul as the justifying act of God. In the wider sense δίκαιος occurs again in Matt. v. 45, τὸν ἤλων αὐτοῦ ἄνατελλε τινὶ ποιμνίας καὶ ἀγαθῶν, καὶ βρέχει τινὶ δικαίων καὶ ἄδικων. In Scripture usage the conception of righteousness is more closely defined by its contrast with sin,—a contrast wanting in the profane sphere where neither the word sin nor the conception of it is defined with any sharpness; see under ἁμαρτία. Cf. 1 John iii. 7, ὃ ποιεῖν τὴν δικαιο- σύνην, δικαιός ἔστιν, καθὼς ζήσως δικαιός ἔστιν, with ver. 8, ὃ ποιεῖν τὴν ἁμαρτίαν; Eccles. vii. 21, ἀνήρ οὖν ἔστι δίκαιος ἐν τῇ γῇ, ὃς ποιήσει ἀγαθὸν καὶ ὥρα ἁμαρτήσεται. A relation to sin therefore enters into the conception of δίκαιος, cf. Luke xv. 7, ἐπὶ ὑπὸ ἁμαρτανόντος, ή ἐπὶ . . . δικαίος, οἱ πίνουσιν χρείαν ἔχουσιν μετανοεῖν, Matt. ix. 13, ὄν γὰρ ἥλων καλοῦσας δικαίους, ἀλλ' ἁμαρτωλοὺς; Mark ii. 17; Luke v. 32, where it is added, εἰς μετανοεῖν; cf. Luke xviii. 9, τοὺς πιστεύοντας εἴπ' ἐντούτοις ὅτι εἰσίν δίκαιοι, with ver. 14, κατέβη ὁ δότης διδασκαλίας ἵ γὰρ ἐκεῖνος. In these places the narrower meaning of δίκαιος already appears, and, without prejudice to the knowledge that he only is strictly speaking (negatively) δίκαιος who stands in no relation to sin, and that there was not one such among the people for whom Christ appeared, this word is predicated of those in whom God’s saving work in Christ had not yet been realized; so that δίκαιος in the wider sense must signify those whose freedom from sin is only a matter of principle, and is not yet completed (see above, Eccles. vii. 21). In this wider sense δίκαιος occurs again in Acts xxiv. 15, ἀναστασεῖς μέλλων δικαίωσαι καὶ ἄδικως; Luke xiv. 1, xx. 20; Matt. xiii. 43, οἱ δίκαιοι ἐκλάμψουσιν . . . ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν, cf. with vv. 41, 42, 49, 50, xxv. 37, 34, 46; 1 Pet. iii. 12, iv. 18; Jas. v. 16; 2 Pet. ii. 7, 8. In Matt. i. 19, Ἡσυχὼς . . . δίκαιος δὲν, καὶ μὴ θέλων δεχηματίσεαι, δίκαιος is not so much = kind, which cannot be proved, but rather denotes piety, conduct conformable to God; comp. Matt. v. 44 sqq., ix. 13; Luke xiv. 12–14. In part, comp. Nägelsbach, Nachkom. Theol. v. 2. 32 sqq., “If a man finally becomes just to the needy, the unprotected, the unfortunate generally, so that he secures for them what is their due, his righteousness becomes compassion. The justice which he who needs help can lay claim to is a justice vouchsafed and guaranteed by the Deity. Pindar, Olymp. ii. 6, δίκαιος ὅτι εἶσαι.”
(b) δίκαιος in the narrower or stricter sense, perfectly answering to the divine demands; or, negatively, rid of and free from all sin, guiltless. The distinction of a stricter or deeper meaning, as it is found innocent, is traceable also in profane Greek. We may compare with Matt. xxvii. 19, μηδὲν σοι καὶ τῷ δίκαιῳ ἐκείνῳ (ver. 24, Rec. text), Luke xxiii. 47, ἄντων ὁ ἀνθρώπος οὗτος δίκαιος ἦν, the famous passage in Plato, Rep. ii. 362 Δ, ἢροισιν δὲ τίδε, ὃτι οὕτω διακείμενοι ὁ δίκαιος ματαιώσεται, οὕτωσις εἰσέρχεται, ἐκκαθαρισταὶ τὸφθαλμῷ, τελευτῶν πάντα κακὰ παθῶν ἀναχωρεῖσθαι καὶ γνωρίσεται, ὅτι οὐκ ἔσται δίκαιος, ἀλλὰ δοκεῖσθαι ἔλεγεν. Either a positive or negative view of the conception may be prominent. The latter especially is so where a legislative judgment is treated of which establishes innocence, or acquits from accusation or guilt, and generally when a contrast with these is indicated, and where the sinner is spoken of; see δίκαιος. Comp. Rom. ii. 13, οὐ γὰρ οἱ ἄρσαι νόμων δίκαιοι παρὰ τῷ θεῷ, ἀλλὰ οἱ πονηροὶ νόμων δικαιοθήσονται; v. 19; Gal. iii. 11. The conception itself, however, is not altered by the prevalence of one or the other aspect; cf. with the other passages, Rom. iii. 10; 1 Tim. i. 9; Rom. i. 17 (from Hab. ii. 4, as in Heb. x. 33). xi. 4, xii. 23; Matt. xxiii. 35. —1 John iii. 7, ὁ παρὰ ὑμῖν τὴν δικαιοσύνην δικαίως ἐστιν; Rev. xxii. 11. —With the article, ὁ δίκαιος is used of Christ, Jas. v. 6, κατεδίκασε, ὑψονεύσατε τὸν δίκαιον; Acts iii. 14, ὑμεῖς δὲ τὸν ἀγίον καὶ δίκαιον ἠνήγαγα δὲ τὸν ἄγιον καὶ δίκαιον ἠνήγαγα, καὶ ὑπῆρchia ἄνδρα φωνία κ.τ.λ.; vii. 52, περὶ τῆς ἐλεοσυνῆς τοῦ δικαίου, οὐ νῦν ὑμεῖς προδόται καὶ φονεῖς εὐγένεσθε; ii. 14, ἐδεικνύει τὸν δίκαιον. Without the article, in 1 Pet. iii. 18, Χριστὸν ἐπὶ δίκαιον ὑπὲρ ἄδικον; 1 John ii. 1, εἰς τὸν δίκαιον παράδειγμα ἦμων πρὸς τὸν πατέρα Ἰσραήλ. The reference to Christ refers everywhere to the significance of Christ’s character and its estimation or worth, cf. 1 John ii. 2.

Joined with common nouns, 1 John iii. 12, ἔργα δίκαια; John v. 30, vii. 24; 2 Thess. i. 5; Rev. xv. 3, xvi. 7, xix. 2, κρίσις. The neuter used as a substantive, Luke xii. 57, τί δὲ καὶ ἂν ἐκμετάλλον οὐ κρίνετε τὸ δίκαιον; 2 Pet. i. 13; the same as predicate, Acts iv. 19, εἰ δικαιον ἐστιν ἐνοπλοίον τοῦ θεοῦ κρίνατε; Eph. vi. 1; Phil. iv. 8; 2 Thess. i. 6.

Δικαιώς, Luke xxiii. 41; 1 Cor. xv. 34; 1 Pet. ii. 23; Tit. ii. 12; 1 Thess. ii. 10.

Δικαιοσύνη stands in antithesis with παράνομος, Prov. iii. 32 = ἐθισταμένος; Job ix. 23 = ἐθισάθης; Gen. xviii. 23 = μαθησόμενος. In the N. T. 1 Pet. iii. 12, πωμονεῖτε κακὰ; iv. 18, ἀσέβης καὶ ἀμάρτωλος; 2 Pet. ii. 7, ἄδεσμος; ver. 8, ἄνομος. Cf. 1 Tim. i. 9, δικαιὸς νόμος οὐ κεῖται, ἀνάμως δὲ καὶ ἀναπτάκτως, ἀσέβεστος κ.τ.λ. Elsewhere usually with δίκαιος. Synonyms, ἄγνως, ὄνομα, ἀσέβεια, ἀγαθὸν.

Δικαιοσύνη, ἡ, the essence of δικαιος, or δίκαιος, righteousness, as that relationship to δίκη which fulfills its claims, an actually present and realized conformity with the claims to be maintained. Cf. Plato, Rep. iv. 433, τὸ τῇ αὐτῷ πράττειν καὶ μὴ πολυπραγμονῶν δικαιοσύνη ἐστὶν. Opposed to ἀνομία, Xen. Mem. i. 1. 24, ἀνθρωποὶ ἄνομα μᾶλλον ἡ δικαιοσύνη χρόνεως. See 2 Cor. vi. 14. For the relation of the Greek view to that of Scripture, vid. δίκαιος. In its scriptural sense, both in the O. T. and N. T., righteousness
is the state commanded by God, and standing the test of His judgment (cf. 2 Cor. iii. 9), the character and acts of a man approved of Him, in virtue of which the man corresponds with Him and His will as his ideal and standard, cf. Eph. iv. 24; or more generally, it denotes the sum-total of all that God commands, of all that He appoints. As God Himself is thus the standard of this righteousness, it is δικαιοσύνη θεοῦ,—a righteousness which, as it belongs to God or to itself for God, is well pleasing to Him, Godlike righteousness,

Jas. i. 20, ἄρας ἀνθρώπου δικαιοσύνην θεοῦ οὐ κατεργάζεται; Matt. vi. 33, ζητείτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ. The genitive is gen. possessionis or qualitatis, as e.g. Plat. Gorg. 506 E, ἕφυσιν κόσμων ἔχουσα τὸν ἐαυτὸς ἀμείων τῆς ἀκοσμίμητον; Xen. Cyrop. vii. 5. 74, εἰ μὲν πρεσβύτερα ἐπὶ βασιλεύσαντες καὶ τὴν τῶν κάθων ἀνθρώπων ἡνίασιν; Dem., Ἀν τὰ ἐργά ἀνδριάν ποιῆς, δόξας ἐφανε συγγενείς (in Krüger, § xlviii. 5. 13). Cf. μορφή σοιλου, Phil. ii. 7. Just such a righteousness—a righteousness that ought to be the goal of human effort and desire, and the result of human conduct—St. Paul insists upon as, strictly speaking, the Scripture conception of δικαιοσύνη, Rom. iii. 21, δικ. θεοῦ...μαρτυρομένη ἵπτο τοῦ νόμου καὶ τῶν προφητῶν, and as the result of the N. T. salvation realized or to be realized in man—as that which man finds in the gospel, Rom. i. 17 and elsewhere (see under II. a). The subject of it with Paul is always man. The Scripture view is so complete in itself, and so continually repeated, that it would be unnatural to take λόγος δικαιοσύνης (Heb. v. 13), with Michaelis, Zachariás, and Dindorf, as meaning merely righteous discourse, or, with Delitzsch, as = words right to be taught and to be believed, for which πρὸς λόγον, πρὸς λόγοις are not examples in point; cf. ἰδικωσία, Lev. xix. 36, under δικαίωσις. Far rather, λόγος δικ. means the word whose subject-matter and object are δικαιοσύνη, for the understanding of which what is stated in ver. 14 is requisite. Cf. ὁδὸς δικαιοσύνης, 2 Pet. ii. 21; Matt. xxi. 32.

We must now distinguish—

I. δικαιοσύνη = righteousness in general, God-conformable uprightness, including the whole range of this conception without reference to any particular form of its embodiment. Rom. xiv. 17, ἢ βασιλεία τοῦ θεοῦ ἐστὶν δικαιοσύνη καὶ ἐρήμη καὶ χαρὰ εἰς τὸν ἄγν.; Acts xxiv. 25, διαλέγοντας περι δικαιοσύνης; John xvi. 8, 10, ἐλέγχειν περί δικ.; 2 Pet. ii. 5, δικαιοσύνης κήρυκς; Rom. ix. 31, νόμος δικ.; 2 Pet. ii. 21, ὁδὸς δικ.; as in Matt. xxi. 32, ἐχθρὸς δικ.; Acts xiii. 10; 2 Cor. xi. 15, διάκονος δικαιοσύνης; Heb. vii. 2, βασιλείας δικ.; 2 Tim. iv. 8, ὃ τῆς δικ. στέφανος; Gal. v. 5, ὁδίποτε δικ.; 2 Cor. iii. 9, ἡ δικαιοσύνη τῆς δικ.; (For the special thought associated with the word in St. Paul's writings, see II. a.) Heb. i. 9, ἀγαπάν δικ.; 1 Pet. ii. 24, τῇ δικ. ἐν. Righteousness in this sense is the sum of all that God requires, in opposition to ἀμαρτία (which see), and accordingly the strong expression is explained in 2 Cor. v. 21, ἵνα Ἰησοῦς γενόμεθα δικαιοσύνη θεοῦ ἐν Χριστῷ; cf. 1 Cor. i. 30, Χριστὸς ἐγεννηθή ἡμῶν σωθή ἐκ τοῦ θεοῦ, δικαιοσύνη τε καὶ ἀγαμόκος καὶ ἀπολύτρωσις; Rom. x. 4, τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι. Comp. 1 John iii. 7 with ver. 8.—To these we may also add, ἢ πίστις λογίζεται εἰς δικαιοσύνην, Rom. iv. 3, 5, 9, 22; Gal. iii. 6; Jas. iii. 22
faith which is taken into account or reckoned as righteousness (cf. in later Greek the often occurring εἰς οὐδὲν λογισθήσαν, to be accounted as nothing). Rom. iv. 6, 11, λογισθαν τινι δικ., to reckon righteousness to the account of any one, cf. λογισθαν ἀμαρτίαν, παραπτώ-ματα, Rom. iv. 8; 2 Cor. v. 19; 2 Tim. iv. 16. It is incontestably clear from 2 Cor. v. 21 that the Pauline expression δικαιοσύνη θεοῦ is to be understood in this wide sense, and in the manner above explained. In connection with Pauline thought and doctrine, however, is to be taken the representation of what holds good of the δικ. θεοῦ, namely, that it is the righteousness which God not only demands, but gives to man (cf. ἀποκαλύπ-τεαν, Rom. i. 17, 18, and Isa. xlviii. 18, where δικαιοσύνη appears side by side with εἰρήνη as God’s gift), and which is appropriated by faith; hence δικ. πίστεως, ἐκ πίστεως, so that there results a state of the man which may all the more be called δικ. θεοῦ, because it proceeds directly from God Himself, and is δικ. ἐκ θεοῦ. This last, however, is not primarily included in the conception; it is only a representation associated with it, derived from the connection of the doctrine, as is evident from the comparison of Rom. x. 3 with 2 Cor. v. 21. In the latter passage, δικ. θεοῦ can only mean “a righteousness conformable to God.” The same expression, with the same meaning, forms, in Rom. x. 3, an antithesis to ἰδία δικ., so far as it is a term. techn. for that righteousness of which it had already been shown that it is in the fullest sense a δικαιοσύνη θεοῦ ἐκ θεοῦ. Thus the δικ. θεοῦ is a δικ. ἐκ θεοῦ; but we must not regard these two expressions as identical.

In considering (II.) righteousness in its more special and particular manifestations, we must distinguish—

(a.) δικαιοσύνη as a state of the subject who stands God’s judgment, who, having fulfilled all obligations, has no guilt to hide. Thus the word occurs in Matt. v. 20, ἐὰν μὴ περισσεύσῃ ἡ δικ. ὑμῶν πλείον τῶν γραμμάτων; Matt. v. 6, oi διψαντες τὴν δικ.; 2 Cor. ix. 9, 10; Gal. ii. 21, iii. 21; Rom. vi. 20, δε γὰρ δούλοι ἦτε τῆς ἁμαρτίας, δε χερια ἦτε τῆς δικαιοσύνης; Eph. vi. 14, ἐνυψαμένου τῶν θόρακα τῆς δικ.; Rom. ix. 30, ἐθνὸν τὰ μὴ δικαιώντα δικαιοσύνην κατέλαβεν δικ., δικ. δὲ τὴν ἐκ πίστεως; Jas. iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπέρματι τοῦ ποιόν εἰρήνης; cf. Heb. xii. 11, διόκειν δικ.; 1 Tim. vi. 11; 2 Tim. ii. 22. Thus mention is made of God’s righteousness so far as God is regarded as one who acts as He is bound (ἐστιν υἱοῦ τοῦ) by Himself to act, so that He does not contradict Himself, Rom. iii. 5, 25, 26. But that δικ. θεοῦ, which denotes a righteousness perfect before Him, is, as a state of the subject to whom it is communicated, more accurately described δικ. ἐκ θεοῦ, Phil. iii. 7 (διὰ τῆς δικ., Rom. v. 17), in contrast with ἡ ἐμῇ δικ. ἐκ τοῦ νόμου, cf. Rom. x. 5, Gal. iii. 21, which may indeed be held to be righteousness (Rom. x. 3; Phil. iii. 6), but which really is not (Gal. iii. 21; Rom. x. 5), but only bears the name inasmuch as it fulfils the claims set up by itself on a legal basis (ἐδίκ., Rom. x. 3), but does not satisfy God and His law. This is, however, one difference between the righteousness springing from the law and that righteousness of God which is imputed and imparted as a gift to man. The other difference is, that whereas the righteousness of the law is a state to be attained only by the fulfilling of the
law, the righteousness of God is a state called forth by God’s act of justification, namely, by judicial disengagement or release from all that stands in the way of δικαιος δικει (see δικαιον),—a liberation of which man becomes partaker by means of faith. Hence δικ. πιστεως, Rom. iv. 11–13; εκ πιστεως, Rom. ix. 30, x. 6, to which expressions the others—δικ. θεου, εκ θεου—correspond. Cf. Heb. xi. 7, της κατα πιστων δικ. κληρονομος. We see, therefore, that the Pauline conception of righteousness—which as to form always expresses a relation to the judgment of God—includes this special feature, namely, it denotes the state of the believing man called forth by the divine acquittal, and this is its force in all the passages in question, Rom. viii. 10; Eph. vi. 14, iv. 24; Rom. v. 21, vi. 16; 2 Cor. vi. 7, 14, etc. This conception is to be recognised also in 2 Pet. i. 1, τοις ισοτιμων ημιν λαχοςαν πιστων εν δικαιωσυνη του θεου ημων και σωτηρος Ιησου χριστου, where the absence of the article in ειν δικαιωσυνη (which is more closely qualified by the following genitive, and therefore cannot be taken adverbially, as in Acts xvii. 31) makes it more difficult to understand δικ. τ. θ. κ.τ.λ. as the principle on which faith is communicated, and thus as the subjective righteousness of God.

(b) Righteousness, as a state of the individual which determines his conduct, is accordingly a principle of action. Cf. Rom. xiv. 17, 18, η βασι. τ. θ. ἐστιν . . . δικ. κ.τ.λ., ὃ ζηρ ἐν τούτῳ δουλειῶν τῷ Χριστῷ; vi. 13, παραστέσατε τὰ μέλη ὑμῶν ἕνα δικ., cf. ver. 19; ver. 18, ὑλεθρεθέντες δὲ ἀπὸ τῆς ἀμαρτίας ἐδούλωσεν τῇ δικ.; 2 Cor. ix. 10, γεννήματα τῆς δικ. ὑμῶν; Phil. i. 11, πεπληρωμένοι καρπον δικ.; Luke i. 75, λατρενώς τῷ θεῷ εἰς ὑστήρις κ. δικ.; Acts xvii. 31, κρίνειν εἰς δικ., as in Rev. xix. 11; Rom. ix. 28; 2 Tim. iii. 16; Tit. iii. 5.

(c) This principle of righteousness, which expresses itself in action, is finally present in the result of action, so that δικαιωσυνη appears as expressing the object of action. So in Matt. iii. 15, πληρώσας πάσαν δικ.; Acts x. 35, ἐργάζοντας δικ.; Heb. xi. 33; Jas. i. 20. Peculiar to 1 John and the Revelation is the expression ποιεῖν δικ., 1 John iii. 10, Rev. xxi. 11; τὴν δικ., 1 John ii. 29, iii. 7. The expression ποιεῖν τῆν δικ. (with the article) embraces the entire sphere denoted by δικαιωσυνη; whereas, without the article, it refers merely to the result of the action; see under ἀμαρτία (I).

Δικαιωσυνη, fut. ἄγω, to bring forth a δικαιον, or a δικαιον; cf. δουλεος, δεσιω, in gen.
the verbs in ἄγω. It denotes the activity which is directed to the restoration or production
of a δικαιον, primarily without regard to the mode in which it takes place. Cf. Plato,
Logg. iv. 714 E, ἐφαρμον δεικανέα κατα φόνον Πίθαρον δεικνύειν τομηντον = to make
a δικαιον out of the δικαιοντον. For the most part absolutely = jus discernere, to settle or
decree what is right, to recognise as right, to reckon as right, δικαιον νομίζειν. It cannot be
shown, however, at all events not as a general rule, to denote in classical Greek—where
the word occurs only rarely—“the reaction of violated justice against the offender,” “to
make any one righteous by doing away with his violation of law through his condemnation”
= to judge, punish, chastise. In favour of this view, Herodotus, Plato, and Thuc. are
adduced; whereas in the N. T. it denotes the very opposite (see Kling in Herzog's Bealamencl. xii. 583). Cf. against such a view, Krüger on Herod. i. 100: "With the meaning to judge, to punish, the word seems scarcely to be used in Attic prose, not even in Thucyd.; indeed, except in Thucyd., it occurs rarely at all." See, however, Plat. Legg. xi. 934 B, δίκαιος δὲ δίκαιος πρὸς δίκαιόν τῷ κακοντήματι σφυραμνητός ἐνακε συνεπο-μέσην προσεκτικάστω . . . βραβεύσα, ὅρις ἐνεκα τοῦ κακοντήματος ἵδεον τὴν δίκαιον (οὐ γὰρ τὸ γεγονός ἀγαπητὸν ἐσται ποτε), τῶν δὲ ἐκ τῶν ἄθεου ἐνεκα χρόνων ἢ τὸ παράπτωμα μεσημαί τὴν ἄδικαν αὐτῶν τε καὶ τούτο ἰδότας αὐτῶν δικαιώμενον, where, therefore, δικαιώμενος is the passive expression for δίκαιον προσεκτικάστω. In this very treatise there occurs, according to Krüger (L.), much that is unusual. The passage quoted from Thucyd. iii. 40, πειράματος μὲν ἑμὸν τὰ δικαια ἐς Μυτιλεναίους καὶ τὰ δήμοφα ἐμα ποιήσατε, ἀλλὰ δὲ γενόμενα τῶν μὲν οὐ χαριέσθαι υμᾶς δὲ αὐτῶν μᾶλλον δικαιώσασθε, where Elmasl. (on Eur. Med. 93) reads δικαιώσατε, Schol. δικαιώσατε καθ' ἕμα ποτε, διτα τυραννικοῦ ἀρχαίστε, Krüger regards as faulty, on the ground that he elsewhere uses neither the middle nor the passive in the like sense and construction. Herod. i. 100, καὶ δίκαιον ἐκάστου δικαιοῦσα τὲ δικαίωμας τὰς μὲν ἐς τὰ δικαίον νομίζεις τὸν δὲ ἐς σφαξα αὐτῶν βουλήσεως δικαίωμας ἢ πρόσωπον; Eur. Suppl. 526, νεκρὸν θαφά δικαιώ; Thucyd. iv. 122, εἶχε δὲ καὶ ἡ ἀλβήθεια περὶ τῆς ἄποιστος μᾶλλον, ἢ ἡ Ἀθηναίου δικαιαίον; Herod. i. 89, ἐπείρε με μοι θεοῖ δοῦσαν σοι δικαιο, καὶ ἐκτὸ καὶ πλέον, σημαίνει σοι. So usually in Herodotus with the infinitive in the sense δικαίωμα νομίζεισαι, e.g. ii. 172, 181, iii. 36, 79, 142, vi. 138, and often. Besides Plato in the places cited, there remain only, Herod. iii. 29, οὐ δὲ ἴρες δικαίωσται; v. 92. 4, δικαίωσεν Κόρινθον, for the signification to judge, or to punish, inasmuch as right usually asserts itself as judgment and vengeance; comp. δίκαιος, κρίσις, κρίνειν. But this later usage is scarcely to be explained by the roundabout view above cited. Far rather is it quite possible that δικαίωμα, in the sense to recognise as right, to judge as right, once perhaps took the accusative of the person after it, which elsewhere in classical Greek is quite unused. Cf. Isa. i. 17. Its principal meaning therefore is, to adjudge or settle as right, to recognise as right, i.e. according to the context, equivalent to to justify. In ecclesiastical Greek it is used, e.g., of the decrees of Councils, δικαίωσεν ἡ ἀγα καὶ μεγά λος σώνος, Can. 17, Conc. Nic.

Biblical usage.

(L) O. T. Quite isolated is Ps. lxxxiii. 13, ὅσα ματαιοί δικαίωσα τὴν καρδίαν μου = πυρί, to purify. Jer. iii. 11, δικαίωσεν τὴν ψυχήν αὐτοῦ = ἐπέστρεψεν, is differently taken in the Greek, see below. Elsewhere δικαίωσεν τε, τινά, to find anything as right, to recognise or acknowledge any one as just, to set forth as right or just = ἔταλο, as the opposite of ψυχή, almost always, and herein differing from the usage of profane Greek, as the opposite of personal object. So in Ex. xxiii. 7, ἂθεος καὶ δικαίωσεν δὲ ἀποκτενεῖ αὐτὸν καὶ ὡς δικαίωσε τὸν αἰματὸν ἐκεῖνου δωρέων. Cf. 1 Kings viii. 32, κρίνειν τὸν λαὸν σον Ἰσραήλ ἀνυπήκοαν ἅμα τοὺς τὴν ὅσην αὐτὸν ἐς κεφαλήν αὐτοῦ καὶ τὸν δικαίωσε δίκαιον δωρεάν αὐτῷ κατὰ τὴν
Dikaiōw, therefore, is one aspect of judicial activity, and that not merely = dikaiōw krínein (Prov. xxi. 15 = ptaqè), but corresponding to our justify = to set forth as righteous by legal or judicial decision. Cf. Deut. xxv. 1, where the same Hebrew expression, קַרְיֵהַ שָׁם תִּקְרִי, = dikaiōsws to (al. τὸν) dikaiou kai kataqwns tov ásebouv. — Isa. i. 8, éyvoi oti ou mé áseboun, oti ényxerei o dikaiósas me; xlv. 24, 25, ápò kuriou dikaiowthnetai kai ev tò theo énboðaouthetai vàn tò stóma K. T. L., cf. the Hebrew. Since the Hiphil was translated by dikaiōw, the Kal, γίνεσθαι, to be righteous, could not be better rendered than by the perfect passive dedikaiwthnai, which was all the easier as this part of the verb is used to denote a state which is the fruit of action; cf. from kalw, kekálwthnai, to have the name; from ἐγνώκας, énognōkaw, to know; so dedikaiwthnai, to be found righteous, to stand as just, to do just. So in Gen. xxxviii. 26, dedikaiwthnai Θαμάρ ἐ̄γνώκας = γνώρισεν; Ps. xix. 10, τὸ κριτῆς κυρίου ἀληθεύα dedikaiowmena = ἔγνωσεν. Corresponding to the use of the future, as e.g. ἔξω, from ἤγω, I shall gain, and I shall possess, it acquires this same meaning. Ps. cxiii. 2, μὴ ἐσόιδας εἰς κρίναν μετά τὸν δούλον σου, oti ou dikaiowthnetai en énognais sou; Ps. vi. 11, ei dedikaiwthnetai en évγαν ἀνομος (= ἡλιξ, Kal); so also the conjunctive aorist, which in independent and final clauses usually denotes neither time nor duration (Krüger, Griech. Sprachl. liii. 6. 4); Ps. li. 5, ὅταν δὲν δικαιώσης εἰς τῶν λόγων σου.—The reflexive Hithpael might also be rendered by the passive so far as the Greek passive was often used where the subject cooperated to produce his sufferings, e.g. πραγματεύσῃ, Xen. in Krüger, l.c. lii. 7. 1. So in Gen. xlv. 16, τὸ δικαιώμενον; ó theos δὲ εἰρε ἦν δικαιαν = προσερχηθε. Cf. Isa. xlii. 21, κύριος ὁ θεὸς ἐβασιλεύσατο ἵνα δικαιώθη, explanatory translation of the Hebrew γνώρισεν γνώσαι. We find therefore everywhere the root meaning of dikaiōw to be, to set forth as righteous, to justify, in a legal sense. Also in Ezek. xvi. 51, 52, it stands in this and not in a material sense, ver. 51, dedikaiowasan τὸς δεσποτῆς σου εἰς πάσας ταῖς ἁμαρτίας σου αἰτίας ἐπιδίωκες; ver. 52, dedikaiowasan αὐτὸς ὑπὲρ σεαυτοῦ . . . εἰς τῷ δικαιωθῆναι σὲ τὰς ἀδικίας σου. Where ἄν is rendered dikaiōw, the intended result of the action denoted by ἄν is also expressed; Mic. vii. 9, ἄν γίνη — ἐκ τοῦ δικαιοῦται αὐτῶν τὴν δίκην μοῦ; cf. Prov. xxii. 23, where the same term is = κρίνων τὴν κρίσιν; Isa. i. 17, ἠδύνατό ἐγώ = δικαιοθῶ ἐρίκον.—Not different is the usage of the O. T. Apocrypha; cf. Ecclus x. 29, xlii. 1, 2, xiii. 22, πλούσιων σφαλλότος πολλοὶ αντιλήπτορες, διάληκτος ἀπόρρητα, καὶ διδακασσάν αὐτῶν. The passive applied in the same way, Ecclus. xviii. 2, xxiii. 11, xxvi. 29, xxxiv. 5 sq. The passive with a middle signification, Ecclus. vii. 5 (present), ix. 12 (1st aor.), xviii. 22.—Absolutely, Tobit xii. 4, δικαιοῦται αὐτῷ, quod justum se aequum est, ei tribuitur.

II. N. T. The meaning, to recognize, to set forth, as righteous, to justify, as a judicial act, therefore sense forensi, is clear from Luke x. 29, o δὲ θέλων δικαιοθῆναι εαυτῶν; xvi. 15, ὅτι οἱ δὲ δικαιοῦντες εαυτοὺς ἐνώπιον τῶν ἀνθρώπων; vii. 29, δικαιοθῶν τῶν άνθρωπων. In the same sense also the passive — to be recognized, found, set forth as righteous, to be justified. Matt. xii. 37, ἐκ τῶν λόγων σου δικαιόθησα καὶ ἐκ τῶν λόγων σου καταδικασθῆσα;
Rom. ii. 13, οἱ πονηταὶ νόμου δικαιοθέτουσιν (cf. ver. 13a, οὐ γὰρ οἱ ἀκροασαί νόμων δίκαιοι παρὰ τῷ θεῷ); i.ii. 20, ἐὰς ἐργον νόμου οὐ δικαιοθέτεται πάσα σάρξ ἐνώτιον αὐτοῦ. (The difference between the two utterances, Rom. ii. 13 and i.ii. 20, is that i.ii. 13 contains a norm, i.ii. 20 a matter of fact.) Rom. iv. 2, εἰ γὰρ Ἄβραμ ἐξ ἐργῶν δικαιωθή. Here also the meaning, to be recognised as, to be found righteous, passes over into the other —to appear or be righteous (vid. supra); and the connection between the two cannot be mistaken; cf. 1 Tim. iii. 16, of Christ, δικαιωθῇ ἐν πνεύματι; Tit. iii. 7, δικαιωθέντες τῇ ἑκείνῳ χάριτι; Gal. ii. 16, οὐ δικαιοῦται ἄνθρωπος εἰς ἐργον νόμου... εἰς ἐργον νόμου οὐ δικαιοθέτεται πάσα σάρξ; iii. 11, ἐν νόμῳ οὐδεὶς δικαίωτα παρὰ τῷ θεῷ; Gal. v. 4, οὕτως ἐν νόμῳ δικαιοθέντα. Jas. ii. 21, 25, εἰ ἐργον δικαιωθῆ; ver. 24, εἰ ἐργον δικαιοῦται ἄνθρωπος καὶ οὐκ εἰ πίστεως μόνον (cf. ver. 22, εἰ ἐργον ἡ πίστεως ἐτελείωθη); Rom. iii. 4 from Ps. li. 6, ὅπως ἐν δικαιοθηθῇ ἐν τούτῳ λόγῳ σου κ.τ.λ. Respecting the relation of the Hebrew expression to the Greek, of the O. T. to the New, we may remark, that whereas in the former Hiphil presupposes Kal,—justification the being just,—the converse is true of the Greek expression, a circumstance which rendered the Greek peculiarly fitted for the use here referred to. First, however, we ought to adduce 1 Cor. iv. 1, οὐκ ἐν τούτῳ δεδικαίωμαι, not in this am I righteous, i.e. this cannot exalt me as, or prove me to be, righteous; Luke xviii. 14, κατέβη οὗτος δεδικαίωμαι οὐ γὰρ ἑκείνου, cf. Gen. xxxviii. 26. —δικαιοθέται ἀπὸ τῶν, to be vindicated from anything, so that it no longer stands in the way of the δίκαιος εἶναι. Acts xiii. 39, ἀπὸ πάντων δὲ οὐκ ἠδυνάθη εἰν νόμῳ Μωυσίως δικαιωθῆναι, ἐν τούτῳ τὸς ἐπιστέων δικαιώτα; Rom. vi. 7, δεδικαίωται ἀπὸ ἀμαρτίας (in which Basil M. de baptismo, i. 2, p. 657, ἀπῆλθαται, ἥλεθρωται, κεκαθάρυται πᾶσις ἁμαρτίαις); Matt. xi. 19, Luke vii. 35, δικαιωθή ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς must also be so explained, cf. Acts xx. 26, καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων; Ecclus. xxvi. 29, ὥστε δικαιοθήτω κάπηλος ἀπὸ ἀμαρτίας. Comp. the strange rendering of the LXX. of Jer. iii. 11, δικαιωθείτω τὴν φυγήν αὐτοῦ ἡ ἀποστροφὴ Ἰσραήλ ἀπὸ τῆς ἁπάνθοτος Ἰουδαία = πρὸς τὴν ἡμῶν λαόν. ἐπὶ προφίλη ἀπὸ πρὸς προφίλη, Israel appears just in comparison with Judah. The words ἀπὸ τῶν τέκνων αὐτῆς do not stand in the way, cf. Matt. viii. 12, οἱ νιότα τῆς βασιλείας ἐξεληθήσονται. Comp. Matt. xiii. 41, συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τούς ποιοῦντας τὴν ἁμαρτίαν. What is meant, therefore, is equivalent to wisdom is free from guilt, that is, from culpability respecting her children. Grammatically possible, but less appropriate to the context, is an explanation ἀπὸ τοῦ in agreement with Isa. xliv. 25, ἀπὸ κυρίου δικαιωθύνωνται.

When, therefore, Paul in Rom. iv. 5 terms God τὸν δικαιοῦντα τὸν ἀσεβῆ,—cf. iii. 26, where this apparently unjustifiable procedure is justified, and finally the assertion is made, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιοῦντα τὸν ἐκ πίστεως,—and when from Gal. ii. 16, εἰς τὸν δικαιοῦντα ἄνθρωπος εἰς ἐργον νόμου, εἰς μὴ διὰ πίστεως Χριστοῦ Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστευόμενοι, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ εἰς ἐργον νόμου, διὸ εἰς ἐργον νόμου οὐ δικαιοθείται πάσα σάρξ (cf. with the passages adduced above), it is clear that the meaning of δικαιοῦντα has remained the same, we may
conclude that the words in question (Rom. iv. 5) have the same force as in Ex. xxiii. 7, ού δικαιωσεις των ἀσεβης, namely, by a judicial decision to free from guilt, from that which stands in the way of the δικαιος ειναι, and to represent as righteous; Rom. vii. 7, δικ. απο ἀμαρτιας; Acts xiii. 39,—therefore to justify. Cf. Rom. v. 19, δικαιου καθισταναι, with ver. 18, δικαιοων. A comparison of the words δικαιου των ἀσεβης and των εκ πιστως with the expressions Rom. iv. 3, ἐπιλεγον...καὶ ἐλογιζηη αὐτῷ εἰς δικαιοσύνην; ver. 5, λογιζεται η πίστις αὐτοῦ εἰς δικαιοσύνην, and other texts, shows that δικαιουν, even as used by Paul, denotes nothing else than the judicial act of God, whereby man is pronounced free from guilt and punishment, and is thus recognised or represented as a δικαιος. Comp. the combination of δικαιουθεναι and χάρις, Rom. v. 1, 2. To the δικαιουν on God’s side corresponds on the side of the object δικαιου καθισταναι, Rom. v. 19, comp. ver. 18, or δικαιοθεναι, whose result is δικαιοθηναι, Rom. v. 1. As an element in the divine work of saving the individual, δικαιουν is specified in Rom. viii. 30, οὑς προώρισεν τούτων καὶ ἐκάλεσεν καὶ οὑς ἐκάλεσεν, τούτοις καὶ δικαιωσεν ὃς δὲ δικαιωσεν, τούτοις καὶ ἐδίκαιασεν; 1 Cor. vi. 11, ἄπελευσάθη, ἡγάστησε, δικαιωθηκεν εν τῷ ὁμοίῳ τοῦ κυρίου Ιησοῦ και εν τῷ πνεύματι τοῦ θεοῦ ἡμῶν, cf. ver. 9 opposed to ἀδικων.—Not only do we read δικαιου ὁ θεος των εκ πιστως in Rom. iii. 26, but also in Gal. iii. 8, εκ πιστως δικαιω τη εθνη οθεος, and correspondingly in Rom. v. 1, δικαιοθεντες οὐκ εκ πιστως, and Gal. ii. 16, εἰς Χριστον Ιησουν επιστευσαμεν ἵνα δικαιωθομεν εκ πιστως Χριστου. So also iii. 24. The expression πίστει δικαιουθεναι has substantially the same meaning, the only difference being that εκ σεαν for the divine act as taking place in consequence of faith, or man as determined by faith; cf. the passage from Lysias quoted by Krüger, Gramm. lxviii. 17. 10, εκ των ζηρων χρη μαλλον εκ των λόγων την ψηφον φέρειν. With the dat. the divine act is represented as effected by faith (dynamical dat.), cf. Rom. iv. 5, τῷ πιστεύοντι ἐπι τω δικαιοωντα των ἀσεβης λογιζεται η πίστις αὐτοῦ εἰς δικαιοσύνην. Once δια της πιστης, Rom. iii. 30. As we therefore read πίστει δικαιοουσαν, so also τη χάριτι, Tit. iii. 7; Rom. iii. 24. The combination with εν may be explained from that with εκ. When we read εἰς ζηρων νομου οὐ δικαιοουσαται in Gal. ii. 16, Rom. iv. 2, and in Gal. iii. 11, εν νομῷ οὐδεις δικαιουσαται, Gal. v. 4, in the former case ζηρων νομου are the cause to which the εν δικαιουσαν refers; in the latter case, νομος is that in which the δικαιουσαν rests; cf. Acts xiii. 39, ἀπο πιστων οὐ δικαιοουσαν εν νομῷ Μωϋσεως δικαιουσαν, εν τούτω (α. εἴς Χριστῷ) πᾶς ο πιστειν δικαιουσαν. So in Rom. v. 9, δικαιουθεναι τῷ αἵματι Χριστοῦ; 1 Cor. vi. 11, εἰς εν τῷ ὁμοίῳ τοῦ κυρίου Ιησοῦ καὶ εν τῷ πν. κ.λ.; Gal. ii. 17, δικαιωθηκεν εἰς Χριστῷ; cf. v. 4, ἑκατοχρησθηκαν ἀπὸ τοῦ Χριστοῦ οὕτως εν νόμῳ δικαιοσθη. (If the δικαιοουσα rest in something, the subject or person must also be found therein, cf. 1 Cor. iv. 4; Rom. iii. 4; 1 Tim. iii. 16.) James uses the word exclusively in this judicial sense, as is clear from chap. ii. 23. What he refers to is a mistaken view of πίστς, not a mistaken view of δικαιον, cf. vv. 22, 26, and Paul’s το ζηρων της πιστεως, 1 Thess. i. 3. In case we read in Rev. xxii. 11, ὁ δικαιος δικαιοθηκυ ἔτη, and not, as has been customary since Bengel, δικαιοουσαν ποιησάτω, the passive
Δικαίωμα must be taken as a rendering of the Hebrew Hithpael (see above) in a middle sense, to present or show oneself as righteous.

Δικαίωμα, τος, το, the product or result of the δικαιον. In classical Greek in Plato, Isocrates, Aristotle, but not frequently, and indeed—

(I.) The establishing of right, firmly established or firmly standing right, brought about by law or judicial knowledge, legitimate claim; so in Thuc. i. 41, δικαιώματα μὲν οὖν τάδε πρὸς ἕμας ἤχωμεν, ἵκανα κατὰ τοὺς Ἑλλήνων νόμον; vi. 79. 2, 80. 1, οὐ γάρ ἔργα ζων δικαιοφυτεύσατο τῷ δικαιώματι ἤστιν; Isoc. vi. 25. So in the LXX. = יִתְרוּ, 2 Sam. xix. 29, τι ἔστι μοι ἢ δικαίωμα καὶ τοῦ κεκραγέναι ἢ τι πρὸς τὸν βασιλέα. Further = ἀφίς, Jer. xi. 20, πρὸς σε ἀπεκάλυψα τὸ δικαίωμα μου.

(II.) The δικαιον established by judicial knowledge, as punishment, Plato, Legg. ix. 884 E, τὴν μὲν δικαιίαν ἀποτίνηκο, τὸν δὲ ἄλλαν δικαιῶματάν ἀφεῖλθο. This is the only passage in Plato, according to Krüger on Thuc. i. 41, where, in like manner, the word is = legitimate claim; but in Thucydides it is the legal claim which one makes good towards others; here, the legal claim which one has to satisfy. Then in Aristotle it is = restoration or re-establishing of the δικαιον; Eth. Nicom. v. 10, καλεῖται δὲ τὸ κοινὸν μέλλον δικαίωμα τέκνων, δικαίωμα δὲ τὸ ἐπαινότητα τοῦ ἀδικήματος; establishing of right, de Cocl. i. 10, τὰ τῶν ἀμφιβολούσων λόγων δικαιῶματα.

(III.) Next, in a wider sense, generally, legal dead of right, as fulfilling of the law, Aristotle, Rhet. i. 3. 13; so Baruch ii. 19, οὐκ ἔστι τὸ δικαιώματα τῶν πατέρων ἡμῶν . . . καταβάλλομεν τῶν ἐκείνων; ver. 17, διῶσον δὲ δόξαν καὶ δικαίωμα τῷ κυρίῳ, therefore like δικαιοσύνη. So in the N. T. Rev. xix. 8, τὰ δικαιῶματα τῶν ὅρων; xv. 4, τὰ δικαιῶματά σου ἐστάξασαν, where we must not render judgments, because δικαίωμα never denotes the act of judgment itself.

(IV.) Statute of right. Aristotle, fragm. 569, 'Αριστοτέλης ἐν τοῖς δικαίωμασι φθονὸς ὅπως, cf. Vida Arist. Marv. i. 276, καὶ τὰ γεγραμμένα αὐτῷ δικαιώματα Ἑλληνόν πόλεως ἐξ ἥν Φιλίππως τὰς φιλοκλίας τῶν Ἑλλήνων διέλευσεν. Du Cange, δικαίωμα recensioribus Graeciae et in Basilicis appellandorum privilegia, chartae, diplomata et instrumenta quibus judicium in res asservatur; so, for the most part, with the exception of the places already cited in the LXX. as יִתְרוּ, יִתְרוּ, יִתְרוּ, יִתְרוּ. 1 Mac. ii. 21. In the N. T. Heb. ix. 1, δικαιώματα λατρείας; ver. 10, δικαιώματα σαρκός (comp. v. 9, 13); Rom. i. 32, τὸ δικαίωμα τὸς θεοῦ . . . οὗ τιμάσθη πράσσοντες ἅγιοι θανάτου εἰσίν; ii. 26, τὰ δικαιῶματα τοῦ νόμου φύλασσεν (comp. Eph. ii. 15, ὁ νόμος τῶν ἐντόλων ἐν δόγμασιν); Rom. viii. 4, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, the legal ordainment of the law, or, following L, the legal claim of the law.

And now as to the use of the word in Rom. v. 16, 18, most expositors, and even still Hofmann, Die heilige Schrift. N. T. iii. 202, Dietzsch, Adam u. Christus, Rom. v. 12-21, p. 146, contend that its signification there is act of justification. It is said to stand in Holy Scripture in the signification, rare in classical Greek, legal act, justice (see under III.)
Besides the passages cited, there is Prov. viii. 20, where, instead of δικαιοσύνη, there is the reading τρίβοι δικαίωματος parallel with ὀμολογία. But apart from the fact, which is certainly of less importance, that Paul does not elsewhere use the word in this sense, the connection, and especially the contrast with κατάκριμα, show clearly that the word here stands in the usage arranged under II., with the modification following upon the distinctively Pauline use of δικαιοῦν with personal object = act of justification (cf. ἐπανόρθωμα τοῦ ἄδικηματος in Aristotle, τὸ κρίμα ἐξ ἐνὸς εἰς κατάκριμα, τὸ δὲ χάριμα ἐκ πωλῶν παραπτώματος εἰς δικαίωμα). As κατάκριμα τὸ κρίμα, so must δικαίωμα stand in relation to χάριμα, strengthening and positively supplementing it. This would be all the more easy to a Greek-tutored ear when once δικαίωμα, in contrast with παράπτωμα, of itself awakened the idea of an ἐπανόρθωμα τοῦ ἄδικηματος; but then just in the immediate connection of this section the δικαίωμα suggests this thought. The apostle's representation is only so far different from the usual one, that he has in his mind not so much an ἐπανόρθωμα πωλῶν παραπτώματων, ἄδικηματων, as rather ἄμαρτωλῶν ἄδικηματων (so that, strictly speaking, only the object of the δικαίωμα is different). In ver. 18, δὲ ἐνος δικαίωματος εἰς πάντας ἀνθρώπους εἰς δικαίωμαν, it seems to me that it denotes what Christ has done in like manner in contrast with παράπτωμα, and according to its effects. The effect proceeding from the δικαίωμα of Christ is δικαίωμα. How greatly the element of justification prevails in δικαίωμα is very clearly shown in the note of Theodoret in Ps. cxviii. 2 in Suidas, νῦν καλεῖ ... δικαίωμα, ὡς δικαίωμα τὸν καταρθοῦντα δικάμενον.

Δικαίωμα, ἡ, the act which establishes a δικαίου or a δικαιού, a sentence in law (therefore also justification); cf. LXX. Lev. xxiv. 22, δικαίωσις μία ἐστί τῷ προσηλύτῳ καὶ τῷ ἕχωρῳ, θεῷ ἔτη τρεῖς ἐν οἴνῳ τίτι ποταμίῳ. In profane Greek sometimes = Δικαιολογία, cf. Thucyd. viii. 66. 2, τῶν δρασάτων οἵτως ζήσομεν οὕτως ἐποτοιοικότα δικαίωσις ἐγένετο, on which the Schol. δικαίωσις ἀντί τοῦ κόλασις ἡ εἰς δίκην ἀναγωγή ἦτορ κρίνει, —a meaning, amongst the Attics, pretty obsolete, an example of which is adduced by Harpocrates from Lysias (vid. Krüger on Thucyd. l.c.). Thucyd. uses δικαίωσις in the sense of legal claim, demand, i. 141. 1, iii. 82. 3, iv. 86. 4, v. 17. 2,—to be explained in accordance with what was remarked under δικαίωμα. In later Greek it denotes, in particular, the view of what is just and right, e.g. Dion. Ant. B. i. 58, παρελθὼν τὴν ἀνάγενταν ἀνθρώπων δικαίωσιν. The N. T. use is naturally regulated by that of δικαίωμα. As employed by Paul, it is the establishment of a man as just by acquittal from guilt; vid. δικαιούν —justification as an act to be performed or accomplishing itself on the man; as δικαίωμα in Rom. v. 16 means the act of justification accomplished on the man. Rom. iv. 25, ἔγερθη Ἰσαοῦ διὰ τὴν δικαιοσύνην ἡμῶν; v. 18 opposed to κατάκριμα ὡς δὲ ἐνὸς παραπτώματος εἰς πάντας ἄνθρωπους εἰς κατάκριμα, ὥστε καὶ δὲ ἐνὸς δικαίωματος εἰς πάντας ἄνθρωπους εἰς δικαίωμαν ἔχει. On this antithesis, vid. s.v. κατάκριμα.

Δικάζω = to exercise δίκην, and with the definite signification, to pronounce judgment,

Δικαστής, o δ, Luke xii. 14 (Lachm. κρίτης) parallel with μεριστής; and Acts vii. 27, 35, from Ex. ii. 14, ἰχθὺς καὶ δικαστὴς ὑπὸ τινα—ὑπὸ τοῦ ἰχθυα δίκαστη—judge, i.e. one who executes δίκη, who maintains law and equity; while, in so far as he arrives at a conclusion and gives final judgment, the judge is called κρίτης, Pillon, syn. gr. "κρίτης juge, dans un sens très-général;" Xen. Cyrop. i. 3. 14, ὅποτε μὲν κατασταθην τοῦ ἀρμότ-
tantos κριτῆς. δικαστῆς juge nommé ou élu au sort pour faire partie d'un tribunal. Xen. Cyrop. i. 3. 14, σὺν τῷ νόμῳ οὖν ἐκλεγέναι ἄν τὸν δικαστὴν τῆς ἐκκλησίας. Wytenh. bibl. crit. iii. 2, p. 68, "De differentia, quae est inter δικαστήν et κρίτην non nil nonnullum grammaticos. Uterque judicat ac decorinit, sed δικαστής de te quae in jus vocatur, κρίτης de aliis quibuscumque rébus ac certaminibus; ille secundum leges, hie aequitatem. Ia intelligendus, Xen. Conv. 5. 10, τὸ δὲ σὺν (ἀργυρίον) δοσοπό τὸ πλείστων, διαφθείρον ἰκανόν ἐστι καὶ δικαστάς καὶ κρίτας."—In Ius. iv. 12, εἰς ἐστίν νομοθέτης καὶ κρίτης, we should accordingly have expected δικαστῆς conformably with general usage, but there is a fine-
ness and delicacy in the expression; syllogistically recognised truth is one with right and justice, vid. ἀλήθεια, ἀδικία, κρίτης.

"Δίκης, οὐ, not in conformity with δίκη, the opposite of ἄδικος; not as it should
and ought to be; in classical Greek it is transferred (as also δίκαιος, which see) from
the sphere of morals to that of nature, e.g. ἄδικος οἰκεῖται, Xen. Cyrop. ii. 2. 26, "quae suum munere non funguntur" (Sturz), and likewise ousé γὰρ ἄρμα γίνοντ' ἄν δίκαιον ἑσον ὅλων ἄδικων
συνεξεγερμένων. It is otherwise used by Aristotle, Eth. Nicom. v. 2, δοκεῖ δὲ ὁ παράνομος
ἄδικος εἶναι καὶ ὁ πλεονεκτής καὶ ὁ ἀνίκος, δοσε δὴν οὖτι καὶ ὁ δίκως ἐσται ὅ τι νόμιμος
καὶ ὁ ἴκος. Comp. with this Luke xviii. 11, ἄρσαγε, ἄδικος, μοιχώ, where ἄδικος
obviously has the social narrowness attaching to the δικαστήν in the profane sphere.
See ἄδικως and δίκαιος. The use of the word corresponds with the usage of the LXX, see
below. It approaches its primary sense in Luke xvi. 10, 11. There (ver. 10) we read, ὁ
πιστὸς ἐν διαχίστω καὶ ὑπὸ πολλὸς πιστῶς ἐστιν, ὁ ἐν διαχίστῳ ἄδικος καὶ ὑπὸ πολλὸς ἀδικῶς
ἐστιν, and πιστῶς denotes the person who does not disappoint expectations nor neglect
claims, but who fulfills the relations which he ought to fulfill. When, therefore (ver. 11),
it is said, εἰ δὲν ἐν τῷ ἄδικῳ μαμμᾶν πιστῶν οὐκ ἐγένεσθε, Mammon denotes something
whose nature it is to disappoint and deceive—a state of things which must be rectified
by the faithfulness of him who has to do with it; cf. what follows, τὸ ἀληθινόν τὸ ὑμῖν
πιστεύσετε;

Conformably with the scriptural view of the moral requirement of man, ἄδικος (2 Pet.
ii. 9) may stand in contrast with ἀσεβής; and hence we see how in Rom. iv. 5 we read,
θεὸς δικαιῶν, not τῶν ἄδικων, but (for the very purpose of more closely describing the
ἄδικος) τῶν ἀσεβῆ. In 1 Cor. vi. 9, on the other hand, we read, ἄδικοι θεοὶ βασιλεῖαι οὐ
The same sense is indicated in 1 Pet. iii. 18, Χριστὸς ἀπέστειλεν ἄμαρτον ἐπάθειν, δίκαιον ἵπτερ ἄδικον, and when Paul, 1 Cor. vi. 1, contrasts ἄδικος with ἰδίος, and in ver. 6 identifies it with ἄπιστος. — Rom. iii. 8, μὴ ἄδικος ὁ Θεός; Heb. vi. 10, οὐ γὰρ ἄδικος ὁ Θεός. "ἄδικος is really, as Aristotle says, what is παράνομον, only not in a social, but in a religious sense; cf. ἄδικος and ἄδικα. Plato, adv. Colot. c. 32, Σωκράτης ἄδικος ἀποθανεὶς εἶπε τὸν ἄπιστον ἢ σωθήσεται παρανόμος. It occurs in antithesis with δίκαιος in Matt. v. 45, δίκαιος καὶ ἄδικος, so also in Acts xxiv. 15. See under δίκαιος.—LXX. —πρόφητας, which, when it occurs, usually answers to ἀδικός, though the LXX. render it by ἄδικος in only a few texts, Ex. xxiii. 1; Prov. xvii. 15; Isa. lvii. 20; ver. 21, ἀσεβής. Elsewhere they use it only in a social sense = ὄφνις, ὄφνης, ὄφης, and other words; they therefore give prominence to only one aspect of the word, for they were still fettered by the language, which had not yet become the organ of divine revelation. Elsewhere they render τῆς by ἀμαρτωλός, ἀνομος, παράνομος, ἀσεβής, πυροφόρος. Cf. 1 Cor. vi. 9, 10.

'Α δικέω, ὁ, what is not conformable with δική, what ought not to be = wrong. 2 Cor. xii. 13; χαρίσσεσθε μοι τὴν ἄδικαν ταύτην, cf. 13a. Opposed to δικαιοσύνη, Rom. iii. 5, vi. 13; Aristotle, δικαιοσύνη ἄδικα ἑννέαν. Contrasted with ἀλήθεια, Rom. i. 18, τὴν ἀλήθειαν ἐν ἄδικην κατάλαβον; Rom. ii. 8, ἀπειθοῦσιν μὲν τῷ ἄλλῳ, πειθοῦσιν δὲ τῷ ἄδικῳ; 1 Cor. xiii. 6, εἰ ποιήσῃ ἑαυτῷ τὴν ἄδικαν, συγγαρμεῖ δὲ τῷ ἄλλῳ; 2 Thess. i. 10, ἀπάτη τῆς ἄδικας, over against ἡ ἀγάπη τῆς ἀληθείας. Cf. ver. 12, οἱ μὴ πιστεύοντες τῇ ἀληθείᾳ, οί δὲ ἐν ἀληθείᾳ. There is an ἄδικα only because there is an ἀληθεία, which occupies the place of δική (vid. ἀλήθεια). ἄδικα, therefore, must be defined according to this. Cf. John vii. 18, οὗτος ἄλφηθη ἔστω καὶ ἄδικα ἐν αὐτῷ ὄνει ἔστω. With ἀσεβῆς (see ἄδικος), Rom. i. 18, ἀποκαλύπτειν ὄργην θεοῦ ἐπὶ πάσαν ἄσεβέστερα καὶ ἄδικαν ἀνθρώπων. But while ἄσεβῆς and ἄδικα, like εὐσεβεία and δικαιοσύνη, refer in classical Greek to different spheres, to the religious and social spheres respectively (see ἄδικος, cf. Xen. Cyrop. viii. 8. 4, περὶ θεοῦ ἄσεβέστερον, περὶ δὲ ἀνθρώπων ἄδικων), it is clear that this distinction cannot be made here, but that ἄδικως rather denotes the action or bearing of an ἄσεβής as that which ought not to be, because of divine truth. Hence 2 Tim. ii. 19, ἀποστατίζεται ἀπὸ ἄδικος πᾶς ὁ ὄνομαξον τὸ ὄνομα κυρίων; 1 John v. 17, πᾶσα ἄδικα ἀμαρτία ἐστὶν; but we may not say (with Düsterdieck on 1 John iii. 4) that ἄδικαι which contradicts divine righteousness, though it may be this if the connection sanction it (Rom. ix. 14; cf. iii. 4, 5), and in the issue it is. Thus we may understand the phrases ἐργάζεται τῆς ἄδικος, Luke xiiii. 27; οἴκονομος τῆς ἀδικίας, Luke xvi. 8; μιμοῦσας τῆς ἀδικίας, xvi. 9; κρίνεις τῆς ἀδικίας, xviii. 6. (In these texts we have the gen. qualitatis, if in Luke xvi. 9 ὃ μιμοῦσας τῆς ἀδικίας, be not perhaps manm to be abused by the ἀδικός, manm generally claimed by the ἄδικος, by a ἄδικος.) Also, ὁ κόσμος τῆς ἀδικίας, Jas. iii. 6; μιμοῦσας (τῆς) ἀδικίας, Acts i. 28; 2 Pet. ii. 13, 15; ἀσεβεῖς, Acts viii. 23.—In Matt. xxiii. 25, Received text, Lachm. and Tisch. read ἀδικεῖται.

'Α δικέω, ὁ, fut. ἵσω, to do wrong, see ἄδικος, ἄδικα; literally, to be an ἄδικος, and
"Aδικέω to act as one. Used in its most comprehensive sense, Rev. xxii. 11, ὁ ἀδικῶν ἀδικησάτω ἔτη. In the narrowest sense, in other parts of the Revelation, vi. 11, vii. 2, 3, ix. 4, 10, 19, xi. 5 = to hurt, to injure; cf. Xen. Cyrop. v. 5. 9, where it is synonymous with καλεῖν τι των ποιεῖν, Thuc. ii. 71, ὁμοίως ἀδικεῖν, to lay waste the country. Xen. Anab. iv. 4. 6, ὅταν συνεσθαυρίζω τοῦ ἄ τούτω τοῦ Ἐλλήνων ἂδικεῖν μητ' ἔκαθος καλεῖν τὰς πόλεις, v. 8. 3. (Concerning this significatio, see under δικαίος.) Thus, too, it occurs in Luke x. 19, εἰσε ἤμας ἄδικους. It is used in a sense between the general and the narrow meaning elsewhere in the N. T., Matt. xx. 13; Acts vii. 24, 26, 27, xxv. 10, 11; 1 Cor. vi. 7, 8; 2 Cor. vii. 2, 12; Gal. iv. 12; Col. iii. 25. Philem. 18 = to act unjustly in a sense defined in the context, with the accus.; without case, Acts xxv. 11; 1 Cor. vi. 8; 2 Cor. vii. 12; Col. iii. 25; Rev. xxii. 11. Passive, Acts vii. 24; 1 Cor. vi. 7; 2 Cor. vii. 12; Rev. ii. 11. The fundamental thought, without special application, as it occurs in Rev. xxii. 11, is to be explained according to the N. T. view of δικαίος or δικαιοσύνη in its strongest, i.e. its religious, sense. We find this even originally in classical Greek, Hom. Hymn. in Cor. 367 = to refuse the honour due to the gods, syn. with ἄσβεσιν, from which, however, it is always distinguished in later Greek. We see how the habits of social life influence the meaning of the word in classical Greek, e.g. in Xen. Mem. i. 1. 1, ἄδικες ἐκφράζετε, οδι μὲν ἢ πόλις νομίζεις βεβούς, οὐ νομίζειν. Cf. Acts xxv. 10. "Αδικεύειν quid sit Socrates (Xen. Mem. iv. 4) disputat in hact tantiam, ut appareat, idem esse quid ἄνωμα ποιεῖν" (Sturz). Cf. Xen. Mem. iv. 4. 13, where Socrates shows that he acts justly who obeys, οἱ πολίται συνήμενοι δυ νομίζου καὶ δὲν ἄνωμος οὐράριον. He, on the contrary, does wrong who does not obey, νομίζοντας οὐκ ἐν τῷ δικαία πράττων δικαίος, δὲ τῷ δικαίῳ δικαίος. — οὐκ ἔργα νομίμων δικαίως ἄνωμος, οὐ δὲ ἄνωμος δικαίος. Cf. Aristot. Eth. i. 9, ἀρετὴ ἄνωμου νομίμως, ἂν ἢ ἢν ἄνωμος νομίζοις, οὐδὲ νομίζου δικαίως τῷ δικαίῳ τῷ ἄσβεσιν, καὶ ὡς γὰρ νόμος, δικαίως ἄνωμος νομίζει τῷ δικαίῳ τῷ ἄσβεσιν. "Ἀδικεύειν omno de qualibet injuria quim homines sibi invicem inferunt adhibetur" (Steph. Thes.). Synonymous with ἁμαρτεῖν, ἁμάρτον, opposed to δικαίον, Plut. de tua. 22. In the biblical use of the word ἄνωμα ποιεῖν is only a species of ἀδικεύειν.

Καταδίκη, ἡ, the δίκαιος, so far as it is against any one = judgment, punishment; Lechm. Acts xxv. 15 for δίκη. Rarely in profane Greek, because the simple δίκη sufficed.

Καταδίκασε, ἡ, to give judgment against a person, to recognise the right against him = to pass sentence, to condemn, opposed to ἀπολέειν, Luke vi. 37; to δικαιών, Matt. xii. 37, ἐκ τῶν λόγων σου δικαίωσεν καὶ ἐκ τῶν λόγων σου καταδίκασεν. Also in Matt. xii. 7; Jas. v. 6.

"Εκδίκος, ὁ, ἡ, (I) in the Tragedians as synonymous with ἐκνομος = ὁ ἐν τῷ δικαίῳ, lawless, mischievous, xale; opposed to δικαιος, Eurip. Hell. 1638, ἕνα δράω, τὰ δ' ἐκδικ' οὐ. So in the Tragedians the adverb ἐκδίκω. In later Greek, on the contrary, (II) = he who carries out right to its issue (ἐκ), avenger. This also is the only meaning in ἐκδίκω.
ἐκδίκεω, ἐκδίκησις, ἐκδικάζω; also ἐκδικασθῆς, which occurs in Eurip. Suppl. 1153, τοῦ φόβου πατρὸς ἐκδικαστάν, has this meaning; Eustathius, Π. p. 29, 34, ἐλέγετο τὸ ἔξω τοῦ αἵτων καὶ δικαίων· νῦν δὲ ἀγαθολογοῦνται. Zonaras, ἐκδίκου ἐπὶ δικαίου καὶ ἀδίκου λέγεται. In the LXX. it does not occur. On the contrary, we find ἐκδίκησις in a bad sense, revengeful, synonymous with ἐχθρός, Ps. viii. 3, κατα- λύσαι ἐχθρον καὶ ἐκδίκησιν, and this may perhaps indicate a link between the two seemingly opposite meanings. In the Apocrypha, Ecclus. xxx. 6, ἐναντίων ἐχθρῶν κατέλησεν ἐκδίκου, καὶ τοῖς φίλοις ἀνταποδοθήσεται χάριν; Wisd. xii. 12, ἐκδίκος κατά ἀδίκους ἄνθρώποις. In the N. T. Rom. xiii. 4, of the magistracy, ἐκδίκος εἰς ὅργην τῷ τῷ καινῷ πράσασιν. Herodianus, vii. 4. 10, ἐκδίκοι τοῦ γενομομένου ἐργοῦ. In Suidas, of the cranes of Ibycus, αἳ Ἱθύκων ἐκδίκοι.

Ἐξίδικεῖ, ἐκδίκησις, ἐκδικάζω, to revenge, only in later Greek, Apollodorus, Diodorus, and others; e.g. ἐκδ. φόνου, τοῦ θιάσατον, τὴν ὕψρυν. Often in the LXX. = ἐξί., ἐξί., ἐξ., ἐκδ., and indeed (I) both with the accusative of the deed for which, and of the person upon whom, the revenge is taken, 2 Kings ix. 7, ἐκδικήσεις ταῖς αἵματα τῶν δούλων. Cf. Rev. vi. 10, xix. 2. — Ecclus. v. 3, ἐκδίκων ἐκδικήσεις σε; xxiii. 21, οὗτος ἐν πλατείᾳ πόλεως ἐκδικήσθησαί τε Ζωχ. v. 3, ὁ κλέτης, ὁ ἐπιλεγόμενος ἐκ τῶν ἑαυτοῦ ἐκδικήσθησαί. In the N. T. only with the accusative of the thing for which the revenge is taken, 2 Cor. x. 6, ἐκδικήσας πᾶσαν παρακολούθησαί. On the other hand, (II) the person on whom the revenge is taken, whom retribution is required, is added with a preposition, Rev. vi. 10, ἐκδικεῖται, τῷ αἵματι τῶν κ.τ.λ. (Received text, ἀπό; xix. 2, ἐξεδίκησε ταῖς αἵματα τῶν δούλων αὐτοῦ ἐκ χειρός αὐτῆς. Cf. Jer. l. 18, ἐκδικεῖται ἐπὶ τῶν βασιλέων βαβυλών. — Hom. ii. 15, ἐκδικήσεως ἐπὶ αὐτῶν ταῖς ἡμέρας τῶν Βαβυλών; iv. 9; Ἀρσ. iii. 2, ἐκδικήσεως ἐφ᾽ ὑμᾶς πάσης τὰς ἁμαρτίας ὑμῶν; ver. 14, ἐκδικήσεως ἀσφάλειαν τῷ Ἰσραήλ ἐπ᾽ αὐτῶν (so by ἐπί with the genitive in profane Greek also); 1 Sam. xviii. 25, ἐκδικήσεις εἰς ἐχθροὺς. Hence (II) its combination with the accusative of the person for whom the revenge is taken becomes possible, Luke xviii. 3, ἐκδικήσεις με ἀπὸ τοῦ αὐτοῦ; ver. 5, ἐκδικήσεις αὐτὴν; Rom. xii. 19, μὴ αὐτοῦ ἐκδικεῖντες. Cf. 1 Macc. vi. 22, ὅσα πάντα οὐ ποιήσῃ κρίσιν καὶ ἐκδικήσεις τοῖς ἀδελφοῖς ἡμῶν; 1 Macc. ii. 67, ἐκδικήσατε ἐκδίκησθων τοῦ λαοῦ ἡμῶν.

Ἐξίδικεῖσθαι, ἔργον, ἐκδίκησις, ἐκδικάζω, ἔχθρα = ἀνταποδόσις. Cf. Deut. xxxii. 35, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδόσιος, parallel with ἡμέρα ἀπολογίας αὐτῶν. Once in Polybius iii. 8. 10. More frequently in the LXX. = ἐξί., ἐξί., ἐκδ., ἐκδ., ἐκδ., ἐκδ., ἐκδ., and other words. Luke xxii. 22, ἡμέρας ἐκδικήσεως; comp. Ecclus. v. 7; Deut. xxxii. 35. — Rom. xii. 19, ἐμοὶ ἐκδικήσομαι, as in Heb. x. 30; 2 Cor. vii. 11. — (I) With the genitive of the person upon whom the revenge is taken, 1 Pet. ii. 14, ἐκδικήσων κακοποιῶν, ἐπικαταστάσω δὲ ἀγαθοποιῶν. Cf. Judith viii. 35, ix. 2. With the dative of the person in whose behalf the revenge is taken, ποιεῖν ἐκδικήσον τὸν, to take revenge for some one, to procure retribution in behalf of some one, Acts vii. 24, ἐποίησεν ἐκδικήσων τῷ καταπονοομένῳ.
Judg. xi. 36, év τῷ ποιήσαι σοι ἐκδίκησιν τῶν ἐχθρῶν σου; 2 Sam. xxii. 48, ὁ διδάσκεις ἐκδικήσεις ἐμοί, παιδεύων λαοὺς ἵπποικότω μοι.—(II.) With the genitive of the person in whose behalf the revenge is taken, Luke xviii. 7, 8; while, on the other hand, the object against which the revenge is directed is added in the dative, 2 Thess. i. 8, διδόναι ἐκδίκησιν τοῖς μὴ εἰδόσιν θεῶν κ.τ.λ. Comp. Ezek. xxv. 24; Ecclus. xii. 6, τοὺς ἄσεβείς ἁπαθοῦσε ἐκδίκησιν. Or added with ἐν, Mic. v. 15; 1 Macc. iii. 15, vii. 9, 24, 38.

"Εὐδίκησις, or, fair, just, syn. δίκαιος, yet differing therefrom, for δίκαιος characterizes the subject so far as he or it is (so to speak) one with δίκη, ἐνδίκους so far as he occupies the due relation to δίκη; Heb. ii. 2, ἡ δίκαιος μεταποδέσχα, just or fair comprehension. "Ἐνδίκα δράν in Sophocles and Euripides is not = δίκαια δράν, but = δικαιον δράν. Rom. iii. 8, διὸ τὸ κρίμα ἐνδικών ἔστω; cf. ii. 5, ἡμέρα ἀποκαλύφθης δικαιοκρίσεις τοῦ θεοῦ. "Ἐνδίκουν there presupposes that that has been decided δικαιούς, which leads to the just sentence. The Tragedians sometimes, for clearness' sake, designate the δικαιούς as ἐνδίκους, as opposed first to ἀπόδοκοις and then to ἄδικοι.

Τὸ ποὺ δίκαιος, or, one who comes under δίκη, guilty. The word is one rather of Attic usage, for the Attics use δίκαιος of what is according to legally established right. Opposed to ἐνδίκοις, cf. Plato, Legg. xii. 954 A, Ἐγγυητής μὲν καὶ ὁ προπαλῶν ὅτι τοῦ μὴ ἐνδίκους παλαιῶτος ἡ καὶ μηδαμῶς ἄξιόχρεος ἄποδοκος δ' ἐστον καὶ ὁ προπαλῶν, καθάπερ ὁ ἀποδό-μενος. It denotes one who is bound to do or suffer what is imposed for the sake of justice, because he has neglected to do what was right. Cf. ibid. ix. 869 A, ἐὰν δέ τις ἄπειθε, τῷ τῆς περὶ ταῦτα ἀναβέβαιο νόμῳ ἠποδοκοσ ὁρθῶς ἄν γίγνοιται μετὰ δίκης. Synon. ibid. B, πολλαὶς ἐνοχοῖς ἔστω νόμοι ὁ δράσας τι τοιοῦτον, therefore = under obligation to make compensation; cf. Dem. 518. 3, ἐὰν δέ τις τούτων τι παραβάλη, ἄποδοκος ἐστω τῷ παθόντι. Plato, Legg. ix. 871 B, ὁπόδοκος τῇ ἐθελοντὶ τιμωρεῖν. In the N. T. Rom. iii. 19, οὐκ ἄποδοκος γένηται πάς ὁ κόσμος τῷ θεῷ.

Δοκέω, δή ἄξω, δή ἄξω (akin to δειγμαί), (I) intransitive, to appear, to have the appearance, Luke x. 36; Acts xvii. 18; 1 Cor. xii. 22; 2 Cor. x. 9; Heb. iv. 1, xii. 11. Generally used impersonally, δοκεῖ μοι εἶναι, Matt. xvii. 25, xviii. 12, and frequently. In this construction it is applied to decrees, settlements, decisions, e.g. Acts xv. 22, 25, 28, ὁδοι ποτὲ τῷ ἄγγεῖ πνευματὶ καὶ ἰμίν, μὴ δὲν πλέον ἐπιθυμήσαι ἢ μὲ βάρος, an urban expression only approximately rendered by the German "für gut befinden, gut acht en" (to find good, to deem good), because it means more than a mere "find, deem good;" e.g. τὰ τῷ πληθεὶς δόξα υπὸ ὑπέρ τοῦ ἡμιν ὅτα, the decisions of the majority. Hence δόγμα = appointment, ordinance, Luke ii. 1, etc. The same urbanity lies in the ὁι δοκοῦντες εἶναι τῷ, Gal. ii. 6; οἱ δοκοῦντες, ii. 2, 6; οἱ δοκοῦντες στόλου εἶναι, ii. 9; people who stand for something, who have weight, and are esteemed; it expressed not doubt, but the general opinion, Plat. Euthyd. 303 C, τῶν σεμνῶν καὶ δοκοῦντων τι εἶναι ὀδῖν ὑμῖν μὲλεῖ; Eurip. Troad. 608, τὰ δοκοῦντα, opposed to τὰ μηδὲν δυντα.—(II) Transitive, to hold for, of opinion, believe, completely ἐν αὐτῷ δοκεῖ, sibi videnti, Acts xxvi. 9, ὁδοῖ τὸ ἐμαντῷ... δὲν πολλά ἐναντία
Then, without the addition of the personal pronoun, Matt. vi. 7, 24, 44, Gal. vi. 3, etc., to intend, to purpose, Matt. iii. 9, μὴ δώξετε λέγειν ἐν ἑαυτοῖς.

David, τὸ, conclusion, ordinance, opinion, proposition, dogma. The word occurs first in Xenophon and Plato, then in Plutarch and later authors. Usage primarily associates it with the use of δοκεῖ μοι, δοκεῖ ταῦτα, of conclusions of the popular assembly, of the senate, etc. Therefore (I.) = conclusion, synonymous with ψευδόμα, cf. Plato, de Legg. 314 B, τι σοὶ ἀν τοῦτων ὑπολάβομαι μάλιστα τὸν νόμον εἶναι; τὰ δόγματα ταῦτα καὶ ψευδόματα, ἐμοίγε δοκεῖ . . . Δόξαν, ὡς δοκεῖ, λέγεις πολιτικὴν τοῦ νόμου; Aesch. Suppl. 596, δόμων διδοκαίται ψευδόμα; 2 Macc. x. 8, ἐδογμάζοναν μετὰ κοινοῦ προστάγματος καὶ ψευδόματος; x. 36, ἐδογμάζοναν πάντως μετὰ κοινοῦ ψευδόματος. In Xenophon the word occurs only in this sense, Ἀναδ. vi. 2, 11, δόγμα ἐπονόμαστο . . . τινὰ γὰρ αὐτῶν ἐμφανοῦσα; iii. 3. 5, ἐκ τοῦτον διδοκαί τοὺς στρατηγοὺς βεβαιοὶ ἦσαν δόγμα ποιήσασθαι τοῦτον νόμον ἀκριβῶς εἶναι; vi. 4. 8, 27, ὡς γὰρ τῶν στρατηγῶν δόγμα . . . δόξας εἶναι τὰ λαβήθέντα; Hell. v. 2. 27, iv. 37, and often; Polyb. xx. 4. 6, μετὰ κοινοῦ δόγματος; iv. 26. 4, χῶρας κοινοῦ δόγματος. So also in Herodotian, Diodorus, and others, e.g. δόγμα κυριότατον, συνθέσιαν; Demosth. δόγματα 'Αμβέκετον; Plut. Mor. 79, f. prw. Ger. Rec. 19. Cf. Plat. Legg. i. 644 D, ἕπι δὲ πάσων τούτων λογισμὸς, δὲ τὶ ποι᾽ αὐτῶν ἄμεινον ἡ χειρίν' ἥγεν νομέου δόγμα πόλεως κοινοῦ νόμου ἐπωνύμαστα. So in the N. T. Acts xvi. 4, φυλάσσεις τὰ δόγματα τὰ εκερμένα ὑπὸ τῶν κ.κ.κ. Ακιν to this is the transition to the signification, (II.) will, ordainment, decree, prescription, command, in which, however, it occurs but seldom in classical Greek, e.g. Plat. Rep. iv. 414 B, τοῦ δὲ νέους ὅρων δὴ φυλάκεις ἐκάλυψαι ὑποκύψως τε καὶ βοηθούς τοῖς τῶν ἄρχωντων δόγμαις; Plut. Mor. 742 D, ἐν τῷ δόγματι καὶ νόμοις, ἐν τῇ συνθέσει καὶ ὑμολόγῳ κυριότερα καὶ ὅσταμεν καὶ βεβαιότερα τῶν πρῶτων. Oftener, on the contrary, in biblical Greek, where, excepting the place quoted under I., Acts xvi. 4, it appears in this meaning alone, and except in 3 Macc. i. 3, in the Book of Daniel only, answering to Ἴδρξ. Dan. vi. 9, ἐπέστρεψεν γραφήμα τὸ δόγμα; = Ἴδρξ, vi. 8, στήσας τῶν ὀρισμῶν καὶ θεόθεν γραφήν, ὅποις μὴ ἀλλοιωθῇ τὸ δόγμα Περσῶν καὶ Μῆδων; ver. 15, ii. 13; = Ἴδρξ, vi. 13, 26, ἐκ προσώπου μου ἐτέθη δόγμα τοῦτο, iii. 10, 12, 29; = Ἴδρξ, vi. 10. Cf. 3 Macc. i. 3, μεταβαθῶν τὰ νόμα καὶ τῶν πατρίων δογμάτων ἀπηλλοτριωμένους; Phil. Alleg. p. 50, ἐν μηνής φυλακή καὶ διατήρησις τῶν ἀνών δογμάτων. So in the N. T. Luke ii. 1, ἔξελθεν δόγμα παρὰ Καίσαρος; Acts xvii. 7, τὰ δόγματα Καίσαρος; Eph. ii. 15, τῶν νόμων τῶν ἑντολῶν ἐν δόγμαις καταργήσας; Col. ii. 14, ἐξαλέξας τὸ καθ’ ἡμῶν χειρόγραφον τοῦ δόγματι, δὴ ἐπενεκτικὸν ἡμῖν. To be δόγματα, i.e. ordainments, commands which he simply has to promulgate who stands before a higher will, this is the character of the law which Christ has abrogated (concerning the combination of ἐν δόγμα with καταργήσας in Eph. ii. 15, cf. Theile, Harless, Hofmann in loc.). That the apostle uses δόγμα in this sense, and not of the teaching or doctrines of Christ, is clear from the use of δογματίζωσιν in Col. ii. 20. Cf. Ign. ad Magn. 13, βεβαιώθηνα ἐν τοῖς δόγμαις τοῦ κυρίου καὶ τῶν ἀποσ-
τολοῦ. The signification to which the use of the word to denote the dogmas of Christianity attached itself—to carry this out for completeness' sake—was borrowed from the use of δόγμα in the sense of—

(III) Opinion, view, doctrinal statement, specially of the dogmas of philosophers; yet also, especially in Plato, in the more general sense, view, opinion, e.g. Plato, Soph. 265 C, τῷ τῶν πολλῶν δόγματι καὶ ῥήματι χρόνειοι; Legg. vii. 797 C, and often. Of fixed philosophical propositions, less frequently in Plato, but all the oftener in Plutarch, e.g. Mor. 14 E, τὰ περὶ τῶν ψυχῶν δόγματα; Mor. 797 B, καὶ μὴν οἱ λόγοι τῶν φιλοσόφων, εἰς ψυχῶς ἡγεμονικῶς καὶ πολιτικῶς ἀνδρῶν ἑγγαφοσὶ βεβαιῶς καὶ κρατησούσι, νόμων δύναμιν λαμβάνοντως; ἢ καὶ Πλάτων εἰς Σικελίαν ἐπλέοντες, ἐπιτρέποντες τὰ δόγματα νόμους καὶ ἐργα ποιῆσαι ἐν τοῖς Διονυσίου πράγμασιν; 1000 D, καὶ λόγοι ρητόρων καὶ δόγματα σοφιστῶν; 1062 E, ὅταν μὲν οὖν μηδενὸς ἐκεῖνος τῶν μαχομένων, ἀλλὰ πάντα ὁμολογεῖ καὶ τίθεινα δῆλωσιν . . . ἢ ποῦ σοὶ δοκεῖτε θαυμασίαν ἐν τοῖς δόγμαι τῆς ὁμολογίαν βεβαιῶν; de rep. 2. 1033 A, ἄξιον τῶν τῶν δογμάτων ὁμολογιῶν ἐν τοῖς βίοις θεωρεῖται; 1034 B, ὁμολογεῖ τοὺς λόγους αὐτοῦ καὶ ἀνεξόδους εἶναι καὶ ἀπολυτρώτατος, καὶ τὰ δόγματα τὰς χρείας ἀνάμμοιτα καὶ τὰς πράξεως; οὐδῆς. ἔστω δόγμα Ζηγανός ἑστω, ἀνάθεων μὴ ὁμολογεῖν μην ἐστω; ἔστω δόγματα δρόμων ἐστὶν πολλῶν δρόμων; adv. Colot. 1, περὶ τοῦ ὅτι κατὰ τὰ τῶν ἀλλῶν φιλοσόφων δόγματα υἱὸν ζῆν ἑστὶν; Clem. Alex. Strom. viii. 330. 11, ed. Sylb., τὸ μὲν δόγμα ἥττα καταληψις τῆς λογικῆς καταληψις δὲ ἔξις καὶ πυκνατάθεσις τῆς διανοίας. One sees how closely the significations, so different in themselves, assumption, opinion, and doctrine, principle, approximate, so that according to circumstances in patristic Greek, e.g., θείος λόγος and δόγμα πατέρων might be placed over against each other; while, on the other hand, τὸ δόγμα τὸ θεῖον might in turn designate the evangelical truth, as the Stoics designated the fundamental truths universally to be recognised as δόγματα; cf. M. Aurelius, εἰς έαυτῶν; ii. 3, ταῦτα σοι ἄρκειτο, ἀλλὰ δόγματα ἐστω; Justin Martyr, Apol. i. 58, δόγματος ὑποτα' αὐτῶν, κατ' ἄξιαν τῶν πράξεων ἐκαστῶν ἀμελεσθαι μελετῶν τῶν ἀνθρώπων κ.τ.λ. Further, see Suid. Thes. εὐν. δόγμα; Nitzsch, System der Christl. Lehre, § 17, 3.

Ἀγατίζω, to conclude, to ordain, to establish, 2 Macc. x. 8, xv. 36, see under δόγμα; Col. ii. 20, τ. . . δογματίζοντες; Μὴ ἄψυ, μηδὲ γένος κ.τ.λ. (the middle = to let oneself order).—Of the philosophers = to teach, e.g. Justin, Apol. i. 4, οἱ τὰ ἐνάντια δοξάσαντες καὶ δογματίσαντες; 7, οἱ ἐν "Εἰλορ δὲ αὐτοῖς ἄρεστα δογματίσαντες ἐκ πιστοῦ τῷ ἐν δόγμαι φιλοσοφία προσαγορεῖσαν, καλέσαντες τῶν δογμάτων ἐνάντιον δύναμι; i. 27, οἱ λεγόμενοι Σωτικοὶ φιλοσοφοὶ καὶ αὐτῶν θεόν εἰς τὴν ἄναλοσθηθαι δογματίζοντι, καὶ ἀδ πάλιν κατὰ μεταβολῆν τῶν κύσμων γενόντως λέγοντι.

Ἄξω, ἤ. The significations of this word divide themselves conformably with the usage of the verb δοκεῖ. We cannot regard as the fundamental meaning, opinion, representation, as against ἐπιστήμη, the actual knowledge of a thing,—a meaning which is connected with the transitively used δοκείω, and, like this, is yet also intransitive at bottom,—but rather
the signification appearance, repute, glory, which the lexicographers clumsily distinguish as the secondary meaning of the word thus—"the opinion in which one stands to others" (in this Passow, Pape, Schenkl agree), whereby the usage and the relation of the word to δοξή are mystified. Its meanings are rather to be arranged thus—(I) from the intransitive δοξέω: (a) seeming, as against ἀλήθεια; e.g. Xen. Cyrop. vi. 3. 30, πλήθουσα δόξα παρέβεσα; Hell. vii. 5. 21, δόξαν παρέβεσα μὴ σωσεθαι μάχης, made it appear, etc. (b) Reputation, renown, always in an honourable sense, unless an epithet alters the force; from δοξέω εἶναι τι ή δοξέω, the expression of general recognition. Hesych. δόξα φήμη, τιμή; Eurip. Her. f. 157, ἄρα δόξαν, ὁμήρων δὲν, εὐφυξίας; Plat. Menex. 241 B, δόξαν ἐγών ἀμαχον εἶναι. So Herod. Xen. Thuc. Plat. Plut. Hence Plut. prob. Rom. XIII. (266 F), τὸν δὲ Ἑρώδη δόξαν ἔφευρον καὶ τις ἡ τιμὴ μεθαμφιεσθε. (II) From the transitively used δοξέω, opinion, notion, opposed to ἐπιστήμη. From the signification I. b, the biblical usage, which is an expansion of it, starts.

(I) It denotes, as in profane Greek, the recognition, which any one finds or which belongs to him; honour, renown, connected with ἐπαυνος, Phil. i. 11; 1 Pet. i. 7; with τιμή, 1 Tim. i. 17; Heb. ii. 7, 9; 2 Pet. i. 17; Rev. iv. 11, v. 13; 1 Pet. i. 7, etc.; with τιμή and εὐφυξία, Rev. x. 12, opposed to ἀτύμλα, 2 Cor. vi. 8, διὰ δόξαις καὶ ἀτύμλαις, διὰ δουσφημίας καὶ εὐφυξίας; 1 Cor. xi. 14, 15. It differs from τιμή as recognition does from estimation; Rom. iii. 23, ὅσπεροντι τῆς δόξης τοῦ θεοῦ, they lack recognition on the part of God; for so must we render the Greek, and not "the glory of God " or "His image," otherwise we lose the true relation between vv. 23 and 24, where διακαυόμενον is contrasted with ἡμαρτον, and δωρεάν takes up the element lying in ἐρωτ. τῆς δ. τοῦ θεοῦ. Cf. also John xii. 43, ἑγώ ἐπιστήμη ἐρωτ. τῆς δόξας τῶν ἀνθρώπων μᾶλλον ἐπερ τῆς δόξιν τοῦ θεοῦ; John viii. 54, ἡ δόξα μου. Noticeable are the combinations, χρήστος δόξαν, 1 Thess. ii. 6; John vii. 18, viii. 50; δόξαν λαμβάνειν παρὰ τινος (cf. διὶ ἄνθρωπως, 1 Thess. ii. 6), John v. 41, 44; 2 Pet. i. 17; Rev. iv. 11; δόξαν διόνυσι τιν, Luke xvii. 18; John ix. 24; Acts xii. 23; Rom. iv. 20; Rev. iv. 9, xi. 13, xiv. 7, xiv. 7; δόξα τιν, εἰς ἐντον, Luke ii. 14, xii. 38; Rom. xi. 36, xvi. 27; Gal. i. 5, Eph. iii. 21; Phil. iv. 20; 1 Tim. i. 17; 2 Tim. iv. 18; Heb. xiii. 21; 1 Pet. iv. 11 (v. 11, Received text); 2 Pet. iii. 18; Jude 25; Rev. i. 6, vii. 12, xii. 1. Cf. Luke xiv. 10, τότε ἐσται σοι δόξα ἐκάστος κ.τ.λ. Further, εἰς, πρὸς δόξαν τινος, Rom. iii. 7, xv. 7; 1 Cor. x. 31; 2 Cor. i. 20, iv. 15, viii. 19; Phil. ii. 11; 1 Pet. i. 7.—Heb. iii. 3.

(II) As δόξα, in opposition to ἀλήθεια, denotes seeming, appearance, from δοξέω, in opposition to εἶναι, cf. Xen. Hell. ii. 3. 39, ἄρδος καὶ κύριος καὶ δοκοῦσιν ἑαυτοῦ εἶναι, so also, if traced back to δοκεῖ εἶναι τι or δοξέω, it may denote appearance, form, aspect; and, indeed, that appearance of a person or thing which catches the eye or attracts attention, commanding recognition, "looking like something;" equivalent therefore to splendour, brilliance, glory. Cf. Isa. lii. 2, οὐκ ἐστιν εἰδος αὐτῷ ὁδή δόξα. How closely these meanings border on each other may be seen, Isa. xi. 3, οὐ κατὰ τὴν δόξαν κρίνει, μητρί; τίς, comp. Ecclus. viii. 14, μὴ δικαίου μετὰ κρίνου· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρίνειν σαί.
αὐτῆς. In this sense δόξα denotes (a.) the appearance of glory attracting the gaze; so, e.g., as a strong synonym of εἰκόνων, cf. Rom. i. 23, ἐνόησαν τὴν δόξαν τοῦ ἀδρατοῦ θεοῦ ἐν ὑμοιόματι εἰκόνος φθάρματος ἀνθρώπου, which explains why δόξα, which elsewhere = μορφή, ὑμοιόμοιος, in Ps. xvii. 15 and Num. xii. 8 = δόξα; in the latter passage, τὴν δόξαν κυρίου εἶδεν, parallel with εἶδος = ἐννοεῖ, cf. 1 Cor. xi. 7, ἀνὴρ . . . εἰκόνα καὶ δόξα θεοῦ ἑνώρηξεν. The expression ἡ δόξα τοῦ θεοῦ, τοῦ κυρίου, must be explained accordingly; indeed, it corresponds to the Hebrew בְּרֵאשִׁית, which signifies “the august contents of God’s own entire nature, embracing the aggregate of all His attributes according to their undivided yet revealed fulness” (Umbreit, die Sünden, p. 99), or which embraces all that is excellent in the divine nature. (In a similar manner, Philo explains the δόξα of God as the “unfolded fulness of the divine δυνάμεως;” cf. Rev. xv. 8, where δόξα and δύναμις τοῦ θεοῦ are conjoined.) The δόξα of God coincides with His self-revelation, Ex. xxxiii. 22, Ἐληλυθήσεται η δόξα τοῦ θεοῦ, η δόξα τοῦ θεοῦ, μοῦ, cf. the following ἐν ἐν παρέδειξαι, ver. 21; τὸ πρόσωπον μου, i.e., in it as the form of His manifestation, God sets Himself forth, since it comprises all that He is for us, for our good, cf. Ex. xxxiii. 19, ἐν ὑμῖν ὑπερβαλλεττός, ἐν σῷ παρέδειξαι πρὸς τὸν τῆς δόξης μου; ver. 18, τὸ δόξης νῦν ἡ ἡμεῖς, ἐμφάνισάν μου σαβελάν. (According to this, Delitzsch’s remark in Ps. xxxv. 7 is to be completed, “ἡ δόξα is not God’s goodness as an attribute, but, as in Ps. xxx. 20, Hos. iii. 5, the fulness of good promised and in store for those who turn to Him.”) Cf. Isa. lvi. 13, xxvi. 10. It occupies accordingly a prominent place in the final revelation of redemption, Isa. lx. 3, ἐνὶ σῷ δόξῃ καὶ ἡ δόξα αὐτοῦ ἐπὶ σῷ δόξῃ σαβελάν; Isa. vi. 3, xlvi. 11; cf. Luke ii. 9; Rev. xxi. 23; Rom. vi. 4, v. 2. This redemptive character is an essential element of the idea of δόξα, so that one might perhaps say—the δόξα of God, as it is the fulness of all that is good in Him (ἐν ὑμῖν ὑπερβαλλεττός, Ex. xxxiii. 19), all His redeeming attributes (cf. παρέκκλησις, John i. 14, 16), so also is it the form in which He reveals Himself in the economy of salvation,—which, however, is not to be taken in the coarse and outward sense taught by Jewish theology in its doctrine of the ἡμεῖς, “splendor quidam creatus, quem Deus quasi prodigii vel miraucti loco ad magnificentiam suam ostendendum alicubi habitare fecit,” Maimon. Mor. n. 1. 64. Cf. Bengel on Acts vii. 2, “gloria, divinitas conopicia.”—Cf. Rom. ix. 23, ἢν γνορίσῃ τὸν πλατύντος τὴν δόξης αὐτοῦ εἰς σκειρί ἑλέους; Eph. i. 12, εἰς τὸ εἶναι ὑμᾶς εἰς ἐπανωθεν δόξης αὐτοῦ; ver. 14; 1 Tim. i. 11, κατὰ τὸ εὐαγγελίου τῆς δόξης τοῦ μακαρίου θεοῦ; Rev. xxi. 11, 23; John xi. 40, εἰν πιστεύσῃ, δόξη τῆς δόξης τοῦ θεοῦ; Acts vii. 55; John xi. 44; Jude 25. Hence the δόξα of God, along with His ἀπεργή (which see), is both the means (2 Pet. i. 3) and the goal (1 Pet. v. 10; 1 Thess. ii. 12) of our vocation. By means of it all the redemptive work of God is carried on. Rom. vi. 4, ἡγέρθη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς; 2 Thess. i. 9; it manifests itself in every redemptive influence experienced by individuals, Col. i. 11, δυναμόνειν κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς κτ.α.; Eph. iii. 16, ἢν δόξην ὑμῶν κατὰ τὸν πλατύντος τῆς δόξης αὐτοῦ, δυνάμει κρατικοθησάντας κτ.α. It made itself specially known in Christ and in His working, 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης...
Δόξα 209 Δόξα
tov theou en proswpwr Xristou, cf. Heb. i. 3 under apaignma, Luke ix. 43, eisplhseontov en tη megaleiotpov tiv theou, Tit. ii. 13, and forms the final goal of Christian hope, Rom. v. 2, kaiwomenv en epipdeo tis doxh tiv theou, cf. Acts vii. 55, 1 Thess. ii. 12, 1 Pet. v. 10, 2 Thess. ii. 14, so far as its disclosure belongs to the future, and, indeed, to the close of the history of redemption, Tit. ii. 13, prosoxloymenov tivn makarivn epihivskai kai epiphainavn tis doxh tiv theou kal soufrhros hmov 'Ierosov Xristov. Cf. Matt. xvi. 27, Mark viii. 38, Luke ix. 26, where Christ speaks of His second coming en tη doxh tiv patroov. The doxa of the Son of man in Matt. xix. 28, xxi. 31, Mark x. 37, comp. Luke ix. 32, xxiv. 26, is to be understood in contrast with His earthly manifestation, John xvii. 22, 24, Phil. iii. 21, cf. 1 Tim. iii. 16, and is brought by Christ Himself into connection with the doxa which He had before His humiliation, John xvii. 5; cf. xii. 41 and Phil. ii. 6, morphi theou; and this His doxa, John ii. 11, the manifestation of that which He properly is (doxa ou monogenov patros patroov, John i. 14, ii. 11), becomes perceptible whenever His then present manifestation is broken through by His past and future glory. So in the writings of John; whereas elsewhere this relation does not come into consideration, and the doxa of Christ, as it appertains to Him now, is alone spoken of, 2 Cor. iii. 18, iv. 4; 2 Thess. ii. 14; Jas. i. 1; 1 Pet. i. 21.—With Rom. ix. 4, ou h niothesia kai h doxa, kai ai diathetai k.t.l.,—where h doxa must be taken absolutely in as definite and independent a sense as the other predicates,—we can scarcely compare 1 Sam. iv. 21, 22, upokeimastai doxa apa 'Iserahl en tη lofghi tivn kibionov kuriou; for this passage relates not to that which doxa is absolutely, but to that which is the doxa tiv 'Iserahl, and what this is, the context shows. (See under δ.) On the other hand, however, we may take as parallels, Ecclus. xlix. 8, 'Isaekhel ou eiden drasan doxhjs hiv upideixen antip eni armatos Xeroubhi, and Heb. ix. 5, Xeroubhi doxh; 2 Pet. i. 17, founi... ap' tis megalostrpov doxh, cf. Heb. i. 3, deixh tis megalostrpov, according to which h doxa is equivalent to 'h theos en tη doxh autov, the self-revelation of God in the economy of redemption.

Δόξα without more precise definition by a genitive = manifestation of glory, opposed to atima, 1 Cor. xv. 43, seiretai en atima, seiretai en doxh (synonymous with timh, Isa. xxxv. 2; Rev. xxi. 26; Rom. ii. 7, 10). Cf. 1 Pet. i. 21, piasteuov eis theo tivn eigeipanta Xristov en nekrovn kai doxan autov doma, as also in all the passages in which doxa stands in antithesis to pathtama, Rom. viii. 18; 1 Pet. i. 11, v. 1; Heb. ii. 10; 1 Pet. iv. 13, 14; 2 Cor. iv. 17. In this sense future doxa is the hope of Christians, Rom. viii. 18, 21, Col. i. 27, iii. 4, a constituent of sotepia, 2 Tim. ii. 10, 11a... sotepia tikhovn tivn en Xristiv 'Iserov metat doxhjs aionivn, above all peculiar to God, for which reason we read ◼ theos, pathr tiv doxh, Acts vii. 2; Eph. i. 17. Cf. Jas. ii. 1, ◼ kyrivos hmov 'Iserov Xristov tivn ◼; 1 Cor. ii. 8. — 1 Pet. iv. 14, to tiv doxa... sotepia. — Besides also in 2 Cor. iii. 7–11, 18; Matt. vi. 13, xxi. 30; Mark xiii. 26; Luke ix. 31, xxi. 27; Phil. iv. 19. — The plural doxa, analogously to the use of ◼ doxa of the self-revelation of God, in 2 Pet. ii. 10, Jude 8, ◼ elaisphmeis, denotes, according to the
context, angelic powers, so far as there belongs to them an appearance demanding recognition.

(b.) More specially δόξα means not the glorious appearance, attracting attention, of the person or thing itself, but that in the appearance which attracts attention, e.g. splendour, glory, brightness, adornment, in which sense the LXX. use it for ἐνόησις, Isa. lii. 2, ii. 10; Dan. xi. 20. τόδε, Isa. xli. 7, πάντα δόξα αὐτῷ ἁγιώτατον ὡς ἄνθος χάριτος. ἔχωσα, Ex. xxviii. 2, 36; 1 Chron. xxii. 5; Isa. iii. 18; cf. Esth. v. 1, especially, however = ἔχωσι, which is rendered only in Ex. xxviii. 2, 36, Isa. xi. 10, by τιμή, in Isa. xxii. 18 by καλὸς, elsewhere always by δόξα, Isa. xxxv. 2, ix. 13, μισθός ἔχωσι = ἡ δόξα τοῦ Δαβίδου. Matt. iv. 8; Luke iv. 6, ή δ. τῶν βασιλείων τοῦ κόσμου. Matt. vi. 29; Luke xii. 27, ή δ. Σωλήνος. Acts xxii. 11; 1 Cor. xv. 40, 41; 2 Cor. iii. 7; 1 Pet. i. 24; Rev. xviii. 1, xxi. 24; Phil. iii. 19; Eph. i. 6, δ. τῆς χάριτος. Ver. 18, τῆς κοινωνίας. Col. i. 27, τοῦ μυστηρίου; 1 Cor. ii. 7. In this sense God is designated ὁ λεγόμενος, Jer. ii. 11; Isa. iii. 8; Ps. cvi. 20; cf. 2 Cor. viii. 23, δόξα Χριστοῦ. Eph. iii. 13, ἤτω (καὶ Θεός, μου ἐπερ υἱόν) ἐστιν δόξα υἱόν. 1 Thess. ii. 20, ἡμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά. Luke ii. 32, δόξα λαοῦ σου Ἰσραήλ.

Δόξα, to think, to be of opinion, to suppose; e.g. ἀρνέω, ἀπειρέω, δὲξ, opposed to εἰλέναι, γνωρίζειν; to hold any one for anything, e.g. δοξάζομαι, ἐδοξάζομαι, Plat. Rep. ii. 363 E; Plut. de Superst. 6, δοξάζομαι φοβερὸν τὸ εἴμενός, καὶ τυραννικόν τὸ πατρικόν. The meaning connected therewith, to recognize, to honour, to praise, is found only in later Greek, e.g. Polyb. vi. 53. 10, ἐν ἄρτη ἐδοξασμένοι ἀνδρεί. LXX. = ὑαίνει, Lev. x. 3, ἐν τοῖς ἐγγέλουσι μοι ἁγιασθόμαι καὶ ἐν πᾶσι τῇ συναγωγῇ δοξασθόμαι; Judg. ix. 9, etc. It is further employed by the LXX., in accordance with their peculiar use of δόξα, to denote to invest with dignity, to give any one esteem, to cause him honour by putting him into an honourable position; Esth. iii. 1, ἐδοξάσατο ὁ βασιλεὺς Ἀρταξέρξης Ἀμαχ καὶ ὑψωσεν αὐτὸν καὶ ἐπροστάθη τῶν φίλων αὐτοῦ = Ῥα; cf. Ps. xxxvii. 20, ἀμα τῷ δοξαζθῆναι αὐτόν καὶ ἤψυθημαι = ᾿τα. Esth. vi. 6–11; Ex. xv. 6, ἡ δέεια σου δοξασθήσεται καὶ ντοι = ἄριστος. Vv. 1, 21 = να. Isa. xlv. 23, ἐντούρισατο ὁ θεὸς τοῦ Ἰσραήλ, καὶ Ἰσραήλ δοξασθήσεται = ἄριστος. Cf. especially, however, Ex. xxxiv. 29, 30, 35, δοξασθήσεται ἡ δόξα τοῦ χριστου τοῦ προσώπου αὐτοῦ = ἀριστή, to ray forth, to shine. Accordingly we may distinguish even in the N. T. the meanings—

(I.) To recognize, honour, praise, Matt. vi. 2; Luke iv. 15; Rom. xi. 13. τὸν θεόν, Matt. v. 16, ix. 8, xv. 31; Mark ii. 12; Luke v. 25, 26, vii. 16, xiii. 15, xviii. 43, xxiii. 47; Acts xi. 18, xiii. 48, xxii. 20; Rom. i. 21, xv. 9; 1 Cor. vi. 20; 2 Cor. ix. 13; Gal. i. 24; 1 Pet. iv. 11, 14 (over against θεαφημεῖν), 16; Rev. xv. 4. The occasion is indicated by ἐπι with the dative, Luke ii. 20; Acts iv. 21; by ἐν, Gal. i. 24.

(II.) (a.) To bring to honour, make glorious, glorify (strictly, to give any one importance). So in 1 Cor. xii. 26, ἐστε δοξάζεσθε ἐν μέλος, opposed to πάσχειν; cf. δόξα opposed to
(b.) Specially, however, is the Johannine use of δοξάζειν connected with this meaning. As the δόξα of God is the revelation and manifestation of all that He has and is of good (vid. δόξα), it is said of a self-revelation in which God manifests all the goodness that He is, δοξάζει τὸ δόμομα αὐτοῦ, John xii. 28. So far as it is Christ through whom this is made manifest, He is said to glorify the Father, John xvii. 1, 4; or the Father is glorified in Him, xiii. 31, xiv. 13; and Christ's meaning is analogous when He says to His disciples, ἐν τούτῳ δοξάζεσθαι ὁ πατὴρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γεννήσῃ ὑμᾶς μαθηταί. When δοξάζειν is predicated of Christ, the νῦν τοῦ ἀνθρώπου (vid. δόξα), it means simply that His innate glory is brought to light, is made manifest; cf. John xii. 4, ἵνα δοξάσῃ ὁ νῦν τοῦ θεοῦ διὰ τῆς αὐθεντικᾶς. So John vii. 39, xii. 23, xiii. 31, xvi. 1, 5. It is an act of God His Father in Him; cf. the more O. T. expression in Acts iii. 13, ὁ θεὸς ἐδοξάσεν τὸν παύσα αὐτοῦ Ἰσχου, for which ii. 33, ἐφοίν. ; compare above, δοξάζειν and ἐφοίν. frequently combined. The glorious nature of Christ is revealed by God in Himself (John xiii. 32, ὁ θ. δοξάζει αὐτὸν ἐν ἑαυτῷ), inasmuch as it is God Himself again who is revealed in Christ as that which He is. So also is Christ glorified in His disciples, xvii. 10; cf. xiv. 13; and finally, as the revelation of the Holy Spirit is connected with the glorification of Christ, Christ says regarding Him, ἐκεῖνος ἐμὲ δοξάσει, xvi. 14. — As this use of δοξάζειν is so constant, it would seem right to assume that it has the force of "to glorify, make honourable," in viii. 54, xxi. 19 also.

"Εν δόξα, v. recognised, honoured, honourable, distinguished, e.g. ἐνδοξά καὶ λαμπρὰ πράγματα, Aesch. iii. 231. So in Luke xiii. 27, τὰ ἐνδοξά τὰ γνώμενα ἐν αὐτοῖς, of the miracles of Christ (Luke v. 26, εἰδομεν παράδοξα σήμερον). Cf. Ex. xxxiv. 10; Job v. 9 = θεός, xxxiv. 24. Distinguished, aristocratic, e.g. πλάκων καὶ ἐνδοξά, Plat. Sophist. 223 B; Isa. xxvi. 15, οἱ ἐνδοξοὶ τῆς γῆς; 1 Sam. ix. 6, etc. = יבצ, Niphal. So opposed to ἄτιμος, 1 Cor. iv. 19; Luke vii. 25.—In Eph. v. 27, ἵνα παραστήσῃ αὐτὸν ἑαυτῷ ἐνδοξοὺ τὴν ἐκκλησίαν, also, the meaning distinguished will have to be taken as lying at the basis; for neither classical Greek nor the LXX. supply an example of the meaning glorious. In this case ἐνδοξοῦ would pretty nearly correspond to ἐνδοξόστος in Rom. xv. 16, 1 Pet. ii. 5; to εὐδοξίας in Rom. xii. 1. The meaning glorious is only defensible if we compare ἐνδοξάζειν.

"Εν δόξα, only in biblical Greek, Ex. xiv. 4, ἐνδοξάσθησομαι ἐν Θαράω = יבצ, as in Ezek. xxviii. 22, ἐνδοξάσθησομαι ἐν σοὶ, καὶ γνώσῃ δι' ὑμώς ὅτι ἐγώ εἰμι ὁ κύριος; 2 Kings
xiv. 10. — Ex. xxxiii. 16, ἐνδοβασθήσομαι... παρὰ πάντα τὰ ἔθνη = ἡγήσατο ὑμᾶς; Isa. xlix. 3, δοκίμους μου εἰς ἑν Ἰσραήλ, καὶ εἰν σοι ἐνδοβασθήσομαι = ἡμεῖς, Hithpael; Isa. xlv. 25, ἀπὸ κυρίου δικασθήσονται καὶ εἰ σὸν θεὸν ἐνδοβασθῇσται πάν τὸ σπέρμα τῶν ὦν Ἰσραήλ (cf. Rom. viii. 30) = ἔδωκεν; Ps. lxxxix. 8; Eccles. xxxviii. 6. According to this, ἐνδοβαζόμενον is equivalent to actually to glorify; aorist passive, to appear glorious; 2 Thess. i. 10, ὅταν θάρσῃ ὁ κύριος ἐνδοβασθῇσται εἰς τοὺς ἀγιοὺς αὐτοῦ. Cf. Ezek. xxvii. 22; Ps. lxxxix. 8.—2 Thess. i. 12, ἵπτο τὸ δομοῦ τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν.

Δ αὐτοῦ καὶ μοι ὡς, as (from δοκεῖα), acceptable, of good and tried coin, hence genuine, approved, 2 Cor. x. 18, οὐ γὰρ ὁ ἐαυτὸς σωματικὸς, ἠκείνος ἐστιν δόκιμος, ἄλλα ὡς ὁ κύριος σωματικὸς, Jas. i. 12. Of those who prove or have approved themselves as Christians, 1 Cor. xi. 19, ἵνα οἱ δοκίμους φανεροὶ γένονται ἐν ὑμῖν, Rom. xvi. 10, Rom. xiv. 18, εἰδέστες τὸν θεόν, δόκιμον τοῖς ἀνθρώποις, acceptable to God and recognised, approved, of men. Bengel, "Id agit, unde Deo placet, et hominibus sees probet probarique ab hominibus debeat;" cf. Prov. xvi. 7; Herod. i. 65. 2, Δυναύρηγον τῶν Σπορτιττέων δόκιμον ἀνδρός; iii. 85. Often in Plutarch.

'Α δοκιμός, literally, unapproved; unworthy, e.g. νόμιμα, spurious, that will not stand proof, 2 Cor. xiii. 5, ἐαυτὸς δοκιμάζετε... εἰ μὴ τι δοκιμόν ἐστε. Vv. 6, 7. We find the same play of words in Rom. i. 28, καθὼς οὐκ ἐδοκιμάσαν τὸν θεὸν ἔχουν ἐν ἐπιγνώσει, παρέδωκαν αὐτοὺς ὁ θεὸς εἰς δοκιμασμὸν νοῦν. 'Δοκιμός νοῦς is a noun that turns out false, cf. 1 Tim. vi. 5, διεθραμμένος τῶν νοῶν, like 2 Tim. iii. 8; Luther aptly renders it, "with disordered mind." From this necessarily follows the ποιμέν τῷ μή καθήκοντα, Rom. i. 28. Wetstein, "Sicut ipsi improbarunt habere cognitionem Dei, ita Deus tradidit eos in mentem improbam, plumbam, inidoneam quae id quod mentis est agerat;" 1 Cor. ix. 27; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.

Δοκιμιτή ὁ, ὁ, proof (of genuineness, trustworthiness). We must distinguish between a present and past, an active and a passive signification, for δοκιμιτής has a reflexive sense; hence either the having proved oneself true or the proving oneself true. Georg. Sync. p. 27. Ὁ, πρὸς δοκιμίην τῆς ἐκάστου πρὸς τῶν θεῶν προσφέρεσιν. Accordingly the texts in which the word occurs may be arranged as follows: (1) 2 Cor. xiii. 3, δοκιμήν ἐγένετο τοῦ ἐν οἴκῳ λαοῦ τοῦ Χριστοῦ, ὅτε εἷς κ.τ.λ., i.e. ye desire that Christ's speaking in me shall prove itself true; 2 Cor. ii. 9, ἵνα γνῶ κ.τ.λ., whether ye prove yourselves true. So also Rom. v. 4. (2) Phil. ii. 22, τὴν δὲ δοκιμήν αὐτοῦ γνώσασθε, how he has proved himself true; 2 Cor. ix. 13, viii. 2.

Δοκιμίων, τό, in Dion. Hal., Plut., and others = τὸ δοκιμίων, means of proving. Dion. Hal. Ethel. 11, δοκ. . . . πρὸς 5 τῶν ἀποβλήτων διωθήσατε τὴν κρίσιν ποιεῖσθαι. Still the means of proof are not only, e.g., the touchstone itself, but also the trace of the metal left thereon. Hence τὸ δοκιμίων τῆς πίστεως, Jas. i. 3, 1 Pet. i. 7, the result of the contact of πίστις with πειρασμοῖς, that in virtue of which faith is recognised as genuine,
the verification of faith. Cf. the frequently cited passage in Herodian, ii. 10. 12, δοκίμων δὲ στρατιωτῶν κάματος ἀλλ' οὐ τρυφή.

Εὖ δὲ εἶπον, belonging only to later Greek, Polyb., Dion. Hal., Diod. Sic., and previously employed several times by the LXX. to translate ἔργον and πρᾶξις. Fut. εὐδοκῶ, aor. εὐδοκήσα, forms which in δοκεῖ occur only rarely, and in poetry. Ηδοκήσα occurs interchangeably with εὐδοκήσα, the same mss. reading in one passage the former, in another the latter; e.g. codex C, Heb. x. 6, ἕθελεν, in ver. 8 εὐδ. — Strictly speaking, it is merely a stronger form of the transitive δοκεῖν, to seem good; cf. Polyb. i. 77, ὥς οὐ μόνον εὐδοκήσας κοινωνῶν αὐτῶν προσλαβέσθαι τῶν πράξεων, with Xen. Cyrop. viii. 7. 4, ἐδοξέσθη ἀναπαύσεσθαι; 1 Macc. vi. 23, ἡμεῖς εὐδοκοῦμεν δουλεῖν τῷ πατρὶ σου, with Acts xxvi. 9 under δοκεῖν, where a resolve is referred to, the infinitive following, and it lays stress on the willingness or freedom thereof; at the same time marking its design as something good, whether as intended by the resolver or in reality. Where it expresses the relation of the subject to an object, it implies recognition, approval thereof; Polyb. iii. 8, εὐδοκεῖν τὸν ἵππον ἀνίβασον πραγματεύοντος, opposed to δυσαρεσκεύονται, vid. δυσαρεσκεύοντο τοῖς ἰππιστοῦ ἀποτελέσμασιν. For both cases at once, see Ps. lxviii. 17, τὸ δρόμον δὶ εὐδοκήσας ὧς θεός κατακεκληκὼς ἐν αὐτῷ. — (I.) It relates to a determination, when it is followed by an infinitive; in the LXX. only in Ps. lxviii. 17. In the N. T. Luke xii. 32, εὐδοκήσας ὑπὲρ ἑαυτοῦ δοξάσας ὑμᾶς τῷ βασιλείῳ; 1 Cor. i. 21, εὐδοκήσας ὅ πλοιος ἔθελεν τῆς μετανοίας τοῦ κυρίου σώσαι κ.τ.λ.; Gal. i. 15, εὐδοκήσας ὃ ἀφοίτησας με... ἁπακολύφα ὧν αὐτοῦ ἐν ζωή; Col. i. 19; Rom. xv. 26, 27; 1 Thess. ii. 8, iii. 1; 2 Cor. v. 8, εὐδοκοῦμεν μᾶλλον οἰκονομῆσας κ.τ.λ.; cf. Ecclus. xxv. 16. — (II.) Where the matter under consideration is the relation of the subject to an object, the latter is expressed in profane Greek by the dative (vid. supra), rarely by the addition of ἐπὶ τοῖς; — in the LXX., on the contrary, we find the accusative, as in Ps. lxviii. 17, li. 18, 21; Lev. xxvi. 34, 41; 1 Esdr. i. 55 (Ecclus. xv. 17); once ἐπὶ with the dative in Judith xv. 10; mostly, however, ἐπὶ with dative, 2 Sam. xxii. 20; Isa. lxii. 4; Mal. ii. 17; Hab. ii. 4; Ps. xliv. 5; — varieties of usage which arose probably from the circumstance that when the word first began to be employed by writers its construction was not quite settled, and that fixed rules were formed on the basis of the example of the authors above quoted. In the N. T. the accusative occurs only in Heb. x. 6, 8 (from Ps. xi. 7). Elsewhere ἐπὶ, Matt. iii. 17, xvii. 5; Mark i. 11; Luke iii. 22; 1 Cor. x. 5; Heb. x. 38; 2 Cor. xii. 10; 2 Thess. ii. 12; εἰς, 2 Pet. i. 17, Matt. xii. 18, where Lachm. reads simply the accusative. This mode of indicating the object is justified by the circumstance that εὐδοκεῖν may be classed among the verbs which denote an emotion, a mood, a sentiment cherished towards any one = to take pleasure in something, to have an inclination towards it, as θέλειν also is used by the LXX., and ἐγκατάπληθη is sometimes combined with the dative in classical Greek. — In general the LXX. employ θέλειν far more frequently to express that which they elsewhere express by εὐδοκεῖν = ἔργον and πρᾶξις. So e.g. ἔργον, θέλειν with the accusative, Dent. xxii. 14; Ps. xviii. 22, βοσκεῖν
Eidokia

με, ὅτι ἡθέλησε ἐμ. (Cf. Matt. xxvii. 43, ἰνασάθω τῶν αὐτῶν, εἴ θῆλεν αὐτῶν.) Ps. xxxiv. 12, θέλειν ζωὴν, cf. 1 Pet. iii. 10, ζωὴν ἀγαπάω, and γῆν = ἀγαπάω, Ps. ii. 8; Hos. vi. 6, ἄλεος ἀθικά καὶ οἰς θυσίαις, cf. Heb. x. 6, 8. Herewith cf. eidokein with the accusative in the places quoted. Further, ἡθέλειν ἐν, in the same sense as eidokein ἐν, 1 Sam. xviii. 22, θέλει ἐν σοὶ ὁ βασιλεὺς; 2 Sam. xv. 26, οὗτ ἡθέλησεν ἐν σοὶ, correlative with χαρός. 1 Kings x. 8, ἡθέλησεν ἐν σοὶ δοῦναι σε ἐν τῷ βρῶν Ισραήλ, as in 2 Chron. ix. 8. Further = ἡθέλειν, 1 Chron. xxviii. 4, ἐν ἐμοί ἡθέλησε τοῦ γενέσθαι με ἐν βασιλείᾳ, parallel previously with ἑκλέγεσθαι and airpetizein, cf. Matt. xii. 18. Like theλειν in these combinations, eidokein also denotes what is elsewhere rendered ἑκλέγεσθαι and airpetizein, or προσδέχεσθαι, as πρ̄ is rendered in Isa. xiii. 1; Amos v. 22; Mal. i. 10; cf. Prov. iii. 12, παραδέχεσθαι, and accordingly eidokein is fitted to express the same bearing on God's part to men (Matt. iii. 17, xvii. 5; Mark i. 11; Luke iii. 22; 1 Cor. x. 5; Heb. x. 38; 2 Pet. i. 17; Matt. xii. 18), for which elsewhere these latter expressions are employed (hence also the sor. ἐν ἀθλετικήν, Matt. xvii. 17, etc.). Cf. Isa. xiii. 1, ὁ ἀλετής οὗ, προσδέχεται αὐτὸν ἡ παρακλήσας, for which Matt. xii. 18, ὁ ἀγαπητὸς μου, εἰς ἐν ἐκλέγεσθαι ἡ παρακλήσας. Cf. also ὁ νόος μου ὁ ἀγαπητός, ἐν ἐν ἔκλεσθε, Matt. xvii. 5, with the parallel passage Luke ix. 35, ὁ νόος μου ὁ ἐκλεκτός. It corresponds also to ἀγαπητόν; cf. 2 Thess. ii. 12, ἐκλέσθαι ἐν θυμία, with 2 Pet. ii. 15; Heb. i. 9; see ἀγαπητός (a) and (b). What is special here is that eidokein is at the same time an expression of emotion; hence the combination with ἀγαπητόν, as προσδέχεσθαι with ἑκλέγεσθαι, Isa. xiii. 1; cf. 2 Cor. xii. 10, εἰδοκεὶ ἐν ἀθετείᾳ.

Εὐδοκεῖν, ἣ, in the LXX. and N. T., for which Dion. Hal., Diod. Sic., etc., have εἰδόκεσθαι, the desiring good, contentment, approval. Diod. Sic. xv. 6, τηρῆσαί ἐμαί καὶ τὴν ἀλήθειαν καὶ τὴν εἰδοκεσθαι τοῦ Διονυσίου. In this sense eidokia = ἣθ, Ps. xix. 15, ἵσταται εἰς εἰδοκεῖαν τὰ λόγια τοῦ στίματος μου; Ecclus. xxxi. 20, cf. θῇθ, τῆ, Lev. i. 3, xxii. 20, 21, Jer. vi. 20, Prov. xii. 22, where it is = ἐδεικτὸς τῷ θεῷ. This corresponds to the use of eidokein τῷ, ἐν τῷ, No. Π., where an object actually present is referred to, = joy, good pleasure, Ecclus. i. 27, xxxii. 5, xxxix. 8. But as eidokein, where allusion is made to a resolve, lays stress on the willingness or freedom of it (Ecclus. xxxii. 20, θεραπεύων εἰς εἰδοκεῖν δεχομένως καὶ ὁ δεχόμενος αὐτὸν ὡς θυμίαν συνάψεις), at the same time marking it as good, so also does eidokia denote a free will (willingness, pleasure), whose intent is something good, — benevolence, gracious purpose. It corresponds thus to θῇθ, Ps. lxix. 18, xvi. 4, li. 20, ἄγαθουν, κύριε, ἐν τῇ εἰδοκεῖα σου τῷ Σώς (cf. θῆλημα = θῇθ, Ps. xxx. 6, 8), and in this sense is parallel to εὐλογία, blessing, Ps. v. 15, εὐλογηθήσεται δίκαιος, κύριε, όσ ὠν ἐν εἰδοκεῖας ἐστεφάνως ἡμᾶς, cf. Deut. xxxii. 23; Ps. cv. 16, ἐμπροσθεῖς πάν τῶν ζωῶν εἰδοκεῖας. Cf. θῇθ = άλεος, Isa. lx. 10 = χάρις, Prov. xi. 27. Hence Theodoret, ἢ ἐν τῇ εὐθυγραμματείᾳ βούλεις. — Of God's purpose of grace, Matt. xi. 26; Luke x. 21, οὕτως ἐγκύκτω εἰδοκεῖα ζημιορεθεὶσα σου; Eph. i. 9, κατὰ τὴν εἰδοκείαν αὐτοῦ; Phil. ii. 13 (cf. ὑπὲρ, Rom. xv. 8). In Eph. i. 5 it serves more exactly to characterize the θῆλημα, κατὰ τὴν εἰδοκείαν
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tou thelmatos authoi. Luke ii. 14, ev anbropous evidokia, corresponds to evidokew ev. Even if, with Lachm. and Tisch., we read ev a. evidokelas, we should have to take evidokia in the same sense, and to explain the genitive like tivna ergis, vido tis basileias. For evidokia never denotes "good will" in the moral sense; not even in 2 Thess. i. 11. As pása evidokia agathousinis is there mentioned along with ergon pisteos, it is impossible that evidokia agathousinis should mean "pleasure in the good" (de Wette), for the symmetry of expression would thus be destroyed; but evidokia must be an outcome of agathousi, as ergon is a product of pisteis; evidokia agathousinis is an expression like evidokia epideihsis, Ecclus. xviii. 31; evid. dorebwn, Ecclus. ix. 12, denoting accordingly that which pleases agathousi, goodness, the tendency to the good. Nor does evid. in Phil. i. 15 mean a purpose morally good; but in opposition to dea philon kai ergi, de evidoklaw ton Xriston eproskein is = benevolently, cf. vv. 16, 17. The question is more difficult, how we are to understand me evidokia tis eumai kardiai kai dein ysis pro ton theon k.t.l. in Rom. x. 1. Some urge that it cannot denote wiex, because evidokew does not occur in the sense of epithtsmos, and that the meaning "good pleasure" is inconsistent both with deins and with proi ton theon, which, owing to the absence of the article, must be referred to both expressions. Apart, however, from the circumstance that some mss. repeat the article, the words deins proi ton theon can quite as easily stand alone, like e.g. pisteis eumai ev Xristo, 1. i. 4, cf. deins, 2 Cor. ix. 14, Phil. i. 4, and the meaning "what is pleasing to my heart (Ecclus. ix. 12), and what I ask from God for Israel," would not be at all unsuitable. At the same time, it is possible that the apostle used evidokia to express his benevolent intentions or wishes relatively to the salvation of Israel, analogously to its use for the gracious will of God. Still this explanation of evid. in the present connection is undeniably somewhat forced, especially as the meaning "benevolent purpose," alongside of deins, strikes one as much stranger than "good pleasure." The meaning "wish" is totally indefensible, even if we take into consideration the use of evidokew in 2 Cor. v. 8, 1 Thess. ii. 8, where it denotes "willingness," as in Rom. xv. 26, 27; cf. 1 Macc. vi. 23, xiv. 46, 47.

A o vlo s, ov, ð, servant, the opposite of eileithros, 1 Cor. xii. 13; Gal. iii. 28; Col. iii. 11; Rev. vi. 15, xiii. 16, xix. 18. Correlative usually to deisidaios, as in Tit. ii. 9; in the N. T., however, more frequently to kiro, Luke xii. 46, John xv. 20, and often. He is a doulos whose will and capacity are totally at the disposal of another, Xen. Cyrop. viii. 1. 4, òi mev doulos akontes tois deisidaios upogetoiv; cf. Luke xvii. 7-10; Gal. iv. 1-3; John xv. 15; 1 Tim. vi. 1. Synonymous with diakoneos (which see), sikelis, theodoton, which latter expressions are often used interchangeably in the LXX. The transference to moral relationships was natural enough; e.g. ð. tis amartias, John viii. 34, Rom. vi. 17, 20, cf. douloivthea tiv dikaiosynh, Rom. vi. 18, to designate one who has given his will and thus also his activity into bondage to sin, and is completely ruled thereby. Cf. 2 Pet. ii. 19, eileithriam authois epitergallomenoi, authoi douloi uparchontes tis phorai
subiect to corruption; ὑπάρχει τις ἡττηται, τούτῳ καὶ δεδουλωται; Rom. vi. 16, δουλεύει ἔστε ὑπάρχει. Cf. Ammon., p. 45, δουλεύει μὲν γὰρ εἰσὶ οἱ τῶν ἡδονῶν καὶ πάντες οἱ ὑποτεταγμένοι ὑπὸ βασιλέα.

The normal moral relation of man to God is that of a δοῦλος τοῦ θεοῦ, whose own will, though perfectly free, is bound to God; 1 Pet. ii. 16, ὡς ἐλεύθεροι, καὶ ἐὰν ἐπικάλυψις έχουσιν τῆς καθής την ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι. The expression δοῦλος θεοῦ (κυρίου, Χριστοῦ), however, bears a twofold meaning. It denotes—

(I.) That relation of subservience and subjection of will which beseems all who confess God and Christ, and are devoted to Him; and indeed with the distinction, that whilst (a) some are designated His servants by God Himself, and are separate from others as belonging to Him and well-pleasing on account of their conduct towards Him (for this latter see Rev. xxii. 3), so e.g. Ps. cv. 6, 26, and Isa. lxv. 9, where δοῦλος is conjoined with ἐκλεκτός; Ps. cv. 26, ἡσπάστελε Μωυσῆν τὸν δοῦλον αἰτοῦ, Ἀραβῶν δὲν ἐξελέξατο ἑαυτῷ; Job i. 8, ii. 3, xlii. 8; Joel iii. 2; Acts ii. 18; Deut. xxxii. 36; Lev. xxv. 42; Rev. i. 1, ii. 20, vii. 3, xii. 5, xix. 18, 2, 5, xxii. 6; in other cases (b) men thus designate themselves; and accordingly merely their relation to God, i.e. their devotion, submission, is expressed, as e.g. Ex. iv. 10; 1 Sam. iii. 9, xxii. 10; 1 Cor. vii. 22 (cf. ver. 23, ἡγίασεν δοῦλον ἀνθρώπων); Eph. vi. 6; Col. iv. 12; Luke ii. 29. Cf. ἰδοὺ δὴ δοῦλη κυρίου γεννητοῦ μοι κατὰ τὸ ἤματα σου, Luke i. 38, 48; σύνδολος, Rev. ii. 9. It is the same idea which gives weight and significance to Phil. ii. 7—one of the most daring expressions,—μορφήν δοῦλον λαβών, over against ἐν μορφή θεοῦ ἵππαρχον, ver. 6.

(II.) A peculiar relation of devotedness, in which a man is at God's disposal, and is employed by Him,—a special form of the general relation referred to above; cf. the passages in the second part of Isaiah, where the servant of Jehovah (ὁ παῖς μου) is at the same time His Elect One; cf. also Rev. xxii. 9. Thus the prophets are designated δοῦλοι τοῦ θεοῦ, Rev. x. 7, ἐπιλεύσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐφρονείσθη τοὺς ἑαυτοῦ δούλους τῶν προφητῶν; cf. Jer. vii. 25, xxv. 4; Amos iii. 7.—Moses, Rev. xv. 3, and Neh. x. 30, cf. Josh. i. 2, Ex. xiv. 31, Num. xii. 7 = θεράπων; Deut. xxxiv. 5, οἰκέτης; Ps. cxix. 10, ccxv. 10; Acts xvi. 17; cf. Eurip. Ion. 309, τοῦ θεοῦ καλοῦμαι δοῦλος εἰμί τε. In the O. T., after Moses and Joshua, David is the first who is called the servant of Jehovah in a prominent sense, Ps. xviii. 1, xix. 12, 14, ccxv. 10; 2 Sam. vii. 20. (See Delitzsch on Ps. xviii.)—So also the apostles, Acts iv. 29; cf. Tit. i. 1. In the same manner Paul describes himself as a δοῦλος Ἰησοῦ Χριστοῦ, Rom. i. 1, which obviously has relation to his office; cf. Gal. i. 10, εἰ ἦτε ἀνθρώπων ἥρεσις Χριστοῦ δοῦλοι ὡς ἦμεν. Cf. also Phil. i. 1, where Paul designates himself and Timothy without further addition δοῦλοι Χριστοῦ Ἰησοῦ; and 2 Tim. ii. 24, where there is undoubtedly a reference to the special relation of service (and the correspondent behaviour, see I. b); δοῦλοι δὲ κυρίου οὖ δὲ μάχοσθαι, ἀλλ' ἤπνων εἰμι πρὸς πάντας, διδακτικὸν κ.τ.λ.; Jas. i. 1; 2 Pet. i. 1; Jude 1; Rev. i. 1.—Only once does Paul use the word to designate his relation to the church, 2 Cor. iv. 5, κηρύσσομεν Χριστοῦ Ἰησοῦν κύριον, ἐαυτοῦ δὲ δοῦλος ὑμῶν διὰ
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Ἰσραήν; cf. i. 24, οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοὶ ἐσμέν τῆς χαρᾶς ὑμῶν; 1 Cor. ix. 19, εὐθείας γὰρ ὅν ἐκ πάντων, πάσων ἐρμαυτὸν ἐδούλωσε; cf. διάκονος.

Σύνδουλος, ὁ, fellow-servant, Matt. xviii. 28, 29, 31, 33, xxiv. 49; ὁ τοῦ αὐτοῦ δεσπότου, Pollux, Onom. iii. 82. In Attic Greek ὁμόδουλος is often substituted for it. — Used (I) of companions in the same relationship of devotion and subjection to God, Rev. xxii. 9, as also of subservience (vid. δοῦλος), Rev. vi. 14. And (II) to denote participation in the same work, in the same divine commission, Rev. xix. 10, xxii. 9, connected with διάκονος, Col. i. 7, iv. 7.

Δοῦλος ὁ, to make a servant, to subject, to subjugate, Acts vii. 6; 1 Cor. ix. 19; passive, to be subjugated, subdued; perfect, to be dependent; Gal. iv. 3, ὡς τὰ στοιχεῖα τοῦ κόσμου ἦμεν δειδουλομένου. It denotes not so much a relation of service, as rather, primarily, the relation of dependence upon, bondage to any one; e.g. in the case of subjugated nations, etc.; so in 2 Pet. ii. 19; Tit. ii. 3. To this the use of the word in Rom. vi. 18, 22, owes its significance, ἐνκυρώθητε δὲ ἀπὸ τῆς ἄμαρτίας δειδουλόθητε τῇ δικαιοσύνῃ; ver. 22, δειδουλόθητε δὲ τῷ θεῷ; cf. the adjective, τὸ μέλη δοῦλα, ver. 19. — In 1 Cor. vii. 15 the words οὗ δειδουλοσκαί ὁ διδάσκαλος ἢ ὁ διδάσκαλος are hardly to be explained as standing in antithesis with χωρίζεσθαι, or ver. 13, μὴ ἀφίετο, but, as Meyer (in loc.) justly remarks, relate to the legal necessity, to which attention is directed in the ἐν τούτοις, “in such cases;” cf. ver. 39.

Δουλεω, to be in the position of a servant, and to act accordingly; that is, both to be subject and to serve in subjection, in bondage,—used of actions which are directed by others. Cf. δουλοῦσα as opposed to αὐτοῦνομος, Xen. Hell. iv. 8. 1, 2.

(I.) To be subjugated, reduced to bondage, τινί, John viii. 33; Acts vii. 7; Rom. ix. 12. Absolutely, Gal. iv. 25, δουλεψα μετὰ τῶν τέκνων αὐτῆς, opposed to ἐλευθέρα ἐστίν, ver. 26, synonymous with ἐν τῷ νόμῳ εἶναι, ver. 21. The similar expression in Rom. vii. 6, ἤστε δουλεψα ἡμᾶς ἐν κανόνῃ πνεύματος καὶ οὐ παλαιότητι γράμματος, is occasioned by the relation to the νόμος hitherto considered, and by the antithesis between γράμμα and πνεῦμα intended to be set up by the apostle. Γράμμα, namely (which see), denotes the law as a fixed and therefore outwardly abiding norm, and the words ἐλευθέρα ἐστίν ἀπὸ τοῦ νόμου, ver. 4, readily suggested the expression δουλεψα. At the same time the apostle had in view, not merely the dissolution of the relation to the law, but also the establishment of a new relation, in which Christ takes the place of the law, just as a husband represents the law relatively to his wife until another can rightly take his place, vv. 1–4. Finally, however, in order to express the change effected in the δουλεψα itself, the apostle in ver. 6 contrasts, not as hitherto νόμος and Χριστός, but πνεῦμα and γράμμα; for in the πνεῦμα the relation of Christ to man manifests itself analogously to that of the law to man in the γράμμα, hence also we read δουλεψα ἐν τίνι and not δουλεψα τινί.

(II.) To serve in bondage, to put one's dependence into effect, e.g. to obey, Luke xv. 29,
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douleidw sòu kai oôdòptete éntolèn tôn parállhôn ; Matt. vi. 24; Luke xvi. 13, dòsi kúrlews, thew kai màmmàv; Gal. v. 13, douleidwte allhleus; cf. Eph. v. 21, ὕποτασσόμενου ἄλλως; Eph. vi. 7; 1 Tim. vi. 2. Metaphorically, eg. taìs ìdōnavì, Plat., Xen., Herodian; tòv vòmos, Plato. In the N. T. Tit. iii. 3, douleidwtev épiphamías kai ìdōnavì polleidàv; Rom. vii. 25, δ. νόμος θεοῦ; vi. 6, τῇ ἁμαρτίᾳ; Gal. iv. 8, δ. τοὺς φύσει μὴ ὀφείλεις θεοῖς; 1 Thess. i. 4, θεῷ ζωτί; Col. iii. 24; Rom. xiv. 18, xvi. 18, Χριστῷ. The expression ἐκατό, Χριστῷ ζην, 2 Cor. v. 15, may be compared. Eurip. Ion. 182, Φοίβῳ δουλεῖσα. — If we read Rom. xii. 11, with Griesbach and others, τῷ καρπῷ δουλείων, instead of the Received τῷ κυρίῳ, which is favoured by the context with its special exhortations, we shall have to understand the apostle as requiring an exact and careful consideration of the circumstances of the time. Τῷ καρπῷ δουλείων denotes, namely, like the Latin temporis servire, to take the circumstances into consideration, to regulate oneself by them. For examples, see Tholuck and Fritzsche in loc. In such a connection the otherwise ambiguous expression can have no less force than the general exhortation in Eph. v. 16, Col. iv. 5, namely, a force agreeable to the Christianity of the writer and the persons addressed; vid. ἔγγοραράς.

Δούλεια, ας, ἡ, servitude, dependence; the state of a δοῦλος, who is not his own master; opposed to ἑλεύθερα, Gal. v. 1. In this place, as well as in iv. 24, διαβήτης... εἰς δουλείαν γενέσα, cf. ver. 26 and Rom. viii. 15, πνεῦμα δουλεῖα, opposed to νοεθειάς (cf. John viii. 35), we must understand by δουλεία the state of involuntary dependence into which man is put by the law. From it we are freed by Christ (Gal. v. 1, i. 4), in that He brings about a δουλείαν ἐν πνεύματι — a figurative expression, cf. Rom. viii. 4. — On Heb. ii. 15, δος φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοῦ ἡσαν δουλεία, comp. Lev. xxvi. 36, ἐπάξεν δουλεῖα εἰς τὴν καρδίαν αὐτῶν... καὶ διάζεται αὐτοῦς φως φόλλον φερομένων, καὶ φεύγουσα ὡς φεύγουσε ἀπὸ πολέμου. That state of man is described in which he is prevented from freely possessing and enjoying his life. — With the genitive added, in Rom. viii. 21, ἡ δουλεία τῆς φθορᾶς, subjection to corruption.

Δύναμις, ες, ἡ, capability, power.—(I.) Relatively, capability of anything, ability to perform anything, Matt. xxv. 15; Acts iii. 12, iv. 7; Heb. xi. 11; cf. εἰς, κατὰ δύναμαν, according to ability, as far as able (2 Cor. viii. 3), opposed to παρά, ἀνεκτὸς δύναμαν, 2 Cor. i. 8, viii. 3, beyond ability. Plato, Philod. 58 D, ἐὰν τὸν πέφυκεν τῆς ψυχῆς ἡμῶν δύναμαν ἔραν τῷ οὐδόθην καὶ πάντοθεν ἑνεκα τοῦτον πράττειν. — (II.) Absolutely, power, strength, might, both (1) the ability to make oneself felt vigorously, to work, to act powerfully,—as, e.g., physical and intellectual power,—and (2) power in operation, in action; not merely power capable of action, but power in action. The former in Luke xxiv. 49, δος ὁ δευτεροστός ἐξ ὑψού δύναμαν; Acts i. 8; vi. 8; Luke i. 17; Rev. iii. 8. Opposed to ἀσθένεια, 1 Cor. xv. 43.—1 Cor. xv. 56, ἡ δὲ δύναμις τῆς ἁμαρτίας ὁ νόμος, it is the law which gives sin its power to assert itself and bring forth death (it is used for this purpose by
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sin, because it itself ἐσθενεῖ διὰ τῆς σαρκὸς, Rom. viii. 3, cf. vii. 8, 10. Of moral vigour and efficiency, Eph. iii. 16, δύναμει κραταιοθήναι εἰς τὸν δόσω δικαιὸν; Col. i. 11, εἰν πάση δύναμει δυναμοῦμεν ... εἰς πάσαν ὑπομονήν (Isa. xl. 31). Cf. Plato, Phil. 64 E, ἡ τάγαθος δύναμις. Mostly, however, it is power showing itself as power (not passive), power in action—might. So in Rom. i. 20, ἡ ἄνθρωπος τοῦ θεοῦ δύναμις καὶ θεότης. In this sense Paul describes the gospel as δύναμις θεοῦ εἰς σωτηρίαν παρθενίου πιστεύσατε, Rom. i. 16, as he says similarly in 1 Cor. i. 18, ὁ λόγος τοῦ σταυροῦ ... τῶν σκοτεινῶν ἢ μὴν δύναμις θεοῦ ἰστιν. Ver. 24 of Christ crucified, θεοῦ δύναμις καὶ σοφία for those who are called. Cf. 2 Pet. i. 3, ἡ βασιλεία τοῦ Χριστοῦ; Phil. iii. 10, ἡ δύν. τῆς ἀναστάσεως τοῦ Χριστοῦ, where we must take into consideration everything by which it is made evident in us that Christ has risen from the dead, 1 Cor. xv. 14–22; Rom. viii. 33, 34, —2 Tim. iii. 5, δόν. τῆς ἐκείσθειας, opposed to µόρφωσιν. In the same sense in the doxologies as in Matt. vi. 13; Rev. vii. 12, xii. 10, xix. 1; in the combination ἐν δύναμις, e.g. Mark ix. 1, ἡ βασιλεία τοῦ θεοῦ ἐξελθεῖν ἐν δύναμις; Luke iv. 36; Rom. i. 4; 1 Cor. xv. 43; Col. i. 29; 1 Cor. iv. 19, 20, εὖ γὰρ ἐν λόγῳ ἡ βασιλεία τ. θ. ἀλλ' ἐν δύναμις. God Himself, as the power who is exalted above and prevails over all things, is designated absolutely δύν., Matt. xxvi. 64; Mark xiv. 62 (in the parallel passage, Luke xxi. 69, ἡ δύν. τοῦ θεοῦ), like γὰρ with the Rabbins, δόξα, 2 Pet. i. 17, etc.; μεγαλωσθεῖσα, Heb. i. 3; ὁ μόνος δυνάμεως, 1 Tim. vi. 15; ὁ τῆς ἀπάτης δυνάμεως δυνάμεως, 3 Mac. v. 51. Analogous is the use of δύναμις (ἐξουσία) in profane Greek to denote the ruling power, the authorities, Xen., Dem., Diod. Sic. Comp. δυνάμεως as a designation of persons, 1 Cor. xii. 29 (Acts viii. 10). With this may be compared the designation of supramundane, angelic powers in the N. T. and Hellenistic Greek in general by δύναμις or δυνάμεως, conjoined with ἄρχῃ, ἐξουσίᾳ, κυριότης, corresponding to the rabbinical הַחַיָּה, Eph. i. 21, Rom. viii. 38, 1 Cor. xv. 24, 1 Pet. iii. 22, ὑποταγήσαντος ἀυτῶν ἀγγέλων καὶ ἐξουσίων καὶ δυνάμεως, perhaps describing principally their relation to humanity (but see under ἀγγέλων). Cf. the Philonic doctrine of the divine δυνάμεως. For further details, vid. ἐξουσία; 2 Thess. i. 7, ἀγγέλοι δύναμεως κυριου. Where the appearance of Christ, μετὰ δέξεις καὶ δυνάμεως, is spoken of, Matt. xxiv. 30, Mark xiii. 26, Luke xxi. 27, we may conceive the δύναμις as represented by the accompanying hosts of angels who, like an army in prof. Greek, Plutarch, Mar. 13, are designated δύναμις τοῦ κυρίου, Ps. ciii. 21, cxlviii. 2 = τῆς κυρίου. Not to be confounded therewith is the expression in Matt. xxiv. 29, αἱ δυναμεῖς τῶν οὐρανῶν σαλευθήσονται; Luko xxi. 26 (Mark xiii. 25, αἱ δυναμεῖς τῶν οὐρανῶν). Ἡ δύν. τῶν οὐρ. denotes, indeed, in Ps. xxxii. 6, Dan. viii. 10, plural in Isa. xxxiv. 4, the starry host; but in the places cited this meaning does not harmonize with the words ὁ ἐος ... καὶ ἡ σελήνη ... καὶ οἱ ἀστήρες which precede; so that it must be assumed to add a new feature. I prefer, therefore, to take it to denote the powers which are connected with the stars or the heavens (cf. Gen. i. 14–19), to whose influence the earth is subject. It thus corresponds to Job xxxviii. 33, ἡ ἀστεροκρατία παραπληρωθηθείς ἡ γῆ. Cf. Cremer on Matt. xxiv. 25, p. 104 sqq.
As a special peculiarity of the N.T. use of δύναμις, may be further adduced its application to signs and wonders. Not merely are we told that δύναμις κυρίου ἰν εἰς τὸ ἱάσθαι αὐτοῦ, Luke vi. 17; δύναμις παρὰ αὐτοῦ ἐξηρεθέτο καὶ ἱάτο πάντας, vi. 19; cf. viii. 46; Mark v. 30, but the miraculous activity of Christ, is traced to the δύναμεις working in Him. Mark vi. 14, ἐνεργοῦσαν αἰ δὼν. ἐν αὐτῷ; Matt. xiv. 2, xiii. 54, πόθεν τούτῳ ἡ σοφία ἀπή καὶ αἰ δὼν; cf. 1 Cor. xii. 10, ἐνεργῆματα δυνάμεων; xii. 28, 29, μὴ πάντες δὼν.—a mode of expression which is most readily traceable to the employment of δυνάμεως by Philo to designate the divine attributes, which were represented in the form of intermediate beings, who were the media of God’s external activity. Cf. John i. 52. (To a similar notion may perhaps be traced the words in Acts viii. 10, ὅτι ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη, cf. de Wette in loc.)—Further, miracles themselves are also passively termed δυνάμεως, Matt. xi. 20, 21, 23; Mark vi. 2, 5, 7; Luke x. 13, xix. 37; Acts ii. 22, vii. 13, xix. 11; 2 Cor. xii. 12; Gal. iii. 5; Heb. ii. 4; τοιχὸν δυνάμεως, Matt. vii. 22, xiii. 58, Mark ix. 39, as effects wherein power is in a special sense unfolded and manifested, cf. τοιχὸν δυνάμεως, Ps. cviii. 14, lx. 14—καὶ πέφυ; Job xxxvi. 13, νοστῆθαι δυνάμεως κυρίου = πέφυ. Further analogies for this usage, which we find also in patristic Greek, do not exist. We can scarcely take the term in this sense in Heb. vi. 5, δυνάμεως μελλοντος αἰώνος γενάσθαι, for the writer is treating of an inward personal experience of the δων, such as we may have of the word of God (καλὸν γεννημένου θεοῦ ῥήμα δυνάμεας τε μ. αἰών), which we could not be expected to have of miracles (Heb. ii. 4). They are influences which are connected with or arise from another order of things, but have no causal connection with the present, and as such confer a special worth on the state and position, whose loss is referred to. Cf. Eph. ii. 2; Tit. ii. 12; Heb. vii. 16; Eph. i. 19; 1 Pet. i. 3.

Apart from these peculiarities of usage, δύναμις in other respects also has a distinctive place in the treasury of N.T. words. It denotes the power which manifests itself in all the modes of the activity of God, especially in His redeeming work. We read, accordingly, not only of the ἀδιάκοπος τοῦ θεοῦ δύναμις, Rom. i. 20, Heb. i. 3, which is set forth in the works of creation; but, for example, when speaking of the possibility of the resurrection of the dead, and therewith of the promised redemption, Christ says, πνεάνσθε μν ἐκάστε τῶν γραφῶν μηδὲ τὴν δύναμιν τοῦ θεοῦ, Matt. xxii. 29; Mark xii. 24. Especially at the beginning and concluding realization of salvation is the power of God active and discernible, Luke i. 35; 1 Cor. vi. 14; 2 Cor. xiii. 4 (the birth and resurrection of Christ); and where Paul speaks of the δυνάμεις τοῦ θεοῦ, as in Eph. i. 19, 2 Cor. vi. 7, Eph. iii. 7, 20, 2 Tim. i. 8, cf. 1 Pet. i. 5, 2 Cor. xii. 9, reference is made to the power which manifested itself in the resurrection of Christ, which works σωτηρία (2 Tim. i. 8; 1 Pet. i. 5), and displays itself savingly in and on man,—to God’s redeeming and renewing power, cf. 1 Cor. ii. 5, Ἰη στις ὑμῶν μὴ γένε σοφία ἀνθρώπων ἀλλ’ ἐν δυνάμει θεοῦ. In this sense Paul terms the gospel the word of the cross, Christ the crucified, the power of God (see above). Power operates and appears everywhere where God is at
work revealing and carrying out the plan of salvation (cf. 2 Pet. i. 16), or where the results of His redeeming work are found either in the whole or in the individual; cf. 2 Cor. iv. 7, xii. 9; Eph. iii. 16, 20; Col. i. 11; 2 Thess. i. 11, ii. 9; Heb. vii. 16; 1 Pet. i. 5; 1 Cor. xv. 43. In accordance therewith, the work of those who are engaged in the service of the divine economy of salvation is done in power, Acts vi. 8; 1 Thess. i. 5; Col. i. 29; 1 Cor. ii. 5. It is connected with the Holy Spirit, by whose agency the personal possession of salvation is brought about, Acts i. 8, x. 38, Luke xxiv. 49, Rom. xv. 13, 19, and who for this reason is termed πνεύμα δυνάμεως, 2 Tim. i. 7; 1 Pet. iv. 14.

Thus, always according to the contexts, these very determinate ideas are connected with the word δύναμις (synonyms, ἁγίας, κράτους, ἔξωσια)—ideas which ought not especially to be excluded from the doxologies; cf. Rev. vii. 12, xi. 17, xii. 10, xv. 8, xii. 1. The example was set by the O.T. with the stress it laid on the power of God, cf. Deut. iii. 24; Ps. xxi. 14, lxxxvi. 8, lxxxix. 7, cxlvii. 5; Isa. xl. 26, 29, l. 2, etc. Cf. δυνάμεις, ἔξωσις, ἁγίας.

"God and Power are one and the same," says Frommüller in Zeller’s bibl. Wörterbuch, ii. 87. Cf. δυνάμεις as used of God, especially in the Apocalypse.

**Δύνασθαι, o, possessor of power;** in general, of such as are in possession of authority, who occupy any high position; e.g. Herod. ii. 32, 2, γενέθηκαν ἄνδρῶν δυναστῶν παῖδες ὑπόμονας. So in Job vi. 23, ix. 22, xv. 20—μυρίς; Lev. xix. 15—μυρίς; Ecclus. viii. 1. Then in the LXX. Gen. i. 4, Jer. xxxiv. 19, of the chief officers; in the latter passage = δύνασθαι. So in Acts viii. 27, δυνάσθαι Καρδασίας. Cf. Const. apod. p. 425, οἱ πρεσβύτεροι καὶ οἱ διάκονοι... δυνάσται ἑπάρχοντες τῆς ἐκκλησίας. Specially, however, of the independent rulers of larger or smaller territories (τεσσεράκοντας and τετράκοντα); Phavor. δυνάστης: οἱ τύραννοι καὶ οἱ βασιλεῖς; Luke i. 52 (cf. Ecclus. xii. 5).—

Δυνάστης is used of God in the Apocalypse with the same prolepsis and emphasis as that with which God's power is made prominent in the O.T., e.g. in Ecclus. xli. 5, 6, οἱ βασιλεαὶ δυνάστης, parallel with οἱ μέγας κύριοι; 2 Macc. iii. 24, οἱ τῶν πατέρων κύριοι καὶ πάσης ἔξωσιας δυνάστης; xii. 15, οἱ μέγας τῶν κύριων δικαίωμα; xv. 23, δικαιοδοσίας τῶν σώματος; xii. 28, xv. 3, 29. To the Pauline οἱ μακάριοι καὶ μόνοι δυνάστης, οἱ βασιλεῖς τῶν βασιλεαίων καὶ κύριοι τῶν κυριευτέρων, 1 Tim. vi. 15, corresponding 3 Macc. ii. 3, οἱ κτίσεις τα πάντα καὶ τῶν διεκτέυων δυνάστης; v. 51, οἱ ἐπάσης δυνάμεως δυνάστης; vi. 39.

Δυναμόω, to strengthen; very rare in profane Greek. LXX. Eccles. x. 10; Dan. ix. 27—ῥύσσω; Ps. lxviii. 29—ς. In the N.T. the passive, to be strengthened, to grow strong, Col. i. 11, ἐν πάσῃ δυνάμει δυναμικοί... εἰς ὑπομονή, of moral strengthening; cf. Eph. iii. 16; Isa. xi. 29–31. Cf. καταπαύσασθαι.

Ἐνδυναμάω, only in biblical and ecclesiastical Greek = to make strong, vigorous; passive, to be strengthened, to become strong. Macar. Hom. 27, ἐνδυναμώθησαν διὰ τὰ μέλη; Heb. xi. 34, ἐνδυναμώθησαν ἀπὸ ἀδερφεῖς. Cf. Xen. Hell. vi. 4. 18, ἐκ τῆς ἀδερφείας ὀντως ἄγιον. In connection with Heb. xi. 34, reference is appropriately made to Samson and Hezekiah.—Elsewhere only metaphorically, of the spiritual and moral sphere, 2 Tim.
"Ενδυναμώσω

iv. 17, ὃ δὲ κύριός μοι παρέστη καὶ ἐνδυνάμωσεν με, ἵνα δί' ἐμοῦ τὸ κύριον πληροφορηθῇ, as in 1 Tim. i. 12 of equipment with the power necessary to the office of an apostle, see δύναμις. Cf. Acts ix. 22.—Phil. iv. 13, πάντα ἵσχεν ἐν τῇ ἐνδυνάμωσί τε; cf. Eph. vi. 10, ἐνδυναμωθήτε ἐν κυρίῳ κ.τ.λ., 2 Tim. ii. 1, ἐνδυναμὸν ἐν τῇ χάριτι, with Isa. xlv. 24, 2 Sam. xxii. 30.—Rom. iv. 20, ἐνδυναμώθη τῇ πίστει.

Ε

"Εγγυός, ὁ, bail, usually derived from γὐν, in the sense, hand; ἐγγύη, security by delivery of a pledge; ἐγγύος, or, giving bail; γυν, however, neither originally nor usually signifies hand, it is "the place in arms and feet where a bending can take place," and then signifies in linguistic usage the limbs, arms and feet, in contrast with the head and body, as also in German the term Glieder (limbs) is used especially of arms and legs; ἐγγύος, 2 Kings iv. 35 = to take in the arms; Hesych. ἐγγυώσσεται = ἐγυώσσεται, συμπλακτόσσεται. Against this derivation tells also the omission of the ο before in the compounds, though this is not altogether without example. It seems more correct to trace the word back to the same stem as ἔγγυς, which see. "Εγγυός is rare both as an adj. and a noun in profane Greek. Xen. Vesc. iv. 20, λαμβάνειν ἐγγύος παρὰ τῶν μεσομένων. Sometimes in Plutarch, ἐγγύον πάγωσθαι; Plut. Mor. 753 D, to find bail for oneself. Also in Aristotle, Polybius. Usually in the Attic and later writers, ἐγγυητής; Xen. Cyrop. vi. 2. 39, εἰ δὲ τινὶ χρημάτων προσδέουσαν νομίζει εἰς ἐμπολήν, ἕπωσθεν ἐμοὶ προσαγαγόν καὶ ἐγγυητάς. Often in Plato, e.g. Alcid. i. 134 E, ἄσφαλθς γὰρ εἰ ἐγγυητής.—"Εγγυός, ἐγγυητής, signifies the bail who personally answers for any one, either in causa capitis with his life, or otherwise with his property. Not to be confounded, as may easily be done, with μεσόγυος, which signifies the mediator between contending parties, e.g. μεσόγγυον τὴν μείρακα καταθεῖναι, Poll. viii. 28; μεσόγγυος, to bail by a pledge with a third or middle person. Μεσόγγυος is synonymous with μεσίτης; ἐγγυός is only so far also μεσίτης as in a secondary sense it signifies the security who appears for anything. (It is worthy of observation that ἐγγυός occurs also in a passive sense—bailed, synonymous with ἄσφαλθς, therefore actively of him who holds something to be true, somewhat like the German Eideshefter, one associated with another as surety.)

In the N. T. only in Heb. vii. 22, κρείττειν διαθήκης ἔγγυον ἐγγυός, which is not to be referred to the death of Christ, by which He has answered for us (to which ἐγγυός might also be applied, cf. Ecclus. xxix. 15, 14, Prov. vi. 1; but then it could not have been κρείττειν διαθ. ἐγγ., but ἐγγ. ἡμῶν), but to His eternal life through which (not with which) He is surety for the better covenant (κρείττου διαθήκη), cf. vv. 21, 24, 25.—"Εγγυός often occurs in the Apocrypha, e.g. 2 Macc. x. 28, οἱ μὲν ἐγγυόν ἔχοντες εἴπημεν καὶ πάσης μετ' ἐρήμη τὴν ἐπὶ τῶν κύριον καταφυγήν; Ecclus. xxix. 16, χάριτας ἐγγυόν μὴ ἐπιλάθη, ἵουκα γὰρ τὴν ψυχὴν αὐτοῦ ἐπὶ σοῦ; Ecclus. xxix. 16, ἀφαθά ἐγγύον ἀνατρέψει ἀμαρτωλός. Comp. ἐγγυάμαι τινα, to go security for one; Ecclus. xxix. 18; Prov. vi. 1.
According to Curtius, akin to ἄγγι, ἄγγιστο, ἄγγισμα, narrow, anguiss, agere = close, near; cf. Ruth iii. 12, ὁ ἀδελφὸς ἀγγιστεύω ἐγώ εἰμι· καὶ γάρ ἔστω ἀγγιστεύειν ἐγών ὑπὲρ ὑμᾶς. According to Schenkl, on the contrary, akin to the Sanserit anj, hand, "άγγι" would correspond as the theme in Greek, and thus ἄγγιστο, at hand, near; ἄγγιστον, from at hand, from close by; ἄγγιστον instead of ἄγγισον, loc. plur., in the hands, near," in which case ἄγγιστον, bai, might be connected with it; ἄγγιστο, security, by handing in a pledge (Pausanias, hand-pledge); by Schenkl, however, as by other lexicographers, associated with γόνιον.—(I) Near, as to time and space, as well absolutely—Matt. xxiv. 32, 33, xxvi. 18, and often; Phil. iv. 5, ὁ κύριος ἄγγις, with reference to time, of the Parousia, while the same combination more accurately defined in Ps. xxxiv. 19, cxliv. 18, in a local sense—as with the genitive, ἄγγις τοῦ τῶν πλοῦτων, πλοῦτων, etc., Job vi. 19, 23, and often; or with the dative, Acts ix. 38, xxxvii. 8; Ps xxxiv. 19, cxliv. 18. In the LXX. = ἄγγις, Jer. xxxv. 4; ἐστι, Gen. xix. 20, xliv. 10; Ex. xiii. 10.—(II.) Figuratively, of spiritual relations, e.g. Plato, Rep. vi. 508 C, ἄγγις φανοντας τυφλῶν = similar. Wisd. vi. 20, ἀφθονίας δὲ ἄγγις εἶναι ποιεῖ ὅθεν. With and without γένους, γένεως, of kinship, e.g. Aeschylus in Plato, Rep. iii. 391 E, οἱ Ζηνὸς ἄγγις; Eurip. Her. 37, τοῦ 'ἄγγις δύναται. Further, ὁ ἄγγιστος γένους, γένεος, the nearest of kin, Plato, Demosthenes. Comp. above, Ruth iii. 12; Ex. xxxii. 27; Lev. xxii. 2; Judith xvi. 4, ὁ, ἄγγιστος; Job vi. 15, ἄγγιστοι μόνοι ἐστίν.—Esth. i. 14, ἄγγις τοῦ βασιλέως, οἱ πρῶτοι παρακαθῆκαν τῷ βασιλείῳ = ἀναψήφιτην ἔστιν. It is used in a special sense in Eph. ii. 13, οἱ ἰδιωταὶ διὰ τῶν μακρῶν ἄγγις ἐγενήθησάν εἰς τῷ άλματι τοῦ Χριστοῦ, ver. 17, ἀλλά ἐν ἐννοιαλεγόμενο ἐνθώπιον ἐν τοῖς μακρῶν καὶ ἐνθώπιον τοῖς ἄγγιστοι, to distinguish between Jews and Gentiles according to their contrasted relations to God and to the blessings of salvation; comp. προσαγωγή, ver. 18, and ἔστιν ἐν τῷ κόσμῳ, ver. 12. The Pauline expression (not perhaps to be compared with οἱ εἰς μακρῶν, Acts ii. 39, which, like Isa. xlix. 1, ἔξεχθη σελήν, LXX. = ἔθνη, denotes locally the heathen world) needs for its explanation no further conjecture as to usage, and finds none such in biblical usage in particular. For in Isa. xlix. 1 the peoples are named according to their local relation to Israel, the peoples and Israel are not distinguished according to some supposed twofold relationship to some third thing. But Isa. lvii. 19, κτίσεως καιρὸν χειλῶν εἰρήνη ἐν τῷ εἰρήνῃ τοῖς μακρῶν καὶ τοῖς ἄγγιστοι ἔδωκεν, denotes χειλῶν, the members of God's people scattered far and near; cf. Esth. ix. 20, ἐξαντίστασιν τοῖς Ἰουδαίοις δεῖν ἠταν εἰς τῇ Ἀραβίᾳ βασιλείᾳ τοῖς ἄγγιστοι καὶ τοῖς μακρῶν, synonymous with οἱ διεσπαρμένοι ἐν πάση χώρᾳ τῇ ἔθνῳ, ver. 19. The apostle's expression rather points to, or rests on, a usage of post-biblical Hebrew with reference to the ἔθνος; cf. Bereshith Rabbi 39, "Quisunque gentilum appropinquaveret facit et proselytum facit, idem est acer ipsum esseatur." Mid. Sam. 28, "Tunc dixit David, An propter proselytos Deus hae facit populo suo. Dicit ei Deus, Si removes remotos, removeris etiam proppinguos." Literally and originally at the basis of this designation of the heathen and of proselytes, there lies simply a reference to their relation to Israel as a national community, not to Israel as in fellowship with God, since heathen and proselytes, not heathen and Jews, are
Eγγισθεν distinguished as far and near, so that we must recur to ἔλθειν in the sense of kinship; see Levy, Chald. Wo. under ἔλθειν. Probably not till later was there introduced a reference to the ritual of sacrifice, cf. Berech. xxxix. 18, "Et tu appringuus remontis et purificans eos patri suo coelestis;" cf. Eph. ii. 13, ἐν τῷ αἵματι. At any rate, however, St. Paul's expression differs from the Rabbinical as the juxtaposition of heathen and Jews differs from that of heathen and proselytes.

The comparative occurs in Xen. and in biblical Greek, Rom. xiii. 11, ἐγγίστερον ἡμῶν ἡ σωτηρία ἢ ἰδέα ἐπιστεύσατος. The form ἐγγισθεν is found only in later Greek and in the LXX. For the superlative both later Greek and the LXX have the two forms ἐγγίστατος and ἐγγίστως.

'Εγγίσθεν, future ἔγγισθε, for which Cod. B in Jas. iv. 8 has ἐγγίσθε. Only in later Greek = to bring near and to come near, in a transitive and intransitive sense, as is often the case with verbs of motion; see under ἔλθειν. In biblical Greek, (I.) transitive only in the LXX, and there but seldom. Isa. v. 8, ἐγγίστων πρὸς ἔλθειν ἐγγίστερον; Gen. xlvi. 10; Ezek. xli. 13, οἱ ἐγγίστεροι πρὸς κύριον τὰ ἄγαμα τῶν ἁγίων; Ecclus. xxxvi. 12, εἰ αὐτῶν ἐγγίσθη καὶ πρὸς αὐτῶν ἐγγίσθη, answering to ὑψίστα, of the officebearers. Usually in the N. T. only (II.) intransitively = to come near, to approach; local ἐγγίστω, Luke vii. 12, xv. 1, 25, xxii. 47; Acts x. 9, xxii. 6; εἰς, Matt. xxi. 1; Mark xi. 1; Luke xviii. 35, xix. 21, xxiv. 28; πρὸς τῷ, Luke xix. 37; τόπῳ, Luke xii. 33. Cf. Phil. ii. 30, μέχρι θανάτου ἐγγίστω, comp. Job xxxiii. 22. Without closer limitation, Matt. xxvi. 46, and often.—Temporal, ὁ κανόνος, Matt. xxvi. 43; ὁ χρόνος, Acts vii. 17; ἡ θέα, Matt. xcv. 45; πάντων τὸ τέλος, 1 Pet. iv. 7; ἡ ἡμέρα, Rom. xiii. 12, here in contrast with ηὐς; on the other hand, in Heb. x. 25, of the Parousia. In the combination ἐγγίσκειν ἡ βασιλεία τ. θ., τῶν οὐρ., Matt. iii. 2, iv. 17, x. 7; Mark iv. 15; Luke x. 11 (in ver. 9, ἐγγίσκειν ἐπ’ ἵματι ἡ βασιλεία τ. θ., comp. Ps. xxvii. 2, ἐπ’ τῷ ἐγγίσκειν ἐπ’ ἵματι κακοῦσα κατὰ λαόν, ἐγγίσκειν has reference to space). Jas. v. 8, ἡ παρασκευὴ τοῦ κυρίου; Luke xxii. 28, ἡ ἄπολυσιν; xxi. 20, ἐγγίσκειν. In the LXX. = εἰσέλθη, εἰς, Kal, Piel, and Hiphil.‘Ἐγγίσθεν τῷ θεῷ, Heb. vii. 19, Jas. iv. 8 (Matt. xv. 8, Received text), of intercourse with God in prayer, and in desired and cherished fellowship with Him; cf. προσέρχεσθαι, προσευχηθή. On the other hand, in Lev. x. 3, ἐν τοῖς ἐγγίσθησαν μοι ἁγιασθήσομαι, of priestly service.—Προσευχήσθεν, Mark ii. 4.

’Εγέρθης, future ἐγέρθη, aorist ἐγερμα, to awaken, to wake up. The passive ἐγερμα, awakened, to awaken; perf. ἐγερμένας (in the classics also second perf. ἐγερμένας); aorist, ἐγερθήσθην. The imperative ἐγερθε in an intransitive sense, as in Eur. Ἰρ. A. 624, Aristoph. Ran. 340, everywhere restored by Tischendorf instead of ἐγερμα, which would (cf. Fritzsches on Mark ii. 9) be equivalent to εὐκαλύπτεσθαι, Matt. ix. 5; Mark ii. 9, 11, iii. 3, 49; Luke v. 23, 24, vi. 8; John v. 8; Acts iii. 6; Eph. v. 14; Rev. xi. 1. Elsewhere ἐγερθοῦ, Luke vii. 54; ἐγερθεσθη, Matt. xxvi. 46; Mark xiv. 42. (I.) It is primarily used of sleepers; to wake them up; passive, to wake up. Hence ἐξείρησθαι. (II.) It is also used of hunters, to wake up, i.e. to stir up; εἰς ἔγερθη, Matt. xxi. 1; Mark xiv. 42. (III.) It is also used of farmers, to wake up the land; εἰς ἐγερθεν, Matt. xxi. 1; Mark xiv. 42. Hence ἐξείρησθαι.
Ἐγείρω, Rom. xiii. 11; ἀπὸ τοῦ ἐντού, Matt. i. 24; and without this addition, in Matt. viii. 25; Acts xii. 7; Eph. v. 14. In the last-mentioned passage, as in Rom. xiii. 11, figuratively = to become attentive to one's own dangerous position (Prov. xxiii. 34), and to the salvation of God delivering therefrom. Vide γρηγορέω. Similarly in classical Greek the passive, to be awake, lively, attentive, Xen. Cyrop. i. 4, 20, vii. 5, 20, ὥστε ἡμέοι καὶ συμμάχοισσα ἑαυτοῦ ἔχονται καὶ ἐγρηγοροῦσα ἐκπαιδευταίς καὶ νήφοντας καὶ ἐξεπλημμένοις καὶ συνεταιρισμένοις ἐνίκημεν.—Then (II.) of those who are sick, and needing help, to raise them up, Mark i. 31, ix. 27, cf. Matt. xii. 11. Passive, to recover, to rise from bed, Matt. viii. 15, ix. 5–7, etc. Especially, however, (III.) of the dead, who are recalled to life, or who rise to new life. Conjoined with ἵππωσεῖς, John v. 21; Rom. viii. 11, cf. Eph. ii. 5, 6. The active, Matt. x. 8 (Rec. text); Acts iii. 15, iv. 10, v. 30, x. 40, xiii. 30, 37, xxvi. 8; Rom. iv. 24, viii. 11, x. 9; 1 Cor. vi. 14; 2 Cor. i. 9, iv. 14; Eph. i. 20; Col. ii. 12; 1 Thess. i. 10; Heb. xi. 19; 1 Pet. i. 21. The passive, to rise again, with or without ἐκ νεκρῶν, always refers to the resurrection of the body, Matt. xi. 5, xiv. 2, xvi. 21, xvii. 9, 23, xxvi. 32, xxvii. 52, 63, 64, xxviii. 6, 7; Mark vi. 14, 16, xii. 26, xiv. 28, xvi. 14; Luke vii. 14, 22, ix. 7, 22, xx. 37, xxiv. 6, 34; John ii. 22, xiii. 1, 9, 17, xxi. 14; Rom. iv. 25, vi. 8, 9, vii. 4; 1 Cor. xiv. 4, 12–17, 20, 29, 32, 35, 42–44, 52; 2 Cor. vi. 15; 2 Tim. ii. 8.—The usage noted under II. and III. is not found in profane Greek. Parallels, however, may be found answering to the use (IV.) in John ii. 19, τόν ναόν ἐγείρων = to erect, to build up, e.g. τέχνος, Herodian, viii. 1. 12; τύρων, viii. 2. 12; but, as a general rule, ἀναστάσις is used, which is a synonym, especially in following cases. Thus (V.) = ὄνομα, LXX. = ἀναστάσις, ἐγείρων; in the classics = to bring to pass, to originate, to arouse; passive, to arise, synonymous with γέρνουσα, cf. Herod. vii. 49, ἐγείροντος κυρίοις; Xen. Hipp. i. 19, ἦ πόλεμος ἐγείροντος, corresponding to the foregoing ἦ πόλεμος γέρνουσα. In biblical Greek, with a personal object, to call forth, to cause to appear; passive = to appear, to come forth. So in Acts xiii. 22, ἔγειρεν αὐτοῦ τῶν Δαβίδ εἰς βασιλέα, cf. 2 Sam. xviii. 1; Judg. ii. 18, ἔγειρεν κύριος αὐτοῦ κρατός; 1 Sam. ii. 35, ἀναστήσας ἐμαυτῷ ἥρα πιστῶν, Jer. xxix. 15; Deut. xviii. 18.—Matt. xxiv. 7, 11, 24; Mark xiii. 8, 22; Matt. xi. 11; Luke vii. 16, xi. 31, xxi. 10; John vii. 52 (Acts xiii. 23, Rec. text); Luke i. 69. On Luke iii. 8, Matt. iii. 9, δύναται ἐκ τῶν λίθων τούτων ἐγείραι τέκνα τῷ Ἀβραάμ, cf. Gen. xxxviii. 8, ἀνάστησαν στῆριμα τῷ ἀδελφῷ σου. —On Luke vii. 11, comp. Stier, "In ὄνομα, human birth and divine ordainment and bestowment are included."—Matt. xxiv. 11, 24, of false prophets, etc., the middle passive = to make their appearance.—Cf. ἐγείρω, Rom. ix. 17. Lastly, (VI.) the passive denotes in general, to quit one's previous position, to rise, to get up, Rev. xi. 1; John xiv. 31, and often.

Ἐγείρος ἢ, the resurrection of the dead, Matt. xxvii. 53.—In the classics it corresponds with ἐγείρο; τοῦ θύμου, τῶν τειχῶν, etc.

Συνεγείρω, to awaken together, both with co-operation and common activity, therefore the combination of several subjects, Ex. xxiii. 5, συνεγείρεις αὐτὸ μετ' αὐτοῦ (al. 2 F)
συνεγερμένοι, and, as in the N.T. always, when several objects are connected, Plut. consol. ad Apollon. 117 C, πάντα πρόφασις ἑαυτῆς πρὸς τὸ τάς λύπας καὶ τοῖς θρήνοις συνεγερμένοι; Isa. xiv. 9, συνηγέρθησαν σοι πάντες οἱ γῆστες οἱ ἄραντες τῆς γῆς.—In the N.T. Eph. ii. 6, ὁ θεός . αὕτη ἡμᾶς νεκρῶς τοὺς παραπτώμασιν συνεξωσποιήσει τῷ Χριστῷ, χάρισε ἐστὶ σωσίμων, καὶ συνεγερμένοι καὶ συνεκαθήσεν ἐν τοῖς ἐπουρανίως ἐν Χριστῷ Ἰσσωφ. The revivification of Christ, His resuscitation to a new life (Rom. vi. 10), involves at the same time the vivifying anew of those that are His, to wit, delivery from the state into which they have been brought by sin, which, considered in its entire compass, may be designated death. Cf. Rom. vi. 4–10. And as in the state produced by sin there is an anticipation of final destruction, so in that of deliverance there is an anticipation of the end, to wit, resurrection; cf. Rom. vi. 4–11 with viii. 11, 24. The σῶν in συνεγερμένοι expresses not merely the similarity of the deliverance, of the divine work of salvation, but it affirms that it is an effect not specially and newly appearing, but connected with Christ's resurrection, taking place and included in it, and also proceeding from it, cf. Rom. vi. 6, iv. 25,—an effect brought about on God's part through the medium of baptism, Rom. vi. 4; on man's part, by the faith which avails itself of the facts of redemption, i.e. of Christ's resurrection; Col. ii. 12, ὁ Χριστὸς καὶ συνηγέρθησε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν; Col. iii. i, εἰ ὁ σών συνηγέρθησε τῷ Χριστῷ, τὰ ἀνώ χρήσθη. Considered from another side, συνηγερμένοι coincides with δικαιωθήσεαι; cf. Col. ii. 12, 13, with Rom. iv. 25, v. 1.

Γρηγορέω, belonging to biblical Greek, from γρηγοράω, to be awakened, to be awake— to watch, to refrain from sleep, Neh. vii. 3; transferred from the physical to the moral-religious sphere, cf. Matt. xxvi. 38, 40, 41, it denotes attention (cf. Jer. i. 12, v. 6; Mark xiii. 34) to God's revelation, cf. Prov. viii. 34; Isa. xxix. 10; or to the knowledge of salvation, 1 Thess. v. 6; a mindfulness of threatening dangers (cf. Prov. xxii. 34), which, with conscious earnestness and mind on the alert, keeps from it all drowsiness and all slackening in the energy of faith and conduct; Matt. xxvi. 40, γρηγορεῖτε καὶ προσεύχεσθε, ἵνα μὴ εἰσέλθητε εἰς πειρασμούς; Mark xiv. 38; 1 Pet. v. 8, νηστεύετε, ἤγγιστετε, ὁ ἀντίδεικτος ὑμῶν διάβολος, ὁς λύειν ὄρνον, περιερχεθεῖ, ἤγγιστον τίνα καταστή (conjoined with νῆψεν, further, in 1 Thess. v. 6, cf. Joel i. 6); the anxiety resulting therefrom to retain possession of salvation, 1 Cor. xvi. 13; Col. iv. 2; Rev. xvi. 15, μακάριος ὁ γηγοροῦν καὶ τηρῶν τὰ κακά αὐτοῦ, ἵνα μὴ γημοῦσα πεπεφυτῇ κ.τ.λ.; care for the salvation and preservation of others, Acts xx. 31; Rev. iii. 2, 3. In His eschatological discourses the Lord with this word demands constant watching and preparation for the decisive day of His παροσώπω, Matt. xxiv. 42, 43, xxv. 13; Mark xiii. 34, 35, 37; Luke xii. 37, 39; cf. ver. 40, γίνεσθαι ὕπομοιοι κ.τ.λ. Once only of life as opposed to καθεδρείῳ of death, 1 Thess. v. 10. — Synonymous with ἄρτινικώ, Mark xiii. 33; Luke xxi. 36; Eph. vi. 18; Heb. xiii. 17; 2 Cor. vi. 5, xi. 27.

*Εθνος, τό, host, multitude, people; probably from ἔθος = the multitude bound together.
by like habits, customs, peculiarities, both of animals = herd, swarm; e.g. μελασάων, Hom. II. ii. 87; χολείων, Od. xiv. 37; and of men, e.g. ἵπποι, γνωμακός; Acts xvii. 26, πᾶν ἑθος ἀνθρώπων; cf. Pindar, ἑθος βροτῶν. Then, however, more definitely (I) people, tribe, with reference to their natural connection generally with each other, less with regard to the separation arising from descent, language, constitution, Xen. Anab. i. 8, 9, πάντες κατὰ ἑθος. So in the N. T. Matt. xxi. 43, xxiv. 7; Luke xxi. 25, xxii. 25; Matt. xx. 25; Mark xiii. 8; Luke xxi. 10; Acts ii. 5, iv. 25, 27, vii. 7, viii. 9, x. 35, xiii. 19. Especially in Revelation along with λαός, γλώσσα, φυλή, v. 9, vii. 9, x. 11, xi. 9, xiii. 7, xiv. 6, xvi. 15; 1 Pet. ii. 9. Also of the Jewish people. Luke vii. 5, xxxii. 2; Acts x. 22, xxiv. 3, 10, 17, xxvi. 4, xxviii. 19; John xi. 48, 51, 52, xviii. 35; cf. John xli. 50, συμβιβαινεῖ ἤμαν ἐκ ἄνθρωπος ἀπολύσει ἐπί τοῦ λαοῦ καὶ μὴ δοῦν τὸ ἑθος ἀπόλλυται. Elsewhere the word λαός is used of Israel, see (II.).

(II.) It is a peculiarity of N. T., and indeed of biblical usage generally, to understand τά ἑθη, πάντα τά ἑθη, the peoples who are not of Israel, in antithesis with τοὺς Ἰσραήλ, Ἰουδαίοις, Acts ix. 15, xiv. 2, 5, xxi. 11, 21, xxvi. 20; Rom. ii. 24, iii. 29, ix. 24, 30, 31, xi. 25; 1 Cor. i. 23; Gal. ii. 15; οἱ εἰς περιτομήν, Acts x. 45; περιτομήν, Gal. ii. 9 (cf. Eph. ii. 11); γένος, 2 Cor. xi. 26, parallel with οἱ κατάλειποι τῶν ἄνθρωπων, Acts xv. 17. In this sense the word corresponds to the Hebrew יִתְיָה (LXX sometimes = λαός, e.g. Josh. iii. 17, iv. 1), and this likewise signifies primarily nothing but a connected host, multitude; e.g. used also of animals in Joel i. 6; Zeph. ii. 14. It is used in a general way of Israel, as of other distinct nations, when no special declaration is to be made, Deut. xxxii. 28; Gen. xii. 2, xxxv. 11; Isa. i. 4; Zeph. ii. 9; cf. John xi. 50; whereas elsewhere, when the peculiar and appointed position of the people is in question, the word יִתְיָה, λαός, is employed; compare Ex. xxxiii. 13, יִתְיָה יִתיות. Further, cf. ver. 16. Cf. Deut. xxxii. 21, פְּלֵד, פְּלַד, פְּלַד, פְּלֵד, where the LXX in both cases improperly use ἑθος (cf. Rom. x. 19); 2 Sam. vii. 23, יִתְיָה יִתיות יִתיות, τῆς ἡ ὡς ὁ λαός σου Ἰσραήλ ἑθος ἐκ τῆς γῆς; Deut. xxxii. 43, εὐφράνθησεν ἑθη μετὰ τοῦ λαοῦ αὐτοῦ; xxvi. 18, 19; Num. xiv. 15. Cf. Acts xv. 14, οἱ θεοὶ ἐπεσκέπασαν λαβέων εἰς ἑθῶν λαῶν τῆς ἀνάματι αὐτῶν. We never find יִתְיָה used for יִתְיָה (vid. Fürst, Wörterb.) except in Zeph. ii. 9. In the later books we first find יִתְיָה, שִׁבְּחָה, without further addition (cf. Acts vii. 45, xiii. 19; Josh. xxxii. 13, 13, applied to non-Israelitish nations; first in 1 Sam. viii. 5, 20, then in 2 Kings xviii. 33, xix. 17; 1 Chron. xiv. 17, xvi. 35; 2 Chron. xxxii. 23, xxxvi. 14; Neh. v. 17; Ps. lxix. 10, cvi. 47, and other places; cf. also Esdr. vi. 69, viii. 89, συνηθίζωμεν γνωαίκαις ἀλληγορεῖς εἰς τῶν ἑθῶν τῆς γῆς; Eshdr. vii. 13, τὰ βασιλεύματα τῶν ἑθῶν τῆς γῆς; viii. 84, ἡ ἀκαθαρσία τῶν ε. τ. γ.; Wisd. xiv. 11, xv. 15, εἴδωλα τῶν ἑθῶν; Matt. iv. 15.

So also ἑθη in the N. T. Τά ἑθη are the peoples outside of Israel.—the totality of the nations, which, being left to themselves (Acts xiv. 16), stand outside the connection with the God of salvation, who is Israel's God; Acts xxviii. 28, τῶν ἑθῶν ἀπετάλη τούτο τὸ σωτήριον τοῦ Θεοῦ αὐτοῦ καὶ ἀκοῦσται; Eph. ii. 11, 12, ἀπελλαττώμενοι τῆς.
πολεμιὰς τοῦ Ἰσραήλ, καὶ ξένῳ τῶν διαθηκῶν τῆς ἐπαγγελίας; Rom. i. 11, 12; Gal. iii. 8, 14; 1 Thess. iv. 5; Eph. iii. 6; Matt. xii. 21. Outside the sphere of divine revelation, and not, or not yet embraced by the divine ἐκλογή, but rather left to themselves and to their own will, they stand in moral antagonism to the divine order of life; Eph. iv. 17; 1 Pet. iv. 3, 4; 1 Cor. x. 20, xii. 2; Matt. vii. 30; Luke xii. 30; cf. Matt. xviii. 17, ἄθεου ἐν τῷ κόσμῳ, in the double sense of this expression, Eph. iv. 12, they are not in possession of the revealed law, Rom. ii. 14, cf. ix. 30; nor are they bound to the rules and laws of Israelitish life, Gal. ii. 12, 14, 15. It is this moral-religious lack that renders so significant the emphasis laid on the ἵπποι τίμησεως on the part of the ἔθνη, Rom. i. 5, xv. 18, xvi. 26.

With the designation of the non-Israelitish nations as ἔθνη is thus connected the idea of their moral-religious position in relation to the plan of salvation; cf. Matt. xx. 19; Mark x. 33; Luke xviii. 32, xxi. 24; Acts xxi. 11. Inasmuch as they are out of connection with the people in whose midst the saving plans of God are executed, the circumstance that they are taken into consideration in the N. T. revelation of redemption is an important feature of the N. T.; cf. Matt. x. 5, εἰς ἄθικα ἔθνα μὴ εἰσέλθητε, with ver. 18, xii. 18, 21, xxiv. 14, xxvii. 19; Mark xi. 17, xiii. 10; Luke xxiv. 47; Acts xiii. 46, xviii. 6, xxi. 21, xxvii. 28; 1 Tim. iii. 16; 2 Tim. iv. 17; 1 Thess. i. 16. With reference to this Paul calls himself διδάσκαλος ἔθνων, 1 Tim. ii. 7; 2 Tim. i. 11; cf. Rom. xi. 13, ἔθνων ἀπόστολος; Eph. iii. 8; Gal. i. 16, ii. 2, 8. As their relation and conduct with reference to the N. T. redemption is opposed to the former state of things,—Acts x. 45, xi. 18, xiii. 47, 48; Luke ii. 32; Acts xiv. 27, xv. 12, xxi. 19,—xi. 1, xv. 3, 7, xxi. 25, Rom. i. 5,—the difference hitherto existing comes to an end, Acts xv. 9, Eph. iii. 6, τὰ ἔθνη συγκλητορινά καὶ σύσωμα κ.τ.λ., ii. 11, 12, and the expression has at last only an historical value as a designation of the non-Israelitish nations, which, as such, were formerly without God and without salvation, Acts xv. 23, ἀδελφοί οἱ εἰς ἔθνα; Rom. xvi. 4, αἱ ἐκκλησίαι τῶν ἐθνῶν; x. 13, ὡς ἤτοι λόγον τῶν ἔθνων; xv. 16, 26; Gal. ii. 12, 14; Eph. iii. 1, ὑπὲρ ἅμα τῶν ἔθνων, cf. with ii. 11, ἦμεν πίστει τὰ ἔθνη κ.τ.λ.—Elsewhere in Rom. i. 13, iv. 17, 18, xv. 9–12, 16. The change in the idea connected with the word, or rather the force of this representation, according to which ἔθνη denotes those who are not within the range of the divine ἐκλογή, goes so far that at last, on the ground indeed of the contrast with the N. T. church,

(III.) Stress is laid on the religious-moral aspect of the word alone, and ἔθνη denotes the heathen, in opposition to the N. T. or Christian church; 1 Cor. v. 1, ἄκοιντα ὑμῶν τηρεῖαι... ἢτις ὀφείλει ἐν τοῖς ἔθνεσι; x. 20, xii. 2, ἔθνη ἤτρε; 1 Thess. iv. 5; 1 Pet. ii. 12, 3 John 7.—Whether in Revelation ἔθνη is opposed to Israel, or, as it appears to me, to the N. T. redeemed church, must be left to commentators to decide; Rev. ii. 26, xi. 2, 18, xii. 5, xiv. 8, xv. 3, 4, xvi. 19, xviii. 3, 23, xix. 5, xx. 3, 8, xxi. 24, 26, xxii. 2.

Ἐθνικός, peculiar to later Greek = popular. In the N.T. it answers to the biblical
idea of ἑθνικός = heathenish, that which appertains to those who are unconnected with the people and God of salvation; Matt. xviii. 17, ἓν δὲ καὶ τῆς ἐκκλησίας παρακώπη, ἕστω σοι δύσωρ ὁ ἑθνικὸς καὶ ὁ τελωνής; Matt. v. 47, vi. 7 (cf. 1 Kings xviii. 26–29); 3 John 7 derived from ἐθνος, No. III. The adv. ἑθνικῶς ἐξε — to live in a non-Israelitish manner, not bound to the Israelitish mode of life, Gal. ii. 14, vid. ἐθνος, No. II.—Not in the LXX.

EIΔΩ, obsolete root (Lat. video; German, wissen; Low German, witten, weten) of ἐδών and ἐῶ to perceive, to become aware of; ἐδομάς, to appear; with the dative, to be like.

(1) ἐδὼν forms the 2d aor. of ὁρῶ, to see. Noteworthy in biblical Greek are the combinations ἐδειχνεῖς βάναυσιν, Luke ii. 26; Heb. xi. 5, cf. Ps. lxxviii. 49; διαφθοράς, Acts ii. 27, 31, xiii. 35–37; cf. Ps. xvi. 10; πένθος, Rev. xviii. 7, cf. Eccles. vi. 6, ἀγαθωσύνην; 1 Pet. iii. 10, ἡμέρας ἀγαθάς, cf. Ps. xxxiv. 13; Luke xvii. 22, ἡμέρας τοῦ νῦν τοῦ ἀνθρώπου, cf. John viii. 56; John iii. 3, τὴν βασιλ. τ. θ. These are not indeed entirely foreign to classical Greek, cf. Soph. Oed. R. 831, μὴ διπή... ἔδωκεν ταύτῃ ἡμέραν — to see the day, but still are more closely allied to the Hebrew ירא with similar objects, e.g. Jer. v. 11, μάχαραν καὶ λυμὼν οὐκ ὀφθαλμῳ, Ps. lxxix. 49, Eccles. vi. 6, Isa. xxx. 30, and are not to be explained otherwise than, e.g., in John xi. 40, ἐδώ εἰς τινὸς ὑπέρ τὴν δόξαν τοῦ θεοῦ; Isa. xl. 5, ἐφοβήσατο η δόξα κυρίου, καὶ ἤφεται πάση σάρξ τοῦ σωτήρου τοῦ θεοῦ, ὡς κυρίου ἐλάλησε; Jer. xxxiii. 24; Isa. xlv. 16; Deut. xxxii. 29; Eccles. viii. 16. All these expressions have the general meaning—to be perceived by others and to be self-conscious; cf. Prov. xxvii. 12, μεταληθεὶς ἐν καιρῷ, “the prudent man perceiveth the misfortune and hideth himself.” Accordingly, e.g., βάναυσιν ἐδῶν as the general differs from the more intensive γενεσθαι βανάω, John viii. 52; Heb. iii. 9 (cf. both conjoined in Ps. xxxiv. 9). 1 Pet. iii. 10, ἡμέρας ἀγαθάς ἐδῶν (cf. Ps. xxxiv. 13), would then be, “to perceive good days,” equivalent to “experience good days;” whilst John viii. 56, Ἀβραὰμ ἀγγαλίασατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἑνή καὶ ἐδοκεὶ καὶ ἔχαρῃ, cf. vv. 57, 58, must be taken in the more general sense, inasmuch as the words καὶ ἐδεικνύει can scarcely refer to anything but prophetic, or perhaps better, prophetic vision, Matt. xiii. 17; Heb. xi. 13, ἀπεθάνατο εὐθὺς παῦσει τῇ λαβώσει τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἔδοτες καὶ ἀσπασάμενοι κ.τ.λ., cf. ver. 19; vid. under para bolh. Accordingly John iii. 3, ἐδῶν τὴν βασιλ. τ. θ., in relation to ver. 5, εἰσελθεὶν εἰς τὴν β., is very suitably the more general expression, corresponding to the like general expression ἄναψεν γεννηθήματα; whereas in ver. 5 we have the more special form γεννηθήματα καὶ πνεύματα. In ver. 3, every, even the remotest, participation in God’s kingdom is excluded, while in ver. 5 full and entire participation is expressed.

(II.) ὁσα, infinitive ἐδοκοῦμεν, pluperfect ἐδεικτός, strictly — to have perceived; hence, to have knowledge of, to know, to be acquainted with. So far as the word here comes under consideration, the usage of the N. T. presents few peculiarities. Between it and its
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synonym γυώσκεων there is merely the difference that the latter implies an active relation, to wit, a self-reference of the knower to the object of his knowledge; whereas in the case of εἴδεναι, the object has simply come within the sphere of perception, within the knower's circle of vision. Where εἴδεναι is employed, therefore, a relation of the object to the subject is in question, and the emphatic οὐκ εἶδα ὑμᾶς in Matt. xxv. 12 denotes, you stand in no relation to me; whereas the words used in vii. 23, οὐδέποτε ἔγνω ὑμᾶς, cf. vv. 21, 22 = I have never been in connection with you; cf. Rom. vii. 7, τὴν ἐπιθυμίαν οὐκ ἔδει, with 2 Cor. v. 21, τὸν μὴ γνώτα ἀμαρτίαν. So also cf. εἴδεναι τὸν θεόν, 2 Thess. i. 8, 1 Thess. iv. 5, Tit. i. 6, with γνῶναι τὸν θεόν, Rom. i. 21. (In the classics, εἴδεναι denotes mediate knowledge, e.g. from hearsay.) This distinction, however, is set aside, and εἴδεναι is used like γνώσκειν; cf. 1 Thess. v. 12, εἴδεναι τοὺς κοινώνας ὑμῖν, as also Gen. xxxix. 6, οὐκ ἤδει τῷ τάφῳ αὐτοῦ οὐδέν πλῆθος τοῦ ἄρτου, οὐδὲ βρώματα αὐτοῦ, with Heb. xiii. 25, γνώσκετε τὸν διδάσκον Θεόν. Εἴδεναι perhaps = not to forget, γνώσκειν = to notice.—Both are included in εἴδεναι, both εἰράκειναι and εὑρέτειν; cf. 1 John iii. 6 with Tit. i. 6, John vii. 28, 29, viii. 55, xx. 21; Heb. viii. 11, οὐ μὴ διδάσκων ἐκατος τὸν διδάσκον αὐτοῦ λέγων Πάντως τὸν κόμων, διτ πάντες εἰδοσούσιν με.

ΕΙΔΟΣ, τὸ, derived from εἰδοθα, to appear = appearance, form, usually of the human form, yet also of beasts, etc., and indeed both formally the form of a thing, externa rei species, and materially or concretely an appearance which presents itself. The latter in classical Greek only in the sense kind, species, over against γένος. It denotes generally the totality of the appearance as distinguished from its special features, such as μέγεθος, etc., e.g. Herod. viii. 113. Synonyms, μορφή, σχῆμα. Though it may frequently be interchanged with μορφή, it distinguishes itself eventually from it as the appearance which represents itself or something, from the form which something has or assumes, so that it is frequently conjoined with μορφή fully to express the conception = kind and form; cf. Plato, Rep. ii. 380, ἄλλατεν τὸ αὐτὸν εἴδος εἰς πολλὰς μορφὰς; Plutach. 246 B, ἡ φυσική πάντα παντός ἐπιμελεῖται τοῦ φύσιον, πάντα τε οὐρανοῦ περιποιεῖ, ἄλλατε εἰς ἄλλου εἴδους γνωρίμην, where εἴδος scarcely could have been exchanged with μορφή. Compare also Plutarch, Mor. 1013 C, σωματικὸς οὐσίας καὶ νοητής, ἐν ἡ μὲν θεῷ καὶ ἐν ποικίλῃ, ἡ δὲ μορφή καὶ εἴδος τῷ γενομένῳ παρέσχε. As μορφή denotes the form of the appearance, εἴδος is the appearance as a whole. Accordingly γένος and μορφή seldom stand together; usually it is γένος and εἴδος, as genus and species. Aristot. Metaph. x. 1, τὰ γένη εἰς εἴδη πλείον καὶ διαφέροντα διαφέρεται. Cf. Physic. 5, διαμετρεῖ τὸ τῶν ζωῶν γένων εἰς διό μορφὰς, εἰς ἄρρεν καὶ βῆμα, προσάπτειντα τὸ πρὸς ἕκατερ μορφῆς, where μορφή is manifestly equivalent to form of appearance, while εἴδος could hardly be applied. Μορφή and εἴδος in the same sense also stand over against the θύλη and the ὑποκείμενον; μορφή, however, much more seldom.

(1) Relatively, appearance, face, or form of a thing, externa rei species; Luke iii. 22, σωματικὴ εἰδῆς; Luke ix. 21, ἐγένετο τὸ εἴδος τοῦ προσώπου στου (Cod. D, ἡ ἰδεία, cf.
Matt. xxviii. 3, ἡ εἴδωλα; John v. 37, οτια γελήν αὐτοῦ ἀπεκατάτη πάντοτε, οτι αἰεδός αὐτοῦ ἐωρακατε (cf. Num. xii. 8; Ex. xxi. 17); Ecclus. xliii. 1, εἰδός οὐρανοῦ; Gen. xli. 2, 3, 4, καλὰ τῷ εἴδε; Ex. xxiv. 17, τῷ εἴδος τῆς δόξης κυρίου ὄσει πῦρ; Ezek. i. 16; Num. xi. 17 = μῦρ; Gen. xxix. 17, xxxix. 6, xli. 18, 19 = νῦν, synonymous with ἕφε.---(II.) Absolutely, the appearance which presents itself, that which appears, e.g. of an image or picture, as in Wisd. xv. 4, σκαγράφον τῶν ἄκαρπων, εἴδος σπειράθην χρώμασι διηλαμβανόμενος; cf. ver. 5, νεκράς εἰκόνος εἴδος ἄπνουν. So Ex. xxvi. 30, ἀναστήσεως τῆς σκηνῆς κατὰ τὸ εἴδος τὸ δεδωχμένον σου ἐν τῷ δρεὶ = άμμος. Cf. Xen. Mem. iii. 10. 8, διὰ τῶν ἀνθρωπωτητῶν τὰ τῆς ψυχῆς ὑγιὰ τῷ εἴδει προσεικάζειν. Hence of the self-manifestation of God before Moses, Num. xxi. 8, σύρα κατὰ σύρα λαλήσω αὐτῷ, ἐν εἴδει καὶ οὐ δι' αἰνιγμάτων, καὶ τῶν δόξων κυρίου εἴδε. It is also a distinct conception, the import of which need not be defined by other references in 2 Cor. v. 7, διὰ πίστεως γὰρ περιπατήσωμεν, οὐ διὰ εἴδους. But the signification externa rerum species, the outward form of things, i.e. of the things by which we are surrounded (Tittmann, Lipsius), is an unfortunate extension of the formal signification externa rei species, in no way justified by linguistic usage. If διὰ πίστεως περιπατήσωμεν is = to walk by faith, so that faith is the way and manner of the walk (comp. ii. 4; Rom. ii. 27, viii. 25), then διὰ εἴδους is = to walk in appearance, in form, so that what appears lends to the walk its distinctiveness. The question now occurs, Does διὰ εἴδους περιπατήσωμεν refer back to ἐκημούντες εἰς τῷ σῶματι, or to ἐκημούμενον ἀπὸ τοῦ κυρίου, ver. 6? In the first case, the apostle would appeal to the fact that our walk is not moulded as to its character by appearance, but by faith,—a thought which, awkwardly as the expression would be, might nevertheless be appropriate as the basis of the παντοτε καὶ ἐλεήμονες. As the basis of this twofold statement, the apostle appeals to the fact that it is not appearance, but faith, which moulds our walk; and in connection with the preceding statement, διὰ ἐκημούντες εἰς τῷ σῶματι ἐκημούμενον ἀπὸ τοῦ κυρίου, this has a reference to the future, which is the subject treated of in this paragraph, and the expression may be compared with 1 John iii. 2, οὗτο τὰ παρελθόντα ἐκημούμενα; Col. iii. 4, διὰ τὸ Χριστὸς φανερωθῆ, ἡ φυσικῆ νοημία, τότε καὶ ἡμεῖς συν αὐτῷ φανερωθήσομεν εἰς δόξην. We might express it by the participles, παστικοῦντες γὰρ περιπατοῦντες, ὡς εἰδούς, cf. Hom. II. v. 462. Akin to this use is εἴδος in Ecclus. xxiii. 16 and xxv. 2; xxxii. 16, δύο εἴδη πληθύνουσαν ἄμαρτιας, καὶ τὸ πρῶτον ἐπέβαινε ὅργην; xxv. 2, πρὸς δὲ εἴδος ἔμεσην ἡ ψυχῆ μου = something which appears, thing, then = species, over against γένος. It is questionable whether in 1 Thess. v. 22, ἀπὸ παντὸς εἶδος ποιημένη ἀπέκρητο, we are to take ποιημένη as an adjective qualifying εἴδους, or as a genitive dependent upon it, as in Plato, Rep. ii. 357 C, πρῶτον εἴδος ἅμαθον; Joseph. Ant. x. 3. 1, πάντων εἴδους ποιημάς. The first would be sufficiently warranted by a comparison of Ecclus. xxiii. 16, xxv. 2, and recommends itself as the simpler.
From which (I.) συνείδω, 2d aor. of συνορέω, to look at, to see into, to understand, Acts xii. 12, xiv. 6.

(II.) Σύνοιδα, to know together with, to know what others know or do, intend to do, or have done. Soph. Ant. 266, ἦμεν ἐσπαρακλεινόντες... συνείδων τὸ μὴ ἄραται μὴτε τῷ ξυνείδασι τὸ πράγμα θεώτητα. Συνείδων τὴς γυναικὸς; Xen. Mem. ii. 7. 1, ἐπεὶ δὲ καὶ ἐν τούτοις ἡ σύνοιδα αὐτῆς, "I will say in reference to this what together with him I have experienced, and what I have heard from him." Cf. Vilmar, Apol. Moral. i. 67. It is used especially of those who are jointly guilty, and of witnesses; cf. Xen. Hell. iii. 3. 6, ἔφωτόντων δὲ τῶν ἐφόρων πόνου πολλοῦ, διάφορως δὲ συνείδεις.

Of partners in guilt, in the same place, § 10, where οἱ συνείδεις are parallel with οἱ συμπαράτοτες. — Hence συνείδεις is equal to, to be witness, be able to testify, e.g. Plat. Conv. 193 E, εἰ μὴ ξυνείδεις Ὑστράτης τοι ναμβάς δείνοι, φθάνεται ἐνοχή σαϊ, ὅπως δὲ συνείδεις. — Most common and most distinctly defined is the combination συνείδεις ἑαυτῆς = to be conscious of oneself, to be one's own witness (συν...), e.g. Xen. Hell. ii. 3. 12, δόσοι νυμφέοις ἑαυτοῦ μὴ δοτε χυλοῦνα (εἰς ἀπὸ συκοφάντας ξύστες); Cynog. iii. 1. 11, σύνοιδεις ἑαυτῆς ἱεραίς ἐνεργήσεις μὴν ἐπιθυμήσεις; iii. 3. 38, εἰκόνα δὲν ἐν τῇ ἑαυτῇ συνείδεις τελέος ἁγαθὸς ἀνήρ ἄν. Plat. Phaedr. 235 C, ξυνείδοις ἑμντῷ ἀμαθῶν; Rep. i. 331 A, τῷ μηδὲν ἑαυτῷ ἄδεικνυτος ξυνείδως. The Pauline oüδεν γὰρ ἑματὶ σύνοιδα, 1 Cor. iv. 4, where συνείδεις ἑαυτῆς is equal to be compelled to testify against oneself, always requires in profane Greek an addition such as κακὸν, ἄδεικνυτος, πονηρὸν, ἄτομον, etc.; cf. Lexica; Job xxvii. 6, ὅπως δὲν καὶ ἑαυτὸς ἑματὶ ἄτομα πράξες.

On the other hand, cf. Horace's nil consicire sibi, nulla pallascere culpae.

The neuter participle τὸ συνείδος— which we notice here because of the συνείδος which succeeds—denotes the subject's own consciousness, in which he bears witness to himself, and appears as his own witness; whilst ὁ συνείδως denotes the witness or the partner in guilt. In the first instance, the subject-matter of the self-testimony was added in the genitive; its nature was indicated by an adjective; e.g. Plut. Mor. 84 D, δίκα συνείδος τοῦ ἐνδοτοῦ δικαιομένου, "—embittered in the consciousness of his own lack," in that he is compelled to confess his lack to himself. Pausan. vii. 10. 10, ἕντε συνείδος ἐπιφροσύνης ἔγαθος. Then without additional word, in a good sense = the good testimony of one's own consciousness, Plut. Mor. 85 C, ἐχείν τινὰ τοῦ συνείδος ἐκείνῳ ἀνάπτυξιν. The opposite in 556 A, ἡ νυκτὶ ἀκατάληπτος ἐν αὐτῇ καὶ διαλογίζεται πῶς ἀν ἔκβαλε τῆς μνήμης τὸν ἄδικοῖν, καὶ τὸ συνείδος ἐξ ἑαυτῆς ἐκβαλοῦσα καὶ καθάρα γενομένη βλέπει ἄλλον ἐξ ἄρχῆς βιωόμενον = consciousness bearing witness to ἄδικημα, the unfavourable testimony of one's own consciousness. It is not yet an abiding consciousness, whose nature it is to be a self-testimony of the subject, as in the ecclesiastical writers, who use τὸ συνείδος and ἡ συνείδος interchangeably, but a consciousness arising out of the behaviour for the time being and qualified thereby, not restricted to that which falls chiefly within the domain of conscience; cf. above, Plut. Mor. 84 D. Philo also applies it to the consciousness testi-
fying of guilt, guilt-consciousness; e.g. de victim. xxxvii. 42, ἕν τοῖς ἐν αὐτῷ γένηται καταγγελτός, ἐν τῷ τοῦ συνείδησι τοῦ ἐλεγχόμενου; de Legg. spec. ii. 336. 27, ἐστὶ δὲ τῶν καὶ τούτου ἐν αὐτῷ καταγγελέοντων, ἐν τῷ τοῦ συνείδησι τοῦ ἐλεγχόμενου; ibid. 342, οὗ δὲ κλάστης ἐν τῷ τοῦ συνείδησι τοῦ ἐλεγχόμενος ἀρνέται καὶ συνείδηται.

Συνείδησις, ισχ., η, not to be derived from συνειδέων τοι, but from συνελθέως εαυτῷ, "to be one's own witness," = one's own consciousness coming forward as witness; in Dion. Hal., Diod., Lucian, Stobaeus, primarily in the same sense as τὸ συνείδος, denoting a consciousness arising out of and qualified by the conduct, or a consciousness estimating the conduct, e.g. Diod. iv. 65, διὰ τὴν συνείδησιν τοῦ μίσους εἰς μαίναν περιείκατε; comp. Plut. Popl. 4, ἐλαυνόμενος τῷ συνείδοις τῷ πρόγματος; Lucian, Amor. 49, οὐδεμιά συνείδησις παροικοῦσα. Next, however, it denotes an abiding consciousness, whose nature it is to bear witness to the subject regarding his own conduct, and that, too, in a moral sense, e.g. Dion. Hal. vi. 825. 15, κράτητον δὲ πάντων τὸ μηδὲν ἐκ νοσίσεως ψευδεσθαι μηδὲ μαίνεται τὰ αὐτῶν συνείδησις; cf. Tit. i. 15. So also in Stobaeus, Flori. ὡρθή, ἀγαθή συνείδησις = μηδὲν εαυτῷ ἄτοπον, ἀδίστημα συνείδησιν (in sayings of Socrates and others). They are the beginnings of our idea of "conscience," though approaching, but not yet embracing, its full force. Not only in Wisd. xvii. 10, ποιήσαι... συνείδησιν τῇ συνείδησιν (where we shall unhesitatingly translate "conscience"), but also in Eccles. x. 20, the Hebrew הָעֲמָדָה, "thought," is rendered by συνείδησις, καὶ γε ἐν συνείδησι τοῦ Βασιλέα μὴ καταράσῃ (a curse which does not pass into expression, which is known only to the individual himself, and which can only be testified to by him by his own consciousness). Cf. Diog. Laert. vii. 8, ὅ αὐτοὶ σύντασι καὶ ἡ ταύτης συνείδησις = self-consciousness. Here the word occurs for the first time, and just contemporary with Eccles. x. 20. See R. Hofmann, Die Lehre von dem Gewissen. Comp. Job ix. 21, εἰς γὰρ ἤτοι εἰς τῆς πύρης; 2 Sam. xviii. 13, καὶ ποιήσαι εἰς τῇ πυρὶ μου ἄδεικνυτα; Josh. xiv. 7, ἀπεκρίθη τῷ λόγῳ κατὰ τῶν νοῦν αὐτοῦ, Hebrew, יִרְשׁ בְּנֵיהָ. The comparison of another expression, however, shows that there was connected with it the presentment of an obligation bearing witness to itself in the consciousness. This is the synonym σύνεσις, which, though generally preceding action,—cf. Dem. τῇ σύνεσις διακόσμηται τῇ πρακτικῇ ἔστι; Aristot. Eth. vi. 10, 11, according to whom σύνεσις is used πρὶν ἀπορήσατε ἀν τις καὶ βουλεύσατο, to be distinguished as κριτική from φρόνησις, which is ἐπιτακτική,—is also the consciousness which follows action, not merely testifying to the fact, but also estimating its worth (discernment). Eur. Or. 390, τῇ χρήμα πάσχεις; τῇ α’ ἀπόλλυσιν νόσος; ἡ συνείδησις δια κύην οἰροργασμένος; Polyb. xviii. 26. 13, καὶ διδασκεῖν ὥστε μάρτυς ὡστε φοβηρός ἡστε καταγγελτός δεινός ὡς ἡ σύνεσις ἡ ἐγκατακούσια ταῖς ἐκάστοις ψυχαῖς; Herodian, iv. 7. 1, ὑπὸ τῆς τῶν ἐργῶν συναφῶν ἐλαυνόμενος; cf. supra, Plut. Popl. 4. Elsewhere we find attributed to μνήμη what is here ascribed to σύνεσις. Thus Plato says, Legg. ix. 865 D, the spirit of the murdered pursuing the murderer, has a σύμμαχος in the murderer's μνήμη. In συνείδησις a suitable word was found to
express the consciousness man has of his behaviour (μνήμη), and his insight into its relation to moral obligation (σώνεσις), in the form in which it manifests itself—as it makes him a witness against himself (μάρτυς, κατήγορος, ξύμμαχος). Cf. Epict. Fragm. 97, ed. Schweigh., παίδας μὲν δυνα τῇμάς οἱ γονεῖς παιδαγωγῷ παρέδωσαν ἐπεξελέγοντι πανταχοῦ πρὸς τῇ μὴ βλαστεσθαι, ἄνδρας δὲ γενομόνους ὁ θεὸς παραδόθηκεν τῇ ἐμφάνει της συνείδησις φυλάττειν ταύτης σοι τῆς φυλακῆς μηδαμῶς καταφρονητῶν ἐπει καὶ τῷ θεῷ ἀπάρεστοι καὶ τῷ ἱδίῳ συνείδησιν ἐκβολῆς ἐσόμεθα (R. Hofmann in loc.). What the nature of this consciousness is—the fact that it is more than a mere function of the intellect or of the memory—becomes clear where the word is claimed and makes itself felt in its full force,—to wit, as adopted in the N. T.

Συνείδησις there is not merely the testimony to one's own conduct borne by consciousness, Rom. ix. 1, οὗ αὐτῶν, συμμαρτυρουμένοις μοι τῆς συνείδησις μου ... δι' αὐτής, 2 Cor. i. 12, τὸ μαρτύρων τῆς συνείδησις ἡμῶν, δι' αὐτοῦ ἀνεστραφήμενοι κ.τ.λ., but at the same time also that concerning duty, Rom. ii. 15, ενδεικνύεσθαι τὸ ἔργον τοῦ νόμον γραπτοῦν ἐν ταῖς καρδιαῖς αὐτῶν, συμμαρτυρουμένης αὐτῶν τῆς συνείδησις (the env in συμμαρτυρ. explains itself by the meaning of συνείδησις), namely, the obligation to divinely ordered action, even where God is not known; but cf. Rom. i. 19, 21, 32. Where there is knowledge of and acquaintance with God, conscience is specially determined thereby; hence συνείδησις θεοῦ, 1 Pet. ii. 19 (the genitive is to be explained simply as in συνείδησις πράγματος, μυστῶν, ἀμαρτίων, the testimony a man must bear to himself in regard to, etc. So also συνείδ. εἰδωλοῦ in 1 Cor. viii. 7). Rom. xiii. 5 compared with ver. 4. Now, inasmuch as man is compelled to testify to himself concerning his duty towards God and his relation thereto, συνείδησις is the bearer of the religious need, Heb. ix. 9, θυσίας ... μὴ δυνάμειν κατὰ συνείδησιν τελεύσαι τὸν λατρείαν; x. 2, θυσίας ... οἵ εὐ δικαίως ἐξέχωσεν τοῖς συνείδησις ἀμαρτίων τοῖς λατρεύοντας; and accordingly it has the duty of confirming the truth of divine and saving revelation as intended to meet and satisfy the religious need, Heb. ix. 14, τὸ αἷμα Χριστοῦ καθαρίζει τὴν συνείδησις ὑμῶν ἀπὸ μετὰ ἐργαν. εἰς τὸ λατρεύειν τῷ θεῷ ζωτίς; 2 Cor. iv. 2, v. 11.

Συνείδησις, accordingly, is the consciousness man has of himself in his relation to God, manifesting itself in the form of a self-testimony, the result of the action of the spirit in the heart. The character of this relation is reflected therein, hence 2 Tim. i. 3, ὁ ἑστίς ἐν καθαρᾷ συνείδησις, cf. Heb. ix. 14, x. 2; Acts xxiii. 1, xxiv. 16. Hence the obligation, 1 Tim. iii. 9, ἐξεῖν τῷ μυστήριῳ τῆς πίστεως ἐν καθαρᾷ συνείδησις; i. 19, ἐκ πίστεως καὶ ἀγάθης συνείδησις, ὁμως ἀπωσάμενοι, περὶ τῆς πίστεως ἐνυπανήγγειν; i. 6, τὸ δὲ τέλος τῆς παραγγελίας ἄστιν ἀγάθη ἐκ καθαρᾶς καρδίας καὶ συνείδησις ἀγάθης, καὶ πίστεως ἀνυποκρίτου. Διὰ συνείδησις ἀμαρτίων purification is needed, Heb. ix. 14, the removal of the συνείδησις ποιημάτων, Heb. x. 22, cf. the passage quoted above from Plut. Mor. 556 A. So far as conduct is reflected in conscience, conscience may be appealed to as its surest witness, 2 Cor. i. 12; and so far as conscience is the συνείδησις θεοῦ, it coincides with the Spirit of God in man, Rom. ix. 1. For it is a function of the spirit, of the
divine principle of life in man; cf. Rom. i. 9, τῷ θεῷ λατρεύω ἐν τῷ πν. μου, with 2 Tim. i. 3, ὁ λατρεύω ἐν καθαρᾷ συνείδησι. In conjunction with Rom. ix. 1, compare here the remarks under πνεῦμα on the relation of the Holy Spirit to the human πνεῦμα. Conscience is essentially, determining of the self-consciousness by the spirit as the divine principle of life. In conscience, the πνεῦμα still left to man, but no longer ruling with paramount power, kept in the background rather, faces man as something objective, himself and yet not himself; compare its συμμαρτυρεῖ, Rom. ii. 15. So far as it bears witness to no guilt, it is συνείδ. καθαρό, 2 Tim. i. 3, 1 Tim. iii. 9; ἀγαθή, Acts xxiii. 1 (see ἀγαθή), 1 Tim. i. 5, 19, 1 Pet. iii. 16, 21; ἀπρόσκοπος, Acts xxiv. 16. In the contrary case it is πυρρή, μεμιαμμένη, κεκαντηρασμένη, Heb. x. 22; Tit. i. 15; 1 Tim. iv. 2; cf. 1 Cor. viii. 7 (cf. 2 Cor. vii. 1). In conscience, man stands face to face with himself. If it is not in a position to give testimony, owing to defective insight into and understanding of the single case, it is συνείδοις ἀφθενών δυνώς, 1 Cor. viii. 10, or even a συνείδ. ἀφθενής, 1 Cor. viii. 7, 12. It goes before action, anticipating the moral quality of the mode of action in question, 1 Cor. viii. 10, ἡ συνείδ. αὐτοῦ οἰκοδομηθήσεται εἰς τὸ τὰ ἐνδυνάμωνα φαγεῖν.—Conscience as a function of the spirit is a function also of the heart: a function of the spirit working in the heart, cf. Heb. x. 22. Βιο. καρδία, πνεῦμα. The word occurs, besides, in 1 Cor. x. 25, 27, 28, 29; not at all in the Synoptics and John's writings, for John viii. 9 is spurious. Both the expression and the fully correspondent idea are foreign to the O.T. There, testimony as to the behaviour is conceived as borne by the heart. In place of man's own consciousness of obligation towards God, there appears the revelation of the law and the consciousness of the ἐκλογή on the basis of the divine work of redemption; and thus the need of a confirmation of the divine revelation in himself recoed to the background, while that state of conflict and division of the ego (Rom. vii.) establishing itself in conscience must have been all the more keenly felt. The prophets, as the conscience of Israel (as they have been termed), base their warnings on the fundamental facts of redemption experienced by Israel. But Christ, without mentioning the conscience by name, appeals to it in the Sermon on the Mount, speaks of it in Matt. vi. 23, τὸ φῶς τὸ ἐν σοί; Luke xi. 34-36.—Cf. Delitzsch, bibl. Psychol. iii. 4; Beck, bibl. Siedeltheor. ii. 18, iii. 22; Hahn, neuest. Theol. § 169; Auerlen, die göttliche Offenb. ii. 25 ff. Especially, however, Kähler, die schriftgemäße Lehre vom Gewissen (Halle, 1864). Further, R. Hofmann, die Lehre vom Gewissen (Leipzig, 1866); H. A. Koch, das Gew. u. die öffentl. Meinung im Alterthum u. in der Neuzeit (Berlin, 1870); Nægelsbach, Nachhomer. Theol. vii. 11 sqq.; Jahnel, Ueh. den Begriff Gew. in der Griech. Philosophie, (Berlin, 1872); Vilmari, Theol. Moral. i. 98.

Εἰκὼν, ἐν, ón, ἡ, from Εἴκων, ένεκα, to be like, to resemble (Jas. i. 6, 23).—(I) That which resembles an object, which represents it, image, likeness. Matt. xxii. 20; Mark xii. 16; Luke xx. 24; Rev. xiii. 14, 15, xiv. 9, 11, xv. 2, xvi. 2, xix. 20, xx. 4; Rom. i. 23. Noteworthy is the expression εἰκὼν τοῦ θεοῦ, image, representation of God. This
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appplies to man, generally, in relation to the world; especially, in the relation of husband to wife, 1 Cor. xi. 7; cf. Wisd. ii. 23. Specially, however, does it hold good of Christ, whose δόξα is connected with His being εἰκόνα τοῦ θεοῦ, 2 Cor. iv. 4; τοῦ ἀριθμοῦ, Col. i. 15; cf. 2 Cor. iv. 6, προς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ εἰς προσώπον Χριστοῦ. This expression involves, on the one hand, the affinity of Christ with man, in that He is what we ought to be; cf. Jas. iii. 9 with Col. iii. 10, 2 Cor. iii. 18, Rom. viii. 29, 1 Cor. xv. 49. On the other hand, the apostle means to give prominence above all to that in which Christ differs from us; to wit, what man is for the world, or the husband for the wife, Gen. i. 26, 1 Cor. xi. 7, that Christ is for man; cf. Eph. vi. 23 ff.; John xiv. 9. Hence special emphasis attaches to the expression as used regarding Christ, and it is to be compared with Heb. i. 3, ἀπαντάσαμα τῆς δόξης καὶ χαρακτήρ τῆς ιστοστάσεως τοῦ θεοῦ; cf. Wisd. vii. 25, 26, οἱ σοφίας, οἱ δύναμες, ἀπορρίων τῆς δόξης, ἀπαντάσαμα φωτός ἡδύοιον, ἀποστροφή τῆς τοῦ θεοῦ ἐνέργειας, εἰκόνα τῆς ἀγαθότητος αὐτοῦ.

(II.) Ekeinos denotes not merely the image, but also the pattern, the original, which, for its part, sets forth that likeness or resemblance which is meant to be found in the image; accordingly = pattern, like the Heb. המראה, Ezek. i. 16. This meaning, which had almost disappeared from profane use, and existed only in the adverbial accusative εἰκόνα, “after the manner of,” “as,”—cf. δεσμωτηρίου εἰκόνα, Plat. Crat. 400 C,—unquestionably occurs in biblical Greek; cf. Wisd. xiii. 13, ἀπειτείαν αὐτὸ εἰκόνον ἄνθρωπον, with Lucian, de sacrif. 11, εἰκόνας αὐτοῦ ἀπεικόνισαν. Especially cf. Hos. xiii. 2, ἐποίησαν ἑαυτοὺς χώνευμα ἐκ τοῦ ἀργυρίου ἑαυτῶν καὶ εἰκόνα εἰδώλων. So also cf. Gen. v. 3, where κατ' εἰκόνα αὐτοῦ, along with the synonymous κατὰ τὴν ἰδέαν αὐτοῦ, is used to strengthen the idea; the latter, however = way and manner, nature; and, since Plato’s time, archetype, idea. This meaning not only supplies the simplest explanation of the expressions, Col. iii. 10, ἀνακαινοῦσθαι κατ' εἰκόνα τοῦ κτίσματος, comp. Eph. iv. 24, ὁ άνθρωπος ἄνθρωπος κατὰ θεὸν κτισθείς, Rom. viii. 29, συμμορφοῦσα τῆς εἰκόνος τοῦ νῦν αὐτοῦ, 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφοῦσα, but especially also Heb. x. 1, σιών γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἁγιάζων, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων; σιών of the shadowy outline, εἰκόνα = προτύπωσαν.—LXX. = ἐπὶ, Gen. i. 26, 27, v. 3, ix. 6 = מראה, Gen. v. 1; cf. Ecclus. xvii. 3.—Cf. מראה in the plural = features, in Levy, chald. Worterb.

Εἰ μὲν, εἰναι, to be.

Ἐξονωιά, from ἐξετήσει, it is free, it is allowed = permission, right, liberty, power to do anything. Plat. Defin. 415 C, ἐξουσία, ἐπιτροπὴ νόμου. Cf. Acts xxvi. 12, μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων. As ἐξετάσθαι denies the presence of an hindrance, it may be used either of the capability or the right to do a certain action. The words ἐξανθησιμοῖς, ἐξουσία, accordingly combine the two ideas right and might; cf. the German "bevollmächtigen," to authorize, and the synonyms Berechtigung and Ermächtigung, entitlement and authorization. In Thucyd., Herodian, and Plutarch, ἐξουσία appears in conjunction with δύναμις; if the latter imply the possession of the ability to make power
felt, the former affirms that free movement is ensured to the ability. Cf. the Stoic εὐερέτα λίτος εἶς οὐσία αὐτοπαραγόντα; Cicero, Libertas est potestas vivendi ut velit. The usage may be classified as follows:

(I.) Right, authority, capability; correctly, Sturz, facultas faciendi vel omissendi sine impedimento. E.g. ἐξουσία παρέχει, to permit; ὑπ. ἔχει, be able, be allowed, etc. So in the N. T. Rom. ix. 21; 1 Cor. viii. 9, ix. 4; Heb. xiii. 10; Matt. ix. 6, xxi. 23, etc.—(II.) Capability, ability, power, strength (cf. δύναμις). Matt. ix. 8, xxi. 18. Synonymous with κράτος, Jude 25; δύναμις, Luke iv. 36. Power over anything, ὑπ. πνευμάτων, Matt. x. 1; Luke xix. 17, ἐπάνω δέκα πόλεων. To this connection belongs also Luke iv. 6, σολ δόσω τὴν ἐξουσίαν ταύτην ἀπασάν καὶ τὴν δόξαν αὐτῶν (οἱ τῶν βασιλείων τῆς οἰκουμένης). Syn. ἀρχή, Luke xx. 20, παραδοσία τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἔμπειρος. Here it denotes the executive power, as ἀρχή the authority. Right and might, e.g. John v. 27, ἐξουσίαν ἔδωκεν αὐτῷ καὶ κράτος ποιεῖν, xvii. 2, xix. 10, 11.—(III.) Justified, rightly supra-ordinated power, Matt. viii. 9, ἀνθρωπός εἰμι ὑπὸ ἐξουσίαν; Rev. xviii. 1. In the passage, 1 Cor. xi. 10, it is clear from the connection, vv. 6, 7, that ἐξουσία ἐπὶ τῆς κυρίας is the same as κάλυμμα ἐπὶ τῆς κυρίας. The power over the head of the wife (cf. Βασιλείας ἐπὶ with the genitive, Matt. ii. 22, etc.) requires a veil on her head, and this latter is designated after that which it signifies and represents. Cf. Phoitus in Caten. graec. patr., Oxon. 1844, ὀφειλεῖς, φησίν, ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κυρίας, τὸν ἑαυτὴν τὴν τοῦ ἄνδρος ἐξουσίαν καὶ κυρίατα ἐπὶ ὑπόκεισθαι, ὀφειλεῖ ἕχειν καὶ ἐνδείκνυσθαι ἐπὶ αὐτῆς τῆς κυρίας . . . διὸ καὶ αὐτὸ τὸ κατακάλυμμα ἐπείτω ἐν ἐξουσίᾳ κλειθεὶς ὡς τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυρίατος ἐνδεικτικὸς ὑπάρχων καὶ παραστατικὸν. “That ἐξουσία denotes the sign of another's power, is as clear from the context as when Diod. Sic. i. 49 says, ἐξουσίαν τῶν βασιλείας ἐπὶ τῆς κυρίας; the context shows unmistakably that βασιλεία denotes the symbol of personal rule (diadem),” Meyer. In later Greek ἐξουσία denotes especially the power of the magistracy, as those who have κατ᾽ εὗρον power in the community, and in conjunction therewith the right to exercise it, thus representing the union—not the identification—of right and might; in like manner synonymous with ἀρχή, which see. So in Tit. iii. 1; Rom. xiii. 1–3; and, indeed, ἐξουσία denotes not so much the magistracy as magistracy in general as represented by any one—magisterial jurisdiction; hence the plural in Tit. iii. 1; Rom. xiii. 1.

