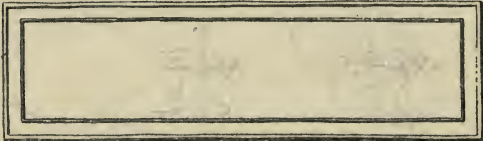


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EPICTETUS
AND THE
NEW TESTAMENT.

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AND THE
NEW TESTAMENT

BY

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FOREWORD.

I GLADLY accept the opportunity of offering a foreword to my old pupil's study of contacts between Epictetus and the New Testament. It was on my suggestion that he took up this subject for linguistic research ; but the arrival of the proofs of a book was a surprise to me. A very rapid glance over the pages has made the surprise a welcome one.

In grammatical as well as lexical questions, as this book well shows, Epictetus has much to teach us. I might remark in this connexion that Mr. Sharp (p. 61) remembers my *obiter dicta* better than I do. I do not now feel so sure about the use of $\acute{\omega}\varsigma$ suggested there, but I must look into it further.

A wider circle than those who study New Testament Greek will find much interest in the few pages which present parallels in Epictetus' thought. They should send some English readers to the accessible discourses of a very noble 'heathen,' whose 'feeling after God' was assuredly not without reward.

JAMES HOPE MOULTON.

May 21, 1914.

INTRODUCTION.

THE following chapters represent an attempt to deal with Resemblances in Language, Thought, and Teaching—together with certain Differences—which exist between the works of Epictetus and the New Testament. To speak of Language only, in Epictetus there are often found the same nouns, adjectives, pronouns, verbs, verbal forms, prepositions, conjunctions, particles, the same syntax as in the New Testament.

The texts used are, for Epictetus, H. Schenkl's Editio Minor in the Teubner Series (1898), and for the New Testament that of Westcott and Hort. The author has found invaluable Moulton-Geden's Concordance to the New Testament, and Mrs. Carter's Translation of the *Moral Discourses of Epictetus* in the Everyman's Library (edited by Dr. W. H. D. Rouse) ; he moreover acknowledges his indebtedness to Prof. J. H. Moulton, not only for his writings, but also for many impressions received during the few years that he had the great privilege of being his pupil.

The usual abbreviations have been employed, such as 'Matt.' for Matthew, 'E.' for Epictetus, 'N.T.' for New Testament. In regard to the references to Epictetus, 'Bk.' signifies one of the Books of the Discourses, 'Ench.' the Encheiridion or Manual, 'Frag. Diss.' the Fragments of the Discourses, 'Stob.' Fragments from Stobaeus, 'Cod. Vat.' Maxims found in a Vatican Manuscript of the 14th century. Amongst other abbreviations, 'Proleg.' for Dr. J. H. Moulton's Grammar of New Testament Greek: Volume I., Prolegomena (1st edition).

EPICETUS AND THE NEW TESTAMENT.

CHAPTER I.

PHRASES SIMILAR OR IDENTICAL.

A.—*Possible Imitations of New Testament Passages.*

OUR immediate object in this section is to place side by side sentences or phrases taken from Epictetus and the New Testament respectively which display a marked resemblance to one another, not so much in the thought which they express, nor yet in the syntactical form in which they have been composed, as in the actual choice and arrangement of the words themselves. Little comment will be necessary; in the comments that are made we want, as far as we can, to leave the question of the explanation of these resemblances to a later stage.

In view of this statement, perhaps, the choice of the title for this section is unfortunate, but we would suggest that the term 'possible' still leaves the question open.

Thirteen examples are appended.

I.	E.	N.T.
	ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ.—Bk. II., ch. xxvi., § 4.	οὐ γὰρ ὁ θέλω τοῦτο πράσσω, ἀλλ' ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ ὁ οὐ θέλω τοῦτο ποιῶ. . .—Rom. vii. 15, 16.

5. E.
καὶ τίς σοι ταύτην τὴν ἐξου-
σίαν δέδωκεν;—Bk. I., ch.
xxix., § 11.

N.T.
καὶ τίς σοι ἔδωκεν τὴν ἐξου-
σίαν ταύτην;—Matt. xxi. 23.

‘And who {has given}
gave } thee this authority?’

6. E.
(δούλον) . . . ὁ κύριος αὐτοῦ
ἀποδημεῖ.—Bk. IV., ch. i.,
§ 58.

The slave’s master goes
on a journey.

N.T.
ἄνθρωπος ἀποδημῶν ἐκάλεσεν
τοὺς ἰδίους δούλους . . . καὶ
ἀπεδήμησεν . . . μετὰ δὲ πολὺν
χρόνον ἔρχεται ὁ κύριος τῶν
δούλων ἐκείνων.—Matt. xxv.
14, 15, 19.

7. E.
(ὅταν γοῦν πάθῃ τις ὅτι εὐ-
(λο)γον), ἀπελθὼν ἀπήγατο.—
Bk. I., ch. ii., § 3.

‘Whenever then anyone
has discovered that it is
reasonable) he goes away
and hangs himself.’

N.T.
(καὶ ρίψας τὰ ἀργύρια εἰς τὸν
ναὸν ἀνεχώρησεν, καὶ) ἀπελθὼν
ἀπήγατο.—Matt. xxvii. 5.

‘(And casting the silver
coins into the temple, he de-
parted and) went away and
hanged himself.’

We notice that in E. ἀπήγατο is gnomic aorist, while in N.T. it is simple narrative. In spite of that we are tempted to ask: ‘is it mere coincidence that E. and Matt. use the same phrase, or can it be that E. used the story of Judas to illustrate his point that a man does sometimes think it reasonable to commit suicide in this way?’

8. E.
ἐκείνων χρεῖαν εἶχεν ὁ θεός.—
Bk. I., ch. vi., § 13.

‘God had need of them’
(animals).

N.T.
ὁ Κύριος αὐτῶν χρεῖαν ἔχει.—
Matt. xxi. 3.

‘The Lord hath need of
them’ (the ass and colt).

9. E. *ὁρᾶτε οὖν καὶ προσέχετε, (μὴ...).*—Bk. I., ch. iii., § 9.
‘Take heed and beware (lest...).’
- N.T. *ὁρᾶτε καὶ προσέχετε (ἀπὸ τῆς ζύμης...).*—Matt. xvi. 6.
‘Take heed and beware (of the leaven...).’
10. E. *ζῆτει καὶ εὐρήσεις.*—Bk. I., ch. xxviii., § 19; Bk. IV., ch. i., § 51.
‘Seek and thou shalt find.’
- N.T. *ζητεῖτε καὶ εὐρήσετε.*—Matt. vii. 7.
‘Seek and you shall find.’
11. E. *(ταῦτα μέλλεις μαρτυρεῖν καὶ) καταισχύνειν τὴν κλήσιν ἣν κέκληκεν;*—Bk. I., ch. xxix., § 49.
‘(Are you going to give this as your testimony and) bring disgrace on the calling with which he has called you?’
- N.T. *(παρακαλῶ οὖν ὑμᾶς ἐγώ...) ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε.*—Eph. iv. 1.
‘(I therefore beseech you) to walk in a manner worthy of the calling with which you were called.’
12. E. *(τόν θεὸν ἐπικαλούμενοι δεόμεθα αὐτοῦ.) Κύριε, ἐλέησον.*—Bk. II., ch. vii., § 12.
In a passage dealing with divination: ‘(calling upon God we entreat Him,) “Lord have mercy.”’
- N.T. *(καὶ ἰδοὺ δύο τυφλοὶ . . . ἔκραξαν λέγοντες,) Κύριε, ἐλέησον (ἡμᾶς).*—Matt. xx. 30, 31; also Matt. xvii. 15.
‘(And behold two blind men . . . cried, saying: “Lord, have mercy (on us).”’

At first we are tempted to ask whether the phrase *Κύριε, ἐλέησον* was part of the Church's liturgy in E.'s time and, if so, whether he adopted it. But, on the other hand, *Κύριος* was in common use as a divine title, in which case the phrase would be perfectly natural.

13.

E.

τὸν γὰρ ποιοῦντα αὐτὸ οὐκ ἐν
γωνία δηλονότι δεήσει ποιεῖν.—
Bk. II., ch. xii., § 17.

‘For he who does it, it
is clear, must not do it in a
corner.’

N.T.

οὐ γὰρ ἐστὶν ἐν γωνία πε-
πραγμένον τοῦτο.—Acts xxvi.
26.

‘For it is not in a corner
that this thing has been
done.’

This phrase denoting secrecy—*ποιεῖν (or πράσσειν) τι ἐν γωνία*—is evidently a current proverb found quite as naturally on the lips of E. as on those of St. Paul. Any possibility of imitation on the part of E. becomes the more remote in view of the many instances of the term *γωνία* in his writings, e.g. *καθήμενον ἐν γωνία*.—Bk. I., ch. xxix., § 36 ; *ἐν γωνία καθεζόμενοι*.—Bk. I., ch. xxix., § 55. In these two instances again ‘sitting in a corner’ denotes secrecy. We must add that the position is considerably strengthened by the statement of Knowling (*Expos. Greek Testament*, Vol. II., p. 512) that the phrase in question occurs in Plato : Gorgias, 485 D.

B.—*Verbal Phrases.*

I.

E.

εἰς τὸν θεὸν ἀφορῶντας (ἐν
παντὶ καὶ μικρῷ καὶ μεγάλῳ).—
Bk. II., ch. xix., § 29.

‘Looking away unto God
(in everything both small and
great).’

N.T.

ἀφορῶντες εἰς (τὸν τῆς πίσ-
τεως ἀρχηγὸν καὶ τελειωτὴν)
Ἰησοῦν.—Heb. xii. 2.

‘Looking away unto (the
author and perfecter of our
faith) Jesus.’

2. ἄφελον—in N.T. written ὄφελον—‘would that,’
with 3rd person.

E.	ὄφελόν τις μετὰ ταύτης ἔκοι- μήθη.—Bk. II., ch. xviii., § 15.	N.T.	ὄφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς.—Gal. v. 12.
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ὄφελον with 1st person is common in E., e.g. ὄφελον ὡς φρένας ἔχω οὕτω καὶ τύχην εἶχον.—Bk. II., ch. xxi., § 1, but it is not found in N.T.

On the other hand ὄφελον with 2nd person is not found in E., but it occurs three times in N.T., viz. :—ὄφελόν γε ἐβασιλεύσατε.—1 Cor. iv. 8. ὄφελον ἀνείχεσθέ μου μικρόν τι ἀφροσύνης.—2 Cor. xi. 1. ὄφελον ψυχρὸς ἦς ἢ ζεστός.—Rev. iii. 15.

3. E.	ὅταν εἰς σαυτὸν ἔλθῃς.—Bk. III., ch. i., § 15. ‘When thou hast come to thyself.’	N.T.	εἰς ἑαυτὸν δὲ ἐλθὼν . . .— Luke xv. 17. ‘But when he came to himself.’
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Sin drives a man out of his senses.

4. πρὸς with Accusative after λέγω.

E.	τοῦτο οὖν οὐ πολλάκις σὺ αὐτὸς εἶπες πρὸς τοὺς ἐταίρους ; —Bk. III., ch. xxvi., § 3. ‘Is not this then what thou didst often say to thy companions?’	N.T.	Common, e.g. καὶ εἶπαν λέγοντες πρὸς αὐ- τὸν . . .—Luke xx. 2. ‘And they said to him.’
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This is found also in Plato, e.g. λέγω δὲ τοῦτο οὐ πρὸς πάντας ὑμᾶς.—Apology 38 C. ‘I do not say this to you all.’

5. μὴ γένοιτο.

This is very common in E., giving a strong repudiation, e.g. Bk. I., ch. i., § 13. It is equally

common in N.T. in the same sense, and especially in St. Paul's writings, e.g. Rom. iii. 4.

6. *δοκῶ* followed by dative of 1st person singular in the sense of 'I think.'

E.

(πολὺ νῆ Δία τῶν ἄλλων τοῦτο ἄμεινον) *δοκῶ μοι* (κεκτῆσθαι).—Bk. II., ch. xii., § 21.

'I really do think (that this is a much better possession than the others).'

N.T.

ἐγὼ μὲν οὖν ἔδοξα ἐμαντῶ (πρὸς τὸ ὄνομα Ἰησοῦ τοῦ Ναζωραίου δεῖν πολλὰ ἐναντία πρᾶξαι).—Acts xxvi. 9.

'I verily thought (that I must do many things in opposition to the name of Jesus of Nazareth).'

7. *ἄφες* with 1st person subjunctive in the sense of 'let me.' This is common in E. and in N.T., e.g. :—

E.

ἄφες ἴδω τίς εἶ.—Bk. II., ch. xviii., § 24.

'Let me see what thou art.'

N.T.

ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου.—Matt. vii. 4.

'Let me pull out the mote out of thy eye.'

C.—*Adverbial Phrases.*

I. *κομψῶς ἔχειν*, 'to be well,' 'to be in a fair way,' after illness.

E.

(ὅταν ὁ ἰατρὸς εἰσέρχεται, . . . μηδ' ἂν εἴπη) *κομψῶς ἔχεις* . . .—Bk. III., ch. x., § 13.

'(When the physician comes in, . . . not even if he has said,) "thou art in a fair way."

N.T.

ἐπύθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ᾗ κομψότερον ἔσχευ.—John iv. 52.

'He inquired of them therefore the hour in which he began to improve.'

The phrase is also used impersonally in E. of a man recovering from bad temper:—*γίγνωσκε ὅτι κομφῶς σοί ἐστί.*—Bk. II., ch. xviii., § 14. ‘Recognise that it is well with thee.’

2. *πρὸς ὀλίγον* ‘for a little (time).’

E.

ὁ δὲ πρὸς ὀλίγον ἤσθεις ναυτιᾷ.—Bk. IV., ch. ix., § 4.

‘But the other after being delighted for a little while grows sick.’

ἄταν ἀφῆς, φησί, πρὸς ὀλίγον τὴν προσοχὴν . . . —Bk. IV., ch. xii., § 1.

‘Whenever, he says, thou dost let go thy attention for a little while.’

N.T.

ἡ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος.—1 Tim. iv. 8.

‘For bodily exercise is profitable for a little.’

ἀτμὶς γὰρ ἐστε πρὸς ὀλίγον φαινομένη.—James iv. 14.

‘For you are a vapour appearing for a little time.’

3. *ἵνα τί*; in the sense of ‘why?’, *γένηται* being understood, occurs once in E.: *ἵνα τί; οὐ γὰρ ἀρκεῖ . . .*—Bk. I., ch. xxix., § 31. ‘Why? is it not sufficient . . .?’

It is common in N.T., e.g. *ἵνα τί ἐνθυμείσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν*;—Matt. ix. 4. ‘Why do you imagine evil things in your hearts?’

D.—*Adjectival Phrases.*

1. *ἡ οἰκουμένη* in the sense of ‘the world’ (*γῆ* being understood) is common in E. and N.T., e.g.:—

E.

διὰ τί . . . ὥστε . . . πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ τῆς οἰκουμένης;—Bk. III., ch. i., § 18.

‘Why . . . so that . . . the inhabitants of the world come to him?’

N.T.

μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ.—Acts xvii. 31.

‘He shall judge the world in righteousness.’

2. ἡ σήμερον ἡμέρα, a somewhat redundant expression for 'to-day,' occurs once in E. and three times in N.T.

E.

ἀπὸ τῆς σήμερον τοίνυν ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν.—Bk. I., ch. xi., § 38.

'From to-day then we shall consider nothing else.'

N.T.

μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ.—Acts xx. 26.

'I testify to you to-day.'

Also Rom. xi. 8 and 2 Cor. iii. 14.

Sometimes in N.T. ἡμέρα is omitted, e.g. ἔμεινεν ἄν μέχρι τῆς σήμερον.—Matt. xi. 23. 'It would have remained until to-day.'

E.—*Noun Clauses.*

1. ἐπίγνωσις τῆς ἀληθείας, 'knowledge of the truth'—the aim of Philosophy and God's purpose for ourselves :—

E.

λαβὼν . . . κανόνας εἰς ἐπίγνωσιν τῆς ἀληθείας . . . —Bk. II., ch. xx., § 21.

'Having received . . . rules for the knowledge of the truth . . .'

N.T.

μετὰ τὸ λαβεῖν τὴν ἐπίγνωσιν τῆς ἀληθείας.—Heb. x. 26.

Also—with the omission of τῆς—I Tim. ii. 4, 2 Tim. ii. 25, iii. 7, Tit. i. 1.

2. The association of δόξα and ἐπιφάνεια :—

E.

In reference to the grandeur of office :

ὅταν δὲ αὐτὰς τὰς ὑπατείας καὶ τὴν δόξαν καὶ τὴν ἐπιφάνειαν . . . —Bk. III., ch. xxii., § 29.

'Whenever on account of the Consulships themselves and their glory and splendour . . .'

N.T.

In reference to the Second Coming of Christ :

προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ.—Tit. ii. 13.

'Waiting for the blessed hope and manifestation of the glory of our great God.'

We notice that *δόξα* is used in the N.T. sense of 'glory,' 'brightness,' and not in the classical sense of 'opinion,' 'reputation.'

3. *χάρις τῷ θεῷ*, 'thanks to God,' is found once in E. and six times in N.T. :—

E.
τότε καὶ ἐγὼ ἡμάρτανον.
νῦν δ' οὐκέτι, χάρις τῷ Θεῷ.—
 Bk. IV., ch. iv., § 7.
 'Then I too was faulty ;
 but, thanks to God, not
 now.'

N.T.
χάρις δὲ τῷ Θεῷ διὰ Ἰησοῦ
Χριστοῦ τοῦ κυρίου ἡμῶν.—
 Rom. vii. 25.
 'But thanks to God through
 our Lord Jesus Christ.'
 Also Rom. vi. 17, 1 Cor.
 xv. 51, 2 Cor. ii. 14, viii. 16,
 ix. 15.

We may compare with the above *πολλὴ χάρις αὐτῷ* in E.—Bk. IV., ch. v., § 9. 'Many thanks to him.'

4. *ἡ φύσις ἡ ἀνθρωπίνη*, 'human nature,' occurs once in E. and once in N.T. :—

E.
οὕτως ἰσχυρόν τι καὶ ἀνίκητόν
ἐστὶν ἡ φύσις ἡ ἀνθρωπίνη.—
 Bk. II., ch. xx., § 18.
 'So strong and uncon-
 querable a thing is human
 nature.'

N.T.
πᾶσα γὰρ φύσις θηρίων τε καὶ
πετεινῶν, ἐρπετῶν τε καὶ ἐναλίω
δαμάζεται καὶ δεδάσται τῇ
φύσει τῇ ἀνθρωπίνη.—James
 iii. 7.
 'For every nature of beasts
 and birds, creeping things
 and things in the sea is being
 tamed and has been tamed
 by the human nature.'

F.—*Pronominal Phrases.*

1. *οὐαί*, 'alas,' 'woe,' followed by the dative, which is very common in N.T., occurs twice in E., e.g. :—

E.

οὐαί μοι.—Bk. III., ch. xix., § 1, ch. xxii., § 32.
'Alas for me.'

N.T.

οὐαὶ γάρ μοι.—1 Cor. ix. 16,
οὐαὶ ὑμῖν.—Luke xi. 43, &c.,
and many other examples.

2. *τί* followed by two datives united by *καί* in the sense of 'what has A to do with B?' is common both in E. and N.T. Dr. Moffatt comments on such phrases in the *Expositor* for January, 1913, p. 94.

E.

τί μοι καὶ αὐτῷ;—Bk. I., ch. xxii., § 15 (bis).

'What have I to do with him?' (Zeus).

τί ἐμοὶ καὶ αὐτοῖς;—Bk. I., ch. xxvii., § 13.

'What have I to do with them?' (the gods).

Dr. Moffatt's comment on these two passages is that they express the complaint of neglect or indifference, Zeus and the gods refusing help when it was expected.

The following instance may be explained in a similar way.

τί ἡμῖν καὶ σοί;—Bk. II., ch. xix., § 16.

'What have we to do with thee?'—to a man in a shipwreck who does not try to rescue others, but jests.

N.T.

τί ἐμοὶ καὶ σοί;—Mark v. 7, Luke viii. 28, John ii. 4.

'What have I to do with thee?'

τί ἡμῖν καὶ σοί;—Matt. viii. 29, Mark i. 24, Luke iv. 34.

'What have we to do with thee?'

Dr. Moffatt's comment on John ii. 4 is applicable to each of these examples, viz. that the phrase 'is occasioned by a resentment of interference.'

E.

Each of the remaining instances receives from its context a meaning similar to that of each of the N.T. passages : an expression of resentment at interference.

τί ἡμῖν καὶ αὐτῷ ;—Bk. I., ch. i., § 16.

‘What have we to do with that?’ (the North Wind).

Whether it blows or not is God’s concern, not ours.

τί ἐμοὶ καὶ σοί ;—Bk. II., ch. xix., § 19.

‘What have I to do with thee?’—to a man who wanted to add to his ills.

τί γὰρ σοὶ καὶ ἡμῖν ;—Bk. II. ch. xx., § 11.

‘What hast thou to do with us?’—following a request to a teacher not to concern himself about others.

Similarly—

τί σοὶ καὶ τῷ ἄλλοτρίῳ κακῷ ;—Bk. III., ch. xviii., § 8.

‘What hast thou to do with another man’s evil?’

A very fine instance :—

τί δέ σοι καὶ τοῖς ἄλλοτρίοις ; τίς γὰρ εἶ ; ὁ ταῦρος εἶ ἢ ἡ βασίλισσα τῶν μελισσῶν ;—Bk. III., ch. xxii., § 99.

‘What hast thou to do with the concerns of others? What art thou? Art thou the bull (of the herd) or the queen of the bees?’

G.—*A Phrase that Resembles a 'Hebraism.'*

In Bk. II., ch. xxii., § 36, we find the following words:—*εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πᾶσα ψυχὴ ἄκουσα στέρεται τῆς ἀληθείας*, which we translate, 'knowing accurately the teaching of Plato, that no soul is willingly deprived of the truth.'

For the present our attention is taken up by the phrase *πᾶσα ψυχὴ ἄκουσα*. *Ἄκουσα* being regarded as equivalent to *οὐχ ἔκοῦσα*, the phrase becomes an example of the use of *πᾶς* with a negative in the sense of 'no one,' and it is in this way that we have translated it. Any other translation seems to us impossible.

In this case the phrase bears a striking resemblance to various New Testament passages that once were regarded as 'Hebraisms,' i.e. Hebraic or Aramaic constructions. We instance three:—

οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ.—Rom. iii. 20. 'Before Him shall no flesh be justified.'

πᾶς πόρνος ἢ ἀκάθαρτος . . . οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ Χριστοῦ καὶ Θεοῦ.—Eph. v. 5. 'No fornicator or unclean person . . . has inheritance in the Kingdom of the Christ and God.'

οὐκ ἂν ἐσώθη πᾶσα σὰρξ.—Mark xiii. 20. 'No flesh would have been saved.'

Of these instances the first and last may be regarded as Translation-Greek, the first being a translation (*or rather* adaptation) of Psalm cxliiii. 2, the last a translation from the Aramaic. In the

case of the second we might argue that St. Paul, being a Jew, reproduced in Greek, by translation, an Aramaic construction. But, even so, can we thus explain the passage in Epictetus? If it be suggested that Epictetus imitated the New Testament, we ask, why should he do so if there were a more natural Greek mode of expression?

Is this not rather evidence that *πᾶς . . . οὐ*, so far from being merely Translation-Greek, was a regular Hellenistic idiom? And surely, if we are to understand the phrase as a quotation from Plato—*εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος*—the possibility of Hebraic influence becomes very remote. We are wondering if the Papyri will throw any light on the matter.

(Since I wrote the above Dr. J. H. Moulton has granted me permission to insert the following note, which will be seen to answer our query:—‘In the Rylands Papyri, vol. II, now passing through the press, there is an interesting example of this idiom in a very ungrammatical petition from a bee-keeper named Hieracion, of Letopolis, complaining of injury from people *μὴ ἔχοντας πᾶν πρᾶγμα πρὸς ἐμέ*, “who have no grievance against me.” The papyrus is dated 133 A.D. See on this idiom *Proleg.* iii., p. 245 f. I think it was probably admissible Greek, though decidedly uncommon.’)

CHAPTER II.

NOUNS.

IN the list appended nouns in general use in Classical Greek, in Epictetus and in the New Testament have been omitted. Any exceptions to this rule are due to a remarkable parallelism between E. and N.T.

1. ἀγγαρεία.

This term, denoting compulsion applied to a man or appropriation of a beast of burden or carriage for military purposes, occurs once in E. This term is not found in N.T., but the corresponding verb ἀγγαρεύω occurs three times:—

E.

ἂν δ' ἀγγαρεία ἦ καὶ στρα-
τιώτης ἐπιλάβηται, ἄφες, μὴ
ἀντίτεινε μηδὲ γόγγυζε.—Bk.
IV., ch. i., § 79.

(Referring to an ass:—)
'But if there should be a
press and a soldier lay
hands on it, let it go, do
not resist or murmur.'

N.T.

καὶ ὅστις σε ἀγγαρεύσει
μίλιον ἓν, ὑπάγε μετ' αὐτοῦ
δύο.—Matt. v. 41.

'And whosoever shall
compel thee to go one mile,
go with him two.'

τοῦτον ἠγγάρευσαν ἵνα ἄρῃ
τὸν σταυρὸν αὐτοῦ. — Matt.
xxvii. 32.

'Him they compelled to
bear His cross.'

καὶ ἀγγαρεύουσιν παράγοντά
τινα . . . ἵνα ἄρῃ τὸν σταυρὸν
αὐτοῦ.—Mark xv. 21.

2. ἀδελφός.

This occurs once in E. as a term applied to a friend, not, as we might expect, according to Deissmann (*Bible Studies*, p. 88), in a technical sense as of a member of a religious community. It is also used in the natural sense of 'brother'—e.g. Bk. I., ch. xxii., § 10: *v.* p. 22. It is very common in N.T., where it often denotes a member of the Christian Church:—

E.

ἀδελφέ, οὐδένα σου ἔχω ἐν-
νύστερον οὐδὲ φίλτερον. —
Bk. IV., ch. xiii., § 18.

'Brother, I have no one
more kindly disposed or
dearer than thou.'

N.T.

ἀλλὰ ἀδελφὸς μετὰ ἀδελφοῦ
κρίνεται.—I Cor. vi. 6.

'But brother goeth to law
with brother.'

Also John i. 41, &c.

3. αἵρεσις.

In the sense of 'sect' this occurs once in E. and often in N.T.:—

E.

τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς
ἐπράσσετε καὶ εὐρήσετε τίνος
ἐσθ' αἵρέσεως. τοῦς πλείστους
ὑμῶν Ἐπικουρείους εὐρήσετε,
ὀλίγους τινὰς Περιπατητικούς
...—Bk. II., ch. xix., § 20.

'Observe yourselves thus
in your actions and you will
find of what sect you are.
Most of you you will find to
be Epicureans, a few Peri-
patetics.'

N.T.

πρωτοστάτην τε τῆς τῶν
Ναζωραίων αἵρέσεως.—Acts
xxiv. 5.

'A ringleader of the sect
of the Nazarenes.'

δεῖ μὲν καὶ αἵρέσεις ἐν ὑμῖν
εἶναι.—I Cor. xi. 19.

'There must also be sects
among you.'

Also Acts v. 17, xv. 5, &c.

4. αἰσχρολογία.

This term, meaning 'shameful,' i.e. 'indecent speaking,' occurs twice in E. and once in N.T. :—

E.

