EPICTETUS

AND THE

NEW TESTAMENT.

MEINEM LIEBCHEN.
## CONTENTS

<table>
<thead>
<tr>
<th></th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>FOREWORD By DR. MOULTON</td>
<td>ix</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>xi</td>
</tr>
<tr>
<td><strong>CHAP.</strong></td>
<td></td>
</tr>
<tr>
<td>I. Phrases Similar or Identical</td>
<td>1</td>
</tr>
<tr>
<td>II. Nouns</td>
<td>15</td>
</tr>
<tr>
<td>III. Pronouns (including the Article)</td>
<td>36</td>
</tr>
<tr>
<td>IV. Adjectives</td>
<td>48</td>
</tr>
<tr>
<td>V. Verbs</td>
<td>63</td>
</tr>
<tr>
<td>VI. Adverbs and Prepositions</td>
<td>88</td>
</tr>
<tr>
<td>VII. Conjunctions and Particles</td>
<td>95</td>
</tr>
<tr>
<td>VIII. Sundries</td>
<td>101</td>
</tr>
<tr>
<td>IX. Resemblances between Epictetus and the New Testament in Thought and Teaching</td>
<td>107</td>
</tr>
<tr>
<td>X. Differences between Epictetus and the New Testament in Language, Thought and Teaching</td>
<td>126</td>
</tr>
<tr>
<td>XI. How to account for the Resemblances,—Had Epictetus Relations with Christianity?</td>
<td>132</td>
</tr>
<tr>
<td>Index to Greek Words</td>
<td>139</td>
</tr>
<tr>
<td>Index to References</td>
<td>143</td>
</tr>
<tr>
<td>Index to Subjects</td>
<td>157</td>
</tr>
</tbody>
</table>
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 ὡς 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.
INTRODUCTION.

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).

EPICTETUS AND THE NEW TESTAMENT.

CHAPTER I.

PHRASES SIMILAR OR IDENTICAL.


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.

1. E. N.T.
   ὅ θέλει ὦ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ.—Bk. II., ch. xxvi., § 4. ὅ γὰρ ὁ θέλω τούτο πράσσω, ἀλλ' ὁ μὴ τούτο ποιῶ. εἰ δὲ ὁ ὅ θέλω τούτο ποιῶ...—Rom. vii. 15, 16.
2 EPICTEUTUS AND THE NEW TESTAMENT.

E. says that error is unintentional. St. Paul—
speaking probably of his own experience just
previous to his conversion—asserts that, contrary
to his own desires and better judgment, he sinned
because he could not help himself.

2. E.  N.T.
(δοὺς μοι ἁπάσαν) εἰνομίως
θητήσας.—Bk. III., ch. x,
§ 8.
‘if thou hast contended
according to the rules.’

E. and St. Paul quite naturally use the technical
terms that were current; any suggestion of the
imitation of one by the other falls into the
background.

3. E.  N.T.
ἀλλ’ ἐγὼ σοι λέγω.—Bk.
E. in contrast with Epi-
curus.

The teacher’s word of authority, ‘But I say
unto you.’

4. E.  N.T.
οὐτὼς καὶ ὑμεῖς ποιεῖτε.—Bk.
II., ch. xvii., § 34.
‘So also do you.’

PHRASES SIMILAR OR IDENTICAL.

5. E.  N.T.
καὶ τίς σοι ταύτην τὴν ἐξω-
σιαν δέδωκεν?—Bk. I., ch.
xxix., § 11.
‘And who gave thee this authority?’

6. E.  N.T.
(δούλοι)... ὁ κύριος αὐτοῦ
ἀπεβίωσεν...—Bk. IV., ch. i.,
§ 58.
The slave’s master goes
on a journey.

7. E.  N.T.
καὶ ἔργα τὰ ἁγιά σοι καὶ τὰ
μακάρια ἁγιάσας.—Bk. I., ch. ii., § 3.
‘Whenever then anyone
has discovered that it is
reasonable) he goes away
and hangs himself.’

We notice that in E. ἀπεβίωσεν 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 reason-
able to commit suicide in this way?

8. E.  N.T.
ἐκεῖνοι χρείαν εἶχαν ὁ θεὸς.—
‘God had need of them’
(animals).

N.T.
ὁ Κύριος αὐτῶν χρείαν ἔχει.—
Matt. xxi. 3.
‘The Lord hath need of
them’ (the ass and colt).
9. \( \ddot{\text{o}} \ddot{\text{r}}\ddot{\text{a}} \ddot{\text{t}} \ddot{\text{e}} \ddot{\text{o}} \ddot{\text{v}}\ddot{\text{n}} \ddot{\text{k}}\ddot{\text{i}} \ddot{\text{p}} \ddot{\text{r}}\ddot{\text{o}} \ddot{\text{s}}\ddot{\text{e}}\ddot{\text{x}}\ddot{\text{e}}\ddot{\text{t}}\ddot{\text{e}}\ddot{\text{t}}\ddot{\text{e}} \) — Bk. I., ch. iii., § 9.

'Take heed and beware (lest...).'

10. \( \delta\ddot{\text{z}}\ddot{\text{t}}\ddot{\text{i}}\ddot{\text{t}}\ddot{\text{e}} \ddot{\text{i}}\ddot{\text{e}} \ddot{\text{w}} \ddot{\text{t}}\ddot{\text{e}} \ddot{\text{r}}\ddot{\text{s}}\ddot{\text{h}}\ddot{\text{e}}\ddot{\text{s}}\ddot{\text{i}}\ddot{\text{m}}\ddot{\text{h}}\ddot{\text{s}}\ddot{\text{i}}\ddot{\text{m}} \) — Bk. I., ch. xxviii., § 19; Bk. IV., ch. i., § 51.

'Seek and thou shalt find.'

11. \( \ddot{\text{t}}\ddot{\text{a}}\ddot{\text{t}}\ddot{\text{a}} \ddot{\text{m}}\ddot{\text{e}}\ddot{\text{l}}\ddot{\text{e}}\ddot{\text{i}}\ddot{\text{s}}\ddot{\text{e}} \ddot{\text{i}}\ddot{\text{e}} \ddot{\text{m}}\ddot{\text{a}}\ddot{\text{r}}\ddot{\text{t}}\ddot{\text{e}}\ddot{\text{r}}\ddot{\text{i}}\ddot{\text{e}}\ddot{\text{r}}\ddot{\text{e}}\ddot{\text{i}}\ddot{\text{e}} \ddot{\text{m}}\ddot{\text{a}}\ddot{\text{r}}\ddot{\text{i}}\ddot{\text{e}}\ddot{\text{r}}\ddot{\text{i}}\ddot{\text{r}}\ddot{\text{i}}\ddot{\text{e}}\ddot{\text{r}}\ddot{\text{i}}\ddot{\text{e}} \ddot{\text{k}}\ddot{\text{a}}\ddot{\text{t}}\ddot{\text{a}}\ddot{\text{s}}\ddot{\text{s}}\ddot{\text{h}}\ddot{\ddot{\text{i}}\ddot{\text{n}}} \ddot{\text{e}} \ddot{\text{n}} \ddot{\text{k}}\ddot{\text{e}} \ddot{\text{k}}\ddot{\text{l}}\ddot{\text{k}}\ddot{\text{l}}\ddot{\text{k}}\ddot{\text{n}}\ddot{\text{e}} \) — Bk. I., ch. xxix., § 49.

(ταύτα μελείας μαρτυρείν καὶ κατασχύσεως τῆς ἁλίσσεως ἢ ἐκλήσεως — 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?)

12. \( \ddot{\text{t}}\ddot{\text{o}}\ddot{\text{v}} \ddot{\text{θ}}\ddot{\text{e}}\ddot{\text{i}}\ddot{\text{n}} \ddot{\text{ἐ}}\ddot{\text{πικαλούμενοι} \ddot{\text{θεί}} \ddot{\text{μέ}}\ddot{\text{μα} \ddot{\text{παι} \ddot{\text{πού} \ddot{\text{τ}}\ddot{\text{i}}} \ddot{\text{Κ}}\ddot{\text{ύ}}\ddot{\text{ρ}}\ddot{\text{ι}}} \ddot{\text{ε\acute{e}}}\ddot{\text{λ}}\ddot{\text{ερ}}\ddot{\text{ο}}} \) — Bk. I., ch. vii., § 12.

In a passage dealing with divination: ‘(calling upon God we entreat Him,) “Lord have mercy.”'

At first we are tempted to ask whether the phrase Κύριε, ἔλεησον 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.

N.T.

9. ὀρατε καὶ προσέχετε (ἅπαξ τῆς ζυμης...) — Matt. xvi. 6.

'Take heed and beware (of the leaven...).' 

10. ζητείτε καὶ εὑρήσετε.—Matt. vii. 7.

'Seek and you shall find.'

11. (παρακαλώ ὄν υμᾶς ἐγώ...) ἄξιος περιπατήσαι τής κλήσεως ἢ ἐκλήσεως — Eph. iv. 1.

'(I therefore beseech you) to walk in a manner worthy of the calling with which you were called.'

12. (καὶ ἰδιῶν δύο τυφλοι... ἐκρατῶν λέγοντες.) Κύριε, ελέησον (ἠμῖς.) — Matt. xx. 30, 31; also Matt. xvii. 15.

'(And behold two blind men... cried, saying: “Lord, have mercy (on us).”)

B.—Verbal Phrases.

1. εἰς τόν θείον ἄφορώντας (ἐν παστὶ καὶ μικρῷ καὶ μεγάλῳ.) — Bk. II., ch. xix., § 29.

