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BIBLICO - THEOLOGICAL
LEXICON
OF
NEW TESTAMENT GREEK.

BY
HERMANN CREMER, D.D.,
PROFESSOR OF THEOLOGY IN THE UNIVERSITY OF GREIFSWALD.

*Translated from the German of the Second Edition,
WITH ADDITIONAL MATTER AND CORRECTIONS BY THE AUTHOR,*

BY
WILLIAM URWICK, M.A.

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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 (*Nachhomerische Theologie*, p. 239) observes, that "it is with this expression (ὁ πέλας, πλησίον) 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 (*Profangräcität und biblischer 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 Sciagraphy) 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. *δοσιος*), 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. *ἐπις*). 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. *βέβηλος* and *κοινός*). 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 synagogal Hebrew. See *αἰών*, *βασ. τοῦ Θ.*, *εἰκόν*, etc. "Christianity, as the universal religion, has moulded the form of its announcements alike from Hellenistic, Old Testament, and synagogal 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 *δόξα*, 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, mihi ignoscant. Quibus autem satis est, non mihi sed Domino mecum congratulantes 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, ἀγαπᾶν, ἄγγελος (ἄγγ. κυρίου), ἅγιος, δίκαιος, ἐπιούσιος, περιούσιος, 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 *ἅγιος* 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' ἐξοχήν* scriptural conception. More than one hundred and twenty new words have been added, among others: *ἄγειν, αἰτεῖν, ἀκολουθεῖν, ἀλληγορεῖν, ἀρνείσθαι, ἀπλοῦς, βούλεσθαι, βιάζειν, γενεά, δόγμα, εἶδος, ἐκών, καρδοκία, πατήρ, πειράζω, πρόσωπον, ῥέεσθαι, τάπεινος*, 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 nobis et restituat divina gratia Theologiam tam puram, tam efficacem, tam divinam, qualem aliquando vellemus habuisse et coluisse in aeternitatem delati!*" (Weismann, *Inst. theol. exeg. dogm.* p. 31.)

LIST OF AUTHORS, WITH THE EDITIONS REFERRED TO.

- WINER: Grammatik des neut. Sprachidioms. 6th ed. 1855.
- BUTTMANN: Grammatik des neut. Sprachgebrauchs, by Alex. Buttmann. 1859.
- KRUEGER: Griechische Sprachlehre für Schulen, by K. W. Krüger. 3d ed. 1852.
- MATTHIAE: Ausführliche griechische Grammatik, by Aug. Matthiae. 3d ed. 1835.
- 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.)
- TRENCH: Synonyms of the New Testament, by R. C. Trench, D.D., Archbishop of Dublin. Parts 1 and 2, 1855 and 1863.

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), xxi. 6, xxii. 13, *ἐγὼ εἰμι τὸ Α καὶ τὸ Ω* (Bengel, Lachm., Tisch., always τὸ ἄλφα); in i. 8, as the words of *κύριος ὁ θεός*, with the amplification, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ*; in xxi. 6, as the words of *ὁ καθήμενος ἐπὶ τῷ θρόνῳ* (cf. iv. 2, 3, v. 1, 7), amplified as *ἡ ἀρχὴ καὶ τὸ τέλος*; in xxii. 13, the words of Jesus (ver. 16), *ἐγὼ — Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*. It is difficult to decide whether this designation is meant to be more than a figurative and exhaustive description of *ἡ ἀρχὴ καὶ τὸ τέλος*. Jalkut Rub. f. 174: *Adamus totam legem transgressus est ab א usque ad ה*. *Ibid.* f. 128. 3: *Deus Israelitis dicitur benedicere ab א usque ה, 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 πᾶσι πληρούμενος* (cf. 1 Cor. xv. 28, where the reference is to God), or to the words *ἐξ αὐτοῦ καὶ δι' αὐτοῦ 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, *ἐν αὐτῷ (sc. Χριστῷ) ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται*, 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 recognises 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

the Revelation (cf. i. 7 : *ναί, ἀμήν*), "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 ἔσχατος, ὁ ὢν κ.τ.λ.*); whence it appears that this is the Greek rendering of the Hebraistically conceived *ἐγώ — Ω* (א — ה).—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, *ον*, from *βυσσός* Ion. = *βυθός*, depth, bottom. Hence, 1. *bottomless*, properly an adjective; e.g. *ἄβυσσον πέλαγος, βάθος*, even *πλούτος, πρᾶγμα*. As a substantive, *ἡ ἄβυσσος*, signifying, 2. *abyss, bottomless depth*, it is only used in biblical and eccles. Greek. Once in Diog. Laert. *Epigr.* iv. 27: *χοῦτω κατῆλθες εἰς μέλαιναν Πλουτέως ἄβυσσον*. "*Sed a tempore Platonis . . . hic usus alienus est:*" Fix in Steph. *thes.* In LXX. = *מִיַּם*, 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. cvii. 26 (Suid.: *ιδάτων πλήθος πολὺ*) = *watery deep*; Job xli. 23 = *מַיִם*. In Deut. xxxiii. 13 it is not an adj., but is to be construed *ἄβυσσοι πηγῶν*. In the N. T., Rom. x. 7, *τίς καταβήσεται εἰς τὴν ἄβυσσον; τουτέστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν*, 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 *מִיַּם רַבִּיּוֹתַי* (LXX.: *εἰς τὸ πέραν τῆς θαλάσσης*), Deut. xxx. 13, especially since *ἄβυσσος* is so frequently employed as an antithesis to *οὐρανός*; cf. Gen. vii. 11, Job xi. 8, Ps. cvii. 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 *ἄδης*, wherein that *remoteness from heaven which is distinctive of Hades* finds full expression.—In Rev. ix. 1, 2, *τὸ φρέαρ τῆς ἀβύσσου*, xx. 1, the depth or abyss appears as the receptacle and prison of destructive powers, over which reigns *ὁ ἄγγελος τῆς ἀβύσσου*, ix. 11. Compare the petition of the demons in Luke viii. 31: *ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν*.—In Rev. xvii. 8, xi. 7, *ἀναβαλεῖν ἐκ τῆς ἀβύσσου* is said of the beast; xiii. 18.—In eccles. Greek we find e.g. *ἄβυσσος ζητημάτων ἢ γραφῆς*, Chrys. *hom.* 23 *in Act.*; *ὁ θεός, ἄβυσσος ὢν ἀγαθότητος*, Theodoret, *quaest.* 4 *in Gen.*; *ἡ ἀπόγνωσις εἰς αὐτὴν κατὰγει τῆς κακίας τὴν ἄβυσσον*, 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).

Ἄγαθός, ἡ, ὄν, good. Derivation uncertain; perhaps connected with γηθέω, ἄγαμαι, 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 γηθέω. 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 ἡδονή" merely by saying that there are also ἡδοναὶ κακαί, 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 οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος; . . . ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι καταρξαζομένη θάνατον. (This double aspect of the conception appears also in the Hebrew כֵּן, which, except in Genesis, where it is always translated by καλός, is quite as often by the LXX. rendered ἄγαθός as καλός. In כֵּן 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 δίκαιος, from which it differs as κακός (which see) does from ἄδικος, as the state differs from the conduct. Hence it necessarily follows that *the good* is the measure of the δίκη, and not the δίκη of *the good*; and further, we must take into account that ἄγαθός always includes a corresponding beneficent relation of the subject of it to another subject, while δίκαιος only expresses a relation to the purely objective δίκη. (Cf. e.g. Rom. v. 7: μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμῆ 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 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

persons in Matt. xx. 15, εἰ ὁ ὀφθαλμός σου πονηρός ἐστὶν ὅτι ἐγὼ ἀγαθός εἰμι; Luke xxiii. 50, ἀνὴρ ἀγαθὸς καὶ δίκαιος (see above); Tit. ii. 5; 1 Pet. ii. 18, τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν (ὑποτασσόμενοι); Rom. v. 7, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν (opp. to δίκ.). Compare with this passage, Xen. *Cyrop.* iii. 3. 4, Κύρον ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν; Xen. *Hell.* vii. 3. 12, οἱ πλείστοι ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι; John vii. 12, οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστὶν ἄλλοι ἔλεγον οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. It denotes *that which is to advantage* in Eph. iv. 29, λόγος ἀγαθὸς πρὸς οἰκοδομήν (cf. Gal. vi. 10, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας); Matt. vii. 11, δόματα ἀγαθὰ; Luke xi. 13; x. 42, ἀγαθὴ μερίς; Jas. i. 17, δόσις ἀγαθῆ; Rom. vii. 12, ἡ ἐντολὴ . . . ἀγαθῆ; 1 Thess. iii. 6, μνελα ἡμῶν ἀγαθῆ; 2 Thess. ii. 16, ἐλπίς ἀγαθῆ; 1 Tim. ii. 10, v. 10, ἔργον ἀγαθόν; Acts ix. 36, πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυῶν; Phil. i. 6, ὁ ἐναρξάμενος ἐν ὑμῶν ἔργον ἀγαθόν; Jas. iii. 17, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν; 1 Pet. iii. 10, ἡμέρα ἀγαθῆ. The neuter τὸ ἀγαθόν denotes *good things, things that are to advantage*: Luke xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου; Rom. vii. 13, τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος . . . ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον; viii. 28, τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν; x. 15, οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγ. τὰ ἀγαθὰ; xiii. 4, σοὶ εἰς τὸ ἀγαθόν; xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν (Bengel: *bonum*, genus; *adificatio*, species); Gal. vi. 6, 10; 1 Thess. v. 15, τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας; Philem. 14; John i. 47, ἐκ Ναζαρετ δύναται τι ἀγαθὸν 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, ὑμῶν τὸ ἀγαθόν; Philem. 6, ἀγαθὸν τὸ ἐν ὑμῖν; cf. Luke i. 53, πεινώντας ἐπέπλησεν ἀγαθῶν; Heb. ix. 11, x. 1, τὰ μέλλοντα ἀγαθὰ; cf. Xen. *Cyrop.* vii. 1. 11, πολλά τε καὶ ἀγαθὰ κτήσασθαι. — By ecclesiastical writers the Lord's Supper is also called ἀγαθόν: see Suic. *thes. s.v.*; Basiliius M. *epist. Can. III. ad Amphilocho.*: οἱ τοῖς λησταῖς ἀντεπεξίοντες, ἔξω μὲν ὄντες τῆς ἐκκλησίας, εἰργονται τῆς κοινῆς τοῦ ἀγαθοῦ κληρικοὶ δὲ ὄντες, τοῦ βαθμοῦ καθαιροῦνται.

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 κάγαθός to denote "the sum total of the qualities of an Athenian man of honour" (Passow). (Luke xviii. 15, καρδιά καλὴ καὶ ἀγαθῆ; v. sub καλός.) Τὸ ἀγαθόν was equivalent to *summum bonum*; ἀγαθόν denoted, in general, *what is morally good*. Compare Matt. xix. 17 (cf. v. 16), where L. T. read τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστὶν ὁ ἀγαθός: Rec., as in Mark x. 17, 18, Luke xviii. 18, 19, τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἰς, ὁ θεός. We see here the distinctive New Testament character of this idea, and its affinity here again with δίκαιος (Matt. v. 45, ἐπὶ πονηροῦς καὶ ἀγαθοῦς . . . ἐπὶ δικαίους καὶ ἀδίκους), only that in δίκαιος the relation to the δίκη, or to God's revelation, forms the standard; whereas ἀγαθός 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 οὐδεὶς ἀγαθὸς εἰ μὴ εἰς ὁ θεός; Ὅτι ὁ θεός οὐ κατὰ μετοχὴν ἀγαθότητός ἐστιν

ἀγαθός, ἀλλ' αὐτός ἐστιν ἀγαθότης. ὁ δὲ ἄνθρωπος μετοχῇ ἀγαθότητός ἐστιν ἀγαθός. With a substantive: Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (Luke vi. 45 adds τῆς καρδίας) ἐκβάλλει τὰ ἀγαθὰ (Luke vi. 45, προφέρει τὸ ἀγαθόν). (Acts xi. 24, ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως, belongs perhaps to I. b.) Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ ζητεῖν ζωὴν αἰών.; Rom. xiii. 3, φόβος τῷ ἀγαθῷ ἔργῳ (Rec. τῶν ἀγαθῶν ἔργων); 2 Cor. ix. 8, ἵνα περισσεύητε εἰς πᾶν ἔργον ἀγαθόν; Eph. ii. 10, κτισθέντες . . . ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν; Col. i. 10, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφορεῖν; 2 Thess. ii. 17, στηρίξαι τὰς καρδίας ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ; 2 Tim. ii. 21, σκευός . . . εἰς πᾶν ἔργον ἀγαθόν ἡτοιμασμένον; iii. 17, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος (cf. Matt. xix. 17); Tit. i. 16, πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι; iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἐτοιμούς εἶναι; Heb. xiii. 21, ὁ θεὸς τῆς εἰρήνης καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ; 1 Pet. iii. 16, ἡ ἀγαθὴ ἐν Χριστῷ ἀναστροφὴ. The expression *συνείδησις ἀγαθὴ* 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 ἀγαθὴ*, so that the expression—synonymous with *συνείδησις καθαρὰ*, cf. Acts xxiii. 1 with 2 Tim. i. 3—is also parallel with the *οὐδὲν ἐμάντῳ σύννοια* of 1 Cor. iv. 4, and opposed to the *συνείδησις πονηρά, ἁμαρτιῶν*, the absence or removal of which is the only means of attaining a good conscience, I prefer to take *ἀγαθὴ* 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 *πονηρά*, 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 ὀφθαλμὸς *πονηρός*, Matt. xx. 15. We find the neuter τὸ ἀγαθόν in Matt. xix. 17, L. T.; Luke vi. 45; Rom. ii. 10; vii. 19; xii. 2; xii. 9, *κολλώμενοι τῷ ἀγαθῷ*; xii. 21, *νίκα ἐν τῷ ἀγαθῷ τὸ κακόν*; xiii. 3; xvi. 19, *θέλω ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν*; Eph. iv. 28; 1 Pet. iii. 13, *τοῦ ἀγαθοῦ μιμηταί*; 3 John 11, *μιμοῦ τὸ ἀγ.* The plural τὰ ἀγαθὰ in Matt. xii. 35; John v. 29; Rom. iii. 8. Ἄγαθόν in Matt. xix. 16, *τί ἀγαθὸν ποιήσω*; Rom. vii. 18; ix. 11; 2 Cor. v. 10; Eph. vi. 8; 1 Pet. iii. 11. — Ἄγαθὰ λαλεῖν, Matt. xii. 34. — Opposed to *κακός; πονηρός*, Matt. v. 45, vii. 11, xii. 34, 35, xxii. 10; to *φαῦλος* in John v. 29; 2 Cor. v. 10. Synonyms, *καλός, δίκαιος*.

Κρεῖσσων, *ον, ὄνος*,¹ compar. of *ἀγαθός*. According to Etym. M. from *κρατύς*, on which H. Steph.: "*recte, nam pro κρατιῶν dicitur κρέσσων* (cf. Matth. Gr. Gr. sec. 131, A 1). *Inde primum κρέσσων, ex quo κρείσσων.*" Att. *κρείττων*. The MSS. of the New Testament vacillate between *σσ* and *ττ*. In Heb. vi. 9 all the Uncials read *σσ* where the

¹ 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. κράτιστος, Ps. xvi. 6 = 𐤀𐤓𐤐). Hence Philo i. 33. 44, ed. Mang.: ἐφ' ὅσον κρείττων ὁ ποιῶν, ἐπὶ τοσοῦτο καὶ τὸ γινόμενον ἄμεινον. Cf. the oxymoron in Plat. legg. i. 627 B: τὸ χεῖρον κρείττον τοῦ ἀμείνουτος, *deterius meliore superius*. The word is used in a sense most nearly akin to the fundamental meaning in Heb. xii. 24: κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ, where Lachm. and Tisch. read κρείττον *adverbially* = *more emphatically*. — (a) *More excellent*: Heb. vii. 7, τὸ ἔλαττον ὑπὸ τοῦ κρείττου εὐλογεῖται; i. 4, κρείττων γινόμενος τῶν ἀγγέλων; vii. 19, κρείττων ἐλπίς, opp. to τὸ τῆς ἐντολῆς ἀσθενὲς καὶ ἀνωφελές (ver. 18), οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος (ver. 19); vii. 22, κρείττων διαθήκη; viii. 6, κρείττονες ἐπαγγελίαι; ix. 23, κρείττονες θυσίαι; x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μένουσαν; xi. 16, κρείττονος (sc. πατρίδος) ὀρέγονται, τοῦτ' ἔστιν ἐπουρανίου; xi. 35, οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν (deliverance in this life) ἵνα κρείττονος ἀναστάσεως τύχωσιν. On the κρείττόν τι (τοῦ θεοῦ περὶ ἡμῶν προβλεψαμένου) in xi. 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., κρείττονα λαλεῖν, where it would be more correct to read κρείττον, adv. Phil. i. 23: πολλῶ γὰρ μᾶλλον κρείσσον. — (b) *Preferable, or more advantageous*; 1 Cor. xii. 31, Rec., ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα, where L. T. τὰ μείζονα; 1 Pet. iii. 17, κρείττον ἀγαθοποιούντας πάσχειν ἢ κακοποιούντας, cf. ver. 16; 2 Pet. ii. 21, c. dat., κρείττον γὰρ ἦν αὐτοῖς μὴ ἐγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέφει ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς (cf. ver. 20, ἡττῶνται, and χείρονα); 1 Cor. vii. 9, κρείσσόν ἐστιν γαμήσαι ἢ πυροῦσθαι, where κρείσσον, *more advantageous*, is parallel to καλὸν αὐτοῖς 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: κρείσσον γὰρ εἰσάπαξ θανεῖν ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς. Κρείσσων does not appear to have been used in a *moral sense* as equivalent to *better* (better is expressed by ἀμείνων). In 1 Cor. xi. 17 also, οὐκ εἰς τὸ κρείσσον ἀλλ' εἰς τὸ ἡσσον συνέρχεσθε, the antithesis appears to be between *advantageous* and *disadvantageous*: in favour of this is the combination εἰς τὸ . . . συνέρχεσθε.

Κρεῖσσον, the neuter of κρείσσων (which see), occurs as an adverb Heb. xii. 24. κρείττον λαλεῖν (sq. παρὰ) = *more emphatically*. 1 Cor. vii. 38: καὶ ὁ ἐγαμίζων καλῶς ποιεῖ, καὶ ὁ μὴ ἐγαμίζων κρείσσον ποιεῖ = *more advantageously, more appropriately*, cf. v. 35.

Ἄγαθωσύνη, ἡ, 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 ἀπηρτισμένη 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 φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. 2 Thess. i. 11: εὐδοκία ἀγαθωσύνης, what is pleasing to ἀγαθωσύνη (vid. εὐδοκία). Rom. xv. 14: μεστοί ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νουθετεῖν. 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. = נְזִיב, 2 Chron. xxiv. 16; Eccles. iv. 8, v. 10, vii. 14, ix. 18.

Ἄγαθοεργέω, 1 Tim. vi. 18: τοῖς πλουσίοις . . . παράγγελλε . . . ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικοῦς. Otherwise it only occurs in eccles. Greek, where it is equivalent to ἀγαθουργεῖν, the Attic form, which Tisch. and Lachm. have adopted in Acts xiv. 17. Cf. Herod. i. 67, Λίχης τῶν ἀγαθοεργῶν . . . Σπαρτηγέων, Lichas, of the number of Spartans "approved by valour," according to Tim. *lex. κατ' ἀνδραγαθίαν αἰρετοί*; iii. 154, αἱ ἀγαθοεργίαι, *res praeclare gestae*; iii. 160, ἀγαθοεργία Περσέων, what a man has done for the advantage of the Persians, by which he has deserved well of them. Hence ἀγαθοεργεῖν = 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 ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, where Rec. reads ἀγαθοποιῶν.

Ἄγαθοποιέω, peculiar to eccles. Greek. In Att. ἀγαθὸν ποιεῖν on the one hand, ἐνεργεῖν 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 κακὸν ἀλλὰ τὸ ἀγαθὸν ὃ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν. — 2. In the sense of ἀγαθός, I. b., according to the connection, to do good, so that some one derives advantage from it. With acc. in Luke vi. 33, ἀγαθοποιεῖτε τοὺς ἀγαθοποιούντας ὑμᾶς; cf. Num. x. 32 = נִזְבִּי; 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. ψυχὴν σώσαι. In Matt. xii. 12, καλῶς ποιεῖν. — On Acts xiv. 17, Rec., see ἀγαθοεργεῖν. — Opp. to κακοποιεῖν in Mark iii. 4, Luke vi. 9, 3 John 11, 1 Pet. iii. 17; cf. ἀγαθοποιεῖν, opp. to κακοῦν in Zeph. i. 13. As used by astrologers, it is = *bonum omen afferre*. Cf. also καλοποιεῖν = to act becomingly, and in some connections to act kindly.

Ἄγαθοποιός, ὄν, practising good, acting rightly: 1 Pet. ii. 14, εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. — Clem. Al. *Strom.* ed. Sylb. 294: φύσις τοῦ ἀγαθοποιῶν τὸ ἀγαθοποιεῖν, ὡς τοῦ πυρὸς τὸ θερμαίνειν καὶ τοῦ φωτὸς τὸ φωτίζειν. Plut. *Is. et Osir.* c. 42: ὁ γὰρ Ὀσιρις ἀγαθοποιός. It is further used also in the sense of *beneficus*, and is applied by astrologers to favourable constellations. — In Eccles. xlii. 14, ἀγαθοποιὸς γυνή, it refers to a woman who puts on a kind or friendly manner in order to corrupt. — Only in later writers.

Ἄγαθοποιία, ἡ, except in astrological writers, where it is = *beneficentia siderum*,

only in 1 Pet. iv. 19, οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῆ (L. -ποιῆταις); cf. ii. 15, 20, iii. 6, 17 := well-doing, the practice of good. Clem. Al. *Strom.* ed. Sylb. p. 274, ὅτι δὴ ἡ ἐπίτασις τῆς δικαιοσύνης εἰς ἀγαθοποιῶν ἐπιδέδωκεν, τούτῳ ἡ τελείωσις ἐν ἀμεταβόλῳ ἔξει εὐποιῆτας καθ' ὁμοίωσιν τοῦ θεοῦ διαμένει.

Φιλάγαθος, ον, loving good, the friend of good. Aristotle, *Magn. Mor.* ii. 14, describes the σπουδαῖος, who devotes himself in earnest to right doing, as φιλάγαθος, in contrast with φίλαντος which is predicated of the φαῦλος, 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, ἀνὴρ φιλάγαθος καὶ φιλόκαλος σώφρονα καὶ κοσμίαν γυναῖκα ποιεῖ. 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 φιλοκτίριμων. Φιλαγάθως and φιλαγαθωσύνη 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), τὰ αὐτοῦ πάντα τοῖς δεομένοις προῖεμένος; and likewise Theophylact: τὸν ἐπεικῆ, τὸν μέτριον, τὸν μὴ φθονοῦντα,—the same expositor who explains the ἄπ. λεγ. ἀφιλάγαθος in 2 Tim. iii. 3 by ἐχθρὸς παντὸς ἀγαθοῦ. Considering that ἀφιλάγαθοι in 2 Tim. iii. 3 occupies a middle place between ἀνήμεροι and προδόται, and that φιλάγαθον in Tit. i. 8 appears side by side with φιλόξενον among the requirements in a presbyter, the more general moral qualities σώφρονα, δίκαιον, ὄσιον, 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, ον, 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 ἀγαθοῦ, 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*.

Ἀγαπάω, f. -ήσω, to love, is connected with ἀγαμαι, though scarcely as stated by Coray (ἀ γὰρ φιλοῦμεν, ἐκεῖνα καὶ θαυμάζειν εἰώθαμεν, 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 ἀγαν and the unused theme πάω =) *summo opere curam alicujus gerere*; and by Damm

LIST OF AUTHORS, WITH THE EDITIONS REFERRED TO.

- WINER: Grammatik des neut. Sprachidioms. 6th ed. 1855.
- BUTTMANN: Grammatik des neut. Sprachgebrauchs, by Alex. Buttmann. 1859.
- KRUEGER: Griechische Sprachlehre für Schulen, by K. W. Krüger. 3d ed. 1852.
- MATTHIAE: Ausführliche griechische Grammatik, by Aug. Matthiae. 3d ed. 1835.
- 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.)
- TRENCH: Synonyms of the New Testament, by R. C. Trench, D.D., Archbishop of Dublin. Parts 1 and 2, 1855 and 1863.

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), xxi. 6, xxii. 13, *ἐγὼ εἰμι τὸ Α καὶ τὸ Ω* (Bengel, Lachm., Tisch., always τὸ ἄλφα); in i. 8, as the words of *κύριος ὁ θεός*, with the amplification, *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, ὁ παντοκράτωρ*; in xxi. 6, as the words of *ὁ καθήμενος ἐπὶ τῷ θρόνῳ* (cf. iv. 2, 3, v. 1, 7), amplified as *ἡ ἀρχὴ καὶ τὸ τέλος*; in xxii. 13, the words of Jesus (ver. 16), *ἐγὼ — Ω, πρῶτος καὶ ἔσχατος, ἡ ἀρχὴ καὶ τὸ τέλος*. It is difficult to decide whether this designation is meant to be more than a figurative and exhaustive description of *ἡ ἀρχὴ καὶ τὸ τέλος*. Jalkut Rub. f. 174: *Adamus totam legem transgressus est ab א usque ad ה*. *Ibid.* f. 128. 3: *Deus Israelitis dicitur benedicere ab א usque ה, i.e. perfecte*. (Quoted in Wolf, *Curæ 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 πᾶσι πληρούμενος* (cf. 1 Cor. xv. 28, where the reference is to God), or to the words *ἐξ αὐτοῦ καὶ δι' αὐτοῦ 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, *ἐν αὐτῷ (sc. Χριστῷ) ἐκτίσθη τὰ πάντα . . . τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται*, 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 recognises 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

the Revelation (cf. i. 7 : *ναί, ἀμήν*), "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 *ἐγὼ — Ω* (as may be the case with the other amplifications, *πρῶτος καὶ ἔσχατος, ὁ ὢν κ.τ.λ.*); whence it appears that this is the Greek rendering of the Hebraistically conceived *ἐγὼ — Ω* (א — ה).—If, however, we seek a more particular reference of the *ἐγὼ — 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 *Curiae*.

Ἄβυσσος, *ον*, from *βυσσός* Ion. = *βυθός*, depth, bottom. Hence, 1. bottomless, properly an adjective; e.g. *ἄβυσσον πέλαγος, βάθος*, even *πλούτος, πρῶγμα*. As a substantive, *ἡ ἄβυσσος*, signifying, 2. abyss, bottomless depth, it is only used in biblical and eccles. Greek. Once in Diog. Laert. *Epigr.* iv. 27: *χοῦτω κατήλας εἰς μέλαιναν Πλουτέως ἄβυσσον*. "*Sed a tempore Platonis . . . hic usus alienus est:*" Fix in Steph. *thes.* In LXX. = *בְּיַם*, 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. cvii. 26 (Suid.: *ὕδατων πλήθος πολὺ*) = *watery deep*; Job xli. 23 = *הַיָּם*. In Deut. xxxiii. 13 it is not an adj., but is to be construed *ἄβυσσοι πηγῶν*. In the N. T., Rom. x. 7, *τίς καταβήσεται εἰς τὴν ἄβυσσον; τοῦτέστιν Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν*, 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 *בְּיַם רַבָּאֵל* (LXX.: *εἰς τὸ πέραν τῆς θαλάσσης*), Deut. xxx. 13, especially since *ἄβυσσος* is so frequently employed as an antithesis to *οὐρανός*; cf. Gen. vii. 11, Job xi. 8, Ps. cvii. 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 *ἕδης*, wherein that *remoteness from heaven which is distinctive of Hades* finds full expression.—In Rev. ix. 1, 2, *τὸ φρέαρ τῆς ἀβύσσου*, xx. 1, the depth or abyss appears as the receptacle and prison of destructive powers, over which reigns *ὁ ἄγγελος τῆς ἀβύσσου*, ix. 11. Compare the petition of the demons in Luke viii. 31: *ἵνα μὴ ἐπιτάξῃ αὐτοῖς εἰς τὴν ἄβυσσον ἀπελθεῖν*.—In Rev. xvii. 8, xi. 7, *ἀναβαίνειν ἐκ τῆς ἀβύσσου* is said of the beast; xiii. 18.—In eccles. Greek we find e.g. *ἄβυσσος ζητημάτων ἢ γραφῆς*, Chrys. *hom.* 23 *in Act.*; *ὁ θεός, ἄβυσσος ὡν ἀγαθότητος*, Theodoret, *quaest.* 4 *in Gen.*; *ἡ ἀπόγνωσις εἰς αὐτὴν κατὰγει τῆς κακίας τὴν ἄβυσσον*, 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).

Ἄγαθός, ἡ, όν, good. Derivation uncertain; perhaps connected with γηθέω, ἀγαμαι, 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 γηθέω. 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 ἡδονή" merely by saying that there are also ἡδοναὶ κακάι, 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 οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος;... ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι καταρξαζομένη θάνατον. (This double aspect of the conception appears also in the Hebrew טוב, which, except in Genesis, where it is always translated by καλός, is quite as often by the LXX. rendered ἀγαθός as καλός. In טוב 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 δίκαιος, from which it differs as κακός (which see) does from ἄδικος, as the state differs from the conduct. Hence it necessarily follows that *the good* is the measure of the δίκη, and not the δίκη 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 δίκαιος only expresses a relation to the purely objective δίκη. (Cf. *e.g.* Rom. v. 7: μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται: ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμῆ 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 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

is added (τοῦ ἀγαθοῦ), to indicate a special relation between the persons spoken of. With the thought here expressed, compare Rom. xi. 35: τίς προέδωκεν αὐτῷ καὶ ἀνταποδοθήσεται 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 ἀγαθός, ἀγαθόν, 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 δίκαιον.) 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 = *culping*,—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 loquendi* 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 lege;*” Sturz says in his *Lex. Xen.*, “*accipit notionem fere a nomine ad quod pertinet:*” excellent in its kind. Eustath. in Il. xvii. p. 1121 (in Sturz, l.c.): δοκεῖ δὲ ἐντεῦθεν εἰληφθαι καὶ τὸ ἀγαθὸς σκυτεύς, ὁ εὐτεχνος καὶ ὅσα τοιαῦτα. Xen. *Cyrop.* i. 6. 19: ἀγαθὸς γεωργός, ἵππεύς, ἰατρός, ἀθλητής. Aeschin. *Socr. dial.* i. 10. 12: ἵπποι καὶ κύνες ἀγαθοί. So in the New Test.: Matt. vii. 17, 18, πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ. οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν κ.τ.λ.; Matt. xix. 16 (T. L. omit *ἀγ.*); Luke xviii. 18; Mark x. 17, διδάσκαλε ἀγαθέ; Luke xviii. 19; Mark x. 18, τί με λέγεις ἀγαθόν; Luke viii. 8, ἡ γῆ ἡ ἀγαθή (ver. 15 parall. ἡ καλή γῆ); Matt. xxv. 21, 23, δούλε ἀγαθὲ καὶ πιστέ; Luke xix. 17, δούλε ἀγαθέ; Tit. ii. 10, πίστιν πᾶσαν ἐνδεικνυμένους ἀγαθὴν. When the meaning is not more precisely expressed in the substantive, it is indicated by the accusative, as in Homer, βοῆν ἀγαθός, βῆν ἀγ., and Xen. *Cyrop.* i. 5. 9, τὰ πολεμικὰ ἀγαθοί: or by the inf., as in Xen. *Mem.* ii. 6. 14, ἀγαθοὺς λέγειν καὶ πράττειν; Hdt. i. 136, ἀγαθὸς μάχεσθαι: or by a preposition, Xen. *Mem.* iv. 6. 11, ἀγαθοὺς δὲ πρὸς τὰ τοιαῦτα νομίζεις ἄλλους τινας ἢ τοὺς δυναμένους αὐτοῖς καλῶς χρῆσθαι; Plut. *Public.* 17, ἦν ἀνὴρ εἰς πᾶσαν ἀρετὴν ἀγαθός; cf. Gregor. Nyss. *de orific. hom.* c. 20, t. 1, p. 98, τὸ ὄντως ἀγαθὸν ἀπλοῦν καὶ μονοειδές ἐστὶ τῇ φύσει, πάσης διπλόης καὶ τῆς πρὸς τὸ ἐναντίον συζυγίας ἀλλότριον.

(b) Good, in relation to something else = what is of advantage. It is thus used of

persons in Matt. xx. 15, εἰ ὁ ὀφθαλμός σου πονηρός ἐστίν ὅτι ἐγὼ ἀγαθός εἰμι; Luke xxiii. 50, ἀνὴρ ἀγαθός καὶ δίκαιος (see above); Tit. ii. 5; 1 Pet. ii. 18, τοῖς ἀγαθοῖς καὶ ἐπιεικέσιν (ὑποτασσόμενοι); Rom. v. 7, ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν (opp. to δίκ.). Compare with this passage, Xen. *Cyrop.* iii. 3. 4, Κύρον ἀνακαλοῦντες τὸν εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν; Xen. *Hell.* vii. 3. 12, οἱ πλείστοι ὀρίζονται τοῖς εὐεργέταις ἑαυτῶν ἄνδρας ἀγαθοὺς εἶναι; John vii. 12, οἱ μὲν ἔλεγον, ὅτι ἀγαθός ἐστίν ἄλλοι ἔλεγον οὐ, ἀλλὰ πλανᾷ τὸν ὄχλον. It denotes *that which is to advantage* in Eph. iv. 29, λόγος ἀγαθός πρὸς οἰκοδομήν (cf. Gal. vi. 10, ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας); Matt. vii. 11, δόματα ἀγαθά; Luke xi. 13; x. 42, ἀγαθὴ μερίς; Jas. i. 17, δόσις ἀγαθῆ; Rom. vii. 12, ἡ ἐντολὴ . . . ἀγαθῆ; 1 Thess. iii. 6, μνεῖα ἡμῶν ἀγαθῆ; 2 Thess. ii. 16, ἐλπὶς ἀγαθῆ; 1 Tim. ii. 10, v. 10, ἔργον ἀγαθόν; Acts ix. 36, πλήρης ἔργων ἀγαθῶν καὶ ἐλεημοσυνῶν; Phil. i. 6, ὁ ἐναρξάμενος ἐν ὑμῖν ἔργον ἀγαθόν; Jas. iii. 17, μεστή ἐλέους καὶ καρπῶν ἀγαθῶν; 1 Pet. iii. 10, ἡμέρα ἀγαθῆ. The neuter τὸ ἀγαθόν denotes *good things, things that are to advantage*: Luke xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου; Rom. vii. 13, τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος . . . ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον; viii. 28, τοῖς ἀγαπῶσιν τὸν θεὸν πάντα συνεργεῖ εἰς ἀγαθόν; x. 15, οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγ. τὰ ἀγαθὰ; xiii. 4, σοὶ εἰς τὸ ἀγαθόν; xv. 2, ἕκαστος ἡμῶν τῷ πλησίον ἀρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν (Bengel: *bonum*, genus; *aedificatio*, species); Gal. vi. 6, 10; 1 Thess. v. 15, τὸ ἀγαθὸν διώκετε καὶ εἰς ἀλλήλους καὶ εἰς πάντας; Philem. 14; John i. 47, ἐκ Ναζαρετ δύναται τι ἀγαθὸν 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, ὑμῶν τὸ ἀγαθόν; Philem. 6, ἀγαθὸν τὸ ἐν ὑμῖν; cf. Luke i. 53, πεινῶντας ἐνέπλησεν ἀγαθῶν; Heb. ix. 11, x. 1, τὰ μέλλοντα ἀγαθά; cf. Xen. *Cyrop.* vii. 1. 11, πολλά τε καὶ ἀγαθὰ κτήσασθαι. — By ecclesiastical writers the Lord's Supper is also called ἀγαθόν: see Suic. *thes. s.v.*; Basilius M. *epist. Can. III. ad Amphilocho.*: οἱ τοῖς λησταῖς ἀντεπεξίοντες, ἔξω μὲν ὄντες τῆς ἐκκλησίας, εἰργονται τῆς κοινωρίας τοῦ ἀγαθοῦ· κληρικοὶ δὲ ὄντες, τοῦ βαθμοῦ καθαιροῦνται.

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 κάγαθός to denote "the sum total of the qualities of an Athenian man of honour" (Passow). (Luke xviii. 15, καρδιά καλὴ καὶ ἀγαθῆ; v. sub καλός.) Τὸ ἀγαθόν was equivalent to *summu bonum*; ἀγαθόν denoted, in general, **what is morally good**. Compare Matt. xix. 17 (cf. v. 16), where L. T. read τί με ἐρωτᾷς περὶ τοῦ ἀγαθοῦ; εἰς ἐστίν ὁ ἀγαθός: Rec., as in Mark x. 17, 18, Luke xviii. 18, 19, τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθός εἰ μὴ εἰς, ὁ θεός. We see here the distinctive New Testament character of this idea, and its affinity here again with δίκαιος (Matt. v. 45, ἐπὶ πονηροῦς καὶ ἀγαθοῦς . . . ἐπὶ δικαίους καὶ ἀδίκους), only that in δίκαιος the relation to the *δικη*, or to God's revelation, forms the standard; whereas ἀγαθός 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 οὐδεὶς ἀγαθός εἰ μὴ εἰς ὁ θεός; "Ὅτι ὁ θεός οὐ κατὰ μετοχὴν ἀγαθότητός ἐστιν

ἀγαθός, ἀλλ' αὐτός ἐστιν ἀγαθότης. ὁ δὲ ἄνθρωπος μετοχῇ ἀγαθότητός ἐστιν ἀγαθός. With a substantive: Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (Luke vi. 45 adds τῆς καρδίας) ἐκβάλλει τὰ ἀγαθὰ (Luke vi. 45, προφέρει τὸ ἀγαθόν). (Acts xi. 24, ἦν ἀνὴρ ἀγαθὸς καὶ πλήρης πνεύματος ἁγίου καὶ πίστεως, belongs perhaps to I. b.) Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ ζητεῖν ζωὴν αἰών.; Rom. xiii. 3, φόβος τῷ ἀγαθῷ ἔργῳ (Rec. τῶν ἀγαθῶν ἔργων); 2 Cor. ix. 8, ἵνα περισσεύητε εἰς πᾶν ἔργον ἀγαθόν; Eph. ii. 10, κτισθέντες . . . ἐπὶ ἔργοις ἀγαθοῖς, οἷς προητοίμασεν ὁ θεὸς, ἵνα ἐν αὐτοῖς περιπατήσωμεν; Col. i. 10, ἐν παντὶ ἔργῳ ἀγαθῷ καρποφορεῖν; 2 Thess. ii. 17, στηριξάμενοι τὰς καρδίας ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ; 2 Tim. ii. 21, σκευὸς . . . εἰς πᾶν ἔργον ἀγαθὸν ἡτοίμασμένον; iii. 17, ἵνα ἄρτιος ᾖ ὁ τοῦ θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρισμένος (cf. Matt. xix. 17); Tit. i. 16, πρὸς πᾶν ἔργον ἀγαθὸν ἀδόκιμοι; iii. 1, πρὸς πᾶν ἔργον ἀγαθὸν ἐτόιμους εἶναι; Heb. xiii. 21, ὁ θεὸς τῆς εἰρήνης καταρτίσαι ὑμᾶς ἐν παντὶ ἔργῳ ἀγαθῷ εἰς τὸ ποιῆσαι τὸ θέλημα αὐτοῦ; 1 Pet. iii. 16, ἡ ἀγαθὴ ἐν Χριστῷ ἀναστροφή. 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 καθαρὰ*, cf. Acts xxiii. 1 with 2 Tim. i. 3—is also parallel with the οὐδὲν ἐμάντῳ σύνουδα of 1 Cor. iv. 4, and opposed to the *συνείδησις πονηρά, 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 *πονηρά*, 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 ὀφθαλμὸς πονηρός, Matt. xx. 15. We find the neuter τὸ ἀγαθόν in Matt. xix. 17, L. T.; Luke vi. 45; Rom. ii. 10; vii. 19; xii. 2; xii. 9, κολλώμενοι τῷ ἀγαθῷ; xii. 21, νίκα ἐν τῷ ἀγαθῷ τὸ κακόν; xiii. 3; xvi. 19, θέλω ὑμᾶς σοφοὺς εἶναι εἰς τὸ ἀγαθόν; Eph. iv. 28; 1 Pet. iii. 13, τοῦ ἀγαθοῦ μιμηταί; 3 John 11, μιμοῦ τὸ ἀγ. The plural τὰ ἀγαθὰ in Matt. xii. 35; John v. 29; Rom. iii. 8. Ἄγαθόν in Matt. xix. 16, τί ἀγαθὸν ποιήσω; Rom. vii. 18; ix. 11; 2 Cor. v. 10; Eph. vi. 8; 1 Pet. iii. 11.—Ἄγαθὰ λαλεῖν, Matt. xii. 34.—Opposed to κακός; πονηρός, Matt. v. 45, vii. 11, xii. 34, 35, xxii. 10; to φαῦλος in John v. 29; 2 Cor. v. 10. Synonyms, καλός, δίκαιος.

Κρείσσων, ον, ὄνος,¹ compar. of ἀγαθός. According to Etym. M. from κρατύς, on which H. Steph.: "recte, nam pro κρατίων dicitur κρέσσων (cf. Matth. Gr. Gr. sec. 131, A 1). Inde primum κρέσσων, ex quo κρείσσων." Att. κρείττων. The MSS. of the New Testament vacillate between σσ and ττ. In Heb. vi. 9 all the Uncials read σσ where the

¹ 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. κράτιστος, Ps. xvi. 6 = ד׳׳׳). Hence Philo i. 33. 44, ed. Mang.: ἐφ' ὅσον κρείττων ὁ ποιῶν, ἐπὶ τοσοῦτο καὶ τὸ γεγόμενον ἄμεινον. Cf. the oxymoron in Plat. legg. i. 627 B: τὸ χεῖρον κρείττον τοῦ ἀμείνονος, *deterius meliore superius*. The word is used in a sense most nearly akin to the fundamental meaning in Heb. xii. 24: κρείττονα λαλοῦντι παρὰ τὸν Ἄβελ, where Lachm. and Tisch. read κρείττον *adverbially* = *more emphatically*. — (a) *More excellent*: Heb. vii. 7, τὸ ἔλαττον ὑπὸ τοῦ κρείττου εὐλογεῖται; i. 4, κρείττων γεγόμενος τῶν ἀγγέλων; vii. 19, κρείττων ἐλπίς, opp. to τὸ τῆς ἐντολῆς ἀσθενές καὶ ἀνωφελές (ver. 18), οὐδὲν γὰρ ἐτελειώσεν ὁ νόμος (ver. 19); vii. 22, κρείττων διαθήκη; viii. 6, κρείττονες ἐπαγγελίαι; ix. 23, κρείττονες θυσίαι; x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν μετὰ χαρᾶς προσεδέξασθε, ἠνώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μένουσαν; xi. 16, κρείττουος (sc. πατρίδος) ὀρέγονται, τοῦτ' ἔστιν ἐπουρανοῦ; xi. 35, οὐ προσδεξίμενοι τὴν ἀπολύτρωσιν (deliverance in this life) ἵνα κρείττουος ἀναστάσεως τύχωσιν. On the κρείττόν τι (τοῦ θεοῦ περὶ ἡμῶν προβλεψαμένου) in xi. 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., κρείττονα λαλεῖν, where it would be more correct to read κρείττον, adv. Phil. i. 23: πολλῷ γὰρ μᾶλλον κρείσσον. — (b) *Preferable, or more advantageous*; 1 Cor. xii. 31, Rec., ζηλοῦτε τὰ χαρίσματα τὰ κρείττονα, where L. T. τὰ μείζονα; 1 Pet. iii. 17, κρείττον ἀγαθοποιούντας πάσχειν ἢ κακοποιούντας, cf. ver. 16; 2 Pet. ii. 21, c. dat., κρείττον γὰρ ἦν αὐτοῖς μὴ ἐγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης ἢ ἐπιγνοῦσιν ἐπιστρέφει ἐκ τῆς παραδοθείσης αὐτοῖς ἀγίας ἐντολῆς (cf. ver. 20, ἠτῶνται, and χείρονα); 1 Cor. vii. 9, κρείσσόν ἐστιν γαμήσαι ἢ πυροῦσθαι, where κρείσσον, *more advantageous*, is parallel to καλὸν αὐτοῖς 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: κρείσσον γὰρ εἰσάπαξ θανεῖν ἢ τὰς ἀπάσας ἡμέρας πάσχειν κακῶς. Κρείσσω does not appear to have been used in a *moral sense* as equivalent to *better* (better is expressed by ἀμείνων). In 1 Cor. xi. 17 also, οὐκ εἰς τὸ κρείσσον ἀλλ' εἰς τὸ ἡσσον συνέρχεσθε, the antithesis appears to be between *advantageous* and *disadvantageous*: in favour of this is the combination εἰς τὸ . . . συνέρχεσθε.

Κρεῖσσον, the neuter of κρείσσω (which see), occurs as an adverb Heb. xii. 24. κρείττον λαλεῖν (sq. παρὰ) = *more emphatically*. 1 Cor. vii. 38: καὶ ὁ ἐκγαμίζων καλῶς ποιεῖ, καὶ ὁ μὴ ἐκγαμίζων κρείσσον ποιεῖ = *more advantageously, more appropriately*, cf. v. 35.

Ἀγαθωσύνη, ἡ, 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 ἀπηρτισμένη 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 φωτὸς ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. 2 Thess. i. 11: εὐδοκία ἀγαθωσύνης, what is pleasing to ἀγαθωσύνη (*vid.* εὐδοκία). Rom. xv. 14: μεστοὶ ἐστε ἀγαθωσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν. 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. = עָרֵב, 2 Chron. xxiv. 16; Eccles. iv. 8, v. 10, vii. 14, ix. 18.

Ἄγαθοεργέω, 1 Tim. vi. 18: τοῖς πλουσίοις . . . παράγγελλε . . . ἀγαθοεργεῖν, πλουτεῖν ἐν ἔργοις καλοῖς, εὐμεταδότους εἶναι, κοινωνικούς. Otherwise it only occurs in eccles. Greek, where it is equivalent to ἀγαθουργεῖν, the Attic form, which Tisch. and Lachm. have adopted in Acts xiv. 17. Cf. Herod. i. 67, Δίχης τῶν ἀγαθοεργῶν . . . Σπαρτηγεῶν, Lichas, of the number of Spartans "approved by valour," according to Tim. *lex.* κατ' ἀνδραγαθίαν αἰρετοί; iii. 154, αἱ ἀγαθοεργίαι, *res praeclare gestae*; iii. 160, ἀγαθοεργία Περσέων, what a man has done for the advantage of the Persians, by which he has deserved well of them. Hence ἀγαθοεργεῖν = 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 ἀμάρτυρον ἑαυτὸν ἀφήκεν ἀγαθουργῶν, where Rec. reads ἀγαθοποιῶν.

Ἄγαθοποιεῖω, peculiar to eccles. Greek. In Att. ἀγαθὸν ποιεῖν on the one hand, εὐεργετεῖν 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 κακὸν ἀλλὰ τὸ ἀγαθὸν ὃ ἀγαθοποιῶν ἐκ τοῦ θεοῦ ἐστίν. — 2. In the sense of ἀγαθός, I. b., according to the connection, to do good, so that some one derives advantage from it. With acc. in Luke vi. 33, ἀγαθοποιεῖτε τοὺς ἀγαθοποιούντας ὑμᾶς; cf. Num. x. 32 = עָרֵב; 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. ψυχὴν σώσαι. In Matt. xii. 12, καλῶς ποιεῖν. — On Acts xiv. 17, Rec., see ἀγαθοεργεῖν. — Opp. to κακοποιεῖν in Mark iii. 4, Luke vi. 9, 3 John 11, 1 Pet. iii. 17; cf. ἀγαθοποιεῖν, opp. to κακοῦν in Zeph. i. 13. As used by astrologers, it is = *bonum omen afferre*. Cf. also καλοποιεῖν = to act becomingly, and in some connections to act kindly.

Ἄγαθοποιός, ὄν, practising good, acting rightly: 1 Pet. ii. 14, εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. — Clem. Al. *Strom.* ed. Sylb. 294: φύσις τοῦ ἀγαθοποιοῦ τὸ ἀγαθοποιεῖν, ὡς τοῦ πυρὸς τὸ θερμαίνειν καὶ τοῦ φωτὸς τὸ φωτίζειν. Plut. *Is. et Osir.* c. 42: ὁ γὰρ Ὀσιρις ἀγαθοποιός. It is further used also in the sense of *beneficus*, and is applied by astrologers to favourable constellations. — In Eccles. xlii. 14, ἀγαθοποιὸς γυνή, it refers to a woman who puts on a kind or friendly manner in order to corrupt. — Only in later writers.

Ἄγαθοποιεῖα, ἡ, except in astrological writers, where it is = *beneficentia siderum*,

only in 1 Pet. iv. 19, οἱ πάσχοντες κατὰ τὸ θέλημα τοῦ θεοῦ ὡς πιστῶ κτίστη παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιῇ (L. -ποιταίς); cf. ii. 15, 20, iii. 6, 17 := well-doing, the practice of good. Clem. Al. *Strom.* ed. Sylb. p. 274, ὅτι δὴ ἡ ἐπίτασις τῆς δικαιοσύνης εἰς ἀγαθοποιῶν ἐπιδέδωκεν, τούτῳ ἡ τελείωσις ἐν ἀμεταβόλῳ ἔξει εὐποιίας καθ' ὁμοίωσιν τοῦ θεοῦ διαμένει.

Φιλάγαθος, ον, loving good, the friend of good. Aristotle, *Magn. Mor.* ii. 14, describes the σπουδαῖος, who devotes himself in earnest to right doing, as φιλάγαθος, in contrast with φίλαντος which is predicated of the φαῦλος, 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, ἀνὴρ φιλάγαθος καὶ φιλόκαλος σώφρονα καὶ κοσμίαν γυναῖκα ποιεῖ. In the same connection, comp. *Thest. 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 φιλοκτίρμων. Φιλαγάθως and φιλαγαθωσύνη 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), τὰ αὐτοῦ πάντα τοῖς δεομένοις προίεμενος; and likewise Theophylact: τὸν ἐπιεικῆ, τὸν μέτριον, τὸν μὴ φθονοῦντα,—the same expositor who explains the ἀπ. λεγ. ἀφιλάγαθος in 2 Tim. iii. 3 by ἐχθρὸς παντὸς ἀγαθοῦ. Considering that ἀφιλάγαθοι in 2 Tim. iii. 3 occupies a middle place between ἀνήμεροι and προδόται, and that φιλάγαθον in Tit. i. 8 appears side by side with φιλόξενον among the requirements in a presbyter, the more general moral qualities σώφρονα, δίκαιον, δσιον, 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, ον, 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 ἀγαθοῦ, 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*.

Ἀγαπάω, f. -ήσω, to love, is connected with ἀγαμαι, though scarcely as stated by Coray (ἀ γὰρ φιλοῦμεν, ἐκείνα καὶ θαυμάζειν εἰώθαμεν, 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 ἀγαν and the unused theme πάω =) *summo opere curam alicujus gerere*; and by Damm

(*lex. Hom.*), est pro ἀγαφάω, ab ἄγαν, valde et ἀφάω, contingo, compositum, applico quasi me valde ad aliquid, suscipio quid amplexi meo. The connection with ἄγαν is their only true suggestion.—Homer has for ἀγαπάω the form ἀγαπάζω.

The Greek language has three words for *to love*: φιλεῖν, ἐρᾶν, ἀγαπᾶν. ἐρᾶν is used in only a few passages of the O. T.: Esth. ii. 17 and Prov. iv. 6 = 378; Wisd. viii. 2; ἐραστής, Ezek. xvi. 33; Hos. ii. 5; not at all in the N. T. On the relation between φιλεῖν and ἐρᾶν, cf. Xen. *Hier.* xi. 11: οὐ μόνον φιλοῖο ἄν, ἀλλ' καὶ ἐρῶο ὑπ' ἀνθρώπων, on which Sturz (*lex. Xen.*) remarks: scil. φιλοῦσιw amici; sed qui vehementius amant, tanquam amasium, ii ἐρῶσι. Ἐρᾶν 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, ἐρᾶν, ἐραστής), by the corrupt use of the world, had become so steeped in earthly sensual passion, carried such an atmosphere of unholiness about them (see Origen, *Prol. 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, ἐὰν δὲ προστάτης ᾖς, ὅπως ἐνεργοὶ ᾧσι, σὺ μὲν ἐκείνας φιλήσεις, ὁρῶν ὠφελίμους σεαυτῷ οὐσας, ἐκείναι δὲ σὲ ἀγαπήσουσι, αἰσθόμεναι χαίροντά σε αὐταῖς, with ii. 7. 12: αἱ μὲν ὡς κηδεμόνα ἐφίλουν, ὁ δὲ ὡς ὠφελίμους ἠγάπα. 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 του δεόμενος οὐδέ τι ἀγαπήῃ ἄν; Οὐ γὰρ οὖν. Ὅ δὲ μὴ ἀγαπῶν, οὐδ' ἄν φιλοῖ; οὐ δῆτα. Hom. *Od.* 7. 32, 33, οὐ γὰρ ξείνους οἶδε μάλ' ἀνθρώπους ἀνέχονται, οὐδ' ἀγαπαζόμενοι φιλέουσ', ὅς κ' ἄλλοθεν ἔλθῃ. Dio Cassius 24, ἐφιλήσατε αὐτὸν ὡς πατέρα, καὶ ἠγαπήσατε 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 φίλος, φιλεῖν 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 φιλεῖν, viz. *to be contented, to be satisfied with* (τινί, and τί, or with the participle, or followed by εἰ, ἐάν; so we find from Homer onwards to the later Greek in Thuc., Plat., Xen., Demosth., Lucian); according to the old lexicographers, = ἀρκεῖσθαι τινί καὶ μηδὲν πλέον ἐπιζητεῖν. On the other hand, ἀγαπᾶν never means "to kiss," or "to do anything willingly," "to be wont to do,"—significations which are peculiar to φιλεῖν. 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 *φιλεῖν* 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: *φιλεῖν* 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 *φιλεῖν*, 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. *Φιλεῖν* is never used of the love of men towards God. [But see 1 Cor. xvi. 22: *εἴ τις οὐ φιλεῖ τὸν κύριον.*] Love to God or to our neighbour, as a *command*, is unheard of in the profane writers; this love, again, is always expressed by *ἀγαπᾶν*. *Ἀγαπᾶν*, and never *φιλεῖν*, is used of love towards our enemies. See, on the other hand, John xv. 19: *εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἂν τὸ ἴδιον ἐφίλει.* For the love of Jesus to Lazarus, both *φιλεῖν* 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 *φιλεῖν* 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 *φιλεῖν* in John xi. 5: *ἠγάπα δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν αὐτῆς καὶ τὸν Λάζαρον*, for one cannot see why *ἐφίλει*, 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, *φιλεῖν*, includes also the *ἀγαπᾶν*. The range of *φιλεῖν* is wider than that of *ἀγαπᾶν*, but *ἀγαπᾶν* stands all the higher above *φιλεῖν* 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 *ἔρως*, *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 *φιλεῖν*; 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 althochdeutsche 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 ἀγαπᾶν, 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 ἀγαπᾶν to designate *compassionating love*, or the love that freely chooses its object. With reference to the words ἀγαπᾶν, ἀγάπη, ἀγαπητός, N. T. usage is peculiarly coherent and self-contained.

I. Ἀγαπᾶν 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, ἀγαπάτε τοὺς ἐχθρούς, xix. 19, xxii. 37, 39; Mark xii. 30, 31, 33; Luke vi. 27, 35, x. 27; Rom. xiii. 9; Gal. v. 14; Eph. v. 25, 28, 33; 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, ἠγάπησας δικαιοσύνην; 2 Cor. ix. 7, ἰλαρὸν δότην ἀγαπᾷ ὁ θεός; 2 Pet. ii. 15, μισθὸν ἀδικίας ἠγάπησεν; 2 Tim. iv. 10, ἀγαπήσας τὸν νῦν αἰῶνα; 1 Pet. iii. 10, ὁ θέλων ζῶην ἀγαπᾶν; cf. John iii. 19, ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς; John xii. 43, ἠγάπησαν τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢ τὴν δόξαν τοῦ θεοῦ. Cf. Demosth. *pro cor.* p. 263. 6, ed. Reisk.: οὗτ' ἐν τοῖς Ἑλληνικοῖς τὰ Φιλίππου δῶρα καὶ τὴν ξενίαν ἠγάπησα ἀντὶ τῶν κοινῇ πᾶσι τοῖς Ἑλλησι συμφερόντων. Plut. *Camil.* 10: ἀγαπήσαι τὴν ἡσσαν πρὸ τῆς ἐλευθερίας. Under this head must also be classed the cases in which ἀγαπᾶν 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 ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ; John x. 17, διὰ τοῦτό με ὁ πατὴρ ἀγαπᾷ κ.τ.λ.; xv. 9, xvii. 23, 24, 26; xiv. 31, ἀγαπᾷ τὸν πατέρα. So also when the relation of love between man and God, between the Father and the Son, is expressed by ἀγαπᾶν, 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, τοῖς ἠγαπηκόσι τὴν ἐπιφάνειαν αὐτοῦ. When Peter, in John xxi. 15, 16, answers our Lord's question, ἀγαπᾷς με; with φιλεῖς σε, 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 φιλεῖν of the disciple's reply, and brings home to his heart its meaning.

II. Ἀγαπᾶν is therefore employed when an *eligere* or a *negligere* takes place. Matt.

vi. 24, τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἡ ἐνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει; Luke xvi. 13; Rom. ix. 13, τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα (Mal. i. 2; Hos. xiv. 5; Jer. xxxi. 2; Deut. vii. 8, 13 = בָּקָה); Rom. ix. 25, καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην (Hos. ii. 23 = בָּקָה); whence may be easily explained why ὁ υἱός μου ὁ ἀγαπητός, in Luke iii. 22 and elsewhere, is parallel with ix. 35, ὁ υἱὸς μου ὁ ἐκλεκτός. Cf. Matt. xii. 18, ὁ ἀγαπητός μου, after Isa. xlii. 1, וְיִשָּׁע, LXX. ὁ ἐκλεκτός μου. For Rom. xi. 28, κατὰ τὴν ἐκλογὴν ἀγαπητοί, as also the addition, ἐν φῶ εὐδόκ., Matt. iii. 17, see *s.v.* ἀγαπητός. To this head belong Rev. xx. 9, ἡ πόλις ἡ ἠγαπημένη, as also John xiii. 23, xix. 26, xxi. 7, 20, μαθητῆς ὃν ἠγάπα ὁ Ἰησοῦς; whereas in xx. 2, ὃν ἐφίλει is used with unusual tenderness. Cf. John xii. 25 with Rev. xii. 11. Closely connected herewith is, finally,—

III. The use of ἀγαπᾶν, where love, as free love, becomes *compassion*. Cf. Isa. lx. 10, διὰ ἔλεον ἠγάπησά σε; cf. Luke vii. 5, ἀγαπᾶ γὰρ τὸ ἔθνος; 1 Thess. i. 4, εἰδότες ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ τὴν ἐκλογὴν ὑμῶν; Eph. ii. 4, ὁ δὲ θεὸς πλούσιος ὢν ἐν ἐλέει, διὰ τὴν πολλὴν ἀγάπην αὐτοῦ, ἣν ἠγάπησεν ἡμᾶς κ.τ.λ.; Eph. i. 6, ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ—hence both the *redeeming love* of God and the *love of Christ as Saviour* are designated by ἀγαπᾶν. 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?). 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 ἐκλεκτοὶ τοῦ θεοῦ ἅγιοι καὶ ἠγαπημένοι. In Jude 1, τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις (Rec. ἡγιασμένοις), ἡγ. denotes a thought complete in itself (like ἡγιασμένοι in Heb. x. 10); and the added words ἐν θεῷ πατρὶ are to be explained like ἐν in Heb. x. 10;—that they are ἠγαπημένοι and Ἰησοῦ Χριστῷ τετηρημένοι, has its ground in God as the Father.

The meaning of ἀγαπᾶν 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, v. 1, 2; 2 John 5. In all these passages, as in Rom. xiii. 8, 1 Thess. iv. 9, 1 Pet. i. 22, ii. 17, the object is specified: τὸν ἕτερον, ἀδελφόν, ἀδελφούς, ἀλλήλους, 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, ἡ, love, not found in the profane writers. The LXX. uses it in 2 Sam. xiii. 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 אָהָבָה, which is elsewhere translated ἀγάπησις 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 ἀγαπᾶν would seem to have rendered necessary, so to speak, the introduction of ἀγάπη, 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 *ἔρωσ*, *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.* ἀγαπᾶν), 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: ἐπιχορηγήσατε . . . 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 *αἰδώς*, 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 *εὐσέβεια*,—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."—*Nachhomer. Theologie*, p. 261. Synon. with *φιλανθρωπία* is *πραότης*, *χαρίζεσθαι*. Cf. Aesch. *Erist.* xii. 14: καὶ γὰρ ὀργίζεσθαι ῥαδίως ὑμῖν ἔθος ἐστὶ καὶ χαρίζεσθαι. Opp. to *ὀμότης*. Herewith compare 1 Cor. xiii., ἡ ἀγάπη μακροθυμεῖ, οὐ ζηλοῖ, 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 *ἀγάπησις* to denote sensual love.

Now, we find *ἀγάπη* used to designate a love unknown to writers outside of the New Testament (cf. *καρπὸς 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*

ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων αὐτοῦ; cf. Rom. v. 8, *συνίστησι τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ θεός, ὅτι ἔτι ἀμαρτωλῶν ὄντων ἡμῶν Χριστὸς ὑπὲρ ἡμῶν ἀπέθανεν*, cf. v. 10, *ἐχθροὶ ὄντες κατηλλάγημεν τῷ θεῷ διὰ τοῦ θανάτου τοῦ υἱοῦ 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 ἐγνώκαμεν τὴν ἀγάπην ὅτι ἐκεῖνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἔθηκεν*, 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 ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι*. 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 ἀγάπη, 1 John iv. 9, *ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεός 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 disposition towards us in Christ, He is said to be Love: *ὁ θεός ἀγάπη 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 ἀγαπήσαντός με καὶ παραδόντος ἑαυτὸν ὑπὲρ ἐμοῦ*.) In ver. 10, *ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὅτι ἡμεῖς ἠγαπήσαμεν τὸν θεόν, ἀλλ' ὅτι αὐτὸς ἠγάπησεν ἡμᾶς*, "Not in our display of love, but in God's, is ἡ ἀγάπη, love in itself, love in its essence, set forth" (Düsterdieck). Hence, 1 John iv. 7, *ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν*; cf. Gal. v. 22, where love is spoken of as a fruit of the Spirit. 1 John iv. 12, *ἐὰν ἀγαπῶμεν ἀλλήλους ὁ θεός ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ τετελειωμένη ἐστίν ἐν ἡμῖν*. In this general sense, without specification of an object, it occurs further in 1 John iv. 17, *ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ' ἡμῶν*; ver. 18, *φόβος οὐκ ἔστιν ἐν τῇ ἀγάπῃ, ἀλλ' ἡ τελεία ἀγάπη ἔξω βάλλει τὸν φόβον, ὅτι ὁ φόβος κόλασιν ἔχει, ὁ δὲ φοβούμενος οὐ τετελείωται ἐν τῇ ἀγάπῃ*, with which cf. Rom. viii. 14 sq., *πνεῦμα υἰοθεσίας*, opp. to *πνεῦμα δουλείας (εἰς φόβον)*. We do not find, it is true, in the *Pauline* writings, any such penetration into the essence of ἀγάπη; but, nevertheless, the estimate of it is not less high; the expression *ὁ θεός τῆς ἀγάπης καὶ εἰρήνης* corresponds pretty nearly to John's words, *ὁ θεός ἀγάπη 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 ἀγάπην περιπατεῖν*, Rom. xiv. 15; Eph. v. 2; Gal. v. 6, *πίστις δι' ἀγάπης ἐνεργουμένη*; Eph. iv. 16, *εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ*. See particularly 1 Tim. i. 5, *τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς 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 *πλήρωμα νόμου ἢ ἀγάπη*, Rom. xiii. 10." There is this difference, however, between Paul and John, that the latter uses ἀγάπη 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 substantive ἀγάπη, viz. 2 Thess. iii. 5, ὁ δὲ κύριος κατευθύναι ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν 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 τῆς ὑπομονῆς τῆς ἐλπίδος, to the preceding τοῦ κόπου 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 υἰοθεσίας, Rom. viii. 15; cf. Gal. iv. 6, Eph. i. 5; or that other περισσεύειν 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 υἱὸς τῆς ἀγάπης αὐτοῦ. (2) *The redeeming love of God and Christ* (see ἀγαπᾶν), 1 John iv. 9 (iii. 17), iii. 1, iv. 16; John xv. 9, 10, etc.; see above. Rom. v. 8, viii. 39, χωρῖσαι ἀπὸ τῆς ἀγάπης τοῦ θεοῦ ἐν Χριστῷ Ἰησοῦ; v. 5, ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ τοῦ πνεύματος ἁγίου; 2 Cor. xiii. 13; Eph. i. 4, 5, ἐν ἀγάπῃ προορίσας ἡμᾶς εἰς υἰοθεσίαν; ii. 4, ὁ θεὸς πλούσιος ὢν ἐν ἐλέει διὰ τὴν πολλὴν ἀγάπην ἣν ἠγάπησεν ἡμᾶς, κ.τ.λ. Jude 2, ἔλεος ὑμῶν καὶ εἰρήνη καὶ ἀγάπη πληθυνθείη, cf. 2 Cor. xiii. 11; Jude 21, ἑαυτοὺς ἐν ἀγάπῃ θεοῦ τηρήσατε, 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 ἀλλήλους 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 ἑαυτούς, 1 Pet. iv. 8; the immediate object are the ἀδελφοί, so in 1 John; the more remote πάντες, πλησίον, Rom. xiii. 10.—In 2 Pet. i. 7, φιλαδελφία (which see) is distinguished from the ἀγάπη, which extends to all.—It occurs without specification of object in the combinations περιπατεῖν κατὰ, ἐν, Rom. xiv. 15; Eph. v. 2; διώκειν τὴν ἀγάπην, 1 Cor. xiv. 1; ἔχειν, 1 Cor. xiii. 1, 2, 3; Phil. ii. 2; ἐν

ἀγάπη ἔρχεσθαι, 1 Cor. iv. 21; opp. to ἐν ῥάβδῳ. — Gal. v. 13, διὰ τῆς ἀγάπης δουλεύετε ἀλλήλοις; Philem. 9; Phil. i. 16; 1 Cor. xvi. 14, πάντα ὑμῶν ἐν ἀγάπῃ γινέσθω; Eph. iv. 2; Col. ii. 2, iii. 14, ἐνδύσασθαι τὴν ἀγάπην ὃ ἐστὶν σύνδεσμος τῆς τελειότητος; Eph. iii. 18, iv. 15. Further: ὁ κόπος τῆς ἀγάπης, 2 Thess. i. 3; ἔνδειξις τῆς ἀγάπης, 2 Cor. viii. 24; 1 Thess. v. 8; Heb. x. 24. For manifestations of love, see Phil. ii. 1, παραμύθιον ἀγάπης; 1 Pet. v. 14, φίλημα ἀγάπης. 1 Cor. viii. 1, ἡ ἀγάπη οἰκοδομεῖ; cf. Eph. iv. 16; 1 Cor. xiii. 4-8; Rom. xiii. 10; 1 Pet. iv. 8. — Rom. xii. 9; 2 Cor. vi. 6, ἀγάπη ἀνυπόκριτος. — 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, ἀγάπαις, which is the correct reading in Jude 12, where A C have ἀπάταις. The plural denotes the *love-feasts*, or *agapae*, 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 εἰς ἄρτος, ἐν σῶμα οἱ πολλοὶ ἐσμεν, compared with Eph. iv. 16, εἰς οἰκοδομήν τοῦ σώματος ἐν ἀγάπῃ. *Vid.* Herzog's *Real-Encyclopädie*, i. 174 sq.; Suicer, *Thes.* i. 23-28.

Ἀγαπητός, ἡ, ὄν, verbal adj. from ἀγαπάω, in the N. T. with the force of the part. perf. pass. = ἠγαπημένος, 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 ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι, and Philem. 16, ἵνα αὐτὸν ἀπέχης οὐκ ἔτι ὡς δούλον, ἀλλ' ὑπὲρ δούλον, ἀδελφὸν ἀγαπητόν, must be rejected, on a comparison of the usage elsewhere. (For 1 Tim. vi. 2, cf. the like union of πιστὸς καὶ ἀγαπητός in Col. iv. 9; 1 Cor. iv. 17. For Philem. 16, cf. both the constant association with ἀδελφός, and ver. 16b, μάλιστα ἐμοὶ κ.τ.λ.) The LXX. uses it in both senses; in that of the part. perf. pass. for יְהִי, Gen. xxii. 2, 12; Jer. vi. 26; Amos viii. 10; Zech. xii. 10; יְהִי, Ps. cxxvii. 2, lx. 7, cviii. 7; יְהִי, Jer. xxxi. [xxxviii.] 20; in the sense of possibility, in Ps. lxxxiv. 2: ὡς ἀγαπητὰ τὰ σκηνώματά σου. We find it used in the N. T., (1) as an adj. ὁ υἱὸς μου ὁ ἀγαπητός, Matt. iii. 17, xvii. 5; Mark i. 11, ix. 7; Luke iii. 22 (Rec. Luke ix. 35, where Tisch. has ἐκλελεγμένος; see *s.v.* ἀγαπάω); 2 Pet. i. 17; Mark xii. 6, ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν; cf. *Od.* 2. 365, μόνος ἐὼν ἀγαπητός; and *Od.* 4. 817, *Il.* 6. 401, without μόνος, 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 יְהִי (Luke ix. 35), יְהִי (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 φ εὐδόκησα in Matt. iii. 17, xvii. 5, and see *s.v.* εὐδοκεῖν (Mark i. 11; Luke iii. 22; 2 Pet. i. 17). Cf. further, Rom. xi. 28, κατὰ τὴν ἐκλογὴν ἀγαπητοί, as also the remarks under ἀγαπάω. To the Hebrew טִיָּה corresponds rather μονογενής, which see. (Luke xx. 13.)—Conjoined with τέκνον, 1 Cor. iv. 14; Eph. v. 1; 2 Tim. i. 2; with ἀδελφός, 1 Cor. xv. 58; Eph. vi. 21; Col. iv. 7, 9; Philem. 16; Jas. i. 16, 19, ii. 5; 2 Pet. iii. 15;—ἀδελφοί μου ἀγαπητοὶ καὶ ἐπιπόθητοι, Phil. iv. 1; ἀγαπητὸς σύνδουλος, Col. i. 7; with proper names, Col. iv. 14; fem., Rom. xvi. 12; Philem. 2; 3 John 1. (2) As a subst. in Rom. xi. 28, κατὰ μὲν τὸ εὐαγγέλιον ἐχθροί . . . , κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοί. 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, ἀγαπητὸς θεοῦ (cf. טִיָּה, Pa. cxvii. 2, lx. 7, cviii. 7); 1 Cor. x. 14; Phil. ii. 12. The dative in 1 Thess. ii. 8, ἀγαπητοὶ ἡμῖν γεγένησθε, is no more to be connected with ἀγαπητός than in Ecclus. xv. 13, οὐκ ἔστιν ἀγαπητὸν τοῖς φοβουμένοις αὐτόν, but with the verb; cf. Winer, sec. 31. 2, b.—The import of the expression is determined in agreement with what was remarked on ἀγαπᾶν, II. and III.

Ἀγγέλλω, to bring a message, announce, proclaim; followed by ὅτι, John xx. 18, ἀγγέλλουσα τοῖς μαθηταῖς (where Rec. ἀπαγγέλλουσα), which, interchangeably with the acc. and inf., is the usual construction. Derivatives in the N. T. ἀγγελία, ἄγγελος, and the compounds ἀναγγέλλω, ἀπαγγέλλω, etc., all variously employed to designate the proclamation of salvation.

Ἀγγελία, ἡ, message, proclamation, news, 1 John i. 5, ἔστιν αὕτη ἡ ἀγγελία (Rec. ἐπαγγελία) ἣν ἀκηκόαμεν—καὶ ἀναγγέλλομεν ὑμῖν; cf. Isa. xxviii. 9, ἀναγγέλλειν ἀγγελίαν, 1 John iii. 11, αὕτη ἐστὶν ἡ ἀγγελία (var. lect. ἐπαγγ.) ἣν ἠκούσατε . . . ἵνα ἀγαπῶμεν ἀλλήλους, where ἀγγελία is more precisely defined by being connected with ἵνα, as an order, as the announcement of a will, of an intention.—LXX. = אַנְגֵּלָה, 1 Sam. iv. 19; Isa. xxviii. 9; Ezek. vii. 26; אַנְגֵּל, Prov. xii. 25.

Ἄγγελος, ὁ: I. In a general sense, messenger, synonymous with πρέσβυς, Xen. Hell. i. 4. 2, οἱ τε Λακεδαιμονίων πρέσβεις καὶ οἱ ἄλλοι ἄγγελοι, and frequently with κήρυξ, Anab. ii. 3. 1 sqq. and often.—Luke vii. 24, ἄγγελοι Ἰωάννου; ix. 52; Jas. ii. 25.—LXX. = אַנְגֵּל, 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. prophets, Hag. i. 13, אֲנִי אֶבְרָהָם אֲנִי אֶיִצְחָק אֲנִי יִשְׂרָאֵל; 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 ὄνομα λειτουργίας μᾶλλον ἐστίν, ἢ περ οὐσίας σημαντικόν. — 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, ἄγγελοι τῶν ἑπτὰ 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 ὑδάτων; Matt. xviii. 10, οἱ ἄγγελοι αὐτῶν; 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 deputies of the churches (Ebrard, after Phil. iv. 18; Col. iv. 12). It would rather yield a sense to connect this designation with the rabbinical מַלְאָךְ or מַשְׁכָּל מַלְאָךְ (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 מַלְאָךְ 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 Sanhedrim to offer the sin-offering on the great day of atonement; and the מַשְׁכָּל מַלְאָךְ, 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 (בַּרְכֵי הַמִּשְׁכָּל). Cf. Delitzsch and Kurtz on Heb. iii. 1. But the comparison between these names and the ἄγγελοι τῶν ἐκκλησιῶν is obviously too far-fetched and inappropriate. But to see in ἄγγελοι here a personification of the spirit of the community in its “ideal reality” (as, again, Düsterdieck 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 γράψον. Assuming the ἄγγ. τῶν ἐκκλησιῶν 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 ὄφθη ἀγγέλους, 1 Tim. iii. 16, likewise to refer to men, ἀγγέλους being a poetical name for ἀποστόλους; 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. (b) Κατ' ἐξ. ἄγγελοι, angels, denotes the members of the στρατιὰ οὐράνιος, Luke ii. 13; cf. Acts vii. 38; Rev. xix. 14; Matt. xxvi. 53, δώδεκα λεγεῶναι ἀγγέλων; Hebrew מַלְאָכִים אֲנֹכִי, 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 מַלְאָכִים אֲנֹכִי in Isaiah, Jeremiah, Zechariah, Malachi. In accordance with their nature and their appearance they are called *spirits*, 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; ἐν τοῖς οὐρ., Mark xii. 25, xiii. 32; ἐξ οὐρ., Gal. i. 8; cf. Luke xxii. 43; in order to indicate the sphere to which they belong; and they bear the name ἄγγελοι, 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 οὐράνιος 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 οὐράνιος, and God's title, מַלְאָכִים אֲנֹכִי; further, Ps. ciii. 20, בְּנֵי יְהוָה; 2 Thess. i. 7, ἄγγελοι δυνάμεως αὐτοῦ; Matt. xxvi. 53; Luke ii. 9, ἄγγελος κυρίου ἐπέστη αὐτοῖς καὶ δόξα κυρίου περιέλαμψεν αὐτούς; Matt. xxv. 31; and thus, perhaps, also the titles ἀρχαί, ἐξουσίαι, θρόνοι, 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 [?]; 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 *a.v.* κύριος. Cf. Acts xxvii. 23, παρέστη μοι . . . τοῦ θεοῦ οὗ εἰμί, ᾧ καὶ λατρεύω, ἄγγελος = מַלְאָכִים אֲנֹכִי, whereas ἄγγελος κυρίου = מַלְאָכִים אֲנֹכִי. 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. מַלְאָכִים אֲנֹכִי. 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 מַלְאָכִים אֲנֹכִי 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 מַלְאָכִים אֲנֹכִי 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 $\kappa\alpha\lambda\omega$ appears who in ver. 7 is called $\kappa\alpha\lambda\omega$. (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 $\kappa\alpha\lambda\omega$ stands in the same relation to $\kappa\alpha\lambda\omega$ in the O. T. as $\acute{\alpha}\gamma\gamma. \kappa\upsilon\rho\acute{\iota}\omicron\upsilon$ does to $\acute{\alpha}\gamma\gamma. \tau\omicron\upsilon \theta\epsilon\omicron\upsilon$ in the N. T. There, also, $\kappa\alpha\lambda\omega$ is the more frequent and usual term to describe the angelic appearance in question, and in fact the same appearance which is elsewhere called $\kappa\alpha\lambda\omega$. (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 $\kappa\alpha\lambda\omega$ to $\kappa\alpha\lambda\omega$. 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. xxxiii. 2, 3, compared with xxxiii. 20), who is therefore the angel of His presence (Isa. lxiii. 9), in whom is His name (Ex. xxxiii. 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.* $\mu\epsilon\sigma\iota\tau\eta\varsigma$),—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 Messiahship 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 $\kappa\alpha\lambda\omega$ 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. *ππὶ τῆς*,—if we choose thus to call it,—we must, quite on the contrary, conclude, in view of the texts cited, that the *ππὶ τῆς* 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 Καινήν, πεπαλαιώκεν τὴν πρώτην τὸ δὲ παλαιούμενον καὶ γηράσκον ἐγγὺς ἀφανισμοῦ*, Heb. viii. 13.—See Kurtz, *Geschichte des A. B.*, 2 Aufl. sec. 50. 2; Hofmann, *Schriftbeweis*, 1. 175, 378.

• While thus we see how it is that the *ἄγγ. 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, *ἀπάρτι ὄψεσθε τὸν οὐρανὸν ἀνεργήτα, καὶ τοὺς ἀγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν 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, xiii. 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 *λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα διὰ τοὺς μέλλοντας κληρονομεῖν σωτηρίαν*, 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), *τοῖς ἀγγέλοις αὐτοῦ 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 τούτων τῶν πιστευόντων εἰς ἐμέ, ver. 6); Acts xii. 15, *ὁ ἄγγελος αὐτοῦ*. 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 ἃ ἐπιθυμοῦσιν ἄγγελοι παρακύψαι*. In no other way is even the greatness of God's glory—*βάθος πλούτου*—made known to them than in the revelation of salvation, and by the church; 1 Pet. i. 12; Eph. iii. 10, *ἵνα γνωρισθῇ νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποίκιλος 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, *ἄγγελος ὁ ἔχων ἐξουσίαν ἐπὶ τοῦ πυρός*.

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. xxxiii. 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. 26, Acts x. 22, in order to characterize them in contrast with sinful man; *ἐκλεκτοί*, 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 ?); see *s.v.* *ἐκλεκτός*.

II. (c) Mention is also made of *ἄγγελοι ἁμαρτήσαντες* in 2 Pet. ii. 4, and with this express distinction only in the N. T.; cf. Jude 6, *τοὺς μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν*

ἀλλὰ ἀπολιπόντας τὸ ἴδιον οἰκητήριον εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν. 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; σατάν, 2 Cor. xii. 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.*"

On the whole subject, see Hahn, *Theol. des N. T.* sec. 107 sqq., pp. 259-384; Beck, *Lehrwissenschaft*, 1. 173 sqq.; Kahnis, *Luther. Dogm.* 1. 553 sqq.; Hofmann, *Schriftbeweis*, 1. 314 sqq.

Ἀρχάγγελος, ὁ, first or highest angel, archangel, leader of the angels. 1 Thess. iv. 16, ὁ κύριος . . . ἐν φωνῇ ἀρχαγγέλου . . . καταβήσεται (cf. Matt. xxv. 31, καὶ πάντες οἱ ἄγγελοι μετ' αὐτοῦ); Jude 9, Μιχαὴλ ὁ ἀρχάγγελος. Cf. Rev. xii. 7, ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ . . . ὁ δράκων καὶ οἱ ἄγγελοι αὐτοῦ. Michael is, in Dan. x. 13, described as מִיכָאֵל הַמְּצַדִּיק, εἰς τῶν ἀρχόντων; in xii. 1, as מִיכָאֵל הַמְּצַדִּיק, ὁ ἀρχων 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 מִיכָאֵל as merely a strengthening of מְצַדִּיק, 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: הִנֵּה אֲנִי מְצַדִּיק. Moreover, some such difference of rank as ἀρχάγγελος denotes, must, for linguistic reasons, be recognised. For the prefix ἀρχι— 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, ἀρχιερεύς, ἀρχιποίμην, ἀρχιτελώνης; and such words as ἀρχιγραμματεὺς, "chief secretary;" ἀρχικυβερνήτης, "chief helmsman;" ἀρχιπειρατής, "captain of pirates."—Philo, on Gén. xviii. 6, 7, designates Moses ἀρχιπροφήτης καὶ ἀρχάγγελος, as he also styles the Logos ἀρχάγγελος, by which he means to indicate, at all events, a distinction of rank.

Ἰσάγγελος, ὁ, ἡ, angel-like; Luke xx. 36, οὔτε γαμοῦσιν οὔτε γαμίσκονται, οὐδὲ γὰρ ἀποθανεῖν ἔτι δύνανται, ἰσάγγελοι γὰρ εἰσιν, 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 υἱοὶ 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.

Ἀναγγέλλω, f. ἐλώ, strictly, to report back; used of the reports brought by persons

returning from somewhere, Xen. *Anab.* i. 3. 21, ἀκούσαντες δὲ ταῦτα οἱ αἵρετοὶ ἀναγγέλλουσι τοῖς στρατιώταις. Judith xi. 15; thus in 2 Cor. vii. 7, ἀναγγέλλων ἡμῖν τὴν ὑμῶν ἐπιπόθησιν. In accordance herewith is to be explained the choice of this word in John xvi. 14, ἐκ τοῦ ἐμοῦ λήψεται καὶ ἀναγγελεῖ ὑμῖν, and in ver. 15; ver. 13, ὅσα ἂν ἀκούσῃ λαλήσει καὶ τὰ ἐρχόμενα ἀναγγελεῖ ὑμῖν; 1 John i. 5, ἡ ἀγγελία ἦν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν; cf. Erasm., *quod filius annuncianit a patre, hoc apostolus acceptum a filio renunciat nobis*; also in John iv. 25, of the Messiah, ἀναγγελεῖ ἡμῖν πάντα; comp. Deut. xviii. 18. This may possibly have to be taken into consideration in 1 Pet. i. 12, οἷς ἀπεκαλύφθη ὅτι οὐχ ἑαυτοῖς ἡμῖν δὲ διηκόνουν αὐτά, ἀ νῦν ἀνηγγέλη 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 ἀνά, and signifies to send news of, and generally, to report, to notify, to announce, to proclaim. Very frequently in the LXX.—**אָנָה**, etc. Rom. xv. 21, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ; Isa. lii. 15, **אָנָה אָנָה אָנָה**; besides, only with certainty in Acts xiv. 27, ἀνήγγελον (Rec. ἀνήγγειλαν) ὅσα ἐποίησεν . . . καὶ ὅτι κ.τ.λ.; Acts xv. 4, xix. 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. ἠγγέλην, which in the compounds of ἀγγέλλω is not infrequently used by later writers, occurs in 1 Pet. i. 12; 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 ὅτι, John v. 15; Acts xiv. 27; (3) περὶ τινος, John xvi. 25; Rom. xv. 21; cf. Judith x. 22 (ἀπαγγέλλειν περὶ τινος, often in Polyb.). Except in Mark v. 14, εἰς τινα, it is connected with the dative of the person.

Ἀπαγγέλλω, second Aor. pass. ἀπηγγέλην (cf. s.v. ἀναγγέλλω), Luke viii. 20. Herodian. vii. 9 = ἀγγέλλειν (τινὶ τι) ἀπὸ τινος, 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 *viva voce*, Acts xv. 27, xxvi. 20. LXX.—**אָנָה**, etc.; more common, however, is the word ἀναγγέλλω (q.v.), which occurs less frequently in the profane writers. Ἀπαγγέλλω occurs especially in Luke's writings, the Gospel and Acts. (1) *τινὶ τι*, Matt. xxviii. 11; Mark vi. 30; Luke ix. 36, xiv. 21, xxiv. 9; Acts xii. 17, xvi. 38, xxiii. 17. *Of the ministry of the apostles* (cf. on the contrary, ἐπαγγέλλομαι, *of the divine action*), 1 John i. 2, (ἐωράκαμεν καὶ μαρτυροῦμεν καὶ) ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον (cf. Acts xxvi. 20). Cf. Matt. xii. 18, κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ, from Isa. xlii. 1, **אָנָה אָנָה אָנָה**, LXX. ἐξοίσει, where κρίσις denotes, not future things, but *quid sit verum, sanctum, Deo dignum* (Cocceius), the righteous government of God; see s.v. κρίσις.—Heb. ii. 12, ἀπαγγελοῦ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου; Ps. xxii. 23, **אָנָה**, LXX. διηγῆσομαι. Instead of *τινὶ*, we find *πρὸς τινα*, Acts xvi. 36;

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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, τοῖς ἐν Δαμάσκῳ πρῶτόν τε καὶ Ἱεροσολύμοις εἰς πᾶσάν τε τὴν χώραν τῆς Ἰουδαίας καὶ τοῖς ἔθνεσιν ἀπήγγελλον μετανοεῖν κ.τ.λ.—ἀπαγγέλλειν τι, 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, ἀνήγγελλον ὅσα ἐποίησεν ὁ θεὸς μετ' αὐτῶν καὶ ὅτι ἤνοιξεν 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 πῶς, Luke viii. 36; Acts xi. 13; by ὅτι, 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 τινος. Luke vii. 18, xiii. 1; John xvi. 25 (cf. 1 Thess. i. 9, περὶ ἡμῶν ἀπαγγέλλουσιν, ὁποῖαν εἴσοδον ἔσχομεν πρὸς ὑμᾶς, and Acts xxviii. 21, ἀπήγγειλεν ἡ ἐλάλησέν τι περὶ σοῦ πονηρόν). (4) Without object, ἀπαγγέλλειν τι = 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, ἀπήγγειλαν λέγοντες; cf. 2 Sam. xv. 31, רָבִיחַ רָבִיחַ.

Διαγγέλλω (second Aor. pass. διαγγέλην; cf. s.v. ἀναγγέλλω), to make known through an intervening space, (1) to convey a message or tidings; cf. Xen. *Anab.* i. 6. 2, ὥστε μήποτε δύνασθαι αὐτούς, ἰδόντας τὸ Κύρου στρατόπεδον, βασιλεῖ διαγγεῖλαι; ii. 3. 7, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῆ; vii. 1. 14, ἐπακούσαντες δέ τινες τῶν στρατιωτῶν ταῦτα ἢ καὶ τῶν λοχαγῶν τις διαγγέλλει εἰς τὸ στρατόπεδον. So in Acts xxi. 26, διαγγέλλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν κ.τ.λ., on which Chrys. remarks, αὐτὸς ἦν ὁ δῆλον ἑαυτὸν ποιῶν, he caused to be known, that, etc. Then (2) = to report further, to publish far and wide; cf. LXX. Lev. xxv. 9, διαγγεῖτε σάλπιγγος φωνῇ ἐν πάσῃ τῇ γῆ ὑμῶν = רָבִיחַ. Plut. *Camill.* 24, ἡ φήμη [ταχύ] διαγγέλλουσα τὴν πράξιν εἰς τὰς πόλεις. Thus in Luke ix. 60, σὺ δὲ ἀπελθὼν διάγγελε τὴν βασιλείαν τοῦ θεοῦ. Rom. ix. 17, ὅπως διαγγεῖ τὸ ὄνομα μου ἐν πάσῃ τῇ γῆ, from Ex. ix. 16 = רָבִיחַ (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. *Cyrop.* vii. 4. 2, στρατιᾶς ὅποτε δέοιτο, ἐπήγγελλεν αὐτοῖς; Thucyd. vii. 17, στρατίαν τε ἐπαγγέλλων ἐς τοὺς ξυμμάχους; v. 47, ἐπὶν ἔλθῃ ἐς τὴν πόλιν τὴν ἐπαγγείλασαν βοθεῖν. Most frequently in the sense, to announce a summons, to issue the command for something. Also in the middle, Herodian. vii. 1, ἐπηγγέλλετο ἐτοιμάζειν στρατιήν, 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, ἐπαγγέλλεσθαι, 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 συμπολεμεῖν. Mark xiv. 11, ἐπηγγείλαντο αὐτῷ ἀργύριον δοῦναι. 2 Pet. ii. 19, ἐλευθερίαν αὐτοῖς ἐπαγγελλόμενοι αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς. In particular, of the offers of the Sophists to teach something. (Cf. *Ecclus.* iii. 25, γνώσεως δὲ ἀμοιβῶν μὴ ἐπαγγελοῦ.) This is the use in 1 Tim. ii. 10, ἐπαγγελλομέναις θεοσέβειαν, professing godliness, pretending to be godly,

hence = to pretend, 1 Tim. vi. 21, (ἐκτρεπόμενος τὰς . . . ἀντιθέσεις τῆς ψευδωνύμου γνώσεως) ἦν τινες ἐπαγγελλόμενοι κ.τ.λ.; cf. Wisd. ii. 13, ἐπαγγέλλεται γνώσιν ἔχειν 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 ὑπισχνέομαι, it means, to promise spontaneously, to engage oneself to render a service" (Pape, *Dict.*), quae verbi graeci proprietates, ubi de divinis promissionibus agitur, exquisitè observanda est (Beng. on Acts i. 4). In Acts vii. 5, ἐπηγγείλατο δοῦναι; Tit. i. 2, ἐπ' ἐλπίδι ζωῆς αἰωνίου ἦν ἐπηγγείλατο ὁ ἀψευδὴς θεός; cf. 1 John ii. 25; Jas. i. 12, τὸν στέφανον τῆς ζωῆς ὃν ἐπηγγείλατο τοῖς κ.τ.λ.; Jas. ii. 5, τῆς βασιλείας ἧς ἐπηγγείλατο κ.τ.λ.; Rom. iv. 21; Heb. xii. 26, ἐπήγγελλται λέγων. Absolutely = to give a promise (cf. above, Ecclus. iii. 25; Aristot. *Eth.* x. 9. 20, τῶν σοφιστῶν οἱ ἐπαγγελλόμενοι); ὁ ἐπαγγειλάμενος, Heb. vi. 13, x. 23, xi. 11; Gal. iii. 19, σπέρμα ᾧ ἐπήγγελλται, the seed, to which the promise is given; cf. ver. 18. As Paul also uses ἐπαγγ. 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 προεπαγγελλίζομαι.

Προεπαγγέλλω, 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, ἵνα . . . προκαταρτίσωσι τὴν προεπηγγελμένην εὐλογίαν ὑμῶν (Rec. προκατηγγελημένην); in the middle in Rom. i. 2, δ (sc. εὐαγγέλιον) προεπηγγείλατο διὰ κ.τ.λ.

Ἐπαγγελία, ἡ, proclamation, both in an active and a passive sense. Except as used as an Attic law term in the combination ἐπαγγελίαν ἐπαγγέλλειν, "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., ἐπάγγελμα is used, *q.v.*; cf. Polyb. i. 43. 6, vii. 13. 2, xviii. 11. 1, ἐν ἐπ. καταλείπειν, to rest content with promising; i. 72. 6, ἐπαγγελίας ποιείσθαι πρὸς τὴν ἀπόστασιν. On the other hand, Aeschin. p. 24. 14, ἐὰν δ' αὐτὸς ἐν τοῖς πρὸς ὑμᾶς ἔργοις γένηται οἶος νῦν ἐστὶν ἐν τοῖς ἐπαγγέλμασιν. The word seldom occurs in the LXX.; once through a misunderstanding of the Heb. אָמַן, Amos ix. 6; in Ps. lvi. [lv.] 9 = אָמַן. In Ezek. vii. 26, a passage which Schleusner cites in addition, we have not ἐπαγγ. but ἀγγελία = אָמַן. 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 Macc. 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; τὸ ἔλεος τῆς ἐπαγγελίας σου = misericordia conspicua in promissione tua (Wahl).

In the N. T. Acts xxiii. 21, προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν, 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, τῷ Ἀβραάμ δι' ἐπαγγελίας κεχάρισται ὁ θεός; cf. Bengel on Acts i. 4, s.v. ἐπαγγέλλω. (II.) Passively, (a) *the promise given*. Rom. ix. 9, ἐπαγγελίας ὁ λόγος; Rom. iv. 20, εἰς τὴν ἐπ. τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ (cf. Plat. *Euthyd.* 274 A, ὑπὸ γὰρ τοῦ μεγέθους τοῦ ἐπαγγέλματος οὐδὲν θαυμαστὸν ἀπιστεῖν). With specification of the purport of the promise, 2 Tim. i. 1, κατ' ἐπ. ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ; 2 Pet. iii. 4, ἡ ἐπ. τῆς παρουσίας αὐτοῦ; Heb. iv. 1, ἐπ. εἰσελθεῖν εἰς τὴν κατάπαυσιν αὐτοῦ; 1 Tim. iv. 8, ἡ εὐσέβεια . . . ἐπαγγελίαν ἔχουσα ζωῆς. Cf. 1 John ii. 25, αὕτη ἐστὶν ἡ ἐπ. ἣν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον; Rom. iv. 13, ἡ ἐπ. . . τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου. Without a more definite specification of the purport, *the promise of salvation*, the Messianic promise, Rom. ix. 4, ὧν αἱ ἐπαγγελίαι; Gal. iii. 21, ὁ οὖν νόμος κατὰ τῶν ἐπαγγελιῶν τοῦ θεοῦ; ver. 18; iv. 23. Acts ii. 39, ὑμῖν γὰρ ἐστὶν ἡ ἐπ.; xiii. 23, τούτου ὁ θεὸς ἀπὸ τοῦ σπέρματος κατ' ἐπαγγελίαν ἤγαγεν τῷ Ἰσραὴλ σωτήρα Ἰησοῦ. Ver. 32, εὐαγγελιζόμεθα τὴν πρὸς τοὺς πατέρας ἐπ. γενομένην ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν κ.τ.λ.; xxvi. 6, ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγ. γενομένης ὑπὸ τοῦ θεοῦ. In this special sense, the conception expressed in ἐπαγγ., 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 ἐπαγγ., Heb. xi. 9; τὰ τέκνα τῆς ἐπαγγ., Rom. ix. 8, Gal. iv. 28; πνεῦμα τῆς ἐπαγγ. τὸ ἅγιον, Eph. i. 13; διαθήκαι τῆς ἐπαγγ., Eph. ii. 12; cf. Rom. ix. 4.—Gal. iii. 29, κατ' ἐπαγγ. κληρονόμοι; Eph. iii. 6, συμμετοχα τῆς ἐπαγγ.; Rom. iv. 14 and Gal. iii. 17, καταργεῖν τὴν ἐπαγγ.; Rom. xv. 8, βεβαιῶσαι τὰς ἐπαγγ.; cf. iv. 16, εἰς τὸ εἶναι βεβαίαν τὴν ἐπ.; Gal. iii. 16, ἐρρήθησαν αἱ ἐπαγγ.; 2 Cor. vii. 1; Heb. vii. 6, ἔχει τὰς ἐπαγγ.; Heb. xi. 17, ἀναδέχασθαι τὰς ἐπαγγ.—Acts vii. 17; Gal. iii. 16, 22; Eph. vi. 2; Heb. viii. 6. In 2 Pet. iii. 9, οὐ βραδύνει κύριος τῆς ἐπαγγελίας, ὡς τινες βραδυτῆτα ἡγοῦνται ἀλλὰ μακροθυμεῖ κ.τ.λ., we must not (as in our first edition) join κύριος τῆς ἐπ.,—a connection which cannot be justified either by ἀρχὴ τοῦ εὐαγγελίου, Mark i. 1, or by γῆ τῆς ἐπ. ἀλλοτρία, Heb. xi. 9, and which is so harsh that most manuscripts read ὁ κυρ. τῆς ἐπ.; but we must construe τῆς ἐπ. with βραδύνει, for then only will the antithesis intended between the otherwise synonymous verbs βραδύνειν and μακροθυμεῖν appear (cf. *Ecclus.* xxxii. (or xxxv.) 22, ὁ κύριος οὐ μὴ βραδύνῃ οὐδὲ μὴ μακροθυμήσῃ ἐπ' αὐτοῖς) when βραδύνειν 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 βραδύνειν does not, indeed, elsewhere appear with the genitive, but with the dative or accusative, e.g. βοῆ, “with help,”

in Aeschylus; τὴν σωτηρίαν, Isa. xlv. 13; ὄραν, 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: βραδὺ τῆς ἡλικίας,—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) ἐπαγγελία 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, κομίζεσθαι τὴν ἐπ. With οἱ κληρονόμοι τῆς ἐπ., Heb. vi. 17; ver. 12, κληρονομεῖν τὰς ἐπ.; xi. 9, συγκληρονόμοι τῆς ἐπ., compare the Pauline κατ’ ἐπαγγελίαν κληρονόμοι, Gal. iii. 29. It is to be observed, that ἐπ. 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 ἐπαγγελιών must not (because of the absence of the article) be understood of *the words of promise*, while vi. 15, ἐπέτυχεν τῆς ἐπ., denotes *the promised blessing*; cf. vi. 12, 17. This is clear with reference to the combinations λαμβάνειν τὴν ἐπ., Acts ii. 33; Heb. ix. 15; τὰς ἐπ., Heb. xi. 13; κομίζω τὴν ἐπ., 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 partaker of the ἐπ.” (vi. 12, 15, 17, cf. xi. 9). But as, according to the context, we cannot take (vi. 12 sqq.) the ἐπαγγελίαι, ἐπαγγελία, to denote anything else than the purport of the promise, we must seek the harmonizing of both statements in ix. 15, τὴν ἐπ. λάβωσιν οἱ κεκλημένοι τῆς αἰωνίου κληρονομίας. As to xi. 33, ἐπέτυχον ἐπαγγελιών, compared with ver. 39, οὐκ ἐκομίσαντο τὴν ἐπ., and ver. 13, μὴ λαβόντες τὰς ἐπ., the absence of the article shows that by ἐπ. we are to understand something different from αἱ ἐπ., viz. not the N. T. salvation, but indefinitely “that which was promised;” cf. Delitzsch, *in loc.*

Ἐπάγγελμα, τό, promise, assurance; 2 Pet. i. 4, τὰ τίμια καὶ μέγιστα ἡμῶν ἐπαγγέλματα δεδώρηται; 2 Pet. iii. 13, κατὰ τὸ ἐπάγγελμα αὐτοῦ προσδοκῶμεν, conjoined with ὑπόσχεσις in Dem. p. 397. Dion. Hal. 19. 178.

Ἐξαγγέλλω, I. to report from somewhere, to publish abroad; Xen. *Anab.* i. 6. 5, ἐπεὶ δ’ ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο· οὐ γὰρ ἠπόρρητον ἦν. Hence also, to proclaim publicly; Prov. xii. 16, opposed to κρύπτειν; Ps. ix. 15, ὅπως ἀν’ ἐξαγγείλω πάσας τὰς αἰνήσεις σου ἐν ταῖς πύλαις τῆς θυγατρὸς Σιών. II. = to publish completely; *plene et plane* (Biel, *Lexicon in LXX.*; cf. the German *auserzählen*, “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, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ . . . ὑμῶν καλέσαντος κ.τ.λ.; after

Isa. xliii. 21, where we find *διηγείσθαι*, and xlii. 12, where *ἀναγγέλλειν* is used. Bengel: *ἐξ ἰν ἐξαγγείλητε, innuit multorum ignorantiam, quibus fideles debent virtutes Dei praedicare.*

Καταγγέλλω (Xen., Polyb., Plut., and other later writers), to publish somewhither, to proclaim, *τι* or *τινά τι*, 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, xi. 26; Phil. i. 17; Col. i. 28; in the passive, Acts xvii. 13; Rom. i. 8; Phil. i. 18; *ἐν* with dative, Acts xvii. 13, Rom. i. 8, denotes not the direction, but the locality, in which the *καταγγέλλειν* takes place. The word may contain both a hint of the unknown purport of the proclamation (cf. *καταγγελλεύς*), and a strengthening of the simple verb; cf. Rom. i. 8; 1 Cor. ix. 14, xi. 26; Viger, ed. Herm. p. 638.

Καταγγελεύς, *έως*, *ό* = *ό καταγγέλλων, κατάγγελος, proclaimer*, only in Acts xvii. 18, *ξένων δαιμονίων δοκεῖ καταγγελεύς εἶναι*, and in eccl. Greek.

Προκαταγγέλλω, to proclaim beforehand; Jos. *Antt.* i. 12. 3; ii. 9. 4. In the N. T. Acts iii. 18, *ό δὲ θεός ἄ προκατήγγειλεν διὰ στόματος πάντων τῶν προφητῶν, παθεῖν τὸν Χριστὸν αὐτοῦ, ἐπλήρωσεν*; vii. 52, *ἀπέκτειναν τοὺς προκαταγγελλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου*; iii. 24, Rec., where Griesb., Lachm., Tisch. read *κατήγγειλαν*; 2 Cor. ix. 5, Rec., *τὴν προκατηγγελημένην εὐλογίαν*, where Beng., Lachm., Tisch. read the more concrete *προεπηγγελημένην*; cf. Rom. i. 8 with Acts iii. 18.

Παραγγέλλω, to proclaim, more rarely in the sense of a mere communication, as the LXX. in Jer. xlv. [xxvi.] 14, *ἀναγγείλατε (ἴπ) εἰς Μάγδωλον καὶ παραγγείλατε (ἴπ) εἰς Μέμφιν*, than to denote a summons, a proclamation, or an enjoining of something which is to be done; cf. Xen. *Cyrop.* ii. 4. 2, *καὶ τῷ δευτέρῳ ἐκέλευσε ταῦτο τοῦτο παραγγεῖλαι*, in which sense also the German expressions, *ankündigen, bekaunnt 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, *παρήγγειλαν τὸ καθόλου μὴ φθέγγεσθαι μηδὲ κ.τ.λ.*; v. 28, *παραγγεῖλα παρηγγείλαμεν ὑμῖν μὴ διδάσκειν*; ver. 40, xvi. 23. Also in a milder sense = to charge. Acts xxiii. 22, *παραγγείλας μηδὲν ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς μέ.*—Used of apostolic commands,—not arbitrary enactments, but pressing injunctions; = to enjoin. 1 Cor. vii. 10, *τοῖς γεγαμηκόσιν παραγγέλλω . . . γυναῖκα μὴ χωρισθῆναι*, and in the remaining passages of the Pauline Epistles; cf. 1 Tim. iv. 11, *παράγγελλε ταῦτα καὶ δίδασκε*. Used of Christ when sending forth His disciples, Mark vi. 8, *παρήγγειλεν αὐτοῖς ἵνα μηδὲν αἴρωσιν*. Acts x. 42, *παρήγγειλεν ἡμῖν κηρύξαι . . . καὶ διαμαρτύρασθαι*.—Construed with *τινί τι*, 2 Thess. iii. 4, 10 (ver. 10, *τοῦτο παραγγέλλομεν ὑμῖν ὅτι*); 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, *παρηγγείλαν* (Tisch. omits *αὐτοῖς*) *τὸ καθόλου μὴ φθέγγεσθαι*, 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

(acc. and inf.); 1 Cor. vii. 10. Bernhardt, *Synt.* p. 383 sq. The inf. pres. in Luke ix. 21; Acts i. 4, iv. 18, v. 28, 40, xv. 5, xvi. 23, xvii. 30, xxiii. 30; 2 Thess. iii. 6 (acc. and inf.); 1 Tim. i. 3, vi. 17, without there being apparently any radical distinction between the two constructions; cf. Acts xv. 5 with 1 Tim. vi. 13. See, however, Matth. *Gram.* sec. 501, who thinks there is between the Aor. of the imperat., opt., subj., inf., and the pres. of the same moods, this distinction, that the Aorist denotes a transitory action, action considered in and by itself in its completeness; whereas the present denotes an action which is either continued or often repeated, or of which merely the beginning is taken into consideration. At the same time, it is to be remarked (p. 1130), that the writer may often please himself which representation he makes use of.—Followed by *ἵνα* in Mark vi. 8; 2 Thess. iii. 12 (not 1 Tim. v. 7). The direct narration of the injunction is connected by *λέγων* in Matt. x. 5.

Παραγγελία, ἡ, proclamation, command, Acts xvi. 24, v. 28; *παραγγεῖλα* *παρηγγεῖλαμεν*, corresponding to the apostolic *παραγγέλλειν*, 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 τὰ *διδασκάλια* = 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 tidings, e.g. Plut., Lucian, Appian. Chrysostom establishes a forced connection between the two meanings in *Hom. 19 in Act.*: τὸ εὐαγγέλιον τοῦτο ἔστι· τάδε σοι ἔσται ἀγαθὰ. As τὸ *διδασκάλιον* 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 *εὐαγγελία* ought to be read instead of *εὐαγγέλια*, as *קִרְבָּן* is translated in 2 Sam. xviii. 20, 27; 2 Kings vii. 9; on the other hand, we find in 2 Sam. iv. 10, *כֶּסֶף ἔδει με δοῦναι εὐαγγέλια*, *קִרְבָּן יִבְרַחֵהָ*; and in 2 Sam. xviii. 22, where it is also *קִרְבָּן* = *reward for a good message*. Its constant use in the N. T. and by eccl. writers in the sense of *good tidings*, is not inconsistent with the formation of the word from *εὐάγγελος* = *publishing good news* (Eurip., Aeschyl.), nor opposed to the *usus loq.*

In the N. T. = *good news*, and, indeed, always with an altogether special significance; for as *ἐπαγγελία* = *the promise of salvation*, so *εὐαγγέλιον* (cf. *εὐαγγελίζεσθαι*, Isa. xl. 9, lii. 7, lxi. 1; Luke iv. 18) = *the news of the actually fulfilled promise of salvation* = *the news of salvation*; cf. Acts xiii. 32, *ἡμεῖς ὑμᾶς εὐαγγελίζόμεθα τὴν πρὸς τοὺς πατέρας ἐπαγγελίαν γενομένην, ὅτι ταύτην ὁ θεὸς ἐκπεπλήρωκεν κ.τ.λ.*; Eph. iii. 6, *εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετοχα τῆς ἐπαγγελίας ἐν Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου*. Mark i. 14, 15; cf. Phavor., *εὐαγγελίον ἔστι κήρυγμα τῆς νέας σωτηρίας ἢ λόγος περιέχων ἀγαθοῦ παρουσίαν*. Theodoret on Rom. i., *εὐαγγέλιον τὸ κήρυγμα προσηγόρευσε ὡς πολλῶν ἀγαθῶν ὑπισχνούμενον χορηγίαν*. Hence the expressions *ἡ ἀλήθεια τοῦ εὐαγγ.*, Gal. ii. 5, 14; *τὸ μυστήριον τοῦ εὐ.*, Eph. vi. 19; *ἡ ἐλπίς 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 κύριος διέταξεν τοῖς τὸ εὐ. καταγγέλλουσιν ἐκ τοῦ εὐαγγελίου ζῆν, do not admit of such a change of signification (cf. Phil. i. 12, 7, 16). Further, the combination κατὰ τὸ εὐαγγέλιόν μου, ἡμῶν, Rom. ii. 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, πεπιστεῦσθαι τὸ εὐαγγ. τῆς ἀκροβυστίας, τῆς περιτομῆς (cf. 1 Tim. i. 11; 1 Thess. ii. 4), the apparently appropriate explanation, “evangelization of the *præputium*,” “of the circumcision,” is excluded by the context, vv. 2, 5, so that the genitive must be regarded as possessive; cf. Rom. ix. 4, ὧν . . . αἱ ἐπαγγελίαι. Besides, the transitive rendering, *publishing of salvation*, *evangelization*, 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, δ̄ προεπηγγελάτο . . . περὶ τοῦ υἱοῦ αὐτοῦ; on the other hand, εὐ. τοῦ υἱοῦ αὐτοῦ in Rom. i. 9; Mark i. 1, εὐ. Ἰησοῦ Χριστοῦ υἱοῦ 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, συνεργὸς τοῦ θεοῦ ἐν τῷ εὐ. τοῦ Χριστοῦ; Mark viii. 35, x. 29, ἔνεκεν ἐμοῦ καὶ ἔνεκεν 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. iv. 23, ix. 35, xxiv. 14; Mark i. 14, Rec., τὸ εὐ. τῆς βασιλείας τοῦ θεοῦ, Tisch. τοῦ θεοῦ. Acts xx. 24, τὸ εὐ. τῆς χάριτος τοῦ θεοῦ; Eph. i. 13, τὸ εὐ. τῆς σωτηρίας ὑμῶν; vi. 15, τῆς εἰρήνης. The explanation of the genitive in 2 Thess. i. 8, τοῖς μὴ ὑπακούουσιν τῷ εὐ. τοῦ κυρίου ἡμ. Ἰησοῦ may remain doubtful; comp. Heb. ii. 3.—We have the expressions κηρύσσειν τὸ εὐ., Matt. iv. 23, ix. 35, xxiv. 14, xxvi. 13; Mark i. 14, xiii. 10, xiv. 9, xvi. 15; Gal. ii. 2; 1 Thess. ii. 9; λαλεῖν τὸ εὐ., 1 Thess. ii. 2; διαμαρτύρασθαι τὸ εὐ., Acts xx. 24 (cf. εἰς μαρτύριον, Matt. xxiv. 14); τὸ εὐ. καταγγέλλειν, 1 Cor. ix. 14; τὸ εὐ. εὐαγγελίζεσθαι, 1 Cor. xv. 1; 2 Cor. xi. 7; Gal. i. 11; Rev. xiv. 6; ἱερουργεῖν τὸ εὐ., Rom. xv. 16; δουλεύειν εἰς τὸ εὐ., Phil. ii. 22; συναθλεῖν ἐν τῷ εὐ., Phil. iv. 3 (cf. i. 27, συναθλεῖν τῇ πίστει τοῦ εὐ., cf. 1 Thess. iii. 2); πεπληρωκῆναι τὸ εὐ. τοῦ Χριστοῦ, Rom. xv. 19; μεταστρέφειν τὸ εὐ. τοῦ Χριστοῦ, Gal. i. 7 (cf. v. 6, μετατίθεσθαι εἰς ἕτερον εὐ., δ̄ οὐκ ἔστιν ἄλλο, 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 εὐ. τοῦ Χριστοῦ μετεστραμμένον; cf. 2 Cor. xi. 4, εὐ. ἕτερον δ̄ οὐκ ἐδέξασθε). Further, ὑπακούειν τῷ εὐ., Rom. x. 16; 2 Thess. i. 8; πιστεύειν ἐν τῷ εὐ., Mark i. 15; συγκοπασθῆναι τῷ εὐ., 2 Tim. i. 8.—Joined with a substantive: 2 Cor. viii. 18, οὐδ̄ ὁ ἔπαινος ἐν τῷ εὐ.; 1 Cor. ix. 18, ἐξουσία ἐν τῷ εὐ.; Phil. i. 5, κοινωνία εἰς τὸ εὐ.; cf. 1 Cor. ix. 23,

πάντα ποιῶ διὰ τὸ εὐ. ἵνα συγκοινωνὸς αὐτοῦ γένωμαι. It occurs also, besides, in Acts xv. 7; Rom. xi. 28; 1 Cor. iv. 15, ix. 18; 2 Tim. i. 10; Philem. 13. Not in Luke, Hebrews, Titus, 2 Peter, Jude, nor in the Gospel or Epistles of John.

Εὐαγγελίζω = εὐαγγέλια λέγειν, 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, εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας; xiv. 6, ἔχοντα εὐαγγέλιον . . . εὐαγγελίσαι ἐπὶ τοὺς (αἱ τοὺς) κ.τ.λ. Elsewhere in the middle, Aristoph. *Eq.* 642, λόγους ἀγαθοὺς φέρων, εὐαγγελίσασθαι πρῶτον ὑμῖν βούλομαι; Theophr. *Char.* xvii. 5, πρὸς τὸν εὐαγγελιζόμενον ὅτι υἱὸς σοι γέγονεν; Dem., Lucian, Plut.; LXX. 1 Kings i. 42, ἀγαθὰ εὐαγγελίσαι.—In the N. T. 1 Thess. iii. 6, εὐαγγελισαμένου ἡμῖν τὴν πίστιν καὶ τὴν ἀγάπην ὑμῶν καὶ ὅτι κ.τ.λ.; Luke i. 19, ἀπεστάλην λαλήσαι πρὸς σέ καὶ εὐαγγελίσασθαι 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. = 𐤇𐤍𐤁, Isa. xl. 9, compared with ver. 10; Isa. lii. 7, ὡς πόδες εὐαγγελιζόμενου ἀκοῆν εἰρήνης, ὡς εὐαγγελιζόμενος ἀγαθὰ; lxi. 1, εὐαγγελίσασθαι πτωχοῖς; Ps. xl. 10, εὐηγγελισάμην δικαιοσύνην; Heb. iv. 2–6. Cf. also the combination with κηρύσσειν, διδάσκειν, παρακαλεῖν, μαθητεύειν, Luke iii. 18, viii. 1, ix. 6, compared with ver. 2, xx. 1; Acts v. 42, xiv. 21.—The augment comes after εὐ . . . εὐηγγελίζετο, etc. Cf. Lobeck, *Phryg.* 269; Winer, 66; Krüger, sec. 28. 4. 6, 15. 2.

I. Middle εὐαγγελίζομαι. (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, εὐαγγελίζομαι ὑμῖν χαρὰν μεγάλην (ὅτι ἐτέχθη ὑμῖν σήμερον σωτήρ); Luke iv. 43, ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασιλείαν τοῦ θεοῦ; Acts viii. 35, εὐηγγέλισατο αὐτῷ τὸν Ἰησοῦν; Acts xvii. 18, τὸν Ἰησοῦν καὶ τὴν ἀνάστασιν (αὐτοῖς, Rec., and Lachm., which Tisch. omits) εὐηγγελίζετο; 1 Cor. xv. 1, τὸ εὐ. δ εὐηγγελισάμην ὑμῖν; 2 Cor. xi. 7, τὸ τοῦ θ. εὐ. εὐηγγελισάμην ὑμῖν; Gal. i. 8, παρ' δ εὐηγγελισάμεθα ὑμῖν; Eph. ii. 17, εὐηγγέλισατο εἰρήνην ὑμῖν. Instead of the dative of the person, ἐν with the dat., Gal. i. 16, ἵνα εὐαγγελίζωμαι αὐτὸν ἐν τοῖς ἔθνεσιν; Eph. iii. 8, ἐν τοῖς ἔθνεσιν εὐαγγελίσασθαι τὸ ἀνεξιχνίαστον πλοῦτος τοῦ Χριστοῦ. (b) τι. Luke viii. 1, τὴν βασιλείαν τοῦ θεοῦ; Acts viii. 12, τὰ περὶ τῆς βασιλείας (Tisch. omits τὰ) καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ; Acts v. 42, Ἰησοῦν τὸν Χριστόν; viii. 4, τὸν λόγον (cf. vv. 5, 12); xv. 35, τὸν λόγον τοῦ κυρίου; x. 36; Rom. x. 15, εἰρήνην, τὰ ἀγαθὰ (Isa. lii. 7); Gal. i. 23, τὴν πίστιν; Acts xiv. 15 followed by acc. and inf., εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα. (c) τί τινα. Acts xiii. 32, ἡμεῖς ὑμᾶς εὐαγγελιζόμεθα τὴν ἐπαγγελίαν κ.τ.λ.; cf. Alciph. *Ep.* iii. 12, ταῦτά σε οὖν εὐαγγελίζομαι; Heliod. *Aeth.* ii. 10, Εὐαγγελίζομαι σε τὴν Δημαινέτης τελευτήν; Chrys. *Hom.* 106, ἔστι δὲ εὐαγγέλιον ἐρμηνεῖα τοῦ πράγματος . . . εὐαγγελίζεται γὰρ ἡμᾶς τὴν πολύμητον τοῦ σωτήρος οἰκονομίαν. (2) Without a thing for its object = to proclaim the *divine message of salvation*. (a) τινί. 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) τινά.

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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, ἀ νῦν ἀγγέλη ὑμῖν διὰ τῶν εὐαγγελισαμένων ὑμᾶς; cf. Euseb. *Vit. Const.* iii. 26: τὰς γυναῖκας εὐαγγελιζόμενος. Cf. Lobeck, *Phryg.* 268. (c) Used absolutely, Luke ix. 6, xx. 1; Acts xiv. 7; Rom. xv. 20; 1 Cor. i. 17, ix. 16, 18.

II. Passive. (1) With an impersonal subject. Luke xvi. 16, ἡ βασ. τοῦ θ. εὐαγγελίζεται; Gal. i. 11, τὸ εὐαγγέλιον τὸ εὐαγγελισθὲν ὑπ' ἐμοῦ; 1 Pet. i. 25, τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς; iv. 6, νεκροῖς εὐηγγελίσθη. (2) With a personal subject. Matt. xi. 5, πτωχοὶ εὐαγγελίζονται (compare Luke iv. 18); Luke vii. 22; Heb. iv. 2, 6.

Εὐαγγελιστής, οὐ, 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: ἐκεῖνοι περιούτες ἐκήρυττον; cf. 2 Tim. iv. 4, 5, ἐπὶ τοὺς μύθους ἐτραπήσονται. σὺ δὲ . . . ἔργον ποιήσον εὐαγγελιστοῦ, 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, διαμαρτύρεσθαι τὸ εὐ.*, etc., s.v. εὐαγγέλιον), the *διδάσκαλος* about them; the *προφ.* has revelations. Cf. Harless on Eph. iv. 11. At a subsequent period (Chrys.) the authors of the four Gospels were so called.

Προεὐαγγελίζομαι, to proclaim beforehand a joyful message, or something as a joyful message. Philo, *de nomm. mūt.* p. 1069, ed. Paris, τὸν νεοττὸν οὐχ ὄρας, . . . τὴν ἐλπίδα τοῦ πέτεσθαι δυνήσεσθαι προεὐαγγελιζόμενος; id. *de mund. op.* 7, ὃν ἡ μὲν (sc. πρώτα) προεὐαγγελίζεται μέλλοντα ἥλιον ἀνίσχειν; Mang., *quorum alterum praenunciat laetum adventum solis oritur.* Gal. iii. 8, προεὐηγγελίσαστο (touching the augm., vid. s.v. εὐαγγελίζω) τῷ Ἀβραάμ = ἐπαγγέλλεσθαι, q.v.; cf. the correspondence between ἐπαγγελία and εὐαγγέλιον under εὐαγγέλιον, according to which ἐπαγγέλλεσθαι does not materially differ from προεὐαγγελιζέσθαι. Bengel says on this passage: *Verbum ad catachresin accedens suavissime. Abrahamo ante tempora evangelii evangelizatum est. Evangelium lege antiquius.* Cf. Gal. iii. 12, 16 sqq.

"Ἅγιος, ἱα, ἰων, holy, is the rarest of five synonyms, ἱερός, ὅσιος, σεμνός, ἅγιος, ἄγνός, 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—ἅγιος—had to be filled and coined afresh with a new meaning; and thus ἅγιος 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 historico-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, *Nachhomer. Theol.* i. 28 sqq.), all moral and ontological perfections are attributed to the gods (Isocr. xi. 41: ἐγὼ μὲν οὐκ ὄπωκα τοὺς θεοὺς ἀλλ’ οὐδὲ τοὺς ἐξ ἐκείνων γεγονότας οὐδεμίαν ἠγοῦμαι κακίας μετασχεῖν, ἀλλ’ αὐτούς τε πάσας ἔχοντας τὰς ἀρετὰς φῦναι καὶ τοῖς ἄλλοις τῶν καλλίστων ἐπιτηδευμάτων ἠγεμόνας καὶ διδασκάλους γεγενῆσθαι. 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 *νέμεσις*, “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 ἐὼν φθονερόν, Herod. 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 ἀπερῆ, because he hopes for his happiness from it. But—*petit ille 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 (Nägelsbach, *Nachhomer. 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, *ιέρως*, *δσιος*, *σεμνός*, *ἅγιος*, *ἀγνός*, 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, *ἅγιος*, 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, *ιέρως*, is almost completely excluded from Scripture use. "*Αγιος* 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 Zezschwitz; whereas *ιέρως* 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 *ιερὸν*, the LXX. always name it τὸ *ἅγιον*, τὰ *ἅγια τῶν ἀγίων*, ναὸς *ἅγιος* (this latter in classical Greek = *ιερὸν ἅγιον*). See *ιέρως*. *Σεμνός* only is in biblical Greek still rarer than *ιέρως*. "*Οσιος*, on the contrary, and *ἀγνός* 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 *ἅγιος* 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 *ἅγιος* formed the root of a family of words unknown to classical usage, *ἀγιότης*, *ἀγιωσύνη*, *ἀγιάζω*, *ἀγιασμός*, *ἀγιασμα*, *ἀγιαστήριον*, *καθαγιάζειν*, whereas it was in classical Greek simply a single member of the family of words derived from *ἅγιος*.

It is first to be remembered that the strictly ceremonial, and therefore religious, terms for holiness are *ἱερός* and *ἀγνός*, and likewise *ἅγιος* where it occurs; further, that of these *ἀγνός* only, and of the two remaining synonyms *σεμνός* 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. "*Όσιος* 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 *δίκαιος* it denotes divine right, and *δίκαια*, human precepts; on the other hand, when used with *ἱερός*, 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,—*ἱερός* referring to divine, divinely consecrated things, precepts, etc. In the LXX. it is with happy tact (see *s.v.* *δσιος*) employed to represent the Heb. קִדְּוֹה, for which in the N. T. we have *ἅγιος καὶ ἡγαπημένος*; a few times also = שְׁלוֹם (Deut. xxix. 19), קָדוֹשׁ, קָדוֹשׁוֹ, קָדוֹשׁוֹת, קָדוֹשׁוֹת, but never for קָדוֹשׁ.—*Σεμνός*, from the root *σεβ*, contains the fundamental idea of reverential dread, awe-struck reverence (see *s.v.* *σέβω*), and denotes what inspires reverence and awe. It is predicated of the gods,—among the Attics 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 *δσιος*, 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 humanly 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. "*Όσιος* and *σεμνός* 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 *ἱερός*, *ἅγιος*, and *ἀγνός*. Of these *ἱερός* 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 *ἅγιος* only now and then expresses a special feature of the *ἱερόν*, and *ἀγνός* soon by usage obtained so one-sided an application and meaning, that it might have been difficult to recoin it in the requisite way.

Ἱερός is, in its fundamental meaning, a term denoting *the outward manifestation of divine greatness*. Connected with the Sanscrit *ishiras*, vigorous, fresh, blooming, it means primarily *vigorous, mighty, great*,—a meaning which Curtius traces still in *ἱερός ἰχθύς*, *ἱερὴ ἴς*. "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, *θεῖον*, e.g. in the combinations Hes. *Theogn.* 57, *Ζεὺς ἱερὸν λέχος εἰς ἀναβαλῶν*; *Il.* xi. 84, *ἱερὸν ἡμαρ*; xi. 194, *κνέφας*. Cf. Nägelsbach, *Homer. Theol.* i. 24: "*ἱερά*, in ordinary usage, were not merely things formally consecrated by men to the gods, e.g. towns, places; also not merely things with which are connected moral relations placed under the protection of the gods,—as in *Il.* xviii. 504, the *ἱερὸς κύκλος* of the judges; *Il.* xvii. 464, the chariot board, *δίφρος*, as the place of sacred companionship between the warrior and the charioteer,—but those things also are called *ἱερά* which one views as directly and originally the property of the gods. With this *ἱερός* we may compare, not indeed *δῖος*, which, according to Nitzsch (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 χορός*, *Od.* viii. 264, and sometimes expresses the divine origin of a gift or talent; thus, salt is called *θεῖον*, *Il.* ix. 214."

It is particularly to be observed that *ἱερός* 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 *שׂר* and its derivatives. For instance, we seek in vain among the derivatives and compounds of *ἱερός* 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 *ἱεροί*, because they are under the protection of the gods, and derive their dignity from the gods (*Hom. Il.* ii. 205); Aristoph. *Ran.* 652, *ἱερὸς ἀνθρώπος*, of one initiated into the mysteries; Plut. *De Socr. daem.* 589 D, *οἱ τῶν δαιμόνων λόγοι διὰ πάντων φερόμενοι μόνους ἐνηχοῦσι τοῖς ἀθόρυβον ἦθος καὶ νήνεμον ἔχουσι τὴν ψυχὴν οὐδὲ καὶ ἱεροῦς καὶ δαιμονίου ἀνθρώπους καλοῦμεν*; *De def. orac.* 2, *ἄνδρες ἱεροὶ δύο συνδραμόντες εἰς Δελφοῦς*,—and it might be regarded as analogous when, in 2 Kings iv. 9, Elisha is called by the Shunamite woman *שׂר* *יְהוָה* *שׂר*; but this is also the only and not quite perfect analogy in biblical usage in which *שׂר* (only occurring thus again, Ps. cvi. 16) is used of individual persons. In 2 Pet. i. 21, the reading of the Rec. Text, *οἱ ἅγιοι θεοῦ ἄνθρωποι* (instead of *ἀπὸ θεοῦ ἄνθρ.*), would be remotely analogous to this use of *ἱερός*. In *De Alex. fort.* i. 10, Plutarch calls the Indian gymnosophists *ἄνδρες ἱεροὶ καὶ αὐτόνομοι*; not because they are *τῷ θεῷ σχολάζοντες*, as he describes them further on, but, as the connection with *αὐτόνομοι* suggests, in the same sense in which he elsewhere joins *ἀνὴρ ἱερὸς καὶ ἄσυλος* = inviolable, *Mor.* 410 A; *Vit. Tib. Graech.* 14, 15, 21; cf. *Quaest. Rom.* 219 B, *τὰ ἄσυλα καὶ ἅγια ἱερά*; yet this again is something different from that unapproachableness which the biblical *holy* involves, Isa. lxv. 5, where the LXX. renders *שׂר* by *καθαρὸς εἶναι*. The ethical character of the biblical *holy* is quite foreign to the Greek *ἱερός*. There is only one known passage wherein *ἱερός*, as the predicate of a man, is possibly, as Suidas thinks, synon. with *εὐσεβής*, Soph. *Oed. Col.* 287, *ἦκω γὰρ ἱερὸς εὐσεβής τε καὶ φέρων δνησιν ἀστοῖς τοῖσδ'*. Still it seems to me at least doubtful whether even here *ἱερός* stands in an ethical sense, and does not rather refer to the divine guidance and conduct of Oedipus. Plato, *De leg.* 319 A, *νεμεσᾶ γὰρ ὁ θεὸς ὅταν τις ψέγη τὸν ἑαυτῷ ὁμοῖον ἢ ἐπαινή τὸν*

ἐαυτῷ ἐναντίως ἔχοντα· ἔστι δ' οὗτος ὁ ἀγαθός· μὴ γὰρ τοι οἴου λίθους μὲν εἶναι ἱεροὺς καὶ ξύλα καὶ ὄρεα καὶ ὄφεις, ἀνθρώπους δὲ μὴ· ἀλλὰ πάντων τούτων ἱερώτατον ἔστιν ἄνθρωπος ὁ ἀγαθός, καὶ μαρωτάτον ὁ πονηρός, proves not only that it was not usual to attribute ἱερός 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. *Macroβ.* 29, ἱερώτατε Κυντιλλε. Tittm. *Syn. N. T.*, in voce ἱερός proprie nihil aliud cogitatur, quam quod res quaedam aut persona Deo sacra sit, nulla ingenii morumque ratione habita; imprimis quod sacris inservit.

Of ἅγιος, likewise, it is true that neither is it a predicate of the gods nor is it used of men. It denotes a quality of the ἱερόν (*i.e.* θεῖον), 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 ἱερόν 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 ἱερόν ἅγιον; ii. 44. 1, ἱερόν Ἡρακλέους ἅγιον; Xen. *Hell.* iii. 2. 19, ἔνθα ἦν Ἀρτέμιδος ἱερόν μάλα ἅγιον. Often also in Plutarch, *e.g.* *De tranquill. an.* 477 C, ἱερόν μὲν γὰρ ἀγιώτατον ὁ κόσμος ἔστιν καὶ θεοπρεπέστατον, and elsewhere. In the same connection also in Plato, *Crit.* 116 C, ἐν μέσφ μὲν ἱερόν ἅγιον αὐτόθι τῆς τε Κλειτοῦς καὶ τοῦ Ποσειδῶνος ἄβατον ἀφέετο. It appears specially to have been a predicate of temples or places for worship (Plat. *Legg.* x. 904 D, μετέβαλε τόπον ἅγιον ὄλον), 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 (*sc.* κακά)—αἱ τῶν νέων ἀκολασίαι τε καὶ ὕβρεις· εἰς μέγιστα δέ, ὅταν εἰς ἱερά γίνωνται, καὶ διαφερόντως αὐ μεγάλα ὅταν εἰς δημόσια καὶ ἅγια ἢ κατὰ μέρη κοινά—distinguished from ἱερά ἴδια, of which ἅγια cannot, according to this, be properly predicated.—The connection of the word with σεμνός also confirms the meaning laid down, ἅγιος being used to complete or strengthen σεμνός; Plato, *Sophist.* 249 A, σεμνὸν καὶ ἅγιον νοῦν οὐκ ἔχον; *Crit.* 51 A, μητρός τε καὶ πατρὸς καὶ τῶν ἄλλων προγόνων ἀπάντων τιμιώτερόν ἐστι ἢ πατρίς καὶ σεμνότερον καὶ ἀγιώτερον καὶ ἐν μείζονι μοῖρα καὶ παρὰ θεοῖς καὶ παρ' ἀνθρώποις. Ἅγιος also occurs in Plut. *Quaest. Rom.* 290 B, τὰ ἄσυλα καὶ ἅγια ἱερά; Plato, *Legg.* v. 729 E, πρὸς τοὺς ξένους διανοητέον ὡς ἀγιώτατα συμβόλαια ὄντα. The important distinction between ἅγιος and ἱερός appears in Plut. *Conniv.* v. 682 C, [οἱ ἐρωτικοὶ καὶ ἀκόλαστοι] τελευτῶντες οὐδὲ τῶν ἀγιωτάτων ἀπέχεσθαι δύνανται σωμάτων, while the prostituted bodies of the ἱεροδούλοι are called ἱερά 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 ἅγιος signifies what deserves and claims moral and religious reverence; and this was true originally of ἀγνός also, though in it that meaning was by use obliterated, so that ἅγιος 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 ἅγιος, ἄζομαι, 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. ἄζομαι, 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 ἅγιος and σεμνός). *Il.* v. 830, μηδ' ἄζοιο θεῶν ἄρηα; i. 21, Ἀπόλλωνα; *Od.* ix. 478, ξένους. It is used absolutely in *Od.* ix. 200, οὐνεκά μιν σὺν παιδὶ περισχόμεθ' ἠδὲ γυναικὶ ἀζόμενοι· ᾗκει γὰρ ἐν ἄλσει—Ἀπόλλωνος.—According to latest investigations, ἄζοιο must not be confounded with ἅγιος, a word hitherto regarded as the Ionic form of ἅγιος. Curtius (p. 155 sqq.) compares with ἅγιος (= *guilt, curse*) the Sanscrit āgas, *offence*, and with ἅγιος (= *consecration, sacrifice*; Hesych.: ἄγιωμα θυσίας) the Sanscrit jag, jāgami, *sacrificio, colo*; jāgus, jāgam, jāgñam, *sacrifice*; the Zend yaz, “to worship,” “to sacrifice;” yazu, “great,” “exalted.” Accordingly, ἅγιος would be what is an object of religious or sacrificial reverence. When we no longer identify ἅγιος with the more frequent ἅγιος, we find it occurs very seldom. With the signification “sacrifice,” “propitiatory sacrifice,” it is used in Soph. *Fr.* 703; *Ant.* 775, φορβῆς τοσοῦτον ὡς ἅγιος μόνον προθείς, ὅπως μίασμα πᾶσ' ὑπεκφύγη πόλις. In Thuc. i. 126. 1, 127. 1, 128. 1, 2, 135. 1, 2. 13. 1, we must read, not ἅγιος, but ἅγιος ἐλαύνειν = “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 ἅγιος, with the signification μισρός, has the *spiritus lenis*, according to which, then, the note of the scholiast on Soph. *Oed. R.* 656 must be corrected: κατ' εὐφημισμὸν καὶ τὰ μιάσματα ἅγιος λέγεται, καὶ οἱ μισροὶ ἐναγείς καλοῦνται. But at all events it is manifest, from the confounding of the two words, that the ideas of a sacrificial process, of religious reverence, were associated with ἅγιος, and consequently with ἅγιος. If one might even say, without danger of specializing the conception too much, that ἅγιος denotes what is to be revered 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 ἅγιος 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 ἅγιος: ἀγίζω, ἀγισμός, ἀγιστεύω, ἀγιστεία, ἀγνός, and the derivatives of this last one. Ἀγίζω is = *to consecrate, e.g. altars*; to consecrate sacrifices, *i.e. to offer them*; and the often-used καθ' ἀγίζω = *to sacrifice, to burn as a sacrifice*; ἐναγίζω, specially of sacrifices to the dead; ἀγισμούς ποιεῖν, *to bring offerings* (Diod. Sic. iv. 39); ἀγιστεύειν = *to perform the holy rites*; also ἐφαγιστεύειν. Plat. *Legg.* vi. 759 D, ὁ μέλλων καθ' ἱερῶν νόμους περὶ τὰ θεῖα ἱκανῶς ἀγιστεύειν, where Timaeus explains ἀγιστεύειν by ἱεροθύτειν. Cf. Dion. Hal. *Ant. Rom.* i. 40, ἀγιστεύοντες δὲ τὴν ἱεροουργίαν

ἔθεσιν Ἑλλησικοῖς. — Ἀγιστεία signifies the *cultus*, the holy rites accompanying the sacrifices, the temple service; see *Lexicons*. Ἀγνός, a form like σεμνός, δεινός, 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 ἀγνός. For the connection of this word also with acts of worship, we have not only such combinations as ἀγνῶς καὶ καθαρῶς ἔρδειν τοῖς θεοῖς, Hes. O. 339; Soph. *Trach.* 257, δθ' ἀγνός ἦν = *atoned for*, but also the derivatives, ἀγνεύειν, which means not only *to be pure, chaste*, but also *to purify, to expiate, ἀγνίζειν, ἄγνισμα, ἄγνισμός, ἀφαγνίζειν, ἐφαγνίζειν*, of sacrificial purification.

From this it is evident that ἅγιος is an exclusively ethico-religious conception, which is not the case with the other synonyms excepting ἀγνός, and even in the case of ἀγνός 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 historico-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 שָׁרָף, 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: ἀγιότης, ἀγιοσύνη, ἀγιαίνειν, ἀγιασμός, ἀγιασμα, ἀγιαστήριον, καθαγιαίνειν, representing the Hebrew שָׁרָף and its derivatives; whereas of the derivatives of ἄγιος, belonging to classical Greek, only those of ἀγνός reappear in biblical Greek, answering to the close affinity between ἅγιος and ἀγνός, as this appears still more in the derivatives of the latter than in ἀγνός itself and its usage. For completeness' sake it may further be remarked, that ἀγνός itself never serves as a translation of שָׁרָף; this word is rendered only by καθαρός (Num. v. 17) besides ἅγιος; שָׁרָף by καθαρὸν εἶναι, Isa. lxxv. 5; δοξάζειν, Isa. v. 16; Piel, Hiphil, Hithpael = ἀγνίζειν, Josh. iii. 5; Ex. xix. 10; 2 Chron. xxx. 17, etc.; καθαρίζειν, Job i. 5, and also by the explanatory rendering of it by διαστέλλειν, Josh. xx. 7; παρατάσσειν, Jer. vi. 4 (παρασκευάζειν?); ἀναβιβάζειν, Jer. li. 28.

We have now to inquire into the *import and range of the biblical conception of holiness* which, transferred to ἅγιος 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

its 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 קדוּשׁ is not free from doubt. "The most probable view is, that the verbal stem קדשׁ, which is akin to קדשׁ (as קצב to קצב, קצף to קצף, קצר to קצר, etc.), comes from the root קדשׁ, from which also קדשׁ springs, which primarily signifies *enituit*, to break forth shiningly" (Oehler, in Herzog's *R.-Encyk.* xix. 618). Hofmann, on the contrary, finds (*Schriftbeweis*, i. 82) that קדוּשׁ "means what is out of the common course, beyond the common order of things," so that the affinity between the roots קדשׁ and קדוּשׁ 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 קדוּשׁ and קדשׁ; 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 supra-mundane 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 קדשׁ 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. קדשׁ 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, specially 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 קדוש יִשְׂרָאֵל, often in Isaiah, and 2 Kings xix. 22; Ps. lxxviii. 41, lxxxix. 19; Jer. i. 29, li. 5; cf. Ezek. xxxix. 7: קדוש בְּיִשְׂרָאֵל. 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, לִמְעַן יְהוָה אֱלֹהֵי נַאֲמָן קָדֹשׁ יִשְׂרָאֵל וַיְבַרְכֵךְ, Lev. xx. 21; and as such He appropriates the name אֱלֹהִים, which in Isa. xli. 14, xliii. 3, 14, xlvi. 4, xlvi. 17, xlix. 7, liv. 5, lv. 5, is parallel with the קדוש יִשְׂרָאֵל, 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 קדוש יִשְׂרָאֵל occurs: Isa. i. 4, v. 19, 24, x. 17, 20, xii. 6, xvii. 7, xxix. 19, 23, xxx. 11, 12, 15, xxxi. 1, xxxvii. 23, xli. 14, 16, 20, xliii. 3, 14, 15, xlv. 11, xlvi. 4, xlvi. 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. lxxv. 25), cvi. 47, xcvi. 1, cii. 20, ciii. 1, cv. 3, 42, cxlv. 21, xxii. 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, xcvi. 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. xliii. 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 *νόμος*), 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, *הַיְהוָה צְבָאוֹת בְּמִשְׁמַח הַיָּיִל הַקָּדוֹשׁ נִקְרָא בְּעֵדוּתָהּ*. We must, however, take care not to regard judgment as the chief and primary outcome of holiness; because the revelation of holiness belongs properly to the history of redemption, holiness is here displayed in its fulness. 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. lxxv. 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 *μεσότης*), 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 *enituit* as the primary meaning of קדש, holiness is the perfect purity of God, which in and for itself excludes all fellowship with the world, and can only establish a relationship of free electing love, whereby it asserts itself in the sanctification of God's people, their cleansing and redemption ; therefore, "the purity of God manifesting itself in atonement and redemption, and correspondingly in judgment." This primary conception of *purity* is supported especially by the strongly expressed connection of both conceptions in the N. T., e.g. 2 Tim. ii. 21 ; 2 Cor. vii. 1 ; Eph. v. 26 ; Heb. ix. 13, 14 ; 1 Thess. iv. 7. By this view all the above elements are done justice to ; holiness asserts itself in judging righteousness, and in electing, purifying, and redeeming love, and thus it appears in reality as the impelling and formative principle of the revelation and history of redemption, without a knowledge of which an understanding of the revelation is impossible, and by the perception of which it is seen in its full clear light. We thus also see the close connection subsisting between holiness and righteousness, and the parallelism between holiness and glory, Isa. vi. 1 ; see δόξα. "God is light ;" this is a significant and exhaustive N. T. phrase for God's holiness, 1 John i. 5.

Since, therefore, God's holiness becomes historically manifest in sanctification, we see how in what sense that is called *holy*, or *sanctified*, which God by electing love appropriates to Himself, viz. so far as, by this elective appropriation, God's holiness—His love excluding sin, or taking it away—is to be shown therein, or so far as the chosen object is received into saving fellowship with the pure God ; see Isa. iv. 3, 4. It makes no difference whether it be the children of Israel, the Sabbath, the temple, the priesthood, that are called *holy* ; in every relation of communion based upon election, the object of the election participates according to its degree in the holiness. Even the קדש may be called *holy* or *sanctified*, Lev. xxvii. 28 ; not, indeed, because the *excluding* element of God's holiness is manifest therein, but so far as it is separated from all fellowship with man either by God or for God ; see ἀνάθεμα. It is important here to observe, that when God gives over to judgment, or rejects what before He had chosen (see ἐκλέγειν), holiness is withdrawn from it, Isa. xliii. 28 ; cf. Jonah ii. 5 ; 2 Chron. vii. 20. Though the attribute of holiness on the part of the creature does not in and for itself indicate any moral quality, still in the issue it becomes so, because it is based upon sanctification, which cannot be conceived of without purification and cleansing, Ex. xix. 22 ; Num. xvii. 2 ; Isa. iv. 3, 4 ; 2 Chron. xxx. 15, 17 ; Num. vi. 11 ; 2 Chron. xxix. 5, 6 ; Lev. viii. 15, xvi. 19, xi. 44, 45. Cf. Ps. xv. 1 sqq.

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 *קדש*), 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 *ἀργιάζω*.

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: *יְבָרַךְ אֱמִירָתוֹ לְחֻקֵּי שָׁלוֹם*. 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 *קָדַשׁ מִלְחָמָה*, Jer. vi. 4, li. 27, 28, Joel iv. 9, Mic. iii. 5,—not to mention *קָדַשׁ צִוּוּן*, 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. *ἱερός δίφρος*, Hom. *Il.* xvii. 464. Nor does it tell for the meaning "setting apart" as the root meaning of *קָדַשׁ*, that the conception of polluting is expressed by *חָלַל* = *to loosen, to abandon*, and that *חָל* is the antithesis to *קָדַשׁ*. *חָל* 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 *קָדַשׁ*, 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, xlv. 23, xlvi. 15. We cannot say: because *חָל* denotes what is unhindered and common to all, therefore *קָדַשׁ* 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 *חָל*. This is evident if we ask why *חָלַל* denotes the opposite of *קָדַשׁ*. If it were because the primary meaning of *קָדַשׁ* were selection or separation, this would also be the primary meaning of *בָּרַח* (Ps. lxxxix. 35, lv. 21; Mal. ii. 10), *מִטְּלָה* (Lam. ii. 2), *בָּרַח* (Jer. xxxi. 5; Deut. xxii. 6, xx. 6, xxviii. 30), with which *חָלַל* 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 (*חָלַל*) thy daughter to whoredom."

ללח 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. פָּרַח, Jer. xvi. 18; Isa. xlvi. 6, חָלַלְתִּי נְהַלְתִּי וְאָתָּה בָּרַח; Ezek. xxviii. 16, אֲחַלְלֶנּוּ וְאֲחַלְלֶנּוּ; Num. xxx. 3, לֹא יִחַל דְּבָרָו, "he shall not break his word." It stands in antithesis to the esteem with which anything is to be treated, and is parallel with גָּנַח, בָּזָה, and other words = "to despise;" cf. Ps. lxxxix. 32, לֹא יִשְׁמַחוּ וְיִלְלִי וְיִכְזְבוּ; Jer. xvi. 18; Ezek. xxii. 8; Zeph. iii. 4; Isa. xxiii. 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. xxiii. 9; Ps. lxxxix. 35; Isa. xliii. 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. xxi. 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 לה, in common usage, signifies the κοινόν, 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 κοινός, but, in harmony with Greek usage, by βέβηλος, though thus injustice is done to the biblical view. For though the contrast between לה and שָׁבַח 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., κοινός 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." לה does not signify what is κοινόν in and for itself, but κοινόν theocratically estimated; cf. Acts xxi. 28, κεκοίνωκεν τὸν ἅγιον τόπον τοῦτον, with the passage from Plato above cited, *Legg.* x. 884, εἰς δημόσια ἅγια ἢ κατὰ μέρη κοινά (see κοινός). Accordingly, the antithesis between ἅγιος and κοινός, שָׁבַח and לה, at first only natural, became moral; and the antithesis between רָחַק and אֲחַלְלֶנּוּ is closely allied thereto, Lev. x. 10; Ezek. xxii. 26, xliv. 23; Heb. ix. 13, τοὺς κεκοινωμένους ἀγιάζει 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. xcix., "the earthly echo of the seraphic *Trishagion*" (Delitzsch) contains the same conception of holiness.

"Αγιος, 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 *Trishagion* of Isa. vi. 3, which does not appear expressly as a quotation, and of Lev. xi. 44, xix. 2, in 1 Pet. i. 15, 16, κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε, διότι γέγραπται ὅτι ἅγιοι ἔσεσθε ὅτι ἐγὼ

ἅγιος, and of Ps. xcix. 3, cxi. 9, in the song of the Virgin, Luke i. 49, ἐποίησέν μοι μεγαλεία ὁ δυνατὸς, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς κ.τ.λ. (cf. Ps. lxxvii. 14, 15, xcvi. 1; Ex. xv. 11; Josh. iii. 5), it occurs in *St. John's writings only*, John xvii. 11, πᾶτερ ἅγιε, τήρησον αὐτοὺς ἐν τῷ ὀνόματί σου; Rev. vi. 10, ἕως πότε, ὁ δεσπότης ὁ ἅγιος καὶ ἀλήθινος κ.τ.λ.; 1 John ii. 20, χρίσμα ἔχετε ἀπὸ τοῦ ἁγίου. (Stier [*Reden Jesu*, v. 420, Eng. trans. vi. 468] sees in the πᾶτερ ἅγιε of John xvii. 11, "the concentration of the O. and N. T. expressions into one new phrase, uniting as synonymous (?) the deepest word of the past revelation with that now revealed.") But to conclude from this fact that God's holiness disappears in the N. T. (Diestel) would be extremely hasty and incorrect, and especially would overlook the difference between the O. and N. T. manifestations of holiness. For, apart from the fact that sanctification proceeding from God occupies so important a place in the N. T. (see under II), it is a significant fact, and one that completely corresponds to the fulness of God unfolded for the first time in the N. T., that holiness is in the N. T. κατ' ἐξ. *the predicate of the Spirit of God*, not only as He is the bearer and mediator of the revelation at every stage, but also as He has appeared amongst mankind as a new divine principle of life; cf. ἀνακαίνωσις πν. ἁγ., Tit. iii. 5; ἁγιασμός πνεύματος, 2 Thess. ii. 13; 1 Pet. i. 2. While in the O. T. the Spirit of God is called the Holy Spirit only in Ps. li. 13, Isa. lxiii. 10, 11, the expression τὸ πνεῦμα ἅγιον runs throughout the N. T. as the designation of the Spirit; and this is perfectly in harmony with the presence of God, whose holiness is the hallowing of His people, being now realized in the Holy Ghost. For the essence of God is concentrated in His Spirit (1 Cor. ii. 11), and hence through Him all revelations also are made. Holiness, therefore, being the characteristic element of God's essence in His revelation, is specially appropriate to the Spirit of God; Matt. i. 18, 20, iii. 11, xii. 32, xxviii. 19; Mark i. 8, iii. 29, xii. 36, xiii. 11; Luke i. 15, 35, 41, 67, etc.; and this may possibly be decisive for the understanding of what Christ says concerning the sin against the Holy Ghost in Matt. xii. 32 and the parallel passages.

(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 ἐκλεκτός and ἡγαπημένος, Col. iii. 12; cf. Luke xxiii. 35, ix. 35; Mark i. 24; Eph. i. 4. As an epithet, it stands joined with ἀνὴρ, in Mark vi. 20, of John the Baptist, by the side of δίκαιος (cf. 2 Kings iv. 9); of the προφῆται, Luke i. 70, Acts iii. 21; ἀπόστολοι, Eph. iii. 5, 2 Pet. i. 21, Rec., ἅγιοι θεοῦ ἄνθρωποι (in place of ἀπὸ θεοῦ ἄνθρωποι), 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 κατ' ἐξ. . . ὁ ἅγιος τοῦ θεοῦ, Mark i. 24, Luke iv. 34, John vi. 69; cf. Acts iii. 14, ὁ ἅγιος καὶ δίκαιος;

iv. 30, ὁ ἅγιος παῖς σου Ἰησοῦς, as in the O. T. the high priest is called in Ps. cvi. 16, קֹהֵן עֲלִיִּן. Cf. קֹהֵן, Deut. xxxiii. 8, Ps. xvi. 10; see *s.v.* δσιος. In the same or an analogous sense, ἅγιος is also an epithet of κλησισ, 2 Tim. i. 9; διαθήκη, Luke i. 72; γραφαί, Rom. i. 2; νόμος, ἐντολή, Rom. vii. 12, 2 Pet. ii. 21; τόπος, Acts xxi. 28, Matt. xxiv. 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. ἀγιάζειν.

Significant, and in keeping with the meaning which we have found to belong to the conception of holiness, is the combination ἅγιοι καὶ πιστοί, Eph. i. 1, Col. i. 2; cf. Rev. xiii. 10, ὧδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἁγίων; and also the above-mentioned combination with ἐκλεκτοί and ἡγαπημένοι, Col. iii. 12, Eph. i. 4; κλητοὶ ἅγιοι, 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 καὶ ἅγιος ὁ ἔχων μέρος ἐν τῇ ἀναστάσει τῇ πρώτῃ. Cf. 1 Pet. ii. 5, ἱεράτευμα ἅγιον; ver. 9, ἔθνος ἅγιον; Eph. ii. 19, συμπολιταὶ τῶν ἁγίων; 2 Thess. ii. 13, εἴλατο ὑμᾶς ὁ θεὸς . . . εἰς σωτηρίαν ἐν ἀγιασμῷ πνεύματος. 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 קְהִלָּה, 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 קְהִלָּה, the rendering of which by the word δσιος, chosen by the LXX., has not passed into the usage of N. T. Greek. In the O. T., קְהִלָּה, therefore, was not appropriate to designate God's people, because עֲלִיִּן in its application to them asserted holiness as a law rather than as a blessing (Lev. xix. 2, etc.), whereas קְהִלָּה 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 קְהִלָּה by ἅγιοι; but in the N. T., in keeping with the holiness which appeared in the world as redemption, ἅγιοι 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, Zech. ii. 16, Matt. iv. 5, xxvii. 53, Rev. xi. 2, xx. 9, xxi. 2, 10" (Kurtz, *Hebräerbr.* 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 *διακοπεῖν τοῖς ἁγίοις*, Rom. xv. 25, and *ἡ διακονία ἡ εἰς τοὺς ἁγίους*, 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, *ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες*; 1 Cor. xvi. 15, *εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτούς*; cf. Rom. xvi. 1; so that it is an over-hasty inference to assert that in Heb. vi. 10, *διακονήσαντες τοῖς ἁγίοις καὶ διακοινοῦντες*, we find a designation of the Jerusalem Christians.

Ἄγιος, however, emphasizes not only the relation to God, but also the corresponding moral conduct, e.g. 1 Pet. i. 15, 16, *κατὰ τὸν καλέσαντα ὑμᾶς ἅγιον καὶ αὐτοὶ ἅγιοι ἐν πάσῃ ἀναστροφῇ γενήθητε κ.τ.λ.*; iii. 5, *οὕτως γὰρ ποτε αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου ἑαυτάς*; Rev. xiv. 12, *ὡδε ἡ ὑπομονὴ τῶν ἁγίων ἐστίν, οἱ τηροῦντες τὰς ἐντολάς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ*; xix. 8, *τὰ δικαιώματα τῶν ἁγίων*; Eph. v. 3, *καθὼς πρέπει ἁγίοις*; cf. also *φίλημα ἅγιον*, 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 ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἡ ἁγία καὶ σώματι καὶ πνεύματι*; Eph. i. 4, *εἶναι ἡμᾶς ἁγίους καὶ ἀμώμους κατενώπιον αὐτοῦ*, v. 27; Col. i. 22, *παραστήσαι ἡμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους κατενώπιον αὐτοῦ*, and elsewhere. Cf. *ἀγιασμός, ἀγιωσύνη*.

Ἀγιότης, ἡ, holiness; like all derivatives of ἅγιος, unknown in classical Greek. In the N. T. only in Heb. xii. 10, in the ethical sense, *ὁ δὲ (sc. πατὴρ τῶν πνευμάτων παιδεύει) ἐπὶ τὸ συμφέρον, εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ*; cf. ver. 11.—In 2 Macc. xv. 2 it is used in the historico-redemptive sense, the Sabbath being described as *ἡ προτετιμημένη ὑπὸ τοῦ πάντα ἐφορῶντος μεθ' ἀγιότητος ἡμέρα*.—Lachm. reads the word also in 2 Cor. i. 12; Tisch., too, in his *ed. acad. ex trigl.*; the latter, however, has restored the old reading, *ἐν ἀπλότητι καὶ εἰδικρινεῖα*, in his 7th ed., with the remark, *probabilius est ἀγιότητι, utpote quod esset multo plus quam ἀπλότητι, aliena manu inlatum quam sublatum esse*. In patristic Greek also, but seldom.

Ἀγιωσύνη, ἡ, holiness. Written sometimes with ο and sometimes with ω,—the latter the more correct, as in *ἱερωσύνη, ἀγαθωσύνη, μεγαλωσύνη*, because a short syllable precedes. It is evidently to be derived not from *ἀγιούν = ἀγιάζειν* (Valek.), but from ἅγιος, and denotes *sanctity*, not sanctification, which does not need to be proved. Used by LXX. in Ps. xcvi. 12 = עֲבֹר ; Ps. xcv. 6 = עָבַר ; Ps. cxliv. 5 = עָבַר . 2 Macc. iii. 12, *πιστεύειν τῇ τοῦ τόπου ἀγιωσύνῃ*. Clem. Alex. *Paed.* iii. p. 110, ed. Sylb., *ἀγιωσύνην ὑποκρίνεσθαι*. 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 ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιωσύνης ἐξ ἀναστάσεως νεκρῶν*, side by side with *τοῦ υἱοῦ 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 *υἱὸς θεοῦ ἐν δυνάμει, πνεῦμα ἁγιωσύνης*, not *πν. ἅγιον*, 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 στηρίξαι ὑμῶν τὰς καρδίας ἀμέμπτους ἐν ἁγιωσύνη* (cf. Eph. i. 4, v. 27; Col. ii. 22); 2 Cor. vii. 1, *ἐπιτελεῖν τὴν ἁγιωσύνην*, and expressions like *ποιεῖν τὴν δικαιοσύνην, τὴν ἀληθειαν* = *perfectly to show forth holiness*.

Ἀγιάζω, to make holy, to sanctify. In classical Greek, *ἀγίζω* = *to consecrate*, e.g. altars, sacrifices, etc., answers to this word, which, like all derivations of *ἅγιος*, is peculiar to bibl. Greek. Ἀγίζω means, "to set apart for the gods," "to present," generally = "to offer." It occurs but seldom; *καθαγίζειν* is for the most part used. Pind. *Ol.* iii. 19, *βωμῶν πατρὶ ἁγισθέντων*. Soph. *Oed.* c. 1491, *Ποσειδαονίφ θεῷ Βούθυτον ἐστὶν ἀγίζων*. Dion. Hal. *Ant. Rom.* i. 57, *Αἰνείας δὲ τῆς μὲν υἱὸς τὸν τόκον . . . τοῖς πατράσιν ἀγίζει θεοῖς*; iv. 2, *τὰς ἀπὸ τῶν δείπνων ἀπαρχὰς ἀγίζουσιν*. The biblical *ἀγιάζειν* 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 αἵματι τῆς διαθήκης ἡγιασθή*; xiii. 12, *ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν*; x. 10, *ἡγιασμένοι ἐσμεν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ ἐφάπαξ*. Hence, too, it is joined with *καθαρίζειν*, which denotes the application of the atonement to the subject, and occupies a middle place between *ἰλάσκεσθαι* and *ἀγιάζειν*; see *καθαρίζειν*. Ex. xxix. 36, 37; 2 Tim. ii. 21; 2 Cor. vii. 1; Eph. v. 26, and elsewhere. Cf. Heb. ix. 13, *τοὺς κεκοινωμένους ἀγιάζει τρὸς τὴν τῆς σαρκὸς καθαρότητα*. It lies in the essence of holiness that *ἀγιάζειν* stands in antithesis with *κοινῶν*; as, however, *κοινόν* is first qualified in meaning by this contrast (see *ἅγιος*), we must not infer the signification of *ἅγιος*, *ἀγιάζω* therefrom, for in this case we should have to start from the meaning which *κοινός* receives only through its relation to *ἅγιος*. This mistaken way of deciding the meaning of *ἀγιάζειν* is adopted whenever it is explained as = *ἀφορίζειν*, as is done in patristic Greek. Cf. Schleusner, s.v.: "*Propria hujus verbi significatio, unde omnes translatae profectae sunt, haec est, ut notet: Separare aliquid a communi et profano usu, et in peculiarem, maxime sacrum usum discernere, ac sit, i. q. 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 *ἅγιος*, 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 ἅγιος, that we must distinguish who the subject of the ἀγιάζειν 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 ναὸς ὁ ἀγιάσας τὸν χρυσόν, and ver. 19, τὸ θυσιαστήριον τὸ ἀγιάζον τὸ δῶρον, 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 ἅγιος, II.). An instance of the former we have in John x. 36, ὃν ὁ πατήρ ἡγίαζεν καὶ ἀπέστειλεν εἰς τὸν κόσμον. The second part of this sentence represents Christ as the organ and minister of God's saving purpose, and the ὃν ὁ πατήρ ἡγίαζεν 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. cvi. 16, ἡγίασεν ἱερεῖς; and the mighty ones chosen of God to carry out His judgments against Babylon, Isa. xiii. 3, ἡγίασεν (cf. ἡγίασεν, Jer. xxii. 7, li. 27, 28, Zeph. i. 7). Hence the forced explanation of Calvin, Luthardt, 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, ἀγιάσον αὐτοὺς ἐν τῇ ἀληθείᾳ σου (cf. ver. 19, ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἑμαυτόν, ἵνα ᾧσιν καὶ αὐτοὶ ἡγιασμένοι ἐν ἀληθείᾳ); see ἀλήθεια as designating the blessings of redemption, 1 Cor. vi. 11, ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθητε, ἀλλὰ ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν; 1 Thess. v. 23, αὐτὸς δὲ ὁ θεὸς τῆς εἰρήνης ἀγιάσαι ὑμᾶς ὀλοτελεῖς κ.τ.λ., where the connection between sanctification and redemption is unmistakable. So especially in designating believers the children of God, as ἡγιασμένοι; Acts xx. 32, δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν; xxvi. 18, τοῦ λαβεῖν αὐτοὺς (sc. τὰ ἔθνη) ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις; they are ἡγιασμένοι 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, ἵνα αὐτήν (sc. τὴν ἐκκλησίαν) ἀγιάσῃ καθάρσας κ.τ.λ., where καθάρσας is named at the same time, without which the ἀγιάζειν does not take place; cf. Lev. xvi. 9, ἡγίασεν ἡνὶ πικρῶσιν ἡνὶ ἰσηρῶσιν, Josh. vii. 13, Heb. ix. 13, 14, where to the ἀγιάζει πρὸς καθαρότητα, ver. 13, in ver. 14

καθαριεῖ 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, ὃ τε γὰρ ἁγιάζων καὶ οἱ ἁγιαζόμενοι ἐξ ἑνὸς πάντες (cf. Ex. xxxi. 13); Heb. x. 10, ἁγιασμένοι ἐσμὲν οἱ διὰ τῆς προσφορᾶς τοῦ σώματος Ἰησοῦ Χριστοῦ; x. 14, μὴ γὰρ προσφορᾷ τετελειώκεν εἰς τὸ διηνεκὲς τοὺς ἁγιαζομένους; x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγησάμενος, ἐν ᾧ ἡγιάσθη; xiii. 12, Ἰησοῦς, ἵνα ἁγιάσῃ διὰ τοῦ ἰδίου αἵματος τὸν λαόν. For Rom. xv. 16, ἵνα γένηται ἡ προσφορὰ τῶν ἐθνῶν εὐπρόσδεκτος, ἁγιασμένη ἐν πνεύματι ἁγίῳ; cf. ἅγιος, I., what is said concerning πν. ἅγ.—The expression, 1 Cor. vii. 14, ἡγιάσται ὁ ἀνὴρ ὁ ἀπίστος ἐν τῇ γυναικί, καὶ ἡγιάσται ἡ γυνὴ ἡ ἀπίστος ἐν 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 ἅγιον, or whether it is now for the first time appropriated to God and brought into association with Him. See ἅγιος. In the first, as in Matt. vi. 9, Luke xi. 2, ἁγιασθήτω τὸ ὄνομά σου (cf. Heb. x. 29, κοινὸν ἡγείσθαι), 1 Pet. iii. 15, κύριον τὸν θεόν ἁγιάσατε 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 κτίσμα ἁγιάζεται διὰ λόγου θεοῦ καὶ ἐντεύξεως (where, therefore, divine and human sanctification are combined), it means the preservation and establishing of fellowship with the God of salvation, Rev. xxii. 11, ὁ ἅγιος ἁγιασθήτω ἔτι; cf. 2 Cor. vii. 1; Heb. xii. 11.—2 Tim. ii. 21, ἐὰν οὖν τις ἐκκαθάρῃ ἑαυτὸν ἀπὸ τούτων, ἔσται σκεῦος εἰς τιμὴν, ἁγιασμένον, εὐχρηστον 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. xxii. 11); because the thing itself, Heb. x. 10, ἁγιασμένοι ἐσμὲν 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 ἑμαυτὸν, ἵνα ὴσω καὶ αὐτοὶ ἁγιασμένοι ἐν ἀληθείᾳ. See further, ἁγιασμός.

Ἁγιασμός, 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. xlv. 4 (= ἕρηρ, sanctuary) and Amos ii. 11 (paraphrase for ἁγία; also for *sanctuary*). In the Apocrypha it occurs 2 Macc. ii. 17, 3 Macc. ii. 18, for *sanctuary*; 2 Macc. xiv. 36, ἅγιος παντὸς ἁγιασμοῦ κύριε, διατήρησον εἰς αἰῶνα ἀμλαντον τόνδε τὸν προσφάτως κεκαθαρισμένον οἶκον, where it obviously is used to strengthen the ἅγιος superlatively, therefore = *holiness*, though Schleusner takes it actively, and renders, "omni divino cultu prosequende." Cf. Ecclus. xvii. 9: ὄνομα ἁγιασμοῦ αἰνέσουσιν, ἵνα διηγῶνται τὰ μεγαλεῖα τῶν ἔργων αὐτοῦ. The meaning of Ecclus. vii. 31, θυσία ἁγιασμοῦ, is doubtful, though many take it as signifying *sanctuary*. 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. πλεονασμός, βασιανισμός, 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 ἁγιαρίζειν, the setting up, advancing, and preserving of the life of fellowship with the God of grace and righteousness. 1 Thess. iv. 7, οὐκ ἐκάλεσεν ὑμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ, 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, εἴλατο ὑμᾶς ὁ θεὸς . . . εἰς σωτηρίαν ἐν ἁγιασμῷ πνεύματος. 1 Pet. i. 2, ἐκλεκτοὶ ἐν ἁγιασμῷ πνεύματος, because it is the Spirit who accomplishes this saving work. See ἅγιος.—(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, τοῦτό ἐστιν τὸ θέλημα τοῦ θεοῦ, ὁ ἁγιασμός ὑμῶν, ἀπέχεσθαι ὑμᾶς ἀπὸ τῆς πορνείας, εἰδέναι ἕκαστον ὑμῶν τὸ ἑαυτοῦ σκευός κτᾶσθαι 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, μένειν ἐν πίστει καὶ ἀγάπῃ καὶ ἁγιασμῷ μετὰ σωφροσύνης. Heb. xii. 14, εἰρήνην διώκετε μετὰ πάντων καὶ τὸν ἁγιασμόν, οὐ χωρὶς οὐδεὶς ὀφείλει τὸν κύριον (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 ἁγιαρίζειν, 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 wherever 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 ἀγιοσύνην*, 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,—evincing by his actions,—of his walk.—For the active *ἀγιασμός* in patristic Greek, see Chrys. *or.* 1, *de pseudo-proph.*, τὸ μνημονεῦσαι αὐτοὺς (*sc.* τοὺς ἡγουμένους) ἀγιασμός ἐστι ψυχῆς. Basil, *Hom. in Ps.* xiv., τὸν ἀγιασμὸν κοτορθώσας ἄξιός ἐστι τῆς ἐν τῷ ἀγίῳ θρεῖ κατασκηνώσεως.

(II.) Passive. *Sanctification* as the effect of the conduct referred to, in its results = *holiness*. Thus, 1 Cor. i. 30, Χριστὸς . . . ἐγενήθη ἡμῶν ἀγιασμός, cf. with v. 11; Heb. x. 10; Isa. viii. 14, ἔσται σοι εἰς ἀγίασμα; This word signifies, as everywhere, so here—where some editions read *ἀγιασμός*—*sanctuary*. Rom. vi. 22, δουλωθέντες τῷ θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς ἀγιασμόν; ver. 19, παραστήσατε τὰ μέλη ὑμῶν δούλα τῇ δικαιοσύνῃ εἰς ἀγιασμόν; cf. Oecumen. on 1 Thess. iii. 13, τοῦτο ἀληθῶς ἀγιασμός, τὸ παντὸς ῥύπου καθαρὸν 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 *ἀγιασμός* as a designation of the *Trishagion* in the Liturgy.

Ἄγνός, ἡ, ὄν, like *ἅγιος*, to be traced back to *ἄγος*, primarily, perhaps, like most of the comparatively rare adjectives of this form (*e.g.* *σεμνός*, *δεινός*) 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 *ἅγιος* 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 in Homer as an epithet of the virgin Artemis (cf. Eustath. 1528, ἀγνὴν δὲ τὴν Ἀρτεμῖν ὡς παρθένον καλεῖ, ὅπερ ἡ Ἀφροδίτῃ οὐκ ἂν 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 *ἀγνόν*, Soph. *Ant.* 1201, τὸν Πολυνείκη . . . λούσαντες ἀγνὸν λούτρον; cf. Soph. *Trach.* 258, ὄθ' ἀγνός ἦν = *expiated*; that Persephone, Hom. *Od.* xi. 386, should be called *ἀγνή*, "*ob purificationem et lustrationem mortuorum, quae fit igne*" (Steph. *Thes.*); that, finally, a reference to sacrificial acts appears in all words derived from *ἀγνός*. We can, on the other hand, see how the sense passes into the signification *pure, unspotted*, if the fundamental meaning be *revered or consecrated*,

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atoned for, purified, by sacrifice. The derived meaning, *pure, unspotted*, 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, unspotted*, when joined with the genitive and accusative, e.g. Plat. *Legg.* vi. 759 C, φόνου δὲ ἀγνὸν καὶ πάντων τῶν περὶ τὰ τοιαῦτα εἰς τὰ θεῖα ἀμαρτανομένων, also with ἀπό τιμος. Then = *chaste*, Soph. *Ant.* 880, ἡμεῖς γὰρ ἀγνοὶ τοῦπὶ τήνδε τὴν κόρη. Dem. *adv. Neaer.* 1371, Ἀγιστεύω, καὶ εἰμὶ καθαρὰ καὶ ἀγνή ἀπὸ τῶν ἄλλων τῶν οὐ καθαρευόντων καὶ ἀπ' ἀνδρὸς συνουσίας (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 = ἁγιω, Ps. xii. 7, xix. 10; cf. Prov. xx. 9, אֱלֹהִים פָּרַף = καρδίαν ἀγνήν ἔχειν. See ἀγνίζω. Still it occurs very seldom in the LXX. In the N. T. with a special application, in 2 Cor. vii. 11, συνεστήσατε ἑαυτοὺς ἀγνοὺς εἶναι τῷ πράγματι (Rec. text, ἐν τῷ πρ.). Of *chastity*, in 2 Cor. xi. 2, ἡρμοσάμην ὑμᾶς ἐνὶ ἀνδρὶ παρθένου ἀγνήν παραστήσαι τῷ Χριστῷ; cf. ver. 3, μήπως . . . φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς τὸν Χριστόν; 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 ἀπλότης τοῦ νοός which shows itself in the relations in question. The best rendering would perhaps be *pure* (cf. Jas. iv. 8, ἀγνίσσατε καρδίας δίψυχοι), especially in the remaining passages, 1 Tim. v. 22, μηδὲ κοινώνει ἀμαρτίας ἀλλοτρίαις σεαντὸν ἀγνὸν τήρει; Phil. iv. 8, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά, ὅσα δίκαια, ὅσα ἀγνά . . . ταῦτα λογιζέσθε; Jas. iii. 17, ἡ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστίν, cf. ver. 16, ζῆλος καὶ ἐριθεία, and Phil. i. 17, s.v. ἀγνως. Cf. Clem. Alex. *Strom.* ii. 219, ἀγνεῖα γὰρ οἶμαι τελεία, ἢ τοῦ νοῦ καὶ τῶν ἔργων καὶ τῶν διασημάτων, πρὸς δὲ τῶν λόγων εἰλικρίνεια.

Ἄγνως, *purely, sincerely*; cf. ἀγνως ἔχειν, Xen. *Mem.* iii. 8. 10; *vid. s.v. ἀγνίζω.* Phil. i. 17, οἱ δὲ ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσι οὐχ ἀγνως, οἴομενοι κ.τ.λ., in saying which Paul denies the *simplicity* of the spirit in which they preached; cf. ver. 18, πλὴν παντὶ τρόπῳ, εἴτε προφάσει, εἴτε ἀληθείᾳ, Χριστὸς καταγγέλλεται. Cf. Cic. *pro leg. Man.* 1. 2, *Labor meus in privatorum periculis caste integreque versatus.*

Ἄγνότης, *purity, sincerity*, 2 Cor. vi. 6 (some codd., also 2 Cor. xi. 3, τῆς ἀπλότητος καὶ τῆς ἀγνότητος). Not quite unknown in classical Greek, "Corymbantur quoque in titulis, ut δίκαιος et ἀγνός . . . item ἀγνότης et δικαιοσύνη. *Inscr. Argis reperta, Boeckh. corp. inscr. Gr.* 1, p. 583, No. 1133, l. 15, Ἡ Πόλις . . . Τιβέριον Κλαύδιον . . . Φροντεῖνον . . . στρατηγὸν Ῥωμαίων, δικαιοσύνης ἔνεκεν καὶ ἀγνότητος, τὸν ἑαυτῆς εὐεργέτην." Hase in Steph. *Thes.* s.v.

Ἄγνεῖα, *purity*, e.g. Soph. *Oed. R.* 863, ἀγνεῖα λόγων ἔργων τε πάντων. Plut. of the *chastity* of the Vestals: ἀγνεῖα τριακονταέτις. In the N. T., 1 Tim. iv. 12: τύπος γίνου τῶν πιστῶν, ἐν λόγῳ, ἐν ἀναστροφῇ, ἐν ἀγάπῃ, ἐν πίστει, ἐν ἀγνεῖᾳ. The expression, ἐν πάσῃ ἀγνεῖᾳ, 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, παρακάλει . . . νεωτέρας ὡς ἀδελφὰς ἐν π. ἄγν. ;—ἀγνεία would then denote the chastity which shuts out whatever impurity of spirit or manner might be mixed up with the παρακλήσις. Cf. Clem. Alex. *Strom.* iv. 219, ἀγνεία δὲ ἐστὶ φρονεῖν ὅσια, *vid. s.v. ἀγνός*; LXX. 2 Chron. xxx. 19, ἡ ἀγνεία τῶν ἁγίων שְׁרָרָהּ תְּהִיָּה; Num. vi. 21, explanatory, κατὰ νόμον ἀγνείας = יָרַח תְּהִיָּה לַע, cf. ver. 5; 1 Macc. xiv. 36, ἐμλαινὸν κύκλῳ τῶν ἁγίων καὶ ἐποίουν πληγὴν μεγάλην ἐν τῇ ἀγνείᾳ, where ἀγνεία is a designation of the sanctuary, to indicate how sacrilegiously it had been treated; cf. *s.v. ἀγνίζω*.—Phavor. ἀγνεία, καθαρότης, ἐπίτασις σωφροσύνης, ἐλευθερία παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος.

Ἀγνίζω, to consecrate, to purify. Plut., Josephus, bibl. and eccl. Greek; otherwise 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, ἀγνίσασθε εἰς αὖριον, ὅτι αὖριον ποιήσει κύριος ἐν ὑμῶν θυμαστά; 2 Chron. xxx. 17 (ver. 20, ἰάσατο κύριος τὸν λαόν, throws light on the meaning); Num. xix. 12, xxxi. 19, 23; = ἀφαγνίζεσθαι, Num. xix. 12, 13, 19, 20; vi. 3, ἀπὸ οἴνου καὶ σίκερα ἀγνισθήσεται, יַיִן וְכֶרֶם אֲגַנִּיזְתֶּם, cf. ver. 2, ἀφαγνίσασθαι ἀγνείαν κυρίῳ, of the vow of the Nazarite; opposed to μάλινεσθαι. It includes καθαρίζειν and ἀγιάζειν, cf. 1 Sam. xxi. 5; 2 Chron. xxix. 5, stands in the corresponding genus for אֲפַחֲתֶהּ, רָחַץ, and אֲפַחֲתֶהּ, שָׁרַף Piel, Hiphil, Hithpael. With Num. xxxi. 23 compare Plut. *Qu. Rom.* 1: τὸ πῦρ καθαρῆαι καὶ τὸ ὕδωρ ἀγνίζει.—In the same relation the LXX. use ἀγνεία, ἀγνισμα (Num. xix. 9), ἀγνισμός. 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 xxi. 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, ἀγνίσατε καρδίας δόφυχοι; 1 Pet. i. 22, τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς φιλαδέλφιν ἀνυπόκριτον; 1 John iii. 3, ἀγνίζει ἑαυτὸν, καθὼς ἐκεῖνος ἀγνός ἐστιν (where ἀγνός would seem to be put because of ἀγνίζειν, and not *vice versa*).

Ἀγνισμός, consecration, purification. Plut. *de def. or.* 15, ἀγνισμοῦ δεέσθαι; Dion. Hal. *A. R.* iii. 21, ἀγνισμὸν ποιεῖσθαι = *expiatio*. In the LXX. of the purification and consecration of the Levites, Num. viii. 7 = אֲפַחֲתֶהּ and אֲפַחֲתֶהּ, cf. xxxi. 23; ὕδωρ ἀγνισμοῦ, viii. 7 = אֲפַחֲתֶהּ מַיִם, here explanatory for אֲפַחֲתֶהּ מַיִם; vi. 5, of the Nazarite vow, πᾶσαι αἱ ἡμέραι τοῦ ἀγνισμοῦ = יָרַח תְּהִיָּה לַע. In the N. T., only Acts xxi. 26, ἡμέραι τοῦ ἀγνισμοῦ. The use of it by the LXX. in Jer. vi. 16 = אֲגַנִּיזְתֶּם, Neumann (*in loc.*) explains by a reference to Ex. xv. 13.

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

xvi. 387, *Od.* xii. 439.) Acts xvi. 19, market-place, Matt. xi. 16, xx. 3, xxiii. 7, Mark vi. 56, xii. 38, Luke vii. 32, xi. 43, xx. 46, Acts xvii. 17. Mark vii. 4, ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν; cf. Winer, 547; Ecclus. xxxi. 30, βαπτιζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ. From this,—

Ἀγοράζω, to buy; with acc., Matt. xiii. 44, 46, xiv. 15, xxvii. 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, ἡγοράσθητε τιμῆς,—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.* Wetst. on 1 Cor. vi. 20), *Talis mors pretio vel sit emenda mihi*.—Value assigned by ἐν with the dat., Rev. v. 9; cf. 1 Chron. xxi. 24, ἐν ἀργυρίῳ ἀξίῳ.—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, ἡγοράσθητε τιμῆς; 2 Pet. ii. 1, τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι; Rev. v. 9, ἡγόρασας (ἡμᾶς, Tisch. omits) τῷ θεῷ ἐν τῷ αἵματι σου ἐκ πάσης φυλῆς κ.τ.λ.; Rev. xiv. 3, οἱ ἡγορασμένοι ἀπὸ τῆς γῆς; ver. 4, οὗτοι ἡγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ. The negative aspect of this idea is found in the use of λύτρον, λυτροῦν, ἀπολύτρωσις, in Matt. xx. 28, 1 Tim. ii. 6; ἐξαγοράζειν, Gal. iii. 13, iv. 5. For the positive, *vid.* Acts xx. 28, ἦν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος, Tit. ii. 14, 1 Pet. i. 18, Eph. i. 14, 2 Thess. ii. 14.—In Rev. xiv. 3, 4, ἡγορ. ἀπὸ, ἀπό is used as in *Od.* v. 40, ἀπὸ ληίδος αἶσα; Herod. vi. 27, ἀπὸ ἑκατὸν παίδων εἰς μούους; Thucyd. vii. 87, ὀλίγοι ἀπὸ πολλῶν.—Cf. also the idea expressed in Rom. iii. 19 by ὑπόδικος (*q.v.*) with Gal. iv. 5, γενόμενον ὑπὸ νόμον, ἵνα τοὺς ὑπὸ νόμον ἐξαγοράσῃ. See further, ὀφείλημα. 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, τιμ. ἡγ. μὴ γίνεσθε δοῦλοι ἀνθρώπων; vi. 19, οὐκ ἐστὲ ἐαυτῶν.

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 ἀγοράζειν is expressed.—Also = to buy up, *i.e.* to buy all that is anywhere to be bought; Plut. *Crass.* ii., ἐξηγόραζε τὰ καιόμενα καὶ γειτνιώντα ταῖς καιόμενοις. So the Middle, Eph. v. 16, Col. iv. 5, τὸν καιρόν; 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 = χρᾶσθαι ἀκριβῶς τῷ καιρῷ. Suicer, *s.v.* καιρός: Quando jubemur ἐξαγοράζεσθαι καιρόν, *sensus est*, τῷ παρόντι καιρῷ εἰς δέον χρηστέον,—*juxta Theodoretum*. Dan. ii. 8, καιρὸν ὑμεῖς ἐξαγοράζετε, יָדַעְתִּי = seek time or delay. Cf. 1 Cor. vii. 29 and the parallels quoted by Wetstein on Eph. v. 16; M. Anton, IV. 26, κερδαντέον τὸ παρόν. Dion. Hal. *Ant.* iii. 23, ταμεινόμενος ἐμαντῷ τὸν τῆς ἐπιθέσεως καιρόν.

ἄγω, ἄξω, ἤγαγον, ἤχθην, ἀχθήσομαι; the form of aor. 1. ἤξα, see 2 Pet. ii. 5, ἐπάξας; ἐπισυνάξαι, 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 ἄγωμεν, Matt. xxvi. 46, Mark xiv. 42, John xi. 7, 15, 16, xiv. 31. *Epist. Diss.* iii. 22, ἄγωμεν ἐπὶ τὸν ἀνθύπατον. *Etym. M.*, ἄγω σημαίνει τὸ πορεύομαι. 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 ἄγειν the intrans. sense occurs in ἀνάγειν (Plat. *Rep.* vii. 329 A), ἀπάγειν, ἐπανάγειν (to turn back again, Dion. Hal., Diod., Polyb., Plut.), παράγειν (very often in the N. T.), προσάγειν, ὑπάγειν, ὑπεράγειν; so, too, in the derivatives ἀγωγή, ἐξαγωγή (departure, death, not in ἐξάγειν), παραγωγή, περιαγωγή. 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.

ἄγωγῆ, ἡ, 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, παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ. Cf. Esth. ii. 21; 2 Macc. vi. 8, xi. 24, iv. 16. *Ita apostolus vocat τὰς ὁδοὺς αὐτοῦ τὰς ἐν Χριστῷ* (Suic.). Cf. 1 Cor. iv. 17, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ, καθὼς . . . διδάσκω. Clem. Rom. 1 Cor. 47, ἀνάξια τῆς ἐν Χριστῷ ἀγωγῆς; 48, ἀγνὴ ἀγωγή.

Προσάγω. I. Trans. to lead to or bring hither, Luke ix. 48; τινὰ τι, Matt. xix. 18 (Lachm., Tisch.; Rec., προσφέρειν); Acts xvi. 20; 1 Pet. iii. 18, Χριστὸς . . . ἔπαθεν, ἵνα ἡμᾶς προσαγάγῃ τῷ θεῷ. The usage of the LXX. and classics presents no point of resemblance or affinity with this passage. In the LXX. προσάγειν is the translation of צר, צרקה, as a religious term, side by side with προσφέρειν (see προσέρχομαι), but, like the Hebrew word used, without personal object, to designate the setting up of a personal relationship. Cf. Lev. vi. 38, ὁ ἱερεὺς ὁ προσάγων ὀλοκαύτωμα ἀνθρώπου; x. 38, εἰ σήμερον προσαγήσασι τὰ περὶ τῆς ἁμαρτίας αὐτῶν καὶ τὰ ὀλοκαυτώματα αὐτῶν ἔναντι κυρίου. On the other hand, it occurs in Ex. xxviii. 1, Num. viii. 9 = צר 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 προσαγωγεὺς = reconciler, mediator (Dem. 750. 22, ψηφίσματα δ' εἶπεν ἐν ὑμῖν δεινὰ καὶ παράνομα, δι' ὧν ἡργολάβει, προσαγωγεὶ τούτῳ χρώμενος τῶν λημμάτων), which also occurs in Greg. Naz. *In Julian.* 43, as a name for Christ, τὸν τοῦ μεγάλου πατρὸς υἱὸν καὶ λόγον, καὶ προσαγωγή, καὶ ἀρχιερέα καὶ συνθρόνον 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 *προσάγειν* 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 *στράτον* has to be supplied, cf. 1 Sam. vii. 10.) Plut. *Mor.* 800 A, *προσάγουσι δι' ἀπάτης τοῖς βασιλευσιν*. *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, *ὑπενόουν οἱ ναῦται προσάγειν τιὰ αὐτοῖς χώραν*.

Προσαγωγή, ή, 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, approach*. In classical Greek the transitive meaning predominates in Thuc., Xen., Plut., Polyb. The passage quoted for the intransitive sense, Xen. *Cyrop.* vii. 5. 45, *ἐγὼ δὲ ἤξιουν τοὺς τοιούτους, εἴ τίς τι ἐμοῦ δέοιτο, θεραπεύειν ὑμᾶς τοὺς ἐμὸς φίλους δεομένους προσαγωγῆς*, cf. with *Cyrop.* i. 3. 8, *προσάγειν τοὺς δεομένους Ἀστυάγους καὶ ἀποκωλύειν οὐδὲ μὴ καιρὸς αὐτῷ δοκοῖη εἶναι προσάγειν*, is only the transitive sense. Doubtful also is, I think, Herod. ii. 58, *πανηγύρις δὲ ἄρα καὶ πομπὰς καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αἰγύπτιοι εἰσι οἱ ποιησάμενοι καὶ παρὰ τούτων Ἕλληνας μεμαθήκασιν*. For when Herod. here calls the temple processions *προσαγωγὰς*, which in Attic Greek were termed *προσοδοί* (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, *προσοδὸς δὲ ἔλεγον τὰς προσαγομένας τοῖς θεοῖς θυσίας*.

On the other hand, *προσαγωγή* certainly occurs in an intransitive sense in Plut. *Vit. Aem. P.* 13, *ἰδρυμένος ἐπὶ χωρίων οὐδαμόθεν προσαγωγῆν ἐχόντων*; Polyb. x. 1. 6, *ἐκεῖνοι γὰρ θερινούς ἔχοντες ὄρους καὶ βραχείαν τιὰ παντελῶς προσαγωγῆν (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 *ἄγω* may, without difficulty, be thus rendered, e.g. *ἀγωγή, ἐξάγωγή, παραγωγή, περιαγωγή*. A review of the usage of compounds and derivatives of *ἄγω* 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 *ἀνάγειν, ἐπάγειν, ἐπανάγειν*, intrans., *ἀναγωγή, ἐπαγωγή, ἐπαναγωγή* not; *ἐξαγωγή* intrans., *ἐξάγειν* not; so *συναγωγός*, but not *συναγωγή* and *συνάγειν*.

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, ii. 18, *δι' αὐτοῦ ἔχομεν τὴν προσαγωγῆν οἱ ἀμφοτέροι ἐν ἐνὶ πνεύματι πρὸς τὸν πατέρα*; iii. 12, *ἐν ᾧ ἔχομεν τὴν παρρησίαν καὶ τὴν προσαγωγῆν ἐν πεποιθήσει διὰ τῆς πίστεως αὐτοῦ*. In the first of these passages the transitive meaning is condemned alike by the present *ἔχομεν*, by the following *ἐν ἐνὶ 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 *παρρησία* favours, and the reference of *ἐν πεποιθήσει 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' οὗ καὶ τὴν προσαγωγὴν ἐσχήκαμεν (τῇ πίστει is wanting in Tisch.) εἰς τὴν χάριν ταύτην ἐν ᾗ ἐστήκαμεν*, 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 *ἐσχήκαμεν* ; for if the first or only introduction to God were spoken of, *τυγχάνειν* would have been the proper word. Cf. *Athen.* v. 212, *τῶν φίλων εἰς ἐγένετο μεγίστης τυχῶν προσαγωγῆς*.

Συνάγω, to lead together, to assemble, to unite, is used only transitively in the classics, like *συναγωγή* ; whereas *συναγωγός* is sometimes intrans., *coming together, a social gathering*.—Often in the LXX. for *קרא, קרא, קריב, קרב*, without being fixed as a *term. techn.* with any particular bias or for any special word. Occasionally = *קרא*, Hiphil (Num. i. 18, viii. 10, Job xi. 10), which is otherwise rendered by *ἀθροίζειν, συναθροίζειν, ἐπισυνάγειν, ἐκκλησιάζειν, ἐκλέγεσθαι*. The signification, *to take in, to lodge, to entertain* (lit. *συνάγ. εἰς τὴν οἰκίαν*, Judg. xix. 15, 2 Sam. xi. 29, Deut. xxii. 2 ; cf. Gen. xxix. 22, *συνήγαγε Δαβὴν πάντας τοὺς ἄνδρας τοῦ τόπου καὶ ἐποίησε γάμον*), is peculiar to the LXX. and the N. T. So Matt. xxv. 35, *ξένος ἤμην καὶ συνηγάγετέ με*. Vv. 38, 43.

Συναγωγή, ἡ, gathering, congregation. (I.) In classical Greek only transitive and active, a leading together, a bringing together ; cf. Plato, *Theaet.* 150 A, *διὰ τὴν ἄδικον ξυναγωγὴν ἀνδρὸς καὶ γυναικὸς, ἣ δὴ προαγωγία ὄνομα (coupling)*. (II.) In the LXX. and N. T. passim, as often with the verbal subs. (cf. *διδασχὴ κ.τ.λ.*) = assembly ; in the LXX. in a special sense for *קרא* and *קריב*, 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 συνάγειν*. 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 *קריב* prevailing 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 *συναγωγή τοῦ σατανᾶ* (cf. John viii. 44, *ὁμοίως ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστὲ 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 λεγόντων Ἰουδαίους εἶναι ἑαυτοὺς καὶ οὐκ εἶσιν*). *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, *ἤδη συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται*; xii. 42, *διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν, ἵνα μὴ ἀποσυνάγωγοι γένωνται*; xvi. 2, *ἀποσυνάγωγους ποιήσουσιν ὑμᾶς*. 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, *נִדְּבָה*, *נִדְּבָה*, *נִדְּבָה*. The supposition of the third degree, *נִדְּבָה*, 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, *נִדְּבָה* 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.* *נִדְּבָה*.) The first step, the *נִדְּבָה*, was only a temporary exclusion from the congregation, and a restriction upon intercourse with others for thirty days. The second step, *נִדְּבָה*, 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 *נִדְּבָה* and *נִדְּבָה* 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, *נִדְּבָה*, the duration of which depended upon the results,—John xvi. 2, in particular, hardly allows us to suppose a merely temporary exclusion such as the first step involved, which, upon any refractoriousness shown towards the doctors of the law or the judges, might be proposed and even decreed by the injured person without consultation with the Sanhedrim. That it does not simply mean, as Vitranga (*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 Ezra x. 8, *πᾶς δὲ ἂν μὴ ἔλθῃ . . . ἀναθεματισθήσεται πᾶσα ἡ ὑπαρξίς αὐτοῦ, καὶ αὐτὸς*

διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας, or for not finding in Luke vi. 22, μακάριοι ἔστε ὅταν μισήσωσιν ὑμᾶς οἱ ἄνθρωποι, καὶ ὅταν ἀφορίσωσιν ὑμᾶς καὶ ὀνειδίσωσιν καὶ ἐκβάλωσιν τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἕνεκα τοῦ υἱοῦ τοῦ ἀνθρώπου, a synonymous expression.

Ἐπισυνάγω, aor. 1, ἐπισυνάξει, Mark xiii. 27, Luke xiii. 34. Aor. 2, ἐπισυναγαγεῖν, 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, Zech. xii. 3. Only in later Greek (Polyb. Plut.). In the LXX. = ἤρα, Isa. lii. 2, Mic. iv. 11, Hab. ii. 5; דָּרַב, Ps. cxlvii. 2; רָבַר, 1 Kings xviii. 20, Ps. cii. 23, cvi. 47; לָהַר, 2 Chron. xx. 27. In the N. T., Mark i. 33, ἦν ὅλη ἡ πόλις ἐπισυναγμένη πρὸς τὴν θύραν; Luke xii. 1. The connection regulates the choice of ἐπισυναγ. instead of the simple συναγ., as even in Matt. xxiii. 37, ποσάκις ἠθέλησα ἐπισυναγαγεῖν τὰ τέκνα σου, ὃν τρόπον ὄρνις ἐπισυνάγει τὰ νοσσία ὑπὸ τὰς πτέρυγας αὐτῆς; Luke xiii. 34. With Matt. xxiv. 31, ἐπισυνάξουσιν τοὺς ἐκλεκτοὺς αὐτοῦ ἐκ τῶν τεσσάρων ἀνέμων κ.τ.λ., and Mark xiii. 27, cf. Ps. cxlvii. 2, τὰς διασπορὰς τοῦ Ἰσραὴλ ἐπισυνάξει; Ps. cvi. 47, ἐπισυνάγαγε ἡμᾶς ἐκ τῶν ἐθνῶν, and 2 Thess. ii. 1, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν.

Ἐπισυναγωγῆ, ἡ, a gathering together to; wanting in classical Greek. In 2 Macc. ii. 7, ἕως ἂν συναγάγῃ ὁ θεὸς ἐπισυναγωγῆν 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, ὑπὲρ τῆς παρουσίας τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἡμῶν ἐπισυναγωγῆς ἐπ' αὐτόν, with reference to Matt. xxiv. 31, Mark xiii. 27, 1 Thess. iv. 17. In the other place, Heb. x. 25, it stands, like συναγωγῆ, in a passive sense, μὴ ἐγκαταλείποντες τὴν ἐπισυναγωγῆν ἑαυτῶν, καθὼς ἔθος τισὶν ἀλλὰ 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, κατανοῶμεν ἀλλήλους εἰς παροξυσμὸν ἀγάπης καὶ καλῶν ἔργων, . . . ἀλλὰ παρακαλοῦντες, which obliges us rather to understand in ἐγκαταλείπειν τὴν ἐπισ. ἑαυτ. a range of conduct embracing the entire church life, and not a single act or expression thereof merely. Moreover, ἐγκαταλείπειν, "to leave in the church," 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 καθὼς ἔθος τισὶν. 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. Ἐπισυναγωγῆ must therefore denote the Christian community itself, and we must take

ἐπί 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 *ἐπί* in *ἐπισυναγωγή*, 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 *ἐπισυναγ.* by *συμφωνία*, and therefore, at least, does not think of the assemblies for divine worship.

Ἀδελφός, ὁ, brother, ἀδελφή, sister, from a copulative and δελφός, Hesych. ἀδελφοί, οἱ ἐκ τῆς αὐτῆς δελφύος γεγονότες· δελφύς γὰρ ἡ μήτρα λέγεται. The Hebrew אָח 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. l. 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 אָח 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, μιᾶς μητρὸς πάντες ἀδελφοὶ φύντες,—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 θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς, αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν; as also Mark x. 29, 30, οὐδεὶς ἐστὶν δεξιῶν ἀφῆκεν οἰκίαν ἢ ἀδελφούς ἢ ἀδελφὰς ἢ μητέρα . . . ἐὰν μὴ λάβῃ ἑκατονταπλασίονα νῦν ἐν τῷ καιρῷ τούτῳ οἰκίας καὶ ἀδελφούς κ.τ.λ. Cf. Matt. xxiii. 8, εἰς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος, 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 εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελφοῖς, 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, ὑπισχνούμενός σοι φίλῳ χρῆσθαι καὶ ἀδελφῷ; *ibid.* 38, καὶ ἀδελφούς γε ποιήσομαι καὶ ἐνδιφρίους καὶ κοινωνοὺς ἀπάντων ὧν ἂν δυνώμεθα κτήσασθαι. Also as an adjectival of things connected with each other, e.g. Plat. *Rep.* iii. 404 B, ἡ βελτίστη γυμναστικὴ ἀδελφὴ τις ἂν εἴη τῆς ἀπλῆς μουσικῆς. Thus often, e.g. Aesch. ii. 145 (Pape,

Wörterb.). Herewith is connected also its use as a designation of the members of the Christian community, of the *οἰκείοι τῆς πίστεως*, Gal. vi. 10; *οἰκείος*, syn. *συγγενής*, opp. *ἄλλότριος*; cf. 1 Cor. vii. 12, v. 11, *ἐάν τις ἀδελφὸς ὀνομαζόμενος ἢ πόνος κ.τ.λ.*, so that *οἱ ἀδελφοί*, Acts ix. 30, John xxi. 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. Ἄδελφή 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 *ἀδελφοί* in 2*a*, *πιστοὶ καὶ ἀγαπητοὶ οἱ τῆς εὐεργεσίας ἀντιλαμβανόμενοι* is substituted in 2*b*. Cf. also *ψευδάδελφοι*, 2 Cor. xi. 26, Gal. ii. 4.

Ἄδελφότης 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 ἀδελφότητος φίλτρα συναυξάνειν*; e.g. *ἡ τῆς εὐψυχίας ἀδελφότης*. Transferred to a relationship of friendship in 1 Macc. xii. 10, *τὴν ἀδελφότητα καὶ φιλιὰν 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 *ἀδελφοί*, as in German the words *Freundschaft*, *Verwandschaft*, *Herrschaft* denote both the relationship and the persons spoken of. So 1 Pet. ii. 17, *τὴν ἀδελφότητα ἀγαπᾶτε*; v. 9, *ἡ ἐν κόσμῳ ὑμῶν ἀδελφότης*. Cf. Nestor. *ad Cyrill. in act. ephesin.* c. 11 (in Suic.), *πᾶσαν τὴν σὺν σοι ἀδελφότητα ἐγὼ τε καὶ οἱ σὺν ἐμοὶ προσαγορεύομεν*. 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. *φιλάδελφος*, 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, *ἀδελφός*, *ἀδελφότης*, *φιλάδελφος*, *φιλαδελφία*, is a valuable contribution to the reformation wrought in ethics by Christianity.

Ἄδης, ου, ό, from a privative and *ιδεῖν* = *αἶδης*, as the reading is in Hom. = the invisible, the invisible land. Plut. *Is. et Osir.* lxxix. 382 F, *τὸ ἀειδὲς καὶ ἀόρατον*. Originally only the name of the god of the nether world, who holds rule over the dead; hence *εἰς* or *ἐν ἅδου*, sc. *οἶκῳ*, *οἶκον*, *δώματα*, 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, *ὁ μὲν δὴ πολλὸς ὄμιλος*,—*Ὁμήρῳ τε καὶ Ἡσιόδῳ καὶ τοῖς ἄλλοις μυθοποιῶσι περὶ τούτων πειθόμενοι καὶ νόμον θέμενοι τὴν ποιήσιν αὐτῶν τόπον τινα ὑπὸ τῇ γῆ βαθὺν Ἄδην ὑπειλήφασιν, μέγαν δὲ καὶ πολύχωρον τοῦτον εἶναι καὶ ζῶφρον καὶ ἀνήλιον κ.τ.λ.*, where the ideas in question are found in the connection; Plut. *l.c.* Cf. Nägelsbach, *Homerische Theologie*, vii. 28. 405 sq.; *Nachhomerische Theologie*, vii. 26. 413 sq. "The idea connected therewith recurs with tolerable unanimity of import amongst the heathen, so 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 לֵאפֶס , 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 לֵאפֶס (לֵא , לֵאפֶס , לֵאפֶס , לֵאפֶס , etc., whose germ is ל , 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 , *hio*, *χαλάω*, etc.); whence for לֵאפֶס we have both the idea of a *sinking, an abyss, a depth*, as in its poetical synonym $\text{קְרָקְרָה תְּהִימָה}$, and the idea equally appearing therein of *cleft, cavity, or empty space*, as in the word hell (Germ. *Hölle*), and in χάσμα , χάος (also used for hell)."

לֵאפֶס receives *all* the dead, Gen. xxxvii. 35, xlii. 38, 1 Sam. ii. 6, xxviii. 19, 1 Kings ii. 6, 9, Ps. lxxxix. 49, Hab. ii. 5; and concentrates in itself whatever terrors death has and brings for man, 2 Sam. xxii. 6, Ps. xviii. 5, 6, cxvi. 3, lxxxviii. 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, xxviii. 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 ἄδης 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 obliterated 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.*). "Αδης, 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 $\text{ὁ θάνατος καὶ ὁ ἄδης}$, Rev. xx. 13, 14; cf. vi. 8, . . . $\text{ὁ θάνατος, καὶ ὁ ἄδης ἀκολουθεῖ μετ' αὐτοῦ}$, that is, Hades in the train of death, as its consequence. Christ as the Redeemer, $\text{ἔχει τὰς κλεῖς τοῦ θανάτου καὶ τοῦ ἄδου}$, Rev. i. 18. The redeemed say, $\text{ποῦ σου, θάνατε, τὸ κέντρον; ποῦ σου, ἄδη (αἰ. θάνατε), τὸ νίκος}$; 1 Cor. xv. 55, thus celebrating the redemption realized in Christ, *vid.* Acts ii. 27, 31, $\text{οὐκ ἐγκατελείφθη εἰς ἄδην}$, from Ps. xvi. 8–11. When, therefore, it is said to Capernaum, $\text{ἡ ἕως οὐρανοῦ ὑψώθη, ἕως ἄδου καταβήσῃ, ἢ καταβιβασθήσῃ}$, 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, $\text{οἰκοδομήσω μου τὴν}$

ἐκκλησίαν, καὶ πύλαι ᾧδου οὐ κατισχύσουσιν 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 πύλαι ᾧδου, cf. Job xxxviii. 17; Ps. ix. 14, cvii. 18; Isa. xxxviii. 10; Wisd. xvi. 13, σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις καὶ κατὰγεις εἰς πύλας ᾧδου 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 come to an end, what we read in Luke xvi. 23, καὶ ἐν τῷ ᾧδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, 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 departed, 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, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ. The promise, Luke xxiii. 43 (coll. Acts ii. 27, 31; Rev. ii. 7), contains a new element. See my work, *Jenseits des Grabes*, Gütersloh 1868.

Αἷμα, ατος, τό, the blood of the human or animal body; Mark v. 25, 29; Luke viii. 43, 44, xiii. 1, xxii. 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, xix. 13. (I.) Blood as the substantial basis of the individual life, Acts xvii. 26, ἐποίησεν ἐξ ἐνὸς αἵματος πᾶν ἔθνος ἀνθρώπων κατοικεῖν κ.τ.λ.; John i. 13, ἐξ αἱμάτων γεννηθῆναι (cf. Eur. *Ion*. 705 [693], ἄλλων τραφεῖς ἀφ' αἱμάτων; Winer, 159). Cf. Hom. *Il.* xix. 105, οἷθ' αἵματος ἐξ ἐμεῦ εἰσίν, and often; Aeschyl. *Sept.* 128, ἐξ αἵματος γίνεσθαι. Though the O. T. contains nothing parallel to these two passages (cf. Delitzsch, *bibl. Psychol.* iv. 12), the expression corresponds to the idea contained in Lev. xvii. 11, כִּי חַיֵּי הַבְּשָׂרִים חַיֵּי הַדָּם, etc., “for the life of the flesh is the blood.” Cf. Heb. xii. 4, οὕτω μέχρις αἵματος ἀντικατέστητε κ.τ.λ.—Αἷμα as the substantial basis of the individual life, conjoined with σὰρξ (*q.v.*), by which the possession of human nature is brought about, Heb. ii. 14, ἐπεὶ οὖν τὰ παῖδια κεκοινωνήκεν αἵματος καὶ σαρκός (Rec. text, *σαρκ. κ. αἷμ.*, 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, οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα. On the contrary, σὰρξ καὶ αἷμα, Matt. xvi. 17, σ. κ. αἷμα οὐκ ἀπεκάλυψεν σοί; 1 Cor. xv. 50, σ. κ. αἷμα βασιλείαν θεοῦ κληρονομήσαι οὐ δύνανται; Gal. i. 16, οὐ προσανεθέμην σάρκι 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 σὰρξ, *i.e.* the limitation of human nature as alien to what is higher, spiritual, divine, is hinted at in the position of the words σὰρξ καὶ

αἷμα, Matt. xvi. 17, Gal. i. 16, 1 Cor. xv. 50. Cf. Ecclus. xiv. 18, ὡς φύλλον θάλλον . . . οὗτος γενεὰ σαρκὸς καὶ αἵματος· ἡ μὲν τελευτᾷ, ἑτέρα δὲ γεννᾶται; xvii. 30, ποιηρὸς ἐνθυμήσεται σάρκα καὶ αἷματα. ׀׀׀ ׀׀׀ occurs oftener in post-bibl. Heb., Lightf. *Hor. Hebr.* on Matt. xvi. 17, *infinita frequentia hanc formulam adhibent scriptores judaici eaque homines Deo opponunt.*—(II.) Αἷμα 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, τιμὴ αἵματος; ver. 8, ἀγρὸς αἵματος; Acts i. 19, χωρὶον αἵματος; Matt. xxvii. 24, ἀθῶός εἰμι ἀπὸ τοῦ αἵματος τούτου; ver. 25, τὸ αἷμα αὐτοῦ ἐφ' ὑμᾶς; Acts v. 28, βούλεσθε ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα τοῦ ἀνθρ. τούτου; xviii. 6, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν; xx. 26, καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων. Cf. Ezek. iii. 18–20; Rev. vi. 10, ἐκδικεῖς τὸ αἷμα ἡμῶν; xvii. 6, xviii. 24, xix. 2. Plat. *Legg.* ix. 872 B, αἱμάτων δίκη; Dem. *adv. Mid.* xxi. 105, ἐφ' αἵματι φεύγειν. The expression αἷμα ἐκχέειν, Matt. xxvi. 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, ὅτε ἐξεχύννετο τὸ αἷμα Στεφάνου.—(III.) Akin 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 τὸ αἷμα τῆς διαθήκης ἧς ἐνετείλατο πρὸς ὑμᾶς ὁ θεός, ix. 20. The same is true of the blood of Christ, Heb. x. 29, τὸ αἷμα τῆς διαθήκης, cf. xiii. 20; Matt. xxvi. 28; Mark. xiv. 24; cf. Luke xxii. 20, ἡ καινὴ διαθήκη ἐν τῷ αἵματι μου. 1 Cor. xi. 25; 1 Pet. i. 2, ῥαντισμὸς αἵματος; Heb. xii. 24, αἷμα ῥαντισμοῦ. 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 δι' αἵματος τράγων καὶ μόσχων, διὰ δὲ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια; cf. ver. 14, τὸ αἷμα τοῦ Χριστοῦ ὃς διὰ πνεύματος αἰωνίου ἑαυτὸν προσήνεγκεν τῷ θεῷ, coll. ver. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια . . . ἐν αἵματι ἄλλοτρίῳ, only that τὸ 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 ἐκχέειν.—Beck, *Lehrwissensch.* i. 624 sqq.; Riehm, *Lehrbegriff des Hebr. Briefes*, § 61). Cf. Heb. ix. 25, οὐδ' ἵνα πολλάκις προσφέρῃ ἑαυτὸν, parallel with ἐν αἵματι ἄλλοτρίῳ; ver. 7, οὐ χωρὶς αἵματος δ προσφέρει, coll. ver. 14, ἑαυτὸν προσήνεγκεν τῷ θεῷ; cf. ver. 26, διὰ τῆς θυσίας αὐτοῦ πεφανέρωται. 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, οὗτός ἐστιν ὁ ἔλθων δι' ὕδατος καὶ αἵματος, — ἐν τῷ ὕδατι καὶ αἵματι; cf. ver. 8 (for the construction with διά, cf. Heb. ix. 12; with ἐν, Heb. ix. 25, Matt. xvi. 27, 28 = אַ מַיָּא, Ps. lxxvi. 13, etc.); Rom. iii. 25, ὃν προέθετο ὁ θεὸς ἱλαστήριον διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι; v. 9, δικαιωθέντες ἐν τῷ αἵματι αὐτοῦ; Eph. i. 7, ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ; ii. 13, ἐγγὺς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ (Col. i. 14, Rec. text); Col. i. 20, εἰρηνοποίησας διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ; Heb. x. 19, xiii. 12; Acts xx. 28, ἦν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου; 1 Pet. i. 19, ἐλυτρώθητε τιμῷ αἵματι Χριστοῦ; Rev. i. 5, v. 9, vii. 14; Matt. xxvi. 28; Mark xiv. 24; Luke xxii. 20; 1 Cor. xi. 27; ἡ πρόσχυσις 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. אֶרְבֵּיתָא רַוַּי, LXX. = προσχέειν τὸ αἷμα, Ex. xxiv. 6.

Αἱματεκχυσία, ἡ, *shedding of blood*. Only in Heb. ix. 22, χωρὶς αἱματεκχυσίας οὐ 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 *ῥαντισμός*, 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 *αἱματεκχ.* 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 τὸ θυσιαστήριον; πρὸς τὴν βάσιν τοῦ θυσ., Lev. viii. 15, ix. 9; ἐπὶ τῷ θυσ., 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 ὑπὲρ ὑμῶν ἐκχυννόμενον, 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, φοβηθεὶς μήπως καὶ αἱματεκχυσίαι γένωνται εἰς τὸν λαόν. *Antioch. hom.* xxxix. p. 1090 C, τὸ γὰρ ἐκκόψαι τὸ ἴδιον θέλημα αἱματεκχυσία ἐστὶ, perinde est ac si proprium sanguinem fundas. (Hase in Steph. *Thes.* s.v.)

Αἰτέω, to ask, beg, implore, claim. It differs from the synonyms δέομαι, ἐρωτάω, ἐπιθυμέω, in that it denotes the desire of the will; ἐπιθυμέω, the desire of the affections;

δέομαι, the request of need; while ἐρωτάω designates the *form* of the request, as also εὔχεσθαι, which in classical Greek is the proper term for request directed to the gods, embodying itself as prayer. As to the literal meaning of αἰτέω, we may compare the compounds, and e.g. Xen. *Anab.* ii. 1. 8, βασιλεὺς κελεύει τοὺς Ἕλληνας παραδόντας τὰ ὄπλα. § 10. θαυμάζω πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα ἢ ὡς διὰ φίλων καὶ δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν τί δεῖ αὐτὸν αἰτεῖν, ἀλλ' οὐ λαβεῖν ἐλθόντα; all the synonyms are used of prayer in the N. T. excepting ἐπιθυμέω, αἰτεῖν also with the addition ἐν προσευχῇ, Matt. xxi. 22; cf. with προσεύχεσθαι, Mark xi. 24, Col. i. 9. Phil. iv. 6, τῇ προσευχῇ καὶ τῇ δεήσει τὰ αἰτήματα ὑμῶν γνωρίζεσθω. Bengel (followed by Trench), on John xi. 22, lays stress upon the fact that Jesus does not use αἰτεῖν or αἰτεῖσθαι of Himself, though Martha does. Jesus Himself says, ἐδεήθη, Luke xii. 33; ἐρωτήσω, John xiv. 16; cf. ver. 13, xvi. 26, xvii. 9, 15, 20. Bengel says, "αἰτεῖσθαι videtur verbum esse minus dignum, quanquam, LXX. Deut. x. 12, habent, τί κύριος ὁ θεός σου αἰτεῖται παρὰ σοῦ." Trench wrongly limits the use of αἰτεῖν 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, *Eutyphr.* 14, εὔχεσθαι [ἔστιν] αἰτεῖν τοὺς θεούς)." As many examples of the opposite might be quoted, cf. Xen. as above; Deut. x. 12; Acts xvi. 29, etc. Αἰτεῖν 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.

Αἰτεῖν 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 παρὰ 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; τὴ παρὰ 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, ἠτήσατο εἰρεῖν κ.τ.λ.; Mark vi. 24, 25, xv. 8; Jas. iv. 2, 3; Matt. xx. 22,—but the reflective element is not always to be maintained or emphasized. According to Bekk. *Anecd. Graec.* 81, the use of the middle was limited thus: αἰτεῖσθαι

τὸν ἀποδίδοντα, τὸν δὲ μὴ ἀποδώσοντα αἰτεῖν. But even this does not always hold good. It is construed like the active with τί, Matt. xiv. 7, xviii. 19, xxvii. 20, 58; Mark vi. 24, x. 38, xi. 24, xv. 6, 43; Luke xxiii. 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, ἤτήσατο εὐρεῖν (Matthiae, § 53b; Krüger, lv. 4. 1),—a combination explained by the reflective force of the middle. Eph. iii. 13, αἰτούμαι μὴ ἐγκακεῖν ἐν ταῖς θλίψεσίν 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 ἵνα following, Col. i. 9. With two acc., Acts xiii. 28. τί παρά τινος, Acts ix. 2.

Αἴτημα, τό, a request, like the German *Forderung*, in a passive sense, that which I have to ask for, from which αἴτησις (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 -σις, it passes over into the passive meaning. But though αἴτησις often means the same as αἴτημα, αἴτημα never, like αἴτησις, signifies the act merely of requesting, but always the subject-matter of request. Αἴτησις sometimes means the act simply; cf. Plato, *Euth.* 14 C: ἐπιστήμη αἰτησεως καὶ δόσεως θεοῖς ἢ ὁσιότης ἀν εἶη. This fully explains Phil. iv. 6, ἐν παντὶ τῇ προσευχῇ καὶ τῇ δεήσει μετὰ εὐχαριστίας τὰ αἰτήματα ὑμῶν γνωρίζεσθω πρὸς τὸν θεόν, where the relation between δέσις and αἴτημα involves difficulty if we do not take αἴτημα strictly in a passive sense, "what ye have to ask." The meaning is not that the αἰτήματα are to be presented as prayer and request before God in the form of δέσις, but that they are to be presented μετὰ εὐχαριστίας. As the emphasis lies upon μετὰ εὐχ., δέσις. and αἴτ. differ respectively as form and subject-matter. Also in Luke xxiii. 24; 1 John v. 15.—LXX. Ps. xx. 6, xxxvii. 4 = ^{לְהַשִּׁיב}; 1 Sam. i. 17, 27; Esth. v. 7; Ps. cvi. 16 = ^{לְהַשִּׁיב}.

Ἀπαίτεω, to recall, to demand back, of legal exaction of a demand, or of legitimate claim, cf. Deut. xv. 2, ἀφήσεις πᾶν χρέος ἰδίου ὃ ὀφείλει σοι ὁ πλησίον, καὶ τὸν ἀδελφὸν σου οὐκ ἀπαιτήσεις. Ver. 3, τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾖ σοι παρ' αὐτῷ. With two acc., or τί ἐκ τινός, Aesch. *Cho.* 398. In the N. T. Luke vi. 30, ἀπὸ τοῦ αἵροντος τὰ σὰ, μὴ ἀπαίτει; Luke xii. 20, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σοῦ. Cf. Wisd. xv. 8, τὸ τῆς ψυχῆς ἀπαιτηθεὶς χρέος.—Andoc. p. 126; Reisk., ταῦτα ὑμᾶς, εἰ μὲν βούλεσθε, αἰτῶ εἰδὲ μὴ βούλεσθε, ἀπαιτῶ.

Ἐξαίτεω, to claim back, to require something to be delivered up (to re-claim), Dioc. Sic. iv. 79, ἐξήτει τὸν Δαίδαλον εἰς τιμωρίαν. Middle, to re-claim for oneself, cf. αἰτέω. Luke xxii. 31, ὁ σατανᾶς ἐξήτησατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον.

Ἐπαίτεω, urgently to ask, to beg for, Luke xvi. 3, xviii. 35 (Rec. προσαιτῶν).

Παραίτημα, 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.

Xen. *Mem.* ii. 2. 14, παρατήρησιν τοὺς θεοὺς σοι 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 Tragedians. In the N. T. = *to decline, to refuse, to avoid*, with accusative following. Acts xxv. 11, οὐ παραιτούμαι τὸ ἀποθανεῖν; Heb. xii. 25; 1 Tim. iv. 7, v. 11; 2 Tim. ii. 23; Tit. iii. 10. Cf. Polyb. v. 27. 3, τοὺς ἄρχοντας παραιτῆσθαι, "to decline the summons of the authorities." Plato, *Mor.* 206 A, γυναῖκα παραιτ., *to divorce* one's wife. With following μή with the infin., Heb. xii. 19.—*To excuse oneself*, Luke xiv. 18, 19, ἔχε με παρητημένον. Cf. Plut. *Mor.* 868.

Προσαιτέω, *to ask besides, to ask importunately, to beg*, John viii. 9; Rec. Mark x. 46; Luke xviii. 35, syn. ἐπαιτεῖν.

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

Αἰών, ὦνος, ὄ, connected with αἰέ, αἰές, αἰέν, always (not, as in the first edition, with ἄω, ἄημι); hence = *duration*. Cf. Aristot. *de coel.* i. 9, τὸ γὰρ τέλος τὸ περιέχον τὸν τῆς ἐκάστου ζωῆς χρόνον, οὐδ' μηθὲν ἔξω κατὰ φύσιν, αἰὼν ἐκάστου κέκληται κατὰ τὸν αὐτὸν δὲ λόγον καὶ τὸ τοῦ παντὸς οὐρανοῦ τέλος καὶ τὸ τὸν πάντα χρόνον (cf. χρόνος δὲ ἀριθμὸς κινήσεως, *Id. ibid.*) καὶ τὴν ἀπειρίαν περιέχον τέλος αἰὼν ἐστὶν ἀπὸ τοῦ αἰέ εἶναι εἰληφὸς τὴν ἐπωπυμίαν, where the linguistic usage is rightly presented. In early Greek especially, and still also in the Attic, αἰών 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, ἀπ' αἰῶνος νέος ὄλεο, καὶ δὲ μεχέρημν λείπεις; Pind. *Ol.* ii. 120, ἄδακρυν νέμονται αἰῶνα; Hom. *Il.* xvi. 453, αὐτὰρ ἐπειδὴ τὸν γε λήθη ψυχῆ τε καὶ αἰῶν. Likewise Tragg., Plat., Xen., Herodt., Plut.—Soph. *El.* 1085, πάγκλαυτον αἰῶνα εἶλον; Plat. *Legg.* iii. 701 C, χαλεπὸν αἰῶνα διάγοντας μὴ λήξαι ποτε κακῶν, etc.; Herodt. iii. 40, οὕτω διαφέρειν τὸν αἰῶνα; Xen. *Cyrop.* ii. 1. 7, διὰ παντὸς τοῦ αἰῶνος ἀμηχανοῦντες βιοτεύειν. Hence explained by Eustath. = τὸ μέτρον τῆς ἀνθρωπίνης ζωῆς; by Hesych., ὄ 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 αἰών denotes an age or generation from the point of view of duration of time, as γενεά does from that of duration of race; (cf. Luke xvi. 8; Eph. ii. 7; Col. i. 26; Eph. iii. 21, εἰς πᾶσας τὰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων, etc.); and hence that it passes over into the more general and wider signification, *age*. Diod. iii. 73, ἐν τῷ πρότερον αἰῶνι; Dion. Hal. *A. R.* i. 3, χρόνον ὅσον ἂν ὁ θνητὸς αἰὼν ἀντέχη; vii. 55, ὅσας ὁ μακρὸς αἰὼν μεταβολὰς φέρει. 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, ἐξ αἰώνος, ἀπ' αἰώνος, εἰς αἰῶνα, δι' αἰώνος (Arist. *de mundo*, c. 5, ταῦτα δὲ πάντα ἔοικεν αὐτῇ (sc. τῇ γῆ) πρὸς ἀγαθοῦ γινόμενα τὴν δι' αἰώνος 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 *évas*, "course," "walk;" in the plural, *habit, custom*; Old High German, *éwa*, "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 עָלָם,—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, ἔσται σοι οἰκέτης εἰς τὸν αἰῶνα; Isa. xxxii. 14, 15, ἔσονται αἱ κώμαι σπήλαια ἕως τοῦ αἰῶνος . . . ἕως ἂν ἔλθῃ ἐφ' ἡμᾶς πνεῦμα ἀφ' ὑψηλοῦ; cf. ver. 17, καὶ κρατήσῃ ἡ δικαιοσύνη ἀνάπαυσιν καὶ πεποιθότες ἕως τοῦ αἰῶνος; *vid. Lexica, s.v. עָלָם*. Specially often do we find ἀπὸ τοῦ αἰῶνος, ἀπ' αἰώνος, δι' αἰώνος, εἰς τὸν αἰῶνα, also the plural εἰς τοὺς αἰῶνας, which latter use arose probably from the meaning "age," and according to Steph. *Theas.* (Paris ed.), occurs indeed, though very rarely, in classical writers. Ps. lxi. 5, lxxvii. 8, μὴ εἰς τοὺς αἰῶνας ἀπόσεται κύριος; Dan. ii. 44, vi. 26, etc.; πρὸ τῶν αἰώνων, Ps. lv. 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 αἰώνων (the addition of gen. strengthens the idea; it is a periphrasis for the superlative, Matthiae, § 430; in the O. T. the sing. εἰς τὸν αἰῶνα τοῦ αἰῶνος only in a few passages, Hebrew עָלָם עָלָם, עַל עָלָם), 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, xxii. 5; ἀπ' αἰώνος, Luke i. 70; Acts iii. 21, xv. 18; ἐκ τοῦ αἰῶνος, John ix. 32; ἀπὸ τῶν αἰώνων, Eph. iii. 9; πρὸ τῶν αἰώνων, 1 Cor. ii. 7,—but also others like ὁ αἰὼν οὗτος, μέλλων, ἐρχόμενος, ἐκεῖνος, *συντέλεια τοῦ 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 עָלָם עָלָם, 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; בְּאַחֲרֵית הַשָּׁנִים, 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. תְּשִׁיבָה, Eccles. vii. 8; Isa. xlvi. 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. xxiii. 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, *Ubicunque leguntur haec verba באחריית הימים, ibi sermo est de diebus Messiae.* (*Vid.* also Drechsler, Knobel on Isa. ii. 2; Hengstenberg on *Balaam*, p. 158 sq., *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 sq., etc. Possibly, therefore, the occupation of Canaan described in Gen. xlix. 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 ἐπ' ἐσχάτων τῶν ἡμερῶν, ἐπ' ἐσχάτου, ἐσχάτῳ τῶν ἡμερῶν, ἐν ταῖς ἐσχάταις ἡμεραῖς (*vid.* ἐσχάτος); cf. Heb. i. 1, etc. Chald. = תְּשִׁיבָה הַיּוֹמִים, post-biblical synagogal = אֲחֵרֵי יְמֵי (Delitzsch on Heb. ix. 26), for which in the N. T. συντέλεια τοῦ αἰῶνος, Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; συντέλεια τῶν αἰώνων, 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, ταῦτα δὲ τύποι συνέβαινον ἐκείνοις, ἐγράφη δὲ πρὸς νοουθεσίαν ἡμῶν, εἰς οὗς τὰ τέλη τῶν αἰώνων κατήνηται, as also τὸ πλήρωμα 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 באחריית הימים is further carried out. The ἐσχάται ἡμέραι give us the view of a future, which owes its entire character to the fulfilment of the Messianic prophecies,—a future designated אֲחֵרֵי יְמֵי, αἰὼν ἐρχόμενος, μέλλον, ἐκείνος; whereas the past and present, down to that time, were denoted by הַיּוֹמִים, αἰὼν οὗτος. The question now is, to which of these times belong the יְמֵי הַיְשִׁיבָה? In Schabbath, fol. 63, we read: *Dixit R. Chijja, Bar Abba: omnes prophetae omnino non sunt vaticinati nisi de diebus Messiae, sed אֲחֵרֵי יְמֵי, oculus non vidit praeter te, o Deus*, Isa. lxiv. 4. In this and many other passages, therefore, agreeably to the expression באחריית הימים, the time of the Messiah is reckoned in the אֲחֵרֵי יְמֵי, 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. Saadiah Gaon, in Emunoth, fol. 36. 1, says regarding those who rise again: "God will transfer them from the days of the Messiah to the joys of the *הנה עולם*." On the other hand, however, *αἰὼν μέλλον* also is sometimes described as the time of the Messiah, *e.g.* Targ. on 1 Kings iv. 33: *אנשי ימי מלכותך ימי מלכותך, 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 tuae 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; *ὁ αἰὼν μέλλον* would then denote *the time of the new world.*

The expression *ὁ αἰὼν οὗτος* and *μέλλον* 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, *ὅς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ χαίρῳ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶνι αἰώνιον.* In the parallel passage, Matt. xix. 28, we read, *ἐν τῇ παλιγγενεσίᾳ δταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ;* and in Luke xx. 35, *οἱ δὲ καταξιοθέντες τοῦ αἰῶνος ἐκεῖνου καὶ τῆς ἀναστάσεως τῆς ἐκ νεκρῶν τυχεῖν* are contrasted with the *υἱοὺς τοῦ αἰῶνος τούτου.* 'Ο *αἰὼν μέλλ.*, therefore, is the new age of the world that commences with the *palinogenesis* (cf. Rev. xxii. 5; *vid. s.v. παλιγγενεσία*), and which is inaugurated and conditioned by the resurrection of the dead—by the second coming of Christ (Matt. xiii. and xxiv.). Accordingly, *αἰὼν οὗτος* embraces the entire period of the world till the *συντέλεια τοῦ αἰῶνος* (in which expression reference to a further future is still wanting), whose close will be the *τέλη τῶν αἰώνων*, 1 Cor. x. 11; *συντέλεια τῶν αἰώνων*, Heb. ix. 26. We find here *αἰών* used in the plural to denote the past, just as elsewhere for the future (Eph. iii. 21, *εἰς γενεὰς τοῦ αἰῶνος τῶν αἰώνων*; Heb. xiii. 8, *εἰς τοὺς αἰῶνας*), for the purpose of giving it a more general character,—like *χρόνοι*, *e.g.*, in 1 Pet. i. 20; Acts i. 6; Lat. *tempora*. Riehm (*Lehrbegriff des Hebräer-Br.* i. 209) thinks that *συντέλεια τῶν αἰώνων*, in Heb. ix. 26, implies that the turning-point of both ages, the *αἰὼν μέλλον*, 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 *ἐπ' ἐσχάτου τῶν ἡμερῶν τούτων* in Heb. i. 1 (cf. 1 Pet. i. 20); and as the latter is drawn from biblical usage, so the former from that of the Schools and social life. The final portion of *αἰὼν οὗτος* commenced when Christ appeared;—*ἔσχατον τῶν χρόνων, ἔσχ. ἡμέρα*, Acts ii. 17; 1 Pet. i. 20; Heb. i. 1; which last-mentioned expression is elsewhere limited to the time immediately preceding the *παρουσία*, 2 Tim. iii. 1; cf. 1 Tim. iv. 1; 1 Pet. i. 5. As the *αἰὼν μέλλον* derives its *moral* value from the decision arrived at in the *συντέλεια τοῦ αἰῶνος* (Matt. xiii. 39, 40, 49; cf. Luke

xx. 25, οἱ δὲ καταξιωθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν), an opposite moral character is attributed to αἰὼν οὗτος, as a course of time alienated from the revealed truth of God; Matt. xiii. 22, ἡ μέριμνα τοῦ αἰῶνος τούτου (Lachm., Tisch. omit τούτου) συμπνίγει τὸν λόγον, cf. ver. 24 sq., 40; Luke xvi. 8, οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Stress is laid on this, especially in the Pauline writings, Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφούσθε τῇ ἀνακαινώσει τοῦ νοῦς εἰς κ.τ.λ.; 2 Tim. iv. 10, ἀγαπήσας τὸν νῦν αἰῶνα. Cf. Tit. ii. 12, where ἀσέβεια and the κοσμικαὶ ἐπιθυμίαι are taken as answering to the νῦν αἰῶν. Eph. ii. 2, ἐν ἁμαρτίαις περιεπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, *vid.* κόσμος. Hence Gal. i. 4, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ (see concerning this passage, ἐνίστημι); 1 Cor. ii. 6, σοφία τοῦ αἰῶνος τούτου, opposed to θεοῦ; iii. 18, ii. 6, 8, ἄρχοντες τοῦ αἰῶνος τούτου; 2 Cor. iv. 4, ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσεν τὰ νοήματα τῶν ἀπιστῶν, εἰς τὸ μὴ αὐγάζαι τὸν φωτισμὸν τοῦ εὐαγγ.; cf. Luke xvi. 8.—Heb. vi. 5 may perhaps also be adduced, καλὸν γευσάμενους θεοῦ ῥήμα δυνάμεις τε μέλλοντος αἰῶνος; cf. Eph. iii. 30; Heb. vii. 16.—The expression occurs, besides, in Eph. i. 21; 1 Tim. vi. 17; Eph. ii. 7, ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. Syn. with ὁ καιρὸς οὗτος, ὁ νῦν καιρὸς, ὁ κόσμος οὗτος, 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, σωτηρίας, κυρίου, 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 Eccl. xviii. 10, ὡς σταγῶν ὕδατος ἀπὸ θαλάσσης καὶ ψήφος ἄμμου, οὕτως ὀλίγα ἔτη ἐν ἡμέρᾳ αἰῶνος.

Akin to post-biblical rabbinical usage is also Heb. xi. 3, κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ, syn. τὸ βλέπόμενον; ver. 2, δι' οὗ καὶ ἐποίησεν τοὺς αἰῶνας, where οἱ αἰῶνες = עוֹלָמוֹת. So Wisd. xiii. 9, εἰ γὰρ τοσοῦτον ἰσχυσαν εἰδέναί ἵνα δύνωνται στοχάσασθαι τὸν αἰῶνα, τὸν τούτων δεσπότην πῶς τάχιον οὐχ εὔρον,—“ words suggested probably by the Jewish formula with עוֹלָמוֹת, 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.” עוֹלָמוֹת, עוֹלָמוֹת, 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 αἰὼν οὗτος and ὁ κόσμος οὗτος.

Αἰώνιος, *ον*, fem. αἰωνία. 2 Thess. ii. 16, παράκλησις αἰωνία; Heb. ix. 12, αἰωνία λύτρωσις. In the first passage, codices F G read αἰώνιον. Besides also C, 2 Pet. i. 11,

αἰωνία βασιλεία; B, Acts xiii. 48, ζωὴ αἰωνία. 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, ἡγησάμενος κάλλιστον ἀρετῆς μισθὸν μέθην αἰώνιον; *Legg.* x. 904 A, ἐπειδὴ κατείδεν ἡμῶν ὁ βασιλεὺς . . . ἀνώλεθρον ἐν γινόμενον ἀλλ' οὐκ αἰώνιον ψυχὴν καὶ σῶμα; Philem. 15, ἐχωρίσθη πρὸς ὄραν ἵνα αἰώνιον αὐτὸν ἀπέχη. Most frequently in biblical and ecclesiastical Greek. LXX. instead of the subst. αἰών. In the N. T. mostly conjoined with ζωὴ, ζωὴ 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 ὄντως ζωὴ, answering to ζῆν εἰς τὸν αἰῶνα, opposed to πρόσκαιρος; 2 Cor. iv. 18, τὰ γὰρ βλεπόμενα πρόσκαιρα, τὰ δὲ μὴ βλεπόμενα αἰωνία, and, indeed, this ζωὴ αἰώνιος belongs to the αἰὼν μελλ.; cf. Luke xviii. 30, ὅς οὐχὶ μὴ ἀπολάβῃ πολλαπλασίονα ἐν τῷ καιρῷ τούτῳ καὶ ἐν τῷ αἰῶνι τῷ ἐρχομένῳ ζῶν αἰώνιον; Mark x. 30; John xii. 25, ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ εἰς ζῶν αἰώνιον φυλάξει αὐτήν. In the Gospel and first Epistle of John it occurs only in this connection; where ζωὴ 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 μέλλοντος αἰῶνος may be tasted even now. *Vid.* ζωὴ. Cf. Weiss, *Der Johann Lehrbegr.*, sec. 1; opposed to τὸ πῦρ τὸ αἰώνιον, Matt. xxv. 41, xviii. 8, Jude 7; κόλασις αἰώνιος, Matt. xxv. 46; 2 Thess. i. 9, ὀλεθρος αἰώνιος. Cf. also Mark iii. 29, αἰώνιος κρίσις (where Lachm., Tisch., ἀμάρτημα); Heb. vi. 2, κρίμα αἰώνιον. Conjoined with σωτηρία, Heb. v. 9; λύτρωσις, Heb. ix. 12; κληρονομία, 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; syn. ἀφθαρτος, 1 Pet. i. 23, cf. ver. 25; ἀκατάλυτος, Heb. vii. 16, ἱερεὺς . . . κατὰ δύναμιν ζωῆς ἀκατάλυτου, cf. ver. 17, and ix. 14, ὅς διὰ πνεύματος αἰώνιον ἑαυτὸν προσήνεγκεν τῷ θεῷ. The expression, χρόνοι αἰώνιοι, Rom. xvi. 25, κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰώνιοις σεσηγημένοι, φανερωθέντος δὲ νῦν; Tit. i. 2, ἦν (sc. ζωὴν αἰώνιον) ἐπηγγείλατο ὁ θεὸς πρὸ χρόνων αἰώνιων; 2 Tim. i. 9, κατὰ χάριν τὴν δοθείσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων, is meant to embrace *all the periods hitherto expired*, all belonging to the αἰὼν *a parte ante*, like ἀπ' αἰῶνος, Luke i. 70, Acts iii. 21, or Col. i. 26 (coll. Rom. xvi. 25), τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων καὶ ἀπὸ τῶν γενεῶν, νυνὶ 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.