(Assuming ἀνπεριποιῆ from the previous sentence) οὐδ' ἀντὶ αἰσχρολογίας αἰδῶ.—Bk. IV., ch. iii., § 2.

'Not even (if thou hast got) modesty in return for indecent speaking.'

ἐπισφαλές δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν.—Ench. xxxiii., § 16.

'But dangerous also is the approach to indecent speaking.'

N.T.

ὡνὶ δὲ ἀπόθεσθε καὶ ὑμεῖς . . . αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν.—Col. iii. 8.

'But now do you also put off . . . shameful speaking out of your mouth.'

5. αἰών.

This word, lit. 'age,' which is very common in N.T., especially in the indefinite sense of 'eternity,' occurs once in E. and apparently in this usual N.T. sense :—

E.

οὐ γὰρ εἰμι αἰών, ἀλλ' ἄνθρωπος, μέρος τῶν πάντων ὡς ὥρα ἡμέρας.—Bk. II., ch. v., § 13.

'For I am not an age' (or 'eternity'), 'but a man, a part of the whole, as an hour of a day.'

N.T.

ὁ τρώγων τοῦτον τὸν ἄρτον ζήσκει εἰς τὸν αἰῶνα.—John vi. 58.

'He that eateth this bread shall live unto the age.'

Also John iv. 14, viii. 51, &c.

6. ἀκοή.

In Classical Greek and often in N.T. this term has the meaning 'hearing' or 'report.' Once,

however, in E. and three times in N.T. it is used in the sense of 'ear':—

E.

(In comparison with common sense — ὁ κοινὸς νοῦς) κοινή τις ἀκοή λέγοιτ' ἂν ἢ μόνον φωνῶν διακριτική.—Bk. III., ch. vi., § 4.

'That would be called a common ear which distinguishes only sounds.'

N.T.

ἠνοίγησαν αὐτοῦ αἱ ἀκοαί.—Mark vii. 35.

'His ears were opened.'

ἐπειδὴ ἐπλήρωσεν πάντα τὰ ῥήματα αὐτοῦ εἰς τὰς ἀκοὰς τοῦ λαοῦ.—Luke vii. 1.

'When He had ended, all His sayings in the ears of the people.'

ξενίζοντα γὰρ τινα εἰσφέρεις εἰς τὰς ἀκοὰς ἡμῶν.—Acts xvii. 20.

'For thou bringest certain strange things to our ears.'

7. ἀναστροφή.

This term in the sense of 'manner of life,' 'behaviour,' occurs once in E. and often in N.T.:—

E.

ζητούμεν γὰρ ἐπὶ πάσης ὕλης πῶς ἂν εὖροι ὁ καλὸς καὶ ἀγαθὸς ... ἀναστροφὴν τὴν [ἐν] αὐτῇ καθήκουσαν.—Bk. I., ch. vii., § 2.

'For in every subject of action our quest is how the noble and good man may find ... a method of behaviour suitable to the occasion.'

N.T.

ἠκούσατε γὰρ τὴν ἐμὴν ἀναστροφὴν ποτε ἐν τῷ Ἰουδαϊσμῷ... —Gal. i. 13.

'For you (have) heard of the manner of life that was once mine in the Jews' religion.'

τὴν ἀναστροφὴν ὑμῶν ἐν τοῖς ἔθνεσιν ἔχοντες καλήν.—I Pet. ii. 12.

'Having your manner of life fair among the Gentiles.' Also Eph. iv. 22, &c.

The fact that E. uses this term in an ethical sense helps to confirm the argument of Deissmann (*Bible Studies*, p. 194), that the term in question, being found in an Inscription of Carpathos of the 2nd century B.C., is in no sense a 'Hebraism'—not even Translation-Greek.

8. ἀνεξικακία.

In the sense of 'patience (amid evil)' this occurs once in E., but not in N.T. In N.T., however, the corresponding Adjective ἀνεξίκακος is found once:—

E.

(Assuming from the previous clause προσφέρηται as the verb for the protasis) ἀνλοιδορία, εὐρήσεις ἀνεξικακίαν.—Ench. x.

'If abuse (be presented to thee) thou shalt find patience.'

N.T.

δοῦλον δὲ Κυρίου οὐ δεῖ μάχ-
εσθαι, ἀλλὰ ἥπιον εἶναι πρὸς
πάντας, διδακτικόν, ἀνεξίκακον.
—2 Tim. ii. 24.

'But the Lord's slave must not strive, but be gentle towards all, apt to teach, forbearing.'

9. ἀρχιτέκτων.

Familiar as it is in the sense of 'architect,' 'master builder,' this term cannot be overlooked, because St. Paul applies it to himself as an Apostle. It occurs once in E.:—

E.

(Assuming from the previous sentence ἐώητο as the verb of the protasis and for the apodosis ὑπηρέτη ἂν αὐτῷ ἐχρήτο ἢ κυρίῳ;) εἰ δ' ἱατρόν, ὡσαύτως, εἰ δ' ἀρχιτέκτονα.—Bk. IV., ch. i., § 117.

N.T.

ὡς σοφὸς ἀρχιτέκτων θεμέ-
λιον ἔθηκα, ἄλλος δὲ ἐποικο-
δομεῖ.—1 Cor. iii. 10.

'As a wise' (or 'skilful')
'master-builder I laid a
foundation, but another
builds thereon.'

E.

'But if, likewise, he had bought a physician or architect, would he have treated him as a servant or as a master?'

10. βασιλίσα.

The N.T. term for 'queen' occurs once in E. :—

E.

εἰ...ἡ βασιλίσα τῶν μελισσῶν;—Bk. III., ch. xxii., § 99.

'Art thou...the queen of the bees?'—*v.* p. 12.

N.T.

βασιλίσα νότου ἐγερθήσεται ἐν τῇ κρίσει.—Matt. xii. 42.

'The Queen of the South shall rise up in the judgment.'

Also Rev. xviii. 7, &c.

11. γυναικάριον.

This diminutive of *γυνή* is fairly common in E. As a rule the diminutive force can be traced, suggesting the idea of youth or (on the part of the writer) of affection. Sometimes, however, as in *Ench.* vii.—where the term is used in close association with *παιδίον*—the diminutive force seems to be lost. The term occurs once in N.T., where the diminutive force seems to be retained, suggesting the idea of weakness or folly :—

E.

τῶν καλῶν γυναικαρίων.—Bk. IV., ch. i., § 86.

'Of the pretty girls.'

Also Bk. II., ch. xviii., § 18, etc.

N.T.

οἱ...αἰχμαλωτίζοντες γυναικάρια σεσωρευμένα ἁμαρτίας, ἀγόμενα ἐπιθυμίαις ποικίλαις.—2 Tim. iii. 6.

'Who...take captive silly women, laden with sins, led away by various desires.'

12. δόξα.

For δόξα in the N.T. sense of 'glory,' *v.* Noun Clauses, p. 9. There is an approach to this meaning in Bk. IV., ch. iv., § 42: ἐὰν μὲν ἕνεκα δόξης αὐτὸ ποιῆ, 'if he do it for fame.'

13. εὐσέβεια.

According to Deissmann (*Bible Studies*, p. 364) this, together with εὐσεβεῖν and εὐσεβής, occurs frequently in the Inscriptions of Asia Minor and appears to have been a familiar term in the religious language of the Imperial Period. It is found in Ench. xxxi., and often in N.T. in the sense of 'religion,' 'piety,' 'godliness.' The Adjective εὐσεβής occurs in Bk. II., ch. xx., § 22, Acts x. 2, &c.

E.

τῆς περὶ τοὺς θεοὺς.—Ench. xxxi., § 1.

Reference will be made to this passage again in Chapter ix., p. 109.

N.T.

δίωκε δὲ δικαιοσύνην, εὐσέβειαν, πίστιν.—I Tim. vi. 11.

'Follow after righteousness, piety, faith.'

Also Acts iii. 12, &c.

14. κανών.

In the sense of 'rule' this is very common in E. and occurs four times in St. Paul's writings:—

E.

εἰδέναι σε οὖν δεῖ, ὅταν εἰσέρχῃ εἰς τὸ θέατρον, ὅτι κανὼν εἰσέρχῃ καὶ παράδειγμα τοῖς ἄλλοις.—Bk. III., ch. iv., § 5.

'It is necessary then for thee to know that when thou comest into the theatre, thou

N.T.

ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν.—Gal. vi. 16.

'As many as shall walk by this rule.'

Also 2 Cor. x. 13, 15, 16.

E.

comest as a rule and example
to the others.'

Also Bk. I., ch. xxviii.,
§§ 28, 30, etc.

15. *κοινωνός*.

In the sense of 'partner,' 'partaker,' this occurs
once in E. and often in N.T. :—

E.

γονεῖς, ἀδελφοί, τέκνα, πα-
ρίς, ἀπλῶς οἱ κοινωνοί.—Bk. I.,
ch. xxii., § 10.

'Parents, brothers, chil-
dren, country, in short those
who are associated with us.'

N.T.

κοινωνός ἐμὸς καὶ εἰς ὑμᾶς
συνεργός.—2 Cor. viii. 23.

'My partner and fellow-
worker for you.'

Also Luke v. 10, 2 Pet. i.
4, etc.

16. *κολλύριον*.

This term for 'eye-salve' occurs twice in E. and
once in N.T. —

E.

τὰ γὰρ κολλύρια οὐκ ἄχρηστα
τοῖς ὅτε δεῖ καὶ ὡς δεῖ ἐγχορι-
μένοις.—Bk. II., ch. xxi., § 20.

'For eye-salves are not
useless to those who use
them for anointing when
and as they must.'

Also Bk. III., ch. xxi.,
§ 21.

N.T.

κολλούριον ἐγχρίσαι τοὺς
ὀφθαλμούς σου ἵνα βλέπῃς.—
Rev. iii. 18.

'Eye-salve to anoint thy
eyes that thou mayst see.'

17. *κράββατος, κράβαττος*.

This non-classical word, the regular N.T. term

for 'bed,' is found in E., as is also its diminutive *κραββάτιον*, c.g. :—

E.

ἂν οὖν ὁ πανδοκεὺς ἀποθανῶν ἀπολίπη σοι τοὺς κραββάτους.
—Bk. I., ch. xxiv., § 14.

'If then the innkeeper die and leave thee the beds.'

For *κραββάτιον* v. Bk. III., ch. xxii., § 74, &c.

N.T.

καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν.—Mark ii. 12.

'And he arose and immediately taking up his bed went out.'

Also Acts ix. 33, &c.

18. *κτῆνος*.

This is found at least twice in E. and four times in N.T. in the sense of 'beast of burden,' 'horse':—

E.

ὡς τὰ ὑποδήματα σπογγίζει τὰ ἑαυτοῦ, ὡς τὸ κτῆνος.—Bk. II., ch. xxii., § 31.

'As he sponges his own shoes or his horse.'

Also Bk. III., ch. ix., § 15.

N.T.

ἐπιβαβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος. . . .—Luke x. 34.

'But putting him on his own beast.'

Also Acts xxiii. 24, &c.

19. *κυνάριον*.

This diminutive of *κύων* occurs at least once in E. and four times in N.T. :—

E.

εἰθ' οὕτως . . . πρόσελθε ἐπὶ κυνάριον, ἐπὶ ἵππáριον, ἐπὶ ἀγρίδιον.—Bk. IV., ch. i., § 111.

'Then proceed thus . . . to a dog, a horse, an estate.'

N.T.

καὶ τὰ κυνάρια ὑποκίτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψυχίων.—Mark vii. 28.

'Even the (little) dogs under the table eat of the crumbs.'

Also Matt. xv. 26, &c.

20. *λαλιά*.

This is used in E. and N.T., not in the uncomplimentary sense of 'chatter,' but in that of 'speech,' 'conversation,' e.g. :—

E.

ἀνάγκη τὸν συγκαθιέντα τισὶν ἐπιπλέου... εἰς λαλιάν...—Bk. III., ch. xvi., § 1.

'He who frequently associates with others... in conversation... must...'

N.T.

ἀληθῶς καὶ σὺ ἐξ αὐτῶν εἶ, καὶ γὰρ ἡ λαλιά σου δῆλόν σε ποιεῖ.—Matt. xxvi. 73.

'Truly thou too art of them, for even thy speech maketh it clear that thou art.'

21. *μάχαιρα*.

This, the common N.T. term for 'sword,' is found in E., e.g. :—

E.

ἐπ' ἄλλους ἔχουσιν τὰς ῥάβδους καὶ τοὺς κοντοὺς καὶ τὰς μαχαίρας.—Bk. IV., ch. i., § 88.

'It is against others that they direct their fasces, their staves and their swords.'

N.T.

μετ' αὐτοῦ ὄχλος πολὺς μετὰ μαχαίρων καὶ ξύλων.—Matt. xxvi. 47.

'With him a great multitude with swords and staves.'

22. *ναός*.

This non-Attic term for 'shrine' occurs both in E. and in N.T., e.g. :—

E.

τί οὖν ναοὺς ποιοῦμεν, τί οὖν ἀγάλματα... ;—Bk. I., ch. xxii., § 16.

'Why then do we make shrines, why statues...?'

N.T.

τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν.—I Cor. vi. 19.

'Your body is a shrine of the Holy Spirit who is in you.'

23. οἰκοδεσπότης.

This non-classical term for 'householder,' which is common in N.T., occurs in E. :—

E.

(Referring to God).

ἔστι γὰρ τις καὶ ἐνθάδ' οἰκο-
δεσπότης ἕκαστα [ὁ] διατάσσων.
—Bk. III., ch. xxii., § 4.

'For here too is a master
of the house who orders
everything.'

Also Bk. III., ch. xxiv.,
§ 99.

N.T.

εἰ ἤδει ὁ οἰκοδεσπότης ποία
ώρα. . .—Luke xii. 39.

'If the householder had
known at what hour. . .'

Also Matt. xiii. 27, &c.

24. οἰκονομία.

This is found in Plato, Xenophon, and Aristotle, and also in Luke xvi. 2, 3, 4, in the literal sense of 'stewardship,' 'household management'; it is used in E. and St. Paul's writings in the metaphorical sense of 'arrangement,' 'management,' 'dispensation,' e.g. :—

E.

(The term is associated
with διοίκησις to describe the
production of raisins from
grapes, a change that is) τε-
ταγμένη τις οἰκονομία καὶ διοί-
κησις.—Bk. III., ch. xxiv.,
§ 92.

'A certain appointed ar-
rangement and administra-
tion.'

N.T.

εἰ γε ἤκουσατε τὴν οἰκονο-
μίαν τῆς χάριτος τοῦ Θεοῦ.—
Eph. iii. 2.

'If at any rate you have
heard of the dispensation of
the grace of God.'

διάκονος κατὰ τῆς οἰκονομίας
τοῦ Θεοῦ.—Col. i. 25.

'A minister according to
the dispensation' (or 'ar-
rangement') 'of God.'

25. παιδαγωγός.

This classical term 'tutor' for the slave who took the children to school occurs in E. and in St. Paul's writings, e.g. :—

E.
ἀλλ' ἐξέτασον μή . . . εἰ . . .
ὁμοῦ ἀνατεθραμμένοι καὶ ὑπὸ
τῷ αὐτῷ παιδαγωγῷ.—Bk. II.,
ch. xxii., § 26.

'But inquire not...whether
...they have been brought
up together and under the
same tutor.'

N.T.
ὁ νόμος παιδαγωγὸς ἡμῶν
γέγονεν εἰς Χριστόν.—Gal. iii.
24.

'The law has become our
tutor unto Christ.'

Also 1 Cor. iv. 15 ; Gal.
iii. 25.

26. πηρίδιον.

The diminutive of *πήρα* occurs twice in E. but not in N.T. In the latter, however, *πήρα* is found. Deissmann (*New Light*, pp. 41-44) suggests that whenever it is found in N.T. *πήρα* means not, as had been supposed, 'bread-bag' or 'travelling-bag,' but 'collecting-bag' used by a beggar. The reason for the suggestion, we are told, is that the term is so used in 'a Greek inscription of the Roman period . . . discovered at Kefr-Hauar in Syria, in which a "slave" of the "Syrian goddess" speaks of the begging expeditions he has undertaken for the "Lady."'

That E.'s use of *πηρίδιον*, in close connexion with *αἰτεῖν*, tends to support Deissmann's suggestion, may be seen from a comparison of the following passages :—

E.

πηρίδιον προσλήψομαι καὶ ξύλον καὶ περιερχόμενος αἰτεῖν ἄρξομαι τοὺς ἀπαντῶντας.—Bk. III., ch. xxii., § 10.

‘I shall take a wallet and staff and begin to go about begging from those who meet with me.’

Also πηρίδιον καὶ ξύλον καὶ γνάθοι μεγάλοι.—Bk. III., ch. xxii., § 50.

‘Wallet and staff and great jaws’ (of the Cynic).

γνάθοι μεγάλοι supports this idea of πῆρα (or πηρίδιον), as suggested by Deissmann.

Further support for the idea may be found in the fact that while E. speaks of ξύλον, N.T. in Matt. x. 10, Mark vi. 8, Luke ix. 3, speaks of ῥάβδον, suggesting that a staff was a regular accompaniment on a begging expedition.

27. πνεῦμα.

This term, lit. ‘spirit,’ is used in two senses common to E. and N.T.

a. It is used in the sense of ‘faculty,’ ‘power’ :—

E.

εἰκῆ οὖν σοι ὁ Θεὸς ὀφθαλμοὺς ἔδωκεν, εἰκῆ πνεῦμα ἐνεκέρασεν αὐτοῖς οὕτως ἰσχυρὸν καὶ φιλότεχνον, ὥστε μακρὰν ἐξικνούμενον ἀναμάσσεισθαι τοὺς τύπους τῶν ὀρωμένων ;—Bk. II., ch. xxiii., § 3.

N.T.

μὴ κτήσησθε χρυσὸν μηδὲ ἄργυρον μηδὲ χαλκὸν εἰς τὰς ζώνας ὑμῶν, μὴ πῆραν εἰς ὄδον . . . μηδὲ ῥάβδον.—Matt. x. 9, 10.

‘Get not gold nor silver nor brass for your girdles, nor a wallet for the way . . . nor a staff.’

μὴ βαστάζετε βαλλάντιον, μὴ πῆραν.—Luke x. 4.

‘Carry not a purse, nor a wallet.’

Also Luke ix. 3, &c.

N.T.

The anarthrous πνεῦμα ἅγιον is common in the sense of a ‘faculty,’ ‘power’ or ‘influence’ from the Holy Spirit, e.g. :—

αὐτὸς δὲ βαπτίσει ὑμᾶς πνεύματι ἁγίῳ.—Mark i. 8.

E.

'Is it in vain then that God gave thee eyes, is it in vain that He infused them with a spirit so strong and active that it can represent the forms of distant objects?'

N.T.

'He shall baptize you with Holy Spirit.'

ἐὰν μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος.—John iii. 8.

'Unless a man shall have been born of water and spirit.'

β. It is used in the sense of 'mind.'

E.

(The terms ψυχή and πνεῦμα are used in a paragraph referring to the same object, in the sense of 'soul' or 'mind.' After comparing the ψυχή to a vessel of water and appearances of things to a ray falling on its surface, E. continues :) ὅταν τοίνυν σκοπῶθῃ τις, οὐχ αἱ τέχναι καὶ αἱ ἀρεταὶ συγχέονται, ἀλλὰ το πνεῦμα ἐφ' οὗ εἶσι.—Bk. III., ch. iii., § 22.

'Whenever anyone therefore becomes dizzy, it is not the arts and the virtues that are confounded, but the mind in which they are.'

N.T.

εὐθὺς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ.—Mark ii. 8.

'Jesus immediately perceiving in His spirit.'

(Here apparently νοί 'mind' would express the same meaning: νοί too is sometimes a variant for ψυχή.)

Perhaps also the sense of 'mind' occurs in—

ταῦτα εἰπὼν, Ἰησοῦς ἐταράχθη τῷ πνεύματι.—John xiii. 21.

'Having said this, Jesus became troubled in His spirit.'

28. προκοπή.

This term, which is not employed by any author earlier than the 3rd century B.C., occurs in E. and N.T. in the sense of 'progress,' 'improvement,' e.g. :—

E.

ἀεὶ γὰρ πρὸς ὃ ἂν ἡ τελειότης
τινὸς καθύπαξ ἄγῃ, πρὸς αὐτὸ
ἡ προκοπή συνεγγισμός ἐστι.
—Bk. I., ch. iv., § 4.

'For to whatever point
perfection of anything abso-
lutely brings one, improve-
ment is always an approach
to it.'

N.T.

ταῦτα μελέτα, ἐν τούτοις ἴσθι,
ἵνα σου ἡ προκοπή φανερά ᾖ
πᾶσιν.—1 Tim. iv. 15.

'In these things be dili-
gent, be in them, that thy
improvement may be mani-
fest to all.'

29. πρόσωπον.

This term is very common in E. and N.T. In E. it denotes 'character' (*real* or *assumed*) or 'part' played, the development of this idea being seen in the use of the term by Sabellius to express his conception of each of the Three Persons in the Godhead. In N.T. however (apart from its use in the literal sense of 'face'), it has a different shade of meaning in a metaphorical sense: viz. that of 'person,' i.e. 'outward appearance' as opposed to 'reality,' 'genuine worth,' 'character' (*in the true sense*). We may make comparisons:—

E.

οὐκέτι σώσει τὸ τοῦ καλοῦ
καὶ ἀγαθοῦ πρόσωπον.—Bk.
III., ch. xxii., § 69.

'He will no longer pre-
serve the character of a
noble and good man.'

What will happen to the
Cynic if he is disloyal to
God: here π. means 'real
character.'

N.T.

οὐ γὰρ βλέπεις εἰς πρόσωπον
ἀνθρώπων.—Matt. xxii. 16.

'For Thou regardest not
the person of men.'

Also—

ἀπὸ δὲ τῶν δοκούντων εἶναί
τι—ὅποιοί ποτε ἦσαν οὐδέν μοι
διαφέρει—πρόσωπον [ὁ] Θεὸς
ἀνθρώπου οὐ λαμβάνει.—Gal.
ii. 6.

E.

Also for 'character assumed'—

ὑποκριτῆς εἶ δράματος ...
σὸν γὰρ τοῦτ' ἔστι, τὸ δοθὲν
ὑποκρίνασθαι πρόσωπον καλῶς.
—Ench. xvii.

'Thou art an actor in a drama ... It is thy part to act well the character given thee.'

N.T.

'But from those who are reputed to be something—what they once were maketh no matter to me—man's person God receiveth not.'

30. προφήτης.

This familiar N.T. term is found in close association with *ιερεύς* in one passage in E. :—

ιερεῖς καθιστᾶσιν αὐτοὺς καὶ προφήτας.—Bk. II., ch. xx., § 27. 'They appoint themselves priests and prophets.'

It is interesting to note that Deissmann shows (*Bible Studies*, p. 235 f.) that in the 2nd century A.D. in Egypt some of the priests were known as *προφήται*. Conversely in the history of the Church the 'prophets' of the early times became in later times regarded as 'priests.'

31. στοιχεῖα.

This word is used in E. and N.T. to denote 'elements' in two senses, physical and intellectual.

a. In the physical sense the reference is to the 'four elements' :—

E.

αὐτὰ τὰ τέτταρα στοιχεῖα
ἄνω καὶ κάτω τρέπεται καὶ
μεταβάλλει καὶ γῆ τε ὕδωρ

N.T.

οἱ οὐρανοὶ ... στοιχεῖα δὲ
καυσούμενα λυθήσεται καὶ γῆ
καὶ τὰ ἐν αὐτῇ ἔργα... οὐρανοὶ

N.

γίνεται καὶ ὕδωρ ἀήρ... —
Frag. Diss. 8.

‘The four elements themselves are transformed and changed up and down, and earth becomes water and water air...’

N.T.

πυρούμενοι λυθήσονται καὶ
στοιχεῖα καυσούμενα τήκεται.
—2 Pet. iii. 10, 12.

‘The heavens... and the elements shall be dissolved with fervent heat, and the earth and the works that are in it... the heavens being on fire shall be dissolved and the elements shall melt with fervent heat.’

Even if we adopt the suggestion of R.V. mg. and Strachan (*Expos. Gk. Test.*, Vol. V., p. 145) that in 2 Pet. iii. 10–12 *στοιχεῖα* denotes the sun, moon and stars, the term is still used in a physical sense.

β. In the intellectual sense the term is found at least once in E. and five times in N.T. to denote ‘elements’ or ‘rudiments’ to be taught:—

E.

ἃ Ζήνων λέγει, γνῶναι τὰ
τοῦ λόγου στοιχεῖα.—Bk. IV.,
ch. viii., § 12.

‘As Zeno says, to know the elements of reason.’

N.T.

ὅτε ἡμεν νήπιοι, ὑπὸ τὰ
στοιχεῖα τοῦ κόσμου ἤμεθα
δεδουλωμένοι.—Gal. iv. 3.

‘When we were children we were in a state of slavery under the elements of the world.’

Also Heb. v. 12; Gal. iv. 9; Col. ii. 8, 20.

32. σχῆμα.

The meaning ‘fashion’ as opposed to ‘form’ (*μορφή*), common in N.T., is found once in E. :—

E.

παρακεκάθικέ σοι στρατιώτης
ἐν σχήματι ἰδιωτικῶ.—Bk. IV.,
ch. xiii., § 5.

‘A soldier in civilian dress
has taken a seat by thee.’

N.T.

καὶ σχήματι εὐρεθεὶς ὡς
ἄνθρωπος.—Phil. ii. 7.

‘And being found in
fashion as a man.’

Also 1 Cor. vii. 31 (and
for the verb) Rom. xii. 2.

There is however one passage in E. in which *μορφή* seems to have no stronger sense than that given to *σχῆμα*. This being so, we believe that we can find two parallels in N.T. :—

E.

τί οὖν ἔλεγες, ὅτι ἄνθρωπός
ἐστι; μὴ γὰρ ἐκ ψιλῆς μορφῆς
κρίνεται τῶν ὄντων ἕκαστον;
ἐπεὶ οὕτω λέγε καὶ τὸ κήρινον
μῆλον εἶναι. καὶ ὀδμὴν ἔχειν
αὐτὸ δεῖ καὶ γεῦσιν· οὐκ ἄρκεῖ
ἢ ἐκτὸς περιγραφῆς.—Bk. IV.,
ch. v., §§ 19, 20.

‘What then wast thou
saying, that he is a man?
Why, is each of the things
that exist distinguished by
the mere form? Then say
just as well that the piece of
wax is an apple. Yes, but
it must have scent and taste
too: the external figure is
not enough.’

In this passage *μορφή* is
evidently equivalent to *πε-*
ριγραφῆς.

N.T.

δυσὶν ἐξ αὐτῶν περιπατοῦσιν
ἐφανερώθη ἐν ἑτέρᾳ μορφῇ.—
Mark xvi. [12].

‘To two of them as they
were walking He was mani-
fested in another form.’

Lightfoot admits that *μορ-*
φή ‘here has no peculiar
force,’ but suggests that
σχῆμα was avoided ‘as it
might imply an illusion or
an imposture’ (*Ephis. to the*
Phil., p. 131).

Its use in E. encourages
us to say that here *μορφῆ*
= *σχῆμα*.

(Also *μόρφωσις* in)—

ἔχοντες μόρφωσιν εὐσεβείας
τὴν δὲ δύναμιν αὐτῆς ἡρνημένοι.
—2 Tim. iii. 5.

‘Having a form of godli-
ness but having denied its
power.’