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

2. ὡφέλον—in N.T. written ὡφέλον—'would that,' with 3rd person.
EPICTETUS AND THE NEW TESTAMENT.

N.T.

οδηλον τις μετα ταυτης έκα-

οδηλον και αποκαθιστα εις

μηδη.—Bk. II., ch. xviii., § 15. ἀναστατωστε ἤγας.—Gal. v. 12.

οδηλον with 1st person is common in E., e.g. οδηλον ος φρενας εξω σωτο και τυχειν ειχον.—

Bk. II., ch. xxi., § 1, but it is not found in N.T.

On the other hand οδηλον with 2nd person is not found in E., but it occurs three times in N.T., viz. :—οδηλον γε εσωστεσατε.—1 Cor. iv. 8. οδηλον ἀνειχασθε μου μικρον τι ἐφροσύνης.—2 Cor. xi. 1. οδηλον ψυχρος ης η ζεστος.—Rev. iii. 15.

3. E. N.T.

οταυ εις αυτων έλθης.—Bk. III., ch. i., § 15.

λευκα εις εαυτον δε ελθων . . .


'When thou hast come to

thysel.'

'Sin drives a man out of his senses.

4. προς with Accusative after λεγω.

E. N.T.

τοιτο ον δι πολλακις αυτων ολη

εις προς τοι των έταιρων;

—Bk. III., ch. xxvi., § 3.

'Is not this then what

thou didst often say to thy

companions?'

This is found also in Plato, e.g. λεγω δι τοιτο ον προς παντας έγας.—Apology 38 C. 'I do not say

to you all.'

5. μη γενοιτο.

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. δοκω followed by dative of 1st person singular in the sense of 'I think.'

E. N.T.

(πολυ νη Δια των άλλων
tοιτω άλευνοι δοκω μοι (κε-κτησαν).—Bk. II., ch. xii.,

§ 21.

'I really do think (that this

is a much better posses-

sion than the others)'

7. οδησ with 1st person subjunctive in the sense of 'let me.' This is common in E. and in N.T.,

e.g. —

E. N.T.

οδησ ιδω τις ει.—Bk. II.,

ch. xviii., § 24.

'Let me see what thou

art.'

C.—Adverbial Phrases.

1. κομψος εχειν, 'to be well,' 'to be in a fair way,' after illness.

E. N.T.

(οταυ ό ἰαρός εισέρχεται, . . .μου ἀν ειτης κομψος εχεις

. . .—Bk. III., ch. x., § 13.

'(When the physician

comes in, . . . not even if he

has said,) "thou art in a

fair way."

PHRASES SIMILAR OR IDENTICAL.

'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:—γόργωσε οτι κομπίως σοι ἐστι.—Bk. II., ch. xviii., § 14. ‘Recognise that it is well with thee.’

2. πρὸς ὀλίγον ‘for a little (time).’

E.

ὁ δὲ πρὸς ὀλίγον ἔθεες ναινία.—Bk. IV., ch. ix., § 4.

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

ὅταν ἂν φησὶν, φησί, πρὸς ὀλίγον τὴν προσοχὴν . . .—Bk. IV., ch. xii., § 1.

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

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

It is common in N.T., e.g. ἢνα τί ἐνθυμεῖσθε πονηρὰ ἐν ταῖς καρδίαις ὑμῶν;—Matt. iix. 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.

dιὰ τί . . . δει . . . πρὸς αὐτῶν ἐκχέσατο τοὺς ἐκ τῆς οἰκουμένης ;—Bk. III., ch. i., § 18.

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

N.T.


‘He shall judge the world in righteousness.’

2. The association of δόξα and ἐπιφάνεια:

E.

In reference to the grandeur of office:

διὰ τίνα τῶν ὑπατειῶν 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:

προσδεχόμενη τήν μακραίνα ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου Θεοῦ.—Titt. 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 πρὸς θεό, 'thanks to God,' is found once in E. and six times in N.T.:

E.

τίτε καὶ ἐγώ ἡμᾶς ἔφυγεν, νῦν δὲ αὐτοί, χάρις πρὸς θεο.—
Bk. IV., ch. iv., § 7.

But thanks to God through our Lord Jesus Christ.

Rom. vii. 25.

Also Rom. vi. 17, 1 Cor. xv. 51, 2 Cor. ii. 14, viii. 16, ix. 15.

We may compare with the above πολλή χάρις αὐτῶ 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 ἡ πνευμάτων τι καὶ ἄνθρωπων ἦσαν ἡ φύσις ἡ ἀνθρωπίνη.—
Bk. II., ch. xx., § 18.

'So strong and unconquerable a thing is human nature.'

N.T.

πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπητῶν τε καὶ ἐναλιών ἠδύναται καὶ διάδεσται τῇ φύσει τῇ ἀνθρωπίνῃ.—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. ὠδή, 'alas,' 'woe,' followed by the dative, which is very common in N.T., occurs twice in E., e.g.:

E.

.ENTER

N.T.

缲. 1 Cor. ix. 16, § 1, ch. xxii., § 32.

缲. 1 Cor. ix. 16, § 1, ch. xxii., § 32.

'Alas for me.'

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 αὐτῶ;—Bk. I., ch. xxii., § 15 (bis).

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


'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 σοι;—Bk. II., ch. xix., § 16.

'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 ἥμων 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 ἥμων?—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 σοι καὶ τῷ ἄλλῳ κινδύνῳ;—Bk. III., ch. xviii., § 8.

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

A very fine instance:—

τί δὲ σοι καὶ τοῖς ἄλλοις; τίς γὰρ εἰ; ὁ τιμῶν εἰ ἡ ἡ βασιλεία τοῦ μεσίστων;—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:—εἴδος 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. Ἅκουσα being regarded as equivalent to σοὶ ἄκουσα, the phrase becomes an example of the use of πᾶσα 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 δικαιωθησται πᾶσα σάρξ ἐνώπιον αὐτοῦ.—Rom. iii. 20. ‘Before Him shall no flesh be justified.’

πᾶς πόρνος ἢ ἵκαθαρτος . . . 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 σάρξ.—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 cxliii. 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... οὔ, 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—εἰδός ἄκροβος τῷ 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 πάν πράγμα πρὸς ἐμέ, "who have no grievance against me." The papyrus is dated 133 A.D. See on this idiom Festal i., 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.

I. ἄγγαρεια.

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 ἄγγαρεύω occurs three times:—

E.

ἀν δὲ ἄγγαρεια ἤ καὶ στρατιώτης ἐπιλάβηται, ἅβει, μὴ ἀντίτευξε μηδὲ γγγύζε. —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 δότος σε ἄγγαρεύεις μίλων ἐν, ὑπάγε μετ' αὐτοῦ δίο.—Matt. v. 41.

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

τοῦτον ἴδιον ἄγγαρευσαν ἵνα ἀρτὶ τῶν σταυρῶν αὐτοῦ.—Matt. xxvii. 32.

'His they compelled to bear His cross.'

καὶ ἀγγαρεύωσαν παράγοντα τεν... ἵνα ἄρη τῶν σταυρῶν αὐτοῦ.—Mark xv. 21.
2. ἰδελφός.

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.

δελφέ, οδιένα σου ἐχω ενούστερον οδέ δε φιλερομ., —
Bk. IV., ch. xiii., § 18.

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

Also John i. 41, &c.

N.T.

ἀλλὰ ἰδελφός μετὰ ἰδελφοὺ κρίνεται.—1 Cor. vi. 6.

'But brother goeth to law with brother.'

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

ἐπισοφαλεὶς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν.—Ench. xxxix., § 16.

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

3. αἱρέσεις.

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

E.

προσοτατήμεν τε τῆς τῶν Ναζαρείων αἱρέσεως.—Acts xxiv. 5.

'A ringleader of the sect of the Nazarenes.'

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

N.T.

οὐ γὰρ εἶμι αἰών, ἀλλὰ ἀνθρώπως, μέσος τῶν πάντων ἐστι ἡμέρας.—Bk. II., ch. v., § 20.

'Observed 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 Peripatetics.'

4. αἰσχρολογία.

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

E.

(Assuming ἐν περιποίησι from the previous sentence) οὐδὲ ἀντὶ αἰσχρολογίας αἰῶν.—Bk. IV., ch. iii., § 2.

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

ἐπισοφαλεὶς δὲ καὶ τὸ εἰς αἰσχρολογίαν προελθεῖν.—Ench. xxxix., § 16.

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

N.T.

τοῦτο νῦν ἐπισκέψεις καὶ ὠπειράσθαι καὶ ἢμεῖς...
...

'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 γάρ εἶμι αἰὼν, ἀλλὰ ἄνθρωπος, μέσος τῶν πάντων ὡς 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.'

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

C. 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 υἱὸς κοινὴ τὰς ἰκεχ λέγει; ἀν ἡ μόνον φωνῆν διαιρετική. Bk. III., ch. vi., § 4.

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

7. ἀναστροφή.

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

E.

(...) ἐπειδὴ ἐπελήφθησαν τὰ ὀνόματα καὶ σκέψεις... ἀναστροφὴ τὴν ἐν τῷ καθεκούσιν. 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.'

E.

(...) ἡμῶν δὲ γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ καθαυτῷ... Gal. i. 13.

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

N.T.

(...) τὴν ἀναστροφὴν ὑπὸ ἐν τοῖς ἑθεσιν ἔχουσι καλὴν. 1 Pet. ii. 12.

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

8. ἀνέξικαια.

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.

(...) 若κούσασαν γὰρ τὴν ἐμὴν ἀναστροφὴν ποτὲ ἐν τῷ καθαυτῷ... Gal. i. 13.