Ἀκολουθέω, from κέλευθος, a *going, journey, path, way* (perhaps connected with the German *gleiten*, “to glide or slide,” which is not to be confounded with the compound

geleit, whence *Begleiter*); 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 εἶναι), as soldiers, in contrast with πολεμαρχεῖν, as servants (Plut. *Alc.* 3); cf. Matt. xxvii. 55, αἵτινες ἠκολούθησαν τῷ Ἰησοῦ ἀπὸ τῆς Γαλιλαίας, διακονοῦσαι αὐτῷ. John xii. 26, ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω. Opposed to προάγειν, Matt. xxi. 9, Mark xi. 9; ἠγούμαι, ἄρχομαι, Plat. *Rep.* v. 474 C; Plut. *Publ. et Sol.* 3; *Moral.* 1008 B. (1) Literally, to accompany, follow, follow after, Matt. iv. 20, 22, 25, and often in the evn., Acts, and Rev. On 1 Cor. x. 4, πνευματικὴ ἀκολουθοῦσα πέτρα, see πνευματικός. Construed with the dative; also μετά τινος = to accompany, go with, Luke ix. 49, Rev. vi. 8, xiv. 13,—a combination not sanctioned by Phrynichus, though vindicated by Lobeck, *Phryn.* 353 sq., and confirmed by examples from Demosth., Isoc., and others; ὀπίσω τινος, Matt. x. 38, Mark viii. 34; cf. 1 Kings xix. 20; Isa. xlv. 14. Also with reference to time, to follow thereupon, Rev. xiv. 8, 9. Cf. *Ecclus. Prolog.*, πολλῶν καὶ μεγάλων ἡμῖν διὰ τοῦ νόμου καὶ τῶν προφητῶν καὶ τῶν ἄλλων κατ' αὐτοὺς ἠκολουθηκότων δεδομένων; Strabo, iii. 165; Theophr. *De caus. plant.* iv. 11. 9. Cf. 2 Macc. iv. 17, ταῦτα ὁ ἀκόλουθος καιρὸς δηλώσει; 3 Esdr. viii. 16, τὰ τούτοις ἀκόλουθα; Dem. c. *Phil.* 51, δεῖ τοὺς ὀρθῶς πολέμῳ χρωμένους οὐκ ἀκολουθεῖν τοῖς πράγμασι, ἀλλ' αὐτοὺς ἔμπροσθεν εἶναι τῶν πραγμάτων. In this passage it is used (2) figuratively, of spiritual or moral relations: to follow whithersoever one is told, to obey. So often in classical Greek, e.g. *Andoc. c. Alc.* xxxi. 35, οὐκ αὐτὸς τοῖς νόμοις τοῖς τῆς πόλεως, ἀλλ' ὑμᾶς τοῖς αὐτοῦ τρόποις ἀκολουθεῖν ἀξιῶν; 2 Macc. viii. 36, διὰ τὸ ἀκολουθεῖν τοῖς ὑπ' αὐτοῦ προτεταγμένοις νόμοις; Marc. Ant. vii. 31, Ἀκολουθήσον θεῷ. In Demosth. and Polyb., τοῖς καιροῖς ἀκολουθεῖν, to serve the time, to act according to circumstances. (The passage cited by Pape from Thuc. iii. 38, ἀκ. τῇ γνώμῃ, is perhaps wrongly explained, for τῇ γνώμῃ 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 ἄγλοι πολλοί, 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, διδάσκαλε, ἀκολουθήσω σοι, ὅπου ἐὰν ἀπέρχῃ), but for the sake of the salvation known or looked for, which presented itself in this fellowship; cf. Luke ix. 62, οὐδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' ἄροτρον, καὶ βλέπων εἰς τὰ ὀπίσω, εὐθετὸς ἔστω τῇ βασιλείᾳ τοῦ θεοῦ; Matt. xix. 21, δεῦρο ἀκολούθει μοι, in answer to the question of ver. 16, τί ἀγαθὸν ποιήσω, ἵνα ἔχω ζωὴν αἰώνιον; cf. what is

added in Mark x. 21, ἔξεις θησαυρὸν ἐν οὐρανῷ; Matt. xix. 27, ἰδοὺ, ἡμεῖς ἀφήκαμεν πάντα, καὶ ἠκολουθήσαμεν σοι τί ἄρα ἔσται ἡμῖν; Matt. x. 38, ὃς οὐ λαμβάνει τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖ ὀπίσω μου, οὐκ ἔστιν μου ἄξιος; Matt. viii. 22, ἀκολούθει μοι, καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. Hence also the necessity of πάντα ἀφιέναι 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, 28 (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 ἀκολουθῶν ἐμοί, οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς; John x. 4, τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ; ver. 5, ἄλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ; x. 27, 28, τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι κἀγὼ ζωὴν αἰώνιον δίδωμι 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 φωλεοὺς ἔχουσιν . . . ὁ δὲ υἱὸς τοῦ ἀνθρ. οὐκ ἔχει, ποῦ τὴν κεφαλὴν κλίνῃ. Mark viii. 34, and parallels, ὅστις θέλει ὀπίσω μου ἀκολουθεῖν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθείτω μοι, where the twice-repeated ἀκολουθεῖν (in Matthew and Luke (the first passage) the words are added, ὀπίσω μου ἔρχεσθαι) 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, ὅπου ἰπάγω οὐ δύνασαι μοι νῦν ἀκολουθήσαι, ἀκολουθήσεις δὲ ὕστερον; John xii. 26, ἐὰν ἐμοί τις διακονῇ, ἐμοὶ ἀκολουθείτω, 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 ἀκολουθεῖν αὐτῷ 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,

apart from any outward act or momentary circumstances of time and place which union with Jesus might involve. In the Acts and Epistles the expression does not once occur; but it is one of those inimitably fine and delicate indications of the coincidence between the Gospel of John and the Revelation, that it reappears in Rev. xiv. 4, οἱ ἀκολουθοῦντες τῷ ἀρνίῳ.

Ἀκούω, to hear. Construed 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.

Ἀκοή. I. Active. (1) Hearing as a *sense* and *organ*, Matt. xiii. 14, Acts xxviii. 26, ἀκοῇ ἀκούετε; 2 Tim. iv. 3, 4, Heb. v. 11, 2 Pet. ii. 8, βλέμματι καὶ ἀκοῇ. 1 Cor. xii. 17, conjoined with ὀφθαλμός and ὁσφρησις. 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. ἀκοῆς ἀξίος, Plat., etc.—II. Passive. *What is heard, what has got abroad, news, fama*; specially, *tradition*, particularly in Plat., e.g. Tim. 20 C, ὁ δ' οὖν ἡμῖν λόγον εἰσηγήσατο ἐκ παλαιᾶς ἀκοῆς; 21 A, κατὰ τὴν Σόλωνος ἀκοήν; 23 D, ἀκοὴν παραδέχεσθαι. Also Thuc., Paus. So LXX = πῦρ, 1 Sam. ii. 26, οὐκ ἀγαθὴ ἡ ἀκοή, ἦν ἐγὼ ἀκούω; 2 Sam. xiii. 30 (al. ἀγγελία), Ps. cxii. 7, ἀκοὴ πονηρά. With the genitive ἀκοὴ τινός, what one hears said about any one, Matt. iv. 24, xiv. 1, Mark i. 28, xiii. 7; Gal. iii. 2, 5, ἡ ἀκοὴ πίστεως, what is heard (said) of the faith. With the genitive of the subject, John xii. 38, Rom. x. 16, ἡ ἀκοὴ ἡμῶν, the news that we have heard; cf. Obad. 1; Jer. xlix. 14. Now πῦρ denotes that which is given to be heard, the *message*, Isa. xxviii. 9, 19, xxxvii. 7, lii. 7, εὐαγγελίζεσθαι ἀκοὴν εἰρήνης; LXX. elsewhere = ἀγγελία, and so also Isa. liii. 1. Now, as this passage is quoted in Rom. x. 16, we can scarcely take ver. 17, ἄρα ἡ πίστις ἐξ ἀκοῆς, ἡ δὲ ἀκοὴ διὰ ῥήματος θεοῦ, to mean the *actus audiendi*; cf. Num. xxiv. 4; ἀκοή signifies, therefore, the *message heard*, the *communication received*; ῥήμα, the word containing the message. So also Heb. iv. 2, ὁ λόγος τῆς ἀκοῆς; Ecclus. xli. 23; 1 Thess. ii. 13, παραλαβόντες λόγον ἀκοῆς, which passages show at the same time that ἀκοή 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 ἀκοή, which in his opinion cannot be satisfactorily proved by classical usage. But see above). Syn. κήρυγμα, —the latter in view of the κηρύσσοντες, the former in view of the ἀκούσαντας, 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 πῦρ and the ἀκοή of classical Greek. Cf., however, Ecclus. xli. 23.

Παρακοή (from παρακούειν, 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. παράβασις, Heb. ii. 2, opp. ὑπακοή, Rom. v. 19, 2 Cor.

x. 16. It corresponds to the Hebrew וְפָ; cf. 1 Sam. xv. 23; Deut. xxxi. 27; Ezek. ii. 5, 8, xii. 2, 3, 9; Num. xvii. 25, etc.; by the LXX. rendered ἀπειθήs, ἀδικία, ἀντιλογία (*rebellion*), etc., and denotes, like the last-mentioned word, *rebellious conduct* towards the revealed will of God; cf. the contrast between ἰπακοή and ἀμαρτία in Rom. vi. 16, v. 19, so far as that had not been done which duty to God required; cf. *ibid.* διὰ τῆs ἰπακοῆs . . . δίκαιοι. Heb. ii. 2, *disobedience*, so far as it is disregard of the law; *vid.* ver. 3, 2 Cor. x. 6, opposed to the ἰπακοή τοῦ Χριστοῦ; *vid.* ἰπακοή.

Ἰπακούω, 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, δοῦλοι ἐστε ᾧ ἰπακούετε; ver. 17, ἰπηκούσατε . . . εἰς ἃν παρεδόθητε τύπον διδαχῆs; Rom. vi. 12, ἰπ. ταῖs ἐπιθυμίαιs. Then of the manifestation of faith, so far as it consists in the humble acceptance of the gospel message; cf. Rom. vi. 17; x. 16, οὐ πάντες ἰπήκουσαν τῷ εὐαγγελίῳ; cf. *ibid.* τίs ἐπίστευσεν τῇ ἀκοῇ ἡμῶν; both with specification of the object; 2 Thess. i. 8, τῷ εὐαγγελίῳ; iii. 14, τῷ λόγῳ; Acts vi. 7, τῇ πίστει (*vid.* πίστιs); cf. Heb. v. 9, τῷ Χριστῷ; xi. 8, πίστει καλούμενοs Ἀβρ. ἰπήκουσεν ἐξελθεῖν, 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, καθὼs πάντοτε ἰπηκούσατε . . . μετὰ φόβου καὶ τρόμου τὴν ἑαυτῶν σωτηρίαν κατεργάζεσθε, cf. 2 Cor. vii. 15.

Ἰπήκοοs, heedful of, obedient to, the will of God, Acts vii. 39. Like ἰπακούειν, of the obedience required in believers, 2 Cor. ii. 9, ἔγραψα, ἵνα γινῶ τὴν δοκιμὴν ὑμῶν, εἰ εἰs πάντα ἰπήκοοί ἐστε. Of Christ, Phil. ii. 8, ἐταπεινώσεν ἑαυτὸν γενόμενοs ἰπήκοοs μέχρι θανάτου, to be explained probably of the obedience to the law, which he, ὡs ἄνθρωποs, had to render, cf. Gal. iv. 4, Heb. v. 8 (see δούλοs), and only with more remote reference to John x. 18, ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου.

Ἰπακοή, 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, ᾧ παριστάνετε ἑαυτοῦs δούλοισι εἰs ἰπακοήν. 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.* δοῦλοί ἐστε ᾧ ἰπακούετε, ἧτοι ἀμαρτίας εἰs θάνατον, ἢ ἰπακοῆs εἰs δικαιοσύνην. So in Rom. v. 19, διὰ τῆs ἰπακοῆs . . . δίκαιοι κατασταθήσονται. In Heb. v. 8, of Christ, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ἰπακοήν. (3) More specially still of subjection to the saving will of God, revealed in Christ, ἰπακοή τῆs ἀληθείας, 1 Pet. i. 22; *vid.* ἀλήθ. ; ἰπακοή πίστεωs, Rom. i. 5, xvi. 26; cf. Acts vi. 7, ἰπήκουον τῇ πίστει; 2 Cor. x. 5, ἰπακοή τοῦ Χριστοῦ. Also standing alone, as a mode of the manifestation of Christian faith, Rom. xv. 18; xvi. 19, ἡ γὰρ ὑμῶν ἰπακοή εἰs πάντας ἀφίκετο; 2 Cor. vii. 15, x. 6, ὅταν πληρωθῇ ὑμῶν ἡ ἰπακοή. Philem. 21; 1 Pet. i. 2, 14, τέκνα ἰπακοῆs.

Ἀληθής, ἐς, gen. ἐός, adv. ἀληθῶς, true, from λήθω, λανθάνω, therefore primarily = *unconcealed, unhidden, manifest*; cf. Matt. xxvi. 73, ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλία δῆλόν σε ποιεῖ, hence = *real, actual*. Vid. Acts xii. 9, οὐκ ἤδει ὅτι ἀληθές ἐστιν τὸ γινόμενον ὑπὸ τοῦ ἀγγέλου, ἐδόκει δὲ δράμα βλέπειν; cf. ver. 11, νῦν οἶδα ἀληθῶς ὅτι ἐξαπέστειλεν κύριος τὸν ἀγγελὸν αὐτοῦ. That, therefore, is ἀληθές whose appearance is not mere show: *that which is the reality it appears to be*, 1 Pet. v. 12, ἐπιμαρτυρῶν ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ, εἰς ἣν ἐστήκατε, *real grace of God* (Bengel: *alteram non esse expectandam*); 1 John ii. 27, ὡς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἐστιν, καὶ οὐκ ἔστιν ψεῦδος, *so it is in reality*,—ψεῦδος = *deception, lie*. (The neuter in classical Greek, especially since Herod., as an adv.) 1 John ii. 8, ὃ ἐστὶν ἀληθές 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 ἀληθής βρώσις, πόσις, or ἀληθῶς: it is actual food, food which shows itself to be such, or is really food. Ἀληθής always says emphatically that something is what it professes to be, and as it professes to be.

Thus ἀληθής designates the object of a statement or testimony as conformable to the reality, as not disguising the reality. So in John iv. 18, τοῦτο ἀληθές εἶρηκας; John x. 41, πάντα ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν. The witness itself, ἡ μαρτυρία, is in this case ἀληθινή, *coincident with the reality*. Cf. John xix. 35, ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, κακεῖνος οἶδεν ὅτι ἀληθῆ λέγει. When not unfrequently the witness itself is designated ἀληθής, it is owing to a weakened use of ἀληθής in the sense of ἀληθινός, as is clear from classical Greek and the LXX. Cf. Herod. v. 41. 1, ἀληθεί λόγῳ πυθόμενοι, for which we find in vi. 68, ὀρθῷ λόγῳ; Plato, *De Rep.* i. 330 E, ἀληθείς μῦθοι. 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, ἀληθής παροιμία; Soph. *Aj.* 664, ἀλλ' ἔστ' ἀληθής ἡ βροτῶν παροιμία. In John viii. 16, the Received text has ἡ κρίσις ἡ ἐμὴ ἀληθής ἐστὶν, where Lachm. Tisch. read ἀληθινή. The latter reading appears more suitable to the context (ὅτι μόνος οὐκ εἰμι κ.τ.λ.). But ἀληθής also gives a good sense, so far as Christ's judgment, in contrast with that previously mentioned, ὑμεῖς κατὰ τὴν σάρκα κρίνετε, appears as unassailable = *my judgment answers to its idea*, is ἀληθής, syn. δίκαιος; cf. John vii. 18; Rom. i. 18, ii. 8; 1 Cor. xiii. 16; 2 Thess. ii. 10, 12; cf. John vii. 24, μὴ κρίνετε κατ' ὄψιν, ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. δίκαιος = *what is as it ought to be—normal*; ἀληθής, *what is as it pretends or claims to be*. Cf. Thuc. iii. 56, εἰ γὰρ τῷ αὐτίκα χρησίμῳ ὑμῶν τε καὶ ἐκεῖνων πολεμῶς τὸ δίκαιον λήψασθε, τοῦ μὲν ὀρθοῦ φανείσθε οὐκ ἀληθείς κριταὶ ὄντες; Plat. *Conviv.* 212 A, τίττειν οὐκ εἰδῶλα ἀρετῆς . . . ἀλλ' ἀληθῆ; *ibid.* ἀρετὴ ἀληθής, and often; Eur. *Or.* 414, ἀληθής δ' ἐς φίλους ἔφην φίλος. Hence τὸ ἀληθές, τὰ ἀληθῆ, *the true, in opposition to all pretence and hypocrisy*. Phil. iv. 8, ὅσα ἐστὶν ἀληθῆ, ὅσα σεμνά 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, *ὃν πάλαι ἠρνούοντο εἰδέναι θεὸν ἐπέγνωσαν ἀληθῆ*. Wisd. i. 6. Then also = *sincere, open*; cf. Wisd. vi. 17, *ἡ ἀληθεστάτη παιδείας ἐπιθυμία*; *he who is as he professes to be*, e.g. Hom. *Il.* xii. 433, *γυνὴ ἀληθῆς = a guileless, pure, and true wife*. Hence opposed to πλάνος = one who does not deceive, nor awaken false impressions, whether in relation to himself or another object; cf. 2 Cor. vi. 8, *ὡς πλάνοι καὶ ἀληθεῖς*; Matt. xxii. 16; Mark xii. 14, *οἶδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις*; cf. Luke xx. 21, *οἶδαμεν ὀρθῶς λέγεις καὶ διδάσκεις καὶ οὐ λαμβάνεις πρόσωπον*. Hence also syn. δίκαιος opposed to ἄδικος, John vii. 18, *ὁ ἀφ' ἑαυτοῦ λαλῶν, τὴν δόξαν τὴν ἰδίαν ζητεῖ ὁ δὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν, οὗτος ἀληθῆς ἐστίν, καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστίν*. Of God, *ὁ θεὸς ἀληθῆς ἐστίν*, John iii. 33; Rom. iii. 4, *He is as He reveals Himself*. Cf. Eur. *Ion.* 1537, *ὁ θεὸς ἀληθῆς, οὐ μάτην μαντεύεται*; Plat. *Pol.* 382 E, *Κομιδῆ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθῆς, ἐν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται, οὔτε ἄλλους ἐξαπατᾷ κ.τ.λ.*

The fundamental idea of the corresponding Hebrew word is different. LXX. ἀληθῆς = *אמת*, Deut. xiii. 14; 2 Chron. xxxi. 20; Tisch., *τὸ καλὸν καὶ τὸ εὐθές, αἱ ἀληθές*, Heb. *אמת וְאֵתְנָה אֱמֶת*.—Deut. xvii. 4, *ἀληθῶς γέγονε τὸ ῥῆμα*; Prov. xxii. 21, *διδάσκω οὖν σε ἀληθῆ λόγον* (so frequently in Plat., e.g. *Phaedr.* 270 C, *Gorg.* 508 B); Isa. xlii. 3, *εἰς ἀληθῆ ἐξοίσει κρίσιν*; Tisch. *εἰς ἀλήθειαν*; cf. John vii. 24; Matt. xii. 20, *εἰς νίκος*; Isa. xliiii. 9, *εἰπάτωσαν ἀληθῆ*.—*אמת*, Gen. xli. 32, *ἀληθές ἐστὶ 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, ἀξιόπιστος, 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 (*αἱ ἀληθῆς*), vii. 26 (Rec.), vii. 40, viii. 31; 1 Thess. ii. 13. To a verb, 1 John ii. 5, *ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται*; Acts xii. 11, *νῦν οἶδα ἀληθῶς* (cf. Luke xxiii. 47, *ὅντως*, with Matt. xxvii. 54); cf. ver. 9; John vii. 26, *μήποτε ἀληθῶς ἔγνωσαν = can they really have recognised?* John xvii. 8. In Luke (Luke ix. 27, xii. 44, xxi. 3, *ἀληθῶς λέγω ὑμῖν*) it is the Greek expression for the common affirmative formula, *ἀμὴν λέγω ὑμῖν*, which refers to the entire statement. Cf. Mark xii. 43; Matt. xxiv. 47, xvi. 28.

Ἀληθινός, ἡ, ὄν, *real, genuine*; cf. Krüger, § xli. 11. 19, “The endings *ινός* and *εῶς* denote that the quality, as a fundamental idea, exists in abundance, *πεδινός, ὀρεινός*.” 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, *ἀληθινῆς φιλοσοφίας ἀληθινός ἔρως*; *Theaet.* 176 C, *σοφία καὶ ἀρετὴ ἀληθινῆ*. Of genuine materials, as silver, colour, etc., Xen. *Oec.* x. 3. So John i. 9; 1 John ii. 8, *τὸ φῶς τὸ*

ἀληθινόν; John iv. 23, οἱ ἀληθινοὶ προσκυνηταί; vi. 32, ὁ ἄρτος ὁ ἀληθινός; John xvii. 3, ὁ μόνος ἀληθινὸς θεός; cf. 1 John v. 20. On the contrary, ὁ θεὸς ἀληθῆς ἔστιν, God—i.e. He who is already recognised, known as God—is as He reveals Himself. 1 Thess. i. 9, θεῷ ζῶντι καὶ ἀληθινῷ, as Lachm. reads in Heb. ix. 14, according to Cod. A.—Heb. viii. 2, τῆς σκηνῆς τῆς ἀληθινῆς; ix. 24, ἀντίτυπα τῶν ἀληθινῶν; John xv. 1, ἡ ἄμπελος ἡ ἀληθινή; cf. Jer. ii. 21. Then (2) = reliable, that which does not deceive, which bears testing, e.g. Xen. *Anab.* i. 9. 17, στρατεύματι ἀληθινῷ ἐχρήσατο, καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνους ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ μῆνα κέρδος; Luke xvi. 11, τὸ ἀληθινόν, ὁρρ. τῷ ἀδίκῳ μαμμωνῶ, which is not as it ought to be, which does not correspond to the requirements made of it, to the δίκη. The main idea is, ver. 1, τὰ ὑπάρχοντα; hence τὸ ἀληθινόν, *the genuine reliable possession* (cf. ver. 12; Heb. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων ὑμῶν . . . προσεδέξασθε, γινώσκοντες ἔχειν ἑαυτοῖς κρείττονα ὑπαρξιν καὶ μένουσαν). Plat. *Rep.* vii. 522 A, ὅσοι μυθῶδεις τῶν λόγων καὶ ὅσοι ἀληθινώτεροι ἦσαν. So John iv. 37, ὁ λόγος ὁ ἀληθινός; Rev. xix. 9, xxii. 6; John xix. 35, ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία, καὶ κείνος οἶδεν ὅτι ἀληθὴ λέγει. Syn. δίκαιος, Rev. xv. 3, δίκαιαι καὶ ἀληθιναὶ αἱ ὁδοὶ σου; xvi. 7, xix. 2, αἱ κρίσεις σου = *according to truth*,—the truth considered as an objective norm,—full of truth; whereas in the case of ἀληθῆς, 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. ἀληθῆς παροιμία, 2 Pet. ii. 22; ὁ λόγος ὁ ἀληθινός, John iv. 37.—Syn. πιστός, Rev. xxi. 5, xxii. 6, iii. 14, xix. 11. Conjoined with ἅγιος, Rev. iii. 7, vi. 10. LXX, see ἀληθῆς.

Ἀλήθεια, as, 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.* ἀληθῆς. Plat. *Phaed.* 99 E, ἔδοξε δὴ μοι χρῆναι εἰς τοὺς λόγους καταφυγόντα ἐν ἐκείνοις σκοπεῖν τῶν ὄντων τὴν ἀλήθειαν, in order that it may not happen to him, as to those who look at the sun and injure their eyes, ἐὰν μὴ ἐν ὕδατι ἢ τιμὴ τοιοῦτῳ σκοπῶνται τὴν εἰκόνα αὐτοῦ.—Rom. i. 25, μετήλλαξαν τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει; cf. ver. 19, τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς κ.τ.λ.; hence = *the manifest, real essence of God*.—Od. xi. 506, 507, αὐτὰρ τοι παιδὸς γε Νεοπτολέμοιο φίλοιο πᾶσαν ἀληθείην μυθήσομαι, ὥς με κελεύεις; Plat. *Phaed.* 275 B, σοφίας τοῖς μαθηταῖς δόξαν οὐκ ἀλήθειαν πορίζεις; Palaeph. *de incred.* iv. 2, ἡ ἀλήθεια ἦδε = *res ita se habet*. So also in the adverbial combinations, τῇ ἀληθείᾳ, ἐπ' ἀληθείας, μετ' ἀληθείας, etc. = *re vera, actually, really, in very deed*; Plat. *Prot.* 339 D, ἀνδρα ἀγαθὸν γενέσθαι ἀληθείᾳ; *Rep.* 426 D, ὅσοι οἴονται τῇ ἀληθείᾳ πολιτικοὶ εἶναι. Ἀλήθ. 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, ἄρα ἔχει ἀλήθειάν τινα ὄψις τε καὶ ἀκοή τοῖς ἀνθρώποις; Mark v. 33, εἶπεν αὐτῷ πᾶσαν τὴν ἀλ.; Acts xxvi. 25, οὐ

μαίνομαι, ἀλλὰ ἀληθείας καὶ σωφροσύνης ῥήματα ἀποφθέγγομαι; John v. 33, μεμαρτύρηκεν τῇ ἀλ., xvi. 7; Rom. ix. 1; 2 Cor. xii. 6; Eph. iv. 25; 1 Tim. ii. 7.—ἐπ' ἀληθείας = *in very deed, evidently, veritably*; Acts iv. 27, x. 34; Luke xxii. 59; John xvii. 19, ἡγιασμένοι ἐν ἀλ., in which passage, however, ἀληθ. is more precisely defined by the connection, *vid. infra*, Col. i. 6; 1 John iii. 18, μὴ ἀγαπῶμεν λόγῳ, μηδὲ τῇ γλώσσῃ, ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Τῷ λόγῳ and τῇ ἀληθείᾳ are frequently contrasted in classical Greek; so also λόγῳ and ἔργῳ, especially in Plato; in the poets, γλώσσα and ἔργον; *vid. Ast, Lex. Plat. s.v. ἀλήθεια, λόγος*, and Düsterdieck *in loc.* Ἀγαπᾶν ἐν 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 ἀλήθειαν ἐπὶ τοὺς κ.τ.λ. So, where it refers to the object of the verb, as in Xen. *Mem.* ii. 1. 27, τὰ ὄντα διηγήσομαι μετ' ἀληθείας (cf. *supra*, Plat. *Phaed.* 99 E); 2 Cor. vii. 14, ὡς πάντα ἐν ἀληθείᾳ ἐλαλήσαμεν ὑμῖν, οὕτως καὶ ἡ καύχησις ἡμῶν ἢ ἐπὶ Τίτου ἀλήθεια ἐγενήθη; Matt. xxii. 16, ἐν ἀλ.; Mark xii. 14; Luke xx. 21, ἐπ' ἀληθείας διδάσκεις; Mark xii. 32, ἐπ' ἀλ. εἶπας; Luke iv. 25, ἐπ' ἀλ. λέγω; Phil. i. 18, εἴτε προφάσει εἴτε ἀληθείᾳ Χριστὸς καταγγέλλεται.

As ἀληθής means *really, corresponding to the reality*, syn. *δίκαιος, normal, corresponding to the requirements*, so does ἀλήθεια 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, τοῖς δ' ὁσίοις (opp. ἐπιόρκοις) καὶ ἀλήθειαν ἄσκουσιν (opp. ἀδίκους); 26, ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ. So also in the N. T., especially in St. Paul's writings; Rom. i. 18, ἀσέβεια καὶ ἀδικία ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων; ii. 8, τοῖς ἀπειθοῦσιν μὲν τῇ ἀλ., πειθόμενοι 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, οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀλ.; v. 8, μηδὲ ἐν ζύμῃ κακίας καὶ πονηρίας, ἀλλ' ἐν ἀζύμοις εὐδικρινείας καὶ ἀλ.; 2 Cor. xi. 10; 1 Pet. i. 22, τὰς ψυχὰς ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀλ.; Jas. v. 19, πλανᾶσθαι ἀπὸ τῆς ἀλ. Hence combined δικαιοσύνη κ. ἀλ., Eph. v. 9; cf. iv. 24, τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ δσιότητι τῆς ἀλ., in contrast with ver. 22, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης; vi. 14, περιζωσάμενοι τὴν ὀσφύν ἐν ἀλ., καὶ ἐνδυσάμενοι τὸν θώρακα τῆς δικ. If δικαιοσύνη designates the state, which formally corresponds to the claims of justice, and, indeed, in the first instance negatively, freedom from guilt (*vid. δικαιοσύνη*), 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, τί 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 . . . πᾶς ὁ ὢν 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, *ποιεῖν τὴν 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 *δικη*. Cf. 2 Thess. ii. 10, *ἐν πάσῃ ἀπάτῃ ἀδικίας τοῖς ἀπολλυμένοις, ἀνθ' ὧν τὴν ἀγάπην τῆς ἀληθείας οὐκ ἐδέξαντο εἰς τὸ σωθῆναι αὐτούς*; ver. 12, *οἱ μὴ πιστεύσαντες τῇ ἀλ., ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ*; 2 Tim. ii. 25, *ἐπίγνωσις 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 φιλοσόφου θεωρίας σκοπὸς ἐστὶν ἡ τῆς ἀληθείας γνῶσις*; 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. poet.* 36 E, *κεκραμένης μύθοις 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, *κενὸν ἀγαθὸν καὶ εἰδωλὸν ἀντὶ τῆς ἀληθείας διώκων*. The N. T. usage was anticipated by Philo, who says, e.g., concerning the proselyte, *μεταναστὰς εἰς ἀλήθειαν, de creat. princ.* 726 D; *de vita Mos.* 694 C, *εὐαγέστατον κρίνων τὸ ἔργον ὑπὲρ ἀληθείας καὶ θεοῦ τιμῆς*; cf. Rom. ii. 20, *ἔχοντα τὴν μὲν 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 εὐαγγέλιον τῆς σωτηρίας ἡμῶν*; Jas. i. 18; 2 Cor. vi. 7; 2 Tim. ii. 15; Col. i. 5, *ὁ λόγος τῆς ἀλ. τοῦ εὐαγγελίου*; cf. *ἀλ. τοῦ εὐ.*, 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 ἐθνῶν ἐν πίστει καὶ ἀληθείᾳ*; cf. Titus i. 1, *οἱ κατὰ πίστιν ἐκλεκτοὶ θεοῦ καὶ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν*.—Briefly summed up, therefore, the Christian salvation comes to be designated *ἀλήθεια*; 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, ἀλλὰ τῇ φανερώσει τῆς ἀληθείας συνιστῶντες ἑαυτούς*; comp. ver. 6, *πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ*; 2 Pet. i. 12, *ἡ παρούσα ἀλ.*; 2 Pet. ii. 2, *ἡ ὁδὸς τῆς ἀλ.*; 2 Cor. xiii. 8, *οὐ γὰρ δυνάμεθά τι κατὰ τῆς ἀλ., ἀλλὰ ὑπὲρ τῆς ἀλ.*; 1 Tim. iii. 15, *στῦλος καὶ ἐδραίωμα τῆς ἀλ.*; vi. 5, *ἀπεστερημένοι τῆς ἀλ.*; 2 Tim. ii. 18, *περὶ τὴν ἀλ. ἡστόχησαν*; iii. 8, *ἀνθίστανται τῇ ἀλ.*; iv. 4, *ἀπὸ μὲν τῆς ἀλ. τὴν ἀκοὴν ἀποστρέφουσιν, ἐπὶ δὲ τοὺς μύθους ἐκτραπήσονται*; Titus i. 14; Jas. iii. 14.—The expression *ἡ ἀλήθεια τοῦ θεοῦ*, Rom. iii. 7, xv. 8, corresponds to *γινέσθω ὁ θεὸς 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. *נֶאֱמָר*, *firmness, reliability, 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, *πλήρης χάριτος καὶ ἀλ.*, *נֶאֱמָר* 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, cxxxviii. 2; and *נֶאֱמָר* ascribes to this revelation unchange-

ableness, and therefore reliableness. Ἀλήθ. answers to Πῶς in agreement with the meaning of ἀληθινός. But that ἀλήθ. 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, οἴδατε τὴν ἀλ. . . πᾶν ψεῦδος ἐκ τῆς ἀλ. οὐκ ἔστιν; 2 John 1. Christ thus designates Himself in John xiv. 6, where the conjunction with ἡ ζωὴ 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. ἐστὶν ἡ ἀλ. In accordance herewith must be explained John xvii. 17, ἀγίασον αὐτοὺς ἐν τῇ ἀλ. σοῦ ὁ λόγος ὁ σὸς ἀλήθειά ἐστιν; cf. John viii. 40, 45, 46. The usage of John, however, goes somewhat further than that of Paul. This ἀλήθ. appears as the power which rules the man, 1 John iii. 19, ἐκ τῆς ἀληθ. ἐσμέν,—it is remarkable that though the form ἐκ τινὸς εἶναι is a favourite one of Paul's, he never uses the phrase just cited from John; cf. v. 18, ἀγαπῶμεν ἐν ἀληθ.; vid. supra. Then as having entered into the man, 1 John i. 8, ii. 4, ἐν τούτῳ ἡ ἀλήθ. οὐκ ἔστιν. In 2 John 2, cf. John viii. 44, to be in turn set forth, embodied by him, ποιεῖν τὴν ἀλήθ.; 1 John i. 6; cf. 3 John β, 8, συνεργοὶ τῇ ἀλ.; 2 John 3, the sphere in which the walk and conversation moves; περιπατεῖν 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.

Ἀληθεύω, to be an ἀληθής, and to act as such, cf. δουλεύω, θεραπεύω, therefore = to answer to the truth, to make it one's study; cf. Plut. Them. 18, ἀληθεύων λέγεις. So in Eph. iv. 15, ἀληθεύοντες δὲ ἐν ἀγάπῃ; cf. ver. 14 and 1 Cor. xiii. 6, ἡ ἀγάπη οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ. Then specially, to speak the truth. Plat., Xen., Aristot.; Gal. iv. 16, ἀληθεύων ὑμῖν.

Ἄλλος, η, ο, the other, denotes numerical difference, while ἕτερος denotes the other qualitatively, difference of kind. Cf. Gal. i. 6, 7, εἰς ἕτερον εὐαγγέλιον, δ οὐκ ἔστιν ἄλλο, "another gospel, which, however, is not another gospel."

Ἀλλάσω, 1st aor. ἠλλάξα, 2d fut. pass. = ἀλλαγῆσομαι, from a form of the 2d aor. common in prose ἠλλάγην, from ἄλλος = to change, Acts vi. 14, ἀλλάξει τὰ ἔθη; 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 ἀποροῦμαι 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 μοιχῶ καὶ πλέπτη προσεικάζουτ' ἀν . . . διὰ τὸ πολλάκις ἀλλάσσειν τὴν φωνήν; iv. 59, τὰ πολλάκις χρώμενα φωναῖς . . . ὡς κόραξ κ.τ.λ. From these passages it is clear that the addition πρὸς 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 ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνος φθαρτοῦ ἀνθρώπου κ.τ.λ.; cf. Jer. ii. 11; Ps. cvi. 20, ἠλλάξαντο τὴν δόξαν αὐτῶν ἐν ὁμοιώματι μόσχου = אֱלֹהֵי. 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. τὶ ἀντί 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.

Ἀντάλλαγμα, from ἀναλλάσσω, to exchange, to barter; hence, that which is given in exchange, the price for which something is bartered. Ecclus. vi. 15, φίλου πιστοῦ οὐκ ἔστιν ἀντάλλαγμα; xxvi. 14, οὐκ ἔστιν ἀντάλλαγμα πεπαιδευμένης ψυχῆς. So also Matt. xvi. 26, τί δώσει ἄνθρωπος ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; therefore here the price at which the exchange is effected, compensation, ransom, Mark viii. 37; cf. Ecclus. xlii. 17, Νῶε εὐρέθη τέλειος δίκαιος, ἐν καιρῷ ὀργῆς ἐγένετο ἀντάλλαγμα· διὰ τοῦτο ἐγενήθη κατὰ-λειμμα τῇ γῆ, διὰ τοῦτο ἐγένετο κατακλυσμός. In both the N. T. texts (Matt. xvi. 26; Mark viii. 37), like λύτρον, the word is akin to the conception of atonement; cf. Ps. xlix. 8, οὐ δώσει τῷ θεῷ ἐξίλασμα ἑαυτοῦ = אֲשֶׁר, which, in Isa. xliii. 3, Amos v. 12, is = ἄλλαγμα. Isa. xliii. 3, ἐποίησα ἄλλαγμα σου Αἴγυπτον καὶ Αἰθιοπίαν, καὶ Σοῦνην ὑπὲρ σοῦ, cf. ver. 4. This is a confirmation of the fact that satisfaction and substitution essentially belong to the idea of atonement. Cf. λύτρον, ἰπόδικος.

Ἀπαλλάσσω, aor. 1 ἀπήλλαξα, perf. pass. ἀπήλλαγμα, 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, ὥστε . . . ἀπαλλάσσεσθαι ἀπ' αὐτῶν τὰς νόσους (in Hippocr. often ἀπαλλάσσω τὴν νόσον or τῆς νόσου). Active = to set free, Heb. ii. 15, ἵνα ἀπαλλάξῃ τούτους ὅσοι φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας. So frequently in classical Greek in the connections ἀπαλλάττειν φόβου, δέους, etc. Passive = to be freed, to get loose; Luke xii. 58, ἐν τῇ ὁδῷ δὸς ἐργασίαν ἀπηλλάχθαι ἀπ' αὐτοῦ, sc. τοῦ ἀντιδικου. Ἀπαλλάττειν 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. Kyrke in loc. Vid. Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδικῷ σου; ver. 24, διαλλάγηθι τῷ ἀδελφῷ σου. Cf. especially, Xen. *Mem.* ii. 9. 6, where it is applied in both relations, Ὁ δὲ συνειδὼς αὐτῷ πολλὰ καὶ πονηρὰ παντ' ἐποίησε, ὥστε ἀπαλλαγῆναι τοῦ Ἀρχεδήμου. Ὁ δὲ Ἀρχέδημος οὐκ ἀπηλλάττετο, ἕως τὸν τε Κρίτωνα ἀφήκε. Ἀφιέναι denotes to dismiss from confinement, to absolve. — Zeun. in loc., “ἀπαλλάττειν, vel, ut h. l. ἀπαλλάττεσθαι, dicitur accusator qui actionem deponit et accusationem non persequitur; ἀφιέναι idem dicitur accusator, cum reum criminibus objectis liberat et absoluit: quod majus est.” So, under

appeal to Harpocration, in Suidas, ἀφείς καὶ ἀπαλλάξας· τὸ μὲν ἀφείς, ὅταν ἀπολύσῃ τίς τινα τῶν ἐγκλημάτων, ὧν ἐνεκάλει αὐτῶ· τὸ δὲ ἀπαλλάξας, ὅταν πείσῃ τὸν ἐγκαλοῦντα ἀποστήναι καὶ μηκέτι ἐγκαλεῖν.

Διαλλάσσω, aor. 2 pass. διηλλάγην, to effect an alteration, to exchange, in the same connections as ἀλλάσσειν, e.g. χώραν, ἐσθήτα, etc., fully τιμὴ τι ἀντί τινος. Secondly, τινὰ τινι, πρὸς τινα, to reconcile; e.g. Thuc. viii. 89, ἐλπιδας ὅτι πολλὰς ἔχει κἀκείνοις τὸ στράτευμα διαλλάξεν; Plut. Them. 6, διαλλάξαι τὰς πόλεις ἀλλήλαις; Xen. de Vect. v. 8, ἔστι μὲν γὰρ πειρᾶσθαι διαλλάττειν τὰς πολεμούσας πρὸς ἀλλήλας πόλεις, ἔστι δὲ συναλλάττειν, εἴ τινες ἐν αὐταῖς στασιάζουσιν. Also τινὰ καὶ τινα, Xen. Hell. i. 6. 7, διαλλάξω Ἀθηναίους καὶ Λακεδαιμονίους. As well in a two-sided as in a one-sided quarrel; cf. Thuc. i.e., as in Eur. Hel. 1235, διαλλάχθητί μοι; 1236, μεθίημι νεῖκος τὸ σόν. Isocr. Nicocl. 33 D, διαλλάττομαι πρὸς σε περὶ τούτου. Cf. Tholuck on Matt. v. 24, διαλλάγηθι τῷ ἀδελφῷ σου (medial pass., vid. Krüger, lii. 6); cf. ver. 23, ὁ ἀδελφός σου ἔχει τί κατὰ σοῦ; 1 Sam. xxix. 4, ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ = נִצְּחַנִּי, to show oneself obliging. Cf. Luke xii. 58, s.v. ἀπαλλάσσω.

Μεταλλάσσω, aor. 1 μετήλλαξα, to exchange, convert, Rom. i. 25, τὴν ἀλήθειαν τοῦ θεοῦ ἐν τῷ ψεύδει; ver. 26, τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.

Καταλλάσσω, aor. 1 κατήλλαξα, aor. 2 pass. κατηλλάγην, to change, to exchange; then like διαλλάσσειν, συναλλάσσειν = to reconcile (e.g. Aristot. Oec. ii. 15, κατήλλαξεν αὐτοὺς πρὸς ἀλλήλους), 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, Ὀρόντης . . . ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας, καταλλαγεῖς δέ. On the contrary, Soph. Aj. 743, θεοῖσι ὡς καταλλαχθῆ χόλου; 1 Cor. vii. 11, τῷ ἀνδρὶ καταλλαγήτω. 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 ἀνδρὸς μὴ χωρισθῆναι, implies behaviour on the part of the woman as truly as ver. 11, ἄνδρα γυναῖκα μὴ ἀφιέναι, on that of the man. Cf. also Harless, *Ehescheidungsfrage*, p. 78. Herod. i. 61, καταλλάσσετο τὴν ἔχθρην (sc. his hostility) τοῖσι στασιωτήσι. 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 ἐχθροί, 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, δι' οὗ νῦν καταλλαγὴν ἐλάβομεν, 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, *καταλλάγητε τῷ θεῷ*; cf. Acts iv. 40, *σώθητε ἀπὸ κ.τ.λ.* This appears to be the only yet conclusive reason obliging us to take *καταλλάσσειν ἡμᾶς, τὸν κόσμον 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 *ἀντιδικός*, which directed His anger against us; cf. the mention of *ὀργή*, Rom. v. 9 (*vid.* 2 Macc. v. 20), and 1 Sam. xxix. 4, *ἐν τίνι διαλλαγήσεται οὗτος τῷ κυρίῳ αὐτοῦ*. Matt. v. 24, *διαλλάγηθι τῷ ἀδελφῷ σου*. This is the most striking parallel, as the relations of the parties to each other are decidedly the same; cf. *μὴ λογιζόμενος αὐτοῖς κ.τ.λ.*, 2 Cor. v. 19. Correspondent thereto is Acts x. 34, *δεκτὸς τῷ θεῷ ἐστίν*; cf. ver. 15, *ὁ θεὸς ἐκαθάρισεν σὺ μὴ κοινοῦ*. Cf. Josephus, *Απτ.* iii. 15. 2, *Μωϋσῆν παρεκάλει καταλλάκτην αὐτῶν γενέσθαι πρὸς τὸν θεόν*. Thus alone does it answer to the Pauline train of thought, in which *καταλλαγέντες*, Rom. v. 10, appears completely parallel to *δικαιωθέντες*, ver. 9; *δικαιωθέντες σωθησόμεθα . . . καταλλαγέντες σωθησόμεθα*, and accordingly *καταλλαγήναι* may be used to explain *δικαιωθείς σώζεσθαι*, which it could not be if *καταλλαγήναι* 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 *ἰλάσκομαι*), when it is said of God, 2 Macc. i. 5, vii. 33, viii. 29, *καταλλαγήναι τοῖς δούλοις 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 *ἰλάσκεσθαι*, 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 *ἰλάσκεσθαι*, to atone, to expiate; and it signifies the reconciliation brought about by expiation; cf. 2 Cor. v. 19, *θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ*; ver. 21, *τὸν μὴ γνόντα ἁμαρτίαν ὑπὲρ ἡμῶν ἁμαρτίαν ἐποίησεν*; Rom. iii. 25, *ὃν προέθετο ὁ θεὸς ἰλαστήριον*. While *ἰλάσκεσθαι* aims at the averting of God's wrath, *καταλλάσσειν* implies that God has laid aside or withdrawn wrath. While *ἰλάσκεσθαι* 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 *ἰλάσκεσθαι* and *καταλλάσσειν*,

namely, that the two words respectively present to us different relations of God to man. In *καταλλάσσειν*, stress is laid upon the truth that God stands over against mankind as *ἀντιδικος*, and as such nevertheless establishes a relation of peace. The subject of *ιλάσκεσθαι* is not God as *ἀντιδικος* towards man, but man represented by Christ, God as He in Christ represents the world. The unity of the two terms thus differing as to their subject becomes apparent in the fact that in both God is the remoter object; *ιλάσκεσθαι ἐναντὶ κυρίου κ.τ.λ.*; cf. Heb. ii. 17, τὰ πρὸς τὸν θεόν; see *ιλάσκομαι*; *καταλλάσσειν κόσμον τῷ θεῷ*. Thus the difference of object is always important; *καταλλάσσειν* admits of a personal object only, because it has to do with personal relations; *ιλάσκεσθαι*, in Scripture usage, besides a personal object, the sinner, is joined also with an impersonal object, viz. τὰς ἀμαρτίας. *Καταλλάσσειν* denotes the removal of the demands of God's justice; *ιλάσκεσθαι*, 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 ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἀμαρτιῶν ἡμῶν,—it is particularly appropriate as a comprehensive dogmatic expression. It is, like *ιλάσκομαι*, 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, ἡ, 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 *ἀντιδικος*. Rom. v. 11, τὴν καταλλαγὴν λαβεῖν; 2 Cor. v. 18, ἡ διακονία τῆς καταλλαγῆς; ver. 19, ὁ λόγος τῆς καταλλ.; Rom. xi. 15, καταλλαγὴ κόσμου,—where the new change in the relation of the world to God is traced back to the *ἀποβολή* of 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 *καταλλαγή*, 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, πλοῦτος κόσμου.—In the eccl. writers *καταλλ.* denotes the admission, or readmission of penitents to church fellowship, or to the Lord's Supper; it is commonly explained as ἡ λύσις τῶν ἐπιτιμιῶν, *vid.* Suiceri *Thes.* s.v.

Ἀποκαταλλάσσω, aor. 1 ἀποκατήλλαξα, a stronger form of *καταλλάσσω*, cf. Winer, *to reconcile again*; not of course to reconcile repeatedly, but = *to restore friendship*, to reunite, ἀπό referring to the state to be left, and κατά to the state to be sought after; cf. ἀποκαταλλ. . . εἰς αὐτόν, Col. i. 20, as in Thuc., Aristot., καταλλάσσειν πρὸς τινα; cf. ἀπαλλοτριούν εἰς, Hos. ix. 12; Isa. i. 4. It differs from *καταλλάσσειν* apparently in this: *καταλλ.* is the setting up of a relationship of peace not before existing; *ἀποκαταλλ.* is the restoration of a relationship of peace which has been disturbed; cf. ἀπο-

καθίστημι, ἀποκατορθώω. 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 diremptam, et solutam, sarcire et apicitiā reducere.*” Eph. ii. 16, ἵνα ἀποκαταλλάξῃ τοὺς ἀμφοτέρους τῷ θεῷ; cf. ver. 17, καὶ ἔλθὼν εὐηγγελίσατο εἰρήνην,—a significant confirmation of our remarks on καταλλάσσω. That the subjection under consideration is not the “reconciliation of the uncircumcision 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, εὐδόκησεν δι’ αὐτοῦ ἀποκαταλλάξαι τὰ πάντα εἰς αὐτόν . . . εἰρηνοποίησας; ver. 21, ὑμᾶς . . . ἀπηλλοτριωμένους καὶ ἐχθροὺς . . . ἀποκατήλαξεν . . . παραστήσαι ὑμᾶς ἁγίους καὶ ἀμώμους καὶ ἀνεγκλήτους ἐνώπιον αὐτοῦ, which shows again that the matter in question is the satisfaction of the ἀντίδικος. Cf. Chrys. on Eph. ii. 16, τὴν ὀφειλομένην δίκην αὐτὸς ὑποστὰς διὰ τοῦ σταυροῦ.

Ἀλλότριος, ἰα, ἰον, of or belonging to another, foreign, opp. to ἴδιος and οἰκείος. —(1) Opp. to ἴδιος, not one's own, not belonging to one; τὰ ἀλλότρια, others' goods; *Od.* xvii. 462, ἀλλοτριῶν χαρίσασθαι, to give the property of others. Cf. Luke xvi. 52, εἰ ἐν τῷ ἀλλοτρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει. Heb. ix. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἄγια κατ’ ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ, in antithesis with προσφέρειν ἑαυτόν. Rom. xiv. 4, ἀλλότριος οἰκέτης. John x. 5, ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, cf. ver. 4, ὅταν τὰ ἴδια πάντα ἐκβάλλῃ; ver. 8, κλέπται καὶ λησταί; ver. 12, ὁ μισθωτὸς, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια. Pind. *Ol.* x. 107, ἀλλότριον ποιμένα. 2 Cor. x. 15, ἐν ἀλλοτρίοις κόποις; ver. 16, οὐκ ἐν ἀλλοτρίῳ κανόνι; ver. 15, κατὰ τὸν κανόνα ἡμῶν. Rom. xv. 20; 1 Tim. v. 22. — Acts vii. 6, Heb. xi. 9, γῆ ἀλλοτρία, see below. (2) Opp. to οἰκείος, not pertaining to, foreign, in contrast with kinship, affinity, of the same country, i.e. *peregrinus*. In this latter sense, especially in the LXX. = ʾגְרִי, 1 Kings viii. 41, τῷ ἀλλοτρίῳ ὃς οὐκ ἔστιν ἀπὸ λαοῦ σου. 2 Chron. vi. 32, synonym. with ξένος, as in the best Mss. we read in 2 Sam. xv. 19; ἀλλογενής, Job xix. 15, which elsewhere is = ʾג; ἀλλόφυλος, Isa. ii. 6, opp. to ἀδελφός, the name for kinsfolk, Deut. xv. 3, τὸν ἀλλότριον ἀπαιτήσεις ὅσα ἐὰν ᾖ σοι παρ’ αὐτῷ, τῷ δὲ ἀδελφῷ σου ἄφεςιν ποιήσεις τοῦ χρέους σου; Ezra x. 2, ἐκαθίσταμεν γυναῖκας ἀλλοτρίας ἀπὸ τῶν λαῶν τῆς γῆς, and often. Cf. Neh. xiii. 30, ἐκαθάρισα αὐτοὺς ἀπὸ πάσης ἀλλοτριώσεως; Ecclus. xxix. 18, xxxiii. 3, xxxix. 4, xlix. 5. Also = ʾג, which, however, is less frequently in this particular sense rendered by ἀλλότρ.; cf. Hos. v. 7, viii. 12; Lev. x. 1; Isa. i. 7. Never = ʾג, so that the note in Bruder's *Concordance*, “οἱ ἀλλότριοι, Heb. ʾג, ʾג,” is quite erroneous. Not thus in the N. T., for Acts vii. 6, πάροικον ἐν γῆ ἀλλοτρία, where the LXX. Gen. xv. 13 render, ἐν γῆ οὐκ ἴδια, ʾג, ʾג, should more appropriately (cf. Bar. iii. 10; 1 Macc. vi. 13, but not 1 Macc. xv. 13, where γῆ ἀλλ. 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

the addition ἐν γῆ ἄλλ.; cf. Heb. xi. 9, where both facts, the fact of being a stranger, and the fact of being without possession, are conjoined: *πίστει παρήκησεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἄλλοτριαν*. Opp. to kinship, Matt. xvii. 25, 26, *ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἄλλοτριῶν*; cf. Herod. iii. 119. For the union of both meanings, see Deut. xv. 3. It seems never to have been used in classical Greek in the sense of strangership; on the contrary, (3) of *enemies*, as in the passages, quoted by many as having the sig. *strange*, in Hom. *Od.* xvi. 102, xviii. 219, *ἄλλότριος φῶς*. So often in Polyb. and Diod., Hom. *Il.* v. 214; Xen. *Anab.* iii. 5. 5; Polyb. xxvii. 13. 3 = *hostile*. In the LXX. only Ps. xviii. 14, *ἀπὸ ἄλλοτριῶν θεῖσαι τοῦ δούλου σου* (where the Heb. is *וַיִּשְׁבַּח*, “haughty,” “proud”). Cf. Jer. xvii. 17, *μὴ γενηθῆς μοι εἰς ἄλλοτριώσωιν, φειδόμενός μου ἐν ἡμερᾷ πονηρᾷ*. Thuc. i. 35. 4, *ἄλλοτριώσις* = *rejection*. Often in 1 Macc. ii. 7, syn. *ἐχθρός*, i. 38, xv. 33, *γῆ ἄλλοτρία*, “hostile land.” Cf. Ecclus. xi. 34, xlv. 18. In the N. T. Heb. xi. 34, *παρεμβολὰς ἔκλιναν ἄλλοτριῶν*.

Ἄλλοτριόω, to estrange; Herod., Plato, Demosth., Thuc., and in later Greek. Gen. xlii. 7, *ἠλλοτριόυτο ἀπ’ αὐτῶν, he made himself strange, he kept himself strange*. 1 Esdr. ix. 4, *αὐτὸς ἄλλοτριώθησεται ἀπὸ τοῦ πλήθους τῆς αἰχμαλωσίας*; cf. Ezra x. 8, *διασταλήσεται ἀπὸ ἐκκλησίας τῆς ἀποικίας, נִגְזַר לְהַעֲרֹב לְיִשְׂרָאֵל* = *to be shut out from*. Ecclus. xi. 32, *ἄλλοτριώσει σε τῶν ἰδίων σου*. So with the gen. Epict. *Fr.* cxviii. 106, *μηδεὶς φρόνιμος ὦν τοῦ ἄρχεν ἄλλοτριούσθω*. The passive in a middle sense, Gen. xlii. 7, *to turn away from, to become hostile to*; cf. Krüger, lii. 6. — 1 Macc. vi. 24, *ἄλλοτριούνται ἀφ’ ἡμῶν*. With the dative, 1 Macc. xi. 53, *ἠλλοτριάθη τῷ Ἰώναθαν*; xv. 27, *ἠλλοτριόυτο αὐτῷ*. Not in the N. T.

Ἀπαλλοτριόω, to estrange, to alienate, τι, τινα ἀπό τινος, oftener τινός; Polyb. iii. 77. 7, *ἀπαλλοτριούν τῆς πρὸς Ῥωμαίους εὐνοίας*; Josephus, *Antt.* iv. 1. 1, *κὰν ἀπαλλοτριούν αὐτῶν Μωϋσῆς ἐβελήσειε τὸν θεόν*. Often in the LXX. joined with the dative, as in Ps. lxi. 9, *ἀπηλλοτριωμένος ἐγενήθην τοῖς ἀδελφοῖς μου καὶ ξένος τοῖς υἱοῖς κ.τ.λ.* — Ezek. xiv. 5, *κατὰ τὰς καρδίας αὐτῶν τὰς ἀπηλλοτριωμένας ἀπ’ ἐμοῦ ἐν τοῖς ἐνθυμήμασιν αὐτῶν*. Ver. 7. Absolutely. Ps. lviii. 3, *ἀπηλλοτριώθησαν οἱ ἁμαρτωλοὶ ἀπὸ μήτρας*, “they have fallen away from their birth,” syn. *πλανᾶσθαι*, Heb. *נָפְלוּ*. Cf. Josh. xxii. 25, *ἀπαλλοτριώσουσιν οἱ υἱοὶ ὑμῶν τοὺς υἱοὺς ἡμῶν, ἵνα μὴ σέβωνται κύριον*. Jer. xix. 14, *ἐγκατέλιπόν με καὶ ἀπηλλοτριώσαν τὸν τόπον τοῦτον, καὶ ἐθυμίασαν ἐν αὐτῷ θεοῖς ἄλλοτρίοις*. Hos. ix. 10, *εἰσήλθον πρὸς τὸν Βεελφεγῶρ, καὶ ἀπηλλοτριώθησαν εἰς αἰσχύνην*. In the N. T. Eph. ii. 12, *ἀπηλλοτριωμένοι τῆς πολιτείας τοῦ Ἰσραὴλ καὶ ξένοι τῶν διαθηκῶν 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. Ἀπηλλ. may be taken as the correlative of Israel’s election, i. e. as signifying “excluded,” and this would give the prep. its due force. The expression is obviously akin to the use of *ἄλλότριος* in the LXX. (see *ἄλλότριος* (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 ἀλλότριοι τῆς πολιτείας (Aristot. *Pol.* ii. 6?). Nor can the force of the prep. be much urged in Eph. iv. 18, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ. The word occurs absolutely in Col. i. 21, ὑμᾶς ποτὲ ὄντας ἀπηλλοτριωμένους καὶ ἐχθροὺς τῇ διανοίᾳ κ.τ.λ., where ἀπαλλ. is used as in Ps. lviii. 3, Josh. xxii. 25, of the relation of the ἔθνη 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, ἀγορέω unused, = to speak differently from what one thinks or literally means, or to say or think differently from what the words in themselves mean, *aliud verbis, 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 ὑπόνοια previously meant = "the hidden sense or figurative form of a statement," except that ἀλληγορία signifies the speech itself thus qualified, ὑπόνοια the distinguishing quality of the speech. Plut. *de Aud. Poet.* 19 E, οὗς (sc. μύθους) ταῖς πάλαι μὲν ὑπονοίαις, ἀλληγορίαις δὲ νῦν λεγομέναις, παραβιαζόμενοι καὶ διαστρέφοντες. Cf. *de Is. et Os.* 363 D, where he describes as ὑπόνοια, ὥσπερ οἱ Ἕλληνας Κρόνον ἀλληγοροῦσιν τὸν χρόνον, Ἦραν δὲ τὸν ἀέρα, γένεσιν δὲ Ἐφαιστοῦ τὴν εἰς πῦρ ἀέρος μεταβολήν. Ἀλληγορία is used in a formal sense side by side with αἰνύγμα and μεταφορά; *Cur. Pythia*, etc., 409 D, οὔτοι τὰ αἰνύγματα καὶ τὰς ἀλληγορίας καὶ τὰς μεταφορὰς, τῆς μαντικῆς ἀνακλάσεις οὐσας πρὸς τὸ θνητὸν καὶ φανταστικὸν, ἐπιποθοῦσι. 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 republica breviter ad te scribam; jam enim charta ipsa ne nos prodant pertimesco. Itaque posthac si erunt mihi plura ad te scribenda, ἀλληγορίαις obscurabo." Demetr. Phaler. *de elocut.* 100, νῦν δὲ ὥσπερ συγκαλυμματι τοῦ λόγου τῇ ἀλληγορίᾳ κέχρηται; 101, τὰ μυστήρια ἐν ἀλληγορίαις λέγεται . . . ὥσπερ ἐν σκότῳ καὶ νυκτί; 102, οἱ Λακῶνες πολλὰ ἐν ἀλληγορίαις ἔλεγον. 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 ἢ μεταφορά, ἄλλο λέγον τὸ γράμμα, καὶ ἄλλο τὸ νόημα. Hesych., ἀλληγορία ἄλλο τι παρὰ τὸ ἀκούμενον ὑποδεικνύουσα. Heraclid. *de allegor. Hom.* 412, ἄλλα μὲν ἀγορεύων τρόπος, ἕτερα δὲ ὧν λέγει σημαίνων, ἐπωνύμως ἀλληγορία καλεῖται. Artemidor. *Oneirocrit.* iv. 2, ἀλληγορικοὺς δὲ (ὄνειρους) τοὺς τὰ σημαίνόμενα δι' αἰνυμάτων ἐπιδεικνύοντας. (See Wetstein on Gal. iv. 24.)

With the Alexandrine Greeks, and through them with the Alexandrine Jews likewise, ἀλληγορεῖν, 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 δύο υἱὸς ἔσχεν, ἓνα ἐν τῆς παιδείκης καὶ ἓνα ἐκ τῆς ἐλευθέρας*, says, *ἅτινά ἐστιν ἀλληγορούμενα*, 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 *ἅτινά ἐστιν ἀλληγορ.* until after he had characterized in ver. 23 the fact stated in ver. 22. He purposely uses *ἀλληγορ.* instead, perhaps, of *ἀντίτυπα τῶν μελλόντων*, 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 Ἄγαρ Σινᾶ κ.τ.λ.*, instead of the truer one, confirmed by Cod. Sin., *τὸ γὰρ Σινᾶ κ.τ.λ.*, would make a Philonic play of the Pauline allegory.) As to the meaning of *ἀλληγορεῖν*, 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*;" *allegorice significare*, and *allegorice interpretari*. For the *former* meaning, cf. Plut. as before; for the *latter*, *ἀλληγορεῖν τὸν μῦθον* (synes.), is quoted in Steph. *Thes.* = *allegoriam fabulae exponere, alium fabulae sensum afferre qui sub verbis apparet.* Eust. 1392. 48, *Σημεῖωσαι ὅτι εἰς τὸν θυμὸν ὁ Κύκλωψ ἀλληγορεῖται.* Phil. *de Cherub.* 143. 18, *τὰ μὲν δὴ χερουβὶμ καθ' ἓνα τρόπον οὕτως ἀλληγορεῖται.* Meyer is in error when, on Gal. iv. 24, he renders the passive *ἀλληγορεῖσθαι*, "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.

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Ἀμαρτάνω, ἀμάρτημα, ἀμαρτία, ἀμαρτωλός, ἀναμάρτητος, from a privative and μείρομαι, not to become participator in, not to attain, not to arrive at the goal, e.g. Xen. *Cyrop.* i. 6. 13, ἡγεμινοῦ στρατοπέδου οὐκ ἂν ἀμάρτοις. Of missing the mark in shooting, opposed to τυχεῖν, *Pl.* xxiii. 857, ὅς δέ κε μηρίνθιοι τύχη, ὄρνιθος ἀμαρτών; Thucyd. iii. 98. 2, τῶν ὁδῶν ἀμαρτάνειν. To lose, Herod. ix. 7. 3, ἡμάρτομεν τῆς Βοιωτίας; Thucyd. iii. 69. 2, τῆς Λέσβου ἡμαρτήκεσαν; Plato, Soph., Eurip., and later writers. In general = to fail of the right, Thuc. i. 83. 3, vi. 92, γνώμης ἀμ., not to hit the right sense. Herod. vii. 139. 3, "if some one maintained that the Athenians had saved Hellas, οὐκ ἂν ἀμαρτάνοι τάληθέος." *Plat. Legg.* xii. 967 B, ἀμ. ψυχῆς φύσεως, not rightly to apprehend the nature of the soul, cf. *Legg.* x. 891 E. Cf. ἀμαρτίωος, mad, erring in mind. Transferred to the moral sphere, from Homer downwards, universally = to miss the right; to go wrong, to sin; opp. to κατορθοῦν, Isocr. v. 35, ἅπαντες πλείω πεφύκαμεν ἐξαμαρτάνειν ἢ κατορθοῦν, as in *Plat. Legg.* i. 627 D, ὀρθότητος τε καὶ ἀμαρτίας περὶ νόμων. *Plut. Mor.* 25 C, ἐν πᾶσι ἀμαρτωλὸν εἶναι τὸν ἀμαθῆ, περὶ πάντα δ' αὐτὸν κατορθοῦν τὸν ἀστεῖον. 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, αἰδούμενοι καὶ θεοὺς καὶ ἀνθρώπους παύσασθε ἀμαρτάνοντες 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, ἡ περὶ μὲν θεοῦ ἀσέβεια, περὶ δὲ ἀνθρώπου ἀδικία, although ἀμαρτάνειν may possess the full moral import, cf. *Plat. de Legg.* 318 E, οὐ γὰρ ἐστ' ἕ τι τοῦτου ἀσεβέστερόν ἐστιν, οὐδ' ὅ τι χρη μᾶλλον εὐλαβεῖσθαι, πλὴν εἰς θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν, —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 ἀμαρτάνειν is used equally to describe actions which are morally estimated (e.g. *Plat. Phaed.* 113 E, μεγάλα ἡμαρτηκέναι ἀμαρτήματα, 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., ἀμάρτημα γραφικόν, 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 ἀμαρτάνειν ἀνθρώπου δινας οὐδὲν θαυμαστόν, like *errare humanum est.*—Syn. ὑπερβαίνειν, e.g. Hom. *Il.* ix. 501, ὅτε κέν τις ὑπερβῆῃ καὶ ἀμάρτη; *Plat. Rep.* ii. 366 A, ἄδικοι . . . ὑπερβαίνοντες καὶ ἀμαρτάνοντες.

The LXX., as a rule, render κρη by ἀμαρτάνειν, more rarely by ἀδικεῖν. The participle = ἀμαρτωλός, also ἀσεβής; constantly κρη = ἀμαρτία; κρη = ἀμαρτία, ἀνομία; κρη, κρη, as a rule = ἀμαρτία, ἀμάρτημα, but also ἀσεβεία, πλημμελεία. κρη is very variously rendered; also by ἀμαρτάνειν; on the contrary, the participle always by ἀνομος, παράνομος, ἀσεβής, and the substantive κρη principally by ἀσέβεια and ἀδικία. κρη = ἀδικεῖν, ἀνομεῖν. κρη = ἀδικία, ἀνομία, παρανομία, ἀμαρτία, ἀμάρτημα, ἀνόμημα, κακία, κ.τ.λ. At the same time, it must be remembered, as Umbreit remarks in his *Die Sünde*, p. 49: "In the common intercourse of life, words easily lose their original precision—the fine distinctions they expressed are blurred or lost;" cf. Hupfeld on Ps. xxxii. 1.

Hence the variety of renderings. It may be of some importance to note that $\aleph\eta$ is, as a rule, translated by *ἀμαρτάνειν*; $\psi\eta$ by *ἀσέβεια*, *ἀδικία*, $\pi\psi$ —but seldom occurring—by *ἀδικεῖν* and *ἀνομεῖν*. According to Delitzsch on Ps. xxxii. 1, “Sin is termed $\psi\eta$, as a breaking loose from God, breach of faith, fall from the state of grace; $\pi\aleph\eta$, as missing the divinely appointed goal, deviation from what is pleasing to God, doing what is opposed to God’s will; $\iota\psi$, as perversion of what is upright, misdeed, criminality;” *vid.* Lexica. In $\aleph\eta$ there is the same essential idea as in *ἀμαρτάνειν*—*missing the goal*, opposite to $\aleph\omega$, Prov. viii. 36; cf. Judg. xx. 16; Prov. xix. 2. Accordingly $\aleph\eta$ 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 $\iota\psi$ occurs only 18 times, $\psi\eta$ only twice, the verbs not at all, and $\aleph\eta$ and its derivatives above 100 times ($\psi\omega$, Lev. xvi. 16, 21; $\pi\psi$, v. 1, 17, vii. 18, x. 17, xvi. 21, 22, xvii. 16, xviii. 25, xix. 8, xx. 17, 19, xxii. 16, xxvi. 21, 39, 40, 41, 43). The three terms combined “in order to sum up and exhaust the idea of sin” (*vid.* Hupfeld on Ps. xxxii.), Ex. xxxiv. 7; Lev. xvi. 21; Ps. xxxii. 1; cf. Jer. xxxiii. 8, where LXX. in the two first passages $\pi\psi$ = *ἀνομία*, $\psi\omega$ = *ἀδικία*, $\pi\aleph\eta$ = *ἀμαρτία*. If human action in *ἀμαρτάνειν*, in *ἀμαρτία*, misses its divine standard or goal, we can understand why *δικαιοσύνη* (“conformity to the standard,” “conformity to God”) appears, especially in the Epistle to the Romans, as its opposite; even as we read in 1 John iii. 4, *ἡ ἀμαρτία ἐστὶν ἡ ἀνομία*. Cf. Rom. vi. 18, *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ*. 2 Cor. v. 21.

Ἄμαρτάνω, to sin, fut. *ἀμαρτήσω*, 1st aor. *ἡμάρτησα*, not in classical Greek, only in later writers, “*si numeres, multi, si ponderes, leves*,” Lob. *Phryg.* 732 sq.; Matt. xviii. 15 (Luke xvii. 4, Lachm.); Rom. v. 14, 16, vi. 15; 2 Pet. ii. 4. Second aor. *ἡμαρτον*, perf. *ἡμάρτηκα*.—*Ἀμ. τὶ εἰς τινα*, to sin in something against some one; Acts xxv. 8, *οὔτε εἰς τὸν νόμον . . . οὔτε εἰς τὸ ἱερόν οὔτε εἰς Καίσαρά τι ἡμαρταν*; cf. 1 John v. 16, *ἀμαρτάνοντα ἀμαρτίαν*. Without *τί*, Matt. xviii. 15, 21; Luke xvii. 4; 1 Cor. viii. 12; 1 Cor. vi. 18, *εἰς τὸ ἴδιον σῶμα*; viii. 12, *εἰς Χριστόν*; Luke xv. 18, 21, *εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου*. For *εἰς τὸν οὐρ.*, cf. Matt. xxi. 25; 2 Esdr. ix. 6. Bengel refers ingeniously to ver. 7, *χαρὰ ἐν τῷ οὐρ. ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι*.—Absolutely, in Matt. xxvii. 4; Luke xvii. 3; John v. 14, viii. 11, ix. 2, 3; Rom. ii. 12, *ἀνόμως ἡμαρτον*, opp. *ἐν νόμῳ*, in possession of the law; Rom. iii. 23, v. 16, vi. 15; 1 Cor. vii. 28, 36, xv. 34, *ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε*; Eph. iv. 26; 1 Tim. v. 20; Tit. iii. 11; Heb. iii. 17; 1 Pet. ii. 20; 2 Pet. ii. 4, *ἀγγέλων ἀμαρτησάντων*; cf. John viii. 44, *ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν*; 1 John i. 10, ii. 1, iii. 6, 8; iii. 9, *ὁ γεγεννημένος ἐκ τοῦ θεοῦ . . . οὐ δύναται ἀμαρτάνειν*; v. 18, *οὐχ ἀμαρτάνει*. With regard to these last words, it must be remembered that, according to 1 John ii. 1, John cannot mean to deny sin altogether of those who are born of God. The contrast is *ποιεῖν δικαιοσύνην*, cf. vv. 6, 7, 10.

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, ἀμαρτάνειν μὴ πρὸς θάνατον, cf. ver. 18. Bengel, after Gataker, compares the regenerate with the magnetic needle, *gravis polum petit; facile dimovetur, sed semper polum repetit*. In 1 John v. 16, ἀμαρτάνειν πρὸς θάνατον, according to these presuppositions, denotes a return to the former state. Cf. Heb. x. 26, ἐκουσίως ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, comp. ver. 29; ἐκουσίως = knowingly and intentionally; cf. Plat. *Rep.* i. 336 E, ἄκοντες ἀμαρτάνομεν (sc. ἐν τῇ τῶν λόγων σκέψει); 340 E, ἐπιλιπούσης γὰρ ἐπιστήμης ὁ ἀμαρτάνων ἀμαρτάνει; *Hierp. min.* 376 B, ἀγαθοῦ μὲν ἄρ' ἀνδρός ἐστιν ἐκόντα ἀδικεῖν, κακοῦ δὲ ἄκοντα; *ibid.*, ὁ ἐκὼν ἀμαρτάνων; 375 A B, ἐκουσίως, ἀκουσίως ἀμαρτάνειν; Rom. v. 14, τοὺς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ = *after the similitude*, etc.; ἐπὶ c. dat., indicating every more precise condition under which anything happens; see Pape, s.v. ἐπὶ, II. *in fin.* Hence also ver. 12, ἐφ' ᾧ πάντες ἡμαρτον, "under," "agreeably 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. = ἡκῆθη, ψῆ, ψῆ. 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 ἀμαρτία.

Ἀμαρτία, ἡ, 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, ὀρθότης τε καὶ ἀμαρτία νόμων; ii. 668 C, τὴν γε ὀρθότητα τῆς βουλήσεως ἡ καὶ ἀμαρτίαν αὐτοῦ διαγνώσεται; *Rep.* i. 442 B, οὔτε ποιητῆρα, οὔτε ἀμαρτία. 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. = ἡκῆθη and ἡκῆθη, ἡψ.

In the N. T. (I.) as a generic idea, in the *singular*. It is noteworthy that in the Synoptics, where it is not used in this sense, the sing. occurs nowhere save Matt. xii. 31, πᾶσα ἀμαρτία καὶ βλασφημία; paral. in Mark iii. 28, ἀμάρτημα. Frequent, on the contrary, in Paul's writings. Rom. v. 13, ἀμαρτία ἦν ἐν κόσμῳ, — ἀμαρτία οὐκ ἐλλογέται μὴ ὄντος νόμου; in ver. 12, on the contrary, ἀμαρτία with the article, because the reference is not to representation of the conception, but to its *entire contents*. Cf. Kühner, § 244. 2; Krüger, § 1. 3. 3. Cf. Rom. vii. 13, ἡ ἀμαρτ. ἵνα φανῆ ἀμ. . . ἵνα γένηται καθ' ὑπερβολὴν ἀμαρτωλὸς ἡ ἀμαρτία. Hence v. 12, ἡ ἀμαρτία εἰς τὸν κόσμον εἰσηλθεν, καὶ διὰ τῆς ἀμαρτίας ὁ θάνατος. In this sense ἡ ἀμαρτία, v. 20, ἐπλεόνασεν ἡ ἀμαρτία; ver. 21, ἐβασίλευσεν ἡ ἀμαρτία, cf. vi. 12, 14; vi. 1, ἐπιμένειν τῇ ἀμ.; vv. 2, 10, ἀποθανεῖν τῇ ἀμ.; ver. 11, νεκροὺς τῇ ἀμαρτίᾳ; ver. 6, δουλεύειν τῇ ἀμ. Cf. ver. 18, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμ. ἐδουλώθητε τῇ δικαιοσύνῃ; vv. 17, 20, 22, 13; vii. 7, τὴν ἀμ. οὐκ ἔγνω; vv. 8, 11, ἀφορμὴν δὲ λαβοῦσα ἡ ἀμαρτία; ver. 9, ἡ ἀμ. ἀνέζησεν; viii. 3, κατέκρινεν

τὴν ἄμ. ἐν τῇ σαρκί; 1 Cor. xv. 56, τὸ κέντρον τοῦ θανάτου ἡ ἄμαρτία . . . ἡ δὲ δύναμις τῆς ἄμ. ὁ νόμος; Heb. xii. 1, ἀποθέμενοι τὴν εὐπερίστατον ἄμ.; ver. 4, πρὸς τὴν ἄμ. ἀνταγωνιζόμενοι; 1 John iii. 4, 8, ὁ ποιῶν τὴν ἄμ.; cf. ver. 7, ὁ ποιῶν τὴν δικαιοσύνην (cf. Rom. vi. 18). Ver. 4, ἡ ἄμ. ἐστὶν ἡ ἀνομία. Other combinations, Rom. vi. 6, τὸ σῶμα τῆς ἄμ., the body ruled by sin, cf. ver. 12, see σάρξ; vii. 17, 20, ἡ οἰκοῦσα ἐν ἐμοὶ 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, πεπραμένος ὑπὸ τὴν ἄμ., ver. 23; viii. 2, ὁ νόμος τῆς ἄμαρτίας, see νόμος. Rom. vi. 7, δεδικαίωται ἀπὸ τῆς ἄμαρτίας, see δικαιοῦν. 2 Thess. ii. 3, ὁ ἄνθρωπος τῆς ἄμ., the man of sin, as the personal embodiment of sin. Rom. vi. 23; Heb. iii. 13. So also ἡ ἄμ., in John viii. 34, ὁ ποιῶν τὴν ἄμ. δούλος ἐστὶν τῆς ἄμαρτίας; i. 29, ὁ αἴρων τὴν ἄμαρτίαν τοῦ κόσμου,—the collective sin (*vid. supr.*). John viii. 21, ἐν τῇ ἄμ. ὑμῶν ἀποθανεῖσθε. Without the article, ἄμαρτία, like δικαιοσύνη, 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, τὸν μὴ γνόντα ἄμ. ὑπὲρ ἡμῶν ἄμαρτίαν ἐποίησεν, *He who knew no sin has He made sin.* Gal. ii. 17, Χριστὸς ἄμαρτίας διάκονος; Rom. vii. 7, ὁ νόμος ἄμαρτίας; vi. 16, δούλοι ἐστε φ' ὑπακούετε, ἦτοι ἄμαρτίας . . . ἡ ὑπακοῆς; vii. 8, where first ἀφορμὴν λαβοῦσα ἡ ἄμ., then: χωρὶς γὰρ νόμου ἄμαρτία νεκρά; vii. 25, viii. 3, σάρξ ἄμαρτίας; ver. 10, τὸ σῶμα νεκρὸν διὰ ἄμαρτίαν; xiv. 23, ὃ οὐκ ἐκ πίστεως ἄμ. ἐστὶν; iii. 9, πάντας ὑφ' ἄμαρτίαν εἶναι; Gal. iii. 22; Rom. viii. 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 ἄμαρτίας = *sin-offering*, LXX. = *ἡμαρτία*, Heb. x. 6, 8, 18 (xiii. 11, Received text; Tisch. omits). Ἄμαρτία = *sin-offering*, 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. 15; 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. ii. 16; 1 Tim. v. 22, 24; 2 Tim. iii. 6 (Paul uses instead of ἄμαρτία in this sense, παράπτωμα, παράβασις). On the other hand, the Synoptics use only the plural, especially in the connections ἀφιέναι τὰς ἄμαρτίας, ἀφεσις 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, xi. 4, xxiv. 47; Acts ii. 38, v. 31, xiii. 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, ἐξαλειφθῆναι τὰς ἄμαρτίας; xxii. 16, ἀπόλουσαι τὰς ἄμαρτίας; Heb. x. 4, ἀφαιρεῖν ἄμ.; x. 11, περιελεῖν ἄμ.; 1 Pet. ii. 24, ταῖς ἄμ. ἀπογενόμενοι. The combination τὰς or τὴν ἄμ. αἴρειν, John i. 29, 1 John iii. 5, corresponds to the Hebrew *קָטַף*, Lev. v. 1, xvi. 21, 22, xix. 8, xx. 17, Num. v. 31, Ezek. iv. 5, xviii. 19, where LXX. λαμβάνειν τὴν ἄμ. (cf. Ezek. xviii. 19, 20, xxxiii. 10). Isa. liii. 12, where LXX.

= ἀναφέρειν, cf. 1 Pet. ii. 24; Num. xiv. 33. But ἦν κεν signifies both *to bear sin*, because it is punished, and *to bear sin away*. In the latter sense only, the LXX. have αἶρειν ἐξαιρειν, 1 Sam. xv. 25, xxv. 28; cf. Ex. xxviii. 38, ἐξαιρειν τὰ ἁμαρτήματα τῶν ἁγίων. Here, however (comp. Lev. xx. 19, ἁμαρτίαν ἀποίσονται), as in those other connections, the idea of an assumption of sin for punishment or expiation (Num. xviii. 1, 23; cf. Ex. xxviii. 38) seems to lie at the basis. Cf. Isa. liii. 11, לָבַד, and the connection there. Αἱ ἁμαρτίαι, 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. δικαιοσύνη, 1 Sam. xxvi. 23. Cf. Bernhardt, *Synt.* 62 sq.

Ἀμαρτωλός, ὁ, ἡ, only in bibl. and eccl. Greek, peccable, sinful, LXX. = κρη, κρη. 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 δίκαιος, Matt. ix. 13; Mark ii. 17; Luke v. 32; syn. ἀσεβής, 1 Tim. i. 9; Jude 15; ἄπιστος, Rev. xxi. 8. Connected with τελώνης, Matt. ix. 10, 11, xi. 19; Mark ii. 15, 16 (Luke v. 30; Tisch. omits ἀμ., Cod. Sin. ἀσεβής), vii. 34, xv. 1. The τελῶναι were in bad repute among Jews and Greeks; cf. Luc. Μενίρρ. 11, πορνοβοσκοὶ καὶ τελῶναι. Plut. περὶ πολυπραγμ.; 518 E, τοὺς τελῶνας βαρυνόμεθα καὶ δυσχεραίνομεν 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 θεοῦ, 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.

Ἀναμάρτητος, 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 ὑμῶν.

Ἄμνος, ὁ, the lamb. After John i. 29, 36, ἰδὲ ὁ ἄμνος τοῦ θεοῦ, it became usual to designate Christ, *agnus Dei*. In Rev. τὸ ἄρνιον, τ. ἄ. τὸ ἐσφαγμένον.—Ἄρνός in later Greek instead of ἄμνος. 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,—ἀπὸ τῶν ἀρνῶν λήψετε, 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 τοῦ θεοῦ, 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, *Hypomm. ad theol. proph.* i. 225: "*Res quae in exitu ex Aegyptia—evidenter—revera futurarum rerum 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, *Schriftbeweis*, ii. 1, 295 ff. To this is added the liturgical expression ὁ αἴρει τὴν ἁμαρτίαν, which is used only of the atoning sacrifices, and therefore indicates that ὁ ἄμνος τ. θ. is meant in the sense of a sacrifice.—According to Hofmann, the adjectives ἄμνος καὶ ἄσπιλος prove that 1 Pet. i. 19, ἐλυτρώθητε . . . τιμῆ αἵματι ὡς ἁμνοῦ ἁμόμου καὶ ἄσπιλου Χριστοῦ, 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 ἀρνίον in the Apocalypse seems at least to imply that this representation was current and common in the early Christian range of thought. *Vid.* ἀρνίον.

Ἄνθρωπος, ὁ, *man*,—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. = οἱ, ὅς, ὅς, ὅς, ὅς, and other words. In N. T. Greek, and specially in the Pauline writings, the word has in certain connections a peculiar use.

(I.) Κατὰ ἄνθρωπον, *e.g.* λέγειν, Rom. iii. 5, Gal. iii. 15; λαλεῖν, 1 Cor. ix. 8; περιπατεῖν, 1 Cor. iii. 3; ἐθνηρομάχησα, 1 Cor. xv. 32; τὸ εὐαγγέλιον οὐκ ἔστιν κ. ἄνθρ., Gal. i. 11. For a contrast to κατὰ ἄνθρ., *vid.* 1 Cor. ix. 8, κατὰ τὸν νόμον, κατὰ τὸν θεόν; Gal. i. 12, δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ. Cf. 1 Cor. iii. 3, σαρκικοί ἐστε, καὶ κατὰ ἄνθρωπον περιπατεῖτε; cf. ver. 4, ἄνθρωποι ἐστε. 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, *vid.* σὰρξ; cf. 1 Cor. iii. 3, 4, σαρκικοί ἐστε . . . ἄνθρωποι ἐστε; 1 Pet. iv. 2, ἀνθρώπων ἐπιθυμίαις . . . θελήματι θεοῦ βιώσαι. The context must show what special aspect of this sarcical determinateness is meant; *e.g.* Rom. iii. 5 refers back to ver. 4, cf. ver. 7, ἡ ἀλήθεια τοῦ θεοῦ . . . τὸ ἐμὸν ψεῦσμα. In 1 Cor. xv. 32 the

contrast would perhaps be *κατὰ πίστιν*, ver. 17; *κατὰ ἐλπίδα τῆς ἀναστάσεως*, ver. 19.—With Gal. i. 11 cf. 1 Cor. ii. 4, 5, *τὸ κήρυγμά μου οὐκ ἐν πειθοῖς σοφίας λόγοις, ἀλλ' ἐν ἀποδείξει πνεύματος καὶ δυνάμεως, ἵνα κ.τ.λ.* Cf. *ἀνθρώπιος*.

(II.) *ὁ ἔσω ἄνθρωπος* . . . *ὁ ἔσωθεν*, 2 Cor. iv. 16; *ὁ ἔσω ἄνθρ.*, Eph. iii. 16. The same contrast in 1 Pet. iii. 3, 4, *ὁ ἔξωθεν ἐμπλοκῆς τριχῶν . . . κόσμος . . . ὁ κρυπτός τῆς καρδίας ἄνθρ. 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, σὰρξ*, and *καρδία*, Rom. ii. 28, 29, Eph. iii. 17, so that *ὁ ἔσω ἄνθρωπος* 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 *σὰρξ*,—cf. Rom. vii. 22, *συνήδομαι τῷ νόμῳ τοῦ θεοῦ κατὰ τὸν ἔσω ἄνθρωπον*,—not merely in contrast to its outward appearance. It does not, however, quite answer to the contrast between *νοῦς* and *σὰρξ* in Rom. vii. 25, for *ὁ ἔσω ἄνθρωπος* denotes less than *σὰρξ*. The *ἔσω ἄνθρωπος* embraces that which, 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 νοός*, Eph. iv. 23. As it is the *ἔσω ἄνθρωπος* 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, *s.v. πνεῦμα*,—and, indeed, in such a manner that *ὁ ἔσω ἄνθρωπος* 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*, *ἔσω ἄνθρωπος* 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 fleshly eye, 2 Cor. iv. 16, cf. 1 Cor. v. 5. Cf. the passage quoted by Wetstein and Tholuck on Rom. vii. 22, from *Jalkut Rub. f. x. 3*: “*Spiritus est homo interior, cuius vestis corpus est.*” Plat. *Rep.* ix. 589 A, *τοῦ ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἔσται ἐγκρατέστατος = τὸ λογιστικὸν τῆς ψυχῆς*; *Rep.* iv. 439 D; Plotin. *Ennead.* i. 1. 10, *θηρίον δὴ ζωὸν τὸ σῶμα, ὁ δὲ ἀληθὴς ἄνθρωπος 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. xl. 9, Joel ii. 13, etc., just as set forth by himself, in Rom. vii., in the autobiography of the divided *ἐγώ*. Nor can the passage from Philo (that adduced by Lösner on 1 Pet. iii. 4, *de Gig.* 228 D, ed. Par., 267 ed. Mang., *ὁ πρὸς ἀλήθειαν ἄνθρωπος, is irrelevant*), *de congr. quaer. erud. grat.* p. 533, ed. Mang., *τὸν εὐεργέτην ἐπαινεῖν διδασκόμεθα . . . ἐπὶ τῷ νῷ, ὃς κυρίως εἰπεῖν, ἄνθρωπος ἐστὶν ἐν ἀνθρώπῳ, κρείττων ἐν χείρῳι, ἀθάνατος ἐν θνητῷ*, 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, τὸ γὰρ πρῶτον καὶ ἄριστον ἐν ἡμῖν αὐτοῖς ὁ λογισμὸς ἐστὶ, καὶ ἄξιον τῆς συνέσεως καὶ ἀγγιχολίας, καταλήψεώς τε καὶ φρονήσεως, καὶ τῶν ἄλλων δυνάμεων, ὅσα περὶ αὐτὸν εἰσιν, ἀπαρχὰς ἀνατιθέναι τῷ θεῷ τῷ τὴν εὐφορίαν τοῦ διανοεῖσθαι παρασχόντι. 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, καινὸς ἄνθρωπος. This expression also is peculiar to the Pauline writings. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ; Eph. iv. 22-24, ἀποθέσθαι . . . τὸν παλαιὸν ἄνθρωπον, τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ κ.τ.λ.; Col. iii. 9, 10, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν. 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, *vid.* Rom. vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, cf. *s.v.* σάρξ; cf. Gal. v. 24, οἱ δὲ τοῦ Χριστοῦ Ἰησοῦ 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 τοὺς δύο κτίσῃ ἐν ἑαυτῷ εἰς ἓνα καινὸν ἄνθρωπον. Cf. Chrys. *in loc.*, ὁρᾶς οὐχὶ τὸν Ἕλληνα γενόμενον Ἰουδαῖον, ἀλλὰ καὶ τοῦτον κἀκεῖνον εἰς ἑτέραν κατάστασιν ἤκοντας. Cf. Gal. iii. 28, πάντες γὰρ ὑμεῖς εἰς ἓστε ἐν Χριστῷ Ἰησοῦ. 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, ἴδε ὁ 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 υἱὸς τοῦ ἀνθρώπου παραδίδοται εἰς χεῖρας ἀνθρώπων; Matt. xvii. 22; Luke ix. 44; cf. Mark xiv. 41, εἰς χεῖρας τῶν ἁμαρτωλῶν. Matt. xxvi. 45. So in Matt. x. 17, προσέχετε ἀπὸ τῶν ἀνθρώπων παραδώσουσι γὰρ κ.τ.λ. Gal. i. 10, 11; Eph. iv. 14; Col. ii. 8, 22, and other places.

Ἀνθρώπινος, *ἴνη, ον*, human, like ἀνθρώπειος in the Tragedians, used especially by Xen., Plato (along with the rarer ἀνθρώπειος in the same connections, e.g. φύσις, γένος, πρᾶγμα, κ.τ.λ.), also by Herod., Thucyd., Aristotle. Whilst ἀνθρώπειος denotes properly what belongs to man, ἀνθρώπινος seems originally to express a quality or attribute, in or by which what man is, is represented (-ινος 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 ἀνθρωπεῖα φύσις οὐδεμία ἰκανὴ τὰ ἀνθρώπινα διοικοῦσα αὐτοκράτωρ πάντα μὴ οὐχ ὑβρεῶς τε καὶ ἀδικίας μεστοῦσθαι; *Phaed.* 107 C, ὑπὸ τοῦ μεγέθους, περὶ ὧν οἱ λόγοι εἰσὶ, καὶ τὴν ἀνθρωπίνην ἀσθενεῖαν ἀτιμάζων ἀναγκάζομαι; Xenoph. and Thucyd., ἀνθρώπινα, ἀνθρωπίνως ἀμαρτεῖν. Ἀνθρώπινος therefore suits such connections as Rom. vi. 19, ἀνθρώπινον λέγω διὰ τὴν ἀσθενεῖαν τῆς σαρκὸς ὑμῶν; 1 Cor. ii. 13, λαλοῦμεν οὐκ ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις; 1 Cor. iv. 3, ἵνα ἀνακριθῶ ὑπὸ ἀνθρωπίνης ἡμέρας, where the fleshliness characteristic of human nature is referred to; 1 Cor. x. 13, πειρασμὸς ἀνθρώπινος, 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 χειρῶν ἀνθρωπίνων θεραπεύεται.—Elsewhere also in Jas. iii. 7, φύσις ἀνθρωπίνη, opp. to φύσις θηρίων; 1 Pet. ii. 13, ὑποτάγητε πάσῃ ἀνθρωπίνῃ κτίσει.

Ἄνω, up, on high, John xi. 41, Heb. xii. 15; above, John ii. 7; Acts ii. 19, ἐν 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, τὰ ἄνω ζητεῖτε, φρονεῖτε; Gal. iv. 26, ἡ ἄνω Ἱερουσαλήμ, opposed to τῇ νῦν Ἱερουσ. in ver. 25; Phil. iii. 14, ἡ ἄνω κλήσις; cf. Heb. iii. 1, κλήσις ἐπουράνιος, *vid. s.v. κλήσις*. On John viii. 23, ἐγὼ ἐκ τῶν ἄνω εἰμί, Stier explains the opposite κάτω of Hades as the place of destruction, appealing to Matt. xi. 23, Eph. iv. 9, and Ἰννεθ ἡννεθ, Ps. lxxiii. 10, Ezek. xxvi. 20, Ps. cxxxix. 15, etc. This contrast, ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ κ.τ.λ., does, indeed, mean more than John iii. 31, ὁ ἄνωθεν ἐρχόμενος . . . ὁ ὧν ἐκ τῆς γῆς, to wit, not as here, primarily a difference of degree or of place (ἐπάνω πάντων ἐστίν), but an ethical antagonism; cf. the succeeding ὑμεῖς ἐκ τούτου τοῦ κόσμου κ.τ.λ. 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. ἄβυσσος.

Ἄνωθεν, of place, from above downwards; of time, from of old, long since, from the beginning, ἀνωθεν ἀρχεσθαι, 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 ἄνω = ἐκ τοῦ οὐρανοῦ, namely, with predominant reference to the distance between heaven and earth, cf. Ps. ciii. 11. So in John iii. 31, ὁ ἄνωθεν ἐρχόμενος . . . ὁ ὧν ἐκ τῆς γῆς; John xix. 11; Jas. i. 17, iii. 15, 17, ἡ ἀνωθεν σοφία. (2) Of time, from the commencement, from of old; Acts xxvi. 5, *from the beginning*; Luke i. 3, παρακολουθεῖν ἀνωθεν; Gal. iv. 9, πάλιν ἀνωθεν δουλεύειν. So also John iii. 3, 7, ἀνωθεν γεννηθῆναι; cf. δεύτερον,

ver. 4; further, Matt. xviii. 3, ἐὰν μὴ γένησθε ὡς τὰ παῖδια; as also the expressions ἀναγεννᾶν, καινὴ κτίσις, 1 Pet. i. 3, 23; Tit. iii. 5; 2 Cor. v. 17. Justin Mart. *Apol.* i. 61, καὶ γὰρ ὁ Χριστὸς εἶπεν ἂν μὴ ἀναγεννηθῆτε, οὐ μὴ εἰσέλθητε εἰς τὴν βασ. So also Syr., Copt., Arab. Cf. especially John iii. 12, where τὰ ἐπουράνια denote something different from ἀνωθεν γεννηθῆναι, vv. 3, 7, which must rather be classed among the ἐπίγεια.

Ἄπλοῦς, ἦ, οὖν, **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 ἀληθής, γενναῖος, σαφής = *sincere, faithful, pure, without dissimulation, open*. Xen. *Anab.* ii. 6. 22, συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δὲ ἀπλοῦν τε καὶ ἀληθές ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. So ἀπλότης, Xen. *Hell.* vi. 1. 6 = *sincerity, fidelity*. Plato, *Rep.* ii. 382 E, κομιδῇ ἄρα ὁ θεὸς ἀπλοῦν καὶ ἀληθές ἐν τε ἔργῳ καὶ ἐν λόγῳ. *Legg.* v. 738 E, ὅπως μήτε αὐτὸς κίβδηλός ποτε φανεῖται ὄψοῦν, ἀπλοῦς δὲ καὶ ἀληθής αἰεὶ, μήτε ἄλλος τοιοῦτος ὢν αὐτὸν διαπατήσει. *Rep.* ii. 361 B, ἄνδρα ἀπλοῦν καὶ γενναῖον κατ' Αἰσχύλον, οὐ δοκεῖν, ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα. Aristoph. *Plut.* 1158, οὐ γὰρ δόλου νῦν ἔργον, ἀλλ' ἀπλῶν τρόπων. It might be contrasted with the N. T. δίψυχος . . . ὑποκριτής. It occurs also in this sense still in later Greek, as in Diod. v. 21, xiii. 76, ἄκακος καὶ τὴν ψυχὴν ἀπλοῦς; 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 ἀνελεύθεροὶ καὶ γόητες are specified the ἀπλούστεροὶ and πανουργότεροὶ. Isocr. *ad Nicocl.* 24 A, ἀπλοῦς δὲ ἡγούνται τοὺς νοῦν οὐκ ἔχοντας.

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.). Ἄπλότης, on the contrary, is in a moral sense = 𐤀𐤓𐤁, 1 Chron. xxix. 17, ἐν ἀπλότητι καρδίας προεθυμήθην ταῦτα. = 𐤀𐤓𐤁, 2 Sam. xy. 11, πορευόμενοι ἐν τῇ ἀπλότητι αὐτῶν καὶ οὐκ ἔγνωσαν πᾶν ῥήμα; Prov. xix. 1, πτωχὸς πορευόμενος ἐν ἀπλότητι αὐτοῦ. *Wisd.* i. 1; 1 Macc. ii. 37, 60. Ἄπλοῦν = 𐤀𐤓𐤁, *Hierhul*, Job xxii. 3, ὅτι ἀπλώσης τὴν ὁδόν σου, parallel with τοῖς ἔργοις ἀμемπτος εἶναι. The adv. ἀπλῶς, Prov. x. 10, πορεύεσθαι ἀπλῶς = 𐤀𐤓𐤁. Aq., Symm., Theodot. sometimes render 𐤀𐤓𐤁 by ἀπλότης; LXX., besides = ἀλήθεια, ἀκακία, ὁσίότης, καθαρῶς; Aq. = ἀκακία, ἀθωότης; Symm. ἀμωμότης. LXX. 𐤀𐤓𐤁 = ἀμωμος, ἀμемпτος, ἄκακος, ἀπλαστος; 𐤀𐤓𐤁𐤏 = ὅλος, ὀλόκληρος, τέλειος, ἀθῶος, ἀμемпτος, but not = ἀπλοῦς. 𐤀𐤓𐤁, 𐤀𐤓𐤁 (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, ἐὰν ὁ ὀφθαλμὸς σου ἀπλοῦς ᾖ, 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

ἰγιῶς καὶ ἀπλῶς καὶ δικαίως πεπολίτευμαι. Perhaps this use of ἀπλοῦς was occasioned partly by the connection of the discourse, in which (ver. 24) all double-mindedness and indecision are condemned, and partly by a reference to the parallelism with τὸ φῶς τὸ ἐν σοι, cf. οἱ ὀφθαλμοὶ τῆς καρδίας, Eph. i. 18, Acts xxvi. 28, xxviii. 27, Rom. xi. 8, 10, 1 John ii. 11, Rev. iii. 18, and ἀπλότης τῆς καρδίας, Eph. vi. 5; Col. iii. 22. Certainly ἀπλοῦς and πονηρός in this connection denote not moral behaviour (Meyer), but states or conditions; cf. Mark vii. 22, where ὀφθαλμὸς πον. occurs in quite another sense. Philo, *de cond. mund.* i. 12, ὅπερ νοῦς ἐν ψυχῇ, τοῦτο ὀφθαλμὸς ἐν σώματι.

The adverb ἀπλῶς only in Jas. i. 5, τοῦ διδόντος θεοῦ πᾶσιν ἀπλῶς καὶ μὴ ὀνειδίζοντος. See ἀπλότης. Cf. Dem. 288. 12, ἀπλῶς ἔδωκα ὑμῖν ἑμαυτόν. Reisk., *sine tergiversatione*; of a sincere trusty heart.

Ἀπλότης, ἡ, in the N. T. only in a moral sense, and indeed (1) generally = simplicity, purity, sincerity, faithfulness, *plénitude*; Eph. vi. 5, ὑπακούετε τοῖς κυρίοις . . . ἐν ἀπλότητι τῆς καρδίας ὑμῶν. Col. iii. 22.—2 Cor. xi. 3, μή πως ὡς ὁ ὄφης ἐξηπάτησεν Εὐάν ἐν τῇ πανουργίᾳ αὐτοῦ, οὕτως φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος τῆς εἰς Χριστόν; cf. Plato, *Legg.* v. 738 E. Plut. *Mor.* 63 B, under ἀπλοῦς.—In 2 Cor. i. 12, instead of ἐν ἀπλότητι καὶ εἰλικρινείᾳ, the truer reading is perhaps ἀγιότητι; (2) specially, sincerity, faithfulness towards others, manifest in helpfulness and giving assistance; cf. ἀπλῶς. Xen. *Mem.* iv. 2. 16, διορισώμεθα πάλιν πρὸς μὲν τοὺς πολεμίους δίκαιον εἶναι τὰ τοιαῦτα ποιεῖν (*sc.* κλέπτειν, ἀρπάζειν), πρὸς δὲ τοὺς φίλους ἄδικον, 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 *liberalitas*, and thus it may most simply be taken as akin to the first meaning. Cf. 2 Cor. viii. 2, ἡ πτωχολογία αὐτῶν ἐπερίσσευσεν εἰς πλοῦτος τῆς ἀπλότητος αὐτῶν, with ver. 3, ὅτι κατὰ δύναμιν καὶ παρὰ δύναμιν αὐθαίρετοι. Rom. xii. 8; 2 Cor. ix. 11, 13.

Ἀρά, ἡ, originally *vox media*: Prayer, cf. *Il.* xv. 378, etc.; oftener the imprecation of something evil, a curse or imprecation which the Deity is to execute, opp. εὐχή; cf. Plat. *Alc.* ii. 143 B; see κατάρρα. Then the evil imprecated, the mischief itself, the realized curse. *Vid.* Lexica. LXX. = ἡῖ, both in the sense oath, Gen. xxiv. 41, xxvi. 28, 1 Kings viii. 31; and in that of imprecation, curse, Num. v. 20, ὄρκοι τῆς ἀρᾶς ταύτης; Ps. x. 7. Also = ἡῖ, Deut. xxix. 18, etc. In the N. T. Rom. iii. 14, ὡν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει; cf. Ps. x. 7. The compound κατάρρα is more usual.

Ἐπάρατος, as Lachm. and Tisch. read in John vii. 49, instead of ἐπικατάρρατος (which see), from ἐπαράομαι, the compound commonly used in classical Greek instead of the ἐπικαταράομαι of biblical Greek.

Κατάρρα, ἡ, imprecation, curse. Polyb. xxiv. 8. 7, κατάρραι γίνονται κατὰ τινας; Plat. *Alc.* ii. 143 B, τοῦτο κατάρρα τινὲ ἀλλ' οὐκ εὐχῇ ὁμοιον ἂν εἴη. Cf. Jas. iii. 10, opp.

to εὐλογία: ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται 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 ἀνέλεος, Jas. ii. 12; cf. Deut. xxviii. 15 ff. Heb. vi. 8, γῆ . . . ἀδόκιμος καὶ κατάρας ἐγγύς, ἧς τὸ τέλος εἰς καῦσιν; 2 Pet. ii. 14, κατάρας τέκνα; cf. 2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπωλείας; Wisd. xii. 10, 11, σπέρμα ἦν καταραμένον ἀπ' ἀρχῆς. Gal. iii. 10, ὑπὸ κατάραν εἶναι, 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 ὑπὲρ ἡμῶν κατάρα = *the realized sentence of curse* and Christ are not to be separated from each other; cf. 2 Cor. vi. 21, ὑπὲρ ἡμῶν Χριστὸν ἁμαρτίαν ἐποίησεν, ἵνα ἡμεῖς γνωμέθα δικαιοσύνη θεοῦ; Isa. xix. 24, 25, הָיָה בְּרַבִּי בְּשָׁרָא בְּרַבִּי בְּרַבִּי בְּרַבִּי לְאִשְׁרָיִם הָיָה; Ezek. xxxiv. 26; Zech. viii. 13.—In Isa. xix. 14, the LXX. renders the abstract by the concrete εὐλογημένος (Zech., *i.e.*, ἐν εὐλογίᾳ), as in Deut. xxi. 23 (Gal. iii. 13) they render the abstract הָרָרָה by κεκατηραμένος. Cf. Aesch. *Choeph.* 1025, μητέρα, θεῶν στίγος. Eurip. *Herc. fur.* 458 sq., ἔτεκον μὲν ὑμᾶς, πολεμίους ἐθρεψάμην ὕβρισμα κἀπίχαρμα καὶ διαφθοράν.—LXX. = הָרָרָה, הָרָרָה, הָרָרָה.

Καταράομαι, 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. = הָרָרָה, הָרָרָה, and other words.

Ἐπικατάρατος, verbal adj., from ἐπικαταράομαι, to lay a curse on, or to connect it with anything, LXX., instead of the word ἐπαράομαι, usual in classical Greek. Num. v. 19, 23, 24; Mal. ii. 7 = הָרָרָה; 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 εἶσιν; ver. 13, ἐπικ. πᾶς ὁ κρεμάμενος, ἐπὶ ξύλου. LXX. = הָרָרָה, Gen. iii. 14, 17, iv. 11; cf. Prov. xxiv. 24, parallel with μισηθός. Isa. lxv. 20; Wisd. iii. 12, xiv. 8; Tob. xiii. 12, opp. to εὐλογημένος.—In John vii. 49, Lachm. and Tisch. read ὁ δχλος οὔτος ὁ ὑὴ γνώσκων νόμον ἐπάρατοι εἰσιν—instead of ἐπικατάρατοι—in the same sense.

Ἄρετή, ἡ, “*quaelibet rei praestantia*,” Sturz, *lex. Xen.* According to Curtius, from the root *ar*, which we find in ἀραρίσκω, to join to, ἄρτιος, fitted to, becoming, of the inseparable particle ἀρι, which in the epic and lyric poets, as a prefix to substantives, strengthens the meaning; whence ἀρείων, ἄριστος, ἀρέσκω, to please; ἀρετή, fitness; ἀρετάω, to be of use, to thrive, in Homer and later writers. Cf. *Od.* viii. 329, οὐκ ἀρετᾶ κακὰ ἔργα; xix. 114, λαοὶ ἀρετῶσι, “the people prosper, are happy.”—Akin to the Latin *ars*, *artus*, *arma*, the German “arm,” the English *arm*. (1) Generally, without any special moral

import. Cf. Hom. *Il.* xx. 411, ποδῶν ἀρετή; Aristot. *Eth. Nicom.* iv. 7, θηλείων ἀρετῆ σωματὸς μὲν κάλλος καὶ μέγεθος, ψυχῆς δὲ σωφροσύνη. In this general sense = superiority everywhere in Greek. So also the LXX., who speak of God's ἀρετή, syn. δόξα, answering to the Heb. פְּרָהָה, Isa. xlii. 8, 12; xliii. 21, τὰς ἀρετὰς αὐτοῦ ἀναγγέλλειν, διηγείσθαι, parallel with δόξαν τῷ θεῷ διδόναι; Hab. iii. 3, ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ αὐτοῦ = τίπ, as also Zech. vi. 13, αὐτὸς λήφεται ἀρετὴν. In the N. T. 1 Pet. ii. 9, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκοτόντων ὑμᾶς καλέσαντος εἰς κ.τ.λ.; 2 Pet. i. 3, τοῦ καλέσαντος ἡμᾶς ἰδίᾳ δόξῃ καὶ ἀρετῇ, it denotes accordingly the superiority of God (*sit venia verbo!*) revealed in the work of salvation, the μεγαλεῖα τοῦ θεοῦ, Acts ii. 11, that which lies at the foundation of the praise of God. Cf. the combination of ἀρετή and ἔπαινος in Phil. iv. 8.—Ἄρετή then (2) denotes in a moral sense **what gives man his worth, his efficiency**. Plat. *Theaet.* 176 C, ἡ μὲν γὰρ τοῦ δικαιοτάτου γνῶσις σοφία καὶ ἀρετὴ ἀληθινή, ἡ δὲ ἄγνοια ἀμαθία καὶ κακία ἐναργής; *Rep.* vii. 536 A, πρὸς σωφροσύνην . . . καὶ ἀνδρείαν καὶ μεγαλοπρέπειαν καὶ πάντα τῆς ἀρετῆς μέρη. So in Phil. iv. 8, εἴ τις ἀρετὴ καὶ εἴ τις ἔπαινος; 2 Pet. i. 5, ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, it denotes *moral excellence*, cf. 1 Pet. ii. 12; Matt. v. 16.

Ἄ ρ ν έ ο μ α ι, ἀρνήσομαι, aor. 1 ἠρνήσάμην, in Homer and later writers for the Attic ἠρνήθην (connected perhaps with ἄρνημαι, ἀρέσθαι, ἄρασθαι, the aorists usually referred to ἀείρω, αἶρω) = **to decline, to refuse**, a request or demand; e.g. Herod. iii. 1. 2, οὐκ εἶχε οὔτε δοῦναι, οὔτε ἀρνήσασθαι. Hes. *Op.* 406, μὴ σὺ μὲν αἰτῆς ἄλλον, ὁ δ' ἀρνήται. Later also with reference to a question, assertion, fact = **to gainsay**, e.g. Xen. *Mem.* iv. 2. 10, ἀλλὰ μὴ ἀστρολόγος βούλει γενέσθαι; ὡς δὲ καὶ τοῦτο ἠρνεῖτο κ.τ.λ. Aesch. *Prom.* 266, ἔκων ἡμαρτον οὐκ ἀρνήσομαι. Soph. *Oed. R.* 571, εἰ γὰρ οἶδά γ', οὐκ ἀρνήσομαι. 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 Grecs*, cites as synonyms of ἀρ. only words which denote *refusal* or *denial*, ἀναίεσθαι, ἀπαγορεύειν, ἀνανεύειν, ἀπονεύειν, ἀποφάναι, ἀπειπεῖν, but not ψεύδειν, ψεύδεσθαι, which are classified as synonyms with ἀπατᾶν, δελεάζειν, δολοῦν, and others. It rests with the connection to show whether or not a lying denial is meant, cf. Eur. *Or.* 1581, ἀρνεῖ κατακτὰς κάφ' ὕβρει λέγεις τάδε; and in this case it is stronger than ψεύδεσθαι, 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 ἀρνεῖσθαι*. (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, τίς ἐστίν ὁ ψεύστης, εἰ μὴ ὁ ἀρνούμενος ὅτι κ.τ.λ., where he first brands the ἀρνεῖσθαι as a ψεύδεσθαι. Cf. Matt. x. 33, ὅστις δ' ἀρνήσῃται με ἔμπροσθεν τῶν ἀνθρώπων, ἀρνήσομαι κατὰ αὐτὸν ἔμπροσθεν τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς. Cf. vii. 23, καὶ τότε ὁμολογήσω

αὐτοῖς ὅτι οὐδέποτε ἔργων ὑμᾶς; xxvi. 72, ἠρνήσατο μετὰ ὄρκου ὅτι οὐκ οἶδα τὸν ἄνθρωπον. It is clear from a comparison of these passages that the element of falsehood is to be included only as an inference from the connection.) Ἀρνείσθαι occurs (1) as = *to deny, to refuse*, and thus occurs but once in biblical Greek, Heb. xi. 24, ἠρνήσατο λέγεσθαι υἱὸς θυγατρὸς Φαραῶ; Wisd. xvii. 9, τὸν μηδαμόθεν φευκτὸν ἀέρα προσιδεῖν ἀρνούμενοι; xvi. 16, ἀρνούμενοι γὰρ σε εἶδέναι ἀσεβεῖς . . . ἐμαστιγώθησαν; xii. 27, ἰδόντες δὲ πάλαι ἠρνοῦντο εἶδέναι θεὸν ἐπέγνωσαν ἀληθῆ κ.τ.λ. Akin to this (2) is the combination peculiar to N. T. Greek, ἀρνείσθαι τινα = *to refuse any one, not to know or recognise him, to reject him*, either in the face of former relationship or better knowledge = *to deny*, or without this reference = *to decline, to reject, give up*. Which of these is meant in any case, the connection must decide. In the last-named sense, only in Matt. x. 33, ἀρνήσομαι, κἀγὼ αὐτόν; 2 Tim. ii. 12, κἀκείνος ἀρνήσεται ἡμᾶς; 1 John ii. 23, πᾶς ὁ ἀρνούμενος τὸν υἱόν, cf. with ver. 22; Luke ix. 23, ἀρνησάσθω ἑαυτόν; 2 Tim. ii. 13, ἀρνήσασθαι ἑαυτὸν οὐ δύναται.—(See under 3.)—With the idea of falsehood included, of contradiction not only with reference to the object, but on the part of the subject against himself, Acts iii. 13, ὁ θεὸς ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, δὲν ὑμεῖς μὲν παρεδώκατε καὶ ἠρνήσασθε αὐτὸν κατὰ πρόσωπον Πιλάτου. Ver. 14, τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. Perhaps also Acts vii. 35, τοῦτον τὸν Μωϋσῆν δὲν ἠρνήσαντο εἰπόντες, τίς σε κατέστησεν κ.τ.λ.—Matt. x. 33, ὅστις ἂν ἀρνήσῃταί με; Luke xiii. 9, ὁ δὲ ἀρνησάμενός με; xxii. 57, ἠρνήσατο αὐτόν, λέγων οὐκ οἶδα αὐτόν; John xiii. 38, ἀρνήσῃ με τρίς; 2 Pet. ii. 1, τὸν ἀγοράσαντα αὐτοὺς δεσπότην ἀρνούμενοι; Jude 4, τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι; 1 John ii. 22, οὗτός ἐστιν ὁ ἀντιχριστός, ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν; cf. ψεύδος, ψεύστης, vv. 21, 22.—Cf. Rev. iii. 8, οὐκ ἠρνήσω τὸ ὄνομά μου. Grammatically akin to this mode of expression is (3) the combination ἀρν. τί, *to reject anything, to retract, or to renounce, to deny, to disown*, just according to the connection; the former in Tit. ii. 12, ἀρνησάμενοι τὴν ἀσέβειαν; 2 Tim. iii. 5, ἔχοντες μὀρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρνημένοι. Cf. Tit. i. 16. The latter in 1 Tim. v. 8, τὴν πίστιν ἠρνηται; Rev. ii. 13, οὐκ ἠρνήσω τὴν πίστιν μου. Cf. Josephus, c. Ap. i. 22, μὴ ἀρνούμενοι τὰ πατρώα. Absolutely, 2 Tim. ii. 12, εἰ ἀρνούμεθα, overagainst ὑπομένειν, which see. (4) ἀρν. with ὅτι following, 1 John ii. 22, ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστός. As to the negative in the latter clause or consequent, see Krüger, § lxvii. 11. 3. In classical Greek we often find the inf. with μή, where it occurs with the meaning *to lie*. On the contrary, not with the meaning *to refuse*, see above under 1. (5) *To gainsay*, without further specification of the object, Luke viii. 45; Acts iv. 16. *Falsely to deny, to disown*, Gen. xviii. 15 = שָׁקַב, Matt. xxvi. 70, 72; Mark xiv. 68, 70; John xviii. 25, 27. Opposed to ὁμολογεῖν, John i. 20, ὁμολόγησε καὶ οὐκ ἠρνήσατο. Cf. Matt. x. 33; Tit. i. 16; ὑπομένειν, 2 Tim. ii. 12. Dem. Orest. 871. 15, οὐκ ἠδύνατ' ἀρνηθῆναι διὰ τὴν περιφάνειαν, ἀλλὰ προσωμολόγησεν.

Ἀπαρνέομαι, *to remove from oneself, to refuse, to deny, to disown*. The prep.

indicates a putting away on the part of the speaker, a recoil on his part; cf. Eurip. *El.* 796, ἔτοιμοι κοῦκ ἀπαρνούμεσθ'. Plat. *Rep.* v. 468 C, μηδενὶ ἐξείναι ἀπαρνηθῆναι δ' ἂν βούληται φιλεῖν, *quempcumque voluerit osculari.* Dem. 575. 27, οὔτε φύγοιμ' ἂν οὐτ' ἀπαρνοῦμαι τοῦνομα; cf. Rev. iii. 8, οὐκ ἠρνήσω τὸ βνομά μου. But it is not a mere strengthening of ἀρνεῖσθαι, as Suidas explains, ἀρνούμαι καθόλου. ἀπαρνος ὁ ἀρνούμενος καθ' ὅλου. 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. *Theaet.* 165 A, φάμαι τε καὶ ἀπαρνεῖσθαι. 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 ἀρνεῖσθαι, 2); cf. Apollon. *Rh.* i. 867, τὰς Ἑλληνίδας γυναῖκας ἀπαρνησάμενοι; 932, τὴν Ἀφροδίτην ἀπαρνηθῆναι τὸν παῖδα = "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. τί 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 μὴ εἶδέναι με, see ἀρνεῖσθαι; 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 μισῶν τὴν ψυχὴν αὐτοῦ. Gal. v. 24.—Isa. xxxi. 7 = כִּנְזַף . (3) The future ἀπαρνηθήσομαι in a passive sense, used in classical Greek side by side with ἀπαρνήσομαι, occurs once in Luke xii. 9, ὁ δὲ ἀρνησάμενός με . . . ἀπαρνηθήσεται, whereas in Soph. *Phil.* 527, χή ναῦς γὰρ ἄξει κοῦκ ἀπαρνηθήσεται. Isa. xxxi. 7, τῇ ἡμέρᾳ ἐκείνῃ ἀπαρνηθήσονται οἱ ἄνθρ. τὰ χειροποίητα αὐτῶν, actively. (Matth. *Gramm.* § 224, also renders the word in Soph. *l.c.* as a passive. In Isa. xxxi. 7, Tisch. reads ἀπαρνήσονται.)

Ἄρνιον, τό, dimin. of ἀρῆν, 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, εἶδον . . . ἀρνίον ἐστηκὸς 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, ἰδοὺ ἐνίκησεν ὁ λέων ὁ ἐκ τῆς φυλῆς Ἰούδα. The reason why the lion, which has overcome, presents Himself as a lamb (cf. Hofmann's *Weissagung und Erfüllung*, ii. 328) 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. σφάζειν is the usual expression for slaughtering for sacrifice; *vid.* Lexicons and K. F. Hermann's *Lehrbuch 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, ἐπλυναν τὰς στολὰς αὐτῶν ἐν τῷ αἵματι τοῦ ἀρνίου; xii. 11, xiv. 4; cf. 1 John i. 7, 1 Pet. i. 19, *vid. s.v. 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 ἀμνὸς 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

ὡς ἐσφαγμένον are not yet to be taken in that special sense; but in the course of the further employment of the word, the two ideas pass over into each other, and the latter becomes allied with the former. Cf. also xix. 7, 9, xxi. 9, with Eph. v. 25-27. Elsewhere, v. 8, 12, 13, vi. 1, 16, vii. 9, 10, 17, xiii. 8, xiv. 1, 4, 10, xv. 3, xvii. 14, xxi. 14, 22, 23, 27, xxii. 1, 3.

Ἄρραβών, ὄνος, ὄ, earnest money, earnest, pledge, a word seemingly transferred by the Greeks, Romans, Egyptians, from the Phoenicians; Hebrew פָּרָע, Gen. xxxviii. 17, 20, from פָּרַע, to interlace, to exchange, to pledge. Suidas says, ἡ ταῖς ὠναῖς περὶ τῶν ὠνουμένων διδομένη προκαταβολή, ὑπὲρ ἀσφαλείας. Figuratively used in Menand. et Philem. fragm., ed. Cleric., p. 274, ὅταν ἐκ πονηροῦ πράγματος κέρδος λάβῃς, τοῦ δυστυχεῖν νόμιζε σ' ἄρραβῶν' ἔχειν; Stob. floril. lxi. 2. 6; Aristot. Polit. i. 11. The explanation of Chrysostom, μέρος τοῦ παντός, is better than that of Hesych. ἄρραβῶν πρόδομα, though the element of time, which ἄρραβῶν essentially includes, remains unnoted. In the LXX. Gen. xxxviii. 17, 18, 20. In the N. T. 2 Cor. i. 22, ὁ καὶ σφραγισάμενος ἡμᾶς καὶ δοὺς τὸν ἄρραβῶνα τοῦ πνεύματος ἐν ταῖς καρδίαις ἡμῶν; v. 5, ὁ δοὺς ἡμῖν τὸν ἄρραβῶνα τοῦ πνεύματος; Eph. i. 14, ὅς ἐστιν ἄρραβῶν τῆς κληρονομίας ἡμῶν; likewise of the Holy Spirit, who in the same sense is called ἀπαρχή in Rom. viii. 23; accordingly, Basil. M., τὸ πνεῦμα τῆς αἰωνίου κληρονομίας ἄρραβῶν καὶ τῶν μελλόντων ἀγαθῶν ἀπαρχή. Cf. Suic. Thes., synon. ἐνέχυρον, Prov. xx. 19; Deut. xxiv. 10-12.

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

Ἀρχή, ἡ. (I.) Beginning; ἀρχή ὠδίνων, Matt. xxiv. 8; Mark i. 1, ἀ. τοῦ εὐαγγ.; cf. Phil. iv. 15; John ii. 11, ἡ ἀρχὴ τῶν σημεῶν.—Heb. iii. 14, v. 12, vi. 1, vii. 3.—Matt. xxiv. 21, ἀπ' ἀρχῆς κόσμου ἕως τοῦ νῦν. Mark xiii. 19, ἀπ' ἀρχῆς κτίσεως; 2 Pet. iii. 4. Ἀπ' ἀρχῆς, ἐξ ἀρχῆς is either *relative*, referring to the beginning of that which is spoken of, as in Luke i. 2, οἱ ἀπ' ἀρχῆς αὐτόπται; John xv. 27, ἀπ' ἀρχῆς μετ' ἐμοῦ ἐστέ; xvi. 4, ταῦτα δὲ ὑμῖν ἐξ ἀρχῆς οὐκ εἶπον; Acts xi. 15, ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπ' αὐτούς, ὥσπερ καὶ ἐφ' ἡμᾶς ἐν ἀρχῇ; xxvi. 4, τὴν μὲν οὖν βίωσιν ἐκ νεότητος τὴν ἀπ' ἀρχῆς γενομένην ἐν τῷ ἔθνεϊ 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 ἐστίν, ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἀμαρτάνει (where the position of ἀπ' ἀρχῆς 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), ἀπ' ἀρχῆς (Herod., Tragg., Plut., LXX., and N. T.) = *from of old, at all times, from the beginning, hitherto*; except that in bibl. usage the starting-point is fixed as the beginning of creation, the beginning of the world; cf. ἀπ'

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ἀρχῆς, Matt. xix. 4, 8, with its parallels, Mark x. 6, *ἀπὸ δὲ ἀρχῆς κτίσεως*; John viii. 44. More rarely (e.g. in Plato) *κατ' ἀρχάς*, as in Heb. i. 10. It has been supposed that in 1 John i. 1, ii. 13, 14, *ἀπ' ἀρχῆς* must be explained in the sense of *πρὸ τοῦ αἰῶνος*, to strengthen which it is used in Ecclus. xxiv. 9; and *ἀρχή* has accordingly been designated "a makeshift name for eternity" (E. Haupt on John i. 1), and *ἀπ' ἀρχῆς*, 2 Thess. ii. 13, as synonymous with *πρὸ καταβολῆς κόσμου*, Eph. i. 4 (Huther). In this case, the signification of *ἀπ' ἀρχῆς* in classical Greek (as also in the LXX., e.g. Josh. xxiv. 2; Isa. lxiii. 16, 19, ii. 6, xxiii. 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 θεὸς ἔτι ἀπ' ἀρχῆς* = *אֲנִי*, taken by the LXX. manifestly as = *אֲנִי מֵהַיְחָדָה*; and it would betray no little dogmatic microscopicness, not acuteness, to argue from this expression in 1 John i. 1, ii. 13, 14, against, instead of for, the pre-existence of Christ. Side by side with *ἐξ ἀρχῆς*, *ἀπ' ἀρχῆς*, *κατ' ἀρχάς*, which imply a progressive movement from the beginning onwards, the expression *ἐν ἀρχῇ*, 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 ἀρχὴν* in John viii. 25, *ἔλεγον οὖν αὐτῷ, Σὺ τίς εἶ; εἶπεν αὐτοῖς ὁ Ἰησοῦς, Τὴν ἀρχὴν ὃ τι καὶ λαλῶ ὑμῖν*, or *Τὴν ἀρχὴν, ὅτι καὶ λαλῶ ὑμῖν. πολλὰ ἔχω περὶ ὑμῶν λαλεῖν κ.τ.λ.* Hengstenberg's explanation seems quite inadmissible; he sees in *τὴν ἀρχὴν* the self-witnessing of Christ to His pre-existence, "originally, the beginning am I;" for this we should rather have expected, according to John's usage, *ἡ ἀρχή*. For an answer intended to signify this, the expression would be too vague and unintelligible. Certainly *ἀρχὴν*, *τὴν ἀρχὴν*, signifies not merely *earlier, before*, in contrast with *now*,—cf. Gen. xliii. 20; Thuc. ii. 74, *οὔτε τὴν ἀρχὴν ἀδίκως ἐπὶ γῆν τήνδε ἤλθομεν, οὔτε νῦν ἀδικήσομεν*, not merely "in the beginning," "originally," in contrast simply with after time; cf. Herod. viii. 142. 1, *περὶ τῆς ὑμετέρας ἀρχὴν ὃ ἄγων ἐγένετο*; ii. 28. 1, *ταῦτα μὲν νῦν ἔστω ὡς ἔστι τε καὶ ὡς ἀρχὴν ἐγένετο*,—but also "from the beginning onwards, hitherto," apart from any intended antithesis; cf. Herod. i. 9. 1, *ἀρχὴν γὰρ ἐγὼ μηχανήσομαι οὕτω ὥστε μηδὲ μαθεῖν μιν ὀφθεῖσαν ὑπὸ σεῦ*; and we must in this case, though it be not wholly without difficulty, transfer the full distinctively biblical conception of *ἀρχή* into the adverbial expression. But then the relative clause (John viii. 25) would rather run, *ὃ τι καὶ λελάληκα ὑμῖν*, if indeed *λαλεῖν* could be used here at all, *λαλεῖν*, as distinct from *λέγειν*, 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 *λαλεῖν* 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 ἀρχὴν* should

introduce a putting off of the question. If, now, we join τὴν ἀρχὴν with πολλὰ ἔχω περὶ ὑμῶν κ.τ.λ., and regard ὅτι 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 ἀρχὴν, τὴν ἀρχὴν, 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 ἀρχὴ τῆς κτίσεως τοῦ θεοῦ, it signifies the causal relation of Christ to the creation of God; cf. ἡ ἀρχὴ καὶ τὸ τέλος, xxi. 6, xxii. 13, under ἄλφα, and Düsterdieck on iii. 14. For Col. i. 18, ὅς ἐστιν ἀρχή, πρωτότοκος ἐκ τῶν νεκρῶν, ἵνα γένηται ἐν πᾶσι αὐτὸς πρωτεύων, see πρωτότοκος. Cf. Gen. xlix. 3, ἀρχὴ τέκνων μου; Deut. xxi. 17, ὁ πρωτότοκος υἱὸς . . . ἐστὶν ἀρχὴ τέκνων αὐτοῦ.

(II.) **Government**, specially the *highest dignitaries* of the State; e.g. τιμαὶ καὶ ἀρχαί, 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, ὥστε παραδοῦναι αὐτὸν τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος, 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 ἀρχαί, conjoined with ἐξουσίαι, δυνάμεις, κυριότητες, θρόνοι, denotes *supramundane powers—Angels*; so in Eph. iii. 10, ἵνα γνωρισθῇ τῶν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανίοις διὰ τῆς ἐκκλησίας ἡ πολυποικίλος σοφία τοῦ θεοῦ; Col. i. 16. Of *evil supramundane powers* in Eph. vi. 12, οὐκ ἐστὶν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχὰς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τούτου, πρὸς τὰ πνευματικὰ τῆς πονηρίας ἐν τοῖς ἐπουρανίοις. In Col. ii. 10 also, ὅς 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, ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδευγμάτισεν 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, ἔσχατος ἐχθρὸς, 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 δυνάμεις, 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.

Cf. 1 Pet. iii. 22; Jude 6; 2 Pet. ii. 20. "Cur autem non simpliciter nominavit angelos? Respondeo, amplificandae Christi gloriae causa Paulum exaggerasse hos titulos, acsi diceret: nihil est tam sublime aut excellens, quocumque nomine censeatur, quod non subiectum sit Christi majestate," Calvin.

Ἀρχαῖος, α, ον, (1) *what is and endures from the beginning, from of old hitherto.* Old; Xen. *Hell.* v. 2. 23, ἀρχαῖον εἶναι νόμιμον, ἐξεῖναι τὰ τοιαῦτα; *Anab.* vii. 3. 28, ἀρχαῖος νόμος, iii. 1. 4, ξένος; *Ecclus.* ix. 10; 2 *Macc.* vi. 22, ἀρχαία φίλια. So *Rev.* xii. 9, xx. 2, ὁ ὄφεις ὁ ἀρχαῖος. In the sense of originality, not with the kindred idea of age, *Acts* xv. 7, ἀφ' ἡμερῶν ἀρχαίων, *from the first days onward*; xxi. 6, ἀρχαῖος 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, τοῖς νόμοις τοῖς ἀρχαίοις; "jam neglectis, abrogatis, antiquitatis," Sturz.—Dion. *Halic. Ant. R.* iv. 18, τὰς καλέσεις ἀρχαίων ἐκάλουν κλάσεις; *Ps.* lxxix. 8, μὴ μνησθῆς ἡμῶν ἀνομιῶν ἀρχαίων; 2 *Pet.* ii. 5, ἀρχαῖος κόσμος; *Acts* xv. 21, ἐκ γενεῶν ἀρχαίων. Especially in later Greek, yet already also in the Attic writers, οἱ ἀρχαῖοι signifies predecessors or ancestors, as a certain dignity and authority clothe these for descendants; syn. with οἱ παλαιοί, which, without any side reference, simply denotes those who have lived in earlier times. *Dem. Phal.* in *Walz, Rhett.* ix. 79. 11, οἷον τὸ ἀρχαῖοι ἀντὶ τοῦ παλαιοῦ ἐντιμότερον οἱ γὰρ ἀρχαῖοι ἄνδρες ἐντιμότεροι.—*Aristoph. Eq.* 507, εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδιδάσκαλος ἡμᾶς ἠνάγκαζεν. *Plato, Theaet.* 180 C, τό γε δὴ πρόβλημα ἄλλο τι παρειλήφμεν παρὰ μὲν τῶν ἀρχαίων ἀνέστη. Akin to this, we might take the ἀρχαῖοι named in the Sermon on the Mount, *Matt.* v. 21 (27, *Rec. text*), 33, ἐρρέθη τοῖς ἀρχαίοις, 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 ἐρρέθη, 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. οἱ 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 οἱ ἀρχαῖοι, 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 οἱ ἀρχ. signifies 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 Aristotle. (3) ἀρχαῖος 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 φύσις ἡμῶν ἦν αὕτη. So 2 Cor. v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαία παρήλθεν, ἰδοὺ γέγονεν καινὰ τὰ πάντα. Synon. with παλαιός. Apoll. *Rh.* i. 1, διαφέρει τὸ παλαιὸν τοῦ ἀρχαίου τὸ μὲν γὰρ παλαιὸν καὶ ἀρχαίου, τὸ δὲ ἀρχαίου οὐκέτι παλαιὸν τὸ γὰρ ἀρχαίου ἀναφέρει εἰς τὸ ἀρχῇ 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 xxi. 16; Thuc. ii. 16, οἱ ἀρχαῖοι signifies the original inhabitants, in contrast with οἱ ὕστεροι, 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. ἀρχ. = אֲרִי, Ps. lxxix. 8, 48, and often; אֲרִי, אֲרִי, 1 Sam. xxiv. 14; Isa. xliii. 18; παλαιός, on the other hand, is = אֲרִי, אֲרִי, and other words.

Ἀρχηγός, adj. *commencing*; substantive, *originator*, *founder*, *leader* — *chief*, *first*, *prince*. In the latter sense = אֲרִי, Ex. vi. 14; Num. xiii. 4. אֲרִי, Isa. iii. 5, 6, where, in ver. 6, it is also = אֲרִי, physician. So in Acts v. 31, τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτήρα ἕψωσεν; cf. Isa. *passim*; Mic. i. 13, ἀρχηγὸς ἀμαρτίας.—Synonymous with αἴτιος, Plat. *Crat.* 401 D: τὸ οὖν αἴτιον καὶ τὸ ἀρχηγὸν αὐτῶν (sc. τῶν ὄντων) εἶναι τὸ ὄθου, 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, Θαλῆς ὁ τῆς τοιαύτης ἀρχηγὸς φιλοσοφίας; Polyb. v. 10, καὶ μὴν ὁ πρῶτος αὐτῶν αὐξήσας τὴν βασιλείαν καὶ γενόμενος ἀρχηγὸς τοῦ προσχήματος τῆς οἰκίας Φιλίππος; so τῆς τέχνης ἀρχηγός, τοῦ πράγματος, τῶν τοιούτων ἔργων; cf. ἀρχηγὸς ἀμαρτίας, Mic. i. 13. In this sense especially, Heb. xii. 2, ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν . . . 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, ὑμεῖς ἔστε οἱ διαμεμενηκότες ἐν τοῖς πειρασμοῖς μου, in which it was faith that was in question. It must be taken, therefore, in the same sense in Acts iii. 15, τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε; cf. 1 Cor. xv. 20, ἀπαρχὴ τῶν κεκοιμημένων; Acts xxvi. 23, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν κ.τ.λ., and other places. Heb. ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας τελειῶσαι; cf. v. 9, τελειωθείς ἐγένετο . . . αἴτιος σωτηρίας. Christ, accordingly, considered in relation to τοῖς ὑπακούουσιν αὐτῷ, Heb. v. 9, is the ἀρχηγός, the Forerunner (Captain), so far as He, being the first possessor of the ζωή, of σωτηρία, is at the same time its founder. In Luke and Heb. only in the places cited.

Ἀπαρχή, originally the *presentation* of the firstlings, then the *first-fruits*. Hesych. ἀπαρχή, προσφορὰ, ἀφαίρεμα. Demosth. p. 164. 21, τῶν αἰχμαλώτων Μήδων ἀπαρχὴν ἀνδριάντα χρυσοῦν ἀνέστησεν εἰς Δελφοῦς. Finally, in general, *firstling*, in relation to the

whole; thus, however, very rarely in classical Greek, e.g. ἀπαρχὴ γένους; Isocr. p. 36 E, ἀπαρχὰς τοῦ σίτου. Used almost exclusively where offerings are meant. LXX. = זָבַח, Num. xviii. 12, 29, 30, 32; וְזָבַח, Deut. xviii. 4, xxvi. 2. Mostly *cum gen. part.*, cf. the passages quoted, and Ps. lxxviii. 51, cv. 36; Ex. xxii. 29. If the remark made by Schleusner were correct, “*videntur LXX. cum voce ἀπαρχή coniunxerisse notionem universam ejus, quod est Deo sacrum,*” this would correspond to the general usage of classical writers; but e.g. in Ps. lxxviii. 51, cv. 36, Num. xviii. 12, comp. ver. 13, τὰ πρωτογενήματα πάντα κ.τ.λ., this seems not to be the case. Rather might one say, as Schol. Eurip. in *Orest.* ver. 96, ἀπαρχὴ ἐλέγετο οὐ μόνον τὸ πρῶτον τῆ τάξει, ἀλλὰ καὶ τὸ πρῶτον τῆ τιμῆ, ὅθεν καὶ ἀπαρχὰς καρπῶν προσήγον οἱ παλαιοὶ ὠνόμαζον, τὰ κρείττονα ἐκλεγόμενοι. 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 ἡμᾶς ἀπαρχὴν τινα τῶν αὐτοῦ κτισμάτων; Rev. xiv. 4, ἠγοράσθησαν ἀπὸ τῶν ἀνθρώπων ἀπαρχὴ τῷ θεῷ καὶ τῷ ἀρνίῳ; cf. Ex. xxv. 2, αἱ ἀπαρχαὶ μου. 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 vect.* iv. 42, τὶ γὰρ δὴ εἰς πόλεμον κτήμα χρησιμώτερον ἀνθρώπων; Phil. ii. 22; 1 Cor. xvi. 15, ἀπαρχὴ τῆς Ἀχαΐας. On the other hand, generally the word means *the firstling* in relation to whole. 1 Cor. xv. 20, ἀπαρχὴ τῶν κεκοιμημένων; ver. 23, ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι, ἀπαρχὴ Χριστὸς, ἔπειτα οἱ τοῦ Χριστοῦ. In this way also it is to be explained in Rom. viii. 23, τὴν ἀπαρχὴν 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, i. 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. xv. 44, σπείρεται σῶμα ψυχικόν, ἐγείρεται σῶμα πνευματικόν, with Rom. viii. 23, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν.

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

Αὐγάζω, transitive, to illuminate; intrans. to shine, to appear, e.g. Orph. *Lith.* 178, ἡελίῳ καταντίον αὐγάζοντος; Theodor. *Stud.* lxi. 16. 1, ἐξ ἡλίου τις αὐγάσας ἀρτὴρ μέγας. So in 2 Cor. iv. 4, εἰς τὸ μὴ αὐγάσαι τὸν φωτισμὸν τοῦ εὐαγγ. τῆς δόξης τοῦ Χριστοῦ. Cf. Lev. xiii. 24, 25, 26, 28, xiv. 56. Only in the poets = to see.

Ἀπαύγασμα, τὸ, from ἀπαυγάζω = to radiate, or also to reflect, only in later Greek (and indeed in both senses, cf. Plut. *Mor.* 934 D, χωρία διὰ τῆς ἀνακλάσεις ἀποδίδοντα πολλοὺς καὶ διαφόρους ἀπαυγασμούς, where ἀνακλάσεις as well as ἀποδιδόναι demand for ἀπαυγ. the meaning *reflex*). Heliodor. *Aeth.* iii. 4. 13, πλέον ἀπὸ τῶν ὀφθαλμῶν σέλας ἢ τῶν δάδων ἀπηύγασεν; Philostr. *vit. Ap.* iii. 8, λίθους πάντα ἀπαυγαζούσας χρώματα. Hence ἀπαύγασμα = *what is radiated*, or = brightness, reflection. Heb. i. 3, δς ὦν ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. Taken by patristic exegesis in the

first sense, e.g. Theodoret, τὸ ἀπαύγασμα καὶ ἐκ τοῦ πυρός ἐστι καὶ σὺν τῷ πυρὶ ἐστι, καὶ αἴτιον μὲν ἔχει τὸ πῦρ, ἀχώριστον δὲ ἐστι τοῦ πυρός, ἐξ οὗ γὰρ τὸ πῦρ, ἐξ ἐκείνου καὶ τὸ ἀπαύγασμα; Greg. Nyss. c. *Apollinar.* ii. 47 sq., ὡσπερ συγγενῶς ἔχει πρὸς τὸν ἥλιον ἀκτῖς καὶ πρὸς τὸν λύχνον τὸ ἀπαυγαζόμενον φῶς . . . οὕτω καὶ τὸ παρὰ τῆς δόξης τοῦ πατρὸς ἀπαυγασθὲν 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 δὲ ἀγλασμα, οἶον ἀγλων ἀπαύγασμα, μίμημα ἀρχετύπου, ἐπεὶ τὰ αἰσθήσει καλὰ καὶ νόησει καλῶν εἰκόνες; cf. 2 Cor. iv. 4, ὅς ἐστιν εἰκὼν τοῦ θεοῦ; Ex. xxxiii. 23, וַיֵּרָא אֱלֹהִים אֶל מֹשֶׁה וַיְדַבֵּר אֲלَيْهِ וַיֹּאמֶר אֲנִי אֵלֹהִים וְאַתָּה מֹשֶׁה בְּנִי אֲנִי אֵלֹהִים וְאַתָּה מֹשֶׁה בְּנִי (vid. ἀπαυγασμός in Plut. *l.c.*), 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. M., αὐτὸς (sc. ὁ θεός) δ' ὡν ἀρχετύπος αὐγῆ, μυρίας ἀκτῖνας ἐκβάλλει, ὧν οὐδεμία ἐστὶν αἰσθητή, νοηταὶ δὲ αἱ ἀπάσαι; *De mund. orif.* i. 35, πᾶς ἄνθρωπος κατὰ μὲν τὴν διάνοιαν φέκεται θεῖον λόγον, τῆς μακαρίας φύσεως ἐκμαγεῖον ἢ ἀπόσπασμα ἢ ἀπαύγασμα. Cf. *de nom. mut.* i. 579, πηγὴ δὲ τῆς καθαρωτάτης αὐγῆς θεός ἐστιν, ὡσθ' ὅταν ἐπιφαίνεται ψυχῇ, τὰς ἀσκίους καὶ περιφανεστάτας ἀνίσχει. Hence ἀπαύγασμα τῆς δόξης αὐτοῦ = radiation of his δόξα; 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, וַיֵּרָא אֱלֹהִים אֶל מֹשֶׁה וַיְדַבֵּר אֲלَيْهِ וַיֹּאמֶר אֲנִי אֵלֹהִים וְאַתָּה מֹשֶׁה בְּנִי אֲנִי אֵלֹהִים וְאַתָּה מֹשֶׁה בְּנִי; see Schlottman, *Hiob*, p. 129 f.

B

B a l v o, to step out, to walk, to go; not in the N. T. Hence παραβαίω, παράβασις, παραβάτης.

Π α ρ α β α ί ω, aor. 2 παρέβην, to step on one side; trans. to transgress, to violate; in the connections νόμον, δίκην, δίκαια παραβ., oftener in classical Greek. Also absolutely, Hesych. παραβαίνοντας, ἀρηγικούς· ἢ μὴ εὐθέως βαίνοντας, for which Pape *s.v.* cites Aesch. *Ag.* 59, πέμπει παραβάσιν Ἐρινύν. In the N. T. always in a moral sense, Matt. xv. 2, τὴν παράδοσιν τῶν πρεσβυτέρων; ver. 3, τὴν ἐντολὴν τοῦ θεοῦ. LXV. = עבר, Num. xiv. 41, xxii. 18, τὸ ῥῆμα τοῦ Κυρίου; Josh. vii. 11, τὴν διαθήκην μου; Isa. xxiv. 5; Esth. iii. 3 = παρακούειν. Also = רב; Ex. xxxii. 8, ἐκ τῆς ὁδοῦ ἧς ἐνέτειλα αὐτοῖς; Deut. ix. 12, 16, xvii. 20, xxviii. 14. It must be taken also in this moral sense in Acts i. 25, ἀφ' ἧς (sc. ἀποστολῆς) παρέβη Ἰούδας πορευθῆναι εἰς τὸν τόπον τὸν ἴδιον. — Absolutely (as in Ecclus. xl. 14) only in 2 John 9, Received text, πᾶς ὁ παραβαίνων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ, where Lachm. and Tisch. read προάγων, 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 janglings,’ 1 Tim. i. 4, vi. 5.” Cf. 2 Tim. iii. 14, i.

13, iv. 2 ff.; Tit. i. 9; so that *παραβαίνων* may be regarded as an explanatory reading. — Opposed to *τὸν νόμον τελεῖν*, Rom. ii. 27.

Παράβασις, *εως, ἢ*, trespass, transgression; in a moral sense — *τῶν νόμων* and the like; also absolutely, but rarely in classical Greek = *παρανομία*. — Wisd. xiv. 31, *ἡ τῶν ἁμαρτανόντων δίκη ἐπεξέρχεται ἀεὶ τὴν τῶν ἀδικῶν παράβασιν*. In this case it designates sin as deviation from the prescription of the law; cf. Rom. iv. 15, *οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις*, so that it denotes (comp. Rom. v. 13, *ἁμαρτία δὲ οὐκ ἔλλογεῖται, μὴ ὄντος νόμου*) sin, so far as it is imputed as a violation of the law. Hence v. 14, *ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ*. Cf. Gal. iii. 19, *ὁ νόμος τῶν παραβάσεων χάριν προσετέθη*, with Rom. vii. 13, *ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς*. The *παράβασις τοῦ νόμου*, in contrast with *ὅς ἐν νόμῳ κληῖσθαι*, Rom. ii. 23, thus acquires special emphasis. 1 Tim. ii. 14; Heb. ii. 2; syn. παρακοή. On Heb. ix. 15, *εἰς ἀπολύτρωσιν τῶν ἐπὶ τῇ πρώτῃ διαθήκῃ παραβάσεων*, cf. Josh. vii. 11; Plat. *Legg.* iv. 714 D, *τὰ τεθέντα παραβαίνειν*. Aelian, *V. H.* x. 2, *παραβῆναι τὰς συνθήκας*; Ep. Barnab. c. 12.

Παραβάτης, *ου, ὁ*, transgressor of the laws; thus only rarely in classical Greek, for which Aesch. *Eum.* 533, *τὸν ἀντίτολμον παραβάταν*, is adduced, as also the designation of a perjurer as *παραβ. θεῶν*, Polem. in Macrob. *Saturn.* v. 19. (Usually it denotes the combatant who stood in the war-chariot alongside the charioteer.) Symmach. = 𐤀𐤒𐤍, Ps. xvii. 5, *ἐγὼ ἐφυλαξάμην ὁδοὺς παραβάτου*. So also Ezek. xviii. 10; in Ps. cxxxix. 19 *γῆ*. Patriotic writers designate Julian the Apostate (*ἀποστάτης*) also *παραβάτης*. Cf. Jas. ii. 11, *γέγονας παραβάτης νόμου*, where Cod. A has *ἀποστάτης*.—Like *παράβασις*, *παραβάτης* is used with reference to the imputation of sin, so far as it is transgression of the known law, deviation from recognised truth. See Jas. ii. 9, *ἐλεγχόμενοι ὑπὸ τοῦ νόμου ὡς παραβάται*; Gal. ii. 18, *παραβάτην ἐμμαντὸν συνιστάνω*, where ver. 17, *ἁμαρτωλοί*. Cf. Rom. vii. 13, *s.v.* *παράβασις*; Rom. ii. 25, 27, *κρινεῖ ἡ ἀκροβυστία σε τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην*, *vid.* *γράμμα*.

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

Διαβάλλω, to throw over; fig. = to accuse, to malign; usually explained = *reeve* or *hatchel with words* (censure). On the contrary, Steph. *thes. s.v.*, "*proprie significat, ut opinor, calumnior trajiciendo 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 *συμβάλλειν*. So Plat. *Conv.* 222 C D, *ἐμὲ καὶ Ἀγαθῶνα διαβάλλειν*; *Rep.* vi. 498 C, etc. In the sense of *to accuse* in Luke xvi. 1, *οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων 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 τινα*, Herod. v. 96; Plat. *Ep.* xiii. 362 D; Xen. *Anab.* i. 1. 3, *εἰς τινα*; Plat. *Euthyd.* iii. B; Xen. *Hell.* iii. 5. 2. In LXX. Dan. iii. 8, vi. 24 = 𐤏𐤃𐤓𐤏 𐤏𐤃𐤓, *vid.* Fürst, *hebr. Wörterb. s.v.* 𐤏𐤃𐤓; in Num. xxii. 22 = 𐤏𐤃𐤓; in Ps.

lxxi. 13, דָּבָר = *ἐνδιαβάλλειν*, as in Ps. cix. 4, 20, 29, xxxviii. 20. Only in Zech. iii. 1 = *ἀντικείσθαι*. From which:

Διάβολος, ὁ, ἡ, *slanderos, calumniouos*; also as a substantive, *calumniator*; not frequent in classical Greek; Polluc. v. 18, τὸ λοιδορος εἰτελής, καὶ ὁ βλάσφημος καὶ διάβολος. Thus in 1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3. LXX. = דָּבָר , דָּבָר , Esth. vii. 4, viii. 1. Then = דָּבָר , which 1 Kings v. 18 *ἐπίβουλος*, parallel with *ἀπάντημα πονηρόν*. So also 1 Sam. xxix. 4; 2 Sam. xix. 23. Cf. Xen. *Anab.* i. 1. 3, *Τισσαφέρην διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ*.—1 Kings xi. 14, 23, 25 = *Σατάν*. Then also 1 Chron. xxi. 1; Job i. 6, 7, 9, 12, ii. 1–6; Zech. iii. 1, 2 = ὁ διάβολος, who appears among the *ἀγγέλους τοῦ θεοῦ* before God, opponent of the *יהוה*. It is to be rendered, not *calumniator*, but *antagonist, accuser*; cf. Zech. iii. 1, ὁ διάβολος εἰστήκει ἐκ δεξιῶν αὐτοῦ τοῦ ἀντικείσθαι αὐτῷ. See 1 Pet. v. 8, ὁ ἀντίδικος ὑμῶν διάβολος; Rev. xii. 10, ὁ κατήγωρ τῶν ἀδελφῶν 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 דָּבָר 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, *ἐξῆλθον εἰς διαβολήν σου, דָּבָר דָּבָר דָּבָר*; so that in *διάβολος*, as in *ἐνδιαβάλλειν* in other places, the meaning *accuser, maligner*, has acquired the more general signification of *antagonist, enemy* ("the evil enemy"). Cf. John vi. 70, *ἐξ ὑμῶν εἰς διάβολός ἐστιν*; comp. Matt. xvi. 23; Mark viii. 33. (The pass. *διαβεβλήσθαι τινα, 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.* lxxvii. 6 (in *Suic. Thes.*), *διάβολος ἀπὸ τοῦ διαβάλλειν εἴρηται, διέβαλε γὰρ τὸν ἄνθρωπον πρὸς τὸν θεόν, διέβαλε πάλιν τὸν θεὸν 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 *κατήγωρ τῶν ἀδελφῶν*, 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 τοῦτο ὡς δυνάμενος βάλλειν καὶ ἐχθροὺς ποιεῖν τοὺς φίλους*. Hence the contraposition in John viii. 44, *ὑμεῖς ἐκ τοῦ πατρὸς τοῦ διαβόλου ἐστέ* (cf. Matt. xiii. 38), as compared with ver. 47, ὁ ὢν ἐκ τοῦ θεοῦ; 1 John iii. 10, *τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου*. Cf. ver. 8, ὁ ποιῶν τὴν ἁμαρτίαν, ἐκ τοῦ διαβόλου ἐστίν ὅτι ἀπ' ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ 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,

υἱὲ διαβόλου, ἐχθρὲ πάσης δικαιοσύνης. It is this aspect which is made everywhere specially prominent in the N. T.; so Rev. xx. 10, ὁ διαβ. ὁ πλανῶν αὐτούς; xii. 9, ὁ πλανῶν τὴν οἰκουμένην ὅλην. James, in iv. 7, contrasts the ὑποτάγητε τῷ θεῷ with ἀντίστυγε τῷ διαβόλῳ, where there must likewise be a reference to an influence exerted by the devil on human conduct, described in the Revelation as πλανᾶν, 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 μεθοδεῖται τοῦ διαβόλου, which must probably be assumed also in reference to iv. 27, μὴ δίδοτε τόπον τῷ διαβόλῳ; cf. 2 Cor. ii. 11. Arts of seduction are meant, as in μὴ πως . . . φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος εἰς Χριστόν, 2 Cor. xi. 3; cf. 2 Tim. ii. 25, 26, μήποτε δῶ αὐτοῖς ὁ θεὸς μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας, καὶ ἀνανήψωσιν ἐκ τῆς τοῦ διαβόλου παγίδος, ἐξωγημένοι ὑπ' αὐτοῦ εἰς τὸ ἐκεῖνου θέλημα, *vid.* Huther *in loc.*, 1 Tim. iii. 7 (in vi. 9, Lachm. and Tisch. omit τοῦ διαβ.).—Accordingly, the devil appears as πειράζων, whose aim is πλανᾶν, 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, εἶτα ἔρχεται ὁ διάβολος καὶ αἶρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν, 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 τούτου, 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 τυφωθῆις εἰς κρίμα ἐμπέση τοῦ διαβόλου—it would be better perhaps to say, *execute a judgment*, cf. 1 Cor. v. 5; 1 Tim. i. 20.—Other designations are: σατανᾶς, ὁ πονηρός, ὁ ἀντικείμενος, ὁ ὄφις ὁ ἀρχαῖος, ὁ δράκων ὁ μέγας.

Καταβάλλω, aor. 1 pass. κατεβλήθην, Rev. xii. 10, to throw down, to hurl down, Rev. xii. 10, where Tisch. reads ἐβλήθη; to strike down; cf. Herod. ix. 63, κατέβαλον πολλοὺς τῶν Λακεδαιμονίων. 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. τὰ σπέρματα, θεμέλιον, the latter in Heb. vi. 1; cf. 1 Cor. iii. 10. For the image employed in Heb. vi. 1, cf. Plat. *Legg.* vii. 803 A. Καταβάλλεσθαι is also frequently used by itself as = to make a beginning; Pind. *Nem.* ii. 1, γάμον καταβάλλομ' αἰδεῖν. Further = to establish, Plut. *Mor.* 329 A, τοῦ τὴν Στωικὴν αἵρεσιν καταβαλομένου Ζήνωνος; Diod. xii. 20, καταβαλόμενος ἐξ ἀρχῆς καινὴν νομοθεσίαν. Hence:

Καταβολή, ἡ, the founding, the establishing, e.g. Polyb. xiii. 6. 2, καταβολὴν ἐποιεῖτο καὶ θεμέλιον ὑπεβάλλετο πολυχρονίου καὶ βαρείας τυραννίδος; 2 Macc. ii. 29.

Ἐκ καταβολῆς, *from the very bottom, e.g. ναυπηγεῖν, κατηγορεῖν.* 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. *Amor.* xix., ἡ φύσις . . . τοῖς ἄρρεσιν ἰδίας καταβολὰς σπερμάτων χαρισαμένη, τὸ θῆλυ δ' ὥσπερ γονῆς τι δοχεῖον ἀποφύνασα; Galen. *de Sem.* i.; *Aphorism.* iv.; Philo, *Opif. Mund.* p. 31; Mang., αἱ καταβολαὶ τῶν σπερμάτων, but only of the male; hence Heb. xi. 11, πίστει . . . Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε, καὶ παρὰ καιρὸν ἡλικίας ἔτεκεν, can scarcely be interpreted in accordance with this meaning, unless, with Baumgarten, we resort to the periphrase εἰς τὸ δέχεσθαι σπέρμα καταβεβλημένον—which is inconsistent both with the active καταβολή and with δύναμις, followed by the final εἰς, cf. Luke v. 17, δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι πάντας. We must therefore understand either “establishment of progeny,” σπέρμα, as in xi. 18, ii. 16; Gen. iv. 25, ἐξάνεστησε γάρ μοι ὁ θεὸς σπέρμα ἕτερον ἀντὶ Ἄβελ. Against the interpretation that the δύναμις on Sarah's part answers to the καταβολὴ σπέρματος 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, καταβ. σπερμάτων, 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 ἵποδοχὴν.

In the remaining passages, always καταβολὴ κόσμου, and indeed ἀπὸ 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, προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου, φανερωθέντος δὲ ἐπ' ἐσχάτων 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 καταβ. τοῦ κόσμου, cf. Matt. xxv. 34, κληρονομήσατε τὴν ἡτοιμασμένην ὑμῖν βασιλείαν ἀπὸ καταβολῆς κόσμου, and Cremer's treatise upon Matt. xxiv. 25, p. 198. The synonym ἀπ' ἀρχῆς κόσμου, Matt. xxiv. 31, is only a simple definition of time, as also ἀπ' ἀρχῆς κτίσεως, Mark x. 6, xiii. 19, 2 Pet. iii. 4.

Παράβαλλω, to throw beside, to incline; e.g. Prov. v. 1, λόγοις παράβαλλε σὸν οὖς; xxii. 17; Plat. *Rep.* vii. 531 A, παραβάλλοντες τὰ ὦτα; Prov. ii. 2, καρδίαν εἰς σύνεσιν = πω, Hiphil.—Intrans. = to approach, e.g. εἰς τὴν πόλιν, Polyb. xii. 5. 1; εἰς χώραν εὐδαίμονα, xxi. 8. 14. So in Acts xx. 15, παρεβάλομεν εἰς Σάμον.—Metaph. = to place beside one another, i.e. to compare; Herod. iv. 198, τὶς ἢ Διβύη σπουδαίη ὥστε ἡ Ἀσίη ἢ Εὐρώπη παραβληθῆναι; Xen. *Mem.* ii. 4. 5, πρὸς ποῖον κτήμα παραβαλλόμενος φίλος ἀγαθὸς οὐκ ἂν πολλῶ κρείττων φανείη; iv. 8. 11, παραβάλλων τὸ ἄλλων ἦθος πρὸς

ταῦτα. So in Mark iv. 30, Received text, ἐν ποίᾳ παραβολῇ παραβάλωμεν αὐτήν; (Lachm. and Tisch. read ἐν τίνι αὐτήν παραβολῇ θώμεν;). Hence:

Π α ρ α β ο λ ῆ, ἡ, placing beside, comparison, e.g. Plat. *Phileb.*, ἐν τῇ παραβ. τῶν βίων, 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, τυφλοὶ 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 ἐρεῖτέ μοι τὴν παραβολὴν ταύτην Ἰατρὲ, θεράπευσον σεαυτόν; 1 Sam. xxiv. 14, καθὼς λέγεται ἡ παραβολὴ ἡ ἀρχαία ἐξ ἀνόμων ἐξελεύσεται πλημμέλεια; Ezek. xii. 22, 23, xviii. 2, 3. Similar is 1 Chron. vii. 20, δώσω αὐτὸν εἰς παραβολὴν καὶ εἰς διήγημα ἐν πᾶσι τοῖς ἔθνεσιν; Deut. xxviii. 37; Ps. xlv. 15, ἔθου ἡμᾶς εἰς παραβολὴν ἐν τοῖς ἔθνεσιν; Ps. lxxix. 12, ἐγενόμην αὐτοῖς εἰς παραβολὴν. He at whom men (as we say) point with the finger, becomes a παραβολή, cf. Ps. xlv. 15, κίνησιν κεφαλῆς ἐν τοῖς λαοῖς. The Heb. **פָּרָב**, to 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. xlv. 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, ὃν ἔσχομέν ποτε εἰς γέλωτα καὶ εἰς παραβολὴν ὄνειδισμοῦ; Tobit iii. 4. A word or discourse of deeper meaning, which becomes intelligible through application or comparison, conjoined with αἶνγμα, πρόβλημα, etc., cf. Ps. xlix. 5. **פָּרָב**, פָּרָב, Ps. lxxviii. 2; Prov. i. 6, פָּרָבִים **פָּרָב**, παραβολὴ καὶ σκοτεινὸς λόγος. So Ezek. xxiv. 3, xvii. 2; cf. Ecclus. iii. 29, καρδία συνετοῦ διανοηθήσεται παραβολὴν, καὶ οὐκ ἀκροατοῦ ἐπιθυμία σοφοῦ. Hence also e.g. of the sayings of Balaam, Num. xxiii. 7, 18, xxiv. 3, 15. Of ambiguous sayings, Ecclus. xiii. 26, xxxviii. 33. (Elsewhere **פָּרָב** is also rendered by παροιμία, θρήνος, προοίμιον, Job xxvii. 1, xxix. 1, xiii. 12, etc.) **Παραβολή** 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. Aristot. *Rhet.* ii. 20, εἰσὶ δ' αἱ κοιναὶ πίστεις (means of conviction) δύο τῷ γένει, παράδειγμα καὶ ἐνθύμημα. ἡ γὰρ γνώμη μέρος ἐνθυμήματός ἐστιν. . . . παραδειγμάτων δ' εἶδη δύο ἐν μὲν γὰρ ἔστι παραδείγματος εἶδος τὸ λέγειν πράγματα προγεγενημένα, ἐν δὲ τὸ αὐτὸν ποιεῖν. τούτου δ' ἐν μὲν παραβολή, ἐν δὲ λόγοι, οἷον οἱ Αἰσώπειοι καὶ Διβυκοί. The *parable* differs from the *fable* and from the *example*, in that it adduces 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. Aristot. *l.c.*, ῥᾶω μὲν οὖν πορίσασθαι τὰ διὰ τῶν λόγων, χρησιμώτερα δὲ πρὸς τὸ βουλευσασθαι τὰ διὰ τῶν πραγμάτων; Minucian. *de Argum.* 731, διαφέρουσιν αἱ παραβολαὶ τῶν παραδειγμάτων, ὅτι τὰ μὲν παραδείγματα ἐξ ἱστορίας λαμβάνεται, αἱ παραβολαὶ δὲ ἄνευ ἱστορίας καὶ ἀορίστως ἐκ τῶν γυγνομένων.—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. Cf. 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 κατ' ἐξοχ., 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 σκηνή is termed a παραβολή, because it is referred to not on its own account,—in which case either παράδειγμα or ὑπόδειγμα would have been used,—but for the sake of its significance, seeing it has no independent worth, but only serves (as a σκιά τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴ ἢ εἰκὼν τῶν πραγμάτων) in the way of comparison to illustrate the truth, as indeed its cultus likewise corresponded to this its character (καθ' ἣν . . . προσφέρονται). On the difference between παραβ. and type, *vid. τύπος, ἀλληγορεύω*.

In Heb. xi. 19, ὅθεν αὐτὸν καὶ ἐν παραβολῇ ἐκομίσατο, some explain ἐν παραβολῇ = παραβόλως (as ἐν ἀληθείᾳ = ἀληθῶς, ἐν τάχει = ταχέως), which cannot be shown to denote anything but *bold, venturesome, temerario ausu*; e.g. παραβόλως διδούς αὐτὸν εἰς τοὺς κινδύνους, Polyb. iii. 17. 8; παραβόλως διεκόμισαν τοὺς ἄνθρας, i. 20. 14, etc.; *vid. Raphel; Bleek on Heb. xi. 19*. But even if the subst. παραβολή in the passage cited for this—Plut. *Arat.* 22, διὰ πολλῶν ἐλιγμῶν καὶ παραβολῶν περαινόντος πρὸς τὸ τεῖχος—denotes *bold enterprise* (Pape, *Wörterbuch*; Tholuck), and not synon. ἐλιγμός, *deviations from the straight course*, analogously to the use of the word of the ellipse (Delitzsch), the prominence given to ἐν παραβολῇ as a special feature, by means of καί, 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 ἐγείρειν δυνατὸς ὁ θεός*; 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, *וַיִּשָׁב אִשָּׂא*, Gen. xxii. 14, and to the renewed confirmation of the Messianic promise that was thereupon 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 ἔκομ.* (This may perhaps throw light also on John viii. 56.)

Βάπτω, to immerse; John xiii. 26; cf. Ruth ii. 14; Luke xvi. 24, *βάπτειν τὸ ἄκρον τοῦ δακτύλου ὕδατος*; cf. *Iliad*, v. 6, *λελουμένος ὠκεανοῖο*; and in *Atrat.* 658, 858, 951, *βάπτειν ὠκεανοῖο, ποταμοῖο*; elsewhere with *εἰς*. *Vid.* Bernhardy, *Synt.* 168; Winer, xxx. 8. The gen. may be explained from the more complete expression *βάπτειν τὸ ἀπὸ τινος*, Ex. xii. 22; Lev. xiv. 16; Dan. iv. 30; cf. Josh. iii. 16 = *to make wet by immersion*. LXX. = *לבב*. — Then = *to dye by dipping*, Rev. xix. 13, *ιμάτιον βεβαμμένον αἵματι*; cf. Herod. vii. 67, *εἴματα βεβαμμένα*; Mosch. i. 29, *τὰ γὰρ πυρὶ πάντα βέβαπται*; cf. Gen. xxxvii. 31, *ἐμόλυναν τὸν χιτῶνα τῷ αἵματι* = *לבב*. — *Ἐμβάπτειν*, Matt. xxvi. 23; Mark xiv. 20 (John xiii. 26, Lachm.). Hence:

Βαπτίζω, 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, *βάπτισον σεαυτὸν εἰς θάλασσαν*. LXX. once = *לבב*, 2 Kings v. 14, *ἐβαπτίσαστο ἐν τῷ Ἰορδάνῃ*. Metaphorically, e.g. Plut. *Galb.* 21, *ὀφλήμασι βεβαπτισμένος*; cf. Isa. xxi. 4, *ἡ ἀνομία με βαπτίζει* = *נחש*.

The peculiar N. T. and Christian use of the word to denote *immersion, submersion* for a religious purpose = to baptize, John i. 25, *τί οὖν βαπτίζεις*; may be pretty clearly traced back to the Levitical washings, Hebrew *גָּטַל*, 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. = *λούεσθαι*; cf. Acts xxii. 16, *βάπτισαι καὶ ἀπόλουσαι τὰς ἀμαρτίας σου*. For, according to Mark vii. 4, Luke xi. 38, Heb. ix. 10, Ecclus. xxxiv. 10, *βαπτίζόμενος ἀπὸ νεκροῦ, βαπτίζειν*, appears to have been at that time the technical term for these washings; cf. Matt. xv. 2, *νίπτεσθαι*, for which Mark vii. 4 has *βαπτίζεσθαι*. (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 *βαπτίζειν*. *Vid.* Schneckenburger, *Ueber das Alter der jüdischen Proselytentaufe*, 1828; Winer, *Realwört.* 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-Encyclopaedie*, xii. 242 ff.) As the terms *בבב, הַבְּבב*, were used in post-biblical Hebrew, rather than the biblical word *בבב*, to denote these washings, and the former had already been rendered *βάπτειν* by the LXX. (*vid. supra*), it is intelligible enough how this use arose. Cf. 2 Kings v. 10, where ver. 14 *βαπτίζειν*. 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.* *καθαρίζω, καθαρισμός*; cf. Num. viii. 5–22; Lev. xiii. 14; Ex. xix. 14; also 1 John v. 6, *οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος κ.τ.λ.* Heb. x. 22, 23, *ῥεραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς καὶ λελουμένοι τὸ σῶμα ὕδατι καθαρῷ*. This is the reason also why *βαπτίζειν* 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 *βαπτίζειν* on others, hence his title *ὁ βαπτιστής*, 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 eosque restituet congregationi.*”

By *βαπτίζειν*, 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 *καθαρισμός*. Hence Matt. iii. 6, *ἐβαπτίζοντο . . . ἐξομολογούμενοι τὰς ἁμαρτίας αὐτῶν*; Mark i. 4, *ἐγένετο Ἰωάννης ὁ βαπτίζων ἐν τῇ ἐρήμῳ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*. Cf. Luke iii. 3; Acts ii. 38, *βαπτισθήτω ἕκαστος ὑμῶν . . . εἰς ἄφεσιν ἁμαρτιῶν*; Acts xxii. 16, *βαπτίσαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου*; 1 Pet. iii. 21, *vid. s.v.* *βάπτισμα*. So far, therefore, there is no difference between the baptism of John and Christian baptism, as both aim at the *ἄφεσις ἁμ*. The expression, *βαπτίζω ὑμᾶς ἐν ὕδατι εἰς μετάνοιαν*, Matt. iii. 11, means nothing more than Mark i. 4, *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*, and Acts ii. 38, *Μετανοήσατε καὶ βαπτισθήτω κ.τ.λ.*, *vid. supra*. Not as though *μετάνοια* were to be worked by this baptism in the place of *ἄφεσις*, but *ἄφεσις* cannot be without *μετάνοια*, without which also no one can enter the kingdom of heaven; and as *μετάνοια* 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 *μετάνοια* John appeared *βαπτίζων ἐν ὕδατι*; and the expression in Matt. iii. 11 is selected instead of *εἰς ἄφεσιν ἁμ* 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

μετανοία is appropriated by *πίστις*. The baptism of John is styled, *κατ' ἐξ.*, the *βάπτισμα μετανοίας* 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 μετανοίας, τῷ λαῷ λέγων, εἰς τὸν ἐρχόμενον μετ' αὐτὸν ἵνα πιστεῦσωσι, τοῦτ' ἔστιν εἰς τὸν Ἰησοῦν. ἀκούσαντες δὲ ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*; Acts viii. 12, 13. The difference lies, however, not in the *βαπτίζω*, 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 τί οὖν ἐβαπτίσθητε; οἱ δὲ εἶπαν εἰς τὸ Ἰωάννον βάπτισμα*; ver. 5, *ἐβαπτίσθησαν εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*; 1 Cor. i. 13, *ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε*; ver. 15, *ἵνα μή τις εἴπῃ ὅτι εἰς τὸ ἐμὸν ὄνομα ἐβαπτίσθητε*; x. 2, *πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο*, on which cf. Ex. xiv. 31, *וַיִּבְרַךְ יְהוָה אֶת-יִשְׂרָאֵל בַּיַּמַּיִם*. What is in question is a relation into which the candidates for baptism are to be brought; as also in the case of *εἰς μετανοίαν*, *εἰς ἄφεσιν ἁμαρτιῶν*, *εἰς ἐν σῶμα ἐβαπτίσθημεν*, 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 ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην*, is plain from the expressions last adduced, especially from 1 Cor. x. 2, *πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσῃ*; Matt. iii. 11, *ἐν ὕδατι εἰς μετανοίαν*. A complete explanation is thus furnished of Rom. vi. 3, 4, *ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν συνετάφημεν οὖν αὐτῷ διὰ τοῦ βαπτίσματος εἰς τὸν θάνατον*. Further conjoined with *εἰς* in Matt. xxviii. 19, *εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*; Gal. iii. 27, *ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε*; Acts viii. 16, *εἰς τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*. The other connections also, *ἐπὶ τῷ ὀνόματι Ἰησοῦ*, Acts ii. 38, *ἐν τῷ ὄν. 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 *βαπτίζεσθαι 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 ἀθανάτου καὶ τοιαύτης δόξης εὐκλεοῦς πάντες πάντα ποιούσιν*. 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 (*τί ποιήσουσιν*), and have therefore been baptized in vain (*τί καὶ βαπτίζονται*) if the dead do not rise at all. *Βαπτίζεσθαι ὑπὲρ τῶν νεκρῶν* is parallel therefore with *τί καὶ ἡμεῖς κινδυνεύομεν* (ver. 30); *εἰ νεκροὶ οὐκ ἐγείρονται*, vv. 29, 32.

Metaphorically used, *βαπτίζω* occurs in Matt. iii. 11, *βαπτ. ἐν πνεύματι ἁγίῳ καὶ*

πυρί, opposed to ἐν ὕδατι 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 ὕδ. and ἐν πν., 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 βαπτίζω, 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 ὕδατι καὶ πνεύματι, or πυρί, cf. John iii. 5.

The use of the word in Luke xii. 50, βάπτισμα δὲ ἔχω βαπτισθῆναι; Mark x. 38, 39, τὸ βάπτισμα ὃ ἐγὼ βαπτίζομαι βαπτισθήσεσθε, was probably suggested by O. T. expressions like Ps. lxxix. 2, 3, 15, 16, xlii. 7, cxxiv. 4, 5, cxliv. 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 ὀνομάζει τὸν θάνατον αὐτοῦ, ὡς καθαρτικὸν ὄντα πάντων 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 xi. 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.

Βαπτισμός, ὁ, *the washing*, Mark vii. 4, 8, ποτηρίων κ.τ.λ. (ver. 8 omitted by Tisch. and the cod. Sin.), *vide supra*, βαπτίζω. Heb. ix. 10, διάφοροι 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. lustrations, 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. Βαπτισμός 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, 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 δ' ἐκήρυξεν Ἰωάννης, Acts x. 37; cf. xiii. 24. Designated β. μετανοίας, Mark i. 4; Acts xiii. 24, xix. 4; more completely, β. μεταν. εἰς ἀφεσιν ἁμαρτιῶν, Luke iii. 3, so far as μετάνοια, being both condition and result, conferred on it its peculiar character; *vid.* βαπτίζω. *Baptism unto Christ*, see Rom. vi. 4, β. εἰς τὸν θάνατον Χριστοῦ Ἰησοῦ, as cleansing from sin follows by virtue of the death of Christ, cf. 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρῖζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας; 1 Pet. i. 2, ῥαντισμὸς αἵματος Ἰησοῦ 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, συναψέντες τῷ Χριστῷ ἐν τῷ βαπτίσματι, as in Rom. vi. 4, συνετάφημεν αὐτῷ διὰ τοῦ β.; Eph. iv. 5, ἐν βάπτισμα, counted among the *momenta* (elements) constituting Christian fellowship. 1 Pet. iii. 12, δ (sc. ὕδωρ) καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ῥύπου, ἀλλὰ συνειδήσεως ἀγαθῆς 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, συνειδ. ἀγ. 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 αἴτημα denotes both the petition and the *res petita*, Luke xxiii. 24, 1 John v. 14, καύχημα, the boast and the object thereof, 2 Cor. i. 14, Phil. ii. 14, δώρημα, and other words. Συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν is that pertaining to a good conscience which has been asked and obtained from God (not as Hofmann, *Weissagung 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 כְּחֵטְא = ἐπερώτημα, *what is demanded* (*i.e.* *something determined, decree* ?), 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.

Βαπτιστής, ὁ, the Baptist = ὁ βαπτίζων, as Tisch. and cod. Sin. Mark vi. 24 (cf. ver. 14). Name given to John, suggested by the function committed to and exer-

cised by him, Matt. xxi. 25; Mark xi. 30; Luke xx. 4; John i. 33, ὁ πέμψας με βαπτίζειν ἐν ὕδατι; cf. ver. 25, τί οὖν βαπτίζεις, εἰ σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; Matt. iii. 1, xi. 11, 12, xiv. 2, 8, xvi. 14, xvii. 13; Mark vi. 24, 25, viii. 28; Luke vii. 20, 28 (Tisch. omits), 33, ix. 19. See βαπτίζω.

Βασιλεύς, ἐως, ὁ, **king**, he who has rule over the people, from βαίνω and λαός = 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, βασιλεὺς ἄρχων κατὰ νόμους ἀνυπεύθυνος; Xen. *Mem.* iii. 9, 10, βασιλεὺς δὲ καὶ ἄρχοντας οὐ τοὺς τὰ σκήπτρα ἔχοντας ἔφη εἶναι, οὐδὲ τοὺς ὑπὸ τῶν τυχόντων αἰρεθέντας, οὐδὲ τοὺς κλήρω λάχοντας, οὐδὲ τοὺς βιασαμένους, οὐδὲ τοὺς ἐξαπατήσαντας, ἀλλὰ τοὺς ἐπισταμένους ἄρχειν. Cf. iv. 6. 12, under βασιλεία.—1 Pet. ii. 13, ὑποτάγητε βασιλεῖ ὡς ὑπερέχοντι; cf. 1 Tim. ii. 2; John xix. 15, οὐκ ἔχομεν βασιλεία 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. 13, 1 Tim. ii. 2, and e.g. 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. xlvi. 3, as the sphere of His rule includes all, world and time, Ps. ciii. 19; Wisd. vi. 5; cf. 1 Tim. i. 17, ὁ βασιλεὺς τῶν αἰώνων; Tob. xiii. 6, εὐλογήσατε τὸν κύριον τῆς δικαιοσύνης καὶ ἠψώσατε τὸν βασιλέα τῶν αἰώνων, ver. 10; cf. Heb. i. 2, xi. 3, see αἰών; 1 Tim. vi. 15, ὁ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων; Rev. xv. 3, β. τῶν ἐθνῶν, cf. Ps. xlvii. 9. In this sense God is repeatedly designated King in the O. T., Ex. xv. 18; 2 Kings xix. 15; Jer. x. 7, 10, 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, εἴληφας τὴν δύναμίν σου τὴν μεγάλην καὶ ἐβασίλευσας κ.τ.λ. But especially is God a King in His relation to Israel, Deut. xxxiii. 5, אֱלֹהֵינוּ מֶלֶךְ, 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. lxxiv. 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. vii. 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 xv. 2, 9, 12, 18, 26; Luke xxiii. 3, 37, 38; John xviii. 39, xix. 3, 14, 15, 19, 21; ὁ β. τοῦ Ἰσραὴλ, Mark xv. 32; John i. 50, xii. 13; cf. Luke

i. 32, 33 ; δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον Δαυὶδ τοῦ πατρὸς αὐτοῦ, καὶ βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ εἰς τοὺς αἰῶνας, καὶ τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. This in connection with prophecies 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 Χριστὸς βασιλεύς, Luke xxiii. 2 ; ὁ ἐρχόμενος βασιλεύς, Luke xix. 38 ; cf. John xviii. 37, βασιλεύς εἰμι ἐγώ ; ver. 36, ἡ βασιλεία ἡ 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, εἶτα τὸ τέλος ὅταν παραδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ, ὅταν καταργήσῃ πᾶσαν 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 καθήμενος ἐπὶ θρόνου 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 βασιλέων, κύριος κυρίων, not merely to describe His power (i. 5, ὁ ἀρχὼν τῶν βασιλέων τῆς γῆς), but as He who is victorious over all opposing powers ; cf. Rev. xi. 17, εἴληφας τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας ; xvii. 12 ; Dan. vii. 14, ii. 35, 45 ; 1 Cor. xv. 25, δεῖ γὰρ αὐτὸν βασιλεύειν ἄχρις οὗ θῆ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ.

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

Β α σ ί λ ε ι ο ς, ο ν, 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, βασιλειον ἱεράτευμα, corresponding to the Hebrew כֹּהֲנֵי מְלָכִים, 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. βασιλειος opposed thereto ; cf. e.g. Herod. i. 35, ἀνὴρ γένεος τοῦ βασιληίου. 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, מֶלֶךְ in this sense in 1 Kings xviii. 10), and who are more precisely defined as a nation of priests, cf. Rev. i. 6.

Β α σ ι λ ε ί α, ἡ, 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 ἀξίωμα καὶ τὸ ἔθνος βασιλευόμενον ; Xen. Mem. iv. 6. 12, βασιλείαν δὲ καὶ τυραννίδα ἀρχὰς μὲν ἀμφοτέρας ἡγεῖτο εἶναι, διαφέρειν δὲ ἀλλήλων ἐνόμιζε.

τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο, τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους, ἀλλ' ὅπως ὁ ἀρχῶν βούλοιτο, τυραννίδα.

(I.) It is in the New Testament a designation of *power*, Rev. xii. 10, xvii. 18, ἡ ἔχουσα βασιλείαν ἐπὶ τῶν βασιλέων τῆς γῆς. Also, probably, in xvii. 12, οἵτινες βασιλείου οὐπω ἔλαβον, ἀλλ' ἐξουσίαν ὡς βασιεῖς μίαν ὄραν λαμβάνουσιν; cf. ver. 17, δοῦναι τὴν βασιλείαν αὐτῶν τῷ θηρίῳ. Further, Rev. i. 9, συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ὑπομονῇ ἐν Χριστῷ Ἰησοῦ; ver. 6, ἐποίησεν ἡμᾶς βασιλείαν κ.τ.λ.; cf. v. 10, xx. 4, 6, xxii. 5; Dan. vii. 27. As ἐγένετο ἡ βασιλεία τοῦ κόσμου τοῦ κυρίου ἡμῶν in xi. 15 must, 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 ἐσκοτισμένη, 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 παραδοῖ τὴν βασιλείαν τῷ θεῷ καὶ πατρὶ; Luke i. 33, βασιλείας αὐτοῦ οὐκ ἔσται τέλος.

(II.) In the remaining passages βασιλεία denotes the sphere of rule, realm, or kingdom; Matt. iv. 8; Luke iv. 5, ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τῆς οἰκουμένης, τοῦ κόσμου; Matt. xii. 25 sq., πᾶσα βασιλεία μερισθεῖσα . . . πᾶσα 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 βασ. τῶν οὐρανῶν. The same also absolutely, ἡ βασιλεία, Matt. viii. 12, xiii. 38, xxiv. 14; Luke xii. 32. 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 βασιλεύς, specially the realization of His saving purpose (the fulfilment of His promises, Jas. ii. 5), becomes manifest. Cf. Luke xvi. 16, ὁ νόμος καὶ οἱ προφῆται μέχρι Ἰωάννου ἀπὸ τότε ἡ βασ. τ. θεοῦ εὐαγγελίζεται (vid. εὐαγγέλιον); Mark xv. 43, προσδεχόμενος τὴν βασ. τ. θ.; Luke xxiii. 51, προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ; Luke xvii. 20, τότε ἔρχεται ἡ βασιλεία τ. θεοῦ; Matt. xxv. 34, κληρονομήσατε τὴν ἠτοιμασμένην ὑμῖν βασιλείαν, κ.τ.λ. As the matter in hand is the realization 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, ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν, Mark i. 15; Luke x. 9, 11; cf. Matt. iii. 2, iv. 17, x. 7, to which the petition corresponds, ἐλθέτω ἡ βασιλεία σου, Matt. vi. 10; Luke xi. 2; so also the proof adduced in Matt. xii. 28, εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ β. τ. θ.; cf. Luke xi. 20, xxi. 31, as compared with ver. 28, where βασ. τ. θ. and ἀπολύτρωσις 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, οἷς ἐξετίθετο διαμαρτυρούμενος τὴν βασιλείαν τοῦ θεοῦ, πείθων τε αὐτοὺς περὶ τοῦ Ἰησοῦ

ἀπό τε τοῦ νόμου Μωσέως καὶ τῶν προφητῶν. Cf. Luke iv. 43, ὅτι καὶ ταῖς ἐτέραις πόλεσιν εὐαγγελίσασθαι με δεῖ τὴν βασ. τ. θ., ὅτι ἐπὶ τοῦτο ἀπεστάλην. The combinations εὐαγγελίσασθαι τὴν β. τ. θ., further, in Luke viii. 1, xvi. 16; Acts viii. 12; cf. τὸ εὐαγγέλιον τῆς β. τ. θ., Mark i. 14; Matt. iv. 23, ix. 35, xxiv. 13 (εὐαγγ., the good tidings of the fulfilled promise of salvation, correlate to ἐπαγγελία, the promise of salvation itself); κηρύσσειν τὴν β. τ. θ., Luke ix. 2; Acts xx. 25, xxviii. 31; λαλεῖν περὶ τῆς β. τ. θ., Luke ix. 11; διαγγέλλειν τὴν β. τ. θ., Luke ix. 60; λέγειν τὰ περὶ τῆς β. τ. θ., Acts i. 3, xix. 8; τὰ μυστήρια τῆς β. τ. θ., Luke viii. 10; Mark iv. 11; Matt. xiii. 11; ver. 19, ὁ λόγος τῆς β. 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 *Ueber die Wunder im Zusammenhang der göttlichen Offenbarung*, Barmen 1865). Hence the expectation of great blessedness in the kingdom of God, Luke xiv. 15, μακάριος ὃς φάγεται ἄρτον ἐν τῇ β. τ. θ.; cf. xiii. 29, ἀνακληθήσονται ἐν τῇ β. τ. θ.; Matt. viii. 11; cf. Matt. xvi. 19, δώσω σοι τὰς κλεῖδας τῆς β. τ. θ. οὐρ.; xxiii. 14, κλεῖτε τὴν βασ. τ. θ. οὐρ.; xxi. 43, ἀρθήσεται ἀφ' ὑμῶν ἡ β. τ. θ.

Now, inasmuch as the saving designs of God already found their realization with and in Christ, it is said, ἡ β. τ. θ. ἐντὸς ὑμῶν ἐστίν, Luke xvii. 21; cf. John i. 26, μέσος ὑμῶν στήκει, ὃν ὑμεῖς οὐκ οἴδατε; 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, διὰ τὸ ἐγγὺς εἶναι Ἱερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτοῖς ὅτι παραχρῆμα μέλλει ἡ β. τ. θ. ἀναφαίνεσθαι (cf. ver. 38). So Mark ix. 1, ἕως ἂν ἴδωσιν τὴν β. τ. θ. ἐληλυθυῖαν 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. xvi. 18, xxiii. 42; cf. Eph. v. 5, ἡ βασ. 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 βασιλεύς.

When, therefore, Christ says, ἡ βασ. ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου, 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 βασ. τῶν οὐρανῶν; cf. 2 Tim. iv. 18, ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασιλείαν αὐτοῦ τὴν ἐπουράνιον, whereby both the natural and moral antagonism between it and this world is expressed and emphasized (*vid.* οὐρανός); cf. 1 Cor. xv. 50, σὰρξ καὶ αἷμα βασιλείαν τ. θ. κληρονομήσαι οὐ δύνανται; Luke xvii. 20,

οὐκ ἔρχεται ἡ β. τ. θ. μετὰ παρατηρήσεως, most strongly emphasised in John iii. 3, ἐὰν μή τις γεννηθῆ ἄνωθεν, οὐ δύναται ἰδεῖν τὴν β. τ. θ. (see under the words, ἄνωθεν, ὕδωρ, πνεῦμα); 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 coelorum appellatione, libris N. T. fere propria, praecidebatur spes regni terreni, et invitabantur omnes ad coelestia.*” This antithesis is particularly prominent in the Revelation, which specially deals with the subject. Comp. the ἐβασίλευσας, 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, ἐκείνοις τοῖς ἔξω ἐν 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, εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν; cf. 1 Thess. ii. 12, τοῦ καλοῦντος ἡμᾶς εἰς τὴν ἐάντου βασιλείαν καὶ δόξαν. Hence εἰσερχεσθαι 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 σωθῆναι in Mark x. 26, cf. 2 Tim. iv. 18, and to ζῶν αἰώνιον κληρονομεῖν in Mark x. 17 (so that there is a close connection between the σωτηρία, or the ζωὴ αἰώνιος, and the βασ. τ. θ.). Κληρονομεῖν 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. 34; but comp. αὐτῶν ἐστὶν ἡ β. τ. οὐρ., Matt. v. 3, 10, xix. 14; Mark x. 14; Luke vi. 20; as also Matt. xxi. 31, οἱ τελῶναι . . . προάγουσιν ὑμᾶς εἰς τὴν β. τ. θ.; Mark xii. 34, οὐ μακρὰν εἰ ἀπὸ τῆς β. τ. θ.; Luke ix. 62, εὐθετος τῇ β. τ. θ. On the expression υἱοὶ τῆς β., Matt. viii. 12, xiii. 38, see under υἱός. The reason why the β. τ. θ. is represented both as *present*—*e.g.* in Matt. xi. 12, xii. 28, xxi. 43; Luke xvi. 16, 17, xvii. 20, 21; Rom. xiv. 17; Col. i. 13, iv. 11; Heb. xii. 28—and *future*—*e.g.* in Matt. xxv. 34; Luke xxi. 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 οὗτος (John xviii. 36; cf. 2 Pet. iii. 13; Heb. vi. 5), which prevents their full development; thus, for example, John speaks of ζωὴ, 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.* Kamphausen, *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 β. α. σ. 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 ἡτοιμασμένην ὑμῖν βασιλ. ἀπὸ καταβολῆς κόσμου; for the world was created with a view to this order of things. It exists and is operative (1 Cor. iv. 20; Mark ix. 1), 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 αἰὼν οὗτος, μέλλον, seems to have been adopted from the language of the schools and of the religious life of the community; for the formula מלכות משיח 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. Schoettgen, *Dissertatio de regno coel.*—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 (ποίμνιον, corresponding to ἐκκλησία, cf. 1 Pet. v. 2; Acts xx. 28), as also Heb. xii. 28, βασιλείαν ἀσάλευτον παραλαμβάνοντες, with τὰ μέλλοντα ἀγαθά, 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.

Β α σ ι λ ε ύ ω, 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 βασιλεύς; of those who belong to Christ, Rev. v. 10, xx. 4, 6, xxii. 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 ὑπομένομεν, καὶ συμβασιλεύσομεν*. This theocratic meaning will also have to be adopted in 1 Cor. iv. 8, *χωρὶς ἡμῶν ἐμβασιλεύσατε*, especially in view of the words that follow, *καὶ ὄφελόν γε ἐμβασιλεύσατε, ἵνα καὶ ἡμεῖς σὺν ὑμῖν συμβασιλεύσωμεν*; 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 ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν*, cf. Jas. i. 18; cf. Osiander, Meyer, Burger *in loc.* — In Rom. v. 17, *οἱ τὴν περισσεῖαν τῆς χάριτος λαμβάνοντες ἐν ζωῇ βασιλεύσουσιν διὰ Χριστοῦ*, the expression must be taken primarily in opposition to the foregoing *εἰ γὰρ ὁ θάνατος ἐβασίλευσεν*; in contrast with the previous subjection to the dominion of death, there now comes in the completest contrary; cf. 1 Cor. iii. 22, *εἴτε ζωὴ εἴτε θάνατος πάντα 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, *ὁ θάνατος ἐβασίλευσεν*, Rom. v. 14, 17; *ἡ ἁμαρτία ἐβ.*, Rom. v. 21, vi. 12; *ἡ χάρις βασ.*, Rom. v. 21 (as in Plato, *Rep.* x. 607 A, *ἡδονὴ καὶ λύπη ἐν τῇ πόλει βασιλεύουσι ἀντὶ νόμου*; Xen. *Mem.* iv. 3. 14, *ἡ ψυχὴ βασιλεύει ἐν ἡμῖν*), to mark them as supreme determining powers.

Β δ ε λ ύ σ σ ω. In classical Greek only the middle βδελύσσομαι, to be disgusted, to detest, to abominate; with the acc., Rom. ii. 22, *ὁ βδελυσσόμενος τὰ εἰδωλα*. LXX. = רָעַף, Lev. xi. 11, 13; רָעַף, Deut. vii. 26, xxiii. 8; Job ix. 31. It denotes a very high degree of repugnance. Cf. Aristoph. *Nubb.* 1132, *ἦν ἐγὼ μάλιστα πασῶν ἡμερῶν δέδοικα καὶ πέφρικα καὶ βδελύττομαι*. In biblical Greek used of *religious* and *moral repugnance*, see under βδέλυγμα. The act. βδελύσσω only in Lev. xi. 43, xx. 25, 1 Macc. i. 48, in the combination βδελύσσειν τὰς ψυχὰς ἐν τινὶ = *to make abominable, detestable*, to constitute an object of *religious abomination, to defile*, Heb. = רָעַף. Hence the perf. par. pass., Rev. xxi. 8, *δειλοὶ καὶ ἄπιστοι καὶ ἐβδελυγμένοι*, those who are stained with abominations (heathenish), cf. xvii. 4, 5, xxi. 27; 3 Macc. vi. 9, *ἐπιφάνηθι τοῖς ἀπὸ Ἰσραὴλ γένους, ὑπὸ δὲ ἐβδελυγμένων ἀνόμων ἔθνων ὑβριζομένοις*. On the contrary, the same form in Job xv. 16, *ἐβδελυγμένος καὶ ἀκάθαρτος ἀνὴρ*, as also in Isa. xiv. 19, *νεκρὸς ἐβδελυγμένος*, is the passive of βδελύσσομαι = *abominated, an abomination*; cf. *ιάθην, ἰάμαι*, from *ἰάομαι*, Matt. viii. 8; Mark v. 29; Isa. liii. 5.

Β δ ε λ υ κ τ ό ς, abominable, or abominated; Tit. i. 16, *βδελυκτοὶ ὄντες καὶ ἀπειθεῖς*; Luther, "who are an abomination to God." Cf. Prov. xvii. 15, *ὃς δίκαιον κρίνει τὸν*

ἄδικον, ἄδικον δὲ τὸν δίκαιον, ἀκάθαρτος καὶ βδελυκτὸς παρὰ θεῶ = ἡβῆ. Ecclus. xli. 5, τέκνα βδελυκτὰ γίνεταί τεκνα ἁμαρτωλῶν; 2 Macc. i. 27. The word does not occur in classical Greek; βδελυρός has another sense, and signifies *hateful, disgusting*; in this sense βδελυκτὸς is used in Philo, ii. 261. 4, γυναικῶν θιάσους βδελυκτῶν καὶ ἀκολαστῶν, whereas it is used in patristic Greek in a religious sense, with the passive signification above given; e.g. Chrysostom, καὶ παρὰ ἀνθρώπους μισητοὺς καὶ παρὰ θεῶ βδελυκτοὺς.

Βδέλυγμα, τό, what is detested, abomination, only in biblical and patristic Greek, to mark an object of the highest moral and religious repugnance. LXX. = ἡβῆ, Deut. xxix. 17; 2 Chron. xv. 8, ἐξέβαλε τὰ βδελύγματα ἀπὸ πάσης τῆς γῆς Ἰούδα, over against ἐνεκαίωσε τὸ θυσιαστήριον κυρίου; Jer. xiii. 27; Ezek. xi. 21; Dan. ix. 27, xi. 31, xii. 11 (ἡβῆ elsewhere also = εἶδωλον, 1 Kings xi. 7; προσόχθισμα, Deut. vii. 26; 2 Kings xxiii. 13). = ἡβῆ, Lev. vii. 21, xi. 10–xiii. 20, etc. = ἡβῆ, Ex. viii. 26; Gen. xliii. 21, xlvi. 43, βδέλυγμα γὰρ ἐστὶν Αἰγυπτίους πᾶς ποιμὴν προβάτων; Prov. xi. 1, 20, xvi. 11; 2 Chron. xxxvi. 14; Lev. xviii. 26, 27. (Also = ἀκάθαρτον, ἀκαθαρσία, Prov. iii. 32, xxiv. 9.) Ecclus. xiii. 20, xxvii. 30, xlix. 2, Wisd. xii. 23, xiv. 11, it is said, concerning the idols, ἐν κτίσματι θεοῦ εἰς βδέλυγμα ἐγενήθησαν. Everything that loosens the connection of man with God is an object of the highest religious detestation, βδέλυγμα; hence also, in general, sinful actions and sinful men, so that the frequent connection or interchange of βδ. 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 βδέλυγμα, 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' ἐξ., all forms of heathenism. Cf. Deut. xxix. 17; 2 Chron. xv. 8; Isa. ii. 8, 20; Lev. xxviii. 27, etc., as also the combinations of ἀκαθαρσία, πορνεία, and βδελ., 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 ἰφθλὸν βδέλυγμα ἐνώπιον τοῦ θεοῦ; heathenish character in Rev. xvii. 4, 5, xxi. 27, πᾶν κοινὸν καὶ ὁ ποιῶν βδέλυγμα καὶ ψεῦδος, with reference to the semblance of Christianity (worldliness). Only in this moral religious sense, therefore, and not in that of physical disgust, can βδέλυγμα ἐρημώσεως, 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.

Βέβαιος, α, ον, in Attic Greek usually ὁ, ἡ (from βαίω) = firm, e.g. of firm land, *terra firma*. Figuratively, synonymous with ἀληθής, ἀσφαλής, πιστός, fixed, sure, certain. Βέβαιος denotes what we can move or act upon; στερεός,—from στα, ἵστημι,—what is or stands fast, firm, hard; thus στερεαὶ πύλαι = fast or fixed gates; βέβαιοι πύλαι (Thucyd. iv. 67) = sure gates, gates guaranteeing safety. Thucyd. iii. 23, κρύσταλλός τε γὰρ ἐπε-

πήγει οὐ βέβαιος ἐν αὐτῇ (sc. τῇ τάφρῳ) ὥστ' ἐπελθεῖν. Hence figuratively = *upon which one may build and rely or trust*. Plato, *Legg.* ii. 653 A, ἀληθεῖς δόξας βεβαίους, where βέβαιος denotes the worth of the ἀληθ. ; *Tim.* 49 B, πιστῶ καὶ βεβαίῳ χρήσασθαι λόγῳ ; 37 B, δόξαι καὶ πίστεις γίνονται βέβαιοι καὶ ἀληθεῖς. With εἰρήνη (Xenophon, Isocrates), φιλία (Xen. Plato), and other words. Not unfrequently of persons likewise = *reliable, trusty, constant*, e.g. φίλος. Thucyd. v. 43, οὐ βεβαίους φάσκων εἶναι Λακεδαιμονίους, *untrustworthy, inconstant*. Comp. *Wisd.* vii. 23, [ἔστι ἐν τῇ σοφίᾳ] πνεῦμα . . . φιλόανθρωπον, βέβαιον, ἀσφαλές ; 3 *Macc.* vii. 7, τὴν τε τοῦ φίλου ἦν ἔχουσι πρὸς ἡμᾶς βεβαίαν . . . εὖνοιαν ; v. 31, βεβαίαν πίστιν. 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, ἦν (sc. ἐλπίδα) ὡς ἀγκυραν ἔχομεν τῆς ψυχῆς ἀσφαλῆ τε καὶ βαβαίαν, where ἀσφαλῆς and βέβαιος 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, λόγος βέβαιος καὶ ἀληθής. Rom. iv. 16, ἐπαγγελία. Heb. ix. 17, διαθήκη ἐπὶ νεκροῖς βεβαία ; cf. Gal. iii. 15, κεκυρωμένη διαθ. 2 *Pet.* i. 10, βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιεῖσθαι. (2) Subjectively, 2 *Cor.* i. 7, ἐλπίς ; Heb. iii. 6, παρρησία ; iii. 14, ἐάνπερ τὴν ἀρχὴν τῆς ὑποστάσεως μέχρι τέλους βεβαίαν κατὰ σχώμεν.

Βεβαιώω, to make firm or reliable, so as to warrant security and inspire confidence, to strengthen, e.g. τὴν ἀρχὴν, βασιλείαν, to make true, to fulfil ; e.g. Xen. *Cyrop.* viii. 8. 2, εἴτε ὄρκους ὁμόσαιεν, ἡμπέδουν, εἴτε δεξιὰς δοίεν, ἐβεβαίουν. Polyb. iii. 3, βεβαιώσεν ἡμῖν πέπεισμαι τὰς ἐπαγγελίας. So Rom. xv. 8, εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων. Comp. Xen. *Anab.* vii. 6. 17, ἀπαιτήσῃ με δικαίως, ἐὰν μὴ βεβαιῶ τὴν πράξιν αὐτῷ ἐφ' ἣ ἐδωροδοκῶν. In this connection it signifies to fulfil, in others again to confirm, to make a thing firm so that it holds, e.g. τοὺς νόμους, leges sancire. Plato, *Crit.* 53 B, βεβαιώσεν τοῖς δικάσταις τὴν δόξαν. *Phileb.* 14 C, τοῦτον τοίνυν τὸν λόγον ἔτι μᾶλλον δι' ὁμολογίας βεβαιωθεσώμα. So Mark xvi. 20, τὸν λόγον βεβαιούντος διὰ τῶν ἐπακολουθούντων σημείων ; Heb. ii. 3, ὑπὸ τῶν ἀκουσάντων εἰς ἡμᾶς ἐβεβαιώθη ; 1 *Cor.* i. 6, τὸ μαρτύριον τοῦ Χριστοῦ ἐβεβαιώθη ἐν ἡμῖν. While the combination of βέβαιος 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, ἐς τοὺς Σικέλους πέμποντες τοὺς μὲν μᾶλλον βεβαιωσώμεθα, this corresponds simply with the import of the adjective with personal subject, Schol. βεβαίους φίλους 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 στηρίζειν, 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 τὴν ἀρχὴν, βασιλείαν. 1 *Cor.* i. 8, ὃς καὶ βεβαιῶσαι ὑμᾶς ἕως τέλος ἀνεγκλήτους ἐν τῇ ἡμέρᾳ κ.τ.λ., comp. Col.

i. 8; Rom. viii. 33. — 2 Cor. i. 21, ὁ δὲ βεβαιῶν ἡμᾶς σὺν ὑμῖν εἰς Χριστὸν καὶ χρίσας ἡμᾶς ὁ θεός, comp. ver. 20, where the objective fulfilment 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, βεβαιούμενοι ἐν τῇ πίστει, if we do not read, with Lachm. Tisch., τῇ πίστει = διὰ τῆς πίστ. (Theophylact), so that βεβαιούσθαι would be an independent expression; comp. Heb. xiii. 9, καλὸν γὰρ χάριτι βεβαιούσθαι 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, κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας. This combination of βεβαιῶν with a personal object was anticipated by the LXX. Ps. xli. 13, ἐβεβαίωσάς με ἐνώπιόν σου εἰς τὸν αἰῶνα = צר in the Hiphil. See Ps. cxix. 28, ἐνύσταξεν (פָּרַח) ἡ ψυχὴ μου ἀπὸ ἀκηδίας, βεβαίωσόν με ἐν τοῖς λόγοις σου. The middle, which is usual in classical Greek, does not occur in biblical Greek.

Βεβαίωσις, εως, ἡ, establishing, confirmation, corroboration, δόξης (Plato), γνώμης (Thucyd.). Thucyd. iv. 87, οὐκ ἂν μεῖζω πρὸς τοῖς ὄρκοις βεβαίωσιν λάβοιτε. Wisd. vi. 20, προσοχὴ δὲ νόμων βεβαίωσις ἀφθαρσίας. In the N. T. Heb. vi. 16, πάσης αὐτοῖς ἀντιλογίας πέρας εἰς βεβαίωσιν ὁ ὄρκος. Phil. i. 7, ἐν τῇ ἀπολογία καὶ βεβαίωσει τοῦ εὐαγγ. Frequently in Philo, see Delitzsch on Heb. vi. 16.

Διαβεβαίωμα, deponent, firmly to assure (Plut. Polyb. Diod. Dion. Hal., once also in Demosth.). 1 Tim. i. 7, μὴ νοοῦντες . . . περὶ τίνων διαβεβαιοῦνται. Tit. iii. 8, περὶ τούτων βούλομαι σε διαβεβαιούσθαι. Plut. Fab. 14, διαβεβαιούμενος περὶ τῶν πραγμάτων.

Βέβηλος, ον (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*, χωρίου βέβηλον, opposed to ἱερόν, ὅσιον; Thuc. iv. 97, ὅσα ἄνθρωποι ἐν βεβήλῳ δρώσω, opposed to ἱερά; Eurip. *Heraclid.* 404, βέβηλα λόγι, the opposite of κεκρυμμένα; Plut. *Brit.* 20, τὸν νεκρὸν ἐπιθέντες ἐν μέσῳ πολλῶν μὲν ἱερῶν πολλῶν δ' ἀσύλων καὶ ἀβεβήλων τόκων καθηγίζον. Of men = *uninitiated*, ἀμήντος; Hesych. βέβηλον τὸ μὴ ἱερόν καὶ ἄθεον. βέβηλος ἀνίερος, ἀμήντος. Later also = *unholy*, *impure* (cf. the German *gemein* in its ethical sense), syn. κοινός, Theodoret on Isa. lxvi., βέβηλόν ἐστι τὸ μὴ ἅγιον, τουτέστι τὸ κοινόν. So especially in Philo, e.g. ἐπιθυμία βέβηλος καὶ ἀκάθαρτος καὶ ἀνίερος οὐσα, in connection with the usage of the LXX., who employ βέβ. to translate ἕη, Lev. x. 10, the opposite of ἅγιος, syn. ἀκάθαρτος; 1 Sam. xxi. 4, ἄρτοι βέβηλοι, for general use, not ἅγιοι; Ezek. xxii. 26, xlii. 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 ἅγιος; cf. Ezek. xxii. 26, οἱ ἱερεῖς αὐτῆς ἠθέτησαν νόμον μου καὶ

ἐβεβήλουν τὰ ἅγια μου ἀνὰ μέσον ἁγίου καὶ βεβήλου οὐ διέστελλον . . . καὶ ἐβεβηλούμην ἐν μέσω αὐτῶν. Hence βεβηλώω, to profane, desecrate, violate, Lev. xxii. 15, xix. 29; βεβηλωμένος, violated; of a woman, in Lev. xxi. 7, 14 = ἕη, which in Ezek. xxi. 25 = βέβηλος, one who has forfeited his divine, sacred character (connected with ἄνομος). Accordingly βέβηλον is that which lacks all relationship or affinity to God. In the LXX. it is the only word for ἕη, whereas in the N. T. ἕη has two equivalents, βέβηλος and κοινός; indeed, we find κοινός used where ritual or theocratic uncleanness is meant, and where classical usage would lead us to expect βέβηλος; cf. Mark vii. 2, κοιναῖς χερσίν, with 2 Macc. v. 16, βεβήλοις χερσίν; cf. βεβηλώω, Acts xxiv. 6, with xxi. 28. On the other hand, βέβηλος is used where reference is made to the general moral-religious character, the moral-religious worth. So βέβηλοι κενοφωνίαί, empty babblings, such as lack all affinity to God, all sanction, 1 Tim. vi. 20; 2 Tim. ii. 16 (Luther, unspiritual—*ungeistlich*); 1 Tim. iv. 7, βέβηλοι καὶ γραώδεις μύθοι. Of persons, 1 Tim. i. 9, ἀνόσιοι καὶ βέβηλοι, both designations of the same character, that is, of the *lack of piety* (*vid. ὄσιος*); 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 πόρνος ἢ βέβηλος ὡς Ἡσαῦ, ὃς ἀντὶ βρώσεως μιᾶς ἀπέδετο τὰ πρωτοτόκια ἑαυτοῦ.

Βεβηλώω, to desecrate; Matt. xii. 5, τὸ σάββατον β.; Acts xxiv. 6, τὸ ἱερὸν ἐπέρασε βεβηλώσαι, denoting the same act as xxi. 28, κεκοίνωκεν τὸ ἅγιον τόπον τούτον, the latter addressed to Israelites, the former to Felix. See above, under βέβηλος.

Βιάζω, 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, ἀδικούμενοι δὲ οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι; Dem. p. 508, ὅπως μὴ βιασθῆτε ἀμαρτάνειν. In favour of the passive rendering in Matt. xi. 12, is the following context there, καὶ βιασται ἀρπάξουσιν αὐτήν, for βιάζειν or βιάζεσθαι and ἀρπάζειν are synonyms. Cf. Plut. *Erotic.* 755 D, οἷε γὰρ ἀρπαγὴν γεγονέναι καὶ βιασμόν, οὐκ ἀπολόγημα καὶ στρατήγημα τοῦ νεανίσκου νοῦν ἔχοντος, ὅτι τὰς τῶν ἐραστῶν ἀγκάλας διαφυγῶν ἐξηυτομόληκεν εἰς χεῖρας καλῆς καὶ πλουσίας γυναικός. Against this it is not decisive that the word in the parallel passage, Luke xvi. 16, πᾶς εἰς αὐτήν 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 βιάζεσθαι without an object or something equivalent thereto, such as πρόσω, εἶσω, 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 τότε ἡ βασιλεία τοῦ θεοῦ εὐαγγελίζεται, analogous to the use of βιάζεσθαι, as = to persuade, to constrain to, to oblige, Gen. xxxiii. 12, καὶ ἐβιάσατο αὐτόν, Judg. xix. 7, ἐβιάσατο αὐτόν ὁ γαμβρὸς αὐτοῦ, as it likewise occurs in the classics, Eurip. *Alc.* 1116, ἄναξ, βιάζει μ' οὐ θέλοντα ὄρᾶν 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. *Erotic.* 773 D, ἐπειδὴ πείθειν ἀδύνατος ἦν, ἐπεχείρει βιάσασθαι κ.τ.λ., so that it implies at least an οὐ θέλειν, 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 βασ. τ. οὐρ. βιάζεται πάντας, and then compare therewith the course of the gospel history, and specially the profoundly mournful καὶ οὐκ ἠθέλησατε 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 ἀρπάξω 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. τὰ ὄπλα ἀρπάξω, *quickly to seize weapons*; τὸ ὄρος, *quickly to occurry the mountain*, τὸν καιρὸν, *to seize the opportunity*. In this case the πᾶς εἰς αὐτὴν βιάζ. in Luke would correspond with the βιασταὶ ἀρπάξουσιν αὐτήν in Matthew, and we might compare Thuc. vii. 69, εὐθὺς ἔπλεον πρὸς τὸ ζεύγμα (*closing*) τοῦ λιμένος καὶ τὸν παραλειφθέντα διεκπλοῦν βουλόμενοι βιάσασθαι ἐς τὸ ἔξω. 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, ἦν καὶ ὑφ' ἡμῶν βιάζεται, *he should be thrown by us* (Krüger); vii. 84. 1, viii. 27. 3; so even i. 77. 3, where in contrast with ἀδικεῖσθαι we read, ἀδικούμενοι τε, ὡς ἔοικεν, οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιαζόμενοι τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου δοκεῖ πλεονεκτεῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσου καταναγκάζεσθαι, ὑπὸ γοῦν τοῦ Μήδου δεινότερα τούτων πάσχοντες ἠνείχοντο ἢ δὲ ἡμετέρα ἀρχὴ χαλεπὴ δοκεῖ εἶναι. Hence it can denote here only a repelling (or some other forcible treatment of the kingdom of God in its representatives, Luke xvii. 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 βιάζεται in Matthew βιασταὶ also urges us,—a word unknown in classical Greek, but which, after the analogy

of βιασμός, βιαστός, and in its connection with ἀρπάζειν (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, *Antt.* iv. 6. 5, ὥστε μὴ ταῦθ' ἄπερ ὑπαγορεύει τὸ θεῖον λέγειν, βιάζεσθαι δὲ τὴν ἐκείνου βούλησιν, *to struggle against God's will*. The preceding sentence in Luke, ἀπὸ τότε ἡ βασ. τ. θ. εὐαγγελίζεται, 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 βιάζ. 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!

Β ο ὑ λ ο μ α ι, ἐβουλόμην, ἐβουλήθην, as Lachm. and Tisch. read everywhere in the N. T., instead of the Attic augmentation ἡβουλόμην, ἡβουλήθην (Received text, 2 John 12). The Attic form of the second perfect, βούλει, instead of βούλη, 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 βούλομαι denotes the unconscious, θέλειν the conscious willing, or as impulse is from purpose (Buttmann, Döderlein). On the contrary, compare Plato, *Gorg.* 509 E, μηδένα βουλόμενον ἀδικεῖν, ἀλλ' ἄκουτας . . . ἀδικεῖν. *Iegg.* ix. 862 A, μὴ βουλόμενος, ἀλλ' ἄκων, and the meaning of βουλή. The converse also is not true (Ammon.), comp. Dem. *Phil.* i. 9, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. Plato, *Polit.* 299 E, ὃ γ' ἐθέλων καὶ ἐκὼν ἐν τοιούτοις 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, τί οὖν θαυμαστόν εἰ πλείονες εἰσὶν οἱ λούεσθαι θέλοντες τῶν ἀλειφεσθαι βουλομένων, where form and euphony occasion the change of word. Plato, *Gorg.* 461 A, τὸν ῥητορικὸν ἀδύνατον εἶναι ἐθέλειν ἀδικεῖν. Acts xvii. 20, βουλόμεθα οὖν γινῶναι τί ἂν θέλοι ταῦτα εἶναι. The observation, however, is correct (Schenkl), that βούλομαι denotes a conception of wider range than ἐθέλω, which specially denotes 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 *dhar, sustinere* (Curtius, 655). Cf. *Il.* xxi. 177, τρις δὲ μεθήκε βίης τὸ δὲ τέτρατον ἤθελε θυμῷ ἀξαι ἐπιγνάμψας δόρυ κ.τ.λ. Thus in Rom. vii. 15, βούλεσθαι would be quite inappropriate; compare there the contrast between θέλειν and μισεῖν, οὐγὰρ ὁ θέλω πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. Ver. 16, ὃ οὐ θέλω τοῦτο ποιῶ. On the other hand, ὃ βούλομαι would denote an object of whim or inclination rather than of will. Cf. Acts xviii. 15,

κριτῆς ἐγὼ τούτων οὐ βούλομαι εἶναι. Plato, *Conv.* 199 E, ἵνα μᾶλλον καταμάθῃς ὃ 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 θέλειν; comp. e.g. Matt. ii. 18, οὐκ ἤθελε παρακληθῆναι. Compare also the careful choice of the words in Matt. i. 19, μὴ θέλων αὐτὴν δευγματίσαι, ἐβουλήθη λάθρα ἀπολύσαι αὐτήν; cf. ver. 20, ταῦτα δὲ ἐνθυμηθέντος, whereas with ἐθέλειν, προθυμείσθαι would rather be joined; cf. Dem. *l.c.* Thus for the Hebrew רָצוּן we find the expression, peculiar to biblical Greek, θέλειν ἐν τινὶ and βούλεσθαι ἐν τινὶ, 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. Θέλειν occurs with the signification *to will, to dare*; βούλομαι, not. Xen. *Cyrop.* iii. 1. 23, παιόμενοι ὁμῶς ἐθέλουσιν καὶ πάλιν μάχεσθαι τοῖς αὐτοῖς. Jerome i. 14, οὐδεὶς ἐθέλει τυράννου κατ' ὀφθαλμούς κατηγορεῖν. While βούλεσθαι is weaker than αἰρεῖν, perhaps = *curete*, θέλειν stands much nearer to αἰρεῖν, and signifies a being firmly resolved. Cf. Plato, *Legg.* 733 A, ἡδονὴν βουλόμεθα ἡμῖν εἶναι, λύπην δὲ οὐθ' αἰρούμεθα οὔτε βουλόμεθα. *Legg.* i. 630 B, διαβάντες δ' εὐ καὶ μαχόμενοι ἐθέλοντες ἀποθνήσκουσιν ἐν τῷ πολέμῳ. *Conv.* 179 B, καὶ μὴν ὑπεραποθνήσκουσιν γε μόνοι ἐθέλουσιν οἱ ἐρώντες. Θέλειν occurs with the signification *to direct*; βούλεσθαι, not; e.g. Thuc. ii. 89. 8, ἡσσωμένων ἀνδρῶν οὐκ ἐθέλουσιν οἱ γινώμει πρὸς τοὺς αὐτοὺς κινδύνους ἰμοῖαι εἶναι; Herod. i. 74. 3, ἄνευ γὰρ ἀναγκαίης ἰσχυρῆς συμβάσεως ἰσχυραὶ οὐκ ἐθέλουσι συμμένειν; vii. 50. 2, τοῖσι τοίνυν βουλομένοισι ποίειν ὡς τὸ ἐπὶ πᾶν φιλέει γίγνεσθαι τὰ κερδέα, τοῖσι δὲ ἐπιλεγόμενοισί τε πάντα ὀκνεῦσι οὐ μᾶλα ἐθέλει. Βούλεσθαι, on the other hand, occurs with the signification *to wish rather*, with and without μᾶλλον in Homer and the Attic writers; θέλειν, not. From all this it is evident that βούλεσθαι denotes quite generally *the tendency of the will*, ἐθέλειν the *impulse of the will*, so that βούλεσθαι differs from θέλειν as passive affection from active impulse; βούλομαι can always be rendered by θέλειν, but θέλειν cannot always be expressed by βούλεσθαι.

In N. T. Greek βούλεσθαι occurs far more rarely than θέλειν, 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, ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν, with ver. 17, τοῦτο οὖν βουλευόμενος; 2 John 10, τοὺς βουλομένους κωλύει, cf. 2 Macc. 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. 27, xix. 30, xxii. 30, xxiii. 28, xxv. 22, xxvii. 43, xxviii. 18; 2 Cor. i. 15; Jude 5; with the present infinitive, 1 Tim. vi. 9; Tit. iii. 8; Philem. 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 xviii. 39, βούλεσθε οὖν ὑμῖν ἀπολύσω τὸν βασιλέα κ.τ.λ., as also in classical Greek, only that there βούλει occurs oftener than βούλεσθε in challenging questions. With εἰ βούλει, Luke xxii. 42, comp. Xen. *Anab.* iii. 4. 41, εἰ βούλει μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ' ἐθέλω πορεύεσθαι εἰ δὲ χρῆζεις, πορεύου ἐπὶ 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, *βουληθεὶς ἀπεκίνησεν ἡμᾶς*; iii. 4, *ἔπου ἂν ἡ ὁρμή τοῦ εὐθύνοντος βούληται*; 1 Cor. xii. 11, *καθὼς βούλεται*; 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 *βούλεσθαι* is joined not only, as in classical Greek, with the accusative of the object,—Ps. lxx. 3, *οἱ βουλόμενοί μοι κατὰ* (Ὶᐅᐅ); Prov. xii. 20, *οἱ βουλόμενοι εἰρήνην* (= Ὶᐅᐅ),—but also with *ἐν*, 1 Sam. xviii. 25, *οὐ βούλεται ὁ βασιλεὺς ἐν δόματι* (= Ὶᐅᐅ); 2 Sam. xxiv. 3, *ἵνα τί βούλεται ὁ βασιλεὺς ἐν τῷ λόγῳ τούτῳ*; (Ὶᐅᐅ). This construction, however, occurs far oftener with *θέλω*, which, moreover, is found with the accusative of a personal object,—a circumstance not unimportant in deciding the difference between the two synonyms.

Βουλή, ἡ, **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, ἡ *βουλή* τ. θ. refers only to God's own act, His saving purpose. Even in the LXX. and Apocrypha, *βουλή* 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 *ἀνὴρ βουλῆς*, Ecclus. xxxii. 19, *a man of reflection*, as compared with viii. 15, *μετὰ τολμηροῦ μὴ πορεύου ἐν ὁδῷ, αὐτὸς γὰρ τὸ θέλημα αὐτοῦ ποιήσει καὶ τῇ ἀφροσύνῃ αὐτοῦ συναπολῆ*. Where, therefore, as in Eph. i. 11, *κατὰ πρόθεσιν τοῦ τὰ πάντα ἐνεργούντος κατὰ τὴν βουλήν τοῦ θελήματος αὐτοῦ*, we have to distinguish between the two, *θέλημα* signifies the will urging on to action, and *βουλή* 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, *βουλή* and *θέλημα* are often perfectly synonymous; cf. 1 Cor. iv. 5, *φανερῶσει τὰς βουλὰς τῶν καρδιῶν*; Jer. xxiii. 26, *ἐν τῷ προφητεύειν αὐτοὺς 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, xiii. 36, xx. 27; Heb. vi. 17. It occurs also in Luke xxiii. 51, *οὐκ ἦν συγκατατεθειμένος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν*; Acts v. 38, ἡ *βουλή αὐτῆ ἢ τὸ ἔργον τοῦτο*; Acts xxvii. 12, *ἔθεντο βουλήν ἀναχθῆναι*; xxvii. 42, *στρατιωτῶν βουλή ἐγένετο ἵνα*; 1 Cor. iv. 5.

Βούλημα, τό, **the thing willed, the intention**. Aristotle, *Ethic. Nicom.* ii. 1, *τὸ μὲν βούλημα παντὸς νομοθέτου τοῦτ' ἐστίν* (not of the contents of the law,—the N. T. *θέλημα*,—but of the purpose lying at the basis of the legislation), *τοὺς πολίτας ἐθίζοντες ποιούσιν ἀγαθοῦς*; 2 Macc. xv. 5, *ὅμως οὐ κατέσχευ ἐπιτελέσαι τὸ σθένιον αὐτοῦ βούλημα*. Not in the LXX. In the N. T. Acts xxvii. 43, *ἐκάλυψεν αὐτοὺς τοῦ βουλήματος*; Rom.

ix. 19, τῷ γὰρ βουλήματι αὐτοῦ τίς ἀνθέστηκεν. Lachm. and Tisch. read the word also in 1 Pet. iv. 3, τὸ βούλημα τῶν ἔθνων κατειργάσθαι; Griesbach, θέλημα. Βούλημα "gives prominence rather to the element of wish or inclination" (Schott).

Γ

Γεέννα, ἡ, probably more correct than γέεννα, as it is derived from the Chald. ܩܗܢܢ; with the Rabbis, the place of the damned, *vid.* Lightfoot, *Hor. Hebr.* on Matt. v. 22, derived from ܩܗܢ ܝܐ, Josh. xv. 8, *valley of Hinnom*, more completely ܩܗܢܩܒ ܝܐ, Josh. xviii. 16; 2 Chron. xxxiii. 6; also ܩܗܢܩܒ ܝܐ, 2 Kings xxiii. 10, Kethib, where was the scene of the Moloch-worship, ܩܗܢ, 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 comburendum sordes illos et ossa; propterea parabolice vocatur iudicium 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 γεέννα τοῦ πυρός, Matt. v. 22, xviii. 9, inasmuch as fire was characteristic of the place. The expression βάλλειν 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; ἀπέρχεσθαι εἰς γ., Matt. v. 30; Mark ix. 43; ἀπολλύναι τιὰ ἐν γ., Matt. x. 28; ἡ κρίσις τῆς γ., Matt. xxiii. 33; υἱὸς τῆς γ., xxiii. 15; cf. *νί. τῆς βασιλείας*, etc., under *υἱός*; Jas. iii. 6, ἡ γλῶσσα φλογίζομένη ὑπὸ τῆς γ., where the tongue as a fire (*καὶ ἡ γλῶσσα πῦρ*) does the work of hell,—its fire is drawn from hell; "*idoneam 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 τὸ αἰώνιον, ἄσβεστον, but especially ἡ λίμνη τοῦ πυρός, Rev. xix. 20, xx. 10, 14, 15, xxi. 8.

Γεννάω, ἴσω, 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, διαθήκη εἰς δουλείαν γεννώσα; 1 Cor. iv. 15, ἐν γὰρ Χριστῷ Ἰησοῦ διὰ τοῦ εὐαγγελίου ἐγὼ ὑμᾶς ἐγέννησα; Philem. 10, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς; cf. 1 Cor. iv. 17, inasmuch, namely, as this influence constitutes the beginning

of a new life, and calls into existence a filial relation. In like manner, the words *σήμερον γεγέννηκά σε*, Acts xiii. 33, Heb. i. 5, v. 5, from Ps. ii. 7, *קָרָאתִי יְהוָה אֱלֹהֵי*, 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 γεννηθῆναι*, John i. 13, 1 John ii. 29, iii. 9, iv. 7, v. 1, 4, 18, which is opposed to the *ἐξ αἱμάτων, ἐκ θελήματος σαρκός, ἀνδρός*, i. 13, *ἐκ τῆς σαρκός*, iii. 6, and is therefore an *ἄνωθεν γεννηθῆναι*, iii. 3 (see *ἄνωθεν*), following *ἐξ ὕδατος καὶ πνεύματος* (*vid. πνεῦμα*), 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, *εἴ τις ἐν Χριστῷ καινὴ κτίσις*; Eph. ii. 5, *ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνέζωποποίησεν τῷ Χριστῷ καὶ συνέγειρεν κ.τ.λ.*, cf. ver. 10; iv. 24, *καινὸς ἄνθρωπος*; Col. iii. 1, *εἰ οὖν συνέγέρθητε τῷ Χριστῷ*; Tit. iii. 5, *ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου*; Rom. viii. 15, *ἐλάβετε πνεῦμα υἰοθεσίας κ.τ.λ.*; 2 Pet. i. 4, *ἵνα γένησθε θείας κοινωνοὶ φύσεως*. 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, *πνεῦμα, σπέρμα θεοῦ*, 1 John iii. 19, is ingrafted in the man (*vid. πνεῦμα*, cf. John i. 12, *ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι*), 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, *μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*, cf. Col. i. 13; and according to the hints given by John in chap. iii. 3, 5, *ἰδεῖν τὴν, εἰσελθεῖν εἰς τὴν 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 γεννηθῆναι, ἀναγεννηθῆναι*.

Γεννητοὶ γυναῖκων, Matt. xi. 11; Luke vii. 28 (cf. *נָשִׁים תָּלָם*, 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 *κοινωνοὶ αἵματος 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, *σὰρξ καὶ αἷμα βασ. θεοῦ κληρονομήσαι οὐ δύνανται*.

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 *ἄνωθεν, ἐκ θεοῦ γεννηθῆναι*, and this both in relation to the new sphere of life thus opened up to man, i. 3, *ἀναγέννησας ἡμᾶς εἰς ἐλπίδα ζώσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν* (cf. Col. iii. 1), as also to moral renewal, i. 23, *ἀναγεγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς ἀλλὰ ἀφθάρτου*, comp. ver. 22. Cf. Jas. i. 18.

Γεύω, 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. πόνων, κακῶν, ἀρχῆς, etc. LXX. = **בָּצַק**, Ps. xxxiv. 9, γεύσασθε καὶ ἴδετε, ὅτι χρηστὸς ὁ κύριος. Cf. 1 Pet. ii. 3; Prov. xxxi. 18, ἐγεύσατο ὅτι καλὸν ἐστὶ τὸ ἐργάζεσθαι. In the N. T. Heb. vi. 4, τῆς δωρεᾶς τῆς ἐπουρανίου; ver. 5, καλὸν θεοῦ ῥῆμα, δυνάμεις τε μέλλοντος αἰῶνος. The combination γεύεσθαι θανάτου, Matt. xvi. 28, Mark ix. 1, Luke ix. 27, Heb. ii. 9, John viii. 52, answering to the rabbinical **הָיָה בָּצַק**, is a periphrasis to denote the feeling connected with dying, cf. 1 Sam. xv. 32.—In John viii. 52 it answers to θάνατον θεωρεῖν, ver. 51, cf. xi. 25, 26, and the union of γεύεσθαι with ἰδεῖν in Ps. xxxiv. 9. The design was to give prominence to what is really involved in dying.

Γίγνομαι, later (since Aristotle) γίνομαι, to be born, to become, to arise, to happen. Connected with the Latin *gigno*, the German “keimen,” Low German “kiënen,” hence “Kind.”

Γενεά, ἡ, 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. Αἰτωλὸς γενεήν, *Il.* xxiii. 471, xx. 241, ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι, akin to which is the meaning *race = descendants*, *Il.* xxi. 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. *Od.* xiv. 325, ἐς δεκάτην γενεήν; *Il.* i. 250, δύο μὲν γενεαὶ μερόπων ἀνθρώπων. 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 γενεᾶ, 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 γενεαὶ ἀνδρῶν ἑκατὸν ἔτη εἰσὶν; Dion. Hal. iii. 15, ἐπὶ τῆς ἡμετέρας γενεᾶς, and in the wider sense = *age*, e.g. Herod. iii. 122. 1, ἡ ἀνθρωπητὴ λεγομένη γενεή, “*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 **דָּוָר**, 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 **בָּצַק**, **הָיָה בָּצַק**, by **γενεά**, claims no special place, and adds no new elements to the usage. **Γενεά** occurs—

I. (a) As = *race*, *stock*, LXX. = **בָּצַק**. Lev. xiii. 18, ἐξολοθρεύσονται ἀμφότεροι ἐκ τῆς

γενεᾶς αὐτῶν. In particular, used figuratively to denote fellowship-relations of a spiritual kind = ἡγ, Ps. xxiv. 6, αὕτη ἡ γενεὰ ζητούντων αὐτόν; lxiii. 15, τῇ γενεᾷ τῶν υἱῶν σου ἡσυντέθηκα; xviii. 8, ὁ θεὸς ἐν γενεᾷ δικαία; xii. 8, διατηρήσεις ἡμᾶς ἀπὸ τῆς γενεᾶς ταύτης, sc. τῶν ἀσεβῶν, ver. 9. So in the N. T. Acts ii. 40, σώθητε ἀπὸ τῆς γενεᾶς τῆς σκολιᾶς ταύτης; Phil. ii. 15, τέκνα θεοῦ ἀμώμητα μέσον γενεᾶς σκολιᾶς καὶ διεστραμμένης; Mark viii. 12, 38, ix. 19; Luke ix. 41; Matt. xvi. 4, γενεὰ πονηρὰ καὶ μοιχαλὶς; xvii. 17, γενεὰ ἄπιστος καὶ διεστραμμένη; cf. Deut. xxxii. 5, 20; Luke xvi. 8, οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσίν. (b) *Race, posterity*, Ps. cxii. 2, γενεὰ εὐθέων εὐλογηθήσεται, synon. σπέρμα; Ecclus. xlv. 16, Ἐνώχ . . . ὑπόδειγμα μετανοίας ταῖς γενεαῖς; iv. 16; Lev. xxiii. 43; Acts viii. 33, τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται.—II. *Race, generation*, Gen. xv. 16, τετάρτη γενεᾷ; Deut. xxiii. 3, ἕως δεκάτης γενεᾶς; Matt. i. 17, γενεαὶ δεκατέσσαρες. 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, ἀπεδοκίμασε κύριος καὶ ἀπόσατο τὴν γενεὰν τὴν ποιούσαν αὐτά; Judg. ii. 10, καὶ πᾶσα ἡ γενεὰ ἐκείνη προσετέθησαν πρὸς τοὺς πατέρας αὐτῶν, καὶ ἀνέστη γενεὰ ἑτέρα μετ' αὐτοὺς οἳ οὐκ ἔγνωσαν τὸν κύριον. So Heb. iii. 10 (quoted from Ps. cxvii. 10), προσώχθισα τῇ γενεᾷ ἐκείνῃ; Acts xiii. 36; Luke vii. 31, οἱ ἄνθρωποι τῆς γενεᾶς ταύτης; Luke xi. 31, βασίλισσα νότου ἐγερθήσεται ἐν τῇ κρίσει μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης. In the same manner, also, Matt. xi. 16, xii. 39, 41, 42, 45, xvii. 17, xxiii. 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 αὕτη ἕως ἂν πάντα ταῦτα γένηται), this one thing is decisive for the meaning *generation, race*, that some determinate time is treated of, and *παρέρχεσθαι* 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, ἐκ γενεῶν ἀρχαίων; xiv. 16, παρωχημένοι γενεαί; Eph. iii. 5, ἑτέραις γενεαῖς οὐκ ἐγνωρίσθη; Luke i. 48, ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ γενεαί; ver. 50, εἰς γενεὰς γενεῶν; Eph. iii. 21; Col. i. 26; Ps. xlix. 12; Isa. li. 8, and often.

Ἀπογίνομαι, to be afar off, separated, to take no part in, e.g. τῶν ἀμαρτημάτων ἀπογενόμενοι, Thuc. i. 39. 3. Then = to cease to be, to die, e.g. Herod. v. 4, κατὰ τὸν γινόμενόν σφι καὶ ἀπογινόμενον ποιεύσι τοιαύδε; Thuc. ii. 34, τὰ ὅστ' αὐτῶν ἀπογενομένων. So often, but rarely in the Attic. In this sense it occurs in 1 Pet. ii. 24, ἵνα ταῖς ἀμαρτίαις ἀπογενόμενοι, τῇ δικαιοσύνῃ ζήσωμεν, corresponding with Rom. vi. 11, νεκροὺς μὲν τῇ ἀμαρτίᾳ, ζῶντας 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.

Ἀλλογενής, ὁ, ἡ, of another race, foreign, belonging only to biblical and patristic Greek, synonymous with ἀλλόφυλος, which is used in the classics and LXX., but more general and less strong than this. It answers in the LXX. to the Hebrew קָדְשֵׁי, 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. = קָדְשֵׁי קָדְשֵׁי, Ex. xii. 43; Lev. xxii. 25; Isa. lvi. 3, 6; cf. Gen. xvii. 17. The latter, on the other hand, is = ἀλλόφυλος in Isa. lxi. 5, which also is = קָדְשֵׁי in ii. 6. Also קָדְשֵׁי קָדְשֵׁי is = ἀλλόφυλος, 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 ἀλλογενής, not ἀλλόφυλος, Acts x. 28, whereas Josephus calls them ἀλλοθηνεῖς (*Antt.* ix. 14, xi. 8).

Μονογενής, ὁ, ἡ, only-begotten, e.g. μονογενὲς τέκνον 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 μονογενῆ προσέφερον ὁ τὰς ἐπαγγελίας ἀναδεξάμενος. LXX. = מוֹנֹגֵנִי, 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 ἀγαπητός, 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 מוֹנֹגֵנִי 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 ἀγαπητός of the Synoptists does not quite correspond, but rather the Pauline ἴδιος υἱός, Rom. viii. 32; cf. John v. 18, πατέρα ἴδιον ἔλεγε τὸν θεόν; cf. Mark xii. 6, ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν. 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 υἱός. Cf. John iii. 16, 1 John iv. 9, Rom. viii. 3, with e.g. Mark xii. 6.

Παλιγγενεσία, ἡ, regeneration, restoration. In the former sense, in Tit. iii. 5, ἔσωμεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πν. ἀγ., see γεννάω. In the latter, Matt. xix. 28, ἐν τῇ παλιγγενεσίᾳ ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνου δόξης αὐτοῦ, for which Mark x. 30, Luke xviii. 30, have ἐν τῷ αἰῶνι τῷ ἐρχομένῳ; Acts iii. 19, καιροὶ ἀναψύξεως; ver. 21, χρόνοι ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς κ.τ.λ. (cf. Matt. xvii. 11). This παλιγγενεσία is contemporary with the resurrection of the dead, cf. Matt. xxii. 30, ἐν τῇ ἀναστάσει; Job xiv. 14, ὑπομένω ἕως πάλιν γένωμαι = קָדְשֵׁי קָדְשֵׁי, "till my change come," cf. 14a, קָדְשֵׁי קָדְשֵׁי קָדְשֵׁי. Hence Theophylact, παλιγγ-

γενεσίαν τὴν ἀνάστασιν νόει; Euthymius, *παλιγγενεσίαν λέγει τὴν ἐκ νεκρῶν ἀνάστασιν ὡς παλιγγενεσίαν*. Cf. also Col. iii. 1 with Rom. vi. 3, Tit. iii. 5. The word may also be taken in a still deeper, more comprehensive sense, as denoting the restoration of all things to their former state, and therefore as = ἀποκατάστασις, cf. Acts i. 6; Rom. viii. 19 sqq. Cf. *παλιγγενεσία τῆς πατρὶδος*, Joseph. *Antt.* xi. 3. 9, where § 8 ἀποκατάστασις. Rev. xxi. 5, ἰδοὺ καινὰ ποιῶ τὰ πάντα. So also Buxtorf, *Lex. Talm.*, under *רְהוּת עִיטָה*; Bertholdt, *Christolog. Jud.* § 45, who quotes R. Bechai in *Schilchan orba*, fol. 9, c. 4, “*Tempore illo mutabitur totum opus creationis in melius et redibit in statum suum perfectum ac primum, qualis erat tempore primi hominis, antequam peccasset.*”

Γενεαλογία, ἡ, genealogy. The expression in 1 Tim. i. 4, *μηδὲ προσέχειν μύθοις καὶ γενεαλογίαις* (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. *Μῦθοι καὶ γενεαλογίαι* 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 philosophemes. “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 μύθοι καὶ γενεαλογίαις of the heathen” (Otto as above).—Others explain *γενεαλογίαι* as referring to the Gnostic series of emanations, especially on account of the qualifying ἀπέραντοι; 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.