Lightfoot, in seeking to

N.T.

show why St. Paul, instead of using *σχῆμα* to describe that which was superficial and unreal, yet avoids *μορφή* and uses *μόρφωσις*, states that the termination *-ωσις* 'denotes the aiming after or affecting the *μορφή*' (*Ephis. to Phil.*, p. 131). But with this statement Sanday and Headlam disagree (*Romans*, p. 66).

Here again—and E. encourages us—we cannot distinguish *μόρφωσις* from *σχῆμα*.

33. *τελώνης*.

This common Synoptic term is found at least twice in E. in the same sense of 'tax-gatherer' as in N.T. :—

E.

μη̄ ὡς τὰ παιδιά νῦν μὲν φιλόσοφος, ὕστερον δὲ τελώνης, εἶτα ῥήτωρ.—Bk. III., ch. xv., § 12.

'Do not as the little children be now a philosopher, afterwards a tax-gatherer, then an orator.'

Similarly Ench. xxix., § 7.

N.T.

οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιούσιν ;—Matt. v. 46.

'Do not even the tax-gatherers the same?'

Also Mark ii. 15, Luke iii. 12, &c.

34. *χαρακτήρ*.

Its use in E. for the 'stamp' or 'image' on a coin

may be paralleled with the similar use of *εἰκῶν* in N.T. :—

E.	N.T.
<p><i>τίνος ἔχει τὸν χαρακτῆρα τοῦτο τὸ τετράσσαρον; Τραϊανοῦ.</i>—Bk. IV., ch. v., § 17. ‘Whose image has this sesterce? Trajan’s.’</p>	<p><i>δείξατέ μοι δηνάριον ἃ τίνος ἔχει εἰκόνα καὶ ἐπιγραφὴν; οἱ δὲ εἶπαν Καίσαρος.</i>—Luke xx. 24. “Show Me a denarius : whose image and superscription has it?” They said, “Caesar’s.” Also Matt. xxii. 20, Mark xii. 16.</p>

With these instances we may compare a development of the use of *χαρακτήρ* in N.T.—*ὃς ὦν . . . χαρακτήρ τῆς ὑποστάσεως αὐτοῦ*—Heb. i. 3, ‘Who being . . . the expression of His essence’ (Westcott : *Hebrews*, p. 12). As this is the only N.T. example of the use of the word there is nothing in N.T. to correspond to its use in E. in the sense of ‘character,’ ‘characteristic’: Ench. xxxiii., § 1 ; xlviii., § 1.

35. *ψυχή*.

This term in the plural is once used in E. in the sense of ‘persons,’ ‘individuals,’ a sense which it sometimes has in N.T. :—

E.	N.T.
<p><i>ἄτοπον γὰρ ὀλίγαις στιβάσι πολλὰς δουλεύειν ψυχάς.</i>—Stob. 23. ‘For it is absurd that many persons should wait on a few chairs (at meals).’</p>	<p><i>ἡμεθα δὲ αἱ πᾶσαι ψυχαὶ ἐν τῷ πλοίῳ ὡς ἐβδομήκοντα ἕξ.</i>—Acts xxvii. 37. ‘Now we were in all in the ship seventy-six souls.’ Also Acts ii. 41, iii. 23, vii. 14.</p>

In Acts vii. 14—a quotation from Deut. x. 22—*ἐν ψυχαῖς ἐβδομήκοντα πέντε* agrees with LXX. and also with the Hebrew שֵׁנִי ; but in Acts iii. 23—a quotation from Deut. xviii. 19—*ψυχή* does not agree with LXX., nor is it represented by שֵׁנִי in the Hebrew text.

The use of *ψυχή* then, from the evidence of the New Testament itself as well as from that of Epictetus, is shown to be in no sense a 'Hebraism.' Rather the term for 'soul' was used in both Hebrew and Greek in the sense of 'person' or 'individual.'

CHAPTER III.

PRONOUNS (INCLUDING THE ARTICLE).

I. Reflexives.

In the plural the 3rd person forms are used for those of the 1st and 2nd persons in E. and N.T., e.g.:

a. 3rd person for 1st person:—

E.	N.T.
<p style="text-align: center;">εἰς τίνα δὲ χώραν αὐτοὺς κατατάσσομεν;—Bk. II., ch. iv., § 3. 'In what rank do we place ourselves?'</p>	<p style="text-align: center;">οὐ γὰρ ἑαυτοὺς κηρύσσομεν. —2 Cor. iv. 5. 'For we preach not our- selves.'</p>

β. 3rd person for 2nd person:—

E.	N.T.
<p style="text-align: center;">τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσσετε.—Bk. II., ch. xix., § 20. 'Observe yourselves thus in your actions.'</p>	<p style="text-align: center;">λογίζεσθε ἑαυτοὺς εἶναι νε- κροὺς μὲν τῇ ἁμαρτίᾳ.—Rom. vi. 11. 'Reckon yourselves to be dead unto sin.'</p>

γ. We must also note that in at least three places in E. the 3rd person *singular* ἑαυτόν is used for the 2nd person. There are two examples of this in N.T., one having come down to us in the best texts and two in inferior texts (Rom. xiii. 9 and Gal. v. 14): according to Moulton (*Proleg.*, p. 87), 'late

scribes, reflecting the developments of their own time, have introduced it.' We append examples:—

E.	N.T.
μηδέποτε εἶπης αὐτὸς πρὸς ἑαυτὸν...—Ench. xxxiii., § 13.	ἀφ' ἑαυτοῦ σὺ τοῦτο λέγεις ... ;—John xviii. 34.
Never say to thyself.	'Sayest thou this of thyself?'
λέγε αὐτὸς πρὸς ἑαυτὸν ...	(W. H. reads ἀπὸ σεαυτοῦ.)
—Ench. xlix.	ἀγαπήσεις τὸν πλησίον σου
'Say to thyself.'	ὡς ἑαυτόν.—Rom. xiii. 9.
Also Bk. IV., ch. iii., § 11.	'Thou shalt love thy neighbour as thyself.'
	(Sanday and Headlam— <i>Romans</i> , p. 374—quote the passage in this way; W. H. reads ὡς σεαυτόν.)

On the strength of the above passages in E., added to the fact that the usage occurs once in Lucian (Moulton, *Proleg.*, p. 87, footnote), one is inclined to ask whether, after all, the above examples in N.T.—or, at any rate, that in John xviii. 34—may not be genuine.

δ. The use of ἑαυτόν in an indefinite sense in 1 Cor. x. 29—*συννείδησιω δὲ λέγω οὐχὶ τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἑτέρου*, 'not one's own conscience, I mean, but that of the other man'—may be paralleled from Ench. xxxiii., § 14: *ἐν ταῖς ὁμιλίαις ἀπέστω τὸ ἑαυτοῦ τινῶν ἔργων ἢ κινδύνων ἐπὶ πολὺ καὶ ἀμέτρως μεμῆσθαι*. 'In conversations let there be absent the frequent and excessive mention of one's own deeds and dangers.'

2. οὐθείς.

This occurs in place of οὐδείς in E. and N.T., e.g. :

a. In the masculine :—

E.	N.T.
ἔσται ἀντὶ χρήσασθαι καλῶς καὶ τοῦτο οὐθείς κωλύσει.— Ench. xxxii., § 2.	καὶ παρὼν πρὸς ἡμᾶς καὶ ὑστερηθείς οὐ κατενάρκησα οὐθένος.—2 Cor. xi. 9.
‘It will be in thy power to make a good use of it and this no one will prevent.’	‘And when I was present with you and came to be in want I did not become a burden on anyone.’

β. The neuter occurs in N.T., e.g. :—

κὰν ἔχω . . . ἀγάπην δὲ μὴ ἔχω, οὐθέν εἰμι. ‘And if I have . . . but have not love, I am nothing.’

We have, however, failed to find an instance in E.

3. ἐκεῖνος.

Apart from the sense of ‘that one (yonder)’ there are two usages in E. and N.T. :—

a. With *emphatic* force, e.g. :—

E.	N.T.
φίλος ἔσομαι Καίσαρος· ἐκείνου με ὄντα ἐταῖρον οὐδείς ἀδικήσει.—Bk. IV., ch. i., § 95.	καὶ ἐκεῖνος οἶδεν ὅτι ἀληθῆ λέγει.—John xix. 35.
‘I will be Caesar’s friend ; no one will do me wrong if I am <i>his</i> comrade.’	‘And <i>he</i> ’ (i.e. <i>Jesus</i> probably) ‘knows that he speaks the truth.’
	Also John i. 8, &c.

β. It is used in the neuter referring to something that will be mentioned, e.g. :—

E.

ἐκείνο πρόχειρον ἔχε, ὅταν
τινὸς ἀπολείπη τῶν ἐκτός, τί
αὐτ' αὐτοῦ περιποιῆ.—Bk. IV.,
ch. iii., § 1.

'Whenever you lose any-
anything external, have this
ready, what you get in place
of it.'

N.T.

ἐκείνο δὲ γινώσκετε ὅτι εἰ
ἦδει ὁ οἰκοδεσπότης ποία φυ-
λακῆ ὁ κλέπτης ἔρχεται, ἐγρηγό-
ρησεν αὐν.—Matt. xxiv. 43.

'But be assured of this,
that, if the householder had
known at what watch the
thief was coming, he would
have been awake.'

4. ὅς as Demonstrative.

This occurs in Attic in the Platonic phrase ἦ δ' ὅς,
'said he': Plato also uses the term in the opening
words of a sentence, καὶ ὅς, e.g. :—

καὶ ὅς ἀκούσας ἐγέλασεν, 'and he laughed when
he heard.'—Phaedo 84 D.

The latter phrase is found in E. ; with it may be
compared the common N.T. usage of ὅς μὲν . . . ὅς
δέ, 'one . . . another,' e.g. :—

E.

καὶ ὅς τίνα τρόπον ;—Bk. I.,
ch. i., § 3.

'And he (said) : how is
this?'

N.T.

ᾧ μὲν ἔδωκεν πέντε τάλαντα,
ᾧ δὲ δύο, ᾧ δὲ ἓν.—Matt. xxv.
15.

'To one he gave five talents,
to another two, and to another
one.'

5. Confusion of Relatives and Interrogatives.

There are instances in E. of Relatives being used
where we should expect Interrogatives and *vice*
versa. There is something similar to this in N.T.

a. Interrogative employed as Relative.

In E. there is one clear instance of this (repeated

twice): there are also a few probable instances. In N.T. there is one clear instance: there is also one probable instance.

(1.) The clear instances are the following:—

E.	N.T.
<p>ἐγὼ δ' ἔχω, τίμι με δεῖ ἀρέσκειν, τίμι ὑποτετάχθαι, τίμι πείθεσθαι· τῷ θεῷ.—Bk. IV., ch. xii., § 11.</p> <p>'But I have one whom I must please, to whom I must be subject, whom I must obey: God.'</p>	<p>οὐ τί ἐγὼ θέλω, ἀλλὰ τί σύ.—Mark xiv. 36.</p> <p>'Not what I will, but what Thou wilt.'</p>

(2.) In the instances which we call 'probable' we can at any rate perceive the transition from the Interrogative to the Relative sense.

There are at least two such instances in E. and one in N.T. We append them:—

E.	N.T.
<p>ἄκουσον αὐτοῦ, τίνα λέγει.—Bk. III., ch. xxiii., § 17.</p> <p>'Hear him, what he says.'</p> <p>ἄκουσον αὐτοῦ καὶ περὶ τούτων τί λέγει.—Bk. IV., ch. i., § 48.</p> <p>'Hear him, what he says about these things also.'</p> <p>We notice the use of the verb ἀκούω in both instances.</p>	<p>ἐτοίμασον τί δειπνήσω.—Luke xvii. 8.</p> <p>'Make ready wherewith I may sup.'</p> <p>In support of our contention we may mention that the Vulgate treats τί as a Relative (as it does in Mark xiv. 36):</p> <p>'Para quod coenam.'</p>

β. Relative employed as Interrogative.

(1.) Indirect questions.

οἷος is used at least once in E. and once in N.T. :—

E.	N.T.
<p><i>καὶ ἡ προσποίησις ὄρα δι' οἷων ἂν γένοιτο.</i>—Bk. IV., ch. vi., § 4. 'Observe too by what means the pretence would be carried on.'</p>	<p><i>καθὼς οἴδατε οἷοι ἐγενήθημεν ὑμῖν δι' ὑμᾶς.</i>—I Thess. i. 5. 'Even as you know what kind of men we showed ourselves toward you for your sakes.'</p>

There are also two clear instances and one possible instance of *ὅς* being used in this way in E. But this use cannot be paralleled from N.T.

We append the two clear instances :—

ἀρχὴ φιλοσοφίας. . . ζήτησις τοῦ παρ' ὃ γίνεται ἡ μάχη. . .—Bk. II., ch. xi., § 13. 'The beginning of philosophy is. . . an inquiry into the cause of the disagreement. . .'
τίς γὰρ ἀγαθός ἐστιν οὐκ εἰδὼς ὅς ἐστι ;—Bk. III., ch. xxiv., § 20. 'For who is a good man without knowing what he is?'

The possible instance—where at any rate we can see the transition from the Relative to the Interrogative sense—is as follows :—

(τί με δεῖ ποιεῖν σκέψαι . . .) ἃ δεῖ με ποιεῖν οὐκ οἶδα.—Bk. II., ch. xv., §§ 15, 16. '(What I must do, consider ; . . .) what I must do, I know not.'

(2.) Direct Questions.

There are two instances in E. of *οἷος* being used in this way :—

τὰ δὲ πτηνὰ ταῦτα ὅταν ληφθῇ καὶ ἐγκεκλειμένα τρέφεται, οἷα πάσχει ζητοῦντα ἐκφυγεῖν ; . . οἷα

λέγεις ;—Bk. IV., ch. i., §§ 26, 28. ‘But as to these birds, when they have been caught and are being reared in confinement, what do they suffer by trying to escape? . . . What dost thou say?’

There is, perhaps, a parallel to these instances in the use of ὅς in a well-known passage in N.T. We refer to Matt. xxvi. 50: ἐφ’ ὃ παρέι, which R.V. translates, ‘Do that for which thou art come.’ But there seems to be force in Bruce’s objection to this that Judas had already done so—in giving the kiss. (*Expos. Gk. Test.*, Vol. I., p. 316.)

On the other hand the sentence is often taken as a question. The familiar A.V. rendering, following the T.R. ἐφ’ ᾧ—which, however, cannot differ materially in meaning from ἐφ’ ὃ—is ‘Wherefore art thou come?’ Luther, following the T.R. reading, translates similarly ‘Warum bist du gekommen?’ Also, as Bruce reminds us in the passage already mentioned, the Vulgate and Weizsäcker treat the sentence in a similar way, the former translating it, ‘Ad quid venisti?’ the latter ‘Wozu bist du da?’

It is not usual for one to-day to urge an A.V. rendering in preference to that which corresponds to it in R.V. But in this instance, when we consider that in E. οἷος is used as a Direct Interrogative and ὅς as an Indirect Interrogative, and moreover that Luther, the Vulgate and Weizsäcker treat ὃ as if it were τί, we surely have a strong case for the A.V. rendering; and, really, the meaning thus given seems very natural.

6. Omission of Pronoun.

A Pronoun, such as *αὐτός* or *τις*—or perhaps a Noun, such as *ἄνθρωπος*—is sometimes omitted when it is the subject of a verb in a sentence or is in the Genitive Absolute ; we give instances.

a. As subject of a verb, e.g. :—

E.
ἀλλ' ἐροῦσι· πόθεν ἡμῖν οὗτος ὄφρ' ἐν ἐνήνοχεν ;—Bk. II., ch. viii., § 24.

'But they'—*or* 'men'—
 'will say: "Whence, we ask, his supercilious look?"'

Also Bk. IV., ch. i., § 91, &c.

N.T.
οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον ἀλλ' ἐπὶ τῇν λυχνίαν.—Matt. v. 15.

'Nor do they'—*or* 'men'—
 'light a lamp and put it under the bushel but on the stand.'

β. In the Genitive Absolute.

According to Moulton (*Proleg.*, p. 74) this is frequent in papyri but rare in N.T. There is at least one instance in E. :—

E.
(τοῦ δ' ἐπιτρόπου τῆς Ἠπείρου ἀκοσμότερον σπουδάσαντος κωμῳδῶ τι καὶ ἐπὶ τούτῳ δημοσίᾳ λοιδορηθέντος), εἶτα ἐξῆς ἀπαγγείλαντος πρὸς αὐτόν, ὅτι ἐλοιδορήθη, καὶ ἀγανακτοῦντος πρὸς τοὺς λοιδορησάντας.—Bk. III., ch. iv., § 1.

'(When the Governor of Epirus had exerted himself somewhat inappropriately in favour of a certain comedian, and was, on that account publicly railed at), and then, when someone afterwards

N.T.
καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ ἄνθρωπος γονυπετῶν αὐτόν...—Matt. xvii. 14.

'And when they had come to the multitude there came to Him a man kneeling to Him...'

This example is mentioned by Moulton, and also Acts xxi. 31.

E.

informed him that he was railed at, and he was vexed with those who railed at him...'

γ. There is at least one instance in E. of a Pronoun being omitted after ὥστε followed by the Infinitive. There are two examples in N.T. which, however, are not closely parallel to that in E. The instances are the following :—

E.

εἶτα σκευάριον μὲν εἰ ἦς οὕτω σαπρὸν, ὥστε σοὶ πρὸς μηδὲν δύνασθαι χρῆσθαι...—Bk. II., ch. iv., § 4.

'Then if thou wert so sorry a vessel, that no one could use thee.'

N.T.

ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων ὥστε ἐκβάλλειν αὐτά.—Matt. x. 1.

'He gave them authority over unclean spirits so as to cast them out.'

ὥστε ἐπιπίπτειν αὐτῷ ἵνα αὐτοῦ ἄψωνται ὅσοι εἶχον μάστιγας.—Mark iii. 10.

'So that there were pressing on Him to touch Him as many as had plagues.'

δ. There is at least one instance in E. of the Pronoun as Object of the Verb being omitted, but there seems to be nothing corresponding to this in N.T. The instance is in Bk. III., ch. xxiii., § 7 :—*εὐθύς ἀκούεις λέγοντος...* 'Immediately thou hearest one saying...'

7. Omission of the Article.

a. With Possessives (used attributively).

At least two instances occur in E. and one in N.T. :—

E.	<p>ὡς ἐλεύθερος, ὡς ὑπηρέτης σός...—Bk. III., ch. xxiv., § 98. 'As free, as thy servant.' Also δοῦλος ἐμός.—Bk. III., ch. xxiv., § 75.</p>	N.T.	<p>ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω ...—John iv. 34. 'My food is to do...'</p>
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β. With Demonstratives.

This is so both in E. and N.T. in the case of οὗτος, τηλικούτος, τοιούτος and τοσοῦτος, e.g. :—

(1.) οὗτος.

E.	<p>ἀνδράποδα ταῦτα οὐκ οἶδεν ...—Bk. IV., ch. v., § 24. 'These wretches do not know...'</p>	N.T.	<p>αὕτη ἀπογραφή πρώτη ἐγένετο...—Luke ii. 2. 'This enrolment was first made...'</p>
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(2.) τηλικούτος.

E.	<p>τί δὲ καὶ λύχρον ἄπτεις καὶ πονεῖς ὑπὲρ ἡμῶν καὶ τηλικαῦτα βιβλία γράφεις ;—Bk. I., ch. xx., § 19. 'And why dost thou light a lamp and labour for us and write so many books?'</p>	N.T.	<p>πῶς ἡμεῖς ἐκφευξόμεθα τηλι- καύτης ἀμελήσαντες σωτηρίας ; —Heb. ii. 3. 'How shall we escape if we neglect so great salva- tion?'</p>
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(3.) τοιούτος.

E.	<p>ἡμεῖς τοῦτο μόνον ἡμάρτομεν, ὅτι τοιούτων κατάσκοπον ἐπέμ- πομεν.—Bk. I., ch. xxiv., § 5.</p>	N.T.	<p>οἱ ὄχλοι... ἐδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις.—Matt. ix. 8.</p>
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E.

'Our only fault was this, that we were sending such a spy.'

(4.) *τοσοῦτος*.

E.

ἀλλ' ἐκ τοσοῦτου χρόνου ἐπιδημῶν ἀγνοεῖ τοὺς νόμους τῆς πόλεως . . . — Bk. II., ch. xiii., § 6.

'But though he has lived here so long he is ignorant of the laws of the State. . .'

N.T.

'The multitudes . . . glorified God who had given such authority to men.'

N.T.

παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον.—Matt. viii. 10.

'With no one in Israel have I found so great faith.'

Also, for use with *χρόνος* John xiv. 9, &c.

γ. With Nouns.

This is common both in E. and N.T. in the case of terms such as *κόσμος* denoting the only one of a class and in the case of *οἶκος* in the sense of 'home.'

(1.) Terms such as *κόσμος*.

E.

ἄξιον . . . ἡμᾶς . . . πυνθάνεσθαι . . . τί κράτιστόν ἐστιν ἐν κόσμῳ . . . — Bk. III., ch. vii., § 1.

'It is fitting . . . that we . . . should inquire what is the most valuable thing in the world.'

καὶ γῆ καὶ θάλασσα καὶ ἥλιος . . . — Frag. Diss. 3.

'Both earth and sea and sun.'

σὺ ἥλιος εἶ.—Bk. III., ch. xxii., § 5.

'Thou art the sun.'

N.T.

ἡ ἐπαγγελία τῷ Ἀβραάμ . . . τὸ κληρονόμον αὐτὸν εἶναι κόσμου.—Rom. iv. 13.

'The promise to Abraham . . . that he should be heir of the world.'

ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς.—Matt. vi. 10.

'As in heaven so also upon earth.'

ἔσονται σημεῖα ἐν ἡλίῳ καὶ σελήνῃ . . . — Luke xxi. 25.

'There shall be signs in sun and moon.'

(2.) οἶκος.

E.

ὁ Ἡρακλῆς εἰ τοῖς ἐν οἴκῳ
παρεκάθητο...—Bk. II., ch.
xvi., § 44.

‘If Heracles had remained
sitting with those at home.’

ἔρχεται εἰς οἶκον.—Bk. I.,
ch. xix., § 24.

‘He comes home.’

ὅτι σοι ἐξ οἴκου φέρεται
οὐδέν.—Bk. II., ch. xxi., § 12.

‘Because nothing is
brought thee from home.’

N.T.

εἴ τις πεινᾷ ἐν οἴκῳ ἐσθίτω.
—I Cor. xi. 34.

‘If any man is hungry let
him eat at home.’

Also I Cor. xiv. 35.

ἔρχεται εἰς οἶκον.—Mark iii.
20.

‘He comes home’—prob.,
so perhaps Mark ix. 28.

CHAPTER IV.

ADJECTIVES.

A.—*List of Adjectives common to E. and N.T.*

AS in the case of Nouns, terms which are in common use in Classical Greek, in Epictetus and in the New Testament are omitted in the appended list; any exceptions to this rule are due to a remarkable parallelism between E. and N.T.

1. ἀδόκιμος.

The use of this term in E. in reference to coins in the sense of 'spurious' may be a suggestion that St. Paul employed the metaphor of the coin in his use of the term, e.g. :—

E.

ἀκοῦσαι, διὰ τί τὰς μὲν δοκίμους δραχμὰς παραδέχῃ, τὰς δ' ἀδοκίμους ἀποδοκιμάζεις ;—Bk. I., ch. vi., § 6.

'To have heard why thou dost receive the genuine drachmae but reject the spurious.'

Also Bk. IV., ch. v., § 17.

N.T.

μή πως ἄλλοις κηρύξας αὐτὸς ἀδοκίμος γένομαι.—I Cor. ix. 27.

'Lest having preached to others, I myself be rejected (as spurious)'—A.V. : 'a castaway.'

Also 2 Cor. xiii. 5, 6, 7, &c.

2. αἰδῖος.

This term, usually rendered 'everlasting,' 'eternal,' seems to be a synonym of αἰώνιος. It

does not of necessity denote 'unendingness,' but the description of *αἰώνιος* found in the *Expositor* for February, 1908 ('Lexical Notes from the Papyri,' p. 174) may often be applied to it:—

'The word depicts that of which the horizon is not in view, whether the horizon be at an infinite distance, as in Catullus' poignant lines—

Nobis cum semel occidit brevis lux,
Nox est *perpetua* una dormienda,

or whether it lies no further than the span of a Caesar's life.'

Once in E. and once in N.T. the quality of 'unendingness' seems to be present:—

E.	N.T.
<p><i>ἀθάνατον</i> χρῆμα ἢ ἀλήθεια καὶ αἰδιον.—Frag. Diss. 36.</p> <p>'Truth is an immortal and eternal thing.'</p>	<p>ἢ τε αἰδιος αὐτοῦ δύναμις καὶ θεϊότης.—Rom. i. 20.</p> <p>'Both His eternal power and divinity.'</p>

In the other passage, however, in N.T. where the term occurs, a limit is set to the length of time involved, the term apparently having the same meaning as *αἰώνιος*, which is found in the following verse. The passage is as follows:—

ἀγγέλους τε . . . εἰς κρίσιν μεγάλης ἡμέρας δεσμοῖς αἰδίοις ὑπὸ ζόφον τετήρηκεν.—Jude 6. 'And the angels He hath kept in everlasting bonds under darkness unto the judgment of the Great Day.'

3. ἀπερίσπαστος.

Epictetus, urging that the Cynic should be unmarried, uses this term to denote the result, that he

will be 'without distraction.' St. Paul, speaking of a similar matter, uses the Adverb *ἀπερισπάστως* in a similar way:—

E.

τοιαύτης δ' οὔσης καταστάσεως, οἷα νῦν ἐστίν, ὡς ἐν παρατάξει, μή ποτ' ἀπερίσπαστον εἶναι δεῖ τὸν Κυνικὸν ὄλον πρὸς τῇ διακονίᾳ τοῦ θεοῦ... ;—Bk. III., ch. xxii., § 69.

'But the state of things being such as it now is, as that of an army prepared for battle, surely the Cynic must be without distraction, devoted entirely to the service of God...?'

N.T.

(St. Paul gives the advice διὰ τὴν ἐνεστώσαν ἀνάγκην, 'on account of the present necessity'—v. 26).

πρὸς τὸ εὐσχημον καὶ εὐπάρεδρον τῷ Κυρίῳ ἀπερισπάστως.—I Cor. vii. 35.

'For that which is seemly and that you may attend on the Lord without distraction.'

4. *αὐτόχειρ*.

This term, meaning 'with one's own hands,' occurs once in E. and once in N.T.:—

E.

οὐκ ἂν ἀπελθὼν αὐτόχειρ ἐγένου τούτου τοῦ ἀνθρώπου... ;—Bk. IV., ch. ix., § 12.

'Wouldst thou not have gone away and laid (violent) hands on this man...?'

N.T.

καὶ τῇ τρίτῃ αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἔριψαν.—Acts xxvii. 19.

'And on the third day they cast out with their own hands the tackling of the ship.'

5. *θεῖος*.

The neuter with the article is used once in E. and once by St. Paul in his discourse to the Athenians in the sense of 'the Deity':—

E.

ἴν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον.—Bk. II., ch. xx., § 22.

'That our citizens may turn and honour the Deity.'

N.T.

οὐκ ὀφείλομεν νομίζειν χρυσοῦ . . . τὸ θεῖον εἶναι ὅμοιον.—Acts xvii. 29.

'We ought not to think that the Deity is like unto gold...'

6. κενόδοξος.

This comparatively late term—not being found before the time of Polybius—occurs once in E. and once in N.T. in the sense of 'vainglorious,' e.g. :—

E.