With this usage is connected the application of the term to supramundane powers, synonymous with ἀρχῆς, θρόνου, κυρίωτης, 1 Cor. xiv. 24; Eph. i. 21, iii. 10, vi. 12; Col. ii. 10, 15; 1 Pet. iii. 22,—and that, too, at all events in the Pauline passages, probably to evil powers, who oppose Christ, 1 Cor. xiv. 24; Col. ii. 25; Eph. vi. 12, ἐστὶν ἡμῶν ἡ πάλη . . . πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, seems especially to favour this view. This designation may have been selected without any further defining clause, because the characteristic feature is, that they come forward as powers, and do not, like the angels, serve; they appear not in dependence on the redemptive economy of God, but in attempted independence, i.e. opposition. Such being the case, the error referred to in Col. ii. 18
appears specially dangerous. Cf. ἀρχή.—In like manner, Eph. ii. 2, εξουσία τοῦ ἀρχον, will denote the entire powers, not earthly, and yet not heavenly, which have put themselves into closest relation to the earth, whose ἀρχον (cf. Eph. vi. 11, 12) is the devil; cf. the detailed examination of the subject and refutation of extravagant views in Harless, Commentar. in loc. Luke xxii. 53, εξουσία τοῦ σκότους, as in Col. i. 13.

Παρονία, as, ἡ, from παρεισαι, to be there, to be present, to be at hand, opposed to ἀπουσία, Phil. ii. 12; 2 Cor. x. 10. On Phil. i. 26, διὰ τῆς ἑκάστης παρουσίας πάντων πρὸς ἐμὲ, cf. παρεισαί eis — to have betaken oneself somewhere, e.g. εἰς Ἀσίαν, to a goal selected for a longer stay, Col. i. 6. Accordingly, παρουσία denotes (I.) presence, 2 Cor. x. 10; Phil. ii. 12; (II.) arrival, 1 Cor. xvi. 17, χαίρω ἐπὶ τῇ παρουσίᾳ Στεφάνου... ὅτι τὸ ἐμέτερον ἄστρον αὐτῶν ἀνεπλήρωσεν. So also 2 Cor. vii. 6, 7; 2 Thess. ii. 9; 2 Pet. iii. 12; 2 Macc. viii. 12; Pol. xviii. 31. 4, ἵμα μὴ δοκῇ τοῖς καιροῖς ἐφεδρεῶν ἀποκαραδοκεῖν τὴν Ἀντιύχου παρουσίαν. With this meaning is most probably connected the application of the word to the second coming of Christ, cf. Jas. v. 8, ἡ παρουσία τοῦ κυρίου ἡγμικε, 1 John ii. 28, where ἐν τῇ παρουσίᾳ αὐτοῦ is parallel with ὅταν φανερωθῇ; 2 Pet. iii. 4, ἡ ἐπαγγελία τῆς παρουσίας αὐτοῦ. Further, cf. 1 Thess. iv. 15 with vv. 16, 17. To the expression ἡ παρ. τοῦ νεότ. τ. ἀνθρ., Matt. xxiv. 27, 37, 39, τοῦ Χριστοῦ, 1 Cor. xv. 23, τοῦ κυρίου ἡμῶν, 1 Thess. iii. 13, v. 23, corresponds that other, ἡ ἀποκάλυψις τοῦ κυρίου 'Ηρωτοῦ ἅπας' χρηματικ, 2 Thess. i. 7; cf. 1 Pet. i. 7 with 1 Thess. v. 23, ii. 19, iii. 13. Further, ἡ ἡμέρα αὐτοῦ, 1 Cor. i. 8, Phil. ii. 10, with 1 Thess. iii. 13, 2 Cor. i. 14; Phil. ii. 16 with 1 Thess. ii. 19; Phil. i. 6 with 1 Thess. v. 23; 1 Thess. v. 2, 2 Pet. iii. 10, with Matt. xxiv. 37, 39. The two expressions are used interchangeably in 2 Thess. ii. 1, 2. According to the passages in question, the παρουσία of Christ denotes His coming from heaven, which will be an advent and revelation of His glory, for the salvation of His church, for vengeance on its enemies, for the overthrow of the opposition raised against Himself,—of antichristianism,—and finally, to realize the plan of salvation. Cf. (in addition to the passages already named) 2 Thess. ii. 1, 8; Jas. v. 7; 2 Pet. i. 16, iii. 12. It is only by comparison with Christ's earlier presence with His disciples (Luke xvii. 26), and without giving the word its full force, that we can apply the name of παρουσία to the second advent. It is not easy to explain how the term came to be used in this sense. It does not occur in Christ's eschatological discourses, as given by Mark and Luke; we find it in Matthew only. Ewald acutely says (Die drei ersten Evw. p. 333), "The παρουσία Χριστοῦ perfectly corresponds with the ἐγέρσεσθαι of God in the O. T.,—the permanent dwelling of the King, where His people ever behold Him, and are ever shielded by Him. During the present imperfect state He is not so actually and fully present as His people hope and long for;... even when the expression more immediately denotes the advent, it still always includes the idea of a permanent dwelling from that coming onwards." Cf. 2 Thess. ii. 9, oὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ διάνοιᾳ κ.τ.λ., with ἐρχομένον ἐν, Matt. xvi. 27, xxv. 31; Rom. xv. 29, and other places.
Ἐπιούσιος, or, a word quite unknown in the range of Greek, and occurring only in Matt. vi. 11, τὸν ἄρτον ἡμῶν τὸν ἐπιστάσας δός ἡμῖν σήμερον, and Luke xi. 3, τὸν ἥμ. τ. ἐπιστάσας δίδων ἡμῖν τὸ καθ' ἡμέραν (cod. Sin. omits τὸ), concerning which Origen remarks, πρῶτον δὲ τούτ' ἵστατον δι' ἡ λέξις ἡ ἐπιστάσας παρ' οὖν τῶν Ἑλλήνων ὀστὲ τῶν σοφῶν ἀνήμαστα, ὀστὲ ἐν τῇ τῶν ἐπιστῶν συνηθεὶς τέμπτα, ἀλλ' ἔοικε πεπλάθας ὑπὸ τῶν ἐναγγελίων. Its very derivation is doubtful. The simplest certainly seems to be from ἐπεμένει, ἐπέμεναι = to be coming on, approaching, participle ἐπιάνυν, and hence ἐπιούσιος, like ἐθέλων, ἐθάλασσας; ἐκάνω, ἐκούσιος; ἐφανερώσιος. The participle is for the most part used with reference to time, ἐπέσταν = to be near, e.g. εν τῷ ἐπιάνυν χρόνῳ, in time to come; τοῦτον, the future; ἡ ἐπιστάσας ἡμέρα, the coming day (not the morrow, cf. Acts vii. 26, xvi. 11, xx. 15, xxi. 18, xxiii. 11; cf. also Pape, Wörterb. under ἐπέσταν). So also ἡ ἐπιστάσας ἐκκλησία, ἐργάματα ἐπέσταν. According to this, ἄρτος ἐπιστάσας would not mean "bread needful for the coming day, serviceable for the future," but "bread belonging or pertaining to the future,"—a view already given, according to Jerome, though he does not adopt it, in the apocryphal Gospel of the Hebrews, "in Evangelio quod appellatur secundum Hebreae, pro supersubstantiali pane reperii Mahar (= Ἱαρά)." Meyer maintains this view notwithstanding its incompatibility with Matt. vi. 34; and he does so professedly in keeping with a strictly critical canon, the application of which in exegesis is false almost as often as it is put to the test by him and others, proelvi scriptione praestat ardua. "Nihil est ineptius, quam panem crustinum dicens nobis quotidie postulare," Salmasius. Against this view, moreover, is Ex. xvi. 14–16, which may be taken as, so to speak, an authentic interpretation of this petition. Comparatively few of the Greek Fathers, in particular not Origen, espouse this derivation; not only is the tenor of the context against it, but the fact also that there is not a derivative single ending in -ούσιος to be found as formed from ἐπιάνυν and its compounds. Far better is it to regard the word as one of that not uncommon class of adjectives which have been formed from ἐπιάνυν or σύνεια—ἐπιούσιος, ἐφόσιος, ἐμοιούσιος, ἔπειρος, πολυούσιος, ἐπιεύοιος, ἀντεπούσιος, πεποιούσιος. 'Επιλ, certainly, when prefixed to words beginning with a vowel, usually loses its final ι, and so also in ἐπέσταν; still the retaining of it is not entirely without precedent (apart from those cases where its retention in Homer is justified by the digamma), even in words of the same family, e.g. ἐπιερή, of this year, Polyb. iii. 55. 1; elsewhere, on the contrary, ἐπέσταν. So also ἐπιχρῆσιν, to swear falsely, in ecclesiastical Greek, ἐπιρείξεως, to conspire; ἐπικεφής, ἐπίωρος (in Homer—ἐφόρος). The hiatus more frequently occurs in compounds with ἑμφλ, and always in those with παίρ. L. Meyer in the Dissertation (declared to be his by Camphausen, Das Gebet des Herrn, Elberfeld 1865) on ἐπώνομα in A. Kuhn’s Zeitschrift für phil. Sprachforschung, vii. [1858], pp. 401–430, with which this exposition in essential points unintentionally agrees, adduces further the following forms, ἐπιστάνυμι, ἐπιστάνως, ἐπιάνυν, Theogn. 971; ἐπιστάνως, Plato, Tim.; ἐπιστάτως, Opp. Hal. i. 10; ἐπιστάνοι, Bekk. Anc. i. 1310; ἐπιρείσιν, Boekh, Inscr. i. 440; ἐπιφανείας, Luc. Anth. Pal. xi. 403. 3, and others,—examples which might be multiplied.
if we were to adduce all cases in which ἐπι retains the i before the aspirate. Its retention is by no means foreign to the N. T. idiom, see Winer, Gramm. § 5, 1. The form is not in the least strange if the word is derived, not from the participle of ἐπείναι, but from ὀσία, like ἔξοσιος, ἐφούσιος, πολιμ-, ὀμο-, ἐποροφος, like ἐπιεύομας, ἐκτεχνομαι, from ἔξονια. In this case the form ἐπιοσιος resembles the ἐπικεις of Polybius. The objection, that from substantives in ια adjectives in ιας or ὀδης are usually formed (cf. οἰκωμος, ἐποικισάνθης), is obviated by the fact that many like adjectives in ιας formed from οἰανία occur, and especially by the consideration that in compounds generally the adjectives in ιας correspond with substantives in ια, e.g. ἐπιδυμία, ἐπιθύμος; ἐπικαρπία, ἐπικάρπος; περιονία, περιονίως. Still less strange is the formation of a new adjective among those formed from οἰανία. Hence the Greek expositors who adopt this derivation trace the origin of the word, not from ἐπείναι, but from οἰανία. The derivation from ἐπείναι (οἰανία = surpius, so that ἐπιοσιος = ὀιονωμάς = superfluous, non-essential) does not give any admissible meaning. But as the derivation of other compound adjectives from οἰανία affords such a precedent, as the later and undisputed derivatives ἐποροφος, ὀμοςωμος, ἐποροφος, and the earlier ἐνοσιος, etc., show, ἐπιοσιος may be explained as meaning, "conformable to the οἰανία," cf. ἐπικαρπος and others (ἐπι denoting a leaning to anything). We have now to inquire, therefore, what οἰανία means. As signifying power, possession, property,—as in ἐνοσιος, ἐξονιος, πολιονιος,—ἐπιοσιος will be an epithet denoting what belongs to possession or property = συν, and the meaning thus given to the petition would not be inadmissible; cf. 2 Thess. iii. 12, ἵνα μετὰ ἡμερῶν ἐργαζόμενοι τοὺς ἑαυτῶν ἄρτον ἐσθίωσίν; see also Ps. xxxvii. 26, οὐκ ἔδωκα δίκαιον ἐγκαταλελειμμένου οὐδὲ τὸ σπέρμα αὐτοῦ ξητοῦν ἄρτοις. Still there is not sufficient reason in the passage before us for laying stress upon the fact of possession, and so far-fetched and artificial an interpretation cannot be justified. But one might go even further, and, on the analogy of ἐνοσιος, ἐξονιος, explain the ἐπιοσιος, what belongs to possession, what must be there—necessary. It would be simpler and less strained if we could directly connect the sense with οἰανία. οἰανία, in a philosophic sense, denotes essence or reality (τὸ πρῶτον ἐν καὶ ὅτι ἐν ἀπελευθερο- ὀ ὀσία ἐν εἰς, Aristot. Metaph. 6); but this is too far removed from ordinary language to have been apprehended by our Lord's hearers in the Sermon on the Mount; and the attempts at an inappropriateness, such as that of Jerome, who renders it superessentiale = super omnes oiosis, must on this account be dismissed. Compare, moreover, the clear declaration of John vi. 32, ὁ ἄρτος ἐκ τοῦ οἴηροπος ἀ ἐκαθιστά. The meaning, "being," "existence," cannot, as Tholuck thinks, be assigned to οἰανία in the perhaps spurious passage in Soph. Trach. 907, ἐπιν οἰανία, where "household stuff, property, without children," is the true rendering, if, indeed, the words be not interpolated (the Scholast here renders οἰανία = συνονιαν, κοινη),—a signification here indeed false, yet in itself not so unjustifiable and utterly untenable as L. Meyer thinks; cf. Du Fresne, Glossar. med. et inf. Graec., s.v. οἰανία. In Aristotle it occurs clearly in this signification,—a signification certainly approximate, though suppressed prob-
ably by philosophic usage; see *Index Aristot.*, ed. H. Bonitz, Berol. 1870. Aristotle uses *óúσία* as = *τὸ ἐνία*, *e.g.* De part. anim. i. 1, ἡ γὰρ γένεσις ἑνεκα τῆς οὐσίας ἄτομ, ἀλλ’ οὐχ ἡ οὐσία ἑνεκα τῆς γένεσις; De anim. general. v. 1, διὰ τὸ ἐνία τοιαδήποτε τοιαύτα τῇ γάρ οὐσίᾳ ἡ γένεσις ἀκολουθεῖ καὶ τῆς οὐσίας ἑνεκά ἄτομ; De part. an. ii. 2, τὰ μὲν πρὸς τὰ ἔργα καὶ τὴν οὐσίαν ἐκάστη τῶν ζῴων, τὰ δὲ πρὸς τὸ βίλθην ἡ χεῖρ; ἤδη ἐκ τούτων γὰρ συνειδηθήν ἐκαστὸν τῶν ἀρτημάτων μερῶν, ἡ οὐσία καὶ βεβαίως καὶ σαρκῶν καὶ ἀλλὰ τοιούτων συμβαλλόμενων τὰ μὲν εἰς τὴν οὐσίαν τὰ δὲ εἰς τὴν ἔργασιν. It occurs as directly synonymous with Ἰζή, De respr. 17, πάσι μὲν οὖν ἡ φθορὰ γίνεται διὰ θερμοῦ τοῦ ἐκείνου, τοῖς δὲ τελείους, ἐν φὶ τῆς οὐσίας ἡ ἀρχὴ ἢ ἡ 8’ ἀρχὴ τῆς ζωῆς ἐκείνης τοῦ ἐγενέσθαι ὅταν μὴ κατασφυχηθῇ τὸ θέρμον τὸ κοινωνικὸν αὐτῆς; *Magn.* Mor. i. 20, κῶνοι ἀναμετρικοί τῆς οὐσίας. Compare also (pseudo-) Plat. Deff. 405a, ἀθανασία ὕποσία ἐμφυχος καὶ ἀλιός μονή, where οὐσία, side by side with μονή, hardly signifies *nature*, but *existence* (in general, οὐσία often occurs here in this sense). These passages may suffice to vindicate for οὐσία the meaning *existence*, and accordingly warrant for ἐπιστήμη the meaning “what belongs to existence,” as a short and simple rendering of ὅποι, ὥς, for which the LXX. Prov. xxx. 8 has ὡς διόνυσα καὶ τὰ αἰταρείη. Hence there is no need to take οὐσία, though this was not unjustifiable, as in the first signification, *essence*, *nature*, corresponding with the compounds in patristic Greek, ἀμοιβήνως, etc.; cf. Plato, Rep. ix. 585 B, πάντα ἐν ᾧ γίνεται τὰ γένη μάλλον καθαρᾶς οὐσίας μετέχειν, and often, so that ἐπιστήμη would be = “conformable to the essence or nature,” and ὁ ἄρτος ἡμῶν ὁ ἐπιστήμης, “bread answering to our nature, our essence,” taking οὐσία, *essence*, *nature*, either in the freer and wider sense as popularly used, according to which ἄρτος ἡμῶν ἐπιστήμης would signify all that Luther sums up as included in this fourth petition, or, in the stricter sense, which would require a reference to our Lord’s comment on Matt. iv. 4, Luke iv. 4, οὐκ ἐντ’ ἄρτῳ μόνῳ ἐστεῖται ἄνθρωπος, ἀλλ’ ἐν τούτῳ ἐστιν ἡμῖν θεόν. It is therefore, in any case, unnecessary, on account of the meaning of οὐσία, to deny its connection with the substantive, and with L. Meyer (in the place above referred to) to regard the word as compounded with the participial theme -οντ, determining its meaning in a roundabout way by its correspondence with περιστώσιος (which see). Ἐπιστήμης, both in form and meaning, is said to be a correlative of περιστώσιος, as already Damm, Lex. Hom., supposed, “περιστώσιος, superans (surpassing), et ἐπιστήμης, sufficienter praeseens, qui praeesto est, quantum satis est.” Against this it tells at once that the analogous forms ἐξώσιος, ἐνωσιος, are connected with οὐσία, and not with the analogous compounds ἐξείνας and ἐνείνας, and the same holds good of ἐπιστήμης; as the cases are analogous, the inference is that it is not connected with ἐπιστήμη, so that the simplest way of understanding the word is to be to regard it in like manner as a compound of ἐντ’ and οὐσία, and the transference from οὐσία, in the sense *possession* (*what is there*), to οὐσία, in the sense *existence*, *life*, will not seem strange to a just linguistic apprehension. Against the suggested explanation of the formation of the word, must be urged, further, the meaning given to it, which, strictly taken, is, to say the least, very difficult to under-
Περιούσιος, ὁ, a word apparently as uncommon in classical Greek as ἐπιούσιος, used by the LXX as a translation of ἐπίσ, possession, treasure, Ex. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 17; cf. Eccles. ii. 8 and Ps. cxxv. 4 = περιούσιαμόσ. In the latter place we read, τόν Ἰσραήλ ἐξελέξατο ἐαυτῷ ὁ κύριος, Ἰσραήλ εἰς περιούσιαμόσ ἐαυτῷ. Πρός what one embraces, is more than a mere possession, it is rather = a treasure, and corresponds to περιούσιαμόσ, surplus, overabundance, riches; Israel is God's riches, God's treasure, the jewel or pearl of His possession; cf. especially Ex. xix. 5, ἐστι γὰρ μοι περιούσιος ἀπό πάντων τῶν θυσίων ἡ γάρ ἡ πάση ἡ γῆ. So also Deut. xxvi. 17, τὸν θεὸν ἐλθὼν σήμερον εἶναι σοι θεόν...; ver. 18, καὶ κύριος ἐλεητὸ σε σήμερον γενέσθαι σε αὐτῷ λαὸς περιούσιον. Accordingly περιούσιος is what constitutes a costly possession, a specially chosen good, that which is a costly possession (not what belongs to such, because "ω-σ is not perhaps a new adjectival suffix, but only the adjectival form of αὐτοποιητικός, rich in seed, from τὸ λιτούν, seed;" L. Meyer in the Dissertation mentioned under ἐπιούσιος); and this is in keeping with the derivation of the word from περιουσία, according to which it denotes a surplus rich and valuable,
costly. With this also corresponds the otherwise erroneously cited explanation given by Chrysostom of Titus ii. 14, καὶ καθαρίσθη ἀντὶ λαὸν περισσόν = ἐξελεγμένς. If the above rendering be adopted as preferable to the usual one "possession," the representation given in Titus ii. 14 corresponds with that otherwise expressed in Eph. v. 26, 27, ἵνα ἀντὶ ἀγιάσῃ καθαρίσαι . . . ἵνα παραστήσῃ αὐτὴν ἀντὶ ἐνδοξον. This signification, which the connection of the word in the LXX. already suggests, is not to be called in question, only its reference to περισσόν is doubtful. Περιέωναι is the only compound of ἐναι to which there is found already in the older Greek an adjective formed simply from the participle, περισσός, as an adverb, περισσόν, in Hom. Il. iv. 359, ὅστε σε νεκελό περισσόν ἀνέτειλεν; Od. xvi. 203, ὅστε τι βασιλεῖα περισσόν οὔτε ἀγάλλαθαι; Schol. περίσσους, παρά τὸ προσθήκον; Ημν. Ημ. Σερ. 363, περισσόν ἄλλων. So also περιέως often in the Ημν. Ημ.; in Pindar once, Isthm. iv. 3, περιέως ἄλλων μεγαθενῆ; Οἰρη. Ἀργ. 61, περιόσια κυδαίνεσκον. Still also in Soph. Fr. 604. Elsewhere only isolatedly in later poets, e.g., περιέως ἄγος, ἄγος, Greg. Naz. Carm. vii. 24, iv. 197. It is more than probable that the word to be derived from περιέωμαι is περισσοῦς, so that properly it must run περισσόν, for which L. Meyer adduces the long ω of the Doric dialect, e.g., νόμος instead of νόμος, νόμος. It has a comparative meaning answering to the Homeric περὶ πάντων ἡμενα ἄλλων. This would give a sense very suitable to the context in the LXX., especially in Deut. vii. 6, ἐναι αὐτῷ λαὸν περισσόν παρὰ πάντα τὰ θεῶν, though the Hebrew יִשְׂרָאֵל would come short of its force; and yet, as Ps. cxxxv. 4 shows, the LXX. seem to take pains to render by this word the thought which lies in the Hebrew, since περισσοτεροσῖς is obviously a word coined by them. Considering now that περισσός did not wholly disappear, yet became decidedly antiquated, so that it nowhere occurs in prose,—and further, that περισσός is the same with περισσός, just as abstract as is this, which does not occur at all in Homer, seldom in Pindar and Hesiod,—περισσός seems in usage to have taken the place of περισσός. Περιεσσός, indeed, appears for the most part with a bad sense attaching to it, yet not always, especially not in later Greek. Thus there seems to be no just reason why the LXX. should have adopted and reinstated this old word occurring only in its old form, especially when the usage of the language presented to them another word not elsewhere disdained by them. That they should do so, is indeed possible; yet it is more probable that they formed περισσόν anew; and then it seems questionable whether it is a compound with ὀσία, like the other corresponding adjectives, excepting the bicomposita, which in turn are connected with the compounds (ἕωνια, see ἐπιωνιος), or whether it is an adjective belonging to περιουσία. For the latter it tells that it does not differ from it in sense, as on their part ἐξοφυος and ἐξοφυος, ἐνοφιος and ἐνεωνιαι, differ. Περιουσία signifies surplus,—prosperity, wealth,—περιωνιος, what is wealth, and how closely it answers to the Hebrew יִשָּׂרָאֵל, is manifest, e.g., from Plato, Rep. viii. 554a, ἀντὶ παντὸς περιουσίας ποιούμενος (enriching oneself). But that the LXX. had περιουσία in mind, and not περιωνιος, nor a new form from the participle of περιεω, the περιουσιασμένος = יִשָּׂרָאֵל, Ps. cxxxv. 4, Eccles. ii. 8, may be decisive proof,
for this word is from περιουσία used in later Greek, and manifestly distinct from περιουσία by the active character of the verb, so that it can emphasize the possession as acquisition or gain. If it be said that περιουσία must be traced back to the participle of περιουσία, it obviously would attach itself to the meaning to excel, to be over, and this would suit neither the Hebrew word nor περιουσία. This word is, indeed, the only one in the range of adjectives in -σία which directly connects itself with its substantive, while all the other compounds or bicomounds with οὐσία are from εἶναι. But this has all the less weight in explaining the newly-formed word, because, through περιουσία, which answers to the same Hebrew word, we are led back to περιουσία. With this the attempt referred to under ἐπιούσιος to assume a correspondence between περιουσία and ἐπιούσιος fails, because what is necessary may perhaps stand over against what is superfluous, but not to what is said to be marked out as a costly good, and it is just in this direction, and not in the sense of superfluous or overplus, that the import of περιουσία leans.

Εἰρήνη, ἕ, peace, rest, (I.) in contrast with strife, and to denote the absence or end of strife; Herod. i. 87. 2, ὀδεῖας γὰρ οὕτω ἀνάκτος ἔστι δοσίς πόλεμον πρὸ εἰρήνης αἰρέται: εν μὲν γὰρ τῇ οἱ πάπαι τῶν πατέρων βάπτουσιν, εν δὲ τῷ οἱ πάπαι τῶν πατέρων. Opposed to μάχαιρα, Matt. x. 34, cf. Jer. iv. 10; to διαμερισμὸς, Luke xii. 51, cf. Jer. ix. 7, τῷ πλησίον αὐτῶν λαλεῖ εἰρήνη καὶ εἰναὐτῷ εὗρεν τὴν ἔχθραν. In 1 Pet. iii. 11 in antithesis to λαλῶν δόλων, ver. 10; to ἀκαταστασία, 1 Cor. xiv. 33.—Rom. xiv. 19; Gal. v. 22; Eph. iv. 3; 2 Tim. ii. 22; Heb. xi. 31, xii. 14; Rev. vi. 4; Luke xiv. 32; Acts vii. 26, xii. 20 (1 Cor. vii. 15 ὅ).

(II.) As used in the N. T., we observe the influence of the Hebrew שלום, which denotes a state of wellbeing, and only in a derivative manner “peace,” in contrast with strife. Accordingly, opposed to κακά, e.g. Isa. xiv. 7, ὁ ποιῶν εἰρήνην καὶ κτίζων κακά; Jer. xxix. 11, λογούματι . . . λογισμοῦ εἰρήνης καὶ οὗ κακά, τοῦ δοῦσιν ἱμᾶς τὰ μετὰ ταῦτα καὶ ἐπιθέσα. Hence also opposed to βλέψω, σύντριμμα, etc., e.g. Zech. viii. 10, καὶ τῷ ἐκπορευόμενῳ καὶ τῷ εἰσπορευόμενῳ οὐκ ἦσαν εἰρήνη ἀπὸ τῆς βλέψεως; cf. John xvi. 33, τιάτα κελεύσαντα ἱμᾶς, ἵνα ἐν ἐμοί εἰρήνην ἔχετε. ἐν τῷ κόσμῳ βλέψει ἔχετε; Jer. vi. 14, ἵστατο τὸ σύντριμμα τοῦ λαοῦ μον ἐξουδενοῦτε καὶ λεγοντες εἰρήνης, εἰρήνης καὶ ποτῶν ἕστιν εἰρήνης; viii. 11; Ezek. xiii. 10, 16, cf. 1 Thess. v. 3. Accordingly εἰρήνη denotes a state of untroubled, undisturbed wellbeing, synonymous with ἀσφάλεια, 1 Thess. v. 3; Acts ix. 31, ἤ μὲν οὖν ἐκκλησία . . . εἶχεν εἰρήνην, οἰκοδομομοῦντα κ.τ.λ.; xxiv. 2; cf. Luke xi. 21, εν εἰρήνῃ ἐστιν τὰ ὑπάρχοντα—his goods are unattacked. Cf. Xen. Οἰγρ. vii. 4, 6, vi. 1. 18. In this sense we are to understand the form of salutation, ἡ εἰρήνη (cf. Luke xxiv. 36; John xx. 19, 21, 26), and of leave-taking, εἰς εἰρήνην, Mark v. 34, ὅπως εἰς εἰρήνην, καὶ ισθι ἔνας ἀπὸ τῆς μάστιγος σου; Luke viii. 48; Jas. ii. 16; Acts xv. 33, xvi. 36; 1 Cor. xvi. 11. Cf. τὸς = ἰμάλθεν, Gen. xxix. 6, xxxvii. 13, xliii. 27; = σωτηρία, Gen. xxvi. 31, xxviii. 21, xliv. 17; = σωτήριον, Gen. xli. 16. The word is
used in both senses as signifying peace as contrasted with strife, and peace as undisturbed wellbeing, in Isa. iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ στείρεται τῶν πιονῦσιν εἰρήνη.

(III.) This state is the object of divine and saving promise, and is brought about by God's mercy, granting deliverance and freedom from all the distresses that are experienced as the result of sin (cf. Job vii. 1, xiv. 1, 6, 14). Hence εἰρήνη joined with ἔλεος, Ps. lxxxv. 9, κύριος ὁ θεός... λαλήσει εἰρήνην ἐπὶ τοῦ λαὸν αὐτοῦ καὶ ἐπὶ τοῖς ὀσίων αὐτοῦ καὶ ἐπὶ τοῖς ἑπιστρέφονται πρὸς αὐτὸν καρδιάς, comp. ver. 8, δείξων ἡμῖν κόμω τὸ ἔλεος σου καὶ τὸ σωτηρίαν σου δόθη ἡμῖν. Similar is the union of χάρις καὶ εἰρήνη or χάρις ἔλεος εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ κ.τ.λ. in the salutations of the Epistles; it denotes the εἰρήνη which is realized in and through Christ, and which is the object of saving promise and hope. Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 3, vi. 16; Eph. i. 2, vi. 23; Phil. i. 2; Col. i. 2; 1 Thess. i. 1; 2 Thess. i. 2, iii. 16; 1 Tim. i. 2; 2 Tim. i. 2; Titus i. 4; Philem. 3; 1 Pet. i. 2, v. 14; 2 Pet. i. 2; 2 John 3; 3 John 15; Jude 2; Rev. i. 4. In this sense the greeting of His disciples by the risen Saviour, Luke xxiv. 36, John xx. 19, 21, 26, has a special significance. In like manner, cf. Matt. x. 12, 13; Luke x. 5, 6, ii. 29, vii. 50, xii. 38, 42; Rom. iii. 17; Luke i. 79. As sin and sorrow or distress are closely connected, so we find εἰρήνη named in connection with δικαιοσύνη as a Messianic blessing, Ps. lxxxii. 7, lxxxv. 11, cf. Isa. lvii. 18, 19; Hag. ii. 9; Jer. xxxiii. 7; διαθήκη εἰρήνης, Ezek. xxxiv. 25, xxxvii. 26; Luke ii. 14; Rom. v. 1. Peace as a Messianic blessing is that state, brought about by the grace and loving mind of God, wherein the derangement and distress of life caused by sin are removed. Hence the message of salvation is called τὸ εὐ. τῆς εἰρήνης, Eph. vi. 15; cf. Isa. lii. 7, εἰναγαγόμενος ἀκοήν εἰρήνης; Nah. ii. 1; Eph. ii. 17; Rom. x. 15; Acts x. 36. This peace is the very εἰρήνη θεοῦ, Phil. iv. 7, Χριστοῦ, Col. iii. 15, and God is ὁ θεὸς τῆς εἰρήνης, Phil. iv. 9; 1 Thess. v. 23, which latter passage well presents to us the meaning of the word in its fullest range, αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἁμώς ὄστελει καὶ ὀλέθηρον ὑμᾶς τὸ πνεῦμα καὶ ἡ φυσικὴ καὶ τὸ σῶμα ἀμέμπτως... τηρηθείν. See Heb. xiii. 20; Rom. xxiii. 33, xvi. 20; 2 Cor. xiii. 11; cf. Heb. vii. 2, ὁ κύριος τῆς εἰρήνης, 2 Thess. iii. 16. In the same sense also we may take Eph. ii. 14, αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν, cf. ver. 17, ἐλθὼν εὐπρεπελατο εἰρήνην ὑμῖν τοῖς μακρὰς καὶ εἰρήνην τοῖς ἐγγόνοι; vv. 13, 15; Isa. lvii. 19. See under ἀποκαταλλαγές. This peace can be the result only of accomplished reconciliation, Eph. ii. 16, 17; and as in Rom. v. 1 (εἰρήνην ἔχομεν πρὸς τὸν θεὸν) εἰρήνη gives prominence to this one element, viz. the new relationship between man and God brought about by the atonement (cf. vv. 9, 10), without, however, attempting to seek or to discover a reference to this presupposition in every place; cf. Rom. viii. 6, κάρα καὶ εἰρήνη, opposed to δίκαιος; Rom. xiv. 17, ἡ βασ. τ. θεοῦ ἐστὶν... δικαιοσύνη καὶ εἰρήνη καὶ χαρά ἐν πν. ἁγ. (cf. τὸν = χαίρειν, Isa. xlviii. 22, lvii. 21); Rom. xv. 13, ὁ δὲ θεὸς τῆς ἐπίσεις πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν.

Εἰρήνης, pertaining to peace, e.g. εἰρηνικὴ ἐπιστήμη, τέχνη, opposed to πόλεμω...
καί; peaceful, e.g. Isocr. 82 C, δὲ ἐπιλαμβανόν τῶν λόγων εἰσαγωγίατον εἶναι. So in Jas. iii. 17, ἤ ἀνωθεν σοφία ἐπιλαμβάνει, opposed to τὸν ἄγνοον, ἔρπηθη, ver. 15. In Heb. xii. 11, καρπὸς εἰρήνης δικαιοσύνης, opposed to οὐ δοκεῖ χαρᾶς εἶναι ἀλλὰ λύπης, the reference is to εἰρήνη as the blessing of salvation, as it goes hand in hand with δικαιοσύνη.

Εἰρήνευω, to live in peace, to keep peace, πρὸς τινα, Diod. Sic.; μετά τινος, 1 Kings xxii. 45; Rom. xii. 18; ἐν τινί, Mark ix. 50; 1 Thess. v. 3, opposed to μάγχειν, Plat. Theaet. 180 B; to πολεμεῖν, Dio Cass. lxxiv. 5; synonymous with τὸ αὐτὸ φρονεῖν, 2 Cor. xiii. 11.

Εἰρήνοποιεῖ ὡς, almost exclusively in biblical and patristic Greek, as also εἰρηνοποῖες, εἰρηνοποίησις, to make peace. Prov. x. 20, δὲ ἐλέγχων μετὰ παρθένων εἰρηνοποιεῖ, over against συνάγεις ἀνδρῶν λίπας, where, according to the antithesis, εἰρηνοποιεῖν is rather to put an end to strife. In Col. i. 20, on the other hand, we find it side by side with ἀνακαταλλάξας = to put an end to the disturbed relations between God and man, i.e. to restore the due relations.

Εἰρήνοποιὸς, ὁ, one who makes peace between two parties; Xen. Hell. vi. 3, 4, ἔτι, ἦν ἡ ἀνατίμησις, εἰρηνοποίησις ἔρπη, εἰρήνης ἐπέτρεπε; Greg. Nyss. i. 824, εἰρηνοποίησις ἐστὶν ἡ εἰρήνη διὸς ἄλφα. In the sense of peaceful, it does not appear, not even in Pollux, ὅπομ. 152, συμμάχοις εἰρηνοποιοῦσα καὶ πολεμοποιοῦσα, for polêmopoiôs hardly means quarter some or warlike, but making enemies, exciting hostility. Hence with Matt. v. 9, μακάριος οἱ εἰρηνοπόιοι, we can hardly compare Prov. xii. 20, δόλος ἐν καρδίᾳ τεκτανοµένον κακά, οἱ δὲ βουλόμενοι εἰρήνην εὔφραυχησονται. It is better to take εἰρηνοποίησις as — πήλιν ἐποίησεν, Isa. xxxiii. 7; but we may take the εἰρήνη as in Isa. lii. 7, καὶ ὁ θεὸς πάντων ἐποίησεν, so that this word already leads on to the special application of the discourse to the inner circle of the disciples in vv. 11-16. Thus best can we understand the connection between the beatitude and the accompanying promise, δι’ τινος ἀνθρώπου εὐφράυχησονται.

Ἐκών, οὖσα, ἄν, willing, unconstrained, gladly. It usually stands opposed to violence or compulsion, e.g. Soph. Oed. Col. 939; Plat. Soph. 240 C, ἡ τόνησαν ἡμᾶς οὐχ ἐκόπτες ἰδιογένες; Xen. Hell. iii. 1, 4, Πέργαμοι ἐκόπτες προσελάβε, opposed to 5, κατὰ κράτος ἔξαβε; iv. 1, 1, τὰς μὲν βιάς, τὰς δὲ ἐκοπάσας προσελέβαβε. So 1 Cor. ix. 16, εἰ γὰρ ἔκακως πρὸς τὸν συμβαντόν, μωσίαν ἔχων εἰ δὲ ἰδιῶν, οἰκονομαίς πεπληστεύμεναι; cf. ver. 16, ἀνάγκῃ γὰρ μοι ἀπόκειται; Rom. viii. 20, ἡ κτίσις ὑπετάγη οὖς ἐκόπτες, ἄλλ’ ἐκπεπλῆ. In this general sense of willingness, of non-resistance, however, the fundamental meaning of the word is contained only in a weakened form; this is its positive meaning, voluntarily, with will and purpose, as it appears, for example, in combination with γινώσκων, Boeckh, Inscr. ii. 409. 21, οὐκ ἐλεφαντρόφος ἑκὼν καὶ γινώσκων; Ex. xxi. 13, ὅ δὲ οὐκ ἔκακος (ὁ. πατάξας καὶ ἀποθανόν τῶν) — πᾶτρι τῆς ἡμείς. So especially in all cases where the topic in question is ἀδίκων, βλάπτετων, ἀμαρτάνον. Here it always signifies design. Dem. in Mid. 520. 1, ἄν μὲν ἐκὼν βλάψῃ, διπλῶν ἄν δὲ ἰδιῶν, ἀπλῶν τὸ βλάβος κελεῦ-
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σου ἐκτίνευ; Plat. Prot. 345 E, where ἐκών is also used of one who obliges himself to something good. The voluntariness, when it anticipates necessity, becomes willingness; when it opposes constraint or law, it becomes purpose, eventually contempt or wantonness, e.g. Xen. Hiph. iv. 14, μὴ ποτέ κυριεύειν ἐκόντα. This is of importance as bearing upon the ἔκοισις ἄμαρτάνειν, Heb. x. 26, see ἕκοισιν. Aristotle, Ethic. Nixom. v. 15, ἐκών δὲ (sc. ἀδικεῖ) ὃ εἰδὼς καὶ ὃν καὶ ψ.; vii. 11, ἐκών ... εἰδώς καὶ ὃ ποιεῖ καὶ ὃ ἔνεκα.

Ἐκοῦσιν, a, ov, voluntary, in the same range as ἐκών.—(I) Voluntarily, purposely; Plato often combines βλαυν and ἕκοισιν, because an intention of violence lies at the root of it, or the purpose to assert itself by force, βλαυν ἢ ἔκοισιν προέει; Rep. x. 603 C; Legg. ix. 860 E, διορισει δὲν αὐτοῖς ἔκοισιν τα καὶ ἐκοῦσα ἀδικήματα, καὶ τῶν μὲν ἕκοισιν ἄμαρτημάτων τα καὶ ἀδικημάτων μείζους τᾶς ζημίας θέσοιται, τῶν δὲ ἔλληνων; Soph. Trach. 1113, ἡμαρτεν οὖς ἐκοῦσιν.—(II) Willingly, uncompelled, gladly; Thuc. viii. 27, καθ' ἐκοῖσιν ἥ πάνω γε ἀνάγκη. So Philem. 14, ὁρκεῖ δὲ τῇ σῇ ἡγομένῃ οὐδὲν ἥθελός σοι ποιῆσαι, οὐ μὴ ὁς κατὰ ἀνάγκην τὸ ἀγαθὸν σοῦ συνίματα καθ' ἐκοῦσιν. —Often in the LXX. —γινά, Lev. vii. 16; Num. xxix. 33, xv. 3.

Ἐκοῦσιν, (I) voluntarily, intentionally; Heb. x. 26, ἕκοισιν γὰρ ἄμαρταιν τῶν θανάτους μετὰ τὰ λαβεῖν τῆς ἐπίγνωσιν τῆς ἄλθειας, cf. under ἐκών. The intentionalness comes out all the more clearly if we compare the passage in Aristotle, Rhet. i. 10, ἄνω δὲ τὸ ἄδικεν τὸ βλάπτει τῶν ἐκόντα παρὰ τῶν νόμων. νόμως δὲν ἄτιν ὃ μὲν ἓν σὺν ἢ δὲν κοιμώ. λέγω δὲ ἓν, μὲν καθ' ὃν γεγραμένον πολιτεύεται, κοιμώ δὲν δα ἄγραφα παρὰ πάσαν ἐμαυζωθηθεῖσα δοκεῖ. ἐκόντες δὲ ποιοῦσιν διὰ εἰδής καὶ μὴ ἀναγκαζώσομεν. διὰ μὲν οὖς ἐκόντες, οὐ πάντα προαιρούμενοι, διὰ δὲ προαιρούμενα, εἰδής ἐπιστάμενα οὐδεὶς γὰρ ὃ προαιρεῖται ἄγνοια. διὰ δὲ δὲ προαιρούμενα βλάπτειν καὶ φαίνει τῶν ποιεῖ παρὰ τῶν νόμων, κακία εἰσὶ καὶ ἀκαθαρσία. Aristotle distinguishes further among the sins committed ἕκοισιν, those which are done designedly and with deliberation, in the face of better knowledge, from the point of view from which we often find the saying, οὐδεὶς ἐκὼν κακὰ ποιεῖ. Hence it is clear that the ἕκοισις of Heb. x. 26 is more closely defined by the addition μετὰ ... ἄλθειας in the sense in which Aristotle combines ἐκὼν καὶ προαιρούμενος, and thus the psychological difficulty of the statement is removed, so that the ἕκοισιν, Num. xv. 30, ἐν χειρὶ ὑπερηφανείας, perfectly corresponds with it; comp. ver. 27, ἕκοισιν, ἕκοισιν; comp. also ἕκοισιν in an antithesis to εἰς ἐπιβολήν, Plato, Hipp. Min. 570 E.—(II) Willingly, unconstrained, 1 Pet. v. 2, μὴ ἀναγκαστῶν ἀλλ' ἕκοισιν, cf. Ps. liii. 8.

'Ακών, o u s a, o v, unwillingly, against one's will, forced; Job xiv. 17, εἴτε ἐκών παρέβην, an addition of the LXX.; so also Job xxxi. 33. In the N. T. only 1 Cor. ix. 17, see under ἐκών.—Ἀκοὐσιν often in the LXX. —ἀκοῦσιν, Lev. iv. 21, 22, 27, v. 15; Josh. xx. 3, 9; comp. Num. xv. 22; κακαίς, Deut. xix. 4; cf. Lev. iv. 13, where it is an addition of the LXX.—Num. xv. 23, 24, the adjective; xv. 26, ἀκοὐσιάζομαι.
"Ελέγχω, generally = to test, to try, to search out with an unfriendly purpose, e.g. Xen. Anab. iii. 5, 14, τόσα αἰχμαλώτους ἠλέγχω τὴν κύκλῳ πᾶσαν χώραν τᾶς ἐκάστη ἐνι; Plat. Soph. 241 B, τὰς ἀρχας πάσας πᾶσας βασιλέως χρώμενοι ἐλέγχοντον. Then = to convince, to convict, to prove anything that was disputed or denied, and therefore implying opposition; Ar. Plut. 574, τινὲ περὶ τυχόν. Thus in John viii. 46, τὴν ἐλέγχει μὲ περὶ ἀμαρτίας; hence τοιαύτήν, to blame, to chide, τινὲ, Matt. xviii. 15; Luke iii. 19; 1 Cor. xiv. 24; 1 Tim. iv. 20; 2 Tim. iv. 2; Titus i. 9, 13, ii. 15; Heb. xii. 5; Jas. ii. 9; Jude 15, 22; Rev. iii. 19. τι, John iii. 20; Eph. v. 11, 13. Thus we must understand the passage concerning the so-called punitive office of the Holy Ghost, John xvi. 8, ἔλεγξιν τὸν κόσμον περὶ ἀμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως; cf. 2 Tim. ii. 25; John xv. 24–26.—LXX. — τῆς, Gen. xxi. 25, xxvi. 37; Lev. xix. 17; 2 Sam. vii. 14; Job v. 17, ix. 33, xiii. 10, xxxiii. 19; Ps. xv. 14.—ἔλεγξιν, ἀνήκε, 2 Pet. ii. 16.

"Ελέγχος, ó, (L) proof, e.g. ἀρετής, εὐψυχία. Means of conviction or of proof, Plat. Gorg. 471 D, ὁ οὗ ἐλέγχος ὀδηγός ἐξίως ἐστὶ πρὸς τὴν ἀλήθειαν; Job xxviii. 7, ἀλήθεια καὶ ἐλέγχος παρ' αὐτὸ; ver. 4, τὸ στόμα μου ἐμπλήκη ἐλέγχοιν. In this sense the word occurs in Heb. xi. 1 in parathetic apposition (cf. Krüger, § 57, 9), ἐκεῖ δὲ πίστεις ἀπαραξίων ἀπόστασις, προερχόμενον ἐλέγχοις οὗ βλέπομένων. This passage describes what faith is to him who possesses it; it is neither a definition nor a description of faith, but simply a statement concerning faith—a predicate. Faith is for the believer ἐπιζημένων ἀπόστασις, because it produces in him the recognition of the things which are unseen, it is the means of proof (Bengel, quae sperantur, sunt species; genus quae non cernuntur), cf. ver. 2.—(II) Conviction, blame, Ps. lxxiii. 14, ὁ ἔλεγχος μου, parallel to ἐγένευς μεμαστηγμένος, Job vi. 26, xiii. 6, xvi. 21; 2 Tim. iii. 16, ἀφέλημον πρὸς... ἔλεγχον.

"Ελεος, in classical Greek ἐλ, except Diod. Sic. iii. 18, where some read τὸ ἐλ, as for the most part in the LXX. and always in the N. T. = a feeling of sympathy; fellow-feeling with misery (Ελεος = misery, Eurip. Or. 833; Jer. xiii. 2); Arist. Rhet. ii. 8, ἐστὶ δὴ ἔλεος ἀνήκε γει ἐπὶ φανομένῳ κακῷ φθοραῖς.—Compassion, both as a feeling and a motive, and even as behaviour, Luke x. 37; Jas. ii. 13; Matt. ix. 13, xii. 7, xxiii. 23. In the LXX. it is the usual rendering of αἰμάτων (Isa. lx. 10—ὁμόγονος), which elsewhere is = εἰβόκεια, χάρις κ.τ.λ.; Gen. xix. 19; Num. xi. 15—ὁμόγονος, which is usually rendered by χάρις. ἐλπίζω, δικαιοσύνη, Gen. xx. 13, xxi. 23; Ex. xiv. 13; ἀληθινότης, Gen. xlvii. 29; Prov. iii. 3, xx. 28; ὀκτελέωμα, Jer. xxxi. 3; χάρις, Esth. ii. 9; δίκε, Isa. xl. 7; ἀπειρία, 2 Chron. xxxiv. 26. ὁμόγονος, however, according to Fürst, probably means primarily "inclination," and is "a specific term to designate the grace and mercy of God, especially towards His people Israel.... Thence it is applied to men, denoting their love and compassion towards each other by virtue of the sacred bond and covenant between them, and as a religious duty; as, for instance, between blood relations, superiors and inferiors, towards the unfortunate and the needy;" Hupfeld on Ps. iv. 4, vid. δαίμον. ("Ελεος is the god of pity, Apollod. ii. 8. 1, as distinct from δικαιοσύνη, towards the
poor and needy.) In the LXX, ἔλεος is the word used to denote God's bearing towards mankind or towards His people in the economy of salvation, and may be rendered mercy, pity, a feeling of sorrow (cf. Jer. xxxi. 20), as the case may be; opposed to κρίσις, Isa. ii. 13; Wisd. xii. 22; cf. ἔλεος = ἔρις, Isa. xlv. 8, ἀνατελάτω ἡ γῆ καὶ θελαστηράτω ἔλεος. (There can be no more difference between ἔρις and ἔλεος than between condescending and merciful love.) J oined with διαθήκη, Ps. lxxix. 29; Deut. vii. 9; cf. Ps. lxxxix. 50, cxxx. 7, xvii. 7, xcv. 6, 7; Isa. lxiii. 7; 1 Sam. xv. 6, xx. 8.—Isa. lvi. 1, ἡγιασμένον μου παραγνώσασαι καὶ τὸ ἔλεος μου ἀποκαλυφθῆναι = ἔρις.—In this sense, viz. as an appropriate word for God's merciful economy which meets the wants of human woe, we find it in Luke i. 54, ἀντελάβετο Ἰσραήλ παιδὸς αὐτοῦ, μητρὸθέν ἔλεος, καθὼς ἔλαχεν ἡ ἡμέρα; cf. Ps. xcv. 6.—Luke i. 50, 58, 72, 78; Rom. ix. 23, ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκοῖ πόρον ἔλεος, δι προστόμωες εἰς δόξαν; xi. 31, τὸ ἀληθέρον ἔλεος, where God's gracious dealings are regarded as tending to the salvation of mankind, cf. Isa. iv. 3.—Rom. xv. 9, cf. ver. 8; 1 Pet. i. 3; Jude 21; 2 Tim. i. 16, 18. Joined with ἄγασις, Eph. ii. 4 (cf. Isa. ix. 10, διὰ ἔλεους ἐν θεάσῃ σε), with μακροθυμία, 1 Tim. i. 16; χάρις, Heb. iv. 16; in the introductory greetings of the Epistles, χάρις ἔλεος εἰρήνη, 1 Tim. i. 2; 2 Tim. i. 2; 2 John 3; ἔλεος and εἰρήνη, Gal. vi. 16; Jude 2.—The N. T. expression, however, which strictly corresponds with the O. T. ἔρις, is χάρις,—a term more appropriate to N. T. views, because it gives prominence to the freeness and unconditionality of God's love, an element which appears only in the ἔλεος of Titus iii. 5, ὅτε ζήτω ἔργα τῶν ἐν δικαιοσύνῃ διὸ ἐποιήσαμεν ἡμεῖς, ἀλλ' κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς.

Ἐλέος, sometimes ἔλεος, Rom. ix. 16, 18, Jude 22, to have pity, to be compassionate, towards any one, to have compassion upon him; Matt. ix. 27, xv. 22, xvii. 15, xviii. 33, xx. 30, 31; Mark v. 19, x. 47, 48; Luke xvi. 24, xvii. 13, xviii. 38, 39; Phil. ii. 7; Rom. xii. 8; 1 Cor. vii. 25.—As ἔλεος denotes God's mercy as the principle and rule of the revelation of His grace, so ἔλεοι, when applied to God, means to have mercy upon any one, to make him a partaker of saving grace, Rom. ix. 15, 16; in ver. 18 opposed to σκληρούς. The passive aor. ἡλείθη, perf. part. ἡλείμενος, designates the person to whom mercy is shown, who is favoured, and admitted to a state of grace; it is used of the company of the redeemed, 1 Pet. ii. 10; Rom. xi. 30–32; of individuals, 2 Cor. iv. 1; 1 Tim. i. 13, 16; Matt. v. 7. In Jude 22 the reference, in like manner, is to the appropriation of Messianic salvation. For this application of the term we have no O. T. precedent. LXX. = ἰλα, μή, μι. Isa. xlv. 23 parallel to λυτρῶν, δοξασθήσεις.

Ἀνέλεος, unmerciful; a form unknown in classical Greek, adopted by Lachm. and Tisch. in Isa. ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος κατακατεβάζεται ἔλεος κρίσεως; Received text, ἄνελεος; classical form, ἄνελετθείς.

Ἐλεύθερος, a, o, connected with Ἐλευθερία, whence ἔλευθος, fut. of ἔχομαι, therefore, perhaps, capable of movement. Curtius, p. 436, says, "As to ἔλευθερος, the old derivation παρὰ τὸ ἔλευθερων ὧν ἔρα (Etym. M. 329, 44) seems thoroughly justified . . .
λυτροῦν, ἀπολυτροῦν. Ὁδὲ ἐλεοθερία, ἐλεοθερία. Rom. vi. 18, 22, ἀπὸ τῆς ἁμαρτίας; viii. 2, ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

'Απὲλευθεροῦσαι, emancipated,—1 Cor. vii. 22, ὅ γὰρ ἐν κυρίῳ πληθείς δοῦλον ἀπελευθεροῦσα κυρίου ἐστιν,—because the dependence which the earthly relation may involve does not really exist in the new sphere into which the calling introduces, Philem. 16; 1 Tim. vi. 2; or because the state of servitude in which the slave is, ceases to be a state of oppressive dependence through the gift of a higher independence; vid. ἐλεοθερία.

Ἐλπὶς, ὑπὲρ, ἤ, hope, i.e. expectation of something future, and, indeed, προσβολία ἀγαθοῦ, Plat. Phæd. 416; from ἐπικ., ἐπικοιν., which is the middle = to imagine or expect something of the future, also of anxious expectation, e.g. Herod. vi. 109. 3, ix. 113, ἐπιπόμενος δὲ τί οί κακῶν εἶναι. Thucyd. uses ἐπικοιν. more frequently indefinitely as = to expect, yet not of arbitrary, but always of well-grounded expectation. Thuc. vii. 61, ἦ τῶν μελλόντων κακῶν ἐπικοιν.; Plat. Rep. i. 330, ὥς μετὰ κακῶς ἐπικοιν., Legg. i. 644 C, πρὸς δὲ τούτων ἀμφοῦ ἀδ ἄδοξα μελλόντων ἢν κοινόν μὲν ἄνωμα ἐπικοιν. ἦδον δὲ φόβος μὲν ἦ πρὸ λόγους ἐπικοιν., ψυχρὸς δὲ ή πρὸ τοῦ ἐναινίου. The word, indeed, includes the idea of some future and wished-for good as the object of aspiration, altogether with the probability that this hoped-for good will be realized; but it is nevertheless observable that here the distinctive idea of hope is absent from the word, and that just in later Greek, when in the sphere of Christianity hope became so strong and clear an element, ἐπικοιν. occurs frequently no longer in the undefined sense of expectation, but as signifying anxiety and fear,—a meaning which there is no trace of in the LXX. nor in the N. T. Thus, already Eurip. Or. προσηλθεῖσαν ἐπικοιν., ἢν φοβομένη κ.τ.λ.; Thuc. vii. 61; Lucian, Tyman. 3. So ἐπικοιν. = to fear, see below. Acts xxvii. 20, περισσὸτερον ἐπικοιν. τάσσα τοῦ σώζεσθαι ἡμᾶς; Acts xvi. 19, ἐξελθείσαν ἦ ἐπικοιν. τῆς ἐργασίας αὐτῶν; Rom. viii. 24, 25, ἐπικοιν. δὲ ἐπιπρομένῃ ὡς ἐστὶν ἐπικοιν.; εἶ δὲ οὐ βλέπομεν ἐπικοιν., οὐκ ἐπικοιν. ἐπικοιν. οὕτως ἐπικοιν. οὕτως ἐπικοιν. οὕτως ἐπικοιν. Hope, accordingly, is a prospect, gladly and firmly held as a well-grounded expectation of a future good; 2 Cor. x. 15; Phil. i. 20; 1 Cor. ix. 10. See the collection of sayings in Stobaeus, Florilegion, 110, where hope is described as the tendency of the desires (peculiar to man) towards the future, and towards some good, supposed or real, but at present hidden. Thus, for example, ἐπικοιν. βροτοῦ κακίστων, ἢ πολλάς πόλεως σωμάτων, διόγεισα πλατών εἰς ἰππερβολάς (Eurip. Suppl. 479); ἀνθρωπος ἀνυχίων σώζετω ἵππο τῆς ἐπικοιν. (Menand.); ἐν ἐπικοιν. χρη τοῦ σοφοῦ ἐξετοϕεῖ διὸν (Eurip.); ἐπικοιν. γὰρ ἡ βδομοῦκα τοῦ πολλοῦ βροτοῦ, and others. Comp. Eccles. ix. 4. We must distinguish between hope in a subjective and hope in an objective sense.

(I.) Subjective: a dearly cherished and apparently well-grounded (or supposed to be well-grounded) expectation and prospect of some desired good, Acts xxvii. 20, xvi. 19; 2 Cor. x. 15; Phil. i. 20; expectations generally, wherewith a man shapes the future in his favour, 1 Cor. ix. 10, διεθελε ἐπ' ἐπικοιν. ὁ ἀροτρίῳ ἀροτρίας, καὶ ὁ ἄλοχον ἐπ' ἐπικοιν. τοῦ μετέχειν; Rom. iv. 18, παρ' ἐπικοιν. ἐπ' ἐπικοιν. ἐπίστευε, where ἐπικοιν. is to be taken...
both times in a subjective sense, not in an objective sense first, cf. Plat. *Alc.* i. 105 ά, ἐπὶ τῶν ἐπιθετών ἔτος; Soph. *Ant.* 392, ἡ ἐκτος καὶ παρ’ ἐπιθετῶν χαρά. In the N. T. hope is described as the distinguishing blessing of those who are within the range of God’s economy of grace; Eph. ii. 12, ποτὲ ὡμείνας τὸ ἐθνη ἐν σαιρί . . . ἐπιθέτα μὴ ἔχωσιν; 1 Thess. iv. 13, οἱ λατρεύοντες οἱ μὴ ἔχωσιν ἐπιθέτα; for, as the reasonable expectation of a future good, i.e. as the prospect of the future revelation of final salvation, it can spring only from the promises of salvation, which give reason and form to the wishes of men, and concentrate their shaken and scattered longings upon one firm and certain point. For this connection of hope with the promises of salvation, cf. Acts xxvi. 6, ἐν’ ἐπιθέτων τῆς εἰς τοὺς πατέρας ἐπαργελλαὶ γενομένης ὑπὸ τοῦ θεοῦ; Rom. xv. 4, ἅ ἐνδιά τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γαρ ὑπὲρ τὴν ἐπιθέτη ἔχεις. (Sophocles, on the contrary, calls prophecy conversely the child of hope, Oed. R. 157, εἰπὲ μοι, δὲ χρυσάτας τέκνον Ἑπιθέτω, άμβρυτος Φάμα.) Hence it is that in the O. T. ὑπομονή is used more frequently than ἐπιθέτη; and the tone of language in the LXX. clearly shows that hope in this sense possesses a psychological definiteness,—the certainty and clearness of its goal, as well as a definiteness of object,—which all hope apart from Scripture was destitute of. The distinctive O. T. word for hope is ἐπιθέτη, ἐπιθέτη, ὑπομονή, Ps. xxvii. 14, xxxvii. 34, xxv. 5; Jer. xiv. 19; Ps. lxxxi. 5. Jehovah, i.e. the God of promise, is the ὑπομονὴ Ἰσραήλ, Jer. xiv. 8, xvii. 13. ἐπιθέτη, on the contrary, is fitly rendered by ἐπιθέτη, Job v. 16, vi. 8, εἰ ἄγα σὺ ὑπεριδίων μοι δόεις ὁ κύριος; xiv. 7, ἀπετείχα δὲ ἐπιθέτη. vii. 6, ὁ βήσος μου ἐπιθέτη ἐν καιῇ ἐπιθέτῃ—συνεχής. For the import of hope in Jewish life, see Jer. xxix. 11, γεγονάρα δε τα κατασκευαῖς, LXX. τοῦ δοῦναι ὑμῖν ταύτα; Zech. ix. 12, χεῖρας ἡμᾶς. Elsewhere ἐπιθέτη, ἐπιθέτην = νοος, πνεῦμα, side by side with πεποιθέναι. Ps. xl. 5, lxv. 6, lxxxi. 5; Jer. xvii. 7, εὐλογημένος ὁ ἅγιος τὸ πώληται ἐπὶ τῷ κυρίῳ καὶ δόθην κύριος ἐπιθέτη αὐτοῦ. The world-embracing fulness of hope which the N. T. unfolds is unknown beyond its sphere, inasmuch as the promises and operations of grace are unknown (Eph. ii. 12, εἰςαί αὐτῶν τῆς ἐπαργελλας, ἐπιθέτη μὴ ἔχωσιν; Matt. xxi. 21, τῷ ὑμῶν ἀυτοῦ ἔθνη ἐπιθετωσίων), and because that hope reasonably expects the removal of all the evils of life, and is an assurance of final salvation, including even death in its reckoning, which cannot fail, Rom. v. 5, ἢ δὲ ἐπιθετη ὁ κατασκευαίς. With this cf. 1 Pet. iii. 15, ἐποιεῖ τὸ παῖδι ἐπιθετόν ἐν ὑμῖν ὑπομυον ὑμῶν περί τής ἐπιθετος. Accordingly, God is ὁ θεὸς τῆς ἐπιθετος, Rom. xv. 13. The promises of the O. T. involve the facts of the N. T., and in particular, the resurrection of Christ as the beginning of their fulfilment (1 Cor. xv. 20; Col. i. 18; Acts xxvi. 23), and herein afford a new ground of hope, cf. Acts xxiii. 6; 1 Pet. i. 3, δ. . . ἀνακάντασις ἡμῶν εἰς ἐπιθετη κατάσκευας Ἱσραήλ Χριστοῦ ἐκ νεκρῶν, ver. 21. (Cf. Wisd. iii. 4.) The better hope (Heb. vii. 19) guaranteed by the kingly high-priesthood of Christ is “better,” not only in the subject-matter of it, but in its psychological definiteness also; and the κρείττων must be explained by comparison with the preceding οὐδεν γὰρ ἐπελεύσατο ὁ νόμος. The object of hope is σωτηρία, 1 Thess. v. 8, cf. Rom. viii. 24; καὶ αἰώνια, Tit. i. 2, iii. 7; ἢ δόξα τοῦ θεοῦ, Rom. v. 2,
cf. Col. i. 27; ἀνώτατας τῶν νεκρῶν, Acts xxiv. 15, xxiii. 6,—and therefore the full realization of salvation in all its bearings, cf. 1 John iii. 2, 3; 2 Cor. iii. 12, 18. Hence the prominence given to hope as outwitting tribulation, Rom. v. 3, 4, ἡ ὀλίγες ὑπομονήν κατέργασε, ἡ δὲ ὑπομονὴ δοκιμή, ἡ δὲ δοκιμὴ ἐλπίδα; Rom. xii. 12, τῇ ἐλπίδι χαιραντες, τῇ θλίψει ὑπομένοντες; 1 Thess. i. 3, ἡ ὑπομονὴ τῆς ἐλπίδος. It thus embraces the entire sphere over which the results of sin have spread, Rom. viii. 20, τῇ ματαιότητι η κτίσις ὑπετάγη, οἷς ἐκούσα, ἀλλὰ διὰ τὸν ὑποτίμηστα ἐν ἑλπίδι, cf. vv. 19, 21. N. T. hope, in a word, includes the prospect of a state wherein all needs shall be supplied, all wants satisfied, all the hindrances of life and results of sin removed, raising upon the basis of trusted Scripture promise and the facts of redemption a future full of bliss, in contrast with the unsatisfying present. Cf. Jer. xxix. 11; Rom. viii. 24, τῇ ἐλπίδι ἐνώθημεν; Acts ii. 26, η σάρξ μου κατασκηνώσει ἐπ’ ἑλπίδι, cf. ver. 27. Like salvation itself, it is moral in its nature, cf. Prov. xxviii. 7, ἐλπίς δὲ ἀείβαν ὁπολέματα, consequently we find it closely connected with δικαιωθήμα, δικαιοσύνη, Rom. v. 1 sqq.; Gal. v. 5, ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα, where δικ. must be taken as the subjective genitive, and not as the genitive of the object; for this latter would not be in keeping with the Pauline doctrine, according to which righteousness, as the privilege and state of the believer, is already present, cf. 2 Tim. iv. 8; Gal. ii. 17; Rom. v. 1 sqq. Thus rendered, ver. 5 stands in striking contrast with ver. 4, we wait in faith—wherein we are justified—for the hope which righteousness has. Cf. Phil. iii. 9; Bengel, "Justitia jam est praeventum eaque nobis spem in religiun praebet, Rom. iv. 4, 5." Rom. v. 19, διακόνος κατασκηνώντωσιν οἱ πολλοὶ, cannot be referred to as sanctioning the taking δικ. as the genitive of the object, because (comp. ver. 21) the future there refers, not to the final judgment, but to a fact which is not yet ended, but is continually being realized, cf. iii. 22, εἰς πάντας καὶ ἐπί πάντας τοὺς πιστεύοντας. Vid. Krüger, § liii. 10. 4. This moral character of hope, however, exercises a moral influence upon the subject of it, 1 John iii. 3, πᾶς ὁ ἐχὼν τὴν ἐλπίδα ταύτην ἐν αὐτῷ ἀγρίζει εαυτόν. Cf. 2 Cor. iii. 12 with ver. 9. It is a necessary element in the Christian character, 1 Cor. xiii. 13, 1 Thess. i. 3, v. 8, and is the fruit of the faith which lays hold of the promises and facts of redemption, and appropriates them, cf. Rom. xv. 18, ὁ δὲ θεὸς τῆς ἐλπίδος πληρώσας ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύει, εἰς τὸ περισσεύων ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου. Accordingly, faith is ἐπιζευγμένου ὑπόστασις, Heb. xi. 1. It differs from hope just as the present possession of grace differs from its future accomplishment. Hope is the necessary safeguard of faith amid the contradictions of this present life, "the high courage that abides firm in every attack" (Luther); hence Heb. iii. 6, ἐὰν τὴν παραφείλαν καὶ τὸ καύχημα τῆς ἐλπίδος καταχωμένη; cf. vii. 19; 2 Cor. iii. 12; Heb. vi. 11, ἐνδείκνυεθαν σπουδὴν πρὸς τὴν πληροφορίαν τῆς ἐλπίδος ἄχρι τέλους; x. 23, κατέχομεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκαλλήν. (It is no contradiction of this to say that hope may be objectively an incentive to faith, Col. i. 5.) The bearing of the hoping subject is expressed by ἐλπίζων, ἀπεκδέχεσθαι, ἐκδέχεσθαι, ἐπικίνητες, ὀρέγοντες, ἀποβλέποντες, ὑπομένειν.
(II.) Objective, the expected good, that for which we hope. Thus in Acts xxviii. 20, ἡ ἐλπίς τοῦ Ἰσραήλ; Eph. i. 18, εἰς τὸ εἰδέναι ὦμας τὸς ἐστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ; iv. 4, ἐκλήθη ἐν μᾶς ἐλπίδι τῆς κλήσεως ὦμων; Col. i. 5, ἡ ἐλπίς ἡ ἀποκεφάλωμα ὦμων ἐν τοῖς οὐρανοῖς,—in which sense hope is the motive for the Christian's walk in faith and love. Col. i. 23, ἡ ἐλπίς τοῦ εὐαγγελίου; Titus ii. 13; Heb. vi. 18; Rom. viii. 24; Gal. v. 5. In keeping with this, that upon which one fixes his hope, for which we hope, is called ἐλπίς, e.g. children are ἡ γονείς ἐλπίς. Thuc. iii. 57, ὕμις, δοκεῖ Ακαδαμιώνοι, ἡ μονή ἐλπίς. Christ also is ἡ ἐλπίς τῆς δόξης, Col. i. 27; cf. 1 Tim. i. 1; 1 Thess. ii. 19, τῆς γὰρ ἢμῶν ἐλπίς; Cf. Zöckler, De τι ac notions vocabuli ἐλπίς in N. T. (Giessen 1856).

Ἐλπὶς, fut. ἐλπιδό, Matt. xii. 21, from Isa. xlii. 4; Rom. xv. 12, from Isa. xi. 10. Perf. ἡπικαίνα = to expect, to hope; in the Scripture sense = δε' ὑπομονής ἀπεκδέχεσθαι, Rom. viii. 25 (see under ἐλπίς). Also = to fear, e.g. Soph. Ajax. 799; Plato, Rep. viii. 572 E; Herod. viii. 12; Herodian, viii. 8. 3; Eurip. Ion. 348.—(I.) With a statement of the object, i.e. the blessing, which is not present to the subject, but longed for and expected with fancied or real probability = to hope for anything. Rom. viii. 24, 25, δὲ γὰρ ἠπικαίναι τὸς, τί καὶ ἐπικαίναι; οἶδε δὲ ὃ ὑπάρχοντα, ἠπικαίναι, δε' ὑπομονῆς ἀπεκδέχεσθαι. Cf. 1 Thess. i. 3, ὑπομονῆς τῆς ἐλπίδος; 1 Cor. xiii. 7, ἡ αγάπη πάντα ἠπικαίναι,—charity hopes of and for others all that can be the subject-matter of hope; cf. Phil. i. 6; 2 Cor. i. 7, etc.; 2 Cor. viii. 5. With the infinitive following, Luke vi. 34, xxiii. 8; Acts xxvi. 7; Rom. xv. 24; 1 Cor. xvi. 7; 2 Cor. v. 11; Phil. ii. 19, 23; 1 Tim. iii. 14; 2 John 12; 3 John 14. With διά following, Luke xxiv. 21; Acts xxiv. 26; 2 Cor. i. 10, 13, xiii. 6; Phil. em. 22. The part. pass. τὰ ἠπικαίνα, Heb. xi. 1, denotes the blessings hereafter to be revealed, so far as the Christian puts himself in relation with them.

(II.) Without object = to set one's hope upon something, i.e. the hope of future good fortune, 1 Tim. vi. 17, ἠπικαίναι ἐπὶ πλούτου ἀποδότης. Thus very rarely in classical Greek; mostly in biblical and ecclesiastical Greek only, and to denote the hope of salvation, vid. ἐλπίς (cf. Luke xxiv. 21; Acts xxvi. 7; Rom. viii. 24. 25). So in John v. 45, ἐστιν ὁ καταγωγῶν υμῶν, Μωϋσῆς, εἰς υμεῖς ἠπικαίνατε. With εἰς, in 1 Pet. iii. 5; 2 Cor. i. 10 (cf. Ps. cxlv. 15; Isa. li. 5). With εἰς, 1 Cor. xv. 19, ἐν Χριστῷ ἠπικαίνετε (cf. Phil. ii. 19; 2 Kings xviii. 5; Ps. xxvii. 3). With the dative simply, Matt. xii. 21, τῷ ὑπὸματι αὐτοῦ ἠπικαίνετο, from Isa. xlii. 4. (Cf. Thuc. iii. 97, ἠπικαίνα τῇ τυχή) Oftener with ἐπί followed by the dative or accusative. The latter in 1 Pet. i. 13, τελειῶς ἠπικάσατε ἐπί τὴν φερομένην υμῶν χάριν ἐν ἀποκαλύψει Ιησοῦ Χριστοῦ (iii. 5); 1 Tim. v. 5, ἠπικαίνεσα ἐπὶ τῶν θεοῦ, καὶ προσώπου τοῦ ὑπόδησιν κ.τ.λ. With the dative, Rom. xv. 12, ἐπὶ αὐτοῦ ἠπικαίνεσαν (from Isa. xii. 10=ósito ἐν ἰσραηλ); 1 Tim. iv. 10, ἠπικαίναμεν ἐπὶ θεοῦ τινί, δε ἐστιν σωτηρία πάντων ἀνθρώπων, μᾶλλον πιστῶν. Here σωτηρία, in its fullest extent, is the object of the hope. The frequent use of the perfect in this sense is worthy of notice. In the LXX. the compound verb ἠπεκάζεσα occurs, 2 Kings xviii. 30;
"Εργον, "work, performance," the result or object of employment, making, or working ("The word had originally the digamma, and hence appears its identity with the German "Werk" and the English "work"); Passow, Wörterb.; Old High German suerak, from suaran, "to make, to do," cf. Curtius, p. 165). As against βουλή, Acts v. 38, cf. Hom. ii. ix. 374; λόγος and the like, 2 Cor. x. 11, οἱ άειμαι τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιούτοι καὶ παρόντες τῷ ἐργῷ,—a frequent antithesis admitting of various shades of contrast; Matt. xxiii. 3; 1 John iii. 18; Herod. iii. 135, ταύτα εἶπε καὶ ἄμα ἔπος τε καὶ ἐργον ἐποίησε; Titus i. 16, θεῶν ὁμαλογοῦντας εἰδέων, τοῖς δὲ ἐργοῖς ἀρνοῦνται; i.e. profession and practice, saying and doing, do not correspond; Eurip. Alc. 340, λόγος ἦσαν οὐκ ἐργαλεία. Thus we understand 2 Thess. ii. 17, ὃ θεῶς... παρακαλέσαι ὑμῖν τὰς καρδίας καὶ στηρίξει ἐν πνεύμα ἐργα καὶ λόγῳ ἀγαθῷ, i.e. Christian profession and practice in their due connection with each other. On the other hand, Col. iii. 17, πᾶν δὲ τι δι' ἐνεργεία ἐν ἐργῷ, πᾶντα ἐν ἀντιματί κυρίου Ἰησοῦ, seems, according to the context, to be more appropriately explained by the analogy of Matt. xii. 36, 37. The same connection or antithesis we find in Luke xxiv. 19; Acts vii. 22. Cf. λόγος εὐθείων ἐργῶν, λόγος σκληρόν ἐργον, M. Neander, Gnomol. 1, in Düsterdieck on 1 John iii. 18.—"Εργον denotes (according to the connection) that work which each one has to do, as in Mark xiii. 34, δοες ἑκάστῳ τὸ ἐργόν αὐτοῦ, or that which each is doing or has done. The uses of the word, especially in the N. T., may be classified as follows:—

I. (a.) Work as a single performance. Matt. xxi. 10, ἐργὸν καλῶν εἰργάσατο εἰς ἐμὲ; Mark xiv. 6; John vii. 21, x. 32, 33; 1 Cor. v. 2. Especially in the plural, τὰ ἐργὰ, e.g. τὰ ἐργὰ τοῦ Χριστοῦ, Matt. xi. 2; and in the Gospel of St. John, of Christ's miracles, John v. 20, 36, vii. 3, x. 25, 32, 38, xiv. 10, 11, 12, xv. 24; ἐργα τοῦ θεοῦ, what God has brought to pass, created or done, Heb. iii. 9, iv. 4, 10, i. 10; cf. Rev. ix. 20; Acts vii. 41; John vi. 28, τί ποιῶμεν ἵνα ἐργαζόμεθα τὰ ἐργά τοῦ θεοῦ. Here τ. θεοῦ is the gen. qualitatis—works such as God does, like ἐργα ἀνθρώπων, γυναικῶν—men's work, women's work. On the other hand, ver. 29, τὸ ἐργὸν τοῦ θεοῦ—what God requires to have done. The question in ver. 28 implies a misapprehension of Christ's words, which He corrects in ver. 29. Regarding τὰ ἐργά τοῦ πατρὸς μου, whereby Christ describes His own works (John x. 37, cf. ix. 3, 4), Leyer observes, "Non solum similia et aequalia, sed eadem cum patri;" cf. xiv. 10, ὃ δὲ πατὴρ ἐν οἷον μένων ποιεῖ τὰ ἐργα αὐτὸς; ν. 36, τὰ ἐργὰ δὲ δωκεῖ μοι ὁ πατὴρ ἵνα τελειώσω αὐτά.—More particularly, (b.) τὰ ἐργὰ is used to denote the sum of those acts and performances wherein one and the same moral individuality is embodied, cf. 1 Pet. ii. 12, τὸ καλὸν ἐργον with ἀναστροφή καλῆς; Matt. xxiii. 3, 5, πάντα δὲ τὰ ἐργὰ αὐτῶν ποιοῦμεν πρὸς τὸ θεαθήμα τοῖς ἀνθρώποις; John iii. 20, 21, ἵνα φανερωθῇ αὐτοῦ τὰ ἐργά, ὥστε τὰ θεοῦ ἑπτὰ εἰργασμένα; viii. 39, τὰ ἐργα τοῦ 'Αβραάμ; ver. 41; Luke xi. 48; Jas. iii. 13. In classical Greek some adjunct is always required, such as σχέτω
"Εργον

(Heiod); καλά, καλά, ἀγαθά, especially Xen., also Plat., Soph., and others. So also in the N. T. καλὰ, Matt. v. 16; 1 Tim. v. 10, 25, vi. 18; Titus ii. 7, 14, iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12; ἀγαθά, Acts ix. 36; Rom. xiii. 3; Eph. ii. 10; Col. i. 10; 1 Tim. ii. 10, v. 10; 2 Tim. ii. 21, iii. 17; Titus i. 16, iii. 1; Heb. xiii. 21; 2 Cor. ix. 8; ἔργα τὰ ἐν δικαιοσύνῃ ἡ ἐποίησαμεν, Titus iii. 5; ποιημία, John iii. 19; Col. i. 21; 1 John iii. 12; 2 John 11; ἄνωμα, 2 Pet. ii. 8; γενέσθαι, Heb. ix. 14, vi. 1. With a genitive, τὰ τῆς σαρκὸς Gal. v. 19, opposed to ὁ καρπὸς τοῦ πνεύματος, ver. 22; ἀσθενείας, Jude 15; τοῦ σκότους, Rom. xiii. 12, v. 11; μετανοεῖς ἔργα, Acts xxvi. 20; τὰ ἔργα τοῦ νόμου = works answering to the law which enjoins them, Rom. iii. 20, 28, ix. 32; Gal. ii. 16, iii. 2, 5, 10. The law spoken of is a νόμος τῶν ἔργων, characterized by its demanding such observances, Rom. iii. 27, in contrast with νόμος πίστεως, vid. νόμος. These performances, corresponding with the law, are called in Titus iii. 5, ἔργα τὰ ἐν δικαιοσύνῃ ἡ ἐποίησαμεν, cf. Rom. ii. 14, or simply ἔργα, performances which as such are after the pattern of the law, cf. Rom. iii. 27. So Rom. iv. 6, ix. 11, xi. 6; Eph. ii. 9; 2 Tim. i. 9. Over against these performances, which lay claim to merit and recognition, or bar any such claim, grace is represented as the principle of salvation, 2 Tim. i. 9; Rom. xi. 6, cf. iv. 4, ix. 6. This we find in the Pauline phraseology, in which those works to which Christians are called are designated not simply ἔργα, but ἔργα ἀγαθὰ, etc. But it is otherwise in the Epistle of James. There ἔργα generally denotes acts in which the man proves what he is; and the faith in virtue of which he assures himself of future safety (ii. 14) is to realize itself in action, by which it becomes what it is supposed to be, ii. 22, ἐκ τῶν ἔργων ἡ πίστις ἐπελευσθε, namely, the medium of present deliverance (ii. 25) and permanent salvation (ver. 23). Without such works faith does not exist, or ceases to exist, ii. 26, ἡ πίστις χερσὶ τῶν ἔργων νεκρὰ ἀστιν.—ii. 14, 20, 21, 24. The Pauline ἔργα differ from those St. James has in his eye, as ἔργα νόμου from the ἔργα τῆς πίστεως, cf. Heb. xi. St. James directly deals with a mistake concerning faith, which only loomed before St. Paul (Rom. vi.) as a dangerous possibility. St. James is not treating of the plan of salvation in its objective principles, vindicating it (as St. Paul in the Galatian Epistle) against opponents and doubters, or exhibiting it as in that to the Romans in its universal import; he has to correct a practical abuse of the plan of salvation already known.—Elsewhere τὰ ἔργα usually denotes comprehensively what a man is and how he acts, Rom. ii. 6, ἀποδοῆς ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ; 2 Cor. xi. 15; 2 Tim. iv. 14; 3 John 10; Rev. ii. 2, 5, 6 (ix. 13, not in Tisch.), xix. 22, 23, iii. 1, 2, 8, 15, xiv. 13, xvi. 11, xviii. 6, xx. 12, 13.—τὰ ἔργα μοῦ, Rev. ii. 26, in Christ's mouth, are contrasted with τὰ ἔργα τῆς 'Ιεζώβηλ, ii. 22, works as they proceed from Jezebel.—(a) Finally, ἔργον is also used to denote any matter or thing, any object which one may have to do with attaining; e.g. Soph. Tr. 1147, ἄκουε τοῦ ἔργου; Oed. T. 847, τοῦτ᾿ ἐστί τοῦ ἔργου ἐκ του ἔργου; Xen. Cyr. i. 4. 24. So in 2 Tim. iv. 18, ἴκανον μὲ ὁ κύριος ἀπὸ παντὸς ἔργου ποιημα. Perhaps also in 1 Tim. iii. 1, ἐν τῇ ἐπισκοπῇ ἄρέγεται, καλῶς ἔργον ἐπιδύμει, unless ἔργον here be taken to denote a calling (II. b.).

2 K
II. The general object or result of doing and working; an object or result whose attainment or realization is not accomplished by a single act, but by accumulated labour and continued work. Thus (a.) that which is brought into being or accomplished by labour, as, e.g., a statue or a treatise, 1 Cor. ix. 1, τὸ ἔργον μου ὑπὲρ ἑστὶ ἐν κυρίῳ, cf. Philem. 10; 1 Cor. iv. 15; Rom. xiv. 20, τὸ ἔργον τοῦ θεοῦ, cf. Acts xiii. 41; Phil. i. 6, ὁ ἐναρκτήμονες ἐν ὑμῖν ἔργον ἄγαθον; Heb. iv. 3, τὰ ἔργα, the sum total of created things. This meaning may be included in John iv. 34, ὥσει ποιῶ τὸ βραβεῖον τοῦ θεοῦ καὶ τελειώσω αὐτὸ τὸ ἔργον; xvii. 4, τὸ ἔργον ἐνεκεῖσθαι ἐκ τῆς καταλήψεως τοῦ θεοῦ. By τὸ ἔργον τοῦ κυρίου, 1 Cor. xv. 58, xvi. 10, and the absolute τὸ ἔργον, Acts xv. 38, Phil. i. 22, ii. 30, is meant labour enjoined by and done for Christ, viz., the spreading of His gospel and the furthering of His church. Cf. ἔργον ἐκ τοῦ σκηνοῦ, Xen. Mem. ii. 10. 6; ἐργεῖ, σὺν ἔργον, θεός τοῦ θεοῦ, Ar. Aes. 862; Xen. Hellen. iv. 4. 12, ἔσοθε γὰρ τότε γαρ τὸ θεὸς αὐτοῦ τὸ ἔργον ἐν ὑμῖν ἐπέλεξεν, ἐν δὲ ἐπελέξατο πόρον ἄξιον.—(c.) In an ethical sense, of moral conduct, τὸ ἔργον, the sum of τὰ ἔργα, cf. 1 Pet. i. 17, κρίνειν κατὰ τὸ ἔκτασιν ἔργων, with Rom. ii. 6, ἐστὶν ἀποδοθέντο εἰκόνι ποτὲ τὰ ἔργα αὐτοῦ. So also 1 Cor. iii. 13, cf. vv. 12, 14, 15; 1 Thess. i. 3, τὸ ἔργον τῆς πίστεως, as in 2 Thess. i. 11, Heb. vi. 10, οὗ ὁ λαός ἐπέλεξεν τὸ ἔργον ἑαυτῶν; Gal. vi. 4; Jas. i. 25; Rev. xxii. 12. So also Rom. ii. 15, τὸ ἔργον τοῦ νόμου, ἢ ἂν ἄλλοι προσανέλθησιν ἔργα ἄγαθα. With a more active meaning, efficiency, activity, which some try to give the word in Rom. ii. 15, the usage of Aristotle certainly corresponds; with him ἔργον is not only = opus, but also = opus et actio; still it is against the N.T. usage, and especially the Pauline, apart from the γραμματίων of the context, which by its form and import makes this meaning inadmissible. The exposition is preferable, though not very different, which takes τὸ ἔργον in this passage as the object of the law = what the law is supposed to effect or realize,—an explanation which is as much in keeping with the thought as with the context. Τὸ ἔργον, as well as τὰ ἔργα, in this ethical sense, seems to be unknown in classical Greek.
the ἔργαζεσθαι, viz. the ἔργα, in the sense in which they stand contrasted with πίναμος and with χάρις, just as Luther renders it = to busy oneself about works. Cf. Xen. Mem. i. 2. 57, τὸν μὲν ἄγαθὸν τι ποιοῦντας ἄργαζομαι ἐφ᾽.—The object which the verb implies is repeated by ἔργον more explicitly (cf. Krüger, § xlvi. 5. 1) = to prosecute a work, Matt. xxvi. 10, ἔργον ἀγαθὸν καλὸν εἰργάσατο εἰς ἔμε; Mark xiv. 6; John vi. 28, ix. 4; Acts xiii. 41; 1 Cor. xvi. 10, τὸ γὰρ ἔργον κυρίου ἐργάζεται.—(II) With object = to prosecute, do, accomplish something, 2 Cor. vii. 10, μετάνοιαν; 2 Thess. iii. 11, μηδὲν ἔργον ἄλλα περιμεράζομαι = to do nothing, but attend to trifles; Eph. iv. 28; Col. iii. 23; 2 John 8; John vi. 27, ἐργάζεσθαι μὴ τὴν βρῶσιν κ.τ.λ. = procure for yourselves food, cf. χρήματα, ἄργημα, σπορακία, θέρας, ἐργάζεσθαι; Rev. xviii. 17, δοσοὶ τὴν θάλασσαν ἐργάζομασται = to labour upon the sea, Plut. Dion. Hal., and others, of sailors and fishermen, like τὴν τὴν ἔργον ἐργάζομαι = servants of the temple service. Ἐργάζεσθαι τί τινι, εἰς ποιόν εἰς τις, πρὸς τινα = to do to a person, κατὰ, ἄγαθον, καλὸν, for which in classical Greek τι. Rom. xiii. 10; 3 John 5; Gal. vi. 10. It occurs seldom with an ethical object in classical Greek, e.g. in Isocrates, ἔργον ἀρετῆς, συμφρονήσῃ = to practice, as ἔργον τέχνης, ἐπιτυχίας. In the N. T. Matt. vii. 23, τίνι ἄνωμα; Jas. ii. 9, ἀμαρτίαν; Acts x. 35, Heb. xi. 33, Jas. ii. 20, διακοινότητα; Rom. ii. 10, τὸ ἄγαθον, cf. Eph. iv. 28.—LXX. Pa. v. 6, xiv. 4, xxv. 13, τίνι ἄνωμα; Pa. xv. 2, διακοινότητα. —The perf. ἐργάσομαι in a passive meaning, John iii. 21, as often in classical Greek.—Hence in the N. T. the compounds καταργάζομαι, περιμεράζομαι, προσεργάζομαι.

Ἀργός, ἡ, ὁ, so since Aristotle, but in Attic Greek usually ὁ, ἡ; formed from ἀργός (as to the accent, see Krüger, xlii. 9. 9).—(I) Active, the opposite of ἐνεργός = labourless, idle, inactive, unfruitful, unemployed; Matt. xx. 3, 6; 1 Tim. v. 13; Titus i. 12, Κρῆτης δεὶ ψεῦται, κακὰ θήρα, γαστήριον ἄργα. Cf. Plato, Rep. ix. 572 E, ἔργον τυπότα, ἐμποτίζεται, προσφέρεται οἷον ἄργον καὶ τὰ ἐστία διανεμομένων ἐπιθυμίων. — 2 Pet. i. 8, οἵκιν ἄργων οὐδὲ ἀκάργων καθίστησαν εἰς τὴν τοῦ κυρίου ἑαυτοῦ Ἰησοῦ Χριστοῦ ἐπήγγεσαν. In this combination also in Plutarch, Poplic. 8, ἄργων χειρὼν καὶ ἀκάρπων, as it often occurs joined with χειρῶν, χείρα, τῇ, ἄργῳ, to denote land lying fallow, in opposition to ἐνεργεῖ; and then (II) passive = unwrought, neglected, undone. The passive meaning is not, indeed, to be recognised in all the combinations cited as examples, because very often the active sense suits better, e.g. χρήματα ἄργα, of dead capital, bringing in no interest, opposed to ἐνεργά, which produces interest. Theophr. Fr. 2 de Lap. 27, ἄργην οὐσία ἧς σμορίζοντες, οὐ λαμπρὰ. Still in other cases the passive meaning is certain, e.g. ἄργας θύρας, rough raw hides; so also of unwrought metals. Further, compare Eurip. Phoen. 778, ἐν ἔστιν ἡμῶν ἄργων, one is still for us undone, remains to be done. It is doubtful how the word is to be explained in Matt. xii. 36, τὰν τῆς ἁρών τὸν λαλήσων οἱ δώρωντες, ἀπεδόσωσον περὶ αὐτῶν λόγον. Corresponding to Josephus, Antt. xv. 7 4, τὸν λόγον ἄργων ἄξω, to leave the word unregarded, it might here mean unconsidered; but apart from the absence of an analogous usage, this would agree as little with vv. 37, 34
as the other explanation, idle, superfluous, cf. Aristotle, Pol. viii. 12, τὸ διατριβεσ τῶν ἀκριβολογομένων καὶ λέγοντας περί τῶν τοιούτων ἄγγειλ ἐστιν, as it often occurs in this connection and sense. If also in itself the thought in the necessary limitation contains a truth, still in this general and therefore rugged form it would agree neither with the analogous declarations of Scripture, much more precise and determined by the context, such as Eph. iv. 29, v. 4, Prov. xvii. 27, 28, xviii. 20, 21, Eccles. v. 1 sqq. (where in no case are meant merely idle, superfluous words, which may be either objectionable or unobjectionable), nor with the κενοφόνται, 1 Tim. vi. 20, 2 Tim. ii. 16, nor with the significance which generally, and especially in the context before us, is attributed to words as the expression of the attitude of the heart, cf. Rom. x. 9, 10. If ἅργος here must express a moral characteristic of the words, it is certainly a very general way, answering to the progress of the discourse. That it is suitable for this, is clear from 2 Kings ii. 24, where the Codex Alexandrinus has the words, τίκα παραβάθησας καὶ ἄγγιος (with which nothing in the Hebrew text corresponds). Thus Symmachus translates, Lev. xix. 7, the Hebrew הָעַב, res abominanda, LXX. δισόντων ἐστιν, οὐ δεχόμεθα, by ἅργος; and though this deviates from the usage of classical Greek, it is still akin to the moral import of ἁργία, cf. the above cited passage of Plato, Rep. ix. 572 E. ἅργία signifies both rest from labour and the good-for-nothing idleness subject to legitimate punishment, 2 Kings ii. 24, clearly = worthlessness. Thus also ἅργος in Wisd. xv. 16, οὶ πόδες αὐτῶν ἅργοι πρὸς επίβασιν, means more than idle, it is = good for nothing. Thus taken in the passage before us, it affords a sense decidedly more accurate = every worthless word, than in the signification idle, superfluous (so in substance already Schleusner).

Αργήω, to be an ἅργος, to be idle, to do nothing; Ezra iv. 24, ἐργασθεὶς τὸ ἔργον = to cease; 2 Pet. ii. 3, οὐ τὸ κρίμα ἐκπαλαὶ οὐκ ἅργεϊ = to be inactive, to rest.

Καταργήω = ἅργον συνεῖν; the preposition κατά gives to the intransitive ἅργεῖ a transitive meaning. In classical Greek very seldom; only two instances are given, Eurip. Phoen. 760, ἀλλ' εἰς ὅπως ἂν μὴ καταργήσαμεν χέρα; Schol. ὅπως μὴ ἐμποδίσαμεν τὸ τῶν χερῶν ἔργον, toutoq'tow tòv tòv polémov; and Polyb. in Suidas, καταργήσωσι καὶ καταπροεδρύσωσι τῶν κατοίκων, where it corresponds with ἅργος in its passive sense, to leave unused. In biblical Greek it occurs in the LXX. as = ἐργάζεσθαι, to make to cease, Ezra iv 21, 23, v. 5, vi. 8; further, once in Luke xiii. 7, once in Heb. ii. 14, and often by Paul, who uses it very freely and with preference, and with whom it clearly signifies more than hindering, or cessation from outward activity, or to rest, as in Luke xiii. 7, ἵστη τὴν τὴν καταργεῖ, where we must then resort to the use which by γῆ ἄργη denotes not unused, untilled, but unfruitful, land lying fallow, the opposite of ἐνεργεῖ. In all other cases it signifies to make to cease, cf. Ezra iv. 21, καταργήσατο τῶν ἀνδρῶν ἑκατέραν, καὶ ἡ πόλις ἐκείνη όπως οἰκοδομήθησαι ἔστι. So ver. 23, v. 5, vi. 8; cf. iv. 24, τότε ἐργασθεὶς τὸ ἔργον ... καὶ ἢν ἄργων ἄνω κ.κ.λ. Thus also in Rom. iii. 31, τῶν νόμων καταργεῖν, over against ἰστάναι, not to make the law of none effect, but to abrogate, to make void, to do away with, to put an end to,
'Ενεργεία

'Iνεργής, ἐνεργός, ἐνεργεία, ἐνεργείαν, belonging only to later Greek; in Polyb. often = ἐνεργός, engaged in work, capable of doing, active, powerful, 1 Cor. xvi. 9; Philem. 6; Heb. iv. 12. Plat. Sol. 31, χώρα ἐνεργεστήρα, fruitful land. Ἐνεργής, ἐνεργεία, ἐνεργείαν seem to have been used almost exclusively as medical terms, e.g. ἐνεργείαν ἐις τῶν κόλπων, of medical treatment and the influence of medicine. Dioscorides, de mater. med. i. 2 C, τά τε γέμη καὶ τῶν ἐνεργείας τῶν δύναμεων; i. 18, δύναμιν ἔχει ἐνεργεστήτην. In the N. T. these words occur with a few exceptions (Heb. iv. 12; Matt. xiv. 2; Mark vi. 14; Jas. v. 16) in Pauline language only. In the O. T. comparatively seldom, and without any special peculiarity, ἐνεργείαν, Prov. xxi. 6; Isa. xli. 4; Wisd. xv. 11, xvi. 17; ἐνεργεία, Wisd. vii. 17, 26, xiii. 4, xviii. 22; 2 Macc. iii. 29.

'Ενέργεια, η, active power, energy; not ability to do anything aptly, or power at rest, but activity showing itself with vigour, Col. i. 29. In Aristotle opposed to ἐξε.; cf. Eth. ii. 5, ἐξεῖς δὲ λέγω, καθ' ὅς πρὸς τά πάθη ἔχουμεν εbbie κακός. Dioscorides, de mater. med. i. 2 C, vid. ἐνεργής. In Pauline language ἐνέργεια is the word used to denote the efficiency of divine power in the economy of salvation, vid. δύναμιν, e.g., in the administration of the apostle's office, Col. i. 29, Eph. iii. 7; in the resurrection of Christ, as this is connected.
with the operations of grace in the individual, Col. ii. 12; Phil. iii. 21; Eph. i. 19, ἐὰν τὸ εἶδον ἵμας... καὶ τὴν ἐνέργειαν τοῦ κράτους τῆς ισχύος, where κράτος denotes the nature of the ισχύος. Again, in Eph. iv. 16, κατ' ἐνέργειαν... τὴν αἀρξα σοῦ τοῦ σώματος τοιεύον; 2 Thess. ii. 11, ἐνέργεια πλάνης, εἰς τὸ πιστεύειν αὐτὸς τῇ φεύγει, ver. 9, οὐ ἔστω ἤ παροισια καὶ τὴν ἐνέργειαν τοῦ σατανᾶ.

Ἐνέργεια, to be active and energetic, to effect, to prove oneself strong. Often in Polyb., e.g. xvi. 14. 8, πάντα κατὰ δύναμιν ἑνέργειαν. In Aristot., of mental activity. In medical phraseology, of the influence of medicine. In the N. T. by St. Paul only, with the exception of Matt. xiv. 2, Mark vi. 14, ἐνέργοις αἱ δυνάμεις ἐν αὐτῷ; Jas. v. 16, δέχοντα δικαίους ἐνεργούμενον. The Pauline use of the verb may be divided into that of the active and that of the middle. (a) The active is used of divine activity (cf. Isa. xl. 4), and power in the economy of salvation, God being always the subject; in Eph. i. 20, in reference to Christ's resurrection; in Gal. ii. 8, concerning the apostolic office; in Gal. iii. 5, 1 Cor. xii. 6, 11, concerning the special gifts of healing in the early church; Phil. ii. 13, with reference to God's spiritual working in the individual, ὁ ἐνέργος ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνέργειαν, cf. Eph. i. 11, where ἐνέργεια is likewise the correlative of the will.—(b) The middle—to prove oneself strong, to make oneself felt by energetic working, is always (except Phil. ii. 13) used by the apostle when he predicates it of other subjects. So in Rom. vii. 5, τὰ πάθημα ἑνεργεῖτο κ.τ.λ., 2 Cor. i. 6, iv. 12; Gal. v. 6; 1 Thess. ii. 13; 2 Thess. ii. 7; Col. i. 29; Eph. iii. 20.

Ἐνέργημα, τὸ, effect, energy, e.g. Diodor. iv. 51, τὸς δὲ ἐνεργημάτων ὑπὲρ τῶν ἀνθρωπινῶν φύσις φανερῶν. In the N. T. 1 Cor. xii. 6, 10, of extraordinary gifts and manifestations, which were connected with the revelation and possession of the N. T. blessing within the church.

Ἐριθεία, Ἰη, still by Schenkl derived from ἔρις, which, however, is not possible. It comes rather from ἔριθος, one who works for hire; in Homer, of hired field-labourers, e.g. of reapers. Later, of female spinners or weavers, e.g. Isa. xxxviii. 12, as Soph. Prom. 269, and Philostr. Imag. 854, call spiders; comp. ἐριθεία, Tob. ii. 11. — Συνέργον, co-worker, and, indeed, with reference to pay or result, as συνεργός, denotes companion in labour, assistant, e.g. Plato, Rep. vii. 533 D, συνέργοι καὶ συμπεριγυρεῖσθαι τέχνης.—Ἐριθεία, to work for hire, usually in the middle, has since Aristotle been used in a bad sense of those who seek only their own in the State, who take bribes; Aristotle, Polit. v. 3, μεταβάλλουσι δ' αἱ πολέμωι καὶ άνευ στάσεως διὰ τὸ τὰς ἐριθείας δόντα ἐν Ἡρακλ. (ἐς αἱρετῶν γὰρ διὰ τοῦτο ἔποιησαν κληρωτικά, ὡς ἤριστο τοὺς ἐριθείαμένους) καὶ δὲ ὀλγαρίζων; here, accordingly, as in ibid. v. 2, side by side with ὀλγαρίζων, neglect, depreciation; ἐριθεία therefore is not = bribery, “ sneaking after situations of honour,” but susceptibility of being bribed, corruptibility, selfishness. Cf. Philo, de virtut. ii. 555, ed. Mang., τί δὲ ἄμαν ἐρίης; εἰρήνη δὲ ἐς ἡμετρίας ὀρθής φύσις ἡμετρία δ' ἀφιλοτομεῖς καὶ ἀνερίθευτος ὀρθὴ μόνη. Cf. Hesych., Ἡρεμεμένων, πεφιλοτιμημένων. Ἡρεβείτο ἐφιλοτιμήσεις, of ambition and
ambitious litigiousness. In Ignat. ad Philadelph. 8, παρακαλῶ δὲ ὑμᾶς μηδὲν κατ' ἐρωτείαν πράσσειν, ἄλλα κατὰ χρηστομαθείαν, it signifies clearly, according to the connection, self-willed contentiousness. Ἐρωτεύεσθαι in Eustath. Ὀμίλια Ι. ἑκατοστί καὶ ἐρωτευτικὸς καὶ φιλονεικός. Instructive is also Polyb. x. 25. 9, οἱ δὲ, τῆς στρατηγικῆς ὀρεγόμενοι, διὰ ταύτης τῆς ἄρχης ἑξερρεύονται τοὺς νέους καὶ παρασκευάζουσιν ἐνώνυμον συναγωνιστὰς ἐις τὸ μέλλον — to manage the youth for self. The explanation, therefore, of Suidas is correct, that ἐρωτεύεσθαι is eventually — δεκάζεσθαι, to let oneself be bribed; but, except by the passage cited from Polybius, the further statement can hardly be maintained, ἡ ἐρωτεία ἄρηται ἀπὸ τῆς τοῦ μισθοῦ δόσεως. The original meaning is perhaps the opposite.—Suidas adduces κατερρεύομαι ὑπὸ ἐναντίου to maintain the opposite. Thus we may perhaps describe the general meaning of ἐρωτεία, self-wanness, self-willedness. (That it appears "very often in classical Greek," as Weiss on Phil. i. 17 asserts, to denote intrigue, party action, is certainly false. Apart from the passages cited, which do not belong to classical Greek, such a meaning could be only very seldom proved.) In the N. T. Phil. i. 17, οἱ δὲ ἐς ἐρωτείας τῶν Χριστοῦ καταγγέλλοντας οὐχ ἄγνωστα, οὐδένῳ θλίψης ἐγέρνει τῶν δεσποτάς τοὺς θεῶν, μηδὲν κατὰ ἐρωτείαν μηδὲν κατὰ κενοτοξίαν ἄλλα τῇ ταπεινοφροσύνῃ ἀλλήλων ἰσορροπίᾳ ἀφεὶνται καὶ μὴν τὰς ἐναντίων ἐκαστὸς σκοποὺς τρεῖς. This reference to self-seeking, self-willedness, as in Ign. i.c., lies here and everywhere in the word, and this, indeed, as wrangling is akin to litigiousness, but is not the same; and if this meaning is reflected upon the word, as in Jas. iii. 14, 16, it is to give prominence to, and to characterize a special feature; Jas. iii. 14, εἰ δὲ ζηλοὺς πικρῶν ἔχεις καὶ ἐρωτεῖαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχάσθε καὶ σφεδεσθε κατὰ τῆς ἀληθείας; ver. 16, διὸν γὰρ ζηλοὶ καὶ ἐρωτεῖαι, ἡτοὶ ἀκαταστασία καὶ πώς φαίνον πράγμα—Elsewhere still, Rom. ii. 8, τούτῳ δὲ ἐς ἐρωτείας καὶ ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ, where the meaning litigiousness certainly gives no admissible sense; Gal. v. 20, ἐρυγμὸς, ζῆλος, θυμὸς, ἐρωτεία κ.τ.λ.; 2 Cor. xii. 20, ἐρυγμὸς, ζῆλος, θυμὸς, ἐρωτεία, καταλαλία κ.τ.λ.

"Ερέχωμα, to come, the opposite of ὑπάγειον, Mark vi. 31, John viii. 14. For the grammatical forms, cf. Winer, § xv.; Krüger, § xl. Among the specialities of N. T. usage may be named—

(1.) "Ερέχωμαι ἐν, answering to the Hebrew הִבֵּית, to denote a special mode of coming, which is of characteristic import for the given case. This must not be confounded with the Attic use of ἐν in verbs of motion. So in Luke ii. 27, ἠθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν; cf. 1 Kings xiii. 1, ἄναβοσ υἱὸς τοῦ θεοῦ ἐς Ἰωάννα παρεγέγεντο ἐν ἅγιοι κυρίοι εἰς Β.; Ps. lxvi. 13, εἰσελθομασίαν εἰς τὸν οἶκον σου ἐν ὀλοκληρωμασίαν; Ps. lxxi. 16; Lev. xvi. 3; Heb. ix. 25, ἄρχιερες εἰσέρχεται εἰς τὰ ἄγα κατ' ἐναντίῳ ἐν αἵματι ἀλλότριῳ. This is an expression or representation familiar to us only in such connections as ἐν χαρᾷ ἐν, Rom. xvi. 32; ἐν ὁλόκληρῃ, 2 Cor. ii. 1. The subject characterizes itself in the given manner. "Ερέχωμαι denotes an appearing or self-manifestation, and by ἐν the distinctive form or manner of the manifestation is specified; Matt. xxi. 32, ἠθεν γὰρ Ἰωάννης πρὸς ὑμᾶς
Ερχομαι 264 Ερχομαι

ἐν οἴδα δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ; 1 Cor. iv. 21, ἐν ἀβαθείᾳ ἔλθω πρὸς ὑμᾶς ἡ ἐν ἀνάγεσι πνεύματι τε πρατήριος. Thus we are to understand Matt. xvi. 27, μᾶλλον ὁ οὖς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀνγέλων αὐτοῦ; ver. 28, ἐὰς ἐν δώσῃ τῷ νῦν τῇ ἐκκλησίᾳ τῶν ἀποστόλων αὐτοῦ; Luke xxiii. 42; Matt. xxv. 31; Mark viii. 38; Luke ix. 26; Mark ix. 1, ὡς ἐν δώσῃ τῷ βασιλείῳ τοῦ θεοῦ ἐκκλησίαν ἐν δικαιοσύνῃ; Jude 14. The significance of this mode of expression is very important in 1 John v. 6, ὁ θάνατος ἐν τῇ δόξῃ καὶ ἐν τῷ οἴκῳ, parallel to δι' οἴκου καὶ οἴκων, and 1 John iv. 2, ὁμολογεῖ 'Ἰσραήλ ἡ Χριστῷ ἐν σαρκὶ ἐκκλησίᾳ, because it is just the manifestation of Christ in the σάρξ which gives definiteness and importance to the confession, cf. Luke xii. 9. Vid. ὁμολογεῖν.

(II.) Ἐρχομαι, of the accomplishment and occurrence of foretold and expected things, like the Hebrew נָחַת, Josh. xxi. 45; 1 Sam. ix. 6; Isa. xlii. 9; Jer. xvii. 15, xviii. 9. So in the Lord’s Prayer, ἐλθεῖν ἐπὶ βασιλείαν, Matt. vi. 10; Luke x. 2; cf. Mark xi. 10; Luke xvii. 20, xxii. 18.—Luke xix. 38, ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου; John vi. 14, ὁ προφητεύς ὁ ἐρχόμενος εἰς τὸν κόσμον; John xii. 27, σὺ εἷς ὁ Χριστός ὁ οὖς τὸν θ. ὁ εἷς τὸν κόσμον ἐρχόμενος; Matt. xxi. 9, ὁ ἐρχόμενος εἰς τὸν κόσμον; xiii. 39. Thus, too, we should perhaps explain the designation given to the expected Messiah simply as ὁ ἐρχόμενος in Matt. xi. 3; Luke vii. 19, 20; Heb. x. 37; cf. John vi. 14, xi. 27,—an appellation not in the remotest degree connected with John i. 15, 27, ὁ ὅπως μου ἐρχόμενος (cf. ver. 30), or with iii. 31, ὁ κόσμος, ὁ εἰς τὸν ὀνόματα ἐρχόμενος. Rather is it to be taken as connected with τὰ ἐρχόμενα, “things future,” that which is to come, John xvi. 13. Ἐρχομαι does not, like ἤδω, denote presence, it leads on to and causes presence; accordingly τὰ ἐρχόμενα = what will be there, i.e. what is to come; ὁ ἐρχόμενος = he who is to come. It has been asked from what O.T. word the designation ὁ ἐρχόμενος is borrowed, and reference has been made to Ps. xli. 8, or Ps. cxviii. 26, or Mal. iii. 1; Dan. vii. 13; Zech. ix. 9. Hardly any of these passages, however, except Ps. cxviii. 26, furnish sufficient ground whence the expression could have grown into a distinctive appellation of the Messiah; and Ps. cxviii. 26 corresponds rather with the constant expression, ὁ ἐρχόμενος εἰς ὀνόμα κ. Matt. xxi. 9, xiii. 39. Ὁ ἐρχόμενος is far rather to be regarded as an expression drawn from prophecy generally, like ὁ αἰῶν ὁ ἐρχόμενος, Mark x. 14; Luke xviii. 30, αἰῶν αἰώνος, μᾶλλον; βασιλεία τοῦ θεοῦ. Reference may rather be made, comp. Heb. x. 37, to Hab. ii. 3, where the neuter subject in the Hebrew text—ָת = it will certainly come or be fulfilled, viz. the vision or prophecy—is by the LXX. construed as a personal subject, ἐρχόμενος ἔρχεται; and this is not an unwarrantable change, because the passage treats of the Messianic future, the goal of time, cf. ii. 14, iii. 1–3. In Rev. iv. 8, iv. 8, ὁ ὅπως καὶ ὁ ᾧ καὶ ὁ ἐρχόμενος, as a title given to κύριος ὁ θεός ὁ παντοκράτωρ, ὁ ἐρχόμενος denotes God as the God of the future revelation of salvation, cf. Isa. xl. 9; and the title as a whole is given to God as the God of an eternal and unchangeable covenant; it may be compared with the Pauline πρόδοσις τῶν αἰώνων, Eph. iii. 11, and with Eph. i. 4–10.
Προσήλυτος, ὁ, new-comer, stranger, properly an adj. Often used in the LXX. = ἦ, which elsewhere is = ἠκούω, πάρουκος, γεῖτων (γεώργας, Isa. xiv. 1; Ex. xii. 1). So in Ex. xii. 48, xx. 10, xxii. 21, xxiii. 8; Ps. xciv. 6; 1 Chron. xxii. 2. In all these

Προσέρχομαι, to come or go to, Matt. iv. 3, 11, and often in the Gospels.

Elsewhere only in 1 Tim. vi. 6; Heb. iv. 16, vii. 25, x. 1, 22, xi. 6, xii. 18, 22; 1 Pet. ii. 4. Judging from Heb. x. 1, the word seems to be a term. techn. as used by the author of the Epistle, ὁ νῦμος ... κατ' ἐναντίον ταῦτα, αὐτά γείτων αὐτοῦ προσφέροντα εἰς τὸ δυνατὸν οἴκτοντες, δύναται τοὺς προσέρχομένους τελείωσαι. The προσέρχομενοι are they who desire the blessing of the sacrifice. But it is doubtful whether they, as the γείτων ἡμῶν, the congregation for whom the sacrifice is offered, and to whom it belongs, are to be distinguished from the προσφέροντες, ἡγεῖτες, the officiating priests,—doubtful whether the word be borrowed from the O.T. cultus (Delitzsch). For, first, it does not occur, as used by the LXX., as the usual translation of γείτων as a sacrificial term; this, in this sense, is almost always rendered by προσήλυται, προσφέρειν, as the Hiphil; cf. Lev. xvi. 1. Then, again, γείτων is not used specially of those in whose behalf the offering is made, and who have presented it; but, as the Hiphil, of the officiating priests, Lev. xvi. 1, ix. 7, xxi. 17, xxii. 3; Ezek. xliiv. 7. Elsewhere it is used of those who for any purpose appear before God (Ex. xvi. 9), especially of persons praying, Ps. xxxii. 9; Zeph. iii. 2; Ps. cxix. 168. In these cases it is as frequently rendered by γείτων as by προσέρχομαι; cf. Heb. vii. 19. Besides, the object of approach is never wanting, so that the word in itself already means to draw nigh to God. In explanation of its use in Heb. x. 1, we may rather either refer to Lev. xxi. 17, where in like manner προσέρχεσθαι and προσφέρειν occur together, or προσέρχεσθαι προσφέρειν τὰ δώρα τοῦ θεοῦ αὐτοῦ, or take it, as in x. 22, cf. vv. 19–21, as = to approach God, in order to receive His atonement and grace; so that the absolute προσέρχεσθαι is = προσφέρειν τῷ θεῷ. Heb. vii. 25, xi. 6, τῷ θρόνῳ τῆς καριτοῦ, iv. 16, and in general synonymous with ἐκκυκλίᾳ τῶν θεών, xi. 6. For this, cf. Ecclus. i. 28, πρὸ τῷ κυρίῳ; in ver. 30, on the contrary, we have προσφέρειν absolutely; ii. 1, εἰ προσέρχηκε διαλείπει τῷ θεῷ.—1 Pet. ii. 4, πρὸς ὑμᾶς προσέρχομεν, corresponds, as the connection shows, with what is quoted in ver. 6, ὁ πιστεύων ἐκ τῆς αὐτῆς. Cf. Xen. Mem. i. 2. 38, of the disciples who attached themselves to Socrates. With 1 Tim. vi. 3, πρὸ ἐγιανουμένων λόγους, cf. Plut. Cat. min. 12, τῷ πολιτεῖᾳ, to occupy oneself in the affairs of State.
passages it simply denotes a foreigner, one who does not belong to the nation; cf. Ex. xxii. 21, xxiii. 9, αὐτὸς γὰρ προσήλυτος ἦτε ἐν γῇ Διόνυσῳ. In Matt. xxiii. 15, Acts ii. 10, vi. 5, xiii. 43, on the contrary, it denotes those who (though not originally Israelites in the sense of Ex. xii. 48) have been received into the fellowship of Israel, partners with the Jews (ἐσται δότηρ καὶ ὁ αὐτόχθων τῆς γῆς; cf. Isa. lvi. 6, xli. 1; Neh. x. 28; Suid. οἱ ἔξ ἐθνῶν προσεληλυθότες καὶ κατὰ τοὺς θείους πολιτευόμενους νόμον). Compare 2 Chron. v. 6, πᾶσα συναγωγὴ Ἰσραήλ καὶ οἱ φοβοῦμενοι καὶ οἱ ἐπισκοποῦσιν αὐτῶν. We cannot exactly say when the word first came to be used in this sense, probably it was at the time when Ἠσαία (which see) received its special meaning. For a fuller account of this term, see Leyer in Herzog's Realencycl. xii. 237; Winer, Realwörterb. ii. 285.

ΕΡΜΩ, to say, of which are used the fut. ἐρω, perf. ἐρήμη, pass. ἐρημαί; in quotations the participle τὸ ἐρημικύ, Luke ii. 24; Acts ii. 16, xiii. 40; Rom. iv. 18. Cf. τὰ ῥήματα τὰ προερήμενα, Jude 17; aor. pass. ἐρημήν, later ἐρημίθην, vid. Winer, § 15. Hence—

Ῥῆμα, the verbal adj. with the signification of the participle perf. passive; spoken, expressly named, e.g. ἐς χρόνον ῥήτων, Herod. i. 177; v. 57, ἐπὶ ῥητοῖς, certis, definitis conditionibus (Schweigh). The same phrase in Plato, Conviv. 213 A, Logg. viii. 850 A. The adv. ῥητῶς occurs, especially in later writers, as = expressly, to denote the literalness of the quotation; 1 Tim. iv. 1, τὸ ἐκ πνεύμα ῥητῶς λέγει, seems, however, rather to refer to the clearness of the statement cited, what one can express, what has no mystery about it, and therefore perhaps = manifest, as contrasted with ἐφήριτος = what cannot or dare not be uttered, unknown, full of mystery, 2 Cor. xii. 4.

Ῥῆμα, τὸ, that which is said, utterance, word (to be distinguished from ὄνομα, voc), Matt. iv. 4; Mark ix. 32; John x. 21, etc. Ῥῆμα θεοῦ, a declaration or command of God, Luke iii. 2; cf. Jer. i. 2; 1 Kings xiii. 20; 1 Chron. xxii. 8; Luke ii. 29. — In St. John's Gospel the plural only is used, τὰ ῥήματα τοῦ θεοῦ, John iii. 34, viii. 47; cf. xiv. 10, xvii. 8, to denote (as the article shows) all that God says or has said; John vi. 68, ῥήματα ζωῆς αἰωνίου. The reading in Rev. xvii. 17, τὰ ῥήματα τοῦ θεοῦ, instead of οἱ λόγοι, would recommend itself accordingly by its Johannean impress. — Rom. x. 17; Eph. vi. 17; Heb. vi. 5, ῥῆμα θεοῦ, what God has said or spoken, without reference to the extent of this sphere, as, perhaps, the written and defined word of God, though (as the connection shows) with special reference to the gospel message, cf. Eph. vi. 15; Rom. x. 16; and with Heb. vi. 5, the ἡλίῳ ἡμῶν, Josh. xxi. 45; Zech. i. 13. In like manner τὸ ῥῆμα κυρίου . . . τὸ ῥῆμα τοῦ εἰσαγγελθέν εἰς ὑμᾶς. Τὸ ῥῆμα absolutely, in Rom. v. 8, denotes, according to the connection, the word of the gospel; according to the remote object, τὸ ῥῆμα τῆς πίστεως. — As the words and sayings of Jesus are called ῥῆμα, καθά τὸν λόγον, so the apostolic preaching is designated πάντα τὰ ῥήματα τῆς ζωῆς ταύτης, see ζωή. — The difficult expression ἐν ῥήματι, Eph. v. 26, is explained by Harless as = according to the promise, but this is inadmissible; for though a promise may be called ῥῆμα, ῥῆμα is not —
Promiss, Luke ii. 29, see above. 'En ῥήματι, if it be joined with καθαρίας or with τῷ λοιπῷ τῶν διατομ, means in virtue of a word, viz. of the word of salvation preached, ἐν being taken as in Acts iv. 7, 9, 10, and not, as Hofmann would explain it (Schriftenw. ii. 2. 191), of the word whereby a man declares his will to take a woman to wife and removes the dishonour of her unmarried state; but this καθ. τῷ λ. τῶν διατομ, possesses its distinctive force and power because it takes place in virtue of a word, and ἐν ῥ. serves only to complete the thought, the description of baptism. Hence the omission of the article. — Like the Hebrew יְָּנִי, ῥῆμα stands for the subject-matter of the word, for the thing which is spoken of, in Luke i. 37, ii. 15; Acts x. 37; 2 Cor. xiii. 1.

Παρθήσια, freedom or frankness in speaking; Dem. lxxiii. 17, τάλαθη μετὰ παρθῆσια ἐρῶ πρὸς ἑμᾶς καὶ οὐκ ἀτοκρύφωμαι. So in John x. 24, xi. 14; cf. ver. 11, xvi. 25, 29, as contrasted with ἐν παρωμάιας λαλεῖν; xviii. 29; Mark viii. 32; Acts ii. 29, xxvii. 31, ἡρώων ... καὶ διδάσκων ... μετὰ πάσης παρθῆσιας ἀκολουθοῦν; John vii. 13, 26. It is sometimes a frankness which, considering the circumstances, amounts to intrepidity, cf. John vii. 13; so in Acts iv. 13, 29, 31, Eph. vi. 19, in contrast with cowardice; positively, outspokenness, e.g. Phil. 3, πολλὴν ἐν Χριστῷ παρθῆσιαν ἐχὼν ἐπιτάσσων σοι. It is to be understood as fearless candour also in Phil. i. 20, ἐπὶ εὐθείαν ἀληθευσόμαι, ἀλλ' ἐν πάσῃ παρθῆσιᾷ ... μεγαλουθήσεται Χριστός, i.e. the position of the apostle, wherein Christ was magnified; cf. Prov. xiii. 5, ἀσεβθήναι δὲ αἰσχρόνται καὶ οὐχ ἔχει παρθῆσιαν. It is the open-hearted ("Freidigkeits," as Luther writes), confident boldness of a joyous heart (cheerfulness), not only in word but in deed also; Plato, Legg. viii. 829. So in Col. ii. 15, ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐνεγκαίρως ἐν παρθῆσια; cf. Lev. xxvi. 13, ἤγγινον ὑμᾶς μετὰ παρθήσια, where, however, the μετὰ π. refers perhaps to the object. Hence generally candour, boldness, undauntedness, a confident spirit in all circumstances and relations, e.g. Wisd. v. 1, τότε στήσομαι ἐν παρθῆσιᾳ πολλῇ ὁ δικαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτῶν; Job xxvii. 10, μὴ ἔχει τινὰ παρθῆσιαν ἐναντίον τοῦ θεοῦ; 2 Cor. vii. 4, πολλὴ μοι παρθῆσια πρὸς ὑμᾶς. In particular (especially in Hebrews and 1 John), the word in this sense is used to denote the unwavering, fearless, and undaunting confidence of faith, in communion with God, in fulfilling the duties of evangelist, in holding fast our hope, and in every act which implies a special exercise of faith; Eph. iii. 12; 1 Tim. iii. 13; 2 Cor. iii. 12; Heb. iv. 16 (cf. Job xxvii. 10); Heb. x. 35; 1 John ii. 28. It removes fear and anxiety, which characterize man's relations to God, upon the ground of guilt being set aside (1 John iv. 17; Heb. x. 19; cf. vv. 17, 18; 1 John iii. 21), and manifests itself in undoubted confidence in prayer (1 John v. 14; Heb. iv. 16). Hence—

Παρθήσια, to speak openly, boldly, and without constraint; Acts ix. 27, 28, xiii. 46, xiv. 3, xviii. 26, xix. 8, xxvi. 26; Eph. vi. 20; 1 Thess. ii. 2, προσκοπέως καὶ ὑβρισθήνεις ... ἐπαρθησιασάμεθα ἐν τῷ θεῷ ἡμῶν ἱλησίας ... ἐν πολλῷ ὑγίαι.
"Ecstatico, &c., probably connected with ἐχο, primarily with reference to place, the extreme, the most remote, Acts i. 8, xiii. 47; then, with reference to time, the last, generally that which concludes anything, Rev. xv. 1, etc.; Matt. xii. 45; Luke xi. 26, τὰ ἐσχάτα τοῦ ἀνθρώπου ἑκείνου; cf. 2 Pet. ii. 20; Job viii. 7; Lam. i. 9. Also with reference to rank or order, generally in a bad sense, Luke xiv. 9. Of persons, the lowest, Mark ix. 35, εἶ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἐσχάτος καὶ πάντων διάκονος; John viii. 9; 1 Cor. iv. 9. Sometimes denoting a moral lowness, as in Arist. Pol. iii. 4, ἐσχάτος δήμου. So, perhaps, in a moral sense, Matt. xix. 30, xx. 16; Mark x. 31; Luke xiii. 30.—Special attention must be paid to the phrases ἐπὶ ἐσχάτον τῶν ἡμερῶν, Heb. i. 2; τῶν χρόνων, 1 Pet. i. 20; ἐπὶ ἐσχάτων τῶν ἡμ., 2 Pet. iii. 3 (al. ἐσχάτου); ἐν ἐσχάτῳ χρόνῳ, Jude 18 (Lachm. and Tisch., ἐπὶ ἐσχάτον τοῦ χρόνου); καιρὸς ἐσχάτος, 1 Pet. i. 5; αἱ ἐσχ. ἡμ., Acts ii. 17; and without the article, 2 Tim. iii. 17; Jas. v. 3. They correspond with the O. T. אֱדֹּתַ הַיָּמִים, which is rendered by the LXX. —ἐπὶ ἐσχάτων τῶν ἡμ., Gen. xlix. 1; Jer. xxx. 24; Ezek. xxxviii. 16; Hos. iii. 5 (cf. ἐπὶ ἐσχάτων ἐτῶν, Ezek. xxxviii. 8); ἐν τῶν ἐσχ. ἡμ., Jer. xlvii. 47; Isa. ii. 2; ἐπὶ ἐσχάτου τῶν ἡμ., Jer. xxiii. 20, xlix. 39; Num. xxiv. 14; ἐπὶ ἐσχάτων τῶν ἡμ., Deut. iv. 30; ἐσχάτων τῶν ἡμ., Deut. xxxi. 29; cf. Isa. xii. 23, ἀναγγέλλει τα ἐπερχόμενα ἐπὶ ἐσχάτον = ἔρχεται, Ecl. xviii. 24. It thus denotes the time when the development of God's plan of salvation comes to a close, the time of the final and decisive judgment. See αἰών. (The substantival ἐσχάτον corresponds better with the O. T. expression than does the adjective.) This conclusive character of the final time is narrowed to ἐσχάτη ἡμέρα, John vi. 39, 40, 44, 54, xi. 24, xii. 48.—The ἐσχάται ἡμέραι, which in Acts ii. 17 denote the time and era there named, are referred, rather than restricted, to the time previous to Christ's second advent in 2 Tim. iii. 1; Jas. v. 3; cf. ver. 7; and in view of the pressing shortness of this time, John designates it (1 John ii. 18) ἐσχάτη ὥρα. —The name which the exalted Saviour gives Himself, ὁ πρῶτος καὶ ὁ ἐσχάτος, Rev. i. 17, ii. 8, and without the article, xxii. 13, corresponds with the name by which God designates Himself, ὁ ἢμῶν, ὁ ἅμα, Isa. xii. 4, xliv. 6, μετὰ ταῦτα; xlviii. 12, εἰς τὸν αἰῶνα, with reference to His creative omnipotence, because through this alone the accomplishment of salvation can be expected.

"Εγχω, to have or to hold, "of temporary holding and of lasting possession," Passow. Hence—

Κατέχω, (I.) to hold back, to retain, Phil. 13; to limit, to hinder, Luke iv. 42; Rom. i. 18; 2 Thess. ii. 6, 7; καὶ νῦν τὸ κατέχων οἴδατε, εἰς τὸ άποκαλυφθήναι αὐτῶν ἐν τῷ ἐκατό τοῦ καίρῳ τὸ γὰρ μυστήριον ἡδὲ ἐνεργεῖται τῇ ἀνομίᾳ, μόνον ὁ κατέχων άρτι ἐκ ήμῶν γένεται (Gen. xxiv. 56). The question arises, What does the apostle mean by this hindrance of the mystery of iniquity? In ver. 5 he reminds the Thessalonians of what he had told them when present with them. Now, as the description of the man of sin in vv. 3, 4 reminds us of Dan. xii., Hofmann thinks that the explanation of τὸ κατέ-
χον, ὁ κατέχων must also be sought in the Book of Daniel; and referring to Dan. x.,
he finds in the background of the history an active angelic power "which may be de-
signated both masculine—for it is a man who speaks to Daniel—and neuter—for it is a
πνεύμα," Baumgarten, Apostelgesch. § 28. It is said to denote, accordingly, "the spirit of
nationalities bound together in moral order" (Hofmann, die heilige Schrift N. T.'s, i. 326),
"the good genius of the heathen world-power, whose it is to help on the accomplishment
of God's gracious purposes in the heathen world" (Auberlen, Dan. u. Apok. p. 67; cf.
Hofmann, Schriiftbeweis, i. 332). Even if the matter in Dan. x. be recognised, it is still
very questionable whether this reference corresponds with the mind of the apostle here.

In the information which he gives the Thessalonians, he recommends them to notice the
time when the κατέχων will be removed. But the presence or remoteness of angelic
powers could hardly be discerned save by express revelation, and the apostle does not direct
their attention to anything of that kind. Besides, the spiritual background is nevertheless
to correspond to the moral tottering of the world-power, so that the time of the removal
of the κατέχων and the nearness of the man of sin could not thereby be recognised.
I therefore think it nearer the mark to seek for an explanation within the range of N. T.
prophecy, more in harmony with the consciousness of the early church, and better suited
to the design of this passage. We naturally call to mind the eschatological discourses of
our Lord, and here it is important to do so all the more because our Lord Himself has
to bring within its due bounds the too precipitate expectation of the end. The divine
order in the world's history is insisted upon, namely, that εἰς πάντα τὰ ἕθη πρῶτον δεῖ
κατεχθῆναι τὸ εὐαγγέλιον, Mark xiii. 10; Matt. xxiv. 14. We must regard this divine
order as itself a κατέχων, even apart from the apostle's statement here; and I do not see
why we should not regard the same thing as τὸ κατέχων of the passage before us. This
is Calvin's view. 'O κατέχων, accordingly, will mean, whoever hinders (not the hinderer)
or delays this divine order; the article with the participle is used generically, not demonstratively, cf. Eph. iv. 28, as well as where, according to the context, the generic term
designates a known subject, e.g. Matt. xxvii. 40; Gal. i. 23. See Matthiae, § 270;
Krüger, § 1. 3. 4. When this last link of connection between the church and the world
is broken, and all relation of the one to the other is at an end, the mystery of iniquity
will appear. This information is far more important and weighty in its bearing upon
the life of the church, and its conduct with respect to the future, than is the other
reference.

(II.) to hold fast, to maintain, τὸν λόγον, Luke viii. 15; τὰς παραδόσεις, 1 Cor. xi. 2;
τὸ καλὸν, 1 Thess. v. 21; τὴν παράβολαν κ.τ.λ., Heb. iii. 6, 14, x. 23; 1 Cor. xv. 2, to
keep in memory; Luke xiv. 9; 2 Cor. vi. 10. Passive, to be held, to be bound, John v. 4;
Rom. vii. 6; to possess, 1 Cor. vii. 30.

(III.) To hold out, to steer for, Acts xxvii. 40. See Lexicons.
Z

Z áω, ζω, ζημ, fut. ζησω, ζησμαι; aor. ζησα; imperf. ζων, vid. Winer, § 80. According to Curtius and others, it is connected with the Sanscrit root 日晚间, give, to live, Latin vivō, Old High German quick, Middle High German quicken, to revive, and stands for διάω, akin to which is διάω, manner of living. "ζωή is animal life, bare existence; βίος (vivēs, viges, vita), mental life with consciousness; or, as Aristotle calls it in Ammon. 30, λογική ζωή. The ζωή is only the antecedent condition or basis of the βίος. Cf. Vömel, Synon. p. 168, whose observation that a biography is not called ζωή, but βίος, makes the relation between the two words very clear." Döderlein, Lat. Synon. iv. 449. More precisely, ζωή is the life of quickening or motion; βίος (which is of the same stem, the life which one leads, qualified life; "ζωή, vita qua vivimus (opposed to βάνατος, ἀποθνῄσκειν); βίος, vita quam vivimus," cf. Trench, Synonyms, etc., p. 104 sqq.

= (I.) to live; in a literal sense, of the form of existence distinctive of individualized being (hence ζωσα, 1 Cor. xv. 45, Rev. xvi. 3, a distinctive epithet of ψυχή), especially of man; see under ζωή.

(a) Of physical life, and in general contrasted with ἀποθανεῖν, τελευτάσαι, νεκρὸν εἶναι, and others. Acts xvii. 28, ζησεν καὶ κενούμεθα καὶ ἐσμεν; Matt. ix. 18, xxvii. 63; Mark v. 23, xvi. 11; Luke xxiv. 5, 23; John iv. 50, 51, 53; Acts i. 3, and often. The aorist ζησα = became alive, Rom. xiv. 9; Rev. ii. 8, xiii. 14, xx. 4, 5; cf. Krüger, § liii. 5. 1. The designation of God as the living, the actively living One,—(ὁ) θεός, (ὁ) ζωώ, Matt. xvi. 16, xxvi. 63; Acts xiv. 15; Rom. ix. 26; 2 Cor. iii. 3, vi. 16; 1 Thess. i. 9; 1 Tim. iii. 15, iv. 10 (vi. 17); Heb. iii. 12, ix. 14, x. 31, xii. 22; Rev. vii. 2, xv. 7, cf. iv. 9, 10, x. 6, opposed to τὰ μάταια, Acts xiv. 15; τὰ ἐνδολά, 1 Thess. i. 9, strengthened by the addition of ἀληθινός, 1 Thess. i. 9, answering to the Hebrew יְָֽהָ, Josh. iii. 10; Hos. ii. 1; Ps. xlii. 2, lxxxi. 3; יְָֽהָ, 2 Kings xix. 4, 16; Isa. xxxvii. 4, 17, cf. the מֹּֽהָ, מֹֽהָ, מֹֽהָ, (ζωός, ζωή, ζωή, Num. xiv. 21; Deut. xxxii. 40, ζωός εἰς τὸν αἰῶνα; Rom. xiv. 11)—emphasizes the truth and reality of the God of revelation which belongs to Him alone, and the certainty of the accomplishment by Him of His will and purpose in redemption (Acts xiv. 15—17; 2 Cor. iii. 3) in spite of the greatest obstacles. Comp. especially, Deut. xxxii. 40, xxx. 20; Dan. v. 23; Jer. ii. 13. The fact that God is the living God lies at the foundation of worship (see the places cited from Revelation) and of conduct answering thereto in man (Heb. ix. 14, x. 31), as well as of our hope of salvation, 1 Tim. iv. 10, vi. 17. Cf. δὲ νῦν τοῦ θεοῦ ζωῆς, Matt. xvi. 16; νῦν τοῦ θεοῦ ζωῆς, Rom. ix. 26; ἐκκλησία θ. ζ., 1 Tim. iii. 15.

(b) Like φῶς, to live, in the concrete = to be well or happy, e.g. Deut. viii. 1, xxx. 16; Pa. xxii. 27, lxix. 33; 1 Sam. x. 21; 2 Sam. xvi. 16 (1 Thess. iii. 8); Prov. iii. 22, cf. viii. 35, 36; ζημ also may denote the absence of anything that is a hindrance to the individual in the preservation and realization of his life, and thus it denotes a spiritual life.
which does not come under the power of any destructive influence such as death, and a life free from the destructive effects of sin—life in the state of salvation (wherein the man is again, and in a Godlike manner, free and master of himself, see ἀνεφερθεῖν, cf. Rom. v. 17). Cf. Ecclus. xlviii. 11, καὶ ἡμέρᾳ ἡμείς ἐσμὲν ἡσύχασα. Thus it occurs in John vi. 57, ἐσμὲν δὲ ἐμὲ; 1 John iv. 9, ἵνα ἐσμὲν δὲ άὐτοῦ; John vi. 51, 58, ἐσμὲν αὐτῶν; xii. 25, 26, ὁ πιστεύων εἰς ἐμὲ καὶ ἀποθανὼν ἐστὶν ἐστὶν, καὶ πᾶς ὁ άνεφερθεῖν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθανήσῃ εἰς τὸν αἰῶνα. In St. Paul’s writings, Rom. i. 17, vi. 13, viii. 13, x. 5; 2 Cor. iv. 11, v. 15, vi. 9, xiii. 4; Gal. ii. 20; Phil. i. 21; 1 Thess. v. 10; Heb. x. 38, xii. 9; 1 Pet. iv. 6. See ἡμέρα. The ἐσμὲν πατρὶ, John vii. 57, corresponds with this life communicated to man. In like manner the designation of Christ as the Living One, ὁ ζωός, Luke xxiv. 5, Rev. i. 18, not only with reference to His resurrection, but to the reality of His life, over which death and corruption could have no power, cf. Rom. vi. 9; John vi. 57, xiv. 19; Heb. vii. 8, 25.—The participle ἐσμὲν, moreover, is joined with substantives of which it is not elsewhere predicated, ὁδῷος ἐσμὲν, John iv. 10, 11, vii. 38; ἄρτος, John vi. 51; λόγια, Acts vii. 38; λῦσις, Rom. xii. 1; ὁ λόγος τοῦ θεοῦ, Heb. iv. 12; 1 Pet. i. 22; ἐδόθη, Heb. x. 20; λόγος, 1 Pet. ii. 4, 5. In such cases, occurring in classical Greek, it denotes, to be strong and permanent, e.g. τὸ νόμιμα μαντεία κ.τ.λ. So, perhaps, in Heb. iv. 12. In the other texts it refers to the life which salvation gives, and the expression used associates this life figuratively with the things named. Cf. the substantival combination, ὁδῷος ἐσμὲν κ.τ.λ., under ἡμέρα. With Acts vii. 38, cf. Deut. xxxii. 47, οὐκ ἔδωκεν γένος δόθη, ὅτι αυτὴ ἐσμὲν υἱὸς κ.τ.λ.

(II.) In a more definite and formal sense, to spend one’s life in a certain way, e.g. Luke xv. 13, ζωός ἀνάστασις; Acts xxvi. 5, ἐξέστη Φαρισαῖος; Gal. ii. 14, ἑθνικὸς ζ.; 2 Tim. iii. 12, and Tit. ii. 12, εὐσέβειας ζ.; Rom. vii. 9, εὔνους χαρίς νόμον. So κατὰ σάρκα ζην, Rom. viii. 12, 13, cf. καὶ σάρκι, Gal. ii. 20; Phil. i. 22; καὶ σάρκι, Col. ii. 20; καὶ τῶν μελετῶν κ.τ.λ., Col. iii. 7; καὶ τῇ ἀμαρτίᾳ, Rom. vi. 2; καὶ πίστει, Gal. ii. 20; but καὶ πίστεως ζην, Heb. x. 38, Rom. i. 17, Gal. iii. 11, cf. ver. 12 (Luke xii. 15), is not to be reckoned, for in these places ζην has the meaning given in (I.) (b.). Still, according to the analogy of the main text in the Hebrew, Hab. ii. 4, καὶ πίστεως is to be joined with the verb and not with ὁ δίκαιος, not only in Heb. x. 38, where this admits of no doubt, but in the other passages; because, even if they were grammatically allowable to join it with the noun, it would still be extremely difficult, and no logical reason requiring such a combination could be made out. Cf. also Gal. iii. 12, where ζην εἰς τοὺς τοῦ νόμον ἐργας is contrasted with ζην εἰς πίστεως, ver. 11.—We find ζην joined with an ethical dative (cf. Kruger, § xlviii. 6, as in Rom. vii. 2) in Luke xx. 38; Rom. vi. 10, 11, xiv. 7, 8; 2 Cor. v. 15; Gal. ii. 19; 1 Pet. ii. 24. Cf. Dem. lxxx. 26, οἱ οὐκ αἰσχύνονται Φιλίππων ἡμέρας καὶ οὐ τῇ ἀντικυρίῳ πατρίδω; Dion. Hal. iii. 18 (in Tholuck on Rom. xiv. 7, 8), εὐσέβειας μὲν πράγμα ποιεῖται, δὲ παῖδες, τῇ πατρί ἡμέρας καὶ οὐδὲν ἀνεύῃ τῆς ἑωρακίας διαπραταίμενον. The context must show of what kind the ethical relation of the life is in the given case. We find the compound ἀναζῶ, to live again, in Luke xv. 24, 32, cf.
above (I) (b.): Rom. vii. 9, xiv. 9; Rev. xx. 5; σωζω, Rom. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.

Zωή, "life," the kind of existence possessed by individualized being, to be explained as self-governing existence (cf. the Aristotelian definition of life as vis se ipsum movendi), which God is, and man has or is said to have, and which, on its part, is supreme over all the rest of creation. Hence follow the other limitations which Tholuck explains in his Comment. on Rom. v. 12; in the N. T., of God and of men only.—(I.) In a physical sense of earthly existence, Acts xvii. 25; Luke xvi. 25 (i. 75, Rec. text); Acts viii. 33; 1 Cor. xv. 19, εν ζωή ταύτη; Phil. i. 20; Heb. vii. 3; Jas. iv. 14; 1 Cor. iii. 22; Rom. viii. 38. These are the only texts wherein ζωή denotes the earthly life of the individual, or rather existence in the present state, with which St. Paul contrasts the διστος ζωή, 1 Tim. vi. 19 (cf. Luke xii. 15). It is the life which does not continue as it is (cf. Jas. iv. 14), and is contrasted with (II.) a ζωή ακατάλυτος, Heb. vii. 16, which is not merely a temporary, but a perfect and abiding antithesis to death. By virtue of this antithesis, and on account of the close affinity between the conceptions life and happiness (unhindered and free existence, see ζωή), there is concentrated in the conception of life every good which man can desire or enjoy; thus in Prov. xii. 28, xiii. 14, xiv. 27, ii. 19, v. 6; Ps. xxxiv. 13, cf. Ps. xxvii. 13, πιστεύω το νεώ τα ἄγαθα κυριον εν τῷ ζωτικῷ; Ps. xxxvii. 11; Jer. viii. 3; Deut. xxxii. 47; Ezek. xviii. 21, xx. 11. See especially, Deut. xxx. 19, τὴν ζωήν καὶ τῶν θανατον δένδακα πρὸ προσώπον ημῶν, τὴν εὐλογίαν καὶ τὴν κατάραν ἔκλεξα τὴν ζωήν ὑπὸ κ.τ.λ., cf. ζωοποιησάμενος, Eccles. vii. 3. Life is not only the opposite of death, but a positive freedom from death, Acts ii. 28 (from Ps. xvi. 11); 2 Cor. v. 4, ἵνα καταποθή τὸ θυρίον ὑπὸ τῆς ζωῆς. It is possession in the highest sense, the first and the last blessing of man, and, as has been well said, the essence of all happiness (see John x. 10). While in the profane sphere, in all times, this life has been confounded with the present form of human existence (cf. the sayings collected in Stobaeus, Flor. 119, 121); in Scripture, and in the N. T. particularly, it is clearly distinguished therefrom, cf. 1 Cor. xv. 19, εν τῇ ζωή ταύτη, usually tacitly and by implication, but sometimes characterized by the addition of αἰώνιος, and in 1 Tim. vi. 19, ἡ διστος ζωή. Synonymous with ἄφθαρσις, 2 Tim. i. 10. So ζωή, Matt. vii. 14, over against ἀπόλεια, cf. xviii. 8, 9, xix. 17; Mark ix. 43, 45; Acts xi. 18; Rom. v. 17, 18, vi. 10, vii. 2, 6, 10; 2 Cor. ii. 16, iv. 12, v. 4; Phil. ii. 16; Col. iii. 3, 4; 2 Tim. i. 10; Jas. i. 12; 1 Pet. iii. 7, 10; 2 Pet. i. 3. Ζωή αἰώνιος (first in Dan. xii. 2; for other references, vid. αἰώνιος) describes life, not so much as distinct from our present earthly existence, but rather as directly and in the clearest way contrasted with death in its widest range, cf. Rom. v. 21, ίνα διστερ εἰμαι ἐν τῇ ζωή, οὕτως καὶ ἡ χαρίς βασιλείας διὰ δικαιοσύνης εἰς ζωήν αἰώνιον; vi. 22, cf. vv. 21, 23.

In this sense life is described as the sum of the divine (Eph. iv. 18) promises under the gospel, Tit. ii. 2, ἐπ’ ἐκπίπτειν ζωῆς αἰώνιου, ὡς ἐπηγεγείλατο ὁ ἄμεσος θεός πρὸ χρόνων
...; 2 Tim. i. 10, κατ' ἐπαγγέλματι τῆς τῆς ἐν Χριστῷ Ἰσοῦ, cf. Acts iii. 28; and of the revelation of grace, Tit. i. 2; 1 John i. 2, ἡ ἡμῶν ἐφανερωθή κ.τ.λ.; Acts iii. 15, τόν ἄγγελλον τῆς ζωῆς ἀπεκτέινατε; and even of gospel preaching, 2 Tim. i. 10, φανερώσατο ἡμῖν καὶ ἐφαρμόζα τῷ τῷ ἐναγόμενον; 1 John i. 2. Hence the expression τὰ ἑρματα τῆς ζωῆς ταίνίας, Acts v. 20, cf. John vi. 63, 65. Λόγος ζωῆς, Phil. ii. 16; 1 John i. 1, 2; Tit. i. 2. Cf. 2 Cor. ii. 16, ὅμοιος ἡμῶν εἰς ἡμῖν. Cf. John vi. 35, 48, ὁ ἅγιος τῆς ζωῆς, cf. ver. 51; John viii. 12, ὁ φῶς τῆς ζωῆς; Rom. xi. 15. It is closely connected with Christ, Rom. vii. 23; 2 Tim. i. 1. And Christ is, Col. iii. 4, ἡ ἡμῶν ἡμῶν. Cf. John i. 4, ἐν αὐτῷ ἡμῶν καὶ ἡ ἡμῶν τὸ φῶς τῶν ἀνθρώπων; 2 Cor. iv. 10, 11, ἵνα καὶ ἡ ἡμῶν τῷ Ἰσοῦ... φανερωθῇ. As a Messianic blessing, it belongs to the αἰών ἐκάθεν, Mark x. 30; Luke xviii. 30; and as blessedness in the future, it is the object of Christian desire and hope; cf. ζωή Linkerom, Matt. xix. 29; Mark x. 17; Luke x. 25, xviii. 18; εἰσελθείς εἰς τὴν ζωήν, Matt. xviii. 8, 9, xix. 17; Mark ix. 43, 45, cf. Matt. vii. 14, xxv. 46. (As God's saving gift, it is the antithesis of ἁμαρτία, ἧμιθος, ἀπώλεια.) So in the synoptical Gospels, Jude 21; Jas. i. 12; while in the writings of St. Paul and St. John it is indeed, similarly and distinctively, a future blessing.—John iv. 14, 36, v. 29, vi. 27, xii. 25; 1 John ii. 25; Rom. ii. 7, v. 21, vi. 22; Gal. vi. 8; 2 Cor. v. 4; Phil. iv. 3; 1 Tim. iv. 8, vi. 19; Tit. i. 2, iii. 7; cf. Rom. v. 10,—but at the same time belonging to those to whom the future is sure, already in the possession of all who are partakers of the N. T. salvation “that leadeth unto life,” and who already in this life begin life eternal. See for this also, Acts xi. 18, xiii. 46, 48. Cf. Matt. xix. 16, ἤνα ἐχόμενον ἡμῶν αὐτοῦ.—a Johannine expression, for which Tischendorf reads σχῶν.

In the writings of St. Paul ζωή is the substance of gospel preaching (see above, ζωή τοῦ, Eph. iv. 18), the final aim of faith, 1 Tim. i. 16, the possession and state of those who receive the gospel, 2 Cor. ii. 16, and of the justified, Rom. v. 17, viii. 10; hence δικαιοσύνης ζωῆς, Rom. v. 18, corresponding with the opposite connection of sin and death, —a state which exerts an influence upon the conduct of the subject of it (Rom. vi. 4), and which stands in the closest mutual connection therewith, Rom. viii. 6, 10. There is, however, a difference between this state and the outward condition and circumstances of the believer, just as between “the inward and the outward man,” 2 Cor. iv. 10, 11, 16–18, and the solution of this difference is reserved for the future, especially for the second coming of Christ, Col. iii. 3, 4.

In the writings of St. John, life, which primarily and essentially belongs to God and Christ, and, indeed, to God as revealing Himself in redemption as the Father and the Son, John v. 26, is the subject-matter and aim of divine revelation, John v. 39, xii. 50, is described as present in Christ, i. 4, x. 10, xiv. 6; 1 John v. 20; as given to the world through Him, vi. 33, 35, 48, xvii. 2; and especially through His death, vi. 51, iii. 15, in the possession of those who by faith have come to Him, iii. 15, 16, 36, v. 24, 40, vi. 40, 47, 51, 53, 54, xx. 31; 1 John v. 13; cf. viii. 12, x. 28; 1 John iii. 14, 15, v. 11, 12. (On John xvii. 3, see γιονόσκω.) But a reference to the still future consummation of the plan
of redemption is everywhere apparent; e.g. in the contrast between life and condemnation, John v. 24; and ἀπόλυμα, iii. 15, 16; ἐφηθάνω θεός, iii. 36, but especially in the connection between life and the future resurrection, v. 29, vi. 40. Cf. the passages cited above.

There remain still to be named the combinations βιβλίας ζωής, Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 15; βιβλίων ζ., Rev. xvii. 18, xx. 12, xx. 27 (opposed to κρῖσεως, cf. Rev. xx. 12); στέφανος ζωῆς, Jas. i. 12; Rev. ii. 10; ξύλων τ. ζ., Rev. ii. 7, xxii. 2, 14, 19; αὐτοῦ ζ., Rev. vii. 17, xxi. 6, xxii. 1, 17, comp. Ezek. xlvii.—In its distinctively Messianic sense, ζωή is an exclusively N. T. word.

Ζῶος τὸ (by Lachm. always written ζωον, which is the more correct spelling, but less frequently used), animal, Heb. xiii. 11; 2 Pet. ii. 12; Jude 10. Properly a living creature; and this essential meaning—which also occurs elsewhere still in profane Greek, where ζωον, a post-Homeric word, generally signifies living creature, and only in special instances a beast, θηρίον = animal, as embracing all living beings—must be retained in the Revelation, where four ζωα are represented as being between God's throne and those of the elders which surround it, Rev. iv. 6-9, v. 6, 8, 11, 14, vi. 1, 3, 5-7, vii. 11, xiv. 3, xv. 7, xix. 4, the description given of which, iv. 6-8, resembles that of the ἅγια in Ezek. i. 5 sqq.; the cherubim in Ezek. x., cf. Ps. xxvii. 1, xcvii. 1, lxxx. 2; 1 Sam. iv. 4; 2 Sam. vi. 2; 2 Kings xix. 15. They are named "living creatures" here and in Ezek. i. on account of the life which is their main feature. They are usually the signs and tokens of majesty, of the sublime majesty of God both in His covenant relation and in His relation to the world (for the latter, see Ps. xcvii. 1), and therefore it is that they are assigned so prominent a place, though no active part, in the final scenes of sacred history, Rev. vi. 1-7. The appearance of four represents the concentration of all created life in this world, the original abode of which, Paradise, when life had fallen to sin and death, was given over to the cherubim. They do not, like the angels, fulfil the purposes of God in relation to men; they are distinct from the angels, Rev. v. 11. We are thus led to conclude that they materially represent the ideal pattern of the true relation of creation to its God. Cf. Bähr, Symbolik des Mose. Cultus, i. 340 sqq. Also Hofmann, Schriftbew. i. 364 sqq.; Kurtz in Herzog's Realencycl. ii.

Ζωογονέω, to give birth to living creatures. In general also = to vivify, to make alive. Thus opposed to θανατοῦ, 1 Sam. ii. 6, κόρος θανατοῖ καὶ ζωογονεῖ, κατάγει εἰς ἄνδρα καὶ ἄνδρας. 2 Kings v. 7 = מַי, Piel. In the N. T. 1 Tim. vi. 13, παραγγέλλω σοι ἐνεπικον τοῦ θεοῦ τοῦ ζωογονοῦσα τὰ πάντα, with reference to the preceding admonition, ἐπιλαβοῦ τῆς αἰωνίου ζωῆς; cf. Neh. ix. 6. Then in a weakened sense, in the LXX., to leave alive, to let live = מִי, Piel, Ex. i. 17, 18, 22; 1 Kings xx. 31; Hiphil, Judg. viii. 19. In the N. T. Acts vii. 19, Luke xvii. 33, ἣν ἀνολόκηρον, ζωογονήσει αὐτῆς (ἐν. τῷ ψευδῷ) = to retain life; cf. the parallels in Matt. xvi. 25 = σῶζων τὴν ψ.; x. 39 = εἰρήκεσσαι; John xii. 25, τὴν ψ. εἰς ζωήν αἰ. φυλάσσειν.


Zωοποιεῖ, to make alive, to vivify, John vi. 63, τὸ πνεῦμα ἐστὶν τὸ ζωοποιοῦν;
1 Cor. xv. 45; 2 Cor. iii. 6. For the most part in the N. T. of raising the dead to life,
1 Cor. xv. 22, 36; Rom. iv. 17, viii. 11; 1 Pet. iii. 18; John v. 21. Generally in a
soteriological sense, answering to the Pauline connection between δικαιοσύνη and ζωή,
Gal. iii. 21, εἰ γὰρ ἐδόθη νόμος ὁ δυνάμενος ζωοποιήσαι, ἐντὸς ἐν νόμῳ ἢ ἢ δικαιοσύνη.
The law promised life, ver. 12, but did not give it. From this universally to be acknow-
ledged fact, St. Paul argues what was necessary with reference to justification.
Cf. 2 Cor. iii. 6, τὸ γὰρ ἡγήμαν ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ; vidi. ἡγήμαν. See Job xxxvi. 6,
ὁ κύριος . . . ἀσθή τοῦ μὴ ζωοποιηθῇ, καὶ κρίμα πτωχῶν δώσῃ.

Ζέω, to seethe, to bubble, connected with ζῆλος, zeal, with the German Gischt, of
boiling water, of the roaring and foaming of the sea, of the fermentation of wine, etc.
Aristotle explains ζῆλος as ἑπερβαλληθηθημένος, as opposed to τῆς, De gener. et corrupt.
i. 3. Figuratively, of mental states and emotions, especially of wrath, as ἔχεω, ἀνακεῖομαι, etc.,
e.g. Plat. Rep. iv. 440 C, ὅπως ἀκολουθεῖν τις χρήσει, οὐκ ἐν τούτῳ ζέω τε καὶ χαλεπώς τε καὶ
ζυμμαχεῖ τῷ δικαίῳ δικαίον; cf. Aristot. de anim. i. 1, ἢ ἐργὴ ζῆλος τοῦ περὶ τὴν καρδίαν
ἀλματος καὶ θερμοῦ; of voluptuouness, Plut. Mor. 1088 f, ἥδων ζήσεως ἐπὶ σπέρμα; of
youth, vidi. 791 C, ζύνοντας ἐν δήμῳ νεότητα; Aeschyl. Sept. 708, νῦν δ' ἐν τῷ ζεῖ, ὁς δαίμονας,
for which the Schol. ἑκατέρται, ἑκατάτης. It denotes also an enhancing or climax of
emotion or impulse. Cf. also the passage cited by Breusing, Act. Thom. 34, ζήσεως
ἀπάτη.—In the N. T. Acts xviii. 25, ζῆλον τῷ πνεύματι, ἔδωκε καὶ ἐδίδασκεν ἀκριβῶς τα
περὶ τοῦ Ἰησοῦ; either of the impulse to this activity making itself felt in the mind
with power, or of the affection of the spirit, of the inner life, as Apollon, καταρχημένος τὴν
όψαν τοῦ κυρίου, possessed it. Comp. Acts ii. 2–4. In Rom. xii. 11, the warning, taken
quite generally, τῷ πνεύματι ζήσεως, between τῇ σπουδῇ μὴ δικαρωσίν τῷ καυρῷ δουλεύοντες,
reminds us primarily of the impulse to love, ver. 9, cf. Hofmann in loc., yet
should not be limited to this, because ver. 12 regulates and determines the high standard
of the inner life required by the τῷ πνεύματι ζήσεως, and the entire conduct of those
who are said τῷ καυρῷ δουλεύοντες.

Ζηστός, ἡ, cooked, seething, hot. Figuratively in Rev. iii. 15, οὕτε ψυχρός εἶ, οὕτε
ζηστός; ver. 16; cf. Luke xii. 49, xxiv. 32; Matt. xxiv. 12.

Ἠ

Ἡμέρα, the day, Rev. viii. 12; Luke vi. 13; and often qualitatively in distinc-
tion from the night, and quantitatively as a division of time. Also sometimes used of a
longer space of time, yet simply as a more vivid designation, e.g. Aristot. Rhet. ii. 12, 13,
concerning the aged, εἰς δὲ φιλόξενοι καὶ μαλάτσα ἐπὶ τῇ τελευταίᾳ ἡμέρᾳ. Elsewhere
only in poetical language. In the N. T. we might take the expression ἡμέρα σωτηρίας,
2 Cor. vi. 2, in the same manner, if it did not designate a definite time when help and
salvation would appear; cf. Isa. xlii. 8; and as borrowed from this passage in the N.T., the time following thereupon is described as a continuing ἡμέρα σωτηρίας. Peculiar to the N.T. is (I.) the figurative use of the word "the day," being the season of unhindered work and labour, John ix. 4, the time for that morally pure, watchful, and conscious action, Rom. xiii. 13, which has the blessing of the light (John xi. 10), is conditioned by the light, and has nothing to conceal, Job xxiv. 16; 1 Thess. v. 5–8 (cf. 1 Cor. iii. 13, ἡ γὰρ ἡμέρα δηλώσει). Day is the time of light; light is the emblem of salvation; therefore the day is the time of salvation (Rom. xiii. 12; cf. 2 Pet. i. 19), corresponding with the use of φῶς and σκέπασθαι: cf. Job iii. 4, v. 14, xvii. 12; Ezek. xxx. 3 sqq.; Amos v. 8, viii. 9; Isa. xxxviii. 13. — (II.) The expression ἡμ. τοῦ κυρίου, and the various epithets applied to it, especially in the O.T. The phrase itself, ἡ ἡμέρα τοῦ κυρίου, in 1 Thess. v. 2, 2 Thess. ii. 2, 2 Pet. iii. 10, Acts ii. 20, is = ἔννοια φως, Isa. ii. 12, xiii. 6, 9; Ezek. xiii. 3, xxx. 3; Joel i. 15, ii. 1, 11, iii. 4; Amos v. 18, 20; Obad. 15; Zeph. i. 14, ii. 7. This expression denotes in prophecy the end of everything hostile to God, the day whose import and significance shall consist in the self-assertion of the God of revelation and of promise against all beings hostile to Him among or external to His people. It is called ἡμέρα ἐπισκοπῆς, Isa. x. 1; 1 Pet. ii. 12; ἡμ. ὑπεργοῦ, Zeph. i. 15, 18, ii. 2, 3; Isa. xiii. 13; Ezek. vii. 19; cf. Rom. ii. 6, ἡμ. ὑπεργοῦ καὶ ἀποκαλύφθων δικαιοσύνας τοῦ θεοῦ; again, ἡ ἡμ. ἡ μεγάλη, Rev. vi. 17, xvi. 14 (Jude 6), Acts ii. 20; cf. Jer. xxx. 7; Joel ii. 11, 31; Zeph. i. 14; Mal. iii. 23. In the N.T. still ἡ τοῦ θεοῦ ἡμ., 2 Pet. iii. 12; ἡμ. κρίσεως, Matt. x. 15, xi. 22, 24, xii. 36 (Mark xi. 11, Received text); 2 Pet. iii. 7; 1 John iv. 17; cf. Rom. ii. 6, ἐν ἡμ. διὰ τῆς κρίσεως τοῦ κ. τ. α.; Jude 6, εἰς κρίσας μεγάλας ἡμ. Further, ἐκείνη ἡ ἡμ., Matt. vii. 22; Luke x. 12; 2 Thess. i. 10; 2 Tim. i. 12, 18, iv. 8. Absolutely, ἡ ἡμέρα, 1 Thess. v. 4; 1 Cor. iii. 13; Heb. x. 25; cf. 1 Cor. iv. 3, ζωὴ ἀνακαταθήτω... ὑπὸ ἀνθρωπότητος ἡμέρας; in contrast with this ἡμ. κρίσεως; vide. ver. 4. For ἴσχυς ἡμ., see ἴσχυς τοῦ. While, for some, this day is the terrible end, to be anticipated with dread, for others (the oppressed people of God in the O.T.) it is the hoped-for beginning of a new and better state, of a new order of things. This latter aspect, however, is comparatively seldom dwelt upon, see Isa. lixi. 2; Zech. xiv. 7; cf. Ezek. xiii. 5; Jer. xxv. 29, xlix. 12; Ezek. ix. 6. But in Eph. iv. 30 it is called ἡμέρα ἀπολυτρώσων for the church of Jesus Christ, cf. Luke xxi. 8. In that day Christ is to be judge (Matt. vii. 22); by Him the resurrection of the dead will be accomplished, John vi. 39, 40, 44, 54; cf. John v. 27; He on this day will appear in the glory of the Father (the Father of our Lord Jesus Christ = κύριος, see κύριος), Matt. xvi. 27. This day is therefore called ἡ ἡμ. τοῦ κυρίου ἡμῶν, 1 Cor. i. 8; τοῦ κυρίου ζησοῦ, 2 Cor. i. 14; ἡμ. τοῦ ζησοῦ Χριστοῦ, Phil. i. 6; Χριστοῦ, Phil. i. 10; Luke xvii. 30, ἢ μ. ὁ νῦν τοῦ ἀνθρ. ἀποκαλύφθην; cf. ver. 31; Matt. xxiv. 36, 42, 44, 50; Luke xxi. 34, cf. vv. 27, 28, xvi. 24, answering to the παρουσία (which see). In this designation, however, we discover a difference between the day spoken of in the O.T. and that mentioned in the N.T. In the latter, the element of hope preponderates, and the distinction between ἡμέρα τοῦ κυρίου and ἡμέρα τοῦ κυρίου
'Ὑμέρα 277 Ὁ ὁδὸς

Ὑμέρα Ἰσραήλ is analogous to that between the two lines of prophecy, the one connecting itself with the stem of David, the other looking towards the coming of Jehovah. — The ἡμέρας τοῦ νῦν τοῦ ἄνθρωπου, Luke xvi. 22—26, cannot, as the connection shows, refer to the days of His earthly life. One might be tempted to take ver. 22 as referring to the time when the παρουσία should begin, but ver. 26 obliges us to fix upon a time previous to this; for as the ἡμέρα on which Noah entered into the ark (ver. 27) is distinct from the ἡμέρας Ναοῦ, so the day of the Son of man is distinct from the days of the Son of man. The days of the Son of man denote a time defined by the still impending, as well as by the actually present, παρουσία. — In John viii. 56, Ἄρα ἡ ἡμερών ἐν τῷ τῆς ἡμέρας τῆς ἐμῆς, Christ (as it appears to me) has still in His mind the day of His eternal approaching manifestation in glory (see παραβολή). Concerning ἡμέρα αἰῶνος, 2 Pet. iii. 18, see αἰῶν.

Θεός

Θεός, ὁ, God; Döderlein (Synopsis, vi. 101; Hom. Gloss. 2500) and Curtius (Grundzüge der Griech. Etymol. 230, 450 sq.) derive this word from the root θεως in βασιλεὺς, "to implore" (Pindar, Hesiod); because, as the latter proves, the usual derivation of the word with the Latin deus, from the Sanscrit dvā, "to give light," dēvas, see ἀλμιν, is decidedly false. Θεός therefore is — He to whom one prays, who is implored, an appellative for the Being who is absolutely raised above the world and man, their dependence on whom mankind acknowledge. Others refer the word to θάμας, θάμα, τίθημι, etc., as forms connected with the same root as θεός. Herod. ii. 52. 1, θεός δὲ προσώπωμαι σφέας ἄνε τοῦ τοιοῦτος ὑπ’ ἰσόμη πέντε τὰ πάντα πρόβατα καὶ πάσας νομαίς ἑξηλοῦ. This last explanation, which A. Göbel in the Zeitschr. für vergl. Sprachforschung, xi. 55, adopts, Curtius describes as hardly in keeping with the Greek views of the Godhead. As to the German word Gott, it is still doubtful whether it springs, with Wuvtan, Odin, from watos, to go, and signifies, perhaps, "the world-travelling light;" cf. Simrock, deutsche Mythol. p. 150, "The root-meaning of the name Gott (Gothic, Gōth), Grimm, deutsche Mythol. 12, says is undiscovered; and he still rejects its connection with the adjective gut (Gothic, gōđ), which has a long vowel. In the Gesch. der deutschen Spr. 541, he owns that recently (Ernst Schulze's goth. Gloss. p. xviii.) a path has been opened which may lead to this connection which the conception demands and language in its laws of rhythm indicates, since it calls God the good and kind." Hebrew — יְהוָ֣ה, which is akin to נְעַ֣ם, so that the fundamental thought is the strong one; — דּוֹנְכִ֣ו, which Fürst, indeed, derives from the same root; but according to the latest and apparently conclusive investigations (Delitzsch, Fleischer bei Delitzsch, Genesis, pp. 30, 64), the true root is to be recognised in the Arabic alitha, whose fundamental meaning is "helpless wandering," "refuge-seeking terror." As a nom. ʾıḇrām, from ʾāthār, in this logically established meaning, ʾāthār, Aram. ʾāthār signifies fear or terror, and then (like ʾāthār) which is synonymous with it,
in Gen. xxxi. 42, 53, and מָשָׁה, Ps. lxxvi. 12; Isa. viii. 12 sqq.; cf. 2 Thess. ii. 4) the object of fear, Delitzsch as above. Cf. מָשָׁה, Ps. cxxi. 9; מָשָׁה, dream. The plural is the plural of abstraction, like מָשָׁה, life, from מִשְׁתַּק, living.

We must, however, notice Hupfeld's observation (on Ps. viii. 6): "יִשְׁתַּק, like מָשָׁה, is contrasted with man (מִשְׁתַּק וְמִשְׁתַּק), with reference to His power and His position, especially in the expression מִשְׁתַּק מָשָׁה, Hos. xi. 9; or מָשָׁה מִשְׁתַּק, Ezek. xxviii. 2, 9; Isa. xxxii. 3, which is employed when man in his pride forgets his true limits, and imagines himself like God." Cf. Acts xii. 22; Gal. i. 10; John x. 33.

(I.) As an apppellative: that which is divinely reverenced, regarded as God, Acts xii. 22, θεός φωνή καὶ εἷς ἀνθρώπου; xvii. 23, ὁ γνώστως θεό; xxviii. 6, ἐναίων θεόν αὐτῶν εἶναι; 2 Thess. ii. 4, ὁ ἀντιωμενός καὶ ὑπεραρμομένος ἐπὶ πάντα λεγόμενον θεόν ἡ σιήματα. Cf. Dan. xi. 36, 37; 2 Cor. iv. 4, ὁ θεός τοῦ αἰώνος τούτων,—who assumes the place of God. Hence ὁ, ὁ θεός ( Acts xii. 37, otherwise θεός, xii. 27), θεός in the pagan sense, Gal. iv. 8, οἱ φόσι μὴ δυντες θεός; Acts vii. 43, xii. 26; 1 Cor. viii. 5; Acts vii. 40, and often. Akin to this is the peculiar use of θεός, like מָשָׁה, John x. 34, 35, of judges and magistrates, Ps. lxii. 1, 6; Ex. xx. 6, xxii. 8, 9, 28, so far as anything belongs to them which is distinctive not of man but of God. But in the sphere of revelation the principle ever holds, oὐδεὶς θεός ἐκεῖνος εἶ μὴ εἰς, 1 Cor. viii. 4; and thus θεός, מָשָׁה, is appellative, referring exclusively to the God of revelation, especially in the O. T. Deut. vii. 9; 2 Sam. vii. 22; 1 Kings xviii. 39; 2 Kings v. 15; Ps. xviii. 32, xxxii. 12, cxl. v. 15, xx. 17, c. 3, and often in the second part of Isaiah. Cf. Ruth i. 16; Isa. xxxvii. 16.

(II.) Hence θεός, ὁ θεός, is a proper name, GOD, who is the God of revelation or of redemption ( מָשָׁה has been made known to man from the beginning as מָשָׁה מָשָׁה, and מָשָׁה מָשָׁה in an exclusive sense," Hofmann). Accordingly, εἰρόνος ὁ θεός is = מָשָׁה מָשָׁה, Luke i. 16; Acts vii. 27; 1 Pet. iii. 15; Rev. i. 8, iv. 8, xxii. 5, 6; cf. Matt. iv. 7, 10, xxii. 37, and other places. Without the article, as Winer observes, oftenest in the Epistles, when it depends on another substantive without the article, Matt. vi. 24, xiv. 33; Luke xi. 20; John i. 12; Rom. i. 4, 7, 16, 17, 18, etc. Described according to His attributes by the addition of ὑπομονης, Mark v. 7; Luke viii. 28; Acts xvi. 17; Heb. vii. 1; παντοκράτορ, Rev. xix. 15, cf. i. 8, etc.; θεός σωτήρ, 1 Tim. i. 1, 3; Tit. i. 3, iii. 4. For other additions, see Rom. xvi. 26, 27; 1 Tim. i. 11, 17; Tit. i. 2. — 2 Cor. xiii. 11, ὁ θεός τῆς ἁγίασις; 1 Pet. v. 10, ὁ θ. πάσης χάριτος; 2 Cor. i. 3, πάσης παρακλήσεως; Rom. xv. 13, τῆς ἐλπίδος, cf. ver. 5, τῆς ὑπομονῆς; Rom. xvi. 20; Phil. iv. 9; Heb. xiii. 20; 1 Cor. xiv. 33, ὁ θ. τῆς εἰρήνης. Θεός especially is often joined with the genitive of the person, μον, ὁυ, ὁμών, Matt. xxvii. 46; Heb. xi. 16; Rev. xxii. 3; cf. ver. 7, ἔσωμα αὐτῶν θεός, cf. Heb. viii. 10; Rom. i. 8; 1 Cor. i. 4; 2 Pet. i. 1; Rev. vii. 12, xix. 5. In explanation of this, cf. Acts xxvii. 23, τοῦ θεοῦ ὁ οἰκεί, ὁ κατα πλείονος, ἀναγέλως, and Rev. xxii. 3, αὐτῶν ὁ θεός ἐσται μετ' αὐτῶν θεοῦ αὐτῶν. Expression is given to the connection wherein the person stands to God and God to him, so that both exist for each other, cf. Phil. iii. 19; Matt. xxix. 32, ὁκ εἰσίν ὁ θεός θεοῦ νεκρῶν.
We must especially notice the historical and even Christian relationship expressed by the genitive of the person, which affirms that God has shown in reference to the person named what He is and will be; ὁ θεός Ἰσραήλ, Ἰσραήλ, Ἰσραήλ, Matt. xxii. 32; Mark xii. 26; Luke xx. 37; Acts iii. 13, xxii. 14, vii. 32, 46; Heb. xi. 16; τοῦ Ἰσραήλ, Luke i. 68; Matt. xv. 31; cf. Acts xiii. 17; ὁ πατὴρ ὦς θεός, Acts xxiv. 14. In all these cases the appellative import of the word is more or less also to be kept in mind; cf. Rom. iii. 29. In the place of this O. T. name of God as the God of salvation, we have in the N. T. the designation ὁ θεός τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, Eph. i. 17; compare the addition ὁ πατὴρ τῆς δόξης, as in John xx. 17,—a relationship which is so peculiar that it is not thus simply expressed elsewhere as in this single passage, but rather ὁ θεός καὶ πατήρ τοῦ κυρίου ὑμῶν Ἰησοῦ Χριστοῦ, Rom. xiv. 6; 2 Cor. i. 3 (with the addition, ὁ πατὴρ τῶν ὁλοκληρώμων καὶ θεός πάσης παρακλήσεως); 2 Cor. iii. 31; Eph. i. 3; Col. i. 3; 1 Pet. i. 3; Rev. i. 6; cf. Gal. i. 1; Eph. v. 20, iii. 14; and as in the O. T. God's relation to His covenant people collectively and individually was thus expressed, so the N. T. relationship is still more clearly expressed by the phrases ὁ θεός καὶ πατήρ ὑμῶν, Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3, iii. 11, 13; θεός πατήρ ὑμῶν, Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Eph. i. 2; Phil. i. 2; Col. i. 2; 2 Thess. i. 2; 1 Tim. i. 2; Philem. 3; ὁ θεός καὶ πατήρ, 1 Cor. xv. 24; Eph. v. 20; Jas. i. 27, iii. 9; θεός ὁ πατήρ, 1 Cor. viii. 6; θεός πατήρ, Gal. i. 3; Eph. vi. 23; Phil. ii. 11; 2 Tim. i. 2; Tit. i. 4; 1 Pet. i. 2; 2 Pet. i. 17; 2 John 3; νῦν πατήρ.

It is a matter of question whether the name θεός is given to Christ in Rom. ix. 5; Tit. ii. 13; 2 Thess. i. 12; 2 Pet. i. 1; cf. Jude 4, as it undoubtedly is in John i. 1, καὶ θεός ἐστιν ὁ λόγος; xx. 28, ὁ κύριος μοῦ ὁ θεός μου. Compare Acts xx. 28, Cod. Sin., πωμαίνω τὴν ἐκκλησίαν τοῦ θεοῦ ἢ περιποιήσατο διὰ τοῦ αἵματος τοῦ ἱδίου. The objections against the Pauline passages referred to may be all reduced to one, upon the basis of which alone (according to the common view of the interpreters in question) the rest have any force, viz. that it is inconsistent with the apostle's dogmatic convictions to call Christ God. But apart from this individual view of his dogmatic convictions, not only is the transition from νῦν θεός to θεός a very easy one, cf. John x. 33, but the ἀνθρώπος (1 Tim. ii. 5; Rom. v. 15; 1 Cor. xv. 21) might be considered as equally beset with difficulty on account of its supposed inconsistency with the usual language of the apostle, who never speaks of Christ as νῦν τοῦ ἀνθρώπου. It is more strictly correct for us, as has hitherto been held, to argue, with Beck (on Rom. ix. 5, p. 24), from the νῦν θεός the Χριστὸς θεός is inferred, with the same justice as is the ἀνθρώπος Χριστὸς Ἰησοῦ (1 Tim. ii. 5 and Rom. v. 15) from the νῦν ἀνθρώπου. As to Tit. ii. 13, προσεξέχομεν τὴν μακαρίαν ἐπιθείαν καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτήρος ἢμῶν Ἰησοῦ Χριστοῦ, the question arises whether the two genitives attached to δόξης, τοῦ μεγάλου θεοῦ καὶ σωτήρος Ἰησοῦ Χριστοῦ, denote two subjects with one article, or one subject. Both are possible. Even when two subjects are thus joined, the article belonging to the second may be omitted. It is incorrect (as was stated in the first edition) that this cannot be proved
with reference to the N. T.; cf. not only passages such as Matt. xvi. 21, xx. 18, xxvi. 17
xxvii. 3, 41, but also, eg., Acts xv. 22, apart from the omission of the second article in
other ways, Col. ii. 22; Luke xiv. 23, i. 6; Mark xii. 33; Rev. v. 12, which is more
frequently the case in profane Greek than in the N. T. If, accordingly, in general it
may be regarded as possible even in our text that God and Christ may be thus distin-
guished, and that the predicate God may not be given to Christ, the question arises
further, whether a more definite result can be obtained by an examination of those
cases where, as a rule, the article must be repeated, and where it cannot be repeated.
The article must be repeated (1) when a confounding of the two subjects has to be
avoided, Acts xxvi. 30, ἀνέστη ὁ βασιλεὺς καὶ ὁ ἡγεμόν; 1 Cor. iii. 8, ὁ φυτεύων ἐὰν
καὶ ὁ πυρίζων ὕπε εἰς; cf. Jas. iv. 12, εἰς ἐστὶν ὁ νομοθέτης καὶ ἀρχής; (2) when some
qualifying word is put to one substantive which is not to be applied to the other, Mark
vi. 21, τοῖς μεγατάξιν αὐτῶν καὶ τοῖς χιλιάρχοις καὶ τοῖς πρῶτοι τῆς Γαλιλαίας; this,
however, is not without a few rare exceptions, cf. 1 Tim. iv. 6 with Col. ii. 8. As to
2 John 9, πᾶς ὁ προσέγγις καὶ μὴ μένων, the article cannot here be repeated, because μὴ
cannot be regarded as a limitation to μένων, but μὴ μένων is one conception in itself,
and is the second predicate of the same subject. — On the other hand, the article must not be
repeated (1) when a plurality of conceptions (as in 2 John 9) are predications of one and
the same subject, cf. John xxi. 24, ὁ μαρτυροῦντος περὶ τοῦτων καὶ γράφας ταῦτα; Mark
vii. 3, ὁ τέκτων, ὁ νῦν Μάριας ἀδελφός ὃς Ἰακώβου; Luke vi. 49, ὁ δὲ ἀκούσας καὶ μὴ
ποιήσας; (2) when a substantive is provided with an attributive limitation which is to be
applied to both members, Heb. iii. 1, κατανοήσας τοὺς ἀπόστολον καὶ ἄρχειρα τῆς
ὁμολογίας ἡμῶν,—this, again, not without exception when repetition of the article would
involve no ambiguity, cf. Matt. xxi. 12 with Mark ii. 15, Eph. iii. 10, 1 Cor. ii. 27.

These are the only sure points to which importance can be attached with reference to
the repetition or omission of the article. But the question just is, whether τοῦ μεγάλου
θεοῦ καὶ σωτῆρος ἡμῶν are two predicates of one subject Ἰησοῦ Χριστοῦ, or whether θεὸς
and Ἰησοῦ Χριστοῦ are two different subjects in such a sense that it was not necessary
to guard against a confusion of both by repeating the article. The above rules, therefore,
do not enable us to decide. Still there are two other points which put the right decision
beyond doubt. If Ἰησοῦ Χριστοῦ were not there, but simply τοῦ μεγάλου θεοῦ καὶ
σωτῆρος ἡμῶν, there could be no doubt that only one subject was intended, because σωτήρ,
in profane Greek a common attribute of the gods, is in the LXX., and especially in the
pastoral Epistles, a frequent predicate of God; cf. Titus ii. 10, iii. 4, i. 3; 1 Tim. i. 1,
ii. 3, iv. 10 (besides Titus i. 4, cf. ver. 3, iii. 6, cf. ver. 4, 2 Tim. i. 10, where it is the
predicate of Christ). Hence the question now shapes itself thus, Is the addition Ἰησοῦ
Χριστοῦ enough to forbid the combination of σωτῆρος with θεοῦ? To help us in deciding
this, we have not only the consideration whether it must be regarded as generally inad-
missible, or at least as foreign to the N. T. manner of speaking, to designate Christ as
θεός or as μέγας θεός, but a very definite feature of the context, namely ver. 14, which
not only by its form already indicates that in ver. 13 only one subject is presented, but which contains the expression λαὸς περιούσιος—καὶ ἃς—an expression to which unmistakably the predicate God corresponds, the people being viewed as the περιουσία of God, cf. Ex. xix. 5; Deut. xxvi. 17, 18, vii. 6, xiv. 2; and this predicate here is He, de θεόκεν εαυτόν ὑπὲρ ἡμῶν, οὐλατρότητα ἡμᾶς ἀπὸ πάσης άνομίας καὶ καθαρίσῃ εαυτῷ λαὸν περιούσιον, so that, to the expression complete in itself, τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν, the designation of the person of Christ seems to be added, only with reference to, and on account of, this relative clause. — According to this, there can be no longer any doubt as to 2 Thess. i. 12; 2 Pet. i. 1 (cf. iii. 18) likewise.

Θεός, η, the Godhead. Col. ii. 9, εν αὐτῷ κατοικεῖ πάντα τὸ πληρώμα τῆς θεότητος. Θεότης is to be distinguished from θεότης thus, θεότης = that which God is, θεοτής = that which is of God. Plut. de def. orac. 10, οὕτως ἐκ μὲν ἄνθρωπων εἰς ἡμᾶς, ἐκ δὲ ἡμῶν εἰς διάμονας αἱ βελτίωνες φύσεως τῆς μεταβολῆς λαμβάνουσι. ἐκ δὲ διαμόνων ἀναλαμβάνει μὲν ἐκ χρόνων πολλῶν ἐκ δὲ ἀρέσεις καθαρίσθησαι πανταπάσαι θεότητος μετέχον. Luc. iesoumen, 9, διαλαμβάνον τὸν μὲν τοὺς πρότα θεῶν ἐπικεκλόν, τοὺς δὲ τὰ δεύτερα καὶ τρίτα ένεμον τῆς θεότητος. In the later ecclesiastical writers, θεότης, like τὸ θεῖον in classical Greek, is used of the Godhead, see θεός.

"Α θεός, α, ov, destined of God, without God, cf. ἄλογος. — (I.) Primarily, actively—godless, forsook of God, of one who does not care about the existence of the gods, who does not honour them. Xen. Anab. ii. 5, 39, σών Τισαφέρει τῷ ἄθεωτατῳ τι καὶ πανουργοῦσατῳ; Plat. Pol. 309 A, ἀθεότης καὶ ἄβρει καὶ ἄδικαι. In Aesch. Eum. 151 (154), and Soph. Oed. R. 1329 (1360), the sinner is given “the name still unknown to Homer, ἄθεος ἄρη,” cf. Nägelsbach, nachom. Theol. 319. — Next (II.), passively—without divine help, forsaken by God, excluded from communion with God; Soph. Oed. T. 663. So in the Pauline ἄθεος εἰν τῷ κόσμῳ, Eph. ii. 12. That it means there more than they know not God (1 Thess. iv. 5; cf. the ἄθεος πολυθεότης of Origen), is clear both from the context and from the analogy of Gal. iv. 9, νῦν δὲ γυναῖκες θεῶν, μᾶλλον δὲ γυναῖκες ὁπως θεοί, cf. ver. 8.

Θεῖος, α, ov, divine, what is God’s, especially what proceeds from Him. So in the LXX. Ex. xxxi. 3, xxxvi. 31; Job xxxvii. 17; Job xxxviii. 3, xxxix. 4 (Ecclus. vi. 35). So, too, in the N. T. 2 Pet. i. 3, θεῖα δύναμις; ver. 4, θεῖα φύσεως. Τὸ θεῖον often in classical Greek means the Godhead “in speaking of the working or power of the gods, without intending or being able to name any one particular god.” Pape; Acts xvii. 29.

Θείωτης, the divinity, divine character or essence. Plut. cur Pythia nunc non reddat cit. 8, τωνεν μέρος μηδέν εἶναι κενῶν μηδὲ ἁναλεύσθην, ἀλλὰ πεπλήσθαι πάσης θείωτης; Rom. i. 20, η τε ἄθεος αὐτοῦ δύναμις καὶ θείωτης. Δι θείωτης is = τὸ εἶναι τινὰ θεῖον (Fritzsche), so θείωτης is = τὸ εἶναι τι, τωδε θεῖον. So Wisd. xvi. 9.

Θεοδίδακτος, instructed or taught of God, only in 1 Thess. iv. 9 and in ecclesi-
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astical Greek, e.g. Ep. Barn. 21, γίνεσθε δὲ θεοδιδακτοὶ, cf. John vi. 43 (Isa. liv. 13); Heb. viii. 10, 11; 1 John ii. 20.

Θεομαχεῖς, to oppose God, to resist divine necessity. Rec. text, Acts xxiii. 9, cf. e.g. Eurip. Iph. A. 1409, τὸ θεομαχεῖν γὰρ ἀπολλυόμενον, δ σοι κρατεῖ, ἐξελόγησε τὰ χρηστὰ τὰναγκαία τε; Xen. Oecos. xvi. 3, οὐκεῖτι συμφέρει θεομαχεῖν,—with reference to the laws of soil and climate, which must be attended to in agriculture.

Θεομαχοί, fighting against God, only in Acts v. 39.

Θεοπνευστός, prompted by God, divinely inspired. 2 Tim. iii. 16, πάσα γραφὴ θ. In profane Greek it occurs only in Plut. de placit. philos. v. 2, ὅπεροι θεόπνευστοι (καὶ ἀνάγκην γίνονται), opposed to φύσικοι. The formation of the word cannot be traced to the use of πνεῦμα, but only of ἐμπνεύσεως. Cf. Xen. Hell. vii. 4. 32, τὴν ἀρετὴν θεῶς μὲν ἐμπνεύσασα; Plut. Conv. 179 B, μένως ἐμπνεύσαν ἐνίοις τῶν ἁρών τῶν θεῶν; Hom. II. xx. 110; Od. xix. 138. The simple verb is never used of divine action. How much the word corresponds with the scriptural view is evident from 2 Pet. i. 21.

Θεοσεβής, etc., one who fears God and therefore avoids evil, God-fearing, John ix. 31. Cf. σέβομαι. Hence θεοσέβεια, the fear of God; 1 Tim. ii. 10, ἑπαγγελθεῖσαι θεοῦ, to profess to be God-fearing.

Θεοστυγής, etc., seldom in classical Greek (Eurip. Trood. 1213, Cyc. 396, 603), and in a passive sense, like θεομαχής—hated of God, but without expressly expressing the hatred on God's part; rather = curset; cf. Eurip. Cyc. 396 of Hades. This passive meaning cannot be given to the word in Rom. i. 30, where heinous crimes and vices are enumerated, and θεοστυγής are named side by side with ὄβριστος; cf. Plat. Polit. 309 Α (vid. ἄθλος), where ὄβρις occurs side by side with ἄθλος. The active sense, moreover, of the synonymous word θεομαχής is established by the note of the Schol. on Aristoph. Ar. 1555. “We must have in mind such heathen as Cyprian speaks of; men who, when any heavy calamity befalls them, arraign the gods and accuse Providence—characters like Prometheus,” Tholuck on Rom. i. 30, who refers also to the very strong expression θεοεχθῆς, Arist. Top. v. 418. Still it may be more correct to regard the word as a strong and pregnant synonym for δίκαιος, rather than to find in it characters so extreme in wickedness and so rare. Cf. Clem. Rom. ad Cor. i. 35, ἀπορρήφαντες ἄφετε ἰατέοις πᾶσαν ἀδικίαν καὶ ἀνομίαν, πλεονεξίαν, ζερεία, κακοπηθεία καὶ δόλου, ψυχριασμοῦ, τε καὶ καταλαλίας, θεοστυγήλαις, ἀπερρήθατος τε καὶ ἀπολόξιαν τε καὶ ἄφιλοξιαν. Ταῦτα γὰρ οἱ πρῶτοι, ἀνθρώποι τῷ θεῷ ὑπάρχοντες, οὐ μόνον δὲ οἱ πρῶτοι, ἄλλα καὶ οἱ συνειδοκοιτοῦσαν αὐτοῖς.

Θεόσκος (ΘΑΝ.), aor. ἔθανον, perf. τέθηκα, to die, Matt. ii. 20; Mark xv. 44; Luke vii. 12, viii. 49; John xi. 21 (39, 41, Rec. text), 44, xii. 1; Acts xiv. 19, xxv. 19.—1 Tim. v. 6, ὡς δὲ σπαταλώσα τῆς τέθηκα, as contrasted with ver. 4, ἀπό-
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\textit{δεκτον ἐκπίπτου τοῦ θεοῦ}, must, like this latter, be understood as having reference to the divine judgment. The widow, acting as described, is \textit{dead} while still living; \textit{i.e.}, according to God's punitive judgment and sentence, she is destitute of that life which she might and ought to have possessed through saving grace, had she been an \textit{ἐντος χήρα}, and she has already fallen under this sentence before her end has come. Cf. Eph. iv. 18; Luke xi. 24; Rev. iii. 1, 2; Eph. ii. 1, 5, 6. That moral deadness cannot be denoted by this verb, see \textit{θάνατος}. Theophyl. καὶ δεκεῖ \ζην κατὰ τὴν αἰσθητὴν, τέθηκε κατὰ πνεύμα.

\textit{Θνησθές, ἀν}, verbal adj. from the preceding = \textit{mortal}; in classical Greek, in Homer, Hesiod, the Tragedians, and elsewhere, as an epithet of man in contrast with \textit{ἀθάνατος}, \textit{θεὸς}, \textit{θείς}, denoting that essential distinction between men and gods which lies at the foundation of all other differences. Cf. Nägelsbach, \textit{homer. Theol.} i. 16 seq.; \textit{vachhom. Theol.} i. 6 seq. The fact that the moral difference between man's nature and God's has thus been resolved into a merely physical one, is to be the more carefully observed, because it witnesses how that which Scripture describes as a punitive sentence has come to be viewed as a normal law of nature, the abnormal relationship being regarded on naturalistic grounds as normal. Accordingly, the expression \textit{ὁ μόνος} \textit{ἐχθρὸν ἄθανασία} (1 Tim. vi. 16) has a force and meaning altogether different from the heathen epithet for the gods, \textit{ἀθάνατος}; and the weakness and frailty of man expressed by them in the epithets \textit{ἐφήμερος}, \textit{θορτός}, is, according to Holy Scripture, directly punitive suffering. — In the N. T. \textit{θνησθής} always occurs in contrast with \textit{λίπη} as the blessing of Christianity, Rom. vi. 12, viii. 11; 2 Cor. iv. 11. \textit{Τὸ θνησθήν}, 2 Cor. v. 4, over against \textit{ἄθανασία}, 1 Cor. xv. 53, 54.

\textit{Θάνατος, ὁ, death = (I) the natural (especially forcibly caused) end of life; in the Attic, particularly of the punishment of death; Matt. x. 21, xv. 4, xx. 18, xxxvi. 66, and often. The plural, 2 Cor. xi. 23, \ἐν θανάτων πολλάκις, as the same in profane Greek, not merely of the death of many, but either used emphatically, as in the German Toilesnthe, "perils of death," or as especially often in Plato, partly = kinds of death, \textit{e.g.} Phaed. 88 A, Tim. 81 E, ἀποκάταστος τῶν θανάτων, partly because death is regarded as repeating itself, \textit{e.g.} Ax. 368 D, θανάτων μυρίων χελῶν; Legg. x. 904 E; Rep. x. 615 B. So in the text before us.—(II) In order to the clear perception and understanding of the scriptural, and especially of the N. T. use of this word, we must hold fast and abide by the fact that death as the punishment pronounced by God upon sin (Gen. ii. 17; Ecclus. xli. 2, 3, κρίμα θανάτου = θάνατος) has a punitive significance; Rom. i. 32, τὸ δικαιόμα τοῦ θεοῦ ἐπιγνώσεις, διὶ οἱ τὰ τοιαύτα πράσσουσες ἥξιοι θανάτου εἰσίν; Heb. ix. 27, ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀπολαγεῖν, μετὰ δὲ τοῦτο κρίνεις; Rom. vi. 23, ὠφόσι τῆς ἀμαρτίας, θάν., — all the elements of the divine judgment make themselves present and realize themselves to man in its train, and are bound up with it, \textit{cf.} Ps. xlix. 15; Prov. vii. 27; and accordingly Hades appears as the necessary sequence of death, and in obvious connection therewith, Rev. vi. 8, xx. 13, 14, i. 18, 1 Cor. xv. 55; \textit{cf. ἀδης}. Death therefore is a very compre-
hensive term, denoting all the punitive consequences of sin, Rom. v. 12, 14, 17, 21, vi. 16, Jas. v. 20; in it are concentrated all the evils that spring from sin, so that it is used as synonymous with corruption, Prov. xiv. 34 and elsewhere, see ἀπώλεια. Cf. θάνατος over against ἀγαθόν, Rom. vii. 13. So in the O. T., especially in Prov. ii. 18, v. 5, viii. 27, viii. 36, x. 2, xi. 4, 19, xii. 28, xiii. 14, xiv. 12, 27, xvi. 25; cf. xiv. 32. Those passages in the Psalms also may be mentioned in which death and Sheol are used together, vid. ξῆνος; also Hos. xiii. 14. The end of earthly life, which is more immediately called death, is always the point of the punitive sentence about which all the other elements in that sentence are grouped. This it is that gives the death of Christ its significance; cf. Acts ii. 24; Heb. ii. 9, v. 7; Rom. vi. 3, 4, 5, 9; 1 Cor. xi. 26; Phil. ii. 8. Hence, too, the expression, σώμα τοῦ θαν., Rom. vii. 24. Before this end approaches, man's life, which is destined to fall a prey thereto, becomes for this very reason a state of dependence and thralldom, wherein the unhindered possession and enjoyment of life is denied him; Heb. ii. 15, φόβοι θανάτου διὰ παντός τοῦ ζητοῦν ἡμῶν δουλεύειν. Cf. Matt. xxv. 38, περιλυποῦς ἄστυν ὁ θεριζόμενος; Matt. xiv. 34. The essence of death, accordingly, does not consist in the extinction of the man, but far rather in the fact of its depriving him of what he might have had in and through his life, and thus in forming a direct antithesis to life, so far as life is to the man a possession and a blessing. It is clear, if we consider man's psychological constitution (vid. ψυχή, πνεῦμα), that we must not identify the man with his life, as we do in the case of the lower animals. Man and the life of man are not identical, and hence the relationship between the πνεῦμα and death described in Rom. viii. 2; 2 Cor. iii. 7, 8. Apart from redemption, death triumphs universally over man, Rom. v. 14, ἐβασιλεύειν ὁ θάνατος ἐπὶ τοὺς κ.τ.λ., cf. vi. 9, θάνατος αὐτοῦ αὐτότως κυριεύει; but man's relation to life is the reverse of this; vid. ζωή. The power of sin shows itself in death; Rom. v. 21, ἐβασιλεύειν ἡ ἀμαρτία ἐν τῷ θανάτῳ; 1 Cor. xv. 56, τὸ κέντρον τοῦ θανάτου ἡ ἀμαρτία. Man's life, forfeited to sin, encounters its results, Rom. vii. 5, τὰ παθήματα τῶν ἀμαρτιῶν . . . ἑνεργεύτω ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορήσαι τῷ θανάτῳ; vi. 16. In a word, it is not an isolated occurrence or fact merely, it is also a state, just as life is a state,—it is the state of man as liable to judgment. It is the antithesis of that eternal life which God had purposed for man, and which man may yet obtain through Christ; see Rom. vi. 23; 1 John iii. 14–16; the opposite of life as blessing and salvation; cf. 2 Cor. iii. 7, 8, where there is the antithesis of θάνατος and πνεῦμα. So also, e.g., Matt. iv. 16 (from Isa. ix. 1, cf. Jer. ii. 6), τοῖς καθημένοις ἐν χώρα καὶ σκην θανάτου φῶς ἀνέτειλεν, referring to the revelation of the gospel to the nations destitute of it, Luke i. 79. Θάνατος must be taken to denote a state, especially in the writings of St. John; 1 John iii. 14, μεταβεβηκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν . . . μὲν εἰς τῷ θαν.; John v. 24, εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβολήν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. Cf. Rom. vii. 10, εἰρήθη μοι ἡ ἀνάλημα ἢ εἰς ζωὴν αὐτή εἰς θάνατον. Hence we find that, according to the context, the reference is either (a) to death as the objective sentence and punishment appointed for man, or (b) to death as the state in which man is as condemned through sin.
The former we find in John viii. 51, θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰώνα; ver. 52, οὐ μὴ γείνηται θανάτου. Rom. v. 12, 14, 17, 21, vi. 21; 1 Cor. xv. 21, 26, 54–56; 2 Cor. ii. 16, iii. 7, vii. 10; 2 Tim. i. 10; Jas. i. 15; Acts ii. 24; Rom. vi. 9; 1 John v. 16, 17, ἀμαρτία πρὸς θάν., sin on account of which the person becomes amenable to judgment, and can no more, or not again, receive the saving blessing of life. Cf. John xi. 4; Rom. vi. 16, vii. 10; Num. xviii. 22, ἀμαρτία θανατηφόρος = μηθ' ἤπειρ. Jas. ii. 8.—The latter we find in John v. 24; 1 John iii. 14; Rom. vii. 10, 13, 24, viii. 2, 6.—Death being understood in this sense, the full and final realization of salvation is represented as consisting in the removal of death, 1 Cor. xv. 26, ἐκαταργεῖται ὁ θάνατος, cf. Rev. xx. 4, ὁ θάν. οὐκ ἐσται ἐν; and redemption consists in freedom from the sentence of death (Rom. v. 12–14, vi. 23), or from the fear of death (Heb. ii. 14, 15), cf. Rom. viii. 2. Just the same relationship is represented between death and the gospel revelation in Luke ii. 26, Matt. xvi. 28, and parallel passages. θάνατος does not occur in biblical Greek with the commonly recognised meaning, "a state of moral and spiritual insensibility or deadness." We allow that this meaning might give weight and clearness in a certain manner to some of the passages already quoted, e.g. Rom. vi. 16, 17, vii. 10, 11, viii. 6; 2 Cor. ii. 16, iii. 6, 7; but this seeming profundity would only be the deadening of the keenness and point of the expressions; vid. νεκρός. As to 1 Tim. v. 6, vid. θησικός.

(III) 'O θάνατος ὁ διάτερος, Rev. ii. 11, xx. 6, 14, xxi. 8 (a Rabbinical expression, see Wetstein on Rev. ii. 11), to which they are appointed whose names are not written in the book of life, and which follows the general resurrection (xx. 12–15), must be a judgment which comes as a second and final sentence, and which is something still future before the first resurrection, for the partakers of that resurrection are not affected by it (xx. 6). Their perfect freedom from all the consequences of sin and the full realization of their salvation is also expressed in ii. 11, οὐ μὴ ἀδικηθῇ ἐκ τοῦ θανάτου τοῦ διάτερον.

'A θανασία, ἡ, immortality,—a word which originally belonged to the profane sphere, and used in a formal sense in the concrete meaning of the adjective ἄθάνατος; cf. Plato, Def. 405α, ἄθανα τινα ἄμφης καὶ ἄθανος κατά. The substantive occurs first in Plato. Primarily it was predicated of the gods (vid. θυρεός), and afterwards was used to express the immortality of the soul in the sense of its abiding existence, without any definiteness or fulness in the conception. (Plato, Phaedr. 245 C sqq.) It occurs in Wiad. viii. 13, cf. iv. 1, as synonymous with μὴν αἰώνας. But in that same book we trace a transition to a more positive sense, viii. 17, ἵνα ἀθανασία ἐν συνεγερμένῃ σοφίᾳ, καὶ ἐν φύλε αὐτῆς τέρψει ἀγαθήν; xv. 3, εἰδεναι τὸ κράτος σου μία ἀθανασίας. Cf. iii. 4, ἡ ἐκπίστις αὐτῶν ἀθανασίας πληρὴς, with ἐκπίστις ἔσωσα, 1 Pet. i. 3. The conception is by no means adequate to express N. T. or indeed O. T. views, and is as of no avail or significance beside the positive ἐν, for ἀθανασία is not life itself, but, strictly speaking, only a quality of it. In the N. T. it only occurs in 1 Tim. vi. 16 concerning God, ὁ μόνος ἐκεῖν ἀθανα-
σίαν (vid. θνήτος), and in 1 Cor. xv. 53, δε τὰ τὸ θνητὸν τοῦτο ἐνδίωσασθαι ἀθανασίαν, ver. 54, where it is easy to see how different its import is from the Platonic and natural ἀθανασία of the soul.

'Αποθανόμαι, fut. ἀποθάνωμαι, aor. ἀπέθανον, literally = to die away, but usually = to die, and employed always as the simple verb. Like θάνατος, the word is used in N. T. Greek (I) of the natural end of life, Matt. viii. 32, ix. 24, xxii. 24; Heb. ix. 27, xi. 13, 21; Rev. xiv. 13, and often.—(II) To suffer death as the judicial penalty attached to sin, to be deprived of life as the distinctive divinely given blessing. Hence the apparently enigmatical expressions of our Lord in the Gospel of St. John vi. 50, ἵνα τις ἐκ αὐτοῦ φῶς καὶ μὴ ἀποθάνῃ. Cf. ver. 58, ἀπέθανον, in antithesis with ζήσεια eis tòv aíōv; xi. 25, 26, ὁ πιστεύων eis ἐμὲ καὶ ἀποθάνῃ ζήσεια, καὶ πᾶς ὁ ζῶν καὶ πιστεύων eis ἐμὲ οὐ μὴ ἀποθάνῃ ζήσεια eis tòv aíōv, viii. 21, 24, ἀποθανάσθη ὑπὲρ τῆς ταῖς ἀμαρτίας. The context shows whether or not the death of the body is included (as is usually the case in θάνατος). Rom. viii. 13, εἰ ὅπερ κατὰ σάρκα ζησε, μείλετε ἀποθάνοντες; v. 15; Rev. iii. 2, στρίμων τὰ λοιπὰ τὰ ἐμέλλον ἀποθανέων; Rom. vii. 10, ἡ ἀμαρτία ἀνεξηρέτων, ἐν χεὶς ἀπέθανον κ.τ.λ.; cf. vv. 13, 24; Jude 12, δίεβρα ... ἵνα ἀποθανόντα. We must particularly keep in view the representation of death as a punitive sentence, when mention is made of the death of Christ (as in Rom. v. 6, 8, viii. 34, xiv. 9, 15, etc.), and in the language of St. Paul bearing upon this, e.g. 2 Cor. v. 15, εἰ εἰς ὑπὲρ πάντων ἀπέθανον, ἀρα οἱ πάντες ἀπέθανον; Rom. vi. 7, ὁ γὰρ ἀποθανόντων δεδικασται ἀπὸ τῆς ἀμαρτίας; ver. 8; Col. iii. 3, ἀπεθάνετε γὰρ κ.τ.λ. (Cf. the synonymous ἀπολύμασθαι, John xi. 50; Rom. xiv. 15; 1 Cor. viii. 11.) Akin to these are the Pauline combinations of ἀπόθανον, τινὶ, e.g. Rom. vi. 2, 10, τῇ ἀμαρτίᾳ; Gal. ii. 19, νόμῳ, cf. Rom. vii. 6; Col. ii. 20, ἀποθάνετε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου. 'Ἀποθνῄσκω, when thus used (like ἀπονέφεσθαι, 1 Pet. ii. 24), does not simply, in a figurative sense, mean the dissolution of a union or relationship, but (as the σὺν Χριστῷ of Rom. vi. 8, Col. ii. 29, clearly shows) the apostle in using it has always in his mind the relation produced by faith to the death of Christ, cf. 2 Cor. v. 15. Bearing all this in mind, it is also clear how the matter stands with reference to ἀποθανόμενον ὑπὲρ (used of the death of Christ, Rom. v. 6–8, xiv. 15; 2 Cor. v. 15; 1 Thess. v. 10, cf. John xi. 50, 51, xviii. 14); if it does not actually express the substitutionary import of Christ's death (cf. διὰ, 1 Cor. viii. 11), it has meaning only upon the principle of this substitutionary import.—Συναποθησέσθαι, "to share death with," Mark xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.

In further proof of the vainly combated force of ὑπὲρ in this combination as denoting substitution, we may compare Isa. xliii. 3, 4, ἐποίησα διδαχήμα σου Αἴγυπτον καὶ Αἰθιοπίαν, καὶ Σιχήν ὑπὲρ σοῦ. ἀφοὶ ἔντιμος ἐγένετο ἐναντίον ἑμῶν, ἐδοξάσθη καὶ ἔγω σε ἡγάπησα καὶ δόσαν ἀνθρώπους ὑπὲρ σου καὶ ἀρχων υπὲρ τῆς κεφαλῆς σου. Also ὑποτευθησέσθαι, Plat. Conv. 179 B = to die for one another, καὶ μὴν ὑπερανεγερθῆσαν γε μόνον ἐθελοῦσιν οἱ ἐφόντες ... Τούτῳ δὲ καὶ ἡ Πελώνθη θυγάτηρ Ἀλκηνός ἢ καθάριν μαρτυρίαν παρέχεται.


εἰς τοὺς Ἑλλήνας, ἔθελε σασα μὴν ὑπὲρ τοῦ αὐτῆς ἀνδρὸς ἀποθανεῖν. Dying is represented as the person's spontaneous act in Rom. xiv. 7, 8, cf. Bengel, eadem ars moriendi quae vivendi.—Συμπαθήσεως, to die in common with, Mark xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.

Θυμός, θυμοῦ, ὅ, ὅ, from θυμός, which fundamentally denotes violent movement; and from this (according to Curtius, p. 233) spring three modifications: “(1) to rush, to rouse; (2) to fume, to incense; (3) to sacrifice.” Connected with the Sanscrit dhā, to shake, to enflame, dhūma, smoke, and with the German Dunst, vapour, fumes, θυμός signifies life in its activity and excitement. Plat. Crat. 419 E, θυμῶς δὲ ἁπλῶς ἢν ἥδεις καὶ ἁπλῶς ἢν τὰς ὕψης ἡκοῖ ἐν τούτῳ τοῖς μοι. First in a physical sense = breath of life, e.g. Homer, I. xiii. 554, τὸ μὲν λέαν ϑυμὸς. Then of every excitation of life in free action = spirit, courage; in repelling opponents = wrath; in desire = impulse, longing, see Lexicons. Tittm. Syn. p. 132, “quum θυμὸς propr. ipsum animum denotet, a spirito quem exhalamus, deinde ad omnem animi vehementiorum impetus transfert, quasi exhalatior vehementior.” It is used in a very comprehensive sense by Homer and the tragic poets to denote thought and feeling throughout the psychical as well as the physical life; but in Plato, Thucydides, and later writers, its use is limited to the ebullition of wrath, the outgo of courage, and excitement of feeling generally. So likewise by the LXX., who render τὸ, τοῦ, and τῆς, Job xv. 13, Prov. xviii. 14 = excited feeling, by θυμοῦ, cf. Ps. vi. 8; Ecclus. xxvi. 28. In the N. T. only = wrath, Luke iv. 28; Acts xix. 28; Heb. xi. 27. Side by side with other affections, 2 Cor. xii. 20; Gal. v. 20; Rev. xii. 12, xv. 1. With ὑγη, Rom. ii. 8, Eph. iv. 31, Col. iii. 8, Rev. xvi. 19, ὁ θυμὸς τῆς ὑγῆς, xix. 15, θυμὸς denotes the inward excitement, and ὑγη the outward manifestation of it, cf. Deut. xxix. 20, 24; Num. xxxii. 14; Isa. ix. 19; Job. vii. 26; 1 Sam. xxviii. 18, etc. With ὄνοσ τοῦ θυμοῦ, Rev. xiv. 10, xvi. 19, xix. 15, ἄριστο τοῦ θ., xv. 7, xvi. 1, φῶλα τοῦ θ., comp. Ps. lx. 5, lxxv. 9; Isa. li. 17, 22; Jer. xxxv. 15, xlix. 12, Isa. lxiii. 3, 4. With Rev. xiv. 8, xviii. 3, ὁ ὄνοσ τοῦ θυμοῦ τῆς πορείας, cf. Deut. xxxii. 33, θυμὸς δρακόντων ὁ ὄνος αὐτῶν. In this expression there are not two different representations combined, “the wine of whoredom and of the divine wrath” (Düsterdieck, with reference to Jer. ii. 7), but “the wine of whoredom” is called “the wine of wrath,” because it ends in the ruin of those who drink it. Cf. θυμὸς = poison, Wisd. xvi. 5; Job xx. 16; Deut. xxxii. 24.

Ἐπιθυμεῖν, to have the affections directed towards anything, to desire, to long after, with genitive following, Matt. v. 28; Acts xx. 33; 1 Tim. iii. 1; with the infinitive, Matt. xiii. 17 (synonymous with θέλειν, Luke x. 24); Luke xv. 16, xvi. 21, xvii. 22, xxii. 15; 1 Pet. i. 12; Rev. ix. 6; followed by the accusative with the infinitive, Heb. vi. 11. Επιθυμεῖν κατὰ τῶν, to rise up lustfully against, Gal. v. 17. It serves to denote an immoral and illegitimate longing or coveting in Rom. vii. 7, xiii. 9, ὅκε Επιθυμησέως, from Ex. xx. 14, ἀφημίζει, where, however, in the Hebrew and LXX. the object follows.
This extended use of the verb, which we find fully in ἑπιθυμεῖα, may be accounted for by the fact that desire has for its correlative insatiableness, cf. Ex. xx. 14; Jas. iv. 2, ἑπιθυμεῖτε καὶ οὐκ ἔχετε. So perhaps also 1 Cor. x. 6, εἰς τὸ μὴ ἔχετε ἡμᾶς ἑπιθυμητὰς καθὼς κάκων ἑπιθυμήσας. Of amorous desires — amore carpi sive honesto, sive inhumano (Sturz, lex. Xen.), cf. Xen. Anab. iv. 1. 14, ἡ παθῶς ἑπιθυμήσας ἡ γυναικος; Matt. v. 28.

Ἐπιθυμεῖα, ἢ, what is directed towards anything, desire which attaches itself to (ἐπι-) its object, desire; Luke xxi. 15; Phil. i. 23; 1 Thess. ii. 17; Rev. xviii. 14. In classical Greek, as a voc media, the moral character of the desire is determined according to the object named, cf. Mark iv. 19, αἱ περὶ τὰ λοιπὰ ἐπτ. (Luke viii. 14, ἢδονα τοῦ βίου; Titus iii. 3; Col. iii. 5, ἐπ. κακῆς; 2 Pet. ii. 10, ἐπ. μακροθύμου. In the N. T., we might say, it is determined according to the subject, cf. John viii. 44, τὸς ἑπιθυμοῦ τοῦ πατρὸς ὑμῶν θέλει τοὺς ποιῆν; Rom. i. 24, ἑπιθυμεῖ τὸν καρδίαν; cf. Eccles. v. 2; Rom. vi. 12, ἢ ἐπ. τοῦ σώματος; Gal. v. 16, ἐπ. σαρκὸς, cf. ver. 24; Eph. ii. 3; 1 John ii. 16; 2 Pet. ii. 18.—1 John ii. 16, ἢ ἐπ. τῶν ὀφθαλμῶν, cf. Matt. v. 29; 1 Pet. iv. 2, ἀνθρώπων ἑπιθυμεῖαν, in antithesis with θέλει τὸν θεόν, cf. 2 Pet. iii. 3, κατὰ τὰς ἱδίας αὐτῶν ἑπιθυμεῖας πορεύεται; Jude 16, 18. In these cases it denotes the lusting of a will which is not in conformity with God’s will; cf. 1 John ii. 17, ὁ κόσμος παράγει καὶ ἡ ἑπιθυμία αὐτοῦ ὁ δὲ ποιῶς τὸ θέλημα τοῦ θεοῦ; Titus ii. 12, αἱ κοσμικὲς ἐπιθυμεῖας; ἢδια ἐπ. ἢ; Jas. i. 14, ἢ ἱδία ἐπ. 2 Tim. iv. 3; Eph. iv. 22, ἢ ἐπ. τῆς ἀληθείας. Further, ἑπιθυμεῖα, answering to the moral nature of man everywhere presupposed, is used, when it stands alone, of the desire of sinful lust, a use anticipated in Wisd. iv. 12; Eccles. xviii. 30, xxiii. 5. So first in the plural, Rom. xiii. 14, τὰς σαρκῶν πρόνοιας μὴ ποιήσετε εἰς ἑπιθυμίας; Titus iii. 3, δουλεύοντες ἑπιθυμίαις καὶ ἱδοναῖς ποιμαίας; 1 Pet. i. 14, αἱ πρόερχοντες ἐπὶ τὴν ἁγίαν ὑμῶν ἑπιθυμίαν; iv. 3, προσέρχεσθαι ἐν ἁγίασθε ἑπιθυμίαις κ.τ.λ. Then in the singular, Rom. vii. 7, 8, ἡ ἀμαρτία κατεγείρασεν ἐν ἐμοὶ πάθει ἑπιθυμίαν; 1 Thess. iv. 5, ἐν πάθει ἑπιθυμιάς; comp. Gal. v. 24, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς πάθεσιν καὶ ταῖς ἑπιθυμίαις; Col. iii. 5. Of πάθος ἑπιθυμίας, Rom. i. 26. Hofmann on Gal. v. 24, “παθήματα, passive excitations; ἑπιθυμίας, self-stirrings of the sinful nature;” 2 Pet. i. 4, ἢ ἐν κόσμῳ ἐν ἑπιθυμίᾳ φθορά (cod. Sin. ἢ ἐν τῷ κόσμῳ ἑπιθυμία φθορᾶς); Jas. i. 14, 15, ἢ ἐπ. συλλαβάσεις τίτει ἀμαρτίαν.

Μακρόθυμος, ὃ, ἢ, patient; very seldom in profane Greek, Anthologia Palatina, xi. 317. 1, ἀντίσπαστον ἑμοῖς τις δυον μακρόθυμοι ἐδοκεῖ. LXX. — διδοθεὶς, of God, long-suffering, Ex. xxxiv. 6; Num. xiv. 8; Neh. ix. 17, and often. Dan. iv. 24, ἔστατα μακρόθυμος τοῖς παραστάσαι ἐν τοῦ θεοῦ; Wisd. xv. 1, μακρόθυμοι καὶ ἐν ἄλλοις διωκόν τὰ πάντα. In Eccles. v. 4, in antithesis with ὄργη, ver. 6 with θύμος. Of human patience or submission in suffering, Eccles. vii. 8, ἀγάθων μακρόθυμοι ὑπὲρ ὑψηλοῦ πνεύματος, πᾶσα ἡ μάχη μισθός; Eccles. i. 23, ὥσις καίρος ἀνθέξεται μακρόθυμος, καὶ ἄλλοις αὐτῷ ἀναδώσει εὐφροσύνη; in antithesis with ver. 22, θύμος ἀδίκος. In the N. T. the adverb only occurs, Acts xxvi. 3, μακρόθυμως ἀκούοις μου.
MACROTHUMIA

Makrothumia, ἡ, patience, likewise rare in profane Greek; Menand. Fr. 19, ἀνθρώποις δὲν μὴ δεσπότης τὴν ἀλλήλαν αὐτῶν παρά θεόν, ἀλλὰ τὴν μακροθυμίαν; Plut. Peric. xxxii. 3, μακροθυμίαν ἐμβαλλόντος ταῖς ψυχαῖς; xxxiii. 1, ἀρετὴν μὲν ἐπεδείκτηκατ καὶ μακροθυμίαν ἄγαμον ἀγαθὸν = steadfastness.—(I.) In this sense = patience or endurance, Isa. lvii. 15, ὁλωρυγγόνοι διδοῦν μακροθυμίαν, καὶ διδοῦν ἥξην συντερμισθεὶν τὴν καρδίαν; cf. Job vii. 16, οὐ γὰρ ἐστὶ τῶν αἰῶνα ἦτοράς, ἵνα μακροθυμήσῃ; 1 Macr. viii. 4, κατεργάσαντα τὸν τόπον παντός τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ. So in the N. T. synonymous with ὑπομονή, Col. i. 11, δυναμοῦμενον κατὰ τὸ κράτος τῆς δόξης αὐτῶν εἰς πάσαν ὑπομονήν καὶ μακροθυμίαν; Heb. vi. 12, μιμηταί τῶν διὰ πίστεως καὶ μακροθυμίας ελπισμομοιῶν τῶν ἐπαγγελτῶν; cf. x. 36, ὑπομονῆς ἐχεῖν χρήσην, ἵνα τὸ θελημα τοῦ θεοῦ ποιήσαντες κομίσετε τὴν ἐπαγγελίαν; Jas. v. 10, ὑπόθεσα πᾶς τὰς κακοπαθείς καὶ τῆς μακροθυμίας; 2 Tim. iii. 10.—(II.) Opposed to ἀργή, θυμός, and synonymous with πραΰτης, patience in one's bearing towards others, Prov. xxv. 15, ἐν μακροθυμίᾳ εὐδοκία βασιλεύσαι; Ecclus. v. 11, γίνου ταχώς ἐν ἄκροδεσι σου, καὶ ἐν μακροθυμίᾳ φθέγγον ἀπόκρισιν. So in the N. T. Gal. v. 22, μακροθυμία, χρηστότης, ἀγαθωσύνη; Eph. iv. 2, μετὰ πάσης ταπεινοφθαλμίας καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχώμενοι ἀλλήλων ἐν ἀγάπῃ; Col. iii. 12; 2 Tim. iv. 2.—(III.) Of the long-suffering of God, which delays punishment, see μακροθυμος and μακροθυμία, Rom. ix. 22, ἤργον σὰς ἐν πολλῷ μ. σκέψις ὀργῆς; ii. 4; 1 Pet. iii. 20; 2 Pet. iii. 15, τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἤγεισθε.—Jer. xv. 15, see μακροθυμία.

Makrothetaumia, (I.) to be steadfast or patient, Plut. Sacr. daem. 593 F; Job vii. 16, οὐ γὰρ εἰς τῶν αἰῶνα ἦτοράς, ἵνα μακροθυμήσῃ; Heb. vi. 15, μακροθυμήση ἐπίτυχον τῆς ἐπαγγελίας, see μακροθυμία; Jas. v. 7, μακροθυμήσατε . . . διὰ τῆς παρουσίας τοῦ κυρίου; ver. 8, μακροθυμήσατε . . . στρίψατε τὰς καρδίας ἡμῶν κ.τ.λ.; Bar. iv. 25, μακροθυμήσατε τὴν παρά τοῦ θεοῦ ἐπελθούσαν ὑμᾶς ὀργήν; Ecclus. ii. 4, ἐν ἀλληγορίαις ταπεινώσως σου μακροθυμήσον. —2 Macr. viii. 26, οὗ ἐμακροθυμήσαν κατατρέγωντες αὐτῶν.—(II.) To be patient or long-suffering towards others, Ecclus. xxix. 8, ἐπὶ ταπεινῷ μακροθυμῷ σου καὶ ἐλεημοσύνῃ μὴ παρελεύσῃς αὐτῶν; Prov. xix. 11, δεξίων ἀνήρ μακροθυμεῖ = ἐπισταίρεται. So in the N. T. 1 Cor. xiii. 4, η ἀγάπη μακροθυμεῖ; 1 Thess. v. 14, μακροθυμεῖτε πρὸς πάντας; Matt. xviii. 26, 29, μακροθυμήσαν ἐπ' ἐμοί.—(III.) Specially of the long-suffering of God, Ecclus. xviii. 11, διὰ τοῦτο ἐμακροθυμήσαν κύριος ἐπ' αὐτῶν καὶ ἐξέγερεν ἐπ' αὐτῶν τὸ ἔλεος αὐτῶν; xxxi. 22, καὶ κρύπτει δικαίων καὶ ποιήσει κρίσιν καὶ δ κύριος οὐ μὴ βραδύνῃ οὐδὲ μακροθυμήσῃ ἐπ' αὐτῶν; 2 Macr. vi. 14, οὕτως γὰρ καθάπερ καὶ ἐπὶ τῶν ἄλλων ἔθνων ἀναμένει μακροθυμίαν ἐπὶ δικαίωμα μέχρι τὸ κατατηρήσαντες αὐτῶν πρὸς ἐκπλήσσων ἄμερτων κολάσει. So Matt. xvi. 26, 29; 2 Pet. iii. 9.—(IV.) To tarry, to delay. For this meaning, comp. Jer. xv. 15, κύριε, μνήσθη μου καὶ ἔπισκεψαι με καὶ ἄδοκος με ἀπὸ τῶν καταδιωκόντων με, μὴ εἰς μακροθυμίαν ἐπ' ἐμοί ἀπείη, for which another reading has μὴ εἰς μακροθυμίαν σου λάβῃς με. So Luke xviii. 7, ὃ δὲ θεός οὐ μὴ ποιήσῃ τὴν ἐκδίκεσθαι τῶν ἐκλεκτῶν αὐτῶν τῶν βωστίων αὐτῶν.
The explanation of ἐπὶ αὐτῶν, which refers it not to the ἐκλεκτοῖς, but to their ἀντιδίκοι, and somewhat awkwardly borrowed from Ecclus. xxxiii. 22, is too forced; the combination μακροθυμαί τινι, moreover, does not necessarily signify to have patience with some one, cf. Jas. v. 7, ὁ γεωργὸς ἐκδίδεται τὸν τίμην καρπὸν τῆς γῆς, μακροθυμάν ἐπὶ αὐτῷ, ἐκα Λάβῃ πρῶτον καὶ ἐφιμοῦ. It is the divine μακροθυμία which seems βραδύτης with reference to the elect waiting for help, the two being placed in antithesis in 2 Pet. iii. 9, and co-ordinated together in Ecclus. xxxii. 22. As to the thing meant, see Rev. vi. 10.

Θύει, to offer, to sacrifice, see θυμὸς. In a ritualistic sense, primarily — to smoke or burn incense; as Aristarch on Homer, H. ix. 219, observes, θύει in Homer is never σφάζει, but θυμίασαι (Pape). Cf. Acts vii. 42. Thence generally — to offer, of bloody and unbloody offerings, and only in a derived sense it means to slay, Luke xv. 23, 27, 30; Acts x. 13, xi. 7; Matt. xxii. 4; to kili, John x. 10, cf. Eurip. Iph. T. 1332, ἱβει θωνας θηλις ἄραθες. The lexicographers rightly designate this signification derived and figurative; it occurs, moreover, only seldom in profane Greek. With the meaning, to sacrifice, LXX. = ναής, also ναής. In the N. T. Acts xiv. 13, 18; 1 Cor. x. 20. It is doubtful whether θῦει τὸ πάσχα, Mark xiv. 12, Luke xxii. 7, 1 Cor. v. 7, is — to slay, or to offer the passover. LXX. = ναής ναής, Deut. xvi. 2; ναής ναής, 2 Chron. xxx. 15, cf. Ex. xii. 48, ποιήσας τὸ πάσχα κυρίου. This depends upon the question whether the passover was a sacrifice in the true sense. First of all, it is undeniable that θυεῖ, like ναής, is always, both in classical Greek and biblical, when the reference is to a performance of a religious character = to offer. (The combinations γάμους, γενέθλια, ἐπινεία θύει, rest upon the fact that no offering could be without feasting, no feast without offering.) The passover, accordingly, is already described as an offering or sacrifice when ναής, ναής, θυεῖ, is applied to it. When it is said that ναής, when used of the passover, does not necessarily designate it as a sacrifice, as Hofmann would prove, simply by referring to Prov. xvii. 1, 1 Sam. xxviii. 24, this objection is really met by the lexical fact that we have stated, and it is wholly invalidated by the twice repeated ναής in Ex. xxxiv. 25. Comp. also ναής, the only meaning of which, altar, whether altar of burnt-offering or altar of incense, confirms the usage to ναής. The sacrificia! character of the passover is further decisively proved in St. John’s writings; cf. John xix. 36 with 1 John ii. 7, John i. 29, 36, vid. αὐτός. 1 Cor. v. 7 also does not admit of a doubt, even though we may not read τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐπίθη (cf. Xen. An. v. 6. 28, θύμια πρὸς . . . καὶ ὑπὲρ ἡμῶν καὶ ὑπὲρ ἡμαύρων, I cause to be offered, etc.), but with Lachm., Tisch., τὸ πάσχα ἡμῶν ἐπίθη. For as St. Paul always regards Christ’s death as a sacrifice, we could not omit the idea of a sacrifice here, even if the usage of θῦεῖ were different from what it is. Further, for the sacrificial character of the passover, compare also Ex. xii. 5 with ver. 48, Lev. xxii. 20, Num. ix. 7, 13, Deut. xvi. 2–4. The sacrificia! character of the first passover,
reflected as it is in the death of Christ, is, however, different from that of the yearly commemorative feast.

_Thυσία_, ἃ, literally, the act of sacrificing or offering, e.g. Xen. Cyrop. iii. 3. 34 (18), ἔτι ἐὰν τέλος ἐλέησον ἡ θυσία. Hence and usually = sacrifice; with but few exceptions used in the LXX. as the ordinary word for Ἴη and Ἴη, while the general expression Ἴη is = δῶρον (very seldom = προσφέρα, though the LXX. have introduced προσφέρας as a rendering of Ἴη, Ἴη, in a sense quite foreign to classical Greek). This transference of meaning may appear strange, for Ἴη generally occurs in the Pentateuch in conjunction with Ἴη, and therefore only of one kind of sacrifice, as distinct from Ἴη, Ex. x. 25, xviii. 12; Lev. xvii. 8; Num. xv. 3, 5. The primary meaning of Ἴη, however, is more comprehensive, always denoting a sacrifice, and in particular a bloody sacrifice, cf. Ἴη = to sacrifice, Ex. xx. 24; Lev. ix. 4; and especially Ἴη = altar, place of sacrifice. Perhaps the ordinary use of Ἴη was owing to the fact that in Ἴη Ἴη prominence is given to what the sacrifice strictly was to be (see below), corresponding with the idea of sacrifice which is realized in the N. T. fellowship, Rom. xii. 1; Phil. ii. 17, iv. 18; Heb. xiii. 15, 16; 1 Pet. ii. 5. In classical Greek a sacrifice is a tribute due to the gods, τέλος, in the highest case payment for gifts received or prayed for, compensation or amends for crimes committed or duties neglected, in contrast with which, cf. Lev. xvii. 11, "I have given it to you." No further meaning can be traced in them. Hence the terms τιμητικός, κυρίτικος, δῶρον, δωρεάν, γέφος. Cf. Plat. Euthyph. 14 C, τὸ θῖεν δῶρον ἐπὶ τῶν θεῶν, τὸ δ' εἴρησθαι αὐτῶν τῶν θεῶν. Even the propitiatory sacrifice is, with Greek writers generally, "simply a gift of homage on the man's part, which, like every other δῶρον or γέφος, he accompanies with his prayer, that is, with a prayerful statement of what he wishes to obtain from the divinity in return for his gift." Cf. Naegelsbach, Homer. Theol. v. 3, vi. 26; Nachfomer. Theol. v. 1, 4, vi. 18. In the Scripture view, also, a sacrifice is, in its strict form, an offering due and appropriate to God, see Rom. xii. 1; Phil. ii. 17, iv. 18; Heb. xiii. 15, 16; 1 Pet. ii. 5, cf. Heb. x. 5–8.—Comp. also the epithet δεκτόν (see δεκτόν) applied to sacrifice; Ps. 1. 14. But when the term appears in connection with the plan of redemption, an element enters its meaning which is foreign to the profane sphere. All O. T. sacrifices, or, to speak more correctly, all sacrifices historically connected with the scheme of grace in the Bible, have especial reference to sin, cf. Heb. v. 1, πᾶσα γὰρ ἄρχηρεν ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρα τε καὶ θυσίας ὑπὲρ ἀμαρτιῶν; x. 26. From this, and from the fact of the discontinuance of the rite of sacrifice upon the revelation and realization of redemption in the N. T., it is evident that sacrifice, connected with the scheme of grace, bore the character of a substitution. It supplies what man himself in his natural state can neither perform nor suffer, and hence it must be presented by the hand of the priest. The sacrifice alone does not represent or stand for the man for whom it is offered; it only stands for his sin (Lev. xvi. 21), or his guilt, or the duty which he owed. The hand of the priest must first come in, and priest
and sacrifice together constitute the substitutionary presentation of what the sacrifice is intended for. Christ, as at once priest and sacrifice, is that sacrifice and that priest of whom men stood in need; with Him sacrifices as previously offered cease, and the idea of sacrifice is realized in the members of the new covenant in quite a different manner,—not by a substitutionary presentation, but by a self-presentation,—not by a surrender to death, but by life, cf. Rom. xii. 1; 1 Pet. ii. 5. When the O. T. sacrifice receives the character of a tribute paid, or of a settlement, it is distinctly rejected, Matt. ix. 13, xii. 7; Hos. vi. 6. Cf. also Heb. x. 5, 8; Ps. xl. 7. — *θυσία* is used of heathen sacrifices in Acts vii. 41, 42; of O. T. sacrifices, Matt. ix. 13, xii. 7; Mark ix. 49, xii. 33; Luke ii. 24, xiii. 1; 1 Cor. x. 18; Heb. v. 1, vii. 27, viii. 3, ix. 9, x. 1, 5, 8, 11, xi. 4. The *κτεινος* *θυσίας* of Heb. ix. 23 are contrasted with these, the reference being to Christ's sacrifice of Himself, ix. 26, x. 12. Cf. Heb. ix. 25, 26. Concerning the Christian "sacrifices" in the N. T., Rom. xii. 1, etc., see above.