Γενεαλογέω, to make a genealogical register or pedigree; τινά, to draw out in a document the pedigree of any one. Often in Herod., e.g. iii. 75. 1, ἀρχάμενος ἀπὸ Διχαίμενος ἐγενεολόγησε τὴν πατριὴν τοῦ Κύρου; ii. 91. 3, ἀπὸ δὲ τούτου γενεολογέοντες κατέβαινον ἐς τὸν Περσέα; vi. 53, it stands as = καταλέγειν τοὺς ἄνω αἰεὶ πατέρας. Oftener

γεναλογεῖν ἑαυτόν, *to trace out his descent*. The passive in Herod. vi. 53, ταῦτα μὲν νῦν γεγενηλόγηται. Heb. vii. 6, ὁ δὲ μὴ γεναλογούμενος ἐκ τῶν υἱῶν Λευί, "whose pedigree cannot be traced back to the family of the sons of Levi." 1 Chron. v. 1, οὐκ ἐγεναλογήθη εἰς πρωτοτόκια.—Figuratively, Ael. V. H. iv. 17, τὸν σεισμόν ἐγεναλόγει οὐδὲν ἄλλο εἶναι ἢ σύνοδον τῶν τεθνεώτων.

Ἀγεναλόγητος, *without records as to his pedigree*, Heb. vii. 3, which might prove the right of Melchizedek to the priesthood; cf. Neh. vii. 64.

Γῆ, ἡ, *The earth*, (I.) as part of the creation; in the expression ὁ οὐρανὸς καὶ ἡ γῆ, which denotes the whole domain of creation and of the history transacted between God and man, Matt. vi. 10, xi. 25, xxiv. 35, xxviii. 18; Mark xiii. 31; Luke xxi. 33; Acts iv. 24, xiv. 15, xvii. 24; 1 Cor. viii. 5; Eph. i. 10, iii. 15; Col. i. 16, 20; Heb. 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, ὁ ἂν δῆσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς κ.τ.λ.; xviii. 18, 19; in this sense, too, Matt. ix. 6, ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, 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, οἷα γραφεὺς ἐπὶ τῆς γῆς οὐ δύναται οὕτως λευκᾶναι; 1 Cor. xv. 47, ὁ πρῶτος ἄνθρωπος ἐκ γῆς χοϊκός, ὁ δεύτερος ἄνθρ. ἐξ οὐρανοῦ; John iii. 31, 32; Rev. xvii. 5, xiv. 3; Matt. vi. 10, γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς. The earth is the sphere of the κόσμος, αἰὼν οὗτος, and representations answering thereto are associated with it. Thus cf. Matt. vi. 19, μὴ θησαυρίζετε ὑμῖν θησαυροὺς ἐπὶ τῆς γῆς, with 1 Tim. vi. 17, τοῖς πλουσίοις ἐν τῷ νῦν αἰῶνι παράγγελε κ.τ.λ.; ver. 19, ἀποθησαυρίζονται ἑαυτοῖς θεμέλιον καλὸν εἰς τὸ μέλλον, ἵνα ἐπιλάβωνται τῆς ὄντως ζωῆς; Heb. 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 ἐπουράνιος), ὑποκάτω τῆς γ. denotes a contrast to earth analogous to ἐν τῷ οὐρ., but in the opposite direction. — Τὰ κατώτερα τῆς γῆς, Eph. iv. 9, seem to denote the same thing, namely Hades (cf. Geb. Manass., ver. 14), cf. Acts ii. 25 sqq.; 1 Pet. iii. 19; Acts xiii. 36 sqq.; Heb. ii. 9; others, however, explain τῆς γῆς as the *gen. ereazeg.*, and τὰ κατ. 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.*;

Hofmann, *Schriftbew.* ii. 1. 486), which, however, has against it the fact that the corresponding שְׁעוֹלָהּ stands for *Sheol*, cf. Ps. lxxiii. 10; see Hoelemann, *Bibelstudien*, ii. 123.

II. **Earth, land**, in contrast with water, the sea (Luke v. 3, 11; John xxi. 8, etc.), used figuratively in Rev. x. 5, 8, xii. 12, xiii. 11, the contrast between earth and sea being that of the firm and stable land, with the tempestuous and roaring flood (Hofmann, *Weiss. und Erf.* ii. 354). Cf. also Auberlen, *Daniel und Apok.* p. 279: "The sea denotes the restless and mighty heavings of peoples (peoples and multitudes of nations and tongues, Rev. xvii. 15; cf. Ps. lxxv. 8, lxxxix. 10, 11; Isa. viii. 7-9); the earth denotes the established and well-ordered world of peoples, with its culture and wisdom."

Ἐπίγειος, *ον*, to be found upon the earth, belonging to the earth, opposed to ἔργειος, ἐπουράνιος, and other terms, according to the connection. In the N. T. always opposed to ἐπουράνιος, 1 Cor. xv. 40, καὶ σώματα ἐπουράνια καὶ σώματα ἐπίγεια· ἀλλὰ ἑτέρα μὲν ἡ τῶν ἐπουρανίων δόξα, ἑτέρα δὲ ἡ τῶν ἐπιγείων; 2 Cor. v. 1, ἡ ἐπίγειος ἡμῶν οἰκία τοῦ σκήνους, in contrast with οἰκία ἀχειροποίητος αἰώνιος ἐν τοῖς οὐρανοῖς; Phil. ii. 10, πᾶν γόνυ ἐπουρανίων κ. ἐπιγ. κ. καταχθονίων, see γῆ. — In John iii. 12, εἰ τὰ ἐπίγεια εἶπον ὑμῖν, τὰ ἐπίγ. (as the context shows) refers to what Christ had said concerning regeneration as the condition of seeing the kingdom of God (ἐπουρ.), 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 φρονούντες, cf. ver. 14; Col. iii. 2, τὰ ἄνω φρονεῖν; Jas. iii. 15, οὐκ ἔστιν αὕτη ἡ σοφία ἄνωθεν κατερχομένη, ἀλλ' ἐπίγειος, ψυχικός κ.τ.λ.; cf. vv. 14, 16, 17.

Γινώσκω, older and later form of the Attic γιγνώσκω, from the root preserved in νοῦς, νοεῖν, Lat. *nosco*; future γνώσομαι, aor. ἔγνω, 3 sing. conj. γνοῖ for γνῶ, Mark v. 43, ix. 30, Luke xix. 15, as δοῖ for δῶ, aor. 2 of δίδωμι, formed according to the analogy of verbs in -ῶ: μισθῶ . . . μισθοῖ, 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 γινῶναι ἐπιστήμην ποῦ λαβεῖν ἐστίν; Mark v. 29, ἔγνω τῷ σώματι διέλπεται κ.τ.λ.; Luke viii. 46, ἔγνω δύναμιν ἐξεληλυθῆσαν ἀπ' ἐμοῦ, 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 πρόσωπον τοῦ οὐρανοῦ γινώσκετε διακρίνειν; 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 ἕως κ.τ.λ.; Rom. x. 19, μὴ Ἰσραὴλ οὐκ ἔγνω; Eph. v. 5, τοῦτο γὰρ ἵστε γινώσκοντες. But in 1 Cor. xiii. 9, 12, ἐκ μέρους γινώσκειν, 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.

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In N. T. Greek, *γινώσκω* 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 ἔγνωσαν, sc. τὴν σοφίαν τοῦ θεοῦ, οὐκ ἂν τὸν κύριον τῆς δόξης ἐσταύρωσαν*; i. 21, ii. 11, 12, viii. 2, *εἴ τις δοκεῖ ἐγνωκέναι τι, οὐδέπω οὐδὲν ἔγνωκεν καθὼς δεῖ γινῶναι· εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται 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 δέ τις ἀγαπᾷ*. Cf. Gal. iv. 9. As to *οὗτος ἔγν.*, see below. Hence the significance attaching to the *knowledge* of salvation, 2 Cor. v. 16, viii. 9, xiii. 6; Eph. iii. 19; John vi. 69, vii. 17, 49, viii. 32, *γινώσθε τὴν ἀληθείαν, καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς*; 2 John 1; John xiv. 20, 31. Compare the parallelism between the knowledge and the fear of God, Ps. xc. 11. I know anything when I know what it imports, what it is to me. 1 John iv. 8, *οὐκ ἔγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν*. John xiv. 7, 9, 17. Thus we occasionally, though rarely, meet with it in classical writers; see Plat. *Theæt.* 176 C, *ἡ τοῦ δικαιοτάτου γινῶσις σοφία καὶ ἀρετὴ ἀληθινή*. But usually the bare formal meaning, *to have understanding of*, prevails. Most akin is the use of *γιν.* without an object. *Γινώσκειν*, 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, *ἡ στρατία οὕτω γιγνώσκει*, "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, *ἡμᾶς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι κ.τ.λ.*; 1 John iv. 16, *ἡμεῖς ἐγνώκαμεν 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 *γιγνώσκω*, upon the supposition that this involves the subject's entering into a true relation to the object. See John i. 10, *ὁ κόσμος αὐτὸν οὐκ ἔγνω*. — Ver. 11, *οἱ ἴδιοι αὐτὸν οὐ παρέλαβον*. In order to understand the several expressions, two things must be kept in view, viz. that *γινώσκω* 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 xvii. 3, *αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ, ἵνα γινώσκουσίν σε τὸν μόνον ἀληθινὸν θεὸν καὶ δι' ἀπέστειλας Ἰησοῦν Χριστόν*; ver. 25, *ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δέ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σύ με ἀπέστειλας*; i. 10, viii. 55. This is specially clear in 1 John v. 20, *δέδωκεν ἡμῖν διάνοιαν, ἵνα γινώσκωμεν τὸν ἀληθινὸν καὶ ἐσμεν ἐν τῷ ἀληθινῷ*; 1 John iv. 6, *ὁ γινώσκων τὸν θεόν*, in antithesis with *ὃς οὐκ*

ἔστιν ἐκ τοῦ θεοῦ; 1 John ii. 3, comp. vv. 4, 5. There we read (ver. 4) in close connection with ver. 3, ὁ λέγων, ἔγνωκα αὐτόν, καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν; ver. 5, ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον—not now, οὗτος ἔγνωκεν αὐτόν, but ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειώται, cf. iv. 8. Accordingly, in ii. 13, 14, in confirmation of the assurance of salvation (cf. ver. 12), it is said, ἐγνώκατε τὸν ἀπ' ἀρχῆς . . . τὸν πατέρα; iii. 1, διὰ τοῦτο ὁ κόσμος οὐ γινώσκει ἡμᾶς, ὅτι οὐκ ἔγνω αὐτόν. Thus the realization of the Christian life is represented as the spontaneous fruit of this knowledge; 1 John iii. 6, πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἁμαρτάνει· πᾶς ὁ ἁμαρτάνων οὐχ εἰσάκειν αὐτόν οὐδὲ ἔγνωκεν αὐτόν; iv. 7, 8, ii. 3.

Almost without analogy in classical Greek (yet cf. *γνωστός*, *knouni to*, *befriended*), but in keeping with the meanings already given, and anticipated in the corresponding use of the Hebrew *יָדַעַ*, is that pregnant saying in Matt. vii. 23, οὐδέποτε ἔγνω ὑμᾶς; John x. 14, γινώσκω τὰ ἐμὰ καὶ γινώσκουσίν με τὰ ἐμὰ, καθὼς γινώσκει με ὁ πατήρ κἀγὼ γινώσκω τὸν πατέρα (cf. xvii. 25); ver. 27; 1 Cor. viii. 3; Gal. iv. 9; Phil. iii. 10; 2 Tim. ii. 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 οἶδα τὸν ἄνθρωπον; because the necessary condition of any such connection, viz. acquaintance, is denied. Cf. 2 Cor. v. 21, τὸν μὴ γνόντα ἁμαρτίαν. 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 ἔγνω, 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 *γινώσκω* 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 γινώσκεις, ὦ Κύρε, τῶν συγγενῶν. (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.) *Γινώσκειν*, 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, τί ἐστὶν ἄνθρωπος ὅτι ἐγνώσθης αὐτῷ καὶ υἱὸς ἀνθρώπου ὅτι λογίζῃ αὐτόν; So in Heb. xiii. 23, γινώσκετε τὸν ἀδελφὸν Τιμόθεον; cf. Amos iii. 2; 1 Cor. viii. 3, εἰ δέ τις ἀγαπᾷ τὸν θεόν, οὗτος ἔγνωσται ὑπ' αὐτοῦ; Gal. iv. 9, γνόντες θεόν, μᾶλλον γνωσθέντες ὑπὸ θεοῦ; 2 Tim. ii. 19; Num. xvi. 5. Hence it is evident that, e.g., John x. 27, κἀγὼ γινώσκω αὐτὰ καὶ ἀκολουθοῦσίν μοι, is a logical inference from the thought expressed, ver. 14, by γινώσκουσίν με τὰ ἐμὰ. Cf. John i. 10 with ver. 11. The connection, therefore, of this meaning with that explained above, where *γινώσκειν* equally denotes a personal relation to the object, is evident.

Γνωστός, ἡ, ὄν, in later Greek with a *passive sig.* = *known*, for which in Homer and the poets *γνωτός*. In the N. T. John xviii. 15, ἦν γνωστός τῷ ἀρχιερεῖ; ver. 16; Acts i. 19, γνωστὸν ἐγένετο πᾶσιν; ii. 14, iv. 10, ix. 42, xiii. 38, xv. 18, xix. 17, xxviii.

22, 28; γνωστόν σημείου, Acts iv. 16. Οἱ γνωστοί, acquaintances, friends, Luke ii. 44, xxiii. 49; cf. Ps. lxxxvii. 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 ὀρατός: ἐν τῷ γνωστῷ τελευτάλα ἢ τοῦ ἀγαθοῦ ἰδέα καὶ μόγις ὀρᾶσθαι, ὀφθεῖσα δὲ ξυλλογιστέα εἶναι; ὡς ἄρα πᾶσι πάντων αὐτῆ ὀρθῶν τε καὶ καλῶν αἰτία, ἐν τε ὀρατῷ φῶς καὶ τὸν τούτου κύριον τεκοῦσα ἐν τε νοητῷ αὐτῆ κυρία ἀλήθειαν καὶ νοῦν παρασχομένη. 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. 20. 4. The question now is, whether we are to take it in this sense in Rom. i. 19, τὸ γνωστόν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς. In biblical Greek we can only cite in support of this rendering, *Ecclus.* xxi. 7, γνωστός μακρόθεν ὁ δύνατος ἐν γλώσση, and perhaps Acts iv. 16, ὅτι μὲν γὰρ γνωστόν σημείου γέγονεν δι' αὐτῶν, πᾶσι τοῖς κατοικοῦσιν Ἱερουσαλὴμ φανερόν, καὶ οὐ δυνάμεθα ἀρνήσασθαι. 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 be rightly understood, so that we need the comparison of analogous passages in order to decide its import. Τὸ γνωστόν 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 ὑπερέχον τῆς γνώσεως; Heb. vi. 17, τὸ ἀμετάθετον τῆς βούλης; Rom. ii. 4, τὸ χρηστὸν τοῦ θεοῦ; and the genitive τοῦ θεοῦ is not *gen. partit.* = "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 γνωστόν τ. θ. forms very appropriately the first step in the argument, of which ver. 21, γινόντες τὸν θεόν, is the second. 1st. "They could know God," God has provided for this; 2d. "They do know God, but," etc.

Γνώσις, εως, ἢ, strictly knowing or recognition, Thuc. vii. 44. 2, εἰκὸς τὴν μὲν ὄψιν τοῦ σώματος προορᾶν, τὴν δὲ γνώσιν τοῦ οἰκείου ἀπιστεῖσθαι. Hence the knowledge or understanding of a thing, always, with the genitive, expressed and understood. Luke i. 77, τῆς σωτηρίας; 2 Cor. ii. 14, x. 5, τοῦ θεοῦ; iv. 6, τῆς δόξης τοῦ θεοῦ; Phil. iii. 8, Χριστοῦ; 2 Pet. iii. 18, τοῦ κυρίου ἡμῶν. The genitive is to be supplied, 1 Cor. viii. 1, τῶν εἰδωλοθύτων, sc. ὅτι 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 τὸν ἔχοντα γνώσιν.) (a) Without the *gen. obj.* absolutely = knowledge, understanding, in the formal sense, 1 Cor. viii. 1, ἢ γνώσις φυσιοῖ, repeating the abstract idea underlying the preceding γνώσιν, sc. τῶν εἰδωλοθύτων ἔχομεν. In this sense, e.g. Plato, *Rep.* vi. 508 E, where γνώσις καὶ ἀλήθεια occur together as denoting

form and substance; cf. what precedes, τὸ τὴν ἀλήθειαν παρέχον τοῖς γινωσκομένοις καὶ τῷ γινώσκοντι τὴν δύναμιν ἀποδιδόν. Also Eph. iii. 19, γινῶναι τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ. Likewise absolutely, but (b) in a material or concrete sense = insight, like γινώσκειν, "to have discernment," "to be clever;" it does not occur in classical Greek, indeed γινώσκειν in this sense is rare. It is thus used in Rom. xi. 33, ὡ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ; 1 Pet. iii. 7, συνοικούντες κατὰ γνώσιν ὡς κ.τ.λ.; 2 Pet. i. 5, ἐπιχορηγήσατε ἐν τῇ ἀρετῇ τὴν γνώσιν, ἐν δὲ τῇ γνώσει τὴν ἐγκράτειαν; Rom. xv. 14, μεστοί ἐστε ἀγαθοσύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι καὶ ἀλλήλους νοθετεῖν; 2 Cor. vi. 6, ἐν ἀγνότητι, ἐν γνώσει, ἐν μακροθυμίᾳ. It means the insight which manifests itself in the thorough understanding of the subjects which come before it, and in 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, φόβος κυρίου γνώσιν συνέσεως ἐξώμβρησε; Prov. xxix. 7, ὁ ἀσεβῆς οὐ νοεῖ γνώσιν; Prov. xiii. 16, πᾶς πανούργος πράσσει μετὰ 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, χεῖλη ἱερέως φυλάξεται γνώσιν; Luke xi. 52, ἤρατε τὴν κλεῖδα τῆς γνώσεως; Rom. ii. 20, ἔχειν τὴν μὴ ὀφθαλμοῦ τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ; 1 Cor. xii. 8, xiii. 2; 1 Tim. vi. 20, ἀντιθέσεις τῆς ψευδωνύμου 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. viii. 7, xi. 6, 1 Cor. xii. 8, or ἐν ἔργῳ, as in 1 Pet. i. 5, 6.

Ἄγνωστος, *unknowen*, 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 A.—In the N. T. with a passive signification in Acts xvii. 23, εὗρον βωμὸν ἐν ᾧ ἐπεγέγραπτο, Ἄγνωστος θεῶν. Cf. Pausan. *Attic.* i. 1. 4, ἐνταῦθα καὶ βωμοὶ θεῶν τε ὀνομαζομένων ἀγνώστων; Philostr. *Apollon.* vi. 3, σωφρονέστερον τὸ περὶ πάντων θεῶν εὐ λέγειν, καὶ ταῦτα Ἀθήνησιν, οὐ καὶ ἀγνώστων δαιμόνων βωμοὶ ἴδρυνται; Pausan. *Eliac.* v. 14, ἐπὶ τῇ Φαληρῷ . . . Ἀθηναῖς ναός ἐστι καὶ Διὸς ἀποτέρῳ, βωμοὶ δὲ θεῶν τῶν ὀνομαζομένων ἀγνώστων καὶ ἡρώων; Lucian, *Philopat.* 9, Νῆ τὸν Ἄγνωστον! *ibid.* 29, ἡμεῖς δὲ τὸν ἐν Ἀθήναις Ἄγνωστον ἐφευρόντες κ.τ.λ. These quotations do not say that there were altars in Athens with the inscription ἀγνώστοις θεοῖς, 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 ἀγνώστῳ θεῷ, 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, ὁ (instead of ὁν) οὖν ἀγνοοῦντες εἰσεθεῖτε, τοῦτο (instead of τοῦτον) κ.τ.λ. — See *δαισιδαίμων*.

Ἄγνοσία, ἡ, *ignorance*, opposed to γνῶσις. In a formal sense in classical Greek to denote *being acquainted with* anything, cf. Plat. *Rep.* v. 477 A, εἰ ἐπὶ μὲν τὸ ὄντι γνῶσις ἦν, ἀγνοσία δ' ἐξ ἀνάγκης ἐπὶ τῷ μὴ ὄντι. In the N. T., on the contrary, corresponding to the use of γιγνώσκω, 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, ἐκνήψατε δικαίως καὶ μὴ ἀμαρτάνετε ἀγνοσίαν γὰρ θεοῦ τινὲς ἔχουσιν, where the τινὲς do not belong to the ἄθιοι 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, φιμοῦν τὴν τῶν ἀφρόνων ἀνθρώπων ἀγνοσίαν, it clearly denotes more than an intellectual defect, and corresponds to γνῶσις in the sense of discernment. Comp. Prov. xxix. 7.

Ἀναγινώσκω, *accurately to perceive*, later also = *to recognise*; in Attic Greek usually = *to read*, and so always in the N. T., LXX. = κῆρ, Ex. xxiv. 7; 2 Kings xxiii. 2; Deut. xxxi. 11; Dan. v. 7, 8, 16. Hence

Ἀνάγνωσις, ἡ, *reading*, and, indeed, in Acts xiii. 15, 2 Cor. iii. 14, of the public reading of Holy Scripture, cf. Neh. viii. 8, to which ἀναγιώσκω is not limited. Without the *gen. obj.*, 1 Tim. iv. 13, πρόσχε τῇ ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, where, in connection with παρακλ. 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 ἀναγνοσταί; cf. Justin Martyr, and Chrys. in Suic. *Thes.* s.v.

Ἐπιγινώσκω, *to give heed, to notice attentively, to take a view of, to recognise*, e.g. of spectators; then generally = *to know*, like γινώσκω, e.g. Xen. *Hell.* v. 4. 12, *δσοὺς ἐπέγνωσαν τῶν ἐχθρῶν ὄντας*; vi. 5. 17, *ἐγνώσθησαν φίλοι ὄντες*. 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, *ὄτινες τὸ δικαίωμα τοῦ θεοῦ ἐπιγινόντες*, this word was probably designedly chosen; whereas in ver. 21, *γινόντες τὸν θεόν* is used in order to hint that they could not avoid having the knowledge. Cf. Wisd. xii. 27; Ecclus. xxxiii. 5; 2 Cor. xiii. 5, *ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Χριστὸς Ἰησοῦς ἐν ὑμῖν*. Whilst γινώσκειν sometimes means *to take notice* merely, or *to recognise a thing unintentionally*, ἐπιγιν. implies at least a special participation in the thing known, cf. Deut. i. 17, *οὐκ ἐπιγνώση πρόσωπον ἐν κρίσει*, and xvi. 19; but like γινώσκειν in certain cases only, so that ἐπιγινώσκειν has a narrower sphere of use, but when used gives greater weight to what is said. Cf. John viii. 32, *γνώσεσθε τὴν ἀληθειάν καὶ ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς*, with 1 Tim. iv. 3, *οἱ πιστοὶ καὶ ἐπεγνωκότες τὴν ἀλήθειαν* (see ἐπίγνωσις); Col. i. 6, *ἐπέγνωτε τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ*, with 2 Cor. viii. 9, *γινώσκετε τὴν χάριν τοῦ κυρίου ἡμῶν*; 2 Pet. ii. 21, *κρείττον ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικαιοσύνης, ἢ ἐπιγνοῦσιν ἐπιστρέψαι κ.τ.λ.*, with Rom. iii. 17, *ὁδὸν εἰρήνης οὐκ ἔγνωσαν*; Col. ii. 2 with ver. 3; Matt. xi. 27, *οὐδεὶς ἐπιγινώσκει τὸν υἱόν, τὸν πατέρα*, corresponding to the Johannine γινώσκειν. It is therefore a stronger antithesis to ἀγνοεῖν than the simple γινώσκειν, 2 Cor. vi. 9, *ὡς ἀγνοούμενοι καὶ ἐπιγνωσκόμενοι, αὖ ὑπκνοῦσι καὶ ἔτι βέλτερον κνοῦσι*. Hence also opposed to ἐκ μέρους, γινώσκειν, 1 Cor. xiii. 12, *ἄρτι γινώσκω ἐκ μέρους, τότε δὲ ἐπιγνώσομαι, καθὼς καὶ ἐπεγνώσθημι*, of a knowledge which perfectly unites the subject with the object, cf. 1 Cor. viii. 3; Gal. iv. 9 (under γινώσκω); 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 xxv. 10, *σὺ κάλλιον ἐπιγνώσκεις*; Ecclus. xii. 12, *ἐπ' ἐσχάτῳ ἐπιγνώση 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 = ידע; נכר, 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*.

Ἐπίγνωσις, ἡ, *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 ἐπίγνωσις ἁμαρτίας*; cf. vii. 7, *τὴν ἁμαρτίαν οὐκ ἔγνω εἰ μὴ διὰ νόμον*, and the remarks on this passage, s.v. γινώσκειν; Rom. i. 28, *τὸν θεὸν ἔχει ἐν ἐπιγνώσει*, stronger than γινώσκειν τὸν θ., 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 (*Hebraerbr.* 493), we may speak of a false γνῶσις, but not of a false ἐπίγνωσις. Seldom in classical Greek, Herodian, vii. 6. 15, ἡ τῶν σφραγίδων ἐ.; Plut., ἡ τῆς μουσικῆς ἐ.

I. *c. gen.* οἰ. ἀληθείας, 1 Tim. ii. 4; 2 Tim. ii. 25, iii. 7; Tit. i. 1, κατὰ ἐπίγνωσιν ἀληθείας τῆς κατ' εὐσεβείαν; 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 υἱοῦ τ. θ.; Col. ii. 2, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ τῆς σοφίας καὶ τῆς γνώσεως ἀπόκρυφοι, in order to attain the treasures of the γνῶσις, the ἐπίγνωσις is needed; Col. i. 9, ἐ. τοῦ θελήματος τοῦ θεοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, the elements which constitute the ἐπίγνωσις. For ἐ. as evincing the relation of the person knowing to the object of his knowledge, see 2 Pet. i. 8, ταῦτα ὑμῖν ὑπάρχοντα . . . οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. As affecting the religious blessings possessed by the subject, see 2 Pet. i. 2, 3, Eph. i. 17; as determining the manifestations of the religious life, 2 Pet. ii. 20, ἀποφυγόντες τὰ μιάσματα τοῦ κόσμου ἐν ἐπιγνώσει τοῦ κυρίου καὶ σωτήρος κ.τ.λ.

II. Without object; in a formal sense, Rom. i. 18, ἔχειν ἐν ἐπίγνωσι; Col. iii. 10, ἐνδυσάμενοι τὸν νεὸν τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ' εἰκόνα τοῦ κτίσαντος αὐτόν, where κατ' εἰκόνα κ.τ.λ. gives a more precise definition of ἐπίγνωσις as a knowledge "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, 23, it seems more appropriate to take ἐπίγνωσις 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, ἵνα ἡ ἀγάπη ὑμῶν . . . περισσεύῃ ἐν ἐπιγνώσει καὶ πάσῃ αἰσθήσει, εἰς τὸ δοκιμάζειν τὰ διαφέροντα, where αἰσθήσις denotes the tact obtained by experience; so ἐπίγνωσις refers to that clearness of consciousness which enables one to avoid error. Cf. Rom. x. 2, ξῆλον θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν. See γνῶσις, 2 Pet. i. 5; Rom. xi. 33. Thus in Col. iii. 10, κατ' εἰκόνα is a second and closer defining of ἀνακαινούμενον, *sic* by *sic* with κατ' ἐπίγνωσιν. Ἐπίγνωσις here stands in contrast with the sins enumerated in the preceding verses, and we may fairly compare Eph. iv. 22, ὁ παλαιὸς ἄνθρωπος ὁ φθειρόμενος κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης.

Προγινώσκω, to perceive or recognise beforehand, to know previously, to foreknow. (The correlative of time is given in the context.) Plat. *Rep.* iv. 426 C, προγινώσκων τὰς σφετέρας βουλήσεις; *Theaet.* 203 D, προγινώσκειν τὰ στοιχεῖα ἅπαντα ἀνάγκη τῷ μέλλοντι ποτε γινώσκειναι ξυλλαβήν; Xen. *Apol.* 30, προγ. τὰ μέλλοντα; Aristot. *eth. Nic.* vi. 3, ἐκ προγινωσκομένων πᾶσα διδασκαλία. So 2 Pet. iii. 17, ὑμεῖς οὖν προγινώσκοντες φυλάσσεσθε, ἵνα μὴ κ.τ.λ.; Acts xxvi. 5, τὴν μὲν οὖν βίωσίν μου τὴν ἐκ νεότητος ἴσασι πάντες οἱ Ἰουδαῖοι, προγινώσκοντές με ἄνωθεν. Likewise in the Apocrypha, Wisd. vi. 14, φθάνει

(*σα. ἡ σοφία*) τοὺς ἐπιθυμοῦντας προγινωσθῆναι, “to those who desire her, she gives in anticipation to know her;” viii. 8, *σημεῖα καὶ τέρατα προγινώσκει καὶ ἐκβάσεις καιρῶν καὶ χρόνων*; xviii. 6, *ἐκεῖνη ἡ νύξ προεγνώσθη πατράσιν*; cf. Judith ix. 6, *ἡ κρίσις σου ἐν προγνώσει*; xi. 19, *ταῦτα ἐλαλήθη μοι κατὰ πρόγνωσίν μου*.

As to the use of the word in Rom. viii. 29, *ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ, εἰς τὸ εἶναι κ.τ.λ.*, xi. 2, *οὐκ ἀπόσατο ὁ θεὸς τὸν λαὸν αὐτοῦ, ὃν προέγνω*, it is simplest to take *προγιν.* in accordance with the meaning of *γινώσκειν* in similar texts, Hos. xiii. 5, Amos iii. 2, 1 Cor. viii. 3, Gal. iv. 9, 2 Tim. ii. 19, *ἔγνω κύριος τοὺς ὄντας 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 *ὃν προέγνω* 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 *πρόθεσις*. As this latter word denotes God’s saving decree preceding and forming the foundation of its temporal realization, so *προγινώσκειν* denotes the divine *γινώσκειν* 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 *προγινώσκειν* corresponds with the *ἐκλέγεσθαι πρὸ καταβολῆς κόσμου*, which in Eph. i. 4 precedes the *προορίζειν*, just as *προγιν.* in Rom. viii. 29. *Προγιν.*, 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 *ἐκλέγ.* merely expresses a determining directed to the objects of the fellowship; cf. 1 Pet. i. 2, *ἐκλεκτοὶ κατὰ πρόγνωσιν θεοῦ*. *Προγινώσκειν*, like *γινώσκειν*, 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 *γιν.* and *προγιν.* in this sense would not be joined to the accusative of the person (cf. Dem. xxix. 58, *προγινωσμένος ἀδικεῖν παρὰ τῷ διαιτητῇ*, in accordance with which 1 Pet. i. 20, *προεγνωσμένου μὲν πρὸ καταβολῆς κόσμου*, might be explained), but rather that a specification of the *purport* or *contents* would be requisite in order to make it complete. We may better compare the last-named passage with Luke ix. 35, *ὁ υἱός μου ὁ ἐκλελεγμένος*, and xxiii. 35, *ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός* (cf. 1 Pet. ii. 4), because the statement concerns the historical Person of the Messiah; see *Χριστοῦ*, ver. 19.

Πρόγνωσις, ἡ, the foreknowing, recognising beforehand; in 1 Pet. i. 2, *ἐκλεκτοὶ 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 ὀρισμένη βουλῇ καὶ προγνώσει τοῦ θεοῦ ἔκδοτον κ.τ.λ.*, it is simplest to take *πρόγνωσις* as = a resolution formed beforehand, though this meaning is foreign to classical Greek; or, quite generally, as = *foreknowledge, prescience*, cf. Judith ix. 6, *ἡ κρίσις 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.

Ἄγνοεω, not to recognise, not to know, to be unacquainted with, usually followed by the accusative, as in Acts xvii. 23, *ὃν ἀγνοοῦντες εὐσεβεῖτε*; 2 Cor. ii. 11, *οὐ γὰρ τὰ τοῦ σατανᾶ νοήματα ἀγνοοῦμεν*; Rom. x. 3, *ἀγν. τὴν τοῦ θεοῦ δικαιοσύνην*; Rom. xi. 25, *τὸ μυστήριον*. Followed by *περί*, to be in ignorance concerning anything, 1 Cor. xii. 1, *περὶ τῶν πνευματικῶν*; 1 Thess. iv. 13, *περὶ τῶν κοιμωμένων*. In 2 Pet. ii. 12, *ἐν οἷς ἀγνοοῦσιν βλασφημοῦντες*, it is simplest to assume a construing of *ἀγν.* with *ἐν*, as in Ecclus. v. 15, *ἐν μεγάλῳ καὶ ἐν μικρῷ μὴ ἀγνοεῖ*. Otherwise we must render it, *ἐν τούτοις, ἃ ἀγν., βλασφ.* Followed by *ὅτι*, Rom. i. 13, ii. 4, vi. 3, vii. 1; 1 Cor. x. 1; cf. Rom. xi. 25, *ἀγν. τὸ μυστήριον τοῦτο, ὅτι*; 2 Cor. i. 8, *ἀγν. ὑπὲρ τῆς θλίψεως ὅτι*. Passive, to be unknown, unrecognised, or in antithesis with *ἐπιγνώσκειν*, to be mistaken, misunderstood, cf. 1 Cor. xiv. 38; 2 Cor. vi. 9, *ὡς ἀγνοούμενοι καὶ ἐπιγνωσκόμενοι*; Gal. i. 22, *ἀγνοούμενος τῷ προσώπῳ*. Then = to be ignorant, to have no discernment of, not to understand, cf. Xen. Mem. i. 2. 33, *ὁ δὲ Σωκράτης ἐπήρετο αὐτῷ, εἰ ἐξείη πυνθάνεσθαι, εἰ τι ἀγνοοῖτο τῶν προηγορευμένων*. So Mark ix. 32; Luke ix. 45, *τὸ ῥῆμα*; Acts xiii. 27, *τὸν λόγον τῆς σωτηρίας*; cf. 1 Cor. ii. 8; 1 Tim. i. 13, *ἀγνοῶν ἐποίησα*; 1 Cor. xiv. 38, *εἰ δὲ τις ἀγνοεῖ, ἀγνοεῖτω*, in contrast with ver. 37, *ἐπιγνώσκειν*. 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 τὸν Ἀντίβαν ἀναστάντα φάναι φασὶν ἀγνοεῖν, καὶ συγγνώμην ἔχειν, εἰ τι παρὰ τοὺς ἔθισμους πράττει*. It denotes conduct the result and import of which is unperceived by the agent; Luke xxiii. 34, *οὐ γὰρ οἶδασιν τί ποιοῦσιν*. Thus especially in later writers. In the LXX. = *נשׁח*, Lev. v. 18; *נשׁח*, Lev. iv. 13, *ἀγνοεῖν ἀκουσίας*; 1 Sam. xxvi. 21; *נשׁח*, Hos. iv. 15; cf. Tob. iii. 3.—In Heb. v. 2, *μετριοπαθεῖν τοῖς ἀγνοοῦσιν καὶ πλανωμένοις*, the two terms denote those collectively for whom the functions of the high priest are exercised, *ἀγνοοῦντες* referring to those whose acts are not the result of previous conscious thought (see *ἀγνόημα, ἄγνοια*), cf. Rom. vii. 7, 8, 13, so that their conduct cannot be regarded as deliberate and intentional opposition (Heb. *נשׁח תּוֹרָה*), though in consequence of the interposition of the law it has become *παραβάσις*, i.e. involves guilt. Rom. vii. 7, *τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου*; ver. 8, *ἀφορμὴν δὲ λαβούσα ἡ ἁμαρτία διὰ τῆς ἐντολῆς κατεργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν χωρὶς γὰρ νόμου ἁμαρτία νεκρά*. The *ἀγνοοῦντες*, 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. *ἀσθένεια*, Heb. v. 3. Their consciousness is passive, not active, in relation to sin; cf. Aristot. *Rhet.*

i. 10, ἔστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον . . . ἐκόντες δὲ ποιούσιν ὅσα εἰδότες καὶ μὴ ἀναγκαζόμενοι. ὅσα μὲν οὖν ἐκόντες, οὐ πάντα προαιρούμενοι, ὅσα δὲ προαιρούμενοι εἰδότες ἅπαντα οὐδεὶς γὰρ ὁ προαιρεῖται ἀγνοεῖ.

Ἀγνόημα, τό, *mistake, oversight*, Strabo; *moral delinquency, sin*, committed *κατ' ἀγνοίαν*, not *κατὰ προαίρεσιν, κατὰ πρόθεσιν*, cf. Raphel, *annott. Polyb. on Acts* iii. 17, but *ἀκουσίως*, Lev. iv. 13; cf. Heb. x. 26, *ἐκουσίως ἀμαρτάνειν . . . μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας*. 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 *ἀγνοεῖν*; Heb. ix. 7, *αἷμα προσφέρει ὑπὲρ ἑαυτοῦ καὶ τῶν τοῦ λαοῦ ἀγνοημάτων*. Cf. Tob. iii. 3; Ecclus. li. 19, xxiii. 2; 1 Macc. xiii. 39.

Ἀγνοία, 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 ἀγνοίᾳ ὑμῶν ἐπιθυμίαι*; Acts iii. 17, *κατὰ ἀγνοίαν ἐπράξατε*; cf. Luke xxiii. 34; 1 Cor. ii. 8. Cf. Xen. *Cyrop.* iii. 1. 21, *οὐ γὰρ κακούοιᾳ τινὶ τοῦτο ποιεῖ, ἀλλ' ἀγνοίᾳ: ὅποσα δὲ ἀγνοία ἀνθρώποι ἀμαρτάνουσι, πάντα ἀκούσια ταῦτ' ἐγὼ νομίζω*. This *ἀγνοία* 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, *χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεὸς τὰ νῦν παραγγέλλει μετανοεῖν*, and therefore eventually furnishes ground for blame, Eph. iv. 18, as otherwise for forbearance. LXX. = *ἀγνόημα*, for *ἄγνη*, Gen. xxiv. 10, *ἐπήγαγες ἂν ἐφ' ἡμᾶς ἀγνοίαν*; 2 Chron. xxviii. 13. Ps. xxv. 7 = *נִשְׁכַּח*; Lev. v. 18, xxii. 14, Eccles. v. 5 = *נִשְׁכַּח*. The expression blends together *guilt and exculpation*. See John xv. 21 sqq., xvi. 3; Rom. i. 20.

Γλῶσσα, ἡ, *the tongue*, Luke xvi. 24, Rev. xvi. 10, Acts ii. 3, as the organ of speech (*λόγων ἄγγελος*, Euripid. *Suppl.* 203), Mark vii. 33, 35; Luke i. 64; Jas. i. 26, iii. 5, 6, 8; 1 Pet. iii. 10; 1 John iii. 18; Rom. iii. 13; 1 Cor. xiv. 9, xiii. 1.—Rom. xiv. 11, Phil. ii. 11, *ἵνα πᾶσα γλῶσσα ἐξομολογήσῃται 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 γόνυ*, as also Acts ii. 26. Then = *language, dialect*, e.g. Xen. *Mem.* iii. 14. 7, *ἔλεγε δὲ καὶ ὡς τὸ εὐωχεῖσθαι ἐν τῇ Ἀθηναίων γλώττῃ ἐσθλίην καλοῦτο*. Often in Herod., e.g. i. 57, *βάρβαρον γλῶσσαν ἰέντες*; ix. 16, *ἑλλάδα γλῶσσαν ἰέντα*, etc. So Rev. v. 9, vii. 9, x. 11, xi. 9, xiii. 7, xiv. 6, xvii. 15, joined with *ἔθνος, λαός, φυλή*. Acts ii. 11, *ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγαλεῖα τοῦ θεοῦ*. Accordingly the corresponding *γλῶσσαι*, ver. 4, *ἤρξαντο λαλεῖν ἑτέραις 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, *ἕτεροι δὲ διαχλευάζοντες ἔλεγον ὅτι γλεύκους μεμestωμένοι εἰσίν*. 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, xxiii. 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, ἤκουον αὐτῶν λαλούντων γλώσσαις καὶ μεγαλυνόντων θεόν, cf. ii. 11 ; 1 Cor. xiv. 2, ὁ γὰρ λαλῶν γλώσση οὐκ ἀνθρώποις λαλεῖ ἀλλὰ τῷ θεῷ ; 1 Cor. xiv. 14, προσεύχεσθαι γλώσση ; 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 ἐδίδου ἀποφθέγγεσθαι 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 λογισμῷ), 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 ὑπερεντυγχάνει στεναγμοῖς ἀλαλήτοις ; 2 Cor. xii. 4, ἤκουσεν ἄρρητα ῥήματα ἃ οὐκ ἐξὸν ἀνθρώπῳ λαλεῖν ; Rev. xiv. 3, ᾄδουσιν ψῆδὴν καινὴν . . . καὶ οὐδεὶς ἠδύνατο μαθεῖν τὴν ψῆδὴν, εἰ μὴ . . . οἱ ἠγορασμένοι 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, γλώσσαι παύσονται. 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 *ἐτέραις γλώσσαις λαλεῖν* occurs only in the account of its first appearance, Acts ii. 4. This suggested the name of the miracle as *γλώσσαις λαλεῖν*, Acts x. 46, xix. 6 ; cf. Mark xvi. 17, γλώσσαις λαλήσουσιν καινὰς ; 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 φωνῶν*, 1 Cor. xiv. 10. The *sing.* *γλώσση λαλεῖν*, which is used only of individuals, 1 Cor. xiv. 2, 4, 13, 14, 19, 27, cf. ver. 26, γλώσσαν ἔχει, 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 *γλώσσαις 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, γράψω, ἔγραψα, second aor. pass. ἐγράφη, primarily to *grave, to engrave* (*dig in*), Hom. *Il.* 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 ὀνόματα ὑμῶν ἐγράφη ἐν τοῖς οὐρανοῖς (Tisch. ἐγγέγραπται), cf. Ps. lxxxvii. 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, γράψω εἰς ὕδωρ, ἐν ὕδατι, of what is given over to oblivion. A correlative expression also occurs Jer. xvii. 13, πάντες οἱ καταλιπόντες σε καταισχυθήτωσαν, ἀφeskότης ἐπὶ τῆς γῆς γραφήτωσαν, with which cf. 1 Sam. iii. 19, xiv. 45, xxvi. 20; Isa. xxvi. 5, xlvi. 1.—The use of γέγραπται, γεγραμμένον, absolutely, of what is found written in Holy Scripture, finds its explanation in the use of γράφω to denote legislative act or enactment, cf. Xen. *Mem.* i. 2. 44, ὅσα ἄρα τύραννος μὴ πείσας τοὺς πολίτας ἀναγκάζει ποιεῖν γράφω, and often; Plat. *Pol.* 295 E, κατὰ τοὺς τῶν γραψάντων νόμους, 299 C, μανθάνειν γεγραμμένα καὶ πάτρια ἔθη κείμενα; Dem. lviii. 24, τὰ γεγραμμένα = νόμοι; Aristot. *Rhet.* i. 10, νόμος δ' ἐστὶν ὁ μὲν ἴδιος ὁ δὲ κοινός· λέγω δὲ ἴδιον μὲν καθ' ὃν γεγραμμένον πολιτεύονται, κοινὸν δὲ ὅσα ἄγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ. Cf. Luke xx. 28, Μωσῆς 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 Ἡσαίου, Luke iii. 4; ἐν τοῖς προφήταις, John vi. 45, etc. Hence Rom. xv. 4, ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη; 1 Cor. x. 11, ἐγράφη δὲ πρὸς νοουθεσίαν 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 ἐπί τινα, Mark ix. 12, 13; ἐπὶ τινι, John xii. 16; and once by the dative, Luke xviii. 31; cf. Matt. xiii. 14.

Γράφη, ἡ, 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. γενική, table of genealogy, 1 Esdr. v. 39.—The N. T. use of ἡ γραφή to denote the collection of the γραφαὶ ἁγίαί, Rom. i. 2, θεόπνευστοι, 2 Tim. iii. 16, one part of which are called γρ. προφητικάί, 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 ἡ γραφή in an authoritative sense. In this sense (L) ἡ γρ. is used of a single text, Mark xii. 10, οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Luke iv. 21, πεπλήρωται ἡ γρ. αὐτή; Acts i. 16, viii. 35, John xix. 37, ἑτέρα γραφή. Without any qualifying reference, Mark xv. 28, John xiii. 18, ἵνα ἡ γρ. πληρωθῇ ὁ

τρώγων κ.τ.λ.; John xix. 24, 36, xx. 9; Jas. ii. 8, 23. Then (II.) the plural αἱ γραφαί, 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, διερμήνευεν ἐν πάσαις ταῖς γραφαῖς 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 ver. 6, and ver. 5 must be read thus, ἡ δοκεῖτε ὅτι κενῶς ἡ γραφή λέγει, πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα . . . μελζονα δὲ δίδωσιν χάριν διὸ λέγει, ὁ θεὸς κ.τ.λ. In the first sentence λέγειν = *to speak*, as in Rom. iii. 5, vi. 19; 1 Cor. i. 10, ix. 10; 2 Cor. vi. 13, xi. 21, etc. The πρὸς φθόνον . . . χάριν is a N. T. way of expressing the quotation given in ver. 6.

Γράμμα, τό, *that which is written, a letter of the alphabet, a book, letter, bond, etc.* Luke xxiii. 38; Gal. vi. 11; Luke xvi. 6, 7; Acts xxviii. 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. *Antt.* iii. 7. 6, xiii. 5. 8, v. 1. 17, τὰ ἀνακείμενα 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 οὗτος γράμματα οἶδεν μὴ μεμαθηκώς; 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 xxvi. 24, τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει, perhaps = “thou hast studied too much.” Plat. *Apol.* 26 D, γραμμάτων ἄπειρον εἶναι; Plut. *Cic.* 48, etc. That the Jews meant by this word Scripture-learning κατ’ ἐξ., is evident from the view they took of γράμματα μανθάνειν, *vid.* γραμματεῦς.—Paul is wont to contrast γράμμα and πνεῦμα; Rom. ii. 29, περιτομή καρδίας ἐν πνεύματι οὐ γράμματι; vii. 6, δουλεύειν ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γράμματος; 2 Cor. iii. 6, διάκονοι καινῆς διαθήκης, οὐ γράμματος, ἀλλὰ πνεύματος τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ. This antithesis may be explained thus: γράμμα denotes the law in its written form (see γράφειν 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, κρινεῖ . . . σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμον; 2 Cor. iii. 7, ἡ διακονία τοῦ θανάτου ἐν γράμματι ἐντετυπωμένη λίθοις 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. Melancthon on Rom. vii. 6, *ideo dicitur litera, quia non est verus et*

vivus motus animi, etc. In classical Greek we may compare Aristot. *Polit.* iii. 15, κατὰ γράμματα ἄρχεν, iii. 16, κατὰ γράμματα ἰατρεύεσθαι; Plut. *Lucull.* 10, στήλην τινα δόγματα καὶ γράμματα ἔχουσιν; Plat. *Polit.* 302 E, Μοναρχία τοίνυν ζευχθεῖσα μὲν ἐν γράμμασιν ἀγαθοῖς, οὗς νόμους λέγομεν; *Legg.* vii. 823 A, τοῖς τοῦ νομοθετοῦντος . . . πειθόμενος γράμμασιν, ix. 858 E, xi. 922 A, τὰ τῶν ἀγαθῶν νομοθετῶν γράμματα τιμᾶν.

Γραμματεὺς, ὁ, *writer*, 2 Chron. xxvi. 11, xxxiv. 13; 2 Sam. viii. 17, xx. 25; 1 Kings iv. 3; Neh. xiii. 13; in public service among the Greeks, and the reader of the legal and state papers; hence Hesych., *γραμμ.* ὁ ἀναγνώστης. 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, *Observatt. scr.* iii. 382 sqq. Cf. Ex. v. 6, 10; Num. xi. 16. In the LXX. *γραμματεὺς* corresponds to the Hebrew *רַבֵּב*, Ezra vii. 6, 11, 12, 21, Neh. viii. 4, 9, 13, from *רַבֵּב*, *book*, not from *רַבֵּב*, which does not occur, therefore = *litteratus, scholar*. In Ezra vii. always with an addition, ver. 6, *γρ. ταχὺς ἐν νόμῳ Μωσῆ δὲ ἔδωκε κύριος ὁ θεὸς Ἰσραὴλ*; ver. 11, *γρ. βιβλίου λόγων ἐντολῶν κυρίου 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. Ezra vii. 21, *γρ. τοῦ θεοῦ τοῦ οὐρανοῦ*; Ecclus. xxxviii. 24; 2 Macc. vi. 18. Accordingly it primarily denotes one well versed in the law (a clever scribe, ready in the Scriptures, comp. especially Ezra vii. 6). Winer (*Realwörterb.*, art. "Schriftgelehrte") has ably shown how, during the exile and afterwards, the knowledge of the law supplied the place of the relatively independent *פְּרָשֵׁי*. The *γραμμ.* 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; *πατρῶν ἐξηγηταὶ 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 γραμματεὺς μαθητευθεὶς τῇ βασιλείᾳ τῶν οὐρανῶν*; Matt. xxiii. 34, *ἀποστέλλω πρὸς ὑμᾶς προφῆτας καὶ σοφοὺς καὶ γραμματεῖς*; 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, xxiii. 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 Macc. vii. 12, though simply as *γραμματεῖς* 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 Macc. vii. 12, *ἐπισυνήχθησαν . . . συναγωγὴ γραμματέων ἐκζητῆσαι δίκαια*. Synonymous with *γραμματεὺς* are *νομικός, νομοδιδάσκαλος*; cf. Mark xii. 28 with Matt. xxii. 35. See also Winer as above. Leyrer in Herzog's *Realencykl.* xiii. 731 sqq., where the literature of the subject is fully given.

Ἐπιγραμμός, ὁ, only in biblical and later Christian Greek = a writing-copy, pattern; Ammon. = *πρόγραμμα*; Hesych. = *τύπος, μίμημα*. 2 Macc. ii. 29, τὸ ἐπιπο-

ρεύεσθαι τοῖς ὑπογραμμοῖς τῆς ἐπιτομῆς διαπονοῦντες = rule. 1 Pet. ii. 21, ὑμῖν ὑπολιμπάνων ὑπογραμμὸν ἵνα ἐπακολουθήσητε τοῖς ἴχνεσιν αὐτοῦ. 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, ὥσπερ οἱ γραμματισταὶ τοῖς μήπω δευοῖς γράφειν τῶν παιδῶν ὑπογράφαντες γραμμὰς τῇ γραφίδι οὕτω τὸ γραμμάτιον διδάσσει, καὶ ἀναγκάζουσι γράφειν κατὰ τὴν ὑφήγησιν τῶν γραμμῶν ὡς δὲ καὶ ἡ πόλις νόμους ὑπογράψασα, ἀγαθῶν καὶ παλαιῶν νομοθετῶν εὐρήματα, κατὰ τούτους ἀναγκάζει καὶ ἄρχεω καὶ ἄρχεσθαι.

Γυμνός, ἡ, ὄν, *naked, unclothed, and simply poorly clad*, Matt. xxv. 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. Antt. vi. 13. 4, τὰ δ' ἔργα γυμνῆν ὑπ' ὄψει τὴν διάνοιαν τίθησι. Of the seed corn, which when sown is still without τὸ σῶμα τὸ γενησόμενον, 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 γυμνός can hardly be understood of the want of the resurrection body,—a view in favour of which Plato, Crat. 403 B, ἡ ψυχὴ γυμνὴ τοῦ σώματος ἀπέρχεται, Orig. c. Cels. ii. 43, Χριστὸς . . . γυμνῆ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωμάτων ὠμίλει ψυχαῖς, and other passages, have been quoted, but which can scarcely be said to suit the context (ver. 10). If we read εἴ γε καὶ ἐνδυσάμενοι οὐ γυμνοὶ εὐρεθησόμεθα, οὐ γυμνοὶ is co-ordinate with the ἐνδυσάμενοι, which must not be confounded with the ἐνδεδυμένοι. If we read ἐκδυσάμενοι as denoting the putting off the earthly body, οὐ γυμνοὶ is set over against it. In either case, εἴ γε οὐ γυμνοὶ εὐρεθ. is a condition necessary to the ἐπενδύσασθαι of ver. 2, named specially as the self-evident presupposition thereof, and then the γυμνός 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 ἀσχημονῶν, Ezek. xvi. 22, inasmuch as nakedness reveals the results of sin, as shame and disgrace, Gen. iii. 11; cf. Rev. xvi. 15, μακάριος ὁ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ καὶ βλέπωσιν τὴν ἀσχημοσύνην αὐτοῦ. In this sense γυμνός 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, ἐνδυσάμενοι must be explained as corresponding with ὁ τηρῶν τὰ ἱμάτια αὐτοῦ in Rev. xvi. 15, without having to supply a definite object such as Χριστόν or the like.—The subst. ἡ γυμνότης occurs in the same ethical sense, Rev. iii. 18, συμβουλεύω σοὶ ἀγοράσαι . . . ἱμάτια λευκὰ, ἵνα περιβάλη, καὶ μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμνότητός σου. Cf. Job xxix. 14; Isa. lxi. 10.

Δ

Δαίμων, ὁ and ἡ, in the N. T. only ὁ, Matt. viii. 31; Mark v. 12; Luke viii. 29 (Rev. xvi. 14, xviii. 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 δαίωμα, *to assign or award*, i.e. one's lot in life, = διαιτηταὶ καὶ διοικηταὶ τῶν ἀνθρώπων, they who rule and direct human affairs, *vid. Suic. Thes.* According to Schenkl and others, it is in root akin to δῖος, Sanscrit, *div*, *to shine, heaven*; *dēvas*, *God*; Zend, *dēv*, *to lighten*; *daēva*, *daemon*. All that can be asserted is, that while in earliest times the names δαίμονες and θεοί 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 ἡμῖν ταῦτα συμπαρεσκεύακεν; Isocr. ix. 25, ὁ δαίμων ἔσχε πρόνοιαν, for which we often read the abstract τὸ δαιμόνιον; while, on the other hand, the Socratic δαιμόνιον is, in Xen. *Apol.* 8, synonymous with οἱ θεοί,” Nägelsbach, *Nachhomer. Theol.* ii. 10, p. 112; cf. Nitzsch *on 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 *vox media*, the effort to degrade it *in malam partem* prevailed, and it came to denote a *destructively working power*, with or without the addition of *στυγερός, κακός, χαλεπός*. This is especially evident in the Homeric use of the adj. δαιμόνιος, which, while in Pindar it is used alike of saving and destructive divine agencies, cannot even in Homer be exchanged for θείος, and is always used in a more or less reproachful sense, or with the idea of sorrow. Cf. *Od.* xviii. 406, δαιμόνιοι, μάλινεσθε, perhaps = *O possessed, ye rage!* as Nägelsbach (*Homer. Theol.*) renders it, who thus sums up the result of his investigations: “δαίμων and δαιμόνιος, 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 τυχῆ; and in Plato, Dem., and others, δαίμων and τυχῆ 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 τὴν ἡμετέραν μοίραν εἰληχῶς ἀπαραίτητος; Dem. *Phil.* iii. 54, πολλάκις γὰρ ἔμοιγ' ἐπελήλυθε καὶ τοῦτο φοβεῖσθαι, μὴ τι δαιμόνιον τὰ πράγματα ἐλαύνῃ. 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 δαιμόνιον, *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, θεὸς διδάσκοντα μὴ νομίζειν οὐδ' ἡ πόλις νομίζει, ἕτερα δὲ δαιμόνια καινὰ. Xen. *Mem.* i. 1. 1, καινὰ δαιμόνια εἰσφέρειν. Cf. Acts xvii. 18, ξένων δαιμονίων καταγγελεύς. In biblical Greek, on

the contrary, the use of *δαιμόνιον* prevailed probably for the same reason, that strange gods, on account of their remote relations and dark mysterious essence, were called *δαιμόνια* (not *δαίμονες*) instead of *θεοί*, 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 *δαιμόνιον* in a bad sense = דַּיְמוֹן , Ps. xcvi. 5; דַּיְמוֹן , Isa. xxxiv. 14; דַּיְמוֹן , Isa. xlii. 21; דַּיְמוֹן , Ps. cvi. 37, Deut. xxxii. 15, and even in contrast with *θεός*, Deut. xxxii. 17, *ἔθυσαν δαιμονίοις καὶ οὐ θεῷ, θεοὺς οἷς οὐκ ᾔδεισαν*, cf. Ps. cvi. 37, of destructive powers, Ps. xci. 6, *οὐ φοβηθήσῃ ἀπὸ δαιμονίου μεσημβρίνου*, cf. Tob. iii. 8, vi. 18, viii. 3, where *ἄγγελος* stands in contrast with *δαιμόνιον*, 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 καλούμενα δαιμόνια ποτηρῶν ἐστὶν ἀνθρώπων πνεύματα, τοῖς ζῶσιν εἰσδύμενα καὶ κτείνοντα τοὺς βοηθείας μὴ τυγχάνοντας*. 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. *Instit.* ii. 14, 15, 17.

An evil meaning was usually associated with the word even in profane literature, which held its ground, *e.g.*, in *δαιμονιάω* (N. T. *δαιμονίζομαι*), even when the doctrine of good and evil daemons had in later times developed itself. Thus Plut. and Xen. use *δαιμονιάω* = *to be deranged*, syn. *παραφρονεῖν*; 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 *δαιμόνιον* was applied specially to evil spirits (דַּיְמוֹן , Ps. lxxviii. 49; cf. Prov. xvi. 14; 1 Sam. xix. 9?), *πνεύματα ἀκάθαρτα*, *vid.* *ἀκάθαρτος*. Thus *δαίμων* or *δαιμόνιον* is parallel to *πν. ἀκάθ.*, Mark v. 12, comp. vv. 2, 8, iii. 30, *ὅτι ἔλεγον Πνεῦμα ἀκάθαρτον ἔχει*; cf. ver. 22, *ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμονία*. So in Luke viii. 29; Rev. xviii. 2. Cf. Rev. xvi. 13, *πνεύματα τρία ἀκάθ.*, with ver. 14, *εἰσὶν γὰρ πνεύματα δαιμονίων*. Luke iv. 33, *πνεῦμα δαιμονίου ἀκαθάρτου*; viii. 2 = *πνεύματα ποτηρά*. They make their appearance in connection with Satan, Luke x. 17, 18, xi. 18, Matt. xii. 24 seq., Mark iii. 22 seq., cf. Matt. xii. 26, *ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει*, with the *ἄρχων τῶν δαιμονίων*, 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* and *κύριος*, cf. 1 Tim. iv. 1, *ἀποστήσονται τινες τῆς πίστεως προσέχοντες πνεύμασιν πλάνοις καὶ διδασκαλίαις δαιμονίων*; Jas. ii. 19, *καὶ τὸ δαιμόνια πιστεύουσιν, καὶ φρίσσοσιν*; in connection with idolatry (cf. Deut. xxxii. 17; Ps. cvi. 37), Rev. ix. 20, *ἵνα μὴ προσκινήσουσιν τὰ δαιμόνια καὶ τὰ εἰδωλα τὰ χρυσᾶ 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, γυνὴ πνεῦμα ἔχουσα ἀσθενείας; ver. 16, ἦν ἔδησεν 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, ἄνθρωπος 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 εἰσέρχεται or ἐξέρχεται τὸ δαιμ., the former Luke viii. 30, the latter Mark vii. 30; Luke viii. 38. ἀπό τινος, Matt. xvii. 18; Luke iv. 41, viii. 2, 33, 35; ἐκ τινος, Mark vii. 29.—ἔχει τις δαιμ., Matt. xi. 18; Luke vii. 33, viii. 27; John vii. 20, viii. 48, 49, 52, x. 20; cf. Luke iv. 33, 35, ix. 42. Demoniacal possession never seems to occur without some outward signs of derangement; for when it is said of John the Baptist or of Jesus, δαιμόνιον 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, δαιμόνιον ἔχει καὶ μαίνεται; and accordingly x. 21, μὴ δαιμόνιον δύναται τυφλῶν ὀφθαλμοὺς ἀνοῖξαι, is to be understood thus, “can a demon—i.e. one deranged—open the eyes of the blind?” cf. Matt. xii. 24–26. This demoniacal violent overpowering of the man (*vid.* Acts x. 38, ἰώμενος πάντας τοὺς καταδυναστευομένους 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 demoniacal 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 δαιμόνια, ἄρα ἔφθασεν ἐφ' ἡμᾶς ἡ βασ. τ. θ. Hence the expression ἐκβάλλειν τὸ δ., τὰ 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 seq.; Delitzsch, *Bibl. Psychol.* iv. 16; Ebrard, art. “Dämonische” in Herzog's *Encyklop.* iii. 240 sq.; Hofmann, *Schriftbeweis*, i. 445 sqq.

Δαιμονίζομαι, passive, for which in classical Greek usually δαιμονιάω = *to be violently possessed by, or to be in the power of, a daemon*; cf. Plut. *Sympros.* vii. 5. 4, ὥσπερ γὰρ οἱ μάγοι τοὺς δαιμονιζομένους κελεύουσι τὰ Ἐφέσια γράμματα πρὸς αὐτοὺς καταλέγειν καὶ ὀνομάζειν. 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 δαιμονιζόμενοι are distinguished from other sick folk in Matt. iv. 24; Mark i. 32.

Δαιμονιώθης, ὁ, ἡ, *belonging to demons, proceeding from them.* Jas. iii. 15, ἔστιν

αὕτη ἡ σοφία . . . ἐπίγειος, ψυχικὴ, δαιμονιάθης; cf. ver. 6, ἡ γλῶσσα φλογιζομένη ὑπὸ τῆς γεέννης, see γεέννα, iv. 7.

Δεισιδαίων, ο, ἡ, used originally in a good sense = θεοσεβής, Xen. *Cyrop.* iii. 3. 26, God-fearing, religious; but in later Greek, in a secondary and bad sense, to denote *superstitious fear*, e.g. Diod. iv. 51, εἰς δεισιδαίμονα διάθεσιν ἐμβάλλειν, to lapse into a state of *superstitious dread*, corresponding to εἰς κατάπληξιν ἄγειν, *ibid.* i. 62.—With Acts xvii. 22, δεισιδαιμονεστέρους ὑμᾶς θεωρῶ (cf. ver. 23, ἀγνώστῳ θεῷ), cf. Plut. *de superst.* (περὶ δεισιδαιμονίας) c. 11, οὐκ οἴεται θεοὺς εἶναι ὁ ἄθεος· ὁ δὲ δεισιδαίμων οὐ βούλεται, πιστεύει δὲ ἄκων ἀπιστεῖν γὰρ φοβεῖται.

Δεισιδαιμονία, ἡ, *dread of the gods*, usually in a condemnatory or contemptuous sense = *superstition*, cf. Plut. περὶ δεισιδαιμονίας.—Acts xxv. 19, ζητήματα δὲ τινα περὶ τῆς ἰδίας δεισιδαιμονίας εἶχον.

Δεξιός, ἄ, ὄν, on the right, what is on the right hand, οὖς, ὀφθαλμός, ποὺς, σιάγων, etc., Matt. v. 29, 39; Luke xxii. 50; John xviii. 10; Rev. x. 2. In classical Greek seldom joined with χεῖρ, 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, ἡ δεξιὰ, subst. *the right*, τὰ δεξιὰ (*sc. μέρη*, John xxi. 6), *the right side*, e.g. καθίζειν ἐκ δεξιῶν, ἐν τοῖς δεξιοῖς in the synoptical Gospels and Acts, καθίζειν ἐν δεξιᾷ, εἶναι ἐν δ. in the Epistles.—Δεξιός “through the root ΔΕΚΩ is akin to δέχομαι and δείκνυμι, because we both take hold of and point at anything with the right hand” (Passow, *Wörterb.*); 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. *Apoplith.* 192 F, ἐπεὶ δὲ Λακεδαιμονίων ἐπιστρατενομένων ἀνεφέροντο χρῆσμοι τοῖς Θηβαίοις, οἱ μὲν ἤτταν, οἱ δὲ νίκην φέροντες, ἐκέλευε (Ἐπαμῶνδας) τοὺς μὲν ἐπὶ δεξιᾷ τοῦ βήματος θεῖναι, τοὺς δὲ ἐπ’ ἀριστερᾷ. 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 the full participation of the actor made prominent, and also when energy and emphasis 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, הַיְיָ יָדוֹ, הַיְיָ יָדוֹ, and so on; e.g. Ex. xv. 6, 12; Ps. xvii. 1, xx. 7, xxi. 9, xlvi. 11, lx. 7, lxiii. 9, lxxvii. 11, cxviii. 15, 16, cxxxviii. 7; Isa. xli. 10, xlvi. 13, etc. Cf. Luke xi. 20, ἐν δακτύλῳ θεοῦ, 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, χάραγμα 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 οὐνοῦ τοῦ θεοῦ ὑψωθείς (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 τίνα δὲ τῶν ἀγγέλων εἰρηκέν ποτε Κάθου ἐκ δεξιῶν μου κ.τ.λ., quoted from Ps. cx. 1, cf. Acts ii. 34, Matt. xxii. 44, and parallels. Hence Matt. xxvi. 64, ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυν.; 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 scripturae*, justly says, δεξιῶν δὲ τοῦ θεοῦ ὅταν ἀκούσῃς, τὴν δόξαν καὶ τὴν τιμὴν τοῦ θεοῦ εἶναι νόει.—The phrase does not occur in St. John's writings; we have instead, John xvii. 5, δόξασον μὲ σύ, πάτερ, παρὰ σεαυτῷ τῇ δόξῃ κ.τ.λ., ver. 24.

Δέομαι, 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 *χρή*. *Δέομαι*, 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 oftener in the passive form *ἐδεήθην*, which seems to be the basis of the form adopted by Lachm. *ἐδεεῖτο*, instead of *ἐδέετο*, Luke viii. 38; *ἐδεῖτο* (Gen. xxv. 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; *ἴπῳ*, Matt. ix. 38; Luke x. 2, comp. Acts

viii. 24; *ἴνα*, 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, *δεήθητε ὑμεῖς ὑπὲρ ἐμοῦ πρὸς τὸν κύριον, ὅπως κ.τ.λ.*, comp. Ps. lxiv. 1, xxx. 9, Isa. xxxvii. 4, where, in like manner, *δέομαι πρὸς τινα* occurs; 1 Kings viii. 60, *δεδέημαι ἐνώπιον κυρίου*. Further, Ecclus. li. 13, *δ. ὑπὲρ τινος*; Gen. xxv. 21; Isa. xxxvii. 4; Luke xxii. 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, *δεόμενοι εἰς τὸ ἰδεῖν ὑμῶν τὸ πρόσωπον*; Rom. i. 10, *δεόμενος εἴ πως κ.τ.λ.*; comp. Acts viii. 22, *δεήθητε τοῦ θεοῦ εἰ ἄρα*.—(II.) Specially of prayer, see *αἰτέω*. 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 viii. 22, 24, x. 2. Conjoined with *προσευχή*, Ps. lxiv. 1, *εἰσάκουσον τῆς προσευχῆς μου ἐν τῷ δέεσθαί με πρὸς σέ*; Rom. i. 10, and often. *Προσευχή* expresses the general conception. As to the distinction between the synonyms named, see *αἰτέω*.—LXX. = עָרַב, רָחַץ, Hithpael, רָחַץ נִשְׁחָץ, without any special fixing of the usage.

Δέησις, *εως*, *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, *δεήσεις εἰσὶν αἱ ὀρέξεις, καὶ τούτων μάλιστα αἱ μετὰ λύπης τοῦ μὴ γιγνομένου*; 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 *προσευχή*, Acts i. 14, Received text; Eph. vi. 18; Phil. iv. 6; 1 Tim. ii. 1, v. 1; comp. 2 Chron. vi. 19; Ps. vi. 9, xvi. 1, lxiv. 1, lv. 1, 2, lxxxvi. 6; Jer. xi. 14; Dan. ix. 3; 1 Macc. vii. 37; Ecclus. xxxii. 20, 21, and often. Further, with *αἴτημα*, Phil. iv. 6; *ικετηρία* (supplication for protection, and seeking help), Heb. v. 7; comp. Job xl. 22. *Δέησις* does not denote simply a *kind* of prayer, namely, *petition*; but it characterizes also and describes *prayer* generally, the *προσευχή*, which by virtue of the relation of man to God is request and supplication, *διὰ δεήσεως προσεύχεσθαι*, Eph. vi. 18; comp. Luke ii. 37, *νηστείας καὶ δεήσεων λατρεύουσα*; v. 33, *οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ, καὶ δεήσεις ποιοῦνται . . . οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν*. Further, comp. Jas. v. 16 with 17; Heb. v. 7, *δέησ. 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; *δέησ. ὑπὲρ τινος*, Rom. x. 1; 2 Cor. ix. 14; Phil. i. 4; 1 Tim. ii. 1; *περὶ τινος*, Eph. vi. 18; *δ. ποιείσθαι*, Luke v. 33; Phil. i. 4; 1 Tim. ii. 1; *προσφέρειν*, Heb. v. 7.

Δέχομαι, fut. *δέξομαι*, aor. *έδεξάμην*, perf. *δεδέγμαι*, (I.) to accept. Synon. *λαμβάνειν*, with which, for the sake of emphasis, it is sometimes joined. Ammon. p. 87, *λαβεῖν μὲν ἐστὶ τὸ κείμενόν τι ἀνελεσθαι, δέξασθαι δὲ τὸ διδόμενον 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 θ.* (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 epulis, vel aliis amicitiam declarandi modis*). In classical Greek, e.g., of Hades which receives the dead, e.g. Soph. *Trach.* 1085, ὄναξ 'Αἴδη, δέξαι μ'. Accordingly in Acts iii. 21, ὃν δεῖ οὐρανὸν μὲν δέξασθαι κ.τ.λ., not ὄν, but οὐρανόν, 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 recognise or give one's approval to*, Matt. xi. 14, εἰ θέλετε δέξασθαι, αὐτός ἐστιν Ἡλίας; 1 Cor. ii. 14, ψυχικὸς ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θ., μωρία γὰρ αὐτῷ ἐστίν; 2 Cor. viii. 17. In this signification δεχ. serves to denote the recognition of the word preached and a yielding to its influence, δέχεσθαι τὸν λόγον τοῦ θ., τὸν λόγον, τὸ εὐαγγ.; 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. ἀποδέχεσθαι τὸν λόγον, Acts ii. 41 = *to put faith in; ἀποδόχη*, 1 Tim. i. 15, iv. 9; often in similar combinations in classical Greek, e.g. ἀποδ. διαβολάς, 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. *Anab.* i. 8. 17, ὁ δὲ Κύρος ἀκούσας, Ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Frequently in Thucyd.—Thus it answers to the Heb. נָתַן, Lev. vii. 18 (8), xix. 7, xxii. 23, 25, 27; Deut. xxxiii. 11.

Ἀπεκδέχομαι, 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. — ἀπεκδέχομαι = *to wait for*, a suitable expression for Christian hope, including the two elements of *hope* and *patience*. Rom. viii. 25, εἰ δὲ ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. In Rom. viii. 23 the object is νίθησις, as it will be realized in the ἀπολύτρωσις τοῦ σώματος, ver. 19, Gal. v. 5, ἐλπίδα δικαιοσύνης; Phil. iii. 20, σωτήρα κύριον Ἰησοῦν Χριστόν, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν κ.τ.λ.; 1 Cor. i. 7, Heb. ix. 28.—Cf. 1 Pet. i. 20, ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία.

Παραδέχομαι, *to accept, to receive*; in the N. T. with an object, like ἀποδέχεσθαι in classical Greek, e.g. τὸν λόγον, Mark iv. 20, cf. Acts xvi. 21; τὴν μαρτυρίαν, Acts xxii. 18; κατηγορίαν, 1 Tim. v. 19, cf. Ex. xxiii. 1. With personal object = *in amicitiam recipere*, Polyb. xxxviii. 1. 8, παραδεδεγμένοι τὸ ἔθνος. So in Heb. xii. 6, οἶδν ὃν παραδέχετο; Heb. נָתַן, Prov. iii. 12. The aorist παρεδέχθην, Acts xv. 4 (al., ἀπεδέχθην), in a passive signification, cf. Krüger, lii. 10, 11.

Προσδέχομαι, *to accept, to receive*, Heb. xi. 35; *favourably to receive*, Luke xv. 2, ἁμαρτωλούς, cf. Ex. xxii. 11, Ps. vi. 10; Rom. xvi. 2; Phil. ii. 29. The reading in Heb. xi. 13, μὴ προσδεξάμενοι τὰς ἐπαγγελίας, is difficult (Received text and Tisch, λαβόντες), because προσδέχ. is usually in such a connection = *to wait for, to expect*, as in Luke ii. 38, etc. Still, as προσδέχεσθαι τὴν ἀπολύτρωσιν = *to receive the redemption*, while προσδ. λύτρωσιν, Luke ii. 38, = *to wait for redemption*, so also in Heb. xi. 13, προσδ. 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. ἐπαγγελία*). Προσδέχομαι is otherwise used, as in classical Greek since Homer's time, with the signification, *to expect, to wait for*, Acts xxiii. 21, Luke xii. 36, and joined with the object of the Christian's hope (cf. ἀπεκδέχομαι); Luke ii. 38, λύτρωσις; ver. 25, παράκλησις τοῦ Ἰσραὴλ; Mark xv. 43, τὴν βασ. τ. θ.; Luke xxiii. 51; Acts xxiv. 15, ἐλπίδα ἀναστάσεως; Tit. ii. 13, τὴν μακαρίαν ἐλπίδα; Jude 21, τὸ ἔλεος τοῦ κυρίου κ.τ.λ.

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 αὐτοῖς ἐναντι κυρίου, Lev. i. 3 (otherwise with the dat. of the person who has resolved upon anything, Deut. xxxiii. 24; Lev. i. 4, δεκτὸν αὐτῷ ἐξιλάσασθαι περὶ αὐτοῦ); Isa. lvi. 7, lx. 7; Mal. ii. 13, λαβεῖν δεκτὸν ἐκ τῶν χειρῶν ὑμῶν. 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 καιρός, ἐνιαυτός, Luke iv. 19, 2 Cor. vi. 2, to be explained according to Isa. lviii. 5, ἡμέρα δεκτὴ τῷ κυρίῳ, מִיָּמֶת בָּרַךְ אֱלֹהִים (parallel with ἐκλέγεσθαι), 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. 5, iii. 17); Acts x. 35. — Very seldom in classical Greek.

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

Ἐὐπρόσδεκτος, a very strong affirmation of δεκτός, *favourably accepted*. Predicated, like δεκτός, of the time of grace, Rom. xv. 31; 2 Cor. viii. 12. Predicated of sacrifice, Rom. xv. 16; 1 Pet. ii. 5. Not in the LXX. Plut. *praec. Ger. Reip.* iv. (801 C), ὅπως εὐπρ. γένηται ὁ λόγος τοῖς πολλοῖς.

Καραδοκέω, from καρ, κάρα, κάρη, *head*, and δοκεύω, 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 προβλέπειν καὶ ἐλπίζειν τὸ ἐκδεχόμενον. There attaches to the word, as a plastic expression, a certain intensity, denoting either the tension 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, ἐὰν δ' ἀπαίρωσ' εἰς φυγὴν ὀρμώμενοι, σάλπιγγος αὐδὴν προσδοκῶν καραδόκει, ὡς οὐ μενοῦντα μ'. Xen. *Mem.* iii. 5, 6, οὐ μόνον τὰ κελευόμενα πάντα ποιούσιν, ἀλλὰ καὶ σιγῶσι καραδοκούντες τὰ προσταχθῆσόμενα. Cf. Polyb. xviii. 31. 4, ἵνα μὴ δοκῇ τοῖς καιροῖς ἐφεδρεύων ἀποκαραδοκεῖν τὴν Ἀντιόχου παρουσίαν. In like manner the use which Aquila makes of the word in Ps. cxxx. 5, cxlii. 8, tells for this, as answering

to the *ὑπομένειν* chosen by the LXX., comp. *καραδοκία*. In biblical Greek it does not elsewhere occur. Eurip. *Τρο.*, *καραδοκεί* *δταν στράτευμ' Ἀργείων ἐξίη καλῶς*. Herod. vii. 163, *καραδοκῆσοντα τὴν μάχην κῆ πεσέεται*; vii. 168. 2, *καραδοκέοντες τὸν πόλεμον κῆ πεσέεται, ἀελπτέοντες μὲν τοὺς Ἕλληνας ὑπερβαλέεσθαι, δοκέοντες δὲ τὸν Πέρσην κατακρατήσαντα πολλὸν ἄρξειν πάσης τῆς Ἑλλάδος*; viii. 67; Polyb. iii. 13, *Ἀντίβας δὲ πάντα προνοηθεὶς περὶ τῆς ἀσφαλείας . . . λοιπὸν ἐκαραδοκεί καὶ προσεδέχετο τοὺς κ.τ.λ.*; iii. 34, i. 33, x. 37, 39, ii. 52, *καραδοκῶν τὸ μέλλον*. See Wetstein on Rom. viii. 19.

Καραδοκία, ἡ, expectation, hope. Aquila, Prov. x. 28, where Symmachus has *ὑπομονή* = *ἡλπίς*. Ps. cxxxix. 8, LXX., *ὑπομονή*. Not in classical Greek. In the N. T. Phil. i. 20, *κατὰ τὴν καραδοκίαν καὶ ἐλπίδα μου*, where, however, most, and the best, mss. read *ἀποκαραδοκία*.

Ἀποκαραδοκία, ἡ, earnest, fixed, or strained expectation; Luther, Rom. viii. 19, *das aengstliche 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 ἐπιτεταμένη προσδοκία*. The intensity of the expression is clear from what has been said under *καραδοκῶ*, 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 *ἀποθαρρῆναι*, *ἀποθανυμάζειν*, namely, a strengthening of the verbal conception, *to expect on and on, to the end*; comp. *ἀσπασπαίρω*, *to struggle on or away, to die of convulsions*.—The verb *ἀποκαραδοκῶ* is, in like manner, rare in classical Greek, Polyb. xviii. 31. 4 (see *καραδοκ.*), xxii. 19. 3, *ἀπεκαραδοκεί τοὺς ἐκ τῆς πόλεως ἐπὶ τίνος ἔσονται γνώμης*; xvi. 1. 8, *αὐτὸς ὑπὸ τὰς νησίδας ἀναχωρήσας . . . ἀπεκαραδοκεί τὸν κίνδυνον* = *to wait for*, Josephus, *Bell. Jud.* iii. 7. 26.

Διάκονος, ὁ, ἡ, servant, specially waiter at table. Derivation uncertain; according to the ancients, from *διὰ-κόνις*, *in the dust, labouring or running through dust*, cf. *ἐγκονίς*, *a female servant*; but the prosody, *διάκονος*, is against this. Accordingly Buttmann, *Lexilog.* i. 219, derives it from *διάκω* = *διήκω*, *to hasten*, akin to *διώκω*. Comp. Curtius, p. 60, 587.—Heb. *חַפְזָה*, Esther i. 10, ii. 2, vi. 3.—Matt. xxii. 13; John ii. 5, 9. Synon. with *δοῦλος*, *ὑπηρέτης*, *θεράπων*. 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); *θεράπων* 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 *θεράπων*, to a person,” Trench, *Synonymy of the N. T.*; see under *διακονεῖν*, which, in a special sense, denotes one of the occupations of the *δοῦλος*, in like manner the combination of *διάκονος καὶ σύνδουλος*, Col. iv. 7; on Matt.

iv. 11, ἄγγελοι διηκόνουν αὐτῷ, cf. Gregor., ὑπ' ἄγγέλων ὑπηρετεῖται. — Thus διακονός τινος means: (I.) *the servant of him whom the labour benefits, e.g. διάκονος περιτομῆς*, of Christ, Rom. xv. 8 (εἰς τὸ βεβαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων), likewise Gal. ii. 17, Χριστὸς ἁμαρτίας διάκονος, *a promoter of sin*; cf. 2 Cor. xi. 15, διάκ. τῆς δικαιοσύνης; iii. 6, διάκ. καινῆς διαθήκης; Eph. iii. 7; Col. i. 23, τοῦ εὐαγγελίου, Col. i. 25, δ. ἐκκλησίας. Connected with this is the idea of subordination under others, Mark ix. 35, εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος, x. 43, Matt. xx. 26, xxiii. 11, and accordingly διάκ. τινός denotes (II.) the servant of an employer, as is said of the magistrate he is θεοῦ διάκονος. Rom. xiii. 4, he acts in the employ of God, 1 Tim. iv. 6, καλῶς ἔσθ' ὁ δ. Ἰησοῦ Χριστοῦ, Col. i. 7; 2 Cor. vi. 4, xi. 15, 23; 1 Thess. iii. 2; John xii. 26, ἐὰν ἐμοὶ τις διακονῇ, ἐμοὶ ἀκολουθεῖτω, καὶ ὅπου εἰμι ἐγώ, ἐκεῖ καὶ ὁ διάκονος ὁ ἐμὸς ἔσται. — In the Pauline writings (where alone, except in the Gospels, the word occurs) διάκ. 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 ὑμῶν διάκονος Ἰησοῦ Χριστοῦ; 1 Cor. iii. 5, διάκονοι δι' ὧν ἐπιστεύσατε, parallel with ver. 9, θεοῦ συνεργοί.

(III.) As a *term. techn.* side by side with ἐπίσκοπος, 1 Tim. iii. 8, 12, Phil. i. 1 = helper (*vid. διακονεῖν*), 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 διακονεῖν τραπέζαις, for see vi. 4, διακονία τοῦ λόγου. In confirmation of this view it is to be remembered, that in order διακονεῖν τραπέζαις 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 ἀντιλήψεις (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, *Theas.*; Jacobson in Herzog's *Real-Encyclop.* iii. 365 seq. — In Rom. xvi. 1, a woman, Phoebe, is named as διάκονος τῆς ἐκκλησίας τῆς ἐν Κερχραῖς, 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.

Διακονέω, imperf. *δηκόνουν* for the Attic *ἐδιακόνουν*, likewise *δηκόνησα*; cf. Krüger, § xxviii. 14. 13, to serve, to render service, to wait upon; an occupation of the *δούλοι*, see Plat. *Legg.* vii. 805 E, *γεωργεῖν τε καὶ βουκολεῖν καὶ ποιμαίνειν καὶ διακονεῖν μηδὲν διαφερόντως τῶν δούλων*. In its narrowest sense = to wait at table, to serve at dinner; as often *διάκονος* denotes *κατ. ἐξ.* a waiter at table, Luke iv. 39, x. 40, xii. 37, xvii. 8; Matt. viii. 15, Mark i. 31; John xii. 2. Hence *διακονῶν* opposed to *ἀνακείμενος*, 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 υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι, ἀλλὰ διακονῆσαι κ.τ.λ.*, cf. the parallel in Luke xxii. 27, *ἐγὼ δὲ εἰμὶ ἐν μέσφ ὑμῶν ὡς ὁ διακονῶν*. (Cf. Rev. iii. 20.) Generally, to do any one a service, to care for any one's needs, Matt. iv. 11, xxv. 44, xxvii. 55; Mark i. 13, xv. 41; Luke viii. 3, *δηκόνουν αὐτῷ ἐκ τῶν ὑπαρχόντων αὐταῖς*. The *διακονεῖν τοῖς ἀγίοις* is a beautiful expression for compassionate love towards the poor within the Christian fellowship, cf. Rom. xv. 25 and *διακονία*. — Acts vi. 2, *διακονεῖν τραπέζαις*, to attend to tables (i.e. to provision or food). — *Διακονεῖν* differs from *δουλεύειν* as "to serve, to work for any one," differs from "to be subject to;" both may co-exist, cf. Dem. xix. 69, *δεσπότη διακονεῖν*, still there is always in *διακονεῖν*, as distinct from *δουλεύειν*, a reference to the work done, as *service rendered, bringing advantage to others*, cf. Athen. 6, *εἰθίσται γὰρ ἐν ταῖς οἰκιακαῖς διακονεῖν τοὺς νεωτέρους τοῖς πρεσβυτέροις*, Philem. 13. Thus in John xii. 26, *ἐὰν ἐμοὶ διακονῆ τις*, to work by commission of some one. Directly = to help, Acts xix. 22, where Timothy and Erastus are described as *δύο τῶν διακονούντων τῷ Παυλῷ*. *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, *εἴ τις διακονεῖ κ.τ.λ.*, to this; it refers to the good work done by all "the brethren," like iv. 10, where *διακονεῖν τιμὶ τι* = to minister to any one in anything. — The passive, 2 Cor. iii. 3, *ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν*; viii. 19, 20, *χάρις διακονηθεῖσα ὑφ' 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. 12, iv. 10.

Διακονία, ἡ, (L) serviceable labour, service, Luke x. 40; Heb. i. 14, assistance, 2 Tim. iv. 11, *ἔστιν (i.e. Μάρκος) μοι εὐχρηστος εἰς διακονίαν*, cf. Acts xix. 22; 2 Cor. xi. 8. In the combination *ἡ διακ. εἰς τοὺς ἀγίους* 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 ὑστερήματα τῶν ἀγίων*; 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.*

ii. 371 C, *ἐαυτοὺς ἐπὶ τὴν διακονίαν τάττουσι ταύτην*; Aeschin. *in Ctesiphont.* Iv. 33, *ὅσα τις αἰρετὸς ὧν πράττει κατὰ ψήφισμα, οὐκ ἔστι ταῦτα ἀρχή, ἀλλ' ἐπιμέλειά τις καὶ διακονία*. 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. *θέμενος εἰς διακονίαν*, 1 Tim. i. 12; Acts xx. 24, *τελειῶσαι τὴν διακονίαν ἣν ἔλαβον παρὰ τοῦ κυρίου, διαμαρτύρασθαι κ.τ.λ.*; cf. 1 Cor. xii. 5, *διαρέσεις διακονιῶν εἰσὶν, καὶ ὁ αὐτὸς κύριος*; Col. iv. 17, *βλέπε τὴν διακονίαν ἣν παρέλαβες ἐν κυρίῳ, ἵνα αὐτὴν πληροῖς*; 2 Tim. iv. 5, *τὴν διακονίαν σου πληροφόρησον*; Rom. xi. 13. With *ἀποστολή*, Acts i. 25, comp. ver. 17. *Διακονία* 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. 3, iv. 1. This ministration in the O. T. economy is called *διακονία τοῦ θανάτου, τῆς κατακρίσεως*, to distinguish it from that of the N. T. *διακονία 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.

Διδάσκω, *διδάξω*, *ἐδίδαξα*, *ἐδιδάχθην*, “from the same theme as *δείκνυμι*; comp. *docere*, properly *διδάσκω*; comp. *disco*” (Schenkl) = to teach, to give instruction or direction, Matt. xxviii. 15, 20; Luke xi. 1, xii. 12; Acts xv. 12; 1 Cor. xi. 14; Rev. ii. 14; *διδ. τινά*, Matt. v. 2; Mark ii. 13; John vii. 35; once with the dative *τινί*, Rev. ii. 14, *ἐδίδασκεν τῷ Βαλὰκ βαλεῖν σκάνδαλον κ.τ.λ.*, either answering to the Hebrew *יָרָא*, Job vi. 24, *יָרָא*, xxi. 22, or because *διδάσκειν* is here akin to *συμβουλευεῖν* (de Wette); *τί*, Matt. xv. 9, xxii. 16; Acts xxi. 21, and elsewhere; *περὶ τινος*, 1 John ii. 27; followed by *ὅτι*, Mark viii. 31, by the infinitive, Matt. xxviii. 20; Luke xi. 1; Rev. ii. 14; *τινά τι*, Heb. v. 12; cf. *ἐδιδάχθην αὐτό*, Gal. i. 12; 2 Thess. ii. 15.—The communication of gospel knowledge (which St. Paul did not himself gain in this way, Gal. i. 12, *οὐδὲ γὰρ ἐγὼ παρὰ ἀνθρώπου παρέλαβον αὐτὸ οὔτε ἐδιδάχθην, ἀλλὰ δι' ἀποκαλύψεως Ἰησοῦ Χριστοῦ*) results from *διδάσκειν* and *κηρύσσειν τὸ εὐαγγέλιον τῆς βασιλείας*, Matt. iv. 23, ix. 35, cf. xi. 1; in Luke, *διδ. καὶ εὐαγγελίζεσθαι*, xx. 1, Acts v. 42, xv. 35; indeed, while *κηρύσσειν* denotes the mere communication or call included therein (*e.g.* *μετανοεῖτε*, cf. Matt. xxiv. 14, *κηρυχθήσεται τὸ εὐαγγέλιον εἰς μαρτύριον*) to which the *ἀκούειν* corresponds, *διδάσκειν* signifies that closer instruction which examines the subject, illustrating and establishing, and thus calculated to influence the understanding, to which therefore *μανθάνειν* corresponds; cf. Matt. x. 24, 25; Luke vi. 40, xix. 39. See Acts xxviii. 31, *κηρύσσω τὴν βασιλείαν τοῦ θεοῦ καὶ διδάσκω τὰ περὶ τοῦ κυρίου Ἰησοῦ Χριστοῦ*; xviii. 25, *ἐδίδασκεν ἀκριβῶς τὰ περὶ τοῦ Ἰησοῦ*; iv. 2, *διδάσκειν τὸν λαὸν καὶ καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν κ.τ.λ.*; Col. i. 28; Acts iv. 18; 1 Tim. iv. 11. Joined

with *νουθετεῖν*, Col. i. 28, iii. 16; with *παρακαλεῖν*, 1 Tim. vi. 2; cf. iv. 13; Tit. i. 9, *παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ*. As the object of the *διδάσκειν* 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, *διδάσκει καὶ πλανᾷ τοὺς ἐμούς*; 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, *διδάσκειν ἐπὶ τῷ ὀνόματι Ἰησοῦ*.

Διδασκτικός, ἡ, ὄν, apt to teach, e.g. ἀρετὴ διδακτικὴ in Philo, *de praem. et virt.* 4; named as a requisite in an ἐπίσκοπος, 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 τὰ θεία πεπαιδευμένος καὶ παραινεῖν δυνάμενος τὰ προσήκοντα*.

Διδαχή, ἡ. (I.) In an *active* sense = the act of teaching, teaching, instructing, instruction, tuition, Herod. iii. 134, *ἐκ διδαχῆς ἔλεγε, ut erat edocta*. Pláto, *Phaedr.* 275 A, *ἀνεὺ διδαχῆς*, "to have grown up without instruction." So 2 Tim. iv. 2, *ἐλεγχον, ἐπιτίμησον, παρακάλεσον, ἐν πάσῃ μακροθυμίᾳ καὶ διδαχῇ*. It is unnecessary to render *manner of teaching* in Mark iv. 2, *καὶ ἔλεγεν αὐτοῖς ἐν τῇ διδαχῇ αὐτοῦ Ἀκούετε κ.τ.λ.*; Mark xii. 38.—II. In a *passive* sense, the teaching which is given, *that which any one teaches*, Matt. vii. 28, and often. Absolutely, ἡ διδαχὴ denotes the *διδ.* Ἰησοῦ, 2 John ix. 10; κυρίου, Acts xiii. 12; τῶν ἀποστόλων, Acts ii. 42; Tit. i. 9, *ὁ κατὰ τὴν διδαχὴν πιστὸς λόγος*; 2 John 9, *ὁ μένων ἐν τῇ διδ.*; cf. Rom. xvi. 17, *ἡ διδ. ἣν ὑμεῖς ἐμάθετε*; vi. 17, *ὑπηκούσατε εἰς τὸν παρεδόθητε τύπον διδαχῆς*.

Διδάσκαλος, ὁ, teacher, Heb. v. 12, Rom. ii. 29, correlative with *μαθητής*, Matt. x. 24, 25; Luke vi. 40. When used in addressing Jesus, *διδάσκαλος* answers to the Hebrew רַבִּי, cf. John i. 39, Matt. xxiii. 8, a name of respect given to the Jewish *γραμματεῖς* (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; "*ante tempora Hilleliana in usu non fuisse fastuosum hoc titulum Rabbi, satis patet ex eo quod doctores praecedentes nudo suo nomine vocarentur*," Lightfoot, *Hor. Hebr.* on Matt. xxiii. 8. Hence the opposition of Jesus, Matt. xxiii. 8-10, against this and the other titles רַבִּי and רַבִּי, *πατήρ* and *καθηγητής* or *κύριος* (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" (רַבָּן, *our Rabbi*), which Simeon the son of Gamaliel was the first to introduce. Cf. Winer, *Realwörterb.* art. "Rabbi"; Pressel, art. "Rabbinismus," in Herzog's

Real-Encycl. xii. 470; Lightfoot, *l.c.* In accordance with the fact that "Rabbi" was a title given to the γραμματεῖς, we find in Matt. xxiii. 34 σοφοὶ καὶ γραμματεῖς side by side with προφῆται, and in Acts xiii. 1 διδάσκαλοι with προφῆται; and from this we may conclude that in the Christian church (in which the διδάσκαλοι appear as having a special function, Acts xiii. 1; 1 Cor. xii. 28, 29; Eph. iv. 11; Jas. iii. 1) these διδ. answer to the Jewish γραμματεῖς, 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 ποιμὴν, seems to have been united in one person, Eph. iv. 11; cf. the ἡγουμένοι of Heb. xiii. 7, 17; and as ποιμένες the διδάσκαλοι 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 διδάσκα. 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; ἑτεροδιδασκαλεῖν, 1 Tim. i. 3, vi. 3.—St. Paul calls himself, besides κήρυξ and ἀπόστολος, with special emphasis διδάσκαλος ἔθνῶν, 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.

Διδασκαλία, ἡ, that which belongs to a διδάσκαλος (comp. διδασκάλιον, *teacher's ray*), that which is taught, like εὐαγγελία, εὐαγγέλιον, properly an adjective, εὐαγγέλιος, that which belongs to an εὐάγγελος = teaching, instruction, and for the most part in the objective, and therefore passive sense, that which is taught, the doctrine, distinguished from διδαχή, inasmuch as it refers to the authority of the teacher. Xen. *Cyrop.* viii. 7. 24, παρὰ τῶν προγεγενημένων μανθάνετε αὐτὴ γὰρ ἀρίστη διδασκαλία. But also actively of the act of teaching = teaching, instructing, Xen. *Oec.* xix. 15, ἀρα ἡ ἐρώτησις διδασκαλία ἐστίν. In the N. T. (I.) objectively doctrine, the διδασκαλίαι ἀνθρώπων, Col. ii. 22; Matt. xv. 9, Mark vii. 7; cf. Eph. iv. 14 (see ἄνθρωπος, IV); δαιμονίων, 1 Tim. iv. 1, in antithesis Tit. ii. 10, ἡ διδασκ. τοῦ σωτήρος 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' εὐσέβειαν διδ., 1 Tim. vi. 3, ἡ καλὴ διδ., iv. 6, in distinction from the teaching of the ἑτεροδιδάσκαλοι ἡ ὑγιαίνουσα διδ., 1 Tim. i. 10; 2 Tim. iv. 3; Tit. i. 9, ii. 1; cf. 1 Tim. vi. 4, νοσῶν περὶ ζητήσεις καὶ λογομαχίας, ἐξ ὧν γίνεται φθονος κ.τ.λ., with i. 10.—(II.) Of teaching, instruction, information, tuition, Rom. xv. 4, ὅσα προεγράφη, εἰς τὴν ἡμετέραν διδ. προεγράφη, 2 Tim. iii. 16, ὠφέλιμος πρὸς διδ., πρὸς ἔλεγχον κ.τ.λ.; 2 Tim. iii. 10, παρηκολούθηκάς μου τῇ διδασκαλίᾳ. With 1 Tim. v. 17, οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ, cf. Plut. *c. Epicuri doctrin.* 1096 A, οἱ περὶ χορῶν λόγοι καὶ διδασκαλῖαι, *disputationes et doctrinae.*

Ἐτεροδιδασκαλέω, 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' ἐξ. διδασκαλία and the duty of a διδάσκαλος in the Christian church. Cf. Gal. i. 6, 7, μετατίθεσθε . . . εἰς ἕτερον εὐαγγέλιον, ὃ οὐκ ἔστω ἄλλο, where the exclusiveness of the

apostolic teaching is still more fully—comp. Plato, *Theaet.* 190 E, *δόξαν εἶναι ψευδῆ τὸ ἑτεροδοξεῖν*—insisted upon. In classical Greek the word is simply used of numerical difference (ἄλλος), not of difference in kind; cf. Acts xvii. 19, 20.

Δίκη, ἡ, connected with δίκνυμι, *dicere*, *zeigen*, originally = *manner, tendency*; so still in the absolute accusative *δίκην*, *after its kind, manner*, not rare in Pindar, Plato, and the Tragedians; e.g. Plato, *Phaedr.* 249 D *δρυθος δίκην βλέπων ἄνω*. So also in Homer, e.g. *Od.* xix. 43, xxiv. 255, *αὐτῆ τοι δίκη ἐστὶν θεῶν*, and often, as = *manner*. See Curtius, p. 125. Hence *δίκη* gradually became the designation for the right of established custom or usage, and was personified as the daughter of Zeus and Themis; comp. Acts xxviii. 4, *ὄν διασωθέντα ἐκ τῆς θαλάσσης ἡ Δίκη ζῆν οὐκ εἴασεν*. This personification was transferred to Jewish soil, *Wisd. i. 8, οὐδὲ παροδείσῃ αὐτὸν ἡ δίκη*. Suidas, *ὀπισθόπους δίκη, ἡ μεθ' ἡμέραν ἀκολουθοῦσα τοῖς ἀδικήμασιν*. The use of this word in its entire range is based upon the important idea here involved, that right in human society asserts itself essentially as judgment and vengeance. Thus is it when *δίκη* signifies *lawsuit, process*, or *punishment, atonement, satisfaction*. In the LXX. = פֶּן, Ps. ix. 5, *ἐποίησας τὴν κρίσιν μου καὶ τὴν δίκην μου, ἐκάθισας ἐπὶ θρόνον ὁ κρίνων δικαιοσύνην* = פֶּן, Lev. xxvi. 25, *μάχαιρα ἐκδικούσα δίκην διαθήκης*; פֶּן פֶּן. Deut. xxxii. 41, *ἀποδώσω δίκην* = פֶּן פֶּן, Ezek. xxv. 12. It is used for פֶּן in Job xxix. 16, Ps. xxxv. 23, where we have as its parallel פֶּן פֶּן = *κρίσις*. Of the combinations usual in classical Greek in which *δίκη* stands with special reference to a decided (or to be decided) violation of right or of legitimate custom, there appears in the N. T. *δίκην αἰτεῖν κατὰ τινος*, Acts xxv. 15 (Lachm., *καταδίκην*); *δίκην ὑπέχειν*, Jude 7, literally, *to render justice*, of those who suffer punishment in order to the re-establishing of the order violated by them; and *δίκην τίνειν*, 2 Thess. i. 10, literally, *to pay the right, to atone for or make reparation*, also in classical Greek something like *ἀποτίνειν δίκην* = *to be punished*. Aristotle derives *δίκη* from *δίχα*, *Eth. Nic.* v. 4, *τὸ μὲν ἀγαθοῦ πλέον τοῦ κακοῦ δ' ἔλαττον κέρδος, τὸ δ' ἐναντίον ζημία· ὃν ἦν μέσον τὸ ἴσον, ὃ λέγομεν εἶναι δίκαιον ὥστε τὸ ἐπανορθωτικὸν δίκαιον ἂν εἴη τὸ μέσον ζημίας καὶ κέρδους. διὸ καὶ ὅταν ἀμφισβητῶσιν, ἐπὶ τὸν δικαστὴν καταφεύγουσιν τὸ δ' ἐπὶ τὸν δικαστὴν ἰέναι ἰέναι ἐστὶν ἐπὶ τὸ δίκαιον. ὁ γὰρ δικαστὴς βούλεται εἶναι οἷον δίκαιον ἔμφυγον καὶ ζητοῦσι δικαστὴν μέσον καὶ καλοῦσιν ἔνιοι μεσιδίους, ὡς ἐὰν τοῦ μέσου τύχωσι, τοῦ δικαίου τευξόμενοι. μέσον ἄρα τι τὸ δίκαιον, εἴπερ καὶ ὁ δικαστὴς. ὁ δὲ δικαστὴς ἐπανισοῖ, καὶ ὥσπερ γραμμῆς εἰς ἄνισα τετμημένης, φ' τὸ μείζον τμήμα τῆς ἡμισείας ὑπερέχει, τοῦτ' ἀφείλε καὶ τῆ ἐλάττονι τμήματι προσέθηκεν. ὅταν δὲ δίχα διαιρεθῇ τὸ ὅλον, τότε φασὶν ἔχειν τὰ αὐτῶν, ὅταν λάβωσι τὸ ἴσον. τὸ δ' ἴσον μέσον ἐστὶ τῆς μελζονος καὶ ἐλάττονος κατὰ τὴν ἀριθμητικὴν ἀναλογίαν. διὰ τοῦτο καὶ ὀνομάζεται δίκαιον, ὅτι δίχα ἐστίν, ὥσπερ ἂν εἴ τις εἴποι δίκαιον, καὶ ὁ δικαστὴς διχαστὴς.*

Δίκαιος, α, ον (*δίκα-ιος*), *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 פֶּן, פֶּן, and the German

Recht, gerecht, contain the same fundamental idea;—*δίκη*, *manner, direction*, *δίκαιος*, *what answers to manner or to its manner*,—*ῥις*, according to its etymology (see Fuerst, *Concord. V. T. s.v.*) = *rectum, planum esse*, synonymous with *ῥῆ* (comp. Ps. xxiii. 3 with xxvii. 11, xlv. 7); Arabic, *zadāqa, 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 *ἀγαθός*, only that *δίκαιος* is a conception of a relation, and presupposes a norm, whereas the subject of *ἀγαθός* is his own norm, so that *ἀγαθός* includes the predicate *δίκαιος*, see under *ἀγαθός*. Thus *δίκαιος*, like *ἀγαθός*, may be joined, *e.g.*, with *ἵππος, βούς, ἄρμα, γῆδιον*; and while *ἀγαθός* 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, *φασὶν δὲ τινες καὶ ἵππον καὶ βούην τῷ βουλομένῳ δίκαιους ποιήσασθαι πάντα μεστὰ εἶναι τῶν διδασκόντων ἐὰν δὲ τις βούληται ἢ αὐτὸς μαθεῖν τὸ δίκαιον ἢ υἱὸν ἢ οἰκέτην διδάξασθαι, μὴ εἶδέναι ὅποι ἂν ἐλθὼν τύχοι τούτου* (comp. the German *gerecht* = fitting, *e.g. handgerecht, fussgerecht*, etc.); Lucian, *de Conscr. Hist.* 39, *συγγραφεὺς δίκαιος, a correct writer*; Hippocrates, xix. 22, *ἰητρός δίκαιος, a capable physician*. It is in keeping with the relation between *δίκαιος* and *ἀγαθός*, that *δίκαιος* is never, like *ἀγαθός*, used catachrestically, 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 ὑπὸ τοῦ νόμου 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 A, *φησι γὰρ πού πάντων χρημάτων μέτρον ἀνθρώπου εἶναι, τῶν μὲν ὄντων, ὡς ἔστι, τῶν δὲ μὴ ὄντων, ὡς οὐκ ἔστιν*; and how greatly this influences the conception of righteousness, is clear from Plato, *Legg.* iv. 716 C, *ὁ δὲ θεὸς ἡμῖν πάντων χρημάτων μέτρον ἂν εἴη μάλιστα, καὶ πολλὸ μᾶλλον ἢ πού τις ὧς φασιν*

ἄνθρωπος, in which very passage an attempt is made to make way for a deeper conception without really approaching the Scripture view, καὶ κατὰ τοῦτον δὴ τὸν λόγον ὁ μὲν σώφρων ἡμῶν θεῷ φίλος, ὁμοῖος γάρ, ὁ δὲ μὴ σώφρων ἀνόμοιός τε καὶ διάφορος καὶ ἄδικος; it lacks personal relationship to God as the basis and the goal of the entire life movement, and stops short with the ὁμοῖος, ἀκόλουθος θεῷ. Generally, usage and custom, the marked-out and prescribed direction or method, form the basis of right, just as δίκη 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 Σωκράτης οὗς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, with iv. 4. 13, where Socrates himself argues that that man does justly who obeys ἃ οἱ πολῖται, συνθέμενοι ἃ τε δεῖ ποιεῖν καὶ ἂν ἀπέχεσθαι ἐγράψαντο. 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-forgettingly 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 εἰμί 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, Demosthenes, 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 ἀδικεῖν, in the sense, *to encroach upon one's right, to wrong*, as synonymous with βιάζεσθαι, βλάπτειν, comp. also Xen. *Mem.* iv. 6. 6, ὀρθῶς ἂν ποτὲ ἄρα ὀριζόμεθα, ὀριζόμενα δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπου νόμιμα. Both elements, one's own right, and duty towards others, the *sum cuiusque* in a transitive and reflexive sense, are combined in Aristotle, *Rhet.* i. 9, ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι καὶ ὡς ὁ νόμος, ἀδικία δὲ δι' ἣν τὰ ἀλλότρια, οὐχ ὡς 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 Nägelsbach, *Nachhomer. Theol.* p. 239; see under *πλήσιον*).

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 penetration with the fulness 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 *ἀδικεῖν* as the antithesis of *εὐσεβεῖν* (Eurip. *Phoen.* 527, cf. *Hymn. in Cer.* 367, where, as in Aeschylus, *Sept.* 580, *δίκαιος* stands in contrast with *δυσσεβής*), although Xen. *Cyrop.* viii. 8. 4, *περὶ θεοῦς ἀσεβειαν, περὶ δὲ ἀνθρώπους ἀδικίαν*, tells on the other side. Comp. Plato, *Legg.* ix. 854 E, *περὶ θεοῦς ἢ περὶ γονέας ἢ περὶ πόλιν ἡδικηκῶς τῶν μεγάλων τιμὰ . . . ἀδικιῶν*. But it must specially be insisted upon, that with Homer he is *δικαιότατος* who best is master of his duties towards gods and men (Passow), that *δίκη* 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 ordainment" (Nägelsbach, *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 *Iliad.* xiii. 6 the Abii are designated *δικαιότατοι ἄνθρωποι, 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 Nägelsbach in the place above cited puts it, "the characteristic standpoint of the Homeric Ethics 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 *θεουδής*, but lie side by side in undeveloped unity." See the passage cited by Nägelsbach, *Od.* vi. 119 sqq., *ᾧμοι ἐγώ, τέων αὐτε βροτῶν ἐς γαίαν ἰκάνω; ἢ ῥ' οἷ γ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι, ἢ φιλόξενοι, καὶ σφιν νόος ἐστὶ θεουδής*, where the predicates chiasmatically (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 *τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστίν* (Plato, *Rep.* iv. 333 A); and on the other, Plato in another place designates *δικαιοσύνη* inseparably linked with *σωφροσύνη*, as *ἡ δημοτικὴ τε καὶ πολιτικὴ ἀρετὴ* (*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 *ῥοια καὶ δίκαια* (see under *ῥοιος*), comp. Xen. *Mem.* iv. 8. 11, where Xenophon sums up his judgment concerning Socrates as *ἄριστός τε ἀνὴρ καὶ εὐδαιμονέστατος*, thus, *ἐμοὶ μὲν δὴ . . . εὐσεβής μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης ποιεῖν, δίκαιος δέ, ὥστε βλέπτειν μὲν μηδὲ μικρὸν μηδένα, ὠφελεῖν δὲ τὰ μέγιστα τοὺς χρωμένους αὐτῷ κ.τ.λ. . . ἐδόκει . . .*, with Isocr. xii. 124,

ἡσκηκότας εὐσέβειαν μὲν περὶ τοὺς θεοὺς, δικαιοσύνην δὲ περὶ τοὺς ἀνθρώπους. Comp. further, the passages above cited from Eurip. *Phoen.* 527; Aeschylus, *Sept.* 580, where δίκαιος stands in antithesis with δυσσεβής; Xen. *Anab.* ii. 6. 26, ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ. Thus ἀδικία becomes ἀσέβεια, though in and for itself it is not religious behaviour; δικαιοσύνη, however, was not regarded as separated from its religious accompaniment, comp. the passages cited by Nägelsbach, *Nachhom. Theol.* p. 238; Aristoph. *Plut.* 28, ἐγὼ θεοσεβής καὶ δίκαιος ὢν ἀνὴρ κακῶς ἔπραττον. "This θεοσεβής καὶ δίκαιος becomes in line 61 ἀνὴρ εὖορκος, a word which expresses right behaviour towards gods and men." Δικαιοσύνη is and remains a social virtue; there is, indeed, also an ἀδικεῖν περὶ θεοῦς (see above, Plato, *Legg.* ix. 854 E), but every ἀδικία is not already in and for itself ἀδικία περὶ τοὺς θεοὺς; δικαιοσύνη only pertains to the ethico-religious conduct.

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 רָצָה, רָצִיָה (with the exception of Isa. xi. 4, where the Hebrew expression is generalized as = κρῖσις). But רָצָה 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, רָצָה וְקִבּוֹב, Lev. xix. 36, appear among the divine ordinances 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, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἀμαρτίας, καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας, 1 John i. 9 (comp. Luke xvi. 10, where πιστός stands in opposition to ἄδικος, 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, ἡ ἐντολή

ἀγία καὶ δικαία. It concerns the agreement between His nature, the norm for all, and His acting, *πιστός μένει· ἀρνήσασθαι γὰρ ἑαυτὸν οὐ δύναται*, 2 Tim. ii. 13; see *πιστός*. Comp. xxxii. 4, *θεὸς πιστὸς καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ, δίκαιος καὶ ὁσιος κύριος*; Neh. ix. 8, *ἔστησας τοὺς λόγους σου, ὅτι δίκαιος 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. cxlv. 17; Deut. xxxii. 4; John xvii. 25, *πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω*; 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 profane representation in itself, but only its narrowness. Thus in Rom. v. 7, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανεῖται: ὑπὲρ γὰρ τοῦ ἀγαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν* (see under *ἀγαθός*). Further, Phil. i. 7, *καθὼς ἔστιν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ἡμῶν*; Col. iv. 1, *οἱ κύριοι, τὸ δίκαιον καὶ τὴν ἰσότητα τοῖς δούλοις παρέχεσθε*. In Tit. i. 8 also the union of *δίκαιος* with *σώφρων* and *ὁσιος* 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, *ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων, ἐτοιμάσαι κυρίῳ λαὸν κατεσκευασμένον*, 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 ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ νόμου δικαιωθήσονται*. 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, *ἦσαν δίκαιοι ἀμφοτέροι ἐνώπιον τοῦ θεοῦ, πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς καὶ δικαιομασίαις τοῦ κυρίου ἄμεμπτοι*; and the same Paul who in Phil. iii. 6 says, *κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος*, cf. 2 Tim. i. 3, says elsewhere, *οὐκ ἔστι δίκαιος οὐδὲ εἰς*, Rom. iii. 10, and ver. 20, *ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ*; cf. ver. 19, *ἵνα πᾶν στόμα φραγῆ, καὶ ὑπόδικος 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 ἀρχόντων ἦθη σφόδρα μὲν εὐλαβῆ καὶ δίκαια καὶ σωτήρια*; where *εὐλαβῆ*, as synonymous with *σώφρων*, 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, *ἀνὴρ ἀγαθὸς καὶ δίκαιος, ὃς προσεδέχετο τὴν βασιλείαν τοῦ θεοῦ*. In all these cases *δίκαιος* is equivalent to *pius*; cf. Acts x. 22, *ἀνὴρ δίκαιος καὶ φοβούμενος τὸν θεόν*, with ver. 2, *εὐσεβής καὶ φοβούμενος τὸν θεόν*. 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, *ἐν παντὶ ἔθνει ὁ φοβούμενος τὸν θεὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτὸς αὐτῷ ἐστίν*, 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 ἥλιον αὐτοῦ ἀνατέλλει ἐπὶ πονηροὺς καὶ ἀγαθοὺς, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους*. 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 *ἀμαρτάνω*. Cf. 1 John iii. 7, *ὁ ποιῶν τὴν δικαιοσύνην, δίκαιός ἐστιν, καθὼς ἐκεῖνος δίκαιός ἐστιν*, with ver. 8, *ὁ ποιῶν τὴν ἀμαρτίαν*; Eccles. vii. 21, *ἄνθρωπος οὐκ ἔστι δίκαιος ἐν τῇ γῆ, ὃς ποιήσει ἀγαθὸν καὶ οὐχ ἀμαρτήσεται*. A relation to sin therefore enters into the conception of *δίκαιος*, cf. Luke xv. 7, *ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι, ἢ ἐπὶ . . . δικαίους, οἵ τινες οὐ χρεῖαν ἔχουσιν μετανοίας*; Matt. ix. 13, *οὐ γὰρ ἦλθον καλεῖσαι δικαίους, ἀλλ' ἀμαρτωλοὺς*; Mark ii. 17; Luke v. 32, where it is added, *εἰς μετάνοιαν*; cf. Luke xviii. 9, *τοὺς πεποιοῦστας ἐφ' ἑαυτοῖς ὅτι εἰσὶν δίκαιοι*, with ver. 14, *κατέβη οὗτος δεδικαιωμένος ἢ 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 whatever 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, *ἀνάστασιν μέλλειν δικαίων καὶ ἀδίκων*; 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, *Ἰωσήφ . . . δίκαιος ὢν, καὶ μὴ θέλων δειγματίσαι, 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, *Nachhom. 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 ξένων*."

(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 everywhere, is traceable also in profane Greek. We may compare with Matt. xxvii. 19, *μηδέν σοι καὶ τῷ δικαίῳ ἐκείνῳ* (ver. 24, Rec. text), Luke xxiii. 47, *ὄντως ὁ ἄνθρωπος οὗτος δίκαιος ἦν*, the famous passage in Plato, *Rep.* ii. 362 A, *ἔρουσιν δὲ τάδε, ὅτι οὕτω διακείμενος ὁ δίκαιος μαστιγιώσεται, στρεβλώσεται, δεδήσεται, ἐκκαυθήσεται τῶφθαλμῷ, τελευτῶν πάντα κακὰ παθὼν ἀνασχυνδυλευθήσεται καὶ γνώσεται, ὅτι οὐκ εἶναι δίκαιον, ἀλλὰ δοκεῖν δεῖ ἐθελεῖν*. 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 *δικαίω*. Comp. Rom. ii. 13, *οὐ γὰρ οἱ ἀκροαταὶ νόμον δίκαιοι παρὰ τῷ θεῷ, ἀλλ' οἱ ποιηταὶ νόμου 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. 38), xi. 4, xii. 23; Matt. xxiii. 35.—1 John iii. 7, *ὁ ποιῶν τὴν δικαιοσύνην δίκαιός ἐστιν*; Rev. xxii. 11.—With the article, *ὁ δίκαιος* is used of Christ, Jas. v. 6, *κατεδικάσατε, ἔφονεύσατε τὸν δίκαιον*; Acts iii. 14, *ὑμεῖς δὲ τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε, καὶ ἤτήσασθε ἄνδρα φονέα κ.τ.λ.*; vii. 52, *περὶ τῆς ἐλεύσεως τοῦ δικαίου, οὐ νῦν ὑμεῖς προδότηι καὶ φονεῖς ἐγένεσθε*; ii. 14, *ἰδεῖν τὸν δίκαιον*. Without the article, in 1 Pet. iii. 18, *Χριστὸς . . ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων*; 1 John ii. 1, *ἐάν τις ἀμάρτην παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον*. The reference is 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 ἀφ' ἐαυτῶν οὐ κρίνετε τὸ δίκαιον*; 2 Pet. i. 13; the same as predicate, Acts iv. 19, *εἰ δίκαιόν ἐστιν ἐνώπιον τοῦ θεοῦ κρίνατε*; Eph. vi. 1; Phil. iv. 8; 2 Thess. i. 6.

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

Δίκαιος stands in antithesis with *παράνομος*, Prov. iii. 32 = *חָזָק*, Job ix. 23 = *חָזָק*.—*ἀσεβής*, Gen. xviii. 23 = *אִשְׁרָיִם*. In the N. T. 1 Pet. iii. 12, *ποιοῦντες κακά*; iv. 18, *ἀσεβής καὶ ἀμάρτωλος*; 2 Pet. ii. 7, *ἄθεσμος*; ver. 8, *ἄνομος*. Cf. 1 Tim. i. 9, *δικαίῳ νόμῳ οὐ κείται, ἀνόμοις δὲ καὶ ἀννοτάκτοις, ἀσέβεισιν κ.τ.λ.* Elsewhere usually with *ἀδικος*. Synonyms, *ἅγιος, ὁσιος, ἀγαθός*.

Δικαιοσύνη, ἡ, the essence of *δίκαιον*, or *δίκαιος*, righteousness, as that relationship to *δίκη* which fulfils its claims, an actually present and realized conformity with the claims to be maintained. Cf. Plato, *Rep.* iv. 433, *τὸ τὰ αὐτοῦ πράττειν καὶ μὴ πολυπραγμονεῖν δικαιοσύνη ἐστίν*. Opposed to *ἀνομία*, Xen. *Mem.* i. 1. 24, *ἄνθρωποι ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι*. 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, ὁργὴ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται; Matt. vi. 33, ζητέετε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ καὶ τὴν δικαιοσύνην αὐτοῦ. The genitive is *gen. possessionis* or *qualitatis*, as e.g. Plat. *Gorg.* 506 E, ψυχὴ κόσμον ἔχουσα τὸν ἑαυτῆς ἀμείνων τῆς ἀκοσμήτου; Xen. *Cyrop.* vii. 5. 74, εἰ μὲν τρεφόμεθα ἐπὶ ραδιουργίαν καὶ τὴν τῶν κακῶν ἀνθρώπων ἡδυπάθειαν; Dem., Ἄν τὰ ἔργα ἀδελφοῦ ποιῆς, δόξεις εἶναι συγγενῆς (in Krüger, § xlvi. 5. 13). Cf. μορφή δούλου, 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 . . . μαρτυρουμένη ὑπὸ 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, Zachariä, and Dindorf, as meaning merely *righteous discourse*, or, with Delitzsch, as = *words right to be taught and to be believed*, for which רַצְוֹנִים, רַצְוִיָּה! are not examples in point; cf. רַצְוֹנִים, Lev. xix. 36, under *δικαιος*. Far rather, λόγ. 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, ἡ βασιλεία τοῦ θεοῦ ἐστὶν δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πν. ἀγ.; Acts xxiv. 25, διαλέγεσθαι περὶ δικαιοσύνης; John xvi. 8, 10, ἐλέγχειν περὶ δικ.; 2 Pet. ii. 5, δικαιοσύνης κήρυξ; 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, βασιλεὺς δικ.; 2 Tim. iv. 8, ὁ τῆς δικ. στέφανος; Gal. v. 5, ἐλπίς δικ.; 2 Cor. iii. 9, ἡ διακονία τῆς δικ. (For the special thought associated with the word in St. Paul's writings, see II. a.) Heb. i. 9, ἀγαπᾶν δικ.; 1 Pet. ii. 24, τῇ δικ. ζῆν. 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 ἡμεῖς γενόμεθα δικαιοσύνη θεοῦ ἐν Χριστῷ; cf. 1 Cor. i. 30, Χριστὸς ἐγενήθη ἡμῖν σοφία ἀπὸ θεοῦ, δικαιοσύνη τε καὶ ἁγιασμὸς 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, ἡ 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 λογισθῆναι*, *to be accounted as nothing*). Rom. iv. 6, 11, *λογίζεσθαι τινι δικ.*, *to reckon righteousness to the account of any one*, cf. *λογίζεσθαι ἁμαρτίαν, παραπτώματα*, 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. *ἀποκαλύπτειται*, 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 πλεῖον τῶν γραμματέων* ; Matt. v. 6, *οἱ διψῶντες τὴν δικ.* ; 2 Cor. ix. 9, 10 ; Gal. ii. 21, iii. 21 ; Rom. vi. 20, *ὅτε γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ δικαιοσύνῃ* ; Eph. vi. 14, *ἐνδυσάμενοι τὸν θώρακα τῆς δικ.* ; Rom. ix. 30, *ἔθνη τὰ μὴ διώκοντα δικαιοσύνην κατέλαβεν δικ., δικ. δὲ τὴν ἐκ πίστεως* ; Jas. iii. 18, *καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπεύρεται τοῖς ποιούσιν εἰρήνην* ; cf. Heb. xii. 11, *διώκειν 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 (*sit venia verbo !*) 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 (*δωρεὰ τῆς δικ.*, Rom. v. 17), in contrast with *ἡ ἐμὴ δικ. ἡ 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 (*ἰδία δικ.*, 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 *δίκαιος εἶναι* (see *δικαιοῦν*),—a liberation of which man becomes partaker by means of faith. Hence *δικ. πίστεως*, Rom. iv. 11–13; *ἐκ πίστεως*, Rom. ix. 30, x. 6, to which expressions the others—*δικ. θεοῦ, ἐκ θεοῦ*—correspond. Cf. Heb. xi. 7, *τῆς κατὰ πίστιν δικ. κληρονόμος*. 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, *τοῖς ἰσότημον ἡμῖν λαχούσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ*, where the absence of the article in *ἐν δικαιοσύνῃ* (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, *ἡ βασ. τ. θ. ἐστὶν . . . δικ. κ.τ.λ., ὁ γὰρ ἐν τούτῳ δουλεύων τῷ Χριστῷ*; vi. 13, *παραστήσατε τὰ μέλη ὑμῶν ὅπλα δικ.*, cf. ver. 19; ver. 18, *ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀμαρτίας ἐδουλώθητε τῇ δικ.*; 2 Cor. ix. 10, *γεννήματα τῆς δικ. ὑμῶν*; Phil. i. 11, *πεπληρωμένοι καρπὸν δικ.*; Luke i. 75, *λατρεύειν τῷ θεῷ ἐν ὁσιότητι κ. δικ.*; Acts xvii. 31, *κρίνειν ἐν 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 *δικαιοσύνη* appears as expressing the object of action. So in Matt. iii. 15, *πληρῶσαι πᾶσαν δικ.*; Acts x. 35, *ἐργάζεσθαι δικ.*; Heb. xi. 33; Jas. i. 20. Peculiar to 1 John and the Revelation is the expression *ποιεῖν δικ.*, 1 John iii. 10, Rev. xxii. 11; *τὴν δικ.*, 1 John ii. 29, iii. 7. The expression *ποιεῖν τὴν δικ.* (with the article) embraces the entire sphere denoted by *δικαιοσύνη*; whereas, without the article, it refers merely to the result of the action; see under *ἀμαρτία* (I.).

Δικαίω, fut. *ώσω*, to bring forth a *δίκαιος*, or a *δίκαιον*; cf. *δουλόω, ἀξιώω*; in gen. the verbs in *ώω*. It denotes the activity which is directed to the restoration or production of a *δίκαιον*, primarily without regard to the mode in which it takes place. Cf. Plato, *Legg.* iv. 714 E, *ἐφάμεν ποῦ κατὰ φύσιν Πίνδαρον ἄγειν δικαιοῦντα τὸ βιαιότατον* = to make a *δίκαιον* out of the *βιαιότατον*. For the most part absolutely = *jus decernere*, to settle or decree what is right, to recognise as right, to reckon as right, *δίκαιον νομίζω*. 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 *Realencycl.* 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, *δίκη*ν δὲ ἕκαστος πρὸς ἑκάστῳ τῷ κακουργήματι σωφρονιστύος ἕνεκα συνεπομένην προσεκτισάτω . . . βραβευτέραν, οὐχ ἕνεκα τοῦ κακουργήσαι διδοὺς τὴν δίκην (οὐ γὰρ τὸ γεγονὸς ἀγένητον ἔσται ποτέ), τοῦ δ' εἰς τὸν αὐθις ἕνεκα χρόνον ἢ τὸ παράπαν μισῆσαι τὴν ἀδικίαν αὐτὸν τε καὶ τοὺς ἰδόντας αὐτὸν δικαιούμενον, where, therefore, *δικαιοῦσθαι* is the passive expression for *δίκη*ν προσεκτίνειν. In this very treatise there occurs, according to Krüger (*l.c.*), much that is unusual. The passage quoted from Thucyd. iii. 40, *πειθόμενοι μὲν ἐμοὶ τά τε δίκαια ἐς Μυτιληναίους καὶ τὰ ξύμφορα ἅμα ποιήσετε, ἀλλῶς δὲ γνόντες τοῖς μὲν οὐ χαριεῖσθε ὑμᾶς δὲ αὐτοὺς μᾶλλον δικαιώσεσθε*, where Elmsl. (on Eur. *Med.* 93) reads *δικαιώσετε*, Schol. *δικαίως καθ' ὑμῶν ἀποδείξετε, ὅτι τυραννικῶς ἄρχετε*, 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, *κατ' ἀξίην ἑκάστου ἀδικήματος ἐδικαίειν* = *to re-establish the right, recognise what is right, to judge*; Thucyd. v. 105, *οὐδὲν ἔξω τῆς ἀνθρωπείας τῶν μὲν ἐς τὸ θεῖον νομίσεως τῶν δ' ἐς σφᾶς αὐτοὺς βουλήσεως δικαιούμεν ἢ πρᾶσσομεν*; Eur. *Suppl.* 526, *νεκροὺς θάψαι δικαίω*; Thucyd. iv. 122, *εἶχε δὲ καὶ ἡ ἀλήθεια περὶ τῆς ἀποστάσεως μᾶλλον, ἢ οἱ Ἀθηναῖοι ἐδικαίουν*; Herod. i. 89, *ἐπεῖτε με οἱ θεοὶ δοῦλόν σοι ἔδωκαν, δικαίω, εἴ τι ἐνορέω πλέον, σημαίνειν σοι*. So usually in Herodotus with the infinitive in the sense *δίκαιον νομίζω*, 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, *οἱ δὲ ἱρέες ἐδικαιοῦντο*; v. 92. 4, *δικαιώσει Κόρινθον*, for the signification *to judge*, or *to punish*, inasmuch as right usually asserts itself as judgment and vengeance; comp. *δικη*, *κρίνειν*, *κρίσις*. But this later usage is scarcely to be explained by the roundabout view above cited. Far rather is it quite possible that *δικαίω*, 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, *ἐδικαίωσεν ἡ ἀγία καὶ μεγάλη σύνοδος, Can. 17, Conc. Nic.*

Biblical usage.

(L) O. T. Quite isolated is Ps. lxxiii. 13, *ἀρα ματαίως ἐδικαίωσα τὴν καρδίαν μου* = *נָפְלִי, to purify*. Jer. iii. 11, *ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ* = *הִשְׁפִּיץ נַפְשׁוֹ*, is differently taken in the Greek, see below. Elsewhere *δικαιοῦν τι, τινὰ*, *to find anything as right, to recognise or acknowledge any one as just, to set forth as right or just* = *רָצַח*, as the opposite of *γָרַח*, almost always, and herein differing from the usage of profane Greek, with personal object. So in Ex. xxiii. 7, *ἀθῶον καὶ δίκαιον οὐκ ἀποκτενεῖς καὶ οὐ δικαιώσεις τὸν ἀσεβῆ ἕνεκεν δώρων*. Cf. 1 Kings viii. 32, *κρινεῖς τὸν λαόν σου Ἰσραὴλ ἀνομηθῆναι ἀνομον δοῦναι τὴν ὁδὸν αὐτοῦ εἰς κεφαλὴν αὐτοῦ καὶ τοῦ δικαιῶσαι δίκαιον δοῦναι αὐτῷ κατὰ τὴν*

δικαιοσύνην αὐτοῦ. Δικαιοῦν, therefore, is one aspect of judicial activity, and that not merely = *δίκαιον κρίνειν* (Prov. xvii. 15 = קִרְיָה), but corresponding to our *justify = to set forth as righteous by legal or judicial decision*. Cf. Deut. xxv. 1, where the same Hebrew expression, וְשִׁחַתְתָּ וְשִׁחַתְתָּ קִרְיָהּ וְשִׁחַתְתָּ וְשִׁחַתְתָּ = δικαιοῦσιν τὸ (αἱ τὸν) δίκαιον καὶ καταγνώσιν τοῦ ἀσεβοῦς. — Isa. i. 8, ἔγνων ὅτι οὐ μὴ αἰσχυνθῶ, ὅτι ἐγγίξει ὁ δικαιοῦσάς με; xlv. 24, 25, ἀπὸ κυρίου δικαιοθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσεται πᾶν τὸ σπέρμα κ.τ.λ., cf. the Hebrew. Since the Hiphil was translated by δικαιοῦν, the Kal, קִרְיָה, *to be righteous*, could not be better rendered than by the *perfect passive dedikaiōsthai*, 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 καλεῖν, κεκλήσθαι, *to have the name*; from γινώσκω ἐγνωκέναι, *to know*; so dedikaiōsthai, *to be found righteous, to stand as just, to be just*. So in Gen. xxxviii. 26, dedikaiōtai Θαμάρ ἢ ἐγώ = וְשִׁחַתְתָּ קִרְיָהּ; Ps. xix. 10, τὰ κρίματα κυρίου ἀληθινὰ dedikaiōména = וְשִׁחַתְתָּ. Corresponding to the use of the future, as e.g. ἔξω, from ἔχω, *I shall gain, and I shall possess*, it acquires this same meaning. Ps. cxliii. 2, μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου, ὅτι οὐ δικαιοθήσεται ἐνώπιόν σου πᾶς ζῶν = קִרְיָהּ אֵל; Mic. vi. 11, εἰ δικαιοθήσεται ἐν ζύγῳ ἄνομος (= קִרְיָהּ, 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, ὅπως ἂν δικαιοθῆς ἐν τοῖς λόγοις σου.—The reflexive Hithpael might also be rendered by the passive so far as the Greek passive was often used where the subject co-operated to produce his sufferings, e.g. βληθεὶς μετεστράφη, Xen. in Krüger, *l.c.* lii. 7. 1. So in Gen. xlv. 16, τί δικαιοθῶμεν; ὁ θεὸς δὲ εὔρε τὴν ἀδικίαν = קִרְיָהּ וְשִׁחַתְתָּ. Cf. Isa. xlii. 21, κύριος ὁ θεὸς ἐβουλεύσατο ἵνα δικαιοθῆ, explanatory translation of the Hebrew וְשִׁחַתְתָּ וְשִׁחַתְתָּ קִרְיָהּ יְהוָה. We find therefore everywhere the root meaning of δικαιοῦν 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, ἐδικαιοῦσας τὰς ἀδελφάς σου ἐν πάσαις ταῖς ἀνομίαις σου αἷς ἐποίησας; ver. 52, ἐδικαιοῦσας αὐτὰς ὑπὲρ σεαυτὴν . . . ἐν τῷ δικαιοῦσαί σε τὰς ἀδελφάς σου. Where קִרְיָהּ is rendered δικαιοῦν, the intended result of the action denoted by קִרְיָהּ is also expressed; Mic. vii. 9, וְשִׁחַתְתָּ קִרְיָהּ = ἕως τοῦ δικαιοῦσαι αὐτὸν τὴν δίκην μου; cf. Prov. xxii. 23, where the same term is = κρίνειν τὴν κρίσιν; Isa. i. 17, קִרְיָהּ וְשִׁחַתְתָּ = δικαιοῦσατε χήραν.—Not different is the usage of the O. T. Apocrypha; cf. Ecclus. x. 29, xlii. 1, 2, xliii. 22, πλουσίου σφαλέντος πολλοὶ ἀντιλήπτορες. ἐλάλησεν ἀπόρρητα, καὶ ἐδικαίωσαν αὐτόν. 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 ac aequum est, ei tribuitur*.

II. N. T. The meaning, *to recognise, to set forth, as righteous, to justify*, as a judicial act, therefore *sensu forensi*, is clear from Luke x. 29, ὁ δὲ θέλων δικαιοῦσαι ἐαυτόν; xvi. 15, ἡμεῖς ἐστὲ οἱ δικαιοῦντες ἐαυτοὺς ἐνώπιον τῶν ἀνθρώπων; vii. 29, ἐδικαίωσαν τὸν θεόν. In the same sense also the passive = *to be recognised, found, set forth as righteous, to be justified*. Matt. xii. 37, ἐκ τῶν λόγων σου δικαιοθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ;

Rom. ii. 13, οἱ ποιηταὶ νόμου δικαιωθήσονται (cf. ver. 13a, οὐ γὰρ οἱ ἀκροαταὶ νόμου δίκαιοι παρὰ τῷ θεῷ); iii. 20, ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ. (The difference between the two utterances, Rom. ii. 13 and iii. 20, is that ii. 13 contains a norm, iii. 20 a matter of fact.) Rom. iv. 2, εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἐδικαιώθη. 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, ἐδικαιώθη ἐν πνεύματι; Tit. iii. 7, δικαιωθέντες τῇ ἐκείνου χάριτι; Gal. ii. 16, οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου . . . ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ; iii. 11, ἐν νόμῳ οὐδεὶς δικαιούται παρὰ τῷ θεῷ; Gal. v. 4, οἵτινες ἐν νόμῳ δικαιούσθε; Jas. ii. 21, 25, ἐξ ἔργων ἐδικαιώθη; ver. 24, ἐξ ἔργων δικαιούται ἄνθρωπος καὶ οὐκ ἐκ πίστεως μόνον (cf. ver. 22, ἐξ ἔργων ἢ πίστις ἐτελειώθη); Rom. iii. 4 from Ps. li. 6, ὅπως ἂν δικαιωθῆς ἐν τοῖς λόγοις 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 exhibit me as, or prove me to be, righteous*; Luke xviii. 14, κατέβη οὗτος δεδικαιωμένος ἢ γὰρ ἐκείνος, cf. Gen. xxxviii. 26. —δικαιούσθαι ἀπὸ τινος, to be vindicated from anything, so that it no longer stands in the way of the δίκαιος εἶναι, Acts xiii. 39, ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιωθῆναι, ἐν τούτῳ πᾶς ὁ πιστεύων δικαιούται; Rom. vi. 7, δεδικαίωται ἀπὸ ἁμαρτίας (on which Basil M. *de baptismo*, i. 2, p. 657, ἀπήλλακται, ἠλευθέρωται, κεκαθάρισται πάσης ἁμαρτίας); Matt. xi. 19, Luke vii. 35, ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς must also be so explained, cf. Acts xx. 26, καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος πάντων; Ecclus. xxvi. 29, οὐ δικαιωθήσεται κάπηλος ἀπὸ ἁμαρτίας. Comp. the strange rendering of the LXX. of Jer. iii. 11, ἐδικαίωσεν τὴν ψυχὴν αὐτοῦ ἢ ἀποστροφή Ἰσραὴλ ἀπὸ τῆς ἀσυνθέτου Ἰούδα = הַיְהוָה הַיְהוָה לְיִשְׂרָאֵל הַיְהוָה הַיְהוָה הַיְהוָה, *Israel appears just in comparison with Judah*. The words ἀπὸ τῶν τέκνων αὐτῆς do not stand in the way, cf. Matt. viii. 12, οἱ υἱοὶ τῆς βασιλείας ἐκβληθήσονται. Comp. Matt. xiii. 41, συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν. 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 of ἀπὸ in agreement with Isa. xlv. 25, ἀπὸ κυρίου δικαιωθήσονται.

When, therefore, Paul in Rom. iv. 5 terms God τὸν δικαιούντα τὸν ἀσεβῆ,—cf. iii. 26, where this apparently unjustifiable procedure is justified, and finally the assertion is made, εἰς τὸ εἶναι αὐτὸν δίκαιον καὶ δικαιούντα τὸν ἐκ πίστεως,—and when from Gal. ii. 16, εἰδότες ὅτι οὐ δικαιούται ἄνθρωπος ἐξ ἔργων νόμου, ἐὰν μὴ διὰ πίστεως Χριστοῦ Ἰησοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν, ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ καὶ οὐκ ἐξ ἔργων νόμου, διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ (cf. with the passages adduced above), it is clear that the meaning of δικαιούν has remained the same, we may

conclude that the words in question (Rom. iv. 5) have the same force as in Ex. xxiii. 7, *οὐ δικαιοῦσαι τὸν ἀσεβῆ*, namely, by a judicial decision to free from guilt, from that which stands in the way of the *δικαίος εἶναι*, and to represent as righteous; Rom. vi. 7, *δικ. ἀπὸ ἁμαρτίας*; Acts xiii. 39,—therefore to justify. Cf. Rom. v. 19, *δικαίον καθιστάναι*, with ver. 18, *δικαίωσις*. A comparison of the words *δικαιοῦν τὸν ἀσεβῆ* and *τὸν ἐκ πίστεως* with the expressions Rom. iv. 3, *ἐπίστευσεν . . . καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην*; ver. 5, *λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην*, and other texts, shows that *δικαιοῦν*, 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 *δικαίος*. Comp. the combination of *δικαιοῦσθαι* and *χάρις*, Rom. v. 1, 2. To the *δικαιοῦν* on God's side corresponds on the side of the object *δικαίος καθιστάσθαι*, Rom. v. 19, comp. ver. 18, or *δικαιοῦσθαι*, whose result is *δικαιωθῆναι*, Rom. v. 1. As an element in the divine work of saving the individual, *δικαιοῦν* is specified in Rom. viii. 30, *οὗς προῶρισεν τούτους καὶ ἐκάλεσεν· καὶ οὗς ἐκάλεσεν, τούτους καὶ ἐδικαίωσεν· οὗς δὲ ἐδικαίωσεν, τούτους καὶ ἐδόξα-σεν*; 1 Cor. vi. 11, *ἀπελούσασθε, ἡγιασθήτε, ἐδικαιώθητε ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν*, cf. ver. 9 opposed to *ἄδικοι*.—Not only do we read *δικαιοῖ ὁ θεὸς τὸν ἐκ πίστεως* in Rom. iii. 26, but also in Gal. iii. 8, *ἐκ πίστεως δικαιοῖ τὰ ἔθνη ὁ θεός*, and correspondingly in Rom. v. 1, *δικαιωθέντες οὖν ἐκ πίστεως*, and Gal. ii. 16, *εἰς Χριστὸν Ἰησοῦν ἐπιστεύσαμεν ἵνα δικαιωθῶμεν ἐκ πίστεως Χριστοῦ*. So also iii. 24. The expression *πίστει δικαιοῦσθαι* has substantially the same meaning, the only difference being that *ἐκ* sets forth 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, *ἐκ τῶν ἔργων χρῆ μᾶλλον ἢ ἐκ τῶν λόγων τὴν ψῆφον φέρειν*. With the dat. the divine act is represented as effected by faith (dynamical dat.), cf. Rom. iv. 5, *τῷ πιστεύοντι ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην*. Once *διὰ τῆς πιστ.*, Rom. iii. 30. As we therefore read *πίστει δικαιοῦσθαι*, so also *τῇ χάριτι*, Tit. iii. 7; Rom. iii. 24. The combination with *ἐν* may be explained from that with *ἐκ*. When we read *ἐξ ἔργων νόμου οὐ δικαιωθήσεται* in Gal. ii. 16, Rom. iv. 2, and in Gal. iii. 11, *ἐν νόμῳ οὐδεὶς δικαιούται*, Gal. v. 4, in the former case *ἔργα νόμου* are the cause to which the *οὐ δικαιοῦσθαι* refers; in the latter case, *νόμος* is that in which the *δικαιοῦσθαι* rests; cf. Acts xiii. 39, *ἀπὸ πάντων ὧν οὐκ ἠδυνήθητε ἐν νόμῳ Μωϋσέως δικαιοῦσθαι, ἐν τούτῳ (sc. ἐν Χριστῷ) πᾶς ὁ πιστεύων δικαιούται*. So in Rom. v. 9, *δικαιωθέντες ἐν τῷ αἵματι Χριστοῦ*; 1 Cor. vi. 11, *ἐδικ. ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πν. κ.τ.λ.*; Gal. ii. 17, *δικαιωθῆναι ἐν Χριστῷ*; cf. v. 4, *κατηργήθητε ἀπὸ τοῦ Χριστοῦ οἵτινες ἐν νόμῳ δικαιοῦσθε*. (If the *δικαιοῦσθαι* 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 *πίστις*, not a mistaken view of *δικαιοῦν*, cf. vv. 22, 26, and Paul's *τὸ ἔργον τῆς πίστεως*, 1 Thess. i. 3. In case we read in Rev. xxii. 11, *ὁ δίκαιος δικαιωθήτω ἔτι*, and not, as has been customary since Bengel, *δικαιοσύνην ποιησάτω*, the passive

δικαιούσθαι 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, τὸ, the product or result of the *δικαιούν*. 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 ὑμᾶς ἔχομεν, ἱκανὰ κατὰ τοὺς Ἑλλήνων νόμους*; vi. 79. 2, 80. 1, *οὐ γὰρ ἔργῳ ἴσον ὥσπερ τῷ δικαίωματι ἔστιν*; Isoc. vi. 25. So in the LXX. = *קָרַב*, 2 Sam. xix. 29, *τί ἔστι μοι ἔτι δικαίωμα καὶ τοῦ κεκραγῆναι ἔτι πρὸς τὸν βασιλέα*. Further = *קָרַב*, Jer. xi. 20, *πρὸς σε ἀπεκάλυφα τὸ δικαίωμα μου*.

(II.) The *δικαίον* established by judicial knowledge, as punishment, Plato, *Legg.* ix. 884 E, *τὴν μὲν βλάβην ἀποτίμετο, τῶν δὲ ἄλλων δικαιομάτων ἀφείσθω*. 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 δικαίον*; *Eth. Nicom.* v. 10, *καλεῖται δὲ τὸ κοινὸν μᾶλλον δικαιοπράγμα, δικαίωμα δὲ τὸ ἐπανόρθωμα τοῦ ἀδικήματος*; *establishing of right*, *de Cocl.* i. 10, *τὰ τῶν ἀμφισβητούντων λόγων δικαίωματα*.

(III.) Next, in a wider sense, generally, *legal deed of right*, as *fulfilling of the law*, Aristotle, *Rhet.* i. 3. 13; so Baruch ii. 19, *οὐκ ἐπὶ τὰ δικαιώματα τῶν πατέρων ἡμῶν . . . καταβάλλομεν τὸν ἔλεον*; ver. 17, *δώσουσιν δόξαν καὶ δικαίωμα τῷ κυρίῳ*, therefore like *δικαιοσύνη*. So in the N. T. Rev. xix. 8, *τὰ δικαιώματα τῶν ἁγίων*; xv. 4, *τὰ δικαιώματα σου ἐφανερώθησαν*, where we must not render *judgments*, because *δικαίωμα* never denotes the act of judgment itself.

(IV.) *Statute of right*. Aristotle, *fragm.* 569, *Ἀριστοτέλης ἐν τοῖς δικαιομασί φησιν οὕτως*, cf. *Vita Arist. Marc.* f. 276, *καὶ τὰ γεγραμμένα αὐτῷ δικαιώματα Ἑλληνίδων πόλεων ἐξ ὧν Φίλιππος τὰς φιλονεικίας τῶν Ἑλλήνων διέλυσε*. Du Cange, *δικαιώματα recentioribus Graecis et in Basilicis appellantur privilegia, chartae, diplomata et instrumenta quibus jura in res asseruntur*; so, for the most part, with the exception of the places already cited in the LXX. as = *קָרַב*, *קָרַב*, *קָרַב*, *קָרַב*, 1 Macc. ii. 21. In the N. T. Heb. ix. 1, *δικαιώματα λατρείας*; ver. 10, *δικαιώματα σαρκός* (comp. vv. 9, 13); Rom. i. 32, *τὸ δικαίωμα τοῦ θεοῦ . . . ὅτι οἱ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν*; ii. 26, *τὰ δικαιώματα τοῦ νόμου φυλάσσειν* (comp. Eph. ii. 15, *ὁ νόμος τῶν ἐντολῶν ἐν δόγμασιν*); Rom. viii. 4, *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν*, *the legal ordainment of the law*, or, following I., *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 *όδοι δικαιοσύνης*). 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 *δικαιούν* with personal object = act of justification (cf. *ἐπανόρθωμα τοῦ ἀδικήματος* in Aristotle), *τὸ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα*. As *κατάκριμα* to *κρίμα*, so must *δικαίωμα* stand in relation to *χάρισμα*, strengthening and positively supplementing it. This would be all the more easy to a Greek-tutored ear when once *δικαίωμα*, in contrast with *παραπτώμα*, of itself awakened the idea of an *ἐπανόρθωμα τοῦ ἀδικήματος*; but then just in the immediate connection of this section the *δικαιούν* 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 πολλῶν παραπτωμάτων, ἀδικημάτων*, as rather *ἀμαρτωλῶν ἀδικησάντων* (so that, strictly speaking, only the object of the *δικαίωμα* is different). In ver. 18, *δι' ἑνὸς δικαίωματος εἰς πάντα ἀνθρώπους εἰς δικαίωσιν*, it seems to me that it denotes what Christ has done in like manner in contrast with *παραπτώμα*, and according to its effects. The effect proceeding from the *δικαίωμα* of Christ is *δικαίωσις*. How greatly the element of justification prevails in *δικαίωμα* is very clearly shown in the note of Theodoret in Ps. cxviii. 2 in Suidas, *νόμον καλεῖ . . . δικαίωματα, ὡς δικαιούν τὸν κατορθοῦντα δυνάμενον*.

Δικαίωσις, ἡ, the act which establishes a *δίκαιον* or a *δίκαιος*, a sentence in law (therefore also justification); cf. LXX. Lev. xxiv. 22, *δικαίωσις μία ἔσται τῷ προσηλύτῳ καὶ τῷ ἐγχωρίῳ*, *וְהָיָה כְּכֹסֶם לְכָל יִשְׂרָאֵל וְכַפָּרָה מִפְּשָׁעוֹ*. In profane Greek sometimes = *δικαιολογία*, cf. Thucyd. viii. 66. 2, *τῶν δρασάντων οὔτε ζήτησις οὔτ' εἰ ὑποπτοῖοιντο δικαίωσις ἐγίνετο*, on which the Schol. *δικαίωσις ἀντὶ τοῦ κόλασις ἢ εἰς δίκην ἀπαγωγὴ ἦτοι κρίσις*, —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 *δικαιόω*. In later Greek it denotes, in particular, the view of what is just and right, e.g. Dion. *Ant. R.* i. 58, *παρελθὼν τὴν ἀπάντων ἀνθρώπων δικαίωσιν*. The N. T. use is naturally regulated by that of *δικαιούν*. 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, *ἠγγέρθη Ἰησοῦς διὰ τὴν δικαίωσιν ἡμῶν*; v. 18 opposed to *κατάκριμα ὡς δι' ἑνὸς παραπτώματος εἰς πάντα ἀνθρώπους εἰς κατάκριμα, οὕτως καὶ δι' ἑνὸς δικαίωματος εἰς πάντα ἀνθρώπους εἰς δικαίωσιν ζωῆς*. On this antithesis, *vid. s.v. κατάκριμα*.

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

to judge. LXX. = ריב and טשפ. Hence in the N. T. δικαστής, Cod. Vat. B. Luke vi. 37 for καταδικάζειν.

Δικαστής, οὐ, ὁ, Luke xii. 14 (Lachm. κριτής) parallel with μεριστής; and Acts vii. 27, 35, from Ex. ii. 14, ἄρχων καὶ δικαστής ἐπὶ τινα = לַיָּדָי טַשֵּׁף יָדָי שֹׁפֵט = 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 κριτής, Pillon, *syn. gr.* "κριτής juge, dans un sens très-général; Xen. *Cyrop.* i. 3. 14, ὅποτε μὲν κατασταθῆναι τοῦ ἀρμόττοντος κριτής. δικαστής juge nommé ou élu au sort pour faire partie d'un tribunal. Xen. *Cyrop.* i. 3. 14, σὺν τῷ νόμῳ οὐδὲν ἐκέλευεν αἰεὶ τὸν δικαστὴν τὴν ψήφον τίθεσθαι." Wytttenb. *bibl. crit.* iii. 2, p. 68, "De differentia, quae est inter δικαστὴν et κριτὴν miror nil potuisse grammaticos. Uterque judicat ac decernit, sed δικαστής de re quae in jus vocatur, κριτής de aliis quibuscumque rebus ac certaminibus; ille secundum leges, hic aequitate. Ita intelligendus, Xen. *Conv.* 5. 10, τὸ δὲ σὸν (ἀργύριον) ὥσπερ τὸ πλείστον, διαφθεῖρειν ἰκανόν ἐστι καὶ δικαστὰς καὶ κριτὰς." — In Jas. iv. 12, εἰς ἐστὶν νομοθέτης καὶ κριτής, we should accordingly have expected δικαστής conformably with general usage, but there is a fineness and delicacy in the expression; syllogistically recognised truth is one with right and justice, *vid.* ἀλήθεια, ἀδικία, κριτής.

Ἄδικος, ον, not in conformity with δίκη, the opposite of ἐνδικος; 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. ἄδικοι οἰκέται, Xen. *Cyr.* ii. 2. 26, "qui suo munere non funguntur" (Sturz), and likewise οὔτε γὰρ ἄρμα γένοιτ' ἂν δίκαιον ἵππων ἀδίκων συνεξευγμένων. It is otherwise used by Aristotle, *Eth. Nicom.* v. 2, δοκεῖ δὲ ὁ παράνομος ἄδικος εἶναι καὶ ὁ πλεονέκτης καὶ ὁ ἄνιστος, ὥστε δῆλον ὅτι καὶ ὁ δίκαιος ἔσται ὁ τε νόμιμος καὶ ὁ ἴσος. Comp. with this Luke xviii. 11, ἄρπαγες, ἄδικοι, μοιχοί, where ἄδικος obviously has the social narrowness attaching to the δικαιοσύνη in the profane sphere. See ἀδικεῖν 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 ἐλαχίστῳ καὶ ἐν πολλῷ πιστὸς ἐστίν, ὁ ἐν ἐλαχίστῳ ἄδικος καὶ ἐν πολλῷ ἀδίκος ἐστίν, and πιστὸς denotes the person who does not disappoint expectations nor neglect claims, but who fulfils the relations which he ought to fulfil. When, therefore (ver. 11), it is said, εἰ οὖν ἐν τῷ ἀδίκῳ μαμμωνῶ πιστοὶ 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 ἀληθινὸν τίς ὑμῖν πιστεύσει;

Conformably with the scriptural view of the moral requirement of man, ἄδικος (2 Pet. ii. 9) may stand in contrast with εὐσεβής; and hence we see how in Rom. iv. 5 we read, θεὸς δικαίων, not τὸν ἄδικον, but (for the very purpose of more closely describing the ἄδικος) τὸν ἀσεβῆ. In 1 Cor. vi. 9, on the other hand, we read, ἄδικοι θεοῦ βασιλείαν οὐ

κληρονομήσουσιν. The same sense is indicated in 1 Pet. iii. 18, *Χριστὸς ἄπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων*, and when Paul, 1 Cor. vi. 1, contrasts *ἄδικος* with *ἅγιος*, 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 *παράνομος*, only not in a social, but in a religious sense; cf. *ἀδικεῖν* and *ἀδικία*. Plato, *adv. Colot.* c. 32, *Σωκράτης ἀδίκως ἀποθανεῖν εἴλετο μᾶλλον ἢ σωθῆναι παρανόμως*. It occurs in antithesis with *δίκαιος* in Matt. v. 45, *δίκαιοι καὶ ἄδικοι*, so also in Acts xxiv. 15. See under *δίκαιος*. — LXX. = *נשף*, which, when it occurs, usually answers to *ἀδ.*, though the LXX. render it by *ἀδ.* 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 = *נשף*, *נשף*, *נשף*, 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 *נשף* by *ἁμαρτωλός*, *ἄνομος*, *παράνομος*, *ἀσεβής*, *πονηρός*. Cf. 1 Cor. vi. 9; 10.

Ἄδικία, ἡ, what is not conformable with *δίκη*, what ought not to be = **wrong**. 2 Cor. xii. 13b, *χαρίσασθέ μοι τὴν ἀδικίαν ταύτην*, cf. 13a. Opposed to *δικαιοσύνη*, Rom. iii. 5, vi. 13; Aristotle, *δικαιοσύνη ἀδικία ἐναντίον*. Contrasted with *ἀλήθεια*, Rom. i. 18, *τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχειν*; Rom. ii. 8, *ἀπειθοῦσιν μὲν τῇ ἀλ., πειθομένους δὲ τῇ ἀδικ.*; 1 Cor. xiii. 6, *οὐ χαίρει ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀλ.*; 2 Thess. ii. 10, *ἀπάτη τῆς ἀδικίας, over against ἡ ἀγάπη τῆς ἀληθείας*. Cf. ver. 12, *οἱ μὴ πιστεύσαντες τῇ ἀληθείᾳ, ἀλλ' εὐδοκήσαντες ἐν τῇ ἀδικίᾳ*. There is an *ἀδικία* only because there is an *ἀλήθεια*, which occupies the place of *δίκη* (*vid.* *ἀλήθεια*). Ἄδικία, therefore, must be defined according to this. Cf. John vii. 18, *οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἐστιν*. With *ἀσέβεια* (see *ἄδικος*), Rom. i. 18, *ἀποκαλύπτεται ὀργὴ θεοῦ ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων*. But while *ἀσέβεια* and *ἀδικία*, like *εὐσέβεια* and *δικαιοσύνη*, refer in classical Greek to different spheres, to the religious and social spheres respectively (see *ἀδικεῖν*, cf. Xen. *Cyrop.* viii. 8. 4, *περὶ θεοῦ ἀσέβειαν, περὶ δὲ ἀνθρώπων ἀδικίαν*), it is clear that this distinction cannot be made here, but that *ἀδικία* rather denotes the action or bearing of an *ἀσεβής* as that which ought not to be, because of divine truth. Hence 2 Tim. ii. 19, *ἀποστήτω ἀπὸ ἀδικίας πᾶς ὁ ὀνομάζων τὸ ὄνομα κυρίου*; 1 John v. 17, *πᾶσα ἀδικία ἁμαρτία ἐστίν*; but we may not say (with Düsterdieck on 1 John iii. 4) that is *ἀδικία* 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 *ἐργάται τῆς ἀδικίας*, Luke xiii. 27; *οἰκόνομος τῆς ἀδ.*, Luke xvi. 8; *μαμμωνᾶς τῆς ἀδ.*, xvi. 9; *κριτὴς τῆς ἀδ.*, xviii. 6. (In these texts we have the *gen. qualitatis*, if in Luke xvi. 9 *ὁ μαμμ.* τῆς ἀδ. be not perhaps mammon abused by the *ἀδικ.*, mammon generally claimed by the *ἀδικ.* But see *ἄδικος*.) Also, *ὁ κόσμος τῆς ἀδ.*, Jas. iii. 6; *μισθὸς (τῆς) ἀδ.*, Acts i. 28; 2 Pet. ii. 13, 15; *σύνδεσμος ἀδικίας*, Acts viii. 23. — In Matt. xxiii. 25, Received text, Lachm. and Tisch. read *ἀκρασία*.

Ἄδικέω, ὦ, fut. ἴσω, to do wrong, see *ἄδικος*, *ἀδικία*; literally, to be an *ἄδικος*, and

to act as one. Used in its most comprehensive sense, Rev. xxii. 11, ὁ ἀδικῶν ἀδικησάτω ἔτι. In the narrowest sense, in other parts of the Revelation, ii. 11, vi. 6, vii. 2, 3, ix. 4, 10, 19, xi. 5 = to hurt, to injure; cf. Xen. *Cyrop.* v. 5. 9, where it is synonymous with χαλεπὸν τι τιῶν ποιεῖν, Thuc. ii. 71, γῆν ἀδικεῖν, to lay waste the country. Xen. *Anab.* iv. 4. 6, ὅτι σπεύσασθαι βούλοιο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτ' ἐκείνους καλεῖν τὰς οἰκίας, v. 8. 3. (Concerning this signification, see under δίκαιος.) Thus, too, it occurs in Luke x. 19, οὐδὲν ὑμῶς ἀδικήσει. 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 δίκαιος or ἄδικος in its strongest, i.e. its religious, sense. We find this even originally in classical Greek, Hom. *Hymn. in Cer.* 367 = to refuse the honour due to the gods, syn. with ἀσεβεῖν, 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, ἀδικεῖ Σωκράτης, οὗς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων. Cf. Acts xxv. 10. "Ἄδικεῖν quid sit Socrates (Xen. *Mem.* iv. 4) disputat in hanc sententiam, ut appareat, idem esse quod ἄνομα ποιεῖν" (Sturz). Cf. Xen. *Mem.* iv. 4. 13, where Socrates shows that he acts justly who obeys, ἀ οἱ πολῖται συνθέμενοι ἀ τε δεῖ ποιεῖν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. He, on the contrary, does wrong who does not obey, οὐκοῦν ὁ μὲν τὰ δίκαια πράττων δίκαιος, ὁ δὲ τὰ ἄδικα ἄδικος. — ὁ μὲν ἄρα νόμιμος δίκαιός ἐστιν, ὁ δὲ ἄνομος ἄδικος. Cf. Aristot. *Rhet.* i. 9, ἔστι δὲ δικαιοσύνη μὲν ἀρετὴ δι' ἣν τὰ αὐτῶν ἕκαστοι ἔχουσι, καὶ ὡς ὁ νόμος, ἀδικία δὲ δι' ἣν τὰ ἀλλότρια, οὐχ ὡς ὁ νόμος; *ibid.* 10, ἀδικεῖν . . . τὸ βλάπτειν ἕκοντα παρὰ τὸν νόμον. "Αδικεῖν omnino de qualibet injuria quam homines sibi invicem inferunt adhibetur" (Steph. *Thes.*). Synonymous with βλάπτειν, βιάζεσθαι, opposed to δικαιοπραγεῖν, Plut. *de tuenda sanitate.* 22. In the biblical use of the word ἄνομα ποιεῖν is only a species of ἀδικεῖν.

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

Καταδικάζειν, to give judgment against a person, to recognise the right against him = to pass sentence, to condemn, opposed to ἀπολύειν, Luke vi. 37; to δικαιοῦν, Matt. xii. 37, ἐκ τῶν λόγων σου δικαιωθήσῃ καὶ ἐκ τῶν λόγων σου καταδικασθήσῃ. Also in Matt. xii. 7; Jas. v. 6.

Ἐκδικος, ὁ, ἡ, (I.) in the Tragedians as synonymous with ἕκνομος = ὁ ἔξω τοῦ δικαίου, lawless, mischievous, evil; opposed to δσιος, Eurip. *Hell.* 1638, δσια δρᾶν, τὰ δ' ἐκδικ' οὐ. So in the Tragedians the adverb ἐκδικῶς. In later Greek, on the contrary, (II.) = he who carries out right to its issue (ἐκ), avenger. This also is the only meaning in ἐκδικία,

ἐκδικέω, ἐκδικησις, ἐκδικάζω; also ἐκδικαστής, which occurs in Eurip. *Suppl.* 1153, τοῦ φθιμένου πατρὸς ἐκδικαστάν, has this meaning; Eustathius, *Il.* p. 29, 34, ἐλέγετο τὸ ἐξάλσιον καὶ ἐκδικον τὸ ἕξω τοῦ αἰσίου καὶ δικαίου· νῦν δὲ ἀγαθολογοῦνται. Zonaras, ἐκδικον ἐπὶ δικαίου καὶ ἀδίκου λέγεται. In the LXX. it does not occur. On the contrary, we find ἐκδικητής in a bad sense, *vengeful*, synonymous with ἐχθρός, Ps. viii. 3, καταλῦσαι ἐχθρὸν καὶ ἐκδικητήν, and this may perhaps indicate a link between the two seemingly opposite meanings. In the Apocrypha, Ecclus. xxx. 6, ἐναντίον ἐχθρῶν κατέλιπεν ἐκδικον, καὶ τοῖς φίλοις ἀνταποδίδοντα χάριν; Wisd. xii. 12, ἐκδικος κατὰ ἀδίκων ἀνθρώπων. In the N. T. Rom. xiii. 4, of the magistracy, ἐκδικος εἰς ὄργην τῷ τὸ κακὸν πράσσοντι. Herodianus, vii. 4. 10, ἐκδικοὶ τοῦ γενησομένου ἔργου. In Suidas, of the cranes of Ibycus, αἱ Ἰβύκου ἐκδικοί.

Ἐκδικέω, to *revenge*, only in later Greek, Apollodorus, Diodorus, and others; e.g. ἐκδ. φόνον, τὸν θάνατον, τὴν ὕβριν. Often in the LXX. = $\epsilon\pi\sigma$, $\tau\pi\sigma$, $\epsilon\pi\sigma$, $\epsilon\pi\sigma$, 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 τὰ αἵματα τῶν δούλων. Cf. Rev. vi. 10, xix. 2. — Ecclus. v. 3, ἐκδικῶν ἐκδικήσει σε; xxiii. 21, οὗτος ἐν πλατείαις πόλεως ἐκδικηθήσεται; Zech. v. 3, ὁ κλέπτης, ὁ ἐπιόρκος ἕως θανάτου ἐκδικηθήσεται. In the N. T. only with the accusative of the thing for which the revenge is taken, 2 Cor. x. 6, ἐκδικῆσαι πᾶσαν παρακοήν. On the other hand, (II.) the person on whom the revenge is taken, from whom retribution is required, is added with a preposition, Rev. vi. 10, ἐκδικεῖς τὸ αἷμα ἡμῶν ἐκ τῶν κ.τ.λ. (Received text, ἀπό); xix. 2, ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ χειρὸς αὐτῆς. Cf. Jer. i. 18, ἐκδικῶ ἐπὶ τὸν βασιλέα Βαβυλῶνος κ.τ.λ.—Hos. ii. 15, ἐκδικήσω ἐπ' αὐτὴν τὰς ἡμέρας τῶν Βααλεῖμ; iv. 9; Amos iii. 2, ἐκδικήσω ἐφ' ὑμᾶς πᾶσας τὰς ἀμαρτίας ὑμῶν; ver. 14, ἐκδικήσω ἀσέβειαν τοῦ Ἰσραὴλ ἐπ' αὐτόν (so by ἐπί with the genitive in profane Greek also); 1 Sam. xviii. 25, ἐκδικῆσαι εἰς ἐχθρούς. Hence (III.) its combination with the accusative of the person for whom the revenge is taken becomes possible, Luke xviii. 3, ἐκδικήσόν με ἀπὸ τοῦ ἀντιδίκου; ver. 5, ἐκδικήσω αὐτήν; Rom. xii. 19, μὴ ἐαυτοὺς ἐκδικοῦντες. Cf. 1 Macc. vi. 22, ἕως πότε οὐ ποιήση κρίσιν καὶ ἐκδικήσεις τοὺς ἀδελφούς ἡμῶν; 1 Macc. ii. 67, ἐκδικήσατε ἐκδίκησιν τοῦ λαοῦ ὑμῶν.

Ἐκδικησις, ἡ, *revenge*; Hesychius = ἀνταπόδοσις. Cf. Deut. xxxii. 35, ἐν ἡμέρᾳ ἐκδικήσεως ἀνταποδώσω, parallel with ἡμέρα ἀπωλείας αὐτῶν. Once in Polybius iii. 8. 10. More frequently in the LXX. = $\epsilon\pi\sigma$, $\epsilon\pi\sigma$, $\epsilon\pi\sigma$, $\epsilon\pi\sigma$, $\epsilon\pi\sigma$, and other words. Luke xxi. 22, ἡμέραι ἐκδικήσεως; comp. Ecclus. v. 7; Deut. xxxii. 35. — Rom. xii. 19, ἐμοὶ ἐκδίκησις, 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, εἰς ἐκδίκησιν κακοποιῶν, ἔπαινον δὲ ἀγαθοποιῶν. Cf. Judith viii. 35, ix. 2. With the dative of the person in whose behalf the revenge is taken, ποιεῖν ἐκδίκησιν τινι, to take revenge for some one, to procure retribution in behalf of some one, Acts vii. 24, ἐποίησεν ἐκδίκησιν τῷ καταπονουμένῳ;

Judg. xi. 36, ἐν τῷ ποιῆσαι σοι ἐκδίκησιν τῶν ἐχθρῶν σου; 2 Sam. xxii. 48, ὁ διδοὺς ἐκδικήσεις ἐμοὶ, παιδεύων λαοὺς ὑποκάτω μου.—(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 θεὸν κ.τ.λ. Comp. Ezek. xxv. 24; Ecclus. xii. 6, τοῖς ἀσεβέσιν ἀποδώσει ἐκδίκησιν. Or added with ἐν, Mic. v. 15; 1 Macc. iii. 15, vii. 9, 24, 38.

**Ἐνδίκος*, *ον*, 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*, *ἔνδικος* so far as he occupies the due relation to *δίκη*; Heb. ii. 2, *ἔνδικος μισθαποδοσία*, just or fair recompense. **Ἐνδικα* δράν in Sophocles and Euripides is not = *δίκαια* δράν, but = *δικαίως* δράν. Rom. iii. 8, ὡν τὸ κρίμα ἔνδικόν ἐστιν; cf. ii. 5, ἡμέρα ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ. **Ἐνδικον* there presupposes that that has been decided *δικαίως*, which leads to the just sentence. The Tragedians sometimes, for clearness' sake, designate the *δίκαιος* as *ἔνδικος*, as opposed first to *ὑπόδικος* and then to *ἄδικος*.

**Τπόδικος*, *ον*, one who comes under *δίκη*, guilty. The word is one rather of Attic usage, for the Attics use *δίκη* of what is according to legally established right. Opposed to *ἔνδικος*, cf. Plato, *Legg.* xii. 954 A, Ἐγγυητῆς μὲν καὶ ὁ προπωλῶν ὅτιοῦν τοῦ μὴ ἔνδικως πωλοῦντος ἢ καὶ μηδαμῶς ἀξιοχρεῶ ὑπόδικος δ' ἔστω καὶ ὁ προπωλῶν, καθάπερ ὁ ἀποδόμενος. 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. *ἰβιδ.* ix. 869 A, ἐὰν δέ τις ἀπειθῇ, τῷ τῆς περὶ ταῦτα ἀσεβείας νόμῳ ὑπόδικος ὀρθῶς ἂν γίγνοιτο μετὰ δίκης. Synon. *ἰβιδ.* B, πολλοῖς ἔνοχος ἔστω νόμοις ὁ δράσας τι τοιούτου, therefore = *under obligation to make compensation*; cf. Dem. 518. 3, ἐὰν δέ τις τούτων τι παραβαλῆ, ὑπόδικος ἔστω τῷ παθόντι. Plato, *Legg.* ix. 871 B, ὑπόδικος τῷ ἐθέλοντι τιμωρεῖν. In the N. T. Rom. iii. 19, ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ.

Δοκέω, *δόξα*, *ἔδοξα* (akin to *δέχομαι*), (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, ἔδοξε τῷ ἁγίῳ πνεύματι καὶ ἡμῖν, μηδὲν πλέον ἐπιθέσθαι ὑμῖν βάρους, an urbane expression only approximately rendered by the German "für gut befinden, gut achten" (to find good, to deem good), because it means more than a mere "find, deem good;" e.g. τὰ τῷ πλήθει δόξαντα = the decisions of the majority. Hence *δόγμα* = appointment, ordinance, Luke ii. 1, etc. The same urbanity lies in the οἱ δοκοῦντες εἶναι τι, Gal. ii. 6; οἱ δοκοῦντες, ii. 2, 6; οἱ δοκοῦντες στύλοι 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 δοκούντων τι εἶναι οὐδὲν ὑμῖν μέλει; Eurip. *Troad.* 608, τὰ δοκούντα, opposed to τὰ μηδὲν ὄντα.—(II.) Transitive, to hold for, be of opinion, believe, completely ἐαντῷ δοκεῖν, *sibi videri*, Acts xxvi. 9, ἔδοξα ἐμαυτῷ . . . δεῖν πολλὰ ἐναντία

πράξει. Then, without the addition of the personal pronoun, Matt. vi. 7, 24, 44, Gal. vi. 3, etc., *to intend, to purpose*, Matt. iii. 9, *μη δόξητε λέγειν ἐν ἑαυτοῖς*.

Δόγμα, τό, *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, ἔδοξε ταῦτα*, of conclusions of the popular assembly, of the senate, etc. Therefore (I.) = **conclusion**, synonymous with *ψηφίσμα*, cf. Plato, *de Legg.* 314 B, *τί οὖν ἂν τοῦτων ὑπολάβοιμεν μάλιστα τὸν νόμον εἶναι; τὰ δόγματα ταῦτα καὶ ψηφίσματα, ἐμοίγε δοκεῖ . . . Δόξαν, ὡς ἔοικε, λέγεις πολιτικὴν τὸν νόμον;* Aesch. *Suppl.* 596, *δήμου δέδοκται ψηφίσματα;* 2 Macc. x. 8, *ἐδογμάτισαν μετὰ κοινοῦ προστάγματος καὶ ψηφίσματος;* xv. 36, *ἐδογμάτισαν πάντες μετὰ κοινοῦ ψηφίσματος*. In Xenophon the word occurs only in this sense, *Anab.* vi. 2. 11, *δόγμα ἐποιήσαντο . . . θανάτῳ αὐτὸν ζημιούσθαι;* iii. 3. 5, *ἐκ τούτου ἐδόκει τοῖς στρατηγοῖς βέλτιον εἶναι δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι;* vi. 4. 8, 27, *ἦν γὰρ τῶν στρατιωτῶν δόγμα . . . δημόσια εἶναι τὰ ληφθέντα;* *Hell.* v. 2. 27, iv. 37, and often; Polyb. xx. 4. 6, *μετὰ κοινοῦ δόγματος;* iv. 26. 4, *χωρὶς κοινοῦ δόγματος*. So also in Herodotian, Diodorus, and others, e.g. *δόγμα κυροῦν, συνθεῖναι;* Demosth. *δόγματα Ἀμφικτυόνων;* Plut. *Mor.* 79, *f. praecc. Ger. Reip.* 19. Cf. Plat. *Legg.* i. 644 D, *ἐπὶ δὲ πᾶσιν τούτοις λογισμὸς, δ τί ποτ' αὐτῶν ἄμειον ἢ χεῖρον ὅς γενόμενος δόγμα πόλεως κοινὸν νόμος ἐπινώμασται*. So in the N. T. Acts xvi. 4, *φυλάσσειν τὰ δόγματα τὰ κεκριμένα ὑπὸ τῶν κ.τ.λ.* Akin 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, *τοὺς δὲ νέους οὗς νῦν δὴ φύλακες ἐκαλοῦμεν ἐπικούρους τε καὶ βοηθοὺς τοῖς τῶν ἀρχόντων δόγμασιν;* Plut. *Mor.* 742 D, *ἐν τε δόγμασιν καὶ νόμοις, ἐν τε συνθήκαις καὶ ὁμολογαῖς κυριώτερα καὶ ὕστερα νομίζεται καὶ βεβαιώτερα τῶν πρώτων*. 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 כְּדָרָה, Dan. vi. 9, *ἐπέταξε γραφῆναι τὸ δόγμα;* = כְּדָרָה, vi. 8, *στήσου τὸν ὀρισμὸν καὶ ἔκθεσ γραφῆν, ὅπως μὴ ἀλλοιωθῇ τὸ δόγμα Περσῶν καὶ Μήδων;* ver. 15, ii. 13; = כְּדָרָה, vi. 13, 26, *ἐκ προσώπου μου ἐτέθη δόγμα τοῦτο*, iii. 10, 12, 29; = כְּדָרָה, vi. 10. Cf. 3 Macc. i. 3, *μεταβαλὼν τὰ νόμιμα καὶ τῶν πατριῶν δογμάτων ἀπηλλοτριωμένος;* Phil. *Alleg.* i. p. 50, *ἡ δὲ μνήμη φυλακῆ καὶ διατήρησις τῶν ἁγίων δογμάτων*. So in the N. T. Luke ii. 1, *ἐξήλθεν δόγμα παρὰ Καίσαρος;* Acts xvii. 7, *τὰ δόγματα Καίσαρος;* Eph. ii. 15, *τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν καταργήσας;* Col. ii. 14, *ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τοῖς δόγμασιν, ὃ ἦν ὑπεναντίον 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 δογμ.* 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 *δογματίζεσθαι* in Col. ii. 20. Cf. Ign. *ad Magn.* 13, *βεβαιωθῆναι ἐν τοῖς δόγμασιν τοῦ κυρίου καὶ τῶν ἀποσ-*

τολων. 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 χρώμενοι; *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 ψυχαῖς ἡγεμονικῶν καὶ πολιτικῶν ἀνδρῶν ἐγγραφῶσι βεβαίως καὶ κρατήσωσι, νόμον δύναμιν λαμβάνουσιν· ἢ καὶ Πλάτων εἰς Σικελίαν ἐπλευσεν, ἐλπίζων τὰ δόγματα νόμους καὶ ἔργα ποιήσῃεν ἐν τοῖς Διονυσίου πράγμασιν; 1000 D, καὶ λόγοι ῥητόρων καὶ δόγματα σοφιστῶν; 1062 E, ὅταν μὲν οὖν μηδενὸς ἐκστήναι τῶν μαχομένων, ἀλλὰ πάντα ὁμολογεῖν καὶ τιθέναι θέλωσι . . . ἢ ποῦ σοι δοκοῦσι θαυμασίως ἐν τοῖς δόγμασι τὴν ὁμολογίαν βεβαιοῦν; *de periurgh. Stoic.* 1033 A, ἀξίω τὴν τῶν δογμάτων ὁμολογίαν ἐν τοῖς βίοις θεωρεῖσθαι; 1034 B, ὁμολογεῖ τοὺς λόγους αὐτοῦ καὶ ἀνεξόδους εἶναι καὶ ἀπολιτεύτους, καὶ τὰ δόγματα ταῖς χρεῖαις ἀνάρμοστα καὶ ταῖς πράξεσιν; *ibid.* "Ἐπι δόγμα Ζήνωνος ἐστίν, ἱερὰ θεῶν μὴ οἰκοδομεῖν· ἱερὸν γὰρ μὴ πολλοῦ ἄξιον καὶ ἅγιον οὐκ ἔστιν· οἰκοδόμων δὲ ἔργον καὶ βαναύσων οὐδὲν ἐστὶ πολλοῦ ἄξιον; *adv. Colot.* 1, περὶ τοῦ ὅτι κατὰ τὰ τῶν ἄλλων φιλοσόφων δόγματα οὐδὲ ζῆν ἐστίν; *Clem. Alex. Strom.* viii. 330. 11, ed. Sylb., τὸ μὲν δόγμα ἐστὶ κατάληψις τις λογικῆ· κατάληψις δὲ ἕξις καὶ συγκατάθεσις 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.*, θεῖος 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, *eis eautón*; ii. 3, ταῦτά σοι ἀρκεῖτο, αἰεὶ δόγματα ἔστω; Justin Martyr, *Apol.* i. 58, δόγματος οὐκτος παρ' αὐτῶν, κατ' ἀξίαν τῶν πράξεων ἕκαστον ἀμελέσθαι μέλλοντα τῶν ἀνθρώπων κ.τ.λ. Further, see Suic. *Thes. s.v.* δόγμα; Nitzsch, *System der Christl. Lehre*, § 17, 3.

Δογματίζω, *to conclude, to ordain, to establish*, 2 Macc. x. 8, xv. 36, see under δόγμα; Col. ii. 20, τί . . . δογματίζεσθε; Μὴ ἄψην, μηδὲ γενέσθην κ.τ.λ. (the middle = *to let oneself order*).—Of the philosophers = *to teach, e.g.* Justin, *Apol.* i. 4, οἱ τὰ ἐναντία δοξάσαντες καὶ δογματίσαντες; 7, οἱ ἐν Ἑλληνισί τὰ αὐτοῖς ἀρεστὰ δογματίσαντες ἐκ παντὸς τῷ ἐν ὀνόματι φιλοσοφίας προσαγορεύονται, καίπερ τῶν δογμάτων ἐναντίων οὐκτων; i. 27, οἱ λεγόμενοι Στωϊκοὶ φιλόσοφοι καὶ αὐτὸν θεὸν εἰς πῦρ ἀναλύεσθαι δογματίζουσι, καὶ αὐτὸν πάλιν κατὰ μεταβολὴν τὸν κόσμον γενέσθαι λέγουσιν.

Δόξα, ἡ. The significations of this word divide themselves conformably with the usage of the verb *δοκέω*. 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 *δοκεῖν*, 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 *δοκέω* are mystified. Its meanings are rather to be arranged thus—(I.) from the intransitive *δοκεῖν*: (a.) *seeming*, as against *ἀλήθεια*; e.g. Xen. *Cyrop.* vi. 3. 30, *πλήθους δόξαν παρέξει*; *Hell.* vii. 5. 21, *δόξαν παρείχε μὴ ποιήσεσθαι μάχην*, made it appear, etc. (b.) *Reputation, renown*, always in an honourable sense, unless an epithet alters the force; from *δοκεῖν εἶναι τι* or *δοκεῖν*, the expression of general recognition. Hesych. *δόξα· φήμη, τιμή*; Eurip. *Herc.* f. 157, *ἔσχε δόξαν, οὐδὲν ὦν, εὐψυχίας*; Plat. *Menex.* 241 B, *δόξαν εἶχον ἄμαχοι εἶναι*. So Herod. Xen. Thuc. Plat. Plut. Hence Plut. *probl. Rom.* XIII. (266 F), *τὸν δὲ Ὀνώρεμ' δόξαν ἂν τις ἢ τιμὴν μεθερμηνεύσειε*.—(II.) From the transitively used *δοκεῖν*, *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 *ἔπαινος*, 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 *εὐλογία*, Rev. v. 12, opposed to *ἀτιμία*, 2 Cor. vi. 8, *διὰ δόξης καὶ ἀτιμίας, διὰ δυσφημίας καὶ εὐφημίας*; 1 Cor. xi. 14, 15. It differs from *τιμή* as recognition does from estimation; Rom. iii. 23, *ὑστεροῦνται 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 *δικαιούμενοι* is contrasted with *ἡμαρτον*, and *δωρεάν* takes up the element lying in *ἔστ. τῆς δ. τοῦ θεοῦ*. Cf. also John xii. 43, *ἠγάπησαν γὰρ τὴν δόξαν τῶν ἀνθρώπων μᾶλλον ἢπερ τὴν δόξαν τοῦ θεοῦ*; John viii. 54, *ἡ δόξα μου*. Noticeable are the combinations, *ζητεῖν δόξαν*, 1 Thess. ii. 6; John vii. 18, viii. 50; *δόξαν λαμβάνειν παρά τινος* (cf. *ἐξ ἀνθρώπων*, 1 Thess. ii. 6), John v. 41, 44; 2 Pet. i. 17; Rev. iv. 11; *δόξαν διδόναι τινι*, Luke xvii. 18; John ix. 24; Acts xii. 23; Rom. iv. 20; Rev. iv. 9, xi. 13, xiv. 7, xix. 7; *δόξα τῷ, sc. ἐστίν*, Luke ii. 14, xix. 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, xix. 1. Cf. Luke xiv. 10, *τότε ἔσται σοι δόξα ἐνώπιον κ.τ.λ.* Further, *εἰς, πρὸς δόξαν τινός*, 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 *δοκεῖν*, in opposition to *εἶναι*, cf. Xen. *Hell.* ii. 3. 39, *ἀνδρὸς καὶ θντος καὶ δοκοῦντος ἰκανοῦ εἶναι*, so also, if traced back to *δοκεῖ εἶναι τι* or *δοκεῖν*, 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. liii. 2, *οὐκ ἔστιν εἶδος αὐτῷ οὐδὲ δόξα*. How closely these meanings border on each other may be seen, Isa. xi. 3, *οὐ κατὰ τὴν δόξαν κρῖνει, πᾶσι δὲ ἰσῆ, comp. Ecclus. viii. 14, μὴ δικάζου μετὰ κριτοῦ· κατὰ γὰρ τὴν δόξαν αὐτοῦ κρινοῦσιν*

αὐτῷ. In this sense δόξα denotes (a.) *the appearance of glory attracting the gaze*; so, e.g., as a strong synonym of εἰκὼν, cf. Rom. i. 23, ἤλλαξαν τὴν δόξαν τοῦ ἀφθάρτου θεοῦ ἐν ὁμοιώματι εἰκόνας φθάρτου ἀνθρώπου, which explains why הַנִּצְנִיץ, which elsewhere = μορφή, ὁμοίωμα, in Ps. xvii. 15 and Num. xii. 8 = δόξα; in the latter passage, τὴν δόξαν κυρίου εἶδεν, parallel with εἶδος = הַנִּצְנִיץ, cf. 1 Cor. xi. 7, ἀνὴρ . . . εἰκὼν καὶ δόξα θεοῦ ὑπάρχων. The expression ἡ δόξα τοῦ θεοῦ, τοῦ κυρίου, must be explained accordingly; indeed, it corresponds to the Hebrew הַתְּהִיָּה, 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 Sünde*, 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 δυνάμεις;” cf. Rev. xv. 8, where δόξα and δύναμις τοῦ θεοῦ are conjoined.) The δόξα of God coincides with His self-revelation, Ex. xxxiii. 22, וַיִּבְרַח פָּנָיו, ἡνίκα δ’ ἂν παρέλθῃ ἡ δόξα μου, cf. the following ἕως ἂν παρέλθω, ver. 21; τὸ πρόσωπόν 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, וַיִּבְרַח פָּנָיו, ἐγὼ παρελεύσομαι πρότερόν σου τῇ δόξῃ μου; ver. 18, וַיִּבְרַח פָּנָיו, ἐμφάνισόν μοι σεαυτόν. (According to this, Delitzsch’s remark in Ps. xxv. 7 is to be completed, “וַיִּבְרַח is not God’s goodness as an attribute, but, as in Ps. xxxi. 20, Hos. iii. 5, the fulness of good promised and in store for those who turn to Him.”) Cf. Isa. xlvi. 13, xxvi. 10. It occupies accordingly a prominent place in the final revelation of redemption, Isa. lx. 3, ἐπὶ δὲ σὲ φανήσεται ὁ κύριος καὶ ἡ δόξα αὐτοῦ ἐπὶ σὲ ὀφθήσεται; Isa. vi. 3, xlii. 8, xlviii. 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 (וַיִּבְרַח פָּנָיו, Ex. xxxiii. 19), all His redeeming attributes (cf. πλήρωμα, 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 הַנִּצְנִיץ, “splendor quidam creatus, quem Deus quasi prodigii vel miraculi loco ad magnificentiam suam ostendendam alicubi habitare fecit,” Maimon. *Mor. neboch.* i. 64. Cf. Bengel on Acts vii. 2, “gloria, divinitas conspicua.”—Cf. Rom. ix. 23, ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους; Eph. i. 12, εἰς τὸ εἶναι ἡμᾶς εἰς ἔπαινον δόξης αὐτοῦ; ver. 14; 1 Tim. i. 11, κατὰ τὸ εὐαγγέλιον τῆς δόξης τοῦ μακαρίου θεοῦ; Rev. xxi. 11, 23; John xi. 40, ἐὰν πιστεύσῃς, ὄψῃ τὴν δόξαν τοῦ θεοῦ; Acts vii. 55; John xi. 44; Jude 25. Hence the δόξα of God, along with His ἀρετή (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, ἠγέρθη 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, δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς κ.τ.λ.; Eph. iii. 16, ἵνα ὀψῇ ὑμῖν κατὰ τὸν πλοῦτον τῆς δόξης αὐτοῦ, δυνάμει κραταιωθῆναι κ.τ.λ. It made itself specially known in Christ and in His working, 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης

τοῦ θεοῦ ἐν προσώπῳ Χριστοῦ, cf. Heb. i. 3 under ἀπαύγασμα, Luke ix. 43, ἐξεπλήσσουντο ἐπὶ τῇ μεγαλειότητι τοῦ θεοῦ, Tit. ii. 13, and forms the final goal of Christian hope, Rom. v. 2, *καυχόμεθα ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ*, 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, *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*. Cf. Matt. xvi. 27, Mark viii. 38, Luke ix. 26, where Christ speaks of His second coming ἐν τῇ δόξῃ τοῦ πατρὸς. The δόξα of the Son of man in Matt. xix. 28, xxv. 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 δόξα which He had before His humiliation, John xvii. 5; cf. xii. 41 and Phil. ii. 6, *μορφὴ θεοῦ*; and this His δόξα, John ii. 11, the manifestation of that which He properly is (*δόξα ὡς μονογενοῦς παρὰ πατρός*, 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 δόξα of Christ, as it appertains to Him now, is alone spoken of, 2 Cor. iii. 18, iv. 4; 2 Thess. ii. 14; Jas. ii. 1; 1 Pet. i. 21.—With Rom. ix. 4, *ὡν ἡ υἰοθεσία καὶ ἡ δόξα, καὶ αἱ διαθήκαι κ.τ.λ.*,—where ἡ δόξα must be taken absolutely in as definite and independent a sense as the other predicates,—we can scarcely compare 1 Sam. iv. 21, 22, *ἀπέκτισται δόξα ἀπὸ Ἰσραὴλ ἐν τῷ ληφθῆναι τὴν κιβωτὸν κυρίου*; for this passage relates not to that which δόξα is absolutely, but to that which is the δόξα τοῦ Ἰσραὴλ, and what this is, the context shows. (See under *b.*) On the other hand, however, we may take as parallels, Ecclus. xlix. 8, *Ἰεζεκιὴλ ὃς εἶδεν ὄρασι δόξης ἣν ὑπέδειξεν αὐτῷ ἐπὶ ἄρματος Χερουβὶμ*, and Heb. ix. 5, *Χερουβὶμ δόξης*; 2 Pet. i. 17, *φωνή . . . ἀπὸ τῆς μεγαλοπρεποῦς δόξης*, cf. Heb. i. 3, *δεξιᾷ τῆς μεγαλωσύνης*, according to which ἡ δόξα is equivalent to ὁ θεὸς ἐν τῇ δόξῃ αὐτοῦ, the self-revelation of God in the economy of redemption.

Δόξα without more precise definition by a genitive = *manifestation of glory*, opposed to ἀτιμία, 1 Cor. xv. 43, *σπείρεται ἐν ἀτιμίᾳ, ἐγείρεται ἐν δόξῃ* (synonymous with τιμή, Isa. xxxv. 2; Rev. xxi. 26; Rom. ii. 7, 10). Cf. 1 Pet. i. 21, *πιστεύειν εἰς θεὸν τὸν ἐγείραντα Χριστὸν ἐκ νεκρῶν καὶ δόξαν αὐτῷ δόντα*, as also in all the passages in which δόξα stands in antithesis to παθήματα, 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 δόξα is the hope of Christians, Rom. viii. 18, 21, Col. i. 27, iii. 4, a constituent of σωτηρία, 2 Tim. ii. 10, *ἵνα . . . σωτηρίας τύχωσιν τῆς ἐν Χριστῷ Ἰησοῦ μετὰ δόξης αἰωνίου*, above all peculiar to God, for which reason we read ὁ θεός, πατὴρ τῆς δόξης, Acts vii. 2; Eph. i. 17. Cf. Jas. ii. 1, ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς τῆς δ. ; 1 Cor. ii. 8. — 1 Pet. iv. 14, *τὸ τῆς δόξης . . . πνεῦμα*. — Besides also in 2 Cor. iii. 7–11, 18; Matt. vi. 13, xxiv. 30; Mark xiii. 26; Luke ix. 31, xxi. 27; Phil. iv. 19. — The plural δόξαι, analogously to the use of ἡ δόξα of the self-revelation of God, in 2 Pet. ii. 10, Jude 8, *δόξας βλασφημεῖν*, 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 דָּוָה, Isa. liii. 2, ii. 10; Dan. xi. 20. דָּוָה, Isa. xl. 7, *πάσα δόξα ἀνθρώπου ὡς ἄνθος χόρτου*. חָדָשׁוֹ, Ex. xxviii. 2, 36; 1 Chron. xxii. 5; Isa. iii. 18; cf. Esth. v. 1, especially, however = דָּוָה, which is rendered only in Ex. xxviii. 2, 36, Isa. xi. 10, by *τιμή*, in Isa. xxii. 18 by *καλός*, elsewhere always by *δόξα*, Isa. xxxv. 2, lx. 13, חָדָשׁוֹ דָּוָה = *ἡ δόξα τοῦ Λιβάνου*. Matt. iv. 8; Luke iv. 6, *ἡ δ. τῶν βασιλειῶν τοῦ κόσμου*. Matt. vi. 29; Luke xii. 27, *ἡ δ. Σολομῶνος*. 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 κληρονομίας*. Col. i. 27, *τοῦ μυστηρίου*; 1 Cor. ii. 7. In this sense God is designated חָדָשׁוֹ דָּוָה, Jer. ii. 11; Isa. iii. 8; Ps. cvi. 20; cf. 2 Cor. viii. 23, *δόξα Χριστοῦ*. Eph. iii. 13, *ἥτις (sc. αἱ θλίψεις μου ὑπὲρ ὑμῶν) ἐστὶν δόξα ὑμῶν*. 1 Thess. ii. 20, *ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά*. Luke ii. 32, *δόξα λαοῦ σου Ἰσραήλ*.

Δοξάζω, *to think, to be of opinion, to suppose*; e.g. ὀρθῶς, οὕτως δοξ., opposed to εἰδέναι, γινώσκω; *to hold any one for anything, e.g. δοξάζομαι ἄδικος*, Plat. Rep. ii. 363 E; Plut. de Superst. 6, *δοξάζουσι φοβερὸν τὸ εὐμενές, καὶ τυραννικὸν τὸ πατρικόν*. The meaning connected therewith, *to recognize, to honour, to praise*, is found only in later Greek, e.g. Polyb. vi. 53. 10, *ἐπ' ἀρετῇ δεδοξασμένοι ἄνδρες*. LXX. = דָּוָה, Lev. x. 3, *ἐν τοῖς ἐγγίζουσίν μοι ἀγιασθήσομαι καὶ ἐν πάσῃ τῇ συναγωγῇ δοξασθήσομαι*; 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, *ἐδόξασεν ὁ βασιλεὺς Ἀρταξέρξης Ἀμάν καὶ ὑψώσεν αὐτὸν καὶ ἐπρωτοβάθρει πάντων τῶν φίλων αὐτοῦ* = דָּוָה; cf. Ps. xxxvii. 20, *ἀμα τῷ δοξασθῆναι αὐτοῦ καὶ ὑψωθῆναι* = דָּוָה. Esth. vi. 6-11; Ex. xv. 6, *ἡ δεξιὰ σου δεδοξασται ἐν ἰσχύϊ* = דָּוָה. Vv. 1, 21 = דָּוָה. Isa. xlv. 23, *ἐλυτρώσατο ὁ θεὸς τὸν Ἰακώβ, καὶ Ἰσραὴλ δοξασθήσεται* = דָּוָה. Cf. especially, however, Ex. xxxiv. 29, 30, 35, *δεδοξασται ἡ ὄψις τοῦ χρώματος τοῦ προσώπου αὐτοῦ* = דָּוָה, *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. 13, xvii. 15, xviii. 43, xxiii. 47; Acts xi. 18, xiii. 48, xxi. 20; Rom. i. 21, xv. 9; 1 Cor. vi. 20; 2 Cor. ix. 13; Gal. i. 24; 1 Pet. iv. 11, 14 (over against *βλασφημῶν*), 16; Rev. xv. 4. The occasion is indicated by *ἐπί* 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, *εἴτε δοξάζεται ἐν μέλος*, opposed to *πάσχειν*; cf. *δόξα* opposed to

πάθημα. Heb. v. 5, οὐχ ἑαυτὸν ἐδόξασε γενηθῆναι ἀρχιερέα. 1 Pet. i. 8, χαρὰ δεδοξασμένη; cf. δοξάζεσθαι and χαίρειν conjoined, 1 Cor. xii. 26, Rev. xviii. 7, ὅσα ἐδόξασε αὐτήν, τοσοῦτον δότε αὐτῇ βασανισμὸν καὶ πένθος; 2 Cor. iii. 10. The expression in Rom. viii. 30, οὗς ἐδικαίωσεν, τούτους καὶ ἐδόξασεν, rests upon the connection existing between calling, justification, and the object of Christian hope, the future δόξα, Rom. viii. 18, 21; 2 Cor. iii. 18; cf. Rom. v. 1, 2; 1 Thess. ii. 12; 1 Pet. v. 10. Συνδοξάζειν, Rom. viii. 17

(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 ὄνομα 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 ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολλὸν φέριτε καὶ γενήσεσθε ἐμὸι μαθηταί. When δοξάζεσθαι is predicated of Christ, the υἱὸς τοῦ ἀνθρώπου (*vid.* δόξα), it means simply that His innate glory is brought to light, is made manifest; cf. John xi. 4, ἵνα δοξάσθη ὁ υἱὸς τοῦ θεοῦ διὰ τῆς ἀσθενείας. So John vii. 39, xii. 16, 23, xiii. 31, xvii. 1, 5. It is an act of God His Father in Him; cf. the more O. T. expression in Acts iii. 13, ὁ θεὸς ἐδόξασεν τὸν παῖδα αὐτοῦ Ἰησοῦν, for which ii. 33, ὑψοῦν; compare above, δοξάζειν and ὑψοῦν frequently combined. The glorious nature of Christ is revealed by God in Himself (John xiii. 32, ὁ θ. δοξάσει 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.

*Ἐνδοξος, ον, recognised, honoured, honourable, distinguished, e.g. ἔνδοξα καὶ λαμπρὰ πράγματα, Aesch. iii. 231. So in Luke xiii. 17, τὰ ἔνδοξα τὰ γινόμενα ὑπ' αὐτοῦ, of the miracles of Christ (Luke v. 26, εἶδομεν παράδοξα σήμερον). Cf. Ex. xxxiv. 10; Job v. 9 = פִּיִּלְפִּי, xxxiv. 24. Distinguished, aristocratic, e.g. πλούσιοι καὶ ἔνδοξοι, Plat. Sophist. 223 B; Isa. xxvi. 15, οἱ ἔνδοξοι τῆς γῆς; 1 Sam. ix. 6, etc. = נִפְחָל, Niphal. So opposed to ἄτιμος, 1 Cor. iv. 19; Luke vii. 25. — In Eph. v. 27, ἵνα παραστήσῃ αὐτὸς ἑαυτῷ ἔνδοξον 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 ἔνδοξος would pretty nearly correspond to εὐπρόσδεκτος in Rom. xv. 16, 1 Pet. ii. 5; to εὐάρεστος in Rom. xii. 1. The meaning glorious is only defensible if we compare ἐνδοξάζειν.

*Ἐνδοξάζω, only in biblical Greek, Ex. xiv. 4, ἐνδοξασθήσομαι ἐν Φαραώ = נִפְחָל, as in Ezek. xxviii. 22, ἐνδοξασθήσομαι ἐν σοί, καὶ γνώσῃ ὅτι ἐγώ εἰμι ὁ κύριος; 2 Kings

xiv. 10. — Ex. xxxiii. 16, ἐνδοξασθήσομαι . . . παρὰ πάντα τὰ ἔθνη = דגת־לְבַב וּלְפָנַי; Isa. xlix. 3, δούλος μου εἶ σὺ Ἰσραήλ, καὶ ἐν σοὶ ἐνδοξασθήσομαι = ܘܢܒ, Hithrael; Isa. xlv. 25, ἀπὸ κυρίου δικαιοθήσονται καὶ ἐν τῷ θεῷ ἐνδοξασθήσεται πᾶν τὸ σπέρμα τῶν υἱῶν Ἰσραήλ (cf. Rom. viii. 30) = ܘܠܗܝܗ; Ps. lxxxix. 8; Ecclus. xxxviii. 6. According to this, ἐνδοξάζω is equivalent to **actually to glorify**; aorist passive, **to appear glorious**; 2 Thess. i. 10, *ὅταν ἔλθῃ ὁ κύριος ἐνδοξασθῆναι ἐν τοῖς ἁγίοις αὐτοῦ*. Cf. Ezek. xxviii. 22; Ps. lxxxix. 8. — 2 Thess. i. 12, *ὅπως ἐνδοξάσθῃ τὸ ὄνομα τοῦ κυρίου ἡμῶν Ἰησοῦ ἐν ὑμῖν*.

Δόκιμος, ον (from δοκέω), *acceptable*, of good and tried coin, hence **genuine, approved**, 2 Cor. x. 18, *οὐ γὰρ ὁ ἑαυτὸν συνιστάμενος, ἐκείνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν*, Jas. i. 12. Of those who prove or have approved themselves as Christians, 1 Cor. xi. 19, *ἵνα οἱ δόκιμοι φανεροὶ γένωνται ἐν ὑμῖν*, Rom. xvi. 10, Rom. xiv. 18, *εὐάρεστος τῷ θεῷ, δόκιμος τοῖς ἀνθρώποις, acceptable to God and recognised, approved, of men*. Bengel, "*Id agit, unde Deo placeat, et hominibus sese probet probatarique ab hominibus debeat*;" cf. Prov. xvi. 7; Herod. i. 65. 2, *Δουκίργου τῶν Σπαρτιητέων δοκίμου ἀνδρός*; iii. 85. Often in Plutarch.

Ἄδοκιμος, literally, *unapproved*; *unworthy*, e.g. νόμισμα, *spurious, that will not stand proof*, 2 Cor. xiii. 5, *ἑαυτοὺς δοκιμάζετε . . . εἰ μή τι ἀδόκιμοί ἐστε*. Vv. 6, 7. We find the same play of words in Rom. i. 28, *καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ θεὸς εἰς ἀδόκιμον νοῦν*. Ἄδοκιμος νοῦς is a νοῦς that turns out false, cf. 1 Tim. vi. 5, *διεφθαρμένος τὸν νοῦν*, like 2 Tim. iii. 8; Luther aptly renders it, "with disordered mind." From this necessarily follows the *ποιεῖν τὰ μὴ καθήκοντα*, Rom. i. 28. Wetstein, "*Sicut ipsi improbarunt habere cognitionem Dei, ita Deus tradidit eos in mentem improbam, plumbeam, inidoneam quae id quod mentis est ageret*;" 1 Cor. ix. 27; 2 Tim. iii. 8; Tit. i. 16; Heb. vi. 8.

Δοκιμή, ἡ, *proof* (of genuineness, trustworthiness). We must distinguish between a present and past, an active and a passive signification, for δοκιμή has a **reflexive** sense; hence either the having proved oneself true or the proving oneself true. Georg. Sync. p. 27 D, *πρὸς δοκιμὴν τῆς ἐκάστου πρὸς τὸν θεὸν προαιρέσεως*. Accordingly the texts in which the word occurs may be arranged as follows: (1) 2 Cor. xiii. 3, *δοκιμὴν ζητεῖτε τοῦ ἐν ἐμοὶ λαλοῦντος Χριστοῦ, ὃς εἰς κ.τ.λ.*, i.e. *ye desire that Christ's speaking in me shall prove itself true*; 2 Cor. ii. 9, *ἵνα γινῶ κ.τ.λ.*, whether ye prove yourselves true. So also Rom. v. 4. (2) Phil. ii. 22, *τὴν δὲ δοκιμὴν αὐτοῦ γινώσκετε, how he has proved himself true*; 2 Cor. ix. 13, viii. 2.

Δοκίμιον, τό, in Dion. Hal., Plut., and others = τὸ δοκιμείον, *means of proving*. Dion. Hal. *Rhet.* 11, *δοκ. . . πρὸς ὃ τις ἀποβλέπων δυνήσεται τὴν κρίσιν ποιῆσθαι*. Still the means of proof are not only, e.g., the touchstone itself, but also the trace of the metal left thereon. Hence τὸ δοκίμιον 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, δοκίμιον δὲ στρατιωτῶν κάματος ἀλλ' οὐ τρυφή.

Εὐδοκέω, belonging only to later Greek, Polyb., Dion. Hal., Diod. Sic., and previously employed several times by the LXX. to translate Ἰϩη and Ἰϩγ. Fut. εὐδοκήσω, aor. εὐδόκησα, forms which in δοκέω occur only rarely, and in poetry. *Ἡὐδόκησα* occurs interchangeably with εὐδόκησα, the same MSS. reading in one passage the former, in another the latter; e.g. codex C, Heb. x. 6, ἠὲδ., in ver. 8 εὐδ. — Strictly speaking, it is merely a stronger form of the transitive δοκεῖν, to deem good; cf. Polyb. i. 77, ὡς οὐ μόνον εὐδοκήσαι κοινωνῶν αὐτὸν προσλαβέσθαι τῶν πράξεων, with Xen. *Cyrop.* viii. 7. 4, ἔδοξεν ἀναπαύσεσθαι; 1 Macc. vi. 23, ἡμεῖς εὐδοκοῦμεν δουλεύειν 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 τοῖς ὑπ' Ἀννίβου πραχθείσιν, ὀπposed to δυσαρρεστεῖσθαι, *ibid.* δυσηρεστοῦντο τοῖς ὑπ' Ἀννίβου πραττομένοις. For both cases at once, see Ps. lxxviii. 17, τὸ ὄρος δ' εὐδόκησεν ὁ θεὸς κατοικεῖν ἐν αὐτῷ. — (I.) It relates to a determination, when it is followed by an infinitive; in the LXX. only in Ps. lxxviii. 17. In the N. T. Luke xii. 32, εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν; 1 Cor. i. 21, εὐδόκησεν ὁ θεὸς διὰ τῆς μωρίας τοῦ κηρύγματος σώσαι κ.τ.λ.; Gal. i. 15, εὐδόκησεν ὁ ἀφορίσας με . . . ἀποκαλύψαι τὸν υἱὸν αὐτοῦ ἐν ἐμοί; Col. i. 19; Rom. xv. 26, 27; 1 Thess. ii. 8, iii. 1; 2 Cor. v. 8, εὐδοκοῦμεν μᾶλλον ἐκδημῆσαι 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 ἐπί τινι;—in the LXX., on the contrary, we find the accusative, as in Ps. lxxviii. 17, li. 18, 21; Lev. xxvi. 34, 41; 1 Esdr. i. 55 (Ecclus. xv. 17); once ἐπί with the dative in Judith xv. 10; mostly, however, ἐν with dative, 2 Sam. xxii. 20; Isa. lxii. 4; Mal. ii. 17; Hab. ii. 4; Ps. xlv. 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. xl. 7). Elsewhere ἐν, 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 ἀγαπᾶν 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 = Ἰϩη and Ἰϩγ. So e.g. = Ἰϩη, θέλειν with the accusative, Deut. xxi. 14; Ps. xviii. 22, ῥύσεταιί

με, ὅτι ἠθέλησέ με. (Cf. Matt. xxvii. 43, ῥυσάσθω τῶν αὐτόν, εἰ θέλει αὐτόν.) Ps. xxxiv. 12, θέλει ζωὴν, cf. 1 Pet. iii. 10, ζωὴν ἀγαπᾶν, and ῥῆπ = ἀγαπᾶν, Ps. li. 8; Hos. vi. 6, ἔλεος θέλω καὶ οὐ θυσίαν, cf. Heb. x. 6, 8. Herewith cf. εὐδοκεῖν with the accusative in the places quoted. Further, ῥῆπ = θέλει ἐν, quite in the same sense as εὐδοκεῖν ἐν, 1 Sam. xviii. 22, θέλει ἐν σοὶ ὁ βασιλεύς; 2 Sam. xv. 26, οὐκ ἠθέληκα ἐν σοὶ, correlative with ver. 25, εἰ ἐν εὐρω χάριν; 1 Kings x. 8, ἠθέλησεν ἐν σοὶ δοῦναί σε ἐπὶ θρόνου Ἰσραήλ, as in 2 Chron. ix. 8. Further = ῥῆπ, 1 Chron. xxviii. 4, ἐν ἐμοὶ ἠθέλησε τοῦ γενέσθαι με εἰς βασιλεία, parallel previously with ἐκλέγεσθαι and αἰρετίζειν, cf. Matt. xii. 18. Like θέλειν in these combinations, εὐδοκεῖν also denotes what is elsewhere rendered ἐκλέγεσθαι and αἰρετίζειν, or προσδέχεσθαι, as ῥῆπ is rendered in Isa. xlii. 1; Amos v. 22; Mal. i. 10; cf. Prov. iii. 12, παραδέχεσθαι, and accordingly εὐδοκεῖν 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 aor. ἐν ᾧ εὐδόκησα, Matt. iii. 17, etc.). Cf. Isa. xlii. 1, ὁ ἐκλεκτός μου, προσεδέξατο αὐτόν ἢ ψυχὴ μου, for which Matt. xii. 18, ὁ ἀγαπητός μου, εἰς ὃν εὐδόκησεν ἢ ψυχὴ μου. Cf. also ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα, Matt. xvii. 5, with the parallel passage Luke ix. 35, ὁ υἱός μου ὁ ἐκλελεγμένος. It corresponds also to ἀγαπᾶν; cf. 2 Thess. ii. 12, εὐδοκεῖν ἐν ἀδικία, with 2 Pet. ii. 15; Heb. i. 9; see ἀγαπᾶν (a) and (b). What is special here is that εὐδοκεῖν is at the same time an expression of emotion; hence the combination with ἀγαπητός, as προσδέχεσθαι with ἐκλεκτός, Isa. xlii. 1; cf. 2 Cor. xii. 10, εὐδοκῶ ἐν ἀσθενείαις.

Εὐδοκία, ἢ, in the LXX. and N. T., for which Dion. Hal., Diod. Sic., etc., have εὐδόκησις, *the deeming good, contentment, approval*. Diod. Sic. xv. 6, τηρήσειν ἅμα καὶ τὴν ἀλήθειαν καὶ τὴν εὐδόκησιν τοῦ Διονυσίου. In this sense εὐδοκία = ῥῆπ, Ps. xix. 15, ἔσονται εἰς εὐδοκίαν τὰ λόγια τοῦ στόματός μου; Ecclus. xxxi. 20, cf. ῥῆπ ἢ ῥῆπ, Lev. i. 3, xxii. 20, 21, Jer. vi. 20, Prov. xii. 22, where it is = δεκτός τῷ θεῷ. This corresponds to the use of εὐδοκεῖν τινὶ, ἐν τινι, No. II., where an object actually present is referred to, = *joy, good pleasure*, Ecclus. i. 27, xxxii. 5, xxxix. 8. But as εὐδοκεῖν, where allusion is made to a resolve, lays stress on the willingness or freedom of it (Ecclus. xxxii. 20, θεραπέων ἐν εὐδοκίᾳ δεχθήσεται καὶ ἢ δέησις αὐτοῦ ἕως νεφελῶν συνάψει), at the same time marking it as good, so also does εὐδοκία denote a *free will* (willingness, pleasure), *whose intent is something good*,—benevolence, gracious purpose. It corresponds thus to ῥῆπ, Ps. lxxxix. 18, cvi. 4, li. 20, ἀγάθυνον, κύριε, ἐν τῇ εὐδοκίᾳ σου τὴν Σιών (cf. θέλημα = ῥῆπ, Ps. xxx. 6, 8), and in this sense is parallel to εὐλογία, *blessing*, Ps. v. 15, εὐλογήσεις δίκαιον, κύριε, ὡς ὅπλῳ εὐδοκίας ἐστεφάνωσας ἡμᾶς, cf. Deut. xxxiii. 23; Ps. cv. 16, ἐμπιπλῆς πᾶν ζῶον εὐδοκίας. Cf. ῥῆπ = ἔλεος, Isa. lx. 10 = χάρις, Prov. xi. 27. Hence Theodoret, ἢ ἐπ' εὐεργεσίᾳ βούλησις. — Of God's purpose of grace, Matt. xi. 26; Luke x. 21, οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου; Eph. i. 9, κατὰ τὴν εὐδοκίαν αὐτοῦ; Phil. ii. 13 (cf. ὑπέρ, Rom. xv. 8). In Eph. i. 5 it serves more exactly to characterize the θέλημα, κατὰ τὴν εὐδοκίαν

τοῦ θελήματος αὐτοῦ. Luke ii. 14, ἐν ἀνθρώποις εὐδοκία, corresponds to εὐδοκεῖν ἐν. Even if, with Lachm. and Tisch., we read ἐν ἁ. εὐδοκίας, we should have to take εὐδοκία in the same sense, and to explain the genitive like τέκνα ὀργῆς, υἱοὶ τῆς βασιλείας. For εὐδοκία never denotes "good will" in the moral sense; not even in 2 Thess. i. 11. As πᾶσα εὐδοκία ἀγαθωσύνης is there mentioned along with ἔργον πίστεως, it is impossible that εὐδοκία ἀγαθωσύνης should mean "pleasure in the good" (de Wette), for the symmetry of expression would thus be destroyed; but εὐδοκία must be an outcome of ἀγαθωσύνη, as ἔργον is a product of πίστις; εὐδοκία ἀγαθωσύνης is an expression like εὐδοκία ἐπιθυμίας, Ecclus. xviii. 31; εὐδ. ἀσεβῶν, Ecclus. ix. 12, denoting accordingly that which pleases ἀγαθωσύνη, goodness, the tendency to the good. Nor does εὐδ. in Phil. i. 15 mean *a purgose morally good*; but in opposition to διὰ φθόνον καὶ ἔριν, δι' εὐδοκίαν τὸν Χριστὸν κηρύσσειν is = *benevolently*, cf. vv. 16, 17. The question is more difficult, how we are to understand ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν κ.τ.λ. in Rom. x. 1. Some urge that it cannot denote *wish*, because εὐδοκεῖν does not occur in the sense of ἐπιθυμεῖν, and that the meaning "good pleasure" is inconsistent both with δέησις and with πρὸς τὸν θεόν, 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 ἡ δέησις πρὸς τὸν θεόν can quite as easily stand alone, like *e.g.* ἡ πίστις ὑμῶν ἐν Χριστῷ Ἰησοῦ, Col. i. 4, cf. δέησις, 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 εὐδοκία 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 εὐδ. in the present connection is undeniably somewhat forced, especially as the meaning "benevolent purpose," alongside of δέησις, strikes one as much stranger than "good pleasure." The meaning "wish" is totally indefensible, even if we take into consideration the use of εὐδοκεῖν 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.

Δοῦλος, ου, ό, *servant*, the opposite of ελεύθερος, 1 Cor. xii. 13; Gal. iii. 28; Col. iii. 11; Rev. vi. 15, xiii. 16, xix. 18. Correlative usually to δεσπότης, as in Tit. ii. 9; in the N. T., however, more frequently to κύριος, Luke xii. 46, John xv. 20, and often. He is a δούλος whose will and capacity are totally at the disposal of another, Xen. *Cyrop.* viii. 1. 4, οἱ μὲν δούλοι ἄκοντες τοῖς δεσπότηταις ὑπηρετοῦσι; cf. Luke xvii. 7-10; Gal. iv. 1-3; John xv. 15; 1 Tim. vi. 1. Synonymous with διάκονος (which see), οἰκέτης, θεράπων, which latter expressions are often used interchangeably in the LXX. The transference to moral relationships was natural enough; *e.g.* δ. τῆς ἁμαρτίας, John viii. 34, Rom. vi. 17, 20, cf. δουλοῦσθαι τῇ δικαιοσύνη, 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, ἐλευθερίαν αὐτοῖς ἐπαγγελόμενοι, αὐτοὶ δούλοι ὑπάρχοντες τῆς φθορᾶς

subject to corruption; ᾧ γὰρ τις ἤττηται, τούτῳ καὶ δεδούλωται; Rom. vi. 16, δούλοί ἐστε ᾧ ὑπακούετε. Cf. Ammon., p. 45, δούλοι μὲν γὰρ εἰσι οἱ τῶν ἡδονῶν καὶ πάντες οἱ ὑποταγμένοι ὑπὸ βασιλέα.

The normal moral relation of man to God is that of a δούλος τοῦ θεοῦ, whose own will, though perfectly free, is bound to God; 1 Pet. ii. 16, ὡς ἐλεύθεροι, καὶ μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δούλοι. The expression δούλος θεοῦ (κυρίου, Χριστοῦ), however, bears a twofold meaning. It denotes—

(I.) That relation of subservience and subjection of will which besseems 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. lxxv. 9, where δούλος is conjoined with ἐκλεκτός; Ps. cv. 26, ἐξαπέστειλε Μωϋσῆν τὸν δούλον αὐτοῦ, Ἀαρὼν δὲ 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, xi. 18, xix. 2, 5, xxii. 3, 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, xxiii. 10; 1 Cor. vii. 22 (cf. ver. 23, μὴ γίνεσθε δούλοι ἀνθρώπων); Eph. vi. 6; Col. iv. 12; Luke ii. 29. Cf. ἰδοὺ ἡ δούλη κυρίου γένοιτό μοι κατὰ τὸ ῥήμά σου, Luke i. 38, 48; σύνδουλος, Rev. ii. 9. It is the same idea which gives weight and significance to Phil. ii. 7—one of the most daring expressions,—μορφὴν δούλου λαβών, over against ἐν μορφῇ θεοῦ ὑπάρχων, 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 δούλοι τοῦ θεοῦ, Rev. x. 7, ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς ἑαυτοῦ δούλους τοὺς προφήτας; 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. cxxxii. 10, cxliv. 10; Acts xvi. 17; cf. Eurip. Ion. 309, τοῦ θεοῦ καλοῦμαι δούλος 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, cxliv. 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 δούλος Ἰησοῦ Χριστοῦ, Rom. i. 1, which obviously has relation to his office; cf. Gal. i. 10, εἰ ἔτι ἀνθρώποις ἠρεσκον Χριστοῦ δούλος οὐκ ἂν ἤμην. Cf. also Phil. i. 1, where Paul designates himself and Timothy without further addition δούλοι 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); δούλον δὲ κυρίου οὐ δεῖ μάχεσθαι, ἀλλὰ ἡπιον εἶναι 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, κηρίσσομεν Χριστὸν Ἰησοῦν κίριον, ἑαυτοὺς δὲ δούλους ἡμῶν διὰ

Ἰησοῦν; cf. i. 24, οὐχ ὅτι κυριεύομεν ὑμῶν τῆς πίστεως, ἀλλὰ συνεργοί ἐσμεν τῆς χαρᾶς ὑμῶν; 1 Cor. ix. 19, ἐλεύθερος γὰρ ὢν ἐκ πάντων, πᾶσιν ἐμαντὸν ἰδούλωσα; cf. διάκονος.

Σύνοδος, 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.* δούλος), 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.

Δουλόω, 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, ὑπὸ τὰ στοιχεῖα τοῦ κόσμου ἦμεν δεδουλωμένοι. 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, ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας ἐδουλώθητε τῇ δικαιοσύνῃ; ver. 22, δουλωθέντες δὲ τῷ θεῷ; cf. the adjective, τὰ μέλη δούλα, ver. 19. — In 1 Cor. vii. 15 the words οὐ δεδούλωται ὁ ἀδελφὸς ἢ ἡ ἀδελφή are hardly to be explained as standing in antithesis with χωρίζεσθαι, or ver. 13, μὴ ἀφιέτω, but, as Meyer (*in loc.*) justly remarks, relate to the legal necessity, to which attention is directed in the ἐν τοιούτοις, "in such cases;" cf. ver. 39.

Δουλεύω, 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. δουλοῦσθαι as opposed to αὐτονόμος, 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, δουλεύει μετὰ τῶν τέκνων αὐτῆς, opposed to ἐλευθέρα ἐστίν, ver. 26, synonymous with ὑπὸ νόμον εἶναι, ver. 21. The similar expression in Rom. vii. 6, ὥστε δουλεύειν ἡμᾶς ἐν καινότητι 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 δουλεύειν. 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 δουλεύειν 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 δουλεύειν ἐν *τινί* and not δουλεύειν *τινί*.

(II.) To serve in bondage, to put one's dependence into effect, e.g. to obey, Luke xv. 29,

δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρήλθον; Matt. vi. 24; Luke xvi. 13, *δυσὶ κυρίοις, θεῷ καὶ μαμωνᾷ*; Gal. v. 13, *δουλεύετε ἀλλήλοις*; cf. Eph. v. 21, *ὑποτασσόμενοι ἀλλήλοις*; Eph. vi. 7; 1 Tim. vi. 2. Metaphorically, *e.g. ταῖς ἡδοναῖς*, Plat., Xen., Herodian; *τοῖς νόμοις*, Plato. In the N. T. Tit. iii. 3, *δουλεύοντες ἐπιθυμίαις καὶ ἡδοναῖς ποικιλαῖς*; Rom. vii. 25, *δ. νόμῳ θεοῦ*; vi. 6, *τῇ ἀμαρτίᾳ*; Gal. iv. 8, *δ. τοῖς φύσει μὴ οὖσιν θεοῖς*; 1 Thess. i. 4, *θεῷ ζῶντι*; Col. iii. 24; Rom. xiv. 18, xvi. 18, *Χριστῷ*. The expression *ἐαυτῷ, Χριστῷ ζῆν*, 2 Cor. v. 15, may be compared. Eurip. *Ion*. 182, *Φοῖβῳ δουλεύσω*.—If we read Rom. xii. 11, with Griesbach and others, *τῷ καιρῷ δουλεύοντες*, 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 καιρῷ δουλεύειν* denotes, namely, like the Latin *tempori 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. ἐξαγοράζειν*.

Δουλεία, ας, ἡ, servitude, dependence; the state of a δούλος, who is not his own master; opposed to *ἐλευθερία*, Gal. v. 1. In this place, as well as in iv. 24, *διαθήκη . . . εἰς δουλείαν γεννώσα*, cf. ver. 26 and Rom. viii. 15, *πνεῦμα δουλείας*, opposed to *υἰοθεσίας* (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, ii. 4), in that He brings about a *δουλεύειν ἐν πνεύματι*—a figurative expression, cf. Rom. viii. 4.—On Heb. ii. 15, *οσοὶ φόβῳ θανάτου διὰ παντὸς τοῦ ζῆν ἐνοχοὶ ἦσαν δουλείας*, comp. Lev. xxvi. 36, *ἐπάξω δουλείαν εἰς τὴν καρδίαν αὐτῶν . . . καὶ διώξεται αὐτοὺς φωνὴ φύλλου φερομένου, καὶ φεύξονται ὡς φεύγοντες 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, εως, ἡ, to be able, to be capable of. Hence

Δύναμις, εως, 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 δύναμιν*, according to ability, as far as able (2 Cor. viii. 3), opposed to *παρὰ, ὑπὲρ δύναμιν*, 2 Cor. i. 8, viii. 3, *beyond ability*. Plato, *Phileb.* 58 D, *εἴ τις πέφυκε τῆς ψυχῆς ἡμῶν δύναμις ἐρᾶν τε τοῦ ἀληθοῦς καὶ πάνθ' ἕνεκα τούτου πράττειν*.—(II.) Absolutely, *power, strength, might*, both (1) the ability to make oneself felt vigorously, to work, to act powerfully,—as, *e.g.*, of 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, *ἕως οὗ ἐνδύσησθε ἐξ ὑψους δύναμιν*; 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 ἀμαρτίας 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

sin), because it itself *ἡσθένει διὰ τῆς σαρκός*, Rom. viii. 3, cf. vii. 8, 10. Of moral vigour and efficiency, Eph. iii. 16, *δυνάμει κραταιωθῆναι εἰς τὸν ἕσω ἄνθρωπον*; Col. i. 11, *ἐν πάσῃ δυνάμει δυναμούμενοι . . . εἰς πᾶσαν ὑπομονήν* (Isa. xl. 31). Cf. Plato, *Phileb.* 64 E, *ἡ τὰγαθοῦ δύναμις*. Mostly, however, it is power showing itself as power (not passive), *power in action—might*. So in Rom. i. 20, *ἡ ἀδιδος τοῦ θεοῦ δύναμις καὶ θεϊότης*. In this sense Paul describes the gospel as *δύναμις θεοῦ εἰς σωτηρίαν παντὶ τῷ πιστεύοντι*, Rom. i. 16, as he says similarly in 1 Cor. i. 18, *ὁ λόγος τοῦ σταυροῦ . . . τοῖς σωζομένοις ἡμῶν δύναμις θεοῦ ἐστίν*. Ver. 24 of Christ crucified, *θεοῦ δύναμις καὶ σοφία* for those who are called. Cf. 2 Pet. i. 3, *ἡ θεία δύναμις 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, *δύν. τῆς εὐσεβείας*, opposed to *μόρφωσις*. In the same sense in the doxologies as in Matt. vi. 13; Rev. vii. 12, xii. 10, xix. 1; in the combination *ἐν δυνάμει*, e.g. Mark ix. 1, *ἡ βασιλεία τοῦ θεοῦ ἐληλυθῆναι ἐν δυνάμει*; Luke iv. 36; Rom. i. 4; 1 Cor. xv. 43; Col. i. 29; 1 Cor. iv. 19, 20, *οὐ γὰρ ἐν λόγῳ ἡ βασ. τ. θ. ἀλλ' ἐν δυνάμει*. God Himself, as the power who is exalted above and prevails over all things, is designated absolutely *ἡ δύν.*, Matt. xxvi. 64; Mark xiv. 62 (in the parallel passage, Luke xxii. 69, *ἡ δύν. τοῦ θεοῦ*), like *דְּבָרָא* with the Rabbins, *דֹּבְרָא*, 2 Pet. i. 17, etc.; *μεγαλωσύνη*, Heb. i. 3; *ὁ μόνος δυνάστης*, 1 Tim. vi. 15; *ὁ τῆς ἀπάσης δυνάμεως δυνάστης*, 3 Macc. v. 51. Analogous is the use of *δύναμις* (*ἐξουσία*) in profane Greek to denote the *ruling power, the authorities*, Xen., Dem., Diod. Sic. Comp. *δυνάμεις* 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 *δυνάμεις*, conjoined with *ἀρχή, ἐξουσία, κυριότης*, corresponding to the rabbinical *הִשְׁתָּא*, Eph. i. 21, Rom. viii. 38, 1 Cor. xv. 24, 1 Pet. iii. 22, *ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων*, perhaps describing principally their relation to humanity (but see under *ἄγγελος*). Cf. the Philonic doctrine of the divine *δυνάμεις*. For further details, *vid. ἐξουσία*; 2 Thess. i. 7, *ἄγγελοι δυνάμεως κυρίου*. Where the appearance of Christ, *μετὰ δόξης 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 = *הַשָּׁמַיִם וְהָאָרֶץ*. Not to be confounded therewith is the expression in Matt. xxiv. 29, *αἱ δυνάμεις τῶν οὐρανῶν σαλευθήσονται*; Luke xxi. 26 (Mark xiii. 25, *αἱ δυν. αἱ ἐν τοῖς οὐρ.*). *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 ἥλιος . . . καὶ ἡ σελήνη . . . καὶ οἱ ἀστέρες* 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, *הַשָּׁמַיִם וְהָאָרֶץ הִשְׁתָּא*. 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 ἦν εἰς τὸ ἰᾶσθαι αὐτούς*, Luke v. 17; *δύναμις παρ' αὐτοῦ ἐξήρχετο καὶ ἰᾶτο πάντας*, vi. 19; cf. viii. 46; Mark v. 30, but the miraculous activity of Christ, is traced to the *δυνάμεις* working in Him. Mark vi. 14, *ἐνεργούσιν αἱ δυν. ἐν αὐτῷ*; Matt. xiv. 2, xiii. 54, *πόθεν τούτῳ ἡ σοφία αὐτῆ καὶ αἱ δυν.*; cf. 1 Cor. xii. 10, *ἐνεργήματα δυνάμεων*; xii. 28, 29, *μὴ πάντες δυν.*,—a mode of expression which is most readily traceable to the employment of *δυνάμεις* 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, *οὗτός ἐστιν ἡ δύναμις τοῦ θεοῦ ἡ καλουμένη μεγάλη*, cf. de Wette *in loc.*)—Further, miracles themselves are also passively termed *δυνάμεις*, Matt. xi. 20, 21, 23; Mark vi. 2, 5; Luke x. 13, xix. 37; Acts ii. 22, viii. 13, xix. 11; 2 Cor. xii. 12; Gal. iii. 5; Heb. ii. 4; *ποιεῖν δυνάμεις*, Matt. vii. 22, xiii. 58, Mark ix. 39, as effects wherein *power* is in a special sense *unfolded* and *manifested*, cf. *ποιεῖν δυνάμιν*, Ps. cviii. 14, lx. 14 = *לָּקַח עֲצָו*; Job xxxvii. 13, *νοθετεῖσθαι δύναμιν κυρίου = נִסְיָוֹת*. 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, *δυνάμεις μέλλοντος αἰῶνος γεύσασθαι*, for the writer is treating of an inward personal experience of the *δυν.*, such as we may have of the word of God (*καλὸν γευσάμενος θεοῦ ῥῆμα δυνάμεις τε μ. αἰῶν.*), 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 *ἀλδιος 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, *πλανᾶσθε μὴ εἰδότες τὰς γραφὰς 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 *δύναμις 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, *ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ 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 πνεῦμα 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, *ἰσχύς, κράτος, ἐξουσία*),—ideas which ought not especially to be excluded from the doxologies; cf. Rev. vii. 12, xi. 17, xii. 10, xv. 8, xix. 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. לַא, אֱלֹהִים, יְהוָה לַא. "God and Power are one and the same," says Fronmüller in Zeller's *bibl. Wörterbuch*, ii. 87. Cf. δυνάστης as used of God, especially in the Apocrypha.

Δυνάστης, ὁ, *possessor of power*; in general, of such as are in possession of authority, who occupy any high position; *e.g.* Herod. ii. 32. 2, γενέσθαι ἀνδρῶν δυναστῶν παίδας ὑβριστάς. So in Job vi. 23, ix. 22, xv. 20 = יָרָץ; Lev. xix. 15 = לָרָץ; Ecclus. viii. 1. Then in the LXX. Gen. l. 4, Jer. xxxiv. 19, of the chief officers; in the latter passage = מִיִּצְרָיִם. So in Acts viii. 27, δυνάστης Κανδάκης. Cf. *Constit. apost.* p. 425, οἱ πρεσβύτεροι καὶ οἱ διάκονοι . . . δυνάσται ὑπάρχουσι τῆς ἐκκλησίας. Specially, however, of the independent rulers of larger or smaller territories (*rex* and *regulus*); Phavor. δυνάστης ὁ τύραννος καὶ ὁ βασιλεύς; Luke i. 52 (cf. Ecclus. xii. 5).—Δυνάστης is used of God in the Apocrypha with the same predilection and emphasis as that with which God's power is made prominent in the O. T., *e.g.* in Ecclus. xlvi. 5, 6, ὁ ὑψιστος δυνάστης, parallel with ὁ μέγας κύριος; 2 Macc. iii. 24, ὁ τῶν πατέρων κύριος καὶ πάσης ἐξουσίας δυνάστης; xii. 15, ὁ μέγας τοῦ κόσμου δυν.; xv. 23, δυν. τῶν οὐρανῶν; xii. 28, xv. 3, 29. To the Pauline ὁ μακάριος καὶ μόνος δυνάστης, ὁ βασιλεὺς τῶν βασιλευόντων καὶ κύριος τῶν κυριευόντων, 1 Tim. vi. 15, corresponds 3 Macc. ii. 3, ὁ κτίσας τὰ πάντα καὶ τῶν ὄλων ἐπικρατῶν δυνάστης; v. 51, ὁ τῆς ἀπάσης δυνάμεως δυνάστης; vi. 39.

Δυναμόω, *to strengthen*; very rare in profane Greek. LXX. Eccles. x. 10; Dan. ix. 27 = נָבַר; Ps. lxxviii. 29 = נָעַ. In the N. T. the passive, *to be strengthened, to grow strong*, Col. i. 11, ἐν πάσῃ δυνάμει δυναμούμενοι . . . εἰς ὑπομονήν, of moral strengthening; cf. Eph. iii. 16; Isa. xl. 29–31. Cf. κραταιοῦσθαι.

Ἐνδυναμόω, only in biblical and ecclesiastical Greek = *to make strong, vigorous*; passive, *to be strengthened, to become strong*. Macar. Hom. 27, ἐνδυναμωθῆναι ὅλα τὰ μέλη; Heb. xi. 34, ἐνδυναμώθησαν ἀπὸ ἀσθενείας. Cf. Xen. *Hell.* vi. 4. 18, ἐκ τῆς ἀσθενείας οὐπω ἰσχυεν. 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.

iv. 17, ὁ δὲ κύριός μοι παρέστη καὶ ἐνεδυνάμωσέν με, ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῆ, 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 ἰσχύω ἐν τῷ ἐνδυναμοῦντί με; cf. Eph. vi. 10, ἐνδυναμοῦσθε ἐν κυρίῳ κ.τ.λ., 2 Tim. ii. 1, ἐνδυναμοῦ ἐν τῇ χάριτι, with Isa. xlv. 24, 2 Sam. xxii. 30.—Rom. iv. 20, ἐνεδυναμώθη τῇ πίστει.

E

Ἐγγυος, ὁ, bail, usually derived from γυῖον, in the sense, *hand*; ἐγγύη, *security* by delivery of a pledge; ἔγγυος, *ον*, giving bail; γυῖον, 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 specially of arms and legs; ἐγγυῖω, 2 Kings iv. 35 = to take in the arms; Hesych. ἐγγυῖώσεται· ἐναγκαλισθήσεται, συμπλακήσεται. Against this derivation tells also the omission of the *ι* in the compounds, though this is not altogether without example. It seems more correct to trace the word back to the same stem as ἐγγύς, which see. Ἐγγυος is rare both as an adj. and a noun in profane Greek. Xen. *Vect.* iv. 20, λαμβάνειν ἐγγύους παρὰ τῶν μισθουμένων. Sometimes in Plutarch, ἐγγυον ἐπάγεισθαι; 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 δέ τις χρημάτων προσδεῖσθαι νομίζει εἰς ἐμπολὴν, γνωστῆρες ἐμοὶ προσαγαγῶν καὶ ἐγγυητάς. Often in Plato, e.g. *Alcib.* i. 134 E, ἀσφαλὴς γὰρ εἰ ἐγγυητής.—Ἐγγυος, ἐγγυητής, signifies the bail who personally answers for any one, either *in causa caritatis* with his life, or otherwise with his property. Not to be confounded, as may easily be done, with μεσέγγυος, which signifies the mediator between contending parties, e.g. μεσέγγυον τὴν μείρακα καταθέσθαι, *Poll.* viii. 28; μεσεγγυάω, to bail by a pledge with a third or middle person. Μεσέγγυος is synonymous with μεσίτης; ἔγγυος 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 ἔγγυος occurs also in a passive sense = *bailed*, synonymous with ἀσφαλής, therefore actively of him who holds something to be true, somewhat like the German *Eideshelfer*, one associated with another as surety.)