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

N.T.

(...)

8. 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.

(...) ἐν τοῖς ἐθνικοῖς ἔχουσι καὶ ἐν τοῖς ἐθνικοῖς ἔχουσι. Bk. IV., ch. i., § 117.

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.

(...) ὡς οἱ ποιῶν ἄρχιτεκτον θεμελίων ἐθνικού... Bk. IV., ch. i., § 117.

N.T.

('As a wise' (or 'skilful') 'master-builder I laid a foundation, but another builds thereon.'
10. βασίλισσα.
The N.T. term for 'queen' occurs once in E. —

E.

εἱ...βασίλισσα τῶν μελισσῶν; — Bk. III., ch. xxii., § 99.

'A mighty queen.' — 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 παιδίων—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.

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

'Of the pretty girls.'

Also Bk. II., ch. xviii., § 18, etc.

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: καὶ μὲν ἐνεκα δόξης αὐτὸ ποιῆ, 'if he do it for fame.'

13. εὐσεβεία.
According to Deissmann (Bible Studies, p. 364) this, together with εὐσεβείω 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 τούς θεοὺς.—Ench. xxxi., § 1.

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

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 κανών εἰσέρχῃ καὶ παραδείγμα τὸς ἄλλος.—Bk. III., ch. iv., § 5.

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

E.

σας τούς κανών τούτοις στοιχεῖον.—Gal. vi. 16.

'As many as shall walk by this rule.'

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

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

E.

γονεῖς, ἀδελφοί, τέκνα, πατρῖς, ἀπλῶς οἱ κοινωνοὶ.—Bk. I., ch. xxii., § 10.

'Parents, brothers, children, country, in short those who are associated with us.'

N.T.

κοινωνός ἐμὸς καὶ εἰς ἑμὸς 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 ἔχοντα τοὺς ὀφθαλμοὺς σου ἐν βλέπεις.—Rev. iii. 18.

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

N.T.

κολλύριον ἐγχρίσαι τοὺς ὀφθαλμοὺς σοι ἔτι ἄγαμος.—Bk. II., ch. xxii., § 10.

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

Also Bk. III., ch. xxi., § 21.

17. κραββατος, κραββάττος.

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

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

E.

ἀν οὖν ὁ παιδικὸς ἀποθανὼν ἀποθάνῃ σοι τὸν κραββάττον.—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 ἡγεῖτα καὶ εἰδὼς ἀρα τὸν κραββάτταν ἐξῆλθεν.—Mark ii. 12.

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

Also Acts ix. 33, &c.

18. κτήριος.

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 ἕποδαμα σπειρίζει τὰ ἑαυτοῦ, ὡς τὸ κτήριον.—Bk. II., ch. xxii., § 31.

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

N.T.

ἐπισταβάτας δὲ αὐτῶν ἐπὶ τὸ ἴδιον κτήριον.—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 πρῶτευ ἐπὶ κυνάριον, ἐπὶ ἵππαριαν, ἐπὶ ἀγριόν.—Bk. IV., ch. i., § 111.

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

N.T.

καὶ τὰ κυνάρια ύποκατὰ τῆς τραπεζῆς ἐσπίλωσεν ἀπὸ τῶν ψυχιῶν.—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 τῶν συγκαθίσταντος τῶν ἐπισκεπτῶν τις λαλιά...—Bk. III., ch. xvii., § 1.
'The who frequently associates with others...in conversation...must...'

N.T.  ἀνείρηκα καὶ σὺ έξ αὐτών εἰ, καὶ γὰρ ή λαλιά σου δήλω σε ποιεῖ.—Matt. xxvi. 73.
'Truly thou too art of them, for even thy speech maketh it clear that thou art.'

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

E.  ἐπ' ἄλλους ἔχουσιν τὰς μάχαιρας καὶ τῶν κομοῦντας καὶ τῶν μαχαίρων.—Bk. IV., ch. i., § 88.
'It is against others that they direct their fases, their staves and their swords.'

N.T.  μετ' αὐτοῦ δίχαλος πολίς μετὰ μαχαίρων καὶ ξίλων.—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.  τι σοι ναόν ποιοῦμεν, τι σοι ἄγαλμα...—Bk. I., ch. xxii., § 16.
'Why then do we make shrines, why statues...?'

N.T.  το σῶμα ὑμῶν ποιὸς τοῦ ἐν ὑμῖν ἰχθύν πνευματικὸς ἐστὶ.—1 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.)
'For here too is a master of the house who orders everything.'
Also Bk. III., ch. xxiv., § 99.

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

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 διαίκησις to describe the production of raisins from grapes, a change that is) τεταγμένη τίς οἰκονομία καὶ διαίκησις.—Bk. III., ch. xxiv., § 92.
'A certain appointed arrangement and administration.'

N.T.  εἶ γε ήκουσατε τὴν οἰκονομιὰν τῆς χάριτος τοῦ Θεοῦ.—Eph. iii. 2.
'If at any rate you have heard of the dispensation of the grace of God.'

διάκονον κατὰ τῆς οἰκονομίας τοῦ Θεοῦ.—Col. i. 25.
'A minister according to the dispensation' (or 'arrangement') of God.'
25. \(\pi\alpha\delta\alpha\gamma\omega\gamma\omega\gamma\).  
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.

\[\text{αδλλ' εξετάσατο μὴ...καὶ ὁμοίον αὐτῷ παιδαγωγός ἔμοι γέγονεν εἰς Χριστόν.}—\text{Gal. iii. 24.}\]

N.T.

\[\text{ό νέως παιδαγωγὸς ἕμων γέγονεν εἰς Χριστόν.}—\text{Gal. iii. 24.}\]

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

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

26. \(\piηρίδιον\).

The diminutive of \(\pi\upiota\) occurs twice in E. but not in N.T. In the latter, however, \(\pi\upiota\) is found. Deissmann (\textit{New Light}, pp. 41–44) suggests that whenever it is found in N.T. \(\pi\upiota\) 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 \(\piηρίδιον\), in close connexion with \(\alpha\iota\tauε\iota\), tends to support Deissmann’s suggestion, may be seen from a comparison of the following passages:—

E.

\[\text{Εἰκῆ οὖν σιω ο̇ Θεός ὅφθαλμος ἔδωκεν, εἰκῆ πνεῦμα ἐνεκέρασεν αὐτοῖς ὡσοπλὴρ καὶ φιλάτεχνον, ὡστε μακρὰν ἐξεκνομημένον ἀναμισσηθαι τούς τίτους τῶν ὀραμένων;—Bk. II., ch. xxiii., § 3.}\]

N.T.

\[\text{μὴ κτάσασθε χρυσῶν μηδὲ ἀργυροῦ μηδὲ χαλκῶν εἰς τὰς ζώνας ἡμῶν, μη πήραν εἰς ὕδων τότας.}—\text{Bk. III., ch. xxiii., § 10.}\]

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

Also \(\piηρίδιον\) καὶ \(\epsilonύλον\) καὶ \(γνάθοι\) μεγάλα. —Bk. III., ch. xxiii., § 50.

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

Also Luke ix. 3, &c.

\[\text{γνάθοι μεγάλαι εὐθύμησιν supports this idea of \(\piηρα\) (or \(\piηρίδιον\), as suggested by Deissmann.}\]

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

27. \(\piνεύμα\).

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

\[\begin{align*}
\text{a. It is used in the sense of ‘faculty,’ ‘power’:—} & \quad \text{E.} \\
\text{εἰκῆ οὖν σιω ο̇ Θεός ὅφθαλμος ἔδωκεν, εἰκῆ πνεῦμα ἐνεκέρασεν αὐτοῖς ὡσοπλὴρ καὶ φιλάτεχνον, ὡστε μακρὰν...} & \quad \text{N.T.} \\
\text{The anarthrous \(\piνεύμα\) ἔγγυος is common in the sense of a ‘faculty,’ ‘power,’ or ‘influence’ from the Holy Spirit, e.g.:—} & \quad \text{Mark i. 8.}
\end{align*}\]

E.

'Tis 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?'

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:) ὅπερ τοιν παιδεύεις τό πνεῦμα τῷ πνεύματι αὐτοῦ.—Mark ii. 8.

'Jesus immediately perceiving in His spirit.'

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

Perhaps also the sense of 'mind' occurs in—

τοιν παιδεύεις, ήσιν ἑξω τῷ πνεύματι.—John xiii. 21.

'H having said this, Jesus became troubled in His spirit.'

28. πρόσωπον.

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.

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

'He will no longer preserve 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 ἐις πρόσωπον ἀνθρώπων.—Matt. xxii. 16.

'For Thou regardest not the person of men.'

Also—

30. ΠΡΟΦΗΤΗΣ.

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

ἱερεὺς καθιστάσειν αὑτοὺς καὶ προφήτας.—Bk. II., ch. xx., § 27. ‘They appoint themselves priests and prophets.’

It is interesting to note that Deissman 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. ΣΤΟΙΧΕΙΑ.

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. N.T.
άτις τὰ τέσσαρα στοιχεῖα οἱ οὐρανοὶ... στοιχεῖα δὲ ἄνου καὶ κάτω τρίτατα καὶ κανονιζόμενα λυθήσεται καὶ γῆ μεταβάλλει καὶ γῆ τε ὅπωρ καὶ τὰ ἐν αὐτῇ ἔργα... οὐρανοὶ

b. 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. N.T.
αἱ Ζήραν λέγετι, γράφει τὰ τὰ στοιχεῖα.—Bk. IV., ch. viii., § 12.
‘As Zeno says, to know the elements of reason.’