*θυσίαστήριον*, τὸ, altar, answering to the Hebrew הַעֵמֶד, and probably formed first in Hellenistic Greek, cf. Philo, *Vit. Mos. 3*, τὸ ἡκ' ἐν ὑπαίθρῳ βωμὸν ἐστάθη καλεῖς θυσιαστήριον, ὡσανεὶ θερητικῶν καὶ φαλακτίκων ὡς τὰ θυσιῶν. It is an extremely fine feature of biblical Greek that it has not appropriated the profane βωμός, and uses the word, as in Ex. xxxiv. 13, Num. xxiii. 1, Deut. vii. 5 — πετόμα; Isa. xv. 2, Jer. vii. 31, Hos. x. 8 — πορφυρά, only of heathen rites, with the sacrifices of which those of Scripture have nothing in common. In the N. T. βωμός, Acts xvii. 23; θυσιαστήριον, Matt. v. 23, 24, xxiii. 18, 19, 20, 35; Luke i. 11, xi. 51; Rom. xi. 3; 1 Cor. ix. 13, x. 18; Heb. vii. 13, xiii. 10; Jas. ii. 21; Rev. vi. 9, viii. 3, 5, ix. 13, xi. 1, xiv. 18, xvi. 7.

I

*Iēρός, ἱερός*, ὁ, holy, sacred, reverend, that which stands in any relation to God, or claims any connection with the Divine,—a designation of the outward appearance of the divine majesty. The root meaning is, according to Curtius (*Grundzüge der Griech. Btymol.* i. 369), strong, mighty, great, cf. the Latin *vis*. This and the Homeric combinations, *ἱερόν* φυλάκων τέλος, *ἱερός* στράτος, *ἱερός* ἔθρος, *ἱερός* δίθρος, *ἱερός* πρόεδρος, others, might suggest, as the idea bound up with *ἱερός*, the same as is expressed by the German *hehr* (reverend, sacred, awful). See further under ἅγιος, where the conception is more fully explained. The neuter τὸ *ἱερόν* = sacred place or thing, temple as well as sacrifice; the plural = sacred things, everything belonging to the sacred service, utensils and offices, but especially sacrifices, comp. 1 Cor. ix. 13.—*Iēρός* occurs in the profane authors frequently; in biblical Greek, on the contrary, very seldom, and ἅγιος takes its place; for not only is *ἱερός*, in its root-meaning, not a moral conception like ἅγιος, but it abides even in linguistic usage so external a predicate that it is not once in the profane sphere attributed to the gods, and very rarely to men; and even this, again, in no ethical
Iēros 293 Iērōs

sense whatever. As the peculiarly ritualistic word of profane Greek, it must have appeared to the LXX. much too profane by any possibility to be used in the place of the Scripture ἄνω. "The jubilee trumpets which the priests blew are called once (Josh. vi. 8), by a free translation, ἱερόν καλλιπρότερον; but even in this case, where the externality of the relation is so fully preserved, it is an ἄνων λεγόμενον. Precisely where the priest is constantly called ἱερόν, we might expect the sanctuary at least to be called θαλὸν" (query, the priest is called ἱερόν on account of the sacrifice). "We find it, however, only in one passage in Chronicles (1 Chron. xxix. 4) and in one in Ezekiel (Ezek. xlix. 19), where με in the one instance, and the Aramaic מְשֶׁ in the other, denoting 'house' and 'court' in the purely external sense, are so translated. But it is probably fine discrimination on the part of the translator of Ezekiel, when he uses θαλὸν in speaking of the holy places of the heathen Tyre (Ezek. xxvii. 6, xxviii. 18). Only the Apocrypha of the O. T. betrays here the influence of the worldly diction. There θαλὸν is quite the familiar term for the temple." Zeeschwitz, Prof.-Grac. u. bibl. Sprachges. p. 15. In the N. T. θαλὸν in the Gospels and Acts is = temple, and in the same sense as in Josephus, Ant. xv. 11, Bell. Jud. v. 5, who, following the Greek usage, calls the temple buildings as a whole (Matt. xxiv. 1, τὸς ἁγιορεῖν τοῦ θαλόν θαλὸν; yet he calls the temple itself, as also the Holy of Holies, ναός. According to Ammon. ἱερόν denotes τὸν περιβόλου τῶν ναῶν; Thucyd. iv. 90, τάφρον μὲν κύκλω περὶ τὸ θαλὸν καὶ τῶν νεῶν ἔσκαπτον; i. 134; Herod. i. 183. Cf. Acts xix. 24, 27 (ναός, the part of the holy place where the image of the god stands). In no case can it be said that θαλὸν denotes also single parts of the temple, as, e.g., the holy place, Matt. xii. 5, 6; the various courts, Matt. xxi. 12, 23, John ii. 14; but it is a name for the whole. Where in any way there is a reference to typical signification, we have, as in the Apocrypha, ναός, or, as in Hebrews, τὰ ἄγα. — 1 Cor. ix. 13, οἱ τὰ θαλὸν ἐγγατιζοµένοι ἐκ τοῦ θαλόν ἐστίνους, they who perform the holy service eat of the sacrifice. The adj. only in 2 Tim. iii. 15, τὰ θαλόν ἡράματα, cf. ver. 16, πέτασα ἡράφη θεοποιτευτος.

'Iēroś, ἵερος, ὦ, ὦ, he who has the care of τὰ θαλόν, the sacrifices = θυτής, θυτήρ, Acts xiv. 13, ὁ θαλόν τοῦ Δίως... ἡδελθεν θωκα. Priest, whose function among the Greeks was, according to Aesch. iii. 18, θαλὸν λαμβάνει καὶ τὸς θυρίς ἐπηρ τοῦ βίων πρὸς τοὺς θεούς εὐχερείας; Plat. Polit. 290 C, D; Aristot. Politi. vii. 8, πρῶτον δὲ εἶναι δὲν τὴν περὶ τοὺς θεούς ἐπιμελείας, ἦν καλόσων ἱερατελίων. The priesthood was among the Greeks only a calling, not a separate caste or order, Isocr. ii. 6, τὴν βασιλείαν δειπνῃρ θυσαρίαν παντὸς ἄνδρος εἶναι νυμβοῦντος; cf. Nügelsbach, Homer. Theol. v. 5, Nachhom. Theol. v. 1. 12.—In the history of redemption, also, the priesthood exists on account of the sacrifice, cf. Heb. x. 11, τὰ θαλὸν (Iachm. ἀρχιερεῖς) ἐστίνους καθ' ἠμέραν λειτουργίαν καὶ τὰς αὐτῶν πολλὰς προσφέρων θυσίας, cf. viii. 3, 4. But as with the sacrifice, in the history of saving grace, so with the priesthood, it also bears the special character of substitution; and therewith is connected the setting apart of a priestly order. As sacrifice in general, according to its idea, is a rendering to God what is due to him, so, too,
is the priest (ἱερέας) a servant of God, cf. Deut. xvi. 12; Rev. vii. 15, διὰ τούτῳ εἰσών ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύοντων αὐτῷ ἡμέρας; καὶ νυκτὸς ἐν τῷ ναῷ αὐτοῦ, σε εὐσεβεία. But so far as sacrifice in the history of saving grace is to be distinguished from sacrifice according to its idea, so far must the same distinction be made in the conception of the priesthood. What the whole people ought to be, the priests are, cf. Ex. xix. 3–6, Deut. vii. 6, with Num. iii. 12, 13, 45, Ex. xxviii. 1, 29, Num. xvi. Hence Isa. lix. 6; Rev. i. 6, v. 10, xx. 6. They undertake the offering of sacrifices which stand for what man can neither do nor suffer before God, for which Christ must and should appear; they stand for the man himself in his relation to God (τὰ πρὸς τὸν θεὸν, Heb. ii. 17, v. 1), cf. Num. viii. 19, ἐργάζεσθαι τὰ ἑργα τῶν νιῶν Ἰσραήλ ἐν τῇ σκηνῇ τοῦ μαρτυρίου καὶ ἐξελάκωσθαι περὶ τῶν νιῶν Ἰσραήλ· καὶ τῶν φυλῶν ἐσται ἐν τοῖς νιῶν Ἰσραήλ προσεγγίζων πρὸς τὰ ἄγαμα,—a passage which clearly and distinctly declares the substitutionary character of the priesthood. This, however, they are able to do only upon the ground of their holiness, which does not belong to them as an inner personal quality, but may be possessed by them historically only through the divine election and separation of them as God’s property; Num. xvi. 5; cf. Heb. v. 4. If the ἔργα, ἔργη, Ex. xxviii. 1, Deut. xvii. 12, is the designation of the priest according to the idea of what he is, the import of his office in the history of redemption is expressed by ἔργα, ἔργη, Lev. x. 3, xxi. 17, 21, 23; Ezek. xlii. 13, xlv. 13; cf. Ex. xix. 22, ὑπερπνευσθέντος ἐν θυσίας (The derivation and original meaning of the Hebrew ἔργον is doubtful. According to Fürst, the root meaning is minister, servant; according to Hofmann, Weissagung und Erf. i. 103, it denotes one who wears ornaments, i.e. one who occupies a distinguished post, as in Job xii. 19; Isa. lix. 10. On the contrary, it is said to be derived from the Arabic root meaning, “to come forward in the business of another, to act as his plenipotentiary or representative,” cf. Ges. Thes. p. 661; Hupfeld on Ps. cx. Hence the word would be as appropriate to denote royal officials in 2 Sam. viii. 18, xx. 26; 1 Kings iv. 4, cf. 1 Chron. xviii. 17,—mediation from the higher to the lower,—as also to designate the priestly mediation for the people before God—from the lower to the higher.) What further belongs to the priestly calling, the bringing back grace and blessing to the community represented before God, Lev. ix. 22, 23, Num. vi. 22–27, and the expounding and guarding of the law, Lev. x. 10, 11, Mal. ii. 7, Ezek. xlv. 23, follows readily from this root meaning. The priesthood in the history of redemption, and the corresponding sacrifice, find their perfect consummation in the priesthood of Christ, which is treated of in the Epistle to the Hebrews, v. 6, vii. 1, 3, 11, 14, 15, 17, 20, 21, 23, viii. 4, ix. 6, x. 11, 21. In Rev. i. 6, v. 10, xx. 6, the realization of the idea of sacrifice in the N. T. sphere is treated of, cf. θυσία. Further, cf. ἱερατεύμα, priesthood, 1 Pet. ii. 5, 9; Ex. xix. 6.—In the Gospels and Acts also, Acts v. 24, cf. 1 Macc. xv. 1, Ex. xxxv. 19, 1 Kings i. 8, the high priest is designated ἱερεύς. Cf. Josephus, Antt. vi. 12. 1.

Ἀρχιερεύς, ὁ, chief priest, high priest, a dignity unknown to the Greeks, intro-
duced by Plato (de Leg. xli. 9. 47 A) for his ideal state. Designation of the Lev. xxi. 10; Ἰερεύς ὁ μέγας, from Deuteronomy onwards simply Ἱερεύς, in later usage Ἱερεύς, 2 Kings xxv. 18; Ezra vii. 5; 2 Chron. xix. 11, cf. xxiv. 6. In the LXX. generally, ὁ ἱερεύς ὁ μέγας, also ὁ ἱερεύς ὁ χρυσός (Lev. iv. 5), ὁ ἱερεύς; only in Lev. iv. 3, ὁ Ἱερεύς ὁ κεκρυμένος. Moreover, in the Apocrypha, Philo, Josephus, where also the derivatives ἱερευσόμην, ἱερεύσωμαι, ἱερευπατέω, are found. In the plan of redemption historically unfolded the priesthood culminates in the high priest, inasmuch as it was his duty to represent the whole people, Lev. iv. 5, 16; Lev. xvi.; Num. xvi. 10. In the N. T. (I) it designates the O. T. high priest, Matt. xxvi. 3, etc. Relatively to the priestly work of Christ, Heb. ii. 17, iii. 1, iv. 14, v. 10, vi. 20, viii. 26, viii. 1, ix. 11.—(II) Perhaps a designation of the president of the Sanhedrin, John xviii. 19, 22; Acts v. 17, 21, 27, and often (Anna); while in John xviii. 13, 24, it is applied to Caiaphas the high priest proper, cf. Luke iii. 2.—(III) Probably also a designation of those descended from the γένος ἱερευατικόν, cf. Acts iv. 5, 6 with Matt. ii. 4, xvi. 21, and elsewhere. According to others, a designation of the heads of the twenty-four classes of the priests, ἱερεύσωμαι τῶν πατριάδων τῶν ἱερεῶν, 1 Chron. xxiv. 6; 2 Chron. xxxvi. 14. Cf. Joseph. Antt. xx. 7. 8, Bell. Jud. iv. 3. 6. According to others, again, it denotes those who had previously held the office of high priest. Joseph. Antt. xviii. 2. 1, Bell. Jud. iv. 3. 10. Cf. Wichelhaus, Comm. zur Leiden. p. 31 ff.

Ἰερουργέω, to do holy service, especially sacra peragere, sacrificare. Herodian, v. 6. 1, v. 13.—Not in the LXX.—In Rom. xv. 16, εἰς τὸ ἑταλλός με λατρεύσαι Χριστόν Ἡσσόν εἰς τῇ ἐθνῇ, ἱερουργοῦντα τὸ εἰσαγγέλμα του θεοῦ, it is not figurative— to offer the gospel,—a sense opposed by the words that follow, ἢ γένεται ἡ προσφορὰ τῶν ἑθνῶν εἰσφόροσκετος; but = to do holy service in the gospel, a service by means of which the sacrifice is prepared. Cf. Theoph. in loc.: αὐτὸς μοι ἱεροσύνη τὸ καταγγέλλει τοῦ εἰσαγγελλόν μάχαιραν ἔχω τὸν λόγον. θυσία ἔστω ὑμῖν. Similarly 4 Macc. vii. 8, τοῦ ἱερουργοῦντα τὸν νόμον ἵστρα αἰματ. Cf. Plat. Legg. vi. 774 E, ἄλλη περὶ τα τουϊάτα ἱερουργία. —Later used of the ritual of the Lord’s Supper, Zonar. ad Can. 12 Bardic, ἱερουργεῖ καὶ προσφέρει τὴν ἀναλαμκυτὸν θυσίαν.

Ἰεροπρεπής, becomong the sacred; Sturz, sanctitate religionis dignus; Xen. Conv. viii. 40, καὶ νῦν ἐν τῇ ἱερᾷ δοκεῖ ἱεροπρεπέστατος ἑλώσαι.—Tit. ii. 3.

Ἱερουσύλω, to commit sacrilege. The substantive, see Acts xix. 37. In Plat. Rep. i. 344 B, ix. 575 B, in the same category with man-stealing.—Rom. ii. 22, οἱ βδελυγομένοι τῇ ἐθνῇ ἱερουσύλω, scil. τῶν θεόν, cf. Phalar. Ep. 110, ἱερουσύλωνας τοὺς θεοὺς. The same explanation of such an apostrophe, referring it to the robbery of heathen temples, finds no support in Deut. vii. 25, for an Israelite must have thought of the robbing of his own temple, cf. 2 Macc. iv. 39, 42, xiii. 6. Rather should we refer to Jer. vii. 9–11; Matt. xxi. 13, ὁ οἶκος μου ἡκοσ ἤμερε ἱερουσύλω, ὑμεῖς δὲ αὐτῶν.
Τιμητής σπήλαιων ληστών. Paul is referring to the Decalogue (ver. 23), primarily to the so-called commandments of the second table, vv. 21, 22; then, in the above expression, to those of the first table, whereupon ver. 23 concludes. Cf. Josephus, Bell. Jud. iv. 4. 3, s.v. κάθαρμα.

"Ἡ μυρίς, to set in quick motion towards a certain goal, to send, to throw, etc. In biblical Greek only in compounds, among which are to be noted some abnormal forms. There occur, namely, as plur. pres. ἀφιέμεθα, συμφιέμεθα, Rev. xi. 2, Cor. x. 12, Matt. xiii. 13, from the theme ἸΕΩ, for συνιάσω κ.τ.λ. So Tisch., while Lachm. 2 Cor. x. 12 reads συνιάσω, and accentuates the form proparoxytone in other passages, therefore traces it back to ἸΩ, cf. Luke xi. 4, ἀφιέμεθα (Matt. vi. 12 D, E, ἀφιέμεθα; Rec. ἀφιέμεθα; Tisch. ἀφέτατον). Instead of the regular participle ἰέμοι, Rom. iii. 11, Lachm. reads συνιάω, Tisch. συνιάω. Further, for the imperfect ἡμεν for ἡμίν or ἡμῖν, Mark i. 34, xi. 16, ἡμεῖς, Rev. ii. 11, for ἡμῖν, from the theme ἙΙΩ, cf. τίθης for τίθης. Lastly, the 3 plur. perfect pass. ἀφέωτα for ἀϕίετα, from a perfect ἰέμα for ἰέμα, "a Doricism tolerably current, even amongst the Attics themselves."—Buttmann, N. T. Gramm. §§ 108, 109; Winer, § 14. 3.

Ἀφιέμεθα, to send away, to dismiss, to set free, synonymous with ἔλευθερον, Matt. iv. 11, xix. 14, and often. Herod. v. 39, γυναῖκα ἀφεταῖρα, to put away a wife; 1 Cor. vii. 11–13. In general, to leave anything, to free oneself therefrom, to let alone. Matt. iv. 20, τὸ δίκτυα; v. 24, ἄφηκε ἐκεῖ τὸ δορὸν σου; xix. 27; Heb. vi. 1, etc. See Lexicons. The biblical phrase, ἀφίεσαι τὰς ἀμαρτίας, παραστώματα, to forgive sins, occurring also in the same sense without object, is analogous to the profane Greek idiom, but differs also in form from it. In profane Greek we find as a rule that ἀφίεσαι is used in the corresponding sense with the accusative of the person, ἀφίεσαι τινι, to express the discharge or acquittal of an accused; because, either with or without the judicial sentence, the charge falls to the ground, or the punishment is remitted, and the guilty person is dealt with as if he were innocent. Cf. Plat. Rep. v. 451 B, ἀφίεμεν σε δισταγμένον καθηκόντα ἵνα; Plut. Alex. 13, ἀφίεναι αὐτὸν πάσης αἰτίας. (Ἀποτίκεων τινὰ τῶν is found as often with the same meaning, ἀπαλλάθησαι, e.g. Dem. xxxvi. 25, ἀφής καὶ ἀπηλλάξε. The synonym συγγερώσεως τινὶ τι εἰς če emphasizes the change of feeling.) So in the LXX. Gen. iv. 13, μετέκου ἡ αἰτία μου τοῦ ἀφθηματί με; Gen. xviii. 26, cf. ver. 24; 1 Macc. x. 29. On the other hand, ἀφίεσαι τινὶ τι occurs more frequently in the LXX., and always in the N. T. It is also to be found in Herodotus, e.g. vi. 30, ἄφηκεν ἰν αὐτῷ τὴν αἰτίαν; viii. 140. 11, ἐπὶ βασιλεύει γε ὁ μέγας μούνιος ὑμῖν Ἐλληνων τῶς ἀμαρτάδας ἀπίτεις ἐθέλεις φίλος γενέσθαι; cf. 140. 1, Ἀθηναίων τῶς ἀμαρτάδας τὰς ἐξ ἐκείνων ἐς ἐμε γενεμένας πάσας μετάκις. This phrase not only better represents the Hebrew γένος, Ps. xcv. 18, xxii. 1, 5, 6, Isa. xxxiiii. 24, Gen. l. 17, Ex. xxiiii. 32 = γένος, Lev. iv. 20, v. 10, 13, Num. xiv. 19, Isa. iv. 7, but differs from the former in not leaving open the possibility of actual innocence; whence ἀφίεσαι is often used in combination with propitiation or
Atonement, cf. Lev. iv. 20, Isa. xxii. 14 = ἄφεσις. In the religious sense the expression does not occur in profane Greek, while it is used in biblical Greek almost exclusively with this signification, answering to the meaning of ἀμαρτία, and opposed to λογίζομεν τὰ παραπτώματα κ.τ.λ., 2 Cor. v. 19, Rom. iv. 8; to κρατεῖν τὰς ἁμ., John xx. 23. Cf. Luke xxiii. 34, ἀφέω αὐτοῖς, with Acts vii. 59, μὴ στήσῃς αὐτοῖς ταῦτα τὴν ἁμ. Synonymous with καλύπτειν τὴν ἁμ., Rom. iv. 8, Ps. xxxii. 1; λάθων τινά, Matt. xvi. 19. For the thing, cf. Mic. vii. 19; Isa. xxxxvii. 17; especially Jer. i. 20. The expression denotes, then, where it does not stand for social proceedings, the abrogation of the divine legal claims upon man (cf. ἵππωρ, also Mark xi. 25, ἀφίστε ἐπὶ τι ἐξεστε κατὰ τινος; Luke xi. 4, ἀφίστε μαντίν ἄφεναι τοὺς ἄφενος), the remission of the amends due or of the punishment due for imperfect, sinful conduct, — that is, deliverance from suffering the divine judgment; hence Mark ii. 7, τις δίκαιος ἀφεῖναι ἄμαρτίας εἰ μή εἰς ὁ θεός; ver. 10, ἐπὶ τῆς γῆς ἀφεῖναι ἁμ., σεα γῆ; hence the ἄφεσις ἀμαρτίων is the object of the N. T. revelation and preaching. There occurs, (I) ἀφεῖναι ἰσού τι, and τὰ ἀφελήματα, Matt. vi. 12; cf. ἀφελήμη, Matt. xviii. 32; τὰ διάσωμα, xviii. 27; τὰ παραπτώματα, Matt. vi. 14, 15, Mark xi. 25, 26; τὰ ἀμαρτίας, Luke v. 20, xi. 4; John xx. 23; 1 John i. 9, ii. 12. Cf. Matt. xii. 31, 32; Mark iii. 28, iv. 12; Acts viii. 22, εἰ δρα ἀφεθήσεται ἡ ἐπίνοια τῆς καρδιάς σου.—(II) ἀφεῖναι τι, without dative of the person, Matt. vi. 15, τὰ παραπτώματα; ix. 5, ἀφέωναι τῷ αἰῶνι; ver. 6; Mark ii. 5, 7, 9, 10; Luke v. 21, 22, vii. 47—49; John xx. 23; Rom. iv. 7.—(III) Without accusative of the thing, ἀφεῖναι τινα, to forgive a person, to forego the legal claim against him, Matt. vi. 12, 15, xviii. 21, 35; Luke xi. 4.—Of the divine forgiveness, Matt. vi. 14; Luke xxii. 34, ἀφέω αὐτοῖς; Isa. v. 15, ἀφεθήσεται αὐτῷ. Without either personal or other object, Mark xi. 26, εἰ δὲ ἵματι οὐκ ἀφίστε.
Παρίημι, to let pass, let go, e.g. the sails. Passive, to be exhausted, e.g. Plat. Legg. xi. 931 D, Ἐθρήσκης παρειμένος; Plut. Consol. ad Apollon. 1, παρειμένον τὸ τε σῶμα καὶ τὴν ψυχὴν ὑπὸ τῆς συμφορᾶς. So Heb. xii. 12, τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γῶνατα ἀναφώσατε. Cf. Zoph. iii. 17; Jer. xx. 9; Isa. xxxv. 3, ἵψανεν, χεῖρες ἁνεμέναι καὶ γῶνατα παραλελυμένα. It has also the meaning, to allow anything, or to pardon anything, to let anything pass unnoticed, that is, unpunished; synonymous with ἀφέωνι, from which it only differs in that the latter denotes chiefly judicial remission of punishment, the former a personal leniency; whose result, however, is in like manner exemption of the particular action from punishment. Herod. vii. 161, ἄλλων παρήσασθε οὐδὲν ναυαρχεῖν — to allow; Aristoph. Ran. 699, τὴν μὲν ταύτην παρεῖναι ξυμφοράν αὐτομένος; Philostr. 517. 39, ἀκτής γίνεται μνησικαλία τοῦ αὐτοῦ παρείναι καὶ ὀργῆν — to pardon. That παρίημι alone does not signify the remission of punishment, but needs some additional word or words, as in Xen. Hippiarch. vii. 10, τὰ ὅπου τοιαύτα ἀμαρτήματα οὐ χρὴ παρεῖναι ἀκάλπατα; Dion. Hal. Ant. Rom. iii. 35, παρεῖμεν οὖν αὐτοῖς τὴν ἁμαρτάνα ταύτην ἄμειν (Fritzsche on Rom. iii. 25), is contradicted by the above citations, also by Eclesii. xxiiii. 2, ὥστε ἐπὶ τοῦ ἀνομήσας μου μὴ φελοῦται καὶ οὐ μὴ παρῇ τὰ ἄμαρτήματα αὐτῶν. Of the remission of taxes it is used exactly like ἀφέωνι in 1 Macc. xi. 35, πάντα ἐπαρκῶς παρεῖμεν αὐτοῖς. One might be tempted to say that ἀφέωνι is — to remit punishment, παρεῖμαι — to leave unpunished, did not the latter appear to exclude the judicial cognition; while Dion. Hal. Ant. Rom. vii. 37 (see πάρεως), favours the meaning a remission of punishment, which implies the judicial cognition of the case in point.—On the whole, however, the word cannot be used as a synonym of ἀφέωνι.

Πάρεως, ᾗ, letting pass, relaxation. The meaning, remission of punishment (see παρίημι), occurs only in Dion. Hal. Ant. Rom. vii. 37, τὴν μὲν ἀλογορηθῇ πάρεσιν οὖς ἐθρονοῦ, τὴν δ' εἰς χρόνου δόσον ἡμῖν ἀναβολὴν διάβολον, where the subjoined adjective only strengthens the contrast between remission and respite. For the rest, this passage decidedly shows that the word also in Rom. iii. 25 denotes not a temporary and conditional, but actual and full, remission of punishment, διὰ τὴν πάρεαν τῶν προγεγονιτῶν ἁμαρτημάτων ἐν τῷ ἀνοχῇ τοῦ θεοῦ. The word appears to have been chosen here instead of the more common ἀφεωςις, only because the latter represents the characteristically N. T. salvation, which differs from the corresponding O. T. and pre-N. T. remission of punishment, in that this latter is traceable solely to the divine patience, whereas every sort of collision with God's righteousness is abolished in the N. T. forgiveness of sins, cf. ver. 26; 1 John i. 9. Not πάρεως, but the ἀνοχὴ τοῦ θεοῦ, is the characteristic of the former forgiveness; still this long-suffering of God did not at all leave open the possibility of a later punishment, as some have supposed πάρεως to imply, but was exercised in view of the future sacrificial death of Christ. In order simply that this anticipatory forgiveness of sins might not be confounded with the final judicial remission of punishment, Paul chooses the less used word. Of Heb. ix. 15 with ver. 22, x. 18, Acts xvii. 30, Wisd. xi. 23.
Συνήμι, strictly, to bring together, e.g. in hostile sense = to set people against one another. Then and generally confined to the sphere of mental perception = to hear, notice, perceive, recognize, understand, etc. By keeping in mind the origin of this use of the word, we shall find out its root-idea. Συνήμι must strictly denote the collecting together of the single features of an object into a whole, so that συνήμι expresses the opposite idea to the Hebrew מִּזֶּה, to which it answers almost universally in the LXX. (more rarely = ἔγνω, ὁρᾶ, ἴδω); מִזְּה, strictly = to separate, to divide; cf. 1 Kings iii. 9, τὸ συνήμα ἀνά μέσον ἁγαθοῦ καὶ κακοῦ. This appears, e.g., from what Arist. Eth. Nic. vi. 11 says of the σύνεσις, that it is simply κριτική, whereas φρόνησις is ἐπιτακτική (cf. Eph. v. 17, μὴ γίνεσθε ἄφοροι, ἀλλὰ συνήετε τί τὸ θέλει τοῦ κυρίου). Remembering also that, according to Aristotle (i.e.), it is a synonym of μαθησιά (Wisd. vi. 1), cf. µελέτη, Hiphil = διδάσκεως, we may say that the German zusammenfassen, auffassen (to collect, to apprehend), come nearest to the original signification; and it will be well to consider the use of the word to express mental activity in the first place, and the sensuous meaning, as being the feeblest, in the second place.

(I.) = To collect, apprehend, grasp, comprehend, understand, distinguished from ἀκοήν, the sentient affection, as the corresponding mental activity, Matt. xiii. 13, 14, 15, 19, 23, xv. 10; Mark iv. 12, vii. 14; Luke viii. 10; Acts xxviii. 26; Rom. xv. 21, οὐκ οὖν ἀνηγγέλη περί αὐτῶν, ἠφοντο, καὶ οὐκ ἀκοήσασιν, συνήσασιν. The synonym νοεῖν is conjoined with it for the sake of emphasis, Mark viii. 17, οὐ νοεῖτε, οὐδὲ συνίετε; Matt. xiv. 16, ἄσωτοι ἐστε; οὐ νοεῖτε κ.τ.λ., while it is distinguished from νοεῖν, as activity from capability, cf. Luke xxiv. 45, διδάχθηκαί αὐτῶν τὸ νοεῖν τὸ συνήμα τὸ γράμμα. Further, the synonym γνωρίσεως differs from it as knowledge acquired by reflection, consideration, differs from immediate knowledge, Luke viii. 9, 10, xviii. 24; cf. Prov. ix. 6, ἡγίαστε φρόνησιν καὶ κατορθώσατε ἐν γνώσει σύνεσιν. The earnest occupation with the object, which the word denotes, makes it especially suitable to express moral reflection = to ponder, to lay to heart; cf. Eph. v. 17, whence also may be explained the application of συνήματι to the moral-religious conduct, and its being attributed to the καρδία, Mark vi. 52, οὐ γὰρ συνήσατε ἐπὶ τοῖς ἄρτοις· ἢ γὰρ αὐτῶν ἡ καρδία πεπωμομένη; viii. 17, οὐδὲ νοεῖτε, οὐδὲ συνίετε; πεπωμομένη ἔχετε τὴν καρδίαν ὑμῶν; Acts xxviii. 27, καὶ τῇ καρδίᾳ συνήσαντι καὶ ἐπιστρέφοντι. In profane Greek, σύνεσις alone is used with a similar moral signification; whereas, in biblical Greek, συνετός, ἀσύνετος, are also used in the same manner. Without an object only seldom, e.g. Theogn. 904, ὃ συνεῖτες, the intelligent, cf. πᾶς ὁ γνωρίσων, "every sensible man." In the N. T. Rom. iii. 11; 2 Cor. x. 12; Acts vii. 25; Mark viii. 21, cf. Wisd. vi. 1; Tob. iii. 8. Also Matt. xiii. 51, xvi. 12, xvii. 13; Luke ii. 50; Acts vii. 25.

(II.) Weakened form = to notice, heed, hear. Not thus in N. T. Cf. Neh. viii. 8, συνήκεν ὁ λαὸς ἐν τῇ ἀναγγέλει; ver. 12, συνήκεν ἐν τοῖς λόγοις οὗ ἠφονομένα αὐτοῖς = to listen to. — Seldom used in conjunction with other besides perceptible objects, Job xxxi. 1, οὐ συνήσατε ἐπὶ πάρθενοι.
Σύνεσις, ἢ, intelligence, insight into anything. Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσιν μου ἐν τῷ μοστηρὶ τοῦ Χριστοῦ; 2 Tim. ii. 7, νοεὶ δὲ λέγω δώσει γὰρ σου ὁ κύριος σύνεσιν ἐν πάσῃ. Without the sphere or object being assigned = understanding, cleverness, as shown, e.g., in quickness of apprehension; Luke ii. 47, ἔξωσταν· ἔπει τῇ συνέσει καὶ ταῖς ἀποκρίσεσις αὐτοῦ, Col. i. 9; generally = scuteness; 1 Cor. i. 19, ἀποκλή τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν δικαιῶσαν; cf. Aristot. Ἐθ. Νικ. vi. 11, according to which it exactly = ἐπίστευσα; Ecclus. iii. 29, καρδία συνετοῦ διανοηθήσεται παραβολήν; Job xii. 20, σύνεσις προεβεβηρᾶ = matured insight; according to Aristot. i.e. it is = judgment, ἢ σύνεσις ἢ στοιχεῖα παρὰ δὲν ἀποκρίσεως ἢ τις καὶ βουλεύοντα (cf. Ἐθ. Νικ. iv. 4, τὸ βουλεύομενον, ἀπὸ εὑρίσκει συνέσεως πολιτικῆς ἀργόν), the intelligent, penetrating consideration preceding decision and action; the understanding of the matter in hand; hence in profane Greek a synonym for conscience, vid. συνείδησις; cf. Matt. xii. 33, where ἀγαπῶν ἡ δῆλη τῆς συνέσεως answers to the ἐκ ψυχῆς of the original passage, vid. ψυχή. The love of a well-pondered and duly considered resolution, which determines the person, is meant, the love which clearly understands itself. Connected with this is the religious moral force of σύνεσις (as also of σοφία) peculiar to Holy Scripture; cf. Prov. ix. 10, δρόμη σοφίας φόβος κυρίων καὶ βουλὴ ἁγίων σύνεσις; Col. i. 9, ἵνα πληρωθῇ τὴν ἐπιγνώσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματική, περιπατήσῃ ὡς κ.τ.λ.; Col. ii. 2; cf. Deut. iv. 6, καὶ φυλάξετέ καὶ ποιήσετε (κ. τ.δ. δικαιώματα κ.τ.λ., ver. 5), ὅτι ἂν σοφία ὡμιλοῦ καὶ σύνεσις ἐκαθίση τῶν ἀδικόν κ.τ.λ. LXX. = ἑτοῖς, Deut. iv. 6; 1 Chron. xxii. 12; Dan. i. 20; Job xii. 20, xviii. 12, 20, 28; Prov. ix. 6, 10; also = ἑτοῖς, and other words. — Σοφία and σύνεσις are often found conjoined in biblical Greek, though a careful separation of the two notions was not always intended or possible. So in most of the passages quoted from the O. T., and in N. T. 1 Cor. i. 19; Col. i. 9. On the whole, σύνεσις is used of reflective thinking, σοφία of productive.

Σύνετος, intelligent, sagacious, penetrating. In Thucyd. in combination with βουλεύω, ἐπιβουλεύω, et al., vi. 39, βουλεύσας δὲ ἐν βλάστησι τοῖς ξυνετοῖς κρίνας δὲ ἐν ἄκοιταις ἄμαρτοι τοῦ πολλῶν. — Occurring with σοφός, it is best rendered sensible, σωτηρ, Matt. xi. 25; Luke x. 21; 1 Cor. i. 19; cf. Deut. i. 13. — Acts xiii. 7, where Sergius Paulus is called an ἀνὴρ συνετός = judicious. Similarly Xen. Cyrop. ii. 1. 31, viii. 3. 5; Thucyd. i. 79, Ἀρχήνας, ἀνὴρ καὶ ξυνετός δοκεῖν εἶναι καὶ σώφρον ἡλθε κ.τ.λ. The contrast in Ecclus. x. 23 is worth notice, οὐ δικαιὸν ἀμαρτάνει παῖς συνέτῳ, καὶ οὐ καθήκει δοξάσαι ἄνδρα ἀμαρτωλόν; cf. xvi. 4 opposed to ἀνυμοῖς in the same moral and religious sense as συνέναι, σύνεσις; cf. Ecclus. vi. 35; Col. i. 9; Ecclus. ix. 15, μετὰ συνετῶν ἐκείνος ὁ διαλογισμὸς σου καὶ πάσα διήγησις σου ἐν νόμῳ ἴσην τῇ

'Ἀσύνετος, unintelligent, dull; Matt. xv. 16; Mark vii. 18; cf. Job xiii. 2; so ἀθρόω, Ps. xcii. 7. In a moral sense = without moral consideration, without moral judgment, Rom. i. 21, 31; cf. Ecclus. xv. 7, ἄνθρωποι ἀσύνετοι, paralleled with ἄνθρωποι ἀμαρτωλοί. — Rom. x. 19 from Deut. xxxii. 21 = ἤγη.
"I λεύς, ov, Attic form for ἴλασος (cf. λεύς . . . λαύς), of the same root as ἴλαρος, cheerful, clear = cheerful, merry; cf. Plat. Legg. i. 649 A, πλοῦτα τῶν ἄνθρωπων αὐτῶν αὐτὸν ἑτέραν μᾶλλον ἢ πρῶτον. Then transitive = well-disposed, friendly, gracious (cf. Döderlein, Lat. Syn. iii. 242, "Ἰλασος is a word which, according to Hesych., was of the same meaning as ἴλαρος, and also, as used elsewhere, attributed to the gods the same quality as ἴλαρος does to men, only with the transitive and forcible subordinate notion that this cheerfulness is the source of goodwill towards men. It is derived from the widely diffused root γελᾶν, originally to laugh, and by personification also to shine "). Frequently combined with εὐμενῆς, well-wishing, kind, e.g. Xen. Cyrop. i. 6. 2, ii. 1. 1, iii. 3. 21; Plat. Phaedr. 257 A; Legg. iv. 712 B; with πρᾶς, Plat. Rep. viii. 566 E; with εὐθυμος, etc., sometimes of men, as in Plat. Phaedr. i.c., but principally used of the gods, signifying that good pleasure towards men which does not originally dwell in them, but is secured by prayer and sacrifice; Plat. Legg. x. 910 A, τοῦ θεοῦ ἴλασος εἰδώνοι ποιῶν θυσίας τε καὶ εὐχάς. As opposed to ὁργή, Ex. xxxii. 12, πάθσας τῆς ὁργῆς τῶν θυμῶν σου καὶ ἴλασος γενοῦ ἐπὶ τῇ κακίᾳ τῶν λαοῦ σου. As in profane Greek it denotes a sentiment which does not originally and naturally belong to the gods.—cf. Herod. i. 32, τὸ θεὸν πᾶν ἐν ὄνεον φθορῶν; so, too, iii. 40, vii. 46. 2; cf. vii. 10. β,—so in the Bible it is a divine sentiment which exists in God, but which does not properly pertain to man, because he is not he who does not deserve it; opposed to the imputation of sin. Hence ἴλασος εἰναι = τὸ (ἄθενα, Lev. iv. 20, 26, 35; εὐλατέων, Deut. xxix. 19, as εὐλατός, Ps. xcix. 9, only in the LXX., not in profane Greek), Num. xiv. 20; 1 Kings viii. 30, 34, 36, 39, 50, xxxvi. 3; cf. Num. xiv. 19, ἀφεντὶ τῇ ἀμαρτίᾳ (πῦρ) τῇ λαῷ τούτῳ κατὰ τὸ μέγα ἱερὸς σου, καθάπερ ἴλασος αὐτῶν ἐγένου (§ 113). For further remarks on this distinction, see ἴλασκεθαί. — In the N. T. only Heb. viii. 12, ἴλαστος ὑπομας τοῦ ἄκωλος αὐτῶν, from Jer. xxxii. 12, ἴλεως ἐκομας ταῖς ὑπόλειος αὐτῶν, from Jer. xxxi. 34, ἴλεως ἐμέ. — Also in the LXX. it oftener — ἴλεως, μη γένοιτο! where, in classical Greek, we should find the μηθαμιός or μηθήμεν of the current Attic. So, e.g., 1 Sam. iv. 46; 2 Sam. xx. 20, xxiii. 17; 1 Chron. xi. 13. In N. T. Matt. xvi. 22, ἴλεως σοι, κύριε! οὐ μὴ ἤστα σοι τοῦτο! — ἴλεως σοι ἤστα σοι ἄρα θέος. — The opposite, ἴλεως, ungracious, a reading of the Received text, Jas. ii. 13, is unknown in profane Greek. Instead, ἴλεως is generally read.

'Ἰλάσκεθαί, to incline oneself towards anybody, forms its tenses, with the exception of the imperfect, from ἴλαμ. As a formal peculiarity of biblical Greek, may be mentioned the passive ἴλασκεθαί — to be reconciled, to be gracious, Ps. xxv. 11, ἴλαση τῇ ἄμ. μου; Ps. lxviii. 18, ἴλασασα τοῖς ἄμ. αἰτῶν; also ἴλασθαι, imperative aorist passive (on the euphonic σ, cf. Buttmann, § 100, n. 2, 112. 20; Krüger, § xxxii. 2. 1–4), Ps. lxxix. 9; Dan. ix. 19; cf. ἐξιλασθεὶς, Plat. Legg. ix. 862 C; Num. xxxv. 33; Ezek. xvi. 63.

In Homer always, and in later Greek in the majority of cases, ἴλασκεθαί denotes a religious procedure: to make the gods propitious, to cause them to be reconciled, and generally to worship them; cf. Herod. vi. 105, καὶ αὐτῶν ἀπὸ ταύτης τῆς ἄργων τόπης ἔπειτα ἱερός.
καὶ λαμπάνει ἱλάσκονται; Οἱ iii. 419, δῷς ἤτιον πρότιστα θεῶν ἱλάσομεν. Ἄθησις, ἔ μου ἐναργῆς ἦν αὐτῷ ἐστὶν δαιμόνια. It is, at the bottom, a procedure by which something is to be made good; and, indeed, the ἵλα is a synonym with ἱδρεῖν = to appease any one, to satisfy, to make something good; cf. the use of the word in relation to the paying of funereal honours to those who had been wronged when alive, e.g. cf. Herod. v. 47, ἔλια γὰρ τῶν αὐτῶν ἰδρεῖν διαφοροῦνται διεπιχθαίρει αὐτῶν ἱλάσκονται. But that in general the word meant to worship, colere Deos, "indicates that goodwill was not conceived to be the original and natural condition of the gods, but something that must first be earned," Nägelsbach, Nachkom. Theol. i. 37; cf. Xen. Cyrop. vii. 2, 19, πάμπολα δὲ θεῶν ἱδρασάμενον ποτὲ αὐτῶν, namely, in order to incline Apollo to deliver an oracle. The word is also so used of men, to do them homage, even = to bribe, e.g. Herod. viii. 112. 2, Πάροι δὲ Θεμιστοκλέα χαίρας ἵλασάμενοι διεφηγοῦν τὸ στράτευμα.—The general construction is τινὰ τινί. Only later writers use it with the dative of the person, e.g. Plut. Poplia. 21, ἱλασάμενος τῷ Ἀιώρ.

The construction in biblical Greek differs very remarkably. Indeed, ἱλάσκονται occurs comparatively seldom; only Ps. lxv. 4, lxviii. 38, lxxix. 9 = ἱλάσομαι; Dan. ix. 19, 2 Kings v. 18, Ps. xxv. 12 = ἱλάσεως; Ex. xxxii. 13 = ἵλα; Luke xviii. 13; Heb. ii. 17. So much the more frequently do the LXX. employ the stronger ἱδρασάμενον, to reconcile thoroughly, entirely, as the regular equivalent of the Hebrew ἱλάσομαι, with the exception of Ps. lxv. 4, lxviii. 38, lxvix. 9 (see above); also Ex. xxx. 10, xxxii. 37 = καθαρίζειν; Deut. xxxii. 43 = καθαρίζεως; Isa. vi. 7 = ἑρεμαθαρίζειν; Prov. xvi. 6 = ἀποσκοιλάζειν; Ex. xxxii. 33, 36 = ἀμαθείς; Isa. xxvii. 9, xxxvii. 14 = ἄφαιτος. Only Gen. xxxii. 21, ἱλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δάφνοις; and Zech. vii. 2, ἱλάσασθαι τὸν κύριον = κατὰ ἐκπολεμίαν ἱλάσεως (appease, implore), answer to the construction in classical Greek. Elsewhere it is never joined with the accusative (or dative) of the person whose goodwill or favour is to be won, i.e. God is never the object of the action denoted; it never means to conciliate God. Only the following constructions are used: (a) ἱλάσκεσθαι περὶ ἀμαρτίας περὶ τινος, e.g. Lev. v. 18; περὶ τινος ἀπὸ τῶν ἀμαρτίων, Lev. xvi. 34. (b) ἱλάσκεσθαι περὶ τινος (specification of the person), e.g. Num. xviii. 11. (c) ἱλάσκεσθαι τινω (person or thing affected by the action mentioned), Prov. xvi. 14; Lev. xvi. 20; Ezek. xliii. 20, xlv. 20; cf. Num. xxxv. 33. (d) ἱλάσκεσθαι τὰς ἀμαρτίας, only passive in 1 Sam. iii. 14; Dan. ix. 24,—the last two constructions are the most remarkable in comparison with profane Greek. Connected with these is (e) Ps. lxv. 4, τὰς ἀθέλεις ἡμῶν σὺ (οὐ ὁ θεὸς) ἱλάσῃ, instead of which we find elsewhere the dative ἱλάσκεσθαι τῷ ἀμαρτίᾳ, as in Ps. lixviii. 38, lxix. 9, xxv. 11; Dan. ix. 19.

This syntactical peculiarity is due primarily to the circumstance that ἵλα or ἱλά takes the place of the Hebrew ἱλάσομαι, and then, above all, to the fact that the biblical notion expressed by ἱλάσομαι differs decidedly from the profane idea. ἱλάσκεσθαι can only have been chosen as the best equivalent, because it was the set expression for expiatory acts, though the idea lying at the foundation of heathen expiations is rejected by the Bible. The
heathen believed the Deity to be naturally alienated in feeling from man; and though the energetic manifestation of this feeling is specially excited by sin, man has so òpò to suffer under it. Cf. ἦλεως. The design of the propitiatory sacrifices and prayers that were offered was to effect a change in this feeling, whether presented after the commission of sin or without any distinct consciousness of guilt, simply for the sake of securing favour. In the Bible the relation is a different one. God is not of Himself already alienated from man. His sentiment, therefore, does not need to be changed. But in order that He may not be necessitated to comport Himself otherwise (to adopt a different course of action), that is, for righteousness' sake, an expiation of sin is necessary (a substitutionary suffering of the punishment, see θυσία); and, indeed, an expiation which He Himself and His love institute and give; whereas man, exposed as he is to God's wrath, could neither venture nor find an expiation. Through the institution of the expiation, God's love anticipates and meets His righteousness. Through the accomplishment of the expiation man escapes the revelation of God's wrath, and remains in the covenant of grace. Nothing happens to God, as is the case in the heathen view; therefore we never read in the Bible ἀφαίρεσθαι τῶν θεῶν. Rather something happens to man, who escapes the wrath to come (cf. Matt. iii. 7, φυγεὶ ἀπὸ τῆς μελλοντικῆς ἁργῆς; Rom. v. 9; 1 Thess. v. 9). Hence also, e.g., the passive in Num. xxxiv. 33, ἐξάλησθησαι ἡ γῆ ἀπὸ τοῦ αἷματος. At the same time, too much must not be made of the circumstance that God is never spoken of as the object of ἀγαθοί, for the action in question is expressly represented as having a relation to God, e.g. in Heb. ii. 17, ἵνα ἐλεήσων γένηται καὶ πιστῶν ἀρχεῖι τὰ πρὸς τῶν θεῶν, εἰς τὸ ἀφαίρεσθαι τῶν ἁμαρτιῶν τοῦ λαοῦ; cf. Num. xxxvi. 50, ἐξάλησθαι ἐπὶ ἡμῶν ἐν τῷ κυρίῳ; Lev. i. 4, ἐξάλησθαι ἐπὶ τῶν ἱερατῶν, δικτοῦτον αὐτῷ ἐξάλησθαι ἐπὶ αὐτοῦ; cf. under δικτόν. The purpose decidedly was to turn away the wrath of God, cf. Num. xvii. 11, ἐξάλησθαι ἐπὶ αὐτῶν ἐξάλησθαι ἐκ τῆς ἁργῆς ἀπὸ τοῦ προσώπου κυρίου; Num. viii. 19, ἐξάλησθαι ἐπὶ τῶν νῦν Ἰσραήλ· καὶ οὐκ ἔσται ἐν τοῖς νῦν Ἰσραήλ προσεγγίζων πρός τὰ ἅγια. Nor is it right to define the contrast between the profane and the biblical view, as though in the former God were the object, in the latter God were the subject (Huther on 1 John ii. 2), for Jehovah is not always the subject of ἄφαρε, as Bähr in his Symbolik, ii. 203, supposes; but, on the contrary, even apart from the passages still to be quoted, the priest; and he cannot be viewed as God's representative, but only as man's, for whom the sacrifice is offered; vid. λειτουργεῖ, θυσία. The Hebrew ἄφαρε denotes strictly to cover anything, to wrap up, so that it is withdrawn from sight; cf. Jer. xviii. 23, ἄφαρε ἑτέρος ἅτις ἐσύνε οὐκ ἂν ἐν τῷ κυρίῳ, and like all verbs of covering, is generally construed with ἅμα. With the exception of Gen. xxxii. 21, Prov. xvi. 14, Isa. xlvii. 11, xxviii. 18, the word is only used for the covering of sins, and it is (1) the set expression for the covering of sins by a sacrifice as a compensation for that which man himself can neither perform nor suffer; so = to expiate, to cover the sin by means of a sacrifice, with a view to forgiveness, in order to be personally freed from the imputation of the same (hence ἄφαρε, ransom money, indemnification, Isa. xliii. 3; Ex. xxi. 30, xxx. 12). Thence only in a
derived manner, (2) to cover the sin by forgiveness; this with God as the subject. So only Jer. xviii. 23; Neh. iii. 37; Ps. lxxxv. 3, xxxii. 1, lxxix. 9, lxv. 4; Deut. xxvi. 8; Ezek. xvi. 63. That this signifies is not derived direct from the root-meaning is decisively shown by the use of ἀμαρτ., which occurs only in a sacrificial sense. The passive ἀμαρτ., used of God = to be gracious, corresponds to this latter use; while the passive ἠμαρτ., in Num. xxxv. 33, 1 Sam. iii. 14, Dan. ix. 24, must be reduced back to the first meaning. This evidently double meaning of the passive throws an important light on the usage.

The fact that the simple form is met with comparatively seldom, but in its stead the stronger compound, arises from the great gravity of the expiation, which itself arises from the fact that, notwithstanding the love of God, a propitiation was necessary. We find the simple form (I) ἀμαρτ., Heb. ii. 17 (not to be confounded with the same expression, Ps. lxv. 4, where God's bearing is referred to = to be gracious (τῷ ὑπὲρ, 2), while in Heb. ii. 17 the priestly relation of Christ is treated of = to expiate (τῷ ὑπὲρ, 1); cf. 1–Sam. iii. 14, Dan. ix. 94; (II) ἀμαρτ., 2 Kings v. 18, Luke xviii. 13; cf. Dan. ix. 19, passively, as ἡ ἀμαρτ., ἀμαρτ., Ps. xxv. 11, lxxxviii. 38, lxxix. 9. Cf. Ex. xxxii. 14, ἠμαρτήσθη κύριος περὶ τῆς κακίας ἢ εἶπεν ποίησαι τὸν λαὸν αἴτητος; but Tisch. reads, ἡ κυρ. περιποίησαι τοῦ λαοῦ αἴτητος. According to the Hebrew (אָפֵן), it would seem that ἠμαρτ. in this passage corresponded to the profane use. ἠμαρτ., Ezek. xvi. 63, κατὰ πάντα δοσα ἐπισκοπας. — The compound does not occur in the N. T.; the simple form, in the ritualistic sense, only in Heb. ii. 17; the thing itself wherever the death, blood, sacrifice, priesthood of Christ are spoken of; see, besides, ἀσαμαρτ., ἀσαμαρτ. Synonyms, κατακαλάσσω, διακαλάσσω, especially in the pass.; cf. Plut. Thea. 15, διασκαμένως τὸν Μίνω καὶ διακαλάσσω. In N. T., κατακαλάσσων denotes what is done on God's part to effect a change in man's relation to Him; ἀσαμαρτ., what has been done by man (through Christ); so that κατακαλ. includes the institution and gift of the expiation by God, and is the expression combining both the love of God and the expiation of sin. See further under κατακαλάσσων. For the scriptural conception of atonement, see also ἄγοράζω, λύτρον, ὄφελος, ἄποκρις, θυσία, ἱερεύς. Compare also the designation of the sacrificial victim as κάραβαμα.

Ἰάσιμός, ὁ, reconciliation, expiation, also, conformably to the structure of the word, actions which have expiation for their object, such as sacrifices and prayers. So the plur., e.g. Plut. Fab. Mar. 18, πρὸς ἰασιμός θεοῖς; Sol. 12, ἰασιμόι τιε καὶ ἄσαμαρτος καὶ ἀμαρτήσεως καὶ καθοσιμάς τὴν πόλιν; Catull. 7, θεῶν μήν ἰασιμόι καὶ χαρισμάτων δεόμενη.

Now Christ in like manner, 1 John ii. 2, iv. 10, is called ἰασιμός, as it is He by whom, as a sacrifice, sin is covered, i.e. expiated. This is in accordance with the usage of the LXX., who translate ἀποκλάνεται, ἰασιμός, Lev. xxv. 9, Num. v. 8, or ἀγοράζεται, Lev. xxiii. 27, 28 (καθαιρομένως, Ex. xxvi. 36, xxx. 10). Cf. Ezek. xliv. 27 = ἡμέρα; Num. xxix. 11, ἡμέρα γίνεται = τὸ περὶ τῆς ἀφίλας τῆς ἐξιλάσσως. ἀποκλάνεται is the covering of sin by means of sacrifice, expiation. That the LXX. also render ἄγορα by ἰασιμός, Dan. ix. 9, Ps. cxxx. 4,
is a peculiarity of idiom to be referred to the corresponding employment of ἀξέσθαι, but which is to be here as little regarded as in Heb. ii. 17, since it is the effecting, not the communication of forgiveness, that is in question. By the use of the abstract form, it is indicated that in Christ the person and the work (priest and sacrifice) are one; cf. the abstract expressions in John xiv. 6, 1 Cor. i. 30, and others.

Τιαστήριον, τό, must be viewed, at least in biblical Greek, as a substantive, and not merely as a substantival neuter of διαστήριον. For such an adjective, formed from διαστήριον (like σωτήριον, διαστήριον, etc.), never occurs at all in profane Greek, and in ecclesiastical Greek only very late, and seldom. Rarely also in Josephus, e.g. Ant. xvi. 7, 1, διαστήριον μυστήριον; in the LXX. only in two places, see below, in which, however, it may still be construed as a substantive. Judging by the formation of the word, τὸ διαστήριον, like ἀραστήριον, διαστήριον, καθιστήριον, θυμιαστήριον, θυσιαστήριον, may be a nomen loci = place of conciliation, of expiation; hence Hesych. θυσιαστήριον. Cf. Curtius, Griech. Schulgr. § 345. From profane authors only two passages are quoted, Dio Chrys. i. 355 (2d century A.D.), and Menand. Exx. Hist. 352. 16 (7th century A.D.), in which it is analogous to χαραστήριον = expiatory gift; so that at all events the opinion that Δ. is in classical Greek a current term for expiatory sacrifices cannot be justified. Only once, as it seems, does it occur in this sense in Jos. Macc. 17, διὰ τοῦ αἰματος τῶν εὐσεβῶν οἰκείων καὶ τοῦ διαστήριον τοῦ θεατότου αὐτῶν η θεία πρόνοια τὸν Ἰσραήλ προκακαβέντα δεισώσει. The LXX., on the contrary, use it always as a nomen loci, and, indeed, as = παρεξήγηση, Ex. xxv. 18, 19, 20, 21, 22, xxxvi. 7, xxxv. 12, xxxvii. 7, 8, 9; Lev. xvi. 2, 13, 14, 15; Num. vii. 89. (In the other passages, excepting 1 Chron. xxviii. 11, the LXX. have not translated the Hebrew word at all, to say nothing of the word καταστήματα used Ex. xxxvi. 34, xxx. 6, xxxix. 35, xli. 20.) — Ἰεροπόρος, Ezek. xliii. 14, 17, 20 (the border of the altar, which, ver. 20, was to be sprinkled with the blood of the sacrifice, as in the Mosaic ritual the Capporeth). It can only be regarded as an expansion of this expression when in two passages, Ex. xxv. 17, xxxvi. 6, διαστήριον is used as an adjectival (cf. Ex. xxx. 35, θανατ ο χρύσαι δημιον; cf. Plato, Phaedr. 260 B, λέγος ἐπίθεμα), τὸ διαστήριον ἐπίθεμα, where we are told what is the material of which the mercy-seat (Capporeth) was made. (Perhaps we may say, too, that the forms, termed nomina loci by Curtius, ought to be traced back to adjectives denoting belonging to and ministering to, whose neuters then acquired a place in usage especially as nomina loci.) 1 Chron. xxviii. 11 also shows that τὸ Δ. is used by the LXX. as a name of place; for ἡ τῆς παρεξήγηση is not translated by ὁ λόγος τοῦ διαστήριον, which might appear to be a strong tautology, but by ὁ λόγος τοῦ ἐξισλασμοῦ. The Capporeth (explained also by Levy, Chald. Worderb., as place of expiation) is the expiatory covering, not only of the ark containing the law, but, Ex. xxx. 6, of the law itself—the covering of the ark, with the law therein,—and serves to receive the atoning blood, and to accomplish its object. Not till it is on the Capporeth is it what it is meant to be, propitiation, Lev. xvii. 11, xvi. 14, 15. — Accordingly, διαστήριον will be
not only in Heb. ix. 5, but also in Rom. iii. 25; and as regards, in particular, this latter passage, ἐν (Χριστῷ) προθέτων ὁ θεὸς Ἰαστήριον, it must be noted that, according to Ex. xxv. 22 and Lev. xvi. 2, the Capporeth is the central seat of the saving presence and gracious revelation of God; so that it need not surprise that Christ is designated Ἰαστήριον, as He can be so designated, when we consider that He, as high priest and sacrifice at the same time, comes ἐν τῷ ἔλεος αἵματι, and not as the high priest of the O. T., ἐν αἵματι ἀλλοτρίῳ, which he must discharge himself of by sprinkling on the Capporeth. The Capporeth was so far the principal part of the Holy of Holies, that the latter is even termed "the House of the Capporeth" (1 Chron. xxxvii. 11), cf. 1 Kings v. 5, ὅτι = ὅτι γέρον, Targum. Philo calls the Capporeth σύμβολον τῆς ἱππος τοῦ θεοῦ δυνάμεως. — Προτιθέσατα, moreover, could hardly be used of the propitiatory offering.

"I στῆμι, (I) transitively, pres., impf., fut., aor. 1 = to place. — (II) Intransitively, perf., pluperfect, 2d aor. = to stand. Hence—

Ἀνίστημι, (I) transitively, and, indeed, (a) with reference to a position to be changed = to set up, to raise from a seat, a bed, etc. Also = to wake up of sleep, synonymous with ἐγείρω, which was usual in Attic Greek, Xen. Cyrop. viii. 8, 20; also to raise or to wake up the dead, e.g. Xen. Cyrop. i. 6, ἄσκηλπτος ... ἀνεφίκηαν μὲν τεθνεότας, ποσοῦντας δὲ ίάσθαι; Hom. Π. xxiv. 551, 756, etc. So in the N. T., John vi. 39, 40, 44, 54; Acts ii. 24, 32, xiii. 33, 34, xvii. 31, ix. 41. The equally common use in the N. T. of ἐγείρω, to denote to raise from the dead, is unknown in profane Greek. — (b) Without reference to change of place or posture = to set up, to put in a place, to cause some one to come forward; e.g. μάρτυρα ἀναστήσασα, to cause a witness to come forward; τινὰ ἐπὶ τὴν καταγορίαν τινὸς, to cause any one to appear as complainant, Plut. Marc. 27. So corresponding with the Hebrew בְּצַי in Acts iii. 22, vii. 37, προφήτης; iii. 26, ὅμων πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν κ.τ.λ. The synonymous ἐγείρω is not used in profane Greek with a personal object. Matt. xxi. 24, στήριμα ἀνοικτ. = to call forth, cf. Deut. xxxv. 5; Ezra ii. 63; Neh. vii. 65.

(II) Intransitively = to stand up, and that, too, (a) with reference to a change of position, Matt. ix. 9, Luke iv. 16, etc.; from sleep, Mark i. 35; of convalescents, Luke iv. 39, vi. 8. Cf. Plat. Lach. 195 C, ἐκ τῆς νύσσου ἀναστήσας. Of the dead = to rise again, to return to life, Herod. iii. 62. 4, εἰ ὁ τεθνεὸς ἀναστήσεται; Π. xxi. 56. So in the N. T., and, indeed, ἐκ νεκρῶν, Matt. xvii. 9; Mark vi. 14, ix. 9, 10, xii. 25; Luke xvi. 31, xxiv. 46; John xx. 9; Acts x. 41, xvii. 3; Eph. v. 14. (Cf. Plat. Phaed. 72, ὄτα τῷ δυνατῷ καὶ τῷ ἀναβιώσκεσθαι καὶ τῷ τεθνεότῳ τοῦτοι ἸΩΑΝΝΑΣ γίνεσθαι καὶ τὰς τῶν τεθνεότων φυλάχθοι εἰναι, καὶ ταῖς μὲν τῇ ἀγαθαίς ἀμείων τοῖς δὲ κακαῖς κάκιοι ... where, however, Plato's meaning is not far from the ἐκ νεκρῶν ἀναστήσει in Mark ix. 9, 10; cf. Conv. 179 C, εἰνάρισμασσάς διὶ ταῖς ἐδώσεωι, τούτο τὸ γέρας οἱ θεοὶ, εἰ Αἰδων ἀνέτειλεν πάλιν τὴν ψυχὴν.) Without such addition = to rise from death, Mark v. 42, viii. 31, xvi. 9; Luke viii. 55, ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα; cf. of the death of
'Ανάστασις, in biblical Greek only used intransitively = rising up, e.g. after a fall, Luke ii. 34, οὗτος γεῖται εἰς πτώσιν καὶ ἀνάστασιν πολλῶν, cf. Rom. xi. 11. Specially of the resurrection from the dead, of the return to life conditioned by the abolition of death, see ἀνάστημα, which return, considered qualitatively, is the entrance on a life freed from death and from the judicial sentence centralized therein; cf. the connection between resurrection and eternal life in John vi. 40, 54, 39 (xi. 25), as also Luke xx. 35, οἱ δὲ καταβαθμίζοντες τοῦ αἰῶνος ἑκεῖνον τινῶν καὶ τῆς ἀναστάσεως κ.τ.λ. The last day, as the closing day, on which the judicial sentence will be finally and completely executed, is also the time of resurrection, vid. John vi. 39, 40, 44, 54. (Cf. my treatise, Die Auferstehung der Toten; ein Beitrag zum Schriftenverständnisse, Barmen 1870.) We find also (a) ἀν. νεκρών (the opposite of θάνατος, 1 Cor. xv. 21), Matt. xxii. 31; Acts xvii. 32, xxiii. 6, xxiv. 21, xxvi. 23; Rom. i. 4; 1 Cor. xv. 12, 13, 42; Heb. vi. 2. — (b) ἀν. εἰκ. νεκρών, which refers to a single case what is generally expressed in ἀνάστ. νεκρών. Vid. Luke xx. 35, οἱ δὲ καταβαθμίζοντες ... τινῶν ... τής ἀν. τής εἰκ. νεκρών; cf. ver. 36, τῆς ἀναστάσεως νιὼν δυν. Besides, only in Acts iv. 2, καταφέρρειν εἰς τῷ Ἰησοῦ τῷ ἀνάστασιν τῷ εἰκ. νεκρών; cf. 1 Pet. i. 3, δι' ἀνάστασιν Ἰησοῦ Χριστοῦ εἰκ. νεκρών; Acts xxvi. 23, πρῶτος εἰκ. ἀναστάσεως νεκρῶν. In this expression is taken for granted what John v. 29 distinguishes by ἀν. ζωῆς κρίσεως (cf. Dan. xii. 2); cf. ἀν. δικαιῶν τε καὶ δικαιῶν, Acts xxiv. 15; ἀν. δικαιῶν, Luke xiv. 14, what is particularly expressed in ἡ ἀν. ἡ πρώτη, Rev. xx. 5, 6, in distinction from ὁ δεύτερος θάνατος, Rev. xx. 6, 14, namely, that resurrection, as the final abolition of the judicial sentence, will not be the lot of all; that, on the contrary, for many the resurrection will be only the transition to the final execution of the sentence; and that these latter, after having learnt the possibility of redemption by rising from the dead, must return to death for ever; vid. θάνατος (III). Cf. 1 Cor. xv. 23; 1 Thess. iv. 16. — (c) Without addition, ἀνάστασις, resurrection from the dead, Matt. xxii. 23, 28, 30; Mark xii. 18, 23; Luke xx. 27, 33, 36; John xi. 24; Acts xvii. 18, xxiii. 8; 2 Tim. ii. 18. With John xi. 25, cf. Acts iv. 2, xvii. 18. — Of the resurrection of Christ, Acts i. 22, ii. 31, iv. 33; Rom. vi. 5; Phil. iii. 10; 1 Pet.
'Ἀνάστασις

iii. 21, cf. i. 3, Acts xxvi. 23. — We must remark further, that in Heb. xi. 35 the resurrection, which is a fact of redemption, is contrasted as the κρείσσον τῆς ἀνάστασις with a resurrection like that of the son of the Shunammite, 2 Kings iv. 36, or that of the son of the woman of Zarephath, 1 Kings xvii. 17, ἵππαζον γυναικεῖς ζητήσεις ἀναστάσεως = in consequence of resurrection.

Ἐξανάστασις, ἠ, the rising up again. Ἐξανάστασις emphasizes the change of situation stronger than ἀνάστασις. The verb is used transitively in Mark xii. 19, Luke xx. 28, εἶδαν, στέρμα; in Matt. ἀναστ. ; intransitively, in Acts xv. 5 = to come forward. The subst. only in Phil. iii. 11, and that, too, intransitively, ἀναστάσις τῆς ἐκ νεκρῶν, as in Hippocrates of the recovery of the sick; whereas elsewhere in profane Greek it is often used transitively = driving away, expulsion. With Phil. iii. 11 cf. ἐξαναστάσις τοῦ θανόντος, Soph. El. 927 = to awake the dead.

Ἄφισις, (l) transitive, to put away, to remove. Acts v. 37, ἀπεστάλη λαβὼν = to seduce, make dissolvent; so frequently in Herodotus, Xenophon, etc.—(II) Intransitive, to withdraw, to remove oneself, to retire, to cease from something; ἀπὸ τιμωκρατίας, Luke iv. 13, xiii. 27; Acts v. 38, xii. 10, xv. 38, xix. 9, xxii. 29; 2 Cor. xii. 8; 1 Tim. vi. 5 (cf. Ecclus. vii. 2). Also with the simple genitve, Luke ii. 37 (Herod. iii. 15). Of rebellious subjects, faithless friends, treacherous allies = to revolt (Herod. i. 130, ii. 30, ix. 126, and frequently). Transferred to moral conduct in 2 Tim. ii. 19, ἀπὸ αἰδίας, and specially to the sphere of religion in Heb. iii. 12, καρδία πομηρά ἀποστασίας ἐν τῷ ἁγιότητι ἀπὸ τοῦ θεοῦ ἐκτός, cf. Wisd. iii. 10, oi ἀμελεύσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάσεως; Ezek. xx. 8, ἀπεστάλησαν ἵππος ἐμοῦ καὶ ὣν ἠθέλησαν εἰσακούσαλ μου; 2 Chron. xxvi. 18, xxviii. 19.—1 Tim. iv. 1, ἁποστάσεσθαι τινα τῆς πιστεύσεως, cf. Heb. iii. 12. It is then used, standing alone, to denote religious apostasy, in contrast to πιστεύειν, Luke viii. 13, οἱ πορεύοντες πιστεύειν καὶ ἐν καρδίᾳ πεπαναστασιμοῦ ἀφίστανται, cf. Dan. ix. 9, ὅτι ἀπεστάλησαν καὶ ὅτι εἰσακούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἑκάτερον ἐν τοῖς νόμοις αὐτοῦ. Thus = to dissolve the union formed with God by faith and obedience. Hebrew = נֶאשֶׁה, נָעַשׁ, etc. In profane Greek we find neither ἁποστάσια in this sense, nor any other single word corresponding to it; cf. Xen. Mem. i. 1. 1, αἰδίκει Ἀκρατίας, σιν μὲν ἡ πόλει νομίζει θεοῦ σιν νομίζον. One could also say ἀδειον γίγνεσθαι, cf. ἀδειότερον γίγνεσθαι, Lys. vi. 32. Cf. also Socr. Hist. Ecol. iii. 12. 222 (in Suicer, Thes.), where Julian is called ὁ ἀδειοθῆς, ὁ ἁποστάτης καὶ ἀδειος.

Ἀποστασία, ἠ, falling away, e.g. of rebellious subjects, Plat. G管理人员. 1. In the N. T. used like ἁποστάσια in a religious sense, and, indeed, ἀποστ. ἀπὸ Μωσέως, Acts xxii. 21. Used absolutely, to denote the passing over to unbelief, the dissolution of the union with God subsisting through faith in Christ, in 2 Thess. ii. 3, ἐὰν μὴ ἐξηκερτήσῃ ἡ ἁποστασία, as ἁποστάσια, Luke viii. 13; Dan. ix. 9, cf. 1 Tim. iv. 1; Dan. xi. 32; Matt. xxiv. 10 seq.—For a corresponding use, see 1 Macc. ii. 15; Jer. ii. 19 (xxix. 32, the best mss. read ἐκκλίματος). Further, cf. ἁποστάσις, Isa. xxx. 1, τέκνα ἁποστάται; 2 Macc. 308
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v. 8 (Jas. ii. 11, cod. A, instead of παραβάτης); 3 Macc. viii. 3. — ἀποστασεῖς, Pa. exixi. 118; 2 Chron. xxxiii. 19, πάσαι αἱ ἀμαρτλαὶ αὐτοῦ καὶ ἀποστάσεις αὐτοῦ κ.τ.λ. = ἣς, of Manasseh's fall into idolatry.

'Ενιστήμη, (I.) transitive, to place in, to place by, etc. Usually (II.) intransitive. Middle with perf. and 2d aor. act. (a) In a local sense = to tread somewhither, to enter on, e.g. εἶν τὰν ἄρχὴν ἐνιστημεῖαθαί, Herod. iii. 67; to present oneself, to come forward, Herod. vi. 59, ἀλλοι ἐνιστήμοι βασιλείας; correspondingly, to stand upon something, to be there, e.g. Herod. ii. 179, πύλαι ἐνειστήμοι ἑκατόν. (b) In a temporal sense = to present oneself, to enter, perf. = to be present. Thus very frequently in profane Greek, e.g. Xen. Hall. ii. 1. 6, περὶ τῶν ἐνειστήμων προγόματος, relatively to the present state of affairs. Especially in Polyb., τὰ ἐνειστημένα, πόλεμος ἐνειστήμως, the present war. In the Grammarians ὁ ἐνειστήμως χρόνος = the present tense. The meaning impending, assigned to the word in this latter use, is partly traceable to the import of the present middle, present oneself, to enter, to begin, and needs correcting accordingly, e.g. ἐνειστημένου βίους, with the commencement of summer, and partly to the mistaken use of the word in the sense of hostile appearance = to put oneself in a threatening attitude, to come forward, to threaten, and correspondingly, to stand opposed, e.g. in Polyb. and Plutarch, with regard to the intercession of the tribunes of the people. Plat. Phædr. 77 B, ἐν ἐνειστήμοι τοῦ τῶν πολλῶν, ἄνω, μὴ ἀμα ἀποδημήκοντο τοῦ ἄνθρωπον διασκεδάζονται ἡ ψυχὴ καὶ αὐτὴ τοῦ εἶναι τοῦτο τέλος ὃ. In reality, this meaning does not belong to the word. The meaning adopted by Meyer on Gal. i. 4, to be in the act of entering, is due to his not distinguishing the present middle from the perf. and 2d aor. act. Hence 2 Tim. iii. 1, ἐν ἑσχάταις ἡμέραις ἐνειστηρίως καιρός χαλκοῦ = will come. The perf. part ἐνειστήμος = present, Rom. viii. 38 and 1 Cor. iii. 22, ἐνειστήματα opposed to μέλλωντα; 1 Cor. vii. 26, δει ἐνειστήμως ἀνέγειρεν, cf. 2 Macc. vi. 9; 3 Macc. i. 17; Gal. i. 4, δει ἐξέστη μὴ ἄκρα ἐν τοῖς ἐνειστήμοις αἰῶνος πονηρός, — δὲ ἐνειστήμος αἰῶν ἔντα σ o is thus equivalent to αἰών υόνως, only that the change in the form of expression is designed to make the matter more urgent, to give prominence to the personal interest. 2 Thes. ii. 2, ἐνειστήμου ἡ ἡμέρα τοῦ κυρίου, is easily explained by Matt. xxiv. 23–36; Heb. ix. 9, ὁ καιρός ὁ ἐνειστήμως, is the present, which is also in ver. 10 characterized as καιρός διαρθρώσεως.

'Εξιστήμη, (I.) transitive, to change from one condition to another, e.g. Aristot. Eth. iii. 12, ἡ μὲν λύπη ἐξιστήσαται καὶ φειδεῖ τὴν τοῦ ἐνειστήμος φύσιν. Especially, ἐξιστάναι τρώγς, to drive any one out of his mind, to confuse, often occurs, and more completely with τοῦ φρονέων, ἐκπώει, et al. Luke xxiv. 22; Acts viii. 9, 11 (cf. Buttm. § 107. 21, on ἐκπώει, I have placed). Stob. Floril. xvii. 20, νῦν δοῦνος ἐξιστήσας μέ; Polyb. xi. 27. 7, ἐξιστημεῖν τάς διοικήσεις πάντας, synonymous with following κατενεργήσαι,—(II.) Intransitive, especially the middle, also the perf. and 2d aor. act., to step aside, to go away, to yield. Especially, ἐξιστήσας φρονέων, to be out of mind, confused, also without subordinate clause, e.g. Aristot. II. A. vi. 22, ἐξιστάταται καὶ μαίνεται; Polyb. xxxii. 25. 8, θύμων λυ-
In the stronger sense of being out of one's mind, it is seldom found in biblical Greek. In N. T. only Mark iii. 21, with which cf. John x. 20. On the contrary, the word is used in biblical Greek in a weakened sense = to be confused, perplexed, synonymous with ἄθεμα, Acts ii. 7, etc., denoting the state of mind caused by miraculous, inexplicable occurrences, cf. Mark vi. 51, 52, δεικταστο. οὖν γάρ καὶ ἑκάστημα τῶν λογισμῶν; Isocr. ad Phil. (Raphel on Mark iii. 21), ὥσπερ δὲ τὸ γὰρ γέρας ἑκάστημα τοῦ φρονεῖν. So also Luke ii. 47, viii. 56; Matt. xii. 23; Mark ii. 12, v. 42; Acts viii. 13, ix. 21, x. 45, xii. 16. So frequently in the LXX. of the emotions of fear, astonishment, etc. Ex. xviii. 9, xix. 18; Gen. xxvii. 33, xliii. 34; Hos. iii. 5. The word denotes ecstatic conditions neither in prose nor in biblical Greek. The passage, 2 Cor. v. 13, ἐστι γὰρ ἑκάστημα, θεός: οὗτος σωφρονίσεσθαι ὑμῖν (cf. ver. 12 with ii. 14 sqq.), speaks as little for the same as Mark iii. 21; we should rather compare 2 Cor. xi. 17, 18.

The term occurs in this sense in prose Greek by the Neo-Platonists. The term occurs in this sense, first in Philo, who explains it in connection with Gen. ii. 21, xv. 12, where the LXX. translate προορίζων ἀποτελεῖ. (Isa. xxix. 10 = πνεύμα κατανύξων.) Without reference to these passages, Philo explains ἑκάστημα as η ἡμεία καὶ ἰδιωτικὰ τοῦ νοοῦ, αἱ ενθουσιώδεις καὶ θεοφόρητα τοῦ πάθος (guis τερ. τόν. Haer. 510 sqq., ed. Mang.); ibid. 511, τῇ δὲ προφητικῇ φέρει τοῦτο συμβαίνειν; ἐξοικεῖται μὲν γὰρ ἐν ἡμῖν ὁ νοῦς κατὰ τὴν τοῦ θεοῦ πνεύματος ἀφίξει, κατὰ δὲ τὴν μετανάστασιν αὐτοῦ πάλιν εἰσοικεῖται. Θέμα γὰρ οὐκ ἔστι θυμικὸν ἀναβάστη ἀνυψώσει; δὲ τοῦτο ἡ θυσία τοῦ λογισμοῦ καὶ τὸ περὶ αὐτὸν σκότος ἑκάστημα καὶ θεοφόρητον μανιαν ἐγέννησε. For Philo, then, ecstatic states are those in which man receives supersensuous, divine revelations, in which, on the one hand, the limits of ordinary powers of receptivity are broken down, whilst, on the other hand, they are contracted; therefore, as e.g. in the case of Balaam, Num. xxiv. 3, 4, xxii. 31, of the servant of Elisha, 2 Kings vi. 17; Jer. i. 11, 13. The biblical expression for this is, to
have the eyes opened, to see visions. Cf. Luke xxiv. 16. Comparing herewith the N. T. passages, Acts x. 10, xi. 5, xxii. 17, we find that ecstasy is that condition in which men, who are naturally unfit for the apprehension of supersensuous things, receive supersensuous revelations, whether in the form of symbols shown to them,—like the cloth containing animals in Peter's case, Acts x. 10, xi. 5, the almond branch and the boiling pot, with Jeremiah, i. 11, 13, or realities, as in the case of Balaam, of the servant of Elisha,—the state in which a man is either transported out of the sensible bounds which previously limited his perception, cf. Rev. i. 10, ἐγενόμην ἐν πνεύματι, 2 Cor. xii. 1 sqq., or in which these bounds momentarily disappear, as in the case of Zacharias, Luke i. 11 sqq. We might apply this term to all the states, of various degrees of strength, in which men have received divine communications, cf. Delitzsch, Bibl. Psychol. v. 5.

**Kaθasthmi**

1. (I) transitive, (a) to set down, to bring to, Acts xvii. 15 (Tisch. καθιστάνοντες); (b) to place anywhere in an office, in a condition, etc., e.g. εἷς ἀρχιπελαγδάρχης, ἢς ἀνακολούθησα, etc. So Matt. xxiv. 45, 47; Luke xii. 42, 44; Acts vi. 3; Matt. xxv. 21, 23 (Heb. ii. 7, Received text). (c) With double accusative = to make somebody something, to put in a situation or position. This primarily in reference to an office or business which is assigned = to appoint any one as something, e.g. βασιλέα, ἄρχοντα, ἐπίτροπον. So Luke xii. 14; Acts vii. 10, 27, 35; Tit. i. 5; Heb. vii. 28, v. 1, viii. 3. Then of the most various conditions or situations, e.g. Plut. Phileb. 16 B, οὗ μὴ ἦστι καλλίων ὡς οὓς ἄν γένοντο, ἢς ἔγεν οἰκαστής εἰμὶ ἄσι, πολλάκις θεὶς ἡ ζῆν διαφυγόν ἐρήμων καὶ ἀπορον καταστήσετε; Eurip. Androm. 636, κλαυόντα σε καταστήσας. So is Rom. v. 19 to be understood, ὅπερ γὰρ διὰ τῆς παρακολούθησα τοῦ ἐνος ἀνθρώπου ἀμαρταλακτος κατεστάθησαν οἱ πολλοὶ, οὕτως καὶ διὰ τῆς ἑπακολούθησα τοῦ ἐνος ἰδίαις κατασταθῆσαται οἱ πολλοὶ. The choice of the somewhat peculiar term instead of the more simple γένοςθαι, is not to be explained on the supposition that the word in these connections means to present, to cause to appear,—a false supposition, since καθιστάναι, unlike συνιστάναι, denotes an actual appointment or setting down in a definite place, whereas the reference to others has to be indicated by the context or by the peculiarity of the situation, e.g. Thuc. ii. 42, τὴν εὐθυγράμματα αὐθένταν οὐκ ἔπειτα καθιστάναι; Soph. Ant. 653, ἰσυδη γ' ἐμαυτοῦ οὐ καταστήσω σέ πόλει. Further, such a supposition leaves unexplained phrases like Isocr. 211 C, ἐντόπιον τοῦ βίου καθιστάναι = to make one's life miserable, as also the use of the passive as synonymous with γένοςθαι, e.g. Eurip. Androm. 385 sq., καὶ λαγοῦσα τ' ἄθλα καὶ μη λαγοῦσα δυστυχής καθιστάμει (which is not to be confounded with the present middle). Compare, too, the corresponding use of the intransitive senses, e.g. Soph. Oed. Col. 356, φίλαξ δὲ μοι πιστῇ κατέσθη. The choice of the expression in Rom. v. 19 rather arose, partly from its not being simply the moral quality that is referred to, but, above all, the thence resulting situation of those who are sinners (cf. ver. 18, which serves as foundation for ver. 19), partly from regard to the influence exercised from another quarter, especially to the idea of δικαίωσις, inasmuch as it is a μετάβησις.—2 Pet. i. 8, οὖν ἄρχοντες οὐδὲ ἀκάρτους (οὐκ)
καθίστησιν.—(II.) Intransitive, to exist as something, cf. above cited, Oed. Col. 356. The present middle = to take a character or position, to come forward, to appear. So Jas. iii. 6, iv. 4, δι' αυτοῦ βουλήθη φίλος εἶναι τοῦ κόσμου, ἐχεῖτο τοῦ θεοῦ καθίσταται. To understand this as present passive = γίγνεσθαι, increases the obscurity of the passage, and is itself rendered awkward by the relation of this sentence (οὖν) to the previous one.

'Αποκαθιστήσεις, Acts i. 6, -άσκος; Mark ix. 12, -στάω; cf. Winer, § 14. 1; = to set again in a place, to bring back. (I.) τ' δ', to reinstate anything, e.g. τοὺς νόμους, Dem. xviii. 90, etc. So in N. T. Matt. xvii. 11, cf. Mark ix. 12, of Elias, Ἡλίας μὲν ἔρχεται καὶ ἀποκαθιστήσει πάντα. It depends mainly on understanding rightly the object πάντα, which is rendered indistinct by its generality. The expression refers primarily back to Mal. iii. 22 (iv. 4), ἀποκαθιστήσει καρδίαν πατρός πρὸς νόμον κ.τ.λ. In what breadth of meaning the passage must be taken, we learn from Luke i. 17, cf. ver. 16. This consideration, alone, however, does not render it intelligible. Equally impossible it is to explain the ἀποκαθιστήσει πάντα in its biblical connection by means of Ecles. xlviii. 10, ἔπιστρέφαι καρδίαν πατρός πρὸς νόμον καὶ καταστήσῃ φυλάκα Ἰακώβ, or by the notions of the Talmud; cf. Lightfoot, Hor. Heb. Matt. xvii. 11, "Purificabit nothos usque restituat congregationi, Tr. Kiddush. Ixxi. 1; Jerusalem reddet urnam Mannaem, phialam sacri olei, phialam aquae, et sunt qui dicit virgam Aaronis, Tanchum in Exod. i." Rather do the words of Elijah in 1 Kings xix. 10, 14, suggest the correct interpretation,—the interpretation, too, which answers to the character of the sacred history,—namely, that the passage treats of the restoration of the covenant that had been deserted by the people. Thus is explained, also, the expansion of the prophecy in question, Luke i. 16, 17, as well as the connection with Moses in which Elias appears on the mount of transfiguration, cf. Mal. iii. 24 (iv. 6). The context in Matthew and Mark thus also receives its due emphasis. (II.) ἀποκαθιστήσει τ' αὐτόν, to bring something back to somebody, to return. Heb. xiii. 19, ζητάων ἀποκαθισταθῆναι οὐν; cf. Polyb. iii. 98, ἡ εὐτυχία τοῦ ἄνθρωπον ἀποκαθιστήσατε τοῦ γονέως καὶ τοὺς πόλεος. With Acts i. 6, εἰ ἐν τῷ κρίνει τοῦτο ἀποκαθιστάσατε τὴν βασιλείαν τῷ Ἰσραήλ, Raphael compares Polyb. ix. 30, καὶ τοὺς νόμους καὶ τὸ πάσχαν οὑν ἀποκαθιστήσατε πολίτευμα. As to the thing meant, compare, besides, the prophetic passages, Mic. iv. 7, 8, v. 3, Amos ix. 11, especially Mark xi. 10, εὐλογημένη ἡ ἐρχομένη βασιλεία τοῦ πατρὸς ήμῶν Δαυὶ; Matt. xxii. 43, ἀρκεῖται αὕτης οὐν ἡ βασιλεία τοῦ θεοῦ κ.τ.λ. (III.) The passive = to be recovered, of sick persons, diseased members. Matt. xii. 13; Mark iii. 6, viii. 25; Luke vi. 10.

'Αποκαθιστήσεις, ἡ, restitution of a thing to its former condition, rerum ex turbis in priorum ordinem restitutio (Bengel). Polyb. iv. 23, δοὺς δὲ τὸν γεγονότος κυνήματος εἰς τὴν ἀποκαθιστήσεις ἔθη τὰ κατὰ τὴν πόλιν.—Acts iii. 21, δι' εὐφρατοῦ μὲν δεῖξαται ἄχρι χρόνων ἀποκαθιστάσασος πάντων δὲν διάλυσεν ὁ θεοῦ διὰ στόματος τῶν ἀγγείων αὖ' αἰώνιος αὐτοῦ προφητῶν. The relative δὲν cannot refer to πάντων, because, in that case, the assimilated relative clause would be a limitation, instead of the addition, of
a new attribute (cf. Krüger, § 51. 10). It must therefore be taken as an attribute of χρόνων ἀποκ., of which times, as object of ἐδέσαν, cf. Col. iv. 3; 1 Cor. xiv. 2, 3; Heb. ii. 3. (The masculine construing of πάντων does not correspond with the combinations cited under ἀποκαλιθημ.) We then see that the contents and goal of the prophecy are the same in ἀποκ. πάντων, as in παλαγγελεῖα (which see), Matt. xix. 28; cf. Joseph. Ant. xi. 3. 8, 9, where παλαγγ. is used interchangeably with ἀποκ., Rev. xxi. 5; Rom. viii. 19 sqq. The promise of salvation, so long as it has existed (cf. ἀπ. αἰῶνος), has treated of the doing away with the condition brought about by sin, and the restoration of the paradisiacal state willed by God. Cf. Isa. xi. 3, 5, etc.

Συνιστήμη, secondary form συνιστάναι, 2 Cor. iii. 1, v. 12, x. 12, 18; Gal. ii. 18.—

(I) Transitive, to place together, to bring together, to produce, to arrange. (a.) With a thing as object, to restore or represent, to produce or set forth, the latter with a certain emphasis corresponding with the strictly complex act denoted by the word. In profane Greek, the LXX, and Apocrypha, often also in the middle; in the N. T., only in the present and 1st aorist active. The meaning becomes more defined according to the object whose setting forth or production involves different kinds of procedure, and requires varied complications, e.g. πράγμα = to accomplish; πόλεμον = to set on foot; συνηθήσεως = to prepare; πόλεως = to found; πολυτελεία = to establish, and others. Philo and Josephus use it of the creation of the world; Philo, de opif. Mund. 4, Θεός δὲ μεγαλότων κτίσεων διανοηθεὶς ἐνεῳσε πρῶτον τοὺς τόπους αὐτῆς, ἐξ διὸν κόσμων νοητῶν συνηθήσεως ἀποτελὲ τῶν αἰσθητῶν; Joseph. Ant. xii. 2. 2, τὸν ἀπαντὰ συνηθήσεως δεδομένον καὶ οὕτως καὶ ημεῖς συνιστάμεθα = to create an ordained and substantial whole. In mathematics to describe or make. Also = to prove, to lay before, to fix; in the middle = to stand fast; cf. Polyb. iii. 108. 4, διότερ ἐπιράτῳ συνιστάναι δὴ κ.τ.λ.; v. 67. 9, οἱ δὲ τά πᾶν αὐτῶν ἐπειρώντο συνιστάναι; Aristot. de Plant. i. 1, συνιστάτων πάντων ἦκουσιν ἢ οὖχι τὰ φυτὰ ψηχὺν; i. 2, κάπεταν συνιστάτω ὡς τὸ φύτον ἐκ τοῦ κρείττονος παρὰ τὸ ξύλον. Also of actual proof, Polyb. iv. 5. 6, ἐπὶ δὲ πᾶν τοῦτον συνιστάναι τὴν ἑξακολουθήσαντι εὑρονο καὶ. See under (b.) Rom. iii. 5, εἰ δὲ ἡ ἄκουσα ἡμῶν θεοῦ δικαιώσεως συνιστάσθη; v. 8, συνιστάσθη δὲ τὴν ἐν τούτῳ ἁγαπηθὲν τὸ θεὸς εἰς ἡμᾶς δὴ κ.τ.λ. These are the only two places in the N. T. in which it is joined with a thing as object. Still it is clear that the simple meaning, to show, to represent, does not satisfy the context, which demands an import such as is found elsewhere in the Pauline writings (in which alone the word occurs), and indeed usually (b.) with personal object, either with two accusatives, Gal. ii. 18, παραβάτην ἕμαυτων συνιστάναι; 2 Cor. vii. 11, συνεπιστέασαι ἐναυτοῦ ἀγαθὸς εἰμι; cf. Phil. quia ver. diue. haer. 517, συνιστάσσῃ αὐτῶν προφητήν; Joseph. Ant. vii. 2. 1, συνιστάσθη ἐναυτὸς ὦς ἐνόμος, where the second object has the emphasis; or the perfect with simple accusative = to exhibit, to represent one rightly, to command, to praise; so often in Xenophon, Plato, Democritus, Plutarch; Hesych. συνιστάσθαι ἐπικεφαλήν; Rom. xvi. 1, συνιστήμεν ὡς Φωβηθήν; 2 Cor. iii. 1, ἀρχίσας πάλιν ἐναυτὸς συνιστάναι; ἡ μὴ χρήξκομεν διὰ τοῦτο συνιστάκει...
(II.) Intransitive, 2d aorist and perfect, in the N. T. only the perfect— to stand together, to exist, either with or against one, in a friendly or hostile sense, never, however, to denote mere juxtaposition; accordingly, in Luke xi. 32, καὶ τοὺς δύο ἀνδρας τοὺς συνεστάτας αὐτῷ, the choice of the word refers back to ver. 31. Then— to stand together, to subsist, answering to the transitive to restore, to put down, to arrange. Thus ἐκ τούτων, to consist of something, Xen. Mem. iii. 6. 14, ή τὼν ἐξ οἰκεῖων συνέστηκε, to have stability, e.g. Aristot. Eth. Eud. vii. 9, τὸ κοινὸν πᾶν διὰ τοῦ διακόου συνέστηκεν (cf. συνεστηκός, synonym with πέπηγος, Id. Meteor. iv. 5). So 2 Pet. iii. 5, τῇ ἐξ ὅθεσιν καὶ διὶ ὅθεσιν συνεστῶσα, τὸ τοῦ θεοῦ λόγον (Gen. i. 2; 1 Pet. iii. 20); Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν; cf. Heb. i. 3, φέρων τὰ πάντα τῷ ρήματι τῆς δυνάμεως αὐτοῦ.

Εἰσόρατος, ἢ, not proved to exist in profane Greek till Sextus Empiricus (the 2d century A.D.), which has probably occasioned the reading ἐπίστασις (cf. 2 Macc. vi. 3) in both places in the LXX. On the other hand, in the LXX, and Josephus.—Num. xxvi. 9, αὐτῶν εἰσόρατοι οἱ ἐπισυνεστάται ἐπὶ Μωυσείν καὶ Ἀραὼν ἐν τῇ αὐτῇ τῆς ἐπισυνεστάσεως κυρίου; xvi. 40, δασφρὸς Καρδέ καὶ ἡ ἐπισυνεστάσις αὐτοῦ—insurrection, rebellion, from ἐπισυνεστάσιμος, intransitive, and in a hostile sense, to stand together against, to rebel, Num. xiv. 35, xxvi. 9; in a friendly sense, to stand by or together with, to unite together, in Sext. Emp. The substantive occurs only in a hostile sense, so also in Josephus, C. Apion. i. 20, διὰ τῆς αὐτῆς ἐπισυνεστάσεως; Sext. Emp. adv. Eth. 127, πλεώνων κακῶν ἐπισυνεστάσεων. It has the same sense in Acts xxiv. 12, ἐπισυνεστάσιν δύχαυ, and will also have the same in 2 Cor. xi. 28, χαρίς τῶν παρεκτῶν ἡ ἐπισυνεστάσις μου (genitive of the object, as in Num. xxvi. 9), ἢ καθ’ ἡμέραν κ.τ.λ.—conclusively in relation to that which πολλάκις (ver. 26 sqq.) the apostle had to encounter, which presented itself in opposition to him.

Ὑποστάσις, ἢ, (I.) transitively, setting under, laying the foundation.—(II.) Intransitively, (a) stay, support, foundation, substructure, Diod. Sic. i. 66, xiii. 82; cf. Ezek. xliv. 11; (b) figuratively, that which lies at the foundation of a matter, e.g. the subject on which one writes, speaks, etc., the matter treated of ("sujet"); Polyb. iv. 2. 1, καλλιτευμένη ὑποστασιν ὑπολαμβάνοντες εἶναι ταύτην (if this example of the usage, which is apparently the only one adducible, ought not to be referred to the other, namely, design, project). We have an analogous use in 2 Cor. ix. 4, μὴ πᾶς...κατασκευαζόμενος...ἐν τῇ ὑποστάσις ταύτη, and xi. 17, ἐν ταύτῃ τῇ ὑποστάσει τῆς καθήσεως, which is explained after the example of Theophyl., ὑπόστασιν τὴν ὑπόθεσιν, τὸ αὐτὸ τὸ πρῶτον, ἢ τὴν ὁμοίως τῆς καθήσεως νόει. But it is not perceived why the apostle, without apparent reason, those so striking an expression instead of the commoner πρῶτον, 2 Cor. vii. 11; 1 Thess.
Τπόστασις 315

Kαθαρός

Kαθαρός, ἄ, ὄν, connected with the Latin castus and the German "heiter"—pure, clean, without stain, without spot, synonymous with ἁμαρτον; free from mixture, synonymous with ἀκρατος—clear; cf. Xen. Cyrop. viii. 7. 20, ἀκρατος καὶ καθαρὸς ὁ νοῦς; Jas. i. 27, ὑβρισκεια καθαρὰ καὶ ἁμαρτον.—(I) In a physical sense, of vessels, clothes, etc., Matt. xxiii. 36, xxvii. 59; Rev. xv. 6, xix. 8, 14, xxi. 18, 21.—(II) Transferred to the sphere of morals, e.g. Pind. Pyth. v. 2, καθαρὰ ἀρετή; Plat. Rep. vi. 496 D, καθαρὸς ἀδίκιας τε καὶ ἀνυσίων ἔργων; Crat. 403 E, ψυχή καθαρὰ πάντων τῶν περὶ τό σώμα κακῶν καὶ ἐπίθυμων. In later Greek, ἀπό τινος instead of the simple genitive, e.g. Dio
Cass. xxxvii. 24, καθαρὸν ἀπὸ πάντων αὐτῶν ἡμέραν ἄκριβῶς τηρήσαι. We meet more frequently the phrase καθαρὰ χεῖρας in Herod., Aesch., Plut., etc. Plut. Pori. 8, οὐ μόνον τὰς χεῖρας διὰ καθαράς ἐνεχει τῶν στρατηγῶν, ἀλλὰ καὶ τὸς ἄπειρον; cf. Job ix. 30, xxi. 30; Xen. Σφρ. viii. 7, ἐργα καθαρὰ καὶ ἕξω τῶν ἀδίκων; cf. μιασμα, of a crime. See under καθαρίζω. Καθαρὸν denotes both moral purity and innocence; (a) the former in Matt. v. 8, οἱ καθαροὶ τῇ καρδίᾳ; 1 Tim. i. 5, ἀγάπη ἐκ καθαρῆς καρδιᾶς (cf. 1 Pet. i. 22, ἐκ καρδίας ἀλλήλων ἀγαπήσατε, where the Received text has ἐκ καρδιάς καθαροῦς) and καυχόντες ἀνεκτόρητα; 2 Tim. ii. 22, ἐπικαλείσθαι τῶν κύριον ἐκ καθαρ. καρδίας. Jas. i. 27, see above. The phrase καθαρὸς τῇ καρδίᾳ, καθ. καρδία, answers both to the Heb. בַּרָך הָב, Ps. xxiv. 4 (Ps. lxiii. 1 = εὐθύς τῇ καρδίᾳ; Acts viii. 21, ἡ καρδία σου οὐκ ἐστίν εὐθεία ἐναντίον του θεοῦ, cf. Job ix. 30, xxi. 30; xxxiii. 9, καθαρὸς [αἵμα] εἰμί σὺν ἁμαρτον, ἁμαρτόπος εἰμί, οὐ γὰρ ἁμαρτήσας; viii. 6, εἰ καθαρὸς εἰ καὶ ἀλληλοκαταθλίπτως, and to ἀληθινός, Prov. xxii. 11 (ὅσια καρδιᾶς; ἀληθινὸς, Ps. li. 12). In the N. T. passages and in most of the O. T., the meaning, which lies on the surface, is pure, ἁπλός, cf. Gen. viii. 21.—Then (b.) = guileless, Acts xx. 26, καθαρὸς ἐν τῇ αἵματος, and without such an addition in Acts xviii. 6. Also equivalent to purifiz, John xv. 3, καθαρὸς ὑπὸ σπείρας ἠλευθέρως ἐν καθ. καρδίᾳ; 2 Tim. i. 3, τῷ θεῷ λατρείαν ἐν καθ. σ., cf. 1 Tim. i. 15, μελαντος αὐτῶν ὁ νοῦς καὶ ἡ συνείδησις, opposed to παντοτε καθαρὰ τῶν καθαρῶν, denotes a conscience troubled with no guilt, as well as a conscience freed from guilt; cf. with 2 Tim. i. 3, Heb. ix. 14, τὸ αἷμα τοῦ Χριστοῦ καθαρεί τήν συνείδ. ὧμοι ὁ ποῦ νεκρῶν ἐργάσατο εἰς τὸ λατρείαν θεῷ γινώσκεται. It is finally to be remarked that καθαρός is applied (c) to so-called Levitical, ritual, or theocratic cleanliness (see καθαρίζω), as opposed to κοινὸν οὐκ ἄκαμπτος; cf. Heb. ix. 13, ὡς ἐκποιήσεις τῶν κεκοσμημένων πρὸς τὴν τῆς σαρκός καθαροτήτα; Acts x. 15, xi. 19; Rom. xiv. 20, πάντα μὲν καθαρὰ; cf. ver. 14, oὐδὲν κοινὸν δι’ αὐτοῦ εἰ μὴ τὸ λογικόν τοῦ κοινοῦ εἶναι, ἐκεῖνον κοινόν. Κοινὸν is common in the sense of unclean, i.e. connected with sin, inasmuch as that in which the whole world shares cannot be admitted into the sphere of the fellowship of God until it is taken out of connection with the world (cf. ὡς ἐκποιήσεις πρὸς καθαροτήτα), until in some way or other, by washing, etc., or prayer (on Rom. xiv. 14, Tit. i. 15, cf. 1 Tim. iv. 4, 5), really or symbolically, that is removed, which indicates a connection with the world estranged from fellowship with God; Mark vii. 2, κοινὸν χρησίν τοῦτο ἐστὶν ἄνυπτον; Matt. xxiii. 26; Luke xi. 41. See under καθαρίζων.

Καθαρεῖ, fut. -αρεῖ, to cleanse, to purify; John xv. 2, καθαρεῖ τὸ κλήμα ἵνα καρπὸν πλείους φέρη = κλᾶν, later κλαδίζων, κλάδευσω; cf. Phœ. de Somn. ii. 667, ed. Mang., καθάρετε τῶν δέντρων ἐπιφύονται βλαστάσαι περισσότερα, μεγαλεῖ τῶν γενεσίων λάβας, ὡς καθαρίζοντι καὶ ἀποτίθεντι προοίμων τῶν ἀναγκαίων οἱ γεωργοῦντες οὕτω τῷ ἄλλῃ καὶ ἀκόφω βίῳ παραίδησιν ἢ κατεφευγόμενο καὶ τετυφομένο, οὐ μέχρι ταύτης τῆς ἡμέρας
Kαθαίρω = καθαρίζω, only in biblical and (though rarely) in ecclesiastical Greek = to cleanse, to free from dirt or uncleanness; Matt. xxiii. 25; Luke xi. 39; Mark vii. 19. Used of Levitical or ritual cleansing in opposition to κούον, cf. Acts x. 16, xi. 9, δ' θεός καθαρίσας, συμ μόνον. See under καθαρός. Used of the removal or healing of leprosy, which excluded the person affected from the community of the people of God because he was ἀκάθαρτος; cf. the remarks of Bähr, Mos. Cult. ii. 460, who, in view of Num. xii. 12, 2 Kings v. 7, aptly designates leprosy living death; so Matt. viii. 2, 3, x. 8, xi. 5; Mark i. 40, 41, 42; Luke iv. 27, v. 12, 13, vii. 22, 25, xvii. 14 = καθαρίζεσθαι; Lev. xiii. 13, etc. Against the explanation formerly in vogue of Matt. viii. 2, 3 = to declare clean, it is aptly remarked by Kypke, Observ. Sac., "sic Christo aliquid tribueretur, quod ipse tamen, sec. v. 4, a sacerdotibus fieri debere jussit." In a moral sense, 2 Cor. vii. 1, καθαρίσαμεν ἑαυτούς ἀπὸ πάντος μολυσμοῦ κτλ.; Jas. iv. 8, καθαρίζεσθαι χείρας, ἀμάρτωλοι, καὶ ὠργαστῇ καρδίας; cf. Prov. xx. 8.

Transferred to the religious sphere, it is used by the LXX. and in the N.T. like καθαίρων in profane Greek = to purify by propitiating, εξιπάτειρε, lustrate. So, in particular, Herod., Xen., Thucyd. Herod. i. 43, ὁ καθαρῆς τοῦ φόνου; 44, τὸν αὐτὸν φόνον ἐκάθαρσε; 35, ἄπαχαίται καὶ τὸ Χριστὸν ἑαυτῷ ἀμαρτήσας καὶ τὸν καθαρὸς χείρας... παρελθὼν ἐκ οὗτος ἐν τῷ Κριόσιν οικία κατὰ νόμον τοὺς ἐφορέας καθαροῦν ἐβεβαιώθη. Κριόσις δὲ μὲν ἐκάθαρα. Εἰτε δὲ παραπλήσιον ἡ κάθαρος τούτων Ἀνδώικας καὶ τούτων Ἔλληνας. Xen. Anab. v. 7. 35, ἔβαθος καὶ καθάρας ἡ στράτευμα, καὶ ἐγκύνητο καθαρός; Thuc. iii. 104; Plat. Legg. i. 868 A, the middle opposed to τὸ βλέψιν, τὴν βλάσφημην δίκαια; Phaeas. 113 D, καθαρισμόν τὸν το ἀδικημάτων διδόντες δίκαια; cf. Legg. 872 E, τὸν γὰρ κοινὸν μιαθέντος αἵματος οὐκ εἶναι καθαρῶν ἄμην, οὐδὲ ἐκπληθέντος ἐθέλεις γένοσθαι τὸ μακρὺν, πρὸν φόνον φόρο γίνου χάριν δραίοσα σφυχή τις καὶ πάντας τῆς ζωγραφινείας τοῦ θυμοῦ ἀφιλασφαλῆς κομίσῃ. Cf. Nægelsbach, Nachkom. Theol. p. 536, "Ταλαιπωρία requires καθαρούς as its supplement, the washing away of the μίσσα of guilt cleaving to the sinner."—This usage enables us to explain why the LXX. render not τῷ, but in Ex. xxix. 37, xxx. 10, τῷ also, by καθαρίζων, as ἔβαθος in Ex. xxix. 36, xxx. 10 = καθαρισμός. τῷ, indeed, is mostly applied to Levitical purifications; but it is also used of the purification from sin effected by means of propitiation. It occurs conjunctive with τῷ in Lev. xvi. 30, ἐξιλάσεται περὶ ἑαυτοῦ, καθαρισαί ἑαυτὸ ἀπὸ πασῶν τῶν ἀμαρτιῶν ἑαυτοῦ ἀτυχον καὶ καθαρισθῆσθε; cf. vv. 32–34. Further, cf. xvi. 19, 20, ἑπι τὸ θυσιαστήριον ἀπὸ τοῦ ἀἵματος... καὶ καθαρεῖται αὐτὸ καὶ ἄγιασει αὐτὸ ἀπὸ τῶν ἀκαθαρσίων τῶν υἱῶν Ἰσραήλ, καὶ συνελέεται εξιλασθήσεται τῷ ἑαυτῷ ἐκ τουτέστατος. Further, Num. viii. 21, in the account of the consecration of the Levites, where the purification was not merely ritual, cf. viii. 7,
12, 21, where ver. 21, εξιλάσατο περὶ αὐτῶν ἀφανίσασθαι αὐτῶν; Ps. li. 4, 9; Jer. xxxiii. 8. In general, we must abide by the position that the idea of a seriously-meant purification from sin lies at the basis of τῆς, even where it is used of Levitical purifications (cf. the sin-offerings in the laws relating to purification), even though the impurity is to be regarded less as the result of misconduct than as the suffering of what community of nature infected with sin brings in connection with such processes as generation, birth, death, etc. The not quite rightly so-called Levitical, or better, theocratic uncleanness, is the consequence rather of the bearing than of the committal of sin. For this reason the purification connected with propitiation does not materially differ from that which was prescribed for Levitical impurity. One might say, on the one hand, it is the personal appropriation of propitiation; on the other, where there was no personal guilt requiring propitiation, it was deliverance from the suffering of sin. **Kαθαρίζεται accordingly holds a middle position between ἱλάσεσθαι and ἀνάλεξιν;** see the passages quoted, as also Ex. xxix. 37, καθαρίζεται τὸ θυσιαστήριον καὶ ἀνάλεξις αὐτῷ καὶ ἀπέστας τὸ θυσιαστήριον θάνατος τὸν ἀνάλεξιν; Lev. viii. 15, ἐκαθαρίσασθαι τὸ θυσιαστήριον καὶ ἔγινεν αὐτῷ τὸ ἱλάσασθαι ἐπ’ αὐτοῦ, where καθ. = καθάρ. So also in the N. T., especially in the Epistle to the Hebrews, which, above all other N. T. books, is closely related to the O. T., and shows the influence of the Greek literature. There the word καθαρίζεται holds the same position as a term. techn. that is held by δικαιοῦν in Paul’s writings, with the difference that what in δικαιοῦν (also holding a midway position between ἱλάσεσθαι and ἀνάλεξιν) appears as a judicial act, in καθαρίζεται is represented as an effect produced in the object itself; δικαιοῦν, on the contrary, refers to an effect produced on the relation of the object to God. This corresponds with the point of view from which the Epistle to the Hebrews speaks of the law; see νόμος. In the Epistle to the Hebrews καθαρίζεται has various objects. (1) The person and the conscience, Heb. ix. 14, τὸ αἷμα τοῦ Χριστοῦ καθαρίζει τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύον τοῖς Θεῷ κατωτέρους; cf. x. 2, διὰ τὸ μηδεμίῳ ἐχειν συνείδησιν ἁμαρτιῶν τοῖς λατρεύοντας ἐπάξ εἰς καθαρίσασθαι. According to this, purification is the removal of our consciousness of guilt by the appropriation of the atoning sacrifice of Christ (vid. αἷμα). (2) With impersonal objects, such as the sanctuary and its vessels, Heb. ix. 22, ἐν αἷμα πάντα καθαρίζεται, καὶ χορίς αἵματεκχυσίας οὐ γίνεται ἄφεσις; ver. 23, ἀνέγκει οὖν τὰ ἵπποιματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίσασθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττοσιν θυσίαις παρὰ τάτας. According to this, purification is a removal of our sins out of the consciousness of God (cf. x. 17; Lev. xvi. 16) as the condition of ἄφεσις, and therewith of the purification of the conscience. **Kαθαρίζειν, therefore, in itself is equivalent to ἀφαιρέω ἁμαρτίας, Heb. x. 4; περιελὼ ἁμαρτίας, x. 11; it puts it, however, that our guilt is removed both from God’s consciousness and also from our own by virtue of the appropriation or acceptance of the atoning sacrifice. The sanctuary for purification, as the place of divine intercourse with men, is made impure by the intervention of sin, Lev. xvi. 16. Hence the purification thereof may be explained as the removal of our sin from the consciousness of God, cf. Jer. xxxi. 34.
In the remaining passages of the N.T., καθαρίζων, likewise synonymous with ἀφαιρέων ἁμαρτίας, is conjoined with ἁγιάζων, but without the dogmatic precision of the Epistle to the Hebrews. Eph. v. 26, ἵνα ἄφητι ἁγίασιν καθαρίσων τῷ λοιπῷ τοῦ ὄφελος κ.τ.λ.; Tit. ii. 14, ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἁμαρτίας καὶ καθαρίση λαὸν περιστέρων. In closer approximation to the usage of the Epistle to the Hebrews, is 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, the result of the atoning sacrifice; 1 John i. 9, ἵνα ἀφημένη ἡμῶν τῆς ἁμαρτίας καὶ καθαρίζῃ ἡμᾶς ἀπὸ πάσης δίκαιας, where the explanation of E. Haupt, that the former refers to the actus foresis, and καθ. ἀπὸ κ.τ.λ. to the renewal of the man by virtue of the indwelling δικαιοσύνη, contradicts alike the conception of δικαιοσύνη and the conception of δίκαιος, which describes the nature of the ἁμαρτίας and the condition of the subject brought about by them, apart from the fact that it is an error to confound the conception of purifying with that of renewal, cf. 1 John iii. 3–9. Worthy of note is, further, Acts xv. 9, οὐδὲν διεκρίνεις μεταξὺ ἡμῶν τὲ καὶ αὐτῶν, τῇ πιστεῖ καθαρίσαι τὸς καρδίας αὐτῶν, where the expression is defined by what is related in Acts x. 15, 34, xi. 2 ff.

Καθαρίζω, purification, for which in profane Greek is used καθαρίζω σώματος, process of purification, sacrifice of purification, Plat., Plut. LXX. — εἰ ἁμαρτίας, Lev. xxiv. 32, xv. 13; 1 Chron. xxiii. 28; ἡμᾶς, Ex. xxix. 36, xxx. 10. Of the purification of women (Aristot. l. a. vii. 10), Luke ii. 22. Of ritual purification, in Mark i. 44; Luke v. 14; John ii. 6. The baptism both of John and Jesus is designated καθαρισμὸς in John iii. 25, by which the connection between it and the ritual process of purification (cf. Ezek. xxxvi. 25) and its combination with propitiation (vid. καθαρίζειν), is made evident; hence βάπτισμα μετανοίας εἰς ἀφεσίν ἁμαρτίας, Luke iii. 3; Mark i. 4; Acts ii. 38. Heb. i. 3, καθαρισμὸν ποιησάμενος τῶν ἁμαρτιῶν ἡμῶν, denotes the objective removal of our sins, cf. Heb. ix. 22, 23; Plat. Rep. ii. 364 E, καθαρισμοί ἀδικημάτων. Job vii. 21, ἤνεα γίνεται = των καθαρισμῶν τῆς ἁμαρτίας. In 2 Pet. i. 9, λήσθην λαβέων τοῦ καθαρισμοῦ τῶν πάλαι ἀυτοῦ ἁμαρτημάτων, on the contrary, it denotes the purification accomplished in the subject, the propitiation appropriated by the subject; see καθαρίζω.

Καθαρὴ τῆς, purity, freedom from the μάσομα of guilt. Heb. ix. 13, τοὺς κεκοιμημένους ἁγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα. See under κοιμῶν, σῶμα.

Καθαρός ἀρρενωπός, τὸ, the defilement swept away by cleansing. Employed in connection with the process of purification, it denotes the sacrificial victim laden with guilt, and therefore defiled. Figuratively, offscouring of mankind, Luc. dial. mort. ii. 1, ἐξονειδητοὶ ἀνθρώποι καὶ καθάρματα ἡμᾶς ἀποκαλοῦν. In 1 Cor. iv. 13, according to Cod. B, ἀστρεφεῖ καθάρματα τοῦ κόσμου ἐγενόμην, where ὁς περικαθάρματα is generally read. Josephus, Bell. Jud. iv. 4, 3, τὸ ἀδέρματα καὶ καθάρματα τῆς χώρας δῆλος . . . λεπτότατος παρεισ- ἔβρευσαν εἰς τὴν ἱστιαν πόλιν τρισαυτοῦ δε' ἐπεκβαλάντος ἁμαρτημάτων μιαίνοντες καὶ τὸ ἀβέβηλον ἐδαφεῖ, οὐδ' ὅραν νῦν ἐμμεθυσκομένους τοὺς ἁγίους κ.τ.λ.
Περικάδαρμα  320  Ἀκαθαρσία

Περικάδαρμα, τὸ, offscouring, refuse. Not used in profane Greek. In the LXX. Prov. xxi. 18, περικάδαρμα δικαίων ἀνόμου, Hebrew ῥύζ. Aplon. Cat. in Psalm. i. 600. 32 (Steph. Theb.), περικ. ἑαυτοῦ ἀποκαλοῦντες καὶ πάντων ἐσχάτους. 1 Cor. iv. 13, see κάδαρμα. Synonymous with perίψημα, what is swept away by wipping.

Ἀκάθαρτος, ov, (I) Strictly unpurified; thus only still as equivalent to unsted (vid. καθαροῦ, καθαρίζω), e.g. Plat. Legg. ix. 868 A, δοθεῖς ἂν ἀκάθαρτος ἂν τὰ ἄλλα ἱερὰ μαίνῃ; 854 B, ἐκ παλαιῶν καὶ ἀκάθαρτων ἀδικημάτων. With this is connected the use of the word in 2 Cor. vi. 17, ἀκαθάρτου μη ἀπετεθεῖ (cf. v. i. 1, καθαρίσωμεν ἑαυτοῦ ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιπελοῦντες ἁγιωσύνην), and 1 Cor. vii. 14, ἐπεὶ δὲ τὰ τέκνα ἡμῶν ἀκαθάρτα ἐστίν, διὸ ἂν ἂν ἐστιν, of Levitical, or, as we ought certainly here to say, theocratic impurity, Acts x. 4, 28, xi. 8; Rev. xviii. 2. On 2 Cor. vi. 17, cf. the fundamental passage Isa. lii. 11. Κοψός, and with it ἀκαθάρτος, is that which does not belong to the sphere of the fellowship of God; see under καθαρός, hence the antithesis ἀγός. On the relation of impurity to sin, vid. καθαρίζω. Then (II) = impure, usually transferred to the moral sphere. Plat. Legg. iv. 716 E, ἀκαθάρτος γὰρ τὴν ψυχὴν δὲ γε κακός, καθαρός δὲ ἂν ἄνωτος. Cf. Tim. 92, τὴν ψυχὴν ὑπὸ πλημμελείας πίστις ἀκαθάρτως ἐχώνων. Demosthenes, Lucian, Plutarch = libidine impurus; Cicero, animus impurus = vicius, infamous; Sallust, Cat. 15, Suidas, ἀκάθαρτος = ἀμαρτητικός, inclined to sin. It would appear that we must take it in this general sense in the combination πνεῖμα ἀκαθάρτου, cf. Rev. xvi. 13, 14; Mark iii. 30, 22. So Matt. x. 1, xii. 43; Mark i. 23, 26, 27, iii. 11, 30, v. 2, 8, 13, vi. 7, vii. 25, ix. 25; Luke iv. 36, vi. 18, viii. 29, ix. 42, xi. 24; Acts v. 16, viii. 7; Rev. xviii. 2. Parallel with δαίμων, cf. Mark vii. 25, 26; Rev. xvi. 13, 14, et al. Luke iv. 33, πνεῦμα δαίμων ἀκαθάρτου. To adduce here Josephus' idea (vid. under δαίμων) for the explanation of this expression and of the thing, is both unnecessary and inappropriate.

(III) The word is used more specially in Eph. v. 5, πᾶς πόρνος ἢ ἀκαθάρτος ἢ πλανίκτης; cf. ἀκαθαρσία, Col. iii. 5; Eph. iv. 19, etc. It is more comprehensive than πόρνον, licentious = libidinosus, lustful. Cf. Plut. Otk. 2, ἀνόσιος καὶ ἄρρητος ἐν γνωσίς πόρναις καὶ ἄκαθαρτοῖς ἐγκυκλωθέναι.

Ἀκαθαρσία, ἡ, uncleanliness.—(I) In the ritual sense, in Matt. xxiii. 27, of whitened sepulchres, ἐσώθην γέμοσιν ὅλων νεκρῶν καὶ πάντων ἀκαθαρσίας, cf. Num. xix. 16.—(II) In an ethical sense, (a) in general = impurity, as opposed to ἀγαθομος, 1 Thess. ii. 3, ἢ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐκ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ; Rom. vi. 19, παραιτησάσθω τὰ μέλη ἡμῶν δοῦλα ἐκ τῆς ἀκαθαρσίας. The same contrast is in 1 Thess. iv. 7, where it denotes more specially (b) lasciviousness, unchastity. So also wherever it is conjoined with πορνεία (whoredom); ἀσελγεία (dissoluteness). Ἀκαθαρσία is the genus of which πορνεία is a species; Eph. v. 3, πορνεία δὲ καὶ ἀκαθαρσία πάσα; iv. 19, ἑαυτοῦ παρέδωκαν τῇ ἀσελγείᾳ αἰς ἐργασίαν ἀκαθαρσίας πάσης. 2 Cor. xii. 21; Gal. v. 19; Col. iii. 5; Rom. i. 24.
'Ακαθάρτης 321 Καινός

Καίνος, ἤ, ἕνω, new, and that, too, in opposition to what has already existed, is known, has been used and consumed; καινός therefore looks backwards, whereas its synonym νέος looks forwards = young, fresh; καινός = not yet having been; νέος = not having long been. The former answers to the Latin novus, the latter to the Latin recens. Tittmann, Synon. N. T. 59, "Est enim kainon quod succedit in locum rei, quae antea aedificat, quod nondum usu tristum est, novum; νέοσ autem est, quod non diu oritum est, recens." Cf. Döderlein, Lat. Syn. iv. 95, according to whom Manutius on Cic. Fam. xi. 21 thus rightly describes the distinction, "Novum est non quod nuper, sed quod nunc primum habemus; recens vero non quod nunc primum, sed quod nuper. Et novum ad rem, recens ad tempus referitur. Propertea ut simul utrumque significetur, conjugantur, ut in Cic. Flac. 6, Lege hae recuptis ac nova." For its relation to νέος, cf. in the N. T. Matt. ix. 17, οἷον νέον εἰς ἁσκεῖν καινόν βδῆλεν; Luke v. 38, Matt. xxvi. 29, on the contrary, γέννημα τῆς ἄμμου πίνω μεθ’ ὁμον καινόν (cf. Rev. xix. 9); Mark xiv. 25. Ps. ciii. 5, ἄνακαινόηται ὁ Ἱερός ἡ νέας σου. For the force of καινός, cf. in classical Greek, Xen. Cyrop. iii. 1. 30, καινὴς ἀρχαικής ἀρχής, ἡ τῆς εἰκονομίας καταμνηστικής; Mem. iv. 4. 6, περισσῶς καινόν τι λέγεις δεῖ, opposed to περὶ τῶν αὐτῶν τα αὐτὰ λέγει (... ἡ Θήρα πάλαι, πότε σοι ἡκουσα); Plat. Rep. iii. 405 D, καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὠνόματα. From the N. T. cf. Mark ii. 21, τὸ πλήρωμα τὸ καινόν, in contrast with ἰμάτιον παλαιόν, answering to ἐπίλεξαμα βάκους ἄγναθον; Luke v. 36. Also cf. Matt. xxvii. 60, καινὸν μνημείον, with John xix. 41, ὁ δὲ οὐδέποτε οὐδές οὖν έτέρα; Heb. viii. 13, ἐν τῷ λέγει Καινὸν πεπαλαίωκεν τὴν πρόσωπην. The same antithesis to πρῶτος occurs in Rev. xxi. 1; Isa. xlili. 18, 19.—1 John ii. 7, ὥσιν ἐντολὴν καινὴν γράφω ὑμῖν, ἀλλὰ ἐντολὴν παλαιὰν, ἂν εἴσητε ἀπ’ ἀρχῆς; ver. 8; 2 John 5; John xiii. 34. Thus καινός denotes what is new, inasmuch as it has not previously existed, or as, in contrast with what has previously existed, it takes the place thereof; and, indeed, primarily, (I.) with predominant reference to time. It is so used in the passages quoted, and in Matt. xiii. 52, καινὰ καὶ παλαιὰ. From the relation of the new to what preceded there results, (II.) in particular, a qualitative difference,—the difference of the new, as the better, from the old, as the worse, as that which is spoiled, etc., which is supplanted by the new. The καινόν corresponds also to the ἑτέρον, to the qualitatively different, whereas νέον may stand side by side with the ἄλλα, the numerically different, because it does not express opposition to what already exists (though it does not of itself denote the numerically new.) Cf. Plat. Apol. 24 C, ἑτέρα δαμόνα καινά; Xen. Cyrop. i. 6. 38, οἱ μονικοὶ οὐχ ὡς ἐν μόνῳ, τούτως μόνον χρώματι, ἄλλα καὶ ἄλλα νέα τε πειρόμενοι. — ἐν τοῖς μονικοῖς τὰ νέα καὶ ἀνθραξ ἐκδοκίματε. From the N. T. cf. καινὴ διδασκαλία, Mark i. 27, Acts xvii. 19, with ἑτέρον εὐαγγέλιον δ’ οἰς ἑστιν ἄλλο, Gal. i. 6, 7. According to this, one might have expected in Acts xvii. 21, ἡ λέγειν ἡ ἀκούειν τι καινότερον, rather νέοτερον, just as Demosthenes, in
Phil. 1, says of the Athenians, οὐδὲν ποιοῦντες ἐνθάδε καθήμενα, μέλλοντες θαῖ, καὶ φημὶ-ξομένοι καὶ πυνθανόμενοι κατὰ τὴν ἀγοράν, ἐν τῷ λέγονται νέωτερον. This gives greater prominence to the love of mere change; whereas the other, and, in profane writers, far more common expression, directs attention at the same time to what is attractive in such change, namely, the novelty. Cf. Thuc. iii. 38. 4, μετὰ καυνότητος μὲν λόγων ἀπαθίας ἄριστος. (It is that blad state, in which men need ever fresh impressions and sensations, without being able to be permanently affected. Theophr. Char. Eik. 9, characterizes by this term the λογοποία, and Plut. Mor. 519 A, the πολυφρονομοσυνή, of the Athenians.)

Inasmuch, now, as καινός distinguishes that which takes the place of what had previously existed (or is altogether new), as an ἄριστος, as something qualitatively different, it is specially fitted to characterize the blessings contained or expected in the final revelation of redemption, e.g. καινὸν σῶμα καὶ γῆ καινή, Isa. lxv. 17; Rev. xxi. 1; 2 Pet. iii. 13, ἐν οἷς δικαιοσύνη κατοικεῖ.—Kai nous Ἰερουσαλήμ, Rev. iii. 12, xxi. 2. "Ονομά καινόν, Rev. ii. 17, cf. Isa. xxvii. 2, 4, lxv. 15; Rev. iii. 12, cf. xix. 12. (Ωδή καινή, Rev. v. 9, xiv. 3. "The word new is a thoroughly apocalyptic word,—new name, new song, new heavens, new earth, new Jerusalem, everything new," Bengel on Rev. ii. 17.) Rev. xxi. 5, καινὰ ποιῶ πάντα. This is true of the blessings of redemption, still future, yet within the N. T. time of grace. Through the presence of the redemption given in Christ, the economy of salvation is also νέος καινὴ διαθήκη, Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 25; 2 Cor. iii. 6; Heb. viii. 8, 13, ix. 15; cf. Jer. xxxi. 31, λύως πνεύμα in qualitative contrast with the old, cf. Heb. viii. 13; 2 Cor. iii. 6, ἐκάνονέν ἡμῖν διακόνον καινῆς διαθήκης, οὐ γραμματος ἀλλὰ πνεύματος; hence κρείττων διαθήκης, Heb. viii. 6, 7, vii. 22; cf. vii. 19, οὔδεν γὰρ ἐπελείωσεν ὁ νόμος; ver. 18 (Heb. xii. 24, διαθήκη νέα). The effect of salvation is termed a καινὴ κτίσις, Gal. vi. 15; 2 Cor. v. 17, ἐν ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαία παρῆλθεν, ἵδιον θέγονεν καινὰ τὰ πᾶντα. Also καινὸς ἄνθρωπος, Eph. ii. 15, iv. 24, see ἄνθρωπος. Cf. Col. iii. 10, τὸν νῦν ἄνθρωπον τὸν ἀνακαινόμενον. In all these connections the design is to exclude that which was specially characteristic of the past, to wit, the connection with sin and its consequences, which rendered all hitherto unsatisfactory and unendurable. (Ign. ad Eph. 20, ὁ καινὸς ἄνθρωπος Ἰησοῦς Χριστός.)

Καινότης, newness, often in Plutarch, with the subordinate idea of the unusual, cf. Ign. ad Eph. 19. In biblical Greek only in Rom. vi. 4, vii. 6, where prominence is given to the qualitative difference between the blessings of the N. T. salvation and the previous state of things; vide καινός. Rom. vi. 4, ἐν καινότητι ζωῆς περιπατεῖρ; vii. 6, δουλεύων ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γραμμάτους.

Καινίζω, to make or do something fresh or something new; repeatedly in Soph. and Aeschylus. In the LXX. 1 Mac. x. 10, τὴν πόλιν; Isa. lxi. 4, χαίρεις ἄριστος; 2 Mac. iv. 11, τὰς μὲν νομίμους καταλάβειν πολίτειάς, παρακόμοιοι ἐθίσμοις ἕκαστεν.
Eur. Tro. 889. With subordinate moral import, in Wisd. vii. 27, ἡ σοφία... τὰ πῶς
καυνιζεῖ. Hence—

Ἀνακαυνίζω, to renew, to give a new beginning to what already exists, to re-es-
establish, e.g. ἐχθραν, πόλεμον, νόμον; 1 Macc. vi. 9, λόγην. In the LXX., Piel and
Hithpael, Ps. ciii. 5, ἀνακαυνισθήσεται ὁ λάτος ἡ νότης σου; civ. 30, καὶ κτιοθέτωντα,
καὶ ἀνακαυνιστὸ τὸ πρόσωπον τῆς γῆς. In a moral sense with personal object, only in
Heb. vi. 6, τῶν ἀπάξ φασινθέντας κ.τ.λ. ... πάλιν ἀνακαυνίζειν εἰς μετάνοιαν, where it
must be viewed as a synonym with ἐπιστρέφειν; cf. Lam. v. 21, ἐπιστρέφεθον ἥμας κύριε
πρὸς σέ, καὶ ἐπιστραφησόμεθα· καὶ ἀνακαυνίσων ἡμέρας ἥμας καθὼς ἐμπροσθεν. As
Delitzsch remarks on the passage, it appears as the active of ἀνακαυνισθαί, 2 Cor. iv. 16,
Col. iii. 10; but it does not therefore refer to the action of the teacher and pastor, but to
divine action; cf. the foregoing participles and vv. 7, 8.

Ἐγκαυνίζω, besides in the LXX. and N. T., only in Poll. Onom. i. 11, ἐγκαυμα
ἐγκαυνίσας τῇ θεῷ (about 180 A.D.). As used in the LXX., it corresponds (I) to σωτῆρα,
to renew, 1 Sam. xi. 14, τὴν βασιλείαν; 2 Chron. xv. 8, τὸ θυσιαστήριον; Ps. lii. 12, πνεῦμα
eἰς εἰς ἐγκαυμαν ἐν τοῖς ἐγκαυματοι μου.—(II.) To σωτῆρα, to consecrate (properly, to make fast,
complete), Deut. xx. 5, οἰκοδομεὶν οἰκίαν καὶ ἐγκαυμαντείναι· καὶ ἀνακαυνίσων ἡμέρας ἥμας καθὼς ἐμπροσθεν. As
Delitzsch remarks on the passage, it appears as the active of ἀνακαυνισθαί, 2 Cor. iv. 16,
Col. iii. 10; but it does not therefore refer to the action of the teacher and pastor, but to
divine action; cf. the foregoing participles and vv. 7, 8.

Καυνίω, to make new, to form anew, to alter. Not used in biblical Greek. Hence—

Ἀνακαυνίω, only in the passive and in Paul’s writings. Not, it seems, used
either in profane or patriotic Greek; the latter employs ἀνακαυνίζειν instead, cf. Barnab. 6,
ἐπεὶ ὁ ἄνακαυνίζεις ἥμας ἐν τῇ ἀδίκεις τῶν ἀμαρτιῶν, ἐποίησεν ἥμας ἄλλον τόπου, ὥς
παιδίων ἤχειν τῆν ψυχήν, ὥς ἐν δὲ ἀναπλασμένοις αὐτοῖς ἥμας. The new form of the
word was just what the Apostle Paul would introduce, for his language in its ring bears
most traces of his endeavours to find right expressions for the new truths,—and in the
present case, not only the combination of a personal object with the thought expressed,
but also the thought itself, was something completely new and strange. Col. iii. 10, ὁ
ἀνθρωπός ἄνακαυνίζεις κ.τ.λ.; 2 Cor. iv. 16, ὁ ἐσώθην ἄνθρωπον ἀνακαυνίζει καὶ ἡμέρας.
The preposition ἄνα points to a former state or activity (cf. Lam. v. 21,
καθὼς ἐμπροσθεν, under ἀνακαυνίζειν); and, indeed, here to the creation, cf. Col. iii. 10,
τὸν ἁνακαυνίζεις... καὶ εἰκόνα τοῦ κτίσαντος αὐτῶν; Ps. civ. 30 (under ἀνακαυνίζω).
The word denotes the redemptive activity of God, corresponding to the creation of man, which, by putting an end to man’s existing corrupt state, establishes a new beginning (cf. Col. iii. 10, ἔνσωσεν τοὺς νεόν τῶν ἀνακ.). Cf. Basil. M. (Suid. Thea.), εἰς τὴν ἐξ ἀρχῆς ἔχων τὸν ψυχῆς ἀνακαινίζειν.

Ἀνακαινωσίς, renewal, also used by Paul alone, and that in Tit. iii. 5, corresponding exactly to the verb, ἑσωσον ἡμᾶς διὰ λυτροῦ παλαίξεσθαι καὶ ἀνακαινοῦσες πνεῦματος ἄγνω, while in Rom. xii. 2 the νοῦς is the object of a renewal to be accomplished on the part of the Christian, a renewal standing in connection with the saving influences on the ground of which the adoration is given, μεταμορφοῦσθε τὴν ἀνακαινώσει τοῦ νοοῦ.—Gregor. Naz. Or. X. (Suid. Thea.), ἀναμένοι τοῦ οὐρανοῦ μετασχηματισμῶν, τῆς ὑγίου μεταποίησιν, τὴν τῶν στοιχείων ἀλλαγέαν, τοῦ κόσμου παντὸς ἀνακαινίσων.

Καιρός, ὁ, the right measure and relation, especially as regards time and place. Most frequently of time. Ammon. p. 80, ὁ μὲν καιρὸς δὴν θητή φαντά θρόνου . . . χρόνος δὲ ποιόντη. In the LXX. = ἔξος, Gen. i. 14, Jer. viii. 7, and especially = ἦς, while χρόνος is variously = ὁ, ἦς, ἐς. It denotes accordingly (I) the right time, suitable, convenient time or point of time. This is its force in the combinations ἐναρκαρίστηθαι τῶν καιρῶν, Eph. v. 16; Col. iv. 5 (Dan. ii. 8); cf. καιρόν τηρεῖν, to perceive the right point of time, Aristot. Rhet. ii. 6. 4; καιρῷ τυχεῖν, καιρῷ λαβεῖν, ἀρπάζειν, καιρῷ χρῆσθαι, see Passow, Wörterbuch; καιρὸν μεταλαμβάνειν, Acts xxiv. 25; καιρὸν ἧκεν, to have a suitable, convenient time, Gal. vi. 10; Heb. xi. 15, cf. Plut. Lucull. 16. The words καιρῷ δουλεύειν, Rom. xii. 11 (where Received text, Lachm. Tisch. read κυρίφει), taken in this sense, are unobjectionable.—Specially frequent are the adverbial expressions εἰς καιρὸν, at the right time, Xen. Anab. iii. 1. 39, and often. Matt. xxiv. 45; Luke xii. 42, xx. 10; 1 Pet. v. 6, cf. Job xxxix. 18; Ps. i. 3; also simply καιρῷ (as in Thucyd. iv. 59, and often), Matt. xii. 1 (Luke xx. 10, Tisch.). Cf. 2 Thess. ii. 6, ἐν τῷ ἑαυτοῦ καιρῷ. Also πρὸς καιρόν, at the right, the convenient time, when it is convenient, as it suits; Luke viii. 13, πρὸς καιροῦ πιετούσων (1 Cor. vii. 51). Cf. Soph. Aj. 38, πρὸς καιρὸν πονῶ; Plat. Legg. iv. 708 Ε, πρὸς κ. λέγως; Herod. i. 30, ὅς καὶ καιρὸν ἔχων; Plut. Lucull. 16, καὶ καιρὸν ἔχει; Job xxxix. 18; Rom. v. 6, ἐν τῷ ἡμέρᾳ ἡμῶν ἄσθενες καὶ καιρὸν ὑπὲρ ἀσθενῶν ἀπέθανες; the conjunction of κατὰ καιρὸν with the foregoing genitive absolute would give rise to a tautology with ἄτι; it must therefore be referred to what follows, and finds its explanation in ver. 9.—On the other hand, παρὰ καιρόν means inopportune, Plut. Polit. 277a, cf. Heb. xi. 11, π. κ. ζηλισκ. ἀχρι καιροῦ, until the right time, Acts xiii. 11; Luke iv. 13, cf. xxii. 53, John xiv. 30; πρὸ καιροῦ, before it is time, Matt. viii. 29; 1 Cor. iv. 5.—Also in John vii. 6, ὁ καιρὸς ὁ ἐμῶς ὥσπερ πάρεστι, ὁ δὲ καιρὸς ἐμάντερος πάντοτε ἄτιν ἔτοιμος. In ver. 8 it must be taken in the sense of right, suitable time.

(II.) More generally, a time in some way limited or defined, χρειαζόμενος καιρός, Plat. Legg. iv. 709 C, Moer. p. 424, ὅρα ἐτῶν 'Αττικοί· καιρός ἦτον Ἔλληνες. Cf. ὅρα in John; Rom. xiii. 11, εἰ ὁδηγεῖ τὸν καιρὸν ὅτι ὃς κατὰ κ.τ.λ.; 1 Thess. ii. 17, πρὸς καιρὸν ὃς. So
κ. τοῦ θεραμοῦ, τῶν καρπῶν, συκῶν, ἡλικλας, etc.; Matt. xiii. 30, xxi. 34, 41; Mark xi. 13; Luke i. 20; Heb. ix. 9, 10; Gal. iv. 10; 2 Tim. iv. 6; Heb. xi. 11; Luke xix. 44; 2 Tim. iv. 3, ἐστίν γὰρ καιρὸς ὡς η. τ.λ. Cf. the passages where it is conjoined with χρόνος, Acts i. 7, γενόμενοι χρόνους ἡ καιρὸς; 1 Thess. v. 1; Mark xiii. 33, πότε ὁ καιρὸς ἐστιν; frequently ἐν ἐκείνῳ τῷ κ.; Matt. xi. 25, xii. 1, xiv. 1, etc., ὁ νῦν καιρὸς, Rom. iii. 26, viii. 18, xi. 5; 2 Cor. viii. 13; πρὸς καιρόν, for a time, 1 Cor. vii. 5; 1 Thess. ii. 17; κατὰ καιρὸν, from time to time (Plut.), John v. 4.—Rev. xii. 12, διήλθον κ. ἐχεῖ. With these may be classed expressions such as ὁ καιρὸς μου ἐγγὺς ἐστίν, Matt. xxvi. 18, cf. ὁρά, John vii. 30, viii. 20, and other places. With this expression, cf. 2 Thess. ii. 6, εἰς τὸ ἀποκαλυφθῆναι αὐτῶν ἐν τῷ ἐκαυτοῦ καιρῷ. For the thing meant, cf. Luke xxii. 15, πρὸ τοῦ με παθεῖν. Further, in Luke xxii. 8, ὁ καιρὸς ἠγγίκει, of the time, toward which all yearning and hope were directed, which alone can come under consideration; so also Rev. i. 3, xxxii. 10, ὁ καιρὸς ἐγγὺς ἐστίν,—that is, the time of the second coming of the Lord. Cf. 2 Chron. xxix. 19, where καιρὸς is used to denote the close of a period of time. Then κ. δεκτός, εὑρηκότων, 2 Cor. vi. 2, of the N. T. time of grace, νει. δεκτός. κ. ἐσχάτως, 1 Pet. i. 5; ὁ κ. οὖσα, opposed to αἰών ἐρχόμενος, Mark x. 30; Luke xviii. 30.—Gal. vi. 9, καιρῷ γὰρ ἰδεῖν θεόν, special time, distinguished from other times, as ἐθνὸς θανατικός Σκυθικός, Herod. iv. 18 (cf. 2 Thess. ii. 6).

Finally, also the plural occurs not seldom, as, indeed, sometimes in profane Greek, e.g. Xen. Hell. vi. 5. 33, ἐν μαγιστοῖς καιρῶν παράταστο; Plut. Rul. Comp. 1, ἐν αἰσχρώτοις καὶ δυσποτομάτοις καιροῖς—periods. The idea is not, however, predominantly that of bad times, cf. καιρῶν ἄναψισσι, Acts iii. 20; τὰ σημεῖα τῶν καιρῶν, Matt. xvi. 3; χαλεποί, 2 Tim. iii. 1; καρποφόροι, Acts xiv. 17; Eph. i. 10; 1 Tim. iv. 1, ii. 6, vi. 15; Acts xvii. 26.—Rev. xii. 14, ὅτου τρέφεται ἐκεῖ καιρὸν, καὶ καιροῖς, καὶ ἡμεῖς καιροῖ, after Dan. vii. 25 = τοῦ, cf. Dan. xii. 7, 8. Καιρὸς here would seem to denote the space of a year, cf. Rev. xiii. 5 with Dan. vii. 25, since the same space, which, upon simple reckoning, appears as a succession of forty-two months, according to the feeling of those who suffer during it, and often expect its close, is figuratively described thus, "a year passes; instead of the finally hoped for end, twice the time elapses, and does not yet bring the end, then it unexpectedly comes." On the plural instead of the dual, see Winer, p. 160.

Κακός, ἦ, ὅν, forms the general antithesis to ἀναθῆκος; and as the latter denotes, primarily, useful of its kind, so κακός denotes that which is not such, as, according to its nature, destination, and idea, it might be or ought to be, incapable, useless, bad. It expresses the lack of those qualities which constitute a person or thing what it should be, or what it claims to be. So, e.g., in Homer, and also later, κακός ἦν ὁ μοῦσχος, ἀλλήλης, ἰατρός, ναῖτης, of persons who do not or cannot perform that for which they are engaged. Cf. Matt. xxiv. 48, κακὸς δοῦλος, opposed to πιστὸς καὶ φρονίμως; Phil. iii. 2, κακὸς ἐργάτης. Especially is κακός used by Homer, Herodotus, Xenophon, and others, in contrast to ἀθλῶν, of incapacity in war; as κακία, synonymously with ἀναθήμα, is
opposed to ἀπετή. Hesych. κακός· ἀνανδροὶ, δειλοὶ. It differs from δικός, on the one hand, as state differs from conduct (cf. δικός oikēs, qui suo munere non funguntur, Xen. Cyrop. ii. 26, with Matt. xxiv. 48); on the other hand, as claims raised by oneself differ from the requirements of the law; cf. 1 Pet. iii. 12. Its principal synonym is πονηρός. Whilst κακός forms the antithesis to ἀγαθός and καλός, πονηρός is especially and primarily opposed to χρηστός (vid. πονηρός). Πονηρός is positive = dangerous, destructive, injurious, evil; κακός = useless, unsuitable, bad. The former describes the quality according to its effects, the latter according to its nature. Pillon, Syn. Gr., "κακός qui manque de tel ou tel avantage physique ou moral, d'où, généralement, il est opposé à ἀγαθός dans tous ses sens, au propre et au figuré; mauvais, méchant, dans le sens d'inutile, d'impromptu, qui n'est pas bon. πονηρός, qui cause ou donne du mal, de la peine, dans le sens de nuisible, dangereux." Cf. Rev. xvi. 2, ὄλος κακὸς καὶ πονηρὸς; Ἀμμ. πονηρός· ὁ δραστικός κακὸς.

Starting from this fundamental meaning, κακός is usually employed in a double sense—(I) Unfitted, unfavourable, ill (vid. ἀγαθός, II. a), Plat. Rep. x. 608 E, τὸ μὲν ἀπόλλυναι καὶ διαφθείρον πῶς τὸ κακὸν ἔσω, τὸ δὲ σώζου καὶ ἀφελεΐν τὸ ἀγαθὸν.—(II) In a moral sense, bad; already in Homer. In biblical Greek it does not, comparatively speaking, occur at all so often as in profane Greek; nor is it the usual word for its proper equivalent ἁμαρτ, etc., but one among many others. Indeed, no definite rule can be discovered for the application of this most general expression in the LXX., unless it be that κακός is rarely employed at all, especially not in a moral sense, because the notion of evil is far more concrete in the O. T. than in the profane sphere. Far more frequently does πονηρός occur, even in general contrasts, as, e.g., in Ps cxvii. 10, οἱ ἀγαπώντες τὸν κύριον μετατέθη πονηρῶν; Gen. ii. 9, 17, καλὸν καὶ πονηρῶν (cf. 2 Cor. xiii. 7; Heb. v. 14, καλὸν . . . κακὸν). Also δικος, ἀμάρτωλος, παράνομος, ἀσεβής. Κακός never —ΠΥ, vid. under δικος.

(I) Unfitted, useless, bad, ill, Matt. xxiv. 48; Phil. iii. 2; Rev. xvi. 2. Τὸ κακὸν, κακία, what is unfavourable or bad for any one, evil, Rom. xiii. 10, ἄγαπτο τῷ πλησίον κακόν οὐκ ἔργατεν; 1 Cor. xiii. 5; Rom. xiv. 20; Acts xvi. 28, xxviii. 5; Rom. xii. 17, 21; 1 Thess. v. 15; 1 Pet. iii. 9; Jas. iii. 8; the plural, 2 Tim. iv. 14; Luke xvi. 25; Acts ix. 13. There is frequently, however, connected therewith a reference to the moral objectionableness of the harm which is done to any one; cf. 1 Pet. iii. 9–12; Phil. iii. 2, etc.

(II) In a moral sense = evil, improper; that which in its nature and purpose ought to be different. Plat. Legg. iv. 716 E, ἀκᾶθαρτος γὰρ τὴν ψυχὴν ὁ κακός; 1 Cor. xv. 33, ὅμαικαι κακία; Mark vii. 21, οἱ διαλογισμοὶ οἱ κακοὶ (Matt. xv. 19, πονηροί); Col. iii. 5, ἐπιθυμία κακή. The substantive ὁ κακός, Matt. xxi. 41, κακοῖς κακός ἀπολογίας, cf. Ar. Pl. 65, ἀπὸ σ' ἀγαθῶν κακόν κακός; Soph. Phil. 1369, κακός ἀποτλεωται κακοῦς; Rev. ii. 2. Τὸ κακὸν, the bad, the evil, Matt. xxvii. 23; Mark xv. 14; Luke xxiii. 22; John xviii. 23; Acts xxiii. 9. Opposed to τὸ ἀγαθόν, Rom. ii. 9, vii. 19, ix. 11, xiii. 3, xvi. 19; 1 Pet.
"A k a k o s, ov, not evil, guileless, innocent. According to the explanation of an old lexicographer, ἀκακός ἑαυτοῦ μη πεπεραμένος, οὐχ Χριστόθεν: οὐς Χριστός; according to others, ἀκακός οἱ μῆς προεσπερίμενε τὰ κακά. With this cf. e.g. Plut. mulier. virt. 256 D, where it is applied to a woman who, driven by love, and not from opposition, transgressed a command of Mithridates, nēs panta na kai ἀκάκων τῆς παιδείας φανερής; de util. ex host. cap. 90 B, ἡ δὲ εἴσα σώφρων καὶ ἄκακος = without guile; Dem. c. Enny. 1153, προστομαίης ἄκακων εἰσί, ἦσπαντες τοὺς δικαστὰς; Id. 1164, ἄκακως . . . καὶ ἀπρόφασα; Polyb. iii. 98. 5, πρὸς τοῦτον ἄκακον δίστα τὸν άνδρα καὶ πρᾶξ' τῇ φύσει. According to this, ἄκακος, in Heb. vii. 26, ἄργερεν δοκος, ἄκακος, ἀμίαντος κ.τ.λ., would be equivalent to ἀπεξαρσητος κακῶν, Jas. i. 13; ὃ μῆς γυνὸς ἁμαρτίας, 2 Cor. v. 21, more than ἀπεχώμανος ἀπὸ παντὸς κακοῦ, cf. Job ii. 3, ἀνθρωπος ἄκακος, ἀληθινός, ἀμίαντος, θεοτρήσι, ἀπεχώρητος, usually, perhaps = one who can mean no evil. In Heb. vii. 26, it is perhaps a shorter expression for what is otherwise rendered in iv. 15, πεπεραμένος δὲ κατὰ πάντα καὶ ὁμοίως χείρις ἁμαρτίας. In this sense it corresponds, as used by the LXX., to the Hebrew ו, opposed to ἀσθενής in Job viii. 20; Prov. xiii. 6; synonymous with εὖδος, Ps. xxv. 21, cf. Ps. xxxvii. 37; ἁμαρτία = ו, Ps. vii. 9, xxvi. 1, 11, xii. 13, lxxviii. 72; ו, Job ii. 3, xxvii. 5, xxxi. 6, cf. Ps. lxxxiv. 12.

Then, however, ἄκακος is used in the less definite sense of unsuspecting, cf. Plut. de aud. 41 A, οἱ μὲν καταφρονητικοὶ καὶ θράσυς ἐττον ῥοθλοῦται ὑπὸ τῶν λεγόντων, οἱ δὲ βαθμαστικοὶ καὶ ἄκακοι μᾶλλον βλάπτονται; Plut. Alcib. ii. 140 C, ἄκακοι καὶ ἀνέρους καὶ ἔνεον, euphemistic designations of those whom others call ἁμαρτάνον τέ καὶ ἐμμερμητό- τος. Cf. in particular, the profane use of the substantive ἁμαρτία, Plut. Demet. 1, τὴν ἀπερίτα τῶν κακῶν καλλωπιζομένην ἁμαρτίαν οὐκ ἑπανοίγεται, ἄλλα ἀδελφηρόν ἡγούμεναι καὶ ἀγαθοί δὲ μᾶλλον ἡμιώνοις προσέχει τοῦ ὁπλικος βιοσυμενόν; Dem. c. Neacer. 1372, καὶ διὰ τὴν ἁμαρτίαν τῶν πραγμάτων καὶ τὴν ἁμαρτίαν τὴν ἑαυτοῦ τοῦτον πάρεδρον ποιή- σαι. Thus Philo sometimes (see Lössner on Rom. xii. 8) cojoins ἀπελπήτας καὶ ἁμαρτία. Cf. Diod. Sic. iii. 76, ἄκακοι καὶ τὴν ψυχὴν ἐπλουν. It is = innocent, but in a looser sense than above, as Philo terms childhood ἁμαρτίας. In this sense it corresponds in the LXX. to the Hebrew ו, as opposed to πανούργος, Prov. viii. 5, 1-4, xiv. 15, xxi. 11. Cf. also Jer. xi. 19, δὲ ἄριστον ἁμαρτίαν ἅγιομενον τοῦ θεοῦσαι (wrongly translated). So in Rom. xvi. 18, διὰ τῆς χρηστολογίας καὶ εὐνογίας ἐξαπατῶν τῶν καρδιὰς τῶν ἁμαρτίας; Theodoret, ἀπελπήτας.
Kακία

Kακία is inefficiency, badness, in opposition to ἀρετή in the natural and moral sense, cf. Plat. Conv. 181 E, τὸ γὰρ τῶν παῖδων τέλος ἄδηλον οἱ τελευτῶν κακίας καὶ ἀρετῆς 
ψυχῆς ταύτη χαίρει καὶ σώματος; Rep. i. 348 C, ix. 580 B; Corp. 386 D; Aristot. Eth. Nicom. vii. 1, διὸπερ οὐδὲ θηρίον οὐκ αὐτὰ κακία αὐτὸ ἀρετή, οὕτως οὐδὲ θεοῦ; Wisd. v. 13, 14. Synonymous with ἀναφέρει = cowardice. Whilst ἀρετή indicates the ample possession of the qualities which are characteristic of the subject in question, κακία denotes the lack thereof—a lack which leads to the opposite of these qualities, cf. above, Aristotle. Hence = (I) Defectiveness, perversity, cf. Cic. Tusc. iv. 15, Οὐ χάρι αὐτὴν νομίζω την προσέγγισιν αὐτῇ est vitiositas; sic enim malo quam Malitia amovens eam, quam Graeci κακίαν appellant; nam malitia certi cujusdam viiis nomen est, vitiositas omnium; Xen. Mem. i. 2. 28, εἰ μὲν αὐτὸς ἐποίησεν τι φαίνειν, εἰκάτω χρῶν ποιεῖρος εἶναι, εἰ δὲ αὐτὸς σοφούρων διεκεῖται, τῶν ἄνδρων τῆς τῶν εὐοικοῦν αὐτῷ κακίας αἰτίαν ἔχω. In this general sense, also, it is not exactly rare in the LXX, cf. 1 Kings xiii. 33 = πρὸς τὴν κακίαν; Jer. ii. 19 = πρὸς τὴν; 1 Chron. xxi. 8, Jer. xvi. 18 = τὴν; Ps. xxxvi. 5, iii. 3 = μη, cf. Gen. vi. 5, ἐπαναδύωσαν αἰς κακίας τῶν ἀνθρώπων. So in Acts xvi. 22, metathesin ἀπὸ τῆς κακίας σου ταῖτης; 1 Cor. xiv. 20, μὴ παίδα γίνεσθαι τῶν φρεσκών, ἀλλὰ τῇ κακίᾳ ὑπανάξετε: v. 8; 1 Pet. ii. 16, μὴ ὡς ἐπικαλλίματε ἔχουσες τῆς κακίας τὴν διευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι; Jas. i. 21.

(II) The combination in Tit. iii. 3, ἐν κακίᾳ καὶ φθορᾷ διάγει; Col. iii. 8, ὁργῇ, θυμῷ, κακίᾳ; Eph. iv. 31, πάσα πειρατία καὶ θυμὸς καὶ ὁργή καὶ κραυγῇ καὶ βλασφημία ἀρνητῶν φίλον σεῖν πάντῃ κακίᾳ, suggests the meaning, malevolence, which would also be suitable in Rom. i. 29 and 1 Pet. ii. 1; but there is no example whatever of the usage in profane Greek; cf. Ps. lii. 3. Compare, however, κακία, as a special degree of wickedness, in Aristotle, Rhet. i. 9; see under ἐκολοῦθα. It is perversity as social vice, Wisd. ii. 21; Ecclus. xxv. 19. Cf. κακία = ill-disposed; in κακοὶ, Acts xiv. 2.

(III) Evil, misfortune, plague, Amos iii. 6; Ecclus. xix. 6; 1 Macc. vii. 23, x. 46; 2 Macc. iv. 47, vi. 3, vii. 31. In profane Greek only in later writers; = κακότης in Homer, who is unacquainted with κακία. In the N. T. Matt. vi. 34.

Kακός, to do harm or evil to any one, to ill-treat, to plague, to injure. Acts vii. 6, 19, xii. 1, xviii. 10; 1 Pet. iii. 13. In the sense, to put one into a bad humour against any one, to irritate, as in Acts xiv. 2, ἐκκακωσαν τὰς ψυχὰς τῶν ἔθνων κατὰ τῶν ἄδελφων. It cannot be shown to occur in profane Greek. Cf., however, Joseph. Ant. xvi. 1. 2, κακῶν καὶ τῆς εἰνοικίας ἡ ἐξενεῖ εἰς τοὺς παῖδας ἀφαιρεῖ. The passive, Ps. cvii. 32, ἐκκακώθη Μωσῆς δι' αὐτοῦ, δι' αὐτοῦ, ἀναγραφεῖαν τὸ πνεῦμα δεῖ ταῦτα (ὑπὸ τοῦ ἱδρύματος), cannot be compared, for it means here, as also frequently in profane Greek, to be plagued, to be in evil case.—Κακοποίησις = distress, Acts vii. 34.

Kακοφόρος, ὦ, evil-doer; Luke xxiii. 32, 33, 39; 2 Tim. ii. 9; properly an adjective = deceitful, treacherous. “In the style of the Attic courts, the name embraces the λοποδοτια, ἄνθρωποντια, κλητια, in general robbers and murderers, against whom the ἀπαγωγη was applied,” Passow. Döderlein (Lat. Syn. ii. 141) calls attention to the cir-
cumstance that the accentuation suggests the derivation κακός ὄργανος, and not κακός ἔργα, in which latter case κακουργός ought to be accentuated like ἀγαθουργός, εὐεργός, λαυεργός. 

Herewith would harmonize the strong meaning of the word, malicious, cunning, treacherous. Compare, however, πανοὔργος.—Ecclus. xi. 31, xxx. 35; Prov. xxi. 15.

Kaκο pulumi, ἂ, bad character; “according to Aristot. Rhet. ii. 13, τὸ ἐπὶ τὸ χείρον ὑπολαμβάνειν πάντα; according to Ammon. κακία κακρυμμένη,” Passow. As the adjective κακοθῆς is = malicious, cunning, crafty, so κακοθής = malevolent, craftiness, along with δόλος, Rom. i. 29; 3 Macr. iii. 22, τῷ συμφύτῳ κακοθήθαι τὸ καλὸν ἀποσάμανον, διηνέκες δὲ εἰς τὸ φαίλον ἔκειντος; vii. 3, τὸν φίλον τινὶς κακοθέθηκεν πικνότερον ἥμων παρακείμενοι συνεπισαν ἧμας κ.τ.λ. Cf. Plut. de Herodoti malignitate.

Kaκοποιέω, to do evil, and that, too, in the moral sense, 3 John 11; cf. 1 John iii. 6, ἀμαρτάνων; 1 Pet. iii. 17. Equivalent to, to do mischief, to do evil, with a reference, at the same time, to the moral objectionableness of that which for another is evil, Mark iii. 4; Luke vi. 9; see ἀγαθοποιεῖν. That the moral character of the mode of action is here primarily to be considered, is clear from the absence of the object, which must be specified if the reference were solely to the harm done. The word occurs in both senses in profane Greek. In the LXX. only in the latter — ἐργάζομαι, ἓργα, ἔργον.

Kaκοποιός, pernicious, injurious, in the moral sense — evil-doing, behaving ill; it is rarely used in profane Greek, cf. Aristot. Eth. Nicom. iv. 9, o tambi μὲν ὅν δοκοῦσιν εἶναι ὑδέρτοι, ὃν ὑπὲρ κακοποιοῦ εἰσών, ἡμαρτημένοι δὲ. On the contrary, in the single passages of the LXX. Prov. xii. 4, γυνὴ κακοποιός, opposed to ἄνδρα; xxiv. 19, μὴ χαίρε ἐπὶ κακοποιοῦ, μὴ δὲ ζῆλον ἀμαρτωλόν, as also in the N. T. John xviii. 30, 1 Pet. ii. 12, 14, iii. 16, in a moral sense, corresponding to κακοποιοῦν. Only in 1 Pet. iv. 15, μὴ γὰρ τε ἡμῶν πασχέτω ὑπὸ φονεῖν, ἢ κλέπτειν, ἢ κακοποιοῦν, ἢ ὃς ἀλλοτριωπιστεῦσεν, does it appear in the sense of generally injurious, denoting one who is injurious to the community (as in John xviii. 33 (?)). Tisch. reads in John xviii. 30, κακῶν θραύσων, cod. Sin. κακῶν ποιησάσων); or, like κακις, Aristot. Rhet. i. 9, it denotes a special degree of wickedness, cf. Aristot. Eth. Nicom. iv. 9, Rhet. ad Alex. 16, τοιχαριῶν ὅταν μὲν ἥμων συμφέρει κλέπτειν τὴν μαρτυρίαν, ὅτως αὐτῷ χρησόμεθα: ἦν δὲ οἱ ἐναντίοι τοιχωτῶν τι ποιήσασων, ἐμφανισάμεν τὴν κακοπολον ἀϊτίαν.

Ἐγκακεῖον, is read by Lachm. and Tisch. in all the passages instead of the Received reading, ἐκκακεῖον. Luke xviii. 1; 2 Cor. iv. 1, 16; Gal. vi. 9; 2 Thess. iii. 13; Eph. iii. 13. In profane Greek very rare (Polyb. iv. 19. 10, το πέμπετε τὰς βοήθειας ἐνεκακεῖσαν, they were too bad or too cowardly to, etc.; here also others read έξεκάκεσαν); it occurs in the translation of Theodotion, Prov. iii. 11, μοῦδε ἐγκακεῖσας; LXX. μοῦδε ἐκλόγον; of Symmach. Gen. xxvii. 46, LXX. προσάχθηκα τῇ ζωῇ μοι; Num. xxxi. 5, LXX. ἢ γυνὴ ἡμῶν προσάχθηκεν ἐν τῷ ἀρτῷ; Isa. vii. 16, ἀφ’ ἑς σῦ ἐγκακεῖς; LXX. ἢ σῦ φοβῆ. In the passage from Polybius it denotes moral behaviour; in the other passages quoted it is
to be pained by a thing, not to be able to endure it (κακὸς, useless, without courage, faint-hearted), which may be either a physical, a psychological, or a moral weakness.

Έγκακεῖος 330 Καλέω

= to be pained by a thing, not to be able to endure it (κακὸς, useless, without courage, faint-hearted), which may be either a physical, a psychological, or a moral weakness.

A νεξίκακος, ó, ñ, from ἂνξειαν, to endure, to bear, and κάκων = one who bears evil, sorrow, ill; patient, one who submits to much; Lucian, Judic. Vocal. 9, ἂνεξίκακον γράμμα, a patient letter. Rarely in profane Greek. In the N. T. 2 Tim. ii. 24, side by side with ἐν πρᾳτήσει πατερέων, as required in a δοῦλος κυρίου. Cf. Chryst. in Ep. ad Heb. 2, αὐτόν δὲ μάλιστα θαυμάζομεν, οὐαὶ φιλανθρωπίαι διὰν ἄνεξίκακη.

Καλέω, to call = καλαίρ; (I) with personal object, to call any one; Matt. xx. 8, xxv. 14; Mark iii. 31; Luke xix. 13; Acts iv. 18. Passive, Acts xxiv. 2; Heb. v. 4. The design of the call indicated by εἰς, εἰς τοὺς γάμους, Matt. xxii. 3, 9; Luke xiv. 8; εἰς dieπνον, Rev. xix. 9 = to invite, as it occurs without addition in Matt. xxii. 4, 8; Luke vii. 39, xiv. 7, 8, 10, 12, 13, 16, 17, 24; 1 Cor. x. 27, we find εἰς δεῖπνον in some codices and in the oldest versions; οἱ κεκλημένοι, Matt. xxii. 4, the invited = ἄνεξίκακος, 1 Sam. ix. 13. LXX. ξένος, on the contrary, ver. 22, κεκλημένου; cf. 1 Kings i. 9. — The use of the word in the parables in Matt. xxii. and Luke xiv. (cf. Rev. xiv. 9, οἱ εἰς τὸ δείπνον τοῦ γάμου ἄρνιον κεκλημένων) led on to the specifically Christian application of the word, to summon, to call, and to invite to participate in the kingdom of God; cf. οἱ κεκλημένοι, Luke xiv. 17 and Heb. ix. 15 (καλουτ, Matt. xxii. 14 and Rom. i. 6, 7, generally in Paul). The beginnings of this usage lie in Luke v. 32, καλέσαι ἀμαρτωλοῖς εἰς μετάνοιαν, for which Matt. ix. 13, Mark ii. 17, have merely καλέσαι ἀμαρτωλοῖς. — (a.) The goal added with εἰς, Luke v. 32, εἰς μετάνοιαν; 1 Cor. i. 9, εἰς κοινωνίαν τοῦ ιησοῦ αὐτοῦ κ.τ.λ.; 1 Thess. ii. 12, εἰς τὴν ἀναστολὴν βασιλείαν καὶ δόξαν; 2 Thess. ii. 14, εἰς δ ἐκ πονηρίαν ἐν ἄγασιμοφ πνεύματος καὶ πίτας ἀλθείας) ἐκάλεσεν ὡμᾶς . . . εἰς περιποίησιν δόξης . . . Ἰησοῦ Χριστοῦ; 1 Tim. vi. 12, εἰς ζωὴν αἰώνιον; 1 Pet. ii. 9, τοῦ ἐκ σκότους ὡμᾶς καλέσαντος εἰς τὸ βασιλείαν αὐτοῦ φῶς; ver. 21, εἰς τότε, namely, to exercise patience by welldoing and suffering; iii. 9, εἰς τότε ἐκλήσετε, ἵνα εἰδολογήσατε κηρυκονισθήτε; v. 10, ὁ καλέσας ὡμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν εἰς Ἰησοῦν Χριστὸν; The combination with ἐπί is synonymous, only that thus both condition and aim are indicated at the same time; Gal. v. 13, ἐπὶ ἐλευθερία ἐκλήσετε; 1 Thess. iv. 7, οὐ γὰρ ἐκάλεσεν ὡμᾶς ὁ θεός ἐπὶ ἀκαθαρσίᾳ; cf. Krüger, lviii. 41. 7; Bernhardy, 250. In 1 Thess. iv. 7, ἀλλ' ἐν ἄγασιμῳ is opposed to ἐπὶ ἀκαθαρσίᾳ, in that ἀγασιμὸς is conceived as the actual or required result of the
calling. Accordingly we find ἐν in 1 Cor. vii. 15, ἐν εἰρήνῃ κέκληκεν ὡς ὁ θεός; Eph. iv. 4, ἐκλήθη ἐν μέσῳ ἄνθρωπος τῆς κλήσεως ἡμῶν. (In Eph. i. 11, only Lachm. reads ἐκλήθη μεθ' τῆς κλήσεως ἡμῶν.) This appears most clearly in Col. iii. 15, εἰς εἰρήνῃ ἐκλήθη ἐν ἑν σώματι; cf. 1 Cor. vii. 22, ὡς εἰς κυρίου κληθεὶς δοῦλος. (With εἰς εἰρήνῃ, Col. iii. 15, compare Deut. xx. 10, יִהְיֶה זֶה יָם נֲעָר; LXX. ἐκκαλέσαι αὐτὸς μετ' εἰρήνῃ.) Nowhere do we find the conjunction with εἰς or ἐν, which would give καλεῖν the meaning of effectual calling, or which would involve the call having been already accepted. In fact this is foreign to the word, which always points exclusively to the origin of one's status as a Christian. Ἐν is differently used in Gal. i. 6, ἀπὸ τοῦ καλεσάντος ὡς ἐν χάριτι Χριστοῦ.—(b.) Without mention of the goal, Rom. viii. 30, ix. 11, 24; 1 Cor. vii. 17, 18, 20, 21, 24; Gal. v. 8; Eph. iv. 1; 1 Thess. v. 24; 1 Pet. i. 15; cf. Heb. xi. 8, ix. 15. (In Col. i. 12, Lachm. adds, after B, τῷ [καλεσάντι καὶ] ἐκ.) With specification of the means, ἐν χάριτι Χριστοῦ, Gal. i. 6; διὰ τῆς χάριτος αὐτοῦ, i. 15; διὰ τοῦ εὐαγγ., ἡμῶν, 2 Thess. i. 14; διὰ δόξας καὶ ἀρετῆς, 2 Pet. i. 3; where Tisch. διὰ δόξας καὶ ἀρετῆς; 2 Tim. i. 9, κλησίς ἥμας. Twice we find κλησίς καλεῖν, 1 Cor. vii. 20; Eph. iv. 1. The subject is everywhere God, who is also termed ὁ καλῶν, Rom. ix. 11; Gal. v. 8; 1 Thess. ii. 12, v. 24; ὁ καλέσας, 1 Pet. i. 15, v. 10; Gal. i. 6.—To this corresponds ἦν in Isa. ii. 2, cf. Heb. xi. 8.—To the divine καλεῖν corresponds, on the part of the called, ὑπακοῖν, Heb. xi. 8.

(II.) With impersonal object, Rom. iv. 17, καλοῦντος τὸ μὴ δυτα ὡς δυτα. Further, τὸ δεομά τινος καλεῖν, to call the name, to name, Matt. i. 21, 23, 25; Luke i. 13, 31. Passive, καλεῖται τὸ δεομα, Rev. xix. 13; ἐκλήθη τὸ δεομα, Luke ii. 21. As δεομα is omitted, the person is again put in the accusative, e.g. Luke i. 59, ἐκαλοῦν αὐτῶν Ζαχαρίαν, for which elsewhere τὸ δεομα αὐτῶν. Hence the meaning, to name, Matt. x. 25, xxii. 43, 45; Luke xx. 44; Matt. xxii. 9; Luke vi. 46; Acts xiv. 12; Rom. ix. 25; Heb. ii. 11; 1 Pet. iii. 6. Passive, to be called, Matt. xxii. 7, xxvii. 8; Luke i. 61, ii. 21, xxii. 25; Acts i. 19; Jas. ii. 23; to be called, as equivalent to, to bear the name, Matt. ii. 23, v. 9, 19, xxiii. 8, 10; Mark xi. 17; Luke i. 32, 35, 60, 62, 76, ii. 4, 23, xv. 19, 21; Acts xxviii. 1; John i. 43; Rom. ix. 26; 1 Cor. xv. 9; Heb. iii. 13; 1 John iii. 1; Rev. xii. 8. The addition of the present participle passive to names is a peculiarity of the writings of Luke and of the Revelation, and arises from the special design of these books. It is used (a) to introduce an unknown name,Luke vii. 11, ix. 10, x. 39, xix. 2, xxii. 33; Acts vii. 58, xxvii. 8, 14, 16; Rev. i. 9, xvi. 16. (b) For the addition of a distinctive or characteristic surname, Luke i. 36, vi. 15, viii. 2, xix. 29, xxii. 37, xxiii. 25; Acts i. 12, 23, iii. 11, viii. 10, ix. 11, x. 1, xiii. 1, xv. 22, 37; Rev. xii. 9, xix. 11.—The significance of the name, as a designation of the inner being, must be emphasized in passages like Matt. i. 21, 23, v. 9, 19, x. 25, xxi. 13; Rom. ix. 25, 26; Jas. ii. 23, etc.; cf. Isa. xlvi. 6, μέγα σοι ἐστιν τοῦ κληθείνα σε πατήρ σου, for ὑψόσιν ὑψίστα.—Rom. ix. 7 and Heb. xi. 18, εἰς Ἰσαακ κληθήσεται σοι σπέρμα, should be classed under (I) and not under (II), and probably should be explained, shall be called, will be invited, with reference not so
much to Rom. iv. 17 as to Rom. ix. 11, which, with 9, 7, may be said to decide the matter. For the connection between to invite and to name, compare Rom. ix. 25, 26.

Kλαφίν, ὕλα, καλέω, η, καλέω, summons, invitation, vocation; in the LXX. Jer. xxxi. (xxxvii) 6. ἐστίν ἡμέρα κλήσεως ἀπολογισμένων, ὅπως ἐπεστηκει. Whereas it denotes in classical Greek specially a summons before the court, or an invitation to a banquet, or, as seems to be implied in Phil. iii. 14, a call to strive for a prize; in the N. T. it is applied exclusively to that act of God by which He invites men to His kingdom, and offers it to them as a gift and possession (cf. Rom. xi. 29). The κλήσεις is the first act towards the realization of the divine election (cf. 1 Cor. i. 26, 27; 2 Pet. i. 10, and ἐκλέγεται, ἐκλογή), and the called must make it secure; 2 Pet. i. 10, ἑποδόματε βεβαιῶν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν τοῦ θεοῦ. Partly on account of the subject, ἡ κλήσις τοῦ θεοῦ, Rom. xi. 29, and partly on account of end and aim, ἀποστέλλει τῆς κλήσεως, Eph. i. 18, iv. 4 (vid. ἀποστέλλει), it is termed in Phil. iii. 14, ἢ ἄνω κλήσις, the vocation which bears the character of the world above, of the supramundane and heavenly; cf. Heb. iii. 1, κλήσεως ἐποιημένου μετοχοῦ, "the calling whose origin, nature, and goal are heavenly." (Delitzsch on Heb. iii. 1). In 2 Tim. i. 9 it is termed ἁγία, because it proceeds from God, and is opposed to the sinful habitus of man; hence those who are called are required ἔστω πεπραγμένοι τῆς κλήσεως, Eph. iv. 1; cf. 2 Thess. i. 11. — For 1 Cor. vii. 20, ἐκαστὸς ἐν τῇ κλήσει ἡ ἐκλογὴ, ἐν ταύτῃ μενέω, the meaning "calling" (occupation), externa condition, has been unnecessarily proposed,—a meaning which cannot be supported by Dion. Hal. iv. 18, κλήσεις = classes, that is, Roman civic regulations. He who on earth is a servant is called in Christ to liberty, and vice versa. Thus only is the attraction ἡ ἐκλογὴ to be explained. See ἀπολογισμός.

Kλητός, ὅν, verbal adj. = called, invited, welcomed, appointed; LXX. = ἔκκλησις, 2 Sam. xv. 11, 1 Kings i. 41, 49 = those as guests invited. For ἀποστέλλει, Isa. lxxvi. 12, ἑν ζῷον καλώ, which would correspond to κλητός, Rom. viii. 28; 1 Cor. i. 24.-(I) One who is called to an office, Rom. i. 1. — 1 Cor. i. 1, κλητός ἀπόστολος. This call proceeded from Christ, καὶ ἀπ. Ἰησοῦ Χριστοῦ, 1 Cor. i. 1 (cf. Matt. iv. 21). Cf. ἀν. Isa. xlii. 6, xlix. 1. — (II.) κλητοί, of those who have received the divine κλήσις (which see) conformably to God's saving purpose, τοῖς κατὰ πρόθεσιν κα. οἰκον. Rom. viii. 28; Rom. i. 6, 7; 1 Cor. i. 2, 24, without its implying immediate obedience to the call, Matt. xix. 16, xxii. 14; cf. Rev. xvii. 14, and see ἐκκλεσία. The fact of the acceptance of the call lies, Rom. i. 7, 1 Cor. i. 2, in ἁγίας; in Jude 1, in ἐκκλησίαν; and both in 1 Cor. i. 24 and Rom. viii. 28 the calling is referred to only as the last element determining the certainty and realization of salvation. The κλητοί Ἰησοῦ Χριστοῦ in Rom. i. 6 are those who are called, not by Christ, but to Him and as His; Philippi, "Those called by God, who belong to Christ."

Ἐκκλησία, ἡ; (I.) The common term for a congregation of the ἐκκλησιῶν assembled in the public affairs of a free state; the body of free citizens summoned together by a herald (ἐπηρεῖον); cf. οἱ ἐκκλησίαι = ἐκκλησίαι, Eurip. Or. 949; Xen. Hell. ii. 4. 28, and often. Hence = assembly of the people, Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ ἑπικαθήσεται. The

(II.) The LXX. transfers the designation to the congregation of the people of Israel, whether summoned or met for a definite purpose (e.g. 1 Kings viii. 65, and often), or the community of Israel collectively regarded as a congregation; Hebrew יִהוּדָה; whereas the expression יִהוּדָה יִשְׂרָאֵל, which, considered in its derivation, better corresponds to the word in question, is always = εἰκόνις ἀγίας, ἐπιείκειται ἄγια. It answers to the Hebrew יִהוּדָה, constantly in Joshua, Judges, Samuel, Kings, Chronicles, Ezra, and Nehemiah; in Deuteronomy also, though there the Hebrew word is once rendered συναγωγή. On the contrary, in Genesis, Exodus, Leviticus, Numbers, יִהוּדָה is always rendered συναγωγή (elsewhere יִשְׂרָאֵל); cf. Num. xx. 10, ἐκκλησίας τῇ συναγωγῇ; moreover, in these books יִהוּדָה denotes, not an assembly called for a definite purpose, but the people of Israel collectively, as, e.g., in Gen. xxviii. 3, xxxv. 11, xlvii. 4, of other peoples (with the exception of xlix. 6, where we have σύντομος, the only passages in Genesis). This may be in keeping with the fact that in the books in question, Exodus, Leviticus, Numbers, יִהוּדָה is chiefly used to denote the people collectively, יִשְׂרָאֵל more rarely; but יִשְׂרָאֵל = συναγωγή, and occurs also in Joshua and Judges far oftener than the יִהוּדָה; whereas, in the following historical books, יִשְׂרָאֵל almost disappears (being used only in 1 Kings vii. 5, xii. 20; 2 Chron. v. 6; see also Ps. xxxii. 17, lxxxvii. 31, vii. 8, lxxxvi. 14, i. 5, lxxxi. 1, lxxiv. 2, cxi. 18; Prov. v. 14; Job xv. 34; Jer. vi. 18, xxx. 20; Hos. vii. 12), and gives place to יִשְׂרָאֵל. Nowhere in the Psalms, except in xl. 11, does יִהוּדָה = συναγωγή; on the contrary, xxxii. 23, 26, xxxv. 18, xlv. 10, lxxxvii. 6, cvii. 32, cxlix. 1, Job xxx. 28, Lam. i. 10, Prov. v. 14, Joel ii. 16, it is = ἐκκλησίας; in Ps. xxxv. 5, Prov. xxvi. 26 = συνέδριον. In the few passages of Jeremiah (xliv. 15, l. 9), on the contrary, where it is translated, it = συναγωγή; in Ezekiel, too, wherever it relates to a particular people, as Israel or Assyria, it is rendered συναγωγή, elsewhere = δῆλος; Ex. xii. 6, οὐδὲ ἵνα οὕτως συναγωγής νῦν Ἰσραήλ, cf. Lev. xvi. 27.—In the place of συναγωγή κυρίων, Num. xx. 5, xxvii. 17, xxxi. 16, Ps. lxxxiv. 2, we find the designation ἐκκλησία κυρίων, Deut. xxii. 2, 3, 4, 9; 1 Chron. xxviii. 8; Neh. xiii. 1; Mic. ii. 5; cf. Ezra x. 8, ἐκκλησία μῆς ἅπαντας = ἵνα οὕτως κυρίων. In the O. T. Apocrypha, ἐκκλησία = assembly of the community, popular assembly, meeting, e.g. Judith vi. 16, xiv. 6; Eccles. xv. 5, and often; more rarely = the nation as a whole, 1 Macr. iv. 59. Except in Eccles. xxiv. 22, συναγωγή is not employed as term. techn.

In the N. T. we find ἐκκλησία applied to the congregation of the people of Israel, Acts vii. 38. On the other hand, of the two terms used in the O. T., συναγωγή seems then to have been adopted, and perhaps even in this passage to designate the people of Israel in
distinction from all other nations. At all events, this supposition seems to be favoured by its application to the assemblies (Acts xiii. 43; cf. Jas. ii. 2) and to the meeting-places of the Jews (Matt. iv. 23, vi. 2, and often); cf. Rev. ii. 9, iii. 9, as also the designation of the Christian community by ἐπίσκωποι in the Epistle to the Hebrews x. 25 (cf. 2 Chron. v. 6, LXX. πᾶσα συναγωγὴ Ἰσραήλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισκόποι αὐτῶν). Further, compare the notice of Epiphanius with reference to the Ebionites, Haeres. xxx. 18, συναγωγήν δὲ ὡσ τοῖς καλοῦσι τὴν ἑαυτῶν ἐκκλησίαν, καὶ γίγνεται ἐκκλησίαν.—In this case, the word used by our Lord in Matt. xvi. 18, οἰκοδομήσω μοι τὴν ἐκκλησίαν, would acquire special emphasis on the one hand from its connection with the O. T. expression, on the other hand from the opposition implied in it to the synagogue. We can thus understand also how the Christian community in the midst of Israel could be simply designated ἐκκλησία, without being confounded with the Jewish community, the συναγωγή (Acts ii. 47, etc.).

We may add further in the way of explanation, that both the Hebrew designations of the community of Israel plainly expressed something more than their collective unity springing from natural causes,—they implied that the Israelitish community, as an ἐκκλησία, was based on a special idea, that it was established in a special way and for a special end. Cf. what is said by Gousset, Lexic. Ling. Heb. 1743, "ἣν spectat compositionem coetus ex materia sua, quam consistit in hominibus prior distributive conceptis et nunc collecta; qui spectat formam concevunt hominum tempore indici ad locum indicium ex officio et ex voluntate ad rem aliquam agendum coeventium, ac comitia legitera haberentimum." The use of these words, therefore, was determined by something else than the mere thought of national unity; and it is self-evident that the underlying thought is the function of the people in the plan of salvation,—of a religious position which is confirmed, especially in the case of ἡσυχία, by its application to festive and Sabbath assemblies. The same thought lies at the root of the word as used by Christ, so far as it was suggested by the O. T. It is, however, a beautiful and noteworthy feature, that the means by which this ἐκκλησία is constituted is described as καλέων and κηρύσσεως,—terms employed in profane Greek to express the summoning of an assembly, but here in the N. T. inspired with a new force. When Christ says, οἰκοδομήσω μοι τὴν ἐκκλησίαν, we are scarcely reminded that ἐκκλησία denoted in profane Greek the place of assembly as well as the assembly, but rather that the O. T. community was the house of Israel; cf. oikodomein.

Accordingly, ἐκκλησία denotes the N. T. community of the redeemed, in its twofold aspect.

—(1.) The entire congregation of all who are called by and to Christ, who are in the fellowship of His salvation—the church. That the application of the word to the church universal is primary, and that to an individual church secondary, is clear from the O. T. use of the word, and from the fundamental statement of Christ in Matt. xvi. 18. So Acts ii. 47, ὅ ὁ ἱερος προσεβεί τον σωζόμενον . . . τῇ ἐκκλησίᾳ (cf. ver. 44, πάντες δὲ οἱ πιστεοί τοῦ λα. v. 11; Acts ix. 31, ἢ μὲν οὖν ἐκκλ. καὶ πιστ. τῆς Ἰουδαίας καὶ Γαλατίας καὶ Σαμαρείας εἶχεν εἰρήνην (E G H, Received text, Bengel read, αἱ μὲν οὖν ἐκκλησίαι);
1 Cor. vi. 4, xiv. 4, 5, 12; Acts xii. 1, ἐπίβαλεν Ἰρώδης ὁ βασιλεύς τὰς χεῖρας κακῶν καὶ τινὰς τῶν ἀπὸ τῆς ἐκκλ.; ver. 5; Rom. xvi. 23; 1 Cor. x. 32, ἀφρόσκοποι καὶ Ἰουδαίως γίνονται καὶ ἡ ἐκκλησία τοῦ θεοῦ; xi. 22, xii. 28, xv. 9; Gal. i. 13; Phil. iii. 6; Col. i. 18, 24. It is designated ἐκκλ. τοῦ θεοῦ in 1 Cor. x. 32, xii. 22, xiv. 9; Gal. i. 13; 1 Tim. iii. 5, 15; cf. Acts xx. 28, παραμένειν τὴν ἐκκλ. τοῦ θεοῦ ἡ περιποίησις διὰ τοῦ ἁματοῦ τοῦ θεοῦ (cf. Ex. xv. 16); σῶμα Χριστοῦ, Col. i. 18, 24; Eph. i. 22, 23; iii. 21, ἡ ἐκκλ. ἐν Χριστῷ Ἰησοῦ; v. 23, 24. In the Epistle to the Ephesians, ἐκκλ. denotes exclusively the entire church, Eph. i. 22, iii. 10, 21, v. 23, 24, 25, 27, 29, 32.—Heb. xii. 23, ἐκκλ. πρωτοτόκων ἀπογεγραμμένων εἰς οὐρανός.

(II.) The N. T. churches as confined to particular places, cf. ἡ καὶ ἐκκλησία των ἐκκλησιων, Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Phil. 2; ἡ ἐκκλ. ἡ σύνος ἐν κ.τ.λ., 1 Cor. i. 2; 2 Cor. i. 1; 1 Thess. ii. 14; cf. Acts xiii. 1, ἦσαν ἐν Ἀντιοχείᾳ κατὰ τὴν ὅσαν ἐκκλησιαν, as it then was, e.g., in the assemblies, 1 Cor. xi. 18, συνερχόμενοι ὑμῖν ἐν ἐκκλησίᾳ; xiv. 19, 28, 35; Acts xiv. 27; Rev. i. 6, 9, 12, 18, iii. 1, 7, 14; therefore of a single church, ἡ ἐκκλ. ἡ εἰς κ.τ.λ., Acts viii. 1, xi. 22; Rom. xvi. 1; ἡ ἐκκλ. Θεσσαλονικεών, 1 Thess. i. 1; 2 Thess. i. 1, cf. Col. iv. 16; Phil. iv. 15, ἐκκλησία; 1 Cor. iv. 17, παντοχῶς ἐν πᾶσιν ἐκκλ., every church in which the character of the church as a whole is repeated, cf. τοῦ θεοῦ, 1 Cor. i. 2, xi. 16; 2 Cor. i. 1; 2 Thess. i. 4; 2 Thess. i. 1. So still in the singular, Acts vii. 3, xi. 26, xiii. 1, xiv. 23, xv. 3, 4, 22, xviii. 22, 22, xi. 17; 1 Cor. xiv. 23, xvi. 9; 1 Tim. v. 16; Jas. v. 14; 3 John 6, 9, 10. The plural, in Acts xv. 41, xvi. 5; Rom. xvi. 16; 1 Cor. vii. 17, xi. 16, xiv. 33, 34, xvi. 1, 19; 2 Cor. vii. 18, 19, 23, 24, 38, 28, xiii. 13; Gal. i. 2, 22, 1 Thess. ii. 14; 2 Thess. i. 4; Rev. i. 4, 11, 20, ii. 7, 11, 17, 23, 29, iii. 6, 13, 22, xxii. 16. With reference to the elements constituting them, they are termed ἐκκλησίας τῶν ἑθῶν, Rom. xvi. 4; τῶν ἄγνων, 1 Cor. xiv. 33.

The word does not occur in Mark, Luke, the Gospel of John, 1 and 2 John, 2 Tim., Titus, Jude.

Ἐπὶ καλεῖ, to call to, to call upon (not to call hither, for ἐπὶ relates to the object and not the subject).—(I.) To call to any one (because in calling one turns towards him). In profane Greek we find this usage, along with the active, the middle of interest or advantage, μάρτυρα των, to appeal to any one as witness; θεον ἐπίκαλεσθε, et al. This is the only form in the N. T., and appears as a middle of interest most distinctly in Acts xxi. 11, 12, xxvi. 32, xxvii. 19, Καίσαρα ἐπίκαλεσθαυ, to invoke Caesar for oneself, to appeal to him, Acts xx. 25. Without this object = to appeal, Acts xxv. 21, τοῖς Παλαιοῖς ἐπίκαλεστατοῦ κ.τ.λ.—2 Cor. i. 23, μάρτυρα τῶν θεοῦ ἐπίκαλοντο επὶ τὴν ἐμὴν ψυχήν, I call God to witness for me.—Specially το ὄνομα τοῦ θεοῦ κ.τ.λ. = τὸ ὄνομα τοῦ θεοῦ, Acts ix. 14, 21, xxii. 16 (Symmachus, Ps. lxv. 17, τῷ ὄνομι); τοῦ κυρίου, Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22, ἐπικ. τῶν κυρίων ἐκ καθαρᾶς καρδίας; Rom. x. 12. Without mention of object, Rom. x. 14, τῶν
οὖν ἐπικαλέστων, εἰς δὲν ὁ πλησίωσαν; Acts vii. 59, διαβοβάλλου τὸν Στέφανον ἐπι-
καλοῦμεν καὶ λέγουσα· κύριε κ.τ.λ.

(Π.) To call a person something, i.e. a name = to name, to designate (Phavorin. ἐπι-
ονομάζωμα). This meaning is combined with the foregoing in 1 Pet. i. 17, εἰς πατέρα ἐπι-
καλεῖσθαι τὸν ἁπάττων ἐπικαλεῖσθαι καὶ καλοῦμαι. The active in Matt. x. 25, τῶν οἰκοδομῶν θεοῦ ἐπι-
καλεῖσθαι (Received text, Lünem. τῷ οἴκῳ). The passive, Heb. xi. 16, τοῦ ἐπικαλεῖσθαι τὸν θεὸς ἐπι-
καλεῖσθαι. Of the surnames of single persons, Acts i. 23, iv. 36, x. 5, 18, 32, xi. 13, xii. 12, 25, xv. 22 (in Matt. x. 3 Tisch. omits it; in Luke xxii. 3 he reads καλοῦμαι).—Acts xv. 17, ἐδὲ πᾶσα ἐπικαλέσθαι τὸ δομῇ τοῦ (from Amos ix. 12, δοῦμα τοῦ τοῦ παρακαλεῖν τό θεοῦ; cf. 2 Chron. vii. 14; especially 2 Sam. vi. 2, of the ark of God, εἶδεν ἐπικαλέσθαι τὸ δομῇ τοῦ θεοῦ τοῦ ναοῦ); to be understood as in Deut. xxviii. 9, 10; Jer. xiv. 9, vii. 10, 11; Isa. lxiii. 19, xlvi. 1; Gen. xlvi. 16.

Παρακαλέω, to call kithetowards to speak to, to speak cheerfully, to, "every kind of speaking to, which is meant to produce a particular effect." (Hofmann's Schriftenweis., ii. 2. 17).—(L.) To call some one, that he may do something = to beg, (a) with specification of the substance of the petition introduced by λέγουν, Matt. viii. 5, 31, etc.; or by a conjunction, ἀρξάμενος, Matt. xiv. 36; Mark v. 10, etc.; ἀποκριτά, Matt. viii. 34; Acts xxv. 2; by means of the infinitive, Mark v. 17; Luke viii. 41, etc.; by the accus. with the infinitive, Acts xiii. 42, xxiv. 4.—Philem. 10, παρακαλέω σε περὶ τοῦ εἰμόν τέκνου. (b) Without specification of the thing sought, Matt. xviii. 32, xxvi. 53; Philem. 9; Acts xvi. 39; Luke x. 28. (Π.) To call on any one, to call him kithetowards in order to say something to him, to use persuasion, and, indeed, (a) to admonish, followed by the imperative, Acts ii. 40; 1 Cor. iv. 16; 1 Thess. v. 14; Heb. xiii. 22; 1 Pet. ii. 11, v. 1; Jude 3; with following infinitive, Acts xi. 23, xiv. 22; Rom. xi. 1, xv. 30, xvi. 17; 2 Cor. ii. 8, vi. 1; Eph. iv. 1; Phil. iv. 2; 1 Thess. iv. 10; 1 Tim. i. ii; Titus ii. 6; Heb. xiii. 19; 1 Pet. v. 12; cf. 1 Thess. iii. 2; 1 Thess. ii. 11, εἰς τὸ περιπατεῖν ἐμᾶς. With following ἀρχά, 1 Cor. i. 10, xvi. 15; 1 Thess. iv. 1; 2 Thess. iii. 12. Without specification of contents, π. τινῷ, Acts xv. 32, xvi. 40, xx. 2; 2 Cor. x. 1; 1 Thess. v. 11; 1 Tim. v. 1; Col. iv. 8; Eph. vi. 22; 2 Thess. i. 17; Heb. iii. 13; π. τινὰ ἐν τίνι, 1 Thess. iv. 18; Titus i. 9; ἰδιῶς, Luke iii. 18. The passive, 1 Cor. xiv. 31; Col. ii. 2. Without object, in Rom. xii. 8; 2 Cor. v. 20; 1 Tim. vi. 2; 2 Tim. iv. 2; Titus i. 9, ii. 15; Heb. x. 25. (b.) = to encourage, to cheer up, to comfort, 1 Thess. iii. 2; 2 Thess. ii. 17; 2 Cor. i. 4, ii. 7, vii. 6 (Matt. ii. 18, v. 4; Luke xvi. 25; Acts xx. 12; 2 Cor. i. 4, 6, vii. 13; 1 Thess. iii. 7). With 1 Cor. iv. 13, βλασφημοῦμεν παρακαλῶμεν, we may compare 2 Macc. xiii. 23, τὸ τοῦ Ἰουδαίου παρεκάλεσθε = to use good words, i.e. to persuade. This, however, scarcely exhausts the force of the expression; for the apostle seems to oppose to the unchristian βλασφημοῦμεν the Christian παρακαλῶμεν of his office and calling. Παρακαλεῖν, namely, in most of the passages quoted, is the technical term for a specific kind of Christian teaching, namely, that in which beseeching (cf. 2 Cor. v. 20), admonition, and comfort
predominate; perhaps the connection with καλέω ought not to be overlooked; 1 Thess. ii. 11, παρακαλούντες ... καὶ παραμυθούμενοι καὶ μαρτυρόμενοι; 2 Thess. iii. 12, παραγγέλλομεν καὶ παρακαλούμεν; Acts ii. 40, διεμαρτυρέω καὶ παρεκάλει; 1 Pet. v. 12, παρακαλῶν καὶ ἐπιμαρτυρῶν; Luke iii. 18, παρακαλῶν εὐγγελίζετο. According to 1 Cor. xiv. 31, Acts xv. 32, it belongs, like διδάσκειν and στηρίζειν, to the domain of prophecy, and is like this a special charisma (Rom. xii. 8), though it does not appear to have manifested itself separately as such. The design of παρακαλέω, besides, first of all, gaining the hearer, was to confirm him, 1 Thess. iii. 2; 2 Thess. ii. 17 (conjoined with στηριζω). LXX. Deut. iii. 28; Isa. xxxv. = ἵματος; Job iv. 3 = πάντως. Encouragement, cheering up, 2 Cor. vii. 6, ἀ παρακαλών τοῖς ταπεινοῖς; Heb. x. 25; 2 Thess. ii. 17. Cf. the combination with χαρά, 2 Cor. vii. 13, xiii. 11; 1 Thess. iii. 7, 9. Hence = to cheer up, to console. Isa. xxi. 3. Whilst διδάσκειν appeals to the intellect, παρακαλέω appeals to the will; according to Titus i. 9, to be distinguished from διδάσκειν. As a characteristic element of the promise and proclamation of salvation, it aims at winning, not breaking the will. Cf. Isa. xl. 1 = διεαχθεῖται; xli. 27, περί πάντων τῶν ἀμαρτησιῶν eis ὃδον. Cf. the παρακαλέων of Wisdom, Prov. viii. 4, Hebrew ἐμφανίζεσθαι. The word does not occur in John's writings, nor in Galatians, James, 2 Peter.—συμπαρακαλέων, at the same time to comfort, encourage, Rom. i. 11, συμπαρακαληθήσῃς ἐμε, parallel with eis τὸ στηριζόμεθα ὑμᾶς.

Παράκλητος, ὁ, properly a verbal adj., he who has been or may be called to help (helper); in Dem. 343. 10, of a legal adviser, αἱ δὲ τῶν παρακλητῶν ἀπαίτει δεξιός, a pleader, proxy, or advocate, one who comes forward in behalf of and as the representative of another; Diog. L iv. 50, ἐὰν παρακλητῶσι πίμπητε καὶ αὐτὸς μὴ ἐλθήσῃ. Thus Christ, in 1 John ii. 1, is termed our substitutionary, intercessory advocate, παράκλητον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον (cf. John i. 1, πρὸς τὸν θεόν); cf. ver. 3, αὐτὸς ἰδιωμένος ἐστιν περὶ τῶν ἀμαρτησιῶν ὑμῶν. Thus Philo says, de vit. Mos. 673 C, that the stoning and interceding priest, in performing his official duties, stood in need of the Logos as advocate or Paraclete, ἀναγκαῖος γὰρ ἦν τὸν ἱερομένον τῷ τοῦ κόσμου πατρὶ παρακλητῷ χρήσας τελειοτάτῳ τὴν ἁρπὴν νῦν πρὸς τε ἀμφισταν ἁμαρτημάτων καὶ χορηγίαν ἀφοφωσι- τάτων ἀγαθῶν. So, too, in other passages in Philo; cf. Lössner on 1 John ii. 1 (Observ. Philon.). Now, when Christ designates the Holy Spirit as Paraclete, John xiv. 16, ἄλλος παράκλητος, we might suppose that He is this in the same sense as Christ, 1 John ii. 1. But a closer comparison of the two passages shows how little real resemblance there is; and if we compare John xiv. 26, ὅποιον ἅμα καὶ πάντα ἐκπέμπω ὑμῖν, xv. 26, μαρτυρῆσαι περὶ ἐμοῦ, xvi. 7, 14, ἐμὲ δοξάζεις κ.τ.λ., it will be clear that the Holy Spirit is called παράκλητος because He undertakes Christ's office to be a παράκλητος, or becomes Christ's substitute in this: it will be evident not so much as a logical sequence, but from the nature of the case, that the Spirit, as the representative of Christ's office, is above all the representative of His person and cause. But when Christ, in John xiv. 16, designates
Himself at the same time as παράκλητος, παράκλητος must not here be understood as applied to Christ in the same sense as in 1 John ii. 1, where it is — our substitutionary Advocate, but as = He who pleads God’s cause with us; cf. John xiv. 7–9. In favour of this view, we may mention: the duty of a γροτή πληρών, Job xxxiii. 23 (cf. 2 Chron. xxxii. 31; Rabb. ἱστῷ τόκος; Test. XII. patr. ἀγγέλου παραπτυκέοντος), was not merely to represent man with God (cf. Matt. xviii. 10 ἂν), but at the same time to represent God with men, γροτή μπορεῖ ημᾶς, Job xxxiii. 23. To maintain, with regard to this passage, that παράκλητος is related to παρακαλεῖν as διδάσκαλος to διδάσκειν, and that the Holy Spirit is called Paraclete because He has the office of παράκλητος, apart from the impossibility of deriving παράκλητος from παρακαλεῖν instead of from παρακαλεῖνον, is also rendered difficult by the circumstance that παρακαλεῖν and παράκλητος do not occur at all in the writings of John, much less in the specific N. T. sense; and that the Targum rendering in Job xxxiii. 23, כִּי תֹּenerima, has for its antithesis רָעַר, קאַתיַרַר, קאַתיַרַר, see Delitzsch on the passage. The connection of the meaning of παράκλητος with παρακαλεῖν, and not with παρακαλεῖνον, is defended by an appeal to the usus loquentis; but actual examples of this can alone influence the lexicographer; and the only instances adducible are the versions of Aquila and Theodotion, which render πάρκετος (comforter) in Job xvi. 2 by παράκλητος, where the LXX. has παρακλήται, and Symmachus παρακλητοί; but their peculiar application of the word, moreover, may have been due quite as much to the age at which they wrote (the first half of the second century A.D.), or to their Christian surroundings, the active rendering of παράκλητος as ὁ παρακαλών having begun to obtain a footing among Christians (vid. Suicer). This latter usage was due to the fact that, on the one hand, precisely the doctrine of the Holy Spirit was then least understood; on the other hand, that it was natural to regard the advocate of the helpless, needy, and troubled καθιστή as his consolation or comforter. The example adduced from Philo in favour of deriving παράκλητος from the active παρακαλεῖν proves nothing, for παράκλητος there also clearly means intercessor, Philo, de mund. creat. p. 4 (5), οὗτος δὲ παρακλῆτος . . . μόνη δὲ ἐκατό χρησάμενος ὁ θεὸς ἐγὼ δεῖν εὐρετεῖν κ.τ.λ.

Παράκλητος

(II.) Exhortation, encouragement, e.g. τρόπος ἀπετίθη. In Isocr. 2 Α, over against παραίνεσις, warning. Here-with is connected the N. T. sense of the word, which corresponds to the use of παρακαλέω. Accordingly the word of Scripture is a παράκλητος, an admonitory, encouraging, and consolatory exhortation for the purpose of strengthening and establishing the believing possession of redemption. Rom. xv. 4, ὥσπερ προσγράφη, εἰς τὴν ἡμετέραν διδάσκαλον ἑγράφη, ἵνα διὰ τὴν ἰδιομονήν καὶ τὴν παρακλήσεως τῶν γραφῶν τὴν ἐπίδοθα ἔχουμεν; cf. Phil. ii. 1; Heb. xii. 5; and the Epistle to the Hebrews is termed λόγος τῆς παρακλήσεως, xiii. 22, because its design is to strengthen faith. Paul terms his preaching of the gospel also παράκλησις, 1 Thess. ii. 2, 3 (cf. 2 Cor. viii. 4, 17; Luke iii. 18, πολλὰ μὲν ὁ δὲ καὶ ἄλλα παρακαλῶν ἐνπροστάσει τῶν λαῶν), and admonishes Timothy, προσέγγει τῇ
Δανεωσις, της παρακλησις, της διασιδαωσις, cf. Acts xiii. 15. The contents of the letter, addressed to the church at Antioch by the Apostolic Council, are designated παρακλησις in Acts xv. 31. It accordingly denotes comforting words, consolation, in Acts ix. 31; 2 Thess. ii. 16, άγαπης ήμας και δευς παρακλησις αλοιπων και ημη άγαθην εν χιεριν; Phil. 7. Opposed to θεσνας and παρθενατα, 2 Cor. vii. 4; conjoined with χρησι, vii. 7, 13. Cf. 2 Cor. i. 3–7; Luke vi. 24. On Luke ii. 25, where the Messiah is described as παρακλησις του Ισραηλ, cf. Nah. iii. 7 = διαβολον. — Παράκλησις, as a distinct feature of the proclamation of salvation, belongs to the department of prophesyng, 1 Cor. xiv. 3, and appears as a special charisma in Rom. xii. 8. It is therefore not an inaccuracy when, in Acts iv. 36, the name Barnabas, Παρακλησις, is interpreted υπος παρακλησις (cf. Acts xiii. 1), in order to indicate that his prophetic gift manifested itself specially in the exercise of παρακλησις. — In connection with Acts xiii. 15 and 1 Tim. iv. 13, παρακλησις was regarded as based on the reading of a portion of Scripture (Luke iv. 20, 21, an expository application of the prophetical word), although this was by no means the whole. Just. Mart. apol. i. 67, ετε παναμενου των αναγινωσκοντων ο προσοπος δια λογου των πνευματων και προ- κλησις των καλων τωτων μμηνος ποιεται.

Προσκαλεω, to call to, to call hither. In the N. T., as in the LXX., only the middle, to call to oneself, Matt. x. 1, xv. 10, 32, xviii. 2, xx. 25; Mark iii. 13, 23, vi. 7, vii. 14, viii. 1, 34, x. 42, xii. 43, xv. 44; Luke vii. 19, xv. 26, xvi. 5, xviii. 16; Acts vi. 2, xii. 7, xx. 1, xxiii. 17, 18, 23; Jas. v. 14. We find an approximation to the Attic use — to cause to be summoned before court, to accuse, in Matt. xviii. 32; Acts v. 40 — to summon before one (cf. προσκυλον, summons, 1 Tim. v. 21, loudm.). A use suggested by the peculiar meaning of καλων (cf. Mark iii. 13) is found in Acts ii. 39, δομος δι προσκυλον καιρος τω θεω ήμων, from Joel iii. 5, where the same persons are designated ευαγγελιζομενοι (passive). The preposition has here local significance, in that Israel in its dispersion is primarily meant. Figuratively — to call any one to a work; Acts xiii. 2, εις το θρυγον δ προσκυλον αυτου; xvi. 10, προσκυλων ήμας τω κυριω ευαγγελισασθαι αυτου. (On the perfect, cf. Winer, § 234.)

Καλεω, καλας, καλανας, beautiful, related probably to the German heil, Goth. hails, Sanscr. kajus, heathy, agreeable; kajanas, beautiful, excellent; vid. Curtius, Grundzüge der griech. Etymologie, 130. It is an epithe of that whose appearance has a certain harmonious completeness; cf. the connection between the German schön and scheinen, schonen; middle High German, schoon = pure. Καλεω is related to its syn. άγαθος, as the appearance to the essence. See under (II). — Καλεω answers chiefly to the two Heb. words בָּרָא and בָּרָא,—the former being usually translated by καλάς, and only occasionally by δίκαιος and compounds with εὖ, as εὐπρόσωπος, εὐπρεπος; the latter as frequently by άγαθος. The former (בָּרָא) corresponds to the meaning (I. a), the latter (בָּרָא) to (I. b) and (II), which see for further details.

(I.) (a.) Beautiful, pleasing, of objects perceived by the senses; Heb. בָּרָא, Gen. xii. 14;
Acceptable, agreeable, serviceable, well fitted — θνι—which, however, in this sense is quite as frequently, if not more frequently, rendered ἄγαθος. Gen. ii. 9, καλὸν εἰς βρῶσιν; Xen. Mem. iii. 8, 7, πάντα γὰρ ἄγαθα μὲν καὶ καλὰ ἔστι πρὸς δὲ αὐτὸ ἐξα, καλὰ δὲ καὶ ἄσχημα πρὸς δὲ καλῶς; synonymously with χρῆσιμος, v. 410; Plat. Hipp. maj. 295 C, σῶμα καλὸν πρὸς δρόμον. So in Matt. xiii. 8, 23; Mark iv. 8, 20; Luke viii. 15, ἐπιστευώ ἐπὶ τὴν ὑπ’ τὴν καλὴν καὶ ἔδιδον καρπῶν. Figuratively, καρδία καλὴ καὶ ἄγαθη (not in a directly ethical sense, and therefore not conformable to the classical καλὸς καὶ ἄγαθος) in the same passages. Compare Ezek. xvii. 8, πέσου καλὸν... τοῦ ποτήσας βλαστῶν καὶ ἐνέγκαι καρπῶν.—Mark ix. 50, καλὸν τὸ ἄλας; Luke xiv. 34; Luke vi. 38, μέτρον καλὸν; Heb. vi. 5, καλὸν γεωσαμ. θεοῦ ῥῆμα. Cf. καλὸν καὶ ἀπόδεκτον, 1 Tim. ii. 3, under (II. b). Especially do we find in the N. T. the neuter καλόν, σκ. ἄστιν = it agrees with, it is good, beneficial; not to be confounded with καλὸν ἄστι in the moral sense as = πρέπει. Cf. Gen. ii. 18, οὐ καλὸν ἐγενή τὸν ἄνθρωπον μοῦν; Jonah iv. 3; so Matt. xvii. 4, xvii. 8, 9, xxvi. 24; Mark ix. 5, 42, 43, 45, 47, xiv. 21; Luke ix. 33; Rom. xiv. 21 (cf. ver. 19); 1 Cor. vii. 1, 8, 26; cf. καλῶς... κρείσσον, vii. 38.—ix. 15.

(II.) Of a perfected inner nature manifesting and demonstrating itself outwardly— distinguished, excellent, valuable, costly, important, beautiful, in the physical and moral sphere. In the LXX. = θνι, and indeed in Genesis constantly; in the other books interchangeably with ἄγαθος, which is preferred when physical excellence is referred to; whereas, for moral excellence, one word is as often applied as the other; see II. b.

(a.) Of physical characteristics = spotless, exquisite, genuine, 1 Tim. iv. 4, πάντα κτλιμα θεοῦ καλῶν, cf. Gen. i. 4, 10, 31, and often = spotless, perfect in form and nature. Hence, Matt. xiii. 45, καλὸν μαργαρῖτας, genuine pearls (cf. ver. 46, εὑρὼν δὲ ἔνα πολύτιμον μαργαρίτην). Cf. Xen. Mem. iii. 1, 9, διαγγοροσκεῖν τὸ τε καλὸν ἀργυρίον καὶ τὸ κύβηλον.— Of καρπῶν, opposed to σαπρός, Matt. iii. 10, vii. 17—19, xii. 33; Luke iii. 9, vi. 43; δένδρῳ, Matt. xii. 33; Luke vi. 43; στέρμα, Matt. xiii. 24, 27, 37, 38; cf. xiii. 48; οὐς, John ii. 10 = costly, valuable; 1 Tim. iii. 1, εἰ τῆς ἐπισκοπῆς ὄρθετα, καλὸν ἐργον ἐπιτεθεὶς; iii. 13, βαθμὸς καλὸς; vi. 19, θεμελίου καλῶν; 2 Tim. i. 14, καλὴ παραθήκη; Jas. ii. 7, καλῶν δόμων; Heb. xiii. 9, καλὸν βεβαιοῦσαι τὴν καρδίαν; Matt. xxvi. 10, ἐργον καλῶν; Mark xiv. 6.

(b.) In the moral sphere; excellent, noble, worthy of recognition, spotless, becoming, well-suited, beautiful, good. An aesthetic designation of what is morally good, very frequently used by classical writers, especially by Plato; cf. τὸ καλὸν, of virtue, opposed to αἰσχρόν, disgraceful, τὸ αἰσχρόν, disgrace, synonymously with ὀνειδὸς. Cf. εἰς κάλλος ἄνθρ. οὐ εἰς κάλλος βλος, Xen. Cyrop. viii. 1, 33; Ages. ix. 1, of the manifestations of σωφροσύνη and δικαιοσύνη; see Nægelsbach, Nachhom. Theol. v. 2. 60. Whilst δίκαιος expresses a simply legal judgment, καλὸς reflects the satisfactory, agreeable impression made by what is good as it manifests itself. Cf. Hom. Od. xx. 24, οὐ γὰρ καλῶν ἀτέμβεσιν, οὐδὲ δίκαιον, ξένους θηλεμάχου. The frequent use of this word in the profane sphere evinced great
refinement and delicacy, though it involved the danger of introducing a too outward estimate of the moral. This is especially true of the Attic designation of a man of honour,—καλός καὶ ἄγαθος, "a man, as he ought to be; apt and competent in outward matters; upright and reliable in sentiment—a man of honour. The καλὸς καὶ ἄγαθος, especially in Athens, were the optimates, the men of good family, education, and manners—the cultured, in opposition to the rough masses of the people," Pape; those "who were expected to have the outward and inward properly adjusted," Passow. As respects the biblical view of life, it is worthy of note that the expression καλὸς καὶ ἄγαθος (opposed to δύσκος καὶ πινηρός, Plat. Gorg. 470 E) occurs neither in the translation of the LXX nor in the N. T., but only in the Apocrypha, Tob. vii. 7; 2 Macc. xvi. 12. Even καλός, in the moral sense, does not occur, so far as the usage can be surveyed, as applied to persons in the LXX.; we find, however, ἄγαθος = μικρός, Prov. xiii. 2, 22, xiv. 14, 22, xv. 3; 1 Kings ii. 32; 1 Sam. ii. 26; Eccles. ix. 2. It is true καλὸς is applied in the N. T. to persons; but only with respect to particular calling or office, in which they show efficiency. So in John, ὁ ποιμὴν ὁ καλὸς, John x. 11, 14, and in the Pastoral Epistles, 1 Tim. iv. 6, καλὸς διάκονος Ἰησοῦ Χριστοῦ; 2 Tim. ii. 3, καλὸς στρατιώτης Χριστοῦ Ἰησοῦ; as also in 1 Pet. iv. 10, ὃς καλὸς οἰκονόμος ποικίλης χάριτος θεοῦ. On the other hand, it is more frequently used in the LXX and the N. T., both as an adjective qualifying nouns which denote things, and alone, to καλὸν, καλᾶ. Apart from Genesis, in which, as remarked, μικρός regularly = καλὸς, it is used as frequently as ἄγαθος, ἄγαθὸν in a moral sense = μικρός; and, indeed, the latter ἄγαθος, on the one hand, in Deut. i. 39, xxx. 15; 2 Sam. xix. 35; 1 Kings iii. 9, viii. 36; 2 Chron. vi. 27; Neh. v. 9; Prov. ii. 9, 20, xxiv. 23; Eccles. ix. 2, xii. 14; Isa. vii. 15. 

Καλός, on the other hand, just in the same combinations in Lev. xxvi. 12; Num. xxv. 13; Deut. vi. 18; Job xxxv. 4; Prov. xviii. 26, xviii. 5, xx. 23; Isa. v. 20; Amos v. 14, 15; Mic. iii. 2, vii. 8 (Gen. ii. 17, iii. 5, 21). The antithesis to καλὸς is πινηρός, Lev. xxvii. 12; Num. xxv. 13; Amos v. 14, etc.; to ἄγαθος, on the contrary, καλὸς, Deut. i. 39, xxx. 15, etc. In the N. T., however, we find κακῶν as the antithesis of καλὸς, Rom. vii. 21, xii. 17; 2 Cor. xiii. 7; Heb. v. 14, cf. John xviii. 23; Mark xvi. 18, καλὸς ... κακῶν.—Καλός is conjoined with νῦνος in Rom. vii. 16 (1 Tim. i. 8, κ. ὁ νῦνος ἐὰν τις αὐτῷ νομίμως χρήσῃ; probably, however, better explained according to L. a.); Jas. iii. 13, κ. ἀναστροφή, as in 1 Pet. ii. 12, ἀναστροφήν ὑμῶν ἐν τοῖς ἔθεσιν ἔχοντες καλὸν; Heb. xiii. 18, καλὸς συνειδῆσαι, synonymously with καθαρά, see συνειδῆσαι. Further, στρατεύεται, 1 Tim. i. 18, cf. 2 Tim. ii. 3; ἄγαθω τῆς πίστεως, 1 Tim. vi. 12; 2 Tim. iv. 7; ὀμολογεῖ, 1 Tim. vi. 12, 13; διδασκαλία, 1 Tim. iv. 6; μαρτυρία, 1 Tim. iii. 7; ἔργα, 1 Tim. v. 10, 25, vi. 18; Tit. ii. 7, 14, iii. 8, 14; Heb. x. 24; 1 Pet. ii. 12; Matt. v. 16; John x. 32, 33. ("It is interesting to note that in the Pastoral Epistles, whose design was to call the attention of Christians, on the eve of their great struggle with the world, to the beauty and nobility of perseverance in holiness, the reward thereof, and the goal of glorification, the word καλὸς is very frequently employed," Zeschowitz, p. 61.) It would perhaps be more correct to say, that the necessity of paying heed to the outward
character and consistency of Christian conduct became the more imperative the further the church advanced from its mere beginning, and the nearer it approached a position of importance in the world. Cf. 1 Pet. ii. 12; Matt. v. 16. To this state of things the Pastoral Epistles owe their peculiar character. The neuter τὸ καλὸν, Rom. vii. 18, 21; 2 Cor. xiii. 7; Gal. iv. 18, vi. 9; 1 Thess. v. 21; Heb. v. 14; Jas. iv. 17; καλά, Rom. xii. 17; προσούμενοι καλά ἐνότητον πάντων ἀνθρ., as in 2 Cor. viii. 21; Tit. iii. 8. Κ. is not merely what is morally good and right, but also what recommends itself by its outward appearance, cf. 1 Cor. v. 6, οὐ καλὸν τὸ καβάλημα ὑμῶν.—The adverb καλῶς, beautifully, well, corresponding to καλός, I. b, Matt. v. 44, καλῶς ποιῶ, to act well, usefully, to do well, Matt. xii. 12; Luke vi. 27; 1 Cor. vii. 37, 38; 3 John 6 (= ἴσως, Zech. viii. 15, καλῶς ποιήσαι τὴν Ἱερουσαλήμ, opposed to κακῶς ὑμᾶς, ver. 14). Cf. καλῶς ἔχειν, Mark xvi. 18. In profane Greek, καλῶς, in the combination καλ. poiein, generally expresses, agreeably to II. a, approval and recognition; or, agreeably to II. b, a moral judgment. In the N. T. the former occurs in Matt. xv. 7; Mark vii. 6, 37, xii. 28, 32; Luke vi. 26, xx. 39; John iv. 17, viii. 48, xiii. 13; Acts x. 33 (xxv. 10, καλλον ἐπιθύμοντες), xxviii. 25; 1 Cor. xiv. 17; Phil. iv. 14; Jas. ii. 3. And the latter, the moral sense, Gal. iv. 17, v. 7; 1 Tim. iii. 4, 12, 13, v. 17; Heb. xiii. 18; Jas. ii. 8, 19; 2 Pet. i. 19.—It denotes an ironical approval or recognition in Mark vii. 9; 2 Cor. xii. 4. Cf. Soph. Ant. 738, καλῶς ἐρήμης ἡν σὺ γῆς ἀρχων μόνος.

Καλότω, to wrap round, to cover up, synonymous with κρύπτειν, Matt. x. 26; Luke viii. 16, xxiii. 30; Matt. viii. 24. Figuratively, ἀγάπη καλότετε πλῆθος ἀμαρτίων, 1 Pet. iv. 8; Jas. v. 20, cf. Prov. x. 12; it corresponds with ἡφαίστεια, Ps. xxxxi. 1; ἡφαίστεια, Ps. lxxv. 2.—2 Cor. iv. 3, τὸ εὐθὺς ἑκατοκυμάτων, it is not recognised as that which it is; cf. vv. 2, 4, iii. 13. Cf. Luke ix. 45, ἥρωσαν τὸ ἱματό τοῦτο καὶ ἦν παρακαταλαμμένον ἀπ' αὐτῶν, ἵνα μὴ ἀπτάσθηται αὐτῷ.

Ἀποκαλότευ, to unveil, to discover, to make visible, to reveal, opposed to καλότευ, Matt. x. 26; συγκαλότευ, Luke xii. 2; κρύπτειν, Matt. xi. 25; ἀποκρύπτειν, Luke x. 21, both for the purpose of sentient (Matt. x. 26; Luke xii. 2, 1 Cor. iii. 13; 2 Thess. ii. 6, 8) and spiritual perception, cf. Matt. xi. 27, where ἐπιθυμεῖν, and Luke x. 22, where γινώσκειν is the result. It answers to ἀναφορά, 1 Sam. iii. 21; Dan. ii. 19, 28. The word serves specially in the N. T. to denote the act of divine revelation, whether it relates to redeeming facts, to the objects of faith and hope, or to the objects of Christian knowledge and intelligence,—and that both to believers and unbelievers. As objects, we find the Father and the Son in Matt. xi. 27; Luke x. 22; Gal. i. 16; δ' ἑρημοῦ κυρίον, John xiii. 38 (Isa. liii. 1); δ' ὑμοῦ τοῦ ἀνθρ., Luke xviii. 30; δικαιοσύνην θεοῦ, Rom. i. 17; ἀρχή θεοῦ, Rom. i. 18; μετάβασιν δόξα τῶν νυών τ. θ., Rom. viii. 18, 1 Pet. v. 1; σωτηρία, 1 Pet. i. 12; πίστις, Gal. iii. 23; μυστήριον τοῦ Χριστοῦ, Eph. iii. 5; cf. διά τοῦ πνεύματος, 1 Cor. ii. 10. Cf. besides, 1 Cor. iii. 13, ἐκάστου τὸ ἔργον; Phil. iii. 15; Matt. xi. 25, xvi. 17; Luke x. 21. Without object, 1 Cor. xiv. 30, ἐὰν ἄλλη ἀπο-
'Αποκάλυψις, if a divine revelation, disclosure, communication has been made.—Applied to the appearance of Antichrist in 2 Thess. ii. 3, 6, 8.

'Αποκάλυψις, uncovering, unveiling, disclosure, revelation; rare in profane Greek, e.g. Plut. Cat. maj. 20, as synonymous with γέμισθαι. 1 Sam. xx. 30 = νῦν, denudatio. In the N. T. it is applied exclusively to disclosures and communications proceeding from God or Christ, of objects of Christian faith, knowledge, and hope, that are in and by themselves hidden, unknown, and unrecognised, Rom. xvi. 25, ἀπ. μυστηρίου. Cf. Eph. iii. 3; 1 Cor. ii. 10.—(I.) With the genitive of the revealing subject, ἀ. κυρίου, 2 Cor. xii. 1; Ἰησοῦ Χριστοῦ, Rev. i. 1.—(II.) With the genitive of the object revealed, Rom. viii. 19, τῶν νεών τοῦ θεοῦ, cf. Col. iii. 3, ἡ ζωὴ υἱῶν κεκρυμμαται σὺν Χριστῷ εν τῷ θεῷ.—ἀποκάλυτον κυρίου, 1 Cor. i. 7, 2 Thess. i. 7; Ἰησοῦ Χριστοῦ, 1 Pet. i. 7, 13; τῆς δόξης αὐτοῦ, 1 Pet. iv. 13, namely, at His second coming, cf. Luke xvii. 30; Gal. i. 12, 15, 16; Rom. ii. 5, ἀ. δικαιοσύνης τοῦ θεοῦ.—(III.) Absolutely, in Eph. iii. 3, κατὰ ἀποκ. ἐγνωρίσθη μοι τὸ μυστηρίου, cf. 1 Cor. ii. 10; 2 Cor. xii. 7, ἐπερίλεξα τῶν ἀποκαλύφθων; 1 Cor. xiv. 6, λαλοῦν ἐν ἄποκαλύφθης, ἐν γνώσει, ἐν προφητείᾳ, ἐν διδαχῇ, where ἀποκάλυψις denotes the separate communication of new facts; γνώσει, the knowledge of revelations of grace already given; προφητείᾳ, the application of existing and new revelations. In Luke ii. 32, φῶς εἰς ἀποκ. ἔθνων might denote the dispersion of the darkness in which, according to Isa. xlii. 6, 7, xlvi. 9, xxv. 7, καθισμόν ἐν σκότῳ, the nations sit. Ἐθνῶν, however, as the genitive of possession, may correspond to the dative (cf. Krüger, § xlvii. 7. 5), so that the passage would have to be explained analogously to Eph. i. 17, ὡς ὁ θεός... διήκομεν ἀποκαλυφθέντων, ἐν ἐννοήσει αὐτοῦ. The word is peculiarly Pauline, as is indeed also the verb in this special sense.

Καρδία, ἡ (in Homer mostly κραδῆς), the heart, as a bodily organ, and at the same time, especially in Homer and the Tragedians, as the seat of the emotions and impulses, particularly of those which are not specifically moral, but are associated with a physical affection, as e.g. fear, courage, anger, joy, sadness. Where love, too, is ascribed to the heart, it is considered more an affection than an act of the heart; cf. e.g. Ar. Nub. 86, ἐκ τῆς καρδίας με φιλέον, with Eurip. HIPP. 28, καρδίαν κατέσχετο ἐρωτεῦσθαι. So also when it is represented as the seat of the inclinations and desires. When Homer further ascribes to it meditation and thought (II. xxi. 441, ὡς ἄνων κραδῆν ἔχει, cf. Pind. Ol. xiii. 16, ἐν καρδίαις σοφίαι ἔμβαλλειν, cf. Prov. x. 8; Ex. xxviii. 3. xxxi. 6, xxxv. 10, 25, 35, xxxvi. 1, 2, 8), it is the mode of representation of an immediate, non-reflective life, which does not distinguish between thought and feeling.

How closely allied to this the biblical usage is, we shall further see below. In some passages καρδία is used to translate the Hebrew יָדָ (Ps. v. 10, lxii. 5, xxxix. 4); but a better equivalent, considering the fundamental meaning of יָדָ (elsewhere = κοιλία, ἔγχυσις, γαστήρ, τὰ ἄγαθα, strictly the internal part of the body, the entrails), where it has a psychological and not a purely physiological force, would be the Homeric φρένες (not in
the LXX., except in Dan. iv. 31, 33, where it is καρδία, which denotes the "corporal principle of the spiritual life," in which the functions of the mind, feeling, thought, and volition all have their seat, and which is then put for the spiritual (mental) activity itself, whilst the incorporeal principle is designated τὸν ψυχήν (the biblical term is πνεῦμα; cf. the remarks made below on the relation of the heart to the mind). Cf. the Lexicons, and Nigelsbach, Homer. Theol. vii. 17 ff.; Ps. li. 11, καρδίαν (ἡ) καθαρὰν κτίσμον ἐν ἑμοί, καὶ πνεῦμα εὐθεῖα ἐγκαίνιαν ἐν τοῖς ἐγκαίνων μου; Hos. v. 4, πνεῦμα πορευόμενον ἐν αὐτῶν, διὰ τοῦτο; cf. ἤφη, η σοὶ, ἣ σοι, ἣ σοι, etc., Gen. xviii. 12; Jer. ix. 8; Ps. iv. 5; 1 Kings iii. 28. διάνοια, Jer. xxxi. 33.