In the N. T. only in Heb. vii. 22, κρείττονος διαθήκης γέγονεν ἔγγυος, which is not to be referred to the death of Christ, by which He has answered *for us* (to which ἔγγυος might also be applied, cf. *Ecclus.* xxix. 15, 14, *Prov.* vi. 1; but then it could not have been κρείττ. διαθ. ἔγγ., but ἔγγ. ἡμῶν), but to His eternal life through which (not with which) He is surety for the better covenant (κρείττων διαθήκη), cf. *vv.* 21, 24, 25.—Ἐγγυος often occurs in the Apocrypha, e.g. 2 *Macc.* x. 28, οἱ μὲν ἔγγυον ἔχοντες εὐημερίας καὶ νίκης μετ' ἀρετῆς τὴν ἐπὶ τὸν κύριον καταφυγὴν; *Ecclus.* xxix. 15, χάριτας ἐγγύου μὴ ἐπιλάθῃ, ἔδωκε γὰρ τὴν ψυχὴν αὐτοῦ ὑπὲρ σοῦ; *Ecclus.* xxix. 16, ἀγαθὰ ἐγγύου ἀνατρέψει ἀμαρτωλός. Comp. ἐγγυῖομαι τινα, to go security for one; *Ecclus.* xxix. 18; *Prov.* vi. 1.

Ἐγγύς, according to Curtius, akin to ἀγγι, ἀγγού, ἀγγυμαι, *parrou, anguishi, egere* = close, near; cf. Ruth iii. 12, ὁ ἀληθῶς ἀγγιστεὺς ἐγὼ εἰμι· καὶ γέ ἐστιν ἀγγιστεὺς ἐγγύων ὑπὲρ ἐμέ. According to Schenkl, on the contrary, akin to the Sanscrit *angu, hand*, “ἐγγυ would correspond as the theme in Greek, and thus ἐγγύθι, *at hand, near*; ἐγγύθεν, *from at hand, from close by*; ἐγγύς instead of ἐγγύσι, *loc. plur., in the hands, near*,” in which case ἐγγυος, *bail*, might be connected with it; ἐγγύη, *security*, by handing in a pledge (*Faustpfand, hand-pledge*); by Schenkl, however, as by other lexicographers, associated with γύων.—(I.) *Near*, as to time and space, as well absolutely—Matt. xxiv. 32, 33, xxvi. 18, and often; Phil. iv. 5, ὁ κύριος ἐγγύς, with reference to time, of the Parousia, while the same combination more accurately defined in Ps. xxxiv. 19, cxlv. 18, in a local sense—as with the genitive, ἐγγύς τοῦ τόπου, πλοίου, etc., Job vi. 19, 23, and often; or with the dative, Acts ix. 38, xxvii. 8; Ps. xxxiv. 19, cxlv. 18. In the LXX. = ^{לְקָרְבָן} ^{לְקָרְבָן}, Jer. xxxv. 4; ^{לְקָרְבָן}, Gen. xix. 20, xlv. 10; Ex. xiii. 10.—(II.) *Figuratively*, of spiritual relations, e.g. Plato, *Rep.* vi. 508 C, ἐγγύς φαίνονται τυφλῶν = *similar*. Wisd. vi. 20, ἀφθαρσία δὲ ἐγγύς εἶναι ποιεῖ θεοῦ. With and without γένους, γένει, of *kinship*, e.g. Aeschylus in Plato, *Rep.* iii. 391 E, οἱ Ζηνὸς ἐγγύς; Eurip. *Herac.* 37, τοῖσδ' ἐγγύς ὄντας. Further, ὁ ἐγγυτάτω γένους, γένει, *the nearest of kin*, Plato, Demosthenes. Comp. above, Ruth iii. 12; Ex. xxxii. 27; Lev. xxi. 2; Judith xvi. 4, ὁ, οἱ ἐγγιστά; Job vi. 15, οἱ ἐγγυτάτοί μου = ^{קָרְבָּנִי} ^{קָרְבָּנִי}.—Esth. i. 14, οἱ ἐγγύς τοῦ βασιλέως, οἱ πρῶτοι παρακαθήμενοι τῷ βασιλεῖ = ^{קָרְבָּנִי} ^{קָרְבָּנִי} ^{קָרְבָּנִי}. It is used in a special sense in Eph. ii. 13, ὑμεῖς οἱ ποτὲ ὄντες μακρὰν ἐγγύς ἐγενήθητε ἐν τῷ αἵματι τοῦ Χριστοῦ, ver. 17, ἐλθὼν εὐηγγελίσασθε εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς, to distinguish between Jews and Gentiles according to their contrasted relations to God and to the blessings of salvation; comp. *προσαγωγή*, ver. 18, and *ἄθει ἐν τῷ κόσμῳ*, ver. 12. The Pauline expression (not perhaps to be compared with οἱ εἰς μακρὰν, Acts ii. 39, which, like Isa. xlix. 1, ^{רִחְקָה} ^{רִחְקָה}, 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, κτίζων καρπὸν χειλέων εἰρήνην ἐπ' εἰρήνην τοῖς μακρὰν καὶ τοῖς ἐγγύς οὖσιν, denotes ^{רִחְקָה} ^{רִחְקָה}, the members of God's people scattered far and near; cf. Esth. ix. 20, ἐξαπέστειλε τοῖς Ἰουδαίοις ὅσοι ἦσαν ἐν τῇ Ἀρταξέρξου βασιλείᾳ τοῖς ἐγγύς καὶ τοῖς μακρὰν, synonymous with οἱ διεσπαρμένοι ἐν πάσῃ χώρᾳ τῇ ἔξω, ver. 19. The apostle's expression rather points to, or rests on, a usage of post-biblical Hebrew with reference to the *ἔθνη*; cf. Bereschith Rabba 39, “*Quicumque gentilem appropinquare facit et proselytum facit, idem est acsi ipsum creasset.*” Mid. Sam. 28, “*Tunc dixit David, An propter proselytos Deus haec facit populo suo? Dixit ei Deus, Si removes remotos, removebis etiam propinquos.*” 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

distinguished as far and near, so that we must recur to קָרֵב in the sense of kinship; see Levy, *Chald. Wb.* under קָרֵב. Probably not till later was there introduced a reference to the ritual of sacrifice, cf. Beresch. xxxix. 18, "Et tu appropinquans remotos et purificans eos patri suo coelesti;" 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, ἐγγύτερον ἡμῶν ἢ σωτηρία ἢ ὅτε ἐπιστεύσαμεν. The form ἐγγύων is found only in later Greek and in the LXX. For the superlative both later Greek and the LXX. have the two forms ἐγγύτατος and ἔγγιστος.

Ἐγγίζω, future ἐγγιώ, for which Cod. B in Jas. iv. 8 has ἐγγίσει. 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 ἄγω. In biblical Greek, (I.) *transitive* only in the LXX., and there but seldom. Isa. v. 8, ἄγρον πρὸς ἄγρον ἐγγίζοντες; Gen. xviii. 10; Ezek. xlii. 13, οἱ ἐγγίζοντες πρὸς κύριον τὰ ἅγια τῶν ἁγίων; Ecclus. xxxvi. 12, ἐξ αὐτῶν ἤγγασε καὶ πρὸς αὐτὸν ἤγγισε, answering to קָרַבְתִּי, of the officiating priests. Usually in the N. T. only (II.) *intransitively* = to come near, to approach; local ἐγγ. τινί, 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 τινα, Luke xix. 37; σπου, Luke xii. 33. Cf. Phil. ii. 30, μέχρι θανάτου ἤγγισε, comp. Job xxxiii. 22. Without closer limitation, Matt. xxvi. 46, and often.—Temporal, ὁ καιρὸς, Matt. xxi. 34; ὁ χρόνος, Acts vii. 17; ἡ ὥρα, Matt. xxvi. 45; πάντων τὸ τέλος, 1 Pet. iv. 7; ἡ ἡμέρα, Rom. xiii. 12, here in contrast with νύξ; on the other hand, in Heb. x. 25, of the Parousia. In the combination ἤγγικεν ἡ βασ. τ. θ., τῶν οὐρ., Matt. iii. 2, iv. 17, x. 7; Mark iv. 15; Luke x. 11 (in ver. 9, ἤγγικεν ἐφ' ἡμᾶς ἡ βασ. τ. θ., comp. Ps. xxvii. 2, ἐν τῷ ἐγγίξειν ἐπ' ἐμέ κακοῦντας κ.τ.λ., ἐγγ. has reference to space). Jas. v. 8, ἡ παρουσία τοῦ κυρίου; Luke xxi. 28, ἡ ἀπολύτρωσις; xxi. 20, ἡ ἐρήμωσις αὐτῆς.—In the LXX. = קָרַב, Kal, Piel, and Hiphil.—Ἐγγίξω 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, προσαγωγή. On the other hand, in Lev. x. 3, ἐν τοῖς ἐγγίζουσίν μοι ἁγιασθήσομαι, of priestly service.—Προσεγγίξω, Mark ii. 4.

Ἐγγείρω, future ἐγγεῶ, aorist ἤγειρα, to awaken, to wake up. The passive ἐγγείρομαι, awakened, to awake; perf. ἐγγήγερμαι (in the classics also second perf. ἐγγήγορα); aorist, ἠγγέρθη. The imperative ἔγειρε in an intransitive sense, as in Eur. *Iph. A.* 624, Aristoph. *Ran.* 340, everywhere restored by Tischendorf instead of ἔγειραι, which would (cf. Fritzsche on Mark ii. 9) be equivalent to *excita mihi aliquem*; Matt. ix. 5; Mark ii. 9, 11, iii. 3, x. 49; Luke v. 23, 24, vi. 8; John v. 8; Acts iii. 6; Eph. v. 14; Rev. xi. 1. Elsewhere ἐγγείρου, Luke viii. 54; ἐγγείρεθε, Matt. xxvi. 46; Mark xiv. 42.—(I.) It is primarily used of sleepers; to wake them up; passive, to wake up. Hence ἐφ

ἕπνοῦ, Rom. xiii. 11; ἀπὸ τοῦ ἕπνοῦ, 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. *Vid.* γρηγορέω. Similarly in classical Greek the passive, *to be awake, lively, attentive*, Xen. *Cyrop.* i. 4. 20, vii. 5. 20, οὗς ἡμεῖς καὶ συμμάχους πρὸς ἑαυτοῖς ἔχοντας καὶ ἐγρηγορότας ἀπαντας καὶ νήφοντας καὶ ἐξωπλισμένους καὶ συνεταγμένους ἐνικῶμεν.—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 ζωοποιεῖν, 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. 6, 14; Luke vii. 14, 22, ix. 7, 22, xx. 37, xxiv. 6, 34; John ii. 22, xii. 1, 9, 17, xxi. 14; Rom. iv. 25, vi. 8, 9, vii. 4; 1 Cor. xv. 4, 12–17, 20, 29, 32, 35, 42–44, 52; 2 Cor. v. 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, τὸν ναὸν ἐγείρειν = *to erect, to build up*, e.g. τεῖχος, Herodian, viii. 1. 12; πύργους, viii. 2. 12; but, as a general rule, ἀνιστάναι is used, which is a synonym, especially in following cases. Thus (V.) = 𐤀𐤒𐤍, LXX. = ἀνιστάναι, ἐγείρειν; in the classics = *to bring to pass, to originate, to arouse*; passive, *to arise*, synonymous with γίνεσθαι, cf. Herod. vii. 49, ἐγείρεται χειμών; Xen. *Hierp.* i. 19, ἦν πόλεμος ἐγείρηται, corresponding to the foregoing ἦν πόλεμος γήνηται. 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, ἤγειρεν αὐτοῖς τὸν Δαβὶδ εἰς βασιλέα, cf. 2 Sam. xviii. 1; Judg. ii. 18, ἤγειρε κύριος αὐτοῖς κριτὰς; 1 Sam. ii. 35, ἀναστήσω ἐμαντῷ ἱερέα πιστόν, 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, ἀνάστησον σπέρμα τῷ ἀδελφῷ σου.—On Luke vii. 11, comp. Stier, “In 𐤀𐤒𐤍, 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. ἐξεγείρω, 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.

Ἐγερσις, ἡ, *the resuscitation of the dead*, Matt. xxvii. 53.—In the classics it corresponds with ἐγείρω; τοῦ θύμου, τῶν τευχῶν, etc.

Συνεγείρω, *to awaken together*, both with co-operation and common activity, therefore the combination of several subjects, Ex. xxiii. 5, συνεγερεῖς αὐτὸ μετ' αὐτοῦ (al.

συναρείς), and, as in the N. T. always, when several *objects* are connected, Plut. *consol. ad Apollon.* 117 C, πᾶσα πρόφασις ἰκανὴ πρὸς τὸ τὰς λύπας καὶ τοὺς θρήνους συνεγείρειν; Isa. xiv. 9, συνηγέρθησάν σοι πάντες οἱ γίγαντες οἱ ἄρξαντες τῆς γῆς.—In the N. T. Eph. ii. 6, ὁ θεὸς ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι, καὶ συηγείρειν καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις ἐν Χριστῷ Ἰησοῦ. 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 *συν* in *συνεγείρειν* 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, ἐν Χριστῷ καὶ συνηγέρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ νεκρῶν; Col. iii. 1, εἰ οὖν συνηγέρθητε τῷ Χριστῷ, τὰ ἄνω ζητεῖτε. Considered from another side, *συνεγεργθῆναι* coincides with *δικαιωθῆναι*; cf. Col. ii. 12, 13, with Rom. iv. 25, v. 1.

Γρηγορέω, belonging to biblical Greek, from ἐγρήγορα, *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. xxiii. 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 πειρασμόν; Mark xiv. 38; 1 Pet. v. 8, νήψατε, γρηγορήσατε. ὁ ἀντίδικος ὑμῶν διάβολος, ὡς λέων ὠρνόμενος, περιπατεῖ, ζητῶν τίνα καταπίη (conjoined with νήφειν, 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 γρηγορῶν καὶ τηρῶν τὰ ἱμάτια αὐτοῦ, ἵνα μὴ γυμνὸς περιπατῇ 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 παρουσία, Matt. xxiv. 42, 43, xxv. 13; Mark xiii. 34, 35, 37; Luke xii. 37, 39; cf. ver. 40, γίνεσθε ἔτοιμοι κ.τ.λ. Once only of *life* as opposed to *καθεύδω* of *death*, 1 Thess. v. 10. — Synonymous with ἀγρυπνεῖν, Mark xiii. 33; Luke xxi. 36; Eph. vi. 18; Heb. xiii. 17; 2 Cor. vi. 5, xi. 27.

*Ἔθνος, τό, *host, multitude, people*; probably from ἔθος = *the multitude bound together*

by like habits, customs, peculiarities, both of animals = herd, swarm; e.g. μελισσῶν, Hom. *Il.* ii. 87; χοίρων, *Od.* xiv. 37; and of men, e.g. ἐταίρων, γυναικῶν; Acts xvii. 26, πᾶν ἔθνος ἀνθρώπων; cf. Pindar, ἔθνος βροτόν. 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 ἔθνη. 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, xvii. 15; 1 Pet. ii. 9. Also of the Jewish people, Luke vii. 5, xxiii. 2; Acts x. 22, xxiv. 3, 10, 17, xxvi. 4, xxviii. 19; John xi. 48, 51, 52, xviii. 35; cf. John xi. 50, συμφέρει ἡμῖν ἵνα εἰς ἄνθρωπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ καὶ μὴ ὄλον τὸ ἔθνος ἀπόληται. 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 by τὰ ἔθνη, πάντα τὰ ἔθνη, the peoples who are not of Israel, in antithesis with υἱοὶ Ἰσραὴλ, Ἰουδαῖοι, 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 ἐκ περιτομῆς, Acts x. 45; περιτομή, Gal. ii. 9 (cf. Eph. ii. 11); γένος, 2 Cor. xi. 26, parallel with οἱ κατάλοιποι τῶν ἀνθρώπων, Acts xv. 17. In this sense the word corresponds to the Hebrew אֲמֵלִים (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 אֲמֵלִים, λαός, is employed; compare Ex. xxxiii. 13, הָאֲמֵלִים הָיוּ אֵלַי. Further, cf. ver. 16. Cf. Deut. xxxii. 21, אֲמֵלִים לְבָבָא וְאֲמֵלִים אֲמֵלִים, where the LXX. in both cases improperly use ἔθνος (cf. Rom. x. 19); 2 Sam. vii. 23, ἔθνος ἡνὸς ἡσὶν ἡσὶν ἡσὶν, τίς ὡς ὁ λαός σου Ἰσραὴλ ἔθνος ἄλλο ἐν τῇ γῆ; Deut. xxxii. 43, εὐφράνθητε ἔθνη μετὰ τοῦ λαοῦ αὐτοῦ; xxvi. 18, 19; Num. xiv. 15. Cf. Acts xv. 14, ὁ θεὸς ἐπεσκέψατο λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ. We never find אֲמֵלִים used for אֲמֵלִים אֲמֵלִים (vid. Fürst, *Wörterb.*) except in Zeph. ii. 9. In the later books we first find אֲמֵלִים, אֲמֵלִים אֲמֵלִים, without further addition (cf. Acts vii. 45, xiii. 19; Josh. xxiii. 12, 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. lxxix. 10, cvi. 47, and other places; cf. also Esdr. v. 69, viii. 89, συναΐσαμεν γυναῖκας ἀλλογενεῖς ἐκ τῶν ἐθνῶν τῆς γῆς; Esdr. vii. 13, τὰ βδελύγματα τῶν ἐθνῶν τῆς γῆς; viii. 84, ἡ ἀκαθαρσία τῶν ἐ. τ. γ.; Wisd. xiv. 11, xv. 15, εἰδῶλα τῶν ἐθνῶν; Matt. iv. 15.

So also ἔθνη in the N. T. Τὰ ἔθνη 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, τοῖς ἔθνεσιν ἀπεστάλη τοῦτο τὸ σωτήριον τοῦ θεοῦ αὐτοὶ καὶ ἀκούσονται; Eph. ii. 11, 12, ἀπηλλοτριωμένοι τῆς

πολιτείας τοῦ Ἰσραήλ, καὶ ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας; Rom. xi. 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. vi. 32; Luke xii. 30; cf. Matt. xviii. 17, ἄθεοι 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 ὑπακοή πίστεως 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 ὁδὸν ἐθνῶν μὴ εἰσέλθητε, with ver. 18, xii. 18, 21, xxiv. 14, xxviii. 19; Mark xi. 17, xiii. 10; Luke xxiv. 47; Acts xiii. 46, xviii. 6, xxii. 21, xxviii. 28; 1 Tim. iii. 16; 2 Tim. iv. 17; 1 Thess. ii. 16. With reference to this Paul calls himself διδάσκαλος ἐθνῶν, 1 Tim. ii. 7; 2 Tim. i. 11; cf. Rom. xi. 13, ἐθνῶν 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 συγκληρονόμα καὶ σύσσωμα 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, ἀδελφοὶ οἱ ἐξ ἐθνῶν; Rom. xvi. 4, αἱ ἐκκλησίαι τῶν ἐ.; Rom. xi. 13, ὑμῖν γὰρ λέγω τοῖς ἔθνεσιν; xv. 16, 26; Gal. ii. 12, 14; Eph. iii. 1, ὑπὲρ ὑμῶν τῶν ἐθνῶν, cf. with ii. 11, ὑμεῖς πότε 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, ἀκούεται ἐν ὑμῖν πορνεία . . . ἦτις οὐδὲ ἐν τοῖς ἔθνεσιν; x. 20, xii. 2, ἔθνη ἦτε; 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 ἔθνη = heathenish, that which appertains to those who are unconnected with the people and God of salvation; Matt. xviii. 17, ἐὰν δὲ καὶ τῆς ἐκκλησίας παρακούσῃ, ἔστω σοι ὡσπερ ὁ ἔθνικός καὶ ὁ τελώνης; Matt. v. 47, vi. 7 (cf. 1 Kings xviii. 26–29); 3 John 7 derived from ἔθνος, No. III. The adv. ἔθνικῶς ζῆν to live in a non-Israelitish manner, not bound to the Israelitish mode of life, Gal. ii. 14, *vid.* ἔθνος, No. II.—Not in the LXX.

ΕΙΔΩ, obsolete root (Lat. *video*; German, *wissen*; Low German, *witen, weten*) of εἶδον and οἶδα = *to perceive, to become aware of*; εἶδομαι, *to appear*; with the dative, *to be like*.

(I.) **Εἶδον** forms the 2d aor. of ὁράω, *to see*. Noteworthy in biblical Greek are the combinations *ιδεῖν θάνατον*, Luke ii. 26; Heb. xi. 5, cf. Ps. lxxxix. 49; *διαφθοράν*, 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 ἀγαθὰς*, cf. Ps. xxxiv. 13; Luke xvii. 22, *ἡμέρας τοῦ υἱοῦ τοῦ ἀνθρώπου*, cf. John viii. 56; John iii. 3, *τὴν βασ. τ. θ.* These are not indeed entirely foreign to classical Greek, cf. Soph. *Oed. R.* 831, *μὴ δῆτα . . . ἴδοιμι ταύτην ἡμέραν = to see the day*, but still are more closely allied to the Hebrew *ראה* with similar objects, *e.g.* Jer. v. 11, *μάχαιραν καὶ λιμὸν οὐκ ὀφόμεθα*, Ps. lxxxix. 49, Eccles. vi. 6, Isa. xxx. 30, and are not to be explained otherwise than, *e.g.*, in John xi. 40, *ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ*; Isa. xl. 5, *ὀφθήσεται ἡ δόξα κύριου, καὶ ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ θεοῦ, ὅτι κύριος ἐλάλησε*; Jer. xxxiii. 24; Isa. xlv. 16; Deut. xxxii. 29; Eccles. viii. 16. All these expressions have the *general* meaning—to be specified by the context—to *become aware of, to perceive* (cf. *ראה* along with *ראה*, 1 Sam. xxiv. 12); the object presents itself *to and for the subject*; cf. Prov. xxvii. 12, *רָחֹם וְעָרֵף אִישׁ חָכָם, “the prudent man perceiveth the misfortune and hideth himself.”* Accordingly, *e.g.*, *θάνατον ἰδεῖν* as the general differs from the more intensive *γενέσθαι θανάτου*, John viii. 52; Heb. iii. 9 (cf. both conjoined in Ps. xxxiv. 9). 1 Pet. iii. 10, *ἡμέρας ἀγαθὰς ἰδεῖν* (cf. Ps. xxxiv. 13), would then be, “to perceive good days,” equivalent to “experience good days;” whilst John viii. 56, *Ἀβραὰμ ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν καὶ εἶδεν καὶ ἐχάρη*, cf. vv. 57, 58, must be taken in the more general sense, inasmuch as the words *καὶ εἶδεν* can scarcely refer to anything but prophetic, or perhaps better, *proleptic* vision, Matt. xiii. 17; Heb. xi. 13, *ἀπέθανον οὗτοι πάντες μὴ λαβόντες τὰς ἐπαγγελίας, ἀλλὰ πόρρωθεν αὐτὰς ἰδόντες καὶ ἀσπασάμενοι κ.τ.λ.*, cf. ver. 19; *vid.* under *παραβολή*. Accordingly John iii. 3, *ἰδεῖν τὴν βασ. τ. θ.*, in relation to ver. 5, *εἰσελθεῖν εἰς τὴν β.*, is very suitably the more general expression, corresponding to the like general expression *ἄνωθεν γεννηθῆναι*; whereas in ver. 5 we have the more special form *γεννηθ. ἐξ ὕδατος καὶ πνεύματος*. 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.) **Οἶδα**, infinitive *εἰδέναι*, pluperfect *ἤδεν*, 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

synonym *γνώσκω* 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 *εἰδέναι*, the object has simply come within the sphere of perception, within the knower's circle of vision. Where *εἰδέναι* is employed, therefore, a relation of the object to the subject is in question, and the emphatic *οὐκ οἶδα 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 ᾔδειν*, with 2 Cor. v. 21, *τὸν μὴ γνόντα ἁμαρτίαν*. So also cf. *εἰδέναι τὸν θεόν*, 2 Thess. i. 8, 1 Thess. iv. 5, Tit. i. 6, with *γνῶναι τὸν θεόν*, Rom. i. 21. (In the classics, *εἰδέναι* denotes mediate knowledge, e.g. from hearsay.) This distinction, however, is set aside, and *εἰδέναι* is used like *γνώσκω*; cf. 1 Thess. v. 12, *εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν*, as also Gen. xxxix. 6, *οὐκ ᾔδει τῶν καθ' αὐτὸν οὐδὲν πλὴν τοῦ ἄρτου οὗ ἤσθιεν αὐτός*, with Heb. xiii. 23, *γινώσκετε τὸν ἀδελφὸν Τιμόθεον*. *Εἰδέναι* perhaps = *not to forget*, *γινώσκω* = *to notice*.—Both are included in *εἰδέναι*, both *ἐωρακέναι* and *ἐγνωκέναι*; cf. 1 John iii. 6 with Tit. i. 6, John vii. 28, 29, viii. 55, xv. 21; Heb. viii. 11, *οὐ μὴ διδάξωσιν ἕκαστος τὸν ἀδελφὸν αὐτοῦ λέγων Γινῶθι τὸν κύριον, ὅτι πάντες εἰδήσουσίν με*.

Εἶδος, τό, derived from *εἶδεσθαι*, *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, *ἀλλάττειν τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφάς*; *Phaedr.* 246 B, *ἡ ψυχὴ πᾶσα παντὸς ἐπιμελεῖται τοῦ ἀψύχου, πάντα τε οὐρανὸν περιπολεῖ, ἄλλοτε ἐν ἄλλοις εἶδεσιν γιγνομένη*, where *εἶδος* scarcely could have been exchanged with *μορφή*. Compare also Plutarch, *Mor.* 1013 C, *σωματικῆς οὐσίας καὶ νοητῆς, ὧν ἡ μὲν ὄλην καὶ ὑποκείμενον, ἡ δὲ μορφήν καὶ εἶδος τῷ γενομένῳ παρέσχε*. As *μορφή* denotes the form of the appearance, *εἶδος* is the appearance as a whole. Accordingly *γένος* and *μορφή* seldom stand together; usually it is *γένος* and *εἶδος*, as genus and species. Aristot. *Metaph.* x. 1, *τὰ γένη εἰς εἶδη πλείω καὶ διαφέροντα διαιρεῖται*. Cf. *Physiogn.* 5, *διαιρετέον τὸ τῶν ζώων γένος εἰς δύο μορφάς, εἰς ἄρρεν καὶ θῆλυ, προσάπτοντα τὸ πρέπον ἑκάτερα μορφή*, where *μορφή* is manifestly equivalent to *form of appearance*, while *εἶδος* could hardly be applied. *Μορφή* and *εἶδος* in the same sense also stand over against the *ὄλη* and the *ὑποκείμενον*; *μορφή*, however, much more seldom.

(I.) Relatively, **appearance, face**, or form of a thing, *externa rei species*; Luke iii. 22, *σωματικῶ εἶδει*; Luke ix. 21, *ἐγένετο τὸ εἶδος τοῦ προσώπου ἕτερον* (Cod. D, *ἡ ἰδέα*, cf.

Matt. xxviii. 3, ἡ εἰδέα); John v. 37, οὔτε φωνὴν αὐτοῦ ἀκηκόατε πώποτε, οὔτε εἶδος αὐτοῦ ἐωράκατε (cf. Num. xii. 8; Ex. xxiv. 17); Ecclus. xliii. 1, εἶδος οὐρανοῦ; Gen. xli. 2, 3, 4, καλαὶ τῷ εἶδει; Ex. xxiv. 17, τὸ εἶδος τῆς δόξης κυρίου ὡσεὶ πῦρ; Ezek. i. 16; Num. xi. 17 = כִּסְאוֹ; Gen. xxix. 17, xxxix. 6, xli. 18, 19 = רִשְׁתָּהּ, synonymous with ὄψις.—(II.) Absolutely, *the appearance which presents itself*, that which appears, e.g. of an image or picture, as in Wisd. xv. 4, σκιαγράφων πόνος ἄκαρπος, εἶδος σπιλωθὲν χρώμασι δηλαλαγμένος; cf. ver. 5, νεκρᾶς εἰκόνας εἶδος ἄπνουν. So Ex. xxvi. 30, ἀναστήσεις τὴν σκηνὴν κατὰ τὸ εἶδος τὸ δεδευγμένον σοι ἐν τῷ ὄρει = מִצִּבְּרָה. Cf. Xen. Mem. iii. 10. 8, δεῖ τὸν ἀνδριαντοποιὸν τὰ τῆς ψυχῆς ἔργα τῷ εἶδει προσεκάξειν. Hence of the self-manifestation of God before Moses, Num. xii. 8, στόμα κατὰ στόμα λαλήσω αὐτῷ, ἐν εἶδει καὶ οὐ δι' αἰνυγμάτων, καὶ τὴν δόξαν κυρίου εἶδε. 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 περιπατοῦμεν, οὐ διὰ εἶδους. 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 περιπατεῖν 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 εἶδους is = *to walk in appearance*, in form, so that what appears lends to the walk its distinctiveness. The question now occurs, Does διὰ εἶδους περιπατοῦμεν refer back to ἐνδημοῦντες ἐν τῷ σώματι, or to ἐκδημοῦμεν 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, awkward as the expression would be, might nevertheless be appropriate as the basis of the θαρρῆν πάντοτε, and practically expressed might run thus, we walk in faith, and regard not what is in sight; cf. Rom. iv. 19, μὴ ἀσθενήσας τῇ πίστει οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα νεκρωμένον; but it would be inappropriate as the basis of θαρρῶντες οὖν πάντοτε καὶ εἰδότες κ.τ.λ. 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, ὅτι ἐνδημοῦντες ἐν τῷ σώματι ἐκδημοῦσιν 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, οὕτω ἐφανερῶθη τί ἐσόμεθα; Col. iii. 4, ὅταν ὁ Χριστὸς φανερωθῇ, ἡ ζωὴ ὑμῶν, τότε καὶ ὑμεῖς σὺν αὐτῷ φανερωθήσεσθε ἐν δόξῃ. We might express it by the participles, πιστεύοντες γὰρ περιπατοῦμεν, οὐκ εἰδόμενοι, cf. Hom. Il. v. 462. Akin to this use is εἶδος in Ecclus. xxiii. 16 and xxv. 2;—xxiii. 16, δύο εἶδη πληθύνουσιν ἀμαρτίας, καὶ τὸ τρίτον ἐπάξει ὀργήν; xxv. 2, τρία δὲ εἶδη ἐμίσησεν ἡ ψυχὴ μου = *something which appears, thing*, then = *species*, over against γένος. It is questionable whether in 1 Thess. v. 22, ἀπὸ παντὸς εἶδους πονηροῦ ἀπέχεσθε, we are to take πονηροῦ as an adjective qualifying εἶδους, or as a genitive dependent upon it, as in Plato, Rep. ii. 357 C, τρίτον εἶδος ἀγαθοῦ; Joseph. Antt. x. 3. 1, πᾶν εἶδος πονηρίας. The first would be sufficiently warranted by a comparison of Ecclus. xxiii. 16, xxv. 2, and recommends itself as the simpler.

ΣυνΕΙΔΩ, from which (I.) *συνείδων*, 2d aor. of *συνοράω*, to look at, to see into, to understand, Acts xii. 12, xiv. 6.

(II.) *Σύννοια*, to know together with, to know what others know or do, intend to do, or have done. Soph. *Anti.* 266, ἤμεν δ' ἔτοιμοι . . . θεοὺς ὀρκωμοτεῖν τὸ μήτε δρᾶσαι μήτε τῷ ξυνειδέναί τὸ πρᾶγμα βουλευσάντι μήτ' εἰργασμένῳ. So in Acts v. 2, *συνειδυίας καὶ τῆς γυναικός*; Xen. *Mem.* ii. 7. 1, ἐρῶ δὲ καὶ ἐν τούτοις ἃ σύννοια αὐτῷ, "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, ἐρωτῶντων δὲ τῶν ἐφόρων πόσους φάλη καὶ τοὺς ξυνειδότας τὴν πρᾶξιν εἶναι, λέγειν καὶ περὶ τούτου ἔφη αὐτὸν ὡς σφίσι μὲν τοῖς προστατεύουσιν οὐ πάνυ πολλοί, ἀξιόπιστοι δὲ συνειδεῖν. Of partners in guilt, in the same place, § 10, where οἱ ξυνειδότες are parallel with οἱ συμπράττοντες. — Hence *συνειδέναί* is equal to, to be witness, be able to testify, e.g. Plat. *Conv.* 193 E, εἰ μὴ ξυνήδεν Σωκράτει τε καὶ Ἀγάθωνι δεινοῖς οὖσι περὶ τὰ ἐρωτικά.—Most common and most distinctly defined is the combination *συνειδέναί ἑαυτῷ* = to be conscious of to oneself, to be one's own witness (*συν . . .*), e.g. Xen. *Hell.* ii. 3. 12, ὅσοι ξυνήδεσαν ἑαυτοῖς μὴ ὄντες τοιοῦτοι (*sc. ἀπὸ συκοφαντίας ζῶντες*); *Cyrop.* iii. 1. 11, σύννοιδεν ἑαυτῷ ἐλευθερίας μὲν ἐπιθυμήσας; iii. 3. 38, εἰκότως ἂν ἤδη ἑαυτῷ συνειδέη τελέως ἀγαθὸς ἀνὴρ ὢν. Plat. *Phaedr.* 235 C, ξυνειδῶς ἑμαντῷ ἀμαθίαν; *Rep.* i. 331 A, τῷ μηδὲν ἑαυτῷ ἄδικον ξυνειδῶσι. The Pauline οὐδὲν γὰρ ἑμαντῷ σύννοια, 1 Cor. iv. 4, where *συνειδέναί ἑαυτῷ* is equal to *be compelled to testify against oneself*, always requires in profane Greek an addition such as *κακόν, ἄδικον, πονηρόν, ἄτοπον*, etc.; cf. Lexica; Job xxvii. 6, οὐ γὰρ σύννοια ἑμαντῷ ἄτοπα πράξας. On the other hand, cf. Horace's *nil conscire sibi, nulla pallescere culpa*.

The neuter participle τὸ *συνειδός*—which we notice here because of the *συνειδησις* which succeeds—denotes *the subject's own consciousness*, in which he bears witness to himself, and appears as his own witness; whilst ὁ *συνειδός* 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, ἅμα τῷ συνειδῶσι τοῦ ἐνδεοῦς δακνόμενος,—“embittered in the consciousness of his own lack,” in that he is compelled to confess his lack to himself. Pausan. vii. 10. 10, ὑπὸ συνειδῶτος ἐπιφρησιάζετο ἀγαθοῦ. Then without additional word, in a good sense = *the good testimony of one's own consciousness*, Plut. *Mor.* 85 C, ἔχει τιτὰ τοῦ συνειδῶτος ἐκβεβαίωσιν. The opposite in 556 A, ἡ ψυχὴ ἀναπολεῖ ἐν αὐτῇ καὶ διαλογίζεται πῶς ἂν ἐκβάσῃ τῆς μνήμης; τῶν ἀδικημάτων, καὶ τὸ συνειδῶς ἐξ ἑαυτῆς ἐκβαλοῦσα καὶ καθαρὰ γενομένη βίον ἄλλον ἐξ ἀρχῆς βιώσειεν = *consciousness bearing witness to ἀδικήματα*, 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 *συνειδός* and ἡ *συνειδησις* 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.* ccxxxvii. 42, αὐτὸς ἑαυτοῦ γένηται κατήγορος, ἔνδον ὑπὸ τοῦ συνειδότος ἐλεγχόμενος; *de Legg. spec.* ii. 336. 27, ἔοικε δὲ πῶς καὶ αὐτὸς ἑαυτοῦ κατηγορεῖν, ὑπὸ τοῦ συνειδότος ἐλεγχόμενος; *ibid.* 342, ὁ δὲ κλέπτης ὑπὸ τοῦ συνειδότος ἐλεγχόμενος ἀρνείται καὶ ψεύδεται.

Συνείδησις, εως, ἡ, not to be derived from *συνειδέναι τι*, but from *συνειδέναι ἑαυτῷ*, "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 συνειδός, 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 μύσου εἰς μανίαν περιέστη; comp. Plut. *Popl.* 4, ἐλαυνόμενος τῷ συνειδότι τοῦ πράγματος; Lucian, *Amor.* 49, οὐδεμίαν ἀπρεπούς συνειδήσεως παροικούσης. 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, κράτιστον δὲ πάντων τὸ μηδὲν ἑκουσίως ψεύδεσθαι μηδὲ μαινεῖν τὴν αὐτοῦ συνείδησιν; cf. Tit. i. 15. So also in Stobaeus, *Floril.* ὀρθή, ἀγαθὴ συνείδησις = μηδὲν ἑαυτῷ ἄτοπον, ἀδίκημα συνειδέναι (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, πονηρία . . . συνεχόμενη τῇ συνειδήσει (where we shall unhesitatingly translate "conscience"), but also in *Eccles.* x. 20, the Hebrew חַשְׁבֹּנָה, "thought," is rendered by *συνείδησις*, καὶ γὰρ ἐν συνειδήσει σου 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 him by his own consciousness). Cf. *Diog. Laert.* vii. 8, ἡ αὐτοῦ σύστασις 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, εἶτε γὰρ ἠσέβησα, οὐκ οἶδα τῇ ψυχῇ; 2 *Sam.* xviii. 13, καὶ πῶς ποιήσω ἐν τῇ ψυχῇ μου ἄδικον; *Josh.* xiv. 7, ἀπεκρίθη αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ, Hebrew, יָבִיחַ דָּבָר בְּפִי. The comparison of another expression, however, shows that there was connected with it the presentiment of an obligation bearing witness to itself in the consciousness. This is the synonym *σύνεσις*, which, though generally preceding action,—cf. *Dem.* τῇ συνέσει δοκιμάζεται τί πρακτέον ἐστί; *Aristot. Eth.* vi. 10, 11, according to whom *σύνεσις* is used *περὶ ὧν ἀπορήσειεν ἄν τις καὶ βουλευσάμενος*, to be distinguished as *κριτικὴ* from *φρόνησις*, which is *ἐπιτακτικὴ*,—is also the consciousness which follows action, not merely testifying to the fact, but also estimating its worth (discernment). *Eur. Or.* 390, τί χρῆμα πάσχεις; τίς σ' ἀπόλλυσιν νόσος; ἡ ξύνεσις· ὅτι σύννοδα δεινὸν εἰργασμένος; *Polyb.* xviii. 26. 13, οὐδεὶς οὕτως οὔτε μάρτυς ἐστὶ φοβερός οὔτε κατήγορος δεινός ὡς ἡ σύνεσις ἡ ἐγκατοικοῦσα ταῖς ἐκάστων ψυχαῖς; *Herodian.* iv. 7. 1, ὑπὸ τῆς τῶν ἔργων συνέσεως ἐλαυνόμενος; cf. *συγγρα.* 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 *ξύμμαχος* 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 (*σύνεσις*), 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., *παῖδας μὲν δυντὰς ἡμᾶς οἱ γονεῖς παιδαγωγῶ παρέδοσαν ἐπεβλέποντι πανταχοῦ πρὸς τὸ μὴ βλάπτεσθαι· ἄνδρας δὲ γενομένους ὁ θεὸς παραδίδωσι τῇ ἐμφύτῳ συνειδήσει φυλάττειν ταύτης οὖν τῆς φυλακῆς μηδαμῶς καταφρονητέον· ἐπεὶ καὶ τῷ θεῷ ἀπάρεστοι καὶ τῷ ἰδίῳ συνειδῶσι ἐχθροὶ 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, *οὐ ψεύδομαι, συμμαρτυροῦσής μοι τῆς συνειδήσεώς μου . . . ὅτι κ.τ.λ.*, 2 Cor. i. 12, *τὸ μαρτύριον τῆς συνειδήσεως ἡμῶν, ὅτι . . . ἀνεστράφημεν κ.τ.λ.*, but at the same time also that concerning duty, Rom. ii. 15, *ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσής αὐτῶν τῆς συνειδήσεως* (the *συν* 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 *συνεῖδ. πράγματος, μύσους, ἀμαρτιῶν*—the testimony a man must bear to himself *in regard to*, etc. So also *συνεῖδ. εἰδώλου* 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, *θυσίαι . . . μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα*; x. 2, *θυσίαι . . . οὐκ ἂν ἐπαύσαντο προσφερόμεναι, διὰ τὸ μηδεμίαν ἔχειν συνείδησιν ἀμαρτιῶν τοὺς 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. 9, 14, *τὸ αἷμα Χριστοῦ καθαρῶς τὴν συνείδησιν ὑμῶν ἀπὸ νεκρῶν ἔργων, εἰς τὸ λατρεύειν τῷ θεῷ ζῶντι*; 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, *ὃ λατρεύω ἐν καθαρῇ συνειδήσει*, cf. Heb. ix. 9, 14, x. 2; Acts xxiii. 1, xxiv. 16. Hence the obligation, 1 Tim. iii. 9, *ἔχειν τὸ μυστήριον τῆς πίστεως ἐν καθαρῇ συνειδήσει*; i. 19, *ἔχων πίστιν καὶ ἀγαθὴν συνείδησιν, ἣν τινες ἀπωσάμενοι, περὶ τὴν πίστιν ἐνανάγησαν*; i. 5, *τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνποκρίτου*. As *συνεῖδ. ἀμαρτιῶν* purification is needed, Heb. ix. 14, the removal of the *συνεῖδ. ποιηρά*, 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 *συνεῖδ. 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, ᾧ λατρεύω ἐν καθαρᾷ συνειδήσει. 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 συμμαρτυρεῖν, Rom. ii. 15. So far as it bears witness to no guilt, it is συνειδ. καθαρὰ, 2 Tim. i. 3, 1 Tim. iii. 9 ; ἀγαθή, Acts xxiii. 1 (see ἀγαθός), 1 Tim. i. 5, 19, 1 Pet. iii. 16, 21 ; ἀπρόσκοπος, Acts xxiv. 16. In the contrary case it is πονηρά, μεμιασμένη, κεκαυτηριασμένη, 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 συνειδησις ἀσθενούς ὄντος, 1 Cor. viii. 10, or even a συνειδ. ἀσθενής, 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 συνειδ. αὐτοῦ οἰκοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα 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. *Vid. καρδιά, 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 receded 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. Seelenlehre*, ii. 18, iii. 22 ; Hahn, *neutest. Theol.* § 169 ; Auberlen, *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) ; Nägelsbach, *Nachhomer. Theol.* vii. 11 sqq. ; Jahnel, *Ueb. den Begriff Gew. in der Griech. Philosophie*, (Berlin, 1872) ; Vilmar, *Theol. Moral.* i. 98.

Εἰκῶν, ὄνος, ἡ, from Εἶκω, εἶκα, 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 εἰκῶν τοῦ θεοῦ, *image, representation of God.* This

applies 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 εἰκὼν τοῦ θεοῦ, 2 Cor. iv. 4; τοῦ ἀοράτου, Col. i. 15; cf. 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσώπῳ 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, ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως τοῦ θεοῦ; cf. Wisd. vii. 25, 26, of wisdom, ἀτμίς τῆς τοῦ θεοῦ δυνάμεως, ἀπόρροια τῆς δόξης, ἀπαύγασμα φωτὸς αἰδίου, ἔσοπτρον τῆς τοῦ θεοῦ ἐνεργείας, εἰκὼν τῆς ἀγαθότητος αὐτοῦ.

(II.) Εἰκὼν 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. פֶּדוּת, 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. δεσμοτηρίου εἰκόνα, Plat. *Crat.* 400 C,—unquestionably occurs in biblical Greek; cf. Wisd. xiii. 13, ἀπέκασεν αὐτὸ εἰκόνι ἀνθρώπου, with Lucian, *de sacrif.* 11, εἰκόνας αὐτοῖς ἀπεικάζουσιν. Especially cf. Hos. xiii. 2, ἐποίησαν ἑαυτοῖς χώνευμα ἐκ τοῦ ἀργυρίου ἑαυτῶν κατ' 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 κτίσαντος, comp. Eph. iv. 24, ὁ καινὸς ἀνθρ. ὁ κατὰ θεὸν κτισθεὶς, Rom. viii. 29, συμμορφὸς τῆς εἰκόνης τοῦ υἱοῦ αὐτοῦ, 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα, but especially also Heb. x. 1, σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν, οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων; σκιά of the shadowy outline, εἰκὼν = πρωτότυπον.—LXX. = פֶּדוּת, Gen. i. 26, 27, v. 3, ix. 6 = פֶּדוּת, Gen. v. 1; cf. *Ecclus.* xvii. 3.—Cf. כִּפְתָּוּת in the plural = *features*, in Levy, *chald. Wörterb.*

Εἶ μ ε, εἶναι, to be.

Ἐξουσία, ἡ, from ἔξεστι, *it is free, it is allowed* = *permission, right, liberty, power to do anything*. Plat. *Defin.* 415 C, ἐξουσία, ἐπιτροπή νόμου. Cf. Acts xxvi. 12, μετ' ἐξουσίας καὶ ἐπιτροπῆς τῆς παρὰ τῶν ἀρχιερέων. As ἔξεστι denies the presence of an hindrance, it may be used either of the capability or the right to do a certain action. The words ἔξεστι, 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 *ἐλευθερία ἐστὶν ἐξουσία αὐτοπραγίας*; Cicero, *Libertas est potestas vivendi ut velis*. The usage may be classified as follows:—

(I.) **Right, authority, capability**; correctly, Sturz, *facultas faciendi vel omittendi sine impedimento*. E.g. *ἐξουσίαν παρέχειν*, to permit; *ἐξ. ἔχειν*, be able, be allowed, etc. So in the N. T. Rom. ix. 21; 1 Cor. vii. 37, viii. 9, ix. 4; Heb. xiii. 10; Rev. vi. 8; Matt. ix. 6, xxi. 23, etc.—(II.) **Capability, ability, power, strength** (cf. *δύναμις*). Matt. ix. 8, xxviii. 18. Synonymous with *κράτος*, Jude 25; *δύναμις*, Luke iv. 36. Power over anything, *ἐξ. πνευμάτων*, Matt. x. 1; Luke xix. 17, *ἐπάνω δέκα πόλεων*. To this connection belongs also Luke iv. 6, *σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν* (sc. *τῶν βασιλειῶν τῆς οἰκουμένης*). Syn. *ἀρχή*, Luke xx. 20, *παραδοῦναι τῇ ἀρχῇ καὶ τῇ ἐξουσίᾳ τοῦ ἡγεμόνος*. Here it denotes the executive power, as *ἀρχή* the authority. **Right and might**, e.g. John v. 27, *ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν*, xvii. 2, xix. 10, 11.—(III.) **Justified, rightly supra-ordinated power**, Matt. viii. 9, *ἄνθρωπός 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 κεφαλῆς* is the same as *κάλυμμα ἐπὶ τῇ κεφαλῇ*. The power over the head of the wife (cf. *βασιλεύει 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. Photius in *Caten. graec. patr.*, Oxon. 1844, *ὀφείλει, φησὶν, ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς, τοῦτ' ἔστιν τὴν τοῦ ἀνδρὸς ἐξουσίαν καὶ κυριότητα ἥπερ ὑπόκειται, ὀφείλει ἔχειν καὶ ἐνδεικνυσθαι ἐπ' αὐτῆς τῆς κεφαλῆς . . . διὸ καὶ αὐτὸ τὸ κατακάλυμμα εἰκότως ἀν ἐξουσία κληθεῖ ὡς τῆς τοῦ ἀνδρὸς ἐξουσίας καὶ κυριότητος ἐνδεικτικὸν ὑπάρχον καὶ παραστατικόν*. “That *ἐξουσία* denotes the sign of another's power, is as clear from the context as when Diod. Sic. i. 49 says, *ἔχουσαν τρεῖς βασιλείας ἐπὶ τῆς κεφαλῆς*; the context shows unmistakably that *βασίλειά* denotes the symbol of personal rule (diadem),” Meyer. In later Greek *ἐξουσία* denotes specially *the power of the magistracy*, as those who have *κατ' ἐξ.* 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 *ἀρχή, θρόνος, κυριότης*, 1 Cor. xv. 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. xv. 24; Col. ii. 25; Eph. vi. 12, *ἔστιν ἡμῶν ἡ πάλῃ . . . 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, ἐξουσία τοῦ ἀέρος, will denote the entire powers, not earthly, and yet not heavenly, which have put themselves into closest relation to the earth, whose ἄρχων (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, ἐξουσία τοῦ σκότους, as in Col. i. 13.

Παρουσία, as, ἡ, from παρῆναι, *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 ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς, cf. παρῆναι εἰς = *to have betaken oneself somewhere, e.g. εἰς Ἀσίην*, 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 Στεφανᾶ . . . ὅτι τὸ ὑμέτερον ὑστέρημα αὐτοὶ ἀνεπλήρωσαν. So also 2 Cor. vii. 6, 7; 2 Thess. ii. 9; 2 Pet. iii. 12; 2 Macc. viii. 12; Pol. xviii. 31. 4, ἵνα μὴ δοκῇ τοῖς καιροῖς ἐφεδρεύων ἀποκαρδοκεῖν τὴν Ἀντιόχου 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 ἤγγικε, 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 υἱοῦ 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 Ἰησοῦ ἀπ' οὐρανοῦ, 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 Evv.* p. 333), "The παρουσία Χριστοῦ perfectly corresponds with the נְשִׂיב 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, οὐ ἐστὶν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ ἐν πάσῃ δυνάμει κ.τ.λ., with ἔρχεσθαι ἐν, Matt. xvi. 27, xxv. 31; Rom. xv. 29, and other places.

Ἐπιούσιος, *ον*, a word quite unknown in the range of Greek, and occurring only in Matt. vi. 11, τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον, and Luke xi. 3, τὸν ἄ. ἡμ. τ. ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν (cod. Sin. omits τὸ), concerning which Origen remarks, πρῶτον δὲ τοῦτ' ἰστέον ὅτι ἡ λέξις ἡ ἐπιούσιος παρ' οὐδενὶ τῶν Ἑλλήνων οὔτε τῶν σοφῶν ὠνόμασται, οὔτε ἐν τῇ τῶν ἰδιωτῶν συνηθείᾳ τέτριπται, ἀλλ' ἔοικε πεπλᾶσθαι ὑπὸ τῶν εὐαγγελιστῶν. Its very derivation is doubtful. The simplest certainly seems to be from ἔπειμι, ἐπιέναι = *to be coming on, approaching*, participle ἐπιών, and hence ἐπιούσιος, like ἐθέλων, ἐθειλούσιος; ἐκῶν, ἐκούσιος; γέρων, γερούσιος. The participle is for the most part used with reference to time, ἐπιέναι = *to be near*, e.g. ἐν τῷ ἐπιόντι χρόνῳ, *in time to come*; τοῦπιόν, *the future*; ἡ ἐπιούσα ἡμέρα, *the coming day* (not the *morrow*, cf. Acts vii. 26, xvi. 11, xx. 15, xxi. 18, xxiii. 11; cf. also Pape, *Wörterb.* under ἐπιέναι). So also ἡ ἐπιούσα ἐκκλησία, πράγματα ἐπιόντα. According to this, ἄρτος ἐπιούσιος 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 Hebraeos, pro supersubstantiali pane reperi Mahar (= 777).*" 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, *proclivi scriptioni praestat ardua*. "*Nihil est ineptius, quam panem crastini diei 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 -ιούσιος to be found as formed from ἵεναι 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 εἶναι or οὐσία—ἐνούσιος, ἐξούσιος, ὁμοούσιος, ἑτερούσιος, πολυούσιος, ὑπεξούσιος, αὐτεξούσιος, περιούσιος. Ἐπί, certainly, when prefixed to words beginning with a vowel, usually loses its final *ι*, and so also in ἐπέιναι; 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. ἐπιετής, *of this year*, Polyb. iii. 55. 1; elsewhere, on the contrary, ἐπέτειος. So also ἐπιορκεῖν, *to swear falsely*, in ecclesiastical Greek, ἐπιορκίζεω, *to conjure*; ἐπιεικής, ἐπίουρος (in Homer = ἔφορος). The hiatus more frequently occurs in compounds with ἀμφί, and always in those with περί. L. Meyer in the Dissertation (declared to be his by Camphausen, *Das Gebet des Herrn*, Elberfeld 1866) on ἐπιούσιος in A. Kuhn's *Zeitschrift für vgl. Sprachforschung*, vii. [1858], pp. 401–430, with which this exposition in essential points unintentionally agrees, adduces further the following forms, ἐπιέννυμι, ἐπιήρανος, ἐπιόλιμος, Theogn. 971; ἐπιόγδοος, Plato, *Tim.*; ἐπίοπτος, Opp. Hal. i. 10; ἐπιουδής, Bekk. *Anecd.* 1310; ἐπιμερεύς, Bockh, *Inscr.* i. 440; ἐπιίκομαι, 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 *ι* 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 *ἐπεῖναι*, but from *οὐσία*, like *ἐξουσίος*, *ἐνούσιος*, *πολυ-*, *ὄμο-*, *ἐτερούσιος*, like *ὑπεξούσιος*, *αὐτεξούσιος*, from *ἐξουσία*. In this case the form *ἐπιούσιος* resembles the *ἐπιέτης* of Polybius. The objection, that from substantives in *ία* adjectives in *αιος* or *ώδης* are usually formed (cf. *οὐσιώδης*, *ἐπουσιώδης*), is obviated by the fact that many like adjectives in *ιος* formed from *οὐσία* occur, and especially by the consideration that in compounds generally the adjectives in *ιος* correspond with substantives in *ία*, e.g. *ἐπιθυμία*, *ἐπιθύμιος*; *ἐπικαρπία*, *ἐπικάρπιος*; *περιουσία*, *περιούσιος*. Still less strange is the formation of a new adjective among those formed from *οὐσία*. Hence the Greek expositors who adopt this derivation trace the origin of the word, not from *ἐπεῖναι*, but from *οὐσία*. The derivation from *ἐπεῖναι* (*ἐπουσία* = *surplus*, so that *ἐπιούσιος* = *ἐπουσιώδης* = *superfluous*, *non-essential*) does not give any admissible meaning. But as the derivation of other compound adjectives from *οὐσία* affords such a precedent, as the later and undoubted derivatives *ἐτερούσιος*, *ὄμοουσίος*, *ὑπερούσιος*, and the earlier *ἐνούσιος*, etc., show, *ἐπιούσιος* may be explained as meaning, “conformable to the *οὐσία*,” cf. *ἐπικαιρος* and others (*ἐπί* denoting a leaning to anything). We have now to inquire, therefore, what *οὐσία* means. As signifying power, possession, property,—as in *ἐνούσιος*, *ἐξούσιος*, *πολλούσιος*,—*ἐπιούσιος* will be an epithet denoting what belongs to possession or property = *οὐσι*, and the meaning thus given to the petition would not be inadmissible; cf. 2 Thess. iii. 12, *ἵνα μετὰ ἡσυχίας ἐργαζόμενοι τὸν ἑαυτῶν ἄρτον ἐσθίωσιν*; see also Ps. xxxvii. 26, *οὐκ εἶδον δίκαιον ἐγκαταλειμμένον οὐδὲ τὸ σπέρμα αὐτοῦ ζητοῦν ἄρτους*. 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 *ἐνούσιος*, *ἐξούσιος*, explain the *ἑπιούσιος*, *what belongs to possession, what must be there* = *necessary*. It would be simpler and less strained if we could directly connect the sense with *οὐσία*. *Οὐσία*, in a philosophic sense, denotes *essence* or *reality* (*τὸ πρῶτως ὄν καὶ ὄντι ὄν ἁπλῶς ἢ οὐσία ἂν εἴη*, 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 inappropriate profundity, such as that of Jerome, who renders it *supersubstantialis* = *super omnes οὐσίας*, must on this account be dismissed. Compare, moreover, the clear declaration of John vi. 32, *ὁ ἄρτος ἐκ τοῦ οὐρανοῦ ὁ ἀληθινός*. The meaning, “*being*,” “*existence*,” cannot, as Tholuck thinks, be assigned to *οὐσία* in the perhaps spurious passage in Soph. *Trach.* 907, *ἄπαις οὐσία*, where “*household stuff, property, without children*,” is the true rendering, if, indeed, the words be not interpolated (the Scholiast here renders *οὐσία* = *συνουσία*, *κοίτη*),—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. *οὐσία*. 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 οὐσία as = τὸ εἶναι, e.g. *De part. anim.* i. 1, ἡ γὰρ γένεσις ἕνεκα τῆς οὐσίας ἐστίν, ἀλλ' οὐχ ἡ οὐσία ἕνεκα τῆς γενέσεως; *De anim. generat.* v. 1, διὰ τὸ εἶναι τοιαυτὴ γίνεταί τοιαῦτα· τῇ γὰρ οὐσίᾳ ἡ γένεσις ἀκολουθεῖ καὶ τῆς οὐσίας ἕνεκά ἐστιν; *De part. an.* ii. 2, τὰ μὲν πρὸς τὰ ἔργα καὶ τὴν οὐσίαν ἐκάστω τῶν ζώων, τὰ δὲ πρὸς τὸ βέλτιον ἢ χεῖρον; *ibid.* ἐκ τούτων γὰρ συνέστηκεν ἕκαστον τῶν ὀργανικῶν μερῶν, ἐξ ὀστέων καὶ νεύρων καὶ σαρκῶν καὶ ἄλλων τοιούτων συμβαλλομένων τὰ μὲν εἰς τὴν οὐσίαν τὰ δ' εἰς τὴν ἐργασίαν. It occurs as directly synonymous with ζωή, *De respir.* 17, πᾶσι μὲν οὖν ἡ φθορὰ γίνεται διὰ θερμοῦ τινὸς ἔκλειψιν, τοῖς δὲ τελείοις, ἐν ᾧ τῆς οὐσίας ἡ ἀρχή . . . ἡ δ' ἀρχὴ τῆς ζωῆς ἐκλείπει τοῖς ἔχουσιν, ὅταν μὴ καταψύχῃται τὸ θερμὸν τὸ κοινωνοῦν αὐτῆς; *Magn. Mor.* i. 20, κινδύνοι ἀναιρετικοὶ τῆς οὐσίας. Compare also (pseudo-) Plat. *Deff.* 405a, ἀθανασία· οὐσία ἔμφυτος καὶ ἀίδιος μονή, where οὐσία, side by side with μονή, hardly signifies *natura*, 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 ἐπιούσιος the meaning "what belongs to existence," as a short and simple rendering of ὕπῃ οὐσίᾳ, for which the LXX. Prov. xxx. 8 has τὰ δέοντα καὶ τὰ ἀνταρκῆ. Hence there is no need to take οὐσία, though this was not unjustifiable, as in the first edition, in the signification, *essence*, *nature*, corresponding with the compounds in patristic Greek, ὁμοούσιος, etc.; cf. Plato, *Rep.* ix. 585 B, πότερα οὖν ἡγεῖ τὰ γένη μᾶλλον καθαρᾶς οὐσίας μετέχειν, and often, so that ἐπιούσιος would be = "conformable to the essence or nature," and ὁ ἄρτος ἡμῶν ὁ ἐπιούσιος, "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 ἐπιούσιος 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 ἐπ' ἄρτη μόνῃ ζήσεται ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι θεοῦ. 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 περιούσιος (which see). Ἐπιούσιος, both in form and meaning, is said to be a correlative of περιούσιος, as already Damm, *Lex. Hom.*, supposed, "περιούσιος, *superans* (*surpassing*), et ἐπιούσιος, *sufficienter praesens, qui praesto est, quantum satis est.*" Against this it tells at once that the analogous forms ἐξούσιος, ἐνούσιος, are connected with οὐσία, and not with the analogous compounds ἐξεῖναι and ἐνεῖναι, and the same holds good of ἐπιούσιος; as the cases are analogous, the inference is that it is not connected with ἐπεῖναι, so that the simplest way of understanding the word is proved to be to regard it in like manner as a compound of ἐπί 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-

stand. L. Meyer explains "what is or pertains to," i.e. to life ("what is conformable or appropriate to" would be more intelligible); "such elliptical expressions," he says, "are surprisingly common in all prepositional combinations, as in the German 'anwesend, abwesend;' in Greek, περιμήκης, *overlong, very long*, περίφρων, *very sensible*, περιέχειν, *to surpass*, περιείναι, *to be superior*, etc.; Latin, *superstes, praesens, absens*." He might have referred generally to intransitive verbs compounded with prepositions, but this would have proved too much. We might perhaps be satisfied with this explanation if the verb ἐπέιναι were not actually in use. But as it occurs, and by no means seldom, and the preposition in it has quite a different meaning, and more appropriate to its combination with the general conception εἶναι,—namely, purely local (a) relative, *to be thereat, thereon, thereupon*; (b) absolute, *to come thereto*,—ἐπιούσιος, in the sense "what is (*sc.* necessary) thereto," "what is suitable," painfully clashes with it; and this always, unless ἐπιούσιος is related to ἐπουσία, ἐπέιναι, as ἐξούσιος is to ἐξουσία, ἔξεστι, that is not at all, for this last word is a compound with οὐσία. Thus, even on this side, we are driven to seek a derivation, if at all possibly tenable, from οὐσία; and that such a derivation is not only possible, but justifiable and satisfactory, is clear from what we have said above. As to the choice of this new and, however we take it, strange expression, which, like no other, embodies the rich brevity of the Hebrew וְעַל הַיְהוָה , it must not be forgotten that, like many a newly-formed word, it seems more strange to the linguist and the cultured than to the continually creative language of common life. It seems very doubtful whether any of the Greek expositors take οὐσία as sometimes meaning "existence," and not always "essence" or "nature," at least in the quotations from them which Tholuck gives. The words of Suid., ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, certainly do not sanction this. For the history of the exposition, see Tholuck on Matt. vi. 11.

Περιούσιος, ον, a word apparently as uncommon in classical Greek as ἐπιούσιος, used by the LXX. as a translation of חֵן , *possession, treasure*, Ex. xix. 5; Deut. vii. 6, xiv. 2, xxvi. 17; cf. Eccles. ii. 8 and Ps. cxxxv. 4 = περιουσιασμός. In the latter place we read, τὸν Ἰακώβ ἐξελέξατο ἑαυτῷ ὁ κύριος, Ἰσραὴλ εἰς περιουσιασμόν ἑαυτῷ. חֵן , *what one embraces*, is more than a mere possession, it is rather = *a treasure*, and corresponds to περιουσιασμός, *surplus, overabundance, riches*; Israel is God's riches, God's treasure, the jewel or pearl of His possession; cf. especially Ex. xix. 5, ἔσεσθέ μοι λαὸς περιούσιος ἀπὸ πάντων τῶν ἔθνων· ἐμὴ γὰρ ἐστὶ πᾶσα ἡ γῆ. So also Deut. xxvi. 17, τὸν θεὸν εἵλου σήμερον εἶναι σου θεόν . . .; ver. 18, καὶ κύριος εἵλετό σε σήμερον γενέσθαι σε αὐτῷ λαὸν 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 *λα* [οὐσ-*λα*], exactly as in πολυλήϊο-ς, *rich in seed*, from τὸ λήϊον, *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 καθάρισα ἑαυτῷ λαὸν περιούσιον = ἐξελεγμένους*. 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 αὐτὴν ἀγίαση καθάρσας . . . , ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον*. This signification, which the connection of the word in the LXX. already suggests, is not to be called in question, only its reference to *περιουσία* is doubtful. *Περιεῖναι* is the only compound of *εἶναι* to which there is found already in the older Greek an adjective formed simply from the participle, *περιώσιος*, as an adverb, *περιώσιον*, in Hom. *Il.* iv. 359, *οὔτε σε νεκείω περιώσιον οὔτε κεύω*; *Od.* xvii. 203, *οὔτε τι θαυμάζειν περιώσιον οὔτ' ἀγάσθαι*; Schol. *περίσσω*, *παρὰ τὸ προσήκου*; *Ηγημ. Hom. Cer.* 363, *περιώσιον ἄλλων*. So also *περιώσια* often in the *Ηγημ. Hom.*; in Pindar once, *Isthm.* iv. 3, *περιώσιον ἄλλων μεγασθενῆ*; *Orph. Argon.* 61, *περιώσια κυδαίνεσκον*. Still also in Soph. *Fr.* 604. Elsewhere only isolatedly in later poets, *e.g.* *περιώσιον ἄλγος, εὐχος*, Greg. Naz. *Carin.* vii. 24, iv. 197. It is more than probable that the word to be derived from *περιεῖναι* is *περιοντιος*, so that properly it must run *περιούσιος*, for which L. Meyer adduces the long *ω* of the Doric dialect, *e.g.* *νόμως* instead of *νόμους, νόμονς*. It has a comparative meaning answering to the Homeric *περὶ πάντων ἔμμεναι ἄλλων*. This would give a sense very suitable to the context in the LXX., especially in Deut. vii. 6, *εἶναι αὐτῷ λαὸν περιούσιον παρὰ πάντα τὰ ἔθνη*, though the Hebrew *הַיְהוָה* 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 *περιουσιασμός* is obviously a word coined by them. Considering now that *περιώσιος* did not wholly disappear, yet became decidedly antiquated, so that it nowhere occurs in prose,—and further, that *περιώσιος* 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 *περιώσιος*. *Περισσός*, 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 *περιούσιος* anew; and then it seems questionable whether it is a compound with *ουσία*, like the other corresponding adjectives, excepting the *bicomposita*, which in turn are connected with the compounds (*ἐξουσία*, see *ἐπιούσιος*), 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 *ἐξούσιος* and *ἐξουσία, ἐνούσιος* and *ἐνεῖναι*, differ. *Περιουσία* signifies *surplus,—prosperity, wealth,—περιούσιος, what is wealth*, and how closely it answers to the Hebrew *הַיְהוָה*, is manifest, *e.g.*, from Plato, *Rep.* viii. 554a, *ἀπὸ παντὸς περιουσίαν ποιούμενος (enriching oneself)*. But that the LXX. had *περιουσία* in mind, and not *περιώσιος*, nor a new form from the participle of *περιεῖναι*, the *περιουσιασμός* = *הַיְהוָה*, Ps. cxxxv. 4, Eccles. ii. 8, may be decisive proof,

for this word is from *περιουσιάζω* 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 *περιούσιος* must be traced back to the participle of *περιεῖναι*, it obviously would attach itself to the meaning *to excel, to be over*, and this would suit neither the Hebrew word nor *περιουσιασμός*. This word is, indeed, the only one in the range of adjectives in *-ούσιος* which directly connects itself with its substantive, while all the other compounds or bicomponents with *ούσία* are from *εἶναι*. But this has all the less weight in explaining the newly-formed word, because, through *περιουσιασμός*, 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 *περιούσιος* 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 *περιούσιος* leans.

Εἰρήνη, ἡ, *peace, rest*, (I.) in contrast with strife, and to denote the *absence or end of strife*; Herod. i. 87. 2, οὐδεὶς γὰρ οὕτω ἀνόητός ἐστι ὅστις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ οἱ παῖδες τοὺς πατέρας θάπτουσι, ἐν δὲ τῷ οἱ πατέρες τοὺς παῖδας. Opposed to *μάχαιρα*, Matt. x. 34, cf. Jer. iv. 10; to *διαμερισμός*, Luke xii. 51, cf. Jer. ix. 7, τῷ πλησίον αὐτοῦ λαλεῖ εἰρηκὰ καὶ ἐν ἑαυτῷ ἔχει τὴν ἔχθραν. In 1 Pet. iii. 11 in antithesis to *λαλεῖν δόλον*, 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?).

(II.) As used in the N. T., we observe the influence of the Hebrew *שָׁלוֹם*, which denotes a state of *wellbeing*, and only in a derivative manner "*peace*," in contrast with strife. Accordingly, opposed to *κακά*, e.g. Isa. xlv. 7, ὁ ποιῶν εἰρήνην καὶ κτίζων κακά; Jer. xxix. 11, λογιόμηναι . . . λογισμὸν εἰρήνης καὶ οὐ κακά, τοῦ δοῦναι ὑμῖν τὰ μετὰ ταῦτα καὶ ἐλπίδα. Hence also opposed to *θλίψις*, *σύντριμμα*, etc., e.g. Zech. viii. 10, καὶ τῷ ἐκπορευομένῳ καὶ τῷ εἰσπορευομένῳ οὐκ ἔσται εἰρήνη ἀπὸ τῆς θλίψεως; cf. John xvi. 33, ταῦτα λελάληκα ὑμῖν, ἵνα ἐν ἐμοὶ εἰρήνην ἔχητε. ἐν τῷ κόσμῳ θλίψιν ἔχετε; Jer. vi. 14, ἰῶντο τὸ σύντριμμα τοῦ λαοῦ μου ἐξουθενούντες καὶ λέγοντες· εἰρήνη, εἰρήνη· καὶ ποῦ ἐστὶν εἰρήνη; 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, ἡ μὲν οὖν ἐκκλησία . . . εἶχεν εἰρήνην, οἰκοδομουμένη κ.τ.λ.; xxiv. 2; cf. Luke xi. 21, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα—*his goods are unattacked*. Cf. Xen. *Cyrop.* 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, ὑπάγε εἰς εἰρήνην, καὶ ἴσθι ὑγιῆς ἀπὸ τῆς μάστιγός σου; Luke viii. 48; Jas. ii. 16; Acts xv. 33, xvi. 36; 1 Cor. xvi. 11. Cf. *שָׁלוֹם* = *υγιαίνειν*, 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 Jas. iii. 18, καρπὸς δὲ δικαιοσύνης ἐν εἰρήνῃ σπείρεται τοῖς ποιούσιν εἰρήνην.

(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 θεὸς . . . λαλήσει εἰρήνην ἐπὶ τὸν λαὸν αὐτοῦ καὶ ἐπὶ τοὺς ὀσίοις αὐτοῦ καὶ ἐπὶ τοὺς ἐπιστρέφοντας πρὸς αὐτὸν καρδίας, comp. ver. 8, δείξον ἡμῖν κύριε τὸ ἔλεός σου καὶ τὸ σωτήριόν σου δῶς 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, xix. 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. lxxii. 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. liii. 7, εὐαγγελίζεσθαι ἀκοὴν 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 ἀγιασάσαι ὑμᾶς ὀλοτελείς· καὶ ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα ἀμέμπτως . . . τηρηθεῖη. See Heb. xiii. 20; Rom. xv. 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 εὐηγγελίσασατο εἰρήνην ὑμῖν τοῖς μακρὰν καὶ εἰρήνην τοῖς ἐγγύς; vv. 13, 15; Isa. lvii. 19. See under ἀποκαταλλάσσειν. This peace can be the result only of accomplished reconciliation, Eph. ii. 16, 17; and as in Rom. v. 1 (εἰρήνην ἔχομεν πρὸς τὸν θεόν) 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, ζῶν καὶ εἰρήνη, opposed to θάνατος; Rom. xiv. 17, ἡ βασ. τ. θεοῦ ἐστὶν . . . δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πν. ἀγ. (cf. εἰρ = χαίρειν, Isa. xlviii. 22, lvii. 21); Rom. xv. 13, ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεῦναι.

Εἰρηνικός, pertaining to peace, e.g. εἰρηνικαὶ ἐπιστήμαι, τέχναι, opposed to πολεμι-

καί; peaceful, e.g. Isocr. 82 C, ὃν δὲ ὑπελάμβανον τῶν λόγων εἰρηνικώτατον εἶναι. So in Jas. iii. 17, ἡ ἄνωθεν σοφία . . . εἰρηνική, opposed to ζῆλος, ἐριθεία, ver. 15. In Heb. xii. 11, καρπὸς εἰρηνικὸς 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.

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

Εἰρηνοποιέω, almost exclusively in biblical and patristic Greek, as also εἰρηνοποιήσις, εἰρηνοποιᾶ = to make peace. Prov. x. 20, ὁ δὲ ἐλέγχων μετὰ παρρησίας εἰρηνοποιεῖ, over against συνάγει ἀνδράσι λύπας, 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 ἀποκαταλλάξαι = to put an end to the disturbed relations between God and man, i.e. to restore the due relations.

Εἰρηνοποιός, ὁ, one who makes peace between two parties; Xen. Hell. vi. 3. 4, ὅταν δὲ ἡσυχίας ἐπιθυμήσῃ, εἰρηνοποιὸς ἡμᾶς ἐκπέμπει; Greg. Nyss. i. 824, εἰρηνοποιός ἐστιν ὁ εἰρήνην δὸς ἄλλῃ. In the sense of peaceable, it does not appear, not even in Pollux, Onom. 152, συμμάχων εἰρηνοποιῶν καὶ πολεμοποιῶν, for πολεμοποιός hardly means quarrelsome or warlike, but making enemies, exciting hostility. Hence with Matt. v. 9, μακάριοι οἱ εἰρηνοποιοί, we can hardly compare Prov. xii. 20, δόλος ἐν καρδίᾳ τεκταινομένου κακά, οἱ δὲ βουλόμενοι εἰρήνην εὐφρανθήσονται. It is better to take εἰρηνοποιός as = עֲשֵׂה שָׁלוֹם , Isa. xxxiii. 7; but we may take the εἰρήνη as in Isa. lii. 7, $\text{וְשָׁלוֹם וְרַחֲמֵי}$ עֲשֵׂה , 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, ὅτι υἱοὶ θεοῦ κληθήσονται.

Ἐκών, οὔσα, ὄν, willing, unconstrained, gladly. It usually stands opposed to violence or compulsion, e.g. Soph. Oed. Col. 939; Plat. Soph. 240 C, ἠνάγκακεν ἡμᾶς οὐχ ἐκόντας ὁμολογεῖν; Xen. Hell. iii. 1. 4, Πέργαμον ἐκούσαν προσέλαβε, opposed to 5, κατὰ κράτος ἔλαβε; iv. 1. 1, τὰς μὲν βία, τὰς δὲ ἐκούσας προσελάμβανε. So 1 Cor. ix. 16, εἰ γὰρ ἐκὼν τοῦτο πράσσω, μισθὸν ἔχω· εἰ δὲ ἄκων, οἰκονομίαν πεπίστευμαι; cf. ver. 16, ἀνάγκη γάρ μοι ἀπόκειται; Rom. viii. 20, ἡ κτίσις ὑπετάγη οὐχ ἐκούσα, ἀλλ' . . . ἐπ' ἐλπίδι. 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, οὐδὲ ἄλλῃ ἐπιτρέψω ἔκων καὶ γινώσκων; Ex. xxi. 13, ὁ δὲ οὐχ ἐκὼν (sc. πατάξας καὶ ἀποθανόν τινα) = פָּטַח אֶת יָדָיו . So especially in all cases where the topic in question is ἀδικεῖν, βλάπτειν, ἀμαρτάνειν. Here it always signifies design. Dem. in Mid. 520. 1, ἂν μὲν ἐκὼν βλάβῃ, διπλοῦν· ἂν δ' ἄκων, ἀπλοῦν τὸ βλάβος κελεύ-

ουσιω ἐκτίειν; Plat. *Prot.* 345 E, where ἐκόν 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. *Hipp.* iv. 14, μήποτε κινδυνεύειν ἐκόντα. This is of importance as bearing upon the ἐκουσίως ἀμαρτάνειν, Heb. x. 26, see ἐκουσίως. Aristotle, *Ethic. Nicom.* v. 15, ἐκὼν δὲ (sc. ἀδικεῖ) ὁ εἰδὼς καὶ ὄν καὶ φ; vii. 11, ἐκὼν . . . εἰδὼς καὶ ὁ ποιεῖ καὶ οὐ ἕνεκα.

Ἐκουσίως, α, ον, *voluntary*, in the same range as ἐκόν.—(I.) *Voluntarily, purposefully*; Plato often combines βίαιον and ἐκούσιον, because an intention of violence lies at the root of it, or the purpose to assert itself by force, βίαιοι ἢ ἐκούσιοι πράξεις, *Rep.* x. 603 C; *Legg.* ix. 860 E, διοριεῖς οὖν αὐτοῖς ἀκούσιν τε καὶ ἐκούσια ἀδικήματα, καὶ τῶν μὲν ἐκουσίων ἀμαρτημάτων τε καὶ ἀδικημάτων μείζους τὰς ζημίας θήσομεν, τῶν δ' ἐλάττους; *Soph. Trach.* 1113, ἤμαρτεν οὐχ ἐκούσια.—(II.) *Willingly, uncompelled, gladly*; *Thuc.* viii. 27, καθ' ἐκουσίαν ἢ πάνυ γε ἀνάγκη. So *Philem.* 14, χωρὶς δὲ τῆς σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι, ἵνα μὴ ὡς κατὰ ἀνάγκην τὸ ἀγαθὸν σου ᾗ, ἀλλὰ καθ' ἐκούσιον.—Oftener in the LXX. = 𐤅𐤔𐤓, Lev. vii. 16; *Num.* xxix. 33, xv. 3.

Ἐκουσίως, (I.) *voluntarily, intentionally*; Heb. x. 26, ἐκουσίως γὰρ ἀμαρτανόντων ἡμῶν μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας, cf. under ἐκόν. The intentionality comes out all the more clearly if we compare the passage in Aristotle, *Rhet.* i. 10, ἔστω δὴ τὸ ἀδικεῖν τὸ βλάπτειν ἐκόντα παρὰ τὸν νόμον. νόμος δ' ἐστὶν ὁ μὲν ἴδιος ὁ δὲ κοινός. λέγω δὲ ἴδιον μὲν καθ' ὄν γεγραμμένον πολιτεύονται, κοινὸν δὲ ὅσα ἀγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ. ἐκόντες δὲ ποιοῦσιν ὅσα εἰδότες καὶ μὴ ἀναγκαζόμενοι. ὅσα μὲν οὖν ἐκόντες, οὐ πάντα προαιρούμενοι, ὅσα δὲ προαιροῦνται, εἰδότες ἅπαντα· οὐδεὶς γὰρ ὁ προαιρεῖται ἀγνοεῖ. δι' ἃ δὲ προαιροῦνται βλάπτειν καὶ φαῦλα ποιεῖν παρὰ τὸν νόμον, κακία ἐστὶ καὶ ἀκρασία. Aristotle distinguishes further among the sins committed ἐκουσίως, 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 ἐκουσίως of Heb. x. 26 is more closely defined by the addition μετὰ . . . ἀληθείας in the sense in which Aristotle combines ἐκὼν καὶ προαιρούμενος, and thus the psychological difficulty of the statement is removed, so that the 𐤅𐤔𐤓 𐤅𐤔𐤓, *Num.* xv. 30, ἐν χειρὶ ὑπερηφανίας, perfectly corresponds with it; comp. ver. 27, ἀκουσίως, 𐤅𐤔𐤓 𐤅𐤔𐤓; comp. also ἄκων in antithesis to ἐξ ἐπιβουλῆς, Plato, *Hipp. Min.* 570 E.—(II.) *Willingly, unconstrained*, 1 Pet. v. 2, μὴ ἀναγκαστῶς ἀλλ' ἐκουσίως, cf. Ps. liii. 8.

Ἄκων, ουσα, ον, *unwillingly, against one's will, forced*; Job xiv. 17, εἴτε ἄκων παρέβην, an addition of the LXX.; so also Job xxxi. 33. In the N. T. only 1 Cor. ix. 17, see under ἐκόν.—Ἄκουσίως often in the LXX. = 𐤅𐤔𐤓 𐤅𐤔𐤓, Lev. iv. 21, 22, 27, v. 15; *Josh.* xx. 3, 9; comp. *Num.* xv. 22; 𐤅𐤔𐤓 𐤅𐤔𐤓, *Deut.* xix. 4; cf. Lev. iv. 13, where it is an addition of the LXX.—*Num.* xv. 23, 24, the adjective; xv. 26, ἀκουσιάζομαι.

*Ἐλέγω, generally = to test, to try, to search out with an unfriendly purpose, e.g. Xen. *Anab.* iii. 5. 14, τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν τίς ἐκάστη εἶη; Plat. *Soph.* 241 B, τὰς ἄρχας πάσας πάσαις βασάνοις χρώμενοι ἐλεγχόντων. Then = to convince, to convict, to prove anything that was disputed or denied, and therefore implying opposition; Ar. *Plut.* 574, τινὰ περὶ τινος. Thus in John viii. 46, τίς ἐλέγχει με περὶ ἁμαρτίας; hence to reprimand, to blame, to chide, τινά, Matt. xviii. 15; Luke iii. 19; 1 Cor. xiv. 24; 1 Tim. v. 20; 2 Tim. iv. 2; Titus i. 9, 13, ii. 15; Heb. xii. 5; Jas. ii. 9; Jude 15, 22; Rev. iii. 19. τί, 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, ἐλέγξει τὸν κόσμον περὶ ἁμαρτίας καὶ περὶ δικαιοσύνης καὶ περὶ κρίσεως; cf. 2 Tim. ii. 25; John xv. 24—26.—LXX. = 𐤅𐤓𐤓, Gen. xxi. 25, xxxi. 37; Lev. xix. 17; 2 Sam. vii. 14; Job v. 17, ix. 33, xiii. 10, xxxiii. 19; Ps. cv. 14.—ἐλεγξίς, rebuke, 2 Pet. ii. 16.

*Ἐλεγχος, ὁ, (I.) proof, e.g. ἀρετῆς, εὐφυχίας. Means of conviction or of proof, Plat. *Gorg.* 471 D, οὗτος ὁ ἐλεγχος οὐδενὸς ἀξίος ἐστὶ πρὸς τὴν ἀλήθειαν; Job xxiii. 7, ἀλήθεια καὶ ἐλεγχος παρ' αὐτοῦ; ver. 4, τὸ στόμα μου ἐμπλήσῃ ἐλέγχων. In this sense the word occurs in Heb. xi. 1 in parathetic apposition (cf. Krüger, § 57, 9), ἐστὶ δὲ πίστις ἐπιζομένων ὑπόστασις, πραγμάτων ἐλεγχος οὐ βλεπομένων. 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 ἐπιζομένων ὑπόστασις, 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 ἐλεγχός μου, parallel to ἐγενόμην μεμαστιγμένος, Job vi. 26, xiii. 6, xvi. 21; 2 Tim. iii. 16, ὠφέλιμος πρὸς . . . ἐλεγχον.

*Ἐλεος, in classical Greek ὁ ἔλ., except Diod. Sic. iii. 18, where some read τὸ ἔλ., as for the most part in the LXX. and always in the N. T. — a feeling of sympathy; fellow-feeling with misery (ἔλεος = misery, Eurip. *Or.* 833; Jer. xlii. 2); Arist. *Rhet.* ii. 8, ἔστι δὲ ἔλεος λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ.—Compassion, both as a feeling and a motive, and even as behaviour, Luke x. 37; Jas. ii. 13, iii. 17; Matt. ix. 13, xii. 7, xxiii. 23. In the LXX. it is the usual rendering of 𐤅𐤓𐤓 (Isa. lx. 10 = 𐤅𐤓𐤓), which elsewhere is = εὐδοκία, χάρις κ.τ.λ.; Gen. xix. 19; Num. xi. 15 = 𐤅𐤓, which is usually rendered by χάρις. 𐤅𐤓𐤓 = δικαιοσύνη, Gen. xx. 13, xxi. 23; Ex. xv. 13; ἐλεημοσύνη, Gen. xlvii. 29; Prov. iii. 3, xx. 28; οἰκτεῖρημα, Jer. xxxi. 3; χάρις, Esth. ii. 9; δόξα, Isa. xl. 7; ἐλπίς, 2 Chron. xxxv. 26. 𐤅𐤓𐤓, 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.* δσος. (*Ἐλεος 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*, Jas. ii. 13; Wisd. xii. 22; cf. ἔλεος = עֲרֻן , Isa. xlv. 8, ἀνατειλάτω ἡ γῆ καὶ βλαστησάτω ἔλεος. (There can be no more difference between ἔλεος and ἔλεος than between condescending and merciful love.) Joined with *διαθήκη*, Ps. lxxxix. 29; Deut. vii. 9; cf. Ps. lxxxix. 50, cxxx. 7, xvii. 7, xxv. 6, 7; Isa. lxiii. 7; 1 Sam. xv. 6, xx. 8.—Isa. lvi. 1, ἤγγικε τὸ σωτήριόν μου παραγίνεσθαι καὶ τὸ ἔλεός μου ἀποκαλυφθῆναι = ἤγγικε .—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 Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησεν κ.τ.λ.; cf. Ps. xxv. 6.—Luke i. 50, 58, 72, 78; Rom. ix. 23, ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης αὐτοῦ ἐπὶ σκευῇ ἐλέους, ἃ προητοίμασεν εἰς δόξαν; xi. 31, τὸ ὑμέτερον ἔλεος, where God's gracious dealings are regarded as tending to the salvation of mankind, cf. Isa. lv. 3.—Rom. xv. 9, cf. ver. 8; 1 Pet. i. 3; Jude 21; 2 Tim. i. 16, 18. Joined with *ἀγάπη*, Eph. ii. 4 (cf. Isa. lx. 10, διὰ ἔλεον ἠγάπησά 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. ἔλεος , is *χάρις*,—a term more appropriate to N. T. views, because it gives prominence to the freeness and unconditionalness of God's love, an element which appears only in the ἔλεος of Titus iii. 5, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ ὧν ἐποιήσαμεν ἡμεῖς, ἀλλὰ κατὰ τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς.

Ἐλεέω, sometimes ἐλεάω, Rom. ix. 16, 18, Jude 22, to have pity, to be compassionate, τινὰ 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. 27; 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 ἐλεεῖν, 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 σκληρύνειν. The passive aor. ἠλεήθην, perf. part. ἠλεημένος, 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. = לָחַן , רַחַן , רַחַן . Isa. xlv. 23 parallel to λυτροῦν, δοξασθῆναι.

Ἀνέλεος, unmerciful; a form unknown in classical Greek, adopted by Lachm. and Tisch. in Jas. ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῶ μὴ ποιήσαντι ἔλεος· κατακαυχᾶται ἔλεος κρισεως; Received text, ἀνίλεως; classical form, ἀηλεής.

Ἐλεύθερος, α, ον, connected with ΕΛΕΥΘΕΡΩ, whence ἐλεύσομαι, fut. of ἔρχομαι, therefore, perhaps, capable of movement. Curtius, p. 436, says, "As to ἐλεύθερος, the old derivation παρὰ τὸ ἐλεύθειν ὅπου ἐρέω (Etym. M. 329, 44) seems thoroughly justified . . .

λυτροῦν, ἀπολυτροῦν. *Vid.* ἐλεύθερος, ἐλευθερία. Rom. vi. 18, 22, ἀπὸ τῆς ἁμαρτίας ; viii. 2, ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανάτου.

Ἄπελεύθερος, emancipated,—1 Cor. vii. 22, ὁ γὰρ ἐν κυρίῳ κληθεὶς δούλος ἀπελεύθερος κυρίου ἐστίν,—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.* ἐλευθερία.

Ἐλπίς, ἴδος, ἡ, hope, *i.e.* expectation of something future, and, indeed, προσδοκία ἀγαθοῦ, Plat. *Deff.* 416 ; from ἔλπω, ἔλπομαι, which is the middle = to imagine or expect something of the future, also of anxious expectation, *e.g.* Herod. vi. 109. 3, ix. 113, ἐλπίομενος δὲ τί οἱ κακὸν εἶναι. Thucyd. uses ἐλπίζω more frequently indefinitely as = to expect, yet not of arbitrary, but always of well-grounded expectation. Thuc. vii. 61, ἡ τῶν μελλόντων κακῶν ἐλπίς ; Plat. *Rep.* i. 330 E, ζῆ μετὰ κακῆς ἐλπίδος, *Legg.* i. 644 C, πρὸς δὲ τούτοις ἀμφὼν αὐτῶν δόξας μελλόντων οἷν κοινὸν μὲν ὄνομα ἐλπίς ἴδιον δὲ φόβος μὲν ἢ πρὸ λύπης ἐλπίς, θάρρος δὲ ἢ πρὸ τοῦ ἐναντίου. The word, indeed, includes the idea of some future and wished-for good as the object of aspiration, together 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, ἐλπίς 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. προσῆλθεν ἐλπίς, ἦν φοβουμένη κ.τ.λ.* ; Thuc. vii. 61 ; Lucian, *Tyran.* 3. So ἐλπίζω = to fear, see below. Acts xxvii. 20, περιηρεῖτο ἐλπίς πᾶσα τοῦ σώζεσθαι ἡμᾶς ; Acts xvi. 19, ἐξῆλθεν ἡ ἐλπίς τῆς ἐργασίας αὐτῶν ; Rom. viii. 24, 25, ἐλπίς δὲ βλεπομένη οὐκ ἔστιν ἐλπίς· εἰ δὲ οὐ βλέπομεν ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. 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, *Florilegium*, 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, ἐλπίς βροτοῖς κάκιστον, ἢ πολλὰς πόλεις συνήψ', ἄγουσα θυμὸν εἰς ὑπερβολὰς (Eurip. *Suppl.* 479) ; ἄνθρωπος ἀτυχῶν σώζεθ' ὑπὸ τῆς ἐλπίδος (Menand.) ; ἐν ἐλπίσι χρῆ τὸς σοφοὺς ἔχειν βίον (Eurip.) ; ἐλπίς γὰρ ἡ βόσκουσα τοὺς πολλοὺς βροτῶν, 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, ὀφείλει ἐπ' ἐλπίδι ὁ ἀροτριῶν ἀροτριᾶν, καὶ ὁ ἀλοῶν ἐπ' ἐλπίδι τοῦ μετέχειν ; Rom. iv. 18, παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν, where ἐλπίς is to be taken

both times in a subjective sense, not in an objective sense first, cf. Plat. *Alc.* i. 105 A, ἐπὶ τίνι ἐλπίδι ζῆς; Soph. *Ant.* 392, ἡ ἐκτὸς καὶ παρ' ἐλπίδας 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 ὑμεῖς τὰ ἔθνη ἐν σαρκὶ . . . ἐλπίδα μὴ ἔχοντες; 1 Thess. iv. 13, οἱ λοιποὶ οἱ μὴ ἔχοντες ἐλπίδα; 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, ἐπ' ἐλπίδι τῆς εἰς τοὺς πατέρας ἐπαγγελίας γενομένης ὑπὸ τοῦ θεοῦ; Rom. xv. 4, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. (Sophocles, on the contrary, calls prophecy conversely the child of hope, *Oed. R.* 157, εἰπέ μοι, ᾧ χρυσέας τέκνον Ἐλπίδος, ἄμβροτε Φάμα.) Hence it is that in the O. T. ὑπομονή is used more frequently than ἐλπίς; 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 נָחַם, נְחִימָה, נְחִימוֹת. To this corresponds ὑπομένειν, ὑπομονή, Ps. xxvii. 14, xxxvii. 34, xxv. 5; Jer. xiv. 19; Ps. lxxi. 5. Jehovah, *i.e.* the God of promise, is the ὑπομονή Ἰσραήλ, Jer. xiv. 8, xvii. 13. נְחִימָה, on the contrary, is fitly rendered by ἐλπίς, Job v. 16, vi. 8, εἰ γὰρ τὴν ἐλπίδα μου δόξῃ ὁ κύριος; xiv. 7, ἔστι γὰρ δένδρον ἐλπίς; vii. 6, ὁ βίός μου ἀπόλωλε ἐν κενῇ ἐλπίδι = דַּמְנָה נְחִימָה. For the import of hope in Jewish life, see Jer. xxix. 11, נְחִימָה נְחִימָה דַּמְנָה נְחִימָה, LXX. τοῦ δοῦναι ὑμῖν ταῦτα; Zech. ix. 12, נְחִימָה נְחִימָה. Elsewhere ἐλπίς, ἐλπίζειν = נָחַם, נְחִימוֹת, side by side with πεποιθέναί. Ps. xl. 5, lxxv. 6, lxxi. 5; Jer. xvii. 7, εὐλογημένος ὁ ἄνθρωπος ὃς πέποιθεν ἐπὶ τῷ κυρίῳ καὶ ἔσται κύριος ἐλπίς 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, ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας, ἐλπίδα μὴ ἔχοντες; Matt. xii. 21, τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσιν), 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, ἡ δὲ ἐλπίς οὐ κατασχύνει. With this cf. 1 Pet. iii. 15, ἔτοιμοι ἀεὶ πρὸς ἀπολογία παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος. Accordingly, God is ὁ θεὸς τῆς ἐλπίδος, 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, ὁ . . . ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζωῆς δι' ἀναστάσεως Ἰησοῦ 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 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος. The object of hope is σωτηρία, 1 Thess. v. 8, cf. Rom. viii. 24; ζωὴ αἰώνιος, Tit. i. 2, iii. 7; ἡ δόξα τοῦ θεοῦ, Rom. v. 2,

cf. Col. i. 27; ἀνάστασις 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 outweighing tribulation, Rom. v. 3, 4, ἡ θλίψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα; Rom. xii. 12, τῇ ἐλπίδι χαίροντες, 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 ἡ κτίσις ὑπετάγη, οὐχ ἐκούσα, ἀλλὰ διὰ τὸν ὑποτάξαντα ἐπ' ἐλπίδι, 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 ἐσώθημεν; Acts ii. 26, ἡ σάρξ μου κατασκηνώσει ἐπ' ἐλπίδι, cf. ver. 27. Like salvation itself, it is *moral* in its nature, cf. Prov. xxviii. 7, ἐλπίς δὲ ἀσεβῶν ἀπολείται, consequently we find it closely connected with δικαιωθῆναι, 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 praesens eaque nobis spem in reliquum praebet*, Rom. iv. 4, 5.” Rom. v. 19, δικαιοκαταστήσονται οἱ πολλοί, 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 ἐπὶ 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 ἔχων τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει ἑαυτόν. 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. 13, ὁ δὲ θεὸς τῆς ἐλπίδος πληρῶσαι ὑμᾶς πάσης χαρᾶς καὶ εἰρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς ἐν τῇ ἐλπίδι ἐν δυνάμει πνεύματος ἁγίου. Accordingly, faith is ἐλπίζομένων 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 παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατασχῶμεν; cf. vii. 19; 2 Cor. iii. 12; Heb. vi. 11, ἐνδείκνυσθαι σπουδὴν πρὸς τὴν πληροφориαν τῆς ἐλπίδος ἄχρι τέλους; x. 23, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινη. (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 ἐλπίζειν, ἀπεκδέχεσθαι, ἐκδέχεσθαι, ἐπιζητεῖν, ὀρέγεσθαι, ἀποβλέπειν, ὑπομένειν.

(II.) Objective, the expected good, that for which we hope. Thus in Acts xxviii. 20, ἡ ἐλπίς τοῦ Ἰσραὴλ; Eph. i. 18, εἰς τὸ εἰδέναι ὑμᾶς τίς ἔστιν ἡ ἐλπίς τῆς κλήσεως αὐτοῦ; iv. 4, ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν; Col. i. 5, ἡ ἐλπίς ἡ ἀποκειμένη ὑμῖν 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 γονέων ἐλπίς. Thuc. iii. 57, ὑμεῖς, ὦ Λακεδαιμόνιοι, ἡ μόνη ἐλπίς. Christ also is ἡ ἐλπίς τῆς δόξης, Col. i. 27; cf. 1 Tim. i. 1; 1 Thess. ii. 19, τίς γὰρ ἡμῶν ἐλπίς; Cf. Zöckler, *De vi ac notione vocabuli ἐλπίς in N. T.* (Giessen 1856).

Ἐλπίζω, fut. ἐλπιδίω, Matt. xii. 21, from Isa. xlii. 4; Rom. xv. 12, from Isa. xi. 10. Perf. ἤλπικα = to expect, to hope; in the Scripture sense = δι' ὑπομονῆς 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, ὁ γὰρ βλέπει τις, τί καὶ ἐλπίζει; εἰ δὲ ὁ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκδεχόμεθα. Cf. 1 Thess. i. 3, ἡ ὑπομονὴ τῆς ἐλπίδος; 1 Cor. xiii. 7, ἡ ἀγάπη πάντα ἐλπίζει,—charity hopes of and for others all that can be the subject-matter of hope; cf. Phil. i. 6; 2 Cor. ii. 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 ὅτι following, Luke xxiv. 21; Acts xxiv. 26; 2 Cor. i. 10, 13, xiii. 6; Philem. 22. The part. pass. τὰ ἐλπιδόμενα, 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, ἠλπικέναι ἐπὶ πλούτου ἀδηλόγητι. 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, ἔστιν ὁ κατηγορῶν ὑμῶν, Μωϋσῆς, εἰς ὃν ὑμεῖς ἠλπικατε. With εἰς, in 1 Pet. iii. 5; 2 Cor. i. 10 (cf. Ps. cxlv. 15; Isa. li. 5). With ἐν, 1 Cor. xv. 19, ἐν Χριστῷ ἠλπικότες (cf. Phil. ii. 19; 2 Kings xviii. 5; Ps. xxvii. 3). With the dative simply, Matt. xii. 21, τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιούσιν, from Isa. xlii. 4. (Cf. Thuc. iii. 97, ἐλπίσας τῇ τυχεῖ.) Oftener with ἐπὶ followed by the dative or accusative. The latter in 1 Pet. i. 13, τελείως ἐλπίσατε ἐπὶ τὴν φερομένην ὑμῶν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ (iii. 5); 1 Tim. v. 5, ἠλπικεν ἐπὶ τὸν θεόν, καὶ προσμένει ταῖς δεήσεσιν κ.τ.λ. With the dative, Rom. xv. 12, ἐπ' αὐτῷ ἔθνη ἐλπιούσιν (from Isa. xi. 10 = יִשְׂרָאֵל בְּיָהוּוָה); 1 Tim. iv. 10, ἠλπίκαμεν ἐπὶ θεῷ ζῶντι, ὃς ἔστιν σωτὴρ πάντων ἀνθρώπων, μάλιστα 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 ἐπελπίζειν occurs, 2 Kings xviii. 30;

Ps. lii. 7, cxix. 43, 49, 81. In the N. T. *προελπίζειν*, Eph. i. 12 (distinguishing Israel from the believing Gentiles).

Ἔργον, τό, **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 *uuerah*, from *uueran*, "to make, to do," cf. Curtius, p. 165). As against *βουλή*, Acts v. 38, cf. Hom. *Il.* ix. 374; *λόγος* and the like, 2 Cor. x. 11, *οἳ ἐσμὲν τῷ λόγῳ δι' ἐπιστολῶν ἀπόντες, τοιοῦτοι καὶ παρόντες τῷ ἔργῳ*,—a frequent antithesis admitting of various shades of contrast; Matt. xxiii. 3; 1 John iii. 18; Herod. iii. 135, *ταῦτα εἶπε καὶ ἅμα ἔπος τε καὶ ἔργον ἐποίησε*; Titus i. 16, *θεὸν ὁμολογοῦσιν εἰδέναι, τοῖς δὲ ἔργοις ἀρνοῦνται*; i. e. profession and practice, saying and doing, do not correspond; Eurip. *Alc.* 340, *λόγῳ ἦσαν οὐκ ἔργῳ φίλοι*. Thus we understand 2 Thess. ii. 17, *ὁ θεὸς . . . παρακαλέσει ὑμῶν τὰς καρδίας καὶ στηριξέει ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ*, i. e. Christian profession and practice in their due connection with each other. On the other hand, Col. iii. 17, *πάν ὃ τι ἂν ποιήτε ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι 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 εἰδωλον ἔργων, λόγος σκιὰ ἔργου*, M. Neander, *Gnomol.* 1, in Düsterdieck on 1 John iii. 18.—*Ἔργον* denotes (according to the connection) *that work which each one has to do*, as in Mark xiii. 34, *δοὺς ἐκάστῳ τὸ ἔργον 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. xxvi. 10, *ἔργον καλὸν εἰργάσατο εἰς ἐμέ*; Mark xiv. 6; John vii. 21, x. 32, 33; 1 Cor. v. 2. Especially in the plural, *τὰ ἔργα*, e. g. *τὰ ἔργα 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; *ἔργα 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, *τὶ ποιῶμεν ἵνα ἐργαζώμεθα τὰ ἔργα τοῦ θεοῦ*. Here τ. θεοῦ is the *gen. qualitatis* = *works such as God does*, like *ἔργα ἀνδρῶν, γυναικῶν* = *men's work, women's work*. On the other hand, ver. 29, *τὸ ἔργον 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 ἔργα τοῦ πατρὸς μου*, whereby Christ describes His own works (John x. 37, cf. ix. 3, 4), Leyser observes, "*Non solum similia et aequalia, sed eadem cum patre*;" cf. xiv. 10, *ὁ δὲ πατὴρ ἐν ἐμοὶ μένων ποιεῖ τὰ ἔργα αὐτός*; v. 36, *τὰ ἔργα ἃ ἔδωκέ μοι ὁ πατὴρ ἵνα τελειώσω αὐτά*.—More particularly, (b.) *τὰ ἔργα* 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, *τὰ καλὰ ἔργα* with *ἀναστροφή καλή*; Matt. xxiii. 3, 5, *πάντα δὲ τὰ ἔργα αὐτῶν ποιούσιν πρὸς τὸ βλαθῆναι τοῖς ἀνθρώποις*; John iii. 20, 21, *ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστὶν εἰργασμένα*; viii. 39, *τὰ ἔργα τοῦ Ἀβραάμ*; ver. 41; Luke xi. 48; Jas. iii. 13. In classical Greek some adjunct is always required, such as *σχέτλια*

(Hesiod); *κακά, καλά, ἀγαθά*, especially Xen., also Plat., Soph., and others. So also in the N. T. *καλά*, 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 ἃ ἐποιήσαμεν*, Titus iii. 5; *ποιηρά*, John iii. 19; Col. i. 21; 1 John iii. 12; 2 John 11; *ἄνομα*, 2 Pet. ii. 8; *νεκρά*, Heb. ix. 14, vi. 1. With a genitive, *τὰ ἔ. τῆς σαρκός*, Gal. v. 19, opposed to *ὁ καρπὸς τοῦ πνεύματος*, ver. 22; *ἀσεβείας*, Jude 15; *τοῦ σκότους*, Rom. xiii. 12, v. 11; *μετανοίας 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 ἃ ἐποιήσαμεν*, 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 ἀγαθά*, 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 ἢ πίστις ἐτελειώθη*, 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, *ἢ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν*.—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, *ἀποδώσει 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 μου*, Rev. ii. 26, in Christ's mouth, are contrasted with *τὰ ἔργα τῆς Ἰεζάβελ*, ii. 22, works as they proceed from Jezebel.—(c.) Finally, *ἔργον* is also used to denote *any matter or thing, any object which one may have to do or attain*; e.g. Soph. *Tr.* 1147, *ἄκουε τοῦργον*; *Oed. T.* 847, *ταῦτ' ἐστὶ τοῦργον εἰς ἐμὲ ῥέπον*; Xen. *Cyr.* i. 4. 24. So in 2 Tim. iv. 18, *ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ*. Perhaps also in 1 Tim. iii. 1, *εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ*, unless *ἔργον* here be taken to denote *a calling* (II. b.).

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 ὑμεῖς ἐστὲ ἐν κυρίῳ, cf. Philem. 10; 1 Cor. iv. 15; Rom. xiv. 20, τὸ ἔργον τοῦ θεοῦ, cf. Acts xiii. 41; Phil. i. 6, ὁ ἐναρξάμενος ἐν ὑμῶν ἔργον ἀγαθόν; Heb. iv. 3, τὰ ἔργα, *the sum total of created things*. This meaning may be included under I. a., and admits of a plural; whereas, in the instances now to be given, it occurs only in the singular, viz. (b.) = *calling, occupation*, 1 Thess. v. 13; Acts xiv. 26, xiii. 2; 2 Tim. iv. 5, ἔργον εὐαγγελιστοῦ; Eph. iv. 12. So also in John iv. 34, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με καὶ τελειώσω αὐτοῦ τὸ ἔργον; xvii. 4, τὸ ἔργον ἐτελείωσα δ κ.τ.λ. 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 ἔχω τοῦτο σκοπεῖν, Xen. Mem. ii. 10. 6; ἱερεῦ, σὺν ἔργον, θύε τοῖς θεοῖς, Ar. Av. 862; Xen. Hell. iv. 4. 12, ἔδωκε γὰρ τότε γε ὁ θεὸς αὐτοῖς ἔργον οἶον οὐδ' εὗξαντό ποτ' ἄν.—(c.) In an ethical sense, of *moral conduct*, τὸ ἔργον, the sum of τὰ ἔργα, cf. 1 Pet. i. 17, κρίνειν κατὰ τὸ ἐκάστου ἔργον, with Rom. ii. 6, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. So 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, οὐ γὰρ ἄδικος ὁ θεὸς ἐπιλαθέσθαι τοῦ ἔργου ὑμῶν; Gal. vi. 4; Jas. i. 4, 25; Rev. xxii. 12. So also Rom. ii. 15, τὸ ἔργον τοῦ νόμου, i.e. *all that the law demands*, cf. ver. 7, τοῖς καθ' ἵπομονην ἔργον ἀγαθοῦ. 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 = *opera et actio*; still it is against the N. T. usage, and especially the Pauline, apart from the γραπτὸν 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.

Ἔργάζομαι. Instead of the usual augment εἰ in this verb, Lachm. and Tisch. read in Acts xviii. 3, ἠργάζετο. Tisch. in Matt. xxv. 16, Mark xiv. 6, ἠργάσατο = *to prosecute, realize, or complete a work*.—(I.) Without object = *to be active, to labour, to do*, e.g. ἐν τῷ ἀμπελῶνι, Matt. xxi. 28; xxv. 16, ὁ τὰ πέντε τάλαντα λαβὼν εἰργάσατο ἐν αὐτοῖς, *did business with it, took trouble about it*, cf. e.g. Dem. xxxvi. 44, ἐν ἐμπορίῳ καὶ χρήμασιν ἔργ.; Ecclus. xxiv. 22.—Luke xiii. 14; John v. 17, ix. 4; 1 Cor. iv. 12, ix. 6; 1 Thess. ii. 9, iv. 11; 2 Thess. iii. 8, 10, 12; Acts xviii. 3. In Rom. iv. 4, 5, τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ κ.τ.λ., St. Paul might certainly have meant the word according to ordinary usage, as = *to earn or merit for oneself*; but it would appear rather that he means the ideal object of

the ἐργάζεσθαι, viz. the ἔργα, in the sense in which they stand contrasted with πίστις and with χάρις, just as Luther renders it = *to busy oneself about works*. Cf. Xen. *Mem.* i. 2. 57, τοὺς μὲν ἀγαθὸν τι ποιῶντας ἐργάζεσθαι ἔφη.—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 γὰρ καλὸν εἰργάσατο εἰς ἐμέ; 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 ἐργ. ἀλλὰ περιεργάζεσθαι = *to do nothing, but attend to trifles*; Eph. iv. 28; Col. iii. 23; 2 John 8; John vi. 27, ἐργάζεσθαι μὴ τὴν βρώσιν κ.τ.λ. = *procure for yourselves food*, cf. χρήματα, ἀργύριον, βίον ἐργάζεσθαι; Rev. xviii. 17, ὅσοι τὴν θάλασσαν ἐργάζονται = *to labour upon the sea*, Plut., Dion. Hal., and others, of sailors and fishermen, like τὴν γῆν ἐργ. of agriculture; cf. 1 Cor. ix. 13, τὰ ἱερὰ ἐργ., of the temple service. Ἐργάζεσθαι τί τινι, εἰς τινα, πρὸς τινα = *to do to a person, κακόν, ἀγαθόν, καλά*, for which in classical Greek τινά τι. Rom. xiii. 10; 3 John 5; Gal. vi. 10. It occurs seldom with an ethical object in classical Greek, e.g. in Isocrates, ἐργ. ἀρετῆν, σωφροσύνην = *to practise*, as ἐργ. τέχνην, ἐπιστήμην. In the N. T. Matt. vii. 23, τὴν ἀνομίαν; Jas. ii. 9, ἀμαρτίαν; Acts x. 35, Heb. xi. 33, Jas. i. 20, δικαιοσύνην; Rom. ii. 10, τὸ ἀγαθόν, cf. Eph. iv. 28.—LXX. Ps. v. 6, xiv. 4, xxxv. 13, τὴν ἀνομίαν; Ps. xv. 2, δικαιοσύνην.—The perf. εἴργασμαι in a passive meaning, John iii. 21, as often in classical Greek.—Hence in the N. T. the compounds κατεργάζομαι, περιεργάζομαι, προσεργάζομαι.

Ἄργός, ἦ, ον, so since Aristotle, but in Attic Greek usually ὄ, ἦ; formed from ἄεργος (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, Κρήτες ἀεὶ ψεύδονται, κακὰ θήρια, γαστέρες ἀργαί. Cf. Plato, *Rep.* ix. 572 E, ἔρωτά τινα αὐτῷ . . . ἐμποῦησαι, προστάτην τῶν ἀργῶν καὶ τὰ ἔτοιμα διανεμομένων ἐπιθυμῶν.—2 Pet. i. 8, οὐκ ἀργοὺς οὐδὲ ἀκάρπους καθίστησιν εἰς τὴν τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ἐπίγνωσιν. In this combination also in Plutarch, *Poplic.* 8, ἀργὸν χωρίον καὶ ἄκαρπον, as it often occurs joined with χωρίον, χώρα, γῆ, ἄγρος, to denote land lying fallow, in opposition to ἐνεργός; 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 ἀργά, of dead capital, bringing in no interest, opposed to ἐνεργά, which produces interest. Theophr. *Fr.* 2 *de Lap.* 27, ἀργῆ οὐσα ἢ σμάραγδος, οὐ λαμπρά. Still in other cases the passive meaning is certain, e.g. ἀργαὶ βίρσαι, *rough raw hides*; so also of unwrought metals. Further, compare Eurip. *Phoen.* 778, ἐν ἔστω ἡμῶν ἀργόν, *one is still for us undone, remains to be done*. It is doubtful how the word is to be explained in Matt. xii. 36, πᾶν ῥῆμα ἀργὸν δὲ λαλήσουσιν οἱ ἄνθρωποι, ἀποδώσουσιν περὶ αὐτοῦ λόγον. Corresponding to Josephus, *Antt.* xv. 7 4, τὸν λόγον ἀργὸν ἔαν, *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 διατρίβειν νῦν ἀκριβολογούμενος καὶ λέγοντας περὶ τῶν τοιούτων ἀργάν ἐστίν, 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 *κενοφωνία*, 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 ἀργός here must express a moral characteristic of the words, it is certainly in 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, τέκνα παραβάσεως καὶ ἀργίας (with which nothing in the Hebrew text corresponds). Thus Symmachus translates, Lev. xix. 7, the Hebrew לַמֵּת, *res abominanda*, LXX. ἄθυτόν ἐστίν, οὐ δεχθήσεται, by ἀργόν; and though this deviates from the usage of classical Greek, it is still akin to the moral import of ἀργία, cf. the above cited passage of Plato, *Rep.* ix. 572 E. Ἀργία signifies both rest from labour and the good-for-nothing idleness subject to legitimate punishment, 2 Kings ii. 24, clearly = *worthlessness*. Thus also ἀργός in Wisd. xv. 16, οἱ πόδες αὐτῶν ἀργοὶ πρὸς ἐπίβασιν, 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).

Ἀργέω, to be an ἀργός, to be idle, to do nothing; Ezra iv. 24, ἤργησε τὸ ἔργον = to cease; 2 Pet. ii. 3, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ = to be inactive, to rest.

Καταργέω = ἀργὸν ποιεῖν; the preposition κατὰ gives to the intransitive ἀργεῖν a transitive meaning. In classical Greek very seldom; only two instances are given, Eurip. *Phoen.* 760, ἀλλ' εἰμ' ὅπως ἂν μὴ καταργῶμεν χεῖρα; Schol. ὅπως μὴ ἐμποδίζωμεν τὸ τῶν χειρῶν ἔργον, τουτέστιν τὸν πολεμόν; and Polyb. in Suidas, καταργηκῆναι καὶ καταπροέσθαι τοὺς καιροὺς, where it corresponds with ἀργός in its passive sense, to leave unused. In biblical Greek it occurs in the LXX. as = ἔργον, 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, ἵνατί τὴν γῆν καταργεῖ, where we must then resort to the use which by γῆ ἀργή denotes not unused, untilled, but unfruitful, land lying fallow, the opposite of ἐνεργός. In all other cases it signifies to make to cease, cf. Ezra iv. 21, καταργῆσαι τοὺς ἀνδρας ἐκεῖνους, καὶ ἡ πόλις ἐκείνη οὐκ οἰκοδομηθήσεται ἔτι. So ver. 23, v. 5, vi. 8; cf. iv. 24, τότε ἤργησε τὸ ἔργον . . . καὶ ἦν ἀργοῦν ἕως κ.τ.λ. Thus also in Rom. iii. 31, τὸν νόμον 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,

cf. Eph. ii. 15, τὸν νόμον τῶν ἐντολῶν ἐν δόγμασι καταργήσας; Rom. iii. 3, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ; With object of the thing again in 1 Cor. xiii. 11, κατήργηκα τὰ τοῦ νηπίου; xv. 24, ὅταν καταργήσῃ πᾶσαν ἀρχὴν καὶ πᾶσαν ἐξουσίαν καὶ δύναμιν; Gal. iii. 17, τὴν ἐπαγγελίαν; 2 Tim. ii. 10, τὸν θάνατον. Combined with a personal object, the intensive meaning which the word has specially for St. Paul comes out clearly, more intensive than, for instance, in the two other places in the N. T., Luke xiii. 7, Heb. ii. 14, ἵνα . . . καταργήσῃ τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, as compared with 2 Thess. ii. 8, ὃν ὁ κύριος ἀναλώσει . . . καὶ καταργήσῃ κ.τ.λ.; 2 Tim. i. 10, καταργήσαντος μὲν τὸν θάνατον κ.τ.λ. We might suppose that St. Paul regarded the preposition as adding force to the conception (as in κατακόπτειν, κατακτείνειν, and others). With him it always denotes a complete, not a temporary or partial ceasing. Elsewhere it signifies a putting out of activity, out of power or effect; but with St. Paul it is = *to annihilate, to put an end to, to bring to nought*; 1 Cor. vi. 13, ὁ θεὸς τὴν κοιλίαν καὶ τὰ βρώματα καταργήσῃ; i. 28, ἐξελέξατο ὁ θεὸς τὰ μὴ ὄντα, ἵνα τὰ ὄντα καταργήσῃ. We cannot render the passive καταργεῖσθαι, especially where it has a personal subject, in a passive sense. Cf. Ezra vi. 8, ἐπιμελῶς δαπάνη ἔστω διδομένη τοῖς ἀνδρασι ἐκείνοις τὸ μὴ καταργηθῆναι; Rom. vii. 2, ἡ γὰρ ὑπανδρος γυνή . . . κατήργηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός = has as such ceased, and is free from the law, cf. ver. 3, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου; ver. 6, νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου ἀποθανόντος ἐν ᾧ κατειχόμεθα; Gal. v. 4, κατηργήθητε ἀπὸ τοῦ Χριστοῦ, τῆς χάριτος ἐξεπέσατε; 1 Cor. ii. 6, τῶν ἀρχόντων τοῦ αἰῶνος τούτου τῶν καταργουμένων.—With a thing as subject, 1 Cor. xiii. 8, 10, synonym. with παύεσθαι; xv. 26, καταργεῖται ὁ θάνατος, cf. 2 Tim. i. 10; Gal. v. 11, κατήργηται τὸ σκάνδαλον; 2 Cor. iii. 7, 11, 13, 14.

Ἐνεργής, ἐς, like ἐνέργεια, ἐνεργεῖν, 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. Plut. *Sol.* 31, χώρα ἐνεργεστέρα, *fruitful land*. Ἐνεργής, ἐνέργεια, ἐνεργεῖν seem to have been used almost exclusively as medical terms, e.g. ἐνεργεῖν εἰς τὸν κόλπον, of medical treatment and the influence of medicine. Dioscorides, *de mater. med.* i. 2 C, τά τε γένη καὶ τὰς ἐνεργείας τῶν δυνάμεων; i. 18, δύνάμιν ἔχει ἐνεργεστάτην. 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, ἐνεργεῖν, Prov. xxi. 6; Isa. xli. 4; Wisd. xv. 11, xvi. 17; ἐνέργεια, Wisd. vii. 17, 26, xiii. 4, xviii. 22; 2 Macc. iii. 29.

Ἐνέργεια, ἡ, *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 ἔξις; cf. *Eth.* ii. 5, ἔξεις δὲ λέγω, καθ' ὅς πρὸς τὰ πάθη ἔχομεν εἴ ἢ κακῶς. 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.* δύναμις, 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, εἰς τὸ εἶδέναι ὑμᾶς . . . κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος, where κράτος denotes the nature of the ἰσχύς. Again, in Eph. iv. 16, κατ' ἐνέργειαν . . . τὴν αὐξησιν τοῦ σώματος ποιεῖται; 2 Thess. ii. 11, ἐνέργεια πλάνης, εἰς τὸ πιστεῦσαι αὐτοὺς τῷ ψεύδει, ver. 9, οὐ ἔστιν ἡ παρουσία κατ' ἐνέργειαν τοῦ σατανᾶ.

Ἐνεργέω, to be active and energetic, to effect, to prove oneself strong. Often in Polyb., e.g. xvii. 14. 8, πάντα κατὰ δύναμιν ἐνεργεῖν. 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, ἐνεργοῦσιν αἱ δυνάμεις ἐν αὐτῷ; Jas. v. 16, δέησις δικαίου ἐνεργουμένη. 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. xli. 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 ἐνεργῶν ἐν ὑμῖν καὶ τὸ θέλει καὶ τὸ ἐνεργεῖν, cf. Eph. i. 11, where ἐνεργεῖν 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 παθήματα ἐνεργεῖτο 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.

Ἐνεργημα, τό, effect, energy, e.g. Diodor. iv. 51, τῶν δὲ ἐνεργημάτων ὑπὲρ τὴν ἀνθρωπίνην φύσιν φανέντων. 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, ἡ, 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. *Fragm.* 269, and Philostr. *Imag.* 854, call spiders; comp. ἐριθεύω, Tob. ii. 11.—Συνέριθος, co-worker, and, indeed, with reference to pay or result, as συνεργός, denotes companion in labour, assistant, e.g. Plato, *Rep.* vii. 533 D, συνέριθοι καὶ συμπεριαγωγοὶ τέχνηαι.—Ἐριθεύω, 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; Aristot. *Polít.* v. 3, μεταβάλλουσι δ' αἱ πολιτεῖαι καὶ ἄνευ στάσεως διὰ τε τὰς ἐριθείας ὥσπερ ἐν Ἡραίᾳ (ἐξ αἰρετῶν γὰρ διὰ τοῦτο ἐπόησαν κληρωτὰς, ὅτι ἠροῦντο τοὺς ἐριθευομένους) καὶ δι' ὀλιγωρίαν; here, accordingly, as in *ibid.* v. 2, side by side with ὀλιγωρία, 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 ἄμεινον εἰρήνης; εἰρήνη δὲ ἐξ ἡγεμονίας ὀρθῆς φύεται ἡγεμονία δ' ἀφιλονείκος καὶ ἀνερίθειτος ὀρθῆ μόνη. Cf. Hesych., Ἐριθευμένων πεφιλοτιμημένων. Ἐριθείετο ἐφιλονείκει, of ambition and

ambitious litigiousness. In Ignat. *ad Philadelph.* 8, παρακαλῶ δὲ ὑμᾶς μηδὲν κατ' ἐριθείαν πράσσειν, ἀλλὰ κατὰ χριστομαθίαν, it signifies clearly, according to the connection, *self-willed positiveness.* Ἐριθευτικός in Eustath. *Orusc.* lxxviii. 53, βλάβημος ἄρα ἐστὶ καὶ ἐριθευτικός καὶ φιλόνεικος. Instructive is also Polyb. x. 25. 9, οἱ δὲ, τῆς στρατηγίας ὀρεγόμενοι, διὰ ταύτης τῆς ἀρχῆς ἐξεριθεύονται τοὺς νέους καὶ παρασκευάζουσιν εὖνους συναγωνιστὰς εἰς τὸ μέλλον = to manage the youth for self. The explanation, therefore, of Suidas is correct, that ἐριθεύεσθαι is eventually = δεκάζεσθαι, *to let oneself be bridled*; but, except by the passage cited from Polybius, the further statement can hardly be maintained, ἡ ἐριθεία εἴρηται ἀπὸ τῆς τοῦ μισθοῦ δόσεως. The original meaning is perhaps the opposite.—Suidas adduces κερειθεύομαι τὸ ἐναντίον to maintain the opposite. Thus we may perhaps describe the general meaning of ἐριθεία, *selfishness, 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 ἐξ ἐριθείας τὸν Χριστὸν καταγγέλλουσιν οὐχ ἀγνώως, οἴομενοι θλιψῶν ἐγείρειν τοὺς δεσμοὺς μου; Phil. ii. 3, μηδὲν κατὰ ἐριθείαν μηδὲ κατὰ κενοδόξϊαν ἀλλὰ τῇ ταπεινοφροσύνῃ ἀλλήλους ἠγούμενοι ὑπερέχοντας ἑαυτῶν, μὴ τὰ ἑαυτῶν ἕκαστοι σκοποῦντες. This reference to *self-seeking, self-willedness*, as in Ign. *l.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 ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ καρδίᾳ ὑμῶν, μὴ κατακαυχᾶσθε καὶ ψεύδεσθε κατὰ τῆς ἀληθείας; ver. 16, ὅπου γὰρ ζῆλος καὶ ἐριθεία, ἐκεῖ ἀκαταστασία καὶ πᾶν φαῦλον πρᾶγμα.—Elsewhere still, Rom. ii. 8, τοῖς δὲ ἐξ ἐριθείας καὶ ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ, where the meaning *litigiousness* certainly gives no admissible sense; Gal. v. 20, ἔρις, ζῆλος, θυμολ, ἐριθείαι κ.τ.λ.; 2 Cor. xii. 20, ἔρις, ζῆλος, θυμολ, ἐριθείαι, καταλαλαίαι κ.τ.λ.

Ἔρχομαι, to come, the opposite of *ὑπάγω*, 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—

(I.) Ἔρχεσθαι ἐν, answering to the Hebrew בְּ , 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, ἦλθεν ἐν τῷ πνεύματι εἰς τὸ ἱερόν; cf. 1 Kings xiii. 1, ἄνθρωπος τοῦ θεοῦ ἐξ Ἰούδα παρεγένετο ἐν λόγῳ κυρίου εἰς Β.; Ps. lxxvi. 13, εἰσελεύσομαι εἰς τὸν οἶκόν σου ἐν ὀλοκαυτώμασιν; Ps. lxxxi. 16; Lev. xvi. 3; Heb. ix. 25, ὁ ἀρχιερεὺς εἰσέρχεται εἰς τὰ ἅγια κατ' ἐνιαυτὸν ἐν αἵματι ἀλλοτρίῳ. This is an expression or representation familiar to us only in such connections as ἐν χαρᾷ ἔρχ., Rom. xv. 32; ἐν λύπῃ, 2 Cor. ii. 1. The subject characterizes itself in the given manner. Ἔρχεσθαι denotes an appearing or self-manifestation, and by ἐν the distinctive form or manner of the manifestation is specified; Matt. xxi. 32, ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς

ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστείσατε αὐτῷ; 1 Cor. iv. 21, ἐν ῥάβδῳ ἔλθω πρὸς ὑμᾶς ἢ ἐν ἀγάπῃ πνεύματι τε πραΰτητος. Thus we are to understand Matt. xvi. 27, μέλλει ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεσθαι ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ μετὰ τῶν ἀγγέλων αὐτοῦ; ver. 28, ἕως ἂν ἴδωσιν τὸν υἱὸν τοῦ ἀ. ἐρχόμενον ἐν τῇ βασ. αὐτοῦ; Luke xxiii. 42; Matt. xxv. 31; Mark viii. 38; Luke ix. 26; Mark ix. 1, ἕως ἂν ἴδωσιν τὴν βασ. τοῦ θεοῦ ἐληλυθῆσαν ἐν δυνάμει; Jude 14. The significance of this mode of expression is very important in 1 John v. 6, ὁ ἐλθὼν ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι, parallel to δι' ὕδατος καὶ αἵματος, and 1 John iv. 2, ὁμολογεῖν Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα, 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.) Ἔρχεσθαι, of the accomplishment and occurrence of foretold and expected things, like the Hebrew *קָבַץ*, Josh. xxi. 45; 1 Sam. ix. 6; Isa. xlii. 9; Jer. xvii. 15, xxviii. 9. So in the Lord's Prayer, ἐλθέτω ἡ βασ. σου, Matt. vi. 10; Luke xi. 2; cf. Mark xi. 10; Luke xvii. 20, xxii. 18.—Luke xix. 38, ὁ ἐρχόμενος βασιλεὺς ἐν ὀνόματι κυρίου; John vi. 14, ὁ προφήτης ὁ ἐρχόμενος εἰς τὸν κόσμον; John xi. 27, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θ. ὁ εἰς τὸν κόσμον ἐρχόμενος; Matt. xxi. 9, ὁ ἐρχόμενος ἐν ὀνόματι κυρίου; xxiii. 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 ὀπίσω μου ἐρχόμενος (cf. ver. 30), or with iii. 31, ὁ ἄνωθεν, ὁ ἐκ τοῦ οὐρανοῦ ἐρχόμενος. Rather is it to be taken as connected with τὰ ἐρχόμενα, "things future," *that which is to come*, John xvi. 13. Ἔρχεσθαι does not, like ἤκω, 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. xl. 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 ἐν ὀνόματι κ., Matt. xxi. 9, xxiii. 39. Ὁ ἐρχόμενος is far rather to be regarded as an expression drawn from prophecy generally, like ὁ αἰὼν ὁ ἐρχόμενος, Mark x. 14; Luke xviii. 30, αἰὼν οὗτος, μέλλον; βασιλεία τοῦ θεοῦ. Reference may rather be made, comp. Heb. x. 37, to Hab. ii. 3, where the neuter subject in the Hebrew text—*קָבַץ* *קָבַץ* = *it will certainly come or be fulfilled*, viz. the vision or prophecy—is by the LXX. construed as a personal subject, ἐρχόμενος ἔξει; 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. i. 4, 8, iv. 8, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, as a title given to κύριος ὁ θεὸς 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 πρόθεσις τῶν αἰώνων, Eph. iii. 11, and with Eph. i. 4–10.

Ἑλευσις, ἡ, only in later Greek, e.g. Dion. Hal. *Ant. Rom.* ἐποίησαντο τὴν ἐπὶ τοὺς Ῥωμαίους ἔλευσιν οἱ Τυρρῆνοί = *march*. So in Justin Martyr of Christ's ascension, ἡ εἰς οὐρανὸν ἔλευσις. But in Acts vii. 52, ἀπέκτειναν τοὺς προκαταγγειλαντας περὶ τῆς ἐλεύσεως τοῦ δικαίου, of the (approaching) manifestation of the Messiah, it is to be referred to ἔρχομαι as it is used in reference to prophecy. Thus it is used also by Macarius (see Suiceri *Theas. s.v.*) of the appearing and revelation of Christ generally, e.g. διὰ τοῦτο ἡ ἔλευσις τοῦ κυρίου γεγένηται κ.τ.λ.

Προσερχομαι, 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 νόμος . . . κατ' ἐναντιὸν ταῖς αὐταῖς θυσίαις αἷς προσφέρουσιν εἰς τὸ διηνεκὲς οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι. The προσερχόμενοι are *they who desire the blessing of the sacrifice*. But it is doubtful whether they, as the קָרְבָּנֵי הָעֵדֻת, the congregation for whom the sacrifice is offered, and to whom it belongs, are to be distinguished from the προσφέροντες, מִזְבְּחֵי, 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 קָרַב as a sacrificial term; this, in this sense, is almost always rendered by προσάγειν, προσφέρειν, as the Hiphil; cf. Lev. xvi. 1. Then, again, קָרַב 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. xlv. 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 ἐγγίζειν as by προσέρχεσθαι; 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, οὐ προσελεύσεται προσφέρειν τὰ δῶρα 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 = προσέρχεσθαι τῷ θεῷ, Heb. vii. 25, xi. 6, τῷ θρόνῳ τῆς χάριτος, iv. 16, and in general synonymous with ἐκζητεῖν τὸν θεόν, xi. 6. For this, cf. Ecclus. i. 28, πρ. τῷ κυρίῳ; in ver. 30, on the contrary, we have προσέρχεσθαι absolutely; ii. 1, εἰ προσέρχῃ δουλεύειν κυρίῳ θεῷ.—1 Pet. ii. 4, πρὸς δὲ προσερχόμενοι, corresponds, as the connection shows, with what is quoted in ver. 6, ὁ πιστεύων ἐπ' αὐτῷ. Cf. Xen. *Mem.* i. 2. 38, of the disciples who attached themselves to Socrates. With 1 Tim. vi. 3, πρ. ὑγιαίνουσιν λόγοις, cf. Plut. *Cat. min.* 12, τῇ πολιτείᾳ, *to occupy oneself in the affairs of State*.

Προσήλυτος, ὁ, *new-comer, stranger*, properly an adj. Often used in the LXX. = גֵּר, which elsewhere is = ξένος, πάροικος, γείτων (γειώρας, 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

passages it simply denotes a *foreigner, one who does not belong to the nation*; cf. Ex. xxii. 21, xxiii. 9, αὐτοὶ γὰρ προσήλυτοι ἦτε ἐν γῇ Αἰγύπτῳ. 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* (ἔσται ὡσπερ καὶ ὁ αὐτόχθων τῆς γῆς; cf. Isa. lvi. 6, xli. 1; Neh. x. 28; Suid. οἱ ἐξ ἐθνῶν προσεληλυθότες καὶ κατὰ τοὺς θεοὺς πολιτευόμενοι νόμους). Compare 2 Chron. v. 6, πᾶσα συναγωγὴ Ἰσραὴλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισυνηγμένοι αὐτῶν. We cannot exactly say when the word first came to be used in this sense, probably it was at the time when ἔθνη (which see) received its special meaning. For a fuller account of this term, see Leyrer in Herzog's *Realencycl.* xii. 237; Winer, *Realwörterb.* ii. 285.

E P Ω, to say, of which are used the fut. ἐρῶ, perf. εἶρηκα, pass. εἶρημαι; in quotations the participle τὸ εἰρημένον, Luke ii. 24; Acts ii. 16, xiii. 40; Rom. iv. 18. Cf. τὰ ῥήματα τὰ προειρημένα, Jude 17; aor. pass. ἐρρήθην, later ἐρρέθην, *vid.* Winer, § 15. Hence—

Ῥητός, the verbal adj. with the signification of the participle perf. passive; *spoken, expressly named, e.g. ἐς χρόνον ῥητόν*, Herod. i. 177; v. 57, ἐπὶ ῥητοῖσι, *certis, definitis conditionibus* (Schweigh.). The same phrase in Plato, *Conviv.* 213 A, *Legg.* 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 δὲ πνεῦμα 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 ἄρρητος = *what cannot or dare not be uttered, unknown, full of mystery*, 2 Cor. xii. 4.

Ῥήμα, τό, *that which is said, utterance, word* (to be distinguished from ὄνομα, *vox*), Matt. iv. 4; Mark ix. 32; John x. 21, etc. *Ῥήμα 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 ῥήμ. τ. θ., instead of οἱ λόγοι, would recommend itself accordingly by its Johannine impress. — Rom. x. 17; Eph. vi. 17; Heb. vi. 5, ῥήμα 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 כִּבְרֵי יְהוָה, Josh. xxi. 45; Zech. i. 13. In like manner τὸ ῥήμα κυρίου . . . τὸ ῥήμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς. Τὸ ῥήμα absolutely, in Rom. x. 8, denotes, according to the connection, *the word of the gospel*; according to the remote object, τὸ ῥ. τῆς πίστεως. — As the words and sayings of Jesus are called ῥ. ζωῆς αἰ., 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 ῥήμα, ῥήμα is not =

promise, Luke ii. 29, see above. Ἐν ῥήματι, if it be joined with καθαρίσας or with τῷ λούτρῳ τοῦ ὕδατος, 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 (*Schriftbew.* 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. τοῦ ὕδ. 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 רִצְוּ, ῥήμα 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.

Παῤῥησία, ἡ, for παυρησία, freedom or frankness in speaking; Dem. lxxiii. 17, τάληθῆ μετὰ παῤῥησίας ἐρῶ πρὸς ὑμᾶς καὶ οὐκ ἀποκρύψομαι. So in John x. 24, xi. 14; cf. ver. 11, xvi. 25, 29, as contrasted with ἐν παροιμίαις λαλεῖν; xviii. 20; Mark viii. 32; Acts ii. 29, xxviii. 31, κηρύσσων . . . καὶ διδάσκων . . . μετὰ πάσης παῤῥησίας ἀκωλύτως; 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. Philem. 8, πολλὴν ἐν Χριστῷ παῤῥησίαν ἔχων ἐπιτάσσει σοι. It is to be understood as *fearless candour* also in Phil. i. 20, ἐν οὐδενὶ αἰσχυνθήσομαι, ἀλλ' ἐν πάσῃ παῤῥησίᾳ . . . μεγαλυνθήσεται Χριστός, i.e. the position of the apostle, wherein Christ was magnified; cf. Prov. xiii. 5, ἀσεβῆς δὲ αἰσχύνεται καὶ οὐχ ἔξει παῤῥησίαν. It is the *open-hearted* ("Freidigkeit," 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 ἐδευγμάτισεν ἐν παῤῥησίᾳ; cf. Lev. xxvi. 13, ἤγαγον ὑμᾶς μετὰ παῤῥ., 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 στήσεται ἐν παῤῥησίᾳ πολλῇ ὁ δίκαιος κατὰ πρόσωπον τῶν θλιψάντων αὐτόν; Job xxvii. 10, μὴ ἔχει τινα παῤῥησίαν ἐναντι τοῦ θεοῦ; 2 Cor. vii. 4, πολλή μοι παῤῥησία πρὸς ὑμᾶς. In particular (especially in Hebrews and 1 John), the word in this sense is used to denote *the unwavering, fearless, and unhesitating 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 *undoubting confidence in prayer* (1 John v. 14; Heb. iv. 16). Hence—

Παῤῥησιάζεσθαι, 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, προπαθόντες καὶ ὑβρισθέντες . . . ἐπαῤῥησιασάμεθα ἐν τῷ θεῷ ἡμῶν λαλῆσαι . . . ἐν πολλῷ ἀγῶνι.

Ἐσχατος, η, ον, probably connected with ἔχω, primarily (in Homer always) 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 ἔσχατα τοῦ ἀνθρώπου ἐκείνου; 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, εἴ τις θέλει πρῶτος εἶναι, ἔσται πάντων ἔσχατος καὶ πάντων διάκονος; John viii. 9; 1 Cor. iv. 9. Sometimes denoting a *moral lowness*, as in Arist. Pol. iii. 4, ἔσχατος δῆμος. 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 ἐπ' ἔσχάτου τῶν ἡμερῶν, Heb. i. 2; τῶν χρόνων, 1 Pet. i. 20; ἐπ' ἔσχάτων τῶν ἡμ., 2 Pet. iii. 3 (*al. ἐσχάτου*); ἐν ἐσχάτῳ χρόνῳ, Jude 18 (Lachm. and Tisch., ἐπ' ἔσχάτου τοῦ χρόν.); καιρὸς ἔσχατος, 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. עֲשֵׂתִי נִרְקָבָה, which is rendered by the LXX. = ἐπ' ἔσχάτων τῶν ἡμ., Gen. xlix. 1; Jer. xxx. 24; Ezek. xxxviii. 16; Hos. iii. 5 (cf. ἐπ' ἔσχάτων ἐτῶν, Ezek. xxxviii. 8); ἐν ταῖς ἐσχ. ἡμ., Jer. xlviii. 47; Isa. ii. 2; ἐπ' ἔσχάτου τῶν ἡμ., Jer. xxiii. 20, xlix. 39; Num. xxiv. 14; ἐπ' ἐσχάτῳ τῶν ἡμ., Deut. iv. 30; ἔσχατον τῶν ἡμ., Deut. xxxi. 29; cf. Isa. xli. 23, ἀναγγεῖλατε τὰ ἐπερχόμενα ἐπ' ἔσχάτου = הִנֵּנִי, Ecclus. xlviii. 24. It thus denotes the time when the development of God's plan of salvation shall come to a close, *the time of the final and decisive judgment*. See αἰών. (The substantival ἔσχατον 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 ἔσχαται 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 ἔσχατος, Rev. i. 17, ii. 8, and without the article, xxii. 13, corresponds with the name by which God designates Himself, הָאֵלֹהִים, הָרִבּוֹן, Isa. xli. 4, xlv. 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.

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

Κατέχω, (I.) to hold back, to retain, Philem. 13; to limit, to hinder, Luke iv. 42; Rom. i. 18; 2 Thess. ii. 6, 7; καὶ νῦν τὸ κατέχον οἴδατε, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ· τὸ γὰρ μυστήριον ἤδη ἐνεργεῖται τῆς ἀνομίας, μόνον ὁ κατέχων ἄρτι ἕως ἐκ μέσου γένηται (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 designated both masculine—for it is a man who speaks to Daniel—and neuter—for it is a πνεῦμα," 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, *Schriftbeweis*, 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 ἔθνη πρῶτον δεῖ κηρυχθῆναι 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. Ὁ 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 καλόν, 1 Thess. v. 21; τὴν παρρησίαν 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

Zάω, ζῶ, ζῆν, fut. ζήσω, ζήσομαι; aor. ἔζησα; imperf. ἔζων, *vid.* Winer, § 80. According to Curtius and others, it is connected with the Sanscrit root *gi, giv, to live*, Latin *vivo*, Old High German *quek*, Middle High German *quicken, to revive*, and stands for δίαω, akin to which is *δίαίτα, manner of living*. “Zωή is *animal life, bare existence*; βίος (*vis, vigere, vita*), *mental life with consciousness*; or, as Aristotle calls it in Ammon. 30, *λογικὴ 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 θάνατος, ἀποθνήσκειν); 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 ζῶσα, 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, τελευτήσαι, νεκρὸν εἶναι, and others. Acts xvii. 28, ζῶμεν καὶ κινούμεθα καὶ ἐσμέν; 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 ἔζησα = *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) ζῶν, 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 εἰδωλα, 1 Thess. i. 9, strengthened by the addition of ἀληθινός, 1 Thess. i. 9, answering to the Hebrew יְיָ אֱלֹהֵינוּ, Josh. iii. 10; Hos. ii. 1; Ps. xlii. 2, lxxxiv. 3; חַי וְקַיָּים, 2 Kings xix. 4, 16; Isa. xxxvii. 4, 17, cf. the חַי־הַאֱלֹהִים, חַי־אֱנִי, חַי־הוּא, (ζῶ ἐγώ, Num. xiv. 21; Deut. xxxii. 40, ζῶ ἐγὼ 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. ὁ υἱὸς τοῦ θεοῦ ζῶντος, Matt. xvi. 16; υἱοὶ θεοῦ ζ., Rom. ix. 26; ἐκκλησία θ. ζ., 1 Tim. iii. 15.

(b.) Like חַי, *to live*, in the concrete = *to be well* or *happy*, e.g. Deut. viii. 1, xxx. 16; Ps. xxii. 27, lxix. 33; 1 Sam. x. 21; 2 Sam. xvi. 16 (1 Thess. iii. 8); Prov. iii. 22, cf. viii. 35, 36; ζῆν 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 ἐλεύθερος, cf. Rom. v. 17). Cf. Ecclus. xlvi. 11, καὶ γὰρ ἡμεῖς ζωὴν ζήσομεθα. Thus it occurs in John vi. 57, ζήσεται δι' ἐμέ; 1 John iv. 9, ἵνα ζήσωμεν δι' αὐτοῦ; John vi. 51, 58, ζήσεται εἰς αἰῶνα; xi. 25, 26, ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ 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 ζωή. The ὁ ζῶν πατήρ, John vi. 57, corresponds with this life communicated to man. In like manner the designation of Christ as *the Living One*, ὁ ζῶν, 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 ζῶν, moreover, is joined with substantives of which it is not elsewhere predicated, ὕδωρ ζῶν, John iv. 10, 11, vii. 38; ἄρτος, John vi. 51; λόγια, Acts vii. 38; θυσία, Rom. xii. 1; ὁ λόγος τοῦ θεοῦ, Heb. iv. 12; 1 Pet. i. 23; ὁδός, Heb. x. 20; λίθος, 1 Pet. ii. 4, 5. In such cases, occurring in classical Greek, it denotes, *to be strong and permanent*, e.g. τὰ νόμιμα μαντεῖα 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, ὕδωρ ζωῆς κ.τ.λ., under ζωή. With Acts vii. 38, cf. Deut. xxxii. 47, οὐχὶ λόγος κενός οὗτος ὑμῶν, ὅτι αὐτὴ ἡ ζωὴ ὑμῶν 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, ζῶν ἀσώτως; Acts xxvi. 5, ἔζησα Φαρισαῖος; Gal. ii. 14, ἐθνικῶς ζ.; 2 Tim. iii. 12, and Tit. ii. 12, εὐσεβῶς ζ.; Rom. vii. 9, ἔζων χωρὶς νόμου. So κατὰ σάρκα ζῆν, Rom. viii. 12, 13, cf. ἐν σαρκί, Gal. ii. 20; Phil. i. 22; ἐν κόσμῳ, Col. ii. 20; ἐν τοῖς μέλεσιν κ.τ.λ., Col. iii. 7; ἐν τῇ ἀμαρτίᾳ, Rom. vi. 2; ἐν πίστει, Gal. ii. 20; but ἐκ πίστεως ζῆν, Heb. x. 38, Rom. i. 17, Gal. iii. 11, cf. ver. 12 (Luke xii. 15), is not to be reckoned, for in these places ζῆν has the meaning given in (I.) (b). Still, according to the analogy of the main text in the Hebrew, Hab. ii. 4, ἐκ 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 it 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 ζῆν ἐν τοῖς τοῦ νόμου ἔργοις is contrasted with ζῆν ἐκ πίστεως, ver. 11.—We find ζῆν joined with an ethical dative (cf. Krüger, § xlvi. 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 Φιλίππῳ ζῶντες καὶ οὐ τῇ ἐαυτῶν πατρίδι; Dion. Hal. iii. 18 (in Tholuck on Rom. xiv. 7, 8), εὐσεβὲς μὲν πρᾶγμα ποιεῖτε, ὦ παῖδες, τῷ πατρὶ ζῶντες καὶ οὐδὲν ἀνεῦ τῆς ἐμῆς γνώμης διαπραττόμενοι. The context must show of what kind the ethical relation of the life is in the given case. We find the compound ἀναζάω, *to live again*, in Luke xv. 24, 32, cf.

above (I.) (b.); Rom. vii. 9, xiv. 9; Rev. xx. 5; *συζῆν*, Rom. vi. 8; 2 Cor. vii. 3; 2 Tim. ii. 11.

Ζωή, ἡ, 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, *ἐν ζωῇ ταύτῃ*; 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 *ὄντως ζωῆ*, 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 *ζωῆ ἀκατάλυτος*, 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 *ζῆν*), 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 τοῦ ἰδεῖν τὰ ἀγαθὰ κυρίου ἐν γῆ ζώντων*; Ps. xxxvi. 11; Jer. viii. 3; Deut. xxxii. 47; Ezek. xviii. 21, xx. 11. See especially, Deut. xxx. 19, *τὴν ζωὴν καὶ τὸν θάνατον δέδωκα πρὸ προσώπου ὑμῶν, τὴν εὐλογίαν καὶ τὴν κατάραν ἐκλεξαι τὴν ζωὴν σύ κ.τ.λ.*, cf. *ζωοποιεῖν*, 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 καταποθῆ τὸ θνητὸν 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, *Floril.* 119, 121); in Scripture, and in the N. T. particularly, it is clearly distinguished therefrom, cf. 1 Cor. xv. 19, *ἐν τῇ ζωῇ ταύτῃ*, usually tacitly and by implication, but sometimes characterized by the addition of *αἰώνιος*, and in 1 Tim. vi. 19, *ἡ ὄντως ζωῆ*. Synonymous with *ἀφθαρσία*, 2 Tim. i. 10. So *ζωῆ*, Matt. vii. 14, over against *ἀπώλεια*, cf. xviii. 8, 9, xix. 17; Mark ix. 43, 45; Acts xi. 18; Rom. v. 17, 18, vi. 4, vii. 10, viii. 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. *Ζωῆ 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, *ἵνα ὡσπερ ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν 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. i. 2, *ἐπ' ἐλπίδι ζωῆς αἰώνιου, ἣν ἐπηγγείλατο ὁ ἀψευδὴς θεὸς πρὸ χρόνων*

αἰωνίων; 2 Tim. i. 10, κατ' ἐπαγγελίαν ζωῆς τῆς ἐν Χριστῷ Ἰησοῦ, cf. Acts ii. 28; and of the revelation of grace, Tit. i. 2; 1 John i. 2, ἡ ζωὴ ἐφανερώθη κ.τ.λ.; Acts iii. 15, τὸν ἀρχηγὸν τῆς ζωῆς ἀπεκτείνετε; and even of gospel preaching, 2 Tim. i. 10, φωτίσαντος ζωὴν καὶ ἀφθαρσίαν διὰ τοῦ εὐαγγ.; 1 John i. 2. Hence the expression τὰ ῥήματα τῆς ζωῆς ταύτης, 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, ὁσμὴ ζωῆς εἰς ζ. Cf. John vi. 35, 48, ὁ ἄρτος τῆς ζωῆς, cf. ver. 51; John viii. 12, τὸ φῶς τῆς ζωῆς; Rom. xi. 15. It is closely connected with Christ, Rom. vi. 23; 2 Tim. i. 1. And Christ is, Col. iii. 4, ἡ ζωὴ ἡμῶν. Cf. John i. 4, ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζ. ἦν τὸ φῶς τῶν ἀνθρώπων; 2 Cor. iv. 10, 11, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ . . . φανερωθῇ. As a Messianic blessing, it belongs to the αἰὼν ἐρχόμενος, Mark x. 30; Luke xviii. 30; and as blessedness in the future, it is the object of Christian desire and hope; cf. ζ. αἰ. κληρονομεῖν, Matt. xix. 29; Mark x. 17; Luke x. 25, xviii. 18; εἰσελθεῖν εἰς τὴν ζ., 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 κρίσις, ὀργὴ θεοῦ, 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, ἵνα ἔχω ζωὴν αἰ.,—a Johannine expression, for which Tischendorf reads σχῶ.

In the writings of St. Paul ζωὴ is the substance of gospel preaching (see above, ζωὴ θεοῦ, 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 δικαιοσύνη 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 γινώσκω.) 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 ἀπώλεια, iii. 15, 16; ἔργη θεοῦ, 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 βιβλος ζωῆς, Phil. iv. 3; Rev. iii. 5, xiii. 8, xx. 15; βιβλίον ζ., Rev. xvii. 8, xx. 12, xxi. 27 (opposed to κρίσεως, cf. Rev. xx. 12); στέφανος ζωῆς, Jas. i. 12; Rev. ii. 10; ξύλον τ. ζ., Rev. ii. 7, xxii. 2, 14, 19; ἕδωρ ζ., Rev. vii. 17, xxi. 6, xxii. 1, 17, comp. Ezek. xlvi.—In its distinctively Messianic sense, ζωή is an exclusively N. T. word.

Ζῶον, τό (by Lachm. always written ζῶον, 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 ζῶον, 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 ζῶα 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 נִינְיָ in Ezek. i. 5 sqq.; the cherubim in Ezek. x., cf. Ps. xviii. 1, xcix. 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. xcix. 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 Mos. 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 θανατοῦν, 1 Sam. ii. 6, κύριος θανατοῖ καὶ ζωογονεῖ, κατὰγει εἰς ἄδου καὶ ἀνάγει. 2 Kings v. 7 = הִיחַ, Piel. In the N. T. 1 Tim. vi. 13, παραγγέλλω σοι ἐνώπιον τοῦ θεοῦ τοῦ ζωογονοῦντος 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 = הִיחַ, in Piel, Ex. i. 17, 18, 22; 1 Kings xx. 31; Hiphil, Judg. viii. 19. In the N. T. Acts vii. 19, Luke xvii. 33, ὅς ἐὰν ἀπολέσῃ, ζωογονήσῃ αὐτήν (*sc.* τὴν ψυχὴν) = to retain life; cf. the parallels in Matt. xvi. 25 = σώζειν τὴν ψ.; x. 39 = εἰρρίσκειν; John xii. 25, τὴν ψ. εἰς ζωὴν αἰ. φυλάσσειν.

Ζωοποιέω, to make alive, to vivify, John vi. 63, τὸ πνεῦμά ἐστιν τὸ ζωοποιούν; 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 ζωοποιῆσαι, οὕτως ἐκ νόμου ἂν ἦν ἡ δικαιοσύνη. The law promised life, ver. 12, but did not give it. From this universally to be acknowledged fact, St. Paul argues what was necessary with reference to justification. Cf. 2 Cor. iii. 6, τὸ γὰρ γράμμα ἀποκτείνει, τὸ δὲ πνεῦμα ζωοποιεῖ; *vid.* γράμμα. See Job xxxvi. 6, ὁ κύριος . . . ἀσεβῆ οὐ μὴ ζωοποιήσῃ, καὶ κρίμα πτωχῶν δώσει.

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 ζέσις as ὑπερβολὴ θερμότητος, as opposed to πήξις, *De gener. et corrupt.* ii. 3. Figuratively, of mental states and emotions, especially of wrath, as ἐκζέω, ἀναζέω, etc., e.g. Plat. *Rep.* iv. 440 C, ὅταν ἀδικεῖσθαι τις ἠγῆται, οὐκ ἐν τούτῳ ζεῖ τε καὶ χαλεπαίνει καὶ ξυμμαχεῖ τῷ δοκοῦντι δικαίῳ; cf. Aristot. *de anim.* i. 1, ἡ ὀργὴ ζέσις τοῦ περι τὴν καρδίαν αἵματος καὶ θερμοῦ; of voluptuousness, Plut. *Mor.* 1088 f, ἡδονὴ ζέσασα ἐπὶ σαρκί; of youth, *ibid.* 791 C, ζέουσιν ἐν δήμῳ νεότητα; Aeschyl. *Sept.* 708, νῦν δ' ἔτι ζεῖ, sc. δαίμων, for which the Schol. ἐκμαίνεται, ἀκμάζει. It denotes also an enhancing or climax of emotion or impulse. Cf. also the passage cited by Bretschneider, *Act. Thom.* 34, ζέουσα ἀγάπη.—In the N. T. Acts xviii. 25, ζέων τῷ πνεύματι, ἐλάλει καὶ ἐδίδασκεν ἀκριβῶς τὰ 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 Apollos, κατηχημένος τὴν ὁδὸν τοῦ κυρίου, possessed it. Comp. Acts ii. 2–4. In Rom. xii. 11, the warning, taken quite generally, τῷ πνεύματι ζέοντες, between τῇ σπουδῇ μὴ ὀκνηροί and τῷ καιρῷ 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 ζέοντες, and the entire conduct of those who are said τῷ καιρῷ δουλεύοντες.

Ζεστός, ἡ, ον, cooked, seething, hot. Figuratively in Rev. iii. 15, οὔτε ψυχρὸς εἶ, οὔτε ζεστός; ver. 16; cf. Luke xii. 49, xxiv. 32; Matt. xxiv. 12.

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Ἡμέρα, ἡ, the day, Rev. viii. 12; Luke vi. 13; and often qualitatively in distinction 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, εἰσὶ δὲ φιλόζωοι καὶ μάλιστα 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. xlix. 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, wakeful, 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 *σκότος*; 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 = *יְהוָה בַּיּוֹם*, 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. 3; 1 Pet. ii. 12; *ἡμ. ὀργῆς*, Zeph. i. 15, 18, ii. 2, 3; Isa. xiii. 13; Ezek. vii. 19; cf. Rom. ii. 5, *ἡμ. ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας 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 vi. 11, Received text); 2 Pet. iii. 7; 1 John iv. 17; cf. Rom. ii. 16, *ἐν ἡμ. ὅτε κρινεῖ ὁ θεὸς κ.τ.λ.*; Jude 6, *εἰς κρίσιν μεγάλης ἡμ.* Further, *ἐκεῖνη 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, *ἵνα . . . ἀνακριθῶ . . . ὑπὸ ἀνθρωπίνης ἡμέρας*; in contrast with this *ἡμ. κυρίου*, *vid.* ver. 4. For *ἔσχαται ἡμ.*, see *ἔσχατος*. 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. lxi. 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 ἀπολυτρώσεως* 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 = *πατήρ*, see *κύριος*), Matt. xvi. 27. This day is therefore called *ἡ ἡμ. τοῦ κυρίου ἡμῶν*, 1 Cor. i. 8; *τοῦ κυρ. Ἰησοῦ*, 2 Cor. i. 14; *ἡμ. Ἰησοῦ Χριστοῦ*, Phil. i. 6; *Χριστοῦ*, Phil. i. 10; Luke xvii. 30, *ἡ ἡμ. ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται*; cf. ver. 31; Matt. xxiv. 36, 42, 44, 50; Luke xxi. 34, cf. vv. 27, 28, xvii. 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*

Ἰησοῦ Χριστοῦ 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 *ἡμέραι τοῦ υἱοῦ τοῦ ἀνθρ.*, Luke xvii. 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 *ἡμέραις Νῶε*, 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, Ἀβραὰμ ἠγαλλιόσατο ἰνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν, Christ (as it appears to me) has still in His mind *the day of His ever approaching manifestation in glory* (see *παραβολή*). Concerning *ἡμέρα αἰῶνος*, 2 Pet. iii. 18, see *αἰών*.

Θ

Θεός, ὁ, God; Döderlein (*Synonymik*, vi. 101; *Hom. Gloss.* 2500) and Curtius (*Grundzüge der Griech. Etymol.* 230, 450 sqq.) derive this word from the root *thes* in *θέσασθαι*, “to implore” (Pindar, Hesiod); because, as the latter proves, the usual derivation of the word with the Latin *deus*, from the Sanscrit *div*, “to give light,” *dēvas*, see *δαίμων*, 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 *θάομαι*, *θαῦμα*, *τίθημι*, etc., as forms connected with the same root as *θεός*. Herod. ii. 52. 1, *θεοὺς δὲ προσωνόμασάν σφεας ἀπὸ τοῦ τοιούτου ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα καὶ πάσας νομὰς εἶχον*. 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 *vatan*, *to go*, and signifies, perhaps, “the world-travelling light;” cf. Simrock, *deutsche Mythol.* p. 150, “The root-meaning of the name *Gott* (Gothic, *Guth*), Grimm, *deutsche Mythol.* 12, says is undiscovered; and he still rejects its connection with the adjective *gut* (Gothic, *gōds*), 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 = לַיָּהּ, which is akin to לַיָּהּ, so that the fundamental thought is *the strong one*; = מַיָּהּ, 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 *aliha*, whose fundamental meaning is “helpless wandering,” “refuge-seeking terror.” As a *nom. infin.* from מַיָּהּ in this logically established meaning, מַיָּהּ, Aram. מַיָּהּ, signifies *fear* or *terror*, and then (like מַיָּהּ, which is synonymous with it,

in Gen. xxxi. 42, 53, and אָרָב, Ps. lxxvi. 12; Isa. viii. 12 sqq.; cf. 2 Thess. ii. 4) *the object of fear*, Delitzsch as above. Cf. אָרָב, Ps. cxi. 9; דִּמְיוֹ, *dream*. The plural is the plural of abstraction, like דִּמְיוֹת, *life*, from יָיָה, *living*.

We must, however, notice Hupfeld's observation (on Ps. viii. 6): "דִּמְיוֹת, like לֵא, is contrasted with man (אָדָם and אֱנוֹשׁ), with reference to His power and His position, especially in the expression אָדָם כְּאֵלֵי לֵא, Hos. xi. 9; or לֵא כְּאֵלֵי אֱנוֹשׁ, Ezek. xxviii. 2, 9; Isa. xxxi. 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 appellative: *that which is divinely revered, regarded as God*, Acts xii. 22, θεοῦ φωνὴ καὶ οὐκ ἀνθρώπου; xvii. 23, ἀγνώστῳ θεῷ; xxviii. 6, ἔλεγον θεὸν αὐτὸν εἶναι; 2 Thess. ii. 4, ὁ ἀντικείμενος καὶ ὑπεραιρούμενος ἐπὶ πάντα λεγόμενον θεὸν ἢ σέβασμα. Cf. Dan. xi. 36, 37; 2 Cor. iv. 4, ὁ θεὸς τοῦ αἰῶνος τούτου,—who assumes the place of God. Hence ὁ, ἡ θεός (Acts xix. 37, otherwise θεά, xix. 27), θεοί in the pagan sense, Gal. iv. 8, οἱ φύσει μὴ ὄντες θεοί; Acts vii. 43, xix. 26; 1 Cor. viii. 5; Acts vii. 40, and often. Akin to this is the peculiar use of θεοί, like דִּמְיוֹת, John x. 34, 35, of judges and magistrates, Ps. lxxxii. 1, 6; Ex. xxi. 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, οὐδεὶς θεὸς ἕτερος εἰ μὴ εἰς, 1 Cor. viii. 4; and thus θεός, דִּמְיוֹת, 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, xxxiii. 12, cxliv. 15, xc. 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 ("דִּמְיוֹת has been made known to man from the beginning as דִּמְיוֹת מַה, and מַה as דִּמְיוֹת in an exclusive sense," Hofmann). Accordingly, κύριος ὁ θεός is = דִּמְיוֹת מַה, 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 is dependent 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 ὑψιστος, Mark v. 7; Luke viii. 28; Acts xvi. 17; Heb. vii. 1; παντοκράτωρ, Rev. xix. 15, cf. i. 8, etc.; θεὸς σωτήρ, 1 Tim. i. 1, ii. 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 θεὸς τῆς ἀγάπης; 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, μου, σου, ὑμῶν, Matt. xxvii. 46; Heb. xi. 16; Rev. xxi. 3; cf. ver. 7, ἔσομαι αὐτῷ 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 οὐ εἰμί, φ καὶ λατρεύω, ἄγγελος, and Rev. xxi. 3, αὐτὸς ὁ θεὸς ἔσται μετ' αὐτῶν θεὸς 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. xxii. 32, οὐκ ἔστιν ὁ θεὸς θεὸς 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 θ. Ἀβραάμ, Ἰσαάκ, Ἰακώβ*, 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 πατῆρ 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 πατήρ 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 ἡμῶν Ἰησοῦ Χριστοῦ*, Rom. xv. 6; 2 Cor. i. 3 (with the addition, *ὁ πατήρ τῶν οἰκτιρμῶν καὶ θεός πάσης παρακλήσεως*); 2 Cor. xi. 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 ἡμῶν*, Gal. i. 4; Phil. iv. 20; 1 Thess. i. 3, iii. 11, 13; *θεός πατήρ ἡμῶν*, 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 θ. 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; *vid. 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 ἦν ὁ λόγος*; xx. 28, *ὁ κύριός μου ὁ θεός μου*. Compare Acts xx. 28, Cod. Sin., *ποιμαίνειν τὴν ἐκκλησίαν τοῦ θεοῦ ἣν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου*. 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 *υἱὸς θεοῦ* to *θεός* a very easy one, cf. John x. 33, but the *ἄνθρωπος* (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 *υἱὸς 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 *υἱὸς θεοῦ* the *Χριστὸς θεός* is inferred, with the same justice as is the *ἄνθρωπος Χριστὸς Ἰησοῦς* (1 Tim. ii. 5 and Rom. v. 15) from the *υἱὸς ἀνθρώπου*. As to Tit. ii. 13, *προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ*, the question arises whether the two genitives attached to *δόξης, τοῦ μεγάλου θεοῦ καὶ σωτῆρος 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, *e.g.*, 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 distinguished, 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 ἡγεμῶν; 1 Cor. iii. 8, ὁ φυτεύων δὲ καὶ ὁ ποτίζων ἐν εἰσῶ; cf. Jas. iv. 12, εἷς ἐστὶν ὁ νομοθέτης καὶ κριτής; (2) when some qualifying word is put to one substantive which is not to be applied to the other, Mark vi. 21, τοῖς μεγιστᾶσιν αὐτοῦ καὶ τοῖς χιλιάρχοις καὶ τοῖς πρώτοις 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 προάγων 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 predicated of one and the same subject, cf. John xxi. 24, ὁ μαρτυρῶν περὶ τούτων καὶ γράψας ταῦτα; Mark vi. 3, ὁ τέκτων, ὁ υἱὸς Μαρίας ἀδελφὸς δὲ 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, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα 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 θεός and Ἰησοῦς Χριστός 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 σωτήρος with θεοῦ? To help us in deciding this, we have not only the consideration whether it must be regarded as generally inadmissible, 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*—*πᾶσι* *δὲ*—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, *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον*, so that, to the expression complete in itself, *τοῦ μεγάλου θεοῦ καὶ σωτήρος 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.

Θεότης, ἡ, the Godhead. Col. ii. 9, *ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα τῆς θεότητος. Θεότης* is to be distinguished from *θεότης* thus, *θεότης* = *that which God is*, *θεότης* = *that which is of God*. Plut. *de def. orac.* 10, *οὕτως ἐκ μὲν ἀνθρώπων εἰς ἥρωας, ἐκ δὲ ἡρώων εἰς δαίμονας αἱ βελτίονες ψυχαὶ τὴν μεταβολὴν λαμβάνουσιν. ἐκ δὲ δαιμόνων ὄλγαι μὲν ἔτι χρόνῳ πολλῷ δι' ἀρετῆς καθαρθεῖσαι παντάπασι θεότητος μετέσχον.* Luc. *Isaοταμην.* 9, *διελομένοι τὸν μὲν τινα πρῶτον θεὸν ἐπεκάλουν, τοῖς δὲ τὰ δεύτερα καὶ τρίτα ἔνεμον τῆς θεότητος.* In the later ecclesiastical writers, *θεότης*, like *τὸ θεῖον* in classical Greek, is used of the Godhead, see *θεῖος*.

ἄθεος, ον, destitute of God, without God, cf. *ἄλογος*. — (I.) Primarily, actively = *godless, forgetful of God*, of one who does not care about the existence of the gods, who does not honour them. Xen. *Anab.* ii. 5. 39, *σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ*; Plat. *Polit.* 309 A, *ἀθεότης καὶ ὕβρις καὶ ἀδικία.* In Aesch. *Eum.* 151 (154), and Soph. *Oed. R.* 1329 (1360), the sinner is given “the name still unknown to Homer, *ἄθεος ἀνήρ*,” cf. Nägelsbach, *nachhom. Theol.* 319. — Next (II.), passively = *without divine help, forsaken by God, excluded from communion with God*; Soph. *Oed. T.* 663. So in the Pauline *ἄθεοι ἐν τῷ κόσμῳ*, Eph. ii. 12. That it means there more than *they know not God* (1 Thess. iv. 5; cf. the *ἡ ἄθεος πολυθεότης* of Origen), is clear both from the context and from the analogy of Gal. iv. 9, *νῦν δὲ γινόντες θεόν, μᾶλλον δὲ γνωσθέντες ὑπὸ θεοῦ*, cf. ver. 8.

Θεῖος, α, ον, divine, what is God's, especially what proceeds from Him. So in the LXX. Ex. xxxi. 3, xxxv. 31; Prov. ii. 17; Job xxvii. 3, xxxiii. 4 (Ecclus. vi. 35). So, too, in the N. T. 2 Pet. i. 3, *θεῖα δύναμις*; ver. 4, *θείας 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.

Θεϊότης, the divinity, divine character or essence. Plut. *cur Pythia nunc non reddat cet.* 8, *τούτων μέρος μηδὲν εἶναι κενὸν μηδὲ ἀναίσθητον, ἀλλὰ πεπλησθαι πάντα θεϊότητος*; Rom. i. 20, *ἣ τε ἀίδιος αὐτοῦ δύναμις καὶ θεϊότης.* As *θεότης* is = *τὸ εἶναι τινα θεόν* (Fritzsche), so *θεϊότης* is = *τὸ εἶναι τι, τῶν θεῶν.* So Wisd. xviii. 9.

Θεοδιδάκτος, instructed or taught of God, only in 1 Thess. iv. 9 and in ecclesi-

astical Greek, e.g. *Ep. Barn.* 21, γίνεσθε δὲ θεοδίδακτοι, cf. John vi. 45 (Isa. liv. 13); Heb. viii. 10, 11; 1 John ii. 20.

Θεομαχέω, to oppose God, to resist divine necessity. Rec. text, Acts xxiii. 9, cf. e.g. Eurip. *Iph. A.* 1409, τὸ θεομαχεῖν γὰρ ἀπολιποῦσ', ὃ σου κρατεῖ, ἐξελογίσω τὰ χρηστὰ τὰ ναγκαῖά τε; Xen. *Oecon.* xvi. 3, οὐκέτι συμφέρει θεομαχεῖν,—with reference to the laws of soil and climate, which must be attended to in agriculture.

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

Θεόπνευστος, prompted by God, divinely inspired. 2 Tim. iii. 16, πᾶσα γραφή θ. In profane Greek it occurs only in Plut. *de placit. phil.* v. 2, ὄνειροι θεόπνευστοι (κατ' ἀνάγκην γίνονται), opposed to φυσικοί. The formation of the word cannot be traced to the use of πνέω, but only of ἐμπνέω. Cf. Xen. *Hell.* vii. 4. 32, τὴν ἀρετὴν θεὸς μὲν ἐμπνεύσας; Plat. *Conv.* 179 B, μένος ἐμπνεύσαι ἐνίοις τῶν ἡρώων τὸν θεόν; Hom. *Il.* 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, es, one who fears God and therefore avoids evil, God-fearing, John ix. 31. Cf. σέβασθαι. Hence θεοσέβεια, the fear of God; 1 Tim. ii. 10, ἐπαγγέλλεσθαι θεοσ., to profess to be God-fearing.

Θεοστυγής, es, seldom in classical Greek (Eurip. *Troad.* 1213, *Cycl.* 396, 603), and in a passive sense, like θεομισής = hated of God, but without expressly emphasizing the hatred on God's part; rather = cursed; cf. Eurip. *Cycl.* 396 of Hades. This passive meaning cannot be given to the word in Rom. i. 30, where heinous crimes and vices are enumerated, and θεοστυγεῖς are named side by side with ὑβριστάς; cf. Plat. *Polit.* 309 A (*vid.* ἄθεος), where ὑβρις occurs side by side with ἀθεότης. The active sense, moreover, of the synonymous word θεομισής is established by the note of the Schol. on Aristoph. *Av.* 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 θεοσεχθρία, Arist. *Vesp.* v. 418. Still it may be more correct to regard the word as a strong and pregnant synonym for ἄθεος, rather than to find in it characters so extreme in wickedness and so rare. Cf. Clem. Rom. *ad Cor.* i. 35, ἀπορρήψαντες ἀφ' ἑαυτῶν πᾶσαν ἀδικίαν καὶ ἀνομίαν, πλεονεξίαν, ἔρεις, κακοθηλας καὶ δόλους, ψιθυρισμούς, τε καὶ καταλαλιάς, θεοστυγίαν, ὑπερηφανίαν τε καὶ ἀλαζονείαν κευοδοξίαν τε καὶ ἀφιλοξενίαν. Ταῦτα γὰρ οἱ πράσσοντες, στυγητοὶ τῷ θεῷ ὑπάρχουσιν, οὐ μόνον δὲ οἱ πράσσοντες αὐτὰ, ἀλλὰ καὶ οἱ συνευδοκούντες αὐτοῖς.

Θνήσκω (ΘΑΝ-), aor. ἔθανον, perf. τέθνηκα, 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, ἡ δὲ σπαταλῶσα ζῶσα τέθνηκεν, as contrasted with ver. 4, ἀπό-

δεκτον ἐνώπιον τοῦ θεοῦ, must, like this latter, be understood as having reference to the divine judgment. The widow, acting as described, is *dead* while still living; *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 ὄντως 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 θάνατος. Theophyl. κὰν δοκεῖ ζῆν κατὰ τὴν αἰσθητήν, τέθηκε κατὰ πνεῦμα.

Θνητός, ἡ, ὄν, verbal adj. from the preceding = mortal; in classical Greek, in Homer, Hesiod, the Tragedians, and elsewhere, as an epithet of man in contrast with ἀθάνατος, θεῖος, θεός, denoting that essential distinction between men and gods which lies at the foundation of all other differences. Cf. Nägelsbach, *homer. Theol.* i. 16 seq.; *nachhomer. 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 ὁ μόνος ἔχων ἀθανασίαν (1 Tim. vi. 16) has a force and meaning altogether different from the heathen epithet for the gods, ἀθάνατοι; and the weakness and frailty of man expressed by them in the epithets ἐφήμεροι, θνητοί, is, according to Holy Scripture, directly punitive suffering.—In the N. T. θνητός always occurs in contrast with *life* as the blessing of Christianity, Rom. vi. 12, viii. 11; 2 Cor. iv. 11. Τὸ θνητόν, 2 Cor. v. 4, over against ἀθανασία, 1 Cor. xv. 53, 54.

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, xxvi. 66, and often. The plural, 2 Cor. xi. 23, ἐν θανάτοις πολλάκις, as the same in profane Greek, not merely of *the death of many*, but either used emphatically, as in the German *Todesnöthe*, "perils of death," or as especially often in Plato, partly = *kinds of death*, e.g. *Phaed.* 88 A, *Tim.* 81 E, ἀπονότατος τῶν θανάτων, partly because death is regarded as repeating itself, e.g. *Ax.* 368 D, θανάτων μυρίων χεῖρω; *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, κῆμα θανάτου = θάνατος) *has a punitive significance*; Rom. i. 32, τὸ δικαίωμα τοῦ θεοῦ ἐπιγνώσκοντες, ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσίν; Heb. ix. 27, ἀπόκειται τοῖς ἀνθρώποις ἀπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις; Rom. vi. 23, ὀφώνια 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, 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; cf. ἄδης. 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 *ἀπόλεια*. Cf. *θάνατος* over against *ἀγαθόν*, Rom. vii. 13. So in the O. T., especially in Prov. ii. 18, v. 5, vii. 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. ζίδης*; 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, *σῶμα 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, *φόβος θανάτου διὰ παντὸς τοῦ ζῆν ἔνοχοι ἦσαν δουλείας*. Cf. Matt. xxvi. 38, *περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου*; 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. ψυχὴ, 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, *ἐβασίλευσεν ὁ θάνατος ἐπὶ τοὺς κ.τ.λ.*, cf. vi. 9, *θάνατος αὐτοῦ οὐκέτι 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, *ἐβασίλευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ*; 1 Cor. xv. 56, *τὸ κέντρον τοῦ θανάτου ἡ ἁμαρτία*. Man's life, forfeited to sin, encounters its results, Rom. vii. 5, *τὰ παθήματα τῶν ἁμαρτιῶν . . . ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν εἰς τὸ καρποφορῆσαι 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 σκιᾷ 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, *μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν . . . μένει ἐν τῷ θαν.* John v. 24, *εἰς κρίσιν οὐκ ἔρχεται ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς τὴν ζωὴν*. Cf. Rom. vii. 10, *εὐρέθη μοι ἡ ἐντολὴ ἢ εἰς ζωὴν αὕτη 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 αἰῶνα*; ver. 52, *οὐ μὴ γεύσῃται 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; Heb. ii. 14, 15; Jas. i. 15; Acts ii. 24; Rom. vi. 9; 1 John v. 16, 17, *ἁμαρτία 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, *ἁμαρτία θανατηφόρος* = *ἁμαρτία κρη.* 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, *ἔσχατος ἐχθρὸς καταργεῖται ὁ θάνατος*, cf. Rev. xxi. 4, *ὁ θάν. οὐκ ἔσται ἔτι*; 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. θνήσκω*.

(III.) *Ὁ θάνατος ὁ δεύτερος*, 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 δευτέρου*.

Ἀθανασία, ἡ, *immortality*,—a word which originally belonged to the profane sphere, and used in a formal sense in the concrete meaning of the adjective *ἀθάνατος*; cf. Plato, *Deff.* 405a, *ἀθ. οὐσία ἐμψυχος καὶ αἰδῖος μονή*. The substantive occurs first in Plato. Primarily it was predicated of the gods (*vid. θνητός*), 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 *Wisd.* viii. 13, cf. iv. 1, as synonymous with *μνήμη αἰώνιος*. But in that same book we trace a transition to a more positive sense, viii. 17, *ἐστὶν ἀθανασία ἐν συγγενείᾳ σοφίας, καὶ ἐν φιλίᾳ αὐτῆς τέρψις ἀγαθή*; xv. 3, *εἰδέναι τὸ κράτος σου ῥίζα ἀθανασίας*. Cf. iii. 4, *ἡ ἐλπίς αὐτῶν ἀθανασίας πλήρης*, with *ἐλπίς ζωσα*, 1 Pet. i. 3. The conception is by no means adequate to express N. T. or indeed O. T. views, and is of no avail or significance beside the positive *ζωή*, 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 ἔχων ἀθανά-*

σίαν (*vid.* θνητός), and in 1 Cor. xv. 53, δεῖ γὰρ τὸ θνητὸν τοῦτο ἐνδύσασθαι ἀθανασίαν, ver. 54, where it is easy to see how different its import is from the Platonic and natural ἀθανασία of the soul.

Ἀποθνήσκω, fut. ἀποθανοῦμαι, 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 ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. Cf. ver. 58, ἀπέθανον, in antithesis with ζήσεται εἰς τὸν αἰῶνα; xi. 25, 26, ὁ πιστεύων εἰς ἐμὲ κἀν ἀποθάνῃ ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα; viii. 21, 24, ἀποθανεῖσθε ἐν τῇ, ταῖς ἁμαρτίαις. The context shows whether or not the death of the body is included (as is usually the case in θάνατος). Rom. viii. 13, εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν; v. 15; Rev. iii. 2, στήρισον τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν; Rom. vii. 10, ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον κ.τ.λ.; cf. vv. 13, 24; Jude 12, δένδρα . . . δις 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 ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον; Rom. vi. 7, ὁ γὰρ ἀποθανῶν δεδικαίωται ἀπὸ τῆς ἁμαρτίας; ver. 8; Col. iii. 3, ἀπεθάνατε γὰρ κ.τ.λ. (Cf. the synonymous ἀπόλλυσθαι, John xi. 50; Rom. xiv. 15; 1 Cor. viii. 11.) Akin to these are the Pauline combinations of ἀποθνήσκω, e.g. Rom. vi. 2, 10, τῇ ἁμαρτίᾳ; Gal. ii. 19, νόμῳ, cf. Rom. vii. 6; Col. ii. 20, ἀποθάνατε σὺν Χριστῷ ἀπὸ τῶν στοιχείων τοῦ κόσμου. Ἀποθνήσκω, when thus used (like ἀπογίνεσθαι, 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 ἀποθανεῖν 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.—Συναποθνήσκω, “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 ἀλλαγμὰ σου Αἴγυπτον καὶ Αἰθιοπίαν, καὶ Σοῦνην ὑπὲρ σοῦ. ἀφ' οὗ ἔντιμος ἐγένου ἐναντίον ἐμοῦ, ἔδοξάσθης καὶ ἐγὼ σε ἠγάπησα καὶ δάσω ἀνθρώπους ὑπὲρ σου καὶ ἄρχοντας ὑπὲρ τῆς κεφαλῆς σου. Also ὑπεραποθνήσκω, Plat. Conv. 179 B = *to die for one another*, καὶ μὴν ὑπεραποθνήσκω γε μόνοι ἐθέλουσιν οἱ ἐρώντες . . . Τούτου δὲ καὶ ἡ Πελοπίου θυγάτηρ Ἀλκιστις ἰκανὴν μαρτυρίαν παρέχεται

εἰς τοὺς Ἕλληνας, ἐβελήσασα μόνη 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*.—Συναποθνήσκειν, *to die in common with*, Mark xiv. 31; 2 Cor. vii. 3; 2 Tim. ii. 11.

Θυμός, οὐ, ὁ, from θύω, 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*. The mental import of the word comes figuratively from 1." Connected with the Sanscrit *dhū*, *to shake, to enflame*, *dhūmas*, *smoke*, and with the German *Dunst*, *vapour*, *fumes*, θυμός signifies *life in its activity and excitement*, Plat. *Crat.* 419 E, θυμός δὲ ἀπὸ τῆς θύσεως καὶ ζέσεως τῆς ψυχῆς ἔχει ἀν τοῦτο τοῦνομα. First in a physical sense = *breath of life*, e.g. Homer, *Il.* xiii. 654, τὸ μὲν λίπε θυμός. 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 θυμός proprie ipsum animum denotet, a spiritu quem exhalamus, deinde ad omnem animi vehementiorem impetum transfertur, quasi exhalatio 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 חַי, חַיִּי, and חַיִּי, Job xv. 13, Prov. xviii. 14 = *excited feeling*, by θυμός, 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 ὀργή, Rom. ii. 8, Eph. iv. 31, Col. iii. 8, Rev. xvi. 19, ὁ θυμός τῆς ὀργῆς, xix. 15, θυμός denotes the inward excitement, and ὀργή the outward manifestation of it, cf. Deut. xxix. 20, 24; Num. xxxii. 14; Isa. ix. 19; Josh. vii. 26; 1 Sam. xxviii. 18, etc. With οἶνος τοῦ θυμοῦ, Rev. xiv. 10, xvi. 19, xix. 15, ληνός τοῦ θ., xv. 7, xvi. 1, φιάλαι τοῦ θ., comp. Ps. lx. 5, lxxv. 9; Isa. li. 17, 22; Jer. xxv. 15, xlix. 12; Isa. lxiii. 3, 4. With Rev. xiv. 8, xviii. 3, ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας, cf. Deut. xxxii. 33, θυμός δρακόντων ὁ οἶνος 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. li. 7), but "the wine of whoredom" is called "the wine of wrath," because it ends in the ruin of those who drink it. Cf. θυμός = *poison*, Wisd. xvi. 5; Job xx. 16; Deut. xxxii. 24.

Ἐπιθυμέω, *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. Ἐπιθυμῶν κατά τινος, *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, οὐκ ἐπιθυμήσεις, from Ex. xx. 14, וְלֹא תַחְמֹךְ אַחֲרָיו, where, however, in the Hebrew and LXX. the object follows.

This extended use of the verb, which we find fully in ἐπιθυμία, may be accounted for by the fact that *desire* has for its correlative *insatiableness*, cf. Ex. xx. 14; Jas. iv. 2, ἐπιθυμείτε καὶ οὐκ ἔχετε. So perhaps also 1 Cor. x. 6, εἰς τὸ μὴ εἶναι ἡμᾶς ἐπιθυμητὰς κακῶν, καθὼς κακείνοι ἐπεθύμησαν. Of amorous desires = *amore cari sive honesto, sive inhonesto* (Sturz, *lex. Xen.*), cf. Xen. *Anab.* iv. 1. 14, ἡ παιδὸς ἐπιθύμησας ἢ γυναικός; Matt. v. 28.

Ἐπιθυμία, ἡ, *what is directed towards anything, desire which attaches itself to (ἐπι-) its object, desire*; Luke xxii. 15; Phil. i. 23; 1 Thess. ii. 17; Rev. xviii. 14. In classical Greek, as a *vox media*, the moral character of the desire is determined according to the object named, cf. Mark iv. 19, αἱ περὶ τὰ λοιπὰ ἐπ. (Luke viii. 14, ἡδοναὶ τοῦ βίου; Titus iii. 3; Col. iii. 5, ἐπ. κακῆ); 2 Pet. ii. 10, ἐπ. μiasμοῦ. In the N. T., we might say, it is determined according to the subject, cf. John viii. 44, τὰς ἐπιθυμίας τοῦ πατρὸς ὑμῶν θέλετε ποιεῖν; Rom. i. 24, ἐπιθυμίας τῶν καρδιῶν, cf. Ecclus. v. 2; Rom. vi. 12, αἱ ἐπ. τοῦ σώματος; Gal. v. 16, ἐπ. σαρκός, cf. ver. 24; Eph. ii. 3; 1 John ii. 16; 2 Pet. ii. 18.—1 John ii. 16, ἡ ἐπ. τῶν ὀφθαλμῶν, cf. Matt. v. 29; 1 Pet. iv. 2, ἀνθρώπων ἐπιθυμίας, in antithesis with θέλημα θεοῦ, cf. 2 Pet. iii. 3, κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας πορευόμενοι; 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 παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ· ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ; Titus ii. 12, αἱ κοσμικαὶ ἐπ.; Jas. i. 14, ἡ ἰδία ἐπ.; 2 Tim. iv. 3; Eph. iv. 22, αἱ ἐπ. τῆς ἀπάτης. Further, ἐπιθυμία, 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; Ecclus. xviii. 30, xxiii. 5. So first in the plural, Rom. xiii. 14, τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας; Titus iii. 3, δουλεύοντες ἐπιθυμίας καὶ ἡδοναῖς ποικίλαις; 1 Pet. i. 14, αἱ πρότερον ἐν τῇ ἀγνοίᾳ ὑμῶν ἐπιθυμίας; iv. 3, πορεύεσθαι ἐν ἀσελγείαις, ἐπιθυμίας κ.τ.λ.. Then in the singular, Rom. vii. 7, 8, ἡ ἁμαρτία κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν; 1 Thess. iv. 5, ἐν πάθει ἐπιθυμίας; comp. Gal. v. 24, τὴν σάρκα ἐσταύρωσαν σὺν τοῖς παθήμασιν καὶ ταῖς ἐπιθυμίας; Col. iii. 5. Cf. πάθη ἀτιμίας, Rom. i. 26. Hofmann on Gal. v. 24, “παθήματα, *passive excitations*; ἐπιθυμίας, *self-stirrings of the sinful nature*,” 2 Pet. i. 4, ἡ ἐν κόσμῳ ἐν ἐπιθυμία φθορά (cod. Sin. ἡ ἐν τῷ κόσμῳ ἐπιθυμία φθορᾶς); Jas. i. 14, 15, ἡ ἐπ. συλλαβοῦσα τίθει ἁμαρτίαν.

Μακρόθυμος, ὁ, ἡ, *patient*; very seldom in profane Greek, *Anthologia Palatina*, xi. 317. 1, ἀντίσπαστον ἐμοὶ τις ὄνον μακρόθυμον ἔδωκεν. LXX. = מַלְאָכְיָהּ, of God, long-suffering, Ex. xxxiv. 6; Num. xiv. 8; Neh. ix. 17, and often. Dan. iv. 24, ἔσται μακρόθυμος τοῖς παραπτώμασί σου ὁ θεός; Wisd. xv. 1, μακρόθυμος καὶ ἐν ἐλέει διοικῶν τὰ πάντα. In Ecclus. v. 4, in antithesis with ὀργή, ver. 6 with θυμός. Of human *patience or resoluteness in suffering*, Eccles. vii. 8, ἀγαθὸν μακρόθυμος ὑπὲρ ὑψηλὸν πνεύματι, כִּי כִּי מַלְאָכְיָהּ; Ecclus. i. 23, ἕως καιροῦ ἀνθέξεται μακρόθυμος, καὶ ὕστερον αὐτῷ ἀναδώσει εὐφροσύνη, in antithesis with ver. 22, θυμὸς ἄδικος. In the N. T. the adverb only occurs, Acts xxvi. 3, μακροθύμως ἀκούσαι μου.

Μακροθυμία, ἡ, *patience*, likewise rare in profane Greek; Menand. *Fr.* 19, ἄνθρωπος ὃν μηδέποτε τὴν ἀλμπίαν αἰτοῦ παρὰ θεῶν, ἀλλὰ τὴν μακροθυμίαν; Plut. *Lucull.* xxxii. 3, μακροθυμίαν ἐμβαλέσθαι ταῖς ψυχαῖς; xxxiii. 1, ἀρετὴν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ = *steadfastness*.—(I.) In this sense = *patience* or *endurance*, Isa. lvii. 15, ὀλιγοψύχοις διδοὺς μακροθυμίαν, καὶ διδοὺς ζωὴν συντετριμμένοις τὴν καρδίαν; cf. Job vii. 16, οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι, ἵνα μακροθυμήσω; 1 Macc. viii. 4, κατεκράτησαν τοῦ τόπου παντὸς τῇ βουλῇ αὐτῶν καὶ τῇ μακροθυμίᾳ. So in the N. T. synonymous with *ὑπομονή*, Col. i. 11, δυναμούμενοι κατὰ τὸ κράτος τῆς δόξης αὐτοῦ εἰς πᾶσαν ὑπομονὴν καὶ μακροθυμίαν; Heb. vi. 12, μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομούντων τὰς ἐπαγγελίας; cf. x. 36, ὑπομονῆς ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν; Jas. v. 10, ὑπόδειγμα τῆς κακοπαθείας καὶ τῆς μακροθυμίας; 2 Tim. iii. 10.—(II.) Opposed to *ὀργή*, *θυμός*, and synonymous with *πραότης*, *patience* in one's bearing towards others, Prov. xxv. 15, ἐν μακροθυμίᾳ εὐδοκία βασιλεύσει; Ecclus. v. 11, γίνου ταχὺς ἐν ἀκρόσει σου, καὶ ἐν μακροθυμίᾳ φθέγγου ἀπόκρισιν. So in the N. T. Gal. v. 22, μακροθυμία, χρηστότης, ἀγαθωσύνη; Eph. iv. 2, μετὰ πάσης ταπεινοφροσύνης καὶ πραύτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ; Col. iii. 12; 2 Tim. iv. 2.—(III.) *Of the long-suffering of God*, which delays punishment, see *μακρόθυμος* and *μακροθυμέω*, Rom. ix. 22, ἤνεγκεν ἐν πολλῇ μ. σκευῇ ὀργῆς; ii. 4; 1 Pet. iii. 20; 2 Pet. iii. 15, τὴν τοῦ κυρίου ἡμῶν μακροθυμίαν σωτηρίαν ἠγγείσθε.—Jer. xv. 15, see *μακροθυμέω*.

Μακροθυμέω, (I.) *to be steadfast or patient*, Plut. *Socr. daem.* 593 F; Job vii. 16, οὐ γὰρ εἰς τὸν αἰῶνα ζήσομαι, ἵνα μακροθυμήσω; Heb. vi. 15, μακροθυμήσας ἐπέτυχεν τῆς ἐπαγγελίας, see *μακροθυμία*; Jas. v. 7, μακροθυμήσατε . . . ἕως τῆς παρουσίας τοῦ κυρίου; ver. 8, μακροθυμήσατε . . . στηρίζετε τὰς καρδίας ὑμῶν κ.τ.λ.; Bar. iv. 25, μακροθυμήσατε τὴν παρὰ τοῦ θεοῦ ἐπελθοῦσαν ὑμῖν ὀργὴν; Ecclus. ii. 4, ἐν ἀλλάγμασι ταπεινώσεως σου μακροθύμησον.—2 Macc. viii. 26, οὐκ ἐμακροθύμησαν κατατρέχοντες αὐτούς.—(II.) *To be patient or long-suffering towards others*, Ecclus. xxix. 8, ἐπὶ ταπεινῷ μακροθύμησον καὶ ἐλεημοσύνην μὴ παρελκύσης αὐτόν; Prov. xix. 11, ἐλεήμων ἀνὴρ μακροθυμεῖ = יְהוֹשִׁיעַ . So in the N. T. 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ; 1 Thess. v. 14, μακροθυμεῖτε πρὸς πάντας; Matt. xviii. 26, 29, μακροθύμησον ἐπ' ἐμοί.—(III.) *Specially of the long-suffering of God*, Ecclus. xviii. 11, διὰ τοῦτο ἐμακροθύμησε κύριος ἐπ' αὐτοῖς καὶ ἐξέχεεν ἐπ' αὐτοὺς τὸ ἔλεος αὐτοῦ; xxxii. 22, καὶ κρινεῖ δικαίως καὶ ποιήσει κρίσιν· καὶ ὁ κύριος οὐ μὴ βραδύνη οὐδὲ μὴ μακροθυμήσει ἐπ' αὐτοῖς; 2 Macc. vi. 14, οὐ γὰρ καθάπερ καὶ ἐπὶ τῶν ἄλλων ἔθνῶν ἀναμένει μακροθυμῶν ὁ δεσπότης μέχρι τοῦ κατατήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν κολάσει. So Matt. xviii. 26, 29; 2 Pet. iii. 9.—(IV.) *To tarry, to delay*. For this meaning, comp. Jer. xv. 15, κύριε, μνήσθητί μου καὶ ἐπίσκεψαι με καὶ ἀθώωσόν με ἀπὸ τῶν καταδικόντων με, μὴ εἰς μακροθυμίαν = יְהוֹשִׁיעַ יְהוֹשִׁיעַ יְהוֹשִׁיעַ , for which another reading has μὴ εἰς μακροθυμίαν σου λάβης με. So Luke xviii. 7, ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ

ἡμέρας καὶ νυκτὸς, καὶ μακροθυμῶν (Lachm., Tisch., Cod. Sin. μακροθυμῆ) ἐπ' αὐτοῖς; cf. ver. 4, καὶ οὐκ ἤθελεν ἐπὶ χρόνον. The explanation of ἐπ' αὐτοῖς, which refers it not to the ἐκλεκτοί, but to their ἀντίδικοι, and somewhat awkwardly borrowed from Ecclus. xxxii. 22, is too forced; the combination μακροθυμῆν ἐπὶ τινι, moreover, does not necessarily signify *to have patience with some one*, cf. Jas. v. 7, ὁ γεωργὸς ἐκδέχεται τὸν τίμον καρπὸν τῆς γῆς, μακροθυμῶν ἐπ' αὐτῷ, ἕως λάβῃ πρῶτον καὶ ὄψιμον. 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.

Θύω, to offer, to sacrifice, see θυμός. In a ritualistic sense, primarily = *to smoke or burn incense*; as Aristarch on Homer, *Il.* ix. 219, observes, θύω in Homer is never σφάζει, but θυμιάσαι (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 kill*, John x. 10, cf. Eurip. *Iph. T.* 1332, ξίφει θύουσα θῆλυς ἀρσένως. The lexicographers rightly designate this signification derived and figurative; it occurs, moreover, only seldom in profane Greek. With the meaning, *to sacrifice*, LXX. = זָבַח, also מָנַח. In the N. T. Acts xiv. 13, 18; 1 Cor. x. 20. It is doubtful whether θύειν τὸ πάσχα, Mark xiv. 12, Luke xxii. 7, 1 Cor. v. 7, is = *to slay*, or *to offer the passover*. LXX. = מָנַח זָבַח, Deut. xvi. 2; מָנַח מָנַח, 2 Chron. xxx. 15, cf. Ex. xii. 48, ποιῆσαι τὸ πάσχα κυρίῳ. This depends upon the question whether the passover was a sacrifice in the true sense. First of all, it is undeniable that θύειν, like זָבַח, 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, ἐπιωκία θύειν, 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 זָבַח, מָנַח, θύειν, is applied to it. When it is said that זָבַח, 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 זָבַח in Ex. xxxiv. 25. Comp. also מִזְבֵּיחַ, the only meaning of which, *altar*, whether altar of burnt-offering or altar of incense, confirms the usage as to זָבַח. The sacrificial character of the passover is further decisively proved in St. John's writings; cf. John xix. 36 with 1 John i. 7, John i. 29, 36, *vid. ἀμνός*. 1 Cor. v. 7 also does not admit of a doubt, even though we may not read τὸ πάσχα ἡμῶν ὑπὲρ ἡμῶν ἐτύθη (cf. Xen. *An.* v. 6. 28, θύομαι μὲν . . . καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἑμαντοῦ, *I cause to be offered*, etc.), but with Lachm., Tisch., τὸ πάσχα ἡμῶν ἐτύθη. 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 θύειν 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 sacrificial character of the first passover,

reflected as it is in the death of Christ, is, however, different from that of the yearly commemorative feast.

Θυσία, ἡ, literally, *the act of sacrificing or offering*, e.g. Xen. *Cyrop.* iii. 3. 34 (18), ἐπεὶ δὲ τέλος εἶχεν ἡ θυσία. Hence and usually = **sacrifice**; with but few exceptions used in the LXX. as the ordinary word for זָבַח and מִנְחָה, while the general expression דָּבָר is = δῶρον (very seldom = προσφορά, though the LXX. have introduced προσφέρειν as a rendering of וקריב, קרב, in a sense quite foreign to classical Greek). This transference of meaning may appear strange, for זָבַח generally occurs in the Pentateuch in conjunction with שְׁלָמִים, and therefore only of one kind of sacrifice, as distinct from עֹלָה, Ex. x. 25, xviii. 12; Lev. xvii. 8; Num. xv. 3, 5. The primary meaning of זָבַח, however, is more comprehensive, always denoting a sacrifice, and in particular a bloody sacrifice, cf. זָבַח = *to sacrifice*, Ex. xx. 24; Lev. ix. 4; and especially מִזְבֵּחַ = *altar, place of sacrifice*. Perhaps the ordinary use of זָבַח was owing to the fact that in זְבַח־שְׁלָמִים 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 τιμαί, χάριτες, δῶρα, δωρεαί, γέρα. Cf. Plat. *Eutyph.* 14 C, τὸ θύειν δωρεῖσθαι ἐστὶ τοῖς θεοῖς, τὸ δ’ εὐχεσθαι αἰτεῖν τοὺς θεούς. 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 γέρας, 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. Nägelsbach, *Homer. Theol.* v. 3, vi. 26; *Nachhomer. 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 δεκτός) applied to sacrifice; Ps. l. 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, πᾶς γὰρ ἀρχιερεὺς ἐξ ἀνθρώπων λαμβανόμενος ὑπὲρ ἀνθρώπων καθίσταται τὰ πρὸς τὸν θεόν, ἵνα προσφέρῃ δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν; 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 *κρείττονες θυσίαι* 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.

Θυσιαστήριον, τό, altar, answering to the Hebrew *זֶבֶח*, and probably formed first in Hellenistic Greek, cf. Philo, *Vit. Mos.* 3, τὸ δ' ἐν ἱπαίθρῳ βωμὸν εἶωθε καλεῖν *θυσιαστήριον*, ὡσανεὶ τηρητικὸν καὶ φυλακτικὸν ὄντα 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 = *זֶבֶח*; Isa. xv. 2, Jer. vii. 31, Hos. x. 8 = *זֶבֶח*, 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

Ἱερός, ἄ, ὄν, 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. Etymol.* i. 369), *strong, mighty, great*, cf. the Latin *vis*. This and the Homeric combinations, *ἱερόν φυλάκων τέλος*, *Il.* x. 56; *ἱερός στρατός*, *Od.* xxiv. 81; *ἱερός δῖφρος*, *Il.* xvii. 464, and 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 *τό 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.—*Ἱερός* 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

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 שָׁרָף. "The jubilee trumpets which the priests blew are called once (Josh. vi. 8), by a free translation, *ἱεραὶ σάλπιγγες*; but even in this case, where the externality of the relation is so fully preserved, it is an ἀπαξ λεγόμενον. Precisely where the priest is constantly called *ἱερεύς*, we might expect the sanctuary at least to be called τὸ ἱερόν" (query, the priest is called *ἱερεύς* 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 שָׁרָף in the one instance, and the Aramaic ܫܪܦܐ 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 τὸ ἱερόν 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 ἱερόν is quite the familiar term for the temple." Zezschwitz, *Prof.-Gréc. u. bibl. Sprachgeist*, p. 15. In the N. T. τὸ ἱερόν in the Gospels and Acts is = *temple*, and in the same sense as in Josephus, *Antt.* xv. 11, *Bell. Jud.* v. 5, who, following the Greek usage, calls the temple buildings as a whole (Matt. xxiv. 1, τὰς οἰκοδομὰς τοῦ ἱεροῦ) ἱερόν; yet he calls the temple itself, as also the Holy of Holies, ναός. According to Ammon. *ἱερά* denotes τοὺς περιβόλους τῶν ναῶν; Thucyd. iv. 90, τάφρον μὲν κύκλῳ περὶ τὸ ἱερόν 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 τὸ ἱερόν 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 ἅγια.—1 Cor. ix. 13, οἱ τὰ ἱερά ἐργαζόμενοι ἐκ τοῦ ἱεροῦ ἐσθίουσιν, they who perform the holy service eat of the sacrifice. The adj. only in 2 Tim. iii. 15, τὰ ἱερά γράμματα, cf. ver. 16, πᾶσα γραφή θεόπνευστος.

Ἱερεύς, ἑὸς, ὁ, he who has the care of τὰ ἱερά, the sacrifices = θύτης, θυτήρ, Acts xiv. 13, ὁ ἱερεὺς τοῦ Διὸς . . . ἤθελεν θύειν. Priest, whose function among the Greeks was, according to Aesch. iii. 18, τὰ γέρα λαμβάνειν καὶ τὰς εὐχὰς ὑπὲρ τοῦ δήμου πρὸς τοὺς θεοὺς εὐχεσθαι; Plat. *Politic.* 290 C, D; Aristot. *Polit.* vii. 8, πρῶτον δὲ εἶναι δεῖ τὴν περὶ τοὺς θεοὺς ἐπιμέλειαν, ἣν καλοῦσιν ἱερατεῖαν. The priesthood was among the Greeks only a calling, not a separate caste or order, Isocr. ii. 6, τὴν βασιλείαν ὡσπερ ἱερωσύνην παντὸς ἀνδρὸς εἶναι νομίζουσιν; cf. Nägelsbach, *Homer. Theol.* v. 5, *Nachhomer. Theol.* v. 1. 12.—In the history of redemption, also, the priesthood exists on account of the sacrifice, cf. Heb. x. 11, πᾶς ἱερεὺς (Lachm. ἀρχιερεὺς) ἔστηκεν καθ' ἡμέραν λειτουργῶν καὶ τὰς αὐτὰς πολλάκις 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 (*ἱερεὺς*) a servant of God, cf. Deut. xvii. 12; Rev. vii. 15, *διὰ τοῦτό εἰσιν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ καὶ λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναῶ αὐτοῦ*, see *θυσία*. 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. lxi. 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 θεόν*, Heb. ii. 17, v. 1), cf. Num. viii. 19, *ἐργάζεσθαι τὰ ἔργα τῶν υἱῶν Ἰσραὴλ ἐν τῇ σκητῇ τοῦ μαρτυρίου καὶ ἐξιλάσκεσθαι περὶ τῶν υἱῶν Ἰσραὴλ· καὶ τῶν οὐκ ἔσται ἐν τοῖς υἱοῖς Ἰσραὴλ προσεγγίζων πρὸς τὰ ἅγια*,—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 *קָהֵן*, *קָהֵן*, 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 *קָהֵן*, *קָהֵן*, Lev. x. 3, xxi. 17, 21, 23; Ezek. xlii. 13, xlv. 13; cf. Ex. xix. 22, *הַכֹּהֲנִים הַנִּשְׂמָרִים אֶת־הַמִּצְוֹת*. (The derivation and original meaning of the Hebrew *קָהֵן* 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. lxi. 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. Theol.* 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. *ἱεράτευμα, 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 *ἱερεὺς*. Cf. Josephus, *Antt.* vi. 12. 1.

Ἀρχιερεὺς, 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 לִיָּדָה הַגְּדוֹלָה הַזֶּה, Lev. xxi. 10; לִיָּדָה הַגְּדוֹלָה הַזֶּה, from Deuteronomy onwards simply הַגְּדוֹלָה, in later usage שָׂרֵי הַגְּדוֹלָה, 2 Kings xxv. 18; Ezra vii. 5; 2 Chron. xix. 11, cf. xxiv. 6. In the LXX. generally, ὁ ἱερεὺς ὁ μέγας, also ὁ ἱερεὺς ὁ χριστός (Lev. iv. 5), ὁ ἱερεὺς; only in Lev. iv. 3, ὁ ἀρχιερεὺς ὁ κεχρισμένος. Moreover, in the Apocrypha, Philo, Josephus, where also the derivatives ἀρχιερωσύνη, ἀρχιεράομαι, ἀρχιερατεύω, 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, vii. 26, viii. 1, ix. 11.—(II.) Perhaps a designation of the president of the Sanhedrim, John xviii. 19, 22; Acts v. 17, 21, 27, and often (Annas); 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 ἀρχιερατικόν, 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, ἄρχοντες τῶν πατριῶν τῶν ἱερέων, 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 Leidensgesch.* p. 31 ff.

Ἱεροουργέω, to do holy service, especially *sacra peragere, sacrificare*. Herodian, v. 6. 1, v. 13.—Not in the LXX.—In Rom. xv. 16, εἰς τὸ εἶναί με λειτουργὸν Χριστοῦ Ἰησοῦ εἰς τὰ ἔθνη, ἱεροουργούντα τὸ εὐαγγέλιον τοῦ θεοῦ, it is not figurative = *to offer the gospel*,—a sense opposed by the words that follow, ἵνα γένηται ἡ προσφορά τῶν ἐθνῶν εὐπρόσδεκτος; but = *to do holy service in the gospel*, a service by means of which the sacrifice is prepared. Cf. Theoph. *in loc.*, αὕτη μοι ἱερωσύνη τὸ καταγγέλλειν τὸ εὐαγγέλιον μάχαιραν ἔχω τὸν λόγον. θυσία ἔστε ὑμεῖς. Similarly 4 Macc. vii. 8, τοὺς ἱεροουργούντας τὸν νόμον ἰδίῳ αἵματι. Cf. Plat. *Legg.* vi. 774 E, ἄλλη περὶ τὰ τοιαῦτα ἱεροουργία.—Later used of the ritual of the Lord's Supper, Zonar. *ad Can.* 12 *Sardic.*, ἱεροουργεῖν καὶ προσφέρειν τὴν ἀνάμακτον θυσίαν.

Ἱεροπρεπής, *beseeming the sacred*; Sturz, *sanctitate religionis dignus*; Xen. *Cono.* viii. 40, καὶ νῦν ἐν τῇ ἑορτῇ δοκεῖς ἱεροπρεπέστατος εἶναι.—Tit. ii. 3.

Ἱεροσυλέω, 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, ὁ βδελυσσόμενος τὰ εἰδῶλα ἱεροσυλεῖς, *scil.* τὸν θεόν, cf. Phalar. *Ep.* 110, ἱεροσυλήκατε τοὺς θεούς. The lame 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 οἶκός μου οἶκος προσευχῆς κληθήσεται, ὑμεῖς δὲ αὐτὸν

ποιεῖτε σπήλαιον ληστῶν. 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*.

Ἰημι, 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 3 plur. pres. ἀφιούσιν, συνιούσιν, Rev. xi. 9, 2 Cor. x. 12, Matt. xiii. 13, from the theme ἸΕΩ, for συνιᾶσιν κ.τ.λ. So Tisch., while Lachm. 2 Cor. x. 12 reads συνιᾶσιν, and accentuates the form proparoxytone in other passages, therefore traces it back to ἸΩ, cf. Luke xi. 4, ἀφλόμεν (Matt. vi. 12 D, E, ἀφλόμεν; Rec. ἀφλέμεν; Tisch. ἀφήκαμεν). Instead of the regular participle *ιείς*, Rom. iii. 11, Lachm. reads *συνίων*, Tisch. *συνιών*. Further, for the imperf. ἤφιον for ἤφλην or ἤφιουν, Mark i. 34, xi. 16, ἀφείς, Rev. ii. 11, for ἀφλής, from the theme ἸΕΩ, cf. τιθεῖς for τιθής. Lastly, the 3 plur. perfect pass. ἀφέωνται for ἀφείνται, from a perfect ἔωκα for εἶκα, "a Doricism tolerably current, even amongst the Attics themselves."—Buttmann, *N. T. Gramm.* §§ 108, 109; Winer, § 14. 3.

Ἀφίημι, to send away, to dismiss, to set free, synonymous with ἐλευθεροῦν, Matt. iv. 11, xix. 14, and often. Herod. v. 39, γυναῖκα ἀφιέναι, 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, τὰ δίκτυα; v. 24, ἄφες ἐκεῖ τὸ δῶρόν σου; xix. 27; Heb. vi. 1, etc. See Lexicons. The biblical phrase, ἀφιέναι τὰς ἁμαρτίας, παραπτώματα, 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 ἀφιέναι is used in the corresponding sense with the accusative of the person, ἀφιέναι τινά, 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, ἀφιέμεν σε ὥσπερ φόνου καθαρὸν εἶναι; Plut. *Alex.* 13, ἀφήκεν αὐτὸν πάσης αἰτίας. (Ἀπολύειν τινά τινος is found as often with the same meaning, ἀπαλλάσσειν, e.g. Dem. xxxvi. 25, ἀφήκε καὶ ἀπήλλαξε. The synonym συγγνωσκῆναι τινί τι emphasizes the change of feeling.) So in the LXX. Gen. iv. 13, μελῶν ἢ αἰτία μου τοῦ ἀφεθῆναι με; Gen. xviii. 26, cf. ver. 24; 1 Macc. x. 29. On the other hand, ἀφιέναι τινί τι occurs more frequently in the LXX, and αἰῶαγς in the N. T. It is also to be found in Herodotus, e.g. vi. 30, ἀφήκεν ἂν αὐτῷ τὴν αἰτίην; viii. 140. 11, εἰ βασιλεὺς γε ὁ μέγας μούνοισι ὑμῖν Ἑλλήνων τὰς ἁμαρτάδας ἀπιεὶς ἐθέλει φίλος γενέσθαι; cf. 140. 1, Ἀθηναίοισι τὰς ἁμαρτάδας τὰς ἐξ ἐκείνων ἐς ἐμὲ γενομένας πᾶσας μετήημι. This phrase not only better represents the Hebrew = נָשַׁח, Ps. xxv. 18, xxxii. 1, 5, 6, Isa. xxxiii. 24, Gen. i. 17, Ex. xxxii. 32 = נָשַׁח, Lev. iv. 20, v. 10, 13, Num. xiv. 19, Isa. lv. 7, but differs from the former in not leaving open the possibility of actual innocence; whence ἀφιέναι is often used in combination with propitiation or

atonement, cf. Lev. iv. 20, Isa. xxii. 14 = 𐤀𐤓𐤔. 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 λογίζεσθαι τὰ παραπτώματα κ.τ.λ., 2 Cor. v. 19, Rom. iv. 8; to κρατεῖν τὰς ἀμ., John xx. 23. Cf. Luke xxiii. 34, ἄφες αὐτοῖς, with Acts vii. 59, μὴ στήσης αὐτοῖς ταύτην τὴν ἀμ. Synonymous with καλύπτειν τὴν ἀμ., Rom. iv. 8, Ps. xxxii. 1; λύειν τινά, Matt. xvi. 19. For the thing, cf. Mic. vii. 19; Isa. xxxviii. 17; especially Jer. l. 20. The expression denotes, then, where it does not stand for social proceedings, the abrogation of the divine legal claims upon man (cf. ὑπόδικος, also Mark xi. 25, ἀφέτε εἴ τι ἔχετε κατὰ τινος; Luke xi. 4, ἀφιέμεν παντὶ ὀφείλοντι), 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, τίς δύναται ἀφιέναι ἀμαρτίας εἰ μὴ εἰς ὁ θεός; ver. 10, ἐπὶ τῆς γῆς ἀφιέναι ἀμ., see γῆ; hence the ἄφεσις ἀμαρτιῶν is the object of the N. T. revelation and preaching. There occurs, (I.) ἀφιέναι τινί τι, and τὰ ὀφειλήματα, Matt. vi. 12; cf. ὀφειλήν, Matt. xviii. 32; τὸ δάνειον, xviii. 27; τὰ παραπτώματα, Matt. vi. 14, 15, Mark xi. 25, 26; τὰς 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 ἄρα ἀφεθήσεται ἡ ἐπίνοια τῆς καρδίας σου.—(II.) ἀφιέναι τι, without dative of the person, Matt. vi. 15, τὰ παραπτώμα; ix. 5, ἀφένονται σου αἱ ἀμ.; ver. 6; Mark ii. 5, 7, 9, 10; Luke v. 21, 24, vii. 47–49; John xx. 23; Rom. iv. 7.—(III.) Without accusative of the thing, ἀφιέναι τινι, *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 xxiii. 34, ἄφες αὐτοῖς; Jas. v. 15, ἀφεθήσεται αὐτῷ. Without either personal or other object, Mark xi. 26, εἰ δὲ ὑμεῖς οὐκ ἀφέτε.

Ἄφεςις, ἡ, *discharge, setting free, e.g. of a prisoner, putting away of a wife* (Ex. xviii. 2), *starting a racehorse, etc.*, cf. ἄφεσις ἰδάτων, Joel i. 20; Lam. iii. 47; θαλάσσης, 2 Sam. xxii. 16. In the other passages of the LXX. and in all passages of the N. T., only (I.) = **Setting free, remission**; in LXX. mostly with reference to the year of jubilee = 𐤀𐤓𐤔, Ezek. xlvi. 17, Lev. xxv. 10, Isa. lxi. 1 = 𐤀𐤓𐤔, Deut. xv. 1, 2, 9, xxxi. 10. An explanatory rendering of the Hebrew 𐤀𐤓𐤔, Lev. xxv. 28, 30, 40, 50, xxvii. 17, xviii. 21, 23, 24. In the N. T. Luke iv. 19, κηρύξαι αἰχμαλώτοις ἄφεσιν . . . ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει; cf. Lev. xvi. 26, εἰς ἄφεσιν = 𐤀𐤓𐤔.—(II.) **Remission of debt, e.g. Dem. xxiv. 45, ὀφλήματος καὶ τάξεως**; Deut. xv. 3, τὸν ἀλλότριον ἀπαιτήσεις ὄσα ἐὰν ἦ σοι παρ' αὐτῷ, τῷ δὲ ἀδελφῷ σου ἄφεσιν ποιήσεις τοῦ χρέους σου. *Remission of the legal punishment of a crime*, Plat. Legg. ix. 869 D, δὲ δὲ περὶ τῆς ἀφέσεως εἴρηται φόνου πατρί, ταῦτόν τοῦτο ἔστω περὶ ἀπάσης τῶν τοιούτων ἀφέσεως. Corresponding to this is the N. T. ἄφεσις ἀμαρτιῶν (not in LXX.), **the forgiveness of sins on the part of God, and with reference to the future judgment**, Matt. xxvi. 28; Mark i. 4; Luke i. 77, iii. 3, xxiv. 47; Acts ii. 38, v. 31, x. 43, xiii. 38, xxvi. 18; Col. i. 14; Heb. x. 18. τῶν παραπτωμάτων, Eph. i. 7. Absolutely ἄφεσις = **forgiveness of sins**, Mark iii. 29, Heb. ix. 22.

Παρίημι, to let pass, let go, e.g. the sails. Passive, to be exhausted, e.g. Plat. *Legg.* xi. 931 D, γήρα παρειμένος; Plut. *Consol. ad Apollon.* 1, παρειμένον τό τε σώμα καὶ τὴν ψυχὴν ὑπὸ τῆς συμφορᾶς. So Heb. xii. 12, τὰς παρειμένας χεῖρας καὶ τὰ παραλελυμένα γόνατα ἀνορθώσατε. Cf. Zeph. iii. 17; Jer. xx. 9; Isa. xxxv. 3, ἰσχύσατε, χεῖρες ἀνεμῆναι καὶ γόνατα παραλελυμένα. It has also the meaning, to allow anything, or to pardon anything, to let anything pass unnoticed, that is, unpunished; synonymous with ἀφιέναι, 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, ἄλλῃ παρήσομεν οὐδενὶ ναυαρχεῖν = to allow; Aristoph. *Ran.* 699, τὴν μίαν ταύτην παρῆναι ξυμφορὰν αἰτουμένους; Philostr. 517. 39, ἰκέτης γίνεταί μνησικακίαν τε αὐτῷ παρῆναι καὶ ὀργήν = to pardon. That *παρίημι* alone does not signify the remission of punishment, but needs some additional word or words, as in Xen. *Hipparch.* vii. 10, τὰ οὖν τοιαῦτα ἀμαρτήματα οὐ χρὴ παρῆναι ἀκόλαστα; Dion. Hal. *Ant. Rom.* iii. 35, παρίεμεν οὖν αὐτοῖς τὴν ἀμαρτάδα ταύτην ἀζήμιον (Fritzsche on Rom. iii. 25), is contradicted by the above citations, also by Ecclus. xxiii. 2, ἵνα ἐπὶ τοῖς ἀγνοήμασί μου μὴ φείσονται καὶ οὐ μὴ παρῆ τὰ ἀμαρτήματα αὐτῶν. Of the remission of taxes it is used exactly like ἀφιέναι in 1 Macc. xi. 35, πάντα ἐπαρκῶς παρίεμεν αὐτοῖς. One might be tempted to say that ἀφιέναι is = to remit punishment, παρίεναί = to leave unpunished, did not the latter appear to exclude the judicial cognition; while Dion. Hal. *Ant. Rom.* vii. 37 (see *πάρεσις*), 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 ἀφιέναι.

Πάρεσις, ἡ, letting pass, relaxation. The meaning, remission of punishment (see *παρίημι*), occurs only in Dion. Hal. *Ant. Rom.* vii. 37, τὴν μὲν ὀλοσχερῆ πάρεσιν οὐχ εἵροντο, τὴν δ' εἰς χρόνον ὄσον ἤξιον ἀναβολὴν ἔλαβον, 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 πάρεσιν τῶν προγεγονότων ἀμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ θεοῦ. The word appears to have been chosen here instead of the more common ἄφεσις, 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 *πάρεσις*, 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 *πάρεσις* 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. Cf. 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, recognise, 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 συνιέναι expresses the opposite idea to the Hebrew נב, to which it answers almost universally in the LXX. (more rarely = נבשׁ, נט, נכר); נב, strictly = to separate, to divide; cf. 1 Kings iii. 9, τοῦ συνιέναι ἀνὰ μέσον ἀγαθοῦ 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 ἄφρονες, ἀλλὰ συνιέντες τὸ θέλημα τοῦ κυρίου). Remembering also that, according to Aristotle (*l.c.*), it is a synonym of μαυθάνειν (*Wisd.* vi. 1), cf. נב, Hiphil = διδάσκειν, 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 feebler, in the second place.

(I.) = To collect, apprehend, grasp, comprehend, understand, distinguished from ἀκούειν, 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, οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ἔψονται, καὶ οἱ οὐκ ἀκηκόασιν, συνήσουσιν. The synonym νοεῖν is conjoined with it for the sake of emphasis, Mark viii. 17, οὕτω νοεῖτε, οὐδὲ συνιετε; Matt. xv. 16, ἀσύνετοί ἐστε; οὐ νοεῖτε κ.τ.λ., while it is distinguished from νοεῖν, as activity from capability, cf. Luke xxiv. 45, διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. Further, the synonym γυγνώσκειν differs from it as knowledge acquired by reflection, consideration, differs from immediate knowledge, Luke viii. 9, 10, xviii. 24; cf. Prov. ix. 6, ζητήσατε φρόνησιν καὶ κατορθώσατε ἐν γνώσει σύνεσιν. The earnest occupation with the object, which the word denotes, makes it specially suitable to express moral reflection = to ponder, to lay to heart; cf. Eph. v. 17, whence also may be explained the application of συνιέναι to the moral-religious conduct, and its being attributed to the καρδία, Mark vi. 52, οὐ γὰρ συνήκων ἐπὶ τοῖς ἄρτοις· ἦν γὰρ αὐτῶν ἡ καρδία πεπωρωμένη; viii. 17, οὕτω νοεῖτε, οὐδὲ συνιετε; πεπωρωμένην ἔχετε τὴν καρδίαν ὑμῶν; Acts xxviii. 27, καὶ τῇ καρδίᾳ συνῶσιν, καὶ ἐπιστρέψωσιν. 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, οἱ συνιέντες, the intelligent, cf. πᾶς ὁ γυγνώσκων, "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 ἀναγνώσει; ver. 12, συνήκεν ἐν τοῖς λόγοις οἷς ἐγνώρισεν αὐτοῖς = to listen to. — Seldom used in conjunction with other besides perceptible objects, Job xxxi. 1, οὐ συνήσω ἐπὶ πάρθενον.

Σύνεσις, ἡ, intelligence, insight into anything, Eph. iii. 4, δύνασθε νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ; 2 Tim. ii. 7, νόει δὲ λέγω δώσει γάρ σοι ὁ κύριος σύνεσιν ἐν πᾶσι. Without the sphere or object being assigned = *understanding, cleverness*, as shown, e.g., in quickness of apprehension; Luke ii. 47, ἐξίσταντο . . . ἐπὶ τῇ συνέσει καὶ ταῖς ἀποκρίσεσιν αὐτοῦ, Col. i. 9; generally = *acuteness*; 1 Cor. i. 19, ἀπολώ τὴν σοφίαν τῶν σοφῶν, καὶ τὴν σύνεσιν τῶν συνετῶν ἀθετήσω; cf. Aristot. *Eth. Nic.* vi. 11, according to which it exactly = *εὐσυνεσία*; Ecclus. iii. 29, καρδία συνετοῦ διανοηθήσεται παραβολὴν; Job xii. 20, σύνεσις πρεσβυτέρων = *matured insight*; according to Aristot. i.e. it is = *judgment*, ἡ σύνεσις ἐστίν . . . περὶ ὧν ἀπορήσειεν ἂν τις καὶ βουλευσάιτο (cf. *Eth. Nic.* iv. 4, τὸ βουλευόμενον, ὅπερ ἐστὶν συνέσεως πολιτικῆς ἔργον), the intelligent, penetrating consideration preceding decision and action; the understanding of the matter in hand; hence in profane Greek a synonym for conscience, *vid.* *συνειδήσις*; cf. Matt. xii. 33, where ἀγαπᾶν ἐξ ὅλης τῆς συνέσεως answers to the ἐκ ψυχῆς of the original passage, *vid.* *ψυχῆ*. The love of a well-pondered and duly considered resolution, which determines the whole 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, ἀρχὴ σοφίας φόβος κυρίου καὶ βουλή ἁγίων σύνεσις; Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ ἐν πάσῃ σοφίᾳ καὶ συνέσει πνευματικῇ, περιπατῆσαι ὑμᾶς κ.τ.λ.; Col. ii. 2; cf. Deut. iv. 6, καὶ φυλάξεσθε καὶ ποιήσετε (sc. τὰ δικαιώματα κ.τ.λ., ver. 5), ὅτι αὕτη ἡ σοφία ὑμῶν καὶ ἡ σύνεσις ἐναντίον πάντων τῶν ἐθνῶν κ.τ.λ. LXX. = חָכְמָה, Deut. iv. 6; 1 Chron. xxii. 12; Dan. i. 20; Job xii. 20, xxviii. 12, 20, 28; Prov. ix. 6, 10; also = חָכְמָה, 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.

Συνετός, intelligent, sagacious, penetrating. In Thucyd. in combination with βουλευεῖν, ἐπιβουλευεῖν, et al., vi. 39, βουλευσαι δ' ἂν βέλτιστα τοὺς ξυνετοὺς κρίναι δ' ἂν ἀκούσαντας ἄριστα τοὺς πολλοὺς. — Occurring with σοφός, it is best rendered *sensible, acute*, 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, Ἀρχίδαμος, ἀνὴρ καὶ ξυνετός δοκῶν εἶναι καὶ σώφρων, ἔλεξε κ.τ.λ. The contrast in Ecclus. x. 23 is worth notice, οὐ δίκαιον ἀτιμᾶσαι πτωχὸν συνετὸν, καὶ οὐ καθήκει δοξάζσαι ἄνδρα ἁμαρτωλόν; cf. xvi. 4 opposed to ἄνομος in the same moral and religious sense as *συνιέναι, σύνεσις*; cf. Ecclus. vi. 35; Col. i. 9; Ecclus. ix. 15, μετὰ συνετῶν ἔστω ὁ διαλογισμὸς σου καὶ πᾶσα διήγησίς σου ἐν νόμῳ ὑψίστου.

Ἄσύνετος, unintelligent, dull; Matt. xv. 16; Mark vii. 18; cf. Job xiii. 2; so ἄφρων, Ps. xcii. 7. In a moral sense = *without moral consideration, without moral judgment*, Rom. i. 21, 31; cf. Ecclus. xv. 7, ἄνθρωποι ἄσύνετοι, paralleled with ἄνδρες ἁμαρτωλοὶ. — Rom. x. 19 from Deut. xxxii. 21 = חָכְמָה.

Ἰλεως, ων, Attic form for Ἰλαος (cf. λεώς . . . λαός), of the same root as Ἰλαρος, cheerful, clear = cheerful, merry; cf. Plat. *Legg.* i. 649 A, πίνοντα τὸν ἄνθρωπον αὐτὸν αὐτοῦ ποιεῖ (sc. ὁ οἶνος) πρῶτον Ἰλεων εὐθύς μᾶλλον ἢ πρότερον. Then transitive = well-disposed, friendly, gracious (cf. Döderlein, *Lat. Syn.* iii. 242, "Ἰλαος is a word which, according to Hesych., was of the same meaning as ἰλαρός, and also, as used elsewhere, attributed to the gods the same quality as ἰλαρός 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 γελάω, originally to laugh, and by personification also to shine"). Frequently combined with εὐμενής, 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 πρῶτος, Plat. *Rep.* viii. 566 E; with εὐθυμος, etc., sometimes of men, as in Plat. *Phaedr. l.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, τοὺς θεοὺς Ἰλεως οἰόμενοι ποιεῖν θυσίας τε καὶ εὐχαῖς. As opposed to ὀργή, Ex. xxxii. 12, παῦσαι τῆς ὀργῆς τοῦ θυμοῦ σου καὶ Ἰλεως γενεοῦ ἐπὶ τῇ κακίᾳ τοῦ 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 θεῖον πᾶν ἐὼν φθονερόν; 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 deserving of it; opposed to the imputation of sin. Hence Ἰλεως εἶναι = ἦλθ (ἀφιέναι, Lev. iv. 20, 26, 35; εὐιλατεύειν, Deut. xxix. 19, as εὐίλατος, 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, ἄφες τὴν ἁμαρτίαν (ἦλθ) τῷ λαῷ τούτῳ κατὰ τὸ μέγα ἐλεός σου, καθάπερ Ἰλεως αὐτοῖς ἐγένου (ἦ κεν). For further remarks on this distinction, see ἰλάσκεσθαι. — In the N. T. only Heb. viii. 12, Ἰλεως ἔσομαι ταῖς ἀδικίαις αὐτῶν, from Jer. xxxi. 34, וְיָצֵא לְפָנַי. — Also in the LXX. it oftener = ἦλθ, μὴ γένοιτο! where, in classical Greek, we should find the μηδαμῶς or εὐφήμει of the current Attic. So, e.g., 1 Sam. xiv. 46; 2 Sam. xx. 20, xxiii. 17; 1 Chron. xi. 13. In N. T. Matt. xvi. 22, Ἰλεός σοι, κύριε οὐ μὴ ἔσται σοι τοῦτο! = Ἰλεός σοι ἔστω ὁ θεός. — The opposite, ἀνίλεως, ungracious, a reading of the Received text, Jas. ii. 13, is unknown in profane Greek. Instead, ἀνέλεος is generally read.

Ἰλάσκομαι, to incline oneself towards anybody, forms its tenses, with the exception of the imperfect, from ἰλάω. As a formal peculiarity of biblical Greek, may be mentioned the passive ἰλάσκεσθαι = to be reconciled, to be gracious, Ps. xxv. 11, ἰλάση τῇ ἁμ. μου; Ps. lxxviii. 38, ἰλάσεται ταῖς ἁμ. αὐτῶν; also ἰλάσθητι, 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. ἐξίλασθεῖς, Plat. *Legg.* ix. 862 C; Num. xxxv. 33; Ezek. xvi. 63.

In Homer always, and in later Greek in the majority of cases, ἰλάσκεσθαι 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 αὐτὸν ἀπὸ ταύτης τῆς ἀγγελίης θυσίῃσι ἐπετείησι

καὶ λαμπάδι ἰλάσκονται; *Od.* iii. 419, ὄφρ' ἦτοι πρότιστα θεῶν ἰλάσσομ' Ἀθήνην, ἧ μοι ἐναργῆς ἦλθε θεοῦ ἐς δαῖτα θάλειαν. It is, at the bottom, a procedure by which something is to be made good; and, indeed, the ἰλ. is a synonym with ἀρέσκειν = *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, ἐπὶ γὰρ τοῦ τάφου αὐτοῦ ἠρώϊον ἰδρυσάμενοι θυσίῃσι αὐτὸν ἰλάσκονται. 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, *Nachhomer. Theol.* i. 37; cf. *Xen. Cyrop.* vii. 2. 19, πάμπολλα δὲ θύων ἐξιλασάμην ποτὲ αὐτόν, 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, Πάριοι δὲ Θεμιστοκλέα χρήμασι ἰλασάμενοι διέφυγον τὸ στράτευμα. — The general construction is τινά τι. Only later writers use it with the dative of the person, *e.g.* *Plut. Rom.* 21, ἰλασάμενος τῷ Αἴδῳ.

The construction in biblical Greek differs very remarkably. Indeed, ἰλάσκεσθαι occurs comparatively seldom; only *Ps.* lxxv. 4, lxxviii. 38, lxxix. 9 = 𐤀𐤋𐤁; *Dan.* ix. 19, 2 *Kings* v. 18, *Ps.* xxv. 12 = 𐤍𐤁𐤃; *Ex.* xxxii. 13 = 𐤇𐤍𐤁; *Luke* xviii. 13; *Heb.* ii. 17. So much the more frequently do the LXX. employ the stronger ἐξιλάσκεσθαι, *to reconcile thoroughly, entirely*, as the regular equivalent of the Hebrew 𐤀𐤋𐤁, with the exception of *Ps.* lxxv. 4, lxxviii. 38, lxxix. 9 (see above); also *Ex.* xxx. 10, xxix. 37 = καθαρίζειν; *Deut.* xxxii. 43 = ἐκκαθαρίζειν; *Isa.* vi. 7 = περικαθαρίζειν; *Prov.* xvi. 6 = ἀποκαθαίρειν; *Ex.* xxix. 33, 36 = ἀγιάζειν; *Isa.* xxviii. 18, xxvii. 9 = ἀφαιρεῖν; *Isa.* xxii. 14 = ἀφιέναι. Only *Gen.* xxxii. 21, ἐξιλάσομαι τὸ πρόσωπον αὐτοῦ ἐν τοῖς δώροις; and *Zech.* vii. 2, ἐξιλάσασθαι τὸν κύριον = 𐤀𐤋𐤁 𐤍𐤁 𐤍𐤁 (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.) ἐξιλάσκεσθαι περὶ ἁμαρτίας περὶ τινος, *e.g.* *Lev.* v. 18; περὶ τινος ἀπὸ τῶν ἁμαρτιῶν, *Lev.* xvi. 34. (b.) ἐξιλάσκεσθαι περὶ τινος (specification of the person), *e.g.* *Num.* xvii. 11. (c.) ἐξιλάσκεσθαί τινα (person or thing affected by the action mentioned), *Prov.* xvi. 14; *Lev.* xvi. 20; *Ezek.* xliii. 20, xlv. 20; cf. *Num.* xxxv. 33. (d.) ἐξιλάσκεσθαι τὰς ἁμαρτίας, 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.* lxxv. 4, τὰς ἀσεβείας ἡμῶν σὺ (*sc.* ὁ θεός) ἰλάσῃ, instead of which we find elsewhere the dative ἰλασκ. τῇ ἁμαρτίᾳ, as in *Ps.* lxxviii. 38, lxxix. 9, xxv. 11; *Dan.* ix. 19.

This syntactical peculiarity is due primarily to the circumstance that ἰλ. or ἐξιλ. takes the place of the Hebrew 𐤀𐤋𐤁, and then, above all, to the fact that the biblical notion expressed by 𐤀𐤋𐤁 differs decidedly from the profane idea. Ἰλάσκ. 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 *eo ipso* to suffer under it. Cf. ἴλεως. 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 *ἰλάσκεσθαι τὸν θεόν*. Rather something happens to man, who escapes the wrath to come (cf. Matt. iii. 7, *φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς*; Rom. v. 9; 1 Thess. v. 9). Hence also, *e.g.*, the passive in Num. xxxv. 33, *ἐξίλασθήσεται ἡ γῆ ἀπὸ τοῦ αἵματος*. At the same time, too much must not be made of the circumstance that God is never spoken of as the object of ἰλ., for the action in question is expressly represented as having a relation to God, *e.g.* in Heb. ii. 17, *ἵνα ἐλεήμων γένηται καὶ πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἁμαρτίας τοῦ λαοῦ*; cf. Num. xxxi. 50, *הָיָה עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב, עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב, עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב, עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב*, *ἐξιλιάσασθαι περὶ ἡμῶν ἐναντι κυρίου*; Lev. i. 4, *וַעֲלֶיךָ בֶּכֶר לֵב אֶלֶף, דַּעְתֹּן אֲנִי עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב, דַּעְתֹּן אֲנִי עֲלֵיכֶם לְעִיּוּב וְלְעִיּוּב וְלְעִיּוּב*, *περὶ αὐτοῦ*; cf. under *δεκτός*. The purpose decidedly was to turn away the wrath of God, cf. Num. xvii. 11, *ἐξίλασαι περὶ αὐτῶν ἐξῆλθε γὰρ ὀργή ἀπὸ προσώπου κυρίου*; Num. viii. 19, *ἐξιλιάσκεισθαι περὶ τῶν υἱῶν Ἰσραὴλ· καὶ οὐκ ἔσται ἐν τοῖς υἱοῖς Ἰσραὴλ προσεγγίζων πρὸς 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 *כַּפֵּר*, 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. ἱερεύς, θυσία*. The Hebrew *כַּפֵּר* denotes strictly to cover anything, to wrap up, so that it is withdrawn from sight; cf. Jer. xviii. 23, *וְיָחַת אֶלֶף אֶלֶף אֶלֶף, וְיָחַת אֶלֶף אֶלֶף אֶלֶף, וְיָחַת אֶלֶף אֶלֶף אֶלֶף*, and like all verbs of covering, is generally construed with *עַל*. With the exception of Gen. xxxii. 21, Prov. xvi. 14, Isa. xlvi. 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* *כַּפָּר*, *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, lxxv. 4; Deut. xxi. 8; Ezek. xvi. 63. That this signification is not derived direct from the root-meaning is decisively shown by the use of קָרַב , which occurs only in a sacrificial sense. The passive יָלַד , עָלַד , used of God = *to be gracious*, corresponds to this latter use; while the passive עָלַד , 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.) יָלַד τὰς ἁμ., Heb. ii. 17 (not to be confounded with the same expression, Ps. lxxv. 4, where God's bearing is referred to = *to be gracious* (קָרַב , 2), while in Heb. ii. 17 the priestly relation of Christ is treated of) = *to expiate* (קָרַב , 1); cf. 1 Sam. iii. 14, Dan. ix. 24; (II.) יָלַד τινί, 2 Kings v. 18, Luke xviii. 13; cf. Dan. ix. 19, passively, as יָלַד τῇ, ταῖς ἁμαρτ., Ps. xxv. 11, lxxviii. 38, lxxix. 9. Cf. Ex. xxxii. 14, יָלַד ὁ κύριος περὶ τῆς κακίας ἧς εἶπεν ποιῆσαι τὸν λαὸν αὐτοῦ; but Tisch. reads, יָלַד κύρ. περιποιῆσαι τὸν λαὸν αὐτοῦ. According to the Hebrew (קָרַב), it would seem that יָלַד in this passage corresponded to the profane use. עָלַד τινι, Ezek. xvi. 63, κατὰ πάντα ὅσα ἐποίησας. — 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, יָלַד , יָלַד . Synonyms, קָרַב , קָרַב , especially in the pass.; cf. Plut. *Thes.* 15, יָלַד τὸν Μίνω καὶ יָλ . In N. T., קָרַב denotes what is done on God's part to effect a change in man's relation to Him; יָλ , what has been done by man (through Christ); so that קָרַב 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 קָרַב . For the scriptural conception of atonement, see also קָרַב , קָרַב , קָרַב , קָרַב , קָרַב . Compare also the designation of the sacrificial victim as קָרַב .