ὁ προσποιούμενος τὰ μηδὲν πρὸς αὐτὸν ἔστω ἀλαζών, ἔστω κενόδοξος.—Bk. III., ch. xxiv., § 43.

'Let him who claims what doth not belong to him be arrogant, be vainglorious.'

N.T.

μὴ γνώμεθα κενόδοξοι, ἀλλήλους προκαλούμενοι, ἀλλήλοις φθονοῦντες.—Gal. v. 26.

'Let us not show ourselves vainglorious, provoking one another, envying one another.'

7. κόκκινος.

This adjective, the Latin 'coccin(e)us' found in Martial's Epigrams, Bk. II. 39, &c.—so Deissmann : *Light from the Ancient East*, p. 77—does not appear in Greek literature before the time of Plutarch. It is, moreover, according to Deissmann—*v.* above reference—one of the many N.T. words that have been discovered in Inscriptions. It occurs at least twice in E. and six times in N.T. It means 'scarlet,' e.g. :—

E.

ἀλλ' ἂν ἀκούσης, ὅτι οὐ δεῖ φορεῖν κόκκινα.—Bk. IV., ch. xi., § 34.

N.T.

καὶ ἡ γυνὴ ἦν περιβεβλημένη πορφυροῦν καὶ κόκκινον.—Rev. xvii. 4.

E.
‘But if thou hearest that it is not right to wear scarlet...’

Also Bk. III., ch. xxii., § 10.

N.T.
‘And the woman was clothed in purple and scarlet.’

Also Matt. xxvii. 28, &c.

8. *κόσμιος*.

There is a remarkable parallelism in thought and language between two passages—one in E., the other in N.T.—in which this word occurs. The term is used in the sense of ‘decent,’ ‘modest’ :—

E.
(In reference to women)—
ἐπ’ οὐδενὶ ἄλλῳ τιμῶνται ἢ τῷ κόσμῳ φαίνεσθαι καὶ αἰδήμονες.—Ench. xl.

‘For nothing else are they honoured but for the appearance of a decent and modest behaviour.’

N.T.
(Understand *βούλομαι* from preceding verse)—

ὡσαύτως γυναῖκας ἐν καταστολῇ κοσμίῳ μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτάς.—1 Tim. ii. 9.

‘In like manner (I desire) that women adorn themselves in decent apparel with modesty and sobriety.’

Also 1 Tim. iii. 2.

9. *μακάριος*.

This common N.T. term for ‘happy’—the classical synonym *εὐδαίμων* does not occur in N.T.—is found at least twice in E., e.g. :—

E.
κὰν που μυραφίου ἐπιτύχης, μακάριος εἶναι δοκεῖς.—Bk. IV., ch. ix., § 7.

‘And if thou dost meet with perfume anywhere, thou thinkest thyself happy.’

N.T.
μακάριοι οἱ πτωχοὶ τῷ πνεύματι.—Matt. v. 3.

‘Happy the poor in spirit.’

Also Matt. v. 4, &c.

10. μετέωρος.

This term occurs once in E. apparently in the sense of 'elated.' It does not occur in N.T., but the Verb *μετεωρίζομαι* is found once, although the sense seems to be different from that of the Adjective in E. :—

E.

ὅταν θέλω, πάλιν εὐφραίνη
καὶ μετέωρος πορεύηεις Ἀθήνας.
—Bk. III., ch. xxiv., § 75.

'Whenever I please, thou
mayst be cheerful again and
set out elated for Athens.'

N.T.

μὴ ζητεῖτε τί φάγητε καὶ τί
πίητε, καὶ μὴ μετεωρίσεσθε.—
Luke xii. 29.

'Seek not what you shall
eat and what you shall drink,
and be not of doubtful mind.'

11. μωρός.

This common N.T. term for 'foolish' is found with its synonyms *ἄφρων* and *ἀνόητος* in E., e.g. :—

E.

οὐδεὶς οὖν ὁμολογήσει ὅτι
ἄφρων ἐστὶν ἢ ἀνόητος... οὐχ
εὐρήσεις με μωρὸν ἄνθρωπον.—
Bk. II., ch. xxi., §§ 1, 2.

'No one then will acknow-
ledge that he is senseless or
thoughtless... Thou wilt not
find me a foolish man.'

N.T.

γέγονα ἄφρων.—2 Cor. xii.
11.

'I have become a fool.'
ὁ ἀνόητος καὶ βραδεὶς τῇ
καρδίᾳ.—Luke xxiv. 25.

'O foolish ones and slow
of heart.'

πέντε δὲ ἐξ αὐτῶν ἦσαν μωραί.
—Matt. xxv. 2.

'But five of them were
foolish.'

12. νεκρός.

At least twice in E. and once in N.T. this familiar term seems to be used not in the sense of 'dead,' but in the sense of 'mortal,' being virtually equivalent to *θνητός* :—

E.

(Since we have the body in common with the animals) . . . ἄλλοι μὲν ἐπὶ ταύτην ἀποκλίνουσι τὴν συγγένειαν τὴν ἀτυχή καὶ νεκράν.—Bk. I., ch. iii., § 3.

‘Some incline to this unhappy and mortal kindred.’

Also Bk. II., ch. xix., § 27.

13. ὁλόκληρος.

This word occurs at least twice in E., describing the body and a vessel, and twice in N.T. in the sense of ‘whole,’ ‘entire’ :—

E.

ἔτι τιμῶ τὸ σωματίον, ὁλόκληρον αὐτὸ ἔχειν ἀντὶ πολλοῦ ποιοῦμαι.—Bk. IV., ch. i., § 151.

‘I still pay regard to my body, I set a great value on keeping it whole.’

ἀλλὰ σκεῦος μὲν ὁλόκληρον καὶ χρήσιμον ἔξω ἐρριμμένον πᾶς τις εὐρὼν ἀναιρήσεται καὶ κέρδος ἡγήσεται . . .—Bk. III., ch. xxvi., § 25.

‘But though anyone finding a whole and useful vessel that has been cast out of doors will pick it up and count it a gain . . .’

N.T.

τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν.—Rom. viii. 10.

‘The body is dead’ (i.e. ‘mortal’) ‘because of sin.’

(So Sanday and Headlam : p. 198.)

N.T.

ὁλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα . . . τηρηθείη.—1 Thess. v. 23.

‘May your spirit and soul and body be preserved entire.’

ἵνα ᾗτε τέλειοι καὶ ὁλόκληροι, ἐν μηδενὶ λειπόμενοι.—Jas. i. 4.

‘That ye may be perfect and entire, lacking in nothing.’

14. ὅσιος.

This familiar N.T. term for ‘holy’ occurs at least once in E., where it is associated with εὐσεβής :—

E.	N.T.
<p>τὸ εὐσεβές καὶ τὸ ὅσιον ποιόν τι σοι φαίνεται;—Bk. II., ch. xx., § 22. 'What dost thou think of piety and holiness?'</p>	<p>βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας...ἐπαίροντας ὀσίους χεῖρας.—I Tim. ii. 8. 'I desire then that the men pray...raising holy hands.'</p>

15. πονηρός, φαῦλος.

As in N.T., these two terms in E. have the same meaning as *κακός*, 'bad,' 'wrong,' 'wicked,' 'evil.' All three terms are found with *δόγμα* in E. in contrast with *ὀρθός*, 'right,' e.g. εἰ μὲν ὀρθὰ δόγματα ἔχεις, καλῶς, εἰ δὲ φαῦλα, κακῶς...εἰ...φαῦλα δέ τις ἔχει δόγματα...ποῦ δ' ἂν ἠνέσχου ὑπό τινος ἐξεταζόμενος, ὅτι πονηρὰ ἔχεις δόγματα;...εἴ τι ἔχω κακὸν δόγμα, ἄφελε αὐτό.—Bk. III., ch. ix., §§ 2, 4, 9, 13. 'If thou hast right principles, well, if wrong, ill... If... but one has wrong' (*οἱ* 'bad') 'principles... How wouldst thou have borne anyone examining thy principles, whether they were bad?... If I have any bad principle, take it away.'

For *φαῦλος* as applied to persons we may note the following examples in E. and N.T. :—

E.	N.T.
<p>οὐδεὶς ἄρα τῶν φαύλων ζῆ ὡς βούλεται.—Bk. IV., ch. i., § 3. 'No one then who is wicked lives as he likes.' Also Bk. IV., ch. v., § 8.</p>	<p>πᾶς γὰρ ὁ φαῦλα πράσσω μισεῖ τὸ φῶς.—John iii. 20. 'For everyone who prac- tises evil hates the light.' Also Rom. ix. 11—where the contrast is with <i>ἀγαθός</i>.</p>

In N.T. similarly *πονηρός* and *κακός* are applied

to persons, e.g. Matt. xxii. 10, where the contrast is again with ἀγαθός, and Matt. xxiv. 48.

16. πτωχός.

According to Liddell and Scott (p. 1342) this word 'always had a bad sense till it was ennobled in the Gospels,' i.e. the sense of 'beggar.' But, whether or not its use in the Gospels could have influenced its use in E., with the one exception of ξείνοί τε πτωχοί τε—Bk. III., ch. xi., § 4, a quotation from Homer (*Odyssey*, xiv. 58), it is used in the N.T. sense of 'poor.' In fact, the sense seems to be that of πένης, which never means 'beggar,' in Bk. III., ch. xxvi., § 8: εἴ σου οἱ γονεῖς πένητες ἦσαν (ἢ πλούσιοι μὲν ἦσαν) 'if thy parents were poor (or were rich),' e.g.:—

E.

ὁ δ' ὅτι πτωχός ἐστω, ὁ δ' ὅτι πατέρα χαλεπὸν ἔχει ἢ μητέρα . . .—Bk. IV., ch. i., § 43.

'Another (thinks the cause of his evils to be) that he is poor, another that he has a harsh father or mother. . .'

σὺ δ' . . . θέλεις, οὐ θέλεις, πτωχοτερός μου.—Bk. III., ch. ix., § 16.

'But thou, . . . whether thou dost wish it or not, art poorer than I.'

N.T.

ἡ χήρα αὕτη ἢ πτωχή πλείων πάντων ἔβαλεν . . .—Mark xii. 43.

'This poor widow cast more than all . . .'

οὐχ ὁ Θεὸς ἐξελέξατο τοὺς πτωχοὺς τῷ κόσμῳ πλουσίους ἐν πίστει . . . ;—Jas. ii. 5.

'Did not God choose the poor as to the world to be rich in faith . . .?'

17. σαπρός.

The literal sense of 'rotten,' 'putrid,' 'corrupt,' found in earlier Greek writings is not found in E.

and N.T. ; here the meaning is 'of poor quality,' 'rotten' (in the modern slang sense of the term), or perhaps sometimes '(morally) corrupt.' It is sometimes used in contrast with *ἀγαθός*, *καλός* or *κομψός*: in E. it is sometimes used as an expression of dislike or contempt, e.g. :—

E.

(Of a household utensil.)

εἴτα σκευάριον μὲν εἰ ἤς οὕτω σαπρὸν, ὥστε σοι πρὸς μηδὲν δύνασθαι χρῆσθαι. . .—Bk. II., ch. iv., § 4.

'Then if thou hadst been a vessel of such poor quality that thou couldst have been of no use.'

(Of a foundation.)

ἂν δὲ σαπρὸν ὑροστήση καὶ καταπίπτων, οὐκ (οἰκοδομήσεις οὐδὲ μικρὸν) οἰκοδομημάτιον.—Bk. II., ch. xv., § 9.

'But if thou shalt have laid a poor and unsteady foundation (thou wilt) not (even build a small) house.'

(Of vinegar and honey.)

τὸ ὄξος σαπρὸν, δριμὺ γάρ· τὸ μέλι σαπρὸν, ἀνατρέπει γάρ μου τὴν ἕξιν.—Bk. IV., ch. iv., § 25.

'Vinegar is disagreeable, for it is sour ; honey is disagreeable, for it disorders my constitution.'

(Of a coin of Nero's.)

ῥίψον ἕξω, ἀδόκιμόν ἐστι, σαπρὸν.—Bk. IV., ch. v., § 17.

N.T.

(Of a tree and fruit.)

τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ· οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ἐνεγκεῖν, οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.—Matt. vii. 17, 18.

'But the tree of poor quality produces evil fruit ; a good tree cannot bear bad fruit, nor can a tree of poor quality produce good fruit.'

Also Matt. xii. 33, Luke vi. 43.

(Of the contents of a fish-net.)

συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἕξω ἔβαλον.—Matt. xiii. 48

'They gathered the good into vessels, but the worthless they cast away.'

E.

'Throw it away, it is worthless, good for nothing.'

(Of—living—geese.)

ὁ ὄς καὶ τὰ σαπρὰ χηρίδια
καὶ σκώληκες καὶ ἀράχλαι.—
Bk. IV., ch. xi., § 31.

'The swine and the nasty geese and worms and spiders.'

(Of principles.)

ὅπου δ' ἂν ᾗ σαπρὰ δόγματα
ἐκεῖ πάντα ταῦτα εἶναι ἀνάγκη.
—Bk. III., ch. 22, § 61.

'And wherever there are unsound principles, there, of necessity, must all these things' (e.g. griefs, disappointments, jealousies) 'be.'

(Of words—perhaps in the sense of 'morally corrupt.')

ἐκείνοι μὲν τὰ σαπρὰ ταῦτα
ἀπὸ δογμάτων λαλοῦσιν, ὑμεῖς
δὲ τὰ κομψὰ ἀπὸ τῶν χειλῶν.
—Bk. III., ch. xvi., § 7.

'They' (the vulgar) 'utter these profitless' (*or* 'corrupt') 'words from principles, but you from your lips.'

N.T.

(Of words, in the sense of 'profitless'—so *Expos. Gk., Test.*, Vol. III., p. 347—*or* perhaps 'morally corrupt.')

πῶς λόγος σαπρὸς ἐκ τοῦ
στόματος ὑμῶν μὴ ἐκπορευέσθω,
ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκο-
δομὴν τῆς χρείας.—Eph. iv. 29.

'Let no profitless' (*or* 'corrupt') 'word come forth out of your mouth, but that which is good for building up of the need.'

Similarly in E. the adverb *σαπρῶς* is used in the sense of 'poorly,' 'badly,' in association with *κακῶς* :—

ἐν Νικοπόλει σαπρῶς λούει τὰ βαλανεῖα· καὶ ἐν
οἴκῳ κακῶς καὶ ὧδε κακῶς.—Bk. II., ch. xxi., § 14.

‘In Nicopolis the baths wash badly ; and at home and here things go ill.’

18. *ταλαίπωρος*.

Epictetus and St. Paul use this term in the same sense of ‘wretched’ and in the same kind of context, *σαρκίδια* of the one corresponding to *σώματος* of the other ; but, as Bonhöffer¹ points out, for different reasons : E. because happiness was sought in the flesh, St. Paul because he was confined to the body. We append the passages :—

E.	N.T.
<p>τί γὰρ εἰμί ; ‘ταλαίπωρον ἀνθρώπιον’ καὶ ‘τὰ δυστηγὰ μου σαρκίδια.’—Bk. I., ch. iii., § 5.</p> <p>‘For what am I?’ “A wretched man” and “My miserable flesh.”</p> <p>Also Bk. III., ch. xvi., § 7.</p>	<p><i>ταλαίπωρος ἐγὼ ἄνθρωπος τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου ;</i>—Rom. vii. 24.</p> <p>‘Wretched man that I am ! Who shall deliver me from the body of this death?’</p> <p>Also Rev. iii. 17.</p>

19. *τέλειος*.

This common N.T. term is used once at least in E. in the sense of ‘full-grown’ in contrast with *μειράκιον*. Similarly St. Paul and the author of Hebrews (v. 13, 14) use it in contrast to *νήπιοι* :—

E.	N.T.
<p>οὐκ ἔτι εἶ μειράκιον, ἀλλὰ ἀνὴρ ἢδη τέλειος.—Ench. li., § 1.</p>	<p><i>μέχρι κατανήσωμεν . . . εἰς ἄνδρα τέλειον . . . ἵνα μηκέτι ὤμεν νήπιοι.</i>—Eph. iv. 13, 14.</p>

¹ *Epiktet und das Neue Testament* (p. 68) in the series *Religionsgeschichtliche Versuche und Vorarbeiten* : Giessen, 1911.

E.	'Thou art no longer a boy, but a full-grown man.'	N.T.	'Until we arrive . . . unto a full-grown man . . . that we may be no longer children.'
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20. φιλόστοργος.

This strong term 'tenderly affectionate' occurs once in E. and once in N.T. :—

E.	πῶς οὖν γένωμαι φιλόστορ- γος ;—Bk. III., ch. xxiv., § 58. 'How then am I to be- come tenderly affectionate?'	N.T.	τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι . . .—Rom. xii. 10. 'In love of the brethren tenderly affectionate to one another.'
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B.—Comparatives and Superlatives.

As we should expect, there are many instances both in E. and in N.T. of the Comparative being used in the usual sense of '—er (than).' In E. the Comparative is sometimes used in the classical sense of 'somewhat —,' e.g. *κὰν ἀναπέσης δέκα ἡμέρας, ἀναστὰς ἐπιχείρησον μακροτέραν ὄδον περιπατήσαι καὶ ὄψει πῶς σου τὰ σκέλη παραλύεται.*—Bk. II., ch. xviii., § 3. 'If thou hast been reclining for ten days, get up and attempt a somewhat long walk and thou wilt see how thy legs are weakened.' *ἐγὼ δειλότερός εἰμι, ὁμολογῶ.*—Bk. II., ch. xxi., § 2. 'I am somewhat cowardly, I confess.'

This is true of Adverbs, e.g. *ψυχρότερον.*—Bk. III., ch. xxiii., § 10. 'Somewhat coldly.'

But in E. and N.T. there are cases of confusion

between Comparatives and Superlatives, one being used for the other.

I. Comparative in place of Superlative.

E.
(Referring to inns and meadows.)

οὐ γὰρ τοὺς κομψοτέρους ἡμῶν τόπους ἐκλεξόμενος... ἐλήλυθας.
—Bk. II., ch. xxiii., § 39.

‘For thou hast not come to choose our finest places...’

So too, probably—

ἄλλο δέ τι τῶν μικροτέρων ἔργων ὑπὸ ἀπροσεξίας ἐπιτελεῖται κρείσσον;—Bk. IV., ch. xi., § 5.

‘But is any other of the smallest tasks performed better by inattention?’

N.T.

νυνὶ δὲ μένει πίστις, ἐλπίς, ἀγάπη· τὰ τρία ταῦτα, μείζων δὲ τούτων ἡ ἀγάπη.—I Cor. xiii. 13.

‘But now abideth faith, hope, love: these three, but the greatest of these is love.’

κατὰ πάντα ὡς δεισιδαιμονεστέρους ὑμᾶς θεωρῶ.—Acts xvii. 22.

According to Dr. J. H. Moulton,¹ ὡς is used as with a superlative:

‘In all things I perceive you to be exceedingly religious’ (or ‘as religious as possible’).

2. Superlative in place of Comparative.

(We may compare the current English custom ‘the best of the two.’)

E.
ἐν τορευμάτι τί κράτιστόν ἐστιν, ὁ ἄργυρος ἢ ἡ τέχνη;—
Bk. III., ch. vii., § 24.

N.T.
Moulton gives two instances (*Proleg.*, p. 79):—
πρῶτός μου ἦν.—John i. 15.

¹ The writer is not sure whether this statement has appeared in print, but he remembers it being given in a class at Didsbury (probably) in 1906.

E.

'In an embossed work
which is the better, the silver
or the workmanship?'

N.T.

'He was before me.'
ἐμὲ πρῶτον ὑμῶν μεμίσηκεν.
—John xv. 18.

'It has hated me before
(it hated) you.'

So too, perhaps, *πρῶτον* in
Acts i. 1 means 'former'—
so Moulton (*v. supra*).

3. There is one passage in E. in which a Superlative and a Comparative are used in parallel clauses, in such a way that we must treat them alike, either as two Superlatives or two Comparatives:—

ἀγαθὰ δὲ τὰ τοῦ κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαυλοτέρου;—Bk. III., ch. vii., § 4. 'Which are better? The good things of the best' (*or* 'better') 'or of the worst' (*or* 'worse')?

As the immediate context, however, refers to two things—soul and flesh—it seems more correct to treat these forms as two Comparatives.

CHAPTER V.

VERBS.

A.—*List of Verbs common to Epictetus and the New Testament.*

IN the appended list the rule will be followed which has been adopted in the case of Nouns and Adjectives, i.e. Verbs in common use in Classical Greek, in Epictetus and the New Testament are omitted except where there are instances of remarkable parallelism between E. and N.T.

I. ἀγρυπνέω.

This term is used by earlier writers in the sense of 'be sleepless,' but when found in E. and N.T. it means 'keep watch,' e.g. :—

E.
οὐ τάφρον σκάψει τις, οὐ
χάρακα περιβαλεῖ, οὐκ ἀγρυ-
πήσει, οὐ κινδυνεύσει.—Bk.
III., ch. xxiv., § 32.

'No one will dig a trench,
or throw up a rampart, or
keep watch, or expose him-
self to danger.'

Also Bk. I., ch. vii., § 30,
Bk. IV., ch. i., § 176.

N.T.
αὐτοὶ γὰρ ἀγρυπνοῦσιν ὑπὲρ
τῶν ψυχῶν ὑμῶν.—Heb. xiii.
17.

'For they keep watch on
behalf of your souls.'

Also Eph. vi. 18, &c.

2. ἄγω and its compounds, προσάγω, ὑπάγω.

In E. and N.T. these are used intransitively in the sense of 'go' or 'come,' e.g. :—

a. ἄγω—in pres. subj., 1st plural.

E.
ἄγωμεν ἐπὶ τὸν ἀνθύπατον.—
Bk. III., ch. xxii., § 55.
'Let us go before the pro-
consul.'

N.T.
ἄγωμεν εἰς τὴν Ἰουδαίαν
πάλιν.—John xi. 7.
'Let us go into Judaea
again.'
Also Matt. xxvi. 46, &c.

β. προσάγω.

E.
ἔρχεσθαι δεῖ πρὸς τὸν λόγον,
ὡς πρὸς τὰ γεωμετρικὰ προσ-
άγομεν, ὡς πρὸς τὰ μουσικά.—
Bk. II., ch. xvii., § 39.
'We must come to reason,
as we come' (or 'go') 'to
mathematics or music.'
Also Bk. III., ch. xv., § 12.

N.T.
κατὰ μέσον τῆς νυκτὸς ὑπε-
νόουν οἱ ναῦται προσάγειν τινα
αὐτοῖς χώραν.—Acts xxvii. 27.
'About midnight the sailors
surmised that some land was
approaching them.'

γ. ὑπάγω—very common, especially in com-
mands.

E.
ὑπαγε, ζήτηε τὰ παιδιά.—
Bk. III., ch. xxii., § 106.
'Go, seek the children.'
Also Bk. III., ch. xxi.,
§ 6, &c.

N.T.
ὑπαγε, σεαυτὸν δείξον τῷ
ιερεί.—Matt. viii. 4.
'Go, show thyself to the
priest.'
Also Mark xi. 2 ; John iii.
8, &c.

3. ἀπέχω.

As in the Papyri (*Expositor* for July 1908, p. 91),

so this term occurs in E. and N.T. in the sense of 'I have received (to the full),' e.g. :—

E.	N.T.
<p>τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα ἃ θέλει, πεπληρωμένῳ τινὶ εὐοικεῖναι.—Bk. III., ch. xxiv., § 17.</p> <p>'For that which is happy must have received all that it desires, like one that has eaten to the full.'</p> <p>Also Bk. III., ch. ii., § 3.</p>	<p>ἀπέχουσιν τὸν μισθὸν αὐτῶν —Matt. vi. 5.</p> <p>'They have received their reward.'</p> <p>ἀπέχω δὲ πάντα καὶ περισ- σεύω.—Phil. iv. 18.</p> <p>'But I have received all things and I abound.'</p> <p>Also Matt. vi. 2, &c.</p>

4. ἀποδοκιμάζω.

Of this common Classical and N.T. term for 'reject' there is at least one example in E. which is given under ἀδόκιμος (Chapter IV., p. 48).

5. βάλλω.

This verb is used intransitively twice in E. and once in N.T. :—

E.	N.T.
<p>εἰ γὰρ οὕτω ταῦτα ἔχει, βαλὼν κάθεινδε καὶ τὰ τοῦ σκόληκος ποιεῖ.—Bk. II., ch. xx., § 10.</p> <p>'For, if these things are so, lie down and sleep and play the part of the worm.'</p> <p>Also Bk. IV., ch. x., § 29.</p>	<p>(Not quite in the same sense as in E.)</p> <p>ἔβαλεν κατ' αὐτῆς ἄνεμος τυφωνικός.—Acts xxvii. 14.</p> <p>'There beat' (or 'fell') 'down from it a tempestuous wind.'</p>

6. βαπτίζω.

In two passages in N.T. this term is used in the sense of 'wash' :—

ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου.— Luke xi. 38. 'Because he had not washed before breakfast.'

(Reading W. H. margin the text has *ῥαντίσονται*, 'sprinkle themselves'), οἱ γὰρ Φαρισαῖοι... ἐὰν μὴ πυνγμῇ νίψωνται τὰς χεῖρας οὐκ ἐσθίουσιν... καὶ ἀπ' ἀγορᾶς ἐὰν μὴ βαπτίσωνται οὐκ ἐσθίουσιν... βαπτισμοὺς ποτηρίων καὶ ξεστῶν καὶ χαλκίων.— Mark vii. 3, 4. 'For the Pharisees... unless they have washed their hands with the fist, eat not... and, after returning from the market-place, unless they have washed they eat not... washings of cups and pots and brazen vessels.' If the reading *βαπτίσωνται* be incorrect, we, at any rate, have the noun *βαπτισμοὺς* in the same sense.

There is one passage in E. in which the term occurs. Here again the meaning is not 'baptize,' but the meaning is different from that of the word as used in the above two passages. Starting with the thought of 'dip,' N.T. develops that of 'wash'; starting with the same thought, E. develops that of 'sink.' The passage is as follows:—

ὥσπερ οὐκ ἂν ἐβούλου ἐν νηὶ μεγάλη καὶ γλαφυρῇ καὶ πολυχρύσῳ πλέων βαπτίζεσθαι.—Stob. 47. 'Just as thou wouldst not like to sink when sailing in a large, fine and gilded ship...'

7. βαστάζω.

This term is found both in E. and in N.T. in the sense of 'lift,' 'bear,' e.g. :—

E.

(Of an athlete.)
οὐ βαστάζει με.—Bk. I., ch. xxix., § 35.

‘He does not lift me.’

σκέψαι πρῶτον τί ἔστι τὸ πρᾶγμα, εἶτα καὶ τὴν σαυτοῦ φύσιν, τί δύνασαι βαστάσαι.—Bk. III., ch. xv., § 9.

‘Consider first what the matter is, then too thy own nature, what thou canst bear’ (i.e. ‘endure’).

Also Bk. I., ch. iii., § 2, &c.

N.T.

ἐβάστασαν πάλιν λίθους οἱ Ἰουδαῖοι.—John x. 31.

‘Again the Jews took up stones.’

ἔτι πολλά ἔχω ὑμῖν λέγειν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι.—John xvi. 12.

‘I have yet many things to say to you, but you cannot bear’ (i.e. ‘endure’) ‘them now.’

ἄνθρωπος κεράμιον ὕδατος βαστάζων.—Mark xiv. 13.

‘A man bearing’ (i.e. ‘carrying’) ‘a pitcher of water.’