Καρδία is the proper equivalent of the Hebrew לֵּבָה, לָבָה, though it must be observed also that in several passages ψυχή answers to this, and indeed justly, as far as the Greek usage is concerned. The following are the passages: 1 Kings xviii. 37; 1 Chron. xiii. 38, xv. 29, xvii. 2; 2 Chron. vii. 11, xv. 15, xxxi. 21; Job vii. 11; Ps. lxix. 21; Prov. vi. 21; Isa. vii. 2, 4, x. 7, xiii. 7, xxv. 18, xliii. 18, xliv. 19; Ezek. xxxiv. 4; cf. Isa. xxxv. 4, εἰληφεὶν τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοίᾳ τῇ διανοία,
Further, when we find, finally, that διάνοια—apart from the passages in which by abstract generalization the reflective personal pronouns are used in the same way as they are for

διάνοια—διάνοια—is rendered in Lev. xix. 17; Num. xv. 39; Deut. vii. 17; Gen. xvii. 17, xxiv. 45, xxvii. 41, xlv. 3, xlv. 26; Ex. ix. 21, xxxv. 34; Deut. xxviii. 28, xxix. 18; Josh. v. 1; Job i. 5; Isa. xiv. 13; cf. Gen. vi. 6, viii. 21 = διανοημένον; Ex. vii. 23 = νοῦς.—no rule can be deduced therefrom for the cases in which a reflective activity is ascribed to the heart. For there are just as many, if not more, passages in which καρδία is used in the same combinations. Comp. e.g. Gen. xxxiv. 3 with Isa. xl. 2, Deut. viii. 5, 17, 1 Sam. xxvii. 1, and other places (in Ex. xxxv. 10, σοφὸς τῇ διανοιᾷ is a doubtful reading instead of σοφὸς τῇ καρδίᾳ used in the other places). But it is with this translation as it was with that through ψυχή—it was more natural, on the whole, for a Greek, in thinking and speaking, to separate the reflective power from the heart. It may appear strange, however, that the LXX. translators were never led astray to render διάνοια by νοῦς or διάνοια.

In all this we see the energy of the spirit of the Bible, compelling the LXX. to retain καρδία, a word which was relatively obsolete, and to give it a new force. That mention is, on the whole, much more rarely made of the heart in the N. T. than in the O. T., is due mainly to the circumstance that the reflective personal pronouns are much more frequently employed where in Hebrew the more concrete διάνοια would stand, e.g. in 2 Cor. ii. 1; Matt. ix. 3, xvi. 7, 8, xxi. 25, 38, etc.; cf. Ex. iv. 14; Num. xvi. 28, xlv. 13; Esth. vi. 6; Ps. xxxvi. 2.

Καρδία denotes, then, (I) the heart; (a) simply as the organ of the body, 2 Sam. xviii. 14; 2 Kings ix. 24; (b) as the seat of life, which chiefly and finally participates in all its affections. Judg. xix. 5, στήρισεν τὴν καρδίαν σου ψυχῆς ἀρτον, cf. ver. 8. In Ex. ix. 14, ἐκστάσεως πάντα τὸ συναντήματά μου εἰς τὴν καρδίαν σου, the point is, that the plagues to come, in distinction from those that were past, would directly affect the life of Pharaoh and his people; cf. Job ii. 4–6. Cf. also the LXX. rendering of Ps. xxviii. 7, ἔστη ἐν καρδίᾳ — ἀνέβαλεν ἡ σάρξ μου. This mode of speech, however, involves also a decided reference to the fact that the seat of life is the centre of the collective life of the person, and as such is influenced by all the affections of life. Cf. 1 Kings xxi. 7, ἦλθεν διὰ τῆς καρδίας τοῦ κυρίου ἡμῶν; Acts xiv. 17, ἐμπνευσμένοις τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν. Cf. Gen. xviii. 5; Ps. xxxviii. 11, cii. 5, xxii. 27, lxxiii. 26, where σάρξ and καρδία answer perhaps to the German Leib und Leben, body and life. In particular, compare Luke xxi. 34, μὴ ποτε βαρυθώσων ἡμῶν αἱ καρδίαι ἐν κραυγῇ καὶ μέθῃ καὶ μετὰ τῆς βιωσιμίας. The heart is more than the centre of the animated material organism; were this not the case, διάνοια, like ψυχή and καρδία, would be predicated of animals, which is never is except in Job xli. 16, where the heart is named solely as a part of the body, and in Dan. iv. 13, ἡ καρδία αὐτοῦ ἀπὸ τῶν αἰθροτῶν ἀλλοιώθηκεν, καὶ 2 X.
καρδία θηρίου δοθήσεται αἰτή, —a passage from which we first clearly learn that the heart, as the seat and main organ of the life, is in particular—

(I.) The seat and centre of man's personal life, in which the distinctive character of the human ζήσεως and τὸν μανιφεστά αὐτή; which, on the one hand, concentrates the personal life of man in all its relations,—the unconscious and the conscious, the voluntary and the involuntary, the physical and spiritual impulses, sensations, and states; and, on the other hand, is the immediate organ by which man lives his personal life; compare for both the principal passage, Prov. iv. 23, τήρει σήμερον εἰς γάρ τοῦτον ἔξοδον ζωῆς; Ps. lxix. 33, ἑξάκτησα τὸν θεόν καὶ ἐξήτευσα, Hebrew סְגוּלָה צְרוּ. Accordingly, it is not surprising that in some passages and expressions καρδία is used as parallel both to ψυχή and to πνεῦμα,—to the latter even more prominently than to the former. The ψυχή, the subject of life, whose principle is the πνεῦμα, has in καρδία its immediate organ, concentrating and mediating all its states and activities, and therefore occupies a position between the two, πνεῦμα—ψυχή—καρδία. And further, it is the heart, as the organ concentrating, and the medium of all states and activities, in which the πνεῦμα, the distinctive principle of the ψυχή, has the seat of its activity. Accordingly, on the one hand, the emotions of joy, sorrow, etc., are ascribed both to the heart and to the soul; comp. Prov. xii. 25, καρδίαν παράσσει; Ps. cxix. 21; Job xxxvii. 1; Ps. cxliii. 4; John xiv. 1, 27, μὴ παρασχέσαι ὑμῶν ἡ καρδία, with John xii. 27, ἡ ψυχὴ μου τεταρακτᾶται; Acts xv. 24; Gen. xlii. 8, ἑταράκηθη ἡ ψυχή αὐτοῦ; Ps. vi. 4, lxv. 6, εὐφραίνων τὴν ψυχὴν τοῦ δαίμονος; c. v. 16, εὐφραίνει καρδίαν; Acts xiv. 17; Ps. xxiii. 27, ἐξήτευσα αἰ καρδίας αὐτῶν; Prov. iii. 22, ἵπτησθη ἡ ψυχή σου. Further, cf. the parallelism, Ps. xxv. 19, κατὰ τὸ πλῆθος τῶν ὄντων μου ἐν τῇ καρδίᾳ μου αἰ παρακλητός σου ἐν φραίναι τὴν ψυχήν μου; Prov. xxvii. 9, μηρόν καὶ οὐνομα παρακλητοῦσα καρδία, καταβάλλουσα δὲ ἐντὸ συμπτωμάτων ψυχῆς; ii. 10, εἰ δὲν ἔχει δόξῃ ἡ σοφία εἰς τὴν σοι διάνοιαν (ψ.), ἡ δὲ αἰσθήσει τῆς συν οὐκ φυσική καὶ ἐναδόθη κτλ. With respect to the emotional life, a review of the usage shows this distinction, namely, that the immediate desire, which makes its appearance in the form of a natural instinct, is ascribed to the soul (ἐνάθ, ἐπιθυμία, of the heart, only in Ps. xii. 3; LXX. ψυχή, cf. Rom. i. 24; elsewhere only of the soul, Isa. xxvi. 8; Ps. x. 8; cf. Deut. xii. 15, 20, 21, xviii. 6; 1 Sam. xxiii. 30; Jer. ii. 24.—Prov. xxi. 10; Job xxiii. 13; Mic. vii. 1; 1 Sam. ii. 16; 2 Sam. iii. 21, etc.), cf. Ps. lvixiv. 8, lxxii. 3; whereas the desire cherished with consciousness and expressed with will, reflective volition, and resolve, activity of thought, is ascribed to the heart. Cf. ἐνθύμησις ἐν καρδίᾳ, Esth. vii. 5; Ecclus. viii. 11, ix. 3. Cf. further, Ps. xxxvii. 4, xxviii. 4, lxvi. 18; Jer. iii. 17, et alia. (Ps. xiii. 3, εἰς τὸν νόον θύμως αὐτὸς ἐν ψυχῇ μου, ἔδωκεν ἐν καρδίᾳ μου ἑιμέρας, is not to be confounded with the expression in 1 Cor. iv. 5, αἱ βουλές ἐν καρδίαις; in Ps. xiii. they are the manifold involuntary thoughts, plans, etc., which arise within man, and which not till afterwards claim reflection.) Vid. Oehler in Herzog's Real-Encycl. vi. 15, etc., under "Herz."—The relation of the heart to the soul is clearly expressed in Jer. iv. 19, τὰ ἄθροισμα τῆς καρδίας μου μαμάσεσαι (τοπεισθαι βορυξεῖται) ἢ ψυχή μου (= ἡ ψυχή τῆς καρδίας μου) στραφόταται.
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ἡ καρδία μου ὁ ὁποτέσσαρα, διὸ φωνήν σάλπιγγος ἦκουσαν ἡ ψυχὴ μου; Ps. xxii. 4, καθαρὸς τῇ καρδίᾳ, δε οὐκ ἔλαβεν ἐπὶ ματαίῳ τῇ ψυχῇ αὐτοῦ; Isa. iv. 8, ἀγνώστα καρδιὰς δίψαξε; cf. Jer. vi. 16, ἄγνιστος τῇ ψυχῇ; Luke ii. 35. When heart and soul are spoken of in the Bible as conjoining, especially in a religious respect, it is not a combination of two synonymous expressions for the purpose of gaining force, but as, for example, in the passage ἀγαπάν τὸν θεόν ἡ δύνας τῆς καρδιάς [καὶ τῇ] ἡ δύνας τῆς ψυχῆς, the words ἐκ καρδ. denote the love of conscious resolve, which must at once become a natural inclination or second nature. Cf. 1 Sam. xviii. 1. We always find καρδία first, ψυχή second. The design is distinctly to teach that the entire, undivided person must share in that which it has to perform with the heart. Comp. Deut. iv. 9, φυλάξαν τὴν ψυχὴν σου σφόδρα . . . μὴ ἀποστήσατε (οἱ λόγοι) ἀπὸ τῆς καρδιᾶς σου; 1 Chron. xxviii. 9, δούλευε τῷ θεῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θελονήσῃ (τὴν ψυχὴν ὑπὲρ λόγου, cf. Isa. xiii. 1); Deut. xi. 18. Cf. also 1 Sam. ii. 35, where God says, πάντα τὰ ἐν τῇ καρδίᾳ μου—all that I intend—καὶ τὰ ἐν τῇ ψυχῇ μου—all that I must demand, to which I am impelled by myself—ποιήσει. Further, cf. Deut. vi. 5, Josh. xxii. 5, where ἑαυτῷ gives prominence to the element of reflection, intention, and consciousness in the conduct. (The passages in question are Deut. iv. 9, 29, x. 12, xi. 13, xiii. 4, xxvi. 16, xxx. 2, 6, 10; Josh. xxii. 14; 1 Sam. ii. 35; 1 Kings ii. 4, viii. 48; 2 Kings xxiii. 3, 25; 1 Chron. xxii. 19, xxvii. 9; 2 Chron. xxxiv. 31, vi. 38, xv. 12, xxvii. 9; Jer. xxxii. 41.)

On the other hand, we find heart and spirit used as parallels, or in the closest connection with each other. For as the personal life (of the soul) is conditioned by the spirit and mediated by the heart, the activity of the spirit must be specially sought in the heart; accordingly it is possible to attribute to the heart what properly and in the last instance belongs to the spirit. As the spirit is specially the divine principle of life, and is therefore particularly employed where manifestations, utterances, states of the religious, God-related life come under consideration, we can understand why religious life and conduct pertain mainly to the heart. —Spirit and heart are parallelized, e.g., in Ps. xxxiv. 19, συντρεπμένη τῇ καρδίᾳ . . . ταπεινῶ τῷ πν.; li. 19, θυατερ τῷ θεῷ πνεύμα συντρεψτερας, καρδιάς συντρεπμένης καὶ τεταπεινωμένης ὁ θεός οὐκ ἐξουσιώσεις; lxviii. 9, γενέα ἢτοι ὃν κατεύθυνεν ἐν τῇ καρδιᾷ αὐτῆς, καὶ οὐκ ἐπιστῶθη μετὰ τοῦ θεοῦ ἐν τῷ πν.; αὐτῆς (Ezek. xiii. 3, καρδία; cf. Jer. xxiii. 16, 26, etc.). Further, in one case we find ascribed to the spirit what in another case is ascribed to the heart; cf. Acts xix. 21, ἥν ὦν ἐν τῷ πνεύματι, with Acts xxiii. 11, ἡ πρόθεσις τῆς καρδιᾶς; 2 Cor. ix. 7. —1 Thess. ii. 17, ἀπορρίματε ἡμῶν . . . προσώπῳ τῷ πνεύματι τῷ πνευματικῷ τῷ ἀγάπῃ . . . τῷ πνεύματι τῷ ἀγάπῃ . . . τῷ πνεύματι τῷ ἀγάπῃ . . . τῷ πνεύματι τῷ ἀγάπῃ . . . It is of chief importance to recognise the heart as the seat of the activity of the Spirit, of the divine principle of life, vid. 1 Pet. iii. 4, ὁ κρυπτὸς τῆς καρδιᾶς ἀδιάβροχος, ὁ τῷ ἀδιάβροχῳ τοῦ πνεύματος καὶ ἀδιάβροχος τῷ πνεύματι; Rom. ii. 29, which is also at once the seat of the Holy Ghost (vid. πνεῦμα); Ps. ii. 11; Eph. iii. 16, 17; Rom. v. 5, ἡ ἀγάπη τοῦ θεοῦ ἐν καρδίᾳς ἡμῶν διὰ πνεύματος τοῦ δοθέντος ἡμῖν; Gal. iv. 6, ἐξαποστείλεγον ὁ θεός τὸ πνεῦμα τοῦ νεότο τοῦ πνεύματος τῆς καρδιᾶς.
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ιμῶν, cf. Rom. viii. 15, 16; 2 Cor. i. 22, καὶ δοῦς τὸν ἀφραδῶνα τὸν πν. ἐν ταῖς καρδίαις ἰμῶν. This is the explanation of the connection existing between the heart and conscience. If the latter is the self-consciousness as determined by the spirit as the divine principle of life (vid. συνειδήσεως), it would perhaps be psychologically correct to describe it as the result of the action of the spirit in the heart. Heb. x. 22, ἐξαρνυται τὰς καρδίας ἀπὸ συνειδήσεως σωτηρίας; Rom. ii. 15, οὕτως εἰδελευνυται τὸ ξέρον τοῦ πνεύμον ηπατών ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσις αὐτῶν τῆς συνειδήσεως κ.τ.λ.

We can thus understand why in the O. T. and partly also in the N. T. the activity of conscience is ascribed to the heart; so that R. Hofmann (Die Lehre vom Gewissen, p. 25) is wrong when he asserts, "To speak of the heart, which is the seat of our spiritual activities, as the groundwork of conscience, is so indefinite that it is nothing more than saying that the phenomena of conscience are to be traced back to the innermost personal life." The seeming "indefiniteness" rests upon a misapprehension of the ideas connected with τὸ καρδία and καρδίας. Compare from the O. T. 1 Kings ii. 44; 1 Sam. xxiv. 6; 2 Sam. xxiv. 10; Job xxxvii. 6; Eccles. vii. 23; Jer. xvii. 1 (cf. 2 Cor. iii. 2, 3); 1 Sam. xix. 31; Prov. xiv. 10. In the N. T. 2 Cor. iii. 2, 3; Heb. x. 22; 1 John iii. 19-21. Very instructive is the comparison of the last-named passage with Rom. viii. 15; Gal. iv. 6. Compare also the remarkable passage Job ix. 21, ἤτερ γάρ ἡσύχασα, οὐκ οἶδα τῇ ἐνυπνή, ἀνετῶς καὶ σῶμα ἑαυτοῦ, comp. 1 Cor. iv. 4; 2 Sam. xviii. 13. (We may be allowed here to remark that it is only very partially correct to make the conscience and not the heart the seat of religion.)—In view of the contents and aim of holy Scripture, it need not surprise that the heart comes into consideration there chiefly in its spiritual nature.

If, then, the heart is to be regarded as the seat and immediate organ of man's personal life, of the καρδία both in its material (I) and (II) in its spiritual aspect, it presents itself in this latter quality primarily and mainly (a) as the place where the entire personal life, in respect both of its states and its utterances, concentrates itself; Isa. i. 5; Eph. iv. 18, ἀπηλλατρίωμενοι τῆς ψωμῆς τοῦ θεοῦ... διὰ τὴν πάροικον τῆς καρδίας αὐτῶν. Cf. 1 Pet. iii. 4; Eph. iii. 17, καταστάζεται τῶν Χριστῶν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ῥημῶν; cf. with ver. 16 and Gal. ii. 20, καὶ δὲ ἐνεκέκαι ἐν τῷ καιρῷ ἐν εἰσελθεῖν τῷ Χριστῷ. Hence Acts iv. 32, ἢν ἡ καρδία καὶ ἡ ψυχή μία (vid. above); Phil. iv. 7, ἡ εἰρήνη τοῦ θεοῦ... φρονήσει τῶν καρδιῶν ἰμῶν... ἐν Χριστῷ Ιησοῦ. Further, στηρίζεται τὰς καρδίας, 1 Thess. iii. 13; Jas. v. 8; cf. iv. 8; Heb. xiii. 9, καλὰν χειρὶς βεβαιώταται τὴν καρδίαν. The heart accordingly represents the proper character of the personality, or hides it, Matt. v. 8, καθαρὶ τῷ καρδίᾳ; cf. Ps. lxxiii. 1, xxiv. 4; Prov. xxii. 11; Matt. xi. 29, τὰ πάντων τῇ καρδίᾳ; Luke iv. 18, συντετριμένου τῇ καρδίᾳ; viii. 15, καρδία καλὴ καὶ ἅγια; Acts vii. 51, ἀπερίτυπη τῇ καρδίᾳ; viii. 21, ἡ καρδία καθαρὰς ἐστεν εἰσελθεῖν ἐναντίων τοῦ θεοῦ; Rom. viii. 27; Rev. ii. 23, ἐρευνῶν νεφροῖς καὶ καρδιάς; Rom. i. 21, ἐσκωτάσθη ἡ ἀσύνετος αὐτῶν καρδία; ii. 5, καὶ δὲ τὴν σκληρότητά σου καὶ ἀμετανόησιν τοῦ καρδιῶν; 1 Cor. xiv. 25, τὰ κρατῦν τῆς καρδιῶν αὐτῶν φανερὰ γίνεται; 1 Thess. ii. 4, θεὸς ὁ δοκιμάζων τὰς καρδίας ῥημῶν; Jas. iii. 14, ἐξελέγχετε καὶ ἐρευνήσατε τὴν καρδίαν τῶν ῥημάτων; iv. 8, ἀρνήσασθε καρδιάς ἄνευ ἱμῶν; 2 Pet. ii. 14. On this is based the possibility of an
antagonism between the inner character and the outward appearance; Matt. xv. 8, ὁ λαός ὁτίος τὰς χείλες ἔχει με τιμή, ή δὲ καρδία αὐτῶν πόρρω ἀπέχει ἀπ' ἑμοῦ; cf. 1 Sam. xvi. 7, ἄνθρωπος δέχεται εἰς πρόσωπον, ὁ δὲ θεὸς δέχεται εἰς κ.; Luke xvi. 15, ἡμέως ἐστὶ οἱ δικαιούσαις ἑαυτοῦ ἐν σώσεως τῶν ἄνθρωπων, ἡ δὲ θεὸς γνώσει τις κ. ὑμῶν; Lam. iii. 41; Joel ii. 13; Rom. ii. 29; 2 Cor. v. 12, πρὸς τοὺς ἐν προσώπῳ καιρομένους καὶ οὔ καρδία; 1 Thess. ii. 17; 1 Pet. iii. 4. This is further the reason why thoughts which may eventually not find expression are traced to the heart as the place where they exist, though remaining hidden. So ὁ λαός ὁτίος τὰς χείλες ἔχει με τιμή, equivalent to ἑν ἑαυτῷ, cf. Mark ii. 6, 8; Matt. ix. 4; Luke ii. 35, iii. 15, v. 22, ix. 47; εἰς τὸν κ. Matt. xxiv. 48; Luke xii. 45; Rom. x. 6, 8; Rev. xviii. 7, cf. Luke i. 66, ii. 19, 51; Matt. v. 28, ἡμέως ἐν τῇ καρδίᾳ αὐτοῦ τῇ κ. αὐτῶν (cf. Mark vii. 21); Matt. ix. 4; Mark xi. 23; 1 Cor. iv. 5; cf. 1 Cor. vii. 37; Eph. v. 19; Col. iii. 16. Altogether, indeed, the heart, as the point in which the entire personal life is concentrated, is specially (as the passages quoted show) the point of concentration (focus and spring) of the religious life. This is its function, because it is the seat or organ of that which is the distinctive feature of man’s personality, to wit the πνεύμα, which ultimately and mainly must be regarded as the principle of the divine life, and therefore the principle of the God-related life.—With this view of the heart as the point of concentration of man’s personal life is connected (b) the significance of the heart as the starting-point. whence the particular developments and manifestations of personal life proceed; comp. Prov. iv. 23, τίρει στὴν καρδίαν· εἰς ἄνθρωπος ἄνθρωπος· εἰς τὸν ἄνθρωπον θησαυρὸν τῆς κ. αὐτῶν προφέρει τὸ ἄνθρωπον... τῷ ἄνθρωπῳ τοῖς καρδίας καλεῖ τὸ στόμα; Matt. xiii. 34, 35, xv. 18, 19; Mark vii. 21, ἐσωθὲν γὰρ ἐκ τῆς κ. τῶν ἀνθρώπων καὶ διαλυσμὸι οἱ κακοὶ ἐκπορεύονται, μοιχεῖα κ.τ.λ. So also ἐπικαλείται καρδίας, Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; 1 Tim. i. 5; 1 Pet. ii. 22.—2 Tim. ii. 22, ὑμᾶς ἐπικαλείται τὸν κύριον ἐν καθαρᾷ καρδίᾳ. Both as the point of concentration and as the point of outgo for man’s personal life, the heart is (c) the organ which takes upon itself the meditations (or adjustments) of all the states and expressions of the personal life, especially of the religious life. (Here again those passages come before us in which this aspect preponderates, because nowhere is one only of the three aspects isolated.) It is the heart by means of which man lives, Matt. vi. 21, ὅπως γὰρ ἐστιν οἱ θησαυροὶ ὑμῶν, ἐκεῖ ἐστιν καὶ ή κ. ὑμῶν; Luke xiii. 34; Acts ii. 46, μετελάμβανον τροφής ἐν ἀγγελίαις καὶ ἄφελτης καρδίας αἰνέοντες τὸν θεὸν; Rom. xvi. 18, ἐξαπατώσαι τῶν κ. τῶν ἀδικῶν; Jas. i. 26. In it are concentrated the emotions which, as such, lay claim to the whole man; John xiv. 1, 27, xvi. 6, ἡ ὑπὸ πεπληρωμένη ὑμῶν τῇ κ.; xvi. 22, χαρίστηται ὑμῶν ἡ κ.; Acts ii. 26, xiv. 17, xxi. 13; Rom. ix. 2; 2 Cor. ii. 4; Jas. v. 5. It is the organ for the reception of all that goes to mould the personal life, especially for the reception and conception of the word of God and the operations of grace, etc., Matt. xiii. 19, τὸ ἐσωτερικὸν ἐν τῇ κ.; Mark iv. 15, cf. Mark vii. 9; Luke viii. 12, 15, xxiv. 32, ἡ κ. ὑμῶν καμομένη ἦν ἐν ὑμῖν, ὡς ελάλη Κ.Τ.Λ.; Acts ii. 37, κατευθυνθαν τῇ κ. (τῇ κ.); vii. 54,
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άκοντης δε ταύτα διετρίβοντο ταύς κ.; xvi. 14; Rom. ii. 15, v. 5; 1 Cor. ii. 9; 2 Cor. iii. 15, διανεκείαινα κάλυμα ἐπὶ τήν κ. αὐτῶν κεῖται; iv. 6, ἡλαμφές ἐν ταῖς κ. ἡμῶν; 2 Pet. i. 19, ἐν σοῦ ... φωσφόρος ἀνατείλῃ ἐν ταῖς κ. ὑμῶν; Luke xxii. 14, ὥστε ὅσως εἰς τάς κ. ὑμῶν, μὴ προμελετάσαι ἀπολογίζημαυς; Heb. viii. 10, ἐπὶ καρδίας αὐτῶν ἐπιτορόγιων κ.τ.λ.; x. 16, παρακαλῶν τήν κ. καρδίαν; Eph. vi. 22; Col. ii. 2, iv. 8; 2 Thess. ii. 17. In agreement herewith we must explain John xiii. 2, τοῦ διαβόλου ἢδε βεβλήκετος εἰς τήν κ. ὑμ. κ.τ.λ.; Acts v. 3, ἐπλήρωσεν ὁ σατανᾶς τήν κ. σου. Hence νοεῖ τῇ κ., John xiii. 40, cf. Heb. iv. 12, ζωαίνα καρδίας; Luke i. 51, διάμω κ.; Acts viii. 22, ἁπνύον κ. Further, συνώνεις τῇ κ., Matt. xiii. 15; Acts xxviii. 27, cf. Rom. i. 21. Hereto correspond also the expressions ἐπανάσεως ἢ κ., Acts xxviii. 27; Matt. xiii. 15; ποιρόν τὴν κ., Mark vi. 52, viii. 17; John xii. 40, cf. Mark iii. 5; Eph. iv. 18. σκιλρώσεις τήν κ., Heb. iii. 8, 15, iv. 7. To bear any one in one's heart, ἕχειν τινὰ ἐν κ., means to be united with him so that what affects the one affects also the other, 2 Cor. vii. 3; Phil. i. 7. The heart is the proper seat and immediate organ of the resolves, etc., Acts v. 4, vii. 23, xi. 23; 1 Cor. iv. 5; 2 Cor. ix. 7, viii. 16; 1 Cor. viii. 37; Rom. x. 1, i. 24; Rev. xvii. 17, cf. Luke xxvii. 33; 1 Cor. i. 1; Acts viii. 39. But it is, above all, the seat and organ of belief and unbelief, Rom. x. 10, καρδία γὰρ πιστεύεται; cf. Mark xi. 23, καὶ μὴ διακρίθη ἐν τῇ κ. αὐτῶ, ἀλλὰ πιστεύῃ; Rom. x. 9; Eph. iii. 17; Luke xxiv. 25, ὁ ἀνόητος καὶ βραδεῖς τῇ κ. τοῦ πιστεύειν; Acts viii. 37, received text; and, indeed, generally the seat of the life of faith and of the religious walk; Rom. vii. 17, ἐπηχοῦσατε ἐκ κ. εἰς διὰ παραβολής τούτου διδαχής; 1 Pet. iii. 4; Eph. vi. 5; Col. iii. 22; Matt. xviii. 35; 2 Thess. iii. 5, ὁ δὲ κύριος κατευθύνει ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ἀληθινήν τοῦ Χριστοῦ; Heb. x. 22, προσερχόμεθα μετὰ ἀληθινῆς καρδίας; 1 Pet. iii. 15; Acts vii. 39.

(III.) Metaphorically used; e.g. καρδία τῆς γῆς, Matt. xii. 40; cf. Ex. xv. 8; Deut. iv. 11 = the hidden and inmost part of anything.

Καρδία, ó, heart-knower, heart-searcher, inasmuch as the heart represents or conceals the proper character of the person, see καρδία, II. a. The word is, so to speak, as a matter of course, foreign to profane Greek; it does not occur even in LXX. We find it only in Acts i. 24, xv. 8, and in patristic Greek as a designation of God, cf. 1 Sam. xvi. 7; Jer. xviii. 9, 10; 1 Thess. ii. 4; Rom. viii. 27; Rev. ii. 23.

Σκληροκαρδία, η, only in biblical and patristic Greek, Deut. x. 16; Jer. iv. 4, σκληρός καρδίας, cf. περιτόμην καρδίας, Rom. ii. 28; Ecclus. xvi. 10; Matt. xix. 8; Mark x. 5, xvi. 14, ἔνειδος τῆς ἀπιστίας αὐτῶν καὶ σκληροκαρδίας, ὅτι ... οὐκ ἐπιπέδεσαν. It denotes the disdain and stubbornness of man in his bearing towards God and the revelation of His grace, for which he ought to have a willing and receptive place in his heart. Cf. σκληρὸν ἄσωμα, an unyielding character, Plat. Conv. 195 E; Rom. ii. 5, κατὰ τὴν σκληρότητά σου καὶ ἀμεταφάσας καρδίαν, Matt. xxv. 24. — In the LXX. we find also σκληροκαρδίας, Ezek. iii. 7; Prov. xvii. 21. Schleusner aptly compares Hesiod, ἡ κ. ἡ, 146, where it is said of the human race, ἀδάμαρτος ἅ χον κρατερόφρωνα θυμόν; on which
Tzetwitz remarks, touto esti skelpein ψυχήν (bibl. καρδίαν) ἐξον, καὶ άκαμπτείς ἕρων, ἀσπερ ἀ ἀδάμας. Cf. also the biblical σκληροτρέχης, Prov. xxix. 1; Ex. xxxiii. 5, xxxiv. 9; Deut. ix. 13; Baruch ii. 22; Eclesius. xvi. 12; Acts vii. 51.

Kαρτερέω, to be strong, stedfast, firm; to endure, to hold out; with the dat.; εἰς with the dat., εἴν, πρὸς with the acc.; also with the acc. alone, e.g. τὸν δικαίον, Isocr. i. 30, to bear the burden. In Heb. xi. 27, τὸν ἀδάμαν ὄς ὄρων ἐκαρτέρησεν, ὄρων governs τὸν ἀδάμαν; we must not join τὸν ἀδάμαν to ἐκαρτ., for to render it "he held fast to the invisible" seems a violation of linguistic usage. Neither need we (as Delitzsch does) supply an object to ἐκαρτ.—“he endured severe yet voluntary exile.” The object lies in the participle ὄρων, and the ὄς indicates the inexactness and figurativeness of the phrase ὄρων τὸν ἀδάμαν (compare Krüger, lxix. 63. 3, against Kurtz’ objection to this view of the ὄς), as in Job ii. 9, μέχρι τῶν καρπήσεως λόγων; Plat. Soph. 254 A, τὰ τῶν πολλῶν ψυχῶν δέματα καρπεῖν πρὸς τὸ θεῖον ἄφορώτα ἀδύνατα; Lach. 192 E, etc. Cf. Krüger, lvi. 6. 1.

Προσκαρτέρεω, to tarry, to remain somewhere, τιν. Mark iii. 9. To continue stedfastly with some one, Acts viii. 13; Dem. 1386. 6; Polyb. xxiv. 5. 3. To cleave faithfully to some one, Acts x. 7; εἰς τόπον, to continue anywhere, Susannah 7; Acts ii. 46; Rom. xiii. 6, εἰς αὐτό τοῦτο... οἰκίας... προσκαρτερούντες, those who continually insist thereon. Metaphorically, of stedfastness and faithfulness in the outgoings of the Christian life, especially in prayer. Acts i. 14, τῇ προσευχῇ; vi. 4, τῇ προσευχῇ καὶ τῇ διακονίᾳ τοῦ λόγου; Rom. xii. 2; Col. iv. 2, τῇ προσευχῇ προσκαρτερείτε καὶ προσφέροντες εἰς αὐτὴν εἰς εὐχαριστίαν; Acts ii. 42, τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ άρτου καὶ ταῖς προσευχαῖς; Num. xiii. 20; absolutely — προσκυνήσας, not to lose courage.

Προσκαρτέρησις, perseverance, endurance, faithful continuance in something, cf. Acts x. 7. Only used in later Greek. In the N. T. only in Eph. vi. 18, where its use is suggested by the verb, and the entire expression is specially strong, διὰ πάσης προσευχῆς καὶ δεήσεως προσευχήσεως εἰς παντὶ καίρῳ εἰς πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγνοοῦντες εἰς πάση προσκαρτερήσεις καὶ δεήσεις κ.τ.λ. Cf. Col. ii. 4.

Κενός, ἢ, ὢν, empty, void, as against πλήρης, μεστός.—Strictly, (I) relatively, void of something, either with a genitive, e.g. κενῶν δεινόν (πελάγος), Plat. Rep. x. 621 A, and so very frequently; or, where the thing to which the emptiness relates must be supplied from the context, cf. Luke i. 53, πενθῶντας ἐνδύσας ἀγαθῶν καὶ πλοῦτοντας ἐξεπαλείπεν κενῶν. Cf. κενός as synonymous with πενθών, Ps. cvii. 9, the passage underlying Luke i. 53. Further, cf. Gen. xxxi. 42; Deut. xvi. 13; Mark xii. 3, ἀπέστειλεν κενῶν—ver. 2, ἵνα παρά τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελόνος; Luke xx. 10, 11. This leads on to (II.) absolutely, empty, either where there is nothing, or where that is absent which is said to be present. Cf. Xen. Mem. iii. 16. 6, πότερον κενός, ἢ φόρον τι; So in Eclesius. xxxii. 6, μη ὀφθήξη ἐν προσώπῳ κυρίου κενός. Herewith is connected (III.)
its frequent application to non-sentient things, e.g. κενός κόπος, fruitless, useless labour, by which nothing is effected, 1 Cor. xv. 58; 1 Cor. xv. 10, χάρα, cf. 2 Cor. vi. 1. Cf. εἰς κενόν, for nothing, in vain, Gal. ii. 2; Phil. ii. 16; 1 Thess. iii. 5; Job xxxix. 16.—Acts iv. 25, ἐμελητήσαν κενά, from Ps. ii. 1. The words in 1 Thess. ii. 1, ή ἐσοφος ἡμῶν ἢ πρός ύμᾶς ... οὐ κενή γέγονεν, refers not so much to the effect, as to what the apostle brought with him, and the mode of his work, cf. vv. 2–12 — has not been done under an empty pretence; cf. above, Ecclesiasticus. xxxii. 4.—1 Cor. xv. 14, κύριον κενόν — without substance, without truth; cf. κενοί λόγοι, empty words, whose import is not actually in them, which really say nothing, vain talk; Plat. Lach. 196 B. Deut. xxxii. 47, οὐκέναι λόγοι κενοί οὕτως ὑμῖν, ὅτι αὐθεν ἡ ζωή ὑμῶν τῇ. Still stronger = ἐν τῇ ὑπόθεσιν, Ex. v. 9, μὴ μερίμνησον ἐν λόγοις κενοῖς. Cf. Job xxi. 34, παρακαλεῖτε με κενά, ἐν τῇ παραμερίσει; Hab. ii. 3, δρασίς ... οὐκ εἷς κενόν, ἦν, ἦν. So Eph. v. 6, ἀπαντάν κενοί λόγοι — which cannot effect or give what the gospel gives. Col. ii. 8, κενή ἀπάτη = lying deceit. Cf. κενή πρόφασις, κενή κανθαροεις, etc., in profane Greek.—1 Cor. xv. 14, κενή ή πιστώς ύμων, cf. Wisd. iii. 11, κενή ἢ ἐλπὶς αὐτῶν; Ecclesiasticus. xxxi. 1, κεναὶ ἐλπίδες καὶ ψευδής. So also in profane Greek, Aesch. Pers. 804, κεναίς ἐλπίσαν πεπειμένου; Dem. xviii. 150, κενή πρόφασις καὶ ψευδής. In this sense synonymously with μάταιος, ψευδής.—Of persons, as in Jas. ii. 20, δ ἄνθρωπος κενός, it is rarely used so absolutely. In this passage the meaning puffed up answers best to the context, cf. Plut. Mor. 541 B, τοῦ ἐν τῷ περιπτασθῶν ἐπιμορμόνοις καὶ ὑπαναχεινοῦσας ἀνοίγουσα θυσία καὶ κενοῖς (in which there is nothing). Cf. also the proverb κενοὶ κενά λόγιζονται; Judg. ix. 4, ἐμοθωσατο ἐγώρη ἄνδρας κενοῖς καὶ δικοῖς; xi. 3, συνεστράφησαν πρὸς Τέφθαν ἄνδρας κενοῖς, Hebrew פֹּלֶס, can scarcely be identified with it. It seems more than doubtful whether Jas. ii. 20 corresponds to δακά (Matt. v. 22), the sign of contempt, because Jas. ii. 20 does not express a personal relation to him who is addressed.—Besides the derivatives that follow, we have in the N. T. κενόδοξος (Gal. v. 26), full of empty imagination (Polyb., Diod., cf. κενοδοξία, groundlessly to fancy oneself something). κενοδοξία, vain imagination; Phil. ii. 3, ambition (Polyb., Plut., etc.; Suidas, ματαλα τις περὶ ἐαυτοῦ οἴδας).

**Κενός, to make empty, to empty.** —(I) relatively with genitive of the context, *e.g.* Plat. Conv. 197 C, οὕτως δὲ (Ἐρωτ) ἡμᾶς ἀλλοτριότητας μὲν κενοί, οἰκεῖοτητος δὲ πλοροι. Also with the acc., *e.g.* Poll. ii. 62, κενοίν ὀβαλμοῖς.—(II) Absolutely, either to empty of what is or is said to be in it, the object showing what the contents are; or = to reduce to nothing, κενός, II. The former, *e.g.* οἰκεῖοι κενοῖντας = to die out, in Thucyd.; Jer. xiv. 2, αἱ πύλαι ἐκκαθάρθησαν; xv. 9, ἐκκαθήθη καὶ πτευτοῦσα ἐπτα. It is the antithesis of πληροῖ τινά, Plat. Conv. 197 C, Philod. 35 E. So in Phil. ii. 7, ἐαυτὸν ἐκκόψων, by which is denoted the beginning of that act of Jesus Christ which in ver. 8 is termed ἐπανεύρων ἐαυτῶν. In order to understand the import of the term, we must examine the entire passage, ver. 6 ff., διὰ τοῦ πορεύθητε ὑπάρξει, οὐκ ἀραγμον ἡγήσατο τὸ εἶναι ἵνα θεῖα, ἀλλὰ ἐαυτὸν ἐκκόψω, μορφήν δεόν ζωῆς, ἐν ὑμνώματι ἀνθρώπων γενόμενος κ.τ.λ. The
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relation between ὠμολόγου ἀνθρ. and μορφῆ δούλου is like that between Ἰσα θεὸς and μορφῆ θεοῦ, as between species and genus, between the logical sequence and the presupposition (cf. Heb. ii. 7–9 with Ps. viii. 5–7). Christ declined, by His own perfect power, to give effect to, or by force to demonstrate, the εἶναι Ἰσα θεὸς that belonged to Him in virtue of His μορφῆ θεοῦ (the expression ὁ θεός ἄρπαγμος ἤγγειλεν, with a view to ἔχαρλαστο ἀνθρ. ὁ θεός, ver. 9. For this signification of ἄρπαγμος, see 1 Thess. iv. 17; 2 Cor. xii. 2, 4; Jude 23; Rev. xii. 5. According to its form, ἄρπαγμος, in the only place in which it occurs in profane Greek, Plut. Mor. 12 A, signifies the actus rapiendi, not praeda). With this renunciation He at the same time gave up that presupposition itself, the μορφῆ θεοῦ, stripped Himself of that by which His whole being had been distinctively determined, for the μορφῆ δούλου (see δούλος); and thus it came to pass that He was found ἐν ὠμολόγου ἀνθρώπου. On the relation between ἐκκενωθεὶς and ἀναλημένον, cf. Krüger, § lvid. 6, 7, 8; the former explains itself in the latter; on ἔπαρχον... ἂν ἑστηκώς, cf. Krüger, § liv. 10; ἔπαρχον denotes, not something which was momentarily the case, but which is to be conceived as contemporary with the ἔστηκώς, cf. 2 Cor. viii. 9. ὁ υἱὸς ἑπτάχρονως, πλήρως ἄν. The εἰς ἄρπαγμα ἤγγειλεν is a fact belonging to history, like all that follows. But it is the fact of the incarnation which the apostle sets forth as an act of free, humiliative choice, so that no conclusion perhaps should be drawn from ver. 6 as to the relation of the two first-named things, the μορφῆ θεοῦ and the εἶναι Ἰσα θεὸς, prior to the incarnation. Both the historical act (ver. 8), the beginning (ver. 7), and the presupposition (ver. 6) of the historical act apply to the same Subject, from which we are certainly warranted in drawing conclusions, according to the presuppositions of the apostle (ἐν μ. θ. ἔπαρχον), as to the pre-existence of Christ. (Perhaps μορφῆ θεοῦ and εἶναι Ἰσα θεὸς stand to each other in the same relation as Gen. i. 27 to Gen. iii. 5, i.e. man's state as created in the image of God to the corresponding state after the temptation.) —(III) Metaphorically = to bring to naught; cf. κενός (III), Rom. iv. 14, κεκένωται ἡ πίστις, cf. 1 Cor. xv. 14. The emptiness, hollowness of faith, has reference to its working, and is = fruitless, without effect; whilst its objectlessness is further specially referred to in the following words, καὶ κατηργηθεὶς ἡ ἐπαγγελία. So also 1 Cor. i. 17, ἐνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ, cf. ver. 18, μαρτίος... δύναμις θεοῦ; Deut. xxxii. 47, κενός... ζωή.—1 Cor. ix. 15; 2 Cor. ix. 3, ἡ καταχθεν εἰς τοῦ Θεοῦ. Ἐκκενωθεὶς, Song i. 2; Ps. lxxv. 8; Ezek. v. 2; Judith v. 19; Ps. cxxxvii. 7; Gen. xxiv. 20; 2 Chron. xxiv. 11.

Kενὼφωνία, ἡ, empty, fruitless speaking (sometimes like κενωθεὶς, κενωθείμα in patristic Greek; elsewhere very rare). In 1 Tim. vi. 20, 2 Tim. ii. 16, the apostle designates as βέβηλοι κενωθείμα, discourses that are destitute (βεβηλεῖται) of any divine or spiritual character, that are fruitless (κενώ) for the satisfaction of man's need of salvation and for the moulding of the Christian life; 2 Tim. ii. 16, ἐπι τηθεκένω ἄργα προκόψων ἄγεςβλας; 1 Tim. vi. 21, περὶ τῆς πίστεως ἠστερέσθαι. Cf. 1 Tim. iv. 7. Further, Deut. xxxii. 47; as also κενοὶ λόγοι, Eph. v. 6; Col. ii. 9.

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Kεφαλή, ἄ, head, κεφ., Matt. v. 36, and often; κυρίω τὴν κ., Matt. xxvii. 39; Mark xv. 29 — κεφ. ὑπ’; Lam. ii. 15; Ps. xxi. 8; Job xvi. 4, cf. Ecclus. xii. 18; Hom. H. v. 285. 376. Life culminates in the head, cf. Gen. iii. 15; it is the goal of the vital movement proceeding from the heart; hence ἐπάρχει τὴν κεφαλήν, Luke xxi. 28, cf. Acts xxi. 34, denotes freshness of life, vital courage, cf. Isa. xxxiv. 10, εἴθροινα ἡ ἀληθος ὑπ’ ἐπάρχειν κεφαλής αὐτῶν; on the other hand, κλίνει τὴν κ., decline of life, the end, indicating an enfeeblement, a giving way of the vital energy, John xix. 30, cf. Matt. viii. 20; Luke ix. 58; Isa. vi. 5.—Zech. ii. 4; Ps. lxv. 5, 6; Job x. 15; Ps. cxlv. 14, cxlviii. 14. For the correspondence between head and heart, cf. Isa. i. 5, 6. Hence in the case of a crime, by which life is forfeited, the head incurs the punishment, Acts xviii. 6, τὸ ἀλμα ὑμῶν ἐπὶ τὴν κεφαλήν ὑμῶν, cf. Matt. xxiii. 35, ὅπως ἔλθη ἐφ’ ὑμᾶς πᾶν ἀλμα; 1 Sam. xxxv. 39; Neh. iv. 4; Ps. vii. 17; Ezek. ix. 10, 11, 12; Josh. ii. 19; 2 Sam. i. 16; 1 Kings ii. 37; Ezek. xviii. 13, xxii. 4 sqq.; Hab. iii. 13. Herod. ii. 39; Luc. Philipp. 25; Aristoph. Nub. 39; Prov. x. 6, εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίων; xi. 26. Cf. Ex. ix. 14, ἐξαποστέλλω πάντα τὰ συναισθήματά μου ἐπὶ τὴν καρδίαν σου.—Rom. xii. 20, ἀδικακοῦ υπὸς σωφρόσυνης ἐπὶ τὴν κεφαλήν αὐτοῦ (Prov. xxiv. 21, 22), to be understood agreeably to Prov. xxiv. 17, 18; Ps. cxlv. 10, 11; Ezek. x. 2 sqq., ver. 11. On account of this its position, the head is that part of the body which holds together and governs all the outgoings of life, cf. Col. i. 18, αὐτός ἔστιν ἡ κεφαλή τοῦ σώματος, τῆς ἐκκλ.; ii. 19, οὖ γερανός τὴν κεφαλήν, ἢ οὐ πάν τὸ σῶμα διὰ τῶν ἄφων καὶ συνδέσμων ἐνεργογομένων καὶ συμβεβαζόμενων αὐτές, and because of its vital connection stands in the relation of ruler to the other members. In this sense the word is figuratively used in 1 Cor. xi. 3, παντὸς ἀνδρὸς ἡ κεφαλὴ ὁ Χριστὸς ἔστι, κεφαλὴ δὲ γυναικὸς ὁ ἄνηρ, κεφ. δὲ τοῦ Χριστοῦ ὁ θεός; Eph. v. 23, ἀνὴρ ἔστιν κεφ. τῆς γυναικός, ὡς καὶ ὁ Χριστὸς κεφ. τῆς ἐκκλησίας, αὐτὸς σωφρ. τοῦ σώματος; i. 22; ver. 23, iv. 15, 16. Cf. ἀνακεφαλαίων. Hence figuratively κεφαλή γυναῖκας, γυναῖκας, cornerstones in which the walls meet, and which connects and holds the walls together; of Christ, Matt. xxxi. 42; Mark xii. 10; Luke xx. 17; 1 Pet. ii. 7, after Ps. cxlviii. 22. As the overtopping part of the body, Rev. xvii. 9, οἵ ἐπτὰ κεφαλαία ἐπτὰ δρῆς εἰς.
κεφαλὴν ἀπασώ ἐπέθεκεν. This, however, does not suffice, and therefore he further explains by συνάψαι.

Κρ. ρ. ν. ξ., ὑκ. ὁ, herald, crier, “a public servant of the supreme power, both in peace and in war;” one who summons the ἐκκλησία, conveys messages, etc. In Homer he had to provide whatever was necessary to the public sacrifices. Poll. viii. 103; Xen. Hell. ii. 4. 20, ὁ τῶν μυστῶν κήρυξ; κ. τῶν μυστικῶν, namely, of the Eleusinian mysteries. At a later time, the herald appears as the public crier and reader of state messages, as the conveyer of declarations of war, etc., vid. Xen., Dem., and others. Only poetically, in the general sense of informant, one who communicates something, Soph. Oed. Col. 1507; Eurip. El. 347. —In the LXX. Gen. xii. 43, μητρὶ = ἐκρήξεν κήρυξ; Dan. iii. 4, μητρὶ = ὁ κήρυξ ζῆσον (ἐκρήξεν); Eccl. xx. 15, ἀναβεί άφρονος τὸ στόμα ὧς κήρυξ. In the N. T., except in 2 Pet. ii. 5, Νῶς δικαίωσώς κήρυκα, the word denotes one who is employed by God in the work of proclaiming salvation; 1 Tim. ii. 7, cf. vv. 5, 6; 2 Tim. i. 11, εὐαγγέλιον εἰς ὁ ἐρήμων κήρυκα καὶ ἀπόστολος. Both designations interchange in Herod. i. 21; and whilst κήρυξ designates the herald according to his commission and work as proclaimor, ἀπόστολος points more to his relation to him by whom he is sent. The authority of the κήρυξ lies in the message he has to bring, cf. 2 Pet. ii. 5; the ἀπόστολος is protected by the authority of his Lord. For the distinction between κήρυξ and διδάσκαλος, 1 Tim. ii. 7, 2 Tim. i. 11, see κρόσωσ. 

Κρ. ρ. ν. σ. σ. ω, originally, to discharge a herald’s office; then, to cry out, to proclaim; the objects being announcements, commands, etc. Matt. x. 27, Mark i. 45, parallelized with διαφημίζειν τὸν λόγον, v. 20, vii. 36, Luke viii. 39, xii. 3; Acts xv. 21; Rev. v. 2; Rom. ii. 21, v. 11. In the N. T. it is the standing expression for the proclamation of the divine message of salvation, and differs from διδάσκειν (Matt. iv. 23, ix. 35) in that it means simply the making known, the announcement, whereas διδάσκειν denotes continuous instruction in the contents and connections of the message,—εὐαγγελίζειν (Luke viii. 1) again characterizes the contents. It is used (1) in conjunction with an object; and, indeed, βάπτισμα μετανοιάς, Mark i. 4; Luke iii. 3; cf. Acts x. 37; μετανοιάν καὶ ἄφεσιν ἀμαρτιῶν, Luke xxiv. 47, cf. Luke iv. 19, Mark vi. 12; τὸ εὐαγγέλιον τῆς βασιλείας, Matt. iv. 23, ix. 35, xxiv. 14, xxvi. 13; τὸ εὐ. τοῦ θεοῦ, Mark i. 14, 1 Thess. ii. 9; τὸ εὐαγγ., Mark xiii. 10, xiv. 9, xvi. 15; Gal. ii. 2; Col. i. 23. The combination with εὐ. does not occur in Luke, who writes instead κηρύσσειν καὶ εὐαγγελίζεσθαι τὴν βασιλ. τ. θ., viii. 1; κηρύσσει τὴν βασιλ. τ. θ., ix. 2; Acts xx. 25, xxvii. 31; further, τὸ Ιησοῦν, Acts xix. 13; 2 Cor. xi. 4; τὸν Ιησοῦν διὰ σωτηρίας ὑμῶν ὥς τοῦ θεοῦ, Acts ix. 20, cf. x. 42; τὸν Χριστόν, Acts viii. 5; 1 Cor. i. 23; 2 Cor. iv. 5; Phil. i. 15; cf. 1 Cor. xv. 12; 2 Cor. i. 19; 1 Tim. iii. 16; τὸ ῥῆμα τῆς πίστεως, Rom. x. 8; τὸν λόγον, 2 Tim. iv. 2. With a personal object, in the sense of to call hither or summon some one, it is not used in the N. T. The impersonal object either stands in the acc. or is connected by ἦς, as in Mark vi. 12. The passive, in Matt. xxiv. 14, xxvi. 13; Mark xiii. 10, xiv. 9; Luke xii. 3,
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xxiv. 47; 2 Cor. i. 19; Col. i. 23; 1 Tim. iii. 16. In profane Greek, the person to whom the proclamation is addressed is put in the dative, or else we have εν τω, as also in the N. T., where also ἐν φθοραῖς, 1 Tim. iii. 16, cf. Col. i. 23; Gal. ii. 2; 2 Cor. i. 19; καθ’ ὅλην τήν πόλιν, Luke viii. 39, cf. Mark v. 20.—(II.) Without object = to discharge a herald's functions; only in Homer, e.g. Il. xvii. 325, whereas later writers do not use it independently till again we come to the N. T., where it designates Christian preaching, so far as it is a primary testifying of the message and facts of salvation, and not an introductory and continuous instruction therein; Matt. iv. 17, x. 7, xi. 1; Mark i. 38, 39, iii. 14, xvi. 20; Luke iv. 44; Rom. x. 14, 15; 1 Cor. ix. 27, xv. 11; 1 Peter iii. 19.—Cf. κηρύσσεως ... ἀκούει ... πιστεῦει, Rom. x. 14, 15; Col. i. 23; 1 Tim. iii. 16; 2 Tim. iv. 17; 1 Cor. xv. 14.—In ecclesiastical Greek it became a technical expression for the work of the deacons, whose duty it was to call upon the catechumens and unbelievers to leave the congregation at the commencement of the Eucharist. Cf. Suicer.—Προκηρύσσεως, to proclaim beforehand, Acts iii. 20, xiii. 24.

Κήρυγμα, τό, that which is cried by the herald, the command, the communication, etc., LXX. 2 Chron. xxx. 5 = ἔφη, of the summons to celebrate the passover; Jonah iii. 2 = ἔφη, the message of God to the Ninevites; cf. Matt. xii. 41; Luke xi. 32, μεταφώνησαν εἰς τό κήρυγμα Ἰωάννα. In the remaining passages it signifies the proclamation of the redeeming purpose of God in Christ; Rom. xvi. 25, κήρυγμα Ἰησοῦ Χριστοῦ, and, without this more definite limitation, in 1 Cor. i. 21, ii. 4, xv. 14; 2 Tim. iv. 17; Titus i. 3.

Kλάω, to break, in later Greek, especially of breaking off leaves, sprouts, tendrils, particularly of the vine, cf. κλῆμα, κλάδος, vid. Rom. xi. 20, Lachm., after B D F G; in the N. T. only ἄρτος or ἄρτουs (because of the sort of bread among the Jews), to break bread, in order to offer and take food (cf. τρόφιμον, Isa. lii. 7, LXX., διαβρότως τῶν ἄρτων; Lam. iv. 7, διαβρότως; Jer. xvi. 6, κλάω τῶν ἄρτων). Acts (xx. 11) xxvii. 35.—(I.) By Christ, in connection with the miraculous feedings, Matt. xiv. 19, xv. 36; Mark viii. 6, 19 (for which Mark vi. 41, Luke ix. 16, κατέλαβεν; John vi. 11, διέδωκεν); at the institution of the Supper, Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. ix. 24. Both are combined with the word εὐλογεῖν, which is peculiar to Christ, Matt. xiv. 19, εὐλογησεν καὶ κλάσας δοῦσεν; xxi. 26, εὐλογήσας ἐκλασε, as in Mark xiv. 22; or εὐχαριστεῖν in Matt. xix. 36, Mark xxviii. 6, Luke xxi. 19, εὐχαριστήσας ἐκλασεν (cf. John vi. 11, εὐχαριστήσας διέδωκεν; Mark vi. 41; Luke ix. 16),—and characterized, Luke xxiv. 30, εὐλογησεν καὶ κλάσας ἐπεδίδων, for which reason also the disciples of Emmaus narrate, ὡς εἰσῆλθη αὐτοίς ἐν τῇ κλάσει τοῦ ἄρτου, Luke xxiv. 35. Cf. also the significant omission of εὐχ. or εὐλ. in Mark xiii. 19. This explains why (II.) κλάω τῶν ἄρτων became the designation for the celebration of the Supper, Acts ii. 46, κλάντες καὶ ἐδίκων ἄρτον, cf. ver. 42; Acts xx. 7, συνήρθεν ὥσπερ κλάσαι ἄρτον (the meaning of xx. 11 is doubtful; in xxvi. 35 Paul follows the example of the Lord), although in 1 Cor. x. 16, τὸν ἄρτον ὑμῶν κλάωμεν, as parallel with 16α, τὸ ποτήριον τῆς εὐλογίας δ ἐυλογοῦμεν, it is used only as a part of the
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act; always, as it would appear, so that κλάω = to break while blessing. (If τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον, 1 Cor. xi. 24, were genuine,—Luke xxii. 19, τὸ ὑπὲρ ὑμῶν διδόμενον,—the word would seem to have been selected on account of the preceding ἐκλασεν.) It is worthy of note that the fellowship of the Lord with His people is described as a table-fellowship (Luke xxii. 30, cf. John xiii. 18), and the Lord's Supper is intended to sanctify the table-fellowships of men, and connect them with His table; hence in Acts ii. 46, κληρον κατ' ὅλου ἄρτου μετελάμβανον τροφῆς ἐν ἀγαλλαζότω.

κλάσις, η, the breaking, only κλάσις τοῦ ἄρτου, Luke xxiv. 35, Acts ii. 42, on which see κλάω.

κλάσμα, τὸ, that which is broken off, fragment, crumb, only of pieces of bread, crumbs, Matt. xiv. 20, xv. 37; Mark vi. 43, viii. 8, 19, 20, Luke ix. 17; John vi. 12, 13. —LXX. Judg. ix. 53, κλάσμα ἐπιπολοῦ; 1 Sam. xxx. 12, κλάσμα παλάθης = ἅπα; Lev. ii. 6, v. 21 = ἅπα, Ezek. xiii. 19 = ἅπα.

κλήμα, τὸ, properly that which is broken off a plant; see κλάει, hence = shoot, young twig, as in Ezek. xvii. 3 = ἅπα, Mal. iii. 19 = ἅπα, mostly also in profane Greek, of the shoots of the wine, as in Ezek. xvii. 6, 7 = ἅπα; Ps. lxxx. 12 = ἅπα; Joel i. 7 = ἅπα. So John xv. 5, ἐγὼ εἰμί ὁ ἀμπελός, ὑμεῖς τά κλήματα; ver. 6, εάν μὴ τις μείνῃ ἐν ἑω, ἐβλήθη ἕξε σὰ τὸ κλῆμα; vv. 2, 4; Num. xiii. 23, ἔσωσαν κλήμα καὶ βότρον σταφυλῆς ἐπὶ αὐτῶν.

κλήρος, ὁ (probably from κλάει, see the passive, Pape), lot, (I) the lot that apportioned, ἄρης; βάλλει κλήρον, Matt. xxvii. 35; Mark xv. 24, βαλλόντες κλήρον ἐπὶ αὐτῶν τῷ τί ἄρη; Luke xxiii. 34; John xix. 24 = ἅπα, ἕπειρο, quite usual in Greek and Hebrew; Acts i. 26, ἐδωκαν κλήρον αὐτῶν, ἅπα πρ.; Lev. vi. 8; Hebrew ἧπε, Josh. xviii. 8; ἥπε, Josh. xviii. 6, both = ἐκφέρων κλήρον, LXX.; ἥπε, Prov. xvi. 33 = to cast lots; result of the action, ἐπανεν ὁ κλήρος ἐπὶ Ματθαίου, Acts i. 26, cf. Ezek. xxiv. 6; Jonah i. 7; Hebrew ἑαυτοῦ, cf. Num. xxxii. 54, ἅπα; Lev. xvi. 9, ἅπα. Then (II) the lot that is allotted, apportioned, Acts i. 17, ἐθάνει τὸν κλήρον τῆς διακονίας ταύτης, comp. κλήρος λαχεῖν, II. xxxiii. 862, xxiv. 400; Herod. iii. 83; Hesych., κλήρος τὸ βαλλόμενον εἰς τὸ λαχεῖν. For λαβεῖν τὸν κλήρον τῆς διακονίας, Acts i. 25, Lachm. and Tisch. read τὸν τόπον, cf. Suidas, κλήρος τόπος, κτήμα. In this sense = fallen to one by lot, allotted, Acts viii. 21, οὐκ ἔστω σοι μέρος οὐδὲ κλήρος εἰς τῷ λόγῳ τούτῳ, on which Bengel, "non est tibi pars pretio, nec sors gratis." Μέρος and κλήρος are thus combined further in Deut. x. 9, xii. 12, xiv. 27, 29, xviii. 1; Isa. lvii. 6. To distinguish more exactly,—μέρος is any limited portion; κλήρος is a special portion assigned by lot.—(III.) It is used of possessions which cannot be earned, but fall to one's lot, κατ' ἐξο, inheritance, hereditary portion or possession, Acts xxvi. 18; Col. i. 12 = ἅπα, cf. Ps. xvi. 6. (Cf. Delitzsch in loc., "The measuring lines (ἵματα) are cast (Mic. ii. 5), and fall to a man where and so far as his possession is assigned him, so that ἅπα ἰματί is applied in Josh. xvii. 5 to the assignment
of the measured out portions of land.”)  Josh. xiii. 23; Deut. iv. 38 (cf. κληρονομεῖα ἐν τοῖς ἡγασμένοις); Num. xxxiii. 54, Ἐν τούτῳ ἡμᾶς ὑπάρχειν σωτῆρας. In this sense, perhaps, 1 Pet. v. 3, κατακαρπιέσθων τῶν κληρῶν, cf. with ver. 2, is to be explained agreeably to Deut. iv. 20, cf. Ex. xix. 5; whereas others explain—that which is assigned to the presbyters, which the churches assigned to them; cf. Theophanes, Hom. 12 in Suid. ii. 111, ὁ κλήρος ἐμὸς, addressed to his hearers. This view is favoured by the change of the reading into τοῦ κλήρου, which was perhaps made in favour of the first explanation. For the plural is certainly not used to designate Israel as God’s possession, nor can it be shown that the plural in post-apostolic times designated the particular churches assigned to the presbyters.

Κληρός, to cast lots, to determine by lot, i.e. to determine something, or concerning some one, τινῷ, ἐπὶ τινὶ, or also with two accusatives, or with following infinitive; the passive also, to be taken by lot, the connection showing the import of the lot; e.g. to be chosen by lot, οἱ κακοθρομάκινοι, those chosen by lot; 1 Sam. xiv. 41, κληροῦται Ἰακώβαν καὶ Σαουλ, Jonathan and Saul were hit upon by lot; ver. 42, κατακληροῦται Ἰακώβ, =τὸ, in the Niphal; whereas Eur. Περ. 102, κληροῦθην δοῦνη, to be appointed a slave by lot. In the N. T. only in Eph. i. 11, ἐν φίλου (φιλοστοί) καὶ κληροῦται, προορισθήσετε ... εἰς τὸ εἰναὶ κ.τ.λ., “in whom the lot has fallen upon us also, as foreordained thereto, ... to be,” etc. By the combination of the κληροῦτα, with εἰς τὸ εἰναί, which Hofmann also adopts, all difficulties in the explanation of the word are removed. The two expressions κληροῦται and προορ. require supplementing. If εἰς τὸ εἰναί be taken with προορ., the great difficulty arises that (as was done in edition 1) κληροῦται has to be taken as an independent conception, the connection not stating the import of the lot. In this case it would have to be supplemented with κλήρος θεοῦ, after Deut. iv. 20, Esth. iv. additam., ἔλαβεν τὸ κλήρον σου; Zech. ii. 16, ἄδη, with God as subject, κατακληρονομήσει κύριος τῶν Ἰσραήλ ... καὶ αἴρεται ἔτι τῷ Ἰεροσόλυμα. Thus Erasmus, in sortem ascit; Bengel, eramus facti ἐν Πορτο οὖν, hereditas Domini. It is incorrect to argue that the context treats of Israel, and thus suggests this rendering, for the context here really does not treat of Israel. If εἰς τὸ κλῆρον was to refer to Israel or to Christians of Israel, it must at least have been said, εἰς φίλα καὶ ἡμῖν οἱ προορίστηκέναι κ.τ.λ., quite apart from the question whether Christians of Israel could so have been described. There is nothing warranting us to separate the subject of κληροῦται from the ἡμῖν of the foregoing sentences. Against the explanation advanced by Harless, κληροῦται = ἔδωκεν ἡμῖν κληρον, after Grotius, κληρον, dicuitur qui alteri dat possessionem, κληροῦται, qui eam accipit, two considerations tell. first, that this signification, possible in itself, must so far have been indicated by the context as to leave no doubt as to what “lot” was meant; and secondly, that it is the middle κληροῦται, which signifies to receive something by lot, e.g. Philo, Vit. Mos. 3, τὸν γὰρ μέσον ταῦτα τοῦ κόσμου τότεν κληροῦται; Lucian, De Luct. 2, κακοθρομάκινος γὰρ φθαράς τὸν Πλούτον τῶν ἀποθανόντων; and in this case the accusative of the
object must follow if the statement is not to be meaningless, comp. Ammon. 86, λαγχανεῖν καὶ κληρόσασθαι διαφέρειν λαγχάνει μὲν εἰς, οὔ γε ὁ κλήρος ἔλθῃ... κληρούνται δέ οἱ καθενεὶς εἰς τὸν κλήρον. Καὶ λαγχανέως μὲν ἐστὶ τὸ ἐκ τῶν κληρομένων τοῦ προκειμένου τυχεῖν, κληρόσασθαι δὲ τῷ κλήρῳ χρῆσασθαι; thus κληρούνται is = to draw lots. Thus, as the absolute construction of the passive κληρόσασθαι is without parallel, the only possible construction is to combine ἐκληρόθημεν... εἰς τὸ εἶναι, and thence to supply a similar defining expression to προορισθέντες. Thus the necessary progress of the thought appears, "in whom the lot has fallen upon us also, as foreordained thereto, to be," and so on. We need not, with Hofmann, take ἐκληροθῆθω, as referring to pre-temporal predestination, as if the participle προορισθῆθω, stated wherein the κληροθήματα was accomplished. The logical connection tells against this grammatically possible import of the aorist participle (cf. vv. 5, 9). The aorist participle stands here, as in vv. 13, 14, to indicate in what connection with what the act expressed by the finite verb is accomplished, Krüger, liii. 6, 7, 8. But that ἐκληροθῆθω does not designate a pre-temporal act is clear from the following εἰς τὸ εἶναι κ.τ.λ., according to which it has to do with a present state and its distinctive accomplishment, namely, that it took place without our help, just as the lot falls to any one. Ἐκληροθῆθω cannot mean the historical bringing about of this previously arising state. In this case we should have to join προορισθέντες... εἰς τὸ εἶναι, taking it as further defining the ἐκληροθῆθω; and in this case the participle present or perfect would have been more correct. Besides, the entire course of the thought demands a declaration referring to the present Christian state of those addressed and its actual accomplishment. "We now have been so interwoven into the divine decree to be administered in the fullness of times, and aiming at the final reunion of all things in the world's Saviour (ἐν τῷ Χριστῷ), that—in accordance with the predestination (προορ. κατὰ προθ. τοῦ τὰ πάντα ἐνεργοῦσοι κατὰ κ.τ.λ.) bearing in itself the guarantee of its realization —the lot has fallen upon us, now before the fulfilment of all, to be those who," etc. With this what follows regarding the answering experience of those addressed appropriately corresponds.

"Ο λόκληρος, in entire portion, i.e. intact, integer, e.g. with ἵνας, γνήσιος, Plat., Polya., et al. In the N. T. Jas. i. 4; 1 Thess. v. 23; cf. ὀλόκληρος, entirety, intactness, of the state of the lame man healed, Acts iii. 16; Isa. i. 6, ἀπὸ ποιῶν ἓν κεφαλής οὐχ ἔστιν ἐν αὐτῷ ὀλόκληρος, ὑπὲρ.

Κληρονόμος, ὁ, one who has a κλήρος; from νέμω, to 'hold, to have in one's power (not one to whom a κλήρος is allotted, because it is derived from the active), like ἰδιοκλήρω, one who holds a house; ἴδιοκλήρως, the master of the market. Cf. Plat. Resp. i. 323 D, ὁ τοῦ λόγου κληρονόμος, he who has the κλήρος τοῦ λόγου, whose turn it is to speak; Heb. xi. 7, δικαιοσύνης κληρονόμος, he who has the κλήρος τῆς δικαιοσύνης. In the N. T., as also mostly in later Greek, κλήρος thus compounded is used always of inherited possessions; hence κληρονόμος, he who has the inheritance = the heir, against which Heb. vi. 17,
*Kληρονόμος* 360  *Kληρονομείο*

_κληρονόμοι _τῆς ἑπαγγελίας, cf. with vv. 12, 15, does not tell. In the LXX. 2 Sam. xiv. 7, Jer. viii. 10 = ἡμῖν, cf. Eccles. xxiii. 22. The stress to be laid on the possession may be seen from Gal. iv. 1, ἐφ' ἑσού κρόνων ἡ κληρονομία νηπίως ἐστιν, οὐδὲν διαφέρει δοῦλων κύριος πάντων ἄν; Jas. ii. 5, κληρονόμους τῆς βασιλείας ἡ ἑπαγγελία; Titus iii. 7, κληρονόμοι κατ' ἐπιθα ζωῆς αἰωνίου. It is used, however, proleptically in Matt. xxi. 7, Luke xx. 14, ὁτὸς ἐστιν ὁ κληρονόμος; Gal. iv. 1; Rom. viii. 17. In the N. T. it is only used to describe the peculiar relation of divine redemption to man, and vice versa, as a divine possession bestowed on man by virtue of the filial relation into which he is introduced (cf. Eph. i. 18, ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις). Hence κληρονόμοι θεοῦ, Rom. viii. 17, cf. συγκληρονόμου τοῦ Χριστοῦ, and of Christ Himself, Heb. i. 2, ἐδόθη κληρονόμοι πάντων; cf. Rom. iv. 13, of Abraham and his seed, τὸ κληρονόμον αὐτοῦ εἶναι τοῦ κόσμου. In this sense it is used absolutely, Rom. iv. 14, Gal. iii. 29, κατ' ἑπαγγελίαν κληρονομεῖ; Gal. iv. 7, εἰ δὲ νῦν, καὶ κληρονομεῖ διὰ θεοῦ.

_Kληρονομείον_, ὁ, that which constitutes one a κληρονόμος, the inheritance, Matt. xxi. 38; Mark xii. 7; Luke xii. 13, xx. 14; heritage, Acts vii. 5. Divine salvation, considered both as promised and as already bestowed, is thus designated in the N. T., so far as man, the κληρονόμος, gets possession of it. As to the divine origin of this _κληρ_, cf. Eph. i. 18, ὁ πλοῦτος τῆς δόξης τῆς κληρονομίας αὐτοῦ ἐν τοῖς ἁγίοις, where respect is also had to the circumstance that the saints (Israel, ver. 11) are God’s κληρονομεῖ ; cf. Theodoret on Pa. xxxiii. 12, ἐκεκλεκτὸς λαὸς (see Eph. i. 4) κληρονομία θεοῦ προσαγωγομένος, πάλαι μὲν ὁ Ιουδαῖος, μετὰ δὲ ταῖτα ὁ ἐκ τῶν ἔθνων ἐκλεγμένος καὶ τῆς πίστεως τὰς ἀκτίνας δεχόμενος. In distinction from profane Greek, we find here what Aristot. Pol. v. 8 denies, τᾶς κληρονομίας μὴ κατὰ δῶσιν εἶναι, ἄλλα κατὰ γένος; see Acts xx. 32, δοθῆναι κληρ. ἐν τοῖς ἡγιασμένοις. (For the combination with ἐν, cf. xxxvi. 18; Num. xviii. 23; Job xlii. 15; Wisd. v. 5, τῶν καταλογισθή ἐν νῦν θεοῦ καὶ ἐν ἀγίοις ὁ κλήρος αὐτοῦ ἐστιν.) Eph. v. 5; Col. iii. 24, ἀπὸ κυρίου ἀπολύσεως τῆς ἀνταπόδοσις τῆς κληρ.; Acts vii. 5, οὐκ ἐδώκεν καὶ τὸ κληρ. (On οὐκ ἐδώκεν, cf. Heb. xi. 9, παραφέγασεν εἰς τῆς ἑπαγγελίας ὡς ἄλλοτραν.)—Hence Gal. iii. 18. At the same time, its peculiar aspect as an inheritance becomes prominent in 1 Pet. i. 4, ἀναγεννήσια ἡμᾶς . . . εἰς κληρονομεῖα τε τετερημένη ἐν οὐρανοῖς.—Eph. v. 5, οὐκ ἔχει κληρ. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ; Heb. xi. 8, σου (καὶ τῶν) ἔμμελεν λαμπράνει περὶ κληρονομείαν.—LXX. = παῖς, παῖδα, παῖς. For the connection with the O. T., see κλήρος, κληρονομεῖ, κληρονομεῖν.

_Kληρονόμοι_ μέ ός, to be a κληρονόμος, an heir, Gal. iv. 30, οὐ μὴ κληρονομήσῃ ἐν νῦν τῆς παιδίσκης μετὰ τοῦ νῦν τῆς ἐλευθερίας. Hence with the genitive of the thing in the Attic orators, and only in later Greek with the accusative (vid. Lobeck, Phryn. 129; Matthiae, § 329), sometimes also with the accusative of the person from whom the inheritance comes, LXX. Gen. xv. 3, ἡμῖν τῷ κληρονομεῖ με. The N. T. use of the
word to denote entering on the possession of the blessings of God's salvation, which takes place in the manner of a κληρονόμος, Matt. xxv. 34, 1 Cor. xiv. 50b, is based upon the redemptive gift of the Old Covenant, Num. xxxiii. 54, in which τῷ and ἐῳ are united; see κλήρος, Lev. xx. 24. Cf. Heb. xii. 17, of Esau, θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη; Rev. xxi. 7. We find also the combinations, κληρον. τῷ γίν., Matt. v. 5, cf. Ps. xxv. 13, xxxvii. 9; Ex. xxiii. 30; λα. τε θεοῦ βασιλείαν, 1 Cor. vi. 9, 10, xv. 50; Gal. v. 21; Matt. xxv. 34, cf. 1 Mac. ii. 57; τὰς ἐπαγγελίας, Heb. vi. 12; εὐλογίας, 1 Pet. iii. 9. Declared of Christ, Heb. i. 4, κεκληρονόμησεν δόμα, where groundlessly (cf. already Ecclus. vi. 3) the explanation is adopted, "the idea of inheritance recedes to the background, and, like τῷ and ἐῳ, it has the general meaning possidere and possidendum accipere;" cf. Isa. liii. 12; Phil. ii. 9, 10.

Σὺν κληρονόμος, ὥσπερ who participates in the same κλήρος, used only of the joint heir. Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι, κληρονόμως μὲν θεοῦ, συγκληρονόμως δὲ Χριστοῦ. A personal equality based on an equality of possession is thus designated (cf. Ecclus. xxii. 23, ἢν καὶ τῷ κληρονόμῳ αὐτῶ κυρίως κυριεύοντος). In Heb. xi. 9, of Isaac and Jacob in their relation to Abraham, συγκληρονόμως τῆς ἐπαγγελίας τῆς αὐτῆς; 1 Pet. iii. 7, of women in relation to their husbands, συγκληρονόμως χάριτος ζωῆς. The mystery of Christ is, according to Eph. iii. 6, εἶναι τὰ ἔθνη συγκληρόνωμα, namely, with Israel, cf. Eph. i. 11.

Κατακληρονομεῖο.—(I.) Only in the LXX. to inherit completely, Deut. i. 8 = τῷ; Zech. ii. 12 (16) = ἐῳ. The aorist passive is used in Ecclus. xxiv. 8, Deut. xix. 14, in the sense which alone occurs in profane Greek, (II.) to constitute any one heir, to bequeath, to give over as an inheritance, Num. xxxiv. 18 = ἐῳ; Jer. iii. 18, with two accusatives = ἐῳ ἐῳ; Josh. xviii. 2 = ἐῳ τῷ; 2 Sam. vii. 1 = τῷ. In the N. T. only Acts xiii. 19, κατακληρονόμησεν αὐτῶ τῷ γίν., (This change of meaning seems to be grounded on the twofold use of the Kal of ἐῳ, and, indeed, both ἐῳ and κατακληρονομεῖο. is employed in both senses in Josh. xiv. 1, to be explained by the two significations of κλήρος as the lot allotting and allotted.) In later Greek, κατακληρονομέας is usually employed in its stead; also, though less frequently, the word κατακληρονομεῖος (whose presence in Acts xiii. 9 is but poorly warranted). Κατακληρονομεῖο embraces in like manner the two meanings, to distribute or receive by lot.

Κοινός, ὁ, ἡ, ὁν.—(I.) Common, in common, Tit. i. 4, Τῷγνησίῳ τέκνῃ κατὰ κοινῇ πίστιν, cf. ver. 1; Jude 3, σπουδήν ποιοῦμενον γράφειν ὡς περὶ τῆς κοινῆς σωτηρίας (cf. 2 Pet. i. 1, τὸν ἱστότομον ὡς λαχυσάμων πίστιν), cf. Xen. Anab. iii. 2. 32, εἰ δὲ τῷ ἄλλῳ βέλτιον ἢ πιστί, τομάτῳ καὶ τῷ ἱδίῳ τοῦ ἱδίου πιστούς ἀρετῇ κοινῆς σωτηρίας δεόμεθα; Joseph. Ant. v. 1. 27, θεοὶ τὸν Ἑβραίων ἐπαινεῖ κοινῶν; Acts ii. 44, εἶδον ἐπιτύχῃ κοινῶν, opposed to ἔνοι, cf. Plat. Rep. i. 133 D, ὡς δικαίωσιν χρήσιμον καὶ κοινὴ καὶ ἰδιαί, see Acts iv. 32, οὐκ δὲ τῷ ἐπαρχίων αὐτῶ ἐδειχνὲν ἑαυτῷ ἔνοι, ἀλλὰ ἦν αὐτῶν ἐπαινεῖ κοινῶν. This is the only meaning in profane Greek, except in later writers, where it is also used in a
moral sense; see below. On the other hand, (II) in biblical Greek, starting from the sense general, usual, what stands in connection with everything, what does not distinguish or separate itself from anything else, Mark vii. 2, κοινωνία χεριών τουτέστιν ἄνωτος, in ver. 7 it denotes what is opposed to the divine ἅγιος (cf. Acts xxii. 28, "Ἐλήλυσα εἰσήγαγον εἰς τὸ ἱερόν καὶ κεκοιμῶν τὸν ἅγιον τοῦτον"). In Hebrew יִבְשֹׁלָם, which, however, the LXX always render βέβηλος. Βέβηλος, as used in the LXX, was cast aside, as the N. T. usage shows, in the language of Jewish life, in favour of the word κοινωνία, which expressed the consciousness of the ἐκκλησία of Israel, of their antagonism to the ἔθνη. See βέβηλος, which is the prose equivalent of the biblical κοινωνία. Further, see ἅγιος. Cf. Delitzsch on Heb. ix. 13a, "γινεῖ, from ἔγινεν, to be loose, is that which is not bound, not forbidden, open for general use, 1 Sam. xxi. 5 (ἐλευθερότης and ἐν χάριτι)," cf. also Ezek. xiii. 20, ὅτε ἔκοψαν τοὺς ἀδικών. That it corresponds to יִבְשֹׁלָם, and then in consequence to יִבְשֹׁלָם, is evident from Acts x. 14–28, xi. 8, where κοινωνία καὶ ἀκαθάρτωτα are conjoined, comp. also Lev. x. 10, ἐκεῖνοι τοῖς ἐμοῖς ἐπεμψαν τοὺς ὅσιος τοὺς μισθώτας. Cf. Heb. ix. 13, τοὺς κεκοιμώμενους ἀσιάζοντες πρὸς...καθαρότητα. It is worthy of note that κοινωνία, in its theocratic sense, as opposed to ἅγιος, is ἀκαθάρτωτος, precisely because of this antagonism, which in itself is not necessary and not identical, see Rom. xiv. 14, οὐκ ἔχειν κοινωνίας δι’ αὐτῶν, εἰ μὴ τῷ λογισμῶν τῆς κοινωνίας ἐφανερωμένη, ἐκείνη τῆς κοινωνίας. Hence Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινωνίαν ἐγκατάλειπεν, ἐν φίλον, ἐν πάσῃ μεταμετρήσει, by regarding the blood as ordinary blood of a life that is not holy. In Rev. xxi. 27 we find, as opposed to κοινωνία (co-ordinated with οἱ ποιῶν βέβηλον καὶ φυετον), οἱ γενεαμενοι ε掮 τῷ βέβηλῳ τῆς ζωῆς; parallel thereto is Isa. lii. 1, ἐγεκασκε… on which cf. Gen. xxxiv. 14; Ex. xii. 48. In the Apocrypha, κοινωνία is thus used only where the laws relating to food and sacrifices are referred to (1 Macc. i. 47, 62); elsewhere always in the first sense. Scearcely any but the later prose writers used it in the moral sense—low, debased. From (I) are derived in the N. T. the significations of κοινωνεύω, κοινωνία, κοινωνίας, κοινωνικὸς; from (II), that of κοινωνίω.

Κοινωνίω, to make anything κοινωνίων. In the N. T. only of κοινωνίας in the sense of (II), as opposed to ἁγιαίως, Heb. ix. 13, τοὺς κεκοιμομένους ἀσιάζοντες πρὸς καθαρότητα, which explains also the relation between κοινωνίας καὶ καθαρίζειν. Acts x. 15, x. 9, α ἕκαστος ἐκαθαρίσθη, σὺ μὴ κοινωνία; Acts xxii. 28, κεκοιμῶν τὸν ἅγιον τοῦτον τοῦτον. Without this contrast, in the same sense, in Matt. xv. 11, 18, 20; Mark vii. 15, 18, 20, 23, vid. κοινωνίας; cf. הָנְא, Ezek. vii. 24, xxv. 3; Isa. xlviii. 11; Lev. xix. 8, 12; Ezek. xiii. 19; Gen. xlix. 4; Lev. xix. 29; LXX., βεβηλοῦν, μαλέων.

Κοινωνεύω, from κοινωνίω, ὁ, ἡ, the same as κοινωνίς, like θεραπεύω, θεράπων, participator, companion, hence to be a κοινωνεύω, Heb. ii. 14, parallel with μετέχειν, with the distinction arising out of the context.—Hence with the dative, both of the person and of the thing, Gal. vi. 6, κοινονεύοντο τῷ καθιστάμενον... τῷ κατηχοῦντι ἐν πάσῃ ἁγιαίωσι; Phil. iv. 15, ὑστερον μοι ἐκκλησία κοιμώμενην εἰς λόγον δόθησαι καὶ λήψεως (ον εἰς, cf. Plat. Rep. iv. 453 A, ἡ θήλεια τῷ τοῦ ἀνέγερτος κοινωνεύει εἰς ἄπαντα); Rom. xii. 13, ταῖς χρεαίας τῶν
ἀγίων κοινωνούστες; xiv. 27, τοῖς πνευματικοῖς αὐτῶν ἑκουσίωσαν τὰ ἔθη; 1 Tim. v. 22, μηδὲ κοινωνεῖς ἀμαρτίαις ἀλληλοίς; 2 John 11, κοινωνεῖ τοῖς ἡγοίς αὐτοῖ τοῖς πνευμαῖς (cf. Job xxxiv. 8, οὐ κοινωνήσας μετὰ ποιοῦταν τὰ ἄνω, ὡς Πρεσβύτερος). As the personal fellowship of several is implied in the word, it is followed by the genitive of the thing, to be common participators in a thing, to have anything in common; Heb. ii. 14, τὰ παιδία κοινωνήσεις αἵματος καὶ σαρκός.—Used and construed in the same way in profane Greek, not, however, with the genitive of the person, as in Job xxxiv. 8.

Κοινωνία, ἡ, fellowship with, participation in anything; with genitive of object, κοιν. τῆς διακονίας, 2 Cor. viii. 4; κοιν. τοῦ αἵματος, τοῦ σώματος τοῦ Χριστοῦ, 1 Cor. x. 16; 1 Cor. i. 9, ἐκλήθητε εἰς κοιν. τοῦ νεότοι τοῦ θεοῦ; Phil. iii. 10, κοινωνία τῶν παθημάτων τοῦ Χριστοῦ; Phil. ii. 1, κοινωνία πνεύματος.—With subject in the genitive, the object subjoined by means of εἰς, Phil. i. 5, κοιν. ἰμάω εἰς τὸ εὐαγγ. ; cf. Rom. xv. 26, ειδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τινα ποιήσασθαι εἰς τοῖς πτῶχοις τῶν ἄνων, more precisely defined ver. 27; 2 Cor. ix. 13, κοινωνία εἰς αὐτοῦ (εἰς τὸ ἄστερημα τῶν ἄνων, ver. 12) καὶ εἰς πάντας, on which cf. 2 Cor. viii. 4, κοινωνία τῆς διακονίας τῆς εἰς τοῖς ἄνων. In Phil. 6, ἡ κοινωνία τῆς πίστεως σου, the genitive is variously viewed, as the genitive of the object by Bengel, fides tua, quam communem nobiscum habes at exerceris. Better, however, as the genitive of the subject, the fellowship to which thy faith impels, cf. ver. 4. So ἡ κοιν. τοῦ ἄνων πν. . . . μετὰ πάντων ἰμάω, 2 Cor. xiii. 13; so of personal fellowship, 1 John i. 3, κοιν. ἔχειτε μεθ' ἰμάω, ἡ δὲ κοιν. ἡμετέρα μετὰ τοῦ πατρός καὶ μετὰ τοῦ νεότοι αὐτοῦ; ver. 6, κοιν. μετ' αὐτοῦ; ver. 7, μετ' ἀλλήλων. In classical Greek we find πρός, σ. acc., cf. Plat. Conv. 188 C, used also of impersonal fellowship, Plat. Vit. Cív. 283 D, κατὰ τὴν πρός ἡλικία μεγέθους καὶ συμπότητος κοιν. , for which 2 Cor. vi. 14, τὰ κοιν. φωτὶ πρὸς σκότος.—Absolutely, in Gal. ii. 9, δεινὸς ἐκεῖνον ἐμὸς κοινωνίας; Acts ii. 42, ἦσαν προσκαρτεροῦντες . . . τῇ κοιν.; Heb. xiii. 16, τῆς δὲ εὐποιῶς καὶ κοιν.—The mode in which the fellowship appears is determined by the context; nowhere, however, does κοιν. pass into the active meaning of communication, or the passive of communicated, i.e. alms, but always denotes a relation which, between persons, is based on Christian unity, Eph. iv. 4 sqq.; John i. 3 sqq.; Acts ii. 42. The allusion made to the carrying into effect of this relation, in Rom. xv. 26, is one ground for rejecting the meaning “manifestation of fellowship,” see 2 Cor. ix. 13, cf. viii. 4. The εὐποιῶς, in Heb. xiii. 16, is an outcome of κοινωνία. In consequence, however, of attention being concentrated on the manifestation of κοινωνία, to the neglect of the relation on which this manifestation was based, the word acquired in patristic Greek the meaning, something communicated, ἀποστολή, Occum, Phav.; but, as applied to the Lord’s Supper, and in opposition to heresies, it retained its original force. Vid. Suicer, Theol.; ὑπὲρ μετοχῆς.

Κοινωνός, ὁ, companion, Phil. 17; 2 Cor. viii. 23 (2 Kings xvii. 11); Matt. xxiii. 20, αὐτῶν κοινωνεῖ ἐν τῷ αἵματι τῶν προφητῶν, cf. συμμαρτά τοῦ θεοῦ ἐν τῷ εὐαγγ. τοῦ Χριστοῦ, 1 Thess. iii. 2, cf. 2 Cor. viii. 23, κοινωνός ἐμὸς καὶ εἰς ἰμάς συμμαρτά.


Instead of ἐν, Plat. Ligg. vii. 810 C has περὶ τινος, cf. Ecclus. xli. 16, κοινωνικὸς καὶ φίλος περὶ δίκαιων; Heb. x. 23, κοινωνικὸς τῶν ὀφθαλμῶν ἀναστρεφομένων. With the dative of the person, Luke v. 10, κοινωνικὸς τῷ Χιμωνί, cf. Eur. Et. 637, δὴν ἥ' ἰδὼν σε δαίτε κοινωνίν καλεῖ, κοινωνικὸν. With the genitive = participator in something, 1 Cor. x. 18, κοινωνίαν τοῦ θεοσώμου; ver. 20, τῶν δαμασκίνων; 2 Cor. i. 7, κοινωνίας τῶν παθημάτων, τῆς παρακλήσεως; 1 Pet. v. 1, ἢ τῆς μελλοντος ἀποκαλυπτεσθαι δόξης κοινωνίας; 2 Pet. i. 4, τείχος κοινωνίας. Hebrew, יִשָּׁה, Prov. xxvii. 24; Isa. i. 23; παρακλητήριον, Κοινωνίας, Mal. ii. 4.

Kοινωνικός, 1 Tim. vi. 18, τῶν πλουσίων παράγγελλε ... εἰμιταχότους εἶναι, κοινωνικόν, a combination like εὐποία and κοινωνία, Heb. xiii. 6, see κοινωνία.—Social, in the double sense of belonging to society and inclined to society, i.e. cultivating and loving fellowship; cf. Polyb. xviii. 31. 7, κοινωνικὸς χρήσαντας τοῖς εὐτυχίασιν.

Συνκοινωνέω, to participate in something with some one; with the genitive of the thing (Dem.) and the dative of the person (Dio Cass). In the N.T. only with the dative of the thing, as a strengthened form of κοινωνεῖν; vid. Phil. iv. 14, comp. ver. 15. — Eph. v. 11, μὴ συνκοινωνεῖτε (cf. ver. 12, τὰ κρυφὴ γιγαντίαν ἢ παρακλήσεως) τοῖς ἔργοις τούτων ἀδερφῶν τοῦ σκότους; Rev. xviii. 4, ἢν μὴ συνκοινωνήσητε τοῖς ἀμαρτίαις αὐτῶν (cf. κοινωνεῖν, 1 Tim. v. 22; 2 John 11); Phil. iv. 14, καλὸν ἐποιῆσατε συνκοινωνήσαντες μοί τῇ θλίψει, where the genitive depends on θλίψει, cf. i. 7.

Συνκοινωνίος, ὁ, particip. Peculiar to the N.T. and patristic Greek; Rom. xi. 17, συνκοινωνίος τῆς δόξης καὶ τῆς πιστοτετραπέτων τῆς εἴδωλας ἐγένετο (ὁ συνκοινωνίους, cf. τιμῆς 17a); 1 Cor. ix. 23, ἢν συνκοινωνίας αὐτῶν (ἐκ τοῦ εὐαγγελίου, cf. Rom. i. 17, see εὐαγγ. γένειος); Phil. i. 7, συνκοινωνίους μοι τῆς χάριτος; Rev. i. 9, ὁ ἀδελφὸς ὑμῶν καὶ συνκοινωνίους ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ἑτομωνίᾳ, cf. ἐν, Matt. xxiii. 20, under κοινωνίας.

Κόσμος, οὐ, ὁ, according to Schenkl, Griech. Schulwörterb., from the root καθ, as it occurs, e.g., in καλύμα, το μίσθος; so also Passow, Et. M. — (I.) Ornament, LXX. Exxxxiii. 5, Isa. lix. 18, Jer. iv. 30, Ezek. vii. 20 — ἄλλος; Prov. xx. 29, Isa. iii. 18 — περίπλοκος, a synonym with δόξα. In the N.T. 1 Pet. iii. 3, ὁ ἐξεσάρκωσεν ἐμπλωτός τρισχῶν ... κόσμος. — (II.) Order, synonymous with τάξεις, e.g. οἰκειον πόλεως, in Herodotus, without order; opposed to ἀκοσμία, disorder. Plat. Gorg. 504 A, τάξεως καὶ κόσμου τυρώσασα οἰκία. Metaphorically, in Herodot, Thucyd., etc., to denote legal order, constitution, etc., e.g. κόσμος τῆς πολιτείας. Not thus used in bibl. Greek. — (III.) The order of the world, the ordered universe. According to Plutarch's testimony (Mor. 886 B), Pythagoras was the first to use the word in this sense, Πυθαγόρας πρῶτος ἀνοίξας τῆς τῶν δώδεκα περικυκλώματος κόσμου ἐκ τῆς ἐν αὐτῷ τάξεως. According to other accounts, however, Pythagoras did not apply the expression to the universe, but only to the heavens, i.e. to the ordered totality of the heavenly bodies; Diog. L viii. 48, τοῦτον ὁ Φασσαρίνος φησι ... τῶν οὐρανῶν πρῶτον ἀνοίξας κοσμον. So also Phot. Bb. 440. 27. Herewith harmonizes the usage which, at first it would seem predominantly, but also down to later times, thus designated
the heavens; cf. Xen. Mem. i. 11, ἱκτεύον ὅπως ὁ καλούμενος ὑπὸ τῶν σοφίστων κόσμος ἔχει καὶ τίσιν ἀνόητας ἡκατὰ γίγνεται τῶν οὐρανίων; Isocr. iv. 179 (78 C), γῆς ἀπάσης τῆς ὑπὸ τὸ κόσμος κεμένης; Plat. Tim. 28 B, ὃ δὲ πᾶς οὐρανὸς ἢ κόσμος ἢ καὶ ἄλλο ὃ τί ποτε ἀνομαζόμενος. It was used, however, at the same time, even before Aristotle, though primarily in works of science, to denote the universe, Plat. Gorg. 508, φασιν οἱ σοφοὶ καὶ οὐρανοὶ καὶ γῆς καὶ θεῶν καὶ ἀνθρώπων, τῇ κοινωνίᾳ συνέχεια καὶ διάλεια καὶ κοινότητα καὶ κοινωνία καὶ δικαιότητα καὶ τὸ δὼν τὸν διὰ ταύτα κόσμον καλοῦν; Phaedr. 246 C, and other places. In Aristotle the usage seems fixed, to denote both the universe and the mundane order; De mund. 2, κόσμος μὲν ὃν σύνηκα ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τούτοις περιεχόμενων φύσεων. Λέγεται δὲ ἐπὶ τῶν διὰ τὰς τε καὶ διακόσμησις, ὡς θεῶν καὶ διὰ θεῶν φύλαξσαν. ταύτης δὲ τὸ μὲν μέσον, ἀκλίντων τε τὸ νῦ καὶ ἀδήμων, ἢ φερόμενος ἐπιχείρη γῆ, παντοδαπῶν ἐφών ἕτει γαρ τοῦ ὁσιά καὶ μητήρ. τὸ δὲ ἐπερχεν αὐτὴς πάντα τε καὶ πάντα πεπερατωμένος ἢ τὸ ἀνωτάτῳ θεῶν οἰκείόν μοι οὐρανος ἀνομασταῖ. So also, e.g., in the epigrammatists Meleager, Antipater of Sidon (about 100 B.C.).

It is worthy of remark that in the LXX. κόσμος is never used to denote the world. The Seventy translate γῆς χόροι by κόσμου τοῦ οὐρανοῦ, Deut. iv. 19, xvii. 3, Isa. xxiv. 21, xii. 26, and that not, as is assumed, on the ground of a false derivation of χόροι from χῶ, as γῆς, ornament,—such an idea is inconsistent with their elsewhere translating the expression by δύναμις τοῦ οὐρ.,—but on the ground of the above-mentioned use of κόσμος to denote the ordered totality of the heavenly bodies. The transference of the expression in Gen. ii. 1 to the earthly sphere, συντελεσθοσι τοῦ οὐρανοῦ καὶ τῆς γῆς καὶ τῶν ὁ κόσμου αὐτῶν, was suggested by the Hebrew, which applied χόροι also in the same way, although we do not elsewhere find χόροι χόροι. This passage gives us the biblical expression for the universe, namely, heaven and earth. To the question why, in the Bible, there is not one designation for the entire universe, we should probably be justified in referring to the torn and sundered relationship between heaven and earth, which influenced the usage even of particular words. See γῆ, οὐρανός. This, too, is the reason why, in the N. T., κόσμος is restricted to τὰ κάτω and is opposed to τοῖς ἄνω, John viii. 23.

Κόσμος is first used, as far as the biblical sphere is concerned, in the apocryphal books of Wisdom and 2 Mac. to denote the universe, and, indeed, with definite reference, here necessary, to the entire creation; for which reason also the κόσμος is mainly viewed in the relation between God and it arising out of the creation, cf. 2 Mac. vii. 9, ὁ τοῦ κ. βασιλείας; ver. 23, ὁ τοῦ κ. κτιστής; xii. 15, ὁ μέγας τοῦ κ. δυνάστη; xiii. 14, viii. 18; Wisd. i. 14, v. 21, vii. 17, ix. 9, xi. 18, 23, xiii. 2, xvi. 17, xvii. 19, xviii. 24. Comp. v. 21, συνεκπληρώσει τῷ κυρίῳ ὁ κόσμος ὑπὲρ τοὺς παραφρόνας; xvi. 17, ἵπτεμαχος γὰρ ὁ κόσμος ἀστὶ δικαιοῖ. Considered as a whole, and in its laws and order, the world bears a divine character; not merely as the N. T. teaches, the marks of its divine origin. Men stands at its centre; Wisd. x. 1, πρωτόπλαστος πατὴρ κόσμου μονος κτισθείς; ix. 2, 3, κατεσκείας ἀνθρώπων, ἴνα δεσπόζῃ τῶν ὑπὸ σου γενομένων κτισμάτων, καὶ διέπη
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tόν κόσμον ἐν διάτητι καὶ δικαιοσύνῃ. Through the conduct of man, that which in itself is foreign thereto has penetrated into the mundane order, namely, θάνατος, πορνεία, Wisd. ii. 24, xiv. 14.

The N. T., however, fills this expression also with a new force. It, too, regards the κόσμος as the ordered entirety of God's creation; Acts xvii. 24, ὁ θεός ὁ πατήρ τῶν κόσμων καὶ πάντα τὰ ἐν αὐτῷ; and as bearing the divine stamp, Rom. i. 20, τὰ ἀπὸ αὐτοῦ ἀπὸ κτίσεως κόσμου τῶν πνευμάτων νοούμενα καθορίζεται. But it is only spoken of agreeably to the fundamental biblical view of it laid down in the account of the creation in its relation to man, who occupies the central place therein. The world is the abode of mankind (see below), and accordingly the divorced or torn relation between heaven and earth, between God and His creation, finds its expression in the summary designation of the latter as κόσμος; and this throughout the N. T., but most distinctly in the writings of John, where, however, the word serves at the same time to characterize the divine work of redemption as a whole. The N. T. usage may be classified as follows:—

(I.) Kόσμος denotes the ordered sum-total of what God has created (according to profane view, τὸ πάν, the universe), Acts xvii. 24; Rom. i. 20; John xvii. 5, πρὸ τοῦ τοῦ κόσμου εἶναι; xxi. 25; 1 Cor. iv. 9. Cf. the expression, ἀπὸ καταβολῆς κόσμου (ἀπὸ ἀρχῆς κ.), Matt. xxiv. 21, Matt. xiii. 35; Luke xi. 50; Eph. i. 4; Heb. iv. 3, ix. 26; 1 Pet. i. 20; Rev. xiii. 8; John xvi. 24. This expression, however, involves—cf. Matt. xxiv. 21, and see καταβολή—a reference to the fact that the world is (II) the abode of man, or that order of things within which humanity moves, of which man is the centre. John xvi. 21, ἐγενεῖθη ἀδιάφορος εἰς τῶν κόσμων; 1 Tim. vi. 7, οὐκ ἐπιστρέφεται εἰς τῶν κόσμων. Cf. John xii. 25, ὁ μισός τὴν φυσικήν αὐτοῦ ἐν τῷ κ. τούτῳ; Wisd. ix. 2, 3, ἐν. In this sense it is said of Abraham in Rom. iv. 13, κληρονόμον αὐτοῦ εἶναι κόσμον. Thus, as the abode of mankind, Mark xvi. 15, πορευόμενοι εἰς τῶν κόσμων ἄπαντα κ.τ.λ.; Eph. ii. 12, ἅθευ ἐν τῷ κόσμῳ; Col. i. 6; Rom. i. 8; Mark xiv. 9; Matt. iv. 8; 1 Cor. v. 10, ἐκ τοῦ κόσμου ἐξελθοῦτε; Matt. xiii. 38, δὲ ἄγραφος εἶναι τὸ κόσμος, τὸ δὲ καλὸν σπέρμα οὐκ εἰς τούτοις τοιούτους. 1 Cor. xiv. 10, γένει φωνῶν εἶναι εἰς κόσμον. It presents itself to man for possession and enjoyment, Matt. v. 26; Mark viii. 26; Luke ix. 25, κερδήσας τοῦ κόσμου βλέπων; 1 Cor. vii. 31, οἱ χρώμενοι τῶν κόσμων ὡς μὴ καταχρομένοι; ii. 22, εἶς κόσμος εἶς ζωή... πάντα ὑμῶν; 1 John iii. 17, δὲ ἐν ἐχθρίῳ τοῦ βλέπων κόσμου; John xiv. 27; Jas. ii. 5 (1 Cor. viii. 4 f.). Cf. 1 John ii. 15–17. As the order of things within which humanity moves, sin and death have intruded into it (Rom. v. 12, 13); and influenced in this manner by man, it is in its present notorious state ὁ κόσμος οὕτως (cf. Krüger, § li. 7, 7), John viii. 23, xii. 35, xiii. 1, xvi. 11, xviii. 36; 1 John iv. 17; 1 Cor. i. 20 (Received text), iii. 19, v. 10, vii. 31; Eph. ii. 2, included in the αἰώνιος, cf. 1 Cor. i. 20; Eph. ii. 2, ἐν ἀμαρτίαις περεπατήσατε κατὰ τοῦ αἰῶνος τοῦ κόσμου τούτου, but not like this set in antithesis with a κόσμος μέλλους, but with the βασιλεία τοῦ θεοῦ, τῶν οὐρανῶν, cf. John xviii. 36, ἡ βασιλεία ἡ ἐφί οὐκ ἐστιν ἐκ τοῦ κόσμου τούτου κ.τ.λ.; Jas.
ii. 5, ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ ... κυριονύμους τῆς βασιλείας, with a higher order of things, John viii. 23, ὡμοίως ἐκ τῶν κάτω ἐστε, ἐγὼ ἐκ τῶν ἰδίω εἰμί· ὡμοίως ἐκ τοῦτοῦ τοῦ κόσμου ἐστε, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου; John xi. 9, τὸ φῶς τοῦ κόσμου τούτου, cf. xii. 46, ἐγὼ φῶς εἰς τὸν κόσμον ἐκλήθη; Μatt. v. 14; Phil. ii. 15. In this aspect above quoted, no longer (as in 2 Macc.) is God the King and Lord of the world, but Satan has risen up in opposition to Him, John xiv. 30, ὁ τοῦ κόσμου (Received text, τούτου) ἄρχων; John xii. 31, νῦν κρίνει ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκλελθήσεται ἔσω; xvi. 11, cf. Eph. ii. 2, 3, and not till the close of the history of redemption is it said in Rev. xi. 15, ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν καὶ τοῦ Χριστοῦ αὐτοῦ. This leads us to the more precise definition of the conception, to be referred to under IV. — As κόσμος is regarded as that order of things whose centre is man, attention is directed chiefly to him, and κόσμος denotes (III.) mankind within that order of things, as humanity it manifests itself in and through such an order, Matt. xviii. 7, οὐκ ἐκ τοῦ κόσμου ἀπὸ τῶν σκανδάλων; 2 Pet. iii. 6, ὁ τὸν κόσμον ἀπάλληλος; ii. 5, ἀρχαίῳ κόσμῳ οὐκ ἐφεύρετο ... κατακλίσεων κύριος ἀσβέσιν ἔπαιζεν; Rom. iii. 6, πῶς κρίνει ὁ θεὸς τοῦ κόσμου; ver. 19, ὑπόδεικνυόταν ὁ κόσμος τῷ θεῷ; 1 Cor. iv. 13, ὡς περικεφάλαια τοῦ κόσμου, πάντων περίψημα, which belong not to such order; also in John xii. 19, ὁ κόσμος διὸς ὑπάλληλον αὐτοῦ ἀπήλθεν; cf. 1 John iv. 1, 3. — The way would thus seem sufficiently prepared for the usage which by κόσμος denotes (IV.) that order of things which is alienated from God, as manifested in and by the human race, in which mankind exists; in other words, humanity as alienated from God, and acting in opposition to Him and to His revelation. In this sense the word is used everywhere except in Acts (where it occurs only in xvii. 24), 1 and 2 Thess., 2 Tim., Titus, Philemon, Jude, 3 John, where it does not occur at all. Also κερδαίνειν τῶν κ. διοι, Matt. xvi. 26 and parallel passages, is tinged by this view; further, Matt. v. 14, ὡμοίως ἐστε τὸ φῶς τοῦ κόσμου; Jas. i. 27, ἀσπάλων ἐκαυτῶν τυρείων ἀπὸ τοῦ κόσμου; iv. 4, ἡ φίλα τοῦ κόσμου ἐξηλθα τοῦ θεοῦ ἐκείνης κ.τ.λ.; 1 Pet. v. 9, ἡ ἐν κόσμῳ ἀδέλφοντες; 2 Pet. i. 4, ἀποφυγόντες τὴν ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθοράς; ii. 20, ἀποφυγόντες τὰ μάταια τοῦ κόσμου ἐν ἐπηγνώσει τοῦ κυρίου κ.τ.λ. Also Heb. xi. 7, κατέκρινεν τῶν κόσμων; ver. 38, δοθεὶς ἐκαύς ὁ κ. This use, however, is specially Pauline, and still more completely Johannine.

Paul regards that which belongs to the world as at the same time part of αἰῶν ὁδύος, 1 Cor. i. 20, ποὺ συνεφητή τοῦ αἰῶνος τούτου; ὡμοίως ἐκαύσαν ὁ θεὸς τὴν σοφίαν τοῦ κ.; iii. 20, i. 21; Eph. ii. 2, 3; and what is in conformity with God and springs from Him is essentially different from that which belongs to the world, 1 Cor. ii. 12, τὸ πνεῦμα τοῦ κόσμου ... τὸ πνεῦμα τὸ ἐκ τοῦ θεοῦ; 2 Cor. vii. 10, ὁ κατὰ θεοῦ λόγη ... τοῦ κόσμου λόγη. Cf. 1 Cor. i. 27, 28, vii. 33, 34, τὸ τοῦ κόσμου ... τοῦ κυρίου. For this reason the world is exposed, not merely to God’s judgment (Rom. iii. 6, 19), but also to the sentence of condemnation; 1 Cor. xi. 32, ἢ μὴ εἴνα κόσμῳ κατακριθῶμεν. So much the more emphatic, therefore, is what we read in 2 Cor. v. 19, θεὸς ἐν Χριστῷ κόσμου καταλλάσσων ἐκαύσα; 1 Tim. iii. 16, ἑπιστεύθη ἐν κόσμῳ; i. 15. The relation
thus existing between God and the world necessarily determines the relation of the children of God, of believers, to the world, Phil. ii. 15, τέκνα θεοῦ ἄμωμα μέσον γενέσεως σκολίας καὶ διεστραμμένης, ἐν οἷς φαίνεσθαι ὡς φωστήρες ἐν κόσμῳ (cf. Matt. v. 14); Gal. vi. 14, δι' οὗ ἐμοὶ κόσμος ἐσταυρωθήκε κόμῳ τῷ κόσμῳ (cf. kainή κτίσις, ver. 15); 1 Cor. vi. 2, οἱ σπόροι τοῦ κόσμου κραιμοί (cf. John x. 36).—The expression τὰ στοιχεῖα τοῦ κόσμου, Gal. iv. 3, Col. ii. 8, 20 (comp. Gal. iv. 9), denotes elements as they are conditioned by the state of mankind alienated from God, that is, rudiments of a life related to God in the manner described in the context. Paul's usage may be shown to have suggested the Talmudic use of κόσμος. For example, to the parallel drawn by Paul between κόσμος and Ἠθνή, Rom. xi. 12, τὸ παράπτωμα αὐτῶν πλούτος κόσμου καὶ τὸ ἦττημα αὐτῶν πλούτου ἔθνων,—cf. ver. 15, ἡ ἁπαθολή αὐτῶν καταλαμβάνει κόσμου, so that κόσμος is thus the abode of the Ἠθνή (see Ἠθνος),—corresponds the rabbinical expression ἡμίπλοκᾳ τοῦ κόσμου, Luke xii. 30, in opposition to Israel. But a glance at the passages quoted above suffices to show that Paul's idea of κόσμος does not apply merely to humanity outside of Israel, or even, as some fancy they are logically warranted in concluding, outside of Christianity. With regard to κόσμος, Paul's horizon narrowed itself so as no longer to include in that conception all mankind outside the pale of Israel; John's horizon widened itself so as to include the sphere of Israel in the conception of κόσμος.

As employed by John, κόσμος may be deemed one of those words in which (particularly in its use in the connection of the exposition) the chief features of a writer's circle of thought are concentrated. It denotes the ordered entirety of God's creation, John xvii. 5, 24; that order of things into which man is born, xvi. 21; within which humanity lives and moves, xiv. 27, οὐ καθὼς ὁ κ. δίδωσιν. 1 John iv. 1, 3, 17; John iii. 19, τὸ φῶς ἐλήλουθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκότος ἢ τὸ φῶς; vi. 14, xi. 27; humanity itself, as it presents itself within this order, John vii. 4, φανέρωσον σεαυτὸν τῷ κ., cf. xii. 19, ὁ κόσμος ὅπως αὐτὸν ἐπιθύμει; i. 29; 1 John ii. 2. But the world is an order of things characterized by the ungodly conduct of mankind, by sin and by estrangement from God. 1 John v. 19, ὁ κ. δίοι ἐν τῷ πονηρῷ κεῖται; John i. 10, ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν ἐδέξατο ἐγώ; xvii. 25, viii. 7, τὰ ἔργα τοῦ κόσμου ποιημάτων; xii. 20; 1 John iv. 4, 5. Accordingly, as a punitive consequence, the world lacks life, John vi. 33, 51, 1 John ii. 15–18, and it lies under condemnation, xii. 31, cf. iii. 17, xii. 47. But this world is an object of divine love, John iii. 16. Into such an order of things the Saviour entered, John i. 9, 10, iii. 19, viii. 12, ix. 5, xiii. 46, ix. 39, xvi. 28, xviii. 37, iii. 17, x. 36, xviii. 18, 1 John iv. 9, 14, but not as one who originated within, and took His rise from, this order, and had a corresponding character, viii. 23, xvii. 14, 16 (cf. xviii. 36); therefore He also quit it again, xiii. 1, xvi. 28, xvii. 11, not, however, without having broken its power, xvi. 33, ἐγὼ νεκρήσας τοῦ κόσμου, cf. 1 John iv. 4, 5, having become the propitiatory sacrifice for the sins of the whole world, 1 John ii. 2, ἸΗΣΟΥΣ ΠΕΡΙ ΔΕΟΝ ΤΟΥ ΚΟΣΜΟΥ; cf. John i. 29, ὁ ἀμνὸς τοῦ
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θεόν ὁ ἀληθῶς τῆς ἀμαρτίας τοῦ κόσμου, in order to save it, iii. 17, iv. 42, ὁ σωτήρ τοῦ κ. ὁ Χριστός, xii. 47. Cf. further, John viii. 26, xiv. 17, 19, 31, xvi. 8, xvii. 9, 12, 13, 21, 23. By this, too, was determined the relation of the disciples of Jesus to the world, xv. 19, ἐξελεξάμενοι ὑμᾶς ἐκ τοῦ κ. Cf. xvii. 11, ὦτοι ἐν τῷ κ. εἰσίν; 1 John iv. 17; John xviii. 14, αὐτοὶ εἰσίν ἐκ τοῦ κ., ver. 16; 1 John iv. 5, 6, ὡς δέξατος μοι ἐκ τοῦ κόσμου; and the relation of the world to the disciples, xvii. 14, ὁ κ. ἐθνὸς σινοῦσαν αὐτοῦς; cf. xv. 18, 19; 1 John iii. 1, 13.—John's usage, like Paul's, appears to have suggested a Rabbinical expression, only a different and more vulgar one. Cf. John xiv. 22, xviii. 20, xii. 19, with the post-biblical term ἔξοικος applied to the entire people; John vii. 4, φανήσασθαι, σατανᾶς τῷ κόσμῳ. "Innumeris vocibus occurrint ὡς ἀληθῶς ὡς totus mundus fatetur, et ἔξοικος ὡς totus mundus non dissimilis," etc., Lightfoot.

Κόσμος οἰκός, worldly, what belongs to the world, Arist. Phys. ii. 4, τὰ κοσμικά πάντα. In the N. T. corresponding to the N. T. idea of κόσμος, and indeed, in Heb. ix. 1, τὸ τοῦ ἁγίου κοσμικὸν, in opposition perhaps to ἐνυψώματος, ἁρματοτού (ver. 11); cf. Ignat. ad Rom. 4. Tit. ii. 12, κοσμικά ἐπιθυμία, pertaining to the world in its estrangement from God, cf. Eph. ii. 2.

Κόσμος ῥήτωρ, ρήτωρ, world-ruler. By Paul only, in Eph. vi. 12, ὁ κοσμικὸν κράτος τοῦ σκότους τοῦ ἡλίου.—Compare Eph. ii. 2, ὁ ἄγιος τῆς ἔξωσίας τοῦ ἄγιος; 2 Cor. iv. 2; John xiii. 31, xiv. 30. Harless warns against laying too strong an emphasis on the idea of κόσμος in this conception taken from the Rabbis, e.g. according to a passage quoted by Schöttgen from Beresch. Rabba, "Abraham persecutus est quatuor χρις ἐλασθείς, i.e. reges." On the other hand, however, we might compare the expression παντοκράτορ applied to God, 2 Cor. vi. 18; Rev. i. 8, iv. 8, xi. 17, xv. 3, xvi. 7, 14, xix. 6, 15, xx. 22; cf. in the LXX. 2 Sam. v. 10; 1 Chron. xi. 9; Jer. v. 14; Amos iii. 13; Zech. i. 3; Mal. i. 4 = γνωριμώ, γνωριμία. For the thing meant, see ἔξωσία.

Κρίνων, κρινεῖ, κέρκυρα κ.τ.λ., to divide, to separate; akin to the Latin cornere, to cist. To make a distinction, to come to a decision. Hence (I.) to separate from, to select; so not unfrequently in Homer; also in Herodotus, e.g. vi. 129, κρίνειν τινὰ ἐκ πάντων. Cf. here-with, Plat. Rep. iii. 399 E, κρίνοντες τῶν Ἀπόλλων πρὸς Μαρσύουν = to prefer, and in the same sense without carrying out the comparison, e.g. Aesch. Ag. 458, κρίνω δὲ ἀφθονον διόμου = to prefer, to choose, to decide for anything. Thus may be explained Rom. xiv. 5, κρίνειν ἡμέραν παρ’ ἡμέραν... κρίνειν πάσαν ἡμέραν, cf. Gal. iv. 10. So also 1 Cor. ii. 2, οὐ γὰρ ἐπρόλει τε ἔδεικνυ, 2 Cor. ii. 1, ἐκρίνα τυχό, τὸ μή πάλιν ἐν λυπῇ ἐνθέων ὑμᾶς; 1 Cor. vii. 37, τούτῳ κέρκυρεν ἐν τῇ ἱδίᾳ καρδίᾳ, τηρεῖν τὴν ἑαυτοῦ πάρθενον; Rom. xiv. 13, τούτῳ κρίσαι μάλλον τὸ μή τιθέναι πρόσκομμα τῷ ἀδελφῷ ἢ σκάπωται. Hence = to resolve, Acts xx. 16, κέρκυρες παραπληγίας; xxvii. 7; xvi. 4, δήματο τὰ κερκυρά; xxi. 25, κρίσασθαι μοῦν τοιούτον τηρεῖν αὐτοῦ; xxy. 25; Tit. iii. 12. Cf. Isocr. iv. 46, τὰ ἐφ’ ὑμῶν κριθέντα; Pol. v. 52. 6, πράξαι τὸ κριθέν.—Then = (II.) to come to a
decision, to judge; so e.g. Xen. Cyrop. iv. 1. 5, ἵνα παρ’ ὑμῖν αὐτοῖς ἀλή κρίνετε, πέτερον ἡ ἀρτηρὴ μᾶλλον ἢ φυγὴ σώζῃ τὸς ψυχὰς; Ἀπα. i. 9. 5, 20, 28, etc.; Plat. Gorg. 452 C, κρίνεις καὶ μέγιστον ἀνθρώπους ἀγαθὸν εἶναι πλοῦτον; so Luke xii. 57, ἀφ’ ἐαυτῶν οὐ κρίνετε τὸ δίκαιον. Cf. Acts iv. 19, εἰ δικαιῶν ἐστιν... κρίνατε; 1 Cor. iv. 5, μὴ πρὸ καρποῦ τί κρίνετε; x. 15, κρίνατε ὑμεῖς δ’ φημὶ; xi. 13. The object is either the matter to be judged, or the decision in question, as in the passages quoted and in Jas. iv. 11, νόμον κρίνειν, or the decision arrived at, the judgment itself, as e.g. in Acts xiv. 19, 20, κρίνω μὴ παρενοχλῶν... ἀλλὰ ἐπιστεύειν αὐτοῦ τὸν ἀπέχθεσαι κτλ. (cf. Winer, § xlv. 4 δ); 2 Cor. v. 15, κρίναται τοῦτο, δι’ εἰς ὑπὲρ πάντων ἀπέδηκεν, ἀρα οἱ πάντες ἀπέδηκαν; Acts iii. 13, xvi. 15, κεκριμένει μὲ... πιστὴν εἶναι, cf. Xen. Ἀπα. i. 9. 20; Acts xxvi. 8; Luke xix. 22; John vii. 24, μὴ κρίνετε κατ’ ὅψιν ἀλλὰ τὴν δικαιὰν κρίνων κρίνατε. Cf. John viii. 15, κατὰ τὴν σάρκα κρίνετε; Luke viii. 43, ὅρθος κρίνων. It is especially applied (III.) to judicial decisions, and is — to judge, with a personal object, to pronounce final judgment, to give a verdict, not = κατακρίνειν, cf. δικαίων κρίνειν, 1 Pet. ii. 23; ἀποστροφῶμεν, 1 Pet. i. 17; ἐν δικαιοσύνῃ, Acts xvii. 31; Rev. xix. 11; Rom. xiv. 4, σὺ τίς εἰ δ’ κρίνων ἀλλότριον οἰκεῖν; τῷ ἐδρευ κυρίῳ στήσεις Ἰην πάντες. Cf. Delitzsch on Heb. x. 30, κρίνως κρινεῖν τὸν λαὸν αὐτοῦ (Deut. xxxii. 35), "The LXX. by no means use it merely of a sentence of condemnation, but also of a helpful decision in any one's favour, Ps. liv. 3; nor merely of legal administration of a cause for others, but also of administrative rule in general, e.g. Ps. lxxii. 2, κρίνειν τὸν λαὸν σου ἐν δικαιοσύνῃ." So also in Matt. xix. 28; Luke xxii. 30; Acts vii. 7. In this sense—without implying the nature of the judgment—κρίνειν is used of seeking a judicial decision ("to find out the right," used of the judge), e.g. Acts xiii. 6, περὶ ἐπιθέσεως καὶ ἀναστάσεως νεκρῶν κρίνωμας; xxiv. 21 = they sit in judgment on me; xxv. 9, 10, 20, xxvi. 6, ἐν δικαστήριῳ τῆς ἐπαγγελίας διστακτικῷ κρίνωμαν. Herewith is connected the use of the Middle in the sense of to dispute upon (at law), Matt. v. 40, τῷ διδομένῳ καὶ κρίθησαι, cf. Eurip. Med. 609; 1 Cor. vi. 6, ἐδεξαμένοι μετά ἐξορκοῦ κρίνατες; vi. 1. So also probably in Rom. iii. 4, ὅπου νικήσετε ἐν τῷ κρίνονσαι σε; LXX. Ps. li. 6 = προσκύνητε (cf. Isa. xliii. 26; Jer. xxv. 31; Judg. iv. 5; Jer. ii. 9). For if the LXX. had used κρίνω here passively, we should have to assume that they read προσκύνητε — Krínein further stands for coming to a decision, and that primarily with subjoining of the result, as in Acts xiii. 46, οὐκ ἔχουσα κρίνετε εαυτοὺς τῆς αἰωνίου ἀχίου; xvi. 15, εἰ κεκριμένοι μὲ πιστὴν τῷ κυρίῳ εἶναι; xxvi. 8, ἀπαστόν κρίνεται παρ’ ὑμῖν; Rom. iii. 7, ὃς ἀμαρτωλὸς κρίνωμα. But where the result is not added, e.g. in Matt. viii. 1, μὴ κρίνετε, ἵνα μὴ κρίθητε, Acts xiii. 27, and other places, it is (IV.) taken for granted that such a judicial procedure is based on real or supposed guilt, and constitutes the premiss of a judicial punitive act, cf. 1 Cor. xi. 32, κρίνομεν δὲ ὑπὸ κυρίον παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν; Rev. vi. 10, οὖ κρίνεις καὶ ἔκδικες; John xvi. 11, ὁ ἄρχων τοῦ κόσμου τοῦτον κεκριθη, cf. xii. 31, νῦν κρίνεις ἐστίν τοῦ κόσμου τοῦτον νῦν ὁ ἄρχων τοῦ κ. τ. ἐλεηθησόμεν ξε; Acts xxiii. 3; John xviii. 31; Rom. ii. 27, xiv. 3, 4, 10, xiii. 22, μακάριος ὁ μὴ κρίνων...
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ἐαυτὸν ἐκ δοκιμᾶτι; 1 Cor. v. 12, 13, vi. 2, 3, xi. 31; Col. ii. 16; 2 Thess. ii. 12; Heb. xiii. 4; Jas. iv. 11, 12; John viii. 26, vii. 51, cf. Luke xi. 31. In this sense it is applied to the final sentence of God, in Rom. ii. 12, 16 (cf. 1 Cor. iv. 5), iii. 6; 1 Cor. v. 13; 2 Thess. ii. 12; 2 Tim. iv. 1; Heb. xiii. 4. As the premise to a punitively judicial procedure, it is always used in the Gospel of John (it does not occur in the Epistles, and in the Rev. only in vi. 10, xi. 18, xvi. 5, xviii. 8, 20, xix. 2, 11, xx. 12, 13), John iii. 18, ὁ πιστεύων οὐ κρίνεται, ὁ δὲ μὴ πιστεύων ἢ ἡκρίται. In ver. 17 contrasted with σωθῆναι, v. 22, 30, vii. 51, viii. 15, 16, 26, 50, xii. 47, 48.—This usage is connected with the meaning in profane Greek, to call any one to account, to accuse, to impeach, to begin a lawsuit; ὁ κρινόμενος, the accused, was. See Passow, Wörterb.

Kρίσεις, ἡ, separation, sundering, and indeed (I) judgment, sentence, Herodian, iv. 5. 5, ὅρθω κρίνεις λογιζεται; Polyb. xvi. 14. 10, κρίσει πραγμάτων διαφέρεται, to adjudge things differently; John vii. 24, τὴν δικαίαν κρίσιν κρίνατε.—(II) Specially of judicial procedure, act of judgment; and primarily without particular regard to the character of the decision, e.g. Xen. Hell. iv. 2. 6, κρίνων ποιητι, “to institute an inquiry.” Then of a definite accusation or prosecution, guilt of some sort being presupposed by the judicial procedure, Lys. xiii. 35, κρίσιν ποιητι τιν. This precise use of the term as = judicial process, judgment directed against the guilty, and leading on to condemnation, is comparatively rare in profane Greek, whereas it is almost the only one in the N.T. Compare Matt. v. 21, 22, ἐνοχος τῇ κρίσει; Mark iii. 29, ἐνοχος . . . αἰωνίου κρίσεως; Heb. ix. 27, ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀποβαίνει, μετὰ δὲ τούτῳ κρίνει, as against ver. 28, σωτηρία. So also cf. John v. 29, ἀνάστασιν κρίσεως, as against ἰν. ζωῆς; Luke xi. 31, ἐφερθήσεται ἐν τῇ κρίσει καὶ κατακρινε, ver. 32; Matt. xii. 41, 42; Heb. x. 27, φοβηρα ἐκείχη κρίσεως; Jas. ii. 13, ἡ γὰρ κρίσις ἀνέλεου τῷ μη ποιήσαντι ἔλεος κατακρινεται ἔλεος κρίσεως. Cf. Jas. v. 12, ἢ μὴ ὑπὸ κρίσιν πέντε (Received text, εἰς ὑπόκρίσιν); 2 Pet. ii. 4, εἰς κρίσιν τηρεώται, cf. Jude 6; Jude 15, ἠκαίνε κύριος . . . ποιήσαι κρίσιν κατὰ πάντων καὶ ἐλέγξαι πάντας τοὺς ἀσεβείς κ.τ.λ. It is characteristic of the judicial procedure, especially of the divine judgment, to which κρίσις mostly relates, that it is directed against the guilty; accordingly this element is made prominent even in 1 John iv. 17, ὅ παρφηγαν ἔχομεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, where κρισ. is in and by itself a voc medic, as in 2 Thess. i. 5, ἐνθέωμα τῆς δικαίας κρίσεως τοῦ θεοῦ . . . εἶπεν δικαίων παρὰ θεῷ ἀνταποδοούς τοῖς θλίβοισιν ὑμᾶς θλίψιν, καὶ ὑμῶν τοῖς θλιβομένοις ἀνέσεις κ.τ.λ. Therefore John v. 24, εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβάθηκεν ἐκ τοῦ θανάτου ἓς ζωῆς. Comp. John xvi. 8, 11 with xii. 31; and also in v. 22, οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πάντων δέδωκεν τῷ νόμῳ, κρίσις, as is clear from οὐδὲ γὰρ, is used in a certain contrast to ζωοποιεῖται, ver. 21; v. 27, ἡσυχαίαν ἡσυχεὶν αὐτῷ καὶ κρίσιν ποιητί; ver. 29, ἀνάστασις κρίσεως. But if κρίνει is up to this point used in this special sense, its application in ver. 30 will be the same, ἡ κρίνει ἡ ἑκατον δικαία ἑστίν, and the predicate is only the more emphatic when it is implied that condemnation will follow on.
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judgment; viii. 16, ἐγὼ οὐ κρίνω οὐδένα, καὶ ἐὰν κρίνω δὲ ἐγὼ, ἢ κρίνως ἢ ἐμὴ ἀληθινὴ ἐστίν. There only remains, of the usage of the Gospel of John, iii. 19, αὕτη δὲ ἐστὶν ἢ κρίνως, ὅτι τὸ ποιεῖν ἢ δίκαιον εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἀνθρώποι μᾶλλον τὸ σκέτος ἢ τὸ φῶς ἢ γὰρ αὐτῶν πονηρὰ τὰ ἔργα. The fact of men's excluding themselves from the fellowship of the light, and thus of life,—a consequence of their evil works,—is described by Christ as the judgment; cf. ver. 18, ὁ πιστεύων εἰς αὐτὸν οὐ κρίνεται; δὲ δὲ μὴ πιστεύων ἢδη κέρκυται; ver. 16, ἦν πάς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόλλυται ἀλλ' ἐκκλησία. This is to be explained, according to the spirit of St. John's teaching, as denoting judgment by anticipation, i.e. an anticipation of the state which judgment involves; just as life is said to be already possessed in anticipation, see ἐκκλησία. In Rev. xiv. 7, xvi. 7, xix. 2, the word likewise denotes the judgment, or the act of judging which discards and condemns the guilty, cf. xix. 2, καὶ ἐξέδειψεν τὸ αἷμα κ.τ.λ. In Pauline usage κρίνω occurs only in 2 Thess. i. 5 (see above), and 1 Tim. v. 24, τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόβασιν εἰς κρίνουσιν; open sins are here represented as the accusers which bring the sinner on to judgment; cf. Thuc. i. 34, προκαλεῖν εἰς κρίσιν. Here, as in Matt. v. 21, 22, the reference is to man's judgment; elsewhere, always to God's. Ἑλπίζω κρίσεως, Matt. x. 15, xi. 22, 24, xii. 36; Mark vi. 11; 2 Pet. ii. 9, iii. 7; 1 John iv. 17; see Jude 6, κρίνεις μεγάλης ἡμέρας, and Matt. xii. 41, 42; Luke x. 14, xi. 31, 32, κρινώς denotes the final judgment of the world which is to bring destruction upon the guilty. — Further, κρίνως (III.) signifies the judgment pronounced, the sentence, sententia, Plat. Gorg. 523 E, ἦνα δικαία ἢ κρίνως ἢ; Legg. vi. 757 B, Διὸς κρίνως ἔστιν. So Jude 9, οὐκ ἐπόλυσεν κρίνως ἐπενεγκείσας βλασφήμιας; 2 Pet. ii. 11, κρίνως βλασφήμοι; Rev. xvi. 7, xix. 2, δικαιοῦσαι αἱ κρίσεις σου.—(IV.) Condemnation, Xer. Ἀπαθ. i. 6. 5, ἐξεργασίᾳ τοὺς φίλους τὴν κρίσιν τοῦ Ὀρώντος ὡς ἐγένετο; Acts viii. 33, ἢ κρίνεις αὐτοῦ ἢθθή; Rev. xviii. 10, οὐκετί οὐκ, ἢ πόλις ἢ μεγάλη... ὅτι μὴ ἄρα ἠλθεν ἢ κρίσις σου (Matt. xxiii. 33, φυγεῖν αὐτῷ τὴν κρίσιν τῆς γενόμενης).—(V.) There are still a few passages in which κρίνως is apparently used in a sense which it does not possess in classical Greek, viz. Matt. xxiii. 23, ἀφήσαντες τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἠθος καὶ τὴν πίστιν; Luke xi. 42, παράρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. Here the true rendering seems to make κρίνως = ἀπογγέλλειν, right or justice, such as is specially incumbent on a judge; e.g. ἀπογγέλλειν, Mic. vii. 9, Gen. xviii. 19, to act justly; ἢ την ἡγεῖ, Ex. xxiii. 6; ἢ την ἡγεῖ, Job viii. 3, to pervert justice. Cf. Matt. xxiii. 14; Mark xii. 40; Luke xx. 47. — Jer. xvii. 11, ποιῶν πλοῦτον αὐτοῦ ὧν μετὰ κρίσεως; Isa. xxxii. 1, μετὰ κρίσεως ἔρχεται; Jer. xxxii. 6, ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς; Isa. x. 2, ἐκκλησίας κρίσιν πτωχῶν. Thus also Matt. xii. 18, κρίσιν τοῖς ἄθεσιν ἀπογγέλλει; ver. 20, ἐξέδειψεν εἰς νίκος τὴν κρίσιν, from Isa. xiii. 1 sqq., God's righteous order. Cf. ἀπογγέλλειν.

Κρίμα, τὸ (often accented κρίμα), the result or issue of κρίνεις = the decision arrived at, (I) decree, Rom. xi. 33, ὅτι ἐνεπερίστη ἡ κρίματα αὐτοῦ; vid. κρίνω (L). Cf. LXX. = τῆν, Ezek. xxxvii. 24. — Ex. xviii. 4, the parallels κρίματα... ἀποστάγματα = τῆν, and
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γεί; Lev. xx. 22, Deut. iv. 1 = ἔρχεται, where εἰς τὸ κρίμα αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν Μωίσου, ἤσσε κρίνεις ἔρχεται.—(II.) Decision, determination, John ix. 39, εἰς κρίμα ἐγὼ ἔλαβα τὸν κόσμον ἤλθον, ἵνα οἱ μὴ πλήθουσε βλέπων καὶ οἱ βλέποντες τυφλοὶ γένωνται, which side by side with xii. 47, οὐκ ἤλθον ἵνα κρίνῃ τὸν κόσμον, can only mean, "it depends upon me what becomes of man," cf. Luke ii. 34. Then in particular (III.) the decision of a judge, judgment, Rev. xx. 4, ἐδόθη κρίμα αὐτῶν— the judgment concerning them is given in what follows. Cf. Heb. x. 30; see κρίνεις; Matt. vii. 2, ἐν φ θυμῷ κρίνετε, κριθήσεσθε. Elsewhere in the N. T. throughout, as in later Greek, the word always denotes a judgment unfavourable to those concerned, a punitive judgment, involving punishment as a matter of course; cf. 2 Pet. ii. 3, καὶ τὸ κρίμα ἐπικαλεῖ οὐκ ἄριστος, καὶ ἡ ἀπώλεια αὐτῶν ὁ νοστάξει; Rom. iii. 8, διὸ τὸ κρίμα ἐνθυμῶν ἔστη, cf. ver. 6; Rom. v. 16, τὸ γὰρ κρίμα ἐξ ἐνός εἰς κατάκριμα, where κρίμα is related to κατάκριμα, as δορμά το χάρισμα or δικαίωμα. For the cognizance of the judge, to say nothing of his judgment, implies a coming short. Hence κρίμα λαμβάνειν, περισσότερον κρ. λαμβάνειν, μείζον κρίμα, Matt. xxiii. 13; Mark xii. 40; Luke xx. 47; Jas. iii. 1; Rom. xiii. 2, τὸ κρίμα βασιλέων; Gal. v. 10, always in malam partem. Rom. ii. 2, 3; Jude 4; Heb. vi. 2; 1 Cor. xi. 29, 34; 1 Pet. iv. 17; 1 Tim. iii. 6, v. 12; Luke xxiii. 40, εἰ τῷ αὐτῷ κρίμα εἴη; xxiv. 20, παραδίδουν εἰς κρίμα βασιλέων; Rev. xvii. 1, δείξει σοι τὸ κρίμα τῆς πόρνης; Rev. xviii. 20, ἐκρίνων ὁ θεὸς τὸ κρ. ἑαυτῶν ἔξαντι αὐτῆς, either = what ye have adjudged her, cf. vi. 10; or with reference to τὸ αἷμα ἡμῶν, vi. 10, xiii. 10, what she had adjudged you; or again, analogous to Mic. vii. 9, ποιήσαι τὸ κρίμα μου, ἔστω μακάρις; Isa. x. 2, δραπάτους κρίμα πεντεῖς τοῦ λαὸς μου, πυθαίες σαφές, and therefore = what is your due; and this seems the most appropriate rendering.—(IV.) With the signification legal proceedings, lawsuit, as in 1 Cor. vi. 7, κρίματα ἔχουσιν ἐν μεθ' ἐναυτῶν, cf. Job xxxi. 13; Ex. xxiii. 6 (Rev. xviii. 20), it seems not to occur in classical Greek.

Κριτής 5, ὁ, who decides, Acts xviii. 15, κριτῆς τούτων—συνετηματῶν περὶ λόγου κτλ.—οὐ βούλομαι εἶναι; Jas. ii. 4, οὐ δικαίωσίτης ἐν εἰσαύρω καὶ ἐγίνεσθαι κριτὴ διαλογισμῶν ποιητῶν. Κριτής is said to differ from δικαστής in this, that the latter decides according to law and justice, but the former in all other relations according to equity and common sense. See δικαστής. In the N. T., however, κριτής is often used in the sense of δικαίωσις. Only in Luke xii. 14, Griesb. and Tisch. read δικαίωσις for κριτής; and in Acts vii. 27, 35 we find δικαίωσις, Ex. ii. 14, to which in xiii. 20 κρ. answers. As to Jas. iv. 12, εἰς ἐστὶν νομοθέτης καὶ κριτῆς ὁ δυνάμενος σώσας καὶ ἀπολέσας, see δικαστής. Acts x. 42, ὁ ἄρσεμος ὑπὸ τοῦ θεοῦ κρίτης ζωτῶν καὶ νεκρῶν; Luke xviii. 2, 6; Matt. v. 25; Luke xii. 58; Jas. iv. 11; Matt. xii. 27; Luke xi. 19. With the genitive of quality, in Luke xviii. 6, ὁ κριτῆς τῆς ἀδικίας (cf. 2 Tim. iv. 8, ὁ δικαίωσις κρ.); Jas. ii. 4, κριτὴς διαλογισμῶν ποιητῶν. Instead of the genitive of the object κρ. τινος (Matt. xii. 27; Luke xi. 19; Acts x. 42, xviii. 15; Heb. xii. 23), we have in Acts xxiv. 10 the dative, δινα σε κριτήν.
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τῷ δὲ τοῦτῷ; see Krüger, § xlviii. 12. 1. Of God, Heb. xii. 23; Jas. v. 9. Of Christ, 2 Tim. iv. 8; Acts x. 42.

Κριτήριον, τὸ, an instrument of κρίνειν, used of various kinds of discernments; touchstone (Plato, Plutarch), and as a nomen loci = court of justice. This is most frequently perhaps its meaning in later Greek (Polybius, Diodorus, already also in Plato); Jas. ii. 6, οἱ πλούσιοι καταδυναστεύουσι ὑμᾶν καὶ αὐτοὶ ἄχουσιν ὑμᾶς εἰς κριτήρια, cf. Susannah 49. 1 Cor. vi. 2, εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κριτήριοι ἐλαχιστῶν; = “if you are to judge the world, are you then unworthy of (i.e. not good enough for) the lowest seat of justice (i.e. to pronounce judgment in the most trifling matters)?” Ver. 4, βιωτικὰ κριτήρια = where right or justice can be found in matters of the outward life. (No example can be adduced of the meaning, affair of right or law, that some here adopt.) Diod. i. 72, προετήρισαν τῷ τετελευτηκότι κριτήριον τῶν ἐν τῷ βλεπωραβείνων. LXX. = court of justice, judgment-seat, 1 Kings vii. 7; Dan. vii. 10, καθίζων, to institute a judgment, Polyb. ix. 33. 12; Ex. xxvi. 6; cf. Hesych., κριτήριον δοκίμαστήριον, διακριτήριον.

Κριτικὸς, one whose business and special gift is to judge, Plato, Lucian, Strabo. In Heb. iv. 12, of the λόγος τοῦ θεοῦ, κριτικὸς ἐνθυμήσεων καὶ ἐννοιών καρδίας; Basil. M. δοθησθεὶς κριτικὸς τοῦ κάλλους.

Ἀποκρίνω, to separate, to divide from, e.g. of the purification of metals; to choose out, Herod. vi. 130. 1, ἔνα ἵμαν ξαίρετων ἀποκρίνοι; also in a bad sense = to deprive of by a judicial sentence, to reject, e.g. κρίνων καὶ ἀποκρίνειν τοὺς ἄξιον, Plato, Legg. vi. 751 D; Dio Cass. i. vii. 18, τὰ μὲν ὧς οὖδεν ἄξια ἀπέκρινε, τὰ δὲ ἐνέκρινε. In biblical Greek in the middle only, with the 1st aorist and 1st future passive as = to answer, in which sense also it is for the most part used in Attic Greek from Thucydides downwards (Herodotus always uses ἀποκρίνονται, seemingly even in v. 49, viii. 101, where ἄποκρ. is usually read). Its root-meaning corresponds with the German bescheiden, Bescheid geben (to appoint, to give an answer or decision), cf. Acts xxv. 4; the import of the middle is perhaps = to divide in judgment, cf. Aristoph. Aεδ. 607 (632), διαβαλλόμενοι . . . ἀποκρίνεσθαι δέ εκ νυν ἃνθρωπον μεταβολήν, where it is = to vindicate or answer for oneself. The use of the 1st aorist passive in a middle sense in later Greek tells in favour of this as the fundamental representation (not in the Attic writers, cf. Phryn. ed. Lob. 108, ἀποκρίθηκαί . . . τὸ διαχωρισθῆναι σημαίνει, διότε ἐν καὶ τὸ ἐνατίκτι αὐτοῦ, τὸ συγκρίθηκεν, εἰς ἐν καὶ ταύτα ἐλθεὶν. Εἴποις ὡς τοῦτο ἐπὶ μὲν τοῦ ἀποδοθέντος τὴν ἐρωτήσεως, ἀποκρίθηκαί λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι ἀποκρίθηκαί), comp. Krüger, § lxxii. 6; Curtius, Gr. § 478. This will account for a peculiarity of N. T. diction, namely, that ἀποκρίνεσθαι, answering to the Hebrew רע, Song ii. 10, Isa. xiv. 10, Zech. iii. 4, Deut. xxi. 7, cf. ἀδικομολογεῖσθαι, Luke ii. 38, Ps. lxix. 13, Ezra iii. 2, Ecclus. xvii. 22, is also used where no answer is introduced; Bengel, respondet non modo qui rogatus est, sed cui causa loquendi est data (on Matt. xxii. 1). So Matt. xi. 25, xvii. 4, xxii. 1, xxvi. 63, xxviii. 5; Mark ix. 5, x. 51, xi. 14, xiii. 35, xiv. 48; Luke i. 60, vii. 22, xiii. 14, xiv. 3, 5; John v. 17, 19, x. 32; Acts
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ii. 12, v. 8, viii. 34, x. 46; Rev. vii. 13; comp. ἀνταποκρίνομαι τῷ θεῷ, to dispute with God, Rom. ix. 20. Elsewhere it stands after a foregoing question, Matt. xv. 3, 13, xvi. 16, xvii. 11, and often; after a request, Matt. xv. 23, 24, 26, xvi. 2, xx. 22, xxv. 9, 12; Mark xv. 9, 12; Luke xv. 29; Acts xxv. 4; after a demand or warning, etc. Usually with the dative of the person, in Luke also πρὸς τινα, v. 22, vi. 3, xiv. 5; Acts iii. 12, xxv. 16. The object stands (a) in the accusative, Matt. xxii. 46; Mark xiv. 40; Matt. xxvi. 62, xxvii. 12; Mark xiv. 60, 61, xiv. 4, 5; Luke xxiii. 9. (b) in the infinitive, Luke xx. 7, ἄπεκρίθησαν μὴ εἰδέναι. The accusative with the infinitive, Acts xxv. 4, ἄπεκρίθη τηρεῖσθαι τῷ Παύλου; (c) with σὺ following, Acts xxv. 16; (d) it is found included in direct address in John and the Acts; on the other hand, in Matthew and Luke we find in this case generally ἀποκριθεῖς εἰπεν; in Mark, in like manner, ἄπεκρίθη λέγων (comp. Matt. xxv. 9, 44, 45); in John (excepting i. 26), only ἄπεκρίθη καὶ εἶπεν, ἐλεγεν. The present, in Matt. xxvi. 62; Mark xiv. 60, xiv. 4; John xviii. 22; Col. iv. 6. The 1st aorist middle, Matt. xvi. 12; John v. 17, 19; Acts iii. 12. The 1st future passive, Matt. xxv. 37, 44. In all other places, the 1st aorist passive.

'Απόκρισις, ἰδία, decision, answer. LXX. = ἐνή, Deut. i. 22; γνώσθη, Job xxxii. 5; Prov. xv. 1.—In the N. T. Luke xx. 47, 26.—ἀπόκρισις διδόναι, John i. 22, xix. 9. LXX. = ἐνή, Job xxxiii. 5; xl. 4; = γνώσθη, Job xxxv. 4; = γνώρισθαι, Job xv. 4.

'Απόκρισις, τό, unused in profane Greek, and where it occurs = answer; so Josephus, Antt. xiv. 10. 6; in Suidas; elsewhere also isolatedly, e.g. ἀποκρίματα ἐννέα σοφῶν. In the N. T. 2 Cor. i. 9, αἰτοὶ ἐν εαυτοῖς τὸ ἀπόκριμα τοῦ θεατοῦ ἐσχήκομεν, cf. ver. 8; Hesych., as synonymous with κατάκριμα, from ἀποκρίνω in the sense to reject, to give a verdict against; Chrysostom, τὸ ἀπόκριμα, τὴν ψήφον, τὴν προσδοκίαν, τὴν κρίσιν . . . τοιαύτην ἀπόκρισιν ἐδίδον τα συμβάσατα ὅτι ἄποθανοῦμεθα πάντως; vid. Cramer, caten. Graec. pater.

'Ανταποκρίνομαι, to answer against, τω, Luke xiv. 6; πρὸς τινα, Luke xiv. 5; τι, to reply to something, Job xxxii. 12, οὐκ ἦν τῷ Ἰωβ ἔλεγεν ἀνταποκρινόμενοι ρήματα αἰτοῦ εἰ δὲ ών = to make a declaratory and argumentative reply, to dispute, Job xvi. 8, κατὰ πρόσωπον μου ἀνταποκρίθη; Rom. ix. 20, σύ τις εἰ ὁ ἀνταποκρινόμενος τῷ θεῷ; comp. ἀντιλογορεῖν, 1 Pet. ii. 23.

Διακρίνω, (I.) to separate one from another, to divide, to part, 1 Cor. iv. 7, τῆς σε διακρίνω, cf. ver. 6. Bengel, discernit, vel, discrimine aliquo eximio distinguere. The signification to separate from is quite enough; = to distinguish, Acts xv. 9, οὐδὲν διεκρίνετο μεταξὺ ημῶν τε καὶ αὐτῶν; Thucyd. i. 49, οὐδὲν διεκρίμην ὑπότις. — Jude 22.—(II.) to decide by discrimination, Matt. xvi. 3, τὸ πρόσωπον τοῦ ὑπάρχον, τὰ σμηνεῖα τῶν καιρῶν; 1 Cor. xi. 29, τὸ σῶμα τοῦ καιροῦ. The apostle uses the same word with great nicety in ver. 31, εἰ δὲ ἐαυτοῖς διεκρίνωσαν, οὐκ ἂν ἐκρύμεθα = to determine, to direct, 1 Cor. vi. 5, δέ διενήχεται διακρίνειν ἀνά μέσον τοῦ ἀδελφοῦ αὐτοῦ; Xen. Hell. v. 2. 10, εἰ δὲ τι ἄμφιλογον.
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πρὸς ἀλλήλους γέγονετο, διὰ διακρίθηκε... ἐπεφύλαστον (v. 3. 10, διαιδικάζεσθαι); 1 Cor. xiv. 29, οἱ δὲ διακρίνων.—(III.) Passive = to be separated, of combatants; accordingly, e.g. Herod. vii. 206, πολεμός διακρίθηκεν = to be settled or ended. But also = to be in conflict, to contend, μάχη πρὸς τι, Herod. ix. 58. So in Acts xi. 12, διακρίνετο πρὸς αὐτῶν; Jude 9, τῷ διαβόλῳ διακρίνομεν. Akin to this is the signification peculiar to the N. T.—(IV.) = to doubt, literally, to be in conflict, to be divided with reference to anything. So Jas. ii. 4, οὐ διακρίθη τῷ ἑαυτῷ; Rom. iv. 20, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διακρίθη τῇ ἑπτασίᾳ; Matt. xxi. 21, ἐὰν ἐχῃ πίστιν, καὶ μὴ διακρίθητε; Mark xi. 23; Acts x. 20 (xi. 12, Received text); Rom. xiv. 23; Jas. i. 6.

Διακρίσεις ἡ, (I) separation, discrimination, Heb. v. 14, τὰ αἰσθητήρια γεγυμνασμένα... πρὸς διακρίσεως καλοῦ τε καὶ κακοῦ.—(II) Disconcert, judgment, Plato, Legg. xi. 937 B, δ. ἰδεαμαρτυρίων; 1 Cor. xii. 10, διακρίσεως πνευμάτων.—(III) Conflict, doubt, answering to διακρίσεως (IV.), like ἄποροις... ἀποκρίνεσθαι; Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν. The explanation, non eo consilio, ut judicetis opiniones, utra utra sit verior praferenda (Grimm, Lex.), is quite out of keeping with the expressions of the apostle elsewhere, cf. 1 Cor. viii. 7, 9; Rom. xiv. 13-15; and as he here is urging that the weak should be borne with, that they should not be perplexed (cf. ver. 5, ἑκατὸς ἐν τῷ ὑμίν νοτ πληροφορεῖτε), εἰς διακρίσεις διαλογισμῶν must denote something which is not to occur in the weak, comp. xiii. 14, τὴν σαρκὸν πρόνοιαν μὴ ποιεῖτε εἰς ἐπιθυμίας; in other words, εἰς διακρ. διαλ. has reference not to the subject, but to the object of προσκυλεῖναι. Cf. 1 Cor. viii. 10. The κρίνειν of the weak must not become διακρίνειν, comp. vv. 22, 23, and therefore διακρίσεις here must be = doubt, “so that no conflict or doubt of thoughts ensues.”

'Α διάκριτος, undistinguishable, e.g. φωνή, Polyb. xv. 12. 9; Lucian, Jup. Trag. 25, ἀδιάκριτος λόγος, non dudicatis, aedae dubius (Steph. Thesae s.v.). In the N. T. only in Jas. iii. 17 predicted of the ἄνωθεν σοφία as against the quarrelling and strife of the σοφία ἐπίγειος, vv. 14-16, and therefore to be taken actively, as is often the case with verbal adjectives compounded with a privative (cf. Krüger, xli. 11. 26), which is facilitated here through the signification of the passive διακρίνεισθαι, to be in conflict, see διακρίνεισθαι. Accordingly = unbiased, impartial. Bengel, non facit discrimen, ubi non opus est; Wetstein, non duplex.

'Ενκρίνω, opposed to ἀποκρίνω, ἐκκρίνω, literally, to divide into, i.e. to place in a series, in numerum inserere; Suet., insertus familiae; Sturcz, Lex. Xen., “ἐγκρίνεσθαι proprio verbo dicuntur i, qui post examen de Hellenodico de aetate et populo, an Graeci essent, habitation, in certamen admittentur”—Plato, Legg. vi. 755 D, εἰς τὴν ἄρειν ἐγκρίνων; Dem. Lept. 107, ἄν τις τὴν γεροντίαν ἐγκριθῇ; Apoll. Ep. i. 48. 227, ἐγκρίθησαν ὁμιλῆς, to méx in the crowd. So = to reckon with, 2 Cor. x. 12, οὐ τολμῶμεν ἐγκρίναι ἡ συνκρίναι ἑαυτός τινα τῶν ἑαυτῶν συντασσόμενα. Bengel, "aequiparare veluti consortes ejusdem muneres, aut comparare veluti participes ejusdem laboris... ἐγκρίνων... eaequarantur invicem quae sunt
εὐκρίνω; συγκρίνονται, comparantur, quae cum different generis, rationem saltem eandem habere judicantur." In later Greek also, in a derived sense = to approve, to esteem as up to the standard, and therefore admissible.

Κατακρίνω, to decide, to judge, to pronounce condemnation against any one. In classical Greek κατακρίνων τινός τι, but in biblical Greek κατακρίνω τινα, Wisd. iv. 16; Esth. ii. 1; Matt. xii. 41, 42; Luke xi. 31, 32; John viii. 10, 11; Rom. ii. 8, viii. 3; Heb. xi. 7; 2 Pet. ii. 6. Also κ. τινα τινι, Matt. xx. 18, κατακρινούσιν αὐτὸν θεαντέρ; Mark x. 33; cf. βανάτορ κατακρίνων, Diod. xiii. 101; Joseph. Antt. ix. 7. 525; κατακρινόσκεπθεν θανάτου, Dian. V. II. xii. 49 (Lob. Phryn. 475). With Mark xiv. 64, κατέκριναν αὐτὸν ἐνοχὸν ἐλέας θανάτου, cf. Susannah 41, κατέκριναν αὐτὸν ἀποδιανεί; Herod. ix. 93, ὑπαγορεύτε μν ὑπὸ δικαιότηρον κατέκριναν, ὅς τήν φυλακῆν κατακρίνων; cf. vi. 85. The passive, to be condemned, as in profane Greek, Matt. xxvii. 3; Mark xvi. 16; Rom. iv. 23; 1 Cor. xi. 32; Jas. v. 9, Received text. In a specially biblical sense, it denotes the opposite of God's saving work, and, indeed, is used in contrast with σώζομαι, Mark xvi. 16. Rom. viii. 34, τί ἐκατακρίνων; cf. ver. 33; 1 Cor. xi. 32; 2 Pet. ii. 6; not simply, as elsewhere always in profane Greek, to pronounce condemnation, but to express at the same time the action of the judge as executive — to accomplish the condemnatory judgment, answering to the reality of the σώζομαι, comp. Rom. viii. 3, κατέκριναν τὴν ἁμαρτίαν εἰς τὴν σωκῆν — God accomplished the judgment of condemnation pronounced against sin, and He did this in sin's appropriate sphere, viz., in the flesh (vid. σώζει), in that He sent His Son εἰς ἁμαρτίαν σωκῆς ὁμ. — i.e. God completed this condemnation of sin through His Son in His earthly manifestation; cf. 2 Cor. v. 21; Gal. iii. 6.

Κατακρίμα, τὸ, what is decided against any one, a condemnatory judgment; a word occurring but rarely, and in later Greek (Dion. Hal. Antt. vi. 61, κατακριμένων ἀφέων); and in biblical Greek only in Rom. v. 16, 18, viii. 1 (in Ecclus. xliii. 10 the true reading is κατὰ κρίμα). In Rom. v. 16 it stands in contrast with δικαίωμα, and in ver. 18 with the more definite δικαίωσις ᾧς, and therefore — judgment of condemnation, in the sense of the economy of redemption; Rom. viii. 1, ὡς κατακρίμα τοῦ εἰς Χριστῷ Ἰσχουν; Grog. Naz., ἦν πρὸς ἐκατορτίν ἐνώσατο τὸ κατακρίμα, διὸν λόγον τοῦ κατακρίματος. Cf. Gal. v. 23, κατὰ τῶν τοιοῦτων οὐκ ἔστι νόμος.

Κατακρίσεις, ἡ, doom, condemnation; a word apparently belonging to biblical and ecclesiastical Greek only; 2 Cor. vii. 3, οὗ πρὸς κατακρίσεις λέγων; iii. 9, ἡ δικαίωσις τῆς κατακρίσεως; of the province of the law as ministered by Moses, ver. 7, ἡ δικαίωσις τοῦ θεαντοῦ ἐν γράμματι κ.τ.λ., as against the δικαιοσύνη τῆς δικαιοσύνης; cf. v. 18.

Εἰλικρινής, ἢ, to be derived from ἐλπή, ἐλπίς, the sun's heat, comp. ἄλης; hence, as in the Mss. of Plato frequently, properly eilukr. — tested or judged by the sun, by the light, i.e. spotless, pure, clear; comp. Plato, Phileb. 53 A, where the purest white is designated τὸ ἀκρατέστατον, ἐν δὲ χρώματος μηδεμία μοῖρα ἀλλη μηδενὸς τὸ μάλλον εἰλικρινῆς. In combination with καθαρός, ἅμαιτος, e.g. Plato, Phileb. 52 D, Conn. 211 E; Polyb. viii. 33. 1, δυσεικρινοῦν; Wisd. viii. 25, ἀπόθεμα τῆς τοῦ παντοκράτορος δόξης εἰλικρινῆς; Xen. Mem. ii. 2. 3, εἰλικρινῆς τὸς ἀν ἀδικία ἢ ἀχαριστία = manifest.

—In a moral sense in Plato, where it oftenest occurs, e.g. Plato, Phaed. 66 A, εἰλικρινεῖ τῇ διανόλῃ χρόμονος; 81 C, ψυχῇ εἰλικρινῆς. So in the N. T. 2 Pet. iii. 1, διεγείρειν... τὴν εἰλικρινὴν διάνοιαν; Phil. i. 10, ἢ ἢν εἰλικρινεῖ καὶ ἀπρόσκοπον εἰς ἡμάνων Χριστοῦ.

Εἰλικρινεῖα, ἢ, purity, sincerity; rare in profane Greek; in Sext. Emp. and Theophrastus in a physical sense only; Stob. Floril. iii. 28, ἢ εἰλικρινεῖα τοῦ καλοῦ. In the N. T. 2 Cor. i. 12, ἐν ἀγίωτα (Received text, ἀγίωτα) καὶ εἰλικρινεῖα τοῦ θεοῦ... ἀνακρίψης; ii. 17, οὗ γὰρ ἐσμὲν ὡς οἱ πολλοὶ κατηλευτέσθη τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐν εἰλικρινείᾳ κ.τ.λ.; 1 Cor. v. 8, ἐν δύσμοις εἰλικρινεῖα καὶ ἀλθείας, as against κακία καὶ πονηρία. See above, eilkrenihs.

Πρόκριμα, τὸ, a rare word of later Greek, from the classical προκρίνειν, with reference to place and time— to decide beforehand, to prefer before, another being put aside. Galen, Rat. Med. 8, Ἰττοκράτεις ἐκτούς προκρίνοντε; 1 Tim. v. 21, ἢν ταῦτα προκρίνης χαρᾶ προκρίματος, μηδὲν ποιῶν κατὰ πρόκρισιν. Πρόκριμα includes an unfavourable prejudgment against one; πρόσκλησις, nothing but positive favour, partiality. The latter is presupposed in πρόκριμα. Προσκλίνων is to side with, to incline towards, to agree with, Polyb. iv. 51. 5, v. 86. 10; 2 Macc. xiv. 24; Thuc. iii. 53, δέδομεν οὐκ ἡ μὴ προκαταγωγόντες ἡμῶν τὸν ἀρατὸν ἥσσους εἶναι τῶν ἑμετέρων ἐγκλήματος αὐτὸ ποιήτη, ἀλλὰ μὴ ἄλλως χάριν φέροντες ἐπὶ δυναμόνθην κρίνων καθιστώμεθα; Suid., πρόσκλησις ἀπερμόμεια. Cf. Ex. xxii. 2.

Συνκρίνω, to separate and arrange together (I) = to combine, to unite, opposed to διακρίνω, Aristot. Metaph. i. 4, ἢ μὲν φύλα διακρίνει, τὸ δὲ νέκιος συγκρίνει; ἡδίκ, εἰς ἑν συγκρίνεσθαι. Cf. Esuia. xxxii. (xxxv.) 4, σύνκριμα μονοκες.—(II) to compare, 2 Cor. x. 12, οὐ τολμᾶμεν ἐνεργῆς ἡ συνκρίνεις ἐκατον συν εἰς τῶν ἐκατον συγκρινομένων ἀλλ' αὐτόν ἐν ἑαυτοὶ ἐκατον μετροῦτε καὶ συνκρίνοντες ἑαυτοὶ ἑαυτῶν ὡς συμφώνως.—(III) to measure, to estimate (by combination and comparison), thus = ἡμιν, Gen. xl. 8, 16, 22, xli. 12, 13, 15; cf. Dan. v. 13, 17; of interpreters of dreams, as σύνκρισις ἐννευμονίων, Dan. ii. 16, 26, iv. 3, 21, v. 17; Polyb. xii. 9. (10.) 1, τὰς ἀποκάλυψαις συγκρίνουμεν ἐν παραβάθεσιν... ἐν γνώμῃ πότερος ἄξιος ἄτοι τῆς τοιαύτης κατηγορίας. So 1 Cor. ii. 13, πνευματικοὶ πνευματικὰ συνκρίνουστε. — Also = to resolve upon, Num. xiv. 34, cf. σύνκριμα, Dan. iv. 21; 1 Macc. i. 57.

Τποκρίνω, in Homer and Herodotus in the middle instead of ἀποκρίνεσθαι — to
answer, and also as meaning to distinguish, or to inquire, e.g. ἰποκρίνεσθαι τοὺς αὐτάκειας, to institute an inquiry against, etc. (Bekk. Anecd. 449. 25), though this perhaps is to be attributed to the force of the preposition ὅπως in composition, as = secretly; cf. for example, ἰποκρίνεσθαι, to knock gently or unobservedly. In its primary meaning, to inquire, to distinguish, the word is used of expounding or interpreting of dreams, etc., Od. xix. 535. 555. It is difficult to explain the use of ἰποκρίνεσθαι to denote the appearing of actors upon the stage. Comparing the use of the word as denoting the coming forward of speakers, orators, τραπεζιστα, e.g. Plut. Dem. 11, τῶν πολλῶν ἰποκρίνεσθαι ἤρεικεθαθαυματος; Timaeus, Lect. Plat. 191, ὅμορπας οἱ τὰ ὅμορπαν ἰποκρίνεσθαι, we must allow that the signification, to represent, to act, or simulate anything as an actor, arose from the application of the word in Attic Greek to persons carrying on a dialogue in a play; otherwise one might be tempted to resort for an explanation to the primary meaning of the word to divide secretly. However this may be, ἰποκρίνεσθαι is generally applied to actors, and then means generally to act as a part, to give oneself out for what one is not, e.g. Lucian, Nigr. 11, ἰποκρίνεσθαι ὡς; Polycb. xiv. 26. 2, τὸν οὐ δυνάμενον, to act as if one could not; 2 Mac. v. 21, τῶν εἰρημένων, to act the peacemaker; vi. 21, ἰποκρίνεσθαι ὡς ἐσπερίας. In the LXX. only in Isa. iii. 6 — to answer; in the Apocrypha — to represent oneself, to simulate, to disguise oneself. Lastly, with reference to the moral and religious life, Ecles. xxxv. 15, xxxvi. 2. In the N. T. Luke xx. 20, ἰποκρίνεσθαι λαυτοῖς δικαίους εἶναι.

Τῷ κρίσις, ὃ, the acting of the player, the declamation of the orator, etc. Thence = pretense, hypocrisy, e.g. Schol. Hom. ii. 101, γέλεις πρὸς ἰπόκρισιν γενόμενοι; Phaleris, Epist. lxii. 192, ἰποκρίσεις ἀληθεῖα χρηστός ἔγενεναι. First, with reference to particular acts, Gal. iii. 13, ὑποκρίσες συμπτήκης αὐτών τῇ ἰποκρίσει; 2 Mac. vi. 25, διὰ τὴν ἐνήν ὑποκρίσιν πλανᾶσθαι; Mark xii. 15, εἰδείκτοι αὐτῶν τὴν ἰποκρίσιν; 1 Pet. ii. 1, ἰποκριμένοι οὖν πᾶσαν κακίαν καὶ πάντα δόλου καὶ ἰποκρίσεως. Then, as a habit or character, Matt. xxiii. 28, ὡμείς ἐξεβεβίζον τοὺς ἰποκρίσεπε εἰκονίων, ἐστιν δὲ ἐστὶ μεστὸ ὑποκρίσεως καὶ ἀνωμαλίας; Luke xii. 1, ἢ ἠμῶν τοὺς φαραώουν ἐστιν ἰποκρίτες. It is a special quasi-religious bias of character, a description of which is given in Matt. xv. 8; etc. καρδία. With this religious reference ἰποκρίτης is generally used. With the expression ἰποκρίτης ϕαντασίας, 1 Tim. iv. 2, cf. Plat. Soph. 229, ἢ ἐν τοῖς λόγοις διδασκαλίᾳ; Eur. Or. 754, ἐν γνωσίν ἀληθείᾳ; Hesych., ἰπόκριτος εἰρωνέα, ἰποκρίτης, δόλος. The LXX. render the corresponding Hebrew word כֹּחֵן by δολοῦς, δολοῦν.

Τῷ ἰποκρίτης, ὃ, an expounder or interpreter of dreams. Plat. Tim. 72 B, τῆς δὲ αἰνημῶν φήμης καὶ φαντασίας ἰποκρίται. Hence usually an actor, Hesych., ὃ ἐν τῇ σχετῇ ἰποκρίσιμον. In a derivative sense, a hypocrite, Eustath. 687. 27, ἰποκρίσιμον καὶ ἰποκρίτης παρὰ τοὺς ἰστερογενεῖς ρήτοροις ὃ μὴ ἐκ ψυχῆς λέγων ἢ πράττων μακρὰ ἀπερ φρονεῖ, ὑποίοι πράττως καὶ μάλητα οἱ τῆς θυμήσεως, οἱ σεβασμοὶ. In the N. T. only in the synoptical Gospels, Matt. vi. 2, 5, 16, vii. 5, xv. 7, xvi. 3, xxii. 18, xiii. 13, 14, 15,
23, 25, 27, 29, xxiv. 51; Mark vii. 6; Luke vi. 42, xi. 44, xii. 56, xiii. 15. Theophrast's formal definition, ἐποκριταὶ εἰς οὐ ἄλλο μὲν ὄντες, ἄλλο δὲ φαινόμενος, is inadequate. The hypocrite seeks to appear before men as he ought to be but is not before God, comp. Matt. vi. 1, 2, 5. It answers to δύσφυς in Jas. iv. 8, cf. Matt. xxiv. 51, διακονοῦντι.

Ἀνυπόκριτος, little used in classical Greek = inexperienced in the art of acting. In biblical Greek, Wisd. xviii. 16, ξίφος δὲ τὴν ἀνυπόκριτον ἡπταγήν σου φέρων; v. 19, ἐνδυόμεναι θάρακα δικαιοσύνης, καὶ περιθήκεται κάρυθα κρίνειν ἀνυπόκριτον. In this last text ἀνυπόκριτος stands contrasted with the judgment of the προσωπολημφαία (cf. Rom. ii. 11). In the former passage the divine command (Ex. xi. 1, 2) is thus designated as seriously meant; cf. Hab. ii. 3; 2 Pet. iii. 9–11. Otherwise used only in the N. T. and in ecclesiastical Greek as = unfeigned, genuine; thus ἁγάση ἀνυπόκριτος, Rom. xii. 9; 2 Cor. vi. 6, cf. φιλαδελφία ἀνυπόκριτος, 1 Pet. i. 22; πιστός ἄν, 1 Tim. i. 5; 2 Tim. i. 5. Cf. John i. 48, ἐν δῶλος ὁ δὸς ἐστίν. Unskilled in simulation, Jas. iii. 17, ἓν ἀνθεθνείς σοφία ... ἀνυπόκριτος καὶ ἀνυπόκριτος, where ἀνυπόκριτος, like ii. 4, is correctly rendered by Luther impartial, see Wisd. v. 19. (Ἀνυπόκριτος is not used in an active sense in classical Greek.) Hesych., ἄδολος, ἀπροσωπολήμφατος.

Κτίς, ἐκτισμός, κτίσιμοι, ἐκτίσθην (with euphonic σ, literally, to make habitable, to build, to plant a colony (according to Curtius, p. 144, from the root κτίς, cf. eκτισμένος, “well built,” περικτίσμοι, ἀμφικτίσμοι, “dwellers around,” Sanskrit, κह, κहिद्म, “to dwell,” κहित्स, “a dwelling”). Thus Homer, Od. xi. 263, ὁ πρῶτος Ὁσέβης ἔδωκεν ἐκτισμόν. So too, Herodotus, who also uses the expression κτίσεως χάρην, νόμον, to make a settlement, to furnish with settlers. Generally, to be the first in setting up anything, to be the founder, e.g. κτίσεως ἐπιτάγμα, Pind. Ol. vi. 116; to invent, Soph. O. C. 715, ἐξουσιών κτίσας. Then, in general, to set up, to establish, to effect anything.

In the LXX, it answers mainly to the Hebrew מֶנֶשֶׁה, though this word in Genesis is always rendered by ποιεῖν, and afterwards by either ποιεῖν or κτίζειν, and, indeed, more rarely by ποιεῖν, but not (as has been said) exclusively by κτίζειν, “when the doctrine of creation out of nothing arose” (Fürst, Hebr. Worterbuch). מֶנֶשֶׁה = ποιεῖν, Gen. i. 1, 21, 27, v. 1, 2, vi. 7; Isa. xlii. 5, xliii. 1, xlv. 7, 12, et al.; = κτίζειν, first in Deut. iv. 32, then in Pa. ii. 12, lxxxix. 13, 48, civ. 30, cxxviii. 5; Isa. xxxii. 11, xlv. 8; Ezek. xxviii. 13, 15; Amos iv. 13. Κτίζεω differs from its synonym ποιεῖν, inasmuch as the latter denotes a making or preparation, and the former the first making, the beginning or origin. Cf. Eph. ii. 10, αὐτοῦ γὰρ ἐσμένε ποιήμα, κτισθέντες. Cf. מֶנֶשֶׁה = ἀρχεσθαι, Gen. ii. 3. מֶנֶשֶׁה occurs only with God as its subject.

In the Apocrypha, κτίζειν perfectly corresponds with the Hebrew מֶנֶשֶׁה, as signifying God's creative activity, and so also in the N. T. side by side with ποιεῖν. Judith xiii. 24; Wisd. i. 14, ii. 23, xii. 3; Eccles. x. 22, xv. 14, xvii. 1, xxii. 29, xxxiii. 11, and elsewhere. With the classical use of the word, 1 Esdr. iv. 53, κτίζειν πόλιν, corresponds, cf. Lev. xvi. 16, ἕκτισον ἕκτισμεν αὐτοῖς (a misunderstanding of the Hebrew מֶנֶשֶׁה).
Ktis

Ecclus. vii. 16, γεωργία ὑπὸ ὑψίστου ἐκτισμένη. In the N.T. κτίσμα denotes (a.) God's world-creating activity, with object, Mark xiii. 19; Eph. iii. 9; Rev. iv. 11, x. 6; cf. 1 Cor. xi. 9; Col. i. 16; 1 Tim. iv. 3; without object, Rom. i. 25. (b) Man's re-creation in the economy of grace, the restoration of his original but lost purity, Eph. iv. 24, ἐνθυσάσθαι τὸν καύσων ἀνθρ. τὸν κατὰ θεόν κτισθέντα ἐν κ.τ.λ., cf. Col. iii. 10, ἐνθυσάμενος τὸν ἱερὸν τῶν ἀνακαυσάμενων... καὶ εἰκόνα τοῦ κτίσματος αὐτῶν; Eph. ii. 10, αὐτὸν ἡμῖν ὑποτάσσομαι, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἀργοῖς ἀγαθοῖς. Cf. Eph. ii. 15, ὡς τοῦ δύο κτισμάτων... εἰς ἑαυτὸν καύσων ἀνθρ.

And colonization, in a passive sense, in Polyb. ix. 1. 4. Establishment or ordinance, cf. δοθήν κτίσμα. Thus in 1 Pet. ii. 13, ὑποτάσσεται ἐνθυσάμενος κτίσις. Cf. Pind. Ol. xiii. 118.—Not in the LXX. In the Apocrypha as creation in a passive sense—(I) What is created, Judith ix. 12, βασιλεύς πάσης κτίσματος σου; Ecclus. xiii. 25.—(II) The sum-total of what is created, the creation, Judith xvi. 12, σοὶ δουλευόντων πάσας ἡ κτίσις σου; Wisd. v. 17, xvi. 24, xix. 6; Ecclus. xlii. 16. So also in the N.T., excepting 1 Pet. ii. 13, e.g. Mark xiii. 19, ἐπὶ ἀρχής κτίσμων ἡ εἰκόνα ἡ θεοῦ; Mark x. 6. And here in like manner it denotes (a) what is created, i.e. the individual creature. Rom. i. 25, ἐδάφεσαν τῇ κτίσει παρὰ τῷ κτισματικά; viii. 39, ὡς τις κτίσις ἐνθέα; Col. i. 15, προφανεῖς πάσης κτίσματος; Heb. iv. 13. (b) The sum-total of what God has created, the creation, Mark xiii. 19, x. 6; 2 Pet. iii. 4; Rev. iii. 14; Heb. ix. 11; Rom. i. 20, cf. Ecclus. xliii. 25. (c) Specially mankind (cf. Ecclus. xliii. 16, ὡς τῶν ἱερατῶν ἐν τῇ κτίσει ἐσονταί δίδασκε ὁ Ἀδαμ), Mark xvi. 15, κηρύσσετο τῷ εἰσαγόνῳ πάσῃ τῇ κτίσει. So also Col. i. 23, εἰσαγόνοις κηρύσσετον ἐν πάσῃ κτίσει ἐν ὑπὸ τῶν ὑφαινόντων; cf. 1 Tim. iii. 16, ἡμερίδωδος ἐν ἑθελείᾳ. But it is doubtful whether, as some think, κτίσις signifies mankind in Rom. viii. 19, ἀποκαραδικαῖα τῆς κτίσεως, vv. 20–22. On this supposition, the word here must denote, not mankind, but mankind with the exception of, and in contrast with, the children of God, cf. αὐτῇ ἡ κτίσις, ver. 21. But when κτίσις denotes mankind, without any exception are meant. Αυτῇ ἡ κτίσις (ver. 21) can be contrasted with the τέκνα τοῦ θεοῦ only by taking κτίσις to mean the creation as distinct from mankind, as in Wisd. v. 17, xvi. 24, xix. 6. Of what is said concerning this, ζυγωμένος καὶ συνωμότως, cf. Isa. xxxiv.; Hos. ii. 21, 22; Amos ix. 13; Isa. lv. 12; Ps. xcviii. 8; Hab. ii. 11; Ezek. xxxvi. 15. (d) Καὶ ἡ κτίσις, a new creation or creature, of the renewed man, 2 Cor. v. 17; Gal. vi. 15.—The Greek Fathers distinguish (1) πρώτη κτίσις... ἡ ἐκ τοῦ µὴ δυντος εἰς τὸ εἶναι παραγωγή; (2) ἡ ἐκ τοῦ δυντος ἐπὶ τὸ βέλτιον μεταβολή... δευτέρα, καὶ ἡ κτίσις; (3) τρίτη κτίσις, like Isa. lv. 17, lxvi. 22, corresponding with the ἔξωθεντας τῶν νεκρῶν. Chrys., Basil. M.

Ktis, a place founded, built, colonized, the founding of towns, e.g. Φίλιος, Παρθενον κτίσμα. Not in the LXX. In the Apocrypha, on the other hand, that which is created, creature, Wisd. ix. 2, xiii. 5, xiv. 11; 3 Macc. v. 11; Ecclus. xxxviii. 24.
Of the children of Israel, Ecclus. xxxvi. 20, δος μαρτύρων τοις ἐν ἀρχῇ κτισματι σου. In the N. T. = creature, created thing, 1 Tim. iv. 4; Rev. v. 13, viii. 9; Jas. i. 18.

κτίσμα, ὁ, settler, founder, inventor, in later Greek. LXX. 2 Sam. xxii. 32 = creator (a misunderstanding of the Hebrew text, or a different reading). In the Apocrypha, Judith ix. 12; Ecclus. xxiv. 8; 2 Macc. i. 24, vii. 23, xiii. 14, of God. In the N. T. 1 Pet. iv. 19.

κύριος, properly an adjective, from κύρος, might = mighty, e.g. Arist. Pol. iii. 10, τὸ κύριον τῆς πόλεως, the ruling power. Further = decisive, valid, having the force of law, rightly established, e.g. κύρια ἡμέρα, ἐκκλησία. Then, as a substantive, ὁ κύριος, lord, owner, ruler, cf. Matt. x. 24, 25, xlii. 8, xv. 27, xviii. 25, 27, 31, 32, 34, xx. 8, etc. It is distinguished from διστάσεως, as he who really has the strength from him who assumes and exercises it.

In the LXX. it is first used as the translation of גְּבַל, בָּהֵמ, Gen. xviii. 12, xlii. 33; in addressing any one, e.g. xlii. 10, just as in classical Greek, and like the Latin dominus, cf. Seneca, Ep. 3, odio si nomen non succurrit, dominos appellamus. Next in a special sense, as = γάρ, of GOD, Gen. xviii. 3, 27, Ex. iv. 10, and often, and especially as a substitute for הָאָד, which, through a misunderstanding of Lev. xxiv. 16, was never uttered, and for the corresponding γάρ, which was read in its stead. (Sometimes also as גָּבֹל)

In the N. T., accordingly, κύριος appears (I) as a name for God; (a) as predicated of Him = γάρ, νῦν, e.g. Acts x. 36, οὖν ἐστιν πάντων κύριος; Rom. x. 12, οὗ γὰρ αὐτὸς κύριος πάντων. Cf. Matt. x. 25, κύρια τοῦ σώματος καὶ τῆς γῆς; Luke x. 21; (b) generally as a name of God when He is addressed or spoken of; this besides γάρ with suffixes, as in Rev. x. 15, especially as = γάρ, as used to represent מָה. So also in such combinations as ἁγγελός κύριον, Matt. i. 20, 24, ii. 13, 19, xxviii. 2; Luke i. 11; Acts v. 19, vii. 30, viii. 26, xii. 23. τὸ ἑπετέρον ὑπὸ [τοῦ] κύριου, Matt. i. 22, ii. 15; cf. Acts xi. 16, etc. πνεύμα κύριου, Luke iv. 18, Acts viii. 39; δόσος κύριου, Matt. iii. 3; νόμος κύριου, ἡμέρα κύριου, and others; κύριος ὁ θεὸς, Rev. i. 8, xxii. 5; cf. κύριος ὁ θεὸς ὁ παντοκράτωρ (ἡμέρας), Rev. iv. 8, xi. 17, xv. 3, xvi. 7, xxi. 22; κύριος ὁ θεὸς τῶν, Matt. iv. 7, 10; Luke xx. 37; Rev. xxii. 6, and often; lastly, standing by itself as a name for the God of salvation, μὴ, e.g. Acts xi. 11, 17.

(II) As a name for Christ, because the same relationship to us is attributed to Him as that of God to us, cf. John xx. 23, ὁ κύριος μου καὶ ὁ θεὸς μου (not = μὴ, which never appears with suffixes), Acts ii. 36, καὶ κύριον αὐτῶν καὶ Χριστὸν ἐποίησαν ὁ θεὸς. That κύριος, as used of Christ, answers only to the O. T. פָּנֶה, בָּהֵם, γάρ, and not to מָה, is evident, not only on internal grounds, but by several differences in the use of the latter word. While, on the one hand, such expressions as κύριος τῶν, —μοι,—ἡμῶν, very often occur in reference to Christ, so often that κύριος standing alone cannot be distinguished from them, μὴ, on the other hand, as a proper name never has suffixes; and
in the N. T., accordingly, κύριος when used of God very rarely occurs with the genitive of the person, and when it does it answers to ὁ θεός with suffixes. Again, while κύριος = μας, joined with τοῦ κυρίου and τοῦ θεοῦ, is one of the most frequent designations of God, Christ the κύριος is never called κύριος ὁ θεός, which would be quite unaccountable if μας were applied to Christ. It would be unaccountable, moreover, that even where mention is made of the revelation of God in Christ, 2 Cor. iv. 6, John i. 18, the defective supplement (God) to the distinctive name of God is used instead of that name (Jehovah) itself. We may compare also Ἰησοῦς κύριος (which, if κύριος meant Jehovah, must be Ἰησοῦς ὁ θεός), Luke ii. 11 with ii. 26, Ἰησοῦς κυρίου, ὁ θεός, where, on the contrary, the former answers to Ἰησοῦς βασιλεύς, Luke xxiii. 42, comp. with Acts ii. 36. (Cf. τὸ κυριακόν, a name for fiscal ownership, synonymous with τὸ βασιλικόν.) Further, comp. Luke i. 76, προσελθεὶς ἐγὼ πρὸς προσώπου κυρίου, as parallel with προφήτης ὁ θεός καὶ κυρίων, where κύριος is not a designation of Jesus Christ, but has regard to the O. T. promise of the coming of Jehovah. (In like manner compare ἡμέρα τοῦ κυρίου, ἡμέρα προς ἡμάς, with ἡμέρα τοῦ κυρίου ἡμῶν, under ἡμέρα.) It is also noticeable that κύριος as = μας when applied to God in the N. T. occurs almost always in O. T. quotations or references alone; whereas, in strictly N. T. diction, another designation supplies the place of this distinctive name, and stands related to it as fulfilment does to prophecy, ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦς Χριστός; cf. ὁ πατήρ (in Rev., ὁ δικαιοσύνης, ὁ θεός, ὁ θεός, ὁ ἀληθινός, ὁ ἐκκλησάρχης, ὁ πατὴρ, τὸ κυρίον). cf. Zech. xiv. 7 with Matt. xxii. 46. Lastly, for the designation of Christ as κύριος, there is a special point of connection and explanation in the O. T., viz. in Ps. cx. 1, κύριος αὐτοῦ, ὁ λόγος εἰς κύριον τοῦ κυρίου μου; cf. Matt. xxii. 43-45, πῶς σὺν Ἀβεβέλ ἐν πνεύματι καλεῖ αὐτὸν κύριον; cf. Mark xii. 36-37 with Luke ii. 11; Acts ii. 36. Stress accordingly is laid upon the authority and kingship belonging to Christ as expressed by this appellation (Luke ii. 11, xxiii. 2; Acts ii. 36); vid. Luke vi. 46, ὅταν με καλείτε, κύριε, κύριε, καὶ οὐ ποιεῖτε δ λέγετε; John xiii. 13, ὅταν φανεῖτε με δ σδακταλος, καὶ δ κύριος, καὶ κάθος λέγετε· εἰμι γὰρ; 1 Cor. viii. 6, ἡμῖν εἰς θεόν ὁ πατὴρ καὶ κυρίος Ιησοῦς Χριστός, cf. Eph. iv. 5.—In St. Matthew κύριε very often occurs as a term of address; but ὁ κύριος is not used as a name of Christ (except in Matt. xxii. 3, ὁ κύριος αὐτῶν χρησκεύεται) until after the resurrection, Matt. xxviii. 6, ὅταν ἔκακον ὁ κύριος. In St. Mark, on the contrary, we find it as early as chap. v. 19, and in Luke, John, and Acts far oftener; cf. Luke ii. 11, v. 17, vii. 13, x. 1, xi. 39, xii. 42, xvii. 5, 6, xix. 8, xxii. 31, 61, xxiv. 3, 34; John iv. 1, vi. 23, xi. 2, xx. 2, 18, 20, etc.; cf. Bengel on Luke vii. 13, Sublimis haece appellatione jam Luca et Joanne sacramentum visitationem et notior erat, quam Matthaeo scrivente; Marcus medium tenet. In quo doceri et confirmari debuit hoc fidei cospat, deinde praesupponi potuit. What Bengel thus explains by a reference to the time of writing will be better accounted for by a consideration of the readers, for whom primarily each Gospel was prepared.

Applied to Christ, we find the term ὁ κύριος Ἰησοῦς first in Acts i. 21, then in iv. 33, ix. 28, xi. 20, xv. 11, xix. 5, and other places; Rom. xiv. 14; 1 Cor. xi. 23; 2 Cor. i. 14, iv. 14, etc. κύριος Ἰησοῦς, Ἰησοῦς κύριος, 1 Cor. xii. 3; Rom. x. 9. ὁ κύριος Ἰησοῦς
The expression ἐν κυρίῳ is peculiar to the Pauline writings (elsewhere only in Rev. xiv. 13, οἴ εἰς τὸν κυρίῳ ἀποθανέσκοντες). Rom. xvi. 11, τοῦ διαταγέτα τὸν κυρίῳ; 1 Cor. xii. 11, οὗτε γεννητος ἀνήρ, οὗτε ἀνήρ χωρίς γυναικός ἐν κυρίῳ; 1 Thess. iv. 3, ἐγνώκατε εἰς τὸν κυρίῳ ἀποθανεῖν διὰ τοῦ Χριστοῦ. Eph. iv. 1, οὐκ ἐν τῷ κυρίῳ ἐν τῷ Χριστῷ; Eph. v. 23, ἐν τῷ κυρίῳ ἐν τῷ Χριστῷ; Col. ii. 9, ἐν τῷ κυρίῳ ἐν τῷ Χριστῷ. In like manner the expression ἐν Χριστῷ is almost exclusively Pauline, Rom. viii. 1, οἱ ἐν Χριστῷ; 1 Cor. i. 30, εἷς αὐτοῦ δὲ ὡμός ἐστε διὰ τὸν Χριστόν; Rom. xvii. 7, ἐν τῷ Χριστῷ. Thus, in various combinations, Rom. viii. 39, ix. 12, xii. 5, xv. 17, xvi. 3, 9, 10; 1 Cor. i. 1, ii. 1, iv. 10, 15, 17, xv. 19, 31, xvi. 24; 2 Cor. i. 17, v. 17, xi. 2, 19; Gal. i. 22, ii. 17, vi. 17; Eph. i. 1, ii. 10, iii. 21; Phil. i. 1, 13, i. 1, 19, iii. 3, iv. 7, 21, Col. i. 2, 28; 1 Thess. ii. 14, iv. 16; 1 Tim. ii. 7; Phil. 3, 23. Besides Paul's writings, only in 1 Pet. v. 14, iii. 16. In all these places a peculiar union of the Christian subject with the Lord is treated of. Next, we must refer to the passages in which the blessings of redemption, God's saving purpose, etc., are represented objectively as all included in Christ, as objects at hand and made present in Him and with Him, Rom. vi. 23, vii. 2, 39; 1 Cor. i. 4; 2 Cor. v. 19; Gal. ii. 4, iii. 14; Eph. i. 3, iii. 6, 7, iii. 11, iv. 32; Phil. ii. 5; 2 Tim.
ii. 10; 1 Pet. v. 10, to which may perhaps be added θάρα ἀνεφρασμένη ἐν κυρίω, 2 Cor. ii. 12. This mode of expression denotes the union with Christ which he possesses who has found and laid hold upon his life in Christ, and possesses it in Him, who therefore resorts continually to Him, and draws supplies from Him in life, in conduct, and in experience,—in a word, who can or would no more separate Christ from himself than he could separate his salvation from Christ; thus the statements made concerning the Christian subject who is in Christ coincide with those concerning the object, i.e. the salvation, the life which is in Christ, e.g. ζην ἐν Χριστῷ, Rom. vi. 11; ζωῆ ἐν Χριστῷ, εἰς αὐτόν, vii. 16, viii. 2, and other places. For him who is in the Lord, or who is anything in Him, and for that likewise which is done in the Lord, Christ is the foundation and the spring, the strength and stay, or in the fullest sense the sphere in which both he (subject) and it (object) exist; and thus the significance of this mode of expression is not to be understood simply as linguistic, but as involving a fact, the verbal parallels of profane Greek only approximately embodying the thing itself. Comp. Matthiae, Gramm. § 577; Soph. Aj. 519, ἐν σοὶ πάντες ζοιμαὶ σώματα, Herod. vi. 109, ἐν σοί ἐνι ἐστὶ ἡ καταδολέως ἡ ἀνθρώπους; Hom. Π. vii. 2, ἐνσι πεπιμανεῖ ἑνόψιν εἰς ἀναστάσεως θεοῦ; Soph. Oed. Col. 247, ἐν ἰμών, ὁς θεός, κελεβεῖμεν θλήμεν. Comp. Acts xvii. 28, ἐν αὐτῷ γὰρ ζώμεν καὶ κυνούμεθα καὶ ἑσμέν.

Kυριακός, belonging to a lord or ruler, e.g. τὸ κυριακὸν, state- or fiscal-property, synonymous with τὸ βασιλικὸν (seldom used). In the N.T. and ecclesiastical Greek as belonging to Christ, to the Lord, having special reference to Him, e.g. 1 Cor. xi. 20, κυριακὸν δῶρον of the Holy Supper. Rev. i. 10, κυριακὴν ἡμέρα seems to be analogous to this; in the early church it was universally understood to denote Sunday, the day kept in commemoration of Christ’s resurrection, cf. John xx. 24–29; Acts xx. 7; 1 Cor. xvi. 2. Observe also the prominence given to the resurrection, Rev. i. 5, 18; Barnab. Ep. 15, ἄγουμεν τὴν ἡμέρα ἑως ἑυφροσύνην, ἐν δὲ καὶ ὁ Ησυχίας ἀνέστη ἐκ νεκρῶν; Ignat. ad Magnes. 9, ἰδέαν σαββατιστικὰς, ἄλλα κατὰ κυριακὴν ζῶντες. That κυριακὴν ἡμέρα = ἡμέρα τοῦ κυρίου is by no means indicated by the context.

Kυριότης, ἡ, dominion; Eph. i. 21; Col. i. 16, with ἀρχαῖ, δυνάμεις, ἐξουσία, of angelic powers, and in Eph. i. 21, seemingly of evil powers (cf. ἐξουσία and ἀρχή). This reference seems inadmissible in Col. i. 16. To explain the word in 2 Pet. ii. 10, κυριότητας καταφρονεῖς, and Jude 8, κυριότητα άθετεῖς (in both places used synonymously with δόξας), as denoting evil angelic powers, seems necessary according to 2 Pet. ii. 11, though not according to Jude 9 (for there the argument is a minori ad majus); yet the connexion with δόξας seems to render this difficult, inasmuch as it would be at least very strange for δόξας to denote evil powers (see δόξας). The word is peculiar to N.T. and patristic Greek, in which latter it is used to denote the kingly glory of Christ.
Δαμβάσιος

Δ. aμβ. ανω, to take, to take hold of, to seize. The usually received Alexandrine method of writing this word as stated by Tisch. is to be observed, viz. λήμψαμαι, ἐλήμφθην, λήψις, etc.

Ἀντιλήψις, to receive in return for. Used especially in the middle as = to lay hold upon something before one, e.g. to take part in the affairs of state, πραγμάτων (Xen. Dem.); to seize upon or take possession of a place (Thuc.), to carry on a trade or prosecute a study, e.g. ἀρχήσως, Plat. Legg. vii. 815 B; ἐκπεφημένος, Baruch iii. 21. To attain something, Thuc. iii. 22, πριν σφών οἱ άνδρες οὶ ξεύγοντες διαφύγοι καὶ τὸν ἀσφαλέστατον ἀντιλάβομαι; 1 Tim. vi. 2, οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι. To lay hold of a person or thing helpfully, Plut. Pyth. 25; Diod. xi. 13, ὅστε δοξᾶν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων. In this sense mostly in the LXX., ἐγγραφ. Ps. cxviii. 13; 1 Chron. xxii. 17; 2 Chron. xxviii. 23; 2 Macc. Piel and Hiphil, Ps. lxxxix. 42; Lev. xxv. 35; 2 Chron. xxviii. 15; Isa. xli. 9, li. 18; Ezek. xvi. 48, and often. (Seldom in other combinations, such as, e.g., 2 Chron. vii. 22; 1 Kings ix. 9, ἐγκατελόμην κύριον θεον αὐτῶν ... καὶ ἀντελάβομαι θεον ἀλλοτριον.) So always in the Apocrypha = to hold helpfully, to help, Wisd. ii. 18; Ecclus. ii. 6, iii. 12, xii. 4, 7, xxix. 6, 20; Judith xiii. 5; 2 Macc. xiv. 15; 1 Macc. ii. 48. So in the N. T. Acts xx. 35, ἀντιλαμβάνεσθαι τῶν ἀσθενών; Luke i. 54, ἀντελάβοτο τῷ Ἱσραήλ παιὸς αὐτοῦ. Cf. συναντιλαμβάνεσθαι, mainly peculiar to biblical Greek, Ps. lxxxix. 21; Ex. xviii. 22; Num. xi. 17; Luke x. 40; Rom. viii. 26.

Ἀντιλήψις, ἡ (ἀντιλήψις, thus often), literally, the receiving of remuneration. Then a laying hold of anything, the hold which one has, e.g. Diod. i. 30, οἱ δὲ αὐτιλήψις Βασιλεός ἐξευκολίαν, perception, apprehension, etc. In biblical Greek it is used (like the verb), in a sense unknown in classical Greek, to denote a rendering assistance, help. So in the LXX. = ἐπιστ. Ps. xxii. 20, εἰς τὴν ἀντιλήψιν μου πρόσχες; = ἐπιστ. Ps. lxxxiv. 6, μακάρος ἄνδρα οὗ ἔστιν ἀντιλήψις αὐτοῦ παρὰ σοῦ, κύριε; = ἐπιστ., Ps. iviii. 9, ἀντιλήψις τῆς κεφαλῆς μου; = ἐπιστ., Ps. lxxix. 19, διὰ τοῦ κυρίου ἡ ἀντιλήψις; = ἐπιστ., Ps. lxxxi. 9, ἐγενήθησαν εἰς ἀντιλήψιν τοῦ υἱῶν Ἰάων. So also in the Apocrypha, cf. Ecclus. xi. 12, li. 7; 2 Macc. xv. 7; 1 Esdras viii. 27; 2 Macc. viii. 19. Thus we must understand the word in 1 Cor. xii. 28 also, where, among the institutions appointed by the Lord for the edification of the church, ἀντιλήψεις, κυβερνήσεις are named, and ἀντιλήψεις are taken by the Greek expositors uniformly as answering to deacons (implying the duties towards the poor and sick, Theophylact, τὸ ἀντιέχθης τῶν ἀσθενῶν (?), vid. διάκονον), as κυβερν. as answering to presbyters. In patristic Greek the word also denotes help.

Εὐλαβής, ἐὺ = ὁ ἐφί τῶν πραγμάτων ἐπιλαμβανόμενος, Suid.; prudent, cautious, circumspect, thoughtful, considering well. Thus Demosthenes meets the reproach of
cowardice (ἀτολμος καὶ δειλὸς πρὸς ὅλους) by describing himself as ἐυλάβης (405. 19). Often in Plut. = thoughtful. Aristotle, Rhet. i. 12, καὶ τοὺς μὴ εὐλαβεῖς μὴ δὴ φιλακτικοὶ ἀλλὰ πιστευτικοῖς. Also = timid, e.g. Philo, Vit. Mos. 1, καὶ ἤμα τὴν φῶς ἐυλάβης δὲ ὑπεστέλλετο. It corresponds with the Latin religiosus. Plato sometimes joins it with δίκαιος = conscientious, morally careful; Polit. 311 B, τὸ δίκαιον καὶ εὐλαβεῖς, as attributes of character; οἶδι, τὰ σωφρόνων ἀρχώντων ἡσθή σφόδρα μὲν εὐλαβὴ καὶ δίκαια καὶ σωφρὺν. The word, therefore, is not inappropriately used to denote religious conduct, as e.g. the adj. εὐσεβής is joined by Demosth. with εὐσεβείᾳ. In classical Greek, however, εὐλάβεια and εὐλαβεῖσθαι only are used expressly in a religious sense. The LXX. in one case renders προθύμως (syn. προθύμως), Mic. vii. 2, by εὐλάβης (cf. Prov. ii. 8), void. δοσον. It also occurs in Num. xx. 31, εὐλαβεῖς ποιήσεις τοὺς νόμου Ἰσραήλ ἀπὸ τῶν ἁκαθαρσίων αὐτῶν = ὅ, Ἡφίλη, to warn. In the N. T. εὐλάβης, εὐλάβεια, εὐλαβεῖσθαι occur only in Luke's writings and in the Hebrews; Luke ii. 25, of Simeon, ὁ δὲ καθως ὁ γένος δίκαιος καὶ εὐλάβης; Acts ii. 5, ἀνήρ εὐλάβης. In Acts xxii. 12, Lachm. reads, ἀνήρ εὐλάβης κατὰ τῶν νόμων; Griesb. εὐσεβῆς; Tisch. ἀν. κατὰ τῶν νόμων. Perhaps this use of the word by St. Luke was determined by a reference to the Latin religiosus, to which no word in Greek better corresponds. Comp. also the construction εὐλαβεῖσθαι ἀπὸ, under εὐλαβεῖσθαι.

Εὐλάβεια, ἢ, foresight, caution. Aristoph. Av. 377, ἢ γὰρ εὐλάβεια σώζει πάντα. Also = fear, timidity, Dem. 635. 13, εἰς φόβον καὶ συνοφρυσίας εὐλάβειας καθιστάτης; Themistius, Or. iv. 49 B, ἢ πρὸς τὸ πλεῖον εὐλάβεια; Herodian, v. 2. 5, ἢ δὲ τιμιὰς διάθεσιν ἄνευ εὐλάβειαν ὑποκατάστατον; vid. εὐσεβείᾳ; LXX. = προθήκη, care, Josh. xxii. 24, ἐπεκεν εὐλάβειας ῥήματος ἐπονήσαμεν τοῦτο. In Prov. xxviii. 14 it is inserted by the LXX. = carefulness, prudence, ἀνήρ δὲ καταπτησάει πάντα δὲ εὐλάβειαν, ὃ δὲ σκληρός τὴν καρδίαν κ.τ.λ.; Wisd. xvii. 8 = fear. It has been taken to denote fear or terror, in Heb. v. 7, ὅτι . . . δεῖσεις τε καὶ ἱεροτρίας πρὸς τὸν δυναμὸν σῶζεις αὐτὸν ἐκ βασιλείας . . . προσεφέροις καὶ εἰσακουσθείς ἀπὸ τῆς εὐλάβειας, καὶ ἄνευ νόμου, ἔμαθεν ἀφ' ἵνα ἐπαθῆ τὴν ὑπακοήν κ.τ.λ. This of course is linguistically possible,—comp. for εἰσακουσθείς, ἀπὸ, x. 22,—but this dread would be a limitation in the hearing of the prayer, and instead of the two participial clauses being united by καὶ, μὲν and δὲ should have been used. It is, moreover, inconsistent with the connection, for such a limitation would have no meaning. The εἰσακουσθείς denotes the unconditioned hearing of the prayer, and thus serves to introduce vv. 8, 9. Σῶζεις ἐκ τοῦ βασιλ. indeed, does not merely mean preservation from death, but deliverance out of death, see Jude 5, and εἰσακουσθείς has reference to the resurrection, cf. ver. 9. The same holds true in reference to Tholuck's rendering of εὐλάβεια as = a doubtful delaying; besides, εὐλάβα does not mean doubtful, but circumspect delaying, cf. Plut. Mor. 1038 A, ἢ εὐλάβεια . . . λόγος ἔστιν ἀπαγορευτικὸς τῷ σοφῷ τὸ γὰρ εὐλαβεῖσθαι σωφρὸν ἠδον, οὐ φαῦλον ἔστιν. The agony in Gethsemane cannot be described as a doubting delay. Εὐλάβεια must therefore be taken to denote a religious bearing, religious
solicitude, the fear of God, for which cf. Diod. Sic. xiii. 12, ἢ πρὸς τὸ θεῖον εὐλαβῆ.; Plut. Camill. 21, Id. Aemil. Paul. 3, ἢ πρὶς τὸ θεῖον εὐλαβῆ.; Plut. Num. 32. In Prov. xxviii. 14 also εὐλαβή. must refer to religious character, cf. the second clause, σκληρὸς τὴν καρδίαν; see also εὐλαβεῖσθαι. Εὐλαβεῖσθαι ἀπὸ τῆς εὐλ. must mean in conformity with, in consequence of, the fear of God, cf. Krüger, § lxviii. 16. 8. In favour of this view, we may refer to the other places where the word occurs in the N. T., Heb. xii. 28, λατρεύωμεν τῷ θεοῖς εὐλαβεῖσθαι καὶ θείους, and εὐλαβεῖσθαι in Heb. xi. 7; here εὐλ. clearly expresses a feature of religious behaviour, and the following καὶ γὰρ ὁ θεὸς ἡμῶν πύρ καταναλίσκων, so far from telling against this rendering, really confirms it; it enforces the admonition to holy anxiety of behaviour and godly fear, and not (as Hofmann) to εὐλ., in the sense of horror. So also εὐλαβεῖσθαι in Heb. xi. 7. It is an important confirmation of our view that all the Greek commentators agree in the meaning “fear of God” in Heb. v. 7 (εὐλαβεῖσθαι γὰρ ἡμᾶς τὸ λέγειν πλὴν ὃν ἐγὼ θέλω, ἀλλ’ ἂς σὺ, see Delitzsch in loc.). Ἐιλάβεια is, as Delitzsch says, the mildest term that could be used for the fear of God; cf. the passages from classical writers quoted, and Plutarch’s explanation of εὐλάβεια in its general sense.

Ἐυλαβέως, to be cautious, thoughtful, circumspect, with μὴ following, or the accusative; in biblical Greek also with ἀπό; Soph. Tr. 1119, εὐλαβεῖν μὴ φανέρω τακόν; Plat. Rep. ii. 372 C, προάν ή πτέλεος. In Attic Greek synonymous with φοβεῖσθαι, in later Greek synonymous with φοβεῖσθαι. Cf. Plut. Mor. 706 A, διὰ δὲ μᾶλλον ταίς εὐλαβεῖσθαι τὰς ἡμῶν; 977 A. So in the LXX. and Apoc. in many places, 1 Sam. xviii. 15, 29; Jer. xxii. 25; Job xiii. 25; Deut. ii. 5; Wisd. xii. 11; Eccles. vii. 6, xxii. 22, xxvi. 5, xli. 3; εὐλ. κρίμων δανάτων; xxix. 7; 1 Macc. iii. 20, xii. 42; 2 Macc. viii. 16; Eccles. xxxi. 16, ὁ φοβοῦμεν τὸν κύριον οὐ μὴ εὐλαβηθήσεται. Then εὐλαβεῖσθαι also denotes a religious bearing, to fear God, Plat. Legg. i. 879 E, τὸν θεῖον διαφόρον. So in the LXX. not only ὁ, ἢ, εἰμί ὡς φοβεῖσθαι, λέγει κύριος, ἢ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσετε = ἐσ�, Hiphil (cf. Ex. iii. 6, εὐλαβεῖτο γὰρ κατεμβάλεις ἐνώπιον τοῦ θεοῦ = ἐσβ), and Hab. ii. 20; Zeph. i. 7; Zech. i. 17, εὐλαβεῖσθαι ἀπὸ προσώπου αὐτοῦ τάσα ἡ γῆ; = ἐσβ, but, also = πνευμ. Nah. i. 7, γυνῶν κυρίος τούτων εὐλαβεῖσθαι αὐτοῖς; Zeph. iii. 12, ὑπολείψατε ἐν σοὶ λαόν πραθεὶν καὶ ταπεινοῦν, καὶ εὐλαβηθήσεσθαι ἀπὸ τοῦ ὀνόματος τοῦ κυρίου; Prov. xxx. 5; = ἐσβ, Prov. ii. 8; = πνευμ., Mal. iii. 16, οἱ φοβοῦμεν τὸν κύριον καὶ εὐλαβοῦμεν τὸ δύναμα αὐτοῦ. Cf. Eccles. xviii. 27, xxvii. 18, vii. 29. Either timidity (comp. the false rendering in the LXX. of Jer. iv. 1, καὶ ἔναν περιέχει τα βλέποντες αὐτοῦ καὶ ἀπὸ προσώπου μου εὐλαβηθῆ, where ἀπὸ πρ. μου should be taken with περιέχει, since the wrongly translated πνεüm. (ὅποι) forms the after clause) or carefulness of behaviour ischiefly meant, as also in profane Greek. Cf. Plato, de Legg. 318 E, under ἀμαρτάνα. The proper Hebrew expression for the fear of God is מָּךְ, and is usually expressed by φοβεῖσθαι, sometimes also by σέβεσθαι. Accordingly the word stands in Acts xxiii. 10, εὐλαβεῖτε ὁ χιλλαρχος μὴ διασπασθῇ ὁ Παῦλος.
to have apprehension, to be afraid; on the contrary, Heb. xi. 7, πίστεις χρηματισθῆς. Ναος περί τῶν μιθησεων Ἰατροί, εὐλαβηθεὶς κατεσκευάσε κ.τ.λ., of the fear of God.

Δασπερίων, from λάτρεις, a servant, λάτρον, pay, in particular, wages for labour or service, is connected probably with ΔΑΟI, I will, or (according to Curtius, p. 326) with λαός, ἀπόλαϊς, στις, λαβος, grey (ΔΑΠ). Hesychius explains λατρεύει, εὐλαβήθης ὄν δούλεως. According to Ammonius, λάτρεις properly denotes prisoners of war. It is used both of free and of enforced surrender, of service either with or without pay. The thought it expresses is certainly wider than that of the other synonyms δοῦλος, θεραπεύω, διάκονος, εὐλαβήθης. It is not so often used as these, yet it seems to denote, at least most generally, willing service and free obedience. Isoor. 217 С, τοῦ δὲ τῷ κάλλευ λατρεύοντας φιλοκάλλους καὶ φιλοφόνον καὶ μαζίμον εἶναι; Locr. Νίκην. 15, λατρεύει τῇ ἡδονῇ; Χεν. Αγερ. vii. 2, λατρείων νύμμας; Phocylides, 112, καλός λατρεύει; Soph. Ο. O. С. 105, ἕν μύχθων λατρεύων; Eustath. Ι. 1246. 10, λάτρεις ἐν ἐπιμελείας ἐν ἐν δοῦλων τέκταις καὶ θητεῖς, ἄνεος ἐπελεύθερος, μυθοῦ ὕπορφος.

As to the use of this word in Holy Scripture, it is applied exclusively to the worship of God. It is in the LXX. —τῷ in the historical books, while this word in the prophetic books (though still denoting God's service) is rendered by δοῦλον, a term applied to human relationships in the historical books. Occasionally λατρεῖα, λατρεία denotes human relations, as in Deut. xxviii. 48, where the parallelism determined the selection of the word (λατρεύοντας, Lev. xxiii. 7, 8; Num. xxviii. 18; Ex. xii. 16).—So Ex. iii. 12, iv. 23, vii. 16, x. 3, 18, 11, 26, xx. 5, xxxii. 24, 25; Deut. iv. 19, 28, v. 9, vi. 13, x. 12, 20; Josh. xxii. 5, xxiii. 7, xxiv. 2, 14, 15, 16, 18, 19, 20, 31. In the Apocrypha always of God's service, but only in a few places, Ecclus. iv. 14; Judith iii. 9; 1 Esdr. i. 4, iv. 54; 3 Macc. vi. 6. Cf. λατρεία, 1 Macc. i. 43, ii. 19, 22. The word is also used in classical Greek of worship, the service of God, especially with reference to sacrifice, Plat. Phaedr. 244 Ε, καταργοῦσα πρὸς θεῶν εὐχαὶς τε καὶ λατρείας; Αρ. 23 C, διὰ τὴν τοῦ θεοῦ λατρείαν; Eurip. Tro. 450, of Cassandra, ἡ Ἀφαίονος λάτρεις; Phoen. 220, Φοίβη λάτρεις γενόμαι. Still λεράπετων, λεραπεύων, λεραπεῖαι are the proper words in the classics for worship, cultus. But in biblical Greek (as is clear from N. T. usage) this word λεραπευῖν means to cherish, to wait upon, to care for, to render helping service, so that no other word was expressed to express distinctively divine service (so far as the Hebrew τῷ denoted this) but λατρεύων, λατρεία. As the above-named passages show, it is used to denote not only sacrifice, but submission to God generally, obedience and adoration rendered to God.

So also in the N. T., where the word occurs chiefly in Luke, Acts, and the Epistle to the Hebrews. With reference to sacrifice and temple service (cf. λατρεύωντα, Eurip. Ιπ. Т. 1275, of temple service), Luke ii. 37; Acts vii. 7; Heb. viii. 5, σκοτὶ λατρεύοντων τῶν επιστραγίων; x. 2, τοὺς λατρεύοντας ἕπαξ κεκαθαρίσασι, xiii. 10, οἱ τῇ σκηνῇ λατρεύοντες; x. 9, θυσίαι . . . νυστάτης . . . δυνάμει μετὰ τοῦ παραλέγοντος λατρευτησ; Ρεβ. vii. 15, λατρεύοντων αὐτῷ ἡμέρας καὶ νυκτώς εἰς τῷ ναῷ αὐτοῦ; xxii. 3, οἱ δοῦλοι αὐτοῦ λατρεύοντων αὐτῷ. Then,
generally, the recognition and acknowledgment of the state of dependence in which man stands to God, Matt. iv. 10, αὐτῷ μόνῳ λατρείας, cf. ver. 9, εἶναι πετοὺς προσκυνήσας μου; Luke iv. 3, i. 74, λατρείας αὐτῷ ἐν ὑπότητι καὶ δικαιοσύνῃ; Heb. xii. 28, λατρεύων εἰς ἀδιάβροχον τῷ θεῷ μετὰ εὐλαβεῖας καὶ δόειν; Acts xxiv. 14, κατὰ τὴν ὁδὸν ἐν λόγοις οἵτινες οὕτως λατρεύω τῷ πατρῴῳ θεῷ; xxvi. 7, xxvii. 23, τοῦ θεοῦ σὺ εἰμί, διό καὶ λατρεύω; Rom. i. 9, φατρεύω εἴς τον πνεύματι μου εἰς τῷ οὐρανῷ; Phil. iii. 3, ἡμεῖς γὰρ ἐσμέν περιτομῆς, οἱ πνεύματι θεῷ λατρεύοντες; 2 Tim. i. 3, τῷ θεῷ φιλατρεύω... ἐν καθαρᾷ συνεὐφορίᾳ.—Of idolatry, Acts vii. 42, λατρ. τῇ στρατιᾷ τοῦ οὐρανοῦ; Rom. i. 25, διατρευσάν τῇ κτίσει παρὰ τῶν κτίσαντα.

Δατρεία, ἡ, service, or divine service, see λατρεία. John xvi. 2, λατρεύων προσφέρειν τῷ θεῷ. Sacrifice seems specially to be the service denoted, cf. Rom. ix. 4, διό... ἡ λατρεία καὶ αἱ ἐπαγγελία κτ.λ.; xiii. 1, παραστέθησα τὰ σῶματα ἤμας θυσίαν... τῆν λογικήν λατρείαν ὑμῶν; Heb. ix. 1, δικαιώματα λατρειας; ver. 6, οἱ ἱερεῖς τῆς λατρείας ἐπιτελοῦντες. Cf. Plat. Phaedr. 244 E, see λατρείαν. LXX. = μνημείαν, Ex. xii. 25, 26; Josh. xxii. 27, elsewhere also = λειτουργία, e.g. Num. viii. 25.

Εἰσαλωλατρεία, ἡ, idolatry, only in the N. T. and patristic Greek, 1 Cor. x. 14; Gal. v. 20; Col. iii. 5. For the plural, 1 Pet. iv. 3, ἀδέμοιο εἰσαλωλατρείαι, cf. Heb. ix. 6.—εἰσαλωλατρείης, an idolater, also used only in N. T. and patristic Greek, 1 Cor. v. 10, 11, vi. 9, x. 7; Eph. x. 5; Rev. xxi. 8, xxi. 15.

Αἴγω, to lay, to lay together, to collect, to read; post-Homeric, in the sense of to speak, to say. Hence—

Αἴγος, ὁ, the word, "not, however, in a grammatical sense, for which ῥήμα, δομομ, ἔτος is used, but always, like εος, of the living spoken word, the word not in its outward form, but with reference to the thought connected with the form," Passow; in short, not the word of language, but of conversation, of discourse; not the word as a part of speech, but the word as part of what is uttered. We describe the different uses of λόγος in order as follows:—

(I.) In a formal sense, without laying stress upon what is said, but only denoting that something is said. (a.) A word, as forming part of what is spoken, utterance, generally in the plural; Hesiod, Theog. 890, ἐξουσήσους αἰμιλίοις λόγοις; Xen. Anab. ii. 5. 16, ἠδομαί αἰκονι τον φρονίμων λόγους; ii. 6. 4, ὅποιοι μὲν λόγους ἑπεικε Κύρων; Aesch. Prom. 214, λόγοις ἀφεγείσαν. Plato, Demosthenes, and others, λόγους ποιεῖσθαι, ἤσκεν to speak. So Matt. xv. 23, εῶς ἀντεκινήσα αὐτῷ λόγον; xxii. 46, and often; Acts ii. 40, ἔτερος τε λόγους πέλεσιμον διεμείναι; Luke xxii. 9; 1 Cor. xiv. 19, πάντες λόγους διὰ τοῦ νοῦς λαλήσασι... μυρίων λόγους ἐν γλώσσῃ; ii. 4, ἐν πειθοῖς σοφίας λόγοις, ver. 13; Eph. v. 6, ἀπατών κενοῖς λόγοις; 2 Pet. ii. 3; 3 John 10; Acts xvi. 36; Matt. xii. 37.—(b.) A word, as the expression which serves for the occasion, the language which one adopts, one's manner of speaking, etc. Cf. Dem. xvii. 256, εἰς τούτους λόγους ἐμπίπτειν ἀναγ-
καίξομαι; I am obliged thus to speak. Acts xviii. 15, ἔθημα ἠστιν περὶ λόγου καὶ ἀνομάς των καὶ νόμου τοῦ καθ' ὑμᾶς; Eph. iv. 29, τάς λόγους σασπρές ἐκ τοῦ στάματος ὑμῶν μὴ ἐκπορεύεσθαι; Col. iv. 6, ὁ λόγος ὑμῶν πάντωτε ἐν χάριτι, ἐν καρπωμένοις, εἰς δὲ γὰρ ὑμᾶς ἐν ἐκάστῳ ἀποκρίνεσθαι; 1 Thess. ii. 5; 1 Cor. i. 17, εἰκονίζεσθαι καὶ ὑμῖν τὸν σώματα λόγον; 2 Cor. vii. 10, ἐν ὑμῖν ἔκλειψα εἰς ὑμᾶς ἐν λόγῳ τῷ τοῖς μονοῖς ὄλλα καὶ ἐν δυνάμει.—(c) The word or speech, as an act, and not as a product, the speaking. Acts xviii. 5, συνεγχεὶ τῷ λόγῳ; Luke iii. 32, οὐ χοῦν τί ὁ λόγος αὐτοῦ; 1 Cor. iv. 20, οὐ γὰρ ἐν λόγῳ ἡ βασιλεία τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. Thus when mention is made of Christ's wonder-working power by His word, e.g. Matt. viii. 8, μονὸν ἐπέτειλε λόγῳ; viii. 16, ἐξῆλθε τὸ πνεῦμα τοῦ λόγου; Luke vii. 7; Acts xiv. 12, and elsewhere. Hence the frequent contrast even in profane Greek between λόγος and ἔργον, which separates or unites the contents (ἔργον) of the word from or with the word, or which refers generally to the relation subsisting between saying and doing (τιθ. ἔργον), 2 Cor. x. 11; Col. iii. 17, πᾶν ἐν τῇ ἡμέρᾳ ὑμῶν ἐν λόγῳ ἐν ἔργῳ; 1 John iii. 18, μὴ ἀγαπάμενεν λόγιον ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Compare also Col. ii. 23, διότι ἐστὶν λόγον μὲν ἔχοντα σοφίας ἐν διδασκαλίᾳ κ.τ.λ. Cf. Herod. iii. 135 (see ἔργον); Luke xxiv. 19; Acts vii. 22; 2 Thess. ii. 17. Cf. 1 Tim. iv. 12, ὁ τυπὸς γῆς τῶν πιστῶν ἐν λόγῳ ἐν ἀναστροφῇ κ.τ.λ.

(II) In a material sense, the word as that which is spoken, the statement, both of single declarations and of longer speeches or conversations, expositions, explanations, etc. (a) Of single communications, sayings, statements, affirmations, cf. Plat. Parm. 128 c, τῷ Παρμενίδου λόγῳ; Theod. 172 B, τῶν Προταγόρου λόγων; A Pol. 26 D, τὰ Ἀναξαχαρίδου βιβλία τοῦ Κλαξομενίου ἥμερες τυχόντων τῶν λόγων. So in Matt. xii. 32, δὲ ἐν εἰπρ' λόγων κατὰ τὸν ιοῦ τοῦ ἀνθρώπου; xv. 12, xix. 11, διὰ πάντως χαράδοιν τῶν λόγων τούτων; xix. 22, xxii. 24; Mark x. 29; Luke xx. 3; Matt. xxxvi. 44, τοῦ αὐτοῦ λόγων εἰπών; Mark v. 36, ix. 10, xii. 22, xiv. 39; Luke xii. 10; John ii. 22, ἐπίστευσεν τῇ ἑαυτῇ καὶ τῷ λόγῳ ἐπέτειλεν τῷ Ἡσσών; iv. 37, ἐν ἐρᾷ τούτῳ ὁ λόγος ἐστιν ἀληθείᾳ. Cf. Soph. Tr. 1, λόγος μὲν ἐστ' ἀρχαῖος; John iv. 39, 41, 50, vii. 36, 40, xii. 38, xv. 20, 25, xviii. 9, 32, xix. 8, 13; Acts vi. 5, vii. 29, xx. 38, xxii. 22; Rom. ix. 9, xiii. 9; 1 Cor. xv. 54; Gal. v. 14; 1 Thess. iv. 15; 1 Tim. i. 15, iii. 1, iv. 9; 2 Tim. ii. 11; Tit. iii. 8; Heb. vii. 28. The plural οἱ λόγοι gathers up in one what had been spoken at different times or in a long discourse; Matt. vii. 24, of the Sermon on the Mount, διὸς ἀκοέι τοὺς λόγους τούτους; vii. 28, x. 14, xix. 1, ἐπέλεξεν τοὺς λόγους τούτους; xxiv. 35, οἱ δὲ λόγοι μονὸν ἐν παράλληλωσιν; xxvi. 1; Mark viii. 38, x. 24, xiii. 31; Luke iii. 4, iv. 22, vii. 47, ix. 26, 28, 44, xxi. 33, xxiv. 44; John x. 19, xiv. 24; Acts ii. 22, v. 5, 24, xv. 15, 24, xx. 35; Rom. iii. 4; 1 Thess. iv. 18; 1 Tim. vi. 3; 2 Tim. i. 13, iv. 15; Rev. iii. 17, xix. 9, xxi. 5, xxvii. 6, 7, 9, 10, 18, 19; cf. Xen. Cyropa. i. 5, 3, τοὺς λόγους τούτους πεθάνεμοι.—(b) The singular ὁ λόγος often takes the place of the plural in this wider reference, and is used to denote an exposition or account, both comprehensively, what one says, has said, or has to say, and generally of longer expositions,
oral or written discussions, statements, etc.; cf. Xen. Hist. Gr. vi. 4, ἄρις δὲ ὁ λόγος ἔγραφε; Acts i. 1, τῶν μὲν πρῶτον λόγον ἐποιησάμην περὶ πάντων κτ.λ.; Xen. Anab. ii. 1. 1, ἐν τῷ ἐμπρόσθεν λόγῳ διδασκαλίας. Thus the Epistle to the Hebrews is called λόγος τῆς παρακλήσεως; Heb. xiii. 22; cf. Acts xiii. 15, εἶ ἐστὶν εἰς ὑμᾶς λόγος παρακλήσεως; 1 Cor. xii. 8; Heb. iv. 13, v. 11.— Of what one has to allege against another, a complaint, Acts xix. 38, ἔχειν πρὸς τινα λόγον; Demosth. Adv. L文昌. 599 (Kypke, Ὃδεντο, εἰρ.), ἢ μὲν οὖν ἐστίν, ἢ ἄνδρες δικαιάω, πρὸς τούτον ὁ λόγος; cf. Matt. v. 32, παρεκτὼς λόγου παρεστιας (xix. 9, Lachm.). — A rumour or report, Acts xi. 22; Mark i. 45; Matt. xxviii. 15; Luke v. 15; John xxi. 23; conversation, Luke xxiv. 17.

This brings us to the distinctively N. T. expression, ὁ λόγος τοῦ θεοῦ, or ὁ λόγος κατ' ἐξοχήν, the word of gracious announcement, the word of the gospel, denoting all that God says or has caused to be said to men. 'Ὁ λόγος occurs alone in Mark ii. 2, iv. 14—20, 33, viii. 32, xvi. 20; Luke i. 2, ὁ δὲ ἄρχης αἰτύται καὶ ἐπηρέαζε γενομένου τοῦ λόγου; Acts viii. 4, εὐαγγελιζόμενοι τὸν λόγον; x. 44, xi. 19, xiv. 25, xvi. 6, κοιλιοῦσας ἀπὸ τοῦ ἀγίου πνεύματος λαλήσαι τῶν λόγων ἐν τῇ Ἀσίᾳ; xvii. 11 (xix. 20, Tisch., οὗτος κατά κράτος τοῦ κυρίου ὁ λόγος ἐβδομάς καὶ ἐκχειρεῖ, is usually read κατὰ κράτος ὁ λ. τοῦ κυρίου), xx. 7; Gal. vi. 6, ὁ καταρχοῦμενος τῶν λόγων; Phil. i. 14; Col. iv. 3; 1 Thess. i. 6; 1 Tim. v. 17, οἱ κοπιῶντες εἰς λόγον καὶ διδασκάλια; Jas. i. 21, 22, 23; 1 Pet. ii. 8, iii. 1; cf. 1 John ii. 7, ἡ ἀνθισθεὶς ἡ παλαιὰ ἠστίν ὁ λόγος τοῦ θεοῦ. This "word," so called κατ' ἐξοχήν, is the declaration of the mystery of Christ, Col. iv. 3, οὐ ὁ θεός ἄνοιξεν ἡμῖν θυράν τοῦ λόγου λαλήσαι τῷ μυστήριῳ τοῦ Χριστοῦ, the word of gospel preaching, λόγος ἀκοῆς, 1 Thess. ii. 13; Heb. iv. 2, see ἀκοῇ; Col. i. 5, ἤμως (ἐπὶδίω) προθεὶς εἰς τῷ λόγῳ τῆς ἀληθείας τοῦ εὐαγγελίου; Acts xv. 7, ὁ λ. τοῦ εὐαγγελίου; Eph. i. 13, ὁ λόγος τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν; cf. Acts xiii. 26, ὑμῶν ὁ λόγος τῆς σωτηρίας τούτης ἐξαιτεστική. Elsewhere it is designated according to its import, ὁ λόγος τῆς καταλαλήγης, 2 Cor. v. 19; Acts xx. 32, ὁ λόγος τῆς χάριτος θεοῦ; 1 Cor. i. 18, ὁ λ. τοῦ σταυροῦ; Phil. ii. 16, λ. τιμῆς; Col. iii. 16, ὁ λ. τοῦ Χριστοῦ; Heb. v. 13, λ. δικαιο-σύνης (vid. δικαιοσύνην). See also the attributive designation, ὁ λ. τῆς ἀληθείας, 2 Tim. ii. 15, like Col. i. 5, Eph. i. 13.