Ἰλασμός, 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. Max.* 18, πρὸς ἰλασμοὺς θεῶν; Sol. 12, ἰλασμοῖς τισὶ καὶ καθαρμοῖς καὶ ἰδρῦσσι κατοργιάσας καὶ καθοσιώσας τὴν πόλιν; Camill. 7, θεῶν μῆνις ἰλασμοῦ καὶ χαριστηρίων δεομένη.

Now Christ in like manner, 1 John ii. 2, iv. 10, is called ἰλασμός, 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 קָרַב , ἰλασμός, Lev. xxv. 9, Num. v. 8, or עָלַד , Lev. xxiii. 27, 28 (καθαρισμός, Ex. xxix. 36, xxx. 10). Cf. Ezek. xliv. 27 = קָרַב ; Num. xxix. 11, קָרַב קָרַב = τὸ περὶ τῆς ἁμαρτίας τῆς עָל . קָרַב is the covering of sin by means of sacrifice, expiation. That the LXX. also render קָרַב by ἰλασμός, Dan. ix. 9, Ps. cxxx. 4,

is a peculiarity of idiom to be referred to the corresponding employment of *ἰλάσκεσθαι*, 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.

Ἰλαστήριον, τό, must be viewed, at least in biblical Greek, as a substantive, and not merely as a substantival neuter of *ἰλαστήριος*. For such an adjective, formed from *ἰλαστής* (like *σωτήριος*, *δραστήριος*, etc.), never occurs at all in profane Greek, and in ecclesiastical Greek only very late, and seldom. Rarely also in Josephus, e.g. *Antt.* xvi. 7. 1, *ἰλαστήριον μνήμα*; 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 *ἰλαστήριον*, like *ἀκροατήριον*, *δικαστήριον*, *καθιστήριον*, *θυμιατήριον*, *θυσιαστήριον*, may be a *nomem 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. *Exc. Hist.* 352. 16 (7th century A.D.), in which it is analogous to *χαριστήριον* = *expiatory gift*; so that at all events the opinion that *ἰλ.* 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 αἵματος τῶν εὐσεβῶν ἐκείνων καὶ τοῦ ἰλαστηρίου τοῦ θανάτου αὐτῶν ἢ θεῖα πρόνοια τὸν Ἰσραὴλ προκακωθέντα διέσωσε*. The LXX., on the contrary, use it always as a *nomem loci*, and, indeed, as = *תְּהֵאֵר*, Ex. xxv. 18, 19, 20, 21, 22, xxxi. 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 *καταπέτασμα* used Ex. xxvi. 34, xxx. 6, xxxix. 35, xl. 20.) = *תְּהֵאֵר*, 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, xxxvii. 6, *ἰλαστήριον* is used as an adjectival (? cf. Ex. xxx. 35, *ἐλαίον χρίσμα ἁγιον*; cf. Plato, *Phaedr.* 260 B, *λόγος ἔπαινος*), τὸ *ἰλαστήριον 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 *ἰλ.* is used by the LXX. as a name of place; for *תְּהֵאֵר תְּהֵאֵר* is not translated by *οἶκος τοῦ ἰλαστηρίου*, which might appear to be a strong tautology, but by *οἶκος τοῦ ἐξίλασμοῦ*. The Capporeth (explained also by Levy, *Chald. Wörterb.*, 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, *ἰλαστήριον* will be

= הַבַּיִת not only in Heb. ix. 5, but also in Rom. iii. 25; and as regards, in particular, this latter passage, $\delta\upsilon\text{ν}$ (Χριστὸν) $\text{προέθετο ὁ θεὸς ἰλαστήριον}$, it must be noted that, according to Ex. xxv. 22 and Lev. xvi. 2, the Cappareth is the central seat of the saving presence and gracious revelation of God; so that it need not surprise that Christ is designated ἰλαστήριον , as He can be so designated, when we consider that He, as high priest and sacrifice at the same time, comes ἐν τῷ ἰδίῳ αἵματι , and not as the high priest of the O. T., $\text{ἐν αἵματι ἄλλοτρίῳ}$, which he must discharge himself of by sprinkling on the Cappareth. The Cappareth was so far the principal part of the Holy of Holies, that the latter is even termed "the House of the Cappareth" (1 Chron. xxviii. 11), cf. 1 Kings vi. 5, $\text{הַבַּיִת הַקָּדוֹן}$, Targum. Philo calls the Cappareth $\text{σύμβολον τῆς ἕλεω τοῦ θεοῦ δυνάμεως}$. — Προτίθεσθαι , moreover, could hardly be used of the propitiatory offering.

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

Ἄνιστημι , (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 out of sleep, synonymous with ἐγείρειν , 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, $\text{Ἀσκληπίος . . . ἔτυχεν ἀνιστάναι μὲν τεθνεώτας, νοσοῦντας δὲ ἰάσθαι}$; Hom. *Il.* 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 ἐγείρειν , 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. $\text{μάρτυρα ἀναστήσασθαι}$, to cause a witness to come forward; $\text{τινὰ ἐπὶ τὴν κατηγορίαν τινός}$, to cause any one to appear as complainant, Plut. *Marcell.* 27. So corresponding with the Hebrew קָרָא in Acts iii. 22, vii. 37, προφήτην ; iii. 26, $\text{ὑμῶν πρῶτον ἀναστήσας ὁ θεὸς τὸν παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν κ.τ.λ.}$ The synonymous ἐγείρειν is not used in profane Greek with a personal object. Matt. xxii. 24, σπέρμα ἀνιστ. = to call forth, cf. Deut. xxv. 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, $\text{ἐκ τῆς νόσου ἀναστήναι}$. Of the dead = to rise again, to return to life, Herod. iii. 62. 4, $\text{εἰ οἱ τεθνεώτες ἀνεστήσασιν}$; *Il.* 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, $\text{ἔστι τῷ ὄντι καὶ τὸ ἀναβιώσκεισθαι καὶ ἐκ τῶν τεθνεώτων τοὺς ζῶντας γίγνεσθαι καὶ τὰς τῶν τεθνεώτων ψυχὰς εἶναι, καὶ ταῖς μὲν γ' ἀγαθαῖς ἀμεινον, ταῖς δὲ κακαῖς κάκιον . . .}$ where, however, Plato's meaning is not far from the $\text{ἐκ νεκρῶν ἀναστήναι}$ in Mark ix. 9, 10; cf. *Corn.* 179 C, $\text{εὐαριθμήτους δὴ τισιν ἔδοσαν, τοῦτο τὸ γέρας οἱ θεοί, ἐξ Αἴδου ἀνείναι πάλιν τὴν ψυχὴν.}$) Without such addition = to rise from death, Mark v. 42, viii. 31, xvi. 9; Luke viii. 55, $\text{ἐπέστρεψεν τὸ πνεῦμα αὐτῆς καὶ ἀνέστη παραχρῆμα}$; cf. of the death of

Christ, John xix. 30, *παρέδωκεν τὸ πνεῦμα* (1 Pet. iii. 18, *ζωοποιηθεὶς τῷ πνεύματι*). Luke ix. 8, xix. 22, xxiv. 7; Acts ix. 40; 1 Thess. iv. 14, *Ἰησοῦς ἀπέθανε καὶ ἀνέστη*,—by which antithesis every sort of spiritualistic volatilizing of the expression is shown to be inconsistent with the view of the biblical writer; Matt. xx. 19; Mark ix. 31, x. 34; Luke xviii. 33; John xi. 23, 24. Cf. of the apparently dead, Mark ix. 27; Acts xiv. 20. With Eph. v. 14, cf. ii. 1. With *οἱ νεκροί* as subject, 1 Cor. xv. 52; 1 Thess. iv. 16. — (b.) Without reference to change of position = *to appear, to come forward*, Heb. vii. 11, 15, *ἀνίσταται ἱερεὺς ἕτερος*; Matt. xii. 41; Luke xi. 32; Acts xx. 30, v. 34, 36, 37; Rom. xv. 12, etc. With Mark iii. 26, *εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν*, cf. Herod. v. 29, *χώρη ἀνεστηκῦα, a district risen in rebellion*. Π. xxiii. 635, *ὅς μοι ἀνέστη, he who rose up against me*; Gen. iv. 8.

Ἀνάστασις, ἡ, in biblical Greek only used intransitively = *rising up*, e.g. after a fall, Luke ii. 34, *οὗτος κείται εἰς πτώσῃ 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 *ἀνάστημι*, 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 καταξιοθέντες τοῦ αἰῶνος ἐκείνου τυχεῖν 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 Todten; ein Beitrag zum Schriftverständnis*, Barmen 1870.) We find also (a.) *ἀν. νεκρῶν* (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. ἐκ νεκρῶν*, which refers to a single case what is generally expressed in *ἀνάστ. νεκρῶν*. *Vid.* Luke xx. 35, *οἱ δὲ καταξιοθέντες . . . τυχεῖν . . . τῆς ἀν. τῆς ἐκ νεκρῶν*; cf. ver. 36, *τῆς ἀναστάσεως υἱοὶ ὄντες*. Besides, only in Acts iv. 2, *καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν τὴν ἐκ νεκρῶν*; cf. 1 Pet. i. 3, *δι' ἀναστάσεως Ἰησοῦ Χριστοῦ ἐκ νεκρῶν*; Acts xxvi. 23, *πρῶτος ἐξ ἀναστάσεως νεκρῶν*. In this expression is taken for granted what John v. 29 distinguishes by *ἀν. ζωῆς, κρίσεως* (cf. Dan. xii. 2); cf. *ἀν. δικαίων τε καὶ ἀδίκων*, Acts xxiv. 15; *ἀν. δικαίων*, 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.

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 *κρείσσω 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, ἔλαβον γυναῖκες ἐξ ἀναστάσεως = in consequence of resurrection.

Ἐξανάστασις, ἡ, the rising up again. Ἐξανίστημι emphasizes the change of situation stronger than ἀνίστημι. The verb is used *transitively* in Mark xii. 19, Luke xx. 28, ἔξαν σπέρμα; in Matt. ἀνίστ.; *intransitively*, in Acts xv. 5 = *to come forward*. The subst. only in Phil. iii. 11, and that, too, intransitively, εἴ πως κατανήσω εἰς τὴν ἐξανάστασιν τὴν 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. ἐξανιστάναι τοὺς θανόντας, Soph. *El.* 927 = *to awake the dead*.

Ἀφίστημι, (I.) transitive, to put away, to remove. Acts v. 37, ἀπέστησε λαόν = *to seduce, make disloyal*; so frequently in Herodotus, Xenophon, etc.—(II.) Intransitive, to withdraw, to remove oneself, to retire, to cease from something; ἀπό τινος, 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 genitive, 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 ἀδικίας, and specially to the sphere of religion in Heb. iii. 12, καρδία πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος, cf. *Wisd.* iii. 10, οἱ ἀμελήσαντες τοῦ δικαίου καὶ τοῦ κυρίου ἀποστάντες; *Ezek.* xx. 8, ἀπέστησαν ἀπ' ἐμοῦ καὶ οὐκ ἠθέλησαν εἰσακοῦσαί μου; 2 Chron. xxvi. 18, xxviii. 19.—1 Tim. iv. 1, ἀποστήσονται τινες τῆς πίστεως, cf. Heb. iii. 12. It is then used, standing alone, to denote religious apostasy, in contrast to πιστεύειν, Luke viii. 13, οἱ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται, cf. *Dan.* ix. 9, ὅτι ἀπέστημεν καὶ οὐκ εἰσηκούσαμεν τῆς φωνῆς κυρίου τοῦ θεοῦ ἡμῶν πορεύεσθαι ἐν τοῖς νόμοις αὐτοῦ. Thus = *to dissolve the union formed with God by faith and obedience*. Hebrew = נָסָה, נָשָׂה, etc. In profane Greek we find neither ἀποστήναι in this sense, nor any other single word corresponding to it; cf. *Xen. Mem.* i. 1. 1, ἀδικεῖ Σωκράτης, οὗ μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων. One could also say ἄθεον γίνεσθαι, cf. ἀθεώτερον γίνεσθαι, *Lys.* vi. 32. Cf. also *Socr. Hist. Eccl.* iii. 12. 222 (in Suicer, *Thes.*), where Julian is called ὁ ἀσεβής, ὁ ἀποστάτης καὶ ἄθεος.

Ἀποστασία, ἡ, falling away, e.g. of rebellious subjects, *Plut. Galb.* 1. In the N. T. used like ἀποστήναι in a religious sense, and, indeed, ἀποστ. ἀπὸ Μωϋσέως, Acts xxi. 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 ἔλθῃ ἡ ἀποστασία, as ἀποστήναι, Luke viii. 13; *Dan.* ix. 9, cf. 1 Tim. iv. 1; *Dan.* xi. 32; *Matt.* xxiv. 10 sq.—For a corresponding use, see 1 Macc. ii. 15; *Jer.* ii. 19 (xxix. 32, the best MSS. read ἔκκλισις). Further, cf. ἀποστάτης, *Isa.* xxx. 1, τέκνα ἀποστάται; 2 Macc.

v. 8 (Jas. ii. 11, cod. A, instead of παραβάτης); 3 Macc. vii. 3. — ἀποστατεῖν, Ps. cxix. 118; 2 Chron. xxxiii. 19, πᾶσαι αἱ ἁμαρτίαι αὐτοῦ καὶ ἀποστάσεις αὐτοῦ κ.τ.λ. = לָצַד, of Manassch's fall into idolatry.

Ἐνίστημι, (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. εἰς τὴν ἀρχὴν ἐνίστασθαι, Herod. iii. 67; to present oneself, to come forward, Herod. vi. 59, ἄλλος ἐνίσταται βασιλεύς; correspondingly, to stand upon something, to be there, e.g. Herod. ii. 179, πύλαι ἐνεστᾶσι ἑκατόν. (b.) In a temporal sense = to present oneself, to enter, perf. = to be present. Thus very frequently in profane Greek, e.g. Xen. Hell. ii. 1. 6, περὶ τῶν ἐνεστηκότων πραγμάτων, relatively to the present state of affairs. Especially in Polyb., τὰ ἐνεστηκότα, πόλεμος ἐνεστῶς, the present war. In the Grammarians ὁ ἐνεστῶς 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. ἐνισταμένου θέρους, 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. Phaedr. 77 B, ἔτι ἐνέστηκεν τὸ τῶν πολλῶν, ὅπως μὴ ἅμα ἀποθνήσκουτος τοῦ ἀνθρώπου διασκεδάννυται ἡ ψυχὴ καὶ αὐτῇ τοῦ εἶναι τοῦτο τέλος ᾗ. 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 ἐσχάταις ἡμέραις ἐνεστήσονται καιροὶ χαλεποὶ = will come. The perf. part. ἐνεστῶς = present, Rom. viii. 38 and 1 Cor. iii. 22, ἐνεστῶτα opposed to μέλλοντα; 1 Cor. vii. 26, δι' ἐνεστῶσαν ἀνάγκην, cf. 2 Macc. vi. 9; 3 Macc. i. 17; Gal. i. 4, ὅπως ἐξέλθῃ ἡμᾶς ἐκ τοῦ ἐνεστῶτος αἰῶνος πονηροῦ, — ὁ ἐνεστῶς αἰὼν is thus equivalent to αἰὼν οὗτος, 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 Thess. ii. 2, ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, is easily explained by Matt. xxiv. 23–36; Heb. ix. 9, ὁ καιρὸς ὁ ἐνεστηκώς, is the present, which is also in ver. 10 characterized as καιρὸς διορθώσεως.

Ἐξίστημι, (I.) transitive, to change from one condition to another, e.g. Aristot. Eth. iii. 12, ἡ μὲν λύπη ἐξίστησι καὶ φθείρει τὴν τοῦ ἔχοντος φύσιν. Especially, ἐξιστάναι τινά, to drive any one out of his mind, to confuse, often occurs, and more completely with τοῦ φρονεῖν, εἰαυτοῦ, et al. Luke xxiv. 22; Acts viii. 9, 11 (cf. Buttm. § 107. 21, on ἔστηκα, I have placed). Stob. Floril. xviii. 20, νῦν δ' οἶνος ἐξέστησε μ'; Polyb. xi. 27. 7, ἐξέστησε ταῖς διανοαῖς πάντας, synonymous with following κατεπλάγησαν.—(II.) Intransitive, especially the middle, also the perf. and 2d aor. act., to step aside, to go away, to yield. Especially, ἐξιστ. φρένων, to be out of mind, confused, also without subordinate clause, e.g. Aristot. II. A. vi. 22, ἐξίσταται καὶ μαίνεται; Polyb. xxxii. 25. 8, θυμοῖ λυτ-

τῶντος ἔργα καὶ ψυχῆς ἐξεστηκυίας τῶν λογισμῶν; Isocr. *ad Phil.* (Raphel on Mark iii. 21), μὴ διὰ τὸ γῆρας ἐξέστηκα τοῦ φρονεῖν. 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 *θανμάζειν*, Acts ii. 7, etc., denoting the state of mind caused by miraculous, inexplicable occurrences, cf. Mark vi. 51, 52, ἐξίσταντο· οὐ γὰρ συνήκαν κ.τ.λ.; Acts ii. 12, ἐξίσταντο δὲ πάντες καὶ διηποροῦντο κ.τ.λ. 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 profane nor in biblical Greek. The passage, 2 Cor. v. 13, εἶτε γὰρ ἐξέστημεν, θεῶ· εἶτε σωφρονούμεν ὑμῶν (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.

Ἑκστασις, ἡ, (I.) transitively, *removal*; (II.) intransitively, (a.) *remoteness*; then, (b.) the state of a man out of his senses, synonymous with *μανία* = *lunacy*, Aret. *de caus. diut. pass.* i. 6. 31, ἑκστασις γὰρ ἐστὶ μανία χρόνιος ἀνευθεν πυρετοῦ; Aristot. *Categ.* 8, ἡ μανικὴ ἑκστασις. In biblical Greek not in this strong sense, but, like the verb, weakened = *confusion*, *bewilderment*, cf. Zech. xii. 4, parallel with *παραφρόνησις*. Comp. also Aristot. *Physiogn.* i. 4, κοινὰ μὲν οὖν ἔστιν ὕβρις τε καὶ ἡ περὶ τὰ ἀφροδίσια ἑκστασις; Ps. xxx. 23. Often = *ἄσπαστος*, *fear*, *fright*, *amazement*, 1 Sam. xi. 7; 2 Chron. xiv. 14, xvii. 10; Ps. cxvi. 11, ἐγὼ εἶπα ἐν τῇ ἐκστάσει μου· πᾶς ἄνθρωπος ψεύστης = *ἄσπαστος*. So in N. T. Mark v. 42, xvi. 8, Luke v. 26, Acts iii. 10, the state caused by the perception of unusual things, things alien from the ideas of daily life, so that a man does not know what to say. Luke v. 26, ἑκστασις ἔλαβεν πάντας . . . καὶ ἐπλήσθησαν φόβου λέγοντες ὅτι εἶδομεν παράδοξα σήμερον. Cf. Stob. *Floril.* civ. 7 (Menand.), πάντα δὲ τὰ μηδὲ προσδοκώμεν ἑκστασιω φέρει. Lastly, (c.) the state of *rapture*, *ecstasy* (*Verzückung*). First used in this sense in profane 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 *ἡσυχία* by ἑκστασις. (Isa. xxix. 10 = *πνεῦμα κατανύξεως*.) Without reference to these passages, Philo explains *ecstasy* as ἡ ἡρεμία καὶ ἡσυχία τοῦ νοῦ, as ἐνθουσιούντος καὶ θεοφορήτου τὸ πάθος (*quis rer. div. Haer.* 510 sqq., ed. Mang.); *ibid.* 511, τῷ δὲ προφητικῷ γένοι φιλεῖ τοῦτο συμβαίνει; ἐξοικίζεται μὲν γὰρ ἐν ἡμῖν ὁ νοῦς κατὰ τὴν τοῦ θεοῦ πνεύματος ἀφίξιν, κατὰ δὲ τὴν μετανάστασιν αὐτοῦ πάλιν εἰσοικίζεται. Θέμις γὰρ οὐκ ἐστὶ θνητὸν ἀθανάτῳ συνοικῆσαι· διὰ τοῦτο ἡ δύσις τοῦ λογισμοῦ καὶ τὸ περὶ αὐτὸν σκότος ἑκστασιω καὶ θεοφόρητον μανίαν 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.

Καθίστημι, (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. εἰς ἀρχὴν, εἰς ἰσορίαν, 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, οὐ μὴν ἔστι καλλίων ὁδὸς οὐδ' ἂν γένοιτο, ἧς ἐγὼ ἐραστὴς εἰμι αἰεὶ, πολλάκις δέ με ἤδη διαφυγούσα ἔρημον καὶ ἄπορον κατέστησεν; Eurip. *Androm.* 636, κλαλοντά σε καταστήσει. So is Rom. v. 19 to be understood, ὥσπερ γὰρ διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου ἁμαρτωλοὶ κατεστάθησαν οἱ πολλοί, οὕτως καὶ διὰ τῆς ὑπακοῆς τοῦ ἐνὸς δίκαιοι κατασταθήσονται οἱ πολλοί. The choice of the somewhat peculiar term instead of the more simple γίνεσθαι, 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 εὐλογίαν φανεράν σημείους καθιστάναι; Soph. *Ant.* 653, ψευδῆ γ' ἔμαυτὸν οὐ καταστήσω πόλει. Further, such a supposition leaves unexplained phrases like Isocr. 211 C, ἐπίπονον τὸν βίον καθιστάναι = to make one's life miserable, as also the use of the passive as synonymous with γίνεσθαι, e.g. Eurip. *Androm.* 385 sq., καὶ λαχοῦσά τ' ἀθλία καὶ μὴ λαχοῦσα δυστυχῆς καθίσταμαι (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, φύλαξ δέ μου πιστὴ κατέστης. 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 μετάρθεσις.—2 Pet. i. 8, οὐκ ἀργοὺς οὐδὲ ἀκάρπους (ὑμᾶς)

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, *ὅς ἂν οὖν βουληθῆ φίλος εἶναι τοῦ κόσμου, ἐχθρὸς τοῦ θεοῦ καθίσταται*. To understand this as present passive = *γίνεσθαι*, increases the obscurity of the passage, and is itself rendered awkward by the relation of this sentence (*οὖν*) to the previous one.

Ἀποκαθίστημι, Acts i. 6, *-άνω*; Mark ix. 12, *-στάω*; cf. Winer, § 14. 1; = *to set again in a place, to bring back*. (I.) *ἀ. τί*, *to reinstate anything, e.g. τοὺς νόμους*, Dem. xviii. 90, etc. So in N. T. Matt. xvii. 11, cf. Mark ix. 12, of Elias, *Ἐλίας μὲν ἔρχεται καὶ ἀποκαταστήσει 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), *ἀποκαταστήσει καρδίαν πατρὸς πρὸς υἱὸν 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 is it to explain the *ἀποκαταστήσει πάντα* in its biblical connection by means of Ecclus. xlvi. 10, *ἐπιστρέψαι καρδίαν πατρὸς πρὸς υἱὸν καὶ καταστήσαι φυλὰς Ἰακώβ*, or by the notions of the Talmud; cf. Lightfoot, *Hor. Hebr. Matt. xvii. 11*, "*Purificabit nothos eosque restituet congregationi, Tr. Kiddusch. lxxi. 1; Israeli reddet urnam Mannae, phialam sacri olei, phialam aquae, et sunt qui dicunt 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.) *ἀποκαθ. τί τινι*, *to bring something back to somebody, to return*. Heb. xiii. 19, *ἵνα τάχιον ἀποκατασταθῶ ὑμῖν*; cf. Polyb. iii. 98, *ἐὰν ἐξαγαγὼν τοὺς ὁμήρους ἀποκαταστήσει τοῖς γονεῦσι καὶ ταῖς πόλεσιν*. With Acts i. 6, *εἰ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις τὴν βασιλείαν τῷ Ἰσραήλ*, Raphel compares Polyb. ix. 30, *καὶ τοὺς νόμους καὶ τὸ πάτριον ὑμῖν ἀποκατέστησε 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 ἡμῶν Δαβὶδ*; Matt. xxi. 43, *ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ κ.τ.λ.* (III.) The passive = *to be recovered*, of sick persons, diseased members. Matt. xii. 13; Mark iii. 5, viii. 25; Luke vi. 10.

Ἀποκατάστασις, ἡ, *restitution of a thing to its former condition, rerum ex turbis in priorem ordinem restitutio* (Bengel). Polyb. iv. 23, *ἕως ἂν ἐκ τοῦ γεγονότος κινήματος εἰς τὴν ἀποκατάστασιν ἔλθῃ τὰ κατὰ τὴν πόλιν*.—Acts iii. 21, *ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι χρόνων ἀποκαταστάσεως πάντων ὧν ἐλάλησεν ὁ θεὸς διὰ στόματος τῶν ἀγγέλων ἀπ' αἰῶνος αὐτοῦ προφητῶν*. The relative *ὧν* 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 ἐλάλησεν, 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 ἀποκαθίστημι.) We then see that the contents and goal of the prophecy are the same in ἀποκ. πάντ. as in παλιγγενεσία (which see), Matt. xix. 28 ; cf. Joseph. Antt. xi. 3. 8, 9, where παλιγγ. 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.

Συνίστημι, secondary form συνιστάνω, 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. πρῶγμα = to accomplish ; πόλεμον = to set on foot ; συμπόσιον = to prepare ; πόλιν = to found ; πολιτείαν = to establish, and others. Philo and Josephus use it of the creation of the world ; Philo, de opif. Mund. 4, Θεὸς δὲ μεγαλόπολιν κτίζει διανοηθεὶς ἐνενόησε πρότερον τοὺς τύπους αὐτῆς, ἐξ ὧν κόσμον νοητὸν συστησάμενος ἀποτελεῖ τὸν αἰσθητὸν ; Joseph. Antt. xii. 2. 2, τὸν ἅπαντα συστησάμενον θεὸν καὶ οὗτοι καὶ ἡμεῖς σεβόμεθα = to create as an ordered 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, διόπερ ἐπειρᾶτο συνιστάνειν ὅτι κ.τ.λ. ; v. 67. 9, οἱ δὲ . . . τὰναντία τούτων ἐπειρῶντο συνιστάνειν ; Aristot. de Plant. i. 1, συνίσταται πρότερον ἔχουσιν ἢ οὐχὶ τὰ φυτὰ ψυχῆν ; i. 2, κἀντεῦθεν συνίσταται ἵνα τὸ φυτὸν ἔχῃ τι κρεῖττον παρὰ τὸ ζῶον. Also of actual proof, Polyb. iv. 5. 6, ἐπὶ δὲ πᾶσι τούτοις συνίστανε τὴν ἐξακολουθήσουσαν εὐνοίαν σφίσι. See under (b.) Rom. iii. 5, εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησιν ; v. 8, συνίστησιν δὲ τὴν ἑαυτοῦ ἀγάπην ὁ θεὸς εἰς ἡμᾶς ὅτι 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 ἑμαυτὸν συνιστάνω ; 2 Cor. vii. 11, συνεστήσατε ἑαυτοὺς ἀγνοῦς εἶναι ; cf. Phil. quis rer. div. haer. 517, συνίστησιν αὐτὸν προφήτην ; Joseph. Antt. vii. 2. 1, συνιστῶν ἑαυτοὺς ὡς εὖνους, where the second object has the emphasis ; or the perfect with simple accusative = to exhibit, to represent one rightly, to commend, to praise ; so often in Xenophon, Plato, Demosthenes, Plutarch ; Hesych. συνιστάνειν ἐπαινεῖν ; Rom. xvi. 1, συνίστημι ὑμῖν Φοίβην ; 2 Cor. iii. 1, ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν ; ἢ μὴ χρῆζομεν ὡς τινες συστατικῶν

ἐπιστολῶν πρὸς ὑμᾶς ἢ ἐξ ὑμῶν; iv. 2, τῇ φανερώσει τῆς ἀληθείας συνιστάντες ἑαυτοὺς πρὸς πᾶσαν συνείδησιν ἀνθρώπων ἐνώπιον τοῦ θεοῦ; v. 12, vi. 4, συνιστάντες ἑαυτοὺς ὡς θεοῦ διάκονοι; x. 12, 18, οὐ γὰρ ὁ ἑαυτὸν συνιστάνων, ἐκεῖνός ἐστιν δόκιμος, ἀλλὰ ὃν ὁ κύριος συνίστησιν. In like manner the passive, 2 Cor. xii. 11.

(II.) Intransitive, 2d aorist and perfect, in the N. T. only the perfect = *to stand together*; *τινί*, 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 ἄνδρας τοὺς συνεστῶτας 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 τινός, *to consist of something*, Xen. Mem. iii. 6. 14, ἡ πόλις ἐξ οἰκιῶν συνέστηκε, *to have stability*, e.g. Aristot. Eth. Eud. vii. 9, τὸ κοινὸν πᾶν διὰ τοῦ δικαίου συνέστηκεν (cf. συνεστηκός, synonym with πεπηγός, Id. Meteor. iv. 5). So 2 Pet. iii. 5, γῆ ἐξ ὕδατος καὶ δι' ὕδατος συνεστῶσα, τῷ τοῦ θεοῦ λόγῳ (Gen. i. 2; 1 Pet. iii. 20); Col. i. 17, τὰ πάντα ἐν αὐτῷ συνέστηκεν; cf. Heb. i. 3, φέρων τὰ πάντα τῷ ῥήματι τῆς δυνάμεως αὐτοῦ.

Ἐπισύστασις, ἡ, 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, οὗτοί εἰσιν οἱ ἐπισυνιστάντες ἐπὶ Μωυσῆν καὶ Ἀαρὼν ἐν τῇ συναγωγῇ Κορὲ ἐν τῇ ἐπισυστάσει κυρίου; xvi. 40, ὥσπερ Κορὲ καὶ ἡ ἐπισύστασις αὐτοῦ = *insurrection, rebellion*, from ἐπισυνίστημι, 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, ὃν ἐκ τῆς αὐτῆς ἐπισυστάσεως; Sext. Emp. adv. Eth. 127, πλείονων κακῶν ἐπισύστασιν. It has the same sense in Acts xxiv. 12, ἐπισύστασιν ὄχλου, and will also have the same in 2 Cor. xi. 28, χωρὶς τῶν παρεκτός ἡ ἐπισύστασις μου (genitive of the object, as in Num. xxvi. 9), ἡ 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.

Ἰπόστασις, ἡ, (I.) transitively, *setting under, laying the foundation*.—(II.) Intransitively, (a.) *stay, support, foundation, substructure*, Diod. Sic. i. 66, xiii. 82; cf. Ezek. xl. 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, καλλίστην ἵπποστασιν ἵπολαμβάνοντες 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 . . . καταισχυθῶμεν . . . ἐν τῇ ἵποστάσει ταύτῃ, and xi. 17, ἐν ταύτῃ τῇ ἵποστάσει τῆς καυχήσεως, which is explained after the example of Theophyl., ἵποστασιν τὴν ἵπόθεσιν, τὸ αὐτὸ τὸ πρῶγμα, ἧ-οι τὴν οὐσίαν τῆς καυχήσεως νόει. But it is not perceived why the apostle, without apparent reason, those so striking an expression instead of the commoner πρῶγμα, 2 Cor. vii. 11; 1 Thess.

iv. 6; cf. also 2 Cor. ix. 3, ἐν τῷ μέρει τούτῳ, to which must be added, that if this meaning is accepted for 2 Cor. ix. 4, the word would seem to be redundant, cf. 2 Cor. x. 8; on the other hand, as in 2 Cor. xi. 17, the simple expression ἐν τῷ καυχᾶσθαι με, cf. xii. 1, 6, or ἐν τῇ καυχῇσει ταύτῃ, xi. 10, must have readily suggested itself. When we attempt to substitute the correspondent καύχημα for ἰπόστασις τῆς καυχῆσεως, the unsuitableness of this explanation becomes plain at once. The expression in 2 Cor. xi. 17 clearly denotes something special, something characterizing the kind and manner of boasting; as also in ix. 4 (where τῆς καυχῆσεως is a false reading) the word answers to τὸ καύχημα ἡμῶν τὸ ὑπὲρ ὑμῶν ἐν τῷ μέρει τούτῳ. See under (d.) (c.) **The real nature of a thing**, in contrast to its appearance or outward show, e.g. Diog. Laert. *Pyrrhon.* ix. 91, ζητεῖται δὲ οὐκ εἰ φαίνεται τοιαῦτα, ἀλλ' εἰ καθ' ἰπόστασιν οὕτως ἔχει; Artemidor. *Oneirocr.* iii. 14, φαντασίαν μὲν ἔχειν πλούτου, ἰπόστασιν δὲ μῆ; Plut. *Mor.* 894 B (*de iride*), τῶν μεταρσιῶν παθῶν τὰ μὲν καθ' ἰπόστασιν γίνεται, οἷον ὄμβρος, χάλαζα; τὰ δὲ κατ' ἔμφασιν, ἰδίαν οὐκ ἔχοντα ἰπόστασιν; Aristot. *de Mund.* 4. In patristic Greek opposed to σχῆμα, δόκησις, et al., vid. Suic. *Thes. s.v.* So in Heb. i. 3, ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ἰποστάσεως αὐτοῦ, where δόξα denotes the revealed glory, ἰπόστασις the divine essence underlying the divine self-revelation. (d.) Answering to ὑφίστασθαι, to undertake, take upon oneself, hold out, endure, offer resistance, e.g. opposed to φεύγειν; Xen. *Cyrop.* iv. 2. 31, ἰπόστασις denotes also courage, steadfastness; e.g. Polyb. iv. 50. 10, οἱ δὲ Ῥόδιοι, θεωροῦντες τὴν τῶν Βυζαντίων ἰπόστασιν; vi. 55. 2, οὐχ' οὕτω τὴν δύναμιν, ὡς τὴν ἰπόστασιν αὐτοῦ καὶ τόλμαν καταπεπληγμένων ἵπεναντίων. Diod. Sic., Josephus, see Wetstein on 2 Cor. ix. 4. Cf. ἰποστατικός, -ῶς = *steadfast*, Stob. *Floril.* i. 64, δειῶν ἰποστατικὰ ἔξις. Diod. Sic. xx. 78 opposed to δειλιάσας. Similarly the LXX. have translated הָיָה, Ps. xxxix. 8, and הָיָה, in Ruth i. 12, Ezek. xix. 5, by ἰπόστασις, as elsewhere by ὑπομονή (cf. Ps. xxxix. 8a); because the Greek word ἐλπίς lacked the psychological definiteness of the Hebrew word; see ἐλπίς. It must therefore, as a synonym of ἐλπίς, ὑπομονή, be translated by confidence, assurance, Heb. iii. 14, ἐάνπερ τὴν ἀρχὴν τῆς ἰποστάσεως μέχρι τέλους βεβαίαν κατάσχωμεν, cf. ver. 6, ἐάν τὴν παρρησίαν καὶ τὸ καύχημα τῆς ἐλπίδος κατάσχωμεν; xi. 1, ἔστι δὲ πίστις ἐλπιζομένων ἰπόστασις; cf. under ἔλεγχος. This meaning, therefore, is appropriate also in 2 Cor. ix. 4, xi. 17.

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Καθαρός, ἄ, ὄν, connected with the Latin *castus* and the German "heiter" = pure, clean, without stain, without spot, synonymous with ἀμίαντος; free from mixture, synonymous with ἄκρατος = clear; cf. Xen. *Cyrop.* viii. 7. 20, ἄκρατος καὶ καθαρὸς ὁ νοῦς; Jas. i. 27, θρησκεία καθαρὰ καὶ ἀμίαντος.—(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 ἀδικίας τε καὶ ἀνοσιῶν ἔργων; *Crat.* 403 E, ψυχὴ καθαρὰ πάντων τῶν περὶ τὸ σῶμα κακῶν καὶ ἐπιθυμιῶν. In later Greek, ἀπό τινος instead of the simple genitive, e.g. Dio

Cass. xxxvii. 24, *καθαράν ἀπὸ πάντων αὐτῶν ἡμέραν ἀκριβῶς τηρῆσαι*. We meet more frequently the phrase *καθαράι χεῖρες* in Herod., Aesch., Plut., etc. Plut. *Pericl.* 8, *οὐ μόνον τὰς χεῖρας δεῖ καθαρὰς ἔχειν τὸν στρατηγόν, ἀλλὰ καὶ τὰς ὄψεις*; cf. Job ix. 30, xxii. 30; Xen. *Cyrop.* viii. 7, *ἔργα καθαρὰ καὶ ἔξω τῶν ἀδίκων*; cf. *μίλασμα*, of a crime. See under *καθαρίζω*. *Καθαρός* denotes both *moral pureness and innocence*; (a.) the former in Matt. v. 8, *οἱ καθαροὶ τῇ καρδίᾳ*; 1 Tim. i. 5, *ἀγάπη ἐκ καθαρᾶς καρδίας* (cf. 1 Pet. i. 22, *ἐκ καρδίας ἀλλήλους ἀγαπήσατε*, where the Received text has *ἐκ καρδ. καθαρᾶς*) καὶ *συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου*; 2 Tim. ii. 22, *ἐπικαλεῖσθαι τὸν κύριον ἐκ καθαρ. καρδ.* Jas. i. 27, see above. The phrase *καθαρὸς τῇ καρδίᾳ, καθ. καρδία*, answers both to the Heb. *כָּלֵב טָהוֹר*, Ps. xxiv. 4 (Ps. lxxiii. 1 = *εὐθὺς τῇ καρδίᾳ*; Acts viii. 21, *ἡ καρδία σου οὐκ ἔστιν εὐθεία ἔναντι τοῦ θεοῦ*, cf. Job ix. 30, xxii. 30; xxxiii. 9, *καθαρός [טָהוֹר] εἰμι οὐχ ἁμαρτῶν, ἄμεμπτός εἰμι, οὐ γὰρ ἠνόμησα*; viii. 6, *εἰ καθαρὸς εἶ καὶ ἀληθινός*), and to *כָּלֵב טָהוֹר*, Prov. xxii. 11 (*ὄσται καρδίαι*); *טָהוֹר כָּלֵב*, Ps. li. 12. In the N. T. passages and in most of the O. T., the meaning, which lies on the surface, is *pure, ἀπλότης*, cf. Gen. viii. 21.—Then (b.) = *guiltless*, Acts xx. 26, *καθαρὸς ἐγὼ ἀπὸ τοῦ αἵματος*, and without such an addition in Acts xviii. 6. Also equivalent to *purified*, John xv. 3, *καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν*; cf. ver. 2, *καθαίρει τὸ κλήμα*; xiii. 10, *ὁ λελουμένος ἐστὶν καθαρὸς ὅλος*; cf. the combination of *καθαρίζω* with *ἄφεσις*, Heb. ix. 22. The phrase *καθαρὰ συνειδήσις*, 1 Tim. iii. 9, *ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθ. συνειδ.*; 2 Tim. i. 3, *τῷ θεῷ λατρεύω ἐν καθ. σ.*, cf. 1 Tim. i. 15, *μεμλάνται αὐτῶν ὁ νοῦς καὶ ἡ συνειδήσις*, opposed to *πάντα καθαρὰ τοῖς καθαροῖς*, 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 καθαριεὶ τὴν συνειδ. ὑμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι*. It is finally to be remarked that *καθ.* is applied (c.) to so-called *Levitical, ritual, or theocratic cleanness* (see *καθαρίζω*), as opposed to *κοινός* or *ἀκάθαρτος*; cf. Heb. ix. 13, *ἀγιάζει τοὺς κεκοινωμένους πρὸς τὴν τῆς σαρκὸς καθαρότητα*; Acts x. 15, xi. 19; Rom. xiv. 20, *πάντα μὲν καθαρὰ*; cf. ver. 14, *οὐδὲν κοινὸν δι' αὐτοῦ εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν*. *Κοινόν* 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. *ἀγιάζειν πρὸς καθαρότητα*), 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, *κοιναῖς χερσὶν τοῦτ' ἔστιν ἀνόμιον*; Matt. xxiii. 26; Luke xi. 41. See under *καθαρίζω*.

Καθαίρω, fut. *-αρώ*, to cleanse, to purify; John xv. 2, *καθαίρει τὸ κλήμα ἵνα καρπὸν πλεονα φέρῃ = κλᾶν, later κλαδᾶν, κλαδεύειν*; cf. Phl. *de Somn.* ii. 667, ed. Mang., *καθάπερ τοῖς δένδρεσιν ἐπιφύονται βλάσται περισσαί, μεγάλαι τῶν γνησίων λῶβαι, ἃς καθαίρουσι καὶ ἀποτέμνουσι προνοία τῶν ἀναγκαίων οἱ γεωργοῦντες οὕτω τῷ ἀληθεῖ καὶ ἀτύφῳ βίῳ παρανέβλαψεν ὁ κατεψευσμένος καὶ τετυφωμένος, οὗ μέχρι ταύτης τῆς ἡμέρας*

οὐδείς εὐρηται γεωργός, ὃς τὴν βλαβερὰν ἐπίφυσιν αὐταῖς ῥίζαις ἀπέκοψε. Plat. *Eut.* iii. A, ἡμᾶς ἐκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθείροντας. On the use of the word in a religious sense = *lustrare, expiare*, Heb. x. 2, διὰ τὸ μηδεμίαν ἔχειν συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἄπαξ κεκαθαρισμένους (D E K, κεκαθαρισμένους, Lachm. κεκαθερισμ). See καθαρίζω.

Καθαρίζω, καθαριῶ, ἐκαθάρισα, ἐκαθαρίσθην = καθαίρω, 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 κοινῶν, cf. Acts x. 15, xi. 9, ἀ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοῖνου. 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, xvii. 14 = 𐤇𐤒; 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. Scr.*, "sic Christo aliquid tribueretur, quod ipse tamen, sec. v. 4, a sacerdotibus fieri debere jussit." In a moral sense, 2 Cor. vii. 1, καθαρῶμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ κ.τ.λ.; Jas. iv. 8, καθαρῶσατε χεῖρας, ἁμάρτωλοι, καὶ ἠγνίσατε καρδίας; cf. Prov. xx. 8.

Transferred to the religious sphere, it is used by the LXX. and in the N. T. like καθαίρειν in profane-Greek = to purify by propitiating, *expiare, lustrare*. So, in particular, Herod., Xen., Thucyd. Herod. i. 43, ὁ καθαρθεὶς τὸν φόνον; 44, τὸν αὐτὸς φόνον ἐκάθηρε; 35, ἀπικνέεται ἐς τὰς Σάρδις ἀνὴρ συμφορῇ ἐχόμενος καὶ οὐ καθαρὸς χεῖρας . . . παρελθὼν δὲ οὗτος ἐς τὰ Κροίσου οἰκία κατὰ νόμους τοὺς ἐπιχωρίους καθαρσίου ἐδέετο κυρῆσαι. Κροῖσος δὲ μιν ἐκάθηρε. ἔστι δὲ παραπλησίη ἡ κάθαρσις τοῖσι Λυδοῖσι καὶ τοῖσι Ἑλλησι. Xen. *Anab.* v. 7. 35, ἔδοξε καὶ καθᾶραι τὸ στράτευμα, καὶ ἐγένετο καθαρμός; Thuc. iii. 104; Plat. *Legg.* ix. 868 A, the middle opposed to τὸ βλάβος, τὴν βλάβην ἐκτίειν; *Phaedr.* 113 D, καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας; cf. *Legg.* 872 E, τοῦ γὰρ κοινοῦ μιανθέντος αἵματος οὐκ εἶναι κάθαρσιν ἄλλην, οὐδὲ ἔκπλυτον ἐθέλειν γίγνεσθαι τὸ μιανθέν, πρὶν φόνον φόνῳ ὁμοίῳ ὅμοιον ἢ δράσασα ψυχὴ τίσιν καὶ πάσης τῆς ξυγγενείας τὸν θυμὸν ἀφιλασμένη κοιμίσιν. Cf. Nägelsbach, *Nachhomer. Theol.* p. 536, "Ἰλασμός requires κάθαρσις as its supplement, the washing away of the μίασμα of guilt cleaving to the sinner."—This usage enables us to explain why the LXX. render not only 𐤇𐤒, but in Ex. xxix. 37, xxx. 10, 𐤇𐤒 also, by καθαρίζειν, as 𐤇𐤒𐤇𐤒 in Ex. xxix. 36, xxx. 10 = καθαρισμός. 𐤇𐤒, indeed, is mostly applied to Levitical purifications; but it is also used of the purification from sin effected by means of propitiation. It occurs conjoined with 𐤇𐤒 in Lev. xvi. 30, ἐξιλιάσεται περὶ ὑμῶν, καθαρῶσαι ὑμᾶς ἀπὸ πασῶν τῶν ἁμαρτιῶν ὑμῶν ἔναντι κυρίου καὶ καθαρῶσθήσεσθε; cf. vv. 32–34. Further, cf. xvi. 19, 20, ῥανεῖ ἐπὶ τὸ θυσιαστήριον ἀπὸ τοῦ αἵματος . . . καὶ καθαρῶσει αὐτὸ καὶ ἀγιώσει αὐτὸ ἀπὸ τῶν ἀκαθαρσιῶν τῶν υἱῶν Ἰσραὴλ, καὶ συντελέσαι ἐξιλασκόμενος τὸ ἄγιον κ.τ.λ. 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, ἐξιλάσατο περὶ αὐτῶν ἀφαγνίσασθαι αὐτούς; 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 כִּפּוּר, 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. *Καθαρίζω* accordingly holds a middle position between *ἰλάσκεσθαι* and *ἀγιάζειν*; see the passages quoted, as also Ex. xxix. 37, *καθαριεὺς τὸ θυσιαστήριον καὶ ἀγιάσεις αὐτὸ καὶ ἔσται τὸ θυσιαστήριον ἅγιον τοῦ ἁγίου*; Lev. viii. 15, *ἐκαθάρισεν τὸ θυσιαστήριον καὶ ἡγάσεν αὐτὸ τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ*, where *καθ.* = כִּפּוּר. 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 *καθαρίζω* 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 *ἰλάσκεσθαι* and *ἀγιάζειν*) appears as a judicial act, in *καθαρίζω* 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 *καθαρίζω* has various objects. (1) The person and the conscience, Heb. ix. 14, *τὸ αἷμα τοῦ Χριστοῦ καθαριεὶ τὴν συνείδησιν ἡμῶν ἀπὸ νεκρῶν ἔργων εἰς τὸ λατρεύειν θεῷ ζῶντι*; cf. x. 2, *διὰ τὸ μηδεμίαν ἔχειν συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἀπαξ κεκαθαρισμένους*. 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 αἵματι πάντα καθαρίζεται, καὶ χωρὶς αἱματεκχυσίας οὐ γίνεται ἄφεσις*; ver. 23, *ἀνάγκη οὖν τὰ ὑποδείγματα τῶν ἐν τοῖς οὐρανοῖς τούτοις καθαρίζεσθαι, αὐτὰ δὲ τὰ ἐπουράνια κρείττωσιν θυσίαις παρὰ ταύτας*. 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. *Καθαρίζω*, therefore, in itself is equivalent to *ἀφαιρεῖν ἁμαρτίας*, Heb. x. 4; *περιελεῖν 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., *καθαρίζω*, likewise synonymous with *ἀφαιρῆν ἁμαρτίας*, is conjoined with *ἀγιάζειν*, but without the dogmatic precision of the Epistle to the Hebrews. Eph. v. 26, *ἵνα αὐτὴν ἀγίαση καθάρσας τῷ λούτρῳ τοῦ ὕδατος κ.τ.λ.*; Tit. ii. 14, *ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσῃ ἑαυτῷ λαὸν περιούσιον*. 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 ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας*, where the explanation of E. Haupt, that the former refers to the *actus forensis*, 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 *ἀδικία*, 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 διέκρινεν μεταξὺ ἡμῶν τε καὶ αὐτῶν, τῇ πίστει καθάρσας τὰς καρδίας αὐτῶν*, where the expression is defined by what is related in Acts x. 15, 34, xi. 2 ff.

Καθαρισμός, ὁ, purification, for which in profane Greek is used *καθαρμός* = *purification, process of purification, sacrifice of purification*, Plat., Plut. LXX = *קִּיּוּם*, Lev. xiv. 32, xv. 13; 1 Chron. xxiii. 28; *קִּיּוּם*, Ex. xxix. 36, xxx. 10. Of the purification of women (Aristot. *h. 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 *καθαρισμός* 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.* *καθαρίζω*), is made evident; hence *βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν*, 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, *καθαρμοὶ ἀδικημάτων*. Job vii. 21, *קִּיּוּם רִצְוֹן* = *ποιεῖν καθαρισμὸν τῆς ἁμαρτίας*. In 2 Pet. i. 9, *λήθην λαβὼν τοῦ καθαρισμοῦ τῶν πάλαι αὐτοῦ ἁμαρτημάτων*, on the contrary, it denotes the purification accomplished in the subject, the propitiation appropriated by the subject; see *καθαρίζω*.

Καθαρότης, ἡ, purity, freedom from the *μίασμα* of guilt. Heb. ix. 13, *τοὺς κεκοινωνημένους ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα*. See under *κοινῶν, σάρξ*.

Κάθαρμα, τό, 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, *ἐξουειδίζει ἀνδράποδα καὶ καθάρματα ἡμᾶς ἀποκαλῶν*. In 1 Cor. iv. 13, according to Cod. B, *ὡσπερὶ καθάρματα τοῦ κόσμου ἐγενήθημεν*, where *ὡς περικαθάρματα* is generally read. Josephus, *Bell. Jud.* iv. 4. 3, *τὰ ἀθύρματα καὶ καθάρματα τῆς χώρας ὅλης . . . λεληθότως παρεισέβρυσαν εἰς τὴν ἱερὰν πόλιν· λησται δὲ ὑπερβολὴν ἀσεβημάτων μιαινόντες καὶ τὸ ἀβέβηλον ἔδαφος, οὗ ὄραν νῦν ἐμμεθυσκομένους τοῖς ἀγίοις κ.τ.λ.*

Περικάθαρμα, τό, obscuring, refuse. Not used in profane Greek. In the LXX. Prov. xxi. 18, *περικάθαρμα δικαίου ἄνομος*, Hebrew *רָפָה*. *Apoc. Cat. in Psalm. i. 600. 32* (Steph. *Thes.*), *περικ. ἑαυτοὺς ἀποκαλοῦντες καὶ πάντων ἐσχάτους*. 1 Cor. iv. 13, see *κάθαρμα*. Synonymous with *περίψημα*, *what is swept away by wiping*.

Ἄκαθαρτος, ον, (I.) Strictly unpurified; thus only still as equivalent to unatoned (*vid. καθαίρω, καθαρίζω*), e.g. Plat. *Legg.* ix. 868 A, *ὅστις ἂν ἀκάθαρτος ὦν τὰ ἄλλα ἱερὰ μαιίνῃ*; 854 B, *ἐκ παλαιῶν καὶ ἀκαθάρτων ἀδικημάτων*. With this is connected the use of the word in 2 Cor. vi. 17, *ἀκαθάρτου μὴ ἄπτεσθε* (cf. vii. 1, *καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἐπιτελοῦντες ἀγνωσίην*), and 1 Cor. vii. 14, *ἐπεὶ ἄρα τὰ τέκνα ὑμῶν ἀκάθαρτά ἐστιν, νῦν δὲ ἅγια 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. *Κοινός*, and with it *ἀκάθαρτος*, is that which does not belong to the sphere of the fellowship of God; see under *καθαρός*, hence the antithesis *ἅγιος*. On the relation of impurity to sin, *vid. καθαρίζω*. Then (II.) = impure, usually transferred to the moral sphere. Plat. *Legg.* iv. 716 E, *ἀκάθαρτος γὰρ τὴν ψυχὴν ὅ γε κακός, καθαρὸς δὲ ὁ ἐνάντιος*. Cf. *Tim.* 92, *τὴν ψυχὴν ὑπὸ πλημμελείας πάσης ἀκαθάρτως ἐχόντων*. Demosthenes, Lucian, Plutarch = *libidine impurius*; Cicero, *animus impurius* = *vicious, 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 *πνεῦμα ἀκάθαρτον*, 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 *δαιμόνιον*, cf. Mark vii. 25, 26; Rev. xvi. 13, 14, *et al.* Luke iv. 33, *πνεῦμα δαιμονίου 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 ἀκάθαρτος ἢ πλεονέκτης*; cf. *ἀκαθαρσία*, Col. iii. 5; Eph. iv. 19, etc. It is more comprehensive than *πόρνος*, *licentious* = *libidinosus, lustful*. Cf. Plut. *Oth.* 2, *ἀνόσιοι καὶ ἄρρητοι ἐν γυναιξὶ πόρναις καὶ ἀκαθάρτοις ἐγκυλιδήσεις*.

Ἄκαθαρσία, ἡ, uncleanness.—(I.) In the ritual sense, in Matt. xxiii. 27, of whited sepulchres, *ἔσωθεν γέμουσιν ὀστέων νεκρῶν καὶ πάσης ἀκαθαρσίας*, cf. Num. xix. 16.—(II.) In an ethical sense, (a.) in general = impurity, as opposed to *ἁγιασμός*, 1 Thess. ii. 3, *ἡ παράκλησις ἡμῶν οὐκ ἐκ πλάνης οὐδὲ ἐξ ἀκαθαρσίας, οὔτε ἐν δόλῳ*; Rom. vi. 19, *παρεστήσατε τὰ μέλη ὑμῶν δοῦλα τῇ ἀκαθαρσίᾳ*. 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*). *Ἄκαθαρσία* is the genus of which *πορνεία* is a species; Eph. v. 3, *πορνεία δὲ καὶ ἀκαθαρσία πᾶσα*; iv. 19, *ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης*. 2 Cor. xii. 21; Gal. v. 19; Col. iii. 5; Rom. i. 24.

Ἀκαθάρτης, ἡ, uncleanness, rare, perhaps only in the Received text, Rev. xvii. 4, ποτήριον . . . γέμον . . . ἀκαθάρτητος πορνείας αὐτῆς. Tisch. τὰ ἀκάθαρτα τῆς κ.τ.λ.

Καινός, ἡ, ὄν, 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 καινόν quod succedit in locum rei, quae antea adfuit, quod nondum usu tritum est, novum; νέος autem est, quod non diu ortum est, recens." Cf. Döderlein, *Lat. Syn.* iv. 95, according to whom Manutius on Cic. *Famm.* 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 refertur. Propterea ut simul utrumque significetur, conjunguntur, ut in Cic. *Flac.* 6, *Lege hac recenti ac nova.*" For its relation to νέος, cf. in the N. T. Matt. ix. 17, οἶνον νέον εἰς ἀσκοὺς καινοὺς βάλλειν; Luke v. 38, Matt. xxvi. 29, on the contrary, γέννημα τῆς ἀμπέλου πίνω μεθ' ὑμῶν καινόν (cf. Rev. xix. 9); Mark xiv. 25. Ps. ciii. 5, ἀνακαινισθήσεται ὡς ἕτοιπό ἡ νεότης σου. For the force of καινός, cf. in classical Greek, Xen. *Cyrop.* iii. 1. 30, καινῆς ἀρχομένης ἀρχῆς, ἡ τῆς εἰωθυίας καταμενούσης; *Mem.* iv. 4. 6, πειρῶμαι καινόν τι λέγειν αἰεί, opposed to περὶ τῶν αὐτῶν τὰ αὐτὰ λέγειν (. . . ἂ ἐγὼ πάλαι ποτε σου ἤκουσα); Plat. *Rep.* iii. 405 D, καινὰ ταῦτα καὶ ἄτοπα νοσημάτων ὀνόματα. From the N. T. cf. Mark ii. 21, τὸ πλήρωμα τὸ καινόν, in contrast with ἱμάτιον παλαιόν, answering to ἐπιβλημα ῥάκου ἀγράφου; Luke v. 36. Also cf. Matt. xxvii. 60, καινὸν μνημεῖον, with John xix. 41, ἐν ᾧ οὐδέπω οὐδεὶς ἐτέθη; Heb. viii. 13, ἐν τῷ λέγειν Καινήν πεπαλαίωκεν τὴν πρώτην. The same antithesis to πρῶτος occurs in Rev. xxi. 1; Isa. xliii. 18, 19.—1 John ii. 7, οὐκ ἐντολήν καινήν γράφω ὑμῖν, ἀλλ' ἐντολήν παλαιάν, ἣν εἴχετε 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 παλαιά. 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 ἕτερον, to the qualitatively different, whereas νέον may stand side by side with the ἄλλο, 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, ἕτερα δαιμόνια καινά; Xen. *Cyrop.* i. 6. 38, οἱ μουσικοὶ οὐχ οἷς ἂν μάθωσι, τούτοις μόνον χρῶνται, ἀλλὰ καὶ ἄλλα νέα πειρῶνται ποιεῖν.—ἐν τοῖς μουσικοῖς τὰ νέα καὶ ἀνθηρα εὐδοκιμεῖ. From the N. T. cf. καινὴ διδαχὴ, Mark i. 27, Acts xvii. 19, with ἕτερον εὐαγγέλιον δ οὐκ ἔστιν ἄλλο, Gal. i. 6, 7. According to this, one might have expected in Acts xvii. 21, ἡ λέγειν ἡ ἀκούειν τι καινότερον, rather νεώτερον, just as Demosthenes, in

Phil. 1, says of the Athenians, οὐδὲν ποιοῦντες ἐνθάδε καθήμεθα, μέλλοντες αἰεὶ, καὶ ψηφίζόμενοι καὶ πυνθανόμενοι κατὰ τὴν ἀγοράν, εἴ τι λέγεται νεώτερον. 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 καινότητος μὲν λόγον ἀπατᾶσθαι ἄριστοι. (It is that *bias* state, in which men need ever fresh impressions and sensations, without being able to be permanently affected. *Theophr. Char. Eth.* 9, characterizes by this term the *λογηποιία*, and *Plut. Mor.* 519 A, the *πολυπραγμοσύνη*, of the Athenians.)

Inasmuch, now, as *καινός* distinguishes that which takes the place of what had previously existed (or is altogether new), as an *ἕτερον*, as something qualitatively different, it is specially fitted to characterize the blessings contained or expected in the final revelation of redemption, e.g. *καινοὶ οὐρανοὶ καὶ γῆ καινή*, *Isa.* lxxv. 17; *Rev.* xxi. 1; 2 *Pet.* iii. 13, ἐν οἷς δικαιοσύνη κατοικεῖ.—*Καινή Ἱερουσαλήμ*, *Rev.* iii. 12, xxi. 2. "Ὄνομα καινόν", *Rev.* ii. 17, cf. *Isa.* xxvi. 2, 4, lxxv. 15; *Rev.* iii. 12, cf. xix. 12. (Ὡδὴ 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 *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, נְיָא נְיָא, in qualitative contrast with the old, cf. *Heb.* viii. 13; 2 *Cor.* iii. 6, *ικάνωσεν ἡμᾶς διακόνοῦς καινῆς διαθήκης, οὐ γράμματος ἀλλὰ πνεύματος*; hence *κρείττων διαθήκη*, *Heb.* viii. 6, 7, vii. 22; cf. vii. 19, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος; *ver.* 18 (*Heb.* xii. 24, *διαθ. νέα*). The effect of salvation is termed a *καινὴ κτίσις*, *Gal.* vi. 15; 2 *Cor.* v. 17, εἴ τις ἐν Χριστῷ, καινὴ κτίσις· τὰ ἀρχαῖα παρῆλθεν, ἰδοὺ γέγονεν καινὰ τὰ πάντα. Also *καινὸς ἄνθρωπος*, *Eph.* ii. 15, iv. 24, see *ἄνθρωπος*. Cf. *Col.* iii. 10, τὸν νέον ἄνθρωπον τὸν ἀνακαινούμενον. 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; *vid.* *καινός*. *Rom.* vi. 4, ἐν καινότητι ζωῆς περιπατεῖν; vii. 6, δουλεύειν ἐν καινότητι πνεύματος καὶ οὐ παλαιότητι γράμματος.

Καινίζω, to make or do something afresh or something new; repeatedly in *Soph.* and *Aeschylus*. In the *LXX.* 1 *Macc.* x. 10, τὴν πόλιν; *Isa.* lxi. 4, πόλεις ἐρήμους; 2 *Macc.* iv. 11, τὰς μὲν νομίμους καταλύων πολιτείας, παρανόμους ἐθισμοὺς ἐκαίνιζεν;

Eur. Tro. 889. With subordinate *moral* import, in Wisd. vii. 27, ἡ σοφία . . . τὰ πάντα καινίζει. Hence—

Ἀνακαινίζω, to renew, to give a new beginning to what already exists, to re-establish, e.g. ἔχθραν, πόλεμον, νόμους; 1 Macc. vi. 9, λύπην. In the LXX. = ἔστη, Piel and Hithpael, Ps. ciii. 5, ἀνακαινισθήσεται ὡς ἀετοῦ ἡ νεότης σου; civ. 30, καὶ κτισθήσονται, καὶ ἀνακαινεῖς τὸ πρόσωπον τῆς γῆς. In a moral sense with personal object, only in Heb. vi. 6, τοὺς ἀπαξ φωτισθέντας κ.τ.λ. . . . πάλιν ἀνακαινίζων εἰς μετάνοιαν, where it must be viewed as a synonym with ἐπιστρέφειν; cf. Lam. v. 21, ἐπιστρέψον ἡμᾶς κύριε πρὸς σέ, καὶ ἐπιστραφήσομεθα· καὶ ἀνακαινισον ἡμέρας ἡμῶν καθὼς ἔμπροσθεν. As Delitzsch remarks on the passage, it appears as the active of ἀνακαινούσθαι, 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.

Ἐγκαίνιζω, besides in the LXX. and N. T., only in Poll. Onom. i. 11, ἄγαλμα ἐγκαίνισαι τῷ θεῷ (about 180 A.D.). As used in the LXX., it corresponds (I.) to ἔστη, to renew, 1 Sam. xi. 14, τὴν βασιλείαν; 2 Chron. xv. 8, τὸ θυσιαστήριον; Ps. li. 12, πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.—(II.) To ἔστη, to consecrate (properly, to make fast, complete), Deut. xx. 5, οἰκοδομεῖν οἶκον καινὴν καὶ ἐγκαίνιζεν αὐτήν; 1 Kings viii. 64; 2 Chron. vii. 5. With this are connected the derivatives ἐγκαίνισις, Num. vii. 88; ἐγκαίνισμός, vii. 10; 2 Chron. vii. 9; τὰ ἐγκαίνια, John x. 22 (the feast of the Consecration of the renovated temple, 2 Macc. i. 9, 18, x. 1 sq.; 1 Macc. iv. 41 sq.). In classical Greek καινός (Herodotus), and later καινίζω, are used for it. It is difficult to render the precise force of the preposition = to do something new with something new. Delitzsch on Heb. ix. 18 (οὐδὲ ἡ πρώτη χωρὶς αἵματος ἐγκεκαίνισται), “solemnly to set forth something new as such, and to give it over to use, to cause it to enter upon its work;” Heb. x. 20, ἣν ἐνεκαίνισεν ἡμῖν ὁδὸν πρόσφατον κ.τ.λ.

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

Ἀνακαινός, only in the passive and in Paul's writings. Not, it seems, used either in profane or patristic Greek; the latter employs ἀνακαινίζων instead, cf. Barnab. 6, ἐπεὶ οὖν ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἀμαρτιῶν, ἐποίησεν ἡμᾶς ἄλλον τύπον, ὡς παιδίων ἔχει τὴν ψυχὴν, ὡς ἂν δὲ ἀναπλασσομένους αὐτοὺς ἡμᾶς. 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 ἄνθρωπος ἀνακαινούμενος κ.τ.λ.; 2 Cor. iv. 16, ὁ ἔσωθεν ἄνθρωπος ἀνακαινοῦται ἡμέρα καὶ ἡμέρα. The preposition ἀνα points to a former state or activity (cf. Lam. v. 21, καθὼς ἔμπροσθεν, under ἀνακαινίζων); and, indeed, here to the creation, cf. Col. iii. 10, τὸν ἀνακαινούμενον . . . κατ' εἰκόνα τοῦ κτίσαντος αὐτόν; Ps. civ. 30 (under ἀνακαινίζω).

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, ἐνδυσάμενοι τὸν νέον τὸν ἀνακ.). Cf. Basil. M. (Suic. *Theos.*), εἰς τὴν ἐξ ἀρχῆς ζωὴν τὰς ψυχὰς ἀνακαινίζειν.

Ἀνακαίνωσις, ἡ *renewal*, also used by Paul alone, and that in Tit. iii. 5, corresponding exactly to the verb, ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, 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 admonition is given, μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός.—Gregor. Naz. *Or. X.* (Suic. *Theos.*), ἀναμένω τοῦ οὐρανοῦ μετασχηματισμόν, τῆς γῆς μεταποίησιν, τὴν τῶν στοιχείων ἐλευθερίαν, τοῦ κόσμου παντὸς ἀνακαίνωσιν.

Καίρος, ὁ, *the right measure and relation, especially as regards time and place.* Most frequently of time. Ammon. p. 80, ὁ μὲν καιρὸς δηλοῖ ποιότητα χρόνου . . . χρόνος δὲ ποσότητα. In the LXX. = 𐤒𐤓, Gen. i. 14, Jer. viii. 7, and especially = 𐤒𐤓, while χρόνος is variously = 𐤒𐤓, 𐤒𐤓, 𐤒𐤓. It denotes accordingly (I.) *the right time, suitable, convenient time or point of time.* This is its force in the combinations ἐξαγοράζεσθαι τὸν καιρὸν, Eph. v. 16; Col. iv. 5 (Dan. ii. 8); cf. καιρὸν τηρεῖν, *to perceive the right point of time*, Aristot. *Rhet.* ii. 6. 4; καιροῦ τυχεῖν, καιρὸν λαβεῖν, ἀρπάξαι, καιρῷ χρῆσθαι, see Passow, *Wörterb.*; καιρὸν μεταλαμβάνειν, Acts xxiv. 25; καιρ. ἔχειν, *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 κυρίῳ), taken in this sense, are unobjectionable.—Specially frequent are the adverbial expressions ἐν καιρῷ, *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 καιρὸν, *at the right, the convenient time, when it is convenient, as it suits*; Luke viii. 13, πρὸς καιρὸν πιστεύουσιν (1 Cor. vii. 5?). Cf. Soph. *Aj.* 38, πρὸς καιρὸν πονῶ; Plat. *Legg.* iv. 708 E, πρὸς κ. λέγειν; Herod. i. 30, ὡς οἱ κατὰ καιρὸν ἦν; Plut. *Lucull.* 16, κατὰ καιρὸν ἦκειν; Job xxxix. 18; Rom. v. 6, ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν; the conjunction of κατὰ καιρὸν with the foregoing genitive absolute would give rise to a tautology with ἔτι; it must therefore be referred to what follows, and finds its explanation in ver. 9.—On the other hand, παρὰ καιρὸν means *inopportunately*, Plut. *Polit.* 277a, cf. Heb. xi. 11, π. κ. ἡλικίας.—ἄχρι 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 ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὑμέτερος πάντοτε ἔστιν 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*, χειμῶνος καιρὸς, Plat. *Legg.* iv. 709 C, Moer. p. 424, ὦρα ἔτους Ἀττικοί· καιρὸς ἔτους Ἑλληνας. Cf. ὦρα in John; Rom. xiii. 11, εἰδότες τὸν καιρὸν ὅτι ὦρα κ.τ.λ.; 1 Thess. ii. 17, πρὸς καιρὸν ὦρας. So

κ. τοῦ θερισμοῦ, τῶν καρπῶν, συκῶν, ἡλικίας, 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, ἔσται γὰρ καιρὸς ὅτε κ.τ.λ. Cf. the passages where it is conjoined with χρόνος, Acts i. 7, γινῶναι χρόνους ἢ καιρούς; 1 Thess. v. 1; Mark xiii. 33, πότε ὁ καιρὸς ἐστίν; frequently ἐν ἐκείνῳ τῷ κ.; Matt. xi. 25, xii. 1, xiv. 1, etc., ὁ νῦν καιρός, 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 καιρόν, from time to time (Plut.), John v. 4.—Rev. xii. 12, ὀλίγον κ. ἔχει. With these may be classed expressions such as ὁ καιρὸς μου ἐγγύς ἐστίν, Matt. xxvi. 18, cf. ὥρα, John vii. 30, viii. 20, and other places. With this expression, cf. 2 Thess. ii. 6, εἰς τὸ ἀποκαλυφθῆναι αὐτὸν ἐν τῷ ἑαυτοῦ καιρῷ. For the thing meant, cf. Luke xxii. 15, πρὸ τοῦ με παθεῖν. Further, in Luke xxi. 8, ὁ καιρὸς ἤγγικεν, of the time, toward which all yearning and hope were directed, which alone can come under consideration; so also Rev. i. 3, xxii. 10, ὁ καιρὸς ἐγγύς ἐστίν,—that is, the time of the second coming of the Lord. Cf. 2 Chron. xxi. 19, where καιρός is used to denote the close of a period of time. Then κ. δεκτός, εὐπρόσδεκτος, 2 Cor. vi. 2, of the N. T. time of grace, *vid.* δεκτός. κ. ἔσχατος, 1 Pet. i. 5; ὁ κ. οὗτος, opposed to αἰὼν ἐρχόμενος, Mark x. 30; Luke xviii. 30.—Gal. vi. 9, καιρῷ γὰρ ἰδίῳ θερίσομεν, special time, distinguished from other times, as ἔθνος ἴδιον, καὶ οὐδαμῶς Σκυθικόν, 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 μεγίστοις καιροῖς παρίσταντο; Plut. *Fab. Compr.* 1, ἐν αἰσχίστοις καὶ δυσποτομοτάτοις καιροῖς = periods. The idea is not, however, predominantly that of bad times, cf. καιροὶ ἀναψύξεως, 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, ὅπου τρέφεται ἐκεῖ καιρὸν, καὶ καιροὺς, καὶ ἡμισυ καιροῦ, after Dan. vii. 25 = 7²/₂, cf. Dan. xii. 7, 8. Καιρός 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, ἢ, ὄν, forms the general antithesis to ἀγαθός; 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, κακὸς ἡνίοχος, ἀλήτης, ἰατρός, ναύτης, of persons who do not or cannot perform that for which they are engaged. Cf. Matt. xxiv. 48, κακὸς δούλος, opposed to πιστὸς καὶ φρόνιμος; Phil. iii. 2, κακοὶ ἐργάται. Especially is κακός used by Homer, Herodotus, Xenophon, and others, in contrast to ἐσθλός, of incapacity in war; as κακία, synonymously with ἀνανδρία, is

opposed to ἀρετή. Hesych. κακοί: ἄνδρoι, δειλοί. It differs from ἄδικος, on the one hand, as *state* differs from *conduct* (cf. ἄδικοι οἰκέται, qui suo munere non funguntur, Xen. Cyrop. ii. 2. 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 word 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'impropre, 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, ἔλκος κακὸν καὶ πονηρόν; Ammon. πονηρός: ὁ δραστικός κακοῦ.

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 ἀπολλύον καὶ διαφθείρον πᾶν τὸ κακὸν εἶναι, τὸ δὲ σώζον καὶ ὠφελούν τὸ ἀγαθόν.—(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 $\nu\lambda, \nu\lambda$, 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. xcvi. 10, οἱ ἀγαπῶντες τὸν κύριον μισεῖτε πονηρόν; Gen. ii. 9, 17, καλὸν καὶ πονηρόν (cf. 2 Cor. xiii. 7; Heb. v. 14, καλόν . . . κακόν). Also ἄδικος, ἀμάρτωλος, παράνομος, ἀσεβής. Κακός never = $\nu\psi$, vid. under ἄδικος.

(I.) **Unfitted, useless, bad, ill**, Matt. xxiv. 48; Phil. iii. 2; Rev. xvi. 2. Τὸ κακόν, κακά, *what is unfavourable or bad for any one, evil*, Rom. xiii. 10, ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ ἐργάζεται; 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, ἀκάθαρτος γὰρ τὴν ψυχὴν ὁ κακός; 1 Cor. xv. 33, ὀμιλῖαι κακαί; Mark vii. 21, οἱ διαλογισμοὶ οἱ κακοί (Matt. xv. 19, πονηροί); Col. iii. 5, ἐπιθυμία κακή. The substantive ὁ κακός, Matt. xxi. 41, κακοὺς κακῶς ἀπολέσει, cf. Ar. *Pl.* 65, ἀπὸ σ' ὀλῶ κακὸν κακῶς; Soph. *Phil.* 1369, κακῶς ἀπόλλυσθαι κακοὺς; Rev. ii. 2. Τὸ κακόν, *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.

iii. 11; 3 John 11; 2 Cor. v. 10; to καλόν, Rom. vii. 21; 2 Cor. xiii. 7; Heb. v. 14, cf. Gen. xxiv. 50.—Rom. xiii. 4, vii. 21; 1 Pet. iii. 10; the plural, Rom. i. 30, iii. 8; 1 Cor. x. 6; 1 Tim. vi. 10; Jas. i. 13; 1 Pet. iii. 12, ποιῶντες κακά, opposed to δίκαιοι.

The adverb κακῶς, Matt. iv. 24, viii. 16, ix. 12, xiv. 35, xv. 22, xvii. 15, xxi. 41; Mark i. 32, 34, ii. 17, vi. 55; Luke v. 31, vii. 2, of evil in a physical sense. In a moral sense, John xviii. 23; Acts xxiii. 5; Jas. iv. 3.

Ἄκακος, ον, not evil, guileless, innocent. According to the explanation of an old lexicographer, ἀκ. is ὁ κακοῦ μὴ πεπειραμένος, οὐχ ὁ χρηστοθήης· οὕτω Σαπφώ; according to others, ἄκακοι are οἱ μὴ προεγνωσμένοι 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, νέας παντάσῃσι καὶ ἀκάκου τῆς παιδίσκης φανεύσης; de util. ex host. cap. 90 B, ἡ δὲ οὐσα σώφρων καὶ ἄκακος = without guile; Dem. c. Eveng. 1153, προσποιούμενος ἄκακος εἶναι, ἐξηπάτησε τοὺς δικαστὰς; Id. 1164, ἀκάκους . . . καὶ ἀπράγμονας; Polyb. iii. 98. 5, πρὸς τοῦτον ἄκακον ὄντα τὸν ἄνδρα καὶ πρῶτον τῆ φύσει. According to this, ἄκακος, in Heb. vii. 26, ἀρχιερεὺς ὁσιος, ἄκακος, ἀμίαντος κ.τ.λ., would be equivalent to ἀπείραστος κακῶν, Jas. i. 13; ὁ μὴ γνοὺς ἁμαρτίαν, 2 Cor. v. 21, more than ἀπεχόμενος ἀπὸ παντὸς κακοῦ, cf. Job ii. 3, ἄνθρωπος ἄκακος, ἀληθινός, ἀμειπτος, θεοσεβής, ἀπεχόμενος κ.τ.λ., 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, πεπειραμένος δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας. In this sense it corresponds, as used by the LXX., to the Hebrew דַּף, opposed to ἀσεβής in Job viii. 20; Prov. xiii. 6; synonymous with εἰθὺς, Ps. xxv. 21, cf. Ps. xxxvii. 37; ἀκακία = דַּף, Ps. vii. 9, xxvi. 1, 11, xli. 13, lxxviii. 72; דַּף, Job ii. 3, xxvii. 5, xxxi. 6, cf. Ps. lxxiv. 12.

Then, however, ἄκακος is used in the less definite sense of unsuspecting, cf. Plut. de aud. 41 A, οἱ μὲν καταφρονητικοὶ καὶ θράσεις ἤττον ὠφελούνται ὑπὸ τῶν λεγόντων, οἱ δὲ θαυμαστικοὶ καὶ ἄκακοι μᾶλλον βλάπτονται; Plat. Alcib. ii. 140 C, ἀκάκους καὶ ἀπείρους καὶ ἐνεούς, euphemistic designations of those whom others call ἡλιθίους τε καὶ ἐμβροντήτους. Cf. in particular, the profane use of the substantive ἀκακία, Plut. Demetr. 1, τὴν ἀπειρίαν τῶν κακῶν καλλωπιζομένην ἀκακίαν οὐκ ἐπαινοῦσιν, ἀλλ' ἀβελτερίαν ἡγοῦνται καὶ ἀγνοίαν ὧν μάλιστα γινώσκουσιν προσήκει τοὺς ὀρθῶς βιωσαμένους; Dem. c. Neaer. 1372, καὶ διὰ τὴν ἀπειρίαν τῶν πραγμάτων καὶ τὴν ἀκακίαν τὴν ἑαυτοῦ τοῦτον πάρεδρον ποιήσαιτο. Thus Philo sometimes (see Lösner on Rom. xii. 8) conjoins ἀπλότης καὶ ἀκακία. Cf. Diod. Sic. xiii. 76, ἄκακος καὶ τὴν ψυχὴν ἀπλους. It is = innocent, but in a looser sense than above, as Philo terms childhood ἄκακος ἡλικία. In this sense it corresponds in the LXX. to the Hebrew חַיִּים, as opposed to πανούργος, Prov. viii. 5, i. 4, xiv. 15, xxi. 11. Cf. also Jer. xi. 19, ὡς ἄρνιον ἄκακον ἀγόμενον τοῦ θύεσθαι (wrongly translated). So in Rom. xvi. 18, διὰ τῆς χρηστολογίας καὶ εὐλογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάκων; Theodoret, ἀπλούστεροι.

Κακία ἢ, inefficiency, badness, in opposition to ἀρετή in the natural and moral sense, cf. Plat. *Conv.* 181 E, τὸ γὰρ τῶν παιδῶν τέλος ἀδελον οἱ τελευτᾷ κακίας καὶ ἀρετῆς ψυχῆς τε πέρι καὶ σώματος; *Rep.* i. 348 C, ix. 580 B; *Crat.* 386 D; Aristot. *Eth. Nicom.* vii. 1, ὥσπερ οὐδὲ θηρίου ἐστὶ κακία οὐδ' ἀρετή, οὕτως οὐδὲ θεοῦ; *Wisd.* v. 13, 14. Synonymous with ἀνανδρία = 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, *Hujus igitur virtutis contraria est vitiositas; sic enim malo quam Malitiam appellare eam, quam Graeci κακίαν appellant; nam malitia certi cujusdam vitii nomen est, vitiositas omnium*; Xen. *Mem.* i. 2. 28, εἰ μὲν αὐτὸς ἐποίει τι φαῦλον, εἰκότως ἂν ἐδόκει πονηρὸς εἶναι, εἰ δὲ αὐτὸς σωφρονῶν διετέλει, πῶς ἂν δικαίως τῆς οὐκ ἐνούσης αὐτῷ κακίας αἰτίαν ἔχοι. In this general sense, also, it is not exactly rare in the LXX., cf. 1 Kings xiii. 33 = הַעֲרֹךְ הַיָּמִי; Jer. ii. 19 = הַעֲרֹךְ; 1 Chron. xxi. 8, Jer. xvi. 18 = הַעֲרֹךְ; Ps. xxxvi. 5, lii. 3 = עָרָה, cf. Gen. vi. 5, ἐπληθύνθησαν αἱ κακίαι τῶν ἀνθρώπων. So in Acts viii. 22, μετανόησον ἀπὸ τῆς κακίας σου ταύτης; 1 Cor. xiv. 20, μὴ παιδία γίνεσθε ταῖς φρεσίν, ἀλλὰ τῇ κακίᾳ νηπιᾷζετε; v. 8; 1 Pet. ii. 16, μὴ ὡς ἐπικάλυμμα ἔχοντες τῆς κακίας τὴν ἐλευθερίαν, ἀλλ' ὡς θεοῦ δοῦλοι; Jas. i. 21.

(II.) The combination in Tit. iii. 3, ἐν κακίᾳ καὶ φθόνῳ διάγειν; Col. iii. 8, ὀργή, θυμὸς, κακία; Eph. iv. 31, πᾶσα πικρία καὶ θυμὸς καὶ ὀργή καὶ κραυγὴ καὶ βλασφημία ἀρθήτω ἀφ' ὑμῶν σὺν πάσῃ 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 ἐκουσίως. It is *perversity* as *social vice*, *Wisd.* ii. 21; *Ecclus.* xxv. 19. Cf. κακός = *ill-disposed*; in κακῶ, 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.

Κακῶ, 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, ἐκάκωσαν τὰς ψυχὰς τῶν ἐθνῶν κατὰ τῶν ἀδελφῶν. It cannot be shown to occur in profane Greek. Cf., however, Joseph. *Antt.* xvi. 1. 2, κακοῦν καὶ τῆς εὐνοίας ἧς εἶχεν εἰς τοὺς παῖδας ἀφαιρεῖν. The passive, Ps. cvi. 32, ἐκακώθη Μωσῆς δι' αὐτοῦς, ὅτι παρεπίκραναν τὸ πνεῦμα αὐτοῦ (הַעֲרֹךְ עָרָה), cannot be compared, for it means here, as also frequently in profane Greek, to be plagued, to be in evil case.—Κάκωσις = *distress*, Acts vii. 34.

Κακούργος, ὁ, 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 λωποδύται, ἀνδραποδισταί, κλεπταί, in general robbers and murderers, against whom the ἀπαγωγή was applied," Passow. Döderlein (*Lat. Syn.* ii. 141) calls attention to the cir-

cumstance that the accentuation suggests the derivation *κακὸς ὀργήν*, and not *κακὸς ἔργα*, in which latter case *κακούργος* ought to be accentuated like *ἀγαθουργός*, *εὐεργός*, *λιθουργός*. Herewith would harmonize the strong meaning of the word, *malicious, cunning, treacherous*. Compare, however, *πανούργος*.—*Ecclus.* xi. 31, xxx. 35; *Prov.* xxi. 15.

Κακοήθεια, ἡ, *bad character*; “according to *Aristot. Rhet.* ii. 13, τὸ ἐπὶ τὸ χεῖρον ὑπολαμβάνειν πάντα; according to *Ammon. κακία κεκρυμμένη*,” *Passow*. As the adjective *κακοήθης* is = *malicious, cunning, crafty*, so *κακοήθεια* = *malice, craftiness*, along with *δόλος*, *Rom.* i. 29; *3 Macc.* iii. 22, τῇ συμφύτῳ κακοηθείᾳ τὸ καλὸν ἀποσάμενοι, διηνεκῶς δὲ εἰς τὸ φαῦλον ἐκνεύοντες; vii. 3, τῶν φίλων τινὲς κακοηθείᾳ πυκνότερον ἡμῖν παρακείμενοι συνέπεισαν ἡμᾶς κ.τ.λ. Cf. *Plut. de Herodoti malignitate*.

Κακοποιέω, 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 = עָוָן, עָוָה, עָוָה.

Κακοποιός, pernicious, injurious, in the moral sense = *evil-doing, behaving ill*; it is rarely used in profane Greek, cf. *Aristot. Eth. Nicom.* iv. 9, οὐ κακοὶ μὲν οὖν δοκοῦσιν εἶναι οὐδὲ οὗτοι· οὐ γὰρ κακοποιοὶ εἰσιν, ἡμαρτημένοι δέ. On the contrary, in the single passages of the *LXX.* *Prov.* xii. 4, γυνὴ κακοποιός, opposed to *ἀνδρεία*; xxiv. 19, μὴ χαίρει ἐπὶ κακοποιῶσι, μηδὲ ζήλου ἀμαρτωλοῦς, as also in the *N. T.* *John* xviii. 30, *1 Pet.* ii. 12, 14, iii. 16, in a moral sense, corresponding to *κακοποιεῖν*. Only in *1 Pet.* iv. 15, μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς, ἢ κλέπτης, ἢ κακοποιός, ἢ ὡς ἀλλοτριωπέλοκος, does it appear in the sense of *generally injurious*, denoting *one who is injurious to the community* (as in *John* xviii. 30 (?). *Tisch.* reads in *John* xviii. 30, κακὸν ποιῶν, *cod. Sin.* κακὸν ποιήσας); or, like *κακία*, *Aristot. Rhet.* i. 9, it denotes a special degree of wickedness, cf. *Aristot. Eth. Nicom.* iv. 9, *Rhet. ad Alex.* 16, τοιγαροῦν δταν μὲν ἡμῖν συμφέρεται κλέπτειν τὴν μαρτυρίαν, οὕτως αὐτῇ χρῆσόμεθα· ἐὰν δὲ οἱ ἐναντιοὶ τοιοῦτόν τι ποιήσωσιν, ἐμφανιοῦμεν τὴν κακοποιᾶν αὐτῶν.

Ἐγκακέω, is read by *Lachm.* and *Tisch.* in all the passages instead of the Received reading, *ἐκκακεῖν*, *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, τὸ πέμπειν τὰς βοηθείας ἐνεκακήσαν, *they were too bad or too cowardly to*, etc.; here also others read *ἐξεκάκησαν*); it occurs in the translation of *Theodotion*, *Prov.* iii. 11, μηδὲ ἐγκακήσης; *LXX.* μηδὲ ἐκλόου; of *Symmach.* *Gen.* xxvii. 46, *LXX.* προσώχθικα τῇ ζωῇ μου; *Num.* xxi. 5, *LXX.* ἡ ψυχὴ ἡμῶν προσώχθισεν ἐν τῷ ἄρτῳ; *Isa.* vii. 16, ἀφ' ἧς σὺ ἐγκακήης; *LXX.* ἦν σὺ 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 (*κακός, useless, without courage, faint-hearted*), which may be either a physical, a psychical, or a moral weakness.

Ἐκακέω, Received text, instead of ἐγκακεῖν, which see. Only in the N. T. and in ecclesiastical Greek. According to Hesych. = ὑπερκακεῖν, which also cannot be proved. According to Suidas = περικακεῖν, which Polybius used in the sense of, *to be in the midst of misfortune, to be unfortunate, to be desperate*. Oecum. on 2 Cor. iv. 1, οὐκ ἐκκακούμεν τουτέστιν οὐκ ἀπαγορεύομεν πρὸς τὰς θλίψεις καὶ τοὺς πειρασμοὺς καὶ τοὺς κινδύνους; LXX. ἀποκακεῖν = ΠΕ; Jer. xv. 9, ἀπεκάκησεν ἡ ψυχὴ αὐτῆς, on which Hesych., ἐπεκράνθη.

Ἀνεξίκακος, ὁ, ἡ, from ἀνέχειν, *to endure, to bear*, and κακόν = *one who bears evil, sorrow, ill; patient, one who submits to much*; Lucian, *Judic. Vocal.* 9, ἀνεξίκακον γράμμα, *a patient letter*. Rarely in profane Greek. In the N. T. 2 Tim. ii. 24, side by side with ἐν πραΰτητι παιδεύων, as required in a δούλος κυρίου. Cf. Chryst. in *Ep. ad Hebr.* 2, αὐτὸν δὲ μάλιστα θαυμάζομεν, ὅταν φιλανθρωπεύηται ὅταν ἀνεξικακῇ.

Καλέω, to call = κλη; (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 δεῖπνον, 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* = Δ'ΚΛΗ, 1 Sam. ix. 13. LXX. ξένοι, on the contrary, ver. 22, κεκλημένοι; cf. 1 Kings i. 9. — The use of the word in the parables in Matt. xxii. and Luke xiv. (cf. Rev. xix. 9, οἱ εἰς τὸ δεῖπνον τοῦ γάμου ἀρνίου κεκλημένοι) 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 (*κλητοί*, Matt. xxii. 14 and Rom. i. 6, 7, generally in Paul). The beginnings of this usage lie in Luke v. 32, καλέσαι ἁμαρτωλοὺς εἰς μετάνοιαν, for which Matt. ix. 13, Mark ii. 17, have merely καλέσαι ἁμαρτωλοὺς. — (a.) The goal added with εἰς, Luke v. 32, εἰς μετάνοιαν; 1 Cor. i. 9, εἰς κοινωνίαν τοῦ ἰησοῦ αὐτοῦ κ.τ.λ.; 1 Thess. ii. 12, εἰς τὴν ἐαυτοῦ βασιλείαν καὶ δόξαν; 2 Thess. ii. 14, εἰς ὃ (*sc. σωτηρίαν ἐν ἁγιασμῷ πνεύματος καὶ πίστει ἀληθείας*) ἐκάλεσεν ὑμᾶς . . . εἰς περιποίησιν δόξης . . . Ἰησοῦ Χριστοῦ; 1 Tim. vi. 12, εἰς ζωὴν αἰώνιον; 1 Pet. ii. 9, τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς; ver. 21, εἰς τούτο, namely, *to exercise patience by well-doing and suffering*; iii. 9, εἰς τούτο ἐκλήθητε, ἵνα εὐλογίαν κληρονομήσητε; v. 10, ὁ καλέσας ὑμᾶς εἰς τὴν αἰώνιον αὐτοῦ δόξαν ἐν Χριστῷ Ἰησοῦ. The combination with ἐπὶ is synonymous, only that thus both *condition and aim* are indicated at the same time; Gal. v. 13, ἐπ' ἐλευθερίᾳ ἐκλήθητε; 1 Thess. iv. 7, οὐ γὰρ ἐκάλεσεν ἡμᾶς ὁ θεὸς ἐπὶ ἀκαθαρσίᾳ; cf. Krüger, lxviii. 41. 7; Bernhardt, 250. In 1 Thess. iv. 7, ἀλλ' ἐν ἁγιασμῷ is opposed to ἐπ' ἀκαθ., in that ἀγ. is conceived as the actual or required *result of the*

calling. Accordingly we find *έν* in 1 Cor. vii. 15, *έν εἰρήνῃ κέκληκεν ὑμᾶς ὁ θεός*; Eph. iv. 4, *ἐκλήθητε έν μία ἐλπίδι τῆς κλήσεως ὑμῶν*. (In Eph. i. 11, only Lachm. reads *ἐκλήθημεν* instead of *ἐκληρώθημεν*.) This appears most clearly in Col. iii. 15, *εις εἰρήνην ἐκλήθητε έν ἐνὶ σώματι*; cf. 1 Cor. vii. 22, *ὁ έν κυρίῳ κληθεῖς δούλος*. (With *εις εἰρήνην*, Col. iii. 15, compare Deut. xx. 10, *דִּבְרֵי הַשָּׁלוֹם*; LXX. *ἐκκαλέσαι αὐτοὺς μετ' εἰρήνης*.) Nowhere do we find the conjunction with *εις* or *έν*, 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. *Έν* is differently used in Gal. i. 6, *ἀπὸ τοῦ καλέσαντος ὑμᾶς έν 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 [καλέσαντι καὶ] ἱε.*) With specification of the means, *έν χάριτι Χριστοῦ*, Gal. i. 6; *διὰ τῆς χάριτος αὐτοῦ*, i. 15; *διὰ τοῦ εὐαγγ. ἡμῶν*, 2 Thess. ii. 14; *διὰ δόξης καὶ ἀρετῆς*, 2 Pet. i. 3; where Tisch. *ἰδίᾳ δόξῃ καὶ ἀρετῇ*; 2 Tim. i. 9, *κλησεὶ ἀγία*. Twice we find *κλησῶν 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, cf. v. 10; Gal. i. 6.—To this corresponds *קָרָא* in Isa. li. 2, cf. Heb. xi. 8.—To the divine *καλεῖν* corresponds, on the part of the called, *ὑπακούειν*, Heb. xi. 8.

(II.) With *impersonal* object, Rom. iv. 17, *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*. Further, *τὸ ὄνομά τινος καλεῖν*, *to call the name, to name*, Matt. i. 21, 23, 25; Luke i. 13, 31. Passive, *καλεῖται τὸ ὄν.*, Rev. xix. 13; *ἐκλήθη τὸ ὄν.*, Luke ii. 21. As *ὄνομα* is omitted, *the person* is again put in the accusative, e.g. Luke i. 59, *ἐκάλουν αὐτὸ Ζαχαρίαν*, for which elsewhere *τὸ ὄνομα αὐτοῦ*. Hence the meaning, *to name*, Matt. x. 25, xxii. 43, 45; Luke xx. 44; Matt. xxiii. 9; Luke vi. 46; Acts xiv. 12; Rom. ix. 25; Heb. ii. 11; 1 Pet. iii. 6. Passive, *to be called*, Matt. xxiii. 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. xi. 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, xxiii. 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, xxi. 37, xxii. 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. xlix. 6, *μέγα σοι ἐστὶ τοῦ κληθῆναί σε παιδά μου*, for *רַבִּי וְיִהְיֶה לְרַבִּי*.—Rom. ix. 7 and Heb. xi. 18, *έν Ἰσαὰκ 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.

Κ λ ῆ σ ι ς, ἡ, *call, summons, invitation, vocation*; in the LXX. Jer. xxxi. (xxxviii.) 6. ἔστιν ἡμέρα κλήσεως ἀπολογουμένων, for דִּינֵי יִשְׂרָאֵל בְּיָדֵינוּ. 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 κλήσις is the first act towards the realization of the divine election (cf. 1 Cor. i. 26, 27; 2 Pet. i. 10, and ἐκλέγειν, ἐκλογή), and the called must make it secure; 2 Pet. i. 10, σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιείσθαι. Partly on account of the subject, ἡ κλήσις τοῦ θεοῦ, Rom. xi. 29, and partly on account of end and aim, ἐλπίς τῆς κλήσεως, Eph. i. 18, iv. 4 (vid. ἐλπίς), it is termed in Phil. iii. 14, ἡ ἄνω κλήσις, the vocation which bears the character of the world above, of the supramundane and heavenly; cf. Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι, "the calling whose origin, nature, and goal are heavenly" (Delitzsch on Heb. iii. 1). In 2 Tim. i. 9 it is termed ἀγία, because it proceeds from God, and is opposed to the sinful *habitus* of man; hence those who are called are required ἀξίως περιπατεῖν τῆς κλήσεως, Eph. iv. 1; cf. 2 Thess. i. 11. — For 1 Cor. vii. 20, ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μενέτω, the meaning "calling" (occupation), *externa conditio*, 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 ἣ ἐκλήθη to be explained. See ἀπελεύθερος.

Κ λ η τ ὄ ς, ὄν, verbal adj. = *called, invited, welcomed, appointed*; LXX. = דִּינֵי, 2 Sam. xv. 11, 1 Kings i. 41, 49 = *those as guests invited*. For יִשְׂרָאֵל, Isa. xlviii. 12, ὃν ἐγὼ 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, κλ. ἀπ. Ἰησοῦ Χριστοῦ, 1 Cor. i. 1 (cf. Matt. iv. 21). Cf. יִשְׂרָאֵל, 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 κλ. οὖσιν, Rom. viii. 28; Rom. i. 6, 7; 1 Cor. i. 2, 24, without its implying immediate obedience to the call, Matt. xx. 16, xxii. 14; cf. Rev. xvii. 14, and see ἐκλεκτός. The fact of the acceptance of the call lies, Rom. i. 7, 1 Cor. i. 2, in ἀγίους; in Jude 1, in τετηρημένους; 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 κλητοὶ 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."

Ἐ κ κ λ η σ ί α, ἡ; (I.) The common term for a *congregation* of the ἔκκλητοι assembled in the public affairs of a free state; the body of free citizens summoned together by a herald (κῆρυξ); cf. οἱ ἔκκλητοι = ἔκκλησία, Eurip. Or. 949; Xen. Hell. ii. 4. 28, and often. Hence = *assembly of the people*, Acts xix. 39, ἐν τῇ ἐννόμῳ ἔκκλησίᾳ ἐπιλυθήσεται. The

additional word *ἐννομος* (as in Luc. *Deor. conc.* 14), elsewhere *κυρία*, denotes the regular in opposition to an extraordinary assembly (*σύγκλητος*), Acts xix. 32, 41, cf. vv. 29, 35; cf. Wetstein on Acts xix. 39, Dem. *pro cor. συγκλήτου ἐκκλησίας ὑπὸ τῶν στρατηγῶν γενομένης*; Schol. *τρεῖς ἐκκλησίαι τοῦ μηνὸς ἐγίνοντο ὠρισμέναι ἢ δὲ σύγκλητος οὐχ ὠρισμένη. σύγκλητος δὲ ἐκλήθη, ἐπειδὴ ἐν μὲν τοῖς νομίμοις καὶ συνηθέσιν ἀφ' ἑαυτοῦ ὁ δῆμος συνέτρεχεν, ὅταν δὲ ἐξ ἀνάγκης τινὸς σύλλογος γένηται, συνεκάλου τινὲς περιούντες.* Cf. Neh. v. 7 = *הָהָרָה*. Matt. xviii. 17.

(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 *קָהָל*; whereas the expression *עֲדָתָא קְרָבָא*, which, considered in its derivation, better corresponds to the word in question, is always = *κλητὴ ἀγία, ἐπίκλητος ἀγία*. It answers to the Hebrew *קָהָל*, 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, *קָהָל* is always rendered *συναγωγή* (elsewhere *קָהָל*); cf. Num. xx. 10, *ἐξεκκλησίασε τὴν συναγωγὴν*; moreover, in these books *קָהָל* denotes, not an assembly called for a definite purpose, but *the people of Israel collectively*, as, e.g., in Gen. xxviii. 3, xxxv. 11, xlviii. 4, of other peoples (with the exception of xlix. 6, where we have *σύστασις*, the only passages in Genesis). This may be in keeping with the fact that in the books in question, Exodus, Leviticus, Numbers, *קָהָל* is chiefly used to denote the people collectively, *קָהָל* more rarely; but *קָהָל* is = *συναγωγή*, and occurs also in Joshua and Judges far oftener than the *קָהָל*; whereas, in the following historical books, *קָהָל* almost disappears (being used only in 1 Kings viii. 5, xii. 20; 2 Chron. v. 6; see also Ps. xxii. 17, lxviii. 31, vii. 8, lxxxvi. 14, i. 5, lxxxii. 1, lxxiv. 2, cvi. 18; Prov. v. 14; Job xv. 34; Jer. vi. 18, xxx. 20; Hos. vii. 12), and gives place to *קָהָל*. Nowhere in the Psalms, except in xl. 11, does *קָהָל* = *συναγωγή*; on the contrary, xxii. 23, 26, xxxv. 18, xl. 10, lxxxix. 6, cvii. 32, cxlix. 1, Job xxx. 28, Lam. i. 10, Prov. v. 14, Joel ii. 16, it is = *ἐκκλησία*; in Ps. xxvi. 5, Prov. xxvi. 26 = *συνέδριον*. In the few passages of Jeremiah (xlv. 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 = *δχλος*; Ex. xii. 6, *לְעֵדָתָא קְרָבָא קָהָל, τὸ πλήθος συναγωγῆς υἱῶν Ἰσρα.*, cf. Lev. xvi. 27. — In the place of *συναγωγή κυρίου*, Num. xx. 5, xxvii. 17, xxxi. 16, Ps. lxxiv. 2, we find the designation *ἐκκλησία κυρίου*, Deut. xxiii. 2, 3, 4, 9; 1 Chron. xxviii. 8; Neh. xiii. 1; Mic. ii. 5; cf. Ezra x. 8, *ἐκκλησία τῆς ἀποικίας* = *הָהָרָה קָהָל*. In the O. T. Apocrypha, *ἐκκλησία* = *assembly of the community, popular assembly, meeting*, e.g. Judith vi. 16, xiv. 6; Ecclus. xv. 5, and often; more rarely = *the nation as a whole*, 1 Macc. iv. 59. Except in Ecclus. 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 ἐπισυναγωγή in the Epistle to the Hebrews x. 25 (cf. 2 Chron. v. 6, LXX. *πάσα συναγωγή Ἰσραὴλ καὶ οἱ φοβούμενοι καὶ οἱ ἐπισυνηγμένοι αὐτῶν*). Further, compare the notice of Epiphanius with reference to the Ebionites, *Haeres.* xxx. 18, *συναγωγὴν δὲ οὗτοι καλοῦσιν τὴν ἑαυτῶν ἐκκλησίαν, καὶ οὐχὶ ἐκκλησίαν*.—In this case, the word used by our Lord in Matt. xvi. 18, *οἰκοδομήσω μου 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, “*ἡ ἐκκλ. spectat compositionem coetus ex materia sua, quae consistit in hominibus prius distributive conceptis et nunc collectis; ἡ ἑβρ. spectat formam conventus hominum tempore indicto ad locum indictum ex officio et ex voluntate ad rem aliquam agendam coeuntium, ac comitia legitima habentium*.” 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 ἡ ἐκκλ., 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 *καλεῖν* and *κηρύσσειν*,—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 μου τὴν ἐκκλησίαν*, we are scarcely reminded that ἐκκλ. 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. *οἰκοδομεῖν*.

Accordingly, ἐκκλησία denotes the N. T. community of the redeemed, in its twofold aspect.—(I.) 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, *ὁ δὲ κύριος προσετίθει τοὺς σωζόμενους . . . τῇ ἐκκλησίᾳ* (cf. ver. 44, *πάντες δὲ οἱ πιστεύοντες κ.τ.λ.*), v. 11; Acts ix. 31, *ἡ μὲν οὖν ἐκκλ. καθ’ ὅλης τῆς Ἰουδαίας καὶ Γαλιλαίας 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, ἐπέβαλεν Ἡρώδης ὁ βασιλεὺς τὰς χεῖρας κακῶσαι τινὰς τῶν ἀπὸ τῆς ἐκκλ.; ver. 5; Rom. xvi. 23; 1 Cor. x. 32, ἀπρόσκοποι καὶ Ἰουδαίους γίνεσθε καὶ Ἑλλησιν καὶ τῇ ἐκκλησίᾳ 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, xi. 22, xv. 9; Gal. i. 13; 1 Tim. iii. 5, 15; cf. Acts xx. 28, ποιμαίνειν τὴν ἐκκλ. τοῦ θεοῦ ἣν περιεποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου (cf. Ex. xv. 16); σῶμα Χριστοῦ, Col. i. 18, 24; Eph. i. 22, 23; cf. 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 ἐν οὐρανοῖς.

(II.) The N. T. churches as confined to particular places, cf. ἡ κατ' οἶκόν τινος ἐκκλησία, Rom. xvi. 5; 1 Cor. xvi. 19; Col. iv. 15; Philem. 2; ἡ ἐκκλ. ἡ οὖσα 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 οὖσαν ἐκκλησίαν, as it then was, e.g., in the assemblies, 1 Cor. xi. 18, συνερχομένων ὑμῶν ἐν ἐκκλησίᾳ; xiv. 19, 28, 35; Acts xiv. 27; Rev. ii. 1, 8, 12, 18, iii. 1, 7, 14; therefore of a single church, ἡ ἐκκλ. ἡ ἐν κ.τ.λ., Acts viii. 1, xi. 22; Rom. xvi. 1; ἡ ἐκκλ. Θεσσαλονικέων, 1 Thess. i. 1; 2 Thess. i. 1, cf. Col. iv. 16; Phil. iv. 15, οὐδεμία ἐκκλησία; 1 Cor. iv. 17, πανταχοῦ ἐν πάσῃ 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 viii. 3, xi. 26, xiii. 1, xiv. 23, xv. 3, 4, 22, xviii. 22, xx. 17; 1 Cor. xiv. 23, xvi. 19; 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. viii. 1, 18, 19, 23, 24, xi. 8, 28, xii. 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 ἐκκλησίαι τῶν ἐθνῶν, Rom. xvi. 4; τῶν ἁγίων, 1 Cor. xiv. 33.

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

Ἐπικαλέω, to call to, to call upon (not to call hither, for ἐπί 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 usually, along with the active, the middle of interest or advantage, μάρτυρά τινά, to appeal to any one as witness; θεὸς ἐπικαλεῖσθε, et al. This is the only form used in the N. T., and appears as a middle of interest most distinctly in Acts xxv. 11, 12, xxvi. 32, xxviii. 19, Καίσαρα ἐπικαλεῖσθαι, to invoke Caesar for oneself, to appeal to him, Acts xxv. 25. Without this object = to appeal, Acts xxv. 21, τοῦ δὲ Παύλου ἐπικαλεσαμένου κ.τ.λ.—2 Cor. i. 23, μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν, I call God to witness for me.—Specially τὸ ὄνομα τοῦ θεοῦ κ.τ.λ. = תְּהִי עִמָּךְ אֱלֹהִים, of the invocation of God or Christ; τὸ ὄν. τοῦ θ., Acts ix. 14, 21, xxii. 16 (Symmachus, Ps. lxxv. 17, τῷ ὀνόμ.); τοῦ κυρίου, Rom. x. 13; 1 Cor. i. 2; 2 Tim. ii. 22, ἐπικ. τὸν κύριον ἐκ καθαρᾶς καρδίας; Rom. x. 12. Without mention of object, Rom. x. 14, πῶς

οὖν ἐπικαλέσονται, εἰς ἃν οὐκ ἐπίστευσαν; Acts vii. 59, ἐλιθοβόλουν τὸν Στέφανον ἐπικαλούμενον καὶ λέγοντα· κύριε κ.τ.λ.

(II.) *To call a person something, i.e. a name—to name, to designate* (Phavorin. ἐπ-ονομάζομαι). This meaning is combined with the foregoing in 1 Pet. i. 17, εἰ πατέρα ἐπικαλείσθε τὸν ἀπροσωπολήμπτως κρίνοντα.—The active in Matt. x. 25, τὸν οἰκοδεσπότην Βεελζ. ἐπεκάλεσαν (Received text, Lünem. τῷ οἴκ.). The passive, Heb. xi. 16, οὐ ἐπαισχύνεται αὐτοὺς ὁ θεὸς ἐπικαλεῖσθαι αὐτῶν. Of the *eupnemes* 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 καλούμενον).—Acts xv. 17, ἐφ' οὗ ἐπικέκληται τὸ ὄνομά μου (from Amos ix. 12, עֲרֹךְ יְרֵךְ אֶרֶץ יִשְׂרָאֵל, cf. 2 Chron. vii. 14; especially 2 Sam. vi. 2, of the ark of God, ἐφ' ἣν ἐπεκλήθη τὸ ὄνομα τοῦ κυρίου); to be understood as in Deut. xxviii. 9, 10; Jer. xiv. 9, vii. 10, 11; Isa. lxiii. 19, xlvi. 1; Gen. xlvi. 16.

Π α ρ α κ α λ έ ω, to call hither, towards, to speak to, to speak cheerfully to, "every kind of speaking to, which is meant to produce a particular effect" (Hofmann's *Schriftbeweis*, ii. 2. 17).—(I.) To call some one, that he may do something = to beg, (a.) with specification of the substance of the petition introduced by λέγων, Matt. viii. 5, 31, etc.; or by a conjunction, ἵνα, Matt. xiv. 36; Mark v. 10, etc.; ὅπως, 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, παρακαλῶ σε περὶ τοῦ ἐμοῦ τέκνου. (b.) Without specification of the thing sought, Matt. xviii. 32, xxvi. 53; Philem. 9; Acts xvi. 39; Luke xv. 28.

(II.) *To call on any one, to call him hither* 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. xii. 1, xv. 30, xvi. 17; 2 Cor. ii. 8, vi. 1; Eph. iv. 1; Phil. iv. 2; 1 Thess. iv. 10; 1 Tim. ii. 1; Titus ii. 6; Heb. xiii. 19; 1 Pet. v. 12; cf. 1 Thess. iii. 2; 1 Thess. ii. 11, εἰς τὸ περιπατεῖν ὑμᾶς. With following ἵνα, 1 Cor. i. 10, xvi. 15; 1 Thess. iv. 1; 2 Thess. iii. 12. Without specification of contents, π. τινά, 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. ii. 17; Heb. iii. 13; π. τιὰ ἐν τινί, 1 Thess. iv. 18; Titus i. 9; τὶ, 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. 7, 13; 1 Thess. iii. 7). With 1 Cor. iv. 13, βλασφημούμενοι παρακαλοῦμεν, we may compare 2 Macc. xiii. 23, τοὺς Ἰουδαίους παρεκάλεσεν = 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 βλασφημεῖν the Christian παρακαλεῖν 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 *καλεῖν* ought not to be overlooked; 1 Thess. ii. 11, *παρακαλοῦντες . . . καὶ παραμυθούμενοι καὶ μαρτυρόμενοι*; 2 Thess. iii. 12, *παρ-αγγέλλομεν καὶ παρακαλοῦμεν*; Acts ii. 40, *διεμαρτύρετο καὶ παρεκάλει*; 1 Pet. v. 12, *παρακαλῶν καὶ ἐπιμαρτυρῶν*; Luke iii. 18, *παρακαλῶν εὐηγγελίζετο*. 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 *παρακαλεῖν*, besides, first of all, gaining the hearer, was to confirm him, 1 Thess. iii. 2; 2 Thess. ii. 17 (conjoined with *στηρί-ζειν*). LXX. Deut. iii. 28; Isa. xxxv. = 𐤀𐤓𐤍; Job iv. 3 = 𐤀𐤓𐤍. *Encouragement, cheering up*, 2 Cor. vii. 6, *ὁ παρακαλῶν τοὺς ταπεινοὺς*; 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. xxxv. 3. Whilst *διδάσκειν* appeals to the intellect, *παρακαλεῖν* appeals to the will; according to Titus i. 9, to be distinguished from *ἐλέγχειν*. As a characteristic element of the promise and proclamation of salvation, it aims at winning, not breaking the will. Cf. Isa. xl. 1 = 𐤀𐤓𐤍; xli. 27, 𐤀𐤓𐤍 𐤀𐤓𐤍 𐤀𐤓𐤍 = Ἱερουσαλήμ παρακαλέσω εἰς ὁδόν. Cf. the *παρακαλεῖν* of Wisdom, Prov. viii. 4, Hebrew 𐤀𐤓𐤍. The word does not occur in John's writings, nor in Galatians, James, 2 Peter.—*συμπαρακαλεῖν*, *at the same time to comfort, encourage*, Rom. i. 11, *συμπαρακληθῆναι ἐμέ*, parallel with *εἰς τὸ στηριχθῆναι 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 παρακλήτων αὐται δεήσεις, a pleader, proxy, or advocate*, one who comes forward in behalf of—and as the representative of another; Diog. L. iv. 50, *ἐὰν παρακλήτους πέμψῃς καὶ αὐτὸς μὴ ἔλθῃς*. Thus Christ, in 1 John ii. 1, is termed our substitutionary, intercessory advocate, *παρακλήτον ἔχομεν πρὸς τὸν πατέρα, Ἰησοῦν Χριστὸν δίκαιον* (cf. John i. 1, *πρὸς τὸν θεόν*); cf. ver. 3, *αὐτὸς ἰλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν*. Thus Philo says, *de vit. Mos.* 673 C, that the atoning and interceding priest, in performing his official duties, stood in need of the Logos as advocate or Paraclete, *ἀναγκαῖον γὰρ ἦν τὸν ἱερωμένον τῷ τοῦ κόσμου πατρὶ παρακλήτῳ χρῆσθαι τελειοτάτῳ τὴν ἀρετὴν υἱῷ πρὸς τε ἀμνηστίαν ἁμαρτημάτων καὶ χορηγίαν ἀφθονωτάτων ἀγαθῶν*. So, too, in other passages in Philo; cf. Lösner on 1 John ii. 1 (*Observatt. Philon.*). Now, when Christ designates the Holy Spirit as Paraclete, John xiv. 16, *ἄλλος παράκλ.*, 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, *ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν*, xv. 26, *μαρτυρήσει περὶ ἐμοῦ*, xvi. 7, 14, *ἐμὲ δοξάσει κ.τ.λ.*, it will be clear that the Holy Spirit is called *παρακλήτος* because He undertakes Christ's office to be a *παρακλήτος*, 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 that the duty of a רִבּוֹן מִלְּפָנָיו, Job xxxiii. 23 (cf. 2 Chron. xxxii. 31; Rabb. מִלְּפָנָיו; Test. XII. patr. ἄγγελος παραιτούμενος), was not merely to represent man with God (cf. Matt. xviii. 10 ?), but at the same time to represent God with men, יְשׁוּעָה מִלְּפָנָיו, 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 παράκλησις, apart from the impossibility of deriving παράκλητος from παρακαλεῖν instead of from παρακέκλησθαι, is also rendered difficult by the circumstance that παρακαλεῖν and παράκλησις 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, כְּוִלְוִי, has for its antithesis וְנִשְׁרָר, κατήγορος, κατήγορ, see Delitzsch on the passage. The connection of the meaning of παράκλητος with παρακαλεῖν, and not with παρακέκλησθαι, is defended by an appeal to the *usus loquendi*; but actual examples of this can alone influence the lexicographer; and the only instances adducible are the versions of Aquila and Theodotion, which render מְנַחֵם (*comforter*) in Job xvi. 2 by παράκλητος, where the LXX. has παρακλήτωρ, and Symmachus παρηγορῶν; 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 παρακαλῶν 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 *ικέτης* 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), οὐδενὶ δὲ παρακλήτῳ . . . μόνῳ δὲ ἑαυτῷ χρῆσάμενος ὁ θεὸς ἔγνω δεῖν εὐεργετεῖν κ.τ.λ.

Π α ρ κ λ η σ ι ς, ή, (I.) *Calling towards or hither to help, begging.* — (II.) *Exhortation, encouragement, e.g. πρὸς ἀρετήν.* In Isocr. 2 A, over against παραίνεσις, *warning.* Here-with is connected the N. T. sense of the word, which corresponds to the use of παρακαλεῖν. Accordingly the word of Scripture is a **paraklēsis**, an **admonitory, encouraging, and consolatory exhortation** for the purpose of strengthening and establishing the believing possession of redemption. Rom. xv. 4, ὅσα προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν; 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 οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν), and admonishes Timothy, πρόσεχε τῇ

ἀναγνώσει, τῇ παρακλήσει, τῇ διδασκαλίᾳ, cf. Acts xiii. 15. The contents of the letter, addressed to the church at Antioch by the Apostolic Council, are designated παράκλησις in Acts xv. 31. It accordingly denotes *comforting words, consolation*, in Acts ix. 31; 2 Thess. ii. 16, ὁ ἀγαπήσας ἡμᾶς καὶ δούς παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι; Philem. 7. Opposed to θλίψις and παθήματα, 2 Cor. vii. 4; conjoined with χαρά, vii. 7, 13. Cf. 2 Cor. i. 3-7; Luke vi. 24. On Luke ii. 25, where the Messiah is described as παράκλησις τοῦ Ἰσρ., cf. Nah. iii. 7 = מְנַחֵם. — Παράκλησις, as a distinct feature of the proclamation of salvation, belongs to the department of prophesying, 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, בָּרְנָבָא בֶּרְיָ, is interpreted υἱὸς παρακλήσεως (cf. Acts xiii. 1), in order to indicate that his prophetic gift manifested itself specially in the exercise of *paraclesis*. — In connection with Acts xiii. 15 and 1 Tim. iv. 13, παράκλησις was regarded as based on the reading of a portion of Scripture (Luke iv. 20, 21, an expository application of the prophetic word), although this was by no means the whole. Just. Mart. *apol.* i. 67, εἶτα παυσάμενου τοῦ ἀναγινώσκοντος ὁ προεστὼς διὰ λόγου τὴν νοθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται.

Προσκαλέω, 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, xiii. 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. πρόσκλησις, summons, 1 Tim. v. 21, Lachm.). A use suggested by the peculiar meaning of καλεῖν (cf. Mark iii. 13) is found in Acts ii. 39, ὄσους ἀν προσκαλέσονται κύριος ὁ θεὸς ἡμῶν, from Joel iii. 5, where the same persons are designated εὐαγγελιζόμενοι (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, εἰς τὸ ἔργον δὲ προσκέκλημαι αὐτούς; xvi. 10, προσκέκληται ἡμᾶς ὁ κύριος εὐαγγελίσασθαι αὐτούς. (On the perfect, cf. Winer, § 234.)

Καλός, ἡ, ὄν, beautiful, related probably to the German *heil*, Goth. *hails*, Sanscr. *kaljas*, healthy, agreeable; *kaljanas*, beautiful, excellent; vid. Curtius, *Grundzüge der griech. Etymologie*, 130. It is an epithet of that whose appearance has a certain harmonious completeness; cf. the connection between the German *schön* and *scheinen*, *schonen*; middle High German, *schoon* = pure. Καλός is related to its syn. ἀγαθός, as the appearance to the essence. See under (II.). — Καλός answers chiefly to the two Heb. words קָלוֹן and קָלוֹן, — the former being usually translated by καλός, and only occasionally by ὠραῖος and compounds with εὖ, as εὐπρόσωπος, εὐρίζος; the latter as frequently by ἀγαθός. The former (קָלוֹן) corresponds to the meaning (I. a), the latter (קָלוֹן) to (I. b) and (II.), which see for further details.

(I.) (a.) Beautiful, pleasing, of objects perceived by the senses; Heb. קָלוֹן, Gen. xii. 14;

Deut. xxi. 11, and often. In the N. T., only in Luke xxi. 5, *καλοὶ λίθοι*. — (b.) **Acceptable, agreeable, serviceable, well fitted** — כָּטוֹ, which, however, in this sense is quite as frequently, if not more frequently, rendered *ἀγαθός*. Gen. ii. 9, *καλὸν εἰς βρώσιν*; Xen. *Mem.* iii. 8. 7, *πάντα γὰρ ἀγαθὰ μὲν καὶ καλὰ ἐστὶ πρὸς ἃ ἂν εὖ ἔχη, κακὰ δὲ καὶ αἰσχρὰ πρὸς ἃ ἂν κακῶς*; synonymously with *χρήσιμος*, *ibid.* 4–10; Plat. *Hipp. maj.* 295 C, *σῶμα καλὸν πρὸς δρόμον*. So in Matt. xiii. 8, 23; Mark iv. 8, 20; Luke viii. 15, *ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν*. Figuratively, *καρδία καλὴ καὶ ἀγαθὴ* (not in a directly ethical sense, and therefore not conformable to the classical *καλὸς καὶ ἀγαθός*) in the same passages. Compare Ezek. xvii. 8, *πεδίον καλὸν . . . τοῦ ποιῆσαι βλαστὸν καὶ ἐνέγκαι καρπὸν*. — Mark ix. 50, *καλὸν τὸ ἄλας*; Luke xiv. 34; Luke vi. 38, *μέτρον καλόν*; Heb. vi. 5, *καλὸν γευσασμ. θεοῦ ῥῆμα*. Cf. *καλὸν καὶ ἀπόδεκτον*, 1 Tim. ii. 3, under (II. b). Especially do we find in the N. T. the neuter *καλόν*, *sc. ἐστίν* = *it agrees with, it is good, beneficial*; not to be confounded with *καλόν ἐστι* in the moral sense as = *πρέπει*. Cf. Gen. ii. 18, *οὐ καλὸν εἶναι τὸν ἄνθρωπον μόνον*; Jonah iv. 3; so Matt. xvii. 4, xviii. 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. = כָּטוֹ, and indeed in Genesis constantly; in the other books interchangeably with *ἀγαθός*, 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, *πᾶν κτίσμα θεοῦ καλόν*, cf. Gen. i. 4, 10, 31, and often = *spotless, perfect in form and nature*. Hence, Matt. xiii. 45, *καλοὶ μαργαρίται*, genuine pearls (cf. ver. 46, *εὐρῶν δὲ ἓνα πολύτιμον μαργαρίτην*). Cf. Xen. *Mem.* iii. 1. 9, *διαγυγνώσκειν τό τε καλὸν ἀργύριον καὶ τὸ κίβδηλον*. — Of *καρπός*, opposed to *σαπρός*, Matt. iii. 10, vii. 17–19, xii. 33; Luke iii. 9, vi. 43; *δένδρον*, Matt. xii. 33; Luke vi. 43; *σπέρμα*, Matt. xiii. 24, 27, 37, 38; cf. xiii. 48; *οἶνος*, John ii. 10 = *costly, valuable*; 1 Tim. iii. 1, *εἴ τις ἐπισκοπῆς ὀρέγεται, καλοῦ ἔργου ἐπιθυμεῖ*; iii. 13, *βαθμὸς καλός*; vi. 19, *θεμέλιον καλόν*; 2 Tim. i. 14, *καλὴ παραθήκη*; Jas. ii. 7, *καλὸν ὄνομα*; Heb. xiii. 9, *καλὸν βεβαιῶσθαι τὴν καρδίαν*; Matt. xxvi. 10, *ἔργον καλόν*; 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 καλόν*, of *virtue*, opposed to *αἰσχρόν*, *disgraceful*, *τὸ αἰσχρόν*, *disgrace*, synonymously with *δνειδος*. Cf. *εἰς κάλλος ζῆν*, *ὁ εἰς κάλλος βίος*, Xen. *Cyrop.* viii. 1. 33; *Ages.* ix. 1, of the manifestations of *σωφροσύνη* and *δικαιοσύνη*; see Nägelsbach, *Nachhom. Theol.* v. 2. 60. Whilst *δίκαιος* expresses a simply legal judgment, *καλός* reflects the satisfactory, agreeable impression made by what is good as it manifests itself. Cf. Hom. *Od.* xx. 24, *οὐ γὰρ καλὸν ἀτέμβειν, οὐδὲ δίκαιον, ξείνους Τηλεμάχου*. 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 και ἀγαθός, “a man, as he ought to be; apt and competent in outward matters; upright and reliable in sentiment—a man of honour. The *καλοὶ και ἀγαθοί*, 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 *καλός και ἀγαθός* (opposed to *ἄδικος και πονηρός*, 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. xv. 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, *ἀγαθός* = כַּיֵּט, Prov. xiii. 2, 22, xiv. 14, 22, xv. 3; 1 Kings ii. 32; 1 Sam. ii. 26; Eccles. ix. 2. It is true *καλός* 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 καλός*, 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, *ὡς καλοὶ οἰκονόμοι 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, *τὸ καλόν, καλά*. Apart from Genesis, in which, as remarked, כַּיֵּט regularly = *καλός*, it is used as frequently as *ἀγαθός, ἀγαθόν* in a *moral* sense = כַּיֵּט; and, indeed, the latter *ἀγαθός*, 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. xxvii. 12; Num. xxiv. 13; Deut. vi. 18; Job xxxiv. 4; Prov. xvii. 26, xviii. 5, xx. 23; Isa. v. 20; Amos v. 14, 15; Mic. iii. 2, vi. 8 (Gen. ii. 17, iii. 5, 21). The antithesis to *καλός* is *πονηρός*, Lev. xxvii. 12; Num. xxiv. 13; Amos v. 14, etc.; to *ἀγαθός*, on the contrary, *κακός*, Deut. i. 39, xxx. 15, etc. In the N. T., however, we find *κακόν* as the antithesis of *καλόν*, Rom. vii. 21, xii. 17; 2 Cor. xiii. 7; Heb. v. 14, cf. John xviii. 23; Mark xvi. 18, *καλῶς... κακῶς*.—*Καλός* is conjoined with *νόμος* in Rom. vii. 16 (1 Tim. i. 8, *κ. ὁ νόμος ἐάν τις αὐτῷ νομίμως χρήται*; probably, however, better explained according to II. a.); Jas. iii. 13, *κ. ἀναστροφή*, as in 1 Pet. ii. 12, *ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν*; Heb. xiii. 18, *καλὴ συνειδήσις*, synonymously with *καθαρά*, see *συνείδησις*. Further, *στρατεία*, 1 Tim. i. 18, cf. 2 Tim. ii. 3; *ἀγὼν τῆς πίστεως*, 1 Tim. vi. 12; 2 Tim. iv. 7; *ὁμολογία*, 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 *καλός* is very frequently employed,” Zezschwitz, 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 καλόν, 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; προνοούμενοι καλὰ ἐνώπιον 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 καύχημα ὑμῶν.—The adverb καλῶς, *beautifully, well*, corresponding to καλός, I. *b*, Matt. v. 44, καλῶς ποιεῖν, *to act well, usefully, to do well*, Matt. xii. 12; Luke vi. 27; 1 Cor. vii. 37, 38; 3 John 6 (= כִּי־וַיִּלְךָ, Zech. viii. 15, καλῶς ποιῆσαι τὴν Ἱερουσαλήμ, opposed to κακῶσαι ὑμᾶς, ver. 14). Cf. καλῶς ἔχειν, Mark xvi. 18. In profane Greek, καλῶς, in the combination καλ. ποιεῖν, 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, κάλλιον ἐπιγνώσκεις), 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. xi. 4. Cf. Soph. *Ant.* 738, καλῶς ἐρήμης γ' ἂν σὺ γῆς ἄρχοις μόνος.

Καλύπτω, to wrap round, to cover up, synonymous with κρύπτειν, Matt. x. 26; Luke viii. 16, xxiii. 30; Matt. viii. 24. Figuratively, ἀγάπη καλύπτει πλῆθος ἁμαρτιῶν, 1 Pet. iv. 8; Jas. v. 20, cf. Prov. x. 12; it corresponds with קָפַץ, Ps. xxxii. 1; LXX. ἐπικαλύπτ., Ps. lxxv. 2.—2 Cor. iv. 3, τὸ εὖ. ἐστὶν κεκαλυμμένον, *it is not recognised as that which it is*; cf. vv. 2, 4, iii. 13. Cf. Luke ix. 45, ἡγνύουν τὸ ῥῆμα τοῦτο καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνται αὐτό.

Ἀποκαλύπτω, to unveil, to discover, to make visible, to reveal, opposed to καλύπτειν, Matt. x. 26; συγκαλύπτειν, 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. 3, 6, 8) and spiritual perception, cf. Matt. xi. 27, where ἐπιγνώσκεις, and Luke x. 22, where γινώσκεις is the result. It answers to פָּלַג, 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 relate 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; ὁ βραχίων κυρίου, John xii. 38 (Isa. liii. 1); ὁ υἱὸς τοῦ ἀνθρ., Luke xvii. 30; δικαιοσύνη θεοῦ, Rom. i. 17; ὀργὴ θεοῦ, Rom. i. 18; μέλλουσα δόξα τῶν υἱῶν 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. διὰ 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 ἄλλος ἀπο-

καλυφθῆ, if a divine revelation, disclosure, communication has been made.—Applied to the appearance of Antichrist in 2 Thess. ii. 3, 6, 8.

Ἀποκάλυψις, ἡ, uncovering, unveiling, disclosure, revelation; rare in profane Greek, e.g. Plut. *Cat. maj.* 20, as synonymous with γύμνωσις. 1 Sam. xx. 30 = πῆψ, *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 υἰῶν τοῦ θεοῦ, cf. Col. iii. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν Χριστῷ ἐν τῷ θεῷ.—ἀποκάλ. τοῦ 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. δικαιοκρισίας τοῦ θεοῦ.—(III.) Absolutely, in Eph. iii. 3, κατὰ ἀποκ. ἐγνωρίσθη μοι τὸ μυστήριον, cf. 1 Cor. ii. 10; 2 Cor. xii. 7, ὑπερβολὴ τῶν ἀποκαλύψεων; 1 Cor. xiv. 6, λαλεῖν ἐν ἀποκαλύψει, ἐν γνώσει, ἐν προφητείᾳ, ἐν διδαχῇ, where ἀποκάλυψις denotes the separate communication of new facts; γνώσις, the knowledge of revelations of grace already given; προφητεία, the application of existing and new revelations. In Luke ii. 32, φῶς εἰς ἀποκ. ἐθνῶν might denote the dispersion of the darkness in which, according to Isa. xlii. 6, 7, xlv. 9, xxv. 7, καθημένοι ἐν σκότει, 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, ἵνα ὁ θεὸς . . . δῶῃ ὑμῖν πνεῦμα ἀποκαλύψεως, ἐν ἐπιγνώσει αὐτοῦ. The word is peculiarly Pauline, as is indeed also the verb in this special sense.

Καρδιά, ἡ (in Homer mostly *κραδίη*), 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. *Nubd.* 86, ἐκ τῆς καρδίας με φιλεῖς, with Eurip. *Hipp.* 26, καρδίαν κατέσχετο ἔρωτι δεινῇ. So also when it is represented as the seat of the inclinations and desires. When Homer further ascribes to it meditation and thought (*Il.* xxi. 441, ὡς ἄνοον κραδίην ἔχεις, cf. Pind. *Ol.* xiii. 16, ἐν καρδίαις σοφίαν ἐμβάλλειν, 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 *καρδιά* is used to translate the Hebrew כֶּלֶב (Ps. v. 10, lxii. 5, xxxix. 4); but a better equivalent, considering the fundamental meaning of כֶּלֶב (elsewhere = *κοιλία*, *ἐγκοιλία*, *γαστήρ*, τὰ ἔγκατα, 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 = נְּחִיב), which denotes the "corporeal 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 θύμος (the biblical term is πνεῦμα ; cf. the remarks made below on the relation of the heart to the mind). Cf. the Lexicons, and Nägelsbach, *homer. Theol.* vii. 17 ff.; Ps. li. 11, $\text{καρδίαν (בְּ) καθαράν κτίσον ἐν ἐμοί, καὶ πνεῦμα εὐθὲς ἐγκαλίσσον ἐν τοῖς ἐγκάτοις μου}$; Hos. v. 4, $\text{πνεῦμα πορνείας ἐν αὐτοῖς, מַחֲרִיבָה}$; cf. בָּרַב , as = $\text{αὐτός, ἑαυτός, etc.}$, Gen. xviii. 12; Jer. ix. 8; Ps. lv. 5; 1 Kings iii. 28. διάνοια , Jer. xxxi. 33.

Καρδιά is the proper equivalent of the Hebrew בֶּלֶב , 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. lxxix. 21; Prov. vi. 21; Isa. vii. 2, 4, x. 7, xiii. 7, xxiv. 7, xxxiii. 18, xlv. 19; Ezek. xxxv. 4; cf. Isa. xxxv. 4, $\text{ὀλιγόψυχος τῇ διανοίᾳ = בְּלִיָּהוּבָה}$; $\text{ὀλιγόψυχεῖν = שָׁבַר רַצַּר}$, Num. xxi. 4. In the language of ordinary life and in prose ψυχή was chiefly used, instead of the Homeric and poetic καρδιά , to denote the seat, not merely of the desires, passions, and sensations, but also of the will; cf. the details in Passow's *Lexicon* under ψυχή . Plat. *Conv.* 218 A, $\text{ἐγὼ οὖν δεδηγμένος τε ὑπὸ ἀλγειωτέρου καὶ τὸ ἀλγεινότατον ὧν ἂν τις δηχθείη τὴν καρδίαν γὰρ ἢ ψυχὴν ὃ τι δεῖ αὐτὸ ὀνομάσαι πληγείς τε καὶ δηχθεὶς ὑπὸ τῶν ἐν φιλοσοφίᾳ λόγων, οἱ ἔχονται ἐχιδνης ἀγριώτερον}$. On the other hand, the Hebrew שָׂדֶה is never translated καρδιά ; the passages cited for this, Gen. xxxiv. 3 and Lam. iii. 21, are owing to a mistake. Now, although the biblical בֶּלֶב , καρδιά , in its full meaning—as we shall show further on—corresponds more to the profane ψυχή , still there was sufficient ground for employing καρδιά to express that which was meant by בֶּלֶב . For the range of the Hebrew שָׂדֶה , to which in Greek ψυχή alone corresponds, differs so widely from *the ideas connected with ψυχή*, that utter confusion would have been the consequence of the unlimited employment of ψυχή as a rendering of בֶּלֶב . Not only does בֶּלֶב , καρδιά , in the Bible, never, like שָׂדֶה , ψυχή , denote the personal subject itself, indeed it could not do so; but precisely that which in profane Greek is ascribed to the soul,— $\text{ψ. ἀγαθή, ὀρθή, δικαία, εὖνος, εὐφρονοῦσα; ἀγαθός, πονηρὸς τὴν ψυχὴν}$,—is, in the Bible, ascribed to the heart alone, and cannot be otherwise, cf. Ps. li. 12, lxiv. 7, ci. 4; 1 Kings iii. 6, ix. 4; Neh. ix. 8; Job xi. 13; Ps. xxiv. 4, lxxiii. 1; Prov. xxii. 11; Rom. ii. 5; 1 Tim. i. 5; Heb. iii. 12, x. 22; Matt. v. 8; Luke viii. 15; 2 Pet. ii. 14, $\text{καρδίαν γεγυμνασμένη πλεονεξίας}$, cf. Isocr. ii. 11, $\text{τὴν ψυχὴν γυμνάζεσθαι}$. The usage of the apocryphal Book of Wisdom alone follows that of profane Greek, viii. 19, $\text{ψυχῆς δὲ ἔλαχον ἀγαθῆς}$; cf. ii. 22, ψυχὰι ἀμώμοι ; vii. 27, $\text{ψυχὰι δίκαιαι (ψυχὴν δικαίαν}$, in 2 Pet. ii. 8, is not to be confounded therewith). According to biblical representations, the *soul* is not to be measured by attributes, because moral qualities do not belong to its *substance*, but are strictly its *accidents*, attributable to the *heart* as the seat and direct organ of the soul; see below. Cf. Prov.

xxi. 10, *ψυχῇ ἀσεβοῦς*, not *ἀσεβής*. (At the same time, it is already clear here how very important the idea of *the heart* is in connection with biblical views of life.)

Further, when we find, finally, that לֵב —apart from the passages in which by abstract generalization the reflective personal pronouns are used in the same way as they are for לֵב , $\text{שֵׁפֶט$, לֵב —is rendered by *διάνοια* in Lev. xix. 17; Num. xv. 39; Deut. vii. 17; Gen. xvii. 17, xxiv. 45, xxvii. 41, xxxiv. 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 = *διανοεῖν*; 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 *καρδιά* 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 διανοίᾳ* is a doubtful reading instead of *σοφ. τ. καρδίᾳ* used in the other places). But it is with this translation as it was with that through *ψυχῇ*—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 שֵׁפֶט by *νοῦς* or *διάνοια*.

In all this we see the energy of the spirit of the Bible, compelling the LXX. to retain *καρδιά*, 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 reflexive personal pronouns are much more frequently employed where in Hebrew the more concrete לֵב 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, xxiv. 13; Esth. vi. 6; Ps. xxxvi. 2.

Καρδιά 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, *στήρισον τὴν καρδίαν σου ψωμῶ ἄρτου*, cf. ver. 8. In Ex. ix. 14, *ἐξαποστέλλω πάντα τὰ 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, לֵבִי לֹא יָעִי = *ἀνέθαλεν ἡ σὰρξ μου*. This mode of speech, however, involves also a decided reference to the fact that the heart as 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, $\text{לֵבִי בִּבְרֵחַ הַמָּוֶת}$, *φάγε ἄρτον καὶ σεαντοῦ γενοῦ*; Acts xiv. 17, *ἐμπιπλῶν τροφῆς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν*. Cf. Gen. xviii. 5; Ps. xxxviii. 11, cii. 5, xxii. 27, lxxiii. 26, where *σὰρξ* and *καρδιά* answer perhaps to the German *Leib und Leben*, *body and life*. In particular, compare Luke xxi. 34, *μή ποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν κραιπάλῃ καὶ μέθῃ καὶ μερίμναις βιωτικαῖς*. The heart is more than the centre of the animated material organism; were this not the case, לֵב , like שֵׁפֶט and לֵב , would be predicated of *animals*, which *it 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 καρδιά αὐτοῦ ἀπὸ τῶν ἀνθρώπων ἀλλοιωθήσεται, καὶ*

καρδιά θηρίου δοθήσεται αὐτῷ,—a passage from which we first clearly learn that the heart, as the seat and main organ of the life, is in particular—

(II.) The seat and centre of man's personal life, in which the distinctive character of the human *שׂרָפּ* and *לֵב* manifests itself; 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 σὴν καρδίαν ἐκ γὰρ τούτων ἔξοδοι ζωῆς*; Ps. lxxix. 33, *ἐκζητήσατε τὸν θεὸν καὶ ζήσεσθε*, Hebrew *בְּבַבְּ לֵב*. Accordingly, it is not surprising that in some passages and expressions *καρδιά* 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 *καρδιά* its immediate organ, concentrating and mediating all its states and activities, and therefore occupies a position between the two, *πνεῦμα—ψυχή—καρδιά*. 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 the soul; comp. Prov. xii. 25, *καρδίαν ταρασσει*; Ps. cxix. 21; Job xxxvii. 1; Ps. cxliii. 4; John xiv. 1, 27, *μὴ ταρασσέσθω ὑμῶν ἡ καρδιά*, with John xii. 27, *ἡ ψυχή μου τετάρακται*; Acts xv. 24; Gen. xli. 8, *ἐταράχθη ἡ ψυχή αὐτοῦ*; Ps. vi. 4, lxxxvi. 4, *εὐφραῖνον τὴν ψυχὴν τοῦ δούλου σου*; civ. 16, *εὐφραίνει καρδίαν*; Acts xiv. 17; Ps. xxii. 27, *ζήσονται αἱ καρδίαι αὐτῶν*; Prov. iii. 22, *ἵνα ζήσῃ ἡ ψυχή σου*. Further, cf. the parallelism, Ps. xciv. 19, *κατὰ τὸ πλῆθος τῶν ὀδυνῶν μου ἐν τῇ καρδίᾳ μου αἱ παρακλήσεις σου ἠὲ φράναν τὴν ψυχὴν μου*; Prov. xxvii. 9, *μύροις καὶ οἶνοις καὶ θυμιάμασι τέρπεται καρδιά, καταρρήγνυται δὲ ὑπὸ συμπτωμάτων ψυχή*; ii. 10, *ἐὰν γὰρ ἔλθῃ ἡ σοφία εἰς τὴν σὴν διάνοιαν (בֵּן), ἡ δὲ αἰσθησις τῇ σῆ ψυχῇ καλὴ εἶναι δόξη κ.τ.λ.* 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 (*לֵב*, *ἐπιθυμία*, of the heart, only in Ps. xxi. 3; LXX. *ψυχή*, cf. Rom. i. 24; elsewhere only of the soul, Isa. xxvi. 8; Ps. x. 3; 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. lxxxiv. 3, xlii. 3; whereas the desire cherished with consciousness and expressed with will, reflective volition, and resolve, activity of thought, is ascribed to the heart. Cf. *לֵב* *לֵב*, Esth. vii. 5; Eccles. viii. 11, ix. 3. Cf. further, Ps. xxxvii. 4, xxviii. 3, lxvi. 18; Jer. iii. 17, *et alia*. (Ps. xiii. 3, *ἔως τίνος θέσομαι βουλάς ἐν ψυχῇ μου, ὀδύνας ἐν καρδίᾳ μου ἡμέρας*, is not to be confounded with the expression in 1 Cor. iv. 5, *αἱ βουλὰι τῶν καρδιῶν*; 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 αἰσθητήρια τῆς καρδίας μου μαιμάσσει (τουτέστιν θορυβεῖται) ἡ ψυχή μου (= לֵב לֵב לֵב) σπαράσσεται*

ἡ καρδιά μου· οὐ σωπήσομαι, ὅτι φωνὴν σάλπιγγος ἤκουσεν ἡ ψυχὴ μου; Ps. xxiv. 4, καθαρὸς τῆ καρδιά, ὃς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ; Jas. iv. 8, ἀγνίσατε καρδίας δόψυχοι; cf. Jer. vi. 16, ἀγνισμὸς τῆ ψυχῆ; 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 ἀγαπᾶν τὸν θεὸν ἐξ ὅλης τῆς καρδίας [διαν.] καὶ ἐξ ὅλης 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 καρδιά first, ψυχὴ 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, φύλαξον τὴν ψυχὴν σου σφόδρα . . . μὴ ἀποστήτωσαν (οἱ λόγοι) ἀπὸ τῆς καρδίας σου; 1 Chron. xxviii. 9, δούλευε τῷ θεῷ ἐν καρδίᾳ τελείᾳ καὶ ψυχῇ θελοῦσῃ (קַדְשֵׁי עֲרֻכָּה דְלֵב בְּלָא, cf. Isa. xlii. 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—ποιήσῃ. Further, cf. Deut. vi. 6, Josh. xxii. 5, where בָּ = δianoia 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. xxiii. 14; 1 Sam. ii. 35; 1 Kings ii. 4, viii. 48; 2 Kings xxiii. 3, 25; 1 Chron. xxii. 19, xxviii. 9; 2 Chron. xxxiv. 31, vi. 38, xv. 12, xxviii. 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, συντετριμμένοι τὴν καρδίαν . . . ταπεινοὶ τῷ πν.; li. 19, θυσία τῷ θεῷ πνεῦμα συντετριμμένον, καρδίαν συντετριμμένην καὶ τεταπεινωμένην ὁ θεὸς οὐκ ἐξουδενώσει; lxxviii. 9, γενεὰ ἥτις οὐ κατεύθυνεν ἐν τῇ καρδίᾳ αὐτῆς, καὶ οὐκ ἐπιστάθη μετὰ τοῦ θεοῦ τὸ πν. αὐτῆς (Ezek. xiii. 3, פֶּה = καρδιά; 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, ἔθετο ἐν τῷ πνεύματι, with Acts xxiii. 11, ἡ πρόθεσις τῆς καρδίας; 2 Cor. ix. 7.—1 Thess. ii. 17, ἀπορφανισθέντες ἀφ' ὑμῶν . . . προσώπῳ οὐ καρδίᾳ; Col. ii. 5, τῇ σαρκὶ ἄπειμι . . . τῷ πνεύματι σὺν ὑμῖν εἰμι. 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 κρυπτός τῆς καρδίας ἄνθρωπος, ἐν τῷ ἀφθάρτῳ τοῦ πραέος καὶ ἡσυχίου πνεύματος; Rom. ii. 29, which is also at once the seat of the Holy Ghost (*vid.* πνεῦμα); Ps. li. 11; Eph. iii. 16, 17; Rom. v. 5, ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος τοῦ δοθέντος ἡμῖν; Gal. iv. 6, ἐξαπέστειλεν ὁ θεὸς τὸ πνεῦμα τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας

ύμων, cf. Rom. viii. 15, 16; 2 Cor. i. 22, *καὶ δοὺς τὸν ἀρραβῶνα τοῦ πν. ἐν ταῖς καρδίαις ἡμῶν*. 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. συνειδήσις*), it would perhaps be psychologically correct to describe it as the *result of the action of the spirit in the heart*. Heb. x. 22, *ἐρραντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς*; Rom. ii. 15, *οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν, συμμαρτυρούσης 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 *לֵב* and *כֹּחַ*. Compare from the O. T. 1 Kings ii. 44; 1 Sam. xxiv. 6; 2 Sam. xxiv. 10; Job xxvii. 6; Eccles. vii. 23; Jer. xvii. 1 (cf. 2 Cor. iii. 2, 3); 1 Sam. xxv. 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, *εἶτε γὰρ ἠσέβησα, οὐκ οἶδα τῇ ψυχῇ, וְיָנֹכַח לִבִּי = οὐ σύννοια ἐμαυτῷ*, 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 *לֵב*, 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, *ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ . . . διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν*. Cf. 1 Pet. iii. 4; Eph. iii. 17, *κατοικῆσαι τὸν Χριστὸν διὰ τῆς πίστεως ἐν ταῖς καρδίαις ὑμῶν*; cf. with ver. 16 and Gal. ii. 20, *ζῶ δὲ οὐκέτι ἐγώ, ζῆ δὲ ἐν ἐμοὶ Χριστός*. Hence Acts iv. 32, *ἦν ἡ καρδία καὶ ἡ ψυχὴ μία* (*vid. above*); Phil. iv. 7, *ἡ εἰρήνη τοῦ θεοῦ . . . φρουρήσει τὰς καρδίας ὑμῶν . . . ἐν Χριστῷ Ἰησοῦ*. Further, *στηρίζει τὰς κ.*, 1 Thess. iii. 13; Jas. v. 8, cf. iv. 8; Heb. xiii. 9, *καλὸν χάριτι βεβαιοῦσθαι τὴν κ.* The heart accordingly represents the proper character of the personality, or hides it, Matt. v. 8, *καθαροὶ τῇ κ.*; cf. Ps. lxxiii. 1, xxiv. 4; Prov. xxii. 11; Matt. xi. 29, *τάπεινος τῇ κ.*; Luke iv. 18, *συντετριμμένοι τῇ κ.*; viii. 15, *καρδία καλὴ καὶ ἀγαθή*; Acts vii. 51, *ἀπερίτμητοι τῇ κ.*; viii. 21, *ἡ κ. σου οὐκ ἔστιν εὐθεία ἐναντι τοῦ θεοῦ*; Rom. viii. 27; Rev. ii. 23, *ἐρευνῶν νεφροὺς καὶ καρδίας*; Rom. i. 21, *ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν κ.*; ii. 5, *κατὰ δὲ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν*; 1 Cor. xiv. 25, *τὰ κρυπτὰ τῆς καρδίας αὐτοῦ φανερὰ γίνεται*; 1 Thess. ii. 4, *θεὸς ὁ δοκιμάζων τὰς καρδίας ἡμῶν*; Jas. iii. 14, *ζῆλον πικρὸν ἔχετε καὶ ἐριθείαν ἐν τῇ κ. ὑμῶν*; iv. 8, *ἀγνίστατε καρδίας δίψυχοι*; 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 λαὸς οὗτος ταῖς χεῖλεσίν με τιμᾷ, ἡ δὲ καρδιά αὐτῶν πόρρω ἀπέχει ἀπ' ἐμοῦ*; cf. 1 Sam. xvi. 7, *ἄνθρωπος ὄψεται εἰς πρόσωπον, ὁ δὲ θεὸς ὄψεται εἰς κ.*; Luke xvi. 15, *ὕμεις ἐστὲ οἱ δικαιούντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων, ὁ δὲ θεὸς γινώσκει τὰς κ. ὑμῶν*; Lam. iii. 41; Joel ii. 13; Rom. ii. 29; 2 Cor. v. 12, *πρὸς τοὺς ἐν προσώπῳ καυχωμένους καὶ οὐ καρδιά*; 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 *λογίζεσθαι, διαλογίζεσθαι ἐν καρδίᾳ*, equivalent to *ἐν ἑαυτῷ*, cf. Mark ii. 6, 8; Matt. ix. 4; Luke ii. 35, iii. 15, v. 22, ix. 47; *εἰπεῖν ἐν κ.*, Matt. xxiv. 48; Luke xii. 45; Rom. x. 6, 8; Rev. xviii. 7, cf. Luke i. 66, ii. 19, 51; Matt. v. 28, *ἤδη ἐμοίχευσε αὐτὴν ἐν τῇ καρδίᾳ αὐτοῦ* (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 *πνεῦμα*, 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, *τήρει σὴν καρδίαν· ἐκ γὰρ τούτων ἔξοδοι ζωῆς*; Luke vi. 45, *ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς κ. αὐτοῦ προφέρει τὸ ἀγαθόν . . . ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα*; Matt. xii. 34, 35, xv. 18, 19; Mark vii. 21, *ἔσωθεν γὰρ ἐκ τῆς κ. τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, μοιχεῖαι κ.τ.λ.* So also *ἀγαπᾶν ἐκ καρδίας*, Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27; 1 Tim. i. 5; 1 Pet. i. 22.—2 Tim. ii. 22, *ἐπικαλεῖσθαι τὸν κύριον ἐκ καθαρᾶς καρδίας*.—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 mediations (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, *ὅπου γὰρ ἐστὶν ὁ θησαυρὸς ὑμῶν, ἐκεῖ ἔσται καὶ ἡ κ. ὑμῶν*; Luke xii. 34; Acts ii. 46, *μετελάμβανον τροφῆς ἐν ἀγγαλλιάσει καὶ ἀφελότητι καρδίας αἰνοῦντες τὸν θεόν*; Rom. xvi. 18, *ἐξαπατῶσι τὰς κ. τῶν ἀκάκων*; 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 λύπη πεπλήρωκεν ὑμῶν τὴν κ.*; xvi. 22, *χαρήσεται 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 ἐσπαρμένον ἐν τῇ κ.*; Mark iv. 15, cf. Mark vii. 9; Luke viii. 12, 15, xxiv. 32, *ἡ κ. ἡμῶν καιομένη ἦν ἐν ἡμῶν, ὡς ἐλάλει κ.τ.λ.*; Acts ii. 37, *κατενύγησαν τῇ κ. (τὴν κ.)*; vii. 54,

ἀκούοντες δὲ ταῦτα διεπρίοντο ταῖς κ.; xvi. 14; Rom. ii. 15, v. 5; 1 Cor. ii. 9; 2 Cor. iii. 15, ἡνίκα ἀναγινώσκειται Μωϋσῆς κάλυμμα ἐπὶ τὴν κ. αὐτῶν κείται; iv. 6, ἔλαμψεν ἐν ταῖς κ. ἡμῶν; 2 Pet. i. 19, ἕως οὗ . . . φωσφόρος ἀνατείλη ἐν ταῖς κ. ὑμῶν; Luke xxi. 14, θέτε οὖν εἰς τὰς κ. ὑμῶν, μὴ προμελετᾶν ἀπολογηθῆναι; Heb. viii. 10, ἐπὶ καρδίας αὐτῶν ἐπιγράψω κ.τ.λ.; x. 16, παρακαλεῖν τὴν καρδίαν; Eph. vi. 22; Col. ii. 2, iv. 8; 2 Thess. ii. 17. In agreement herewith we must explain John xiii. 2, τοῦ διαβόλου ἦδη βεβληκότος εἰς τὴν κ. Ἰωα κ.τ.λ.; Acts v. 3, ἐπλήρωσεν ὁ σατανᾶς τὴν κ. σου. Hence νοεῖν τῇ κ., John xii. 40, cf. Heb. iv. 12, ἔννοια καρδίας; Luke i. 51, διάνοια κ.; Acts viii. 22, ἐπίνοια κ. Further, συνιέναι τῇ κ., Matt. xiii. 15; Acts xxviii. 27, cf. Rom. i. 21. Hereto correspond also the expressions ἐπαχύνθη ἡ κ., Acts xxviii. 27; Matt. xiii. 15; πωροῦν τὴν κ., Mark vi. 52, viii. 17; John xii. 40, cf. Mark iii. 5; Eph. iv. 18. σκληρύνειν τὴν κ., Heb. iii. 8, 15, iv. 7. *To bear any one in one's heart, ἔχειν τινα 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. vii. 37; Rom. x. 1, i. 24; Rev. xvii. 17, cf. Luke xxiv. 38; 1 Cor. ii. 9; Acts vii. 39. But it is, above all, the *seat and organ of belief and unbelief*, Rom. x. 10, καρδιά γὰρ πιστεύεται; cf. Mark xi. 23, καὶ μὴ διακριθῆ ἐν τῇ κ. αὐτοῦ, ἀλλὰ πιστεύσῃ; Rom. x. 9; Eph. iii. 17; Luke xxiv. 25, ὁ ἀνόητος καὶ βραδεὶς 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. vi. 17, ὑπηκούσατε ἐκ κ. εἰς ἃν παρεδόθητε τύπον διδαχῆς; 1 Pet. iii. 4; Eph. vi. 5; Col. iii. 22; Matt. xviii. 35; 2 Thess. iii. 5, ὁ δὲ κύριος κατευθίναί ὑμῶν τὰς καρδίας εἰς τὴν ἀγάπην τοῦ θεοῦ καὶ εἰς τὴν ὑπομονὴν τοῦ Χριστοῦ; Heb. x. 22, προσερχώμεθα μετὰ ἀληθινῆς καρδίας; 1 Pet. iii. 15; Acts vii. 39.

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

Καρδιογνώστης, ὁ, *heart-knower, heart-searcher*, inasmuch as the heart represents or conceals the proper character of the person, see καρδιά, 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. xvii. 9, 10; 1 Thess. ii. 4; Rom. viii. 27; Rev. ii. 23.

Σκληροκαρδία, ἡ, only in biblical and patristic Greek, Deut. x. 16; Jer. iv. 4, כְּבִיזָהּ לִבָּהּ, cf. περιτομή καρδίας, Rom. ii. 28; Ecclus. xvi. 10; Matt. xix. 8; Mark x. 5, xvi. 14, ὠνειδίσει τὴν ἀπιστίαν αὐτῶν καὶ σκληροκαρδίαν, ὅτι . . . οὐκ ἐπίστευσαν. 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 ἦθος, *an unbending character*, Plat. Conv. 195 E; Rom. ii. 5, κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν, Matt. xxv. 24. — In the LXX. we find also σκληροκαρδίας, Ezek. iii. 7; Prov. xvii. 21. Schleusner aptly compares Hesiod, ἐ. κ. ἡ, 146, where it is said of the human race, ἀδάμαντος ἔχον κρατερόφρονα θυμόν; on which

Tzetzwitz remarks, *τουτέστι σκληρὰν ψυχὴν* (bibl. καρδίαν) εἶχον, καὶ ἀκαμπεῖς ἦσαν, ὥσπερ ὁ ἀδάμας. Cf. also the biblical *σκληροτράχηλος*, Prov. xxix. 1; Ex. xxxiii. 5, xxxiv. 9; Deut. ix. 6, 13; Baruch ii. 22; Ecclus. xvi. 12; Acts vii. 51.

Καρτερέω, to be strong, steadfast, firm; to endure, to hold out; with the dat.; ἐπί with the dat., ἐν, πρὸς with the acc.; also with the acc. alone, e.g. τὸν ὄγκον, Isocr. i. 30, to bear the burden. In Heb. xi. 27, τὸν ἄορατον ὡς ὄρων ἐκαρτέρησεν, ὄρων governs τὸν ἄορατον; we must not join τὸν ἄορατον 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 ὡς indicates the inexactness and figurativeness of the phrase ὄρων τὸν ἄορατον (compare Krüger, lxix. 63. 3, against Kurtz' objection to this view of the ὡς), as in Job ii. 9, μέχρις τίνος καρτερήσεις λέγων; Plat. Soph. 254 A, τὰ τῆς τῶν πολλῶν ψυχῆς δμματα καρτερεῖν πρὸς τὸ θεῖον ἀφορῶντα ἀδύνατα; Lach. 192 E, etc. Cf. Krüger, lvi. 6. 1.

Προσκαρτερέω, to tarry, to remain somewhere, τιλὶ, Mark iii. 9. To continue steadfastly with some one, Acts viii. 13; Dem. 1386. 6; Polyb. xxiv. 5. 3. To cleave faithfully to some one, Acts x. 7; ἐν τόπῳ, to continue anywhere, Susannah 7; Acts ii. 46; Rom. xiii. 6, εἰς αὐτὸ τοῦτο . . . sc. εἰς τὸ ὑμᾶς φόρους τελεῖν . . . προσκαρτεροῦντες, those who continually insist thereon. Metaphorically, of steadfastness 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 προσκαρτερεῖτε ἡρηγοροῦντες ἐν αὐτῇ ἐν εὐχαριστίᾳ; Acts ii. 42, τῇ διδαχῇ τῶν ἀποστόλων καὶ τῇ κοινωνίᾳ, καὶ τῇ κλάσει τοῦ ἄρτου καὶ ταῖς προσευχαῖς; Num. xiii. 20; absolutely = βῆθη, not to lose courage.

Προσκαρτερήσεις, 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 προσευχόμενοι ἐν παντὶ καιρῷ ἐν πνεύματι, καὶ εἰς αὐτὸ τοῦτο ἀγρυπνοῦντες ἐν πάσῃ προσκαρτερήσει καὶ δεήσει κ.τ.λ. Cf. Col. ii. 4.

Κενός, ἡ, ὄν, empty, void, as against πλήρης, μεστός.—Strictly, (I.) relatively, void of something, either with a genitive, e.g. κενόν δένδρων (πεδίου), 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, πεινῶντας ἐπέπλησεν ἀγαθῶν καὶ πλουτοῦντας ἐξαπέστειλεν κενούς. Cf. κενός as synonymous with πεινῶν, Ps. cvii. 9, the passage underlying Luke i. 53. Further, cf. Gen. xxxi. 42; Deut. xvi. 13; Mark xii. 3, ἀπέστειλεν κενόν—ver. 2, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος; 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 φέρων τι; So in Ecclus. xxxii. 6, μὴ ὀφθῆς 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, *χάρις*, 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, *ἐμελέτησαν κενά*, from Ps. ii. 1. The words in 1 Thess. ii. 1, *ἡ εἴσοδος ἡμῶν ἡ πρὸς ὑμᾶς . . . οὐ κενὴ 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, Ecclus. xxxii. 4.—1 Cor. xv. 14, *κήρυγμα κενόν* = *without substance, without truth*; cf. *κενοὶ λόγοι, empty words*, whose import is not actually in them, which really say nothing, *vain talk*; Plat. *Lach.* 196 B. Deut. xxxiii. 47, *οὐχὶ λόγος κενός οὗτος ὑμῶν, ὅτι αὐτὴ ἡ ζωὴ ὑμῶν* = פֶּלֶא. Still stronger = רָצוֹן רָצוֹן, Ex. v. 9, *μὴ μεριμνάτωσαν ἐν λόγοις κενοῖς*. Cf. Job xxi. 34, *παρακαλεῖτέ με κενά*, לִבְּךָ יִבְּחֶנְךָ; Hab. ii. 3, *δρασις . . . οὐκ εἰς κενόν*, בְּרִיבִי מֵלֵ. So Eph. v. 6, *ἀπατᾶν κενοῖς λόγοις*—*which cannot effect or give what the gospel gives*. Col. ii. 8, *κενὴ ἀπάτη* = *lying deceit*. Cf. *κενὴ πρόφασις, κενὴν κατηγορεῖν*, etc., in profane Greek.—1 Cor. xv. 14, *κενὴ ἡ πίστις ὑμῶν*, cf. Wisd. iii. 11, *κενὴ ἡ ἐλπίς αὐτῶν*; Ecclus. xxxi. 1, *κεναὶ ἐλπίδες καὶ ψευδεῖς*. So also in profane Greek, Aesch. *Pers.* 804, *κεναῖς ἐλπίσω πεπεισμένος*; Dem. xviii. 150, *κενὴ πρόφασις καὶ ψευδής*. In this sense synonymously with *μάταιος, ψευδής*.—Of persons, as in Jas. ii. 20, *ὦ ἄνθρωπε κενέ*, it is rarely used so absolutely. In this passage the meaning puffed up answers best to the context, cf. Plut. *Mor.* 541 B, *τοὺς ἐν τῷ περιπατεῖν ἐπαυρομένους καὶ ὑφανχενούοντας ἀνοήτους ἠγοούμεθα καὶ κενούς* (*in which there is nothing*). Cf. also the proverb *κενοὶ κενὰ λογίζονται*; Judg. ix. 4, *ἐμισθώσατο ἑαυτῷ ἄνδρας κενούς καὶ δειλούς*; xi. 3, *συνεστράφησαν πρὸς Ἰεφθάε ἄνδρες κενοί*, Hebrew מִרְצֵן, can scarcely be identified with it. It seems more than doubtful whether Jas. ii. 20 corresponds to *ῥακά* (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. *κενοδοξέω, groundlessly to fancy oneself something*). *κενοδοξία, vain imagination*; Phil. ii. 3, *ambition* (Polyb., Plut., etc.; Suidas, *ματαία τις περὶ ἑαυτοῦ οἴησις*).

Κενόω, to make empty, to empty;—(I.) relatively with genitive of the contents, e.g. Plat. *Conv.* 197 C, *οὗτος δὲ (Ἐρως) ἡμᾶς ἀλλοτριότητος μὲν κενοῖ, οἰκειότητος δὲ πληροῖ*. Also with the acc., e.g. Poll. ii. 62, *κενοῦν ὀφθαλμούς*.—(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. *οἰκίαι κενούονται* = *to die out*, in Thucyd.; Jer. xiv. 2, *αἱ πύλαι ἐκενώθησαν*; xv. 9, *ἐκενώθη ἡ τίκτουσα ἔπτα*. It is the antithesis of *πληροῦν τινά*, Plat. *Conv.* 197 C, *Phileb.* 35 E. So in Phil. ii. 7, *ἑαυτὸν ἐκένωσεν*, by which is denoted the beginning of that act of Jesus Christ which in ver. 8 is termed *ἐταπεινώσεν ἑαυτόν*. In order to understand the import of the term, we must examine the entire passage, ver. 6 ff., *ὅς ἐν μορφῇ θεοῦ ὑπάρχων, οὐχ ἄρπαγμόν ἠγάθησεν τὸ εἶναι ἴσα θεῷ, ἀλλὰ ἑαυτὸν ἐκένωσε, μορφὴν δούλου λαβὼν, ἐν ὁμοιώματι ἀνθρώπων γενόμενος κ.τ.λ.* The

relation between *ὁμοίωμα ἀνθρ.* and *μορφὴ δούλου* is like that between *ἴσα θεῶ* and *μορφὴ 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 ἴσα θεῶ* that belonged to Him in virtue of His *μορφὴ θεοῦ* (the expression *οὐκ ἀρπαγμὸν ἤγ.* is selected with a view to *ἐχαρίσατο αὐτῷ ὁ θεός*, ver. 9. For this signification of *ἀρπαγμός*, see 1 Thess. iv. 17; 2 Cor. xii. 2, 4; Jude 23; Rev. xii. 5. According to its form, *ἀρπαγμός*, 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 *μορφὴ θεοῦ*, stripped Himself of that by which His whole being had been distinctively determined, for the *μορφὴ δούλου* (see *δοῦλος*); and thus it came to pass that He was found *ἐν ὁμοιώματι ἀνθρώπου*. On the relation between *ἐκένωσε* and *λαβών*, cf. Krüger, § liii. 6, 7, 8; the former explains itself in the latter; on *ὑπάρχων* . . . *ἠγγήσατο*, cf. Krüger, § lvi. 10; *ὑπάρχων* denotes, not something which was momentarily the case, but which is to be conceived as contemporary with the *ἠγγήσατο*, cf. 2 Cor. viii. 9, *δι' ἡμᾶς ἐπτάωχευσε, πλούσιος ᾧν*. The *οὐχ ἀρπαγ. ἤγ.* 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, humiliating choice, so that no conclusion perhaps should be drawn from ver. 6 as to the relation of the two first-named things, the *μορφὴ θεοῦ* and the *εἶναι ἴσα θεῶ*, 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. ὑπάρχων*), as to the pre-existence of Christ. (Perhaps *μορφὴ θεοῦ* and *εἶναι ἴσα θεῶ* 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 nought*; 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 κατήργηται ἡ ἐπαγγελία*. So also 1 Cor. i. 17, *ἵνα μὴ κενωθῇ ὁ σταυρὸς τοῦ Χριστοῦ*, cf. ver. 18, *μωρία . . . δύναμις θεοῦ*; Deut. xxxii. 47, *κενὸς . . . ζωῆ*.—1 Cor. ix. 15; 2 Cor. ix. 3, *τὸ καύχημα κενούται*. *Ἐκκενοῦν*, Song i. 2; Ps. lxxv. 8; Ezek. v. 2; Judith v. 19; Ps. cxxxvii. 7; Gen. xxiv. 20; 2 Chron. xxiv. 11.

Κενοφωνία, ἡ, *empty, fruitless speaking* (sometimes like *κενοφωνεῖν, κενοφώνημα* in patristic Greek; elsewhere very rare). In 1 Tim. vi. 20, 2 Tim. ii. 16, the apostle designates as *βέβηλοι κενοφωνίαι, discourses* that are *destitute* (*βεβ.*) of any divine or spiritual character, that are *fruitless* (*κεν.*) for the satisfaction of man's need of salvation and for the moulding of the Christian life; 2 Tim. ii. 16, *ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας*; 1 Tim. vi. 21, *περὶ τὴν πίστιν ἠστόχησαν*. Cf. 1 Tim. iv. 7. Further, Deut. xxxii. 47; as also *κενοὶ λόγοι*, Eph. v. 6; Col. ii. 9.

Κεφαλή, ἡ, head, קֶּפֶל , Matt. v. 36, and often; *κινεῖν τὴν κ.*, Matt. xxvii. 39; Mark xv. 29 — קֶּפֶל פִּי ; Lam. ii. 15; Ps. xxii. 8; Job xvi. 4, cf. Ecclus. xii. 18; Hom. *Il.* 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 *ἐπαίρειν τὴν κεφαλὴν*, Luke xxi. 28, cf. Acts xxvii. 34, denotes *freshness of life, vital courage*, cf. Isa. xxxv. 10, *εὐφροσύνη αἰώνιος ὑπὲρ κεφαλῆς αὐτῶν*; on the other hand, *κλίνειν 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. lxxv. 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 αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν*, cf. Matt. xxiii. 35, *ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα*; 1 Sam. xxv. 39; Neh. iv. 4; Ps. vii. 17; Ezek. ix. 10, xi. 21, xvi. 43, xxii. 31; Lev. xx. 9, 11, 12; Josh. ii. 19; 2 Sam. i. 16; 1 Kings ii. 37; Ezek. xviii. 13, xxiii. 4 sqq.; Hab. iii. 13. Herod. ii. 39; Luc. *Philop.* 25; Aristoph. *Nubb.* 39; Prov. x. 6, *εὐλογία κυρίου ἐπὶ κεφαλὴν δικαίου*; xi. 26. Cf. Ex. ix. 14, *ἐξαποστέλλω πάντα τὰ συναντήματά μου ἐπὶ τὴν καρδίαν σου*.—Rom. xii. 20, *ἄνθρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ* (Prov. xxv. 21, 22), to be understood agreeably to Prov. xxiv. 17, 18; Ps. cxl. 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 ἐστιν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλ.*; ii. 19, *οὐ κρατῶν τὴν κεφαλὴν, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἁφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβαζόμενον αὔξει*, 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 Χριστός ἐστίν, κεφαλὴ δὲ γυναικὸς ὁ ἀνὴρ, κεφ. δὲ τοῦ Χριστοῦ ὁ θεός*; Eph. v. 23, *ἀνὴρ ἐστίν κεφ. τῆς γυναικὸς, ὡς καὶ ὁ Χριστός κεφ. τῆς ἐκκλησίας, αὐτὸς σωτὴρ τοῦ σώματος*; i. 22; cf. ver. 23, iv. 15, 16. Cf. *ἀνακεφαλαίου*. Hence figuratively *κεφαλὴ γωνίας*, קֶּפֶל זָוִי , *cornerstone* in which the walls meet, and which connects and holds the walls together; of Christ, Matt. xxi. 42; Mark xii. 10; Luke xx. 17; 1 Pet. ii. 7, after Ps. cxviii. 22. As the overtopping part of the body, Rev. xvii. 9, *αἱ ἐπτὰ κεφαλὰ ἐπτὰ ὄρη εἰσὶν*.

Ἀνακεφαλαίω, to reduce to a κεφάλαιον,—a final and principal thing, Heb. viii. 1,—whence in Aristotle, Dion. Hal. = *to repeat*; Quintil., *rerum repetitio et congregatio, quae Graece ἀνακεφαλαίωσις dicitur*.—Accordingly in Rom. xiii. 9, *τὸ γὰρ οὐ μοιχεύσεις . . . ἐν τῷ λόγῳ τούτῳ ἀνακεφαλαίουται is reduced to this word as the sum of the whole; it flows together into it*. Chrys. Hom. 23, *οὐκ εἶπε πληροῦται ἀπλῶς, ἀλλ' ἀνακεφαλαίουται· τουτέστι συντόμως καὶ ἐν βράχει ἀπαρτίζεται τῶν ἐντολῶν τὸ ἔργον, καὶ γὰρ ἀρχὴ καὶ τέλος τῆς ἀρετῆς ἀγάπη*; Plut. *de Puer. Educ.* 5 C, *συνελὼν τοίνυν ἐγὼ φημι, ὅτι ἐν πρώτον καὶ μέσον καὶ τελευταῖον ἐν τούτοις κεφάλαιον*. Hence Luther = *to embrace under one head*, Eph. i. 10, *ἀνακεφαλαιώσασθαι τὰ πάντα ἐν τῷ Χριστῷ*. Cf. Dem. 570. 27, *δύο ταῦτα ὡσπερὲ κεφάλαια ἐφ' ἅσιν ἐπέθηκεν*, according to which Chrys. on Eph. i. 10, *μίαν*

κεφαλὴν ἅπασιν ἐπέθηκεν. This, however, does not suffice, and therefore he further explains by *συνάψαι*.

Κήρυξ, υκος, 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. xli. 43, כְּרִיִּי = ἐκήρυξεν κήρυξ; Dan. iii. 4, כְּרִיִּי כְּרִיִּי = ὁ κήρυξ ἐβόα (ἐκήρυξεν); Ecclus. xx. 15, ἀνοίξει ἄφρονος τὸ στόμα ὡς κήρυξ. In the N. T., except in 2 Pet. ii. 5, Νῶε δικαιοσύνης 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 δ' ἐτέθη κήρυξ καὶ ἀπόστολος. Both designations interchange in Herod. i. 21; and whilst κήρυξ designates *the herald* according to his commission and work as proclaimer, 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 κηρύσσω.

Κηρύσσω, 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 (I.) in conjunction with an object; and, indeed, βάπτισμα μετανοίας, Mark i. 4; Luke iii. 3; cf. Acts x. 37; μετανοίαν καὶ ἄφεσιν ἁμαρτιῶν, 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 βασ. τ. θ., viii. 1; κηρύσσ. τὴν βασ. τ. θ., ix. 2; Acts xx. 25, xxviii. 31; further, τὸν Ἰησοῦν, Acts xix. 13; 2 Cor. xi. 4; τὸν Ἰησοῦν ὅτι οὗτός ἐστιν ὁ υἱὸς 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 ἵνα, as in Mark vi. 12. The passive, in Matt. xxiv. 14, xxvi. 13; Mark xiii. 10, xiv. 9; Luke xii. 3,

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 *εἰς τινά*, as also in the N. T., where also *ἐν ἔθνεσιν*, 1 Tim. iii. 16, cf. Col. i. 23; Gal. ii. 2; 2 Cor. i. 19; *καθ' ὄλην τὴν 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 Pet. iii. 19.—Cf. *κηρύσσειν . . . ἀκούειν . . . πιστεύειν*, 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.—*Προκηρύσσειν*, 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 = *לִּיר*, of the summons to celebrate the passover; Jonah iii. 2 = *מִקָּרֵר*, the message of God to the Ninevites; cf. Matt. xii. 41; Luke xi. 32, *μετενόησαν εἰς τὸ κήρυγμα Ἰωανᾶ*. 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.

Κλάω, to break, in later Greek, especially of breaking off leaves, sprouts, tendrils, particularly of the vine, cf. *κλήμα*, *κλάδος*, *vid.* Rom. xi. 20, Lachm., after B D F G; in the N. T. only *ἄρτον* or *ἄρτους* (because of the sort of bread among the Jews), to break bread, in order to offer and take food (cf. *מִרְבַּע*, Isa. lviii. 7, LXX., *διαθρύπτειν τὸν ἄρτον*; Lam. iv. 7, *διακλῶν*; Jer. xvi. 6, *κλάω τὸν ἄρτ.*), 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, *κατέκλασεν*; John vi. 11, *διέδωκεν*); at the institution of the Supper, Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; 1 Cor. xi. 24. Both are combined with the word *εὐλογεῖν*, which is peculiar to Christ, Matt. xiv. 19, *εὐλόγησεν καὶ κλάσας ἔδωκεν*; xxvi. 26, *εὐλόγησας ἔκλασε*, as in Mark xiv. 22; or *εὐχαριστεῖν* in Matt. xv. 36, Mark viii. 6, Luke xxii. 19, *εὐχαριστήσας ἔκλασεν* (cf. John vi. 11, *εὐχαριστήσας διέδωκεν*; Mark vi. 41; Luke ix. 16),—and characterized, Luke xxiv. 30, *εὐλόγησεν καὶ κλάσας ἐπέδιδου*, for which reason also the disciples of Emmaus narrate, *ὡς ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει τοῦ ἄρτου*, Luke xxiv. 35. Cf. also the significant omission of *εὐχ.* or *εὐλ.* in Mark viii. 19. This explains why (II.) *κλᾶν τὸν ἄρτον* became the designation for the celebration of the Supper, Acts ii. 46, *κλῶντες κατ' οἶκον ἄρτον*, cf. ver. 42; Acts xx. 7, *συνηγμένων ἡμῶν κλάσαι ἄρτον* (the meaning of xx. 11 is doubtful; in xxvii. 35 Paul follows the example of the Lord), although in 1 Cor. x. 16, *τὸν ἄρτον ὃν κλῶμεν*, as parallel with 16a, *τὸ ποτήριον τῆς εὐλογίας ὃ εὐλογοῦμεν*, it is used only of a part of the

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, κλώντες κατ' οἶκον ἄρτον μετελάμβανον τροφῆς ἐν ἀγαλλιάσει.

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

Κλάσμα, τό, 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 ἐπιμύλων; 1 Sam. xxx. 12, κλάσμα παλάθης = פֶּתֶם; Lev. ii. 6, v. 21 = חֶמֶת, Ezek. xiii. 19 = חִיחִי.

Κλήμα, τό, properly *that which is broken off a plant*; see κλάω, hence = shoot, young twig, as in Ezek. xvii. 3 = חִיטָּה, Mal. iii. 19 = חִיטָּה, mostly also in profane Greek, of the shoots of the vine, as in Ezek. xvii. 6, 7 = חִיטָּה; Ps. lxxx. 12 = חִיטָּה; Joel i. 7 = חִיטָּה. So John xv. 5, ἐγὼ εἰμι ὁ ἄμπελος, ὑμεῖς τὰ κλήματα; ver. 6, ἐὰν μὴ τις μείνη ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλήμα; vv. 2, 4; Num. xiii. 23, ἔκοψαν κλήμα καὶ βότρον σταφυλῆς ἐπ' αὐτοῦ.

Κλήρος, ὁ (probably from κλάω, see the passive, Pape), lot, (I.) the lot that appor-tions, *that allots*, חֵלֶק; βάλλειν κλήρον, Matt. xxvii. 35; Mark xv. 24, βάλλοντες κλήρον ἐπ' αὐτὰ τίς τί ἄρη; Luke xxiii. 34; John xix. 24 = חֵלֶק לְחֵלֶק, quite usual in Greek and Hebrew; Acts i. 26, ἔδωκαν κλήρους αὐτῶν, חֵלֶק לְחֵלֶק; Lev. xvi. 8; Hebrew חֵלֶק לְחֵלֶק, Josh. xviii. 8; חֵלֶק, Josh. xviii. 6, both = ἐκφέρειν κλήρον, LXX.; חֵלֶק, Prov. xvi. 33 = to cast lots; result of the action, ἔπεσεν ὁ κλήρος ἐπὶ Ματθίαν, Acts i. 26, cf. Ezek. xxiv. 6; Jonah i. 7; Hebrew חֵלֶק, cf. Num. xxxiii. 54, חֵלֶק לְחֵלֶק; Lev. xvi. 9, חֵלֶק לְחֵלֶק. Then (II.) the lot that is allotted, apportioned, Acts i. 17, ἔλαχε τὸν κλήρον τῆς διακονίας ταύτης, comp. κλήρῳ λαχεῖν, Π. xxiii. 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 ἔστιν σοι μερὶς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ, on which Bengel, “non est tibi pars pretio, nec sors gratis.” Μέρης and κλήρος are thus combined further in Deut. x. 9, xii. 12, xiv. 27, 29, xviii. 1; Isa. lvii. 6. To distinguish more exactly,—μέρις 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' ἔξ., inheritance, hereditary portion or possession, Acts xxvi. 18; Col. i. 12 = ἡρῆς, cf. Ps. xvi. 6. (Cf. Delitzsch *in loc.*, “The measuring lines (חֵלֶק) are cast (Mic. ii. 5), and fall to a man where and so far as his possession is assigned him, so that חֵלֶק לְחֵלֶק is applied in Josh. xvii. 5 to the assignment

of the measured out portions of land.") Josh. xiii. 23 ; Deut. iv. 38 (cf. κληρονομία ἐν τοῖς ἡγιασμένοις) ; Num. xxxiii. 54, לְיָגַב גְּרָמֵתוֹם עֲשֶׂהְלַמְּלֵךְ. In this sense, perhaps, 1 Pet. v. 3, κατακυριεύοντες τῶν κλήρων, 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 Suic. ii. 111, ὁ κλήρος ἐμός, 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.

Κληρώω, to cast lots, to determine by lot, i.e. to determine something, or concerning some one, τινά, ἐπὶ τινί, or also with two accusatives, or with following infinitive ; the passive also absolutely, to be taken by lot, the connection showing the import of the lot ; e.g. to be chosen by lot, οἱ κεκληρωμένοι, those chosen by lot ; 1 Sam. xiv. 41, κληροῦται Ἰωνάθαν καὶ Σαούλ, Jonathan and Saul were hit upon by lot ; ver. 42, κατακληροῦται Ἴων. = יָבַל, in the Niphal ; whereas Eur. *Hec.* 102, ἐκληρώθην δούλη, to be appointed a slave by lot. In the N. T. only in Eph. i. 11, ἐν ᾧ (sc. τῷ Χριστῷ) καὶ ἐκληρώθημεν, προορισθέντες . . . εἰς τὸ εἶναι κ.τ.λ., "in whom the lot has fallen upon us also, as foreordained thereto, . . . to be," etc. By the combination of the ἐκληρώθ. with εἰς τὸ εἶναι, which Hofmann also adopts, all difficulties in the explanation of the word are removed. The two expressions ἐκληρώθ. and προορ. require supplementing. If εἰς τὸ εἶναι be taken with προορ., the great difficulty arises that (as was done in edition 1) ἐκληρώθ. 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.*, ἰλάσθητι τῷ κλήρῳ σου ; Zech. ii. 16, ἦν, with God as subject, κατακληρονομήσει κύριος τὸν Ἰούδαν . . . καὶ αἰρετιεῖ ἔτι τὴν Ἱερουσαλήμ. Thus Erasmus, *in sortem asciti* ; Bengel, *eramus facti* ἦν, *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 ἐν ᾧ καὶ ἐκληρ. was to refer to Israel or to Christians of Israel, it must at least have been said, ἐν ᾧ καὶ ἡμεῖς οἱ προσηλπικότες 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 ἐκληρώθημεν from the ἡμεῖς of the foregoing sentences. Against the explanation advanced by Harless, ἐκληρώθημεν = ἔδωκε ἡμῖν κλήρον, after Grotius, κληροῦν, *dicitur qui alteri dat possessionem*, κληροῦσθαι, *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 κληροῦσθαι, which signifies to receive something by lot, e.g. Philo, *Vit. Mos.* 3, τὸν γὰρ μέσον ταῦτα τοῦ κόσμου τόπον κεκλήρωται ; Lucian, *De Luct.* 2, κεκληρώσθαι γὰρ φησι τὸν Πλούτωνα ἄρχειν τῶν ἀποθανόντων ; and in this case the accusative of the

object must follow if the statement is not to be meaningless, comp. Ammon. 86, λαγχάνειν καὶ κληρώσασθαι διαφέρει· λαγχάνει μὲν εἰς, οὐ ἂν ὁ κλῆρος ἔλθῃ . . . κληροῦνται δὲ οἱ καθιέντες εἰς τὸν κλῆρον. Καὶ λαγχάνειν μὲν ἐστὶ τὸ ἐκ τῶν κληρουμένων τοῦ προκειμένου τυχεῖν, κληρώσασθαι δὲ τῷ κληρῷ χρήσασθαι; thus κληροῦσθαι is = *to draw lots*. Thus, as the absolute construction of the passive κληροῦσθαι is without parallel, the only possible construction is to combine ἐκληρώθημεν . . . 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 ἐκληρώθ. as referring to pre-temporal predestination, as if the participle προορισθ. stated wherein the κληρωθῆναι 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 and in conjunction with what the act expressed by the finite verb is accomplished, Krüger, liii. 6, 7, 8. But that ἐκληρώθ. 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. Ἐκληρώθ. 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 ἐκληρώθ.; 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 fulness 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 ἐνεργούντος 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.

Ὁ λόκληρος, *in entire portion, i.e. intact, integer, e.g. with ὑγής, γνήσιος, Plat., Polyb., et al.* In the N. T. Jas. i. 4; 1 Thess. v. 23; cf. ὀλοκληρία, *entirety, intactness*, of the state of the lame man healed, Acts iii. 16; Isa. i. 6, ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία, *δίηρ*.

Κληρονόμος, ὁ, *one who has a κλῆρος; from νέμω, to hold, to have in one’s power* (not one to whom a κλῆρος is allotted, because it is derived from the active), like οἰκονόμος, *one who holds a house; ἀγορανόμος, the master of the market*. Cf. Plat. Rep. i. 331 D, ὁ τοῦ λόγου κληρονόμος, *he who has the κλῆρος τοῦ λόγου*, whose turn it is to speak; Heb. xi. 7, δικαιοσύνης κληρονόμος, *he who has the κλῆρος τῆς δικαιοσύνης*. In the N. T., as also mostly in later Greek, κλῆρος thus compounded is used *always of inherited possessions*; hence κληρονόμος, *he who has the inheritance = the heir*, against which Heb. vi. 17,

κληρονόμοι τῆς ἐπαγγελίας, cf. with vv. 12, 15, does not tell. In the LXX. 2 Sam. xiv. 7, Jer. viii. 10 = עֲרִי, cf. Ecclus. xxiii. 22. The stress to be laid on *the possession* may be seen from Gal. iv. 1, ἐφ' ὅσον χρόνον ὁ κληρονόμος νηπιός ἐστω, οὐδὲν διαφέρει δούλου κύριος πάντων ὧν; Jas. ii. 5, κληρονόμους τῆς βασιλείας ἧς ἐπηγγέλματο; Titus iii. 7, κληρονόμοι κατ' ἐλπίδα ζωῆς αἰωνίου. It is used, however, proleptically in Matt. xxi. 38, Mark xii. 7, Luke xx. 14, οὗτος ἐστὶν 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. συγκληρονόμοι τοῦ Χριστοῦ, and of Christ Himself, Heb. i. 2, ἔθηκε κληρονόμον πάντων; cf. Rom. iv. 13, of Abraham and his seed, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου. In this sense it is used absolutely, Rom. iv. 14, Gal. iii. 29, κατ' ἐπαγγελίαν κληρονόμοι; Gal. iv. 7, εἰ δὲ υἱός, καὶ κληρονόμος διὰ θεοῦ.

Κληρονομία, ἡ, 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 κληρονομία; cf. Theodoret on Ps. xxxiii. 12, ἐκλεκτὸς λαὸς (see Eph. i. 4) κληρονομία θεοῦ προσαγορευόμενος, πάλαι μὲν ὁ ἰουδαϊκὸς, μετὰ δὲ ταῦτα ὁ ἐκ τῶν ἐθνῶν ἐκλεγείς καὶ τῆς πίστεως τὰς ἀκτίνας δεχόμενος. In distinction from profane Greek, we find here what Aristot. *Pol.* v. 8 denies, τὰς κληρονομίας μὴ κατὰ δόσιν εἶναι, ἀλλὰ κατὰ γένος; see Acts xx. 32, δοῦναι κληρ. ἐν τοῖς ἡγιασμένοις. (For the combination with ἐν, cf. xxvi. 18; Num. xviii. 23; Job xlii. 15; Wisd. v. 5, πῶς κατελογίσθη ἐν υἱοῖς θεοῦ καὶ ἐν ἁγίοις ὁ κλῆρος αὐτοῦ ἐστίν.) Eph. v. 5; Col. iii. 24, ἀπὸ κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρ.; Acts vii. 5, οὐκ ἔδωκεν αὐτῷ κληρ. (On οὐκ ἔδ., cf. Heb. xi. 9, παρῆκισεν εἰς γῆν τῆς ἐπαγγελίας ὡς ἀλλοτρίαν.)—Hence Gal. iii. 18. At the same time, its peculiar aspect as an inheritance becomes prominent in 1 Pet. i. 4, ἀναγεννήσας ἡμᾶς . . . εἰς κληρονομίαν . . . τετηρημένην ἐν οὐρανοῖς.—Eph. v. 5, οὐκ ἔχει κληρ. ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ θεοῦ; Heb. xi. 8, ὄν (sc. τόπον) ἐμελλεν λαμβάνειν εἰς κληρονομίαν.—LXX. = עֲרִי, עֲרִיָּה, עֲרִיָּה. For the connection with the O. T., see κλῆρος, κληρώω, κληρονόμος, κληρονομεῖν.

Κληρονομέω, to be a κληρονόμος, an heir, Gal. iv. 30, οὐ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδίσκης μετὰ τοῦ υἱοῦ τῆς ἐλευθέρας. Hence with the genitive of the thing in the Attic orators, and only in later Greek with the accusative (*vid.* Lobeck, *Phryg.* 129; Matthiae, § 329), sometimes also with the accusative of the person from whom the inheritance comes, LXX. Gen. xv. 3, ἦν εἰς, κληρονομήσει 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. xv. 50b, is based upon the redemptive gift of the Old Covenant, Num. xxxiii. 54, in which לָקַח and לָקַח are united; see κληρος, Lev. xx. 24. Cf. Heb. xii. 17, of Esau, θέλων κληρονομήσαι τὴν εὐλογίαν ἀπεδοκιμάσθη; Rev. xxi. 7. We find also the combinations, κληρον. τὴν γῆν, Matt. v. 5, cf. Ps. xxv. 13, xxxvii. 9; Ex. xxiii. 30; κλ. θεοῦ βασιλείαν, 1 Cor. vi. 9, 10, xv. 50; Gal. v. 21; Matt. xxv. 34, cf. 1 Macc. ii. 57; τὰς ἐπαγγελίας, Heb. vi. 12; εὐλογίαν, 1 Pet. iii. 9. Declared of Christ, Heb. i. 4, κεκληρονόμηκεν ὄνομα, where groundlessly (cf. already Ecclus. vi. 3) the explanation is adopted, "the idea of inheritance recedes to the background, and, like ἔρ' and λῆν, it has the general meaning *possidere* and *possidendum accipere*;" cf. Isa. liii. 12; Phil. ii. 9, 10.

Συγκληρονόμος, ὁ, *he who participates in the same κληρος*, used only of the joint heir. Rom. viii. 17, εἰ δὲ τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν θεοῦ, συγκληρονόμοι δὲ Χριστοῦ. A personal equality based on an equality of possession is thus designated (cf. Ecclus. xxii. 23, ἵνα ἐν τῇ κληρονομίᾳ αὐτοῦ συγκληρονομήσῃς). In Heb. xi. 9, of Isaac and Jacob in their relation to Abraham, συγκληρονόμοι τῆς ἐπαγγελίας τῆς αὐτῆς; 1 Pet. iii. 7, of women in relation to their husbands, συγκληρονόμοι χάριτος ζωῆς. The mystery of Christ is, according to Eph. iii. 6, εἶναι τὰ ἔθνη συγκληρόνομα, namely, with Israel, cf. Eph. i. 11.

Κατακληρονομέω,—(I.) Only in the LXX.—to inherit completely, Deut. i. 8 = ἔρ'; Zech. ii. 12 (16) = λῆν. 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 = λῆν; Jer. iii. 18, with two accusatives = λῆνη; Josh. xviii. 2 = ἔρ'; 2 Sam. vii. 1 = ἔρ'. In the N. T. only Acts xiii. 19, κατεκληρονόμησεν αὐτοῖς τὴν γῆν. (This change of meaning seems to be grounded on the twofold use of the Kal of λῆν, and, indeed, both λῆν and κατακλ. are employed in both senses in Josh. xiv. 1, to be explained by the two significations of κληρος as the lot allotting and allotted.) In later Greek, κατακληρουχεῖν is usually employed in its stead; also, though less frequently, the word κατακληροδοτεῖν (whose presence in Acts xiii. 9 is but poorly warranted). Κατακληρόω embraces in like manner the two meanings, *to distribute or receive by lot*.

Κοινός, ἡ, ὄν,—(I.) Common, in common, Tit. i. 4, Τίτῳ γνησίῳ τέκνῳ κατὰ κοινὴν πίστιν, cf. ver. 1; Jude 3, σπουδῆν ποιούμενος γράφειν ὑμῖν περὶ τῆς κοινῆς σωτηρίας (cf. 2 Pet. i. 1, τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν), cf. Xen. Anab. iii. 2. 32, εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα; Joseph. Antt. v. 1. 27, θεὸν τὸν Ἑβραίοις ἅπασιν κοινόν; Acts ii. 44, εἶχον ἅπαντα κοινά, opposed to ἴδιος, cf. Plat. Rep. i. 133 D, ἡ δικαιοσύνη χρήσιμος καὶ κοινὴ καὶ ἴδια, see Acts iv. 32, οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτῷ ἔλεγεν ἴδιον εἶναι, ἀλλ' ἦν αὐτοῖς ἅπαντα κοινά. 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, *κοιναῖς χερσὶν τουτέστιν ἀνίπτους*, in ver. 7 it denotes what is opposed to the divine ἅγιος (cf. Acts xxi. 28, "Ἐλληνας εἰσήγαγεν εἰς τὸ ἱερόν καὶ κεκοίνωκεν τὸν ἅγιον τόπον τούτου"), corresponding to Hebrew לֵה, 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 κοινός, which expressed the consciousness of the ἐκλογή of Israel, of their antagonism to the ἔθνη. See βέβηλος, which is the profane equivalent of the biblical κοινός. Further, see ἅγιος. Cf. Delitzsch on Heb. ix. 13a, "לֵה, from לָהּ, to be loose, is that which is not bound, not forbidden, open for general use, 1 Sam. xxi. 5 (שָׁרֵב וְחָפֵץ and לֵה וְחָפֵץ)," cf. also Ezek. xlii. 20, לֵה שָׁרֵב וְחָפֵץ לֵה שָׁרֵב וְחָפֵץ. That it corresponds to לֵה, and then in consequence to כָּפֵץ, is evident from Acts x. 14–28, xi. 8, where κοινός καὶ ἀκάθαρτος are conjoined, comp. also Lev. x. 10, וְהַפֵּץ וְכֵן הַפֵּץ וְכֵן לֵה וְכֵן שָׁרֵב וְכֵן לֵה שָׁרֵב וְכֵן לֵה שָׁרֵב. Cf. Heb. ix. 13, τοὺς κεκοινωνημένους ἀγιάζει πρὸς . . . καθαρότητα. It is worthy of note that κοινόν, in its theocratic sense, as opposed to ἅγιος, is ἀκαθ., precisely because of this antagonism, which in itself is not necessary and not identical, *vid.* Rom. xiv. 14, οὐδὲν κοινὸν δι' αὐτοῦ, εἰ μὴ τῷ λογιζομένῳ τι κοινὸν εἶναι, ἐκείνῳ κοινόν. Hence Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγισάμενος, ἐν ᾧ ἡγιάσθη, by regarding the blood as ordinary blood of a life that is not holy. In Rev. xxi. 27 we find, as opposed to κοινόν (co-ordinated with ὁ ποιῶν βδέλυγμα καὶ ψεῦδος), οἱ γεγραμμένοι ἐν τῷ βιβλίῳ τῆς ζωῆς; parallel thereto is Isa. lii. 1, לֵה, on which cf. Gen. xxxiv. 14; Ex. xii. 48. In the Apocrypha, κοινός 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. Scarcely any but the later profane writers used it in the moral sense—*low, debased*. From (I.) are derived in the N. T. the significations of κοινωνεῖν, κοινωνία, κοινωνός, κοινωνικός; from (II.), that of κοινώω.

Κοινώω, to make anything κοινόν. In the N. T. only of κοινός in the sense of (II.), as opposed to ἀγιάζειν, Heb. ix. 13, τοὺς κεκοινωνημένους ἀγιάζει πρὸς καθαρότητα, which explains also the relation between κοινοῦν and καθαρίζειν. Acts x. 15, xi. 9, ἃ ὁ θεὸς ἐκαθάρισεν, σὺ μὴ κοινοῦ; Acts xxi. 28, κεκοίνωκεν τὸν ἅγιον τόπον τούτου. Without this contrast, in the same sense, in Matt. xv. 11, 18, 20; Mark vii. 15, 18, 20, 23, *vid.* κοινός; cf. לֵה, Ezek. vii. 24, xxv. 3; Isa. xlviii. 11; Lev. xix. 8, 12; Ezek. xiii. 19; Gen. xlix. 4; Lev. xix. 29; LXX., βεβηλοῦν, μαινεῖν.

Κοινωνέω, from κοινών, ὁ, ἡ, the same as κοινός, like θέραψ, θεράπων, *participator, companion*, hence to be a κοινών, 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, κοινωνεῖτω ὁ κατηχούμενος . . . τῷ κατηχούντι ἐν πᾶσιν ἀγαθοῖς; Phil. iv. 15, οὐδεμία μοι ἐκκλησία ἐκοινωνήσεν εἰς λόγον δόσεως καὶ λήψεως (on εἰς, cf. Plat. *Rep.* iv. 453 A, ἡ θήλεια τῇ τοῦ ἄρρενος κοινωνεῖ εἰς ἅπαντα); Rom. xii. 13, ταῖς χρεῖαις τῶν

ἀγίων κοινωνοῦντες; xv. 27, τοῖς πνευματικοῖς αὐτῶν ἐκοινωνήσαν τὰ ἔθνη; 1 Tim. v. 22, μηδὲ κοινωνεῖ ἀμαρτίας ἀλλοτρίαις; 2 John 11, κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς (cf. Job xxxiv. 8, οὐ κοινωνήσας μετὰ ποιούντων τὰ ἄνομια, -עַם פְּרָפְרָה פְּרָפְרָה). 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 κεκοινωνήκεν 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 υἱοῦ 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. ὑμῶν εἰς τὸ εὐαγγ.; cf. Rom. xv. 26, εὐδόκησαν Μακεδονία καὶ Ἀχαΐα κοινωνίαν τιὰ ποιήσασθαι εἰς τοὺς πτόχους τῶν ἀγίων, more precisely defined ver. 27; 2 Cor. ix. 13, κοινωνία εἰς αὐτοὺς (εἰς τὰ ὑστερήματα τῶν ἀγίων, ver. 12) καὶ εἰς πάντας, on which cf. 2 Cor. viii. 4, κοινωνία τῆς διακονίας τῆς εἰς τοὺς ἀγίους. In Philem. 6, ἡ κοινωνία τῆς πίστεώς σου, the genitive is variously viewed, as the genitive of the object by Bengel, *fides tua, quam communem nobiscum habes et exeres*. Better, however, as the genitive of the subject, *the fellowship to which thy faith impels*, cf. ver. 4. So ἡ κοιν. τοῦ ἀγίου πν. . . μετὰ πάντων ὑμῶν, 2 Cor. xiii. 13; so of personal fellowship, 1 John i. 3, κοιν. ἔχητε μεθ' ἡμῶν, ἡ δὲ κοιν. ἡμετέρα μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ; ver. 6, κοιν. μετ' αὐτοῦ; ver. 7, μετ' ἀλλήλων. In classical Greek we find πρὸς, *c. acc.*, cf. Plat. *Conv.* 188 C, used also of impersonal fellowship, Plat. *Vir. Civ.* 283 D, κατὰ τὴν πρὸς ἀλλήλα μεγέθους καὶ συμκρότητος κοιν., for which 2 Cor. vi. 14, τίς κοιν. φωτὶ πρὸς σκότος.—Absolutely, in Gal. ii. 9, δεξιὰς ἔδωκεν ἐμοὶ κοινωνίας; Acts ii. 42, ἦσαν προσκαρτεροῦντες . . . τῇ κοιν.; Heb. xiii. 16, τῆς δὲ εἰποιίας 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 εἰποιία, 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*, ἐλεημοσύνη, Oecum., Phav.; but, as applied to the Lord's Supper, and in opposition to heresies, it retained its original force. *Vid.* Suicer, *Thes.*; syn. μετοχή.

Κοινωνός, ὁ, companion, Philem. 17; 2 Cor. viii. 23 (2 Kings xvii. 11); Matt. xxiii. 20, αὐτῶν κοινωνοὶ ἐν τῷ αἵματι τῶν προφητῶν, cf. συνεργός τοῦ θεοῦ ἐν τῷ εὐαγγ. τοῦ Χριστοῦ, 1 Thess. iii. 2, cf. 2 Cor. viii. 23, κοινωνὸς ἐμὸς καὶ εἰς ὑμᾶς συνεργός.

Instead of *έν*, Plat. *Legg.* vii. 810 C has *περί τινος*, cf. *Ecclus.* xli. 16, *κοινωνός και φίλος περί ἀδικίας*; Heb. x. 23, *κοινωνοὶ τῶν οὕτως ἀναστρεφόμενων*. With the dative of the person, Luke v. 10, *κοινωνοὶ τῷ Σίμωνί*, cf. Eur. *El.* 637, *ὅθεν γ' ἰδὼν σε δαιτὶ κοινωνὸν καλεῖ, see κοινωνεῖν*. With the genitive = *participator in something*, 1 Cor. x. 18, *κοιν. τοῦ θυσιαστηρίου*; ver. 20, *τῶν δαιμονίων*; 2 Cor. i. 7, *κοιν. τῶν παθημάτων, τῆς παρακλήσεως*; 1 Pet. v. 1, *ὁ τῆς μελλούσης ἀποκαλύπτεσθαι δόξης κοιν.*; 2 Pet. i. 4, *θείας κοιν. φύσεως*. Hebrew, כִּנְיָ, Prov. xxviii. 24; Isa. i. 23; חֲבִיבִי, ἡ κοιν., Mal. ii. 4.

Κοινωνικός, 1 Tim. vi. 18, *τοῖς πλουσίοις παράγγελλε . . . εὐμεταδότους εἶναι, κοινωνικούς*, a combination like *εὐποιῖα* 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, *κοινωνικῶς χρῆσθαι τοῖς εὐτυχήμασιν*.

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 κρυφῆ γινόμενα ὑπ' αὐτῶν*) *τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους*; Rev. xviii. 4, *ἵνα μὴ συνκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς* (cf. *κοινωνεῖν*, 1 Tim. v. 22; 2 John 11); Phil. iv. 14, *καλῶς ἐποιήσατε συνκοινωνήσαντες μοῦ τῇ θλίψει*, where the genitive depends on *θλίψει*, cf. i. 7.

Συνκοινωνός, ὁ, **partaker**. Peculiar to the N. T. and patristic Greek; Rom. xi. 17, *συνκοινωνός τῆς ρίζης και τῆς πίστεως τῆς ἐλαίας ἐγένου* (on *συνκοιν.*, cf. *τινές* 17a); 1 Cor. ix. 23, *ἵνα συνκοινωνός αὐτοῦ* (*sc. τοῦ εὐαγγελίου*, cf. Rom. i. 17, see *εὐαγγ.*) *γένομαι*; Phil. i. 7, *συνκοινωνός μου τῆς χάριτος*; Rev. i. 9, *ὁ ἀδελφός ὑμῶν και συνκοινωνός ἐν τῇ θλίψει και βασιλείᾳ και ὑπομονῇ*, cf. *έν*, Matt. xxiii. 20, under *κοινωνός*.

Κόσμος, *ου, ὁ*, according to Schenkl, *Griech. Schulwörterb.*, from the root *καδ*, as it occurs, *e.g.*, in *καίννμαι, to polish*; so also Passow, *Et. M.*—(I.) **Ornament**, LXX. Ex. xxxiii. 5, Isa. xlix. 18, Jer. iv. 30, Ezek. vii. 20 = כִּימָה; Prov. xx. 29, Isa. iii. 18 = כִּימָה, a synonym with *δόξα*. In the N. T. 1 Pet. iii. 3, *ὁ ἔξωθεν ἐμπλοκῆς τριχῶν . . . κόσμος*.—(II.) **Order**, synonymous with *τάξις*, *e.g. οὐδενὶ κόσμῳ*, in Herodotus, *without order*; opposed to *ἀκοσμία, disorder*. Plat. *Gorg.* 504 A, *τάξεως και κόσμου τυχοῦσα 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 ὠνόμασε τὴν τῶν ὄλων περιοχὴν κόσμον 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 Φαβωρινός φησι . . . τὸν οὐρανὸν πρῶτον ὀνομάσαι κόσμον*. So also Phot. *Bibl.* 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. 1. 11, σκοπῶν ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔχει καὶ τίσιν ἀνάγκαις ἕκαστα γίνεταί τῶν οὐρανίων; Isocr. iv. 179 (78 C), γῆς ἀπάσης τῆς ὑπὸ τῷ κόσμῳ κειμένης; Plat. *Tim.* 28 B, ὁ δὴ πᾶς οὐρανὸς ἢ κόσμος ἢ καὶ ἄλλο δὲ τί ποτε ὀνομαζόμενος. It was used, however, at the same time, even before Aristotle, though primarily in works of science, to denote *the universe*, Plat. *Gorg.* 508, φασὶν οἱ σοφοὶ καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωσίαν συνέχειν καὶ φιλίαν καὶ κοσμιότητα καὶ σωφροσύνην καὶ δικαιοσύνην καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσιν; *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 οὖν σύστημα ἐξ οὐρανοῦ καὶ γῆς καὶ τῶν ἐν τοῦτοις περιεχομένων φύσεως. λέγεται δὲ ἑτέρως ἢ τῶν ὄλων τάξις τε καὶ διακόσμησις, ὑπὸ θεῶν καὶ διὰ θεῶν φυλαττομένη. ταύτης δὲ τὸ μὲν μέσον, ἀκίνητόν τε ὄν καὶ ἐδραῖον, ἢ φερέσβιος εἴληχε γῆ, παντοδαπῶν ζῶων ἐστία τε οὔσα καὶ μητήρ. τὸ δ' ὑπερθεὺν αὐτῆς πᾶν τε καὶ πάντα πεπερατωμένον ἦς τὸ ἀνωτάτω θεῶν οἰκητήριον οὐρανὸς ὠνόμασται. 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 כִּכְוּתָא עֲרֵבָא by κόσμος τοῦ οὐρανοῦ, Deut. iv. 19, xvii. 3, Isa. xxiv. 21, xl. 26, and that not, as is assumed, on the ground of a false derivation of כִּכְוּתָא from כִּכְוּתָא, as כִּכְוּתָא, *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, συνετελέσθησαν ὁ οὐρανὸς καὶ ἡ γῆ καὶ πᾶς ὁ κόσμος αὐτῶν, was suggested by the Hebrew, which applied כִּכְוּתָא also in the same way, although we do not elsewhere find כִּכְוּתָא עֲרֵבָא. 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 Macc. 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 Macc. vii. 9, ὁ τοῦ κ. βασιλεύς; ver. 23, ὁ τοῦ κ. κτιστής; xii. 15, ὁ μέγας τοῦ κ. δυνάστης; 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, συνεκπολεμήσει τῷ κυρίῳ ὁ κόσμος ἐπὶ τοὺς παραφρόνας; xvi. 17, ὑπέρμαχος γὰρ ὁ κόσμος ἐστὶ δικαίων. 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. Mau stands at its centre; Wisd. x. 1, πρωτόπλαστος πατήρ κόσμου μόνος κτισθεὶς; ix. 2, 3, κατεσκεύασας ἄνθρωπον, ἵνα δεσπόζη τῶν ὑπὸ σου γενομένων κτισμάτων, καὶ διέπη

τὸν κόσμον ἐν ὁσιότητι καὶ δικαιοσύνη. 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 θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ; and as bearing the divine stamp, Rom. i. 20, τὰ ἀόρατα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι νοούμενα καθορᾶται. 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.) Κόσμος denotes the ordered sum-total of what God has created (according to profane view, τὸ πᾶν, *the universe*), Acts xvii. 24; Rom. i. 20; John xvii. 5, πρὸ τοῦ τὸν κόσμον εἶναι; xxi. 25; 1 Cor. iv. 9. Cf. the expression, ἀπὸ καταβολῆς κόσμου (ἀπ' 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 xvii. 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, ἐγενήθη ἄνθρωπος εἰς τὸν κόσμον; 1 Tim. vi. 7, οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον. Cf. John xii. 25, ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κ. τούτῳ; Wisd. ix. 2, 3, x. 1. In this sense it is said of Abraham in Rom. iv. 13, κληρονόμον αὐτὸν εἶναι κόσμου. Thus, as the abode of mankind, Mark xvi. 15, πορευθέντες εἰς τὸν κόσμον ἅπαντα κ.τ.λ.; Eph. ii. 12, ἄθεοι ἐν τῷ κόσμῳ; Col. i. 6; Rom. i. 8; Mark xiv. 9; Matt. iv. 8; 1 Cor. v. 10, ἐκ τοῦ κόσμου ἐξελεθῆναι; Matt. xiii. 38, ὁ δὲ ἀγρός ἐστιν ὁ κόσμος, τὸ δὲ καλὸν σπέρμα οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας, τὰ δὲ ζιζανία εἰσιν οἱ υἱοὶ τοῦ πονηροῦ; 1 Cor. xiv. 10, γένη φωνῶν ἐστιν ἐν κόσμῳ. It presents itself to man for possession and enjoyment, Matt. xvi. 26; Mark viii. 36; Luke ix. 25, κερδήσας τὸν κόσμον ὄλον; 1 Cor. vii. 31, οἱ χρώμενοι τὸν κόσμον ὡς μὴ καταχρώμενοι; iii. 22, εἴτε κόσμος εἴτε ζωὴ . . . πάντα ὑμῶν; 1 John iii. 17, ὃς δ' ἂν ἔχη τὸν βίον τοῦ κόσμου; John xiv. 27; Jas. ii. 5 (1 Cor. viii. 4?). 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 οὗτος (cf. Krüger, § li. 7. 7), John viii. 23, xii. 25, 31, 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 αἰὼν οὗτος, cf. 1 Cor. i. 20; Eph. ii. 2, ἐν ἀμαρτίαις περιπατήσατε κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, but not like this set in antithesis with a κόσμος μέλλον, but with the βασιλεία τοῦ θεοῦ, τῶν οὐρανῶν, cf. John xviii. 36, ἡ βασιλεία ἣ ἐμὴ οὐκ ἐστιν ἐκ τοῦ κόσμου τούτου κ.τ.λ.; Jas.

ii. 5, ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ . . . κληρονόμους τῆς βασιλείας, with a higher order of things, John viii. 23, ὑμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί· ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμί ἐκ τοῦ κόσμου τούτου; John xi. 9, τὸ φῶς τοῦ κόσμου τούτου, cf. xii. 46, ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα; Matt. 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 κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται ἔξω; 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**, *humanity as it manifests itself in and through such an order*, Matt. xviii. 7, οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων; 2 Pet. iii. 6, ὁ τότε κόσμος ἀπόλλετο; ii. 5, ἀρχαῖον κόσμου οὐκ ἐφείσατο . . . κατακλυσμὸν κίσμφ ἀσεβῶν ἐπάξας; Rom. iii. 6, πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; ver. 19, ὑπόδικος πᾶς ὁ κόσμος τῷ θεῷ; 1 Cor. iv. 13, ὡς περικαθάρματα τοῦ κόσμου, πάντων περίφημα, which belong not to such order; also in John xii. 19, ὁ κόσμος ὅλος ὀπίσω 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 τὸν κ. ὅλον, Matt. xvi. 26 and parallel passages, is tinged by this view; further, Matt. v. 14, ὑμεῖς ἐστέ τὸ φῶς τοῦ κόσμου; Jas. i. 27, ἄσπιλον ἑαυτὸν τηρεῖν ἀπὸ τοῦ κόσμου; iv. 4, ἡ φιλία τοῦ κόσμου ἐχθρὰ τοῦ θεοῦ ἐστὶν κ.τ.λ.; 1 Pet. v. 9, ἡ ἐν κόσμῳ ἀδελφότης; 2 Pet. i. 4, ἀποφυγόντες τῆς ἐν κόσμῳ ἐν ἐπιθυμίᾳ φθορᾶς; ii. 20, ἀποφυγόντες τὰ μιάσματα τοῦ κοσμοῦ ἐν ἐπυγνώσει τοῦ κυρίου κ.τ.λ. Also Heb. xi. 7, κατέκρινεν τὸν κόσμον; ver. 38, ὧν οὐκ ἦν ἄξιος 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 αἰὼν οὗτος, 1 Cor. i. 20, ποῦ συνζητητῆς τοῦ αἰῶνος τούτου; οὐχὶ ἐμώρανεν 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, ἡ κατὰ θεὸν λύπη . . . ἡ τοῦ κόσμου λύπη. 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, ἵνα μὴ σθὴν τῷ κόσμῳ κατακριθῶμεν. So much the more emphatic, therefore, is what we read in 2 Cor. v. 19, θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ; 1 Tim. iii. 16, ἐπιστεύθη 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 ἀμόμητα μέσον γενεᾶς σκοτίας καὶ διεστραμμένης, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ (cf. Matt. v. 14); Gal. vi. 14, δι' οὗ ἐμοὶ κόσμος ἐσταυρῶται κἀγὼ τῷ κόσμῳ (cf. καινὴ κτίσις, ver. 15); 1 Cor. vi. 2, οἱ ἄγιοι τὸν κόσμον κρινούσιν (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 ἔθνη, Rom. xi. 12, τὸ παράπτωμα αὐτῶν πλούτος κόσμου καὶ τὸ ἥτημα αὐτῶν πλούτος ἐθνῶν,—cf. ver. 15, ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, so that κόσμος is thus the abode of the ἔθνη (see ἔθνος),—corresponds the rabbinical expression עֲלִיּוֹת הָעוֹלָם, τὰ ἔθνη 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. διδωσιν. 1 John iv. 1, 3, 17; John iii. 19, τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι 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 ὀπίσω αὐτοῦ ἀπήλθεν; 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. ὄλος ἐν τῷ πονηρῷ κείται; John i. 10, ὁ κόσμος δι' αὐτοῦ ἐγένετο καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω; xvii. 25, vii. 7, τὰ ἔργα τοῦ κόσμου πονηρά ἐστιν; xvi. 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, xii. 46, ix. 39, xvi. 28, xviii. 37, iii. 17, x. 36, xvii. 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 quitted it again, xiii. 1, xvi. 28, xvii. 11, not, however, without having broken its power, xvi. 33, ἐγὼ νενίκηκα τὸν κόσμον, cf. 1 John iv. 4, 5, having become the propitiatory sacrifice for the sins of the whole world, 1 John ii. 2, ἰλασμός περὶ ὅλου τοῦ κόσμου; cf. John i. 29, ὁ ἀμνὸς τοῦ

decision, to judge; so *e.g.* Xen. *Cyrop.* iv. 1. 5, ἵνα παρ' ὑμῶν αὐτοῖς ἀεὶ κρίνητε, πότερον ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχάς; *Αναβ.* i. 9. 5, 20, 28, etc.; Plat. *Gorg.* 452 C, κρίνεις σὺ μέγιστον ἀνθρώποις ἀγαθὸν εἶναι πλοῦτον; so Luke xii. 57, ἀφ' ἑαυτῶν οὐ κρίνετε τὸ δίκαιον. Cf. Acts iv. 19, εἰ δίκαιόν ἐστιν . . . κρίνατε; 1 Cor. iv. 5, μὴ πρὸ καιροῦ τι κρίνετε; x. 15, κρίνατε ὑμεῖς ὃ φημι; 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 xv. 19, 20, κρίνω μὴ παρενοχλεῖν . . . ἀλλὰ ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι κ.τ.λ. (cf. Winer, § xliv. 4 b); 2 Cor. v. 15, κρίναντας τοῦτο, ὅτι εἰ εἰς ὑπὲρ πάντων ἀπέθανεν, ἄρα οἱ πάντες ἀπέθανον; Acts iii. 13, xvi. 15, κεκρίκατέ με . . . πιστὴν εἶναι, cf. Xen. *Αναβ.* i. 9. 20; Acts xxvi. 8; Luke xix. 22; John vii. 24, μὴ κρίνετε κατ' ὄψιν ἀλλὰ τὴν δικαίαν κρίσιν κρίνατε. Cf. John viii. 15, κατὰ τὴν σάρκα κρίνετε; Luke vii. 43, ὀρθῶς κρίνειν. 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. δικαίως κρίνειν, 1 Pet. ii. 23; ἀπροσωπολήπτως, 1 Pet. i. 17; ἐν δικαιοσύνῃ, Acts xvii. 31; Rev. xix. 11; Rom. xiv. 4, σὺ τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυρίῳ στήκει ἡ πίπτει. Cf. Delitzsch on Heb. x. 30, κύριος κρινεῖ 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, *e.g.* 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 xxiii. 6, περὶ ἐλπίδος καὶ ἀναστάσεως νεκρῶν κρινομαι; xxiv. 21 = they sit in judgment on me; xxv. 9, 10, 20, xxvi. 6, ἐπ' ἐλπίδι τῆς ἐπαγγελίας ἔστηκα κρινόμενος. Herewith is connected the use of the Middle in the sense of to dispute upon (at law), Matt. v. 40, τῷ θέλοντί σοι κριθῆναι, cf. Eurip. *Med.* 609; 1 Cor. vi. 6, ἀδελφὸς μετὰ ἀδελφοῦ κρινεται; vi. 1. So also probably in Rom. iii. 4, ὅπως νικήσης ἐν τῷ κρινεσθαί σε; LXX. Ps. li. 6 = קרינני (cf. Isa. xliii. 26; Jer. xxv. 31; Judg. iv. 5; Jer. ii. 9). For if the LXX. had used κριν. here passively, we should have to assume that they read קרינני.—Κρίνειν further stands for coming to a decision, and that primarily with subjoinment of the result, as in Acts xiii. 46, οὐκ ἀξιόως κρίνετε ἑαυτοὺς τῆς αἰωνίου ζωῆς; xvi. 15, εἰ κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι; xxvi. 8, ἄπιστον κρινεται παρ' ὑμῶν; Rom. iii. 7, ὡς ἁμαρτωλὸς κρινομαι. But where the result is not added, as *e.g.* in Matt. vii. 1, μὴ κρίνετε, ἵνα μὴ κριθητε, 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, κρινόμενοι δὲ ὑπὸ κυρίου παιδευόμεθα, ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν; Rev. vi. 10, οὐ κρινεῖς καὶ ἐκδικεῖς; John xvi. 11, ὁ ἄρχων τοῦ κόσμου τούτου κέκριται, cf. xii. 31, νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου· νῦν ὁ ἄρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω; Acts xxiii. 3; John xviii. 31; Rom. ii. 27, xiv. 3, 4, 10, xiii. 22, μακάριος ὁ μὴ κρίνων

ἐαυτὸν ἐν ᾧ δοκιμάζει; 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 *premiss 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 ἤδη κέκριται. 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, reus.* See Passow, *Wörterb.*

Κρίσις, ἡ, separation, sundering, and indeed (I.) judgment, sentence, Herodian, iv. 5. 5, ὀρθῇ κρίσει λογιζέσθαι; Polyb. xvii. 14. 10, κρίσει πραγμάτων διαφέρεσθαι, 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, κρίσιν ποιεῖν, “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 ποιεῖν τινί. 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, ἔνοχος τῇ κρίσει; Mark iii. 29, ἔνοχος . . . αἰωνίου κρίσεως; Heb. ix. 27, ἀπόκειται τοῖς ἀνθρώποις ἅπαξ ἀποθανεῖν, μετὰ δὲ τοῦτο κρίσις, as against ver. 28, σωτηρία. So also cf. John v. 29, ἀνάστασις κρίσεως, as against ἀν. ζωῆς; Luke xi. 31, ἐγεγρήσεται ἐν τῇ κρίσει καὶ κατακρινεῖ, ver. 32; Matt. xii. 41, 42; Heb. x. 27, φοβερὰ ἐκδοχὴ κρίσεως; Jas. ii. 13, ἡ γὰρ κρίσις ἀνέλεος τῷ μὴ ποιήσαντι ἔλεος κατακαυχᾶται ἔλεος κρίσεως. Cf. Jas. v. 12, ἵνα μὴ ὑπὸ κρίσιν πέσητε (Received text, εἰς ὑπόκρισιν); 2 Pet. ii. 4, εἰς κρίσιν τηρεῖσθαι, cf. Jude 6; Jude 15, ἦλθεν κύριος . . . ποιῆσαι κρίσιν κατὰ πάντων καὶ ἐλέγξει πάντας τοὺς ἄσεβεῖς 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, ἵνα παρῆρησιαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως, where κρ. is in and by itself a *vox media*, as in 2 Thess. i. 5, ἔνδειγμα τῆς δικαίας κρίσεως τοῦ θεοῦ . . . εἴπερ δίκαιον παρὰ θεῷ ἀνταποδοῦναι τοῖς θλίβουσιν ὑμᾶς θλίψιν, καὶ ὑμῖν τοῖς θλιβομένοις ἄνεσιν κ.τ.λ. Therefore John v. 24, εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν ἐκ τοῦ θανάτου εἰς ζωὴν. Comp. John xvi. 8, 11 with xii. 31; and also in v. 22, οὐδὲ γὰρ ὁ πατὴρ κρίνει οὐδένα, ἀλλὰ τὴν κρίσιν πᾶσαν δέδωκεν τῷ υἱῷ, κρίσις, as is clear from οὐδὲ γὰρ, is used in a certain contrast to ζωοποιεῖν, ver. 21; v. 27, ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν; ver. 29, ἀνάστασις κρίσεως. But if κρίσις is up to this point used in this special sense, its application in ver. 30 will be the same, ἡ κρίσις ἡ ἐμὴ δίκαια ἐστίν, and the predicate is only the more emphatic when it is implied that condemnation will follow on

judgment; viii. 16, ἐγὼ οὐ κρίνω οὐδένα, καὶ ἐὰν κρίνω δὲ ἐγώ, ἡ κρίσις ἢ ἐμὴ ἀληθινή ἐστίν. There only remains, of the usage of the Gospel of John, iii. 19, αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν 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· ὁ δὲ μὴ πιστεύων ἤδη κέκριται; ver. 16, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' κ.τ.λ. 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 ζωή. In Rev. xiv. 7, xvi. 7, xix. 2, the word likewise denotes the judgment, or the act of judging which discerns and condemns the guilty, cf. xix. 2, καὶ ἐξεδίκησεν τὸ αἷμα κ.τ.λ. In Pauline usage κρίσις occurs only in 2 Thess. i. 5 (see above), and 1 Tim. v. 24, τινῶν ἀνθρώπων αἱ ἀμαρτίαι πρόδηλοι εἰσὶν προάγουσαι εἰς κρίσιν; 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. 'Ἡμέρα 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, κρίσις μεγάλης ἡμέρας, and Matt. xii. 41, 42; Luke x. 14, xi. 31, 32, κρίσις denotes the final judgment of the world which is to bring destruction upon the guilty. — Further, κρίσις (III.) signifies the judgment pronounced, the sentence, *sententia*, Plat. *Gorg.* 523 E, ἵνα δικαία ἡ κρίσις ᾖ; *Legg.* vi. 757 B, Διὸς κρίσις ἐστίν. So Jude 9, οὐκ ἐτόλμησεν κρίσιν ἐπενέγκειν βλασφημίας; 2 Pet. ii. 11, κρίσις βλάσφημος; Rev. xvi. 7, xix. 2, δίκαιαι αἱ κρίσεις σου.—(IV.) *Condemnation*, Xen. *Anab.* i. 6. 5, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου ὡς ἐγένετο; Acts viii. 33, ἡ κρίσις αὐτοῦ ἤρθη; Rev. xviii. 10, οὐαὶ οὐαὶ, ἡ πόλις ἡ μεγάλη . . . ὅτι μία ὥρα ἦλθεν ἡ κρίσις σου (Matt. xxiii. 33, φυγεῖν ἀπὸ τῆς κρίσεως τῆς γενένης?).—(V.) There are still a few passages in which κρίσις is apparently used in a sense which it does not possess in classical Greek, *viz.* Matt. xxiii. 23, ἀφήκατε τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸ ἔλεος καὶ τὴν πίστιν; Luke xi. 42, παρέρχεσθε τὴν κρίσιν καὶ τὴν ἀγάπην τοῦ θεοῦ. Here the true rendering seems to make κρίσις = צדק , *right* or *justice*, such as is specially incumbent on a judge; *e.g.* צדק פועל , Mic. vii. 9, Gen. xviii. 19, *to act justly*; 'ב צדק , Ex. xxiii. 6; 'ב צדק , Job viii. 3, *to pervert justice*. Cf. Matt. xxiii. 14; Mark xii. 40; Luke xx. 47. — Jer. xvii. 11, ποιῶν πλοῦτον αὐτοῦ οὐ μετὰ κρίσεως; Isa. xxxii. 1, μετὰ κρίσεως ἄρχειν; Jer. xxiii. 5, ποιήσει κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς; Isa. x. 2, ἐκκλίνοντες κρίσιν πτωχῶν. Thus also Matt. xii. 18, κρίσιν τοῖς ἔθνεσιν ἀπαγγελεῖ; ver. 20, ἐκβάλη εἰς νίκος τὴν κρίσιν, from Isa. xlii. 1 sqq., God's righteous order. Cf. ἀπαγγέλλω.

Κρίμα, τό (often accented κρίμα), the result or issue of κρίνειν = the decision arrived at, (I.) decree, Rom. xi. 33, ὡς ἀνεξερεύνητα τὰ κρίματα αὐτοῦ; *vid.* κρίνω (I.). Cf. LXX. = פסק , Ezek. xxxvii. 24. — Ex. xviii. 4, the parallels κρίματα . . . προστάγματα = צדק and

קָרַח; Lev. xx. 22, Deut. iv. 1 = קָרַח, where קָרַח = δικαίωμα, cf. xxvi. 16, 17; 2 Chron. xxx. 16, ἔστησαν ἐπὶ τὴν στάσιμ αὐτῶν κατὰ τὸ κρίμα αὐτῶν κατὰ τὴν ἐντολὴν Μωϋσῆ, קָרַח קָרַח קָרַח קָרַח.—(II.) Decision, determination, John ix. 39, εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον, ἵνα οἱ μὴ βλέποντες βλέπωσιν καὶ οἱ βλέποντες τυφλοὶ γένωνται, which side by side with xii. 47, οὐκ ἦλθον ἵνα κρίνω 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 αὐτοῖς—the judgment concerning them is given in what follows. Cf. Heb. x. 30; see κρίνειν; Matt. vii. 2, ἐν ᾧ κρίματι 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, οἷς τὸ κρίμα ἔκπαλαι οὐκ ἀργεῖ, καὶ ἡ ἀπόλεια αὐτῶν οὐ νυστάζει; Rom. iii. 8, ὃν τὸ κρίμα ἔνδικόν ἐστι, cf. ver. 6; Rom. v. 16, τὸ γὰρ κρίμα ἐξ ἑνὸς εἰς κατάκριμα, where κρίμα is related to κατάκριμα, as δώρημα to 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 βαστάζειν; 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, ἐν τῷ αὐτῷ κρίματι εἶναι; xxiv. 20, παραδίδουαι εἰς κρίμα θανάτου; Rev. xvii. 1, δείξω σοι τὸ κρίμα τῆς πόρνῆς; Rev. xviii. 20; ἔκρινεν ὁ θεὸς τὸ κρ. ὑμῶν ἐξ 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, ποιήσει τὸ κρίμά μου, קָרַח קָרַח קָרַח; Isa. x. 2, ἀρπάζοντες κρίμα πενήτων τοῦ λαοῦ μου, קָרַח קָרַח קָרַח, 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 ἔχετε μεθ' ἑαυτῶν, cf. Job xxxi. 13; Ex. xxiii. 6 (Rev. xviii. 20), it seems not to occur in classical Greek.

Κριτής, ὁ, he who decides, Acts xviii. 15, κριτής τούτων—sc. ζητημάτων περὶ λόγον κ.τ.λ.—οὐ βούλομαι εἶναι; Jas. ii. 4, οὐ διεκρίθητε ἐν ἑαυτοῖς καὶ ἐγένεσθε κριταὶ διαλογισμῶν πονηρῶν. 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 δικ. Only in Luke xii. 14, Griesb. and Tisch. read δικ. for κριτής; and in Acts vii. 27, 35 we find δικ. as = קָרַח, Ex. ii. 14, to which in xiii. 20 κρ. answers. As to Jas. iv. 12, εἰς ἐστὶν νομοθέτης καὶ κριτής ὁ δυνάμενος σώσαι καὶ ἀπολέσαι, see δικαστής. Acts x. 42, ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτής ζώντων 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 κριτής τῆς ἀδικίας (cf. 2 Tim. iv. 8, ὁ δίκαιος κρ.); Jas. ii. 4, κριταὶ διαλογισμῶν πονηρῶν. Instead of the genitive of the object κρ. τινός (Matt. xii. 27; Luke xi. 19; Acts x. 42, xviii. 15; Heb. xii. 23), we have in Acts xxiv. 10 the dative, ὄντα σε κριτὴν

τῷ ἔθνει τούτῳ; see Krüger, § xlvi. 12, 1. Of God, Heb. xii. 23; Jas. v. 9. Of Christ, 2 Tim. iv. 8; Acts x. 42.

Κριτήριον, τό, 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 καταδυναστεύουσιν ὑμῶν καὶ αὐτοὶ ἔλκουσιν ὑμᾶς εἰς κριτήρια, cf. Susannah 49. 1 Cor. vi. 2, εἰ ἐν ὑμῖν κρίνεται ὁ κόσμος, ἀνάξιοι ἐστε κριτηρίων ἐλαχίστων; = "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, προετίθησαν τῷ τετελευτηκότι κριτήριον τῶν ἐν τῷ βίῳ πραχθέντων. LXX. = court of justice, judgment-seat, 1 Kings vii. 7; Dan. vii. 10, κρ. καθίζειν, to institute a judgment, Polyb. ix. 33. 12; Ex. xxi. 6; cf. Hesych., κριτήριον δοκιμαστήριον, δικαστήριον.

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

Ἀποκρίνω, to separate, to divide from, *e.g.* of the purification of metals; to choose out, Herod. vi. 130. 1, ἕνα ὑμέων ἐξαίρετον ἀποκρίνων; also in a bad sense = to deprive of by a judicial sentence, to reject, *e.g.* κρίνειν καὶ ἀποκρίνειν τοὺς ἀξίους, Plato, *Legg.* vi. 751 D; Dio Cass. lvii. 18, τὰ μὲν ὡς οὐδενὸς 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 ἱποκρίνεσθαι, seemingly even in v. 49, viii. 101, where ἀποκρ. 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. *Ach.* 607 (632), διαβαλλόμενος . . . ἀποκρίνεσθαι δέεται νυνὶ πρὸς Ἀθηναίους μεταβούλους, 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, ἀποκριθῆναι . . . τὸ διαχωρισθῆναι σημαίνει, ὥσπερ οὖν καὶ τὸ ἐναντίον αὐτοῦ, τὸ συγκριθῆναι, εἰς ἐν καὶ ταῦτὸν ἐλθεῖν. Εἰδὼς οὖν τοῦτο ἐπὶ μὲν τοῦ ἀποδοῦναι τὴν ἐρώτησιν, ἀποκρίνεσθαι λέγε, ἐπὶ δὲ τοῦ διαχωρισθῆναι ἀποκριθῆναι), comp. Krüger, § lii. 6; Curtius, *Gr.* § 478. This will account for a peculiarity of N. T. diction, namely, that ἀποκρίνεσθαι, answering to the Hebrew נָשָׁא, Song ii. 10, Isa. xiv. 10, Zech. iii. 4, Deut. xxi. 7, cf. ἀνομολογεῖσθαι, Luke ii. 38, Ps. lxxix. 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, xii. 35, xiv. 48; Luke i. 60, vii. 22, xiii. 14, xiv. 3, 5; John v. 17, 19, x. 32; Acts

iii. 12, v. 8, viii. 34, x. 46; Rev. vii. 13; comp. ἀνταποκρίνεσθαι 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, xv. 4, 5; Luke xxiii. 9; (b.) in the infinitive, Luke xx. 7, ἀπεκρίθησαν μὴ εἰδέναι. The accusative with the infinitive, Acts xxv. 4, ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον; (c.) with ὅτι 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 ἀποκριθεὶς εἶπεν; in Mark, in like manner, ἀπεκρίθη λέγων (comp. Matt. xxv. 9, 44, 45); in John (excepting i. 26), only ἀπεκρίθη καὶ εἶπεν, ἔλεγεν. The present, in Matt. xxvi. 62; Mark xiv. 60, xv. 4; John xviii. 22; Col. iv. 6. The 1st aorist middle, Matt. xvii. 12; John v. 17, 19; Acts iii. 12. The 1st future passive, Matt. xxv. 37, 44. In all other places, the 1st aorist passive.

Ἀπόκρισις, ἡ, decision, answer. LXX. = אַפְקִיבָה, Deut. i. 22; אַפְקִיבָה, Job xxxii. 5; Prov. xv. 1.—In the N. T. Luke xx. 47, 26.—ἀπόκρισιν διδόναι, John i. 22, xix. 9. LXX. = אַפְקִיבָה, Job xxxiii. 5, xl. 4; = אַפְקִיבָה, Job xxxv. 4; = אַפְקִיבָה, Job xv. 4.

Ἀπόκριμα, 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, αὐτοὶ ἐν ἑαυτοῖς τὸ ἀπόκριμα τοῦ θανάτου ἐσχέκαμεν, 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 ἐδίδου τὰ συμβάντα ὅτι ἀποθανούμεθα πάντως; *vid.* Cramer, *caten. Graec. pater.*

Ἀνταποκρίνομαι, *to answer against*, τινί, Luke xiv. 6; πρὸς τινα, Luke xiv. 5; τί, *to reply to something*, Job xxxii. 12, οὐκ ἦν τῷ Ἰῶβ ἐλέγχων ἀνταποκρινόμενος ῥήματα αὐτοῦ ἐξ ὑμῶν = *to make a declaratory and argumentative reply, to dispute*, Job xvi. 8, κατὰ πρόσωπόν μου ἀνταπεκρίθη; Rom. ix. 20, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ; comp. ἀντιλοιδορεῖν, 1 Pet. ii. 23.

Διακρίνω, (I.) *to separate one from another, to divide, to part*, 1 Cor. iv. 7, τίς σε διακρίνει, cf. ver. 6. Bengel, *discernit, vel, discrimine aliquo eximie distinguit.* The signification *to separate from* is quite enough; = *to distinguish*, Acts xv. 9, οὐδὲν διεκρίνειν μεταξὺ ἡμῶν τε καὶ αὐτῶν; Thucyd. i. 49, οὐδὲν διεκρίτο ἔτι.—Jude 22.—(II.) *to decide by discrimination*, Matt. xvi. 3, τὸ πρόσωπον τοῦ οὐρανοῦ, τὰ σημεῖα τῶν καιρῶν; 1 Cor. xi. 29, τὸ σῶμα τοῦ κυρίου. The apostle uses the same word with great nicety in ver. 31, εἰ δὲ ἑαυτοὺς διεκρίνομεν, οὐκ ἂν ἐκρινόμεθα = *to determine, to direct*, 1 Cor. vi. 5, ὅς δυνήσεται διακρίναι ἀνὰ μέσον τοῦ ἀδελφοῦ αὐτοῦ; Xen. *Hell.* v. 2. 10, εἰ δὲ τι ἀμφίλογον

πρὸς ἀλλήλους γίγνεται, δίκη διακριθῆναι . . . ἐψηφίσαντο (v. 3. 10, διαδικάζεσθαι); 1 Cor. xiv. 29, οἱ ἄλλοι διακρινέτωσαν.—(III.) Passive = to be separated, of combatants; accordingly, e.g. Herod. vii. 206, πολεμὸς διακριθήσεται = to be settled or ended. But also = to be in conflict, to contend, μάχη πρὸς τινα, Herod. ix. 58. So in Acts xi. 12, διεκρίνοντο πρὸς αὐτόν; Jude 9, τῷ διαβόλῳ διακρινόμενος. 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 διεκρίθητε ἐν ἑαυτοῖς; Rom. iv. 20, εἰς δὲ τὴν ἐπαγγελίαν τοῦ θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ; Matt. xxi. 21, ἐὰν ἔχητε πίστιν, καὶ μὴ διακριθῆτε; Mark xi. 23; Acts x. 20 (xi. 12, Received text); Rom. xiv. 23; Jas. i. 6.