Also Luke xiv. 27, &c.

The N.T. sense, however, of ‘carrying away,’ found in John xx. 15 : *εἰ σὺ ἐβάστασας αὐτόν*, ‘If thou hast carried Him away,’ and probably in John xii. 6 : *τὰ βαλλόμενα ἐβάσταζεν*, ‘he used to carry’ (or ‘carry away’) ‘what was put in,’ is not found in E.

8. *βιάζομαι.*

This word is used at least twice in E. and once in N.T. in the middle sense of ‘force one’s way’ :—

E.

ἀποκλεισμός ἐμοὶ οὐ γίνεται, ἀλλὰ τοῖς βιαζομένοις. διὰ τί οὖν οὐ βιάζομαι;—Bk. IV., ch. vii., §§ 20, 21.

‘Being shut out does not

N.T.

ἀπὸ τότε ἡ βασιλεία τοῦ Θεοῦ εὐαγγελίζεται καὶ πᾶς εἰς αὐτὴν βιάζεται.—Luke xvi. 16.

‘From that time the good tidings of the Kingdom of

E.	relate to me, but to those who (try to) force their way in. Why then do not I (try to) force my way in?'	N.T.	God are being announced and every man forces his way into it.'
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There is nothing in E. to correspond to the use of β. as passive in Matt. xi. 12: ἡ βασιλεία τῶν οὐρανῶν βιάζεται, 'The Kingdom of Heaven is suffering violence.'

9. βλέπω.

This occurs at least once in E. and many times in N.T. in the sense of 'look to,' 'pay attention to,' e.g. :—

E.	καὶ μὴ μοι πάππους αὐτοῦ καὶ προπάππους βλέπε.—Bk. IV., ch. i., § 57. 'And do not, I pray, pay attention to his grandfathers or great-grandfathers.'	N.T.	βλέπετε δὲ ὑμεῖς ἑαυτοῦς.—Mark xiii. 9. 'But look to yourselves.'
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10. βούλομαι, θέλω.

That it is difficult to distinguish these terms in meaning in E. and N.T. may be seen from a consideration of the following passages :—

E.	θέλει ὀρέγεσθαι· καγὼ θέλω. θέλει με τυχεῖν τινος· καγὼ βούλομαι. οὐ θέλει· οὐ βούλομαι. ἀποθανεῖν οὖν θέλω.—Bk. IV., ch. i., §§ 89, 90. 'It is His will that I should desire; it is my will too. It is His will that I	N.T.	πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου καὶ μέλανος.—2 John 12. πολλὰ εἶχον γράφαι σοι, ἀλλ' οὐ θέλω διὰ μέλανος καὶ καλάμου σοι γράφειν.—3 John 13. 'Though I had' (or 'have')
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E.

should obtain something ; I wish it too. It is not His will ; I do not wish it. It is my will' (*or* 'I am willing') 'then to die.'

N.T.

'many things to write to you I did' (*or* 'do') 'not wish to do so by means of paper and ink.'

'I had' (*or* 'have') 'many things to write to thee, but I am not willing to write to thee by means of pen and ink.'

When there is a marked difference of meaning, βούλομαι = 'I wish,' θέλω = 'I will' or 'I am willing.' In the latter sense θέλω is weaker than βούλομαι, but not so in the former sense. There are two other instances in E. and one in N.T. where the two verbs are used together :—

E.

βούλομαι γράφειν ὡς θέλω τὸ Δίωνος ὄνομα ; οὐδ' ἀλλὰ διδάσκομαι θέλειν, ὡς δεῖ γράφεσθαι.—Bk. I., ch. xii., § 13.

'Do I wish to write the name of Dion as I like' (*or* 'will')? 'No ; but I am taught to be willing to write it as it must be written.'

In this passage θέλω is used first in a stronger and then in a weaker sense.

Also Bk. III., ch. xxiv., § 54.

N.T.

ὃν ἐγὼ ἐβουλόμην πρὸς ἑμαυτὸν κατέχειν, . . . χωρὶς δὲ σῆς γνώμης οὐδὲν ἠθέλησα ποιῆσαι.—Philemon 13, 14.

'Whom I was wishing to retain for myself, . . . but apart from thy mind I was unwilling to do anything.'

In this passage it seems clear that θέλω is weaker than βούλομαι.¹

¹ Dr. Moulton, however, suggests that οὐ θέλω is very strong, 'I won't.'

11. γεννάω.

This term is used twice in E. and several times in N.T. in the sense of 'bear,' rather than of 'beget':—

E.

ἐν Πέρσαις μὲν γεννηθεὶς οὐκ (ἂν) ἔσπευδες οἰκεῖν τὴν Ἑλλάδα... ἐν πενίᾳ δὲ γεννηθεὶς, τί σπεύδεις πλουτεῖν... ;
—Stob. 12.

'If thou hadst been born in Persia thou wouldst not have been eager to live in Greece... but since thou hast been born in poverty, why art thou eager to be rich...?'

N.T.

τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ τῆς Ἰουδαίας.—Matt. ii. 1.

'Now when Jesus had been born in Bethlehem of Judaea.'
Also John ix. 2, 19, &c.

12. γυμνάζω.

This is common both in E. and in N.T. in a metaphorical sense, e.g. :—

E.

πρῶτον οὖν ἐπὶ τῆς θεωρίας γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι.
—Bk. I., ch. xxvi., § 3.

'First then the philosophers exercise us in theory.'
Also Bk. I., ch. i., § 3, &c.

N.T.

γύμναζε δὲ σεαυτὸν πρὸς εὐσέβειαν.—1 Tim. iv. 7.

'But exercise thyself unto godliness.'
Also Heb. v. 14, &c.

So ἀγών, 'contest,' is used in a metaphorical sense, e.g. Bk. II., ch. xviii., § 28 ; 2 Tim. iv. 7.

13. διακονέω.

This common N.T. word occurs also in E. : in one passage in E. it is associated with ὑπηρετέω—also a N.T. word :—

E.

ἐκεῖνα τὰ ἔργα ἐφ' οἷς τεταγ-
 μέναι εἰσὶ διακονεῖν ταύτῃ καὶ
 ὑπηρετεῖν.—Bk. II., ch. xxiii.,
 § 11.

'Those offices in which
 they have been appointed to
 minister to it and serve it.'

N.T.

ὁ υἱὸς τοῦ ἀνθρώπου οὐκ
 ἦλθεν διακονηθῆναι ἀλλὰ δια-
 κονῆσαι.—Mark x. 45.

'The Son of Man came
 not to be ministered unto,
 but to minister.'

Also Matt. xxv. 44, &c.

The noun *διάκονος*—another N.T. term—is found
 in E., e.g. *ὡς διάκονοι καὶ δοῦλοι τεταγμένοι εἰσὶν
 ὑπηρετεῖν*—Bk. II., ch. xxiii., § 7. 'They have been
 appointed as ministers and slaves to serve.'

14. *δουλαγωγέω*.

This late Greek word, 'treat as a slave'—not
 found before the end of the 1st century B.C.—occurs
 at least twice in E. and once in N.T. :—

E.

τί λέγεις πρὸς τοῦτον τὸν
 δουλαγωγοῦντά σε ;—Bk. III.,
 ch. xxiv., § 76.

What sayest thou to this
 man who is treating thee as
 a slave ?

Also Bk. IV., ch. vii., § 17.

N.T.

ὑπωπιάζω μου τὸ σῶμα καὶ
 δουλαγωγῶ.—I Cor. ix. 27.

'I beat my body black and
 blue and treat it as a slave.'

15. *ἐμπερπερεύομαι*.

This verb occurs once in E., but not in N.T. In
 the latter, however, the simple verb *περπερεύομαι*
 occurs once in the same sense 'be a braggart.'
 Both verbs are post-classical, as is the Adjective
πέρπερος, 'braggart,' which occurs once in E.—

Bk. III., ch. ii., § 14. We append the passages in which the Verb occurs:—

E.	N.T.
<p>ἀναγνώση καὶ ἔμπερπερεύση, ‘ἰδοὺ πῶς διαλόγους συντί- θημι’;—Bk. II., ch. i., § 34. ‘Wilt thou read and brag, “See how I compose dia- logues”?’</p>	<p>ἡ ἀγάπη . . . οὐ περπερεύεται. —I Cor. xiii. 4. ‘Love . . . vaunteth not itself.’</p>

16. ἐμπλέκω.

This term, meaning ‘entangle,’ which is applied by St. Paul to Timothy as a soldier of Christ Jesus, is applied in E. to the Cynic who is devoted to the service of God:—

E.	N.T.
<p>μή . . . εἶναι δεῖ τὸν κυνικόν . . . οὐ προσδεδεμένον καθήκου- σιν ιδιωτικοῖς οὐδ’ ἐμπεπλεγ- μένον σχέσεις, ἅς παραβαίνων . . . ;—Bk. III., ch. xxii., § 69. ‘Surely . . . the Cynic must . . . not be tied down to vulgar duties, nor entangled in re- lations, by transgressing which . . . ?’</p>	<p>οὐδεὶς στρατεύμενος ἐμπλέκ- εται ταῖς τοῦ βίου πραγματίαις. —2 Tim. ii. 4. ‘No man serving as a soldier is entangled’ (or ‘en- tangleth himself’) ‘in the affairs of life.’ Also 2 Pet. ii. 20.</p>

17. ἐπιπλήσσω.

This term, common in Plato in the sense of ‘rebuke,’ is so used once in E. and once in N.T.:—

E.	N.T.
<p>(Speaking of approaches to indecent speech.) ἂν μὲν εὐκαιρον ᾗ, καὶ ἐπί-</p>	<p>πρεσβυτέρῳ μὴ ἐπιπλήξῃς, ἀλλὰ παρακάλει ὡς πατέρα.— I Tim. v. 1.</p>

E.

πληξον τῷ προελθόντι.—Ench. xxxiii., § 16.

If there be a favourable opportunity rebuke him who makes the approach.'

N.T.

'Rebuke not an elder, but exhort him as a father.'

18. ἐπισκοπέω.

This common Classical term occurs both in E. and in N.T. in the sense of 'inspect,' 'watch over,' e.g. :—

E.

ὁ βασιλεύς . . . ὃν δεῖ τοὺς ἄλλους ἐπισκοπεῖν, τοὺς γεγαμηκότας . . .—Bk. III., ch. xxii., § 72.

'The king . . . who must watch over others, married men . . .'

Also Bk. I., ch. xi., § 38, &c.

N.T.

ἐπισκοποῦντες μὴ τις ὑστερῶν ἀπὸ τῆς χάριτος τοῦ Θεοῦ.—Heb. xii. 15.

'Watching lest there be one falling short of the grace of God.'

Also 1 Pet. v. 2.

19. ἐπιστρέφω.

Once in E. this term is used in the passive in the moral sense of 'conversion,' like the intransitive active and the passive of στρέφω (Matt. xviii. 3, John xii. 40) in N.T. :—

E.

ἵν' οἱ πολῖται ἡμῶν ἐπιστραφέντες τιμῶσι τὸ θεῖον.—Bk. II., ch. xx., § 22.

'That our citizens may turn and honour the Deity.'

N.T.

μετανοήσατε οὖν καὶ ἐπιστρέψατε πρὸς τὸ ἐξαλιφθῆναι ὑμῶν τὰς ἁμαρτίας.—Acts iii. 19.

'Repent therefore and turn, that your sins may be blotted out.'

Also Luke xxii. 32, &c.

20. εὐχαριστέω.

This post-classical word for 'thank' is common both in E. and in N.T., e.g. :—

E.
 μήτ' ἀχάριστος ἴσθι . . . ἀλλ'
 ὑπὲρ μὲν τοῦ ὄραν καὶ ἀκούειν
 καὶ νῆ Δία ὑπὲρ αὐτοῦ τοῦ ζῆν
 . . . εὐχαρίσται τῷ θεῷ.—Bk.
 II., ch. xxiii., § 5.
 'Be not thankless . . . but
 for sight and hearing and,
 in fact, for life itself . . . thank
 God.'
 Also Bk. II., ch. vii., § 9,
 &c.

N.T.
 ὁ Παῦλος εὐχαριστήσας τῷ
 Θεῷ ἔλαβεν θάρσος.—Acts
 xxviii. 15.
 'Paul thanked God and
 took courage.'
 Also 1 Cor. i. 4, &c.

21. θλίβω, στενοχωρέω.

These words occur together in at least two passages in E. and once in N.T. :—

E.
 ἑαυτοὺς θλίβομεν, ἑαυτοὺς
 στενοχωροῦμεν, τοῦτ' ἔστι τὰ
 δόγματα ἡμᾶς θλίβει καὶ στενο-
 χωρεῖ.—Bk. I., ch. xxv., § 28.
 'We squeeze, we straiten
 ourselves, that is our prin-
 ciples squeeze and straiten
 us.'
 Also Bk. I., ch. xxv., § 26.

N.T.
 ἐν παντὶ θλιβόμενοι ἀλλ' οὐ
 στενοχωρούμενοι.—2 Cor. iv. 8.
 'Pressed on every side,
 but not straitened.'
 (θλίβω is very common :
 στενοχωρέω occurs twice.)

The corresponding Nouns θλίψις, στενοχωρία are also common.

22. θριαμβεύω.

This post-classical word, meaning 'triumph over,'

'lead in triumph,' occurs once in E. and twice in N.T. :—

E.

οἶον οἱ τοῖς θριαμβεύουσιν ἐφeskῶτες ὄπισθεν καὶ ὑπομιμνήσκοντες ὅτι ἄνθρωποι εἰσι.—Bk. III., ch. xxiv., § 85.

'Like those who stand behind generals celebrating a triumph and remind them that they are men.'

N.T.

τῷ δὲ Θεῷ χάρις τῷ πάντοτε θριαμβεύοντι ἡμᾶς ἐν τῷ Χριστῷ.—2 Cor. ii. 14.

'But to God be thanks who always leads us in triumph in Christ.'

Also Col. ii. 15.

23. κατακύπτω, παρακύπτω.

In the sense of 'stoop (and peep)' these terms are found in E. and in N.T., *κατακύπτω* once, *παρακύπτω* several times :—

E.

εὐθὺς ἐγὼ ὅταν πλέω, κατακύψας εἰς τὸν βυθὸν ἢ τὸ πέλαγος περιβλεψάμενος...—Bk. II., ch. xvi., § 22.

'For instance, whenever I am on a voyage, stooping and looking into the deep or glancing around upon the sea...'

καθήμεθα σπώμενοι καὶ παρακύπτομεν συνεχῶς, τίς ἄνεμος πνεῖ;—Bk. I., ch. i., § 16.

'We sit anxious and continually look out to see which way the wind blows.'

Also other instances.

N.T.

καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γῆν.—John viii. 8.

'And again stooping down, He wrote on the ground.'

ὡς οὖν ἔκλαιεν παρέκνυψεν εἰς τὸ μνημεῖον, καὶ θεωρεῖ δύο ἀγγέλους.—John xx. 11, 12.

'Whilst she was weeping therefore she stooped and peeped into the tomb, and beholds two angels.'

Also James i. 25, &c.

24. κινέω.

Once in E. and once in N.T. the middle (*or*

passive) of this Verb is used very much in the sense of 'live':—

E.	N.T.
<p>πῶς γὰρ δύναται ἄμπελος μὴ ἀμπελικῶς κινεῖσθαι, ἀλλ' ἐλαϊκῶς . . . ;—Bk. II., ch. xx., § 18.</p> <p>'For how can a vine live not like a vine but an olive...?'</p>	<p>ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν.—Acts xvii. 28.</p> <p>'For in Him we live and move and are.'</p>

25. λαλέω.

This exceedingly common N.T. term is common also in E. Sometimes it is used in contrast with λέγω in the sense of 'talk,' 'speak,' e.g. :—

E.	N.T.
<p>λάλει σεαυτῷ . . . ἀγῶνα αὐτὸ λέγε.—Bk. IV., ch. iv., § 26.</p> <p>'Talk to thyself...call it a contest.'</p>	<p>Ἰησοῦς ἐλάλησεν τοῖς ὄχλοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων.—Matt. xxiii. 1.</p> <p>'Jesus spoke to the multitudes and His disciples saying.'</p>

Sometimes, however, λαλέω is followed by an accusative and it is difficult to distinguish it in meaning from λέγω, e.g. :—

E.	N.T.
<p>λόγους ἐλάλεις πρέποντας ἀνδρὶ ἀγαθῷ· εἰτά μοι λέγεις.—Bk. IV., ch. ix., § 8.</p> <p>'Thou wast speaking words befitting a good man ; then thou dost tell me.'</p>	<p>ὅσα ὁ νόμος λέγει τοῖς ἐν τῷ νόμῳ λαλεῖ.—Rom. iii. 19.</p> <p>'Whatsoever the law says it speaks to those who are in (the control of) the law.'</p>

26. λείπω.

This Verb, when used in the active voice in N.T.,

always has the intransitive sense of 'be lacking.' It is similarly used in E., e.g. :—

E.
τί σοι λείπει;—Bk. II., ch. xiv., § 19.
 'What is lacking to thee?'
σοι οὖν τοῦτο λείπει.—Bk. III., ch. ii., § 8.
 'This then is lacking to thee.'

N.T.
ἔτι ἓν σοι λείπει.—Luke xviii. 22.
 'There is still one thing lacking to thee.'

27. *λειτουργέω*.

Once in N.T. this term is used in a non-religious sense (the religious sense being found in the remaining passages in which the term is used, Acts xiii. 2, Heb. x. 11): in a similar way the term is employed at least once in E. :—

E.
τῷ ὄντι θαυμαστόν ἐστι φίλειν πράγμα, ᾧ τσαῦτα λειτουροῦμεν καθ' ἐκάστην ἡμέραν.—Frag. Diss. 23.
 'It is really wonderful that we should love a task to which we render such service every day.'

N.T.
ὀφείλουσιν καὶ ἐν τοῖς σαρκικοῖς λειτουργῆσαι αὐτοῖς.—Rom. xv. 27.
 'They owe it to them also to serve them in carnal things.'

28. *παρακούω*.

Once in N.T. this term seems to be used in the Classical sense of 'overhear,' viz. Mark v. 36. In one other passage in N.T. the term occurs twice in the sense of 'pay no heed to,' a meaning not found before the time of Polybius, at least in authors; in

the same sense the term is found at least once in E. :—

E.

μέμνησο τίνας συμβούλους
παρέλαβες καὶ τίνων παρα-
κούσεις ἀπειθήσας. — Ench.
xxxii., § 2.

‘Remember whom thou
hast taken as counsellors
and to whom thou wilt pay
no heed if thou disobey.’

N.T.

εἰάν δὲ παρακούσῃ αὐτῶν
εἰπὸν τῇ ἐκκλησίᾳ· εἰάν δὲ καὶ
τῆς ἐκκλησίας παρακούσῃ... —
Matt. xviii. 17.

‘But if he shall have paid
no heed to them, tell it to the
Church ; but if he shall have
paid no heed even to the
Church...’

29. ποιέω, πράσσω.

Where these terms are used together in E. and
in N.T. it seems difficult to apply the distinction
recognized in Classical Greek, that ποιέω means
‘do,’ ‘accomplish,’ πράσσω ‘practise,’ ‘act,’ e.g. :—

E.

εἴ τι μὴ ποιῆν ἐθέλῃς, μὴ
ποιεῖ αὐτό, ἀλλ’ ἔθισον ἄλλο
τι πράττειν μᾶλλον ἀντ’ αὐτοῦ.
—Bk. II., ch. xviii., § 4.

(Understanding ἐκτικόν
from the previous clause,)

‘If thou wouldst not make
anything habitual, do not do
it, but become accustomed
to practise’ (or ‘do’) ‘rather
something else instead of it.’

ὅταν τι διαγνοῦς, ὅτι ποιητέον
ἐστί, ποιῆς, μηδέποτε φύγῃς
ὀφθῆναι πράσσων αὐτό. —
Ench. xxxv.

Whenever thou doest any-
thing, assured that it ought

N.T.

πᾶς γὰρ ὁ φαῦλα πράσσων
μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται
πρὸς τὸ φῶς... ὁ δὲ ποιῶν τὴν
ἀλήθειαν ἔρχεται πρὸς τὸ φῶς.
—John iii. 20, 21.

‘For everyone who prac-
tises’ (or ‘does’) ‘evil hates
the light and comes not to
the light... but he who does
the truth comes to the light.’

οὐ γὰρ ὁ θέλω τοῦτο πράσσω,
ἀλλ’ ὁ μισῶ τοῦτο ποιῶ. εἰ δὲ
ὁ οὐ θέλω τοῦτο ποιῶ... —
Rom. vii. 15, 16.

‘For what I would not,
this I practise’ (or ‘do’),
‘but what I hate, this I do.

E.

to be done, never shun being seen to practise' (*or* 'do') 'it.'

N.T.

Now if what I would not, this I do...'

Also John v. 29, Rom. ii. 3, &c.

30. προσέχω.

Twice in N.T., and at least three times in E., this word is followed by μή and the subjunctive:—

E.

ἐν τῷ περιπατεῖν καθάπερ προσέχεις, μὴ ἐπιβῆς ἡλφ . . . οὕτω πρόσεχε, μὴ καὶ τὸ ἡγεμονικὸν βλάβῃς τὸ σεαυτοῦ.—Ench. xxxviii.

'As in walking thou dost take care lest thou tread upon a nail . . . so take care, lest thou harm also thy ruling faculty.'

Also Ench. xvi.

N.T.

διὰ τοῦτο δεῖ περισσοτέρως προσέχειν ἡμᾶς τοῖς ἀκουσθεῖσιν, μὴ ποτε παραρῶμεν.—Heb. ii. 1.

'Therefore we must pay more abundant heed to the things that were heard, lest perchance we drift away.'

Also Luke xxi. 34.

31. σταυρόω.

This common N.T. word for 'crucify,' apparently not used in this sense before the time of Polybius, is so used at least once in E.:—

εἰ γὰρ σταυρωθῆναι θέλεις, ἔκδεξαι καὶ ἦξει ὁ σταυρός.—Bk. II., ch. ii., § 20. 'For if it is crucifixion that thou wouldst have, wait, and the cross will come.'

32. στίλβω.

The use of this Classical word in E. does not correspond to its use in N.T. In E. it is employed to describe Socrates' personal cleanliness:—

Σωκράτης ὀλιγάκις ἐλούετο.—'Ἄλλὰ ἔστιλβεν αὐτοῦ τὸ σῶμα.—Bk. IV., ch. xi., § 19. 'Socrates seldom bathed.' 'But his person looked clean.'

The use in E. of the Adjective *στιλπνός*, however (not found in N.T.), corresponds to the solitary use of the Verb in N.T. :—

E.	N.T.
<p><i>ἱματίδια στιλπνά</i>.—Bk. IV., ch. vi., § 4. 'Gay clothes.' <i>ἔσθητα ἐπιδεικνύειν θέλεις στιλπνῆν</i>.—Bk. IV., ch. ix., § 7. 'Thou wouldst display fine clothing.'</p>	<p>(Referring to the Transfiguration.) <i>καὶ τὰ ἱμάτια αὐτοῦ ἐγένετο στίλβοντα λευκὰ λίαν</i> . . . — Mark ix. 3. 'And His garments became glistening, exceeding white.'</p>

33. *σύρω*.

In the sense of 'drag by force' this word is found in comparatively late Greek, not being so used before the time of Theocritus.

It is so used in N.T., and at least twice in E. :—

E.	N.T.
<p><i>ἰδοὺ σύρη εἰς τὸ δεσμοτήριον</i>.—Bk. I., ch. xxix., § 22. 'See, thou art being dragged to prison.' Also § 23 of the same chapter.</p>	<p><i>σύρων τε ἄνδρας καὶ γυναῖκας παρεδίδου εἰς φυλακὴν</i>.—Acts viii. 3. 'And haling men and women was committing them to prison.' Also Acts xvii. 6.</p>

34. *ὑπάρχω*.

In the *Expositor* for December 1912, p. 564 ('Lexical Notes from the Papyri'), it is stated that 'the idea of falling back upon a "basis," and hence of continuity with a previous state, which

originally belonged to this verb, seems to have gradually faded in later Greek.' Evidence of this may be found in N.T. and in E., where often *ὑπάρχειν* cannot be distinguished in meaning from *εἶναι*. Probably the full force of the verb is found in Phil. ii. 6: *ὃς ἐν μορφῇ Θεοῦ*, 'Who, being (to start with) in the form of God,' and possibly in Bk. IV., ch. ix., § 6: *ὑπῆρχες αἰδήμων καὶ νῦν οὐκέτι εἶ*, 'thou wast—to start with (?)—modest, and now thou art so no longer.'

But the opposite is the case in the following examples:—

E.
*πότερον δ' ἤδη σοι ὑπάρχει
 τοῦτο, τὸ μὴ εἶναι ἐλέου ἄξιον,
 ἢ οὐχ ὑπάρχει;—Bk. IV., ch.
 vi., § 2.*

'Art thou now in such a condition as not to need pity, or art thou not?'

Also Stob. II, 24.

N.T.
*ἀκούω σχίσματα ἐν ὑμῖν
 ὑπάρχειν.—I Cor. xi. 18.*

'I hear that there are divisions among you.'

(With this we may compare I Cor. i. 11: *ἐδηλώθη γάρ μοι περὶ ὑμῶν... ὅτι ἔριδες ἐν ὑμῖν εἰσίν.*)

Also Luke viii. 41, xvi. 23, &c.

35. χορτάζω.

This term was employed from the time of Hesiod onwards to denote the feeding and fattening of cattle, and in Classical times was sometimes applied vulgarly to human beings; in this latter sense it is regularly used in E. and in N.T., e.g. :—

E.
*ὅταν χορτασθῆτε σήμερον,
 κάθησθε κλάοντες περὶ τῆς*

N.T.
*ἔφαγον πάντες, καὶ ἐχορ-
 τάσθησαν.—Matt. xiv. 20.*

<p style="text-align: center;">E.</p> <p>αὔριον, πόθεν φάγητε.—Bk. I., ch. ix., § 19.</p> <p>‘When you have eaten your fill to-day, you sit weeping about to-morrow, how you shall get food.’</p> <p>Also Bk. III., ch. xxii., § 66; Frag. Diss. 23.</p>	<p style="text-align: center;">N.T.</p> <p>‘They all ate and were filled.’</p> <p>Also Matt. xv. 33, Luke vi. 21, &c.</p>
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B.—Verbal Forms.

I. Verbs in -μι with endings of Verbs in -ω.

This is a fairly common usage in E. and in N.T. We append illustrations:—

a. For Classical συνίστημι.

<p style="text-align: center;">E.</p> <p>τοιγαροῦν ἤρχοντο πρὸς αὐτὸν ἀξιούντες φιλοσόφοις ὑπ’ αὐτοῦ συσταθῆναι κακείνος ἀπήγγεν καὶ συνίστανεν.—Bk. III., ch. xxii., § 22.</p> <p>‘So they used to come to him asking to be recommended by him to philosophers, and he used to take and recommend them.’</p>	<p style="text-align: center;">N.T.</p> <p>ἀρχόμεθα πάλιν ἑαυτοὺς συνιστάνειν;—2 Cor. iii. 1.</p> <p>‘Are we beginning again to recommend ourselves?’</p> <p>Also 2 Cor. x. 12, &c.</p>
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β. For Classical δείκνυμι.