The word thus described according to its import is called, with reference to its origin and the place whence it proceeds, ὁ λ. τοῦ θεοῦ; cf. 2 Cor. v. 19, ὁ θεὸς . . . θέμενος εἰς ἡμᾶς τῶν λόγων τῆς καταλαλήγης; Acts x. 36, τῶν λόγων ἐν ἀπεστειλὼν τοῖς νοίοις Ἰσραήλ εὐαγγελιζόμενοι εἰρήνης δια Ἰησοῦν Χριστοῦ; Acts xvii. 13, ὁ λόγος τοῦ θεοῦ, used interchangeably with ὁ λ., ver. 11; Luke viii. 11, ὁ σπόρος ἐστίν δὲ ὁ λ. τ. θ., but in vv. 12, 13, 15 simply ὁ λόγος. Cf. Matt. xiii. 19, ὁ λόγος τῆς βασιλείας, vv. 20—23, ὁ λόγος; see xxiv. 14, τὸ εὐαγγέλιον τῆς βασιλείας. 'Ὁ λόγος τοῦ θεοῦ denotes all that God has to say to men, and indeed as this is made known in the N. T. revelation of grace, and thus, as we have seen, the expression is always used to denote the N. T. announcement of salvation; comp. 1 Pet. i. 23—25. A comparison of the phrase with that used in the O. T. will show how important it is thus to define its meaning. 'Ὁ λόγος τοῦ θεοῦ seldom occurs in
the O. T.; we find it only in Judg. iii. 20, 1 Chron. xxv. 5 (Ps. lvi. 4, 10); the word of O. T. preaching is always called simply ὁ λόγος τοῦ κυρίου, the word of the God of salvation (for the name Jehovah designates God as the God of promise, the God of the future revelation of grace, ἤστιν ὁ νῦν τῇ ἡμέρᾳ). This latter phrase seldom occurs in the N. T., only in Acts viii. 25, xiii. 44, 48, 49, xv. 35, 36, xvi. 32, xix. 10; 1 Thess. i. 8; 2 Thess. iii. 1. All the more frequent, and indeed constantly occurring, is the other phrase ὁ λόγος τοῦ θεοῦ, which lays stress upon the authority attaching to the word of the gospel, 1 Thess. ii. 13, παραλαβὼντες λόγον ἀκούσας παρ' ἡμῶν τοῦ θεοῦ ἐδέχασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἦστιν ἀληθής λόγον θεοῦ; Mark vii. 13, ἀκούσας τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ἡμῶν. The expression does not occur in Matthew, nor indeed in John's Gospel (for x. 35 does not refer to the Gospel). We find it in Mark vii. 13; Luke v. 1, viii. 11, xi. 28; Acts iv. 31, vi. 2, 7, viii. 14, xi. 1, xii. 24, xiii. 5, 7, 44, 46, xvii. 13, xviii. 11; Rom. ix. 6; 1 Cor. xiv. 36; 2 Cor. i. 17, iv. 2; Col. i. 25; 1 Thess. ii. 13; 1 Tim. iv. 5; 2 Tim. ii. 9; Tit. ii. 5; Heb. iv. 12, xiii. 7; 1 Pet. i. 23; 2 Pet. iii. 5, 7; 1 John ii. 14; Rev. i. 2, 9, vi. 9, xx. 4; cf. xix. 9, οἱ λόγοι ἀληθινοὶ εἰς ὑμᾶς τοῦ θεοῦ. This distinction between the O. T. expression and that of the N. T. may seem a merely formal one, but it is akin to another important difference. Concerning the communication of the word of grace to the prophets, we always read ὁ λόγος τοῦ θεου, and of the hearing or perception of this word, it is said ἐσθιεν τὸν λόγον, Isa. ii. 1; Mic. i. 1; Amos i. 1 (cf. Ps. lxxxix. 20; Isa. xiii. 1; 1 Chron. xxv. 5, ἦν ἡ θελησία βασιλεύς πρὸς τὸν λόγον). Now these expressions never occur in the N. T. except in John x. 35, πρὸς οὖν ὁ λόγος τοῦ θεοῦ ἔγνω, where the reference is to an O. T. case. In these expressions the difference between the Old and New Testament revelation of grace, i.e. word, seems to centre. "The word of the Lord" stands in the O. T. as distinct from the revelation of the law in such a manner outside of the O. T. fellowship as to isolate itself, occupying an extraordinary place in relation thereto, and needing the opening up of a special organ in man appropriate to its reception (ἐν, to behold or view, denoting an ecstatic state). In the N. T., on the contrary, "the word of God" is a power which has been brought out of its mysterious concealment, and which in and through Christ has come among men, being present within the N. T. fellowship; Tit. i. 3, δ ἐνεχθένθα θεοί . . . ἐφανέρωσεν καιροῦ ἑαυτοῦ τὸν λόγον αὐτοῦ έν κειμένῳ ἐπιστολῆς έγέραι . . . Δδηλού, Acts x. 36, τὸν λόγον διὰ ἀπεστείλεν τοῖς νεοῖς Ἰσραήλ εὐαγγελίζοντας εἰρήνην διὰ Ιησοῦ Χριστοῦ; Acts xii. 26; 1 Pet. i. 23 sqq., ἀνάγγελλον . . . διὰ λόγου ἐπιστολῆς θεοῦ καὶ μένοντος . . . τοῦ δὲ ἐστιν τὸ βήμα τοῦ εὐαγγελισθέν τούτων ἡμᾶς. No longer is it said, δ λόγος τοῦ κυρίου ἔγνω (cf. John i. 14, δ λόγος σὰρξ ἔγνω), but, on the contrary, cf. Acts vi. 7, οὐκ ἔγνωσεν; xii. 24, οὐκέτι ἐπιλαμβάνετο; xix. 20, οὐκέτι καὶ λόγους; 2 Tim. ii. 9, δ λόγος τοῦ θεοῦ οὐ δέδηται; 2 Thess. iii. 1, οὐκ ὁ λόγος τοῦ κυρίου τρέχει; John xvii. 14, διδώκα αὐτοῖς τὸν λόγον σου. Thus and hence-forward δ λόγος appears as a term. tech.

The λόγος of St. John (i. 1, 14) is most simply explained as connected with and arising out of this use of the term. It denotes Christ as He who represents, or in whom
had been hidden from eternity, and specially from the beginning of the world, what God had to say to man, and what has come fully to light in the N. T. message of grace and mercy (comp. Jer. xxxiii. 14 sqq.; cf. the impersonal designation of Christ in 1 John i. 1 as δὴ ἦν ἀμὴρ ἄρχης, δὲ ἀκηκοάμεν... περὶ τοῦ λόγου τῆς ζωῆς, where what is spoken of is not an impersonal object, but an impersonal designation of a personal object; and especially Rev. xix. 13, καὶ κέλκησα τὸ δύναμα αὐτοῦ δὸ λόγος τοῦ θεοῦ; Christ represents the word of God as it has come into the world; but since the world does not receive it, its triumphant power must finally be revealed by a decisive conflict and victory.

This view of the Johannine Logos brings it into perfect accord with the progress of God's gracious revelation, and St. John's use of the term is the appropriate culmination of the view presented in other parts of the N. T. of "the word of God," denoting, as we have seen, the mystery of Christ. The significance of the O. T. representation, "the word of the Lord," has hitherto been too little considered; or if its connection with the N. T. view has been observed, it has been only in a logical manner, and not historically, as bearing upon the gradual revelation of God's plan of salvation; cf. Neumann on Jer. i. 1, "The word of God, the self-revelation of the eternal Godhead from eternity in the Word, is the source and principle of all prophetic words; therein they have their divine basis." Aquinas in like manner says (upon the same passage), "verbos prophetiae esse multa in se, attamen esse unum in sua origine, quia a verbo increato originem ducunt." Origen alone (as far as my knowledge extends) has at least put the question rightly, In what manner did the Logos who was with God and was God come to the prophet?—how could He manifest Himself? The hints we have given above are an attempt at the right solution of these questions,—a solution already suggested by Jewish theology itself in its doctrine of the word of God, מִלְּתָו; cf. on Gen. iii. 8, קעפ וַיִּשְׁמָא רוּ, Ps. cxviii. 5, וַיִּשְׁמָא רוּ, Judges vi. 12, וַיִּשְׁמָא רוּ; 2 Kings xii. 12. The same is denoted by נָבָע, Num. vii. 89, הָבִיא יְהוָה בַּיּוֹם, "the Word spoke with him from off the mercy-seat;" Gen. xxviii. 10, מִלְּתָו, "because the Word desired to speak with him." God Himself is the word in so far as the word is the medium of His revelation of Himself, and the word, though personality and hypostasis are not yet attributed to it, occupies a middle place between God and man, like δόξα, κόσμος, κύριος, with which latter word is used interchangeably; cf. Tholuck on John i. 1. That this representation was included in the Jewish idea of the Messiah, is clear from Gen. xlix. 18, where the Jerusalem Targum translates, "I have waited, not for liberation through Sampson or Gideon, but for salvation through Thy Word." If we are to seek for an explanation of the λόγος of St. John beyond Holy Scripture itself, it is to be found much more appropriately in Jewish theology than in Philo's doctrine of the Logos. The reason why preference has been given to the latter reference is because Philo predicates of his Logos attributes which in the N. T. are predicated of Jesus Christ, e.g. πρωτότοκος (πρωτόγονος), νῦν, εἰκὼν, and others; cf. de Confus. ling. p. 427, ed. M., καὶ δὲ μηδέποτε μόνοι τινχάνη τις ἀξιωρεῖως διὸ νῦν θεοῦ προσαγορεύεσθαι σπουδαζέτω κοσμείσαι κατὰ τὸν πρωτόγονον.
Δύος λόγον, τον ἀγχόλον πρεσβύτατον, ὡς ἀρχάγχολον πολυωρώμον ἐπάρχουσα· καὶ γὰρ ἀρχή, καὶ ὄνομα θεοῦ, καὶ λόγος [καὶ ὁ] σὺ (Μαγν.) κατ' εἰκόνα ἄνθρωπος, καὶ ὁ Ἰσραήλ, προσαγορεύεται... Καὶ γὰρ εἰ μὴν ιεροὶ θεοῦ πίνακες νομίζεις γεγονόμενον, ἀλλὰ τῆς ύδατος ἐκάσων ἁντίπος εἰκὼν τοῦ πρεσβύτατος. Τὸ δὲ, ἵνα τοῦ ἁγιοῦ ὄνομας ἀντίτιμοι λόγοι τοῦ τινος τοῦ ἑαυτοῦ πρεσβύτατος τοῦ θεοῦ ἀλλὰ εἰκών ὄνομα τὸ ἀνθρώπου; ᾿Εἰς ἄγνωστον ἀνθρώπου, ἀλλὰ ἀρχαίων προδοτῶν, καταγείρεται παράδειγμα. Ἡ δὲ ἡ ἅγια τοῦ ὄνομας τοῦ θεοῦ λόγος γραφεῖται τοιαῦτα. De Somm. 655; De Mund. opif. 5. Μὴ παράδειγμα δὲ τὸ εἰρημένον (Gen. xxx). LXX, ἐγὼ εἰμὶ ὁ θεὸς ὁ ὁθοθέες σοί ἐν τῷ θεν θεου, ἀλλ' ἀρχαιός εξέστησαν, εἰ τῷ ὁντι δῦν εἰς θεοῦ λέγεται γὰρ ἕγω εἰμὶ ὁ θεὸς ὁ ὁθοθέες σοι, σὺ εἰς τῷ ὁμοίῳ, ἀλλ' ἐν τῷ θεοῦ, ὡς ἐν ἑνὸς. Ἐκ τῶν χρη λέγειν; ἦ τί μὲν ἄλληθες θεοῦ ἐς ἑνός; οἱ δ' ἐν καταχρήσει λεγόμενος πλεῦσαι... Καὶ οὐ τὸν θεοῦ τὸν πρεσβύτατον ἀντίτιμον λόγου, οὐ δεισδιαμέλους περὶ τῆς θεων τῶν διαμάτων κ.τ.λ. The Logos, therefore, of Philo cannot in any proper sense be called God, and is not pre-eminently an intermediate being between God and man, but stands as the divine world-ideal, occupying a middle place between God and the world, the latter being as akin to God as is man. It cannot even be proved that "the Logos is with Philo a special and distinct essence and mediator between God and the world, an hypostasis distinct from God" (Dörner, Entwicklungs gesch. der Lehre von der Person Christi, i. 30). God Himself, in His ideal relation to the world, i.e. the world-idea in God, is the Logos according to Philo; and this world-idea as such, distinct from God Himself,—the first-begotten Son of God in relation to the world as the second Son,—in the superior or chief of the world, the messenger of God to the world, the mediator for the world in God. Although, as Dörner says, the doctrine of distinction in God is indicated here, the examination of this distinction, as described by Philo, presents to us a perfect contrast to all biblical representations, and is especially so far removed from St. John's views, that to bring St. John's idea of the Logos into union with Philo's would be preposterous. With Philo the actual world itself forms the third stage of the development of divine life, God and the Logos being the other two; and were it not for the dualistic view of matter, nothing would be left for the Philonic system but to call it Pantheism.

The mention of the Logos in Philo is certainly strange, because in classical usage νοῦς would have been a more appropriate term, and we must regard it as an unreasonable
attempt to unite Greek philosophy—νοῦς—with Jewish theology—Hexe—on the word accommodating itself to both expressions, viz. λόγος; an attempt so unreasonable, that in making it little is left of Jewish theology, save the terms "word" and "words." The connection between St. John's prologue and Philo's language depends solely upon this affinity of Philo's Logos-idea with the Jewish doctrine of "the word of God," and the main difference still remains, viz. that the Jewish Ἰσχύς, like St. John's Logos, belongs to the economy of grace, whereas the Logos of Philo is a purely metaphysical conception.

Now, when St. John calls Christ, according to His eternal being, "the Word," this must not be regarded as the expression and designation of His inner divine relationship. This we have afterwards when he says, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν κ.τ.λ., a statement which would be at least strange if the name λόγος of itself denoted a subject possessing an inner divine relationship. Christ is called the λόγος in accordance with what He already was for the world in the beginning, what He always is for the world, and on account of what He is for the N. T. church as thus designated, viz. the representative and expression of what God has to say to the world, in whom and by whom God's mind and purposes towards the world find their expression. But just as such, He possessed an inner and divine relationship, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν... scil. ἐν άρχαις, πρὸ τοῦ τῶν κόσμων εἰσα, John xvii. 5; and, indeed, this was a relationship of God to God—καὶ θεὸς ἦν ὁ λόγος. His relation to the world and to mankind (vv. 2–4) rests upon this. It is just thus that these declarations are of special weight and importance also in theology, because the relation of God and the divine nature to the world is at the same time the exponent of an inner relationship in the divine essence itself, which cannot be conceived of without a self-relationship of God to the world; and this justifies the scriptural view of the world as the central object of divine working and of divine revelation. This view is justified not only by the scriptural connection in which the expression stands, but by the light which it throws upon the historical development of the plan of salvation, and by its significance for the Christian church. The connection between the Old and the New Testament "word of God" is of great significance, moreover, in its bearing upon the doctrine of inspiration.

(c) The subject-matter of discourse, Acts viii. 21, οὐκ ἔστιν σοι μέρις οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ; Luke iv. 36, τίς ὁ λόγος οὗτος, ὅτι ἐν ἐξουσίᾳ κ.τ.λ.

(III.) Account, regard, e.g. Acts xx. 24, οὐδὲν οὐκοίμα, I make no account of; Theocr. ii. 61, ὃ δὲ μεν λόγου οὕτων ποιεῖ; Tisch. reads Acts xx. 24, οὐδενος λόγου ποιοίμα τὴν ἡπτήν τιμῶν ἐμαυτῷ, cf. Herod. i. 33, λόγου ποιοῦσθαι τινα; Phil. iv. 15, εἰς λόγον δόσησε καὶ λήμψεσες; ver. 17, εἰς λόγου ὑμᾶς.—Sometimes = reckoning, e.g. λόγον αὐτῶν, διδόμα, etc., Matt. xii. 36, xviii. 23, and often. And hence = reason, insight, consideration. In biblical Greek only in Acts xviii. 14, κατὰ λόγον ἢ ἡμισχήματι ὑμῶν = reasonably, fairly, as κατὰ λόγον is often used in profane Greek.

Δογκος, ἡ, ἢ, (I.) pertaining to speech; (II.) pertaining to reason, reasonable. Not in the LXX. Only in 1 Pet. ii. 2, τὸ λογικὸν ἄδολον γάλα ἐπιποθήσατε, and Rom.
In the latter passage it unquestionably means reasonable; but to take it, like νοερός, πνευματικός, in contrast with σωματικός, as contrasted with the material sacrifices of the O. T., is without warrant. The λογική ἱατρεία is rather to be understood as that service of God which implies reasonable meditation or reflection in contrast with heathen practices, 1 Cor. xii. 2, and with the O. T. cultus which had become mere thoughtless habit, Isa. i. 12–15. Cf. λογικὸς ἱατρός, medicus qui rationes et methodos propria mortorum remedias investigabat, Steph. Thes. Not λογική ἱατρεία, but θυσία ζώας, is the synonym for the expression θυσίαι πνευματικαί, 1 Pet. ii. 5. —In 1 Pet. ii. 2, on the contrary, I cannot see how λογικὸν γάλα can by any possibility be "reasonable milk," for there is no reason for taking λογικὸν simply as implying that the expression is to be understood spiritually. It is also quite contrary to the meaning of the words to say that the milk is to be regarded as a nutriment for the λόγος in man, tending to his spiritual health; for had this been the idea, we should have expected λογικὸς as more appropriate to λόγος, in the sense of "reason." Λογικὸς means simply gifted with reason. It remains therefore to understand λόγος of the word κατ' εἰς, the word of God, and λογικὸν γάλα, milk of the word, milk to be found in the word; and with this the second adjective ἄδολον corresponds; cf. 2 Cor. iv. 2, μηδὲ δολοῦντες τὸν λόγον τοῦ θεοῦ.

Δόγμα, πό, sentence, declaration, especially the utterances of the oracles of the gods. Hesychius, λόγια: θεότης, μαντεία, φήμι, χρησμός. According to this use of the term, it occurs in the LXX. as ἁκολογία, Num. xxiv. 4; Ps. cvii. 11, cf. Ps. xii. 7, cxix. 148. So in the N. T., τὰ λόγια τοῦ θεοῦ, Rom. iii. 2; Heb. v. 12; 1 Pet. iv. 11, εἰ τις λαλεῖ, ὡς λόγια θεοῦ; Acts vii. 38, ὁ ἐδέξατο λόγια ζωήν δούναι υἱῶν. It is not, like ὁ λόγος τοῦ θεοῦ, that which God has to say, but the term to denote the historical (O. T.) manifestation of this; and in 1 Pet. iv. 11 we do not read ὡς λόγον θεοῦ, the object being to give prominence to the contrast between the word and the mere subjectivity of the speaker.

Ἀναλογία, ἡ, from ἀναλόγιος = ἀνὰ τὸν αὐτὸν λόγον, Plat. Tim. 32 B, οὗτοι δῆ πυρὸς τε καὶ γῆς ἄδει ἀδρά τοῦ θεοῦ ἐν μέσῳ θεοῦ καὶ πρὸς ᾧ ἄλλη καθ' ὧν ἦν δυνατὸν ἀνὰ τὸν αὐτὸν λόγον ἀπεργασάμενος, δ' τι πῦρ πρὸς ἀδρά, τοῦτο ἀδρά πρὸς ἄλλην καὶ δ' τι ἄλλη πρὸς ἄδει, τοῦτο ἄδει πρὸς γῆν, ἐξευεῖτο καὶ ἐξευεῖται εἰρήνην ὀρᾶτον καὶ ἰσότον. The substantive occurs sometimes in Plato, often in Aristotle and afterwards, and is the right relation, the coincidence or agreement existing or demanded according to the standard of the several relations, not agreement as equality. Aristot. H. Λ. i. 1, εἰ σὲ δὲ τῶν ζώων εἴθε γε τὰ μέρα ταύτα ἐγεῖ εἴθε κατ' ὑπεροχήν καὶ ἐλειπότα, ἀλλὰ κατ' ἀναλογίαν; Sext. Adv. Gramm. 229, ἡ ἀναλογία ὄμοιον καὶ ἄνομοιον ἐστὶ θεωρία. Ἄναλογος, similarly, coincident, corresponding, e.g. Sext. Pyth. ii. 78, οἱ ἄλλοι ἄναλογος; Jacobs, Anthol. vii. 12, κατὰν καὶ πάνω ἐπικλῆν ἀναλόγως. In Aristotle, arithmetical or geometrical proportion. Arist. Eth. Nicom. v. 6, ἡ ἀναλογία ἱσότης ἐστὶ λόγων κ.τ.λ.—Plat. Tim.
A σεφις, derived from λόγος, account; λέγω, to put together, to count = to occupy oneself with reckonings, with calculations (comp. ὑπόλογοι). Besides the aorist middle, it forms the passive aorist ἐλογίσθης, future λογισθόμαι, with passive meaning; cf. Krüger, § xxxix. 14. 2. In classical Greek the perfect also occurs, λογίσαμαι, in an active or passive sense, comp. Gen. xxxi. 15, οὐχ ὡς αἱ ἀλλὰ γεγονέναι λογίσματα αὐτῷ; in N. T. Greek the present also in a passive sense, Rom. iv. 4, 5, 24, ix. 8; cf. Ecclus. xl. 19. — (I.) To reckon or count, Xen. Cyrop. viii. 2, 18, λογίσωσα πώς ἐστὶν ἐποικα χρήματα; 1 Cor. xiii. 5, οὐ λογίζηται τὸ κακὸν. — ἐλογίζεσθαι τί τινι, to reckon anything to a person, to put to his account, either in his favour or as what he must be answerable for. Thus 2 Cor. v. 19, μὴ λογισάμενοι αὐτῶς τὰ παραπτώματα; Rom. iv. 8, φι λογισμῷ κόρος ἀμαρτιῶν; 2 Tim. iv. 16, μὴ αὐτοῖς λογισθεί; Rom. iv. 4, τῷ δὲ ἐργαζόμενῳ ὁ μεθύων οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὁμολογίαν; ver. 6, φι οὐκ ἐκεῖνος λογίζεται δικαιοσύνην χαρίς ἐργῶν; ver. 11, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην. In this last passage the expression is used quite as a term techn. applied to God’s act of justification, which is more fully explained in ver. 6. It is that imputation of righteousness, whose correlative is freedom from guilt, and the emphasis clearly rests upon λογισθῆναι, cf. iv. 10, 23, οὐκ ἐργάζῃ δὲ δεν αὐτῶν μόνον ὅτι ἐλογίσθη αὐτῷ, ver. 24, the true meaning of which is clear from what follows. The LXX. often write λογισθοῖαι τί εἰς τί, τίνα εἰς τινά, where the Greeks use the double accusative; e.g. 1 Sam. i. 13, ἐλογίσατο αὐτὴν ἢ ἢ ἐς μεθύσωμα, to take any one for, to reckon as belonging to a certain class, to regard any one as, — τῷ χρήμας, Gen. xxxviii. 15; 1 Sam. i. 13; Job xiii. 24, xli. 24, ἐλογίσατο ἄδικον ἐς πέριπτον; Gen. xv, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; Prov. xvii. 28, ἂν καὶ ἐπικαλαίται σοφίαν σοφία λογισθήσεται; Ps. cvii. 31, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; Xen. Cyrop. i. 2, 11, μίαν δοκεί τάς τῆς ἡμέρας λογισθέντας; 1 Cor. H. N. iii. 11, τὸ μὴ μεθύων αὐτοῖς τὸν παράγων, λογίζηται οἱ μεθύον. Hence the expression occurs,
λογίζομαι, to esteem or reckon as of no account, Acts xix. 27; Wisd. ii. 16, iii. 17, ix. 6. Thus it often occurs in Pauline phraseology, Rom. ii. 26, εν οίδε τῇ ἀκροβυσσία αὐτοῦ εἰς περιτομήν λογισθήσεται; ix. 8, οὗ τὰ τέκνα τῆς σαρκὸς . . . ἄλλα τὰ τέκνα τῆς ἐπαγγελίας λογιζεῖται εἰς σφέρα. Here (and the expression is perfectly appropriate, λογ. τι εἰς τι) the actual fact is not taken into account, the opposite rather is assumed, and according to this is the relationship or treatment regulated. That is transferred to the subject in question, and imputed to him, which in and for itself does not belong to him; when we read λογιζεῖται τι των εἰς τι, it denotes that something is imputed to the person per substitutionem. The object in question supplies the place of that for which it answers; it is substituted for it. So Rom. iv. 9, ἐλογίζεται τῷ Ἀβραὰμ ἡ πίστις εἰς δικαιοσύνην; iv. 3, 5, 22; Gal. iii. 6; Jas. ii. 23. That this is the apostle’s thought is clear from Rom. iv. 4, where λογιζεῖται τι εἰς τι of ver. 3 is distinctly described as λογιζεῖται κατὰ χάριν. We may read the whole passage, vv. 3–5, Ἐπιστεύεσθαι δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίζεται αὐτῷ εἰς δικαιοσύνην. τῷ δὲ ἐργαζόμενῳ ὁ μισθὸς οὗ λογιζεῖται κατὰ χάριν ἄλλα κατὰ σύμβουλον κατὰ δόμημα· τῷ δὲ μὴ ἐργαζόμενῳ πιστεύοντες δὲ ἐπὶ τὸν δικαιοῦτα τὸν ἀσθενῆ λογιζεῖται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. If λογιζεῖται τι εἰς τι were not a λογιζεῖται κατὰ χάριν, a reckoning per substitutionem, the statement at the end should have been λογιζεῖται ἡ δικαιοσύνη αὐτοῦ. But faith is now put in the place of righteousness, cf. ver. 6, ὁ θεὸς λογιζεῖται δικαιοσύνην χαρίς ἔργων—which, according to ver. 8, denotes the forgiveness of sins. Thus this λογιζεῖται, per substitutionem, or κατὰ χάριν, is a term techn. for the justifying act of God, iv. 11, εἰς τὸ λογιζεῖται καὶ αὐτοῦ τὴν δικαιοσύνην; iv. 10, 23, 24. — Λογιζεῖται των μετά τινος, to number any one with, Luke xxii. 37, μετὰ ἀνόμων ἐλογίζοντο; Mark xv. 28. — (II.) To reckon, to value or esteem, to take for, 1 Pet. v. 12; 2 Cor. xii. 6. — Rom. viii. 36, λογιζεῖται των ὅς, 1 Cor. iv. 1; 2 Cor. x. 2. Followed by the accusative with the infinitive, Phil. iii. 13; 2 Cor. xi. 5; Rom. xiv. 14. Followed by δι', Heb. xi. 19. With two accusatives, Rom. vi. 11. — (III.) To account, to conclude or infer, to believe, Xen. Hell. vi. 1, 5, etc.; Rom. iii. 28, λογιζομένα δικαιούσθαι πίστει ἀνθρωπον; ii. 3. — (IV.) To consider, John xi. 50; Mark xi. 31.

Ἀ ο γ ι σ μὸς, ὁ, reckoning, calculation, consideration, reflection, e.g. λογισμὸς χρήσθαι, ἐκ λογισμοῦ τι ποιεῖν, λογισμὸς των ποιεῖν τι, Thucyd., Plato, Xen., Aristotle. Therefore used of the consideration and reflection preceding and determining conduct, Aristot. Rhet. i. 10, πράττεσθαι διὰ λογισμῶν τὰ δοκοῦντα συμφέρειν (cf. John xi. 50, Tisch.); Aristot. Metaph., ἡ κατὰ προσαρέσιν κίνησιν καὶ κατὰ τῶν λογισμῶν; Ps. xxxiii. 10, 11, synon. ἑνοῦσθεν; Prov. vi. 18, καρδία τεκτανομηθείς λογισμῶν κακῶν; Jer. xi. 19, ἐπὶ ἐμὲ ἐλογισμοῦ λογισμῶν ποιημένον. In this sense in 2 Cor. x. 4 of considerations and intentions hostile to the gospel, λογισμοῦ καθαιροῦσις καὶ πᾶν ὄνομα ἐπαιροῦν κατὰ τήν γενόσεις τοῦ θεοῦ. On the other hand, in Rom. ii. 15, of considerations and reflections following upon conduct, τῶν λογισμῶν καταγγελθέντων ὁ καὶ ἀπολογουμένων. Not thus used in profane Greek, comp. συνειδήσεις.—Cf. Prov. xii. 5, λογισμοὶ δικαίων κρίματα,
κυβερνάς δὲ ἀσεβεῖς διόλους. Somewhat analogous is the rarer expression, connected with the meaning computation, λογισμὸν ἀποδοὐναι, ᾐ ἦντι διδῶνα, to give an account of oneself, in Plutarch, Philostratus.

Διαλογισμοὶ, to reckon distributively, to settle with one, to ponder, to consider, e.g. Plat. Soph. 231 C, πρὸς ἡμᾶς αὐτοὺς διαλογισμέθα, more rarely equivalent to διαλέγεσθαι = διαλέγει κατὰ γέιν τὰ πράγματα (Xen. Mem. v. 5. 12). So Xen. Mem. iii. 5. 1, διαλογισμοῖς περὶ αὐτῶν ἔπισκοπόμεν; cf. Mark ix. 33, 34. It differs from διαλογισθαι in this, that this latter word denotes discussion, but διαλογισθαι, mainly reflecting, calculating consideration; hence also = to be doubtful, to be uneasy about, to doubt, Xen. Hall. vi. 4. 20, διαλογισθοῖν τῇ ... ἀποβήσουτο. In the N. T. and in the LXX., for the most part of thoughts and considerations which in some sense or other are objectionable. Without this implied sense only in Ps. lxvii. 6, διαλογισάμην ἡμέρας ἀρχαῖας, καὶ ἐπὶ αἰώνια ἐμνήσθην; 2 Macc. xii. 43, ὑπὲρ ἀναστάσεως διαλογισθοί; cf. 1 Macc. vii. 1, διαλογίζομεν τῶν λόγον ἀσκοῦν. —Luke iii. 15, i. 29. —Again, in Matt. xvi. 7, 8, Mark viii. 16, 17, as the outcome of little faith; Matt. xvi. 6, 8, Luke v. 21, 22, of opposition to Christ, cf. Luke xx. 14; Ps. cxx. 12, ἐσκον πιὸ σὲ κακά, διαλογιστάρῳ βουλήν κ.τ.λ.; Ps. xxxvi. 4, ἀνομίαν διαλογισάτο (al. ἄνομον); 1 Macc. xi. 8, διαλογίζοντο ... λογισμοὶ πιστοὶ. —Matt. xxii. 25; Mark xi. 31; Luke xii. 17, of the unjust steward. —LXX. —καταθέν.

Διαλογισμοὶ, ο, in the N. T. in a bad sense only, of thoughts and reflections in some way or other objectionable. In profane Greek = calculation, consideration, in Plato, Plutarch, and Strabo. So also in Ecolus. xxvii. 6, σκεφτὶ κεράμων δοκιμάζεις κάμος, καὶ περασμὸς ἀνθρώπων ἐν διαλογισμῷ αὐτοῦ, comp. vv. 6, 13, 26; Ps. xl. 6; Dan. ii. 29, 30, v. 6, 10, vii. 28. On the contrary, of objectionable thoughts, purposes, etc., Ps. lii. 2, oxxix. 20, cxlv. 4; Isa. lix. 7; nevertheless διαλογισμὸ does not in itself denote objectionable thoughts, as e.g. Phil. ii. 14; 1 Tim. ii. 8. Accordingly, in N. T. usage we find the addition, e.g., of πυρες, κακός, Mark vii. 21; Matt. xv. 19; Jas. ii. 4. Without such an addition, in Luke ii. 35, v. 22, vi. 8, ix. 46, 47; Rom. i. 21; 1 Cor. iii. 20. The significatio suspiciones, doubt, proceeding from the state of indecision which lies at the basis of all consideration and calculation, is peculiar. So in Luke xxiv. 38; Rom. xiv. 1; Phil. ii. 14; 1 Tim. ii. 8. With the meaning conference, which the word has in Plutarch, Apophth. Alex. 101, it occurs in Ecolus. ix. 15; Wisd. vii. 20.

Ἐλλογεῖ, to charge, to impute, does not occur in Greek writers, except in inscriptions, cf. διάλογος, what is taken into account, or into consideration. In Clem. Alex., διάλογος; Rom. v. 13, ἀμαρτία δὲ οὐ διάλογεῖται μὴ διονομόν; Phil. 18, εἶ δὲ τῷ ἡδίκεσθε σὺ ὡς ἐβεβηκα, τότε ἐμὸ διάλογος, where Tisch. reads διάλογος, therefore in the present διάλογος; Hesychius, διάλογος: καταλογίσαι.

Ὁ μολογεῖ, —(I.) to say the same, Xen. Cyrop. iv. 5. 26, ἀναγράψαι δὲ σου καὶ τὰ
'Ομολογεῖν 401

Hence, to agree or coincide with, as distinct from συμφώνειν, with which it is joined, e.g. in Plat. Rep. ii. 403 D, as a definitely expressed, self-declared agreement; Herod. i. 23, λέγουσι Κορίνθιοι, ὁμολογοῦντες δὲ σφί Αδείας; i. 171, οὕτω Κρῆτες λέγουσιν, οὐ μὲντοι ὁμολογοῦν τούτους οὐ Κάρεας. With the dative of the person and the accusative of the thing, or the infinitive instead of the accusative, περὶ τι, εἰπὶ τιν.—(II.) To grant, to admit, to confess, confessi; Xen. Hist. Gr. iii. 3. 11, ἥλεγχτο καὶ ὁμολογεῖ πάντα; John i. 20, ὁμολογήσαντες καὶ οὐκ ἠρωτᾶτο, καὶ ὁμολογήσαντες, οὕτω εἰμὶ ὁ Χριστός; 1 John i. 9, ὁμολογῶν τὰς ἀμαρτίας. Akin to this is, on the one hand, the meaning profiteri, to say openly, not to keep silence, etc.; and, on the other hand, to concede, to engage, to promise. The former we find in Matt. viii. 23, ὁμολογήσασα αὐτῶις ὅτι οὐδέποτε ἔγγον ὑμᾶς; Acts xxiv. 14, ὁμολογῶ δὲ τούτῳ σοι, ὅτι κατὰ τὴν ὕδων ἦν λέγουσιν ἄρεσιν ὅστας λατρεύω τῷ πατρῷ τῷ θεῷ; Tit. i. 16, θεοῦ ὁμολογοῦσιν εἰςτείλαν, τοῖς δὲ ἔργοις ἀρνοῦται; Heb. xi. 13, ὁμολογήσαντες ὅτι θανάτου καὶ παραπτομήνοι εἰσίν, κ.τ.λ. Cf. Plat. Prot. 317 B, ὁμολογῶ σοφίτης εἶμαι. The latter in Matt. xiv. 7, μεθ' ὅρκου ὁμολογήσαντες αὐτή δούναι; Acts vii. 17, cf. Xen. Anab. vii. 4. 22, πάντα ὁμολογῶν παύσεσιν.—(III.) To recognise, expressly to acknowledge, to make known one's profession, to confess; cf. Thuc. iv. 62, τὴν ὑπὸ πάντων ὁμολογούμενην ἄριστον εἶναι εἰρήνην; Xen. Anab. v. 9. 27, πρὶν ἐποίησαν πάσαν τὴν πόλιν ὁμολογεῖν Ἀκαδαιμοίνοις καὶ αὐτῶν ἥγεμόνας εἶναι; Plat. Conv. 202 B, ὁμολογεῖται γε παρὰ πάντων μέγας θεὸς εἶναι. (With disputers = to grant that our opponent is right, τὰ ὁμολογοῦμενα, things upon which both parties are agreed, universally acknowledged, etc. "Ὁμολογεῖν sacer est disputantium, inter gos convenit de aliqua re, qui e concessis dis- pulant," Lex. Xen.) Acts xxiii. 8, Ἰακώβου καὶ μὲν λέγουσιν μη εἶναι ἀνάμαξαν μηθὲ ἄργων μὴ τευμα, Φαρισαῖοι δὲ ὁμολογοῦν τὰ ἄμφοτερα; Rev. iii. 5; Matt. x. 32; Luke xii. 8. Akin to this is the use of ὁμολογεῖν in the N. T. with the object of the person, Jesus Christ, denoting the public acknowledgment of Him, John ix. 22, εἶναι τοῦ ὅτι αὕτη ὁμολογήσῃ Χριστὸν, ἀποτυγχάνοντος γέγονται (Matt. x. 32, ἐμπροσθεν τῶν ἀνθρώπων), the basis and condition of which is faith in Him; John xiii. 42, ἐκ τῶν ἀρχώντων τὸλλοι ἐπίστευσαν εἰς αὐτὸν, ἀλλὰ διὰ τῶν Φαρισαίων οὐκ ὁμολογοῦν, comp. Rom. x. 9, 10, καρδία γὰρ πιστεύεται ... στόματι δὲ ὁμολογεῖται. Accordingly, the confessing of Christ is the outward expression of personal faith in Him. This is contrasted with ἀφνεῖσθαι, to withhold, refuse, or withdraw such a confession, 1 John ii. 23, πᾶς ὁ ἀρνομένος τῶν ὦν οὐδὲ τῶν πατέρα ἔχεις ὁ ὁμολογῶν τῶν ὦν καὶ τῶν πατέρα ἔχεις; Matt. x. 32, 33; Luke xii. 8. See also 1 John iv. 2, ὁμολ. Ἰσραήλ Ἰσραήλ ἐν σαρκὶ ἐκλεισθήτω (see ἐρχεθαι). Ver. 3, ὁμολ. τῶν Ἰσραήλ; ver. 15, ὅς ἄν ὁμολογῇ ὅτι ὁ Ισραήλ ἐστίν ὁ νῦν τοῦ θεοῦ; 2 John 7, οἱ μὴ ὁμολογοῦντες Ἰσραήλ Ἰσραήλ ἐκράμομεν εἰς σαρκὶ. The δήτες ὁμολογήσεις εἰς ἐμοὶ ἐμπροσθεν κ.τ.λ. in Matt. x. 32, Luke xii. 8, is indeed without precedent in profane Greek, and is perhaps best explained by analogy with the Hebrew עַבָּד, Ps. xxxii. 5, cf. Neh. i. 6, ix. 2 (LXX. Neh. i. 6, ἔξησεν τον ἀμαρτίας, cf. Ecclus. iv. 29); yet it is not wholly alien to Greek usage, as = he who makes confession concerning me; cf. Herod.
"O μολογία, typography, compact, understanding. In N. T. Greek = recognition, confession, derived from ὁμολογίας (III). So Heb. iii. 1, where Christ is called ἄρχωρας τῆς ὁμολογίας ἡμῶν; x. 23, κατέχομεν τὴν ὁμολογίαν τῆς ἐκποίου αἰωνίων, cf. ver. 25; 2 Cor. ix. 13, ὁμολ. εἰς τὸ εὐθυγέλιον. Absolutely = confession of Christ and to Christ (cf. Rom. x. 10), 1 Tim. vi. 12, 13; Heb. iv. 14.—In the LXX. with the meaning given under ὁμολογίας (IV.); 2 Esdr. ix. 8, δότε ὁμολογίαν καὶ δόξαν τῷ κυρίῳ. Elsewhere = vow, cf. ὁμολογίας (II); —νηπ, Deut. xii. 6, 17; Ezek. xlv. 13; Amos iv. 5; —νης, Lev. xxii. 18; Jer. xlv. 25.

"Ἐκλέγω, in biblical Greek only in the middle, and once, Luke ix. 35, in the passive (but the reading is uncertain, ἐκλέγεται, ἐκλέγεται, ἐκλέγεται); in profane Greek active and middle.—(I) to select, to choose out; Xen. Hell. i. 6. 19, ἐξ ὀπτασίων τῶν νεών τοῦ ἄρτιστος ἐρέτας ἐκλέγα; Luke vi. 13, προσεφέρθησεν τοῦ μαθητάς αὐτοῦ, καὶ ἐκλέγαμεν ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ἀνέβας; Acts i. 24, ἀνάδειξον ὃν ἐξελέξατο ἐκ τούτων τῶν δύο ἤνα; xv. 22, 25.—(II) To elect, without special reference to the place from which or out of which, to choose a person to be something, to a position or state, so that the previous position would be regarded as the place of origin, comp. οἱ ἐκελετοῖς ἀγγέλου, 1 Tim. v. 21; Plat. Rep. vii. 535 A, μέμνητας οὖν τὴν προτέραν ἐκλήσιν τῶν ἁγίων, οἰκον ἐξελεξάμεν; Luke x. 42, ἀναθηματος ἐξελέγατο; xiv. 7, προτεκλήσιας ἐξελέγατο; Acts i. 2, οὗ ᾣς ἀποστόλους] ἐξελέγατο; vi. 5, ἐξελέγατο Στέφανον; xv. 7, ἐξελέγατο ὁ θεὸς διὰ τοῦ στήματος μου ἀκούσας τὰ ἐθνη κτλ.; John xv. 16, οὗ ὡς ἐξελέγατο, ἀλλ' ἐγὼ ἐξελέξαμην ὑμᾶς, καὶ ἠθηκα ὑμᾶς, ἵνα κτλ.; xix. 19, ἐκ τοῦ κόσμου οὐκ ἔστι, ἀλλ' ὡς ἐξελέξαμην ἐκ τοῦ κόσμου; vi. 70, οὗ ἐγὼ ὑμᾶς τῶν δώδεκα ἐξελέξαμην; xiii. 18, ἀλλὰ οὗ ἐξελέξαμην.—(III) The distinctively scriptural use of ἐκλήσια of God's dealings towards men in the scheme of redemption—Mark xiii. 20; Acts xiii. 17; 1 Cor. i. 27, 28; Eph. i. 4; Jas. ii. 5—corresponds with the use of the
Hebrew כ, for which it stands in all but a few places, where כ is = ἐκλέγεται, Ex. xvi. 9, xviii. 25, Josh. viii. 3, 2 Sam. x. 9; αἱρέσθαι, Josh. xxiv. 15; προαιρέσθαι, Deut. vii. 6, Prov. i. 29; αἱρεῖσθαι, Zech. i. 17, ii. 16, Hag. ii. 13, Ps. cxix. 30, 173. In כ, however, the idea of testing and deciding thereby is more prominent than that of choosing, and hence it means “to decide for anything,” to choose, and is akin to the meaning (II.). Comp. Gen. vi. 2, ἔλαβον ἵνα αὐτοὶ γναῖκες ἀπὸ πασῶν ἐν ἐξελέξατο, ὧν ἦσαν, xi. 11, ἐκλέξατο ἑαυτῷ Λὼ τάσιν τὴν περίχορον τοῦ Ἰορδάνου; Deut. xxx. 19, ἐκλέξατο τὴν ζωήν, ἤν ἢς σύ; 1 Sam. viii. 18, ὠμέος ἐκλέξασθε ἑαυτοὺς βασιλέα, cf. Deut. xvii. 15; Josh. xxiv. 22, ὥμεος ἐκλέξασθε κυρίον λατρεύουν αὐτῷ; Isa. lxvi. 3, ἐξελέξατο ἡ θεσπ. αὐτῶν ἡθόποιοι.—The idea of selection is specially prominent where it is said to be considered, as in 2 Sam. xxiv. 12, τρία ἐγὼ ἄνδρα ἐπὶ σύν ἐκλέξαμεν σεαυτῷ ἐν ἑντάξει. And this onedimensionedness of the Hebrew expression makes it an appropriate designation for that affection and preference which love feels towards the object of its choice, and which is sometimes remote from the sense of the Greek word, cf. 1 Sam. xx. 30, γὰρ ὥσπερ ὑμῖν, σὺ μέτοχος ἐί τῷ νῦν ἤσον Ἰσαὰκ. And hence the opposite of electing, viz. refusing or rejecting, does not apply to the object not chosen, but wherever it occurs expresses simply the annulment of the election in the case of the object chosen, vid. Jer. xxxiii. 24, αὐτὸν παρατατόν ἐκλέξατο κύριος ἐν αὐτοῖς, καὶ ἔδωκαν ἀπώσατο αὐτοῖς; Ps. lxviii. 67, 68, cf. with ver. 59; Ex. xxxii. 32, 33; Isa. xiv. 1, ἐκλέξατο κύριος τὸν Ἰακώβ καὶ ἐκλέξατο ἐν τῷ τῶν Ἰσραήλ; Zech. i. 17, ii. 16.—This is important as bearing upon the Christian use of the word, and primarily for its use with reference to Israel, showing that this choice of the people before the rest does not imply the rejection of all the nations not chosen. The παραπάντα τὰ ἓθη, Deut. iv. 37, x. 15, cf. xiv. 2, is to be understood simply according to the apostle’s word, Acts xiv. 16, δὲ νῦν τοῖς παραχθέντις γενεάις ἔγετον πάντα τὰ ἓθη παραπάντα τοῦ καθ᾽ ἑαυτόν παραπάντα τὸν Ἰσραήλ. Cf. also 1 Sam. xvi. 8, οὐδὲ τούτων ἐκλέξατο ὁ κύριος, vv. 9, 10 with xv. 23, ἐξουσιώθησεν σε κύριος μή εἶναι βασιλέα. The election of Israel in relation to other nations is parallel to the election of Levi in relation to the tribes of Israel, Deut. xviii. 5, αὐτόν ἐκλέξατο κυρίου ὁ θεὸς σου ἐν πασί τῶν φυλῶν σου, παραφθάναι κ.τ.λ.; and to the selection of a special locality as the dwelling-place of God, Deut. xii. 5, ὁ τόπος δὲ νῦν ἐκλέξαται κύριος ὁ θεὸς ἡμῶν ἐν πασί τῶν φυλῶν ἡμῶν. The non-choosing, which amounts to rejection, arises only from opposition brought about by the perverted conduct of the chosen, cf. Num. xvi. 6, 7, concerning the opposition of the Korahites. The election of Israel, while it must not be viewed without reference to other nations, must still less be viewed apart from its determining to a goal. This is the basis of the special connection between God and Israel, by virtue of which God is Israel’s God, and Israel is God’s peculiar treasure, cf. Deut. xiv. 2, καὶ σε ἐκλέξατο κύριος ὁ θεὸς σου γενόσθαι σε αὐτῷ λαὸν περισσοτέρως ἀπὸ πάντων τῶν ἐθνῶν; Ps. cxxxiv. 4; Ps. xxxiii. 12, μακάριον τὸ εἶναν σε ἑστὶν κύριος ὁ θεὸς αὐτοῦ, λαὸς δὲ ἐκλέξατο εἰς κυριοκτονίαν αὐτῷ. The election is on God’s part simply the outcome of free love, freely choosing its object, and hence the union of the word with ἐλεοῦν, ἀγαπᾷν (which see).
Now, as any claim to God's salvation must arise solely from His free election, the ἡστημα of Israel is thus understood by the Apostle Paul, Rom. xi. 12, cf. ver. 1. For this election, which excludes all legal claim on the part of its objects, and which characterizes God's saving plan and its realization,—Rom. ix. 11, ἢ κατ᾽ έκλογην πρόθεσιν τοῦ θεοῦ μόνη,—demands at the same time from the objects of it a faith, renouncing all legal claim, and the acknowledgment of the utter worthlessness of all claims upon man's part; but as Israel does not surrender itself thus to the election, but raises claims of its own, it puts itself out of connection with the divine election, cf. Rom. ix. 30–33. This is the gist of the argument in Rom. ix.–xi., which rightly states the idea. Thus historically the έκλογή (a term denoting not God's act, but the historical object of that act) denotes those who by faith have renounced all merit, and thus have entered upon the state intended for them by God's free love—as contrasted with "the rest," who have asserted the claims of their own righteousness in opposition to God's electing grace; Rom. xi. 7, ὃ ἐπιλέγετο 'Ισραήλ, τούτο οὐκ ἐπέτρεψεν ... ἢ δὲ έκλογή ἐπέτρεψεν οἵ δὲ λουποὶ ἐπωράθησαν, cf. ver. 11. The έκλεκτοί are therefore the personal objects of the election, in so far as through faith they answer thereto, and not those whom God chose in foreknowledge of their faith. Hence the warning of St. Peter (2 Pet. i. 10), σπουδάσατε βεβαιῶν ὑμῶν τὴν κλήσιν καὶ έκλογήν τοιούτως, and the distinction between κλητοὶ and έκλεκτοί, cf. κατὰ πρόθεσις κλητοί, Rom. viii. 28. Election, or εί κατ᾽ έκλογήν πρόθεσις, is to be regarded as embracing all, but, owing to man's guilt, as only partially realizing itself.

The N. T. έκλησθεν, accordingly, will be understood to have as its historical objects those in whom the divine purpose is realized, Mark xiii. 20, διὰ τούτων έκλεκτων οὓς έξελέξατο; 1 Cor. i. 27, 28, μορφά, ἀνθρώπων, ἀγαπή έξελέξατο ο ὅθεν,—that is, the divine election is so arranged that its realization embraces just the given objects. Jas. ii. 5, ο θεός έξελέξατο τούς πιστούς τῷ κόσμῳ πλανούσου εν πίστει κ.τ.λ.; Eph. i. 4, έξελέξατο ήμᾶς εν Χριστῷ πρὸ καταβολῆς κόσμου, εἶναι ήμᾶς κ.τ.λ., cannot be taken to imply a division of mankind into two classes according to a divine plan before history began; it simply traces back the state of grace and Christian piety to the eternal and independent electing-love of God. See under ἄγων.

The construction έκλήσθεν εἰς τοὺς in some O. T. texts, e.g. 1 Sam. xvi. 9, 10, Jer. xxxiii. 34, and elsewhere, is worthy of notice. See εὐδοκεῖν. Concerning the conception of election, comp. in particular, Tholuck, Römerbrief, p. 467 sqq., and Beck, Versuch über Rom. ix.; Hofmann, Schriftbeweis, i. 218 sqq.
'Εκλεκτός 405  'Εκλογή

'Εκλεκτός, verbal adj., in the sense of the perfect participle passive = (I) chosen out, separated, e.g. Plat. Legg. xii. 946 D, εἰς τὸν ἐκλεκτὸν διακατάδεικτον εἰσαγόμενον, for which he elsewhere (e.g. xi. 926 D) has ἐκκριτός. Then (II) chosen out, preferable, thus occasionally in classical Greek; often in the LXX., e.g. ἄνθρωπος ἐκλεκτοῖς, Judg. xx. 16, 34, 1 Sam. xxiv. 2, xxvi. 2, xiii. 2 = chosen or picked men; 2 Esdr. v. 8, λίθοι ἐκλεκτοῖς; Song v. 16; 1 Tim. v. 21, ἐκλ. άγγελοῖς. Lastly, (III) chosen, 1 Pet. ii. 4, ὡς ἄνθρωποι μὲν ἀποδοκιμασμένοι [καθὼς], παρὰ δὲ θεῷ ἐκλεκτόν, if we may not include this under II, see ver. 6. Elsewhere it corresponds with the scriptural use of ἐκλέγεσισι under III. So also of an individual specially connected with God, e.g. Moses, Ps. cv. 23; cf. Ps. lxxxix. 20, of David; generally of one chosen to a special service, e.g. of the servant of Jehovah in Isa. xli. 8, with which may be compared 1 Tim. v. 21, οἱ ἐκλεκτοὶ ἁγγελοί. Akin to this is Luke xxiii. 35, ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός (ἐκλεγμένος, ἀγαπητός). And hence of Israel collectively, the chosen people, ὁ ἐκλεκτός μου, Isa. xlii. 1, xlv. 4; cf. xliii. 20, τὸ γένος μου τὸ ἐκλεκτὸν, λαὸς μου ὑπὸ περιποιησάμην τὸς ἄρετόν μου διαγωγῆς, and οἱ ἐκλεκτοὶ, Isa. lxv. 9, 15, 22; Ps. cv. 6, 43, cvi. 5; 1 Chron. xvi. 13 = γένος. Closely connected with the passages in Isaiah is the view decisively appearing in the N.T., viz. that the ἐκλεκτοὶ are persons who not only are in theos the objects of the divine election, but who are so in fact, i.e. those who have entered upon the state of reconciliation conditioned by their election, and whose bearing towards God answers to God's bearing towards them, hence Matt. xxiv. 24, δότε πλανήσασθαι εἰ δυνατόν καὶ τούτον ἐκλεκτοῦς; Matt. xx. 16, xxii. 14, τούλαχιτε ἐκλεκτοὶ, ἠλικοί δὲ ἐκλεκτοὶ; Rev. xvii. 14, ἐλάχιστοι καὶ ἐκλεκτοὶ καὶ πιστοὶ; Tit. i. 1, κατὰ πίστιν ἐκλεκτῶν θεοῦ. Thus οἱ ἐκλεκτοὶ, [οἱ] ἐκλεκτοὶ τοῦ θεοῦ come to denote those in whom God's saving purpose—ἡ κατ' ἐκλογὴν πρόθεσις—of free love is realized, and this gives to the texts cited their weight and emphasis. Matt. xxiv. 22, 31; Mark xiii. 20, 22, 27; Luke xviii. 7; Rom. viii. 33; Col. iii. 12; 2 Tim. ii. 10; 1 Pet. i. 1, ii. 9; 2 John 13. Once it would stand of an individual, Rom. xvi. 13, ὁ Ῥοῦσφος ὁ ἐκλεκτός ἐν Κυρίῳ, if the apostle were not here more probably designating his own relation to the person named; cf. 1 Sam. xx. 30.

'Εκλογή, ἡ, occurs in Plato and in later Greek, and means choice, election, more rarely in the sense, selection. Plat. Rep. iii. 414 A, ἡ ἐκλογὴ καὶ κατάστασις τῶν ἀρχόντων; Polyb. vi. 10. 9, κατ' ἐκλογήν, according to selection. Not in the LXX.; Paul. Sal. vii. 9, τὰ ἄργα ἡμῶν ἐν ἐκλογῇ καὶ ἔξωσθα τῆς ψυχῆς ἡμῶν, τού ποιήσας δικαιοσύνην καὶ ἀδικίαν; Joseph. Bell. Jud. ii. 8. 14, ὡς ἄνθρωπον ἐκλογὴ τὸ τε καλὸν καὶ τὸ κακὸν πρόσεται. In the N.T. (I) choice, election; Acts ix. 15, σκέψεων ἐκλογῆς ἐστὶν μοι ὁ πλοπός τοῦ βασιλείας κ.τ.λ. = a chosen instrument. Elsewhere it corresponds with the Christian sense of ἐκλέγεσισι, and denotes the divine election which distinguishes the divine purpose of grace; hence ἡ κατ' ἐκλογὴν πρόθεσις, God's purpose according to election, Rom. ix. 11 and Rom. xi. 5, κατ' ἐκλογὴν χάριτος, because the election, which excludes all meritorious claims, proceeds for this very reason from grace, and refers itself to grace, Rom. xi. 28,
κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοῖ, εἰδ. ἐκλέγεσθαι; 1 Θεσ. i. 4, εἰδότες, ἀδέλφοι ἡγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν; 2 Pet. i. 10, βεβαιῶν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιεῖσθαι, εἰδ. ἐκλέγεσθαι.—(II). As ἐκλογή signifies that which is chosen, selection, e.g. Phil. i. ἐκλογή ἰδιώτων καὶ ὀφιομάτων Ἀποκ., so in Rom. xi. 7 it means the chosen, the entire company of those in whom God’s election has been historically realized, ἡ ἐκλογὴ ἐπέτυχεν, οἱ δὲ λοιποὶ ἐπωρώθησαν. For further on this, see above.

Δοῦ ν, to bathe, to wash, while νίκειν, νίπτειν, is = to wash or cleanse; πλύνειν, on the contrary, of washing clothes. Cf. John xiii. 10, δὲ λελομένοι οὐκ ἐγκύ χρέων ἢ τῶν πάσας νίπτεισθαι, αὐλὴ χοῦν καθαρὸς διός.—Acts ix. 37, xvi. 33. Almost always of persons; occasionally, as in 2 Pet. ii. 22, δὲ λουσμένης, of beasts.

While in classical Greek νίκειν or νίπτειν was used of religious washings,—cf. Eur. Πρ. T. 1191, ἀγρόις καθαρούς μιν νίπα τίθαι; Hom. Π. vi. 266, χεροὶ δ' ἀντίτουσιν Διῖ λαβέσθαι αἴσθησιν οἷον ἄξωμας, cf. Matt. xv. 2; Mark vii. 3; Matt. xv. 20; Mark vii 2, 5,—λοιπός is the term used in the LXX., as corresponding with the Hebrew יֵדי, to denote the theocratic washings for cleansing from sin; vid. βαπτισθαι. And while βαπτισθαι was used for the N. T. washing in order to purification from sin, λοιπός, λουτρόν, ἀπολογίας serve in some passages to give prominence to the full import of βαπτισθαι, which had become a term. techn., or (as in Rev. i. 5) to denote cleansing from sin generally; Heb. x. 22, λελομένον τὸ σῶμα ἐβαπτίσαν καθαρός; Rev. i. 5, τῷ λουσαίται ἡμᾶς ἀπὸ τῶν ἀμαρτίων ἡμῶν ἐν τῷ αἴματι αὐτοῦ. The word seems occasionally to have been used in profane Greek to denote religious cleansings, Plat. Προβι. Rom. 264 D, λοιπότας πρὸ τῆς θυσίας; Soph. Αντ. 1186, τῶν μὲν λοιπαίτες ἀγρόν λουτρόν.

Δοῦ ν, τό, bath. Answering to the biblical use of λοιπός, it denotes baptism, Eph. v. 26, ἵνα αὐτὴν ἀγάπη καθαρίσῃ τὸ λουτρό τοῦ ἡδαίμον ἰδίος (vid. ῥήμα); Tit. iii. 5, διακόσιον ἡμᾶς διὰ λουτροῦ παλιγγενεσίᾳ,—where we must bear in mind the close connection between cleansing from sin and regeneration, cf. John iii. 8; 2 Cor. v. 17; Rom. vi. 4.—Ecles. xxxi. 30, βαπτισθομένων ἀπὸ νεκροῦ καὶ πάλιν ἀποκαθαρισμὸν αὐτοῦ, τί ἀφέλησθο τῷ λουτρῷ αὐτοῦ. In classical Greek λουτρό, in like manner, denote propitiatory offerings and offerings for purification, vid. Soph. Εἴ. i. xxxiv. 434.—LXX. = ἄφημι, Song iv. 2, vi. 5.

Ἀ πο λοῦ ν, to wash away, seldom in the LXX., e.g. Job ix. 30, ἕκας ἄφημι ἀποκαθαρισθεὶς χώσι καὶ ἀποκαθαρίσως χεροὶ καθαράς. In the N. T. it gives prominence to the cleansing from sin connected with baptism, Acts xxii. 16, βάπτισαι καὶ ἀπολούσαν τὰς ἀμαρτίας σου; and in 1 Cor. vi. 11, a confounding of the outward form with the inward cleansing is guarded against by the use of ἀπολούσασθε instead of ἐβαπτισθήτε. The middle, as with βαπτισθαι, is = to have oneself washed, or, as also in Job viii. 30, to wash oneself. See βαπτισθαι.

Δοῦ ν, to loose, as opposed to δέσω, to bind.—(I). To loosen, (a) of things, to loosen or
untie, e.g. τῶν ἰμάτων, Mark i. 7; Luke iii. 16; σφραγίζειν, Rev. v. 2, τὸν δέσμον τῆς γυλώσσης, Mark vii. 35, cf. Luke xiii. 16. Also of the loosing or unyoking of beasts, comp. Matt. xxi. 2; (b.) of persons, to release, to set one free, e.g. ἐκ δουλείας, ἐκ δεσμῶν, etc.; Luke xiii. 16; Acts xxii. 30; Rev. x. 3. 7. Also without addition, λύειν τινα, to liberate any one, to free him from punishment, see below.—(II.) to loosen—to loose, to undo, to remove, to set aside, to destroy, to break, etc., Matt. v. 19, μελαν τῶν ἐντολῶν τοίτων; John vii. 23, τὸν νῦμον; x. 35, τὴν γραφήν; ii. 19, τὸν ναόν; 1 John iii. 8, τὰ ἑργα τοῦ διαβόλου; Eph. ii. 14, τὸ μεσότοιχον τοῦ φραγμοῦ, etc. The meaning of the term in Matt. xvi. 19 is much contested, δώσω σοί τὰς κλείδας τῆς βασιλείας τῶν οὐρανῶν, καὶ δ ἀν δεσμὲς ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν τοῖς οὐρανοῖς, καὶ δ ἐὰν λύσῃ ἐπὶ τῆς γῆς ἔσται λελυμένη ἐν τοῖς οὐρανοῖς; xvii. 18, δόσα δὲν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ δόσα δὲν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένη ἐν οὐρανῷ. From the time of Lightfoot, Schöttgen, Wetstein, this has been taken as analogous to the Rabbinical words ἀναήματι and ἀνακοινωνίᾳ, to bind and loosen = to forbid and allow (cf. Dan. ix. 6, 8), very often in speaking of the difference between the schools of Hillel and Shammai), and then the word is understood of “the moral, legislative power” given to the disciples. The objection certainly cannot justly be raised that this mode of expression has never been adopted in biblical Greek, because the N. T. Greek very often deviates from O. T. Greek, and adopts the language of Jewish theology. Our judgment as to the allowableness of this explanation must depend upon internal grounds. In the face of such expressions as Matt. v. 19, xxiii. 3, 4, such an interpretation seems more than hazardous; the quantitative δόσα (xviii. 18) especially would militate against the spirit of N. T. life, thought, and phraseology; and it is evident from the context that in Matt. v. 19 a judicial and not a “legislative” authority is referred to, while in the first-named passage (Matt. xvi. 19) “the keys of the kingdom of heaven” simply imply the same thing, cf. Rev. iii. 7. The explanation also given by the Greek commentators (Theophylact, Euthymius) of the remitting or retaining of sins, presents no difficulty as far as λύειν is concerned, though, as to δέσεω = κρατεῖν with the object “sins,” it cannot perhaps be established. Λύειν ἀμαρτήματα means not only to make atonement or compensation for sins, as in Soph. Phil. 1224, λύσων δὲ δήμαρτον, but oftener still to forgive, to pardon. Eur. Or. 596, 597, ἡ κῦκλος δικαίωσε ο θεός ἀναφέρετο μοι μάσμα λύσαι; Plut. Mor. 195, τὰ μὲν οὖν ἡμαρτήματα λελύσθη τοῖς ἡμεταγαθημένοις; ibid. 214, ἑβοῦλυντο τὴν ἀτιμίαν λύσαι καὶ τοὺς νόμους τηρεῖν; 404, περὶ τῆς ἀμαρτίας ἡγήσατο τὸν θεόν, εἰ τις εἰς παράκλησις καὶ λύσις (cf. Kypke, Ὀν. Στρ.); Philo, Vit. Mos. 669, λύσις ἡμαρτήματων; Isa. xl. 2, λέγεται αὐτῆς ἡ ἀμαρτία; Ecclus. xxviii. 2, αἱ ἀμαρτίαι σου λυθήσονται. We must explain δέσεω as the appropriate antithesis of λύειν. See also Job xiv. 17, ἀπολύειν τοὺς ἄνθρωπους τοῖς γυναι- κί- τος.—The simpler plan would perhaps be to take δὲ and δόσα as collective designations of persons, for which, indeed, according to the rule, the neuter singular is used, yet also the plural, e.g. 1 Cor. i. 27, 28. Διεύω τινα would then be = to release any one from punishment, as in Plat. Legg. i. 637 B, cf. Luke vi. 37, ἀπολύετε καὶ ἀπολαθήσεσθε, and
Δύτρων, τό, the means of loosing; almost always for the price paid for the liberation of those in bondage (usually in the plural), just as λυέω sometimes means to release from bondage, to free, especially by a price paid (Xen., Thuc., Plato). So in the LXX. = τῶν, Lev. xxv. 51, of the price paid for the release of one who had become a slave, see ver. 24; Num. iii. 46–51; Lev. xix. 20; Num. xviii. 15. As to the N. T. passages,—Matt. xx. 28, ὁ ὄνομα τοῦ ἀνθρώπου... ἠλθεν... δοῦναι τῆν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Mark x. 45,—the fundamental idea in the word is the same as that more fully expressed in Num. xxxvi. 31, οὗ λύσθησθε λύτρα περὶ ψυχῆς παρὰ τοῦ φοινικαστέου τοῦ ἐνόχου δυτος ἀναφερόμενα. θανάτῳ γὰρ θανατωθήσεται. We must also remember that λύτρον in classical Greek denotes the means of expiation with reference to their intended result, e.g. in Aesch. Choeph. 48, λύτρον αἰματος (akin to λυέων), of acts of expiation, e.g. φόνον φόνο φύειν, Soph. O. R. 100; Eurip. Or. 510; Aesch. Choeph. 303 (791), αὔγετε, τῶν πάλαι τεπραγμένων λύσασθαι αἷμα προσφάτους δίκαιας, “stone for past acts of bloodguiltiness with new punishments.” So of religious or ritualistic expiations, Plat. Rep. ii. 364 E, λύσεις τε καὶ καθαρμοι ἄδικημάτων; Soph. El. 447, λυτήρα τοῦ φόνου, the means of expiation. Even according to classical usage, therefore, it is by no means strange that the death of our Lord, elsewhere designated a sacrifice, should be called λύτρον, ransom, and the choice of the singular instead of the plural (which is also used in the LXX.) is explained by this reference, the ψυχήν ἀντὶ πολλῶν = ψυχὴν ἀντὶ ψυχῆς, denoting the same expiatory death. Comparisons elsewhere used also lead us to take λύτρον here as = expiation. In Num. xxxvi. 31, Ex. xxi. 30, λύτρον is = τί (see Διάσκεψις). In Ps. xlii. 3 this word in an analogous connection is = ἔξισασμα, and λυτροῦν is the result of expiation, ἀδελφός όλο λυτροῦται λυτρώσεται ἄνθρωπος; οὗ δῶσει τῷ θεῷ ἔξισασμά εὐαγγελίζω καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ. Cf. Isa. xili. 3 = Διάσκεψις, with Matt. xvi. 26, Mark viii. 37, ἀντέλλαγμα τῆς ψυχῆς. The ransom price is an expiation or (Num. xxxvi. 31) an equivalent for the punishment due, and therefore frees from the consequences of guilt. Accordingly, and in keeping with linguistic usage, the expression ἀντὶ πολλῶν is to be taken in combination with λύτρον, not with δοῦναι. Cf. the passages cited by Bretschneider, 3 Mac. vi. 29, ἀντίψυχοι λάβει τὴν ἐμὴν ψυχὴν; xvii. 22, ἀντίψυχοι τῆς τοῦ ἔθνους ἀμαρτίας; Act. Thom. 47, λύτρον αἰωνίων παραπτωμάτων.

Δὺρὼν, 408, literally, to bring forward a ransom, the active being used not of him who gives, but of him who receives it; hence = to release on receipt of a ransom, cf. Plat. Theaet. 165 E, οὗ σε χαρισματον... ἐλύτρον χρημάτων δονοσ ὑπὲρ τῆς κακίνων ἐδοκεί; Diod. xix. 73, τῶν στρατιωτῶν οὗς μὲν ἐλύτρωσεν. In the middle, to release by payment of a ransom, to redeem. Passive, to be redeemed, ransomed. So in biblical Greek, where ἀπολυτρών only occurs once in the active = to redeem, to ransom, Ex. xxi. 8, while elsewhere this verb is also = λύτρων, to receive a ransom. We find the latter only in the middle = to
ransom, to redeem, and in the passive, to be ransomed or redeemed. In the LXX. generally = ἰημεῖα, e.g. Ps. xlix. 8, xxxi. 6, lxxi. 23; Ex. xiii. 15; Lev. xix. 20, xxvii. 29, etc. So also in the N. T. the middle, Luke xxiv. 21, Tit. ii. 14; the passive, 1 Pet. i. 18.—As to the meaning of the word, it denotes that aspect of the Saviour’s work wherein He appears as the Redeemer of mankind from bondage. This bondage, which is still regarded quite generally as oppression in Luke xxiv. 21,—ἡμεῖς δὲ ἠπελεξαμεν δι’ αὐτὸς ἐστιν ὁ μέλλων λυτροθηθαι τὸν Ἰσραήλ, for the deficient understanding of Christ’s death on the part of the Emmaus disciples is explained by the O. T. expressions, ἀνετρεπτα τῷ ἰτρῷ, ἀγράφον, ὁ νήσος τῆς μῆτερ, —is in the two other texts (Tit. ii. 15; 1 Pet. i. 18) clearly the guilt and thraldom of the sinner in God’s sight (vid. λύτρον); and hence λυτρωσις, ἀπολύτρωσις. Redemption as the result of expiation, this is the prominent thought in the N. T. view of salvation, and this was foreshadowed in the connection between the sins of Israel and their oppression, so often mentioned in the O. T., cf. Isa. xl. 1, 2. That this thought was akin to the O. T. view is evident from the passage above cited under λύτρον, Ps. xlix. 8, and also from Ps. cxxx. 8, καὶ αὐτὸς λυτρήσει τὸν Ἰσραήλ ἐκ πασῶν τῶν ἀνομίων αὐτοῦ. Cf. Eph. i. 7, ὃ ἐσχάλησεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἁμαρτίαν τῶν παραπτωμάτων.—1 Pet. i. 18, ἐλυτρώθη ἐκ τῆς ματαίας ψυχῶν ἀναστροφής ... τιμή αἵματι. Cf. Isa. lii. 3, δοθεὶς ἐν ποιμαντῷ, καὶ οὐ μετὰ ἄργυρου λυτροθήκης; Tit. ii. 14, ἵπται λυτρώσεως ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἱατρός λαῶν περιούσιον.

Ἀντιλυτρον, ὁ, if we are to take the active of λυτρῶσις as furnishing the true meaning, must literally denote not redemption or ransom, but the act of freeing or releasing, deliverance. It occurs only occasionally in profane Greek, Plut. Arat. 11, λύτρωσις αἰχμαλωσίας = ransom. In biblical Greek = redemption, deliverance, not with reference to the person delivering, but to the person delivered, and therefore in a passive sense, like most substantives in -σις, Latin -io.—LXX. = γῆς, Ps. cxxx. 7, 8. 9.—Lev. xxv. 48. In the N. T. Luke i. 68, ἐπλησάμενοι λύτρωσιν τῶν λαῷ αὐτοῦ, cf. ver. 71; ii. 38, προσδεχόμενοι λύτρωσιν Ιερουσαλήμ. In Heb. ix. 12, of redemption from guilt and punishment of sin brought about by expiation, δι’ αὐτὸν ἡμῶν εἰς ἀφάνεια εἰς τὰ ἁμαρτήματα, οἰκείων λύτρωσιν εὑράμενος.

Ἀντιλυτρον, τό, only in biblical and ecclesiastical Greek, redeemer, liberator. LXX. = γῆς, Ps. xix. 15, lxviii. 35, which in Isaiah (where it more frequently occurs in a soteriological sense) = ὁ ἅγιος, ὁ πλοῦτος, ὁ προφήτης, vid. Isa. xlix. 7, lx. 20, xlvii. 4, and often. In the N. T. only in Acts vii. 35, of Moses, τούτου ὁ θεός καὶ ἀρχιτέκτων καὶ λυτρώσας ἀπόσταλεν.

Ἀντιλυτρον, τό, only in the N. T. And, indeed, only in 1 Tim. ii. 6, ὁ δὲ ἡρῴος ἀντιλυτρον ἐπὶ πάντων = ransom; the λύτρον ἀντὶ πολλῶν of Matt. xx. 28, Mark x. 45, is here called ἀντιλυτρόν, in order to lay stress upon the fact of Christ’s coming and suffering in the stead of all, and for their advantage (ὑπὲρ). As in Matt. xx. 28,
Mark x. 45, a reference at least to expiation, whereby the expression is there determined. is undeniable; so here also (cf. 1 Pet. i. 18, 19), because the διδόναι έαυτον can denote nothing less than self-surrender to death; cf. Tit. ii. 14, δς δεδωκεν έαυτον ὑπέρ ήμων, ίνα λυτρόσθηται ήμας; Gal. i. 4.

'Α πολύ τρωσίς, δή, literally, releasing for a ransom, but in Plut. Pomp. 24 = ransoming, cf. ἀπολύτρωσις = to ransom, Ex. xxii. 8.—Rarely in profane Greek; elsewhere only in N. T. and patristic Greek, and, indeed, only = liberation, redemption, cf. λυτροσία.—(I) Deliverance from suffering, from persecution, etc., Heb. xi. 35, ού προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τίνος. —(II) Redemption as the result of expiation, deliverance from the guilt and punishment of sin; Eph. i. 7, εν χριστί ἐν τῇ ἀπολύτρωσις διὰ τοῦ αἰματος αὐτοῦ, τῇ δόξῃ τῶν παρασκευῶν; Col. i. 14; Rom. iii. 24, διὰ τῆς ἀπολύτρωσεως τῆς ἐν Χριστῷ Ιησοῦ, διὰ προθέσεως θεοῦ; Heb. ix. 15, θανάτου γινομένου εἰς ἀπολύτρωσιν τῶν... παραβάσεων; 1 Cor. i. 30, διακοσμήσει τε καὶ ἀγιασμός καὶ ἀπολύτρωσις.—(III) Redemption, as a deliverance still future, διακοσμήσει τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, Rom. viii. 30. 21, denoting the final and decisive revelation of salvation; Luke xxii. 28, ἔρχεται ἡ ὁμοιόμοιος; Eph. i. 14, ἄρρητως... εἰς ἀπολύτρωσιν τῆς περιποίησεως κ.τ.λ.; iv. 30, εν δόξῃ εισφαγαθείς εἰς ἡμέραν ἀπολύτρωσιν. —Rom. viii. 23, νικηθέντων ἀπεδεχόμενοι, τῇ ἀπολύτρωσιν τοῦ σώματος ήμῶν.

Μ

Μανθάνω, μαθήσομαι, εμαθεῖν; probably akin to μάθησις, to endeavour, to desire, to seek.—to learn, to experience, to bring into experience; Acts xxiii. 27, μαθῶν ὅτι 'Ρωμαίος ἐστιν; Gal. iii. 2, τοῦτο μόνον θέλω μαθεῖν ἀφιμών, εἴ καί ἐξέρχων μόνον τῷ πνεύμα ἐξάψετε ἢ εἴ καί ἑαυτὸ πτεστεῖ; cf. Joseph. Ant. v. 8. 11, μαθεῖν τὴν αἰτίαν τῆς ἱεραρχίας. The verb is = to have learnt anything, to understand it, Phil. iv. 11, ἐγώ γὰρ εμαθὼν εἰς εἰμι αὐτάρκης εἰμι. Answering to διδάσκειν (1 Tim. ii. 11, 12), which denotes instruction concerning the facts and plan of salvation, μανθάνειν denotes a bearing corresponding thereto, and is therefore = to cause oneself to know, therefore a moral bearing, and the presupposition of this in the sphere of the religious life. Cf. John vi. 45, ἵσωσαν πάντες διδαχὴν τοῦ θεοῦ. πῶς ὁ ἄνωθεν παρὰ τοῦ πατρὸς καὶ μαθῶν ἐρχείσας πρὸς μέ; Phil. iv. 9, καὶ ἐμάθετε... ταῦτα πράσσετε. In Col. i. 7, μανθάνειν answers to επιγνώσκειν τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, ver. 6; 2 Tim. iii. 7, πάντοτε μανθάνοντα καὶ μηδὲν έπ' ἐπιγνώσεως ἀληθείας ἐπιθυμοῦντες; cf. ver. 6, see ἐπιγνώσεως, Matt. ix. 13, xi. 29; Rom. xvi. 17; 1 Cor. xiv. 31. It once occurs with a personal object, Eph. iv. 20, τινι γνωστος εμάθοντος τὸν Χριστὸν. εἰ γ' αὐτὸν ἴκουσαν καὶ εἰ αὐτῷ ἐδιδάχθης καθώς ἐστιν ἀληθεία ἐν τῷ Ἰσραήλ. This cannot be compared with μαθάνειν τινα, to perceive or notice any one, in classical Greek, at the most Eurip. Bacch. 1345, φ' ἐμαθεῖθ̃ ύμας, too late ye have known yourselves, i.e. perceived what manner of persons ye are, what ye have
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done. In Eph. iv. 20, as the following εἰ γε αὐτὸν ἰκουσατε shows, Christ is the object of μαθητεύω, rather as He is the object-matter, the sum and substance of the gospel, than as He is a Person; hence τὸν Χριστὸν is used, whereas we have ἐν τῷ Ἰησοῦ immediately afterwards; Χριστὸς is the descriptive name for the Person Jesus.—The word also occurs in Matt. xxiv. 32; Mark xiii. 28; 1 Cor. iv. 6, xiv. 35; 1 Tim. ii. 11, v. 4, 13; 2 Tim. iii. 14; Tit. iii. 14; Heb. v. 8; Rev. xiv. 3; John vii. 15. LXX. — τελ.

Μαθήται τῆς, ὁ, a learner, pupil, over against διδάσκαλος, ἐφήτης; often in Xen., Plato, and others, = μαθητάω, Xen. Mem. i. 2. 17; Matt. x. 24, οὐκ ἔστω μαθητήν ὑπὲρ τὸν διδάσκαλον; ver. 25, ἁρκετόν τῷ μαθητῇ ἵνα γένηται ὃς ὁ διδάσκαλος αὐτοῦ; Luke vi. 40. In the N. T. only in the Gospels and Acts—(L) οἱ μαθηταὶ Ἰωάννου, Mark ii. 18; Luke v. 33, vii. 18; Matt. xi. 2; John iii. 25. καὶ οἱ τῶν Φαρισαίων, Mark ii. 18; John ix. 28, σὺ μαθητής εἶ ἐκεῖνος, Ἰησοῦς δὲ τοῦ Μαύστου ἐγεῖν μαθητής. It is clear that μαθητής means more than a mere pupil or learner; it signifies an adherent who keeps the instruction given to him, and makes it his rule of conduct. Cf. Plat. Apol. 33 A, ὅπι διαβεβλάττες εἴμαι φασίν ἐμοί μαθητάς εἶναι. ἤκου δὲ διδάσκαλος μὲν οὐδενὸς πάπαν ἐγενόμην, εἰ τάς ἐμοῖς λέγοντας καὶ τὰ ἐμαυτῷ πράττοντας ἐπιτυμῆς ἄκοιμων ... οὐδενὶ τῶποτε ἐβδόμησα; Xen. Mem. i. 6. 3, οἱ διδάσκαλοι τοὺς μαθηταῖς μεμηταὶ ἐαυτῶν ἀποδεικνύοντον. In this sense it is used especially (II) of the disciples of Jesus, ὁ Ἰησοῦς καὶ οἱ μαθ. αὐτοῦ, Matt. ix. 19; cf. John viii. 31, ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐνώ οἵμεις μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἄλληθος μαθηταὶ μου ἔστε; Luke xiv. 26, 27, 33; ver. 27, δοτι οὐ βαστάξει τὸν σταυρὸν ἐαυτοῦ καὶ ἤρχεται ὑπόσω μου, οὐ δύναται εἶναι μοι μαθητής; John xv. 8, ἵνα καρπὸν ποιῆντος φέρητε καὶ γενέσθω έμοί μαθητής; cf. John ix. 27, Matt. v. 1 with iv. 22. Thus (a) of the twelve apostles, οἱ δώδεκα μ., Matt. xi. 1, or οἱ δώδεκα μ., Matt. xxviii. 16, who are usually called οἱ μαθ. αὐτοῦ, as in Matt. v. 1, viii. 23, 25, ix. 10, etc, also simply οἱ μαθηταί, Matt. xiv. 19; Mark ii. 18; Matt. x. 14, etc. Also with the dative, vid. Krüger, xlviii. 12. 1; οἱ σοὶ μαθηταί, Matt. ii. 18; John xv. 8. Then (b) of all followers of Jesus, Matt. viii. 21; Luke vi. 13, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλέξατον ἀπὸ αὐτῶν δώδεκα, οὖς καὶ ἀποστόλους ἀνόμαζεν; vi. 17, δύο μαθητῶν αὐτοῦ; vii. 11, εὐπρεποῦστον αὐτῷ οἱ μαθηταί αὐτοῦ ἐκατολ καὶ δύο καὶ πολλὰς; John vi. 60, 66; Luke x. (i. 17) 23. Hence it came to be (c) the name given to those who believe on Christ (John viii. 31, see above) simply as μαθηταί. Comp. the Aristotelian saying, δεῖ πιστεύειν τὸν μαθημάτον; Matt. x. 42, δεῖ ἑν τὴν ἡμέραν ἑν τῶν μικρῶν τοῦτων ... εἰς ἄνω τῶν μαθητῶν; cf. xviii. 6, ἕνα τῶν μικρῶν τοῦτων τῶν πιστευόντων εἰς ἔμε. So, besides this place, always in the Acts; cf. Acts xix. 9, ὃς δὲ τοῖς ἐκκλησίαντοι καὶ ἤπειρον κακολογοῦσε τῆν ὄδον ἑκοίταιν τὸν πλῆθος, ἀποτάτοις ἂν αὐτῶν ἀφώρισεν τοὺς μαθητὰς; Acts vi. 2, τὸ πλῆθος τῶν μαθητῶν, with iv. 32, τὸ πλῆθος τῶν πιστευόντων; Acts i. 15, vi. 1, 2, 7, ix. 10, 19, 25, 26, 38, xi. 29, xii. 52, xiv. 20, 22, 28, xv. 10, xvi. 1, xviii. 23, 27, xix. 1, 9, 30, xx. 1, 7, 30, xxi. 4, 16; ix. 1, οἱ μ. τοῦ κυρίου; xi. 26,
chrēmatizan te prōton en 'Antiocheia toûs maθhtâs Kρistianóûs. Most remarkable is the application of the name maθhtal (Acts xix. 1) to John's disciples at Ephesus, evidently on account of the relation of John the Baptist to the Messiah; these disciples were utterly ignorant that the Messiah was Jesus, cf. ver. 4, and hence it is evident that maθhtal denoted just the followers of the Christ, the Messiah—a significant fact bearing upon the connection between O. T. and N. T. believers.

Maθhtal, ἦ, with maθhtría occurring only in later Greek (Diod. Sic., Diog. Laert., Philo), a female pupil or disciple; in the N. T. sense of maθhtis, Acts ix. 36.

Maθtičos, in Plutarch and others after him, answering to the formation of the word = to be a pupil, e.g. Plut. Mor. 837 C, ἐμαθήτευσε δ' αὐτῷ καὶ Θεοτόκῳ. So Matt. xxvii. 57, ἐμαθήτευσεν τῷ Ἰησοῦ, of Joseph of Arimathaea. In patristic Greek the passive still occurs, maθhtévōsan tûn, to be instructed by, to be any one's pupil, e.g. ὁ ἄγιος Ἰερώνυμος τῷ ἀγίῳ Παύλῳ ἐμαθήτευσεν, Basil. M.; Ignat. ad Eph. 10, ὑμῖν maθht- tevôsan, to be instructed by you, or to learn of you. And thus I would explain Matt. xiii. 52, πᾶς ἡγαματείς maθhtėveitōs τῇ βασιλείᾳ τῶν οὐρανῶν, who is a disciple of the kingdom of heaven, for the various readings ἐν τῇ βασ. or εἰς τὴν βασ. show that the usual explanation is a misunderstanding of the expression. In the other N. T. texts where it occurs the verb is transitive— to instruct any one, to teach, to make any one a disciple, in the N. T. sense of maθhtis; cf. Matt. x. 42, the only place except in the Acts where μ. occurs in this sense, and by the same evangelist who in Matt. xxviii. 19 writes, maθhtēsate pânta tâ ἑκάστην . . . maθhtēvein being divided, according to vv. 19, 20, into the two elements βαπτίζεων and διδάσκειν. So also Acts xiv. 21, εὐαγγελιζόμενοι τῇ τῶν πολλῶν ἕκαστην καὶ maθhtēsate ἑκατομμύρου. This transitive meaning is sometimes found in other verbs in -έω, e.g. 1 Kings i. 43, ὁ βασιλεὺς Δαβὶδ ἔβασιλευσε τῶν Σαλωμῶν, 1 Sam. viii. 22; Isa. vii. 6; 1 Mac. viii. 13; cf. Winer, § 38. 1.

Mârturos, ὑπό, ὅ, dative plural mîrτwos, is derived by Curtius (as before, 296) and Schenkl (Griech.-deutsch. Schuldwörterb.) from the Sanskrit root smrti, smarmi, to remember; smrtis, remembrance; Latin, mens, Old High German, marci, a report or tale; literally, one who remembers. In the Zend language mar signifies to recollect, to know, to mention; mærti, doctrine. Gothic, mérjan, mærtós. It is = witness, i.e. one who has information or knowledge or joint knowledge of anything, and hence one who can give information, or bring to light or confirm anything. Matt. xxvi. 65, τί ἐστιν ἥξις ἠκούεις ὑμᾶς; Mark xiv. 63; Plat. Pol. 340 A, τί δὲ τῷ μârtârōs; autós ἡπὶ ὁ Θεοσύμφων ὁμολογεῖ; Matt. xviii. 16, ἵνα ἐστιν στόματος δύο μârtârōn ἢ τριῶν σταθῇ πᾶν ῥῆμα. So 2 Cor. xiii. 1; 1 Tim. v. 19; Heb. x. 28; Acts vii. 58. It usually denotes simply that the witness confirms something, though in many cases it also implies that he avers something, and supports his statement on the strength of his own authority. Thus in Acts vi. 13, διηγήσαντας μârtârâs λέγοντας: ὁ ἀνθρωπός οὗτος οὗ
In the sense simply of confirmation it occurs 2 Cor. i. 23, μάρτυρα τοῦ θεοῦ ἐπικαλούμας; cf. Mal. iii. 5. Again, simply of the knowledge or cognizance which the witness possesses, Rom. i. 9, μάρτυς ἀνάμνεσις ἐν τῷ θεῷ; Phil. i. 8; 1 Thess. ii. 5, θεοῦ μάρτυς; ver. 10, ὡς ἀναμνήσεις μάρτυρος καὶ ὁ θεὸς, ὡς ἀναμνήσεις... ἀναμνήσεις... — 1 Tim. vi. 12; 2 Tim. ii. 2. In Heb. xii. 1, τούτων ἔχουσαν περιφέρειον ἡμᾶς νόμος μαρτύρων, they are described as witnesses who have an experimental knowledge of that which is required of us, viz. faith, x. 35-37, xi. 6 sqq., xii. 2. We cannot (as some have tried to do) bring the active or at least intransitive μάρτυς into connection with the passive μαρτύρωσθαι, xi. 2, 4, 5, 39, as if it referred to the witness meted out to them or given by them. This passive μαρτυρείσθαι cannot determine the meaning of the word; at least, it can only be regarded as expressing a confirmation of the μάρτυρες in their capacity as witnesses. Their significance for us as witnesses is to be deduced not from ver. 39, but from ver. 40. Peculiar to the N. T. is (I.) the designation of those who announce the facts of the gospel and tell its tidings, as μάρτυρες, e.g. Acts i. 8, εἰσερχόμενοι μόνος μάρτυρες ἐν τῷ Ἱεροσολύμῳ καὶ θεωτήτων τῆς γῆς; Rev. xi. 3, τοις δυσίν μάρτυρυν μου; derivatives from μ. are used according to the analogy of this meaning. Cf. especially διαμαρτύρωμαι, ἐπιμαρτυρεῖν; 1 Cor. xv. 15, φευγομάρτυρες τοῦ θεοῦ. This rests upon the significance which the apostles, as preachers of the gospel, claim for their prerogative as witnesses to Jesus; Acts xiii. 31, οἵτινες (κ. συναναβάσται αὐτῷ) τῶν εἰσήκουσαν μάρτυρες αὐτῶν πρὸς τῶν λαῶν; Acts ii. 32, τούτων τῶν Ἰησοῦν ἀνέστησεν ὁ θεός, οὐ πάντες οἱ ημεῖς ἐσμέν μάρτυρες; iii. 15, οἵτινες μάρτυρες πάντων δὲν ἐποίησαν κ.τ.λ.; iv. 40, 41, τούτων ὁ θεός ἔγειρεν... καὶ ἐδόθη αὐτῶν ἡμείς γενέσθαι οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυριν τῶν προκεχεροποιημένων ὑπὸ τοῦ θεοῦ; 1 Pet. v. 1, παρακαλῶν ὁ σωματείης καὶ μάρτυρα τῶν τοῦ Χριστοῦ παθημάτων. Hence Acts i. 22, μάρτυρα τῆς ἀναστασίας οὖν ημῶν γενέσθαι ἔνα τῶν; xxii. 15, ἐσχή μάρτυρα αὐτῷ πρὸς πάντας ἀνθρώπους διὰ ἡρακλῆς καὶ ἡμῶν; xxvi. 16. They declare the truth concerning Christ, and ratify it by their own experience, Acts v. 32 (cf. ver. 31 and John xv. 26, 27). — (II.) μάρτυς is used as a designation of those who have suffered death in consequence of confessing Christ, Acts xxii. 20, τὸ αἵμα τοῦ Στεφάνου τοῦ μαρτυροῦ σου; Rev. ii. 13, Ἀντίγραφος ὁ μάρτυς μου ὁ πιστὸς ἀπεκτάθη; xvi. 6, ἐκ τοῦ αἵματος τῶν ἁγίων καὶ ἐκ τοῦ αἵματος τῶν μαρτύρων Ἰησοῦ. This, however, must not be understood (as in ecclesiastical Greek) to denote that their witness consisted in their suffering death,—cf. Constit. Apost. v. 9. 923, ὁ ἐν μαρτυρίῳ ἡμεῖς ἐκείνῳ ἐπίτιμον τῆς ἀληθείας, οὗτος ἀληθινὸς μάρτυς ἀξιόπιστος ἐν ὑπὲρ οὗ πυργίσατο τῷ λόγῳ τῆς ἐνοχῆς διὰ τοῦ δόξου αἵματος,—it refers rather to the witnessing of Jesus, which was the cause of their death; cf. in xvii. 6 the distinction between ἄγιοι and μάρτυρες; xx. 4, αἱ ψυχαὶ τῶν πεπελεκεσμένων διὰ τὴν μαρτυρίαν Ἰησοῦ. — (III.) Rev. i. 5, Jesus Christ is called ὁ μάρτυς ὁ πιστὸς; iii. 14, ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός, which, according to xxii. 20, λέγει ὁ μαρτυράει ταῦτα, must mean, He who gives the information contained in the Apocalypse concerning δὲν γενέσθαι ἐν τῇ χειρὶ, i. 1; cf. the words at the outset, ἀποκάλυψις Ἰησοῦ Χριστοῦ ἡ ἐδώκεν αὐτῷ ὁ θεός.
Mαρτύριον, τὸ, witness; ordinarily, the declaration which confirms or makes known anything, as in 2 Cor. i. 12, τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν. Hence of things which testify to anything, e.g. Plat. Legg. xii. 943 C, τὸν στέφανον ἁναθειμάτων μαρτύριον εἰς κρίσιν. Thus Isa. v. 3, ὃ ἐσθὶ αὐτῶν (τοῦ χρυσοῦ καὶ τοῦ ἀργυροῦ) εἰς μαρτύριον ὑμῖν κεῖται—
that is, in proof of the following accusation, ἐθνοσυγκέκρισθεν ἐν ἑσχάταις ἡμέραις. Cf. Ruth iv. 7. Also in classical Greek with the sig. proof. — When N. T. preaching is called τὸ μαρτύριον τοῦ Χριστοῦ, the testimony of Christ, 1 Cor. i. 6, cf. 2 Tim. i. 8, μὴ οὖν ἐπισκοπῶθης τὸ μαρτύριον τοῦ κυρίου ἡμῶν, the meaning is, that the preacher bases what he says upon his own direct knowledge, and clothes it with the authority of a testimony at one with the reality; that the gospel preached is a narrative of actual and practical truth, a declaration of facts (and thus the form of expression distinguishes itself from the work of Christian doctrinal teaching); cf. Acts iv. 34, δυνάμει μεγάλη ἀπειδήν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ; 2 Thess. i. 10, ἐπιστεύῃ τὸ μαρτύριον ἡμῶν ἐφ' ἑαυτᾶς. For Acts v. 32, see μάρτυς. 1 Tim. ii. 6, ὁ δὲ ἑαυτὸν ἀντιλαμβάνων ὑπὲρ πάντων, τὸ μαρτύριον καροῦ ἰδίως, is somewhat similar to τὸ λεγόμενον = according to the saying,—
for καρπ. ἰδ., comp. Tit. i. 2, 3,—and therefore is = as now is testified, as is announced in his time; conformably with what is announced. — The preaching of the gospel is accordingly called (1 Cor. ii. 1) τὸ μαρτύριον τοῦ θεοῦ, akin to the O. T. expression יִּשְׁתַּקַּח, what Jehovah testifies or announces, Ps. xix. 8, cxix. 14, etc.; cf. יְקַנָּה τοῦ μαρτύριου, יִשְׁתַּקַּח, Num. ix. 15; Acts vii. 54; Rev. xv. 5 (a mistranslation by the LXX. of יְשַׁמְּךָ). —
This reference to N. T. facts is everywhere implied in the expression εἰς μαρτύριον of the synoptical Gospels, and first in Matt. viii. 4, Mark i. 44, Luke v. 14, where our Lord directs the leper to show himself to the priest, and to offer the gift that Moses commanded, εἰς μαρτύριον αὐτῶν. Whatever doubt there might be as to the force of the expression here, a comparison of the places where it occurs leads us naturally to the conclusion that μαρτύριον has always the same signification, and that here it is = that they may thus hear of Christ the Messiah, or as Bengel says, "de Messia praesens." Matt. x. 18, ἐπὶ ἵγεμόνοις δὲ καὶ Βασιλείς σχήματος ἑνὲκεν ἐμὸν εἰς μαρτύριον αὐτῶν καὶ τῶν ἐκεῖνων; cf. Mark xiii. 9, Luke xxi. 13, ὁποδησάται ὑμῖν εἰς μαρτύριον, i.e. for those mentioned in ver. 12. Matt. xxiv. 14, ἐκπευχαίη τοῦτο τὸ εἰς τῆς βασιλείας . . . εἰς μαρτύριον πάσιν τοῖς ἐκεῖνοι. On Matt. viii. 4, Bengel aptly refers to John v. 36, αὕτη τὰ ἐργα ὥσπερ πάντα, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατὴρ με ἐπετέλεσεν. But Matt. xi. 11, Luke ix. 5, τῶν κοσμοτρόπων . . . ἀποτιθέμενον, εἰς μαρτύριον ἐν αὐτῶι (Mark vi. 11, αὐτῶι), must be understood like Isa. v. 3, though not without reference to the fact of the gospel having been preached. Heb. iii. 5, Μωίσεις μὲν πιστῶς ἐν ὄλῳ τῷ ὅλῳ αὐτοῦ εἰς μαρτύριον τῶν καληθησομένων, for the averment of that which, etc. Cf. 1 Pet. i. 11, προμαρτύρωμα.

Μαρτυρία, ἡ, (I) bearing witness, certifying, e.g. εἰς μαρτυρίαν καλεῖσθαι, to be summoned to bear witness; John i. 7, ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ.—(II) Certifying, witnessing to, Mark xiv. 55, 56, 59; Luke xxii. 71; that which any one witnesses or states concerning
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any person or thing, Tit. i. 13, ἡ μαρτυρία αὕτη ἐστὶν ἀληθής, concerning the saying of Epimenides as to the Cretans; 1 Tim. iii. 7, δεὶ καὶ μαρτυρίαν καλὴν ἔχεις ἀπὸ τῶν ἔξωθεν. Besides these texts and Acts xxii. 18, οὐ παράδειγμα σου τὴν μαρτυρίαν περὶ ἐμοῦ, it is used only by St. John. In John xix. 35, xxi. 24, of the evangelist's testimony. In i. 19, of the testimony of the Baptist concerning Jesus, cf. iii. 26 under μαρτυρεῖν, and with this v. 36, ἔγεν δὲ ἐξεῖ τὴν μαρτυρίαν μελέτῳ τοῦ Ἰωάννου, viii. 17; 3 John 12. Of the declarations of Jesus concerning Himself, viii. 13, 14, v. 31, cf. ver. 32. It is a declaration which not only informs but corroborates, a testimony borne by a witness who speaks with the authority of one who knows; v. 34, ἔγεν δὲ οὗ παρὰ ἀνθρώπων τὴν μαρτυρίαν λαμβάνει, the corroboration of that which I really am. So in 1 John v. 9, 10, μαρτυρία τοῦ θεοῦ, ἴνα μεμαρτύρηκεν περὶ τοῦ νικήτηρος. — and the apostle designates the eternal life possessed by the believer as God's gift, as the witness testifying to him what is of Christ, ver. 11, αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ αἰώνιον δώκειν ἡμῖν ὑμῖν τὸ θεός; cf. ver. 10, ὁ πρωτεύον εἰς τῶν πάντων ἔχει τὴν μαρτυρίαν εἰς αὐτὸ. In John iii. 11, 32, 33, the testimony of Jesus is that which Jesus declares with the authority of a witness, of one who knows; ver. 11, δεῖ λαμβάνειν λαμβάνειν καὶ δεῖ ἐράσκαμεν μαρτυρεῖμαι, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνειν. But in Rev. i. 2, 9, ἡ μαρτυρία ἐστὶν ἡ ἀκοὴ τῆς εὐαγγελίας, the apostolic preaching of Christ, as it is determined by the apostle's testimony, cf. ver. 2, δόξα εἰρήνη. This testimony, which especially concerns Christ, and which is based upon knowledge of Him specially vouchsafed, is also spoken of as ἡ μαρτυρία τοῦ Ἰησοῦ, Rev. vii. 17, xix. 10, xx. 4, of which, xix. 10, we read, ὃ ἡ Ἰησοῦ ἐστὶν τὸ πνεῦμα τῆς προφητείας. This explains the expression, ἔχειν τὴν μ. Ἰησοῦ, xii. 17, xix. 10, vi. 9, which may be taken as synonymous with ἔχειν τὸν πν. τῆς προφ. (Instead of μ. ἐγὼ we find in vi. 9, cf. with i. 2, 9, simply μαρτυρεῖν, xii. 11, ἵνα ἐπικεῖσαι αὐτῷ διὰ τὸ αἷμα τοῦ ἁρμόν καὶ διὰ τῶν λόγων τῆς μ. αὐτῶν.) Cf. x. 3, δόκεω τοῖς δυναῖς μαρτύρων μοι καὶ προφητεύσωσιν, with ver. 7, διὰ τὸν εἰρήνην τήν μαρτυρίαν. That μ. is used in the N. T. to denote martyrdom, is an untenable inference from Rev. xi. 7, xii. 11. See μάρτυρες.

Ma r τ ὅ ρ μα i, to cause to witness for oneself, to call to witness. So also in Judith vii. 28. But in the N. T. Acts xx. 26, Gal. v. 3, Eph. iv. 17 = to attest, to announce and ratify as truth. Also in Acts xvi. 22, 1 Thess. ii. 12, apparently the more correct reading, instead of μαρτυρεῖθαι. So in classical Greek only occasionally, Plato, Phaed. 47 D, ταῦτα δὲ τάτα μὲν ὡς ἐμαρτύρομεθα, νῦν δὲ λέγομεν = to affirm.

Διαμαρτύρομαι, (I.) to call to witness, Deut. iv. 26, διαμαρτύρομαι ὑμῖν σήμερον τὸν τε ὄφραν καὶ τὴν γῆν. Oftener (II.) (a) to assert or attest anything, to make known or affirm a truth with emphasis. Xen. Hell. iii. 2. 13, διαμαρτύρεμον ὑμίν ὑπὸ κοινῆς πολέμου καὶ συμμάχειας, seemingly borrowed from the expression, to call [the gods] to witness that, etc., Acts xx. 23, τὸν τὸ δικαίωμα διαμαρτύρεται μοι λέγειν ὑπὸ δίκαια καὶ συμμάχως μὲ μένοις; Heb. ii. 6. Used especially in N. T. Greek of attesting the facts and truths of redemption,—an impressive declaration of Christian doctrine, as distinct from progressive
Мартурέω, to be witness, to bear witness, i.e., primarily, to attest anything that one knows, and therefore to make declarations with a certain authority, usually for or in favour of, and hence to confirm or prove. In the N. T. chiefly in St. John's and St. Luke's writings, and in the Hebrews; in but few other places.—(I) μαρτυρέω τε, δειτε, etc., John i. 34, iii. 32, iv. 39, 44, xii. 17; 1 John i. 2, iv. 14, v. 6. Without object — to bear witness, 3 John 12; John xix. 35, i. 32; Acts xxvi. 5.—(II). Of the evangelical announcement of salvation in the sense named under μάρτυς, cf. the successive steps, ὅραν — μαρτυρεῖν — ἀπαγγέλλων in 1 John i. 2 (John i. 34), on which K. Haupt observes: “In ἀπαγγέλλων the emphasis lies on the communication of the truth; in μαρτυρεῖν, upon the truth which is communicated.” Compare Rev. i. 2, ἐμαρτύρουσε τὴν μαρτυρίαν Ἰπποῦ—Rev. xxii. 20, ὁ μαρτυρῶν ταῦτα, of the apocalyptic announcement of Christ, cf. i. 1, 5, iii. 14; see μάρτυς.—μ. τινὶ δείτε, óc, to bear witness to any one that, etc., Matt. xxii. 31; Luke iv. 22; Gal. iv. 15; Col. iv. 13; Rom. x. 2; Acts xxii. 5; John iii. 28. Cf. 2 Cor. viii. 3. Usually μ. τινὶ, to bear witness for, or in favour of any one. Herod. ii. 18, iv. 29, μαρτυρέατε μοι τῇ γνώμῃ, it favours my opinion. So John iii. 26, φῦ σον μαρτυρήτριας, for whom thou hast witnessed; v. 33, τῇ ἀληθείᾳ, as in xviii. 37, cf. 1 Tim. vi. 13; 3 John 3, 6, ἐμαρτύροντος σου τῇ ἀληθείᾳ; Acts x. 43, τούτῳ πάντες οἱ προφήται μαρτυροῦσιν κ.τ.λ., xiii. 22, xiv. 3, κύριος ὁ μαρτυρῶν τῇ λόγῳ τῆς χάριτος αὐτοῦ, cf. συνεμαρτυρεῖν, Heb. ii. 4.—Acts xv. 8, ὁ καρδιογνώστης θεὸς ἐμαρτύροντον αὐτοῖς, δοῦν τῷ πν. κ.τ.λ. Perhaps also Heb. x. 15, μαρτυρεῖ δὲ ἥμων καὶ τὸ πν. τὸ δεί., is = the Holy Ghost also witnesseth for us. Thus taken, the question as to the object to be supplied is obviated (cf. Rev. xxii. 16), and the expression ἐμαρτύρεις οὐν παρῆγατάς, ver. 19, follows all the more appropriately. In a derived sense only μ. τινὶ means to testify or give assurance to any one, Rev. xxii. 16, 18. Cf. the passive μαρτυρεῖται τινι, a good report is given of one, 3 John 12, Δημητρίῳ μεμαρτύρθησαν ὑπὸ
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πάντων καὶ ἐπὶ αὐτῆς τῆς ἁληθείας. Also μ. περὶ τῶν always means (where the connection shows), to witness in favour of; and thus μ. τι, τινι, περὶ, ἦπερ τινος, in the merely formal sense = to declare, to witness, occurs comparatively rarely. This import of the word, viz. witnessing in favour of the object referred to, is all the more obvious where what is meant is not a declaration, but a report stating the object. Accordingly μ. περὶ τοῦ φωτός is equivalent to, to witness for the light, John i. 7, ἦλθεν εἰς μαρτυρίαν, ἦνα μαρτυρήσῃ περὶ τοῦ φωτός, ἦνα πάντως πιστεύσωσιν δὲ αὐτοῦ; νν. 3, 15, v. 31, 32, 36, 37, 39, viii. 13, 14, 18, x. 25, xv. 26; 1 John v. 9, 10; cf. John xviii. 23, εἰ κακῶν ἐδίδασκα μαρτύρησαν περὶ τοῦ κακοῦ. In John ii. 25, οὐ χρείαν ἔχειν ἦνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρ., on the contrary, the witnessing is indifferent—either for or against; in vii. 7, μαρτυρῶ περὶ τοῦ κόσμου ὅτι τὰ ἔργα αὐτοῦ πυρήνα ἔστων, it must be understood unfavourably; cf. 1 Cor. xv. 15, ἐμαρτύρησαμεν κατὰ τοῦ θεοῦ.—(III.) The passive μαρτυροῦμαι, I am witness to, recognised, is derived from an active μαρτ. τινι, which does not occur except, perhaps, in inscriptions, e.g. Murat. MXXVI. 5, ἐν καὶ θεοὶ καὶ βρατοὶ ἐμαρτύρησαν σωφροσύνης ἑνεκα, but may be explained from μ. τι, to be a witness for something, to recognize it (cf. μ. τινι τι). So Rom. iii. 21, δικαιοσύνη θεοῦ... μαρτυροῦμαι ὑπὸ τοῦ νόμου καὶ τῶν προφ. Usually with a personal subject, Acts x. 22, μαρτυροῦμεν ὑπὸ δικαίου τοῦ θεοῦ; xvi. 2, ὥσ... ἐμαρτύρησα ὑπὸ τῶν ἁδελφῶν; xxii. 12, vi. 3; 1 Tim. v. 10, ἐν ἐργοῖς καλοῖς μαρτυρούμενη, cf. ἐπαινεῖσθαι ἐν τινι, 1 Cor. xi. 22; Heb. xi. 2, ἐν τῇ πίστει ἐμαρτυρήθησαν οἱ προεξό.; xi. 39, μαρτυρήθησαν διὰ τῆς πίστος, of divine recognition given to a person, cf. ver. 4, δὲ ἦς ἐμαρτυρήθη ἐναὶ δίκαιος, μαρτυροῦσας ἐπὶ τοῖς δόρους αὐτοῦ τοῦ θεοῦ; ver. 5, μεμαρτύρηται εἰςαρετηκέναι τῷ θεῷ. Indefinitely = it is witnessed concerning one, Heb. viii. 8, μαρτυροῦμεν ὅτι ζῇ. So, too, ver. 17, μαρτυρεῖται γὰρ ὅτι οὐκ ἔρεις κ.τ.λ., if we do not read μαρτυρεῖται, κ. ή γραφή. It is observable that this mode of expression occurs only in Acts and Hebrews, excepting Rom. iii. 21; 1 Tim. v. 10.—The middle, which occurs occasionally in later Greek, μαρτυρεῖσθαι, is = to testify, to aver, and, according to some MSS., occurs in Acts xxvi. 22, 1 Thess. ii. 12, instead of μαρτύρεσθαι. In Heb. vii. 17, also, the reading μαρτυρεῖται for μαρτυρεῖ may be explained in like manner.

Ἐπὶ μαρτυρεῖν, to testify emphatically, to appear as a witness decidedly for anything, in contrast with ἀντιμαρτ., to bear counter evidence, to contradict; 1 Pet. v. 12, ἐπιμαρτυροῦν ταύτην εἶναι ἄλλην χάριν τοῦ θεοῦ.—Συνεπιμαρτυρεῖν, Heb. ii. 4.

Μάτης, an adverb, strictly the accusative of μάτη; compare εἰς μάτην in the same sense, vain, in vain; it stands in a causal sense = groundless, invalid, and in a final sense = objectless, useless, futile, and, according to circumstances, it combines both = idle, vain. Originally, perhaps, (I) in a final sense = what is of no avail, of no use; Aesch. Prom. 44, τὰ μοῦν ὥφαλοιν μὴ ποίνει μάτην; Ps. cxxvii. 1, 2, εἰς μάτην; Ezek. xiv. 23, οὐ μάτην πεποίηκε πάντα = ἔτη; Jer. ii. 30, μάτην ἐπάταξα τὰ τέκνα ὕμων, παιδείαν οὐκ ἐθέβασθε; Tit. iii. 9, ζητήσεις ἄνωθεν καὶ μάταιοι, see μάταιος,
Aristot. Eth. Nicom. i. 1, ματαιος ἄκοστος καὶ ἀνωφελής.—(II.) In a causal sense = groundless, untrue, untenable, false, as opposed to ἀληθές; Soph. Philoct. 345, λέγοντες έτεϊ ἀληθές έτεϊ οὖν μάτην; Ps. xxxix. 12, πλὴν μάτην τὰς ἀνθρώπους = ἔξο; Jer. viii. 8, εἰς μάτην ἵππων σχοῦς σφυνής ἄραματεσθοῦς, συμ. with παρείχα, both = Ψηφ. Pa. xxxv. 7; Prov. iii. 20; = Ψηφ., untrue, false, Ps. xli. 7; so also Matt. xv. 9; Mark vii. 7, μάτην δὲ σέβονται με διδάκτοντες διδασκαλίας ἑπτάματα ἀνθρώπους, from Jer. xxix. 3.

Μάταιος, α, ο, sometimes also ὁ, η, vain, idle, in a final and in a causal sense.—(I.) In a final sense, useless, frivolous; Chrysostom, τά πρόν μηδέν χρήσμα; Eurip. Phoen. 1666, μάταια μοχθέν, to trouble oneself in vain. In Aristotle, as opposed to χρήσις. Still it is more than ἀνωφελής, for it not only negatively blames, but by giving prominence to objectlessness it denotes what is positively to be rejected, bad, what is objectless, and therefore wrong or unjustifiable. Eurip. Cyc. 662, μάταιον τι δράν τινα.—1 Cor. xv. 17, ματαιά ἡ πίστις ῥήμαν, ήτις ἐστιν εἰς τάς ἀμαρτίας ῥήμας. Compare ver. 14, κίνω; Tit. iii. 9, εἰςιν γὰρ ἀνωφελεῖς καὶ μάταιοι (the θανάτες καὶ γενεαλογίας κ.τ.λ.). With the Greeks, μάταιος applies to sin, "as that which is in itself vanity and nothingness, without consistency or result, and in its foundation folly," Nägelsbach, Nachkom. Thes. vi. 2. Thus the final signification prevails even if, with Nägelsbach, we adopt as the actual explanation the Homeric οὐκ ἀρετῇ κακὰ ἐργά, Od. viii. 329, cf. Hesiod, opp. 265, ὁ αὐτῷ κακά τείχει ἀνθήρ ἄμφορ κακά τείχην ἥ ἡ κακή βουλή τῆς βουλεύσας κακίστη; Xen. Hell. vi. 3. 11, τὸ πλευρετέρων ἀκροβάτης.—Aesch. Choep. 918, πατρός μάται, the father's guilt; Euemer. 337, αὐτιργία μάταιος. This use of the word gives special weight to 1 Pet. i. 18, διευθεράθη ἐκ τῆς ματαιας ῥήμαν ἀναστροφής. This usage does not elsewhere appear in Holy Scripture, but the word receives a new significance in another direction. It is, that is, (II.) in a causal sense = groundless, idle, devoid of worth, Plat. Ax. 369 C, μάταιος οὖν ἡ λύπη; Soph. 231 B, περὶ τῶν μάταιων δοξοφολίαν; Xen. Ven. xii. 13, ἐκ τῶν μάταιων λόγων ἐχύρας ἀναπορούσας. Accordingly, not merely have we μάταια ἔτεα, groundless, offensive, bad words, Herod. vii. 15, 1, for which in vii. 13, δεκεστάρα ἀπαφήγει ἔτεα ἐκ ἄνθρωπος ἀπεκθέτηρον (cf. ματαιοταιτα, Ps. xxxvii. 13), but λόγος μάταιος = feigned, false, Herod. ii. 118, 1, εἰ μάταιοι λόγοι λέγοντων οἱ "Ελληνες τὰ περὶ "Πιλατον γενέσθαι ἢ οὐ. Ezek. xiii. 6–9 = Ψηφ., parallel with λόγος σφυνής, μαντεία μάταια; Zeph. iii. 13, οὗ ποιήσουσιν ἀδικίαν οὐδὲ μὴ λαλήσουσιν μάταια; Ps. iv. 3, synonymous with ματαιότης and σφυνής; cf. Aristot. de gener. i. 8, σφυνής καὶ μάταιος. Thus of inner helplessness and worthlessness, both as to import and result, 1 Cor. iii. 20, κύρις γυνώσκει τοὺς διαλογισμοὺς τῶν σοφῶν δι' εἰςιν μάταιοι; Tit. iii. 9, cf. ματαιολογία, 1 Tim. i. 6; ματαιολόγος, Tit. i. 10. With this is connected the designation of idols and false gods as μάταια, in opposition to θεὸν ζῶν, Acts xiv. 15, ἀνὰτοιν τῶν ματαιῶν ἀπατητέρων ὑπὲρ χείρων; cf. Jer. ii. 5, ἐπιχόθησαν ἄπειτα τῶν ματαιῶν καὶ ματαιώθησαν. So LXX. = Ψηφ., Lev. xvii. 7, 2 Chron. xi. 15; = Ψηφ., Zech. xi. 17; = Ψηφ., Jer. ii. 5; Amos ii. 4 = Ψηφ.—Elsewhere usually = Ψηφ.
MATAIÓTΗΣ, ἢ, only in biblical and patristic Greek = vanity, nothingness, worthlessness. Often in the LXX. = ἄρα, Eccles. i. 2, ii. 1, and often, Ps. xxxi. 7, lxviii. 33; lii. 9 = ἄρα; xxvi. 4 = ἄρα; as also cxix. 37, cxxxi. 20, λήφθων τις ματαιότης τοις πάθεις σου.—In N. T. Rom. viii. 20, τῇ ματαιότητι ἡ κτίσις ὑπετάγη... ἐπ' ἐλπίδι, as in Eccles. i. 2, ii. 1, etc. The emptiness of the present appears in contrast with the living fulness of the future; 2 Pet. ii. 18, ὑπόργυρα ματαιότητος φθεγόμενοι; Eph. iv. 17, νὰ ἐθνὶς περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, since they are destitute of all truth within.

MATAIÓW, only in biblical and patristic or post-Christian Greek. Melet. de Nat. Hom. v. 21, ἐμματαιώθησαν ἐν τοῖς ἑαυτῶν διαλογισμοῖς, cf. Rom. i. 21 = to make vain or worthless; the active only in Jer. xxiii. 16, ματαιοῦσαν ἑαυτῶν δρας. Elsewhere only the passive and, indeed, impersonal; 1 Sam. xiii. 13, μεματαιώθησαν οἱ οἱ φύλαξα τός ἐντολήν μου... καὶ νῦν ἡ βασιλεία σου οὐ στήσεται σοι. Comp. above, the Greek view of sin as μάταιον. The passive is to become vain or worthless, to frustrate, in an intransitive sense, not = to become worthless, but rather = to get off the right path, to follow foolish or bad courses, which, however, is not strong enough; 1 Sam. xxvi. 21, ἐν τῇ σήμερον μεματαιώμας καὶ ἑρεμία πολλά σφόδρα; 2 Sam. xxiv. 10, ἐμματαιώθην σφόδρα; Tisch. ἐμμαρανθήν, cf. Rom. i. 22; Jer. ii. 5, ἐπορεύθησαν οἵτινες τῶν ματαιῶν καὶ ματαιώθησαν; so 2 Kings xvii. 15.—Rom. i. 21, ἐμματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, cf. 1 Cor. iii. 20 and Ps. xciv. 11.

MATAIOLÓGOS, ὁ, only in Tit. i. 10, and hence transferred to patristic Greek, one who speaks emptiness or vanity; Tit. i. 10, ματαιολόγος καὶ φρευαστάται, cf. Jer. xxiii. 16; Ezek. xiii. 6–9. The substantive ματαιολογία, 1 Tim. i. 6 (cf. ver. 7), occurs occasionally elsewhere, e.g. Plutarch, Mor. 6 F. It denotes speaking which lacks reason, worth, and the fruit of divine and eternal life; see μάταιος.

MEVΩ, ἔμενω, (I.) intransitively, to stay, to wait.—(II.) Transittively, to expect.

ΤΠΟΜΕΝΩ, (I.) intransitively, to stay behind, Luke ii. 43; Acts xvii. 14; to continue, a synonym with καρπαστή. So 1 Pet. ii. 20, κολαφιζόμενοι, πᾶσχοντες ὑπομενεῖτε. It denotes especially the psychological definiteness or stayedness of Messianic or Christian hope in the midst of the contradictions of this life; vid. ὑπομνη, ἐκπές, Matt. x. 22, xxv. 13; Mark xiii. 13, ἐὰν ὑπομένως εἰς τέλος, οὕτω σωθήσεται; cf. Luke xxii. 19, ἐν τῇ ὑπομνή ἵμας κτήσεσθε τὰς ψυχὰς ἵμας. Hence, as contrasted with ἀρνεῖται, 2 Tim. ii. 12, ἐὰν ὑπομένωμεν, καὶ συμβασίλευσόμεν εἰ ἁρνησόμεθα, κάκειοι ἀρνήσηται ἰμάς· εἰ ἀπιστοῦμεν κ.τ.λ.; Rom. xii. 12, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες.—(II.) Transittively, to bear, to acquiesce in, 1 Cor. xiii. 7, οὐ ἀγαπή πάντα ἐλπίζει, πάντα ὑπομένει; 2 Tim. ii. 10, πάντα ὑπομένει διὰ τοῦ ἐκλεκτοῦς; Heb. xii. 2, σταυρὸν; xii. 3, ἀντιλογιάν; xii. 7, παθείαν. Of persons in conflict — to keep one's ground, e.g. Hom. Il. xvi. 814, οὖδ' ὑπομένων Πάτροκλον; cf. ἀνδρικὸς ὑπομενεῖ... ἀνάρθρος φεύγει, Plat. Theod. 177b; Heb. x. 32, πολλὰν ἄθλησιν; Jsa. i. 12, πεφασμέν.
"Τπομονή, ἡ, a remaining behind, or staying, e.g. Πελοποννήσων ὑ. ἐν Ἰταλία, Dion. Hal. Ant. Rom. i. 44. According to the Greek expression, we may thus understand 1 Chron. xxix. 15, ὡς σκιὰ ἀι ἡμέρα ἡμῶν ἐπὶ ἐκείνης, καὶ οὐκ ἔστιν ὑπομονῇ. But this does not correspond with the Hebrew וֹתָם, hope, cf. Job xiv. 2, 5, 7. The word occurs only in later Greek, and answers to the usual καρπελα, καρπέρισις, holding out, enduring. Mostly in biblical and patristic Greek, because the LXX. used it as a rendering of Hebrew words denoting hope, vid. ἐλπίς, hope being the basis of ὑπομονή. It denotes the peculiar psychological clearness and definiteness which hope attains in the economy of grace, by virtue, on the one hand, of its distinctive character excluding all wavering, doubt, and uncertainty; and, on the other, in conformity with its self-assertion amid the contradictions of this present world. Hence, e.g., Jehovah is called the ὑπομονή Ἰσραήλ, Jer. xiv. 8, xvii. 13; cf. Ps. xxxix. 8, xcviii. 12, etc. Thus are explained the expressions, 2 Thess. iii. 5, ὑπομονῇ Χριστοῦ, the patience which waits for Christ; Rev. iii. 10, ὁ λόγος τῆς ὑπομονῆς μου, the word which treats of patient waiting for me—the word of prophecy; cf. 1 Thess. i. 3, ἡ ὑπομονή τῶν ἐκπίστων τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Further, cf. Rom. xv. 5, ὁ θεός τῆς ὑπομονῆς, ver. 13, τῆς ἐλπίδος, with ver. 4, ὅτι διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν θραφῶν τῆς ἐλπίδα ἔχομεν. Again, the threefold graces, πίστις, ἀγάπη, ὑπομονή, Tit. ii. 2, with 1 Cor. xiii. 13, πίστις, ἐλπίς, ἀγάπη. Similarly 1 Tim. vi. 11; 2 Tim. iii. 10.—Luke xxii. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτίσασθε τὰς ψυχὰς ὑμῶν, with reference to the final manifestation of Messianic redemption. Like 2 Thess. iii. 5, Rev. iii. 10, is Rev. i. 9 to be understood, συγκοινωνίας ἐν τῇ Θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Χριστοῦ Ἰησοῦ, if this the Received reading be (as I think it is) preferable to that which explains the text by ἐν Χριστῷ Ἰησοῦ. These representations, embodied in ὑπομονή, give special significance to the words in Rev. xiii. 10, δὲ ἐστιν ἡ ὑπομονή καὶ ἡ πίστις τῶν ἁγίων; xiv. 12, δὲ ἡ ὑπομονὴ τῶν ἁγίων ἐστιν, οἱ τερματίζετε τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Patience is expressly named in Rom. viii. 25 as the appropriate result of hope, εἰ δὲ δ ὁ βάπτισμον ἐπιλέξωμεν, δὲ ὑπομονῆς ἀπεκδεχόμεθα; cf. 2 Pet. iii. 12, προσδοκώντας καὶ σπευδόντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας; Col. i. 11, with ver. 12. It manifests itself amid the disappointments and contradictions of this life, Rom. v. 3, 4, ἡ Θλίψις ὑπομονῆς κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμασία, ἡ δὲ δοκιμασία ἐλπίδα, Jas. i. 3, 4.—2 Thess. i. 4; Heb. x. 36, ὑπομονής γὰρ ἔχετε χρείαν, ὅταν τὸ θέλημα τοῦ θεοῦ ποιήσαστε κομίσασθε τὴν ἐπαγγελίαν; cf. Rev. xiv. 12; Heb. xii. 1; Rev. ii. 2, 3, 19; 2 Pet. i. 6.—Luke viii. 15, καρποφόρων ἐν ὑπομονῇ; Rom. ii. 7, καθ’ ὑπομονῆς ἐργοῦ ἀγαθοῦ; 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου κατεργάσθη, ἐν πάσῃ ὑπομονῇ, is simply endurance, perseverance; cf. Plut. Pelop. 1, αἰσχρῶν λόγων καὶ πράξεων ὑπομονῇ; 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ἵνα καὶ ἡμεῖς πάσχωμεν; vi. 4, ὡς θεοῦ διάκονοι, ἐν ὑπομονῇ πολλῇ, ἐν θλίψεωι κ.τ.λ. = endurance, patience in sufferings.

Μέσος, η, ov, middle, in the midst.
Meisiti. This word is unknown in Attic Greek; it occurs in Philo, Josephus, Polyb., Diod., Lucian, and indeed, e.g., of treaties of peace, Polyb. xxviii. 15. 8, tois 'Polidou mesistis apodeizetai; cf. Ant. xvi. 2. 2, tois par' Aphyipta twon epitrepemaption mesistis hoi. Philo, de Vita. Mos. 160, 14, 0la mesistis kai dliaakti anve eidoiv. apepthisen, alla prateson tas theos ieros kai kate evoua, synegynai tois 0larmatmenon deimoeis. Luc. Amor. 27, trapeza, filias mesistis; cf. mesistis, Polyb. xi. 34. 3, mesistantai tin diavou eunoeikon, to bring about a reconciliation. Suid., mesistis o eirinopoios. mesisth, mesistis, eignptis, metais duo merous; further = he who appears or stands security for anything; Diod. iv. 54, mesistis genonata ton 0rmonovain, he who pledges himself for promises; Joseph. Ant. iv. 6. 7, tauta de 0rmonites etegon, kal theos mesistis, de 0psiachynton, pouvomenon. — According to Moeris, mesisth (Hesych., mesisth, mesistis) in Attic Greek denotes the surety, who lays down a guarantee in order to mediate between two parties, for which the appropriate term was mesidios, mesidwthsis (Lob. Paph. pp. 121, 122). Mesidios occurs in a passage in Aristotle (Eth. v. 4), where some read mesidwth — mesos dikaisth, Thuc. iv. 83; Aristotle. Eth. v. 4, kal kaloudin evnoi mesidios [toin dikaisthe] eivn toin meson trkhion, tov dikaion tevxnomenoi, i.e. when they are just to both parties. Mesisth hardly corresponds with these expressions; it rather resembles dikaisth, dliaakti, dliaakti, the arbitrator, forestalling the judge, whose province it is amicably to arrange matters, cf. Philo in loc. In the LXX. it occurs only in Job ix. 33, elthe hoi o mesistis hmoi kal elengchon kai dikaion omoj meuson amforan, therefore = dikaisth; a paraphrase of the Hebrew expression, be'asher yir' te'ey, there is no arbitrator between us, who can lay his hand upon us both.

In the N. T. mesisth is used in both senses, a mediator, and one who guarantees. — (I.) Mediator, first in a general sense, Gal. iii. 19, 20, o omoi . . . ditaqei dei' 0phs lew ev xerai mesitoi. o de mesisth enos oev estin, o de theos els eotin. In explanation of this much disputed passage we offer the following remarks. In ver. 21, by the ou which both concludes and resumes the argument the question is introduced, o ouv omoi kata tosw epanegelaiw tov theou; and the answer is given, ev geinou. That the law is not opposed to the promises of God—not opposed to the dei epanegelias kekharwntai or the xaripxetai o theos of ver. 18—is manifest from the fact that it was ordained by the hand of a mediator. Now a mediator presupposes parties. But as God is one, and the els denotes not only numerical but qualitative unity, as the mesisth shows, this disagreement cannot be in Him, which would be the case if the law contradicted the promises and their characteristic features as free acts of grace. In such a case God would contradict Himself. Now it is evident—from the fact that there was introduced a mediator between the people and God, and from the circumstance, answering thereto, that God employed angels in the dispensation of the law—that the relation of God to Israel had been disturbed. Israel was no longer to 0pemai 0 epaneggelptai, and thus the interposition of the law had its cause, not in God, but in Israel and their sin, the people having rejected the promises of God, and there being consequently as yet "no seed" who might inherit
those promises. This very fact also was to be brought out fully and clearly by the law itself, cf. Rom. vi. 20; Gal. iii. 22–24; Heb. x. 1; cf. p. 120 for τῶν παραβάσεων χάριν. The apostle does not now dwell upon the διαταγής δὲ ἀνεγέρθη because it simply serves to strengthen the εἰς χειρὶ μεσίτου, which throws the necessary light upon it. Instead of God and Israel, we have angels and a mediator (Moses) ministering in the dispensation of the law. Moses as a mediator is not God’s mediator, for He needs no mediator; as He is one, He cannot be in contradiction with Himself. From this self-evident fact it is clear that the law cannot be against the promises of God, for it is on the other hand characterized (by the fact of the mediations connected with it) as an intermediate institution τῶν παραβάσεων χάριν, and thus the difficulty of the relation between law and promise disappears, as both are still of God. In this the very manner of its appearance the law includes all under sin, and delays the fulfilment of the prophecies, ἄχρις οὗ ἔδη τὸ στίχωμα δὲ ἐπηρεγέρθη, or εἰς τὴν μέλλουσαν πιστίν ἀποκαλυφθήναι, ver. 22 sqq.

—Thus μεσίτης, in Pauline phraseology, is —one who unites parties, one who mediates for peace, 1 Tim. ii. 5, εἰς θεόν, εἰς καὶ μεσίτης θεοῦ καὶ ανθρώπων, ἁγίασθαι Χριστὸς Ἰησοῦς, ὁ δὲ ἐμνήστηκεν ἀνεγέρθη ἑγών πάνω.

Christ is thus called Mediator, because in man’s behalf He satisfies the claims of God upon man. But in the Epistle to the Hebrews He is called μεσίτης clearly in the sense (II.) viz. as a surety, one who becomes security for something; Heb. viii. 6, κρείττονος ἐστιν διαθήκης μεσίτης, ἵνα ἐπὶ κρείττονον ἐπαγγελματίαν νυμφόβιται; cf. vii. 22, κρείττονος διαθήκης γέγονεν ἑγών Ἰησοῦς; ix. 15, διαθήκης και ὁ μεσίτης; xii. 24, προσελθόντας . . . διαθήκης νεὼς μεσίτρι Ἰησοῦ. He it is who, with reference to mankind, mediates or guarantees for them a new and better διαθήκη, and with reference to God appears as High Priest; cf. vii. 20–22. What the Epistle to the Hebrews divides into these two elements, the High-priesthood and the Mediatorship of Christ, St. Paul represents as blended in the Mediatorship (1 Tim. ii. 5). See ἑγόρας.

Μεσίτης, (I) to be a mediator between two contending parties, vid. μεσίτης.—(II.) to guarantee, Heb. vi. 17, δὲ διὰ . . . τῷ ἀμαρτάνον τῆς βουλῆς αὐτῶν ἑμείς εὐλογησαμεν δρεφ, corresponding with the use of μεσίτης in the Hebrews. There are no other instances of its use in this sense. Delitzsch compares with it ἐκ τῆς ᾿αγαθῆς, become a surety for me with thyself, Job xvii. 3, Isa. xxxviii. 14, cf. with Ps. cxxix. 22; but this does not correspond with the point of the text in the Hebrews, and in a forced manner takes the word back to the first meaning.

Μορφή, ἢ, ἢ, the form, distinctively belonging to any essence, a synonym with εἶδος, the form or appearance of a thing as presented in the mind; ἐίδα, the form as the distinctive nature and character of the object; σχῆμα, the habitus or condition, Aristot. Metaph. 6, λέγω δὲ τὴν μὲν ἡλιόν οἷον τῶν χάλκων, τὴν δὲ μορφήν τὸ σχῆμα τῆς ἑιδας; Plut. Mor. 1013 C, αὐτὸς τῷ γάρ ὁ κόσμος οὗτος καὶ τῶν μερῶν ἔκαστον αὐτῶς συνετήσετον ἐκ τε σωματικῆς ὁμολογίας καὶ νοητῆς ὧν ἡ μὲν ἡλιόν καὶ ὑποκείμενον, ἡ δὲ μορφή καὶ εἶδος τῷ
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Metamorphō

γενοµένη παρέχα; Aeschyl. Suppl. 496, µορφῆς οὐχ ὀµόστολος φύσει, is not of the same nature, does not correspond with the appearance; Aeschyl. Prom. 210, Θέµας καὶ Γαία, πολλῶν ἀνωµάτως µορφῆς µιᾷ; Plut. Mor. 1064 A, µεταβαλλόν εἰς θηρίον µορφήν τὸ εἶδος. In this sense = form, as it is peculiar to any one, Dan. iv. 33, ἡ µορφή µου ἐπέστρεψεν ἐν ἐµέ (Theodotion; LXX. = ἐδέξα). Hence generally, the form in which anything appears; Plut. Rep. ii. 380 D, ἀπα γόνη τὸν θεὸν οἶκου εἶναι καὶ ὁλον ἐξ ἐπιβουλῆς φαντάζεσθαι ἀλλοτε ἐν ἄλλαις ἰδέαις, τότε µὲν ἄλλον γοηρόµενον καὶ ἀλλὰτον τὸ αὐτοῦ εἶδος εἰς πολλὰς µορφὰς, τότε δὲ κ.τ.λ. Especially of the human form, cf. Dan. v. 6, 9, 10, vii. 28 = τη, and iv. 33. Elsewhere in the LXX., Isa. xli. 13 = ἀνέστησεν αὐτὸ ὑπὸ µορφὴν ἀνδρός; Job iv. 16 = ἡµὴ, οὐκ ἦν µορφὴ πρὸ δήβαλµάν µου, cf. Wisd. xviii. 1, φανήν µὲν ἄκοιντες, µορφὴν δὲ οὐ χρώντες.—In the N. T. only in Mark xvi. 12, ἐφανερώθη ἐν ἐτέρῳ µορφῇ, and Phil. ii. 6, 7, δὲ ἐν µορφῇ θεοῦ ὑπάρχων... µορφὴν δοῦλον λαβῶν. Ἀς µορφὴν δοῦλον denotes the form which evidences the position of a servant, which belongs to a slave as expressive of his state, so µορφή θεοῦ means the form of God, as the expression of the divine essence, the formal designation of that which, as to its substance, is called positively δόξα τοῦ θεοῦ, cf. John xvii. 5, and see δόξα. Cf. John v. 37, τὸ εἶδος τοῦ θεοῦ; 1 John iii. 2. This formal designation is chosen both on account of the parallel with µορφὴ δοῦλον, and because even in the first clause what is treated of is not the nature or essence, but the condition, the standing. From a divine position or state, Christ came down into the position or state of a servant by the renunciation of what belonged to Him in His position as divine. Thus ἐν µορφῇ θεοῦ ὑπάρχων is not indeed identical with, but is parallel to, ἐν εἴκονι τοῦ θεοῦ, and Meyer rightly refers to Heb. i. 3, ἀπαγόρευμα τὴς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. For further criticism of the passage, vid. κενοῦ.

Morphē, to form. The word rarely occurs, and when it is = to fashion or delineate; it is easily referred back to its primary meaning (e.g. ἄµορφα µορφῶν in Philo), as in Anth. i. 33. 1, µορφῶσαι τὸν ἀσώµατον = to mould into a form; Clem. Alex. Strom. vi. 635, µορφώσατες ξιλα καὶ λίθους κ.τ.λ. In the N. T. Gal. iv. 19, οὐ πάλιν ὄντων ἄκοινος ἐγόρω συ µορφωθῇ Χριστῷ ἐν ὑμῖν. We are also reminded of ii. 20, ὡς ὡς ὡς ὡς ὡς ὡς, ξυ καὶ ἐν ἐκείνῳ Χριστῷ, and Rom. viii. 29, προφανῶς συµµιµήρας τῆς εἰκόνος τοῦ νῦν αὐτοῦ; 2 Cor. iii. 18, τὴν αὐτήν εἰκόνα µεταµορφούµεθα.

Morphē, σι, ἡ, a shaping, passive, the image or impress. In its active significations, e.g. Theophr. Char. pl. iii. 7, 4, μόρφωσις τῶν δέντρων ὅψει τε καὶ ταπεινώτητι καὶ πλάτει, of the training of trees. In the N. T. passively, Rom. ii. 20, ἑκούσα τὴν µόρφωσιν τῆς γνώσεως καὶ τῆς ἐξετασάς ἐν τῷ νῦµῳ,—an expression like τύπος διὰ φυσικῆς, vi. 17. Also in 2 Tim. iii. 5, ἑκόνης µόρφωσιν εὑσεβείας, τὴν δὲ δύναμιν αὐτῆς ἑρμηνευόν.—cf. Aesch. Suppl. 496, µορφῆς οὐχ ὀµόστολος φύσει.

Metamorphō, to transform, to alter, to metamorphose; usually ἄλλωσι, ἐστερεοῦσα, µεταβάλλον. Primarily of the bodily form, Ammon. 92, µεταµορφοῦσθαι µεταξιχαρακτη-
instruction, and excluding the possibility of reasonable objection, Acts viii. 25, διαμαρτύρομαι καὶ ἰδαλίζεσθαι τὸν λόγον τοῦ κυρίου; xviii. 5, διαμαρτυρόμενος τοῖς Ἰουδαίοις τοῦ Χριστοῦ; xx. 24, τῷ εἰσαγ. ; xxviii. 23, τὴν βασ. τ. θ.; xxiii. 11, τὰ περὶ ἐμοῦ (Τύ. Χῦ.); xx. 21, τὴν εἰς θέου μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἤμων Ἰωάννην Ἰου.; x. 42, κηρύζει τῷ λαῷ καὶ διαμαρτύρασθαι δι’ αὐτοῦ ἐστιν ὁ φυσικός ὑπὸ τοῦ θεοῦ κρῖτης κ.τ.λ. 1 Thess. iv. 6, ἐκδίκους κύριος . . . καθὼς . . . διαμαρτύρασθα. LXX. — ὑπάρχοντι, Ezek. xvi. 2, διαμαρτύρον τῇ Ἰερουσαλήμ τὰς ἀνομίας. So also xx. 4. = τεια, Deut. xxxii. 46, λόγους οὓς ἐγὼ διαμαρτύρομαι ἦμων; 2 Chron. xxiv. 19, καὶ ἀπέστειλεν πρὸς αὐτοὺς προφήτας ἐπιστρέψα τοῦ κύριου, καὶ οὐκ ἠκούαν καὶ διαμαρτύρατο αὐτοῖς καὶ οὐκ ὤπισκοῦσαν.—(b.) To conjure any one, to exhort earnestly, Diod. xviii. 62, διαμαρτύρομεν μὴ διδόναι μηδὲν τῶν χρημάτων Εὐρήκης. Thus often in Plutarch. — 2 Tim. ii. 14, iv. 1. Followed by ἱνα, 1 Tim. v. 21; Luke xvi. 28, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἐθεωσι εἰς τὸν τόπον τούτον τῆς βασιλείας. LXX. = τεια, Neh. ix. 26, διαμαρτύροντο εἰς αὐτοῖς ἐπιστρέψας.

Μαρτυρέω, to be witness, to bear witness, i.e., primarily, to attest anything that one knows, and therefore to make declarations with a certain authority, usually for or in favour of, and hence to confirm or prove. In the N. T. chiefly in St. John's and St. Luke's writings, and in the Hebrews; in but few other places.—(I) μαρτυρεῖν τι, δι’, etc., John i. 34, iii. 32, iv. 39, 44, xii. 17; 1 John i. 2, iv. 14, v. 6. Without object — to bear witness, 3 John 12; John xix. 35, i. 32; Acts xxvi. 5.—(II) Of the evangelic announcement of salvation in the sense named under μάρτυς, cf. the successive steps, ὁ ρατι — μαρτυρεῖ — ἀπαγγέλλει in 1 John i. 2 (John i. 34), on which E. Haupt observes: "In ἀπαγγέλλειν the emphasis lies on the communication of the truth; in μαρτυρεῖν, upon the truth which is communicated." Compare Rev. i. 2, ἀμαρτυρήσω τὴν μαρτυρίαν Ἰησοῦ.—Rev. xxii. 20, ὁ μαρτυρῶν ταῦτα, of the apocalyptic announcement of Christ, cf. i. 1, 5, iii. 14; see μάρτυς.—μ. τινι δι’, ἵνα, to bear witness to any one that, etc., Matt. xxiii. 31; Luke iv. 22; Gal. iv. 15; Col. iv. 13; Rom. x. 2; Acts xxii. 5; John iii. 28. Cf. 2 Cor. viii. 3. Usually μ. τινι, to bear witness for, or in favour of any one. Herod. ii. 18, iv. 29, μαρτυρεῖ μοι τῇ γραμμή, it favour my opinion. So John iii. 26, φῦ σὺ μαρτυρήση, for whom thou hast witnessed; v. 33, τῇ ἀληθείᾳ, as in xviii. 37, cf. 1 Tim. vi. 13; 3 John 3, 6, ἀμαρτυρήσων σοι τῇ ἀγάπῃ; Acts x. 43, τούτῳ πάντῃ οὖσιν προφήτας μαρτυροῦσι κ.τ.λ., xiii. 22, xiv. 3, κύριος ὁ μαρτυρῶν τῷ λόγῳ τῆς χρίστου αὐτοῦ, cf. καινομαρτυρεῖν, Heb. ii. 4.—Acts xv. 8, ὁ καρδιογνώστης θεῷ εμαρτυρήσεν αὐτοῖς, δοὺς τῷ κυρίῳ κ.τ.λ. Perhaps also Heb. x. 15, μαρτυρεῖ δὲ ἡμῖν καὶ τῷ πν. τὸ ἀγ., is — the Holy Ghost also witnesseth for us. Thus taken, the question as to the object to be supplied is obviated (cf. Rev. xxii. 16), and the expression ἠχοντες ὧν παρῆλθον, ver. 19, follows all the more appropriately. In a derived sense only μ. τινι means to testify or give assurance to any one, Rev. xxii. 16, 18. Cf. the passive μαρτυρεῖται τινι, a good report is given of one, 3 John 12, Δαμητρίῳ μεμαρτυρήσατο ὑπο
πάντων καὶ ὑπ’ αὐτῆς τῆς ἀληθείας. Also μ. περὶ τινος always means (where the connection shows), to witness in favour of; and thus μ. τι, τινί, περὶ, ὑπὲρ τινος, in the merely formal sense = to declare, to witness, occurs comparatively rarely. This import of the word, viz. witnessing in favour of the object referred to, is all the more obvious where what is meant is not a declaration, but a report stating the object. Accordingly μ. περὶ τοῦ φωτός is equivalent to, to witness for the light, John i. 7, ἦλθεν εἰς μαρτυριὰν, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ὡσ πάντες πιστεύσωσιν δι’ αὐτοῦ; v. 8, 15, v. 31, 32, 36, 37, 39, viii. 13, 14, 18, x. 25, xv. 26; 1 John v. 9, 10; cf. John xviii. 23, εἰ κακὸν ἐκάθισον μαρτυρήσῃ περὶ τοῦ κακοῦ. In John ii. 25, οὐ χρείαν εἶχεν ἵνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρ., on the contrary, the witnessing is indifferent—either for or against; in vii. 7, μαρτυρῶ περὶ τοῦ κόσμου ὅτι τά ἔργα αὐτοῦ πονηραὶ ἐστίν, it must be understood unfavourably; cf. 1 Cor. xv. 15, ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ.—(III.) The passive μαρτυροῦμαι, I am witnessed to, recognised, is derived from an active μαρτ., which does not occur except, perhaps, in inscriptions, e.g. Muret. MXXVI. 5, ἤν καὶ θεὸς καὶ βρότοι ἐμαρτυρήσαν σωφροσύνης ἤνεκα, but may be explained from μ. τι, to be a witness for something, to recognise it (cf. μ. τινι τι). So Rom. iii. 21, δικαίωσιν θεοῦ . . . μαρτυροῦμεν ὑπὸ τοῦ νόμου καὶ τῶν προφ. Usually with a personal subject, Acts x. 22, μαρτυροῦμεν ὑπὸ δούλου τοῦ θεοῦ; xvi. 2, ἃ . . . ἐμαρτυρεῖτο ὑπὸ τῶν ἀδελφῶν; xxii. 12, vi. 3; 1 Tim. v. 10, ἐν ἐργοῖς καλοῖς μαρτυροῦμεν, cf. ἐπαινεῖται ἐν τινί, 1 Cor. xi. 22; Heb. x. 2, ἐν τῇ πίστει ἐμαρτυρήθησαν οἱ πρεσβ.; xi. 39, μαρτυρήθητε διὰ τῆς πίστεως, of divine recognition given to a person, cf. ver. 4, δι’ ἐκ τῆς ἐμαρτυρίας ἐλεήμων, μαρτυροῦμεν ἐπὶ τοῖς δόροις αὐτοῦ τοῦ θεοῦ; ver. 5, μαρτυρήσεται εἰσαρ- εστηκέναι τῷ θεῷ. Indefinitely it is witnessed concerning one, Heb. vii. 8, μαρτυροῦμεν δι’ θ. So, too, ver. 17, μαρτυρεῖται γὰρ ὅτι αὐτῷ ἱερεῖς κ.τ.λ., if we do not read μαρτυρεῖται, κ. τ. ηγαρην. It is observable that this mode of expression occurs only in Acts and Hebrews, excepting Rom. iii. 21; 1 Tim. v. 10.—The middle, which occurs occasionally in later Greek, μαρτυρεῖν, is = to testify, to aver, and, according to some MSS., occurs in Acts xxvi. 22, 1 Thess. ii. 12, instead of μαρτυρεῖν. In Heb. vii. 17, also, the reading μαρτυρεῖν for μαρτυρεῖ may be explained in like manner.

Ἐπὶ μαρτυρῶ, to testify emphatically, to appear as a witness decidedly for anything, in contrast with ἀντιμαρτ., to bear counter evidence, to contradict; 1 Pet. v. 12, ἐπιμαρτυρῶν ταῦτα ἐλευθερίαν τοῦ θεοῦ.—Συνεπιμαρτυρήσειν, Heb. ii. 4.

Μάτην, an adverb, strictly the accusative of μάτη; compare εἰς μάτην in the same sense, vain, in vain; it stands in a causal sense = groundless, invalid, and in a final sense = objectless, useless, futile, and, according to circumstances, it combines both = idle, vain. Originally, perhaps, (L) in a final sense = what is of no avail, of no use; Aesch. Prom. 44, τὰ μοῦν ὄφελουσα μὴ πόνει μάτην; Ps. cxvii. 1, 2, εἰς μάτην; Ezek. xiv. 23, οὐ μάτην πεποίηκα πάντα = FromBody; Jer. ii. 30, μάτην ἐπίταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἔδειξασθε; Tit. iii. 9, ἐγκαίνιας ἀνωφελεῖς καὶ μάταιοι, see μάταιος,
Aristot. Eth. Nicom. i. 1, ματάιος ἀκοῦσται καὶ ἀνωφέλες.—(II) In a causal sense = groundless, untrue, untenable, false, as opposed to διήθες; Soph. Philoct. 345, λέγοντες ἐὰν διήθες ἐὰν οὖν μάτην; Ps. xxxix. 12, πλὴν μάτην πῶς ἀνδροποιηθῇ = ὡς; Jer. viii. 8, εἰς μάτην ἐφευρᾷ σχοινος ψευδὴς ἡμαμετεύμων, syn. with ὁδεῖν, both = ὡς, Ps. xxxv. 7; Prov. iii. 20 = ὡς, untrue, false, Ps. xlii. 7; so also Matt. xv. 9; Mark vii. 7, μάτην δὲ σέβεσται με διδασκοντες διδασκαλέως ἐντάλματα ἀνδρώτων, from Jer. xxix. 3.

Mάταιος, a, o, sometimes also ὡς, vain, idle, in a final and in a causal sense.—(I) In a final sense, useless, frivolous; Chrysostom, τὰ πρὸς μηδὲν χρήσιμα; Eurip. Phoen. 1666, μάταια μοχθεῖν, to trouble oneself in vain. In Aristotle, as opposed to ἂκανθ. Still it is more than ἀνωφέλες, for it not only negatively blames, but by giving prominence to objectlessness it denotes what is positively to be rejected, bad, what is objectless, and therefore wrong or unjustifiable. Eurip. Cyc. 662, μάταιοι τί δράν τινα.—I Cor. xv. 17, ματαιὰ ἡ πίστις ὑμῶν, ἢ ἂν ἐστε ἐν ταῖς ἀμαρτίαις ὑμῶν. Compare ver. 14, κίνη; Tit. iii. 9, εἰς γὰρ ἀνωφέλεια καὶ μάταιοι (the ἐννέα καὶ γενεαλογίας κ.τ.λ.). With the Greeks, μάταιον applies to sin, “as that which is in itself vanity and nothingness, without consistency or result, and in its foundation folly,” Nägelsbach, Nachh. Theol. vi. 2. Thus the final signification prevails even if, with Nägelsbach, we adopt as the actual explanation the Homeric ὡς ἀρτῆρα κακὰ ἑτηγα, Od. viii. 329, cf. Hesiod, opp. 265, οἵ αὐτῶ κακὰ τεῖχει ἀνήρ ἄλλος κακὰ τεῖχος ἢ δὲ κακή θεοῦ τῷ θεολείποντι κακίτη; Xen. Hel. vii. 3. 11, τὸ πλεονεκτέων ἀκρόβις.—Aesch. Choep. 918, πατρός μάταιος, the father’s guilt; Eumen. 337, αὐτοργίας μάταιος. This use of the word gives special weight to 1 Pet. i. 18, ἀλεθερώθητε ἐκ τῆς ματαιοται ὑμῶν ἀναφορᾶς. This usage does not elsewhere appear in Holy Scripture, but the word receives a new significance in another direction. It is, that is, (II) in a causal sense = groundless, idle, devoid of worth, Plat. Aesp. 369 C, μάταιος ὑμῶν ἡ λόγος; Soph. 231, περὶ τῶν μᾶταιων δοσισοφικάν; Xen. Fen. xii. 13, εἰ τῶν μᾶταιων λόγων ἐξήραν ἀναρχοῦνται. Accordingly, not merely have we μάταιος ἔτερα, groundless, offensive, bad words, Herod. vii. 15, 1, for which in vii. 13, δεικτέων ἀπαφθαρεῖν ἔτερα ἐς ἄνδρα πρεσβύτερον (cf. ματαιωμα, Ps. xxxvii. 13), but λόγος μᾶται. = οἱ παρακλητορικοὶ, false, Herod. ii. 118, 1, εἰ μάταιον λόγον ἀληθευον oi ἑλληνες περὶ Ἡλιον γεννήθαι ὡς ou. Ezek. xiii. 6—9 = ὡς, parallel with λόγος ψευδής, μαντεία μάταια; Zeph. iii. 13, οὐ ποιήσωσιν αὐτὸν ὀδὴ μὴ λαλήσωσιν μάταια; Ps. iv. 3, synonymous with ματαιότης καὶ ψεύδος; cf. Aristot. de genere. i. 8, ψεύδος καὶ μάταιος. Thus of inner hollowness and worthless, both as to import and result, 1 Cor. iii. 20, κύριος γυμνάσει τούς διαλογισμοὺς τῶν σοφῶν ὑμῶν ὑμῶν μάταιος; Tit. iii. 9, cf. ματαιωμα, 1 Tim. i. 6; ματαιωλογία, Tit. i. 10. With this is connected the designation of idols and false gods as μάταια, in opposition to θεοῦ ἔξων, Acts xiv. 15, ἀντὶ τούτων τῶν ματαιωμάτων ἐπιστρέφειν ἐπὶ τοὺς ἑαυτά; cf. Jer. ii. 5, ἐπωρευθῆσαι ὑπὸ τῶν ματαιωμάτων καὶ ματαιοκόσμησιν. So LXX. = ὡς, Lev. xvii. 7, 2 Chron. xi. 15; Zech. xi. 17; Jer. ii. 5; Amos ii. 4 = ὡς. Elsewhere usually = ὡς.


Mataidav, ἢ, only in biblical and patristic Greek = vanity, nothingness, worthlessness. Often in the LXX. = κακός, Eccles. i. 2, ii. 1, and often, Ps. xxxi. 7, lxxxviii. 33; lii. 9 = πτωχός; xxvi. 4 = σωτήρ; as also cxix. 37, cxxxix. 20, λύφοντες εἰς ματαιότητα τὰς πόλεις σου.—In N. T. Rom. viii. 20, τῇ ματαιότητι ἡ κτίσις ὑπετάγη ... εὐ ἐλπίδι, as in Eccles. i. 2, ii. 1, etc. The emptiness of the present appears in contrast with the living fulness of the future; 2 Pet. ii. 18, ὑπάρχοντας ματαιότητος φθεγμένοι; Eph. iv. 17, τὰ ἐθνη περιπατεῖ ἐν ματαιότητι τοῦ νοὸς αὐτῶν, since they are destitute of all truth within.

Mataidiow, only in biblical and patristic or post-Christian Greek. Melet. de Nat. Hom. v. 21, ἐμπαθάθεσσας ἐν τοῖς ἱεραίοις διαλογισμοῖς, cf. Rom. i. 21 = to make vain or worthless; the active only in Jer. xxiii. 16, μαθητεῖν ἱεραίοις δρας. Elsewhere only the passive and, indeed, impersonal; 1 Sam. xiii. 13, μετατάσσεσαι σω σε ὀν ἤρθαν ἐφίλαξε τὴν ἐντολὴν μου ... καὶ νῦν ἡ βασιλεία σου ὡς στήσονται σου. Comp. above, the Greek view of sin as μάταιος. The passive = to become vain or worthless, to frustrate, in an intransitive sense, not to = to become worthless, but rather = to get off the right path, to follow foolish or bad courses, which, however, is not strong enough; 1 Sam. xxvii. 21, ἐν τῇ ἁμαρτίᾳ μετατάσσεσαι καὶ ἡγομένη πολλὰ σφόδρα; 2 Sam. xxiv. 10, ἐμπαθάθεσα σφόδρα; Tisch. ἐμφανῆν, cf. Rom. i. 22; Jer. ii. 5, ἐπορεύοιν ὁπλῶν τῶν μαθαιών καὶ ἐμπαθάθεσαν; 5. 2 Kings xvii. 15.—Rom. i. 21, ἐμπαθάθεσας ἐν τοῖς διάλογοις αὐτῶν, cf. 1 Cor. iii. 20 and Ps. xciv. 11.

Mataidologos, ὅ, only in Tit. i. 10, and thence transferred to patristic Greek, one who speaks emptiness or vanity; Tit. i. 10, μαθαιολόγοι καὶ φερανπόται, cf. Jer. xxiii. 16; Ezek. xiii. 6–9. The substantive mataitologia, i Tim. i. 6 (cf. ver. 7), occurs occasionally elsewhere, e.g. Plutarch, Mor. 6 F. It denotes speaking which lacks reason, worth, and the fruit of divine and eternal life; see μάταιος.

Méνω, ἔρευνα, (I) intransitively, to stay, to wait.—(II.) Transitivity, to expect.

'Tpoménov, (I) intransitively, to stay behind, Luke ii. 43; Acts xvii. 14; to continue, a synonym with καρπετεῖν. So I Pet. ii. 20, κολαφιζόμενοι, πάσχοντες ὑπομονεῖτε. It denotes especially the psychological definiteness or stayedness of Messianic or Christian hope in the midst of the contradictions of this life; vid. ὑπομονή, ἐλπίς, Matt. x. 22, xxiv. 13; Mark xiii. 13, ὁ δὲ ὑπομείνας εἰς τέλος, οὕτως σωθήσεται; cf. Luke xxii. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτίσεσθε τὰς φυράς υμῶν. Hence, as contrasted with ἀρνεῖσαι, 2 Tim. ii. 12, εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν εἰ ἀρνεῖσαι, κάκις ἐντάσσεται ἡμᾶς εἰ ἀποστεῖφεν κ.τ.λ.; Rom. xii. 12, τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένουτες.—(II.) Transitivity, to bear, to acquiesce in, 1 Cor. xiii. 7, ὡς ὑπομνήσασθαι ὑπομονεῖτε, πάντα ὑπομείναν; 2 Tim. ii. 10, πάντα ὑπομείνας διὰ τῶν ἐκλεκτῶν; Heb. xii. 2, σταυρῶν; xii. 3, ἀντιλογίαν; xii. 7, παθεῖες. Of persons in conflict = to keep one's ground, e.g. Hom. Il. xvi. 814, οὐδ’ ὑπομείνων Πάτροκλόν; cf. ἀνθρώπος ὑπομείνας ... ἀνὰνθρωπος φεύγειν, Plat. Theaet. 177b; Heb. x. 32, πολλὴν ἄθλησιν; Jas. i. 12, πειρασμόν.
Τιμομονή, ὅ, a remaining behind, or staying, e.g. Πελοποννήσου καὶ ἐν Ἰταλία. Dion. Hal. Ant. Rom. i. 44. According to the Greek expression, we may thus understand 1 Chron. xxix. 15, ὡς σκιά ἀλήματος ἤμων ἐπὶ τῆς, καὶ οὐκ ἔστων ὑπομονής. But this does not correspond with the Hebrew עָפָר, hope, cf. Job xiv. 2, 5, 7. The word occurs only in later Greek, and answers to the usual καρπελα, καρπέρας, holding out, enduring. Mostly in biblical and patristic Greek, because the LXX used it as a rendering of Hebrew words denoting hope, υἱὰ, ἡμίπα, hope being the basis of ὑπομονής. It denotes the peculiar psychological clearness and definiteness which hope attains in the economy of grace, by virtue, on the one hand, of its distinctive character excluding all wavering, doubt, and uncertainty; and, on the other, in conformity with its self-assertion amid the contradictions of this present world. Hence, e.g., Jehovah is called the ὑπομονὴ Ἰσραήλ, Jer. xiv. 8, xvii. 13; cf. Ps. xxxix. 8, xcvii. 14, etc. Thus are explained the expressions, 2 Thess. iii. 5, ὑπόμονη Χριστοῦ, the patience which waits for Christ; Rev. iii. 10, ὁ λόγος τῆς ὑπομονῆς μου, the word which treats of patient waiting for me—the word of prophecy; cf. 1 Thess. i. 3, ᾗ ὑπομ. τῆς ἐκπίστεως τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Further, cf. Rom. xv. 5, ὁ θεός τῆς ὑπομονῆς, ver. 13, τῆς ἐκπίστεως, with ver. 4, ἵνα διά τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τῆς ἐκπίστεως ἐχομεν. Again, the threefold graces, πίστις, ὑπόμονη, ὑπομονὴ, Tit. ii. 2, with 1 Cor. xiii. 13, πίστις, ἡμίπα, ἡμίπα. Similarly 1 Tim. vi. 11; 2 Tim. iii. 10. — Luke xxii. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, with reference to the final manifestation of Messianic redemption. Like 2 Thess. iii. 5, Rev. iii. 10, is Rev. i. 9 to be understood, συγκοινωνίαν ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ Χριστοῦ Ἰησοῦ, if this the Received reading be (as I think it is) preferable to that which explains the text by ἐν Χριστῷ Ἰησοῦ. These representations, embodied in ὑπομονή, give special significance to the words in Rev. xiii. 10, δὲ ἐστιν ἡ ὑπομονή καὶ ἡ πίστις τῶν ἀγώνων; xiv. 12, δὲ ἡ ὑπομονὴ τῶν ἀγώνων ἐστίν, ὁ πεμπότης τῶν ἐνοπλῶν τοῦ θεοῦ καὶ τῆς πίστεως Ἰησοῦ. Patience is expressly named in Rom. viii. 25 as the appropriate result of hope, εἰ δὲ ὢν βλέπων ἐκπίστεως, δι’ ὑπομονῆς ἀπεκδικηθήσεται, δι’ ἡμίπας δικαιοσύνη, δι’ ὑπομονῆς δικαιοσύνη, Jas. i. 3, 4.—2 Thess. i. 4; Heb. x. 36, ὑπομονής ἡ ἐκεῖν ἐχεῖται, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσωτε κομίσαντες τὴν ἐπαγγελίαν; cf. Rev. xiv. 12; Heb. xii. 1; Rev. i. 2, 3, 19; 2 Pet. i. 6.—Luke viii. 15, κατηρυφαίρειν ἐν ὑπομονῇ; Rom. ii. 7, καθ’ ὑπομονής ἔργον ἀγαθόν; 2 Cor. xii. 12, τὰ σήμεια τοῦ ἀποστόλου κατεργάσθη… ἐν πάσῃ ὑπομονῇ, is simply = endurance, perseverance; cf. Plut. Pelop. 1, ἀσχόμεν ἐν τῷ κυρίῳ πράξεως ὑπομονή; 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων ἐν καὶ ἡμεῖς πάχομεν; vi. 4, ὡς θεοὺς διάκονοι, ἐν ὑπομονῇ πολλή, ἐν θλίψεως κ.τ.λ. = endurance, patience in sufferings.

Μέσος, η, ov, middle, in the midst.
Mεσιτής, ou, ὁ, mediator. This word is unknown in Attic Greek; it occurs in Philo, Josephus, Polyb., Diod., Lucian, and indeed, e.g., of treaties of peace, Polyb. xxviii. 15. 8, τοῦτο ἡ Ῥωμαίου μεσιταὶ ἀποδέχεται; cf. Ant. xvi. 2. 2, τῶν παρ' Ἀγρίππα τινῶν ἐπὶ ὑποτευμάνον μεσίτης ἦν; Philo, de Vit. Mos. 160, 14, οὐ μεσίτης καὶ διαλλακτής οὐκ εὐθύνει. ἀπετέθεσα, ἀλλὰ πρῶτον τὰς ὑπὲρ τοῦ ἔθους ἱκεσίας καὶ λατᾶς ἐποιεῖτο, συγγράφει τῶν ἑομεταμένον Δέομενος; Luc. Amor. 27, τράπεζα, φιλίας μεσίτης; cf. μεσιτεύο, Polyb. xi. 34. 3, μεσιτεύο ὁ δίδοσθαι εὐνοίας, ἄρος ἀνάγκην. — According to Moeris, μεσιτήρ (Hesych., μεσιτής) in Attic Greek denotes the surety, who lays down a guarantee in order to mediate between two parties, for which the appropriate term was μεσεῖος, μεσεδίωθη (Lob. Phryn. pp. 121, 122). Μεσείος occurs in a passage in Aristotle (Eth. v. 4), where some read μεσοῖοι = μέσος διακριτής, Thuc. iv. 83; Aristot. Eth. v. 4, καὶ καλοῦσιν ἄνω μεσείος [τοὺς δικαστάς] ἐν τῶν μέσον τίχων, τοῦ δικαιού τευχόμενοι, i.e. when they are just to both parties. Mεσίτης hardly corresponds with these expressions; it rather resembles διακριτής, διαλλακτής, the arbitrator, forestalling the judge, whose province it is amicably to arrange matters, cf. Philo in loc. In the LXX, it occurs only in Job ix. 33, ἔθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακομῶν καὶ μέσον ἀμφοτέρων, therefore = διακριτής; a paraphrase of the Hebrew expression, יָעַבשׁ יִרְשָׁי יִנְצֹל יִנְצֹל, there is no arbitrator between us, who can lay his hand upon us both.

In the N. T. μεσίτης is used in both senses, a mediator, and one who guarantees. — (I.) Mediator, first in a general sense, Gal. iii. 19, 20, ὅ νῦμος... διακριτής δι᾽ ἄγγελου ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἐνός οὐκ ἔστιν, ὁ δὲ θεός εἰς ἐστίν. In explanation of this much disputed passage we offer the following remarks. In ver. 21, by the όνω (which both concludes and resumes the argument) the question is introduced, ὅ οὖν νῦμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; and the answer is given, μὴ γένοιτο. That the law is not opposed to the promises of God—not opposed to the δι᾽ ἐπαγγελιῶν κεκριμέναι or the χαριτώσεις ὁ θεός of ver. 18—is manifest from the fact that it was ordained by the hand of a mediator. Now a mediator presupposes parties. But as God is one, and the εἰς denotes not only numerical but qualitative unity, as the μεσίτης shows, this disagreement cannot be in Him, which would be the case if the law contradicted the promises and their characteristic features as free acts of grace. In such a case God would contradict Himself. Now it is evident—from the fact that there was introduced a mediator between the people and God, and from the circumstance, answering thereto, that God employed angels in the dispensation of the law—that the relation of God to Israel had been disturbed. Israel was no longer ὁ στέρμα ὃ ἐπιθύμηται, and thus the interposition of the law had its cause, not in God, but in Israel and their sin, the people having rejected the promises of God, and there being consequently as yet "no seed" who might inherit
those promises. This very fact also was to be brought out fully and clearly by the law itself, cf. Rom. v. 20; Gal. iii. 22–24; Heb. x. 1; cf. p. 120 for τῶν παραβάσεων χάριν. The apostle does not now further dwell upon the διαταγές δὲ ἀγγέλων because it simply serves to strengthen the ἐν χρῆι μεσίτου, which throws the necessary light upon it. Instead of God and Israel, we have angels and a mediator (Moses) ministering in the dispensation of the law. Moses as a mediator is not God’s mediator, for He needs no mediator; as He is one, He cannot be in contradiction with Himself. From this self-evident fact it is clear that the law cannot be against the promises of God, for it is on the other hand characterized (by the fact of the mediations connected with it) as an intermediate institution τῶν παραβάσεων χάριν, and thus the difficulty of the relation between law and promise disappears, as both are still of God. In this the very manner of its appearance the law includes all under sin, and delays the fulfilment of the prophecies, ἀχρον ὁ δὲ λόγος τὰ στίματα ἐκπεργεύεται, or εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθήσεται, ver. 22 sqq.

Thus μεσίτης, in Pauline phraseology, is one who unites parties, one who mediates for peace, 1 Tim. ii. 5, ἐν θεόν, ἐν καὶ μεσίτης θεοῦ καὶ ἀνθρώπου, ἀνθρώπου Χριστὸς Ἰσούος, ὁ δὲ λόγος ἀντιλυπτόν ὑπὸ πάντων. Christ is thus called Mediator, because in man’s behalf He satisfies the claims of God upon man. But in the Epistle to the Hebrews He is called μεσίτης clearly in the sense (II.) viz. as a surety, one who becomes security for something; Heb. viii. 6, κρείττονος ἐστιν διαθήκης μεσίτης, ἢτις ἐπὶ κρείττονας ἐπαργελλάς νεομομορθείται; cf. vii. 22, κρείττονος διαθήκης γέγονεν ἔγγος Ἰσούος; ix. 15, διαθήκης καὶ τῆς μεσίτης; xii. 24, προσέκληθαι ... διαθήκης νέας μεσίτης Ἰσούος. He it is who, with reference to mankind, mediates or guarantees for them a new and better diathήκη, and with reference to God appears as High Priest; cf. vii. 20–22. What the Epistle to the Hebrews divides into these two elements, the High-priesthood and the Mediatorship of Christ, St. Paul represents as blended in the Mediatorship (1 Tim. ii. 5).

See ἔγγος.

Μεσίτεως, (I.) to be a mediator between two contending parties, vid. μεσιτίς.—(II.) to guarantee, Heb. vi. 17, ὁ θεὸς ... τὸ ἀμετάκτων τῆς βουλῆς αὐτοῦ ὠμοσεύσεσαν δρέφ, corresponding with the use of μεσίτης in the Hebrews. There are no other instances of its use in this sense. Delitzsch compares with it ὑπῆργον, become a surety for me with thyself, Job xvii. 3, Isa. xxxviii. 14, cf. with Ps. cxix. 22; but this does not correspond with the point of the text in the Hebrews, and in a forced manner takes the word back to the first meaning.

Μορφή, ἡ, the form, distinctively belonging to any essence, a synonym with ἐἶδος, the form or appearance of a thing as presented in the mind; ἔτοι, the form as the distinctive nature and character of the object; σχῆμα, the habitus or condition, Aristot. Metaph. 6, λέγω δὲ τὴν μὲν ἄλημα ὀλον τὸν χάλκον, τὴν δὲ μορφήν τὸ σχῆμα τῆς ἔτοις; Plut. Mor. 1013 C, αὐτὸς τε γὰρ ὁ κόσμος οὗτος καὶ τῶν μερῶν ἔκαστον αὐτοῦ συμβαλλόντων ἐκ τῆς σωματικῆς οὐσίας καὶ νοητῆς: δὲν ἡ μὲν ἄλημα καὶ ἴσον αὐτῶν, δὲ μορφήν καὶ ἐτοὶ τῷ
Morphē 423 Metamorphōw

γενομένη παρέσχε; Aeschyl. Suppl. 496, μορφής οίχ ὄμοστολος φύσις, is not of the same nature, does not correspond with the appearance; Aeschyl. Prom. 210, Ὁμις καὶ Γαῖα, πολλών ἀναμνήσεως μορφή μία; Plut. Mor. 1064 A, μεταβαλέων εἰς θηρίον μορφήν τοῦ ἑλέκτρου. In this sense = form, as it is peculiar to any one, Dan. iv. 33, ἡ μορφής μου ἐπέτερησεν, ἐπὶ ἐμέ (Theodotion; LXX. = δόξα). Hence generally, the form in which anything appears; Plat. Rep. ii. 380 D, ἀρα γότα τῶν θεῶν οἰείς εἶναι καὶ ὅλου εἷς ἐπιβουλής φαντάζεσθαι ἄλλοις ἰδεῖς, τότε μὲν ἅλλοις γεγομένοι καὶ ἀλλάττονται τὸ αὐτοῦ ἑλέκτρος εἰς πολλάς μορφάς, τότε δὲ κ.τ.λ. Especially of the human form, cf. Dan. v. 6, 9, 10, vii. 28 = γῆ, and iv. 33. Elsewhere in the LXX., Isa. xlix. 13 = γῆ, ἐποίησεν αὐτῷ ὅσι μορφὴν ἁγρός; Job iv. 16 = γῆ, οὐκ ἦν μορφή πρὸς ὅθεν ἅβαλών ἔναν, cf. Wisd. xviii. 1, φοινίκι mὲν ἀκόντως, μορφὴν δὲ οἰχ ὀρῶντες.—In the N. T. only in Mark xvi. 12, ἐφανερώθη ἐν ἑτέρῳ μορφῇ, and Phil. ii. 6, 7, ἐν μορφὴ θεοῦ ὑπάρχων . . . μορφὴν δούλου λαβόν. As μορφὴν δούλου denotes the form which evidences the position of a servant, which belongs to a slave as expressive of his state, so μορφή θεοῦ means the form of God, as the expression of the divine essence, the formal designation of that which, as to its substance, is called positively δόξα τοῦ θεοῦ, cf. John xvii. 5, and see δόξα. Cf. John v. 37, τὸ ἔλεος τοῦ θεοῦ; 1 John iii. 2. This formal designation is chosen both on account of the parallel with μορφὴ δούλου, and because even in the first clause what is treated of is not the nature or essence, but the condition, the standing. From a divine position or state, Christ came down into the position or state of a servant by the renunciation of what belonged to Him in His position as divine. Thus ἐν μορφῇ θεοῦ ὑπάρχων is not indeed identical with, but is parallel to, ἐν εἰκόνι τοῦ θεοῦ, and Meyer rightly refers to Heb. i. 3, ἀποτελέσαμα τῆς δόξης καὶ χαρακτῆρ τῆς ὑποστάσεως αὐτοῦ. For further criticism of the passage, vid. κενόν.

Μορφή, to form. The word rarely occurs, and when it is = to fashion or delineate; it is easily referred back to its primary meaning (e.g. ἀμορφοῦν in Philo), as in Anth. i. 33, 1, μορφῶσας τὸν ἀσάματον = to mould into a form; Clem. Alex. Strom. vi. 635, μορφῶσατε ξύλα καὶ λίθους κ.τ.λ. In the N. T. Gal. iv. 19, οὐκ πάλιν ἀδιόψας ἄχρις νῦν μορφαθῇ Χριστὸς ἐν ὑμῖν. We are also reminded of ii. 20, τῷ δὲ ὅσκετο ἑγώ, ζητέοντος ἐν ἑμοὶ Χριστῆς, and Rom. viii. 29, προφάρμασαν συμμορφοῦσας τῆς εἰκόνος τοῦ νεότατος αὐτοῦ; 2 Cor. iii. 18, τὴν εἰκόνα μεταμορφοῦμεθα.

Μορφή, a shaping, passive, the image or impress. In its active signification, e.g. Theophr. Char. pl. iii. 7, 4, μόρφωσις τῶν δινόμοις δύσει τε καὶ ταπεινώτερος καὶ πλάστης, of the training of trees. In the N. T. passively, Rom. ii. 20, ἔχοντες τήν μορφήν τῆς γνώσεως καὶ τῆς ἀλήθειας ἐν τῷ νόμῳ,—an expression like τόπος διδασχῆς, vi. 17. Also in 2 Tim. iii. 5, ἔχοντες μορφῶσαν εὐσέβειας, τὴν δὲ δύναμιν αὐτῆς ἡμιμενοῖς,—cf. Aesch. Suppl. 496, μορφής οίχ ὄμοστολος φύσις.

Meta, μορφή, to transform, to alter, to metamorphose; usually ἄλλοιον, ἐπερακτίω, μεταβάλλω. Primarily of the bodily form, Ammon. 92, μεταμορφοῦσθαι μεταχαρακτή-
Metamorphōw

rion kai metatupōsis smatou eis eteron charaktēra. Rarely of moral transformation (metabhaleis tois trópous); Symmach. Ps. xxxiv. 1, δει metemphrosin ton trópon autou; LXX., ἡμιολοσε το πρόσωπον αυτοῦ, of change in the outward habitus. In the N. T. of Christ's transfiguration, Matt. xvii. 2, metamorphōthē ἐμπροσθεν αυτῶν, καὶ ἔλαμψεν το πρόσωπον αυτοῦ k.t.l.; Mark ix. 2; cf. Luke ix. 28, τον προσώπων αυτου ετερον. The words of the apostle in 2 Cor. iii. 18, την δοξαν κυριου καταστρεψαμενοι, την αυτην εικόνα metamorphofymêba k.t.l., must be understood of redeemed mankind collectively, cf. vv. 7, 17; Rom. xii. 2, on the contrary, must be understood of the moral habits and conduct of life, μη συναχματιζετε το αιτων τοιτον, ἀλλα metamorphothei την ανακαινωσει τον νοον. Cf. μορφη and σχημα, Phil. ii. 7; iii. 21, μετασχηματιζετε το σαμα της ταπεινωσεως ήμων το σώματι της δοξης αυτου.

We find also the compounds σύμμορφος, Rom. viii. 29, Phil. iii. 21, of like or similar form (Lucian, Amor. 29); συμμορφων, to form similarly with, to make conformably to, Phil. iii. 10; for which Lachm. reads συμμορφίζειν.

Mvstirion, to, from μοι, to close, to shut, e.g. the lips, the eyes; intransitively, to close or end, also of wounds, muscles, connected with the Latin mutus, vid. Passow, Curtius, Schenkl; hence, too, a locking up, or that which serves for locking up, and (as μυς is properly used of the organs of sense, of perception or communication) what obstructs, hinders, excludes perception or communication—mystery. In classical Greek usually in the plural, τα μυστηρια, as denoting secret politico-religious doctrines, the mysteries, especially of the Eleusinian mysteries, wherein some secret information, which was in turn to be kept secret, was communicated to the initiated; cf. Herod. ii. 51. 2, οι δι Πελαγον ιρον των λογων περι αυτον (μοι Ἔρμο ) ἐλεγαν, τα εν τοις εν Σαμοθρηκε μυστηρια δεδηλωσα τα μυστηρια does not properly denote that which is wholly withdrawn from knowledge, or cannot be known, but a knowledge of hidden things which is itself to be kept secret, or which at least is unknowable without special communication of it. This is clear from the two remarks of a scholiast on Aristoph. Ran. 459, A4. 1073. In the first passage we read, μυστηριον δὲ ἐκλήθη παρὰ τοῦ ακοῦσαν μυς το στόμα και μηδεν ταῦτα ἔγεις γείωμεν μουδεδε εστι κεῖν το στόμα. In the second passage it is said of Diagoras, who disapeared the Eleusinian mysteries, τα μυστηρα πασι διηγειτο κοινωποιαν αυτα και μικρα ποιων και τοις βουλομενοις μενεσιμεα ἀποτρηποντας. Hence Theodoret on Rom. xi. 25, μυστηριων οστὶ τη μη πασιν γνωριμον, αλλα μονον τοις θεωρουμενοις. In a secondary and material sense the word denotes generally what withdraws itself, or is, or is said to be, withdrawn from knowledge or manifestation. Thus in Menander, μυστηριων σου μη κατείης το φρονει;—that which thou wilt or oughtest to keep secret; Marc. Ant. iv. 5, οθαναυς τουουσαν ουν γενεσις φρονεως μυστηριων; Plat. Theat. 156 Δ, δει μελλων σου τα μυστηρια ληγειν.

We find the word used in both significations, closely bordering on each other, in biblical Greek. (Of heathen worship, in Wisd. xiv. 15, 23.)—(I.) Formal, a knowledge of
Mystήριον

hidden things, requiring a special communication or revelation; Wisd. vi. 24, ὅπο ἀποκρύψη ὑμᾶν μυστήρια; Rom. xvi. 25, μυστήριον σεσυγγήγον; x. 25, διὸ θελο ὑμᾶς αἴροντι τὸ μυστήριον τοῦτο; 1 Cor. ii. 7, ἀλοίπως θεοῦ σοφίαν ἐν μυστήριῳ; Eph. vi. 19, γνωρίζω τὸ μυστήριον τοῦ εὐαγγελίου; 1 Tim. iii. 9, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνεδρίᾳ—the knowledge which faith possesses, iii. 16, τὸ τῆς εὐσεβείας μυστήριον. Thus also we may understand what our Lord says of the mysteries of the kingdom of heaven, Luke viii. 10, ὑμᾶν δέδοτα γνώναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοὺς δὲ λοιποὺς ἐν παραβολαῖς, ἢν βλέποντες μὴ βλέπουσιν κ.τ.λ.; Matt. xiii. 11 (Mark iv. 11, τὸ μ. τῆς β.); the knowledge of the mysteries of the kingdom of heaven was given in parables. It is evident from the passages now quoted that μυστήριον here designates information dependent on divine revelation, a knowledge of the truths of the gospel so far as these have been or are made known by divine revelation, and this must be regarded as the biblical or N. T. meaning of the expression. (Nowhere in the O. T. save in the texts cited under (II.).) In this sense the word occurs in 1 Cor. iv. 1, ὀλοκληρώματι μυστήριον θεοῦ; xiii. 2, εἰ δὲν ἐκτίθητει καὶ εἰ δὲν τὰ μυστήρια πάντα καὶ πάντα τὴν γνώσιν; Col. iv. 3, ἀλλὰ τὸ μυστήριον τοῦ Χριστοῦ; ii. 2, εἰς ἐπέγραφον τὸ μυστήριον τοῦ θεοῦ, ἐν φίλοις τῶν πάντως οἱ θεραπευτείς τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι. So also, if the reading be genuine, in 1 Cor. ii. 1, καταγγέλλων ὑμῖν τὸ μυστήριον τοῦ θεοῦ (instead of μαρτύριον). (II.) That which is withdrawn from knowledge, which is hidden as the object of divine revelation,—the word in the sense (1.) being a more formal term. — So especially in Ephesians and Colossians. Eph. i. 9, γνώρις ὑμῶν τὸ μυστήριον τοῦ θελήματος αὐτοῦ; iii. 3, κατὰ ἀποκάλυψιν ἐρμηνεύθη μοι τὸ μυστήριον; ver. 4, ἡ συνεκκλησία μου ἐν τῷ μυστήριῳ τοῦ Χριστοῦ, cf. ver. 6; ver. 9, τῆς ἡ ἐκκλησίας τοῦ μυστήριον τοῦ ἀποκαλύφθη . . . ἐν τῷ θεῷ; Col. i. 26, τὸ μυστήριον τὸ ἀποκαλύφθη . . . τοῖς τοῦ εὐαγγελίου, cf. ver. 27, τὸ πλοῦτος τῆς δόξης τοῦ μυστήριον τοῦτον ἐν τοῖς ἄνθρωποις, διὰ ἐστιν Χριστὸς ἐν ὑμῖν; Rev. x. 7, ἐκθέσθη τὸ μυστήριον τοῦ θεοῦ, ὅτι εὑρέθη ἐν τοῖς . . . προφήταις. Cf. Dan. ii. 18, 19, 27-30, iv. 6; Wisd. ii. 22, τὰ μυστήρία τοῦ θεοῦ, the hidden laws of the divine government, God's secret purposes. Ecclus. xxiii. 22, xxvii. 16, 17, τὰ μυστήρια τοῦ φίλου; ver. 21; Tob. xii. 7, 11, μυστήριον βασιλείας; Judith ii. 2, ἐθάντο μετ' αὐτῶν τὸ μυστήριον τῆς βασιλείας αὐτοῦ; 2 Macc. xiii. 21, προφῆται τὰ μυστήρια τοὺς πολεμοὺς. So also in 1 Cor. xiv. 2, πνεύματι λαλεῖ μυστήρια; xv. 51, μυστήριον ὑμᾶν λέγω; 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνεμίας ἐνεργεῖται; Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν. So also in Rev. i. 20, τὸ μυστήριον τῶν ἑπτὰ αὐτέρων—what is hidden beneath the seven stars; xvii. 5, σοι ἐρῶ τὸ μυστήριον τῆς γυναικός, and the inscription μυστήριον upon the forehead of this woman, xvii. 5. So also if the parables themselves, apart from their import, be called μυστήρια (though this indeed is nowhere the case), vid. Matt. xiii. 11, τὰ μυστήρια τῆς βασ. τ. ο_ability. Hence

Mοί μοις, ὁ, blame, fault. Num. xix. 2; Lev. xxi. 16, 17, 21; Deut. xv. 21 = άμοι.

Hence

"Αμοί μοις, ὁ, ἀ, without blame, without fault, as against ἐμμοίο, which Aquila

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and Symmachus employ in Mal. i. 14 instead of the διεφθαρμένον of the LXX., but which is not known elsewhere in profane Greek. "Ἀμωμός; likewise is very rare in profane Greek, Hesiod, Th. 259, φυής τ’ ἐρατή καὶ εἶδος ἀμωμός; Anacre. in Stob. Ecl. lxvi. 6, κόρης ἀμωμόν ἄνθος; Aesch. Pers. 185, δίο γυναῖκε... κάλλει ἀμώμον; Herod. ii. 177, ἀμωμός νόμος. More frequently in the LXX., for the most part = σώφρ., Ex. xxi. i.; Lev. i. 3, 10, xxii. 21, compare the contrast in ver. 22. Num. vi. 14, xix. 2, of the spotlessness of the beasts for sacrifice. (Compare 1 Macc. iv. 42, of the priests. So also in Philo.) Answering to this we have in the N. T. 1 Pet. i. 19, ἔλθοντες λεγόντες αὐτοῖς ὅτι ἀμωμόν καὶ ἀστίλον Χριστοῦ; Heb. ix. 14, ἔλαβον προσφέρετάς ἀμωμον τῷ θεῷ. The application of the word elsewhere in the N. T. may be akin to this, especially its combination with ἄγιος, Eph. i. 4, v. 27; Col. i. 22, ἄγιος καὶ ἀμωμός καὶ ἀνεχθέντων. In the remaining places it alternates in the mss. with ἀμώμης, blameless, which occurs in later Greek, and more frequently than ἀμωμός, Phil. ii. 15; Jude 24; 2 Pet. iii. 14. — Once more in Rev. xiv. 5. Chrysostom combines ἀμωμότης and τελειότης.

**N**

Nεκρός, ὁ, poetic (especially in Homer) νεκετός, akin to the Latin nec, necare, necere, also an adj. νεκρός, ὁ, ἄν; a dead body, a human corpse, especially of those fallen in battle (cf. Rev. xvi. 3); hence, generally, the dead as distinct from the living, the deceased—the dead in Hades, νεκροὶ τεθνητοί. Cf. Hom. Od. xiii. 383, δύσομαι εἰς Ἀδελφό καὶ ἐν νεκρόν ἄνευ αἰῶνος; 1 Pet. iv. 6, νεκρός εὐρύγελάθη; Luke xvi. 30, ἐὰν τις ἀπὸ νεκρῶν προερχῇ πρὸς αὐτούς. Τεθνητός denotes one who has experienced death; νεκρός, one who is in a state of death (cf. θάνατος (II.) (a.) and (b.). John xii. 1, ὅπου ἦν Δάσερός ὁ τεθνητός, ἐν ἠγείρει ἐκ νεκρῶν; Rev. i. 17; Acts xx. 9, etc. Cf. 1 Thess. iv. 14, οἱ κομμήθηκας διὰ τοῦ Ἰησοῦ, with ver. 16, οἱ νεκροὶ ἐν Χριστῷ. In the N. T. the article is usually omitted in the combinations ἠγείρω, ἠγείρεσιν, ἀναστήματα ἐκ νεκρῶν, while νεκρός and οἱ νεκροὶ are carefully to be distinguished, cf. Mark xii. 26, 27; 1 Cor. xv. 15, 16, 29, 32, 52. In classical Greek, on the contrary, νεκρός is often used without the article to denote the dead.

Nεκρός corresponds with θάνατος as the state of man when he has suffered the penal sentence of death, and therefore like θάνατος it is often used in N. T. Greek to denote the state of men still living; and we may understand it of the state of those whose life is appointed to death as the punishment of sin; but not, as is so often supposed, of so-called “spiritual death.” Cf. Col. ii. 13, Eph. ii. 1, 5, νεκροὶ ἐν παραπτώμασι (an expression like νεκροὶ ἐν Χριστῷ, except that this latter presupposes the death of the body), with Rom. vii. 9, ἡ ἀμαρτία ἀνέβησεν, ἐγὼ δὲ ἀπέθανον; Eph. iv. 18, ἀποκατατρέποντος τὴν ζωὴν τοῦ θεοῦ, and Harless in loc. See also the context in Eph. ii. 1, 5–7, νεκροὶ ἐν παραπτώμασι συνεχομολογοῦν τῷ Χριστῷ, χάρις ἐντες σεσωσμένοι, καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἑπουργάσιοι ἐν Χριστῷ Ἰησοῦ. Were we to take νεκρός to denote reli-
gious inaction and incapability, we should violate the connection of the passage which treats of the reception of salvation. Compare also the O. T. passages, Prov. xxi. 16, ix. 18, ii. 18 (Hebrew). So also cf. Eph. v. 14, ἐγείρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφανεῖς σοι ὁ Χριστός, with Isa. ix. 1, ix. 1 sqq.; Ezek. xxxvii. Death in the language of Scripture denotes the condition of man apart from salvation, which certainly implies a moral condition, moral conduct—νεκρὸς ἐν παραπτ...; but this moral condition is not itself called death. The main element in the conception of death is a judicial sentence on account of sin, just as life in its highest sense means salvation, and yet ἔτη never (save with an express qualification) denotes moral action in life; cf. Rom. vi. 11, νεκρός τῇ ἀμαρτίᾳ. Nεκρός is = given over to death (even during life), vid. Rom. viii. 10, σώμα νεκρόν ἐν ἀμαρτίαι. The passage which seems most to favour the meaning “spiritual death” is Rom. vi. 13, παραστήσατε ἑαυτούς τῷ θεῷ ὡς ἐκ νεκρῶν ζωντας; but these words are so closely connected with vv. 6–11 (see especially vv. 8, 10, 11) that they cannot have this meaning, ὡς not being = tamquam, but = quippe qui. In Rom. xi. 15, εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλαμψη κόσμου, τίς ἡ πρόσκλησις εἰ μὴ ζωή ἐκ νεκρῶν, νεκρός evidently denotes the state of unbelieving Israel apart from the gospel. — In Matt. viii. 22 (Luke ix. 60), ᾧς τοῦ νεκροῦ θάφας τοῦ ἑαυτῶν νεκροῦ, it is clear that the mortui sepelientes as well as the mortui sepeliendi are in a state of death, with this difference, however, the former are under sentence of death, and the latter have already suffered the penal sentence; whereas they who follow the Lord have found salvation, and have entered upon fellowship with Him, cf. Isa. ix. 1. There remains for consideration Rev. iii. 1, δυναμικῇ ἔχεις ἃν ἐγέζα καὶ νεκρός εἶ, where mention is not certainly made of moral inability, but only of ἐναρξία, and we may understand ἐναρξία and νεκρός as, e.g., in Xen. Cyr. viii. 7. 23, τὰ ἔργα των ἐναρξίων ἐμφανή (perhaps = to flourish). Still see also ver. 2, στήρισον τὰ λυπηὰ ἐν ἐμπολυτίκοις ἐπιθέρμῃ, cf. Soph. Philoct. 1030, ὃς οἴδας εἶμι καὶ τίνης ὑμῖν πάλαι. For other examples, vid. Kypke, obser. er. — In profane Greek, ἐναρξία is certainly used in the same manner as when we speak of spiritual death, cf. Clem. Alex. Strom. 5, διὸ καὶ ἐν τῇ βαρβαρῷ φιλόσοφῳ νεκρός καλοῦσθαι τοὺς ἐκπέμποντας τῶν σομάτων καὶ κενοποτάζοντας τῶν τοῖς πάθεσι τοῖς ψυχικοῖς. Cf. schol. on Aristoph. Ran. 423, διὰ τὴν καθαραίαν νεκροῦ τοῦ Ἀθηναίων καλεῖ. So also in patristic Greek.

The adjective is in N. T. Greek, like ἔναρξία in profane Greek, applied to other conceptions whose position, force, or efficacy is to be specially characterized (vid. τὰσ), e.g. πλήσις νεκρά, Jas. ii. 17, 26, ἀμαρτία νεκρά; Rom. vii. 8, ἔργα νεκρά; Heb. vi. 1, ix. 14, works in which no life appears, which carry death in them, as works of sin; hence vi. 1, μετάνοια ἀπὸ νεκρῶν ἔργων; ix. 14, καθαρίζει τὴν συνειδησίαν ἀπὸ νεκρῶν ἔργων. Compare defilement through death, under καθαρίζει.

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Nέκρωσις, ᾧ a killing, a killing; rarely in classical Greek, and very rarely, it would seem, with an active meaning; usually decay (Galen) or deadness, Rom. iv. 19, τὴν νέκρωσιν
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τῆς μήτρας Σάβρας. Cf. Chrys., νεκρωσιν χρή νοείν ψυχήν τήν κακοπραγίαν. Then in 2 Cor. iv. 10, τὴν νεκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ = the killing as an event past, as Jesus was put to death, what befell Him every way befalls us. Cf. 1 Cor. xv. 31; Rom. viii. 36.—νεκρόν, Rom. iv. 19; Col. iii. 5; Heb. xi. 12.

Νέος, a., ov, new, not yet old, i.e. young, lively. See καινός; cf. ὁνός νέος, Matt. ix. 17; Mark ii. 22; Luke v. 37, 38, in contrast with ὁνός πάλαιος, ver. 39. What has not long existed, e.g. νέος θεός, often of Zeus, etc., in contrast with the Titans; νέος μαθητής, a novice, Aristotle, Eth. i. 3. In the LXX. generally = νέος; only in Lev. xxiii. 16, xxvi. 10, Song vii. 13 = νέος. Its relation to καινός is that it does not in itself displace or supplant the old, but simply excludes oldness, and what pertains to age. Hence καθέναι νέος, Hab. xii. 24, not as supplanting the πάλαιος, but because it is not as the πάλαιος, viii. 13, vii. 18, 19. Thus also we must take Col. iii. 10, ἐνυψάσθε τὸν νέος τὸν ἀνακαινιζόμενον κ.τ.λ., where ἀνακαίνησις denotes the exclusion and supplanting of the old man, while νέος answers to παλαιογενεσία, Tit. iii. 5, and to ἀνάθεσις γεννημένης, John iii. 3; cf. Ps. ciii. 5, ἀνακαινισθήσεται ἡ νεότης σου. We may observe the same relation of νέος to παλαιός in 1 Cor. v. 7, ἐκαθαρίσατε τὴν παλαιὰν ζύμην, ἵνα ἴητε νέον φίλαμα. καθός ἐστε ἄξιοι. — Elsewhere, excepting in Tit. iv. 4 (feminine), the comparative νεώτερος, Luke xv. 12, 13, xxii. 26; John xxi. 18; Acts v. 6; 1 Tim. v. 1, 2, 11, 14; Tit. ii. 6; 1 Pet. v. 5.

Nεός, to renew; very rarely in profane Greek; Jer. iv. 3, νεώστε ἑαυτοὺς νεώματα (fallow ground) καὶ μὴ σπείρητε ἐπὶ ἀκάνθαν. Somewhat oftener we meet with νεδωσῐν in profane Greek, to plough fallow ground, to prepare new ground for seed.

Ἀνανεώμενος, to renew, to make young. Suidas, ἀνανεωρήσας, ἀνανέωσας, ἀνεγείρας, ξεφυλλάς. The active rarely occurs, e.g. Marc. Anton. iv. 3, ἀνανεώσαν σκευόν. In the LXX. Job xxxiii. 24, ἀνανεώσει αὐτοῦ τὸ σῶμα διόταν ἀλοφόν ἐπὶ τοίχου; Aquila in Ps. xxix. 2, ἀνακαινισθήσομεν με. The middle in a transitive sense occurs somewhat oftener, in Thucyd., Herodian, Polyb., Diodor.; παλαιῖν φύλλον, Thuc. vii. 33; 1 Macc. xii. 1, 10, 16; τὴν μαχήν, Herodian, iv. 15, 16. But the middle never occurs with a reflexive meaning = to renew oneself. It is evident that the meaning "to recollect," e.g. Luc. amor. 8, ὡρικοὶς μύθον, ἀνακαινιζόμενος; Sext. Pyrrh. Ὑπ. iii. 268, ἀναμμηνευόμενοι καὶ ἀνανεώμενοι ταῦτα ἐπερ ἀνακαίνονται, is only a particularizing of the meaning to renew, to refresh, even if we had not the full expression, ἀνανεώπολις τῇ μυκήρᾳ, Thom. Mag. p. 28. It is accordingly, in Eph. iv. 23, ἀνανεοῦσας τὸ πνεύμα τοῦ νοὸς ἤμοι, to be taken passively, cf. ii. 10, iv. 24. As to the thing meant, see νέος, and what is there said upon Col. iii. 10.

Νόμος, ὁ, usage, custom, right, ordinance; Hesiod, Pindar, Herodotus, e.g. Hes. Th. 66, Μούσαι . . . μελπομενοι πάντων τε νόμον καὶ ἥθεα κέδνα; Herod. i. 132, ἀνευ
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μέγα γο φα νόμος ἐστὶ θυσίας ποιεῖται; i. 61, ἐμεγετό οἱ οὐ κατὰ νόμον; iii. 38, νόμον πάντων βασιλεία φήσεως εἶναι—ισεμεν τύγχανε. The word is derived from νέμω, to assign, manage, or administer, cf. νέμεσις, νεμέσεως, and, according to Curtius, is akin to Numa, Numitor, numerus; Cic. de leg. i. 19, Legem doctissimi viri Graeco mutat nominem a eum cumuis tribuendo appellatam; Plut. Symp. ii. 644 C, οἱ νόμοι τῆς ἱσα νεμοδοσίας εἰς τὸ κοινὸν ἀρχής καὶ διυνάμεως ἐπανάμει γεγονείσιν. (That the idea of order is the prominent one appears from the fact that νόμος is applied to the order of tone and of key in music, cf. Deut. xxxii. 46 = τῆς.) It had come to be used in a special sense of laws of state and equity committed to writing; cf. Aristotle. Rhet. ad Alex. 2, νόμος δὲ ἐστὶν ὁμολογία τῶν πολεων κοινῶν διὰ γραμματῶν προστάτων πώς χρῆ πράττειν ἑκαστα; Plut. Legg. i. 644 D, δὲ (λογισμὸς) γενόμαις δόγμα πόλεως κοινὸς νόμος ἐπανάπλεσται. The νόμος differed from the ἔθη as the written from the unwritten laws, Schol. Thuc. ii. 37; Plut. Legg. viii. 341 B, παρ' αὐτῷς ἐστὶν νόμου, ἔθει καί ἀγράφου νομισθήναν νόμορ; Plut. Lyk. 13, μία οὖν τῶν ῥήματων ἦν, διόπερ ἐρήμη, μὴ χρῆσονται νόμοι ἐγγράφους; Aristotle. Rhet. i. 10. 2, νόμος δ' ἐστιν ὁ μὲν ἔθος, ὁ δὲ κοινὸς. λέγω δ' ἔθοι μὲν καὶ θε' ἄν γεγραμμένον πολειτῶνας κοινῶν δὲ δει ἀγράφα παρὰ πόλεων ὁμολογεῖται δοκεῖ; cf. ἡγάθεως, ἡγαμμα, and the N. T. characteristic designation of O. T. law as ἄρτημα. "In Athens, Solon's laws were specially called νόμος, those of Draco θεμοῦ, and hence νόμος became the established name for law when set up in a state, and recognised as a standard for the administration, whether transmitted from generation to generation, or set up by legislative power; in Herod., the Tragedians, Aristotle, Xen., Plato; but Homer (who seems not to know the word at all in the Odyssey or Πανδ) uses βέματες in this sense." Passow. As νόμος denotes law as a rule and ordinance, it is evident that the word attained this signification only upon the formation of a settled national life; and as it denotes all that pertains to the order of state and law, it serves as a fit rendering for the Hebrew יָדָ֑יִם (literally, instruction or pointing out of God's order towards Israel), whereas יָד = πρόστασις, and especially δικαλοῦ; יָד = ἀντολή. Synonyms, θεμός—law with reference to the authority upon which it rests, and which it asserts; ἀντολή, of a particular command (cf. Heb. vii. 5, ix. 19; Matt. xxii. 36; Eph. ii. 15); δόγμα, an authoritative conclusion, a proposition universally binding.

As to the use of the word in the N. T., and in biblical Greek generally, it differs, first of all, formally from that of classical Greek, in the fact that in the latter legal enactments collectively are designated by the plural, and particular laws by the singular (which also denotes "usage," "right," and as a generic term, e.g. in Plato, de legibus, 314 B, τὰ δόγματα ταύτα καὶ ψυχήσματα νόμοι εἶναι); cf. Krüger on Thuc. i. 77. 2, "ὁ νόμος was used as a collective noun in prose by no means so generally as our word law, though it occurs thus, e.g., with reference to a passage of Pindar [Plat. Gorg. 484 B], in [Herod. iii. 38. 2] Plat. Prot. 337 D, de leg. 690 B. On the contrary, rendering the same passage, we have οἱ πόλεως Βασιλείας νόμοι, Symp. 196 C; cf. Aristotle, Pol. iii. 3. At any rate, ὁ νόμος does not thus appear in Thuc." But in biblical Greek ὁ νόμος signifies the law of the
Israelites, according to which all the relations of personal and social life were regulated, —the divine law with its various enactments; cf. ὁ νόμος τῶν ἐν γῆς ἐν ἐγκασίαι, Eph. ii. 15. The plural only, as in Heb. viii. 10, x. 16 (from Jer. xxxii. 31, where in the Hebrew it is singular), διδοὺ χολος μου εἰς τὴν διάνοιαν αὐτῶν. Νόμος is used (I) in quite a general way as = law; but thus it rarely occurs, as in John xix. 7, ἴδεις νόμον ἐσχομεν καὶ κατὰ τὸν νόμον ἔφεσεν ἀποθανοῦν. So in the expressions, ὁ νόμος τοῦ νοσί μου, Rom. vii. 23; ἔτερος νόμος (sc. ὁ ἐν ἐν τίς μέλεσί των) . . . ὁ νόμος τῆς ἀμαρτίας, and ver. 25; vii. 2, ὁ νόμος τῆς ἀμαρτίας καὶ τῶν θανάτων, opposed to ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν χριστῷ ίση. All these expressions have reference to the law of God as it lays claim to man’s obedience as the only universally valid law. Cf. Rom. vii. 1, ὁ νόμος κυρεύει τοῦ ἀνθρώπου, and therefore law as a power determining man, cf. ver. 23; οὐκετείνω νόμος, ver. 25; διὰ δαίμων νόμος, vii. 2 (1 Cor. vii. 39); vii. 2, ὁ νόμος τοῦ ἄνθρωπος, cf. Lev. xiv. 2, ὁ νόμος τοῦ λατρείας.—Rom. iii. 27, διὰ πολον νόμον τῶν ἐργάσιων; οὐχὶ, ἀλλὰ διὰ νόμον πίστεως. Accordingly (II) νόμος is used constantly (as in the O.T. Apocrypha) to designate that rule of life and action which God gave the Israelites, the law of the people of Israel, more particularly described as ὁ νόμος τοῦ κυρίου, Luke ii. 39, xxiii. 24; ὁ νόμος τῶν Ἰουδαίων, Acts xxv. 8, cf. John xviii. 31; Acts xviii. 15; xxii. 29; ὁ νόμος Ἰουδαίων, John vii. 51, xiv. 7; Acts xxiv. 6; ὁ πατρικὸς νόμος, Acts xxii. 3; ὁ νόμος Μωυσέως, John vii. 23; Luke ii. 22; Acts xiii. 39, xv. 5, xxvii. 23; 1 Cor. ix. 9; Heb. x. 28. This latter expression can hardly be regarded as the historical designation for the law of Israel, but as the name given to it in the light of the history of redemption; and it is connected with Moses in the position assigned him in that history, cf. John i. 17, ὁ νόμος διὰ Μωυσίου ἐνδόθη, ἢ χάρις καὶ ἡ ἀλήθεια διὰ ὸν Χριστὸν ἐγένετο; v. 45, Μωυσής εἰς ἐν ἡπικατε, cf. ver. 46; Acts vi. 17, λαλείων ήρματα βελάσφημα εἰς Μωυσήν καὶ τῶν θεοῦ; vii. 35, 37, 44; xxi. 21, ἀποστάσεωι διάδοκοις ἀπὸ Μωυσίων; Rom. v. 14, ἐβασιλευεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωυσίως κ.τ.λ.; 1 Cor. x. 2, πάντες εἰς τῶν Μωυσήν ἐβασιλεύοντο; 2 Cor. iii. 7 sqq.; Heb. iii.; Gal. iii. 19 sqq.—We also find it alone the law, not so much, with special limitation, our law, i.e. the law of Israel, but rather God’s law, ὁ νόμος τοῦ θεοῦ, Rom. vii. 22, 25, viii. 7; clothed with divine authority, and laying claim to independent and exclusive obligation, ordering man’s relations to God, and governing human life universally with reference to God. Compare the biblical conception of δίκαιος, Acts xviii. 13, παρὰ τὸν νόμον ἀναπείθει οὐτος τοῦ ἀνθρώπου σέβεσθαι τοῦ θεοῦ; Matt. v. 18, διός ἐν παρελθή δι’ οὐρανός καὶ ἡ γῆ, ἵνα ἐν τῇ κάρα τῆς ῥυμάς παρελθή ἀπὸ τοῦ νόμου; xii. 36, xiiii. 23; Luke ii. 27, x. 26, xvi. 17; Acts vii. 53, xv. 24, xxi. 20, 24, 28, xxii. 12, xxii. 3. In St. Paul’s Epistles, in Hebrews, and in James, it occurs without the article in the same sense, but not in the nominative save in Rom. iv. 15, v. 20; the article is usually wanting in places where stress is laid not upon its historical impress and outward form, but upon the conception itself; not upon the law which God gave, but upon law as given by God, and as therefore the only one that is or can be. So especially in passages where νόμος is used alternately
with and without the article, Rom. ii. 14, 15, ὅταν γὰρ ἔδησεν τὰ μὴ νόμου ἔχοντα φόβοι τὰ τοῦ νόμου ποιῶσιν, οὕτως νόμος μὴ ἔχοντες ἑαυτοῖς ἐσίν νόμος, οὕτως ἐνδείκνυται τὸ ἔργον τοῦ νόμου ἡγαπήν εἰς ταῖς καρδίαις αὐτῶν; ii. 23, δὲ εἴς τις καρδίας, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; ver. 27, κρίνεις εἰς ἐκ φόβους ἀκροβυσσί λόγου τοῦ νόμου τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάσει τοῦ νόμου; Rom. iv. 15, ὅ γὰρ νόμος ὄργην κατεργάζεται, αὐτὸ γὰρ εἰς ἐστίν νόμος, οὐκ ἐπαράβασις. But that νόμος without the article also means the law which was given to Israel, is clear most manifestly from Rom. v. 13, ἐφεξῆ ἐκ νόμου ἀμαρτία ἤν εἰς κόσμῳ, ἀμαρτία δὲ οὐκ ἔλλογεται μὴ διὸ τοῦ νόμου; ver. 20, νόμος δὲ παρεισῆλθεν, ἐκαὶ πλεονάσῃ τὸ παράπτωμα; cf. v. 14, ἀπὸ Ἀδὰμ μέχρι Μωϋσέως. Νόμος, that which law is, namely, God’s ordainment, the expression of the will of God, has but one historical embodiment, viz. ὁ νόμος;—genus and species coincide. (Νόμος does not occur without the article in the historical books of the N. T. excepting in Luke ii. 23, 24, where, as a particularizing designation, νόμος κυρίου is used. We find it oftener in the O. T. Apocrypha.)

While in the Epistle to the Hebrews the law is viewed as an historical preparation for the revelation of grace in Christ, as an institution and rule for the obtainment of grace in the O. T. dispensation, in the Pauline Epistles (Romans, 1 Cor., Gal., Phil., 1 Tim.) and in the Epistle of James it is regarded as the divine order and rule of human life and conduct,—the announcement of God’s commandments which are ever obligatory upon man; and its connection with the plan of salvation in Christ is explained accordingly. Hence has arisen the ordinary distinction, already perhaps finding its basis in the O. T. (cf. Ex. xxiv. 28; Deut. x. 4, and especially Deut. v. 22), between the ceremonial and the moral law. We cannot, indeed, say that St. Paul speaks only of the moral law, and the Epistle to the Hebrews of the ceremonial law. When St. Paul says, Gal. v. 3, μαρτύρομαι δὲ πάλιν παντὶ ἀθρότῳ περιτομώμενον ὅτι ἀδελφότης ἐστίν διὸν τὸν νόμον ποιήσας, he evidently has in his mind the entire law of Israel; and so in Phil. iii. 5, 6, κατὰ νόμον Φαρισαίου . . . κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἐμμετρῶς, cf. Rom. vii. 7–11. The law which forbade sin presented a perfect righteousness to the sinner by instituting propitiatory sacrifice; and thus we may understand such passages as Luke i. 6. Still, as the apostle usually gives prominence to man’s relation to the law and its claims upon him, he generally views the law as the requirement and rule of man’s moral and religious life, νόμος δικαίωσις, Rom. ix. 31; viii. 7, τὸ φρόνημα τῆς σαρκὸς ἐξῆρα εἰς θεῶν· τῷ γὰρ νόμῳ τοῦ θεοῦ ὁ λαός ὑποτάσσεται· οὐδὲ γὰρ δύναται; iii. 19, διὰ τοῦ νόμου λέγει τούτῳ ἐν τῷ νόμῳ λαλεῖ, ὅταν πάν τούτων φρονητικὸς γένηται πάς ὁ κόσμος τῷ θεῷ; ii. 26, εἶναυ οὖν ἡ ἀκροβυσσί ταῖς δικαιώματος τοῦ νόμου φυλάσσει. Cf. ver. 23 with vv. 21, 22; vii. 7, τὴν ἐπιθυμίαν οὖν ἔδεικνυ εἰς μὴ ὁ νόμος ἔλεγεν οὖν ἐπιθυμήσεις; viii. 3, 4, xiii. 8, 10; Gal. iii. 10, 12, 13; 1 Tim. i. 8, 9. He contemplates man mainly in his relation to God’s plan of salvation, therefore he says, Gal. iii. 12, ὁ νόμος οὗ ἐστίν εἰς πίστεως; and the claims of the law with reference to moral conduct (the Decalogue) he considers to be the main point and the starting-point of the entire law. Its ordinances
as to worship and sacrifice are in his view partly the extension and application of those fundamental principles, and partly a kind of amends or atonement for a deficient moral obedience. Comp. Deut. v. 22, and Ἰερουσαλημ added no more, with reference to the Decalogue. But viewing the law as a divine institution connected with man's salvation as realized in Christ, so that there comes mainly into consideration what and how much grace the law gave the sinner, the Epistle to the Hebrews gives prominence to its ordinances concerning priesthood and sacrifice. Heb. vii. 5, 28, ὁ νόμος γὰρ ἀνθρώπων καθεστησαν ἀρχηγεῖς; ix. 22, ἐν αἷς πάντα καθαρίζεται κατὰ τὸν νόμον; x. 8, viii. 4, ix. 19 (for vii. 16, κατὰ νόμων ἐντολής σαρκίνος, see σάρκων). Paul makes use of the law to prove the fact of sin; in the Epistle to the Hebrews the law is represented in its bearing upon presupposed sin. Gal. iii. 19, τί οὖν ὁ νόμος; τῶν παραβάσεων χάριν προσέτηθη; Rom. iv. 15, v. 13, 20, vii. 8; Heb. x. 3, ἐν αὐτῶς ἀνάμνησις ἀμαρτίας κατ' ἐννοιαν; Rom. iii. 20, διὰ νόμου ἐπήγιοις ἀμαρτίαις. The Decalogue proves the fact of sin, and convicts man; recognizing man's guilt, the law ordains sacrifice and priesthood. Thus far the usual distinction between the moral and ceremonial law is allowable, but we must regard them as two constituent and connected parts of one and the same whole. The idea of the law as a moral standard is to be found even in the Epistle to the Hebrews; see chap. viii. 10, x. 16, ii. 2, viii. 9, ix. 15, x. 28, ἀδετήσας τὶς νόμων Μωυσέως... ἀποθνῄσκει. Even the O. T. indicates this distinction by attaching special importance to the Decalogue, Ex. xxxiv. 28, xxv. 16. But the close connection between the two parts of the law appears in the similarity of statement concerning its abrogation by the revelation of grace in Christ both in Hebrews and in St. Paul's Epistles; see Heb. vii. 5, 12, μετατιθέμενος γὰρ τῆς ἑρωτήσεως ἐξ ἀνάγκης καὶ νόμου μετάθεσις γίνεται; x. 1, σκιάν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἁγάθων; vii. 19, οὕτω γὰρ ἐπελείωσεν ὁ νόμος. With these compare Rom. x. 4, τέλος γὰρ νόμου Χριστός; Eph. ii. 15, ἐν τῇ σαρκί αὐτοῦ τῶν νόμων τῶν ἐν δόγμασιν καταρρήσασ. (It is in keeping with this that the operation of divine grace is called in Hebrews καθαρίζειν, and by St. Paul δικαίωσις.) As to the relation of the law to the plan of salvation, cf. Heb. x. 3, ἐν αὐτῶς ἀνάμνησις ἀμαρτίων, x. 1, σκιάν γὰρ ἔχων κ.τ.λ., with St. Paul's declarations, Gal. iii. 21, 24, ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ὥστε καὶ πίστεως δικαιοθηκῆς; ver. 23, ὑπὸ νόμων ἐφρουροῦμέθα συγκεκριμένου εἰς τὴν μέλλοναν ἀποκαλυφθῆναι πίστως. St. Paul, too, contemplates the law as a preparation for grace; but he has in his mind what the law demands as preparative to the gift and reception of salvation, whereas the Epistle to the Hebrews contemplates what the law gives or provides. Though in St. Paul's view the law is not contradictory or opposed to the promises of grace (Gal. iii. 21, ὁ οὖν νόμος κατὰ τῶν ἐπαγγελλών τοῦ θεοῦ; μὴ γένοιτο!), still he always denies to it any causative relation direct or indirect to the accomplishment of salvation or the blessings of grace; Rom. iii. 21, χαρίς νόμου δικαιοσύνη τοῦ θεοῦ σφαγέωται; cf. vv. 27, 28; iv. 13, οὗ γὰρ διὰ νόμου ἡ ἐπαγγελία... viii. 3, 4, ix. 31, x. 5; Gal. ii. 21, iii. 18; Phil. iii. 9. Considering the bearing of the law upon sin, it must rather lead to the opposite of salvation, Gal. iii. 13, Χριστὸς ἡμᾶς ἐξηγήσατε...
Νόμος 433 Ἀνομος

ἐκ τῆς κατάρας τοῦ νόμου; ver. 10, δοσι ἐξ ἐργών νόμου εἰσίν, ὡς κατάραν εἰσίν; Rom. vii. 13, τὸ ὅπων ἀγαθὸν ἐμοὶ γέγονεν θάνατος. Nay more, it may be said to bear a causative relation to sin, Rom. vii. 8, χωρὶς γάρ νόμου ἀμαρτία νεκρά, cf. ver. 9. Ver. 5, τὰ παθήματα τῶν ἁμαρτιῶν τὰ διὰ τοῦ νόμου; v. 20; 1 Cor. xv. 56, ἡ δύναμις τῆς ἁμαρτίας ὁ νόμος, though we cannot say, ὁ νόμος ἁμαρτία, Rom. vii. 7, cf. vv. 12, 14, 16. By the revelation and gift of grace, man's relation to the law as a criminal is done away. Rom. vii. 6, καταργήθηκεν ἀπὸ τοῦ νόμου; ver. 4, ἐθανάτωθεν τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ (cf. vv. 2, 3); Gal. iv. 5. Cf. Gal. ii. 19, διὰ νόμου νόμος ἀπέθανον . Χριστὸς συνεσταυρώθημεν. See also the antithesis, ἐπὶ νόμον . ἐπὶ χάριν, Rom. vi. 14, 15 (Gal. iv. 21, v. 18).

As to the combinations in which νόμος appears, we may mention νόμος ἐργον, Rom. iii. 27, cf. ἐργα νόμον, iii. 20, 28, ix. 32; Gal. ii. 16, iii. 2, 5, 10; νόμος δικαιοσύνης, Rom. ix. 31; νόμος πράσαν, ii. 25; τελείων, ii. 27; πληροῦν, xiii. 8; Gal. v. 14; φυλάσσει, vi. 13; τὸν νόμον πολεμίων, v. 3; John vii. 19, cf. τοιοῦτον τοῦ νόμου, Rom. ii. 13; ἀκρατής τοῦ ν., corresponding with ἐπὶ νόμον εἰναι, vii. 14, 15; 1 Cor. ix. 20; Gal. iv. 4, 5, v. 18; ἐξ ἐργῶν νόμον εἰναι, iii. 10, Rom. iv. 14; τὸν νόμον γινώσκει, vii. 1, cf. John vii. 49; νόμον καταργεῖ, ἵσταται, Rom. iii. 31. Comp. ἐν νόμῳ ἁμαρτάνειν, Rom. ii. 12, with ἐν νόμῳ δικαιοσύνης, Gal. iii. 11, v. 4.—Also 1 Cor. ix. 8; Gal. iii. 17, v. 23.—In the Epistle of James, ὁ νόμος and νόμος, in like manner, denote the law given by God to Israel, ii. 9, 10, 11, iv. 11, the πληροφορία of which (Rom. xiii. 10; Lev. xix. 18), ii. 8, is called νόμος βασιλικὸς as its most glorious and chief precept, love, osterum legum quasi regina (Knapp). Over against it stands the νόμος ἐλευθερίας, ii. 12, i. 25, νόμος τέλειος ὁ τῆς ἐλευθερίας, evidently with reference to the Pauline phraseology, as Rom. viii. 3, ἐλευθερία ἐστὶν ἀπὸ τοῦ νόμου, cf. Gal. ii. 4, v. 1, 13. See ἐλευθερία. (As St. James by this expression recognizes the truth of St. Paul's representation, it is clear that in ii. 14 sqq. he does not oppose the Pauline doctrine of justification, but an abuse of it; see under ἐργον.) What St. James calls νόμος ἐλευθερίας is with St. Paul the νόμος Χριστοῦ, Gal. vi. 2.

Lastly, (III.) ὁ νόμος signifies the law in its written form, γράμμα, or more fully γράμμα τῆς γραμμ. Josh. viii. 31, etc.; הָעַשׁ הַעַשׁ רֶכֶס, 2 Chron. xvii. 9; מַעַשׁ הָעַשׁ רֶכֶס, Deut. xxviii. 61. So Matt. xii. 5; Luke x. 26; John x. 34; 1 Cor ix. 8. Yet it does not always mean the Pentateuch alone (see John xii. 34, xv. 25), as also γράμμα does not stand for law only, but for the divine revelation which determined the life of the people generally, see e.g. Isa. i. 10, ii. 3, viii. 16, and elsewhere; so that God's revelation as a whole may be called the νόμος of Israel, especially as in its fixed and written form it claims a normative character. Elsewhere God's written and fixed revelation as a whole is designated ὁ νόμος καὶ οἱ προφῆται, Matt. v. 17, vii. 12, xi. 13, xxii. 40; Luke xvi. 16; Acts xiii. 15, xxiv. 14, xxviii. 23; Rom. iii. 21; καὶ οἱ ψαλμοί, Luke xxiv. 44.

Ἀνομος, or (I.) without law, lawless, e.g. Plato, Polit. 302 E, ἄνομος μοναρχα —
"Ἄνομος" 434 "Ἄνομλα"

Thus, in contrast with ἵπτε νόμον, 1 Cor. ix. 21, and with reference to νόμος in its scriptural sense as the expression of God’s will and claims, τοῖς ἄνομοις ἐγενόμην ὃς ἄνομος, μὴ ἔν ἄνομος θεοῦ, ἄλλ’ ἐνομος Χριστοῦ. Its primary reference is to the divine order historically revealed in the O. T., of which the heathen were destitute, cf. Esth. iv. add., ἐμίσησε δέξαν ἄνομον καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ πάντων ἀλλοτρίων; Rom. ii. 12, δοσι γὰρ ἄνομος ἢμαρτων, ἄνομος καὶ ἀπολύνων. But in the latter passage, μὴ ἐκ ἄνομος θεοῦ, νόμος denotes the divine order generally, cf. Rom. iii. 31, νόμον ὁ δὲ καταργοῦμεν διὰ τῆς πλάσεως; μὴ γένοιτο, ἄλλ’ νόμον ἠτόμαι, with viii. 3, 4. So of the heathen, Acts ii. 23, διὰ χειρῶν ἄνομων προσπήξαντο.—(II) What is not in harmony with the law, what contradicts the law, a negative form for the thought expressed positively by παράνομος. Generally in biblical Greek it is used substantively; as an adj. it occurs in the N. T. only in 2 Pet. ii. 8; Xen. Mem. iv. 4. 13, νόμοι πόλεως... ἐν οἷς πολιτῶν συνθέμενοι εἰς τε διὰ πράττειν καὶ ἔν αὐτοχθόνι εὐγένετο. Νόμοις... ὁ κατὰ ταύτα πολιτευόμενος, ἄνομος καὶ ταύτα παραβαινόν. Synonyms, ἀδίκος, ἀπεθήκης, ἄνοισας. Ἀδίκος is predicated of the ἄνομος; ἄνοισας is the strongest term, denoting presumptuous and wicked self-assertion. Xen. Rep. Lac. viii. 5, οὐ μόνον ἄνομον, ἄλλα καὶ ἄνοισας δεῖ τὸ ποιητηρίῳ νόμοι μὴ πείθεσθαι. In biblical Greek, ἄνομος, ἄνομλα are predicated of the sinner, in order to describe his sin as opposition to or contempt of the will of God; cf. the designation of the Antichrist as ὁ ἄνομος κατ’ ξενίας, who is the Incarnation of the utter renunciation of God’s will, 2 Thess. ii. 8, with vv. 3, 4. The term often occurs in the LXX, but not as answering to any one Hebrew word. The participle of πολέω is rendered ἄνομος, παράνομος, ἀπεθάνος. Cf. Ps. li. 15; Isa. i. 28, lii. 12 (Mark xv. 28; Luke xxii. 37).—πράσυ, Ps. civ. 36; 1 Sam. xxvii. 14; 1 Kings viii. 3; Hab. iii. 12.—γύρω, Isa. xxix. 20, ἐξώπινταν ἄνομοι καὶ ἀπάλετο ὑπερήφανοι καὶ ἐξωθοδούσαν οἱ ἄνομοι ἐπεὶ κακὶ πίπτον.—λῆς, Isa. ix. 17, x. 6.—In the N. T. it occurs in 1 Tim. i. 9 still in the same sense.—The positive παράνομος, παρανομεῖν, παρανομία, which more frequently occurs in profane Greek, is but rarely used in O. T. Greek, and answers to no one particular Hebrew word. Βία ἀμαρτάνω. In the N. T. we have only παρανομία in 2 Pet. ii. 16, and παρανομεῖν in Acts xxiii. 3.

"Ἄνομλα, ἄ, lawlessness, contempt of law. Positively, παράβασις. Plato, Rep. ix. 575 A, ἐν πάσῃ ἄμαρτῃ καὶ ἄνομλῃ ζῶν, opposed to δικαιοσύνη, Xen. Mem. i. 2. 24; ἄνθρωποι ἄνομλαι μᾶλλον ἡ δικαιοσύνη χρώμενοι. So also Matt. xxiii. 28; Rom. vi. 19; 2 Cor. vi. 14, τὰ γὰρ μεταχείδια δικαιοσύνη καὶ ἄνομλα; Heb. i. 9. It answers not only to the general terms for sin, ἁμαρτία, παράβασις, but also to other more special expressions, such as ἁμαρτία, Ps. iv. 10, ἐδώκαν ἄνομοι καὶ ἁμαρτήσαν ἐν τῇ πόλει; Isa. liii. 9, ἁμαρτία... δόλος; Ezek. vii. 23; ἁμαρτία, Ps. xxxvii. 1, lxxxix. 23; ἁμαρτία, Ps. v. 4, xlv. 9; Ezek. iii. 19; ἁμαρτία, Ps. vii. 15.—It often seems to be parallel with ἁμαρτία. It denotes sin in its relation to God’s will and law, like παράβασις, that which makes it guilt, cf. Rom. vii. 13, ἐνα γένειται καθ’ ὑπερβολὴν ἁμαρτώλος ἢ ἁμαρτία διὰ τῆς ἐντολῆς; v. 13, ἄχρι γὰρ νόμου
'Anomia

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Νοσ

άμαρτια ἐν ἐν κόσμῳ, άμαρτία δὲ οὐκ ἠλλογείται μὴ διότι νόμον. Sin can be imputed, because it is 'anomia. Hence 1 John iii. 4, πᾶς ὁ ποιῶν τὴν άμαρτίαν, καὶ τὴν 'anomian τουεῖ, καὶ ή άμαρτία ἐστίν ή 'anomia. Cf. 1 John ii. 3, iii. 22, v. 2, 3; Ezek. xlv. 20, τὰ ἑκτὸς τῆς 'anomias = φίλη, guilt-offering. Heb. viii. 12, x. 17; Tit. ii. 14; Rom. iv. 7; Matt. vii. 23, xiii. 41.—Now, as ἡμι may denote God's revelation of His will as a whole for the guidance of the people (vid. νόμος), so 'anomia sometimes signifies absolute estrangement therefrom; hence 2 Thess. ii. 7, τὸ μυστήριον τῆς 'anomias; Matt. xxiv. 12.

Ἐννοομος, or, strictly, what is within the range of law, then, based upon law, and governed or determined by the law; opposed to παράνομος. Aesch. Suppl. 379, δικαίω της τριγάνουντας ἐνόμου; Polyb. ii. 47. 3, τῆς ἐνόμου βασιλείαν εἰς τυραννίδα μεταστήσας, cf. Xen. Mem. i. 2. 44. In the N. T. Acts xix. 39, ἐν τῇ ἐννομῇ ἐκκλησίᾳ, vid. ἐκκλ.; 1 Cor. ix. 21, μὴ ἂν ἐνομος θεοῦ, ἀλλ' ἐνομος Χριστοῦ, cf. Gal. vi. 2; 1 Cor. iii. 23. Rarely in classical Greek of persons —just, true to law, e.g. Plat. Rep. iv. 424 E, ἐνομοὶ καὶ σπουδαῖοι ἀνδρεῖς; Ecclus. Prol., ἡ ἐνομος βιωσις.

Νοσ, ὁ, usually in the 2d declension, but in the N. T. and in later, especially patristic Greek, the gen. and dat. are of the 3d decl. νοσός, νοτ'; the acc. νός is not found in N. T. Greek, but in its stead νοῦν. The word belongs to the same root as γνωσθυκα, Latin nosco, and signifies (I.) the organ of mental perception and apprehension, the organ of conscious life; cf. Plat. Mor. 961 A, ἡ καὶ λέλεκται: νοῦς ὅρη καὶ νοῦς ἀνοικη, τάλλα καφά καὶ τυφλά, ὅτι τοῦ περι τὰ δηματα καὶ ἄτα πάθων, ἀν μὴ παρῇ τὸ φρονέω, αἴσθησιν οὖ ποιοῦντον. Hence νοῦς and ψυχή are often identified by the philosophers, cf. Aristot. de Anima, i. 2, who is inclined to make a distinction, and to describe νοῦς ἀς δύναμις τῆς περί τὴν ἀλήθειαν. The νοσ is the organ of the consciousness preceding actions, or recognizing and judging them; cf. especially the frequent ἐν νῷ ἔχειν τι; it is (a.) generally, the organ of thinking and knowledge—the understanding; or (b.) specially, the organ of moral thinking or contemplation, Soph. Oed. R. 600, οὐκ ἀν γεύσοι νοῦς κακός καλῶς φρονῶν; Hom. Il. ix. 554, χήλος νόσον οἰδάμεν (Luther, Gemüth). Hence (II.) νοὖς means thinking, or moral thinking and knowing, understanding—sense; thus, e.g., νους ἔχειν, to possess understanding, to be clever, Hom. Od. i. 3, πολλαὶ δ᾽ ἀνθρώπων ἤδεν ἄστεα καὶ νοὺν ἔχων. Specially it means consideration, purpose, intention, decision, according to the connection in which it is used; and Homer joins βουλή, μήτης, δυσμὸς with it as synonyms. But with these significations we find it used almost exclusively in Homer.