Διὰ κρισις, ἡ, (I.) separation, discrimination, Heb. v. 14, τὰ αἰσθητήρια γεγυμνασμένα . . . πρὸς διάκρισιν καλοῦ τε καὶ κακοῦ.—(II.) Discernment, judgment, Plato, *Legg.* xi. 937 B, δ. ψευδομαρτυριῶν; 1 Cor. xii. 10, διακρίσεις πνευμάτων.—(III.) Conflict, doubt, answering to διακρίνεσθαι (IV.), like ἀπόκρισις . . . ἀποκρίνεσθαι; Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν. The explanation, *non eo consilio, ut iudicetis opinioniones, ultra utri sit verior praeferenda* (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, ἕκαστος ἐν τῷ ἰδίῳ νοτὶ πληροφορεῖσθω), εἰς διακρίσεις διαλογισμῶν must denote something which is not to occur in the weak, comp. xiii. 14, τῆς σαρκὸς πρόνοιαν μὴ ποιείσθε εἰς ἐπιθυμίας; in other words, εἰς διακρ. διαλ. has reference not to the subject, but to the object of προσλαμβάνειν. Cf. 1 Cor. viii. 10. The κρίνειν of the weak must not become διακρίνεσθαι, comp. vv. 22, 23, and therefore διάκρισις here must be = doubt, “so that no conflict or doubt of thoughts ensues.”

Ἄδιάκριτος, undistinguishable, e.g. φωνή, Polyb. xv. 12. 9; Lucian, *Jur. Frag.* 25, ἀδιάκριτος λόγος, *non dijudicatus, adhuc dubius* (Steph. *Thes.* s.v.). In the N. T. only in Jas. iii. 17 predicated 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 διακρίνεσθαι, to be in conflict, see διακρίνεσθαι. Accordingly = unbiassed, impartial. Bengel, *non facit discrimen, ubi non opus est*; Wetstein, *non duplex*.

Ἐνκρίνω, opposed to ἀποκρίνω, ἐκκρίνω, literally, to divide into, i.e. to place in a series, in numerum inserere; Suet., *insertus familiae*; Sturz, *Lex. Xen.*, “ἐγκρίνεσθαι proprio verbo dicuntur ii, qui post examen ab Hellanodicis de aetate et populo, an Graeci essent, habitum, in certamen admittuntur.”—Plato, *Legg.* vi. 755 D, εἰς τὴν αἴρεσιν ἐγκριέσθω; Dem. *Lept.* 107, ἐὰν τις τὴν γεροσίαν ἐγκριθῆ; Apoll. *Rh.* i. 48. 227, ἐγκριθῆναι ὀμίλῳ, to mix in the crowd. So = to reckon with, 2 Cor. x. 12, οὐ τολμῶμεν ἐνκρίναι ἢ συγκρίναι ἑαυτοῦς τισιν τῶν ἑαυτοῦς συνιστανόντων. Bengel, “*aequiparare veluti consortes ejusdem muneris, aut comparare veluti participes ejusdem laboris* . . . ἐγκρίνονται, *aequiparantur invicem quae sunt*

ejusdem generis; συγκρίνονται, comparantur, quae cum differant genere, 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 κατακρίνειν τινός τι, but in biblical Greek κατακρ. τινά, 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. τινά τινι, Matt. xx. 18, κατακρινοῦσιν αὐτὸν θανάτῳ; Mark x. 33; cf. θανάτῳ καταδικάζεσθαι, Diod. xiii. 101; Joseph. *Antt.* ix. 7. 525; καταγνώσκεισθαι θανάτῳ, Aelian, *V. H.* xii. 49 (Lob. *Phryg.* 475). With Mark xiv. 64. κατέκριναν αὐτὸν ἔνοχον εἶναι θανάτου, cf. Susannah 41, κατέκριναν αὐτὴν ἀποθανεῖν; Herod. ix. 93, ἰπαυαγόντες μιν ὑπὸ δικαστήριον κατέκριναν, ὡς τὴν φυλακὴν κατακοιμήσαντα, τῆς ὄψιος στερηθῆναι; vi. 85. The passive, to be condemned, as in profane Greek, Matt. xxvii. 3; Mark xvi. 16; Rom. xiv. 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 σώζεσθαι, Mark xvi. 16. Rom. viii. 34, τίς ὁ κατακρίνων; 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 σώζεσθαι, comp. Rom. viii. 3, κατέκρινεν τὴν ἁμαρτίαν ἐν τῇ σαρκί,—God accomplished the judgment of condemnation pronounced against sin, and He did this in sin's appropriate sphere, viz. in the flesh (*vid.* σάρξ), in that He sent His Son ἐν ὁμοιώματι σαρκὸς ἁμ.—i.e. God completed this condemnation of sin through His Son in His earthly manifestation; cf. 2 Cor. v. 21; Gal. iii. 6.

Κατάκριμα, τό, what is decided against any one, a condemnatory judgment; a word occurring but rarely, and in later Greek (Dion. Hal. *Antt.* vi. 61, κατακριμάτων ἀφέσεις); and in biblical Greek only in Rom. v. 16, 18, viii. 1 (in *Ecclus.* xliiii. 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 ζωῆς, and therefore = judgment of condemnation, in the sense of the economy of redemption; Rom. viii. 1, οὐδὲν κατάκριμα τοῖς ἐν Χριστῷ Ἰησοῦ; Greg. Naz., ἵνα πρὸς ἑαυτὸν ἐνώσας τὸ κατακριθέν, δλον λύση τοῦ κατακρίματος. Cf. Gal. v. 23, κατὰ τῶν τοιούτων οὐκ ἔστι νόμος.

Κατάκρισις, ἡ, doom, condemnation; a word apparently belonging to biblical and ecclesiastical Greek only; 2 Cor. vii. 3, οὐ πρὸς κατάκρισιν λέγω; iii. 9, ἡ διακονία τῆς κατακρίσεως; of the province of the law as ministered by Moses, ver. 7, ἡ διακονία τοῦ θανάτου ἐν γράμματι κ.τ.λ., as against the διακονία τῆς δικαιοσύνης; cf. v. 18.

Αὐτοκατάκριτος, self-condemned, Tit. iii. 11, ἁμαρτάνει ὧν αὐτοκατάκριτος. Not in profane Greek. Chrys. *Hom.* 1 *de Lazar.*, περιέρχεται πικρὸν κατήγορον περιφέρων τὸ συνειδός, αὐτοκατάκριτος ὧν.

Εἰλικρινής, *és*, to be derived from εἶλη, εἶλησις, the sun's heat, comp. *ἀλέα*; hence, as in the Mss. of Plato frequently, properly *εἰλικρ.* = *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 φῶς χρώματος μηδεμίαν μοῖραν ἄλλη μηδενὸς τὸ μάλιστ' εἰλικρινές. In combination with καθαρός, ἄμικτος, e.g. Plato, *Phileb.* 52 D, *Conv.* 211 E; Polyb. viii. 33. 1, ὄντος φωτὸς εἰλικρινοῦς; Wisd. vii. 25, ἀπόρροια τῆς τοῦ παντοκράτορος δόξης εἰλικρινής; Xen. *Mem.* ii. 2. 3, εἰλικρινής τις ἀν ἀδικία ἢ ἀχαριστία = *manifest*. —In a moral sense in Plato, where it oftenest occurs, e.g. Plato, *Phaed.* 66 A, εἰλικρινεῖ τῇ διανοίᾳ χρώμενος; 81 C, ψυχὴ εἰλικρινής. So in the N. T. 2 Pet. iii. 1, διεγείρειν . . . τὴν εἰλικρινῆ διάνοιαν; Phil. i. 10, ἵνα ἦτε εἰλικρινεῖς καὶ ἀπρόσκοποι εἰς ἡμέραν Χριστοῦ.

Εἰλικρινεῖα, *ή*, *purity, sincerity*; rare in profane Greek; in Sext. Emp. and Theophrastus in a physical sense only; Stob. *Floril.* ciii. 28, ἡ εἰλικρινεῖα τοῦ καλοῦ. In the N. T. 2 Cor. i. 12, ἐν ἀγιότητι (Received text, ἀπλότητι) καὶ εἰλικρινεῖα τοῦ θεοῦ . . . ἀνεστράφημεν; ii. 17, οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ, ἀλλ' ὡς ἐξ εἰλικρινείας κ.τ.λ.; 1 Cor. v. 8, ἐν ἀζύμοις εἰλικρινείας καὶ ἀληθείας, as against κακία καὶ πονηρία. See above, εἰλικρινής.

Πρόκριμα, *τό*, 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, Ἰπποκράτει ἑαυτοὺς προκρίνοντες; 1 Tim. v. 21, ἵνα ταῦτα φυλάξης χωρὶς προκρίματος, μηδὲν ποιῶν κατὰ πρόσκλιση. Πρόκριμα includes an unfavourable prejudgment against one; πρόσκλισις, nothing but positive *favour, partiality*. The latter is presupposed in πρόκριμα. Προσκλίθειν is *to side with, to incline towards, to agree with*, Polyb. iv. 51. 5, v. 86. 10; 2 Macc. xiv. 24; Thuc. iii. 53, δέδιμεν οὐχὶ μὴ προκαταγνόντες ἡμῶν τὰς ἀρετὰς ἡσσοῦς εἶναι τῶν ὑμετέρων ἔγκλημα αὐτὸ ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα; Suid., πρόσκλισις ἑτερομέρεια. Cf. Ex. xxiii. 2.

Συνκρίνω, *to separate and arrange together (I) = to combine, to unite*, opposed to διακρίνειν, Aristot. *Metaph.* i. 4, ἡ μὲν φίλια διακρίνει, τὸ δὲ νέικος συγκρίνει; *ibid.*, εἰς ἐν συγκρίνεσθαι. Cf. Ecclus. xxxii. (xxxv.) 4, σύνκριμα μουσικῶν.—(II.) *to compare*, 2 Cor. x. 12, οὐ τολμῶμεν ἐνκρίναι ἢ συνκρίναι ἑαυτοὺς τισιν τῶν ἑαυτοὺς συνισταμένων ἀλλ' αὐτοὶ ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες καὶ συνκρίνοντες ἑαυτοὺς ἑαυτοῖς οὐ συνιδῶσιν.—(III.) *to measure, to estimate* (by combination and comparison), thus = *ἴνα*, Gen. xl. 8, 16, 22, xli. 12, 13, 15; cf. Dan. v. 13, 17; of interpreters of dreams, as σύνκρισις ἐνπνίου, Dan. ii. 16, 26, iv. 3, 21, v. 17; Polyb. xii. 9. (10.) 1, τὰς ἀποφάσεις συγκρίνωμεν ἐκ παραθέσεως . . . ἵνα γνῶμεν πότερος ἄξιος ἔσται τῆς τοιαύτης κατηγορίας. So 1 Cor. ii. 13, πνευματικοῖς πνευματικὰ συνκρίνοντες.—Also = *to resolve upon*, Num. xiv. 34, cf. σύνκριμα, Dan. iv. 21; 1 Macc. i. 57.

Ἐποκρίνω, in Homer and Herodotus in the middle instead of ἀποκρίνεσθαι = *to*

answer, and also as meaning to distinguish, or to inquire, e.g. ἰποκρίνειν τοὺς ἀντιδίκους, to institute an inquiry against, etc. (Bekk. Anecd. 449. 25), though this perhaps is to be attributed to the force of the preposition ὑπό in composition, as = *secretly*; cf. for example, ἰποκρούω, 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, rhapsodists (e.g. *Plut. Dem.* 11, τοῖς πολλοῖς ἰποκρινόμενος ἤρεσκε θαυμαστῶς; *Timaeus, Lex. Plat.* 191, Ὀμηρίδαι οἱ τὰ Ὀμήρου ἰποκρινόμενοι), 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 a part, to give oneself out for what one is not, e.g. *Lucian, Nigr.* 11, ἰποκρίνεσθαι ἠρώα; *Polyb.* xv. 26. 2, τὸν οὐ δυνάμενον, to act as if one could not; *2 Macc.* v. 21, τὸν εἰρηνικόν, to act the peacemaker; vi. 21, ἰποκριθῆναι ὡς ἐσθλιόντα. 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, *Ecclus.* xxxv. 15, xxxvi. 2. In the N. T. *Luke* xx. 20, ἰποκρινόμενους ἑαυτοὺς δικαίους εἶναι.

Ἰποκρισις, ἡ, the acting of the player, the declamation of the orator, etc. Thence = pretence, hypocrisy, e.g. *Schol. Hom. Il.* xv. 101, γέλωσ πρὸς ἰπόκρισιν γενόμενος; *Phalaris, Epist.* lxii. 192, ἰποκρίσει . . . καὶ οὐκ ἀληθείᾳ χρηστὸς γεγυμέναι. First, with reference to particular acts, *Gal.* ii. 13, Βαρνάβας συναπήχθη αὐτῶν τῇ ἰποκρίσει; *2 Macc.* vi. 25, διὰ τὴν ἐμὴν ἰπόκρισιν πλανᾶσθαι; *Mark* xii. 15, εἰδὼς αὐτῶν τὴν ἰπόκρισιν; *1 Pet.* ii. 1, ἀποθέμενοι οὖν πᾶσαν κακίαν καὶ πάντα δόλον καὶ ἰποκρίσεις. Then, as a habit or character, *Matt.* xxiii. 28, ἡμεῖς ἔξωθεν μὲν φαίμεσθε τοῖς ἀνθρώποις δίκαιοι, ἔσωθεν δέ ἐστε μεστοὶ ἰποκρίσεως καὶ ἀνομίας; *Luke* xii. 1, ἡ ζύμη τῶν φαρισαίων ἐστὶν ἰπόκρισις. It is a special quasi-religious bias of character, a description of which is given in *Matt.* xv. 8; *vid.* καρδία. With this religious reference ἰποκριτής is generally used. With the expression ἐν ἰποκρίσει ψευδολόγοι, *1 Tim.* iv. 2, cf. *Plat. Soph.* 229, ἡ ἐν τοῖς λόγοις διδασκαλική; *Eur. Or.* 754, ἐν γυναιξίν ἀλκιμος; *Hesych.*, ἰπόκρισις· εἰρωνεῖα, ἰπουλότης, δόλος. The LXX. render the corresponding Hebrew word רִיב by δολιούν, δολοῦν.

Ἰποκριτής, ὁ, an expounder or interpreter of dreams. *Plat. Tim.* 72 B, τῆς δι' αἰνυγμῶν φήμης καὶ φαντάσεως ἰποκριταί. Hence usually an actor, *Hesych.*, ὁ ἐν τῇ σκηνῇ ἰποκρινόμενος. In a derivative sense, a hypocrite, *Eustath.* 687. 27, ἰποκρινόμενος καὶ ἰποκριτής παρὰ τοῖς ὑστερογενέσι ρήτορσιν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων μηδὲ ἄπερ φρονεῖ, ὅποιοι πρώτως καὶ μάλιστα οἱ τῆς θυμέλης, οἱ σκηνηκοί. In the N. T. only in the synoptical Gospels, *Matt.* vi. 2, 5, 16, vii. 5, xv. 7, xvi. 3, xxii. 18, xxiii. 13, 14, 15,

23, 25, 27, 29, xxiv. 51; Mark vii. 6; Luke vi. 42, xi. 44, xii. 56, xiii. 15. Theophylact's formal definition, Ἵποκριταὶ εἰσὶν οἱ ἄλλο μὲν ὄντες, ἄλλο δὲ φαινόμενοι, 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 δῖψυχος in Jas. iv. 8, cf. Matt. xxiv. 51, διχοτομεῖν.

Ἄνυπόκριτος, little used in classical Greek = inexperienced in the art of acting. In biblical Greek, Wisd. xviii. 16, ξίφος ὄξυ τὴν ἀνυπόκριτον ἐπιταγὴν σου φέρων; v. 19, ἐνδύσεται θώρακα δικαιοσύνης, καὶ περιθήσεται κόρυθα κρίσιν ἀνυπόκριτον. In this last text ἀνυπόκρ. stands contrasted with the judgment of the προσωποληψία (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 ἀγάπη ἀνυπόκριτος, Rom. xii. 9; 2 Cor. vi. 6, cf. φιλαδελφία ἀνυπόκριτος, 1 Pet. i. 22; πίστις ἀν., 1 Tim. i. 5; 2 Tim. i. 5. Cf. John i. 48, ἐν φῶ δόλος οὐκ ἔστι. *Unskilled in simulation*, Jas. iii. 17, ἡ ἄνωθεν σοφία . . . ἀδιάκριτος καὶ ἀνυπόκριτος, where ἀδιάκριτος, like ii. 4, is correctly rendered by Luther *impartial*, see Wisd. v. 19. (Ἄδιάκρ. is not used in an active sense in classical Greek.) Hesych., ἄδολος, ἀπροσωπόληπτος.

Κτίζω, ἔκτισα, κέκτισμαι, ἐκτίσθην (with euphonistic σ), literally, to make habitable, to build, to plant a colony (according to Curtius, p. 144, from the root κτι, cf. εὐκτίμενος, "well built," περικτίονες, ἀμφικτίονες, "dwellers around," Sanskrit, *kshī, kshījāmi*, "to dwell," *kshītis*, "a dwelling"). Thus Homer, *Od.* xi. 263, οἱ πρῶτοι Θήβης ἔδος ἔκτισαν. So, too, Herodotus, who also uses the expression κτίζειν χώραν, νῆσον, to make a settlement, to furnish with settlers. Generally, to be the first in setting up anything, to be the founder, e.g. κτίσει ἑορτάν, Pind. *Ol.* vi. 116; to invent, Soph. *O. C.* 715, ἵπποισι τὸν χαλιῶν κτίσας. Then, in general, to set up, to establish, to effect anything.

In the LXX. it answers mainly to the Hebrew כּוּרַב, 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. Wörterbuch*). כּוּרַב = 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 Ps. li. 12, lxxxix. 13, 48, cii. 19, civ. 30, cxlviii. 5; Isa. xxii. 11, xlv. 8; Ezek. xxviii. 13, 15; Amos iv. 13. Κτίζειν 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 ἔσμεν ποίημα, κτισθέντες. Cf. כּוּרַב = ἀρχεσθαι, Gen. ii. 3. כּוּרַב occurs only with God as its subject.

In the Apocrypha, κτίζειν perfectly corresponds with the Hebrew כּוּרַב, 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, xiii. 3; Ecclus. x. 22, xv. 14, xvii. 1, xxiii. 29, xxxiii. 11, and elsewhere. With the classical use of the word, 1 Esdr. iv. 53, κτίζειν πόλιν, corresponds, cf. Lev. xvi. 16, ἡ σκῆνη ἡ ἐκτισμένη αὐτοῖς (a misunderstanding of the Hebrew כּוּרַב).

Ecclus. vii. 16, γεωργία ὑπὸ ὑψίστου ἐκτισμένη. In the N. T. κτίζειν 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, ἐνδύσασθαι τὸν καινὸν ἄνθρ. τὸν κατὰ θεὸν κτισθέντα ἐν κ.τ.λ., cf. Col. iii. 10, ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον . . . κατ' εἰκόνα τοῦ κτίσαντος αὐτόν; Eph. ii. 10, αὐτοῦ γὰρ ἔσμεν ποίημα, κτισθέντες ἐν Χριστῷ Ἰησοῦ ἐπὶ ἔργοις ἀγαθοῖς. Cf. Eph. ii. 15, ἵνα τοὺς δύο κτίση . . . εἰς ἓνα καινὸν ἄνθρ.

Κτίσις, ἡ, founding, e.g. τῆς πόλεως. Also colonization, in a passive sense, in Polyb. ix. 1. 4. Establishment or ordinance, cf. ἑορτὴν κτίζειν. Thus in 1 Pet. ii. 13, ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει. 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, βασιλεὺ πάσης κτίσεώς σου; Ecclus. xliii. 25.—(II.) The sum-total of what is created, the creation, Judith xvi. 12, σοὶ δουλεύσάτω πάσα ἡ κτίσις σου; Wisd. v. 17, xvi. 24, xix. 6; Ecclus. xlix. 16. So also in the N. T., excepting 1 Pet. ii. 13, e.g. Mark xiii. 19, ἀπ' ἀρχῆς κτίσεως ἧς ἔκτισεν ὁ θεός; Mark x. 6. And here in like manner it denotes (a.) what is created, i.e. the individual creature. Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα; viii. 39, οὔτε τις κτίσις ἑτέρα; Col. i. 15, πρωτότοκος πάσης κτίσεως; 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. xlix. 16, ὑπὲρ πάντων ζῶων ἐν τῇ κτίσει ἐδοξάσθη Ἀδάμ), Mark xvi. 15, κηρύξατε τὸ εὐαγγ. πάσῃ τῇ κτίσει. So also Col. i. 23, εὐαγγελίου κηρυχθέντος ἐν πάσῃ κτίσει τῇ ὑπὸ τὸν οὐρανόν; cf. 1 Tim. iii. 16, ἐκηρύχθη ἐν ἔθνεσιν. But it is doubtful whether, as some think, κτίσις signifies mankind in Rom. viii. 19, ἀποκαταδοκία 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. αὐτὴ ἡ κτίσις, ver. 21. But when κτίσις denotes mankind, mankind without any exception are meant. Ἀυτὴ 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, συστενάζει καὶ συνωδίνει, cf. Isa. xxxv.; Hos. ii. 21, 22; Amos ix. 13; Isa. lv. 12; Ps. xcvi. 8; Hab. ii. 11; Ezek. xxxi. 15. (d.) Καινὴ 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 ὄντος εἰς τὸ εἶναι παραγωγή; (2) ἡ ἐκ τοῦ ὄντος ἐπὶ τὸ βέλτιον μεταβολή . . . δευτέρα, καινὴ κτίσις; (3) τρίτη κτίσις, like Isa. lxv. 17, lxvi. 22, corresponding with the ἐξανστάσις τῶν νεκρῶν. Chrys., Basil. M.

Κτίσμα, τό, in Strabo, a place founded, built, colonized, the founding of towns, e.g. Φάρος, Παρίων 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, δὸς μαρτύριον τοῖς ἐν ἀρχῇ κτισμασί σου. In the N. T. = creature, created thing, 1 Tim. iv. 4; Rev. v. 13, viii. 9; Jas. i. 18.

Κτίστης, 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. κυρία ἡμέρα, ἐκκλησία. Then, as a substantive, ὁ κύριος, lord, owner, ruler, cf. Matt. x. 24, 25, xii. 8, xv. 27, xviii. 25, 27, 31, 32, 34, xx. 8, etc. It is distinguished from δεσπότης, 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 אֲדָנָי, אֲדֹנָי, 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, *obvius si nomen non succurrit, dominos appellamus*. Next in a special sense, as = אֲדָנָי, of GOD, Gen. xviii. 3, 27, Ex. iv. 10, and often, and especially as a substitute for אֲדֹנָי, which, through a misunderstanding of Lev. xxiv. 16, was never uttered, and for the corresponding אֲדָנָי, which was read in its stead. (Sometimes also as = אֲדָנָי.)

In the N. T., accordingly, κύριος appears (I.) as a name for God; (a.) as predicated of Him = אֲדָנָי, אֲדֹנָי, e.g. Acts x. 36, οὗτός ἐστιν πάντων κύριος; Rom. x. 12, ὁ γὰρ αὐτὸς κύριος πάντων. Cf. Matt. xi. 25, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς; Luke x. 21; (b.) generally as a name of God when He is addressed or spoken of; this besides אֲדָנָי with suffixes, as in Rev. xi. 15, especially as = אֲדָנָי, as used to represent אֲדֹנָי. So also in such combinations as ἄγγελος κυρίου, Matt. i. 20, 24, ii. 13, 19, xxviii. 2; Luke i. 11; Acts v. 19, vii. 30, viii. 26, xii. 23. τὸ ῥηθὲν ὑπὸ [τοῦ] κυρίου, Matt. i. 22, ii. 15; cf. Acts xi. 16, etc. πνεῦμα κυρίου, Luke iv. 18, Acts viii. 39; ὁδὸς κυρίου, Matt. iii. 3; νόμος κυρίου, ἡμέρα κυρίου, and others; κύριος ὁ θεός, Rev. i. 8, xxii. 5; cf. κύριος ὁ θεὸς ὁ παντοκράτωρ (Πάτερ), Rev. iv. 8, xi. 17, xv. 3, xvi. 7, xxi. 22; κύριος ὁ θεός τινος, Matt. iv. 7, 10; Luke xx. 37; Rev. xxii. 6, and often; lastly, standing by itself as a name for the God of salvation, אֲדָנָי, e.g. Acts xii. 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. 28, ὁ κύριός μου καὶ ὁ θεός μου (not = אֲדָנָי, which never appears with suffixes); Acts ii. 36, καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν ὁ θεός. That κύριος, as used of Christ, answers only to the O. T. אֲדָנָי, אֲדֹנָי, אֲדָנָי, and not to אֲדָנָי, 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 κύριός τινος, —μου, —ἡμῶν, very often occur in reference to Christ, so often that κύριος standing alone cannot be distinguished from them, אֲדָנָי, 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 *יְהוָה* with suffixes. Again, while *κύριος* = *יהוה*, joined with *יהוה* and *יהוה יהוה*, is one of the most frequent designations of God, Christ the *κύριος* is never called *κύριος ὁ θεός*, which would be quite unaccountable if *יהוה* 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 *Χριστὸς κύριος* (which, if *κύριος* meant *Jehovah*, must be = *יהוה* *יהוה*), Luke ii. 11 with ii. 26, *Χριστὸς κυρίου*, *יהוה יהוה*, where, on the contrary, the former answers to *Χριστὸς 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, *προπορεύση γὰρ πρὸ προσώπου κυρίου*, as parallel with *προφήτης Ἰησοῦ κληθήσῃ*, 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*, *יהוה* *יהוה*, with *ἡμ. τοῦ κυρίου ἡμῶν*, under *ἡμέρα*.) It is also noticeable that *κύριος* as = *יהוה* 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 πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* or *ὁ πατὴρ* (in Rev., *ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*), cf. e.g. Zech. xiv. 7 with Matt. xxiv. 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, *יהוה* *יהוה*, *εἶπεν ὁ κύριος τῷ κυρίῳ μου*; cf. Matt. xxii. 43–45, *πὼς οὖν Δαυὶδ 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, *τί με καλεῖτε, κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω*; John xiii. 13, 14, *ὑμεῖς φωνεῖτέ με ὁ διδάσκαλος καὶ ὁ κύριος, καὶ καλῶς λέγετε· εἰμὶ γάρ*; 1 Cor. viii. 6, *ἡμῖν εἰς θεὸς ὁ πατὴρ . . . καὶ εἰς κύριος Ἰησοῦς 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. xxi. 3, *ὁ κύριος αὐτῶν χρεῖαν ἔχει*) until after the resurrection, Matt. xxviii. 6, *ἐποῦ ἔκειτο 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 haec appellatio jam Luca et Joanne scribente usitatior et notior erat, quam Matthaeo scribente; Marcus medium tenet. In initio doceri et confirmari debuit hoc fidei caput, deinde praesupponi potuisset*. 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. *κύρ. Ἰησοῦς*, *Ἰησοῦς κύρ.*, 1 Cor. xii. 3; Rom. x. 9. *ὁ κύρ. Ἰησοῦς*

Χριστός, Acts xi. 17, xvi. 31, xx. 21; 1 Cor. xvi. 22, 23; Jas. i. 1. More frequently ὁ κύρ. ἡμῶν Ἰησοῦς Χριστός, or Ἰησοῦς Χριστὸς ὁ κύρ. ἡμῶν, cf. Ἰησοῦς ὁ κύρ. ἡμῶν, Rom. iv. 24; 2 Pet. i. 2 (Received text). Then simply, ὁ κύριος ἡμῶν, e.g. 2 Tim. i. 8; and lastly, ὁ κύριος and κύριος, in the Pauline Epistles and elsewhere. In the Revelation, only xxii. 20, 21, cf. xix. 16. Not at all in 1 and 3 John, Jas. v. 11. It is further to be observed that κύριος is sometimes used without any defined and *particular* reference to God or Christ, and according to the context either includes both, or, as in e.g. Rom. xiv. 1–12, finally concentrates itself upon Christ; 2 Tim. ii. 14, 15, 19, 22 sqq.; 1 Thess. iii. 11–13, iv. 1–6. Comp. Hofmann upon the last-named passage.

The expression ἐν κυρίῳ is peculiar to the Pauline writings (elsewhere only in Rev. xiv. 13, οἱ ἐν κ. ἀποθνήσκοντες). Rom. xvi. 11, τοὺς θύτας ἐν κυρίῳ; 1 Cor. xi. 11, οὔτε γυνὴ χωρὶς ἀνδρός, οὔτε ἀνὴρ χωρὶς γυναικὸς ἐν κυρίῳ; ix. 1, τὸ ἔργον μου ὑμεῖς ἐστὲ ἐν κυρίῳ, ver. 2, ἡ σφραγὶς μου τῆς ἀποστολῆς ὑμεῖς ἐστὲ ἐν κυρίῳ; Rom. xvi. 8, ὁ ἀγαπητός μου ἐν κ.; xvi. 13, ὁ ἐκλεκτός ἐν κ.; 1 Cor. iv. 17, ὅς ἐστίν μου τέκνον ἀγαπητὸν καὶ πιστὸν ἐν κ.; vii. 22, ἐν κ. κληθεὶς δούλος; Eph. iv. 1, ἐγὼ ὁ δέσμιος ἐν κ.; v. 8, νῦν δὲ φῶς ἐν κ.; vi. 21, πιστὸς διάκονος ἐν κ.; Phil. i. 14, οἱ ἀδελφοὶ ἐν κ.; Col. iii. 20, εὐάρεστος ἐν κ.; iv. 7, σύνδουλος ἐν κ.; Eph. ii. 21, ναὸς ἁγ. ἐν κ.; 1 Thess. v. 12, προιστάμενοι ὑμῶν ἐν κ.; Philem. 16, ἀδελφὸς ἀγαπητὸς καὶ ἐν σαρκὶ καὶ ἐν κ.; Rom. xvi. 2, κοπιᾷν ἐν κ.; xvi. 22, ἀσπάζεσθαι ἐν κ.; 1 Cor. xvi. 19, i. 31, ἐν κ. καυχᾶσθαι; 2 Cor. x. 17.—1 Cor. vii. 39, γαμηθῆναι ἐν κ.; Eph. iv. 17, μαρτύρεσθαι ἐν κ.; 1 Thess. iv. 1, παρακαλεῖν ἐν κ.; vi. 1, ὑπακούειν ἐν κ.; vi. 10, ἐνδυναμοῦσθαι ἐν κ.; Phil. ii. 19, ἐλπίζειν ἐν κ. Ἰησοῦ; ii. 24, πεποιθῆναι ἐν κ.; Gal. v. 10, comp. Rom. xiv. 14; Phil. iii. 1, χαίρειν ἐν κ.; iv. 4, 10.—iv. 1, στήκειν ἐν κ.; 1 Thess. iii. 8; iv. 2, φρονεῖν ἐν κ.—Rom. xvi. 2, προσδέχεσθαι ἐν κ.; Phil. ii. 29.—Col. iv. 17, παραλαμβάνειν ἐν κ.; Philem. 20, θύασθαι τινος ἐν κ., and in the same verse, ἀναπαύειν τιὰ ἐν κ.—1 Cor. xv. 58, ὁ κόπος ὑμῶν οὐκ ἔστιν κενὸς ἐν κυρίῳ. In like manner the expression ἐν Χριστῷ is almost exclusively Pauline, Rom. viii. 1, οἱ ἐν Χριστῷ; 1 Cor. i. 30, ἐξ αὐτοῦ δὲ ὑμεῖς ἐστὲ ἐν Χριστῷ; Rom. xvi. 7, πρὸ ἐμοῦ γεγόνασιν ἐν Χριστῷ; Gal. iii. 28, εἰς ἐστὲ ἐν Χριστῷ; comp. Phil. iii. 9, εὑρεθῆναι ἐν Χριστῷ; Eph. ii. 12, 13, ἦτε τῷ καιρῷ ἐκείνῳ χωρὶς Χριστοῦ... νυνὶ δὲ ἐν Χριστῷ Ἰησοῦ... ἐγγὺς ἐγενήθητε κ.τ.λ.; Rom. vi. 11, ζῆν ἐν Χριστῷ; 2 Tim. ii. 12.—1 Cor. xv. 18, κοιμηθῆναι ἐν Χριστῷ; Col. ii. 6, περιπατεῖν ἐν Χριστῷ. Thus, in various combinations, Rom. viii. 39, ix. 1, xii. 5, xv. 17, xvi. 3, 9, 10; 1 Cor. i. 2, iii. 1, iv. 10, 15, 17, xv. 19, 31, xvi. 24; 2 Cor. ii. 17, v. 17, xii. 2, 19; Gal. i. 22, ii. 17, vi. 17; Eph. i. 1, ii. 10, iii. 21; Phil. i. 1, 13, ii. 1, 19, iii. 3, iv. 7, 21; Col. i. 2, 28; 1 Thess. ii. 14, iv. 16; 1 Tim. ii. 7; Philem. 8, 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, ii. 6, 7, iii. 11, iv. 32; Phil. ii. 5; 2 Tim.

ii. 10; 1 Pet. v. 10, to which may perhaps be added *θύρα ἀνεφρημένη ἐν κυρίῳ*, 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.* *ζῆν ἐν Χριστῷ*, Rom. vi. 11; *ζωὴ ἐν Χριστῷ*, vi. 23, 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 πᾶς ἔγωγε σώζομαι*; Herod. vi. 109, *ἐν σοὶ νῦν ἐστὶ ἡ καταδουλώσαι Ἀθήνας ἢ ἐλευθερώσαι*; Hom. *Il.* vii. 102, *νίκης πείρατ' ἔχονται ἐν ἀθανάτοισι θεοῖσι*; Soph. *Oed. Col.* 247, *ἐν ὑμῖν, ὡς θεῶ, κείμεθα τλάμονες*. Comp. Acts xvii. 28, *ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν*.

Κυριακός, belonging to a lord or ruler, *e.g.* τὸ κυριακόν, *state- or fiscal-property*, synonymous with τὸ βασιλικόν (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 δεῖπνον* of the Holy Supper. Rev. i. 10, *κυριακὴ 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, *ἀγομεν τὴν ἡμέραν τὴν ὀγδοὴν εἰς εὐφροσύνην, ἐν ἣ καὶ ὁ Ἰησοῦς ἀνέστη ἐκ νεκρῶν*; Ignat. *ad Magnes.* 9, *μηκέτι σαββατίζοντες, ἀλλὰ κατὰ κυριακὴν ζῶντες*. That *κυριακὴ ἡμέρα* = *ἡμέρα τοῦ κυρίου* is by no means indicated by the context.

Κυριότης, ἡ, *dominion*; Eph. i. 21; Col. i. 16, with *ἀρχαί, 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, *κυριότητος καταφρονεῖν*, and Jude 8, *κυριότητα ἀθετεῖν* (in both places used synonymously with *δόξαι*), 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 connection with *δόξαι* seems to render this difficult, inasmuch as it would be at least very strange for *δόξαι* to denote evil powers (see *δόξα*). The word is peculiar to N. T. and patristic Greek, in which latter it is used to denote *the kingly glory of Christ*.

4

Λαμβάνω, 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. λήμψομαι, ἐλήμφθην, λήμψις, etc.

Ἀντιλαμβάνω, 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. ὀρχήσεως, Plat. Legg. vii. 815 B; ἐπιστήμης, Baruch iii. 21. To attain something, Thuc. iii. 22, πρὶν σφῶν οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν καὶ τοῦ ἀσφαλοῦς ἀντιλάβοντο; 1 Tim. vi. 2, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι. To lay hold of a person or thing helpfully, Plut. Pyrrh. 25; Diod. xi. 13, ὥστε δοκεῖν τὸ θεῖον ἀντιλαμβάνεσθαι τῶν Ἑλλήνων. In this sense mostly in the LXX., e.g. = ἤν, Ps. cxviii. 13; 1 Chron. xxii. 17; 2 Chron. xxviii. 23; πη, 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, ἐγκατέλιπον κύριον θεὸν αὐτῶν . . . καὶ ἀντελάβοντο θεῶν ἀλλοτρίων.) 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 ἀσθενούντων; Luke i. 54, ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ. Cf. συναντιλαμβάνεσθαι, mainly peculiar to biblical Greek, Ps. lxxxix. 21; Ex. xviii. 22; Num. xi. 17; Luke x. 40; Rom. viii. 26.

Ἀντίληψις, ἡ (ἀντίλημψις, thus often), literally, the receiving of remuneration. Then a laying hold of anything, the hold which one has, e.g. Diod. i. 30, οὐδεμίαν ἀντίληψιν βοηθείας ἔχειν, 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. = πῆψ, Ps. xxii. 20, εἰς τὴν ἀντίληψίν μου πρόσχες; = ἤν, Ps. lxxxiv. 6, μακάριος ἄνθρωπος οὗ ἐστὶν ἀντίληψις αὐτοῦ παρὰ σοῦ, κύριε; = ἤνψ, Ps. cviii. 9, ἀντίληψις τῆς κεφαλῆς μου; = ἠψ, Ps. lxxxix. 19, ὅτι τοῦ κυρίου ἡ ἀντίληψις; = ψῆψ, Ps. lxxxiii. 9, ἐγενήθησαν εἰς ἀντίληψιν τοῖς υἱοῖς Δάτ. 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, ἀντιλήμψεις, κυβερνήσεις are named, and ἀντ. are taken by the Greek expositors uniformly as answering to deacons (implying the duties towards the poor and sick, Theophylact, τὸ ἀντέχεσθαι τῶν ἀσθενῶν (?), vid. διάκονος), as κυβερν. as answering to presbyters. In patristic Greek the word also denotes help.

Εὐλαβής, ἐς = ὁ εὖ τῶν πραγμάτων ἐπιλαμβανόμενος, Suid.; prudent, cautious, circumspect, thoughtful, considering well. Thus Demosthenes meets the reproach of

cowardice (ἀτολμος καὶ δειλὸς πρὸς ὄχλους) by describing himself as εὐλαβής (405. 19). Often in Plut. = *thoughtful*. Aristotle, *Rhet.* i. 12, καὶ τοὺς μὴ εὐλαβεῖς μηδὲ φυλακτικούς ἀλλὰ πιστευτικούς. Also = *timid*, e.g. Philo, *Vit. Mos.* 1, καὶ ἅμα τὴν φύσιν εὐλαβῆς ὧν ἱπεστέλλετο. It corresponds with the Latin *religiosus*. Plato sometimes joins it with δίκαιος = *conscientious, morally careful*; *Polit.* 311 B, τὸ δίκαιον καὶ εὐλαβές, as attributes of character; *ibid.* A, τὰ σωφρόνων ἀρχόντων ἤθη σφόδρα μὲν εὐλαβῆ καὶ δίκαια καὶ σωτήρια. The word, therefore, is not inappropriately used to denote religious conduct, as e.g. the adj. εὐλαβῶς is joined by Demosth. with εὐσεβῶς. In classical Greek, however, εὐλάβεια and εὐλαβεῖσθαι only are used expressly in a religious sense. The LXX. in one case render ἱερωτῆ (synon. ἱερωτῆ), Mic. vii. 2, by εὐλαβῆς (cf. Prov. ii. 8), *vid.* δσιος. It also occurs in Num. xv. 31, εὐλαβεῖς ποιήσετε τοὺς υἱοὺς Ἰσραὴλ ἀπὸ τῶν ἀκαθαρσιῶν αὐτῶν = ַוּ, Hiphil, *to warn*. In the N. T. εὐλαβῆς, εὐλάβεια, εὐλαβεῖσθαι occur only in Luke's writings and in the Hebrews; Luke ii. 25, of Simeon, ὁ ἄνθρωπος οὗτος δίκαιος καὶ εὐλαβῆς; Acts ii. 5, viii. 2, ἄνδρες εὐλαβεῖς. In Acts xxii. 12, Lachm. reads, ἀνὴρ εὐλαβῆς κατὰ τὸν νόμον; Griesb. εὐσεβῆς; Tisch. ἄν. κατὰ τὸν νόμον. 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, ἡ, *foresight, caution*. Aristoph. *Av.* 377, ἡ γὰρ εὐλάβεια σώζει πάντα. Also = *fear, timidity*, Dem. 635. 13, εἰς φόβον καὶ συκοφαντίας εὐλάβειαν καθιστάντες; Themistius, *Or.* iv. 49 B, ἡ πρὸς τὸ πλεῖν εὐλάβεια; Herodian, v. 2. 5, εἰ δὲ τινες ἔλαθον δι' εὐλάβειαν ἠσυχάζοντων; *vid.* εὐλαβεῖσθαι; LXX. = ַוּ, *caute*, Josh. xxii. 24, ἔνεκεν εὐλαβείας ῥήματος ἐποιήσαμεν τοῦτο. In Prov. xxviii. 14 it is inserted by the LXX. = *carefulness, prudence, μακάριος ἀνὴρ ὃς καταπτήσσει πάντα δι' εὐλάβειαν, ὃ δὲ σκληρὸς τὴν καρδίαν κ.τ.λ.*; Wisd. xvii. 8 = *fear*. It has been taken to denote *fear* or *terror*, in Heb. v. 7, ὃς . . . δεήσεις τε καὶ ἱκετηρίας πρὸς τὸν δυνάμενον σώζειν αὐτὸν ἐκ θανάτου . . . προσενέγκας καὶ εἰσακουσθεὶς ἀπὸ τῆς εὐλαβείας, καίπερ ὧν υἱὸς, ἔμαθεν ἀφ' ὧν ἔπαθεν τὴν ἱπακοήν κ.τ.λ. This of course is linguistically possible,—comp. for εἰσακ. 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 καί, μὲν and δέ should have been used. It is, moreover, inconsistent with the connection, for such a limitation would have no meaning. The εἰσακουσθεὶς denotes the unconditioned hearing of the prayer, and thus serves to introduce vv. 8, 9. Σώζειν ἐκ τοῦ θαν., indeed, does not merely mean preservation from death, but deliverance out of death, see Jude 5, and εἰσακουσθεὶς 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, εὐλαβ. does not mean *doubtful*, but *circumspect delaying*, cf. Plut. *Mor.* 1038 A, ἡ εὐλάβεια . . . λόγος ἐστὶν ἀπαγορευτικὸς τῷ σοφῷ· τὸ γὰρ εὐλαβεῖσθαι σωφῶν ἴδιον, οὐ φαύλων ἐστίν. 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, ἡ πρὸς τὸ θεῖον εὐλάβ. ; Plut. *Camill.* 21, *Id. Aemil. Paul.* 3, ἡ περὶ τὸ θεῖον εὐλάβ. ; Plut. *Num.* 32. In Prov. xxviii. 14 also εὐλάβ. must refer to religious character, cf. the second clause, σκληρὸς τὴν καρδίαν ; see also εὐλαβεῖσθαι. Εἰσακουσθεὶς 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, λατρεύομεν τῷ θεῷ μετὰ εὐλαβείας καὶ δέους, and εὐλαβεῖσθαι in Heb. xi. 7 ; here εὐλ. clearly expresses a feature of religious behaviour, and the following καὶ γὰρ ὁ θεὸς ἡμῶν πῦρ 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 (εὐλαβείας γὰρ ἦν τὸ λέγειν· πλὴν οὐχ ὡς ἐγὼ θέλω, ἀλλ' ὡς σύ, see Delitzsch *in loc.*). Εὐλάβεια is, as Delitzsch says, the mildest term that could be used for the fear of God ; *vid.* the passages from classical writers quoted, and Plutarch's explanation of εὐλάβεια in its general sense.

Εὐλαβεομαι, to be cautious, thoughtful, circumspect, with μή following, or the accusative ; in biblical Greek also with ἀπό ; Soph. *Tr.* 1119, εὐλαβοῦ δὲ μὴ φανῆς κακός ; Plat. *Rep.* ii. 372 C, πενίαν ἢ πόλεμον. In Attic Greek synonymous with φυλάττεσθαι, in later Greek synonymous with φοβεῖσθαι. Cf. Plut. *Mor.* 706 A, διὸ δεῖ μάλιστα ταύτας εὐλαβεῖσθαι τὰς ἡδονάς ; 977 A. So in the LXX. and Apocr. in many places, 1 Sam. xviii. 15, 29 ; Jer. xxii. 25 ; Job xiii. 25 ; Deut. ii. 5 ; Wisd. xii. 11 ; Ecclus. vii. 6, xxii. 22, xxvi. 5, xli. 3, εὐλ. κρῖμα θανάτου ; xxix. 7 ; 1 Macc. iii. 20, xii. 42 ; 2 Macc. viii. 16 ; Ecclus. xxxi. 16, ὁ φοβούμενος τὸν κύριον οὐ μὴ εὐλαβηθήσεται.—Then εὐλαβεῖσθαι also denotes a religious bearing, to fear God, Plat. *Legg.* ix. 879 E, τὸν ξενικὸν θεόν. So in the LXX. not only Jer. v. 22, μὴ ἐμέ οὐ φοβηθήσεσθε, λέγει κύριος, ἡ ἀπὸ προσώπου μου οὐκ εὐλαβηθήσεσθε = אַתָּה, Hiphil (cf. Ex. iii. 6, εὐλαβεῖτο γὰρ κατεμβλέψαι ἐνώπιον τοῦ θεοῦ = אָרָא), and Hab. ii. 20 ; Zeph. i. 7 ; Zech. ii. 17, εὐλαβεῖσθω ἀπὸ προσώπου αὐτοῦ πᾶσα ἡ γῆ ; = אָרָא, but, also = אָרָא, Nah. i. 7, γινώσκων κύριος τοὺς εὐλαβουμένους αὐτόν ; Zeph. iii. 12, ὑπολείψομαι ἐν σοὶ λαὸν πραδὸν καὶ ταπεινόν, καὶ εὐλαβηθήσονται ἀπὸ τοῦ ὀνόματος τοῦ κυρίου ; Prov. xxx. 5 ; = אָרָא, Prov. ii. 8 ; = אָרָא, Mal. iii. 16, οἱ φοβούμενοι τὸν κύριον καὶ εὐλαβούμενοι τὸ ὄνομα αὐτοῦ. Cf. Ecclus. xviii. 27, xxiii. 18, vii. 29. Either timidity (comp. the false rendering in the LXX. of Jer. iv. 1, καὶ ἐὰν περιέλη τὰ βδελύγματα αὐτοῦ καὶ ἀπὸ προσώπου μου εὐλαβηθῆ, where ἀπὸ πρ. μου should be taken with περιέλη, since the wrongly translated אָרָא אָרָא forms the after clause) or carefulness of behaviour is chiefly meant, as also in profane Greek. Cf. Plato, *de Legg.* 318 E, under ἀμαρτάνω. The proper Hebrew expression for the fear of God is אָרָא, and is usually expressed by φοβεῖσθαι, sometimes also by σέβασθαι. Accordingly the word stands in Acts xxiii. 10, εὐλαβηθεὶς ὁ χιλιάρχος μὴ διασπασθῆ ὁ Παῦλος

= to have apprehension, to be afraid; on the contrary, Heb. xi. 7, *πίστει χρηματισθεὶς Νῶε περὶ τῶν μηδέπω βλεπομένων, εὐλαβηθεὶς κατεσκεύασε κ.τ.λ., of the fear of God.*

Λατρεύω, from *λάτρης, a servant, λάτρον, pay*, in particular, *wages for labour or service*, is connected probably with ΛΑΩ, *I will*, or (according to Curtius, p. 326) with *λάω, ἀπολαύω, to enjoy, λεία, ληΐς, prey (ΛΑΦ)*. Hesychius explains *λατρεύει· ἐλεύθερος ὢν δουλεύει*. According to Ammonius, *λάτρης* 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, θεράπων, διάκονος, οἰκέτης*. It is not so often used as these, yet it seems to denote, at least most generally, *willing service and free obedience*. Isocr. 217 C, *τοὺς δὲ τῷ κάλλει λατρεύοντας φιλοκάλους καὶ φιλοπόνους νομίζομεν εἶναι*; Lucn. *Nigrin.* 15, *λατρεύειν τῇ ἡδονῇ*; Xen. *Agex.* vii. 2, *λατρεύειν νόμοις*; Phocylides, 112, *καιρῷ λατρεύειν*; Soph. *Oed. C.* 105, *ἀεὶ μύχθοις λατρεύων*; Eustath. *Il.* 1246. 10, *λάτρης· ὁ ἐπιμίσθιος· ἀλλ' ὁμοῦ ἐπὶ δούλων τέτακται· καὶ θῆτες, ὄντες ἐπελεύθεροι, μισθοῦ ἵπουργοῦσιν*.

As to the use of this word in Holy Scripture, it is applied exclusively to the worship of God. It is in the LXX. = *לָבַד* in the historical books, while this word in the prophetic books (though still denoting God's service) is rendered by *δουλεύειν*, a term applied to human relationships in the historical books. Occasionally *λατρ.* denotes human relations, as in Deut. xxviii. 48, where the parallelism determined the selection of the word (*λατρευτός*, Lev. xxiii. 7, 8; Num. xxviii. 18; Ex. xii. 16).—So Ex. iii. 12, iv. 23, vii. 16, x. 3, 7, 8, 11, 26, xx. 5, xxiii. 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 E, *καταφυγούσα πρὸς θεῶν εὐχὰς τε καὶ λατρείας*; *Apol.* 23 C, *διὰ τὴν τοῦ θεοῦ λατρείαν*; Eurip. *Tro.* 450, of Cassandra, *ἡ Ἀπόλλωνος λάτρης*; *Phoen.* 220, *Φοίβῃ λάτρης γενόμεν*. Still *θεράπων, θεραπεύειν, θεραπεία* are the proper words in the classics for *worship, cultus*. But in biblical Greek (as is clear from N. T. usage) this word *λατρεύειν* means *to cherish, to wait upon, to care for, to render helping service*, so that no other word remained to express distinctively *divine service* (so far as the Hebrew *לָבַד* denoted this) but *λατρεύειν, 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. *λατρεύματα*, Eurip. *Iph. T.* 1275, of *temple service*), Luke ii. 37; Acts vii. 7; Heb. viii. 5, *σκιᾷ λατρεύουσιν τῶν ἐπουρανίων*; x. 2, *τοὺς λατρεύοντας ἀπαξ κεκαθαρμένους*; xiii. 10, *οἱ τῇ σκηνῇ λατρεύοντες*; ix. 9, *θυσίαι . . . μὴ δυνάμεναι τελειῶσαι τὸν λατρεύοντα*; Rev. vii. 15, *λατρεύουσιν αὐτῷ ἡμέρας καὶ νυκτὸς ἐν τῷ ναφῷ αὐτοῦ*; xxii. 3, *οἱ δούλοι αὐτοῦ λατρεύουσιν αὐτῷ*. Then,

generally, *the recognition and acknowledgment of the state of dependence in which man stands to God*, Matt. iv. 10, αὐτῷ μόνῳ λατρεύσεις, cf. ver. 9, ἐὰν πεσὼν προσκυνήσῃς μοι ; Luke iv. 8, i. 74, λατρεύειν αὐτῷ ἐν ὁσιότητι καὶ δικαιοσύνῃ ; Heb. xii. 28, λατρεύομεν εὐαρέστως τῷ θεῷ μετὰ εὐλαβείας καὶ δέους ; Acts xxiv. 14, κατὰ τὴν ὁδὸν ἦν λέγουσιν αἴρεσιν οὕτως λατρεύω τῷ πατρὶ τῷ θεῷ ; xxvi. 7, xxvii. 23, τοῦ θεοῦ οὐ εἰμί, φῶ καὶ λατρεύω ; Rom. i. 9, φῶ λατρεύω ἐν τῷ πνεύματι μου ἐν τῷ εὐαγγ. ; Phil. iii. 3, ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, οἱ πνεύματι θεῷ λατρεύοντες ; 2 Tim. i. 3, τῷ θεῷ φῶ λατρεύω . . . ἐν καθαρῇ συνειδήσει.—Of *idolatry*, Acts vii. 42, λατρ. τῇ στρατιᾷ τοῦ οὐρανοῦ ; Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα.

Λατρεία, ἡ, *service*, or *divine service*, see λατρεύω. John xvi. 2, λατρείαν προσφέρειν τῷ θεῷ. *Sacrifice* seems specially to be the service denoted, cf. Rom. ix. 4, ὧν . . . ἡ λατρεία καὶ αἱ ἐπαγγελίαι κ.τ.λ. ; xii. 1, παραστήσαι τὰ σώματα ὑμῶν θυσίαν . . . τῇ λογικῇ λατρείᾳ ὑμῶν ; Heb. ix. 1, δικαιώματα λατρείας ; ver. 6, οἱ ἱερεῖς τὰς λατρείας ἐπιτελοῦντες. Cf. Plat. *Phaedr.* 244 E, see λατρεύω. LXX. = ἰδωλολατρεία, Ex. xii. 25, 26 ; Josh. xxii. 27, elsewhere also = *leitourgia*, e.g. Num. viii. 25.

Εἰδωλολατρεία, 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, ἀθέμητοι εἰδωλολατρεῖαι, cf. Heb. ix. 6.—*εἰδωλολάτρης*, 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, xxii. 15.

Λέγω, to lay, to lay together, to collect, to read ; post-Homeric, in the sense of to speak, to say. Hence—

Λόγος, ὁ, the word, “ not, however, in a grammatical sense, for which ῥῆμα, ὄνομα, ἔπος is used, but always, like *vox*, 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, *Theogn.* 890, ἐξαπατήσας αἰμυλλοῖσι λόγοισι ; Xen. *Anab.* ii. 5. 16, ἡδομαι ἀκούων σου φρονίμους λόγους ; ii. 6. 4, ὁποῖοις μὲν λόγοις ἔπεισε Κῦρον ; Aesch. *Prom.* 214, λόγοισιν ἐξηγείσθαι. Plato, Demosthenes, and others, *λόγους ποιείσθαι*, to speak. So Matt. xv. 23, οὐκ ἀπεκρίθη αὐτῇ λόγον ; xxii. 46, and often ; Acts ii. 40, ἐτέροις τε λόγοις πλεόσιν διεμαρτύρατο ; Luke xxiii. 9 ; 1 Cor. xiv. 19, πέντε λόγους διὰ τοῦ νοῦς λαλήσαι . . . μυρίους λόγους ἐν γλώσσῃ ; ii. 4, ἐν πειθοῖς σοφίας λόγοις, ver. 13 ; Eph. v. 6, ἀπατᾶν 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. xviii. 256, εἰς τοιοῦτους λόγους ἐμπίπτειν ἀναγ-

κάζομαι ; *I am obliged thus to speak.* Acts xviii. 15, ζήτημά ἐστιν περὶ λόγου καὶ ὀνομάτων καὶ νόμου τοῦ καθ' ὑμᾶς ; Eph. iv. 29, πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω ; Col. iv. 6, ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος, εἰδέναι πῶς δεῖ ὑμᾶς ἐνὶ ἐκάστῳ ἀποκρίνεσθαι ; 1 Thess. ii. 5 ; 1 Cor. i. 17, εὐαγγελίζεσθαι οὐκ ἐν σοφίᾳ λόγου ; ii. 1, xv. 2 ; 2 Cor. vi. 7, x. 10, 11, xi. 6 ; 1 Thess. i. 5, τὸ εὐαγγέλιον ἡμῶν οὐκ ἐγενήθη εἰς ὑμᾶς ἐν λόγῳ μόνον ἀλλὰ καὶ ἐν δυνάμει.—(c.) *The word or speech, as an act, and not as a product, the speaking.* Acts xviii. 5, συνείχето τῷ λόγῳ ; Luke iv. 32, ἐν ἐξουσίᾳ ἦν ὁ λόγος αὐτοῦ ; 1 Cor. iv. 20, οὐ γὰρ ἐν λόγῳ ἢ βασιλείᾳ τοῦ θεοῦ, ἀλλ' ἐν δυνάμει. Thus when mention is made of Christ's wonder-working power by His word, e.g. Matt. viii. 8, μόνον εἶπε λόγῳ ; viii. 16, ἐξέβαλε τὰ πνεύματα λόγῳ ; 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 (*vid. ἔργον*), 2 Cor. x. 11 ; Col. iii. 17, πᾶν ὃ τι ἐὰν ποιῆτε ἐν λόγῳ ἢ ἐν ἔργῳ ; 1 John iii. 18, μὴ ἀγαπῶμεν λόγῳ . . . ἀλλ' ἐν ἔργῳ καὶ ἀληθείᾳ. Compare also Col. ii. 23, ἄτινά ἐστιν λόγον μὲν ἔχοντα σοφίας ἐν ἐθελοθρησκείᾳ κ.τ.λ. Cf. Herod. iii. 135 (see ἔργον) ; Luke xxiv. 19 ; Acts vii. 22 ; 2 Thess. ii. 17. Cf. 1 Tim. iv. 12, τύπος γίνου 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 ; *Theaet.* 172 B, τὸν Πρωταγόρου λόγον ; *Apol.* 26 D, τὰ Ἀναξαγόρου βιβλία τοῦ Κλαζομενίου γέμει τούτων τῶν λόγων. So in Matt. xii. 32, ὃς ἂν εἶπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου ; xv. 12, xix. 11, οὐ πάντες χωροῦσιν τὸν λόγον τούτου ; xix. 22, xxi. 24 ; Mark xi. 29 ; Luke xx. 3 ; Matt. xxvi. 44, τὸν αὐτὸν λόγον εἰπών ; Mark v. 36, ix. 10, x. 22, xiv. 39 ; Luke xii. 10 ; John ii. 22, ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς ; iv. 37, ἐν γὰρ τούτῳ ὁ λόγος ἐστὶν ὁ ἀληθινός. 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, ὅστις ἀκούει μου τοὺς λόγους τούτους ; vii. 26, 28, x. 14, xix. 1, ἐτέλεσεν τοὺς λόγους τούτους ; xxiv. 35, οἱ δὲ λόγοι μου οὐ παρέλθωσιν ; xxvi. 1 ; Mark viii. 38, x. 24, xiii. 31 ; Luke iii. 4, iv. 22, vi. 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. i. 3, xvii. 17, xix. 9, xxi. 5, xxii. 6, 7, 9, 10, 18, 19 ; cf. Xen. *Cyrop.* i. 5. 3, τοῖς λόγοις τούτοις πειθόμενοι.—(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, ἄχρι οὐ ὅδε ὁ λόγος ἐγράφετο; Acts i. 1, τὸν μὲν πρῶτον λόγον ἐποησάμην περὶ πάντων κ.τ.λ.; Xen. *Anab.* ii. 1. 1, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. Thus the Epistle to the Hebrews is called λόγος τῆς παρακλήσεως, Heb. xiii. 22; cf. Acts xiii. 15, εἰ ἔστιν ἐν ὑμῖν 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. Lacrit.* 599 (Kypke, *Observ. scr.*), ἐμοὶ μὲν οὖν ἔστιν, ὡς ἄνδρες δικασταί, πρὸς τούτους ὁ λόγος; cf. Matt. v. 32, παρεκτός λόγου πορνείας (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' ἐξοχὴν, 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, οἱ ἀπ' ἀρχῆς αὐτόπται καὶ ὑπηρέται γενομένοι τοῦ λόγου; Acts viii. 4, εὐαγγελιζόμενοι τὸν λόγον; x. 44, xi. 19, xiv. 25, xvi. 6, κωλυθέντες ὑπὸ τοῦ ἁγίου πνεύματος λαλῆσαι τὸν λόγον ἐν τῇ Ἀσίᾳ; xvii. 11 (xix. 20, Tisch., οὕτως κατὰ κράτος τοῦ κυρίου ὁ λόγος ἤρξανεν καὶ ἴσχυεν, is usually read κατὰ κράτος ὁ λ. τοῦ κυρ.), xx. 7; Gal. vi. 6, ὁ κατηχούμενος τὸν λόγον; Phil. i. 14; Col. iv. 3; 1 Thess. i. 6; 1 Tim. v. 17, οἱ κοπιῶντες ἐν λόγῳ καὶ διδασκαλίᾳ; Jas. i. 21, 22, 23; 1 Pet. ii. 8, iii. 1; cf. 1 John ii. 7, ἡ ἐντολὴ ἣ παλαιὰ ἐστὶν ὁ λόγος ὃν ἠκούσατε. This “*word*,” so called κατ' ἐξ., is the declaration of the mystery of Christ, Col. iv. 3, ἵνα ὁ θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, the word of gospel preaching, λόγος ἀκοῆς, 1 Thess. ii. 13; Heb. iv. 2, see ἀκοή; Col. i. 5, ἣν (ἐλπίδα) προηκούσατε ἐν 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, ὑμῖν ὁ λόγος τῆς σωτηρίας ταύτης ἐξαπεστάλη. Elsewhere it is designated according to its import, ὁ λόγος τῆς καταλλαγῆς, 2 Cor. v. 19; Acts xx. 32, ὁ λόγος τῆς χάριτος θεοῦ; 1 Cor. i. 18, ὁ λ. ὁ τοῦ σταυροῦ; Phil. ii. 16, λ. ζωῆς; Col. iii. 16, ὁ λ. τοῦ Χριστοῦ; Heb. v. 13, λ. δικαιοσύνης (vid. δικαιοσύνη). 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 ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς; Acts x. 36, τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ; Acts xvii. 13, ὁ λόγος τοῦ θεοῦ, used interchangeably with ὁ λ., ver. 11; Luke viii. 11, ὁ σπόρος ἐστὶν 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 λόγ.; see xxiv. 14, τὸ εὐαγγέλιον τῆς βασ. 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 דְּבַר יְהוָה , *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, $\text{יְהוָה שְׂאֵר יְהוָה}$). 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, *παραλαβόντες λόγον ἀκοῆς παρ' ἡμῶν τοῦ θεοῦ ἐδέξασθε οὐ λόγον ἀνθρώπων ἀλλὰ καθὼς ἐστὶν ἀληθῶς λόγον θεοῦ*; Mark vii. 13, *ἀκυροῦντες τὸν λόγον τοῦ θεοῦ τῇ παραδόσει ὑμῶν*. 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. ii. 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 εἰσὶν 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 $\text{דְּבַר יְהוָה הָיָה אֵלַי}$; and of the hearing or perception of this word, it is said $\text{הָיָה דְּבַר יְהוָה}$, Isa. ii. 1; Mic. i. 1; Amos i. 1 (cf. Ps. lxxxix. 20; Isa. xiii. 1; 1 Chron. xxv. 5, $\text{הָיָה דְּבַר יְהוָה אֵלַי}$). Now these expressions never occur in the N. T. except in John x. 35, *πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο*, 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 (הִתְהַלַּךְ , *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, *ὁ ἀψευδὴς θεὸς . . . ἐφάνηρσεν καιροῖς ἰδίους τὸν λόγον αὐτοῦ ἐν κηρύγματι ὃ ἐπιστεύθη ἐγὼ*; Acts x. 36, *τὸν λόγον ὃν ἀπέστειλεν τοῖς υἱοῖς Ἰσραὴλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ*; Acts xiii. 26; 1 Pet. i. 23 sqq., *ἀναγεγεννημένοι . . . διὰ λόγου ζῶντος θεοῦ καὶ μένοντος . . . τοῦτο δὲ ἐστὶν τὸ ῥῆμα τὸ εὐαγγελισθὲν εἰς ὑμᾶς*. No longer is it said, *ὁ λόγος τοῦ κυρίου ἐγένετο* (cf. John i. 14, *ὁ λόγος σὰρξ ἐγένετο*); but, on the contrary, cf. Acts vi. 7, *ἠύξανεν*; xii. 24, *ἠύξ. καὶ ἐπληθύνετο*; xix. 20, *ἠύξ. καὶ ἴσχυεν*; 2 Tim. ii. 9, *ὁ λόγος τοῦ θεοῦ οὐ δέδεται*; 2 Thess. iii. 1, *ἵνα ὁ λόγος τοῦ κυρίου τρέχη*; John xvii. 14, *δέδωκα αὐτοῖς τὸν λόγον σου*. Thus and henceforward *ὁ 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 $\delta \eta \nu \acute{\alpha} \pi' \acute{\alpha} \rho \chi \eta \varsigma, \delta \acute{\alpha} \kappa \eta \kappa \acute{\omicron} \alpha \mu \epsilon \nu \dots \pi \epsilon \rho \iota \tau \omicron \upsilon \lambda \acute{\omicron} \gamma \omicron \nu \tau \eta \varsigma \zeta \omega \eta \varsigma$, where what is spoken of is not an impersonal object, but an impersonal designation of a personal object; and especially Rev. xix. 13, $\kappa \alpha \iota \kappa \acute{\epsilon} \kappa \lambda \eta \tau \alpha \iota \tau \omicron \delta \nu \omicron \mu \alpha \alpha \upsilon \tau \omicron \upsilon \delta \acute{\omicron} \lambda \acute{\omicron} \gamma \omicron \varsigma \tau \omicron \upsilon \theta \epsilon \omicron \upsilon$; 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), "*verba prophetalia 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, מִיְסָרָא ; cf. on Gen. iii. 8, $\text{קַל מִיְסָרָא דִּי}$; Ps. cxxviii. 5, $\text{יִבְרִיךְ מִיְסָרָא דִּי}$; Judg. vi. 12, $\text{בְּסַעֲדָךְ דִּי} = \text{יְהוָה}$. The same is denoted by דְּבִירָא ; Num. vii. 89, $\text{וּמִתְּמַן הוּא דְּבִירָא מִחַמְלִיל עִמָּה}$, "the Word spoke with him from off the mercy-seat;" Gen. xxviii. 10, $\text{כֵּן בִּנְלָל דְּהִיא דְּבִירָא מִחַמְלִיל לְמַלְלָא עִמָּה}$, "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 $\delta \acute{\omicron} \xi \alpha, \text{דְּבִירָא, שְׂפָרָה}$, with which latter word מִיְסָרָא 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. $\text{πρωτότοκος (πρωτόγονος), υἱός, εἰκὼν}$, and others; cf. *de Confus. ling.* p. 427, ed. M., $\kappa \alpha \iota \acute{\alpha} \nu \mu \eta \delta \acute{\epsilon} \pi \omega \mu \acute{\epsilon} \nu \tau \omicron \iota \tau \upsilon \chi \acute{\alpha} \nu \eta \tau \iota \varsigma \acute{\alpha} \xi \iota \acute{\omicron} \chi \rho \epsilon \omega \varsigma \acute{\alpha} \nu \upsilon \iota \delta \varsigma \theta \epsilon \omicron \upsilon \pi \rho \omicron \sigma \alpha \gamma \alpha \rho \epsilon \upsilon \sigma \theta \alpha \iota \sigma \pi \omicron \upsilon \delta \alpha \zeta \acute{\epsilon} \tau \omega \kappa \omicron \sigma \mu \acute{\epsilon} \iota \sigma \theta \alpha \iota \kappa \alpha \tau \grave{\alpha} \tau \omicron \nu \pi \rho \omega \tau \acute{\omicron} \gamma \omicron \nu \omicron \nu$

αὐτοῦ λόγον, τὸν ἄγγελον πρεσβύτατον, ὡς ἀρχάγγελον πολυώνυμον ὑπάρχοντα· καὶ γὰρ ἀρχή, καὶ ὄνομα θεοῦ, καὶ λόγος [καὶ ὁ] οὐ (Mang.) κατ' εἰκόνα ἄνθρωπος, καὶ ὄρων Ἰσραήλ, προσαγορεύεται . . . Καὶ γὰρ εἰ μήπω ἱκανοὶ θεοῦ παῖδες νομίζεσθαι γεγόναμεν, ἀλλὰ τοῖς τῆς αἰδίου εἰκόνας αὐτοῦ, λόγου τοῦ ἱερωτάτου· θεοῦ γὰρ εἰκὼν λόγος ὁ πρεσβύτατος; cf. *Lib. Alleg.* iii. 106 M. Notwithstanding this similarity of attributes, however, the identity of the subject of whom they are predicated cannot justly be affirmed. The matter really stands thus: the *predicates* of the Son of God in Paul correspond with those of the Logos in Philo, but the *subject* is not the same. In John we find the designation of the *subject*, but not the *predicates*. Though Philo's idea of the Logos seems to coincide with what is said in the prologue to St. John's Gospel of John's Logos, a glance only at the statements of Philo (e.g. *de Somn.* 655; *de Mund. orif.* 5) suffices to show the incompatibility of St. John's view with Philonic representations, and any real coincidence between them must be denied. In *de Mund. orif.* 5 we read, *δηλονότι καὶ τὸ ὅλον εἶδος, ὁ σύμπας αἰσθητὸς οὐτοσὶ κόσμος, ὃ μείζον ἐστὶ τῆς ἀνθρωπίνης μίμημα θείας εἰκόνας. δῆλον δὲ ὅτι καὶ ἡ ἀρχέτυπος σφραγίς, ἃν φάμεν εἶναι κόσμον νοητόν, αὐτὸς ἂν εἴη τὸ ἀρχέτυπος παράδειγμα, ἰδέα τῶν ἰδεῶν, ὁ θεοῦ λόγος; De Somn.* 655, *Μὴ παρέλθῃς δὲ τὸ εἰρημένον (Gen. xxxi. 12, LXX., ἐγὼ εἶμι ὁ θεὸς ὁ ὄφθεις σοι ἐν τόπῳ θεοῦ), ἀλλ' ἀκριβῶς ἐξέτασον, εἰ τῷ ὄντι δύο εἰσὶ θεοί· λέγεται γὰρ Ἐγὼ εἶμι ὁ θεὸς ὁ ὄφθεις σοι, οὐκ ἐν τόπῳ τῷ ἐμῷ, ἀλλ' ἐν τόπῳ θεοῦ, ὡς ἂν ἐτέρου. Τί οὖν χρὴ λέγειν; ὁ μὲν ἀληθεία θεὸς εἰς ἐστίν· οἱ δ' ἐν καταχρήσει λεγόμενοι πλείους . . . Καλεῖ δὲ τὸν θεὸν τὸν πρεσβύτατον αὐτοῦ νυνὶ λόγον, οὐ δεισιδαίμωνῶν περὶ τὴν θέσιν τῶν ὀνομάτων 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" (Dorner, *Entwicklungsgesch. 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,—is the superior or chief of the world, the messenger of God to the world, the mediator for the world in God. Although, as Dorner 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 unison 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—*אמרי*—in a 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 *אמרי*, 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 θεὸν 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 ἀρχῇ, πρὸ τοῦ τὸν κόσμον εἶναι*, 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 μέρος 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, *οὐδενὸς λόγον ποιῶμαι*, *I make no account of*; Theocr. ii. 61, *ὁ δὲ μεν λόγον οὐδένα ποιεῖ*; Tisch. reads Acts xx. 24, *οὐδενὸς λόγου ποιῶμαι τὴν ψυχὴν τιμίαν ἐμαυτῷ*, cf. Herod. i. 33, *λόγου ποιέσθαι τινα*; Phil. iv. 15, *εἰς λόγον δόσεως καὶ λήμψεως*; ver. 17, *εἰς λόγον ὑμῶν*.—Sometimes = **reckoning**, e.g. *λόγον αἰτεῖν*, *διδόναι*, etc., Matt. xii. 36, xviii. 23, and often. And hence = **reason, insight, consideration**. In biblical Greek only in Acts xviii. 14, *κατὰ λόγον ἂν ἠνεσχόμεν ὑμῶν* = **reasonably, fairly**, as *κατὰ λόγον* is often used in profane Greek.

Λογικός, ἡ, ὄν, (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.

xii. 1, τὴν λογικὴν λατρείαν ὑμῶν. 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 λογικὴ λατρεία 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. λογικοὶ ἰατροί, *medici qui ratione et methodo propria morborum remedia investigabant*, Steph. *Thes.* Not λογικὴ λατρεία, but θυσία ζῶσα, 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 λογικόν 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 λογιμός as more appropriate to λόγος, in the sense of “reason.” Λογικός means simply *gifted with reason*. It remains therefore to understand λόγος of the word κατ’ ἐξ, 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 δολούντες τὸν λόγον τοῦ θεοῦ.

Δόγιον, τό, sentence, declaration, especially the utterances of the oracles of the gods. Hesychius, λόγια· θέσφατα, μαντεύματα, φήμαι, χρησμοί. According to this use of the term, it occurs in the LXX. as = לִּשְׁרָרָה, 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, εἴ τις λαλεῖ, ὡς λόγια θεοῦ; Acts vii. 38, ὃς ἐδέξατο λόγια ζῶντα δοῦναι ὑμῖν. 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 ἀνάλογος = ἀνά τὸν αὐτὸν λόγον, Plat. *Tim.* 32 B, οὕτω δὴ πυρός τε καὶ γῆς ὕδωρ ἀέρα τε ὁ θεὸς ἐν μέσφ θεῖς καὶ πρὸς ἄλληλα καθ’ ὅσον ἦν δυνατὸν ἀνά τὸν αὐτὸν λόγον ἀπεργασάμενος, ὃ τι πῦρ πρὸς ἀέρα, τοῦτο ἀέρα πρὸς ὕδωρ, καὶ ὃ τι ἀῆρ πρὸς ὕδωρ, τοῦτο ὕδωρ πρὸς γῆν, ξυνέδησε καὶ ξυνεστήσατο οὐρανὸν ὄρατὸν καὶ ἀπτόν. The substantive occurs sometimes in Plato, oftener 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. A.* i. 1, ἕνια δὲ τῶν ζώων οὔτε εἶδει τὰ μέρη ταῦτ’ ἔχει οὔτε κατ’ ὑπεροχὴν καὶ ἔλλειψιν, ἀλλὰ κατ’ ἀναλογίαν; Sext. *Adv. Gramm.* 229, ἡ ἀναλογία ὁμοίου καὶ ἀνομοίου ἐστὶ θεωρία. Ἀναλόγως, similarly, coincident, corresponding, e.g. Sext. *Pyrrh.* i. 88, οἱ ἄλλοι ἀναλόγως; Jacobs, *Anthol.* vii. 12, κατιῶν καὶ πάλιν ἐπανιῶν ἀναλόγως. In Aristotle, *arithmetical or geometric proportion*. Arist. *Eth. Nicom.* v. 6, ἡ ἀναλογία ἰσότης ἐστὶ λόγων κ.τ.λ.—Plat. *Tim.*

32 C, τὸ τοῦ κόσμου σῶμα . . . δι' ἀναλογίας ὁμολογήσαν; *Polít.* 257 B, οἱ τῇ τιμῇ πλέον ἀλλήλων ἀφυστᾶσιν, ἢ κατὰ τὴν ἀναλογίαν τῆς ὑμετέρας τέχνης; *Diod.* xi. 25, διεμέρισε τοῖς συμμάχοις κατὰ τὸν ἀριθμὸν τῶν συστρατευσάντων τὴν ἀναλογίαν ποιησάμενος. In the N. T. *Rom.* xii. 6, εἴτε προφητεῖαν κατὰ τὴν ἀναλογίαν τῆς πίστεως. If the explanation given under πίστις of the expression μέτρον πίστεως, ver. 3, be right, κατὰ τὴν ἀναλογίαν τ. π. cannot be = κατὰ τὸ μέτρον πίστεως. What is treated of is not the subjective standard of faith, but an objective standard for prophesying. But this standard, again, is not *the faith* in an objective sense = *doctrina fidei*, a sense in which πίστις does not occur even in *Acts* vi. 7, comp. xvii. 31. Prophecy is to stand in a right relation to faith, is to correspond thereto, to build itself up upon the foundation of a rightly acting faith, which in turn it is to build up and promote, comp. *1 Cor.* xiv. 1 sqq. The more imminent the danger lest a pretended prophecy should affect the faith of the individual and of the church, the more carefully ought this faith to be preserved and cherished by the exercise of this gift; see further under προφήτης.

Λογίζομαι, derived from λόγος, *account*; λέγω, *to put together, to count* = *to occupy oneself with reckonings, with calculations* (comp. ὀπλίζομαι). Besides the aorist middle, it forms the passive aorist ἐλογίσθην, future λογισθήσομαι, with passive meaning; cf. *Krüger*, § xxxix. 14. 2. In classical Greek the perfect also occurs, λελόγισμαι, in an active or passive sense, comp. *Gen.* xxxi. 15, οὐχ ὡς αἱ ἀλλότριαι λελόγισμεθα 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, λογίσαι πόσα ἐστὶν ἔτοιμα χρήματα; *1 Cor.* xiii. 5, οὐ λογίζεται τὸ κακόν. — *Λογίζεσθαι 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 λογισάμενος αὐτοῖς τὰ παραπτώματα; *Rom.* iv. 8, ᾧ οὐ μὴ λογίσσεται κύριος ἁμαρτίαν; *2 Tim.* iv. 16, μὴ αὐτοῖς λογισθεῖν; *Rom.* iv. 4, τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα; ver. 6, ᾧ ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων; 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 ἐγράφη δὲ δι' αὐτὸν μόνον ὅτι ἐλογίσθη αὐτῷ, ver. 24, the true meaning of which is clear from what follows. The LXX. often write λογίζεσθαι τι εἰς τι, τινὰ εἰς τινά, where the Greeks use the double accusative; e.g. *1 Sam.* i. 13, ἐλογίσατο αὐτὴν Ἥλὶ εἰς μεθύουσαν, *to take any one for, to reckon as belonging to a certain class, to regard any one as*, = ἕνεκα, *Gen.* xxxviii. 15; *1 Sam.* i. 13; *Job* xiii. 24, xli. 24, ἐλογίσατο ἄβυσσον εἰς περίπατον; *Gen.* xv. 6, ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; *Prov.* xvii. 28, ἀνοήτῳ ἐπερωτήσαντι σοφίαν σοφία λογισθήσεται; *Ps.* cvi. 31, καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην; *Xen. Cyrop.* i. 2. 11, μίαν ἄμφω ταύτας τὰς ἡμέρας λογίζονται; *Ael. H. N.* iii. 11, τὸ μηδὲν ἀδικῆσαι τὸν τροχίλον, λογίζεται οἱ μισθόν. Hence the expression occurs,

εἰς οὐδὲν λογίζεσθαι, *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, οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; ix. 8, οὐ τὰ τέκνα τῆς σαρκὸς . . . ἀλλὰ τὰ τέκνα τῆς ἐπαγγελίας λογίζεται εἰς σπέρμα. 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 λογίζεσθαι τί τιμι εἰς τί, 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, ἐλογίσθη 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 λογίζεσθαι τι εἰς τι of ver. 3 is distinctly described as λογίζεσθαι κατὰ χάριν. We may read the whole passage, vv. 3-5, Ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα· τῷ δὲ μὴ ἐργαζομένῳ πιστεύοντι δὲ ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην. If λογίζεσθαι τι εἰς τι were not a λογίζεσθαι κατὰ χάριν, a reckoning *per substitutionem*, the statement at the end should have been λογίζεται ἡ δικαιοσύνη αὐτοῦ. But faith is now put in the place of righteousness, cf. ver. 6, φ' ὁ θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων—which, according to ver. 8, denotes the forgiveness of sins. Thus this λογίζεσθαι, *per substitutionem*, or κατὰ χάριν, is a *term techn.* for the justifying act of God, iv. 11, εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην; iv. 10, 23, 24.—Λογίζεσθαι τινα μετὰ τινος, *to number any one with*, Luke xxii. 37, μετὰ ἀνόμων ἐλογίσθη; Mark xv. 28.—(II.) *To reckon, to value or esteem, to take for*, 1 Pet. v. 12; 2 Cor. xii. 6.—Rom. viii. 36, λογίζεσθαι τινα ὡς, 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 *ἔτι*, 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, λογιζόμεθα δικαιοῦσθαι πιστεῖ ἀνθρώπων; ii. 3.—(IV.) *To consider*, John xi. 50; Mark xi. 31.

Λογισμός, ὁ, *reckoning, calculation, consideration, reflection, e.g. λογισμῷ χρῆσθαι, ἐκ λογισμοῦ τι ποιεῖν, λογισμῷ τινὶ ποιεῖν τι*, Thucyd., Plato, Xen., Aristotle. Therefore used of the consideration and reflection preceding and determining conduct, Aristot. *Rhet.* i. 10, πράττεσθαι διὰ λογισμὸν τὰ δοκοῦντα συμφέρειν (cf. John xi. 50, Tisch.); Aristot. *Μεταρῆ.*, ἡ κατὰ προαίρεσιν κίνησις καὶ κατὰ τὸν λογισμὸν; Ps. xxxiii. 10, 11, *synon. βουλή*; Prov. vi. 18, καρδία τεκταινομένη λογισμοὺς κακοῦς; Jer. xi. 19, ἐπ' ἐμὲ ἐλογίσαντο λογισμὸν πονηρόν. In this sense in 2 Cor. x. 4 of considerations and intentions hostile to the gospel, λογισμοὺς καθαιρούντες καὶ πᾶν ἕψωμα ἐπαιρόμενον κατὰ τῆς γνώσεως τοῦ θεοῦ. On the other hand, in Rom. ii. 15, of considerations and reflections following upon conduct, τῶν λογισμῶν κατηγορούντων ἢ καὶ ἀπολογουμένων. Not thus used in profane Greek, comp. *συνείδησις*.—Cf. Prov. xii. 5, λογισμοὶ δικαίων κρίματα,

κυβερνώσι δὲ ἀσεβεῖς δόλους. Somewhat analogous is the rarer expression, connected with the meaning *computation*, λογισμὸν ἀποδοῦναι, λ. ἑαυτῷ διδόναι, *to give an account of oneself*, in Plutarch, Philostratus.

Διαλογίζομαι, *to reckon distributively, to settle with one, to ponder, to consider*, e.g. Plat. *Soph.* 231 C, πρὸς ἡμᾶς αὐτοὺς διαλογιζόμεθα, more rarely equivalent to διαλέγεσθαι = διαλέγειν κατὰ γένη τὰ πράγματα (Xen. *Mem.* v. 5. 12). So Xen. *Mem.* iii. 5. 1, διαλογιζόμενοι περὶ αὐτῶν ἐπισκοπῶμεν; cf. Mark ix. 33, 34. It differs from διαλέγεσθαι in this, that this latter word denotes *discussion*, but διαλογίζεσθαι, mainly *reflecting, calculating consideration*; hence also = *to be doubtful, to be uneasy about, to doubt*, Xen. *Hell.* vi. 4. 20, διαλογιζόμενοι πῆ... ἀποβήσοιτο. 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. lxxvii. 6, διελογισάμην ἡμέρας ἀρχαίας, καὶ ἔτη αἰώνια ἐμνήσθην; 2 Macc. xii. 43, ὑπὲρ ἀναστάσεως διαλογιζόμενος; cf. Ael. *V. H.* xiv. 43 (in Schleusner), ὑπὲρ ἀνθρώπου ψυχῆς διαλογίζεσθαι.—Luke iii. 15, i. 29.—Again, in Matt. xvi. 7, 8, Mark viii. 16, 17, as the outcome of little faith; Mark ii. 6, 8, Luke v. 21, 22, of opposition to Christ, cf. Luke xx. 14; Ps. xxi. 12, ἔκλιναν εἰς σὲ κακά, διελογίσαντο βουλήν κ.τ.λ.; Ps. xxxvi. 4, ἀνομίαν διελογίσαστο (al. ἐλογ.); 1 Macc. xi. 8, διελογίζετο... λογισμοὺς ποιηρούς.—Matt. xxi. 25; Mark xi. 31; Luke xii. 17, of the unjust steward.—LXX. = צִיָּה.

Διαλογισμός, ὁ, 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 Ecclus. xxvii. 6, σκευὴ κεράμεως δοκιμάζει κάμινος, καὶ πειρασμός ἀνθρώπου 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. lvi. 6, cxxxix. 20, cxlvi. 4; Isa. lix. 7; nevertheless διαλογισμοὶ 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 ποιηρός, 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 signification *suspicions, 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, *Aporrhth. Alex.* 101, it occurs in Ecclus. ix. 15; Wisd. vii. 20.

Ἐλλογέω, *to charge, to impute*, does not occur in Greek writers, except in inscriptions, cf. ἐλλόγιμος, *what is taken into account, or into consideration*. In Clem. Alex., ἐλλογίζεω; Rom. v. 13, ἁμαρτία δὲ οὐκ ἐλλογεῖται μὴ ὄντος νόμου; Philem. 18, εἰ δέ τι ἡδίκησέν σε ἢ ὀφείλει, τοῦτο ἐμοὶ ἐλλόγει, where Tisch. reads ἐλλόγα, therefore in the present ἐλλογῶ; Hesychius, ἐλλόγει· καταλογίσει.

Ὁμολογέω,—(I.) *to say the same*, Xen. *Cyrop.* iv. 5. 26, ἀναγνῶναι δέ σοι καὶ τὰ

ἐπιστελλόμενα, ἔφη, βούλομαι, ἵνα εἰδὼς αὐτὰ ὁμολογήῃς, ἂν τί σε πρὸς ταῦτα ἐρωτᾷ. 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, ὁμολογέουσι δὲ σφί Λέσβιοι; i. 171, οὕτω Κρήτες λέγουσι, οὐ μέντοι ὁμολογέουσι τούτοισιν οἱ Κᾶρες. With the dative of the person and the accusative of the thing, or the infinitive instead of the accusative, περί τι, ἐπί τινι. — (II.) To grant, to admit, to confess, *confiteri*; Xen. Hist. Gr. iii. 3. 11, ἠλέγγετο καὶ ὁμολόγει πάντα; John i. 20, ὁμολόγησεν καὶ οὐκ ἠρνήσατο, καὶ ὁμολόγησεν, ὅτι οὐκ εἰμί ὁ Χριστός; 1 John i. 9, ὁμολογεῖν 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. vii. 23, ὁμολογήσω αὐτοῖς ὅτι οὐδέποτε ἔγνω ὑμᾶς; Acts xxiv. 14, ὁμολογῶ δὲ τοῦτό σοι, ὅτι κατὰ τὴν ὁδὸν ἦν λέγουσιν αἴρεσιν οὕτως λατρεύω τῷ πατρί τῷ θεῷ; Tit. i. 16, θεὸν ὁμολογοῦσιν εἰδέναί, τοῖς δὲ ἔργοις ἀρνοῦνται; Heb. xi. 13, ὁμολογήσαντες ὅτι ξένοι καὶ παρεπίδημοι εἰσιν κ.τ.λ. Cf. Plat. Prot. 317 B, ὁμολογῶ σοφιστῆς εἶναι. The latter in Matt. xiv. 7, μεθ' ὅρκου ὁμολόγησεν αὐτῇ δοῦναι; Acts vii. 17, cf. Xen. Anab. vii. 4. 22, πάντα ὁμολογοῦν ποιήσεν.—(III.) To recognise, expressly to acknowledge, to make known one's profession, to confess; cf. Thuc. iv. 62, τὴν ὑπὸ πάντων ὁμολογουμένην ἀριστον εἶναι εἰρήνην; Xen. Anab. v. 9. 27, πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν Λακεδαιμονίους καὶ αὐτῶν ἡγεμόνας εἶναι; Plat. Conv. 202 B, ὁμολογεῖται γε παρὰ πάντων μέγας θεὸς εἶναι. (With disputers = to grant that our opponent is right, τὰ ὁμολογούμενα, things upon which both parties are agreed, universally acknowledged, etc. "Ὁμολογεῖν saepe est disputantium, inter quos convenit de aliquo re, qui e concessis disputant," Lex. Xen.) Acts xxiii. 8, Σαδδουκαῖοι μὲν λέγουσιν μὴ εἶναι ἀνάστασιν μηδὲ ἄγγελον μήτε πνεῦμα, Φαρισαῖοι δὲ ὁμολογοῦσιν τὰ ἀμφότερα; 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, ἐάν τις αὐτὸν ὁμολογήσῃ Χριστὸν, ἀποσυνάγωγος γένηται (Matt. x. 32, ἐμπροσθεν τῶν ἀνθρώπων), the basis and condition of which is faith in Him; John xii. 42, ἐκ τῶν ἀρχόντων πολλοὶ ἐπίστευσαν εἰς αὐτόν, ἀλλὰ διὰ τοὺς Φαρισαίους οὐχ ὁμολόγουν, comp. Rom. x. 9, 10, καρδίᾳ γὰρ πιστεύεται . . . στόματι δὲ ὁμολογεῖται. Accordingly, the confessing of Christ is the outward expression of personal faith in Him. This is contrasted with ἀρνεῖσθαι, to withhold, refuse, or withhold such a confession, 1 John ii. 23, πᾶς ὁ ἀρνούμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὁμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει; Matt. x. 32, 33; Luke xii. 8. See also 1 John iv. 2, ὁμολ. Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα (see ἔρχεσθαι). Ver. 3, ὁμολ. τὸν Ἰησοῦν; ver. 15, ὅς ἂν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ; 2 John 7, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί. The ὅστις ὁμολογήσει ἐν 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 לְיָ אֲתָהּ, Ps. xxxii. 5, cf. Neh. i. 6, ix. 2 (LXX. Neh. i. 6, ἐξαγορεύω ἐπὶ ἀμαρτίαις, cf. Ecclus. iv. 29); yet it is not wholly alien to Greek usage, as = he who makes confession concerning me; cf. Herod.

ix. 48, πλείστον δὴ ἐν ὑμῖν ἐψεύσθημεν, "we have been mistaken or deceived in you," cf. Bernhardy, p. 212. — 1 Tim. vi. 12, ὁμολ. τὴν καλὴν ὁμολογίαν, *vid.* Rom. x. 10 compared with ver. 9, where the recognition of Christ as κύριος is spoken of; cf. ver. 13, where it is said of Christ, μαρτυρήσας ἐπὶ Ποντίου Πιλάτου τὴν καλὴν ὁμολογίαν, with reference to John xix. 37. — (IV.) To recognise, to praise, Heb. xiii. 15, καρπὸς χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ, the dative to be explained as = *to testify to Him our confession of Him*; so only in the LXX., usually ἐξομολογεῖσθαι, Ps. xlii. 6, xliii. 4, 5; Gen. xxix. 34, and other places.

Ὁμολογία, ἡ, agreement, compact, understanding. In N. T. Greek = recognition, confession, derived from ὁμολογεῖν (III.). So Heb. iii. 1, where Christ is called ἀρχιερεὺς τῆς ὁμολογίας ἡμῶν; x. 23, κατέχωμεν τὴν ὁμολογίαν τῆς ἐλπίδος ἀκλινη, cf. ver. 25; 2 Cor. ix. 13, ὁμολ. εἰς τὸ εὐαγγέλιον. 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 ὁμολογεῖν (IV.); 2 Esdr. ix. 8, δότε ὁμολογίαν καὶ δόξαν τῷ κυρίῳ. Elsewhere = vow, cf. ὁμολογεῖν (II.); = פָּרַח, Deut. xii. 6, 17; Ezek. xlvi. 13; Amos iv. 5; = חָנַן, Lev. xxii. 18; Jer. xlii. 25.

Ὁμολογουμένως, confessedly, "sine controversia, υπο ομπνιυμ consensu." Xen. Anab. ii. 6. 1, Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικός; Plat. Menex. 243 C, ἄνδρες γενόμενοι ὁμολογουμένως ἄριστοι. In the N. T. 1 Tim. iii. 16, στῦλος καὶ ἐδραῖωμα τῆς ἀληθείας καὶ ὁμολογουμένως μέγα ἔστιν τὸ τῆς εὐσεβείας μυστήριον.

Ἐκλέγω, in biblical Greek only in the middle, and once, Luke ix. 35, in the passive (but the reading is uncertain, ἐκλελεγμένος, ἐκλεκτός, ἀγαπητός); in profane Greek active and middle—(I.) to select, to choose out; Xen. Hell. i. 6. 19, ἐξ ἀπασάντων νεῶν τοὺς ἀρίστους ἐρέτας ἐκλέξας; Luke vi. 13, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ, καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασεν; Acts i. 24, ἀνάδειξον δὲ ἐξελέξω ἐκ τούτων τῶν δύο ἕνα; 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 ἐκλεκτοὶ ἄγγελοι, 1 Tim. v. 21; Plat. Rep. vii. 535 A, μέμνησαι οὖν τὴν προτέραν ἐκλογὴν τῶν ἀρχόντων, οἷους ἐξελέξαμεν; Luke x. 42, ἀγαθὴν μερίδα ἐξελέξατο; xiv. 7, πρωτοκλισίας ἐξελέγοντο; Acts i. 2, οὓς [ἀποστόλους] ἐξελέξατο; vi. 5, ἐξελέξαντο Στέφανον; xv. 7, ἐξελέξατο ὁ θεὸς διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ.τ.λ.; John xv. 16, οὐχ ὑμεῖς μὲ ἐξελέξασθε, ἀλλ' ἐγὼ ἐξελεξάμην ὑμᾶς, καὶ ἔθηκα ὑμᾶς, ἵνα κ.τ.λ.; xv. 19, ἐκ τοῦ κόσμου οὐκ ἐστὲ, ἀλλ' ἐγὼ ἐξελεξάμην ἐκ τοῦ κόσμου; vi. 70, οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα ἐξελεξάμην; xiii. 18, οἶδα οὓς ἐξελεξάμην.—(III.) The distinctively scriptural use of ἐκλέγεσθαι 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 בחר, for which it stands in all but a few places, where בחב is = ἐπιλέγειν, Ex. xvii. 9, xviii. 25, Josh. viii. 3, 2 Sam. x. 9; αἰρεῖσθαι, Josh. xxiv. 15; προαιρεῖσθαι, Deut. vii. 6, Prov. i. 29; αἰρετίζειν, Zech. i. 17, ii. 16, Hag. ii. 13, Ps. cxix. 30, 173. In בחב, 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 out*, and is akin to the meaning (II). Comp. Gen. vi. 2, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν ὧν ἐξελέξαντο, לָבַח בַּחֲבָבִים, xiii. 11, ἐξελέξατο ἑαυτῷ Λὼτ πᾶσαν τὴν περίχωρον τοῦ Ἰορδάνου; Deut. xxx. 19, ἐκλέξαι τὴν ζωὴν, ἵνα ζῆς σύ; 1 Sam. viii. 18, ὑμεῖς ἐξελέξασθε ἑαυτοῖς βασιλέα, cf. Deut. xvii. 15; Josh. xxiv. 22, ὑμεῖς ἐξελέξασθε κυρίῳ λατρεύειν αὐτῷ; Isa. lxvi. 3, ἐξελέξαντο ἂν ἡ ψυχὴ αὐτῶν ἠθέλησεν.—The idea of selection is specially prominent where it is said to be considered, as in 2 Sam. xxiv. 12, τρία ἐγὼ αἴρω ἐπὶ σέ· ἐκλεξαι σεαυτῷ ἐν ἐξ αὐτῶν. And this onesidedness 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 somewhat remote from the sense of the Greek word, cf. 1 Sam. xx. 30, שָׁרַבְתִּי מִיַּיִן בַּבַּחֲבָבִים, σὺ μέτοχος εἶ τῷ υἱῷ Ἰεσσαί. 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 annulling of the election in the case of the object chosen, *vid.* Jer. xxxiii. 24, αἱ δύο πατριαὶ ἃς ἐξελέξατο κύριος ἐν αὐταῖς, καὶ ἰδοὺ ἀπόσωσατο αὐτάς; Ps. lxxviii. 67, 68, cf. with ver. 59; Ex. xxxii. 32, 33; Isa. xiv. 1, ἐλεήσει κύριος τὸν Ἰακώβ καὶ ἐκλέξεται ἔτι τὸν 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 one people before the rest does not imply the rejection of all the nations not chosen. The *παρὰ πάντα τὰ ἔθνη*, Deut. iv. 37, x. 15, cf. xiv. 2, is to be understood simply according to the apostle's word, Acts xiv. 16, ὃς ἐν ταῖς παρφορημέναις γενεαῖς εἶπεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ἰδοῖς αὐτῶν κ.τ.λ. Cf. also 1 Sam. xvi. 8, οὐδὲ τοῦτον ἐξελέξατο ὁ κύριος, vv. 9, 10 with xv. 23, ἐξουδενώσει σε κύριος μὴ 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, αὐτὸν ἐξελέξατο κύριος ὁ θεὸς σου ἐκ πασῶν τῶν φυλῶν σου, παρεστάναι κ.τ.λ.; and to the selection of a special locality as the dwelling-place of God, Deut. xii. 5, ὁ τόπος ὃν ἂν ἐκλέξηται κύριος ὁ θεὸς ὑμῶν ἐκ πασῶν τῶν φυλῶν ὑμῶν. 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 ἐξελέξατο κύριος ὁ θεὸς σου γενέσθαι σε αὐτῷ λαὸν περιούσιον ἀπὸ πάντων τῶν ἐθνῶν; Ps. cxxxv. 4; Ps. xxxiii. 12, μακάριον τὸ ἔθνος οὗ ἐστὶ κύριος ὁ θεὸς αὐτοῦ, λαὸς ὃν ἐξελέξατο εἰς κληρονομίαν ἑαυτῷ. 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 ελεῶν, ἀγαπᾶν (which see).

Cf. Deut. iv. 37, διὰ τὸ ἀγαπήσαι αὐτὸν τοὺς πατέρας σου καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν; x. 15, τοὺς πατέρας ὑμῶν προεἶλατο κύριος ἀγαπᾶν αὐτοὺς καὶ ἐξελέξατο τὸ σπέρμα αὐτῶν; Isa. xiv. 1, ἐλεήσει κύριος τὸν Ἰακώβ καὶ ἐκλέξεται ἔτι τὸν Ἰσραήλ, cf. Zech. i. 17, ii. 16; Isa. xlv. 2, ὁ ἠγαπημένος Ἰσραήλ, ὃν ἐξελεξάμην; xli. 8, σὺ δὲ Ἰσραήλ, παῖς μου, Ἰακώβ ὃν ἐξελεξάμην, σπέρμα Ἀβραάμ ὃν ἠγάπησα; Ps. lxxviii. 68. Cf. Rom. xi. 28, κατὰ μὲν τὸ εὐαγγέλιον ἔχθροί δι' ὑμᾶς, κατὰ δὲ τὴν ἐκλογὴν ἀγαπητοὶ διὰ τοῦ πατέρος.

Now, as any claim to God's salvation must arise solely from His free election, the *ἡττημα* 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, *ὡς ἡ κατ' ἐκλογὴν πρόθεσις τοῦ θεοῦ μένη*,—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 *ἐκλογὴ* (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 ἐπιζητεῖ Ἰσραήλ, τοῦτο οὐκ ἐπέτυχεν . . . ἡ δὲ ἐκλογὴ ἐπέτυχεν οἱ δὲ λοιποὶ ἐπωρώθησαν*, cf. ver. 11. The *ἐκλεκτοί* 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 βεβαίαν ὑμῶν τὴν κλησιν καὶ ἐκλογὴν ποιεῖσθαι*, and the distinction between *κλητοί* and *ἐκλεκτοί*, cf. *κατὰ πρόθεσιν κλητοί*, Rom. viii. 28. *Election*, or *ἡ κατ' ἐκλογὴν πρόθεσις*, is to be regarded as embracing all, but, owing to man's guilt, as only partially realizing itself.

The N. T. *ἐκλέγεσθαι*, accordingly, will be understood to have as its historical objects those in whom the divine purpose is realized, Mark xiii. 20, *διὰ τοὺς ἐκλεκτοὺς οὓς ἐξελέξατο*; 1 Cor. i. 27, 28, *μῶρα, ἀσθενῆ, ἀγενῆ ἐξελέξατο ὁ θεός*,—that is, the divine election is so arranged that its realization embraces just the given objects. Jas. ii. 5, *ὁ θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει κ.τ.λ.*; Eph. i. 4, *ἐξελέξατο ἡμᾶς ἐν Χριστῷ πρὸ καταβολῆς κόσμου, εἶναι ἡμᾶς 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 *ἅγιος*.

The construction *ἐκλέγεσθαι ἐν τινι* 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 Röm.* ix.; Hofmann, *Schriftbeweis*, i. 218 sqq.

Ἐκλεκτός, verbal adj., in the sense of the perfect participle passive = (I.) Chosen out, separated, e.g. Plat. *Legg.* xii. 946 D, εἰς τοὺς ἐκλεκτοὺς δικαστὰς εἰσαγέτω, for which he elsewhere (e.g. xi. 926 D) has ἐκκριτός. Then (II.) chosen out, preferable, thus occasionally in classical Greek; oftener in the LXX., e.g. ἄνδρες ἐκλεκτοί, Judg. xx. 16, 34, 1 Sam. xxiv. 2, xxvi. 2, xiii. 2 = *chosen or picked men*; 2 Esdr. v. 8, λίθοι ἐκλεκτοί; Song v. 16; 1 Tim. v. 21, ἐκλ. ἄγγελοι? Lastly, (III.) chosen, 1 Pet. ii. 4, ὑπὸ ἀνθρώπων μὲν ἀποδοκιμασμένον [λίθον], παρὰ δὲ θεῷ ἐκλεκτόν, if we may not include this under II., see ver. 6. Elsewhere it corresponds with the scriptural use of ἐκλέγεσθαι under III. So also of an individual specially connected with God, e.g. Moses, Ps. cvi. 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 ἄγγελοι. Akin to this is Luke xxiii. 35, ὁ Χριστὸς ὁ τοῦ θεοῦ ἐκλεκτός (ἐκλελεγμένος, ἀγαπητός). And hence of Israel collectively, the chosen people, ὁ ἐκλεκτός μου, Isa. xlii. 1, xlv. 4; cf. xliii. 20, τὸ γένος μου τὸ ἐκλεκτόν, λαόν μου ὃν περιεποιησάμην τὰς ἀρετὰς μου διηγείσθαι, and οἱ ἐκλεκτοί, Isa. lxn. 9, 15, 22; Ps. cv. 6, 43, cvi. 5; 1 Chron. xvi. 13 = יְיָ. Closely connected with the passages in Isaiah is the view decisively appearing in the N. T., viz. that the ἐκλεκτοί are persons who not only are *in thesi* 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, ὥστε πλανήσαι εἰ δυνατόν καὶ τοὺς ἐκλεκτούς; Matt. xx. 16, xxii. 14, πολλοὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοί; Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί; Tit. i. 1, κατὰ πίστιν ἐκλεκτῶν θεοῦ. Thus οἱ ἐκλεκτοί, [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, Ῥούφος 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.

Ἐκλογή, ἡ, occurs in Plato and in later Greek, and means choice, election, more rarely in the sense, selection. Plat. *Rep.* iii. 414 A, ἡ ἐκλογή καὶ κατάστασις τῶν ἀρχόντων; Polyb. vi. 10. 9, κατ' ἐκλογὴν, according to selection. Not in the LXX.; *Psalt. Sal.* vii. 9, τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν, τοῦ ποιῆσαι δικαιοσύνην καὶ ἀδικίαν; Joseph. *Bell. Jud.* ii. 8. 14, ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν πρόκειται. In the N. T. (I.) choice, election; Acts ix. 15, σκεῦος ἐκλογῆς ἐστίν μοι οὗτος τοῦ βαστάσαι κ.τ.λ. = *a chosen instrument*. Elsewhere it corresponds with the Christian sense of ἐκλέγεσθαι, 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 ἀγαπητοί, *vid.* ἐκλέγεσθαι; 1 Thess. i. 4, εἰδότες, ἀδελφοὶ ἠγαπημένοι ὑπὸ θεοῦ, τὴν ἐκλογὴν ὑμῶν; 2 Pet. i. 10, βεβαίαν ὑμῶν τὴν κλήσιν καὶ ἐκλογὴν ποιῆσθαι, *vid.* ἐκλέγεσθαι.—(II.) As ἐκλογή signifies that which is chosen, selection, *e.g.* *Rhryn.* 1, ἐκλογὴ ῥημάτων καὶ ὀνομάτων Ἀττικῶν, 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.

Λοῦω, to bathe, to wash, while νίζειν, νίπτειν, is = to wash or cleanse; πλύνειν, on the contrary, of washing clothes. Cf. John xiii. 10, ὁ λελουμένος οὐκ ἔχει χρεῖαν ἢ τοὺς πόδας νίφασθαι, ἀλλ' ἐστὶν καθαρὸς ὄλος.—Acts ix. 37, xvi. 33. Almost always of persons; occasionally, as in 2 Pet. ii. 22, ὡς λουσαμένη, of beasts.

While in classical Greek νίζειν or νίπτειν was used of religious washings,—cf. *Eur. Iph. T.* 1191, ἀγνοῖς καθαρμοῖς νιν νίφαι θέλω; *Hom. Il.* vi. 266, χερσὶ δ' ἀνίπτουσιν Διὶ λείβειν αἴθοπα οἶνον ἄζομαι, cf. *Matt.* xv. 2; *Mark* vii. 3; *Matt.* xv. 20; *Mark* vii. 2, 5,—λούειν is the term used in the LXX., as corresponding with the Hebrew *ῥῥ*, to denote the theocratic washings for cleansing from sin; *vid.* βαπτίζειν. And while βαπτίζειν was used for the N. T. washing in order to purification from sin, λούειν, λουτρόν, ἀπολούειν serve in some passages to give prominence to the full import of βαπτίζειν, which had become a *term. techn.*, or (as in *Rev.* i. 5) to denote cleansing from sin generally; *Heb.* x. 22, λελουμένοι τὸ σῶμα ὕδατι καθαρῶ; *Rev.* i. 5, τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν ἐν τῷ αἵματι αὐτοῦ. The word seems occasionally to have been used in profane Greek to denote religious cleansings, *Plut. Probl. Rom.* 264 D, λούσασθαι πρὸ τῆς θυσίας; *Soph. Ant.* 1186, τὸν μὲν λούσαντες ἀγνὸν λουτρόν.

Λουτρόν, τό, bath. Answering to the biblical use of λούειν, it denotes baptism, *Eph.* v. 26, ἵνα αὐτὴν ἀγίαση καθάρσις τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι (*vid.* ῥήμα); *Tit.* iii. 5, ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας,—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.—*Ecclus.* xxxi. 30, βαπτίζόμενος ἀπὸ νεκροῦ καὶ πάλιν ἀπτόμενος αὐτοῦ, τί ὠφέλησε τῷ λουτρῷ αὐτοῦ.—In classical Greek, λουτρά, in like manner, denote propitiatory offerings and offerings for purification, *vid.* *Soph. El.* lxxxiv. 434.—LXX.—*πῦρ*, *Song* iv. 2, vi. 5.

Ἀπολούω, to wash away, seldom in the LXX., *e.g.* *Job* ix. 30, ἐὰν γὰρ ἀπολούσωμαι χιόνι καὶ ἀποκαθάρωμαι χερσὶ καθαραῖς. In the N. T. it gives prominence to the cleansing from sin connected with baptism, *Acts* xxii. 16, βάπτισαι καὶ ἀπόλουσαι τὰς ἁμαρτίας σου; and in *1 Cor.* vi. 11, a confounding of the outward form with the inward cleansing is guarded against by the use of ἀπελούσασθε instead of ἐβαπτίσθητε. The middle, as with βαπτίζεσθαι, is = to have oneself washed, or, as also in *Job* viii. 30, to wash oneself. See βαπτίζειν.

Λύω, to loose, as opposed to δέειν, to bind.—(I.) To loosen, (a.) of things, to loosen or

υπίε, e.g. τὸν ἰμάντα, Mark i. 7; Luke iii. 16; σφραγίδα, Rev. v. 2, τὸν δέσμον τῆς γλώσσης, Mark vii. 35, cf. Luke xiii. 16. Also of the *loosing* or *unloosing* 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. xx. 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, μίαν τῶν ἐντολῶν τούτων; John vii. 23, τὸν νόμον; x. 35, τὴν γραφήν; ii. 19, τὸν ναόν; 1 John iii. 8, τὰ ἔργα τοῦ διαβόλου; Eph. ii. 14, τὸ μεσότοιχον τοῦ φραγμοῦ, etc. The meaning of the term in Matt. xvi. 19 is much contested, δώσω σοὶ τὰς κλεῖδας τῆς βασιλείας τῶν οὐρανῶν, καὶ ὃ ἂν δήσῃς ἐπὶ τῆς γῆς ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, καὶ ὃ ἂν λύσῃς ἐπὶ τῆς γῆς ἔσται λελυμένον ἐν τοῖς οὐρανοῖς; xviii. 18, ὅσα ἂν δήσητε ἐπὶ τῆς γῆς ἔσται δεδεμένα ἐν οὐρανῷ, καὶ ὅσα ἂν λύσητε ἐπὶ τῆς γῆς ἔσται λελυμένα ἐν οὐρανῷ. From the time of Lightfoot, Schöttgen, Wetstein, this has been taken as analogous to the Rabbinical words דָּבַר and דָּבַר, 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 ὅσα (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 δέειν = κρατεῖν with the object “sins,” it cannot perhaps be established. Λύειν ἁμαρτήματα means not only to make atonement or compensation for sins, as in Soph. Phil. 1224, λύσω δὲ ἑξήμαρτον, but oftener still to forgive, to pardon. Eur. Or. 596, 597, ἢ οὐκ ἀξιώχρεως ὁ θεὸς ἀναφέροντι μοι μίασμα λύσαι; Plut. Mor. 195, τὰ μὲν οὖν ἡμαρτημένα λελύσθω τοῖς ἠνδραγαθημένοις; *ibid.* 214, ἐβούλοντο τὴν ἀτιμίαν λύσαι καὶ τοὺς νόμους τηρεῖν; 404, περὶ τῆς ἁμαρτίας ἠρώτα τὸν θεὸν, εἴ τις εἶη παράκλησις καὶ λύσις (cf. Kypke, *Obs. Scr.*); Philo, *Vit. Mos.* 669, λύσις ἁμαρτημάτων; Isa. xl. 2, λέλυται αὐτῆς ἡ ἁμαρτία; Ecclus. xxviii. 2, αἱ ἁμαρτίαι σου λυθήσονται. We must explain δέειν as the appropriate antithesis of λύειν. See also Job xiv. 17, לְבַרְכָּתִי וְעַל רִגְלֵי דַחֲקֵי וְעַל יָדַי וְעַל רִגְלֵי.—The simpler plan would perhaps be to take ὃ and ὅσα 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. Λύειν τινά would then be = to release any one from punishment, as in Plat. *Legg.* i. 637 B, cf. Luke vi. 37, ἀπολύετε καὶ ἀπολυθήσεσθε, and

δέειν = to bind, to put under a ban, cf. Tobit iii. 17, viii. 3. But ὄσα would not sound acceptably to Greek ears if used in this sense.

Λύτρον, τό, the means of loosing; almost always for the price paid for the liberation of those in bondage (usually in the plural), just as λύειν sometimes means to release from bondage, to free, especially by a price paid (Xen., Thuc., Plato). So in the LXX. = לְוִיָּהוּ, 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 υἱὸς τοῦ ἀνθρώπου . . . ἦλθεν . . . δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, Mark x. 45,—the fundamental idea in the word is the same as that more fully expressed in Num. xxxv. 31, οὐ λήψεσθε λύτρα περὶ ψυχῆς παρὰ τοῦ φονεύσαντος τοῦ ἐνόχου οὗτος ἀναιρεθῆναι· 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 αἵματος (akin to λύειν), of acts of expiation, e.g. φόνον φόνῳ λύειν, Soph. O. R. 100; Eurip. Or. 510; Aesch. Choeph. 803 (791), ἄγετε, τῶν πάλαι πεπραγμένων λύσασθ' αἶμα προσφάτοις δίκαις, "atone for past acts of bloodguiltiness with new punishments." So of religious or ritualistic expiations, Plat. Rep. ii. 364 E, λύσεις τε καὶ καθαρμοὶ ἀδικημάτων; Soph. El. 447, λυτήρια 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 ψυχὴν ἀντὶ πολλῶν = ψυχὴν ἀντὶ ψυχῆς, denoting the same expiatory death. Comparisons elsewhere used also lead us to take λύτρον here as = expiation. In Num. xxxv. 31, Ex. xxi. 30, λύτρον is = רֶפְדָּ (see ἰλάσκομαι). In Ps. xlix. 8 this word in an analogous connection is = ἐξίλασμα, and λυτροῦν is the result of expiation, ἀδελφὸς οὐ λυτροῦται· λυτρώσεται ἄνθρωπος; οὐ δώσει τῷ θεῷ ἐξίλασμα ἑαυτοῦ καὶ τὴν τιμὴν τῆς λυτρώσεως τῆς ψυχῆς αὐτοῦ. Cf. Isa. xliii. 3 = ἄλλαγμα, with Matt. xvi. 26, Mark viii. 37, ἀντάλλαγμα τῆς ψυχῆς. The ransom price is an expiation or (Num. xxxv. 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 Macc. vi. 29, ἀντίψυχον λάβε τὴν ἐμήν ψυχὴν; xvii. 22, ἀντίψυχον τῆς τοῦ ἔθνους ἀμαρτίας; Act. Thom. 47, λύτρον αἰωνίων παραπτωμάτων.

Λυτρόω, 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, οὐ σε χειρωσάμενος . . . ἐλύτρον χρημάτων ὄσων σοὶ τε κἀκείνῳ ἐδόκει; 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 ἀπολυτρόω only occurs once in the active = to redeem, to ransom, Ex. xxi. 8, while elsewhere this verb is also = λυτρόω, 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 = $\pi\tau\theta$, 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,— $\eta\mu\epsilon\acute{\iota}\varsigma\ \delta\acute{\epsilon}\ \eta\lambda\pi\acute{\iota}\zeta\omicron\mu\epsilon\nu\ \delta\tau\iota\ \alpha\upsilon\tau\acute{\omicron}\varsigma\ \acute{\epsilon}\sigma\tau\iota\nu\ \acute{\omicron}\ \mu\acute{\epsilon}\lambda\lambda\omega\nu\ \lambda\upsilon\tau\rho\acute{\upsilon}\sigma\theta\alpha\iota\ \tau\acute{\omicron}\nu\ \text{Ἰσραὴλ}$, for the deficient understanding of Christ's death on the part of the Emmaus disciples is explained by the O. T. expressions, $\text{חַטָּאתָם, חַטְּאָתָם, חַטְּאָתָם, חַטְּאָתָם}$,—is in the two other texts (Tit. ii. 15; 1 Pet. i. 18) clearly the guilt and thralldom of the sinner in God's sight (*vid.* $\lambda\acute{\upsilon}\tau\rho\nu$); and hence $\lambda\acute{\upsilon}\tau\rho\omega\sigma\iota\varsigma$, $\acute{\alpha}\pi\omicron\lambda\acute{\upsilon}\tau\rho\omega\sigma\iota\varsigma$. *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 $\lambda\acute{\upsilon}\tau\rho\nu$, Ps. xlix. 8, and also from Ps. cxxx. 8, $\text{καὶ αὐτὸς λυτρώσεται τὸν Ἰσραὴλ ἐκ πασῶν τῶν ἀνομῶν αὐτοῦ}$. Cf. Eph. i. 7, $\text{ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων}$.—1 Pet. i. 18, $\text{ἐλυτρώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς . . . τιμῆ αἵματι}$. Cf. Isa. lii. 3, $\text{δωρεὰν ἐπράθητε, καὶ οὐ μετὰ ἀργυρίου λυτρωθήσεσθε}$; Tit. ii. 14, $\text{ἵνα λυτρώσῃται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθάρσις ἑαυτῶ λαὸν περιούσιον}$.

$\Lambda\upsilon\tau\rho\omega\sigma\iota\varsigma$, ἡ, if we are to take the active of $\lambda\upsilon\tau\rho\acute{\omega}$ 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, $\lambda\acute{\upsilon}\tau\rho\omega\sigma\iota\varsigma\ \alpha\acute{\iota}\chi\mu\alpha\lambda\acute{\omega}\tau\omega\nu$ = 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. = $\pi\tau\theta$, Ps. cxxx. 7, cxi. 9.—Lev. xxv. 48. In the N. T. Luke i. 68, $\text{ἐποίησεν λύτρωσιν τῷ λαῷ αὐτοῦ}$, cf. ver. 71; ii. 38, $\text{προσδεχόμενοι λύτρωσιν Ἱερουσαλήμ}$. In Heb. ix. 12, of *redemption from guilt and punishment of sin brought about by expiation*, $\text{διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν ἐφάπαξ εἰς τὰ ἅγια, αἰωνίαν λύτρωσιν εὐράμενος}$.

$\Lambda\upsilon\tau\rho\omega\tau\acute{\eta}\varsigma$, ὁ, only in biblical and ecclesiastical Greek, redeemer, liberator. LXX. = $\lambda\tau\theta$, Ps. xix. 15, lxxviii. 35, which in Isaiah (where it more frequently occurs in a soteriological sense) is = ὁ $\rho\acute{\upsilon}\delta\omicron\mu\epsilon\nu\omicron\varsigma$, $\rho\upsilon\sigma\acute{\alpha}\mu\epsilon\nu\omicron\varsigma$, *vid.* Isa. xlix. 7, lix. 20, xlvi. 4, and often. In the N. T. only in Acts vii. 35, of Moses, $\text{τοῦτου ὁ θεὸς καὶ ἄρχοντα καὶ λυτρωτὴν ἀπέσταλκεν}$.

Ἀντίλυτρον , τό, only in the N. T., and, indeed, only in 1 Tim. ii. 6, ὁ $\delta\omicron\upsilon\varsigma\ \acute{\epsilon}\alpha\nu\tau\acute{\omicron}\nu\ \tau\acute{\omicron}\nu\ \text{ἀντίλυτρον ὑπὲρ πάντων}$ = ransom; the $\lambda\acute{\upsilon}\tau\rho\nu\ \text{ἀντὶ πολλῶν}$ of Matt. xx. 28, Mark x. 45, is here called ἀντίλυτρον , in order to lay stress upon the fact of Christ's coming and suffering *in the stead of all, and for their advantage* (*ὑπέρ*). 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 ἑαυτὸν* can denote nothing less than self-surrender to death; cf. Tit. ii. 14, *ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν, ἵνα λυτρώσῃται ἡμᾶς*; Gal. i. 4.

Ἀπολύτρωσις, ἡ, literally, releasing for a ransom, but in Plut. *Romp.* 24 = ransoming, cf. ἀπολυτρόω = *to ransom*, Ex. xxi. 8.—Rarely in profane Greek; elsewhere only in N. T. and patristic Greek, and, indeed, only = liberation, redemption, cf. λύτρωσις.—(I.) Deliverance from suffering, from persecution, etc., Heb. xi. 35, *οὐ προσδεξάμενοι τὴν ἀπολύτρωσιν, ἵνα κρείττονος ἀναστάσεως τύχωσιν*.—(II.) Redemption as the result of *expiation*, deliverance from the guilt and punishment of sin; Eph. i. 7, *ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων*; Col. i. 14; Rom. iii. 24, *διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰησοῦ, ὃν προέθετο ὁ θεὸς ἰλαστήριον*; Heb. ix. 15, *θανάτου γινομένου εἰς ἀπολύτρωσιν τῶν . . . παραβάσεων*; 1 Cor. i. 30, *δικαιοσύνη τε καὶ ἁγιασμὸς καὶ ἀπολύτρωσις*.—(III.) Redemption, as a deliverance still future, ἐλευθερία τῆς δόξης τῶν υἱῶν τοῦ θεοῦ, Rom. viii. 21, denoting the final and decisive revelation of salvation; Luke xxi. 28, *ἐγγίξει ἡ ἁ. ὑμῶν*; Eph. i. 14, *ἀρράβων . . . εἰς ἀπολύτρωσιν τῆς περιποιήσεως κ.τ.λ.*; iv. 30, *ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως*.—Rom. viii. 23, *υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν*.

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Μανθάνω, μαθήσομαι, ἔμαθον; probably akin to μάομαι, *to endeavour, to desire, to seek*, = to learn, to experience, to bring into experience; Acts xxiii. 27, *μαθὼν ὅτι Ῥωμαῖός ἐστιν*; Gal. iii. 2, *τοῦτο μόνον θέλω μαθεῖν ἀφ' ὑμῶν, ἐξ ἔργων νόμου τὸ πνεῦμα ἐλάβετε ἢ ἐξ ἀκοῆς πίστεως*; cf. Joseph. *Antt.* v. 8. 11, *μαθεῖν τὴν αἴτιαν τῆς ἰσχύος*. The aorist is = to have learnt anything, to understand it, Phil. iv. 11, *ἐγὼ γὰρ ἔμαθον ἐν οἷς εἰμὶ αὐτάρκης εἶναι*. 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, *ἔσονται πάντες διδακτοὶ τοῦ θεοῦ. πᾶς ὁ ἀκούσας παρὰ τοῦ πατρὸς καὶ μαθὼν ἔρχεται πρὸς μέ*; Phil. iv. 9, *ἃ καὶ ἐμάθετε . . . ταῦτα πράσσετε*. In Col. i. 7, *μανθάνειν* answers to ἐπιγινώσκειν τὴν χάριν τοῦ θεοῦ ἐν ἀληθείᾳ, ver. 6; 2 Tim. iii. 7, *πάντοτε μανθάνοντα καὶ μηδέποτε εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν δυνάμενα*; cf. ver. 6, see ἐπιγινώσκειν, Matt. ix. 13, xi. 29; Rom. xvi. 17; 1 Cor. xiv. 31. It once occurs with a personal object, Eph. iv. 20, *οὕτως ἐμάθετε τὸν Χριστὸν, εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ*. This cannot be compared with *μανθάνειν τινα, to perceive or notice any one*, in classical Greek, at the most Eurip. *Bacch.* 1345, *ὄψ' ἔμαθεθ' ὑμᾶς, too late ye have known yourselves, i.e. perceived what manner of persons ye are, what ye have*

done. In Eph. iv. 20, as the following εἴ γε αὐτὸν ἠκούσατε shows, Christ is the object of *μανθάνειν*, 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; Χριστός 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. — τῷ.

Μαθητής, ὁ, a learner, pupil, over against διδάσκαλος, εὐρέτης; often in Xen., Plato, and others, = *μανθάνων*, Xen. *Mem.* i. 2. 17; Matt. x. 24, οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον; ver. 25, ἀρκετὸν τῷ μαθητῇ ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ; Luke vi. 40. In the N. T. only in the Gospels and Acts—(I.) 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 μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί. 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, οὗς οἱ διαβάλλοντες ἐμέ φασιν ἐμοὺς μαθητὰς εἶναι. ἐγὼ δὲ διδάσκαλος μὲν οὐδενὸς πάποτ' ἐγενόμην. εἰ δέ τις ἐμοῦ λέγοντος καὶ τὰ ἐμαντοῦ πράττοντος ἐπιθυμῆι ἀκούειν . . . οὐδενὶ πάποτε ἐφθόνησα; Xen. *Mem.* i. 6. 3, οἱ διδάσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύουσιν. 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· ἐὰν ὑμεῖς μένητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστέ; Luke xiv. 26, 27, 33; ver. 27, ὅστις οὐ βαστάζει τὸν σταυρὸν ἑαυτοῦ καὶ ἔρχεται ὀπίσω μου, οὐ δύναται εἶναι μου μαθητής; John xv. 8, ἵνα καρπὸν πολλὸν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί; cf. John ix. 27, Matt. v. 1 with iv. 22. Thus (a.) of the twelve apostles, οἱ δώδεκα μ., Matt. xi. 1, or οἱ ἔνδεκα 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 ix. 14, etc. Also with the dative, *vid.* Krüger, xlvi. 12. 1; οἱ σοὶ μαθηταί, Mark ii. 18; John xv. 8. Then (b.) of all followers of Jesus, Matt. viii. 21; Luke vi. 13, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὗς καὶ ἀποστόλους ὠνόμασεν; vi. 17, ὄχλος μαθητῶν αὐτοῦ; vii. 11, συνεπορεύοντο αὐτῷ οἱ μαθηταὶ αὐτοῦ ἱκανοὶ καὶ ὄχλος πολὺς; 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 μανθάνοντα; Matt. x. 42, ὅς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τούτων . . . εἰς ὄνομα μαθητοῦ; cf. xviii. 6, ἓνα τῶν μικρῶν τούτων τῶν πιστευόντων εἰς ἐμέ. So, besides this place, always in the Acts; cf. Acts xix. 9, ὡς δέ τινες ἐσκληρύνοντο καὶ ἠπείθουν κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους, ἀποστὰς ἀπ' αὐτῶν ἀφώρισεν τοὺς μαθητὰς; Acts vi. 2, τὸ πλήθος τῶν μαθητῶν, with iv. 32, τὸ πλήθος τῶν πιστευσάντων; Acts i. 15, vi. 1, 2, 7, ix. 10, 19, 25, 26, 38, xi. 29, xiii. 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,

χρηματίσαι τε πρῶτον ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Most remarkable is the application of the name *μαθηταί* (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 *μαθηταί* denoted just the followers of the Christ, the Messiah—a significant fact bearing upon the connection between O. T. and N. T. believers.

Μαθητρία, ἡ, with *μαθητρίς* occurring only in later Greek (Diod. Sic., Diog. Laert., Philo), a female pupil or disciple; in the N. T. sense of *μαθητής*, Acts ix. 36.

Μαθητεύω, 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 Θεοπόμπος. So Matt. xxvii. 57, ἐμαθήτευσεν τῷ Ἰησοῦ, of Joseph of Arimathea. In patristic Greek the medial passive still occurs, *μαθητεύεσθαι τινι*, to be instructed by, to be any one's pupil, e.g. ὁ ἅγιος Ἱερόθεος τῷ ἁγίῳ Παύλῳ ἐμαθητεύθη, Basil M.; Ignat. *ad Eph.* 10, ὑμῖν μαθητευθῆναι, to be instructed by you, or to learn of you. And thus I would explain Matt. xiii. 52, πᾶς γραμματεὺς μαθητευθεὶς 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 *μαθητής*; 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, μαθητεύσατε πάντα τὰ ἔθνη... μαθητεύειν being divided, according to vv. 19, 20, into the two elements βαπτίζειν and διδάσκειν. So also Acts xiv. 21, εὐαγγελιζόμενοι τε τὴν πόλιν ἐκείνην καὶ μαθητεύσαντες ἱκανούς.—This transitive meaning is sometimes found in other verbs in -εύω, e.g. 1 Kings i. 43, ὁ βασιλεὺς Δαυὶδ ἐβασίλευσε τὸν Σαλωμών, 1 Sam. viii. 22; Isa. vii. 6; 1 Macc. viii. 13; cf. Winer, § 38. 1.

Μάρτυς, *υρος*, ὁ, dative plural *μάρτυσι*, is derived by Curtius (as before, 296) and Schenkl (*Griech.-deutsch. Schulwörterb.*) from the Sanskrit root *smṛi*, *smarami*, to remember; *smṛtis*, remembrance; Latin, *memor*; Old High German, *marī*, a report or tale; literally, one who remembers. In the Zend language *mar* signifies to recollect, to know, to mention; *mareti*, doctrine. Gothic, *merjan*, κηρύσσειν. 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 ἔτι χρεῖαν ἔχομεν μαρτύρων; ἴδε νῦν ἠκοίσατε τὴν βλασφημίαν; Mark xiv. 63; Plat. *Polit.* 340 A, τί δέεται μάρτυρος; αὐτὸς γὰρ ὁ Θρασύμαχος ὁμολογεῖ; Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων 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, ἔστησαν μάρτυρας λέγοντας· Ὁ ἄνθρωπος οὗτος οὐ

παύεται ῥήματα λαλῶν κ.τ.λ. In the sense simply of *confirmation* it occurs 2 Cor. i. 23, *μάρτυρα τὸν θεὸν ἐπικαλοῦμαι*; cf. Mal. iii. 5. Again, simply of the *knowledge or cognizance* which the witness possesses, Rom. i. 9, *μάρτυς γάρ μου ἐστὶν ὁ θεός*; Phil. i. 8; 1 Thess. ii. 5, *θεὸς μάρτυς*; ver. 10, *ὕμεις μάρτυρες καὶ ὁ θεός, ὡς ὀσίως . . . ἐγενήθημεν*. — 1 Tim. vi. 12; 2 Tim. ii. 2. — In Heb. xii. 1, *τοσοῦτον ἔχοντες περικείμενον ἡμῖν νέφος 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 *μαρτυρεῖσθαι*, xi. 2, 4, 5, 39, as if it referred to the witness meted out to them or given by them. This passive *μαρτυρεῖσθαι* cannot determine the meaning of the word; at best, 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, *ἔσεσθέ μοι μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ ἕως ἐσχάτου τῆς γῆς*; Rev. xi. 3, *τοῖς δυσὶν μάρτυσίν μου*; derivatives from *μ.* are used according to the analogy of this meaning. Cf. especially *διαμαρτύρομαι*, *ἐπιμαρτυρεῖν*; 1 Cor. xv. 15, *ψευδομάρτυρες 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, *οὔτινες (sc. συναναβάντες αὐτῷ) νῦν εἰσὶν μάρτυρες αὐτοῦ πρὸς τὸν λαόν*; Acts ii. 32, *τοῦτον τὸν Ἰησοῦν ἀνέστησεν ὁ θεός, οὐ πάντες ἡμεῖς ἐσμεν μάρτυρες*; iii. 15, x. 39, *ἡμεῖς μάρτυρες πάντων ὧν ἐποίησεν κ.τ.λ.*; vv. 40, 41, *τοῦτον ὁ θεὸς ἤγειρεν . . . καὶ ἔδωκεν αὐτὸν ἐμφανῆ γενέσθαι οὐ παντὶ τῷ λαῷ, ἀλλὰ μάρτυσιν τοῖς προκεχειροτονημένοις ὑπὸ τοῦ θεοῦ*; 1 Pet. v. 1, *παρακαλῶ ὁ συμπρεσβύτερος καὶ μάρτυς τῶν τοῦ Χριστοῦ παθημάτων*. Hence Acts i. 22, *μάρτυρα τῆς ἀναστάσεως σὺν ἡμῖν γενέσθαι ἓνα τούτων*; xxii. 15, *ἕση μάρτυς αὐτῷ πρὸς πάντας ἀνθρώπους ὧν ἐώρακας καὶ ἤκουσας*; 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 αἷμα Στεφάνου τοῦ μάρτυρός σου*; Rev. ii. 13, *Ἀντίπαας ὁ μάρτυς μου ὁ πιστὸς ἀπεκτάνθη*; xvii. 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 ἐξελλθὼν ἀψευδῶς ὑπὲρ τῆς ἀληθείας, οὗτος ἀληθινὸς μάρτυς ἀξιόπιστος ἐν οἷς συνηγωνίσαστο τῷ λόγῳ τῆς εὐσεβείας διὰ τοῦ οἰκελοῦ αἵματος*,—it refers rather to *the witnessing of Jesus, which was the cause of their death*; cf. in xvii. 6 the distinction between *ἅγιοι* and *μάρτυρες*; xx. 4, *αἱ ψυχὰι τῶν πεπελεκισμένων 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 μαρτυρῶν ταῦτα*, must mean, *He who gives the information contained in the Apocalypse concerning ἃ δεῖ γενέσθαι ἐν τάχει*, i. 1; cf. the words at the outset, *ἀποκάλυψις Ἰησοῦ Χριστοῦ ἣν ἔδωκεν αὐτῷ ὁ θεός*.

Μαρτύριον, τό, 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 ἀναθεῖναι μαρτύριον εἰς κρίσιν. Thus Jas. v. 3, ὁ ἰδὸς αὐτῶν (τοῦ χρυσοῦ καὶ τοῦ ἀργύρου) εἰς μαρτύριον ὑμῖν κείται—that is, *in proof of the following accusation, ἐθησαυρίζεσθε ἐν ἐσχάταις 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 ἐπαισχυνθῆς 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 ἀπεδίδουν τὸ μαρτύριον οἱ ἀπόστολοι τῆς ἀναστάσεως τοῦ κυρίου Ἰησοῦ; 2 Thess. i. 10, ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμῶν. For Acts v. 32, see μάρτυς. 1 Tim. ii. 6, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ πάντων, τὸ μαρτύριον καιροῖς ἰδίους, is somewhat similar to τὸ λεγόμενον = *according to the saying*,—for καιρ. 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 *ה'יהוה* *testifies or announces*, Ps. xix. 8, cxix. 14, etc.; cf. *ה'יהוה* *testifies*, Num. ix. 15; Acts vii. 44; Rev. xv. 5 (a mistranslation by the LXX. of *ה'יהוה* *testifies*).—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 αὐτοῖς*. 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 praesente*.” Matt. x. 18, ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθήσεσθε ἕνεκεν ἐμοῦ εἰς μαρτύριον αὐτοῖς καὶ τοῖς ἔθνεσιν; cf. Mark xiii. 9, Luke xxi. 13, ἀποβήσεται ὑμῖν εἰς μαρτύριον, i.e. for those mentioned in ver. 12. Matt. xxiv. 14, κηρυχθήσεται τοῦτο τὸ εὐ. τῆς βασ. . . . εἰς μαρτύριον πᾶσιν τοῖς ἔθνεσιν. On Matt. viii. 4, Bengel aptly refers to John v. 36, αὐτὰ τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. But Mark vi. 11, Luke ix. 5, τὸν κοινορτὸν . . . ἀποτινάξατε, εἰς μαρτύριον ἐπ' αὐτούς (Mark vi. 11, αὐτοῖς), must be understood like Jas. v. 3, though not without reference to the fact of the gospel having been preached. Heb. iii. 5, Μωϋσῆς μὲν πιστὸς ἐν ὄψι τῷ οἴκῳ αὐτοῦ εἰς μαρτύριον τῶν λαληθησομένων, *for the averment of that which*, etc. Cf. 1 Pet. i. 11, προμαρτύρομαι.

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*

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, δεῖ καὶ μαρτυρίαν καλὴν ἔχειν ἀπὸ τῶν ἑξωθεν. Besides these texts and Acts xxii. 18, οὐ παραδέξονται 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, ἐγὼ δὲ ἔχω μαρτυρίαν μελίζω 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, ἐγὼ δὲ οὐ παρὰ ἀνθρώπων τὴν μαρτυρίαν λαμβάνω, *the corroboration of that which I really am.* So in 1 John v. 9, 10, μαρτυρία τοῦ θεοῦ, ἣν μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ, — 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 ὅτι ζῶν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός; cf. ver. 10, ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ. 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, ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἑώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. But in Rev. i. 2, 9, ἡ μαρτ. Ἰησοῦ is *the announcement of the gospel, the apostolic preaching of Christ*, as it is determined by the apostle's testimony, cf. ver. 2, ὅσα εἶδεν. This testimony, which specially concerns Christ, and which is based upon knowledge of Him specially vouchsafed, is also spoken of as ἡ μαρτ. τοῦ Ἰησοῦ, Rev. xii. 17, xix. 10, xx. 4, of which, xix. 10, we read, ἡ μ. 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 τὸ πν. τῆς προφ. (Instead of μ. Ἰ. we find in vi. 9, cf. with i. 2, 9, simply μαρτ., cf. xii. 11, ἐνίκησαν αὐτὸν διὰ τὸ αἷμα τοῦ ἀρνίου καὶ διὰ τὸν λόγον τῆς μ. αὐτῶν.) Cf. xi. 3, δώσω τοῖς δυσὶν μάρτυσίν μου καὶ προφητεύσουσιν, with ver. 7, ὅταν τελέσωσιν τὴν μαρτ. αὐτῶν. That μ. is used in the N. T. to denote *martyrdom*, is an untenable inference from Rev. xi. 7, xii. 11. See μάρτυς.

Μαρτύρομαι, 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 μαρτυρεῖσθαι. So in classical Greek only occasionally, Plato, *Phileb.* 47 D, ταῦτα δὲ τότε μὲν οὐκ ἐμαρτυράμεθα, νῦν δὲ λέγομεν = to affirm.

Διαμαρτύρομαι, (I.) to call to witness, Deut. iv. 26, διαμαρτύρομαι ὑμῖν σήμερον τὸν τε οὐρανὸν 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, διαμαρτυράμενος ὅτι ἔτοιμος εἶη κοινῇ πολεμεῖν καὶ ξυμμάχεσθαι, seemingly borrowed from the expression, to call [the gods] to witness that, etc., Acts xx. 23, τὸ πν. τὸ ἅγ. διαμαρτύρεται μοι λέγων ὅτι δέσμα καὶ θλίψεις με μένουσιν; 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

instruction, and excluding the possibility of reasonable objection, Acts viii. 25, *διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου*; xviii. 5, *διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστόν*; xx. 24, *τὸ εὐαγγ.*; xxviii. 23, *τὴν βασ. τ. θ.*; xxiii. 11, *τὰ περὶ ἐμοῦ (Ἰὺ. Χϛ.)*; xx. 21, *τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰν.*; x. 42, *κηρῦξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὠρισμένος ὑπὸ τοῦ θεοῦ κριτῆς κ.τ.λ.* 1 Thess. iv. 6, *ἔκδικος κύριος . . . καθὼς . . . διεμαρτυράμεθα.* LXX. = 77^π Hiphil, Ezek. xvi. 2, *διεμαρτύρου τῇ Ἱερουσαλὴμ τὰς ἀνομίας.* So also xx. 4. = 77^π, Deut. xxxii. 46, *λόγους οὓς ἐγὼ διαμαρτύρομαι ὑμῖν*; 2 Chron. xxiv. 19, *καὶ ἀπέστειλεν πρὸς αὐτοὺς προφῆτας ἐπιστρέψαι πρὸς κύριον, καὶ οὐκ ἤκουσαν καὶ διεμαρτύρατο αὐτοῖς καὶ οὐχ ὑπήκουσαν.* — (b.) To conjure any one, to exhort earnestly, Diod. xviii. 62, *διαμαρτυρόμενος μὴ διδόναι μηδὲν τῶν χρημάτων Εὐμένει.* Thus often in Plutarch. — 2 Tim. ii. 14, iv. 1. Followed by *ἵνα*, 1 Tim. v. 21; Luke xvi. 28, *ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.* LXX. = 77^π, Neh. ix. 26, *διεμαρτύροντο ἐν αὐτοῖς ἐπιστρέψαι.*

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, ὅτι*, 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, *ὄραν* — *μαρτυρεῖν* — *ἀπαγγέλλειν* 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, *ἐμαρτύρησε τὴν μαρτυρίαν Ἰησοῦ.*—Rev. xxii. 20, *ὁ μαρτυρῶν ταῦτα*, of the apocalyptic announcement of Christ, cf. i. 1, 5, iii. 14; see *μάρτυς*.—*μ. τιῷ ὅτι, ὡς*, 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. τιῷ*, to bear witness for, or in favour of any one. Herod. ii. 18, iv. 29, *μαρτυρεῖ μοι τῇ γνώμῃ*, it favours my opinion. So John iii. 26, *ὃ σὺ μεμαρτύρηκας*, for whom thou hast witnessed; v. 33, *τῇ ἀληθείᾳ*, as in xviii. 37, cf. 1 Tim. vi. 13; 3 John 3, 6, *ἐμαρτύρησάν σου τῇ ἀγάπῃ*; Acts x. 43, *τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν κ.τ.λ.*, xiii. 22, xiv. 3, *κύριος ὁ μαρτυρῶν τῷ λόγῳ τῆς χάριτος αὐτοῦ*, cf. *συνεπιμαρτυρεῖν*, Heb. ii. 4.—Acts xv. 8, *ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πν. κ.τ.λ.* Perhaps also Heb. x. 15, *μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πν. τὸ ἅγ.*, 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 *ἔχοντες οὖν παρῆρσιαν*, ver. 19, follows all the more appropriately. In a derived sense only *μ. τιῷ* means to testify or give assurance to any one, Rev. xxii. 16, 18. Cf. the passive *μαρτυρεῖται τιῷ*, a good report is given of one, 3 John 12, *Δημητρίῳ μεμαρτύρηται ὑπὸ*

πάντων καὶ ὑπ' αὐτῆς τῆς ἀληθείας. Also *μ. περί τινος* always means (where the connection shows), *to witness in favour of*; and thus *μ. τί, τινί, περί, ὑπέρ 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. περί τοῦ φωτός* is equivalent to, *to witness for the light*, John i. 7, ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περί τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ; vv. 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 κακῶς ἐλάλησα μαρτύρησον περί τοῦ κακοῦ. In John ii. 25, οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περί τοῦ ἀνθρ., on the contrary, the witnessing is indifferent—either for or against; in vii. 7, μαρτυρῶ περί τοῦ κόσμου ὅτι τὰ ἔργα αὐτοῦ πονηρά 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. τινά, which does not occur except, perhaps, in inscriptions, e.g. *Murat.* MXXXVI. 5, ἦν καὶ θεοὶ καὶ βροτοὶ ἐμαρτύρησαν σωφροσύνης ἕνεκα, but may be explained from *μ. τί, to be a witness for something, to recognise it* (cf. *μ. τινί τι*). So Rom. iii. 21, δικαιοσύνη θεοῦ . . . μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφ. Usually with a personal subject, Acts x. 22, μαρτυρούμενος ὑπὸ ὄλου τοῦ ἔθνους; xvi. 2, ὃς . . . ἐμαρτυρεῖτο ὑπὸ τῶν ἀδελφῶν; xxii. 12, vi. 3; 1 Tim. v. 10, ἐν ἔργοις καλοῖς μαρτυρουμένη, cf. ἐπαινεῖσθαι ἐν τινι, 1 Cor. xi. 22; Heb. xi. 2, ἐν τῇ πίστει ἐμαρτυρήθησαν οἱ πρεσβ.; xi. 39, μαρτυρηθέντες διὰ τῆς πίστ., of divine recognition given to a person, cf. ver. 4, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ; ver. 5, μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ. Indefinitely = *it is witnessed concerning one*, Heb. vii. 8, μαρτυρούμενος ὅτι ζῆ. So, too, ver. 17, μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς κ.τ.λ., if we do not read μαρτυρεῖ, sc. ἡ 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.

Ἐπιμαρτυρέω, *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 ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ.—Συνεπιμαρτυρεῖν, 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 μηδὲν ὠφελούντα μὴ πόνει μάτην; Ps. cxxvii. 1, 2, εἰς μάτην; Ezek. xiv. 23, οὐ μάτην πεποίηκα πάντα = עִוָּן; Jer. ii. 30, μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδείαν οὐκ ἐδέξασθε; Tit. iii. 9, ζητήσεις ἀνωφελεῖς καὶ μάταιοι, see μάταιος;

Aristot. *Eth. Nicom.* i. 1, ματαίως ἀκούσεται καὶ ἀνωφελῶς.—(II.) In a causal sense = *groundless, untrue, untenable, false*, as opposed to ἀληθές; Soph. *Philoct.* 345, λέγοντες εἴτ' ἀληθές εἴτ' οὖν μάτην; Ps. xxxix. 12, πλὴν μάτην πᾶς ἄνθρωπος = לִבֵּן; Jer. viii. 8, εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσιν, syn. with δωρεάν, both = דָּרַן, Ps. xxxv. 7; Prov. iii. 20; = מִצֵּר, *untrue, false*, Ps. xli. 7; so also Matt. xv. 9; Mark vii. 7, μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων, from Jer. xxix. 3.

Μάταιος, α, ον, sometimes also ό, ή, *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 ἰκανόν. 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. *Cycl.* 662, μάταιόν τι δρᾶν τινα.—1 Cor. xv. 17, ματαία ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. Compare ver. 14, κένη; Tit. iii. 9, εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι (the ζητήσεις καὶ γενεαλογίαι 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, *Nachhom. Theol.* vi. 2. Thus the final signification prevails even if, with Nägelsbach, we adopt as the actual explanation the Homeric οὐκ ἀρετῆ κακὰ ἔργα, *Od.* viii. 329, cf. Hesiod, *opp.* 265, οἱ αὐτῷ κακὰ τεύχει ἀνὴρ ἄλλῃ κακὰ τεύχων ἢ δὲ κακῆ βουλή τῷ βουλευσάντι κακίστη; Xen. *Hell.* vi. 3. 11, τὸ πλεονεκτεῖν ἀκερδές.—Aesch. *Choeph.* 918, πατὴρ μάται, *the father's guilt*; *Eumen.* 337, αὐτουργία μάταιοι. This use of the word gives special weight to 1 Pet. i. 18, ἐλευθερώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς. 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 τὴν μάταιον δοξοσοφίαν; Xen. *Ven.* xii. 13, ἐκ τῶν ματαίων λόγων ἔχθρας ἀναιροῦνται. Accordingly, not merely have we μάταια ἔπεα, *groundless, offensive, bad words*, Herod. vii. 15, 1, for which in vii. 13, ἀεικέστερα ἀπορήψαι ἔπεα ἐς ἄνδρα πρεσβύτερον (cf. ματαιότητας, Ps. xxxvii. 13), but λόγος μάτ. = *feigned, false*, Herod. ii. 118, 1, εἰ μάταιον λόγον λέγουσιν οἱ Ἕλληες τὰ περὶ Ἴλιον γενέσθαι ἢ οὐ. Ezek. xiii. 6–9 = מִצֵּר, parallel with λόγος ψευδῆς, *μαντεία μάταια*; Zeph. iii. 13, οὐ ποιήσουσιν ἀδικίαν οὐδὲ μὴ λαλήσουσιν μάταια; Ps. iv. 3, synonymous with ματαιότης and ψεύδος; cf. Aristot. *de gener.* i. 8, ψεύδος καὶ μάταιον. Thus of inner hollowness and worthlessness, both as to import and result, 1 Cor. iii. 20, κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν 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 θεὸς ζᾶν, Acts xiv. 15, ἀπὸ τούτων τῶν ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα; cf. Jer. ii. 5, ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν. So LXX. = מִצֵּר, Lev. xvii. 7, 2 Chron. xi. 15; לִבֵּן, Zech. xi. 17; לִבֵּן, Jer. ii. 5; Amos ii. 4 = מִצֵּר.—Elsewhere usually = מִצֵּר.

Ματαιότης, ἡ, only in biblical and patristic Greek = **vanity, nothingness, worthlessness**. Often in the LXX. = $\lambda\epsilon\tau\eta$, Eccles. i. 2, ii. 1, and often, Ps. xxxi. 7, lxxviii. 33; lli. 9 = $\lambda\epsilon\tau\eta$; xxvi. 4 = $\lambda\epsilon\tau\eta$; as also cxix. 37, cxxxix. 20, *λήφονται εἰς ματαιότητα τὰς πόλεις σου*.—In N. T. Rom. viii. 20, *τῇ ματαιότητι ἣ 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, *ὑπέρογκα ματαιότητος φθεγγόμενοι*; Eph. iv. 17, *τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν*, since they are destitute of all truth within.

Ματαιόω, only in biblical and patristic or post-Christian Greek. Melet. *de Nat. Hom.* v. 21, *ἐματαιώθησαν ἐν τοῖς ἑαυτῶν διαλογισμοῖς*, cf. Rom. i. 21 = **to make vain or worthless**; the active only in Jer. xxiii. 16, *ματαιούσω ἑαυτοῖς ὄρασω*. Elsewhere only the passive and, indeed, impersonal; 1 Sam. xiii. 13, *μεματαιώται σοι ὅτι οὐκ ἐφύλαξας τὴν ἐντολήν μου . . . καὶ νῦν ἡ βασιλεία σου οὐ στήσεται σοι*. Comp. above, the Greek view of sin as *μάταιον*. The passive = **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 μεματαιώμαι καὶ ἠγνόηκα πολλὰ σφόδρα*; 2 Sam. xxiv. 10, *ἐματαιώθη σφόδρα*; Tisch. *ἐμωράνθη*, cf. Rom. i. 22; Jer. ii. 5, *ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν*; so 2 Kings xvii. 15.—Rom. i. 21, *ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*, cf. 1 Cor. iii. 20 and Ps. xciv. 11.

Ματαιολόγος, ὁ, only in Tit. i. 10, and thence transferred to patristic Greek, **one who speaks emptiness or vanity**; Tit. i. 10, *ματαιολόγοι καὶ φρεναπάται*, 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*.

Μένω, ἔμεινα, (I.) intransitively, **to stay, to wait**.—(II.) Transitively, **to expect**.

Ἵπομένω, (I.) intransitively, **to stay behind**, Luke ii. 43; Acts xvii. 14; **to continue**, a synonym with *καρτερεῖν*. So 1 Pet. ii. 20, *κολαφιζόμενοι, πάσχοντες ὑπομενεῖτε*. 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, οὗτος σωθήσεται*; cf. Luke xxi. 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν*. Hence, as contrasted with *ἀρνεῖσθαι*, 2 Tim. ii. 12, *εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν κ.τ.λ.*; Rom. xii. 12, *τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες*.—(II.) Transitively, **to bear, to acquiesce in**, 1 Cor. xiii. 7, *ἡ ἀγάπη πάντα ἐλπίζει, πάντα ὑπομένει*; 2 Tim. ii. 10, *πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς*; Heb. xii. 2, *σταυρόν*; xii. 3, *ἀντιλογίαν*; xii. 7, *παιδείαν*. Of persons in conflict = **to keep one's ground**, e.g. Hom. *Il.* xvi. 814, *οὐδ' ὑπέμειναν Πάτροκλον*; cf. *ἀνδρικῶς ὑπομείναι . . . ἀνάνδρως φεύγειν*, Plat. *Theaet.* 177b; Heb. x. 32, *πολλὴν ἀθλήσιν*; Jas. i. 12, *πειρασμόν*.

Ἑπομονή, ἡ, a remaining behind, or staying, e.g. Πελοποννησίων ὕ. ἐν Ἰταλίᾳ, Dion. Hal. *Ant. Rom.* i. 44. According to the Greek expression, we may thus understand 1 Chron. xxix. 15, ὡς σκιά αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ἕπομονή. But this does not correspond with the Hebrew *הַיָּסוּד*, *hope*, cf. Job xiv. 2, 5, 7. The word occurs only in later Greek, and answers to the usual *καρτερία, καρτέρησις, 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 ἕπομονή. 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 ἕπομονή Ἰσραήλ, Jer. xiv. 8, xvii. 13; cf. Ps. xxxix. 8, xxvii. 14, etc. Thus are explained the expressions, 2 Thess. iii. 5, ἕπομονή Χριστοῦ, *the patience which waits for Christ*; Rev. iii. 10, ὁ λόγος τῆς ἕπομονῆς μου, *the word which treats of patient waiting for me—the word of prophecy*; cf. 1 Thess. i. 3, ἡ ἕπομ. τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Further, cf. Rom. xv. 5, ὁ θεὸς τῆς ἕπομονῆς, ver. 13, τῆς ἐλπίδος, with ver. 4, ἵνα διὰ τῆς ἕπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχομεν. Again, the threefold graces, πίστις, ἀγάπη, ἕπομονή, Tit. ii. 2, with 1 Cor. xiii. 13, πίστις, ἐλπίς, ἀγάπη. Similarly 1 Tim. vi. 11; 2 Tim. iii. 10. — Luke xxi. 19, ἐν τῇ ἕπομονῇ 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, συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ἕπομονῇ 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 ἕπομονή, give special significance to the words in Rev. xiii. 10, ὧδὲ ἔστιν ἡ ἕπομονή καὶ ἡ πίστις τῶν ἁγίων; xiv. 12, ὧδε ἡ ἕπομονή τῶν ἁγίων ἔστιν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Patience is expressly named in Rom. viii. 25 as the appropriate result of hope, εἰ δὲ δὲ οὐ βλέπομεν ἐλπίζομεν, δι' ἕπομονῆς ἀπεκδεχόμεθα; cf. 2 Pet. iii. 12, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας; Col. i. 11, cf. with ver. 12. It manifests itself amid the disappointments and contradictions of this life, Rom. v. 3, 4, ἡ θλίψις ἕπομονὴν κατεργάζεται, ἡ δὲ ἕπομονή δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, Jas. i. 3, 4.—2 Thess. i. 4; Heb. x. 36, ἕπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν; cf. Rev. xiv. 12; Heb. xii. 1; Rev. ii. 2, 3, 19; 2 Pet. i. 6. — Luke viii. 15, καρποφορεῖν ἐν ἕπομονῇ; Rom. ii. 7, καθ' ἕπομονὴν ἔργου ἀγαθοῦ; 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου κατεργάσθη . . . ἐν πάσῃ ἕπομονῇ, is simply = endurance, perseverance; cf. Plut. *Pelop.* 1, αἰσχροῦν λόγων καὶ πράξεων ἕπομονή; 2 Cor. i. 6, ἐν ἕπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν; vi. 4, ὡς θεοῦ διάκονοι, ἐν ἕπομονῇ πολλῇ, ἐν θλίψεσιν κ.τ.λ. = endurance, patience in sufferings.

Μέσος, η, ον, middle, in the midst.

Μεσίτης, ου, ό, 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, τοὺς Ῥοδίους μεσίτας ἀποδείξαι; cf. *Ant.* xvi. 2. 2, τῶν παρ' Ἀγρίππα τινῶν ἐπιζητευμένων μεσίτης ἦν; Philo, *de Vit. Mos.* 160, 14, οἱ μεσίτης καὶ διαλλακτῆς οὐκ εὐθύς ἀπεπήδησεν, ἀλλὰ πρότερον τὰς ὑπὲρ τοῦ ἔθνους ἰκεσίας καὶ λιτὰς ἐποιεῖτο, συγγνώμην τῶν ἡμαρτημένων δέόμενος; Luc. *Amor.* 27, τράπεζα, φιλίας μεσίτης; cf. μεσιτεύω, Polyb. xi. 34. 3, μεσιτεύσαι τὴν διάλυσιν εὐνοικῶς, *to bring about a reconciliation.* Suid., μεσίτης· ό εἰρηνοποιός. μεσέγγυος μεσίτης, ἐγγυητής, μέσος δύο μερῶν; further = *he who appears or stands security for anything*; Diod. iv. 54, μεσίτην γεγονότα τῶν ὁμολογιῶν, *he who pledges himself for promises*; Joseph. *Antt.* iv. 6. 7, ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ θεὸν μεσίτην, ὃν ἰπισχνούντο, ποιούμενοι. — According to Moeris, μεσέγγυος (Hesych., μεσέγγυος, μεσίτης) in Attic Greek denotes the surety, who lays down a guarantee in order to mediate between two parties, for which the appropriate term was μεσιδῖος, μεσιδιωθῆναι (Lob. *Phryn.* pp. 121, 122). Μεσιδῖος occurs in a passage in Aristotle (*Eth.* v. 4), where some read μεσόδικος = μέσος δικαστής, Thuc. iv. 83; Aristot. *Eth.* v. 4, καὶ καλοῦσιν ἔτιοι μεσιδίους [τοὺς δικαστὰς] ἐὰν τοῦ μέσου τύχῳσω, τοῦ δικαίου τευξόμενοι, *i.e.* when they are just to both parties. Μεσίτης hardly corresponds with these expressions; it rather resembles διαιτήτης, διαλλακτῆρ, διαλλακτῆς, *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, εἶθε ἦν ό μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων, therefore = διαιτήτης; a paraphrase of the Hebrew expression, וְיִשְׁפָּט אֵלֵינוּ וְיִשְׁפָּט אֵלֵינוּ יְיָ נֹשֵׂא אֶת כַּף זָנוּתֵנוּ, *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, ό νόμος . . . διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ό δὲ μεσίτης ἐνός οὐκ ἔστιν, ό δὲ θεός εἰς ἐστίν. In explanation of this much disputed passage we offer the following remarks. In ver. 21, by the οὖν (which both concludes and resumes the argument) the question is introduced, ό οὖν νόμος 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' ἐπαγγελίας κεχάρισται or the χαρίζεται ό 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 τὸ σπέρμα φ' ἐπήγγελται, 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 διαταγὴς δι' ἀγγέλων because it simply serves to strengthen the ἐν 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 ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, or εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ver. 22 sqq. — Thus μεσίτης, in Pauline phraseology, is — one who unites parties, one who mediates for peace, 1 Tim. ii. 5, εἰς θεός, εἰς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ 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, κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται ; cf. vii. 22, κρείττονος διαθήκης γέγονεν ἔγγυος Ἰησοῦς ; ix. 15, διαθήκης καινῆς μεσίτης ; xii. 24, προσεληλύθατε . . . διαθήκης νέας μεσίτη 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 ἔγγυος.

Μεσιτεύω, (I.) to be a mediator between two contending parties, *vid.* μεσίτης.—(II.) to guarantee, Heb. vi. 17, ὁ θεὸς . . . τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ, corresponding with the use of μεσίτης in the Hebrews. There are no other instances of its use in this sense. Delitzsch compares with it אֲשֶׁר, *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 εἶδος, the form or appearance of a thing as presented in the mind ; *ιδέα*, the form as the distinctive nature and character of the object ; σχῆμα, the *habitus* or *condition*, Aristot. *Metaph.* 6, λέγω δὲ τὴν μὲν ὕλην οἶον τὸν χάλκον, τὴν δὲ μορφήν τὸ σχῆμα τῆς ιδέας ; Plut. *Mor.* 1013 C, αὐτὸς τε γὰρ ὁ κόσμος οὗτος καὶ τῶν μερῶν ἕκαστον αὐτοῦ συνέστηκεν ἐκ τε σωματικῆς οὐσίας καὶ νοητῆς· ὧν ἡ μὲν ὕλην καὶ ὑποκείμενον, ἡ δὲ μορφήν καὶ εἶδος τῶν

γενομένη παρέσχε; Aeschyl. *Suppl.* 496, μορφῆς οὐχ ὁμόστολος φύσις, *is not of the same nature, does not correspond with the appearance*; Aeschyl. *Prom.* 210, Θέμις καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία; Plut. *Mor.* 1064 A, μεταβαλεῖν εἰς θηρίου μορφήν τὸ εἶδος. In this sense = *form, as it is peculiar to any one*, Dan. iv. 33, ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ (Theodotion; LXX. = δόξα). Hence generally, *the form in which anything appears*; Plat. *Rep.* ii. 380 D, ἀρα γόητα τὸν θεὸν οἶει εἶναι καὶ οἶον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ἰδέαις, τότε μὲν ἄλλον γιγνόμενον καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφάς, τότε δὲ κ.τ.λ. Especially of *the human form*, cf. Dan. v. 6, 9, 10, vii. 28 = 17, and iv. 33. Elsewhere in the LXX., Isa. xliv. 13 = 13, ἐποίησεν αὐτὸ ὡς μορφήν ἀνδρός; Job iv. 16 = 16, οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου, cf. Wisd. xviii. 1, φωνὴν μὲν ἀκούοντες, μορφήν δὲ οὐχ ὁρῶντες.—In the N. T. only in Mark xvi. 12, ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, and Phil. ii. 6, 7, ὃς ἐν μορφῇ θεοῦ ὑπάρχων . . . μορφήν δούλου λαβών. As μορφήν 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 εἶδος τοῦ θεοῦ; 1 John iii. 2. This formal designation is chosen both on account of the parallel with μορφή 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, ὡς εἰκὼν τοῦ θεοῦ, and Meyer rightly refers to Heb. i. 3, ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. For further criticism of the passage, *vid.* κενόω.

Μορφώω, 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.* ἀμορφα μορφοῦν in Philo), as in *Antiq.* i. 33. 1, μορφῶσαι τὸν ἀσώματον = *to mould into a form*; Clem. Alex. *Strom.* vi. 635, μορφῶσαντες ξύλα καὶ λίθους κ.τ.λ. In the N. T. Gal. iv. 19, οὗς πάλιν ὠδίνω ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν. We are also reminded of ii. 20, ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστὸς, and Rom. viii. 29, προώρισεν συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ; 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα.

Μορφωσις, ἡ, a shaping, passive, the image or impress. In its active signification, *e.g.* Theophr. *Char. pl.* iii. 7. 4, μόρφωσις τῶν δένδρων ὑφεί τε καὶ ταπεινότητι καὶ πλατεῖ, of the training of trees. In the N. T. passively, Rom. ii. 20, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ,—an expression like τύπος διδαχῆς, vi. 17. Also in 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρημένοι,—cf. Aesch. *Suppl.* 496, μορφῆς οὐχ ὁμόστολος φύσις.

Μεταμορφώω, to transform, to alter, to metamorphose; usually ἀλλοιοῦν, ἑτεροιοῦν, μεταβάλλειν. Primarily of the bodily form, Ammon. 92, μεταμορφοῦσθαι μεταχαρακτη-

instruction, and excluding the possibility of reasonable objection, Acts viii. 25, διαμαρτυράμενοι καὶ λαλήσαντες τὸν λόγον τοῦ κυρίου; xviii. 5, διαμαρτυρόμενος τοῖς Ἰουδαίοις τὸν Χριστόν; xx. 24, τὸ εὐαγγ.; xxviii. 23, τὴν βασ. τ. θ.; xxiii. 11, τὰ περὶ ἐμοῦ (Ἰὺ. Χὺ.); xx. 21, τὴν εἰς θεὸν μετάνοιαν καὶ πίστιν εἰς τὸν κύριον ἡμῶν Ἰν.; x. 42, κηρύξαι τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι αὐτός ἐστιν ὁ ὄρισμένος ὑπὸ τοῦ θεοῦ κριτὴς κ.τ.λ. 1 Thess. iv. 6, ἔκδικος κύριος . . . καθὼς . . . διεμαρτυράμεθα. LXX. = ʔῑ, Hiphil, Ezek. xvi. 2, διεμαρτύρου τῇ Ἱερουσαλὴμ τὰς ἀνομίας. So also xx. 4. = ʔῑ, Deut. xxxii. 46, λόγους οὓς ἐγὼ διαμαρτύρομαι ὑμῖν; 2 Chron. xxiv. 19, καὶ ἀπέστειλεν πρὸς αὐτοὺς προφῆτας ἐπιστρέψαι πρὸς κύριον, καὶ οὐκ ἤκουσαν καὶ διεμαρτύρατο αὐτοῖς καὶ οὐχ ὑπήκουσαν. — (b.) To conjure any one, to exhort earnestly, Diod. xviii. 62, διαμαρτυρόμενος μὴ δίδουαι μηδὲν τῶν χρημάτων Εὐμένει. Thus often in Plutarch. — 2 Tim. ii. 14, iv. 1. Followed by ἵνα, 1 Tim. v. 21; Luke xvi. 28, ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τούτου τῆς βασάνου. LXX. = ʔῑ, Neh. ix. 26, διεμαρτύροντο ἐν αὐτοῖς ἐπιστρέψαι.

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, ὅτι*, 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, *ὁρᾶν* — *μαρτυρεῖν* — *ἀπαγγέλλειν* 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, *ἐμαρτύρησε τὴν μαρτυρίαν Ἰησοῦ*.—Rev. xxii. 20, *ὁ μαρτυρῶν ταῦτα*, of the apocalyptic announcement of Christ, cf. i. 1, 5, iii. 14; see *μάρτυς*.—*μ. τινὶ ὅτι, ὡς*, 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. τινί*, to bear witness for, or in favour of any one. Herod. ii. 18, iv. 29, *μαρτυρεῖ μοι τῇ γνώμῃ*, it favours my opinion. So John iii. 26, *ὃ σὺ μεμαρτύρηκας*, for whom thou hast witnessed; v. 33, *τῇ ἀληθείᾳ*, as in xviii. 37, cf. 1 Tim. vi. 13; 3 John 3, 6, *ἐμαρτύρησάν σου τῇ ἀγάπῃ*; Acts x. 43, *τούτῳ πάντες οἱ προφῆται μαρτυροῦσιν κ.τ.λ.*, xiii. 22, xiv. 3, *κύριος ὁ μαρτυρῶν τῷ λόγῳ τῆς χάριτος αὐτοῦ*, cf. *συνεπιμαρτυρεῖν*, Heb. ii. 4.—Acts xv. 8, *ὁ καρδιογνώστης θεὸς ἐμαρτύρησεν αὐτοῖς, δοὺς τὸ πν. κ.τ.λ.* Perhaps also Heb. x. 15, *μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πν. τὸ ἅγ.*, 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 *ἔχοντες οὖν παρῶσιν*, ver. 19, follows all the more appropriately. In a derived sense only *μ. τινί* 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 μεμαρτύρηται ὑπὸ*

πάντων καὶ ὑπ' αὐτῆς τῆς ἀληθείας. Also *μ. περί τινος* always means (where the connection shows), *to witness in favour of*; and thus *μ. τί, τινί, περί, ὑπέρ 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. περί τοῦ φωτός* is equivalent to, *to witness for the light*, John i. 7, ἦλθεν εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περί τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι' αὐτοῦ; vv. 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 κακῶς ἐλάλησα μαρτύρησον περί τοῦ κακοῦ. In John ii. 25, οὐ χρεῖαν εἶχεν ἵνα τις μαρτυρήσῃ περί τοῦ ἀνθρ., on the contrary, the witnessing is indifferent—either for or against; in vii. 7, μαρτυρῶ περί τοῦ κόσμου ὅτι τὰ ἔργα αὐτοῦ πονηρά 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. τινά, which does not occur except, perhaps, in inscriptions, e.g. *Murat.* MXXXVI. 5, ἦν καὶ θεοὶ καὶ βροτοὶ ἐμαρτύρησαν σωφροσύνης ἕνεκα, but may be explained from *μ. τί, to be a witness for something, to recognise it* (cf. *μ. τινί τι*). So Rom. iii. 21, δικαιοσύνη θεοῦ . . . μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφ. Usually with a personal subject, Acts x. 22, μαρτυρούμενος ὑπὸ ὄλου τοῦ ἔθνους; xvi. 2, ὃς . . . ἐμαρτυρεῖτο ὑπὸ τῶν ἀδελφῶν; xxii. 12, vi. 3; 1 Tim. v. 10, ἐν ἔργοις καλοῖς μαρτυρουμένη, cf. ἐπαινεῖσθαι ἐν τινι, 1 Cor. xi. 22; Heb. xi. 2, ἐν τῇ πίστει ἐμαρτυρήθησαν οἱ πρεσβ.; xi. 39, μαρτυρηθέντες διὰ τῆς πίστ., of divine recognition given to a person, cf. ver. 4, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος, μαρτυροῦντος ἐπὶ τοῖς δώροις αὐτοῦ τοῦ θεοῦ; ver. 5, μεμαρτύρηται εὐαρεστηκέναι τῷ θεῷ. Indefinitely = *it is witnessed concerning one*, Heb. vii. 8, μαρτυρούμενος ὅτι ζῆ. So, too, ver. 17, μαρτυρεῖται γὰρ ὅτι σὺ ἱερεὺς κ.τ.λ., if we do not read μαρτυρεῖ, sc. ἡ 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.

Ἐπιμαρτυρέω, *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 ταύτην εἶναι ἀληθὴ χάριν τοῦ θεοῦ.—Συνεπιμαρτυρεῖν, 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, (I.) in a final sense = *what is of no avail, of no use*; Aesch. *Prom.* 44, τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην; Ps. cxvii. 1, 2, εἰς μάτην; Ezek. xiv. 23, οὐ μάτην πεποίηκα πάντα = מַחְתָּ; Jer. ii. 30, μάτην ἐπάταξα τὰ τέκνα ὑμῶν, παιδεῖαν οὐκ ἐδέξασθε; Tit. iii. 9, ζητήσεις ἀνωφελεῖς καὶ μάταιοι, see μάταιος;

Aristot. *Eth. Nicom.* i. 1, *ματαίως ἀκούσεται καὶ ἀνωφελῶς*.—(II.) In a causal sense = *groundless, untrue, untenable, false*, as opposed to *ἀληθές*; Soph. *Philoct.* 345, *λέγοντες εἴτ' ἀληθές εἴτ' οὖν μάτην*; Ps. xxxix. 12, *πλὴν μάτην πᾶς ἄνθρωπος* = *לִּצְרָה*; Jer. viii. 8, *εἰς μάτην ἐγενήθη σχοῖνος ψευδῆς γραμματεῦσιν*, syn. with *δωρεάν*, both = *דָּרַן*, Ps. xxxv. 7; Prov. iii. 20; = *קִשְׁ*, *untrue, false*, Ps. xli. 7; so also Matt. xv. 9; Mark vii. 7, *μάτην δὲ σέβονται με διδάσκοντες διδασκαλίας ἐντάλματα ἀνθρώπων*, from Jer. xxix. 3.

Μάταιος, *a, ou*, sometimes also *ό, ή*, *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 *ικανόν*. 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. *Cycl.* 662, *μάταιόν τι δρᾶν τινα*.—1 Cor. xv. 17, *ματάια ἡ πίστις ὑμῶν, ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν*. Compare ver. 14, *κένη*; Tit. iii. 9, *εἰσὶν γὰρ ἀνωφελεῖς καὶ μάταιοι* (the *ζητήσεις καὶ γενεαλογίαι 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, *Nachhom. Theol.* vi. 2. Thus the final signification prevails even if, with Nägelsbach, we adopt as the actual explanation the Homeric *οὐκ ἀρετῆ κακὰ ἔργα*, *Od.* viii. 329, cf. Hesiod, *opp.* 265, *οἱ αὐτῶ κακὰ τεύχει ἀνὴρ ἄλλω κακὰ τεύχων ἢ δὲ κακῆ βουλή τῷ βουλευσάντι κακίστη*; Xen. *Hell.* vi. 3. 11, *τὸ πλεονεκτεῖν ἀκερδές*.—Aesch. *Choeph.* 918, *πατρὸς μάται, the father's guilt*; *Eumen.* 337, *αἰτουργίαι μάταιοι*. This use of the word gives special weight to 1 Pet. i. 18, *ἐλευθερώθητε ἐκ τῆς ματαίας ὑμῶν ἀναστροφῆς*. 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 τὴν μάταιον δοξοσοφίαν*; Xen. *Ven.* xii. 13, *ἐκ τῶν ματαίων λόγων ἔχθρας ἀναιροῦνται*. Accordingly, not merely have we *μάταια ἔπεα, groundless, offensive, bad words*, Herod. vii. 15, 1, for which in vii. 13, *ἀεικέστερα ἀπαρρίψαι ἔπεα ἐς ἄνδρα πρεσβύτερον* (cf. *ματαιότητας*, Ps. xxxvii. 13), but *λόγος μάτ. = feigned, false*, Herod. ii. 118, 1, *εἰ μάταιον λόγον λέγουσιν οἱ Ἕλληες τὰ περὶ Ἰλιον γενέσθαι ἢ οὐ*. Ezek. xiii. 6–9 = *צִרְ*, parallel with *λόγος ψευδῆς, μαντεία μάταια*; Zeph. iii. 13, *οὐ ποιήσουσιν ἀδικίαν οὐδὲ μὴ λαλήσουσιν μάταια*; Ps. iv. 3, synonymous with *ματαιότης* and *ψεῦδος*; cf. Aristot. *de gener.* i. 8, *ψεῦδος καὶ μάταιον*. Thus of inner hollowness and worthlessness, both as to import and result, 1 Cor. iii. 20, *κύριος γινώσκει τοὺς διαλογισμοὺς τῶν σοφῶν ὅτι εἰσὶν 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 *θεὸς ζᾶν*, Acts xiv. 15, *ἀπὸ τούτων τῶν ματαίων ἐπιστρέφει ἐπὶ θεὸν ζῶντα*; cf. Jer. ii. 5, *ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν*. So LXX. = *רִגְ*, Lev. xvii. 7, 2 Chron. xi. 15; *לִצְרָה*, Zech. xi. 17; *לִצְרָה*, Jer. ii. 5; Amos ii. 4 = *צִרְ*.—Elsewhere usually = *קִשְׁ*.

Ματαιότης, ἡ, only in biblical and patristic Greek = vanity, nothingness, worthlessness. Often in the LXX. = $\lambda\epsilon\tau\eta$, Eccles. i. 2, ii. 1, and often, Ps. xxxi. 7, lxxviii. 33; lii. 9 = $\mu\eta\eta$; xxvi. 4 = $\mu\eta\psi$; as also cxix. 37, cxxxix. 20, *λήφονται εἰς ματαιότητα τὰς πόλεις σου*.—In N. T. Rom. viii. 20, *τῇ ματαιότητι ἣ 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, *ὑπέρογκα ματαιότητος φθεγγόμενοι*; Eph. iv. 17, *τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν*, since they are destitute of all truth within.

Ματαιόω, only in biblical and patristic or post-Christian Greek. Melet. *de Nat. Hom.* v. 21, *ἐματαιώθησαν ἐν τοῖς ἑαυτῶν διαλογισμοῖς*, cf. Rom. i. 21 = to make vain or worthless; the active only in Jer. xxiii. 16, *ματαιούσιν ἑαυτοῖς ὄρασω*. Elsewhere only the passive and, indeed, impersonal; 1 Sam. xiii. 13, *μεματαιώται σοι ὅτι οὐκ ἐφύλαξας τὴν ἐντολήν μου . . . καὶ νῦν ἡ βασιλεία σου οὐ στήσεται σοι*. Comp. above, the Greek view of sin as *μάταιον*. The passive = 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 μεματῶμαι καὶ ἠγνόηκα πολλὰ σφόδρα*; 2 Sam. xxiv. 10, *ἐματαιώθη σφόδρα*; Tisch. *ἐμωράνθη*, cf. Rom. i. 22; Jer. ii. 5, *ἐπορεύθησαν ὀπίσω τῶν ματαίων καὶ ἐματαιώθησαν*; so 2 Kings xvii. 15.—Rom. i. 21, *ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν*, cf. 1 Cor. iii. 20 and Ps. xciv. 11.

Ματαιολόγος, ὁ, only in Tit. i. 10, and thence transferred to patristic Greek, one who speaks emptiness or vanity; Tit. i. 10, *ματαιολόγοι καὶ φρεναπάται*, 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*.

Μένω, ἔμεινα, (I.) intransitively, to stay, to wait.—(II.) Transitively, to expect.

Ἵπομένω, (I.) intransitively, to stay behind, Luke ii. 43; Acts xvii. 14; to continue, a synonym with *καρτερεῖν*. So 1 Pet. ii. 20, *κολαφιζόμενοι, πάσχοντες ὑπομενεῖτε*. 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, οὗτος σωθήσεται*; cf. Luke xxi. 19, *ἐν τῇ ὑπομονῇ ὑμῶν κτήσεσθε τὰς ψυχὰς ὑμῶν*. Hence, as contrasted with *ἀρνεῖσθαι*, 2 Tim. ii. 12, *εἰ ὑπομένομεν, καὶ συμβασιλεύσομεν· εἰ ἀρνησόμεθα, κἀκεῖνος ἀρνήσεται ἡμᾶς· εἰ ἀπιστοῦμεν κ.τ.λ.*; Rom. xii. 12, *τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες*.—(II.) Transitively, to bear, to acquiesce in, 1 Cor. xiii. 7, *ἡ ἀγάπη πάντα ἐλπίζει, πάντα ὑπομένει*; 2 Tim. ii. 10, *πάντα ὑπομένω διὰ τοὺς ἐκλεκτούς*; Heb. xii. 2, *σταυρόν*; xii. 3, *ἀντιλογίαν*; xii. 7, *παιδείαν*. Of persons in conflict = to keep one's ground, e.g. Hom. *Il.* xvi. 814, *οὐδ' ὑπέμειναν Πάτροκλον*; cf. *ἀνδρικῶς ὑπομείναι . . . ἀνάνδρως φεύγειν*, Plat. *Theaet.* 177b; Heb. x. 32, *πολλὴν ἄθλησιν*; Jas. i. 12, *πειρασμόν*.

Ἵπομονή, ἡ, a remaining behind, or staying, e.g. Πελοποννησίων ὑ. ἐν Ἰταλίᾳ, Dion. Hal. *Ant. Rom.* i. 44. According to the Greek expression, we may thus understand 1 Chron. xxix. 15, ὡς σκιά αἱ ἡμέραι ἡμῶν ἐπὶ γῆς, καὶ οὐκ ἔστιν ἵπομονή. But this does not correspond with the Hebrew יְהַרְפֵּז , *hope*, cf. Job xiv. 2, 5, 7. The word occurs only in later Greek, and answers to the usual *καρτερία, καρτέρησις, 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 ἵπομονή. 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 ἵπομονή Ἰσραήλ, Jer. xiv. 8, xvii. 13; cf. Ps. xxxix. 8, xxvii. 14, etc. Thus are explained the expressions, 2 Thess. iii. 5, ἵπομονή Χριστοῦ, *the patience which waits for Christ*; Rev. iii. 10, ὁ λόγος τῆς ἵπομονῆς μου, *the word which treats of patient waiting for me—the word of prophecy*; cf. 1 Thess. i. 3, ἡ ἵπομ. τῆς ἐλπίδος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ. Further, cf. Rom. xv. 5, ὁ θεὸς τῆς ἵπομονῆς, ver. 13, τῆς ἐλπίδος, with ver. 4, ἵνα διὰ τῆς ἵπομονῆς καὶ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχομεν. Again, the threefold graces, πίστις, ἀγάπη, ἵπομονή, Tit. ii. 2, with 1 Cor. xiii. 13, πίστις, ἐλπίς, ἀγάπη. Similarly 1 Tim. vi. 11; 2 Tim. iii. 10.— Luke xxi. 19, ἐν τῇ ἵπομονῇ 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, συγκοινωνὸς ἐν τῇ θλίψει καὶ βασιλείᾳ καὶ ἵπομονῇ 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 ἵπομονή, give special significance to the words in Rev. xiii. 10, ὧδε ἔστιν ἡ ἵπομονή καὶ ἡ πίστις τῶν ἁγίων; xiv. 12, ὧδε ἡ ἵπομονή τῶν ἁγίων ἔστιν, οἱ τηροῦντες τὰς ἐντολὰς τοῦ θεοῦ καὶ τὴν πίστιν Ἰησοῦ. Patience is expressly named in Rom. viii. 25 as the appropriate result of hope, εἰ δὲ δὲ οὐ βλέπομεν ἐλπίζομεν, δι' ἵπομονῆς ἀπεκδεχόμεθα; cf. 2 Pet. iii. 12, προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν τῆς τοῦ θεοῦ ἡμέρας; Col. i. 11, cf. with ver. 12. It manifests itself amid the disappointments and contradictions of this life, Rom. v. 3, 4, ἡ θλίψις ἵπομονὴν κατεργάζεται, ἡ δὲ ἵπομονὴ δοκιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, Jas. i. 3, 4.—2 Thess. i. 4; Heb. x. 36, ἵπομονῆς γὰρ ἔχετε χρεῖαν, ἵνα τὸ θέλημα τοῦ θεοῦ ποιήσαντες κομίσησθε τὴν ἐπαγγελίαν; cf. Rev. xiv. 12; Heb. xii. 1; Rev. ii. 2, 3, 19; 2 Pet. i. 6.— Luke viii. 15, καρποφορεῖν ἐν ἵπομονῇ; Rom. ii. 7, καθ' ἵπομονὴν ἔργου ἀγαθοῦ; 2 Cor. xii. 12, τὰ σημεῖα τοῦ ἀποστόλου κατειργάσθη... ἐν πάσῃ ἵπομονῇ, is simply = endurance, perseverance; cf. Plut. *Pelop.* 1, αἰσχρῶν λόγων καὶ πράξεων ἵπομονή; 2 Cor. i. 6, ἐν ἵπομονῇ τῶν αὐτῶν παθημάτων ὧν καὶ ἡμεῖς πάσχομεν; vi. 4, ὡς θεοῦ διάκονοι, ἐν ἵπομονῇ πολλῇ, ἐν θλίψεσιν κ.τ.λ. = endurance, patience in sufferings.

Μέσος, η, ον, middle, in the midst.

Μεσίτης, ου, ό, 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, τοὺς Ῥοδίου μεσίτας ἀποδείξει; cf. *Ant.* xvi. 2. 2, τῶν παρ' Ἀγρίππα τινῶν ἐπιζητημένων μεσίτης ἦν; Philo, *de Vit. Mos.* 160, 14, οἱ μεσίτης καὶ διαλλακτῆς οὐκ εὐθύς ἀπεπήδησεν, ἀλλὰ πρότερον τὰς ὑπὲρ τοῦ ἔθνους ἰκεσίας καὶ λιτὰς ἐποιεῖτο, συγγνώμην τῶν ἡμαρτημένων δέόμενος; Luc. *Amor.* 27, τράπεζα, φιλίας μεσίτις; cf. μεσιτεύω, Polyb. xi. 34. 3, μεσιτεύσαι τὴν διάλυσιν εὐνοϊκῶς, *to bring about a reconciliation.* Suid., μεσίτης ὁ εἰρηνοποιός. μεσέγγυος μεσίτης, ἐγγυητής, μέσος δύο μερῶν; further = *he who appears or stands security for anything*; Diod. iv. 54, μεσίτην γεγονότα τῶν ὁμολογιῶν, *he who pledges himself for promises*; Joseph. *Antt.* iv. 6. 7, ταῦτα δὲ ὁμνύντες ἔλεγον, καὶ θεὸν μεσίτην, ὃν ὑπισχνούντο, ποιούμενοι. — According to Moeris, μεσέγγυος (Hesych., μεσέγγυος, μεσίτης) in Attic Greek denotes the surety, who lays down a guarantee in order to mediate between two parties, for which the appropriate term was μεσιδῖος, μεσιδιωθῆναι (Lob. *Phryg.* pp. 121, 122). Μεσιδῖος occurs in a passage in Aristotle (*Eth.* v. 4), where some read μεσόδικος = μέσος δικαστής, Thuc. iv. 83; Aristot. *Eth.* v. 4, καὶ καλοῦσιν ἔτιοι μεσιδίους [τοὺς δικαστὰς] ἐὰν τοῦ μέσου τύχῳσι, τοῦ δικαίου τευξόμενοι, *i.e.* when they are just to both parties. Μεσίτης hardly corresponds with these expressions; it rather resembles διαιτήτης, διαλλακτῆρ, διαλλακτῆς, *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, εἶθε ἦν ὁ μεσίτης ἡμῶν καὶ ἐλέγχων καὶ διακούων ἀνὰ μέσον ἀμφοτέρων, therefore = διαιτήτης; a paraphrase of the Hebrew expression, וְיִגְזַלְנוּ אֵלָינוּ וְיִגְזַלְנוּ אֶתְנוּ, *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, ὁ νόμος . . . διαταγείς δι' ἀγγέλων ἐν χειρὶ μεσίτου. ὁ δὲ μεσίτης ἑνὸς οὐκ ἔστιν, ὁ δὲ θεὸς εἷς ἐστίν. In explanation of this much disputed passage we offer the following remarks. In ver. 21, by the οὖν (which both concludes and resumes the argument) the question is introduced, ὁ οὖν νόμος 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' ἐπαγγελίας κεχάρισται or the χαρίζεται 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 εἷς 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 τὸ σπέρμα φ' ἐπήγγελται, 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 διαταγὴς δι' ἀγγέλων because it simply serves to strengthen the ἐν 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 ἔλθῃ τὸ σπέρμα ᾧ ἐπήγγελται, or εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι, ver. 22 sqq. — Thus μεσίτης, in Pauline phraseology, is — one who unites parties, one who mediates for peace, 1 Tim. ii. 5, εἰς θεός, εἰς καὶ μεσίτης θεοῦ καὶ ἀνθρώπων, ἄνθρωπος Χριστὸς Ἰησοῦς, ὁ δοὺς ἑαυτὸν ἀντίλυτρον ὑπὲρ 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, κρείττονός ἐστιν διαθήκης μεσίτης, ἥτις ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται; cf. vii. 22, κρείττονος διαθήκης γέγονεν ἕγγυος Ἰησοῦς; ix. 15, διαθήκης καινῆς μεσίτης; xii. 24, προσεληλύθατε . . . διαθήκης νέας μεσίτη 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 ἕγγυος.

Μεσιτεύω, (I.) to be a mediator between two contending parties, *vid.* μεσίτης.—(II.) to guarantee, Heb. vi. 17, ὁ θεὸς . . . τὸ ἀμετάθετον τῆς βουλῆς αὐτοῦ ἐμεσίτευσεν ὄρκῳ, corresponding with the use of μεσίτης in the Hebrews. There are no other instances of its use in this sense. Delitzsch compares with it אֲרָבָה, *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 εἶδος, the form or appearance of a thing as presented in the mind; *ιδέα*, the form as the distinctive nature and character of the object; σχῆμα, the *habitus* or *condition*, Aristot. *Metaph.* 6, λέγω δὲ τὴν μὲν ὕλην οἶον τὸν χάλκον, τὴν δὲ μορφήν τὸ σχῆμα τῆς ιδέας; Plut. *Mor.* 1013 C, αὐτὸς τε γὰρ ὁ κόσμος οὗτος καὶ τῶν μερῶν ἕκαστον αὐτοῦ συνέστηκεν ἐκ τε σωματικῆς οὐσίας καὶ νοητῆς· ὧν ἡ μὲν ὕλην καὶ ὑποκειμενον, ἡ δὲ μορφήν καὶ εἶδος τῶ

γενομένη παρέσχε; Aeschyl. *Suppl.* 496, μορφῆς οὐχ ὁμόστολος φύσις, *is not of the same nature, does not correspond with the appearance*; Aeschyl. *Prom.* 210, Θέμις καὶ Γαῖα, πολλῶν ὀνομάτων μορφή μία; Plut. *Mor.* 1064 A, μεταβαλεῖν εἰς θηρίου μορφήν τὸ εἶδος. In this sense = *form, as it is peculiar to any one*, Dan. iv. 33, ἡ μορφή μου ἐπέστρεψεν ἐπ' ἐμέ (Theodotion; LXX. = δόξα). Hence generally, *the form in which anything appears*; Plat. *Rep.* ii. 380 D, ἀρα γόητα τὸν θεὸν οἶει εἶναι καὶ οἶον ἐξ ἐπιβουλῆς φαντάζεσθαι ἄλλοτε ἐν ἄλλαις ἰδέαις, τότε μὲν ἄλλον γινόμενον καὶ ἀλλάττοντα τὸ αὐτοῦ εἶδος εἰς πολλὰς μορφάς, τότε δὲ κ.τ.λ. Especially of *the human form*, cf. Dan. v. 6, 9, 10, vii. 28 = וְיָ, and iv. 33. Elsewhere in the LXX., Isa. xliv. 13 = נִיָּבַרְתָּ, ἐποίησεν αὐτὸ ὡς μορφήν ἀνδρός; Job iv. 16 = נִיָּבַרְתָּ, οὐκ ἦν μορφή πρὸ ὀφθαλμῶν μου, cf. Wisd. xviii. 1, φωνὴν μὲν ἀκούοντες, μορφήν δὲ οὐχ ὀρώμεντες.—In the N. T. only in Mark xvi. 12, ἐφανερώθη ἐν ἐτέρᾳ μορφῇ, and Phil. ii. 6, 7, ὃς ἐν μορφῇ θεοῦ ὑπάρχων . . . μορφήν δούλου λαβὼν. As μορφήν 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 εἶδος τοῦ θεοῦ; 1 John iii. 2. This formal designation is chosen both on account of the parallel with μορφή 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, ὡν εἰκὼν τοῦ θεοῦ, and Meyer rightly refers to Heb. i. 3, ἀπαύγασμα τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ. For further criticism of the passage, *vid.* κενώω.

Μορφώω, 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. ἀμορφα μορφοῦν in Philo), as in *Anth.* i. 33. 1, μορφῶσαι τὸν ἀσώματον = *to mould into a form*; Clem. Alex. *Strom.* vi. 635, μορφῶσαντες ξύλα καὶ λίθους κ.τ.λ. In the N. T. Gal. iv. 19, οὗς πάλιν ὠδίνω ἄχρις οὗ μορφωθῆ Χριστὸς ἐν ὑμῖν. We are also reminded of ii. 20, ζῶ δὲ οὐκέτι ἐγὼ, ζῆ δὲ ἐν ἐμοὶ Χριστός, and Rom. viii. 29, προώρισεν συμμόρφους τῆς εἰκόνας τοῦ υἱοῦ αὐτοῦ; 2 Cor. iii. 18, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα.

Μόρφωσις, ἡ, a shaping, passive, the image or impress. In its active signification, e.g. Theophr. *Char. pl.* iii. 7. 4, μόρφωσις τῶν δένδρων ὑφεί τε καὶ ταπεινότητι καὶ πλάτει, of the training of trees. In the N. T. passively, Rom. ii. 20, ἔχοντα τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ,—an expression like τύπος διδαχῆς, vi. 17. Also in 2 Tim. iii. 5, ἔχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν αὐτῆς ἠρημένοι,—cf. Aesch. *Suppl.* 496, μορφῆς οὐχ ὁμόστολος φύσις.

Μεταμορφώω, to transform, to alter, to metamorphose; usually ἀλλοιοῦν, ἑτεροιοῦν, μεταβάλλειν. Primarily of the bodily form, Ammon. 92, μεταμορφοῦσθαι μεταχαρακτη-

ρισμός καὶ μετατύπωσις σώματος εἰς ἕτερον χαρακτήρα. Rarely of moral transformation (μεταβάλλειν τοὺς τρόπους); Symmach. Ps. xxxiv. 1, ὅτε μετεμόρφωσε τὸν τρόπον αὐτοῦ; LXX., ἠλλοίωσε τὸ πρόσωπον αὐτοῦ, of change in the outward *habitus*. In the N. T. of Christ's transfiguration, Matt. xvii. 2, μετεμορφώθη ἔμπροσθεν αὐτῶν, καὶ ἔλαμψεν τὸ πρόσωπον αὐτοῦ κ.τ.λ.; Mark ix. 2; cf. Luke ix. 28, τοῦ προσώπου αὐτοῦ ἕτερον. The words of the apostle in 2 Cor. iii. 18, τὴν δόξαν κυρίου κατοπτριζόμενοι, τὴν αὐτὴν εἰκόνα μεταμορφούμεθα κ.τ.λ., 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, μὴ συσχηματιζέσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορφούσθε τῇ ἀνακαινώσει τοῦ νοῦς. Cf. μορφή and σχῆμα, Phil. ii. 7; iii. 21, μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν τῷ σώματι τῆς δόξης αὐτοῦ.

We find also the compounds *σύμμορφος*, Rom. viii. 29, Phil. iii. 21, of *like or similar form* (Lucian, *Amor.* 29); *συμμορφοῦν*, to form *similarly with*, to make *conformably to*, Phil. iii. 10; for which Lachm. reads *συμμορφίζειν*.

Μυστήριον, τό, from *μύω*, 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 *μύειν* 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, τὰ μυστήρια, 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, οἱ δὲ Πελασγοὶ ἱρόν τινα λόγον περὶ αὐτοῦ (sc. Ἑρμῆω) ἔλεξαν, τὰ ἐν τοῖσι ἐν Σαμοθρῆικῃ μυστηρίοισι δεδήλωται. Thus *μυστήριον* 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, *Av.* 1073. In the first passage we read, *μυστήριον δὲ ἐκλήθη παρὰ τὸ τοὺς ἀκούοντας μύειν τὸ στόμα καὶ μηδενὶ ταῦτα ἐξηγεῖσθαι· μύειν δὲ ἐστὶ κλεῖν τὸ στόμα*. In the second passage it is said of Diagoras, who disparaged the Eleusinian mysteries, τὰ μυστήρια πᾶσι διηγείτο κοινοποιῶν αὐτὰ καὶ μικρὰ ποιῶν καὶ τοὺς βουλομένους μνείσθαι ἀποτρέπων. Hence Theodoret on Rom. xi. 25, *μυστήριόν ἐστὶ τὸ μὴ πᾶσιν γινώριμον, ἀλλὰ μόνον τοῖς θεωρουμένοις*. 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, *μυστήριόν σου μὴ κατέλιπες τῷ φίλῳ*,—*that which thou wilt or oughtest to keep secret*; Marc. Ant. iv. 5, ὁ θάνατος τοιοῦτον οἶον γένεσις φύσεως μυστήριον; Plat. *Theæt.* 156 A, ὧν μέλλω σοὶ τὰ *μυστήρια* λέγειν.

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**

hidden things, requiring a special communication or revelation; Wisd. vi. 24, οὐκ ἀποκρύψω ὑμῖν μυστήρια; Rom. xvi. 25, μυστήριον σεσιγημένον; xi. 25, οὐ θέλω ὑμᾶς ἀγνοεῖν τὸ μυστήριον τοῦτο; 1 Cor. ii. 7, λαλοῦμεν θεοῦ σοφίαν ἐν μυστηρίῳ; Eph. vi. 19, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου; 1 Tim. iii. 9, ἔχοντας τὸ μυστήριον τῆς πίστεως ἐν καθαρᾷ συνειδήσει—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, ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς ἐν παραβολαῖς, ἵνα βλέποντες μὴ βλέπωσιν 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, οἰκονόμοι μυστηρίων θεοῦ; xiii. 2, εἰδὼς ἔχω προφητείαν καὶ εἰδὼ τὰ μυστήρια πάντα καὶ πᾶσαν τὴν γνῶσιν; Col. iv. 3, λαλήσαι τὸ μυστήριον τοῦ Χριστοῦ; ii. 2, εἰς ἐπίγνωσιν τοῦ μυστηρίου τοῦ θεοῦ, ἐν ᾧ εἰσὶν πάντες οἱ θησαυροὶ 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 (I.) being a more formal term. — So especially in Ephesians and Colossians. Eph. i. 9, γνωρίσας ἡμῖν τὸ μυστήριον τοῦ θελήματος αὐτοῦ; iii. 3, κατὰ ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον; ver. 4, ἡ σύνεσις μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ, cf. ver. 6; ver. 9, τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου . . . ἐν τῷ θεῷ; Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον . . . νυνὶ δὲ ἐφανερώθη, cf. ver. 27, τὸ πλοῦτος τῆς δόξης τοῦ μυστηρίου τούτου ἐν τοῖς ἔθνεσιν, ὅς ἐστιν Χριστὸς ἐν ὑμῖν; Rev. x. 7, ἐτελέσθη τὸ μυστήριον τοῦ θεοῦ, ὡς εὐηγγέλισεν τοὺς . . . προφήτας. Cf. Dan. ii. 18, 19, 27–30, iv. 6; Wisd. ii. 22, τὰ μυστήρια τοῦ θεοῦ, the hidden laws of the divine government, God's secret purposes. Ecclus. xxii. 22, xxvii. 16, 17, τὰ μυστήρια τοῦ φίλου; ver. 21; Tob. xii. 7, 11, μυστήριον βασιλέως; Judith ii. 2, ἔθετο μετ' αὐτῶν τὸ μυστήριον τῆς βουλῆς αὐτοῦ; 2 Macc. xiii. 21, προσήγγειλε τὰ μυστήρια τοῖς πολεμίοις. So also in 1 Cor. xiv. 2, πνεύματι λαλεῖ μυστήρια; xv. 51, μυστήριον ὑμῖν λέγω; 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνομίας ἐνεργεῖται; Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν. So in Rev. i. 20, τὸ μυστήριον τῶν ἑπτὰ ἀστέρων—that which is hidden beneath the seven stars; xvii. 7, σοὶ ἔρω 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. οὐρ.

Μ ὠ μ ο ς, ὁ, blame, fault. Num. xix. 2; Lev. xxi. 16, 17, 21; Deut. xv. 21 = **αω**. Hence

Ἄ μ ω μ ο ς, ὁ, ἡ, without blame, without fault, as against ἔμωμος, which Aquila

and Symmachus employ in Mal. i. 14 instead of the *διεφθαρμένον* of the LXX., but which is not known elsewhere in profane Greek. Ἄμωμος likewise is very rare in profane Greek, Hesiod, *Th.* 259, *φυήν τ' ἐρατὴν καὶ εἶδος ἄμωμος*; Anacr. in Stob. *Ecl.* lxvi. 6, *κόμης ἄμωμον ἄνθος*; Aesch. *Pers.* 185, *δύο γυναῖκε . . . κάλλει ἀμώμω*; Herod. ii. 177, *ἄμωμος νόμος*. More frequently in the LXX., for the most part = *אָמֵם*, Ex. xxix. 1; 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, *ἐλυτρώθητε τιμῆν αἵματι ὡς ἀμνοῦ ἀμώμου καὶ ἀσπίλου Χριστοῦ*; Heb. ix. 14, *ἐαυτὸν προσήνεγκεν ἄμωμον τῷ θεῷ*. The application of the word elsewhere in the N. T. may be akin to this, especially its combination with *ἅγιος*, Eph. i. 4, v. 27; Col. i. 22, *ἀγίους καὶ ἀμώμους καὶ ἀνεγκλήτους*. In the remaining places it alternates in the MSS. with *ἀμώμητος*, unblame-worthy, blameless, which occurs in later Greek, and more frequently than *ἄμωμος*, Phil. ii. 15; Jude 24; 2 Pet. iii. 14. — Once more in Rev. xiv. 5. Chrysostom combines *ἀμωμότης* and *τελειότης*

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Νεκρός, ὁ, poetic (especially in Homer) *νεκός*, akin to the Latin *nox, nocere, nocere*, also an adj. *νεκρός, ἄ, ὄν*; 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 τεθνηῶτες*. Cf. Hom. *Od.* xii. 383, *δύσομαι εἰς Ἄϊδαο καὶ ἐν νεκρόσσι φαείνω*; 1 Pet. iv. 6, *νεκροῖς εὐηγγελίσθη*; Luke xvi. 30, *ἐάν τις ἀπὸ νεκρῶν πορευθῆ πρὸς αὐτούς*. *Τεθνηκώς* 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 Λάζαρος ὁ τεθνηκώς, ὃν ἤγειρεν ἐκ νεκρῶν*; Rev. i. 17; Acts xx. 9, etc. Cf. 1 Thess. iv. 14, *οἱ κοιμηθέντες διὰ τοῦ Ἰησοῦ*, with ver. 16, *οἱ νεκροὶ ἐν Χριστῷ*. In the N. T. the article is usually omitted in the combinations *ἐγείρειν, ἐγείρεσθαι, ἀναστῆναι ἐκ νεκρῶν*, while *νεκροὶ* 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, *νεκροὶ* is often used without the article to denote the dead.

Νεκρός 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 *νοί*, as is so often supposed, of so-called "spiritual death." Cf. Col. ii. 13, Eph. ii. 1, 5, *νεκροὶ ἐν παραπτώμασιν* (an expression like *νεκροὶ ἐν Χριστῷ*, except that this latter presupposes the death of the body), with Rom. vii. 9, *ἡ ἁμαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον*; Eph. iv. 18, *ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ*, and Harless *in loc.* See also the context in Eph. ii. 1, 5–7, *νεκροὺς ἐν παραπτώμασιν συνεζωοποίησεν τῷ Χριστῷ, χάριτι ἐστε σεσωσμένοι, καὶ συνήγειρεν, καὶ συνεκάθισεν ἐν τοῖς ἐπουρανίοις 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, ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφαύσει σοι ὁ Χριστός, with Isa. ix. 1, lx. 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—νεκροὶ 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 ζῆν never (save with an express qualification) denotes moral action in life; cf. Rom. vi. 11, νεκρὸς τῇ ἁμαρτίᾳ. Νεκρός is = given over to death (even during life), *vid.* Rom. viii. 10, σῶμα νεκρὸν δι' ἁμαρτίαν. The passage which seems most to favour the meaning "spiritual death" is Rom. vi. 13, παραστήσατε ἑαυτοὺς τῷ θεῷ ὡς ἐκ νεκρῶν ζῶντας; 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 = *tanquam*, but = *quippe qui*. In Rom. xi. 15, εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ κόσμου, τίς ἢ πρόσλημψις εἰ μὴ ζωὴ ἐκ νεκρῶν, νεκρός evidently denotes the state of unbelieving Israel apart from the gospel. — In Matt. viii. 22 (Luke ix. 60), ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς, 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, δυομα ἔχεις ὅτι ζῆς καὶ νεκρὸς εἶ, where mention is not certainly made of moral inability, but only of *inaction*, and we may understand ζῆν and νεκρός as, *e.g.*, in Xen. *Cyr.* viii. 7. 23, τὰ ἔργα τινὸς ζῶσιν ἐμφανῆ (perhaps = *to flourish*). Still see also ver. 2, στήρισον τὰ λοιπὰ ἃ ἐμελλον ἀποθανεῖν. — For Luke xv. 24, of the prodigal son, νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὐρέθη, cf. Soph. *Philoct.* 1030, ὃς οὐδέν εἰμι καὶ τέθνηχ' ὑμῖν πάλαι. For other examples, *vid.* Kypke, *observ. scr.* — In profane Greek, νεκρός is certainly used in the same manner as when we speak of spiritual death, cf. Clem. Alex. *Strom.* 5, διὸ καὶ ἐν τῇ βαρβάρῳ φιλοσοφίᾳ νεκροὺς καλοῦσι τοὺς ἐκπεσόντας τῶν δογμάτων καὶ καθυποτάξαντας τὸν νοῦν τοῖς πάθεσι τοῖς ψυχικοῖς. Cf. schol. on Aristoph. *Ran.* 423, διὰ τὴν κακοπραγίαν νεκροὺς τοὺς Ἀθηναίους καλεῖ. So also in patristic Greek.

The adjective is in N. T. Greek, like ζῆν in profane Greek, applied to other conceptions whose position, force, or efficacy is to be specially characterized (*vid.* ζάω), *e.g.* πλῆστις νεκρά, Jas. ii. 17, 26, ἁμαρτία 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, καθαρῖζειν τὴν συνελθῆσιν ἀπὸ νεκρῶν ἔργων. Compare defilement through death, under καθαρῖζειν.

Νέκρωσις, ἡ, 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

τῆς μήτρας Σάρρας. Cf. Chrys., νέκρωσιν χρὴ νοεῖν ψυχῆς τὴν κακοπραγίαν. Then in 2 Cor. iv. 10, τὴν νέκρωσιν 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.—νεκρώω, Rom. iv. 19; Col. iii. 5; Heb. xi. 12.

Νέος, α, ον, new, not yet old, i.e. young, lively. See καινός; cf. οἶνος νέος, Matt. ix. 17; Mark ii. 22; Luke v. 37, 38, in contrast with οἶνος πάλαιος, ver. 39. What has not long existed, e.g. νέοι θεοί, often of Zeus, etc., in contrast with the Titans; νέος μαθητής, a novice, Aristotle, *Eth.* i. 3. In the LXX. generally = נַשׁׁ; only in Lev. xxiii. 16, xxvi. 10, Song vii. 13 = נַשׁׁ. 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 διαθήκη νέα, Heb. xii. 24, not as supplanting the πάλαια, but because it is not as the πάλαια, viii. 13, vii. 18, 19. Thus also we must take Col. iii. 10, ἐνδυσάμενοι τὸν νέον τὸν ἀνακαινούμενον κ.τ.λ., where ἀνακαιν. denotes the exclusion and supplanting of the old man, while νέος answers to παλιγγενεσία, Tit. iii. 5, and to ἀνωθεν γεννηθῆναι, 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, ἐκκαθάρατε τὴν παλαιὰν ζύμην, ἵνα ἴητε νέον φύραμα, καθὼς ἐστε ἄζυμοι.—Elsewhere, excepting in Tit. ii. 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.

Νεόω, to renew; very rarely in profane Greek; Jer. iv. 3, νεώσατε ἑαυτοὺς νεώματα (fallow ground) καὶ μὴ σπείρητε ἐπ' ἀκάνθαις. Somewhat oftener we meet with νεῶω in profane Greek, to plough fallow ground, to prepare new ground for seed.

Ἀνανεόω, to renew, to make young. Suidas, ἀναζωπυρῆσαι, ἀνανεῶσαι, ἀνεγείραι, ζωῶσαι. The active rarely occurs, e.g. Marc. Anton. iv. 3, ἀνανέου σεαυτὸν. In the LXX. Job xxxiii. 24, ἀνανεώσει αὐτοῦ τὸ σῶμα ὡσπερ ἀλοιφήν ἐπὶ τοίχου; Aquila in Ps. xxix. 2, ἀνανέωσίς με. The middle in a transitive sense occurs somewhat oftener, in Thucyd., Herodian, Polyb., Diodor.; παλαιὰν φιλίαν, Thuc. vii. 33; 1 Macc. xii. 1, 10, 16; τὴν μαχὴν, 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. απορ. 8, ἡρωϊκοὺς μύθους ἀνανεούμενος; Sext. Pyrrh. *Hyp.* iii. 268, ἀναμνησκόμενοι καὶ ἀνανεούμενοι ταῦτα ἅπερ ἤδεσαν, is only a particularizing of the meaning to renew, to refresh, even if we had not the full expression, ἀνανεοῦσθαί τι τῇ μνήμῃ, Thom. Mag. p. 28. It is accordingly, in Eph. iv. 23, ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός ὑμῶν, 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, Μοῦσαι . . . μέλπονται πάντων τε νόμους καὶ ἤθεα κέδνα; Herod. i. 132, ἀνευ

μάγου οὐ σφι νόμος ἐστὶ θυσίας ποιέεσθαι; i. 61, ἐμίσητό οἱ οὐ κατὰ νόμον; iii. 38, νόμον πάντων βασιλέα φήσας εἶναι—*usus est tyrannus*. The word is derived from νέμω, to assign, manage, or administer, cf. νέμεσις, νεμέσεια, and, according to Curtius, is akin to Numa, Numitor, numerus; Cic. *de leg.* i. 19, *Legem doctissimi viri Graeco putant nomine a suum cuique tribuendo appellatam*; Plat. *Symp.* ii. 644 C, οἱ νόμοι τῆς ἴσα νεμούσης εἰς τὸ κοινὸν ἀρχῆς καὶ δυνάμεως ἐπώνυμοι γεγονάσιν. (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 = πῆψ.) It had come to be used in a special sense of laws of state and equity committed to writing; cf. Aristot. *Rhet. ad Alex.* 2, νόμος δὲ ἐστὶν ὁμολόγημα πόλεως κοινὸν διὰ γραμμάτων προστάττον πῶς χρῆ πράττειν ἕκαστα; Plat. *Legg.* i. 644 D, δε (λογισμὸς) γενόμενος δόγμα πόλεως κοινὸν νόμος ἐπωνόμασται. The νόμοι differed from the ἔθη as the written from the unwritten laws, Schol. Thuc. ii. 37; Plat. *Legg.* viii. 841 B, παρ' αὐτοῖς ἔστω νόμιμον, ἔθει καὶ ἀγράφῳ νομισθὲν νόμῳ; Plut. *Lyk.* 13, μία οὖν τῶν ῥητῶν ἦν, ὥσπερ εἴρηται, μὴ χρῆσθαι νόμοις ἐγγράφοις; Aristot. *Rhet.* i. 10. 2, νόμος δ' ἐστὶν ὁ μὲν ἴδιος, ὁ δὲ κοινός. λέγω δὲ ἴδιον μὲν καθ' ἑν γεγραμμένον πολιτεύονται κοινὸν δὲ ὅσα ἀγραφα παρὰ πᾶσιν ὁμολογεῖσθαι δοκεῖ; cf. γράφειν, γράμμα, and the N. T. characteristic designation of O. T. law as γράμμα. "In Athens, Solon's laws were specially called νόμοι, those of Draco θεσμοί, and hence νόμος became the established name for law when set up in a state, and recognised as a standard for the administration of justice, 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 *Iliad*) uses θέμιστες 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 תורה (literally, instruction or pointing out of God's order towards Israel), whereas רַחַם = πρόσταγμα, and especially δικαίωμα; תורה = ἐντολή. Synonyms, θεσμός—law with reference to the authority upon which it rests, and which it asserts; ἐντολή, 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 ταῦτα καὶ ψηφίσματα νόμον 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 βασιλῆς 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 ἐντολῶν ἐν δόγμασιν*, Eph. ii. 15. The plural only, as in Heb. viii. 10, x. 16 (from Jer. xxxi. 31, where in the Hebrew it is singular), *διδούς νόμους 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, *ἡμεῖς νόμον ἔχομεν καὶ κατὰ τὸν νόμον ἡμῶν ὀφείλει ἀποθανεῖν*. So in the expressions, *ὁ νόμος τοῦ νοός μου*, Rom. vii. 23; *ἕτερος νόμος* (*sc. ὁ ὢν ἐν τοῖς μέλεσί μου*) . . . *ὁ νόμος τῆς ἀμαρτίας*, and ver. 25; viii. 2, *ὁ νόμος τῆς ἀμαρτίας καὶ τοῦ θανάτου*, opposed to *ὁ νόμος τοῦ πνεύματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ*. 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 κυριεύει τοῦ ἀνθρώπου*, and therefore law as a power determining man, cf. ver. 23; *δουλεύειν νόμῳ*, ver. 25; *δεδέσθαι νόμῳ*, vii. 2 (1 Cor. vii. 39); vii. 2, *ὁ νόμος τοῦ ἀνδρός*, cf. Lev. xiv. 2, *ὁ νόμος τοῦ λεπροῦ*.—Rom. iii. 27, *διὰ ποίου νόμου; τῶν ἔργων; οὐχί, ἀλλὰ διὰ νόμου 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, xxiii. 29; *ὁ νόμος ἡμῶν*, John vii. 51, xix. 7; Acts xxiv. 6; *ὁ πατρῶος νόμος*, Acts xxii. 3; *ὁ νόμος Μωϋσέως*, John vii. 23; Luke ii. 22; Acts xiii. 39, xv. 5, xxviii. 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 Μωϋσέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο*; v. 45, *Μωϋσῆς εἰς δὴν ἠλπικατε*, cf. ver. 46; Acts vi. 11, *λαλεῖν ῥήματα βλάβσημα εἰς Μωϋσῆν καὶ τὸν θεόν*; vii. 35, 37, 44; xxi. 21, *ἀποστασίαν διδάσκεις ἀπὸ Μωϋσέως*; Rom. v. 14, *ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι Μωϋσέως κ.τ.λ.*; 1 Cor. x. 2, *πάντες εἰς τὸν Μωϋσῆν ἐβαπτίσαντο*; 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 ἀναπέθει οὗτος τοὺς ἀνθρώπους σέβασθαι τὸν θεόν*; Matt. v. 18, *ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἧ μία κεραία οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου*; xxii. 36, xxiii. 23; Luke ii. 27, x. 26, xvi. 17; Acts vii. 53, xv. 24, xxi. 20, 24, 28, xxii. 12, xxiii. 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 ἔθνη τὰ μὴ νόμον ἔχοντα φύσει τὰ τοῦ νόμου ποιῶσιν, οὗτοι νόμον μὴ ἔχοντες ἑαυτοῖς εἰσὶν νόμος, οὔτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν; ii. 23, ὃς ἐν νόμῳ καυχᾶσαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν ἀτιμάζεις; ver. 27, κρινεῖ σε ἡ ἐκ φύσεως ἀκροβυστία τὸν νόμον τελοῦσα σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; Rom. iv. 15, ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὐ γὰρ οὐκ ἔστιν νόμος, οὐδὲ παράβασις. But that νόμος without the article also means the law which was given to Israel, is clear most manifestly from Rom. v. 13, ἄχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ, ἁμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου; ver. 20, νόμος δὲ παρεισήλθεν, ἵνα 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., Eph., 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. xxxiv. 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 ἀνθρώπῳ περιτεμνομένῳ ὅτι ὀφειλέτης ἐστὶν ὄλον τὸν νόμον ποιῆσαι, he evidently has in his mind the entire law of Israel; and so in Phil. iii. 5, 6, κατὰ νόμον Φαρισαῖος . . . κατὰ δικαιοσύνην τὴν ἐν νόμῳ γενόμενος ἄμεμπτος, 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 δικαιοσύνης, Rom. ix. 31; viii. 7, τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς θεὸν· τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται· οὐδὲ γὰρ δύναται; iii. 19, ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῆ καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ; ii. 26, ἐὰν οὖν ἡ ἀκροβυστία τὰ δικαιώματα τοῦ νόμου φυλάσῃ. Cf. ver. 23 with vv. 21, 22; vii. 7, τὴν ἐπιθυμίαν οὐκ ἤδευ ἐῖ μὴ ὁ νόμος ἔλεγεν οὐκ 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 οὐκ ἔστιν ἐκ 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 Jehovah 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 ἀνθρώπους καθίστησιν ἀρχιερεῖς*; ix. 22, *ἐν αἵματι πάντα καθαρίζεται κατὰ τὸν νόμον*; x. 8, viii. 4, ix. 19 (for vii. 16, *κατὰ νόμον ἐπιτολῆς σαρκίνης*, see *σάρκινος*). 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 προσετέθη*; Rom. iv. 15, v. 13, 20, vii. 8; Heb. x. 3, *ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν κατ' ἐνιαυτόν*; Rom. iii. 20, *διὰ νόμου ἐπίγνωσις ἁμαρτίας*. The Decalogue proves the fact of sin, and convicts man; recognising 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, *ἀθετήσας τὸν νόμον Μωϋσέως . . . ἀποθνήσκει*. 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, *μετατιθεμένης γὰρ τῆς ἱερωσύνης ἐξ ἀνάγκης καὶ νόμον μετάθεσις γίνεται*; x. 1, *σκιὰν γὰρ ἔχων ὁ νόμος τῶν μελλόντων ἀγαθῶν*; vii. 19, *οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος*. With these compare Rom. x. 4, *τέλος γὰρ νόμου Χριστός*; Eph. ii. 15, *ἐν τῇ σαρκὶ αὐτοῦ τὸν νόμον τῶν ἐπιτολῶν ἐν δόγμασιν καταργήσας*. (It is in keeping with this that the operation of divine grace is called in Hebrews *καθαρίζειν*, and by St. Paul *δικαιοῦν*.) As to the relation of the law to the plan of salvation, cf. Heb. x. 3, *ἐν αὐταῖς ἀνάμνησις ἁμαρτιῶν*, x. 1, *σκιὰν γὰρ ἔχων κ.τ.λ.*, with St. Paul's declarations, Gal. iii. 21, 24, *ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιωθῶμεν*; ver. 23, *ὑπὸ νόμον ἐφρουρούμεθα συγκεικλισμένοι εἰς τὴν μέλλουσαν ἀποκαλυφθῆναι πίστιν*. St. Paul, too, contemplates the law as a preparation for grace; but he has in his mind what the law *demand*s 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 ἐπαγγελιῶν 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, *χωρὶς νόμου δικαιοσύνη θεοῦ πεφανέρωται*; cf. vv. 27, 28; iv. 13, *οὐ 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 ἐξηγόρασεν*

ἐκ τῆς κατάρως τοῦ νόμου; ver. 10, ὅσοι ἐξ ἔργων νόμου εἰσὶν, ὑπὸ κατάραν εἰσὶν; Rom. vii. 13, τὸ οὖν ἀγαθὸν ἐμοὶ γέγονεν θάνατος. Nay more, it may be said to bear a causative relation to sin, Rom. vii. 8, χωρὶς γὰρ νόμου ἁμαρτία 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, κατηργήθημεν ἀπὸ τοῦ νόμου; ver. 4, ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ (cf. vv. 2, 3); Gal. iv. 5. Cf. Gal. ii. 19, διὰ νόμου νόμῳ ἀπέθανον . . . Χριστῷ συνεσταυρώμαι. See also the antithesis, ὑπὸ νόμον . . . ὑπὸ χάριν, Rom. vi. 14, 15 (Gal. iv. 21, v. 18).

As to the combinations in which νόμος appears, we may mention νόμος ἔργων, Rom. iii. 27, cf. ἔργα νόμου, iii. 20, 28, ix. 32; Gal. ii. 16, iii. 2, 5, 10; νόμος δικαιοσύνης, Rom. ix. 31; νόμον πράσσειν, ii. 25; τελεῖν, ii. 27; πληροῦν, xiii. 8; Gal. v. 14; φυλάσσειν, vi. 13; τὸν νόμον ποιεῖν, v. 3; John vii. 19, cf. ποιητῆς τοῦ νόμου, Rom. ii. 13; ἀκροατῆς τοῦ ν., corresponding with ὑπὸ νόμον εἶναι, vi. 14, 15; 1 Cor. ix. 20; Gal. iv. 4, 5, v. 18; ἐξ ἔργων νόμον εἶναι, iii. 10, Rom. iv. 14; τὸν νόμον γινώσκειν, vii. 1, cf. John vii. 49; νόμον καταργεῖν, ἰστάναι, Rom. iii. 31. Comp. ἐν νόμῳ ἁμαρτάνειν, Rom. ii. 12, with ἐν νόμῳ δικαιοῦσθαι, 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 πλήρωμα of which (Rom. xiii. 10; Lev. xix. 18), ii. 8, is called νόμος βασιλικός as its most glorious and chief precept, *love, ceterarum 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. vii. 3, ἐλευθέρα ἐστὶν ἀπὸ τοῦ νόμου, cf. Gal. ii. 4, v. 1, 13. See ἐλευθερία. (As St. James by this expression recognises 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 ἔργον.) 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, תּוֹרָה, or more fully מִצְוֹת תּוֹרָה דִּבְרֵי, Josh. viii. 31, etc.; סֵפֶר תּוֹרָה יְהוָה, 2 Chron. xvii. 9; סֵפֶר תּוֹרָה אֱלֹהִים, 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 תּוֹרָה 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 προφήται, 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.

* Ἄνομος, ον, (I.) without law, lawless, e.g. Plato, *Polit.* 302 E, ἄνομος μοναρχία—

legibus carens. Thus, in contrast with ὑπὸ νόμον, 1 Cor. ix. 21, and with reference to νόμος in its scriptural sense as the expression of God's will and claims, τοῖς ἀνόμοις ἐγεγόνη ὡς ἄνομος, μὴ ὦν ἄνομος θεοῦ, ἀλλ' ἔννομος 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.*, ἐμίσησα δόξαν ἀνόμων καὶ βδελύσσομαι κοίτην ἀπεριτμήτων καὶ πάντος ἀλλοτρίου; Rom. ii. 12, ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται. But in the latter passage, μὴ ὦν ἄνομος θεοῦ, νόμος denotes the divine order generally, cf. Rom. iii. 31, νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως; μὴ γένοιτο, ἀλλὰ νόμον ἰστώμεν, with viii. 3, 4. So of the heathen, Acts ii. 23, διὰ χειρὸς ἀνόμων προσπήξαντες.—(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 . . . ἄς οἱ πολῖται συνθέμενοι ἃ τε δεῖ πράττειν καὶ ὧν ἀπέχεσθαι ἐγράψαντο. Νόμιμος . . . ὁ κατὰ ταῦτα πολιτευόμενος, ἄνομος δὲ ὁ ταῦτα παραβαίνων. Synonyms, ἄδικος, ἀσεβής, ἀνόσιος. Ἄδικος is predicated of the ἄνομος; ἀνόσιος is the strongest term, denoting presumptuous and wicked self-assertion. Xen. *Rep. Laced.* viii. 5, οὐ μόνον ἄνομον, ἀλλὰ καὶ ἀνόσιον θεῖς τὸ πυθοχρήστοις νόμοις μὴ πείθεσθαι. In biblical Greek, ἄνομος, ἄνομία 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' ἐξ., 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 *נָס* is rendered ἄνομος, παράνομος, ἀσεβής. Cf. Ps. li. 15; Isa. i. 28, liii. 12 (Mark xv. 28; Luke xxii. 37).—*נָס*, Ps. civ. 36; 1 Sam. xxiv. 14; 1 Kings viii. 3; Hab. iii. 12.—*נָס*, Isa. xxix. 20, ἐξέλιπεν ἄνομος καὶ ἀπόλετο ὑπερήφανος καὶ ἐξωλοθρεύθησαν οἱ ἀνομοῦντες ἐπὶ κακίᾳ.—*נָס*, 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. *Vid.* ἁμαρτάνω. In the N. T. we have only παρανομία in 2 Pet. ii. 16, and παρανομεῖν in Acts xxiii. 3.

Ἄνομία, ἡ, lawlessness, contempt of law. Positively, παράβασις. Plato, *Rep.* ix. 575 A, ἐν πάσῃ ἀναρχίᾳ καὶ ἀνομίᾳ ζῶν, opposed to δικαιοσύνη, Xen. *Mem.* i. 2. 24; ἄνθρωποι ἀνομία μᾶλλον ἢ δικαιοσύνη χρώμενοι. So also Matt. xxiii. 28; Rom. vi. 19; 2 Cor. vi. 14, τίς γὰρ μετοχὴ δικαιοσύνης καὶ ἀνομίας; Heb. i. 9. It answers not only to the general terms for sin, *חַטָּא*, *חַטְּוּת*, *שָׁגָה*, but also to other more special expressions, such as *חַטָּא*, Ps. lv. 10, εἶδον ἀνομίαν καὶ ἀντιλογίαν ἐν τῇ πόλει; Isa. liii. 9, ἀνομία . . . δόλος; Ezek. vii. 23; *חַטָּא*, Ps. xxxvii. 1, lxxxix. 23; *שָׁגָה*, Ps. v. 4, xlv. 9; Ezek. iii. 19; *חַטָּא*, 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, ἵνα γένηται καθ' ὑπερβολὴν ἁμαρτωλὸς ἢ ἁμαρτία διὰ τῆς ἐντολῆς; v. 13, ἄχρι γὰρ νόμου

ἀμαρτία ἦν ἐν κόσμῳ, ἀμαρτία δὲ οὐκ ἔλλογεῖται μὴ ὄντος νόμου. Sin can be imputed, because it is ἀνομία. Hence 1 John iii. 4, πᾶς ὁ ποιῶν τὴν ἀμαρτίαν, καὶ τὴν ἀνομίαν ποιεῖ, καὶ ἡ ἀμαρτία ἐστὶν ἡ ἀνομία. Cf. 1 John ii. 3, iii. 22, v. 2, 3; Ezek. xlvi. 20, τὰ ὑπὲρ τῆς ἀνομίας = $\square\psi\text{ף}$, *guilt-offering*. Heb. viii. 12, x. 17; Tit. ii. 14; Rom. iv. 7; Matt. vii. 23, xiii. 41.—Now, as רְחִיב may denote God's revelation of His will as a whole for the guidance of the people (*vid.* νόμος), so ἀνομία sometimes signifies absolute estrangement therefrom; hence 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνομίας; Matt. xxiv. 12.

**Εννομος*, ον, 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, δίκας οὐ τυγχάνουσιν ἐννόμου; Polyb. ii. 47. 3, τὴν ἐννόμον βασιλείαν εἰς τυραννίδα μεταστήσαι, cf. Xen. *Mem.* i. 2. 44. In the N. T. Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ, *vid.* ἐκκλ.; 1 Cor. ix. 21, μὴ ὦν ἄνομος θεοῦ, ἀλλ' ἐννομος 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, ἐννομοὶ καὶ σπουδαῖοι ἄνδρες; Ecclus. Prol., ἡ ἐννομος βιώσις.

Νοῦς, 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. νοός, νοί; the acc. νόα is not found in N. T. Greek, but in its stead νοῦν. The word belongs to the same root as γυγνώσκω, Latin *nosco*, and signifies (I.) the organ of mental perception and apprehension, the organ of conscious life; cf. Plut. *Mor.* 961 A, ἧ καὶ λέλεκται νοῦς ὀρῆ καὶ νοῦς ἀκούει, τὰλλα κωφὰ καὶ τυφλά, ὡς τοῦ περι τὰ ὄμματα καὶ ὄτα πάθους, ἀν μὴ παρῆ τὸ φρονεῖν, αἰσθησιν οὐ ποιοῦντος. 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 as δύναμις τις περὶ τὴν ἀλήθειαν. The νοῦς is the organ of the consciousness preceding actions, or recognising 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 γένοιτο νοῦς κακὸς καλῶς φρονῶν; Hom. *Il.* ix. 554, χόλος νόον οἰδάνει (Luther, *Gemüth*). Hence (II.) νοῦς means thinking, or moral thinking and knowing, understanding—sense; thus, e.g., νοῦν ἔχειν, to possess understanding, to be clever, Hom. *Od.* i. 3, πολλῶν δ' ἀνθρώπων ἴδεν ἄστεα καὶ νόον ἔγνω. Specially it means consideration, purpose, intention, decision, according to the connection in which it is used; and Homer joins βουλή, μῆτις, θυμός 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 בְּלִבֵּי , Ex. vii. 23, οὐκ ἐπέστησε τὸν νοῦν αὐτοῦ οὐδὲ ἐπὶ τούτῳ; Isa. x. 7, ἀπαλλάξει ὁ νοῦς αὐτοῦ (Hebrew, בְּלִבֵּי יְהוָה , it is in his mind to destroy, preceded by $\text{וַיִּשְׁחֵטְנוּ לְבָבוֹ}$, τῇ ψυχῇ οὐχ οὕτως λελόγισται); Job vii. 17, προσέχεις τὸν νοῦν εἰς τὸν ἄνθρωπον; Josh. xiv. 7, ἀπεκρίθην αὐτῷ λόγον κατὰ τὸν νοῦν αὐτοῦ—a misunderstanding of the Hebrew $\text{וַיִּבְרַח עִם-לִבֵּי בְּאֶזְרִי}$; Luther, “and I brought him word again according to my conscience.” It stands for רִי in Isa. xl. 13, τίς ἔγνω νοῦν κυρίου,

תְּהִי לִי לֵב. In other like places we have simply καρδία, πνεῦμα (cf. דָּל = διάνοια). In the Apocrypha also νοῦς occurs but seldom, and without accurately defined meaning; Wisd. iv. 12, ῥεμβασμὸς ἐπιθυμίας μεταλλεῦει νοῦν ἄκακον, cf. Rom. xvi. 18, τὰς καρδίας τῶν ἀκάκων; Judith viii. 14, πῶς τὸν νοῦν τοῦ θεοῦ ἐπιγνώσεσθε καὶ τὸν λογισμὸν αὐτοῦ κατανοήσετε. Parallel with βάθος καρδίας ἀνθρώπου οὐχ εὐρήσετε, καὶ λόγους τῆς διανοίας αὐτοῦ οὐ λήψεσθε; 2 Macc. xv. 8, ἔχοντας δὲ κατὰ νοῦν τὰ προγεγονότα αὐτοῖς ἀπ' οὐρανοῦ βοηθήματα. Wisd. ix. 15 goes quite beyond the range of biblical views and Scripture language, φθαρτὸν γὰρ σῶμα βάρυνει ψυχὴν καὶ βρίθει τὸ γεῶδες σκῆνος νοῦν πολυφροντίδα.

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, ἐὰν γὰρ προσεύχωμαι γλώσση, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς ἄκαρπός ἐστιν (does and effects nothing); ver. 19, ἐν ἐκκλησίᾳ θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι, ἵνα καὶ ἄλλους κατηχήσω, ἢ μυρίους λόγους ἐν γλώσση; Phil. iv. 7, ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα 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 νοῦ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκί, νόμῳ ἁμαρτίας; ver. 23, βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατεύμενον τῷ νόμῳ τοῦ νοός μου, the organ of the spirit, and parallel with συνείδησις in Tit. i. 15, μεμλάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις; cf. Rom. vii. 25, τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, with Rom. i. 9, τῷ θεῷ λατρεύω ἐν τῷ πνεύματί μου, and 2 Tim. i. 3, φῶ λατρεύω ἐν καθαρᾷ συνειδήσει. Hence Eph. iv. 23, ἀνανεοῦσθαι τῷ πνεύματι τοῦ νοός ὑμῶν (see πνεῦμα, and the relation there described between the Spirit of God and the human πνεῦμα). It is represented as the organ of moral thought, knowledge, and judgment, in fact, as moral consciousness, in Rom. xiv. 5, ὃς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν ἕκαστος ἐν τῷ ἰδίῳ νοῦ πληροφορεῖσθω; xii. 2, μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός, εἰς τὸ δοκιμάζειν ὑμᾶς τί τὸ θέλημα 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 σὰρξ; hence Col. ii. 18, φυσιούμενος ὑπὸ τοῦ νοός τῆς σαρκὸς αὐτοῦ, and thus accordingly we must understand the word in Rom. i. 28, καθὼς οὐκ ἔδοκίμασαν τὸν θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοῖς ὁ θεὸς εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα; Eph. iv. 17, τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοός αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες; 1 Tim. vi. 5, διαπαρὰ τριβῆναι διεφθαρμένων ἀνθρώπων τὸν νοῦν καὶ ἀπεστερημένων τῆς ἀληθείας; cf. Plat. Legg. x. 888 A, τοῖς οὕτω τὴν διάνοιαν διεφθαρμένοις; 2 Tim. iii. 8, ἀνθίστανται τῇ ἀληθείᾳ, ἀνθρωποὶ κατεφθαρμένοι τὸν νοῦν. — It also denotes consciousness not as a power, but as a habit of mind or opinion, 1 Cor. i. 10, κατηρτισμένοι ἐν τῷ αὐτῷ νοῦ καὶ ἐν τῇ αὐτῇ γνώμῃ; ii. 16, τίς γὰρ ἔγνω νοῦν κυρίου; . . . ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν. Cf. Rom. xi. 34; Isa. xl. 13. — 2 Thess. ii. 2, εἰς τὸ μὴ ταχέως σαλευθῆναι

ὑμᾶς ἀπὸ τοῦ νοῦς μηδὲ θροεῖσθαι, is difficult to explain. De Wette's interpretation of νοῦς here, "your conscious self-possession or composure of mind," would be a very happy one if a precedent for it could be found. But νοῦς can hardly be taken to denote clear consciousness as distinct from perplexity or confusion, nor can 1 Cor. xiv. 14 be cited in support of this meaning. Νοῦς seems to be used with the admissible meaning reflection, deliberation, in adverbial combinations only, such as νόφ, σὺν νόφ, etc. It denotes the faculty of the understanding in Luke xxiv. 45, διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι τὰς γραφάς. The understanding, Rev. xiii. 18, xvii. 9. Concerning its relation to the heart, see νοεῖν and νόημα.

Νοέω, to perceive, to observe, is the mental correlative of sensational perception, the conscious action of thought, or of thought coming into consciousness; *vid.* νοῦς. Homer well distinguishes between merely sensational perception (*ιδεῖν, ἀθρεῖν*) and νοεῖν accompanied with an act of the understanding, and following the *ιδεῖν*; τὸν δὲ ἰδὼν ἐνόησεν, *Il.* xi. 559; οὐκ ἴδεν οὐδ' ἐνόησεν. LXX. — פָּא, Hiphil and Hithpael, 2 Sam. xii. 19; Prov. i. 2, 6, xxiii. 1. לָבַח, Hiphil, Prov. i. 3, xvi. 23; Isa. xlv. 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, νοητῶς νοεῖ τὰ παρατιθέμενά σοι. — (II.) To mark, to understand, apprehend, discern, synonymous with συνιέναι, Mark vii. 18; 2 Tim. ii. 7; Mark viii. 17. It may be distinguished from its synonym γινώσκειν (Plato, *Rep.* vi. 508 D, ἐνόησέ τε καὶ ἔγνω αὐτό), in that it signifies rather the relation to the object known, whereas γινώσκειν, answering to the iterative form, signifies the act of knowing; 2 Sam. xii. 19, ἐνόησε Δαυὶδ ὅτι τέθνηκε τὸ παιδάριον; Eph. iii. 4, νοῆσαι τὴν σύνεσίν μου; 2 Tim. ii. 7, νόει δὲ λέγω; Eph. iii. 20, τῷ δυναμένῳ ὑπὲρ πάντα ποιῆσαι ὑπὲρ ἐκ περισσοῦ ὧν αἰτούμεθα ἢ νοοῦμεν; Matt. xv. 17, xvi. 9, 11; Mark vii. 18; 1 Tim. i. 7. With Rom. i. 20, τὰ ἀόρατα τοῦ θεοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασιν νοοῦμενα καθορᾶται, cf. Wisd. xiii. 4, νοησάτωσαν ἀπ' αὐτῶν πόσῳ ὁ κατασκευάσας αὐτὰ δυνατώτερός ἐστιν; Ecclus. xxiv. 15, νόει τὰ τοῦ πλησίον ἐκ σεαυτοῦ; Heb. xi. 3, πίστει νοοῦμεν κατηρτίσθαι τοὺς αἰῶνας ῥήματι θεοῦ. — Without object, Matt. xxiv. 15; Mark xiii. 14, ὁ ἀναγινώσκων νοεῖτω; Mark viii. 17. — In John xii. 40, ἵνα μὴ ἴδωσιν τοῖς ὀφθαλμοῖς καὶ νοῆσωσι τῇ καρδίᾳ (Isa. xlv. 18, ἀπημαυρώθησαν τοῦ βλέπειν τοῖς ὀφθαλμοῖς αὐτῶν καὶ τοῦ νοῆσαι τῇ καρδίᾳ αὐτῶν), it denotes independently the action of the νοῦς or καρδίᾳ = to understand, to think, to reflect, as in Homer, νοεῖν φρεσὶ, *Od.* i. 322, and the like, and hence the participle νοῶν, νοήσας, *thoughtful, discerning*. It is peculiar to Scripture to refer the activity denoted by νοεῖν to the heart, John xii. 40; Isa. xlv. 18 (ver. 19, οὐκ ἐλογίσατο τῇ ψυχῇ αὐτοῦ, Hebrew לֵב); 1 Sam. iv. 20, οὐκ ἐνόησεν ἡ καρδίᾳ αὐτῆς = פָּא נִהְיָה; Prov. xvi. 23, καρδίᾳ σοφοῦ νοῆσει τὰ ἀπὸ τοῦ ἰδίου στόματος. As the νοῦς is the organ of the spirit, it is at the same time a function of the heart; *vid.* καρδίᾳ, 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, *vid.* νοῦς, μετανοεῖν. Comp. Heb. iv. 12, κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας.