<p style="text-align: center;">E.</p> <p>ταῦτά μοι δείκνυε. ἰδὸν δεικνύω, φησίν, ἀναλύσω σοι συλλογισμούς.—Bk. III., ch. xxvi., §§ 18, 19.</p>	<p style="text-align: center;">N.T.</p> <p>ἀπὸ τότε ἤρξατο Ἰησοῦς Χριστὸς δεικνύειν τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ...—Matt. xvi. 21.</p>
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E.	N.T.
<p>‘Show me these things. “See, I do show them,” he says. “I will solve syllogisms for thee.”’</p>	<p>‘From that time began Jesus Christ to show to His disciples that He must...’ Also John ii. 18.</p>

Also (for ἀπολλύω) Bk. IV., ch. ix., § 9, 3rd. pers. pl. ; John xii. 25, 3rd pers. sing.

2. ἦμην, ἦς.

The forms are common in E. and in N.T. for the Classical ἦ, ἦσθα : the latter term, however, occurs twice in N.T. (Matt. xxvi. 69, Mark xiv. 67) compared with five instances of ἦς. We append instances :—

E.	N.T.
<p>εἴ τις αὐτῶν δούλος ἦμην ...—Bk. II., ch. xx., § 29. ‘If I had been the slave of one of them.’ εἶτα σκευάριον μὲν εἰ ἦς οὕτω σαπρόν...—Bk. II., ch. iv., § 4. ‘Then if thou hadst been a vessel of such poor quality ...’</p>	<p>καθ’ ἡμέραν ἦμην πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδάσκων.—Mark xiv. 49. ‘I was daily with you in the Temple teaching.’ εἰ ἦς ὧδε οὐκ ἂν μου ἀπέθανε ὁ ἀδελφός.—John xi. 32. ‘If Thou hadst been here my brother would not have died.’</p>

3. οἶδαμεν.

The Classical ἴσμεν seems to occur but once in E.—Bk. II., ch. xvii., § 13 ; it never occurs in N.T. On the other hand, οἶδαμεν is the regular term in E., and always appears in N.T. as the 1st person plural of οἶδα, e.g. :—

E.

οὐκ οἶδαμεν, εἰ ἔστι τις Δημή-
τηρ ἢ Κόρη ἢ Πλούτων.—Bk.
II., ch. xx., § 32.

'We do not know if there
is any Demeter or Kore or
Pluto.'

N.T.

ἡμεῖς οἶδαμεν ὅτι μεταβε-
βήκαμεν ἐκ τοῦ θανάτου εἰς τὴν
ζωήν.—I John iii. 14.

'We know that we have
passed out of death into
life.'

4. -ῆ.

Both in N.T. and in E. this is the ending for the
2nd person singular middle and passive, not only
in the subjunctive but also in the indicative (never
-ει), e.g. :—

E.

ἐμποδισθήσῃ, πενθήσεις, τα-
ραχθήσῃ, μεμψῆ. . .—Ench. i.,
§ 3.

'Thou wilt be hindered,
thou wilt lament, thou wilt
be disturbed, thou wilt
blame. . .'

N.T.

οὐδὲν ἀποκρίνη; — Matt.
xxvi. 62.

'Answerest Thou nothing?'

5. -τωσαν.

This is the ending, not the Classical -των, for the
3rd person plural of the imperative active in E. and
in N.T., e.g. :—

E.

οὗτοι σε οἱ διαλογισμοὶ μὴ
θλιβέτωσαν.—Ench. xxiv., § 1.

'Let not these reasonings
distress thee.'

N.T.

ἔχουσιν Μωυσέα καὶ τοὺς
προφήτας ἀκουσάτωσαν αὐτῶν.
—Luke xvi. 29.

'They have Moses and the
prophets; let them hear
them.'

6. ἀκούσω.

This form is used for the future, instead of the
Classical ἀκούσομαι, at least once in E. and three

times in N.T. It is true that the middle form occurs four times in N.T., but all the instances are found in Acts. Of these, however, one—iii. 22—is a quotation from LXX., and one—xvii. 32—occurs in the words of the culture-loving Athenians to St. Paul; two instances only—xxi. 22, xxviii. 28—are thus left to St. Luke himself, and him we know to be a genuine Greek, who might on occasion use the Classical form.

We append illustrations of the non-Classical form:—

E.	N.T.
<p><i>πῶς μ' ἀποδέξεται, πῶς μου ἀκούσει;</i>—Bk. II., ch. xiii., § 17. 'How will he receive me, how will he hear me?'</p>	<p><i>οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ Θεοῦ.</i>—John v. 25. 'The dead shall hear the voice of the Son of God.' Also John v. 28, Acts xxviii. 26 (quot. from LXX.).</p>

7. γίνομαι.

This form, instead of the Classical γίγνομαι, is found in E. and in N.T., e.g. :—

E.	N.T.
<p><i>μανθάνειν ἕκαστα οὕτω θέλειν ὡς γίνεται. πῶς δὲ γίνεται;</i>—Bk. I., ch. xii., § 15. 'To learn to will that all things should happen as they do. How do they happen?'</p>	<p><i>καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.</i>—Matt. xii. 45. 'And the last state of that man becomes worse than the first.'</p>

So too γινώσκω for Classical γιγνώσκω.

8. Omission of Augment.

Occasionally examples of this occur. We give one example from each work:—

E.

οὐχὶ γὰρ πεπράκει αὐτὸν ὡς ἄχρηστον ;—Bk. I., ch. xix., § 22.

‘Had he not sold him as useless?’

N.T.

ἦ τε θάλασσα ἀνέμου μεγάλου πνέοντος διεγείρετο.—John vi. 18.

‘And the sea was rising because a great wind was blowing.’

C.—*The Use of the Perfect Tense.*

1. There are instances in which this tense denotes an *abiding result*, e.g. :—

E.

ἂν μὴ σχῆς, ἐξελεύσῃ· ἦνοικται ἡ θύρα.—Bk. I., ch. ix., § 20.

‘If thou dost not get it’ (i.e. food), ‘thou wilt go out (of life); the door is open.’

ἀνάγνωτε τὸ Ξενοφώντος Συμπόσιον καὶ ὄψεσθε πόσας μάχας διαλέλυκε.—Bk. II., ch. xii., § 15.

‘Read Xenophon’s “Symposium” and you will see how many controversies he has ended.’

N.T.

ὄψεσθε τὸν οὐρανὸν ἀνεφώγα.—John i. 51.

‘You will see the heaven (standing) open.’

καὶ ἐν τῷ νόμῳ δὲ τῶ ἡμετέρῳ γέγραπται ὅτι δύο ἀνθρώπων ἡ μαρτυρία ἀληθῆς ἐστίν.—John viii. 17.

‘Now even in your law it stands written that the testimony of two men is true.’

2. But sometimes it seems impossible to distinguish this tense from an Aorist in meaning, e.g. :—

E.

καθεῖκε τὴν κόμην, ἀνείληφε τρίβωνα, γυμνὸν δεικνύει τὸν ὄμον.—Bk. IV., ch. viii., § 34.

‘He lets his hair grow, he

N.T.

καὶ εἶρηκα αὐτῷ, Κύριε μου, σὺ οἶδας.—Rev. vii. 13.

‘And I said to him, “My lord, thou knowest.”’

E.

assumes the (philosopher's) cloak, he bares his shoulder.' (Here a Gnostic Aorist might easily be substituted for the Perfect.)

N.T.

(Here a Narrative Aorist might well be substituted for the Perfect, parallel with *εἶπεν* of v. 14.)

Similarly *εἶρηκε*.—2 Cor. xii. 8.

It becomes the harder to distinguish between the two tenses when they are used in close association, either in the same sentence or in reference to the same act or circumstances, e.g. :—

E.

κέκλεικε τὴν θύραν, ἔστακέν τινα πρὸ τοῦ κοιτῶνος.—Bk. III., ch. xxii., § 14.

'One shuts the door, places someone before the apartment.'

τί ἐγένετο; τὸ πλοῖον ἀπόλετο . . . τί γέγονεν; εἰς φυλακὴν ἀπήχθη.—Bk. III., ch. viii., § 5.

'What has happened? The ship is lost . . . what has happened? He has been taken off to prison.'

Also Bk. II., ch. xviii., § 8 (*πέπανται . . . ἀποκατέστη*), &c.

N.T.

ὁ τὰ πέντε τάλαντα λαβών . . . ὁ τὸ ἓν τάλαντον εἰληφώς.—Matt. xxv. 20, 24.

'He that received the five talents, . . . he that received the one talent.' (It may be however that although the Aorist participle is used of the one-talent slave in v. 18, it is changed to the Perfect in v. 24 because the talent remained in the condition in which it was given to the slave.)

ἀπελθὼν πέπρακεν πάντα ὅσα εἶχεν καὶ ἠγόρασεν αὐτόν.—Matt. xiii. 46.

'He went away and sold all that he had and bought it.'

Also Rev. viii. 5, &c.

CHAPTER VI.

ADVERBS AND PREPOSITIONS.

1. ἄνωθεν.

This Adverb is used in the sense of 'again' once in E., and in N.T. once certainly and twice probably :—

E.

οὐ θέλεις ἀπομαθεῖν, εἰ δυνατόν, πάντα ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος . . . ;
—Bk. II., ch. xvii., § 27.

'Art thou not willing to unlearn, if possible, all these things and begin again convinced . . . ?'

N.T.

πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ ἀσθενῆ καὶ πτωχὰ στοιχεῖα, οἷς πάλιν ἄνωθεν δουλεῦσαι θέλετε;—Gal. iv. 9.

'How are you turning back to the weak and beggarly elements, to which you are willing to be enslaved again?'

Also (probably) John iii. 3, 7.

2. Adverbs denoting 'rest at' are often used in the sense of 'motion to.'

This is common in English to-day. 'Here' is used for 'hither,' 'there' for 'thither,' 'where' for 'whither.' We append examples from E. and N.T. :—

α. ἀλλαχοῦ.

E.

ἀλλὰ ἄλλον ἀλλαχοῦ ἔπεμπε.
—Bk. III., ch. xxiii., § 22.
'But he used to send
different people to different
teachers.'

N.T.

ἄγωμεν ἀλλαχοῦ εἰς τὰς ἐχο-
μένας κωμοπόλεις. — Mark i.
38.
'Let us go elsewhere into
the neighbouring towns.'

β. ἐκεῖ.

E.

ἂν μ' ἐκεῖ πέμψῃς, ὅπου...
—Bk. III., ch. xxiv., § 101.
'If thou send me thither,
where...'

N.T.

μετάβα ἔνθεν ἐκεῖ. — Matt.
xvii. 20.
'Remove from here to
yonder place.'

γ. ὅπου.

E.

ὅπου ἂν ἀπέλθω, ἐκεῖ μοι
καλῶς ἔσται. — Bk. IV., ch.
vii., § 14.
'Whither I shall have
gone away, there it will be
well for me.'

N.T.

καὶ ὅπου ἐγὼ ὑπάγω οἴδατε
τὴν ὁδόν. — John xiv. 4.
'And whither I go you
know the way.'

δ. ποῦ.

E.

καὶ ποῦ φύγω τὸν θάνατον;
—Bk. I., ch. xxvii., § 9.
'And whither am I to flee
from death?'

N.T.

ποῦ οὗτος μέλλει πορεύεσθαι
ὅτι...; — John vii. 35.
'Whither shall this man
go that...?'

3. ὧδε.

This term is sometimes used in the sense of
'here' or 'hither,' e.g. :—

α. In the sense of 'here.'

E.
 ὧδε ἢ πολλή προσοχή καὶ
 σύντασις.—Bk. III., ch. xxii.,
 § 105.
 ‘Here is most of his atten-
 tion and application.’

N.T.
 Κύριε, καλὸν ἐστὶν ἡμᾶς ὧδε
 εἶναι.—Matt. xvii. 4.
 ‘Lord, it is good for us to
 be here.’

β. In the sense of ‘hither.’

E.
 δὸς ὧδε τὴν πτισάνην.—Bk.
 II., ch. xx., § 30.
 ‘Bring the soup hither.’

N.T.
 ἦλθες ὧδε πρὸ καιροῦ βασ-
 νίσαι ἡμᾶς;—Matt. viii. 30.
 ‘Hast thou come hither
 to torment us before the
 time?’

4. Prepositions with similar meanings in E. and N.T. :—

a. ἀντί.

This term does not always mean ‘in place of’ ; but in at least two passages in E. and three in N.T. it has the sense of ‘for the sake of’ :—

E.
 ἀντὶ λύχνου κλέπτῃς ἐγένετο,
 ἀντὶ λύχνου ἄπιστος, ἀντὶ λύ-
 χνου θηριώδης.—Bk. I., ch.
 xxvii., § 21.

‘For the sake of a lamp he became a thief, for the sake of a lamp untrustworthy, for the sake of a lamp like a wild beast.’

Also Bk. II., ch. xiii., § 16.

N.T.
 Ἰησοῦν, ὃς ἀντὶ τῆς προκει-
 μένης αὐτῷ χαρᾶς ὑπέμεινε
 σταυρὸν αἰσχυνῆς καταφρονή-
 σας.—Heb. xii. 2.

‘Jesus, who, for the joy that was set before Him, endured a cross, despising shame.’

Also Matt. xvii. 27 ; Heb. xii. 16 ; and perhaps Matt. xx. 28 ; Mark x. 45 (λύτρον ἀντὶ πολλῶν).

Apparently, in view of the above, it is unsafe to

build up the 'Vicarious' Theory of the Atonement on the meaning of a Preposition.

β. εἰς.

This term is sometimes used in the sense of 'in,' e.g. :—

E.

δεῖ αὐτὸν κοκκούμενον, ὅπου τὸ θερμὸν ποιήσει τῷ παιδίῳ, ἵν' αὐτὸ λούσῃ εἰς σκάφην.—Bk. III., ch. xxii., § 71.

'He must have a kettle, in which he will warm the water for the child, that he may wash him in a basin.'

Also Bk. III., ch. xviii., § 5.

N.T.

μονογενῆς Θεὸς ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς ἐκείνου ἐξηγήσατο.—John i. 18.

'God only-begotten, who is in the bosom of the Father, He hath declared Him.'

γ. ἐν.

Conversely this term, as a development of the 'pregnant construction,' is sometimes used in the sense of 'into,' e.g. :—

E.

καὶ νῦν ἐν Ῥώμῃ ἀνέρχῃ, ὅτι δοκεῖ σοι.—Bk. I., ch. xi., § 32.

'And now thou art returning to Rome, because it seems good to thee.'

Also Bk. II., ch. xx., § 33 (ἀπελθεῖν ἐν βαλανείῳ).

N.T.

εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας ἐν τῇ θαλάσσῃ.—Mark i. 16.

'He saw Simon and Andrew, Simon's brother, casting a net into the sea.'

Also Rom. i. 23 (ἤλλαξαν τὴν δόξαν... ἐν ὁμοιώματι εἰκόνοσ...).

δ. παρά.

(1.) Followed by the Accusative, twice in N.T. and often in E., the term means 'because of' :—

E.

ἂν δέ τις ἀτυχήῃ, μέμνησο ὅτι παρ' αὐτόν ἀτυχεῖ.—Bk. III., ch. xxiv., § 2.

'Now if any man be unhappy, remember that it is his own fault.'

Also Bk. IV., ch. xii., § 1, &c.

N.T.

ἐὰν εἴπῃ ὁ πούς "Ὅτι οὐκ εἰμὶ χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.—I Cor. xii. 15.

'If the foot shall have said, "Because I am not a hand, I am not of the body," it is not therefore not of the body.'

Also I Cor. xii. 16.

(2.) Followed by the Genitive, it is used in the sense of 'by' (of the Agent) once in E. and once in N.T. :—

E.

τὰ ἀλλότρια ὄψεται...ὡς ἂν δίδωται παρὰ τοῦ ἔχοντος ἐξουσίαν.—Bk. IV., ch. x., § 29.

'Another man's goods shall look to it ... how they are given by the man who has authority over them.'

N.T.

γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου τοῦ ἐν οὐρανοῖς.—Matt. xviii. 19.

'It shall be done for them by My Father who is in heaven.'

ε. πρὸς.

This term, at least once in E. and three times in N.T., is followed by an Accusative of the Person, in the sense of 'with' :—

E.

πρὸς ὃν οὐδείς ἐστί σου πιθανώτερος.—Bk. IV., ch. ix., § 13.

'With whom no one has greater credit than thou.'

N.T.

πάντα δὲ γυμνά...τοῖς ὀφθαλμοῖς αὐτοῦ, πρὸς ὃν ἡμῖν ὁ λόγος.—Heb. iv. 13.

'But all things are naked ... to his eyes with whom is our reckoning.'

Also John i. 1, 2.

ζ. *ὑπέρ*.

Followed by the Genitive, this term does not always mean 'on behalf of.' Sometimes it is no stronger than *περί* in the sense of 'about,' 'concerning,' e.g. :—

E.

τί γάρ ἐστι τὸ ἀποφαινώμενον ὑπὲρ ἐκάστης τούτων τῶν δυνάμεων... ;—Bk. II., ch. xxiii., § 7.

'For what is that which gives an opinion concerning each of these faculties...?'

Also *περί* and *ὑπέρ* in parallel clauses in the same sense : *περὶ τίνος γὰρ φοβήσῃ ; ... ἀλλ' ὑπὲρ τοῦ σώματος καὶ τῆς κτίσεως ;*—Bk. IV., ch. i., §§ 82, 83.

N.T.

οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον ...—John i. 30.

'This is He about whom I said...'

Also in 2 Cor. i. 8 W. H. reads in the text (*οὐ γὰρ θέλομεν ὑμᾶς ἀγνοεῖν, ἀδελφοί,*) *ὑπὲρ (τῆς θλίψεως ἡμῶν ...)* but *περί* in the margin.

5. Preposition governing an Adverb.

At least two instances of this occur in N.T. (*ἀπὸ τότε* and *ἀπ' ἄρτι*) and two in E. (*μέχρι νῦν* and *μέχρι ὧδε*) :—

E.

μὴ φθονήσητε ἀνθρώπων γέροντι ἰδεῖν θέαμα, ὃ μέχρι νῦν οὐκ εἶδον.—Bk. II., ch. xix., § 25.

'Do not begrudge an old man a sight which I have never yet seen.'

Also Bk. III., ch. xx., § 18 : *μέχρι ὧδε*.

N.T.

καὶ ἀπὸ τότε ἐζήτει εὐκαιρίαν ἵνα αὐτὸν παραδώ.—Matt. xxvi. 16.

'And from that time he began to seek an opportunity for betraying Him.'

οὐ μὴ πῖω ἀπ' ἄρτι ἐκ τούτου τοῦ γενήματος τῆς ἀμπέλου ...—Matt. xxvi. 29.

'I will never again drink of this fruit of the vine...'

6. μέσος.

This Adjective is used as a Preposition governing the Genitive four times in N.T. and at least once in E. :—

E.

βάλε καὶ σοῦ καὶ τοῦ παιδίου μέσον ἀγρίδιον... — Bk. II., ch. xxii., § 10.

‘Throw an estate between thyself and the child...’

N.T.

μέσος ὑμῶν στήκει ὃν ὑμεῖς οὐκ οἴδατε... — John i. 26.

‘In the midst of you stands one whom you know not.’

Also Matt. xiv. 24 (W. H. margin); Luke xxii. 55; Phil. ii. 15 (neuter, not in agreement).

CHAPTER VII.

CONJUNCTIONS AND PARTICLES.

I. ἵνα.

Apart from that for the expression of Purpose, there are six different uses of this term :—

a. To express a Consequence, e.g. :—

E.

εἰ δ' οὕτω κωφὸς εἶ καὶ τυφλός, ἵνα μηδὲ τὸν Ἥφαιστον ὑπολαμβάνῃς καλὸν χαλκέα . . .—Bk. IV., ch. viii., § 21.

'But if thou art so deaf and blind that thou dost not suppose even Hephaestus to be a good smith. . .'

N.T.

λέγω οὖν, μὴ ἔπταισαν ἵνα πέσωσω ;—Rom. xi. 11.

'I say then, "Did they stumble so that they fell?"'
(On this Moulton has a note in his *Proleg.*, p. 207.)

β. After ποιέω.

This is similar to the Latin use of *facio ut*, e.g. :—

E.

πλύνον αὐτό, ἀπόσμηξον, ποιήσον ἵνα σε μηδεὶς ἀποστρέφῃται.—Bk. IV., ch. xi., § 17.

'Wash it, rub it, take care that no one avoids thee.'

N.T.

οὐκ ἐδύνατο οὗτος ὁ ἀνοίξας τοὺς ὀφθαλμοὺς τοῦ τυφλοῦ ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ ;—John xi. 37.

'Could not he who opened the blind man's eyes have prevented also this man from dying?'

γ. In a Substantive Clause, e.g. :—

E.
Σωκράτης οὖν ἵνα πάθῃ ταῦτα
ὑπ' Ἀθηναίων.—Bk. I., ch.
xxix., § 16.

‘That Socrates then should
suffer these things at the
hands of Athenians!’

N.T.
ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω
τὸ θέλημα τοῦ πέμψαντός με.
—John iv. 34.

‘My food is to do the will
of Him who sent Me.’

δ. After verbs denoting a Wish or Command,
e.g. :—

E.
μᾶλλον θέλω, φησίν, ἵν'
ἐκεῖνος αὐτὰ ἀφέληται ἢ ἵν'
ἐγὼ μὴ πέμψω.—Bk. II., ch.
vii., § 8.

“I would rather,” she
says, “that he should seize
it than I not send it.”

γραφάτω σοι (κωδίκελλον),
ἵνα κρίνης περὶ τῶν μουσικῶν.
—Bk. III., ch. vii., § 30.

‘Let him give thee a com-
mission to judge of music.’

εὔχεσθαι αὐτοὺς εἶδει ἵνα μὴ
θερισθῶσιν μηδέποτε; — Bk.
II., ch. vi., § 12.

‘Ought they to have prayed
that they might never be
reaped?’

N.T.
θέλω ἵνα ὅπου εἰμι ἐγὼ κα-
κεῖνοι ὄσιν μετ' ἐμοῦ.—John
xvii. 24.

‘I will that where I am
they also may be with Me.’

εἰπὸν ἵνα οἱ λίθοι οὗτοι ἄρτοι
γένωνται.—Matt. iv. 3.

‘Command that these
stones be made bread.’

προσεύχεσθε δὲ ἵνα μὴ γέ-
νηται ἡ φυγὴ ὑμῶν χειμῶνος
μηδὲ σαββάτω.—Matt. xxiv.
20.

‘But pray that your flight
be not in the winter nor on
the Sabbath.’

ε. Introducing a Command, e.g. :—

E.
ἄγε ἵνα Σώφρων στεφανωθῇ
... ἄγε ἵνα τηρήσω τὴν ἐμαντοῦ
προαίρεσιν.—Bk. III., ch. iv.,
§ 9.

N.T.
ἕκαστος τὴν ἐαυτοῦ γυναῖκα
οὕτως ἀγαπάτω ὡς ἐαυτόν, ἡ δὲ
γυνὴ ἵνα φοβῆται τὸν ἄνδρα.—
Eph. v. 33.

E.

'Come let Sophron be crowned . . . Come let me preserve my choice.'

ἂν πτωχὸν ὑποκρίνασθαί σε θέλη, ἵνα καὶ τοῦτον εὐφύως ὑποκρίνη.—Ench. xvii.

'If it be his will that thou shouldst act a poor man, act even him naturally.'

N.T.

'Let each man love his wife even as himself, but let the wife reverence her husband.'

(This usage seems to be found in the following passage :—)

τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζεται ἐν πιθανολογίᾳ.—Col. ii. 4.

'This I mean : let no one delude you by persuasiveness of speech.'

ζ. In the sense of 'because,' e.g. :—

E.

γελοῖον οὖν, ἢν' ἄλλος νικήσῃ κωμῳδῶν, ἐμὲ βλάπτεσθαι.—Bk. III., ch. iv., § 10.

'It is ridiculous, then, that I should be hurt because another man wins the victory as comedian.'

N.T.

Ἄβραάμ. . . ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμήν.—John viii. 56.

'Abraham . . . rejoiced to see my day.'

Also (so *Expos. Gr. Test.*, vol. v., p. 439),

ναί, λέγει τὸ πνεῦμα, ἵνα ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν.—Rev. xiv. 13.

"Yea," saith the Spirit, "for they (shall) rest from their toils."

2. πλήν.

This term sometimes occurs as a Conjunction with the same sense as that of ἀλλά, δέ 'but'—a late usage—e.g. :—

E.

δύσκολον δὲ μίξει καὶ συναγαγεῖν ταῦτα . . . πλὴν οὐκ ἀδύνατον.—Bk. II., ch. v., § 9.

‘Now it is difficult to blend and unite these things . . . but it is not impossible.’

N.T.

πλὴν λέγω ὑμῖν . . . —Matt. xi. 22.

‘But I say unto you.’

3. μή.

In E. and N.T. this Negative very often occurs where in Classical Greek οὐ would be found.

α. It is used to introduce a question implying a doubt, being often combined with τι, e.g. :—

E.

μή τι οὖν βέβαιον ἢ ἡδονή ;—Bk. II., ch. xi., § 20.

‘Can pleasure then be a steady thing?’

N.T.

μή τι οὗτός ἐστιν ὁ Χριστός ; —John iv. 29

‘Can He possibly be the Christ?’

β. With the Participle, whatever the sense, not only—as in Classical Greek—in a Conditional sense, e.g. :—

E.

(In a Concessive sense.)

ὡν δὲ μή δυνάμενοι τινες τὸν ψωμὸν καταπίνειν σύνταξιν ἀγοράσαντες ἐπιβάλλονται ἐσθίειν.—Bk. I., ch. xxvi., § 16.

‘But, the fact is, some men, although they cannot swallow the morsel, buy and set themselves to devour a treatise.’

N.T.

(In a Causal sense.)

μή ἔχοντος δὲ αὐτοῦ ἀποδοῦναι ἐκέλευσεν αὐτὸν ὁ κύριος παραῆμαι . . . —Matt. xviii. 25.

‘But, because he had nothing wherewith to pay, his master commanded that he should be sold . . .’

γ. With the Indicative of a statement, especially after a Relative or *ὅτι*, 'because,' e.g. :—

E.

μη̄ γὰρ σὸν τοῦτο τὸ ἔργον ἦν ἀλλ' ἐκείνου.—Bk. II., ch. vi., § 7.

'For this was not thy business but his.'

N.T.

ὁ μὴ πιστεύων ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα . . .—John iii. 18.

'He who believes not has been judged already, because he has not believed on the name . . .'

δ. With Infinitives of Verbs of 'saying' and thinking,' e.g. :—

E.

περὶ θεῶν οἱ μὲν τινές εἰσιν (οἱ) λέγοντες μηδ' εἶναι τὸ θεῖον.—Bk. I., ch. xii., § 1.

'In regard to gods there are some men who say that the Deity does not even exist.'

N.T.

ἐν ἐκείνῃ τῇ ἡμέρᾳ προσῆλθον αὐτῷ Σαδδουκαῖοι, λέγοντες μὴ εἶναι ἀνάστασις.—Matt. xxii. 23.

'On that day there came to Him Sadducees, who say that there is no resurrection.'

Also Acts xxiii. 8.

4. *ἄν*.

a. This is often found in place of *εἰάν*, e.g. :—

E.

ἄν τι θέλω, φησίν, ἐρῶ σοῦ τῷ κυρίῳ.—Bk. I., ch. i., § 20.

'"If I have a mind to say anything," he says, "I will tell it to thy master."'

N.T.

καγὼ ἂν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκίσω πρὸς ἑμαυτόν.—John xii. 32.

'And I, if I be lifted up from the earth, will draw all men unto Myself.'