The LXX. use the word so rarely, that no special range of meaning can be shown for it in their usage. They put it for ἀναλάξας, ἐξ. vii. 23, οὐκ ἐπιστήμη τῶν νοτῶν αὐτῶν οὐδεὶς ἐκλέγει τοῦτο; Isa. x. 7, ἀπαλλάξας ὁ νοῦς αὐτὸς (Hebrew, לָֽשָׁם לָֽשִֽׁ֖ב, it is in his mind to destroy, preceded by לָֽשָׁם לָֽשִֽׁ֖ב, τῇ φυσικῇ οὐκ ἀποτέλεσμα λειτουργεῖαι; Job vii. 17, προσέχεις τῶν νοτῶν εἰς τὸν ἀνθρώπων; Josh. xiv. 7, ἀνεκρίθην αὐτῷ λόγον κατὰ τῶν νοτῶν αὐτῶν—a misunderstanding of the Hebrew לָֽשָׁם לָֽשִֽׁ֖ב לָֽשִֽׁ֖ב; Luther, “and I brought him word again according to my conscience.” It stands for ἡμι in Isa. xi. 13, τῷ ἔργῳ νοτὸν κυρίου,
In other like places we have simply καρδία, πνεῦμα (cf. διάνοια). In the Apocrypha also νοῦς occurs but seldom, and without accurately defined meaning; Wisd. iv. 12, ἡμιμαυρόμενα ἐπιθυμίας μεταλλεύει νοῦν ἄκακον, cf. Rom. xvi. 18, τὰς καρδίας τῶν ἅκακων; Judith viii. 14, τῶν τοῦ νοοῦ τοῦ θεοῦ ἐπιγνώσθη καὶ τοῦ λογοῦ αὐτοῦ κατανοήσατε. Parallel with βάθος καρδίας ἀνθρώπου οὐχ εἰρήσθη, καὶ λόγου τῆς διασώλης αὐτοῦ οὐ λήφθησθε; 2 Macc. xv. 8, ἔχουται δὲ κατὰ νοῦν τὰ προγνωστὰ αὐτοῖς ἀπʼ οὐρανοῦ βοηθήματα. Wisd. ix. 15 goes quite beyond the range of biblical views and Scripture language, φθαρτοῦ γὰρ σῶμα βαρύνει ψυχήν καὶ βριθῆς τὸ γεώδες σχήμα νοοῦ πολυφρονίτα.

In the N. T., on the contrary, where the word occurs (besides Luke xxiv. 45, Rev. xiii. 18, xvii. 9) only in St. Paul’s Epistles, a clear and developed meaning can be exhibited. Here νοῦς is the reflective consciousness (1 Cor. xiv. 14, 15, 19), as distinct from the impulse of the spirit arising without any act of consciousness, and manifest, for instance, in speaking with tongues. Ver. 14, εἰς γὰρ προσέχειμα γιλόσοφη, τὸ πνεῦμα μον προσέχεται, οὶ δὲ νοοὶ αὐτοῦ ἐστὶν (does and effects nothing); ver. 19, ἐν ἐκκλησίᾳ θέλω πάντες λόγους διὰ τοῦ νοοῦ μοῦ λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ή μνήμον λόγους ἐν γιλόσοφῃ; Phil. iv. 7, ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπέρεχοντα πάντα νοον φρονήσας τὰς καρδίας ὑμῶν καὶ τὰ νοηματα ὑμῶν ἐν Χριστῷ Ἰησοῦ. Νοῦς as such is not so much the ability to think and to reflect, it is the organ of moral thinking and knowing, the intellectual organ of moral sentiment; Rom. vii. 25, τῷ μὲν νοὶ δουλεύον νόμῳ θεοῦ, τῇ δὲ σαρκὶ, νόμῳ ἁμαρτίας; ver. 23, βλαπτὸ δὲ ἐπερον νόμον ἐν τοῖς μέλειν μοι ἁντιστατεύμενον τῷ νόμῳ τοῦ νοοῦ μου, the organ of the spirit, and parallel with συνείδησις in Tit. i. 15, μεμιᾶται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις; cf. Rom. vii. 25, τῷ μὲν νοὶ δουλεύον νόμῳ θεοῦ, with Rom. i. 9, τῷ θεῷ λατρεύω ἐν τῷ πνεύματι μου, and 2 Tim. i. 3, ὃς λατρεύω ἐν καθαρᾷ συνείδησι. Hence Eph. iv. 23, ἀνακούσθαι τῷ πνεύματι τοῦ νοοῦ ὑμῶν (see πνεύμα, and the relation there described between the Spirit of God and the human pnuema). It is represented as the organ of moral thought, knowledge, and judgment, in fact, as moral consciousness, in Rom. xiv. 5, δὲ μὲν κρίνει ἡμέραν παρ’ ἡμέραν, δὲ δὲ κρίνει πάναμ ἡμέραν δικαίου ἐν τῷ ἐδώ τοῦ πληροφορήσω; xii. 2, μεταμορφοῦσθαι τῇ ἀνακωσίῳ τοῦ νοοῦ, εἰς τὸ δοκίμαζεν ὑμᾶς τῷ τῇ ἀθλημα τοῦ θεοῦ. As it represents the moral action of the spirit, it is also used for the perversion of this caused by the influence of the σάρξ; hence Col. ii. 18, φυσιούμενος ὑπὸ τοῦ νοοῦ τῆς σαρκὸς αὐτοῦ, and thus accordingly we must understand the word in Rom. i. 28, καθὼς οὐκ ἐδοκίμασαν τῶν θεῶν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοῖς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τῷ μὴ καθήκοντα; Eph. iv. 17, τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοοῦ αὐτῶν, ἐκκοσμημένοι τῇ δυναλε ὄντες; 1 Tim. iii. 5, διαπαρατρίβει διεφθαρμένοις ἀνθρώποις τῶν νοῶν καὶ ἀπεστημένους τῆς ἀληθείας; cf. Plat. Legg. x. 888 A, τοῦ ὁσιοὶ τὴν ἀναλογίαν διεφθαρμένους; 2 Tim. iii. 8, ἀνδιεστάται τῇ ἀληθείᾳ, ἀνθρώποις κατεφθαρμένους τῶν νοῶν. — It also denotes consciousness not as a power, but as a habit of mind or opinion, 1 Cor. i. 10, κατεργυσμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ; ii. 16, τὸ γὰρ ἔγνω νοῦν κυρίου; ... ἡμεῖς δὲ νοῦν Χριστοῦ ἐχομεν. Of Rom. xi. 34; Isa. xl. 13. — 2 Thess. ii. 2, εἰς τῷ μὴ ταχεώς σαλευθῆμαι...
Nοεω, to perceive, to observe, is the mental correlative of sensational perception, the conscious action of thought, or of thought coming into consciousness; vid. νοεω. Homer well distinguishes between merely sensational perception (ιδεω, ἀθρεω) and νοεω accompanied with an act of the understanding, and following the ιδεω; τὸν δὲ ιδεων ένθηεν, LXX. — μα, Hiphil and Hithpaal, 2 Sam. xii. 19; Prov. i. 2, 6, xxiii. 1. ηθηεν, Hiphil, Prov. i. 3, xvi. 23; Isa. xlii. 18, and elsewhere, but not frequently, and not in the N. T. — (I.) To perceive, to observe as distinct from mere sensation or feeling; Prov. xxiii. 1, νοεθεω νοει λα ταπατιθεμενα σου. — (II.) To mark, to understand, apprehend, discern, synonymous with συνεεαι, Mark vii. 18; 2 Tim. ii. 7; Mark viii. 17. It may be distinguished from its synonym γνωθηεαι (Plato, Rep. vi. 508 D, ένθηεν τε και γνωθη αυτω), in that it signifies rather the relation to the object known, whereas γνωθηεαι, answering to the iterative form, signifies the act of knowing; 2 Sam. xii. 19, ένθηεν Δαιωδ οτι τηθηεκε το παιδαριων; Eph. iii. 4, νοεθαι την συνεεαι μου; 2 Tim. ii. 7, νοει δ ληγω; Eph. iii. 20, το δυναμενον ιπτερ παντα ποηθαι ιπτερ οτε περιοσου δω αυτωμεθα η νοομεθε; Matt. xv. 17, xvi. 9, 11; Mark vii. 18; 1 Tim. i. 7. With Rom. i. 20, τα άφατα του θεου απα κτηεων κοσμου τους πουηθαι νοομενα καθορεται, cf. Wisd. xiii. 4, νοεστιουον απα αυτων ποηε δο κατακεκαιων αυτα δυνατωτερος οτι; Eccles. xxxiv. 15, νοει τα του πλησιων οτε σεαυτου; Heb. xi. 3, πιστει νοομεν κατεργαζεται τους αιωνας ρηματι θεου. — Without object, Matt. xxiv. 15; Mark xiii. 14, δ αναγνωθαι νοεται; Mark viii. 17. — In John xii. 40, έναι μη ιδοων τους οβθαλαμους και νοησαι τη καρδια (Isa. xlii. 18, απημαινωθαι ται βλασεν τους οβθαλαμους αυτων και του νοησαι τη καρδια αυτων), it denotes independently the action of the νοεω or καρδια = to understand, to think, to reflect, as in Homer, νοεω φρεατι, Od. i. 322, and the like, and hence the participle νοεαν, νοησαι, thoughtful, discerning. It is peculiar to Scripture to refer the activity denoted by νοεω to the heart, John xii. 40; Isa. xlii. 18 (ver. 19, οκ δ λαγασα τη ψυχη αυτου, Hebrew 2); 1 Sam. iv. 20, οκν ένθηεν η καρδια αυτης ης ης; Prov. xvi. 23, καρδια σοφου νοησει τα άπο του ιδου στοματος. As the νοεω is the organ of the spirit, it is at the same time a function of the heart; vid. καρδια, and the relation there described between the spirit and the heart. It thus appears that the personal life of the man is concerned
in the νοεῖν; that it is therefore of a moral character,  vids. νοεῖν, μετανοεῖν. Comp. Heb. iv. 12, κριτικὸς ἐνθύμησεν καὶ ἐννοοὶ καρδίας.

Ν ο ἡ μ α, τό, the product of the action of the νοεῖν (or of the καρδία, see νοεῖν, cf. Phil. iv. 7, φρονήσῃ τὰς καρδιὰς ύμῶν καὶ τὰ νοηματα ὑμῶν ἐν Χριστῷ Ἰησοῦ). — (I) Thought, thinking, specially, morally reflecting thought, 2 Cor. iii. 14, ἐπιρρήθη τὰ νοηματα αὐτῶν, iv. 4, ὁ θεός τοῦ αἰῶνος τούτου ἐπίφυλάς τὰ νοηματα τῶν ἀπλωτῶν, xi. 3, μήπως . . . φθαρῇ τὰ νοηματα ὑμῶν ἀπὸ τῆς ἀπλώτητος τῆς εἰς τὸν Χριστόν. The places cited in proof of the rendering faculty of thinking, or the understanding, may with equal propriety be referred to the meaning thought or reflection, e.g. Hom. Od. xviii. 215, οὐκετί τοι φρένες ἐμπεδοὶ οὐδὲ νόημα. In Plat. Conv. 197 E, ἢν (sc. φοινή) ἔδει (sc. ἐρωτευο). θέλῃσιν πάντων ἠθῶν τε καὶ ἀνθρώπων νόημα, it is sense, opinion, vid. (II). Hence also in 2 Cor. x. 5, άξιωμαλητίζοντες πάντα νόημα εἰς τὴν ἐπικοίνων τοῦ Χριστοῦ, it is not understanding or reason, but as in 2 Cor. iii. 14, xi. 3, the singular denoting collectively what is there expressed by the plural. — (II) Thought, purpose, opinion, way of thinking, as in Hom., Hes., Pind.; 2 Cor. ii. 11, οὐ γὰρ αὐτοῦ τὰ νοηματα ἀνροφοίς; Bar. ii. 8, ἀποστρέψει ἐκαστὸν ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν τῆς ποιησάς; 3 Macr. v. 30; Phil. iv. 7.

'Ανόητος, οὖ, (I) passive, unthought of, inconceivable.—(II) Usually active, one who does not think or reflect, slow of apprehension; Luke xxiv. 25, ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ. Gal. iii. 1, 3, those whose powers of thought are still undeveloped, cf. Plat. Gorg. 464 D, εν ἀνθράκιν ἄστως ἀνόητοι ὅπερ οί παίδες. So in Rom. i. 14, σοφοὶ τε καὶ ἀνόητοι ἀφελίτης εἰμι. Frequently it denotes a moral reproach (Luke xxiv. 25; Gal. iii. 1–3), especially in contrast with σῶφρος, one who does not govern his lusts; thus Tit. iii. 3, ἢμεν γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπεθείς, πλανάμενοι, δοκεόμενοι ἐπιθυμίαις; Plut. Mor. 22 C, τοὺς ἄφθορον καὶ ἀνόητον, σοὶ δειλάνου καὶ ὁπλοαράν διὰ μοχθηρῶν δοντας; 1063 A. Cf. Prov. xv. 21, xix. 1, see νοεῖν. It is joined with substantives denoting things, such as γράμμα, δόξα, ἐπιστή, and occurs in a moral sense, τὰ ἀνόητα = ἀφροδίσια, Ar. Nub. 416, οἶνον τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνόητων. So in 1 Tim. vi. 9, ἐπιθυμίαις πολλαὶ ἀνόητοι. Cf. ἀνοια, 2 Tim. iii. 9, Luke vi. 2.

Διάνοια, ᾧ, strictly a thinking over, meditation, reflecting (διανοεῖσθαι, to muse, think upon, reflect, is used in the same range, and with the same signification as the original νοεῖν, and much oftener, save that the preposition gives emphasis to the act of reflection; and in keeping with the structure of the word, the meaning activity of thinking precedes the borrowed meaning faculty of thought. (It does not occur in Homer.) Like νοεῖν, it denotes (I) the faculty of knowing, the understanding, e.g. in Xen. Mem. iii. 12, 6, καὶ λήθη δέ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλὰς διὰ τῆς τῶν σώματος καχεῖαι εἰς τὴν διάνοιαν ἐμπίπτοντας, cf. Ex. xxxv. 9, σοφὸς τῇ διάνοιᾳ. In Plato, often like νοεῖν for the soul, in contrast with σῶμα. Διάνοια is also the organ of moral thought and reflection, Plat. Phaedr. 256 C, ἀτε οὐ πάσῃ δεδογμένα τῇ διάνοιᾳ πράττοντες.
Accordingly (II) thinking, reflection, meditation (considering the structure of the word, the primary meaning), Plat. Soph. 263 E, ὁ ἑνῶ τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἀνευ ψυχῆς γενόμενος τοῦτο αὐτὸ ἦμι ἐπανομολογηθεὶς διάνοια. Disposition, opinion, sentiment, thought, in Herodotus, Isocrates, Thucydides, and others.

As it is used much more frequently than νοῦς, we see how it happens that νοῦς occurs so seldom in the LXX. and διάνοια so often, and, indeed, as διάνοια, when a reflective exercise of the heart is meant or a conscious act is spoken of (Lev. xix. 17); though, of course, there is a rule guiding this transference of the word, vide. καρδία. Again, it is ἐν ὁλῇ, Jer. xxxi. 33 (Heb. viii. 10, x. 16); ἡττήσει, Isa. iv. 9, cf. 1 Chron. xxix. 18, φοιλάζων ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τόν άιόνα, καὶ κατεύθυνων τάς καρδιάς αὐτῶν πρὸς σέ εἶ ψυχῆ λαὸς τῆς καρδίας. In the N. T. διάνοια, denotes (a) the faculty of knowing, 1 John v. 20, διάκριετε ἦμιν διάνοιαν οὐα γνώσκομεν τόν ἄλλην, cf. 1 Cor. ii. 16, τό γάρ ἴσων νοῶν κυρίῳ . . . ἡμεῖς δὲ νοῶν Χριστοῦ ἐξομεν. Here it is not the natural faculty, but the faculty renewed and sanctified by the Holy Ghost, see 1 Cor. ii. 10-16; 2 Cor. iv. 6. Cf. Eph. i. 17, 18, ὃς ὁ θεός . . . δόθη ἢμῖν συνείμα σοφίας καὶ ἀποκαλύφθης ἐν ἐνεργώσει αὐτῶν, πεφανερωμένους τούς ὑφαλοικία τῆς διανοίας ἢμῖν, εἰς τὸ εἰδέναι κ.τ.λ., where ἢμῖν διανοίας is not an unscriptural alteration (Harless) for the established reading ἢμῖν καρδίας, but a mode of expression quite in keeping with the usage of the LXX.; cf. Eph. iv. 18. 

Διάνοια is specially the faculty of moral reflection, of moral understanding, or, like νοῦς, consciousness called into exercise by the moral affections (Luther, Gemüth), consciousness as the organ of the moral impulse; e.g. 1 Pet. i. 13, ἀναξιοσύμπαν τοῖς σοφίας τῆς διανοίας ἢμῖν; Heb. viii. 10, διδοὺς ἴμινοι μοι εἰς τήν διανοίαν αὐτῶν, x. 16 (Jer. xxxi. 33); Matt. xxii. 37, ἀγαπήσως εὑρίσκων τόν θεόν σου ἐν δήλῃ τῇ καρδίᾳ σου καὶ ἐν δήλῃ τῇ ψυχῇ σου καὶ ἐν δήλῃ τῇ διανοίᾳ σου,—an addition to the original text, as is evident by comparing Mark xii. 30 and Luke x. 27 with Deut. vi. 5. This consciousness, too, as the perversion of this moral impulse, is expressed by διάνοια as well as by νοῦς, e.g. Eph. iv. 18, τά ἐνδον περιστατεί ἐν ματαίωτητί τοῦ νοοῦ αὐτῶν, ἐξοπλισμοῖς τῇ διανοίᾳ ἀμετρικ发展中; hence Eph. ii. 3, πνευματικὰ τὰ θεληματα τῆς σαρκός καὶ τῶν διανοιῶν (=thoughts). Cf. Luke x. 27.—(b) Sentiment, disposition, by itself, thought;—διάνοια, in its meaning under (a) is a function of the heart, but here it is the product of the heart, Luke i. 51, ὑπερβαίνων διανοίᾳ καρδίας αὐτῶν; 2 Pet. iii. 1, διέγερσα ἦμῖν . . . τήν ἐκλεκτήν διάνοιαν; Col. i. 21, ἐκθέοις τῇ διανοίᾳ εἰς τός ἐργας τοῦ ποιηματος.

**Ἐννοία, ἥ, what lies in thought, pondering; then insight, understanding; ἐννοεῖν, to have in thought, to consider,—to understand, to recognise, a synonym with ἐνθυμεῖσθαι, Xen. Oyt. iv. 2, 3, ἐννοεῖσθε δὲ, οὐ τε πάσχοντες ἵνα τῶν Ἀσσυρίων . . . ταῦτα ἐνθυμομένοις θεούς αὐτοῦ νῦν καὶ τοῦ ἄνω ἐννοεῖν δ' ἤτοι, εἰ νῦν ἄπιμμεν, δόξομεν ἐπὶ τολεμῷ ἄπιμμεν καὶ παρά τῶν στουνδακτῶν τοιοῦτοι; Mem. i. 7, 2, 3. Ἐνθυμεῖσθαι is = to weigh; ἐννοεῖν is = to consider, the conscious perception which decides the understanding. The signification of ἐννοια as
what lies in thought, thought, divides itself especially into the two meanings—(I) thought, opinion, view, sentiment; and (II) knowledge, understanding. For the first, compare Xen. Cyr. i. 1. ἐννοια τοῦ ὢν ἢ ἡγέοντο, the thought occurred to us, the consideration; Did. Sic. xiv. 56, τὰς αὐτὰς ἐννοιας ἔχει περὶ τοῦ παλέμου; Id. ii. 30, ἐρμηνεύοντες τοὺς ἀνθρώπους τὴν τῶν θεῶν ἐννοιαν (cf. εὐνοιαν); Eurip. Hel. 1026; Isocrates, v. 150, τοιαύτῃ τὴν ἐννοιαν ἐμποιοῦν τι. So in the N. T. 1 Pet. iv. 1, τὴν αὐτὴν ἐννοιαν ὑπόλογετε; Heb. iv. 12, κριτικὸς ἐνθυμήσεως καὶ ἐννοιών καρδίας, a combination with which we may perhaps compare πάθη ἐπιθυμίας, πάθη answering to ἐνθυμήσεως, and ἐπιθυμίας to ἐννοιών. Delitzsch says, “ἐνθυμήσεις are the emotions, the notions or imaginations, arising in the heart (cf. Acts xvii. 29; Matt. ix. 4, xii. 25); ἐννοιας are the trains of thought spinning themselves out in the self-conscious life.” In this ethical sense the word occurs in the LXX. perhaps only in Prov. xxiii. 19 in the plural, ἀκονι νῦ, καὶ σοφὸς γῆνον, καὶ κατεύθυνεν ἐννοιας στὶς καρδίας. On the contrary, not in the singular, as in 1 Pet. iv. 1. Compare Wisd. ii. 14, ἐγένετο ἡμῶν εἰς ἑλέγχον ἐννοιών ὑμῶν. The explanation of Hesychius, ἐννοια βούην, which is perhaps based upon Prov. iii. 20, τίρσχον δὲ ἐρμὸν βούην καὶ ἐννοιαν, is invalidated by a comparison with Prov. i. 4, ὡς δέ ... περὶ νῦν ἄνθρωπον τε καὶ ἐννοιαν = insight, knowledge, cf. v. 1, 2. "Ἐννοια is = νῦ, πνευμ, νῦν, πνῦ μ. In Aristotle, knowledge, understanding, representation; Eth. Nicom. ix. 11, ἢ παρουσία τῶν φίλων ἥδεια οὖν καὶ ἢ ἐννοια τοῦ συμπέλεων ἐλάττω τὴν λίτην ποιεί, communicat doloris cogitatio; x. 10, πάθει γὰρ ἔρημες ... τοῦ καλοῦ καὶ ὁς ἀληθῶς ἥδειος οὖν ἐννοιαν ἔχοντες. Thus certainly oftenest in profane Greek.

Metanōσω, the opposite of προνοεῖ, a word not often occurring in profane Greek, combines two meanings of the preposition, to think differently after, cf. Stob. Floril. i. 14, οὐ μετανοεῖν ἄλλα προνοεῖν χρη τῶν ἄνδρων τῶν οὐχόν. But usually to change one’s mind or opinion, Xen. Hell. i. 7. 19, οὐ μετανοήσαντες ὅστε τοῦ ἡμῶν ἵμαρτηκάστα τὰ μέγιστα εἰς θεοῦ τε καὶ ὑμᾶς αὐτῶν; to repent, Lucian, de saltat. 84, ἀνανήψαντα μετανοεῖσθαι ἐφ’ οὗ ἐπησάντων ὅστε καὶ νοοῦσαν ὡς ὑπὸ λίτην; cf. Ignat. ad Smyrn. 9, ἀνανήψαντα καὶ εἰς θεοῦ μετανοεῖσθαι. LXX. = δια, together with metamelē̂s, synonymous with ἐπιστρέφει, cf. Jer. xviii. 8, καὶ ἐπιστρέψας τὸ θέρος ἔκειν ἀπὸ πάνω τῶν κακῶν αὐτῶν, καὶ μετανοήσας περὶ τῶν κακῶν διὸ ἐλογισάμην τοῦ ποιήσας αὐτῶς; 1 Sam. xvi. 29; Jer. iv. 28. . . ., as usually employed to denote moral change or conversion, is in the LXX. rendered by ἐπιστρέφει and not by μετανοεῖ. In the Apocrypha, however, where the word also occurs but seldom, it is used to denote a moral change, Ecclus. xvii. 24 (19); xlviii. 15, ἐν πάσι τούτοις οὐ μετανοησαν ο λαὸς, καὶ οὐκ ἔπεστησαν ἀπὸ τῶν ἀμαρτιῶν. In the N. T., especially by St. Luke and in the Revelation, it denotes a change of moral thought and reflection (vind. νοῖς), which is said to follow moral delinquency primarily, μεταν. ἐκ τοὺς, Rev. ii. 21, ἐκ τῆς πορνείας; ver. 22, ix. 20, 21, xvi. 11; Acts viii. 22, ἀπὸ τῆς κακίας = to repent of anything, not only to forsake it, but to change one’s mind and apprehensions regarding it. Then without addition = to repent.
in a moral and religious sense, Matt. iii. 2, iv. 17, xi. 20, 21, xii. 41; Mark vi. 12; Luke x. 13, xi. 32, xiii. 3, 5, xv. 7, 10, xvi. 30; Acts ii. 38, xvii. 30; 2 Cor. xii. 21; Rev. ii. 5, 16, 21, iii. 3, 19, xvi. 9. The feeling of sorrow, pain, mourning, is thus included in the word; cf. Luke xviii. 3, 4, εἰδον ἡμέραν ἡμών ἀμαρτήσας εἰς σὲ καὶ ἐπιτάξεις ἐπιστρέψης λέγων Μετανοεῖ; 2 Cor. xii. 21, μή...πενθήσω πολλοὺς τῶν προσμαρτυρητῶν καὶ μὴ μετανοιάσαντων ἐπὶ τῇ ακαθαρσίᾳ; vii. 9, ἐλπίσατε εἰς μετάνοιας. Synonymous with ἐπιστρέψεως in Acts iii. 19, μετανοήσατε σὺν καὶ ἐπιστρέψατε; xxvi. 20, μετανοεῖς καὶ ἐπιστρέψεις εἰς τὸν θεόν; cf. Acts xx. 21. Joined with πιστεύειν, Mark i. 15.

Μετάνοια, ἡ, change of mind, repentance; Plut. Mor. 961 D, αὐτὸς δὲ καὶ κίνοις ἀμαρτάνοντας καὶ ἔπειτα πολλοὺς κολάζοντως, οὐ διακεφαλῶς, ἀλλ' ἐπὶ σωφρονειμαθῶς, λυπηθεὶς δὲ ἀληθῶς ἐμπορεύοντες αὐτοῖς, ήν μετάνοιαν ὑμοίζομεν. Seldom in the LXX., Prov. xiv. 15, ἀδειαὶ πιστεῦεις παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιας, ἀληθές himself, Hebrew יָשֵׁר = 3. Not often in the Apocrypha, but in a moral and religious sense, Wisd. xii. 10, κρίνων δὲ κατὰ βραχὺ ἴδιοντος τότον μετανολάς, οὐ τὸν ἀφαίρῃς; ἀλλ' ἄλλαν...ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμός αὐτῶν, thus answering to the import of νοῦς for the moral and religious life; see what is said (under νοῦς) of the influence of the sinful nature upon the νοῦς. Also in Ecclus. xiv. 15, ἔνοχον...πεπόνθη αὐτοῖς μετανολάς ταῖς γενεαῖς; Wisd. xi. 23, παρορμία ἀμαρτήματα ἀνθρώπων εἰς μετάνοιας (cf. Acts xvii. 30); xii. 19, διδάσκει ἐπὶ ἀμαρτήμασι φθοράν μετάνοιας.

In the N. T., and especially in Luke, corresponding with μετανοεῖν, it is = repentance, with reference to νοῦς as the faculty of moral reflection; cf. 2 Tim. ii. 25, δοὺς αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπιγράφον ἀληθείας; Acts xx. 21, ἢ εἰς τῶν θεῶν μετάνοιαν; Acts xxil. 9, ἐλπίσατε εἰς μετάνοιας, with ver. 10, ἐλπίσατε ἐπὶ τὰ θέαν; Acts xi. 18, εἰς ἔκφρασιν; 2 Cor. vii. 10, εἰς σωτηρίαν; Heb. vi. 1, ἀπὸ νεκρῶν ἐργῶν. Combined with ἀφεως ἀμαρτίων, Luke xxii. 47; cf. βάπτισμα μετανολάς, Mark i. 4; Luke iii. 3; Acts xxii. 24, xii. 4; Matt. iii. 11. Elsewhere in Matt. iii. 8; Luke iii. 8, v. 32, xv. 7; Acts v. 3, xvi. 20; Rom. ii. 4; Heb. iv. 6; 2 Pet. iii. 9. With Heb. xii. 17 compare Wisd. xii. 10. Lactant. vi. 24, "Quem facti sui poenitet, errorem suum pristinum intelligit; ideoque Graeci melius et significationis metanovis dicunt, quam nos latine possumus recipiscam dicere, resipiscit enim ac mentem suam quasi ad insaniam recipit, quem errat pigment, castigatque se ipsum dementiae et confirmat animum suum ad rectius vivendum; tum illud ipsum maxime cavit, ne versus in eodem laguos indicatur."

Νοον θετεῖ σα, to put in mind, to work upon the mind of one, with the accusative of the person, always with the idea of putting right, because some degree of opposition has to be encountered, and one wishes to subdue or remove it, not by punishment, but by influencing the νοος, therefore appearing even as synonymous with κολάζειν, cf. Plato, Gorg. 479 A, μήτε νοοθετεῖσθαι μήτε κολάζεσθαι, μήτε δίσων διδόναι; still though opposed to punishment, which it is intended to avoid, it in the issue precedes it. Compare 1 Sam. 3 K
iii. 13, καὶ οὖν ἐνουθέτει αὐτοῦ καὶ οὖν οὕτως, of Eli's blameworthy leniency towards his sons, which could not in the least degree be firm. In 1 Cor. iv. 14, as against ἐντρέπεται, compare 2 Thess. iii. 15, μὴ ἐξεθρόνηση, ἄλλα νουθετεῖ ὡς ἀδελφοί. Further, compare 1 Thess. v. 12 with ver. 14. It is accordingly equivalent to, with kindly purpose to admonish, to put right, to warn, to remind and advise, in order to guard against and ward off wrong, etc. Also = to pacify, Soph. Oed. Col. 1195, νουθετομένων φίλων ἐπιφάνεια, conjoined with διδάσκειν, Plato, Legg. viii. 845 B; Col. i. 28, iii. 16. Its fundamental idea is the well-intentioned seriousness with which one would influence the mind and disposition of another by advice, admonition, warning, putting right, according to circumstances. (In the quite general sense, to instruct, to advise, only seldom, Job xxxviii. 18, xxxiv. 3.) Job iv. 3, εἰ γὰρ ἐνουθήτησας πολλοὺς καὶ χαῖρας ἀνθρωπῶν παρεκάλεσας = ὃς. Compare 1 Thess. v. 12.—Wisd. xi. 11, τούτους μὲν γὰρ ὡς πατήρ νουθετῶν ἑδοκυμένος, ἑκεῖσον δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήμασας; xii. 2, τοὺς παραπέπτωτας κατ' ὄλυν ελέγχεις καὶ ... ἐπομενής νουθετεῖ ἤνα κ.τ.λ.; xii. 26, οἱ δὲ παραγγελόμενοι ἐπιτιθέοντες μὴ νουθετήθηντες ἤξιον θεοῦ κρίναν περάφωσιν. In the N. T., besides the places already cited, Acts xx. 31; Rom. xv. 14. For the object and aim, see Col. i. 28.

Nουθεσία, ἡ, rarely in profane Greek for νουθήτησις; sometimes in Philo, Josephus, and later writers, well-intentioned but serious correction, admonition, Titus iii. 10, αἰρετικῶς ἄνθρωπον μετὰ μιᾶς νουθεσίαν καὶ δευτέραν παραμεῖοι,—1 Cor. x. 11, compare ver. 10; Eph. vi. 4, ἐκτρέφετε τὰ τέκνα ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου, where κυρίου is the genitive of the subject, the qualifying genitive. Compare Judith viii. 27, εἰς νουθεσίαν μαστυγοῦ κυρίος τοὺς ἐγγίζοντας αὐτοῖς. This putting right, or correction, just as the Lord uses it, is opposed to wrath, Wisd. xvi. 5, 6, xi. 11, and the admonition answers to what precedes, μὴ παραγγελίζετε τὰ τέκνα ὑμῶν, for παραγγελίαν, to instruct, to provoke to wrath, implies and presupposes one's own anger. Compare 1 Cor. iv. 14. Παιδεία and νουθεσία alike have as their end the ἄνθρωπος τέλειος, Col. i. 28, Eph. iv. 13, but νουθεσία is intended to obviate deviations, and to establish the right direction of the παιδεία.—Wisd. xvi. 6, εἰς νουθεσίαν πρὸς ὄλυν ἐπαράχθησαν.

Ο’, τὸ ὅσον, ἆνως, (I.) way, path, Matt. ii. 12, and often, ὅσος τινος, the way any thing goes, along which it moves, e.g. ὅσος πτωμάτως, bed of a river; ὅσον δὲ πτωμάτως, the course of birds (Sophocles); ὅσος τῶν βασιλέων, Rev. xvi. 12; ὅσος κυρίου, Matt. iii. 3; Mark i. 3; Luke iii. 4; John i. 23; Mark i. 2; Luke i. 76, vii. 27. With genitive of the object, in Matt. x. 5, ὅσος ἦθος; Heb. ix. 8, μήτρα πεφανερώθη τὴν τῶν ἀγίων ὅσον, cf. x. 19, 20, ἔχοντες παρρησίαν εἰς τὴν εἰσόδου τῶν ἀγίων ἐν τῷ αἵματι Ιησοῦ, ἢν ἐνακάινισεν ἢμῖν
Odys.

οδὸν πρόσφατον καὶ ζωῆς; cf. Jer. ii. 8, and other places. So also in the combinations ὧν ζωῆς, Acts ii. 28, compare Gen. iii. 24, φυλάσσων τὴν ὧν τὸν ζωῆς τῆς ζωῆς; Matt. vii. 13, 14, εὐφράσιον ἢ ὧν ἡ ἀπάγωνα εἰς τὴν ἀπόλυσιν ... τῇ ζωῇ ἢ ἁγίων τῆς ζωῆς; Acts xvi. 17, καταγγέλλοντι ὡμῶν ὧν ἁγίων σωτηρίας; Rom. iii. 17, ὧν εἰρήνης οὐκ ἐγνώσατε, which, according to the passage on which the expression is based, signifies way to peace, to salvation, not "way in which salvation is spread by those spoken of" (Philippi), compare Isa. lix. 8, ἡ ἡγνώση ἡ ἡγνώση ἡ ἡγνώση; Luke i. 79, κατευθύνει τοὺς πόλεις ἦμῶν εἰς ὧν ἔρχεται. In this expression ὧν χαλάσσως, Matt. iv. 15, ὧν must, after the manner of the Hebrew יִשָׁב, be construed with a propositional force = seaward; the LXX., at least, have so rendered the primary passage in Isa. viii. 25, although the context in the Hebrew there admits of another explanation. Compare 1 Kings viii. 48, προσεύχομαι πρὸς σε ὧν τῆς αὐτῶν = turned back to their own country, homewards, Deut. i. 19; 1 Kings viii. 48 (Ezek. xviii. 5, ἐναέριον ... πρὸς βορρᾶν = ἀνατολ. Ψ. ). Analogous examples do not certainly occur elsewhere in prose Greek, except the preposition πρὸς, originally the accusative of πρᾶα, the land on the other side, Aesch. Suppl. 249. Compare Schenkl, Griech.-deutsches Worterb.—(II.) Way, going, course, journey; 1 Thess. iii. 11; Matt. x. 10, and elsewhere.—(III.) Not unfrequently ὧν is used in prose Greek as synonymous with μέθοδος = way and manner, how one does or attains anything, mostly particularized by the addition of the thing, as, e.g., in Dem. 2a, δοσὶ τοῦ βλου ταύτην τήν ὧν ἐπορευθήσατο; Pindar. Ol. viii. 13, πολλάκις ὧν εὑρέσθαι. Seldom absolutely, the manner of acting, etc., as in Thuc. iii. 64, ἀδικεῖν ὧν ἔνει. In biblical Greek this usage is, comparatively speaking, much more frequent, especially ὧν in the last-named sense without addition. There ὧν, τῇ, signifies (a) formally, the way and manner of doing or attaining something, e.g. ὧν ζωῆς, ὧν εἰρήνης, σωτηρίας, in the places already quoted. Purely in a formal sense as = μέθοδος; without any further limitation, it might be said to occur only in 1 Cor. xii. 31, ἐνιόυσαι δὲ τὰ χαράσματα τὰ μείζονα καὶ ὧν καθ' ὑπερβολὴν ὧν ὤμω δείκνυμι, if this does not refer to the ἐνιόυσαι occurring in the first half of the verse. This, however, is rendered improbable by xiv. 1, διώκεστε τῆν ἀγάπην, ἐπιλέγετε δὲ τὰ πνευματικά. According to this, love, concerning which the apostle treats in xii. 31 sqq., is not the manner in which the gifts of the Spirit are to be sought after,—which is forbidden by xiii. 1, 2, 8–10,—but is something which does not require gifts, and without which gifts are worthless. The life of the Christian fellowship is to advance not in the development of gifts, but in the development of love; love it is that the apostle would bring before his readers, and therefore it is preferable to take ὧν not as a formal limitation of the ἐνιόυσαι, but, as elsewhere, (b) with a determinate reference, as the way and manner of life, of walk, and of behaviour generally (as in the places above cited from Thucydides), the path in which life moves or should move (a distinction as between ὧν, I. and II.). Thus 1 Cor. iv. 17, ὡς ὧν ἀναφέρετε τὰς ὧν αὐτῶν μου τὰς ἐν Χριστῷ; Jas. v. 20, ὡς ὧν αὐτῶν ἐνιόυσαι; Jude 11, ὧν ὧν τοῦ Κυρίου ἐπορευθήσατο; Acts xiv. 16,
εἶσαεν πάντα τὰ ἐδήν πορεύονται ταῖς ὁδοῖς αὐτῶν; Rom. iii. 16, σύντριμμα καὶ
ταλαντορία ἐν ταῖς ὁδοῖς αὐτῶν; Jas. i. 8; 2 Pet. ii. 15. Compare Isa. xxx. 31, αὕτη
ἡ ὁδὸς, πορευόμενον ἐν αὐτῇ. Akin to this is the expression ὁδὸς, ὁδὸς δικαιοσύνης, inasmuch
more as the genitive is to be taken not as that of the subject, or of the object, but as
denoting contents or quality, 2 Pet. ii. 21, κρείττων γὰρ ἂν αὐτῶν μὴ ἐπεγνωκέναι τὴν
ὁδὸν τῇ δικ., cf. Prov. xxi. 16, ἀνήρ πλανάμενος ἐξ ὁδοῦ δικαιοσύνης; viii. 20, ἐν ὁδοῖς
die, περιπατῶ; xii. 28, ἐν ὁδοῖς δικαιοσύνης ζωῆς, ὁδὸι δὲ μηδεμιάκως εἰς θάνατον; xvi. 31,
στέφανος καυχήσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὐφρακτεῖται; Matt. xxi. 12, ἔδωκεν γὰρ
Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης (κειο ἐρχομαι), cf. 2 Pet. ii. 15, καταλαμώντες εὐθεῖαν
ὁδὸν; Acts xiii. 10; 2 Pet. ii. 2, δὲ οὖς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθῆται. The expres-
sions, ἡ ὁδὸν, αἱ ὁδοὶ τοῦ θεοῦ, κυρίου, are analogous, inasmuch as they denote the
ways which God would have men take, compare Ps. xxv. 12, τὰ ἐστὶν ἀνθρωπος ὁ
φοβούμενος τὸν κυρίον; νομοθετήσας αὐτῷ ἐν ὁδῷ ἡ ἡρετίσατα. So Matt. xxi. 16, τὴν
ὁδὸν τοῦ ἀνθρώπου διδάσκεις (Mark xii. 14; Luke xx. 21); Heb. iii. 10, δὲ
πλανάντας τῇ καρδίᾳ αὐτοῦ δὲ οὐκ ἐγνώσατε τὰς ὁδοὺς μοῦ; Ps. xlviii. 22, ὕψιστα ὁδοῦς
κυρίου; Gen. xlviii. 19, φοβάσθησον τὰς ὁδοὺς κυρίου ποιεῖς δικαιοσύνην; Deut.
x. 12; Ps. xxv. 4; Acts xiii. 10; compare Jer. vi. 16; Ps. xlviii. 11, 1 Kings
iii. 14. But those expressions also denote the ways which God Himself takes, His mode
of procedure and action, Rom. xi. 33; Rev. xv. 3; also Acts xlviii. 25, καταχρημένος τὴν
ὁδὸν τοῦ κυρίου. Ver. 26, ἀκριβείστερον ἐξέβαλεν αὐτῷ τὴν τοῦ θεοῦ ὁδὸν, must, it seems,
as more appropriate to the connection, be explained in this sense, the ways which God
has taken (for the revelation and working out of His salvation, in order to carry out His
saving purpose); compare ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰσσωρ, ver. 25. There still
remains (α) the use of the word in the book of the Acts to denote the way or manner of
denoting religious cultus, according to Amos
viii. 14 (as explained by the Targums). Apart from the consideration suggested by
Hitzig against this explanation, this passage is too isolated, and does not in the least
show that ἕσσα by itself signifies a definite religious tendency or way. It is less difficult
to prove an affinity with the usage of profane Greek, inasmuch as, at least in one
indisputable passage, the word stands for philosophic systems or schools, Lucian, Hermotim.
46, ἔφες μοι τινα εἰπετ τῆς ὁδοῦ πεπερασμένον ἐν φιλοσοφίᾳ, καὶ δὲ τὰ τὸ ὑπὸ
Πυθαγόρου καὶ Πλάτωνος καὶ Ἀριστοτέλους καὶ Χρυσανθοῦ καὶ Ἐπικούρου καὶ τῶν
ἀλλων λεγόμενα εἰδώς τελευτῶν μὲν εἰπετ ἐξ ἀπασχολών ὁδὸν ἀληθῆ τε δοκιμάσας καὶ
πελάρ μαθῶν ὡς μόνη δεῖ τῆς εὐδαιμονίας; compare Acts xxiv. 14.

Μεθοδεία, ἡ μέθοδος, the following or pursuing of orderly and technical pro-
Ο ὕλος, ó, house, (I) a dwelling, Matt. ix. 6, 7, and often. 'Ο ὕλος τοῦ θεοῦ denotes, first, the temple (already in Ex. xxi. 19, xxiv. 26; Isa. vi. 24) as the place of God's gracious presence; cf. Ex. xxii. 45, xxv. 8, xxvii. 21, xl. 22, 24; 1 Kings viii. 18, ὕλος ὁ λαός τοῦ θεοῦ; Ezek. xliii. 4, δόξα κυρίου εἰς τὸν ὦλον; Acts vii. 49, ποὺν ὕλον ὁ λαός ὁ λαός ἡμῶν, λέγει κύριος, ἢ τύκτος τῆς καταπαύσεως μου. So Matt. xii. 4, xxi. 13; Mark ii. 26, xi. 17; Luke xvi. 27, xix. 46; John ii. 16, 17; Acts vii. 47. 'Ο ὕλος by itself is used as a name for the temple in Luke xi. 51; cf. 2 Chron. xxxiv. 5; Ezek. xliii. 4, 12, ὁ ὕλος ἡμῶν, the temple of Israel; Matt. xxiii. 38, compare Ps. lxxxiv. 4; Isa. lxiv. 10, "our holy and beautiful house, wherein our fathers praised Thee, is burned up with fire." (Zunz). See my dissertation on Matt. xxiv. 25, p. 2. As ὁ ὕλος τοῦ θεοῦ is, secondly, a designation for the people of God, so ὕλος denotes (II) a household or family, Thuc. i. 137; Xen. Cyrop. i. 6. 17 (more frequently ὕλεια). Matt. x. 12; Luke i. 27, 69; Acts x. 2, xi. 14, xvi. 15, 31, xviii. 8; 1 Cor. i. 16; 2 Tim. i. 16, iv. 19; Tit. i. 11; Luke ii. 4, ἐν ὕλοι καὶ παρασκευασμένοις; the twelve tribes were called φυλαὶ, and were divided into ἱπποδοτικὰ, παραπατικὰ, gentes, and those constituting these παραπατικὰ formed ὕλεια or families; cf. Num. i. 2; 1 Chron. xxiii. 11, xxiv. 6, and often. See Winer, Realwörterb. article "Stämme." ὕλεια Ἰσραήλ, Matt. x. 6; Acts ii. 36, vii. 42, cf. Luke i. 33. Acts vii. 46 is a common O.T. expression to denote the people with their progenitor (cf. Rom. ix. 6), see Ruth iv. 11. —'Ο ὕλος τοῦ θεου is not always (as Delitzsch affirms on Heb. x. 21) the Scripture name for the church of God. In the few O.T. passages that can be cited in proof of this, it is not the church, but the temple of God which is meant; cf. Hos. viii. 1 with ix. 8, 15; Ps. lxix. 10 with John ii. 17. But in Num. xii. 7, which is referred to in Heb. iii. 2-4, Ἰσραήλ ... ἐν θαλασσαῖς τοῦ σωτηρίου, ὃ παιδεύειν ὑμᾶς ὁ θεός, ὕλος means not the people of God, but the stewardship of that which God provides for His people (hence ὕλος = domestic affairs; see (III)). Its use to denote the church occurs first in the N.T., because the ἐκκλησία is that which the temple in the O.T. typified, the abode of God's presence, 1 Tim. iii. 15,
Oikos, belonging to the house, akin to; synonymous with συγγενής, but denoting the closest kinship; opposed to ἀλλότριος, strange. In the N. T. as a substantive, oikeios, kinsfolk, of the same household; Eph. ii. 19, οὐκέτι έστε ξένοι καὶ πάροικοι, ἀλλ’ ἐστε συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, belonging to the household of God; cf. ver. 19, and oikos (II.); πάροικος, Lev. xxv. 23, ἡμι γάρ ἐστιν ἡ γῆ, διότι προσήκηκα καὶ πάροικος ἐστιν ἐνόπλων μου. In 1 Tim. v. 8, εἰ δέ τιν τῶν ἱδίων καὶ μᾶλλον τῶν οἰκείων οὖ προνοεῖ, the word is also masculine; for if we take it as neuter, ταῦτα denotes one’s own private affairs, and τὰ οἰκεία would signify some special distinctively domestic affairs; but such a particularizing cannot be maintained, rather as τὰ τίματα means private affairs; cf. Thuc. ii. 40, εῆ δὲ τοῦ αὐτοῦ οἰκείων άμμα καὶ πολιτικῶν ἐπιμέλειας. Accordingly δίοις is = those belonging to us; οἰκείοι are = those most closely belonging to us, our nearest relatives. Cf. Isa. iii. 6, ὁ οἰκείος τοῦ πατρός οὐπάςτες. Cf. Gal. vi. 10, οἱ οἰκείοι τῆς πίστεως, with Polyb. v. 87. 3, οἰκ. τῆς ἁγιασμιᾶς; iv. 57. 4, λίαν οἰκείων δύνατον τῶν τοιούτων ἐγχειριμάτων; xiv. 9. 5, πάντα ἢν οἰκεία τῆς μεταβολῆς.

Oikéω, (I) intransitively, to dwell, usually with ἐν following, as in Rom. vii. 17, 18, 20, viii. 9, 11; 1 Cor. iii. 16. In these places applied to moral and spiritual relations, Rom. vii. 17, 20, ὁ οἰκοῦντα ἐν ἐμοὶ ἁμαρτία; ver. 18, οἰκεῖ ἐν ἐμοὶ ἁμαρτίαν, viii. 9, πνεύμα θεοῦ οἰκεί ἐν ὑμῖν, as in 1 Cor. iii. 16, for which Herod. ii. 166, αύτος ὁ νομός ἐν νήσῳ οἰκεῖα, cannot be cited, because there we must read, not νήσος, but νομός, pagus, as the preceding Καλασίαν δὲ οἰκεῖ ἄλλοι νομοί εἰσιν and the following ἄντων Βουβάστων πύλων oblige us to do (against Pape, Wörterb.). Of marriage relations, 1 Cor. vii. 12, οἰκείων μετ’ αὐτοῦ; ver. 13, οἰκείων μετ’ αὐτής, as in Soph. Oed. R. 990, Πόλισθος ἦς οἰκεία μέτα. — (II) Transitive, to inhabit; rarely in Homer, frequently in Herodotus and the Attic writers. 1 Tim. vi. 16, φῶς οἰκεῖων ἀπρόσποτων. Comp. Gen. xxiv. 13; Prov. x. 30; 2 Macc. v. 17, vi. 2. Akin is the use of the participle ὁ οἰκεύμενος, etc. γῆ; primarily, “the land inhabited by the Greeks, in contrast with barbarian countries” (Herod. iv. 110; Dem. p. 242. 1, 85. 17; Schaeff. App. i. 477; Mactzner, Lycurg. 100); “and afterwards, when the Greeks became subject to the Romans, the entire orbis Romanus; and not till very late, the whole inhabited world,” Passow, Wörterb. As to Scripture usage, in Ex. xvi. 35, ὁ οἰκουμένη seems to denote the land of Canaan; it is, however, clearly nothing but a clumsy rendering of the Hebrew בֵּית, בַּא, land inhabited, as contrasted with the wilderness. Also in Josephus, Antt. viii. 13. 4, περ-
πέμψας κατὰ πᾶσαν τὴν οἰκουμένην ἵπτῆσαι τὸν προφήτη Ἦλιαν; xiv. 7, 2, πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων τῶν θεῶν, ἐτι δὲ καὶ τῶν ἀπὸ τῆς Ἀσίας καὶ τῆς Εὐρώπης εἰς αὐτὸ συμφερόντων, it does not stand for Jewish land; compare for the first passage, 1 Kings xviii., and for the others, Acts xxiv. 5. It always denotes either the whole inhabited earth, the whole world in general, or this as it presents itself in the comprehensive unity of the Roman Empire. In the LXX. the former only, 2 Sam. xxii. 16; Ps. xvii. 16; Isa. xxxiv. 1; Ps. ix. 9, xx. 8, xl. 1, xcvii. 13 = πᾶσα. So also in the Apocrypha, Wisd. i. 7; Bar. vi. 62, etc. On the contrary, in the N. T., both in this comprehensive sense, as in Heb. i. 6, Acts xvii. 31, compare Ps. ix. 9, and in the more limited sense of the Roman Empire, Luke ii. 1, ἐγείρθεν δόξα τοῦ Καίσαρος Ἀγαθόστου ἐπορθάφεθα πᾶσαν τὴν οἰκουμένην, Acts xvii. 6,—a usage, however, which has nothing in common with the primary limitation of the word to the world of the Greeks as distinct from the lands of the barbarians, but which simply expresses the tendency to universality of the Roman Empire. Maintaining this, the question becomes superfluous whether the word signifies the whole world or the Roman Empire, in any of the other places in the N. T., Matt. xxiv. 14; Luke iv. 5, xxi. 26; Acts xi. 28, xiv. 27, xxiv. 5; Rev. iii. 10, xii. 9, xvi. 14.—Peculiar to the N. T. is the designation ἡ οἰκουμένη ἡ μὲλλοντα in Heb. ii. 5, as synonymous with αἰῶν μέλλων, yet differing therefrom as space differs from time, and chosen in Heb. ii. 5 with reference to i. 6, 10, 11. With nice distinction, the expression used is not ὁ κόσμος μέλλων, as against ὁ κόσμος οὗτος, because the word κόσμος already in itself possesses a moral import, and in keeping there-which can only be ὁ κόσμος οὗτος. See κόσμος.

Πάροικος, neighbouring. This is the classical sense of the word; but it does not occur in this meaning in the N. T. So also of παροικία, παροικεῖν; the latter only in Pa. xciv. 17 = to live neighbour to. In later Greek, παροικεῖν is used of strangers who have no rights of citizenship, and who live anywhere, without a settled home, Dio. Sic. xiii. 47, oἱ παροικοῦντες εἶναι; Julian. c. Christ. 209 D, δουλεύειν δὲ ἐκ καὶ παροικεῖσθαι. — τὸ, Gen. xii. 10, xix. 9; Ex. vi. 4, etc., cf. Deut. v. 14; Luke xxiv. 18; Heb. xii. 9; παροικία, Pa. cx. 5; 2 Esdr. viii. 35, oἱ νῦν τῆς παροικίας, ἡ ἡλικία; Acts xiii. 17; 1 Pet. i. 17. πάροικος, one who dwells in a place without the rights of home, LXX. = τὸ, Gen. xv. 13, πάροικον ἐστιν τὸ σπέρμα σου ἐν τῇ οὐκ ἰδίᾳ; Ex. ii. 22, πάροικος ἐμί ἐν τῇ ἀλλοτροπίᾳ; xviii. 3; Lev. xxv. 35, 47; Ps. xxxix. 13, cxix. 19. (ἡ is often = προσηλυτής, Ex. xii. 48; Lev. xix. 33; Num. ix. 14, xv. 14; Josh. xx. 9; Jer. vii. 6; Zech. vii. 1.) = παρεσπεράμενος; Lev. xxv. 10, 35, 47, τῷ παροικῷ τῷ προσηλυτεῖός πρὸς σέ, which in Gen. xxiii. 4, Pa. xxxix. 13 = παρεσπεράμενος, one who abides a short time in a strange place. παρεσπεράμενος means literally, a dweller, as distinct from ἡ, one who halts or tarries on a journey; but often both words are used together, e.g. Gen. xxiii. 4, Lev. xxv. 35, 47, in contrast with τῷ, Num. ix. 14, xv. 30, or ἡ, Deut. i. 16. And hence, in 1 Pet. ii. 11, ὃς παροικεῖν καὶ παρεσπεράμενος, both words conveying the same thought.—παρεσπεράμενος.
giving prominence to the homelessness already expressed in πάροικος. See also Eph. ii. 19, εὑρέθη ἐστὶν ξένοι καὶ πάροικοι, where πάροικος has the same force in relation to ξένοι. (Lev. xxv. 23, quoted under oikos, is not a parallel instance here.) Elsewhere, in Acts vii. 6, παροίκος εἰς γῆ ἀλλοτρίας; vii. 29.

Ο ἱκοδόμος, ὁ, one who builds a house or anything, an architect; e.g. οἰκ. φραγμῶν, Isa. lvi. 12, 2 Kings xii. 11, and elsewhere. In the N. T. Acts iv. 11, ὁ λίθος ὁ ἐξουθενθεὶς ὑπ' ὑμῶν τῶν οἰκοδόμων (Lachm. and Tisch. read this instead of oikodomoyn, Ps. cxviii. 22; Matt. xxi. 42). Those who build the temple are thus named, and those also who build “the house of God” in its N. T. sense.

Ο ἱκοδόμος, to build a house, or, generally, to build anything; πόλις, πύργον, τάφος, etc., Matt. vii. 24, 26, xxi. 33, xxiii. 29, 37, 61, xxvii. 40; Mark xii. 1, xiv. 58, xv. 29; Luke iv. 29, vi. 48, 49, vii. 5, xi. 47, 48, xii. 18, xiv. 28, 30, xvii. 28; John ii. 20; Acts vii. 49, 49. Metaphorically, in 1 Pet. ii. 5, ὁ λίθος ζωτες οἰκοδομηθεί, οἰκος πνευματικος; Matt. xxi. 42, λίθος δο ἄποδεκιμασαι οἱ οἰκοδομεῖτε; Mark xii. 10; Luke xx. 17; 1 Pet. ii. 7, νεω τόκος; Gal. ii. 18, εἰ γὰρ κατέλυσα ταῦτα πάλιν οἰκο-

domow; Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μοι τὴν ἐκκλησίαν; Rom. xv. 20, of the labours of the apostles, ἐπὶ άλλων θεμέλιων οἰκοδομῶ. This use of the word in reference to things to which it cannot literally be applied, is foreign to classical usage. In Xen. Cyrop. viii. 7. 15, μὴ οὖν δὲ οἱ θεοὶ ὕψηται ἄγαθα εἰς οἰκείωτητα ἄδελφοις ματαια πνευματικῶ; ἀλλ' ἐπὶ ταύτα εὕρως οἰκοδομεῖτε ἀλλὰ φιλικὰ ἔργα, the word is suggested by the preceding οἰκείωτης. The N. T. use of the word can be explained only by the Hebrew of the O. T., where γὰρ, to build, is used to denote the advancement of any one's welfare or prosperity; Mal. iii. 15, καὶ νῦν ἡμεῖς μακαρίσωμεν ἀλλοτρίους, καί οἰκοδομούμεναι πάντες ποιούμενες ἄνομα, καὶ ἀντέστησαν τῷ θεῷ καὶ ἐσώθησαν; Ps. xxxviii. 5, καθελεῖσ αὐτοῖς καὶ οὐ καὶ οἰκοδομήσεισ αὐτοῖς; Jer. xiii. 10, xii. 16, xxxi. 4, οἰκοδομήσω σε καὶ οἰκοδομηθήσεσ ἡρῴδης Ἰσραήλ; xxxiii. 7, ἵππων αὐτήν καὶ ποιήσω καὶ εἰρήνη καὶ πάσιν... οἰκοδομήσω αὐτοῖς καθὼς καὶ τὸ πρότερον. Jer. i. 10, xviii. 9; Job xxii. 23, γάρ ψυχή ὑμῶν ψυχή. (It will be observed that the word is used especially of prosperity brought about by God.) Cf. 1 Cor. viii. 1, ἢ ἄγαθος οἰκοδομεῖ; x. 23, πάντα ἔστωσαν, ἀλλ' οὐ πάντα συμφέρει πάντα ἔστωσιν, ἀλλ' οὐ πάντα οἰκοδομεῖ. In contrast with καθαίρευε, καθαλόω, cf. 2 Cor. x. 8, ἢ (ἐξουσία) ἔβουλεν ὁ κύριος εἰς οἰκοδομή καὶ οὐκ εἰς καθαίρεσιν ὑμῶν; xiii. 10. In the N. T. it denotes an activity brought to bear upon the Christian's state, and tending to the advancement of the work of God (Rom. xiv. 19, 20); to growth in the grace and knowledge of Jesus Christ (2 Pet. iii. 18); to the development of the inner life (Eph. iv. 1), especially within the Christian community, where the process is said specially to be carried on. With para-

καλέω, 1 Thess. v. 11, παρακαλείτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἔνα, see 1 Cor. xiv. 3, ὁ προφητεύων ἄνθρωπος καὶ καθαίρεσιν καὶ παράκλησιν καὶ παραμυθιαν; x. 23, cf. ver. 24; Rom. xiv. 19, cf. ver. 20; 1 Cor. xiv. 4, ὁ λαλῶν γλώσσῃ εὐαγγ.~
οἰκοδομεῖν ὁ δὲ προφητεύων ἐκκλησίαν οἰκοδομεῖ; ver. 17. We have a catachresis (or forced use) of the word in 1 Cor. viii. 10, ἡ συνελεύσεις αὐτοῦ ἅσβενος δῶτοι οἰκοδομήθη-
σται εἰς τὸ τὰ εἰδαλλότατα ἐσθίεια. The middle, in Acts ix. 31, ἡ μὲν οὖν ἐκκλησία... οἰκοδομομένη καὶ πορευμένη τῷ φόβῳ τοῦ κυρίου κ.τ.λ. Cf. οἰκοδομή, ἐπιοικοδομεῖν.
See my treatise, Uber den biblischen Begriff der Erbauung, Barmen 1863.

Οἰκοδομή, ἡ, unusual in profane Greek, literally, the act of building, building as a process, and hence also that which is built, the building. The latter in Matt. xxiv. 1; Mark xiii. 1, 2; 1 Chron. xxix. 1; Ezek. xl. 2. Metaphorically, 1 Cor. iii. 9, θεοῦ γὰρ ἔσμεν συνεργοὶ θεοῦ γεωργοί, θεοῦ οἰκοδομὴ ἐστε; 2 Cor. v. 1, οἰκοδομὴν ἐκ θεοῦ ἔχουμεν; comp. the preceding ὠφέλια and the οἰκοπέδων following in ver. 2; Eph. ii. 21, πάσα οἰκοδομὴ συναρμολογημένη ἀδείᾳ εἰς ναὸν ἄγιον ἐν κυρίῳ, of the Christian fellowship. In its first meaning, the act of building, it harmonizes with the N. T. sense of οἰκοδομῶν, the advancement of God's work of grace within the Christian fellowship, both in individuals and in the whole; Rom. xiv. 19, 20, τὰς τῆς εἰρήνης διακομμένων καὶ τὰς τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. μὴ ἔστων θεράματος κατάλακτο τὸ ἔργον τοῦ θεοῦ; 2 Cor. x. 8, ἡ (ἐξουσίας) ἐδωκεν ἡμῖν ὁ Θεὸς οἰκοδομήν καὶ οὐκ εἰς καθαρίσμα τῶν υἱῶν, as in xiii. 10; Eph. iv. 12, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ μέχρι κ.τ.λ.; ver. 13. Ver. 16, εἰς οὖν τῷ τῷ σώμα... τὴν ἀδείαν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγαπω.
Also in Rom. xv. 2; 1 Cor. xiv. 3, 5, 12, 26; 2 Cor. xii. 19; Eph. iv. 29.

Ἐπιοικοδομοῦν, to build upon, 1 Cor. iii. 10, ὁς σοφὸς ἀρχιτέκτων θεμέλιον τέθηκα, ἀλλος δὲ ἐπιοικοδομεῖ. ἐκατοστὸς δὲ βλεπέτω πῶς ἐπιοικοδομεῖ; vv. 12, 14; Eph. ii. 20, ἐπιοικοδομηθήσεται ἐπὶ τῷ θεμέλῳ τῶν ἀποστόλων κ.τ.λ. See οἰκος τοῦ θεοῦ of the Christian church. Hence generally = to build up, in the same sense as οἰκοδομῶν; Acts xx. 32, παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμίνῃ ἐπιοικοδο-
μίασαι καὶ δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πάσιν, the full accomplishment and perfecting of God's gracious work, the carrying on of the work already begun, Phil. i. 6. Comp. the difference of the tenses in Col. ii. 7, ἐν Χριστῷ περιπατεῖτε, ἐβραίζομένωι καὶ ὑμῶι ἐπιοικοδομοῦμενες εἰς αὐτῷ. The word also occurs in Jude 20, ἐπιοικοδομοῦντες ἑαυτῶν τῇ ἀγαπήσει ὑμῶν πάσης, ἐν πνεύματι ἁγίῳ προσευχομένοι.

Οἰκονόμος, ὁ, one who manages the house and the household affairs (Plat., Xen., Aristot., Plut.), generally, steward. LXX. — ἡμέτερος, 1 Kings iv. 6, xvi. 9, xviii. 3; Isa. xxxvi. 3, 22; Luke xxi. 1, 3, 8; Gal. iv. 2; Rom. xvi. 23, ὁ οἰκών. τῆς πόλεως, chamberlain or governor. Metaphorically applied in 1 Cor. iv. 1, ὀστος ἡμᾶς λογιζομένων ἄνθρωπος ὁς ὑπηρέταις Χριστοῦ καὶ οἰκονόμοις μυστηρίων θεοῦ; Tit. i. 7, δεῖ γὰρ τῶν ἐπίσκοπων ἄνεγκλητον εἶναι ὡς θεοῦ οἰκονόμων; 1 Pet. iv. 10, εἰς ἑαυτοῦ τὸ χάρισμα διακονοῦντες ὡς καλὸς οἰκονόμους ποιήσεις χάριτος θεοῦ. To understand this application of the term, we must remember that the οἰκονόμος stood in a twofold relationship, first to the Lord, to whom he was answerable, 1 Cor. iv. 2, Luke xvi. 1 sq.; and, secondly, to

Οἰκονόμος, ἡ, administration of the house or of property (one's own or another's, Xen. Oec. 1); applied also to the administration of the affairs of state, Aristot. Polit. iii. 11, ἡ βασιλεία πόλεως καὶ ἠθούς τῶν ἡ πλείονος οἰκονόμων, Luke xvi. 2, 3, 4. Paul applies the word to the office with which he was entrusted, 1 Cor. ix. 17, οἰκονομίαν πεπιστευμένην, ἐκ τοῦ εὐαγγέλιον, ver. 16; cf. οἰκονόμων μνημείων θεοῦ, iv. 1. It is not so easy to understand the word in the other passages where it occurs, Eph. i. 10, γνωρίσας ἡμῖν τὸ μνημείον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν ἢν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρόματος τῶν καιρῶν; iii. 2, εἰ γε ἤκουσα τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς; iii. 9, 10, φτιάσεις πᾶν τὸν οἶκον ἡ οἰκονομία τοῦ μνημείου τοῦ ἀποκεκρυμένου κ.τ.λ. ἦν γνωρισθῇ τῷ . . . ἡ πολυπολείποις σοφίᾳ τοῦ θεοῦ; Col. i. 25, ἡ ἐκκλησίας ἐγένομην διάκονον κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθείσαν μοι εἰς ὑμᾶς πληρόσα τὸν λόγον τοῦ θεοῦ; 1 Tim. i. 4, αἰτίας ἐκκρίνεις παρέχοντι μάλλον ἡ οἰκονομίαν θεοῦ τὴν ἐν πίστει. In this last text the οἰκονομία θεοῦ clearly denotes that which was Timothy's duty, everything which hindered this he was to avoid; hence = οἰκονομίαν οἰκοῦ θεοῦ, according to which we may explain Col. i. 25; the τῷ δοθείσῳ μοι there may be compared with Luke xvi. 3, ἀφαιρέται τὴν οἰκονομίαν ἀπ' ὑμῶν. In the passages from the Epistle to the Ephesians, however, the word manifestly does not denote a duty which the apostle had to perform. As the word may denote the action either of a commander or subordinate, Harless (on Eph. i. 10) takes the word in the first case to denote regulation and arrangement, and in the latter to signify administration and performance; but usage does not sanction this. Oικονομία denotes either (I) actively, the administrative activity of the owner or of the steward (cf. Xen. Oec. 1); or (II) passively, that which is administered, the administration or ordering of the house, or the arrangement, e.g., of a treatise or discourse (Plutarch). The most difficult passage is Eph. i. 9, 10, (κατὰ τὴν εὐδοκίαν αὐτοῦ, ἢν προέθετο ἐν αὐτῷ) εἰς οἰκονομίαν τοῦ πληρόματος τῶν καιρῶν. The question is, What are we to regard as the object of οἰκονομία? Hofmann makes the πλήρωμα τῶν καιρῶν the object, and explains the expression in harmony with οἰκονομεῖν τὸ πλήρωμα τῶν καιρῶν, which is said to be analogous to the expression οἰκονομεῖν τὴν ὄλην, Lucian, Hist. Conser. 51, a procedure directed to the fulness of times, i.e. which gives thereto an application corresponding with the design. But οἰκονομεῖν τὴν ὄλην signifies not the applying, but the forming or moulding of the material, and thus οἰκονομεῖν τὸ πλ. τ. κ. would be a procedure directed to the establishing of the fulness of times (Storr and others), for which, at the most, οἰκονομεῖν τῶν καιρῶν might be said. But, upon the whole, τὸ πλήρωμα τῶν καιρῶν is an utterly inappropriate object for οἰκονομία. The true object is to be found
in the relative ἐν προθετα. It is the divine purpose which here is said to be administered. The genitive τοῦ πληρ. τ. κ. is not to be taken as a characteristic feature of this administration (Meyer),—which would have no meaning,—it denotes quite generally the relation of pertaining to; the administration of God's saving purpose pertaining to the fulness of the times, as Calov and Rückert rightly explain, dispensatio propria plenitudini temporum. Thus ὀλιγομοια here is to be taken as passive. The ὀλιγομοια in iii. 2, 9 also has reference to the administration of grace in the N. T.,—iii. 2, ὡκ. τῆς χάριτος, ver. 9, τοῦ μνητηρίου κ.τ.λ.,—inasmuch as salvation is made known and communicated to men according to the divine order and arrangement, and thus a further sanction is given to take the word passively in these places also.

"Ο λα ὑμεῖς, fut. ὅλοι (cf. in the N. T. 1 Cor. i. 19 from the LXX.), ὅλοισα, aer. ὅλοσα; 2d perf. ὅλοσα, intransitive, like most perfects of this kind, with a middle signification, ὅλομα, ὅλοιμα, ὅλομυν. Döderlein, Hom. Gloss. 2163, compares ὅλοσα with ὅλοσα, to cry, to howl; but Curtius rejects this because of the difference in the stem-vowel (v in ὅλοσα) Schenkl (Wörterbuch) considers the primary form to have been ὅλομαι, and that this may be akin to the Latin volnus, volnus. The simple verb occurs for the most part in poetry, and ἀπόλλωμι in prose. It signifies, (I.) like the Latin perdere, in a stronger or weaker sense, (a.) to ruin or destroy, chiefly of living things, to kill, to destroy.—Soph. Oed. Col. 395, τῶν γὰρ θεοί αὐτοὺς, πρόσθετε δ' ἄλοισαν; (b.) to lose,—the subject being the sufferer; Hom. Od. xix. 274, ἑταῖρον ὅλοσα καὶ νῆ. Especially θυμών, ψυχήν, etc., —to lose one's life.—(II.) Middle and 2d perfect intransitively, to perish, to die, to go to ruin, of living beings, and generally in case of a violent death; also, without implying loss of life, ὅλοσα—I am lost or ruined. The fundamental thought is not by any means annihilation, but perhaps corruption, an injurious force, which the subject exerts or cannot hinder. In the N. T. only ἀπόλλωμι occurs; but in the LXX. the simple verb often is used as—ῥάκ, Job iv. 11, Prov. i. 32, xi. 7; ράζα, Job xviii. 11; ῥάζα, Prov. ii. 22.

"Ἀ πῶλα ὑμεῖς, (I.) (a.) to destroy, to ruin; Homer uses it chiefly of death in battle; rarely in prose = to kill. Synon. διαφθέρεων; Plat. Rep. x. 608 E, τὸ μὲν ἄπολλὼν καὶ διαφθείρον πῶς τὸ κακὸν εἶναι, τὸ δὲ σῶσον καὶ ὑπολειβὼν τὸ ἀγαθὸν. In the N. T. Matt. ii. 13, xii. 14, etc., 1 Cor. i. 19, ἄπολλω τὴν σοφίαν τῶν σοφῶν (Iau. xxix. 14).—(b.) To lose by decay, or simply, to lose in contrast with λαμβάνειν, ἔχειν, εἰδίκεισθαι (Plat. Parm. 163 D, Phaed. 75 E); Xen. Hell. vii. 4. 13, ἔφυκον καὶ ὑπελειβὸν μὲν ἄρδας, πελλαὶ δὲ ὅπλα ἄπολλονα; Matt. x. 42, ὡς ἄπολλα τὸν ματθαίον αὐτοῦ; Mark ix. 41; Luke xv. 4, 9; John xviii. 9, vi. 39; 2 John 8.—(II.) Middle and 2d perfect, ἀπόλλωλα = to go to ruin, to perish (by force), in opposition to σωθήναι. The form of imprecation, ἄπολλόμην, κακίστα ἁπόλλομην, is worthy of notice; cf. Job iii. 3, ἄπολλον ἡ ἡμέρα. The 2d perf., it is all over with me, I am ruined, I am lost. Matt. viii. 25, σώσον ἡμᾶς, ἄπολλο- λύμεθα; ix. 17; Mark ii. 22, iv. 38; Luke xi. 51, xiii. 3, 5, 33, xv. 17, xxi. 18, δρίει ἐκ τῆς κεφαλῆς ὑμῶν ὡς ἡ ἁπόλλη ται; cf. Acts xxvii. 34, v. 37; John vi. 12; 1 Cor. x.
9, 10, ἀπολ. ἕτοι των, cf. Xen. Cyrop. vii. 1. 47.—Heb. i. 11; Isa. i. 11; Rev. xviii. 14, etc.; John vi. 27, ἡ βρώσεις ἢ ἀπολλύμην, transitory food, in contrast with ἡ μένουσα εἰς ξοφὸν αἰωνίου; 1 Pet. i. 7, χρυσόν τὸ ἀπολλύμενον.—The use of the 2d perfect participle, τὸ ἀπολολός, Luke xix. 10; Matt. xviii. 11, ἦλθε ὁ ὦτος τοῦ ἄνδρ. σῶσαι τὸ ἀπολολός, is worthy of notice; it corresponds with the expression τὰ πρόβατα τὰ ἀπολολοῦσα ὁ λαὸς Ἰσραήλ, Matt. x. 6, xv. 24, cf. Luke xv. 4, 6. This expression is derived from Ezek. xxxiv. 4; Ps. cxxix. 175, cf. Isa. liii. 6, and it means the sheep which are no longer in the fold, who are lost to the flock and to the shepherd, cf. 1 Sam. xix. 4, 20; hence ἀποβλέπω, 1 Pet. ii. 25; Matt. xviii. 12–14. In the sphere of saving grace, to which Ps. xxii., c. 3, xcv. 7 may be referred, it denotes those who are not within the pale of Christian blessings. It is doubtful, however, whether the distinctive N. T. use of ἀπολλυσθαι is to be referred to this.

The application of the word (in the middle), which is peculiar to the N. T., and is without analogy in profane Greek, is to the future and eternal doom of man; and thus it is used specially by St. Paul and St. John, while hints only of this meaning occur in the synoptical Gospels. Thus John iii. 16, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπολέσῃ, ἀλλ' ἐκεῖν ἥμων αἰωνίον; x. 28, ἥμων ἥμων διδομένης αὐτοῖς καὶ ὑδί απόλλυσαι; Rom. ii. 12, δοκεῖ ἡμαρτοντες εἰς Χριστὸν ἀπολέσαν; viii. 11, ἄπλαται ὁ ἀσθενῶν... δὲ ἣν Χριστὸν ἀπεθάνευς (cf. Rom. xiv. 15); i. 18, ἵνα ἀπολλυσθήτω, as against σωζόμενοι. So 2 Cor. i. 15, iv. 3; 2 Thess. ii. 10; 2 Pet. iii. 9, μὴ βουλόμενος τινας ἀπολέσας. Compare the corresponding use of the transitive in Jas. iv. 12, εἰς ἐστὶν ὁ νομοθέτης καὶ κριτής, ὁ διδόμενος σώσαι καὶ ἀπολέσαι; John vi. 39, ἵνα πᾶν ὁ δεδοκιμασθησαν μοι μὴ ἀπολέσω εἰς αὐτὸν ἀλλὰ ἀναστήση αὐτὸ ἐν τῇ ἀσχύνῃ ἡμ. (xviii. 9, cf. xvii. 12). An indirect correspondence only is traceable in the use of the word in the synoptical Gospels, where the transitive ἀπολλυσθαι prevails (except in Matt. v. 29, 30, συμπήρει γὰρ σου ἵνα ἄπλαται εἰς τὸν μεθύνου σου καὶ μὴ δλον τὸ σῶμα σου βλήθη εἰς γείνουν). See Matt. x. 28, ὁ δυνάμενος καὶ γυμνός καὶ σῶμα ἀπολύσαι ἐν γείνει; x. 39, ὁ εἰρήνη τῆς ψυχῆς αὐτοῦ ἀπολέσαι αὐτῇ, καὶ ὁ ἀπολέσαι τῆς ψυχῆς αὐτοῦ ἕκεκεν ἐμοὶ εὐφρενίς αὐτήν; xvi. 25; Luke xvii. 33, διὰ τὸν ἤδωρον τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσαι αὐτήν, καὶ δὲ ἔστω ἄπολεσθαι, ἐξερχόμεναι αὐτήν; Mark viii. 35, ἀπολέσαι... σώσει; Luke ix. 24; ver. 25, τί γὰρ ὑπελαῖπται ἄνθρωπος κερδίσαι τὸν κύριον δλον, ἐκατῶν δὲ ἀπολέσας ἢ γιμαθείσης; cf. Mark viii. 37, τί γὰρ ἄπολλαμα τῆς ψυχῆς αὐτοῦ; Luke ix. 56, Received text (for ψυχῆς ἀπολέσαι some mss. read ἄπολεσθαι). The most striking parallel in the synoptical Gospels is the figurative expression in Luke xv. 24, 32, νεκρός ἦν καὶ ἐζήσει, καὶ ἀπολολός καὶ εἰρεθή. We cannot say that ἀπολαμβάνει is used in these passages exactly in the sense in which it occurs in the writings of St. Paul and St. John, viz. with reference to the everlasting salvation or misery of man. It is inexacty used both where it occurs as a strong synonym for ἀποκτείνειν (Matt. x. 27, 28), and where it stands as the antithesis of εἰρεθήκειν. O. T. usage, moreover, furnishes no analogy, because none of the corresponding Hebrew
A πολλα, 453  "Ονομα

words (παπα, ἁβύθης) are used in this sense. In most places ἄπολλυμι is simply a strong synonym for ἀποκτένων or ἀποθνησκευαί. In the Apocrypha, too, the word does not occur in the N. T. sense. The intransitive ἄπολλεια, ruin or destruction, occurs in some passages of the O. T. in close connection with Hades, and thus serves to denote the state after death; Prov. xxi. 11, ἂψις καὶ ἄπολλεια—πτωσις; Ps. lxxxviii. 12, μὴ διαγράψωταί τις ἐν τάφῳ τὸ ἔλεος σου, καὶ τὴν ἀληθείαν σου ἐν τῇ ἄπολλεια, comp. ver. 13; Job xxviii. 22, ἡ ἄπολλεια καὶ ὁ θάνατος εἶσαι; xxii. 6, γινώσκε ὁ ἄπολλεις ἐν κοίλῳ αὐτοῦ, καὶ οὐκ ἔστι περιβολαῖον τῇ ἄπολλεια. In these passages it is ἄπολλεια. Considering that this word only occurs here and in Job xxxi. 12; that in post-biblical Hebrew it signifies Hades (יָם, יָבֵית, יָבָא, see Levy, Chald. Worterb., who quotes Isa. liii. 9, יָבֵית יָבֵית, “the death of perfect annihilation, the extinction of future life”); that, judging from Rev. ix. 11, it must be a significant and distinctive word,—see Wetstein’s quotation from Emek Hammelek, xiv. 3, “insimius Gehennae locus est Abaddum... unde nemo emergit...”—the most probable conclusion is, that the N. T. use, especially of the intransitive ἄπολλυμι, denotes utter and final ruin and perdition. Nevertheless, we must always keep in mind the expression “lost sheep;” the state of the case may perhaps be rather, that the condition of the lost sheep obliges us to regard this ἄπολλυμι as a state which may be reversed.—Συναπολλυμος, Heb. xi. 31.

A πάλεια, ἡ, (I.) transitively the losing or lose; Matt. xxvi. 8, εἰς τῆς ἄπολλειας αὐτοῦ; Mark xiv. 3, cf. Theophr. Char. Elh. 15, ὁ ἄπολλυσι καὶ τούτο τὸ ἀργύριον = ὁ σκυλος; (II.) intransitively, perdition, ruin (Deut. iv. 26; Isa. xiv. 23, and often). In the N. T. of the state after death wherein exclusion from salvation is a realized fact, wherein man, instead of becoming what he might have been, is lost and ruined; cf. ἀπολλυμος, often contrasted with γίγνεσθαι in Plato, Parm. 156, 163 D, E; Rep. vii. 527 B; Conv. 211 A; corresponding with מְלָכָה, Job xxviii. 22, xxvi. 6; Ps. lxxxviii. 12; Prov. xv. 12. See ἄπολλυμι. Rev. xvii. 8, μέλεσ ἀναβαλείς ἐκ τῆς ἀβύσσου καὶ εἰς ἄπολλειαν ὑπάγεις; ver. 11. Opposed to σωτηρία, Phil. i. 28; ζωή, Matt. vii. 13. See Heb. x. 39, ἠμεῖς δὲ οὐκ ἐσθα ὑποστολής εἰς ἄπολλειαν, ἀλλὰ πίστεως εἰς περιστούφων ζωής; Rom. ix. 22, σκεύη ρώγης κατηρτισμένα εἰς ἄπολλειας, cf. ver. 23, δὲ προπολμάσον τε δέξης; Phil. iii. 19; 1 Tim. vi. 9; Acts viii. 20; 2 Pet. ii. 1, 3, iii. 7, 16; ὁ νῦς τῆς ἄπολλειας, John xvii. 12, is a name given to Judas, and to Antichrist, 2 Thess. ii. 3. We cannot correctly compare the passive expression with the active one ἰδοὺ ἐλθείν δικαιος Ζωῆς, Isa. i. 4, rendered by the LXX. rightly, νυὲ ἰδομος, cf. νυν τῆς βασιλείας, and other like expressions; see νῦς.

A πολλά ὡς ν, Rev. ix. 11, a Greek name for the ἄγγελος τῆς ἀβύσσου; ὄνομα αὐτοῦ Ἑβραίστη Ἄβαδδὸς (νυὲ. ἄπολλυμι) = destroyer, from ἄπολλω, a non-Attic form side by side with ἀπολλω, occurring in later Greek in the N. T., Rom. xiv. 15.

ὢ νομο, τὸ, from the same root as νοῦς, γνωρίσκω, viz. ΤΝΟ; originally perhaps ἑωμο (Iom. ὅνομα), cf. the Latin cognomen; Sanscrit, naman, from gnd—noscere; hence
equivalent to *sign* or *token*;—*appellation, name*, and, indeed, usually a proper name. In Homer, of persons only, afterwards of things also. In the N. T. (excepting in Mark xiv. 32; Luke i. 26; Rev. iii. 12, xiii. 17) of persons only, Matt. xxvii. 32; Mark v. 22; Luke i. 5, 27, and often. The mention of a name is introduced by the word ὄνομα (Xen., Plat.; cf. Krüger, § xlvii. 15, 17), Matt. xxvii. 32, Luke i. 5, v. 27, etc., the name itself being in the same case as the substantive; the accusative τὸ ὄνομα = τὸ ὄνομα, only in Matt. xxvii. 57. The usual and distinctive usage of the N. T. rests upon the significance of the name, and this corresponds with O. T. precedent. The Heb. בָּשָׁם means originally *sign* or *token*, cf. Isa. lv. 13 with μῦ, ἐσται εἰς δύομα καὶ εἰς σημεῖον αἰώνον. Gen. xi. 4, בַּשָּם הָעַרְתֵּב, of the tower of Babel. The name is a sign or mark of him who bears it; it describes what is, or is said to be, characteristic of the man, and what appears as such, just as we find in Gen. ii. 20, of the naming of the animals by Adam, with the statement, "יְעֵר אֶת עִנְיֵנִי הָאָדָם כַּאֲשֶׁר יְרֶא אֱלֹהִים;" אֶת עִנְיֵנִי הָאָדָם כַּאֲשֶׁר יְרֶא אֱלֹהִים; Gen. iii. 20, v. 2, 29, xvi. 11, xvii. 19, xxvii. 36, the names of Jacob's children, and many others. This specially appears in changes of name, as in Gen. xvii. 5, 15; Ruth i. 20, etc. Indications of this significance of a name are traceable in classical Greek, e.g. in the contrast sometimes drawn between the name and the thing or fact itself, e.g. Eurip. Or. 454, ὄνομα, ἐργον ὅπλος ἔχουσιν οἱ φίλοι, cf. Rev. iii. 1, ὄνομα ἔχειν διὶ ἥξει, καὶ νεκρὸς εἰ. For this significance in the naming of a person, see Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς γὰρ σώσει τὸν λαὸν κ.τ.λ.; vv. 23, 25; Luke i. 13, 31, 63, ii. 21; Mark v. 9, λέγων ὄνομα μα, διὶ πολλαὶ ἔσμεν; Rev. xii. 12, 13, ix. 11, cf. xiii. 17, xv. 2, etc. Hence we find changes of name, and the addition of a new name, Mark iii. 16, ἐπίθηκαν ὄνομα τῷ Σιμώνι Πέτρον, ver. 17, cf. Matt. xvi. 18; Luke ix. 54 sq.; Acts iv. 36, xiii. 6, 8; Phil. ii. 9, ἐκαρισάτο αὐτῷ ὄνομα τὸ ἐπάνω πάντω ὄνομα; Heb. i. 4, τοσοῦτοι κριτῶν πενήμενοι τῶν ἀγγέλων διὰ διαφοράτερον παρ' αὐτοῖς κεκληρονόμηκεν ὄνομα. Hence, too, the import of such declarations as Rev. ii. 17, τῷ νυκώτε κόσμῳ ... ὄνομα κατόν; iii. 12, γράφεται εἰς αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου ... καὶ τὸ ὄνομα μου τοῦ κατον, xxii. 4. The name represents the person who bears it, see Phil. iv. 3, ἐν τῷ ὄνομῇ, ἐν βιβλίῳ ζωῆς; Luke x. 20; Acts i. 15, xix. 13, ἐπεξεργάσιαν ἓν τινὰ τῶν . . . ἐξοριστῶν ὄνοματές ἐπὶ τῶν ἔχοντα τὰ πνεύματα τὰ ποιήμα τὸ ὄνομα τοῦ κυρίου Ἰησοῦ; xxvii. 9, πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζαρηνοῦ πολλὰ ἐναντία πράξασι; Eph. i. 21, ὑπεράνω πάσας ἀρχῆς ... καὶ παντὸς ὄνοματός ὄνομα μοιένου κ.τ.λ.; Lev. xviii. 12, and other places; and hence we may explain βαπτίζων εἰς τὸ ὄνομα τοῦ, Matt. xxviii. 19; Acts xix. 5, cf. 1 Cor. i. 13, ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσαθε; vv. 14, 15, where Paul says that he had himself baptized none, so that no one could say that they were baptized in his own name; cf. 1 Cor. x. 2, πάντες εἰς τὸν Μαυρίν ἐβαπτίσατο; Rom. vi. 2, εἰς Χριστὸν Ἰησοῦν (φιλ. βαπτίζω). Still between εἰς τὸ ὄνομα τοῦ and εἰς τῶν there is this difference,—the name expresses not who, but what one is; cf. Matt. x. 41, 42, εἰς ὄνομα προφήτου, δικαίου, μαθητοῦ τινὰ δέχεσθαι; Mark ix. 41, ἐν γὰρ ἐν ποισίν ὡμᾶς ποιήματο ἠδειοι ὄνοματι ότι Χριστοῦ εὔτε; 1 Pet. iv. 16, εἰ δὲ ἐν ὧς Χριστιανοῖς, μη αἰσχυνέσθω, δοξαζοῦ ὡς τὸν θεόν ἐν τῷ
"Onoma" 455 "Onoma"

ονόματι τούτῳ (i.e. "on account of this name of Christian for which he suffers"); Acts iii. 16, ἐστηρέωσεν τὸ ἱερομ αὐτοῦ. Generally the name describes, for the sake of others, what the individual is; it expresses what he is for another, and hence the names Ishmael, Isaac, Jacob and his sons, Moses, the children of the prophet Isaiah (vii. 3, viii. 3, etc.), as is clear from the fact that the name is generally given by another, and when given by any one to himself, it is an account of his relationship to others. Rev. ii. 17, ἱερομ καὶ θεόν ὁ οὐκ εἰ μὴ ὁ λαμβανόν, is not an exception to this, but must be taken as analogous with 2 Sam. xii. 25, Nathan called Solomon's name Jedidiah יְדִידִי יְבוּשָׁן. The same applies to the altered names Abraham, Israel, Peter, and others. To baptize "in the name of," etc., means to baptize into that which the person named is for the baptized; and therefore it is not merely a designation of the person in whose name the rite is celebrated, but a full designation of his character and relationship. See Matt. xviii. 20, συνιστάτην εἰς τὸ ἱερομ ἱερομ. This is specially true when the name of God and of Christ is used. The name of God denotes all that God is for man, and this is said to be known by men so that they are said to know God accordingly; it is the expression for men of what God is. Hence 2 Sam. vi. 2, of the ark of the covenant, ἐφ’ ἦν ἐπεκλήθη τὸ ἱερομ τοῦ κυρίου τῶν αἰώνων καθημένου ἐπὶ τῶν χερουσίων ἐπ’ αὐτής. It is the representation of God which is expressed thereby. In His name God manifests Himself to men (Gen. xvi. 13), see especially Ex. vi. 3, "I appeared to Abraham, Isaac, and Jacob, μονομαχίων ἡμᾶς καὶ ἡ πατρίς ἡμῶν ἔστιν οὗτος ἡ μακάμα σου," Ex. iii. 15, ἰδοὺ καὶ ἡγησόμαι σοι ἡ προσώπου μου τῆς δύναμις—where God's glory is manifest, His name is said to be there. Compare Ex. xx. 24, ἐν τοῖς τόποις οὗ ἐλήμφησε τὸ ἱερομ μου ἐκεῖ καὶ ἤγετο πρὸς σέ, καὶ εὐλογήσω σε; 1 Kings v. 3, οὐκ ἐν τοῖς τόποις ὑψώσας οἴκου τοῦ ἱεροματικοῦ κυρίου, cf. iii. 2, οἴκου τοῦ κυρίου, Hebrew יְהוָה יְבָשָׁן; viii. 43, ὅπου γνώσται πάντες οἱ λαοὶ τοῦ ἱεροματικοῦ σου,—and therefore God's name is the expression or revelation of what God is as the God of salvation (see δόξα, and compare the connection between the first and second petition in the Lord's prayer), and not only the expression, but the communication thereof, intended for the knowledge and use of men. See above, Ex. xx. 24; 1 Kings xiv. 21, ἦν (πόλεως ἐξελέξατο κύριος θεοῦ τὸ ἱερομ αὐτοῦ ἐκέλ.; 2 Kings xxii. 4, 7, xxiii. 27; 2 Chron. vi. 33, xxxiii. 4; Ps. xliv. 11, κατὰ τὸ ἱερομ σου, ὁ θεός, ὁ ἐν οὐρανοῖς καὶ οἱ αἰεὶς σου ἐπὶ τὰ πέρατα τῆς γῆς; Isa. xxxvii. 8, "the desire of our soul is to Thy name and to the remembrance of Thee." Isa. xviii. 7; Jer. xiv. 9, ἵνα δοθῇ σοι εἰς τὸ γνωρίσμα τῆς μυστηρίου; Isa. lii. 6, lxiii. 14, 16, 19, lxiv. 1; cf. John xvii. 6, ἐφανέρωσεν σου τὸ ἱερομ τῶν ἀνθρώπων; ver. 26, xii. 28, δόξασον σου ἐν δόξα. This explains the various ways in which the name of the Lord is spoken of, as also in Ex. xxiii. 21, where it is said of the angel who was to keep and guide Israel, יְבָשָׁן. (It must be observed that ἱερομ, as Oehler shows in Herzog’s Realencykl. art. "Name," is not properly God's name.) The distinction between ἱερομ and δόξα τοῦ θεοῦ, κυρίου, is simply that the latter is the manifestation of that which God is towards us, and the former announces this so as to determine our relation towards Him (for the name is said to be uttered and hallowed by us. "We have not, indeed, already with the name itself the person, but that which leads to
"Ὅνομα

this," Culmann, *Ethik*, p. 165). Thus in the N. T. the name of Christ signifies what Christ is, Mark vi. 14, φανερών γὰρ έγένετο τὸ ὄνομα αὐτοῦ, and expresses this for us; it is the embodiment and presentation of what Christ is, demanding our recognition, see the texts already cited, Heb. i. 4; Phil. ii. 9; Acts iii. 16, iv. 12, οὐκ ἦστιν ἐν ἄλλοις οἴκοις ἡ σωτηρία· οὐκ ἦστιν ἐπιτροπὴ ... τὸ δεδομένον ἐν ἀνθρώποις ἐν δὲ καθότι σωθήσῃ ἡμᾶς; ix. 15, βαστάζει τὸ ὄνομα μου ἐνώπιον ἐθνῶν; Rev. ii. 3, κρατεῖ τὸ ὄνομα μου. Hence the expression πυτιόνοι εἰς τὸ ὄν. αὐτοῦ, John i. 12, ii. 23, iii. 18; 1 John v. 13; τῷ ὄνομ. τοῦ νυότητος τ. θ., 1 John iii. 23, cf. Acts iii. 16, ἐπὶ τῷ πυτίονος τοῦ ὄνομ. αὐτοῦ. We must ever remember that what Christ is not only lies in His name, but is said to be present to us in the name whenever we use it; hence ἐπικαλεῖσθαι τὸ ὄν. τ. κυρ., Acts ii. 21, and often; 2 Tim. ii. 19, πᾶς ὁ ὄνομάζων τὸ ὄνομα κυρίου. And this explains such expressions as John xx. 31, ἵνα πυτιόνοις ζωήν ἐχεῖτε ἐν τῷ ὄνοματι αὐτοῦ (see John xvii. 5, 6); Rom. i. 5, εἰς ὑπάρχοντα πυτιόνοις ἀπείρον ... ἄπερ τοῦ ὄνοματος αὐτοῦ; Matt. xix. 29, δυτικαὶ ἀθρόισεις ἀδελφοίς καὶ ἀδελφοί ... ἐνέκειν τοῦ ὄνοματός μου, xxiv. 9; Mark xiii. 13; Luke xxii. 12, 17, ἐσχάτη μουράμενοι ... διὰ τὸ ὄνομα μου; John xv. 21, cf. John xvii. 11, 12, ἐρχομένων αὐτοῦ ἐν τῷ ὄνοματι σου; Acts v. 41, ix. 16, xv. 26, xxi. 13. And particularly in the oft-occurring declaration that something is done "in the name" of God or of Jesus Christ, it is clearly meant that the name is the presentation of what He is. This πυτίο ποὺ ἐν ὄνοματι ὑμῶς does not occur in profane Greek; and this is not (as Buttman says, *Gramm. des N. T.* § 147. 10) because, through Oriental influence, a meaning strange and contrary to usage has been put into the preposition,—viz. that of the Hebrew יָ, as denoting the instrument (of persons = διὰ with the genitive, adjectus, opera), —but because such a meaning of the word ὄνομα, and such a significance as belonging to the name, is foreign to profane Greek. It may be taken for granted that Christianity first introduced the use of the expression, ἐν ὄνομα, into our western languages. יָ certainly, in בְּ, does in some places denote the instrument, but only in the weakest sense. Thus Ps. cxviii. 10, 11, 12, τῷ ὄνοματι κυρίου ἡμετέρων αὐτοῦ; Ps. liv. 3, יָ בְּ, ἐν τῷ ὄνοματι σου ἂν ἄου σοι (cf. Matt. ix. 34, ἐν τῷ ἄρχοντι τῶν δαιμόνιων ἐμβάλλειν τα δαιμόνια). We shall not be far wrong if we take the יָ in בְּ in most cases simply as the יָ of accompaniment, e.g. λαλεῖν ἀλλήλων ἐν ὄνομ. κυρ., Κings xxii. 16; 2 Chron. xviii. 15; 1 Sam. xvii. 45, σο πρός μὲ ἐν ὄνοματι διὰ καθοῦ παρενελεύσεις πρὸς σὲ ἐν ὄνομ. κυρίου θεοῦ; Mic. iv. 5, παρεισέβαιε ἐν ὄνομ. κυρ.; 1 Kings xviii. 32, φικόσιμον λίθουν ἐν ὄνοματι κυρίου; xviii. 24, βοήθει ἐν ὄνοματι θεῶν ἱμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν τῷ ὄν. κυρίου τοῦ θεοῦ μου. The presentation of God denoted in the name brings the act or effect into immediate relation to Him as its cause; hence, frequently, ἐν ὄνομ., e.g. εὐλογεῖν ἐπὶ τῷ ὄν. αὐτοῦ, Deut. xxvi. 5; λαλεῖν, προφητεύειν ἐπὶ τῷ ὄν. Jer. xi. 21, xxvi. 16, 20; 2 Chron. xxxiii. 13. The actor may thus appear as the representative of the person referred to, e.g. 1 Kings xxii. 8, ἐγραφέτα βιβλίων ἐπὶ τῷ ὄν. Ἰσχαδ, though elsewhere another form of expression is chosen, Esth. viii. 8, γράφατε καὶ ἅμεν ἐκ τοῦ ὄνομ. μου; ver. 8, τοῦ βασιλέως ἐπιτάξαντος; ver. 10, διὰ τοῦ βασιλέως.
The context, however, must in these cases contain a reference to this representative action or writing by proxy, and it must not be taken as the ordinary meaning of the phrase. The actor or speaker does not always represent truly the person to whom he refers; this reference of his is intended to imply that the person referred to authorizes the act or statement in question; see Jer. xiv. 19, 9ευθεία αντιπροσωπεύσεως επί τοῦ ὄνομα τοῦ, ὁ στρατηγός του τοῦ, καὶ τοῦ ευθεία νεανίσκαι αὐτοῦ; xxix. 23. The ὄνομα is used just in the same way as this ἐν ὄν, cf. 1 Sam. xxv. 5, ἵνα ὑμεῖς αὐτὸς ἐπὶ τῷ ὄνομῳ, μου εἰς εἰρήνην, with ver. 9, ἵνα πολλοί ἐπὶ τῷ ὄνομα τοῦ ὄνομα τοῦ ὄνομα. Luke xi. 2, and side by side with εὐλογεῖται ἐπὶ τῷ ὄν. we have ἐν, 2 Sam. vi. 18, 1 Chron. xvi. 2; λαλεῖ, προφητεύειν ἐν ὄν., Zech. xiii. 3; 1 Chron. xxi. 19; Mic. iv. 5. The simple dative is also used in similar connections, προφητεύειν ἐπὶ τῷ ὄν., Jer. xxvi. 9, xxix. 21; λαλεῖ τῷ ὄν., Jer. xlv. 16; Deut. xvii. 22, 7, cf. Matt. viii. 22; Jas. v. 10. In general, it may be said that reference is thus made to the cause to which the act or effect is traceable, to the person who sanctions it, or to the motive which occasions or determines it; comp. for this import of the dative, Winer, § xxxi. 6. This, beyond a doubt, is always the case when ἐπὶ τῷ ὄν. occurs; see Matt. xviii. 5, ὅ τι ἐπὶ δεξιόν τοιοῦτον ἐπὶ τῷ ὄν., μου; Mark ix. 37; Luke ix. 46; Mark ix. 39, ὅ τι ποιοῦσα κύριος ἐπὶ τῷ ὄν., μου; Luke xxiv. 47, ηρωθήσατε ἐπὶ τῷ ὄν. τοῦ, καὶ ἤφεσαν ἄμ.; Acts v. 28, ἐπὶ τῷ ὄν.; Ἰησοῦς; Matt. xxiv. 5, πολλοί γὰρ εὐλογοῦνται ἐπὶ τῷ ὄνομα, μου λέγοντες εὐλογεῖται ὁ Χριστός; Mark xiii. 6; Luke xxi. 8; βαπτίζετεν ἐπὶ τῷ ὄν., Acts ii. 38. The same is true of the expression ἐν ὄνομ., Luke x. 17, τὰ δαιμόνια ἀποτάσσεσαι ἡμῖν ἐν τῷ ὄνομ., του. Matt. xxi. 9, ἐφάνετο ἐν ὄνομ., κυρίῳ, xxi. 39; John v. 43, xvi. 1; 1 Cor. vi. 11, ἀπελευσασθεὶς ... ἐν τῷ ὄνομ. τ. κυρίου. Ἰησοῦς καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν; Acts xvi. 18, παραγγέλλω σου ἐν ὄνομ. Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀν', αὐτῆς; 2 Thess. iii. 6; Phil. ii. 10, ὧν ἐν τῷ ὄνομ. Ἰησοῦ εἶναι γόνον καμπήσῃ. So also αἰνείτω, διδάξειν ἐν ὄν., and others, 1 Pet. iv. 16; Ps. cxv. 31; 1 Chron. xvi. 10. This may amount to the statement of the means or instrument, e.g. Acts iv. 10, ἐπὶ τῷ ὄνομ. Ἰησοῦ Χριστοῦ αὐτὸς παρέχεται ἐν ὄν.; Mark xvi. 17, ix. 38; Luke ix. 49; Acts iv. 7. (In this case, however, διὰ τοῦ ὄν. is also used, Acts iv. 30, τέρατα γίνεσθαι διὰ τοῦ ὄν., τοῦ ἀγίου πατερὸς σου Ἰησοῦ.) But the expression is very seldom used in this instrumental sense. ἐν ὄνοματε, in its various applications, denotes that which characterizes or accompanies the act, the sphere (according to the Greek manner of thinking) in which it is performed (cf. Lys. in Ἀγορ. 130. 42, ἀπέκτειναν ἐν ταύτῃ τῇ προφάσει, i.e. the pretext or reason). So εὐχαριστεῖν ἐν ὄν., τοῦ κυρ. ἐπὶ τοῦ ὄν., Ἐρχ. v. 20; αἰτεῖν ἐν τῷ ὄνοματε, John xiv. 13, 14, xvi. 16, xvi. 23, 24, 26; κρίνειν ἐν τῷ ὄν., τοῦ κυρ. 1 Cor. v. 4. As εὐχαριστεῖν ἐν ὄν. Χριστοῦ cannot mean, to give thanks in Christ’s stead, no more (to refer to a seemingly profound explanation) can αἰτεῖν ἐν ὄν. Χριστοῦ signify a prayer in which the person praying appears as the representative of Christ. Rather is it a prayer for which Christ Himself appears, which Christ mediates,—a prayer based upon the truth that Christ is our Mediator, and intercedes for us. Κρίνειν ἐν τῷ ὄν., τοῦ κυρ. 1 Cor. v. 4, comp. Ps. 3 M
The word also furnishes the reason in John x. 25; 1 Pet. iv. 14; Jas. v. 14; John xiv. 26, and other places.

O Π, root of the future of ὤρα, ὕψωμαι; aorist passive, ὤψθην; future passive, ὤψθησαμαι.

Π ρ ο σω πο ν, τὸ = τὸ πρῶτο τῶν ὁπλί μέρως, the front face, as μετωπον, the forehead = τὸ μετά τοὺς δίπως. In Homer and the Attic writers πρόσωπον signifies the face, and, in a wider sense, the aspect, august appearance; usually of persons, rarely of animals; applied still more seldom to things. See Lexicons. Then the forward part, the front (inasmuch as the face indicates the direction), usually, of an army; also of ships, etc. Not till later Greek, often in Polybius, the person; in Lucian, person or character which appears upon the stage. Lucian, De calumia, 6, akin to the signification mask, visor; in Demosthenes, Lucian, Pollux, comp. the Latin persona. “Pro homine ipso, quatenus aliquam personam sustinet,” Aristot. Eth. ii. 517; Epicur. Slob. Ecl. i. 218, et innumeris Polybii, Dionysii, aliorumque locis; ἐκείνα τὰ πρόσωπα, Illi, Longin. xiv. 56; ἑβδομαί πρ., Artem. ii. 36; Melamp. Div. p. 462; ἱερατικὰ πρ., Apologies, Thcyv. 287; ἑλλησσὼν, Synes. Ep. 154, 293, et sexissimo a quo Jurisdictionis graecos.” Lob. Phryn. 380. In this sense in ecclesiastical Greek, as a synonym with ὑπόστασις, ἤδινος of the Trinity. In biblical Greek, however, it seems nowhere to occur in this sense, not even in the combination πρόσωπον λαμβάνειν; see under (Π). Apart from a few peculiarly figurative combinations, which may be traced to the Hebrew usage of בֵּית, the N. T. usage coincides with that of profane Greek.

It denotes (I.) face, countenance; Matt. vi. 16, 17, xvii. 2, 6, xxvi. 39, 67; Luke ix. 29; Rev. x. 1; Acts vi. 15; 2 Cor. xi. 20, and often. The face shows the direction, and the direction indicates the goal, the intention, purpose, without, however, fully defining it; comp. 1 Pet. iii. 12, ὄφθαλμοι κυρίου ἐπὶ δικαίου καὶ δωτα αὐτοῦ εἰς δόξην αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιόντας κακὰ; comp. Rev. xx. 11, οὐ ἀπὸ προσώπου ἐφύγει κ.τ.λ. Hence the plastic expressions, for which there are no analogies in profane Greek, Luke ix. 51, αὐτὸς τὸ πρόσωπον αὐτοῦ ἐκτύριζε τοῦ ποιοῦσας εἰς Ἰερ. Still more strange and striking is ver. 53, τὸ πρόσωπον αὐτοῦ ἢ πορεύουσαν εἰς Ἰερ, comp. Jer. xliii. 15, εἰς υἱός δότε τὸ πρόσωπον ἤμων εἰς Αὗρτον; ver. 17, οἱ θάνατος τὸ πρόσωπον αὐτῶν εἰς γῆν Ἀου, ἐνοικεῖσκε ἐκεῖ; 2 Sam. xvii. 11, τὸ πρόσωπον σου πορεύουσαν ἐν μέσῳ αὐτῶν. With the countenance the person also turns to one, and hence the prepositional combinations with εἰς, ἐν, κατά, πρὸ, ἀπὸ = before one; 2 Cor. viii. 24, τὴν ἐνδειξία τῆς ἀγάπης ἤμων ... ἐνδεικνύομεν εἰς πρόσωπον τῶν ἐκκλησιῶν, cf. Eur. Hipp. 720, ἐν πρόσω-πών τῶν ἀριστείσθαι, to come under the eyes of; 2 Cor. ii. 10, κεχάρισμα ... ἐν προσώπῳ Χριστοῦ; Rev. vi. 16, κρύφατε ἡμῖν ἢ πρὸς ἄνθρωπον τοῦ κ.τ.λ., xx. 11, xii. 14; Acts iii. 20, v. 41, viii. 45; κατὰ πρόσωπον, before the eyes, beneath the eyes of, iii. 13; 2 Cor. x. 1, 7; comp. Gal. ii. 11, κατὰ πρόσωπον αὐτῶν ἄντλησαν, from which the ἀντλητήραι κατὰ πρόσωπον τῶν, Deut. vii. 24, ix. 2, Judg. ii. 14, 2 Chron. xiii. 7, differs only in this, that in the former κατὰ πρόσωπον is used adverbially, as in Polyb. xxv. 5, 2, κατὰ
πρόσωπον, to say to one's face; Plat. Cæs. 17, ἡ κατὰ πρόσωπον ἐντεύξειν, oral converse. More generally, in Luke ii. 31, πρό πρόσωπον τινὸς; Matt. xi. 10; Mark i. 2; Luke i. 76, vii. 27, ix. 52; Acts xiii. 24, πρό πρόσωπον τῆς εἰσόδου αὐτοῦ, in the presence of; comp. Heb. ix. 24, ἐμφανισθήναι τῷ πρὸ τοῦ θεοῦ. By turning the face to one, the person indicates his presence; comp. above, 2 Sam. xvii. 11, 2 Cor. x. 1, κατὰ πρόσωπον, as against ἄνω, Acts xx. 25, οὐκ ἔχει διεσθεῖ τὸ πρὸς μοῦ, xx. 38. In the countenance the person is recognised, therein his idiosyncracy expresses itself; Gal. i. 22, ἄνωνομος τῷ πρῷ; Col. ii. 1; 1 Thess. ii. 13, iii. 10; Acts vi. 15, ἐδὼ τῷ πρόσωπῳ αὐτοῦ ὡσεὶ πρῷ ἄγγελον; 1 Cor. xiii. 12, πρῷ πρόσωπῳ πρὸς πρόσωπον βλέπειν, comp. Gen. xxxii. 31.—2 Cor. iii. 7, μὴ δύνασθαι ἄνευναι εἰς τὸ πρῶς τῷ πρὸς τὸν ἔσοδον αὐτοῦ, comp. v. 13, 18 with ver. 15. Hence also 2 Cor. iv. 6, πρὸς φανερῶς τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν πρῷος. Χριστοῦ, not = person. This is what is denoted by πρόσωπον τοῦ θεοῦ, the presence, the distinguishing glory of God; Heb. ix. 24; Matt. xviii. 10; Rev. xxii. 4; 1 Sam. xiii. 12; 1 Kings xiii. 6; Dan. ix. 13; Lam. iv. 16; Ps. xxxi. 13, xlii. 6; Ex. xxxiii. 14, comp. xxxiii. 20, 23. The word now extends itself,

(II.) To the general signification look, appearance, form, Findar and the Tragedians, yet comparatively rarer in profane Greek than in biblical, Matt. xvi. 3, τὸ πρῶς τοῦ οὐρ.; Luke xii. 56; Acts xvii. 26; Jas. i. 11, ἕναπέτεια τοῦ πρῶς αὐτοῦ τοῦ χρόνου ἀπώλετο. It is more than probable that the biblical expression λαμβάνων πρῶσων, denoting part regard to the outward appearance, Luke xx. 21, Gal. ii. 6, Ecclus. iv. 22, xxxii. 13, is akin to this meaning, so that πρ. is not here to be taken in the sense of person. The expression had its origin in the Hebrew וֹתְף, as opposed to וֹתִּף, 1 Kings ii. 16, 17, 20; 2 Chron. vi. 42. This very antithesis makes it probable that וֹתְף, like πρ., must be taken as meaning appearance or look. It tells in favour of this, further, that וֹתְף cannot be shown to signify person, and never even with suffixes is used to denote the person, but always expresses more or less the person's presence in some way vouchsafed; see under (I). A comparison, however, of the parallel expression βλέπειν εἰς πρ., ὅπως εἰς πρ., Mark xii. 14, Matt. xxii. 16, 1 Sam. xvi. 7, comp. Luke xx. 21, as also the θαυμάζειν πρόσωπα, Jude 16, raises the probability to a certainty. Comp. Job xxxiv. 19, where θαυμάζειν πρ. is = וֹתְף. This also explains the δοξα πρῶσων, Ecclus. xxxii. 15.—No other place where the signification person can be thought suitable occurs in the N. T. The only other passage quoted, 2 Cor. i. 11, ἵνα ἐκ πολλῶν πρῶσων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ἐν πρ. ἡμῶν, is shown to be no exception, because the διὰ πολλῶν forbids our finding in ἐκ πολλ. πρ. nothing but a designation of persons; rather is it to be compared with John xvii. 1, Luke xviii. 13, ix. 29, and other places, and to be construed as πολλῶν πρῶσων; the entire expression, with emphasis, brings out prominently the free and joyous εὐχαριστηθῆσαι. Not in the Gospel or the Epistles of John.

Προσωπολημψία, respect of persons, partiality, only in N. T. and ecclesiastical Greek. Rom. ii. 11; Eph. vi. 9; Col. iii. 25; Jas. ii. 1. In like manner προσω-
"Ο ρογή, ὁ, primarily denotes force or impulse in a psychological sense (cf. ὀργήν, to raise, to force, e.g. plants; or of the passions of brutes, natural involuntary animal impulses), excitement of feeling in general, or of particular impulses; e.g. ὀργήν ἐπιτυφέρειν τινι = to love, to bend one's inclination towards, Thuc. vi. 33, Schol., to ἐπιτυφέρειν ὀργήν ἐπὶ τῶν χαρακτηρίων καὶ συνοχαρίων ἐπάνω ὦ ὀρχαίον. In Attic Greek it especially signifies wrath, not the affection itself (θυμός), but its active outgo against any one, the opposition of an involuntarily roused feeling. Thus in Plato, Euthyphro. 7, ἡθρα and ὀργαὶ are used together; Thuc. ii. 11, δι' ὀργῆς ἂν ἐπιμερήσῃς γέγονοι; Diog. Laer. vii. 113, ὀργή, τιμωρίας ἐπιθύμησιν τοῦ δικαιώτατος ἡμικέναν οὐ προσικόντας; Mark iii. 5; Eph. iv. 31; Col. iii. 8; 1 Tim. ii. 8. Comp. Rom. xii. 19, μὴ ἔκτυφος ἐκδικουμενεῖ, ἀλλὰ δοτε τόπον τῷ ὀργῇ; xiii. 4, ἐκδίκος εἰς ὀργήν τῷ τὸ κακόν πράσσοντι; ver. 5; Jas. i. 19, 20, as opposed to πράσετι. That ὀργή is not the passive affection, but the active opposition, is evident from Jas. i. 20, ὀργή γὰρ ἀνδρὸς δικαιουμένην θεοῦ οὐ κατεργάζεται.—In the other N. T. passages the word denotes the wrath of God, as opposed to ἔλεος, Rom. ix. 22, σκέψα ὀργής ... ἔλεος; not God's wrath in general, and as variously manifested, but God's wrath as it exists, and will in the future be manifested, against sin, whose effect is the antithesis of the bestowal of salvation, and finally excludes man from redemption. See Heb. iii. 11, iv. 3, άμοιαν εί τῷ ὀργῇ μον εἰ εκελέσεσαίται εἰς τὴν κατάστασιν μον; 1 Thess. v. 9, οὐκ ἐθετο ημᾶς ο θεὸς εἰς ὀργήν ἀλλὰ εἰς περιποίησιν σωτηρίαν; cf. i. 10, Ἰησοῦ τοῦ ρώματον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. Hence Rom. ii. 5, ἡμέρα ὀργῆς καὶ ἄποκαλύψεως δικαιοκρισίας τοῦ θεοῦ; ver. 8; cf. also i. 18, ἀποκαλύπτεται ὀργή θεοῦ ἀπ' οὐρανοῦ, with ver. 16 (τὸ εἰσαργέλλων, δύναμις θεοῦ ἐστίν εἰς σωτηρίαν. By ὀργή τοῦ θεοῦ, Col. iii. 6; Eph. v. 6, ἔρχεται ... ἐπὶ τούτοις υἱοῦ τῆς ἀπεθανατος, we must understand God's bearing towards those who in Rom. i. 18 are described as ἀνθρώποι οἱ τὴν ἀλέθειαν ἐν δικαια κατέχοντες, at the final close of the history of redemption. This historical reference gives occasion to the expression φονελή ἀπὸ τῆς μεταλύσεως ὀργῆς, Matt. iii. 7; Luke iii. 7, ἡ ὀργή ἡ ἐρχομένη; 1 Thess. i. 10. Thus ὀργή by itself denotes this wrath of God; Rom. v. 9, δικαιοθέτετε ... σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς (manifest in the imputation and punishment of sin, in contrast with δικαιοσύνη); iv. 15, νόμος ὀργὴ κατεργάζεται; see Ecclus. xxiii. 16; Rom. iii. 5, μὴ δίκαιος ὁ θεὸς ἐπιτυφέρει τὴν ὀργήν, cf. vv. 4, 6, ix. 22, θέλων ὁ θεὸς ἐνδείξαι τὴν ὀργήν ... θέλει θελετή νομοδομία σκεύη ὀργῆς κατηργησάμενα εἰς ἀπώλειαν, a statement which may be understood rightly by remembering that God's wrath belongs to the end of the dispensation of grace. (The expression in John iii. 36, ἡ ὀργή τοῦ θεοῦ μένει ἐπ' αὐτῶν, corresponding with the ἡ δέ κέκρυται of ver. 18, is to be explained conformably with St. John's views generally; he regards the final future as already beginning to be realized in the present, v. δ. κρίνει, ζωή.) Also Eph. ii. 3, ἡμεῖς τέκνα φύσει ὀργῆς, has
obviously a reference to the ὅργη ἡ μέλλουσα (φύσει—which is to be explained according to the preceding ἀναστράφηλαν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν—limits the expression as compared with the σεκίν ὅργη of Rom. ix. 22; and τέκνα ὅργης no more denotes those who are utterly and finally lost, than does the νιῶ τῆς βασιλείας of Matt. viii. 12 denote those who cannot possibly be lost). Comp. also Rev. vi. 16, 17, xi. 18, ἐδεικνύει ὅργη σου καὶ ὁ καιρὸς τῶν νεκρῶν κυριεύει; xiv. 10, xvi. 19, xix. 15. In only one passage is mention made of a revelation of wrath in time which finally and utterly excludes from salvation, viz. 1 Thess. ii. 16, ἐφθασεν ἐπ' αὐτοῦ ὅ ὅργη εἰς τέλος; cf. Heb. iii. 11, iv. 3; Lchu xxi. 23, ἐσται ὅργη τῷ λαῷ τούτῳ.—The declarations of the O. T. refer to the revelation of wrath in general, and without definitely fixing the time and manner of it, excepting, however, a few places, e.g. Zeph. ii. 3. ὅργη by itself is used to denote God's wrath in Eccl. vii. 16, cf. xxiii. 16.

Ὁ ρίζω (from ὅρος, boundary), to bound, to put limits to, see Num. xxxiv. 6; Josh. xiii. 27, xv. 11, xviii. 19. Transferred from the relations of space to those of time, it means, to determine the time; cf. Plat. Legg. ix. 864 E, ὁ χρόνος ὁ νόμος ὅρισεν; Joseph. Antt. vi. 5, 3, εἰς τὸν ὄριον τοῦ καιροῦ. So Acts xvii. 26, ὁ ἄρσεν προστεθῇ ὁ καιρὸς καὶ τοὺς ὀρθείας τῆς κατοικίας αὐτῶν; Heb. iv. 7, ήμεραν. Then generally, to establish, to determine, e.g. νόμον, βάπτισμα, ἔχουσα, etc.; Prov. xvi. 30; Acts xi. 29, ὥρισαν... τίμησαν = to resolve or decree, Luke xxi. 22, κατὰ τὸ ὁρισμὸν; Acts ii. 23, ὁ ὀρισμὴ βολὴ τοῦ θεοῦ. Very rarely in profane Greek it occurs with a personal object and two accusatives. In the N. T. Acts xvii. 31, μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαίωσιν ἐν ἀνδρὶ φίλῳ ὅρασεν. See Acts x. 42, αὐτός ἔστω ὁ ὀρισμόν αὐτοῦ τοῦ θεοῦ κρίνῃς καὶ ἐν τοῖς καιροῖς. As an example from profane Greek, is cited Meleager. Anthol. Pal. xii. 158. 7, σὲ γὰρ θεῶν ὅρων δαίμονα, to appoint or determine to. With two accusatives, also ἔχουσα τὸν βαπτιστην, Dinarch. xviii. 6. It was erroneously stated in the first edition that this did not mean a declaration or decree with reference to any one, but appointment to a relationship or function. Though this latter may not be excluded, inasmuch as it may be the consequence of the declaration or decree in question, it cannot be proved that ὀρίζων in these cases signifies anything more than the declaration or authoritative appointment concerning a person, perhaps working upon the object. This latter is not implied in the passage quoted from Meleager, cf. Eurip. HELL. 1670, ὀρίζετε θεὸν = to introduce the worship of a god. Other examples, on the contrary, lead to the meaning, to declare any one as something. Cf. Xen. Mem. iv. 6. 4, ὁ τὰ περὶ τοῦ θεοῦ νόμομα εἴδως ὀρθῆς ἐν εὐσεβῇς ὀρισμόνος ἐν. So especially in the middle, Xen. Mem. iv. 6. 6, ὁ ὀρθὸς ὁ ὀρκομέθα δικάσειν εἶναι τοῦ εἰδοτάς τὰ περὶ ἀνθρώπου νόμομα; Hell. vii. 3. 12, ὀρίζεται τοῦ ἔφετες εἷς τῶν ἀνδρῶν ἄγαθον εἶναι; Plato, Theaet. 190 D, 187 C; Aristotle, Eth. iii. 6, τοῦ φάσον ὀρίζοντας προσδοκεῖται κακοῦ. It depends entirely upon the connection whether a declarative or a determinative decision is meant, whether it means to declare for or to something, to determine that one is something, or that one is to be
something. The latter is evidently the meaning in the two places quoted, Acts xvii. 31, x. 42. But the connection of Rom. i. 3, τοῦ ναὸν αἰτοῦ τοῦ γενομένου ἐκ σπήρατος Δαβίδ κατὰ σάρκα, τοῦ ὀροσθέντος ναὸν θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιοσύνης ἐκ ἀναστάσεως νεκρῶν, shows that here it is declared as the Son of God, i.e. that He is, not that He was to be, for this latter would not be in keeping with the preceding τοῦ ναῶν αἰτοῦ τοῦ γενομένου, and would require a preceding περὶ τοῦ Ἰσαῦ οὐ χριστοῦ. Hofmann in loc. urges that the aorist requires the rendering, who has been appointed to this, to become the Son of God in power, and that the other explanation would require the perfect participle; but the very opposite may with far greater justice be affirmed, if we compare Acts x. 42,—see Curtius' Gramm. §§ 492, 502,—even if the context admitted his rendering. In Rom. i. 4 also it is not merely a declaration that is meant, τοῦ ὀροσθέντος ναῶν θεοῦ ἐν δυνάμει . . . ἐκ ἀναστάσεως νεκρῶν, for the resurrection accomplished the exaltation of the man Christ Jesus, the return of the man “born of a woman” to the divine glory, and therefore the exaltation of our human nature thereto; see Acts xiii. 33; Heb. i. 5, v. 5; see also γεννάω.

Προορίζω, to determine or decree beforehand. It occurs but rarely, and late. In biblical Greek in the N. T. only (I.) with a thing as its object, 1 Cor. ii. 7, ἢν (σοφίᾳ) προορίσας ὁ θεὸς πρὸ τοῦ αἰῶνων εἰς δόξαν ἡμῶν. Followed by the accusative with the inf. = to ordain beforehand (like ὄριζω, sq. acc. c. inf.), Acts iv. 28, δοσα . . . ἢ βουλή σου προορίσας γενέσθαι. — (II.) With a personal object, a double accus. or a second accus. understood is required (see ὄριζων), as in Rom. viii. 29, οὗ προορίσας, καὶ προορίσας συμμόρφους τῆς εἰκόνος τοῦ ναῶν αἰτοῦ, cf. Eph. i. 5, προορίσας ἡμᾶς εἰς νοεσθείων; i. 11, ἐν σοὶ καὶ ἐκλογῆς ἐκ προορισθέντων . . . εἰς τὸ εἶναι κ.τ.λ., ver. 12. This predestination in Rom. viii. 30, ὅς δὲ προορίσας, τούτους καὶ ἐκάλεσαν, is clearly to be explained by ver. 29, and the words there occurring are to be supplied. For προορίζων is simply a formal and not (like προγνώσκειν, ver. 29) an independent conception, complete in itself. The matter to be considered when the word is used is not who are the objects of this predestination, but what they are predestined to. This second object of the verb, as it has been called, forms an essential part of the conception expressed by it; what is called the first object, i.e. the persons who, is an accidental one, a contingency belonging to history, whereas προορίζεται itself proceeds history. See προγνώσκειν, ἐκάλεσαν.

"Οσιός, a. ov; also ὃ, ἡ, Plat. Legg. viii. 831; Dion. Hal. A. R. v. 71, τὴν δοσιν ἀρχήν; 1 Tim. ii. 8, ἐπάρειν δοσιν χείρας = holy. It seems primarily to denote the piety which is based upon divine as well as human right, whether the word be used to demand such a piety, or is predicated of those who possess it. Od. xvi. 423, οὐδ' ὀσίᾳ κακὰς ἄστυς ἀλλήλους, ἢς νεφας; Dæsch. Sept. 1010, ἵερων πατρίδων δοσιν δι' ἐν κυρίως ἀτρὶ τεθνηκές, as opposed to ἐπιτομοι καὶ ἀδικοὶ. Thus Xen. Cyrop. vii. 5. 56, χερὸν δοσιν, means a holy place which is to be reverenced as such, and must not be violated or wantonly entered; Aristoph. Lys. 743, ὧν πότιν Ἐπελθην", ἐπιστοι τοῦ τόκου άνοι δι' εἰς δοσιν
"Οσιός 463 "Οσιός

ἀπέλθη χωρίου, a place, access to which is secured by right and precedent, and with reference to this χωρίου βέβηλν is called δόσιον. We find the word joined with δίκαιος; e.g. Legg. ii. 663 B, ἦλθεν τὸν δόσιον καὶ δίκαιον βλέμνη, may be explained by Plat. Gorg. 507 B, περὶ μὲν ἀνθρώπων τὰ προσήκοντα πράττον δίκαιον ἀν πράττον, περὶ δὲ θεοῦ δόσια; Polyb. xxiii. 10. 8, παραπέμα οι τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς δόσια; cf. Luke i. 75 under δόσιος. Du Cange, "Observat. Gournus ad Eucholog. p. 402, qui nunc Confessor in Latinorum officii habetur, si monachus sit δόσιον, si communem in civitute vidam duzerit, δίκαιον nuncupari." Joined with ἵππος, e.g. Thuc. ii. 52, ὑπὸ δοξαριφανὸν ἐτράπουντο καὶ ἵππον καὶ ὑπόλοι ὁμολογοῖ; Plat. Legg. viii. 878 B, κοσμοῦ ὑπὸ τὸν πόλιν καὶ τοὺς ἵππους καὶ τοὺς δόσιος, where δόσιος denotes things humanly sacred, like pro aris et focis dimicari; Cic. in Phil. ii, repetebant praeterea deos penates, patrios, aras, focos, lares familiares. See δόσιος.

The LXX. use δόσιος sometimes for θήσις, ὕπος, δόσιος, but usually as ὑπός, a word which in Jer. iii. 12 = ἔλεγχων; Prov. ii. 9 = ἐθελούμενος; Ps. lxxix. 29, 2 Chron. vi. 41, ὑπόλοις = οἱ νικῶν; and Ps. cxxi. 9, 16 = οἱ δόσιοι; Ps. cvii. 2 = εὐσέβης; but everywhere else it is ὑπός. The meaning of ὑπός is to be defined according to ὑπός (see Hupfeld on Ps. iv. 4). This word, which is = good-will, kindness, is used to denote God's holy love towards His people Israel, "both as the source and as the result of His sovereign choice and covenant with them" (Hupfeld in loc.); when applied to men (compare Gen. xxii. 23, where the LXX. = δίκαιον), "it does not denote the corresponding covenant disposition of Israel towards God (not even in 2 Chron. vii. 42, cf. Isa. lxv. 3, lxvii. 1), but almost exclusively love and mercifulness towards others who are united with us in the same holy covenant. It is generally used of love descending from above to those beneath, and not of love ascending." ὑπός, used of God, Jer. iii. 12 and Ps. cxlv. 17, is a passive form denoting what belongs to the ὑπός, one who is gifted with ὑπός; and used of men in relation to God, it describes their position in virtue of the ὑπός of God. We find ὑπόσιος used absolutely in Ps. cxlix. 1, 5 only; elsewhere it has always suffixes relating to God. As those specially in whom this relation attains its normal manifestation are designated by the word (see Rom. ix. 6, 7; Ps. l. 5), another meaning akin thereto is put into it, viz. πίστις, sanctus; vid. 2 Sam. xxii. 26; Ps. xviii. 26, μετὰ δόσιον ὑποθέση, so the parallel, Ps. xcvi. 10, οἱ ὑπατίσεως τῶν κύριων, cf. Ps. xxxi. 34, ὑπάτισον τῶν κύριων πάντων οἱ δόσιοι αὐτῶν; Ps. lxxix. 2, δοῦλος. — ὑπός = δόσιος, Deut. xxxiii. 8; 2 Sam. xxii. 26; Ps. xviii. 26, iv. 4, xii. 2, xxxii. 6, xliii. 1, lxvvi. 2; Jer. iii. 3; Ps. cxlv. 17, xvi. 8, cxlix. 1, 5, l. 5, lxi. 11, lxix. 2; 2 Chron. vi. 41; Ps. cxxxii. 9, cxlv. 10, xxx. 5, cxxxii. 24, cxxxvii. 28, lxxxv. 9, cvvii. 10, cxvi. 15, cxxxii. 16, cxlvii. 14, cxlix. 9.

There is no more appropriate word in Greek than δόσιος as a fit rendering of ὑπός, inasmuch as it denotes a holiness established by right or custom; but ὑπός "must not be taken as implying any praiseworthy virtue or merit, but simply an hereditary advantage," Hupfeld. It must be observed, however, that in profane Greek δόσιος is used of persons only when
it stands by itself, or when δίκαιος also is predicatated of them, and where stress is laid upon their relationship to God; we do not find it used with ἱερός (see above); ἱερός is used only of persons. Still, in the LXX. we have the expression (Isa. iv. 3) τὰ διὰ Δαῦδ, God's covenant tokens to David, God's holy and covenant love as shown to David.

Deut. xxix. 19, ὅπου με τὸ γένος, ἀνώνυμος; vid. Wisd. vi. 10, οἱ φυλακαιτες ὅσιος τὰ δοσια; 2 Macc. xii. 45, ὅσια καὶ ἐνεργείας ἡ ἐπίνου.

It may seem strange that this word is used so rarely, comparatively speaking, in the N. T. It occurs only in Acts ii. 27, xiii. 35, in a quotation from Ps. xvi. 8, οὐ δύναμεν τὸν δοσιαν σου κ.τ.λ.; Heb. vii. 26, τοιούτου ἦμιν ἐπεμεριν ἀρχιερείας, δοσιος, δικαιος κ.τ.λ. —clearly in the theocratic sense of the O. T. τῷ; Rev. xv. 4, xvi. 5, of God, as in Jer. iii. 12; Ps. cxlv. 17. As to Acts xiii. 34, τὰ δοσια Δαυδ, from Isa. iv. 3, see above. With 1 Tim. ii. 8, προσευχηθαι επαροντας ὁσιους χαίρεις, cf. Ps. xxxii. 6, xvi. 8, 1. In Tit. i. 8 it occurs among the graces specified as necessary in the bishop, side by side with δίκαιος. We do not find it used as a personal designation for the partakers of the new covenant, though we might expect it to be so. Instead of it, instead of the O. T. ἱερατηγη, answering to the Hebrew γάρ, we have the N. T. term οἱ ἄγιοι. (The Hebrew הָשִּׁיר occurs but rarely in the O. T.; as a substantive only in Deut. xxxiii. 3; Ps. xvi. 3, xxxiv. 10, lxiii. 6, 8; Job v. 1, cf. xv. 15; as a predicate, in a few other places.) A fuller N. T. expression is ἄγιοι καὶ ἀγαπητοί, Col. iii. 12, and this latter may be regarded as the appropriate substitute for the O. T. word.

The adverb ὅσιος is used by itself in classical Greek as = the Latin justus, pure; ὅσιος θείων = τιτ.; often joined with δικαιος, e.g. Plat. Rep. i. 331 A, δι' ἐν δικαιοι καὶ ὅσιος τῶν θεών διαγιρήματα; 1 Thess. ii. 10, ὅσιοι καὶ δικαιοι καὶ ἀμήπτους ὑμῖν ἐγνήμην; Wisd. vi. 10, οἱ φυλακαιτες ὅσιος τὰ δοσια ὀσιωθόουσι.

Ὁ σιτης, ἡ, holiness manifesting itself in the discharge of pious duties,—in religious and social life, e.g. Diod. Sic. Exc. 546. 52, τῆς τε πρὸς θεον ὅσιντος καὶ τῆς πρὸς θεον εὐθείας; Plat. Euthyphr. 14 E, ἐπιστημή ἄρα αἰτήσεως καὶ δοσιευς θεος ἡ ὅσιντος ἄν εἰς; Schol. ad Euthyr. λέγεται τὸ πρὸς θεον ἐξ ἀνθρωπων γενόμενον δικαιον. It appears side by side with σοφοτησιαν and δικαιοσυνη, Plat. Prot. 329 C. Only twice in the N. T. joined with δικαιοσυνη, Luke i. 75, λατρεεις τῷ Θεῷ ἐν ὅσιησε καὶ δικ. ἐνόπλων αὐτοῦ; Eph. iv. 24, ὁ καινὸς ἀνθρ. ὁ κατὰ θεον κτισθείς ἐν δικ. καὶ ὅσιωτης τῆς ἀληθείας. In accordance with what has been said of δοσιος, it denotes the spirit and conduct of one who is joined in fellowship with God. Afterwards ὅσιησι was used as an ecclesiastical title, or term of respect.

Ἄνοσιος, unholy, profane, without piety; also in a passive sense, e.g. νεκρός ἄνοσιος, of an unburied corpse.—LXX. Ezek. xxii. 9, ἄνοσια τουεί; Wisd. xii. 4. In the N. T. only 1 Tim. i. 9 with Βασίλης; 2 Tim. iii. 2, γονεῖσιν ἀπεθείας, ἀείμυστοι, ἄνοσιοι.

Ὅρανος, ὁ, heaven, Hebrew סֶהֶר, probably a plural of abstraction, like סְהָרָן, סְהָרָן, Job xvi. 19, cf. αἰῶνες, τὰ ἄγια, etc. Hence also the plural, unused in profane
Greek, οἱ οὐρανοὶ (perhaps = all that is heaven), which cannot, however, be urged in proof of any opinion concerning heaven. The only expression (we may here remark) which implies a plurality of heavens (2 Cor. xii. 2, ἐστὶ τρίτον οὐρανοῦ) may itself have been derived from this use of the plural; see under (II.). The singular and plural are used so similarly and interchangeably, that we can hardly suppose any difference of meaning between them.

(I.) In a physical sense, the overarchings, all-embracing heaven, beneath which is the earth and all that is therein; the phrase ὑπὸ τῶν οὐρ. implying not so much a dependence, as a certain unity in what is thus designated, Luke xvii. 24 (see Winer, 522; Prov. viii. 22); Col. i. 23, ἡ κτίσις ἡ ὑπὸ τῶν οὐρανῶν; Acts ii. 5, ἀπὸ παντὸς ὄλους τῶν ὑπὸ τῶν οὐρ.; iv. 12, οἷς γὰρ νῦν ἐστιν ἐστίν ἐστεροὺ ὑπὸ τῶν οὐρανῶν. Cf. ἰδών ἡ θυσία, Eccles. i. 13, ii. 3, iii. 1. The term heaven is a comprehensive one, excluding earth; the earth itself is called ἡ ἐπὶ οὐρανοῦ, Prov. viii. 28, Job xviii. 4, ii. 2, xxxiv. 13 = ἡ θυσία, cf. Job xxxviii. 13; Ex. xvii. 14; Ps. xxxvi. 6.—It is the place of the stars, Matt. xxiv. 29, Heb. xi. 12, Rev. vi. 13, et al.; of the clouds, Matt. xxiv. 30, et al.; the sphere whose powers and phenomena influence the earth, Matt. xvi. 2, 3, xxiv. 29 (vid. δύναμις), Jas. v. 18. Used together with the earth, it denotes the entire creation, Matt. v. 18, xxiv. 35; Mark xiii. 31; Luke xii. 55, xvi. 17; Acts iv. 15; Jas. v. 18. Cf. Acts iv. 24, ὁ ποιήσας τῶν οὐρανῶν καὶ τῆς γῆς καὶ τῆς θάλασσας καὶ πάντα τὰ ἐν αὐτοῖς; Plat. Εὐθυγ. πρὸν οὐρανόν καὶ γῆν γενέσθαι. (See also Eph. i. 10; Col. i. 16, 20.) The plural, Matt. xxiv. 29, 31; Mark xiii. 25; 2 Pet. iii. 7, 10, 12, 13.—Cf. 2 Pet. iii. 7, οἱ τῶν οὐρανῶν καὶ η γῆ; ver. 13, καὶ οἱ οὐρανοί καὶ η γῆ καὶ η γῆ . . . προσδοκώμεθα; Rev. xxii. 1.

(II.) With the heaven which arches over and compasses the earth, religion associates the dwelling-place of God; Matt. v. 34, θρόνος ἐστὶν τοῦ θεοῦ; Acts vii. 49; Rev. xi. 19, ὁ ναὸς τ. θ. ἐν τῷ οὐρ., so that side by side with the expression οὐρανοῦ καὶ γῆς κύριος, Acts xvii. 25, Matt. xii. 25, we find the other characteristic phrase, ὁ θεὸς τοῦ οὐρανοῦ, Rev. xi. 13; διά Θεου. Neh. i. 5, 4, προσεύχεσθαι ἐνπίσω τοῦ θεοῦ τοῦ οὐρ., ii. 4, and other places; Gen. xxvii. 7; comp. Ps. xcvii. 5. Hence the expression so often used by our Lord in Matthew, especially ὁ ποιήσας μοι, ὑμῶν, ἐν τοῖς οὐρ., Matt. v. 16, 45, 48, vi. 1, 9, vii. 11, 21, x. 32, 33, xii. 50, xvi. 17, xviii. 10, 14, 19, xxiii. 9. In Mark, only xi. 26, 26. It does not occur in Luke; only ὁ ποιήσας έλθειν δοκεῖ, xi. 13. In xi. 2 the reading is uncertain. John does not use the phrase. It denotes, first, God's exalted majesty, cf. Ps. cxv. 3, ii. 4, xi. 4; Eccles. v. 1; 2 Chron. xx. 6; Heb. viii. 1, εν διπλά τοῦ θρόνων τῆς μεγαροφόρης, τοῖς οὐρανοῖς; Ps. lxviii. 13, ὁ ἐπιστάμενος = θεος, as also in the profane sphere, cf. Aristot. de mund., τοῦ κόσμου τὸ ἄνω, θεοῦ οἰκετήριον. This elevation and entire superiority of heaven to earth gives rise to a great variety of sayings and modes of expression; as, for example, Rom. i. 18, ἀποκαλύπτεται ὁργή θεοῦ ἀπ' οὐρανοῦ; Col. iv. 1, ἔχεις κύριον εἰς οὐρανόν; Heb. vii. 26, ὕπηλετρος τῶν οὐρανῶν; John iii. 13, ὁ ναὸς τοῦ θηρίου ὁ δύν ἐν τῷ οὐρανῷ. It gives significance to signs as "from heaven," Matt. xvi. 1 (cf. Matt. xxiv. 30), especially to God's revelations and to
His words, cf. Heb. xii. 25, εἰ γὰρ ἐκάνων οὐκ ἔξεφυγεν ἐπὶ γῆς παραπτωσάμενοι τὸν χρηματίζοντα, πολὺ μᾶλλον ἡμεῖς οἱ τῶν ἀπ' οὐρανῶν ἀποστρεφόμενοι. What is from heaven is from God, and is of infinite importance to earth and to mankind as candidates for heaven (comp. Bengel on Matt. vi. 10, coelum est norma terrae), see Matt. xxii. 25, τὸ βάπτισμα Ἰωάννου πίθεν ἦν; εἰ οὐρανοῦ ἢ εἰ ἀνθρώπων; cf. ver. 26, ἐὰν δύνης ἐξ οὐρανοῦ, ἐρεὶ ἡμῖν διαὶ σὺν οὐκ ἐπιστεύσατε αὐτῷ; John iii. 13. Cf. φωνὴ εἰς οὐρανός, Luke iii. 22; Mark i. 11; Gal. i. 8, ἡμεῖς ἢ ἄγγελος εἰ οὐρανοῦ εἰσαγγελίζεται ἡμῖν, and other places. Hence Christ's ascension to heaven means His exaltation to divine honour and glory, Mark xvi. 19, Luke xxiv. 51, Acts i. 10, 11, ii. 34, see also John iii. 13; Heb. iv. 14, viii. 1, ix. 24, 1 Pet. iii. 22, and requires from men full recognition of and submission to Christ, comp. Acts ii. 34-36 with Eph. i. 20-22, Phil. ii. 9-11. But more than loftiness and superiority belongs to heaven. It implies another and a higher order of things, different from the order of earth; just as the angels, the inhabitants of heaven, differ from men, Matt. xxii. 30, ὠς ἄγγελοι εἰς τὸ οὐρανὸς εἰσίν. (Heaven is the abode of the angels, Matt. xxiv. 30; Mark xii. 25, xiii. 32; Luke ii. 15, xv. 7, 10, xxii. 43; Gal. i. 8; John i. 52; it is even the abode of the evil angels down to a certain time, see Luke x. 18; Rev. xii. 7, 8; Eph. vi. 12.) That heaven denotes a higher order, is evident from 1 Cor. xv. 47, ὁ πρῶτος ἄνθρωπος ἐκ γῆς χωκίως, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ (another reading, ἄνθρ. ὁ κύριος ὁ οὐρανός), cf. vv. 48, 49; John i. 52. Hence, as earth implies transitoriness, heaven denotes permanence, Matt. vii. 20, θησαυρίζει ὑμῖν ἄγγελον σὺν οὐρανῷ ὑπό σου σοι, ἐρεὶ οὗτος άγιος ἄρα λεγίζει; Luke xii. 23; Mark x. 21; 2 Cor. v. 1, ἡ εἰκὼν οὐκ οὐκ οἰκεῖ τοῖς σκιγμοῖς καταλαμβάνῃ. . . . ἔχοντες οἰκεῖα . . . αἰωνίων εἰς τὸν οὐρανόν, cf. ver. 2; Phil. iii. 20; Col. i. 5; 1 Pet. i. 4, εἰς κληρονομίαν ἁβαρομεν καὶ ἀμαρτημένην οὐκ οὐρανῷ; Heb. x. 34. Cf. Heb. xii. 28, βασιλεία ἀσάλευτον παραλαμβάνωσι; 2 Cor. iv. 18. We find a presentiment of this characteristic of heaven in the profane sphere, e.g. Aristot. de coel. i. 3, πάντες γὰρ ἄνθρωποι περὶ θεῶν ἐχουσιν ἐπιλήψεις, καὶ πάντες τὸν ἀναστήσαν τῇ θεῷ πόρον ἀποδίδοσιν, καὶ βασιλεῖα καὶ Ἐλληνες, διότι οὕτως νομίζουσι θεοῦ, δηλοῦντες ὡς τῷ θανάτῳ τὸν ἀναστάσαν συνηρμήναν. The moral difference between heaven and earth, corresponding with this natural difference (Matt. vi. 12, γεννηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς), affects the use of the word less when this representation is prominent in other ways (see ἄνω, ἐπί).

While both in the classics and in the O. T. exaltation and glory are the features of heaven, the N. T. with its higher knowledge recognises a still deeper meaning, arising both from the fact that heaven is God's dwelling-place, and that it implies a higher order of things. The absence of this deeper thought in the O. T. is in keeping with O. T. eschatology.

As heaven is God's dwelling-place, man's relationship to God is also his relationship to heaven, and sinful man is described as an alien from heaven as well as from God; Luke xviii. 13, οὐκ ἤδεικνυ τοὺς ὁμώλωμον ἑπάρακτο εἰς τὸν οὐρανόν. Cf. xv. 18, 21, ἡμαρτον εἰς τὸν οὐρανόν. Hence prayer is directed heavenwards, Mark vi. 41, vii. 34;
John xvii. 1, and often. See also Matt. xviii. 18, xvi. 19. Hence, too, heaven is the place of the blessings of salvation (the place of blessedness), which possess the character of heaven as of a higher order of things. See Col. i. 5; 1 Pet. i. 4; John iii. 13, and especially the frequent designation of God's kingdom occurring in Matthew, βασιλεία τῶν οὐρανῶν, vid. βασιλεία. Cf. Matt. v. 12, μοιχαὶ ἤμων πολὺς ἐν τοῖς οὐρανοῖς; Mark x. 21, ἔξωσ θερσαιρόν ἐν τῷ οὐρανῷ; Heb. xii. 23, ἐκκλησία προσωτικῶν ἀπογεγραμμένον ἐν οὐρανοῖς; Luke x. 20; Rev. xi. 12; and the blessing of salvation itself comes down from heaven, John vi. 31 sqq. Ver. 33, ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ἔφθασεν τῷ κόσμῳ; ver. 32, οὕτως δέδωκεν ἡμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατὴρ μου δίδωσιν ἡμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινὸν; and in the final consummation of human redemption the city of God is said to come down out of heaven, Rev. xxii. 2, 10. See ἐπουράνιος.

As to the relation of the plural to the singular, there is hardly any difference traceable; cf. e.g. Mark x. 21 with Matt. v. 12; Mark xii. 25 with Matt. xxii. 30. It is to be observed that in Matthew, Paul's Epistles, Hebrews, 2 Peter, the plural occurs oftener than the singular; but in Mark only in i. 10, 11, xi. 25, 26, xiii. 25, and in Luke's writings only in Acts ii. 34, vii. 56, where the reading is unquestioned, while in Luke vi. 35, x. 20, xi. 2, xxii. 26, the reading is doubtful. The plural does not occur in John's Gospel, in Rev. only in xii. 12; in his Epistles the word occurs only in the spurious verse, 1 John v. 7, in the singular. Mention is made of the plurality of heavens only in 2 Cor. xii. 2, ἠρπαγέτα δὲς τρίτον οὐρανοῦ. We may compare ver. 4, ἡρπαγή εἰς τὸν παραδείκτον, with Rev. ii. 7, xxi. 2, 10, according to which Paradise is in heaven, at least in the place where God's glory is specially revealed, cf. Rev. xxi. 23;—comp. also Heb. iv. 14, διελιποθετά τοῖς οὐρανοῖς, with ix. 24, εἰς ἥκιστον ὁ Χριστὸς εἰς τὸν οὐρανόν, νῦν ἐμφανισθήσεται τῷ προσώπῳ τοῦ θεοῦ, from which it would seem that Paul distinguishes three concentric circles; heaven in the physical sense, which arches over and compasses the earth; heaven in a general religious sense, as contrasted with earth and earthly things; and heaven, again, as the place of the central, gracious and beatific presence of God in Paradise. It is not inconceivable that the use of the plural may have suggested the expression "the third heaven" to the apostle. As to the relation of heaven to the omnipresence of God, so often insisted upon elsewhere in Scripture, we must distinguish between God's omnipresence and His gracious presence, exactly as between omnipresence and revelation.

Οὐράνιος, heavenly, especially of the gods. Not in the LXX. In the N. T., στρατιά οὐράνιος, of angels, Luke ii. 13; οὐράνιος ὑπαστία, Acts xxvi. 19, cf. ver. 13; cf. οὐράνια σημεία, in a physical sense, Xen. Cyr. i. 6. 2. Elsewhere only in Matt., ὁ πατὴρ ἡμῶν ὁ οὐράνιος, vi. 14, 26, 32, and v. 48, xiii. 9; Rec. text, ὁ ἐν τοῖς οὐρανοῖς. Then ὁ πατὴρ μου ὁ οὐράνιος, Matt. xv. 13, xvi. 35. As to the import of this expression, see οὐράνιος.
'Επουράνιος, heavenly, what pertains to or is in heaven (not above the heavens); chiefly of the gods; later also, e.g. τὰ ἐπουράνια καὶ τὰ ὑπὸ γῆν θεῶν, Plat. Apol. 19b = portents of heaven, μετέώρα. In the LXX. Ps. lxviii. 13 as a substantival, ὁ ἐπουράνιος = "heavenly". In the N. T. Matt. xviii. 35, ὁ πατήρ μου ὁ ἐπουράνιος. The meaning of this word is determined according to the various meanings of heaven. Thus τὰ ἐπουράνια means the heavenly, as what is raised above earth, = οἱ οὐρανοὶ; Eph. iii. 10, ταῖς άρχαις καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις, cf. 1 Cor. iv. 9 with Eph. vi. 12, τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις, see Rev. xii. 7, 8. Then it signifies what pertains to heaven, as to a higher and more divine order of things, 1 Cor. xv. 40, σώματα ἐπουράνια; v. 48, 49; Heb. xii. 22, Ἰερουσαλήμ ἐπουράνιος; Eph. i. 20, ἐκάθεν δὲ δεξιά αὐτοῦ ἐν τοῖς ἐπουρανίοις; John iii. 12, τὰ ἐπουρανικά, as against τὰ ἐπίγεια, that order of things which includes the blessings of complete salvation; so κλήσις ἐπουράνιος, Heb. iii. 1; δωρεὰ ἐπουρ., vi. 4, xi. 16, καὶ διότι οὐκ ἔγινεν [πατριδίκος], τοῦτο ἐκάθεν ἐπουρανικόν. Hence τὰ ἐπουράνια denote those blessings collectively; Eph. i. 3, ὁ εὐλογημένος ἥμας ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανίοις; Eph. ii. 6, συνεκάθισαν ἐν τοῖς ἐπίγεια; Heb. viii. 5, αὐτὰ ἐκάθεν ἐπουρανικὰ.—Phil. ii. 10, οἱ ἐπουρ., things which come within the range of this order. As to the threefold expression here used, ἐπουράνιος καὶ ἐπίγειος καὶ καταχώριον, cf. Hom. II. viii. 16, τάσσον ἑνερθ.' Ἀξίως, δὲν οὐρανός ἐστ' ἀπὸ γαῖας; vid. ἤ.ν.

Ὁ φείλω, to be indebted, to owe, τῷ τί; with an infinitive following, to be under obligation to.

Ὁ φείλω, ἀλλ', ὡς (τὸ ὀφειλόμενον, Matt. xviii. 30, 34); that which one owes or is bound to; Plat. Rep. i. 332 C, διενεργεῖτο μὲν γὰρ, ὅτι τοῦτο εἶναι δίκαιον τὸ προσφέρον ἐκάθεν ἀποδίδοναι, τούτῳ δὲ ἀνόμασε ὀφειλόμενον. So Rom. iv. 4, ὁ μωσαϊκὸς οὐ λογίζεται κατὰ χάριν ἀλλ' ἐκάθεν ὀφειλήματα. — Thus in Matt. vii. 12 the word is used as synonymous with παράπτωμα, ἀμαρτία; and the question arises, what representation is implied in it, for the word is not thus used in classical Greek nor in the LXX. With Matt. vi. 12, ὕμνος ἡμῖν τὸ ὀφειλόμενον ἡμῖν, ὡς καὶ ὡς ἐκάθεν ἀποδίδοναι τοῦ ὀφειλόμενος ἡμῖν, cf. ver. 14, ἐὰν γὰρ ἀφηγεῖ τοῖς ἀνθρώποις τὰ παρακτήματα αὐτῶν; Luke xi. 4, ὅτι ἡμῖν τὰ ἀμαρτίας ἡμῶν, καὶ ἐὰν αὐτῷ ἄφιμεν παντὶ ὀφειλόμενοι ἡμῖν. It would seem, as occurring here, and as compared with Matt. xviii. 28–30, to denote sin simply in a one-sided negative way, as dereliction of duty; but ὀφειλήματα is not the duty omitted, but the duty still to be rendered,—to be rendered, that is, by satisfaction. Even the Platonic expression, Cratyl. 400 C, ἐστιν ἐκτίσις τὰ ὀφειλόμενα, as parallel to ἔδεικνυσιν, —of the soul in the prison-house of the body,—indicates that guilt is to be understood in the sense of penalty to be paid, or satisfaction (cf. Lexicon on τίνες, ἐκτίσις; John xix. 7, ὀφειλεῖς ἀποθανεῖν); and so the Aramaean, from which the expression is borrowed. In the Targums we often meet with כְּתָנָה = שׁוֹא, שׁוֹא; but כְּתָנָה literally means, to owe, to be guilty, and this in the sense of liability to punishment; and the Paal כְּתָנָה, "to make sinful, " to
lead astray, and also, "to declare guilty," "to condemn," e.g. Isa. xxxiv. 5, ἀμέν ἄριστοι λαοί, a people whom I have condemned to punishment;" Hithpa., "to become sinful," "to be led astray,"—"to be condemned;"ōφειλέτης, guilt, sin,—punishment; and in like manner guilt = debitum, officium debitum, obligatio, duty, as opposed to ὑπερτύλωσα, power, permission, freedom, e.g. Berach. 27b, ἔχων ὑπερτύλωσαν ἄνθρωπον, preces vespertinae suntne libertas vel debitum? ἦν, the guilty, especially of flagrant transgressors who, if any, deserve punishment (cf. ὑπερτύλωσα, Luke xiii. 4). So Levy, Chald. Wörterb. über die Targumim; Buxtorf, Lex. chald., talm., etc. Sin accordingly is ὑπερτύλωσα, because it imposes on the sinner the necessity of making atonement, of rendering satisfaction (vid. ἱστόδεικος), or of undergoing punishent. This is also the matter treated of in Matt. xviii. 21 sqq. — Cf. ophysical, Piel; Dan. i. 10, ὑπερτύλωσαν ἄνθρωπον; Theodot., κατ' ἑαυτόν τὴν κεφαλήν μου τῷ βασιλεῖ. The Greeks called a crime by the synonymous χαῖρε, showing that they regarded it as an offence that must be expiated. In perfect contrast to Matt. vi. 12 stands the prayer of Apollonius of Tiana (Philoscr. vit. Αρ. i. 11, quoted by Tholuck on the Sermon on the Mount), δῷ τεο, δόθητε μου τὰ ὑπερτύλωσαν.

Ὁ φιλέστης, ὁ, the debtor, he who owes anything, who is under obligation on any account, Matt. xviii. 24; Rom. i. 14, viii. 12, xv. 27; Gal. v. 3. — But in Matt. vi. 12, Luke xiii. 4 – one who deserves punishment, and must expiate his guilt, Aram. ἰέλινι; see above. Luke xiii. 4, δοκεῖν δὲ αὐτοῖς ὑπερτύλωσαν ἐγένοντο παρὰ πάντας ἀνθρώπους,—with reference to a supposed divine judgment that had been inflicted. The milder synonym ἀμαρτωλός is significantly chosen in ver. 2.

II

Πατήρ, πατός, ὁ, father; in the plural, ancestors; also as an honourable style of address on the part of juniors to their seniors. It is figuratively used of the first originators or establishers of an institution, of an act, etc., of the founders of a state of things, e.g. Plato, Menex. 240 E, οὗ μόνον τῶν συμμάχων τῶν ἑμετέρων πατέρας . . . ἀλλὰ καὶ τῆς ἐλευθερίας. With this, however, we must not take Rom. iv. 11, 12, 16–18 as, parallel,—ver. 11, εἰς τὸ ἐκεῖ ἦμαρ Ἀβραὰμ πατέρα πάντων τῶν πιστευόντων, as ver. 12 shows, καὶ πατέρα περιτροπῆς τοῖς οὐκ ἐκ περιτροπῆς μόνον ἄλλα καὶ τοῖς συνοικισμοῖς τοῖς ἱκέταις τῆς ἐν ἄκροβοντι πίστει πατρὸς ἠμῶν Ἀβραὰμ,—for here the point treated of is not a relationship of time, but far rather a moral fellowship of life which unites with Abraham, as the σπέρμα, vv. 13, 16, shows; comp. Gal. iii. 1 sqq., as also John viii. 33, 37, 39, 41, 42, 44. Περιτροπή is, like ἐκλογή, not the name of the act, but of the people of God named according thereto.

Upon the whole, the usage of the N. T. does not differ from that of profane Greek. Peculiar only is the designation of God as Father, which is not intended to express simply a natural relationship between God and men, like the Greek πατήρ ἀνθρώποιν τε θεῶν τε of
Jupiter, comp. Joseph. Antt. iv. 8. 24, πατήρ τοῦ παντοκράτορος ἀνθρώπων γένους (comp. Heb. xii. 9, τοῦν μὲν σαρκὸς ἡμῶν πατέρας, ας against τῷ πατρὶ τῶν πνευμάτων), and which is not the relationship arising from the divine πρόνοια and εὕνωια. Comp. Tholuck on Matt. vi. 9, “What the heathen included in this name appears from Diod. Sic. Būl. v. 72, πατέρα δὲ (αὐτῶν προσαγορευθέντα) διὰ τὴν φροντίδα καὶ τὴν εὔνοιαν τὴν εἰς ἀπάντας, ἐτι δὲ καὶ τὸ δοκεῖν δοσπέρ ἀρχηγόν εἰναι τοῦ γένους τῶν ἀνθρώπων. Plutarch also, in like manner, De superst. 6, contrasts the τυραννοὺς with the πατρικοί, and says that the δεσπόιδαλμον wrongly recognizes the first only in the Godhead.” The N. T. designation of God as Father gives the deepest and fullest expression to the special covenant relation of a fellowship of love established by God, and therewith, at the same time, of a new fellowship of life, comp. νόσος, τέκνον, ἀδελφός. Hence it is already manifest that, with reference to the O. T., this designation of God is a distinctively New Testament one; and this not merely as if, in contrast with some O. T. particularism, the view which was not foreign to heathendom was here adopted, according to which God is said to be the universal Father. On the contrary, the O. T. history and revelation themselves prepare the way for this N. T. designation, and it is not a weakening and generalizing, but a free filling up and deepening of the O. T. view. Even in the O. T. the paternal relationship of God to Israel is insisted upon as the concentration of the whole O. T. economy of grace, Deut. xxxii. 6; Isa. lixii. 16; Jer. xxxi. 9; Mal. i. 6, ii. 10; Jer. iii. 4, 19; often still Israel’s relation as God’s children, Ex. iv. 22; Deut. xiv. 1, xxxii. 19; Isa. i. 2; Jer. xxxi. 20; Hos. i. 10, xi. 1. Comp. John viii. 41, ὃνα πατέρα ἔχωμεν τοῦ θεοῦ. (On Ps. lxxxix. 27, 28, comp. νόσος (III.).) But this arises from that special covenant relation which God by His elective love established between Himself and the whole people, upon which not only Israel’s position as a nation, but, above all, the hope of redemption rests. It is characteristic of the apocryphal books that they not only simply maintain this view, as in Tob. xiiii. 4, καὶ θεὸς αὐτὸς πατήρ ἡμῶν εἰς πάντας τοὺς αἰῶνας, comp. Isa. lixii. 16, but generalize it, and from the special covenant relation evolve a natural relationship, as in Ecclus. xxiii. 1, πάτερ καὶ δέσποτα ζωῆς μου; ver. 4, πάτερ καὶ θεὸς ζωῆς μου. Here we trace the influence of the heathen view, and it is no less manifest in the deepening of it to an individual child-consciousness, cf. Wisd. xiv. 3, ἡ δὲ σύ πατέρα διακεχαρημένον πρόνοια. We cannot compare this with Ps. lxviii. 6, where God is specially called the νομοδέσποτα Father. Once only does πατήρ appear as the expression of individual filial consciousness, Wisd. ii. 16, where of the righteous it is said, ἀλαξονεύσας πατέρα θεός, and this expresses in anticipation an apprehension of the O. T. promises which St. Paul presents in 2 Cor. vi. 18. (Singular and difficult is Ecclus. li. 10, ἑπτακαλεσάμην κύριοι πατέρα κυρίου μονα, to be compared with Ps. cx. 1 (?).) On Job xxxiv. 36, see Delitzsch. There ἄνεξ is not — my father, but as an idiom or dialect, and — I pray beseeingly, from another root, perhaps מָא, after the Arabic.) Upon the whole, this designation of the covenant relation is rare in the O. T.; we find it only in the places quoted, and the representation does not govern the entire life and thinking, as in the N. T. This appears still in the
post-biblical literature of the synagogue likewise. "Very generally," indeed, "the individual name father occurs in the Rabbinical writings in the centuries after Christ. It occurs in prayers and in the Kaddisch, with a national reference. Yet it is observable that a certain shyness shrinks from the use of it even as predicate of the community. The Targumist, on Jer. iii. 4, 19, translates "אִישׁ" only by "יְשֵׁר", and Isa. lxiii. 16 only in the manner of a comparison, 'Thou art our Lord, and Thy goodness is abundant towards us, like that of a father to his children.' Judging from the instances before us, we cannot but believe that the constant use of the πατήρ ὑμῶν in Christ's discourses to His disciples must have been something quite new and unusual." Tholuck on Matt. vi. 9. If, now, we compare 2 Cor. vi. 18, καὶ ἐσορεῖ ὑμᾶς εἰς πατέρα καὶ ὑμεῖς ἠσσαθί μου ἐις νόμον καὶ θηγα-τέρας, λέγει εὐρος πατοκράτορ,—a passage which does not occur thus anywhere in the O.T., and which is manifestly nothing but a summarizing of the O.T. promises (see above, Wisd. ii. 16),—we are led to find in that designation of God as Father on the lips of Christ a like comprehensive and summarizing reference to the O.T., and specially to the O.T. covenant relation bearing upon the promises. What is new and distinctive is not only the use of the name father itself, but its individual application, πατήρ ὑμῶν, not ὑμῶν (so only in Matt. vi. 9), σοῦ (so, with the singular pronoun, only in Matt. vi. 4, 6, 18); and, moreover, not that this fact of application of the word is confined to the circle of the disciples, but that it indicates a relationship now realized which was in the O.T. the subject of promise. Thus the word πατήρ assumes the same relation to the O.T. as, e.g., βασιλεία τῶν οὐρανῶν. This view is further conclusively confirmed by the fact that this individualizing of the fatherhood of God, instead of generalizing it, πατρόν ὑμῶν, to the circle of the disciples, comp. Luke xii. 32, μὴ φοβοῖτε, τὸ μεγάλον ποιμένον ὑμᾶς ἔχοντες, ἵνα τὸ πνεύμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν. It would be too much to say that Christ never used this designation in addressing the multitudes; comp. Matt. xxiii. 9 with ver. 1, and the passages in the Sermon on the Mount with Matt. v. 1, 28. The expression occurs further in Matt. v. 16, 45, 48, vi. 1, 4, 6, 8, 14, 15, 18, 26, 32, vii. 11, 21, x. 29, xviii. 14; Mark xi. 25, 26; Luke vi. 36, xii. 30. But it is for the disciples in particular that the word has especial weight and value, comp. John xx. 17, the only place where πατήρ ὑμῶν occurs in John,—πορεύοντο δὲ πρὸς τὸν ἄνδρα ὑμῶν, καὶ εἰς αὐτὸν Ἰησοῦν ἐλήμφωσαν . . . ἐν τῷ βασιλείῳ τοῦ πατρὸς αὐτῶν. This already leads on to that inner and special fatherly relationship of God which comes into view in the N.T. filial relationship of believers as the children of God, and which constitutes the sum and substance of the evangelic announcement, 1 John iii. 1; Rom. viii. 15; Gal. iv. 6; comp. θεος πατήρ ὑμῶν, Rom. i. 7; 1 Cor. i. 3; 2 Cor. i. 2; Gal. i. 4; Eph. i. 2; Phil. i. 2, iv. 20; Col. i. 2; 1 Thess. i. 1, 3, iii. 11, 13; 2 Thess. i. 1, 2, ii. 16; 1 Tim. i. 2; Philem. 3. (With Eph. iv. 6, εἶς θεὸς καὶ πατήρ πάντων, comp. vv. 3–5.) But further, the above view, which regards this πατήρ in Christ's mouth as strictly and distinctively
a N. T. expression, and as denoting the central fulfilment of the promises, is confirmed by the fact that ὁ πατήρ ἡμῶν is clearly parallel with the ὁ πατήρ μου, comp. Matt. vii. 11, 21, x. 29, 32, 33, xviii. 10, 14, 19, xx. 23, with xiii. 43, and others. Still more clearly does this appear in the absolute ὁ πατήρ side by side with ὁ πατήρ μου, Matt. xi. 27, comp. xxiv. 36 with xxv. 34, xxvi. 39, where Christ manifestly, in adopting the relation of children, co-ordinates the disciples not with Himself, but with each other; and it is specially significant that Christ never, except in giving the Lord’s prayer, says πατήρ ἡμῶν. The relationship, therefore, in which He stands to the Father is one peculiar to Himself (and this is important also for the understanding and limitation of the expression ὁ νόος τοῦ ἀνθρώπου), Luke ix. 26, xi. 13. In the Synoptics, ὁ πατήρ, Matt. xi. 25, 26, 27, xxvii. 19; Mark xiii. 22; Luke ix. 26, x. 21, 22, xi. 2, 13. Ὁ πατήρ μου, Matt. vii. 21, x. 32, 33, xi. 27, xii. 50, xv. 13, xvi. 17, xviii. 19, 35, xx. 23, xxv. 34, xxvi. 29, 39, 42, 53 (Mark viii. 38, xiv. 36); Luke ii. 49, x. 22, xxii. 29, xxiv. 49 (xxii. 42, xxiii. 46). Comp. Acts i. 4, 7. In John especially this absolute ὁ πατήρ occurs as denoting the relation subsisting between Christ and the Father, and at the same time God’s relation to the disciples. Comp. John iv. 21, 23, v. 45, vi. 27, x. 15, xiv. 8, 9, 13, 16, xv. 16, 26, xvi. 3, 25, with xx. 17. This last passage specially shows that Christ’s relation as Son to the Father lies at the basis of the wider fatherhood of God, comp. John v. 17, 18, πατέρα δίων ἔλεγεν τὸν θεόν. The passages in John are, i. 14, 18, xiii. 1, 3, iii. 35, v. 19, 20, 21, 22, 23, 26, 30, 36, 37, 45, vi. 27, 37 (39 Rec. text), 44, 45, 46, 57, viii. 16, 18, 27, 29, 29, 15, 17, 30, 36, 38, xii. 26, 49, 50, xiv. 6, 8, 9, 10, 11, 13, 16, 24, 26, 28, 31, xv. 9, 16, 26, xvi. 3, 15, 16, 17, 23, 25, 26, 27, 28, 32, xviii. 11, xx. 21. In many of these places ὁ πατήρ is primarily only ὁ πατήρ μου, but in many the term also includes clearly God’s relation to the disciples; it is an appellation of God which in Christ’s mouth, and for those to whom He speaks, has special significance, and discloses to them their relation to God. We may compare also ὁ πατήρ μου in John ii. 16, v. 17, 43, vii. 32, 40, 65, viii. 19, 23, 38, 49, 54, vi. 18, 25, 32, 37, xiv. 2, 7, 12, 20, 21, 23, 28, xv. 1, 8, 10, 15, 23, 24, xvi. 10 (xvii. 1, 5, 11, 21, 24, 25), xx. 17. The wider and more comprehensive ὁ πατήρ manifestly rests upon the ὁ πατήρ μου, that which God is for Christ He is also (in Christ and for Christ’s sake, cf. John xiv. 6 sqq.; 1 John ii. 22, 23) for others (comp. John i. 12). Especially compare the ὁ πατήρ in the mouth of the evangelist, John i. 14, 18, xiii. 1, 3, and 1 John i. 2, 3, ii. 1, 13, 15, 16, 22, 23, 24, iii. 1, iv. 14 (v. 7, Rec. text); 2 John 3, 4, 9. (So also Acts ii. 33.) Instead of this we find ὁ πατήρ μου in Rev. ii. 27, iii. 5, 21, comp. ὁ πατήρ αὐτοῦ, i. 6, xiv. 1. Precisely the same view meets us, only more objectively put, in the apostolic epistles, where—besides the θεὸς πατήρ ἡμῶν (see above); θεὸς ὁ πατήρ, 1 Cor. viii. 6; θεὸς πατήρ, Gal. i. 1, 3; Eph. vi. 23; Phil. ii. 11; Col. iii. 17; 1 Thess. i. 1; 2 Tim. i. 2; Tit. i. 4; 1 Pet. i. 2; 2 Pet. i. 17 (2 John 3); Jude 1; ὁ θεὸς καὶ πατήρ, 1 Cor. xv. 24; Eph. v. 20 (Col. iii. 17, Rec. text); Jas. i. 27, iii. 9; ὁ πατήρ, Rom. vi. 4; Eph. ii. 18, cf. Rom. viii. 15;
Patēρ 473 Patrēa

Gal. iv. 6; 1 Pet. i. 17—we have the full designation, ὁ θεὸς καὶ πατήρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, Rom. xv. 6; 2 Cor. i. 3, xi. 31; Eph. i. 3, iii. 14; Col. i. 3; 2 Pet. i. 3. (For more on this, see νῦν, τέκνων.) The ὁ πατήρ τῶν ὁικτηρίων, 2 Cor. i. 3; τῆς δόξης, Eph. i. 3; τῶν φῶντων, Jas. i. 17, are more closely attributive limitations of the name (φων: in the last-named passage denotes all blessing, see φῶν). If πατήρ is thus the distinctively N. T. designation of God, and if the explanation here given be correct, that in this name is concentrated the fulness of O. T. promise, then is πατήρ the proper equivalent for the O. T. בָּן, and compensates for the other inadequate substitute, γενέσις, κύριος, which does not occur, as the O. T. designation of God, in a manner so thoroughly marking every utterance as does בָּן in the O. T. and πατήρ in the New. In keeping with this also is the fact that בָּן, apart altogether from the linguistic explanation of it, is in the O. T. the special name for God in the economy of grace (cf. Hofmann, Schriftbew. i. 87 sq.), and this in the N. T. is ὁ πατήρ.

Πατρία, ὁ what is called after the father, belongs to, or springs from him (adj. πατριαὶ)—family, descendants,—so in Herod. as synonymous with γένεσις, ii. 143, cf. 146; iii. 75. Then the stock, race, or tribe, synonymous with φυλή, Herod. i. 200, εἰς τῶν Ἰσραήλ ἱδρυματικὸν τῶν τιεὶ λαθρεύει. Beyond these places it does not seem to be used in profane Greek. More frequently, on the contrary, in the latter sense in biblical Greek. In the LXX. in = πατρία, Ex. vi. 15; Deut. xxix. 18; Lev. xxv. 10. It most completely answers to בָּן, Ex. vi. 25, αὕτω αἱ ἄρχαι πατρίας Δεσπότων κατὰ γενέσις αὐτῶν. Num. i. 18–ii., compare ver. 16; here, as often when the context permits, it answers to the simple בָּן. Compare generally, Ex. xii. 3, vi. 25. It is in general narrower than φυλή, γένεσις, and denotes the association of families of the race and house, within the lineage or stock; conjoint with οἴκοι πατριῶν, πατριάς, and thus the series from the general to the particular would be φυλή, πατρια, οἶκος. Ex. xii. 3; Num. i. 2, iv. 20, ii. 2; 2 Chron. xvii. 14, comp. Num. i. 16, xvii. 3; αἱ πατρίαι τῶν φυλῶν, Num. xxxii. 28, comp. xxxi. 26; Josh. xix. 51; Num. i. 44. See Judith viii. 2; Tob. v. 10, 11; 3 Esdr. i. 4, v. 4, and elsewhere. So Luke ii. 4, ἐξ οἴκου καὶ πατριᾶς Δαυὶδ. In a wider sense = people, nationality, race; Acts iii. 25, ἐν τῷ σπέρματι σου ἐνυπογραφόντας πᾶσας αἱ πατριών τῆς γῆς; Gen. xii. 3 = πατρία, πατριά, comp. Ps. xxii. 28, xcv. 7. In 1 Chron. xvi. 28 the combination αἱ πατριῶν τῶν θεῶν. The explanation of Eph. iii. 14, 15, κάθετο τὰ γόνατά μου πρὸς τὸν πατέα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐν τῷ πάσα πατριῶν ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὄνομάξεται, is difficult, from whom all that is called after a father, that bears his name, i.e. the name of a πατριᾶ, πατρία. For, apart from the thought—somewhat far-fetched, and difficult to make anything of in this passage—that the relation between father or progenitor and race or progeny is to be taken as meaning generally divine origin, πατρία πατριῶν, since πατήρ is not left undefined, but is named, can only mean those πατριῶν who are to be traced to οὐρανοῖς, the πατριῶν of the children of God. Thus the comprehensive πατριῶν ἐν οὐρανοῖς καὶ ἐπὶ γῆς—comp. Heb. xii. 22, 23—
gains special significance in a context which concludes with a reference to the consummation and to eternity, vv. 19–21, cf. iv. 13, and there is no unavoidable necessity to understand by πατριάν εν ουρανοῖς specially the angels as διὰ τῶν θεῶν. Thus Luther’s translation, over all who bear the name of children, recommends itself as best.

Πείθω, πείθσω, έπείθα. In poetry also the 2d aor. επιθάνομαι. Hom. πείθομαι. Passive or middle, πείθομαι, πείθομαι, ἐπείθθην (Hom. ἐπιθέμην), with the 2d perf. πέπτωθα, which, however, occurs very rarely in Attic prose. Probably akin to the German “binden.” See Curtius, p. 236.

(I.) Actively, to persuade, to win by words, to influence; Matt. xxvii. 20, xxviii. 14; Acts xii. 20, xiii. 43, xviii. 4, xix. 26, as opposed to violence, 2 Cor. v. 11, ἀνθρώπους πείθομαι, cf. Xen. Mem. i. 2, 45, οἶ δέλα γος τούτο πολλάτε μὴ πείσατε, ἀλλὰ καταγγείλετε. This meaning is further determined by the context, e.g. to appease, to pacify, to quiet; Acts xiv. 19, cf. Xen. Hell. i. 7, 4, τωναθλὴ λέγοντες ἐπείθθητον τοῦ δημοῦ; 1 John iii. 19, πείθομαι τὰς καρδίας ἡμῶν; Matt. xxviii. 14, ἐὰν ἰκανοθή τούτο ἐπὶ τοῦ θεοῦ, ἡμεῖς πείσαμεν αὐτῶν καὶ ἤματα ἀμερίστως πονηροὶ. To gain any one, to win for oneself, e.g. τοὺς δικαστάς ἀργυρώρης. Comp. δῶρα θεοῦ πείθσω, Hes. in Plat. Resp. iii. 390 E; Eurip. Med. 964, πείθομαι δῶρα καὶ θεοῦ λόγος, for which view see ἑλήκεσθαι as synonymous with ἀρέσκεσθαι. So Gal. i. 10, ἀργυροῦς πείθετο τοῦ θεοῦ; ἡ θεοῦ ἀνθρώπου ἀρέσκεσθαι. That to which one is persuaded is expressed by ἰδα, Matt. xxvii. 20; by the infinitive, Acts xiii. 43, xxvi. 28; the accusative (to persuade one to something), xix. 8, πείθου τὸ περὶ τῆς βασιλείας τ. θ.; cf. the double accusative, xxviii. 23, πείθομαι αὐτῶν τὰ περὶ τοῦ Ιησοῦ (Tisch. in both places omits the τὰ) = to speak with winning words concerning; cf. Soph. O. C. 145, μὴ πείθσω ὥς καὶ ἤδαι.

(II.) The medial passive (cf. Krüger, § 52. 6), to suffer oneself to be persuaded or convinced; Acts xvii. 4, xxi. 14; Luke xvi. 31, εἰ Μακεδονιν καὶ τῶν προφητῶν οὐκ ἤκοίνων, οὐδὲ αὐτὸ τίνι ἐν ἀγαθοῖς ὑποκαθισθήσωται; to be convinced, Acts xxvi. 26; Luke xx. 6; Rom. viii. 38, xiv. 14, xv. 14; 2 Tim. i. 5, 12; Heb. vi. 9, xiii. 18. With the relative dative, τού (not the dynamical, for this as a rule occurs only impersonally), to be persuaded in favour of any one, to yield assent to, to follow, obey, or trust him; Acts xxviii. 24, οἶ δὲ ἐπείθθητο τοῖς λεγομένοις, οἵ δὲ ἢπίστους; xxvii. 11, τῷ σαταναίῳ ἐπείθθη ἐμάθην ἥτοι ὑπὸ τοῦ Παύλου λεγομένου; v. 36, 37, 40; to obey, Jas. iii. 3; Rom. ii. 8; Heb. xiii. 17; Gal. v. 7; to trust or confide in, Acts xxiii. 21.—The use of the 2d perf. πέπτωθα = to be convinced of, to have an assurance concerning, to confide or trust to, is more comprehensible than the perf. pass. πέπτωσαμαι, to be persuaded, to believe. (a.) Formal. The person or thing concerning which I am convinced is as a rule put in the dative in classical Greek; the subject-matter of belief is expressed by the infinitive, Phil. i. 14. Comp. 2 Cor. x. 7, εἰ τί πέπτωθα ἐκαθαρίσει Χριστοῦ ἐλεημοσύνης. Also without the dative with the accusative and infinitive following, Rom. ii. 19, πέπτωσας σεαυτὸν ὄδηγον ἐλεημοσύνης. Cf. Soph. Aj. 769, πέπτωσα τούτι ἐκπονάσεως κλέος, I cherish the hope of attaining this honour;
Phil. i. 6, πειθόμενος αὐτῷ τοῦτο, ὦτι; i. 25. For the rest, biblical Greek is different, for we find such constructions as πειθόμενος ἐπὶ τινί, ὦτι, Luke xviii. 9; ἐπὶ τινα ὦτι, 2 Thess. iii. 4; 2 Cor. ii. 3; ἐπὶ τινα ὦτι, Gal. v. 10. (b.) Without further definition, to put one’s confidence in, to entrust oneself to, to commit or surrender oneself; πεπ. τινι, Philem. 21; ἐπὶ τινι, Heb. ii. 13; 2 Cor. i. 9; Luke xi. 22; Mark x. 24; ἐπὶ τινα, Matt. xxvii. 43; ἐν τινι, Phil. ii. 24, iii. 3, 4. In a religious sense, Matt. xxvii. 43; Mark x. 24; 2 Cor. i. 9; Phil. iii. 3, 4; Heb. ii. 13. Cf. πειθόμενος. — Πειθόμενος or πειθόμενος answers in the LXX. to the Hebrew משׁה, נַע.

Πειθόμενος, confidence, trust. Only in later Greek (Josephus, Philo, Sext. Empir., Loh. Phylg. 294, πειθόμενος οὐκ ἔρθητι, ἄλλα ἦτοι πιστεῖν ἢ πειθόμενον; LXX. 2 Kings xviii. 20; Aquila, Ps. iv. 9, εἰς πειθόμενος καθίσας με; LXX., εἰς ἐλπίδα κατάπιστος με; Aquila and Theodot., Hoa. ii. 18, where the LXX. have ἄλλος; Symmachus, ἀφήνῃ. In the N. T. 2 Cor. i. 15, iii. 4, viii. 22, x. 2; Eph. iii. 13; Phil. iii. 4.

'A πειθέω, to be disobedient (not letting oneself be persuaded, hard, stubborn), e.g. κακῷ καὶ ἀπειθής χάρας, of the under world, Ath. xiii. 597 B, if it be not here, as sometimes, used in an active sense, uninviting, unattractive, Rom. i. 30; 2 Tim. iii. 2, γονέων ἀπειθέως; Acts xxvi. 19, 'ἀπειθέως οὖν ὑπάτησον. Without further limitation in the LXX., of one who rejects or resists God’s will and revelation (vid. ἀπειθεῖς) — τῷ, Num. xx. 10, ἄκοποντέ μοι οἱ ἀπειθεῖς, the words of Moses to the murmuring people at the waters of strife; Jer. v. 23, τῷ λαῷ τοῦτῳ ἐσπάνη μαρδικάς καὶ ἀπειθήςς, καὶ ἐξέλεγκαν, cf. Isa. xxx. 9; Zech. vii. 12; τῷ, Deut. xxii. 18. — Eclclus. xvi. 6, 'θνὸς ἀπειθεῖς, parallel συναισθημῇ ἀμαρτεοῦν; Eclus. xlvii. 21.— So in the N. T. Luke i. 17, ἀπειθήσεται ἄπειθεὶς ἐν φρονήσει δικαιῶν; Tit. i. 16, βδελυκτοὶ δυνεῖ καὶ ἀπειθεῖς; iii. 3, ἀνόητης, ἀπειθεῖς, πλανόμενοι.

'A πειθέω, to be disobedient, as opposed to πειθομαι, to allow oneself to be persuaded, to obey; Plat. Phaedr. 271 B, ἡ μὲν πειθότα, ἡ δὲ ἀπειθεῖ; cf. Rom. ii. 8, ἀπειθεύοντο μὲν τῷ ἀληθείᾳ, πειθομένοι δὲ τῷ ἀδικίᾳ; Acts xvii. 5, οἱ ἀπειθεοῦσας Ιουδαίοις, as contrasted with ver. 4, καὶ τινες ἐξ αὐτῶν ἔπειθοντος; xix. 9, ὅτι δὲ τινες ἐκληρόνωσαν καὶ ἠπειθοῦν, in contrast with ver. 8, πείθως τὰ περὶ τῆς βασ. τ. θ. Hence the beautiful antithesis of 1 Pet. iii. 1, ἤνα καὶ τίνα πειθοῦντες τῷ λόγῳ ... ἅνεν λόγον κερδηθεῖσαν. Very often in the LXX., and always in the N. T., it is used to denote the behaviour of those who turn away from God’s revealed will, who not only have been disobedient to His will and command, Josh. v. 6, Deut. i. 26, but have rejected the offers of His grace; cf. Isa. xxxvi. 5, ἐπὶ τίνα πεποίητος ὦτι ἀπειθεῖς μα; Deut. ix. 23, ἐπίθετον τῷ μέγατι κυρίῳ ... καὶ οὐκ ἐπιστεύσατε αὐτῷ. (Hence, in short, to have no faith; Eclus. xii. 2, ἀπειθοῦντες καὶ ἀπαλοκολοκοῦμεν, cf. i. 28 ?) Heb. iv. 6, οἱ πρώτοι οὐκ ἐπιστεύσαντες οὐκ οἰκήθησαν διὰ ἀπειθεῖαν; 1 Pet. iv. 17, τῶν ἀπειθεοῦσας τῷ τοῦ θεοῦ εὐαγγελί. It has reference to all man’s relations to God, Deut. ix. 7, ἀπειθοῦσας διευθέτετα τὰ πρὸς κύριον; ver. 24, ἀπειθοῦσε δὴ τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας ἢς ἐγνώσθη ἡμῖν. Hence
the antithesis of πιστεύω, John iii. 36, ὁ πιστεύων εἰς τὸν νῦν, as against ὁ δὲ ἀπεθανό
τῷ υἱῷ; Acts xiv. 1, δοστε πιστεύσαν τόλμη πλήθος; ver. 2, οἱ δὲ ἀπεθάνουν Ἰουδαῖοι;
1 Pet. ii. 7, ὑμᾶς τῶν πιστεύσαν ... ἀπεθάνουν δὲ; Heb. iii. 18, ὅμως μὴ εἰσελθόντες
ἐκ τὴν κατάπαυσιν αὐτοῦ τοῦ ἀπεθάνον, cf. ver. 19, οὐκ ἤνευσθαν εἰσέκλεισαν δὲ ἀπεθανοῦν.
Comp. ὑπάκοαι πίστεως. This must not be regarded as a weaker meaning of
the word, but it is used to designate unbelief as a perverse, contradictory, and disobedient
resistance against God's revelation of grace, cf. Isa. lxv. 2; Rom. x. 21, ἐξετάσας τὸς
χειρὸς μου πρὸς λαον ἀπεθανοῦντα καὶ ἀνισότητα; xi. 31, ἤπειρησαν τῷ ὑμετέρῳ
ἐκεῖνος; to this resistance πιστεύω or πιστεύσαμη (see above) stands in full contrast.—More
directly defined in John iii. 36, τῷ υἱῷ; Rom. xi. 30, τῷ θεῷ; 1 Pet. ii. 8, iii. 1,
τῷ λόγῳ; iv. 17, τῷ εὐαγγ.; Rom. ii. 8, τῇ ἁλαθείᾳ; xi. 31, τῷ θεῷ. Used
absolutely in Acts xiv. 2, xvii. 5, xix. 9; Rom. x. 21, xv. 31; Heb. iii. 18, xi. 31; 1 Pet.
ii. 7, iii. 20. ἀπιστεύω is more rare; but ἀπιστος, ἀπιστία are more frequent than
ἀπεθανοῦν, ἀπεθανοῦν. —In the texts quoted from the LXX. it is —ὑπάκοα, as also Isa. l. 5,
lxiii. 10; Deut. xxxii. 51; —ὑπάκοα, Josh. v. 6; —ὑπάκοα, Isa. xxxvi. 5; —ὑπάκοα, Isa. lxv. 2;
Hos. ix. 15.

'Ἀπεθανοῦν, ἧ, disobedience. Not in the LXX. In the N. T. corresponding in its
use with the verb; unbelief which opposes the gracious word and purpose of God; a
stronger term than the synonym ἀπιστία (Heb. iii. 18, 19); hence οἱ νῦν τὴν ἀπεθανοῦν,
Eph. ii. 2, v. 6; Col. iii. 6; also in Heb. iv. 6, 11; Rom. xii. 30, 32.

Πιστὸς is originally most probably a verbal adjective from πιστεύω, πιστεύσαμη, so
that it may be taken actively or passively, according to the different meanings of πιστεύσαμη
—to obey, hence submissive, faithful;—to confide in, hence confiding. Cf. Xen. Hell. ii. 4,
30, τὴν χάριν ὀκείαν καὶ πιστὴν πιστεύσῃ; ii. 3. 29; Tit. i. 6, τέκνα ἔχου πιστά, cf. with
1 Tim. iii. 4, τέκνα ἔχου ἐν ὑπηκούᾳ. From this meaning, submissive, tractable, arises the
so-called passive signification faithful, one whom we may trust, trustworthy; e.g. δρκα πιστα,
τεκμήρια πιστα; μάρτυς, δήμοι, φίλαξ, ἑταῖρος πιστῷς. Still its direct connection
with the verb was soon in common usage lost sight of, and πιστὸς was taken as parallel
with πιστος, the tokens above named of its original meaning submissive occurring
comparatively seldom. (We can, however, still trace them in ἀπιστος, ἀπιστευς.) In
describing the usage of this word, therefore, it will be best to adhere to the common dis-
tinction between an active and passive signification, as in the case of verbal adjectives
generally; compare, e.g., τοις κατανόοντας, "a thing well considered;" homo consideratus, "a
thoughtful, considerate person." Accordingly, (I) faithful, trusty, of one on whom we
may rely, whom we may believe. Primarily, of persons, δοθεν, Matt. xxiv. 45, xxv.
21, 23; οἰκόνομος, Luke xii. 42, 1 Cor. iv. 2; διάκονος, Eph. vi. 21, Col. i. 7, iv. 7.
Cf. Luke xvi. 10–12, xix. 17; 1 Cor. iv. 17; Col. iv. 9; 1 Tim. i. 12; 1 Cor. vii. 25;
2 Tim. ii. 2; 1 Pet. v. 12; Rev. ii. 10, 13. The sphere in which the faithfulness is or is
to be manifested, is denoted by ἐν, 1 Tim. iii. 11, Luke xvi. 10, 12, xix. 17; ἐν, with
the accusative, Matt. xxv. 21, 23; by the accus. simply, Heb. ii. 17, πιστος ἄρχετε τὰ πρὸς τὸν θεόν, εἰς τὸ ἰδίωτα τὰς ἀμαρτίας του λαοῦ, to which we may less fitly compare Prov. xxv. 13, ἄγγελος τοὺς ἀποστελλόμενος αὐτῶν (where the accus. is governed by the ὅψει understood), than 1 Sam. ii. 35, ἀναστήσω ἐμαυτόν ἀρχέτε ἐπιτά, δι' οὗ ἐκλήθητε κ.τ.λ., cf. ver. 8, δι' αὐτού βεβαιότοις ἵματι ἐκ τῶν κ.τ.λ.; 1 Cor. x. 13; 2 Cor. i. 18; 1 Thess. v. 24; 2 Thess. iii. 3; 2 Tim. ii. 13; Heb. x. 23, xi. 11; 1 John i. 9, πιστός ἱστι καὶ δικαίος, cf. Deut. xxxii. 4, θεὸς πιστὸς καὶ οὐκ ἔσται ἀδικὸν εν αὐτῷ, δικαίου καὶ δικαιούς κύριος; 1 Pet. iv. 19, ὅσ πιστῷ κτιστῇ παραπτώσεως τὸν ψυχής. In all these passages God's faithfulness is manifest in His dealings as the God of salvation, viz. that He is the God of grace, and will continue so, and proves Himself to be this by the accomplishment of His gracious work; that He is a God whom we may trust, cf. the Hebrew ויהי, vid. πιστις, and this is of importance in our conception of faith, vid. ἀποστελέων. This signification enables us to explain the otherwise difficult text, 2 Tim. ii. 13.—Of Christ, ὁ μάρτυς ὁ πιστός, Rev. i. 5, iii. 14, xix. 11.

—Next of things, trustworthy, sure, firm, certain, what one may rely on or believe. Thus, e.g. οἶκος, 1 Sam. ii. 35; διαθήκη, Ps. lxxix. 29, cf. Isa. iv. 3, διαθήκημα ὑμᾶν διαθήκην αἰώνον, τὰ δομά Δαυὶ τὰ πιστὰ (Acts xiii. 34); τόπος, Isa. xxii. 23, 25; ἔδηρ, xxxiii. 16. In the N. T. (except in 3 John 5, πιστῶν ποιεῖ δ ἐὰν ἐργάζῃ εἰς τοὺς ἀδελφοὺς) only ὁ λόγος, 1 Tim. iii. 1; 2 Tim. ii. 11; Tit. i. 9, iii. 8; joined with πάσης ἀποδοχῆς ἡμῶν, 1 Tim. i. 15, iv. 9; with ἀληθινός, Rev. xxi. 5, xxii. 6.—In the LXX. and Apocrypha the word occurs in this passive sense only, answering to the Hebrew ויהי, ויהי, ויהי.

In the N. T., on the contrary, (II.) the active signification, which seldom occurs in profane Greek, is frequently met with, viz. confiding, or like the N. T. πιστος, πιστεύω = faithful. For this sense in profane Greek, see Soph. O. C. 1031, ἀλλ' ἐστιν ὅτι σὺ πιστὸς ἄν δῶροι τάδε, and a few other places in the Tragic poets; Plat. Legg. vii. 824; Acts xvi. 16, κεκρικατι με πιστὴς τῷ κυρίῳ εἰς τέλος, where some read πιστεύωντας; John xx. 22, ὡς γὰρ ἔπιστος, ἀλλὰ πιστὸς; Acts xvi. 1; 1 Cor. vii. 14; 2 Cor. vi. 15; Gal. iii. 9; Col. i. 2; 1 Tim. iv. 10, 12, v. 16, vi. 2. As a substantival, οἱ πιστοί, the faithful; Acts x. 45, οἱ ἐκ περιτομῆς πιστοί; Eph. i. 1; 1 Tim. iv. 3, τοῖς πιστοῖς καὶ ἐπηγγείλοντος τὴν ἀλήθειαν; iv. 12; Rev. xvii. 14, οἱ μετ' αὐτοῦ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ. See πίστις. In the sense of faithful, the word does not occur in Matt., Luke, 1 and 2 Thess., 2 Tim., Titus, Heb., 1 and 3 John. Πιστὸς does not occur at all in Mark, Rom., Phil., Philem., 2 John.

Πιστεύω, to make faithful; in the passive, either to guarantee, to give bail for oneself, to become security for; or, to be made faithful, to put trust in, to confide; 2 Tim. iii. 14, cf. Pa. lxviii. 11, 41.

Πίστις, faith, a word of the greatest significance in the formation and history
of N. T. language, nay, of the language of Christendom; for in it all formative elements—the precursors of the O. T., the signification of the word as religiously used in classical Greek, and its special fitness for summing up and presenting in one term the Christian view of truth—combine, on the one hand, to make it an appropriate watchword for the spirit of the N. T., and, on the other hand, to put into it a very full and specific meaning.

In classical Greek, πίστις—like πιστός, from πείλθειν, though not derived therefrom, but more probably from a common stem, and according to the analogy of πιστός—signifies, primarily, the trust which I entertain, which one puts in any person or thing; and as parallel therewith, the conviction one has, and confidingly or in good faith cherishes (opinion, syn. δόξα). Akin to the signification trust is the somewhat rarer meaning fidelity, as pledged or entertained, e.g. Herod. vii. 281, τηρεῖ δι' αυτήν πίστις καὶ τὸν ἄρχον; Dion Cass. Exx., τὴν πρὸς Νίκαιαν πίστιν ἐπίρρησε; Joseph. Bell. Jud. ii. 12, ἀφεβίλιον γύρωπος τηρεῖ τὴν πρὸς διὰ πίστιν; Polyb. i. 7. 9, πίστις διαπρεπής (see Kyrke, Obs. xx. ad 2 Tim. iv. 8). Hence pledge of fidelity, security, promise, pledge, oath, e.g. Thuc. v. 45, πίστις δώδεκα τινί, to give security; Soph. Oed. C. 1632, δός μοι χρόνος σής πίστιν, and, parallel hereto, means of conviction, demonstration, proof (Plato, Aristotle).—For the first meaning, trust, see Herod. iii. 24, πίστις λαμβάνεις τινά, cordially and in good faith to make a friend of one; Soph. Oed. C. 950, πίστις ἴσχες τινα, to bestow confidence on one; Xen. Hier. iv. 1, ἰσχεὶ πίστεις τῆς πρὸς διὰλλακτικός. Also, in a passive sense, the trust which one enjoys, which is vouchsafed, the credit or credence which one meets with, e.g. Aristot. Eth. x. 8, ἔχει τι πίστις, a thing merits or wins credence; often in Polyb., but upon the whole rarely elsewhere. Parallel to the signification trust, as already observed, is the other meaning conviction (comp. πείλθειν), belief; Dem. 300. 10, πίστις ἔχει τινα, to believe in anything; πίστις περὶ τινος, and others. It means a conviction which is based upon trust, not upon knowledge,—an opinion cherished with confidence, synon. with δόξα (see below), as distinct from clear and certain knowledge; so that, in this sense, δ' πιστείων stands over against εἰδώς, and πίστις over against ἐπιστήμην; cf. Plat. Rep. x. 601 E, τοῦ αὐτοῦ ἀρα σκέυος ὁ μὲν ποιητής πίστις ἄρθρα ἔχει (syn. δόξα ἄρθρη, 602 A) περὶ κάλλος τε καὶ ποιησίας, διότι τε εἰδοτι καὶ ἀναγκασθεῖσα ἄκοιν παρὰ τοῦ εἰδώτος, ὁ δ' χρόνως ἐπιστήμην. In this sense πίστις is used in the sphere of religion to denote belief in the gods, and the acknowledgment of them which is not based upon practical or theoretic knowledge. This meaning appears especially in Plat. Mor. 756 B, δοκεῖς ... τὰ ἀκίνητα κινεῖν τῆς περὶ θεῶν δόξας ἢ ἔχων, περὶ ἐκατόν λόγον ἀπαιτῶν καὶ ἀπόδειξιν ἀρκεῖ γνῶρισθαι τῷ πάντως καὶ πολλαῖς πίστις, ἢ ἕκαστος εἴπερ ὁδὸς ἀνεκδότων τεχνών ἐκείνων ... ἀλλ' ἐφεξήγη τοὺς καὶ κάθως ὑποτεθαρχείσα κοινὴ πρὸς εὐσεβείαν ἢν ἐθνικὸν ἔργον ταχοτομεῖ καὶ συνεπτυγμένον κηρυφολόγον γίνεται πάσητε καὶ ὑποτον; 402 E, τὴν δὲ εὐσεβεία καὶ πάντων μὴ προφήτας πίστις; Plat. Legg. 976 C, D, δι' ἑνὸς τοῦ περὶ θεῶν ὑγιεινοῦ εἰς πίστις; Eurip. Med. 413, 414, θεῶν δ' οὐκέτι πίστις ἀφηνε. It is characteristic that the verb πιστεύειν is not used of this belief,—as it is of believing in the N. T.,—but instead of it the verb νομίζειν, denoting
a general opinion and acknowledgment; cf. Xen. Mem. i. 1, 1, ὡς ἡ πίστις νομίζει θεοῦ ὡς νομίζων; Plat., Herod., and others. (For the development of the N. T. conception, see πιστεύω.)

Now it is just this element of faith, an acknowledgment which is distinct from εἰδέναι, that we find likewise in the N. T. conception, both in Paul's writings and elsewhere; 2 Cor. v. 7, διὰ πίστεως γὰρ περιπατοῦμεν, δοκεῖ εἰδέναι (see εἰδεῖν); Heb. xi. 27, πίστει κατέκουντες Ἀβραὰμ καὶ τὸν γὰρ ἀντικείμενον ὡς ὑποτασσόμενον; xi. 1, ἐστιν δὲ πίστις ἐπιστολῆς ὑπόστασις, προηγουμένης ἔλεγχος οὐ βλέπομενον; Rom. iv. 18, παρ' ἐκπίθει ἐπιπλῆκεν; John xx. 29, μακάριοι οἱ μὴ ἴδοντες καὶ πιστεύοντες; 1 Pet. i. 8, εἰς δὲ ἅρτα μὴ ὁρώντες πιστεύοντες δὲ κ.τ.λ. Comp. also, in Rom. xv. 13, the relation between πιστεύων and ἔρχεσθαι; comp. with Rom. viii. 24, 25. Still this is not the essential or main element in the conception, but, so to speak, more an accident of it; for in the exercise of faith only is it shown to be at the same time a relation to the invisible. See John iv. 42, xi. 45; 1 Tim. iv. 3, τοῖς πιστοῖς καὶ ἐπιμελητηρίῳ τὴν ἀληθείαν; Philem. 6, and other places. The main element (as appears under πιστεύων) is twofold, or indeed threefold, viz. a conviction, which is not, like the profane πίστις, merely an opinion held in good faith without reference to its proof (cf. 1 Pet. iii. 15, ἔτοιμος δὲ δὲν πρὸς ἀπολογίαν παντὶ τῷ αὐτοῦτοι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐπιθύμου; i. 21, ὡστε τὴν πίστιν ὑμῶν καὶ ἐπιθύμησιν εἶναι εἰς θεόν), but a full and convinced acknowledgment of God's saving revelation or truth (cf. 2 Thess. ii. 11, 12); a cleaving thus demanded of the person who acknowledges to the object acknowledged, therefore personal fellowship with the God and Lord of salvation (so especially in John), and surrender to Him; and lastly, a behaviour of unconditional and yet perfectly intelligent and assured confidence;—all these elements appear, each prominent according to the context, and especially in the representations of the Acts of the Apostles.

Now, since that word is used to denote faith which in the religious sphere of profane Greek denotes what the Christian πίστις is to supplant, we must claim for it the significance which indeed it also has elsewhere, though just in the religious sphere this is not spoken of, viz. its meaning trust, or the designation of a personal relation between the subject of it and its object. For though not wholly unknown, it was nevertheless unusual among the Greeks to take πίστις θεῶν to denote trust (cf. Soph. Oed. R. 1445, γίνει γ' ἐν τῷ θεῷ πίστιν φέρω), for such a bearing was not in keeping with their views of the nature of the Godhead; see θεὸς, δάκτυλός. Here the N. T. conception of faith follows the precedent of the O. T., without, however, exactly receiving from thence its peculiar fulness and determinateness; this does not appear until the N. T. revelation of grace, inasmuch as this conditions faith as the perfectly new and gradually formed bearing of the man to his God; hence Gal. iii. 23, πρό τοῦ δὲ ἐδεικνύει τὴν πίστιν. This especially in St. Paul's writings; in St. John, who uses πίστις only in 1 John v. 4, πιστεύων denotes man's relation to Christ. (For further on this, see πιστεύω.)

Comparatively little is said of faith in the O. T.; man's whole bearing to God and
His revealed will is usually expressed otherwise; according to the economy of the law, it is called a doing His will, walking in the way of His commandments, remembering the Lord (Ex. iii. 15), etc.; and only as special graces do trust, hope, waiting upon the Lord (ἐνὶ πνεύμην, πεποιθέναι, ἔποιενεν, etc.), appear. In the N. T., on the other hand, πίστις appears as the generic name for this whole bearing, comp. Acts xvii. 31, Rom. i. 5, and elsewhere. Indeed, Paul distinguishes the N. T. from the O. T. time precisely as the time of faith, Gal. iii. 23, comp. Acts vi. 7, xvii. 31; still comp. Rom. iv. When the moral claims of the law were in consideration, the question was not concerning doubt, but concerning obedience or disobedience. Still the O. T., as the testament of promise, does not lack the element of faith. Faith is spoken of, and this just in the most important passages; and it tallies with this, that, e.g., Heb. xi. treats especially of faith in O. T. times, and also that in John faith appears as the logical consequence of previous conduct with reference to the O. T. revelation, John v. 24, xii. 44, v. 46, xii. 38, 39. The full conception of faith presupposes present salvation, and, above all, the atonement; see below. In the O. T. mention is made of faith, first at the outset of the history of God’s saving plan; in the case of Abraham, Gen. xv. 6; of Israel, Ex. iv. 31, καὶ ἐπιστευθεὶς ὁ λαὸς, the testimony of Moses concerning the divine revelation made to him; see vv. 1, 5, 8, 9; Ex. iv. 31; after the exodus and the destruction of the Egyptians, ἐφοβήθη δὲ ὁ λαὸς τῶν κυρίων, καὶ ἐπιστευθεὶς τῷ θεῷ καὶ Ἡβραίω τῷ βασιλεῖ αὐτοῦ. Cf. Ps. cvii. 12.—Deut. ix. 23, concerning the commanded taking possession of Canaan, ἐπιστεύσετε τῷ βασιλεῖ κυρίου τοῦ θεοῦ ἡμῶν, καὶ οὐκ ἐπιστεύσατε αὐτῷ; cf. Deut. i. 32; Ps. lxxviii. 22, 32, cv. 24.—Ex. xix. 9, where, referring to the impending giving of the law, and ratifying of the covenant, it is said, ἵνα ἔχετε ἑαυτοῖς μεταξὺ ὑμῶν νοημόν θεοῦ, ἵνα χειραπίτευσης ἐς τὸν θεόν. We may thus say that mention is made of faith in the foundation laid in the O. T. for the New. Again, in 2 Chron. xx. 20, where the question is decided whether Jehovah should lead the people out against the Ammonites and Moabites, ἐπιστεύσατε ἐν κυρίῳ θεῷ ἡμῶν καὶ ἐπιστεύσατε ἐν κυρίῳ θεῷ, and after Jonah’s preaching at Nineveh, Jonah iii. 5, ἐπιστευθέναι οἱ ἄνδρες Νινεβῆς τῷ θεῷ. But especially the opposite behaviour, Israel’s wandering and apostasy from the God of grace, is designated unbelief; and, almost more frequently than the positive expression, we find the negative one ἐκθέλει θεοῦ, Ps. xxvii. 13; 2 Kings xvii. 14; Ps. lxxviii. 22, 32, cvi. 24; Num. xx. 12; Deut. ix. 23; Isa. vii. 9, iii. 1; Num. xiv. 11. We find the verb believe used to describe the conduct of an individual only in Ps. cxi. 10, cxix. 66. In all these cases the verb used is ἐπίστευσα, and, indeed, ἐπίστευσα, not ἐπιστέυσα, to make firm,” “to build,” “to strengthen,” signifies to be firm (Job xxxix. 24), to hold firmly to, to rely upon, and hence to trust (Job xxxix. 12, iv. 18, xv. 15), or to take for certain, or reliable (1 Kings x. 7; 2 Chron. ix. 6; Lam. iv. 12; Jer. xl. 14), to be sure and certain of, Deut. xxviii. 66; Job xxiv. 22. With reference to God, it denotes holding fast to Him, reliance upon Him, a firm trust which
surrenders itself to Him, feels sure of God as “my God,” and thus gives strength and steadfastness to the subject of it; 2 Chron. xx. 20, ἠπιστεύετο ὁ βασιλεὺς τοῦ βασιλείας τῆς Ἰσραήλ; Isa. vii. 9, ἦσαν ἐκ τῶν ἐπιστευτῶν ἡμῶν. The word already so expressively denotes a bearing towards God, that by itself, and without any further qualifying word, it signifies this self-surrendering confidence and trustful expectation towards the God of salvation, e.g. Isa. vii. 9, xxviii. 16; Ps. xxvii. 13, cxvi. 10. It is not merely the same as the profane πίστις religiously used, but is akin to the verb πιστεύειν, to trust, believe, which was not used (as already observed) in the profane sphere to designate religious conduct, either generally or as answering to the religious πίστις.

Now this verb πίστευει seems to have no corresponding substantive. For ἐπιστεύει answers to the participle of Kal or Niph., ἐπιστέπθη, and signifies firmness, steadfastness, certainty, i.e. not a bearing or behaviour, but simply a quality or state, Ex. xvii. 2; Isa. xxxiii. 6, cf. Jer. xv. 18. Except in these places, it denotes an attribute of persons, their reliability, the trustiness they show in their actions, but not the trust they exercise. So of men, LXX. = πίστις, 1 Chron. ix. 22; 2 Chron. xxxi. 18; Jer. vii. 28. Cf. 2 Kings xii. 7, xxii. 7 (where Luther translates the Hebrew מְשַׁלֶּךְ וְלֹא הָנַחְתָּה, en πίστευ ἐπικοινώνη), not, indeed, against the context, but against the literal meaning of the words,—they dealt on trust; 2 Chron. ix. 26, 31, xxxi. 15, xxxiv. 12. Of God, in the LXX. = ἀλήθεια, it means the faithfulness and stability which characterize His economy of grace, Ps. xl. 11, xxxiii. 4, xxxvi. 6.—Ps. lxxxviii. 12, side by side with ἁπαντά (see δοιον), as in lxxix. 2, 3, 25, 34, xcii. 3, xviii. 3, a. 5; cf. lxxxix. vi. 9, 25; Hos. ii. 22.—Lam. ii. 23 = πίστις, cf. Ps. xxxiii. 4.—Ps. cxvi. 13, significantly as against and parallel with ἐπιστεύει.—It may just here be observed that the reference made by Paul to this πίστευε of God (Rom. iii. 2 sqq.; see πιστοῖ, ἀπιστέω) determines the Pauline conception of faith as trust. Thus πίστευε is used of men only seldom as a characteristic of their religious bearing; first, only in 1 Sam. xxvi. 23, κύριος ἐπιστεύει ἐκάστῳ κατὰ τὴν δικαιοσύνην αὐτοῦ καὶ τὴν πίστιν αὐτοῦ; Jer. v. 3, κύριε οἱ ἄρσεις σου εἰς πίστιν; Hos. ii. 22, if compared with i. 2, is, to say the least, very doubtful. It is clear, especially from Jer. v. 3 (cf. vv. 1, 5; Matt. xxiii. 23), that in these texts the word means more than honesty or candour, far rather fidelity or faithfulness to the covenant; but still it does not denote a bearing or behaviour, or what we denominate faith, nor what πίστευε signifies. There remains only to be noticed, Hab. ii. 4, the text which is so decisive for the Pauline πίστευε, ἥτις ἐπιστεύεται ἡ πίστις, LXX., ὁ δὲ δίκαιος ἐκ πίστεως μου ἔστησα (Lachm., ὁ δὲ δίκαιος μου ἐκ π. τ. ξ.). The LXX. manifestly misunderstood this passage, for they changed the suffix of the third person into the first, and referred the statement to God’s covenant faithfulness and reliability; πίστευε here clearly denotes the bearing which the just man assumes towards God’s promises in the face of the pride of the Chaldeans; it means, not indeed the bearing or behaviour itself, but a quality of the behaviour, faithfulness in waiting for the fulfilment of the promises, ver. 3. The transition from this to the designation of the behaviour itself is easy, and was made by the syna-
gogue, for the talmudic יָסָרַמ, יָסָרָמ signifies directly confiding faith (see Levy, chald. Wörterb.), and this passage is thus interpreted. This meaning can never have been very far removed from O. T. phraseology, for Abraham, of whom we read, Gen. xv. 6, יָסָר עָשָׂה, is called in Neh. ix. 8 נָתַן, cf. Ps. lxxviii. 8. When, therefore, Paul, quoting Hab. ii. 4, correcting the LXX., renders it, ὁ δὲ δικαιός ἐκ πίστεως ζήσεται, Rom. i. 17, referring to the gospel as the fulfilled promise, he not only gives the true meaning, but is, moreover, "strikingly confirmed in his rendering by the synagogue tradition" (see Delitzsch, On Habakkuk, pp. 50–53; Keil, On the Minor Prophets, in loc.).

Thus already by the O. T. view a hint was given whereby to discover the fundamental conception of N. T. faith, viz. a firmly relying trust; and with this is blended the element peculiar or analogous to the profane conception, viz. that of acknowledgment and conviction with reference to the truths of the gospel, or (comp. Hab. ii. 3) the relation to invisible objects, which is expressly named in Heb. xi. 1. Which of these two elements is the predominating one is indicated by the context, and is mainly to be decided on psychological grounds. We may describe πίστις generally to be trust or confidence cherished by firm conviction, a confidence that bids defiance to opposing contradictions, a confidence contrasted with διακρίνονθαι, to doubt, a word which is used of those whose faith is wavering, see Matt. xxii. 21; Jas. i. 6; Heb. x. 39; Mark iv. 40; Heb. vi. 12, διὰ πίστεως καὶ μακροθυμίας; Rev. xiii. 10, διὸ ἐστιν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων; xiv. 12, ἡ ἑπομονὴ τῶν ἁγίων, οἱ πυρεῖντες ... τὴν πίστιν Ἰησοῦ. (See further under πιστεύω.)

We first find πίστις in the N. T. used apparently to denote trust shown in any particular case. Thus in the synoptical Gospels, of persons who came in contact with our Lord, Matt. viii. 10, οὐδὲ ἐν τῷ Ἰσραήλ τοσαῦτην πίστιν εὗρον; Luke vii. 9; Matt. ix. 2, ἦσαν ὁ Ἰσραήλ τὴν πίστιν αὐτῶν; Mark ii. 5; Luke v. 20; Matt. ix. 29, κατὰ τὴν πίστιν γεννήθη ὁμαί, and in the more frequent ἡ πίστις σου σκέφθηκε σε, Matt. ix. 22; Mark v. 34, x. 52; Luke vii. 50, viii. 48, xvii. 19, xviii. 42; cf. Matt. xv. 28, μεγάλη σου ἡ πίστις: γεννήθητο σου ὡς θέλεις. That in these places, however, it does not denote an isolated trust merely, but is to be taken as the expression and testimony of a certain relationship to Christ, is clear from other expressions, e.g. Luke xviii. 8, πιστὴν ὁ νῦς τοῦ ἀνθρώπου ἐκεῖνος ἀρα εὑρήσῃ τὴν πίστιν ἐπὶ τῆς γῆς, cf. with Matt. viii. 10; Luke viii. 25, ποῦ ἡ πίστις ὑμῶν; Mark iv. 40, τί δειλαῖο ἐστε ὑμεῖς; πῶς οὖν ξεστε πίστιν; Luke xxii. 32, ἵνα μὴ ἐκλείψῃ ἡ πίστις σου. It is faith as a trustful bearing, sure of its case, towards the revelation of God in Christ, see Luke xviii. 5, πρόσθετε ἡμῖν πίστιν; ver. 6, εἰ ξεστε πίστιν ὡς κάκιον σιωπέως κ.τ.λ.; Matt. xvii. 20, xxi. 21, cf. with Mark x. 22, ξεστε πίστιν θεοῦ. The element of convinced acknowledgment also is not foreign to the Synoptists, at least in their use of πιστεύω. In general, πίστις, answering to the O. T. word ἰσός, is a bearing towards God and His revelation which recognises and confides in Him and in it, which not only acknowledges and holds to His word as true, but practically applies and appropriates it; Heb. iv. 2, οὐκ ἀφελήσεν ὁ λόγος τῆς ἀκοῆς ἐκεί-
νους μὴ συγκεκριμένος τῇ πίστει τῶν ἰκονιστῶν; vi. 12, μμηταὶ τῶν δίδακτων καὶ μακροθυμίας ἀποκεφαλιστῶν τῶν ἵππορροασών. πίστις does not primarily signify a laying hold or reliance on the object, but a firmly self-uniting and reacting reference of the subject to the object; and this corresponds with πίστις subjectively used. In the N. T. sphere this bearing becomes confident and self-surrendering acknowledgment and acceptance of Christ's gracious revelation; here, indeed, only can it first appear and be realized, inasmuch as here first comes clearly out what the whole divine revelation aimed at, and therefore now also for the first time man's conduct could fully shape itself thereto. In contrast with the New, the character of the O. T. revelation was that of a tuition towards faith, and this St. Paul insists upon in Gal. iii. 23, πρὸ τοῦ δὲ ἐλθεῖν πίστιν ὑπὸ νόμου ἐφρονυρούμεθα συγκεκλεισμοίνι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι; ver. 24, ὁ νόμος παραγγελιῶς ἡμᾶς γέγονεν. Cf. Rom. xi. 32, συνέκλεισεν γὰρ ὁ θεός τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας ἔλεγον; ix. 30; Acts xvii. 31, πίστιν παρασχόντων πᾶσιν. Still (and this aspect of the case may be justly maintained) the Epistle to the Hebrews represents faith as the true and distinguishing bearing of man to the God who promises and reveals His saving plan, during the entire course of the economy of grace in the O. T. as well as in the N. T., see Heb. xi.; while in the book of the Acts (which Delitzsch would attribute to the same author) faith is emphasized as the special characteristic of N. T. revelation, Acts vi. 7, ὑπῆκοον τῇ πίστει (cf. Rom. i. 5, xvi. 25); xiii. 8, διαστέφανον ἀπὸ τῆς πίστεως; xvii. 31, cf. Gal. i. 23. In St. Paul's writings, indeed, the necessity of faith and its presence under the O. T. dispensation is not denied, as the reference to Abraham and the quotation of Hab. ii. 4 show; but still, on the one hand, stress is specially laid upon the unbelief everywhere appearing in the past (Rom. xi. 32); and, on the other, answering thereto, the main feature of O. T. conduct is regarded as conditioned by the relation between law and promise or law and gospel (Gal. iii. 12–18). The case is so stated as to correspond with the antithesis of χάρις and ὀφειλήμα, and thus unconditional trust is insisted on as the main element of faith, though, as has already been remarked, the element of acknowledgment is not ignored. The promise, which is the correlative of the Gospel, is the N. T. element of the O. T. economy, and demands faith, Gal. iii. 22, cf. iv. 21 sqq.; but the absence of a στήριξις ἡ ἐπίγνωσις, Gal. iii. 19 (vid. medit.), conditioned the intervention of the law; and this is not a νόμος πίστεως, but a νόμος ἐργαν (see νόμος), which, by convincing of sin, served as a tuition towards faith, Rom. iii. 19, Gal. iii. 22, 23; it left no other resource but a trust in the God of promise and of grace, which now appears face to face with the accomplishment of the promise. Thus is explained the antithesis of πίστις and ἐργα, χάρις and ὀφειλήμα... πίστις and νόμος, Gal. iii. 23, where πίστις denotes the subjective bearing demanded by God, and νόμος the objective O. T. summary of the demands of God,—a contrast which with πίστις transfers to the subjectivity what is expressed purely objectively by John in the contrast χάρις and ἀλληλεία with νόμος (John i. 17); cf. the contrast similarly made between ἐλθος and πίστις in 2 Cor. v. 7. Perhaps the Pauline form of the contrast is designed at
the same time to give prominence to the non-fulfilment of the law, which as such can never become, as grace does in faith, the element of spiritual life in man. For πίστις as contrasted with άγιός, see Rom. iii. 27, 28, cf. iv. 2, 5, ix. 32; Gal. ii. 16, iii. 2, 5, cf. iii. 12; Eph. ii. 8. As contrasted with κόμος, Rom. iv. 13, 14, 16, ix. 30; Gal. iii. 11, 12, 23–25. That this contrast should occur only where the contrast of the O. and N. T. economies and the conduct answering to each are spoken of,—in Romans and Galatians,—is so self-evident, that the absence of it will be felt by those alone who persist in regarding the apostle as influenced and ruled solely by this one thought.

In reviewing the uses of this pre-eminently Pauline word, which is employed by John only in 1 John v. 4, Rev. ii. 19, xiii. 10, xiv. 12, we shall best arrange them under the following heads:—(I) With particularizing additions, Heb. vi. 1, πίστις έν τί δέον; 1 Thess. i. 8, ή πίστις τού άγιον ή πρός τον θεόν; Mark xi. 22, πίστις θεοῦ; 2 Thess. ii. 13, πίστις αλληλείας; Col. ii. 12, συναγέρσεθε διά τής πίστεως τής ἐνεργείας τοῦ θεοῦ τοῦ ἐγείρασε τούν Χριστοῦ εκ νεκρῶν; Phil. i. 27, ή πίστις τοῦ εὐαγγελίου. Further, πίστις εἰς Χριστόν, Acts xxiv. 22, xxvi. 18; Col. ii. 5; Acts xx. 21, πίστις ή εἰς τούν κύριον ήμῶν; cf. Philem, 5, ἣν ἐγείρει πρός τον κύριον; 1 Tim. iii. 13, ἐν πίστει τήν Χριστοῦ θείαν; Gal. iii. 26; Eph. i. 15; 2 Tim. iii. 15; Rom. iii. 25, π. εν τῷ αὐτῷ αἴματί. With the gen. of the object, πίστις Ἰησοῦ Χριστοῦ, πίστις Χριστοῦ, Rom. iii. 22; Gal. ii. 16, iii. 22; Eph. iii. 12; Phil. iii. 9; Gal. ii. 20, ἐν πίστει ήμών τῷ νίκω θεοῦ κ.τ.λ.; Acts iii. 16, ἐν τῇ πίστει τοῦ αὐτοῦ αἵματος αὐτοῦ; Jas. ii. 1; Rev. xi. 13, xiv. 12. Everywhere, when the genitive is not that of the subject in whom the faith is (as in Rom. iv. 16, etc.), it is that of the object, in accordance with which the above-cited Col. ii. 12 is to be understood. With κατά πίστιν ἐκλεκτόν, Tit. i. 1, cf. Rev. xvii. 14, ελπιτί καὶ ἐκλεκτοί καὶ πιστοί.—(II) Without further qualification, faith, which regards the N. T. revelation of grace with decided acknowledgment and unwavering trust, and appropriates it as its stay. Especially weighty is the expression in Acts iii. 16, ἡ πίστις, ἡ διὰ Χριστοῦ, the faith which is brought about by Jesus Christ, an expression which may perhaps have a reference to the faith known under the O. T., which here has been originated by Christ's mediation; not, indeed, by the operation of Christ (Rom. vii. 5), but because it is our looking to Christ which effects it (Heb. xii. 2). Besides the texts already quoted from the synoptical Gospels, etc., we may mention Acts xiv. 22, ἐμμένων τῷ θεῷ; xvi. 5, εστερεούντως τῷ θεῷ; Col. i. 23; 1 Pet. v. 9; Rom. xiv. 1, ἀδελφών τῷ θεῷ; iv. 19, 20; 1 Cor. xvi. 13, στήκετε ἐν τῷ θεῷ; Rom. xi. 20; 2 Cor. i. 24, xiii. 5, ελειν εν τῷ θεῷ; 1 Tim. ii. 15, μενευν ἐν τῷ θεῷ; 2 Tim. iv. 7, τηρεῖν την πίστιν; 2 Cor. viii. 7, περισσεύειν τῷ π.; x. 15, αὐξανομένης τῆς πίστεως; 2 Thess. i. 8; Col. ii. 7, βεβαιοῦσθαι ἐν τῇ πίστει; 1 Tim. i. 19, ἐχον τῷ θεῷ; Jas. ii. 1, xiv. 18; Tit. i. 13, ἐγνώμεν εν τῇ πίστει; ii. 2; 2 Cor. v. 7, διὰ πίστεως περιπατεῖν; Rom. i. 17, εν πίστει; Gal. iii. 11; Heb. x. 38; cf. εν θεῷ, Gal. ii. 20. Again, διαστρέφει από τῆς πίστεως, Acts xiii. 8; 2 Tim. ii. 18, ἀνατρέποντων τῶν τινων πίστεως; 1 Tim. i. 19, περὶ τῆς πίστεως ἐναλάβησαν; iv. 1, ἀποστιγμωτακ των τῆς πίστεως; v. 8, τῆν πίστιν ἤριστην; ver. 42, τὴν πρότεινον πίστιν ἤδειτησαν; vi. 10, ἀπεπληνηθησαν ἀπὸ τῆς πίστεως; ver. 21, περὶ τῆς πίστεως ἡσυχήσασαι; 2 Tim.
iii. 8, ἀδίκημος περὶ τῆν π. (These frequent expressions regarding apostasy are characteristic of the pastoral Epistles.) Further, the Pauline phrase, ἐκ πιστῶν εἶναι, οἱ ἐκ π., Gal. iii. 7, 9, 12, 22; Rom. iv. 16, iii. 26. Cf. Heb. x. 39, ἐσμέν πιστῶς, to be characteristically marked by faith, cf. Rom. xiv. 22, 23, ἐκ πιστῶν δικαιοῦν, δικαιοῦν, to denote the connection between justification and faith;—Rom. iii. 30, δικαιοῦσαι περιτομῆς ἐκ πιστῶν καὶ ἀκριβωτικά διὰ τῆς π., cf. Gal. iii. 14; Rom. v. 1; Gal. ii. 16, iii. 8. δικαιωθῆναι πιστῶς, Rom. iv. 13, 11; ἐκ., ix. 30, s. 6; Phil. iii. 9, μὴ ἔχων ἐμὴν δικαιωθῆναι τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πιστῶς Χριστοῦ, τὴν ἐκ θεοῦ δικαιωθῆναι ἐπὶ τῇ πίστει, cf. Rom. i. 17, ἐκ πιστῶς εἰς πίστιν; iv. 5, λογίζεται ἡ π. αὐτοῦ εἰς δικαιωθῆναι; ver. 9. Πίστει is joined with ἄγάπη, Eph. vi. 23; 1 Thess. iii. 6, v. 8; 1 Tim. i. 14, iv. 12, vi. 11; 2 Tim. i. 5, 13, ii. 22; Gal. v. 6; 1 Cor. xiii. 13; Rev. ii. 19; with ἐπιτείμ., ἕπομονή, 1 Cor. xiii. 13; 2 Thess. i. 4; Rev. xiii. 10. The word also occurs Acts vi. 5, 8, xi. 24, xiv. 27, xv. 9; Rom. i. 8, 12, iii. 31, iv. 12, v. 2, x. 8, 17, xii. 6; 1 Cor. ii. 14, xv. 17; 2 Cor. i. 24, iv. 13; Gal. v. 5, 22, vi. 10; Eph. iii. 17, iv. 5, 13, vi. 16; Phil. i. 25, ii. 17; Col. i. 4; 1 Thess. i. 5, iii. 2, 5, 7, 10; 2 Thess. iii. 2; 1 Tim. i. 2, 4, ii. 7, 9, iv. 6, vi. 12; 2 Tim. i. 5, iii. 10; Tit. i. 1, 4, iii. 15; Phil. 6, ἑπομονή ἡ κοινωνία τῆς πιστεως σοφει πιστῶς ἔρχοντος ἐν ἐπιγνωμονῇ πιστῶς Θεοῦ τοῦ ἐν ἡμῖν τοῖς Χριστῶν Ἡσυχοῖς; Heb. x. 22, xiii. 7; Jas. i. 3, 5, 14, 17, 18, 20, 22, 24, 26, v. 15. That trust, and not mere acknowledgment, constitutes the chief element of faith for James, is clear precisely from the latter passage, ἡ ἐκ τῆς πιστεως σώσει τῶν κάμρων, and also from chap. ii. 1. The works of faith are, according to him, the witnesses as to what faith really is, without which faith dwindles into mere acknowledgment (Jas. ii. 19), and as faith is νεκρά—1 Pet. i. 5, 7, 9, 21; 2 Pet. i. 1, 5; Jude 3, 20.—There remain a few passages in which πίστει seemingly cannot mean this confidence of salvation in Christ; e.g. first, Rom. xii. 3, ὡς ὁ θεὸς ἐφέρετον τὸ μέτρον τῆς πίστεως, cf. Acts xvii. 31, πίστιν παρασκευάσαν πασίν. The charismata (ver. 6) are evidently the various "measures of faith," i.e. faith is, and is said to be, common to all believers (cf. ver. 6, κατὰ τὴν ἀναλογίαν τῆς π.); and forms the common basis of the charismata. But each charisma is called μέτρον τῆς π., not because it indicates the greatness of faith, but as denoting the sphere and range specially assigned by God for the exercise of faith, and appropriate thereto. It is not the faith itself, but the μέτρον τῆς π., which varies in different believers,—the measure or range assigned for the exercise of faith. —Again, 1 Cor. xiii. 2 is easily explained by a comparison with Matt. xxi. 21; Luke xvii. 5, 6; and 1 Cor. xii. 9 should also be viewed in the light of these passages.