N.T.
ὅτε ἦμεν νήπιοι, ἐπὶ τὰ στοιχεῖα τῶν κόσμων ἡμᾶς 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. ΣΧΗΜΑ.

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

E. N.T.
γίνεται καὶ ὅπωρ ἔργα...—Frag. Diss. 8.
‘The four elements themselves are transformed and changed up and down, and earth becomes water and water air...’

N.T.
πυρὸμενοι λυθήσονται καὶ στοιχεῖα κανονιζόμενα τῆκεται.—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. Grk. 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.

παρακεκάθικεν σου στρατιώτης εν σχήματι ἰδιωτικῷ.—Bk. IV., ch. xiii., § 5.

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

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

E.

ti oδον ἐλεγες, ὅτι ἀνθρωπός εἶστί; μὴ γὰρ ἐκ ψυλής μορφῆς κρίνεται τῶν ὄντων ἐκαστῶν; ἐπεἰ αὐτῷ λέγει καὶ τὸ κρίμαν ἰδιωτικῶς εἶναι. καὶ ὅμως ἔχειν αὐτῷ δεῖ καὶ γεύσιν’ σῶκ ἀρκεῖ ἡ ἐκτὸς περιγραφή.—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 περιγραφή.

N.T.

καὶ σχήματι εἰρήθεις ὡς ἀνθρωπος.—Phil. ii. 7.

‘And being found in fashion as a man.’

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

33. τελῶνης.

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

E.

μὴ ὡς τὰ παιδία νῦν μὲν φιλόσοφοι, ἔστερον δὲ τελῶναι, εἶτα ῥήτωρ.—Bk. III., ch. xv., § 12.

‘Do not even the philosophers take now the place of the tax-gatherers the same?’

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

N.T.

show why St. Paul, instead of using σχήμα to describe that which was superficial and unreal, yet avoids μορφή and uses μόρφωσις, states that the termination ὁσις ‘denotes the aiming after or affecting the μορφή’ (Epis. 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 σχήμα.

Lightfoot admits that μορφή ‘here has no peculiar force,’ but suggests that σχήμα was avoided ‘as it might imply an illusion or an imposture’ (Epis. to the Phil., p. 131).

Its use in E. encourages us to say that here μορφή = σχήμα.

(Also μόρφωσις in)—ἐχοντες μόρφωσιν εὐσεβείαν τὴν τε δίκαιαν αὐτής ἤρπησαν.—2 Tim. iii. 5.

‘Having a form of godliness but having denied its power.’

Lightfoot, in seeking to

34. χαρακτήρ.

Its use in E. for the ‘stamp’ or ‘image’ on a coin
may be paralleled with the similar use of έικών in N.T.:

E.  
N.T.  
τίνος ἔχει τόν χαρακτήρα τούτο τό τετράσταρον; Τρα-  
ιανόν.—Bk. IV., ch. v., § 17.  
'Whose image has this sesterce? Trajan's.'

With these instances we may compare a development of the use of χαρακτήρ in N.T.—δε οὖν . . . χαρακτήρ τῆς υποστάσεως 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.  
ἄτοπον γὰρ ὅλγιας στιγμὰς πολλὰς δειλεύειν ψυχάς.—  
Stob. 23.  
'For it is absurd that many persons should wait on a few chairs (at meals).'

Verses 23 and 37.

'Now we were in all the ship seventy-six souls.'

Also Acts ii. 41, iii. 23, vii. 14.
scribes, reflecting the developments of their own time, have introduced it.’ We append examples:—

E. | N.T.
---|---
μηδέποτε εἴς τῆς αὐτοῦ πρὸς ἑαυτῶν...—Ench. xxxiii., § 13.

Never say to thyself.

ἀφ’ ἑαυτοῦ ὑπὸ τοῦτο λέγει ἑαυτῶν...—John xviii. 34.

Say est thou this of thyself?

β. 3rd person for 2nd person:—

E. | N.T.
---|---

τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσετε.—Bk. ii., ch. xix., § 20.

‘Observe yourselves thus in your actions.’

λογίζεσθε ἑαυτούς ἐὰν νεκροὺς μὲν τῇ ἀμαρτίᾳ.—Rom. vi. ii.

‘Reckon yourselves to be dead unto sin.’

γ. We must also note that in at least three places in E. the 3rd person singular ἑαυτῶν 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

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 ἑαυτῶν in an indefinite sense in 1 Cor. x. 29—συνείδησιν δὲ λέγω οἷς τὴν ἑαυτοῦ ἀλλὰ τὴν τοῦ ἐτέρου, ‘not one’s own conscience, I mean, but that of the other man’—may be paralleled from Ench. xxxiii., § 14: ἐν ταῖς ὁμιλίαις ἀπέστη τὸ ἑαυτοῦ τινὸς ἔργον ἢ κινήσεων ἐπὶ πολὺ καὶ ἀμέτρως μεμηχανα. ‘In conversations let there be absent the frequent and excessive mention of one’s own deeds and dangers.’
2. οὐδεῖς.
    This occurs in place of οὐδεὶς in E. and N.T., e.g.:
    
    a. In the masculine:

    E.
    ἦστα τοῦ καλούς καὶ παρὼν ὑπὲρ οὐδεὶς καὶ οὐδεῖς καλοῦσεν. — Ench. xxxii., § 2.
    'It will be in thy power to make a good use of it and this no one will prevent.'

    ἤστα τοῦ καλούς καὶ παρὼν ὑπὲρ οὐδεὶς καὶ οὐδεῖς καλοῦσεν. — Ench. xxxii., § 2.
    'And when I was present with you and came to be in want I did not become a burden on anyone.'

    b. The neuter occurs in N.T., e.g.:

    καὶ έξόω ... ἀγάπην δὲ μὴ έξόω, οὐδέν εἰμι. 'And if I have... but have not love, I am nothing.'

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

3. έκεῖνος.
    Apart from the sense of 'that one (yonder)' there are two usages in E. and N.T.:
    
    a. With emphatic force, e.g.:

    E.
    φίλος ἵσιμα Καίσαρος έκεῖνος ἵσιμα
    με δώσα τίταρον οὐδεὶς ἀδικήσει. — Bk. IV., ch. i., § 95.
    'I will be Caesar's friend; no one will do me wrong if I am his comrade.'

    N.T.
    καὶ έκεῖνος οἴδεν ὅτι ἄλλη λέγει. — John xix. 35.
    'And he (i.e. Jesus probably) 'knows that he speaks the truth.'
    Also John i. 8, &c.

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

    E.
    έκεῖνον πρόσκειρον ἓξε, ὅταν τινὰ ἀπολέει τῶν ἐκτός, τί ὠμ' αὐτοὶ περιποιήσατο. — Bk. IV., ch. iii., § 1.
    'Whenever you lose anything external, have this ready, what you get in place of it.'

    N.T.
    έκεῖνο δὲ γνώμαιτε ὅτι εἰ ἤδει τὸ ἰδίον ἕνα βάλητος ἐρχεσθαι, ἑρχεσθαι μετανοήσειν ἂν. — Matt. xxv. 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. οὗ as Demonstrative.
    This occurs in Attic in the Platonic phrase ἡ δ' ὅς, 'said he': Plato also uses the term in the opening words of a sentence, καὶ ὅς, e.g.:

    καὶ ὅς ἦκουσας ἐγέλαφεν, '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 ὅς, 'one... another,' e.g.:

    E.
    καὶ ὅς τίνα τρόπον; — Bk. I., ch. i., § 3.
    'And he (said): how is this?'

    N.T.
    ὃ μὲν ἐδοκεῖν πέντε γάλακτα, ὃ δὲ δύο, ὃ δὲ ἕν. — 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.  
εἶ ὡς δὲ ἔχω, τίνι με δεῖ ἀφέσει,  
—Mark xiv. 36.  
'Not what I will, but what Thou wilt.'

N.T.  
οὐ τι ἐγὼ θέλω, ἀλλὰ τι σὺ,  
—Bk. IV., ch. xii., § 11.  
'But I have one whom I must please, to whom I must be subject, whom I must obey: God.'

(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.  
ἀκοὺσαι αὐτοῦ, τίνα λέγει,  
—Bk. III., ch. xxiii., § 17.  
'Hear him, what he says,'

N.T.  
ἔτοιμασον τι δεσπόζω, —  
'Make ready wherewith I may sup.'

In support of our contention we may mention that the Vulgate treats τι as a Relative (as it does in Mark xiv. 36):

'Para quod coenem.'

β. Relative employed as Interrogative.

(1.) Indirect questions.

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

E.  
καὶ ἡ προσπορίσεις ὅρα δι'  
καθὼς οἴδατε ὅν ἐγενέθημεν  
τούτῳ ἀν γένοιτο.—Bk. IV., ch.  
vii., § 4.  
'Even as you know what kind of men we showed ourselves toward you for your sakes.'

N.T.  
καὶ ἡ ἐνεργείαν ὅρα δι'  
ἔμων δὲ ἓμᾶς.—1 Thess. i. 5.  
'Observe too by what means the pretence would be carried on.'

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...ζητησε τοῦ παρ' ὧν γίνεται ἡ  
μάχη...—Bk. II., ch. xi., § 13.  
The beginning of philosophy is...an inquiry into the cause of the disagreement... τίς γὰρ ἀγαθὸς ἄστιν ὃν εἰδὼς  
ὅς ἄστι;—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:—

(τι μὲ δεῖ ποιεῖν σκέψασθαι...) ἃ δεῖ μὲ ποιεῖν ὃν  
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 οἶδα being used in this way:—

τὰ δὲ προτὰ ταύτα ὅταν λαβῆται καὶ ἑγκεκλημένα  
τρέφηται, οἶα πάσχει ἢτοίνυτα ἐκφυγεῖν...οἶα
42 EPICTETUS AND THE NEW TESTAMENT.