β. In the sense of 'would' it is often omitted with *ἤθελον*, e.g. :—

E.

ἤθελον αὐτὸν ἀποβληθῆναι τοῦ κοπρῶνος.—Bk. I., ch. xix., § 18.

‘I could wish that he were turned out of the bed-chamber.’

5. ἰδοῦ.

a. The case for a supposed ‘Hebraism’ is breaking down, for this term is very common in E. as well as in N.T., as an Interjection in the sense of ‘behold,’ e.g. :—

E.

ἰδοῦ νέος ἀξιέραστος, ἰδοῦ πρεσβύτης ἀξίος τοῦ ἐρᾶν καὶ ἀντερᾶσθαι.—Bk. IV., ch. xi., § 35.

‘Behold, a young man worthy of being loved, behold, an old man worthy of loving and being loved in return.’

N.T.

ἤθελον δὲ παρεῖναι πρὸς ὑμᾶς ἄρτι, καὶ ἀλλάξαι τὴν φωνήν μου.—Gal. iv. 20.

‘Yea, I could wish to be present with you now, and to change my voice.’

N.T.

καὶ ἰδοῦ ἄνδρες δύο παριστήκεισαν αὐτοῖς ἐν ἐσθήεσσι λευκαῖς.—Acts i. 10.

‘And behold, two men were standing by them in white clothing.’

β. Sometimes the term is treated as a Verb and is followed by an object, e.g. :—

E.

ὅταν ἄλλον (ἴδης) πλουτοῦντα, ἰδοῦ, τί ἀντὶ τούτου ἔχεις.—Bk. IV., ch. ix., § 1.

‘Whenever thou seest another man in possession of riches, see what thou hast instead of them.’

Also Bk. IV., ch. viii., § 35, with accusative.

N.T.

ἰδοῦ ἐνώπιον τοῦ Θεοῦ ὅτι οὐ ψεύδομαι.—Gal. i. 20.

‘Behold, before God, that I lie not.’

Also (possibly),

ἰδοῦ ὕδωρ · τί κωλύει με βαπτισθῆναι ;—Acts viii. 36.

‘Behold water. What hinders me from being baptized?’

CHAPTER VIII.

SUNDRIES.

A FEW examples of resemblances between E. and N.T. in Syntax remain to be treated.

1. Accusative Absolute.

As we might expect, the Impersonals *δοκοῦν* and *δέον* are found in E. (in Bk. III., ch. xxvi., § 30, and Frag. Diss. 24 respectively). *τυχόν* occurs in E. and N.T. in the sense of 'perhaps.' (We may compare with this the North English dialect 'happen') :—

E.
εἰν δὲ καὶ ταῦτ' ἐθέλης καὶ ἄρχῃαι καὶ πλουτεῖν, τυχόν μὲν οὐδ' αὐτῶν τούτων τεύξῃ. . .—
Ench. i., § 4.

'But if thou dost want both these and command and riches, perhaps thou wilt not obtain these. . .'

N.T.
Μακεδονίαν γὰρ διέρχομαι, πρὸς ὑμᾶς δὲ τυχόν καταμενῶ ἢ παραχειμάσω. . .—I Cor. xvi. 6.

'For I pass through Macedonia, but perhaps I shall stay or winter with you.'

2. Accusative—in place of Nominative—and Infinitive.

There are in E. at least one clear instance of this construction and two instances in which the Infinitive is omitted. In N.T. there are several clear instances. There seems to be no need to explain the usage as due to Latin influence, because

the Accusative in every instance is that of the Reflexive Pronoun ; the usage therefore arises as a natural development of thought and language. We append instances :—

E.

οἱ τραγωδοὶ οἰήσονται ἑαυτοὺς εἶναι προσωπεῖα . . . — Bk. I., ch. xxix., § 41.

‘The tragedians will think themselves to be masks.’

Also (without Infinitive) Bk. II., ch. xxi., § 2, Ench. xlvi., § 1.

N.T.

ἐγὼ ἑμαυτὸν οὐπω λογίζομαι κατεληφέναι.—Phil. iii. 13.

‘I count not myself yet to have apprehended.’

Also Rom. vi. 11, Rev. ii. 9 (λέγω), &c.

3. Dative—unusual instances.

a. To express Duration of Time.

There are several examples of this in E. and N.T., e.g. :—

E.

τοσοῦτῳ δὲ χρόνῳ παρακεκαθικέναι γεροντίῳ οὐ πολλοῦ ἀξίῳ.—Bk. II., ch. vi., § 23.

‘To have sat so long by the side of a good-for-nothing old man.’

N.T.

καὶ χρόνῳ ἱκανῶ οὐκ ἐνεδύσατο ἱμάτιον.—Luke viii. 27.

‘And for a long time he had worn no garment.’

β To express Motion to a Person.

(1.) The Dative is very common after προσέρχομαι in this sense, e.g. :—

E.

εἰ δέ τις . . . προσέρχεται τοῖς φιλοσόφοις. — Bk., I., ch. xxvi., § 9.

‘Now if anyone . . . comes to the philosophers.’

N.T.

τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου.—Matt. ix. 14.

‘Then there come to Him the disciples of John.’

(2.) It is sometimes found after the simple verb ἔρχομαι, e.g. :—

E.

καὶ ἔρχῃ μοι καταστολὰς ποιήσας ὡς σοφός... ;—Bk. II., ch. xxi., § 11.

‘And dost thou come to me with a show of wisdom ...?’

N.T.

μετανόησον οὖν· εἰ δὲ μή, ἔρχομαί σοι ταχύ.—Rev. ii. 16.
‘Repent therefore ; but if not, I come to thee quickly.’

4. Plural Verb after Neuter Plural.

This is usual in E. and N.T. when the distributive idea is prominent in the noun, e.g. :—

E.

εἰ περιστάσεις λέγεις τὰ περιεστηκότα, πάντα περιστάσεις εἰσιν.—Bk. II., ch. vi., § 17.

‘If thou callest the things that surround thee circumstances, all things are circumstances.’

N.T.

τὰ πρόβατα τὰ ἐμὰ τῆς φωνῆς μου ἀκούουσιν, καὶ γινώσκω αὐτά, καὶ ἀκολουθοῦσίν μοι.—John x. 27.

‘My sheep hear My voice, and I know them, and they follow Me.’

5. Loss of Emphasis.

This may be seen in the use made in E. and N.T. of Diminutives and of Compound Verbs, e.g. :—

a. Diminutives.

E.

πηρίδιον καὶ ξύλον καὶ γνάθοι μεγάλοι.—Bk. III., ch. xxii., § 50.

‘A wallet and staff and great jaws.’

There seems to be no point in taking π. as ‘little wallet’ or ‘poor wallet.’

N.T.

οἱ δὲ ἐσθίοντες ἦσαν ἄνδρες ὡσεὶ πεντακισχίλιοι χωρὶς γυναικῶν καὶ παιδίων.—Matt. xiv. 21.

‘And those who ate were about five thousand men apart from women and children.’

E.

E. is exceedingly fond of Diminutives : often they have no force.

N.T.

It would surely be unreasonable to suppose that only *little* children were found in the crowd.

β. Compound Verbs.

καταφιλέω is a splendid illustration both in E. and N.T. :—

E.

ἀγρυπνήσαι σε δεῖ, περιδραμείν, τὰς χεῖρας καταφιλήσαι.
—Bk. IV., ch. x., § 20.

Thou must watch, run about, kiss hands.'

The point is not on kissing fervently, but on the very fact of kissing at all.

N.T.

εἶπεν χαῖρε, ῥαββει· καὶ κατεφίλησεν αὐτόν.—Matt. xxvi. 49.

'He said, "Hail, Master"; and kissed Him.

We cannot endorse the R.V. mg. rendering 'kissed him much': it is more natural to read with R.V. text 'kissed' simply.

6. Infinitive for Imperative.

Moulton gives instances of this for N.T. (*Proleg.*, p. 179); this usage occurs too in E., e.g. :—

E.

μεμνήσθαι οὖν ἐν τοῖς καθόλου, ὅτι οἱ ἀπόρρητοι λόγοι . . .—Bk. IV., ch. xiii., § 23.

'Remember therefore, in general, that secret discourses . . .'

N.T.

πλὴν εἰς ὃ ἐφθάσαμεν, τῷ αὐτῷ στοιχεῖν.—Phil. iii. 16.

'Only whereunto we have attained, by the same (rule) let us walk.'

7. Participle for Imperative.

This usage also occurs at least once in E. and occasionally in N.T. (cf. Moulton, *Proleg.*, pp. 180, 181), e.g. :—

E.

τί οὖν ἀντιποιῆ τοῦ ἀλλοτρίου ;
 ἀεὶ μεμνημένος ὅ τι σὸν καὶ τί
 ἀλλότριον [καὶ] οὐ παραχθήσῃ.
 —Bk. II., ch. vi., § 8.

‘Why then dost thou claim what belongs to another? Always remember what is thine and what is another’s, and thou wilt not be disturbed.’

This instance is not so satisfactory, however, as we could wish, because καὶ is omitted by S (Codex Saibautinus, 12th century). The omission of καὶ would naturally suggest that μεμνημένος be taken as an ordinary Participle. On the other hand, the Imperative sense is supported by a comparison with a passage of similar context in Ench. i., § 3.—μέμνησο οὖν, ὅτι ἐάν . . . οἰηθῆς . . . τὰ ἀλλότρια ἴδια, . . . παραχθήσῃ (v. Teubner Ed., p. 118).

N.T.

ἀποστυγοῦντες τὸ πονηρόν,
 κολλώμενοι τῷ ἀγαθῷ . . . τὸ
 αὐτὸ εἰς ἀλλήλους φρονοῦντες.
 —Rom. xii. 9, 16.

‘Abhor that which is evil, cleave to that which is good ; . . . Be of the same mind one toward another.’

8. ὥστε with the Infinitive in Final sense.

At least three instances of this occur in N.T. and one in E. :—

E.

εἰ ταῦτα οὐκ ἔμαθες [οὐχ]
 ὥστ’ ἔργῳ δεῖξαι, πρὸς τί αὐτὰ
 ἔμαθες ;—Bk. I., ch. xxix.,
 § 35.

N.T.

νυνὶ δὲ κατηγορήθημεν ἀπὸ
 τοῦ νόμου, ἀποθανόντες ἐν ᾧ
 κατειχόμεθα, ὥστε δουλεύειν
 [ἡμᾶς] ἐν καωότητι πνεύματος

E.

'If thou didst not learn these things to show them in practice, why didst thou learn them at all?'

N.T.

καὶ οὐ παλαιότητι γράμματος.
—Rom. vii. 6.

'But, the fact is, we have been discharged from the law, having died to that wherein we were being held, that we might serve in newness of spirit and not in oldness of letter.'

Also Matt. xxvii. 1, Luke xx. 20.

CHAPTER IX.

RESEMBLANCES BETWEEN EPICTETUS AND THE NEW TESTAMENT IN THOUGHT AND TEACHING.

IN the preceding pages it has become evident that Epictetus was a moral and religious teacher. Remarkable parallels may be discovered between the Thought and Teaching of Epictetus and those found in the New Testament. We append illustrations:—

I. The Nature and Attributes of God.

a. God's Essence.

E.

νοῦς, ἐπιστήμη, λόγος ὀρθός.
—Bk. II., ch. viii., § 2.
'Mind, knowledge, right
reason.'

N.T.

'In the beginning was the
Word (*λόγος*), and the Word
was with God, and the Word
was God.'—John i. 1.

'God is Spirit.'—John iv.
24.

β. God's Omnipresence and Omniscience.

E.

'The philosophers say that
we must first learn that God
exists and that His providence
directs the whole

N.T.

'He is not far from each
one of us.'—Acts xvii. 27.

'All things are naked and
open to His eyes, with whom

E.

(προνοεῖ τῶν ὅλων) and that it is impossible to hide from Him not only our actions, but even our thoughts and emotions.'—Bk. II., ch. xiv., § 11.

'Are they not (the Gods) at the same distance from everywhere? Do they not everywhere equally see what is happening?'—Bk. IV., ch. iv., § 48.

γ. God's Care.

E.

'(Zeus) who neglects not even one of the smallest things.'—Bk. III., ch. xxiv., § 113.

'He (ὁ Θεός) administers all things well and neglects not the affairs of men.'—Bk. III., ch. xxvi., § 28.

N.T.

is our reckoning.'—Heb. iv. 13.

'But concerning that day and hour no man knows, not even the angels of heaven, not even the Son, but the Father only.'—Matt. xxiv. 36.

N.T.

'Are not two sparrows sold for a farthing? And one of them will not fall to the earth without your Father. But even the hairs of your head are all numbered.'—Matt. x. 29, 30.

δ. God the Answerer of Prayer.

E.

'Ask not from Gods those things which thou desirest, but seek this from Gods, that thou mayst be set free from desire itself. Then shall the Gods hearken to thee when thou prayest not for the pleasant but for the good things. And then shall

N.T.

'You ask and you do not receive because you ask wrongly that you may spend it on your pleasures (ἡδοναῖς).'—James iv. 3.

E.

they give to thee the good things when thou rejoicest not in pleasure (*ἡδονῆ*), but in virtue.'—Cod. Vat. 3.

e. God in Man.

E.

'When you have shut your doors and made it dark within, remember never to say that you are alone; for you are not, but God is within and your genius (*δαίμων*).'—Bk. I., ch. xiv., §§ 13, 14.

'It is in thyself that thou dost carry Him (God) and thou dost not perceive that thou profanest Him by unclean thoughts and impure actions . . . and when God Himself is within you (*ἔσωθεν*, cf. Matt. vii. 15) and sees and hears everything . . . '—Bk. II., ch. viii., §§ 13, 14.

It is evident that E.'s teaching is pantheistic, but the resemblance to that of the New Testament is obvious.

2. Religion—Man's Relation to God.

a. The Essence of Religion.

E.

'Know that the chief feature of piety (*εὐσεβείας*)

N.T.

'Know you not that your bodies are members of Christ? . . . Know you not that your body is a shrine of the Holy Spirit who is in you, whom you have from God?'—I Cor. vi. 15, 19.

'Grieve not the Holy Spirit of God.'—Eph. iv. 30.

N.T.

'He who comes to God must believe that He exists

E.

towards the Gods is this: to have right conceptions about them, as existing and administering everything with goodness and justice, and to keep thyself in this resolve, to obey them, and yield to them in all that happens and willingly follow them. . . .’—Ench. xxxi., § 1.

N.T.

and that He shows Himself the rewarder of those who diligently seek Him.’—Heb. x. 6.

‘Submit yourselves to God.’—James iv. 7.

β. God’s Will the Standard.

E.

‘In a word will nothing else than what God wills.’—Bk. II., ch. xvii., § 22.

‘For what God wills I consider better than what I will.’—Bk. IV., ch. vii., § 20.

Also Bk. II., ch. vii., § 13; ch. xvi., § 42. Bk. IV., ch. i., §§ 89, 90, 99, &c.

N.T.

‘The will of the Lord come to pass.’—Acts xxi. 14.

‘As Christ’s slaves doing the will of God with good pleasure from the heart.’—Eph. vi. 6, 7.

γ. Conversion.

This has been referred to under the Verb *ἐπιστρέφω*, p. 73.

δ. Trust in God.

E.

‘When you have eaten your fill to-day, you sit weeping about to-morrow, whence you shall get food (*πόθεν φάγητε*).’—Bk. I., ch. ix., § 19.

N.T.

‘Be not anxious for your life, what you shall eat (*τί φάγητε*).’—Matt. vi. 25.

ε. Fellowship with God.

E.

'Let any of you show me the soul of a man...in this poor mortal (*νεκρῶ*) body, aiming to have fellowship (*κοινωνίας*) with Zeus.'—Bk. II., ch. xix., § 27.

N.T.

'If we shall have said that we have fellowship (*κοινωνίαν*) with Him' (*Θεός* in previous verse).—I John i. 6.

ζ. The Friend of God.

E.

'To look up into Heaven as the Friend of God (*φίλον τοῦ Θεοῦ*) fearing nothing of the things that can happen.'—Bk. II., ch. xvii., § 29.

The reason of this Friendship seems to be found in § 22: 'Will nothing else than what God wills.'

N.T.

'Abraham believed God . . . and he was called "Friend of God" (*φίλος Θεοῦ*).'¹—James ii. 23.

'You are my friends if you do what I command you.'²—John xv. 14.

η. Call upon God as Helper.

E.

'Remember God, call upon Him (*ἐπικαλοῦ*) as Helper (*βοηθόν*) and Protector, as the sailors call upon Castor and Pollux in a storm.'³—Bk. II., ch. xviii., § 29.

N.T.

'Everyone who shall have called upon (*ἐπικαλέσῃται*) the name of the Lord shall be saved.'⁴—Rom. x. 13.

'So that with confidence we say, "The Lord is my Helper (*βοηθός*): I shall not fear."⁵—Heb. xiii. 6.

θ. Thankfulness to God.

This is found under the Verb *εὐχαριστέω*, p. 74.

ι. Man's Business.

E.

'In life it was my business (ἔργον) to praise (ὑμνεῖν) God.'—Bk. III., ch. xxvi., § 30.

N.T.

'Teaching and admonishing yourselves with psalms and hymns (ᾠμοῖς) and spiritual songs, singing (ᾄδοντες) with grace in your hearts unto God.'—Col. iii. 16.

3. Sin and its Consequences.

a. Sin as Stumbling (πταίω).

E.

'No man stumbles on account of another's action . . . But it was a stumble (πταῖσμα) when he (Paris) lost the modest, the faithful, the hospitable and the decent character. Whendid Achilles stumble? Was it when Patroclus died? Impossible (μὴ γένοιτο); but it was when he was angry, when he wept for a girl, when he forgot that he was there, not to get mistresses, but to fight. These are human stumblings, this is the siege, this is an overthrow, when the right principles are destroyed, when they are ruined.'—Bk. I., ch. xxviii., §§ 23, 24, 25.

N.T.

'For whosoever shall have kept the law wholly but have stumbled in one point, is become guilty of all.'—James ii. 10.

'For in many things we all stumble. If any man stumbles not in word he is a perfect man, able also to control his whole body.'—James iii. 2.

It can be seen that E.'s exposition of 'stumbling' is largely in accord with N.T. thought.

β. Sin brings Loss.

E.

'What does the adulterer lose? The modest, the chaste, the decent char-

N.T.

St. Paul speaks of those who reject Christ as τοῖς ἀπολλυμένοις (1 Cor. i. 18).

E.

acter; the citizen, the neighbour. What does the angry man lose? Something else. The coward? Something else. No man is wicked (*κακός*) without loss or damage.'—Bk. II., ch. x., §§ 18, 19.

'Never is a man guilty (*ἀμαρτάνει*) in one instance and a sufferer in another.'—Bk. III., ch. xviii., § 5.

N.T.

'Unto the day of judgment and loss' (*or* 'destruction'—*ἀπωλείας*) 'of impious men.'—2 Pet. iii. 16.

'The wages of sin (*ἀμαρτίας*) is death.'—Rom. vi. 23.

γ. Punishment follows Sin.

E.

'Is there not the divine and powerful and inevitable law which exacts the greatest punishments (*κολάσεις*) from those who are guilty (*ἀμαρτανόντων*) of the greatest offences?'—Bk. III., ch. xxiv., § 42.

N.T.

'And these shall go away into eternal punishment (*κόλασιν*), but the righteous...'—Matt. xxv. 46.

'The Lord knows how... to keep unrighteous men under punishment (*κολαζόμενος*) unto a day of judgment.'—2 Pet. ii. 9.

δ. Sin as Slave Master.

E.

'He is free who lives as he likes, who can neither be compelled nor restrained nor suffer violence, whose pursuits are unhindered, desires successful and aversions unincurred. Who then would live wrongly (*ἀμαρτάνων*)?'—

N.T.

'Our old nature (*ἄνθρωπος*) was crucified with Him (i.e. Christ), that the body of sin might be done away, that we might no longer be slaves (*δουλεύειν*) to sin (*ἀμαρτία*).'
—Rom. vi. 6.

'The Creation itself also

E.

No man. Who would live deceived, prone to mistake, unrighteous (*ἀδικος*), dissolute, discontented, dejected (*ταπεινός*¹)?—No man. No man then of those who are wicked (*φάυλων*) lives as he likes: therefore neither is he free (*ἐλεύθερος*).²—Bk. IV., ch. i., §§ 1-3.

Also Bk. II., ch. i., § 23—*οὐδεὶς ἀμαρτύνων ἐλεύθερός ἐστι.*

N.T.

shall be delivered from the bondage (*δουλείας*) of corruption into the liberty (*ἐλευθερίαν*) of the glory of the children of God.²—Rom. viii. 21.

‘Everyone who doeth sin (*ἀμαρτίαν*) is slave (*δοῦλος*) of sin.’—John viii. 34.

e. Cleanse the Life by the Power of God.

E.

‘Remove by cleansing (*κίθαρρον*) thy own evils. Cast out from thy mind grief, fear, desire, envy, malevolence, avarice, effeminacy, intemperance. But it is not possible otherwise to cast them out, except by looking away to God alone, by a state of submission to Him alone, by being consecrated to His commands.’—Bk. II., ch. xvi., §§ 45, 46.

N.T.

‘Let us cleanse (*καθαρίσωμεν*) ourselves from every defilement of flesh and spirit.’—2 Cor. vii. 1.

‘God . . . cleansing (*καθαρίσας*) their hearts by their faith (*τῇ πίστει*).’—Acts xv. 8, 9.

‘Every branch that beareth fruit He cleanseth (*καθαίρει*) it . . .’—John xv. 2.

4. Man's Relation to Others.

a. Please God rather than Men.

¹ For *ταπεινός* *v.* next chapter.

E.

‘Whenever thou visitest one of those who are in authority, remember that there is also Another who sees from above what is happening and that thou must please (*ἀρέσκειν*) Him rather than the man in authority.’—Bk. I., ch. xxx., § 1.

‘If thou hast ever turned to external things with a view to wishing to please (*ἀρέσαι*) anyone, know that thou hast ruined thy scheme of life.’—Ench. xxiii.

β. Do not Covet.

E.

‘Why then dost thou claim (*ἀντιποιῆ*) that which belongs to another? Always remember what is thine and what is another’s and thou wilt not be disturbed.’—Bk. II., ch. vi., § 8.

‘What is the divine *law*? To preserve what is our own, not to claim (*ἀντιποιεῖσθαι*) what belongs to others...’—Bk. II., ch. xvi., § 28.

N.T.

‘Do I seek to please (*ἀρέσκειν*) men? If I still pleased men I should not be slave of Christ.’—Gal. i. 10.

‘Finally, brethren, we ask and beseech you in the Lord Jesus, that, as you have received from us how you must walk and please (*ἀρέσκειν*) God, as you are walking—that you abound more and more.’—1 Thess. iv. 1.

N.T.

‘Had not the *law* said, “Thou shalt not desire (*ἐπιθυμήσεις*)” (or “covet.”)—Rom. vii. 7; xiii. 9.

‘I have desired (*ἐπεθύμησα*) no man’s silver or gold or clothing.’—Acts xx. 33.

γ. Rejoice in Another’s Success.

E.

‘Does anyone receive greater honour (*προετιμήθη*) than thou at a festival, in compliment, or in being admitted to a consultation? If these things are good, thou must rejoice that he has obtained them, but if they are evil, do not be grieved that thou hast not obtained them.’
—Ench. xxv., § 1.

N.T.

‘In honour (*τιμῆ*) preferring one another.’—Rom. xii. 10.

δ. The Danger of Evil Company.

E.

‘Know that if the companion be polluted, he that converses with him, although he may be pure, must be polluted with him.’—Ench. xxxiii., § 6.

N.T.

‘Evil company corrupts good manners.’—1 Cor. xv. 33.

5. Man’s Nature.

a. Man is God’s Son.

E.

‘We are all originally descended from God, and God is the Father of men . . . If thou know that thou art son of Zeus . . . reason and thought in common with the Gods . . .’
—Bk. I., ch. iii., §§ 1-3.

‘(Why should not a man call himself) a son of God? . . . are not we akin to God and have not we come from Him?’—Bk. I., ch. ix., §§ 6, 13.

N.T.

‘Jesus . . . being son, as was supposed, of Joseph, (the son) of Heli . . . (the son) of Adam, (the son) of God.’—Luke iii. 23, 38.

‘Your heavenly Father.’
—Matt. vi. 14, &c.

‘One God and Father of all.’—Eph. iv. 6.

‘Man (*ἀνὴρ*) . . . being the Image and Glory of God.’—1 Cor. xi. 7.

E.

'Thou art a distinct portion (ἀπόσπασμα) of God : thou hast a certain part of Him in thyself.'—Bk. II., ch. viii., § 11.

β. Man's Superiority.

E.

'Is a man then in no way different from (διαφέρει) ' (ορ 'better than') 'a stork?'—Bk. I., ch. xxviii., § 19.

N.T.

'Are you not of much more value (διαφέρετε) than they' (i.e. birds)?—Matt. vi. 26.

'Of how much more value (διαφέρετε) are you than the birds.'—Luke xii. 24.

γ. The Body.

(1.) Made of Clay.

E.

'It (the body) is not thine but a fine mixture of clay (πηλός).'—Bk. I., ch. i., § 11.

'How could He make the body of clay (πήλινον) incapable of hindrance?'—Bk. IV., ch. i., § 100.

N.T.

'The first man is of the earth earthy (χοϊκός).'—I Cor. xv. 47.

St. Paul adapts the LXX. : 'And God formed man χοῦν from the earth.'—Gen. ii. 7.

(2.) As Fetters.

E.

'That we have the body and its possession attached to us as fetters (δεσμά)... we can no longer endure being tied down (δεδεμένοι) with this (paltry) body...'—Bk. I., ch. ix., §§ 11, 12.

N.T.

'Who shall deliver me out of this body of death?'—Rom. vii. 24.

'We who are in the tabernacle' (i.e. the body) 'groan, being burdened (βαρούμενοι).'—2 Cor. v. 4.

δ. The Soul is Immortal.

E.

'In feasts remember that thou entertainest two great guests, body and soul, and what thou shalt have given to the body thou dost presently lose, but what thou shalt have given to the soul thou preservest for ever (διὰ παντός).—Stob. 20.

N.T.

'But concerning the resurrection of the dead, did ye not read what was said by God: "I am the God of Abraham and the God of Isaac and the God of Jacob"? He is not the God of (the) dead but of (the) living.'—Matt. xxii. 31, 32.

ε. Conscience.

(1.) An Active Conscience.

E.

'To the Cynic, instead of arms and guards—as with a King—'Conscience (τὸ συνειδός) gives this power'—of reproving and punishing delinquents.—Bk. III., ch. xxii., § 94.

N.T.

'In that they (Gentiles) show the work of the law written in their hearts, their Conscience (τῆς συνειδήσεως) bearing witness therewith, and their reasonings one with another accusing or else excusing.'—Rom. ii. 15.

(2.) A Dull Conscience.

E.

(To one overcome by Temptation.)

'Thou wilt be reduced to so weak and wretched a condition that afterwards thou wilt not even know that thou art doing wrong (ἀμαρτάνεις), but thou wilt actually begin to make defences for thy conduct.'—Bk. II., ch. xviii., § 31.

N.T.

'But the Spirit says expressly that in later times some shall fall away . . . through the hypocrisy of men that speak lies, seared in their own Conscience as with a hot iron.'—1 Tim. iv. 1, 2.

'To them that are defiled and unbelieving nothing is pure; but both their mind and their Conscience are defiled.'—Tit. i. 15.

(3.) We may note the following parallel constructions :—

E.