(III.) With the signification faithfulness, π. is used, like the O. T. προς, of God, Rom. iii. 3; of men, Matt. xxiii. 23; Tit. ii. 10. With the former, cf. Isa. v. 1 sqq.; Gal. v. 22. To assume a meaning doctrina fidei is everywhere superfluous.

Πιστεύω, (I.) to rely upon, to trust, τινί, e.g. ταῖς στοιχείοις, θεοῦς θεοφάτοις, et al.; Polyb. v. 62. 6, πόλεμις πιστεύοντοι ταῖς παρασκευαίς καὶ ταῖς ἐναντίον τῶν τόπων;
Aeschin., ἐγὼ δὲ πεπιστεύκας Ἰκαὶ πρῶτον μὲν τοῖς θεοῖς, δευτερόν δὲ τοῖς νόμοις; Soph. Philoct. 1360, θεοῖς τε πιστεύσαντα τοῖς τι' ἔρωις λόγοις; Dem. Phil. ii. 67. 9, οἵ θαρ-βοῦτας καὶ πεπιστεύκοτες αὐτῷ. With the dative of the person and the accusative of the thing, π. τινὶ τι = to entrust anything to any one, Luke xvi. 11, John ii. 24; in the passive πιστεύομαι τι, something is entrusted to me; without an object, confidence is vouch- safeguarded, Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Thess. ii. 4; 2 Thessa. i. 10; 1 Tim. i. 11; Tit. i. 3.—(II.) Very frequently πιστεύειν τινὶ means, to trust or put faith in any one, to believe, to esteem as true, to recognise or be persuaded of what one says; Soph. El. 886, τῷ λόγῳ. In a wider sense, πιστεύειν τινὶ τι, to believe any one, e.g. Eur. Heo. 710, λόγους ἔμοισε πιστεύσας τάδε; Xen. Αριθ. 15, μὴ ταύτα εἰσὶ πιστεύσης τῷ θεῷ. Then simply πιστεύειν τι, to believe something, to acknowledge, e.g. Plat. Ψευδ. 524 A, δ' ἐγώ ἀκηκόας πιστεύω ἀλήθη εἶναι; Aristot. Analyt. pr. ii. 23, πιστεύομεν ἀπαντά ἃ διὰ συλλογισμοῦ ἢ δι' ἐπαγγελίας; Id. Eth. x. 2, πιστεύομαι οἱ λόγοι. Also πιστεύειν περί, ὑπὲρ τινος, Plut. Lyc. 19, where πιστεύειν stands by itself, to believe or acknowledge concerning anything; whereas in John ix. 18 a further qualification is added, οὐκ ἔπιστευσαν οὖν περὶ αὐτοῦ, δι' ἐκ πυθός καὶ ἀκεφαλεῖς; Dem. pro socr. 10, τινὶ π. ὑπὲρ τινος.

Now in N. T. Greek, where πιστεύειν signifies (as is known), in general, the bearing required of us towards God and His revelation of grace, all these constructions occur, as well as the combinations, unused in profane Greek, τ. εἰς, ἐπὶ τινα, ἐπὶ τιν, and πιστεύειν by itself. It is questionable whether the element of trust or that of acknowledge be the primary one. It is primarily to be remembered that in the profane sphere πιστεύειν is not used religiously, but instead of it νομίζειν, to believe. When πιστεύειν, however, sometimes is used, as in Plut. de superst. 11, it is accounted for by the context, which, as e.g. in this case, would not admit of νομίζειν; see the passage as referred to under δειδαμίαν.

As πιστεύειν, followed by the accusative or a clause answering thereto, can only signify to believe, to hold or recognise as true, only the phrases π. τινὶ, εἰς, ἐπὶ τινα, ἐπὶ τινι can be of doubtful meaning; for in profane Greek only πιστεύειν τινι has two meanings, to trust any one, and to give credence to him; πιστεύειν τινὶ τι = to entrust anything to one, is too far removed from the N. T. conception of faith to be taken in the sense, to believe any one.

Proceeding now from the combinations that are free from doubt, we find πιστεύειν with the meaning to believe, to take or be persuaded of as true, to acknowledge; (a.) followed by the accusative, John xi. 26, πιστεύεις τοῦτο; cf. vv. 25, 26; 1 John iv. 16, ἢμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τῷ ἀγάπην; Acts xiii. 41, ἔργῳ δ' ὦ μη ἐπιστεύσητε ἐὰν τε ἐκχύσῃτε ὑμῖν (Received text, φ); 1 Cor. xi. 18, μέρος τι πιστεύων; 1 Tim. iii. 16, ἐπιστευθεὶς εὐ κόσμῳ, cf. Matt. xxiv. 23, 26; Luke xxii. 67, ἐὰν ἤμεν εἰπὼν, οὐ μη πιστεύσητε· ἐὰν δὲ ἐρωτήσωσα, οὐ μη ἀποκριθήτε; John x. 25, εἰπὼν ὑμῖν καὶ οὐ πιστεύετε; (b.) followed by the infinitive, Acts xv. 11, διὰ τῆς χάριτος τοῦ κυρίου Ιησοῦ πιστεύομεν σωθῆναι καθ' ἐν τρόπον κάκεινος; (c.) followed by δι', Matt. ix. 28, πιστεύετε
In St. John's writings we find this combination in John iv. 21 (see above), viii. 24, ἐὰν γὰρ μὴ πιστεύετε ὅτι ἐγὼ εἰμί, ἀποδεικνύεται ἐν ταῖς ἀμαρτίαις ὑμῶν; x. 38, ἵνα γνῶτε καὶ πιστεύσητε (ὁ γνώσθητε) ὅτι ἐν ἑμοὶ ὁ πατὴρ καθὼς ἐν τῷ πατρὶ; xi. 27, ἐγὼ πεπίστευκα ὅτι εἰς ἐμὲ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ; xvi. 19, ἵνα πιστεύητε ὅτι ἐγὼ ἔμελλης ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἑμοὶ ἔσται; ver. 11, πιστεύετε μοι ὅτι ἐγώ ἐν τῷ π. κ. τ. λ., εἰ δὲ μὴ, διὰ τὰ ἔργα αὐτὰ πιστεύετε; xvi. 27, the Father Himself loveth you, because ye have loved me, and πεπιστεύκατε ὅτι ἐγώ παρὰ τὸν πατρὸς ἔξηλθον; ver. 30, εἰ τοῦτο πιστεύεσθαι ὅτι ἀπὸ τοῦ θεοῦ ἔξηλθας; xvi. 8, ἐγὼ ἐκράτησα καὶ ἐπίστευσαν, καὶ ἐπίστευσαν ὅτι ὁ υἱὸς τῆς ἀμαρτίας; xvi. 10, καὶ ὁ κόσμος πιστεύσει ὅτι εἰς με ἀπέστειλα; xx. 31, γέγραπται ἵνα πιστεύσητε ὅτι Ἰησοῦς ἐστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ; 1 John v. 1, ὃ πιστεύει ὃ Ἰησοῦς ἐστιν ὁ Χριστὸς; ver. 5, ὁ υἱὸς τοῦ θεοῦ, cf. ver. 10.

These passages indicate that with St. John the element of acknowledgment or recognition as true is the prominent one, and this is confirmed by other quotations. Thus comp. iii. 12, εἰ τὰ ἐπίγεια ἐπίστευσαν, καὶ οὐ πιστεύετε, πῶς ἐὰν ἐπίστευσαν τὰ ἐπιστεύατε, with ver. 11, μεταρρυθμίσατε καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. We may also notice the connection of π. with γνώσθητε, vi. 69, x. 37, 38; see under γνώσθητε, and especially also xvii. 8, 21, and elsewhere, and the relation of Christ's works, and especially of seeing to faith; John iv. 48, ἐὰν μὴ σημεῖα καὶ τέρατα ἔθητε, οὐ μὴ πιστεύητε; x. 37, 38, xiv. 11, vi. 36, ἐφάρακτε με καὶ οὐ πιστεύετε; xx. 8, εἶδον καὶ ἐπίστευσαν; xx. 29, ὅτι ἐφαρμόσας, πεπίστευκας κακάρως οἱ μὴ ἴδοντες καὶ πιστεύαντες. Cf. ver. 25, i. 51, iv. 39–42, ὡς ἃ πᾶν τὴν σήμαν ἐξέρχεσθαι αὐτῷ γὰρ ἐκποίηθε καὶ οἶδαμεν ὅτι οὗτος ἐστιν ἄλλος ὁ σωτήρ τοῦ κόσμου.

Still it is a question whether this conception of acknowledgment is the main element...
implied in the phrases πιστεύω τι, εἰς τινα, and not rather the conception of trust in a person. Πιστεύω τι cannot of itself mean to acknowledge any one, but simply to acknowledge what he says, to trust his words, when it is the dative of the person and not of the thing, as in John ii. 22, ἐπιστεύειν τῷ γραφῷ καὶ τῷ λόγῳ ἡ εἰς τῷ Ἰησοῦ; v. 47, xii. 38 (see Luke i. 20, xxiv. 25; Acts xxiv. 14, xxvi. 27; 1 John iv. 1). Primarily also in this sense only we explain John v. 46, εἰ ἔγαρ ἐπιστεύει Μωϋσεί, ἐπιστεύετε ἐὰν ἔμοι· περὶ γὰρ ἔμοι ἔκεινος ἔγραψεν; viii. 31, ἔλεγεν . . . πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους Ἰδαν ἤμεν μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ (cf. ver. 30, ταῦτα οὖν λαλοῦντος πολλοὶ ἐπιστευσαν εἰς αὐτόν, and with this again ver. 24, ὅτι ἐγὼ εἰμί); viii. 45, ὅτι τὴν ἄλλην λέγει, οὐ πιστεύετέ μοι; ver. 46. Comp. x. 37 with ver. 38, xiv. 11. But it is everywhere the self-witnessing of Jesus which is thus spoken of, and hence it is the acknowledgment of Christ Himself which clearly is referred to in John v. 46 compared with vv. 37–39. (We may also bear in mind the expression in the Synoptists, πιστεύω τι, Matt. xxi. 26, 32; Mark xi. 31; Luke xx. 5, cf. vii. 29, οἱ τελῶναι διδακάσαν τὸν θεὸν βαπτισθέντες κ.t.l.) Akin to these is the peculiar expression in 1 John iii. 23, αὐτὴ ἡ ἐστίν ἡ ἐντολή αὐτοῦ ἵνα πιστεύσωμεν τῷ ὄντως τού τινι αὐτῷ Ἰησοῦ Χριστῷ (elsewhere εἰς τῷ δό., John i. 12, ii. 23, iii. 18; 1 John v. 13).—The name of Jesus denotes that which is true of Him, the recognition of which is the Father's command (see John vii. 29, xvi. 9). See also 1 John v. 10, ὁ πιστεύως εἰς τὸν ἐμὸν τῷ θεῷ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ἔχει τὴν πεποίησιν αὐτοῦ, ὃν ὁ πιστεύως εἰς τὴν μαρτυρίαν ἔχει, ὁ θεὸν περὶ τοῦ ἡμῶν αὐτοῦ. The πιστεύων τῷ θεῷ, to believe in God, is proved by the acknowledgment of His testimony, π. εἰς τὴν μαρτυρίαν, and the consequent acknowledgment of Him whom the testimony concerns. See also John v. 38, ὅτι ἐπιστεύειν ἐκεῖνος, τοῦτο ἢ ἡμεῖς οὐ πιστεύετε, compared with ver. 39, (ὁ χριστα) μαρτυροῦσα περὶ ἑμῶν, and ver. 37, ὅ τέμψας με πατήρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἑμῶν; ver. 24, ὅ τοῦ λόγου μοι ἀκόουν καὶ πιστεύουν τῷ πέμψαντι με. That this πιστεύων τῷ Χριστῷ and τοῦ ἰδίᾳ αὐτοῦ, ver. 47, implies the very essence of faith, is evident from the πιστεύοντα standing alone in ver. 44. The acknowledgment of God's witness, of Christ's testimony concerning Himself, and therefore the acknowledgment of Christ Himself, is the main element in St. John's conception of faith. As with the πιστεύων τῷ θεῷ the πιστεύων τῷ Χριστῷ corresponds, so in which places answers to a preceding or following π. θεῷ, cf. viii. 24, ἐν γὰρ μὴ πιστεύσητε δι' ἐμὸν εἰμι ἀποθανείσθη κ.τ.λ., with ver. 30, ταύτῃ αὐτοῦ λαλοῦντος πολλοὶ ἐπιστευσαν εἰς αὐτόν; xi. 42, ἵνα πιστεύσωσιν δι' αὐτοῦ με ἀπεστείλας, comp. ver. 45, πολλοὶ οὖν . . . θεασάμενοι . . . ἐπιστευσαν εἰς αὐτόν. That the main element also in this combination, πιστεύων εἰς, is acknowledgment, is evident from John vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπιστεύοντες εἰς αὐτόν, cf. vv. 3, 4, 48, 31. Cf. also John xii. 46, ὁ πιστεύως εἰς ἐμὲ, with ver. 48, ὁ ἀδελφῷ ἐμὲ καὶ μὴ λαμβάνων τὰ ῥήματά μου. (We cannot, perhaps, maintain that the εἰς αὐτόν is simply a substitute for
the dative; we must rather regard πιστεύω here as originally a verb by itself — to be believing with reference to, etc.; as, e.g., Plut. Lyk. 20, περὶ μὲν ἐν τούτων καὶ τῶν τοιούτων ἐπιστολῶν οὖν ἀπιστήσαοι βῆδαιν οὖν πιστεύεις. The German phrase wovan glauben (to believe in) probably originated in the N. T. πιστεύων εἰς. See, however, John vi. 29, 30, and the alternation there between τοίνυν and εἰς τινα.) Πιστεύων εἰς Χριστὸν occurs in John ii. 11, iii. 16, 18, 36, iv. 39, vi. 29, 40 (47), vii. 5, 31, 38, 39, 48, viii. 30, ix. 35, 36, x. 42, xi. 25, 26, 45, xi. 48, xii. 11, 37, 42, 44, 46, xiv. 1, 12, xvi. 9, xvii. 20; 1 John v. 13. For the meaning to acknowledge, to behave as one acknowledging, comp. especially xi. 25—27, xii. 44, with 1 John v. 10. The only text in John’s writings where another preposition occurs, is John iii. 15, where Lachm. reads εν’ αὐτῶν, and Tisch. εν αὐτῷ, instead of the Received εἰς αὐτῶν; and here internal reasons determine the use of the εν or επί. See below.

Yet it cannot be denied that this element of acknowledgment (which is primarily formal merely) does not fully come up to or exhaust St. John’s conception of faith. There is, with the acknowledgment, in most cases, an acting upon it (cf. ix. 38, πιστεύω καὶ προσεύχουσαι αὐτῷ, with ver. 35, σὺ πιστεύεις εἰς τὸν θεὸν τοῦ θεοῦ, νῦν, 36, 30, 31), and this is adhesion (becoming His disciples, ix. 27, v. 46, viii. 31, νυνὶ μαθήτης), cf. xi. 48, ἐὰν ἀφόμοι αὐτῶν οὕτως, πάντες πιστεύσουσι εἰς αὐτῶν καὶ ἐλεύσονται οἱ Ἰουδαῖοι κ.τ.λ.; xvi. 31, ἀρτί πιστεύτε, cf. ver. 32, καὶ μόνον αὕτη; x. 26, ὡμέις οὐ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προσώπων τῶν ἐμῶν, see ver. 27, τὰ πρόσωπα τὰ ἐμαῦ τῆς φωνῆς μον ἀκούει... καὶ ἀκολουθοῦσι μοι; vi. 69, i. 12. Both these elements are manifestly contained in the πιστεύων τῷ, John vi. 30, as compared with ver. 29, τὶ σοὶ ποιεῖς σῷ σημεῖῳ, ὡς θεωμεν καὶ πιστεύσωμεν σοι; ver. 29, ἢπι πιστεύσῃς εἰς ὑδατελεῖν ὅ θεός. See particularly also Matt. xxvii. 42; Mark xv. 32, ὁ Χριστὸς ὁ βασιλεύς του Ἰσραήλ καταβάτων τῶν ἀπὸ τοῦ σταυροῦ, ὡς θεωμεν καὶ πιστεύσωμεν. Only by the combination of both these elements, to acknowledge Christ and to cleave to Him, is the Johannine πιστεύω adequately interpreted; and this explains the transition to the conception of confidence and reliance implied in John iii. 15, ὡς πᾶς ὁ πιστεύων εἰς αὐτῷ, where now also another preposition still is used, conditioned by the reference to the brazen serpent, ver. 14 (Tisch. ἐν, Lachm. ἐν’ αὐτῶν). But as to John xiv. 1, πιστεύετε εἰς τὸν θεὸν καὶ εἰς ὑμᾶς πιστεύετε, I do not see why the word must mean to trust, and not rather to cleave to, to hold fast to, which easily harmonizes with the prevailing signification elsewhere. We may further compare what Weiss, Joh. Lehrdeut. p. 23, observes, namely, that this πιστεύω immediately connects itself with the unerring certainty of Christ’s word in ver. 2.

We may therefore now say that, with St. John, πιστεύω denotes the acknowledgment of Christ as the Saviour of the world (iv. 39 sqq.), of His relation to the Father, and of His relation conditioned thereby to the world (see πιστεύων δτι), and the adhesion to Him and fellowship with Him resulting therefrom. In this sense πιστεύω stands absolutely in John i. 7, 51, iii. 18, iv. 41, 42, 48, 53, v. 44, vi. 47, 64, ix. 38, x. 25, 26, xi. 15, 3 Q
40, xii. 39, 47, xiv. 29, xvi. 31, xix. 35, xx. 31 (cf. iii. 12, vi. 36, xx. 8, 25, 29). The result of this cleaving to Christ is the receiving and possession of the blessings of salvation, vi. 68, x. 26, 27, ὑμεῖς οὗ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προβλήτων τῶν ἔμαθε τὰ πρὸβατα τὰ ἑματὶ τῆς φωνῆς μου ἀκούει καὶ ἀκολουθεῖται μοι καὶ καταλύει ἑαυτὸς διδάσκων αὐτοῖς. So iii. 12, 16, 18, 36, vi. 35, 40, 47, vii. 38, xi. 25, 26, xx. 31, cf. v. 39, viii. 24, i. 12, xii. 36, ἐστὶν τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα νοεῖ φως γίνεται; ver. 46, ἐγὼ φῶς εἰς τὸν κόσμον ἔδωκα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μένῃ; and compare this again with viii. 12, ὁ ἀκολουθών ἐμοὶ οὐ μὴ περεπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔχει τὸ φῶς τῆς ἐκκλησίας; xi. 40, ἐὰν πιστεύης ἐκάψυ τὴν δόξαν τοῦ θεοῦ.

It will be seen that St. John's phrase is akin to the profane use of πίστις in the religious sphere, except that it does not, like that of πίστις, mean simply an opinion held in good faith, but a ful, firm, and clear conviction. This is the import also of πίστις in the only Johannine passage where it occurs, 1 John v. 4.

Now in the Pauline use of the word the element of conviction and acknowledgment is certainly included, see the passages cited above, and Rom. iv. 20, ἐνευλογεύσας τῇ πίστει δοῦν δόξαν τῷ θεῷ, likewise the ὑπακοὴ πίστεως, Rom. i. 5, xvi. 26, and the relation of πιστεύω to κηρύσσω, Rom. x. 14, 16; 1 Cor. xv. 2, 11; Eph. i. 13. But the second element in the Johannine conception, adhesion, becomes very definite with St. Paul as a fully convinced and assured trust in the God of salvation and in the revelation of grace in Christ, so that the Pauline conception of faith very closely approaches the O. T. ἀπαθή, see πίστις. A further difference between the Pauline and the Johannine doctrinal exposition consists in this, that the direct reference of faith to God, so frequent in Paul, is comparatively rare in John's writings, only in John v. 24, xiv. 1, xii. 44, 1 John v. 10, and this corresponds with John's apprehension of πιστεύω. With Paul, there lies in πίστις a reference to the new moulding, we might almost say the new formation of man's relationship to God; whereas John v. 24, xii. 44, v. 46, xii. 38, 39, show that with St. John faith in Christ is the consequence of a previously existing relationship to the God of salvation and to His testimony.

First, we find πιστεύω νυστι = to trust, to rely upon; 2 Tim. i. 12, οἷς ἐν πεπιστεύκαντοι, καὶ πέπεσαμεῖ ὅτι δυνατόν ἐστιν τὴν παραθέσθαι μοι φυλάξαι; Tit. iii. 8, ἴνα φρονήσωσιν καλῶν ἐργῶν προδρόμων νεοφιλάτεροι πεπιστευκότες θεοῦ; Rom. iv. 3, ἐπιστεύσας Ἀβραὰμ τῷ θεῷ; Gal. iii. 6; Rom. iv. 17, κατέναντι οὗ ἐπιστεύσαν θεοῦ τῷ ξοφοποιώσας τῶν νεκρῶν καὶ καλλοντός τὰ μὴ δύτα ὑπὸ δύτα, cf. ver. 18, παρ' ἐπίστας εἷς ἐπ' ἐνδεικνύει ἐπιστευεῖν. For the fundamental conception of trust, see also the union of π. with θαρρεῖν, 2 Cor. v. 7, 8, and the passage above quoted from Dem. ii. 67, 9, and also Ecclus. ii. 12–14, οὐαὶ καρδίας δειλαίας καὶ χειρὸς παραμένας, καὶ ἀμαρτωλοὶ ἐπιμένουσι εἰπ' ἐπὶ δύο τρόπους. Οὐαὶ καρδίᾳ παρεμένῃ, διὸ οὗ πιστεύει διὰ τούτῳ οὗ σκεπασθήσεται οὐαὶ ἐπὶ τῶν ἀπολουθεῖσας τῆς ἐπιστευαν. Instead of the dative, we have the phrase πιστεύει ἐν τῷ θεῷ, and, indeed, Rom. iv. 5, ἐπὶ τὸν δικαιωμα τοῦ ἀσεβῆ; ver. 24, ἐπὶ τὸν ἑγερήματα Ἰσραήλ. The πιστεύω εἰς always denotes the direct reference of faith to Christ, Rom. x. 14; Gal.
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ii. 16; Phil. i. 29; and so also does ἐπὶ with the dative, 1 Tim. i. 16; Rom. ix. 33. Πιστεύω, moreover, is used without any addition to denote the fully persuaded confiding behaviour towards the God of grace and promise, Rom. i. 16, iii. 22, iv. 11, 18, x. 4, 10, xiii. 11, xv. 13; 1 Cor. i. 21, iii. 5, xiv. 22; 2 Cor. iv. 13; Gal. iii. 22; Eph. i. 13, 19; 1 Thess. i. 7, ii. 10, 13; 2 Thess. i. 10.

In James, acknowledgment appears as the chief element in ii. 19; trust, on the contrary, in ver. 23; and if we compare what he says of πίστις elsewhere, it seems he takes it for granted that, under the circumstances which he combat in ii. 18, faith must dwindle into mere acknowledgment.

In Peter, both elements of faith, acknowledgment and adhesion or trust, are in like manner blended, cf. 1 Pet. i. 8 with ii. 6, 7, i. 21.—In the Epistle of Jude only in ver. 5, τὸ δεύτερον τοῖς μή πιστεύοντας ἀπάλλευον, like the Hebrew ἐκοιμήσατο.

If we now compare the use of the word in the book of the Acts and the synoptical Gospels, we find that the context must decide in each case whether acknowledgment or trust is prominent. Acknowledgment is the foremost in Acts xi. 21, παλαιὸς τε ἄριστος ὁ πιστεύων ἐπέστρεφεν ἐπὶ τὸν κύριον; xviii. 8, ἐπιστευοῦν καὶ ἐβαπτίζοντο; and so also πιστεύω alone, Acts ii. 44, iv. 4, 32, viii. 13, xiii. 1, xv. 7. Trust is prominent in x. 43, xiii. 39, and elsewhere. It occurs with the dative, v. 14, xvi. 34, xviii. 8, εἰς x. 43, xiv. 23, xix. 4; ἐπὶ with the accusative, ix. 42, xi. 17, xvi. 31, xxi. 19. By itself again, xiii. 48, xiv. 1, xv. 5, xvii. 12, 34, xviii. 27, xix. 2, 18, xxi. 20, 25. In the synoptical Gospels = to acknowledge and cleave to, Mark ix. 42; Matt. xvii. 6, π. εἰς ἐμέ; xxvii. 42, ἐπὶ αὐτῶν (another reading, ἐπὶ αὐτοῦ, or the simple π., cf. Mark xv. 32). The verb by itself, Mark xv. 32, xvi. 16, 17; Luke viii. 12, 13, 50, cf. i. 45 = to trust, Mark i. 15, π. εἰς τὸν Κυρίον. The verb by itself, Matt. viii. 13, xxii. 22; Mark v. 36, ix. 23, 24; Luke xvii. 50.

Thus the N. T. conception of faith includes three main elements, mutually connected and requisite, though according to circumstances sometimes one and sometimes another may be more prominent, viz., (1) a fully convinced acknowledgment of the revelation of grace; (2) a self-surrendering fellowship (adhesion); and (3) a fully assured and unswerving trust (and with this at the same time hope) in the God of salvation or in Christ. None of these elements is wholly ignored by any of the N. T. writers.

"Απίστος, ov, (I.) not worthy of confidence, untrustworthy, Od. xiv. 150; Ἑδρ. ix. 98 (Isa. xvi. 10, the explanatory translation of the LXX.). Of things = unworthy of belief, incredible, Acts xxvi. 8. — (II.) Not confident, distrustful; in N. T. Gk. = unbelieving, of one who declines to receive God's revelation of grace, Luke xii. 46, δικαιομένη αὐτῶν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει, cf. Matt. xxiv. 51, συνομ. with ἑποκρίσεις, 1 Cor. vi. 6, vii. 12-15, x. 27, xiv. 22-24; 2 Cor. iv. 4, vi. 14, 15; 1 Tim. v. 8, τῶν πίστεων δρηταί καὶ ἐστὶν ἀπίστων χείρων; Tit. i. 15, τοῦτος δὲ μεμοιχευμένος καὶ ἀπίστους; Rev. xxi. 8. One who does not acknowledge the truth of what is told him
concerning Christ. John xx. 27. One who has no corresponding and confident trust, Matt. xvi. 17; Mark ix. 19; Luke ix. 41.

'Απιστος, Ἐρα, (I.) faithlessness, uncertainty, Wisd. xiv. 25; (II.) distrust, Xen. Anab. ii. 5, 4, ἐδοξεὶ μει εἰς λόγους σου ἐδείκτω, δοσὶ, ἐλαφρῶς, ἐξελέγκτω ἐλλύσει τὴν ἀπιστίαν. Often in Plato with the signification doubt; so Mark xvi. 14. In a religious sense, in Plut. de superst. 2, cf. under δεισιδαιμονία. Unbelief, in the N. T. sense, the lack of acknowledgment or the non-acknowledgment of Christ, Matt. xiii. 58, οὐκ ἔποιησεν ἐκεῖ δυνάμεις πολλὰς διὰ τὴν ἀπιστίαν αὐτῶν; Mark vi. 6, cf. Luke iv. 23, 24. Want of confidence in Christ's power, Matt. xvii. 20; Mark ix. 24; in general, want of trust in the God of promise, Rom. iv. 20, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ κ.τ.λ.; and of the revelation of grace, Heb. iii. 12, 19, καρδία ποιήσει ἀπίστια ἐν τῷ ἀποστάτῃ ἀπὸ θεοῦ ζώσος, inasmuch as this trust is said to answer to the self-evidencing πίστις of God, Rom. iii. 3, 11, ἀπίστις, in antithesis with ἐπιμένεις τῇ χριστοτητῇ, ver. 22; see also ver. 20; 1 Tim. i. 13, ἀγνοεῖς ἐποίησα ἐν ἀπιστίᾳ = want of acknowledgment. Comp. Rom. x. 16.

'Απιστεῖω, to put no confidence in, fidem aliquam suspectam habere (Sturz), Xen. Cyrop. vi. 4. 15, τοὺς μὲν πιστεύσωτα διάλεγοι, τοὺς δὲ ἀπιστεύοντας. See Rom. iii. 2, ἀπιστεύθησα τὰ λόγια τοῦ θεοῦ; ver. 3, εἰ ἡ πιστισμένη τινος, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσει, hence denoting the want of trust, answering to the faithfulness of God; πίστις θεοῦ = ἡ πιστις, vid. πιστις; 2 Tim. ii. 13, εἰ ἀπιστούμεν, έκεῖνος πιστὸς μένει. Then = to doubt, e.g. τοὺς λόγους, Plat. Phaed. 77 A. Cf. Mark xvi. 11, 16; Luke xxiv. 11, 41; Acts xxviii. 24, οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστοι = not to acknowledge. Cf. 2 Macc. viii. 13; Wisd. i. 2, εἰρήκεται ὁ κύριος τοὺς μὴ πειράζουσιν αὐτῶν, ἐμβατείται δὲ τοὺς μὴ ἀπιστούσιν αὐτῷ; x. 7, ἀπιστούσῃ ψυχής μνημείων ἑσπερία στῆλη ἄλος; xviii. 13. The passive occurs in Wisd. xii. 17, ἑσπερινοὶ ἐνδείξεναι ἄπιστομένοις ἐκ δυνάμεως τελειώτητι = to be suspected.

Ολιγόπιστος, only in the N. T. and patristic Greek = of little faith, Matt. vii. 26, xiv. 31, xvi. 8; Luke xii. 28. This is a significant term, helping us to determine the conception of faith.

Πείρα, Ἐρα, connected with περάω, to penetrate, peritus, experiri, pericum, etc. = trial, test. Also passively, the experience obtained by the trial, e.g. εἰς πείραν τινος ἔρχεσθαι, to learn to know; ἐν πείρᾳ τινος γίγνεσθαι, to become acquainted with any one; πείραν ἔχειν, to know, Xen. Mem. iv. 1. 5. In the N. T. only πείρα, πείραν λαμβάνειν, Heb. xi. 29, πιστεῖ διέσθησαν τὴν ἐρυθρῆν θάλασσαν ὡς διὰ ἔριδας γῆς, διὰ πείρας εὐλογίας οἱ Ἀγγέλιοι κατεργάσαντες; ver. 26, ἐμπαράγμων καὶ ματῶν πείραν ἔλαβον. The phrase is applied in a twofold sense, actively = to make an attempt — so Heb. xi. 29; Deut. xxviii. 56; passively = to make the knowledge, to experience, Heb. xi. 36. This apparently strange double rendering is possible, not only because πείρα can be shown to have both meanings, but especially because the meaning of λαμβάνειν is twofold, namely,
purely active, to take, to lay hold of; πείραν λαμβάνειν, to undertake an attempt, like ἔργον λαμβάνειν, Xen. Mem. i. 7. 2; Herod. iii. 71. 2, τὴν ἐπιχείρησιν ταύτην... μὴ οὖσα συντάξειν ἄθους, ἀλλ' ἐπὶ τὸ σωματώστερον αὐτήν λαμβάνει. Then also a more passive sense, to receive, to get. For this very reason it is possible that the signification of λαμβάνειν should vary according to its object; and it is not at all strange in any language that a word or phrase should occur in two senses side by side, when it is simply a matter of passing over from the active to the passive in a verbal substantive, such as πείρα is. While it may be doubtful in many of the usually cited cases whether the passive may not be preferable to the active meaning, πείραν λαμβάνει is undoubtedly active in Xen. Cyrop. vi. 1. 54, διάμβαινε τοῦ ἀγωγοῦ πείραν καὶ πολὺ μέχρι τῆς ἐκ τοῦ ξένου τῶν πυργῶν κ.τ.λ., ἢ κ.τ.λ.; Memor. i. 4. 18, τῶν θεῶν πείραν λαμβάνεις θεραπείων, εἰ τι σοι διδόμενοι κ.τ.λ. For the passive meaning, which is certainly more frequent, compare Diod. Sic. xii. 24, τὴν θυγατέρα ἀπέκτεινεν, ἵνα μὴ τῆς ἀβρααμικῆς ἀλήθη πείραν, et al.—The word occurs further in biblical Greek in Deut. xxxii. 8, ἐπειράσαν αὐτὸν ἐν πείρᾳ, instead of the word usual in biblical Greek, πείρασθαι, temptation; and we may compare this with the use of πείρα in a bad sense, attempt against any one; Thuc. vii. 21. 5, ἵνα οὖν ἐκθέλειν ἐν τῇ πείρᾳ τοῦ ναυτικοῦ καὶ μὴ ἀποκρεῖν.
understood), to know from experience, to be experienced, synonymously with ἔπισταμαι. Cf. Xen. Hier. ii. 6, πεπειραμένον σῶδα; so 1 Sam. xvii. 39, οὗ πεπειράμας (= πὲρ, elsewhere = πειράζων; ἔπισταμαι, I have not tried it). The word does not occur anywhere else in biblical Greek.

Πειράζω, in Homer and in later Greek, still upon the whole, but seldom = πειράζω to try, to test, to be distinguished from δοκιμάζω, first of all, in that πειρ. requires great effort; δοκιμ., on the contrary, = to inquire, to prove, to estimate, to approve, denotes an intellectual act. Comp. δοκιμάζων τὰ διαφέροντα, Rom. ii. 18. Now it is just in the fact that πειράζω, πειράζειν cannot be understood save as implying effort, that the usage may be accounted for which employs these words for all attempts that require certain pains and energy (e.g. φίλοι πειράζων, Ἰλ. xv. 359, to try his strength, whereas an ἄνδρι δοκιμασθῆς is a man acknowledged as such, as of age), but specially of those attempts which are directed towards some person or thing. Schol. on Aristoph. Pl. 575, δὲ πειράζουσι μὲν τὰς πτέρυγας, ἵππειας δὲ οὐ δίνονται. Πειράζω, in the sense, to search out, to question, Od. ix. 281, δὲ φόρτο πειράζων, ἢ μὲ φόρτο εἰδότα πολλὰ, ἀλλὰ μὲν ἀφορμῷ προσέφην δολοὺς ἐπέσεσαν, cannot be urged against this, for here it is an attempt directed against some one. Now this element of hostility is wanting in δοκιμάζειν, which leans so much, on the other hand, towards the positive side as to pass into the meaning, to approve, whereas πειράζειν leaves the issue at least uncertain, though it aims at a definitely negative result, to overthrew the opponent. Cf. Plut. Mor. 230 Δ, εἰ δοκιμόν ἔχει τῆς τρόπον, πειράζειν ὁ πολύφλος, with Isocr. i. 25, δοκίμαζε τὸν φίλον ἐκ τῆς τερί τῶν βίων ἀτικας; Jas. i. 12, μακάριος ἄνηρ δὲ ὑπομένει πειρασμόν, ὃτι δόκιμος γενόμεθα κ.τ.λ., comp. ver. 13! 2 Cor. viii. 22, ἐν δοκίμασθον ἐν πολλοῖς πολλακίς συνυαίνον δύνα, cf. Rev. ii. 2, ἐπείρασα τοὺς λέγοντας λαοῦς ἁπαντόπολες εἶναι καὶ όλοι εἶναι, καὶ ἔπνεοι αὐτῶν ψεύδος. Thus it is said, δοκίμαζεται, to stand proof, to be found approved, 1 Pet. i. 7; 1 Tim. iii. 10; 1 Thess. ii. 4, καθὼς δεδοκιμάσθη ὑπὸ τοῦ θεοῦ πιστεύθησαι τὸ εὐαγγέλιον. With this comp. Heb. iv. 15, πεπειραμένον κατὰ πάντα καθ’ ὁμοίωτα χρώμα ἀμαρτίας. As, however, πειράζειν, πειράζω, when the hostile aim is absent or comes less into view, may be used more indiscriminately than δοκιμάζειν, and in quite a general sense, as, for instance, the perfect participle, 1 Sam. xvii. 39 and elsewhere (see πειράω), as = to experience, to be exercised, to know, πειράζειν and δοκιμάζειν may stand as almost perfect synonyms, though a certain difference always remains; comp. 2 Cor. xiii. 5, ἐως τὸ δοκιμάζετε ἐτούτε ἐν τῇ πίστει, ἐως τὸ δοκιμάζετε ἐτούτε οὐκ ἐπηγγείλατε δαντοῖς, διὸ Χριστὸς Ἰησοῦς ἐν ὑμῖν; εἰ μὴ τι δόκιμον ἐστε; Ps. xxxvi. 2, δοκιμάζον με, κύρε, καὶ πεπειρασόν με; Ecclus. xxvii. 5. And as also in δοκιμάζειν an unexpected result may ensue, both words may stand synonymously even in a bad sense, as in Heb. iii. 9, Received text, ἐπείρασαν μὲ αἱ πατέρες ὑμῶν, δοκιμασάτε με, where, however, the more correct reading tallies better with the representations combined in these words, ἐπείρασαν αἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ. At any rate, however, when a decidedly hostile testing,
or what amounts to temptation, is meant, only πειρᾶσθαι can be used, not δοκιμάζων. Hence we see how, if occasion required, πειρᾶσθαι may pass from the more general sense, to attack; to the more definite, to tempt to sin (comp. Isa. i. 2, 12 with vv. 13, 14), and that at one time mention can be made of Abraham’s temptation (Heb. xi. 17), and at another it can be said, μηδεις πειραζόμενος λεγέτω, δι’ αυτός θεοῦ πειράζομαι. Consequently there is a difference between δοκιμάζων and πειράζων τινά, as between to prove or try and to tempt, except that πειράζων does not always appear with this concrete meaning. In the N. T., however, it occurs in the sense to try only in John vi. 6.

The LXX. always employ πειράζων for the Hebrew הָעַר, to try, to put to the test, either in a good or a bad sense. In the N. T. in a good sense only in Acts xvi. 7 (xxiv. 6); John vi. 6; 2 Cor. xiii. 5; Rev. ii. 2. We find (I.) πειράζων τι, to try anything, to prove; Acts xvi. 7, πειράζον πορευθήναι; xxiv. 6, τὸ ίερὸν πειράζονς βεβηλώναι. Comp. Deut. iv. 34, εἰ πειράσει τὸ θεός εἴσελθον λαβέτε κατ’ οὐσίαν διὰ καθός εἰς μέσον μέσου ἐν πειρασμῷ καὶ ἐν σημείοις κ.τ.λ.; comp. Deut. vii. 19, xxix. 3, under πειρασμός. Without object, Judg. vi. 39, (II.) π. τινά, to put one to the test; Dan. i. 12, 14; 1 Kings x. 1, ἥδε πειράζοντι αὐτοῦν ἐν αἰνίμασι. In a moral sense, always according to the subject, (a.)—to prove, to put to the test. So of God, Gen. xxii. 1, ὁ θεὸς ἐπειράσασαν τὸν Ἄβραμ; Deut. xiii. 4, πειράζει κύριος ὁ θεὸς σου ὑμᾶς εἰδέναι εἰ ἀφαντᾶτε τὸν θεὸν ὑμῶν; Judg. ii. 22, τὸ πειράζαν ἐν αὐτοῖς τὸν Ἰσραήλ, εἰ φυλάσσεται τὴν ὁδὸν κυρίου; iii. 1; Ps. xxvi. 2, δοκιμασόν με, κύριε, καὶ πειράσασθαι ὑμᾶς. With these comp. in the N. T. Heb. xi. 17; John vi. 6.—2 Cor. xiii. 5; (b.)—to put to the test, either from distrust or with a hostile bad intent, to tempt, to endeavour to seduce. In the sense of distrust, τὸν θεόν πειράζειν, Ex. xvii. 2, 7; Num. xiv. 22; Isa. vii. 12; Ps. lxxviii. 56; Deut. vi. 16, ix. 22, xxxiii. 8; Ps. xcv. 8. Comp. Acts v. 9, xv. 10; 1 Cor. x. 9.—Rev. ii. 2. Then decidedly, in order to get one into one’s power, and to ruin, Matt. xvi. 1, xix. 3, 22, xviii. 35; Mark viii. 11, x. 2, xii. 15; Luke xi. 16, xx. 23 (John viii. 6, Received text), of the attempts made to entangle Christ. Akin to this, we have πειραζόμενον of the first of the attacks and sufferings, which render difficult the faith of believers, and thus threaten their salvation, 1 Cor. x. 13, οὐκ εἴπας ὑμᾶς πειραζόμενον ἑτέρο δύνασθαι; Rev. ii. 10, comp. πειρασμός,—and specially— to tempt to sin, Matt. iv. 1, πειράζομαι ὑπὸ τοῦ διαβόλου; iv. 3, δὲ πειράζων, of the devil, as also 1 Thess. iii. 5; Mark i. 13; Luke iv. 2; 1 Cor. vii. 5, μὴ πειράζῃ ὑμᾶς ὁ σατανᾶς; Rev. iii. 10.—Comp. Trench, Synonyms, etc., part 2, p. 110, “We may say, then, that while πειραζόμενον may be used, but exceptionally (?), of God, δοκιμάζων could not be used of Satan, seeing that he never proves that he may approve, or tests that he may know and accept.” With a defined subject, the passive πειραζόμενος, to be tempted, Gal. vi. 1, μὴ καὶ σοὶ πειραζόμενος; Heb. ii. 18, iv. 15 (xi. 37, Received text); Isa. i. 13, μηδέσι πειραζόμενος λεγέτω ὃ ἂν θεὸς ἀπείραστος ἐστιν κακῶν, πειράζει δὲ αὐτὸν σοὶ ὑμᾶς; ver. 14, ἐκαστός δὲ πειράζεται ὑπὸ τῆς οἰδίας ἐπιθυμιάς ἐξελθόμενος καὶ ἑξελθόμενος. The usage in profane Greek is analogous, only not so comprehensive; see under πειράζω.
Πειρασμός

Πειρασμός, δ’, Αττικ πειρασμός, trial; also of temptation to unchastity, Thuc. vi. 56; the conception of πειρασμός is, however, more comprehensive. In profane Greek, pointed out only in one place,—Diosc. graef. 1, τοὺς ἐπὶ παθῶν πειρασμούς, of medical experiments; while in Aristotle πειραστικός occurs; ἡ διαλεκτικὴ πειραστικὴ περὶ ὡν ἡ φιλοσοφία γνωρισμάτων, ἡ δὲ σοφιστικὴ φαινόμενη, οὔσα δ’ οὖ, Metaph. iii. 2; De sophist. elench. 2, λόγοι πειραστικοί (in distinction from διδασκαλικοί, διαλεκτικοί, and ἐρευνητικοί) οἱ ἐκ τῶν δοκοῦντων τῷ ἀποκριμομένῳ καὶ ἀναγκαῖοι εἰδέναι τῷ προστολομένῳ ἦχει τὴν ἐπιστήμην.

It occurs more frequently in biblical Greek, and there denotes, (I.) (a.) testing, proving; Ecclus. xxvii. 5, σκεύη περαμέος δοκιμάζετε πῦρ, καὶ πειρασμὸς ἀνθρώπων ἐν διαλογιμῷ αὐτῶν; 1 Macc. ii. 52, Ὄβραμ ἐν πειρασμῷ εἰρήθη πιστός, to be referred to πειράζειν τινά. On the contrary, (b.) akin to πειράζομαι πειράζομαι, to endeavour, to trouble oneself (see πειρᾶμα), trouble, pains; with σημείον, τέρας, Deut. iv. 34, ἐπειρασμὸν ὁ θεὸς εἰσελθὼν λαβεῖς εἰςυπερέθνοι . . . ἐν πειρασμῷ καὶ ἐν σημείοις; vii. 19, τοὺς πειρασμοὺς τῶν μεγάλων οὐκ ἵκονσαν οἱ ὑθαλμοὶ σοῦ, τὰ σημεῖα καὶ τὰ τέρατα μεγάλα; xxix. 3 (= περί), perhaps synonymous with the N. T. δυνάμεις, like the German "Kraftproben" (trials of strength). Then (II.) in the hostile sense of πειράζειν τινά, and indeed, (a.) physically, treating with emnity, attacking, so that one is put to the proof, yet always concerning his moral state, comp. Matt. xxvi. 41, προσεύχεσθε ἵνα μὴ εἰσέλθῃ εἰς πειρασμόν τῷ μὲν πνεύμα πρόθυμον, ἡ δὲ σάρξ ἀνθρώπως; Mark xiv. 38; Luke xxii. 28, 40, 46, viii. 13, ἐν καρπῷ πειρασμῷ ἀφίσταται, cf. Matt. xiii. 21, γενομένης δὲ θλίψεως ἡ διανομή . . . σκανδαλίζεται. There are attacks of a physical kind (Acts xx. 19, δουλεύων τῷ κυρίῳ μετα . . . πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιζουκαῖς τῶν Ἰουδαίων), with a moral tendency, cf. 1 Pet. iv. 12, μὴ ἐκείνησθε τῇ ἐν ὑμῖν τυφώσει πρὸς πειρασμῶν ὑμῶν γνωρίσθῃ; 2 Pet. ii. 9, οἴδας πύρινον σφόδρα πρὸς πειρασμὸν ἤρθατε, comp. ver. 8, βασανίζων (Isocr. i. 12, synonymous with δοκιμάζων, denoting the investigation of truth, only, that the word passes into the meaning, to torture, then = to torment; therefore still coincident in its representation with πειράζειν). 1 Cor. x. 13; Jas. i. 2, 12; 1 Pet. i. 6; Rev. iii. 10, comp. Ecclus. vi. 7. — Now, from this the transition is very easy to (b.) the purely moral import, temptation; see πειράζειν, πειράζομαι. (II.) (b.) So in 1 Tim. vi. 9, ἐμπίπτοντας εἰς πειρασμοὺς καὶ παμφότα καὶ ἐπιθυμίας πολλὰς ἀνικήτους καὶ διαβολάς, ἀμέτρητα βυθίζοντο τῶν ἀνθρώπων εἰς δίλθρον καὶ ἀνώλειαν. But this is the only passage in which it is so used like πειράζομαι in Jas. i. 13, 14. — Heb. iii. 8, ἡ ἡμέρα τοῦ πειρασμοῦ = πορεία, Ex. xvii. 7; Deut. vi. 16, ix. 22; Ps. xcv. 8 (Deut. xxxiii. 8 = πειράμα), the word corresponds with the πειράζεσθαι τοῦ θεοῦ, of distrust directed towards God. On the contrary, Matt. vi. 13, μὴ ἐίσελήνησθε ἡμᾶς εἰς τῶν πειρασμῶν, ἀλλὰ ἴσεσθαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, both significations are combined in the words attack (through suffering) and temptation (by incitation and lust). There is at least no reason for wholly excluding the latter element, though the first certainly stands in the foreground; see under πονηρός. Ecclus. ii. 1, xxxvi. 1. — Gal. iv. 14, τῶν πειρασμῶν ὑμῶν (so Lachm. and the Cod. Sin., instead of μοῦ) τῶν ἐν τῇ σαρκὶ μοῦ οὐκ ἔξουσιον οἰκίακατε κ.τ.λ., is to be
classed, not under (I.) (α.), but under (II.) (α.), inasmuch as the outward appearance of the apostle and his sufferings were manifestly in some way a hindrance in his calling and his purposes, and herein his readers had something to get over and subdue; 1 Pet. i. 6, 7.

'Απείραστος, ο, a verbal adjective, often in Josephus; in profane Greek, ἄπειραστος, in the significations, untried (πειράζειν τι), e.g. οἰδίν ἄπειραστον ή, nothing was left untried, Dem. xviii. 249; further, inexperienced (πειράσμα, πεπειράσμα; see πειράδω), ignorant. 'Απείραστος occurs in Heliodorus, of a virgin; elsewhere in Josephus also = inexperienced. On the other hand, in Maxim. Conf. 18b, "παντελῶς ὅθεν ἄπειραστος, qui tentari non potest;" cf. Cic. anini valenties morte tentari non possunt, corpora possunt. In a facultative sense, also, in Jas. i. 13, ὃ γὰρ θεός ἄπειραστός ἦσαν κακῶς, πειράζει δὲ αὐτῶς οἰδίνα, in antithesis with ver. 12, μακάριος ἄνδρας θαυμάζειν πειρασμον; see under πειράζειν = incapable of being tempted. Cf. Ignat. ad Philipp. 11, τοὺς πειράζεις τὸν ἄπειραστον, ἐπιλαθόμενος τοῦ νομοθέτου παρακλησιμένου ἐστι εὑρείας οὐράνιον τῶν θεῶν σου; Phot. e. Manich. iv. 225, πειράζειν ἐπιχειρήσασι τὸν ἄπειραστον.

Έξ ἐπιράστω, to prove or test thoroughly, to find by testing; not in profane Greek, rare in the LXX. = τῷ; Deut. vi. 16 = τῇ τε ἐρήμῳ, πειράζειν, (II.) (δ.) So always in the N. T., Matt. iv. 7, κύριον; Luke iv. 12. — 1 Cor. x. 9, τὸν Χριστὸν. Comp. Luke x. 25.

Π ι π τ σ, πεπειράσμα, ἐπεπειράσμα (ἑπεπειράσμα), πέπτωκα, to fall, to fall headlong, Matt. vii. 27, etc.; to prostrate oneself, Matt. ii. 11, etc.; to fall down, to fall to pieces, Acts xv. 16, σκότωσεν ἡ πεπτωκία; Heb. iii. 17. Frequently = to come to ruin, to fall to destruction; cf. Soph. Trach. 84, ἢ σεσοφομέθα ἡ πέπτωκα; Dem. 510. 15, ἐν Υπνοίῳ σωθείση καὶ μὴ πέπτωσε. So Rev. xvii. 10, οἱ πέπτοντες, ὃ εἰς ἑστίαν; xviii. 2, ἐπτανόν, ἐπεπέπτων Βασιλείων ἡ μεγάλη; Luke xvi. 17, τοῦ νόμου μιᾶς καπάν πεπέρασε (cf. Matt. v. 18, παρερχεθάσας); Ruth iii. 18. In a soteriological sense, Rom. xi. 11, μὴ ἐπαυσάνι τινά πέπτωκας, cf. ver. 22, ἐπὶ μὲν τῶν πεπόνων ἀποστολάς, ἐπὶ δὲ σὲ χρηστότητι θεοῦ, ἐν νηπίαις τῇ χρηστότητι; 1 Cor. x. 12, ὅ δεκα κακόν μιᾶς βεβηκόντα μὴ πέταξεν, cf. ver. 8, ἐπεπέπτων ἐν μία ἥμισυ κ.τ.λ.; Rom. xiv. 4, κυρίον στῆκε τῇ πέπτωκα. See Pa. exli. 10; Prov. vi. 28, xxiv. 16, 17; Eccles. iv. 10; Ecclus. i. 30, ii. 7, πέτασον; Luke ii. 34, Heb. 5. In an ethical sense, = to fall or err, it stands alone without addition very rarely, as in Plat. Phaed. 100 E, τοῦτον ἐχόμενον ἐχόμενοι οὐκ ἄν πέτασεν. Usually with some more specific limitation, e.g. εἰς κακότητα; Heb. iv. 11, εἰς τὸ αὐτῷ ἵπποιδείματι τῆς ἀπειθείας. The πέτασε may be regarded as such a limitation in Rev. ii. 5; cf. with ver. 4, μημόνευεν ὅπων πέπτωκας καὶ μετανόησον. ήτο, also, does not occur in an ethical sense, not even in Pa. xxvii. 24, comp. Prov. xxiv. 16; Ps. xx. 9. See Hupfeld in loc.

Παραπτέσω, to fall beside, to fall down. Esth. vi. 10, μὴ παραπτέσατο σου λόγος; see Ruth iii. 18, Luke xvi. 18, under πέτασον. It sometimes occurs in an ethical sense = to fall by the side of, to miss the mark, especially in Polyb., e.g. with ἄνοιξιν, xviii. 19, 6, τοῖς δ' ἔλεοι πράγμασιν ἄνοιξιν ἔδη καὶ παραπτήσων αὐτῶν, where, therefore, at the same
time excuse is implied. The genitive is added to complete the sense, xii. 7. 2, τῆς ἀληθείας; viii. 13. 8, τοῦ καθέκοντος, cf. iii. 54. 5, τῆς ὀδού, to hurry past on the way and miss it. Cf. Polyb. xvi. 20. 5, περὶ τῆς τῶν τόπων ἀργολας... διὰ τὸ μεγάλην εἶναι τὴν παράπτωσιν, οὔκ ἀνακλήνα γραφής; xv. 23. 5, εἰς τοιαύτην ἀργολινὴ καὶ παράπτωσιν τοῦ καθέκοντος ἁμαρτ. In biblical Greek, on the contrary, the word denotes the leitourgía of sin, together with its guilt; for it is = ἁμαρτ. Ezek. xxi. 4, ἐν τοῖς ἄμαρτοις αὐτῶν ὑπὲρ ἑξέχαιρον ταύτης καὶ ἐν τοῖς ἑνομοίωσις σοι οὐκ ἐπελεῶς ἐμαρτ. But it is especially = ὄνομα, which denotes conscious (hidden) deceitful and faithless action. This word is rendered by παραπτ. in Ezek. xiv. 13, xv. 8, xviii. 24, xx. 27; in 2 Chron. xxvi. 18, xxix. 19 = ἀποστήτης; 1 Chron. v. 25 = ἄβεβα; x. 13, ἀνομείν τῷ θεῷ. See 2 Chron. xii. 2; Deut. xxxii. 11; Num. v. 27; Lev. v. 21; Josh. vii. 1, xxi. 20. — Ezek. xiv. 13, ἡ τε ἐὰν ἀμαρτήσῃ μοι τὸν παραπτεῖν παράπτωσα; xv. 8, ἀρνεῖ δὲν παρέπτωσαν παραπτώματα; xviii. 24, ἐν τῷ παραπτώματι αὐτῶν δὲν παρέπτωσαν, καὶ εἰς ταῖς ἀμαρτίαις αὐτῶν ἢ ἢ ἁμαρτεῖν, εἰς αὐταῖς ἄποθενεναι; xx. 27, ἐν τούτῳ παραφράσμενοί μειστορεῖ ἤμοι ἐν τοῖς παραπτώμασιν αὐτῶν ἐν οἷς παρέπτωσαν εἰς ἑμὲν; cf. παραπτ. εἰς in Polyb., of hostile assault. It thus denotes the blame-worthiness and wilful carelessness of him who falls into sin, and, more rarely, inadvertency or thoughtlessness. The word must be referred to πίνακας, τῷ θεῷ οὖσαν ἀναμνήσεως ἐκ μετάνοιας κ.τ.λ. — In the Book of Wisdom it occurs in the laxer sense of profane usage, vi. 10, ἐνα μάθει σοφίαν καὶ μὴ παραπτέτη; xii. 2, τοις παραπτώμασις καὶ ἀληθείας ἀλλήλων.

Παράπτωμα, φαύλος, only in later Greek, and but seldom there. — (I.) = fault, mistake, e.g. of a writer (Longin. de subj. xxxvi. 2); in an ethical sense, in Polyb. ix. 10. 6, = offence, neglect, error. More frequently in the LXX. and N. T., and here not in this lax sense. Comp. Wisd. iii. 13, μακραὶ στείραι ἡ ἁμαρτία, ἥτοι οὐκ ἐγγευσάσθαι ἐν παραπτώματι; x. 1, of Adam's sin, ἡ σοφία... ἐξελάτου αὐτῶν ἐκ παραπτώματος ἥγεσαν. — Ezek. xiv. 13, xv. 8, xviii. 24 = ἄποθεν. Again = ἄθροι, perverseness, Ezek. iii. 20, ἐν τῷ ἀπαντρέφειν δίδαξαι ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ παράπτωμα; xviii. 26. — = ἄθροι, ἡ τε, ἲδαν μὴ μακάνωσαι ἐν πάσης τοῖς παραπτώμασι αὐτῶν; xvii. 22; Job xxxvi. 9, ἀναγγελεῖ αὐτοῖς τὰ παραπτ. αὐτῶν ἤτοι ἒκχοδος. — ἀθροί, injury; Dan. vi. 22, ἐνόπιον δὲ ἀπὸ παραπτώμα τοῦ ἐποίησα. Hence occasionally in a weaker sense, viz. = ἄθροι, neglect or error, Ps. xix. 13, and = ἄθροι, Dan. vi. 5. Excepting, perhaps, in Ps. xix. 13, it everywhere denotes sin as involving guilt, and as thus apprehended, or might be, by the sinner himself. Παράπτωμα does not in Scripture, as in profane Greek, imply palliation or excuse (see παραπτώμα των ἀγγέλων); it denotes sin as a missing and violation of right; see Wisd. iii. 13. It may therefore be regarded as synonymous with παράβασις, which designates sin as the transgression of a known rule of life, and as involving guilt; comp. Rom. v. 14, ἐπὶ τοὺς μὴ ἀμαρτήσαντας ὕπη τῷ ὀμοιώ-
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μετά τῆς παραβάσεως Ἀδὰμ, with ver. 15, σὺν χίλιοι τὸ παράπτωμα, ὡς καὶ τὸ χάρισμα, and ver. 19, διὰ τῆς παρακοής τοῦ ἐντός αὐ. In accordance with this is the use of παράπτωμα when mention is made either of imputation or forgiveness, Matt. vi. 14, 15, ἀφέναι τὰ παράπτωμα; Mark xi. 25; Rom. iv. 25, παρεδόθη δὲ τὰ παράπτωμα ἡμῶν; v. 16, τὸ χάρισμα ἐκ πολλῶν παραπτώματων εἰς δικαιώμα; ver. 20, φόμος παρεκτικὸς ἡ πλεονέξια τὸ παράπτωμα; see Gal. iii. 19; 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῦ τὰ παραπτ. αὐτῶν; Col. ii. 13, χαρισμάτων ἡμᾶς πάντα τὰ παράπτωμα; Eph. i. 7, ἢ ἀφέναι τῶν παραπτ. Cf. also νεκροὶ τοῖς παραπτ. καὶ ταῖς ἁμαρτίαις, Eph. ii. 1, 5; Col. ii. 13. Still the word is not quite so strong as παραβάσις, which is used only once (Heb. ix. 15) in connection with salvation, and elsewhere only where imputation and punishment are spoken of (see Heb. ii. 2); whereas παράπτωμα in St. Paul’s writings (where alone it occurs, save in Matt. vi. 14, 15; Mark xi. 25; Jas. v. 16) is often used where pardon is spoken of. See, for instance, Gal. vi. 1, εἰ ἐὰν καὶ προληψις ἄνθρωπου ἐν τοῖς παραπτώματι, where, though a sin involving guilt is clearly meant, a missing of the mark, rather than a transgression of the law, is the form of sin referred to. We must accordingly affirm that παραβάσις denotes sin objectively viewed, as a violation of a known rule of life, but that in παράπτωμα reference is specially made to the subjective passivity and suffering of him who misses or falls short of the enjoined command, and the word has come to be used both of great and serious guilt (LXX.; in Philo, to designate total relapse, see Delitzsch, Hēbrāēbr. p. 219), and generally of all sin, even though unknown and unintentional (Ps. xix. 13; Gal. vi. 1), so far as this is simply a missing of the right, or involves but little guilt, therefore a missing or failure including the activity and passivity of the acting subject, and hence in Rom. v. in antithesis with δικαίωμα. Comp. παράπτωμα = defeat. Like its verb, παραπτώμα is used synonymously with ἁμαρτία as the generic word, see Rom. v. 20, ὅποι διὰ παραπτώματος τῶν παραπτώματι τῷ ἀνθρώπῳ ἡ ἄμαρτα, and is thus a missing of the mark, and includes both ἁμαρτία and παραβάσις. — It occurs also in Rom. v. 15, 17, 18. — (II) Defeat, discomfiture, Diod. xix. 100; Rom. xi. 11, τῷ ἄνθρωπῳ παραπτώματι ἡ σωτηρία τῶν ἄθεον; ver. 12, cf. τοπέλειον, ver. 11.

Πληρωμῷ

Πληρῶ

Πληρῶ, to make full; relatively, to fill; absolutely, to fulfill or complete. Primarily, with reference to space, and then of other relations. — (I) Relatively, to make anything full, to fill, either τινος, or so that the subject forms the content of the object; (a.) τινος, local, Matt. xiii. 48; John xii. 3. Figuratively, Acts ii. 28, εὐφροσύνης; Rom. xv. 13, χαρᾶς, as in 2 Tim. i. 4; Acts xiii. 52, χαρὰς καὶ πνεύματος ἁγίου; Rom. xv. 14, γνώσεως; Luke i. 40, σοφίας; Acts v. 28, πεπληρώκατε τῷ Ἱερουσαλήμ τῆς διδαχῆς ἡμῶν. Rately, but sometimes in profane Greek, with the dative (e.g. Eur. Herc. fur. 372; Plut. de plac. phil. i. 7, συμπεπληρωμένον τῶι τοῖς ἀγαθοῖς), as in Rom. i. 29, ἀδικίας; 2 Cor. vii. 4, παρακλησίας. In place of this ἐν is used, Eph. v. 18, πλη-
πληροφορηθέται, as against μη μεθύσκεσθε οὖν; Col. ii. 10, ἐστὶν ἐν αὐτῷ πεπληρωμένοι, where the rendering, to be filled by Christ, most simply and in a most unforced manner suits the connection, and carries it on, cf. Eph. i. 23; whereas an absolute πληροθηκαί, πεπληρωμένοι, in an ethical sense, as = τέλειος, after the analogy of Phil. iv. 18, is untenable. See Huther on Col. iv. 12, where we must either join πεπληρωμένοι with ἐν παντὶ θελήματι, or, according to the best mss., read πεπληροφορημένοι. There is no reason for taking the verb independently (as Harless does, through dislike of the combination πληροθηκαί ἐν), and preferring the rendering, to be satisfied, to have enough, which in all these passages would hardly be in keeping with the context. Analogous to this is πληροφοράς eis τὰ τὸ πλήρεμα τοῦ θεοῦ, Eph. iii. 19, instead of the simple accusative, Phil. i. 11, καρπῶν δικαίωσεν (καρπῶν, Rec. text); Col. i. 9, τὴν ἐπίγνωσιν τοῦ θεοῦ τοῦ αὐτοῦ. This construction also is unknown in profane Greek (cf. the intransitive ὁ θεὸς... πεπληρώσει μακαρίωτης, Plut. de placit. phil. i. 7); still it must be retained, because an absolute πληροφοράς in any appropriate sense is untenable, or indeed inadmissible. (b) The subject forms the contents of the object, Acts ii. 2, ἤχος ἐπλήρωσεν δὲν τῶν οἰκῶν; John xvi. 6, ἢ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν; Acts v. 3, ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ἐπέστρεψα δὲν σέ κ.τ.λ.; Eph. iv. 10, τὸ πλήρεμα τοῦ τὸ πάντα ἐν πάσι πληρωμένον. For the middle in this last passage, comp. Xen. Hell. vi. 2. 14, τὰς ναῦς ἐπλήρωσε καὶ τοὺς τριπάρχους ἡμᾶς. So also in Dem., Plat., Polyb.

(II) Absolutely, to complete or fulfill, e.g. Luke iii. 5, φάραγγες πληροθήκαται; Matt. xxiii. 32, πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, cf. Dan. viii. 23; 2 Mac. vi. 14; 1 Thess. ii. 16, eis τὸ αὐτώς ἐν ἀμαρτίαις αὐτῶν πάντα τὰς ἀμαρτίαις. So in profane Greek with many applications, e.g. to complete a number, to fulfill a definite time, a wish, a promise; πληροθήκας, to be fully satisfied or supplied, cf. Phil. iv. 18. Still more variously in N. T. Greek as synon. with τελευτά, τελεσθῶ = to finish, to conclude; e.g. τὰ ῥήματα, Luke vii. 1, cf. Matt. vii. 29; 1 Kings i. 14; ἔγραφον, Acts xiv. 26; Rev. iii. 2, see Acts xix. 21, xii. 25; ἔξοδον, Luke ix. 31, cf. ἔρχομαι, Acts xiii. 25; completely to establish, e.g. ἵππους, 2 Cor. x. 6; χαίρε, John iii. 29, xv. 11, xvi. 24, xvii. 13; 1 John i. 4; 2 John 12. In particular of prophecies, ἢνα πληρωθῇ τὸ ῥήθη, Matt. i. 22, ii. 15, 17, 23, iv. 14, viii. 17, xii. 35, xii. 4, xvii. 9; ἡ γραφή, ai γραφαί, Matt. xxvi. 54, 56; Mark xiv. 49, xv. 28; Luke iv. 21; John xiii. 18, xvii. 12, xix. 24, 36; Acts i. 16; Jas. ii. 23; ὁ λόγος, John xii. 38, xv. 25, xviii. 9, 32, cf. Acts xiii. 27. In connection therewith, Luke xxiv. 44, δὲ πληρωθήσεται πάντα; Acts iii. 18, θεὸς... ἐπλήρωσεν αὐτόν; Luke xxii. 16, ἣν ἦν ὑμῖν πληρωθῇ ἐν τῇ βασιλείᾳ τ. θ. = to realize (cf. Luke xxii. 16, under βασιλεία). Also to εὐαγγελ., Rom. xv. 19, and Col. i. 25, τὸν λόγον τ. θ. ἐκ. ἀναπληρών, Matt. xiii. 14. This is akin to the profane πληροῖν τὴν εἰσαγωγήν, Arr. Epict. iii. 23; τὰ ἐπισκέψεως, Herodian, ii. 7. 9. Πληροῦν καρφ, moreover, is not, as some say, peculiar to Hellenistic or biblical Greek, but occurs sometimes (though, perhaps, more rarely) in profane Greek, e.g. Plat. Legg. ix. 866 Δ, ἐὰν δὲ... τοίς χρόνοις μὴ
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έθελεν πληροφορίαν ἀπεξερεύομενον τῶν εἰρημένων, si tempora non victa complectere peregrinatio pascripta — to complete, of the termination of a certain period, whether retrospectively or prospectively. So in the O. T. —κρυπ, Kal and Piel; Gen. xxix. 21; Jer. xxxv. 12; Eccles. xxvi. 2; Gen. xxv. 24; Lev. xxi. 4; xxx. 30; cf. ver. 29 = σκότος. See Acts vii. 23, 30, ix. 23, xxiv. 27; John vii. 8. Especially of the times of the economy of grace, Mark i. 15, παντελής αὐτῷ εἰκασία, cf. Gen. xxix. 21, of a term of years now expired, and a definite period having now arrived. — Luke xxi. 24, ἀξία, πληρωθῶσιν καὶ πάντα ἐκκλησίας.

We also meet with the expression πληροφορίαν τῶν νόμων, to fulfill or accomplish the law, cf. Herod. i. 199, ἐπλήσθη τῶν νόμων. So in Rom. xiii. 8; Gal. v. 14. See Matt. v. 17, iii. 15, πληρωθῶσι πάντα ἐκκλησίας; Rom. viii. 4, ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἑκάστῃ; 2 Thess. i. 11, πλήρωσαν εὐδοκίαν ἀγαθοκρίσιν.

Πλήρωσαν εὐδοκίαν ἀγαθοκρίσιν.

Π. λ. ἡ ῥα ὡμ. α. τ. ὧν, always in a passive sense, but variously, according as it is referred to the relative or the absolute πληροφορία. — (I.) Relatively, (a) that of which anything is full, or with which it is filled, the filling or fulness, e.g. the manning of a ship, the inhabitants of a town, e.g. Aristid. i. 282, παῖς ἐξ ὁμοιότητος καὶ τάντα τῆς πόλεως πληρώματα. So τὸ πλήρωμα τῆς γῆς, 1 Cor. x. 26; Ps. xxiv. 1; Jer. viii. 16; Ezek. xii. 19, xix. 7, xxx. 12; τῆς οἰκουμένης, Ps. l. 12, lxxix. 12; τῆς θαλάσσης, Ps. cvi. 11, cvii. 7; 1 Chron. xvi. 32; Eccles. iv. 6, πληρώματα δραμάτων, a handful. So also John i. 16, ἐκ τοῦ πληρώματος αὐτοῦ ἡμῶν πάντας διάβολον, cf. ver. 15, πλήρης χάριτος καὶ ἐλπίδας; Mark viii. 20, πάσων σπουδῶν πληρώματα κληρονόμων; vi. 43. Also (b) — that wherewith anything is filled or completed, complementum, e.g. Plat. Rep. ii. 371 E, πλήρωμα δή τοῦ ἐπάνω καὶ μεταθετοί, perhaps = to a real city belong also merchants. So Matt. ix. 16, Mark ii. 21, of the patch put upon a rent in a garment, cf. ἀνασπασμός τοῦ ῥωπείματος, 1 Cor. xvi. 17; Phil. ii. 30; ἀντανακλησίαν, Col. i. 24. — (II.) Absolutely, that which is made full, which is complete, e.g. totality or completeness, Rom. xi. 12, τὸ ἄνω τῆς φύσεως . . . τὸ πλήρωμα αὐτῶν ... τὸ πλήρωμα αὐτῶν; ver. 25, τὸ πλήρωμα τῶν ἐθνῶν; xv. 29, πλ. ἀνωτάτου Χριστοῦ; Col. ii. 9, πάν τὸ πλήρωμα τῆς θεότητος, the fulness or sum-total of all that God is, see θεότης. So, perhaps, i. 19, ἐν αὐτῷ εὐδοκηθηκόν πάν τὸ πλήρωμα κατοικήσῃ, though Hofmann refers the πάν τὸ πλήρωμα τὰ τὰ πάντα, ver. 16, “the totality of all that exists,” comparing Eph. i. 10. As in any case a genitive has to be supplied, it does not tell against this that πλήρωμα does not occur in this sense, Eph. iii. 19, ἵνα πληρωθῆτε εἰς πάν τὸ πλήρωμα τοῦ θεοῦ, see 2 Cor. vi. 16. — Of the close of a certain time (see πληρώμα), Gal. iv. 4, ἦλθε τὸ πλήρωμα τοῦ χρόνου; Eph. i. 10, τῶν καιρῶν. Of the realization or fulfilling of the law, Rom. xiii. 10, πλήρωμα σὺν νόμῳ ἡ ἀγάπη. — To πλήρωμα τοῦ Χριστοῦ, the fulness of Christ, τοῦ τὰ πάντα ἐν πάσιν πληροφορίαν, Eph. i. 23, is a name given to the church, because the church embodies and shows forth all that Christ, σὺν τὰ πάντα ἐν πάσιν πληροφορίαν, is, the contents of His nature giving the standard, iv. 13, that is aimed at in the οἰκουμένη τοῦ σώματος τοῦ Χριστοῦ in ver. 12. The explanation espoused by Calvin, Hofmann,
Kolbe, the church completes Christ, or without her Christ is empty and destitute of that which makes Him Christ (Hofmann).—πλήρωμα, in the sense of (I.) (a), affords, indeed, an ingenious thought, but not so true.

Π λ η ρ ο φ ο ρ ε ω, for the most part only in biblical and patristic Greek = πληροῦν, see Luke i. 1, περι τῶν πεπληροφορμένων ἐν ὑμῖν πραγμάτεις; 2 Tim. iv. 5, τῇ δικαιώματι τῶν πεπληροφόρησον; iv. 17, ὅταν δὲ ἦσαν τὰ κήρύγματα πεπληροφορηθῆ; see πληροῦν, (II.). Thus = πληροῦν, Eccles. viii. 6, ἐπληροφόρησεν ἡ καρδία τοῦ σωτῆρα, πληροῦν ἡ καρδία, for which, in Esth. vii. 5, πολλὰν is used. Thus, too, we may best explain Rom. iv. 21, πεπληροφόρησες οὕτως ὅτι καταγγέλται δυνατός ἦτον κ.τ.λ., corresponding with the preceding ἐνεκνεμακότι πεπληροφόρητο τῇ πίστει, like the German, wovon voll sein; Test. XII. patr. 667, ἐπληροφόρησεν τὴν ἀνακάμψεως αὐτοῦ, I was quite possessed with the idea of killing him. In Rom. iv. 21 it means to be fully persuaded, and in this sense it often occurs in patristic Greek; Rom. xiv. 5, ἐκαστὸς ἐν τῷ ἱδρυμα νοτ πεπληροφορεῖναι. So also Hesych. explains it, ὑποστάθων ἐπελεηθῆ, ἐπεπληροφόρηθη; Ignat. ad Magn. 3, εἰς τὰ πεπληροφορήθηκεν τούς ἐπεθυμοῦσας, ὅτι εἰς θεός ἐστίν; Hier. 11, πεπληροφόρησαν ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀνευτάσει τῇ γεννήσει ἐν καιρῷ τῆς ἡγεμονίας Ποιητῶν Παλατίου; id. ad Smyrn. 1, πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀνθρώποι δύνατα κ.τ.λ.; here, perhaps, it signifies in full or perfect faith, as is indisputable in the text of the longer recension of the Ignatian Epistles. We also find the passive with the signification, to be fully persuaded, to be fixed and firm, in Col. iv. 12, ἵνα στήση τέλειαν καὶ πεπληροφορήμενον ἐν πανί σθελματί τοῦ θεοῦ; see Huther in loc. We find it afterwards used in the sense to convince or satisfy, in Phot. bibl. xii. 29, πολλοὶ δροεὶ καὶ λόγοι πεπληροφόρησαν Μεγαθύμων.—The earliest trace we can find of the word is in the text already cited in Eccles. viii. 6, and hence some have inferred that it was of Alexandrine origin.

Π λ η ρ ο φ ο ρ ι α, ἡ, only with the meaning perfect certitude, full conviction, in N. T. and patristic Greek alone; Ignat. ad Magn. 11, ταῦτα δὲ γνωρὶς ἐν πεπληροφορέω καὶ παντελεήτης; Hesych., κατοικίμονος δὲ μετὰ πεπληροφόριον παντελεήτης. In the N. T., πεπληροφορία, Heb. x. 22; τῆς ἐκλογῆς, vi. 11, cf. iii. 6; Col. ii. 2, πάν το πλαύσις τῆς πεπληροφορίας τῆς συνέεσως; Luther, all riches of full understanding; 1 Thess. i. 5, το εὐαγγελίων ἡμῶν ἀγνοήθη...ἐπὶ πεπληροφορία τολμηδ. In John Damasc. conjoined with ἐνεκνεμακότι πεπληροφορία, Μεγαθύμων, τολμηδ. as Theophylact on 1 Thess. i. 5 explains, who, on Heb. x. 22, says, πίστει ἡ ἀποκαλύψει καὶ τελειωτάτη.

Π λ η σ ο τ, adverbial neuter of πλησίον, a, or (from πλάσιος), near, near to, John iv. 5; ὁ πλησίον, the neighbour, often in Homer, less frequently in the Attic writers, who use the adverbial πλησίον as a substantive, ὁ πλησίον, neighbour, i.e. fellow-man. LXX. = ὄ, Ex. ii. 13, xx. 17, xxi. 14, Deut. v. 18, Lev. xix. 13, whereby are meant fellow-countrymen, fellow-tribe-men, general connection or affinity, cf. 1 Sam. xv. 28, xxviii. 17, where David is called Saul's neighbour. Cf. also ὄν, the one, the other, Gen. xi. 3,
Further = πνεῦμα, Lev. v. 21, xix. 15 (fellowship, companionship). = ἁμαρτία, Gen. xxvi. 31; Lev. xxv. 14; Joel ii. 8. This O. T. limitation of the expression to national fellowship (cf. Matt. v. 43) already deepens the profane view, according to which ἡ πλησία meant quisvis aliquis, even one's enemy were he living near, as Dem. Conon, 15 designates an opponent as ὁ πλησίας (cf. Acts vii. 27; Jas. iv. 12). Plat. Rep. ii. 373 D, ἤ τῶν πλησίων χάρα = neighbour; Theod. 174 B, ὁ πλησίαν καὶ ὁ γείτων. It denotes primarily a merely outward nearness, proximity = fellow-creature; Polyb. de Virtut. p. 1369, πικρός γὰρ γενοὺς καὶ ἀπαραίτητος ἐπιμοιχής τῶν πελάς, εἰκότως δὲ καὶ ἐν τῶν πλησίων αὐτός ἀπαραίτητος τυγχάνων κατηγορια. Connected with this O. T. deepening and intensifying of the meaning is its widening in the N. T., where they also are included in the bond of brotherhood who are not within the ties of kindred or nation, Luke x. 29 sqq. As the man, whoever he be, with whom I have to do is my neighbour, I must hold fast and cherish that bond of fellowship which brings him so near to me that I cannot separate myself from him; ἐγέρθησε τῶν πλησίων σου ὡς σωατόν, Lev. xix. 18; Matt. v. 43, xix. 19, xxii. 39; Mark xii. 31, 33; Luke x. 27; Rom. xiii. 9; Jas. ii. 8, cf. Heb. viii. 11; Eph. iv. 25; Rom. xiii. 10, xv. 2. "While in the word neighbour there lies the intimation of a position implying blood-relationship, ὁ πελάς simply denotes one who is locally external to me, or removed from me, even though he be my enemy, Dem. Conon. 15." Accordingly, already Gataker, Opp. Crit. p. 526, and after him Brunck on Soph. Ant. 479, οὐ γὰρ ἐκ πελαίς φρονεῖν μὴ δετρι δονίως εἰσὶ τῶν πελάς, indicate the merely seemingly Christian force of the expression, the latter in the words, "Insubide vertit Johnsonius, qui servus est proximi. Οἱ πελάς sunt quisvis alii, ὁ πελάς alius quisvis." Nägelsbach, nachkomen. Theol. 239 (v. 2. 29). "Through the Christian view of universal love many expressions of citizen life receive a religious import, which they could never have had apart from Christianity. This nahisto (superlative of nah) are in Old High German neighbour citizen. In this sense the word belongs to the Old High German apart from Christianity. But when, on the contrary, the Old High German der nahisto, the nearest, or neighbour, is equivalent to man, fellow-man generally, this could have been brought about only by a faith which regards all men as brothers and neighbours. It is only by the Christian view, as Christ declared it in the parable of the Good Samaritan, that the O. T. expression really received its world-embracing significance," R. von Raumer, Die Einwirkung des Christentums auf die altirh. Sprache, p. 401.

II νεώ, to blow, to breathe, Matt. vii. 25, 27; Luke xii. 55; John iii. 8, vi. 18; Acts xxix. 40; Rev. vii. 1.

II νεσμα, να, the wind, John iii. 8; Heb. i. 7; the breath breathed forth, 2 Thess. ii. 8, δυὸ ουρος αναλυσε τον πνευματος, στοιματος αντων. Breathing as the sign and condition of life; breath, e.g. τὸ πνεῦμα ἐκεῖν διὰ τῆς, Polyb. xxxi. 18, 4 = to one one's life...
to any one; to πνεύμα, Eur. Hec. 751; Aesch. Pers. 507, τάχιστα πνεύμα ἀπέρριψεν βίου, of violent death. Then= the element of life, life, Aristot. de Mund. 4, οὐδὲν γὰρ ἐστιν ἄφρος πτηνὸν ἀπρό πολὺς ρέων καὶ ἄθροος δύσος ἀμα καὶ πνεύμα λέγεται. λέγεται δὲ ἄφρος πνεύμα ἢ τι ἐν ἑν ὕδωρ καὶ ζύοις καὶ διὰ πιάτων δηλούμενος ἐνυφνυχός τε καὶ γύμνος σῶσαι; cf. Eurip. Suppl. 533, ἀσπίλησε πνεύμα μὲν πρὸς αἰθέρα, τὸ σῶμα δὲ ἐν γῆν. Thus, in a physiological sense, we often find it in profane Greek, especially in the poets and in later Greek; in a psychological sense, as the element of human existence and personal life, never.

To this the Scripture use of the word attaches itself. (1) (a) Most akin are such expressions as Luke viii. 55, ἐκτέρψες τὸ πνεύμα αὐτής; Jas. ii. 6, τὸ σῶμα χερίς πνεύματος νεκρῶν ἑστιν; Ezck. xxxvii. 8, of the dead, בְּהַיָּם; Hab. ii. 19, of idols, יעָה יִצְבָּד, cf. Rev. xiii. 15, εὐφελή αὐτῷ δοκεῖα πνεῦμα τῇ εἰκών τοῦ θρόνου ὅσα καὶ λαλήσῃ ἡ εἰκὼν; xi. 11, τν. ζωῆς ἐκ τοῦ θεοῦ εἰσήλθεν ἐν αὐτοῖς. But this affinity does not extend far. In Scripture, πνεύμα denotes the distinctive, self-conscious, inner life of man; 1 Cor. ii. 11, τὸ γὰρ οἴδα τὰ τοῦ ἄνθρωπου εἰ μὴ τὸ πνεύμα τοῦ ἄνθρωπον τὸ ἐν αὐτῷ; 1 Cor. v. 3, ἀνάλογα τῶν σώματος, παρὰ δὲ τῷ πνεύματι, ἢ ἐκκεραυνία ὥς παρὰ; Col. ii. 5; Matt. v. 3, πνεῦμοι τῷ πν.; Luke i. 17, ἐν πνεύματι καὶ δυνάμει Ἡλιοῦ; i. 80, ἀκραταιστὸν τῷ πν.; ii. 40; 1 Cor. v. 5, εἰς διεθέσθω σαρκός, ὅν τὸ πνεύμα σωθή. To it the utterances of the will are referred, Acts xix. 21, ἐθετο ὁ Παῦλος ἐν τῷ πν.; cf. Matt. xxvi. 41, τὸ μὲν πνεύμα πρόθυμον. Upon it all the affections of personal life operate, Acts xvii. 16, παρακολουθεῖ τὸ πνεύμα αὐτοῦ ἐν αὐτῷ; John xi. 33, ἐνεβρίμασαι τῷ πνεύματι; xiii. 21, ἐπαράθη τῷ πν.; and it often appears as parallel with soul or heart, cf. 1 Cor. v. 3 with 1 Thess. ii. 17; Acts xix. 21 with xxiii. 11; John xiii. 21 with xii. 27, καὶ ἡ ψυχὴ μου τεταράκτη; Matt. xxvi. 38; John xiv. 1, 27, μὴ ταρασσόμεθα τὸ πνεύμα μου; Col. ii. 5; 1 Cor. xvi. 18, ἀπεκάθανεν γὰρ τὸ ἐμὸν πνεύμα καὶ τὸ ὕδωρ, cf. Ps. xxiii. 3, ἔδωκεν ψυχά; Further, cf. Gen. xlv. 27; Josh. ii. 11; 1 Kings ii. 11; Jer. ii. 11; Ps. lxxvi. 13; Ex. vi. 9; Ps. li. 19, xxxiv. 19; Isa. lxvi. 2, xxxv. 4; Prov. xxxii. 28; Matt. xxxvii. 13; Mark xiv. 34; John xii. 27; 3 John 2; Matt. xi. 29; Acts xiv. 22, xv. 24. (Vid. Roos, Fundamenta Psychol. ser. ii. 21–32; Aubelen, article „Geist” in Herzog's Realencycl.) But between spirit and soul there is this important distinction, that the soul is represented as the subject of life (see ψυχή), but the spirit never; cf. 1 Cor. xv. 45; Gen. ii. 7; Ezek. xlixv. 4, 20. Roos, Psychol. ser. ii. 9, „primum Adam anima viva... vocatus est, spiritus nuncquam, sequendus Adam Christus dicitur spiritus, quannevis ipse ante plenam sui glorificationem eam animam suam mentionem facere;” cf. Ath. xii. 550 f, ἐνῷ Νίκος πάλαι πον' ἐνενομήν πνεύμα, νῦν δ' οὐκέτ' οἴδαν, ἀλλὰ τῆς πνεύματος. Considering the above-cited passages, Luke viii. 55, Jas. ii. 6, etc., Gen. vi. 17, vii. 15, we are led to regard the spirit as the principle of life, which has an independent activity of its own in all the circumstances of perceptive and emotional life. Death is described both as a giving up of the πνεύμα and as a laying down or
departure of the ψυχή; the former, of Christ, Matt. xxvii. 50; Luke xxiii. 46; John xix. 30; of Stephen, Acts vii. 59, cf. Luke viii. 55; 1 Kings xvii. 21; the latter, of Christ, John x. 15, 17; Mark x. 45; and elsewhere, John xii. 25, xiii. 37, 38; Matt. x. 39; Gen. xxxv. 18; yet there is a limit beyond which these expressions cannot be used interchangeably (see under ψυχή), but are clearly distinguished from each other, showing plainly that πνεῦμα is the principle of life. We see at once that we cannot similarly denote death by the use of the word heart, though of the heart it is said, εἰς τοὺς ἐξοδοὺς ζωῆς, Prov. iv. 23, so that there is a marked distinction between spirit and heart.

We thus discover the following successive stages of thought and expression: the spirit principle, the soul subject, and the heart organ of the life. From this inter-penetrating relationship may be explained the varied parallelism between these expressions.

Now πνεῦμα, πνεῦμα, is predicated both of man and of brute, Eccles. iii. 19, 20, Isa. xlii. 5, Ps. civ. 29, 30, from which texts it is at the same time clear that it signifies not simply a life-principle, but a life-principle springing from God, a divine life-principle,—and with this it agrees that ψυχή, also ψυχή ζῶσα, is used of men as well as brutes, Gen. i. 24, ii. 7, ix. 10, 16; Lev. xvii. 10, 11, 14, 15. But, nevertheless, man is distinct, Gen. ii. 20 (Hebrew and LXX.), i. 26, 27, for he has life not by virtue of that life-giving power of God which determines creation at large, as the brutes have, Gen. i. 24, cf. ver. 2, but by virtue of a special immediate communication; and thus the πνεῦμα in him, as the divine life-principle, is at the same time the principle of that God-related and therefore morally determined life which is peculiar to him (cf. Gen. i. 26, 27 with Eph. iv. 24, Col. iii. 10). Hence his πνεῦμα is distinctively active or acted upon in all the relations of the religious, God-related life: Ps. xxxiv. 19, li. 19; Isa. lxi. 3, lxvi. 2; Ps. xxxi. 6; Isa. xxvi. 9, xxxviii. 15–17; Ps. lxxviii. 8, xxxii. 2; Prov. xvi. 2; Ps. li. 12; Ezek. xiii. 3; Isa. xxix. 24. In the N. T. cf. Rom. i. 9, τὸ θεός λατρεῖν ἐν τῷ πνεύματι μου, for which in 2 Tim. i. 3 we have φιλαθεῖν ἐν καθαρᾷ συνείδησιν, since συνείδησις is the result of the activity of the spirit in the heart, the determinateness of self-consciousness by the divine life-principle, the spirit; see συνείδησις, καρδία. If even in this sense spirit and heart are used interchangeably, this may be explained by the meaning of heart, and its relation to πνεῦμα, see καρδία. The spirit, as the divine life-principle, and the principle of the divine or God-related life, is spoken of in Rom. viii. 10, εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρόν δέ ἀμαρτάν, τὸ δὲ πνεῦμα ἐν ἑαυτῷ. In like manner, ver. 16, αὐτὸ τὸ πνεῦμα (π. νοεσιας) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὑπὲρ ἑαυτῶν. (Cf. 1 Cor. ii. 11.) According to this passage, the self-consciousness of the children of God depends upon the contact of the Spirit newly given them of God with the spirit in them which is theirs conformably with nature,—cf. ver. 10 with ver. 9,—and the vitality and power of the divine life-principle (cf. πνευματικοῦ τῷ πν., Matt. v. 3; ἐκπαραστάσει πνευμάτων, Luke i. 80) depends upon the communication or indwelling of the Spirit of Christ, ver. 9, ὡς ἐν ὑμῖν ὡς ἐν σπίρτῳ ἅπασιν, πνεύματι κ.τ.λ. Cf. ver. 14, δόσοι πνευμάτων θεοῦ.
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άγοντας, with ver. 15, διάβασε τιν. νοεθείαν, ver. 16, συμμετρέει τῷ πν. ἡμῶν, and ver. 10, τὸ μὲν σῶμα νεκρὸν ... τὸ δὲ πνεύμα ζωὴ διὰ δικαιοσύνην. Accordingly, we may say that by the communication of the Spirit (Gal. iii. 5, ὃ οὖν ἐνιαυχηθην ὡμῶ τῷ πν.) there is brought about a renewal or revivification of the divine life-principle by and in order to the slaying of the σάρξ, which is filled with sin, and which hinders the action and dominion of the spirit (comp. the relation between νοῦς and σάρξ, νοῦς and πνεῦμα, under νοῦς, and that between σάρξ and πνεῦμα, under σάρξ); Rom. vii. 18, 20, viii. 3, 5-7. Hence ἡ χάρις μετὰ τοῦ πνεύματος ἡμῶν, Gal. vi. 10; Phil. iv. 23; Phil. ii. 5, cf. 2 Cor. vii. 1, μολυσμὸς σαρκὸς καὶ πνεύματος, οὐ σάρξ; Gal. vi. 8, ὁ σπείρων εἰς τὴν σάρκα ... εἰς τὸ πνεῦμα. Always according to the context, we must understand by πνεῦμα the divine life-principle by nature peculiar to man, either in its natural position within his organism, or as renewed by the communication of the Spirit, see especially Rom. viii. 10, τὸ μὲν σῶμα νεκρὸν δε' ἀμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην; 1 Thess. v. 23, ὑμῶν τὸ πν. καὶ ἡ πνευχή καὶ τὸ σῶμα; Phil. iii. 3, οἱ πνεύματι θεοὶ (ἀλ. θεοί) λατρεύσοντες ... καὶ οὐκ ἐν σαρκὶ πεποιθότες; Eph. vi. 18, προσευχόμεθα ἐν πνεύματι; Phil. i. 27, στήσετε ἐν ἐν πνεύμα; Gal. v. 25, εἰ ἔρχομαι πνεύματι, πνεύματι καὶ σωτηρίαν; 2 Cor. xii. 18, ὑπὸ τῷ αὐτῷ πνεύματι περιπατήσαμεν. In this renewal the πνεῦμα is ever foremost as the active life-principle, cf. Gal. v. 25, εἰ ἔρχομαι πνεύματι κ.τ.λ.; Eph. v. 18; 2 Cor. xii. 18; Rom. viii. 9, οὐκ ἐστε ἐν σαρκὶ, ἀλλ' ἐν πνεύματι; ver. 4, κατὰ σάρκα, κατὰ πνεῦμα περιπατεῖν; ver. 5, εἰ κατὰ σάρκα δυνατε ... εἰ κατὰ πν.; ver. 6, τὸ φῶνημα τῆς σαρκὸς ... τοῦ πν.; ver. 9, οὐκ ἐστε ἐν σαρκὶ, ἀλλ' ἐν πν., εἰπερ πνεῦμα θεοῦ οἰκεί ἐν ὑμῖν; ver. 2, ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ... ἰδεύετο κατὰ τὸ νόμο τῆς ἀμαρτίας καὶ τοῦ θανάτου. But we must keep fast hold of the truth, that this newly given life-principle does not become identical with the spirit belonging to man by nature, nor does it supplant it. It cannot be said of it, τὸ ἐμὸν, ὑμῶν πνεῦμα, though we must distinguish between the texts where it is spoken of as now belonging to man, and those where it appears as existing independently as πν. δύναμιν, πν. τοῦ θεοῦ, πν. τ. Χριστοῦ. It is spoken of in the former way in most of the texts here cited, wherein it denotes (b.) the divine life-principle newly communicated to man; comp. 2 Pet. i. 3, ὅς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ ἔνσεβείαν διδαχήμενος, ver. 4, ἵω γένησθε θείας κοινωνίας φύσεως, with Rom. viii. 2, ὁ νόμος τοῦ πν. τῆς ζωῆς κ.τ.λ., ver. 13, εἰ γὰρ κατὰ σάρκα ἦτε, μέλλετε ἀποδυναμεῖσθαι εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατώθητε, ζήσετε. In this sense we must take it in most of the places where it stands contrasted with σάρξ, cf. Gal. iii. 3, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἀπεστέλεσθε, with ver. 5, ὁ δὲ πνευχηθής τῷ πν., v. 16, πνεύματι περιπατεῖσθαι καὶ ἐπιθυμῶν σαρκὸς οὐ μὴ τελέσητε, ver. 17, ἐγὼ σάρξ ἐπιθυμεῖ κατὰ τὸ πν., τὸ δὲ πν. κατὰ τῆς σαρκὸς, ver. 18, εἰ δὲ πνεύματι ἀγαθεῖται (cf. Rom. viii. 14, πνεύματι θεοῦ ἀγεναθεῖται), ver. 22, ὁ καρπὸς τοῦ πνεύματος, ver. 19, τὰ ἔργα τῆς σαρκὸς, vi. 8.—Eph. v. 18, πνεύματος εἰς πν.; Gal. v. 5, ἠμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα; Eph. ii. 18, ἐξομορνά ὑπὸ προσαγωγῆς οἱ ἀμφότεροι εἰς ἐν πν. πρὸς τὸν πατέρα. This life-
principle newly communicated to the man—the principle of a new life in him (cf. Jude 19, ψυχικόν, πνεύμα μὴ ἔχοντες)—is described as πν. νεωθησίας, Rom. viii. 15 (in contrast with δουλείας); πν. τῆς πίστεως, 2 Cor. iv. 13; 2 Tim. i. 7, οὗ γὰρ διώκειν ἡμᾶς ὁ θεός πνεύμα δείκνυσαι, ἀλλὰ δυνάμεως καὶ ἁγίαστι καὶ σωφρονισμοῦ, cf. Gal. vi. 1, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πν. πραΐττετοι; 2 Thess. ii. 13, ἁγιασμὸν πνεύματος; 1 Pet. i. 2. As the σάρξ forms the basis of the natural oneness of humanity, so the πνεύμα forms the basis of the communion of the κακίας κτισίως (cf. 2 Cor. v. 17 with 1 Cor. vi. 17); Phil. i. 27, στήκετε ἐν ἐν πν.; Eph. ii. 18; Phil. ii. 1, εἰς κοινωνία πνεύματος; Eph. iv. 3, τηρεῖν τὴν ἐνότητα τοῦ πν.; ver. 4, ἐν σώμα καὶ ἐν πν. (cf. μᾶλλον σάρξ, 1 Cor. vi. 16).

In keeping with the fact that this Spirit is spoken of as not the man's own, though it has become part of him, we find it described (c.) as the πν. ἄγιον, the πνεύμα τοῦ θεοῦ, τοῦ Χριστοῦ, independently and as distinct from the man, whether He be described as communicated to man or operating independently in him. Thus in the Pauline writings, Rom. viii. 9, πν. θεοῦ οἰκεῖ ἐν ὑμῖν.— εἰ τὸ πν. Χριστοῦ οὐκ ἔχεις; ver. 11, εἰ τὸ πν. τοῦ ἐγερθάντος ἤσσον ὑμῖν ἐν ὑμῖν.— διὰ τοῦ θρόσκοποῦ ἐν ὑμᾶς τοῦ πν. καὶ τοῦ θεοῦ; vii. 14; 2 Tim. i. 14; Rom. ix. 1, συμμαρτυροῦσας μοι τὴς συνειδήσεως μου ἐν πν. ἄγιο; with this comp. Rom. i. 9; 2 Tim. i. 3; Rom. viii. 16.—1 Cor. ii. 12, ὥστε τὸ πν. τοῦ κόσμου ἐλάβωμεν, ἀλλὰ τὸ πν. τὸ ἐκ θεοῦ, ημαῖς εἴδομεν τὰ ὑπὸ τοῦ θεοῦ χαρασθεῖτα ἡμῖν, cf. ver. 11; 1 Cor. iii. 16, οὰς θεοῦ ἐστὶ καὶ τὸ πν. τ. θ. οἰκεῖ ἐν ὑμῖν; vi. 19, ὅτα σώματα ἡμῶν ἦσθος τὸν ἐν ὑμῖν ἄγιον πν.; Eph. ii. 22, συνοικοδομεῖσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πν. The seat of His presence and operations is the heart, 2 Cor. i. 22, ὥστε τὸν ἄνθρωπον τοῦ πν. ἐν τούτῳ καρδίας ἡμῶν; v. 5; Gal. iv. 6, ἐχαρίστηκαν οἱ θεοὶ τὸ πν. τοῦ νεόταιρος εἰς τὰς καρδίας ἡμῶν. The purpose and end of His working is the strengthening of the inner man, Eph. iii. 16, ἵνα δεῖ τὴν ἡμᾶς...διάφορον καταστήσει διὰ τοῦ πν. αὐτοῦ εἰς τὸν ἐνότητα. See also 2 Cor. vi. 6, συνιστώσετε ἐναυτοῦ ὡς θεοὶ διάκονοι...ἐν πν. ἀγίῳ; xiii. 13, ἔκαστος τὸ κοινωνία τοῦ ἀγίου πν. μετὰ πάσης; Gal. iii. 2, 5, 14, ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν; Eph. i. 13, ἐφαρμογείς τῷ πν. τῆς ἐπαγγελίας τῷ ἀγίῳ; i. 17, iv. 30, μὴ λατρεύτω τὸ πν. τὸ ἄγιον ἐν φωτεινὸτητῇ; comp. 2 Cor. i. 22, v. 5; Rom. v. 5, viii. 15, 16; Gal. iv. 6; 1 Thess. iv. 8, ἀβεβαιοί...διὰ τοῦ θεοῦ τοῦ δικαίου τὸ ἄγιον τοῦ πν. εἰς ὑμᾶς. So also in the Heb. ii. 4, μισείς πνεύματος; vii. 4, μετὸς γεννήθητε πνεύματος ἄγιον; 1 Pet. iv. 14, τὸ τῆς δόξης καὶ δυνάμεως καὶ τὸ τοῦ θεοῦ πν. ἐφ' ὑμᾶς ἀναπαύεται; 1 John iii. 24. Akin to these are the modes of expression in 1 John iv. 13, ἐκ τοῦ πνεύματος αὐτοῦ διώκειν ἡμᾶς; cf. Acts ii. 17, 18, ἀπὸ τοῦ πνεύματος μου; Rom. viii. 23, ἀπαρχὴ τοῦ πν.; It must ever be maintained (II) that the principle which gives life to the creature is of God, and originally belongs to God, so that where God's πνεύμα is spoken of it is primarily in such a manner that we must understand by it the life-principle in the creature, which is part of God, and manifests itself creatively. Thus obviously in Gen. i. 2, ὄτα πν. ἐκ τοῦ θεοῦ...Τότε ὁ θεός ἐφοροῦσας τον ἄνθρωπον... As God's Spirit, it is called πνεύμα ἄγιον (as to the
import of this, see ἄγιος). Matt. i. 18, εὐφέβη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου; ver. 20, τὸ γὰρ ἐν αὐτῷ γεννηθήν ἐκ πν. ἐστιν ἁγίου. Hence joined with δύναμις, Luke i. 35, πνεῦμα ἄγιον ἐπελεύσεται ἐπὶ σὲ καὶ δύναμις ψήσατο ἐπισκέψεως σου (cf. Luke iv. 14; Rom. i. 4; 1 Cor. ii. 4; Gal. iii. 5; Eph. iii. 16; 1 Thess. i. 5; 2 Tim. i. 7; Heb. ii. 4, cf. 1 Cor. v. 4, συναχθέντων ὑμῶν καὶ τοῦ ἱμάτου πνεύματος συν τῇ δυνάμει τοῦ κυρίου ἥμων Ἰησοῦ; Luke xxiv. 49, διὸν οὖ ἐνδόθησε ἐξ ὅρφων δύναμιν, with Acts i. 5). Absolutely, τὸ πνεῦμα, the Holy Spirit, 1 Cor. ii. 10. It is through this creatively working Holy Spirit of God that Christ possesses His divine equipment, Matt. xii. 28, ἐν πν. θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια; iii. 16, xii. 18; Mark i. 10, i. 29; Luke iii. 22, iv. 18; John i. 32, 33, iii. 34; Acts x. 38. God's saving work to be accomplished in man is brought about through Him, Matt. iii. 11, βαπτίσει ἐν πνεύματι ἁγίῳ; Mark i. 8; Luke iii. 16; John i. 33; Luke xi. 13, δώσει πν. ἄγιον τοῖς αἰτοῦσιν αὐτόν; and every divine work upon or by man is referred to the Spirit, Matt. x. 20, τὸ πνεῦμα τοῦ πατρὸς ὑμῶν τὸ λαλοῦν ἐν ὑμῖν; Mark xiii. 11; Luke i. 15, πνεύματος ἁγίου πλησιόν ἐστι; i. 41, 67, ii. 25, 26, 27, xii. 12, ἀγ. πν. ἔδαφος ὑμᾶς; Gal. iv. 29, ὁ κατὰ σάρκα γεννηθεὶς ἐδώκας τὸ κατὰ πνεῦμα. Hence Matt. xxii. 43, Ἰαβέβ έν πνεύματι καλεῖ αὐτοῦ τοῦ κύριου; Mark xii. 36; Acts xii. 28, ἐσήμανε διὰ τοῦ πν. 2 Pet. i. 21, ἵπτο πνεύματος ἅγιου φερόμενον ἐλάλησαν ἀπὸ θεοῦ ἀνθρώποις; Acts x. 16, προείη τὸ πν. τὸ ἅγιον; Heb. iii. 7, ix. 8, x. 15. To this class belong also the passages, Matt. iv. 1, Ἰησοῦς ἀνήλθε εἰς τὴν ἔρημον ὑπὸ τοῦ πν.: Mark i. 12; Luke iv. 1, 14, ἔστρεψεν ὁ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλ. We must only distinguish how, on the one hand, the πν. is said to be God's, through whom all God's operations are carried on, and on the other, how ἡ is spoken of as belonging to the man,—the πν. ἅγιον for man. Of the latter we read, John vii. 39, τοῦτο δὲ ὅτι περὶ τοῦ πνεύματος, οὐκ ἔμελλον λαμβάνειν εἰς αὐτῶν οὐκ ὅτι ἦν πνεῦμα (αἰ. πν. ἅγιον), δει τὴν Ἰησοῦς οὐδέποτε ἐξοδέσθη; comp. John i. 32, 33, vi. 63. Still this is not a difference of subjects, but simply a difference of relationship to man. — Personality belongs to this Spirit in the same manner as to the Son (Matt. xxviii. 19), and this is shown in the saving operations of the Spirit, as described in John xiv. 17, 16, xv. 26, xvi. 13, so that where mention is thus made of the Spirit the reference is to the Holy Spirit, as the agent who accomplishes in and for man the divine work of redemption; 1 Cor. xii. 11, στόμα δὲ τὰ τὸ ἐνέργει τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαφορὰν ἔδωκαν καθὼς δοῦληται. Where this Spirit is given, there is variously a φανέρωσις τοῦ πνεύματος, 1 Cor. xii. 7, showing itself in διαφορὰς χαρισμάτων, ver. 4; enumerated, vv. 8–10, cf. xiv. 2, 12, 14–16. As to τὸ ἐντὸ πν. τοῦ θεοῦ, Rev. iv. 5, v. 6, i. 4, cf. Hofmann, Schriften. i. 200, according to whom "is to be understood the Spirit, not as He is in God, but as He carries out God's will in the world. He thus appears in His divine manifoldness, just as the church is represented in the seven churches. But when the church is represented as the bride, the Spirit also is represented in His unity," Rev. xxii. 17.

When, in Rom. xi. 8 (after Isa. xxix. 10), mention is made of a πνεῦμα κατανύξεως.
Πνεῦμα

as given by God, we have the same view as already is given in Judg. ix. 23, 1 Sam. xvi. 16, 23, xviii. 10, xix. 9, where the ὑπὸ, ἵνα λέγεται, of chap. xvi. 15 is called, in ver. 23, simply ὅτι λέγεται, cf. Ps. cxliii. 10, because the power which thus determined the life in evil appears as sent by God, though not the Spirit that belongs to God, cf. Ezek. xxxvi. 27.

(III.) Every influence which determines the life from within outwards is spiritual, and is therefore designated πνεῦμα; Eph. ii. 2, τὸ πν. τὸ νῦν ἐνεργοῦν ἐν τοῖς νεότατοι τῆς ἀπεβαλλας; Bengal in loc., "Non hic ipse princeps dicitur spiritus, sed spiritus est h. i. principium illud internum, ex quo fluent actiones infidelium, oppositum spiritui fidelium filiorum Dei." Cf. Luke ix. 55, οὐκ οἴδατε, ὅν πνεύματος ἐστή ὑμεῖς; similar is Luke iv. 33, ἄνθρωπος ἦν πνεῦμα δαμασκενον ἀκαθάρτου, cf. ver. 36, εἰπτάσται τοῦ ἀκαθάρτου πνεύμασιν καὶ ἐξηράνται, where, as in all passages containing mention of unclean spirits, the spirit of infirmity, etc., two representations are combined,—πνεῦμα signifying both a power determining the life, and the manifested form of that power. The word thus comes,

(IV.) to denote an essence without, or not requiring, any corporeal garb or especially any corporeal medium for its inner reality; so that it is only as we simply utter the word which denotes this that the living essence is, so to speak, present (πν. being here perhaps akin to its derivation, breath). So Luke xxiv. 37, ἐδόκουν πνεῦμα θεωρεῖν; ver. 39, πνεῦμα σάρκα καὶ στοιχεία τῶν θηραμένων; whereas the phrase ψυχή τῶν ἐσφαγμένων, Rev. vi. 9, cf. xx. 4, suggests another representation; see ψυχή. In the same sense Christ says, John iv. 24, πνεῦμα ὁ θεός, i.e. raised above any material medium of existence (cf. 1 Kings viii. 27); and accordingly what follows explains itself, viz. τὸ πν. προσκυνήσεως αὐτοῦ ἐν πνεύματι καὶ ἀληθείᾳ δει προσκυνεῖν, i.e. the worship of God, who is spirit, demands above all the man's inner nature, unfettered by any hindrances pertaining either to the O. T. localizing of the place of revelation, or to the carnal corporeality (σάρξ) of the man himself, and must free itself therefrom; cf. the contrast in the Hebrews between σάρξ and συνελθεῖσαι, δικαιωμάτα σαρκός, etc., Heb. ix. 9, 10, 13; see σάρξ. What is required is a relation of spirit to spirit. — Thus the angels are designated πνεῦματα in Heb. i. 14; and by the analogy of this verse we may, lastly, best explain Heb. i. 7, ὁ ποιῶν τοὺς ἄγγελους αὐτοῦ πνεῦματα καὶ τῶν λευστριών αὐτοῦ πυρός φλόγα, πν. and πυρ. φλ. denoting different forms of manifestation. Elsewhere πνεῦμα, in this sense, is used only of demons, and, indeed, insomuch as they are at the same time powers determining physical or psychical life; πν. ἀκαθάρτου, Matt. x. 1, xii. 43, Mark i. 23, 26, 27, iii. 11, 30, v. 2, 8, 13, vi. 7, vii. 25, ix. 25, Luke iv. 36, vi. 18, viii. 29, xii. 24, Rev. xvi. 13, 14, xviii. 14, 2; πν. πνημόν, Matt. xii. 45, Luke vii. 21, viii. 2, xii. 26; πν. ἀμαθέος, Luke xiii. 11; πν. ἀδαλόν καὶ κωφόν, Mark ix. 17, 25; πνεῦμα by itself, Mark ix. 20, Luke ix. 39, x. 20. The unusual expression in Mark v. 2, ἄνθρωπος ὁ πν. ἀκαθάρτῳ seems to be akin to ἐν πνεύμα, Mark xxii. 43, Luke ii. 27, etc., if it be not the Hebrew ש of accompaniment.

After all that has been said, we must in general claim for πνεῦμα two distinct modes...
Pneuma

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Pneuma: spirit as the life-principle, or the life-determining power, and spirit as a form of manifestation.

Πνευματικὸς, belonging to the Spirit, or determined by the pneuma; spiritual (in Plut., in contrast with σωματικός, de san. ti. 389). (I.) In the first sense, Rom. i. 11, καρπὸς πνευματικὸς; xv. 27; 1 Cor. ix. 11, xii. 1, υπὲρ τῶν πνευματικῶν; xiv. 1, ἐβλαστήσατο τὰ πνευματικά = φανερώσεις τοῦ πνεύματος, xii. 7; Eph. i. 3, εὐλογία πνευματική; 1 Cor. ii. 13, πνευματικὸς πνευματικά συγκρίνοντες, πνευματικά = τὰ ὑπὸ θεοῦ χαριστήτα ημῶν, ver. 12; πνευματικὸς = ἐν διδ. πν., ver. 13, or = becoming or suitable to the Spirit, cf. ἀνδρικός, φιλικὸς? (II.) Determined by the πν., 1 Cor. xiv. 37, εἶναι ἡ πνευματικὸς (Bengel, propheta species, spiritualis genus); Gal. vi. 1, ὅτε οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πράσινος; 1 Cor. iii. 1, οὐκ ἠδυνατήθην λαλῆσαι ἡμῖν ὡς πνευματικῶς αἰτήσεις. Masculine also, according to some interpreters, in 1 Cor. xii. 1; but as what is spoken of is not a spiritually effective life, but spiritually wrought gifts, the neuter rendering is to be preferred. — Eph. v. 19; Col. iii. 16, ἐνοικιασμένος; i. 9, συνείδησις πνευματική. The expression ὅσος πνευματικὸς, 1 Pet. ii. 5, cannot be = ἀξιοποιητός (De Wette), for this is obvious by the comparison itself; but in order to give the result of the preceding καὶ αὐτῷ ὁ λόγος ζωτές οἰκοδομήσατε, that peculiarity of the house must be named, which arises from the character of the constituent stones, which possess a life infucred by the Spirit, cf. Eph. ii. 22, κατοικήσιοι τοῦ θεοῦ ἐν πν. In like manner ἄνευγκα θεολογικά πνευματικά, offerings which are determined by the Spirit. — 1 Cor. x. 3, τὸ αὐτὸ βρῶμα πνευματικὸς ἑφαγον; ver. 4, πᾶμα πνευματικόν ἐποιοῦν, denote meat and drink of a kind produced by the Spirit, by virtue of which they differed from ordinary nourishment; see Ex. xvi. 12-25, xvii. 5, 6; Deut. viii. 15. The expression πνευματικὴ πέτρα, ver. 4, has reference to the source of the water, which did not belong to the rock from which it sprang, but to the Lord (Deut. viii. 15, cf. Ex. xvi. 35), the Rock of Israel (Deut. xxxii. 4, xv. 18), who made it to spring from the rock which He pointed out. The following word, ἀκολουθώσεις, shows what Rock the apostle meant, viz. not the rock in Horeb (Ex. xvii. 6, ἀπὸ τοῦ βράχου). — The word occurs also in 1 Cor. ii. 6, xiv. 44, 46, in contrast with ψυχικός, and, as in all places save 1 Cor. x., with the sense of πνεῦμα, as = the divine life-principle of the kainή κτίσις.

Pounthropos, d, θύτης, connected with πώνος, labour, pains; πενίλα, indigence = burdensome, bad, adverse; in a moral sense = bad, evil; in both cases the antithesis of χρηστός. (I.) Physically = bad, III, e.g. παναμά σῶμα, a sickly body; πονηρὰ τρόφιμα, of corrupt or injurious food, to be in evil case, Thuc. vii. 83; Xen. Anab. vii. 4. 12, ὅτι ἐν ταύταις συνήθεις καὶ πληθυνόν εἶναι ὑπὸ πολλῶν, of a difficult and dangerous district; οὐκ ἐξήνεψεν ὡς ὀρθὰ εἰκὼν πονηρὸς οὖσί· ἔκειν μάκαρ κ.τ.λ.; ἐκοινωνίας καὶ κατανόησαι — gristous, cf. Job. ii. 7, ἐπαυσά τὸν Ἰαβζ ἔθει
πονηρός. (In this sense the Attics accented the word thus, πόνηρος.) Matt. vii. 17, 18, καρποὶ πονηροὶ, fruits which are unfit for use, worthless, as opposed to καλοῖς. Cf. Jer. xxiv. 8, τὰ σύκα τὰ πονηρὰ δὲ οὐ βρῶσθονται ἀπὸ πονηρὰς αὐτὰν; Matt. vi. 23, ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ἢ, διόν τὸ σῶμα σκοτεινὸν ἔσται, a diseased eye, opposed to ἄπλοιον, ver. 22; Luke xi. 34, Hebrew יָפָה, וּלָה, sound. Cf. Just. Mart. Apol. i. p. 34, ἐκ γενετής πονηρῶς ἵματις πετυχούνται; Gen. xli. 19; also of unsavoury, adverse things, e.g. πονηρὰ βουλεύματα, unsavoury, unsavourable counsel. Ar. Lys. 517; πονηρὸς ἄνεμος, contrary winds, Dion. Hal. Ant. i. 52. So ἡμέρα πονηρά, of a bad, unsavourable time, Eph. v. 16, vi. 13, ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ; Gal. i. 4, ὅπως ἐξελήπτη ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ. Cf. Gen. xlvii. 9, μικρὰ καὶ πονηρὰ γεγόνασαν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου; Ps. xli. 2, ἐν ἡμέρᾳ πονηρᾷ μόσεται αὐτῶν ὁ κύριος; xxxvii. 19; Eccles. ix. 12; Mic. ii. 3.—In many places, like κακὸς, it includes both a natural and a moral meaning, because whatever evil happens to any one is, on moral grounds, to be rejected. So Acts xxviii. 21, θλίψασθαι τι περὶ σοῦ πονηρῶν; 3 John 10, ὅλοις πονηροὶ φλεκὼν ἡμᾶς; Matt. v. 11, ὅταν . . . ἐκτὸς πᾶν πονηρὸν ήμία καθ’ ἵματιν ἐνεδομένου (Tisch., καθ’ ἵματιν πᾶν πονηρόν). See also ἐνθυμήματα πονηρά, malevolent, wicked thoughts, Matt. ix. 22, ὀφθαλμὸς πονηρός, as a species of τα πονηρά, like Matt. xv. 19, διαλογισμοὶ πονηροὶ, Jas. ii. 4; 1 Tim. vi. 4, ἵπποι πονηροὶ; 2 Tim. iv. 18, ἡμέρας ὑπὸ τοῦ κύριου ἐπὶ παντὸς ἄργου πονηροῦ καὶ σώσει εἰς τὴν βασ. αὐτοῦ, cf. ver. 17. The neuter by itself, τὸ πονηρόν, the evil which is wicked, or the wicked inflict, Matt. v. 39, μῇ ἀντιστράτω τὸ πονηρόν. So also in the disputed texts, 2 Thess. iii. 3, ὁ κύριος φοβάσει ἵματις ἀπὸ τοῦ πονηροῦ, cf. vv. 2, 5; John xvii. 15, ὅποι ἐφετεύτω ὅταν ἄργη αὐτῶν ἐκ τοῦ κόσμου, ἀλλ’ ἵνα τηρήσης αὐτοῦν ἐκ τοῦ πονηροῦ, cf. the connection between this prayer and the hatred of the world in ver. 14; Matt. vi. 13, ὥσια ἡμᾶς ἀπὸ τοῦ πονηροῦ. As to this last passage, both the physical and moral reference of ὧδε τοῦ π. is demanded by the twofold character of the foregoing πειρασμῶς, cf. 1 Cor. x. 10–13; 2 Pet. ii. 9; Jas. i. 2, 12 sqq.; 1 Pet. i. 6, iv. 12–14. (Still we must be careful not to take τὸ πονηρὸν to denote the evil which we do, for in all cases wherein πον. has the double sense it means the evil we suffer, see the above texts.) Against the rendering which would take τοῦ πον. as the genitive of the masculine, it is enough to say that there is no reason nor pretext in the context for making this possible rendering necessary. The thought which suggests this rendering is foreign to the character of the prayer, and we see the inappropriateness of it, as Stier remarks, by putting ἀπὸ τοῦ διαβόλου for ἀπὸ τοῦ πονηροῦ. We cannot see why the broad and deep meaning of the πονηρῶν above given should not suffice. See also under ῥώσθαι.

(II.) In a moral sense = bad, evil, answering somewhat to the German unnütz, useless, what is good for nothing. It is therefore in Greek, in the first place, the opposite of χρηστός, as applied to persons who diligently follow their calling, and thus support themselves, e.g. of a clever housewife, good parents, good citizens. Πονηρὸς is the concrete
embodiment of a κακός; and while κακός denotes the nature or character, πονηρός refers to the behaviour, cf. Eur. Helen. 596, ὁ πονηρός οὐδὲν ἄλλο πλὴν κακός. Akin to this root-meaning is that view of πονηρός which takes it, in a moral sense, to signify evil, inasmuch as evil bears a forbidding character, and is repulsive or disagreeable. (This at least may be the general point in which the moral and physical πον. meet.) Otherwise in Plat. Soph. 228 D, see πονηρά. As to the scope of the conception, comp. e.g. Xen. Mem. ii. 6, 19, 20, οὐκ ἄν δὲν τοὺς πονηροὺς ὁμοίως ἄλλης ὑπάρχουσας εἶναι· πάς γάρ ἡ ἄρσενης ἡ ἀμέλεια ἡ πλεονεκτήστε ἡ ἀπιστία ἡ ἀκρατεία ἀνθρωπία δύναται φιλοῦ γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμοιη δοκεῖσθαι ἄλλης ἕχοι γάλλοις ἡ φίλα δευτερά. 'Ἀλλά μὴ... οὐδὲν ἄν τοὺς χρυστοῖς οἱ πονηροὶ ποτε συναρμόσεις εἰς φίλαν· πῶς γάρ οἱ τὰ πονηρά ποιοῦντες τοὺς τὰ τοιαῦτα μειοῦντο φίλοι γένοιν· ἄν; εἰ δὲ δὴ καὶ οἱ ἄρετον ἀσκοῦντες κ.τ.λ.

In the LXX, it most frequently translates the Hebrew רע; indeed, it may be taken as the literal rendering of that word, so sporadic or rare is the use of κακός, ἄδικος, and others; see κακός. But the Hebrew רע signifies (likewise, in the first instance, physically or outwardly) what is unpleasant, disagreeable, or offensive (Fuerst, Hebr. Wörterb.), or hostile (Genienus), and we find it often instead of רע, which, according to its root-meaning, may answer to ἄδικος.

In the N. T. we find it joined with ἀνθρωπος, Matt. xii. 35, 2 Thess. iii. 2, 2, 2 Tim. iii. 13, cf. the characteristic description, Mark vii. 21–23; ἔργα, 1 John iii. 12, as against δίκαιος. 2 John 11; John iii. 19, vii. 7; Col. i. 21, cf. Luke iii. 19; ἐρωτήριον, Acts xviii. 14; ἄνθρωπος, xvii. 5; γενέα, Matt. xii. 39, 45, xvi. 4, Luke xi. 29; εἰδος, 1 Thess. v. 22; καθιστά, Jas. iv. 16; καρδία πον. ἄμυντας, Heb. iii. 12; συνεδρίας, x. 22; δοῦλος, Matt. xxi. 32; xiv. 26, Luke xix. 22. Πονηρός, oι πονηροί, Matt. v. 45, ἐπὶ πονηροῖς καὶ ἁγαθοῖς; xxii. 10, xiii. 49, vii. 11; Luke vi. 35, xii. 13. ὁ πον. = he who is wicked, 1 Cor. v. 13, from Deut. xvii. 7. On the other hand, ὁ πονηρός is a name for the devil, Matt. xiii. 19, Eph. vi. 16, τὰ βδέλυγμα τοῦ πον. 1 John ii. 13, 14, μορφῆς τῶν πον., v. 10, ὁ πον. οὐχ ἄγνοιαν ἀντίθετον; iii. 12, Καὶ ἐκ τοῦ πονηροῦ ἢν, cf. ver. 10, τὰ τέκνα τοῦ θεοῦ τοῦ διαβόλου. It is doubtful whether, in Matt. xiii. 28, τὰ τέκνα τοῦ πονηροῦ is = τοῦ διαβόλου, or is to be taken as the general, neuter, corresponding with τὰ τ. τῆς μαθείας. Cf. τὸ πονηρόν, moral evil, wrong, Matt. v. 37, Rom. xii. 9, and 1 John v. 19, ἐκ τοῦ θεοῦ ἄμωμα καὶ ὁ κόσμος διὸ ἐν τῷ πονηρῷ κεῖται, where, adopting the masculine rendering, we should have expected ἐκ τοῦ πον., ἐστὶν, in keeping with St. John's dictum, for in this the simplest form of antithesis prevails.—Cf. the O. T. דב, τὸ πον., τὰ πον., e.g. Deut. iv. 25, ix. 18; Ps. ii. 6; Isa. lxv. 12, lxvi. 4; Num. xxxii. 13, etc.—Further, πνεύματα πονηρά denote evil spirits, so called on account of their evil influence, Matt. xii. 45, τὸ ἄκαμπτον πνεῦμα... παραλημβανεῖσα μεθοῦ ἑαυτοῦ ἐπὶ ἑαυτὰ πνεύματα πονηρότερα ἑαυτοῦ; Luke vii. 21, viii. 2, xi. 26; Acts xix. 12, 13, 15, 16. Elsewhere mostly ἄκαμπτον, which see.
Πονηρία, ἢ, (I.) physically, badness of nature; e.g. καρπῶν, ὀφθαλμῶν, cf. Jer. xxiv. 8.—(II.) Morally, worthlessness, wickedness, joined with κακία, 1 Cor. v. 8, to complete the antithesis, as against εἰλικρινεία καὶ ἀληθεία. Cf. Rom. i. 29, πεπληρωμένους τάσις ἀδικίας, πονηρίας, πλεονεξίας, κακίας. First, it means, as in 1 Cor. v. 8, Acts iii. 26, ἐν τῷ ἀποστρέφειν ἐκαστὸν ἀπὸ τῶν πονηρῶν ὄμων, Eph. vi. 12, τὰ πνευματικὰ τῆς πονηρίας, badness, moral wickedness in general, as shown in conduct, in contrast with ἀρετή, Plat. Theaet. 176 B, Soph. 228 D, τὸ κακὸν πονηρία καλοίμενον ὑπὸ τῶν πολλῶν νόσος τῆς ψυχῆς σαφώτατα δε.—On the contrary, in Mark vii. 22, μοιχεία, πλεονεξία, πονηρία, δόλος . . . ὀφθαλμὸς πονηρός, Rom. i. 29 (see above), it seems that it must be specially rendered like the German boshaft (malicious), malicefulness, cf. Matt. xxii. 18, γνωρὶς δὲ ὁ Ἰησοῦς τὴν πονηρῶν αὐτῶν, εἶπεν Τί με πειράζετε (in the story of the tribute money); Luke xi. 39, γέμεις ἀρπαγῆς καὶ πονηρίας. Compare Ex. xxxii. 12, μετὰ πονηρῶν ἐξήγαγεν αὐτῶν ἀποκτείνας κ.τ.λ.; Ps. xxviii. 4, κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν.

Πρέσβυς, νος, ὁ, old; in the singular used in this meaning only in the nom., acc., and vocat. (otherwise = ambassador). More commonly the comparative Πρεσβύτερος, (I.) elder, Luke xv. 25, ὁ νῦν αὐτοῦ ὁ πρεσβύτερος (John viii. 9); 1 Pet. v. 5, νεώτερος ὑποτάγητος πρεσβύτερος; 1 Tim. v. 1, 2; Acts ii. 17.—(II.) οἱ πρεσβύτεροι = ancestors, precessors, Heb. xi. 2, ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβ.; Matt. xv. 2, ἡ παράδοσις τῶν πρεσβύτερων; Mark vii. 3, 5, synonymously with ἀρχαῖος, Matt. v. 21, 27, 33; ecclus. xlv. 1, πατέρες; it is hardly to be found in this sense in profane Greek.—(III.) It is a name of dignity, of an official position, cf. the office of the πρεσβύτες in the Spartan constitution; the ἱερουσαλήμ, the senatus, the elders of the Egyptians, Gen. i. 7, of the Moabites and Midianites, Num. xxii. 7; Heb. דַּגְג, primarily connected with and depending upon the natural dignity of age. We find such elders in Israel, as the representatives of the people, whose decisions held good for the whole people, Ex. iii. 16, 18, iv. 29, cf. ver. 31, xix. 7, cf. ver. 8; they were, apparently, the foremost of the tribes and families, according to the first-born, cf. 1 Kings viii. 1, 3. From among them Moses, at God's command, chose a college of seventy men, who should "bear with him the burden of the people," Num. xi. 16, and who, therefore, were no longer the representatives of the people, cf. Deut. xxvii. 1 with Ex. xix. 7; Josh. viii. 10. Here-with is connected, though not perhaps in historical continuity, the institution of the Sanhedrin, side by side with which the institute of the elders revived throughout Israel, Susannah 5; Judith x. 7; 1 Macc. xii. 6, 35; Luke vii. 3, cf. Matt. xxvi. 59, οἱ δὲ ἄρχοντες καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον δὸλον (Lachm. and Tisch. expunge κ. οἱ πρ.); Luke xxii. 66, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἄρχοντες τα καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτῶν εἰς τὸ συνέδριον δικαίων. While there were elders in every city, they could not so ἐγραφοί have been regarded as members of the Sanhedrin, but were, perhaps, men chosen from among them, or, like the θεωροῦντες, occasional assistants. In the
Πρέσβευς


Akin to this institution, at least at first, the name πρεσβύτερος was used to designate the προστάτες (1 Tim. v. 17) within the Christian churches, who were appointed (καθοστάναι, Tit. i. 5; χειροτονεῖν, Acts xiv. 23 = to elect) everywhere (κατὰ ἐκκλησίαν, Acts xiv. 23; κατὰ πόλιν, Tit. i. 5). The first notice of them in Acts xi. 30, where the disciples at Antioch send their contributions for their brethren in Judaea to the presbyters, and, indeed, to the presbyters in Jerusalem (xii. 25), would lead us to suppose that we have the beginnings of the presbytery in Acts vi., in the appointment of the seven so-called deacons, who were to act as assistants to the apostles, see διάκονοι; cf. 1 Pet. v. 1, πρεσβύτεροι τοῖς ἐν ἑαυτῷ παρακάλος ὁ συμπρεσβύτερος, and the fellowship between the apostles and elders indicated in Acts xv. 2, 6, xvi. 4, cf. xv. 4, 22, ἀπ. καὶ πρ. καὶ ἡ ἐκκ. ; ver. 26, καὶ οἱ ἄδειφοι. In the absence of the apostles they entered upon their work, Acts xx. 17, 28–30; and the deacons in like manner, though with a narrower sphere of work, were appointed to their side, just as they had been to the apostles. As to the range of their work, hints of it are given in Acts xv., xx. 28 sqq.; 1 Tim. v. 17; Jas. v. 14; 1 Pet. v. 1. See ἐπικοινων. Besides the passages quoted, we have the word also in Acts xxii. 18.—In 2 John 1 and 3 John 1, St. John calls himself simply ὁ πρεσβύτερος, whether on account of his age (cf. Phil. 9) or his office (1 Pet. v. 1) is doubtful. Priority of office usually implies that of age also.

In the Apocalypse there appear twenty-four elders with the four ζωa around God’s throne, Rev. iv. 4, 10, v. 5, 6, 8, 11, 14, vii. 11, 13, xi. 16, xiv. 3, xix. 4, representatives of Israel and the nations, or of the O. and N. T. churches (?), cf. Isa. xxiv. 23.

Πρεσβυτέροι, το, the college of the elders, and, indeed, of the Jewish people, Luke xxii. 66; Acts xxii. 5; also of the Christian community, 1 Tim. iv. 14; the office of a presbyter, Susannah 50.

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Ἰατήρ, in classical Greek ἰατήρ = to sprinkle. The word in the LXX. is also more rare than ἰατήρ and its compounds, and answers to μή, Lev. vi. 20; ἰατήρ, Lev. viii. 11, which in Ex. xix. 21, Lev. iv. 17, v. 9, viii. 30, xiv. 16, 27, xvi. 14, 15, 19, Num. xix. 4 = ἰατήρ; Lev. iv. 6, viii. 30 = προσπάλλον; Lev. xiv. 4, 51, Num. xix. 18, xix. 21, viii. 7 = περιψάλλον; Lev. vi. 20 = ἐπιοικίζω. Arist., ἐπιοίκων instead of ὑπολικόνα, compare Winer, § 13, 1a. Like ἰατήρ, it denotes the ritualistic act of sprinkling blood or water; of the ashes of the red heifer, Num. xix. The latter word is used when
all the blood is sprinkled, the former when part of it was to be poured on the altar (hence the LXX. usually render ἔν τι by προσθέων, Lev. i. 5, 11, iii. 2, 8, 13, vii. 2, 14, et al.). But sprinkling was the form of transfer of the blood of the sacrifice in order to secure its atoning efficacy, the form of purifying connected with expiation, and it is therefore followed by the words καθαρίζειν, ἀφανίζειν, ἀφίειν, ἐξιλάσκεσθαι, Lev. viii. 11, 30, xiv. 7, 27, xvi. 14, 15, cf. vv. 16, 19; Num. viii. 7, xix. 19. It has not been sufficiently considered that the sprinkling of blood was performed as a rule only upon the holy place or upon the altar, and in order to its purification,—see καθαρίζειν (II.),—and only in special cases was followed by a sprinkling upon the persons or the people generally,—a fact of the greatest significance as indicating the import of the O. T. sacrifices—μὴ διαφέρεσαι κατὰ συνείδησιν τελείωσαι τὸν λατρείαντα (Heb. ix. 9). A sprinkling of persons took place only upon the ratifying of the covenant, Ex. xxiv. 8; upon the consecration of the family of Aaron to the priesthood, Ex. xxix. 21; in cleansing from leprosy and pollution from a dead body, Lev. xiv.; Num. xix. The two latter cases are akin as leprosy and death, and the two former manifestly in like manner harmonize. In the two former, we have to do with the first establishing of a covenant between God and His people, and accordingly we have the application of the atoning blood on both sides by the mediator. In the two latter, we have the removal of fellowship with that which is of the nature of judgment against sin. But it is in keeping with the character of a provisional expiation that an operation (the sprinkling) took place only on God’s side; on man’s side once only at the outset, and never afterwards save when leprosy and contact with death (as anticipations of judgment) had actually annulled the covenant relation. Thus at least, in my opinion, we are to regard the matter so as to grasp the truth that the N. T. sprinkling with the blood of Christ (Heb. xii. 24, ἀλμα βασιλείου) can properly be connected only with Ex. xxiv. and Num. xix., and is to be understood of sprinkling on both sides, Heb. ix. 19, 21, 13, x. 22, though no mention is made of a sprinkling corresponding with that of the holy place or the altar, as was done in the regular O. T. ritual (but see Heb. ix. 12). This ritual institution certainly demands a more thorough investigation. The above hints must here suffice, though they leave many questions untouched; compare, for example, Heb. ix. 9 with ver. 13.

'Παντισμός, ὁ, besprinkling, only in biblical and patristic Greek. LXX. Num. xix. 9, 13, 20, 21, ἄνθρωπος ματού = ἄνθρωπος, water for impurity; xxxi. 23 = τὸ ἄνθρωπος ἄνθρωπον, to which, in the N. T., the blood of Christ corresponds as ἀλμα βασιλείου, Heb. xii. 24, cf. Heb. ix. 13, 14, 1 Pet. i. 1, εἰς ραντισμὸν ἀλματος Ἰησοῦ Χριστοῦ,—denoting the application of the expiation made by Christ. With this comp. also 1 John v. 6, ὅτι ἐστιν ὁ ἅλεξων ἡ σάκα τοῦ ἁγίου καὶ ἀλματος κ.τ.λ., οὐκ ἐν τῷ ἁγίῳ μόνῳ κ.τ.λ. (In the O. T. it is that form of purification which is accomplished by expiation.)

'Πῦρ, rare in Attic prose.—not at all, e.g., in Xenophon, Plato, Thucydides, nor in Aristotle. As to the aorist ἐρυθην, aorist passive ἐρυθην instead of ἔφθ.,
Winer, § 13, 1α — to draw or snatch out to oneself, to rescue, to save, to preserve; synonymous with σώζων, only that this latter word more definitely conveys the idea of preservation or restoration. Syncopated from ἁφόμαι, ἀφόμαι, and hence originally equivalent to ἐφίσεω, ἐφόμαι, to draw, to tear. "The meanings should perhaps be arranged in accordance with the cognate Sanscrit root wri, (I) to roll, i.e. to trail, to pull, to draw; (II) to wrap up with anything, to encompass, to wind round, to cover (comp. volo, volumen, volva), i.e. to protect, to screen, to ward off, to save," Schenkl. Always, according to the context, it signifies both to rescue from and to preserve in presence of a danger, to save and (not or) to preserve, because the single complete representation expressed by the word necessarily includes both; saving is at the same time preserving, and preserving saving, but, according to circumstances, now one and now the other element will be prominent.

We cannot even affirm that, in certain combinations, the one or the other meaning is to be preferred. Without statement of the situation, with the accusative of the person, ἄφεσθαι τινα, as when it is said ἐπι τινα τινος, ἐκ τινος, ἀπὸ τινος, both meanings are always expressed. Thus ἄφεσθαι τινα — to save, Herod. iv. 187, ἦν δὲ καλουσὺ τὰ παιδά σταμάτου ἐγνένται, ἐξουργητας σφι ἄκος: τρόπου ὁδον σπείασατο ἀφοντα σφιας; again, — to shield, to defend, Herod. vi. 7, ἐδοξε πεζῶν μὲν στρατῶν μὴ συλλέγναι ἀντίον Πέρσας, ἀλλὰ τὰ τείχεα ἄφεσθαι αὐτῶν Μιλησίους. The difference is only whether the danger is already present or still impending — whether it is real or merely possible; it is virtually there, only in a different manner, and the subject in question is rescued from it. Kampfhausen, Gebet des Herrn, on Matt. vi. 13, would distinguish between ἐπὶ and ἐκ, — the former as — to preserve from, the latter as — to save from or rescue out of. The import only of the prepositions seemingly tells for this: ἀπὸ, to rescue away from anything, ἐκ, out of; but usage tells against it. For the combinations are both found with both meanings, and the context alone must decide which representation prevails. Cf. Herod. v. 49. 2, ἄφεσθαι των αὐτοῦ ἑυλογίν. — to save from out of servitude; Lucian, Aen. 33, ὅταν ἐφρύσατο με ἐκ του θανάτου δεινὸν ἐπ' ἐμοι βουλευόμενον: "κρατάμενος," ἐφ' ἀποφαίζειν δων καὶ ἄλλων καὶ ἀχθοφορεῖν δυνάμενον, to shield, to preserve from death. It is joined with ἀπὸ very seldom indeed in prose Greek; only Soph. Oed. R. 1352 is cited, ὡς τις μὲ ἀπὸ τῆς φώνας ἐφρύσατο κάτισθαι, and even in this place the combination with the synonymous ἀνασώχειν suggests the meaning to save rather than to shield. In biblical Greek, ἄφεσθαι ἀπὸ occurs oftener, though not quite so frequently as ἐκ. and both combinations occur in both senses. We cannot so much as say that the meaning to shield is the more prevailing one for ἄφεσθαι ἀπὸ. 'Ρίεσθαι answers in the LXX. to the Hebrew שׁוֹ in the Hiphil, שׁוֹ in the Hiphil, שׁוֹ in Piel, and other words; mostly to שׁוֹ in Hiphil. In most cases it is combined with ἐκ, comp. Gen. xlvi. 16, ὁ ἄγγελος ὁ ἄνωμος με ἐκ πάνω τῶν κακῶν ( неск.). Ex. xiv. 30, ἐκ χειρὸς τῶν Αἰγ. (= ψηφ.). In like manner, Judg. viii. 34 and other places = to save from. In the same sense ἀπὸ, even interchangeably with ἐκ, comp. 2 Sam. xix. 9, ἐφρύσατο ἡμᾶς ἀπὸ πάνω τῶν ἐχθρῶν ἡμῶν καὶ αὐτῶν ἐξελεύστη ἡμᾶς ἐκ χειρὸς ἀλλοφύλων; Ps. xviii. 49, ὁ ῥύστος μοι εἶ ἐχθρῶν
Rómosai... ἀπὸ ἀνδρός ἄδικον ῥύση με, where 2 Sam. xxii. 49, εἶ ἄνδρος ἄδικηματων ῥύση με (= τής). In Ps. xvii. 13, μοῖρῃ τῆς ψυχῆς μου ἃπται ἀνεβοῦς (= εἴπο), it is clearly = to save from, comp. ver. 14. In like manner Ps. xxxix. 9, ἀπὸ πασῶν τῶν ἀνομῶν μου ῥύση με (τῆς); Ezek. xxxvii. 23, ρύσωμαι αὐτῶν ἀπὸ πασῶν τῶν ἀνομῶν διὸ ἡμᾶς σώζεισαι ἐν αὐτῶι, καὶ καθαρίσω αὐτῶι (ἀπὸ). On the other hand, comp. Wisd. x. 13, ἡ σοφία εἴ ἀμαρταίς ἐφρύσατο αὐτῶι = to preserve or shield from, with reference to Gen. xxxviii. 7—9. With Prov. xi. 4, οὗτο ἄφθονες ὑπάρχοντα ἐν ἡμέρῃ θυμοῦ καὶ δικαιοσύνης ῥύσησαι ἀπὸ θανάτου, comp. Tob. iv. 10, ἀλεποφορία ἐκ θανάτου ῥύσησαι, xii. 9, where in both places, notwithstanding the different prepositions, the same thought is expressed. 3 Esdr. viii. 60, ἐφρύσατο ἥμας ἀπὸ τῆς εἰσοδον ἀπὸ παντὸς ἡμῶν, is quite correctly rendered in the Zürich version, ἥτε ἔτεσεν ἐκ τῶν ἁμῶν ἂν ἔτεσεν; 3 Macc. vi. 10, ῥυσάμενος ἥμας ἀπὸ ἡμῶν χειρός; Ps. cxx. 2. Ps. xviii. 30, ἐν σοὶ ἀναστέσαμεν ἀπὸ πειρασμοῦ, belongs also to this class. On the other hand = to shield, to preserve, in Ps. cxx. 1, ἐξελοῦν με κάρπῳ εἷς ἄνδρᾳ τοῦρο, ἀπὸ ἄνδρος ἄδικον ῥύση με, where the word answers to the Hebrew מִשָּׁה. In like manner Job xxxviii. 17, τὸ δὲ σῶμα αὐτοῦ ἁπὸ πτωμάτων ἐφρύσατο (τῆς); Prov. ii. 12, ἵνα ῥύσησαι με ἀπὸ ὀδόν κατή, καὶ ἀπὸ ἄνδρος καλουσίως μηδὲν πιστῶν. The relation stands thus: ῥύσησαι εἰ is more frequent than ῥύσησαι ἀπὸ, and signifies “to preserve from” more rarely than this; but ῥύσησαι ἀπὸ nevertheless signifies “to save out of” more frequently than “to preserve from.” This is important for the exposition of Matt. vi. 13, ῥύσας ἥμας ἀπὸ τοῦ ποινοῦ, inasmuch as it is not here so ἐν ἑστημεν certain that the meaning is, preserve us from the evil, which would be simply the positive statement of the preceding petition. The question is, in what situation is the person praying,—is he standing face to face with threatening danger, or is he already in the midst of it? The conception embraces both; and ῥύσησαι, answering thereto, includes both,—deliverance out of present and from still future evil, from all that this conception includes; see τοιοῦτος,—and thus alone is it in keeping with, and adequate to, the character of the prayer.

In the N. T. we find (I) ῥύσησαι τῶν, Matt. xxvii. 43; 2 Pet. ii. 7.—(II) ἐκ, Rom. vii. 24; 2 Cor. i. 10; 2 Tim. iii. 11, iv. 17; 2 Pet. ii. 9, comp. Luke i. 74, aorist passive.—Col. i. 13, 1 Thess. i. 10, synonymously with λυτροῦν, ἀπολυτροῦν, σώζειν in the gospel sense, comp. Luke i. 74; Rom. xi. 26.—(III) ἂντο, Matt. vi. 13; 2 Tim. iv. 18.—Rom. xviii. 31, 1 Thess. i. 10, 2 Thess. iii. 2, according to the connection = to preserve, because the reference is to the future. —(IV.) Absolutely, Rom. xi. 26, ἢ ζευ ἐκ Σίων ὅ ῥύσαμεν = ἐκ; the article is used generically.

Σ ἄρ ἐκ, κός, ἰ, (I) flesh. Plural, σαρκίς σάρκεως, Jas. v. 3; Rev. xvii. 16, xix. 18, 21, Gen. xii. 2, 3, 4, xlviii. 18, 19, and often, as in Homer, who but once, Od. xix. 450, uses the singular to designate a piece of flesh. Σάρξ καὶ ἄστεα, as the substance of the
body, Luke xxiv. 39, πνεῦμα σάρκα καὶ δοκεῖ αὐξεῖν εἴκασι; Eph. v. 30, μέθος ἔσμεν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκος αὐτοῦ καὶ ἐκ τῶν δοσίων αὐτοῦ, cf. Gen. ii. 23. Next, (II.) corporeity according to its material side, which, as an organic whole, is called σῶμα. So 1 Cor. xv. 39, σῶμα ἐκ τῆς σαρκος αὐτοῦ; Eph. v. 31, comp. ver. 28; Matt. xix. 5, 6; Mark x. 8. Generally the corporeal part of man, so called from the substance of it, Acts ii. 26, ἐκ δέ καὶ ἡ σάρξ μου κατασκευάσει ἐπ' ἐλπίδι; ver. 31, ὡς ἤ σάρξ αὐτοῦ ἐδεῖ διαφθορὰν; Rom. xiii. 14, τῆς σαρκος πρόωνυμα μὴ ποιεῖσθε εἰς ἐπιθυμίας; 2 Cor. iv. 11, ἵνα τῇ πνευματικῇ σαρκῇ ἡμῶν; vii. 5, οὔτε δὲ ἢ σάρξ αὐτοῦ ἐδεῖ διαφθορὰν; x. 3, ἐν σαρκὶ πεπεπτωτει; Gal. ii. 20; Phil. i. 22, ἵνα ἐν σαρκὶ; i. 24, ἐπάνειν ἐν τῇ σαρκῇ; 1 Pet. iv. 2, τὸν ἐπίλουν ἐν σαρκὶ βιώσαι χρόνον; Col. ii. 1, τὸν πρόωνυμον μοι ἐν σαρκί; ver. 5, τῇ σαρκὶ ἀπειμα, ἀλλὰ τῷ πνεύματι σῶν ἀοίμ εἰμί (cf. 1 Cor. v. 3, σώμα); Eph. v. 29. Compare the designation of the whole man by ψυχή and σάρξ, e.g. Ps. lixii. 2, lxxix. 3. In like manner is σάρξ to be understood in Rom. ii. 28, ἔν τῷ φανερῷ ἐν σαρκὶ πεπτωτει; as against ver. 29, πεπτωτῇ καρδίᾳ ἐν πνεύματι ἐν γράμματι; Eph. ii. 11, τῇ ἐνθοῦ ἐν σαρκὶ οἱ λεγόμενοι ἀκροβατικά ἕντο τῆς λεγομένης πεπτωτῆς ἐν σαρκὶ χειροποίητο; Col. ii. 13, ἀκροβατικά τῆς σαρκος; Gal. vi. 13, ἔν τῇ ὠμέρᾳ σαρκὶ καυχήσεσθαι. In these passages, however, the choice of σάρξ instead of σῶμα seems to indicate an intentional accuracy with reference to what is peculiar to the σάρξ, cf. Gal. vi. 13 with ver. 12, Rom. iv. 1–10, 11, or to its contrast with πνεῦμα. For strictly it holds true (III.) of σάρξ that it meditates and brings about man's connection with nature, cf. Gen. ii. 23, 24; 1 Cor. vi. 16. Accordingly τῇ σάρκῃ τῆς σαρκος, Rom. viii. 9, as against τῆς ἐπαγγελίας, cf. iv. 19. — Gal. iv. 23, ὡς μὲν ἐκ τῆς παλιότητος κατὰ σάρκα γεγένηται; ver. 29, ὡς κατὰ σάρκα γεννηθείς, as against ὡς κατὰ πνεῦμα, where κατὰ σάρκα is equivalent to, according to the conditions of human nature. John iii. 6, ὡς γεγεννημένον ἐκ τῆς σαρκος (hence σάρξ as the object of lust, Jude 7; 2 Pet. ii. 10, 18, cf. Eccl. xix. 16). Σάρξ is also used to denote kinship, Rom. xi. 14, ἐκ τῶν παραξενίων μοι τὴν σάρκα; ix. 3, ὡς ἐν τῶν ἀδελφῶν μοι τῶν συγγενῶν μοι κατὰ σάρκα, cf. ix. 5, δέ ἐν τῷ Χριστῷ κατὰ σάρκα; i. 3, ἐκ στήριμος Δαυίδ κατὰ σάρκα; 1 Cor. x. 18, βηθετε τῷ Ἰσραὴλ κατὰ σάρκα. In the O. T. Isa. lviii. 7, 7, 2 Sam. v. 1, xix. 13; Gen. ii. 25. So also mankind as a whole are designated πᾶσα σάρξ, Matt. xxiv. 22; Mark xiii. 20; Luke iii. 6; John xvii. 2; Acts ii. 17; 1 Pet. i. 24; Rom. iii. 20; 1 Cor. i. 29; Gal. i. 16. Cf. ἰδιοτης, Isa. xl. 5, Job xxxiv. 15, Isa. lxvi. 16, Jer. xxv. 31, and other places, because the distinctive features of σάρξ are dwelt upon; on the one hand man's frailty, weakness, and need of help; on the other, the contrast which exists between humanity and God, or God's testimony; cf. Deut. v. 26 (Isa. xxxii. 14), 2 Chron. xxxii. 8, Ps. lxviii. 39, Isa. xli. 5–7, Ps. i. 5, Jer. xvii. 5; and upon its contrast with spirit, and especially the Spirit of God, Gen. vi. 3, 17. Its contrast with the human πνεῦμα, as it appears in 2 Cor. vii. 5, οὔτε δὲ
As σάρξ is the outward form of human nature,—the medium of that nature,—the word further serves (IV.) to denote human nature in and according to its corporeal manifestation, 1 John iv. 2, Ἰησοῦς Χριστὸς ἐν σαρκὶ ἐληλυθός; 2 John 7, ἐρχόμενος ἐν σαρκὶ; 1 Tim. iii. 16, ἐφανερώθη ἐν σαρκὶ; Col. i. 22, ὑμᾶς ἀποκατήκυλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, with which cf. Heb. x. 20, ἐνεκόμων ἡμῖν ὅδον . . . διὰ τοῦ καταπετάσματος τοῦτον ἐστὶν τῆς σαρκὸς αὐτοῦ. Comp. Heb. xii. 9, οἱ τῆς σαρκὸς ἡμῶν πατέρες, opposed to τῷ πατρὶ τῶν πνευμάτων. —John i. 14, ὁ λόγος σάρξ ἐγένετο, σάρξ is called that which the Logos became, that wherein it manifested itself (ἐν σαρκὶ ἐληλυθός, see under αὐτός, 1 John iv. 6). Comp. Rom. i. 3, ix. 5. In like manner σάρξ denotes human nature in its bodily manifestation in 2 Cor. xi. 18, κατὰ σάρκα καυχάσθαι; Gal. vi. 13, ἐν τῇ ὑμετέρᾳ σαρκὶ καυχάσθαι; Phil. iii. 3, 4, πεποιθήσατε σαρκὶ ἐν σαρκὶ, cf. ver. 5; Rom. iv. 1, τῷ ἐρωτευμένῳ Ἀβραὰμ εὐρηκέναι κατὰ σάρκα, cf. vv. 10, 11; Col. ii. 13, νεκρὸς ἐν τῇ ἀκροβυθία τῆς σαρκὸς ἡμῶν; Jude 8, σάρκα μαίνοντι; 1 Cor. i. 26, σοφός κατὰ σάρκα, parallel with ver. 27, τοῦ κόσµου, cf. vv. 20, 21, 25. —In this application of the word we must have regard to what is further to be affirmed concerning σάρξ, and especially to what determines the Pauline use of the word, namely, (V.) that all that is peculiar to human nature in its corporeal embodiment is said to belong to it, cf. 1 Cor. iii. 4, ἀνθρώπως, parallel with ver. 3, σαρκικός ἐστε καὶ κατ' ἀνθρωπον περιπατεῖτε; Rom. vi. 19, ἀνθρώπωπον λόγῳ διὰ τὴν ἀνθρωπίαν τῆς σαρκὸς ἡμῶν, as conversely, the peculiarities or idiosyncrasies of the σάρξ in turn affect the nature of the man. Hence its contrast with the καυχή κτίσεως, 2 Cor. v. 16, 17, κατὰ σάρκα, ver. 16 (comp. John viii. 15), may be taken in an objective or subjective sense, cf. John i. 13, iii. 6, so that in the one case σάρξ is parallel to ὁ ἐξω ἄνθρωπος, cf. 2 Cor. iv. 16, 11, Col. i. 24, and in the other parallel to ὁ πάλαι ἀνθρώπως, Rom. vi. 6, viii. 3 sqq. Human nature, as every one receives it through the σάρξ, manifests itself in the σάρξ, and is determined by it and called after it, and thus it comes to stand in contrast with πνεῦμα, the divine nature (cf. 2 Pet. i. 4; Rom. viii. 3 sqq.; Eph. iii. 16), in a metaphysical and moral sense, Rom. viii. 3, οἱ μὲν κατὰ σάρκα περιπατοῦντες ἀλλὰ κατὰ πνεῦμα; Gal. iii. 3, ἐναρξώμενοι πνεύματι νῦν σαρκὶ ἐπιτελεῖον; v. 17, ἡ σάρξ ἐπιθυμεῖ κατὰ τὸν πνεῦματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς; Matt. xxvii. 41, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σάρξ ἀδενή; Mark xiv. 38; 1 Cor. v. 5, εἰς διέθρον τῆς σαρκὸς, ὥστε τὸ πνεῦμα σωθή; 1 Pet. iv. 6; Gal. vi. 8, ὁ δὲ πνεῦμας ἐκ τῆς σαρκὸς ἐκατούρξεν, ἐκ τῆς σαρκὸς δέχεται φθοράν ὁ δὲ πνεῦμας ἐκ τὸ πνεῦμα, ἐκ τοῦ πνεύματος δέχεται ζωὴν αἰώνιον (cf. John xvii. 2). Cf. Rom. i. 3; 1 Tim. iii. 16; 1 Pet. iii. 18; Rom. ii. 28, viii. 4—9, 12, 13; 2 Cor. vii. 1, μολυσμὸς σαρκὸς καὶ πνεύματος, pollution which comes upon human nature in its bodily manifestation, and which at the same time injures the divine life-principle in the Christian, cf. 1 Cor. v. 5; Gal. v. 16, 17, 19, iii. 3, ἐναρξώμενοι πνεύματι νῦν
σάρξ ἐπιτελεῖσθε, cf. v. 17, vi. 12 sqq. Cf. also for this contrast the O. T. texts above cited.

Thus σάρξ comes at length, in distinct and presupposed antithesis to πνεῦμα, to signify (VI) the sinful condition of human nature, in and according to its bodily manifestation, cf. 2 Cor. x. 2, 3, ἐν σαρκὶ γὰρ περιπατοῦντες οὐ κατὰ σάρκα στρατευόμεθα, and in such a manner that this same σάρξ, by means of which human nature exhibits itself, and its possession by the individual is brought about, mediates or effectuates also that sinful condition; accordingly σάρξ ἀμαρτίας, the σάρξ determined by sin, Rom. viii. 3; cf. the expressions in 1 Cor. vii. 23, θλίψεως τῇ σαρκὶ ἐξοναι; 2 Cor. vii. 5, οὐδεὶς ἐσχήκεις ἃνειμένη σάρξ ἡμῶν; xii. 7, ἐκδόθη μοι σκόλοψ τῇ σαρκὶ, with Rom. xiii. 14, τῆς σαρκὸς πρόκοιν μὴ ποιεῖσθαι εἰς ἐπιθυμίας; Col. ii. 23, ἐν ἄφεσι δόματος . . . τὰς πλησμονὰς τῆς σαρκοῦ—Gal. v. 13, εἰς ἀφορμὴν τῇ σαρκὶ; 1 Pet. iv. 1, Χριστοῦ παθήνων σαρκὶ . . . ὡς παθῶν ἐν σαρκὶ πέπονται ἀμαρτίας. The bodily organism is accordingly defined as σῶμα τῆς σαρκοῦ, Col. ii. 22, and κατὰ σάρκα ἄνθρωπος stands parallel with πράξεως τοῦ σώματος, Rom. viii. 12, 13, cf. vii. 5, ὅτε γὰρ ἦμεν ἐν τῇ σαρκὶ, τὰ παθήματα τῶν ἀμαρτιῶν ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, where τὰ μέλη, as in vii. 23, βλέποντο μόνον ἐν τοῖς μέλεσιν μου,—ὁ νόμος τῆς ἀμαρτίας ὁ ἐν τοῖς μέλεσιν,—are not to be understood merely as τὰ μέλη τοῦ σώματος, but, according to the context, as τὰ μέλη τοῦ σώματος τῆς σαρκοῦ, because from Rom. vii. 5 compared with ver. 20 the instruments of the bodily organism are ruled by the ἀμαρτία οἰκοῦσα ἐν ἑμοὶ, ver. 20; τούτως ἔστω τῇ σαρκὶ μου, ver. 18, cf. Rom. vii. 13; from which it is clear that the σάρξ is not in itself the principle of sin, but has been taken possession of by the principle of sin; see also what follows. The expressions φρονεῖσθαι τῆς σαρκοῦ, Rom. viii. 6, 7, cf. ver. 5, τὰ τῆς σαρκοῦ φρονεῖσθαι, and ἐπιθυμεῖται τῆς σαρκοῦ, Gal. v. 16, 24, cf. ver. 17, Eph. ii. 2, 3, 2 Pet. ii. 18 (cf. ver. 10), 1 John ii. 16; δειλιναὶ τῆς σαρκοῦ, Eph. ii. 3; νοῦς τῆς σαρκοῦ, Col. ii. 18, may likewise be explained by the fact that σάρξ denotes sinfully-conditioned human nature, and that this σάρξ, as it is the means whereby human nature is possessed, has at the same time a power determining the person; cf. Rom. viii. 5, οἱ κατὰ σάρκα ὄντες, with ver. 8, οἱ ἐν σαρκὶ ὄντες; vii. 18, ἐν ἐμοὶ τοῦτον ἐστώ ἐν τῇ σαρκὶ μου. Hofmann, Schriften 1. 559, "The nature of man is that of a corporeal essence, but of a corporeal essence which is to be personal, so that the ungodly impulse of the inborn nature shows itself in the ungodly bearing of the ego, receiving it as its nature." See under σῶμα the import of corporeity as the condition of human nature. For this very reason it is possible to distinguish σάρξ and νοῦς, as in Rom. vii. 25, ἀρὰ ὅπως αὐτὸς ἐγὼ τῷ μὲν νοῦς δουλεύω θεοῦ, τῇ δὲ σαρκὶ νόμος ἀμαρτίας, and again to designate νοῦς, like σῶμα, as νοῦς τῆς σαρκοῦ, according to the relation of the person to his nature; cf. Eph. ii. 3, ποιεῖσθαι τὰ ἐπιθυμίατα τῆς σαρκοῦ καὶ τῶν ἰδιωμάτων, in explanation of ἀναστρέφεσθαι εἰς τὰς ἐπιθυμίας τῆς σαρκοῦ. — As σάρξ is contrasted with πνεῦμα, so also with συνεδριάδος (see πνεῦμα, συνεδριάδος, cf. Rom. i. 9; 2 Tim. i. 3). In 1 Pet. iii. 21 and Heb. ix. 13, ix. 10, σάρκος καθαρότητος and άκινήτωπος σαρκοῦ indicate that
the operations and ordinances of the O. T. had as their immediate object and their limit the corporeal manifestation of human nature, because they could not penetrate effectively into the inner life of man. This only was effected, that the σάρξ should not hinder the fellowship and communion in the O. T. economy with its promises and hopes; cf. Rom. viii. 3, 7, 14, and the following passage from the Ἀπολ. C. A. 254, which is in keeping with this meaning of σάρξ, "Dieduntur in lege quaedam propitiatoria sacrificia propter significationem seu similitudinem, non quod mererentur remissionem pecatorum coram Deo, sed quia mererentur remissionem pecatorum secundum justitiam legis, ne illi, pro quibus sedabant, excluderentur ab ista politia." As to σάρξ in connection with αἷμα, Matt. xvi. 17; John vi. 51 sqq.; 1 Cor. xv. 50; Gal. i. 16; Eph. vi. 12; Heb. ii. 14,—see αἷμα.

Σαρκικός, σάρκινος,—the reading is doubtful in Rom. vii. 14; 1 Cor. iii. 1, 3; 2 Cor. i. 12; Heb. vii. 16. σαρκικός is undisputed in Rom. xv. 27; 1 Cor. ix. 11; 2 Cor. x. 4; 1 Pet. ii. 11; it is certain in 1 Cor. iii. 3; 2 Cor. i. 12. σάρκινος in 2 Cor. iii. 3.

Σαρκικός, equivalent to κατὰ σάρκα, distinctive of the flesh, what attaches to the σάρξ as corporeity; Rom. xv. 27, εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοιμήθησαν τὰ ἐθνη, ὄφελον καὶ εἰ τοῖς σαρκικοῖς λειτουργήσας αὐτοῖς; 1 Cor. ix. 11, εἰ ἡμεῖς ἦμεν τὰ πνευματικὰ ῥωπήματε, μέγα εἰ ἡμεῖς ἦμεν τὰ σαρκικά θερίσσωμεν. Cf. σάρξ as determined by human nature in its bodily manifestation; see under σάρξ in Deut. v. 26, etc., 2 Cor. x. 4, τὰ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικὰ ἀλλὰ ἑωρατὰ τῷ θεῷ, cf. Jer. xvii. 5, and elsewhere. Belonging to σάρξ as to sinful human nature, 1 Pet. ii. 11, ἀντίχειας τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς. Cf. Polyc. ad Phil. 5, πᾶσα ἐπιθυμία κατὰ τοῦ πνεύματος στρατεύεται, see ἐπιθυμία; concerning 1 Cor. iii. 3, 2 Cor. i. 12, see below.

Σάρκινος, of flesh, carnal, 2 Cor. iii. 3, οὐκ ἐν πλαζόν λάβων, ἀλλ' ἐν πλαζόν καρδιῶν σαρκικῶν. In all places, except 1 Cor. iii. 3, where Lachm. and Tisch. read σαρκικός, Codd. D F G σάρκινος, σάρκινος is preferred to σαρκικός in modern recensions (Grieseb. Lachm., Tisch.). Σαρκικός is unknown in non-biblical Greek (excepting in Aristot. h. a. x. 2, ὅταν δὲ σαρκικότερα ἢ τὴν χρόνον τὰ σημεῖα), and this may explain the insertion of σάρκινος in the text. But as σαρκικός is undisputed in the above-named places, we must suppose that the grosser σάρκινος may have been supplanted by the more abstract σαρκικός. So Rom. vii. 14, ἐγὼ δὲ σάρκινος εἰμὶ πιστεύων ἢ τὴν ἀμαρτίαν, in antithesis with ὁ νόμος πνευματικὸς ἐστιν, where σάρκινος gives a very good sense; cf. ver. 18, οὐκ ἔσχεν ἐν ἐμοὶ τοῦτ' ἐστιν ἐν τῇ σαρκί μου ἐναθόν; see Ps. lxxviii. 39. The difference is like that between σάρξ εἰμὶ and κατὰ σάρκα εἰμὶ (Rom. viii. 5). So also 1 Cor. iii. 1, οὐκ ἔχω σαρκικὰς ἀλλ' ἐν πνευματικῶς ἀλλ' ὡς σαρκικῶς, where the grosser term is chosen, while in ver. 3 (except in Codd. D F G) σαρκικός appears, and in ver. 4 simply ἀνθρωπινός, because the fact that the Corinthians were
σαρκικός and ἀνθρώπινος justified the apostle in the use of the epithet σαρκικός, for they manifested only their sinful human nature, and not that the Spirit of God was dwelling in them, cf. ver. 16, ὅπει ἀδικεῖ ἄν ... τοῦ πνεύμα τοῦ θεοῦ ὅπει ἐν ἑαυτῷ. In 2 Cor. i. 12 the reading σαρκίνη is badly attested (F G), and ἐν σοφίᾳ σαρκική corresponds with σοφός κατὰ σάρκα, 1 Cor. i. 26. On the contrary, in Heb. vii. 16 the reading ὡς ὁ κατὰ νόμον ἐντολῆς σαρκικῆς γέγονεν, instead of σαρκική, is adopted by Grisch., Lachm., Tisch., where the prescription of the law is called ἐντολὴ σαρκικῆ, because it attaches the priesthood to natural descent.

Σέβω, from the root σέβει, cf. the Latin severus, Greek σεμνός. The idea lying at its root is that of reverential fear, profound respect (Curtius, Schenkl), chiefly applied to the bearing of men towards the gods; = to honour them reverentially, with holy awe. The active only in the Tragic poets, the middle in Homer and the Attics, in the present imperfect and aor. pass. ἐσέβητο. The fut. σέβησόμας, Diog. L. vii. 120; ἐσέβησαν, Phot. xix. 7; Hesych., σέβεσθαι αἰδεῖσθαι, ἐντρεπεῖσθαι, προσκυνεῖσθαι, ἀλογύλουσθαι (as to this last meaning, see below). Xen. Mem. iv. 4. 19, ἐγὼ μὲν θεοῖς ὑμᾶς τῶν νόμων τούτων (sc. ἄγγελοις) τοὺς ἀνθρώπους θείας καὶ γὰρ παρὰ τὰς ἄνθρωπος πρῶτον νομίζεται θεούς σέβεις; Id. Ag. xi. 1, τὰ ἱερὰ καὶ ἐν τοῖς πολεμίως ἐσέβετο. Next, it is used generally of any religious or pious relationship, Xen. Cyrop. viii. 3. 1, οἱ ἄρχομενοι Κύρων ός πατέρα ἐσέβοντο; Hell. vii. 3. 12, ὡς ἀνδρὰ ἀγαθῶν κομμαμένοι θανάτον τε ἐν τῇ ἁγορᾷ καὶ ός ἀρχηγὴ τῆς πόλεως σέβομαι. — It appears transitively and intransitively; (I.) transitively, to honour, to reverence, to fear, of man's bearing to the gods, and towards whatever is divine (see ἄστιμος, etc.). Plat. Phaedr. 251 A, ὡς θεοῖς σέβεται; Legg. xvii. 177 D, ὁ φίλος καὶ μὴ πλαστῶν σέβον τὴν δίκην. Thus we find it in the LXX. = Ἄλω, Josh. iv. 14, ὅταν γνώσω σάλοτα τὴν ἡγεῖ τῆς γῆς ὅτι η ἡγεμονία τοῦ κυρίου ἑστῶ, καὶ νὰ ἱμαῖς σέβασθε κύριον τοῦ θεοῦ ἑμῶν ἐν παλτὶ ὑριφ; xxii. 25; Job i. 9; Jonah i. 9, τοῦ κυρίου θεοῦ τοῦ υἱοῦ αὐτοῦ ἐγώ σέβομαι. Cf. Isa. xxix. 13, as parallel with τιμᾶν; Wisd. xv. 6, 18, of the heathen cultus; 2 Macc. i. 3. Elsewhere Σέβω is generally = φοβεῖσθαι. In the N. T. Matt. xv. 9; Mark vii. 7, from Isa. xxix. 13; Acts xviii. 13, παρὰ τῶν νόμων ἀναπεθεί τῶν τού ἀνθρώπους σέβονται τῶν θεῶν; xix. 27, of the heathen cultus; xvi. 14 and xviii. 7, of the fear of God in those who were not Jews, cf. x. 2, Κορήλλος ἐστείνη καὶ φοβοῦμενος τῶν θεῶν. — (II.) Intransitively, Hesych. = αὐλογύλουσθαι, to fear or dread what is wrong. It seems to denote the religious character of moral reverence, so that it is not strictly intransitive, but only without object = God-fearing, to be God-fearing as to doing something. To this view the N. T. use of the absolute σέβεσθαι leads, σέβεσθαι being = to be God-fearing, used of proselytes, cf. σεβομένος, Acts iii. 43, 50, xvii. 4, 17, τοῖς Ἰουδαῖοι καὶ τοῖς σεβομένοις, cf. the equally absolute οἱ φοβοῦμενοι, 2 Chron. v. 6. That it occurs in profane Greek only of fear of wrong, and not of the conscientious practice of right, is accounted for if we consider the nature of the fear of God entertained. Cf. also the positive ἐσέβησθι, which becomes
positive only in virtue of the compound; Plat. Tim. 69 D, σεβόμενοι μαίνειν τὸ θεῖον.

Σ ἐ β ᾽ α σ μ ᾽ α, τό, only in later Greek for σέβας—object of holy respectful reverence, Acts xvii. 23; 2 Thess. ii. 4, ὑπεραυξόμενος ἐπὶ πᾶντα λεγόμενον θεῖον ἢ σέβασμα, with which comp. Dan. xi. 36, 37; Jude 8; 2 Pet. ii. 10. Also = σέβασις, just as σέβας signifies reverence; Clem. Alex. Strom. vii. 829, παρὰ σέβασματι καὶ συμβαστῷ.

'A σ ῶ β ής, ε, godless, without fear and reverence of God; not = irreligious, but positively, οὗ who practices the opposite of what the fear of God demands; derived from the absolute (intrans.) σέβεσθαι, it is the religious name for immoral and impious behaviour. Pausan. iv. 8. 1, θεῖον ἀσβης = he who sins against the gods, cf. ἄσβεστος; Xen. Anab. ii. 5. 20, τρόφος πρὸς θεῖον ἀσβης πρὸς ἀνθρώπων αἰσχρός; Oxyrh. viii. 8. 27, φυλῆ γὰρ Πέρσας . . . καὶ ἀσβεστήρους περὶ θεῶν καὶ ἀνθρώπων περὶ συγγενεῖς καὶ ἄδικοτέρους περὶ τῶν ἄλλων; viii. 7. 22, μήποτε ἀσβης μηδὲν μηδὲ ἄνωσιν μήτε πουῆσετε μήτε συνελεύσετε; LXX. = ἀδικ, ἄγαθος, Job viii. 13, xv. 34, xxvii. 8; Prov. xi. 9; Isa. xxxiii. 14; ἄγαθος, Ezek. xx. 38. Most frequently = ἄγαθος, Gen. xviii. 23, 25, and often, see ἄδικος. Cf. ἄγαθος, Job xxxiv. 8, xxxvi. 12 = ἄγαθος ὑπὲρ, ἄσβεστος. Often as a noun in the Apocrypha, Wisd. iii. 10, iv. 16, xix. 1, Ecclus. xii. 6, and often, opposed to δίκαιος, Rom. iv. 5, v. 6; Ex. xxiii. 7; synonymous with ἀμαρτωλός, Rom. v. 6, 8; joined therewith, 1 Tim. i. 9, 1 Pet. iv. 18, Jude 15. Elsewhere, 2 Pet. ii. 5, iii. 7; Jude 4, οἱ ἄσβεστοι τὴν τῶν θεῶν ἄλλων χάριτα μετατιθέντες εἰς ἀδικίαν καὶ τῶν μόνον δεσπότην καὶ κύριον ἥμαν Ἰησοῦν Χριστὸν ἀρνοῦμεν. As to its comparative rareness in biblical Greek, see ἀσβηστήρος.
Rarely with the accusative in the same sense. Oftener without object = to trespass, to commit any offence. In the LXX. it but rarely occurs = πρέμισθη, Isa. lx. 13; Jer. ii. 8, 29, iii. 13; Zeph. iii. 11; ἁμαρτάνω, Prov. viii. 36. Also = πράξαι. Still more rarely in the N. T. Generally the negative and strong terms ἀδικεῖν, ἀσέβειν, ἄνόμω ποιοῦν, which occur often in profane Greek, are met with in Scripture far more rarely than the positive ἁμαρτάνειν (to which ἀσέβειν is parallel in Wisd. xiv. 9; Ecclus. xv. 20), which in profane Greek was far less morally, and still less religiously estimated. Herein is manifest, on the one hand, the far deeper religious view of Scripture, which estimates "failings," or sins of omission, so seriously, and, on the other, its deeper humanity, which does not resort to the strongest terms to designate whatever is actually sinful. The words in Wisd. xiv. 9, ἐν τῷ ματῃ θεῷ καὶ ὁ ἄσεβειν καὶ ἡ ἀσέβεια αὐτῷ, represent accordingly an unscriptural view. In the N. T. it occurs only in a very strong reference, 2 Pet. ii. 6, ὑπόδειγμα μελλόντων ἀσέβειων (of Sodom and Gomorrah); Jude 15.—Isa. lix. 13, ἀσεβήσαμεν καὶ ἐφευσάμεθα καὶ ἀπέστημεν ὑπέθευμο του θεοῦ ἡμῶν, comp. ver. 12.

Ἐ ὁ σεβ. ἡ ν., sc., God-fearing, full of holy and devout reverence; in Plat. Euthyphr. 5 C, parallel to and interchangeable with δόσις; Lucian, de calum. 14, in combination with φιλάθλος; Xen. Apol. 19, ἡγεμόνιμων ἐξ ἐσεβηθούσω ἀνώτατοι; Mem. iv. 8. 11, εὐσεβῆς μὲν οὖν ὅτε ὁ μήθεν ἄνευ τῆς τῶν θεῶν γράμματος ποιεῖν; therefore of one who is ruled, in what he does and avoids, by reverence and godly fear. With a religious reference only, and not denoting moral behaviour, in Ἰδια. iv. 6. 4, ὁ τὰ περὶ τοῦ θεοῦ νομοῦ νόμος εἶδεν . . . ὁ νομίμος ὃς δεῖ τιμῶν τοὺς θεοὺς . . . εὐσεβὴς ἐστι. For the strict range of the thought, see εὐσέβεια. Cf. also Plat. Phil. 34. 39 E, δίκαιος ἄνηρ καὶ εὐσεβὴς καὶ ἀγάθος πάντως.

Unknown as it is in older Greek, the word and its derivatives occur chiefly in the Tragedians, from Xenophon downwards, in prose. Seldom in the LXX.; only so far as is known in Isa. xxiv. 16, xxvi. 7 = ἡ εὐσεβεία, xxxii. 6 = ἡ εὐσεβεία. Often in Ecclus. xi. 15, 20, xii. 2, 4, xxxix. 27, xliii. 32, etc. In the N. T. opposed to ἄδικος, 2 Pet. ii. 9. Elsewhere only in Acts x. 2, 7, of Cornelius, etc., εὐσεβῆς καὶ φιλοθεμοῦς τῶν θεῶν; Acts xxii. 12. Rec. text, ἄνηρ εὐσεβής κατὰ τῶν νόμων; Lachm. reads εὐλαβής; Tisch., ἀν. κατὰ τ. ν. The adv. εὐσεβῶς, 2 Tim. iii. 12, εὐσεβ. εἶναι; Tit. ii. 12, σωφρόνοι καὶ δικαίοι καὶ εὐσεβῶς, as usually also εὐσέβεια, εὐσεβεῖα, occur in a few places in the Acts and 2 Peter, and elsewhere only in the pastoral Epistles, where the language in other respects likewise closely approaches the manner of genuine Greek, see καλός. Accordingly, εὐσεβής, εὐσεβεία, must be taken in their widest sense, as above, Xen. Mem. iv. 8. 11.

Ἐ ὁ σεβ. εἰς ἡ, πίστις, the good and careful cherishing of the fear of God (εἰς). Luther, godliness; Nägelsbach, nachkom. Theol. iii. 1. 2, "the recognition of dependence upon the gods, the confession of human dependence, the tribute of homage, which man renders in the certainty that he needs their favour,—all this is εὐσεβεία, manifest in conduct and conversation, in sacrifice and prayer." Again, ii. 23, "εὐσεβεῖν and σωφρονεῖν (the recognition of and keeping within the limits of one's own nature) so harmonize that the εὐσεβῶς
is a σώφρον περί τούς θεούς (Xen. Mem. iv. 3. 2), the σώφρον is a εὐσεβῶν περί τούς ἀνθρώπους, as linguistic usage itself variously shows us, when εὐσεβεία is used of the equitable bearing of man to man; cf. Lübker, Soph. Theol. ii. 54." And as σωφρόνες and εὐσεβεῖς together denote the sum of man's moral and religious conduct, so also do εὐσεβεία and δικαιοσύνη, the latter = σωφροσύνη, Nägelsb. v. 227. Plat. Deff. 412 C, δικαιοσύνη περί θεούς, cf. Tit. ii. 12, σωφρόνες καὶ δικαίως καὶ εὐσεβῶς ζην. — In the LXX seldom, Prov. i. 4, Isa. xi. 2, xxxiii. 6 = γνώση, γνῶσ. Often in 4 Macc.; Wisd. x. 12; Ecclus. xlix. 3; 2 Macc. iii. 1. In Josephus, contrasted with εἰδωλολατρεία. In the N. T., besides Acts iii. 12, only in 1 and 2 Tim., Tit., 2 Pet., and in the very wide application as given under εὐσεβής; 2 Pet. i. 3, τὰ πρὸς ζωὴν καὶ εὐσεβείαν; νν. 6, 7; 1 Tim. ii. 2, iii. 16, τὰ τῆς εὐσεβείας μυστήριον; iv. 7, γεμίσαι δὲ σεαυτὸν πρὸς εὐσεβείαν; ver. 8, vi. 3, 5, 6, 11, δικαιοσύνη, εὐσεβεία, πίστις κ.τ.λ.; 2 Tim. iii. 5, μόρφωσις εὐσεβείας; Tit. i. 1, ἄληθεν ἣ κατ’ εὐσεβείαν. It is worthy of remark, that when once it was shown what the μυστήριον τῆς εὐσεβείας is as contrasted with heathen views of the expression, the word came unmistakeably to be the distinctive title for the sum of Christian behaviour. The plural, like ἀσθενεία, δικαιοσύνας, etc., in 2 Pet. iii. 11.

Εὐσεβεία, to be pious, to act as in the fear of God, usually περί πρὸς τινα, rarely with the accus., Acts xvii. 23, δὲ (αὐτῷ) οὖν ἐγνώρισε εὐσεβείας; 1 Tim. v. 4, τὸν Θεὸν ὁλων εὐσεβεὶς — to fulfill one's duty in reference to, etc., in the fear of God. Not in the LXX.

Σήμερον, unknown in profane Greek. Only in 1 Pet. v. 10 = to strengthen. Hesych., θεωροῦσι· ἐπισκόπους, δυνάμοις. Pape is in error, though he appeals to Hesych., when he makes it = σθένω, which means, intrinsically, to be strong, to have ability, ὁμοορθάι.—

From σθένος, in poetry = strength, power, might, in prose only παντι σθένη with κατὰ τὸ δύναμον. LXX. Job xvi. 15, τὸ δὲ σθένος μου εἰς γῆν ἐσβέσαι = ἐργαζόμενον.

Ἀσθενεία, εἰς, without strength, powerless.—(I) In profane Greek almost always only in a physical sense = weak, powerless, without ability, μικρός τε καὶ ἀσθενής καὶ ἀσθενεία, as against καλός, μέγας, ἡμεροφόρος, Xen. Mem. ii. 6. 12. So of bodily powers and of particular senses, of the number of an army, of a fortress, etc. — Xen. Cyrop. viii. 7. 6, γῆρας ἀσθενετέρων τῆς νόοτος μεγαλομένων; 2 Cor. x. 10, αἱ μὲν ἐστιν θαρσοῦσα, φθορὰν, βαρείαν καὶ ἀσθενείαν. τῇ δὲ παρουσίᾳ τοῦ σώματος ἀσθενείας, καὶ δὲ λόγος ἑξουσιασμόν. In 1 Cor. xii. 22, of the members of the body; in 1 Pet. iii. 7, of the wife, ἀσθενετέρων σκέφτως. — 1 Cor. i. 25, τὸ ἀσθενεῖς τοῦ θεοῦ ἑκατοντετέρων τῶν ἀνθρώπων ἑστὶς,—with reference to Christ crucified, ver. 23.—Ver. 27, τὰ ἀσθενή τοῦ κόσμου ἑξελέξατο ὁ θεὸς, ἐν κατασκηνών ἑκατοντετέρων; 1 Cor. iv. 10. With this compare the synonymous πένθος = the Hebrew ἡψύς, Prov. xxii. 22, xxx. 14. Then = sick, Matt. xxv. 39, 43, 44; Luke ix. 2, x. 9; Acts iv. 9, v. 15, 16; 1 Cor. xi. 30.—(II) Transferred to the mental sphere, Heb. vii. 18, τὸ τῆς ἀνοίξεως ἀσθενείας καὶ ἀσθενείας; Gal. iv. 9, τὰ ἀσθενεῖς καὶ πτέρυξα
στοιχεία. Thus very rarely in profane Greek; in Thucyd., Aristotle, combined with λόγος,
συλλογισμός; Herod. iv. 95, Ἔλληνων οὐ τῷ ἀθενεστάτῳ σοφίτῃ Πυθαγόρη. Sometimes in Josephus.—(III.) It does not occur at all in profane Greek or in the LXX. of
moral states. Thus first in 1 Cor. viii. 9, 10, ix. 22, ὁ ἀθενεὶς, οἱ ἀθενεῖς, of those who,
oppressed with moral doubt, lack the ἐξουσία (viii. 9), by virtue of which the apostle can
say, πάντα μοι ἐξετάσῃ, 1 Cor. vi. 12, x. 23. Thus in 1 Thess. v. 14, ἀθενεὶς stands side
by side with ὀλυμπίχος. Hence 1 Cor. vii. 7, συνείδησις ἀθενεὶς ὀδύσα. This use of the
word is clearly occasioned both by the opposite ἐξουσία, and as an abbreviation of the fuller
ἀθενεῖς τῇ πίστει, Rom. xiv. 1; comp. ἀθενεῖς, vv. 2, 21; 1 Cor. viii. 9, 11, 12;
ἀθενημα, Rom. xv. 1. It is used differently in Rom. v. 6, ὅτι γὰρ Χριστὸς, δύναμις ἡμῶν
ἀθεναῖος, κατὰ καρδίαν ὑπὲρ ἁμαθίων ἀπέθανεν. Thus absolutely of moral powerlessness,
ἀθενείας, ἀθενεῖα, ἀθενεῖν occur nowhere in the N. T., and there is great difficulty in
taking it, with reference to the thoughts which we find in Rom. vii. 18, cf. Matt. xxvi. 41,
tὸ μὲν πνεῦμα πρόμαχον, ἤ δὲ σάρξ ἀθενείας, as synonymous with the following ἀμαρτωλός,
ver. 8, so that it would stand (Fritzsche, Hofmann) in antithesis to the capability of loving
God as the gift of the Holy Spirit, ver. 5, or would receive its significance from this anti-
thesis; apart from the fact that such capability is not spoken of in ver. 5, see under ἀγάπη.
We must therefore take ἀθενεία in antithesis with the state and ability of the believer
described in vv. 1–5, and therefore as if in analogy with ἀθενεῖς or ἀθενεῖν τῇ πίστει,
see above.

'Α σθένεια, ὥ. (I.) physically, powerlessness, weakness, 1 Cor. xv. 43, σπείρεται εἰν
ἀθενεῖα, ἐγείρεται εἰν δυνάμει; 2 Cor. xiii. 4; with 1 Cor. ii. 3 comp. 2 Cor. x. 10; Gal.
iv. 13. — 2 Cor. xi. 30, xii. 5, 9, 10; Heb. xi. 34. — Then, sickness, Matt. viii. 17; Luke
v. 15, viii. 2, xiii. 11, 12; John v. 5, xi. 4; Acts xxvii. 9; 1 Tim. v. 23.—(II.)
Transferred to the mental sphere, powerlessness, lack of power and capability (not in profane
xxvi. 41; 1 Cor. iii. 1; Rom. viii. 26, τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀθενεία τῆς ὑμῶν.
It denotes the weakening of the life-power proceeding from the σάρξ, and again showing
itself therein; the weakening of the divine life-principle in all its manifestations meta-
physically, morally, and intellectually; comp. Heb. vii. 28, ὁ νόμος γὰρ ἀνθρώπων
καθίσταιν ἀρχαιεὶς ἐχοντα ἀθενεῖαν, ὁ λόγος δὲ τῆς ἀρχαιολογίας τῆς μετὰ τοῦ νόμου
νῦν εἰς τὸν αἰῶνα τετελειωμένον; comp. 2 Cor. xiii. 4. It is just herein that the
peculiar import of the human ἀθενεία consists, and its closer though not necessarily
causative connection with sin, Heb. iv. 15, ὁ γὰρ ἢμοι ἀρχαιεὶς μὴ δυνάμενον
συμμαθήσει τοῖς ἀθενεῖαις ἡμῶν, πεπεραμένον δὲ κατὰ πάντα καθ' ἀρκετήρια χορίς
ἀμαρτίας; comp. v. 2, μετριαπαθεῖν δυνάμενος τοῦ ἄγνοιος καὶ πλασματικοῦ, ἐπεὶ καὶ
αὐτὸς περιπέτεια ἀθενείας. ὡς ἀθενεία τῆς σαρκὸς, it is the judicial consequence of
sin, and in the issue it is in turn the cause of it, but at the same time it gives to sin a
distinctive character; comp. ἄγροι, ἄγροι.
"Ασθενεία, 527  'Επίσκοπος

"Α σθενεία, (I.) to be weak or powerless, 2 Cor. xii. 10, xiii. 4; comp. 2 Cor. x. 10; Gal. iv. 13; 2 Cor. xi. 21, and other places. More frequently = to be sick, Matt. x. 8, xxv. 36, 39; Mark vi. 56; Luke iv. 40, vii. 10, ix. 2; John iv. 46, v. 3, 7, vi. 2, xi. 1, 2, 3, 6; Acts ix. 37, xix. 12, xx. 35; Phil. ii. 26, 27; 2 Tim. iv. 20; Jas. v. 14.

— (II.) Transferred to the mental and moral sphere, 2 Cor. xiii. 3, Χριστός εἷς ὑμᾶς ὅν αὖθενεί, ἅλλα δειυτεῖ εἰ ὑμᾶς; Rom. viii. 3, ὁ νόμος ἡσθενεῖ διὰ τὴν σαρκός. Specially still in Paul's writings of those who are not in full possession of Christian εὐαγγελία, through lack of energy in faith, lack of knowledge, etc.; see ἀσθενεία. So in Rom. xiv. 2, 21; 1 Cor. viii. 9, 11, 12; 2 Cor. xi. 29; comp. ἀσθενεῖα τῇ πίστει, Rom. iv. 19, xiv. 1. The verb does not occur in the peculiar sense of ἀσθενεία, just as ἀσθενεία does not occur exactly in this sense of ἰσθενείων. This latter denotes a quality of the life of faith, the former a quality of human nature. The substantive answering to ἰσθενείων in its last-named sense is

"Α σθενεία, τῷ, rendered admirably by Luther, Gebrechlichkeit, infirmity, Rom. xv. 1, comp. 2 Cor. xi. 29. In profane Greek very seldom = ἰσθενεία, but here, as already remarked, to be distinguished therefrom.

Σκοπέω, used only in the present and imperfect, the other tenses being supplied from σκέπηται, which is not used in these tenses; — to look towards an object, to contemplate, to give attention to; literally, to spy out, the word ψευ being, according to Curtius, 153, connected with it per metathesis, Luke xi. 35; Rom. xvi. 17; 2 Cor. iv. 18; Gal. vi. 1; Phil. ii. 4, iii. 17. σκοπὸς, a scout or spy, also goal, aim, end, Phil. iii. 14, κατὰ σκοπὸν διώκειν ἐπὶ τὸ βραβεῖον.

'Επίσκοπος, to look upon, to observe, to examine how it is concerning anything; e.g. Xen. Hell. iii. 2. 11, ἐπίσκοπον δὲ τὰς πόλεις, ἑώρα τὰ μὲν ἄλλα καλὸν ἐξούσας; to visit, e.g. the sick, to look after them; in a military sense, to review or muster (Xen.); to inspect, e.g. τὴν πολιτείαν, Plat. Rep. vi. 506 A. Of the superintending care of the gods, Aristoph. Eq. 1173, ἔφαρξεν ἡ θείᾳ τῇ ἐπίσκοποί τῷ to take care of. In the N. T. Heb. xii. 15, ἐπισκοπούκτε μὴ τὰς ὑπότροφον ὅπω τῆς χάρατος; 1 Pet. v. 2, ποιμάνατε τὸ ἐν ὑμῖν ποιμένα τοῦ θεοῦ, ἐπισκοπούτε μὴ ἀναγκαστῶς, an exhortation to presbyters; Tisch, however, expunged ἐπίσκοπος here.

'Επίσκοπος, ὁ, watcher, overseer, e.g. Hom. II. xxii. 255, of the gods, μάρτυρος ἐστονυται καὶ ἐπίσκοποι ἀρμηνίων, they watch over the keeping of treaties, Pape; Plat. Legg. iv. 717 D, πᾶσιν ἐπίσκοπος ἔταχθη Νέμεως; Plut. Cam. 5, θείοι χρηστοί ἐπίσκοποι καὶ ποιμῆν ἔργων. "This was the name given in Athens to the men sent into subdued states to conduct their affairs" (Pape). LXX. = τραβ. τραβ. τραβ. Num. xxxii. 14; 2 Kings xi. 16; Judg. ix. 25; 2 Chron. xxxiv. 12, 17; Num. iv. 16, et al.; 1 Macc. i. 51.—Wisd. i. 6, τῆς καρδίας ἐπίσκοπος ἀληθής = searcher. In the N. T. of the presbyters, Acts xx. 28, προσέχετε τῷ ποιμνῷ ἐν τῇ ὑμᾶς τῷ πνεύμα τὸ ἀγων ἠθετο ἐπισκόπους,
denoting the watchful care which those holding this office are to exercise; cf. 1 Pet. v. 2. In Phil. i. 1 the ἐπισκόποι, who elsewhere are called πρεσβύτεροι, are mentioned side by side with the διάκονοι, and so also in 1 Tim. iii. 2 compared with ver. 8; see also Tit. i. 7 as compared with ver. 5. Cf. Clem. Rom. i. ad Cor. 42, κατὰ χρόνος οὖν καὶ πόλεις οἰ ἐπόστολοι κηρύσσοντες καθισταντο τὰς ἀπαρχὰς αὐτῶν, δοκιμάζοντες τῷ πνεύματι (συνενδοκισμάτω τῆς ἐκκλησίας πάσης, c. 44) εἰς ἐπισκόπους καὶ διάκονους τῶν μελλόντων πιστεύων. Καὶ τούτο οὐ καίνος; ἐκ γὰρ ὑπὸ τοῦ Χριστοῦ τῶν χρῶν νῦν ἐγένετο περὶ ἐπισκόπους καὶ διακόνους. Οὐτωσὶ γὰρ πνεύματα ἐγραφή· κατατησμὸς τοῦ ἐπισκόπου αὐτῶν ἐν δικαιοσύνῃ, καὶ τοῖς διακόνοις αὐτῶν ἐν πίστει (Isa. ix. 17). We must therefore say that ἐπισκόπος denotes the dignity of the office, and ἐπισκόπος its duties; comp. also 1 Pet. v. 1, 2, πρεσβύτεροι παρακαλῶ· ποιμάνετε...ἐπισκόποιν. — In 1 Pet. ii. 25 Christ is called ποιμὴν καὶ ἐπισκόπος τῶν ψυχῶν, and in 1 Pet. v. 4, ἀρχιποίμην, in distinction from the presbyters, and therefore in the same sense as ἐπισκόπ. is used of them.

Ἐπισκόπην, ἡ, belongs, it would seem, almost exclusively to biblical and patristic Greek. In the classics we find it only in Lucian, Dial. Deor. xx. 6 = visitation. The word commonly used in the classics and LXX. is ἐπισκέψις, inspection, examination, visitation.—Often in the LXX. and Apocrypha. LXX. — ἐπισκέψις, ἐπισκέψεως — (I.) Luther renders it Heimsuchung, in the twofold sense of inspection or examination, and guardianship or love. For the former, see Ex. iii. 16, xiii. 19; Isa. x. 3; Jer. x. 15; Ecclus. xviii. 19, xvi. 16; Wisd. iii. 13, xiv. 11, xix. 15. Hardly thus, however, in 1 Pet. ii. 12 (cf. v. 6, if we there read ἐν καρφί ἐπισκόπης, and not simply ἐν καρπί). The ἡμέρα ἐπισκόπης in 1 Pet. ii. 12 is perhaps like καιρὸς ἐπισκόπης, Wisd. ii. 20, iii. 7, in a good sense, the time when God brings help, and is propitious, cf. Gen. i. 24, 25; Job xxxiv. 9, et al. So also Luke xix. 44 compared with vii. 16, i. 68. — Then (II.) the office of an ἐπίσκοπος, 1 Tim. iii. 1; Acts i. 20; Ps. cix. 8; Num. iv. 16. — 1 Chron. xxiv. 3, ἐπισκέψις.

Ἀλλοτριοπέποικος, ὁ, 1 Pet. iv. 15, only in biblical Greek, and only in this place, μὴ γὰρ τις ἵμας πασχέω ὡς φωτεῖς ἡ κλέπτης ἡ κακοποιὸς ἢ ὃς ἀλλοτριοπεπόικος· εἰ δὲ ὁ Χριστιανὸς κτλ. Plato, Phaedr. 230 A, οὐ δύναμαι πως κατὰ τὸ Δελφικὸν γράμμα γράφαι ἐμαυτὸν· γελοῦν δὲ μοι φανέται, τοῦτ' ἐτι άφροντα τὰ ἀλλότρια σκοπεῖν, may specially serve to explain this. Accordingly the interpretation of Oecumenius is right, ὡς τὰ ἀλλότρια περιεργαζόμενος, ἢμα ἀφορμὴν λοιπός ἐχει. Sins against the eighth commandment are meant. Luther's rendering, therefore, he who seizes upon an office not his own, is incorrect.

Στέλλω, στελώ, ἐστελά, ἐστήλος; aorist passive, ἐστήλην. Akin to ἱστήμην, it means literally, to place, to arrange, to equip, to despatch. In the middle, to get oneself
ready for, with following accusative, e.g. τὴν πορείαν, Polyb. ix. 24. 4. So 2 Cor. viii. 20, στελλόμενοι τούτῳ μὴ τις ἡμᾶς μοιμάσῃται. It also means to establish, to restrain, to limit; thus in nautical and medical language, to take in sail, with or without ἱστία in Homer, to stanch an issue of blood, etc. Figuratively, e.g. στέλλεσθαι λόγον, as contrasted with παράρθησις φράσας, Eur. Bacch. 669; cf. Philo, de spec. Legg. 772 E, in Loesner, observ. Philon. ad 2 Thes. iii. 6, “recta disciplina in habitans animo, καὶ ἐκάστην ἡμέραν ὑπομιμήκησε τῆς ἀνθρωπότητος, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερήφανων ἀντιαπώσω καὶ στέλλωσα.” It is used, in the middle, of persons, with the signification to withdraw oneself, Polyb. viii. 22. 4; cf. Mal. ii. 5, ἑώρακα αὐτῷ ἐν φάβρε πολίτισθεν με καὶ ἀπὸ προσώπου τοῦ ὄντος μου στέλλεσθαι αὐτῶν. So 2 Thes. iii. 6, στέλλεσθαι ἡμᾶς ἀπὸ παντὸς ἰδελφοῦ ἀπάκτων περιπατοῦντος.

Ἀ π ο σ τέλλω, (1.) to send away, to send forth upon a certain mission, for thus it is distinct from πέμπειν; τιω ἐκ, πρὸς τί, e.g. Matt. xv. 24, xx. 2; Luke iv. 43, εἰς τὸ τοῦτο ἀπέσταλμα; Heb. i. 14, εἰς διακοινίαν, etc. With following infinitive, κρύστημεν, Mark iii. 14; Luke ix. 2; ἀπολύμα, Luke i. 19. With two accusatives, Acts iii. 26, ἀπέστειλεν αὐτὸν εἰς ἐνοπλῶν; vii. 35, τοῦτον ὁ θεός ἀρχιερεῖα καὶ λατρευτὴν ἀπέστειλεν; 1 John iv. 10, ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν κ.τ.λ.; ver. 14, ὁ πατὴρ ἀπέσταλεν τὸν υἱὸν σωτῆρα τοῦ κόσμου. Hofmann, in support of his view that Jesus is called the Son of God only in His being born of man, vainly urges that the simple accusative after ἀποστέλλω also denotes what the person is or becomes by being sent (Schriften. i. 118). What he states is true, but only when the name of the object spoken of is chosen to correspond with the purposed mission, as e.g. in Mark i. 2, ἀποστέλλω τὸν ἀγγέλιον μου πρὸς προσώπου σου; Luke xiv. 32, προεβεία, as in xix. 14. We can no more say, “God sent Jesus that He should be His Son,” than we can render ἀποστέλλων τοὺς δούλους, Matt. xxi. 34 sqq., δόν μαθητὰς, xxi. 1, ἱματία, John i. 19, in this manner. See Mark xii. 34, ἐν ἑκάστῳ μνῆμα τοῦ ἀνθρώπων ἀπέστειλεν αὐτὸν; Matt. xxi. 37, δώρον ἐν ἀπεστείλερον πρὸς αὐτῶν τῶν υἱῶν αὐτοῦ. That the Sonship of Jesus is anterior to His mission to the world, is still more indisputably indicated when it is said, not only ὁ θεός ἀπέστειλεν τὸν υἱὸν αὐτοῦ, or ὁ ἀπέστειλεν ὁ θεός, John iii. 34,—just as John is called the ἀποσταλμένος παρὰ θεοῦ, i. 6,—but when it is added, He sent Him, eis τῶν κόσμων, John iii. 17, x. 36; 1 John iv. 9. And this does not simply mean He sent Him to the world after His birth,—as if denoting His outward mission and manifestation, as in John xvii. 18,—it signifies into the world, as is clear from John xvi. 28, ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐπέπλευσαν εἰς τοὺς κόσμους πάλιν ἀφίγμα τοῦ κόσμου καὶ παρεύμαι πρὸς τὸν πατέρα; comp. especially also the double accusative in 1 John iv. 14, ὁ πατὴρ ἀπέσταλεν τῶν υἱῶν σωτῆρα τοῦ κόσμου. The expression that Jesus is sent by God, denotes the mission which He has to fulfil, and the authority which backs Him; John iii. 34, ὁ ἀπέστειλεν ὁ θεός, εἰς τῷ κόσμῳ τοῦ θεοῦ ἀλήθεια; v. 36, 38, vi. 29, 57, vii. 29, viii. 42, xii. 25, xvi. 3, 21, 23, 25, xx. 21; Matt. x. 40; Mark ix. 37; Luke iv. 18, 43, ix. 48, x. 16; Acts 3 X
A πόστολος, ov, primarily an adjective, sent forth; then a substantive, one sent, apostle, ambassador; rarely in profane Greek, e.g. Herod. i. 21, v. 38; usually πρέσβυς in the plural (see 2 Cor. v. 20; Eph. vi. 20). LXX. = ἀπόστολος, 1 Kings xiv. 6; John xiii. 16, αὐτῶν μείζων τοῦ πέντε μοι. Perhaps it was just the rare occurrence of the word in profane Greek that made it all the more appropriate as the distinctive appellation of “the Twelve” whom Christ chose to be His witnesses; see Luke vi. 13, προσεφωνεν τοὺς μάθητας αὐτῶν καὶ ἐκκλησίας αὐτῶν δόθηκε αὐτοῖς καὶ ἀπόστολον δώθηκε αὐτοῖς; Acts i. 2, ἀπεστάλατε τοὺς ἀπόστολους διὰ τιμήτων αὐτοῖς ἑξακολούθη: ver. 8, ἐθείρη μοι μάρτυρες . . . ἐκ τῆς ἑκατέρου τῆς γῆς. It first designates the office as instituted by Christ to witness of Him before the world,—see John xvii. 18;—and it secondly designates the authority which those called to it possess; see ἀποστῆλεως, Rom. x. 15. Paul combines both these meanings in Rom. i. 1; 1 Cor. i. 1, ix. 1, 2, xx. 9; 2 Cor. i. 1, xii. 12; Gal. i. 1, and often. Comp. ἀπόστολος ἑθνῶν, Rom. xi. 13, with ἀπόστολον τῆς περιποίησιν, Gal. ii. 8; διδάσκαλος ἑθνῶν, 2 Tim. i. 11. It is the distinctive name of the Twelve or Eleven with whom Paul himself was reckoned, as he says in 1 Cor. xv. 7, 9, justifying his being thus counted an apostle by the fact that he had been called to the office by Christ Himself. And yet the name seems from the first to have been applied, in a much wider sense, to all who bore witness of Christ, by the fact that he had been called to the office by Christ Himself. — The word is once used of Christ, Heb. iii. 1, κατανύσατε τῶν ἀπόστολον καὶ ἀρχαγγέλου τῆς ὑματιότητος ἡμῶν Ἰσραήλ, perhaps with reference to Isa. 1x. 1; Luke iv. 18, etc. Bengel, ἄν. qui Dei caussam apud nos agit; ἀρχ. qui nostram causam apud Deum agit. It may be akin to the Rabbin. word ἔπρεπε, a name given to the priest as the representative of the people (and perhaps of God). — The word is also used in a very general sense to denote any one sent, τῶν ἐκκλησίων, 2 Cor. viii. 23; Phil. ii. 25.

A ποστολι, ὁ, a despatching or sending forth, Thucyd., Plutarch; Deut. xxii. 7; also that which is sent, e.g. a present, 1 Kings ix. 16; 1 Macc. ii. 18; 2 Macc. iii. 2. Cf. Song iv. 13.—In the N. T., apostleship, Acts i. 25; Rom. i. 5; 1 Cor. ix. 2; Gal. ii. 8.
'Επιστρέψω, to turn towards, to turn about to, a positive expression corresponding with the negative ἀποστρέψων. Usually intransitively, to turn oneself round to.—(I.) Literally, Matt. xii. 44, xxiv. 18; Mark xiii. 16; Luke xvii. 31; Acts ix. 40, xv. 36, xvi. 18; Rev. i. 12. Comp. 1 Kings xix. 6, ἐπιστρέψας ἐκοιμήθη = round again; so also Ps. lxxxv. 7, σὺ ἐπιστρέψας ξοώσεις ἡμᾶς. Absolutely, to return, Luke viii. 55; passive = to return again, Matt. ix. 22; Mark v. 30, viii. 33. Figuratively, Gal. iv. 9, ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀθετεῖ καὶ πτωχὰ στοιχεῖα; 2 Pet. ii. 21, 22; Matt. x. 13.—

(II.) In an ethical sense = to change, to change oneself, sometimes in profane Greek, e.g. Lucian, sonor. hist. 5, ὁδὸν ὅποιον αὐτὸν ἐπιστρέψων; Plut., Aristotle, and others. In Scripture, it is generally used to denote the positive turning to God, which implies an abnegation of one's former sinful conduct, or of a tendency of life away from God = to repent, to change for the better. LXX. = ἐπιστεύει, Kal and Hiphil, 1 Sam. vii. 3, 1 Kings viii. 33, 2 Chron. xxx. 9, Jer. iv. 1, iii. 12, 14, Isa. ix. 12, parallel with τῶν κύριων ἐκζητῶν; 2 Chron. xxiv. 19 (not = μετανοεῖ). In the N. T. the active transitive, Luke i. 16, πολλοὶ ἐπιστρέψει ἐπὶ κύριον τῶν θεῶν αὐτῶν; ver. 17, ἐπιστρέψας καρδίας πατρίων ἐπὶ τέκνα καὶ ἀπεθάνει ἐν φρονήσει δικαίων; Jas. v. 19, 20, ὁ ἐπιστρέφας ἀμαρτωλόν ἐκ πλανής ὁδοῦ αὐτοῦ. Elsewhere intransitive, Matt. xiii. 15; Mark iv. 12; Luke xxii. 32; Acts iii. 19, ix. 35, xi. 21, xiv. 15, xv. 19, xxvi. 18, 20, xxviii. 27; 2 Cor. iii. 16. The passive = to be converted, John xii. 40; 1 Pet. ii. 25, cf. Jer. iii. 12, 14. The negative and positive elements are completely blended in Acts xiv. 15, εἰσεγερθήσομαι ὑμᾶς ἀπὸ τούτων ματαιοὺς ἐπιστρέφεις ἐπὶ θεῶν ξύνεται; 1 Thess. i. 9; Acts xxvi. 18, ἐπιστρέφας ἀπὸ σκότους εἰς φῶς καὶ τῆς ἐξουσίας τοῦ σατανᾶ ἐπὶ τῶν θεῶν. Very exceptional is its use in Acts xv. 19, ἀπὸ τῶν ἀθῶν ἐπὶ τῶν θεῶν. (Cf. the merely negative ἀποστρέφεις, Acts iii. 26, ἐν τῷ ἀποστρέφεις διακόσιον ἀπὸ τῶν ποιμέων ὑμῶν.) The negative element implied in the word is often left out, and only the positive sense retained; e.g. Luke i. 16, cf. ver. 17; Acts ix. 35, ἐπιστρέφας ἐπὶ τῶν κύριων; xi. 21; 2 Cor. iii. 16, πρὸς κύριον; Acts xxvi. 20, ἐπὶ τῶν θεῶν; 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανωμένα, ἀλλ’ ἐπιστράφητε νῦν ἐπὶ τῶν ποιμέων καὶ ἐπιλαυκόν τῶν ψυχῶν ὑμῶν. The negative element is rarely alone referred to, as in Jas. v. 19, 20; we more frequently find ἐπιστρέψων by itself used as = to change or convert oneself, Luke xxii. 32; Matt. xiii. 15; Mark iv. 12; John xii. 40; Acts iii. 19, xxvii. 27. It is joined with μετανοεῖν, Acts iii. 19, xxvi. 20, cf. Luke xvii. 4, ἐὰν . . . ἐπάνω ἐπιστρέψῃ λέγων.
Metanō, and includes πιστεύειν, Acts xi. 21, πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον, cf. Acts xxvi. 18, Luke xxii. 32, ἐδέχθην περὶ σοῦ ἵνα μὴ 'κλείθη γὰρ πίστις σου', as in Acts ix. 35 ἐπέστρεψεν implies the more frequent ἐπιστρέψας, they believed. As it is a turning from a certain state or conduct, so it signifies a positive entrance upon a certain state or conduct, namely, into fellowship with and possession of salvation, out of a state of remoteness and lack of grace, cf. 1 Pet. ii. 25, ὡς σφάλματα πλανώμενοι κ.τ.λ.; Acts xxvi. 18; 2 Cor. iii. 16; Acts iii. 19, εἰς τὸ ἐξαλείφθηνα ὕμων τὰς ἁμαρτίας; xxvi. 18, τοῦ λαβεῖν αὐτῶς ἁφεῖν ἁμαρτίας καὶ κλήρον ἐν τοῖς ἡγμασμένοις τῇ πίστει τῇ εἰς ἐμὲ; Jas. v. 20. Thus it differs from metanōeō, which includes only the behaviour as the turning of penitence. Conversion combines both penitence and faith, comp. Acts xx. 21.

Ἐξιστρατεύον, Ἡ, a turning oneself round or to, Ecclus. xl. 7; Ezek. xlvii. 7.—In the N. T. only once = conversion, Acts xv. 3, ἐνδυναμοῦμεν τὴν ἐπιστροφὴν τῶν ἐθνῶν. Cf. ver. 19; Ecclus. lxix. 2, xviii. 20, ἐπιστροφῆς πρὸς θείον.

Σωθ., σώον, ἱσόθην, ἱσόσωμαι, from σῶ (σῶσις), whence the kindred forms σῶς (Homer, Herodotus), σών (σώος), Herodotus, Thuc., Xen., Dem., Plut. = healthy, sound (Latin, sanus; Old High German, gesund); hence = to make sound, to save, to preserve, e.g. ἐκ πολέμου, ἐκ κυνόνων, ἐκ βανδάνω, ἐκ Αἰθίων, etc., and without any special limitation, with a reference determined by the context. Of the sick = to heal, to restore, especially in the passive = to be healed, to recover. Hence = to keep, e.g. ὁ τῶν ἰσαρχων, to maintain intact what is established (Thuc.); τοῦ νόμου, to maintain the laws (Soph., Eur.), as distinct from φυλάσσω, to keep or obey them. Frequently in profane Greek, in contrast with ἀπολλύων, ἀποθνῄσκων; cf. Xen. Cyrop. iii. 2. 15, σαφῶς ἀπολύεσαι νομίζομεν τὸν ἀναφαυμέθασιν σεσωμένοις; iii. 3. 45, οἱ μὲν μικροῦς σώζονται, οἱ δὲ φεύγουσι νομοθνῄσκοντας. iii. 3. 51, αἱ ἡμέρας τοῦ μαχημάτος ἀποθανοῦσαι. iv. i. 5, τὸ τέρατε, ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγή σάθει τῆς φυγῆς; Aristoph. An. 377, ἡ εὐλάβεια σωζεί πάντα; Phavor., τύποθα, φυλάσσομαι; see under πύρ. Plat., Dem., Polyb. In the LXX. = ἀσφ., ξυρ., and others. See under (II).

(I.) Generally = to rescue from danger or from death, etc., Matt. viii. 25, σώον, ἀπολλάμεθα; xiv. 30, xxvii. 40, 42, 49; Mark iii. 4, φυγὴ σῶσαι ἢ ἀποκτείνω; xv. 30, 31; Luke vi. 9, xxiii. 35, 37, 39; John xii. 27, σῶσον μὲ ἐκ τῆς ὁραματικῆς; Acts xxvii. 20, 31; Heb. v. 7. Of the sick = to help or heal them, Matt. viii. 25. Often ἡ πίστις σου σικοτική σε, Matt. ix. 22; Mark v. 34, x. 52; Luke viii. 48, xviii. 19, xviii. 42. Sometimes, as in profane Greek, in the passive = to be made whole, to recover, Matt. ix. 21, 22; Mark v. 23, 28, vi. 56; Luke viii. 36, 50; John xi. 12; Acts iv. 9, xiv. 9.

(II.) Particularly, in a sense appertaining to the economy of grace, to save, to be saved, from death, judgment, etc., like the Hebrew יִּשָׁר, Hiphil and Niphal. This word is in the LXX. rendered by σωτηρία, ἀναστάσεως, διασώσεως, and also by ἱσραηλ, ἱσραηλίτων, ἰσραήλ, while יִּשָׁר is always rendered σωτηρία, σωτήριον, and once also by ἄνωθεν, Isa. lxi. 10; יִּשָּׁר, יִּשָּׁר, always by σωτηρία (σωτήρ); and יִּשָּׁר is, with few exceptions (2 Sam. x. 11),
used only to express a salvation wrought by God, in contrast with misfortune, poverty, oppression by enemies. See Isa. xxvi. 1; Ps. iii. 3, 9, cxlix. 8; Job xiii. 16; Jonah ii. 10; 2 Chron. xx. 17; Ps. lxii. 2, cf. vv. 3, 7, cxl. 8. Also, and particularly, in the Messianic sense, Hab. iii. 8, cf. ver. 13; Ps. cxxix. 15, 21; Isa. xii. 2, 3, xlix. 8, cf. vv. 9, 10, lii. 7; Ps. xiv. 7, xvii. 2; Isa. vi. 1, lii. 6, 8. Cf. Gen. xlix. 18; Ps. cxix. 166, 123, 174. It is opposed to God's wrath, and implies deliverance from guilt and punishment, and at the same time all positive blessing coming in the place of distress and sorrow; cf. the parallel word ἐλλογία, Ps. iii. 3, 9, cxxxii. 16, xci. 16; Isa. xii. 2, 3; Ps. xiv. 7; Isa. lix. 17, 20, 9 sqq., livi. 1, li. 6, 8; Isa. lxvi. 1, xlv. 17, Ἰσραήλ σώζεται ὑπὸ κυρίου σωτηρίαν αἰώνων, cf. Heb. ix. 12, αἰώνια λόγρωσις. We also find the frequent expression, the salvation of God, and my salvation as used by God, Isa. livi. 1, lii. 6, 8; Ex. xiv. 13, xv. 2; Ps. lxvii. 3, i. 23, xci. 16; Gen. xlix. 18. This last-named text, Lord, I wait for Thy salvation, is thus paraphrased by the later Targums—"My soul waiteth, not for the salvation of Gideon the son of Joash, for that is but temporal; not for the salvation of Samson, for that is transitory: but for the salvation of the Messiah the son of David, the salvation which Thou hast promised in Thy Word to accomplish for Thy people the children of Israel: for this Thy salvation my soul waiteth; for Thy salvation O Lord, is an everlasting salvation" (see Keil in loc.). According to the texts we have cited, it is clear that σώζει is distinctively a Messianic conception; see especially, Isa. xlix. 6, 8, 9, lii. 7; and we find the O. T. import of the word, as understood literally as well as spiritually, in Luke i. 71 compared with ver. 77. Ver. 71, σωτηρίαν εξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μασσαίων ἡμᾶς; ver. 77, τοῦ δεδώκας γενέσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφίσει ἀμαρτιῶν αὐτῶν. Cf. Ezek. xxxvi. 29, σώσω ἡμᾶς ἐκ τασών τῶν ἀκαδαπατῶν ὑμῶν; Zechar. viii. 7, ἵδον ἕγα σώζει τὸν λαὸν μου ἀπὸ τῆς ἀνατολῆς καὶ ἀπὸ τῆς δυσμᾶς.

Thus also σώζειν with its derivatives is a Messianic conception denoting an operation or work of the Messiah, and it first occurs with the further statement of what the salvation is from, i.e. salvation from the penalty of death, Jas. v. 20, σώσει ψυχὴν τὰ νάντα, cf. iv. 12, εἰς ἄτιν ὁ νομοθέτης, ὁ δυνάμεως σώσας καὶ ἀπολύσας (Luke vi. 9); 2 Cor. vii. 10, ἢ γὰρ κατὰ θεὸν λίττε μετάνοιαν εἰς σωτηρίαν . . . ἐργάζεται; ἢ δὲ τοῦ κόσμου λίττε βάναυσαν καταργήσεται. Salvation from wrath, Rom. v. 9, σωθησόμεθα δὲ αὐτοῦ ἢ ἀργῆς, cf. 1 Thess. v. 10; from ἀπώλεια, cf. Phil. i. 9, in antithesis with ἀπόλλυσιν, Matt. xvi. 25; Mark viii. 35; Luke ix. 24, 55; 1 Cor. i. 13; 2 Cor. ii. 15; 2 Thess. ii. 10; Matt. xvii. 11, σώσας τὸ ἀπωλείαν; Luke xix. 10; Jude 5; as opposed to κρίνειν, κατακρίνειν, John iii. 17, xii. 47; Mark xvi. 16, ὁ πιστεύωσα . . . σωθήσεται, ὁ δὲ ἀπιστήσας κατακρίθησεται. Cf. 1 Cor. v. 5, ἢν τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου; iiii. 15; 1 Pet. iv. 18. Hence σ. ἀπὸ τῶν ἀμαρτιῶν, Matt. i. 21, see Luke i. 77; Acts v. 31; Luke vii. 50; Jas. iv. 12. Also positively, corresponding with εἰσελθεῖν εἰς τὴν βασιλείαν αὐτοῦ. See Eph. ii. 5, δότας ἡμᾶς νεκροῖς τοῖς
parastamαι σωτηρίαν τῷ Χριστῷ, γὰρ τῆς σωτηρίας. Also by itself, and absolutely— to be saved from perdition, condemnation, judgment, Luke xiii. 23, εἰ δὲ λόγοι οἱ σωτηρίας; Acts ii. 47, προστίθεσθαι τοῖς σωτηρίους... τῇ ἐκκλησίᾳ; 1 Cor. i. 18; 2 Cor. ii. 15; Luke xviii. 26, τίς δύναται σωθῆναι; Matt. xix. 25; Mark x. 26; John v. 34, x. 9; Luke vii. 50, ἡ πίστις σου σώζων σέ, πορεύου εἰς εἰρήνην, cf. ver. 48. So also Matt. x. 22, ὁ δὲ ὅπως ἐκ τῶν σωτηρίων σωθήσεται, xxiv. 13, Mark xiii. 13, for the connection forbids our understanding it here as merely saving of one's life; Matt. xxiv. 22; Mark xiii. 20; Acts ii. 21, iv. 12, xi. 14, xv. 1, 11, xvi. 30, 31, xxxvii. 31; Rom. v. 10, viii. 24, ix. 9, 13, xi. 14, 26; 1 Cor. i. 21, vii. 16, ix. 22, x. 33, xv. 2; Eph. ii. 8; 1 Thess. ii. 16; 2 Thess. i. 10; 1 Tim. i. 15, ii. 4, 15, iv. 16; 2 Tim. i. 9; Tit. iii. 5; Heb. vii. 25; Jas. i. 21, ii. 14; 1 Pet. iii. 21, iv. 18; Rev. xxi. 24. The active occurs with God as its subject, 2 Tim. i. 9, iv. 18, Tit. iii. 5; or Christ, Matt. i. 21; John xii. 47; 1 Tim. i. 15; Heb. vii. 25. With other subjects, e.g. πιστεύει, Luke vii. 50, Jas. ii. 14; λόγος, Jas. i. 21, 1 Cor. i. 21; θάνατος, 1 Pet. iii. 21. When men are spoken of as the agents, it is only indirectly as by their efforts helping thereto; e.g. Rom. xi. 14, εἰ δὲ ποιῶσιν τιμῆς, ἐξ ἐνέργειας; 1 Cor. vii. 16, εἰ τὸν ἄνδρα, τὴν γυναῖκα σώσις; 1 Pet. ii. 22; 1 Tim. iv. 16, σωτῆρας, 1 Cor. vii. 16, εἰ τὸν ἄνδρα, τὴν γυναῖκα σώσις, 1 Tim. ii. 15, σωτῆρας, 1 Cor. vii. 16, εἰ τὸν ἄνδρα, τὴν γυναῖκα σώσις. It is clear that this is not analogous to the rare use of the word to denote moral amelioration. It rather corresponds with the meaning, to make or to become happy, e.g. Plat. Hipp. min. 233, ἐκ δὲ τούτου θαυμασίαν εχώ ἀγαθῶν, δὲ με σώζει; Theat. 176 D, οἱ σωθησόμενοι, they who wish to be happy.

Σωτήρ, saviour, deliverer, preserver; a frequent attribute of the gods among the Greeks, especially of Jupiter; yet not at all akin to the biblical conception, but rather belonging to the sphere of πρόνοια. "Imprimis pericula passi vel periculis defuncti Jovis savorim supplicabant," Sturz, Lex. Xen. Thus the Dioscuri were the savorēs of mariners, the Nile was the savorē of the Egyptians, etc. The title ἐνεργός was used synonymously as appropriate to useful men, to heroes, statesmen, etc. — LXX. = ἐνεργός, Ps. xxiv. 5, xxvii. 1, Isa. xvii. 10, Mic. vii. 7, Hab. iii. 18; ἐνεργός, Isa. xiv. 15, 21; ἐνεργός, Ps. xlii. 2, 7, Isa. xiii. 2, 1 Sam. xiv. 39, 2 Sam. xxii. 3, as a name of God. In the Apocrypha, Wisd. xvi. 7, Ecclus. li. 1, Baruch iv. 22, Judg. ix. 11, 1 Macc. iv. 30, always of God as the author of all help, of all salvation, and especially of Messianic salvation; see σῶζω. Cf. Ps. lxxxviii. 2, lxxxix. 2, cxl. 8; Isa. xxxiiii. 2; Deut. xxxiiii. 15; Ps. xxxv. 3. In the N. T., (I) αἰ name given to God, Luke i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iv. 4; Jude 25, μένυς θεὸς σωτῆρι ἡμῶν δίδα Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν ἐξήκτελα κ.τ.λ. The use of this name for God so often in the pastoral Epistles is surprising, because it was the common name for Zeus in classical Greek, where, from the habit of dedicating the third cup of wine at feasts to Zeus savorē, various proverbs had arisen, e.g. τῷ τρίτῳ τῷ σωτηρί, ἄγω τρίτῳ σωτηρί σοι = of all good things there are three. It is with this
word as with others, *e.g.* καλός, εὐσεβής, which have a definite and comprehensive meaning in the sphere of classical Greek; we find that it is adopted without hesitation in the pastoral Epistles to denote Christian ideas. — Elsewhere σωτήρ (II.) is used only of Christ, ὁ σωτήρ τοῦ κόσμου, John iv. 42; 1 John iv. 14. — Acts v. 31, τοῦτων ὁ θεὸς ἀρχηγὸν καὶ σωτήρα δύνασθε; Luke ii. 11; Acts xiii. 23; Phil. iii. 20; 2 Tim. i. 10; Tit. i. 4, ii. 13, iii. 6; 2 Pet. i. 1, 11, ii. 20, iii. 2, 18; Eph. v. 23, αὐτὸς ἐστιν σωτήρ τοῦ σώματος. — Cf. Heb. ii. 10, ὁ ἀρχηγὸς τῆς σωτηρίας; v. 9, αὐτὸς σωτηρίας αἰείνων.

Σωτήρ, ὁ, salvation, preservation; also welfare, prosperity, happiness, *e.g.* ὁ τοῦ κοινοῦ σ., Thuc. ii. 60. 3, just as the Hebrew ἰשָׁר, which combines both meanings; see σῶζω. Also = προστάτης, Gen. xxvi. 31, xxviii. 21, xlv. 17. In the N. T. (excepting Acts vii. 25, xxviii. 34, Heb. xi. 7, where it is used in the general sense, as = salvation, and Rev. vii. 10, ἡ σωτηρία τῷ θεῷ ἡμῶν! xii. 10, xix. 1, where it expresses an ascription of praise, like the Hebrew יְשׁועֵה, Ps. cxviii. 25) it is used only in a sense peculiar to the economy of grace, as = salvation, redemption, Luke i. 71, 77; see σῶζω. Contrasted with θάνατος, 2 Cor. vii. 10; ἀπώλεια, Phil. i. 28; ὀργή, 1 Thess. v. 9; John iv. 22, ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἔστω; 2 Tim. ii. 10, σωτηρίας, τυχών δικής τῆς ἐν Χριστῷ; Heb. v. 9, σωτηρία αἰώνιος, cf. Isa. xlv. 17, ἰσχυρός ἀνοικτόν; Luke i. 69, κέρας σωτηρίας; Acts xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης; Eph. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας ἡμῶν; Acts xvi. 17, ὀδός σωτηρίας; 2 Cor. vi. 2, ἡμέρα σωτηρίας, cf. Isa. xlix. 8. It is represented as still future, 2 Thess. ii. 13; 1 Thess. v. 8, εἰλικρίνεια σωτηρίας; Heb. i. 14, ἀληθονομεῖν σωτηρίαν; ix. 28, ὁδηγοῦσαι τοὺς αὐτῶν ἀπεκδεχομένους εἰς σωτηρίαν; 1 Pet. i. 5, φυσικότερα διὰ πίστεως εἰς σωτηρίαν ἐκοίμησαν ἀποκαλυφθήσεται ἐν καιρῷ ἐσχάτῳ, cf. ver. 9; Rom. xiii. 11, ποιεῖν γὰρ ἐφεύρετον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστάτητος. This is quite in accordance with the view of Holy Scripture throughout, which, while it represents the blessings of salvation as attainable in this present state, yet describes them as belonging to the future, and as fully unfolded and realized only at the consummation of all things; cf. τῇ εἰλικρίνειᾳ ἐσώθημεν, Rom. viii. 24. — Elsewhere, Luke xix. 9; Acts iv. 12, xiii. 47; Rom. i. 16, x. 1, 10, 11; 2 Cor. i. 6; Phil. i. 19, ii. 12; 1 Thess. v. 9; 2 Tim. iii. 15; Heb. ii. 3, vi. 9; 1 Pet. i. 10, ii. 2; 2 Pet. iii. 15; Jude 3.

Σωτήρ, προς, on, saving, bringing salvation; rarely used as an adjective in biblical Greek; see Wisd. i. 14. — Tit. ii. 11, ἐπεφώνη ἡ χάρις τοῦ θεοῦ ἡ σωτηρίας πάσων ἀνθρώπων. It occurs frequently in profane Greek, and always elsewhere in Scripture as a neuter substantive, τὸ σωτηριῶν = ἡ σωτηρία, LXX. = ἰσχύς, Ps. cxviii. 2, Isa. liv. 1, lxv. 17; = μέγας, Ps. i. 24, lxviii. 7, 10; Isa. li. 5. So in the N. T. Luke ii. 30, εἶδον τὸ σωτηριῶν σου; iii. 6, τὸ σωτ. τοῦ θεοῦ, as in Acts xxviii. 28. In the same sense, absolutely, in Eph. vi. 17.

Σῶμα, τὸ, the body. "The derivation of σῶμα from σῶς, σῶος, σῶς, is hardly possible, because in Homer, as Aristarchus observes, it signifies only cadaver," Curtius,
340. — (I) In Homer, simply corpse, dead body, and so often in Attic Greek. In the N. T. Acts ix. 40; Matt. iv. 12, xxvii. 52, 58, 59; Mark xv. 43, 45; Luke xxiii. 52, 55, xxiv. 3, 23; John xix. 31, 38, 40, xx. 12; Heb. xiii. 11; Jude 9.—(II) The body of a living man, Mark v. 29, ἔγνω τὸ σῶμα ὅτι ἤταν; Matt. xxvi. 12, Mark iv. 8, 1 Cor. xiii. 3; the entire material organism, Matt. vi. 22, 23, Luke xi. 34, 36, Rom. xii. 4, εἰ ἐν τῷ σώματι μέλη πολλά; 1 Cor. xii. 12, τὸ σῶμα ἐν ἑστίν, καὶ μέλη ἔχει πολλά κτλ.; ver. 14, τὸ σῶμα οὐκ ἔστω ἐν μέλος, ἀλλὰ πολλά; v. 15–20, 22–25.—quickened by the spirit, Jas. ii. 26, τὸ σῶμα χρωσὶ τοῦ πνεύματος νεκρῶν ἔστων, which, as the inner man, is contrasted with the body as the outward appearance or self-representation, 1 Cor. v. 3, ὃς ἄτων τῷ σώματι, παρὼν δὲ τῷ πν.; 2 Cor. x. 10, Ἡ παρουσία τοῦ σώματος. The body is the vessel of the life or ψυχή, containing which and blended with which it constitutes one part of man’s twofold essence (cf. ὁ ἐξεσθαν ἄνθρωπος), and the ψυχή the other, both in profane Greek and in Scripture. See ψυχή. Matt. x. 28, φοβήσοντε μᾶλλον τὸν δυνάμενον καὶ ψυχήν καὶ σῶμα ἀπολέσαι ἐν γενέσει; vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. . . . μηδὲ τῷ σώματι ὑμῶν. Luke xii. 22, 23. As here σῶμα and ψυχή are identified, so elsewhere they are distinguished, e.g. Matt. x. 28, μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχήν μὴ δυνάμενον ἀποκτεῖναι, see Luke xii. 4, so far, that is, as a separation of the two is possible (cf. 2 Cor. xii. 2, 3), and is accomplished at death. With reference to this separation, the body may be regarded as ἐνδύμα, κατωκιητήριον, 2 Cor. v. 1–4; 2 Cor. v. 6, ἐκδημοῦτες εἰς τῷ σώματι; ver. 8, ἐκδημήσας ἐκ τοῦ σώματος. But the mutual connection between σῶμα and ψυχή is so close, and the significance of the body as an essential part of human nature is so great, that the restoration of the body at the resurrection is represented as the result of the renewal of the divine principle in the man, see Rom. viii. 10, 11, τὸ μὲν σῶμα νεκρὸν δὲ ἀμαρτία, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἑγερμένου Ἱησοῦ εἰς νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἑγερμὸς Χριστὸς εἰς νεκρῶν ἐκοιμήθη καὶ τὰ θυτὰ σῶμα ὑμῶν διὰ τοῦ ἐνοικίουσα αὐτὸν πνεύματος ἐν ὑμῖν. Paul explains the relation of the resurrection body to the present body in 1 Cor. xv. 35 sqq., and expresses the difference between them by the designations σῶματα ἐποιήματα . . . ἐπίθεμα, ver. 40; σῶμα ψυχικὸν . . . πνευματικόν, ver. 44, the latter of which expressions answers to the relation between πνεῦμα and ψυχή in the threefold division of human nature as conditioned by sin and regeneration, 1 Thess. v. 23, τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα. See ψυχή.