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 ὁς in a well-known passage in N.T. We refer to Matt. xxvi. 50: ἐὰν δὲ πάρει, 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. ἔφ’ ὅ—which, however, cannot differ materially in meaning from ἐὰν ὅ—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. ὁτις is used as a Direct Interrogative and ὅτι as an Indirect Interrogative, and moreover that Luther, the Vulgate and Weizsäcker treat ὅ 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.


A Pronoun, such as αὐτός or τις—or perhaps a Noun, such as ἀνθρώπος—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’ ἔρωσιν...πάθειν ἡμῖν ὁτος ἀπροέρχεται;—Bk. II., ch. viii., § 24.
‘But they—or ‘men’—will say: “Whence, we ask, his supercilious look?”’
Also Bk. IV., ch. i., § 91, &c.

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. (τού δ’ ἐπιτρόπου τῆς Ἡπείρου ἀκοσμίτηρον σπουδάσαντος κομμαδί τιν καὶ ἐπὶ τούτῳ δημοτικαὶ λαοδημηδίντοις), εἶτα ἔξης ἀπαγχείλατο πρὸς αὐτόν, ὅτι ἠλατωρθη, καὶ ἀγαπηκτοῦντος πρὸς τὸν λαοδημηδίντος.—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

‘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 xxii. 31.
E.

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

γ. There is at least one instance in E. of a Pronoun being omitted after ὡστε 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.

καὶ τὰ σκενήριαν μὲν εἰ ὡς ὁ δύνατον δύνασθαι δύνασθαι...—Bk. II., ch. iv., § 4.

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

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:—

εἴδοσεν αὐτοῦ εἴσονειν πνευμάτων ἀκαθάρτων ὡστε ἐξώστις...—Mark iii. 10.

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

ν. Omission of the Article.

α. With Possessives (used attributively).

----

PRONOUNS (INCLUDING THE ARTICLE).

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

E.

ὡς ἐλεηθεροῖς, ὡς ὑπήρθης ἡ...—Bk. III., ch. xxiv., § 98.

‘As free, as thy servant.’

Also δοῦλος ἐμὸς.—Bk. III., ch. xxiv., § 75.

N.T.

ἐμὸν ἔμυθον ἐστιν ἡ ποιήσω σόι...—John iv. 34.

‘My food is to do...’

β. With Demonstratives.

This is so both in E. and N.T. in the case of οὗτος, τῆλικοῖτος, τοιοῦτος and τοσοῦτος, e.g.:

(1.) οὗτος.

E.

ἀνθρώπων ταῦτα οὐκ οἶδαν...—Bk. IV., ch. v., § 24.

‘These wretches do not know...’

N.T.

αὕτη ἀνθρώπων ταῦτα οὐκ οἶδαν...—Luke ii. 2.

‘This enrolment was first made...’

(2.) τῆλικοῖτος.

E.

τί δὲ καὶ λόγων ἀπεις καὶ ποιεῖς ὑπὲρ ἡμῶν καὶ τὴν ἐκκλησίαν βιβλία γράφεις...—Bk. I., ch. xx., § 19.

‘And why dost thou light a lamp and labour for us and write so many books?’

(3.) τοιοῦτος.

E.

ἥμειος καὶ τοιότοις καὶ ποιεῖς ἡμῶν ἑκάτεροποιοι, τὴν ἱερατικὴν εἰσοδίαν ἑκάτεροποιοι...—Bk. I., ch. xxiv., § 5.

N.T.

τοιότοις καὶ τοιούτων κατάκεισαν τὴν ἱερατικὴν εἰσοδίαν...—Matt. ix. 8.
E.  
'Our only fault was this, that we were sending such a spy.'

N.T.  
'The multitudes ... glorified God who had given such authority to men.'

(4.) τοσοῦτος.

E.  
'όλλα ἐκ τοσοῦτον χρόνον ἐπιθύμεις ἄροες τοῖς νόμοις 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.  
'παρ' οὔδενι τοσοῦτοι πίστιν ἐν τῷ Ἰσραήλ εὕρον.—Matt. viii. 10.

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

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

g. 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.  
'ὁ λόγος ... ἡμᾶς ... πυρβάνεσθαι ... τί κράτεστιν ἡταν 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 θύλασσα καὶ ἁλως ... — Frag. Diss. 3.

'Both earth and sea and sun.'

οὐ χλυς εἰ.—Bk. III., ch. xxii., § 5.

'Thou art the sun.'

N.T.  
'ὁ ἐπισχελιὰ τῷ 'Αβραὰμ ... τοῦ κληρονόμου αὐτῶν εἶναι κόσμου.—Rom. iv. 13.

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

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

'As in heaven so also upon earth.'

ἔστωται σημαία ἐν ἡλίῳ καὶ σελήνῃ ... — Luke xxii. 25.

'There shall be signs in sun and moon.'

(2.) οἶκος.

E.  
'ὁ Ἰσραήλ ἐκ τῶν ἐν οἴκῳ παρεκάθισε ... — Bk. II., ch. xvi., § 44.

'If any man is hungry let him eat at home.'

Also 1 Cor. xiv. 35.

'Ερχεται εἰς οἶκον.—Mark iii. 20.

'He comes home'.

οὶ οὐ εἰς οἶκον φηρεται οὐδέν.—Bk. II., ch. xxii., § 12.

'Because nothing is brought thee from home.'

N.T.  
'εἰ τις πεινᾷ ἐν οἴκῳ ἐσθίεται.—1 Cor. xi. 34.

'If any man is hungry let him eat at home.'

Also 1 Cor. xiv. 35.

'Ερχεται 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. αὐδόκιμος.

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.:


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

Also Bk. IV., ch. v., § 17.

2. ἀϊδιός.

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 perpetuus 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. αἰθανατών χρήμα ἡ ἀθλήσια καὶ 
αἰηδωρ.—Frag. Diss. 36.

'Both His eternal power and divinity.'

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 ἀϊδίοις ὑπὸ ζώφων τετήρηκεν.—Jude 6. 'And the angels He hath kept in everlasting bonds under darkness unto the judgment of the Great Day.'

3. ὑπερβρισπαστος.

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 ἀπεριστάστως in a similar way:—

E. 
τοιαύτης δ’ οὖσας καταστάσεως, οὐκ ἐνικός, ὡς ἐν παραστάσει, μὴ σοι ἀπεριστάστως εἶναι δεὶ τῶν Κυκλίδων δόλον πρὸς τῇ διακοινότατοι 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…?’

4. αὐτόχειρ.

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

E. 
οὐκ ἂν ἀπελθὼν αὐτόχειρ ἐγένετο τούτῳ τοῦ ἀνθρώπῳ…;
—Bk. IV., ch. ix., § 12.

‘Wouldst thou not have gone away and laid (violent) hands on this man…?’

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. 
καὶ τῇ τριτῇ αὐτόχειρι τῆς σκευῆς τοῦ πλοίου ἔμφασιν.
—Acts xxvii. 19.

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

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 προσοπούμενος τὰ μικρὰ πρὸς αὐτὸν ἀπεδοματὶ ἢ τὸ κενόδοξος…;
—Bk. III., ch. xxiv., § 43.

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

7. κόκκινος.

This adjective, the Latin ‘coccin(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 ἄκουσης, ὥσι οὐ δι’ ὕφημα κόκκινα.
—Bk. IV., ch. xi., § 34.

‘If thou hadst heard, were thou not enlightened to the crimson shade?’

N.T. 
καὶ ἡ γυνὴ ἡ περιβληθεῖσα μέτῃ πορφυροῖς καὶ κόκκινοι.
—Rev. xvii. 4.
8. κόσμος.

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)—
ἐὰν οὖν δεῖ κατάστασιν ἃν κόσμον μεταβάλλει καὶ αἰδήμονα—Ench. xl.

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

Also 1 Tim. iii. 2.

9. μακάριος.

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

E.
καὶ πον μπαίου ἐπιτύχης, μακάριοι εἶσαι δοκεῖς. —Bk. IV., ch. ix., § 7.

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

Also Matt. v. 3.

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 δὲ λέγεις, πάλι προφαίρεται καὶ μετέωρος πορεύεσθαι Ἀθῆνας.—Bk. III., ch. xxiv., § 75.

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

N.T.
μή γεύετε τί φάγητε καὶ τί πίετε, καὶ μὴ μετεωρίζεσθε.—Luke xii. 29.

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

II. μωρός.

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

E.
οὐδεὶς οὖν ὁμολογήτηται δι' ἄφρον χρείαν ἣν ἄνοησις...οὐκ εἰρήκει τις ἑαυτῷ ὑπηρεσίαν.—Bk. II., ch. xxvi., §§ 1, 2.

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

N.T.
γέγονα ἄφρον.—2 Cor. xii. 11.

'I have become a fool.'

Segue καὶ μωραὶ τῆς καρδίας.—Luke xxiv. 25.

'O foolish ones and slow of heart.'

πέντε δὲ εἰς αὐτούς ἦσαν μωραὶ. —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:
13. ὀλόκληρος.

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.

ἐν τῷ τῷ σώματι, ὀλόκληρον αὐτὸ ἔχειν ἀρνέω πολλοῦ ποιτείμα.—Bk. IV., ch. i., § 151.

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

N.T.

όλοκληρον ἔχειν τὸ πνεῖμα καὶ ἡ ψυχή καὶ τὸ σῶμα ... τηρθείμ.—1 Thess. v. 23.