Νόημα, τό, the product of the action of the νοῦς (or of the καρδία, see νοεῖν, cf. Phil. iv. 7, φρουρήσει τὰς καρδίας ὑμῶν καὶ τὰ νοήματα ὑμῶν ἐν Χριστῷ Ἰησοῦ). — (I.) Thought, thinking, specially, morally reflecting thought, 2 Cor. iii. 14, ἐπαρώθη τὰ νοήματα αὐτῶν, iv. 4, ὁ θεὸς τοῦ αἰῶνος τούτου ἐτύφλωσε τὰ νοήματα τῶν ἀπίστων, xi. 3, μήπως . . . φθαρῇ τὰ νοήματα ὑμῶν ἀπὸ τῆς ἀπλότητος 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, οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα. In Plat. Conv. 197 E, ἦν (sc. φδὴν) ἄδει (sc. ἔρωσ) θέλων πάντων θεῶν τε καὶ ἀνθρώπων νόημα, it is = *sense, opinion*, *vid.* (II). Hence also in 2 Cor. x. 5, αἰχμαλωτίζοντες πᾶν νόημα εἰς τὴν ὑπακοὴν 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 νοήματα ἀγνοοῦμεν; Bar. ii. 8, ἀποστρέψαι ἕκαστον ἀπὸ τῶν νοημάτων τῆς καρδίας αὐτῶν τῆς πονηρᾶς; 3 Macc. v. 30; Phil. iv. 7.

Ἀνόητος, ον, (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, ἐν ἀνδράσι οὕτως ἀνόητοι ὥσπερ οἱ παῖδες. So in Rom. i. 14, σοφοῖς τε καὶ ἀνόητοις ὀφειλέτης εἰμί. Frequently it denotes a moral reproach (Luke xxiv. 25; Gal. iii. 1-3), especially in contrast with σώφρων, one who does not govern his lusts; thus Tit. iii. 3, ἡμεῖς γὰρ ποτε καὶ ἡμεῖς ἀνόητοι, ἀπειθεῖς, πλανώμενοι, δουλεύοντες ἐπιθυμίαις; Plut. Mor. 22 C, τοῖς ἄφροσι καὶ ἀνόητοις, οὗς δειδαίους καὶ οἰκτροὺς διὰ μοχθηρίαν ὄντας; 1063 A. Cf. Prov. xv. 21, xix. 1, see νοῦς. It is joined with substantives denoting things, such as γνώμη, δόξα, ἐλπίς, and occurs in a moral sense, τὰ ἀνόητα = ἀφροδίσια, Ar. Nuβδ. 416, οἴνου τ' ἀπέχει καὶ γυμνασίων καὶ τῶν ἄλλων ἀνόητων. So in 1 Tim. vi. 9, ἐπιθυμίαι πολλαὶ ἀνόητοι. Cf. ἄνοια, 2 Tim. iii. 9, Luke vi. 2.

Διάνοια, ἡ, 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 νοῦς, 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 νοῦς, it denotes (I.) the faculty of knowing, the understanding, e.g. in Xen. Mem. iii. 12. 6, καὶ λήθη δὲ καὶ ἀθυμία καὶ δυσκολία καὶ μανία πολλάκις πολλοῖς διὰ τὴν τοῦ σώματος καχεξίαν εἰς τὴν διάνοιαν ἐμπύπτουσιν, cf. Ex. xxxv. 9, σοφὸς τῇ διανοίᾳ. In Plato, often like νοῦς for the soul, in contrast with σῶμα. Διάνοια is also the organ of moral thought and reflection, Plat. Phaedr. 256 C, ἅτε οὐ πάσῃ δεδογμένα τῇ διανοίᾳ πράττοντες.

Accordingly (II.) **thinking, reflection, meditation** (considering the structure of the word, the primary meaning), Plat. *Soph.* 263 E, ὁ ἐντὸς τῆς ψυχῆς πρὸς αὐτὴν διάλογος ἄνευ φωνῆς γενόμενος τοῦτ' αὐτὸ ἡμῖν ἐπωνομάσθη 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 = בָּן, בְּבָן, 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, *vid.* καρδία. Again, it is = בָּרַךְ, Jer. xxxi. 33 (Heb. viii. 10, x. 16); הִבְשִׁיחַ, Isa. lv. 9, cf. 1 Chron. xxix. 18, φύλαξον ταῦτα ἐν διανοίᾳ καρδίας λαοῦ σου εἰς τὸν αἰῶνα, καὶ κατεύθυνον τὰς καρδίας αὐτῶν πρὸς σέ = הָרַךְ בְּבָן הִבְשִׁיחַ רָצִי. In the N. T. διαν. denotes (a.) **the faculty of knowing**, 1 John v. 20, δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκωμεν τὸν ἀληθινόν, cf. 1 Cor. ii. 16, τίς γὰρ ἔγνω νοῦν κυρίου . . . ; ἡμεῖς δὲ νοῦν Χριστοῦ ἔχομεν. 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, ἵνα ὁ θεὸς . . . δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ, πεφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας ὑμῶν, εἰς τὸ εἰδέναι κ.τ.λ., where τῆς διανοίας is not an unscriptural alteration (Harless) for the established reading τῆς 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, ἀναξωσάμενοι τὰς ὁσφύας τῆς διανοίας ὑμῶν; Heb. viii. 10, διδοὺς νόμους μου εἰς τὴν διάνοιαν αὐτῶν, x. 16 (Jer. xxxi. 33); Matt. xxii. 37, ἀγαπήσεις κύριον τὸν θεόν σου ἐν ὅλῃ τῇ καρδίᾳ σου καὶ ἐν ὅλῃ τῇ ψυχῇ σου καὶ ἐν ὅλῃ 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, τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν, ἐσκοτισμένοι τῇ διανοίᾳ ὄντες; hence Eph. ii. 3, ποιῶντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν (= *thoughts*). Cf. Luke x. 27.—(b.) **Sentiment, disposition, by itself, thought**;—διάν. in its meaning under (a.) is a *function of the heart*, but here it is the *product of the heart*, Luke i. 51, ὑπερηφάνους διανοίᾳ καρδίας αὐτῶν; 2 Pet. iii. 1, διεγέρω ὑμῶν . . . τὴν εἰλικρινῆ διάνοιαν; Col. i. 21, ἐχθροὺς τῇ διανοίᾳ ἐν τοῖς ἔργοις τοῖς πονηροῖς.

Ἔννοια, ἡ, *what lies in thought, pondering*; then *insight, understanding*; ἐννοεῖν, *to have in thought, to consider,—to understand, to recognise*, a synonym with ἐνθυμείσθαι, Xen. *Cyr.* iv. 2. 3, ἐννοηθέντες δὲ, οἶά τε πάσχουσιν ὑπὸ τῶν Ἀσσυρίων . . . ταῦτα ἐνθυμουμένοις ἔδοξεν αὐτοῖς νῦν καλὸν εἶναι ἀποστῆναι; An. ii. 4. 5, ἐγὼ ἐνθυμοῦμαι μὲν καὶ ταῦτα πάντα ἐννοῶ δ' ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν; Mem. i. 7. 2, 3. Ἐνθυμείσθαι is = *to weigh*; ἐννοεῖν is = *to consider*, the conscious perception which decides the understanding. The signification of ἔννοια 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. 1, ἔννοια ποθ' ἡμῶν ἐγένετο, *the thought occurred to us, the consideration*; Diod. Sic. xiv. 56, τὰς αὐτὰς ἐννοίας ἔχει περὶ τοῦ πολέμου; *Id.* ii. 30, ἐρμηνεύοντες τοῖς ἀνθρώποις τὴν τῶν θεῶν ἔννοιαν (*al. εὐνοιαν*); Eurip. *Hel.* 1026; Isocrates, v. 150, τοιαύτην ἔννοιαν ἐμποιεῖν τι. So in the N. T. 1 Pet. iv. 1, τὴν αὐτὴν ἔννοιαν ὀπλίσασθε; Heb. iv. 12, κριτικὸς ἐνθυμήσεων καὶ ἐννοιῶν καρδίας, a combination with which we may perhaps compare πάθη ἐπιθυμίας, πάθη answering to ἐνθυμήσεων, and ἐπιθυμίας to ἐννοιῶν. Delitzsch says, “ἐνθυμήσεις are the emotions, the notions or imaginations, arising in the heart (cf. Acts xvii. 29; Matt. ix. 4, xii. 25); ἔννοιαι 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, ἄκουε νιᾶ, καὶ σοφὸς γίνου, καὶ κατεύθυνε ἐννοίας σῆς καρδίας. On the contrary, not in the singular, as in 1 Pet. iv. 1. Compare Wisd. ii. 14, ἐγένετο ἡμῶν εἰς ἔλεγχον ἐννοιῶν ὑμῶν. The explanation of Hesychius, ἔννοια βούλη, which is perhaps based upon Prov. iii. 20, τήρησον δὲ ἐμὴν βούλην καὶ ἔννοιαν, is invalidated by a comparison with Prov. i. 4, ἵνα δὲ . . . παιδι νέω αἴσθησιν τε καὶ ἔννοιαν = *insight, knowledge*, cf. v. 1, 2. Ἔννοια is = נָחַם, נָחַת, נָחַר, נָחַת. In Aristotle = *knowledge, understanding, representation*; Eth. *Nicom.* ix. 11, ἡ παρουσία τῶν φιλῶν ἡδέια οὐσα καὶ ἡ ἔννοια τοῦ συναλγεῖν ἐλάττω τὴν λύπην ποιεῖ, *communicati doloris cogitatio*; x. 10, πάθει γὰρ ζῶντες . . . τοῦ καλοῦ καὶ ὡς ἀληθῶς ἡδέος οὐδ' ἔννοιαν ἔχοντες. Thus certainly oftenest in profane Greek.

Μετανοέω, the opposite of προνοεῖν, 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 ἀλλὰ προνοεῖν χρὴ τὸν ἄνδρα τὸν σοφόν. But usually to **change one's mind or opinion**, Xen. *Hell.* i. 7. 19, οὐ μετανοήσαντες ὕστερον εὐρήσετε σφᾶς αὐτοὺς ἡμαρτηκότας τὰ μέγιστα εἰς θεοὺς τε καὶ ὑμᾶς αὐτούς; to **repent**, Lucian, *de saltat.* 84, ἀνανήψαντα μετανοῆσαι ἐφ' οἷς ἐποίησεν ὥστε καὶ νοσήσαι ὑπὸ λύπης; cf. Ignat. *ad Smyrn.* 9, ἀνανήψαι καὶ εἰς θεὸν μετανοεῖν. LXX. = נָחַם, together with μεταμελεῖν, synonymous with ἐπιστρέφειν, cf. Jer. xviii. 8, καὶ ἐπιστραφή τὸ ἔθνος ἐκείνο ἀπὸ πάντων τῶν κακῶν αὐτῶν, καὶ μετανοήσω περὶ τῶν κακῶν ὧν ἐλογισάμην τοῦ ποιῆσαι αὐτοῖς; 1 Sam. xv. 29; Jer. iv. 28. נָחַם, as usually employed to denote *moral change or conversion*, is in the LXX. rendered by ἐπιστρέφειν and not by μετανοεῖν. 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 πᾶσι τούτοις οὐ μετενόησεν ὁ λαός, καὶ οὐκ ἀπέστησαν ἀπὸ τῶν ἁμαρτιῶν. In the N. T., especially by St. Luke and in the Revelation, it denotes a **change of moral thought and reflection** (*vid. νοῦς*), which is said to follow moral delinquency primarily, μεταν. ἐκ τινος, 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 xvii. 3, 4, ἐὰν ἐπτάκις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ καὶ ἐπτάκις ἐπιστρέψῃ λέγων Μετανοῶ; 2 Cor. xii. 21, μὴ . . . πενθήσω πολλοὺς τῶν προσημαρτηκότων καὶ μὴ μετανοησάντων ἐπὶ τῇ ἀκαθαρσίᾳ; vii. 9, ἐλυπήθητε εἰς μετάνοιαν. Synonymous with ἐπιστρέφειν in Acts iii. 19, μετανοήσατε οὖν καὶ ἐπιστρέψατε; xxvi. 20, μετανοεῖν καὶ ἐπιστρέφειν εἰς τὸν θεόν; cf. Acts x. 21. Joined with πιστεύειν, Mark i. 15.

Μετάνοια, ἡ, change of mind, repentance; Plut. *Mor.* 961 D, αὐτοὶ δὲ καὶ κίνας ἀμαρτάνοντας καὶ ἵππους κολάζουσιν, οὐ διακενήs, ἀλλ' ἐπὶ σωφρονισμῶ, λυπήν δι' ἀλγηδόνας ἐμποιοῦντες αὐτοῖs, ἦν μετάνοιαν ὀνομάζομεν. Seldom in the LXX., Prov. xiv. 15, ἄκακος πιστεύει παντὶ λόγῳ, πανοῦργος δὲ ἔρχεται εἰς μετάνοιαν, *betihinks himself*, Hebrew יִשְׂרָאֵל רָצָה. Not often in the Apocrypha, but in a moral and religious sense, Wisd. xii. 10, κρίνων δὲ κατὰ βραχὺ ἐδίδους τόπον μετανοίας, οὐκ ἀγνοῶν . . . ὅτι οὐ μὴ ἀλλαγῇ ὁ λογισμὸs αὐτῶν, thus answering to the import of νοῦs for the moral and religious life; see what is said (under νοῦs) of the influence of the sinful nature upon the νοῦs. Also in Ecclus. xliv. 15, Ἐνὼχ . . . ὑπόδειγμα μετανοίας ταῖs γενεαῖs; Wisd. xi. 23, παρορᾶs ἀμαρτήματα ἀνθρώπων εἰς μετάνοιαν (cf. Acts xvii. 30); xii. 19, διδῶs ἐπὶ ἀμαρτήμασιν μετάνοιαν.

In the N. T., and especially in Luke, corresponding with μετανοεῖν, it is = repentance, with reference to νοῦs as the faculty of moral reflection; cf. 2 Tim. ii. 25, δῶ αὐτοῖs ὁ θεὸs μετάνοιαν εἰς ἐπίγνωσιν ἀληθείας; Acts x. 21, ἡ εἰς τὸν θεὸν μετάν.; cf. 2 Cor. vii. 9, ἐλυπήθητε εἰς μετάνοιαν, with ver. 10, ἐλυπ. γὰρ κατὰ θεόν; Acts xi. 18, εἰς ζωὴν; 2 Cor. vii. 10, εἰς σωτηρίαν; Heb. vi. 1, ἀπὸ νεκρῶν ἔργων. Combined with ἀφεσιs ἀμαρτιῶν, Luke xxiv. 47; cf. βάπτισμα μετανοίας, Mark i. 4; Luke iii. 3; Acts xiii. 24, xix. 4; Matt. iii. 11. Elsewhere in Matt. iii. 8; Luke iii. 8, v. 32, xv. 7; Acts v. 31, xxvi. 20; Rom. ii. 4; Heb. vi. 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 significantius μετάνοιαν dicunt, quam nos latine possumus resipiscientiam dicere, resipiscit enim ac mentem suam quasi ab insania recipit, quem errati piget, castigatque se ipsum dementiae et confirmat animum suum ad rectius vivendum; tum illud ipsum maxime cavet, ne rursus in eosdem laqueos inducatur.*"

Νουθετέω, 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 νοῦs, therefore appearing even as synonymous with κολάζειν, cf. Plato, *Gorg.* 479 A, μήτε νουθετεῖσθαι μήτε κολάζεσθαι, μήτε δικην δίδοναι; still though opposed to punishment, which it is intended to avoid, it in the issue precedes it. Compare 1 Sam.

iii. 13, *καὶ οὐκ ἐνουθετεῖ αὐτοὺς καὶ οὐδ' 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 *ἐντρέπειν*, compare 2 Thess. iii. 15, *μὴ ὡς ἐχθρὸν ἠγείσθε, ἀλλὰ νουθετεῖτε ὡς ἀδελφόν*. 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, *νουθετούμενοι φίλων ἐπώδαις*, 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 ἐνουθετήσας πολλοὺς καὶ χεῖρας ἀσθενοῦς παρεκάλεσας* = 7⁹. Compare 1 Thess. v. 12.—Wisdom xi. 11, *τούτους μὲν γὰρ ὡς πατὴρ νουθετῶν ἐδοκίμασας, ἐκείνους δὲ ὡς ἀπότομος βασιλεὺς καταδικάζων ἐξήταςας*; xii. 2, *τοὺς παραπίπτοντας κατ' ὀλίγον ἐλέγχεις καὶ . . . ὑπομιμνήσκων νουθετεῖς ἵνα κ.τ.λ.*; xii. 26, *οἱ δὲ παιγνίους ἐπιτιμῆσεως μὴ νουθετηθέντες ἀξίαν θεοῦ κρίσιν πειράσουσιν*. In the N. T., besides the places already cited, Acts xx. 31; Rom. xv. 14. For the object and aim, see Col. i. 28.

Νουθεσία, ἡ, rarely in profane Greek for *νουθέτησις*; sometimes in Philo, Josephus, and later writers, well-intentioned but serious correction, admonition, Titus iii. 10, *αἰρετικὸν ἄνθρωπον μετὰ μίαν νουθεσίαν καὶ δευτέραν παραιτοῦ*.—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 νουθέτησιν μαστιγοῦ κύριος τοὺς ἐγγιζοντας αὐτῷ*. This *putting right*, or *correction*, just as the Lord uses it, is opposed to wrath, Wisdom xvi. 5, 6, xi. 11, and the admonition answers to what precedes, *μὴ παροργίζετε τὰ τέκνα ὑμῶν*, for *παροργίζειν*, *to irritate, 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*.—Wisdom xvi. 6, *εἰς νουθεσίαν πρὸς ὀλίγον ἐταράχθησαν*.

O

Ὀδός, ἡ, (I.) way, path, Matt. ii. 12, and often, *ὁδός τινος*, *the way any thing goes, along which it moves*, e.g. *ὁδός ποταμοῦ*, *bed of a river*; *οἰώνων ὁδοί*, *the course of birds* (Sophocles); *ἡ ὁδός τῶν βασιλέων*, Rev. xvi. 12; *ὁδ. 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, *ὁδός ἐθνῶν*; Heb. ix. 8, *μήπω πεφανερώσθαι τὴν τῶν ἁγίων ὁδόν*, cf. x. 19, 20, *ἔχοντες παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων ἐν τῷ αἵματι Ἰησοῦ, ἣν ἐνεκαίνισεν ἡμῖν*

ὁδὸν πρόσφατον καὶ ζῶσαν; cf. Jer. ii. 8, and other places. So also in the combinations ὁδοὶ ζωῆς, Acts ii. 28, compare Gen. iii. 24, φυλάσσειν τὴν ὁδὸν τοῦ ξύλου τῆς ζωῆς; Matt. vii. 13, 14, εὐρύχωρος ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ἀπώλειαν . . . τεθλιμμένη ἡ ὁδὸς ἢ ἀπάγουσα εἰς τὴν ζωὴν; Acts xvi. 17, καταγγέλλουσιν ὑμῖν ὁδὸν σωτηρίας; Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν, 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, מִן־פֶּשַׁע עַד־לֵב־חַיִּים לְבָ; Luke i. 79, κατευθῦναι τοὺς πόδας ἡμῶν εἰς ὁδὸν εἰρήνης. In the expression ὁδὸν θαλάσσης, Matt. iv. 15, ὁδὸν must, after the manner of the Hebrew הַדֶּרֶךְ, be construed with a prepositional force = *seawards*; 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, προσεύξονται πρὸς σὲ ὁδὸν γῆς αὐτῶν = *turned back to their own country, homewards*, Deut. i. 19; 1 Kings viii. 48 (Ezek. xviii. 5, ἀνάβλεψον . . . πρὸς βορρᾶν = הַדֶּרֶךְ הַצָּפוֹן). Analogous examples do not certainly occur elsewhere in profane Greek, except the prepositional πέραν, originally the accusative of πέρα, *the land on the other side*, Aesch. *Suppl.* 249. Compare Schenkl, *Griech.-deutsches Wörterb.*—(II.) **Way, going, course, journey**; 1 Thess. iii. 11; Matt. x. 10, and elsewhere.—(III.) Not unfrequently ὁδός is used in profane 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 Isocr. *ad Dem.* 2a, ὅσοι τοῦ βίου ταύτην τὴν ὁδὸν ἐπορεύθησαν; Pindar, *Ol.* viii. 13, πολλαὶ ὁδοὶ εὐπραγίας. Seldom absolutely, *the manner of acting*, etc., as in Thuc. iii. 64, ἄδικον ὁδὸν ἰέναι. In biblical Greek this usage is, comparatively speaking, much more frequent, especially ὁδός in the last-named sense without addition. There ὁδός, הַדֶּרֶךְ, signifies (*a.*) formally, *the way and manner* of doing or attaining something, e.g. ὁδοὶ ζωῆς, ὁδὸς 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, ζηλοῦτε δὲ τὰ χαρίσματα τὰ μείζονα καὶ ἔτι καθ' ἵπερβολὴν ὁδὸν ὑμῶν δείκνυμι, if this does not refer to the ζηλοῦτε occurring in the first half of the verse. This, however, is rendered improbable by xiv. 1, διώκετε τὴν ἀγάπην, ζηλοῦτε 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 ὁδός not as a formal limitation of the ζηλοῦν, 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 ὁδός, I. and II.). Thus 1 Cor. iv. 17, ὃς ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου τὰς ἐν Χριστῷ; Jas. v. 20, ἐκ πλάνης ὁδοῦ αὐτοῦ; Jude 11, τῇ ὁδῷ τοῦ Κατὰ ἐπορεύθησαν; Acts xiv. 16,

εἶασεν πάντα τὰ ἔθνη πορεύεσθαι ταῖς ὁδοῖς αὐτῶν; Rom. iii. 16, *σύντριμμα καὶ ταλαιπορία ἐν ταῖς ὁδοῖς αὐτῶν*; Jas. i. 8; 2 Pet. ii. 15. Compare Isa. xxx. 31, *αἶτη ἢ ὁδός, πορευθώμεν ἐν αὐτῇ*. Akin to this is the expression *ὁδός, ὁδοὶ δικαιοσύνης*, inasmuch 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, *κρεῖττον γὰρ ἦν αὐτοῖς μὴ ἐπεγνωκέναι τὴν ὁδὸν τῆς δικ.*, cf. Prov. xxi. 16, *ἀνὴρ πλανώμενος ἐξ ὁδοῦ δικαιοσύνης*; viii. 20, *ἐν ὁδοῖς δικ. περιπατῶ*; xii. 28, *ἐν ὁδοῖς δικαιοσύνης ζωή, ὁδοὶ δὲ μνησικάκων εἰς θάνατον*; xvi. 31, *στέφανος καυχήσεως γῆρας, ἐν δὲ ὁδοῖς δικαιοσύνης εὐρίσκεται*; Matt. xxi. 12, *ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης* (see *ἔρχομαι*), cf. 2 Pet. ii. 15, *καταλιπόντες εὐθείαν ὁδὸν*; Acts xiii. 10; 2 Pet. ii. 2, *δι' οὗς ἡ ὁδὸς τῆς ἀληθείας βλασφημηθήσεται*. The expressions, *ἡ ὁδός, αἱ ὁδοὶ τοῦ θεοῦ, κυρίου*, are analogous, inasmuch as they denote the ways which God would have men take, compare Ps. xxv. 12, *τίς ἐστὶν ἄνθρωπος ὁ φοβούμενος τὸν κύριον; νομοθετήσῃ αὐτῷ ἐν ὁδῷ ἢ ἡρεῖσται*. So Matt. xxii. 16, *τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις* (Mark xii. 14; Luke xx. 21); Heb. iii. 10, *ἀεὶ πλανῶνται τῇ καρδίᾳ· αὐτοὶ δὲ οὐκ ἔγνωσαν τὰς ὁδοὺς μου*; Ps. xviii. 22, *ἐφύλαξα τὰς ὁδοὺς κυρίου*; Gen. xviii. 19, *φυλάξουσιν τὰς ὁδοὺς κυρίου ποιεῖν δικαιοσύνην*; Deut. x. 12; Ps. xxv. 4; Acts xiii. 10; compare Jer. vi. 16; Ps. xviii. 31, xxvii. 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 xviii. 25, *κατηχημένος τὴν ὁδὸν τοῦ κυρίου*. Ver. 26, *ἀκριβέστερον ἐξέθευτο 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 Ἰησοῦ*, ver. 25. There still remains (α.) the use of the word in the book of the Acts to denote the way or manner of life presented in the Christian community, Acts xxiv. 14, *κατὰ τὴν ὁδὸν ἣν λέγουσιν αἴρεισιν οὕτως λατρεύω τῷ πατρῷ θεῷ*; xxii. 4, *ταύτην τὴν ὁδὸν ἐδίωξα*. Without closer qualification, Acts ix. 2, *ἐάν τις εὕρῃ τῆς ὁδοῦ ἔντας*; xix. 9, *κακολογούντες τὴν ὁδὸν ἐνώπιον τοῦ πλήθους*; ver. 23, xxiv. 22. In explanation of this expression reference can hardly be made to *ἡγῆ* as 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 *ἡγῆ* 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, *ἔχεις μοί τινα εἰπεῖν ἀπάσης ὁδοῦ πεπειραμένον ἐν φιλοσοφίᾳ, καὶ δε τὰ τε ὑπὸ Πυθαγόρου καὶ Πλατῶνος καὶ Ἀριστοτέλους καὶ Χρυσίππου καὶ Ἐπικούρου καὶ τῶν ἄλλων λεγόμενα εἰδὼς τελευτῶν μίαν εἴλετο ἐξ ἀπασῶν ὁδῶν ἀληθῆ τε δοκιμάσας καὶ πείρα μαθῶν ὡς μόνῃ ἄγει εὐθὺ τῆς εὐδαιμονίας*; compare Acts xxiv. 14.

Μεθοδεία, ἡ [μέθοδος, the following or pursuing of orderly and technical pro-

cedure in the handling of a subject; μεθοδεύω, *to go systematically to work*, to do or pursue something methodically and according to the rules of art, e.g. οἱ τὰ δημόσια τέλη μεθοδεύοντες, *to collect the taxes*,—in Du Cange. Of the rhetorical arts or tricks of speakers, Philo, *de vit. Mos.* 685 A, οὐχ ὅπερ μεθοδεύουσιν οἱ λογοθῆραι καὶ σοφισταὶ, πιπράσκοντες . . . δόγματα καὶ λόγους. Generally = *to overreach*, Polyb. xxxviii. 4. 16; cf. Chrys. on Eph. vi. 11, μεθοδεύσαι ἐστὶ τὸ ἀπατήσαι καὶ διὰ συντόμου ἐλεῖν; 2 Sam. xix. 27, μεθώδευσεν ἐν τῷ δούλῳ σου, מְהוֹדְעוּסָא לְדָוִד. So also μέθοδος = *cunning*, 2 Macc. xiii. 18, κατεπέρασε διὰ μεθόδων τοὺς τόπους; Artemid. iii. 25, ἀπάτη καὶ μέθοδος] = *overreaching, cunning, trickery*, as it appears only in Eph. iv. 14, vi. 11, and sometimes in ecclesiastical Greek. Hesych., τέχναι; Zonar., ἐπιβουλαί, ἐνέδραι, δόλοι; Eph. iv. 14, πρὸς τὴν μεθοδείαν τῆς πλάνης; vi. 11, στήναι πρὸς τὰς μεθοδείας τοῦ διαβόλου; Luther, *cunning assaults*.

Οἶκος, ὁ, house, (I.) a dwelling, Matt. ix. 6, 7, and often. 'Ο οἶκος τοῦ θεοῦ denotes, first, the temple (already in Ex. xxiii. 19, xxiv. 26; Isa. vi. 24) as the place of God's gracious presence; cf. Ex. xxix. 45, xxv. 8, xxviii. 21, xl. 22, 24; 1 Kings viii. 18, οἰκοδομεῖν οἶκον τῷ ὀνόματι τοῦ θεοῦ; Ezek. xliii. 4, δόξα κυρίου εἰσῆλθεν εἰς τὸν οἶκον; Acts vii. 49, ποῖον οἶκον οἰκοδομήσατέ μοι, λέγει κύριος, ἢ τίς τόπος τῆς καταπαύσεώς 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 οἶκος by itself is used as a name for the temple in Luke xi. 51; cf. 2 Chron. xxxv. 5; Ezek. xliii. 4, 12, ὁ οἶκος ὑμῶν, 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 οἶκος τοῦ θεοῦ is, secondly, a designation for the people of God, so οἶκος denotes (II.) a household or family, Thuc. i. 137; Xen. *Cyrop.* i. 6. 17 (more frequently οἰκία). 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, ἐξ οἴκου καὶ πατριᾶς Δαυὶδ; the twelve tribes were called φυλαί, and were divided into ἡπταστή, πατριαί, gentes, and those constituting these πατριαί formed οἶκοι or families; cf. Num. i. 2; 1 Chron. xxiii. 11, xxiv. 6, and often. See Winer, *Realwörterb.* article "Stämme." Οἶκος Ἰσραὴλ, 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 οἶκος τοῦ θεοῦ 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, Μωϋσῆς . . . ἐν δῶν τῷ οἴκῳ μου πιστός ἐστι, מֹשֶׁה בְּבֵית יְהוָה אֱמִינֵנִי, οἶκος means not the people of God, but the stewardship of that which God provides for His people (hence οἶκος = 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,

πῶς δεῖ ἐν οἴκῳ θεοῦ ἀναστρέφεσθαι, ἥτις ἐστὶν ἐκκλησία θεοῦ ζῶντος, cf. 1 Cor. iii. 16 ; 2 Cor. vi. 16 ; Eph. ii. 19 ; hence Heb. iii. 6, οὐ οἶκος ἐσμεν ἡμεῖς ; 1 Pet. ii. 5, ὡς λίθοι ζῶντες οἰκοδομεῖσθε, οἶκος πνευματικός κ.τ.λ., cf. Eph. ii. 22, κατοικητήριον τοῦ θεοῦ ἐν πνεύματι. — Heb. x. 21, ἔχοντες . . . ἱερέα μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ, does not (as is evident from ver. 19) refer to *the church*, but to *the heavenly sanctuary*; vid. ix. 11, x. 19 ; Ps. xxxvi. 9 (ἡ εἰκὼν τῶν πραγμάτων, ἡ μελῶν καὶ τελειότερα σκῆπη). — (III.) *Household concerns*, Acts vii. 10 ; 1 Tim. iii. 4, 5, 12 ; Heb. iii. 2.

Οἰκεῖος, 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, *οἰκεῖοι*, *kinsfolk*, of the same household; Eph. ii. 19, οὐκέτι ἐστὲ ξένοι καὶ πάροικοι, ἀλλ' ἐστὲ συμπολίται τῶν ἁγίων καὶ οἰκεῖοι τοῦ θεοῦ, *belonging to the household of God*; cf. ver. 19, and οἶκος (II.); πάροικος, Lev. xxv. 23, ἐμὴ γὰρ ἐστὶν ἡ γῆ, διότι προσήλυτοι καὶ πάροικοι ἐστὲ ἐνώπιόν μου. In 1 Tim. v. 8, εἰ δέ τις τῶν ἰδίων καὶ μάλιστα τῶν οἰκείων οὐ προνοεῖ, the word is also masculine; for if we take it as neuter, τὰ ἴδια denotes one's own *private affairs*, and τὰ οἰκεῖα would signify some special distinctively *domestic affairs*; but such a particularizing cannot be maintained, rather as τὰ ἴδια means *private affairs*; cf. Thuc. ii. 40, ἐνὶ δὲ τοῖς αὐτοῖς οἰκείων ἅμα καὶ πολιτικῶν ἐπιμέλεια. Accordingly ἴδιοι is = *those belonging to us*; οἰκεῖοι is = *those most closely belonging to us, our nearest relatives*. Cf. Isa. iii. 6, ὁ οἰκεῖος τοῦ πατρὸς = וְהָיָה לְאָבִיב. Cf. Gal. vi. 10, οἱ οἰκεῖοι τῆς πίστεως, with Polyb. v. 87. 3, οἶκ. τῆς ἡσυχίας; iv. 57. 4, λίαν οἰκεῖους ὄντας τῶν τοιούτων ἐγχειρημάτων; xiv. 9. 5, πάντα ἦν οἰκεῖα τῆς μεταβολῆς.

Οἰκέω, (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, ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία; ver. 18, οὐκ οἰκεῖ ἐν ἐμοὶ ἀγαθόν; viii. 9, πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν, as in 1 Cor. iii. 16, for which Herod. ii. 166, οὗτος ὁ νομος ἐν νήσῳ οἰκεῖ, cannot be cited, because there we must read, not νόμος, but νομός, *ragus*, as the preceding Καλασιρίων δὲ οἶδε ἄλλοι νομοὶ εἰσι and the following ἀντίον Βουβάστιος πόλιος oblige us to do (against Pape, *Wörterb.*). Of marriage relations, 1 Cor. vii. 12, οἰκεῖν μετ' αὐτοῦ; ver. 13, οἰκεῖν μετ' αὐτῆς, as in Soph. *Oed. R.* 990, Πόλυβος ἧς ᾤκει μέτα. — (II.) Transitively, to inhabit; rarely in Homer, frequently in Herodotus and the Attic writers. 1 Tim. vi. 16, φῶς οἰκῶν ἀπρόσιτον. Comp. Gen. xxiv. 13; Prov. x. 30; 2 Macc. v. 17, vi. 2. Akin is the use of the participle ἡ οἰκουμένη, sc. 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; Maetzner, *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, ἡ οἰκουμένη seems to denote the land of Canaan; it is, however, clearly nothing but a clumsy rendering of the Hebrew אֶרֶץ מִצְרָיִם, *land inhabited*, as contrasted with the wilderness. Also in Josephus, *Antt.* viii. 13. 4, περι-

πέμφτας κατὰ πᾶσαν τὴν οἰκουμένην ζητήσοντας τὸν προφήτη Ἡλίαν ; xiv. 7. 2, πάντων τῶν κατὰ τὴν οἰκουμένην Ἰουδαίων καὶ σεβομένων τὸν θεόν, ἔτι 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. xviii. 16 ; Isa. xxxiv. 1 ; Ps. ix. 9, xx. 8, xlix. 1, xcvi. 13 = לְכָל . 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, ἐξήλθεν δόγμα παρὰ Καίσαρος Αὐγούστου ἀπογράφεσθαι 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, xix. 27, xxiv. 5 ; Rev. iii. 10, xii. 9, xvi. 14. — Peculiar to the N. T. is the designation ἡ οἰκουμένη ἢ μέλλουσα in Heb. ii. 5, as synonymous with αἰὼν 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 therewith 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 παροιμία, παροικεῖν ; the latter only in Ps. 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, Dioid. Sic. xiii. 47, οἱ παροικούντες ξένοι ; Julian. *c. Christ.* 209 D, δουλεύσαι δὲ αἰεὶ καὶ παροικῆσαι. = גֵר , Gen. xii. 10, xix. 9 ; Ex. vi. 4, etc., cf. Deut. v. 14 ; Luke xxiv. 18 ; Heb. xi. 9 ; παροιμία, Ps. cx. 5 ; 2 Esdr. viii. 35, οἱ υἱοὶ τῆς παροικίας, בְּנֵי הַגֵּרִים ; Acts xiii. 17 ; 1 Pet. i. 17. πάροικος, one who dwells in a place without the rights of home, LXX. = גֵר ; Gen. xv. 13, πάροικον ἔσται τὸ σπέρμα σου ἐν γῆ οὐκ ἰδίᾳ ; Ex. ii. 22, πάροικός εἰμι ἐν γῆ ἄλλοτρίᾳ ; xviii. 3 ; Lev. xxv. 35, 47 ; Ps. xxxix. 13, cxix. 19. (גֵר is often = προσήλυτος, Ex. xii. 48 ; Lev. xix. 33 ; Num. ix. 14, xv. 14 ; Josh. xx. 9 ; Jer. vii. 6 ; Zech. vii. 1.) = בְּרִי , Ex. xii. 45 ; Lev. xxii. 10, xxv. 6, τῷ παροίκῳ τῷ προσκειμένῳ πρὸς σέ, which in Gen. xxiii. 4, Ps. xxxix. 13 = παρεπίδημος, one who abides a short time in a strange place. בְּרִי means literally, a dweller, as distinct from גֵר , 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 בְּרִי , Num. ix. 14, xv. 30, or גֵר , Deut. i. 16. And hence, in 1 Pet. ii. 11, ὡς παροίκους καὶ παρεπιδήμους, both words conveying the same thought,—*παρεπιδ.*

giving prominence to the homelessness already expressed in *πάροικ*. See also Eph. ii. 19, *οὐκέτι ἐστὲ ξένοι καὶ πάροικοι*, where *πάροικοι* has the same force in relation to *ξένοι*. (Lev. xxv. 23, quoted under *οἰκεῖος*, is not a parallel instance here.) Elsewhere, in Acts vii. 6, *παροίκος ἐν γῆ ἄλλοτρία*; vii. 29.

Οἰκοδόμος, *ὁ*, one who builds a house or anything, an architect; e.g. *οἰκ. φραγμῶν*, Isa. lviii. 12, 2 Kings xii. 11, and elsewhere. In the N. T. Acts iv. 11, *ὁ λίθος ὁ ἐξουθενηθεὶς ὑφ' ὑμῶν τῶν οἰκοδόμων* (Lachm. and Tisch. read this instead of *οἰκοδομούντων*, 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.

Οἰκοδομέω, to build a house, or, generally, to build anything; *πόλιν, πύργον, τάφους*, etc., Matt. vii. 24, 26, xxi. 33, xxiii. 29, xxvi. 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. 47, 49. Metaphorically, in 1 Pet. ii. 5, *ὡς λίθοι ζῶντες οἰκοδομείσθε, οἶκος πνευματικός*; Matt. xxi. 42, *λίθον δὲ ἀπεδοκίμασαν οἱ οἰκοδομούντες*; Mark xii. 10; Luke xx. 17; 1 Pet. ii. 7, *vid. οἶκος*; Gal. ii. 18, *εἰ γὰρ ἂ κατέλυσα ταῦτα πάλιν οἰκοδομῶ*; Matt. xvi. 18, *ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν*; Rom. xv. 20, of the labours of the apostles, *ἐπ' ἄλλον θεμέλιον 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 ἂ οἱ θεοὶ ὑφήγηται ἀγαθὰ εἰς οἰκειότητα ἀδελφοῖς μάταιά ποτε ποιήσητε, ἀλλ' ἐπὶ ταῦτα εὐθὺς οἰκοδομεῖτε ἄλλα φιλικὰ ἔργα*, the word is suggested by the preceding *οἰκειότης*. The N. T. use of the word can be explained only by the Hebrew of the O. T., where *בָּנָה*, *to build*, is used to denote the advancement of any one's welfare or prosperity; Mal. iii. 15, *καὶ νῦν ἡμεῖς μακαρίζομεν ἄλλοτρίους, καὶ ἀνοικοδομοῦνται πάντες ποιοῦντες ἄνομα, καὶ ἀντέστησαν τῷ θεῷ καὶ ἐσώθησαν*; Ps. xxviii. 5, *καθελεῖς αὐτοὺς καὶ οὐ μὴ οἰκοδομήσεις αὐτούς*; Jer. xlii. 10, xlii. 16, xxxi. 4, *οἰκοδομήσω σε καὶ οἰκοδομηθήσῃ παρθένος Ἰσραὴλ*; xxxiii. 6, 7, *ἰατρεύσω αὐτὴν καὶ ποιήσω καὶ εἰρήνην καὶ πίστιν . . . οἰκοδομήσω αὐτοὺς καθὼς καὶ τὸ πρότερον*. Jer. i. 10, xviii. 9; Job xxii. 23, *בָּנֶה יְהוָה יִשְׂרָאֵל בְּנֵה דָם*. (It will be observed that the word is used especially of prosperity brought about by God.) Cf. 1 Cor. viii. 1, *ἡ ἀγάπη οἰκοδομεῖ*; x. 23, *πάντα ἔξεστιν, ἀλλ' οὐ πάντα συμφέρει πάντα ἔξεστιν, ἀλλ' οὐ πάντα οἰκοδομεῖ*. In contrast with *καθαίρειν, καταλύειν*, cf. 2 Cor. x. 8, *ἧς (ἐξουσίας) ἔδωκεν ὁ κύριος εἰς οἰκοδομὴν 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. 16), especially *within the Christian community*, where the process is said specially to be carried on. With *παρακαλεῖν*, 1 Thess. v. 11, *παρακαλεῖτε ἀλλήλους καὶ οἰκοδομεῖτε εἰς τὸν ἕνα*, see 1 Cor. xiv. 3, *ὁ προφητεύων ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν*; x. 23, cf. ver. 24; Rom. xiv. 19, cf. ver. 20; 1 Cor. xiv. 4, *ὁ λαλῶν γλώσση ἑαυτὸν*

οικοδομῆι· ὁ δὲ προφητεύων ἐκκλησίαν οικοδομῆι; ver. 17. We have a catachresis (or forced use) of the word in 1 Cor. viii. 10, ἡ συνειδήσις αὐτοῦ ἀσθενοῦς ὄντος οικοδομηθήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν. The middle, in Acts ix. 31, ἡ μὲν οὖν ἐκκλησία . . . οικοδομουμένη καὶ πορευομένη τῷ φόβῳ τοῦ κυρίου κ.τ.λ. Cf. οικοδομή, ἐποικοδομῆν. See my treatise, *Ueber 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 συνεργοί· θεοῦ γεώργιον, θεοῦ οικοδομῆ ἔστε; 2 Cor. v. 1, οἰκοδομὴν ἐκ θεοῦ ἔχομεν; comp. the preceding οἰκία and the οἰκητήριον following in ver. 2; Eph. ii. 21, πᾶσα οἰκοδομή συναρμολογουμένη αὐξίει εἰς ναὸν ἁγίου ἐν κυρίῳ, of the Christian fellowship. In its first meaning, **the act of building**, it harmonizes with the N. T. sense of οἰκοδομῆν, **the advancement of God's work of grace within the Christian fellowship**, both in individuals and in the whole; Rom. xiv. 19, 20, τὰ τῆς εἰρήνης διώκωμεν καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους. μὴ ἕνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ θεοῦ; 2 Cor. x. 8, ἥς (ἐξουσίας) ἔδωκεν ἡμῖν ὁ κύριος εἰς οἰκοδομὴν καὶ οὐκ εἰς καθαίρεσιν ὑμῶν, as in xiii. 10; Eph. iv. 12, εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ μέχρι κ.τ.λ.; ver. 13. Ver. 16, ἐξ οὗ πᾶν τὸ σῶμα . . . τὴν αὐξίσην τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ. Also in Rom. xv. 2; 1 Cor. xiv. 3, 5, 12, 26; 2 Cor. xii. 19; Eph. iv. 29.

Ἐποικοδομέω, to build upon, 1 Cor. iii. 10, ὡς σοφὸς ἀρχιτέκτων θεμέλιον τέθεικα, ἄλλος δὲ ἐποικοδομῆι. ἕκαστος δὲ βλέπῃ πῶς ἐποικοδομῆι; vv. 12, 14; Eph. ii. 20, ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ.τ.λ. See οἶκος τοῦ θεοῦ of the Christian church. Hence generally — **to build up**, in the same sense as οἰκοδομῆν; Acts xx. 32, παρατίθεμαι ὑμᾶς τῷ θεῷ καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ, τῷ δυναμένῳ ἐποικοδομῆσαι καὶ δοῦναι κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν, 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, ἐρριζωμένοι καὶ ἐποικοδομούμενοι ἐν αὐτῷ. The word also occurs in Jude 20, ἐποικοδομοῦντες ἑαυτοὺς τῇ ἀγιωτάτῃ ὑμῶν πίστει, ἐν πνεύματι ἀγίῳ προσευχόμενοι.

Οἰκονόμος, ὁ, **one who manages the house and the household affairs** (Plat., Xen., Aristot., Plut.), generally, **steward**. LXX. — οἰκονόμος, 1 Kings iv. 6, xvi. 9, xviii. 3; Isa. xxxvi. 3, 22; Luke xii. 42, xvi. 1, 3, 8; Gal. iv. 2; Rom. xvi. 23, ὁ οἶκόν. τῆς πόλεως, **chamberlain or governor**. Metaphorically applied in 1 Cor. iv. 1, οὕτως ἡμᾶς λογιζέσθω ἄνθρωπος ὡς ὑπηρέτας Χριστοῦ καὶ οικονόμους μυστηρίων θεοῦ; Tit. i. 7, δεῖ γὰρ τὸν ἐπίσκοπον ἀνεγκλήτου εἶναι ὡς θεοῦ οικονόμον; 1 Pet. iv. 10, εἰς ἑαυτοὺς τὸ χάρισμα διακονοῦντες ὡς καλοὶ οικονόμοι ποικίλης 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 sqq.; and, secondly, to

those with whom he had to deal in the Lord's name, Luke xii. 42, *τις ἄρα ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ δίδοναι ἐν καιρῷ σιτομέτριον* (with ver. 43, cf. Matt. xix. 28). With 1 Pet. iv. 10, cf. Matt. xxv. 14—30 and 1 Cor. xii. 28, vii. 14, 26.

Οἰκονομία, 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 ἔθνους ἐνὸς ἢ πλείονος οἰκονομία*, Luke xvi. 2, 3, 4. Paul applies the word to the office with which he was entrusted, 1 Cor. ix. 17, *οἰκονομίαν πεπίστευμαι*, sc. *τοῦ εὐαγγελίζεσθαι*, ver. 16; cf. *οἰκονόμοι μυστηρίων 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 μυστήριον τοῦ θελήματος αὐτοῦ κατὰ τὴν εὐδοκίαν ἣν προέθετο ἐν αὐτῷ εἰς οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν*; iii. 2, *εἰ γε ἠκούσατε τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς*; iii. 9, 10, *φωτίσαι πάντας τίς ἡ οἰκονομία τοῦ μυστηρίου τοῦ ἀποκεκρυμμένου κ.τ.λ. ἵνα γνωρισθῇ νῦν . . . ἡ πολυποίκιλος σοφία τοῦ θεοῦ*; Col. i. 25, *ἧς (ἐκκλησίας) ἐγενόμην διάκονος κατὰ τὴν οἰκονομίαν τοῦ θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς πληρῶσαι τὸν λόγον τοῦ θεοῦ*; 1 Tim. i. 4, *αἵτινες ζητήσεις παρέχουσιν μᾶλλον ἢ 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 οἴκου θεοῦ*, according to which we may explain Col. i. 25; the *τὴν δοθεῖσάν μοι* there may be compared with Luke xvi. 3, *ἀφαιρείται τὴν οἰκονομίαν ἀπ' ἐμοῦ*. 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. *Οἰκονομία* 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, ἣν προέθετο ἐν αὐτῷ*) *εἰς οἰκονομίαν τοῦ πληρώματος 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 ὕλην*, 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 ὕλην* 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 τοὺς καιροὺς* 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 ἣν προέθετο. 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 οἰκονομία here is to be taken as passive. The οἰκονομία in iii. 2, 9 also has reference to the administration of grace in the N. T.,—iii. 2, οἰκ. τῆς χάριτος, ver. 9, τοῦ μυστηρίου 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 λ λ υ μ ι, fut. ὀλώ (cf. in the N. T. 1 Cor. i. 19 from the LXX.), ὀλέσω, aor. ὤλεσα; 2d perf. ὄλωλα, intransitive, like most perfects of this kind, with a middle signification, ὄλλυμαι, ὀλοῦμαι, ὀλόμην. Döderlein, *Hom. Gloss.* 2163, compares ὄλωλα with ὀλολύζω, *to cry, to howl*; but Curtius rejects this because of the difference in the stem-vowel (υ in ὀλολύζω). Schenkl (*Wörterbuch*) considers the primary form to have been ὄλλυμι, and that this may be akin to the Latin *volnus, vulnus*. The simple verb occurs for the most part in poetry, and ἀπόλλυμι 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, νῦν γὰρ θεοὶ σ' ὀρθοῦσι, πρόσθε δ' ὤλλυσαν; (b.) *to lose*,—the subject being the sufferer; Hom. *Od.* xix. 274, ἑταίρους ὤλεσε καὶ νῆα. Especially θυμόν, ψυχὴν, 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, ὄλωλα = *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 ἀπόλλυμι occurs; but in the LXX. the simple verb often is used as = 𐤀𐤋𐤃, Job iv. 11, Prov. i. 32, xi. 7; 𐤀𐤋𐤃, Job xviii. 11; 𐤀𐤋𐤃, Prov. ii. 22.

Ἀ πό λ λ υ μ ι, (I.) (a.) *to destroy, to ruin*; Homer uses it chiefly of death in battle; rarely in prose = *to kill*. Synon. διαφθεῖρειν; Plat. *Rep.* x. 608 E, τὸ μὲν ἀπολλύον καὶ διαφθεῖρον πᾶν τὸ κακὸν εἶναι, τὸ δὲ σῶζον καὶ ὠφελοῦν τὸ ἀγαθόν. In the N. T. Matt. ii. 13, xii. 14, xxi. 41, etc., 1 Cor. i. 19, ἀπολώ τὴν σοφίαν τῶν σοφῶν (Isa. xxix. 14).—(b.) *To lose by decay*, or simply, *to lose* in contrast with λαμβάνειν, ἔχειν, εὑρίσκειν (Plat. *Part.* 163 D, *Phaed.* 75 E); Xen. *Hell.* vii. 4. 13, ἔφυγον καὶ πολλοὺς μὲν ἄνδρας, πολλὰ δὲ ὄπλα ἀπόλεσαν; Matt. x. 42, οὐ μὴ ἀπολέσῃ τὸν μισθὸν αὐτοῦ; Mark ix. 41; Luke xv. 4, 9; John xviii. 9, vi. 39; 2 John 8.—(II.) Middle and 2d perfect, ἀπόλωλα = *to go to ruin, to perish* (by force), in opposition to σωθῆναι. The form of imprecation, ἀπολοίμην, κακίστα ἀπολοίμην, is worthy of notice; cf. Job iii. 3, ἀπόλοιτο ἡ ἡμέρα. The 2d perf., *it is all over with me, I am ruined, I am lost*. Matt. viii. 25, σῶσον ἡμᾶς, ἀπολλύμεθα; ix. 17; Mark ii. 22, iv. 38; Luke xi. 51, xiii. 3, 5, 33, xv. 17, xxi. 18, θριξέκ τῆς κεφαλῆς ὑμῶν οὐ μὴ ἀπόληται, cf. Acts xxvii. 34, v. 37; John vi. 12; 1 Cor. x.

9, 10, ἀπολ. ὑπό τινος, cf. Xen. *Cyrop.* vii. 1. 47.—Heb. i. 11; Jas. i. 11; Rev. xviii. 14, etc.; John vi. 27, ἡ βρώσις ἡ ἀπολλυμένη, *transitory food*, in contrast with ἡ μένουσα εἰς ζωὴν αἰώνιον; 1 Pet. i. 7, χρυσίον τὸ ἀπολλύμενον.—The use of the 2d perfect participle, τὸ ἀπολωλός, Luke xix. 10; Matt. xviii. 11, ἦλθε ὁ υἱὸς τοῦ ἀνθρ. σῶσαι τὸ ἀπολωλός, is worthy of notice; it corresponds with the expression τὰ πρόβατα τὰ ἀπολωλότα οἴκου Ἰσραὴλ, Matt. x. 6, xv. 24, cf. Luke xv. 4, 6. This expression is derived from Ezek. xxxiv. 4; Ps. cxix. 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 = προβ. πλανώμενα, 1 Pet. ii. 25; Matt. xviii. 12–14. In the sphere of saving grace, to which Ps. xxiii. c. 3, xc. 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 ἀπόλλυσθαι 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 ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον; x. 28, ζωὴν αἰώνιον δίδωμι αὐτοῖς καὶ οὐ μὴ ἀπόλωνται; Rom. ii. 12, ὅσοι ἀνόμως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται; 1 Cor. xv. 18, οἱ κοιμηθέντες ἐν Χριστῷ ἀπόλωντο; viii. 11, ἀπόλλυται ὁ ἀσθενῶν . . . δι' ὃν Χριστὸς ἀπέθανεν (cf. Rom. xiv. 15); i. 18, οἱ ἀπολλύμενοι, as against σωζόμενοι. So 2 Cor. ii. 15, iv. 3; 2 Thess. ii. 10; 2 Pet. iii. 9, μὴ βουλόμενός τις ἀπολέσθαι. Compare the corresponding use of the transitive in Jas. iv. 12, εἰς ἐστὶν ὁ νομοθέτης καὶ κριτής, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι; John vi. 39, ἵνα πᾶν ὃ δέδωκέν μοι μὴ ἀπολέσω ἐξ αὐτοῦ ἀλλὰ ἀναστήσω αὐτὸ ἐν τῇ ἐσχάτῃ 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 ἀπόλλυμαι prevails (except in Matt. v. 29, 30, συμφέρει γὰρ σοι ἵνα ἀπόληται ἐν τῶν μελῶν σου καὶ μὴ ὄλον τὸ σῶμα σου βληθῆ εἰς γέενναν). See Matt. x. 28, ὁ δυνάμενος καὶ ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέεννῃ; x. 39, ὁ εὐρῶν τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν, καὶ ὁ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν ἐμοῦ εὐρήσει αὐτήν; xvi. 25; Luke xvii. 33, ὃς ἐὰν ζητήσῃ τὴν ψυχὴν αὐτοῦ περιποιήσασθαι, ἀπολέσει αὐτήν, καὶ ὃς ἐὰν ἀπολέσῃ, ζωογονήσει αὐτήν; Mark viii. 35, ἀπολέσει . . . σώσει; Luke ix. 24; ver. 25, τί γὰρ ὠφελεῖται ἄνθρωπος κερδήσας τὸν κόσμον ὄλον, ἑαυτὸν δὲ ἀπολέσας ἢ ζημιωθείς; cf. Mark viii. 37, τί γὰρ ἀντάλλαγμα τῆς ψυχῆς αὐτοῦ; Luke ix. 56, Received text (for ψυχὰς ἀπολέσαι some mss. read ψ. ἀποκτεῖναι). The most striking parallel in the synoptical Gospels is the figurative expression in Luke xv. 24, 32, νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὸς καὶ εὐρέθη. We cannot say that ἀπολλ. 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 inexactly used both where it occurs as a strong synonym for ἀποκτείνειν (Matt. x. 27, 28), and where it stands as the antithesis of εὐρίσκειν. O. T. usage, moreover, furnishes no analogy. because none of the corresponding Hebrew

words (הרן אבר, הרן שמי) are used in this sense. In most places ἀπολλ. is simply a strong synonym for ἀποκτείνειν or ἀποθνήσκειν. In the Apocrypha, too, the word does not occur in the N. T. sense. The intransitive ἀπώλεια, *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. xv. 11, ἄδης καὶ ἀπώλεια—חַיֵּיבַת; Ps. lxxviii. 12, μὴ διεγρήσεται τις ἐν τάφῳ τὸ ἔλεός σου, καὶ τὴν ἀλήθειάν σου ἐν τῇ ἀπωλείᾳ, comp. ver. 13; Job xxviii. 22, ἡ ἀπώλεια καὶ ὁ θάνατος εἶπαν; xxii. 6, γυμνὸς ὁ ἄδης ἐνώπιον αὐτοῦ, καὶ οὐκ ἔστι περιβόλαιον τῇ ἀπωλείᾳ. In these passages it is = חַיֵּיבַת. Considering that this word only occurs here and in Job xxxi. 12; that in post-biblical Hebrew it signifies Hades (חַיֵּיבַת, חַיֵּיבַת, חַיֵּיבַת, see Levy, *Chald. Wörterb.*, who quotes Isa. liii. 9, חַיֵּיבַת אֵת, “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 Hammelech, xv. 3, “*infimus Gehennae locus est Abaddon . . . unde nemo emergit . . .*”—the most probable conclusion is, that the N. T. use, especially of the intrans. ἀπόλλυσθαι, 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 ἀπόλλυσθαι as a state *which may be reversed*.—Συναπόλλυσθαι, Heb. xi. 31.

Ἀπώλεια, ἡ, (I.) transitively the *losing* or *loss*; Matt. xxvi. 8, εἰς τί ἡ ἀπώλεια αὐτῆ; Mark xiv. 4, cf. Theophr. *Char. Eth.* 15, ὅτι ἀπόλλυσι καὶ τοῦτο τὸ ἀργύριον = *to squander*; (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. ἀπόλλυσθαι, often contrasted with γίνεσθαι in Plato, *Parm.* 156, 163 D, E; *Rep.* vii. 527 B; *Conv.* 211 A; corresponding with חַיֵּיבַת, Job xxviii. 22, xxvi. 6; Ps. lxxviii. 12; Prov. xv. 12. See ἀπόλλυμι. Rev. xvii. 8, μέλλει ἀναβαίνειν ἐκ τῆς ἀβύσσου καὶ εἰς ἀπώλειαν ὑπάγει; ver. 11. Opposed to σωτηρία, Phil. i. 28; ζώη, Matt. vii. 13. See Heb. x. 39, ἡμεῖς δὲ οὐκ ἐσμὲν ὑποστολῆς εἰς ἀπώλειαν, ἀλλὰ πίστεως εἰς περιποίησιν ζωῆς; Rom. ix. 22, σκευὴ ὀργῆς κατηρτισμένα εἰς ἀπώλειαν, cf. ver. 23, ἃ προητοίμασεν εἰς δόξαν; Phil. iii. 19; 1 Tim. vi. 9; Acts viii. 20; 2 Pet. ii. 1, 3, iii. 7, 16; ὁ υἱὸς τῆς ἀπωλείας, 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 מַחֲרִיבִים, Isa. i. 4, rendered by the LXX. rightly, *υἱὸι ἀνομοι*, cf. *υἱὸι τῆς βασιλείας*, and other like expressions; see *υἱός*.

Ἀπολλύων, Rev. ix. 11, a Greek name for the ἄγγελος τῆς ἀβύσσου; ὄνομα αὐτῷ Ἑβραϊστὶ Ἀβαδδὼν (*vid.* ἀπόλλυμι) = *destroyer*, from ἀπολλύω, a non-Attic form side by side with ἀπόλλυμι, occurring in later Greek in the N. T., Rom. xiv. 15.

ὄνομα, τό, from the same root as νοῦς, γινώσκω, viz. ΓΝΩ; originally perhaps ὄγνωμα (Ion. οὔγνωμα), cf. the Latin *cognomen*; Sanscrit, *naman*, from gná—*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 *ὀνόματι* (Xen., Plat.; cf. Krüger, § xlvi. 15. 17), Matt. xxvii. 32, Luke i. 5, v. 27, etc., the name itself being in the same case as the substantive; the accusative *τοῦνομα* = 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. *שם* means originally *sign* or *token*, cf. Isa. lv. 13 with *שם*, *ἔσται εἰς ὄνομα καὶ εἰς σημεῖον αἰώνιον*. Gen. xi. 4, *שם* *בבל*, 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, *שם* *אדם* *שם* *אדם*, τῷ δὲ Ἀδὰμ οὐκ εὐρέθη βοηθὸς ὁμοῖος αὐτῷ; 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*, *ἔργον δ' οὐκ ἔχουσιν οἱ φίλοι*, cf. Rev. iii. 1, *ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ*. 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, *λεγὼν ὄνομά μοι, ὅτι πολλοὶ ἔσμεν*; Rev. xix. 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, *ἐπέθηκεν ὄνομα τῷ Σιμῶνι Πέτρον*, ver. 17, cf. Matt. xvi. 18; Luke ix. 54 sq.; Acts iv. 36, xiii. 6, 8; Phil. ii. 9, *ἐχαρίσατο αὐτῷ ὄνομα τὸ ὑπὲρ πάντων ὄνομα*; Heb. i. 4, *τοσοῦτω κρείττων γενόμενος τῶν ἀγγέλων ὅσῳ διαφορότερον παρ' αὐτοὺς κεκληρονόμηκεν ὄνομα*. Hence, too, the import of such declarations as Rev. ii. 17, *τῷ νικῶντι δώσω . . . ὄνομα καινόν*; iii. 12, *γράψω ἐπ' αὐτὸν τὸ ὄνομα τοῦ θεοῦ μου . . . καὶ τὸ ὄνομά μου τὸ καινόν*, xxii. 4. The name represents the person who bears it, see Phil. iv. 3, *ὡν τὰ ὀνόμα. ἐν βίβλῳ ζωῆς*; Luke x. 20; Acts i. 15, xix. 13, *ἐπεχείρησαν δέ τινες τῶν . . . ἐξορκιστῶν ὀνομάξω ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρὰ τὸ ὄνομα τοῦ κυρίου Ἰησοῦ*; xxvi. 9, *πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου πολλὰ ἐναντία πράξαι*; Eph. i. 21, *ὑπεράνω πάσης ἀρχῆς . . . καὶ παντὸς ὀνόματος ὀνομαζομένου κ.τ.λ.*; Lev. xviii. 12, and other places; and hence we may explain *βαπτίζειν εἰς τὸ ὄνομά τινος*, Matt. xxviii. 19; Acts xix. 5, cf. 1 Cor. i. 13, *ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε*; 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 Μωϋσῆν ἐβαπτίσαντο*; Rom. vi. 2, *εἰς Χριστὸν Ἰησοῦν (vid. βαπτίζω)*. Still between *εἰς τὸ ὄνομά τινος* and *εἰς τινα* there is this difference,—the name expresses not *who*, but *what* one is; cf. Matt. x. 41, 42, *εἰς ὄνομα προφήτου, δικαίου, μαθητοῦ τινα δέχεσθαι*; Mark ix. 41, *ὅς γὰρ ἂν ποτίσῃ ὑμᾶς ποτήριον ὕδατος ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ*; 1 Pet. iv. 16, *εἰ δὲ ὡς Χριστιανὸς, μὴ αἰσχυνέσθω, δοξαζέτω δὲ τὸν θεὸν ἐν τῷ*

ὀνόματι τούτῳ (i.e. "on account of this name of *Christian* for which he suffers"); Acts iii. 16, ἐστερέωσεν τὸ ὄνομα 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, ὄνομα καινὸν, ὃ οὐδεὶς οἶδεν εἰ μὴ ὁ λαμβάνων, is not an exception to this, but must be taken as analogous with 2 Sam. xii. 25, Nathan called Solomon's name Jedidiah יהִיָּדִידִיבֵן־נָתָן. 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, συνηγημένοι εἰς τὸ ἔμὸν ὄνομα. 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' ἣν ἐπεκλήθη τὸ ὄνομα τοῦ κυρίου τῶν δυνάμεων καθημένου ἐπὶ τῶν χερουβὶν ἐπ' αὐτῆς. 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, אֲנִי הֵיָּחַדְתִּי לָאֲבוֹתַי אֶבְרָהָם יִצְחָק וְיַעֲקֹב;" Ex. iii. 15, הֵנָּה אֶלְכֶם אֶתְּיָדַי וְהָיָה אֲנִי לְכֹהֵן עָלְיֶיךָ, —and where God's glory is manifest, His name is said to be there. Compare Ex. xx. 24, ἐν παντὶ τόπῳ οὗ ἔὰν ἐπονομάσω τὸ ὄνομά μου ἐκεῖ καὶ ἴξω πρὸς σέ, καὶ εὐλογήσω σε; 1 Kings v. 3, οὐκ ἠδύνατο οἰκοδομήσαι οἶκον τῷ ὀνόματι κυρίου, cf. iii. 2, οἶκος τῷ κυρίῳ, Hebrew יהוה אלהים; viii. 43, ὅπως γινώσκει πάντες οἱ λαοὶ τὸ ὄνομά 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 (πόλιν) ἐξελέξατο κύριος θέσθαι τὸ ὄνομα αὐτοῦ ἐκεῖ; 2 Kings xxi. 4, 7, xxiii. 27; 2 Chron. vi. 33, xxxiii. 4; Ps. xlviii. 11, κατὰ τὸ ὄνομά σου, ὁ θεός, οὕτως καὶ ἡ αἰνεσίς σου ἐπὶ τὰ πέρατα τῆς γῆς; Isa. xxvi. 8, "the desire of our soul is to Thy name and to the remembrance of Thee." Isa. xviii. 7; Jer. xiv. 9, אֲנִי אֶלְכֶם אֶתְּיָדַי וְהָיָה אֲנִי לְכֹהֵן עָלְיֶיךָ; Isa. lii. 6, lxiii. 14, 16, 19, lxiv. 1; cf. John xvii. 6, ἐφανέρωσά σου τὸ ὄνομα τοῖς ἀνθρώποις; ver. 26, xii. 28, δόξασόν σου τὸ ὄν. 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, אֲנִי אֶלְכֶם אֶתְּיָדַי וְהָיָה אֲנִי לְכֹהֵן עָלְיֶיךָ. (It must be observed that אֲנִי אֶלְכֶם, as Oehler shows in Herzog's *Realencykl.* art. "Name," is not properly God's name.) The distinction between *ὄνομα* 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

this," Culmann, *Ethik*, p. 165). Thus in the N. T. the name of Christ signifies what Christ is, Mark vi. 14, *φανερὸν γὰρ ἐγένετο 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 ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρίᾳ οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον . . . τὸ δεδομένον ἐν ἀνθρώποις ἐν ᾧ δεῖ σωθῆναι ἡμᾶς*; ix. 15, *βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν*; Rev. ii. 3, *κρατεῖς τὸ ὄνομά μου*. Hence the expression *πιστεύειν εἰς τὸ ὄν. αὐτοῦ*, John i. 12, ii. 23, iii. 18; 1 John v. 13; *τῷ ὀνόμ. τοῦ υἱοῦ τ. θ.*, 1 John iii. 23, cf. Acts iii. 16, *ἐπὶ τῇ πίστει τοῦ ὀνόμ. 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 ὀνομάζων τὸ ὄνομα κυρίου*. And this explains such expressions as John xx. 31, *ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ* (see John xvii. 5, 6); Rom. i. 5, *εἰς ὑπακοὴν πίστεως . . . ὑπὲρ τοῦ ὀνόματος αὐτοῦ*; Matt. xix. 29, *ὅστις ἀφήκεν ἀδελφούς ἢ ἀδελφὰς . . . ἔρεκεν τοῦ ὀνόματος μου*, xxiv. 9; Mark xiii. 13; Luke xxi. 12, 17, *ἔσεσθε μισούμενοι . . . διὰ τὸ ὄνομά μου*; John xv. 21, cf. John xvii. 11, 12, *ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί 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 *ποιεῖν τι ἐν ὀνόματι τινος* 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 בְּ , as denoting the instrument (of persons = *διὰ* with the genitive, *adjutus, 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, *in the name of*, into our western languages. בְּ certainly, in בְּשֵׁם , does in some places denote the instrument, but only in the weakest sense. Thus Ps. cxviii. 10, 11, 12, *τῷ ὀνόματι κυρίου ἠμνῶσιν αὐτοῦς*; Ps. liv. 3, *ὁ θεὸς, ἐν τῷ ὀνόματι σου σώσον με* (cf. Matt. ix. 34, *ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐμβάλλειν τὰ δαιμόνια*). We shall not be far wrong if we take the בְּ in בְּשֵׁם in most cases simply as the בְּ of accompaniment, e.g. *λαλεῖν ἀλήθειαν ἐν ὀνόμ. κυρ.*, 1 Kings xxii. 16; 2 Chron. xviii. 15; 1 Sam. xvii. 45, *σὺ ἔρχῃ πρὸς μὲ ἐν ῥομφαίᾳ . . . κἀγὼ πορεύομαι πρὸς σὲ ἐν ὀνόμ. κυρίου θεοῦ*; Mic. iv. 5, *πορευσόμεθα ἐν ὀνόμ. κυρ.*; 1 Kings xviii. 32, *ᾠκοδόμησε λίθους ἐν ὀνόματι κυρίου*; xviii. 24, *βοᾶτε ἐν ὀνόματι θεῶν ὑμῶν, καὶ ἐγὼ ἐπικαλέσομαι ἐν τῷ ὄν. κυρ. 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, *ἐπ' ὀνόμ.*, e.g. *εὐλογεῖν ἐπὶ τῷ ὄν. αὐτοῦ*, Deut. xxi. 5; *λαλεῖν, προφητεύειν ἐπὶ τῷ ὄν.*, Jer. xi. 21, xxvi. 16, 20; 2 Chron. xxxiii. 18. The actor may thus appear as the representative of the person referred to, e.g. 1 Kings xxi. 8, *ἔγραψε βιβλίον ἐπὶ τῷ ὄν. Ἀχαάβ*, though elsewhere another form of expression is chosen, Esth. viii. 8, *γράψατε καὶ ὑμεῖς ἐκ τοῦ ὀνόμ. 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, *ψευδῆ οἱ προφήται προφητεύουσιν ἐπὶ τῷ ὀνόματί μου, οὐκ ἀπέστειλα αὐτοὺς καὶ οὐκ ἐνετειλάμην αὐτούς*; xxix. 23. The *ἐν ὄν.* is used just in the same way as this *ἐπ' ὄν.*, cf. 1 Sam. xxv. 5, *ἐρωτήσατε αὐτὸν ἐπὶ τῷ ὀνόμ. μου εἰς εἰρήνην*, with ver. 9, *λαλοῦσι τοὺς λόγους τούτους ἐν τῷ ὀνόμ. Δαυίδ.* Side by side with *εὐλογεῖν ἐπὶ τῷ ὄν.* we have *ἐν*, 2 Sam. vi. 18, 1 Chron. xvi. 2; *λαλεῖν, προφητεύειν ἐν ὄν.*, Zech. xiii. 3; 1 Chron. xxi. 19; Mic. iv. 5. The simple dative is also used in similar connections, *προφητεύειν τῷ ὄν.*, Jer. xxvi. 9, xxix. 21; *λαλεῖν τῷ ὄν.*, Jer. xlv. 16; Deut. xviii. 22, 7, cf. Matt. vii. 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, *ὃς ἂν δέξηται ἐν παιδίον τοιούτον ἐπὶ τῷ ὄν. μου*; Mark ix. 37; Luke ix. 48; Mark ix. 39, *ὃς ποιήσει δύναμιν ἐπὶ τῷ ὄν. μου*; Luke xxiv. 47, *κηρυχθῆναι ἐπὶ τῷ ὄν. αὐτοῦ μετάνοιαν καὶ ἄφεσιν ἁμ.*; Acts v. 28, *διδάσκειν ἐπὶ τῷ ὄν. Ἰησοῦ*; Matt. xxiv. 5, *πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόμ. μου λέγοντες ἐγὼ εἰμι ὁ Χριστός*; Mark xiii. 6; Luke xxi. 8; *βαπτίζειν ἐπὶ τῷ ὄν.*, Acts ii. 38. The same is true of the expression *ἐν ὀνόμ.*, Luke x. 17, *τὰ δαιμόνια ὑποτάσσεται ἡμῖν ἐν τῷ ὀνόμ. σου*; Matt. xxi. 9, *ἐρχόμενος ἐν ὀνόμ. κυρίου*, xxiii. 39; John v. 43, xii. 13; 1 Cor. vi. 11, *ἀπελούσασθε . . . ἐν τῷ ὀνόμ. τ. κυρ. Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν*; Acts xvi. 18, *παραγγέλλω σοι ἐν ὀνόμ. Ἰησοῦ Χριστοῦ ἐξελθεῖν ἀπ' αὐτῆς*; 2 Thess. iii. 6; Phil. ii. 10, *ἵνα ἐν τῷ ὀνόμ. Ἰησοῦ πάν γόνυ κάμψῃ.* So also *αἰνεῖν, δοξάζειν ἐν ὄν.*, and others, 1 Pet. iv. 16; Ps. cv. 31; 1 Chron. xvi. 10. This may amount to the statement of the means or instrument, e.g. Acts iv. 10, *ἐν τῷ ὀνόμ. Ἰησοῦ Χριστοῦ οὗτος παρέστηκεν ἰγής*; 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 ἁγίου παιδός σου Ἰησοῦ.*) But the expression is very seldom used in this instrumental sense. *Ἐν ὀνόματι*, 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 *Agor.* 130. 42, *ἀπέκτειναν ἐν ταύτῃ τῇ προφάσει*, i.e. the pretext or reason). So *εὐχαριστεῖν ἐν ὄν. τοῦ κυρ. ἡμῶν Ἰησοῦ Χριστοῦ*, Eph. v. 20; *αἰτεῖν ἐν τῷ ὀνόματι*, John xiv. 13, 14, xv. 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.

lxxxix. 13, 17, ἀγαλλιᾶσθαι ἐν ὄν. The word also furnishes the reason in John x. 25 ; 1 Pet. iv. 14 ; Jas. v. 14 ; John xiv. 26, and other places.

Ο Π, root of the future of ὀράω, ὄψομαι ; aorist passive, ὤφθην ; future passive, ὀφθήσομαι.

Πρόσωπον, τό = τὸ πρὸς τοῖς ἄνφ'ι μέρος, the front face, as μέτωπον, the forehead = τὸ μετὰ τοὺς ὄπας. 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 calumn.* 6, akin to the signification mask, visor ; in Demosthenes, Lucian, Pollux, comp. the Latin *persona*. " *Pro homine ipso, quatenus aliquam personam sustinet*, Aristot. *Rhet.* ii. 517 ; Epicur. *Stob. Ecl.* i. 218, *et innumeris Polybii, Dionysii, aliorumque locis ; ἐκεῖνα τὰ πρόσωπα, illi, Longin.* xiv. 56 ; *θηλυκὸν πρ.*, *Artem.* ii. 36 ; *Melamp. Div.* p. 462 ; *ἱερατικὸν πρ.*, *Apsines, Τέχν.* 287 ; *ἐλεεινόν*, *Synes. Ep.* 154, 293, *et saepissime apud Jurisconsultos graecos.*" *Lob. Phrym.* 380. In this sense in ecclesiastical Greek, as a synonym with ἰπόστασις, ἰδιότης of the Trinity. In biblical Greek, however, it seems nowhere to occur in this sense, not even in the combination πρόσωπον λαμβάνειν ; see under (II.). Apart from a few peculiarly figurative combinations, which may be traced to the Hebrew usage of פָּנָיִם, 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, ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά ; comp. Rev. xx. 11, οὐδ' ἀπὸ προσώπου ἔφυγεν κ.τ.λ. Hence the plastic expressions, for which there are no analogies in profane Greek, Luke ix. 51, αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι εἰς Ἱερ. Still more strange and striking is ver. 53, τὸ πρόσωπον αὐτοῦ ἦν πορευόμενον εἰς Ἱερ., comp. Jer. xlii. 15, ἐὰν ὑμεῖς δώτε τὸ πρόσωπον ὑμῶν εἰς Αἴγυπτον ; ver. 17, οἱ θέντες τὸ πρόσωπον αὐτῶν εἰς γῆν Αἴγ. ἐνοικεῖν ἐκεῖ ; 2 Sam. xvii. 11, τὸ πρόσωπόν σου πορευόμενον ἐν μέσῳ αὐτῶν. With the countenance the person also turns to one, and hence the prepositional combinations with εἰς, ἐν, κατὰ, πρό, ἀπό = before one ; 2 Cor. viii. 24, τὴν ἔνδειξιν τῆς ἀγάπης ὑμῶν . . . ἐνδεικνύμενοι εἰς πρόσωπον τῶν ἐκκλησιῶν, cf. Eur. *Hipp.* 720, ἐς πρόσωπόν τινος ἀφικνεῖσθαι, to come under the eyes of ; 2 Cor. ii. 10, κεχάρισμαι . . . ἐν προσώπῳ Χριστοῦ ; Rev. vi. 16, κρύψατε ἡμᾶς ἀπὸ προσώπου τοῦ κ.τ.λ., xx. 11, xii. 14 ; Acts iii. 20, v. 41, vii. 45 ; κατὰ πρόσωπον, before the eyes, beneath the eyes of, iii. 13 ; 2 Cor. x. 1, 7 ; comp. Gal. ii. 11, κατὰ πρόσωπον αὐτῷ ἀντέστην, from which the ἀντιστήναι κατὰ πρόσωπόν τινος, 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

πρ. λέγειν, to say to one's face; Plut. *Caes.* 17, ἡ κατὰ πρόσωπον ἔντευξις, *oral converse*. More generally, in Luke ii. 31, πρὸ προσώπου τινός; Matt. xi. 10; Mark i. 2; Luke i. 76, vii. 27, ix. 52; Acts xiii. 24, πρὸ προσώπου τῆς εἰσόδου αὐτοῦ, *in the presence of*; comp. Heb. ix. 24, ἐμφανισθῆναι τῷ πρ. 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 ἀπῶν, Acts xx. 25, οὐκέτι ὄψεσθε τὸ πρ. μου, xx. 38. In the countenance the person is recognised, therein his idiosyncrasy expresses itself; Gal. i. 22, ἀγνοούμενος τῷ πρ.; Col. ii. 1; 1 Thess. ii. 13, iii. 10; Acts vi. 15, εἶδον τὸ πρόσωπον αὐτοῦ ὡσεὶ πρ. ἀγγέλου; 1 Cor. xiii. 12, πρόσωπον πρὸς πρόσωπον βλέπειν, comp. Gen. xxxii. 31.—2 Cor. iii. 7, μὴ δύνασθαι ἀτενίσαι εἰς τὸ πρ. Μωϋσέως διὰ τὴν δόξαν τοῦ πρ. αὐτοῦ, comp. vv. 13, 18 with ver. 15. Hence also 2 Cor. iv. 6, πρὸς φωτισμὸν τῆς γνώσεως τῆς δόξης τοῦ θεοῦ ἐν προσ. 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*, Pindar and the Tragedians, yet comparatively rarer in profane Greek than in biblical, Matt. xvi. 3, τὸ πρ. τοῦ οὐρ.; Luke xii. 56; Acts xvii. 26; Jas. i. 11, ἡ εἰπρέπεια τοῦ προσώπου τοῦ χόρτου ἀπώλετο. It is more than probable that the biblical expression λαμβάνειν πρόσωπον, denoting *party 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 עֵינָי נִשְׁבְּרָה, as opposed to עֵינָי יְשֻׁבְּרָה, 1 Kings ii. 16, 17, 20; 2 Chron. vi. 42. This very antithesis makes it probable that עֵינָי, like πρ., must be taken as meaning *appearance* or *look*. It tells in favour of this, further, that עֵינָי 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., ὄραν 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 = עֵינָי נִשְׁבְּרָה. This also explains the δόξα προσώπου, 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 προσώπων τὸ εἰς ἡμᾶς χάρισμα διὰ πολλῶν εὐχαριστηθῇ ὑπὲρ 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 πρόσωπα; the entire expression, with emphasis, brings out prominently the free and joyous εὐχαριστεῖσθαι. Not in the Gospel or the Epistles of John.

Προσωποληψία, ἡ, 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-

πολήμπτως, προσωπολημπτέω, Acts x. 34, Jas. ii. 9; ἀπροσωπολήμπτως, 1 Pet. i. 17.

Ὁργή, ἡ, primarily denotes force or impulse in a psychological sense (cf. ὀργάω, *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.* ὀργὰς ἐπιφέρειν *τινί* = *to love, to bend one's inclination towards*, Thuc. viii. 33, Schol., τὸ ἐπιφέρειν ὀργὴν ἐπὶ τοῦ χαρίζεσθαι καὶ συγχωρεῖν ἔταττον οἱ ἀρχαῖοι. 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, *Euthyphr.* 7, ἐχθρά and ὀργαί are used together; Thuc. ii. 11, δι' ὀργῆς αἱ ἐπιχειρήσεις γίνονται; Diog. Laert. vii. 113, ὀργή, τιμωρίας ἐπιθυμία τοῦ δοκοῦντος ἠδικηκέναι οὐ προσηκόντως; Mark iii. 5; Eph. iv. 31; Col. iii. 8; 1 Tim. ii. 8. Comp. Rom. xii. 19, μὴ ἑαυτοὺς ἐκδικοῦντες, ἀλλὰ δότε τόπον τῇ ὀργῇ; xiii. 4, ἐκδικος εἰς ὀργὴν τῷ τὸ κακὸν πράσσοντι; ver. 5; Jas. i. 19, 20, as opposed to πραύτης. That ὀργή is not the passive affection, but the active opposition, is evident from Jas. i. 20, ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται.—In the other N. T. passages the word denotes the wrath of God, as opposed to ἔλεος, Rom. ix. 22, σκεῦα ὀργῆς . . . ἐλέους; 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, ὄμοσα ἐν τῇ ὀργῇ μου εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου; 1 Thess. v. 9, οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργὴν ἀλλὰ εἰς περιποίησιν σωτηρίας; cf. i. 10, Ἰησοῦν τὸν ῥυόμενον ἡμᾶς ἀπὸ τῆς ὀργῆς τῆς ἐρχομένης. Hence Rom. ii. 5, ἡμέρα ὀργῆς καὶ ἀποκαλύψεως δικαιοκρισίας τοῦ θεοῦ; ver. 8; cf. also i. 18, ἀποκαλύπτεται ὀργὴ θεοῦ ἀπ' οὐρανοῦ, with ver. 16 (τὸ εὐαγγέλιον), δύναμις θεοῦ ἐστὶν εἰς σωτηρίαν. By ἡ ὀργὴ τοῦ θεοῦ, Col. iii. 6; Eph. v. 6, ἔρχεται . . . ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας, we must understand God's bearing towards those who in Rom. i. 18 are described as ἄνθρωποι οἱ τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες, at the final close of the history of redemption. This historical reference gives occasion to the expression φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς, Matt. iii. 7; Luke iii. 7, ἡ ὀργὴ ἡ ἐρχομένη; 1 Thess. i. 10. Thus ὀργή by itself denotes this wrath of God; Rom. v. 9, δικαιωθέντες . . . σωθησόμεθα δι' αὐτοῦ ἀπὸ τῆς ὀργῆς (manifest in the imputation and punishment of sin, in contrast with δικαιοῦν); iv. 15, νόμος ὀργὴν κατεργάζεται; see Ecclus. xxiii. 16; Rom. iii. 5, μὴ ἄδικος ὁ θεὸς ὁ ἐπιφέρει τὴν ὀργήν, cf. vv. 4, 6, ix. 22, θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν . . . ἤνεγκεν ἐν πολλῇ μακροθυμίᾳ σκεῦη ὀργῆς κατηρτισμένα εἰς ἀπόλειαν, 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 ὀργὴ τοῦ θεοῦ μένει ἐπ' αὐτόν, corresponding with the ἤδη κέκριται 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, *vid.* κρίνειν, ζωή.) Also Eph. ii. 3, ἡμεν τέκνα φύσει ὀργῆς, has

obviously a reference to the ὄργη ἢ μέλλουσα (φύσει—which is to be explained according to the preceding ἀνεστράφημεν ποτε ἐν ταῖς ἐπιθυμίαις τῆς σαρκὸς ἡμῶν—limits the expression as compared with the σκευή ὄργης of Rom. ix. 22; and τέκνα ὄργης no more denotes those who are utterly and finally lost, than does the υἱοὶ τῆς βασιλείας of Matt. viii. 12 denote those who cannot possibly be lost). Comp. also Rev. vi. 16, 17, xi. 18, ἦλθεν ἡ ὄργη σου καὶ ὁ καιρὸς τῶν νεκρῶν κριθῆναι; 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, ἔφθασεν ἐπ' αὐτοὺς ἡ ὄργη εἰς τέλος; cf. Heb. iii. 11, iv. 3; Luke xxi. 23, ἔσται ὄργη 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. Ὀργή by itself is used to denote God's wrath in Ecclus. vii. 16, cf. xxiii. 16.

Ὀρίζω (from ὄρος, *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, δὴ χρόνον ὁ νόμος ὄρισεν; Joseph. *Antt.* vi. 5. 3, εἰς τὸν ὄρισμένον καιρὸν. So Acts xvii. 26, ὄρισας προστεταγμένους καιροὺς καὶ τοὺς ὁροθεσίας τῆς κατοικίας αὐτῶν; Heb. iv. 7, ἡμέραν. Then generally, to establish, to determine, e.g. νόμον, θάνατον, ζημίαν, etc.; Prov. xvi. 30; Acts xi. 29, ὄρισαν . . . πέμψαι = to resolve or decree, Luke xxii. 22, κατὰ τὸ ὄρισμένον; Acts ii. 23, ἡ ὄρισμένη βουλή 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 δικαιοσύνῃ ἐν ἀνδρὶ φ' ὄρισεν. See Acts x. 42, αὐτὸς ἐστὶν ὁ ὄρισμένος ὑπὸ τοῦ θεοῦ κριτῆς ζώντων καὶ νεκρῶν. As an example from profane Greek, is cited Meleag. *Anthol. Pal.* xii. 158. 7, σὲ γὰρ θεὸν ὄρισε δαίμων, to appoint or determine to. With two accusatives, also ζημίαν τὸν θάνατον, Dinarch. xcvi. 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 ὀρίζειν 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, ὀρίζειν θεόν = 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 τοὺς θεοὺς νόμιμα εἰδὼς ὀρθῶς ἀν εὐσεβῆς ὄρισμένος εἶη. So especially in the middle, Xen. *Mem.* iv. 6. 6, ὀρθῶς ἀν ὀριζόμεθα δικαίους εἶναι τοὺς εἰδότας τὰ περὶ ἀνθρώπους νόμιμα; *Hell.* vii. 3. 12, ὀρίζονται τοὺς εὐεργέτας ἑαυτῶν ἀνδρας ἀγαθοὺς εἶναι; Plato, *Theaet.* 190 D, 187 C; Aristotle, *Eth.* iii. 6, τὸν φόβον ὀρίζονται προσδοκίαν 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 υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἀγιοσύνης ἐξ 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 υἱοῦ αὐτοῦ τοῦ γενομένου, and would require a preceding περὶ τοῦ Ἰησοῦ or 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 ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει . . . ἐξ 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, ἦν (σοφίαν) προώρισεν ὁ θεὸς πρὸ τῶν αἰώνων εἰς δόξαν ἡμῶν. Followed by the accusative with the inf. = to ordain beforehand (like ὀρίζειν, *sq. acc. c. inf.*), Acts iv. 28, ὅσα . . . ἡ βουλή σου προώρισεν γενέσθαι. — (II.) With a personal object, a double accus. or a second accus. understood is required (see ὀρίζειν), as in Rom. viii. 29, οὓς προέγνω, καὶ προώρισεν συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ, cf. Eph. i. 5, προορίσας ἡμᾶς εἰς υἰοθεσίαν; i. 11, ἐν ᾧ καὶ ἐκκληρώθημεν προορισθέντες . . . εἰς τὸ εἶναι κ.τ.λ., ver. 12. This predestination in Rom. viii. 30, οὓς δὲ προώρισεν, τούτους καὶ ἐκάλεσεν, is clearly to be explained by ver. 29, and the words there occurring are to be supplied. For προορίζω is simply a formal and not (like προορίσκω, 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 προορίζω itself precedes history. See προορίσκω, ἐκλέγω.

Ὀσιος, *a, on*; also ὁ, ἡ, Plat. *Legg.* viii. 831; Dion. Hal. *A. R.* v. 71, τὴν ὄσιον ἀρχήν; 1 Tim. ii. 8, ἐπαίρειν ὄσιους χεῖρας = 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' ὄσιη κακὰ ῥάπτειν ἀλλήλοισιν, i. q. nefas; Aesch. *Sept.* 1010, ἱερῶν πατρῶν ὄσιος ὧν μομφῆς ἀτὲρ τέθνηκεν, as opposed to ἐπιτοκοὶ καὶ ἀδικοί. Thus Xen. *Cyrop.* vii. 5. 56, χωρίον ὄσιον, means a *holy place* which is to be revered as such, and must not be violated or wantonly entered; Aristoph. *Lys.* 743, ὦ πότνι' Εἰλείθυι', ἐπίσχεσθε τοῦ τόκου ἔνος ἂν εἰς ὄσιον

ἀπέλθη χωρίον, a place, access to which is secured by right and precedent, and with reference to this χωρίον βέβηλον is called ὄσιον. We find the word joined with δίκαιος; e.g. *Legg.* ii. 663 B, ζῆν τὸν ὄσιον καὶ δίκαιον βίον, may be explained by *Plat. Gorg.* 507 B, περὶ μὲν ἀνθρώπους τὰ προσήκοντα πράττων δίκαι' ἂν πράττοι, περὶ δὲ θεοὺς ὄσια; *Polyb.* xxiii. 10. 8, παραβῆναι καὶ τὰ πρὸς τοὺς ἀνθρώπους δίκαια καὶ τὰ πρὸς τοὺς θεοὺς ὄσια; cf. *Luke* i. 75 under ὀσιότης. Du Cange, "*Observat. Goarus ad Eucholog.* p. 402, qui nunc Confessor in Latinorum officiis habetur, si monachus sit ὄσιον, si communem in civitate vitam duxerit, δίκαιον nuncupari." Joined with ἱερός, e.g. *Thuc.* ii. 52, ἐς ὀλιγορίας ἐτρέποντο καὶ ἱερῶν καὶ ὀσίων ὁμοίως; *Plat. Legg.* viii. 878 B, κοσμεῖν τὴν πόλιν καὶ τοῖς ἱεροῖς καὶ τοῖς ὀσίοις, where ὄσιος denotes things humanly sacred, like *pro aris et focis dimicare*; *Cic. in Phil.* 2, repetebant praeterea deos penates, patrios, aras, focos, larem familiarem. See ἄγιος.

The LXX. use ὄσιος sometimes for הַ, הִהֵב, הֵב, מִבְּהַ, but usually as = הִבְהַ, a word which in *Jer.* iii. 12 = ἐλεήμων; *Prov.* ii. 8 = εὐλαβούμενος; *Ps.* lxxxix. 29, 2 *Chron.* vi. 41, הַיְהוָה = οἱ υἱοὶ σου, and *Ps.* cxxxii. 9, 16 = οἱ ὄσιοί σου; *Mic.* vii. 2 = εὐσεβής; but everywhere else it is = ὄσιος. The meaning of הִבְהַ is to be defined according to הִבְהַ (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.* xxi. 23, where the LXX. = δικαιοσύνη), "it does not denote the corresponding covenant disposition of Israel towards God (not even in 2 *Chron.* vi. 42, cf. *Isa.* lv. 3, lvii. 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." הִבְהַ, used of God, *Jer.* iii. 12 and *Ps.* cxlv. 17, is a passive form denoting what belongs to the הִבְהַ, one who is gifted with הִבְהַ; and used of men in relation to God, it describes their position in virtue of the הִבְהַ of God. We find מִבְּהַ 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. pius, sanctus; *vid.* 2 *Sam.* xxii. 26; *Ps.* xviii. 26, μετὰ ὄσλου ὀσιωθήση, so the parallel, *Ps.* xcvi. 10, οἱ ἀγαπῶντες τὸν κύριον, cf. *Ps.* xxxi. 34, ἀγαπήσατε τὸν κύριον πάντες οἱ ὄσιοι αὐτοῦ; *Ps.* lxxix. 2, δούλος. — הִבְהַ = ὄσιος, *Deut.* xxxiii. 8; 2 *Sam.* xxii. 26; *Ps.* xviii. 26, iv. 4, xii. 2, xxxii. 6, xliii. 1, lxxxvi. 2; *Jer.* iii. 3; *Ps.* cxlv. 17, xvi. 8, cxlix. 1, 5, l. 5, lxii. 11, lxxix. 2; 2 *Chron.* vi. 41; *Ps.* cxxxii. 9, cxlv. 10, xxx. 5, xxxi. 24, xxxvii. 28, lxxxv. 9, xcvi. 10, cxvi. 15, cxxxii. 16, cxlviii. 14, cxlix. 9.

There is no more appropriate word in Greek than ὄσιος as a fit rendering of הִבְהַ, inasmuch as it denotes a holiness established by right or custom; but הִבְהַ "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 ὄσιος is used of persons only when

it stands by itself, or when *δίκαιος* also is predicated of them, and where stress is laid upon their relationship to God; we do not find it used with *ιερός* (see above); *ἴσιος* is used only of persons. Still, in the LXX. we have the expression (Isa. lv. 3) *τὰ δσια Δάβιδ*, *God's covenant tokens to David*, God's holy and covenant love as shown to David in particular. Deut. xxix. 19, *ὄσιά μοι γένοιτο* = *יְהִי־לִי חֶסֶד*; *vid.* Wisd. vi. 10, *οἱ φυλάξαντες ὄσιως τὰ δσια*; 2 Macc. xii. 45, *ὄσια καὶ εὐσεβῆς ἡ ἐπίνοια*.

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 δώσεις τὸν ὄσιον σου κ.τ.λ.*; Heb. vii. 26, *τοιούτος ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὄσιος, ἄκακος κ.τ.λ.*—clearly in the theocratic sense of the O. T. *ἴσιος*; Rev. xv. 4, xvi. 5, of God, as in Jer. iii. 12; Ps. cxlv. 17. As to Acts xiii. 34, *τὰ δσια Δαβίδ*, from Isa. lv. 3, see above. With 1 Tim. ii. 8, *προσεύχεσθαι ἐπαίροντας ὄσιους χεῖρας*, 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. *ἐκλογή*, answering to the Hebrew *יְהִי*, we have the N. T. term *οἱ ἅγιοι*. (The Hebrew *יְהִי* occurs but rarely in the O. T.; as a substantive only in Deut. xxxiii. 3; Ps. xvi. 3, xxxiv. 10, lxxxix. 6, 8; Job v. 1, cf. xv. 15; as a predicate, in a few other places.) A fuller N. T. expression is *ἅγιοι καὶ ἠγαπημένοι*, Col. iii. 12, and this latter may be regarded as the appropriate substitute for the O. T. word.

The adverb *ὄσιως* is used by itself in classical Greek as = the Latin *juste, pure*; *ἴσιως θύειν* = *rite*; often joined with *δικαίως*, e.g. Plat. *Rep.* i. 331 A, *ὃς ἂν δικαίως καὶ ὄσιως τὸν βίον διαγάγῃ*; 1 Thess. ii. 10, *ὄσιως καὶ δικαίως καὶ ἀμέμπτως ὑμῖν ἐγενήθημεν*; Wisd. vi. 10, *οἱ φυλάξαντες ὄσιως τὰ δσια ὄσιωθήσονται*.

Ὅσιότης, 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 γονεῖς ὄσιότητος καὶ τῆς πρὸς θεοὺς εὐσεβείας*; Plat. *Eutyphr.* 14 E, *ἐπιστήμη ἄρα αἰτήσεως καὶ δώσεως θεοῖς ἡ ὄσιότης ἂν εἴη*; Schol. *ad Eurip.* λέγεται τὸ πρὸς θεὸν ἐξ ἀνθρώπων γεγόμενον δίκαιον. It appears side by side with *σωφροσύνη* and *δικαιοσύνη*, Plat. *Prot.* 329 C. Only twice in the N. T. joined with *δικαιοσύνη*, Luke i. 75, *λατρεύειν τῷ θεῷ ἐν ὄσιότητι καὶ δικ. ἐνώπιον αὐτοῦ*; Eph. iv. 24, *ὁ καινὸς ἄνθρ. ὁ κατὰ θεὸν κτισθεὶς ἐν δικ. καὶ ὄσιότητι τῆς ἀληθείας*. In accordance with what has been said of *ὄσιος*, it denotes the spirit and conduct of one who is joined in fellowship with God. Afterwards *ὄσιότης* was used as an ecclesiastical title, or term of respect.

Ἄνόσιος, unholy, profane, without piety; also in a passive sense, e.g. *νεκὸς ἀνόσιος*, of an unburied corpse.—LXX. Ezek. xxii. 9, *ἀνόσια ποιεῖν*; Wisd. xii. 4. In the N. T. only 1 Tim. i. 9 with *βέβηλος*; 2 Tim. iii. 2, *γονεῦσιν ἀπειθεῖς, ἀχάριστοι, ἀνόσιοι*.

Οὐρανός, ὁ, heaven, Hebrew *שָׁמַיִם*, probably a plural of abstraction, like *שָׁמַיִם, שָׁמַיִם, שָׁמַיִם*. Job xvi. 19, cf. *αἰῶνες, τὰ ἅγια*, etc. Hence also the plural, unused in profane

Greek, *οἱ οὐρανοί* (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, *ἕως τρίτου 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 **overarching, all-embracing heaven**, beneath which is the earth and all that is therein; the phrase *ὑπὸ τὸν 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 τὸν οὐρανόν*; Acts ii. 5, *ἀπὸ παντὸς ἔθνους τῶν ὑπὸ τὸν οὐρ.*; iv. 12, *οὐδὲ γὰρ ὄνομά ἐστιν ἕτερον ὑπὸ τὸν οὐρανόν*. Cf. *עַלְמַי שָׁמַי*, Eccles. i. 13, ii. 3, iii. 1. The term **heaven** is a comprehensive one, excluding *earth*; the earth itself is called *ἡ ὑπ' οὐρανόν*, Prov. viii. 28, Job xviii. 4, ii. 2, xxxiv. 13 = *אָרֶץ, לַבַּיִת*, 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. 56, xvi. 17; Acts xiv. 15; Jas. v. 18. Cf. Acts iv. 24, *ὁ ποιήσας τὸν οὐρανὸν καὶ τὴν γῆν καὶ τὴν θάλασσαν καὶ πάντα τὰ ἐν αὐτοῖς*; Plat. *Euthyd.*, *πρὶν οὐρανὸν καὶ γῆν γενέσθαι*. (See also Eph. i. 10; Col. i. 16, 20.) The plural, Matt. xxiv. 29, 31; Mark xiii. 25; 2 Pet. iii. 5, 7, 10, 12, 13.—Cf. 2 Pet. iii. 7, *οἱ νῦν οὐρανοὶ καὶ ἡ γῆ*; ver. 13, *καινοὺς οὐρανοὺς καὶ γῆν καινὴν . . . προσδοκῶμεν*; Rev. xxi. 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. xi. 25, we find the other characteristic phrase, *ὁ θεὸς τοῦ οὐρανοῦ*, Rev. xi. 13; *עַלְמַי שָׁמַי*, Neh. i. 5, 4, *προσεύχεσθαι ἐνώπιον τοῦ θεοῦ τοῦ οὐρ.*, ii. 4, and other places; Gen. xxiv. 7; comp. Ps. xcvi. 5. Hence the expression so often used by our Lord in Matthew, especially *ὁ πατήρ μου, ὑμῶν, ὁ 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. 25, 26. It does not occur in Luke; only *ὁ πατήρ ὁ ἐξ οὐρανοῦ δώσει*, 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, *ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς*; Ps. lxxviii. 13, *ὁ ἐπουράνιος* = *עַלְמַי*, as also in the profane sphere, cf. Aristot. *de mund.*, *τοῦ κόσμου τὸ ἄνω, θεοῦ οἰκητήριον*. 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 ὀργὴ θεοῦ ἀπ' οὐρανοῦ*; Col. iv. 1, *ἔχετε κύριον ἐν οὐρανῷ*; Heb. vii. 26, *ἡψηλότερος τῶν οὐρανῶν*; John iii. 13, *ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν 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 ἐκεῖνοι οὐκ ἐξέφυγον ἐπὶ γῆς παραιτησάμενοι τὸν χρηματίζοντα, πολλὸ μᾶλλον ἡμεῖς οἱ τὸν 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. xxi. 25, τὸ βάπτισμα Ἰωάννου πόθεν ἦν; ἐξ οὐρανοῦ ἢ ἐξ ἀνθρώπων; cf. ver. 26, *ἐὰν εἴπωμεν ἐξ οὐρ., ἐρεῖ ἡμῖν διατὶ οὖν οὐκ ἐπιστεύσατε αὐτῷ*; John iii. 13. Cf. φωνὴ ἐξ οὐρ., Luke iii. 22; Mark i. 11; Gal. i. 8, *ἐὰν ἡμεῖς ἢ ἄγγελος ἐξ οὐρανοῦ εὐαγγελίζηται ὑμῖν*, 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, *ὡς ἄγγελοι ἐν τῷ οὐρανῷ 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 χοϊκός, ὁ δεύτερος ἄνθρωπος ἐξ οὐρανοῦ* (another reading, *ἀνθρ. ὁ κύριος ἐξ οὐρ.*), cf. vv. 48, 49; John i. 52. Hence, as earth implies transitoriness, heaven denotes permanence, Matt. vi. 20, *θησαυρίζετε ὑμῖν θησαυροὺς ἐν οὐρανῷ, ὅπου οὔτε σῆς οὔτε βρῶσις ἀφανίζει*; Luke xii. 23; Mark x. 21; 2 Cor. v. 1, *ἐὰν ἡ ἐπιγῆιος ἡμῶν οἰκία τοῦ σκηνοῦ καταλυθῇ . . . ἔχομεν οἰκίαν . . . αἰώνιον ἐν τοῖς οὐρανοῖς*, cf. ver. 2; Phil. iii. 20; Col. i. 5; 1 Pet. i. 4, *εἰς κληρονομίαν ἀφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς*; Heb. x. 34. Cf. Heb. xii. 28, *βασίλειαν ἀσάλευτον παραλαμβάνοντες*; 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 ἔχουσι ὑπόληψιν, καὶ πάντες τὸν ἀνωτάτῳ τῷ θεῷ τόπον ἀποδιδόασιν, καὶ βάρβαροι καὶ Ἕλληνες, ὅσοι περ εἶναι νομίζουσι θεούς, δῆλονότι ὡς τῷ ἀθανάτῳ τὸ ἀθάνατον συνηρημένον*. The moral difference between heaven and earth, corresponding with this natural difference (Matt. vi. 12, *γενηθήτω 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, γῆ*).

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 ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπάραι 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, βασιλ. τῶν οὐρανῶν, *vid.* βασιλεία. Cf. Matt. v. 12, μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρανοῖς; Mark x. 21, ἔξεις θησαυρὸν ἐν τῷ οὐρανῷ; Heb. xii. 23, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων 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 ζωὴν διδοὺς τῷ κόσμῳ; ver. 32, οὐ Μωϋσῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν; and in the final consummation of human redemption the city of God is said to come down out of heaven, Rev. xxi. 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, xxi. 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 a plurality of heavens only in 2 Cor. xii. 2, ἀρπαγέντα ἕως τρίτου οὐρανοῦ. We may compare ver. 4, ἠρπάγη εἰς τὸν παράδεισον, 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, διεληλυθότα τοὺς οὐρανοὺς, with ix. 24, εἰσῆλθεν ὁ Χριστὸς εἰς τὸν οὐρανόν, νῦν ἐμφανισθῆναι 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., στρατιὰ οὐράνιος, of angels, Luke ii. 13; οὐράνιος ὄπτασία, Acts xxvi. 19, cf. ver. 13; cf. οὐράνια σημεῖα, in a physical sense, Xen. *Cyr.* i. 6. 2. Elsewhere only in Matt., ὁ πατήρ ὑμῶν ὁ οὐράνιος, vi. 14, 26, 32, and v. 48, xxiii. 9; Rec. text, ὁ ἐν τοῖς οὐρανοῖς. Then ὁ πατήρ μου ὁ οὐράνιος, Matt. xv. 13, xviii. 35. As to the import of this expression, see οὐρανός.

Ἐπουράνιος, 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 ζητῶν, Plat. *Apol.* 19b = portents of heaven, μετέωρα. In the LXX. Ps. lxxviii. 13 as a substantival, ὁ ἐπουράνιος = 𐤇𐤓. 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 οὐρανοί; Eph. iii. 10, ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις ἐν τοῖς ἐπουρανοῖς, cf. 1 Cor. iv. 9 with Eph. vi. 12, τὰ πνευματικὰ τῆς ποιηρίας ἐν τοῖς ἐπουρανοῖς, 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; vv. 48, 49; Heb. xii. 22, Ἱερουσαλὴμ ἐπουράνιος; Eph. i. 20, ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανοῖς; John iii. 12, τὰ ἐπουρ., 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, κρείττονος ὀρέγονται [πατρίδος], τοῦτ' ἐστὶν ἐπουρανόιου. Hence τὰ ἐπουράνια denote those blessings collectively; Eph. i. 3, ὁ εὐλογήσας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ ἐν τοῖς ἐπουρανοῖς; Eph. ii. 6, συνεκάθισεν ἐν τοῖς ἐπ.; Heb. viii. 5, σκιᾷ λατρεύουσιν τῶν ἐπ.; ix. 23, αὐτὰ τὰ ἐπουράνια.—Phil. ii. 10, οἱ ἐπουρ., things which come within the range of this order. As to the threefold expression here used, ἐπουράνιοι καὶ ἐπίγαιοι καὶ καταχθόνιοι, cf. Hom. *Il.* viii. 16, τόσσον ἐνερθ' Ἴδιδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης; *vid.* γῆ.

Ὀφείλω, to be indebted, to owe, τιμὴ τι; with an infinitive following, to be under obligation to.

Ὀφείλημα, τό, debt (τὸ ὀφειλόμενον, Matt. xviii. 30, 34); that which one owes or is bound to; Plat. *Rep.* i. 332 C, διανοεῖτο μὲν γὰρ, ὅτι τοῦτ' εἴη δίκαιον τὸ προσήκον ἐκάστῳ ἀποδιδόναι, τοῦτο δὲ ὠνόμασε ὀφειλόμενον. So Rom. iv. 4, ὁ μισθὸς οὐ λογίζεται κατὰ χάριν ἀλλὰ κατὰ ὀφείλημα. — Thus in Matt. vi. 12 the word is used as synonymous with παράπτωμα, ἁμαρτία; 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, ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις ἡμῶν, cf. ver. 14, ἐὰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν; Luke xi. 4, ἄφες ἡμῖν τὰς ἁμαρτίας ἡμῶν, καὶ γὰρ αὐτοὶ ἀφλομεν παντὶ ὀφείλοντι 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 ὀφείλημα 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, ἕως ἂν ἐκτίση τὰ ὀφειλόμενα, as parallel to δίκην δίδοναι,—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. Lexicons on τίνειν, ἐκτίνειν; John xix. 7, ὀφείλει ἀποθανεῖν); and so the Aramaean, from which the expression is borrowed. In the Targums we often meet with ܘܢܗ = ܘܢܗܐ, ܘܢܗܐ; but ܘܢܗ literally means, to owe, to be guilty, and this in the sense of liability to punishment; and the Pael ܘܢܗܐ, “to make sinful,” “to

lead astray," and also, "to declare guilty," "to condemn," *e.g.* Isa. xxxiv. 5, אָנֹכִי וְהַיְיבִיחַ אֶתְּכֶם, "a people whom I have condemned to punishment;" Hithpa., "to become sinful," "to be led astray,"—"to be condemned;" חֹב, חֹבֵב, *guilt, sin,—punishment*; and in like manner *guilt = debitum, officium debitum, obligatio, duty*, as opposed to שָׂרָה, *power, permission, freedom, e.g.* Berach. 27b, תַּפְּלֵה עֲרֵבִי רְשׁוֹת אֵין חֹבֵב, *preces vespertinae suntne libertas vel debitum?* חֹבֵב, *the guilty*, especially of flagrant transgressors who, if any, deserve punishment (cf. ὀφειλέτης, Luke xiii. 4). So Levy, *Chald. Wörterb. über die Targumim*; Buxtorf, *Lex. chald., talm.*, etc. Sin accordingly is ὀφείλημα, *because it imposes on the sinner the necessity of making atonement, of rendering satisfaction (vid. ὑπόδικος)*, or of undergoing punishment. This is also the matter treated of in Matt. xviii. 21 sqq. — Cf. חֹב, Piel; Dan. i. 10, חֹבֵבֵי הַשָּׂרָה לְשָׂרָה; Theodot., καταδικάσατε τὴν κεφαλὴν μου τῷ βασιλεῖ. The Greeks called a *crime* by the synonymous χρέος, 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 (Philostr. *vit. Ap.* i. 11, quoted by Tholuck on the Sermon on the Mount), ὦ θεοὶ, δοίητέ μοι τὰ ὀφειλόμενα.

Ὁ φειλέτης, 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. חֹבֵב; see above. Luke xiii. 4, δοκεῖτε ὅτι αὐτοὶ ὀφειλέται ἐγένοντο παρὰ πάντας ἀνθρώπους,—with reference to a supposed divine judgment that had been inflicted. The milder synonym ἁμαρτωλός is significantly chosen in ver. 2.

Π

Πατήρ, τρός, 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, οὐ μόνον τῶν σωμάτων τῶν ἡμετέρων πατέρας . . . ἀλλὰ καὶ τῆς ἐλευθερίας. With this, however, we must not take Rom. iv. 11, 12, 16–18 as parallel,—ver. 11, εἰς τὸ εἶναι Ἀβραὰμ πατέρα πάντων τῶν πιστευόντων, as ver. 12 shows, καὶ πατέρα περιτομῆς τοῖς οὐκ ἐκ περιτομῆς μόνον ἀλλὰ καὶ τοῖς στοιχοῦσιν τοῖς ἰχνεσιν τῆς ἐν ἀκροβυστίᾳ πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ,—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. Περιτομή 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 ἀνδρῶν τε θεῶν τε of

Jupiter, comp. Joseph. *Antt.* iv. 8. 24, πατήρ τοῦ παντός ἀνθρώπων γένους (comp. Heb. xii. 9, τοὺς μὲν σαρκὸς ἡμῶν πατέρας, as against τῷ πατρὶ τῶν πνευμάτων), and which is not the relationship arising from the divine πρόνοια and εὐνοια. Comp. Tholuck on Matt. vi. 9, "What the heathen included in this name appears from Diod. Sic. *Bibl.* v. 72, πατέρα δὲ (αὐτὸν προσαγορευθῆναι) διὰ τὴν φροντίδα καὶ τὴν εὐνοίαν τὴν εἰς ἅπαντας, ἔτι δὲ καὶ τὸ δοκεῖν ὡς περ ἀρχηγὸν εἶναι τοῦ γένους τῶν ἀνθρώπων. Plutarch also, in like manner, *De superst.* 6, contrasts the τυραννικόν with the πατρικόν, and says that the δεισιδαίμων wrongly recognises 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. υἱός, 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. lxiii. 16; Jer. xxxi. 9; Mal. i. 6, ii. 10; Jer. iii. 4, 19; oftener 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, ἕνα πατέρα ἔχομεν τὸν θεόν. (On Ps. lxxxix. 27, 28, comp. υἱός (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. xiii. 4, καὶ θεὸς αὐτὸς πατήρ ἡμῶν εἰς πάντας τοὺς αἰῶνας, comp. Isa. lxiii. 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 σὴ πάτερ διακυβερνᾷ πρόνοια. We cannot compare this with Ps. lxviii. 6, where God is specially called the widows' Father. Once only does πατήρ appear as the expression of individual filial consciousness, Wisd. ii. 16, where of the righteous it is said, ἀλαζονεύεται πατέρα θεόν, 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, ἐπεκαλεσάμην κύριον πατέρα κυρίου μου, to be compared with Ps. cx. 1 (?). On Job xxxiv. 36, see Delitzsch. There אֲבִי is not = my father, but as an idiom or dialect, and = I pray beseechingly, from another root, perhaps אב, 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 יְיָ only by יְיָי, 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 ἔσομαι ὑμῖν εἰς πατέρα καὶ ὑμεῖς ἔσεσθέ μοι εἰς υἱὸς καὶ θυγατέρας, λέγει κύριος παντοκράτωρ,—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 ἡμῶν (so only in Matt. vi. 9), σοῦ (so, with the singular pronoun, only in Matt. vi. 4, 6, 18); and, moreover, not the fact that this 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, *narrows it to the circle of the disciples*, comp. Luke xii. 32, μὴ φοβοῦ, τὸ μικρὸν ποιμνιον ὅτι εὐδόκησεν ὁ πατήρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν; Matt. x. 20, οὐ γὰρ ὑμεῖς ἐστέ οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα 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,—πορεύου δὲ πρὸς τοὺς ἀδελφούς μου, καὶ εἶπὲ αὐτοῖς· Ἀναβαίνω πρὸς τὸν πατέρα μου καὶ πατέρα ὑμῶν; Matt. xiii. 43, τότε οἱ δίκαιοι ἐκλάμψουσιν . . . ἐν τῇ βασιλείᾳ 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. θεὸς πατήρ ἡμῶν, 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, εἰς 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 ὑμῶν* 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 υἱὸς τοῦ ἀνθρώπου*), Luke ix. 26, xi. 13. In the Synoptics, *ὁ πατήρ*, Matt. xi. 25, 26, 27, xxviii. 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 ἰδίων 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, x. 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, vi. 32, 40, 65, viii. 19, 28, 38, 49, 54, x. 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;

Gal. iv. 6 ; 1 Pet. i. 17—we have the full designation, *ὁ θεὸς καὶ πατὴρ 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 *υἱός, τέκνον*.) The *ὁ πατήρ τῶν οἰκτιρῶν*, 2 Cor. i. 3 ; *τῆς δόξης*, Eph. i. 3 ; *τῶν φώτων*, Jas. i. 17, are more closely attributive limitations of the name (*φῶς* in the last-named passage denotes *all blessing*, see *φῶς*). 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. *אֱלֹהִים*, and compensates for the other inadequate substitute, *κύριος*, which does not occur, as the O. T. designation of God, in a manner so thoroughly marking every utterance as does *אֱלֹהִים* in the O. T. and *πατήρ* in the New. In keeping with this also is the fact that *אֱלֹהִים*, 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*.

Πατριά, ἡ, what is called after the father, belongs to, or springs from him (adj. *πάτριος*)—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 Βαβυλωνίων φυλαί τρεῖς*. 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. as = *הַאֲבוֹתָיו*, Ex. vi. 15 ; Deut. xxix. 18 ; Lev. xxv. 10. It most completely answers to *אֲבוֹתָיו*, Ex. vi. 25, *αὐταὶ αἱ ἀρχαὶ πατριάς Λευιτῶν κατὰ γενέσεις αὐτῶν*. Num. i. 18—ii., compare ver. 16 ; here, as often when the context permits, it answers to the simple *אֲבוֹתָיו*, *אֲבוֹתָיו*. Compare generally, Ex. xii. 3, vi. 25. It is in general narrower than *φυλή*, *הַאֲבוֹתָיו*, and denotes the association of families of the race and house, within the lineage or stock ; conjoined with *οἶκοι πατριῶν, πατριάς*, and thus the series from the general to the particular would be *φυλή, πατριά, οἶκος*. Ex. xii. 3 ; Num. i. 2, iv. 20, ii. 2 ; 2 Chron. xvii. 14, comp. Num. i. 16, xvii. 3 ; *αἱ πατριά 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 πατριάς Δαβὶδ*. In a wider sense = people, nationality, race ; Acts iii. 25, *ἐν τῷ σπέρματί σου ἐνευλογηθήσονται πάντα αἱ πατριά τῆς γῆς* ; Gen. xii. 3 = *הַאֲבוֹתָיו הַאֲבוֹתָיו לְךָ*, comp. Ps. xxii. 28, xcvi. 7. In 1 Chron. xvi. 28 the combination *αἱ πατριά τῶν ἐθνῶν*. The explanation of Eph. iii. 14, 15, *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἐξ οὗ πάντα πατριά ἐν οὐρανοῖς καὶ ἐπὶ γῆς ὀνομάζεται*, is difficult, *from whom all that is called after a father, that bears his name, i.e. the name of a πατριά, אֲבוֹתָיו*. 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, *πάντα πατριά*, since *πατήρ* is not left undefined, but is named, can only mean those *πατριά* who are to be traced to *this πατήρ*, the *πατριά of the children of God*. Thus the comprehensive *πατριά 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 πατριαὶ ἐν οὐρανοῖς specially the angels as $\text{D}^{\text{I}}\text{H}^{\text{L}}\text{K}^{\text{S}} \text{U}^{\text{Z}}$. Thus Luther's translation, *over all who bear the name of children*, recommends itself as best.

Πείθω, πείσω, ἔπεισα. In poetry also the 2d aor. ἔπιθον, Hom. πέπιθον. Passive or middle, *πέλομαι, πείσομαι, ἐπέλομαι* (Hom. ἐπιθόμεν), with the 2d perf. πέποιθα, 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 *πέλομεν*, cf. Xen. *Mem.* i. 2. 45, οἱ δὲ λόγοι τοὺς πολλοὺς μὴ *πέσαντες*, ἀλλὰ κρατοῦντες. 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, *τοιαῦτα λέγοντες ἐπειθον τὸν δῆμον*; 1 John iii. 19, *πέσομεν τὰς καρδίας ἡμῶν*; Matt. xxviii. 14, ἐὰν ἀκουσθῇ τοῦτο ἐπὶ τοῦ ἡγεμόνος, ἡμεῖς *πέσομεν αὐτὸν καὶ ὑμᾶς ἀμερίμους ποιήσομεν*. To gain any one, to win for oneself, e.g. τοὺς δικαστὰς ἀργυρίῳ. Comp. δῶρα θεοῦς *πέθει*, Hes. in Plat. *Rep.* iii. 390 E; Eurip. *Med.* 964, *πέθειν δῶρα καὶ θεοῦς λόγος*, for which view see *ἰλάσκεσθαι* as synonymous with *ἀρέσκειν*. So Gal. i. 10, *ἄρτι ἀνθρώπους πέθω ἢ τὸν θεόν*; ἢ *ζητῶ ἀνθρώπους ἀρέσκειν*. That to which one is persuaded is expressed by *ἵνα*, Matt. xxvii. 20; by the infinitive, Acts xiii. 43, xxvi. 28; the accusative (*to persuade one to something*), xix. 8, *πέθων τὰ περὶ τῆς βασιλ. τ. θ.*; cf. the double accusative, xxviii. 23, *πέθων αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ* (Tisch. in both places omits the τὰ) = *to speak with winning words concerning*; cf. Soph. *O. C.* 1442, *μὴ πέθ' ἂ μὴ δεῖ*.

(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 Μωϋσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται*; *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, *τινί* (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, *οἱ μὲν ἐπέλοιντο τοῖς λεγομένοις, οἱ δὲ ἠπίστον*; xxvii. 11, *τῷ ναυκλήρῳ ἐπέθετο μάλλον ἢ τοῖς ὑπὸ τοῦ Παύλου λεγομένοις*; 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. πέποιθα = *to be convinced of, to have an assurance concerning, to confide or trust to*, is more comprehensive than the perf. pass. πέπεισμαι, *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 τις πέποιθεν ἑαυτῷ Χριστοῦ εἶναι*. Also without the dative with the accusative and infinitive following, Rom. ii. 19, *πέποιθας σεαυτὸν ὁδηγὸν εἶναι*. Cf. Soph. *Aj.* 769, *πέποιθα τοῦτ' ἐπισπάσειν κλέος*, *I cherish the hope of attaining this honour*;

Phil. i. 6, *πεποιθώς αὐτὸ τοῦτο, ὅτι*; i. 25. For the rest, biblical Greek is different, for we find such constructions as *πεποιθέναι ἐπὶ τινι, ὅτι*, Luke xviii. 9; *ἐπὶ τινα ὅτι*, 2 Thess. iii. 4; 2 Cor. ii. 3; *εἰς τινα ὅτι*, Gal. v. 10. (b.) Without further definition, *to put one's confidence in, to entrust oneself to, to commit or surrender oneself*; *πεπ. τινί*, 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. *πεποιθήσις*. — Πείθεσθαι or πεποιθέναι answers in the LXX. to the Hebrew פָּחַד, נֶחֱמָה.

Πεποίθησις, confidence, trust. Only in later Greek (Josephus, Philo, Sext. Empir.), Lob. *Phryg.* 294, *πεποιθήσις οὐκ εἶρηται, ἀλλ' ἦτοι πιστεύειν ἢ πεποιθέναι*; LXX. 2 Kings xviii. 20; Aquila, Ps. iv. 9, *εἰς πεποίθησιν καθίσεις με*; LXX., *ἐπ' ἐλπίδι κατόπισάς με*; Aquila and Theodot., Hos. ii. 18, where the LXX. have *ἐλπὶς*; Symmachus, *εἰρήμη*. In the N. T. 2 Cor. i. 15, iii. 4, viii. 22, x. 2; Eph. iii. 13; Phil. iii. 4.

Ἀπειθής, *es*, disobedient (*not letting oneself be persuaded, hard, stubborn*), e.g. *κακὸς καὶ ἀπειθής χῶρος*, 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, *γονεύσιν ἀπειθεῖς*; Acts xxvi. 19, *ἀ τῇ οὐρανίᾳ ὀπτασίᾳ*. Without further limitation in the LXX., of one who rejects or resists God's will and revelation (*vid. ἀπειθεῖν*) = אָרָב, Num. xx. 10, *ἀκούσατέ μου οἱ ἀπειθεῖς*, the words of Moses to the murmuring people at the waters of strife; Jer. v. 23, *τῷ λαῷ τούτῳ ἐγενήθη καρδία ἀνήκοος καὶ ἀπειθής, καὶ ἐξέκλιναν*, cf. Isa. xxx. 9; Zech. vii. 12; אָרָב, Deut. xxi. 18. — Ecclus. xvi. 6, *ἔθνος ἀπειθές*, parallel *συναγωγή ἀμαρτωλῶν*; Ecclus. xlvii. 21. — So in the N. T. Luke i. 17, *ἐπιστρέψαι ἀπειθεῖς ἐν φρονήσει δικαίων*; Tit. i. 16, *βδελυκτοὶ ὄντες καὶ ἀπειθεῖς*; iii. 3, *ἀνόητοι, ἀπειθεῖς, πλανώμενοι*.

Ἀπειθέω, to be disobedient, as opposed to *πείθομαι*, to allow oneself to be persuaded, to obey; Plat. *Phaedr.* 271 B, *ἢ μὲν πείθεται, ἢ δὲ ἀπειθεῖ*; cf. Rom. ii. 8, *ἀπειθοῦσιν μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ*; Acts xvii. 5, *οἱ ἀπειθοῦντες Ἰουδαῖοι*, as contrasted with ver. 4, *καὶ τινες ἐξ αὐτῶν ἐπείσθησαν*; xix. 9, *ὡς δὲ τινες ἐσκληρύνοντο καὶ ἠπείθουν*, in contrast with ver. 8, *πείθων τὰ περὶ τῆς βασ. τ. θ.* Hence the beautiful antithesis of 1 Pet. iii. 1, *ἵνα καὶ εἰ τινες ἀπειθοῦσιν τῷ λόγῳ . . . ἄνευ λόγου κερδηθήσονται*. 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 τινα πέποιθας ὅτι ἀπειθεῖς μοι*; Deut. ix. 23, *ἠπειθήσατε τῷ ῥήματι κυρίου . . . καὶ οὐκ ἐπιστεύσατε αὐτῷ*. (Hence, in short, to have no faith; Ecclus. xli. 2, *ἀπειθοῦντι καὶ ἀπολωλεκότι ὑπομονήν*, cf. i. 28 ?) Heb. iv. 6, *οἱ πρότερον εὐαγγελισθέντες οὐκ εἰσήλθον διὰ ἀπίθειαν*; 1 Pet. iv. 17, *τῶν ἀπειθοῦντων τῷ τοῦ θεοῦ εὐαγγελίῳ*. It has reference to all man's relations to God, Deut. ix. 7, *ἀπειθοῦντες διετελεῖτε τὰ πρὸς κύριον*; ver. 24, *ἀπειθοῦντες ἦτε τὰ πρὸς κύριον ἀπὸ τῆς ἡμέρας ἧς ἐγνώσθη ἡμῖν*. Hence

the antithesis of πιστεύειν, John iii. 36, ὁ πιστεύων εἰς τὸν υἱόν, as against ὁ δὲ ἀπειθῶν τῷ υἱῷ; Acts xiv. 1, ὥστε πικτεῦσαι πολὺ πλῆθος; ver. 2, οἱ δὲ ἀπειθοῦντες Ἰουδαῖοι; 1 Pet. ii. 7, ὑμῶν τοῖς πιστεύουσιν . . . ἀπειθοῦσιν δέ; Heb. iii. 18, ὄμοσα μὴ εἰσελεύσεσθαι εἰς τὴν κατάπαυσιν αὐτοῦ τοῖς ἀπειθήσασιν, cf. ver. 19, οὐκ ἠδυνήθησαν εἰσελθεῖν δι' ἀπιστίαν. Comp. ὑπακοή πίστωσης. 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. lxn. 2; Rom. x. 21, ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα; xi. 31, ἠπειθήσαν τῷ ὑμετέρῳ ἐλέει; to this resistance πείθειν or πείθεσθαι (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 ἀληθείᾳ; xi. 31, τῷ ἐλέει. 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. ἀπιστεῖν is more rare; but ἀπιστος, ἀπιστία are more frequent than ἀπειθής, ἀπειθεια.—In the texts quoted from the LXX. it is = תרש, as also Isa. l. 5, lxiii. 10; Deut. xxxii. 51; = רש, Josh. v. 6; = תרש, Isa. xxxvi. 5; = תרש, Isa. lxn. 2; Hos. ix. 15.

Ἀπειθεια, ἡ, *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 υἱοὶ τῆς ἀπειθείας, Eph. ii. 2, v. 6; Col. iii. 6; also in Heb. iv. 6, 11; Rom. xi. 30, 32.

Πιστός is originally most probably a verbal adjective from πείθειν, πείθεσθαι, so that it may be taken actively or passively, according to the different meanings of πείθεσθαι—to obey, hence *submissive, faithful*;—to confide in, hence *confiding*. Cf. Xen. *Hell.* ii. 4. 30, τὴν χάραν οἰκείαν καὶ πιστὴν ποιῆσθαι; ii. 3. 29; Tit. i. 6, τέκνα ἔχων πιστά, cf. with 1 Tim. iii. 4, τέκνα ἔχειν ἐν ὑποταγῇ. From this meaning, *submissive, tractable*, arises the so-called passive signification *faithful, one whom we may trust, trusty*; e.g. ὄρκια πιστά, τεκμήρια πιστά; μάρτυς, ἄγγελος, φύλαξ, ἐταῖρος πιστός. Still its direct connection with the verb was soon in common usage lost sight of, and πιστός was taken as parallel with πίστις, the tokens above named of its original meaning *submissive* occurring comparatively seldom. (We can, however, still trace them in ἀπιστος, ἀπιστεῖν.) In describing the usage of this word, therefore, it will be best to adhere to the common distinction between an active and passive signification, as in the case of verbal adjectives generally; compare, e.g., *res considerata*, "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, δούλος, Matt. xxiv. 45, xxv. 21, 23; οἰκονομος, 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; ἐπί, with

the accusative, Matt. xxv. 21, 23; by the accus. simply, Heb. ii. 17, πιστὸς ἀρχιερεὺς τὰ πρὸς τὸν θεόν, εἰς τὸ ἰλάσκεσθαι τὰς ἀμαρτίας τοῦ λαοῦ, to which we may less fitly compare Prov. xxv. 13, ἄγγελος πιστὸς τοὺς ἀποστέλλαντας αὐτόν (where the accus. is governed by the ὠφελεῖ understood), than 1 Sam. ii. 35, ἀναστήσω ἐμαντὸν ἀρχιερέα πιστόν, ὃς πάντα τὰ ἐν τῇ καρδίᾳ μου καὶ τὰ ἐν τῇ ψυχῇ μου ποιήσει.—Of God, 1 Cor. i. 9, πιστὸς ὁ θεὸς, δι' οὗ ἐκλήθητε κ.τ.λ., cf. ver. 8, ὃς καὶ βεβαιώσει ὑμᾶς ἕως τέλους 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, πιστὸς ἐστὶν καὶ δίκαιος, cf. Deut. xxxii. 4, θεὸς πιστὸς καὶ οὐκ ἔστιν ἀδικία ἐν αὐτῷ, δίκαιος καὶ δσιος κύριος; 1 Pet. iv. 19, ὡς πιστῷ κτιστῇ παρατιθέσθωσαν τὰς ψυχὰς. 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 *אֱמוּנָה*, *vid.* πίστις, and this is of importance in our conception of faith, *vid.* ἀπιστεῖν. 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. lxxxix. 29, cf. Isa. lv. 3, διαθήσομαι ὑμῖν διαθήκην αἰώνιον, τὰ ὅσα Δαυὶδ τὰ πιστά (Acts xiii. 34); τόπος, Isa. xxii. 23, 25; ὕδωρ, xxxiii. 16. In the N. T. (except in 3 John 5, πιστὸν ποιεῖς ὃ ἐὰν ἐργάσῃ εἰς τοὺς ἀδελφοὺς) only ὁ λόγος, 1 Tim. iii. 1; 2 Tim. ii. 11; Tit. i. 9, iii. 8; joined with πάσης ἀποδοχῆς ἄξιος, 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 *אֱמוּנָה*, *אֱמוּנָה*.

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. *πίστις, πιστεύειν = faithful.* For this sense in profane Greek, see Soph. *O. C.* 1031, ἀλλ' ἔσθ' ὅτφ σὺ πιστὸς ὄν ἔδρας τάδε, and a few other places in the Tragic poets; Plat. *Legg.* vii. 824; Acts xvi. 15, κεκρίκατέ με πιστὴν τῷ κυρίῳ εἶναι; 1 Pet. i. 21, πιστοὺς εἰς θεόν, where some read πιστεύοντας; John xx. 27, μὴ γίνου ἄπιστος, ἀλλὰ πιστός; 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 ἐπεγνωκόσιν τὴν ἀλήθειαν; iv. 12; Rev. xvii. 14, οἱ μετ' αὐτοῦ κλητὸι καὶ ἐκλεκτοὶ καὶ πιστοί. 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. Πιστός does not occur at all in Mark, Rom., Phil., Philem., 2 John.

Πιστόω, 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. Ps. lxxviii. 11, 41.

Πίστις, ἡ, 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 precedents 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 *πέθειν*, 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, *τηρεῖν τὴν πίστιν καὶ τὸν δρῶν*; Dio Cass. *Exc.*, *τὴν πρὸς Νέρωνα πίστιν ἐτήρησε*; Joseph. *Bell. Jud.* ii. 12, *μηδεμίαν γυναῖκα τηρεῖν τὴν πρὸς ἕνα πίστιν*; Polyb. i. 7. 9, *πίστιν διατηρεῖν* (see Kypke, *Obs. scr. ad 2 Tim.* iv. 8). Hence pledge of fidelity, security, promise, pledge, oath, e.g. Thuc. v. 45, *πίστιν δοῦναι τινι*, to give security; Soph. *Oed. C.* 1632, *δός μοι χερὸς σῆς πίστιν*, and, parallel hereto, means of conviction, demonstration, proof (Plato, Aristotle).—For the first meaning, trust, see Herod. iii. 24, *πίστι λαμβάνειν τινά*, cordially and in good faith to make a friend of one; Soph. *Oed. C.* 950, *πίστιν ἴσχειν τινί*, to bestow confidence on one; Xen. *Hier.* iv. 1, *ἀνευ πίστεως τῆς πρὸς ἀλλήλους*. 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 τὴν πίστιν*, 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. *πέθεσθαι*), belief; Dem. 300. 10, *πίστιν ἔχειν τινός*, to believe in anything; *πίστιν 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 conscious knowledge; so that, in this sense, *ὁ πιστεύων* stands over against *εἰδώς*, and *πίστις* over against *ἐπιστήμη*; cf. Plat. *Rep.* x. 601 E, *τοῦ αὐτοῦ ἄρα σκεύους ὁ μὲν ποιητῆς πίστιν ὀρθὴν ἔξει* (syn. *δόξα ὀρθή*, 602 A) *περὶ κάλλους τε καὶ πονηρίας, ξυνὸν τῷ εἰδότηι καὶ ἀναγκαζόμενος ἀκούειν παρὰ τοῦ εἰδότος, ὁ δὲ χρώμενος ἐπιστήμῃν*. 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 Plut. *Mor.* 756 B, *δοκεῖς . . . τὰ ἀκίνητα κινεῖν τῆς περὶ θεῶν δόξης ἣν ἔχομεν, περὶ ἐκάστου λόγον ἀπαιτῶν καὶ ἀπόδειξιν ἀρκεῖ γὰρ ἢ πατριος καὶ παλαιὰ πίστις, ἥς οὐκ ἔστιν εἰπεῖν οὐδ' ἀνευρεῖν τεκμήριον ἐναργέστερον . . ., ἀλλ' ἔδρα τις αὐτῆ καὶ βάσις ὑφειστώσα κοινὴ πρὸς εὐσέβειαν ἐὰν ἐφ' ἐνὸς ταράττηται καὶ σαλεύηται τὸ βέβαιον αὐτῆς καὶ νενομισμένον, ἐπισφαλῆς γίγνεται πᾶσι καὶ ὑποπτος*; 402 E, *τὴν δὲ εὐσεβῆ καὶ πατριον μὴ προτεσθαι πίστιν*; Plat. *Legg.* 976 C, D, *δύ' ἐστὸν τὰ περὶ θεῶν ἄγοντε εἰς πίστιν*; Eurip. *Med.* 413, 414, *θεῶν δ' οὐκέτι πίστις ἄραρε*. 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, οὗς ἡ πόλις νομίζει θεοὺς οὐ 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, οὐ διὰ εἶδους (see εἶδος); Heb. xi. 27, πίστει κατέλιπεν Αἴγυπτον . . . τὸν γὰρ ἀόρατον ὡς ὄρων ἐκαρτέρησεν; xi. 1, ἔστιν δὲ πίστις ἐλπιζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων; Rom. iv. 18, παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν; John xx. 29, μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες; 1 Pet. i. 8, εἰς ἃν ἄρτι μὴ ὁρῶντες πιστεύοντες δὲ κ.τ.λ. Comp. also, in Rom. xv. 13, the relation between πιστεύειν and ἐλπίς; 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 ἐπεγνωκόσιν τὴν ἀλήθειαν; Philem. 6, and other places. The main element (as appears under πιστεύω) 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, ἔτοιμοι δὲ αἰεὶ πρὸς ἀπολογίαν παντὶ τῷ αἰτοῦντι ὑμᾶς λόγον περὶ τῆς ἐν ὑμῖν ἐλπίδος; i. 21, ὥστε τὴν πίστιν ὑμῶν καὶ ἐλπίδα 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, νῦν γ' ἂν τῷ θεῷ πίστιν φέροις), for such a bearing was not in keeping with their views of the nature of the Godhead; see ἰλεως, ἰλάσκεσθαι. 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, πρὸ τοῦ δὲ ἐλθεῖν τὴν πίστιν. This especially in St. Paul's writings; in St. John, who uses πίστις only in 1 John v. 4, πιστεύειν 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* (בטח, נסח, נָחַ, ἐλπίζειν, πεποιθέναι, ὑπομένειν, 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 ἐπίστευσε ὁ λαός*, 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 τὸν κύριον, καὶ ἐπίστευσεν τῷ θεῷ καὶ Μωϋσῆ τῷ θεράποντι αὐτοῦ*. Cf. Ps. cvi. 12.—Deut. ix. 23, concerning the commanded taking possession of Canaan, *ἠπειθήσατε τῷ ῥήματι κυρίου τοῦ θεοῦ ὑμῶν, καὶ οὐκ ἐπιστεύσατε αὐτῷ*; cf. Deut. i. 32; Ps. lxxviii. 22, 32, cvi. 24.—Ex. xix. 9, where, referring to the impending giving of the law, and ratifying of the covenant, it is said, *ἰδοὺ ἐγὼ παραγίνομαι πρὸς σὲ ἐν στύλῳ νεφέλης, ἵνα ἀκούσῃ ὁ λαὸς λαλοῦντός μου πρὸς σὲ καὶ σοὶ πιστεύσωσιν εἰς τὸν αἰῶνα*. 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 Jehoshaphat should lead the people out against the Ammonites and Moabites, *ἐμπιστεύσατε ἐν κυρίῳ θεῷ ἡμῶν καὶ ἐμπιστευθήσεσθε ἐμπιστεύσατε ἐν προφήτῃ αὐτοῦ καὶ εὐδοθήσεσθε*, cf. Isa. liii. 1, vii. 9, xxviii. 16; and after Jonah's preaching at Nineveh, Jonah iii. 5, *ἐπίστευσαν οἱ ἄνδρες Νινευῆ 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 *פָּרַחְתִּי מֵאֵל*, Ps. xxvii. 13; 2 Kings xvii. 14; Ps. lxxviii. 22, 32, cvi. 24; Num. xx. 12; Deut. ix. 23; Isa. vii. 9, liii. 1; Num. xiv. 11. We find the verb *believe* used to describe the conduct of an individual only in Ps. cvi. 10, cxix. 66. In all these cases the verb used is *פָּרַחְתִּי*, and, indeed, *פָּרַחְתִּי*, not *בָּנִי*, Hiphil of *בָּן*, "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, אֱמַנְתָּ בְּיְהוָה אֱלֹהֵיכֶם וְהִתְאַמַּנְתָּ; Isa. vii. 9, אִם לֹא תֵאֱמָנוּ כִּי לֹא תֵאֱמָנוּ. 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 אֱמַנְתָּ seems to have no corresponding substantive. For אֱמַנְתָּ answers to the participle of Kal or Niph., אֱמַנְתָּ, אֱמַנְתָּ, 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 אֱמַנְתָּ הֵם עָלַיִם, ἐν πίστει ἐπόλουν,—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 יָקָר (see δσιος), as in lxxxix. 2, 3, 25, 34, xcii. 3, xcvi. 3, c. 5; cf. lxxxix. vi. 9, 25; Hos. ii. 22.—Lam. ii. 23 = πίστις, cf. Ps. xxxiii. 4.—Ps. xcvi. 13, significantly as against and parallel with אֱמַנְתָּ.—It may just here be observed that the reference made by Paul to this אֱמַנְתָּ of God (Rom. iii. 2 sqq.; see πιστός, ἀπιστεῖν) determines the Pauline conception of faith as trust. Now אֱמַנְתָּ, πίστις, is used of men only seldom as a characteristic of their religious bearing; first, only in 1 Sam. xxvi. 23, κύριος ἐπιστρέψαι ἐκάστῳ κατὰ τὰς δικαιοσύνας αὐτοῦ καὶ τὴν πίστιν αὐτοῦ; Jer. v. 3, κύριε οἱ ὀφθαλμοί 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 אֱמַנְתָּ signifies. There remains only to be noticed, Hab. ii. 4, the text which is so decisive for the Pauline πίστις, אֱמַנְתָּ יְהוָה יִצְרָחֵל, LXX., ὁ δὲ δίκαιος ἐκ πίστεως μου ζήσεται (Lachm., ὁ δὲ δίκ. μου ἐκ π. ζ.). 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: אֱמַנְתָּ here clearly denotes the bearing which the just man assumes towards God's promises in the face of the pride of the Chaldaeans; 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 syma-

gogue, for the talmudic *אֱמוּנָה, אֱמוּנָתָהּ* 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, *אֱמוּנָה בְּיָהוָה*, is called in Neh. ix. 8 *אֱמוּנָה*, cf. Ps. lxxviii. 8. When, therefore, Paul, quoting Hab. ii. 4, correcting the LXX., renders it, *ὁ δὲ δίκαιος 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 *διακρίνεσθαι*, *to doubt*, a word which is used of those whose faith is wavering, see Matt. xxi. 21; Jas. i. 6; Heb. x. 39; Mark iv. 40; Heb. vi. 12, *διὰ πίστεως καὶ μακροθυμίας*; Rev. xiii. 10, *ὧδέ ἐστὶν ἡ ὑπομονὴ καὶ ἡ πίστις τῶν ἀγίων*; xiv. 12, *ἡ ὑπομονὴ τῶν ἀγίων, οἱ τηροῦντες . . . τὴν πίστιν Ἰησοῦ*. (See further under *πιστεύειν*.)

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 Ἰσραὴλ τοσαύτην πίστιν εὑρον*; Luke vii. 9; Matt. ix. 2, *ιδὼν ὁ Ἰησοῦς τὴν πίστιν αὐτῶν*; Mark ii. 5; Luke v. 20; Matt. ix. 29, *κατὰ τὴν πίστιν γενηθήτω ὑμῖν*, and in the more frequent *ἡ πίστις σου σέσωκέν σε*, Matt. ix. 22; Mark v. 34, x. 52; Luke vii. 50, viii. 48, xvii. 19, xviii. 42; cf. Matt. xv. 28, *μεγάλῃ σου ἡ πίστις· γενηθήτω σοι 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, *πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἀρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς*, cf. with Matt. viii. 10; Luke viii. 25, *ποῦ ἡ πίστις ὑμῶν*; Mark iv. 40, *τί δειλοὶ ἐστε οὕτως; πῶς οὐκ ἔχετε πίστιν*; Luke xxii. 32, *ἵνα μὴ ἐκλείπῃ ἡ πίστις σου*. It is **faith as a trustful bearing**, sure of its case, towards the revelation of God in Christ, see Luke xvii. 5, *πρόσθεσ ἡμῖν πίστιν*; ver. 6, *εἰ ἔχετε πίστιν ὡς κόκκον σινάπεως κ.τ.λ.*; Matt. xvii. 20, xxi. 21, cf. with Mark xi. 22, *ἔχετε πίστιν θεοῦ*. The element of convinced **acknowledgment** also is not foreign to the Synoptists, at least in their use of *πιστεύειν*. In general, *πίστις*, answering to the O. T. word *אֱמוּנָה*, 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 ὠφέλησεν ὁ λόγος τῆς ἀκοῆς ἐκεί-*

νους μὴ συγκεκριμένος τῇ πίστει τοῖς ἀκούσασιν; vi. 12, μιμηταὶ τῶν διὰ πίστεως καὶ μακροθυμίας κληρονομοῦντων τὰς ἐπαγγελίας. *πιστις* 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 νόμον ἐφρουρούμεθα συγκεκριμένοι εἰς τὴν μέλλουσαν πίστιν ἀποκαλυφθῆναι*; ver. 24, *ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν*. Cf. Rom. xi. 32, *συνέκλεισεν γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν, ἵνα τοὺς πάντας ἐλεήσῃ*; ix. 30; Acts xvii. 31, *πίστιν παρασχὼν 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, *ὑπήκουον τῇ πίστει* (cf. Rom. i. 5, xvi. 25); xiii. 8, *διαστρέψαι 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 *ὀφείλημα*, 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 *σπέρμα φ' ἐπήγγελται*, Gal. iii. 19 (*vid. μεσίτης*), conditioned the intervention of the law; and this is not a *νόμος πίστεως*, but a *νόμος ἔργων* (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 *ἔργα*, *χάρις* and *ὀφείλημα* . . . *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 *ἀλήθεια* with *νόμος* (John i. 17); cf. the contrast similarly made between *εἶδος* 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 *ἔργα*, 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 *νόμος*, 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 ἐπὶ θεόν*; 1 Thess. i. 8, *ἡ πίστις ὑμῶν ἢ πρὸς τὸν θεόν*; Mark xi. 22, *πίστις θεοῦ*; 2 Thess. ii. 13, *πίστις ἀληθείας*; Col. ii. 12, *συνηγήρθητε διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ θεοῦ τοῦ ἐγείραντος τὸν Χριστὸν ἐκ νεκρῶν*; Phil. i. 27, *ἡ πίστις τοῦ εὐαγγελίου*. Further, *πίστις εἰς Χριστόν*, Acts xxiv. 24, xxvi. 18; Col. ii. 5; Acts xx. 21, *πίστις ἢ εἰς τὸν κύριον ἡμῶν*; cf. Philem, 5, *ἣν ἔχεις πρὸς τὸν κύριον*; 1 Tim. iii. 13, *ἐν πίστει τῇ ἐν Χριστῷ Ἰησοῦ*; Gal. iii. 26; Eph. i. 15; 2 Tim. iii. 15; Rom. iii. 25, *π. ἐν τῷ αὐτοῦ αἵματι*. 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 ζῶ τῇ τοῦ υἱοῦ θεοῦ κ.τ.λ.*; Acts iii. 16, *ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ*; Jas. ii. 1; Rev. ii. 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 *κατὰ πίστιν ἐκλεκτῶν*, Tit. i. 1, cf. Rev. xvii. 14, *κλητοὶ καὶ ἐκλεκτοὶ 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, ἣ διὰ Ἰησοῦ 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, *ἐμμένειν τῇ π.*; xvi. 5, *ἐσπεροῦντο τῇ π.*; Col. i. 23; 1 Pet. v. 9; Rom. xiv. 1, *ἀσθενεῖν τῇ π.*; iv. 19, 20; 1 Cor. xvi. 13, *στήκετε ἐν τῇ π.*; Rom. xi. 20; 2 Cor. i. 24, xiii. 5, *εἶναι ἐν τῇ π.*; 1 Tim. ii. 15, *μένειν ἐν π.*; 2 Tim. iv. 7, *τηρεῖν τὴν π.*; 2 Cor. viii. 7, *περισσεύειν τῇ π.*; x. 15, *αὐξανομένης τῆς π. ὑμῶν*; 2 Thess. i. 3; Col. ii. 7, *βεβαιοῦσθαι ἐν τῇ π.*; 1 Tim. i. 19, *ἔχων π.*; Jas. ii. 1, xiv. 18; Tit. i. 13, *ὑγιαίνειν ἐν τῇ π.*; ii. 2; 2 Cor. v. 7, *διὰ πίστεως περιπατεῖν*; Rom. i. 17, *ἐκ π. ζῆν*; Gal. iii. 11; Heb. x. 38; cf. *ἐν π. ζῆν*, Gal. ii. 20. Again, *διαστρέψαι ἀπὸ τῆς π.*, Acts xiii. 8; 2 Tim. ii. 18, *ἀνατρέπουσιν τὴν τινων π.*; 1 Tim. i. 19, *περὶ τὴν π. ἐνανάγησαν*; iv. 1, *ἀποστήσουσιν τινες τῆς π.*; v. 8, *τὴν π. ἤρνηται*; ver. 42, *τὴν πρώτην π. ἠθέτησαν*; vi. 10, *ἀπεπλανήθησαν ἀπὸ τῆς π.*; ver. 21, *περὶ τὴν π. ἠστόχησαν*; 2 Tim.

iii. 8, ἀδόκιμοι περὶ τὴν π. (These frequent expressions regarding apostasy are characteristic of the pastoral Epistles.) Further, the Pauline phrase, ἐκ πίστεως εἶναι, οἱ ἐκ π., Gal. iii. 7, 9, 12, 22; Rom. iv. 16, iii. 26. Cf. Heb. x. 39, ἐσμὲν πίστεως—, to be characteristically marked by faith, cf. Rom. xiv. 22, 23, ἐκ πίστεως δικαιοῦν, δικαιοῦσθαι, to denote the connection between justification and faith;—Rom. iii. 30, δικαιοῦσει περιτομὴν ἐκ πίστεως καὶ ἀκροβυστίαν διὰ τῆς π., cf. Gal. iii. 14; Rom. v. 1; Gal. ii. 16, iii. 8. δικαιοσύνη πίστεως, Rom. iv. 13, 11; ἐκ π., ix. 30, x. 6; Phil. iii. 9, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου, ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, cf. Rom. i. 17, ἐκ πίστεως εἰς πίστιν; iv. 5, λογίζεται ἡ π. αὐτοῦ εἰς δικαιοσύνην; ver. 9. Πίστις is joined with ἀγάπη, 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 ἐλπίς, ὑπομονή, 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. 5, xv. 14, 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. 3, iii. 2, 5, 7, 10; 2 Thess. iii. 2; 1 Tim. i. 2, 4, ii. 7, iii. 9, iv. 6, vi. 12; 2 Tim. i. 5, iii. 10; Tit. i. 1, 4, iii. 15; Philem. 6, ὅπως ἡ κουνυλία τῆς πίστεως σου ἐνεργῆς γένηται ἐν ἐπιγνώσει παντὸς ἀγαθοῦ τοῦ ἐν ἡμῖν εἰς Χριστὸν Ἰησοῦν; Heb. x. 22, xiii. 7; Jas. i. 3, 6, ii. 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 εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, 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 πίστις seemingly cannot mean this confidence of salvation in Christ; e.g. first, Rom. xii. 3, ὡς ὁ θεὸς ἐμέρισε τὸ μέτρον τῆς πίστεως, cf. Acts xvii. 31, πίστιν παρασχὼν πᾶσιν. 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. *אֱמוּנָה*, 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 σπονδαῖς, θεῶν θεσφάτοις, et al.; Polyb. v. 62. 6, πόλεις πιστεύουσαι ταῖς παρασκευαῖς καὶ ταῖς ὀχυρότησι τῶν τόπων;

Aeschin., ἐγὼ δὲ πεπιστευκῶς ἤκω πρῶτον μὲν τοῖς θεοῖς, δευτέρῳ δὲ τοῖς νόμοις; Soph. *Philoct.* 1360, θεοῖς τε πιστεύσαντα τοῖς τ' ἐμοῖς λόγοις; Dem. *Phil.* ii. 67. 9, οἱ θαρρόντες καὶ πεπιστευκότες αὐτῷ. With the dative of the person and the accusative of the thing, π. τινί 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 vouchsafed me, Rom. iii. 2; 1 Cor. ix. 17; Gal. ii. 7; 1 Thess. ii. 4; 2 Thess. i. 10; 1 Tim. i. 11; Tit. i. 3.—(II.) Very frequently πιστεύειν τινί 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 τινί τι, to believe any one, e.g. Eur. *Hec.* 710, λόγοις ἐμοῖσι πίστευσον τάδε; Xen. *Apol.* 15, μηδὲ ταῦτα εἰκῆ πιστεύσητε τῷ θεῷ. Then simply πιστεύειν τί, to believe something, to acknowledge, e.g. Plat. *Gorg.* 524 A, ἃ ἐγὼ ἀκηκῶς πιστεύω ἀληθῆ εἶναι; Aristot. *Analyt. pr.* ii. 23, πιστεύομεν ἅπαντα ἢ διὰ συλλογισμοῦ ἢ δι' ἐπαγωγῆς; *Id. Eth.* x. 2, πιστεύονται οἱ λόγοι. Also πιστεύειν περὶ, 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 ἐπίστευσαν οὐν περὶ αὐτοῦ, ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν; Dem. *pro cor.* 10, τινί 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, π. εἰς, ἐπὶ τινα, ἐπὶ τινι, and πιστεύειν by itself. It is questionable whether the element of trust or that of acknowledgment 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 δεισιδαιμόνων.

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. τινί, 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 τινί 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, ἡμεῖς ἐγνωκάμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην; Acts xiii. 41, ἔργον δ' οὐ μὴ πιστεύσητε ἂν τις ἐκδιηγῆται ὑμῖν (Received text, φ); 1 Cor. xi. 18, μέρος τι πιστεύω; 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ, cf. Matt. xxiv. 23, 26; Luke xxii. 67, ἐὰν ὑμῶν εἶπω, οὐ μὴ πιστεύσητε· ἐὰν δὲ ἐρωτήσω, οὐ μὴ ἀποκριθῆτε; John x. 25, εἶπον ὑμῖν καὶ οὐ πιστεύετε; (b.) followed by the infinitive, Acts xv. 11, διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι καθ' ἕνα τρόπον κἀκεῖνοι; (c.) followed by ὅτι, Matt. ix. 28, πιστεύετε

ὅτι δύναμαι τοῦτο ποιῆσαι; Mark xi. 23, ὅς ἂν . . . μὴ διακριθῆ ἐν τῇ καρδίᾳ αὐτοῦ, ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται; ver. 24, πιστεύετε ὅτι ἐλάβετε; Acts ix. 26, μὴ πιστεύοντες ὅτι ἔστιν μαθητῆς; Jas. ii. 19, σὺ πιστεύεις ὅτι εἰς ὁ θεὸς ἔστιν, cf. Acts xxvii. 25, πιστεύω γὰρ τῷ θεῷ ὅτι οὕτως ἔσται καθ' ὃν τρόπον λελάληταί μοι; John iv. 21, πιστεύέ μοι, ὅτι ἔρχεται ὥρα.—Just this combination πιστεύειν ὅτι is specially frequent in John's writings, where (apart from 2 and 3 John and the Revelation) the word, next to the Pauline usage, most frequently occurs. The phrase does occur, however, in St. Paul's writings, see Rom. vi. 8, εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ, πιστεύομεν ὅτι καὶ συζήσομεν αὐτῷ; 1 Thess. iv. 14, εἰ γὰρ πιστεύομεν ὅτι Ἰησοῦς ἀπέθανεν καὶ ἀνέστη; but still we find it only rarely, and it must be acknowledged that at least in the remaining passage, Rom. x. 9, ἐὰν πιστεύσῃς ἐν τῇ καρδίᾳ σου ὅτι ὁ θεὸς αὐτὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ, the influence of Pauline phraseology adds the other element of *trust* (comp. ver. 10), though the element of *acknowledgment*, according to vv. 6–8, decidedly predominates. So also Heb. xi. 6, πιστεύσαι δεῖ τὸν προσερχόμενον τῷ θεῷ ὅτι ἔστιν κ.τ.λ.; cf. ver. 1, iv. 3.

In *St. John's writings* we find this combination in John iv. 21 (see above), viii. 24, ἐὰν γὰρ μὴ πιστεύσῃτε ὅτι ἐγὼ εἰμι, ἀποθανεῖσθε ἐν ταῖς ἁμαρτίαις ὑμῶν; x. 38, ἵνα γινώτε καὶ πιστεύσῃτε (αἰ. γινώσκητε) ὅτι ἐν ἐμοὶ ὁ πατὴρ καὶ ἐγὼ ἐν τῷ πατρὶ; xi. 27, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον εἰσερχόμενος, cf. vi. 69, xi. 42, ἵνα πιστεύσωσιν ὅτι σὺ με ἀπέστειλας, cf. xvii. 3, xiii. 19, ἵνα πιστεύσῃτε ὅταν γένηται ὅτι ἐγὼ εἰμι; xiv. 10, οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοὶ ἔστιν; ver. 11, πιστεύετε μοι ὅτι ἐγὼ 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*, καὶ πεπιστεύκατε ὅτι ἐγὼ παρὰ τοῦ πατρὸς ἐξῆλθον; ver. 30, ἐν τούτῳ πιστεύομεν ὅτι ἀπὸ θεοῦ ἐξῆλθες; xvii. 8, ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σὺ με ἀπέστειλας; ver. 21, ἵνα ὁ κόσμος πιστεύσῃ ὅτι σὺ με ἀπέστειλας; xx. 31, γέγραπται ἵνα πιστεύσῃτε ὅτι Ἰησοῦς ἔστιν ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ; 1 John v. 1, ὁ πιστεύων ὅτι Ἰησοῦς ἔστιν ὁ Χριστός; 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 εἶπον ὑμῖν, καὶ οὐ πιστεύετε, πῶς ἐὰν εἶπω ὑμῖν τὰ ἐπουράνια πιστεύετε, with ver. 11, μαρτυροῦμεν καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε. We may also notice the connection of π. with γινώσκειν, vi. 69, x. 37, 38; see under γινώσκω, 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 ἴδητε, οὐ μὴ πιστεύσῃτε; x. 37, 38, xiv. 11, vi. 36, ἐώρακέτε με καὶ οὐ πιστεύετε; xx. 8, εἶδεν καὶ ἐπίστευσεν; xx. 29, ὅτι ἐώρακάς με, πεπίστευκας· μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Cf. ver. 25, i. 51, iv. 39–42, οὐκέτι διὰ τὴν σὴν λαλίαν πιστεύομεν· αὐτοὶ γὰρ ἀκκήκοαμεν καὶ οἶδαμεν ὅτι οὗτός ἐστιν ἀληθῶς ὁ σωτὴρ τοῦ κόσμου.

Still it is a question whether this conception of *acknowledgment* is the main element

implied in the phrases πιστεύειν τινί, εἰς τινα, and not rather the conception of *trust in* a person. Πιστεύειν τινί 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, ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ᾧ εἶπεν ὁ Ἰησοῦς; 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 γὰρ ἐπίστευετε Μωϋσεῖ, ἐπίστευετε ἂν ἐμοί· περὶ γὰρ ἐμοῦ ἐκεῖνος ἔγραψεν; viii. 31, ἔλεγεν . . . πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· Ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ (cf. ver. 30, ταῦτα οὖν λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν, and with this again ver. 24, ὅτι ἐγὼ εἰμι); viii. 45, ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι; ver. 46. Comp. x. 37 with ver. 36, 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, πιστεύειν τινί, Matt. xxi. 26, 32; Mark xi. 31; Luke xx. 5, cf. vii. 29, οἱ τελῶναι ἐδικαίωσαν τὸν θεὸν βαπτισθέντες κ.τ.λ.) Akin to these is the peculiar expression in 1 John iii. 23, αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ ἵνα πιστεύσωμεν τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ (elsewhere εἰς τὸ ὄν, 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 vi. 29, xvi. 9). See also 1 John v. 10, ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν ἑαυτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. The πιστεύειν 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, ὃν ἀπέστειλεν ἐκεῖνος, τούτῳ ὑμεῖς οὐ πιστεύετε, compared with ver. 39, (αἱ γραφαὶ) μαρτυροῦσαι περὶ ἐμοῦ, and ver. 37, ὁ πέμψας με πατὴρ, ἐκεῖνος μεμαρτύρηκεν περὶ ἐμοῦ; ver. 24, ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με. That this πιστεύειν τῷ Χριστῷ and τοῖς ῥήμασιν αὐτοῦ, ver. 47, implies the very essence of faith, is evident from the πιστεύσαι 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 πιστεύειν τῷ θεῷ the πίστ. εἰς τὴν μαρτυρίαν αὐτοῦ or εἰς τὸν υἱόν corresponds, so with the πιστεύειν τῷ Χριστῷ the πιστεύειν εἰς τὸν Χριστόν corresponds, which in many places answers to a preceding or following π. ὅτι, cf. viii. 24, ἐὰν γὰρ μὴ πιστεύσητε ὅτι ἐγὼ εἰμι ἀποθανεῖσθε κ.τ.λ., with ver. 30, ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν; xi. 42, ἵνα πιστεύσωσιν ὅτι σύ με ἀπέστειλας, comp. ver. 45, πολλοὶ οὖν . . . θεασάμενοι . . . ἐπίστευσαν εἰς αὐτόν. That the main element also in this combination, πιστεύειν εἰς, is *acknowledgment*, is evident from John vii. 5, οὐδὲ γὰρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευον εἰς αὐτόν, cf. vv. 3, 4, 48, 31. Cf. also John xii. 46, ὁ πιστεύων εἰς ἐμέ, with ver. 48, ὁ ἀθετῶν ἐμέ 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 πιστεύειν here as originally a verb by itself = to be believing with reference to, etc.; as, e.g., Plut. *Lyk.* 20, περὶ μὲν οὖν τούτων καὶ τῶν τοιούτων ἐπιστολῶν οὔτε ἀπιστῆσαι ῥᾶδιον οὔτε πιστεῦσαι. The German phrase *woran glauben* (to believe in) probably originated in the N. T. πιστεύειν εἰς. See, however, John vi. 29, 30, and the alternation there between τινί and εἰς τινά.) Πιστεύειν εἰς Χριστόν 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 ἐπ' αὐτόν, and Tisch. ἐν αὐτῷ, instead of the Received εἰς αὐτόν; and here internal reasons determine the use of the ἐν or ἐπί. 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 κυριε καὶ προσεκύνησεν αὐτῷ, with ver. 35, σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ θεοῦ, vv. 36, 30, 31), and this is *adhesion* (becoming His disciples, ix. 27, v. 46, viii. 31, *vid. μαθητής*), cf. xi. 48, ἐὰν ἀφῶμεν αὐτόν οὕτως, πάντες πιστεύσουσιν εἰς αὐτόν καὶ ἐλεύσονται οἱ Ῥωμαῖοι κ.τ.λ.; xvi. 31, ἄρτι πιστεύετε, cf. ver. 32, κάμὲ μόνον ἀφήτε; x. 26, ὑμεῖς οὐ πιστεύετε, οὐ γὰρ ἐστε ἐκ τῶν προβάτων τῶν ἐμῶν, see ver. 27, τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει . . . καὶ ἀκολουθοῦσί μοι; vi. 69, i. 12. Both these elements are manifestly contained in the πιστεύειν τινί, John vi. 30, as compared with ver. 29, τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; ver. 29, ἵνα πιστεύσῃτε εἰς ὃν ἀπέστειλεν ὁ θεός. See particularly also Matt. xxvii. 42; Mark xv. 32, ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ: καταβάτω νῦν ἀπὸ τοῦ σταυροῦ, ἵνα ἴδωμεν καὶ πιστεύσωμεν. Only by the combination of both these elements, to acknowledge Christ and to cleave to Him, is the Johannine πιστεύειν adequately interpreted; and this explains the transition to the conception of *confidence* and *reliance* implied in John iii. 15, ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ, where now also another preposition still is used, conditioned by the reference to the brazen serpent, ver. 14 (Tisch. ἐν, Lachm. ἐπ' αὐτόν). But as to John xiv. 1, πιστεύετε εἰς τὸν θεὸν καὶ εἰς ἐμὲ 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. Lehrbegr.* p. 23, observes, namely, that this πιστεύειν immediately connects itself with the unerring certainty of Christ's word in ver. 2.

We may therefore now say that, with St. John, πιστεύειν 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 πιστεύειν ὅτι), and the adhesion to Him and fellowship with Him resulting therefrom. In this sense πιστεύειν 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,

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 οὐ πιστεύετε, οὐ γὰρ ἔστε ἐκ τῶν προβάτων τῶν ἐμῶν· τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούει καὶ ἀκολουθοῦσίν μοι καὶ γὰρ ζωὴν αἰώνιον δίδωμι 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, *ἕως τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε*; ver. 46, *ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνη*; and compare this again with viii. 12, *ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς*; xi. 40, *ἐὰν πιστεύσῃς ὄψῃ τὴν δόξαν τοῦ θεοῦ.*

It will be seen that St. John's *πιστεύειν* is akin to the profane use of *πίστις* in the religious sphere, except that it does not, like that *πίστις*, mean simply *an opinion held in good faith*, but a full, 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, *ἐνεδυναμώθη τῇ πίστει δὸς δόξαν τῷ θεῷ*, likewise the *ὑπακοὴ πίστεως*, Rom. i. 5, xvi. 26, and the relation of *πιστεύειν* to *κηρύσσειν*, 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. *יִשְׁרָאֵל*, 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 *πιστεύειν*. 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 *πιστεύειν τινί* = to trust, to rely upon; 2 Tim. i. 12, *οἶδα ὃ πεπίστευκα, καὶ πέπεισμαι ὅτι δυνατός ἐστιν τὴν παραθήκην μου φυλάξαι*; Tit. iii. 8, *ἵνα φροντίζωσιν καλῶν ἔργων προϊστασθαι οἱ πεπιστευκότες θεῷ*; Rom. iv. 3, *ἐπίστευσε Ἀβραὰμ τῷ θεῷ*; Gal. iii. 6; Rom. iv. 17, *κατέναντι οὗ ἐπίστευσε θεοῦ τοῦ ζωοποιούντος τοὺς νεκροὺς καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*, cf. ver. 18, *παρ' ἐλπίδα ἐπ' ἐλπίδι ἐπίστευσεν*. For the fundamental conception of *trust*, see also the union of *π.* with *θαρρῆν*, 2 Cor. v. 7, 8, and the passage above quoted from Dem. ii. 67. 9, and also Ecclus. ii. 12-14, *οὐαὶ καρδίαις δειλαῖς καὶ χερσὶ παρειμέναις, καὶ ἁμαρτωλῶ ἐπιβαλνόντι ἐπὶ δύο τρίβους. Οὐαὶ καρδίᾳ παρειμένῃ, ὅτι οὐ πιστεύει· διὰ τοῦτο οὐ σκεπασθήσεται· οὐαὶ ὑμῖν τοῖς ἀπολλυμένοι τὴν ὑπομονήν.* Instead of the dative, we have the phrase *πιστεύειν ἐπὶ τινι*, and, indeed, Rom. iv. 5, *ἐπὶ τὸν δικαιοῦντα τὸν ἀσεβῆ*; ver. 24, *ἐπὶ τὸν ἐγειραντα Ἰησοῦν*. The *πιστεύειν εἰς* always denotes the direct reference of faith to Christ, Rom. x. 14; Gal.

ii. 16; Phil. i. 29; and so also does *ἐπί* 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 combats 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 τοὺς μὴ πιστεύσαντας ἀπόλεσεν, like the Hebrew רַחֵם אֱלֹהִים.

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, πολλὸς τε ἄριθμος ὁ πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον; xviii. 8, ἐπίστευον 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; *ἐπί* with the accusative, ix. 42, xi. 17, xvi. 31, xxii. 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. xviii. 6, π. εἰς ἐμέ; xxvii. 42, ἐπ' αὐτόν (another reading, ἐπ' αὐτῷ, 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. ἐν τῷ εὐαγγ. The verb by itself, Matt. viii. 13, xxi. 22; Mark v. 36, ix. 23, 24; Luke viii. 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.

Ἄπιστος, ον, (I.) not worthy of confidence, untrustworthy, Od. xiv. 150; Hdt. ix. 98 (Isa. xvii. 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, διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει, cf. Matt. xxiv. 51, synon. with ὑποκριτής, 1 Cor. vi. 6, vii. 12–15, x. 27, xiv. 22–24; 2 Cor. iv. 4, vi. 14, 15; 1 Tim. v. 8, τὴν πίστιν ἠρνήται καὶ ἔστιν ἀπίστου χείρων; Tit. i. 15, τοῖς δὲ μεμιασμένοις καὶ ἀπίστοις; 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. xvii. 17; Mark ix. 19; Luke ix. 41.

Ἄπιστία, ἡ, (I.) *faithlessness, uncertainty*, Wisd. xiv. 25; (II.) *distrust*, Xen. *Anab.* ii. 5. 4, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλκοιμεν ἀλλήλων 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 ἐποίησεν 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 πονηρὰ ἀπιστίας ἐν τῷ ἀποστήναι ἀπὸ θεοῦ ζῶντος, inasmuch as this trust is said to answer to the self-evidencing πίστις of God, Rom. iii. 3, xi. 23, ἀπιστία, in antithesis with ἐπιμένειν τῇ χρηστότητι, ver. 22; see also ver. 20; 1 Tim. i. 13, ἀγνοῶν ἐποίησα ἐν ἀπιστίᾳ = want of acknowledgment. Comp. Rom. x. 16.

Ἄπιστέω, to put no confidence in, *fidem alicujus suspectam habere* (Sturz), Xen. *Cyrop.* vi. 4. 15, τοὺς μὲν πιστεύοντας ἀλλήλοις, τοὺς δὲ ἀπιστοῦντας. See Rom. iii. 2, ἐπιστεύθησαν τὰ λόγια τοῦ θεοῦ; ver. 3, εἰ ἠπίστησάν τινες, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ θεοῦ καταργήσῃ, hence denoting the want of *trust*, answering to the faithfulness of God; πίστις θεοῦ = ΠΙΣΤΙΣ, *vid.* πίστις; 2 Tim. ii. 13, εἰ ἀπιστοῦμεν, ἐκείνος πιστὸς μένει. Then = to doubt, e.g. τοῖς λόγοις, Plat. *Phaed.* 77 A. Cf. Mark xvi. 11, 16; Luke xxiv. 11, 41; Acts xxviii. 24, οἱ μὲν ἐπείθοντο τοῖς λεγομένοις, οἱ δὲ ἠπίστουν = not to acknowledge. Cf. 2 Macc. viii. 13; Wisd. i. 2, εὐρίσκεται ὁ κύριος τοῖς μὴ πειράζουσιν αὐτὸν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ; x. 7, ἀπιστούσης ψυχῆς μνημεῖον ἐστηκυῖα στήλη ἀλός; xviii. 13. The passive occurs in Wisd. xii. 17, ἰσχυρὸν ἐνδείκνυσαι ἀπιστούμενος ἐπὶ δυνάμεως τελειότητι = to be suspected.

Ὀλιγόπιστος, only in the N. T. and patristic Greek = of little faith, Matt. vi. 30, viii. 26, xiv. 31, xvi. 8; Luke xii. 28. This is a significant term, helping us to determine the conception of faith.

Πείρα, ἡ, connected with περάω, to penetrate, *peritus, experiri, periculum*, etc. = trial, test. Also passively, the experience obtained by the trial, e.g. εἰς πείραν τινος ἔρχεσθαι, to learn to know; ἐν πείρᾳ τινὸς γίνεσθαι, to become acquainted with any one; πείραν ἔχειν, to know, Xen. *Mem.* iv. 1. 5. In the N. T. only πείραν λαμβάνειν, Heb. xi. 29, πίστει διέβησαν τὴν ἐρυθρὰν θάλασσαν ὡς διὰ ξηρᾶς γῆς, ἧς πείραν λαβόντες οἱ Αἰγυπτῖοι κατεπόθησαν; ver. 26, ἐμπαυμῶν καὶ μαστίγων 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 οὕτω συντάχυνε ἀβούλως, ἀλλ' ἐπὶ τὸ σωφρονέστερον αὐτὴν 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 λαμβάνειν* is undoubtedly active in Xen. *Cyrop.* vi. 1. 54, *ἐλάμβανε τοῦ ἀγωγίου πείραν καὶ πολὺ ῥθον ἤγε τὰ δκτω ζεύγη τὸν πυργὸν κ.τ.λ., ἢ κ.τ.λ.*; *Mem.* i. 4. 18, *τῶν θεῶν πείραν λαμβάνης θεραπείων, εἴ τι σοὶ θελήσουσι κ.τ.λ.* For the *passive* meaning, which is certainly more frequent, compare Diod. Sic. xii. 24, *τὴν θυγατέρα ἀπέκτεινεν, ἵνα μὴ τῆς ὕβρεως λάβῃ πείραν, et al.*—The word occurs further in biblical Greek in Deut. xxiii. 8, *ἐπέλασαν αὐτὸν ἐν πείρᾳ*, instead of the word usual in biblical Greek, *πειρασμός, temptation*; and we may compare this with the use of *πείρα* in a bad sense, *attempt against any one*; Thuc. vii. 21. 5, *ἵεναι οὖν ἐκέλευεν ἐς τὴν πείραν τοῦ ναυτικοῦ καὶ μὴ ἀποκνεῖν*.

Πειράω, Attic, for which in later Greek, and already in Homer, *πειράζω* occurs. Perfect passive *πεπειράμαι* = *to try, to test, to trouble oneself*. With the accusative of the person = *to tempt any one, i.e. to seek to lead him astray, to put him to the test with a hostile purpose*. Plut. *Brut.* 10, *τοὺς φίλους ἐπὶ Καίσαρα πειρᾶν, to endeavour to excite*. (Especially elsewhere of *misleading to unchastity, seduction*.) Akin to this is Heb. iv. 15, *πεπειραμένον κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἁμαρτίας*. Here, however, more probably the biblical use of *πειράζω* is transferred to the word, because it does not occur in profane Greek in so special a sense, and when it stands of seduction to unchastity it always has a corresponding object, such as *γυναῖκα*; the perfect passive also is specially used in another sense akin to the middle, see below.—Usually middle, *to try, to take pains*, Acts ix. 26, xxvi. 31. In profane Greek, often with the genitive of the person, *to try any one, to put him to the test*, and, indeed, usually in a *hostile* sense, both *physically* of combat, *to try, to measure oneself with any one, to make trial upon him*; so also *τείχεος πειρᾶσθαι, to make an attempt upon a fortress*, Thuc. ii. 81, cf. Herod. viii. 100, and *morally, to try any one, to put him to the test*, “mostly as expressive of distrust when one suspects him, and therefore endeavours to lead him into slippery places, and thus to test his reliableness, truthfulness, or integrity,” Passow. The moral conception of temptation, as it belongs to the biblical *πειράζειν*, does not, however, lie in the word, but is simply rendered possible, and prepared for by this usage. It has to do mainly with the knowledge to be obtained concerning any one. Cf. Plato, *Ep.* vi. 323 A, *πεπειραμένος Ἐρᾶστου πλέονα ἢ σύ = to be acquainted with*. The perfect passive is also used in the sense (*to have tested, to have tried*, strictly passively

understood), *to know from experience, to be experienced*, synonymously with ἐπίσταμαι. Cf. Xen. Hier. ii. 6, πεπειραμένος οἶδα; so 1 Sam. xvii. 39, οὐ πεπείραμαι (= πειρᾶ, elsewhere = πειράζειν; ἡπειρᾶ κτλ, *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 = πειράω *to try, to test*, to be distinguished from δοκιμάζειν, 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. δοκιμάζειν τὰ διαφέροντα, Rom. ii. 18. Now it is just in the fact that πειρᾶν, 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. σθένος πειρᾶν, Il. xv. 359, *to try his strength*, whereas an ἀνὴρ δοκιμασθεὶς 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, ἂ πειράζουσι μὲν τὰς πτέρυγας, ἵπτασθαι δὲ οὐ δύνανται. Πειράζω, in the sense, *to search out, to question*, Od. ix. 281, ὡς φάτο πειράζων, ἐμὲ δ' οὐ λάβην εἰδότα πολλὰ, ἀλλὰ μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν, 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 overthrow the opponent*. Cf. Plut. Mor. 230 A, εἰ δοκίμιον ἔχει τιμὴν τρόπῳ, πειράζεται ὁ πολύφιλος, with Isocr. i. 25, δοκίμαζε τοὺς φίλους ἐκ τῆς περὶ τὸν βίον ἀτυχίας; Jas. i. 12, μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν, ὅτι δόκιμος γενόμενος κ.τ.λ., comp. ver. 13! 2 Cor. viii. 22, ὃν ἐδοκιμάσαμεν ἐν πολλοῖς πολλαῖς σπουδαῖον ὄντα, cf. Rev. ii. 2, ἐπείρασας τοὺς λέγοντας ἑαυτοὺς ἀποστόλους εἶναι καὶ οὐκ εἰσὶν, καὶ εὗρες αὐτοὺς ψευδεῖς. Thus it is said, δοκιμάζεσθαι, *to stand proof, to be found approved*, 1 Pet. i. 7; 1 Tim. iii. 10; 1 Thess. ii. 4, καθὼς δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον. With this comp. Heb. iv. 15, πεπειραμένον κατὰ πάντα καθ' ὁμοίτητα χωρὶς ἁμαρτίας. As, however, πειράζειν, πειρᾶν, when the hostile aim is absent or comes less into view, may be used more indifferently than δοκιμάζειν, and in quite a general sense, as, for instance, the perfect participle passive, 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, ἑαυτοὺς πειράζετε εἰ ἔστὲ ἐν τῇ πίστει, ἑαυτοὺς δοκιμάζετε ἢ οὐκ ἐπιγινώσκετε ἑαυτοὺς, ὅτι Χριστὸς Ἰησοῦς ἐν ὑμῖν; εἰ μὴ τι ἀδόκιμοί ἐστε; Ps. xxvi. 2, δοκίμασόν με, κύριε, καὶ πείρασόν 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, ἐπείρασάν με οἱ πατέρες ὑμῶν, ἐδοκίμασάν με, where, however, the more correct reading tallies better with the representations combined in these words, ἐπείρασαν οἱ πατέρες ὑμῶν ἐν δοκιμασίᾳ. At any rate, however, when a decidedly hostile testing,

or what amounts to temptation, is meant, only *πειράζειν* can be used, not *δοκιμάζειν*. Hence we see how, if occasion required, *πειράζειν* may pass from the more general sense, *to attack*, to the more definite, *to tempt to sin* (comp. Jas. 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, *μηδείς πειραζόμενος λεγέτω, ὅτι ἀπὸ θεοῦ πειράζομαι*. Consequently there is a difference between *δοκιμάζειν* and *πειράζειν τινά*, as between *to prove or try* and *to tempt*, except that *πειράζειν* 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 *πειράζειν* for the Hebrew *נִסָּה*, *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.) *πειράζειν τι*, *to try anything, to prove*; Acts xvi. 7, *ἐπείραζον πορευθῆναι*; xxiv. 6, *τὸ ἱερὸν ἐπείρασε βεβηλῶσαι*. Comp. Deut. iv. 34, *εἰ ἐπείρασεν ὁ θεὸς εἰσελθὼν λαβεῖν ἑαυτῷ ἔθνος ἐκ μέσου ἔθνους 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, *ἦλθε πειράσαι αὐτὸν ἐν αἰνίγμασι*. 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 ἐπείρασε τὸν Ἀβρ.*; Deut. xiii. 4, *πειράζει κύριος ὁ θεὸς σου ὑμᾶς εἰδέναι εἰ ἀγαπᾶτε τὸν θεὸν ὑμῶν*; Judg. ii. 22, *τοῦ πειράσαι ἐν αὐτοῖς τὸν Ἰσραήλ, εἰ φυλάσσουνται τὴν ὁδὸν κυρίου*; iii. 1; Ps. xxvi. 2, *δοκίμασόν με, κύριε, καὶ πείρασόν με*. 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 θεὸν πειράζειν*, Ex. xvii. 2, 7; Num. xiv. 22; Isa. vii. 12; Ps. lxxviii. 56; Deut. vi. 16, ix. 22, xxxiii. 8; Ps. xc. 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 *πειράζειν* first of the attacks and sufferings, which render difficult the faith of believers, and thus threaten their salvation, 1 Cor. x. 13, *οὐκ ἐδόσε ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*; Rev. ii. 10, comp. *πειρασμός*,—and specially = *to tempt to sin*, Matt. iv. 1, *πειρασθῆναι ὑπὸ τοῦ διαβόλου*; iv. 3, *ὁ πειράζων*, of the devil, as also 1 Thess. iii. 5; Mark i. 13; Luke iv. 2; 1 Cor. vii. 5, *μὴ πειράξη ὑμᾶς ὁ σατανᾶς*; Rev. iii. 10.—Comp. Trench, *Synonyms*, etc., part 2, p. 110, "We may say, then, that while *πειράζειν* may be used, but exceptionally (?), of God, *δοκιμάζειν* 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 *πειρασθῆναι*, *to be tempted*, Gal. vi. 1, *μὴ καὶ σὺ πειρασθῆς*; Heb. ii. 18, iv. 15 (xi. 37, Received text); Jas. i. 13, *μηδείς πειραζόμενος λεγέτω ὅτι ἀπὸ θεοῦ πειράζομαι· ὁ γὰρ θεὸς ἀπειραστός ἐστίν κακῶν, πειράζει δὲ αὐτὸς οὐδένα*; ver. 14, *ἕκαστος δὲ πειράζεται ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος καὶ δελεαζόμενος*. The usage in profane Greek is analogous, only not so comprehensive; see under *πειράω*.

Πειρασμός, ὁ, Attic *πειρασίς*, 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. *praef.* 1, τοὺς ἐπὶ παθῶν πειρασμούς, of medical experiments; while in Aristotle *πειραστικός* occurs; ἡ διαλεκτικὴ πειραστικὴ περὶ ὧν ἡ φιλοσοφία γνωριστικὴ, ἡ δὲ σοφιστικὴ φαινομένη, οὐσα δ' οὐ, *Metaph.* iii. 2; *De sophist. elench.* 2, λόγοι πειραστικοὶ (in distinction from διδασκαλικοὶ, διαλεκτικοὶ, and ἐριστικοὶ) οἱ ἐκ τῶν δοκούντων τῷ ἀποκρινομένῳ καὶ ἀναγκαίων εἶδέναι τῷ προσποιουμένῳ ἔχειν τὴν ἐπιστήμην. It occurs more frequently in biblical Greek, and there denotes, (I.) (a.) **testing, proving**; Ecclus. xxvii. 5, σκευὴ κεραμέως δοκιμάζει πῦρ, καὶ πειρασμὸς ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ; 1 Macc. ii. 52, Ἀβραὰμ ἐν πειρασμῷ εὐρέθη πιστός, to be referred to *πειράζειν τινά*. On the contrary, (b.) akin to *πειρᾶσθαι* or *πειράζεσθαι*, to endeavour, to trouble oneself (see *πειράω*), *trouble, rains*; with *σημεῖον, τέρας*, Deut. iv. 34, ἐπείρασεν ὁ θεὸς εἰσελθὼν λαβεῖν ἐάντῳ ἔθνος . . . ἐν πειρασμῷ καὶ ἐν σημείοις; vii. 19, τοὺς πειρασμοὺς τοὺς μεγάλους οὓς ἴδσαν οἱ ὀφθαλμοὶ σου, τὰ σημεῖα καὶ τὰ τέρατα μεγάλα; xxix. 3 (= πῦρ), 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 enmity, attacking*, so that one is put to the proof, yet always concerning his *moral* state, comp. Matt. xxvi. 41, προσεύχεσθε ἵνα μὴ εἰσέλθητε εἰς πειρασμόν· τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής; Mark xiv. 38; Luke xxii. 28, 40, 46, viii. 13, ἐν καιρῷ πειρασμοῦ ἀφίστανται, cf. Matt. xiii. 21, γενομένης δὲ θλίψεως ἡ διωγμοῦ . . . σκανδαλίζεται. There are attacks of a physical kind (Acts xx. 19, δουλεύων τῷ κυρίῳ μετὰ . . . πειρασμῶν τῶν συμβάντων μοι ἐν ταῖς ἐπιβουλαῖς τῶν Ἰουδαίων), with a moral tendency, cf. 1 Pet. iv. 12, μὴ ξενίζεσθε τῇ ἐν ὑμῖν πυρώσει πρὸς πειρασμόν ὑμῖν γινομένη; 2 Pet. ii. 9, οἶδεν κύριος εὐσεβεῖς ἐκ πειρασμοῦ ῥύεσθαι, comp. ver. 8, βασανίζειν (Isocr. i. 12, synonymous with *δοκιμάζειν*, 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, πειράζεσθαι*, (II.) (b.). So in 1 Tim. vi. 9, ἐμπίπτουσιν εἰς πειρασμόν καὶ παγίδα καὶ ἐπιθυμίας πολλὰς ἀνοήτους καὶ βλαβερὰς, αἵτινες βυθίζουσιν τοὺς ἀνθρώπους εἰς ὄλεθρον καὶ ἀπώλειαν. But this is the only passage in which it is so used like *πειράζεσθαι* in Jas. i. 13, 14. — Heb. iii. 8, ἡ ἡμέρα τοῦ πειρασμοῦ = πῦρ, Ex. xvii. 7; Deut. vi. 16, ix. 22; Ps. xcvi. 8 (Deut. xxxiii. 8 = *πείρα*), the word corresponds with the *πειράζεσθαι τὸν θεόν*, of distrust directed towards God. On the contrary, Matt. vi. 13, μὴ εἰσενέγκῃς ἡμᾶς εἰς τὸν πειρασμόν, ἀλλὰ ῥύσαι 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, τὸν πειρασμόν ὑμῶν (so Lachm. and the Cod. Sin., instead of *μοῦ*) τὸν ἐν τῇ σαρκί μου οὐκ ἐξουθενήσατε κ.τ.λ., is to be

classed, not under (I.) (a.), but under (II.) (a.), 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.

Ἀπειράστος, ον, a verbal adjective, often in Josephus; in profane Greek, ἀπέλευτος, in the significations, untried (πειράζειν τι), e.g. οὐδὲν ἀπειράτου ἦν, *nothing was left untried*, Dem. xviii. 249; further, inexperienced (πειράομαι, πεπείραμαι; see πειράω), ignorant. Ἀπειράστος occurs in Heliodorus, of a virgin; elsewhere in Josephus also = inexperienced. On the other hand, in Maxim. Conf. 18b, “παντελῶς ὀδύνης ἀπειράστος, qui tentari non potest;” cf. Cic., animi valentes morbo tentari non possunt, corpora possunt. In a facultative sense, also, in Jas. i. 13, ὁ γὰρ θεὸς ἀπειράστος ἐστὶν κακῶν, πειράζει δὲ αὐτὸς οὐδένα, in antithesis with ver. 12, μακάριος ἀνὴρ ὃς ὑπομένει πειρασμόν; see under πειράζειν = incapable of being tempted. Cf. Ignat. ad Philipp. 11, πῶς πειράζεις τὸν ἀπειράστον, ἐπιλαθόμενος τοῦ νομοθέτου παρακελευομένου· ἔτι οὐκ ἐκπειράσεις κύριον τὸν θεόν σου; Phot. c. Manich. iv. 225, πειράζειν ἐπιχειρήσασι τὸν ἀπειράστον.

Ἐκπειράζω, to prove or test thoroughly, to find by testing; not in profane Greek, rare in the LXX. = πειράζω; Deut. vi. 16 = to tempt, πειράζειν, (II.) (b.) So always in the N. T., Matt. iv. 7, κύριον; Luke iv. 12. — 1 Cor. x. 9, τὸν Χριστόν. Comp. Luke x. 25.

Πίπτω, πεσοῦμαι, ἔπεσον (ἔπεσα), 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, σκῆνη Δαβὶδ ἢ πεπτωκυῖα; Heb. iii. 17. Frequently = to come to ruin, to fall to destruction; cf. Soph. Trach. 84, ἢ σεσώσμεθα ἢ πίπτομεν; Dem. 510. 15, εἰάν Θηβαῖοι σωθῶσι καὶ μὴ πέσωσι. So Rev. xvii. 10, οἱ πέντε ἔπεσαν, ὁ εἷς ἐστίν; xviii. 2, ἔπεσαν, ἔπεσαν Βαβυλῶν ἢ μεγάλη; Luke xvi. 17, τοῦ νόμου μίαν κεράλαν πεσεῖν (cf. Matt. v. 18, παρέρχεσθαι); Ruth iii. 18. In a soteriological sense, Rom. xi. 11, μὴ ἔπταισαν ἵνα πέσωσιν, cf. ver. 22, ἐπὶ μὲν τοὺς πεσόντας ἀποτομία, ἐπὶ δὲ σὲ χρηστότης θεοῦ, εἰάν ἐπιμείνης τῇ χρηστότητι; 1 Cor. x. 12, ὁ δοκῶν ἐστάναι βλεπέτω μὴ πέση, cf. ver. 8, ἔπεσαν ἐν μιᾷ ἡμέρᾳ κ.τ.λ.; Rom. xiv. 4, κυρίως στήκει ἢ πίπτει. See Ps. cxli. 10; Prov. xi. 28, xxiv. 16, 17; Eccles. iv. 10; Ecclus. i. 30, ii. 7, πτώσις; Luke ii. 34, Heb. 5. In an ethical sense, as = to fail or err, it stands alone without addition very rarely, as in Plat. Phaed. 100 E, τούτου ἐχόμενος ἠγοῦμαι οὐκ ἂν πότε πεσεῖν. Usually with some more specific limitation, e.g. εἰς κακότητα; Heb. iv. 11, ἐν τῷ αὐτῷ ὑποδείγματι τῆς ἀπειθείας. The πόθεν may be regarded as such a limitation in Rev. ii. 5; cf. with ver. 4, μνημόνευε οὐν πόθεν πέπτωκας καὶ μετανόησον. 5. In, also, does not occur in an ethical sense, not even in Ps. xxxvii. 24, comp. Prov. xxiv. 16; Ps. xx. 9. See Hupfeld *in loc.*

Παραπίπτω, to fall beside, to fall down. Esth. vi. 10, μὴ παραπεσῶ σου λόγος; see Ruth iii. 18, Luke xvi. 18, under πίπτω. It sometimes occurs in an ethical sense = to fall by the side of, to miss the mark, especially in Polyb., e.g. with ἀγνοεῖν, xviii. 19. 6, τοῖς δ' ἄλλοις πράγμασιν ἀγνοεῖν ἔφη καὶ παραπίπτειν αὐτόν, where, therefore, at the same

time excuse is implied. The genitive is added to complete the sense, xji. 7. 2, τῆς ἀληθείας; viii. 13. 8, τοῦ καθήκοντος, cf. iii. 54. 5, τῆς ὁδοῦ, *to hurry past on the way and miss it*. Cf. Polyb. xvi. 20. 5, περὶ τῆς τῶν τόπων ἀγνοίας . . . διὰ τὸ μεγάλην εἶναι τὴν παράπτωσιν, οὐκ ᾔκνησα γράψαι; xv. 23. 5, εἰς τοιαύτην ἀγνοίαν ἢ καὶ παράπτωσιν τοῦ καθήκοντος ἦκεν. In biblical Greek, on the contrary, the word denotes the *heinousness of sin*, together with its *guilt*; for it is = $\pi\alpha\pi\tau\omega$, Ezek. xxii. 4, ἐν τοῖς αἵμασιν αὐτῶν οἱς ἐξέχεας παραπέπτωκας καὶ ἐν τοῖς ἐνθυμήμασιν σου οἱς ἐπόεις ἐμαινου. But it is especially = $\lambda\upsilon\sigma$, 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. 6, 19 = ἀποστήναι; 1 Chron. v. 25 = ἀθετεῖν; x. 13, ἀνομεῖν τῷ θεῷ. See 2 Chron. xii. 2; Deut. xxxii. 51; Num. v. 27; Lev. v. 21; Josh. vii. 1, xxii. 20. — Ezek. xiv. 13, γῆ ἢ ἐὰν ἀμάρτη μοι τοῦ παραπεσεῖν παράπτωμα; xv. 8, ἀνθ' ὧν παρέπεσον παραπτώματι; xviii. 24, ἐν τῷ παραπτώματι αὐτοῦ ᾧ παρέπεσεν, καὶ ἐν ταῖς ἀμαρτίαις αὐτοῦ αἱς ἤμαρτεν, ἐν αὐταῖς ἀποθανεῖται; xx. 27, ἕως τούτου παρώργισάν με οἱ πατέρες ὑμῶν ἐν τοῖς παραπτώμασιν αὐτῶν ἐν οἷς παρέπεσον εἰς ἐμέ; cf. παραπτ. εἰς in Polyb., of hostile assault. It thus denotes the *blameworthy and wilful carelessness* of him who falls into sin, and, more rarely, inadvertency or thoughtlessness. The word must be referred to $\pi\lambda\iota\tau\tau\epsilon\upsilon$, *to throw oneself headlong*, rather than to $\pi\acute{\iota}\pi\tau\epsilon\upsilon$, as = *to fall*. See $\pi\lambda\iota\tau\tau\omega$ in the Lexicons. Thus Heb. vi. 6, ἀδύνατον γὰρ τοῖς ἀπαξ φωτισθέντας . . . καὶ παραπεσόντας, πάλιν ἀνακαινίζειν εἰς μετάνοιαν κ.τ.λ. — In the Book of Wisdom it occurs in the laxer sense of profane usage, vi. 10, ἵνα μάθητε σοφίαν καὶ μὴ παραπέσητε; xii. 2, τοὺς παραπίπτοντας κατ' ὀλίγον ἐλέγχεις.

Παράπτωμα, τό, only in later Greek, and but seldom there. — (I.) = **Fault, mistake**, e.g. of a writer (Longin. *de subl.* 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, μακαρὰ στεῖρα ἢ ἀμίαντος, ἥτις οὐκ ἔγνω κοίτην ἐν παραπτώματι; x. 1, of Adam's sin, ἡ σοφία . . . ἐξέλατο αὐτὸν ἐκ παραπτώματος ἰδίου. — Ezek. xiv. 13, xv. 8, xviii. 24 = $\lambda\upsilon\sigma$ (see above). Again = $\lambda\upsilon\sigma$, **perverseness**, Ezek. iii. 20, ἐν τῷ ἀποστρέφειν δικαίαν ἀπὸ τῆς δικαιοσύνης αὐτοῦ καὶ ποιήσῃ παράπτωμα; xviii. 26. — = $\nu\psi\theta$, Ezek. xiv. 11, ἵνα μὴ μαινῶνται ἔτι ἐν πάσιν τοῖς παραπτώμασιν αὐτῶν; xviii. 22; Job xxxvi. 9, ἀναγγελεῖ αὐτοῖς τὰ παραπτ. αὐτῶν ὅτι ἰσχύουσιν. — = $\pi\eta\alpha\eta$, **injury**; Dan. vi. 22, ἐνώπιον δὲ σοῦ παράπτωμα οὐκ ἐποίησα. Hence occasionally in a weaker sense, viz. = $\pi\iota\kappa\iota\psi$, **neglect or error**, Ps. xix. 13, and = $\pi\eta\eta\psi$, 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 παραπίπτειν with ἀγνοεῖν); 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 τοῖς μὴ ἀμαρτήσαντας ἐπὶ τῷ ὁμοιώ-

ματι τῆς παραβάσεως Ἀδάμ, with ver. 15, οὐχ ὡς τὸ παράπτωμα, οὕτως καὶ τὸ χάρισμα, and ver. 19, διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀ. In accordance with this is the use of *παράπτ.* when mention is made either of imputation or forgiveness, Matt. vi. 14, 15, ἀφιέναι τὰ παραπτ.; Mark xi. 25; Rom. iv. 25, παρεδόθη διὰ τὰ παραπτ. ἡμῶν; v. 16, τὸ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα; ver. 20, νόμος παρέσειλθεν ἵνα πλεονάσῃ τὸ παράπτ.; see Gal. iii. 19; 2 Cor. v. 19, μὴ λογιζόμενος αὐτοῖς τὰ παραπτ. αὐτῶν; Col. ii. 13, χαρισάμενος ἡμῖν πάντα τὰ παραπτ.; Eph. i. 7, ἡ ἄφεσις τῶν παραπτ. Cf. also νεκροὶ τοῖς παραπτ. καὶ ταῖς ἀμ., 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 *παράπτ.* 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, ἐὰν καὶ προλημφθῆ ἄνθρωπος ἐν τινὶ 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 *παράπτ.* 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, *Hēbräerbr.* p. 219), and generally of all sin, even though unknown and unintentional (Pa. 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, *παράπτωμα* is used synonymously with *ἀμαρτία* as the generic word, see Rom. v. 20, ἵνα πλεονάσῃ τὸ παράπτωμα· οὐ δὲ ἐπλεόνησεν ἡ ἀμ., and is thus a *missing of the mark*, and includes both *ἀμαρτία* and *παραβάσις*. — It occurs also in Rom. v. 15, 17, 18. — (II.) **Defeat, discomfiture**, Diod. xix. 100; Rom. xi. 11, τῷ αὐτῶν παραπτώματι ἡ σωτηρία τοῖς ἔθνεσιν; ver. 12, cf. *πίπτειν*, ver. 11.

Πλήρης, ες (πλέος), (I) relatively, full, filled, Mark viii. 19; John i. 14, and elsewhere. — (II.) Absolutely, complete, whole, 2 John 8.

Ίληρώ, to make fall; relatively, to fill; absolutely, to fulfil or complete. Primarily, with reference to space, and then of other relations. — (I.) Relatively, to make anything full, to fill, either *τί τινος*, or so that the subject forms the contents of the object; (a.) *τί 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, χαρᾶς καὶ πνεύματος ἁγίου; Rom. xv. 14, γνώσεως; Luke ii. 40, σοφίας; Acts v. 28, πεπληρώκατε τὴν Ἱερουσαλήμ τῆς διδαχῆς ὑμῶν. Rarely, but sometimes in profane Greek, with the dative (e.g. Eur. *Herc. fur.* 372; Plut. *de plac. phil.* i. 7, συμπεπληρωμένοι πᾶσι τοῖς ἀγαθοῖς), as in Rom. i. 29, ἀδικία; 2 Cor. vii. 4, παρακλήσει. In place of this ἐν is used, Eph. v. 18, πλη-

ροῦσθε ἐν πνεύματι, as against μὴ μεθύσκεσθε οἴνω; Col. ii. 10, ἐστὲ 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 πληροῦσθαι, πεπληρωμένος, 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 πληροῦσθαι 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 πληροῦσθαι εἰς πᾶν τὸ πλήρωμα τοῦ θεοῦ, Eph. iii. 19, instead of the simple accusative, Phil. i. 11, καρπὸν δικαιοσύνης (καρπῶν, Rec. text); Col. i. 9, τὴν ἐπίγνωσιν τοῦ θελήματος αὐτοῦ. This construction also is unknown in profane Greek (cf. the intransitive ὁ θεὸς . . . πεπληρώκει μακαριότητα, Plut. *de placit. phil.* i. 7); still it must be retained, because an absolute πληροῦσθαι in any appropriate sense is untenable, or indeed inadmissible. (b.) The subject forms the contents of the object, Acts ii. 2, ἦχος ἐπλήρωσεν ὄλον τὸν οἶκον; John xvi. 6, ἡ λύπη πεπλήρωκεν ὑμῶν τὴν καρδίαν; Acts v. 3, ἐπλήρωσεν ὁ σατανᾶς τὴν καρδίαν σου, ψεύσασθαί σε κ.τ.λ.; Eph. iv. 10, τὸ πλήρωμα τοῦ τὰ πάντα ἐν πᾶσιν πληρομένου. For the middle in this last passage, comp. Xen. *Hell.* vi. 2. 14, τὰς ναῦς ἐπληροῦτο καὶ τοὺς τριηράρχους ἠνάγκαζε; vi. 2. 35, αὐτὸς πληρωσάμενος τὴν ναῦν ἐξέπλει. So also in Dem., Plut., Polyb.

(II.) Absolutely, to complete or fulfil, e.g. Luke iii. 5, φάραγξ πληρωθήσεται; Matt. xxiii. 32, πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν, cf. Dan. viii. 23; 2 Macc. vi. 14; 1 Thess. ii. 16, εἰς τὸ ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας. So in profane Greek with many applications, e.g. *to complete a number, to fulfil a definite time, a wish, a promise; πληρωθῆναι, to be fully satisfied or surprised*, cf. Phil. iv. 18. Still more variously in N. T. Greek as synonym with τελεῖν, τελειοῦν = *to finish, to conclude*; e.g. τὰ ῥήματα, Luke vii. 1, cf. Matt. vii. 28; 1 Kings i. 14; ἔργον, Acts xiv. 26; Rev. iii. 2, see Acts xix. 21, xii. 25; ἔξοδον, Luke ix. 31, cf. δρόμον, Acts xiii. 25; *completely to establish*, e.g. ὑπακοή, 2 Cor. x. 6; χαρά, John iii. 29, xv. 11, xvi. 24, xvii. 13; 1 John i. 4; 2 John 12. In particular of prophecies, ἵνα πληρωθῇ τὸ ῥηθέν, Matt. i. 22, ii. 15, 17, 23, iv. 14, viii. 17, xiii. 35, xxi. 4, xxvii. 9; ἡ γραφή, αἱ 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, δεῖ πληρωθῆναι πάντα; Acts iii. 18, θεὸς . . . ἐπλήρωσεν οὕτως; Luke xxii. 16, ἕως οὗτου πληρωθῇ ἐν τῇ βασιλείᾳ τ. θ. = *to realize* (cf. Luke xxii. 16, under βασιλεία). Also τὸ εὐαγγέλιον, Rom. xv. 19, and Col. i. 25, τὸν λόγον τ. θ. ? Cf. ἀναπληροῦν, Matt. xiii. 14. This is akin to the profane πληροῦν τὴν ἐπαγγελίαν, Arr. Epict. iii. 23; τὰς ὑποσχέσεις, Herodian, ii. 7. 9. Πληροῦν καιρὸν, 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 A, εἰδὼν δὲ . . . τοὺς χρόνους μὴ

ἔθελῃ πληροῦν ἀποξενούμενος τοὺς εἰρημένους, *si tempora non vult complere peregrinationis praescripta* = to complete, of the termination of a certain period, whether retrospectively or prospectively. So in the O. T. = קָלַף , Kal and Piel; Gen. xxix. 21; Jer. xxv. 12; Ecclus. xxvi. 2; Gen. xxv. 24; Lev. xii. 4, xxv. 30, cf. ver. 29 = מָלַף . See Acts vii. 23, 30, ix. 23, xxiv. 27; John vii. 8. Especially of the times of the economy of grace, Mark i. 15, *πεπλήρωται ὁ καιρὸς*, cf. Gen. xxix. 21, of a term of years now expired, and a definite period having now arrived. — Luke xxi. 24, *ἄχρι οὗ πληρωθῶσιν καιροὶ ἐθνῶν*. — We also meet with the expression *πληροῦν τὸν νόμον*, to fulfil or accomplish the law, cf. Herod. i. 199, *ἐκπλήσαι τὸν νόμον*. So in Rom. xiii. 8; Gal. v. 14. See Matt. v. 17, iii. 15, *πληρῶσαι πᾶσαν δικαιοσύνην*; Rom. viii. 4, *ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν*; 2 Thess. i. 11, *πλ. πᾶσαν εὐδοκίαν ἀγαθωσύνης*.

Πλήρωμα, τό, always in a passive sense, but variously, according as it is referred to the relative or the absolute *πληροῦν*. — (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. ii. 282, *παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ 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, lxxxviii. 12; τῆς θαλάσσης, Ps. xcvi. 11, xcvii. 7; 1 Chron. xvi. 32; Eccles. iv. 6, *πλήρωμα δρακός*, a handful. So also John i. 16, *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν*, cf. ver. 15, *πλήρης χάριτος καὶ ἀληθείας*; Mark viii. 20, *πόσων σφυρίδων πληρώματα κλασμάτων*; vi. 43. Also (b.) = that wherewith anything is filled or completed, *complementum*, e.g. Plat. *Rep.* ii. 371 E, *πλήρωμα δὴ πόλεως εἰσιν καὶ μισθωτοί*, 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. *ἀναπληροῦν τὸ ὑστέρημα*, 1 Cor. xvi. 17; Phil. ii. 30; *ἀνταναπληροῦν*, Col. i. 24. — (II.) Absolutely, that which is made full, which is complete, e.g. totality or completeness, Rom. xi. 12, *τὸ ἥττημα αὐτῶν . . . τὸ πλήρωμα αὐτῶν*; ver. 25, *τὸ πλήρωμα τῶν ἐθνῶν*; xv. 29, *πλ. εὐλογίας Χριστοῦ*; Col. ii. 9, *πᾶν τὸ πλήρωμα τῆς θεότητος*, the fulness or sum-total of all that God is, see θεότης. So, perhaps, i. 19, *ἐν αὐτῷ εὐδόκησεν πᾶν τὸ πλήρωμα κατοικῆσαι*, though Hofmann refers the πᾶν τὸ πλήρωμα to 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 πᾶν τὸ πλήρωμα τοῦ θεοῦ*, see 2 Cor. vi. 16. — Of the close of a certain time (see πληρώω), 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 οὖν νόμου ἢ ἀγάπη*. — Τὸ πλήρωμα τοῦ Χριστοῦ, the fulness of Christ, τοῦ τὰ πάντα ἐν πᾶσιν πληρουμένου, Eph. i. 23, is a name given to the church, because the church embodies and shows forth all that Christ, ὁ τὰ πάντα ἐν πᾶσιν πληρούμενος, is, the contents of His nature giving the standard, iv. 13, that is aimed at in the *οἰκοδομῇ 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.) (α.), affords, indeed, an ingenious thought, but not so true.

Πληροφωρόω, for the most part only in biblical and patristic Greek = *πληροῦν*, see Luke i. 1, *περὶ τῶν πεπληροφορημένων ἐν ὑμῖν πραγμάτων*; 2 Tim. iv. 5, *τὴν διακονίαν σοῦ πληροφορήσον*; iv. 17, *ἵνα δι' ἐμοῦ τὸ κήρυγμα πληροφορηθῇ*; see *πληρώω*, (II.). Thus = *πληροῦν*, Eccles. viii. 6, *ἐπληροφορήθη ἡ καρδία τοῦ ποιῆσαι, πίνυ' כִּי אֶלֶף*, for which, in Esth. vii. 5, *τολμᾶν* is used. Thus, too, we may best explain Rom. iv. 21, *πληροφορηθεῖς ὅτι ὁ ἐπίγγελλται δυνατός ἐστὶν κ.τ.λ.*, corresponding with the preceding *ἐνεδυναμώθη τῇ πίστει*, like the German, *wonon voll sein*; *Test. XII. patr.* 667, *ἐπληροφορήθην τῆς ἀναιρέσεως 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, *ἐκαστος ἐν τῷ ἰδίῳ νοῦ πληροφωρεῖσθω*. So also Hesych. explains it, *ἐπιστώθη ἐπίσθη, ἐπληροφορήθη*; Ignat. *ad Magn.* 8, *εἰς τὸ πληροφωρηθῆναι τοὺς ἀπειθούντας, ὅτι εἰς θεός ἐστιν*; *ibid.* 11, *πεπληροφορησθαι ἐν τῇ γεννήσει καὶ τῷ πάθει καὶ τῇ ἀναστάσει τῇ γεννημένη ἐν καιρῷ τῆς ἡγεμονίας Ποντίου Πιλάτου*; *id. ad Smyrnm.* 1, *πεπληροφορημένους εἰς τὸν Κύριον ἡμῶν, ἀληθῶς ὄντα 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 στήτε τέλειοι καὶ πεπληροφορημένοι ἐν παντὶ θελήματι τοῦ θεοῦ*; see Huther *in loc.* We find it afterwards used in the sense *to convince or satisfy*, in Phot. *bibl.* xli. 29, *πολλοῖς ἄρκοις καὶ λόγοις πληροφορήσαντες Μεγάβυζον*.—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.

Πληροφωρία, ἡ, only with the meaning *perfect certitude, full conviction*, in N. T. and patristic Greek alone; Ignat. *ad Magn.* 11, *ταῦτα ὁ γνοῦς ἐν πληροφορίᾳ καὶ πιστεύσας*; Hesych., *κατοιόμενος ὁ μετὰ πληροφορίας πιστεύων*. In the N. T., *πλ. πίστεως*, Heb. x. 22; *τῆς ἐλπίδος*, vi. 11, cf. iii. 6; Col. ii. 2, *πάν τὸ πλοῦτος τῆς πληροφορίας τῆς συνέσεως*; Luther, *all riches of full understanding*; 1 Thess. i. 5; *τὸ εὐαγγέλιον ἡμῶν ἐγενήθη . . . ἐν πληροφορίᾳ πολλῇ*.—In John Damasc. conjoined with *ἐντελής γνώσις*. Hesych., *πληροφορία βεβαιότης*, as Theophylact on 1 Thess. i. 5 explains, who, on Heb. x. 22, says, *πίστις ἡ ἀπηρτισμένη καὶ τελειοτάτη*.

Πλησίον, adverbial neuter of *πλησίος*, α, ον (from *πέλας*), *near, near to*, John iv. 5; ὁ *πλησίος*, 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. = *שׁוֹ*, Ex. ii. 13, xx. 17, xxi. 14, Deut. v. 18, Lev. xix. 13, whereby are meant *fellow-countrymen, fellow-tribesmen*, general connection or affinity, cf. 1 Sam. xv. 28, xxviii. 17, where David is called Saul's *neighbour*. Cf. also *שׁוֹ* — *שׁוֹ*, *the one, the other*, Gen. xi. 3,

Judg. vi. 29, and elsewhere. Further = נֶחֱבֵד, Lev. v. 21, xix. 15 (*fellowship, companionship*). = נֶחֱבֵד, 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 ὁ πλησίον meant *quivis alius*, even one's enemy were he living near, as Dem. *Conon.* 15 designates an opponent as ὁ πλησίον (cf. Acts vii. 27; Jas. iv. 12). Plat. *Rep.* ii. 373 D, ἡ τῶν πλησίον χάρα = neighbour; *Theaet.* 174 B, ὁ πλησίον καὶ ὁ γείτων. It denotes primarily a merely outward nearness, proximity = fellow-creature; Polyb. *de Virtut.* p. 1369, πικρὸς γὰρ γεγονῶς καὶ ἀπαραίτητος ἐπιτιμητῆς τῶν πέλας, εἰκότως ἂν καὶ ἰπὸ τῶν πλησίον αὐτὸς ἀποραϊτήτου τυγχάνοι κατηγορίας. 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; ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, 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 πέλας 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 πέλει φρονεῖν μέγ' ὅστις δοδλός ἐστι τῶν πέλας, indicate the merely seemingly Christian force of the expression, the latter in the words, "*Insubide vertit Johnsonus, qui servus est proximi. Oὐ πέλας οὐκ ἐστὶν quivis alii, ὁ πέλας alius quivis.*" Nägelsbach, *nachhomer. 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 nahiston* (superlative of *nah*) are in Old High German *neighbour citizens*. 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 Christenthums auf die althochd. Sprache*, p. 401.

Πνέω, to blow, to breathe, Matt. vii. 25, 27; Luke xii. 55; John iii. 8, vi. 18; Acts xxvii. 40; Rev. vii. 1.

Πνεῦμα, τό, the wind, John iii. 8; Heb. i. 7; the breath breathed forth, 2 Thess. ii. 8, ὃν ὁ κύριος ἀναλώσει τῷ πνεύματι τοῦ στόματος αὐτοῦ. *Breathing* as the sign and condition of life; *breath*, e.g. τὸ πνεῦμα ἔχειν διὰ τινα, Polyb. xxxi. 18, 4 = *to owe one's life*

to any one; τὸ πν. ἀφιέναι, Eur. *Hec.* 751; Aesch. *Pers.* 507, τάχιστα πνεῦμ' ἀπερρήξεν βίου, of violent death. Then = *the element of life*, life, Aristot. *de Mund.* 4, οὐδὲν γάρ ἐστιν ἄνεμος πλὴν ἀήρ πολὺς ῥέων καὶ ἄθροος· ὅστις ἅμα καὶ πνεῦμα λέγεται. λέγεται δὲ ἑτέρως πνεῦμα ἢ τε ἐν φυτοῖς καὶ ζῴοις καὶ διὰ πάντων διήκουσα ἐμφυχός τε καὶ γόνιμος οὐσία; cf. Eurip. *Suppl.* 533, ἀπήλθε πνεῦμα μὲν πρὸς αἰθέρα, τὸ σῶμα δ' ἐς 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. (I.) (a.) Most akin are such expressions as Luke viii. 55, ἐπέστρεψε τὸ πνεῦμα αὐτῆς; Jas. ii. 26, τὸ σῶμα χωρὶς πνεύματος νεκρόν ἐστιν; Ezek. xxxvii. 8, of the dead, דַּחַיְתָּ רִיחַ רִיחַ; Hab. ii. 19, of idols, יִבְרָרָה רִיחַ רִיחַ לֵבָב, cf. Rev. xiii. 15, ἐδόθη αὐτῷ δοῦναι πνεῦμα τῇ εἰκόνι τοῦ θηρίου ἵνα καὶ λαλήσῃ ἢ εἰκῶν; xi. 11, πν. ζωῆς ἐκ τοῦ θεοῦ εἰσηλθεν ἐν αὐτοῖς. But this affinity does not extend far. In Scripture, πνεῦμα denotes the distinctive, self-conscious, inner life of man; 1 Cor. ii. 11, τίς γὰρ οἶδεν τὰ τοῦ ἀνθρώπου εἰ μὴ τὸ πνεῦμα τοῦ ἀνθρώπου τὸ ἐν αὐτῷ; 1 Cor. v. 3, ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι, ἤδη κέκρικα ὡς παρών; Col. ii. 5; Matt. v. 3, πτωχοὶ τῷ πν.; Luke i. 17, ἐν πνεύματι καὶ δυνάμει Ἡλίου; i. 80, ἐκραταιοῦτο τῷ πν.; ii. 40; 1 Cor. v. 5, εἰς ἄλεθρον σαρκός, ἵνα τὸ πνεῦμα σωθῆ. To it the utterances of the will are referred, Acts xix. 21, ἔθετο ὁ Παῦλος ἐν τῷ πν.; cf. Matt. xxvi. 41, τὸ μὲν πνεῦμα πρόθυμον. Upon it all the affections of personal life operate, Acts xvii. 16, παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ; John xi. 33, ἐνεβριμήσατο τῷ πνεύματι; xiii. 21, ἐταράχθη 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, νῦν ἡ ψυχὴ μου τετάρκται; Matt. xxvi. 38; John xiv. 1, 27, μὴ ταρασσέσθω ὑμῶν ἡ καρδία; Luke i. 47, μεγαλύνει ἡ ψυχὴ μου τὸν κύριον καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ κ.τ.λ.; Col. ii. 5; 1 Cor. xvi. 18, ἀνέπαυσε γὰρ τὸ ἐμὸν πνεῦμα καὶ τὸ ὑμῶν, cf. Ps. xxiii. 3, נַפְשִׁי וְפִי. Further, cf. Gen. xlv. 27; Josh. ii. 11; 1 Kings ii. 11; Jer. li. 11; Ps. lxxvi. 13; Ex. vi. 9; Ps. li. 19, xxxiv. 19; Isa. lxvi. 2, xxv. 4; Prov. xvi. 32, xxv. 28; Matt. xxvi. 38; Mark xiv. 34; John xii. 27; 3 John 2; Matt. xi. 29; Acts xiv. 22, xv. 24. (*Vid.* Roos, *Fundamenta Psychol. scr.* ii. 21–32; Auberlen, article "Geist" in Herzog's *Realencykl.*) But between spirit and soul there is this important distinction, that the soul is represented as the subject of life (see *ψυχὴ*), but the spirit never; cf. 1 Cor. xv. 45; Gen. ii. 7; Ezek. xviii. 4, 20. Roos, *Psychol. scr.* ii. 9, "*primus Adam anima viva . . . vocatus est, spiritus nunquam, secundus Adam Christus dicitur spiritus, quamvis ipse ante plenam sui glorificationem etiam animae suae mentionem faceret;*" cf. Ath. xii. 530 f., ἐγὼ Νίκος πάλαι ποτ' ἐγενόμην πνεῦμα, νῦν δ' οὐκέτ' οὐδέν, ἀλλὰ γῆ πεποιήμαι. Considering the above-cited passages, Luke viii. 55, Jas. ii. 26, 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 πνεῦμα 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, ἐκ ταύτης ἔξοδοι 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, π̄ν, is predicated both of men and of brutes, 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, τῷ θεῷ λατρεύω ἐν τῷ πνεύματί μου, for which in 2 Tim. i. 3 we have ᾧ λατρεύω ἐν καθαρᾷ συνειδήσει, since συνειδήσις 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 συνειδήσις, 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 νεκρὸν δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. In like manner, ver. 16, αὐτὸ τὸ πνεῦμα (π. νόθεσίας) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ. (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. πτωχοὶ τῷ πν., Matt. v. 3; ἐκραταιούτο πνεύματι, Luke i. 80) depends upon the communication or indwelling of the Spirit of Christ, ver. 9, ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν· εἰ δὲ τις πν. Χριστοῦ οὐκ ἔχει κ.τ.λ. Cf. ver. 14, ὅσοι πνεύματι θεοῦ

ἀγονται, with ver. 15, ἐλάβετε πν. υἰοθεσίας, ver. 16, συμμαρτυρεῖ τῷ πν. ἡμῶν, and ver. 10, τὸ μὲν σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. Accordingly, we may say that by the communication of the Spirit (Gal. iii. 5, ὁ οὖν ἐπιχορηγῶν ὑμῖν τὸ 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 ὑμῶν, Gal. vi. 10; Phil. iv. 23; Philem. 25, cf. 2 Cor. vii. 1, μολυσμὸς σαρκὸς καὶ πνεύματος, see 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 δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην; 1 Thess. v. 23, ὑμῶν τὸ πν. καὶ ἡ ψυχὴ καὶ τὸ σῶμα; Phil. iii. 3, οἱ πνεύματι θεῷ (αἰ. θεοῦ) λατρεύοντες . . . καὶ οὐκ ἐν σαρκὶ πεποιθότες; Eph. vi. 18, προσευχόμενοι ἐν πνεύματι; Phil. i. 27, στήκετε ἐν ἐνὶ πνεύμῃ; Gal. v. 25, εἰ ζῶμεν πνεύματι, πνεύματι καὶ στοιχῶμεν; 2 Cor. xii. 18, οὐ τῷ αὐτῷ πνεύματι περιπατήσαμεν. In this renewal the πνεῦμα is ever foremost as the active life-principle, cf. Gal. v. 25, εἰ ζῶμεν πνεύματι κ.τ.λ.; Eph. v. 18; 2 Cor. xii. 18; Rom. viii. 9, οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πνεύματι; ver. 4, κατὰ σάρκα, κατὰ πνεῦμα περιπατεῖν; ver. 5, οἱ κατὰ σάρκα ὄντες . . . οἱ κατὰ πν.; ver. 6, τὸ φρόνημα τῆς σαρκὸς . . . τοῦ πν.; ver. 9, οὐκ ἐστὲ ἐν σαρκὶ, ἀλλ' ἐν πν., εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν; ver. 2, ὁ νόμος τοῦ πνεύματος τῆς ζωῆς . . . ἠλευθέρωσε με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας 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. ἄγιον, 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, ὡς πάντα ἡμῖν τῆς θείας δυνάμεως αὐτοῦ τὰ πρὸς ζωὴν καὶ εὐσεβείαν δεδωρημένης, ver. 4, ἵνα γένησθε θείας κοινωνοὶ φύσεως, with Rom. viii. 2, ὁ νόμος τοῦ πν. τῆς ζωῆς κ.τ.λ., ver. 13, εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. In this sense we must take it in most of the places where it stands contrasted with σάρξ, cf. Gal. iii. 3, ἐδαρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε, with ver. 5, ὁ οὖν ἐπιχορηγῶν τὸ πν., v. 16, πνεύματι περιπατεῖσθε καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελήσητε, ver. 17, ἡ γὰρ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πν., τὸ δὲ πν. κατὰ τῆς σαρκὸς, ver. 18, εἰ δὲ πνεύματι ἄγεσθε (cf. Rom. viii. 14, πνεύματι θεοῦ ἄγεσθαι), ver. 22, ὁ καρπὸς τοῦ πνεύματος, ver. 19, τὰ ἔργα τῆς σαρκὸς, vi. 8.—Eph. v. 18, πληροῦσθε ἐν πν.; Gal. v. 5, ἡμεῖς γὰρ πνεύματι ἐκ πίστεως ἐλπίδα δικαιοσύνης ἀπεκδεχόμεθα; Eph. ii. 18, ἔχομεν τὴν προσαγωγὴν οἱ ἀμφότεροι ἐν ἐνὶ πν. πρὸς τὸν πατέρα. This life-

principle newly communicated to the man—the principle of a new life in him (cf. Jude 19, ψυχικοί, πνεῦμα μὴ ἔχοντες)—is described as πν. *υἰοθεσίας*, Rom. viii. 15 (in contrast with δουλείας); πν. *τῆς πίστεως*, 2 Cor. iv. 13; 2 Tim. i. 7, οὐ γὰρ ἔδωκεν ἡμῖν ὁ θεὸς πνεῦμα δειλίας, ἀλλὰ δυνάμεως καὶ ἀγάπης καὶ σωφρονισμοῦ, cf. Gal. vi. 1, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πν. *πραύτητος*; 2 Thess. ii. 13, ἀγιασμὸς πνεύματος; 1 Pet. i. 2. As the σάρξ forms the basis of the natural oneness of humanity, so the πνεῦμα forms the basis of the communion of the *καυὴ κτίσις* (cf. 2 Cor. v. 17 with 1 Cor. vi. 17); Phil. i. 27, *στήκετε ἐν ἐνὶ πν.*; Eph. ii. 18; Phil. ii. 1, *εἴ τις κοινωνία πνεύματος*; Eph. iv. 3, *τηρεῖν τὴν ἐνότητα τοῦ πν.*; ver. 4, *ἐν σῶμα καὶ ἐν πν.* (cf. *μία 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. *ἅγιον*, the πνεῦμα 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. — *εἴ τις πν. Χριστοῦ οὐκ ἔχει*; ver. 11, *εἰ τὸ πν. τοῦ ἐγγέραντος Ἰησοῦν οἰκεῖ ἐν ὑμῖν.* — *διὰ τοῦ ἐνοικοῦντος ἐν ὑμῖν πν.*, viii. 14; 2 Tim. i. 14; Rom. ix. 1, *συμμαρτυρούσης μοι τῆς συνειδήσεώς μου ἐν πν. ἁγ.*; with this comp. Rom. i. 9; 2 Tim. i. 3; Rom. viii. 16. — 1 Cor. ii. 12, οὐ τὸ πν. τοῦ κόσμου ἐλάβομεν, ἀλλὰ τὸ πν. τὸ ἐκ θεοῦ, ἵνα εἰδῶμεν τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν, cf. ver. 11; 1 Cor. iii. 16, *ναὸς θεοῦ ἐστὲ καὶ τὸ πν. τ. θ. οἰκεῖ ἐν ὑμῖν*; vi. 19, *τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πν.*; Eph. ii. 22, *συνοικοδομείσθε εἰς κατοικητήριον τοῦ θεοῦ ἐν πν.* The seat of His presence and operations is the heart, 2 Cor. i. 22, *ὁ δὸς τὸν ἀρραβῶνα τοῦ πν. ἐν ταῖς καρδίαις ἡμῶν*; v. 5; Gal. iv. 6, *ἐξαπέστειλεν ὁ θεὸς τὸ πν. τοῦ υἱοῦ αὐτοῦ εἰς τὰς καρδίας ἡμῶν.* The purpose and end of His working is the strengthening of the inner man, Eph. iii. 16, *ἵνα δῆψ ἡμῖν . . . δυνάμει κραταιωθῆναι διὰ τοῦ πν. αὐτοῦ εἰς τὸν ἕσω ἄνθρωπον.* See also 2 Cor. vi. 6, *συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι . . . ἐν πν. ἁγίῳ*; xiii. 13, *ἡ κοινωνία τοῦ ἁγίου πν. μετὰ πάντων*; Gal. iii. 2, 5, 14, *ἵνα τὴν ἐπαγγελίαν τοῦ πνεύματος λάβωμεν*; Eph. i. 13, *ἐσφραγίσθητε τῷ πν. τῆς ἐπαγγελίας τῷ ἁγίῳ*; i. 17, iv. 30, *μὴ λυπεῖτε τὸ πν. τὸ ἅγιον ἐν ᾧ ἐσφραγίσθητε*; comp. 2 Cor. i. 22, v. 5; Rom. v. 5, viii. 15, 16; Gal. iv. 6; 1 Thess. iv. 8, *ἀθετεῖ . . . τὸν θεὸν τὸν δόντα τὸ πν. αὐτοῦ τὸ ἅγιον εἰς ὑμᾶς.* So also in the Heb. ii. 4, *μερισμοὶ πνεύματος*; vi. 4, *μέτοχοι γεννηθέντες πνεύματος ἁγίου*; 1 Pet. iv. 14, *τὸ τῆς δόξης καὶ δυνάμεως καὶ 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 δέδωκεν ἡμῖν*, cf. Acts ii. 17, 18, *ἀπὸ τοῦ πνεύματός 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 πνεῦμα 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, רִּיחַ אֱלֹהִים לַחַיִּים אֲשֶׁר עָשָׂה אֱלֹהִים. As God's Spirit, it is called πνεῦμα ἅγιον (as to the

import of this, see ἅγιος). Matt. i. 18, εὐρέθη ἐν γαστρὶ ἔχουσα ἐκ πνεύματος ἁγίου; ver. 20, τὸ γὰρ ἐν αὐτῇ γενηθὲν ἐκ πν. ἐστὶν ἅγιον. Hence joined with δύναμις, Luke i. 35, πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ καὶ δύναμις ὑψίστου ἐπισκιάσει σοι (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 ἐμοῦ πνεύματος σὺν τῇ δυνάμει τοῦ κυρίου ἡμῶν Ἰησοῦ; Luke xxiv. 49, ἕως οὗ ἐνδύσησθε ἐξ ὕψους 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, iii. 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. ἅγιον 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 πλησθήσεται; i. 41, 67, ii. 25, 26, 27, xii. 12, ἅγ. πν. διδάξει ὑμᾶς; Gal. iv. 29, ὁ κατὰ σάρκα γεννηθεὶς ἐδίωκε τὸν κατὰ πνεῦμα. Hence Matt. xxii. 43, Δαβὶδ ἐν πνεύματι καλεῖ αὐτὸν κύριον; Mark xii. 36; Acts xi. 28, ἐσήμανε διὰ τοῦ πν.; 2 Pet. i. 21, ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν ἀπὸ θεοῦ ἄνθρωποι; Acts i. 16, προεῖπεν τὸ πν. τὸ ἅγ.; Heb. iii. 7, ix. 8, x. 15. To this class belong also the passages, Matt. iv. 1, Ἰησοῦς ἀνήχθη εἰς τὴν ἔρημον ὑπὸ τοῦ πν.; Mark i. 12; Luke iv. 1, 14, ὑπέστρεψεν 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 He is spoken of as belonging to the man,—the πν. ἅγιον for man. Of the latter we read, John vii. 39, τοῦτο δὲ εἶπεν περὶ τοῦ πνεύματος, οὗ ἔμελλον λαμβάνειν οἱ πιστεύοντες εἰς αὐτόν· οὐπω γὰρ ἦν πνεῦμα (αἱ πν. ἅγιον), ὅτι Ἰησοῦς οὐδέπω ἐδοξάσθη; 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, 26, 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, πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα διαιροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται. Where this Spirit is given, there is variously a φανέρωσις τοῦ πνεύματος, 1 Cor. xii. 7, showing itself in διαιρέσεις χαρισμάτων, ver. 4; enumerated, vv. 8–10, cf. xiv. 2, 12, 14–16. As to τὰ ἑπτὰ πν. τοῦ θεοῦ, Rev. iv. 5, v. 6, i. 4, cf. Hofmann, *Schriftbew.* 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,

הַקֹּדֶשׁ הַזֶּה, 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 הַקֹּדֶשׁ הַזֶּה of chap. xvi. 15 is called, in ver. 23, simply הַקֹּדֶשׁ, 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 υἱοῖς τῆς ἀπειθείας; Bengel *in loc.*, “*Non hic ipse princeps dicitur spiritus, sed spiritus est h. l. principium illud internum, ex quo fluunt actiones infidelium, oppositum spiritui fidelium filiorum Dei.*” Cf. Luke ix. 55, οὐκ οἴδατε, οὗο πνεύματος ἐστὲ ὑμεῖς; similar is Luke iv. 33, ἄνθρωπος ἔχων πνεῦμα δαιμονίου ἀκαθάρτου, cf. ver. 36, ἐπιτάσσει τοῖς ἀκαθάρτοις πνεύμασιν καὶ ἐξέρχονται, 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 ὄστέα οὐκ ἔχει. We may here include Heb. xii. 23, πνεύματα δικαίων τετελειωμένων; whereas the phrase ψυχὰι 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.* τοὺς προσκυνούοντας αὐτὸν ἐν πνεύματι καὶ ἀληθείᾳ δεῖ 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 συνειδήσις, δικαιώματα σαρκός, etc., Heb. ix. 9, 10, 13; see σάρξ. What is required is a relation of spirit to spirit. — Thus the angels are designated πνεύματα in Heb. i. 14; and by the analogy of this verse we may, lastly, best explain Heb. i. 7, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα καὶ τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα, πν. and πυρ. φλ. denoting different forms of manifestation. Elsewhere πνεῦμα, in this sense, is used only of dæmons, and, indeed, inasmuch as they are at the same time powers determining physical or psychical life; πν. ἀκάθαρτον, 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, xi. 24, Rev. xvi. 13, 14, xviii. 2; πν. πονηρόν, Matt. xii. 45, Luke vii. 21, viii. 2, xi. 26; πν. ἀσθενείας, Luke xiii. 11; πν. ἄλαλον 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 ἐν πν. ἀκαθάρτῳ, seems to be akin to ἐν πνεύμ., Mark xii. 43, Luke ii. 27, etc., if it be not the Hebrew שׁ of accompaniment.

After all that has been said, we must in general claim for πνεῦμα two distinct meanings.

ings: spirit as the life-principle, or the life-determining power, and spirit as a form of manifestation.

Πνευματικός, belonging to the Spirit, or determined by the πνεῦμα; spiritual (in Plut., in contrast with σωματικός, *de san. tu.* 389). — (I.) In the first sense, Rom. i. 11, χάρισμα πνευματικόν; xv. 27; 1 Cor. ix. 11, xii. 1, περὶ τῶν πνευματικῶν; xiv. 1, ζηλοῦτε τὰ πνευματικά = φανερώσεις τοῦ πνεύματος, xii. 7; Eph. i. 3, εὐλογία πνευματική; 1 Cor. ii. 13, πνευματικοῖς πνευματικὰ συγκρίνοντες, πνευματικά = τὰ ὑπὸ θεοῦ χαρισθέντα ἡμῖν, ver. 12; πνευματικοῖς = ἐν διδ. πν., ver. 13, or = becoming or suitable to the Spirit, cf. ἀνδρικός, φιλικός? — (II.) Determined by the πν., 1 Cor. xiv. 37, εἴ τις δοκεῖ προφήτης εἶναι ἢ πνευματικός (Bengel, *propheta species, spiritualis genus*); Gal. vi. 1, ὑμεῖς οἱ πνευματικοὶ καταρτίζετε τὸν τοιοῦτον ἐν πνεύματι πραΰτητος; 1 Cor. iii. 1, οὐκ ἠδυνήθητε λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις. Masculine also, according to some interpreters, in 1 Cor. xii. 1; but as what is spoken of is not a spiritually effected life, but spiritually wrought gifts, the neuter rendering is to be preferred. — Eph. v. 19; Col. iii. 16, ῥῶδα πνευματικά; i. 9, σύνεσις πνευματική. The expression οἶκος πνευματικός, 1 Pet. ii. 5, cannot be = ἀχειροποίητος (De Wette), for this is obvious by the comparison itself; but in order to give the result of the preceding καὶ αὐτοὶ ὡς λίθοι ζῶντες οἰκοδομείσθε, that peculiarity of the house must be named, which arises from the character of the constituent stones, which possess a life inwrought by the Spirit, cf. Eph. ii. 22, κατοικητήριον τοῦ θεοῦ ἐν πν. In like manner ἀνεύγκαι πνευματικὰς θυσίας, offerings which are determined by the Spirit. — 1 Cor. x. 3, τὸ αὐτὸ βρῶμα πνευματικὸν ἔφαγον; ver. 4, πόμα πνευματικὸν ἔπιον, 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. xvii. 6), the Rock of Israel (Deut. xxxii. 4, xv. 18), who made it to spring from the rock which He pointed out. The following word, ἀκολουθούσης, shows what Rock the apostle meant, viz. not the rock in Horeb (Ex. xvii. 6, בְּרֶחֱבֵי יַרְדֵּן). — The word occurs also in 1 Cor. ii. 15, xv. 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 καινὴ κτίσις.