It is essential to the right understanding of Scripture language and thought firmly to maintain the significance of man’s body as a necessary and constituent part of human nature. The body, as “the vessel” of life (an expression which we borrow from 2 Cor. iv. 7 and Dan. viii. 15), is the medium through which the life is manifested, and, with its organism of μέλη, it serves as the instrument through which the ψυχή works, 2 Cor. v. 10, ἢν κοιμήσῃ ἐκατοστός τὰ διὰ τοῦ σώματος πρὸς ἐπαφῆν, “the acts which the man’s body was the medium or instrument of” (Hofmann); 1 Cor. ix. 27, ἑνοικίζω μοι τὸ σῶμα, μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένωμαι; Heb. xiii. 3, αὐτοὶ δινοῦσι
The body is the necessary medium for the reception and possession of life, as the history of the creation teaches, and e.g. Lev. xvi. 11, 14. It is the organic basis of human nature, and hence we read in Heb. x. 5, σῶμα δὲ καταρτίσατο μοι. From its propagation proceeds, Rom. iv. 19, οὖν κατενάχθησαν τὸ ἐαυτοῦ σῶμα γενεκρομένον; Gen. xxx. 2; 2 Sam. vii. 12, xvi. 11; 2 Cor. vii. 4. Hence we see the force of the Lord's words, τοῦτο ἐστιν τὸ σῶμα μου, at the last supper, Matt. xxvi. 26, Mark xiv. 22, Luke xxii. 19, 1 Cor. xi. 24, denoting a communication of the nature peculiar to Christ, and therefore divine, to man, cf. 1 Cor. x. 16, κοινωνία τοῦ σώματος τοῦ Χριστοῦ (where αἷμα answers to the ψυχή, see John vi., σάρξ καὶ αἷμα).

The importance, further, of the body in connection with man's sinful nature is closely connected with this its significance as a constituent part of humanity. While it is the medium for the reception and possession of life, the sinfulness of human nature is brought about and manifested by means of it, i.e. by the σάρξ which composes it, see Col. ii. 11, ἐν τῇ ἀπεκδόσει τοῦ σώματος τῆς σαρκὸς; Heb. x. 22; Col. i. 22, ὡς ἀποκαταλλαγέν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου, see σάρξ; and the ψυχή identified with it and alienated from God, i.e. from the divine life-principle of the πνεῦμα, lays claim to the body as its own and for sin; whereas the body is said to be a temple of the Holy Ghost, see 1 Cor. vi. 19, οὐκ οἴδατε δι’ τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἄγιον πνεύματος ἐστιν; cf. Rom. xii. 1; Col. ii. 23; John ii. 21; Rom. i. 24. Accordingly the body is called a σῶμα τῆς ἀμαρτίας, Rom. vi. 6, and its members “instruments of sin,” vi. 12, 13, μὴ οὖν βασιλεύειν ἡ ἁμαρτία ἐν τῷ θυητῷ υμῶν σώματι εἰς τὸ ὑπακοέν ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὑπὲρ αἰδιακὰ τῇ ἁμαρτίᾳ, cf. Jas. iii. 2, 3, 6, and thus in the regenerate there takes place either an antithesis or a new union between πνεῦμα and σῶμα, see Rom. viii. 13, πνεῦμα τὸ διὰ λόγου τοῦ σώματος θανάτου; 1 Cor. vi. 19, 20, vii. 34, ἐν γὰρ ἁγία καὶ σώματι καὶ πνεύματι. This is not contradicted by 1 Cor. vi. 18, τῶν ἁμαρτημάτων... ἐκτὸς τοῦ σώματος ἐστιν ὁ δὲ παρθένοις, εἰς τὸ λοιπὸν σῶμα ἀμαρτάνει, for the apostle does not deny that all other sins are committed in or through the body; he asserts that no sin (not ἁμαρτία, but ἁμάρτημα ὥς ἐν ποιήσῃ ἄνθρωπος) so directly attacks the natural basis and vessel of human life, and is so dangerous to man generally, and to the regenerate man especially, as fornication, cf. ver. 15, οὐκ οἴδατε δι’ τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστιν κ.τ.λ., vv. 16, 13, 20,—as is evident from the great significance of man's corporeity.

The σῶμα as the external basis of human nature which has become sinful, the organized σάρξ, is consequently subject to death as the penalty of sin (σῶμα τοῦ θανάτου, Rom. vii. 24), and draws down the soul with it into the same doom, Matt. x. 28, unless the two be separated by the renewal of the divine principle of the soul, viz. of the πνεῦμα, in which case the body itself shall be finally exempted from the penalty, and made a σῶμα πνευματικόν, see Rom. viii. 23, ἀπεκδεχόμενοι τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν; but at present the life of the spirit asserts itself in contrast with the foil of the mortal body, Rom. viii. 10, εἰς Χριστόν ἐν υμῖν, τὸ μὲν σῶμα νεκρὸν δὲ ἁμαρτίαν, τὸ δὲ
πνεῦμα ᾐη διὰ δικαιοσύνην; ver. 11; 2 Cor. iv. 7, ἐχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὑστακίσιοις σκεύεσιν; ver. 10, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ᾐη τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ; Gal. vi. 17; Phil. iii. 21.

Considering these things, we may understand the emphasis laid upon the προσφορὰ τοῦ σώματος Ἰησοῦ, Heb. x. 10, cf. ver. 5; 1 Pet. ii. 24, τὰς ἁμαρτίας ἡμῶν ἀνήγερσεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον; Rom. vii. 4, ἐβαθυνθεὶς τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ; Eph. ii. 16, ἵνα ἀποκαταλαλῆται τοῖς ἁμορφότεροις ἐν ἑνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ; 1 Cor. xi. 24, τοῦτο μου ἐστιν τὸ σῶμα τὸ ἱσταμένων ἡμῶν; νν. 27, 29. The body of Christ, the manifestation of His humanity, the ὀμοίωμα σαρκός ἁμαρτίας, Rom. viii. 3,—this it is by virtue of which Christ can become a sacrifice for us, because herein His essential oneness with us is authenticated, Heb. x. 5, σῶμα δὲ κατηρτισμοί μοι,—and just by means of this we become ourselves in turn partakers of the divine nature, Matt. xxvi. 26 (and parallels, see above).

The word σῶμα is figuratively applied to the church of Christ (σῶμα Χριστοῦ) and to the fellowship of believers (ἐν σῶμα) among themselves. In this latter sense it denotes the union and communion of spirit and life between the several members, Eph. iv. 4, ἐν σώμα καὶ ἐν πνεύμα, see ver. 3, τηρεῖν τὴν ἐνότητα τοῦ πνεύματος; 1 Cor. x. 17, ἐν σώμα οἱ πολλοὶ ἔσμεν; xi. 13, ἐν ἑνὶ πνεύματι ἡμεῖς πάντες εἰς ἑνὸ σῶμα ἐκπαιδεύθημεν. This evidently is not a concrete expression of the idea of literal communion of membership, nor an abstraction of this idea, but is simply and necessarily (in the apostle’s view) a postulate, arising from the fact of ἐν σῶμα, which denotes a natural and necessary unity and communion of life, cf. 1 Cor. vi. 16, ὁ κολλώμενος τῇ πορᾷ ἐν σώμα ἐστιν ἐσώμαι γὰρ οἱ δύο εἰς σάρκα μιᾶν; Eph. v. 28; Rom. xii. 5, ἐν σώμα ἐσμὲν ἐν Χριστῷ. The designation of the church, too, as the body of Christ, is quite in keeping with this; Eph. v. 30, μέλη ἐσμέν τοῦ σώματος αὐτοῦ; 1 Cor. xii. 27, ὑμεῖς δὲ ἐστε σῶμα Χριστοῦ καὶ μέλη ἐκ μέρους. The church at large, too, is so called as the organism vivified by Christ as the Spirit (2 Cor. iii. 17, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν; 1 Cor. vi. 16, ὁ κολλώμενος τῷ κυρίῳ ἐν πνεύμα τῷ ἐστιν), Christ standing to the church in a similarly necessary and natural connection as the spirit does to the body, Eph. i. 23, iv. 12, 16, v. 23, 30, Col. i. 22, 24, ii. 19, iii. 16, 1 Cor. x. 16, 17, xii. 27, while individual members are called μέλη, 1 Cor. xii. 27, cf. vi. 15.

In profane Greek, σῶμα is used also in the sense of the sum-total or whole, e.g. τὸ τοῦ κόσμου σῶμα, Plat. Tim. 31 B; Diod. Sic. i. 11; Joseph. Antt. vii. 3, 2, Δαυίδς δὲ τὴν τε κάτω τῶν περιλαβὼν καὶ τὴν ἄκραν συνάψας αὐτῷ, ἐπισκέψαι ἐν σώμα. It does not occur in this sense in the N. T. Further, σῶμα is used first by the poets and then by Xen., even in prose, to denote persons, e.g. Xen. Hell. ii. 1. 19, ἐλεύθερα σώματα; Diod. Sic. xvii. 46, αἰχμαλώτωσα σῶμ. = prisoners of war. Afterwards (in Polyb., Arr., Plut.) σώματα by itself, and sometimes in the sing., is used of slaves, bondmen, etc. See Lobeck, Phryn. p. 378. So Rev. xviii. 13, cf. Gen. xxxvi. 6; Tob. x. 10; 2 Macc. viii. 11.
It is needless, in order to explain Col. ii. 17, έστιν σκιά τῶν μελλόντων, τό δὲ σῶμα Χριστοῦ, to seek a special use of σῶμα = τῆς ἱσταμ. — a meaning which the word receives here through its antithesis (elsewhere also found) with σκιά, an antithesis which suggests the expression. Cf. Lucian, Hermod. 79, οὐχὶ ... τίς φαίη, τήν σκιὰν ὑμᾶς θηρεύει, ἐδαγνατος τό σῶμα; Joseph. de Bell. Jud. ii. 2. 5, σκιὰν αἰτησόμενον βασιλείας, ἢς ἤρπασαν ἑαυτῷ τό σῶμα.

Σωματικός, bodily, corporeal, 1 Tim. iv. 8, ἡ σωματικὴ γυμνασία, cf. σωματικὴ ἑξίς, Joseph. de Bell. Jud. vi. 1. 6. Also in contrast with ἀσώματος in Plat., Aristot., Philo, de Opif. Mundi. 4, τῶν ἀσώματων ἱδέων τῆς σωματικῆς ἐξωμοίων φύσεως. So Luke iii. 22, καταβάται τό πνεύμα τό ἄγνω σωματικό ἱδείς ὡς περιστεράν. The adverb σωματικῶς, Col. ii. 9, ἐν αὐτῷ κατοικεῖ πάντο τό πλέον ἔτος τῆς θεότητος σωματικῶς—where the reference is to σῶμα as denoting the manifestation of human nature, as in all the texts where the body of Christ is spoken of; see σῶμα.

Σύσωμος, on, only in Eph. iii. 6, εἶναι τά ἐθνή συγκελαριώμα καὶ σύσπομα καὶ συμμέτοχα τῆς ἐπαγγελίας, and hence passing into patristic Greek. It is an independent self-contained conception, which does not need further definition — united in one body, that is, members of the body of Christ; comp. σῶμα of the church; — incorporated with.

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Ταπεινός, ἢ, ὁ, (I) locally, low, Josh. xi. 16; Ezek. xvii. 24. — (II.) Figuratively, (a.) low, unimportant, trifling, small, paltry, etc., e.g. δύναμις, insignificant power (Dem.); aἱ ταπεινῶν τῶν πόλεων, weak states, Isocr. Or. iv. 26. 95. So Jas. i. 9, ὁ ἄδελφος ὁ ταπεινός, ασ against ὁ πλοῦτος; 2 Cor. i. 1, κατὰ πρόσωπον μὲν ταπεινόν ἐν ὑμῖν = insignificant; Rom. xii. 16, μὴ τά ἐνεχθή φρονοῦντες ἄλλα τῶν ταπεινῶν συναπαγόμενον. Thus in the LXX. 1 Sam. xviii. 23 = ἡἐ, poor; Isa. xxxii. 2, ὡς; Lev. xiii. 21 = ἄτρις, depressed, and often (b.) humbled, cast down, oppressed, e.g. ταπεινῶν ποιζ ὁμα, to humble one (Isocr.); Xen. Hell. ii. 4. 24, τῷ δ’ ἀυτεραίᾳ οἱ μὲν πράκοιτα πάντα δὴ ταπεινῶν καὶ ἄτριμοι ἰνεκάθητο ἐν τῷ ἔξωθερῳ; vi. 4. 16, σκυθροποῦ καὶ ταπεινῶν περιόντας = afflicted, cast down. Thus parallel with θλιβόμενοι, 2 Cor. vii. 6, comp. as ἐκ, Isa. xii. 4, xxv. 4; ἐκτριόν, Pa. xxiv. 19, τ. τῷ πνεύματι, parallel with συντερμήμενος = ὑπαίτιος, Job v. 11, et al.; Luke i. 52, humbled. Akin to this (c.) is the signification modest, humble, Xenophon, Euripides, Plato, and others, as against ὑπερήφανος, Xen. Ag. xi. 11; also subservient, subject, substr., Xen. Hier. v. 5, Cyrop. vii. 5. 69. Comp. Luke i. 51, ἕξοδος προσαρμόσαν ὑπερήφανος διανοίᾳ καρδίας αὐτῶν καθελεύν δυναστεῖς ἀπὸ βρόντων καὶ ὑψώτεις ταπεινῶς, where it does not stand in the sense humble, but its passing into this meaning is shown by the context.—So Matt. xi. 29, πρασαί εἰμι καὶ ταπεινῶς τῇ καρδίᾳ, Jas. iv. 6, 1 Pet. v. 5, as opposed to ὑπερήφανος. Comp. Prov. xxix. 23, ὅδε ἄνδρα ταπεινοῦ, τοῦ δὲ ταπεινῶ—
φρονέω ἔρειδες δέξῃ κύριος ὁ θεός, which is = τατεινώς in Ps. cxxxviii. 6. Further, the word is used in profane Greek (ὁ) very often in a morally contemptible sense = orning, servile, low, common, Plato, Xen., Isocr., and others; τατεινώς, ἵματιν, Aristotel., Rhet. ii. 6, with μικροφυσική, Diod. xvi. 70; and it is (ε) a notable peculiarity of Scripture usage that the LXX., Apocrypha, and N. T. know nothing of this import of the word, but rather, in connection with (ε), deepen the conception, and raise the word to be the designation of the noblest and most necessary of all virtues, which in contrast with ὅθροι in every form is still something quite different from the σωφροσύνη which is opposed to ὅθροι among the Greeks. It is the disposition of the man who esteems himself as small before God and men, takes a low estimate of himself, τατεινών εἰς τόν, a representation foreign to profane Greek, though a presentiment of this virtue is traceable there. Nägelsbach, Homer. Theol. vi. 13, remarks that the συγή, Hom. Od. xviii. 141, συγή δόρα θεῶν ἔχειν, Dem. adv. Timoc. iii. 717, ποιεῖν τὰ δίκαια συγή, is the Greek expression for humility; but it must not be overlooked that this subdued stillness of feeling was no more than a part of humility, and the expression by no means attained or sufficed for the biblical conception, especially as denoting humility manifested before God, which arises from the perception of sin, or is at least inseparably connected therewith (comp. τατεινῶν εἰς τόν, Luke xviii. 14); of this the Greeks had no presentiment. Humility with the Greeks was in fact nothing higher than modesty, unassuming diffidence. This and no more lies in the passage in Plato, Legg. iv. 716 Α, τῷ θεῷ ἀνεξ ἔως ἕνωσταί τινα ἀπολειπόμενον τοῦ θεοῦ νόμον τιματός, ἢ τί μὲν εὐδαιμονίαν μέλλων ἔχομεν ἔνωσται τατεινός καὶ κακοσυμμένος, εἰ δὲ τις ἔξαρθει ὑπὸ μεγαλοπρεποῦς ἡ χρήματα ἐπιμέρους ή τιματός καὶ κόμματος εὐμορφίας, ἀμα νεότητι καὶ νόησι, φλέγεται τῇ ψυχῇ μεθ᾽ ὅθροιν, ὅσι οὖν ἀρχοντος οὕτω τινὸς ἡγεμόνος δεόμενος, ἀλλὰ καὶ ἄλλους ἱσανὸς διὰ ἡγείσθαι, καταλείπεται ἔχομεν θεοῦ. The Greek τατεινός is nothing more than an element of σωφροσύνη, and, in direct contrast with the τατεινόσυνη of Scripture, it is in no way opposed to self-righteousness. But the other element in humility, Phil. ii. 3, τῇ τατεινόσυνῃ ἄλληλοις ἡγούμενοι ὑπέρχουσας εἰς τόν, is opposed to the Greek conception of δικαιοσύνη, which, while not self-seeking, is not in the least unselfish, but gives to every one his own. Hence it is clear why we find in the N. T., as a substantival designation of humility, a new word, τατεινόσυνη. It is noteworthy that, in contrast with Scripture usage, τατεινός is used by Philo in a bad sense.

Τατεινῶ, (I.) locally, to make low, Luke iii. 5, βουλοῦ τατεινωθῆσαι. — (II.) Figuratively, (a) to make small, to humiliate, to abuse, eg. Xen. Mem. iii. 5, 4, τατεινωθήσεται η τῶν Ἀθηναίων δόξα; Phil. iv. 12, οἶδα καὶ τατεινοῦσαί, ὁδός καὶ περισσεύειν. Comp. 2 Cor. xi. 7. — Xen. Anab. vi. 3. 18, θεος τοις πλείον φρονούνται τατεινώσας βούλεται. So 2 Cor. xii. 21. Answering to this τατεινοῦσαι, to humble oneself, 1 Pet. v. 5, τατεινώθητε οὖν ὑπὸ τῶν κρατῶν χάρα τοῦ θεοῦ, Jas. iv. 10, comp. ὑπερήφανος, ver. 6; Ecclus. iii. 18. Thus also of the position or relation to his own claims, or to
others in which one puts oneself or is placed; 2 Cor. xi. 7, ἡ ἀμαρτίαιν ἐποίησα ἐμαυτοῦ ταπείνων ὡς ὑμεῖς ὠφειλήσετε, ὅτι διὰ τοῦ θεοῦ εἰσαγγέλειον εἰσαγγελεισμὸν ὑμῖν; Phil. ii. 8, of Christ, ἐπαπείνωσεν ἐμαυτῷ γεννόμενος ὑπέκους κ.τ.λ., comp. Heb. v. 8, Luke xiv. 11, Matt. xxi. 12, to humble oneself; (b) specially in the biblical sense, see ταπείνως (a); Matt. xviii. 4, Luke xviii. 14, ταπείνων ἔμαυτον. Comp. Ecclus. vii. 17, μὴ προσ-λογίζοντας σεαυτόν ἐν πλῆθει ἀμαρτολῶν ταπείνωσον σφόδρα τὴν ψυχήν σου, μὴ γίνητε ὅτι ὄργη ὑμῶν χρονεῖ.

Ταπείνωσις, ἡ, humiliation, appears in the N. T., as also in the LXX., only passively, to denote the position in which one finds oneself, not disposition; Luke i. 48, Acts viii. 33, Phil. iii. 21, Jas. i. 10 = lowness. Comp. Plut. Mor. 7a, ταπείνωσις τῆς λέξεως, too plain or common an exposition.

Ταπείνως ὑπὸν, ὡς, seldom in profane Greek; Plut. Fort. Alex. ii. 4, μικροί ἡ τίχη καὶ περιδείκτη τοις καὶ ταπείνωσιν ὑπὸν = mean-spirited. In the LXX. only in Prov. xxix. 23 = τὴν ἴματι, humilia. In like manner in N. T. 1 Pet. iii. 8.

Ταπείνωσις ὑπὸν, ἡ, humility, the disposition of the ταπείνως in the Scripture sense; the word is unknown in profane Greek, and in the LXX. also. As to its import, see ταπείνως, Acts xx. 19; Eph. iv. 2; Phil. ii. 3; Col. ii. 18, 23, iii. 12; 1 Pet. v. 5.

Τέλος, τὸ, does not, as is commonly supposed, primarily denote the end, termination, with reference to time, but the goal reached, the completion or conclusion at which anything arrives, either as issue or ending, and thus including the termination of what went before; or as result, acme, consummation, e.g. τοιόν πέμνον τέλος, victory; τέλος ἀνθρώπων, the full age of man; also of the ripening of the seed. “It never” (according to Passow) “denotes merely an end as to time, a termination in and for itself; for this, τελευτή is always used. When τέλος is thus used, as in βίον τέλος, it always includes the idea of an inner completion. Nor does it signify merely an end in space, which is expressed by πέρας, or by the adjective ἔσχατος and ἀκρος.” Even in pure definitions of time, the word never signifies the mere end or termination, but the qualitative end, the conclusion, e.g. Xen. Anab. vi. 1. 13, τῇ μὲν νυκτὶ ταῖς τοῦτο τὸ τέλος ἐγένετο; i. 10. 18, ταῖς μὲν τῆς ημέρας τούτο τὸ τέλος ἐγένετο. Apparently it occurs but rarely in classical Greek in the sense of termination. In the N. T. Luke i. 33, τῆς βασιλείας αὐτοῦ ὦν ἐσται τέλος; Mark iii. 26, οὐ δύναται στρατευθῆ ἄλλα τέλος ἔχει. Cf. Xen. Cyrop. vii. 3. 11, οὕτως ἔχει τὸ κάλλιστον τέλος, νικῶν γὰρ τετελείθηκε. But here τέλος, as often, means death as the end or issue of life, e.g. Ael. V. H. iii. 25, τέλος εὐδελείας, a glorious death. The question here arises, however, whether the main reference is to the goal reached, or to the course now finished. The latter is the most usual; accordingly τέλος means (I.) the issue, end, conclusion, Matt. xxvi. 58, εἰσελθων ἐκεῖ ἐκάθισε... ἰδεῖν τὸ τέλος; Jas. v. 11, τὸ τέλος κυρίου εἰσερχεται; 1 Pet. iv. 17, τὸ τέλος τῶν ἀπεθανόντων; ver. 7, πάντων δὲ τὸ τέλος ἠγγίκεν. So 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων... ἔσχαται ἡμέραι; Acts ii. 17; 2 Tim.
iii. 1. Cf. Dan. xi. 13, i. 15, 18, iv. 31; Neh. xiii. 6; 2 Kings viii. 3, xviii. 10.

Further, τὸ τέλος, which in Matt. xxiv. 14, τότε ἔζησεν τὸ τέλος, Mark xiii. 7, Luke xxi. 9, means the termination of the present course and condition of the world; in 1 Cor. xv. 24, on the contrary, it means, at the same time, the goal reached, and the beginning of a new order of things.—Heb. vii. 3, μὴ τοῖς τέλοις ἔχων. The decision or conclusion is to be kept in mind in the adverbial phrases εἰς τέλος, either as = to the last, to the conclusion of that spoken of, John xiii. 1, εἰς τέλος ἔγινον αὐτοίς, where the reference is to the issue of Christ's work of love, Matt. x. 22, xxiv. 13, Mark xiii. 13, or as = at last, or in the end, finally, Luke xviii. 5; it is used in both senses in profane Greek. Then ἕως, ἕως, μέχρι τέλους, Heb. iii. 6, 14, vi. 11; Rev. ii. 26; 1 Cor. i. 8; τὸ τέλος, finally, 1 Pet. iii. 8 (Plat. Legg. vi. 768 B, usually without the article, like the Pauline phrase τὸ λαοῦ). Comp. Rev. xxi. 6, xxi. 13, ἐστὶν ἡ ἀρχή καὶ τὸ τέλος, with Pind. Pyth. x. 10, ἀνδρώνων τὸ τέλος ἀρχὴ τε, the beginning and end of human undertakings; Luke xxii. 37, καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, is hardly paralleled with the Homeric τέλος ἐντυθῆθαι μόθη, to perform His word, for it means not simply performance or accomplishment generally, but the accomplishment of those last things, those sufferings which the Lord had now in view, ἐτί τούτῳ ἐστιν τέλεσθαι ἐν ἐμοί.

(II.) The word refers to the goal reached, the goal and end, Rom. vi. 21, τὸ γὰρ τέλος ἑκατέρων θάνατος; ver. 22; Phil. iii. 19; 2 Cor. xi. 15; Heb. vi. 8.—1 Pet. i. 9, τὸ τέλος τῆς πίστεως; 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἔστιν ἀγάπη ἐκ κ.τ.λ., cf. Rom. xiii. 10, πλήρωμα τοῦ νόμου ἀγάπη. (On the contrary, in Rom. x. 4, τέλος γὰρ νόμου Χριστοῦ, εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, see vv. 3, 5, and Acts xiii. 39, it denotes the final end, the conclusion which the dominion of the law has found in Christ.) With 2 Cor. iii. 13, cf. ver. 7. So in the adverbial phrases εἰς τέλος = completely, 1 Thess. ii. 16; Amos ix. 8; Dan. vii. 26; Ps. lxxxix. 47 (often in Polyb.); ἕως τέλους, 2 Cor. i. 13, as contrasted with ἀπὸ μέρους, ver. 14.

Τέλος, with the signification toll or tax, Matt. xvii. 25, Rom. xiii. 7, is, in the opinion of modern scholars, to be derived from another root.

Τέλος, τελέω, τελέσω, Attic τελέω, perf. pass. τετελεσθαι, to make an end or accomplishment, to complete anything,—not merely to end it, but to bring it to perfection, to carry it through, peragere; generally, to carry out a thing, to accomplish, e.g. τελεῖν ἀέθλους, to finish conflicts, Hom. Od. iii. 262; μόχθους, to endure affliction, Theoc. xxiv. 81; ἔργον τελεῖν, both to perform a work (Eur. Or. 834) and to complete it, Hom. II. vii. 465; τελεῖν τὰ ἱερὰ, sacra peragere, Xen.; προστάγματα τελεῖν, to carry out and obey orders, Plat. Legg. xi. 926 A. Frequently of promises and prayers, to fulfil or answer them. Of definite periods of time, to pass, spend, or fulfil, e.g. ὅτοι ὀφθηκέσθων τελεῖν, Luc. Macrob. 10. In the N. T., (I) τῶν λόγων τελεῖν, Matt. vii. 28, xix. 1, cf. xii. 53, xi. 1; τὴν μαρτυρίαν, completely to bear one's testimony, Rev. xi. 7; τῶν ἔργων, 2 Tim. iv. 7; τῶν πέλεων = to finish, an elliptical expression, cf. Jos. iii. 17, ἕως συντελέσει πάντα τὸ ἱερὸς διαβαίνων τῶν


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Ἰαπέλευν; generally, to do anything fully or completely, Luke ii. 39. Passive, τελειόμαι, to be completed or fulfilled, Rev. xv. 1, 8, xvii. 17,—xx. 3, 5, 7, τὰ χίλια ἄη; John xix. 28, εἰσόδος ὁ Ἰησοῦν ὧτι ἥν πάντα τετελεσται, ἵνα τελεωθῇ ἢ γραφῆ; ver. 30, τετελεσται,—which signifies the perfect accomplishment of that work whereby the Scripture is fulfilled, and not merely—to fulfil, as in Luke xviii. 31, τελεσθήσεται πάντα τὰ γεγραμμένα; xxii. 37; Rev. x. 7; Acts xiii. 29; Ezra i. 1.—2 Cor. xiii. 9, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελείωται (so Tisch., Received text, ἡ γ. δυν. μον ἐν ἀ. τελειοῦται), the greatness of Christ's power fully manifests itself in the sphere of human weakness; see what follows in ver. 10. — (II) As referring not so much to the completion of a work as to the production or attainment of the object, e.g. ἐργόν τελεῖν, to perform, or execute, or carry out, Ecclus. vii. 26, xxviii. 30. So Luke xii. 50, ὅσο οὖ ὑπελειψε τὸ βάπτισμα; Rom. ii. 27, τὸν νόμον τελεῖν, as in Jas. ii. 8; Gal. v. 16, ἐπιθυμιάν σαρκὸς ό μὴ τελεψίτε. From τέλος, a tax—= to pay taxes or tribute, Matt. xvii. 24; Rom. xiii. 6.

Τέλειος, a, ou; usually with two terminations in Attic Greek, and often there τέλειος, complete, perfect. — (I) In a physical or literal sense, e.g. of spotless sacrifices, of that wherein nothing is deficient, e.g. τέλειος ἐναντίον, a full year; Arist. Pol. i. 3, οἰκία δὲ τέλεος ἐκ δοῦλων καὶ ἐλευθέρων. So ἔργον τέλεον, Jas. i. 4; 1 Cor. xiii. 10, τὸ τέλεον, in contrast with τὸ ἐκ μέρους. Figuratively, 1 John iv. 18, ἡ τελεία ἁγία, cf. τελεία καρδία, 1 Chron. xxviii. 9; 1 Kings viii. 62. Frequently — full grown, of men and beasts; of man, in contrast with παιδίων νήπιων, Pol. v. 29. 2, Plat., Xen., and others. So Eph. iv. 13, εἰς ἄλλα ἐκάνον τελειόν, εἰς μέτρον ἡμέρας κ.τ.λ.; Heb. v. 14, τέλεον ἐκ ὕστων ἡ στερεά τροφή; 1 Cor. xiv. 20; Phil. iii. 15, see ver. 12; 1 Cor. ii. 6, cf. iii. 1? — Generally, what is highest and pre-eminent, e.g. νόμος τέλεος ὁ τῆς ἐλευθερίας, Jas. i. 25; Heb. ix. 11, διὰ τῆς μείζους καὶ τελειοτέρας σκέψεως. So in classical Greek with reference to the gods and their exaltation; also of the eagle as the king of birds, τελειότατος πτερώων, Hom. II. viii. 247. In medical phraseology, τέλεον νόσημα, the sickness at its height. — (II) In a moral sense, perfected, complete, blameless, e.g. δόρφημα τελείον with δώσω ἁγία, Jas. i. 17. Oftener in the LXX. = ἡτα, ἀναξ, Gen. vi. 9, Νόεν ἀνθρωπος δίκαιος τέλεος ὄν ἐν τῇ γενεᾷ αὐτοῦ; Deut. xviii. 13, 2 Sam. xxii. 16; Aristotle, Eth. i. 13, ἀρετὴ τελεία; Antonin. vii. 67, ἡ τελείως τοῦ ἱεροῦ. Otherwise it occurs more rarely by itself in an ethical sense in the classics. In the N. T. Jas. i. 4, ἶνα ἴτε τέλεος καὶ ἀνάλημα ἐν μηδεὶς λειτουργεῖν; iii. 2, εἰ τις ἐν ἀληθίνῳ οὗτοι, οὗτοι τέλεος ἁγίω; Matt. v. 48, xix. 21; Rom. xii. 2; Col. i. 28, iv. 12. The adverb τελείως = perfectly, entirely, 1 Pet. i. 13; Xen. Cyr. iii. 3. 38, τέλεως ἁγίος ἁγίω; Isocr. 20 A, νόμιζε τέλεως εὐδαιμονίασθαι.

Τελειότης, ἡ, (I) relatively, completeness, perfection, Plat. def. 412 B, αὐτάρκεια τελειότητος εἰσόδους ἁγία; Wisd. vi. 15, φρονήσεως τελειότητος; xiii. 17, δυνάμεως τελ. — (II) Absolutely = perfection in a moral sense, Col. iii. 15, ἁγίας ἐστὶν σώματος τελειότητος; Judg. ix. 16, 19, εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποίησατε (ὑψη), perhaps = ἐν
Τελεύω, (I.) to make perfect, to complete, Her. i. 120, πάντα ἐπέλευσεν ποιήσας; John xvii. 4, τὸ ἐργὸν ἐπελεύσασθαι δὲ δεδωκάς μοι ἵνα ποιήσῃ; Acts xx. 24, τελεύσαι τὸν δρόμον μου, καὶ τὴν διακοινίαν ἑν ἐλαβον; 2 Chron. viii. 16, ἀφ’ ἕς ἡμέρας εὕβεμελώθη διὸς εἰ ἐπελεύσασθαι Σαλαμίων τὸν οἴκον κυρίου = ἄνω; to finish, to fulfill, Luke ii. 43, τὰς ἡμέρας; Plat. Polit. 272 D, ἐπείδη χρόνος ἐπελεύσθη; to make complete, so that nothing more is wanting, e.g. to bring to maturity, to ripen, etc., Plat. Rep. vi. 487 A, τελεωθείαι τοῖς τούτοις παρεῖσαι τε καὶ ἡμέρας; 498 B, εἰ δ’ (ἡμέρα) ἡ ψυχή τελεούσατι ἀρχήτα; Aristot. H. Animal. i. 15, ἡ μὲν οὖν κεφαλὴ πάσην ἁνὸ πρὸ τοῦ σῶμα τὸ ἀνώτατον’ ὁ δὲ ἀνθρώπος μόνος . . . πρὸς τὸ τοῦ διὸ τὸ τελειωθεῖται ἢνα τοῦτο τὸ μέρος. So Heb. ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας διὰ παθημάτων τελεύσαι—to make Him perfectly an ἀρχηγός τῆς σ. τελευσα, cf. v. 9, τελεωθείαι ἐγένετο . . . αὐτος σωτηρίας αἰώνιον, vii. 28, νῦν . . . τετελειωμένος, in contrast with ἀρχηγεῖς ἔχοντες ἀσθενείαν. So also John xvii. 23, ἵνα δεικνύῃ τετελειωμένον εἰς ἐν; Jas. ii. 22, ἡ πίστις συνήργης τοῖς ἐργασιαῖς αὐτῷ καὶ ἐκ τῶν ἐργῶν ἡ πίστις ἐπελεύσθη, becomes πίστις τελεία, cf. ver. 26, ἡ πίστις χαρίς τῶν ἐργῶν νεκρά ἐστιν. The passive meaning adopted here, to be kept or preserved intact, is quite untenable, and especially by John xix. 28, ἵνα τελευσάσθῃ ἡ γραφή, where the fulfillment of the prophecy is regarded as the completion and accomplishment of what was prophesied, of that which was not τελευσα, while the fulfillment was still wanting; cf. Hom. Il. ix. 456, θεός δ’ ἐπέλευσαν ἐπάρασ. Luke i. 45, under τελεύσαι. Cf. τελεύω. Exclus. xxxiv. 10 also does not sanction this meaning, τις ἐκκομάκαρθα ἐν αὐτῷ καὶ ἐπελεύσθη, see τελεύω as denoting moral perfection. We may also refer to the words of St. John, τετελειωματι ἡ ἀγάπη τοῦ θεοῦ ἐν τινί, 1 John ii. 5, iv. 12, 17, 18,—it is complete in him, nothing is wanting of it, cf. iv. 17, 18. Very easy is the connection with this of τελευσα, in the sense, to bring to the end, to conclude; passive, to reach the goal. See in profane Greek, Plat. Mor. 111 C, ζῶα . . . ἔωθεν μὲν γεννάμενα, μέσης δ’ ἡμέρας ἀκμᾶξοντα, δείλης δὲ γηράντα καὶ τελεύουσα τὸ ζῆν; 159 C, φυγή δὲ μία [τῶν ἀδικημάτων] καὶ καθάρισμα εἰς δικαιοσύνην τελεύοι; 582 F, ἡ γὰρ χαρίς οὐκ ἦτον δεμένη τοῦ λαμβανόμενος ἢ τοῦ διδομένος; εἴ δ’ ἀμφότεροι γὰρ τελεύονται πρὸς τὸ καλόν. The middle in Jamblich. Vit. Pyth. 322, ἐπειτα τὰ φυσικὰ πάντα αναδιδάσκεται, τὴν τε ἡδυκὴν φιλοσοφίαν καὶ λογικὴν ἐπελεύσατο—to conclude. The recognition of this meaning is in accordance with Greek usage, and helps us to understand the full force of the word, e.g. in Phil. iii. 12, οὐχ οἴκ δὲ ἡμε δεβαθον ἢ ἡς τετελεωματι, see ver. 15, οὐκ οἴκ τελευσα, τούτῳ φρονώμεν, from which it must be
carefully distinguished; Phil. Lib. II. Alleg. 74, πότε οὖν ὁ ψυχή μάλιστα νεκροφορεῖν σαυτήν ὕπολυφην δρά γε οὐχ ὅταν τελειοθεὶς καὶ βραβεύως καὶ στεφάνων ἀξιωθεὶς; see also Heb. xi. 40, μὴ χαρίς ἡμῶν τελειωθῶν; xii. 23, δίκαιοι τελειομένοι. Here the goal is evidently, according to xi. 39, x. 36, the καμίασον τὴν ἑπαγγελίαν. Cf. also τελειοθῆσαι used of death, Ignat. ad Trall. 3, ἔθεμεν μὲν διὰ Χριστὸν, ἀλλ' οὐδέποτε Χριστοῦ ἥξιον εἰμί· εὰν δὲ τελειωθῶ, τάχα γενήσομαι; Euseb. Vit. Const. iii. 47, τοῦ μὲν οὖν βασιλείας τελειοῦσι ἡ μητήρ, used by patrician writers with reference to the martyrs' death; Luke xiii. 32, ἱσόεις ἀποτελόμενον καὶ ἁμοῦν, καὶ τῇ τριτῇ τελειομαί, see vv. 31, 33; Bengel, ἐνεμ. nunciusor. This signification, to go on towards the goal, passive, to reach the goal, perfectly suits the other places in the Hebrews,viz. x. 14, μὴ γὰρ προσφορὰ τετελειωμένης εἰς τὸ δυνατόν τοις ἁγιασμένοις (see ix. 13); vii. 19, οὐδὲν γὰρ ἐπελείσασθαι τὸ νόμος; x. 1, οὐδέποτε δύναται τοῖς προσερχομένοις τελείσασθαι, cf. ver. 2, διὰ τὸ μονεμαίνειν ἔχειν ἕνεκα συνεδρίων ἀμαρτών τοὺς λατρεύοντας ἅπαξ κεκαθαρμένους; ix. 9, συνικλείσαι μὴ δυνάμενοι κατὰ συνεδρίων τελείσασθαι τοῦ λατρεύοντα. The goal to be attained is here, as the context shows, the removal of the evil conscience, as in x. 40 it is the attainment of the promise; and it is unnecessary to take τελειοθὲν either as δικαίους, like τελεως, synon. with δικαίος (Prov. x. 29, xx. 7),—according to which the word would stand in a sense quite remote from its meaning in the other passages,—or, with Köstlin (Joh. Lehrbegriff, p. 421), as synon. with ἀμαρτία, καθαρίσεως (Heb. ix. 13, 14), ἀφαιρεῖν ἀμαρτίας (x. 10, 2, 4, 14, 11); as if it included all these, "for cleansing, forgiveness, and sanctification make the man what God purposed and designed he should be,"—an explanation which has neither simplicity nor naturalness to recommend it.— (II.) Synonymous with ποιεῖν, without special reference to the completion of the work; like τελεως, John iv. 34, v. 36; Ecclus. 1. 21.

Τελειωσις, ἡ, completion, successful issue, Diod. ii. 29, ἀποτρεπται καθός καὶ τελειωσεν ἀγαθῶν. The attainment of a perfect whole, a τελειον which needs nothing further to complete it, Heb. vii. 11, εἴ μὲν οὖν τελειος διὰ τῆς Ἀειφόρους ἑρωσύγης ἦν, see ver. 19.—The fulfillment of a promise, Luke i. 45; Judith x. 9. Contrasted with νέος, Jer. ii. 2, as often in Aristotle, denoting a state of ripeness, perfect culture, etc.

Τελειωτής, ὁ, one who makes a τελειον, who completes anything; it occurs in patristic Greek, and in the N. T. only in Heb. xii. 2, τὸν τῆς πιστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν; see ἀρχηγός.

Συντελεῖν, (I.) to bring things to an end together, to bring to the goal, to complete, to finish, e.g. τας ναῦς, Pol. i. 21. 3. So with plural object, Matt. vii. 28, τοὺς λόγους; Acts xxii. 27, ἔμελλον αἱ ἑπτὰ ἡμέραι συντελθοῦν; Luke iv. 2. Or with a substitute for the plural, see Luke iv. 13, συντελέσας πάντα παρασμόν. So also Mark xiii. 4, ὅταν μέλη ταῦτα συντελεσθαν πάντα, all together.— (II.) Perfectly to complete anything, as σὸν often denotes in composition, e.g. συμπληρῶν, συντελομένω, Polyb. vi. 53. 1, συντελομένης.
Συντέλεια, ἡ, termination, completion; often used when there are not several objects or subjects (as in Plato, Legg. x. 905 B, τῶν θεῶν ἡ συντέλεια, the co-operation of the gods), and thus corresponding with συντελεύτης (IL). Pol. iv. 28. 3, συντέλευτα λαμβάνει οἱ πᾶσαι; Strabo, xvii. 804, ἀφήκη τὸ ἐργὸν περὶ συντέλειαν. In the N. T. only συντέλεια τοῦ αἰῶνος, Matt. xiii. 39, 40, 49, xxiv. 3, xxvii. 20; τῶν αἰώνων, Heb. ix. 26, the end, the termination of the course of this world; see αἰών. LXX. Dan. ix. 26, ὡς καιρὸς συντελεύται, ver. 27, xii. 4; also ix. 27, κατὰ συντελεύται καιρών; xii. 13, εἰς συντελεύται ἡμερῶν; Theodot. Dan. ix. 27, ὡς τῆς συντελεύτης καιροῦ; xii. 4, ὡς καιρόν συντελεύταν.

Τίθης, to set, to place, to lay.

Ἀνατίθης σοι τι, ἀναθεότας σοι τι sometimes is—to lay a thing before some one, i.e. to communicate, to leave for consideration; Plut. Mor. 772 D, τὴν πράξιν ἀνέθετο τοῖς ἑταῖροι τοις; Artemidor. Oneirocr. ii. 64, ἀναστέλλειν τοις τῶν ἐπιστημόνων τὸ δον. So 2 Macc. iii. 9; Acts xxv. 14; Gal. ii. 2.—Particularly of the presentation of offerings, to consecrate, to devote; and so in the LXX. —ἀναπτύχθη, 1 Sam. xxxi. 10, ἀνάπτυχαν τὰ σκεύη αὐτοῦ εἰς τὸ Ἀσταρτέαν. Not of that which the O. T. calls “holy unto the Lord,” but in the few other places where the word occurs—ἀναπτύχθη, Lev. xxvii. 28, 29; Mic. iv. 13. But ἀναπτύχθη signifies to give over to destruction, for ἀπεκτάω is literally—to cut off (see Lev. xxi. 18, ἀπεκτάω, flat-nosed), to separate from; Phoen. ἐκκαρπεῖως, to curse; Hiphil, to cut awander (Isa. xi. 15); usually—to put under a ban, τῇ, for a person or thing, e.g. ἀποδεικτὼς, to consecrate to the sword for destruction; ἀνατίθης, to consecrate to the Lord for destruction; when used alone it generally denotes, to devote to punishment or destruction, Isa. xxxiv. 2, 2 Kings xix. 11, Jer. iii. 3; with ἀναφέρω, Dan. xi. 44. Of the Hophal, Ex. xxii. 19; Lev. xxvii. 29; 2 Esdr. x. 8. Now the LXX. render this in some places by ἀνατιθήματα, Lev. xxvii. 28, 29, Mic. iv. 13; ἀναπτιθήματα, Num. xviii. 14, xxi. 2, 3, Deut. xiii. 15, Josh. vi. 21, Judg. i. 17, Dan. xi. 14 (=τιθήμα, Hiphil, Deut. iii. 3), but elsewhere always by verbs signifying simply destruction, ἐρυθήματα, ἐξερυθήματα, ἀφάντοις, ἀποτελάμενα, ἀποτέλεσμα, φονεύουσα. This conception, which is not included in the word as used in profane Greek, belongs in Scripture to ἀναθήματα, so that, like the Hebrew, it means to put under a ban (Luther); but the LXX. use ἀνατιθήματα strictly perhaps only as the voc media, because they complete the conception by some addition; see Judg. i. 17, νοικίσται αὐτὴν, ἀναθεματίσατο αὐτὴν καὶ ἐξολοθρεύσατο αὐτὴν; Lev. xxvii. 28, πᾶν δὲ ἀνάθεμα δ ἐὰν ἀναθή ἀνθρώπος τῷ κυρίῳ... οὐκ ἀποδιώ-
"'Ἀνάθημα, τό, receives its distinctive meaning in the N. T. It is properly a Hellenistic form of the Attic ἀνάθημα, votive offering, see Möris, ἀνάθημα άττικη, ἀνάθημα ἐλληνικός, and it occurs in this form, Plut. Pol. p. 25. Also with the same meaning in 2 Macc. ii. 13, side by side with ἀνάθημα, 2 Macc. ix. 13. In the LXX. = וְשָׁהַל, and with the signification, a thing devoted to destruction, to ruin; Zech. xiv. 11, καὶ οὐκ ἔσται ἀνάθημα ἐτί, καὶ κατοικήσει Ἱεροσολύμων πεποιθότως. Cf. Num. xxi. 3, ἀναθημάταις αὐτῶν καὶ τὰς πόλεις αὐτῶν, καὶ ἐπέκαλεσαν τὸ δύομα τοῦ τόπου ἐκείνου ἀνάθημα = יִשְׁנֶה; Judg. i. 17, ἐξολόθρευσαν αὐτοὺς, καὶ ἐκάλεσε τὸ δύομα τῆς πόλεως ἀνάθημα. Elsewhere still, in Deut. vii. 26, xiii. 17, xx. 17, 18; 1 Chron. ii. 7; Josh. vii. 1, 12. The form ἀνάθημα, Lev. xxvii. 28, 29—a passage often misunderstood—is not sufficiently certified. יִשְׁנֶה is elsewhere rendered by ἀπώλεια, Isa. xxxiv. 4; ἐξολόθρευμα, 1 Sam. xv. 21; ὁλέθριος, 1 Kings xx. 42; ἐκθηλήθη, ἐκθελέσις, Mic. vii. 2. See also the rendering (according to the sense rather than the words) of Mal. iv. 6, μη ἐκθαμβώθω τὴν γῆν ἄρδην. It is observable that the LXX., in those texts where the meaning of יִשְׁנֶה was doubtful, whether it meant consecrated to God, or given up and devoted to destruction for God's sake, used the words ἄφορισμα, ἄφορισμάνων, Lev. xxvii. 21; Ezek. xlv. 29. It is now generally admitted, however, that יִשְׁנֶה signifies devoted to destruction, something given up to death on account of God, as in Deut. xiii. 16–18; Num. xxi. 1–3. The texts urged on the other side, Lev. xxvii. 21, Ezek. xlv. 29, Num. xviii. 14, are explained by the distinction made in Lev. xxvii. 28, 29 between men and things as יִשְׁנֶה: men who are יִשְׁנֶה are to be put to death; but things are eventually given to the priests, they are forfeited, as we would say. See Deut. ii. 34; 1 Sam. xvi. 3; Ezra x. 8. Of the Τέρεμα it is said, "it is to be δύναμιν ἄνισον τῷ κυρίῳ," Lev. xxvii. 28, meaning that it is to be set apart from all human fellowship or use, nothing being said as to its continuance or permanence. See Hengstenberg's Christologie on Mal. iii. 24, iii. 655 sqq.

In the N. T. we find ἀνάθημα used (Luke xxii. 5) to denote a consecrated gift, but ἀνάθημα to denote what is given up to the curse and to destruction, accursed, Gal. i. 8, 9; 1 Cor. xvi. 22, εἰ τις οὖν φιλαί τῶν κύριων, ηταὶ ἀνάθημα; xiii. 3, λέγει 'Ἀνάθημα Ἰησοῦς; Rom. ix. 3, ηνεκύιμων γὰρ ἀνάθημα εἶναι αὐτὸς ἐγώ ἀπὸ τοῦ Χριστοῦ. Some have supposed that ἀνάθημα, in the last-mentioned passage, simply denotes an act of church discipline, just as the Hebrew מִנָּה sometimes signifies the second stage of excommunication from the synagogue (see, however, Gildemeister, quoted by Tholuck in his Commentary). But the words ἀπὸ τοῦ Χριστοῦ (not merely παρὰ οὐκ ἐν τοῦ Χριστοῦ) show that the reference is not to mere excommunication from the church, but to estrangement from Christ and His salvation; and the use of ἀνάθημα elsewhere by Paul (1 Cor. xvi. 22;
\'Anábeta \hspace{1cm} 548 \hspace{1cm} Diatítheµa

Gal. i. 8, 9) shows that the word denotes not punishment intended as discipline, but a being given over, or devotion to divine condemnation. As to the thing meant, see Ex. xxxii. 32; Gal. iii. 13.

That \'ánábeta also denotes an indissoluble vow, "which, if made concerning a person, devotes him even to death" (Tholuck on Rom. ix. 3), cannot certainly be proved from Judg. xi. 31 sqq., where we have an instance not of an \'ánábeta, but of an ὀλοκλήρωμα, nor from 1 Sam. xiv. 24, cf. ver. 45 with Lev. xxvii. 29. Such voluntary vows concerning man do not appear in Scripture; and Acts xxiii. 14, \'ánábetai ἡνθαματίζων ἐαυτοὺς μηδενὸς γεύσασθαι ἐως ὅσο ἀποκτείνωμεν τὸν Παύλου, may be explained by comparing Deut. xiii. 15, xx. 17, as the use of a strong word for a minor act, the ἀπαθήματι ἀναθηματίζεσαν των being narrowed into the μηδ. γεύσ., or used to denote a fanaticism quite out of the range of Scripture sanction.—\'Anábetaiτιζεν occurs also in Mark xiv. 71; Acts xxiii. 12, 14, 21; see ἄναπαθημα.

Διατίθηµα, to place separately, to distribute, to arrange, e.g. ἀγώνας. To appoint any one to a place, 2 Macc. ix. 12, ὃς εἴρειν διάθηκεν, Xen., Plat., Lucian, and others. Usually in the middle in biblical Greek —to dispose of or arrange for one's self, e.g. to set out one's goods for sale, to arrange or deliver one's discourse. Commonly —to arrange and dispose of one's effects by will and testament; often in Plato, Aeschyl., Aristotle, etc., with and without διαθήκην. Thus in Heb. ix. 16, 17, ὅπως ἐπὶ διάθηκη, θάνατον ἀνάγκη ἁρεσθαι τῷ διαθημένῳ διάθηκη ἐπὶ νεκροῖς βεβαιά, ἐπεὶ μὴ ποτε ἴσως ὅτε ζῇ ὁ διαθημένος. Followed by the dative of the person —to bequeath a thing to any one, as in Luke xxii. 29, κύριον διατίθεμαι ὑμῖν, καθὼς διέθετο μοι ὁ πατήρ μου βασιλεῖαν, ἣν ἐδόθη κ.τ.λ. Cf. Joseph. Antt. xiii. 16. 1, τὴν βασιλείαν εἰς τὴν 'Αλέξανδραν διέθετο — to allot or assign. We also find the expression νόμον διατίθεσθαι, Wisd. xviii. 9, κρυφῆ γὰρ εὐνοίαν δοσὶ παίδες ἀγαθῶν, καὶ τὸν τῆς δικτύστρος νόμον ἐν ὁμοίῳ διέδετο, τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κυνήγων μεταλήφθησαν τοῖς ἀγῶνις. It is clear that this does not simply correspond with νόμον τιθέναι, to institute laws, or νόμον τιθέσθαι, to give laws for one's self or for the state, in classical Greek; and it cannot therefore be explained according to Judith v. 18, ἀπέστησαν ἀπὸ τῆς ὀδοῦ ἦς διέδετο αὐτῶς, where it is — to direct, to appoint. The accusative, with infinitive which follows, shows that it must be — to come to an agreement with; it cannot mean to carry out, to execute, on account of the future infinitive. See also Plat. Legg. viii. 834 A, διαθημένους αὔτῷ τούτων νόμων, the only recognised passage in classical Greek, and here the word means to harmonize laws, cf. 833 E, ξυνομοθετεῖν, to give laws jointly or in common. But διατίθναι νόμων is in Strabo = to ordain laws, cf. Plat. Legg. i. 624 A, θεοὶ ἦς τίς ἀνθρώπων ὑμῖν ἐλήφη τὴν αἰτίαν τῆς τῶν νόμων διαθήκης. The middle, with the idea of arrangement or agreement, is found in Xen. Mem. ii. 6. 23, δύναντας δὲ καὶ τὴν ἑρών οὐ μόνον ἀληθείας, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι; and also Aristoph. Av. 440, ἵνα μὴ διάδωται διαθήκην ἐμοὶ. Cf. Appian, Civ. ii. 8, διαθέμενος τοὺς ἐνοχολύτας — to come
to terms with one's creditors. This use of διαιτησεις is important in its bearing upon the Scripture use of διαθήκη, διαθήκην, διαιτησέως τινε, Heb. viii. 10; πρὸς τας, Acts iii. 25, Heb. x. 16, cf. 1 Macc. i. 11, διαθομέομεν διαθήκην μετὰ τῶν ἔθνων τῶν κύκλων ἡμῶν; 2 Sam. x. 19, ἑκτερίσι τινών LXX., ἵπτωμολησαν μετὰ Ἰσραήλ, complut. διάθεντο διαθήκην.

Διαθήκη, υποστηρίζεται ἐν προβατίνη καὶ τοὺς καθενείς καὶ ἔναβό καὶ αἱ διαθήκαις καὶ αἱ νομοθεσία καὶ αἱ λαστρία καὶ αἱ ἐπαγγελίας; Eph. ii. 12, ἐνοῦ τῶν διαθήκων τῆς ἐπαγγελλας. Comp. Ecclus. xlv. 18, διαθήκαις αἰῶνος ἐπεθεταν πρὸς τὸν Κοσμοῦ, ὡν ἐξαλειφθῇ κατακλυσμῷ πάσα σάρξ. But see Wisd. xviii. 22, 2 Macc. viii. 15, where διαθήκαι mean manifold covenants. In the LXX. and in the texts quoted from the Hebrews, as well as in St. Paul’s writings, διαθήκη is a translation of the O. T. word הֵרָע, but it is doubtful whether the word testament corresponds with this O. T. word. הֵרָע usually signifies covenant, agreement; but D. Schulz and Hofmann render it institution, ordainment, i.e. divine ordainment, for the latter says (Schriftheb. i. 415), "הֵרָע, like בּוּד or בּ, may be the will which ordains or appoints a relationship either in the form of a promise or a command, and this even where it refers to a mutual relationship or bearing, as in 2 Kings xi. 17, יִרְבּ הַהִנְעָהְיָם הַבּ שֵׁם יִרְבּ הַהִנָּהְיָם; whereas in 2 Chron. xxxiv. 31, which is said to tell specially in favour of the signification covenant, הֵרָע מְסֹכַיָּה נְדָעָה clearly is nothing but a promise or vow, as is evident from the words שֵׁם יִרְבּ הַהִנָּה הַבּ שֵׁם יִרְבּ הַהִנָּה." Thus Hofmann explains the word by bringing הֵרָע into connection with נֵב, with the meaning of קֹדֶשׁ (Ezek. xxii. 24), so that "הֵרָע and בּ may be regarded as kindred conceptions," Delitzsch, however (on Heb. vii. 22), pronounces this explanation simply and directly erroneous, "because a verb, הֵרָע, meaning to establish or determine, as syn. with קֹדֶשׁ, cannot be proved, either etymologically or by usage, to exist."

A threefold inquiry is thus suggested; first, what is the signification of the Hebrew word הֵרָע, not only in and for itself, but as a term. tech. Secondly, what does διαθήκη, as used in the LXX. as a translation of הֵרָע, signify? Thirdly, in what relation does the N. T. διαθήκη stand to this?

First, as to the meaning of הֵרָע, all lexicographers, and almost all O. T. expositors (at least with very few exceptions), agree in rendering it primarily and mainly as covenant, agreement. It is derived from the unused verb הָרָע = to cut, which occurs, however, with
the signification to select, to choose out, in 1 Sam. xvii. 18; in Arabic it has the meaning to cut, and corresponds with אני, to create, originally to cut, to form, see Ezek. xxi. 24. Hence we have the phrase אני וקוברו, to make a covenant, in connection with the custom of cutting in two or dividing the victims in covenants, Gen. xv. 9-18, as also the parallel плохо, Isa. xxviii. 15, אֲשֶׁר מָאָסֵם דְּיָבְקָסָהּ מִבָּאָר לַעֲבֹר, כָּל מֳעַדַּר לַאֹסֵף עָשָׂה; see תֹּוח, Isa. xxviii. 18, which is in like manner to be derived from月至, to divide. Still Hofmann is right in making אָבִי, Ezek. xxi. 24, synonymous with קֶרֶן, in so far as the fundamental meaning of קֶרֶן, to cut, is akin with to divide, as אני is with וקוברו. But to infer from this that אני is synon. with כֶּרֶן, ordainment, statute, is a hasty inference, not justified by usage; and when Hofmann says that אני, like אני or כֶּרֶן, may be explained as will, which ordains some relation either by way of promise or command,” he introduces an element inadmissible upon his derivation, namely, the setting up or ordainment of a relationship; and yet this is the characteristic feature of the conception. Still this unintentional admission may be regarded as a confirmation of the fact that in the meaning of אני reference is made to the setting up of a relationship, not of a state nor of a behaviour. When Hofmann further refers to Isa. xiii. 6, where the servant of Jehovah, as a personal law to the people of God, is called אני, this explanation is quite inappropriate and forced when applied to the other passage, Jer. xlix. 8. He cannot understand how circumcision in Gen. xvii. 13 can be called אני in the sense of covenant; but a glance at the context, vv. 9-12, will show that it is called אני simply because it is said to be קֶרֶן וְקָרֵב, ver. 11. Compare Gen. ix. 10, 12, 13, 15, 16. It is indeed a mistake to suppose that אני always expresses emphatically a mutual relationship between two parties, because for the conception of a covenant it is quite indifferent whether the relationship is mutual, as in Gen. xvii. 9-11, xxi. 27, or whether the relation is on one side only towards another, as in Lev. xxvi. 45; Deut. iv. 31; Isa. ix. 15; 1 Sam. xi. 1; 2 Sam. xxiii. 5; Gen. xiv. 13, and other places. Compare Lev. xxvi. 45, Ex. xxiii. 32, with Judg. viii. 33. The phrase אני יקץ, Jer. xi. 5, Josh. xxxii. 16, 1 Chron. xvi. 15-17, does not sanction the signification will or pleasure, any more than אני וקוברו, and others, comp. Ps. cv. 8 sqq. On the contrary, we read indeed, for example, אני וקוברו, Gen. vi. 18, ix. 9, 11, and elsewhere, but not אני יקץ; comp. Jer. xxxiv. 18, יְהִי אָדָם וְיֹאמַר כִּי יָדִיעָה שֶׁיָּדִיעָה עַל כָּל הַאֲדֻמָּה. — Other texts which seem to favour the meaning settlement or ordainment, such as Josh. xxiv. 25, may be explained by comparison with such parallels as 2 Chron. xxi. 16 and Num. xxv. 13, יָדִיעָה שֶׁיָּדִיעָה עַל כָּל הַאֲדֻמָּה, compared with ver. 12, יִשְׂמְכוּ נָשִׁים עַל כָּל הַאֲדֻמָּה; Eccles. xlv. 7, 15. When the sanctity of the Sabbath is in the Decalogue specially insisted upon as יִשְׂתְּקֻל עַל כָּל הַיָּמִים, Ex. xxxi. 16, and the show-bread, Lev. xxiv. 8, and the salt of the sacrifice, Lev. ii. 13, are described as יִשְׂמְכוּ נָשִׁים עַל כָּל הַיָּמִים, in these places can no more mean enactment, ordainment, institution, than can יִשְׂמְכוּ נָשִׁים in Num. xviii. 19, 2 Chron. xiii. 5. They are really parallel with Gen. xvii. 13, and Num. xviii. 19 may be compared with xxv. 12, 13. Nor can this meaning be inferred from the names given to the ark of the covenant and the tables of the law, both יִשְׂמְכוּ נָשִׁים, see 1 Kings
viii. 21; Deut. xxxi. 26, 27. For it cannot be lost sight of that the Torah or the book of the Torah (Ex. xxiv. 7) may be called a covenant without Hebra or הֵרָאוֹנָה and הֵרָאוֹנָה being synonymous.

There are, in fact, a great many passages in which הֵרָאוֹנָה cannot mean anything but covenant, and in which there is no trace whatever of the supposed primary or still existing signification ordainment or will; and if, moreover, הֵרָאוֹנָה is said to have this latter meaning precisely where it stands as a term. techn., a union of both meanings must appear impossible. See, e.g., 1 Sam. xvii. 3, xxiii. 18; 1 Kings xx. 34. The word, where it first occurs, Gen. vi. 18, indisputably signifies covenant; and this meaning is also the simplest in Gen. ix. 9, compare with vv. 11 sqq.—covenant, which is established by the conduct of God towards men,—and not, as Hofmann would explain it, a parallel with Ps. ii. 7. The word means covenant again in Gen. xiv. 13. So also in Gen. xv. 9–18, xvii. 9–11, xxi. 27, 32, xxvi. 28, xxxi. 44; Ex. xxiii. 32; Deut. vii. 2. In Gen. xv. 18 it is not the promise that is called הֵרָאוֹנָה, but הֵרָאוֹנָה is the covenant relation of God to Abraham, into which He enters by means of the promise, just as in Ex. xxxiv. 27 and Deut. iv. 23 it is the covenant relation which He establishes with Israel, cf. Ex. xxxiv. 27, הֶסֶרִי חַבֵּרָה לַשְּׁבָדָה יִשְׂרָאֵל הֵרָאוֹנָה, according to the direction of these words, etc. The prepositions יָמִן, יָמִין, which so often occur, likewise show that the meaning must be covenant. The meaning sow, which is maintained for 2 Chron. xxxiv. 31, Ezra x. 3, may be met by a comparison of like applications of the word, such as Job xxxi. 1, compare also and particularly, Jer. xxxiv. 18; and when mention is made of a הֵרָאוֹנָה in God's promises, the word never means the promise itself, but the relationship into which God enters with His people, in which He will act towards His people in accordance with His promise, comp. Isa. iv. 3, Jer. xxxi. 31, or the promise itself as the expression of the covenant.

In a word, we must affirm that הֵרָאוֹנָה, as a term. techn., signifies primarily the covenant relation into which God has entered, or will enter, with Israel, then the relation into which Israel enters with God; see Jer. xxii. 9 compared with Ex. xxiii. 32, Jer. xxxiv. 18; and, correspondingly, next, the twofold and mutual relationship; thus, finally, the stipulations or promises which are given as signs, which set forth and embody the covenant, in which the covenant is expressed. The primary meaning is the most frequent; and when the covenant of God or of Jehovah is so often spoken of, it does not mean primarily the twofold and mutual relationship, but rather the covenant which God on His part enters into, in which He chooses His people. This priority of God's part is very important in its bearing upon διαθήκη in the N. T., and in a less degree upon διαθήκη in the LXX.

The LXX. usually render הֵרָאוֹנָה by διαθήκη, except in 1 Kings xi. 11, where it is אֶדֶם, and Deut. ix. 15 = μαρτύριον, a substitution accounted for by the context. When this rendering of הֵרָאוֹנָה by διαθήκη is taken as a proof that הֵרָאוֹנָה signifies ordainment, it is forgotten that διαθήκη is not at all used in this very general sense in profane Greek. We only find it thus used, and this not fully, in Ecclus. xxxviii. 33, διαθήκη κρίματος = rule
or order of judgment, and Ecclus. xliv. 17, ἐσωκέν...ἐξοφταῖν ἐν διαθήκας κρυμάτων.
It only signifies either a testament or agreement. Further, it would be strange that the
LXX., contrary to their usual practice, should never, except in the two texts named, render it
by those words which answer to its supposed synonyms ἱλαρία and ἀληθινός.
And, lastly, the signification agreement or covenant, for διαθήκη, is clear from those texts where ἄλλη is
unquestionably used in this sense; see 1 Kings xx. 34, ἐν διαθήκῃ ἀποτέλεσμα σε' καὶ
διέθετο αὐτῷ διαθήκην καὶ ξιπταστείλει αὐτῶν; Isa. xxviii. 15, ἐποιήσαμεν διαθήκην μετά
tοῦ ἄνδρου, καὶ μετὰ τοῦ θανάτου συνθήκας; and especially from 1 Sam. xviii. 3, διέθετο
Ἰωανάν καὶ Δαυὶ ἐν τῷ ἀγαπάν αὐτῶν—ὑπερήφανον ἄλλη, where διαθήκηθαι = to
make an agreement with, to unite and agree, see διασυνθήματος. Comp. also 1 Macc. i. 11, xi. 9.
The διαθήκη of the LXX. thus corresponds with that of the quotation already given from
Aristophanes, signifying agreement. See also Zech. xi. 14, where διαθήκη is = ἰδιώτης,
fraternalism. When it is — ἰδιώτης (see Ezek. xxxi. 7), it may be explained, like Deut.
x. 15, as a mistake that might easily occur, cf. Josh. iv. 15, ἵνα ἐρχόμενος ἐν διαθήκῃ τοῦ μαρτυρίου—It is of importance to observe how in the Apocrypha διαθήκη
is indisputably used to signify covenant. Thus Ecclus. xlv. 20, Ἀβραὰμ συνεπήρησε
νόμων ἱκανοτό, καὶ ἠγάπη ἐν διαθήκῃ μετ' αὐτῶν, καὶ ἐν συμφ. αὐτῶν ἐστησε
διαθήκην, see ver. 22. The fact that the LXX. have not preferred the elsewhere
adopted συνθήκη,—this with them very seldom appears (Isa. xxviii. 15 = νόμον; Dan. xi. 6;
Isa. xxx. 1),—while Aqu., Symm., Theod. often render ἰδιώτης by it, can hardly be explained
except by the fact that ἰδιώτης so generally denoted only God's side of the covenant relation,
and συνθήκη was, on this account, regarded as a less appropriate rendering. Observing
that Philo does not use διαθήκη as = covenant, we may, perhaps, descry in this an attempt
on the part of the LXX. to use a special word for a special biblical expression; and,
more, observing that Philo adopted the διαθήκη of the LXX., but always uses it in the
sense of disposal of property or testament, we perceive how the LXX. succeeded in their
attempt, but at the cost of introducing a change of conception. That they were led to
this rendering of ἰδιώτης by the frequent reference of this word to God's part only, is con-
firmed even by Philo's use of διαθήκη, which he adopts as the symbol of the divine
χάρις (see Delitzsch on Heb. vii. 22).

As Philo adopts the διαθήκη of the LXX. as = testament, we cannot think it strange
that in the N. T. the διαθήκη of the Old was taken as signifying testament, especially as
the O. T. ἰδιώτης would be remembered in connection with the Greek διαθήκη (see ἰδιωτικός).
It is questionable, however, whether the meaning testament can be retained in all the
N. T. texts. Judging from Heb. ix. 17, 20, cf. ver. 15, it does not seem that the
diathēkēs ἔγγραφος and μετατήμας of that Epistle (see vii. 22, viii. 6, ix. 15, xii. 24) forbid
this rendering, as Delitzsch thinks; and as the διαθήκη of chap. ix. 17, so often mentioned
(vii. 22, viii. 6, 8, 9, 10, ix. 4, 15, 16), so clearly and unquestionably signifies testament,
it seems best to take this as the meaning of the word throughout the Epistle. The same
holds of διαθήκη as used by St. Paul. In Gal. iii. 15, 17, the ἰδιώτης of the O. T. is quite
as a matter of course taken to mean διαθήκη in the sense of testament, and it seems best to explain the word thus in the other passages, viz. Rom. ix. 4, xi. 27; 1 Cor. xi. 25; 2 Cor. iii. 6, 14; Gal. iv. 24; Eph. ii. 12; and this all the more remembering that, from Philo’s use of the word, we may infer that διαθήκη as naturalized by the LXX. was thus taken. The substance of the διαθήκη was thus regarded as embodied in the promises, Gal. iii. 15–18, Eph. ii. 12; and as in the N. T. the idea of sonship took the place of that of covenant, this is just what we should have expected. The expression, moreover, πλανε τῆς διαθήκης, and the idea of a written covenant (2 Cor. iii. 14, cf. ver. 6), codified in the collected writings of the O. T., in like manner suggested διαθήκη with the meaning testament. But while we find in St. Paul, in the Hebrews, and in Philo, that διαθήκη is = testament, there are passages in the N. T. where the word occurs rather in the other sense, viz. Matt. xxvi. 28; Mark xiv. 24; Luke i. 72, xxii. 20; Acts iii. 25, vii. 8; Rev. xi. 19. The only choice, however, is between covenant and testament. In the Apocrypha διαθήκη means covenant, not testament; and if we thus explain such kindred passages as Luke i. 72, Acts iii. 25, vii. 8, we must suppose an alternation of meanings suggested by biblical usage elsewhere, varying with circumstances and with the progress of thought. This perhaps was suggested by the plural διαθήκαις, Eph. ii. 12; Rom. ix. 4, cf. Wisd. xviii. 22; 2 Macc. viii. 15; see above. Finally, Bengel’s words on Matt. xxvi. 8 are worthy of consideration,—“Ipse vocabula ὑπὸ et διαθήκη differunt, eamque habent differentiam, quae rei ipsi mirabiliter respondet, nam ὑπὸ magis congruit economiae veteri, quae habet formam foederis; διαθήκη economiae novae, quae habet formam testamenti.”—Foederis autem ratio non ita congruit cum plena filiatione, quae est in N. T.”

Πρὸ τω ἔλθειν, to set or lay before, (I.) in a local and literal sense, e.g. meat, a goal, etc., to put forth to view, or openly to display; often also in the middle, e.g. Herod. iii. 148, πυθομένη ἥρως προδέθη; Herodion, vi. 6. 2, τάς εἰκόνας Μαξίμου καὶ Βαλβίνου, for veneration.—So Rom. iii. 25, ὅ τι πρόβεσθαι ὃ θεὸς ἰδανθίσαι. —(II.) The local signification figuratively applied, to establish or ordain, a goal, a punishment, a reward, etc. In the middle, to set before oneself, to purpose, Rom. i. 13; Eph. i. 9.

Πρὸς ἐστιν, ἂ. (I.) a setting forth, a setting up, an exposition, Heb. ix. 2, ἡ πρόθεσις τῶν ἄρτων; Matt. xii. 4, οἱ ἄρτοι τῆς πρόθεσης, as in Mark ii. 26; Luke vi. 4; Hebrew, κατά πρόθεσιν ἐφευρέατο, Polyb. xii. 11. 6, who often uses the word; i. 54. 1, τὰ κατὰ τὴν πρόθεσιν ἀπετέθεσαν. The notion of time is not in the preposition, but the meaning is derived from its literal and local import, just as in προέθετον. Thus it is = thought or purpose, in Acts xi. 23, ἡ πρόθεσις τῆς καρδίας; xxvii. 13, τῆς πρόθεσεως εκκρατηκέναι. Of the purpose of God exclusively with reference to salvation, 2 Tim. i. 9, τοῦ σώσεσται ἡμᾶς καὶ καλέσαντος . . . οὕτω κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδιὰν πρόθεσιν καὶ χάριν. Hence Rom. viii. 28, οἱ κατὰ πρόθεσιν κλητοί; ix. 11, ἡ κατ’ ἐκλογὴν πρόθ., synonymously with εὐφορία, Eph. i. 8, 9. The reference to time is not contained in the word itself, but is
expressed by other and additional words; e.g. Eph. i. 11, προορισθέντας κατά πρόθεσιν; iii. 11, κατά πρόθεσιν τῶν αἰώνων = αἰώνως, cf. 1 Esdr. iv. 40, ἡ μεγαλεύσθης τῶν πάντων αἰώνων. — Also = intention, e.g. Pol. iv. 73, 2, ὁ πρός τινα. So perhaps 1 Tim. iii. 10; but see Acts xi. 23, παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσέμενω τῷ κυρίῳ.

Τίκτω, τέξομαι, ἔτεκνον, τέτοκα, to bear, to bring forth, Matt. i. 21, 23, 25, ii. 2, etc.

Τέκνον, τό, child, Matt. ii. 18, and frequently; distinguished from νίκος in that τέκνον expresses the origin, νίκος the fellowship of life. Often in profane Greek as the familiar name used by older men to the younger, cf. 1 Sam. iii. 16; in Holy Scripture, not only with reference to difference of age, but on the ground of authority or of love, Matt. ix. 2; Mark ii. 5, x. 24; Matt. xxi. 28; Luke ii. 48, xv. 31, xvi. 25. St. Paul thus uses it in his letters to Timothy, 1 Tim. i. 18; 2 Tim. ii. 1 (where, however, another reference is traceable; see below). See also St. John’s τέκνα, John xiii. 33; 1 John ii. 1, 12, 28, iii. 7, 18, iv. 4, v. 21; and by St. Paul, Gal. iv. 19. This corresponds with Hebrew usage, according to which בֵּן, בֵּית denote generally the relation of dependence (fussiness or limitation), and property or character, e.g. בֵּן בֵּית, בֵּית בֵּית, Exa iv. 1; בֵּית בֵּית, Ps. lixix. 11, lxix, lixix. 23, and others. These two—the derivation of the person's nature, and, as following therefrom, his belongings—are implied in the expression, though sometimes the one and sometimes the other element is prominent. Both equally are implied and distinguished in Rom. ix. 7, 8, οὐ τὰ τέκνα τῆς σαρκὸς, ταῦτα τὰ τέκνα τοῦ θεοῦ ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα, where τ. τοῦ θεοῦ denotes distinctive property, and τ. τῆς σαρκὸς . . . τῆς ἐπαγγελίας tells us whence the distinctive kinship is derived; see Gal. iv. 28, 31; John viii. 39, εἰ τέκνα τοῦ Ἀβραὰμ ἐστε, τὰ ἐργα τοῦ Ἀβραὰμ ἐφοιεῖτε.

(I) This tracing back of any one's distinctive nature to its source appears comparatively seldom. We find it in Eph. v. 8, ὡς τέκνα φωτός περιπατεῖτε, cf. ii. 2, νικὸς ἀνδρείας, and see νικός; τέκνα ἀδικίας, Hos. x. 9, cf. Eph. v. 1, γίνεσθε οὖν μμηταί τοῦ θεοῦ ὡς τέκνα ἀγαπητά. It is especially prominent in St. John’s expression τέκνα τοῦ θεοῦ, 1 John iii. 10, v. 2, as contrasted with τὰ τέκνα τοῦ διαβόλου, parallel with ἐκ τοῦ θεοῦ, ἐκ τοῦ διαβ., v. 8, 10; cf. ἐκ τοῦ θεοῦ γεννησθαι, v. 1; τὰ σπέρμα τοῦ θεοῦ, iii. 9. See also Phil. ii. 15. (Still this is not the only element of St. John’s conception of τέκνα. The element of character or what belongs to one is prominent in 1 John iii. 1, 2, John i. 12, xi. 52, just as in St. Paul.)

Upon this representation it is that the position of the disciple or the church to its teacher or apostle is expressed by τέκνον. It denotes the dependence which has its foundation in the influence which determines the idiosyncrasy. See Philem. 10, περὶ τοῦ ἐμοῦ τέκνον, ὑμῖν ἐρένθησα ἐν τοῖς δειμοῖς; 1 Tim. i. 2, Τιμοθέῳ γρηγορίῳ τέκνον ἐν πίστει; Tit. i. 4, γρηγορίῳ τέκνον κατὰ κοινὴν πίστιν; 1 Cor. iv. 14, 17; 2 Tim. i. 2; 3 John 4; Rev. ii. 23. — Cf. John viii. 39, εἰ τέκνα τοῦ Ἀβραὰμ ἐστε, τὰ ἐργα τοῦ Ἀβραὰμ ἐφοιεῖτε;
cf. 1 Pet. iii. 6, ἴν (Σάρρας) ἐγενήθη τέκνα. — Akin to this are the expressions παῖς, μοναστίκων, φιλοσόφων, βρηκόρων, occasionally to be met with in classical Greek, which, however, merely stand for the simple βρήκορας, etc.

II. Now the other element in the conception, viz., that of character or belongings, rests upon this dependence and tracing back of origin, nature, etc., and often appears as the main element in these expressions borrowed from the relation of children. Thus, e.g., children of Jerusalem, Matt. xxiii. 37; Luke xiii. 34, xix. 44, cf. Gal. iv. 25 sqq.; Ps. cxlii. 2; Ezek. xvi. 28. Comp. also the name given to the servants in Gen. xv. 3, יֵשָׁר. The expression implies a real, essential, and effective dependence, by virtue of which alone this idiosyncrasy exists, otherwise it could not be designated by this expression. What one person is leads back to another. The special and distinctive property which the relation of children implies, and which is not merely fellowship, is always expressed by the word; and this is evident from such phrases as יִשָּׁר, 1 Sam. xx. 31, child of death; יֵשָׁר בֵּית, Deut. xxv. 2; יֵשָׁר נַפְשָׁה, Prov. xxxi. 5; יֵשָׁר צְפָנָה, Ezra iv. 1; Jer. xvii. 19, יֵשָׁר עַמּוֹ, et al.; Isa. lvi. 4, תָּקַנִּים עַטְפֹּלֵיאָס (Hebrew יֵשָׁר מָעָן corresponds with תָּקַנִּים פֶּרֶךְ, Eph. v. 8). See for more examples, ונ. So κατάρας τέκνα, 2 Pet. ii. 14; תָּקַנִּים פְּנֵיס דֶּרֶךְ, Eph. ii. 3 (vid. דֶּרֶךְ). In particular, the Pauline תָּקַנִּים תּוּדָּה, Rom. viii. 16, 17, 21, ix. 8, and in John i. 12, xi. 52; 1 John iii. 1, 2. Cf. Ps. lxxx. 16; Ex. iv. 22, ונ תָּקַנִּים מְנָא, יִשָּׁר יִשָּׁר יִשָּׁר. The תָּקַנִּים עַטְפֹּלֵיאָס, 1 Pet. i. 14, cannot be taken as an example, because the עַטְפֹּלֵיאָס is a Hebrew genitive of quality, obedient children. The people of Israel are called תָּקַנִּים סְפֹּלָס, Luke vii. 35, Matt. xi. 19, not because they really had become what they might have been through the influence of divine wisdom, but in order (though they were not this) to give prominence to the relation in which they stood to that wisdom; like the analogous phrase ונ תּוּדָּה בֵּאָסְפָאָס, Matt. viii. 12; see δικαίω. In this last-named phrase the idea of property or character is prominent; but in תָּקַנִּים סְפֹּלָס that of dependence warrants the use of the term, though the design is to give prominence to the relation in which Israel stood to divine wisdom. There is this difference between ונ and תָּקַנִּים in these connections, that the latter is never used in the singular, but the former occurs both in the singular and plural, and expresses the individual relationship. See Winer, § xxxiv. 3. 3.

Πρωτότοκος, first-born, rarely in profane Greek. In the LXX. as μισθός, as a substantive, ἴν, πρωτότοκος, and τά πρωτότοκα, the first-born collectively, Heb. xi. 28; Ex. xi. 15; Gen. xxv. 31; Deut. xii. 17. — (I) As an adj. joined to ונ, Matt. i. 25, Luke ii. 7, ἦτεκεν τόν ונ αὐτής τον πρωτότοκον, which, from the connection, is evidently added to give prominence to the virginity of the mother of Jesus hitherto, cf. the ordinary addition in the O. T., διανούσαν μητραν, Ex. xiii. 2, 15, xxxiv. 19, and often. According to the laws of the O. T., the first-born male was holy to Jehovah, and had to be redeemed, Num. xviii. ; Luke ii. 23, 24. The first-born son also has special rights as the head of the family and the heir, Gen. xxv. 31, xlix. 3; 2 Chron. xxii. 3, cf. Luke i. 32. — (II)
As a substantive, ὁ πρωτότοκος, the first-born, a name given to Christ, with various attributes, ὁ τρ. ἐκ τῶν νεκρῶν, Col. i. 18; τῶν νεκρῶν, Rev. i. 5; with reference to His pre-eminence or priority as asserted in His resurrection, Col. i. 18, ἵνα γένηται ἐν πάσιν αὐτῶν πρωτότοκοι; 1 Cor. xv. 20, ἀπαρχή τῶν κεκομημένων. His priority and pre-eminence are also referred to in Rom. viii. 29, ... προώρισεν συμμόρφων τῆς ἐκδόσεως τοῦ νεκροῦ αὐτοῦ, εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς. According to Col. i. 15, Christ holds the same relation to all creation; not that He is included as part of the creation, but that the relation of the whole creation to Him is determined by the fact that He is πρωτότοκος πάσης κτίσεως, so that without Him creation could not be, see ver. 16. It is not said of Christ that He was κτισθείς, nor of the creation that it was τεκθεότα; and this is specially explained by the fact that the relationship as to time, in which He stands to creation, and which is quite a different and far more general one than that of the precedence of a first-born, is specially brought in after ver. 17, a verse which has no sense if πρωτότοκος does not denote Christ's superiority in dignity as well as in time. The καὶ αὐτῶν ἐστιν πρὸ πάντων, ver. 17, shows that πρωτότοκος does not merely imply precedence in point of time, as if Christ were the beginning of a series of creations. The clearer and more definite our views, the less illusory will expressions such as this be. In Heb. i. 6, Christ is called ὁ πρωτότοκος, without any further qualification, διὰ τῶν εἰσαγόμενων τῶν πρωτότοκοι εἰς τὴν ὁμοιότητα; and here, as in ver. 5, the distinction between νῦός and ἀγγέλος is referred to, and in ver. 6 this distinction is recognised. With reference to the angels, we are led to conclude that πρωτότοκος is here used instead of νῦός on account of this superiority, so that we here have before us a mode of expression analogous to that of Col. i. 15, for the relationship of γεγένηται, of “being born” of God, can no more be applied to the angels than to the κτίσις generally. The reference, therefore, to the resurrection, to the πρωτότοκος ἐκ νεκρῶν or τρ. ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29 (see Hofmann, Delitzsch, Stier), is unnecessary here—at least the former.—Whether implied in this apostolic designation or not, the remark of Pressol (in Herzog's Realencykl. iv. 146) is important, “The N. T. represents both the responsibilities and the rights of primogeniture as blended in Christ.”

In Heb. xii. 23 the Christian church is called ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν οὐρανοῖς, as holding a relationship to God analogous to that of Israel, Ex. iv. 22, Israel is my first-born son, and perhaps as also holding a special relationship to all other creatures, Jas. i. 18, εἰς τὸ εἶναι ἡμᾶς ἀπαρχὴν των τῶν αὐτοῦ κτισμάτων. Cf. Heb. xii. 16.

Τύπος ὑπο, ἐτύπω, to strike, Matt. xxiv. 49, and often; to injure, to wound, 1 Cor. viii. 12.

Τύπος ὑπο, ὑπο, (I) stroke; (II) the impression left by a stroke, a trace, print, John xx. 25, τ. τῶν ἡλίων, parallel with τύπος τῶν ἡλίων. Often in profane Greek, τ. τῶν ὀδώρων, τῶν πληγῶν κ.τ.λ. Hence it is used of the stamping of coin, the impression of pictures, of
any engraving or hewn out work of art, cf. Pol. ix. 10, γραφαὶ καὶ τύποι, pictures and sculpture; in Isoc. 204b both these are called τύποι. Often — a monument or statue, Anth. xii. 57. 2, μορφᾶς καφός τύπως; Herod. ii. 86, εἴτε τύπως ἀνθρωποειδής. So Acts vii. 43, τῶν τύπων, ὥστε ἐποιησατε προσκυνεῖν αὐτόν, Amos v. 26 = ἐξ. Hence in general, image, form, always with a statement of the object, δόμοις τύπων ἀλλασμέναι, Eur. Bacch. 1332; Diod. i. 24, ἦ τί εἰς βοῶς τύπων μεταποιηθείσαι. Akin to this is the signification, pattern, model, cf. Plat. Rep. vi. 396 C, αὐτῶν ἐκμάτθεν τε καὶ ἐνατάναι εἰς τὸν κακὸν τύπον; i. 383b, τῶν τύπων τούτων ἄλλοι καὶ ἀλλοί; 1 Tim. iv. 12; Tit. ii. 7; 1 Thess. i. 7; Phil. iii. 17; 1 Pet. v. 3; Acts vii. 44, ποιήσας τὴν σκηνήν κατὰ τὸν τύπον ἡν ὡραίας; Heb. viii. 5, corresponding with Ex. xxv. 40, πυρ. The further word πρωτότυπος has not exactly this meaning; it signifies prototype, the original; but ἀντίτυπος, which sometimes signifies copy, favours this sense. The word is also used to signify a prophetic type, i.e. an image or similitude which is essentially intended as a type or pattern. Thus of Adam, Rom. v. 14, δὲ ἐστι τύπος τοῦ μεθύσκοντος, 1 Cor. x. 6, 11. Cf. Philo, de orif. mund. 36 C, ἐστὶ δὲ ταύτα ... δεῖγμα τύπων ἐν ἀληθοραπαν καλοῦντα.

Akin to the meaning image or form, is the use of the word to denote the outline or scope of a treatise, or the general contents of a book or epistle, Aristot. Eth. ii. 2, ὁ λόγος τύπος καὶ οὐκ ἀκριβῶς λέγεται; 3 Macc. iii. 30, ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγέργετο. (Elsewhere τρόπος, 1 Macc. xv. 2, xi. 29.) So Acts xxiii. 25, ἐπιστολὴν περιέχοντα τὸν τύπον τοῦτον. It is doubtful whether the τύπος didechēs, Rom. vi. 17, is akin to this and — form of doctrine, see 1 Cor. xv. 2, τὸν λόγον εὐρισκομένῃ ὡς ἵνα, or whether it be — type or pattern, which equally suits the context. The preceding ἐπιστολος is appropriate in both cases; the εἰς δὲ παρεδόθης is as difficult in both.

Ἀντίτυπος, ov, literally, what gives a counter-stroke, e.g. τύπος ἀντίτυπος = hammer and anvil; μάχη ἀντίτυπος, of a long contested and doubtful battle, Xen. Ag. vi. 2. Hence — obstinate, stiff-necked, Esth. iii. 13. Next, it means similar, like, τὸ ἀντίτυπον, copy; Hesych., ἰος, ὄμοιος; Pol. vi. 31, ὁ ἀντίτυπος τιθεμέας τις = like to any one. So in Heb. ix. 24, ἀντίτυπα τῶν ἁληθινῶν, 1 Pet. iii. 21, of the water of baptism as the image (not the counterpart or antitype, cf. ὁ καὶ ὡς ἀντίτυπος σώζει βάπτισμα) of the waters of the flood, which were the means of saving Noah and his family. It is not the copy that answers to the type as its model, and it is not therefore used in the sense in which we use the words type and antitype. Cf. Const. Ap. iv. 14, τὸ ἀντίτυπα μοναρχία τοῦ σώματος καὶ αἵματος Χριστοῦ.

Ὑποτύπωσις, ἡ, design or outline of a representation, Poll. vii. 128. Pattern,
Τιός, ὁ, son. We must notice (I.) the Hebraistic uses of this word, wherein νίκος, like τέκνα, is used as the Hebrew וְזֹּ֔עַ, distinctly to characterize any one according to idiosyncrasy, whether this be a matter of derivation or be expressed as a quality that belongs to him, as in the case of the child, conditioned by the origin or starting-point which fixes the relation of the character, and therefore a character based upon an inner connection. Thus men are called not simply ἄνθρωπος, but νικὸς τῶν ἄνθρωπων, Mark iii. 28, Gen. xi. 5, Num. xxiii. 19, Deut. xxxii. 8, 1 Sam. xxvi. 19, Job xxxi. 33, Hos. vi. 7, Ps. cxiv. 2, xli. 3, xii. 2, xlv. 3, and frequently, not merely as a periphrasis, but because the expression denotes more clearly man's origin and nature than does the simple ἄνθρωπος. Comp. γεννητός, γεννήματα γυναικῶν, Matt. xi. 11, Luke vii. 28, Job xiv. 1, Ecles. x. 18, et al.; νικός ἄνθρωπος, Ezek. ii. 1, 3, 6, 8, iii. 1, 3, 4, et al. In the N. T. we have the expressions νικὸς τοῦ αἰώνος τούτου, Luke xvi. 8, xx. 34; τῶν φωτός, Luke xvi. 8, John xii. 36, 1 Thess. v. 5; τῆς ἀπειθείας, Eph. ii. 2, v. 6, Col. iii. 6; νικὸς τοῦ πατρὸς τοῦ ἐν οὐρανοῖς, Matt. v. 45; ὑφίστατο, Luke vi. 35; νικός διαβόλου, Acts xiii. 10, wherein the reference hits upon the origin or starting-point of the persons named, or of their behaviour. Analogous to these is the expression in Mark iii. 17, νικός βροντῆς. Cf. Artemid. ii. 85, where children are called τίπος of their parents. On the other hand, the properties, idiosyncrasies, associations, etc., of the persons named are denoted by the phrase in the following places, οἱ νικὸς τῶν προφητῶν καὶ τῆς διαθήκης, Acts iii. 25, cf. τὰ τέκνα τῆς σοφίας, Matt. x. 19; τῆς ἀναστάσεως, Luke xx. 36; τῶν φονευτῶν, Matt. ἡκ, 31; τοῦ νυμφαίος, Matt. ix. 15, Mark ii. 19, Luke v. 34; τῆς βασιλείας, Matt. viii. 12, xiii. 38; τοῦ πατρὸς, Matt. xiii. 38; νικός γεννήτος, Matt. xiii. 15; εἰρήνης, Luke x. 6, cf. Matt. x. 13, ἔξιος; John xvii. 12, ὁ νικός τῆς ἀπειθείας, 2 Thess. ii. 3; νικὸς παρακλήσεως, Acts iv. 36, is quite general. The characteristics of the person, what belongs to him in his relationship as a child, are the main elements denoted by the term, “a child of God,” and this is represented as the blessing of salvation, Matt. v. 9; 2 Cor. vi. 18; Rev. xxi. 7; Luke xx. 36; Rom. viii. 14, 19, ix. 26; Gal. iii. 26; νικός stands by itself for νικὸς τοῦ θεοῦ, Gal. iv. 6, 7; Heb. ii. 10. While τέκνος occurs in these phrases only in the plural, νικός is used also of individuals, Matt. xxiii. 15; Luke x. 6; John xvii. 12; 2 Thess. ii. 3; Acts iv. 36, xiii. 10.—In the O. T. see Judg. xix. 22,
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υιός παρανόμου; 1 Sam. xx. 30, υιὸς βανάτου; 2 Sam. ii. 7; υιός δυνάμεως, xiii. 28; υιός τὴς ἀποκατάστασις, Ezra iv. 1, vi. 19.

(II.) The uses of υιός as applied to Christ; (a) υιός Δαβίδ, the successor of David and heir of the promises given to him, Matt. i. 1, βιβλίον γενέσεως Ίησου Χριστοῦ υἱοῦ Δαβίδ υἱοῦ Ἀβραάμ; xii. 23, μήτη αὐτοῦ ἄντων υἱὸς Δαβίδ; xv. 22, xx. 30, 31, xxii. 42-45; Luke i. 32, διότι αὐτῷ κύριος ὁ θεός τῶν βρόντων Δαβίδ τοῦ πατρὸς αὐτοῦ; Mark x. 47, xii. 35; Luke xviii. 38, 39, xx. 41, 44. Nowhere else. By this phrase what is true of Christ is traced back to David as the starting-point of the promises, and all the O. T. prophecies concerning Him are referred to, such as 2 Sam. vii.; Isa. vii. 13-15, xi. 1 sqq.; Ezek. xxxiv. 23 sqq., and others.

(b) υιός τοῦ ἄνθρωπον, used only by Christ Himself, excepting in Acts vii. 56. The reference of this title, which Christ gives Himself, to Dan. vii. 13 is very doubtful, because in Daniel the contrast is between the kingdom "of the saints of the Most High," vv. 18, 27, on the one hand, and the kingdoms of the world (of the beasts, ver. 12) on the other, and the expression there being without the article, ἄνθρωπος denotes clearly (see ver. 18) a collective conception; the particle of comparison also, ὁ "like," is used just as in vv. 4, 5, 6, and reminds us of όμοιός μεν ἄνθρωπος, Dan. x. 16; ἄνθρωπος μεν ἄνθρωπος, Ezek. i. 26; δρομὸς υἱὸς ἄνθρωπον, Rev. i. 13, xiv. 14, in all which places resemblance only is denoted, or likeness where there is at the same time evident difference of nature; so that these expressions cannot therefore be taken as identical with the absolute υἱὸς τοῦ ἄνθρωπον, signifying human origin, and what not only resembles but essentially belongs to man. That the phrase ὁ υἱὸς ἄνθρωπον in Dan. vii. 13 does, in fact, imply this, if it be taken to denote not only a collective conception, but the expected Messiah (as Rev. xiv. 14, Matt. xxv. 30, xxvi. 64, etc., decidedly oblige us to take it), is evident from the very fact that the form or similitude of man is set forth consolingly in contrast with the form and similitude of beasts.

That the phrase ὁ υἱὸς τοῦ ἄνθρωπον signifies what essentially appertains to man, to human nature in its inner reality (comp. Heb. ii. 14), is clear from those passages where that is attributed to the Son of man which can belong to Him only in an extraordinary manner, passages wherein the humiliation which this phrase denotes is placed over against the dignity of Him who calls Himself by this name. Thus Matt. ix. 6, ἐξελεησάντων ἔχει ὁ υἱὸς τοῦ ἄνθρωπον ἐπὶ τῆς γῆς ἀφέναι ἀμαρτίας, cf. Mark ii. 7, τις δίναται ἄμαρταις εἰ μὴ εἰς ὁ θεός; further, comp. with Matt. ix. 6, ver. 8, ἐδόθην τῷ θεῷ τῶν δόντων ἐξουσίαν τιμᾶντος τοῦ ἄνθρωπον; Matt. xvi. 13, τίνα λέγων οἱ ἄνθρωποι εἶναι τῶν υἱῶν τοῦ ἄνθρωπον; ver. 16, αὕτη ὁ Χριστός ὁ υἱὸς τοῦ θεοῦ ζωτος; xxvi. 64, ἀντι ἄρτη ὑφεσθε τῶν υἱῶν τοῦ ἄνθρωπον καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἔρχομενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Observe especially the clear and conclusive argument of the Lord Himself in Mark ii. 27, 28, τὸ σάββατον διὰ τοῦ ἄνθρωπον ἐγένετο καὶ ὦ ὁ ἄνθρωπος διὰ τὸ σάββατον: ὅταν κιρώς ἀστήν ὁ υἱός τοῦ ἄνθρωπον καὶ τοῦ σαββάτου. It is on account of this humiliation in antithesis with the dignity of Christ that, except
in Acts vii. 56, the disciples of Christ never use this title; Stephen (Acts vii. 56), in the face of those who only acknowledged the man Jesus, once more declares the dignity and exaltation conferred upon this Son of man. There is no text which justifies the opinion that He who calls Himself ὁ κύριος θεός must on this account be essentially other than one who really partakes of human nature. Comp. also John vi. 27, ἦν ὁ κύριος τοῦ ἀνθρώπου ἐστίν; see patēr. This explains why it should appear in the highest degree strange to the Jews that He at whose self-designation as ὁ κύριος τοῦ ἀνθρώπου they took no offence, should call Himself the Son of God, and call God His Father. Comp. John v. 18, 27.

This explanation, however, is not exhaustive, because ὁ κύριος τοῦ ἀνθρώπου signifies somewhat more definite than, e.g., in John v. 27, ἐστιν εἰσὶν ἐδοκεῖν αὐτῷ καὶ κρίνειν ποιεῖν, ὅτι κύριος ἀνθρώπου ἐστὶν; see Heb. ii. 6. That Christ in κύριος ἀνθρώπου is the first element, that He is ὁ κύριος τοῦ ἀνθρώπου is the second. The use of the emphatic article implies that He claims to be in a somewhat special sense, and prominently among the συνεργάζεται, one and alone among His brethren. This distinctiveness cannot consist in anything that would alter the true conception of His human sonship, as if, e.g., it meant that He was the Son of man only because He was God’s Son; it must denote something which does not modify but rather completes the true conception of human sonship. This we find in the fact that He was “the seed of the woman” who was promised from the beginning in the protangelion, which was (as is clear from Gen. v. 28, 29) from the outset taken as referring to a distinct and special person. Thus it does not mean, as Hofmann says, “that type and character of the human race which history at the beginning aimed at but failed to realize by the first ἀνθρώπος, who was not κύριος ἀνθρώπου” (Schriften. ii. 1. 81); it means Him among the sons of men to whom mankind, now become sinful, ever has and ever must look forward to. Hence the point of the expression, Matt. xvii. 22, μελετεί τοῦ κύριος του ἀνθρώπου εἰς χειρὰς ἀνθρώπων κ.τ.λ. and xviii. 20, “foxes have holes,” etc., “but the Son of man hath not where to lay His head.” Hence, too, it was self-evident, ἦ νερ ὁ κύριος τ. α. σῶται τὸ ἀποκλόναι.

The expression occurs Matt. viii. 20, ix. 6, x. 23, xi. 19, xvi. 3, 12, 22, xvii. 11, xix. 28, xx. 18, xxiv. 30, 37, 39, 44, xxv. 13, 31, xxvi. 2, 24, 45, 64; Mark ii. 10, 28, viii. 31, 33, ix. 9, 12, 31, x. 33, 45, xiii. 26, xiv. 21, 41, 62; Luke v. 24, vi. 5, 22, vii. 34, ix. 22, 26, 44, 56, 58, xi. 30, xii. 8, 10, 40, xvii. 22, 24, 26, 30, xviii. 8, 31, xix. 10, xxi. 27, 36, xxi. 22, 48, 69, xxiv. 7; John i. 52, iii. 13, 14, vi. 27, 53, 62, vii. 28, xii. 23, 34, xiii. 31; Acts vii. 56.

Thus ὁ κύριος τοῦ ἀνθρώπου is a Messianic conception, a Messianic name given to Jesus by Himself, chosen and adopted by Him on account of the relation in which He stands as the promised “seed of the woman” to His brethren. The corresponding title given to the Messiah by the children of men is

(III.) ὁ κύριος τοῦ θεοῦ. We must first distinguish this from the analogous title νῦν.
Tiós without the article, which, like νός ἀνθρώπου to ὁ νός ἀνθρ., stands in the relation to it of genus to species. Tiós theo denotes the relationship established by the elective love of God Himself between the children of Israel and Him, inasmuch as what this people are rests upon God's own act, and God acknowledges them. Comp. πατήρ. We must view it in the light of such expressions as Rev. xxii. 7, δομαι αὐτῷ θεός καὶ αὐτῶς ἐσται μου νός; 2 Cor. vi. 18; Jer. xxxi. 9. Thus we read, "Israel is my first-born son," Ex. iv. 22, 23; "out of Egypt have I called my son," Hos. xi. 1 (Hebrew). Cf. Deut. xiv. 1, xxxii. 6, 18; Mal. ii. 10; Isa. lxiii. 8, lxiv. 8. That it denotes a special relationship dependent upon God's election, and not common to all mankind, is evident from Deut. xiv. 1, Ps. lxxxi. 6 with ver. 7, Ps. lxiii. 15. King David and He to whom David's kingship points specially stand in this relationship to God, 2 Sam. vii. 14; Ps. lxxxix. 27-29, ii. 7. It denotes a belonging to God, a partaking of what appertains to Him from whom the whole life is derived. In this general sense it is said of the man Christ Jesus that He is νός theo, Matt. xxvii. 40, 43, 54, Mark xv. 39, Luke i. 32, with reference clearly to the act of God which places Him in this relationship, Luke i. 35; Acts xiii. 33; Rom. i. 4, cf. Acts ii. 32, 36; see γεννάω. Now when Jesus is called ὁ νός τοῦ θεοῦ, this relationship is attributed in a special and distinctive manner to Him, and by it He is raised above the rank of the more general νός θεοῦ, just as ὁ νός τοῦ ἀνθρ. elevates Him above the ordinary νός ἀνθρώπων, and above those of the sons of men who should become νός θεοῦ, as πρωτότοκος ἐν πολλοῖς ἀδελφοῖς, Rom. viii. 29, above those who had previously been called νός θεοῦ (John x. 35, 36). He is thus called ὁ νός τοῦ θεοῦ, as the Messiah, upon whom the relation of all others as "sons of God" depended, who was specially chosen of God to accomplish His saving purpose; see Matt. iii. 17, οὗτος ἐστώ ὁ νός μου ὁ ἀναμνήστας, ἐν δέ εὐδόκησα; Luke ix. 35, ὁ δὲ ἐστιν ὁ νός μου ὁ ἐκλεξεγεμένος; Matt. xvii. 5; Mark i. 11, ix. 7; Luke iii. 22; 2 Pet. i. 17, τιν. εὐδοκεῖν, ἐκλέγειν. Thus ὁ νός τοῦ θεοῦ is that title of the Messiah which denotes His relation to God, Matt. xxvi. 63, ἵνα ἐμὴν ἐκπάπτῃ καὶ εἰς ἐλ ὁ Χριστὸς ὁ νός τοῦ θεοῦ; John i. 50, σὺ εἶ ὁ νός τοῦ θεοῦ, σὺ ὁ βασιλεὺς εἰς τὸν Ἰσραήλ; and the confession of Peter, Matt. xvi. 16, σὺ εἶ ὁ Χριστὸς ὁ νός τοῦ θεοῦ τοῦ ζωτοῦ (John vi. 69, as compared with x. 36), is, above all, a recognition of the Messiahship of Jesus. Jesus adopts this designation of His Messianic dignity in Matt. xxvi. 64, over against the other title, ὁ νός τ. ἀ.; and the adoption of this by Him (Matt. xxvi. 63, 64) was regarded as blasphemy, because the elective act of God was hidden and unknown to His judges, and the manifest recognition of the Messiah as the Son of God with power was to be accomplished in His resurrection. Accordingly, ὁ νός τοῦ θεοῦ was a title given to the man Christ Jesus as Messiah, on the ground of His place in the history of redemption, and in consequence of God's election having been centred in Him. See John i. 34, καγὼ ἐφαρμακα καὶ μεμαρτύρηκα ὅτι οὖν ἐστιν ὁ νός τοῦ θεοῦ.

But we must bear in mind that this title as belonging to Jesus has yet another ground. In Luke i. 35 the divine power exercised in His conception (ver. 34) is stated
as justifying the designation of the child of Mary as νίκη θεοῦ, and thus a reference to the manner in which His birth was brought about is blended in the title, which designates the relation wherein Jesus was to stand to God (ver. 32). The miraculous conception is thus represented as the outward expression and sign of the election of one who was γενόμενος ἐκ γυναικὸς.

But the title ὁ νῦς τοῦ θεοῦ still refers to somewhat more than this appointment of Jesus as the accomplisher of God’s saving purpose. We never find a reference to His supernatural birth associated with this title, but always a reference to a relation of the Son to God subsisting previously to the humanity of Jesus,—a relation not brought about merely by the miraculous birth, but one by virtue of which the man Christ Jesus is distinctly among men the Son of God, by virtue of which His Messiahship, His Messianic election, call, and office are possible, in short, by virtue of which the humanity of Jesus possesses its special significance, Rom. viii. 3. This is evident in those passages where the Father’s sending the Son into the world is spoken of, John iii. 16, 17; Rom. viii. 3; Gal. iv. 4, etc.; see ἀποστέλλω. Comp. John xvi. 28, ἔβαλεν ἐκ τοῦ πατρὸς καὶ ἐλήλυθα εἰς τὸν κόσμον πάλιν ἀφίημι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα. (The words of Jesus in John x. 36, δι’ ὁ πατὴρ ἐγέρσαι καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὥμεις λέγετε δι’ θεοφροσύνης, δι’ εἰπὼν νῦς τοῦ θεοῦ εἰμί, do not contradict this, for it is clear from ver. 35 that it is only the theocratic conception of a son of God which Jesus here lays claim to as belonging to Himself, e conversis or concedendis (iii. 2), see ἀγάξω, and the ἀπέστειλεν εἰς τὸν κόσμον affirms no more than the fact of Christ’s being sent into the world, whereas elsewhere it signifies much more; it simply affirms Christ’s coming into the world, and reminds us of Jer. i. 5.) It is evident also in such declarations as Heb. vii. 3, John viii. 54, 58, xvii. 5, where the divine sonship of Christ cannot without violence be separated from His pre-existence. It is further plain in those sayings of Christ Himself, wherein He speaks of His divine sonship, declaring Himself not only in a Messianic sense ὁ νῦς τοῦ θεοῦ, but as essentially one with and equal to God, Matt. xi. 27; John x. 33, xi. 27; Matt. xxviii. 19. (See Gess, Lehre von der Person Christi, §§ 6, 7.) Thus in νῦς τοῦ θεοῦ, as in the νῦς θεοῦ of St. Luke, two thoughts are implied, viz. that the man Christ Jesus is the Messiah elect and chosen of God, and that a relationship of the Son to God, previous to His humanity, lies at the foundation of this Messiahship. We cannot, indeed, strictly say that ὁ νῦς τοῦ θεοῦ always denotes the pre-existent relationship of Christ to the Father, but it must distinctly be remembered that this is always implied as predicated of the man Christ Jesus, cf. John v. 26, 27; Matt. xi. 27; Mark iii. 11; Luke iv. 41, x. 22; John i. 18. The phrase denotes that the man Jesus stands in a relation of Son to the Father which He possessed before His incarnation, that He is the Son of the Father before all worlds; see 1 John v. 5, 6; see also μονογενής.

Besides the texts already named, the expression ὁ νῦς τοῦ θεοῦ occurs in John iii. 16, 17, 18, v. 25, vi. 69, ix. 35, xi. 4, 27, xx. 31; 1 John i. 3, 7, iii. 8, 23, iv. 9, 10, 15,
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v. 5, 9–13, 20; Rev. ii. 18; 2 John 3, ὁ νῦς τοῦ πατρός; Rom. i. 3, 9, v. 10, viii. 3, 29, 32; 1 Cor. i. 9; Gal. i. 16, ii. 20, iv. 4, 6; Eph. iv. 13; Col. i. 13; 1 Thess. i. 10; Heb. iv. 14, vi. 6, vii. 3, x. 29. 'Ο νῦς simply in Matt. xi. 27; Mark xiii. 32; Luke x. 22; John i. 18, iii. 35, 36, v. 19–23, 26, vi. 40, viii. 35, 36, xiv. 13, xvii. 1; 1 John ii. 22–24, v. 10, 12; 2 John 9; 1 Cor. xv. 28; Heb. i. 2, 8, iii. 6, vii. 28.

Τίος ἡ στάσις, ἡ, adoption, receiving into the relationship of a child; thus Diog. Laert. iv. 53, εἰσέβην τινὰς νιώθεις τοιῶν νιώθεσιν τοιῶν, and in inscriptions. Cf. νῦς θεός, Herod. vi. 57; Plat. Legg. ix. 929 C, and elsewhere; = νῦς εἰσφορές, adopted son; Test. Ephes. ii. 2, n. 2445. 3. 15, 'Αρτεμίδης Ἰσραήλ, κατὰ δὲ νιώθεσιν Πρίναου. Cf. Hesych., νιώθεις νιώτου, οὗ φῶς, ἄλλα θέσει. In the N. T. we find it used by St. Paul, Rom. ix. 4, ἐν ἡ νιώθεσι, with reference to the filial relationship into which Israel was admitted by election to God, Deut. xiv. 1. In Rom. viii. 15, Gal. iv. 5, Eph. i. 5, with reference to the N. T. adoption, answering to the Pauline τέκνα θεοῦ in the sense of belonging to God; see τέκνα, νῦς. In Rom. viii. 23, νιώθεσις denotes the adoption as it regards the future, see Rev. xxii. 7, and in contrast with the δούλαι τῆς φθορᾶς (ver. 21) of the present. The only question is whether νιώθεσις, besides the receiving into the relationship of children, denotes also this relationship itself, as based upon adoption. In no case is it ever equivalent to νιώτες, comp. Eph. i. 5, where it is precisely adoption which illustrates the greatness of divine love. To assume as the meaning, “the relationship of children, based upon adoption,”—which answers to the primary meaning, as in Latin words in ὁ the passive signification answers to the active,—is quite unnecessary in Rom. ix. 4, though perhaps it is to be admitted in viii. 15, where the word stands in antithesis with δούλος, δουλεία. But in Eph. i. 5, προς ἐκς νιωθ. signifies to appoint beforehand to adoption.

Φαῖνω, ϕαινω, second aorist pass. ἐφάνη, from the root φα, like φῶς—φῶς, light; (I) transitive— to make to shine, to cause to appear, to bring to light. In the N. T. only passive—to appear, Matt. i. 20, ii. 13, 19, Mark xvi. 9, Luke ix. 8, xxiv. 11, of the appearing or rising of the stars; in later Greek τὰ φαινόμενα, the stars, which appear above the horizon; thus Matt. ii. 7, cf. xxiv. 30. Hence, of the shining of the stars, starlight, Lucian, dial. deor. iv. 3, ἀπόφασιν, δόξαν φαινομένος, καὶ κόσμων. Thus Rev. xviii. 23; Matt. xxiv. 27; Phil. ii. 15. Figuratively, to make one's appearance, to show oneself, of persons, things, or circumstances, Matt. ix. 33, οἴδατο ταῖς ἐφανής ὕπατο σὺν τῷ Ἰσραήλ; xiii. 26, τότε ἐφάνη καὶ τὰ ζηκόνα; 1 Pet. iv. 18; Jas. iv. 14; to be visible, Matt. vi. 5. In Heb. xi. 3, φαινόμενον is not quite identical with τὰ βλέπομενα, but the φαινόμενοι is the condition of the βλέπομενοι; φαινόμενοι are things which can be seen, in contrast with ἰδέα θεοῦ and πιστευόντες νοεῖν. Sometimes joined with a participle or adjective in the nominative,
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as = to show oneself as something, outwardly to appear to be as, Matt. vi. 16, 18, xxiii. 27; Rom. vii. 13; 2 Cor. xiii. 7. — (II.) Intransitively, to shine, John i. 5, v. 35; 1 John ii. 8; 2 Pet. i. 19; Rev. i. 16, viii. 12; τειλ. to shine upon one, Rev. xxi. 23.

Φῶς s, φωτός, τό, contracted from φῶς (Homer), light, the antithesis of σκότος, Hellenistic σκοτία, νυχία. — (I.) In a literal and objective sense, the light of day, of the sun, of the stars; generally, what is light, shining, clear, and manifest, Matt. xvii. 2, 5; Luke viii. 16; Acts ix. 3, xii. 7, xvi. 29, xxii. 6, 9, 11, xxxvi. 13; Rev. xviii. 23, xxii. 5. The light of the fire, or fire itself, Xen. Hell. vi. 2, 19, φῶς ποιεῖ; Mark xiv. 54; Luke xxii. 56. The light of the eyes, the eye, Eur. Cyc. 629, ἐκκαλεῖ τῷ φῶς Κύκλωπος. See Matt. vi. 22, ὁ λέγειν τοῦ σώματος ἐστίν ὁ ὀμφαλός . . . ver. 23, εἰ όντο τὸ φῶς τὸ ἐν σοί σκότος ἐστίν (Luke xi. 35) = ὁ ὀμφαλός ὁ ἐν σοί, signifying the heart within, by which the life is guided (Prov. iv. 23, ἐκ τῆς καρδίας ἐξευκεῖνς). Then (II.) it is used figuratively in many ways, e.g. of what is manifest (what is clear, πᾶν γὰρ τὸ φαινομένον φῶς ἐστίν, Eph. v. 13), Xen. Ag. ix. 1, Matt. x. 27, ὁ λέγον ἤμιν ἐν τῇ σκοτίᾳ, εἴπατε ἐν τῇ φωτὶ (Luke xii. 3, to denote clearness of speech or of exposition (e.g. Dion. Hal. of the historical works of Thucydides), etc. See Dan. ii. 22, γυνώσκων τὰ ἐν τῷ σκότει, καὶ τὸ φῶς μετ' αὐτοῦ ἐστίν. Here φῶς is objective, and signifies what is distinct and clear. Akin to this is the N. T. φῶς, used in an ethical sense (not in the O. T.), Rom. xiii. 12, ἀποθέμεθα οὖν τὰ ἐργα τοῦ σκότους (cf. Eph. v. 11, 12, τὰ ἐργὰ τὰ ἀκραπτὰ τοῦ σκότους . . . τὰ κρυφὴ γυνώσκων), ἐνυπόδεια δὲ τὰ ὑπελα τοῦ φωτός. Hence, that which has no need to shun the light (cf. John iii. 20, πᾶς ὁ φαίλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἐρχεται πρὸς τὸ φῶς) is itself called light, by an easy blending and interchange of the objective and transitive meanings; and thus Eph. v. 8 sqq. is explained. Light denotes righteousness and truth in contrast with darkness, the emblem of sin (Eph. vi. 12); see 2 Cor. vi. 14, τίς γὰρ μετοχῇ δικαιοσύνη καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ πρὸς σκότος; xi. 14, αὐτὸς γὰρ ὁ συνάναξ μετασχηματίζεται εἰς ἀντίγυμνο φωτός. Cf. Eph. v. 8, 9, ὁ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγαθοσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. This ethical significance of light in the N. T. corresponds with the use of the word transitorily, that which makes manifest. In the O. T. light denotes a state of undisturbed happiness, of prosperity and safety, of salvation, just as darkness means a state of perdition, because every form and development of life is conditional upon light; see Gen. i. 3. Thus ἔστω τῇ, Job xxxiii. 30; Ps. lxi. 14; Job xxxiii. 28, ἡ ἥγη μον φῶς ἐνηλθεί, where it is added, σῶσον φυγήν μου τῷ μὴ ἐλθείν εἰς διαφθοράν; iii. 16, ὥσπερ νήπιοι οἱ οὖν εἶδον φῶς. Cf. ver. 20, where light and life stand as parallel to each other, Ps. xli. 20, xxvii. 11. Thus, too, we find it in Greek (and similarly, indeed, everywhere), τὸ φῶς ὀρὰν, βήσεσαι — to live, εἰς, πρὸς, τὸ φῶς ἐχθρεύσα. to come into the world. Hence light is the designation of happiness and well-being, e.g. Job xviii. 5, xxxviii. 15; Ps. xcviii. 11, φῶς ἀνέτειλε τῷ δικαίῳ καὶ τοῖς εὐθείαις τῇ καρδίᾳ εὐφροσύνῃ; Esth. viii. 16; Ps. cxxx. 4. Now ἄν, φῶς, metaphorically denotes, specially, the salvation which comes from God, see Ps. xxvii. 1,
The object of saving promise is often light, as in the text: 

1. God Himself, ἦσας τὸ φῶς τοῦ Ἰσραήλ εἰς πῦρ; Mic. vii. 8; Ps. xxxvi. 10.

2. The object of saving promise is often light, as in the text: 

I. God Himself, ἦσας τὸ φῶς τοῦ Ἰσραήλ εἰς πῦρ; Mic. vii. 8; Ps. xxxvi. 10.

II. The object of saving promise is often light, as in the text: 

... ἀπὸ τοῦ πατρὸς τῶν φῶν, where the plural is = all that is light. (So also φῶς in classical Greek, by the poetae, to designate happiness and joy.) This is the primary meaning of the word in John i. 4, ἐν αὐτῷ ἦν καὶ ἦν ἡ φῶς ἦν τὸ φῶς τῶν ἀνθρώπων, that which brings salvation; viii. 12, ἔγειρον εἰς τὸ φῶς τοῦ κόσμου ἐκ ἀκολουθίᾳ ἕμαυ τῷ περιπατήσας ἐν τῇ σκοτίᾳ, ἄμα ἐξεῖ τὸ φῶς τῆς φωτός; i. 5, 7—9, ἦν τὸ φῶς τὸ ἀληθινόν ὃ φωτίζει πάντα ἀνθρώπους ἐφεύραμεν εἰς τὸν κόσμον. Cf. v. 35, ἠθέλησεν ἀγαλματίζειν ἀπὸ ὄραμ ἐν τῷ φωτὶ αὐτοῦ, comp. ix. 5 with vv. 3, 4, xii. 35, 36. Cf. xii. 46 with ver. 47. As with St. John light denotes not only the means of unfolding life, but the form which it assumes, viz. as a state of health and salvation from the ruin of sin (Acts xxvi. 18), light is contrasted with misery as well as sin, and is to be taken not only with an ethical, but with a soteriological import; see John iii. 19, τὸ φῶς ἀληθινὸν εἰς τὸν κόσμον καὶ ἠθέλησεν ἀγαλματίζειν ἀνθρώπους ἐφεύραμεν εἰς τὸν κόσμον; ver. 20, πᾶς γὰρ ὁ φῶς πρῶτον ὑπάγει τῷ φωτὶ κ.τ.λ. Hence ἀκολουθεῖν τῷ φωτὶ, John viii. 12. Cf. xi. 9, 10, xii. 35, ὁ περιπατῶν ἐν τῇ σκοτίᾳ ὕπαγε καὶ ἐξεῖ τὸ φῶς τῶν ἀνθρώπων ἧδη φαινεῖ; ver. 36; Ps. xliii. 3. The fact that light excludes unhappiness and sin, enables us to explain the employment of the word in a way seemingly contradictory to the usage of the Gospel, in the first Epistle, 1 John i. 5, ὁ θεὸς φῶς ἔστιν καὶ σκοτία ἐν αὐτῷ ὕπαγε καὶ σκοτία; ver. 7, 9, 10, cf. ver. 8, ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἦδη φαίνει;—a passage which could not be understood if light in and for itself were an emblem of God's holiness, inasmuch as it is ordinarily taken as the correlative of righteousness, and the soteriological aspect of it is overlooked. But φῶς, as it stands in antithesis with unhappiness and sin, is clearly used here with reference to the full idea of God's holiness, as also light and holiness stand as parallels in Isa. x. 17, ἐμοί ἐξαναπτύσσων τὴν ἀληθείαν τῆς ἱστορίας (where the rendering of the LXX. already shows blending of the idea of holiness). Ὁ θεὸς φῶς ἔστιν = God is the fountain of pure and blessed life. An analogous blending of the two meanings explains the Pauline use of φῶς, which makes the ethical φῶς one with φῶς, as denoting salvation, cf. 2 Cor. iv. 6 with Eph. v. 8 sqq., 1 Thess. v. 5. With 1 Tim. vi. 16 comp. Col. i. 12, 1 Pet. ii. 9.—In a subjective sense, φῶς denotes the light which enlightens any one, John xii. 35, and is used ethically and of the intellect, Rom.
Φανερωσις

ii. 19, ὁδηγοῦν εἶλας τυφλῶν, φῶς τῶν ἐν σκότει, cf. Wisd. xviii. 4, δι' ὅν ἦμελλε τὸ ἀφθαρτὸν νόμου φῶς τῷ αἰῶνι διδοθῆαι; see φωτίζειν. Eph. i. 18, iii. 9; Judg. xiii. 8; 2 Kings xii. 2; Hos. x. 13.

Φανερῶς, δ', ἀν, visible, manifest, 1 Cor. xi. 19; Phil. i. 13; 1 Tim. iv. 15; Acts vii. 13, iv. 16; in contrast with κρυπτός, 1 Cor. xiv. 25; Rom. ii. 28; Luke viii. 17; known, Mark iii. 12; Matt. xii. 16; Gal. v. 19, φανερὰ δὲ ἐστὶ τὰ ἔργα τῆς σαρκός; 1 John iii. 10. Cf. Xen. Anab. iv. 1. 23, et tīnâ eileiēn ἄλλην ὅδων ἢ τήν φανεράν. Also celebrated, e.g. πόλεως, Xen. Cyr. vii. 5. 58; see Mark iii. 12.—Τῷ φανερῶ, openly; εἰς φανερῶν ἐχεθῇ, to become public, a strengthening of γνωσθήσεται in Luke viii. 17, δ' οὖ γνωσθήσῃν καὶ εἰς φανερῶν ἐλεήμ. See Acts iv. 16; Rom. i. 19.

The adverb φανερῶν = manifestly, visibly, Acts x. 3; openly, Mark i. 45; John vii. 10.

Φανερῶς, to make manifest, to make known, to show; rarely, and in later Greek only; once in the LXX. Jer. xxxiii. 6—τῇ. Oftener in the N. T., and notably as synonymous with ἀποκαλύπτειν, to denote the act of divine revelation, or with reference to the subject-matter of divine revelation (John xvii. 6, τὸ δύναμα τοῦ πατρὸς; Rom. i. 19, τὸ γνώστων τοῦ θεοῦ; iii. 21, δικαιοσύνη θεοῦ; xvi. 26, μυστηρίων κ.τ.λ.; Col. iv. 4, i. 26; 2 Tim. i. 10, χάρις; Tit. i. 3, ὁ λόγος τ. θ. ; Heb. ix. 8, ἡ τῶν ἁγίων ὅδως; 1 John i. 2, ἡ ζωή; iv. 9, ἡ ἀγάπη, et al.). It differs from ἀποκαλύπτειν as to exhibit differs from to disclose, so that in their relation to each other ἀποκαλύπτειν must precede φανερῶν, cf. 1 Cor. iii. 13, ἐκάστου τὸ ἔργον φανερῶν γενήσεται: ἢ γὰρ ἡμέρα δελώσει, ὅτι ἐν πυρὶ ἀποκάλυπτεται. Ἀποκάλ. refers only to the object revealed, but φανερῶν directly refers to those to whom the revelation is to be made. Comp. Col. iv. 4, ἢν φανερῶσω τὸ μυστήριον, with ἀποκαλύπτειν τὸ μυστήριον, Eph. iii. 5; Col. i. 26, iii. 4; Tit. i. 3, ἐφανέρωσεν τὸν λόγον αὐτοῦ ἐν κηρύγματι. See especially the combination κατ' ἀποκαλύψειν ἐγέρθησα με τὸ μυστήριον, Eph. iii. 3.—Φανερῶν signifies to make visible, to show, John ii. 11, ἐφανέρωσε τὴν δόξαν αὐτοῦ; xxi. 1, ἐφανέρωσεν κατούπι; to make known, John xvi. 6; Rom. i. 19; 2 Cor. ii. 14, cf. ἐν παρθένῳ εἶλας, John vii. 4; to make public, 1 Cor. iv. 5; Col. iv. 4. The passive — to become or be made visible or manifest, Mark iv. 22, John iii. 21, ix. 3, 2 Cor. iv. 10, 11, Eph. v. 13, 1 John ii. 19, Rev. iii. 18, xv. 4, Heb. ix. 8; to appear, Mark xvi. 12, 14, John xxi. 14, 2 Cor. v. 10, 2 Tim. i. 10, 1 Pet. i. 20, v. 4, 1 John i. 2, ii. 28, iii. 2, 5, 8, iv. 9, Heb. ix. 26; to be made known, or to be known, John i. 31; Rom. iii. 21, xvi. 26; 2 Cor. iii. 3, v. 11, vii. 12; Col. i. 26, iv. 4; Tit. i. 3.

Φανερωσις, ἡ, manifestation, making known, 2 Cor. iv. 2, τῆς ἀληθείας. In 1 Cor. xii. 7 the charismata are called φανερῶσιν τοῦ πνεύματος, either because they manifest the πνεῦμα, or, passively, because the πνεῦμα is made manifest in them. The word is used elsewhere in patristic Greek only to denote the manifestation of Christ in
the flesh, and His second coming to judgment, in these cases apparently in a passive sense = appearing; in an active sense, however, in, e.g., Chrys. in Psalm. cvi. (i. 972. 13), ἐπιτρέψαντος τοῦ θεοῦ ἐξ τῆς τῶν δικαίων γυμνασίας καὶ φανέρωσιν.

Ἐ πιφανεία, (I.) transitively, to show forth, to show light upon, e.g. upon the surface; ἐν τοῖς πράγμασιν ἐπιφανείας, Pol. xxxi. 20. 4, to be present in, Usually in the passive, to show oneself openly. Plut. Galb. 11, ἐπιφανῆ τῷ δήμῳ, to show oneself before the people, to come forward, to appear, usually with the idea of sudden or unexpected appearing; often of the gods, in Herodotus and elsewhere; and hence perhaps the significance of the N. T. ἐπιφάνεια, cf. Gen. xxxv. 7; Tit. ii. 11, ἐπιφάνη ἥ χάρις τοῦ θεοῦ ἡ σωτηρία πάσιν ἀνθρώποις; iii. 4, ἡ χρηστότης καὶ ἡ παλατροπία ἐπιφάνη τοῦ σωτηρίου ἡμῶν θεοῦ. Often in patristic Greek of the incarnation of Christ.

— (II.) Intransitively, to show oneself, e.g. of the break of day, Acts xxvii. 20, μήτε δὲ ἡλίου, μήτε ἀστρων ἐπιφανείων; to appear, to shine, Luke i. 79, ἐπιφάνας τοῖς 'ν σκότος κ.τ.λ., cf. φαίνειν τινί.

Ἐ πιφανεία, ἡ, visible, especially = celebrated, distinguished, renowned, etc., e.g. πόλεμος, ἔργον, ἀνδρὶς κ.τ.λ., 1 Mac. i. 10. In the N. T. Acts ii. 20, ἡ ἡμέρα τοῦ κυρίου ἡ μεγίθη καὶ ἐπιφάνης, as the LXX. render the Hebrew קֵדֶשׁ, Judg. xiii. 6; Joel ii. 11, 31; Hab. i. 7; Mal. i. 14, iii. 24; 1 Chron. xvii. 21. They seem to have confounded קֵדֶשׁ and פַּעַם, cf. 2 Sam. vii. 23.

Ἐ πιφάνεια, ἡ, manifestation, "especially of the help-bringing appearing of the gods, Dion. Hal. ii. 69, Plut., and others; also of the manifestation of divine power and providence in extraordinary events, ἐν τοῖς θεραπευμαῖς ἐπιφάνειας, Diod. Sic. i. 25; Plut. Them. 30, Camill. 16" (Pape). Cf. 2 Macc. xii. 22, xv. 27. In the N. T. of the appearing or manifestation of Jesus Christ on earth, 2 Tim. i. 10, cf. 1 Pet. i. 20. It is commonly used thus in patristic Greek, Phavor., ἡ τοῦ σωτηρὸς ἡμῶν Ἰησοῦ Χριστοῦ ἐνάρευ οἰκονομία. In other N. T. texts of Christ's second advent, 2 Thess. ii. 8; 1 Tim. vi. 14; 2 Tim. iv. 1, 8; Tit. ii. 13.—In 2 Macc. frequently of a miraculous interposition of God in behalf of His people, iii. 24, v. 4, ii. 21.—LXX. only 2 Sam. vii. 23—παρουσία; Amos v. 22—παρουσία, for in the latter text they clearly confounded the word with παράστασις, and in the former they confounded קֵדֶשׁ with קַדִּשׁ.

Φημί, to say, "from the same root (φα) as φαίνω, for the idea of explaining, speaking, is a development of the primary notion of enlightening, showing" (Schenkl), and the elementary conception is manifestation; Φημί in the Odyssey, Herodotus, and the Tragedians signifies a divine revelation by words or signs (φήμη, a divine voice).

Προφήτης, d, is used, indeed, of soothsayers who announced beforehand the will of the gods with reference to the future; but this is only a secondary and derived sense, for the προφήτης must be regarded not as having reference to time, but rather as local, as in
προφήτης, pretext, what one states or puts forth before another (καὶ ἡ ἀλήθεια καὶ ἡ γευσὶς αἵτων, Phav.). It signifies one who speaks openly before any one, and is the technical name for an interpreter of the oracle, an interpreter of a divine message. This signification is never lost in profane Greek. Cf. Pind. Fragm. 118, μαντεύειν Μοίσα, προφητεύωσα δ' ἐγώ; Plat. Tim. 72 B, τὸν προφήτην γένος ἐπὶ ταῖς ἐνθέους μαντείαις κριτᾶς ἐπικαθημέναι νόμος· οὐ δέ μαντεῖς ἐπονομάζουσιν τις· τὸ πάν ἐγραπηκτε ὑπὶ τῆς δὲ ἀινηματῶν οὕτοι φήμης καὶ φαντάσματων ὑποκεφαλαίοι καὶ οὕτῳ μάντεσιν, προφήτης δὲ μαντευόμενων δικαιοτάτα ὁμομαύρων ἄν; Dion. Hal. Ant. R. ii. 73, τοὺς ιδιώτας ὑπὸ τοὺς μὴ ἴσας τοῖς περὶ τὰ θεῖα ἡ δαίμονα σεβασμοὶ ἔχουσιν καὶ προφήτης; Eur. Bacch. 211, ἐπὶ τοῦ φιάγον, Τειρεσία, τὸς ὁδόν ὄρφα, ἑώρα προφήτης σοι λόγων γενόμενος. Hence in a more general sense = interpreter, e.g. πρ. Μονσών, Plat. Phaedr. 262 D, of the cicadae; Sext. Empir. 227, ὁ προφήτης τῶν Πυρρόνων λόγων Τίμων; Lucian, Vit. Auct. 8, where to the question, ἀλλὰ τί μάλιστα εἴδεα σε φῶμεν; ἢ τίνος τὴν τέχνην ἔχεις; Diogenes answers, ἐλευθερωτικὸς εἰμί τῶν ἀνθρώπων καὶ λατρέα τῶν παθῶν, τὸ δὲ δίκαιον, ἀληθείας καὶ παρθένους προφήτης εἴναι βούλουμαι; Diod. i. 2, τὴν προφῆτην τῆς ἀληθείας ιστορίαν.—The conception of the prophet is of meliorants was obviously akin to this technical use of the word as interpreter of the gods; see Plato, Charm. 173 C.

Now in the LXX. προφήτης is the ordinary word for נְשָׁר (once = וְשַׁר, 2 Chron. xxxvi. 15), and it harmonizes not, indeed, fully with the primary meaning of this word, but perfectly with its ordinary use. It is disputed whether the primary meaning of נְשָׁר is to be derived from נְשָׁר = בַּשָּׁר, רֶבֶן, " one in whom the Divinity permits His word to spring forth," or from נְשָׁר = שמיר, סֹמֵר, to whisper, " one to whom anything is whispered," Hupfeld; see Tholuck, die Propheten und ihre Weissagungen, pp. 21, 22. The usage of the word, however, is clear; it signifies one to whom and through whom God speaks, Num. xii. 2; one to whom God makes known His mysteries, Amos iii. 7, especially cf. ver. 8; and this use of the word is so constant, that it appears in its figurative employment to describe Aaron's relation to Moses, 1 Sam. iv. 16, where לְשׁוֹנָה של נְשָׁר נַעֲשָׂה לְאָבֵיתוֹ נָהָר. Hence it means generally, one to whom God reveals His purposes, one to whom God speaks, Gen. xx. 7, cf. ver. 18 with ver. 17; Philo, quis erit div. haer. 510, προφήτης γὰρ θεὸν μὲν οὐδὲν ἀποφθέγγεται, ἀλλὰ τὰ πάντα ὁ προφήτης ἀνακαλύπτει. That prediction of the future, while belonging to the subject-matter of prophecy, did not form part of the true conception of נְשָׁר, is especially plain from the promise given in Deut. xviii. 15, 18-20 compared with Num. xii. 8. The fact, moreover, that the earlier name for a prophet was נְשַׁר, שְוָר, כֶּסֶר, 1 Sam. ix. 9, clearly indicates that what really constitutes the prophet is immediate intercourse with God, a divine communication of what the prophet has to declare. This is further confirmed by the relation of the ἀποκάλυπτεσκαί to the προφητεύειν, 1 Cor. xiv. 26-30. Cf. 1 Pet. i. 12, οὐκ ἀνακαλύψατε; Eph. iii. 5, γίνοντος ἀνακαλύφθης τοῖς ἀγίοις ἀποστόλοις αὐτοῦ καὶ προφήταις ἐν πνεύματι. That the special element of prophesying was not merely prediction, but a showing forth of God's will, especially of His saving purpose, is confirmed by 1 Cor.
xiv. 3, ὁ προφητεύων ἀνδρώπων λαλεῖ οἴκοδομήν καὶ παρακλήσιν καὶ παραμυθίαιν. Cf. Jer. i., Isa. i., Ezek. ii., and other passages. Two things therefore go to make the prophet, an insight granted by God into the divine secrets or mysteries, and a communication to others of these secrets, which, from the very nature of the case, are His purposes of grace, with the warnings, announcements of judgment, etc., pertaining thereto; and hence, in the case of the O. T. prophets, their preaching was a foretelling of the salvation yet to be accomplished, while in the case of the N. T. prophets it was a publication of the salvation already accomplished, so far at least as it had not in turn to do with realities still future. Accordingly, in Eph. iii. 5, ii. 20, the prophets, named side by side with the apostles as the foundation of the N. T. church, are to be understood as exclusively New Testament prophets, named again in Eph. iv. 11 between apostles and evangelists. See 1 Cor. xii. 28, and εὐαγγελιστής. N. T. prophets were for the Christian church what O. T. prophets were for Israel, inasmuch as they maintained intact the immediate connection between the church and (not the Holy Spirit in her, but) the God of her salvation above her.—"messengers or media of communication between the upper and the lower world," as they have been aptly called (Fr. in Zeller's bibl. Wörterbuch). As to the place and significance of N. T. prophecy, see 1 Tim. i. 18, iv. 14; 1 Cor. xiv. 3, xiii. 8; Rev. vi. 6. Hence the significant admonition in 1 Thess. v. 20, προφητεύεις μὴ ἐξουθενεῖται.—The German weissagen, to prophesy, does not in the least coincide with vorhersagen, to foretell; it comes from Wise, Wissen, to know, cf.—vorwissen, foreknowing. Sanscrit, veidas, holy scripture ; Latin, videre.

In the N. T., generally, of τρ. denote the prophets of the O. T.; ὁ τρ. is applied to Christ with obvious reference to Deut. xviii.; John (i. 21) vi. 14, vii. 40, cf. Acts iii. 22, vii. 37. προφητεύω is used of Christ in Matt. xiii. 57, xiv. 5, xxi. 11; Mark vi. 4, 15; Luke iv. 24, vii. 16, 39, xiii. 33, xxiv. 19; John iv. 19, 44, ix. 17. Of N. T. prophets in Acts xi. 27, xiii. 1, xv. 32, xxi. 10; 1 Cor. xii. 28, 29, xiv. 29, 32, 37; Eph. ii. 20, iii. 5, iv. 11; Rev. x. 10, xxii. 9.—Once in a general sense of the Cretan poet Epimenides, Tit. i. 12. The fem. προφήτρια, Luke ii. 36; Rev. ii. 20.

Προφητεύω, to be a prophet, i.e. specially to hold the office of a prophet, to proclaim God's will, Eur. Ion. 413, τίς προφητεύει θεοῦ. Hence, generally—to appear as a prophet, to prophesy, to announce something hidden on the strength of a divine revelation, Matt. xxvi. 68; Mark xiv. 65; Luke xxii. 64.—John xi. 51; LXX. προφητεύω Niphal and Hithpael. As to its meaning, see above. Used of the O. T. prophets, Matt. xi. 18, xv. 7, Mark vii. 6, 1 Pet. i. 10, Jude 14, cf. Luke i. 67, John xi. 51; of O. T. prophesying, Matt. vii. 22; Acts ii. 17, 18, xix. 6, xxi. 9; 1 Cor. iv. 4, 5, xiii. 9, xiv. 1, 3, 4, 5, 24, 31, 39; Rev. x. 11, xi. 3.—The augment follows the preposition, προφητεύω. Lachm. and Tisch., however, write ἐπροφήτευσα, except in Jude 14, where Lachm. reads προφητεύω.

Προφητεία, ἡ, (I) the prophetic rank or work, the office or gift of a prophet,
Lucian, *Alex. 40. 60.* So Rom. xii. 6 with διακονία, διδασκαλία as a charisma. See also 1 Cor. xii. 10, xiii. 2; 1 Thess. v. 20; 1 Tim. iv. 14; Rev. xix. 10, τὸ πνεῦμα τῆς προφητείας; Rev. xi. 6, αἱ ἡμέραι τῆς προφητείας αὐτῶν. Elsewhere (II) prophecy, that which is prophesied, Matt. xiii. 14, ἡ προφητεία Ἡσαύ, ἡ λέγουσα; 1 Cor. xiii. 8, xiv. 6, 22; 1 Tim. i. 18; 2 Pet. i. 20, 21; Rev. i. 3, xxii. 7, 10, 18, 19.

Βλάσφημος, ov, the derivation is uncertain; probably not from βλάπτειν, for it would in this case be βλασφήμος, like βλασφέρων, insane, maddening, but from βλάξ, sluggish, slow, stupid, corresponding with βραδός; one might be tempted to connect it with βάλλων, Eustath. ad *Hom. I. I.* ii. p. 219, ὁ τοῖς φήμαις βάλλων, λοίδοφος. Like the synonymous λοίδοφος, διάμολος (Poll. v. 118), it signifies abusive, reviling, destroying one’s good name; Herod. vii. 8, 21, βλασφημα πολλὰ εἰπὼν ἐς τὴν Ἑρώκην καὶ σύγχροτον. Often in Plutarch; Acts vi. 11, ἤματα βλάσφημα εἰς Μωσῶν καὶ τῶν θεῶν. Already in profane Greek it signifies in particular what is blasphemous; at least βλασφημαί, βλασφημία are thus used, and by themselves, without expressly stating the reference to God and divine things, e.g. Plat. *Legg.* vii. 800 C, εἶ τις ἡδονή παραστάτη σοι βεβοίνες τε καὶ ἵροις ... βλασφημοὶ πάσον βλασφημίαν, and often. So βλάσφημος, 2 Macc. ix. 28, x. 4, 36, Wisd. i. 6, Ecclus. iii. 16, Isa. lxvi. 3 = θυρμο, cultum exhibens vano numinis.

It is used in the N. T., except in Acts vi. 11, Rev. xiii. 5, as a substantive, and (I) in a general sense, 2 Tim. iii. 2; 2 Pet. ii. 11.—(II) Specially, in a religious sense, Acts viii. 11; 1 Tim. i. 13; Rev. xiii. 5.

Βλασφημία, ἡ, calumniation, abuse, κατὰ τινός, Dem.; εἰς τινὰ, Herodian. It seems to denote the very worst kind of slander, see Dem. *pro cor.* iv. 12, 3, εἰς τούτου πολλὰς ἀπεικονίσει καὶ μέχρι αἰσχρὰς βλασφημίας.—(I) Matt. xv. 19 with ψευδο-μαρτυρία; Mark vii. 22; Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4; Jude 9, δὲν ἔτιμωσαν κρίσιν ἐπενεχθέντων βλασφημίας, cf. 2 Pet. ii. 11, κρίσις βλασφημίας.—(II) Specially, in a religious sense, Plat. *Legg.* vii. 800 C, see βλάσφημος; Menand. fr. 169; 1 Macc. ii. 6; cf. 2 Macc. viii. 4, Ezek. xxxv. 12 = τοῦ. So in the N. T. βλασφημία πρὸς τὸν θεόν, Rev. xiii. 6; ἡ τοῦ πν. βλασφημία, Matt. xii. 31, cf. Heb. x. 29, τὸ πνεῦμα τῆς χάριτος ἐνβρίλειν, and βλασφημίας in contrast with δύσκαζεν in 1 Pet. iv. 14; Matt. xii. 32, εἰςὲν κατὰ τοῦ πν. τοῦ ὄς. (The import of this speaking against the Holy Ghost corresponds with the import of the word as oppositely used in the confession, see Rom. x. 9, 10; and for the rest, comp. ἀγιός, p. 50.) By itself—blasphemy, attacking sacred things, see Rev. xiii. 6. So also Matt. xii. 31, xxvi. 65; Mark ii. 7, iii. 28, xiv. 64; Luke v. 21; John x. 33; Rev. ii. 9, xiii. 1, 5, xvii. 3.

Βλάσφημος, to revile, to calumniate; εἰς τινά, περί, κατὰ τινός, also in later Greek ἐν. Herodian, ii. 6, 20 with κακῶς ἀγορεύειν. In a religious sense, εἰς θεόν, Plat. *Rep.* ii. 381 E, and by itself, *Legg.* vii. 800 C, *Alc.* ii. 149 C. LXX. 2 Kings
xix. 6 = ἐκ, parallel with ἀνεδίεχον θεόν κυβιτα, ver. 4, cf. ver. 22, τίνα ἀνεδίεχας καὶ τίνα ἐβλασφημήσας; Isa. lxi. 5 = ἔμπρ. — In the N. T., (I) generally, as synonymous with ὀνειδίζειν, λοιπον, Matt. xxvii. 39; Mark xv. 29; Luke xxii. 65, xxiii. 39; Rom. iii. 8, xiv. 16; 1 Cor. iv. 13 (where some read δυσφημούμενοι); Tit. iii. 2; 2 Pet. ii. 10; Jude 8.—(II) Specially, to revile God and divine things, Rev. xiii. 6, βλασφημήσας τὸ δυόμα τοῦ θεοῦ, καὶ τήν σκηνήν αὐτοῦ, καὶ τοὺς ἐν τῷ οὐρανῷ σκηνοῦντας; that it means “to condemn or deny that being and life, that essential nature which any person or thing has in virtue of its relation to God” (Schott on 2 Pet. ii. 10), is an unproved and untenable assertion. With the object against which the railing is directed, εἰς τὸ δύον πνε.; Luke xii. 10; Mark iii. 29. Elsewhere with the accusative, Acts xix. 37, τῆν θεόν; Rom. ii. 24, τὸ δύομα τοῦ θεοῦ; Rev. xiii. 6, xvi. 9.—1 Tim. vi. 1, ἡ διδασκαλία; Tit. ii. 5, ὁ λόγος τοῦ θεοῦ; Jas. ii. 7, τὸ καλὸν δύομα; 2 Pet. ii. 2, ὅποι τῆς ἀληθείας; Rev. xvi. 11, 21, τὸν θεόν. Without object, Matt. ix. 3; Mark ii. 7, iii. 28; John x. 36; Acts xiii. 45, xviii. 6, xxvi. 11; 1 Tim. i. 20; 1 Pet. iv. 4; 2 Pet. ii. 12; Jude 10.

Φύω, aorist passive ἐφύω, connected with the Latin fui; (I) intransitively, to become, to increase; so in Attic Greek only the 2d aorist ἐφυ, perfect πέφυκα and passive πέφυμαι; the active very seldom (II. vi. 149; Aristotle, Probl. v. 27). In biblical Greek, Heb. xii. 15 from Deut. xxix. 18, μη της ἐστιν ἐν ἡμιν βίοις ἀνοί φύσεων ἐν χρόνι καὶ περίης; Ecles. xiv. 18, ἥ τις φύκαν θάλαν ἔπει δένδρου δασός τα μὲν καταβάλλει, ἀλλὰ δὲ φέυγε.—(II) Transitivity, to produce; passive, to become, to grow, Luke viii. 6, 8.

Σῦρφυς, ov, from συμφύω, συμφύσια, to grow at the same time, to grow together, to grow over (Luke viii. 7, συμφυεῖται αὐταῖς); (I) grown at the same time, implanted, e.g. ἐπιθυμία, ἐπετή, etc.; κακοφθεία, 3 Macc. iii. 22.—(II) Grown together, grown over, Rom. vi. 5, εἰ γὰρ σύμφυοι γεγόναμεν τῷ ὁμοίωματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐνομίσας, to be explained in accordance with vv. 4, 5. It signifies not merely homogeneity, but a being combined and united one with another, which is brought about by baptism, ver. 4; accordingly, ver. 6, ὁ παλαιὸς ἢμῶν ἀνθρώπως συνεσταυρωθη—Plato, Phaedr. 246 A, ἑξοφθάλμοι δυνάμει ἑποτερέρων ζῴων τε καὶ ἠμέρας; Lucian, de Mort. xvi. 4, ἄσπερ ἑποτεράναις τις ἦτε εἰς ἐν συμπερικότετος ἀνθρώπως καὶ θεῷ.

Νεόφυς, ov, newly grown up; only still in biblical and patristic Greek (according to Pollux, used also by Aristophanes)—νεογενής, ἀρτιγενής, comp. ἀρτιγέννητα βρέφη, 1 Pet. ii. 2; 1 Tim. iii. 6, δει ὁν τῶν ἐπισκόπων ἐναι. . . . μή νέοφυτον, ἢν μὴ τυφεσθεὶς εἰς κρίμα ἐμπέτη τοῦ διαβόλου.—LXX. Job xiv. 9 (δένδρον γῆραςκον), ποισίθη θερσόν ἄσπερ νέοφυτον; Ps. cxxiv. 14, οἱ νεωτίκας ἑθυμένα εἰς τῇ νεότητι αὐτῶν; Isa. v. 7; Ps. cxviii. 3.
The import of this word has been in a peculiar manner determined and defined by the peculiar use of it in the
N. T., and especially in the Pauline Epistles. We cannot affirm that its scriptural use
seriously differs from or contradicts its meaning in the classics, for the elements of the
conception expressed by it are only emphasized in a distinctive manner in Holy
Scripture; but by this very means it has become quite a different word in N. T. Greek,
so that we may say it depended upon Christianity to realize its full import, and to
elaborate it to its rightful sphere. It signifies in the N. T. what we designate Gnade, grace,
a conception which was not expressed by χάρις in profane Greek, and which, indeed, the
classics do not contain. It may be affirmed that this conception, to express which the
Greek χάρις has been appropriated as a perfect synonym,—a conception in its distinctive
compass quite different from the negative to pardon, to remit,—first appeared with, and
was first introduced by, Christianity, vid. χαρίζεσθαι. We may, perhaps, add that no
language so fully and accurately presents a synonym for it as does the Old High
German "ginäda," literally, "a coming near," or "an inclining towards" (cf. the Latin
propitius), e.g. "diu sunne gét ze gnaden;" hence, inclination, e.g. "gnade haben zuo;"
and then "a bowing in thanks," thanks, e.g. "genade siner dienste, die er mir emboten
hat." (Nibel. 1383). The English word grace corresponds fully with the German Gnade.

Now χάρις—which is related to the root χαίρεω as πιήτις is to πελεκεῖν—signifies
a kind, affectionate, pleasing nature, and inclining disposition either in person or thing.

—(1) Objectively, and for the most part physically, it denotes personal gracefulness, a
pleasing work, beauty of speech, etc., joined with κάλλος, κόσμος (see Ecclus. xl. 22), and
contrasted with σεμινία, "dignity," Plut. Mor. 67 E, παρθένοι χαρίτες, charms, Eur.
Tro. 1108; χ. 'Αττικη, Σωκρατική, Lucian, Zos. 2; Dio Chrys. 257, gracefulness,
agreeableness. Thus in the N. T. Luke iv. 22, λόγοι τῆς χάριτος; Col. iv. 6, ὁ λόγος
διόν πάντοτε ἐν χάριτι, ἐλατὶ ἡρμήνευς; Eph. iv. 29, ἵνα δέ χάριν τοῖς ἀκούοντιν, in
contrast with λόγος σαπρός, unless χάριν διδόναι be = to do a kindness or act of love, and be
taken in connection with the preceding ἀγαθὸς πρὸς οἰκειομένην. But the reference here
is not so much to the deed of kindness as to the agreeableness of the Christian's
conversation, see Phil. iv. 6; and this is expressed in classical Greek by χάριν φέρειν τινί,
while χάριν διδόναι means to do a kindness. Cf. Prov. x. 33, χείλη ἀνδρῶν δικαίων
Then (II.) subjectively it means an inclining towards (cf. the adverbial accusative χάριν = on account of, literally, through inclination towards, Luke vii. 47; Eph. iii. 1, etc.); courteous or gracious disposition, friendly willingness, both on the part of the giver and the receiver; in the former case = kindness, favour; in the latter = thanks, respect, homage; (a.) favour, kindness, inclination towards; the disposition as generally cherished and habitually manifested, and as shown in the bestowment of a favour or in a service of love to any one. In this last reference we find it most frequently in the classics with δώρον, etc. (Xen., Plat., Plut.); χάριν λαμβάνειν, ἀπαίτειν, δοῦναι. Cf. ἐλθεῖν, γαστρὶ χάριν δοῦναι, to yield to, to favour. So in the N. T. Acts xxv. 3, αὐτοῦμενοι χάριν; xxiv. 27, xxv. 9, χάριν (χάριτας) καταθέσαν τινι. In particular, of the freewill offerings of the Corinthians, 1 Cor. iii. 3; 2 Cor. viii. 4, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τῶν ἄγιων; vv. 6, 7, 9, ix. 8. More frequently in the N. T. of the disposition = kindly inclination, favour, grace. Thus in classical Greek with ἔννοια, Plat., Legg. xi. 931 A, Plat. Mor. 72 F; φίλος, Plat. Lyc. 4; πραότης, Plut. Mor. 1108 B. As opposed to ἐχθρὶ, ἐργά, μάρτυς, Dem., Plut., and others. Thuc. iii. 95, τῶν Μεσοπολειων χάριν πεισθήκει, from kindness to the Messenians. So in the N. T. of divine and human favour in general, Luke i. 30, ii. 40, 52; Acts ii. 47, iv. 33, vii. 46.

But the word especially denotes God's grace and favour towards mankind or to any individual, which, as a free act, excludes merit, and is not hindered by guilt, but forgives sin; it thus stands out in contrast with ἐργά, νόμος, ἀμαρτία. It is called grace as denoting the relation and conduct of God towards sinful man, ἡ χάρις τοῦ θεοῦ, Rom. v. 15; 1 Cor. xv. 10; 2 Cor. vi. 1, viii. 1; Gal. ii. 21; Eph. iii. 2; Col. i. 6; 2 Thess. i. 12; Tit. i. 11, ἡ χάρις τοῦ θεοῦ η ὑπερβολή; Heb. ii. 9, xii. 15; 1 Pet. iv. 10; Jude 4; 1 Pet. v. 10, ὁ θεὸς πάσης χάριτος; joined with Christ, because manifested in and through Him, 2 Tim. ii. 1, ἡ χάρις ἡ ἐν Χριστῷ; 1 Pet. i. 13, τελείως ἐπισκέπτετε ἐπὶ τὴν ἐρμόμην ἦ θάνατον ἂν χάρις ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, cf. i. 10, οἱ περὶ τῆς εἰς υἱὸς χάριτος προφητεύοντες; hence ἡ χάρις τοῦ κυρίου ἠμῶν, Ἱησοῦ Χριστοῦ, Rom. xvi. 20, 24; 1 Cor. xvi. 23; 2 Cor. viii. 9, xiii. 13; Gal. i. 6, vi. 18; Phil. iv. 23; 1 Thess. v. 28; 2 Thess. iii. 18; 1 Tim. i. 14; Philem. 25; 2 Pet. iii. 18, αὐξάνετε ἐν χάριτι καὶ γνώσει τοῦ κυρίου Ἰησοῦ Χριστοῦ; Rev. xxii. 21. See the phrase used in the beginning of the Epistles, χάρις ἦμων καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, 1 Cor. i. 3; Rom. i. 7, etc.; χάρις, ἔλεος, εἰρήνη κτ.λ., 1 Tim. i. 2; 2 Tim. i. 2 (Tit. i. 4); 2 John 3. Then for the most part used alone, ἡ χάρις, as in Rom. v. 17, οἱ τὴν περισ-
Χάρις has been distinctively appropriated in the N. T. to designate the relation and conduct of God towards sinful man as revealed in and through Christ, especially as an act of spontaneous favour, of favour wherein no mention can be made of obligation. See Eph. ii. 7, where χάρις is mentioned as a special form of χαράντος, ἵνα ἀνεθέτηται εἰς τὸν αὐτὸν ἐπεριβάλλων πλούσιον τῆς χάριτος αὐτοῦ εἰς χαράντος ἐπὶ ἡμᾶς ἐν Χριστῷ Ἰησοῦ. This element of spontaneousness is not prominent in the classical use of the word, though it is traceable even here, e.g. Thuc. as before, τῶν Μεσοπολείων χάριν πνευμόνης; and χάρις is used to express the willingness or consent of a wife. But in the N. T. this element is specially emphasized, for κατὰ χάριν is contrasted with κατὰ ὅφελλημα, Rom. iv. 4, cf. ver. 16, just as χάρισμα is set over against ὅφωνα, Rom. vi. 23, and the ἐκλογή is called ἐκλογὴ χάριν, Rom. xi. 5, cf. ver. 6, ἐκ χάριν, ὦκετί ἐκ ἔργων, ἐπεὶ ἡ χάρις ὦκετί γίνεται χάρις: ἐκ ἔργων ὦκετί ἔστιν χάρις, ἐπεὶ τὸ ἔργον ὦκετί ἔστιν ἔργων; Eph. ii. 8; Rom. iii. 24, δικαιομένου διώκειν τὸν αὐτὸν χάριν. Not only is χάρις contrasted with ὅφελλημα and ἔργον, but also with νόμον, Rom. iv. 16, vi. 14, 15, Gal. v. 3, 4, John i. 17, and this brings out to view the second element in the conception, viz. the antithesis of sin; χάρις is no more hindered by sin than it is conditioned by works. With the worthlessness of works in connection with grace we thus have the non-imputation and forgiveness of sin, i.e. ἀπολύτρωσις, and as the third element, the positive gift of διακονία, leading on to εὐδοκία, cf. Rom. v. 20, 21, vi. 1; Eph. i. 7, ἐν τῇ ἐκκλησίᾳ ἐπετρέπετο διὰ τοῦ αἵματος αὐτοῦ, τὴν ἀφεσιν τῶν παραπτωμάτων κατὰ τὸ πλούσιον τῆς χάριτος αὐτοῦ; Rom. iii. 24, v. 1, δικαιωθέντες οὖν ἐκ πίστεως; ver. 2, δι' αὐτοῦ ἐπὶ τὴν προσαγωγὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην ἐν ὕπατεσθαι; Tit. iii. 7, δικαιωθέντες τῇ ἐκκλησίᾳ χάριν. Thus it must be recognised that the Greek word in this application attains for the first time an application and sphere of use adequate to its real meaning; previously it was like a worn-out coin.

We find ἡ χάρις, grace, as thus contrasted with ὅφελλημα, ἔργον, νόμον, ἀμαρτία, and as the N. T. principle upon which salvation rests, in the following passages (besides the texts already cited), Acts xiii. 43, xiv. 3, 26, xv. 40, xviii. 27, xv. 11, διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ, πιστῶμεν σωθήματι, cf. ver. 10; 2 Cor. iv. 15, xii. 9; Gal. v. 4, κατηγορήσατο ἀπὸ τοῦ Χριστοῦ... τῆς χάριτος ἐξεπετάσατο; Eph. ii. 8, τῇ χάρι ἐπ᾽ ἐσοφθήναι διὰ τῆς πίστεως; iv. 7; Phil. i. 7, συνκοινωνοῦσον μοι τῆς χάριτος πάντας ὑμᾶς δότας; Heb. iv. 16, ἐκ τοῦ τοῦτος τῆς χάριτος; x. 29, τὸ πνεῦμα τῆς χ.; xii. 15, ὅστε ἐκ τῆς χάριτος θεοῦ; 1 Pet. v. 12, ταύτην εἶναι αἰλήθει χάριν τοῦ θεοῦ εἰς ἑαυτής; Jude 4, τὴν τοῦ θεοῦ ἑαυτῆς χάριν μετατίθεντες εἰς ἀνεξαντίων κ. τ. λ. Without the article, and with reference to the conception itself, or special representations of it, grace, as experienced by the individual, or in a particular case, Rom. i. 5, δι' αὐτοῦ ἐλάβωμεν χάριν καὶ ἀποστολήν; v. 15; 1 Cor. xv. 10, χάριτι δὲ θεοῦ εἰμὶ ὁ εἰμί, καὶ ἡ χάρις αὐτοῦ ἡ εἰς ἑμᾶς οὖ σεβήσθη—οὐκ ἐγὼ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἢ συν ἑμοί; 2 Cor. i. 12; Eph. ii. 5;
It cannot be said, however, that the N. T. χάρις denotes "a manifestation of grace" corresponding with the classical signification, an act of kindness or of favour. The distinction made between χάρις and δώρον shows this, cf. Rom. v. 15, ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι; ver. 17, οἱ τὴν περισσεύει τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες; Eph. ii. 8, where θεοῦ τὸ δώρον is not = χάρις, but = τῇ χάριτι ἔστε σεσώμενοι; iv. 7, ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

So also δίδωμι χάριν, in Scripture, must not be confounded with the same expression in profane Greek, where it means, to perform an act of kindness; in Scripture it signifies, to give grace, to cause grace to be experienced; see Eph. iv. 7; 1 Pet. v. 5; Jas. iv. 6; Rom. xii. 6, ἐγὼς χαρίσματα κατὰ τὴν χάριν τὴν δωδεκάν ἡμῶν; 1 Cor. i. 4, ἐκ τῇ χάριτι τοῦ θεοῦ τῇ δωδεκάν ἡμῶν ἐν Χριστῷ Ἰησοῦ; 2 Cor. vi. 1, viii. 1. (Cf. Acts xi. 21.) We must also keep in mind the newly formed term χάρισμα = gift of grace, as used by St. Paul, and as it appears in Christian phraseology. Thus, too, we are to understand the texts in which St. Paul speaks of the grace given to him with reference to his office, as is clear from Eph. iii. 7, σὺ ἐνεργῶν διάκονον κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τὴν δωδεκάν μοι; iii. 2, ἡκούσατε οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δωδεκάν μοι εἰς ἡμᾶς; ver. 8; Rom. xii. 3, xv. 15, i. 5; 1 Cor. iii. 10; Gal. ii. 9.—There is no warrant for the distinction made between χάρις, as literally favor Dei inmanens, and χάρις, per metonymiam, as the outcome of this feeling; χάρις is simply the feeling manifesting itself, grace as it appears in the relation and conduct of God towards sinners.

As to the O. T. use of the word, in anticipation of its N. T. meaning, we remark that the N. T. χάρις is not identical with the χάρις of the LXX. In the LXX. χάρις is usually the rendering adopted for the Hebrew בַּל, which has almost the same comprehension and range as the Greek word. It signifies gracefulness, agreeableness, Ps. xlv. 3; Prov. i. 9, v. 19, etc.; also, kindness of disposition towards grace. It is rendered by δόξη, Gen. xix. 19, Num. xi. 15; by ἄφιξις, Prov. xxxi. 30; by ἐπίδοξος, Nah. iii. 4; and in other passages, with few exceptions, by χάρις in both its senses. In the sense kindness, favour, grace, it is used only in the two connections, בָּל לִי and בָּל מֵךְ, of divine and human kindness; Gen. vi. 8, xviii. 3, xxx. 27; Ex. xxxii. 16; Num. xi. 11; Ex. iii. 21, xi. 3, xii. 36, and often. See also Luke i. 30; Heb. iv. 16; Acts vii. 46. But בָּל does not, like the N. T. χάρις, signify what distinctively belongs to God's economy of redemption; it is not, like χάρις, a specifically scriptural conception. The N. T. χάρις rather corresponds with the O. T. בַּל, which the LXX. usually translate δόξη (which see). But δόξη, though adopted into the N. T. treasury, leaves untouched an essential aspect of the scriptural or N. T. conception of grace, inasmuch as it is used to express the divine behaviour towards wretchedness and misery, not towards sin. It is just this aspect—the relation of grace to sin—which must not be overlooked; in this the freeness of grace—the spontaneous inclination which does not lie in δόξη—is for the first time fully realized.
Still the LXX. would more naturally choose ἐλεος as a rendering of ἐργεῖν, because it was used religiously in classical Greek, which χάρις was not, except, indeed, with reference to the Graces.

It remains for us only to mention (b) χάρις as = thanks, in which sense it very often occurs in profane Greek; in the N. T. Rom. vi. 17, vili. 25; 1 Cor. x. 30, xvi. 57; 2 Cor. il. 14, ix. 15; 1 Tim. i. 12; 2 Tim. i. 3; Philem. 7; Heb. xii. 28. The connection of this meaning with the elementary signification inclination towards, is manifest from such expressions as πέμπειν χάριν, to pay homage, or offer thanks to. See Lexicons.

Χαριτοφι λύω, only in Scripture and in later (post-Christian) Greek. Not in the LXX. Once Symmachus, Ps. xviii. 26, μετὰ τοῦ κεχαριτωμένου χαριτοθέτη (= ἔκατερος χαριτοτέτης; but not, as Schlesner assumes, answering to the second part of the verse ἐστίν). Twice in Ecclus. ix. 8, ἀπόπρεψεν ἡμῖν δόμα τούτων ἢ γλάνανός κεχαριτωμένης, where some read κυμάρας γλάνα; xviii. 17, οὐκ ἵκου λόγοι ἠλπίσαν τούτων ἢ γλάναν κεχαριτομένης. Elsewhere in the N. T., Eph. i. 6, εἰς επανέκδοτον ἐμπρόσθε τῆς χάριτος αὐτοῦ, ἐν ἔκχαριτον ὑμᾶς ἐν τῷ ἐγγενεῖν, where Theodoret, Theophyl., Oecum. explain it, ἐν τῷ ἐπανέκδοτοι, ἀπεράντως, χαριτοτέτως ἐποίησον; Chrysostom, οὐ μόνον ἀμαρτημάτων ἀπάλαξας, ἀλλὰ καὶ ἐπανέκδοτοι ἐποίησον. The other passage is Luke i. 28, χαίρει κεχαριτομένη, ὁ κύριος μετὰ σοῦ, cf. ver. 30, εὐρέως γὰρ χάριν παρὰ τῷ Θεῷ (cf. Plut. Mor. 778 C, χαρὰς γὰρ οὐδέν οὕτως ἡμῖν ἡμᾶς ἡμῖν ἡμᾶς ἡμᾶς χάρις). So also Theophyl, in loc., τοῦτο γὰρ ἐστι τὸ κεχαριτώσθαι, τὸ εὐρέως χάριν παρὰ τῷ Θεῷ, τούτων ἀρέσασθα Θεῷ; therefore somewhat like what elsewhere would be expressed by δεκτὸς. But this is incorrect; εὐρέως χάριν κ.τ.λ. is the ground of the κεχαριτώσθαι. Χαριτοφι λύω signifies, as Hofmann on Eph. i. 6 best remarks, to make any one to have grace. In Ecclus. ix. 8, the reference would be to χάρις in an objective sense, charm, κεχαρ. = charming, lovely. With reference to χάρις in its subjective sense, favour, on the other hand, in Ecclus. xix. 17, κεχαρ. = gracious. Both meanings are in the rendering of Symmachus, Ps. xviii. If there were no other choice, these two meanings only could find place in the N. T. passages, with a certain inclination towards the conception embraced in δεκτὸς,—a meaning which, perhaps, in Eph. i. 6 may not appear inappropriate to the preceding thought concerning adoption, but which is quite impossible in Luke i. 28. We must therefore, with Hofmann, resort to the divine χάρις, and take χαριτον, = to bestow grace upon, as distinct from χαριτεσθαι, as bestow grace, to confer grace, differs from δοθάνειν, to show favour to,—a meaning which in both places suits the context, and which Gregory Thaumaturg. has in mind when he explains it as given because Mary was to bear in her womb Jesus Christ, the whole treasure of God’s grace.

Xαριτοφι ο μαι, χαρισμα (Att. χαρισμα), κεχαρισμα.—(I) As a deponent, to do a person a favour, to be kind to; Hesych., παρατιθέντα, λέγονται γὰρ αἱ γυναικές χαρισθοῦσας, αἱ πρὸς κυνουρίαν κατανεῖν ἐκδιδοῦσας. Also ὑγημ, ταῖς ἐπιθυμιαῖς, ἡδοναῖς, et al. So— with the dative, Gal. iii. 18, τῷ δὲ ἄνθρωπῳ ἐπιγεγελίος κεχαρίσαται ὁ Θεός—in the
N. T. sense of χάρις - to be gracious to. Eph. iv. 32, Col. iii. 13, are not to be reckoned here. - Then with the accusative of the thing, to give or bestow a thing willingly, e.g. δόσα, δέσιν, et al., and with the dative of the person. Thus Luke vii. 21, τοὺς πολλοὺς ἐξάρσατο βλέπων; Acts xxvii. 24, καθάρισται σοι ὁ θεός πάντες; Rom. viii. 32, τὰ πάντα ἴματ χαριστασά; Phil. ii. 9, ἐκκρίσατο αὐτῷ δοῦμα. Also for an end proposed by the receiver, to yield to his will, e.g. Plut. C. Gracch. iv., φῶσα τῇ μητρὶ δεσπείρη χαρίζεσαι τὸν Ἐκκαύον, to sacrifice him to her will. So Acts xxv. 11, οὐδεμὲ δύναται αὐτῷ χαρίσασθαι; xxv. 16. The end in view must be inferred from the context, cf. Acts iii. 14, γένοιτο ἀνδρὰ φωνὴ χαρισθῆναι ἱμᾶς. With this most closely perhaps is connected the meaning of the word peculiar to the N. T., viz. to pardon, graciously to remit a person's sin; Col. ii. 13, χαρίζομεν ἵματ πάντα τὰ παραπτώματα (answering to the antithesis between χάρις and ἄμαρτία); 2 Cor. ii. 10, σε τε καὶ χαρίζεσθε; xii. 13, χαρίσασθε μοι τὰ δώσκειλαν. With the accusative merely, to forgive something, 2 Cor. ii. 10; with the dative only, to forgive any one, to be gracious to, Eph. iv. 32; Col. iii. 13, χαριζόμενοι εἰς τοὺς ἤμοις χαριζέσθαι τὰ ἔχρας, cannot be taken as an instance, for χαρ. here signifies what we express by the verb to offer. The word is not used in this sense even in the O. T. Apocrypha. A resemblance occurs first in Joseph. Ant. ii. 6, 8, τῷ σφ' χαριζόμενοι ἥθει, giving way to, but even this is not quite the same. In Luke vii. 42, 43, it means simply to give. The word has received a higher and fuller meaning by its adoption into the sphere of N. T. ideas, clearly illustrating the influence of Christianity upon the use of χάρις. - (II) Passive, especially in the sor. ἐχάρισθην, and fut. χαρισθησόμαι, to be kindly treated, to be pleasingly dealt with; Herod. viii. 5, τοὺς ἐνθύεσαν ἐχάριστο, it was done to please the Eudosians; Plat. Phaedr. 250 C, τοῦτα μνήμη κεχάρισθε, dear to memory. - So Acts iii. 14; 1 Cor. ii. 12, τὰ ὑπὸ τοῦ θεοῦ χαραθήνατα ἱμάτων; Phil. i. 29; Philem. 22. - Not in the LXX. Often in the Apocrypha, Echla. xii. 3; 2 Macc. iii. 31, vii. 22, iv. 32.

Χάρισμα, τό, used by St. Paul only (except in 1 Pet. iv. 10); not in profane Greek. Philo, de Alleg. ii. 75 B. = what is presented, what is freely given, a gift of grace; (I) generally, the effect of God's gracious dealing, the positive blessing bestowed upon sinners through grace, Rom. v. 15, 16, ἵματ χάρισμα ἐκ πολλῶν παραπτώματος εἰς δικαιομα. Cf. ver. 15, where τό χάρισμα is more fully described as ὁ χάρις τοῦ θεοῦ καὶ ὁ δωρεὰ ἐν χάριτι; vi. 23, τῇ γὰρ ὕφευγα τῆς ἁμαρτίας δάκτυλος: τὸ δὲ χάρισμα τοῦ θεοῦ ἢ ποι ἰδιόνοις ἐν Χριστῷ Ἰησοῦ. See xi. 29, where τό χαρισταρεῖ καὶ the saving operations of divine grace generally.—(II) In a special sense, a particular gift of grace imparted to an individual, as in 2 Cor. i. 11, τὸ εἰς ἡμᾶς χάρισμα, the grace bestowed on the apostle, and so clearly manifest in the help given to him. In other
passes it denotes special gifts possessed by the Christian, τὸ ἐν σοὶ χάρισμα, 1 Tim. iv. 14; 2 Tim. i. 6; extraordinary gifts of the Holy Ghost dwelling and working in a special manner in individuals (see χάρισμα πνευματικόν, Rom. i. 11), and manifest in the conduct and work of the individual in the church (compare the parallel διακονία, 1 Cor. xii. 4, 5), and in his manner of life, 1 Cor. vii. 7. Thus 1 Cor. xii. 4, διαφέρειν χαρισμάτων εἰς, τὸ δὲ αὐτὸ πνεῦμα; xii. 9, 28, 30, 31; 1 Pet. iv. 10, ἐκατοστὰς καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοῦ αὐτῷ διακονοῦντες ὡς καλῶς ὁμονομὸς τοικῆλης χάριτος θεοῦ. For the connection between these and the more general gifts of grace, see Rom. xii. 5, 6; Hofmann on 1 Cor. xii. 4, "individual manifestations of the grace here treated of, appropriate to the sanctified natural life of the individual (Rom. viii. 30), and peculiar to Christianity."

Χάρισμα 578 Χαρακτήρ

Χαράκτηρ, ὁ, from χαράκτιζων, to tear, to cleave, to cut in, to engrave, etc.—(I.) Actively, something engraved or impressed, and especially an instrument for this, e.g. stamp. Rarely used in this sense. Stob. Floril. ciii. 27, ὀψωμα ἔθηκε τοῖς πρόφυσις, χαρακτήρ αὐτῶν γενόμενον. Likewise χαρακτήρ. Often (II.) in a passive sense, sign, mark, token. Cf. Plut. Mor. 856 D, ἵν δὲ καὶ πλείονας καθαρισμεθαι τῶν χαρακτήρων ἀφαιροῖ δὲ οὐκο κατανόησι τῶν ἀνθρώπων τῆς προαιρέσεως καὶ τῶν τρόπων παρασκευῶν; de Placit. Phil. v. 11, (πόθεν γίνονται τῶν γονίων ὁμοιώσεις καὶ τῶν προγόνων;) Οἱ Στοιχεῖοι, ἀπὸ τοῦ σώματος ἔλου καὶ τῆς ψυχῆς περιέχοντα τὰ στέρματα καὶ τῶν ὁμοιότητας ἀναιετάττεσθαι ἐκ τῶν αὐτῶν ἱμάτων τῶν τύπων καὶ τῶν χαρακτήρων, ὡσπερεις ξυλογράφον ἀπὸ ὁμοίων χρωμάτων εἰκόνα τοῦ βλεπομένου. Thus it very often signifies distinctive sign, trait, idiosyncrasy, distinctive type or form, e.g. τῆς γλώσσας, τῆς διαλέκτου (Herod., Diod., Dion.), of a writer's style or his peculiar mode of exposition, e.g. φιλοσοφος, ιστορικος; of national peculiarities, e.g. Ἐλληνικός (Dion. Hal., 2 Macc. iv. 10); cf. the work of Theophrastus, ἑθικοί χαρακτήρες. One might be tempted to refer this meaning to the lines of the seal, the impress or pattern which it bears. Cf. Sext. Empir. Log. i. 251, αἱ δὲ τῶν διατύπων σφραγίδες ἡ τῶν χαρακτήρων ἐναποματίζουσα τῷ κλείρῳ. But there are other examples which clearly show that χαρακτήρ—as an exception among the few nouns formed with -ή—must be taken passively as = impress, imprim, stamp. So Aristot. Rep. i. 6, χαρακτήρα ἐνιθάλλων... ὁ γὰρ χαρακτήρ ἐπίθε τοῦ πόσου σημείου; Id. Oecon. ii. 20, χαρακτήρα ἐπικόπτει; Lucian, Hortomem. 44, τι δὲ εἰ μὴ ἄριστα γράφομεν ἐπὶ τῶν κληρών, ἀλλὰ τῶν σημείων καὶ χαρακτήρας αὐτὰ πολλὰ Ἀγιοτάτοις γραφώντας ἀντὶ τῶν γραμμάτων, κυνοκεφάλους τινὰς δυτικὰς καὶ λεοντοκεφάλους ἀνθρώπους. Cf. Plut. Mor. 214 F, ἐπιτιθέμεναι οἱ τῶν γραμμάτων χαρακτήρες. See also, in particular, Plato, Phaedr. 263 B, οὐκοίν τῶν μέλλων τέχνην θητορικήν μετείχαι πρῶτον μὲν δὲ ταῦτα ὡδι διηρθεῖται καὶ εἰλικρίνει τινὰ χαρακτήρα ἐκατέρω τοῦ εἴσον; Vir. Cis. 289 B, ἡ τοῦ νομοστάτου ἰδεα καὶ σφραγίδεως καὶ παντὸς χαρακτήρος, where it is obviously = χάραγμα; Phil. de plant. Noes 332, ἐπει δὲ αὐτὴν (οι τῆς ψυχῆς) τοῦ θελων καὶ ἀράτον εἰκόνα, διότι οὖν χρονίσας ὀδυσσουείαν καὶ τυπῳδείαν σφραγίδεως
Χαρακτήρ

θεοῦ, ἂς ὁ χαρακτήρ ἐστιν ἄδικος λόγος; Clem. Rom. 1 Cor. 33, αὐτὸς ὁ δημιουργός καὶ δεσπότης ἀπάντων... τὸν... ἀνθρωπόν ταῖς ἴδιαις αὐτοῦ καὶ ἀνώμοιος χρῶν ἔπλασεν, τῆς ἱεροῦ εἰκόνος χαρακτῆρα. It is thus clear that χαρακτήρ signifies the image impressed as corresponding with the original or pattern, and "on account of this idea of close resemblance it has for its synonyms μίμημα, εἰκών, ἀπεικόνισμα" (Delitzsch on Heb. i. 3). Cf. Lev. xiii. 28, of the mark produced by a brand, ὁ χαρακτήρ τοῦ κατακαίματος. It occurs in the N. T. only in Heb. i. 3, δὲ ὅ ἀπαίγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, where the obvious endeavour to select a very expressive and significant word, as well as the meaning of ἀπαίγασμα, = radiation, not merely reflection, obliges us to explain the term not as sign or outline, but as impress, imprint, pattern, image. The passage in Clem. Rom. is decisive on this. Χαρακτήρ is chosen instead of χάραγμα, because this latter word was used in a narrower sense, and rarely denoted the peculiar characteristics of an individual or a people; indeed, it was inappropriate, because it must always prominently suggest the passive bearing of the subject spoken of. Χάραγμα occurs in Acts xvii. 29; Rev. xiii. 16, 17, xiv. 9, 11, xv. 2, xvi. 2, xix. 20, xx. 4 = impression, mark, symbol.

Χρῶ, to rub over, to anoint; LXX. = κοπάω, which is used of the symbolical anointing with holy oil, whereby men ordained of God to special service in His economy of grace, priests, prophets, and kings, were not only set apart and consecrated, but gifted and endowed for that holy service which demanded powers above and beyond those naturally belonging to man; cf. Ex. xxix. 7, xl. 13.—1 Kings xix. 16 is the only place where mention of it is made in connection with a prophet, and we may conclude that this was only an anointing practised by the prophets in the transmission of the prophetic call, because in the case of an immediate divine call, the very nature of the office required the reality implied by the symbol, viz. a being gifted with the Spirit of God.—1 Sam. x. 1, xv. 1, et al.; Ps. lxxxix. 21.—Oil is regarded as the emblem of salvation (Isa. lxi. 3; Ps. xliv. 8), of saving power, of the Spirit of God, see 1 Sam. xvi. 13, x. 1, 9, 10; Isa. xi. 1; see Acts x. 38, ἐκρύσαν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. The Hebrew πνεύμα is used especially of the anointing of the high priest (which corresponds with the expression, "outpouring of the Holy Ghost"), but πνεῦμα is used of the anointing of kings; see Χριστὸς. In the N. T. Χρίσω only occurs in a sense akin to the O. T. anointing, and as denoting a consecration and endowment for sacred service, Acts x. 38; Luke iv. 18, ἐκρύσα με εὐαγγελίσασθαι; Heb. i. 9, ἐκρύσαν σε... ὁ θεός σου ἐλαμαίν ἀγαλλιάσας παρὰ τοῦ μετόχου σου (Ps. xliv. 8, cf. Isa. lix. 3). Absolutely, Acts iv. 27, ἐπὶ τὸν ἄγαν παῦσαν ἦν τῆς Ἰουδαίας, ἐν ἐκρύσα. These passages concern the anointing of Jesus to His calling and rank (the latter in Acts iv. 27, Heb. i. 9). Besides this reference to Christ as the Anointed, it is used, 2 Cor. i. 21, of the call of the apostle and his companions (ver. 19, comp. the absence of the σὺν ὑμῖν with χρίσας ἡμᾶς).

Χρῶ, the anointing; LXX. = νικήφω, Ex. xxx. 25, xl. 9; Lev. xxii. 10; for
they called the specially prepared anointing oil χρίσμα ἄγιον (see χρίσω). In 1 John ii. 20, 27 (where alone the word occurs in the N. T.), it signifies an anointing which had been experienced, a communication and reception of the Spirit (comp. John xvi. 13 with the connection in 1 John); and it is not merely a figurative name for the Spirit. This is clear from the expression χρίσμα ἐχεῖτε, ἐδάβητε, and the word seems chosen in order to give prominence on the one hand to what the readers had experienced, and on the other by referring to O. T. practice, and especially to Christ, to remind them of their calling and rank (see 1 Pet. ii. 5, 9). The LXX. use the word also with the signification anointing in Ex. xxix. 7, λήψῃ τοῦ διαλοῦ τοῦ χρίσματος καὶ ἐπικεφαλεῖ αὐτῷ; comp. the Hebrew פָּרַח עֹלָה.

Χριστός, ή, ἕν, anointed, e. g. τὸ χριστάν, Lev. xxi. 10, the anointing. For the most part ὁ Χριστός, the anointed, Heb. שִׁפְיוֹ, a term applied to every one anointed with the holy oil, primarily to the high priest, Lev. iv. 3, 5, 16, vi. 15. LXX. iv. 3, ὁ ἄρχων ὁ χρισματων; iv. 5, ὁ ἠπερεύς ὁ χριστός; in other places, to the king; in the LXX. almost always = ὁ χριστός, and generally ἐν χρύσῳ, or with suffixes of God, except Dan. ix. 25; 2 Sam. i. 21. So 1 Sam. ii. 10, 35, xii. 3, 5, xvi. 6, xix. 22, xxiv. 6, 7, 11, xxvi. 9, 11, 16, 23; 2 Sam. i. 14, 16, xix. 22, xxii. 51, xxiii. 1; Ps. ii. 2, xx. 7, xxvii. 8, xviii. 51, lxxxix. 39, 52, lxxxvi. 10, 17; Lam. iv. 20; 2 Chron. vi. 42.—In Isa. xlv. 1, of Cyrus, because he was the instrument of redemption (Furrst); the plural occurs in Ps. ev. 15; 1 Chron. xvi. 22; of Israel as a nation, or of Abraham, Isaac, and Jacob, Ps. ev. 8-12, cf. Ps. lxxxiv. 10; Hab. iii. 13. On the ground of Dan. ix. 25, Ps. ii. 2, it is used in the Targums to designate the expected Saviour as the Anointed of God to be the King and Redeemer of His people (see βασιλεύς, βασιλεία), cf. Luke xxiii. 2, λέγωσα καυτὸν Χριστόν βασιλέα εἶναι, with ver. 37, εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδαίων, σῶσον σεαυτόν; ver. 39, αὐχέλα σὺ εἶ ὁ Χριστὸς; σῶσον σεαυτόν; ii. 11, ἐτέχθη σωτήρ ὡς ἐστιν Χριστός κύριος κ.τ.λ., see κύριος, Acts ii. 36; Mark xv. 32, ὁ Χριστός ὁ βασιλέας τοῦ Ἰσραήλ; Acts iv. 26, 27. As we have already observed (under βασιλεύς, βασιλεία), the full meaning of the term must be explained by its connection with that word, βασιλεύς denoting the king's relation to the people, and the sphere of his dominion, ὁ Χριστός, carrying back this relationship to the divine ordainment and endowment, and including a reference to the divine promise of such a deliverer, and to the βασιλεία τοῦ θεοῦ, wherein God's saving purposes are realized. In the mouth of Jesus as an appellative, Mark xii. 35, xiii. 21; Matt. xxiv. 5 (without the article, Mark ix. 41); of Himself, Matt. xxiii. 10, xxiv. 5.

As an appellative and with the article, ὁ Χριστός occurs chiefly in the Gospels; without the article and as a proper noun, and standing alone, we find it in the Gospels only in Mark ix. 41, εἰς ἀνόματι ὅτι Χριστῷ ἔστω, cf. Acts xxiv. 24; elsewhere only in the connection Ἰησοῦν Χριστός, cf. Matt. i. 16, Ἰησοῦς ὁ λεγόμενος Χριστός. In the Pauline Epistles, on the contrary, and in the first Petrine Epistle, Χριστός is used as a proper name, Rom. v. 8,
vi. 4, 8, viii. 10, 34, ix. 1, and often; 1 Pet. i. 11, 19, ii. 21, iii. 16, 18; next, this with the article, Rom. vii. 4, viii. 11, cf. ver. 10, ix. 3, 5; without any fixed rule as to its use, see 1 Cor. vi. 15, xi. 3, et al. In these Epistles ὁ Χριστός is not used as an appellative; see 1 Pet. i. 11, τὰ ἐκ Χριστὸν παθήματα; iv. 13, τὰ τοῦ Χριστοῦ παθήματα, as compared with Acts xvii. 3, δι’ τῶν Χριστῶν ἐδει παθοῦν; xxvi. 23, εἰ παθητὸς ὁ Χριστός, where it is clearly an appellative. It is used as an appellative in 1 and 2 John and in the Revelation, see 1 John ii. 22, v. 1, 6; Rev. xi. 15, xii. 10. As a proper name perhaps, on the contrary, in 2 John 9; Rev. xx. 4, 6. As an appellative always when Ἰησοῦς ὁ Χριστός or ὁ Χριστός Ἰησοῦς occurs, as in Acts xvii. 3, xviii. 5, 28. No significance can be attached to the change in the order of the words, as Ἰησοῦς Χριστός, or Χριστός Ἰησοῦς.

Ἀντίχριστος, ὁ, opponent of Christ, according to 1 John ii. 22, ὁ ἀντιφύλατος δι’ Ἰησοῦν οὐκ ἔστιν ὁ Χριστὸς... ὁ ἀντιφύλατος τῶν πατέρας καὶ τῶν υἱῶν. See iv. 3, where τὸ τοῦ ἀντιχριστοῦ (cf. Matt. xxi. 21; 1 Cor. x. 24; 2 Pet. ii. 22; Jas. iv. 14) is the antichristian nature which μὴ ὁμολογεῖ τῶν Ἰησοῦν. It is not therefore like ἀντίθεος, one who usurps the place of Christ, a false Christ. Still it must be borne in mind, as Huther remarks, that "in noun-compounds formed with ἀντί in the way of contrast, the substantive denotes a subject, whether person or thing, represented by the ἀντί as opposing a subject of the same kind;" thus ἀντιφύλατος signifies a "philosopher who opposes other philosophers;" ἀντίθεος, "force arrayed against force," and not merely what hinders or opposes force. Thus it is especially wherever persons are named; and this meets the objection of E. Haupt on 1 John ii. 22, who compares the adj. ἀντιθέος, what is opposite the door, and therefore would find in ἀντίχριστος only the element of hostility to Christ. Thus ἀντίχριστος is that which sets itself in the place of Christ, which appears as Christ in opposition to Christ, as distinct from ζευγάρια, Ἰησοῦς, Matt. xxiv. 24, Mark xiii. 22, which means rather a false hypocritical representation of Christ rather than an opponent of Him. Ὁ ἀντίχριστος is that which sets itself in the place of Christ, and not, as 1 John ii. 22 would certainly be taken as denoting a person, if the much disputed article were genuine, but this is very doubtful, and Tisch. and Lachm. reject it; and if a person, the explanatory reference of the words, ἐκείνος δι’ Ἰησοῦν ἐκεῖνος ἀντίχριστος ἔχεται, would not be 2 Thess. ii. 3 sqq. merely, but within the range of the Johannine writings, John v. 43, ἂν ἦλθος ἐξήκον ἐν τῷ ὀνόματι τοῦ Ἰησοῦ ἐκαίνων κήμψετο. Still in this case the ὁ ἀντίχριστος of 1 John ii. 22 and 2 John 7 would be difficult of explanation. We must not, however, conclude from this and from νῦν ἀντίχριστος τολμᾷ ἀνεργάσασθαι, ii. 18, that John did not expect the appearance of a personal antichrist κατ. ἐκ, for the neuter τὸ τοῦ ἀντιχριστοῦ, ὁ ἀντικύκλωσας ἐκεῖνος, καὶ νῦν ἐν τῷ κόσμῳ ἐστιν ἤδη, certainly shows that he did. The article in ii. 22 is obviously analogous with the preceding ὁ θεότης in a general sense; but Huther’s explanation, that this means antichrist itself appearing in these persons, is too far-fetched. The many antichrists, i.e. all who appear as such in St. John’s sense, must be regarded not only as πρόδρομοι of the actual antichrist, but as attempts to realize it.
Ψυχή, ἡ, from ψυχω, to breathe (according to some, e.g. Nägelsbach, nachhom. Theol. ii. 380, to be derived from ψω, πτώ, like ἄφω, ἄπατος, and others; Curtius [as before, pp. 257, 437, 632], on the contrary, derives the word from a Sanscrit root əra, to blow, and refers πτώ to another root); — breathing, breath of animal life. In universal usage, from Homer downwards, ψυχή signifies life in the distinctiveness of individual existence, especially of man, and occasionally, but only ex analogia, of brutes, which in Homer is taken as shut up in the body and as disappearing at death, but as continuing in its distinctiveness in Hades, though with loss of personality and its capabilities, for which the body seems to have been thought necessary. For examples, see Lexicon. Hence ψυχή is generally — the life of the individual, cf. ψυχής ἄθροι, Π. xxi. 325; ψυχή, ψυχής τοὺς ἐξελόσθαν, ἀφελόσθαν, and others; Od. xxi. 444, Π. xxi. 257, and so even down to the latest Greek, ψυχήν ἀφέναι, Eur. Or. 1171; ψυχήν διδόναι, ἀποδιδόναι, Herod. iii. 130, 2, arising from ψ. Ἄδιδι διδόναι, Π. v. 654; ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἄγων, Xen. Mem. iii. 12. 1; τὴν αὐτοῦ ψυχήν ἀνέμενον, Luc. philos. 1; ἡ ἀρετή μᾶλλον ἡ ψυχή σώζει τὰς ψυχὰς, Xen. Cyr. iv. 1. 5.—The anthropological conception of ψυχή was developed in connection with eschatological views. The popular view, which developed itself from Homer downwards, is given in Plato, Phaed. 70 A, τὰ περὶ τῆς ψυχῆς πολλὴν ἀποτάσσειν παρέχειν ἄνθρωπος, μή ἐπειδὰν ἀπαλλαγῇ τοῦ σώματος, οὐδεμοῦ ἐτι ἦ, ἀλλὰ ἐκείνη τῇ ἡμέρᾳ διαφθείρεται τε καὶ ἀπολλύεται, ἦ ἐν ὧν ἄνθρωπος ἀποθανεί, εὐθὺς ἀπαλαμπαμενὲν τοῦ σώματος καὶ ἔκβαινον, ἄστου πνεῦμα ἡ καπνὸς διασκεδασθεῖσα, ὀλίγηται διαπότισσα καὶ οὐδέν ἐτι οὐδαμὸν ἦ. Cf. Xen. Cyr. I. xxxvii. 3, ὥσ ἡ ψυχή, ὅσ μὲν ἂν ἐν θυρτῷ σώματι ἦ, ἐξ ὡς ἀπὸ τοῦ ἀπαλλαγῆς, τέθηκεν. The results of philosophic inquiry, on the other hand, appear in Plat. Phaedr. 245 E, 246 A, πῶς γὰρ σῶμα, ἦ μὲν ἔσωθεν τὸ κυνεῖθα, ἄψυχοι, ἦ δὲ ἔσωθεν αὐτῷ ἐξ αὐτοῦ, ἢψυχοι, ὡς ταύτῃς ὀσφὺς φύσεως ψυχής; εἰδ' ἦσστι τοῦτο ἀοτροφός ἔχων, μὴ ἐλλά τι ἦναι τὸ αὐτὸ αὐτὸ κινοῦν ἡ ψυχή, εἰκ' ἀνάγκης ἀγάπην τε καὶ ἀθάνατον ψυχήν ἄν ἦ, and in Xen. Mem. iv. 3. 14, ἀνθρώπων ψυχή, εἰ περὶ τι καὶ ἄλλο τῶν ἀνθρώπων, τοῦ θεοῦ μετέχει, cf. i. 4. 13, οὐ τοῖνυν μόνον ἤρκεστ' ἄφθεος τοῦ σώματος ἐπιμεληθήσεται ἄλλα, δι' ἐπεὶ μέγατον ἐστι, καὶ τὴν ψυχὴν κρατήσῃ τὴν ἀνθρωπην ενέφυσε. It is now the soul (no longer, as in Homer, the organs of the body) which is the seat of will, disposition, desires, passions (see καρδία), and ψυχή combined with σῶμα serves to denote the constituent parts of humanity; cf. Xen. Anab. iii. 2. 20, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. Hence the expression, δὴ τῇ ψυχῇ φροντίζειν τινός, with all one's heart to care for any one, Xen.
Mem. iii. 11. 10, ἐν τῆς ψυχῆς, from the heart, willingly, and others, see Lexicons. Mention is made of two souls, the one ἀγαθή, δεξιόν, κρατίστη, and the other κακή, πονηρή, etc.; vid. Passow, s.v. Thus ψυχή came to denote the morally endowed individuality of man which continues after death,—which corresponds with the pantheistic theory that the soul (Aristotle, de anima, i. 5) is part of the δύναμις, which, borne upon the winds, enters the breathing man, and that the body is a prison-house wherein the soul is incarcerated on account of its former sins, etc. (See Nägelsbach, nachhomer. Theol. 403; and generally, compare Nägelsbach, Homer. Theol. ii. 380 sqq.; Grotmeyer, Homers Grundansicht von der Seele, etc., Warendorf 1853, 4; Passow, Lex. s.v.

As to the use of the word in Scripture, first in the O. T. it corresponds with נפש, primarily likewise — life, breath, the life which exists in every living thing, therefore life in distinct individuality, Gen. xxxv. 18, וּמִמְשָׁכָה יִהְיֶה נְפָשׁוֹ; Lev. xxiv. 18, כִּי יִהְיֶה נְפָשׁוֹ וּנְפָשׁוֹ; and even without the genitive of the subject it denotes the living individual as such, a distinctiveness of life, an individual life, an individual, cf. Lev. xxiv. 18; Num. xxxv. 11, נְפָשׁוֹ; Lev. iv. 2, וַיּוֹאמֶר, both of men and of beasts; in full, נְפָשַׁת, Gen. i. 20, 21, 24, 30, ii. 7. Cf. especially ii. 7, וַיִּפְקַד אֲדֹנָי נְפָשׁוֹ וְיָדָו לְמָצָא, with ver. 19, וַיִּקָּח אֵלָה נְפָשַׁת לְמָצָא אֶלֶף. Accordingly, mention can be made of God's נפש, Jer. ii. 14, נְפָשׁוֹ הָאֵל נְפָשׁוֹ; Amos vi. 8 (cf. Judg. x. 16; Ezek. xxiii. 18; Jer. xv. 1; Lev. xxvi. 11, 15, 30, 43; 1 Sam. ii. 35; Isa. i. 14; Prov. vi. 16; Jer. v. 9, 29, ix. 9). The נפש, according to what has been above said, is the proper subject of the life in the individual, but it is not the principle of life itself, it is the subject of life which bears in it the life-principle, i.e. the נפש, נְפָשׁוֹ, and as such it is the outward manifestation of the life-principle, so that נפש and נפש might be used together as of kindred signification, Ps. xxxi. 6; comp. xvi. 10; 2 Sam. iv. 9, et al., cf. Gen. i. 30, וַיִּנֶדֶשׁ נְפָשׁוֹ, with vi. 10, וַיִּנַּח נְפָשׁוֹ בְּאֶשׁ אֲדֹנָי, where, indeed, as in Job xii. 10, נְפָשׁוֹ בְּאֶשׁ אֲדֹнָי לְעַל תְּפַרְשֵׁה, the words נפש and נפש correspond to the designations נפש and יְנָשָׁף (in Gen. i. 30, cf. יִנָּשָׁף יִנֶדֶשׁ); still cf. Lev. xvii. 11, נְפָשׁוֹ נְפָשׁוֹ; ver. 14, יִנָּשָׁף נְפָשׁוֹ, and Num. xvi. 22, xxvii. 16, נְפָשׁוֹ נְפָשׁוֹ נְפָשׁוֹ. There is, however, this distinction between them: נפש of itself serves to denote the individual, but נפש does not, because even when individualized it signifies only the principle, not the form, of life, cf. Ezek. ii. 2, iii. 24, xxxvii. 5, 8, by means of which נפש becomes this; and the distinction is expressed in stricter language, ψυχή ζῶσα, πνεῦμα ζωοτότων, 1 Cor. xv. 45. נפש represents the individual life; hence it is used in Gen. xvi. 45, Ex. i. 5, when the numbers of persons are given; and of the deceased, in Rev. vi. 9, ψυχάλ τῶν ἐφανεμένων; Rev. xx. 4, τῶν πεταλοεμένων; cf. the interchangeable expressions in Deut. xxvii. 25, וַיִּנֶדֶשׁ נְפָשׁוֹ, and Jer. ii. 34, וַיִּנֶדֶשׁ נְפָשׁוֹ. In this sense we find that πνεῦμα also is used, Heb. xii. 23, πνεῦματα δικαίων πεταλοεμένων, to denote the individual to whom the πνεῦμα belongs, but not in the same manner as נפש, because נפש exists only where there is an individual life with a material organization; and it is only with reference to this that ψυχή is used even in Rev. vi. 9, cf. ver. 10, τὸ αἷμα ζωοτότων; Lev. xvii. 11, וַיִּנְדֶשׁ נְפָשׁוֹ
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Comp. ver. 10, ἡμῶν ἐπὶ ὑμᾶς ὑπέρ, see πνεῦμα. Cf. Roos, psychol. ser.: "... ubi animae humanae, qualemus ὑπὸ est, aliquid trinuitur, non potest tota vis sententiae intelligi, nisi animam corporc vestigium fandi representeres, sed quae de illa tangam spiritu dicuntur plene intelligi possunt nulla corporis habita ratione." So also Oehler, sent. N. T. de rebus p. mort. fut. p. 13 sqq. ὑπὲρ of itself does not constitute personality but only when it is the ὑπὲρ of a human being, cf. 1 Chron. v. 21 (the usage of the word seems thus to have become by degrees more limited, cf. Gen. xvi. 45; Ex. i. 5). Applied to man as well as brutes, that which distinguishes any one individual life from others must be formed or moulded in it, and the human personality derived from the spirit (see πνεῦμα) must find its expression in the ὑπὲρ or ψυχή. Consequently the ὑπὲρ or ψυχή of man is the subject of that personal life whose principle is ὑπὲρ or πνεῦμα. When mention is made of the distinctive individuality of the human soul, πνεῦμα as well as ψυχή may be used to denote the substratum of personal life, see πνεῦμα; and hence arises the frequent similarity of the two words when the distinction between them does not appear.

In the N. T. ψυχή denotes life in the distinctness of individual existence, Rev. viii. 9, τὰ ἄγγελα τῆς ψυχῆς; xvi. 3, πάσα ψυχή ᾗς ἀπέβαινε. It is elsewhere used of man alone, and, indeed, primarily of the life belonging to the individual, Matt. ii. 20, ἔγραψεν τὴν ψυχήν τοῦ παιδίου; Rom. xi. 3, ὑπέρ τῆς ψυχῆς μου; Luke xii. 20, τὴν ψυχήν σου ἐπιστεύειν; Acts xx. 31, ὑπὲρ ψυχήν αὐτῶν ἐν αὐτῷ ἀστέρων; Matt. xx. 28, δοῦναι τὴν ψυχήν αὐτῶν ἐν τῷ σταυρῷ, comp. Mark x. 45; John x. 11, τῷ ἀνθρώπῳ ἐπέγραψεν ὑπὲρ τῶν, to lay down or give up one's life for any one, cf. vv. 15, 17, xiii. 37, 38, xv. 13; 1 John iii. 16; Acts xv. 26, σὺν ἀνθρώποις παραδείσωσον ταῖς ψυχαῖς αὐτῶν ἐπέρ τῶν ἀνόμων κ.τ.λ.; Rev. xii. 11, οὐκ ἑγάπησαν τὴν ψυχήν αὐτῶν ἐν τῷ θανάτῳ; 1 Thess. ii. 8, μεταδοῦναι ὑμῖν... καὶ τὰς ἐκείνας ψυχὰς; Rom. xvi. 4, οὗτοι ἐπὶ τῆς ψυχῆς μου τῶν ἐκείνων ῥάξους ὑπέθεκαν; Acts xx. 24, οὗθεν λόγον ποιοῦμαι τῇ ψυχῇ τοῦ ἐκείνου ἐπιτύχοντος, xxvii. 10, θεωρήσε καὶ μετά τὸν διὸ τῶν ψυχῶν ἡμῶν μέλλειν ἔστεκα τό πλοῦς; ver. 22, ἀπελθοῦσαν ψυχὰς οἴσιάμα ἦσσα εἰ ὑμῶν. The expressions παραδείσωσον τῇ πνεύμα, John xix. 30, cf. Matt. xxvii. 50, Luke xxiii. 46, Acts vii. 59, and τῷ ἰδίῳ τῇ ψυχῇ, Acts xv. 26, cf. John x. 11, are not quite identical, for the latter estimates the life as simply a single individual life, and we cannot say, e.g., τῷ πνεύμα τῷ ἰδίῳ τῷ τῶν, John x. 11; τῷ πνεύμα δοῦναι λόγον ἀντὶ πολλῶν, Matt. xx. 28, cf. 2 Cor. xii. 15, ἐφώ δὲ ἡ διαφορά δαπανήσεως οὐκ ἐξαπανηθήσεται ὑπὲρ τῶν ψυχῶν ἡμῶν. Still πνεῦμα and ψυχή may be used synonymously in many cases, and especially when the emotional life is referred to, cf. Matt. xi. 29, εὐθύτερον ἄντι πνεύμα τῶν ψυχῶν ἡμῶν (cf. Jer. vi. 16, where LXX. ὑπέρ = ἐκκεννάνοι), with 1 Cor. xvi. 15, ἄντι τῶν ἐν πνεύμα καὶ τῷ ἐν ὑμῖν; Acts xiv. 22, ἐπιστολίζετε τὰς ψυχὰς τῶν μαθητῶν (see στηρίζεις τὰς καρδίας, 1 Thess. iii. 13; Jas. v. 8). See the parallelism in Luke i. 47, μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἡγαλλάσσει τὸ πνεύμα μου ἐπὶ κ.τ.λ.; yet both expressions are not identical, for in Matt. xxvii. 38, Mark xiv. 34, instead of περιλάμβανος ἐστὶν ἡ ψυχή μου ἐστὶς θανάτου, it could hardly have been said τὸ πνεύμα μου, while in John xii. 27,
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ἡ ψυχή μου τετάραται, as compared with xiii. 21, ἐκατάραθη τῷ πνεύματι. Cf. Acts xv. 24, ἐτάραταν ὡς λόγοι ἀνακεφαλαίωσεν τὰς ψυχὰς ὡς; Isa. xix. 3, ταραχθῇσθαι τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς. We find ψυχή and πνεῦμα side by side in Heb. iv. 12, ἀκριβείᾳ μερισμοῦ ψυχῆς τε καὶ πνεύματος, because the actual abnormal relation subsisting between the soul and its divine life-principle is here brought out to view, but elsewhere the soul is simply regarded as the receptacle and bearer of the divine life-principle, e.g. 1 Pet. ii. 11, ἀπέκειτε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτως στρατεύονται κατὰ τῆς ψυχῆς, and comp. with this the contrast between σάρξ and πνεῦμα. From this relationship between ψυχή and πνεῦμα, as opposed to the σάρξ, according to which, on the one hand, the ψυχή contains the πνεῦμα, and brings it into outward manifestation (see Phil. i. 27, στῆκεν ἐν ἐνὶ πνεύματι, ματαιωθείτω τῇ πίστει τοῦ εὐαγγ.,) and on the other there is also to some extent a contrast between πνεῦμα and ψυχή, no inconsiderable part of the usage has arisen, and especially as it concerns the question whether there be a twofold or a threefold nature; see ψυχικός. Thus, on the one hand, in 1 Thess. v. 23, ὀλόκληρον (ἐντελῶς, in all its parts) ὡς τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα... τηροῦν; πνεῦμα is the divine life-principle (Rom. viii. 10); ἡ ψυχή, the individual life in which the πνεῦμα is manifested; and σῶμα, the material organism vivified by the ψυχή.

In Matt. x. 28, on the other hand, ψυχή and πνεῦμα only are named side by side, but never properly σῶμα and πνεῦμα, though σάρξ and πνεῦμα. Only in 1 Cor. v. 3, ἀπών τῶν σῶματος, παρὼν δὲ τῷ πνεύματι. The proper antithesis to πνεῦμα is σάρξ. So also ψυχή denotes life in the body (σῶμα), Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τῇ φάγετε, μηδὲ τῷ σῶμάτι κ.τ.λ.; Luke xii. 22, 23, cf. xii. 19, ἵνα τῷ ψυχῇ μοι ψυχῇ... ἀναπνεύσῃ, φῶς, πένθος, εὐφραίνων; comp. ver. 20, τῇ ψυχῇ σου ἀπαντῶν ἀπὸ τοῦ συν. ψυχή seems to be used in a fuller and deeper sense as contrasted with σῶμα in Matt. x. 28, μὴ φοβεῖσθε ἀπὸ τῶν ἀποκεφαλῶν τῷ σῶμα, τῷ δὲ σώμαν μὴ δυσμένων ἀποκεφαλῶν, σῶμα being the material organism vivified by the ψυχή, and ψυχή being the subject of life, the ego present in the σῶμα; cf. Matt. xvi. 25, δὲ ἐὰν θλίψῃ τὴν ψυχήν αὐτοῦ σῶσαι, ἀπολέσῃ αὐτὴν, etc., x. 39; Mark viii. 35; Luke ix. 24, xiv. 26, μουσῶν τῷ ἑαυτῷ ψυχήν, comp. Matt. xvi. 24, ἀπαρνησάσθω ἑαυτόν; John xii. 25. Cf. Matt. xvi. 26, τῇ ὀψίνθησιν ἀνθρώπων, ἄν... τῷ ψυχῇν αὐτοῦ ζημιάῃ; Mark viii. 36 with Luke ix. 25, ἑαυτὸν ἀπολέσας ἡ ζημιαθείς. In this sense ψυχή becomes a more emphatic designation of the man himself, of the subject or ego, see John x. 24, ὑπὸ τὸν τῇ ψυχῆς ὑμῶν ἀλέιπος; Matt. xii. 18, εἰς δὲ εὐδόκησαν ἡ ψυχή μου; Heb. x. 38, οὐκ εὐδοκεῖται ἡ ψυχὴ μου; 3 John 2, εὐθυδοταὶ σοι ἡ ψυχή; Luke xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτίσασθαι τὰς ψυχὰς ὑμῶν; 1 Pet. i. 22, τὰς ψυχὰς ὑμῶν ἐγκυνεῖτε ἐν τῇ ἐπικοίνων τῆς ἀληθείας εἰς κ.τ.λ.; iv. 19, παρατιθέοντο πᾶσαι τὰς ψυχὰς αὐτῶν ἐν ἑλπίδωσι; Rev. xviii. 14, ἢ ὑπάρχω σοι τῆς ἐπιθυμίας τῆς ψυχῆς, just as it serves generally as a designation of the individual, see Acts ii. 41, 43, iii. 23, xxvii. 22, 37; Rom. xiii. 1; 1 Pet. iii. 20; 2 Pet. ii. 8, 14. In Eph. vi. 6, ποιοῦτε τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς; Col. iii. 23, δὲ ἐὰν ποιήσῃ, ἐκ ψυχῆς ἐφανερώθη, εἰς ψυχῆς corresponds with the preceding ἐν
\( \psiχικός \), \( ςχικικ \), or \( ςχικικος \), occurs first in Aristotle, and signifies what pertains to the soul or life, i.e., living, e.g., Plut. Mor. 1138 D, \( \psiχικικ \) \( \epsilonρμικ τεσσάρων \) \( \sigmaτουχείας \). Then, in a special sense, what pertains to the soul as the one constituent of human nature, \( ϕιλικ \) \( ςτρις \) \( \zetaρικ \) \( \epsilonτος \), etc., etc., Plut. Mor. 1096 E, \( ς\, ψαλικ \) \( \epsilonϕιλοκυρικ \), \( \epsilonτος \) \( \sigmaσκοπε\). Then, in a special sense, \( \psiχικικ \) \( \epsilonμι \) \( το \) \( \epsilonν \) \( \epsilonι \) \( \σ\, \psiχικικ \) \( \epsilonσις \) \( \epsilonμι \) \( \epsilonτος \) \( \sigmaσκοπε\). Hence arises the commonest use of the word as the antithesis of \( \sigmaσκικικ \) (Aristotle, Plut., Polyb., and others), e.g., \( \psiχικικ \) \( \tauόμα \) \( \sigmaσκικικ \) \( \rhoϊμα \), Polyb. vi. 5. 7; \( \psiχικικ \) \( \πάθη \), Galen.; \( \psiχικικ \) \( \cdot \) \( \sigmaσκικικ \) \( \zeta \), Aristole, Eth. iii. 10. So 4 Macc. i. 32, \( τ\, \zeta \, \epsilonπικοι \) \( \epsilonτος \) \( \epsilonι \) \( \sigmaσκικικ \), \( τ\, \zeta \, \epsilonπικοι \) \( \epsilonτος \) \( \epsilonι \) \( \sigmaσκικικ \) \( \cdot \) \( \zeta \, \epsilonσ\, \zeta \). Here \( \psiχικικ \) \( \epsilonμι \) probably means pertaining to the heart, 2 Macc. iv. 37, xiv. 24 (see \( \kappa\, \rho\, \iota\, \iota\, \delta \)). These are the only places where the word occurs in O. T. Greek. The application and perhaps therefore the meaning of the word in the N. T. is somewhat different. Here it stands in contrast, not with \( \sigmaκμα \), \( \sigmaσκικικ \), but only with \( \psiημα \), \( \psiηματικ \); and not with the \( \psiημα \) of man in a general sense, but with the spirit as possessed by the renewed man. In accordance with this it is that man \( \zeta \) \( \epsilonι \) \( \kappa\, \rho\, \iota\, \iota\, \delta \) \( \epsilonτος \) \( \zeta \, \kappa\, \rho\, \iota\, \iota\, \delta \), 1 Cor. xv. 45, and what belongs to him, i.e., his body, is called a \( \sigmaκμα \) \( \psiχικικ \) (ver. 44), a body belonging to the soul, which is \( \epsilonτος \) \( \kappa\, \rho\, \iota\, \iota\, \delta \). In contrast with this, Christ, the last Adam, is called \( \psiημα \) \( \\htm\, \kappa\, \rho\, \iota\, \iota\, \delta \), \( \zeta \, \kappa\, \rho\, \iota\, \iota\, \delta \), and the \( \sigmaκμα \) is called \( \psiηματικ \) in the case of those who belong to the same sphere of life with Him, i.e., \( \epsilonτος \) \( \zeta \, \kappa\, \rho\, \iota\, \iota\, \delta \), ver. 48, who with Him are \( \epsilonτος \) \( \psiημα \) vi. 17; for "as we bear the image of the earthly, we shall also bear the image of the heavenly," ver. 49. The representation here given, and the language used, must be explained by the recognised difference between the human \( \psiημα \) in and for itself, and the renewing or renewed \( \psiημα \); see \( \psiημα \), \( \psiχικ \). On account of this difference, arising from sin and regeneration,—a difference which must be obvious to the Christian view upon the recognition of regenerating grace,—man in and for himself, as
ψυχή ζώον, and therefore ψυχικός, is different from man as πνευματικός,—from man as ruled by the Spirit as the renewing and renewed life-principle; and as ψυχικός, man is a stranger to τὰ τοῦ πνεύματος τοῦ Θεοῦ, so that the διδακτός ἀνθρωπίνης σοφίας λόγος are contrasted with the διδακτό πνεύματος, 1 Cor. ii. 13, 14, ψυχικός ἀνθρωπος οὐ δύναται γνῶναι κ.τ.λ. It is clear that ψυχικός does not designate the man simply as σαρκικός or ἀμαρτωλός, nor can be interchanged with these, but signifies man as he is by nature; and because man by nature is σαρκικός and ἀμαρτωλός, he is in his natural state a stranger to what is τοῦ πν., and thus ψυχικός comes to denote man as he now is,—man as become sinful, estranging himself and estranged from the divine life-principle. It cannot be more fitly rendered than as Luther rendered it, viz. the natural man. It is a word which may be taken psychologically, but it has also an ethical import.

How fully in keeping this view was with Christian ideas, though foreign to those of profane Greek, is evident from Jude 19, οὕτω εἰσιν οἱ ψυχικοί, πνεῦμα μὴ έχοντες, i.e. they are none other than what they are by nature; it is not said that they have no πνεῦμα, so far as πνεῦμα is a constituent part of human nature,—this would have been expressed by μη πνεύμα έχοντες; but they are not in possession of the Spirit which they might have possessed (against Beck, bibl. Psychol. p. 53). Πνεῦμα, in antithesis with ψυχικός, signifies the Holy Spirit of redemption. It is distinct from the πνεῦμα so far as this belongs to man by nature, and is necessary to his condition as ψυχή ζώον. — Again, in Jas. iii. 15, the three predicates, ἐπίγειος, ψυχικός, δαμασκίνης, applied to the wisdom which cometh not from above, express a progressive enhancement resting upon an inner sequence; ἐπίγειος as the fit antithesis of ἀναθ.,—because ἐπίγειος therefore ψυχικός (see 1 Cor. xiv. 48), therefore also destituere of the Spirit; and because thus destitute of the Spirit, actually opposed to the Spirit of God, i.e. δαμασκίνης.

Thus Christianity has enriched the meaning of this word, adding to its physiological sense an ethical significance.

"Α ψυχικός, ov, lifeless, often in Plato contrasted with ἡμυψικός; and in Plut. Them. xi, as contrasted with ζώον; Wisd. xiii. 18, xiv. 29, of idols — 1 Cor. xiv. 7, τὰ δύναται φανερὰ διὰ διάκοσμα; ver. 9, οὕτως καὶ ἐμεῖς κ.τ.λ. The opposite term, ἐμφ., does not occur in biblical Greek. Elsewhere in profane Greek it means without character, spiritless, cowardly.

Σύμψικός, ov; not in profane Greek except Anton. Polichn. ii. 54 (about A.D. 117); it occurs first in Phil. ii. 2, and afterwards in patristic Greek, as also συμψυχή, συμψυχία. In Phil. ii. 2, τὸν αὐτὸν ἀγάπην ἔχοντες, σύμψιχοι, τὸ ἐν φρονούντες, cf. i. 27, μὴ ψυχή συμψυχεῖστε; Acta iv. 32; 1 Sam. xviii. 1, ἡ σύμψικός Ἰωαβάν συνεβίβασθη τῇ ψυχῇ Δαλεᾶ, καὶ ψυχὴς αὐτοῦ Ἰωαβάν κατὰ τὴν ψυχήν αὐτοῦ. It signifies community of life in love.

'Ισόψικός, actuated by the same motives, of like character, like-minded; Aesch.
'Ισόφυς | 588 | 'Οδίν

Ag. 1479; Eust. 331. 52, ἰσοψύχως ἐμάχυντο; Phil. ii. 20, οὔδενα γὰρ ὣρα ἰσόψυχον δοτις νησίως τὰ περὶ ὠμῶν μεριμνήσει.

Δ ἡ ψυχή, except in Jas. i. 8, iv. 8, occurs only in Philo and post-Christian Greek. Cf. Eumath. xi. 437, περὶ τὴν παρθένων διψυχές, ἀπαίτει τῇ σεμνότητι; Ignat. ad Her. 7, μὴ γίνον διψύχους ἐν προσευχῇ σου· μακάριος γὰρ ὁ μὴ διστάσας. Πιστεύω γὰρ κ.τ.λ.; Clem. Rom. 1, ad Cor. xi., οἱ διψυχοὶ καὶ οἱ διστάζοντες περὶ τοῦ τοῦ θεοῦ δινάμεως; c. xxiii., τὰς χάριτας αὐτοῦ ἀποδίδοι τοῖς προσερχόμενοι αὐτῷ ἀπὸ λόγῳ διανοίᾳ. Αἰω μὴ διψυχώμεν κ.τ.λ. . . . ταλαίπωροι εἰσίν οἱ διψυχοὶ, οἱ διστάζοντες τὴν ψυχήν. Therefore = doubting. So Clem. Alex. Strom. 1, διὰ τοὺς διψυχοὺς, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις, εἰ ἄρα ἐστι ταύτα ἢ οὐκ ἐστιν. In St. James, in a more general sense, an unstable disposition; and in i. 8, of the doubter or wavering (διακρινόμενος), ἀνὴρ διψυχός, ἀκατάστατος εἰν πάσας ταῖς ὦδεως αὐτῶν; iv. 8, of the hypocrite, καθαρίσατε χείρας ἀμαρτωλοί, καὶ ἀφίγεστε καρδίας διψυχοί. Cf. Matt. xxiv. 51, διεκοτομήσει αὐτῶν καὶ τὸ μέρος αὐτῶν μετὰ τῶν ὑποκρίτων θήσει.

Ψύχω, perf. pass. ἐψύχημαι, aor. in Aristoph. ἐψύχη, and accordingly fut. ἐψυγησμαι, Matt. xxiv. 12, for which some mss. read ψυχήσωμαι. — (I) To breathe, to blow, to breathe out, to let stream forth, Jer. ii. 6; 2 Kings xix. 24. — (II) To cool, to make cool, in contrast with θερμαίνων; often in Plato, Plut. Cf. ψυχρός, cold. Passive, to wax cold, to go out or become extinct, Herod., Plato. So Matt. xxiv. 12, ψυγήσται ἡ ἀγάπη, cf. Song viii. 6, 7.

Ἀναψύχω, to make cool, to refresh; e.g. Xen. Hell. vii. 1. 19, ἀναψυχθησαν οἱ σύμμαχοι; Hom. II. v. 795, ἔκχει, to cool and dress a wound; Eur. Hell. 1100, πῶνων τινά, to provide refreshment for a person. So in 2 Tim. i. 16. In later Greek, intransitively, to refresh oneself, to come to oneself. So LXX. = νηρ, Judg. xv. 19, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἀνέψυκτε, ἡν. Niphal, 2 Sam. xvi. 14, ἀνέψυξαν ἐκεῖ. ἡν, Hiphil, Ps. xxxix. 14. Cf. 2 Macc. iv. 46, iii. 11. Cf. ἀναψύχη, refreshment, Plat., Eur.; Hos. xii. 8; Jer. xlix. 30.

Ἀναψύχω, ὡς σῶμα, ἡ, recreation, refreshment; seldom, and only in later Greek; LXX Ex. viii. 15, ἔδωκεν δὲ Φαραώ ὅτι ἐγένετε ἀναψύχως. In the N. T. Acts iii. 19, ὅπως ἂν ἐλθοῦσιν κατόπιν ἀναψυχέως ἀπὸ προσώπου τοῦ κυρίου, cf. Isa. lvii. 15, 16.

Ω

Ωδίν, ἡ, older form ὀδίς; usually in the plural; pains of labour, distress, woe, 1 Thess. v. 3; Isa. xxxvii. 3. Of any severe pain resembling a woman's pangs; also affliction, grief, ὀδίνεις ψυχής; cf. Hom. Od. ix. 415, ὀδίνων ὀδύνων; Isa. xiii. 8, ὀδίνεις αὐτοῦ ἐξοσιῶν ὑπὲρ γυναικὸς τυταίρησις; Jer. viii. 21, xiii. 21; Job xxii. 17; Isa. xxxvi. 17; Ex. xv. 14, et al.; αἱ ὀδίνεις τοῦ θανάτου, Acts ii. 24, as in Ps. xviii. 5, cf. ver. 6, ὀδίνεις ἄδου . . . παγίδες θανάτου; Exv. 3, περίκομψος με ὀδίνεις θανάτου, κοίμων ἄδου εβροσάν
me, θλίψιν καὶ ὀδύνην ἔδω. The rendering of the LXX. is not correct, because ἔδω, as the context shows, is to be referred to Ἱμ, cords or snares, not to Ἰηρ, pangia. On the other hand, in Matt. xxiv. 8, ταῦτα ἀρχή ὄδινων; Mark xiii. 8, ταῦτα ἀρχή ὀδινών, ὀδίνων clearly answers to Ἱμ, cf. Mic. iv. 9; Isa. xxvi. 17; Jer. iv. 31; see Ἱμ, Pa. xlvi. 6; Jer. vi. 24; Ex. xv. 14. Possibly the expression is connected with the Jewish doctrine of the ἰσχατή ἡμέρα, the distresses and misery which were to precede the coming of the Messiah, so far as this doctrine has any sanction in Scripture. But the doctrine itself, as connected, according to Jalk. Sim. xc. 1, 2, with Isa. liii. 4, 5, derives no sanction from this expression, nor is it received on account of it. See the exposition of it in my treatise on Matt. xxiv. 25, p. 244 sqq.

"Οπά, ἡ, according to Curtius (p. 319), properly, season, time of blossoming; ὀπάν, blossoming; ὀπό, unseasonable; Goth., jér; German, Jahr; Bohemian, jaro, spring. It denotes (I) originally the season of the year, ὀπά ἄνω, then ὀπά τῆς ἡμέρας, and merely ὀπά, time of the day, in accordance with such expressions as ὀπά πολλή, Mark vi. 35. In Mark xi. 11, ὀπίας ἤδη ὀσφυς τῆς ὀπας. Afterwards, when reckoning by hours was practised, the hour. The Johannine ἰσχατή ὀπά, 1 John ii. 18, probably is a concrete expression for the ἰσχατή τῶν ἡμερῶν, τῶν χρόνων, καιρὸς ἰσχατος, Heb. i. 2; 1 Pet. i. 20, 5; 2 Tim. iii. 1 (see ἰσχατος); thus expressed in order to denote the pressing shortness of the time (cf. 1 Cor. vii. 29), Heb. ἱσχατή τῶν ἡμερῶν, an expression denoting the time which immediately precedes Christ's coming, and in the N.T. the time then present, which was looked upon as the time of His coming; see αἰών, ἰσχατος. It is erroneous to associate this with ἡ ἰσχατή ἡμέρα, which does not belong to the present.

"Οπά signifies (II.) the right time, the time fixed, the time determined upon or demanded, the fit time. Thus ὀπά τῆς ἱσχατος, Rev. xiv. 7; τοῦ θερμαί, ver. 15; τοῦ περασμοῦ, iii. 10; ἰσχατόν ὀπά, στε κ.τ.λ., ἐν ἦ, ἦ, Matt. xxvi. 45; John iv. 21, 23, and often. (It cannot as a rule be proved that herein God's appointed time is set forth in contrast with men's opinions; in John iv. 23, for instance, the time is not that fixed by God, but that willed by Him.) In particular, ὀπά τοῦ, the time of any one, means either the time which one claims for himself and employs, Luke xxii. 53, αὕτη ὑμῶν ἑτῶν ὀπά καὶ ἡ ἐξωσιά τοῦ σκότους, or the time which lays claim to any one, John xvi. 21, ἠδείν ὀπά ἄστρι, and thus Christ's hour is spoken of, John vii. 30, viii. 20, xiii. 1, i.e. the time of His sufferings and death; see Matt. xxvi. 18, ὁ καιρός μου ἔγγος ἑτῶν. On the contrary, John ii. 4, ὑμῖν ἔμενε ὀπά μου, as in Luke xxii. 53, cf. John vii. 6, ὁ καιρός ὁ ἐμός ὑμῖν πάρεστιν, ὁ δὲ καιρός ὁ ὑμετέρος πάντοτε ἑτὼν ἔτοιμος. For the thing meant, the relation of Christ's miraculous working to His word in John ii. 4, comp. John vii. 6, 8 with ver. 14. "Οπά is rarely used in this manner in profane Greek, Plut. Them. 21, ἐχοῦντο μὴ ὀπὰν θεμοτοκέως γενόσθαι.

ΟΤ ΔΤΝΑΤΑΙ ΔΤΘΝΑΙ Η ΓΡΑΦΗ.
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