'May your spirit and soul and body be preserved entire.'

14. οὖσος.

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

E.

τὸ εὐσέβεις καὶ τὸ ὄσιον ποιώ τι σου φαίνεται; — Bk. II., ch. xx., § 22.

'What dost thou think of piety and holiness?'

In N.T. similarly ἄγαθος and ἱερός are applied
to persons, e.g. Matt. xxii. 10, where the contrast is again with ἑγαθός, 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 ξεινοὶ τε πτωχοὶ 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 πενήνης, which never means ‘beggar,’ in Bk. III., ch. xxvi., § 8: εἰ σοῦ οἱ γονεῖς πενήνης ἦσαν (ἤ πλούσιοι μὲν ἦσαν) ‘if thy parents were poor (or were rich), e.g.:—

E.

οδ' ὅτι πτωχόν ἔστω, οδ' ὅτι πατέρα χαλεπὸν ἦκεν ἡ 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.’

αὖθ'. . . θέλεις, αὖθεις, πτωχετέρως μοι.—Bk. III., ch. ix., § 16.

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

17. σπαρός.

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 ἑγαθός, καλὸς or κομψός: in E. it is sometimes used as an expression of dislike or contempt, e.g.:—

N.T.

(On a tree and fruit.)

tοῦ δὲ σπαρόν δενδρον καρποὺς πονηροὺς ποιεῖ· οἱ δὲ δενδρον ἑγαθόν καρποὺς πονηροὺς εὐγενεῖς, οἰδὲ δενδρον σπαρόν 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.

(On the contents of a fish-net.)

συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σπαρὸ δὲ σπαρὺ.—Matt. xiii. 48.

‘They gathered the good into vessels, but the worthless they cast away.’
ADJECTIVES.

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 Bonhoeffer¹ 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.

τί γάρ εἰμί; 'ταλαίπωρον ἀνθρωπόν' καὶ 'τὰ δυστυχεῖ

μου σαρκίδια.'—Bk. I., ch. iii., § 5.

'For what am I? 'A wretched man" and "My miserable flesh."

Also Bk. III., ch. xvi., § 7.

N.T.

tαλαίπωρος ἐγώ ἀθροπόν
tίς με ῥύσεται ἐκ τοῦ σώματος
tου θανάτου τοῦτον;—Rom.

vii. 24.

'Wretched man that I am! Who shall deliver me from the body of this death?'

Also Rev. iii. 17.

19. τέλειοι.

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

E.

οὐκ ἔτι εἰ μεμερίκουν, ἀλλὰ

μέχρι κατασχέσωμεν... ἐκ

ἀνθρώπου τέλεος.—Ench. li.,

§ 1.

N.T.

ἀκριβῶς όμος νίπτοι.—Eph. iv. 13, 14.

¹ Epiktet und das Neue Testament (p. 68) in the series Religionsgeschichtliche Versuche und Vorarbeiten: Giessen, 1911.
20. φιλώστοργος.
This strong term 'tenderly affectionate' occurs once in E. and once in N.T.:

E.  
πῶς οὖν γένομαι φιλώστοργος; — Bk. III., ch. xxiv., § 58.
'How then am I to become tenderly affectionate?'

N.T.  
τῇ φιλαθλείᾳ εἰς ἀλλόν φιλώστοργον... — Rom. xii. 10.
'In love of the brethren tenderly affectionate to one another.'

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. καὶ ἤματης δικα ἡμέρας, ἦν ἀπέχειρσης μακροτέραν ὁδον περιπατήσαι καὶ ὄψιν τῶν σου τά σκέλη παραλύσειν... — 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 δειλότερον εἰμί, ἀρνολόγω.— 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.

1. Comparative in place of Superlative.

E.  
(Referring to inns and meadows.)
οὖν γὰρ τοὺς κομψοτέρους ἥμιν τόπους ἐκλέξουμενοι... ἐλήλυσαν. — Bk. II., ch. xxiii., § 39.
'For thou hast not come to choose our finest places...'

N.T.  
ποι δὲ μείνει πίστις, ἐκπίστις, ἀγάπη; τὰ τρία ταῦτα, μείζων δὲ τοιωτοῦ ἡ ἀγάπη.—1 Cor. xiii. 13.
'But now abideth faith, hope, love: these three, but the greatest of these is love.'

2. Superlative in place of Comparative.

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

E.  
ἐν τολμάτω τι κράσιτον ἐστιν, ὁ ἐρυθρὸς ἡ τίχνη;— Bk. III., ch. vii., § 24.

N.T.  
Moulton gives two instances (Prolog., p. 79):—
πρῶτος 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.
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:

ιγαθά δὲ τὰ τοῦ κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαιλοτέρου; —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.

1. ἰμπυπνέω.

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.  N.T.

οὐ τάφρον σκάψει τις, οὐ χάρακα περιβάλει, οὐ ἰμπυπνήσει, οὐ κυδωνεύσει.—Bk. III., ch. xxiv., § 32.

‘No one will dig a trench, or throw up a rampart, or keep watch, or expose himself to danger.’

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

αὐτοὶ γὰρ ἰμπυπνοῦσιν ὑπὲρ τῶν ψυχῶν ῥώῃ.—Heb. xiii. 17.

‘For they keep watch on behalf of your souls.’

Also Eph. vi. 18, &c.
2. ἀγω and its compounds, προσάγω, ὑπάγω.
In E. and N.T. these are used intransitively in the sense of 'go' or 'come,' e.g.:—

a. ἀγω—in pres. subj., 1st plural.

E.
ἀγωμεν εἰς τὸν ἀνθρώπον.—Bk. III., ch. xxi., § 55.
'Let us go before the pro-

consul.'

Also Matt. xxvi. 46, &c.

N.T.
ἀγωμεν εἰς τὸν Ἰουδαίαν
πόλιν.—John xi. 7.
'Let us go into Judaea
again.'

Also Matt. vi. 5.

'For that which is happy
must have received all that
it desires, like one that has
eaten to the full.'

Also Bk. III., ch. ii., § 3.

Also Matt. xxvi. 46, &c.

b. προσάγω.

E.
ἐρχεσθαι δεῖ πρὸς τὸν λόγον,
ός πρὸς τὰ γεωμετρικά προσ-
ἀγομεν, ὃς 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 μέσων τῆς νυκτὸς ὑπε-
ρέων οἱ ναύται προσάγοντων
αὐτοῖς χώραν.—Acts xxvii. 27.
'About midnight the sailors
surmised that some land was
approaching them.'

Also Bk. III., ch. ii., § 3.

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

E.
ὑπάγε, ξητε τα παιδία.—Bk. III., ch. xxii., § 106.
'Go, seek the children.'

Also Bk. III., ch. xxii.,
§ 6, &c.

N.T.
ὑπάγε, σεαυτὸν δέειν τῷ
ἀρχῆ.—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.
tὸ γὰρ εὐθυμοῦντος ἀπέχειν
δεῖ τὰ τῶν ἁθελείν, σιδηρωμένον
τῳ ἵππῳ.—Bk. III., ch.
xxiv., § 17.
'For that which is happy
must have received all that
it desires, like one that has
eaten to the full.'

Also Bk. III., ch. ii., § 3.

N.T.
ἀπέχουσαν τῶν μαθητῶν
ἀυτῶν.—Matt. vi. 5.
'They have received their
reward.'

ἀπέχω δὲ πάντα καὶ περι-
σένα.—Phil. iv. 18.
'But I have received all
things and I abound.'

Also Matt. vi. 2, &c.

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.
eἰ γὰρ οὖσα ταύτα τίχει,
βαλὼν καθεῶν καὶ τὰ τῶν
σκώλησιν ποιεῖ.—Bk. II., ch.
xx; § 10.
'For, if these things are
so, lie down and sleep and
play the part of the worm.'

Also Bk. IV., ch. x., § 29.

N.T.
(Not quite in the same
sense as in E.)
ἐβάλεν κατ' αὐτῆς ἀνεμον
'There beat' (or 'fell')
down from it a tempestuous
wind.'

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

(Of an athlete.)

οὐ βαστάζεις με.—Bk. I., ch. xxix., § 35.

'E. He does not lift me,'

οὐ βαστάζεις με διότι τίς εἰσί τοῖς πράγμασις τῆς εὐσεβείας εἰς τὸν ζωὸν τοῦ μέλλοντος αὐτοῦ.—Bk. III., ch. xvii., § 9.

'E. 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.

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

'E. Again the Jews took up stones.'

ἵτι πολλά ἐχω ἤτοι λίγην ἐν πολλῇ δυνάμει βασταζόμενον.—John xvi. 12.

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

καθαρίστως κεραμίου ἐστάταξαι.—Mark xiv. 13.

'E. 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 δὲ εὕριστασας αὐτὸν, 'If thou hast carried Him away,' and probably in John xii. 6: τὰ βαλλόμενα εὑρίστατεν, 'he used to carry' (or 'carry away') 'what was put in,' is not found in E.

8. ΒΑΣΤΑΖΩ."}

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

E.

ἀπεκλεισμοῦ ἐμοὶ ὡς γίνεται, ἀλλὰ τοῖς βασταζόμενοις. διὰ τὸ ὅτι ἦν ὡς οὐ βασταζόμενοι.—Bk. IV., ch. vii., §§ 20, 21.

'E. Being shut out does not

N.T.

ἀπὸ τούτῳ ἦ βασιλείᾳ τοῦ Θεοῦ εὐφημερέστηκε καὶ πᾶς εἰς αὐτὴν βασταζόταν.—Luke xvi. 16.