Πονηρός, ἀ, ὄν, connected with πόνος, labour, pains; πένια, indigence = burdensome, bad, adverse; in a moral sense = bad, evil; in both cases the antithesis of χρηστός. — (I.) Physically = bad, ill, e.g. πονηρὸν σῶμα, a sickly body; πονηρὰ τροφή, of corrupt or unwholesome food; πονηρῶς ἔχειν, to be in evil case, Thuc. vii. 83; Xen. *Anab.* vii. 4. 12, ὅτι ἐν τούτοις σκηνῶν καὶ πλησίον εἶεν οἱ πολέμοι, of a difficult and dangerous district; Nicom. iii. 6, τὸ δὲ λέγειν ὡς οὐδεὶς ἐκὼν πονηρὸς οὐδ' ἄκων μάκαρ κ.τ.λ.; ἔλκος κακὸν καὶ πονηρὸν = grievous, cf. Job. ii. 7, ἔπαισε τὸν Ἰωβ ἔλκει

πονηρῶ. (In this sense the Attics accented the word thus, πόνηρος.) Matt. vii. 17, 18, καρποὶ πονηροί, *fruits which are unfit for use, worthless*, as opposed to καλός. Cf. Jer. xxiv. 8, τὰ σῦκα τὰ πονηρὰ ἃ οὐ βρωθήσονται ἀπὸ πονηρίας αὐτῶν; Matt. vi. 23, ἐὰν δὲ ὁ ὀφθαλμὸς σου πονηρὸς ᾖ, ὅλον τὸ σῶμα σκοτεινὸν ἔσται, *a diseased eye*, opposed to ἀπλοῦς, ver. 22; Luke xi. 34, Hebrew וָפֶן, וָפֶן, *sound*. Cf. Just. Mart. *Apol.* i. p. 34, ἐκ γενετῆς πονηροῦς ὑγίεις πεπονηκέμαι; Gen. xli. 19; also of *unwholesome, adverse things, e.g. πονηρὰ βουλευμάτα, unwholesome, unfavourable counsels*, Ar. Lys. 517; πονηροὶ ἄνεμοι, *contrary winds*, Dion. Hal. *Ant.* i. 52. So ἡμέραι πονηραί, *of a bad, unfavourable time*, Eph. v. 16, vi. 13, ἐν τῇ ἡμέρᾳ τῇ πονηρᾷ; Gal. i. 4, ὅπως ἐξέλῃται ἡμᾶς ἐκ τοῦ ἐνεστώτος αἰῶνος πονηροῦ. Cf. Gen. xlvii. 9, μικραὶ καὶ πονηραὶ γεγόνασιν αἱ ἡμέραι τῶν ἐτῶν τῆς ζωῆς μου; Ps. xli. 2, ἐν ἡμέρᾳ πονηρᾷ ῥύσεται αὐτὸν ὁ κύριος; xxxvii. 19; Eccles. ix. 12; Mic. ii. 3. — In many places, like κακός, 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, ἐλάλησέν τι περὶ σοῦ πονηρόν; 3 John 10, λόγοις πονηροῖς φλυαρῶν ἡμᾶς; Matt. v. 11, ὅταν . . . εἴπωσιν πᾶν πονηρόν ῥῆμα καθ' ὑμῶν ψευδόμενοι (Tisch., καθ' ὑμῶν πᾶν πονηρόν). See also ἐνθυμήματα πονηρά, *malevolent, wicked thoughts*, Matt. ix. 4, cf. Mark vii. 22, ὀφθαλμὸς πονηρός, as a species of τὰ πονηρά, like Matt. xv. 19, διαλογισμοὶ πονηροί, Jas. ii. 4; 1 Tim. vi. 4, ὑπόνοια πονηραί; 2 Tim. iv. 18, ῥύσεται με ὁ κύριος ἀπὸ παντὸς ἔργου πονηροῦ καὶ σώσει εἰς τὴν βασ. αὐτοῦ, cf. ver. 17. The neuter by itself, τὸ πονηρόν, the evil which what is wicked, or the wicked inflict, Matt. v. 39, μὴ ἀντιστῆναι τῷ πονηρῷ. So also in the disputed texts, 2 Thess. iii. 3, ὁ κύριος φυλάξει ὑμᾶς ἀπὸ τοῦ πονηροῦ, cf. vv. 2, 5; John xvii. 15, οὐκ ἐρωτῶ ἵνα ἄρῃς αὐτοὺς ἐκ τοῦ κόσμου, ἀλλ' ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ, cf. the connection between this prayer and the hatred of the world in ver. 14; Matt. vi. 13, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. As to this last passage, both the physical and moral reference of ἀπὸ τοῦ π. is demanded by the twofold character of the foregoing πειρασμός, 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 πονηρόν 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 πονηρόν above given should not suffice. See also under ῥύεσθαι.

(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. Πονηρός is the concrete

embodiment of a *κακός*; and while *κακός* denotes the nature or character, *πονηρός* refers to the behaviour, cf. Eur. *Hes.* 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 *πονηρία*. As to the scope of the conception, comp. e.g. Xen. *Mem.* ii. 6. 19, 20, *οὔτε γὰρ τοὺς πονηροὺς ὀρώ φίλους ἀλλήλοις δυναμένους εἶναι· πῶς γὰρ ἂν ἡ ἀχάριστοι ἢ ἀμελεῖς ἢ πλεονέκται ἢ ἄπιστοι ἢ ἀκρατεῖς ἄνθρωποι δύναιτο φίλοι γενέσθαι; οἱ μὲν οὖν πονηροὶ πάντως ἔμουγε δοκοῦσιν ἀλλήλοις ἐχθροὶ μᾶλλον ἢ φίλοι πεφυκέναι. Ἄλλὰ μὴν . . . οὐδ' ἂν τοῖς χρηστοῖς οἱ πονηροὶ ποτε συναρμώσειαν εἰς φιλίαν· πῶς γὰρ οἱ τὰ πονηρὰ ποιοῦντες τοῖς τὰ τοιαῦτα μισοῦσι φίλοι γένοιτ' ἂν; εἰ δὲ δὴ καὶ οἱ ἀρετὴν 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* (Gesenius), and we find it oftener than *רע*, which, according to its root-meaning, may answer to *ἄδικος*.

In the N. T. we find it joined with *ἄνθρωπος*, Matt. xii. 35, 2 Thess. iii. 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; *ῥαδιούργημα*, Acts xviii. 14; *ἀνὴρ*, xvii. 5; *γενεά*, Matt. xii. 39, 45, xvi. 4, Luke xi. 29; *εἶδος*, 1 Thess. v. 22; *καύχησις*, Jas. iv. 16; *καρδία πον. ἀπιστίας*, Heb. iii. 12; *συνείδησις*, x. 22; *δοῦλος*, Matt. xviii. 32, xxv. 26, Luke xix. 22. *Πονηροί, οἱ πονηροί*, Matt. v. 45, *ἐπὶ πονηροὺς καὶ ἀγαθοὺς*; xxii. 10, xiii. 49, vii. 11; Luke vi. 35, xi. 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 βέλη τοῦ πον.*; 1 John ii. 13, 14, *νενικήκατε τὸν πον.*; v. 18, *ὁ πον. οὐχ ἄπτεται αὐτοῦ*; iii. 12, *Κατὰ ἐκ τοῦ πονηροῦ ἦν*, cf. ver. 10, *τὰ τέκνα τοῦ θεοῦ . . . τοῦ διαβόλου*. It is doubtful whether, in Matt. xiii. 38, *τὰ τέκνα τοῦ πονηροῦ* is = *τοῦ διαβόλου*, or is to be taken as the gen. neuter, corresponding with *τὰ τ. τῆς βασιλείας*. Cf. *τὸ πονηρόν*, moral evil, wrong, Matt. v. 37, Rom. xii. 9, and 1 John v. 19, *ἐκ τοῦ θεοῦ ἐσμὲν καὶ ὁ κόσμος ὄλος ἐν τῷ πονηρῷ κεῖται*, where, adopting the masculine rendering, we should have expected *ἐκ τοῦ πον. ἐστίν*, in keeping with St. John's diction, for in this the simplest form of antithesis prevails.—Cf. the O. T. *רע*, *τὸ πον.*, *τὰ πον.*, e.g. Deut. iv. 25, ix. 18; Ps. li. 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 ἀκάθαρτον πνεῦμα . . . παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ*; Luke vii. 21, viii. 2, xi. 26; Acts xix. 12, 13, 15, 16. Elsewhere mostly *ἀκάθαρτον*, which see.

Πονηρία, ἡ, (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 εἰλικρινεῖα καὶ ἀλήθεια. Cf. Rom. i. 29, πεπληρωμένους πάσῃ ἀδικίᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ. First, it means, as in 1 Cor. v. 8, Acts iii. 26, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν ὑμῶν, 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 καλούμενον ὑπὸ τῶν πολλῶν νόσος τῆς ψυχῆς σαφέστατα ὄν.—On the contrary, in Mark vii. 22, μοιχείαι, πλεονεξίαι, πονηρίαι, δόλος . . . ὀφθαλμὸς πονηρός, Rom. i. 29 (see above), it seems that it must be specially rendered like the German *boshaft* (**malicious**), **maliciousness**, cf. Matt. xxii. 18, γνοὺς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν, εἶπεν Τί με πειράζετε (in the story of the tribute money); Luke xi. 39, γέμει ἀρπαγῆς καὶ πονηρίας. Compare Ex. xxxii. 12, μετὰ πονηρίας ἐξήγαγεν αὐτοὺς ἀποκτεῖναι κ.τ.λ.; Ps. xxviii. 4, κατὰ τὴν πονηρίαν τῶν ἐπιτηδευμάτων αὐτῶν.

Πρέσβυς, vos, 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 υἱὸς αὐτοῦ ὁ πρεσβύτερος (John viii. 9); 1 Pet. v. 5, νεώτεροι ὑποτάγητε πρεσβυτέροις; 1 Tim. v. 1, 2; Acts ii. 17.—(II.) οἱ πρεσβύτεροι = **ancestors, predecessors**, Heb. xi. 2, ἐν ταύτῃ γὰρ ἐμαρτυρήθησαν οἱ πρεσβ.; Matt. xv. 2, ἡ παράδοσις τῶν πρεσβυτέρων; Mark vii. 3, 5, synonymously with ἀρχαῖοι, Matt. v. 21, 27, 33; cf. 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 πρέσβυς in the Spartan constitution; the γερουσία, the *senatus*, the *elders* of the Egyptians, Gen. l. 7, of the Moabites and Midianites, Num. xxii. 7; Heb. מִזְרְיָ, 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 right of 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. Herewith is connected, though not perhaps in historical continuity, the institution of the Sanhedrim, 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 ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὄλον (Lachm. and Tisch. expunge κ. οἱ πρ.); Luke xxii. 66, συνήχθη τὸ πρεσβυτέριον τοῦ λαοῦ ἀρχιερεῖς τε καὶ γραμματεῖς, καὶ ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἐαυτῶν. While there were elders in every city, they could not *eo ipso* have been regarded as members of the Sanhedrim, but were, perhaps, men chosen from among them, or, like the γραμματεῖς, occasional assistants. In the

N. T. they are mentioned together with the ἀρχιερεῖς and γραμματεῖς, Matt. xvi. 21, xxvi. 3, xxvii. 41; Mark viii. 31, xi. 27, xiv. 43, 53, xv. 1; Luke ix. 22, xx. 1; Acts vi. 12, cf. Matt. xxi. 23, xxvi. 47, 57, xxvii. 1, 3, 12, xxviii. 12; Luke xxii. 52; Acts iv. 5, 8, 23, xxiii. 14, xxiv. 1, xxv. 15. Cf. Winer, *Realwörterb.*, art. "Aelteste, Synedrium, Synagoge;" and the same articles in Herzog's *Realencycl.*; Keil, *bibl. Archaeol.* § 143.

Akin to this institution, at least at first, the name πρεσβύτεροι was used to designate the προεστῶτες (1 Tim. v. 17) within the Christian churches, who were appointed (καθιστάται, Tit. i. 5; χειροτονεῖν, Acts xiv. 23 = to elect) everywhere (κατ' 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 διάκονος; cf. 1 Pet. v. 1, πρεσβυτέρους τοὺς ἐν ὑμῖν παρακαλῶ 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 ἐκκλ.; ver. 26, καὶ οἱ ἀδελφοί. 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 ἐπίσκοπος. Besides the passages quoted, we have the word also in Acts xxi. 18.—In 2 John 1 and 3 John 1, St. John calls himself simply ὁ πρεσβύτερος, whether on account of his age (cf. Philem. 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 ζῶα 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.

Πρεσβυτεριον, τό, 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.

P

Ῥαντίζω, in classical Greek ῥάλνω = to besprinkle. The word in the LXX. is also more rare than ῥάλνω and its compounds, and answers to נָחַץ, Lev. vi. 20; נָחַץ, 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 = ῥάλνω; Lev. iv. 6, viii. 30 = προσῥάλνω; Lev. xiv. 7, 51, Num. xix. 18, xix. 21, viii. 7 = περιῥάλνω; Lev. vi. 20 = ἐπιῥαντίζω. Aorist, ἐράντισα instead of ἐῤῥάντισα, compare Winer, § 13, 1a. Like ρῥῖ, 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 רָוַי by προσχέειν, 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, ἀφαγνίζειν, ἀγιάζειν, 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—μη δύναμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα (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, αἷμα ῤαντισμοῦ) 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.

Ῥαντισμός, ὁ, besprinkling, only in biblical and patristic Greek. LXX. Num. xix. 9, 13, 20, 21, ὕδωρ ῤαντισμοῦ = וַיִּרְסוּ יְיָ, *water for impurity*; xxxi. 23 = τὸ ὕδωρ τοῦ ἀγνισμοῦ, to which, in the N. T., the blood of Christ corresponds as αἷμα ῤαντισμοῦ, Heb. xii. 24, cf. Heb. ix. 13, 14, 1 Pet. i. 1, εἰς ῤαντισμὸν αἵματος Ἰησοῦ Χριστοῦ,—denoting the application of the expiation made by Christ. With this comp. also 1 John v. 6, οὗτός ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος κ.τ.λ., οὐκ ἐν τῷ ὕδατι μόνον κ.τ.λ. (In the O. T. it is the form of that purification which is accomplished by expiation.)

Ῥύομαι, rare in Attic prose,—not at all, *e.g.*, in Xenophon, Plato, Thucydides, nor in Aristotle. As to the aorist ἐρυσάμην, aorist passive ἐρύσθην instead of ἐρῶ, see

Winer, § 13, 1a = to draw or snatch out to oneself, to rescue, to save, to preserve; synonymous with σώζειν, only that this latter word more definitely conveys the idea of preservation or restoration. Syncopated from *Φερύομαι*, *Φρύομαι*, and hence originally equivalent to ἐρύω, ἐρύομαι, to draw, to tear. "The meanings should perhaps be arranged in accordance with the cognate Sanscrit root *vri*, (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, ῥύεσθαι τινα, as when it is said ῥ. τινά τινος, ἐκ τινός, ἀπό τινος, both meanings are always expressed. Thus ῥύεσθαι τινα = to save, Herod. iv. 187, ἦν δὲ καλοῦσι τὰ παῖδια σπασμὸς ἐπιγένηται, ἐξεύρηται σφι ἄκος· τράγου οὖρον σπείσαντες ῥύονται σφέας; again, = to shield, to defend, Herod. vi. 7, ἔδοξε πεζὸν μὲν στρατὸν μὴ συλλέγειν ἀντίξοον Πέρσησι, ἀλλὰ τὰ τεῖχη ῥύεσθαι αὐτοὺς 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. Kamphausen, *Gebet des Herrn*, on Matt. vi. 13, would distinguish between ῥ. ἀπό and ῥ. 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: ἀπό, 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, ῥύσασθε Ἴωνας ἐκ δουλοσύνης = to save from out of servitude; Lucian, *Asin.* 33, οὗτος ἐῤῥύσατό με ἐκ τοῦ θανάτου δευρὰ ἐπ' ἐμοὶ βουλευσάμενος· "μηδαμῶς," ἔφη, ἀποσφάξης ὄνον καὶ ἀλεῖν καὶ ἀχθοφορεῖν δυνάμενον, to shield, to preserve from death. It is joined with ἀπό very seldom indeed in profane Greek; only Soph. *Oed. R.* 1352 is cited, ὅστις μ' ἀπό τε φόνου ἐῤῥυτο κἀνέσωσεν, and even in this place the combination with the synonymous ἀνασώζειν suggests the meaning to save rather than to shield. In biblical Greek, ῥύεσθαι ἀπό occurs oftener, though not quite so frequently as ῥ. 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 ῥύεσθαι ἀπό. ῥύεσθαι answers in the LXX. to the Hebrew *לָצַד*, *לָצַד* in the Hiphil, *לָצַד* in the Hiphil, *לָצַד*, *לָצַד* in Piel, and other words; mostly to *לָצַד* in Hiphil. In most cases it is combined with ἐκ, comp. Gen. xlviii. 16, ὁ ἄγγελος ὁ ῥυόμενός με ἐκ πάντων τῶν κακῶν (*לָצַד*); Ex. xiv. 30, ἐκ χειρὸς τῶν Αἰγ. (= *לָצַד*). In like manner, Judg. viii. 34 and other places = to save from. In the same sense ἀπό, even interchangeably with ἐκ, comp. 2 Sam. xix. 9, ἐῤῥύσατο ἡμᾶς ἀπὸ πάντων τῶν ἐχθρῶν ἡμῶν καὶ ἀπὸς ἐξείλετο ἡμᾶς ἐκ χειρὸς ἀλλοφύλων; Ps. xviii. 49, ὁ ῥύστης μου ἐξ ἐχθρῶν

ὀργίλων . . . ἀπὸ ἀνδρὸς ἀδίκου ῥύσῃ με, where 2 Sam. xxii. 49, ἐξ ἀνδρὸς ἀδικημάτων ῥύσῃ με (= 𐤇𐤆). In Ps. xvii. 13, ῥύσῃ τὴν ψυχὴν μου ἀπὸ ἀσεβοῦς (= 𐤅𐤋𐤅), it is clearly = to save from, comp. ver. 14. In like manner Ps. xxxix. 9, ἀπὸ πασῶν τῶν ἀνομιῶν μου ῥύσαί με (𐤇𐤆); Ezek. xxxvii. 23, ῥύσομαι αὐτοὺς ἀπὸ πασῶν τῶν ἀνομιῶν ὧν ἡμάρτοσαν ἐν αὐταῖς, καὶ καθαρῶ αὐτούς (𐤅𐤋). On the other hand, comp. Wisd. x. 13, ἡ σοφία ἐξ ἀμαρτίας ἐρρύσατο αὐτόν = to preserve or shield from, with reference to Gen. xxxviii. 7–9. With Prov. xi. 4, οὐκ ὠφελήσει ὑπάρχοντα ἐν ἡμέρᾳ θυμοῦ καὶ δικαιοσύνη ῥύσεται ἀπὸ θανάτου, comp. Tob. iv. 10, ἐλεημοσύνη ἐκ θανάτου ῥύεται, xii. 9, where in both places, notwithstanding the different prepositions, the same thought is expressed. 3 Esdr. viii. 60, ἐρρύσατο ἡμᾶς ἀπὸ τῆς εισόδου ἀπὸ παντὸς ἐχθροῦ, is quite correctly rendered in the Zürich version, *He saved us out of all hostile attacks*; 1 Macc. xii. 15, ἐρρύσθημεν ἀπὸ τῶν ἐχθρῶν ἡμῶν; 3 Macc. vi. 10, ῥυσάμενος ἡμᾶς ἀπὸ ἐχθρῶν χειρὸς; Ps. cxx. 2. Ps. xviii. 30, ἐν σοὶ ῥυσθήσομαι ἀπὸ πειρατηρίου, belongs also to this class. On the other hand = to shield, to preserve, in Ps. cxl. 1, ἐξελού με κύριε ἐξ ἀνθρ. πονηροῦ, ἀπὸ ἀνδρὸς ἀδίκου ῥύσαί με, where the word answers to the Hebrew 𐤇𐤆. In like manner Job xxxiii. 17, τὸ δὲ σῶμα αὐτοῦ ἀπὸ πτώματος ἐρρύσατο (𐤇𐤆𐤁); Prov. ii. 12, ἵνα ῥύσηται με ἀπὸ ὁδοῦ κακῆς, καὶ ἀπὸ ἀνδρὸς λαλοῦντος μὴδὲν πιστόν. The relation stands thus: ῥύεσθαι ἐκ is more frequent than ῥύεσθαι ἀπό, and signifies “to preserve from” more rarely than this; but ῥύεσθαι ἀπό nevertheless signifies “to save out of” more frequently than “to preserve from.” This is important for the exposition of Matt. vi. 13, ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, inasmuch as it is not here *eo ipso* 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 ῥύεσθαι, answering thereto, includes both,—deliverance out of present and from still future evil, from all that this conception includes; see πονηρός,—and thus alone is it in keeping with, and adequate to, the character of the prayer.

In the N. T. we find (I.) ῥύεσθαι *τινα*, 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.) ἀπό, Matt. vi. 13; 2 Tim. iv. 18. — Rom. xv. 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, ἦξει ἐκ Σιών ὁ ῥυόμενος = 𐤇𐤆; the article is used generically.

Σ

Σάρξ, κός, ἡ, (I.) *flesh*. Plural, *σαρκὰς φαγεῖν*, Jas. v. 3; Rev. xvii. 16, xix. 18, 21, Gen. xli. 2, 3, 4, xlvi. 18, 19, and often, as in Homer, who but once, *Od.* xix. 450, uses the singular to designate a *piece of flesh*. Σὰρξ καὶ ὄσπεα, as the substance of the

body, Luke xxiv. 39, πνεῦμα σάρκα καὶ ὄστέα οὐκ ἔχει; Eph. v. 30, μέλη ἐσμέν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ καὶ ἐκ τῶν ὀστέων 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, οὐ πᾶσα σὰρξ ἡ αὐτὴ σὰρξ, ἀλλὰ ἄλλη μὲν ἀνθρώπων, ἄλλη δὲ σὰρξ κτηνῶν κ.τ.λ., comp. vv. 38, 40, σῶμα; 1 Cor. vi. 16, ὁ κολλώμενος τῇ πόρῃ· ἐν σῶμά ἐστιν, ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν; 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, ἐτι δὲ καὶ ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι; ver. 31, οὔτε ἡ σὰρξ αὐτοῦ εἶδεν διαφθοράν; Rom. xiii. 14, τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας; 2 Cor. iv. 11, ἐν τῇ θνητῇ σαρκὶ ἡμῶν; vii. 5, οὐδεμίαν ἔσχηκεν ἄνεσιν ἡ σὰρξ ἡμῶν, ἀλλ' ἐν παντὶ θλιβόμενοι; x. 3, ἐν σαρκὶ περιπατεῖν; Gal. ii. 20; Phil. i. 22, ζῆν ἐν σαρκί; i. 24, ἐπιμένειν ἐν τῇ σαρκί; 1 Pet. iv. 2, τὸν ἐπίλοιπον ἐν σαρκὶ βιώσαι χρόνον; Col. ii. 1, τὸν πρόσωπόν μου ἐν σαρκί; ver. 5, τῇ σαρκὶ ἄπειμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί (cf. 1 Cor. v. 3, σῶμα); Eph. v. 29. Compare the designation of the whole man by ψυχή and σὰρξ, e.g. Ps. lxxiii. 2, lxxxiv. 3. In like manner is σὰρξ to be understood in Rom. ii. 28, ἡ ἐν τῷ φανερῷ ἐν σαρκὶ περιτομή, as against ver. 29, περιτομή καρδίας ἐν πνεύματι οὐ γράμματι; Eph. ii. 11, τὰ ἔθνη ἐν σαρκὶ οἱ λεγόμενοι ἀκροβυστία ὑπὸ τῆς λεγομένης περιτομῆς ἐν σαρκὶ χειροποιήτου; Col. ii. 13, ἀκροβυστία τῆς σαρκὸς; Gal. vi. 13, ἵνα ἐν τῇ ὑμετέρᾳ σαρκὶ καυχῆσονται. In these passages, however, the choice of σὰρξ instead of σῶμα seems to indicate an intentional accuracy with reference to what is peculiar to the σὰρξ, 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 σὰρξ that it mediates and brings about man's connection with nature, cf. Gen. ii. 23, 24; 1 Cor. vi. 16. Accordingly τὰ τέκνα τῆς σαρκὸς, Rom. viii. 9, as against τῆς ἐπαγγελίας, cf. iv. 19. — Gal. iv. 23, ὁ μὲν ἐκ τῆς παιδίσκης κατὰ σάρκα γεγέννηται; ver. 29, ὁ κατὰ σάρκα γεννηθείς, as against ὁ κατὰ πνεῦμα, where κατὰ σάρκα is equivalent to, according to the conditions of human nature. John iii. 6, τὸ γεγεννημένον ἐκ τῆς σαρκὸς (hence σὰρξ as the object of lust, Jude 7; 2 Pet. ii. 10, 18, cf. Ecclus. xxiii. 16). Σάρξ is also used to denote kinship, Rom. xi. 14, εἴ πως παραζηλώσω μου τὴν σάρκα; ix. 3, ὑπὲρ τῶν ἀδελφῶν μου τῶν συγγενῶν μου κατὰ σάρκα, cf. ix. 5, ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα; i. 3, ἐκ σπέρματος Δαυὶδ κατὰ σάρκα; 1 Cor. x. 18, βλέπετε τὸν Ἰσραὴλ κατὰ σάρκα. In the O. T. Isa. lviii. 7, cf. Judg. ix. 2; 2 Sam. v. 1, xix. 13; Gen. ii. 23. So also mankind as a whole are designated πᾶσα σὰρξ, 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. ii. 16. Cf. 𐤀𐤓𐤁𐤀, Isa. xl. 5, Job xxxiv. 15, Isa. lxvi. 16, Jer. xxv. 31, and other places, because the distinctive features of σὰρξ 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. xxxiii. 14), 2 Chron. xxxii. 8, Ps. lxxviii. 39, Isa. xl. 5-7, Ps. lvi. 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, οὐδεμίαν

ἔσχηκεν ἀνεσιν ἢ σὰρξ ἡμῶν, comp. ii. 13, οὐκ ἔσχηκα ἀνεσιν τῷ πνεύματί μου, and other places, is not to be classed here, but under (II.). Compare there ψυχή . . . σάρξ.

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 ἐληλυθώς; 2 John 7, ἐρχόμενος ἐν σαρκί; 1 Tim. iii. 16, ἐφανερώθη ἐν σαρκί; Col. i. 22, ὑμᾶς ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, with which cf. Heb. x. 20, ἐνεκαίνισεν ἡμῖν ὁδὸν . . . διὰ τοῦ καταπατάσματος τοῦτ' ἔστιν τῆς σαρκὸς αὐτοῦ. Comp. Heb. xii. 9, οἱ τῆς σαρκὸς ἡμῶν πατέρες, opposed to τῷ πατρὶ τῶν πνευμάτων. — John i. 14, ὁ λόγος σὰρξ ἐγένετο, σάρξ is called that which the Logos became, that wherein it manifested itself (ἐν σαρκὶ ἐληλυθώς, see under αἷμα, 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 καυχᾶσθαι; Gal. vi. 13, ἐν τῇ ὑμετέρᾳ σαρκὶ καυχ. ; Phil. iii. 3, 4, πεποιθῆναι σαρκί, ἐν σαρκί, cf. ver. 5; Rom. iv. 1, τί ἐροῦμεν Ἀβραάμ εὐρηκέναι κατὰ σάρκα, cf. vv. 10, 11; Col. ii. 13, νεκροὶ ἐν τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν; Jude 8, σάρκα μιλῶσιν; 1 Cor. i. 26, σοφοὶ 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, ἄνθρωποι, parallel with ver. 3, σαρκικοὶ ἐστε καὶ κατ' ἄνθρωπον περιπατεῖτε; Rom. vi. 19, ἀνθρώπινον λέγω διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν, as conversely, the peculiarities or idiosyncrasies of the σάρξ in turn affect the nature of the man. Hence its contrast with the καινὴ κτίσις, 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 ἔξω ἄνθρωπος, cf. 2 Cor. iv. 16, 11, Col. i. 24, and in the other parallel to ὁ πάλαιος ἄνθρωπος, 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 μὴ κατὰ σάρκα περιπατοῦντες ἀλλὰ κατὰ πνεῦμα; Gal. iii. 3, ἐναρξάμενοι πνεύματι νῦν σαρκὶ ἐπιτελείσθε; v. 17, ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος, τὸ δὲ πνεῦμα κατὰ τῆς σαρκὸς; Matt. xxvi. 41, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής; Mark xiv. 38; 1 Cor. v. 5, εἰς ὄλεθρον τῆς σαρκὸς, ἵνα τὸ πνεῦμα σωθῇ; 1 Pet. iv. 6; Gal. vi. 8, ὁ σπείρων εἰς τὴν σάρκα ἑαυτοῦ, ἐκ τῆς σαρκὸς θερίσει φθοράν ὁ δὲ σπείρων εἰς τὸ πνεῦμα, ἐκ τοῦ πνεύματος θερίσει 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, ἐναρξάμενοι πνεύματι νῦν

σαρκὶ ἐπιτελείσθε, 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 ἁμαρτίας*, the *σάρξ* determined by sin, Rom. viii. 3; cf. the expressions in 1 Cor. vii. 28, θλίψιν τῇ σαρκὶ ἔξουσιν; 2 Cor. vii. 5, οὐδεμίαν ἔσχηκεν ἄνεσιν ἢ σὰρξ ἡμῶν; xii. 7, ἐδόθη μοι σκόλοψ τῇ σαρκί, with Rom. xiii. 14, τῆς σαρκὸς πρόνοιαν μὴ ποιήσθε εἰς ἐπιθυμίας; Col. ii. 23, ἐν ἀφειδίᾳ σώματος . . . πρὸς πλησμονὴν τῆς σαρκός.—Gal. v. 13, εἰς ἀφορμὴν τῇ σαρκί; 1 Pet. iv. 1, Χριστοῦ παθόντος σαρκὶ . . . ὁ παθὼν ἐν σαρκὶ πέπανται ἁμαρτίας. The bodily organism is accordingly defined as *σῶμα τῆς σαρκός*, Col. ii. 11, cf. i. 22, and *κατὰ σάρκα ζῆν* stands parallel with *πράξεις τοῦ σώματος*, Rom. viii. 12, 13, cf. vii. 5, ὅτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, where τὰ μέλη, as in vii. 23, βλέπω νόμον ἐν τοῖς μέλεσίν μου,—ὁ νόμος τῆς ἁμαρτίας ὁ ὢν 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 σαρκός, because from Rom. vii. 5 compared with ver. 20 the instruments of the bodily organism are ruled by the ἁμαρτία οἰκούσα ἐν ἐμοί, ver. 20; τοῦτ' ἔστιν τῇ σαρκί μου, ver. 18, cf. Rom. vi. 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 *φρόνημα τῆς σαρκός*, Rom. viii. 6, 7, cf. ver. 5, τὰ τῆς σαρκός φρονεῖν, and *ἐπιθυμία τῆς σαρκός*, Gal. v. 16, 24, cf. ver. 17, Eph. ii. 2, 3, 2 Pet. ii. 18 (cf. ver. 10), 1 John ii. 16; *θελήματα τῆς σαρκός*, Eph. ii. 3; *νοῦς τῆς σαρκός*, 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 τοῦτ' ἔστιν ἐν τῇ σαρκί μου. Hofmann, *Schriftbew.* i. 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, ἄρα οὖν αὐτὸς ἐγὼ τῷ μὲν νοῦ δουλεύω νόμῳ θεοῦ, τῇ δὲ σαρκὶ νόμῳ ἁμαρτίας, and again to designate *νοῦς*, like *σῶμα*, as *νοῦς τῆς σαρκός*, according to the relation of the person to his nature; cf. Eph. ii. 3, ποιῶντες τὰ θελήματα τῆς σαρκός καὶ τῶν διανοιῶν, in explanation of ἀναστρέφεισθαι ἐν ταῖς ἐπιθυμίαις τῆς σαρκός.—As *σάρξ* is contrasted with *πνεῦμα*, so also with *συνειδήσις* (see *πνεῦμα, συνειδήσις*, cf. Rom. i. 9; 2 Tim. i. 3). In 1 Pet. iii. 21 and Heb. ix. 13, ix. 10, *σαρκὸς καθαρότης* and *δικαιώματα σαρκός* 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 *Apol. C. A.* 254, which is in keeping with this meaning of *σάρξ*, "*Dicebantur in lege quaedam propitiatoria sacrificia propter significationem seu similitudinem, non quod mererentur remissionem peccatorum coram Deo, sed quia mererentur remissionem peccatorum secundum justitiam legis, ne illi, pro quibus fiebant, 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 ἐκοινωνήσαν τὰ ἔθνη, ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς*; 1 Cor. ix. 11, *εἰ ἡμεῖς ὑμῖν τὰ πνευματικά ἐσπείραμεν, μέγα εἰ ἡμεῖς ὑμῶν τὰ σαρκικά θερίσωμεν*. Cf. *σάρξ* as determined by human nature in its bodily manifestation; see under *σάρξ* in Deut. v. 26, etc., 2 Cor. x. 4, *τὰ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά ἀλλὰ δυνατὰ τῷ θεῷ*, cf. Jer. xvii. 5, and elsewhere. Belonging to *σάρξ* as to sinful human nature, 1 Pet. ii. 11, *ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς*. Cf. Polyc. *ad Phil.* 5, *πάσα 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 πλαξίν λιθίναις, ἀλλ' ἐν πλαξίν καρδίας σαρκίαις*. In all places, except 1 Cor. iii. 3, where Lachm. and Tisch. read *σαρκικοί*, Codd. D F G *σάρκινος*, *σάρκινος* is preferred to *σαρκικός* in modern recensions (Griesb., Lachm., Tisch.). *Σαρκικός* is unknown in non-biblical Greek (excepting in Aristot. *h. a.* x. 2, *ὅταν δὲ σαρκιώτερα ἢ τὴν χροῖαν 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 σάρκινός εἰμι πεπραμένος ὑπὸ τὴν ἀμαρτίαν*, in antithesis with *ὁ νόμος πνευματικός ἐστιν*, where *σάρκινος* gives a very good sense; cf. ver. 18, *οὐκ οἰκεῖ ἐν ἐμοὶ τοῦτ' ἐστιν ἐν τῇ σαρκί μου ἀγαθόν*; see Ps. lxxviii. 39. The difference is like that between *σάρξ εἰμί* and *κατὰ σάρκα εἰμί* (Rom. viii. 5). So also 1 Cor. iii. 1, *οὐκ ἠδυνήθη λαλῆσαι ὑμῖν ὡς πνευματικοῖς ἀλλ' ὡς σαρκίνοις*, where the grosser term is chosen, while in ver. 3 (except in Codd. D F G) *σαρκικοί* appears, and in ver. 4 simply *ἄνθρωποι*, because the fact that the Corinthians were

σαρκικοί and ἄνθρωποι justified the apostle in the use of the epithet σάρκινοι, for they manifested only their sinful human nature, and not that the Spirit of God was dwelling in them, cf. ver. 16, οὐκ οἶδατε ὅτι . . . τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν. In 2 Cor. i. 12 the reading σαρκίνη is badly attested (F G), and ἐν σοφίᾳ σαρκικῇ corresponds with σοφὸς κατὰ σάρκα, 1 Cor. i. 26. On the contrary, in Heb. vii. 16 the reading δεῦν κατὰ νόμον ἐντολῆς σαρκίνης γέγονεν, instead of σαρκικῆς, is adopted by Griesb., Lachm., Tisch., where the prescription of the law is called ἐντολή σαρκίνη, because it attaches the priesthood to natural descent.

Σέβω, from the root σεβ, 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. ἐσέφθην. The fut. σεβήσομαι, Diog. L. vii. 120; ἐσεφάμην, Phot. xix. 7; Hesych., σέβεσθαι αἰδεῖσθαι, ἐντρέπεσθαι, προσκυνεῖν, αἰσχύνεσθαι (as to this last meaning, see below). Xen. *Mem.* iv. 4. 19, ἐγὼ μὲν θεοὺς οἶμαι τοὺς νόμους τούτους (sc. ἀγράφους) τοῖς ἀνθρώποις θεῖναι· καὶ γὰρ παρὰ πᾶσι ἀνθρώποις πρῶτον νομίζεται θεοὺς σέβειν; *Id. Ag.* xi. 1, τὰ ἱερά καὶ ἐν τοῖς πολεμίοις ἐσέβετο. Next, it is used generally of any religious or pious relationship, Xen. *Cyrop.* viii. 8. 1, οἱ ἀρχόμενοι Κύρον ὡς πατέρα ἐσέβοντο; *Hell.* vii. 3. 12, ὡς ἄνδρα ἀγαθὸν κομισάμενοι ἔθαψάν τε ἐν τῇ ἀγορᾷ καὶ ὡς ἀρχηγέτην τῆς πόλεως σέβονται.—It appears transitively and intransitively; (I.) transitively, to honour, to reverence, to fear, of man's bearing to the gods, and towards whatever is ὄσιον (see ἀσεβής, etc.). Plat. *Phaedr.* 251 A, ὡς θεὸν σέβεται; *Legg.* xvii. 177 D, ὁ φύσει καὶ μὴ πλαστῶς σέβων τὴν δίκην. Thus we find it in the LXX. = כָּנָה, Josh. iv. 14, ὅπως γινώσκω πάντα τὰ ἔθνη τῆς γῆς ὅτι ἡ δύναμις τοῦ κυρίου ἰσχυρά ἐστιν, καὶ ἵνα ὑμεῖς σέβησθε κύριον τὸν θεὸν ἡμῶν ἐν παντὶ ἔργῳ; xii. 25; Job i. 9; Jonah i. 9, τὸν κύριον θεὸν τοῦ οὐρανοῦ ἐγὼ σέβομαι. Cf. Isa. xxix. 13, as parallel with τιμᾶν; *Wisd.* xv. 6, 18, of the heathen *cultus*; 2 Macc. i. 3. Elsewhere כָּנָה is generally = φοβεῖσθαι. In the N. T. Matt. xv. 9; Mark vii. 7, from Isa. xxix. 13; Acts xviii. 13, παρὰ τὸν νόμον ἀναπείθει οὗτος τοὺς ἀνθρώπους σέβεσθαι τὸν θεόν; 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, Κορινθῆλιος εὐσεβῆς καὶ φοβούμενος τὸν θεόν.—(II.) Intransitively, Hesych. = αἰσχύνεσθαι, 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, οἱ σεβόμενοι, Acts xiii. 43, 50, xvii. 4, 17, τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις, cf. the equally absolute οἱ φοβούμενοι, 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 εὐσεβής, which becomes

positive only in virtue of the compound; Plat. *Tim.* 69 D, σεβόμενοι μαινίειν τὸ θεῖον.

Σεβάζομαι = σέβομαι, sometimes in Homer and in later Greek. In the N. T. Rom. i. 25.

Σέβασμα, τό, only in later Greek for σέβας = the object of holy respectful reverence, Acts xvii. 23; 2 Thess. ii. 4, ὁ ὑπεραιρόμενος ἐπὶ πάντα λεγόμενον θεὸν 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, πατὴρ σεβάσματι καὶ συγγῆ σεβαστός.

Ἄσεβής, es, godless, without fear and reverence of God; not = *irreligious*, but positively, *he who practises 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, θεῶν ἀσεβής = *he who sins against the gods*, cf. ἀσεβεῖν; Xen. *Anab.* ii. 5. 20, τρόπος πρὸς θεῶν ἀσεβής πρὸς ἀνθρώπων αἰσχρός; *Cyrop.* viii. 8. 27, φημί γὰρ Πέρσας . . . καὶ ἀσεβεστέρους περὶ θεοῦ καὶ ἀνοσιωτέρους περὶ συγγενεῖς καὶ ἀδικωτέρους περὶ τοὺς ἄλλους; viii. 7. 22, μήποτε ἀσεβὲς μηδὲν μηδὲ ἀνόσιον μήτε ποιήσητε μήτε βουλεύσητε; LXX. = כַּפְרָה, חַפְרָה, Job viii. 13, xv. 34, xxvii. 8; Prov. xi. 9; Isa. xxxiii. 14; 77b, Ezek. xx. 38. Most frequently = נַפְלָה, Gen. xviii. 23, 25, and often, see ἄδικος. Cf. נַפְלָה נַפְלָה, Job xxxiv. 8, xxxvi. 12 = נַפְלָה נַפְלָה, ἀσεβείς. 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 ἁμαρτωλός, 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 ἀσεβεῖς τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. As to its comparative rareness in biblical Greek, see ἀσεβεῖν.

Ἄσεβεια, ἡ, godlessness, synonymous with ἀδικία. Xen. *Cyrop.* viii. 8. 7, διὰ τὴν ἐκεῖνων περὶ μὲν θεοῦ ἀσέβειαν, περὶ δὲ ἀνθρώπου ἀδικίαν; *Apol.* 24, πολλὴν ἑαυτοῖς συνειδέναί ἀσέβειαν καὶ ἀδικίαν. It is the religious designation and estimate of impious and immoral conduct, Rom. i. 18, ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. In the LXX. = ἰψ, Ps. xxxii. 6, Ezek. xxxiii. 9; נַפְלָה, Prov. iv. 17, *Eccles.* viii. 8, Hos. x. 4; חַפְרָה, Deut. ix. 4, xxv. 3, Prov. xi. 5. It is worthy of note that, besides ἀδικία, it is the only word for נַפְלָה, see ἁμαρτάνειν. In the N. T. besides Rom. i. 18, in 2 Tim. ii. 16, ἐπὶ πλείον γὰρ προκόψουσιν ἀσεβείας; Tit. ii. 12, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν; Jude 15, τὰ ἔργα ἀσεβείας. The plural, Rom. xi. 26, Jude 18, answering to the Hebrew נַפְלָה.

Ἄσεβέω, to act impiously, to sin against anything which we should account sacred, πρὸς, περί τινα, τι; e.g. πρὸς τὰ θεῖα, περὶ ξένους, εἰς μυστήρια (Xen.) εἰς, 2 Macc. iv. 38.

Rarely with the accusative in the same sense. Oftener without object = to trespass, to commit any offence. In the LXX. it but rarely occurs = $\pi\psi\beta$, Isa. lix. 13; Jer. ii. 8, 29, iii. 13; Zeph. iii. 11; $\pi\psi\eta$, Prov. viii. 36. Also = $\pi\psi\lambda$. Still more rarely in the N. T. Generally the negative and strong terms *ἀδικεῖν*, *ἀσεβεῖν*, *ἀνόσια ποιεῖν*, which occur often in profane Greek, are met with in Scripture far more rarely than the positive *ἀμαρτάνειν* (to which *ἀσεβεῖν* 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 ἴσῳ μισητὰ θεῷ καὶ ὁ ἀσεβῶν καὶ ἡ ἀσέβεια αὐτοῦ*, represent accordingly an unscriptural view. In the N. T. it occurs only in a very strong reference, 2 Pet. ii. 6, *ὑπόδειγμα μελλόντων ἀσεβεῖν* (of Sodom and Gomorrah); Jude 15.—Isa. lix. 13, *ἠσεβήσαμεν καὶ ἐφευσάμεθα καὶ ἀπέστημεν ὀπισθεν τοῦ θεοῦ ἡμῶν*, comp. ver. 12.

Εὐσεβής, *es*, God-fearing, full of holy and devout reverence; in Plat. *Euthyphr.* 5 C, parallel to and interchangeable with *δσιος*; Lucian, *de calum.* 14, in combination with *φιλόθεος*; Xen. *Apol.* 19, *γεγεννημένου ἐξ εὐσεβοῦς ἀνόσιον*; *Mem.* iv. 8. 11, *εὐσεβῆς μὲν οὕτως, ὥστε μηδὲν ἄνευ τῆς τῶν θεῶν γνώμης 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 *ibid.* iv. 6. 4, *ὁ τὰ περὶ τοὺς θεοὺς νόμιμα εἰδὼς . . . ὁ νομίμως ὡς δεῖ τιμῶν τοὺς θεοὺς . . . εὐσεβῆς ἐστί*. For the strict range of the thought, see *εὐσέβεια*. Cf. also Plat. *Phil.* 39 E, *δικαίος ἀνὴρ καὶ εὐσεβῆς καὶ ἀγαθὸς 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 = $\pi\psi\lambda$, xxxii. 6 = $\pi\psi\eta$. 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 φοβούμενος τὸν θεόν*; Acts xxii. 12, Rec. text, *ἀνὴρ εὐσεβῆς κατὰ τὸν νόμον*; Lachm. reads *εὐλαβῆς*; Tisch., *ἀν. κατὰ τ. ν.* The adv. *εὐσεβῶς*, 2 Tim. iii. 12, *εὐσεβ. ζῆν*; Tit. ii. 12, *σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζ.*, as usually also *εὐσέβεια*, *εὐσεβεῖν*, 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, *εὐσεβῆς*, *εὐσέβεια*, must be taken in their widest sense, as above, Xen. *Mem.* iv. 8. 11.

Εὐσέβεια, *ἡ*, piety, the good and careful cherishing of the fear of God (*εὐ*). Luther, godliness; Nägelsbach, *nachhom. 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 *εὐσέβεια*, 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 *εὐσεβῶν*

is a *σώφρων* *περὶ τοὺς θεοὺς* (Xen. *Mem.* iv. 3. 2), the *σώφρων* is a *εὐσεβῶν* *περὶ τοὺς ἀνθρώπους*, as linguistic usage itself variously shows us, when *εὐσεβεῖν* is used of the equitable bearing of man to man; cf. Lübker, *Soph. Theol.* ii. 54." And as *σωφρονεῖν* and *εὐσεβεῖν* together denote the sum of man's moral and religious conduct, so also do *εὐσέβεια* and *δικαιοσύνη*, the latter = *σωφροσύνη*, Nägelsb. v. 227. Plat. *Deff.* 412 C, *δικαιοσύνη* *περὶ θεοῦς*, cf. Tit. ii. 12, *σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζῆν*. — In the LXX. seldom, Prov. i. 4, Isa. xi. 2, xxxiii. 6 = *הִתְנַחֲמִי*. 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 εὐσέβειαν*; vv. 6, 7; 1 Tim. ii. 2, iii. 16, *τὸ τῆς εὐσεβείας μυστήριον*; iv. 7, *γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν*; ver. 8, vi. 3, 5, 6, 11, *δικαιοσύνη, εὐσέβεια, πίστις κ.τ.λ.*; 2 Tim. iii. 5, *μόρφωσις εὐσεβείας*; Tit. i. 1, *ἀλήθεια ἢ 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 unmistakably to be the distinctive title for the sum of Christian behaviour. The plural, like *ἀσέβειαι, δικαιοσύναι*, etc., in 2 Pet. iii. 11.

Εὐσεβέω, to be pious, to act as in the fear of God, usually *περὶ, πρὸς τινά*, rarely with the accus., Acts xvii. 23, *δ (αλ. δυ) οὖν ἀγνοοῦντες εὐσεβεῖτε*; 1 Tim. v. 4, *τὸν ἴδιον οἶκον εὐσεβεῖν* = *to fulfil one's duty in reference to, etc., in the fear of God*. Not in the LXX.

Σθενόω, unknown in profane Greek. Only in 1 Pet. v. 10 = *to strengthen*. Hesych., *σθενάσει ἐπισχύσει, δυναμώσει*. Pape is in error, though he appeals to Hesych., when he makes it = *σθένω*, which means, intransitively, *to be strong, to have ability, δύνασθαι*. — From *σθένος*, in poetry = *strength, power, might*, in prose only *παντὶ σθένει* with *κατὰ τὸ δύνατον*. LXX. Job xvi. 15, *τὸ δὲ σθένος μου εἰς γῆν ἔσβεσαν* = *ἦρξ*.

Ἄσθενής, *es*, without strength, powerless.—(I.) In profane Greek almost always only in a physical sense = *weak, powerless, without ability, μικρός τε καὶ αἰσχροὺς καὶ ἀσθενής*, as against *καλός, μέγας, ἰσχυρός*, 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 ἀσθενέστερον τῆς νεότητος γυγνόμενον*; 2 Cor. x. 10, *αἱ μὲν ἐπιστολαὶ, φησὶν, βαρεῖαι καὶ ἰσχυραί· ἢ δὲ παρουσία τοῦ σώματος ἀσθενής, καὶ ὁ λόγος ἐξουθενημένος*. In 1 Cor. xii. 22, of the members of the body; in 1 Pet. iii. 7, of the wife, *ἀσθενέστερον σκευος*. —1 Cor. i. 25, *τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων ἐστίν*,—with reference to Christ crucified, ver. 23.—Ver. 27, *τὰ ἀσθενῆ τοῦ κόσμου ἐξελέξατο ὁ θεός, ἵνα καταισχύνη τὰ ἰσχυρά*; 1 Cor. iv. 10. With this compare the synonymous *πένης* = the Hebrew *יָפֵן*, 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 ἐντολῆς ἀσθενὲς καὶ ἀνωφελές*; Gal. iv. 9, *τὰ ἀσθενῆ καὶ πτώχα*

στοιχεία. Thus very rarely in profane Greek; in Thucyd., Aristotle, combined with *λόγος*, *συλλογισμός*; Herod. iv. 95, Ἑλλήνων οὐ τῷ ἀσθενεστάτῳ σοφίστῃ Πυθαγόρῃ. 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 ἀσθενής, οἱ ἀσθενεῖς, of those who, oppressed with moral doubt, lack the *ἐξουσία* (viii. 9), by virtue of which the apostle can say, πάντα μοι ἔξεστι, 1 Cor. vi. 12, x. 23. Thus in 1 Thess. v. 14, ἀσθενής stands side by side with ὀλιγόψυχος. Hence 1 Cor. viii. 7, συνειδήσις ἀσθενῆς οὐσα. This use of the word is clearly occasioned both by the opposite *ἐξουσία*, and as an abbreviation of the fuller ἀσθενεῖν τῇ πίστει, Rom. xiv. 1; comp. ἀσθενεῖν, vv. 2, 21; 1 Cor. viii. 9, 11, 12; ἀσθένημα, Rom. xv. 1. It is used differently in Rom. v. 6, ἔτι γὰρ Χριστὸς, θνῶν ἡμῶν ἀσθενῶν, κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανεν. Thus absolutely of moral powerlessness, ἀσθενής, ἀσθένεια, ἀσθενεῖν 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, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής, 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 antithesis; apart from the fact that such capability is not spoken of in ver. 5, see under ἀγάπη. We must therefore take ἀσθενής in antithesis with the state and ability of the believer described in vv. 1–5, and therefore as if in analogy with ἀσθενεῖν or ἀσθενεῖν τῇ πίστει, see above.

Ἄσθένεια, ἡ, (I.) physically, powerlessness, weakness, 1 Cor. xv. 43, σπείρεται ἐν ἀσθενείᾳ, ἐγείρεται ἐν 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 xxviii. 9; 1 Tim. v. 23.—(II.) Transferred to the mental sphere, powerlessness, lack of power and capability (not in profane Greek), Rom. vi. 19, ἀνθρώπινον λέγω διὰ τὴν ἀσθενείαν τῆς σαρκὸς ὑμῶν, comp. Matt. xxvi. 41; 1 Cor. iii. 1; Rom. viii. 26, τὸ πνεῦμα συναντιλαμβάνεται τῇ ἀσθενείᾳ ὑμῶν. It denotes the weakening of the life-power proceeding from the σὰρξ, and again showing itself therein; the weakening of the divine life-principle in all its manifestations metaphysically, morally, and intellectually; comp. Heb. vii. 28, ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς ἔχοντας ἀσθενείαν, ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον υἱὸν εἰς τὸν αἰῶνα τετελειωμένον; comp. 2 Cor. xiii. 4. It is just herein that the peculiar import of the human ἀσθένεια consists, and its closer though not necessarily causative connection with sin, Heb. iv. 15, οὐ γὰρ ἔχομεν ἀρχιερεῶν μὴ δυνάμενον συμπαθεῖν ταῖς ἀσθενείαις ἡμῶν, πεπειράμενον δὲ κατὰ πάντα καθ' ὁμοιότητα χωρὶς ἀμαρτίας; comp. v. 2, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσιν καὶ πλανωμένοις, ἐπεὶ καὶ αὐτὸς περικείται ἀσθενείαν. As ἀσθενεία 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. ἀγνοέω, ἄγνοια.

Ἄσθενέω, (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, Χριστὸς εἰς ὑμᾶς οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν; Rom. viii. 3, ὁ νόμος ἡσθenei διὰ τῆς σαρκός. Specially still in Paul's writings of those who are not in full possession of Christian ἐξουσία, through lack of energy in faith, lack of knowledge, etc.; see ἀσθενής. So in Rom. xiv. 2, 21; 1 Cor. viii. 9, 11, 12; 2 Cor. xi. 29; comp. ἀσθενεῖν 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 ἀσθενεῖν. This latter denotes a quality of the life of faith, the former a quality of human nature. The substantive answering to ἀσθενεῖν in its last-named sense is

Ἀσθένημα, τό, rendered admirably by Luther, *Gebrechlichkeit*, infirmity, Rom. xv. 1, comp. 2 Cor. xi. 29. In profane Greek very seldom = ἀσθενεία, but here, as already remarked, to be distinguished therefrom.

Σκοπέω, used only in the present and imperfect, the other tenses being supplied from σκέπτομαι, which is not used in these tenses; = to look towards an object, to contemplate, to give attention to; literally, to spy out, the word *spy* being, according to Curtius, 153, connected with it *per metathesin*, Luke xi. 35; Rom. xvi. 17; 2 Cor. iv. 18; Gal. vi. 1; Phil. ii. 4, iii. 17. σκοπός, a scout or spy, also goal, aim, end, Phil. iii. 14, κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον.

Ἐπισκοπέω, to look upon, to observe, to examine how it is concerning anything; e.g. Xen. *Hell.* iii. 2. 11, ἐπισκοπῶν δὲ τὰς πόλεις, ἑώρα τὰ μὲν ἀλλὰ καλῶς ἐχούσας; 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, ἐναργῶς ἢ θεὸς σ' ἐπισκοπεῖ = to take care of. In the N. T. Heb. xii. 15, ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος; 1 Pet. v. 2, ποιμάνετε τὸ ἐν ὑμῖν ποιμνίον τοῦ θεοῦ, ἐπισκοποῦντες μὴ ἀναγκαστῶς,—an exhortation to presbyters; Tisch., however, expunges ἐπισκ. here.

Ἐπίσκοπος, ὁ, watcher, overseer, e.g. Hom. *Il.* xxii. 255, of the gods, μάρτυροι ἔσσονται καὶ ἐπίσκοποι ἀρμονιάων, they watch over the keeping of treaties, Pape; Plat. *Legg.* iv. 717 D, πᾶσιν ἐπίσκοπος ἐτάχθη Νέμεσις; Plut. *Cam.* 5, θεοὶ χρηστῶν ἐπίσκοποι καὶ πονηρῶν ἔργων. "This was the name given in Athens to the men sent into subdued states to conduct their affairs" (Pape). LXX. = 𐤀𐤒𐤁, 𐤀𐤒𐤁, 𐤀𐤒𐤁, Num. xxxi. 14; 2 Kings xi. 16; Judg. ix. 28; 2 Chron. xxxiv. 12, 17; Num. iv. 16, et al.; 1 Macc. i. 51.—Wisdom i. 6, τῆς καρδίας ἐπίσκοπος ἀληθής = searcher. In the N. T. of the presbyters, Acts xx. 28, προσέχετε τῷ ποιμνίῳ ἐν ᾧ ὑμᾶς τὸ πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους,

denoting the watchful care which those holding this office are to exercise ; cf. 1 Pet. v. 2. In Phil. i. 1 the ἐπίσκοποι, 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 χώρας οὖν καὶ πόλεις οἱ ἀπόστολοι κηρύσσοντες καθίστανον τὰς ἀπαρχὰς αὐτῶν, δοκιμάσαντες τῷ πνεύματι (συνευδοκησάσης τῆς ἐκκλησίας πάσης, c. 44) εἰς ἐπισκόπους καὶ διακόνους τῶν μελλόντων πιστεύειν. Καὶ τοῦτο οὐ καινῶς· ἐκ γὰρ δὴ πολλῶν χρόνων ἐγγράπτο περὶ ἐπισκόπων καὶ διακόνων. Οὕτως γὰρ πού λέγει ἡ γραφή· καταστήσω τοὺς ἐπισκόπους αὐτῶν ἐν δικαιοσύνῃ, καὶ τοὺς διακόνους αὐτῶν ἐν πίστει (Isa. lx. 17). We must therefore say that πρεσβύτερος denotes the dignity of the office, and ἐπίσκοπος its duties ; comp. also 1 Pet. v. 1, 2, πρεσβυτέρους παρακαλῶ ποιμάνετε . . . ἐπισκοποῦντες. — In 1 Pet. ii. 25 Christ is called ποιμὴν καὶ ἐπίσκοπος τῶν ψυχῶν, and in 1 Pet. v. 4, ἀρχιποίμην, in distinction from the presbyters, and therefore in the same sense as ἐπίσκ. is used of them.

Ἐπισκοπή, 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 ἐπίσκεψις, inspection, examination, visitation.— Often in the LXX. and Apocrypha. LXX. = ἱδῆ, ἡἱδῆ, ὀἱδῆ. — (I.) Luther renders it *Heimsuchung*, in the twofold sense of inspection or examination, and guardianship or love. For the latter sense, see ἐπισκέπτομαι, Matt. xxv. 36, 43 ; Luke i. 78, vii. 16 ; Heb. ii. 6 ; Jas. i. 27 ; Luke i. 68, ἐπεσκέψατο καὶ ἐποίησε λύτρωσιν. For the former, see Ex. iii. 16, xiii. 19 ; Isa. x. 3 ; Jer. x. 15 ; Eccles. 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 καιρῷ ἐπισκοπῆς, and not simply ἐν καιρῷ). The ἡμέρα ἐπισκοπῆς in 1 Pet. ii. 12 is perhaps like καιρὸς ἐπισκοπῆς, 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, ἐπίσκεψις.

Ἀλλοτριεπίσκοπος, ὁ, 1 Pet. iv. 15, only in biblical Greek, and only in this place, μὴ γὰρ τις ὑμῶν πασχέτω ὡς φονεὺς ἢ κλέπτης ἢ κακοποιὸς ἢ ὡς ἀλλοτριεπίσκοπος· εἰ δὲ ὡς Χριστιανὸς κ.τ.λ. Plato, *Phaedr.* 230 A, οὐ δύναμαί πω κατὰ τὸ Δελφικὸν γράμμα γνῶναι ἑμαυτὸν· γελοῖον δὲ μοι φαίνεται, τοῦτ' ἔτι ἀγνοοῦντα τὰ ἀλλότρια σκοπεῖν, may specially serve to explain this. Accordingly the interpretation of Oecumenius is right, ὁ τὰ ἀλλότρια περιεργαζόμενος, ἵνα ἀφορμὴν λαιδορίας ἔχη. Sins against the eighth commandment are meant. Luther's rendering, therefore, *he who seizes upon an office not his own*, is incorrect.

Στέλλω, στελῶ, ἔστειλα, ἔσταλκα ; aorist passive, ἐστάλην. Akin to ἵστημι, 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 τοῦτο μή τις ἡμᾶς μωμήσῃται. It also means to establish, to restrain, to limit; thus in nautical and medical language, to take in sail, with or without ἰστία in Homer, to stanch an issue of blood, etc. Figuratively, e.g. στείλασθαι λόγον, as contrasted with παρρησίᾳ φράσαι, Eur. Bacch. 669; cf. Philo, de spec. Legg. 772 E, in Loesner, observ. Philon. ad 2 Thess. iii. 6, "recta disciplina inhabitans animo, καθ' ἐκάστην ἡμέραν ὑπομνήσκει τῆς ἀνθρωπότητος, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα." It is used, in the middle, of persons, with the signification to withdraw oneself, Polyb. viii. 22. 4; cf. Mal. ii. 5, ἔδωκα αὐτῷ ἐν φόβῳ φοβεῖσθαι με καὶ ἀπὸ προσώπου τοῦ ὀνόματός μου στέλλεσθαι αὐτόν. So 2 Thess. iii. 6, στέλλεσθαι ὑμᾶς ἀπὸ παντός ἀδελφοῦ ἀτάκτως περιπατοῦντος.

Ἀποστέλλω, (I.) to send away, to send forth upon a certain mission, for thus it is distinct from πέμπειν; τινὰ εἰς, πρὸς τί, e.g. Matt. xv. 24, xx. 2; Luke iv. 43, εἰς τοῦτο ἀπέσταλμαι; Heb. i. 14, εἰς διακονίαν, etc. With following infinitive, κηρύσσειν, Mark iii. 14; Luke ix. 2; λαλήσαι, Luke i. 19. With two accusatives, Acts iii. 26, ἀπέστειλεν αὐτὸν εὐλογοῦντα; vii. 35, τοῦτον ὁ θεὸς ἀρχόντα καὶ λυτρωτὴν ἀπέστειλεν; 1 John iv. 10, ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἰλασμόν κ.τ.λ.; ver. 14, ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα τοῦ κόσμου. Hofmann, in support of his view that Jesus is called the Son of God only in virtue of His being born of man, vainly urges that the simple accusative after ἀποστέλλω also denotes what the person is or becomes by being sent (*Schriftbew.* 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 ἀγγελὸν μου πρὸ προσώπου σου; Luke xiv. 32, πρεσβείαν, as in xix. 14. We can no more say, "God sent Jesus that He should be His Son," than we can render ἀποστέλλειν τοὺς δούλους, Matt. xxi. 34 sqq., δύο μαθητάς, xxi. 1, ἱερεῖς, John i. 19, in this manner. See Mark xii. 6, ἔτι ἓνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτόν; Matt. xxi. 37, ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν 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 θεὸς ἀπέστειλεν τὸν υἱὸν αὐτοῦ, or ὃν ἀπέστειλεν ὁ θεός, John iii. 34,—just as John is called the ἀπεσταλμένος παρὰ θεοῦ, i. 6,—but when it is added, *He sent Him, εἰς τὸν κόσμον*, 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 ἐλήλυθα εἰς τὸν κόσμον· πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα; comp. especially also the double accusative in 1 John iv. 14, ὁ πατὴρ ἀπέσταλκεν τὸν υἱὸν σωτήρα 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, ὃν ἀπέστειλεν ὁ θεός, τὰ ῥήματα τοῦ θεοῦ λαλεῖ; v. 36, 38, vi. 29, 57, vii. 29, viii. 42, xi. 42, xvii. 3, 21, 23, 25, xx. 21; Matt. x. 40; Mark ix. 37; Luke iv. 18, 43, ix. 48, x. 16; Acts

iii. 20; and is contrasted with the ἀπ' ἐμαντοῦ ἔρχεσθαι in John viii. 42, v. 43, vii. 28. The importance of the mission is denoted by the fact that it is His Son whom God sends; see, with the texts in John, Matt. xxi. 37, xxiii. 34-36; Gal. iv. 4. Bengel on John xvii. 3, *ratio sub qua Jesus Christus agnoscendus est. Missio praesupponit Filium cum Patre unum.* — (II.) To send away, to dismiss, even to banish, Mark v. 10, etc.; Luke iv. 19, ἀποστεῖλαι τεθραυσμένους ἐν ἀφέσει.

Ἀποστολος, ον, primarily an adjective, *sent forth*; then a substantive, *one sent, apostle, ambassador*; rarely in profane Greek, e.g. Herod. i. 21, γ. 38; usually πρέσβυς in the plural (see 2 Cor. v. 20; Eph. vi. 20). LXX. = ἱερεῖς, 1 Kings xiv. 6; John xiii. 16, οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν. 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, προσεφώνησεν τοὺς μαθητὰς αὐτοῦ καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα οὗς καὶ ἀποστόλους ὠνόμασεν; Acts i. 2, ἐντειλάμενος τοῖς ἀποστόλοις διὰ πνεύματος ἁγίου οὗς ἐξελέξατο; ver. 8, ἔσεσθέ μου μάρτυρες . . . ἕως ἐσχάτου 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 ἀποστέλλω, Rom. x. 15. Paul combines both these meanings in Rom. i. 1; 1 Cor. i. 1, ix. 1, 2, xv. 9; 2 Cor. i. 1, xii. 12; Gal. i. 1, and often. Comp. ἀπόστολος ἐθνῶν, Rom. xi. 13, with ἀποστολή τῆς περιτομῆς, Gal. ii. 8; διδάσκαλος ἐθνῶν, 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, cf. Acts xiv. 4, 14 with xiii. 2; and even by Paul, 2 Cor. xi. 13; 1 Thess. ii. 6 (but hardly Rom. xvi. 7). But the fact that the looser and more general meaning of the word held its place side by side with its special and distinctive application,—the fact that it is not used exclusively in its special any more than in its general meaning, even by the Apostle of the Gentiles,—tells not for, but against the Irvingite doctrine of the continuity and permanence of the office. — The word is once used of Christ, Heb. iii. 1, κατανοήσατε τὸν ἀπόστολον καὶ ἀρχιερέα τῆς ὁμολογίας ἡμῶν Ἰησοῦν, perhaps with reference to Isa. lxi. 1; Luke iv. 18, etc. Bengel, ἀπ. qui Dei causam apud nos agit; ἀρχ. qui nostram causam apud Deum agit. It may be akin to the Rabbin. word ἱερεῖς, 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 ἐκκλησιῶν, 2 Cor. viii. 23; Phil. ii. 25.

Ἀποστολή, ἡ, 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.

Στρέφω, στρέψω, second aorist passive ἐστράφη, to twist, to turn, also intransitively to turn oneself, as in Acts vii. 42. Passive, to turn oneself, Acts xiii. 46, στρεφόμεθα εἰς τὰ ἔθνη, and often. In a moral sense, to change, alter, to adopt another course, as in Matt. xviii. 3, ἐὰν μὴ στραφήτε καὶ γένησθε ὡς τὰ παιδιά. It does not thus occur either in profane Greek or in the LXX. We cannot regard 1 Sam. x. 6 as a case in point, ἐφαλεῖται ἐπὶ σὲ πνεῦμα κυρίου καὶ προφητεύσεις μετ' αὐτῶν, καὶ στραφήση εἰς ἄνδρα ἄλλον, cf. Rev. xi. 6; Ex. vii. 14.

Ἐπιστρέφω, to turn towards, to turn about to, a positive expression corresponding with the negative ἀποστρέφειν. 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 ζωώσεις 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 ἀσθενῆ 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, *conscr. hist.* 5, οἶδα οὐ πολλοὺς αὐτῶν 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. = נָשׁוּ, 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 τὸν κύριον ἐκζητεῖν; 2 Chron. xxiv. 19 (not = μετανοεῖν). In the N. T. the active transitive, Luke i. 16, πολλοὺς ἐπιστρέφει ἐπὶ κύριον τὸν θεὸν αὐτῶν; ver. 17, ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα καὶ ἀπειθεῖς ἐν φρονήσει δικαίων; Jas. v. 19, 20, ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης 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, εὐαγγελιζόμενοι ὑμᾶς ἀπὸ τούτων ματαίων ἐπιστρέφειν ἐπὶ θεὸν ζῶντα; 1 Thess. i. 9; Acts xxvi. 18, ἐπιστρέψαι ἀπὸ σκότους εἰς φῶς καὶ τῆς ἔξουσίας τοῦ σατανᾶ ἐπὶ τὸν θεόν. Very exceptional is its use in Acts xv. 19, ἀπὸ τῶν ἐθνῶν ἐπὶ τὸν θεόν. (Cf. the merely negative ἀποστρέφειν, Acts iii. 26, ἐν τῷ ἀποστρέφειν ἕκαστον ἀπὸ τῶν πονηριῶν 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, ἐπέστρεψαν ἐπὶ τὸν κύριον; xi. 21; 2 Cor. iii. 16, πρὸς κύριον; Acts xxvi. 20, ἐπὶ τὸν θεόν; 1 Pet. ii. 25, ἦτε γὰρ ὡς πρόβατα πλανώμενοι, ἀλλ' ἐπεστράφητε νῦν ἐπὶ τὸν ποιμένα καὶ ἐπίσκοπον τῶν ψυχῶν ὑμῶν. The negative element is rarely alone referred to, as in Jas. v. 19, 20; we more frequently find ἐπιστρέφειν by itself used as = to change or convert oneself, Luke xxii. 32; Matt. xiii. 15; Mark iv. 12; John xii. 40; Acts iii. 19, xxviii. 27. It is joined with μετανοεῖν, Acts iii. 19, xxvi. 20, cf. Luke xvii. 4, ἐὰν . . . ἐπτάκις ἐπιστρέψῃ λέγων

Μετανοῶ, and includes πιστεύειν, Acts xi. 21, πιστεύσας ἐπέστρεψεν ἐπὶ τὸν κύριον, cf. Acts xxvi. 18, Luke xxii. 32, ἐδείθην περὶ σοῦ ἵνα μὴ κλείψῃ ἡ πίστις σου, as in Acts ix. 35 ἐπέστρεψαν implies the more frequent ἐπίστευσαν, *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 πρόβατα πλανώμενοι κ.τ.λ.; Acts xxvi. 18; 2 Cor. iii. 16; Acts iii. 19, εἰς τὸ ἐξαλειφθῆναι ὑμῶν τὰς ἁμαρτίας; xxvi. 18, τοῦ λαβεῖν αὐτοὺς ἄφεσιν ἁμαρτιῶν καὶ κληρὸν ἐν τοῖς ἡγιασμένοις τῇ πίστει τῇ εἰς ἐμέ; Jas. v. 20. Thus it differs from μετανοεῖν, which includes only the behaviour as the turning of penitence. **Conversion** combines both penitence and faith, comp. Acts xx. 21.

Ἐπιστροφή, ἡ, a turning oneself round or to, Ecclus. xl. 7; Ezek. xlvi. 7.—In the N. T. only once = conversion, Acts xv. 3, ἐνδιηγούμενοι τὴν ἐπιστροφήν τῶν ἐθνῶν. Cf. ver. 19; Ecclus. xlix. 2, xviii. 20, ἐπιστροφή πρὸς θεόν.

Σώζω, σώσω, ἐσώθην, σέσωμαι, from σώς (σάος), whence the kindred forms σόος (Homer, Herodotus), σῶς (σώιος), Herodotus, Thuc., Xen., Dem., Plut. = *healthy, sound* (Latin, *sanus*; Old High German, *gasunt* ?); hence = **to make sound, to save, to preserve**, e.g. ἐκ πολέμου, ἐκ κινδύνων, ἐκ θανάτου, ἐξ Ἰδαίου, 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. τὰ ὑπάρχοντα, *to maintain intact what is established* (Thuc.); τοὺς νόμους, *to maintain the laws* (Soph., Eur.), as distinct from φυλάσσειν, *to keep or obey them*. Frequently in profane Greek, in contrast with ἀπολλύναι, ἀποθνήσκειν; cf. Xen. *Cyrop.* iii. 2. 15, σαφῶς ἀπολώλεναι νομίσαντες νῦν ἀναφανόμεθα σεσωσμένοι; iii. 3. 45, οἱ μὲν νικῶντες σώζονται, οἱ δὲ φεύγοντες ἀποθνήσκουσιν; iii. 3. 51, αἰρετώτερον ἐστὶ μαχομένους ἀποθνήσκειν μᾶλλον ἢ φεύγοντες σώζεσθαι; iv. 1. 5, πότερον ἢ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχὰς; Aristoph. *Av.* 377, ἡ εὐλάβεια σώζει πάντα; Phavor., ῥύεσθαι, φυλάσσειν; see under ῥύομαι. Plat., Dem., Polyb. In the LXX. = ψ^{σ} , ψ^{ω} , and others. See under (II).

(I.) Generally = **to rescue from danger or from death**, etc., Matt. viii. 25, σώσον, ἀπολλύμεθα; xiv. 30, xxvii. 40, 42, 49; Mark iii. 4, ψυχὴν σώσαι ἢ ἀποκτεῖναι; xv. 30, 31; Luke vi. 9, xxiii. 35, 37, 39; John xii. 27, σώσον με ἐκ τῆς ὥρας ταύτης; Acts xxvii. 20, 31; Heb. v. 7. Of the sick = **to help or heal them**, Matt. viii. 25. Often ἡ πίστις σου σέσωκέ σε, Matt. ix. 22; Mark v. 34, x. 52; Luke viii. 48, xvii. 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 ψ^{σ} , Hiphil and Niphal. This word is in the LXX. rendered by σώζειν, ἀνασώζειν, διασώζειν, and also by ῥύεσθαι, ἐξαιρεῖν, ἀμύνεσθαι, while ψ^{σ} is always rendered σωτηρία, σωτήριον, and once also by ἔλεος, Isa. lxi. 10; ψ^{σ} , ψ^{ω} , always by σωτηρία (σωτήρ); and ψ^{σ} 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, cxi. 8. Also, and particularly, in the Messianic sense, Hab. iii. 8, cf. ver. 13; Ps. cxviii. 15, 21; Isa. xii. 2, 3, xlix. 8, cf. vv. 9, 10, lii. 7; Ps. xiv. 7, xcvi. 2, 3; Isa. vi. 1, li. 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 *εὐλογία*, Ps. iii. 3, 9, cxxxii. 16, xci. 16; Isa. xii. 2, 3; Ps. xiv. 7; Isa. lix. 17, 20, 9 sqq., lvi. 1, li. 6, 8; Isa. xlvi. 13, xlv. 17, Ἰσραὴλ σώζεται ὑπὸ κυρίου σωτηρίαν αἰώνιον, cf. Heb. ix. 12, αἰωνία λύτρωσις. We also find the frequent expression, *the salvation of God*, and *my salvation* as used by God, Isa. lvi. 1, li. 6, 8; Ex. xiv. 13, xv. 2; Ps. lxvii. 3, l. 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 *ἡ σωτηρία* 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 ἐξ ἐχθρῶν ἡμῶν καὶ ἐκ χειρὸς πάντων τῶν μισούντων ἡμᾶς*; ver. 77, *τοῦ δοῦναι γνώσιν σωτηρίας τῷ λαῷ αὐτοῦ ἐν ἀφέσει ἁμαρτιῶν αὐτῶν*. Cf. Ezek. xxxvi. 29, *σώσω ὑμᾶς ἐκ πασῶν τῶν ἀκαθαρσιῶν ὑμῶν*; Zech. viii. 7, *ἰδοὺ ἐγὼ σώζω τὸν λαόν μου ἀπὸ γῆς ἀνατολῶν καὶ ἀπὸ γῆς δυσμῶν*.

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 ἐκ θανάτου*, cf. iv. 12, *εἰς ἐστὶν ὁ νομοθέτης, ὁ δυνάμενος σῶσαι καὶ ἀπολέσαι* (Luke vi. 9); 2 Cor. vii. 10, *ἡ γὰρ κατὰ θεὸν λύπη μετάνοιαν εἰς σωτηρίαν . . . ἐργάζεται· ἡ δὲ τοῦ κόσμου λύπη θάνατον κατεργάζεται*. *Salvation from wrath*, Rom. v. 9, *σωθησόμεθα δι' αὐτοῦ ἀπ' ὀργῆς*, cf. 1 Thess. v. 10; from *ἀπόλεια*, cf. Phil. i. 9, in antithesis with *ἀπόλλυμαι*, Matt. xvi. 25; Mark viii. 35; Luke ix. 24, 56; 1 Cor. i. 18; 2 Cor. ii. 15; 2 Thess. ii. 10; Matt. xviii. 11, *σῶσαι τὸ ἀπολωλός*; Luke xix. 10; Jude 5; as opposed to *κρίνειν, κατακρίνειν*, John iii. 17, xii. 47; Mark xvi. 16, *ὁ πιστεύσας . . . σωθήσεται, ὁ δὲ ἀπιστήσας κατακριθήσεται*. Cf. 1 Cor. v. 5, *ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου*; iii. 15; 1 Pet. iv. 18. Hence *σ. ἀπὸ τῶν ἁμαρτιῶν*, Matt. i. 21, see Luke i. 77; Acts v. 31; Luke vii. 50; Jas. iv. 12. Also positively, corresponding with *εἰσελθεῖν εἰς τὴν βασ. τ. οὐρ.*, Matt. xix. 25, cf. ver. 24; Mark vi. 24-26; Luke xviii. 25, 26, xiii. 23, 24; 2 Tim. iv. 18, *σώσει εἰς τὴν βασιλείαν αὐτοῦ*. See Eph. ii. 5, *ὄντας ἡμᾶς νεκροὺς τοῖς*

παρὰπτώμασιν συνεζωποίησεν τῷ Χριστῷ, χάριτί ἐστε σεσωσμένοι. Also by itself, and absolutely = to be saved from perdition, condemnation, judgment, Luke xiii. 23, εἰ ὀλίγοι οἱ σωζόμενοι; Acts ii. 47, προσετίθει τοὺς σωζομένους . . . 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 σέσωκέν σε, πορεύου εἰς εἰρήνην, cf. ver. 48. So also Matt. x. 22, ὁ δὲ ὑπομείνας εἰς τέλος οὗτος 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, xxvii. 31; Rom. v. 10, viii. 24, ix. 27, x. 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. ii. 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. *πίστις*, Luke vii. 50, Jas. ii. 14; *λόγος*, Jas. i. 21, 1 Cor. i. 21; *βάπτισμα*, 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, εἴ πως . . . σώσω τινὰς ἐξ αὐτῶν; 1 Cor. vii. 16, εἰ τὸν ἄνδρα, τὴν γυναῖκα σώσεις; ix. 22; 1 Tim. iv. 16, σεαυτὸν σώσεις καὶ τοὺς ἀκούοντας; Jas. v. 20, ὁ ἐπιστρέψας ἀμαρτωλὸν ἐκ πλάνης ὁδοῦ αὐτοῦ σώσει ψυχὴν ἐκ θανάτου; Jude 23, οὓς δὲ ἐν φόβῳ σώζετε.—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, ἐν δὲ τούτῳ θαυμάσιον ἔχω ἀγαθὸν, ὃ με σώζει; *Theaet.* 176 D, οἱ σωθησόμενοι, *they who wish to be happy*.

Σωτήρ, ὁ, 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 passuri vel periculis defuncti Jovi σωτήρι supplicabant,*" Sturz, *Lex. Xen.* Thus the Dioscuri were the σωτήρες of mariners, the Nile was the σωτήρ of the Egyptians, etc. The title *εὐεργέτης* was used synonymously as appropriate to useful men, to heroes, statesmen, etc. — LXX. = *נִשְׁׁר*, Ps. xxiv. 5, xxvii. 1, Isa. xvii. 10, Mic. vii. 7, Hab. iii. 18; *נִשְׁׁר*, Isa. xlv. 15, 21; *נִשְׁׁר*, Ps. lxxii. 2, 7, Isa. xii. 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 *σώζω*. Cf. Ps. lxxxviii. 2, lxxxix. 2, cxl. 8; Isa. xxxiii. 2; Deut. xxxii. 15; Ps. xxxv. 3. In the N. T., (I.) *a name given to God*, Luke i. 47; 1 Tim. i. 1, ii. 3, iv. 10; Tit. i. 3, ii. 10, iii. 4; Jude 25, *μόνον θεῷ σωτήρι ἡμῶν διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν δόξα 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 σωτήρ, various proverbs had arisen, e.g. τὸ τρίτον τῷ σωτήρι, Διὸς τρίτον σωτήρος χάριν = *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, τοῦτον ὁ θεὸς ἀρχηγὸν καὶ σωτήρα ὑψωσεν; 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, αὐτός ἐστιν σωτήρ τοῦ σώματος. — Cf. Heb. ii. 10, ὁ ἀρχηγὸς τῆς σωτηρίας; v. 9, αἴτιος σωτηρίας αἰωνίου.

Σωτηρία, ἡ, salvation, preservation; also welfare, prosperity, happiness, *e.g.* ἡ τοῦ κοινου σ., Thuc. ii. 60. 3, just as the Hebrew נַשְׁוּת, which combines both meanings; see σώζω. Also = נִשְׁוּת, Gen. xxvi. 31, xxviii. 21, xliv. 17. In the N. T. (excepting Acts vii. 25, xxvii. 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 נַשְׁוּת, Ps. cxviii. 25) it is used only in a sense peculiar to the economy of grace, as = salvation, redemption, Luke i. 71, 77; see σώζω. Contrasted with θάνατος, 2 Cor. vii. 10; ἀπώλεια, Phil. i. 28; ὀργή, 1 Thess. v. 9; John iv. 22, ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστιν; 2 Tim. ii. 10, σωτηρίας τυγχάνειν τῆς ἐν Χριστῷ; Heb. v. 9, σωτηρία αἰώνιος, cf. Isa. xlv. 17, נִשְׁוּת נַשְׁוּת; Luke i. 69, κέρας σωτηρίας; Acts xiii. 26, ὁ λόγος τῆς σωτηρίας ταύτης; Eph. i. 13, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν; Acts xvi. 17, ὁδὸς 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, ἐλπίδα σωτηρίας; Heb. i. 14, κληρονομεῖν σωτηρίαν; ix. 28, ὀφθήσεται τοῖς αὐτὸν ἀπεκδεχομένοις εἰς σωτηρίαν; 1 Pet. i. 5, φρουρεῖσθαι διὰ πίστεως εἰς σωτηρίαν ἐτοιμὴν ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ, cf. ver. 9; Rom. xiii. 11, νῦν γὰρ ἐγγύτερον ἡμῶν ἡ σωτηρία, ἢ ὅτε ἐπιστεύσαμεν. 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 ἐλπίδι 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.

Σωτήριος, ον, saving, bringing salvation; rarely used as an adjective in biblical Greek; see Wisd. i. 14. — Tit. ii. 11, ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις. It occurs frequently in profane Greek, and always elsewhere in Scripture as a neuter substantive, τὸ σωτήριον = ἡ σωτηρία, LXX. = נַשְׁוּת, Ps. xcvi. 2, Isa. lvi. 1, lix. 17; = נַשְׁוּת, Ps. l. 24, lxxxv. 7, 10; Isa. li. 5. So in the N. T. Luke ii. 30, εἶδον τὸ σωτήριόν 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 σῶος, σώος, σώς, 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. xiv. 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 τῷ σώματι ὅτι ἵαται; Matt. xxvi. 12, Mark xiv. 8, 1 Cor. xiii. 3; *the entire material organism*, Matt. vi. 22, 23, Luke xi. 34, 36, Rom. xii. 4, ἐν ἐνὶ σώματι μέλη πολλά; 1 Cor. xii. 12, τὸ σῶμα ἓν ἐστίν, καὶ μέλη ἔχει πολλά κ.τ.λ.; ver. 14, τὸ σῶμα οὐκ ἐστίν ἐν μέλος, ἀλλὰ πολλά; vv. 15–20, 22–25,—quickened by the spirit, Jas. ii. 26, τὸ σῶμα χωρὶς τοῦ πνεύματος νεκρὸν ἐστίν, which, as the inner man, is contrasted with the body as the outward appearance or self-representation, 1 Cor. v. 3, ὡς ἀπὸν 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 ἐξωθεν ἄνθρωπος), and the ψυχή the other, both in profane Greek and in Scripture. See ψυχή. Matt. x. 28, φοβήθητε μᾶλλον τὸν δυνάμενον καὶ ψυχήν καὶ σῶμα ἀπολέσαι ἐν γέννη; 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 φοβείσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα, τὴν δὲ ψυχήν μὴ δυνάμενον ἀποκτείνειν, 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 ἔνδυμα, κατοικητήριον, 2 Cor. v. 1–4; 2 Cor. v. 6, ἐνδημοῦντες ἐν τῷ σώματι; ver. 8, ἐκδημῆσαι 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 δι' ἁμαρτίαν, τὸ δὲ πνεῦμα ζωὴ διὰ δικαιοσύνην. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας Χριστὸν ἐκ νεκρῶν ζωοποιήσει καὶ τὰ θνητὰ σώματα ὑμῶν διὰ τοῦ ἐνοικούντος αὐτοῦ 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 σώματα ἐπουράνια . . . ἐπίγεια, ver. 40; σῶμα ψυχικόν . . . 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. vii. 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, ἵνα κομίσηται ἕκαστος τὰ διὰ τοῦ σώματος πρὸς ἃ ἔπραξεν, "the acts which the man's body was the medium or instrument of" (Hofmann); 1 Cor. ix. 27, ἰπωπιάζω μου τὸ σῶμα, μὴ πως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι; Heb. xiii. 3, αὐτοὶ ὄντες

ἐν σώματι. The body is the necessary *medium* for the reception and possession of life, as the history of the creation teaches, and *e.g.* Lev. xvii. 11, 14. It is the organic basis of human nature, and hence we read in Heb. x. 5, *σῶμα δὲ κατηρτίσω μοι*. From its propagation proceeds, Rom. iv. 19, *οὐ κατενόησεν τὸ ἑαυτοῦ σῶμα νεκρωμένον*; Gen. xxx. 2; 2 Sam. vii. 12, xvi. 11; 2 Cor. vii. 4. Hence we see the force of the Lord's words, *τοῦτό ἐστιν τὸ σῶμά 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., *σὰρξ 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 *σὰρξ* which composes it, see Col. ii. 11, *ἐν τῇ ἀπεκδύσει τοῦ σώματος τῆς σαρκός*; Heb. x. 22; Col. i. 22, *ὑμᾶς ἀποκατήλλαξεν ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου*, see *σὰρξ*; 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 ὅτι τὰ σώματα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν*; cf. Rom. xii. 1; Col. ii. 23; John ii. 21; Rom. i. 24. Accordingly the body is called a *σῶμα τῆς ἁμαρτίας*, Rom. vi. 6, and its members "instruments of sin," vi. 12, 13, *μὴ οὖν βασιλευτέω ἡ ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι εἰς τὸ ὑπακούειν ταῖς ἐπιθυμίαις αὐτοῦ, μηδὲ παριστάνετε τὰ μέλη ὑμῶν ὄπλα ἀδικίας 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, *πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦν*; 1 Cor. vi. 19, 20, vii. 34, *ἵνα ἡ ἁγία καὶ σῶματι καὶ πνεύματι*. This is not contradicted by 1 Cor. vi. 18, *πάν ἁμάρτημα . . . ἐκτὸς τοῦ σώματος ἐστίν· ὁ δὲ πορνεύων, εἰς τὸ ἴδιον σῶμα ἁμαρτάνει*, 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 ὃ ἐὰν 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 ὅτι τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν 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 *σὰρξ*, 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, *εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, τὸ δὲ*

πνεῦμα ζωὴ διὰ δικαιοσύνην; ver. 11; 2 Cor. iv. 7, ἔχομεν δὲ τὸν θησαυρὸν τοῦτον ἐν ὄστρακίνοις σκεύεσιν; ver. 10, πάντοτε τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, ἵνα καὶ ἡ ζωὴ τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν φανερωθῇ; Gal. vi. 17; Phil. iii. 21.

Considering these things, we may understand the emphasis laid upon the προσφορά τοῦ σώματος Ἰησοῦ, Heb. x. 10, cf. ver. 5; 1 Pet. ii. 24, τὰς ἁμαρτίας ἡμῶν ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον; Rom. vii. 4, ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ; Eph. ii. 16, ἵνα ἀποκαταλλάξῃ τοὺς ἀμφοτέρους ἐν ἐνὶ σώματι τῷ θεῷ διὰ τοῦ σταυροῦ; 1 Cor. xi. 24, τοῦτό μου ἐστὶν τὸ σῶμα τὸ ὑπὲρ ὑμῶν; vv. 27, 29. The body of Christ, the manifestation of His humanity, the ὁμοίωμα σαρκὸς 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 κατηρτίσω 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 σῶμα καὶ ἐν πνεύμα, see ver. 3, τηρεῖν τὴν ἐνότητα τοῦ πνεύματος; 1 Cor. x. 17, ἐν σῶμα οἱ πολλοὶ ἔσμεν; xii. 13, ἐν ἐνὶ πνεύματι ἡμεῖς πάντες εἰς ἐν σῶμα ἐβαπτίσθημεν. 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 πόρνῃ ἐν σῶμά ἐστιν ἔσονται γὰρ οἱ δύο εἰς σάρκα μίαν; Eph. v. 28; Rom. xii. 5, ἐν σῶμά ἐσμεν ἐν Χριστῷ. The designation of the church, too, as the body of Christ, is quite in keeping with this; Eph. v. 30, μέλη ἐσμεν 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 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. 15, 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, Δαυίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν καὶ τὴν ἄκραν συνάψας αὐτῇ, ἐποίησεν ἐν σῶμα. 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 σῶματα; Diod. Sic. xvii. 46, αἰχμάλωτα σώμ. = prisoners of war. Afterwards (in Polyb., Arr., Plut.) σῶματα 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, ἃ ἐστὶν σκιά τῶν μελλόντων, τὸ δὲ σῶμα Χριστοῦ, to seek a special use of σῶμα = *res ipsa*,—a meaning which the word receives here through its antithesis (elsewhere also found) with σκιά, an antithesis which suggests the expression. Cf. Lucian, *Hermot.* 79, οὐχὶ . . . τίς φαίη, τὴν σκιὰν ὑμᾶς θηρεύειν, ἐάσαντας τὸ σῶμα; Joseph. *de Bell. Jud.* ii. 2. 5, σκιὰν αἰτησόμενος βασιλείας, ἣς ἤρπασαν ἑαυτῷ τὸ σῶμα.

Σωματικός, bodily, corporeal, 1 Tim. iv. 8, ἡ σωματικὴ γυμνασία, cf. σωματικὴ ἔξις, Joseph. *de Bell. Jud.* vi. 1. 6. Also in contrast with ἀσώματος in Plat., Aristot., Philo, *de Opif. Mund.* 4, τῶν ἀσωμάτων ἰδέων τὰς σωματικὰς ἐξομοιῶν οὐσίας. So Luke iii. 22, καταβῆναι τὸ πνεῦμα τὸ ἅγιον σωματικῶ εἶδει ὡς περιστεράν. The adverb σωματικῶς, Col. ii. 9, ἐν αὐτῷ κατοικεῖ πᾶν τὸ πλήρωμα 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.

Σύσσωμος, *ον*, only in Eph. iii. 6, εἶναι τὰ ἔθνη συγκληρονόμα καὶ σύσσωμα καὶ συμμετόχα 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.

T

Ταπεινός, ἡ, ὄν, (I.) locally, low, Josh. xi. 16; Ezek. xvii. 24.—(II.) Figuratively, (a.) low, unimportant, trifling, small, paltry, etc., e.g. δύναμις, insignificant power (Dem.); αἱ ταπειναὶ τῶν πόλεων, weak states, Isocr. *Or.* iv. 26. 95. So Jas. i. 9, ὁ ἀδελφός ὁ ταπεινός, as against ὁ πλούσιος; 2 Cor. x. 1, κατὰ πρόσωπον μὲν ταπεινός ἐν ὑμῖν = insignificant; Rom. xii. 16, μὴ τὰ ὑψηλὰ φρονούντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Thus in the LXX. 1 Sam. xviii. 23 = עָרָא, poor; Isa. xxxii. 2, אֲרָבָה; Lev. xiii. 21 = מַעֲפָה, depressed, and often (b.) humbled, cast down, oppressed, e.g. ταπεινὸν ποιεῖν τινα, to humble one (Isocr.); Xen. *Hell.* ii. 4. 24, τῇ δ' ὑστεραία οἱ μὲν τριάκοντα πάνυ δὲ ταπεινοὶ καὶ ἔρημοι ξυνεκάθηγτο ἐν τῷ ξυνεδρίῳ; vi. 4. 16, σκυθρωπὸς καὶ ταπεινὸς περιούνας = afflicted, cast down. Thus parallel with θλιβόμενοι, 2 Cor. vii. 6, comp. as = לָה, Isa. xi. 4, xxv. 4; אָפָה, Ps. xxxiv. 19, τ. τῷ πνεύματι, parallel with συντετριμμένος = מַעֲפָה, 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 submissive, subject, Xen. *Hier.* v. 5, *Cyrop.* vii. 5. 69. Comp. Luke i. 51, 52, διεσκόρπισεν ὑπερήφανους διανοίᾳ καρδίας αὐτῶν καθείλεν δυνάστας ἀπὸ θρόνων καὶ ὑψώσεν ταπεινοὺς, where it does not stand in the sense *humble*, but its passing into this meaning is shown by the context.—So Matt. xi. 29, πραΰς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ, Jas. iv. 6, 1 Pet. v. 5, as opposed to ὑπερήφανος. Comp. Prov. xxix. 23, ὕβρις ἀνδρα ταπεινοῦ, τοὺς δὲ ταπεινούς

φρονας ἐρείδει δόξη κύριος = $\kappa\epsilon\iota\tau\alpha$, which is = ταπεινός in Ps. cxxxviii. 6. Further, the word is used in profane Greek (*d.*) very often in a morally contemptible sense = **cringing, servile, low, common**, Plato, Xen., Isocr., and others; ταπεινότης, *ignobleness*, Aristotle, *Rhet.* ii. 6, with μικροψυχία, Diod. xvi. 70; and it is (*e.*) 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 (*c.*), deepen the conception, and raise the word to be the designation of the noblest and most necessary of all virtues, which in contrast with ὕβρις in every form is still something quite different from the σωφροσύνη which is opposed to ὕβρις 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, ταπεινούν ἑαυτόν, a representation foreign to profane Greek, though a presentiment of this virtue is traceable there. Nägelsbach, *Homer. Theol.* vi. 13, remarks that the συγῆ, Hom. *Od.* xviii. 141, συγῆ δῶρα θεῶν ἔχειν, Dem. *adv. Timocr.* lii. 717, ποιεῖν τὰ δίκαια συγῆ, 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. ταπεινούν ἑαυτόν, 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 A, τῷ θεῷ αἰεὶ ξυνέπεταιδίκη τῶν ἀπολειπομένων τοῦ θεοῦ νόμου τιμωρός, ἧς ὁ μὲν εὐδαιμονήσειν μέλλων ἐχόμενος ξυνέπεται ταπεινός καὶ κεκοσμημένος, εἰ δέ τις ἐξαρθεῖς ὑπὸ μεγαλαυχίας ἢ χρήμασιν ἐπαιρόμενος ἢ τιμαῖς ἢ καὶ σώματος εὐμορφίᾳ, ἅμα νεότητι καὶ ἀνοίᾳ, φλέγεται τὴν ψυχὴν μεθ' ὕβρεως, ὡς οὐτ' ἄρχοντας οὔτε τινὸς ἡγεμόνος δεόμενος, ἀλλὰ καὶ ἄλλοις ἱκανὸς ὄν ἡγεῖσθαι, καταλείπεται ἔρημος θεοῦ. The Greek ταπεινός is nothing more than an element of σωφροσύνη, and, in direct contrast with the ταπεινοφροσύνη of Scripture, it is in no way opposed to self-righteousness. But the other element in humility, Phil. ii. 3, τῇ ταπεινοφροσύνῃ ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, 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, ταπεινοφροσύνη. It is noteworthy that, in contrast with Scripture usage, ταπεινός is used by Philo in a bad sense.

Ταπεινώ, (I.) locally, to **make low**, Luke iii. 5, βουνὸς ταπεινωθήσεται. — (II.) Figuratively, (*a.*) to **make small, to humiliate, to abase**, e.g. Xen. *Mem.* iii. 5. 4, τεταπεινῶται ἢ τῶν Ἀθηναίων δόξα; Phil. iv. 12, οἶδα καὶ ταπεινοῦσθαι, οἶδα καὶ περισσεύειν. Comp. 2 Cor. xi. 7. — Xen. *Anab.* vi. 3. 18, θεὸς τοὺς πλείον φρονοῦντας ταπεινῶσαι βούλεται. So 2 Cor. xii. 21. Answering to this ταπεινοῦσθαι, to **humble oneself**, 1 Pet. v. 5, ταπεινώθητε οὖν ὑπὸ τὴν κραταίαν χεῖρα τοῦ θεοῦ, Jas. iv. 10, comp. ὑπερήφανος, ver. 6; Eccles. 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 ἁμαρτίαν ἐποίησα ἐμαυτὸν ταπεινῶν ἵνα ὑμεῖς ὑψωθῆτε, ὅτι δωρεὰν τὸ τοῦ θεοῦ εὐαγγέλιον εὐαγγελισάμην ὑμῖν; Phil. ii. 8, of Christ, ἐταπεινώσεν ἑαυτὸν γενόμενος ὑπῆκοος κ.τ.λ., comp. Heb. v. 8, Luke xiv. 11, Matt. xxiii. 12, to humble oneself; (b.) specially in the biblical sense, see ταπεινός (ε.); Matt. xviii. 4, Luke xviii. 14, ταπεινοῦν ἑαυτόν. Comp. Ecclus. vii. 17, μὴ προσλογίζου σεαυτὸν ἐν πλήθει ἁμαρτωλῶν ταπεινώσου σφόδρα τὴν ψυχὴν σου, μνήσθητι ὅτι ὄργη οὐ χροιοεῖ.

Ταπεινώσις, 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, ταπεινώσις τῆς λέξεως, too plain or common an exposition.

Ταπεινόφρων, ον, seldom in profane Greek; Plut. Fort. Alex. ii. 4, μικροὺς ἢ τύχη καὶ περιδεεῖς ποιεῖ καὶ ταπεινόφρονας = mean-spirited. In the LXX. only in Prov. xxix. 23 = חַי לְרַע, humble. In like manner in N. T. 1 Pet. iii. 8.

Ταπεινοφροσύνη, ἡ, humility, the disposition of the ταπεινός in the Scripture sense; the word is unknown in profane Greek, and in the LXX. also. As to its import, see ταπεινός, Acts xx. 19; Eph. iv. 2; Phil. ii. 3; Col. ii. 18, 23, iii. 12; 1 Pet. v. 5.

Τέλος, τό, 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. πολέμου τέλος, victory; τέλος ἀνδρός, 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 βίου 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 ἄκρος." 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 ταύτῃ τοῦτο τὸ τέλος ἐγένετο; i. 10. 18, ταύτης μὲν τῆς ἡμέρας τοῦτο 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 οὐκ ἔσται τέλος; Mark iii. 26, οὐ δύναται στήναι ἀλλὰ τέλος ἔχει. Cf. Xen. Cyrop. vii. 3. 11, οὗτος ἔχει τὸ κάλλιστον τέλος, νικῶν γὰρ τετελεύτηκε. But here τέλος, as often, means death as the end or issue of life, e.g. Ael. V. H. iii. 25, τέλος εὐκλεές, 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, εἰσελθὼν ἔσω ἐκάθητο . . . ἰδεῖν τὸ τέλος; Jas. v. 11, τὸ τέλος κυρίου εἶδετε; 1 Pet. iv. 17, τί τὸ τέλος τῶν ἀπειθούντων; ver. 7, πάντων δὲ τὸ τέλος ἤγγικεν. 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 ἤξει 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, μήτε ζωῆς τέλος 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 ἠγάπησεν αὐτούς, 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, ἄχρι, 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 λοιπόν). Comp. Rev. xxi. 6, xxii. 13, ἐγὼ ἡ ἀρχὴ καὶ τὸ τέλος, with Pind. Pyth. x. 10, ἀνθρώπων τέλος ἀρχά τε, *the beginning and end of human undertakings*; Luke xxii. 37, καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, is hardly parallel with the Homeric τέλος ἐπιτιθέσθαι μύθη, *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, ἔτι τοῦτο . . . δεῖ τελεσθῆναι ἐν ἐμοί.—(II.) The word refers to *the goal reached, the goal and end*, Rom. vi. 21, τὸ γὰρ τέλος ἐκείνων 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 ἐστὶν ἀγάπη ἐκ κ.τ.λ., cf. Rom. xiii. 10, πλήρωμα τοῦ νόμου ἀγάπη. (On the contrary, in Rom. x. 4, τέλος γὰρ νόμου Χριστός, 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.

Τελέω, τελέσω, Attic τελώ, perf. pass. τετέλεσθαι, *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*, Theocr. xxiv. 81; ἔργον τελεῖν, both *to perform a work* (Eur. Or. 834) and *to complete it*, Hom. Il. vii. 465; τελεῖν τὰ ἱερά, *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. ἔτος ὀγδοηκοστὸν τελεῖν, Luc. Macrob. 10. In the N. T., (I.) τοὺς λόγους τελεῖν, Matt. vii. 28, xix. 1, cf. xiii. 53, xi. 1; τὴν μαρτυρίαν, *completely to bear one's testimony*, Rev. xi. 7; τὸν δρόμον, 2 Tim. iv. 7; τὰς πόλεις—*to finish*, an elliptical expression, cf. Josh. iii. 17, ἕως συνετέλεσε πᾶς ὁ λαὸς διαβαίνων τὸν

Ἰορδάνην; generally, to do anything fully or completely, Luke ii. 39. Passive, τελεῖσθαι, to be completed or fulfilled, Rev. xv. 1, 8, xvii. 17,—xx. 3, 5, 7, τὰ χίλια ἔτη; John xix. 28, εἰδὼς ὁ Ἰησοῦς ὅτι ἤδη πάντα τετέλεσται, ἵνα τελειωθῇ ἡ γραφή; ver. 30, τετέλεσται,—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. xii. 9, ἡ γὰρ δύναμις ἐν ἀσθενείᾳ τελεῖται (so Tisch., Received text, ἡ γ. δυν. μου 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. ἔργον τελεῖν, to perform, or execute, or carry out, Eccus. vii. 26, κxviii. 30. So Luke xii. 50, ἕως οὗ τελεσθῇ τὸ βάπτισμα; Rom. ii. 27, τὸν νόμον τελεῖν, as in Jas. ii. 8; Gal. v. 16, ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε.

From τέλος, a tax = to pay taxes or tribute, Matt. xvii. 24; Rom. xiii. 6.

Τέλειος, α, ον; 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 ἐνιαυτός, a full year; Arist. Pol. i. 3, οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. So ἔργον τέλειον, Jas. i. 4; 1 Cor. xiii. 10, τὸ τέλειον, in contrast with τὸ ἐκ μέρους. Figuratively, 1 John iv. 18, ἡ τελεία ἀγάπη, cf. τελεία καρδιά, 1 Chron. xxviii. 9; 1 Kings viii. 62. Frequently = full grown, of men and beasts; of man, in contrast with παιδίον νήπιον, Pol. v. 29. 2, Plat., Xen., and others. So Eph. iv. 13, εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας κ.τ.λ.; Heb. v. 14, τελείων δὲ ἐστὶν ἡ στερεὰ 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 τέλειος ὁ τῆς ἐλευθερίας, Jas. i. 25; Heb. ix. 11, διὰ τῆς μέλλουσας καὶ τελειότερας σκηνῆς. So in classical Greek with reference to the gods and their exaltation; also of the eagle as the king of birds, τελειότατος πετεγήμων, Hom. Il. viii. 247. In medical phraseology, τέλειον νόσημα, the sickness at its height. — (II.) In a moral sense, perfected, complete, blameless, e.g. δώρημα τέλειον with δόσις ἀγαθῆ, Jas. i. 17. Oftener in the LXX. = D^{LXX} , D^{LXX} , Gen. vi. 9, Ὡς ἄνθρωπος δίκαιος τέλειος ὢν ἐν τῇ γενεᾷ αὐτοῦ; Deut. xviii. 13, 2 Sam. xxii. 16; Aristotle, Eth. i. 13, ἀρετὴ τελεία; Antonin. vii. 67, ἡ τελειότης τοῦ ἥθους. Otherwise it occurs more rarely by itself in an ethical sense in the classics. In the N. T. Jas. i. 4, ἵνα ᾗτε τέλειοι καὶ ὀλόκληροι ἐν μηδενὶ λειπόμενοι; iii. 2, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ; 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, τελείως ἀγαθὸς ἀνὴρ; Isocr. 20 A, νόμιζε τελείως εὐδαιμονήσειν.

Τελειότης, ἡ, (I.) relatively, completeness, perfection, Plat. deff. 412 B, αὐτάρκεια τελειότης κτήσεως ἀγαθῶν; Wisd. vi. 15, φρονήσεως τελειότης; xii. 17, δυνάμεως τελ. — (II.) Absolutely = perfection in a moral sense, Col. iii. 15, ἀγάπη ἐστὶν σύνδεσμος τελειότητος; Judg. ix. 16, 19, εἰ ἐν ἀληθείᾳ καὶ τελειότητι ἐποιήσατε (D^{LXX}), perhaps = ἐν

καρδία τελεία, 1 Chron. xxviii. 9 ; 1 Kings viii. 62. — Heb. vi. 1, ἀφέντες τὸν τῆς ἀρχῆς τοῦ Χριστοῦ λόγον ἐπὶ τὴν τελειότητα φερόμεθα, may signify either the στερεὰ τροφή according to its nature as contrasted with the γάλα, *i.e.* τῆς ἀρχῆς τοῦ Χριστοῦ λόγος, the λόγος δικαιοσύνης, v. 13, 14, or the state of the τέλειοι in contrast with the νήπιοι, v. 13. The former explanation is perhaps the simpler and more probable. The word occurs but rarely, not only in profane, but also—notwithstanding the examples in Steph. *Thees.*—in biblical Greek.

Τελεείω, also τελεώω, (I.) to make perfect, to complete, Her. i. 120, πάντα ἐτελέωσε ποιήσας ; John xvii. 4, τὸ ἔργον ἐτελείωσα ὃ δέδωκάς μοι ἵνα ποιήσω ; Acts xx. 24, τελειώσαι τὸν δρόμον μου, καὶ τὴν διακονίαν ἣν ἔλαβον ; 2 Chron. viii. 16, ἀφ' ἧς ἡμέρας ἐθεμελιώθη ἕως οὗ ἐτελείωσε Σαλωμών τὸν οἶκον κυρίου = *ἔψ* ; to finish, to fulfil, Luke ii. 43, τὰς ἡμέρας ; Plat. *Polit.* 272 D, ἐπειδὴ χρόνος ἐτελεώθη ; to make complete, so that nothing more is wanting, *e.g.* to bring to maturity, to ripen, etc., Plat. *Rep.* vi. 487 A, τελειωθείσι τοῖς τοιούτοις παιδεία τε καὶ ἡλικία ; 498 B, ἐν ἣ (ἡλικία) ἡ ψυχὴ τελειοῦσθαι ἄρχεται ; Aristot. *H. Animal.* i. 15, ἡ μὲν οὖν κεφαλὴ πᾶσι ἄνω πρὸς τὸ σῶμα τὸ ἐάντων ὁ δ' ἄνθρωπος μόνος . . . πρὸς τὸ τοῦ ὄλου τελειωθείς ἔχει τοῦτο τὸ μόριον. So Heb. ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας διὰ παθημάτων τελειώσαι—to make Him perfectly an ἀρχηγὸς τῆς σ. τέλειος, cf. v. 9, τελειωθείς ἐγένετο . . . αἴτιος σωτηρίας αἰωνίου, vii. 28, υἱὸς . . . τετελειωμένος, in contrast with ἀρχιερεῖς ἔχοντες ἀσθενείαν. So also John xvii. 23, ἵνα ὧσιν τετελειωμένοι εἰς ἕν ; Jas. ii. 22, ἡ πίστις συνήργει τοῖς ἔργοις αὐτοῦ καὶ ἐκ τῶν ἔργων ἡ πίστις ἐτελειώθη, becomes πίστις τελεία, cf. ver. 26, ἡ πίστις χωρὶς τῶν ἔργων νεκρά ἐστίν. The passive meaning adopted here, to be kept or preserved intact, is quite untenable, and especially by John xix. 28, ἵνα τελειωθῇ ἡ γραφή, where the fulfilment of the prophecy is regarded as the completion and accomplishment of what was prophesied, of that which was not τέλειον, while the fulfilment was still wanting ; cf. Hom. *Il.* ix. 456, θεοὶ δ' ἐτέλειον ἐπάρας, Luke i. 45, under τελειώσις. Cf. τελεῖν. *Ecclus.* xxxiv. 10 also does not sanction this meaning, τις ἐδοκιμάσθη ἐν αὐτῷ καὶ ἐτελειώθη, see τέλειος as denoting moral perfection. We may also refer to the words of St. John, τετελείωται 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 τελειοῦν, in the sense, to bring to the end, to conclude ; passive, to reach the goal. See in profane Greek, *Plut. Mor.* 111 C, ζῶα . . . ἔωθεν μὲν γεννώμενα, μέσης δ' ἡμέρας ἀκμάζοντα, δείλης δὲ γηρῶντα καὶ τελειοῦντα τὸ ζῆν ; 159 C, φυγὴ δὲ μία [τῶν ἀδικημάτων] καὶ καθαρμὸς εἰς δικαιοσύνην τελειοῖ ; 582 F, ἡ γὰρ χάρις οὐχ ἦττον δεομένη τοῦ λαμβάνοντος ἢ τοῦ δίδοντος ; ἐξ ἀμφοῖν γὰρ τελειοῦται πρὸς τὸ καλόν. The middle in *Jamblich. Vit. Pyth.* 322, ἔπειτα τὰ φυσικὰ πάντα ἀναδιδάσκει, τὴν τε ἠθικὴν φιλοσοφίαν καὶ λογικὴν ἐτελεώσατο — 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 ὅτι ἤδη ἔλαβον ἢ ἤδη τετελειώμαι, see ver. 15, ὅσοι οὖν τέλειοι, τοῦτο φρονώμεν, from which it must be

carefully distinguished ; Phil. *Lit.* II. *Alleg.* 74, πότε οὖν ὡ ψυχὴ μάλιστα νεκροφορεῖν σαυτὴν ὑπολήψῃ· ἀρά γε οὐχ ὅταν τελειωθῆς καὶ βραβείων καὶ στεφάνων ἀξιωθῆς ; see also Heb. xi. 40, μὴ χωρὶς ἡμῶν τελειωθῶσιν ; xii. 23, δίκαιοι τετελειωμένοι. Here the goal is evidently, according to xi. 39, x. 36, the κομίσασθαι τὴν ἐπαγγελίαν. Cf. also τελειοῦσθαι used of death, Ignat. *ad Trall.* 3, δέδεμαι μὲν διὰ Χριστὸν, ἀλλ' οὐδέπω Χριστοῦ ἀξιός εἰμι· ἐὰν δὲ τελειωθῶ, τάχα γενήσομαι ; Euseb. *Vit. Const.* iii. 47, τοῦ μὲν οὖν βασιλέως ἐτελειούτο ἡ μήτηρ, used by patristic writers with reference to the martyrs' death ; Luke xiii. 32, ἰάσεις ἀποτελῶ σήμερον καὶ αὔριον, καὶ τῇ τρίτῃ τελειοῦμαι, see vv. 31, 33 ; Bengel, *finem nanciscor*. This signification, to go on towards the goal, passive, to reach the goal, perfectly suits the other places in the Hebrews, viz. x. 14, μιᾷ γὰρ προσφορᾷ τετελειώκεν εἰς τὸ διηκεῖς τοὺς ἀγιαζόμενους (see ix. 13) ; vii. 19, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος ; x. 1, οὐδέποτε δύναται τοὺς προσερχομένους τελειῶσαι, cf. ver. 2, διὰ τὸ μηδεμίαν ἔχειν ἔτι συνείδησιν ἁμαρτιῶν τοὺς λατρεύοντας ἅπαξ κεκαθαρμένους ; ix. 9, θυσίαι προσφέρονται μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. The goal to be attained is here, as the context shows, the removal of the evil conscience, as in xi. 40 it is the attainment of the promise ; and it is unnecessary to take τελειοῦν either as = δικαιοῦν, like τέλειος, synon. with δίκαιος (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 ἀγιάζειν, καθαρίζειν (Heb. ix. 13, 14), ἀφαιρεῖν ἁμαρτίας (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 τελεῖν, John iv. 34, v. 36 ; Ecclus. l. 21.

Τελεῖωσις, ἡ, completion, successful issue, Diod. ii. 29, ἀποτρῆται κακῶν καὶ τελειώσεις ἀγαθῶν. *The attainment of a perfect whole, a τέλειον* which needs nothing further to complete it, Heb. vii. 11, εἰ μὲν οὖν τελειώσις διὰ τῆς Λευιτικῆς ἱερωσύνης ἦν, see ver. 19.—The fulfilment of a promise, Luke i. 45 ; Judith x. 9. Contrasted with νεότης, Jer. ii. 2, as often in Aristotle, denoting a state of ripeness, perfect culture, etc.

Τελειωτής, ὁ, one who makes a τέλειον, who completes anything ; it occurs in patristic Greek, and in the N. T. only in Heb. xii. 2, τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν ; see ἀρχηγός.

Συντελέω, (I.) to bring things to an end together, to bring to the goal, to complete, to finish, e.g. τὰς ναῦς, Pol. i. 21. 3. So with plural object, Matt. vii. 28, τοὺς λόγους ; Acts xxi. 27, ἔμελλον αἱ ἑπτα ἡμέραι συντελεῖσθαι ; Luke iv. 2. Or with a substitute for the plural, see Luke iv. 13, συντελέσας πάντα πειρασμόν. So also Mark xiii. 4, ὅταν μέλλῃ ταῦτα συντελεῖσθαι πάντα, all together.—(II.) Perfectly to complete anything, as σύν often denotes in composition, e.g. συμπληρῶ, συντέμνω, Polyb. vi. 53. 1, συντελουμένης

τῆς ἐκφορᾶς. So Rom. ix. 28, λόγον συντελῶν, *bringing to an accomplishment a purpose* (Isa. x. 23); Lam. ii. 17, συνετέλεσε ῥῆμα αὐτοῦ; Heb. viii. 8, συντελέσω . . . διαθήκην καινὴν, where the word (instead of the διαθήσομαι of the LXX.) may also have reference to the fellowship in this διαθ. both of Israel and Judah, συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ καὶ ἐπὶ τὸν οἶκον Ἰουδα διαθήκην καινὴν. It is not used in biblical Greek of the combination of a plurality of subjects.

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 συντελεῖν (II.). Pol. iv. 28. 3, συντέλειαν λαμβάνει ὁ πόλεμος; Strabo, xvii. 804, ἀφῆκε τὸ ἔργον περὶ συντέλειαν. In the N. T. only συντέλεια τοῦ αἰῶνος, Matt. xiii. 39, 40, 49, xxiv. 3, xxviii. 20; τῶν αἰώνων, Heb. ix. 26, *the end, the termination of the course of this world*; see αἰών. LXX. Dan. ix. 26, ἕως καιροῦ συντελείας, ver. 27, xii. 4; also ix. 27, κατὰ συντέλειαν καιρῶν; xii. 13, εἰς συντέλειαν ἡμερῶν; Theodot. Dan. ix. 27, ἕως τῆς συντελείας καιροῦ; xii. 4, ἕως καιροῦ συντελείας.

Τίθημι, *to set, to place, to lay.*

Ἀνατίθημι, *to lay upon, to attribute something to some one*; ἀναθέσθαι τινὶ 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 τῶν ἐταίρων τισίν; Artemidor. *Oneirocr.* ii. 64, ἀνατιθέμενός τιμι τῶν ἐπιστημόνων τὸ ὄναρ. 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. = אָשׁ, 1 Sam. xxxi. 10, ἀνέθηκαν τὰ σκεύη αὐτοῦ εἰς τὸ Ἀσαρτεῖον. Not of that which the O. T. calls “holy unto the Lord,” but in the few other places where the word occurs = אָרַח, Lev. xxvii. 28, 29; Mic. iv. 13. But אָרַח signifies *to give over to destruction*, for אָרַח is literally = *to cut off* (see Lev. xxi. 18, אָרַח, *flat-nosed*), *to separate from*; Phoen. אָרַח, *to curse*; Hiphil, *to cut asunder* (Isa. xi. 15 ?), usually = *to put under a ban, לָ for, a person or thing, e.g. אָרַח לְפָנַי, to consecrate to the sword for destruction; אָרַח לַיהוָה, 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. li. 3; with אָרַח, Dan. xi. 44. Cf. the Hophal, Ex. xxii. 19; Lev. xxvii. 29; 2 Esdr. x. 8. Now the LXX. render this in some places by ἀνατιθέναι, Lev. xxvii. 28, 29, Mic. iv. 13; ἀναθεματίζειν, Num. xviii. 14, xxi. 2, 3, Deut. xiii. 15, Josh. vi. 21, Judg. i. 17, Dan. xi. 14 (= נָכַח, Hiphil, Deut. iii. 3), but elsewhere always by verbs signifying simply *destruction, ἐρημοῦν, ἐξερημοῦν, ἀφανίζειν, ἀπολλύναι, ἐξολοθρεύειν, φονεύειν*. This conception, which is not included in the word as used in profane Greek, belongs in Scripture to ἀνατιθέναι, so that, like the Hebrew, it means *to put under a ban* (Luther); but the LXX. use ἀνατιθέναι strictly perhaps only as the *vox media*, because they complete the conception by some addition; see Judg. i. 17, אָרַח וְאָרַח אֶתְּהָא, ἀναθεμάτισαν αὐτήν καὶ ἐξολόθρευσαν αὐτήν; Lev. xxvii. 28, πᾶν δὲ ἀνάθεμα ὃ ἐὰν ἀναθῆ ἄνθρωπος τῷ κυρίῳ . . . οὐκ ἀποδώ-

σεται οὐδὲ λυτρώσεται. πᾶν ἀνάθεμα ἄγιον ἁγίων ἔσται τῷ κυρίῳ; ver. 29, καὶ πᾶν ἀνάθεμα δ' ἐὰν ἀνατεθῆ ἀπὸ τῶν ἀνθρώπων, οὐ λυτρωθήσεται, ἀλλὰ θανάτῳ θανατωθήσεται. Through the representation connected with the Hebrew אֲנָתָהּ , אָנָה , the derivative

Ἀνάθεμα, τό, receives its distinctive meaning in the N. T. It is properly a Hellenistic form of the Attic ἀνάθημα, votive offering, see Möris, ἀνάθημα ἀττικῶς, ἀνάθεμα ἑλληνικῶς, and it occurs in this form, Plut. *Pelop.* 25. Also with the same meaning in 2 Macc. ii. 13, side by side with ἀνάθημα, 2 Macc. ix. 13. In the LXX. = אָנָה , and with the signification, a thing devoted to destruction, to ruin; Zech. xiv. 11, καὶ οὐκ ἔσται ἀνάθεμα ἔτι, καὶ κατοικήσει Ἱερουσαλήμ πεποιθότως. Cf. Num. xxi. 3, ἀνεθεμάτισεν αὐτὸν καὶ τὰς πόλεις αὐτοῦ, καὶ ἐπεκάλεσαν τὸ ὄνομα τοῦ τόπου ἐκείνου ἀνάθεμα = אָנָה ; Judg. i. 17, ἐξολόθρευσαν αὐτούς, καὶ ἐκάλεσε τὸ ὄνομα τῆς πόλεως ἀνάθεμα. 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. אָנָה is elsewhere rendered by ἀπώλεια, Isa. xxxiv. 4; ἐξολόθρευμα, 1 Sam. xv. 21; δλίθριος, 1 Kings xx. 42; ἐκθλιβή, ἐκθλιψις, Mic. vii. 2. See also the rendering (according to the sense rather than the words) of Mal. iv. 6, μὴ ἔλθω πατάξω τὴν γῆν ἄρδην. It is observable that the LXX., in those texts where the meaning of אָנָה was doubtful, whether it meant consecrated to God, or given up and devoted to destruction for God's sake, used the words ἀφορισμα, ἀφορισμένον, Lev. xxvii. 21; Ezek. xlv. 29. It is now generally admitted, however, that אָנָה 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 אָנָה : men who are אָנָה 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. xv. 3; Ezra x. 8. Of the *Cherem* it is said, “it is to be ἄγιον ἁγίων 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 xxi. 5) to denote a consecrated gift, but ἀνάθεμα to denote what is given up to the curse and to destruction, accursed, Gal. i. 8, 9; 1 Cor. xvi. 22, εἴ τις οὐ φιλεῖ τὸν κύριον, ἦτω ἀνάθεμα; xii. 3, λέγει Ἀνάθεμα Ἰησοῦς; Rom. ix. 3, ἠὲ χόμηνη γὰρ ἀνάθεμα εἶναι αὐτὸς ἐγὼ ἀπὸ τοῦ Χριστοῦ. Some have supposed that ἀνάθεμα, in the last-named passage, simply denotes an act of church discipline, just as the Hebrew אָנָה 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 or ὑπὸ τ. 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 ἀνάθεμα elsewhere by Paul (1 Cor. xvi. 22;

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 ἀνάθεμα 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 ἀνάθεμα, but of an ὀλοκαύτωμα, 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, ἀναθέματι ἀνεθεματίσαμεν ἑαυτοὺς μηδενὸς γεύσασθαι ἕως οὗ ἀποκτείνωμεν τὸν Παῦλον, may be explained by comparing Deut. xiii. 15, xx. 17, as the use of a strong word for a minor act, the ἀναθέματι ἀναθεματίζειν τινα being narrowed into the μηδ. γεύσ., or used to denote a fanaticism quite out of the range of Scripture sanction.—Ἀναθεματίζειν occurs also in Mark xiv. 71; Acts xxiii. 12, 14, 21; see ἀνατίθημι.

Διατίθημι, to place separately, to distribute, to arrange, e.g. ἀγῶνας. To appoint any one to a place, 2 Macc. ix. 28, ὡς ἑτέρους διέθηκεν, 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, Aeschin., Aristotle, etc., with and without διαθήκη. Thus in Heb. ix. 16, 17, ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῆ ὁ διαθέμενος. Followed by the dative of the person = to bequeath a thing to any one, as in Luke xxii. 29, κἀγὼ διατίθεμαι ὑμῖν, καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν, ἵνα ἔσθητε κ.τ.λ. Cf. Joseph. Antt. xiii. 16. 1, τὴν βασιλείαν εἰς τὴν Ἀλεξάνδρην διέθετο = to allot or assign. We also find the expression νόμον διατίθεσθαι, Wisd. xviii. 9, κρυφῆ γὰρ ἐβυσσίαζον δόιοι παῖδες ἀγαθῶν, καὶ τὸν τῆς θειότητος νόμον ἐν ὁμοιοῖα διέθετο, τῶν αὐτῶν ὁμοίως καὶ ἀγαθῶν καὶ κινδύνων μεταλήψεσθαι τοὺς ἀγίους. 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 ὁδοῦ ἧς διέθετο αὐτοῖς, 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, διαθεμένους αὐτὰ περὶ τούτων νόμους, 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 διωτιθέναι νόμους is in Strabo = to ordain laws, cf. Plat. Legg. i. 624 A, θεὸς ἢ τις ἀνθρώπων ὑμῖν εἴληφε τὴν αἰτίαν τῆς τῶν νόμων διαθέσεως. The middle, with the idea of arrangement or agreement, is found in Xen. Mem. ii. 6. 23, δύνανται δὲ καὶ τὴν ἔριν οὐ μόνον ἀλίπως, ἀλλὰ καὶ συμφερόντως ἀλλήλοις διατίθεσθαι; and also Aristoph. Av. 440, ἦν μὴ διάθωνται διαθήκην ἐμοί. Cf. Appian, Civ. ii. 8, διαθέμενος τοὺς ἐνοχλοῦντας = to come

to terms with one's creditors. This use of διατίθεσθαι is important in its bearing upon the Scripture use of διαθήκη, διαθήκην, διατίθεσθαι τινι, Heb. viii. 10; πρὸς τινα, Acts iii. 25, Heb. x. 16, cf. 1 Macc. i. 11, διαθώμεθα διαθήκην μετὰ τῶν ἐθνῶν τῶν κύκλω ἡμῶν; 2 Sam. x. 19, לַאֲשֶׁר־תִּשָׂא לְךָ־לְבָבְךָ, LXX, ἡὺτομόλησαν μετὰ Ἰσραήλ, *complot. diέθεντο διαθήκην.*

Διαθήκη, ἡ, in profane Greek always signifies the disposition which a person makes of his property in prospect of death, *i.e.* testament; this is its meaning when used either in the singular or plural, αἱ διαθήκαι being the testamentary arrangements of a person (Isoc., Isaeus, Dem.), *e.g.* ταύτας τὰς διαθήκας διέθετο (Isaeus). St. Paul takes the word thus in Gal. iii. 15, ἀνθρώπου κεκυρωμένην διαθήκην οὐδεὶς ἀθετεῖ ἢ ἐπιδιατάσσεται; ver. 17, διαθήκη προκεκυρωμένη ὑπὸ θεοῦ, parallel and synonymously with ἡ ἐπαγγελία. So also in the Hebrews, ix. 16, 17, ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου· διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, ἐπεὶ μή ποτε ἰσχύει ὅτε ζῆ ὁ διαθεμένος. Accordingly we may render also the plural in Rom. ix. 4 as = testament, ὧν ἡ υἰοθεσία καὶ ἡ δόξα καὶ αἱ διαθήκαι καὶ ἡ νομοθεσία καὶ ἡ λατρεία καὶ αἱ ἐπαγγελίαι; Eph. ii. 12, ξένοι τῶν διαθηκῶν τῆς ἐπαγγελίας. Comp. *Ecclus.* xliv. 18, διαθήκαι αἰῶνος ἐτέθησαν πρὸς τὸν Νῶε, ἵνα ἐξαλειφθῆ κατακλυσμῷ πᾶσα σὰρξ. 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 בְּרִית, but it is doubtful whether the word *testament* corresponds with this O. T. word. בְּרִית usually signifies covenant, agreement; but D. Schulz and Hofmann render it *institution, ordainment*, *i.e.* *divine ordainment*, for the latter says (*Schriftbeweis*, i. 415), “בְּרִית, like עֲוִית or קִח, 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, יִכְרַת יְהוֹדָע, יִכְרַת הַבְּרִית בֵּין יְהוָה וּבֵין הַמֶּלֶךְ וּבֵין הָעָם לְהִיּוֹת לָעַם לְיְהוָה; whereas in 2 Chron. xxxiv. 31, which is said to tell specially in favour of the signification *covenant*, בְּרִית לְלִבְךָ אֲהַרֶּי יְהוָה, clearly is nothing but a *promise* or *vow*, as is evident from the words יִכְרַת הַבְּרִית לְפָנַי יְהוָה.” Thus Hofmann explains the word by bringing בְּרִית into connection with בָּרָא, with the meaning of קָק (*Ezek.* xxi. 24), so that “בְּרִית and קָק may be regarded as kindred conceptions.” Delitzsch, however (on Heb. vii. 22), pronounces this explanation simply and directly erroneous, “because a verb, בָּרָא, meaning *to establish* or *determine*, as syn. with קָק, 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 בְּרִית, not only in and for itself, but as a *term. techn.*? Secondly, what does διαθήκη, as used in the LXX. as a translation of בְּרִית, signify? Thirdly, in what relation does the N. T. διαθήκη stand to this?

First, as to the meaning of בְּרִית, 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 בָּרָא = *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 ברא, *to create, originally to cut, to form*, see Ezek. xxi. 24. Hence we have the phrase ברית ברה, *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 חוה, Isa. xxviii. 15, ἐποιήσαμεν διαθήκην μετὰ τοῦ ἄδου, καὶ μετὰ τοῦ θανάτου συνθήκας; see חוה, Isa. xxviii. 18, which is in like manner to be derived from חוה, *to divide*. Still Hofmann is right in making ברית, Ezek. xxi. 24, synonymous with חקק, in so far as the fundamental meaning of חקק, *to cut*, is akin with *to divide*, as ברא is with ברה. But to infer from this that ברית is synon. with חק, *ordainment, statute*, is a hasty inference, not justified by usage; and when Hofmann says that ברית, like ערוה or חק, 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 ברית reference is made **to the setting up of a relationship**, not of a state nor of a behaviour. When Hofmann further refers to Isa. xlii. 6, where the servant of Jehovah, as a personal law to the people of God, is called ברית, 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 ברית in the sense of *covenant*; but a glance at the context, vv. 9–12, will show that it is called ברית simply because it is said to be אוח ברית ביני וביניכם, ver. 11. Compare Gen. ix. 10, 12, 13, 15, 16. It is indeed a mistake to suppose that ברית 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 ברית צעה, Jer. xi. 5, Josh. xxiii. 16, 1 Chron. xvi. 15–17, does not sanction the signification *will* or *pleasure*, any more than עבר ברית, שטר, and others, comp. Ps. cv. 8 sqq. On the contrary, we read indeed, for example, חקים ברית, Gen. vi. 18, ix. 9, 11, and elsewhere, but not חקים חוה; comp. Jer. xxxiv. 18, חקים את-דברי הברית. — 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. xxiii. 16 and Num. xxv. 13, והנינו נתן לו את-בריתו שלם, compared with ver. 12, והיתה לו ברית פהנת עולם. When the sanctity of the Sabbath is in the Decalogue specially insisted upon as ברית עולם, Ex. xxxi. 16, and the shew-bread, Lev. xxiv. 8, and the salt of the sacrifice, Lev. ii. 13, are described as מלח ברית אלהיו, ברית in these places can no more mean *enactment, ordainment, institution*, than can מלח ברית 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 ארון הברית, ארון הברית, and ארון העדות, ארון העדות, see 1 Kings

viii. 21, לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה; Deut. xxxi. 26, אָרוֹן אֲשֶׁר־שָׁם בְּרִית יְהוָה אֲשֶׁר בְּרַת עִם־אַבְרָהָם; For it cannot be lost sight of that the Torah or the book of the Torah (Ex. xxiv. 7) may be called סֵפֶר הַבְּרִית without בְּרִית and תּוֹרָה or עֲרֻזָּה being synonymous.

There are, in fact, a great many passages in which בְּרִית 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, בְּרִית 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 בְּרִית, but בְּרִית 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, עָלַי הִדְבָּרִים הָאֵלֶּה, בְּרִית אֲתָךְ בְּרִית, *according to the direction of these words*, etc. The prepositions עִם, אֶת, which so often occur, likewise show that the meaning must be **covenant**. The meaning *vow*, 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 בְּרִית 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. lv. 3, Jer. xxxi. 31, or the promise itself as the expression of the covenant.

In a word, we must affirm that בְּרִית, 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 בְּרִית by *διαθήκη*, except in 1 Kings xi. 11, where it is = *ἐντολή*, and Deut. ix. 15 = *μαρτύριον*, a substitution accounted for by the context. When this rendering of בְּרִית by *διαθήκη* is taken as a proof that בְּרִית 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 κριματος* = *rule*

or *order of judgment*, and Ecclus. xlv. 17, ἔδωκεν . . . ἐξουσίαν ἐν διαθήκαις κριμάτων. 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 רָחַץ and רָחַץ. And, lastly, the signification *agreement* or *covenant*, for διαθήκη, is clear from those texts where רָחַץ is unquestionably used in this sense; see 1 Kings xx. 34, ἐν διαθήκη ἀποστελῶ σε καὶ διέθετο αὐτῷ διαθήκην καὶ ἐξάπέστειλεν αὐτόν; Isa. xxviii. 15, ἐποιήσαμεν διαθήκην μετὰ τοῦ ἕδου, καὶ μετὰ τοῦ θανάτου συνθήκας; and especially from 1 Sam. xviii. 3, διέθετο Ἰωναθὰν καὶ Δαυὶδ ἐν τῷ ἀγαπᾶν αὐτόν = רָחַץ רָחַץ רָחַץ רָחַץ, where διατίθεσθαι = *to make an agreement with, to unite and agree*, see διατίθημι. 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 = רָחַץ, *fraternization*. When it is = רָחַץ (see Ezek. xxxi. 7), it may be explained, like Deut. ix. 15, as a mistake that might easily occur, cf. Josh. iv. 15, רָחַץ רָחַץ = ἡ κιβωτὸς τῆς διαθήκης τοῦ μαρτυρίου.—It is of importance to observe how in the Apocrypha διαθήκη is indisputably used to signify *covenant*. Thus Ecclus. xlv. 20, Ἀβραὰμ συνετήρησε νόμον ἰψίστου, καὶ ἐγένετο ἐν διαθήκη μετ' αὐτοῦ, καὶ ἐν σαρκὶ αὐτοῦ ἔστησε 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 = רָחַץ; Dan. xi. 6; Isa. xxx. 1),—while Aqu., Symm., Theod. often render רָחַץ by it, can hardly be explained except by the fact that רָחַץ 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, further, 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 רָחַץ by the frequent reference of this word to God's part only, is confirmed 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. רָחַץ would be remembered in connection with the Greek διαθήκη (see κληρος). 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 διαθήκης ἔγγυος and μεσίτης 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 רָחַץ 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, *πλάκες 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 *διαθήκαι*, 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,—“*Ipsa vocabula בְּרִית et διαθήκη differunt, eamque habent differentiam, quae rei ipsi mirabiliter respondet, nam בְּרִית magis congruit oeconomiae veteri, quae habet formam foederis; διαθήκη oeconomiae novae, quae habet formam testamenti.—Foederis autem ratio non ita congruit cum plena filiatione, quae est in N. T.*”

Προτίθημι, 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, *ποτήρια χρύσεια προθείτο*; Herodian, vi. 6. 2, *τὰς εἰκόνας Μαξιμου καὶ Βαλβίνου*, for veneration. — So Rom. iii. 25, *ὃν προέθετο ὁ θεὸς ἰλαστήριον*. — (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.

Πρόθεσις, ἡ, (I.) a setting forth, a setting up, an exposition, Heb. ix. 2, *ἡ πρόθεσις τῶν ἄρτων*; Matt. xii. 4, *οἱ ἄρτοι τῆς προθέσεως*, as in Mark ii. 26; Luke vi. 4; Hebrew, *עֲרֵב הַלֶּחֶם הַפָּנִי, חֲרָבָה הַפָּנִי*, Ex. xxv. 30; 1 Chron. ix. 32.—(II.) Purpose, resolve, design, e.g. *κατὰ πρόθεσιν ἐψευσμένος*, Polyb. xii. 11. 6, who often uses the word; i. 54. 1, *τὰ κατὰ τὴν πρόθεσιν ἀπέτελεσαν*. The notion of time is not in the preposition, but the meaning is derived from its literal and local import, just as in *προτίθεσθαι*. Thus it is = thought or purpose, in Acts xi. 23, *ἡ πρόθεσις τῆς καρδίας*; xxvii. 13, *τῆς προθέσεως κεκρατημένα*. Of the purpose of God exclusively with reference to salvation, 2 Tim. i. 9, *τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος . . . οὐ κατὰ τὰ ἔργα ἡμῶν, ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν*. Hence Rom. viii. 28, *οἱ κατὰ πρόθεσιν κλητοί*; ix. 11, *ἡ κατ' ἐκλογὴν πρόθ.*, synonymously with *εὐδοκία*, 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, προορισθέντες κατὰ πρόθεσιν; iii. 11, κατὰ πρόθεσιν τῶν αἰώνων = αἰώνιος, cf. 1 Esdr. iv. 40, ἡ μεγαλειότης τῶν πάντων αἰώνων. — Also = intention, e.g. Pol. iv. 73. 2, ἡ πρ., ἣν ἔχει πρὸς τινα. So perhaps 1 Tim. iii. 10; but see Acts xi. 23, παρεκάλει πάντας τῇ προθέσει τῆς καρδίας προσμένειν τῷ κυρίῳ.

Τίκτω, τέξομαι, ἔτεκον, τέτοκα, to bear, to bring forth, Matt. i. 21, 23, 25, ii. 2, etc.

Τέκνον, τό, child, Matt. ii. 18, and frequently; distinguished from υἱός in that τέκνον expresses the origin, υἱός 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 τέκνια, 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 יָבֵן, יָבֵן denote generally the relation of dependence (*fixedness* or *limitation*), and property or character, e.g. הָיָה יָבֵן, Ezra iv. 1; הָיָה יָבֵן, Ps. lxxix. 11; הָיָה יָבֵן, lxxix. 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 Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.

(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 φωτὸς περιπατεῖτε, cf. ii. 2, υἱὸι ἀπειθείας, and see υἱός; τέκνα ἀδικίας, Hos. x. 9, cf. Eph. v. 1, γίνεσθε οὖν μιμηταὶ 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., vv. 8, 10; cf. ἐκ τοῦ θεοῦ γεγέννησθαι, v. 1; τὸ 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 τέκνου, ὃν ἐγέννησα ἐν τοῖς δεσμοῖς; 1 Tim. i. 2, Τιμοθέῳ γνησίῳ τέκνῳ ἐν πίστει; Tit. i. 4, γνησίῳ τέκνῳ 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 Ἀβραάμ ἦτε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε;

cf. 1 Pet. iii. 6, ἥς (Σάρρας) ἐγενήθητε τέκνα. — Akin to this are the expressions παιδες μουσικῶν, φιλοσόφων, ῥητόρων, occasionally to be met with in classical Greek, which, however, merely stand for the simple ῥήτορες, 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. cxlix. 2; Ezek. xvi. 28. Comp. also the name given to the servants in Gen. xv. 3, תַּבְּנֵי. 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 תַּבְּנֵי, 1 Sam. xx. 31, child of death; תַּבְּנֵי יְהוָה, Deut. xxv. 2; תַּבְּנֵי, Prov. xxxi. 5; תַּבְּנֵי הַיְהוּדִים, Ezra iv. 1; Jer. xvii. 19, תַּבְּנֵי, et al.; Isa. lvii. 4, τέκνα ἀπωλείας (Hebrew תַּבְּנֵי יְהוָה corresponds with τέκνα φωτός, Eph. v. 8). See for more examples, υἱός. So κατάρτας τέκνα, 2 Pet. ii. 14; τέκνα φύσει ὀργῆς, Eph. ii. 3 (vid. ὀργή). In particular, the Pauline τέκνα τοῦ θεοῦ, 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, υἱὸς πρωτότοκός μου Ἰσραὴλ. The τέκνα ὑπακοῆς, 1 Pet. i. 14, cannot be taken as an example, because the ὑπακ. is a Hebraistic genitive of quality, obedient children. The people of Israel are called τέκνα σοφίας, 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 υἱὸν τῆς βασιλείας, Matt. viii. 12; see δικαίω. In this last-named phrase the idea of property or character is prominent; but in τέκνα σοφίας 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 υἱός and τέκνον 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. = רִבְבִּי, as a substantive, ὁ, ἡ πρωτότοκος, and τὰ πρωτότοκα, the first-born collectively, Heb. xi. 28; Ex. xi. 15; Gen. xxv. 31; Deut. xii. 17. — (I.) As an adj. joined to υἱός, Matt. i. 25, Luke ii. 7, ἔτεκεν τὸν υἱὸν αὐτῆς τὸν 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., διανοῦγον μήτραν, 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. xxi. 3, cf. Luke i. 32. — (II.)

As a substantive, ὁ πρωτότοκος, the first-born, a name given to Christ, with various attributes, ὁ πρ. 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 πᾶσιν αὐτὸς πρωτεύων ; 1 Cor. xv. 20, ἀπαρχὴ τῶν κεκοιμημένων. His priority and pre-eminence are also referred to in Rom. viii. 29, . . . προώρισεν συμμόρφους τῆς εἰκότος τοῦ υἱοῦ 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 τεχθεῖσα ; 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 αὐτός 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, ὅταν δὲ πάλιν εἰσαγάγῃ τὸν πρωτότοκον εἰς τὴν οἰκουμένην ; and here, as in ver. 5, the distinction between υἱός and ἄγγελος 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 υἱός 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 γεγέννηκα, 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 πρ. 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 Pressel (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 τινα τῶν αὐτοῦ κτισμάτων. Cf. Heb. xii. 16.

Τύπτω, ἔτυπον, to strike, Matt. xxiv. 49, and often ; to injure, to wound, 1 Cor. viii. 12.

Τύπος, ὁ, (I.) stroke ; (II.) the impression left by a stroke, a trace, print, John xx. 25, τ. τῶν ἡλων, parallel with τόπος τῶν ἡλ. Often in profane Greek, τ. τῶν ὀδόντων, 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 κωφὸς τύπος*; Herod. ii. 86, *ξύλινος τύπος ἀνθρωποειδής*. So Acts vii. 43, *τοὺς τύπους, οὓς ἐποίησατε προσκυνεῖν αὐτοῖς*, Amos v. 26 = *ἰδῶν*. Hence in general, *image, form*, always with a statement of the object, *ὄψεος τύπον ἀλλάσσειν*, Eur. *Bacch.* 1332; Diod. i. 24, *Ἴδὼ εἰς βοῶν τύπον μεταποιηθεῖσαι*. Akin to this is the signification, *pattern, model*, cf. Plat. *Rep.* vi. 396 C, *αὐτὸν ἐκμάττειν τε καὶ ἐνιστάσθαι εἰς τοὺς κακίωνων τύπους*; ii. 383b, *τοὺς τύπους τούτους ξυγχωρῶ καὶ ὡς νόμοις ἀνὰ χροῖαν*, though it has not directly this meaning, cf. ii. 383a, *τούτου δευτέρου τύπου εἶναι ἐν φῶδεῖ περὶ θεῶν καὶ λέγειν καὶ ποιεῖν*; still it may be rendered, as in N. T. Greek, *type*, the meaning which it always has in the N. T., except in a few places; 2 Thess. iii. 9, *ἵνα ἑαυτοὺς τύπον δῶμεν ὑμῖν εἰς τὸ μιμεῖσθαι ἡμᾶς*; 1 Tim. iv. 12; Tit. ii. 7; 1 Thess. i. 7; Phil. iii. 17; 1 Pet. v. 3; Acts vii. 44, *ποιῆσαι τὴν σκητὴν κατὰ τὸν τύπον ὃν ἐώρακει*; Heb. viii. 5, corresponding with Ex. xxv. 40, *תבנית*. 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, *ὃς ἐστὶ τύπος τοῦ μέλλοντος*, 1 Cor. x. 6, 11. Cf. Philo, *de orif. mundi.* 36 C, *ἐστὶ δὲ ταῦτα . . . δείγματα τύπων ἐπὶ ἀλληγορίαν καλούντων*.

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 ἐγγεγραπτο*. (Elsewhere *τρόπος*, 1 Macc. xv. 2, xi. 29.) So Acts xxiii. 25, *ἐπιστολὴν περιέχουσαν τὸν τύπον τούτου*. It is doubtful whether the *τύπος διδαχῆς*, Rom. vi. 17, is akin to this and = *form of doctrine*, see 1 Cor. xv. 2, *τίνι λόγῳ εὐηγγελισάμεν ὑμῖν*, or whether it be = *type* or *pattern*, which equally suits the context. The preceding *ὑπηκούσατε* is appropriate in both cases; the *εἰς ὃν παρεδόθητε* is as difficult in both.

Ἀντίτυπος, ον, 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., *ἴσος, ὁμοιος*; Pol. vi. 31. 8, *ἀντίτυπος τίθεμαί τινι = like to any one*. So in Heb. ix. 24, *ἀντίτυπα τῶν ἀληθινῶν*, 1 Pet. iii. 21, of the water of baptism as the *image* (not the *counterpart* or *antitype*, cf. *ὁ καὶ ἡμᾶς ἀντίτυπον 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, *τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος Χριστοῦ*.

Ἐποτύψεις, ἡ, *design* or *outline of a representation*, Poll. vii. 128. *Pattern*,

1 Tim. i. 16, πρὸς ὑποτύπωσιν τῶν μελλόντων πιστεύειν. See also 2 Tim. i. 13, ὑποτύπωσιν ἔχε ὑγαιόντων λόγων ὃν παρ' ἐμοῦ ἤκουσας, where the meaning *summary, brief exposition* (see τύπος), is inadmissible. The meaning *instruction, institutio*, is also inappropriate, because in the titles of books this term simply means *summary*; but it may here, and yet here only, be taken as synonymous with *εἰσαγωγή*. See the passage quoted by Wetstein from Sext. Empir., ὑποτυπώσεις γὰρ ἔγραφαν ἔνιοι τῶν πρὸ ἐμοῦ τὰ τοιαῦτα βίβλια, καθάπερ τινὰς ὑπογραφάς, ἕτεροι δ' εἰσαγωγὰς ἢ συνόψεις ἢ ὑφηγήσεις.

Τ

Τύπος, ὁ, son. We must notice (I.) the Hebraistic uses of this word, wherein *υἱός*, like τέκνα, is used as the Hebrew בן, בְּנֵי, 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 *ἄνθρωποι*, but *υἱοὶ τῶν ἀνθρώπων*, 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, xlix. 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 *ἄνθρωποι*. Comp. *γεννητοί, γεννήματα γυναικῶν*, Matt. xi. 11, Luke vii. 28, Job xiv. 1, Ecclus. x. 18, *et al.*; *υἱὸς ἀνθρώπου*, Ezek. ii. 1, 3, 6, 8, iii. 1, 3, 4, etc. In the N. T. we have the expressions *υἱοὶ τοῦ αἰῶνος τούτου*, Luke xvi. 8, xx. 34; *τοῦ φωτός*, Luke xvi. 8, John xii. 36, 1 Thess. v. 5; *τῆς ἀπειθείας*, Eph. ii. 2, v. 6, Col. iii. 6; *υἱοὶ τοῦ πατρὸς τοῦ ἐν οὐρανοῖς*, Matt. v. 45; *ὑψίστου*, Luke vi. 35; *υἱὲ 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, *υἱοὶ βροντῆς*. Cf. Artemid. ii. 85, where children are called *τύποι* 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 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης*, Acts iii. 25, cf. *τὰ τέκνα τῆς σοφίας*, Matt. xi. 19; *τῆς ἀναστάσεως*, Luke xx. 36; *τῶν φονευσάντων*, Matt. ²³xxvi. 31; *τοῦ νυμφῶνος*, Matt. ix. 15, Mark ii. 19, Luke v. 34; *τῆς βασιλείας*, Matt. viii. 12, xiii. 38; *τοῦ πονηροῦ*, Matt. xiii. 38; *υἱὸς γεέννης*, Matt. xxiii. 15; *εἰρήνης*, Luke x. 6, cf. Matt. x. 13, *ἄξιος*; John xvii. 12, *ὁ υἱὸς τῆς ἀπωλείας*, 2 Thess. ii. 3; *υἱὸς 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; *υἱοὶ* stands by itself for *υἱοὶ τοῦ θεοῦ*, Gal. iv. 6, 7; Heb. ii. 10. While *τέκνον* occurs in these phrases only in the plural, *υἱός* 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,

υἱοὶ παρανόμων; 1 Sam. xx. 30, υἱὸς θανάτου; 2 Sam. ii. 7; υἱοὶ δυνάμεως, xiii. 28; υἱοὶ τῆς ἀποικεσίας, Ezra iv. 1, vi. 19.

(II.) The uses of υἱός as applied to Christ; (a.) υἱὸς Δαβίδ, the successor of David and heir of the promises given to him, Matt. i. 1, βίβλος γενέσεως Ἰησοῦ Χριστοῦ υἱοῦ Δαβίδ υἱοῦ Ἀβραάμ; xii. 23, μήτι οὗτός ἐστιν υἱὸς Δαβίδ; xv. 22, xx. 30, 31, xxii. 42-45; Luke i. 32, δώσει αὐτῷ κύριος ὁ θεὸς τὸν θρόνον 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.) ὁ υἱὸς τοῦ ἀνθρώπου, 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, שְׂנֵי עָבְרַי denotes clearly (see ver. 18) a collective conception; the particle of comparison also, כְּ "like," is used just as in vv. 4, 5, 6, and reminds us of דְּמִיּוֹתָא בְּנֵי תַרְשִׁישָׁא, Dan. x. 16; הַמְּשִׁיבִים דְּמִיּוֹתָא דְּאִנְיָא, Ezek. i. 26; ὁμοῖος υἱῷ ἀνθρώπου, 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 ὁ υἱὸς τοῦ ἀνθρώπου, signifying human origin, and what not only resembles but essentially belongs to man. That the phrase ὡς υἱὸς ἀνθρώπου 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. xxiv. 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 ἀνθρώπου 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, ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι ἁμαρτίας, cf. Mark ii. 7, τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ εἰς ὁ θεός; further, comp. with Matt. ix. 6, ver. 8, ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις; Matt. xvi. 13, τίνα λέγουσιν οἱ ἄνθρωποι εἶναι τὸν υἱὸν τοῦ ἀνθρώπου; ver. 16, σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ζώντος; xxvi. 64, ἀπ' ἄρτι ὄψεσθε τὸν υἱὸν τοῦ ἀνθρώπου καθήμενον ἐκ δεξιῶν τῆς δυνάμεως καὶ ἐρχόμενον ἐπὶ τῶν νεφελῶν τοῦ οὐρανοῦ. Observe especially the clear and conclusive argument of the Lord Himself in Mark ii. 27, 28, τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου 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 υἱὸς τοῦ ἀ.* must on this account be essentially other than one who really partakes of human nature. Comp. also John vi. 27, *ἦν ὁ υἱὸς τοῦ ἀ. ὑμῖν δώσει· τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν ὁ θεός*; see *πατήρ*. This explains why it should appear in the highest degree strange to the Jews that He at whose self-designation as *ὁ υἱ. τ. α.* 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 υἱὸς τοῦ ἀνθρώπου* signifies somewhat more definite than, e.g., in John v. 27, *ἐξουσίαν ἔδωκεν αὐτῷ καὶ κρίσιν ποιεῖν, ὅτι υἱὸς ἀνθρώπου ἐστίν*; see Heb. ii. 6. That Christ is *υἱὸς ἀνθρώπου* is the first element, that He is *ὁ υἱὸς 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 *אִתְּךָ יְהוָה*, 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 *protevangeliūm*, 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 *ἄνθρωπος*, who was not *υἱὸς ἀνθρώπου*" (*Schriftbew.* 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, *μέλλει ὁ υἱὸς τ. ἀ. παραδίδοσθαι εἰς χεῖρας ἀνθρώπων κ.τ.λ.*; and viii. 20, "foxes have holes," etc., "but the Son of man hath not where to lay His head." Hence, too, it was self-evident, *ἦλθε γὰρ ὁ υἱὸς τ. α. σῶσαι τὸ ἀπολλόμενον*.

The expression occurs Matt. viii. 20, ix. 6, x. 23, xi. 19, xii. 8, 32, 40, xiii. 41, xvi. 13, 27, 28, xvii. 9, 12, 22, xviii. 11, xix. 28, xx. 18, xxiv. 30, 37, 39, 44, xxv. 13, 31, xxvi. 2, 24, 45, 64; Mark ii. 10, 28, viii. 31, 38, 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, xxii. 22, 48, 69, xxiv. 7; John i. 52, iii. 13, 14, vi. 27, 53, 62, viii. 28, xii. 23, 34, xiii. 31; Acts vii. 56.

Thus *ὁ υἱὸς τ. ἀ.* 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 υἱὸς τοῦ θεοῦ*. We must first distinguish this from the analogous title *υἱὸς*

θεοῦ without the article, which, like *υἱὸς ἀνθρώπου* to *ὁ υἱὸς ἀνθρ.*, stands in the relation to it of genus to species. *Τίος θεοῦ* 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. xxi. 7, *ἔσομαι αὐτῷ θεὸς καὶ αὐτὸς ἔσται μοι υἱός*; 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. lxxxii. 6 with ver. 7, Ps. lxxiii. 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 *υἱὸς θεοῦ*, 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 υἱὸς 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 *υἱοὶ θεοῦ*, just as *ὁ υἱὸς τοῦ ἀνθρ.* elevates Him above the ordinary *υἱοὶ ἀνθρώπων*, and above those of the sons of men who should become *υἱοὶ θεοῦ*, as *πρωτότοκος ἐν πολλοῖς ἀδελφοῖς*, Rom. viii. 29, above those who had previously been called *υἱοὶ θεοῦ* (John x. 35, 36). He is thus called *ὁ υἱὸς 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, *οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα*; Luke ix. 35, *οὗτός ἐστιν ὁ υἱὸς μου ὁ ἐκλελεγμένος*; Matt. xvii. 5; Mark i. 11, ix. 7; Luke iii. 22; 2 Pet. i. 17, *vid. εὐδοκεῖν, ἐκλέγειν*. Thus *ὁ υἱὸς τοῦ θεοῦ* is that title of the Messiah which denotes His relation to God, Matt. xxvi. 63, *ἵνα ἡμῖν εἴπῃς εἰ σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ*; John i. 50, *σὺ εἶ ὁ υἱὸς τοῦ θεοῦ, σὺ ὁ βασιλεὺς εἶ τοῦ Ἰσραὴλ*; and the confession of Peter, Matt. xvi. 16, *σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ τοῦ ζῶντος* (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 υἱὸς 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 υἱὸς 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, *καὶ γὰρ ἑώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς 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 *υἱὸς 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 γυναικός*.

But the title *ὁ υἱὸς 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 distinctively 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, *ἐξῆλθον ἐκ τοῦ πατρὸς καὶ ἐήλυθα εἰς τὸν κόσμον πάλιν ἀφήμι τὸν κόσμον καὶ πορεύομαι πρὸς τὸν πατέρα*. (The words of Jesus in John x. 36, *ὃν ὁ πατήρ ἡγάσεν καὶ ἀπέστειλεν εἰς τὸν κόσμον, ὑμεῖς λέγετε ὅτι βλασφημεῖς, ὅτι εἶπον υἱὸς 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 concessis* or *concedendis* (iii. 2), see *ἀγιάζω*, 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 υἱὸς 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 *ὁ υἱὸς τοῦ θεοῦ*, as in the *υἱὸς 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 υἱὸς 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 υἱὸς 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,

v. 5, 9–13, 20; Rev. ii. 18; 2 John 3, ὁ υἱὸς τοῦ πατρὸς; 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. Ὁ υἱός 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.

Υἱοθεσία, ἡ, adoption, receiving into the relationship of a child; thus Diog. Laert. iv. 53, εἰώθει νεανίσκων τιῶν υἱοθεσίας ποιείσθαι, and in inscriptions. Cf. υἱὸς θέτος, Herod. vi. 57; Plat. *Legg.* ix. 929 C, and elsewhere; = υἱὸς εἰσπολήτος, adopted son; *Test. Epictetae*, Boeckh, *inscr.* 2, n. 2448. 3. 15, Ἀντισθένης Ἰσοκλεῦς, κατὰ δὲ υἱοθεσίαν Γρίνου. Cf. Hesych., υἱοθεεῖ· υἱοποιεῖ, οὐ φύσει, ἀλλὰ θέσει. In the N. T. we find it used by St. Paul, Rom. ix. 4, ὧν ἡ υἱοθεσία, 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 τέκνον, υἱός. In Rom. viii. 23, υἱοθεσία denotes the adoption as it regards the future, see Rev. xxi. 7, and in contrast with the δουλεία τῆς φθορᾶς (ver. 21) of the present. The only question is whether υἱοθεσία, 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 υἰότης, 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 *io* 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, προορίζειν εἰς υἱοθ. signifies to appoint beforehand to adoption.

Φ

Φαίνω, φανῶ, second aorist pass. ἐφάνην, from the root φα, like φάος—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, ἀστέρα σου φαίνεσθαι ποιήσω κάλλιστον. 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, οὐδέποτε ἐφάνη οὕτως ἐν τῷ Ἰσραὴλ; xiii. 26, τότε ἐφάνη καὶ τὰ ζιζάνια; 1 Pet. iv. 18; Jas. iv. 14; to be visible, Matt. vi. 5. In Heb. xi. 3, φαινόμενα is not quite identical with τὰ βλεπόμενα, but the φαίνεσθαι is the condition of the βλέπεσθαι; φαινόμενα are things which can be seen, in contrast with ῥῆμα θεοῦ and πίστει νοεῖν. Sometimes joined with a participle or adjective in the nominative,

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; *τιμι*, to shine upon one, Rev. xxi. 23.

Φῶς, φωτός, τό, contracted from φάος (Homer), light, the antithesis of σκοτός, Hellenistic σκοτία, νύξ. — (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, xxvi. 13; Rev. xviii. 23, xxii. 5. The light of the fire, or fire itself, Xen. *Hell.* vi. 2. 19, φῶς ποιεῖν; Mark xiv. 54; Luke xxii. 56. The light of the eyes, the eye, Eur. *Cycl.* 629, ἐκκαλεῖν τὸ φῶς Κύκλωπος. See Matt. vi. 22, ὁ λύχνος τοῦ σώματος ἐστὶν ὁ ὀφθαλμὸς . . . ver. 23, εἰ οὖν τὸ φῶς τὸ ἐν σοὶ σκοτός ἐστίν (Luke xi. 35) = ὁ ὀφθαλμὸς ὁ ἐν σοὶ, signifying the heart within, by which the life is guided (Prov. iv. 23, ἐκ τῆς καρδίας ἔξοδοι ζωῆς). Then (II.) it is used figuratively in many ways, e.g. of what is manifest (what is clear, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν, Eph. v. 13), Xen. *Ag.* ix. 1, Matt. x. 27, ὃ λέγω ὑμῖν ἐν τῇ σκοτίᾳ, εἶπατε ἐν τῷ φωτί, 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, γινώσκων 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, ἀποθώμεθα οὖν τὰ ἔργα τοῦ σκότους (cf. Eph. v. 11, 12, τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους . . . τὰ κρυφῆ γινόμενα), ἐνδυσώμεθα δὲ τὰ ὄπλα τοῦ φωτός. Hence, that which has no need to shun the light (cf. John iii. 20, πᾶς ὁ φαῦλα πράσων μισεὶ τὸ φῶς καὶ οὐκ ἔρχεται 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 μετοχὴ δικαιοσύνης καὶ ἀνομία; ἢ τίς κοινωνία φωτὶ πρὸς σκοτός; xi. 14, αὐτὸς γὰρ ὁ σατανᾶς μετασχηματίζεται εἰς ἄγγελον φωτός. Cf. Eph. v. 8, 9, ὁ γὰρ καρπὸς τοῦ φωτός ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ. This ethical significance of light in the N. T. corresponds with the use of the word *transitively*, 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 עֵינֵי הַיּוֹם, Job xxxiii. 30; Ps. lvi. 14; Job xxxiii. 28, ἡ ζωὴ μου φῶς ὄψεται, where it is added, σώσον ψυχὴν μου τοῦ μὴ ἐλθεῖν εἰς διαφθοράν; iii. 16, ὥσπερ νήπιοι οὐ οὐκ εἶδον φῶς. Cf. ver. 20, where light and life stand as parallel to each other, Ps. xlix. 20, xcvi. 11. Thus, too, we find it in Greek (and similarly, indeed, everywhere), τὸ φῶς ὄραν, βλέπειν = to live; εἰς, πρὸς, τὸ φῶς ἔρχεσθαι, to come into the world. Hence light is the designation of happiness and well-being, e.g. Job xviii. 5, xxxviii. 15; Ps. xcvi. 11, φῶς ἀνέτειλε τῷ δικαίῳ καὶ τοῖς ἐνθέσι τῇ καρδίᾳ εὐφροσύνη; Esth. viii. 16; Ps. cxii. 4. Now ἦν, φῶς, metaphorically denotes, specially, the salvation which comes from God, see Ps. xxvii. 1,

נְשִׂיָּהּ יְרִיבָהּ הִיא; Isa. x. 17, of God Himself, ἔσται τὸ φῶς τοῦ Ἰσραὴλ εἰς πύρ.; Mic. vii. 8; Ps. xxxvi. 10. The object of saving promise is often light, Isa. ix. 1, xlii. 6, xlix. 6, lx. 1-3, 19, cf. lix. 9; Mal. iii. 20; Jer. xiii. 16; Amos v. 18, 20; Mic. vii. 9. Cf. עֲנִיבָהּ יְרִיבָהּ, Ps. iv. 7, xliv. 4, lxxxix. 16. Here φῶς is viewed directly in its transitive sense, *that which enlightens*, though the distinction between this transitive and the objective meaning is not, strictly speaking, excluded. In quotations from the O. T. in the New we thus find it, Matt. iv. 16 (Isa. ix. 1); Acts xiii. 47 (Isa. xlix. 6); see Luke ii. 32. Cf. φωσφόρος, 2 Pet. i. 19. — Acts xxvi. 23, εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν φῶς μέλλει καταγγέλλειν τῷ τε λαῷ καὶ τοῖς ἔθνεσιν; Col. i. 12, ἡ μέρος τοῦ κλήρου τῶν ἁγίων ἐν τῷ φωτί; 1 Pet. ii. 9, ὅπως τὰς ἀρετὰς ἐξαγγείλητε τοῦ ἐκ σκοτόντων ὑμᾶς καλέσαντος εἰς τὸ θαυμαστὸν αὐτοῦ φῶς; cf. φωτίζεσθαι, Heb. vi. 4, x. 32; Jas. i. 17, πᾶσα δόσις ἀγαθὴ . . . ἀπὸ τοῦ πατρὸς τῶν φώτων, where the plural is = *all that is light*. (So also φῶς in classical Greek, by the poets, to designate happiness and joy.) This is the primary meaning of the word in John i. 4, ἐν αὐτῷ ζωὴ ἦν καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων, *that which brings salvation*; viii. 12, ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου· ὁ ἀκολουθῶν ἐμοὶ οὐ μὴ περιπατήσει ἐν τῇ σκοτίᾳ, ἀλλ' ἔξει τὸ φῶς τῆς ζωῆς; i. 5, 7-9, ἦν τὸ φῶς τὸ ἀληθινὸν δὲ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. Cf. v. 35, ἠθελήσατε ἀγαλλιαθῆναι πρὸς ὄραν ἐν τῷ φωτί 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 ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα; ver. 20, πᾶς γὰρ ὁ φαῦλα πράσσωσιν μισεῖ τὸ φῶς κ.τ.λ. Hence ἀκολουθεῖν τῷ φωτί, John viii. 12. Cf. xi. 9, 10, xii. 35, ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει; 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 ἐστίν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία; ver. 7, ii. 9, 10, cf. ver. 8, ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἡδὴ 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, הַבְּהֵמָה יִשְׂרָאֵל עֵינֶיךָ לֹא יִשְׂרָאֵל הִיא (where the rendering of the LXX. already shows blending of the idea of holiness). 'Ο θεὸς φῶς ἐστίν = *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.

ii. 19, ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει, cf. Wisd. xviii. 4, δι' ὧν ἡμελλε τὸ ἄφθαρτον νόμου φῶς τῷ αἰῶνι δίδοσθαι; see φωτίζειν. Eph. i. 18, iii. 9; Judg. xiii. 8; 2 Kings xii. 2; Hos. x. 13.

Φανερός, ἄ, ὄν, 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, φανερά δέ ἐστι τὰ ἔργα τῆς σαρκός; 1 John iii. 10. Cf. Xen. *Anab.* iv. 1. 23, εἴ τινα εἶδειεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Also celebrated, e.g. πόλις, Xen. *Cyr.* vii. 5. 58; see Mark iii. 12. — Τὸ φανερόν, openly; εἰς φανερόν ἔρχεσθαι, to become public, a strengthening of γνωσθῆναι in Luke viii. 17, δ οὐ γνωσθήσεται καὶ εἰς φανερόν ἔλθῃ. See Acts iv. 16; Rom. i. 19.

The adverb φανερώς = manifestly, visibly, Acts x. 3; openly, Mark i. 45; John vii. 10.

Φανερόω, to make manifest, to make known, to show; rarely, and in later Greek only; once in the LXX. Jer. xxxiii. 6 = πλ. 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 ὄνομα τοῦ πατρός; Rom. i. 19, τὸ γνωστὸν τοῦ θεοῦ; iii. 21, δικαιοσύνη θεοῦ; xvi. 26, μυστήριον 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 ὁδός; 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 φανεροῦν, cf. 1 Cor. iii. 13, ἐκάστου τὸ ἔργον φανερόν γενήσεται· ἡ γὰρ ἡμέρα δηλώσει, ὅτι ἐν πυρὶ ἀποκαλύπτεται. Ἀποκαλ. refers only to the object revealed, but φανεροῦν directly refers to those to whom the revelation is to be made. Comp. Col. iv. 4, ἵνα φανερώσω τὸ μυστήριον, with ἀποκαλύπτειν τὸ μυστήριον, Eph. iii. 5; Col. i. 26, iii. 4; Tit. i. 3, ἐφάνερωσε τὸν λόγον αὐτοῦ ἐν κηρύγματι. See especially the combination κατ' ἀποκάλυψιν ἐγνωρίσθη μοι τὸ μυστήριον, Eph. iii. 3. — Φανεροῦν signifies to make visible, to show, John ii. 11, ἐφάνερωσε τὴν δόξαν αὐτοῦ; xxi. 1, ἐφάνερωσε ἑαυτόν; to make known, John xvii. 6; Rom. i. 19; 2 Cor. ii. 14, cf. ἐν παρρησίᾳ εἶναι, 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.

Φανέρωσις, ἡ, manifestation, making known, 2 Cor. iv. 2, τῆς ἀληθείας. In 1 Cor. xii. 7 the *charismata* are called φανέρωσις 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, and 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 εἰς τὴν τῶν δικαίων γυμνασίαν καὶ φανέρωσιν.

Ἐπιφαίνω, (I.) transitively, to show forth, to show light upon, *e.g.* upon the surface; ἐν τοῖς πράγμασιν ἐπιφαίνεσθαι, Pol. xxxi. 20. 4, to be present in. Usually in the passive, to show oneself openly. Plut. *Galb.* 11, ἐπιφανῆναι 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, ἐπεφάνη ἡ χάρις τοῦ θεοῦ ἡ σωτήριος πᾶσιν ἀνθρώποις; iii. 4, ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτήρος 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, μῆτε δὲ ἡλίου, μῆτε ἄστρων ἐπιφαινόντων; to appear, to shine, Luke i. 79, ἐπιφᾶναι τοῖς ἄσκοι κ.τ.λ., cf. φαίνω τινί.

Ἐπιφανής, ἐς, visible, especially = celebrated, distinguished, renowned, etc., *e.g.* πόλεμος, ἔργον, ἄνδρες κ.τ.λ., 1 Macc. i. 10. In the N. T. Acts ii. 20, ἡ ἡμέρα τοῦ κυρίου ἡ μεγάλη καὶ ἐπιφανής, as the LXX. render the Hebrew נָתַן, Judg. xiii. 6; Joel ii. 11, 31; Hab. i. 7; Mal. i. 14, iii. 24; 1 Chron. xvii. 21. They seem to have confounded נָתַן and הִנִּיחַ, cf. 2 Sam. vii. 23.

Ἐπιφάνεια, 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, ἡ ἐν ταῖς θεραπέλαις ἐπιφάνεια, 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 σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ ἔνσαρκος 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 = הִנִּיחַ; Amos v. 22 = הִנִּיחַ, for in the latter text they clearly confounded the word with הִנִּיחַ, and in the former they confounded הִנִּיחַ with הִנִּיחַ.

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” (Schenk), 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, ὁ, 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 προ must be regarded not as having reference to time, but rather as local, as in

πρόφασις, pretext, what one states or puts forth before another (καὶ ἡ ἀληθῆς καὶ ἡ ψευδὴς αἰτία, 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, μαντεύο Μοῖσα, προφατεύσω δ' ἐγώ; Plat. *Tim.* 72 B, τὸ τῶν προφήτων γένος ἐπὶ ταῖς ἐνθέοις μαντείαις κριτὰς ἐπικαθιστάναι νόμος· οὗς μάντιες ἐπονομάζουσί τινας, τὸ πᾶν ἡγνοηκότες ὅτι τῆς δι' αἰνυγμῶν οὗτοι φήμης καὶ φαντάσεως ὑποκριταὶ καὶ οὔτι μάντιες, προφήται δὲ μαντευομένων δικαιοτάτα ὀνομάζουσι ἄν; Dion. Hal. *Ant. R.* ii. 73, τοῖς ἰδιώταις ὁπόσοι μὴ ἴσασι τοὺς περὶ τὰ θεῖα ἢ δαιμόνια σεβασμῶν ἐξηγητὰι γίνονται καὶ προφήται; Eur. *Bacch.* 211, ἐπεὶ σὺ φέγγος, *Τειρεσία*, τόδ' οὐχ ὄρας, ἐγὼ προφήτης σοι λόγων γενήσομαι. Hence in a more general sense = interpreter, e.g. πρ. Μουσῶν, Plat. *Phaedr.* 262 D, of the *cicadae*; Sext. *Empir.* 227, ὁ προφήτης τῶν Πύρρωνος λόγων Τίμων; Lucian, *Vit. Auct.* 8, where to the question, ἀλλὰ τί μάλιστα εἰδέναι σε φῶμεν; ἢ τίνα τὴν τέχνην ἔχεις; Diogenes answers, ἔλευθερωτῆς εἰμι τῶν ἀνθρώπων καὶ ἰατρὸς τῶν παθῶν, τὸ δ' ὄλον, ἀληθείας καὶ παρρησίας προφήτης εἶναι βούλομαι; Diod. i. 2, τὴν προφήτιν τῆς ἀληθείας ἱστορίαν.—The conception of the προφήται τῶν μελλόντων 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 נָבִי (once = נָבִי, 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 נָבִי is to be derived from נָבַ = נָב, נָבַע, "one in whom the Divinity permits His word to spring forth;" or from נָבַ = נָבַע, נָבַע, 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, נָבִי יְהוָה אֶת מֹשֶׁה לְפָנָיו וְיָדַע אֶת מֶלֶךְ יְהוָה אֱלֹהֵי יִשְׂרָאֵל, Ex. vii. 1, as compared with iv. 16, הָאֵל יְהוָה אֱלֹהֵי יִשְׂרָאֵל הָאֵל יְהוָה אֱלֹהֵי יִשְׂרָאֵל. 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 rer. div. haer.* 510, προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθέγγεται, ἀλλότρια δὲ πάντα ὑπηχοῦντος ἑτέρου. That prediction of the future, while belonging to the subject-matter of prophecy, did not form part of the true conception of נָבִי, 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 נָבִי, shower, seer, 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 ἀποκαλύπτεσθαι to the προφητεύειν, 1 Cor. xiv. 26–30. Cf. 1 Pet. i. 12, οἷς ἀπεκαλύφθη; Eph. iii. 5, νῦν ἀπεκαλύφθη τοῖς ἁγίοις 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 ἀνθρώποις λαλεῖ οἰκοδομὴν καὶ παράκλησιν καὶ παραμυθίαν. 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. xi. 6. Hence the significant admonition in 1 Thess. v. 20, *προφητείας μὴ ἐξουθενεῖτε*.—The German *weissagen*, *to prophesy*, does not in the least coincide with *vorhersagen*, *to foretell*; it comes from *Wizac*, *Wizan*, *to know*, cf. = *vorawizac*, *foreknowing*. Sanscrit, *vedas*, *holy scripture*; Latin, *videre*.

In the N. T., generally, οἱ πρ. denote the prophets of the O. T.; ὁ πρ. is applied to Christ with obvious reference to Deut. xviii.; John (i. 21) vi. 14, vii. 40, cf. Acts iii. 22, vii. 37. *προφήτης* 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. xi. 10, xxii. 9.—Once in a general sense of the Cretan poet Epimenides, Tit. i. 12. The fem. *προφήτις*, 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. כב Niphal and Hithpael. As to its meaning, see above. Used of the O. T. prophets, Matt. xi. 13, xv. 7, Mark vii. 6, 1 Pet. i. 10, Jude 14, cf. Luke i. 67, John xi. 51; of N. T. prophesying, Matt. vii. 22; Acts ii. 17, 18, xix. 6, xxi. 9; 1 Cor. xi. 4, 5, xiii. 9, xiv. 1, 3, 4, 5, 24, 31, 39; Rev. x. 11, xi. 3.—The augment follows the preposition, *προεφήτευσα*. Lachm. and Tisch., however, write *ἐπροφήτευσα*, except in Jude 14, where Lachm. reads *προεφ*.

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 Ἡσαίου, 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.

Β λ ά σ φ η μ ο ς, *ον*, the derivation is uncertain; probably not from *βλάπτειν*, for it would in this case be *βλαψίφημος*, like *βλαψίφρων*, *insane, maddening*, but from *βλάξ*, *sluggish, slow, stupid*, corresponding with *βραδύς*; one might be tempted to connect it with *βάλλειν*, Eustath. *ad Hom. Il.* ii. p. 219, ὁ ταῖς φήμαις βάλλον, *λοιδωρος*. Like the synonymous *λοιδωρος, διάβολος* (*Poll.* v. 118), it signifies *abusive, reviling, destroying one's good name*; Herod. vii. 8. 21, βλάσφημα πολλὰ εἰπὼν εἰς τὴν Ῥώμην καὶ σύγκλητον. Often in Plutarch; Acts vi. 11, ῥήματα βλάσφημα εἰς Μωϋσῆν καὶ τὸν θεόν. Already in profane Greek it signifies in particular what is *blasphemous*; at least *βλασφημεῖν, βλασφημία* are thus used, and by themselves, without expressly stating the reference to God and divine things, *e.g.* Plat. *Legg.* vii. 800 C, εἴ τις ἰδέα παραστὰς τοῖς βωμοῖς τε καὶ ἱεροῖς . . . βλασφημοὶ πᾶσαν βλασφημίαν, and often. So βλάσφημος, 2 Macc. ix. 28, x. 4, 36, Wisd. i. 6, Ecclus. iii. 16, Isa. lxvi. 3 = $\text{רָבָה עֲחִיבֵנְס נַאֲנִי}$, *cultum exhibens vano nuntio*.

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 vi. 11; 1 Tim. i. 13; Rev. xiii. 5.

Β λ α σ φ η μ ί α, ἡ, *calumniation, abuse, κατά τινος*, Dem.; *εἰς τινά*, Herodian. It seems to denote the very worst kind of slander, see Dem. *pro cor.* iv. 12. 3, εἰς τοῦτον πολλάκις ἀπέσκιψε καὶ μέχρι αἰσχρᾶς βλασφημίας.—(I.) Matt. xv. 19 with *ψευδομαρτυρία*; Mark vii. 22; Eph. iv. 31; Col. iii. 8; 1 Tim. vi. 4; Jude 9, οὐκ ἐτόλμησεν κρίσιν ἐπενέγκειν βλασφημίας, cf. 2 Pet. ii. 11, κρίσις βλάσφημος.—(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 = פָּנֵי הַקֹּדֶשׁ . So in the N. T. βλ. πρὸς τὸν θεόν, Rev. xiii. 6; ἡ τοῦ πν. βλασφημία, Matt. xii. 31, cf. Heb. x. 29, τὸ πνεῦμα τῆς χάριτος ἐνυβρίζειν, and βλασφημεῖν in contrast with *δόξαζειν* in 1 Pet. iv. 14; Matt. xii. 32, εἰπεῖν κατὰ τοῦ πν. τοῦ ἁγ. (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. ἅγιος, 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.

Β λ α σ φ η μ έ ω, to revile, to calumniate; *εἰς τινά, περί, κατά τινος*, also in later Greek βλ. τινά. Herodian, ii. 6, 20 with *κακῶς ἀγορεύειν*. In a religious sense, *εἰς θεούς*, Plat. *Rep.* ii. 381 E, and by itself, *Legg.* vii. 800 C, *Alc.* ii. 149 C. LXX. 2 Kings

xix. 6 = ἡγῶ, parallel with *ὀνειδίζειν θεὸν ζῶντα*, ver. 4, cf. ver. 22, *τίνα ὀνειδίσας καὶ τίνα ἐβλασφήμησας*; Isa. lii. 5 = ἡγῶ. — In the N. T., (I.) generally, as synonymous with *ὀνειδίζειν*, *λοιδορεῖν*, 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, *βλασφημῆσαι τὸ ὄνομα τοῦ θεοῦ, καὶ τὴν σκηνὴν 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 ἅγιον πν.*, Luke xii. 10; Mark iii. 29. Elsewhere with the accusative, Acts xix. 37, *τὴν θεάν*; Rom. ii. 24, *τὸ ὄνομα 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 ὄνομα*; 2 Pet. ii. 2, *ὁδὸς 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 ἐφύην, connected with the Latin *fuī*; (I.) intransitively, to become, to increase; so in Attic Greek only the 2d aorist ἔφυν, perfect πέφυκα and passive φύομαι; the active very seldom (*Il.* vi. 149; Aristotle, *Probl.* v. 27). In biblical Greek, Heb. xii. 15 from Deut. xxix. 18, *μὴ τίς ἐστὶν ἐν ὑμῖν ῥίζα ἄνω φύουσα ἐν χολῇ καὶ πικρίᾳ*; Ecclus. xiv. 18, *ὡς φύλλον θάλλον ἐπὶ δένδρου δασέως τὰ μὲν καταβάλλει, ἄλλα δὲ φύει*.—(II.) Transitively, to produce; passive, to become, to grow, Luke viii. 6, 8.

Σύμφυτος, ον, from *συμφύειν*, *συμφύεσθαι*, to grow at the same time, to grow together, to grow over (Luke viii. 7, *συμφνεῖσαι αἱ ἄκανθαι*); (I.) grown at the same time, implanted, e.g. *ἐπιθυμία*, *ἀρετή*, etc.; *κακοθήθεια*, 3 Macc. iii. 22.—(II.) Grown together, grown over, Rom. vi. 5, *εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα*, to be explained in accordance with vv. 4, 5. It signifies not merely *homogeneousness*, but a *being combined and united one with another*, which is brought about by baptism, ver. 4; accordingly, ver. 6, *ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη*.—Plato, *Phaedr.* 246 A, *ξυμφύτῳ δυνάμει ὑποπτερον ζεύγους τε καὶ ἡνιώχου*; Lucian, *de Mort.* xvi. 4, *ὥσπερ ἵπποκένταυρος τις ἦτε εἰς ἐν συμπεφυκότες ἄνθρωπος καὶ θεός*.

Νεόφυτος, ον, 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, *δεῖ οὖν τὸν ἐπίσκοπον . . . εἶναι . . . μὴ νεόφυτον, ἵνα μὴ τυφωθεῖς εἰς κρίμα ἐμπέση τοῦ διαβόλου*.—LXX. Job xiv. 9 (*δένδρον γήρασκον*), *ποιήσει θερισμὸν ὥσπερ νεόφυτον*; Ps. cxliv. 14, *οἱ υἱοὶ ὡς νεόφυτα ἰδρυμένα ἐν τῇ νεότητι αὐτῶν*; Isa. v. 7; Ps. cxxviii. 3.

X

Χαίρω, future in the LXX. and N. T., *χαρήσομαι*, aor. *ἐχάρην*, answering to the German "gern," *to desire*; Old High German "ger," *eager* = *to rejoice, to be pleased with*. The infinitive is often used as a term of greeting. The participle with a finite verb = *willingly, gladly*.

Χάρις, *ιτος, ἡ*, accusative usually *χάρω*, but also (and not in later Greek only) *χάρητα*, as some read in Jude 4; Acts xxv. 9, xxiv. 27. 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 elevate 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 "ginâda," literally, "a coming near," or "an inclining towards" (cf. the Latin *propitius*), *e.g.* "diu sunne gêt 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 *χαίρειν* as *πίστις* is to *πέθειν*—signifies a **kind, affectionate, pleasing nature, and inclining disposition either in person or thing**.—(I.) 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 *σεμνότης*, "dignity," Plut. *Mor.* 67 E, *παρθένων χάριτες, charms*, Eur. *Tro.* 1108; *χ. Ἀττική, Σωκρατική*, Lucian, *Zeux.* 2; Dio Chrys. 257, **gracefulness, agreeableness**. Thus in the N. T. Luke iv. 22, *λόγοι τῆς χάριτος*; Col. iv. 6, *ὁ λόγος ὑμῶν πάντοτε ἐν χάριτι, ἅλατι ἠρτυμένος*; Eph. iv. 29, *ἵνα δῶ χάριν τοῖς ἀκούουσιν*, 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 οἰκοδομήν*. 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*

ἀποστάζει χάριτας.—Col. iii. 16, ἐν τῇ χάριτι ἄδοντες . . . τῷ θεῷ, cannot be taken as an example of this use of χάρις, because of the article, which must be regarded as genuine. The word often occurs in this sense in the LXX. as = חַן, Ps. xlv. 3, ἐξεχύθη χάρις ἐν χείλεσίν σου; Prov. i. 9, στέφανος χαρίτων; iii. 22, iv. 9, v. 19; Πλτ., Esth. vi. 3, with δόξα; חַן, Prov. x. 33. Also in the Apocrypha, 2 Macc. xv. 13; Ecclus. xxiv. 16, vii. 19, xxvi. 13, and often.—Cf. also the various readings in some mss. of χάρις for καύχημα, 1 Cor. ix. 16, also 1 Pet. ii. 19, 20, χάρις with κλέος.

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 δῶρον, etc. (Xen., Plat., Plut.); χάριν λαμβάνειν, ἀπαιτεῖν, δοῦναι. Cf. ὀργή, γαστρι χάριν δοῦναι = to yield to, to favour. So in the N. T. Acts xxv. 3, αἰτούμενοι χάριν; xxiv. 27, xxv. 9, χάριν (χάριτας) καταθέσθαι τι. In particular, of the freewill offerings of the Corinthians, 1 Cor. xvi. 3; 2 Cor. viii. 4, τὴν χάριν καὶ τὴν κοινωνίαν τῆς διακονίας τῆς εἰς τοὺς ἀγίους; vv. 6, 7, 9, ix. 8. More frequently in the N. T. of the disposition = kindly inclination, favour, grace. Thus in classical Greek with εὐνοια, Plat. Legg. xi. 931 A, Plut. Mor. 72 F; φιλία, Plut. Lyc. 4; πραότης, Plut. Mor. 1108 B. As opposed to ἐχθρά, ὀργή, μῖσος, Dem., Plut., and others. Thuc. iii. 95, τῶν Μεσσηνίων χάριτι πεισθεῖς, 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 ἔργα, νόμος, ἁμαρτία. 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. ii. 11, ἡ χάρις τοῦ θεοῦ ἡ σωτήριος; 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 ἐλπίζατε ἐπὶ τὴν φερομένην ὑμῖν χάριν ἐν ἀποκαλύψει Ἰησοῦ Χριστοῦ, cf. i. 10, οἱ περὶ τῆς εἰς ὑμᾶς χάριτος προφητεύσαντες; hence ἡ χάρις τοῦ κυρίου ἡμῶν, 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 ἡμῶν Ἰησοῦ Χριστοῦ; Rev. xxii. 21. See the phrase used in the beginning of the Epistles, χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ, 1 Cor. i. 3; Rom. i. 7, etc.; χάρις, ἔλεος, εἰρήνη κ.τ.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-

σελαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες ; ver. 20, οὐδὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερεπερίσσευσεν ἡ χάρις.

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 χρηστότης, ἵνα ἐνδείξηται ἐν τοῖς αἰῶσιν τοῖς ἐπερχομένοις τὸ ὑπερβάλλον πλοῦτος τῆς χάριτος αὐτοῦ ἐν χρηστότητι ἐφ' ἡμᾶς ἐν Χριστῷ Ἰησοῦ. This element of spontaneity is not prominent in the classical use of the word, though it is traceable even here, e.g. Thuc. as before, τῶν Μεσσηνίων χάριτι πεισθεῖς ; 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 ὀφείλημα, Rom. iv. 4, cf. ver. 16, just as χάρισμα is set over against ὀφάνια, Rom. vi. 23, and the ἐκλογή are called ἐκλογή χάριτος, Rom. xi. 5, cf. ver. 6, εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων, ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἔστιν χάρις, ἐπεὶ τὸ ἔργον οὐκέτι ἔστιν ἔργον ; Eph. ii. 8 ; Rom. iii. 24, δικαιοῦμενοι δωρεὰν τῆ αὐτοῦ χάριτι. Not only is χάρις contrasted with ὀφείλημα and ἔργα, but also with νόμος, 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 δικαίωσις, leading on to ζωή, cf. Rom. v. 20, 21, vi. 1 ; Eph. i. 7, ἐν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων κατὰ τὸ πλοῦτος τῆς χάριτος αὐτοῦ ; Rom. iii. 24, v. 1, δικαιοθέντες οὖν ἐκ πίστεως ; ver. 2, δι' οὐ καὶ τὴν προσαγωγὴν ἐσχήκαμεν εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν ; Tit. iii. 7, δικαιοθέντες τῇ ἐκείνου χάριτι. 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 ὀφείλημα, ἔργα, νόμος, ἁμαρτία, 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 πιστεύομεν σωθῆναι, cf. ver. 10 ; 2 Cor. iv. 15, xii. 9 ; Gal. v. 4, κατηργήθητε ἀπὸ τοῦ Χριστοῦ . . . τῆς χάριτος ἐξεπέσατε ; Eph. ii. 8, τῇ γὰρ χάριτι ἔστε σεσωσμένοι διὰ τῆς πίστεως ; iv. 7 ; Phil. i. 7, συγκοινωνοὺς μου τῆς χάριτος πάντας ὑμᾶς ὄντας ; Heb. iv. 16, ὁ θρόνος τῆς χάριτος ; x. 29, τὸ πνεῦμα τῆς χ. ; xii. 15, ὑστερεῖν ἀπὸ τῆς χάριτος θεοῦ ; 1 Pet. v. 12, ταύτην εἶναι ἀληθῆ χάριν τοῦ θεοῦ εἰς ἣν ἐστήκατε ; Jude 4, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγειαν 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' οὐ ἐλάβομεν χάριν καὶ ἀποστολήν ; v. 15 ; 1 Cor. xv. 10, χάριτι δὲ θεοῦ εἰμὶ ὃ εἰμι, καὶ ἡ χάρις αὐτοῦ ἢ εἰς ἐμέ οὐ κενὴ ἐγενήθη—οὐκ ἐγὼ ἀλλὰ ἡ χάρις τοῦ θεοῦ ἢ σὺν ἐμοί ; 2 Cor. i. 12 ; Eph. ii. 5 ;

2 Thess. ii. 16; Heb. ii. 9, iv. 16, xiii. 9; Jas. iv. 6; 1 Pet. ii. 19, 20 (?), iii. 7, *συγκληρονόμοι χάριτος ζωῆς*; iv. 10, *οἰκονόμοι ποικίλης χάριτος θεοῦ*; v. 5; 2 Pet. iii. 18.

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 *δῶρον* shows this, cf. Rom. v. 15, *ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι*; ver. 17, *οἱ τὴν περισσεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες*; Eph. ii. 8, where *θεοῦ τὸ δῶρον* is not = *χάρις*, but = *τῇ χάριτι ἐστε σεσωσμένοι*; iv. 7, *ἐνὶ ἐκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ*. So also *διδόναι 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, *ἔχοντες χαρίσματα κατὰ τὴν χάριν τὴν δοθείσαν ἡμῖν*; 1 Cor. i. 4, *ἐπὶ τῇ χάριτι τοῦ θεοῦ τῇ δοθείσῃ ὑμῖν 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, *οὐ ἐγενόμην διάκονος κατὰ τὴν δωρεὰν τῆς χάριτος τοῦ θεοῦ τὴν δοθείσάν μοι*; iii. 2, *ἠκούσατε οἰκονομίαν τῆς χάριτος τοῦ θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς*; 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 immanens*, 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 חַסֵּד, 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 ἔλεος, Gen. xix. 19, Num. xi. 15; by ἀρέσκεια, Prov. xxxi. 30; by ἐπιχαρις, 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, חַסֵּד לַיהוָה and חַסֵּד לְאָדָם, of divine and human kindness; Gen. vi. 8, xviii. 3, xxx. 27; Ex. xxxiii. 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 חַסֵּד 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. חַסֵּד, which the LXX. usually translate ἔλεος (which see). But ἔλεος, 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 ἔλεος—is for the first time fully realized.

Still the LXX. would more naturally choose ἔλεος as a rendering of חַסֵּד, 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, vii. 25; 1 Cor. x. 30, xv. 57; 2 Cor. ii. 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.

Χαριτόω, only in Scripture and in later (post-Christian) Greek. Not in the LXX. Once Symmachus, Ps. xviii. 26, μετὰ τοῦ κεχαριτωμένου χαριτωθήσῃ (= ἡδονῆν ἰδῆν ἐν; but not, as Schleusner assumes, answering to the second part of the verse חַסֵּד). Twice in Ecclus. ix. 8, ἀπόστρεψον ὀφθαλμὸν ἀπὸ γυναικὸς κεχαριτωμένης, where some read εὐμόρφου; xviii. 17, οὐκ ἰδοὺ λόγος ὑπὲρ δόμα ἀγαθόν; καὶ ἀμφοτέρα παρὰ ἀνδρὶ κεχαριτωμένῳ. Elsewhere in the N. T., Eph. i. 6, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἡγαπημένῳ, where Theodoret, Theophyl., Oecum. explain it, οὐς ἐπεράστους, ἀξιεράστους, χαριέντας ἐποίησεν; Chrysostom, οὐ μόνον ἀμαρτημάτων ἀπήλλαξεν, ἀλλὰ καὶ ἐπεράστους ἐποίησεν. The other passage is Luke i. 28, χαίρε κεχαριτωμένη, ὁ κύριος μετὰ σοῦ, cf. ver. 30, εὗρες γὰρ χάριν παρὰ τῷ θεῷ (cf. Plut. Mor. 778 C, χαρᾶς γὰρ οὐδὲν οὕτως γόνιμὸν ἐστὶν ὡς χάρις). So also Theophyl. *in loc.*, τοῦτο γὰρ ἐστὶ τὸ κεχαριτωθῆναι, τὸ εὐρεῖν χάριν παρὰ τῷ θεῷ, τουτέστιν ἀρέσαι θεῷ; therefore somewhat like what elsewhere would be expressed by δεκτός. But this is incorrect; εὐρεῖν χάριν κ.τ.λ. is the ground of the κεχαριτωθῆναι. Χαριτοῦν 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 δεκτός,—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 χαριτοῦν, = **to bestow grace upon**, as distinct from χαρίζεσθαι, as *begnaden*, *to confer grace*, differs from *begnadigen*, *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.

Χαρίζομαι, χαρίσομαι (Att. χαριοῦμαι), κεχάρισμαι.—(I.) As a deponent, **to do a person a favour, to be kind to**; Hesych., παρασχέιν, λέγονται γὰρ αἱ γυναῖκες χαρίζεσθαι, αἱ πρὸς συνουσίαν ἑαντὰς ἐκδιδοῦσαι. Also ὀργῆ, ταῖς ἐπιθυμίαις, ἡδοναῖς, *et al.* So— with the dative, Gal. iii. 18, τῷ δὲ Ἀβραὰμ δι' ἐπαγγελίας κεχάρισται 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. *δώρα, δέξω, et al.*, and with the dative of the person. Thus Luke vii. 21, *τυφλοῖς πολλοῖς ἐχαρίσατο βλέπειν*; Acts xxvii. 24, *κεχαρίσται σοι ὁ θεὸς πάντας*; Rom. viii. 32, *τὰ πάντα ἡμῖν χαρίζεται*; Phil. ii. 9, *ἐχαρίσατο αὐτῷ ὄνομα*. Also for an end proposed by the receiver, to yield to his will, e.g. Plut. *C. Gracch.* iv., *φήσας τῇ μητρὶ δεηθείση χαρίζεσθαι τὸν Ὀκταούϊον, to sacrifice him to her will*. So Acts xxv. 11, *οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι*; xxv. 16. The end in view must be inferred from the context, cf. Acts iii. 14, *ῥτήσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν*. 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, *χαρισάμενος ἡμῖν πάντα τὰ παραπτώματα* (answering to the antithesis between *χάρις* and *ἁμαρτία*); 2 Cor. ii. 10, *ὃ δέ τι χαρίζεσθε*; xii. 13, *χαρίσασθέ μοι τὴν ἀδικίαν*. 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 ἑαυτοῖς ἐάν τις πρὸς τινα ἔχη μομφήν, καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν*. Without any object, 2 Cor. ii. 7. This meaning is not found in profane Greek; the passage sometimes cited from Dion. Hal. *Ant.* v. 280, *φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φίλαις χαρίζεσθαι τὰς ἐχθρας*, cannot be taken as an instance, for *χαρ.* here signifies what we would 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. *Antt.* ii. 6. 8, *τῷ σὺ χαριζόμενος ἦθει, 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 aor. *ἐχαρίσθην*, and fut. *χαρισθήσομαι*, to be kindly treated, to be pleasantly dealt with; Herod. viii. 5, *τοῖσι Εὐβόεσσι ἐχάριστο, it was done to please the Euboeans*; Plat. *Phaedr.* 250 C, *ταῦτα μνήμη κεχαρίσθω, dear to memory*.—So Acts iii. 14; 1 Cor. ii. 12, *τὰ ὑπὸ τοῦ θεοῦ χαρισθέντα ἡμῖν*; Phil. i. 29; Philem. 22.—Not in the LXX. Often in the Apocrypha, Ecclus. 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, *τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα*. Cf. ver. 15, where *τὸ χάρισμα* is more fully described as *ἡ χάρις τοῦ θεοῦ καὶ ἡ δωρεὰ ἐν χάριτι*; vi. 23, *τὰ γὰρ ὀφώνια τῆς ἁμαρτίας θάνατος· τὸ δὲ χάρισμα τοῦ θεοῦ ζωὴ αἰώνιος ἐν Χριστῷ Ἰησοῦ*. See xi. 29, where *τὰ χαρίσματα* refer to 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

passages 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 διακονίαι, 1 Cor. xii. 4, 5), and in his manner of life, 1 Cor. vii. 7. Thus 1 Cor. xii. 4, διαιρέσεις χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα; xii. 9, 28, 30, 31; 1 Pet. iv. 10, ἕκαστος καθὼς ἔλαβεν χάρισμα, εἰς ἑαυτοὺς αὐτὸ διακονοῦντες ὡς καλοὶ οἰκονόμοι ποικίλης 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."

Χαρακτήρ, ὅ, from χαράσσω, 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, ὀνόματα ἔθηκε τοῖς πράγμασι, χαρακτήρ αὐτῶν γενόμενος. Likewise χαρακτήης. Oftener (II.) in a passive sense, sign, mark, token. Cf. Plut. *Mor.* 856 D, ἦν δὲ καὶ πλείονας καθαριθμείσθαι τῶν χαρακτήρων· ἀρκούσι δὲ οὗτοι κατανόησιν τοῦ ἀνθρώπου τῆς προαιρέσεως καὶ τοῦ τρόπου παρασχεῖν; *de Placit. Phil.* v. 11, (πόθεν γίνονται τῶν γονέων ὁμοιώσεις καὶ τῶν προγόνων;) Οἱ Στωικοί, ἀπὸ τοῦ σώματος ὅλου καὶ τῆς ψυχῆς φέρεσθαι τὰ σπέρματα καὶ τὰς ὁμοιότητας ἀναπλάττεσθαι ἐκ τῶν αὐτῶν γενῶν τοὺς τύπους καὶ τοὺς χαρακτήρας, ὥσπερ ἀνὲ ζωγράφου ἀπὸ ὁμοίων χρωμάτων εἰκόνα τοῦ βλεπομένου. Thus it very often signifies distinctive sign, trait, idiosyncrasy, distinctive type or form, *e.g.* τῆς γλώσσης, τῆς διαλέκτου (Herod., Diod., Dion.), of a writer's style or his peculiar mode of exposition, *e.g.* φιλόσοφος, ἱστορικός; of national peculiarities, *e.g.* Ἑλληνικός (Dion. Hal., 2 Macc. iv. 10); cf. the work of Theophrastus, ἠθικοὶ 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 διὰ τῶν δακτύλων σφραγίδες αἰεὶ πάντας ἐπ' ἀκριβῆς τοὺς χαρακτήρας ἐναπομάττονται τῷ κληρῷ. But there are other examples which clearly show that χαρακτήρ—as an exception among the few nouns formed with -ήρ—must be taken passively as = impress, imprint, stamp. So Aristot. *Rep.* i. 6, χαρακτήρα ἐπιβάλλειν. . . ὁ γὰρ χαρακτήρ ἐτέθη τοῦ πόσου σημεῖον; *Id. Oecon.* ii. 20, χαρακτήρα ἐπικόπτειν; Lucian, *Hermotim.* 44, τί δὲ εἰ μὴδὲ γράμματα γράφομεν ἐπὶ τῶν κλήρων, ἀλλὰ τινα σημεῖα καὶ χαρακτήρας· οἷα πολλὰ Αἰγυπτίοι γράφουσιν ἀντὶ τῶν γραμμάτων, κυνοκεφάλους τινὰς ὄντας καὶ λεοντοκεφάλους ἀνθρώπους. Cf. Plut. *Mor.* 214 F, ἐτυπώθησαν οἱ τῶν γραμμάτων χαρακτήρες. See also, in particular, Plato, *Phaedr.* 263 B, οὐκοῦν τὸν μέλλοντα τέχνην ῥητορικὴν μετιέναι πρῶτον μὲν δεῖ ταῦτα ὀδῶ διηρείσθαι καὶ εἰληφέναι τινὰ χαρακτήρα ἑκατέρου τοῦ εἶδους; *Vir. Civ.* 289 B, ἡ τοῦ νομίσματος ἰδέα καὶ σφραγίδων καὶ παντὸς χαρακτήρος, where it is obviously = χάραγμα; Phil. *de plant. Noas* 332, εἶπεν αὐτὴν (*sc.* τὴν ψυχὴν) τοῦ θεοῦ καὶ ἀοράτου εἰκόνα, δόκιμον εἶναι νομίστας οὐσιωθεῖσαν καὶ τυπωθεῖσαν σφραγίδι

θεοῦ, ἧς ὁ χαρακτήρ ἐστὶν αἰδῖος λόγος; Clem. Rom. 1 Cor. 33, αὐτὸς ὁ δημιουργὸς καὶ δεσπότης πάντων . . . τὸν . . . ἄνθρωπον ταῖς ἰδίαις αὐτοῦ καὶ ἀλώμοις χερσῶν ἐπλασεν, τῆς ἑαυτοῦ εἰκόνας χαρακτήρα. 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, εἰκὼν, ἀπεικόνισμα*" (Delitzsch on Heb. i. 3). Cf. Lev. xiii. 28, of the mark produced by a brand, ὁ χαρακτήρ τοῦ κατακάυματος. It occurs in the N. T. only in Heb. i. 3, δεῖ δὲ ὡν ἀπαύγασμα 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 ἀπαύγασμα, = 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.

Χρίω, to rub over, to anoint; LXX. = *πῶ*, 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. xlv. 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, ἔχρισεν αὐτὸν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. The Hebrew *רָם* is used especially of the anointing of the high priest (which corresponds with the expression, "outpouring of the Holy Ghost"), but *מָשַׁח* is used of the anointing of kings; see *Χριστός*. In the N. T. *χρίειν* 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, ἔχρισέ με εὐαγγελίσασθαι; Heb. i. 9, ἔχρισέν σε . . . ὁ θεὸς σου ἔλαιον ἀγαλλιάσεως παρὰ τοὺς μετόχους σου (Ps. xlv. 8, cf. Isa. lxi. 3). Absolutely, Acts iv. 27, ἐπὶ τὸν ἅγιον παῖδά σου Ἰησοῦν, ὃν ἔχρισας. 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*).

Χρῖσμα, τό, the anointing; LXX. = *πῶ*, Ex. xxx. 25, xl. 9; Lev. xxi. 10; for

they called the specially prepared anointing oil *χρίσμα ἅγιον* (see *χρίω*). 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 ἔχετε, ἐλάβετε*, 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, *λήψη τοῦ ἐλαίου τοῦ χρίσματος καὶ ἐπιχεεῖς αὐτό*; comp. the Hebrew *חָשַׁבְתָּ חֹשֶׁן*.

Χριστός, ἡ, ὄν, anointed, e.g. *τὸ χριστόν*, Lev. xxi. 10, the anointing. For the most part *ὁ Χριστός*, the anointed, Heb. *מָשִׁחַ*, 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 ἀρχιερεὺς ὁ κεχρισμένος*; iv. 5, *ὁ ἱερεὺς ὁ χριστός*; in other places, to the king; in the LXX. almost always = *ὁ χριστός*, and generally *ἡπῆ, η̄ψῶ*, 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, xxviii. 8, xviii. 51, lxxxix. 39, 52, cxxxii. 10, 17; Lam. iv. 20; 2 Chron. vi. 42.—In Isa. xlv. 1, of Cyrus, because he was the instrument of redemption (Fürst); the plural occurs in Ps. cv. 15; 1 Chron. xvi. 22; of Israel as a nation, or of Abraham, Isaac, and Jacob, Ps. cv. 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, *λέγοντα ἑαυτὸν Χριστὸν βασιλέα εἶναι*, with ver. 37, *εἰ σὺ εἶ ὁ βασιλεὺς τῶν Ἰουδ., σῶσον σεαυτὸν*; ver. 39, *οὐχὶ σὺ εἶ ὁ Χριστός; σῶσον σεαυτὸν*; ii. 11, *ἐτέχθη σωτὴρ ὃς ἐστὶν Χριστὸς κύριος κ.τ.λ.*, see *κύριος*, Acts ii. 36; Mark xv. 32, *ὁ Χριστὸς ὁ βασιλεὺς τοῦ Ἰσραὴλ*; 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, *ἐν ὀνόματι ὅτι Χριστοῦ ἐστέ*, cf. Acts xxiv. 24; elsewhere only in the connection *Ἰησοῦς 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 εἰς Χριστὸν παθήματα; iv. 13, τὰ τοῦ Χριστοῦ παθήματα, as compared with Acts xvii. 3, ὅτι τὸν Χριστὸν ἔδει παθεῖν; 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 Χριστὸς 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 Χριστὸς Ἰησοῦς.

Ἀντίχριστος, ὁ, opponent of Christ, according to 1 John ii. 22, ὁ ἀρνούμενος ὅτι Ἰησοῦς οὐκ ἔστιν ὁ Χριστὸς . . . ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν. See iv. 3, where τὸ τοῦ ἀντιχρίστου (cf. Matt. xxi. 21; 1 Cor. x. 24; 2 Pet. ii. 22; Jas. iv. 14) is the antichristian nature which μὴ ὁμολογεῖ τὸν 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 ἀντι in the way of contrast, the substantive denotes a subject, whether person or thing, represented by the ἀντι as opposing a subject of the same kind;" thus ἀντιφιλόσοφος signifies a "*philosopher* who opposes other philosophers;" ἀντίβιος, "*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. ἀντίθυρος, *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 ψευδόχριστος, Matt. xxiv. 24, Mark xiii. 22, which means rather a false hypocritical representation of Christ rather than an opponent of Him. Ὁ ἀντίχρ. in 1 John ii. 18 should 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, ἠκούσατε ὅτι ἀντίχριστος ἔρχεται, would not be 2 Thess. ii. 3 sqq. merely, but within the range of the Johannine writings, John v. 43, εἰ ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε. Still in this case the ὁ ἀντίχρ. of 1 John ii. 22 and 2 John 7 would be difficult of explanation. We must not, however, conclude from this and from νῦν ἀντίχριστοι πολλοὶ γεγόνασιν, ii. 18, that John did not expect the appearance of a personal antichrist κατ. ἐξ., for the neuter τὸ τοῦ ἀντιχρίστου, δ ἀκηκόατε ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη, certainly shows that he did. The article in ii. 22 is obviously analogous with the preceding ὁ ψεύστης 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.

Χριστιανός, *ó*, a name given to the disciples (or followers, see *μαθητής*) of Jesus Christ, and first adopted at Antioch. It does not occur in the N. T. as a name used by Christians themselves, but only as a nickname or term of reproach, Acts xi. 26, xxvi. 28; 1 Pet. iv. 16. Not to be likened to 1 Cor. i. 21; see *χρίω*. Comp. Weiss, *Neutest. Theol.* p. 150.

Ψ

Ψυχή, *ή*, from *ψύχω*, to breathe (according to some, *e.g.* Nägelsbach, *nachhom. Theol.* ii. 380, to be derived from *ψύω*, *πτύω*, like *ἕψος*, *ὑπατος*, and others; Curtius [as before, pp. 257, 437, 632], on the contrary, derives the word from a Sanscrit root *sphu*, to blow, and refers *πτύω* 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. *ψυχῆς δλεθρος*, *Il.* xxii. 325; *ψυχῆν*, *ψυχᾶς τινων ἐξελέσθαι*, *ἀφελέσθαι*, and others; *Od.* xxii. 444, *Il.* xxii. 257, and so even down to the latest Greek, *ψυχῆν ἀφιέναι*, *Eur. Or.* 1171; *ψυχῆν διδόναι*, *ἀποδιδόναι*, *Herod.* iii. 130. 2, arising from *ψ*. *Ἄϊδι διδόναι*, *Il.* v. 654; *ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών*, *Xen. Mem.* iii. 12. 1; *τὴν αὐτοῦ ψυχῆν ἀρνύμενος*, *Luc. philorpeud.* 1; *ἡ ἀρετὴ μᾶλλον ἢ ἡ φυγὴ σώζει τὰς ψυχᾶς*, *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 ἀπιστίαν παρέχει ἀνθρώποις, μὴ, ἐπειδὴν ἀπαλλαγῆ τοῦ σώματος, οὐδαμοῦ ἔτι ἦ, ἀλλ' ἐκέλην τῇ ἡμέρᾳ διαφθείρηται τε καὶ ἀπολλύηται, ἢ ἂν ὁ ἄνθρωπος ἀποθάνῃ, εὐθύς ἀπαλλαττομένη τοῦ σώματος καὶ ἐκβαίνουσα, ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα, οἴχηται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ.* Cf. *Xen. Cyrop.* lxxxvii. 3, *ὡς ἡ ψυχή, ἕως μὲν ἂν ἐν θνητῷ σώματι ἦ, ζῆ· ὅταν δὲ τούτου ἀπαλλαγῆ, τέθνηκεν.* The results of philosophic inquiry, on the other hand, appear in Plat. *Phaedr.* 245 E, 246 A, *πάν γὰρ σῶμα, φ̄ μὲν ἔξωθεν τὸ κινεῖσθαι, ἄψυχον, φ̄ δὲ ἐνδοθεν αὐτῷ ἐξ αὐτοῦ, ἔμψυχον, ὡς ταύτης οὐσης φύσεως ψυχῆς· εἰδ' ἔστι τούτο οὕτως ἔχον, μὴ ἄλλο τι εἶναι τὸ αὐτὸ αὐτὸ κινεῖν ἢ ψυχῆν, ἐξ ἀνάγκης ἀγένητόν τε καὶ ἀθάνατον ψυχή ἂν εἴη,* and in *Xen. Mem.* iv. 3. 14, *ἀνθρώπου ψυχή, εἴ περ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θελοῦ μετέχει,* cf. i. 4. 13, *οὐ τοίνυν μόνον ἤρκεσε τῷ θεῷ τοῦ σώματος ἐπιμεληθῆναι ἀλλ', ὅπερ μέγιστόν ἐστι, καὶ τὴν ψυχῆν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε.* 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 ψυχᾶς καὶ τὰ σώματα ἀμαρτάνουσι.* Hence the expression, *ὄλη τῇ ψυχῇ φροντίζειν τινός, with all one's heart to care for any one,* *Xen.*

Mem. iii. 11. 10, ἐκ τῆς ψυχῆς, from the heart, willingly, and others, see Lexicons. Mention is made of two souls, the one ἀγαθή, βελτίων, κρατίστη, and the other κακή, πονηρά, 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 δλον, 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.; Grot Meyer, *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 נֶפֶשׁ, primarily likewise = life, breath, the life which exists in every living thing, therefore life in distinct individuality, Gen. xxxv. 18, בְּצֵאת נִפְשָׁהּ בֵּי מְתָחָה; Lev. xxiv. 18, כִּי־נִפְשׁוֹ־בְהֶמְתָּה; 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, מִבְּדֵי־נֶפֶשׁ בְּשֹׁנְנָה; Lev. iv. 2, v. 1, *et al.*, both of men and of beasts; in full, נֶפֶשׁ חַיָּה, Gen. i. 20, 21, 24, 30, ii. 7. Cf. especially ii. 7, וְיִהְיֶה הָאָדָם לְנֶפֶשׁ חַיָּה, with ver. 19, וְכָל־אֲשֶׁר יִקְרָאֵלֹו הָאָדָם נֶפֶשׁ חַיָּה הוּא שְׁמוֹ. Accordingly, mention can be made of God's נֶפֶשׁ, Jer. li. 14, (נִשְׁבַּע יְהוָה צְבָאוֹת בְּנַפְשׁוֹ); 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 נֶפֶשׁ, 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 רִיחַ, πνεῦμα, and as such it is the outward manifestation of the life-principle, so that רִיחַ and נֶפֶשׁ might be used together as of kindred signification, Ps. xxxi. 6; comp. xvi. 10; 2 Sam. iv. 9, *et al.*, cf. Gen. i. 30, אֲשֶׁר־בָּנוּ נֶפֶשׁ חַיָּה, with vi. 10, כָּל־בְּשָׂר אֲשֶׁר בּוֹ רִיחַ חַיִּים, where, indeed, as in Job xii. 10, אֲשֶׁר בְּרִיז נֶפֶשׁ כָּל־חַי וְרִיחַ כָּל־בְּשָׂר־אֵשׁ, the words רִיחַ and נֶפֶשׁ correspond to the designations בָּשָׂר and חַי (in Gen. i. 30, cf. הִיחַ הָאָרֶץ); still cf. Lev. xvii. 11, נֶפֶשׁ הַבְּשָׂר; ver. 14, נֶפֶשׁ כָּל־בְּשָׂר, and Num. xvi. 22, xxvii. 16, אֵלֶיךָ הִרְחֹזוּ לְכָל־בְּשָׂר. There is, however, this distinction between them: נֶפֶשׁ of itself serves to denote the individual, but רִיחַ 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 נֶפֶשׁ becomes this; and the distinction is expressed in stricter language, ψυχὴ ζῶσα, πνεῦμα ζωοποιούν, 1 Cor. xv. 45. נֶפֶשׁ 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, ψυχὰι τῶν ἐσφαγμένων; Rev. xx. 4, τῶν πεπελεκισμένων; cf. the interchangeable expressions in Deut. xxvii. 25, נֶפֶשׁ יָם נָקִי, and Jer. ii. 34, יָם נִפְשׁוֹת נָקִים. In this sense we find that πνεῦμα also is used, Heb. xii. 23, πνεύματα δικαίων τετελειωμένων, to denote the individual to whom the πνεῦμα belongs, but not in the same manner as נֶפֶשׁ, because נֶפֶשׁ exists only where there is an individual life with a material organization; and it is only with reference to this that ψυχὴ is used even in Rev. vi. 9, cf. ver. 10, τὸ αἷμα ὑμῶν; Lev. xvii. 11, נֶפֶשׁ כָּל־בְּשָׂר בָּרִים הוּא,

Comp. ver. 10, $\text{דְּהַתְּתָּהּ הַלְּבָבָהּ שְׂדֵי}$, see *πνεῦμα*. Cf. Roos, *psychol. scr.*: "... ubi animae humanae, quatenus *שְׂדֵי* est, aliquid tribuitur, non potest tota vis sententiae intelligi, nisi animam corpore vestitam tibi repraesentes, sed quae de illa tanquam spiritu dicuntur plene intelligi possunt nulla corporis habita ratione." So also Oehler, *sent. N. T. de rebus p. mort. fut.* p. 13 sqq. *שְׂדֵי* of itself does not constitute personality but only when it is the *שְׂדֵי* 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 *שְׂדֵי* or *ψυχή*. Consequently the *שְׂדֵי* or *ψυχή* of man is the subject of that personal life whose principle is נְשִׁימָה 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 ἔχοντα ψυχάς*; xvi. 3, *πάσα ψυχή ζωῆς ἀπέθανεν*. It is elsewhere used of man alone, and, indeed, primarily of the life belonging to the individual, Matt. ii. 20, *ζητοῦντες τὴν ψυχὴν τοῦ παιδίου*; Rom. xi. 3, *ζητοῦσιν τὴν ψυχὴν μου*; Luke xii. 20, *τὴν ψυχὴν σου ἀπαιτοῦσιν*; Acts xx. 10, *ἡ ψυχή αὐτοῦ ἐν αὐτῷ ἐστίν*; Matt. xx. 28, *δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν*, comp. Mark x. 45; John x. 11, *τὴν ψυχὴν τιθέναι ὑπὲρ τινος*, *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 παραδεδώκοσιν τὰς ψυχὰς αὐτῶν ὑπὲρ τοῦ ὀνόματος κ.τ.λ.*; Rev. xii. 11, *οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου*; 1 Thess. ii. 8, *μεταδοῦναι ἑμῶν . . . καὶ τὰς ἑαυτῶν ψυχὰς*; Rom. xvi. 4, *οὔτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον ὑπέθηκαν*; Acts xx. 24, *οὐδεὶς λόγου ποιοῦμαι τὴν ψυχὴν τιμίαν ἑμαυτῷ*; xxvii. 10, *θεωρῶ ὅτι μετὰ πολλῆς ζημίας τῶν ψυχῶν ἡμῶν μέλλειν ἔσσεσθαι τὸν πλοῦν*; ver. 22, *ἀποβολὴ ψυχῆς οὐδεμία ἔσται ἐξ ἡμῶν*. The expressions *παραδιδόναι τὸ πνεῦμα*, John xix. 30, cf. Matt. xxvii. 50, Luke xxiii. 46, Acts vii. 59, and *τὴν ψυχὴν*, 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., *τὸ πνεῦμα τιθέναι ὑπὲρ τινος*, John x. 11; *τὸ πνεῦμα δοῦναι λύτρον ἀντὶ πολλῶν*, Matt. xx. 28, cf. 2 Cor. xii. 15, *ἐγὼ δὲ ἥδιστα δαπανήσω καὶ ἐκδαπανηθήσομαι 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, *εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ἡμῶν* (cf. Jer. vi. 16, where LXX. נְשִׁימָה = *ἀγνισμός*), with 1 Cor. xvi. 18, *ἀνέπαυσαν τὸ ἔμὸν πνεῦμα καὶ τὸ ἡμῶν*; Acts xiv. 22, *ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν* (see *στηρίζειν τὰς καρδίας*, 1 Thess. iii. 13; Jas. v. 8). See the parallelism in Luke i. 47, *μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ κ.τ.λ.*; yet both expressions are not identical, for in Matt. xxvi. 38, Mark xiv. 34, instead of *περίλυτός ἐστιν ἡ ψυχή μου ἕως θανάτου*, it could hardly have been said *τὸ πνεῦμά μου*, while in John xii. 27,

ἡ ψυχή μου τετάρηται, as compared with xiii. 21, ἐταράχθη τῷ πνεύματι. Cf. Acts xv. 24, ἐτάραξαν ὑμᾶς λόγοις ἀνασκευάζοντες τὰς ψυχὰς ὑμῶν; Isa. xix. 3, παραχθήσεται τὸ πνεῦμα τῶν Αἰγυπτίων ἐν αὐτοῖς. We find ψυχή and πνεῦμα side by side in Heb. iv. 12, ἄχρι 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, ἀπέχεσθε τῶν σαρκικῶν ἐπιθυμιῶν, αἵτινες στρατεύονται κατὰ τῆς ψυχῆς, and comp. with this the contrast between σὰρξ and πνεῦμα. From this relationship between ψυχή and πνεῦμα, as opposed to the σὰρξ, according to which, on the one hand, the ψυχή contains the πνεῦμα, and brings it into outward manifestation (see Phil. i. 27, στήκετε ἐν ἐνὶ πνεύματι, μιᾷ ψυχῇ συναθλοῦντες 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, ὁλόκληρον (unhurt, in all its parts) ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα . . . τηρηθεῖ; 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, σῶμα and ψυχή only are named side by side, but never properly σῶμα and πνεῦμα, though σὰρξ and πνεῦμα. Only in 1 Cor. v. 3, ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. The proper antithesis to πνεῦμα is σὰρξ. So also ψυχή denotes life in the body (σῶμα), Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν τί φάγητε, μηδὲ τῷ σώματι κ.τ.λ.; Luke xii. 22, 23, cf. xii. 19, ἐρῶ τῇ ψυχῇ μου ψυχή, . . . ἀναπαύου, φάγε, πίε, εὐφραίνου; comp. ver. 20, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου. Ψυχή seems to be used in a fuller and deeper sense as contrasted with σῶμα in Matt. x. 28, μὴ φοβεῖσθε ἀπὸ τῶν ἀποκτεινόντων τὸ σῶμα, τὴν δὲ ψυχὴν μὴ δυναμένων ἀποκτεῖναι, 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, ὃς ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι, ἀπολέσει αὐτήν, etc., x. 39; Mark viii. 35; Luke ix. 24, xiv. 26, μισεῖν τὴν ἑαυτοῦ ψυχὴν, comp. Matt. xvi. 24, ἀπαρνησάσθω ἑαυτόν; John xii. 25. Cf. Matt. xvi. 26, τί ὠφεληθήσεται ἄνθρωπος, ἐὰν . . . τὴν ψυχὴν αὐτοῦ ζημιωθῇ; Mark viii. 36 with Luke ix. 25, ἑαυτὸν ἀπολέσας ἢ ζημιωθείς. In this sense ψυχή becomes a more emphatic designation of the man himself, of the subject or ego, see John x. 24, ἕως πότε τὴν ψυχὴν ὑμῶν αἶρεις; Matt. xii. 18, εἰς ὃν εὐδόκησαν ἡ ψυχή μου; Heb. x. 38, οὐκ εὐδοκεῖ ἡ ψυχή μου; 3 John 2, εὐδοῦται σου ἡ ψυχή; Luke xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν; 1 Pet. i. 22, τὰς ψυχὰς ὑμῶν ἡγνικότες ἐν τῇ ὑπακοῇ τῆς ἀληθείας εἰς κ.τ.λ.; iv. 19, παρατιθέσθωσαν τὰς ψυχὰς αὐτῶν ἐν ἀγαθοποιαῖς; Rev. xviii. 14, ἡ ὄψωρα σου 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, ποιῶντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς; Col. iii. 23, ὃ ἐὰν ποιῆτε, ἐκ ψυχῆς ἐργάζεσθε, ἐκ ψυχῆς corresponds with the preceding ἐν

ἀπλότητι καρδίας, and requires that the entire subject, the whole man, should without reserve exert himself. So also Matt. xxii. 37; Mark xii. 30, 33; Luke x. 27. Thus ψυχή is the proper subject of life, whose salvation or preservation is the thing at stake in the presence of death; and accordingly we read, Acts ii. 27, οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ἄδου; ver. 31; Rom. ii. 9, θλίψις καὶ στενοχωρία, ἐπὶ πᾶσαν ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν; 2 Cor. i. 23, μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχὴν; Heb. vi. 19, x. 39, xiii. 17; Jas. i. 21, v. 20; 1 Pet. i. 9, ii. 25. — The word also occurs in Mark iii. 4; Luke ii. 35, vi. 9, xvii. 33; Matt. xvi. 26; Mark viii. 37; Acts xiv. 2, iv. 32; Phil. ii. 30; Heb. xii. 3.

Ψυχικός, ἡ, ὄν, occurs first in Aristotle, and signifies what pertains to the soul or life, *i.e.* living, *e.g.* Plut. *Mor.* 1138 D, ψυχικὴ ἀρμονία τεσσάρων στοιχείων. Then, in a special sense, what pertains to the soul as the one constituent of human nature, *what springs from it*, etc., *e.g.* Plut. *Mor.* 1096 E, ἡ γὰρ ἀπλῶς ἀποκαλυφάμενος ἔδει σαρκοποιεῖν τὸν ἄνθρωπον ὄλον, ὥσπερ ἔνιοι ποιοῦσι, τὴν ψυχικὴν οὐσίαν ἀναιροῦντες; *De plac. phil.* i. 8, Θαλῆς, Πυθαγόρας, Πλάτων, οἱ Στωικοί, δαίμονας ὑπάρχειν οὐσίας ψυχικῆς εἶναι δὲ καὶ ἥρωας τὰς κεχωρισμένας ψυχὰς τῶν σωμάτων. In this sense, as we have here ψυχικὴ οὐσία, we must understand the antithesis in *Mor.* 1084 E, τὸ πνεῦμα . . . ἐκ φυσικοῦ ψυχικὸν γενόμενον (where others, but without warrant it would seem, read φυσικοῦ instead of φυσικοῦ). Hence arises the commonest use of the word as the antithesis of σωματικός (Aristotle, Plut., Polyb., and others), *e.g.* ψυχικὴ τόλμα, σωματικὴ ῥόμη, Polyb. vi. 5. 7; ψυχικὰ πάθη, Galen.; ψυχικαὶ . . . σωματικαὶ ἡδοναί, Aristotle, *Eth.* iii. 10. So 4 Macc. i. 32, τῶν δὲ ἐπιθυμιῶν αἱ μὲν εἰσι ψυχικαί, αἱ δὲ σωματικαὶ καὶ τούτων ἀμφοτέρων ὁ λογισμὸς ἐπικρατεῖν φαίνεται. Here ψυχικῶς probably means *pertaining to the heart*, 2 Macc. iv. 37, xiv. 24 (see καρδία). 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 σῶμα, σωματικός, but only with πνεῦμα, πνευματικός; and not with the πνεῦμα of man in a general sense, but with the spirit as possessed by the renewed man. In accordance with this it is that *man as such* is called ψυχὴ ζῶσα, 1 Cor. xv. 45, and what belongs to him, *i.e.* his body, is called a σῶμα ψυχικόν (ver. 44), a body belonging to the soul, which is ἐκ γῆς χοϊκός. In contrast with this, Christ, the last Adam, is called πνεῦμα ζωοποιούν, ἄνθρωπος ἐξ οὐρανοῦ, vv. 45, 47; and the σῶμα is called πνευματικόν in the case of those who belong to the same sphere of life with Him, οἱ ἐπουράνιοι, ver. 48, who with Him are ἐν πνεύμα, 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 πνεῦμα in and for itself, and the renewing or renewed πνεῦμα; see πνεῦμα, ψυχή. 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

ψυχὴ ζῶσα, 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 διδακτοὶ ἀνθρωπίνης σοφίας λόγοι are contrasted with the διδακτοὶ πνεύματος, 1 Cor. ii. 13, 14, ψυχικός ἄνθρωπος οὐ δύναται γνῶναι κ.τ.λ. It is clear that ψυχικός does not designate the man simply as σαρκικός or ἁμαρτωλός, nor can be interchanged with these, but signifies man as he is by nature; and because man by nature is σαρκικός and ἁμαρτωλός, 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 physiologically, 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, οὗτοι εἰσιν . . . ψυχικοί, πνεῦμα μὴ ἔχοντες, 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 μὴ πνεῦμα ἔχοντες; 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 ψυχὴ ζῶσα. — Again, in Jas. iii. 15, the three predicates, ἐπιγίγνεται, ψυχικός, δαιμονιώδης, applied to *the wisdom which cometh not from above*, express a progressive enhancement resting upon an inner sequence; ἐπιγίγνεται as the fit antithesis of ἀνωθεν,—because ἐπιγίγνεται therefore ψυχικός (see 1 Cor. xv. 48), therefore also *destitute of the Spirit*; and because thus destitute of the Spirit, actually opposed to the Spirit of God, i.e. δαιμονιώδης.

Thus Christianity has enriched the meaning of this word, adding to its physiological sense an ethical significance.

*Α ψυχός, *on*, lifeless, often in Plato contrasted with ζῆψυχος; and in Plut. *Them.* xi., as contrasted with ζῶσα; *Wisd.* xiii. 18, xiv. 29, of idola. — 1 Cor. xiv. 7, τὰ ἄψυχα φωνὴν δίδοντα; ver. 9, οὕτως καὶ ὑμεῖς κ.τ.λ. The opposite term, ἐμψ., does not occur in biblical Greek. Elsewhere in profane Greek it means *without character, spiritless, cowardly*.

Σύμψυχος, *on*; not in profane Greek except Anton. *Polemon.* ii. 54 (about A.D. 117); it occurs first in Phil. ii. 2, and afterwards in patristic Greek, as also συμψυχέω, συμψυχία. In Phil. ii. 2, τὴν αὐτὴν ἀγάπην ἔχοντες, σύμψυχοι, τὸ ἐν φρονοῦντες, cf. i. 27, μὴ ψυχῇ συναθλοῦντες; Acts iv. 32; 1 Sam. xviii. 1, ἡ ψυχὴ Ἰωναθὰν συνεδέθη τῇ ψυχῇ Δαυὶδ, καὶ ἠγάπησεν αὐτὸν Ἰωναθὰν κατὰ τὴν ψυχὴν αὐτοῦ. It signifies *community of life in love*.

Ἰσόψυχος, actuated by the same motives, of like character, like-minded; Aesch.

Ag. 1479 ; Eust. 831. 52, ἰσοφύχως ἐμάχοντο ; Phil. ii. 20, οὐδένα γὰρ ἔχω ἰσόφυχον
δοστis γνησιῶς τὰ περι ὑμῶν μεριμνήσει.

Δίψυχος, except in Jas. i. 8, iv. 8, occurs only in Philo and post-Christian Greek. Cf. Eumath. xi. 437, περὶ τὴν παρθένον διψυχεῖ, ἀπιστεῖ τῇ σεμνότητι ; Ignat. ad Her. 7, μὴ γίνου δίψυχος ἐν προσευχῇ σου· μακάριος γὰρ ὁ μὴ διστάσας. Πιστεύω γὰρ κ.τ.λ. ; Clem. Rom. 1, ad Cor. xi., οἱ δίψυχοι καὶ οἱ διστάζοντες περὶ τῆς τοῦ θεοῦ δυνάμεως ; c. xxiii, τὰς χάριτας αὐτοῦ ἀποδοῖο τοῖς προσερχομένοις αὐτῷ ἀπλή διανοία. Διὸ μὴ διψυχῶμεν κ.τ.λ. . . . ταλαίπωροί εἰσιν οἱ δίψυχοι, οἱ διστάζοντες τὴν ψυχὴν. Therefore = doubting. So Clem. Alex. Strom. 1, διὰ τοὺς διψύχους, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις, εἰ ἄρα ἔστι ταῦτα ἢ οὐκ ἔστιν. In St. James, in a more general sense, an unstable disposition ; and in i. 8, of the doubter or waverer (διακρινόμενος), ἀνὴρ δίψυχος, ἀκατάστατος ἐν πάσαις ταῖς ὁδοῖς αὐτοῦ ; iv. 8, of the hypocrite, καθαρίσατε χεῖρας ἀμαρτωλοί, καὶ ἀγνίσατε καρδίας δίψυχοι. Cf. Matt. xxiv. 51, διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει.

Ψύχω, perf. pass. ἔψυγμαi, aor. in Aristoph. ἐψύγην, and accordingly fut. ψυγήσομαι, Matt. xxiv. 12, for which some mss. read ψυχήσομαι. — (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 θερμαίνειν ; oftener in Plato, Plut. Cf. ψυχρός, cold. Passive, to wax cold, to go out or become extinct, Herod., Plato. So Matt. xxiv. 12, ψυγήσεται ἡ ἀγάπη, cf. Song viii. 6, 7.

Ἀναψύχω, to make cool, to refresh ; e.g. Xen. Hell. vii. 1. 19, ἀνεψύχθησαν οἱ σύμμαχοι ; Hom. Il. v. 795, ἔλκος, to cool and dress a wound ; Eur. Hell. 1100, πόνων 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. = נח, Judg. xv. 19, ἐπέστρεψε τὸ πνεῦμα αὐτοῦ καὶ ἀνέψυξε, שב. Niph'al, 2 Sam. xvi. 14, ἀνέψυξαν ἐκεῖ. גב, Hiph'il, Ps. xxxix. 14. Cf. 2 Macc. iv. 46, iii. 11. Cf. ἀναψυχή, refreshment, Plat., Eur. ; Hos. xii. 8 ; Jer. xlix. 30.

Ἀνάψυξις, ἡ, recreation, refreshment ; seldom, and only in later Greek ; LXX. Ex. viii. 15, ἰδὼν δὲ Φαραὼ ὅτι γέγονεν ἀνάψυξις. In the N. T. Acts iii. 19, ὅπως ἀν' ἔλθωσιν καιροὶ ἀναψύξεως ἀπὸ προσώπου τοῦ κυρίου, cf. Isa. lvii. 15, 16.

Ω

Ὠδίν, ἡ, older form ὠδίς ; 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, ὠδίνες ψυχῆς ; cf. Hom. Od. ix. 415, ὠδίνων ὀδύνησιν ; Isa. xliii. 8, ὠδίνες αὐτοὺς ἔξουσιν ὡς γυναικὸς τικταύσης ; Jer. viii. 21, xliii. 21 ; Job xxi. 17 ; Isa. xxvi. 17 ; Ex. xv. 14, et al. ; αἱ ὠδίνες τοῦ θανάτου, Acts ii. 24, as in Ps. xviii. 5, cf. ver. 6, ὠδίνες ἄδου . . . παγίδες θανάτου ; cxvi. 3, περιέσχον με ὠδίνες θανάτου, κίνδυνοι ἄδου εὐροσάν

με, θλίψιν καὶ ὀδύνην εἶρον. The rendering of the LXX. is not correct, because ὕβη, as the context shows, is to be referred to ἕβη, *corde* or *snares*, not to ἕβη, *prangs*. On the other hand, in Matt. xxiv. 8, ταῦτα ἀρχὴ ὀδίνων; Mark xiii. 8, ταῦτα ἀρχὴ ὀδίνων, ὀδίνες clearly answers to ἕβη, cf. Mic. iv. 9; Isa. xxvi. 17; Jer. iv. 31; see ἕβη, Ps. xlvi. 6; Jer. vi. 24; Ex. xv. 14. Possibly the expression is connected with the Jewish doctrine of the *מַשְׁכַּח הַבְּרָכָה*, 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.

Ὠρα, ἡ, according to Curtius (p. 319), properly, *season, time of blossoming; ὥραιος, blossoming; ἄωρος, unseasonable; Goth., jēr; German, Jahr; Bohemian, jaro, spring.* It denotes (I.) originally the *season of the year, ὥρα ἔτους*, then *ὥραι τῆς ἡμέρας*, and merely *ὥρα, time of the day*, in accordance with such expressions as *ὥρα πολλή*, Mark vi. 35. In Mark xi. 11, ὀψίας ἤδη οὕσης τῆς ὥρας. Afterwards, when reckoning by hours was practised, the *hour*. The Johannine *ἔσχατη ὥρα*, 1 John ii. 18, probably is a concrete expression for the *ἔσχατον τῶν ἡμερῶν, τῶν χρόνων, καιρὸς ἔσχατος*, Heb. i. 2; 1 Pet. i. 20, 5; 2 Tim. iii. 1 (see *ἔσχατος*); thus expressed in order to denote the pressing shortness of the time (cf. 1 Cor. vii. 29), Heb. *הַיְמֵי הַיְיָ*, 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, ἔσχατος*. It is erroneous to associate this with *ἡ ἔσχατη ἡμέρα*, which does not belong to the present.

Ὠρα signifies (II.) the *right time, the time fixed, the time determined upon or demanded, the fit time*. Thus *ἡ ὥρα τῆς κρίσεως*, Rev. xiv. 7; *τοῦ θερίσαι*, ver. 15; *τοῦ πειρασμοῦ*, iii. 10; *ἔρχεται ὥρα, ὅτε κ.τ.λ., ἐν ᾗ, ἵνα*, 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, *ἡ ὥρα τινός, the time of any one*, means either *the time which one claims for himself and employs*, Luke xxii. 53, *αὕτη ὑμῶν ἐστὶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκοτόυ*, or *the time which lays claim to any one*, John xvi. 21, *ἦλθεν ἡ ὥρα αὐτῆς*, 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 καιρὸς μου ἐγγύς ἐστιν*. On the contrary, John ii. 4, *οὐπω ἦκει ἡ ὥρα μου*, as in Luke xxii. 53, cf. John vii. 6, *ὁ καιρὸς ὁ ἐμὸς οὐπω πάρεστιν, ὁ δὲ καιρὸς ὁ ὑμέτερος πάντοτέ ἐστιν 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. Ὠρα is rarely used in this manner in profane Greek, Plut. *Them.* 21, *ἠύχοντο μὴ ὥραν Θεμιστοκλέους γενέσθαι*.

ΟΤ ΔΤΝΑΤΑΙ ΔΤΘΗΝΑΙ Η ΓΡΑΦΗ.

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