ἄνθρωπος συνειδὼς ἑαυτῷ
μηδὲν ἀγαθὸν μήτε πεποιηκότι
μήτ' ἐνθυμουμένῳ.—Bk. III.,
ch. xxiii., § 15.

'A man conscious that he
has neither done nor con-
ceived a good action.'

N.T.

οὐδὲν γὰρ ἐμαυτῷ σύνοιδα.—
1 Cor. iv. 4.

'For I am conscious of
nothing against myself.'

6. Sundry Points of Conduct and Experience.

a. Act in a Manner Worthy of God.

E.

'But if thou hadst been
Pheidias' statue either of
Athene or of Zeus, thou
wouldst have remembered
both thyself and the artist ;
and, if thou hadst had any
sense, thou wouldst have en-
deavoured to do nothing un-
worthy of him who fashioned
thee, nor of thyself, nor to
appear in an unbecoming
manner to those who saw
thee. But now that Zeus
has made thee, art thou on
that account careless how
thou shalt show thyself? . . .
Being therefore the formation
of this artist, dost thou put
Him to shame?'—Bk. II.,
ch. viii., §§ 18, 19, 21.

N.T.

'For we are His workman-
ship (*ποίημα*), created in
Christ Jesus for good works,
which God prepared before-
hand that we should walk in
them.'—Eph. ii. 10.

'Whether therefore you eat
or drink or do anything, do all
to the glory of God.'—1 Cor.
x. 31.

'Love your enemies and
pray for those who persecute
you : that you may become
sons of your Father in
Heaven, for He makes His
sun to rise upon evil and
good and sends rain upon
righteous and unrighteous.'—
Matt. v. 44, 45

β. The Adorning of the Inner Man.

E.

'Thy excellence lies in the rational part (τὸ λογικόν) : this adorn (κόσμι) and beautify ; leave thy hair (κόμη) to Him who formed it as He willed.'—Bk. III., ch. i., § 26.

N.T.

'Whose adorning (κόσμος) let it not be that which is outward of plaiting of hair (τριχῶν) and putting on of gold or of clothing, but the hidden man of the heart (καρδίας)...—I Pet. iii. 3, 4.

γ. Do the Good for its own sake.

E.

'Knowest thou not that a genuinely good (καλὸς καὶ ἀγαθός) man does nothing for the sake of appearance but for the sake of having acted well.'—Bk. III., ch. xxiv., § 50.

N.T.

(The Contrast—the Scribes and Pharisees.)

'So you also appear outwardly righteous to men, but within you are full of hypocrisy and lawlessness.'—Matt. xxiii. 28.

δ. Do Right and Fear Not.

E.

'When thou dost anything from a clear sense that it ought to be done never avoid the being seen to do it, even though most men should misunderstand it. For if thou art not acting rightly, avoid the action itself ; but if rightly, why dost thou fear those who shall reprove you wrongly?'—Ench. xxxv.

N.T.

'For rulers are not a cause of fear to the good work but to the evil. And wouldst thou not have fear of the Authority? Do the good, and thou shalt have praise from it... But if thou do the evil, fear.'—Rom. xiii. 3, 4.

ε. How to Speak.

(I.) Say only what is Necessary and let Words be Few.

E.

'Let there be silence for the most part or let that which is necessary be said (λαλείσθω) and in few words. Sometimes, however, when occasion calls for it, speak (λέξον), but speak sparingly . . . If then thou art able by thy own conversation, bring over that of the company to a fitting subject.' — Ench. xxxiii., §§ 2, 3.

N.T.

'Slow to speak (λαλήσαι).' — James i. 19.

'Let yours be the "Yes, yes" and the "No, no."' — James v. 12.

'Let no profitless' (or 'corrupt') 'word come forth out of your mouth, but that which is good for building up of the need' (i.e. 'as occasion requires'). — Eph. iv. 29.

(v. under σαπρός, p. 56.)

(2.) Swearing is Prohibited.

E.

'Avoid swearing (ὄρκον), if possible, altogether, but if not, as far as thou art able.' — Ench. xxxiii., § 5.

N.T.

'But before all things, my brethren, swear not, neither by the Heaven, nor by the earth, nor by any other oath (ὄρκον).' — James v. 12.

(3.) Speech to be Wholesome.

E.

'But dangerous also is the approach to indecent speaking (αἰσχρολογία). Whenever, therefore, such a thing has happened, if there be an opportunity, reprove the man that has made the approach ; but, if not, by silence and blushing and a forbidding

N.T.

'Let your speech always be with grace, seasoned with salt.' — Col. iv. 6.

'That it may give grace to those who hear it.' — Eph. iv. 29.

E.

look (*σκυθρωπάσαι*, cf. Matt. vi. 16), show thyself to be displeased by the conversation.' — Ench. xxxiii., § 16.

Also v. under *αἰσχρολογία*, p. 17.

ζ. Avoid Extravagance.

E.

'Provide things relating to the body no further than the bare need, such as food, drink, clothing, a house, servants. But everything relating to show (*δόξαν*) and delicacy reject.' — Ench. xxxiii., § 7.

N.T.

(The Prayer.)
'Give us to-day our *bread* for the coming day.' — Matt. vi. 11.

η. The Disadvantage of Riches.

E.

'Riches (*πλοῦτος*) are not among the things that are good . . . Riches . . . seduce from rightness of mind (*σωφροσύνης*). It is difficult, then, for a rich person to be right-minded (*σωφρονεῖν*) or a right-minded person rich.' — Stob. 10.

N.T.

'A rich man (*πλούσιος*) will with difficulty enter into the Kingdom of Heaven.' — Matt. xix. 23.

'Those who wish to be rich (*πλουτεῖν*) fall into a temptation and a snare and many foolish and harmful desires, such as drown men in destruction and perdition. For the love of money is a root of all (kinds of) evils.' — 1 Tim. vi. 9, 10.

θ. True Humility.

E.

δόξον δὲ μηδεὶς εἶναι καὶ εἰδέναι μηδέν.—Bk. II., ch. i., § 36.

‘But think that thou art nobody and that thou knowest nothing.’

—Advice to a young man.

N.T.

‘If any man thinks (δοκεῖ) that he is anything when he is nothing (μηδέν) he deceives himself.’—Gal. vi. 3.

‘If any man thinks (δοκεῖ) that he knows (ἐγνωκέναι) anything, he has not yet come to know it (εἰγνω) as he must (come to) know it.’—1 Cor. viii. 2.

ι. Fear of Death.

E.

‘Dost thou then consider than the origin (κεφάλαιον) of all human evils and mean-spiritedness and cowardice is not death, but rather the fear of death (ὁ τοῦ θανάτου φόβος)?’—Bk. III., ch. xxvi., § 38.

N.T.

‘And might deliver all those who through fear of death (φόβῳ θανάτου) were all their lifetime subject to bondage (δουλείας).’—Heb. ii. 15.

κ. When Death Comes.

E.

‘What then wouldst thou be found by Death to be doing? For my part, I would be found doing some humane, beneficent, public-spirited, noble task.’—Bk. IV., ch. x., § 12.

N.T.

‘Do you also show yourselves ready, for in an hour that you think not the Son of Man comes. . . Happy that slave whom his Master, when he comes, will find so doing.’—Luke xii. 40, 43.

λ. Contentment.

E.

‘Mindful of these things, rejoice in what you have (τοῖς παροῦσι) and be content (ἀγάπα) with those things for which it is the season (καιρός).’—Bk. IV., ch. iv., § 45.

(Even in Prison.)

E.

‘And then we shall be imitators of Socrates, when in prison (φυλακῆ) we are able to write hymns of praise (παιᾶνας).’—Bk. II., ch. vi., § 26.

N.T.

‘I have learnt in whatsoever state I am therein to be content (ἀντάρκης).’—Phil. iv. 11.

N.T.

(The jailor) ‘who, having received such a charge, cast them (Paul and Silas) into the inner prison (φυλακὴν) and made their feet fast in the stocks. Now about midnight Paul and Silas were praying and singing hymns to God.’—Acts xvi. 23, 25.

μ. Repentance.

With the N.T. μετανοεῖν (‘change the mind’) we may compare E. :—

‘If thou wouldst be good (ἀγαθός) first believe that thou art wicked (κακός),’ Stob. 3.

7. The Teacher.

α. The Impartation of Truth.

E.

‘Of the young men it is not easy to gain the attention (προτρέψαι) of the effeminate (μαλακοῦς) : for it is not easy to take cheese by a hook ; but the ingenuous (εὐφρεῖς), even if thou discourage (ἀπο-

N.T.

We may compare the use of Parables. Those who wanted to learn the truth would discover it from study of the Parables. Those who did not want to learn the truth would not discover it

E.

τρέπης) them, are more eager for learning (ἔτι μᾶλλον ἔχον-
ται τοῦ λόγου).²—Bk. III.,
ch. vi., § 9.

N.T.

however plainly our Lord spoke, 'because seeing they do not see and hearing they do not hear nor understand.'
—Matt. xiii. 13.

β. The influence of the Teacher (Philosopher, Preacher) on the Audience.¹

E.

'He (Rufus) used to speak in such a way that each of us as we sat thought that someone had accused us to him ; so did he hit (ἤπτετο) upon what was done, so did he place the faults of each before his eyes (οὕτω πρὸ ὀφθαλμῶν ἐτίθει τὰ ἐκάστου κακά) . . . Who hearing thee read or discourse is troubled (ἠγωνία-σεν) about himself or turns (ἐπεστράφη) to himself or goes away and says, "The philosopher hit me well : I must no longer do these things"?'
—Bk. III., ch. xxiii., §§ 29, 37.

N.T.

'But if all prophesy, and there come in one unbelieving or unlearned (ἰδιώτης), he is convicted (ἐλέγχεται) by all, he is searched (ἀνακρίνεται) by all, the secrets of his heart become manifest (τὰ κρυπτά τῆς καρδίας αὐτοῦ φανερά γίνονται), and so he will fall upon his face and worship God, declaring "Indeed God is in you."'
—1 Cor. xiv. 24, 25

¹ The parallel is drawn by Dr. Moffatt in the *Expositor* March 1913, p. 285.

CHAPTER X.

DIFFERENCES BETWEEN EPICTETUS AND THE NEW TESTAMENT IN LANGUAGE, THOUGHT AND TEACHING.

ALTHOUGH we have drawn attention to remarkable parallels between Epictetus and the New Testament, we must point out certain Differences between them :—

I. ἀγαπάω, ἀγαπητός.

Certainly in Stob. 9 ἀγαπάω is used in a sense approaching that of N.T. 'love.' 'As when thou seest a viper or asp or scorpion in an ivory or gold box thou dost not, on account of the magnificence of the material (in which it is enclosed), love it (ἀγαπᾷς) and count it happy, but, because its nature is harmful, shun it and loathe it (μισᾷτην)...' But, as we have seen under 'Contentment' in the preceding Chapter, p. 124, the Verb is used in the Classical sense of 'be content.'—Bk. IV., ch. iv., § 45.

Similarly in N.T. ἀγαπητός means 'beloved,' but in E. it has the Classical sense of 'satisfactory,' e.g. :—

E.		N.T.
ἀγαπητὸν γὰρ, εἰ μηδέποτε ἀνιέντες ταύτην τὴν προσόχην		οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγα- πητός.—Matt. iii. 17.

E.

ὀλίγων γε ἁμαρτημάτων ἐκτὸς ἐσόμεθα.—Bk. IV., ch. xii., § 19.

‘For it is satisfactory if, by never remitting this attention’ (i.e. the endeavour to be faultless) ‘we shall be free from a few faults at least.’

2. λόγος.

In N.T. this term is used in the sense of ‘word’—e.g. Matt. vii. 26. ‘Everyone who hears these words of Mine’—or ‘account,’ ‘reckoning,’ e.g. Matt. xxv. 19. ‘Holds a reckoning with them.’ In E. however the term, as a rule, means ‘reason,’ a meaning which it never has in N.T., e.g. Bk. I., ch. iii., § 3. ‘Reason (λόγος) and thought (γνώμη) in common with the Gods’; Ench. xxxii., § 3, &c.

3. οἰκεῖος.

Once at any rate in E. this term has the meaning of ἴδιος; in N.T. it always means ‘belonging to a household,’ e.g. :—

E.

ὑπερ ὅν σοι φυσικὸν καὶ συγγενές, ὁ λόγος, τοῦτο καὶ οἰκεῖον ἠγησάμενος τούτου ἐπιμελοῦ.—Stob. II.

‘That therefore which is natural and congenial to thee, Reason, think to be specially thy own and take care of it.’

N.T.

‘This is my beloved son.’
Also 1 Cor. iv. 14 and often.

N.T.

τοὺς οἰκεῖους τῆς πίστεως.—Gal. vi. 10.

‘Those of the household of the faith.’

(Included in, but not equivalent to ἴδιος.)

εἰ δέ τις τῶν ἰδίων καὶ μάλιστα οἰκεῖων αὐ προνοεῖ.—1 Tim. v. 8.

‘But if any man provides not for his own and especially those of his household.’

4. οὐ̂α (οὐ̂ά in N.T.).

In E. this is a term of praise, but in N.T. a term of scorn :—

E.

ἀλλ' ἐπαίνεσόν με. τί λέγεις
τὸ ἐπαίνεσον ; εἰπέ μοι οὐ̂α καὶ
θαυμαστῶς. — Bk. III., ch.
xxiii., § 24.

'But praise me.—What
dost thou mean by "praise" ?
—Say to me "Fine" and
"Marvellous."'

Also § 32.

N.T.

And those that were pass-
ing by were speaking evil
(ἐβλασφήμουν) of Him, shak-
ing their heads and saying,
οὐ̂ά ὁ καταλύων τὸν ναὸν . . .
σῶσον σεαυτὸν.

'Ah ! Thou that destroyest
the Temple . . . save Thy-
self.'—Mark xv. 29, 30.

5. οὐ̂σία.

This term is used in three different senses in E., none of which is found in N.T. :—

a. In the sense of 'essence,' e.g.—Bk. II., ch. viii., § 2. 'What then is the Essence of God ?' as in ὁμοούσιος of the Creeds ; Frag. Diss. I, 'It is not sufficient to learn the essence of good and evil.'

β. In the sense of 'subject,' e.g.—Bk. II., ch. xi., § 19. 'What subject has fallen under our enquiry ?'

γ. In the sense of 'kind of things,' e.g. Bk. I., ch. xxii., § 11. 'Where then are we to place "the good" (τὸ ἀγαθόν) ? To what kind of things shall we adapt (our preconception of) it ?'

In N.T. the term occurs twice only, and in the sense of 'substance,' 'goods,' Luke xv. 12, 13. 'Give me the portion of the substance that falleth (ἐπιβίλλον) to me . . . and there wasted (διεσκόρπισεν) his substance.'

6. πλεονεξία.

This term is always used in N.T. in a bad sense meaning 'greediness,' 'covetousness,' the character of the grasping spirit; in E., however, it occurs in the good sense of 'advantage,' e.g. :—

E.

ὄρα γὰρ οἷόν ἐστιν . . . εὐγνωμοσύνην κτήσασθαι, ὅση ἢ πλεονεξία.—Bk. II., ch. x., § 9.

'For see what it is . . . to secure a good temper, how great the advantage.'

N.T.

οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἔργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.—Eph. iv. 19.

'Who, being past feeling, gave themselves up to lasciviousness, to work all uncleanness with greediness.'

7. σωτηρία.

It is known that this N.T. term occurs on pagan inscriptions in a religious sense in the Imperial Period. E., however, does not use the term in a strictly religious sense, but rather in an exclamation like the modern 'Bless me.' That his use of the term is widely different from that of N.T. may be seen from the following comparison :—

E.

τί σοι ἔδοξα; θαυμαστῶς, κύριε, τὴν ἐμὴν σοὶ σωτηρίαν . . . τούτοις οὐ πολλοὶ δύνανται παρακολουθεῖν, μὰ τὴν ὑμετέραν σωτηρίαν.—Bk. III., ch. xxiii., §§ 11, 26.

'What didst thou think of me? — Marvellous, by my life, sir . . . By your life, there are not many capable of pursuing these things.'

N.T.

δύναμις γὰρ Θεοῦ ἐστὶν εἰς σωτηρίαν παντὶ τῷ πιστεύοντι.—Rom. i. 16.

'For it is God's power unto salvation for everyone who believes.'

It must be added, however, that *σωτηρία* is not always in N.T. used in a strictly religious sense, but rather in the ordinary sense of 'safety'; in this sense the term occurs at least once in E., e.g. :—

E.

ἀλλ' ἐκεῖνοι μὲν τὴν μισθοφορίαν λαμβάνοντες ὀμνύουσι πάντων προτιμήσειν τὴν τοῦ Καίσαρος σωτηρίαν . . . ;—
Bk. I., ch. xiv., § 15.

'But do they (the soldiers) when they are receiving their pay swear to prefer before all things the safety of Caesar...?'

N.T.

παρακαλῶ ὑμᾶς μεταλαβεῖν τροφῆς, τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει.—
Acts xxvii. 34.

'I beseech you to take food, for this is for your safety.'

Also (probably) Luke i. 71.

8. *ταπεινός* and its Cognates.

A greater contrast in the use of these terms cannot be imagined. That which is most praiseworthy in N.T. is in E. an object of scorn and contempt. E. adopts the characteristically Pagan attitude towards that which is the great Christian virtue, Humility, regarding it as Meanness and therefore unworthy of man, who calls himself God's son, e.g. :—

a. ταπεινός.

E.

ἄνθρωπον ταπεινόν, μεμφίμοιρον, ὀξύθυμον, δειλόν, πάντα μεμφόμενον, πᾶσιν ἐγκαλοῦντα, μηδέποτε ἡσυχίαν ἄγοντα, πέριπερον.—Bk. III., ch. ii., § 14.

'A man mean, discontented, quick - tempered, cowardly, complaining of everything, accusing everybody, never at rest, a braggart.'

N.T.

(Our Lord's words.)
πραῦς εἰμι καὶ ταπεινὸς τῇ καρδίᾳ.—Matt. xi. 29.

'I am meek and lowly in heart.'

ταπεινοῖς δὲ δίδωσιν χάριν.—
James iv. 6.

'(God...) but gives grace to (the) lowly.'

β. ταπεινώω.

E.

ὁ δ' Ὀδυσσεὺς ὄτε ναυαγὸς ἐξερρίφθη, μὴ τι ἐταπείνωσεν αὐτὸν ἢ ἀπορία, μὴ τι ἐπέκλασεν;—Bk. III., ch. xxvi., § 33.

'But when Odysseus was cast away by shipwreck, did his destitution deject him? did it break his spirit?'

γ. ταπεινοφροσύνη.

E.

ποῦ ἔτι κολακείας τόπος, ποῦ ταπεινοφροσύνης;—Bk. III., ch. xxiv., § 56.

'Where is there still room for flattery, for meanness?'

9. The Supreme Power.

Like the Stoics E. confounds God with the World; the contrast between this and the statements in N.T. respecting God and the World is evident from the following comparison:—

E.

πάντα ὑπακούει τῷ κόσμῳ καὶ ὑπηρετεῖ . . . ἄμεινον ὑπὲρ ἡμῶν βεβούλευται μετὰ τῶν ὄλων καὶ ἡμᾶς συνδιοικῶν.—Frag. Diss. 3.

'All things obey and serve the World. . . (It) has consulted the best for us, governing us in conjunction with the whole.'

N.T.

ὅστις οὖν ταπεινώσει ἑαυτὸν ὡς τὸ παιδίον τοῦτο, οὗτός ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν.—Matt. xviii. 4.

'Whosoever therefore shall humble himself as this little child, he is the greatest in the Kingdom of Heaven.'

N.T.

δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης.—Acts xx. 19.

'Serving the Lord with all humility.'

N.T.

ὁ Θεὸς ὁ ποιήσας τὸν κόσμον καὶ πάντα τὰ ἐν αὐτῷ.—Acts xvii. 24.

'God who made the World and all things that are in it.'

Αὐτὸς ἦν Χριστιανὸς

CHAPTER XI.

HOW TO ACCOUNT FOR THE RESEMBLANCES.— HAD EPICETUS RELATIONS WITH CHRIS- TIANITY ?

1. In view of the remarkable parallels existing between Epictetus and the New Testament such as those to which attention has been drawn in the first nine Chapters of this book, the question has been asked, 'Was Epictetus a Christian?' We must now give reasons why we cannot answer 'Yes.'

a. In the first place, Epictetus makes many references to Zeus and the Gods. Granted that the Zeus of Epictetus is a far nobler Being than the Zeus of Homer, yet we cannot understand how a Christian could speak of Man as son of Zeus (Bk. I., ch. iii., § 3). And, as to the Gods, certainly a Christian does not endorse Polytheism ('Piety towards the Gods.'—Ench. xxxi., § 1).

β. In the second place, Epictetus speaks of the Christians apparently as 'the Galileans.' Speaking of meeting death fearlessly, Epictetus asks: *εἶτα ὑπὸ μανίας μὲν δύναται τις οὕτω διατεθῆναι πρὸς ταῦτα καὶ ὑπὸ ἔθους οἱ Γαλιλαῖοι*; 'Can then anyone be thus disposed to these things from madness and the Galileans from habit?'—Bk. IV., ch. vii., § 6. If Epictetus is really referring to the Christians who

would die rather than sacrifice to heathen deities, we can perceive the scorn underlying the passage. 'It helps to confirm this opinion that M. Antoninus (ii., § 3) mentions them by their proper name of Christians, as suffering death out of mere obstinacy' (Rouse, p. 341). And certainly the apostate Emperor Julian centuries later spoke of the Christians under the same name.

γ. In the third place, as has been noticed in the preceding Chapter, *ταπεινός* and its cognates are used by Epictetus, not in a Christian but in a Pagan sense. Christianity says, 'Humble thyself,' Paganism, 'Assert thyself.' This of itself would be sufficient to show that Epictetus was not a Christian.

δ. In the fourth place, Pantheism is taught directly in Frag. Diss. 3 (§ 9, ch. x.), and suggested sometimes, e.g. Bk. II., ch. viii., §§ 12, 13.—*οὐκ οἶδας ὅτι θεὸν τρέφεις... ἐν σαυτῷ φέρεις αὐτόν...* 'Dost thou not know that thou art feeding a God...? It is in thyself that thou dost carry Him.' This, of course, is not the teaching of Christianity, but of Stoicism.

ε. In the fifth and last place, lofty as is the moral teaching of Epictetus, the examination of it convinces us that its tone is lower than that of the teaching contained in the New Testament. To give but one illustration, when, after considering what is covered by the term *ἁμαρτάνω* in Epictetus, we turn and examine St. Paul's or St. John's use of the term, we are conscious that we have risen to a higher platform. 'Sin,' as described in the New

Testament, can hardly be said to be met with in Epictetus: *ἀμαρτάνω* in Epictetus means 'I commit a fault,' e.g. *ἐπ' ἑμαυτὸν ἐπιστρέφω, εἰ ταυτὰ καὶ γὼ ἀμαρτάνω*.—Bk. IV., ch. iv., § 7. 'I turn to myself (to learn) if I also commit the same faults.'

We conclude, then, that Epictetus was not a Christian.

2. A very natural question to ask is, 'Was Epictetus acquainted with the New Testament writings?'

To this we cannot give a definite answer. We know that Epictetus was born about A.D. 60, when the New Testament was in process of formation, and that in his early life he removed to Rome, where there was already in existence a branch of the Christian Church. In Rome he remained until he was expelled by Domitian in A.D. 94. Accordingly he *may* have seen some of the New Testament writings—written as they were in the Greek tongue—or, at any rate, he *may* have come into touch with Christian teaching and thought. But, after all, there are two points to be considered.

a. In the first place, assuming that Epictetus was acquainted with Christian writings and thought, this acquaintance must have been somewhat superficial, if we examine his description of a Jew: *ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρημένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος*.—Bk. II., ch. ix., § 20. If, as seems natural, *βεβαμμένου* refers to Baptism and *ἡρημένου* refers to Circumcision, and we therefore translate the passage, 'But when he has adopted the sentiments of the

baptised and circumcised man, then he both really is, and is called, a Jew,' we notice that Epictetus has fallen into the common Pagan error of the time, of confusing Jews and Christians and regarding Christians merely as a Jewish sect. Also we ask, 'Why did not Epictetus, if he was really acquainted with New Testament writings and thought, use the technical terms for 'baptise' and 'circumcise,' i.e. βαπτίζω and περιτέμνω ?

β. In the second place, when we consider the remarkable parallelism in Phrases that exists between Epictetus and the New Testament, we question whether there is really any need to assume that Epictetus quoted from the New Testament. For instance, it seems fair to urge that any teacher, speaking with authority, might say *ἀλλ' ἐγὼ σοι λέγω*.—Bk. III., ch. vii., § 13 (*ἐγὼ δὲ λέγω ὑμῖν*—Matt. v. 22) or *ζήτει καὶ εὐρήσεις*—Bk. I., ch. xxviii., § 19 (*ζητεῖτε καὶ εὐρήσετε*—Matt. vii. 7). Again, it seems reasonable to suppose that such a phrase as *ἐπίγνωσις τῆς ἀληθείας* (Bk. II., ch. xx., § 21, Heb. x. 26) was already in existence before it was used by Epictetus and the author of the Epistle to the Hebrews, and that they took it from a common source.

We conclude then that, after all, it is doubtful whether Epictetus was acquainted with the New Testament.

3. How then are we to account for the Resemblances between Epictetus and the New Testament ?

a. Whenever we find that the Thought and Teaching of Epictetus can, for loftiness of tone, be paralleled with much that is found in the New Testament, surely this is evidence that 'the Light which lighteth every man' shone clearly into his heart and mind. Such has been and still is the case with many teachers outside the pale of Christianity. And in old times, outside the pale of Judaism, before the coming of Christianity, nay, preparing the way for Christianity, there were inspired men sent from God, in whom this Light shone: witness Heracleitus of Ephesus with his doctrine of the Divine Logos, witness Zoroaster, witness Socrates, Plato and many others. Such, we conclude, was Epictetus, and in this way do we explain the loftiness of his thought.

β. When we attempt to explain why Epictetus in his language approximates to that of the New Testament, we are compelled to raise the question, 'Is it likely that he would use terms unfamiliar to him?'

The answer can only be an unqualified 'No.' And we know that, as experts like Drs. Deissmann, Milligan and Moulton have made abundantly clear, the language of the New Testament was the language spoken by the people of the time, the language of documents that were either non-literary or else literary to a very limited extent. Such surely is the language of Epictetus. And as evidence, that so far from adopting that of classical writers, Epictetus could use language that was non-literary, we may refer to Ench. xi.: τὸ

χωρίον ἀφηρέθην, 'the estate has been taken away,' where we notice that to the literary form ἀφηρέθη '-ν'¹ has been suffixed, a usage which can be paralleled from the Papyri.

Our conclusion then is that the language of Epictetus resembles that of the New Testament because it was the language as spoken by the people of the time.

¹ Dr. Moulton points out that the adding of a superfluous -ν is easily attributed to scribes : as a better example of non-literary language we suggest the use of ἀνεστάκασιν in Bk. I., ch. iv., § 33 : Τριπτολέμω . . . βωμὸς πάντες ἄνθρωποι ἀνεστάκασιν. 'To Triptolemos all men have raised altars.' The literary form is ἀνεστήκασιν and is moreover *intransitive* in meaning.

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AN INTRODUCTION TO
THE STUDY OF
NEW TESTAMENT GREEK

WITH A FIRST READER

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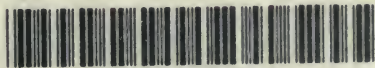
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