'E. 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.

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 πάσπος αὐτοῦ καὶ πορισπόντους βλέπει. —Bk. IV., ch. i., § 57.

N.T. βλέπετε δὲ ὑμεῖς ἑαυτούς. —Mark xiii. 9.

'But look to yourselves.'

And do not, I pray, pay attention to his grandfathers or great-grandfathers.

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 ὁ ἄργεσθαι καί γάρ θέλει. θέλει με τυχεῖν τον γάρ ἔντερ θελομαι. οὐ θέλεις οὐ βούλομαι. ἀποθανεῖν οὖν θέλω. —Bk. IV., ch. i., §§ 89, 90.

N.T. τολλὰ ἔχων ὡμῖν γράφειν οὐκ ἐβουληϑής διὰ χρήτον καὶ μέλανος. —2 John 12.

'Is it His will that I should desire; it is my will too. It is His will that I should desire; it is my will too.'

'Though I had' (or 'have')

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 τῷ Διόνυσῳ όμοια; οὐ δὲ διὰ φυλακῆς θελειν, ὡς δὲ γραφείσης. —Bk. I., ch. xii., § 13.

N.T. οὐδὲν ἐβουλήσων πρὸς ἐμαυτὸν κατεύχεις ... χωρίς δὲ ἕκασθι γνώμης ὡδὲν ἡθόπημα ποίησαι. —Phil. 13, 14.

'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.

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 μήν γεννηθείς ὥσ τις ἦσπερ οἰκεῖς τῷ Ἐλλήνᾳ...ἐν πενθῇ δὲ γεννηθείς, τι σπεύδει πλοῦτες...;—Stob. 12.

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

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.

So ἅγων, '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 ἕπηρετέω—also a N.T. word:—

E.

τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεέμ τῆς Λουδαίας.—Matt. ii. 1.

'Now when Jesus had been born in Bethlehem of Judaea.'

Also John ix. 2, 19, &c.

The noun διάκονος—another N.T. term—is found in E., e.g. οὐ διάκονοι καὶ δοῦλοι τεταγμέναι εἰσὶν ἕπηρετέω—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 τούτον τὸν δουλαγωγοῦσά σε;—Bk. III., ch. xxiv., § 76.

'But exercise thyself unto godliness.'

Also Heb. v. 14, &c.

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

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. ἀνωτερώσει καὶ ἐμπεπερεύεσθαι, ἵδιον πῶς διαλόγους συντίθημε;—Bk. II., ch. i., § 34. 'Wilt thou read and brag, “See how I compose dialogues”?'

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. μὴ... εἶναι δεὶ τῶν κυνικῶν... οὗ προσδεδεμένοι καθήκουσιν ἱδιοτικάς οὐδ’ ἐμπεπελεγμένων σχέσεως, ἀσ παραβαίνοντων...;—Bk. III., ch. xxii., § 69.

'Surely... the Cynic must... not be tied down to vulgar duties, nor entangled in relations, by transgressing which...'?

17. ἐπιπλήσσω.

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

E. (Speaking of approaches to indecent speech.) ἀν μὲν εὐκαιρόν ἡ, καὶ ἐπιπλήσσω.

N.T. πρεσβυτέρῳ μὴ ἐπιπλήσσῃς, ἀλλὰ παρακάλεῖ ὡς πατέρα.—1 Tim. v. 1.

18. ἐπισκοπέω.

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

E. ἀ βασιλεὺς... δεὶ τοὺς ἄλλους ἐπισκοπεῖν, τοὺς γεγαμμαχότας...—Bk. III., ch. xxii., § 72.

'No man serving as a soldier is entangled (or ‘entangles himself’) in the affairs of life.'

Also 2 Pet. ii. 20.

N.T. ἐπισκοπουόντες μὴ τις υπερρημόν ἀπό 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. ἐν οἷς πολιτίκοι ἰμών ἐπιστρέφετε τιμᾶς τὸ θεῖον.—Bk. II., ch. xx., § 22.

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

N.T. μετανοίασεις οὖν καὶ ἐπιστρέψτε πρὸς τὸ ἐξαλιθθήναι ἰμών τὰς ἀμαρτίας.—Acts iii. 19.

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

Also Luke xxii. 32, &c.
20. ἐυχαριστέω.
This post-classical word for 'thank' is common both in E. and in N.T., e.g.:—

E.
μὴ ἐχαριστῶς ὠρθῶς... ἀλλ’ ἐπερ μὲν τοῦ ὄρμου καὶ ἀκούειν καὶ ἡ διὰ ἣν ἔπερ αὐτοῦ τοῦ γὰρ... ἐχάριστε 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. H., ch. vii., § 9, &c.

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

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

E.
ἐσταυροῦσθε θλῖσομεν, ἐσταυροῦσθε στενοχώρουσθε, τούτ’ ἐστὶ τὰ δόματα ἡμᾶς θλιβεῖ καὶ στενοχωρεῖ.—Bk. I., ch. xxv., § 28.
'We squeeze, we straiten ourselves, that is our principles squeeze and straiten us.'
Also Bk. I., ch. xxv., § 26.

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

The corresponding Nouns θλίψις, στενοχωρία are also common.

22. θριαμβέω.
This post-classical word, meaning 'triumph over,'

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

E.
οιον ᾧ τοὺς θριαμβοῦσιν ἑφετοῦτε ὑπακοήν καὶ ὑπομονήσασθε ὅτι ἀνθρώποι εἰσι.—Bk. III., ch. xxiv., § 85.
'Like those who stand behind generals celebrating a triumph and remind them that they are men.'
Also Col. ii. 15.

N.T.
τῷ δὲ θεῷ χάρις τῷ πάντοτε θριαμβοῦντι ἡμᾶς εἰς τῷ χριστῷ.—2 Cor. ii. 14.
'But to God be thanks who always leads us in triumph in Christ.'

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.
εἰδὼς ἐγὼ ὅταν πλέω, κατακύπτω τοῖς βυθοῖς ἐν τῷ πέλαγος περὶ βελτισμοῖς...—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...'

N.T.
καὶ πάλιν κατακύψας ἔγραφεν εἰς τὴν γην.—John viii. 8.
'And again stooping down, He wrote on the ground.'

'Whilst she was weeping therefore she stooped and peeped into the tomb, and beholds two angels.'
Also James i. 25, &c.

24. κινεώ.
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.  
πῶς γὰρ δύναται ἀμπελός μὴ ἀμπελικὸς καὶ καταβῇ καὶ ἐλαίκοις...?—Bk. II., ch. xx., § 18.
 'For how can a vine live not like a vine but an olive...?'

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 'speak,' e.g. :—

E.  
λαλεὶ σεαυτῷ...ἀγώνα αὐτῷ λέγει.—Bk. IV., ch. iv., § 26.
 'Talk to thyself...call it a contest.'

N.T.  
'Ιησοῦς εἶλαχίσει τοῖς ἅλκοις καὶ τοῖς μαθηταῖς αὐτοῦ λέγων.  
—Matt. xxiii. 1.
 'Jesus spoke to the multitudes and His disciples saying.'

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

E.  
λέγων εἶλείς πρόσωπα...οὕτου ἄνθρωπον εἶναι μοι λέγεις.—Bk. IV., ch. ix., § 8.
 'Thou wast speaking words befitting a good man; then thou dost tell me.'

N.T.  
ὁ θαυμάστων ἀνθρώπον ἀνθρώποι λέγειν καὶ ἐκάστην ἡμέραν. —Frag. Diss. 23.
 'It is really wonderful that we should love a task to which we render such service every day.'

26. λειτω.
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 λειτεῖ;—Bk. II., ch. xiv., § 19.
 'What is lacking to thee?'

N.T.  
ἐτι ἐν σοι λειτεῖ.—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 ὀντὶ θαυμάστων ἀνθρώποι λέγειν πρῶται, ὑποδοῦν λειτουργόν καὶ ἐκάστην ἡμέραν.—Rom. v. 27.
 'They owe it to them also to serve them in carnal things.'

N.T.  
ἀφελούσαν καὶ ἐν τοῖς σαρκικοῖς λειτουργήσων αὕτον.—
 'It is really wonderful that we should love a task to which we render such service every day.'

28. παρακαίνω.
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.  

μένεις τιμαὶς συμβούλους  

παρέδαμε καὶ τίνων παρακούσιων ἀπειθήσας. — Ench.  

xxxii., § 2.  

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

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.  

εἰ τι μὴ ποιεῖν ἐδήλης, μὴ  

ποιεῖν αὐτό, ἀλλ' ἐδηλην ἀλλο  

τι πράττειν μᾶλλον ἀν' αὐτόν.  

— Bk. II., ch. xviii., § 4.  

(Understanding ἐκτικὸν 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 διαγωνύῃ, ὦ ποιήτει ἐστί, ποιήσει, μιθύσει φύγῃς  

ἀφθινὴν πρᾶσσον αὐτό. — Ench. xxxv.

Whenever thou dost anything, assured that it ought

N.T.  

πᾶς γὰρ ὁ φασίν πράσσων  

μοσεῖ τὸ φῶς καὶ οὐκ ἔρχεται  

πρὸ τοῦ φῶς... ὦ δὲ ποιών τὴν  

ἀλλήλαν ἔρχεται πρὸ τοῦ φῶς.  

— John iii. 20, 21.

'For everyone who practises' (or 'does') 'evil hates the light and comes not to the light... but he who does the truth comes to the light.'

ὁ γὰρ ὁ θελα τοῦτο πράσσω,  

ἀλλ᾽ ὁ μισά τοῦτο ποιῶ. εἰ δὲ  

ὁ θέλα 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.'

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 μὴ and the subjunctive: —

E.  

ἐν τῷ πεπατών ἐναντίον  

προσέχειν, μὴ ἐπιθυμῆσαι ἵνα...  

ἀυτῷ πρόσεχε, μὴ κἀκ' ἐνεργομένων βλάψεις τὸ σταυρόν. —  

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.  

diα τοῦτο δεῖ περισσεύειν  

προσέχειν ἡμᾶς τοῖς ἀκονθοῖς, μὴ ποτὲ παραρωμένοις. —  

Heb. ii. 1.

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

Also Luke xxii. 34.

31. σταυρῶ.

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 σταυρωθῆται θέλεις, ἐκδεξάς καὶ ἢξεῖ ὁ  

σταυρῶ. — 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: —
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 ὑπάρχων cannot be distinguished in meaning from ἐσω. 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: ὑπάρχοντας άδημον 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:—

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.:—

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
E. 'They all ate and were filled.'
Also Matt. xv. 33, Luke vi. 21, &c.
N.T.

B.—Verbal Forms.

1. Verbs in -με 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.

E. τοιχωράων ἤμχοτο πρὸς αὐτῶν ἴδιωτες φιλοσόφους ὑπ' αὐτοῦ αναταξάτηκαν κάκευος ἀστήγην καὶ συνιστάτην.—Bk. III., ch. xxiii., § 22.

So they used to come to him asking to be recommended by him to philosophers, and he used to take and recommend them.

N.T. ἀρχάγηθε πίλαν ἱνατοίς συνιστάτην;—2 Cor. iii. 1.

'Are we beginning again to recommend ourselves?
Also 2 Cor. x. 12, &c.

b. For Classical δείκνυμι.

E. τούτα μοι δείκνυε. ἤδιον δείκνυε, φησιν, ἀνακύκλωσον συνώνυμοι.—Bk. III., ch. xxvi., §§ 18, 19.

N.T. ἀπὸ τοῦτο ἤμχοτο ἧσοὺς Ἰησοῦς Χριστὸς δεικνύει τοῖς μαθηταῖς αὐτοῦ ὅτι δεῖ...—Matt. xvi. 21.

2. ἢμηρ, ἢς.

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.

ἐὰν τοὺς αὐτῶν δούλους ἢμηρ
...—Bk. II., ch. xx., § 29.

'If I had been the slave of one of them.'

ἡτα ακανάμιον μὲν ἐν ἦν συνάτην
...—Bk. II., ch. iv., § 4.

'If I were a vessel of such poor quality ...

E. καθ' ἢμέραν ἢμηρ πρὸς ὑμᾶς ἐν τῷ ἱερῷ διδασκαλίᾳ.—Mark xiv. 49.

'I was daily with you in the Temple teaching.'

ἐν ἦν ὁδε γὰρ ὁ μόνον ἁπάτειν ὁ ἄδελφος.—John xi. 32.

'If Thou hadst been here, my brother would not have died.'

E. 'Show me these things. See, I do show them,' he says. "I will solve syllogisms for thee.""
Also John ii. 18.

N.T. 'From that time bega Jesus Christ to show to His disciples that He must...'
Also (for ἀπολλύω) Bk. IV., ch. ix., § 9, 3rd. pers. pl.; John xii. 25, 3rd pers. sing.

3. οἴδαμεν.

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

G 2
84 EPICTETUS AND THE NEW TESTAMENT.

E.

οὐκ ἀπείρακαν, εἰ ἐστὶ τοις Δημή-

τηρ ἄ Καλη ἂ Πλαοῦτων.—Bk.

II., ch. xx., § 32.

'Ve do not know if there is any Demeter or Kore or

Pluto.'

4. -η.

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

-ei), e.g.:—

E.

ἐμποδισθήσας, ἐκνεφάσας, τά-

ριχθήσας, μεμψή...—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 -τον, for the

3rd person plural of the imperative active in E. and

in N.T., e.g.:—

E.

οὖν σε οἱ διαλογισμοὶ μη

ὁλίθτωσαι.—Ench. xxiv., § 1.

'Let not these reasonings distress thee.'

N.T.

ἐχοῦσαι Μωσεῖ καὶ τοὺς

προφήτας ἂκουσάτωσαν αὐτῶν.


'They have Moses and the prophets; let them hear

them.'

6. ἰκούσω.

This form is used for the future, instead of the

Classical ἰκούσομαι, 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.

πῶς μὴ ἀποδείξῃ, πῶς μοι

ἀκούσας; —Bk. II., ch. xiii.,

§ 17.

'How will he receive me,

how will he hear me?'

N.T.

οἱ νεκροὶ ἀκούσασιν τῆς

φωνῆς τοῦ νιώτο τοῦ Θεοῦ.—

John v. 25.

'The dead shall hear the

voice of the Son of God.'

Also John v. 28, Acts xxviii.

26 (quot. from LXX.).

7. γίνομαι.

This form, instead of the Classical γίνομαι, is

found in E. and in N.T., e.g.:—

E.

μακάμενειν ἔκαστα αὐτῷ θέλειν

καὶ γίνειται τὰ ἐσχάτα τοῦ

ἀνθρώπου ἐκεῖνον καθιστάναι τῶν

πρώτων.—Matt. xii. 45.

'To learn to will that all

things should happen as they
do. How do they happen?'

So too γινώσκω for Classical γινώσκω.

8. Omission of Augment.

Occasionally examples of this occur. We give

one example from each work:—
E. oúchi γὰρ περιέχει αὐτὸν ὁ δὲ ἀνεξάρτως —Bk. I., ch. ix., § 22.
Had he not sold him as useless?

C.—The Use of the Perfect Tense.
1. There are instances in which this tense denotes an abiding result, e.g.:

E. ἃν μὴ σχῆς, εἰσελθῇ ἡ ζωή καὶ 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.

N.T. Ἰδεῖς ὅτι ὁ νόμος ἡ ἐκκλήσια ἔχει ἀπεβίωσεν.—John vi. 18.
And the sea was rising because a great wind was blowing.

2. But sometimes it seems impossible to distinguish this tense from an Aorist in meaning, e.g.:

E. καθεῖκε τὴν κόμην, ἰμάλητο τρίβωσα, γνώσων δεκατείς τοῦ ὀμοῦ.—Bk. IV., ch. viii., § 34.
He lets his hair grow, he

N.T. καὶ εἶπε ἡμῖν, Κύριε μου, οὐδὲ τιμήσατε.—Rev. vii. 13.
And I said to him, "My lord, thou knowest."

E. η θάλασσα ἀνέμου μεγάλου πνεύματος διεγέρτη τοῦ—John vi. 18.
assumes the (philosopher’s) cloak, he bares his shoulder.
(Here a Narrative Aorist might well be substituted for the Perfect, parallel with εἶπεν of v. 14.)

Similari εἶπε.—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. κέκλεις τὴν θύραν, ἐστι κείμεν τινα πρὸ τοῦ κοιτών.—Bk. III., ch. xxxii., § 14.
One shuts the door, places someone before the apartment.

E. ὅτα πέντε τάλαντα λαβὼν...—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.)

N.T. οἱ ἀπελθὼν πέτρας πᾶνα ὅσα ἔχει καὶ ἤγραψαν αὐτὸν.—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. ἀνωθεν.

This Adverb is used in the sense of ‘again’ once in E., and in N.T. once certainly and twice probably:—

E. οὐ θλεῖς ἀπομαθεῖν, εἰ δυνατόν, πάντα ταύτα καὶ ἀνωθεν ἁρμασθάναι συνισταθμόμενος...;—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 ἁρμάθαι καὶ πτωχὰ στοιχεία, οἷς πάλιν ἀκούεις δουλεύσαι 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.:—

N.T. αὐγομεν ἀλλαχοῦ εἰς τὰς ἐχομένες καμπάλεις. —Mark i. 38.

‘Let us go elsewhere into the neighbouring towns.’

β. ἐκεῖ.

E. ἄν μὴ ἐκεῖ πέμπης, ἀπου...—Bk. III., ch. xxiv., § 101.

‘If thou send me thither, where...’

N.T. μετάβα ἐνθεν ἐκεῖ.—Matt. xvii. 20.

‘Remove from here to yonder place.’

γ. ὅπου.

E. ὅπου ἄν 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 ἐπίγρω ὀἴδατε τὴν ὁδὸν.—John xiv. 4.

‘And whither I go you know the way.’

δ. ποῦ.


‘And whither am I to flee from death?’

N.T. ποῦ οὖσας μελετε πορεύεσθαι ὅτι...;—John vii. 35.

‘Whither shall this man go that...?’

3. ὥθε.

This term is sometimes used in the sense of ‘here’ or ‘hither,’ e.g.:

a. In the sense of ‘here.’
build up the 'Vicarious' Theory of the Atonement on the meaning of a Preposition.

\[ \beta. \ \epsilon \varsigma. \]

This term is sometimes used in the sense of 'in,' e.g.:

\[ \text{N.T.} \]

\[ \text{E.} \]

\[ \text{δει αυτων κοιμαομαι, οτι το θερμον ποιησε το παιδιου, ιν αυτο λουση εις σκαφης.}——\]

Bk. III., ch. xix., § 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.

\[ \gamma. \ \epsilon ν. \]

Conversely this term, as a development of the 'pregnant construction,' is sometimes used in the sense of 'into,' e.g.:

\[ \text{N.T.} \]

\[ \text{E.} \]

\[ \text{και νων εν' Ρωμη άνφιχυ, οτι δοκει σοι.}——\]

Bk. I., ch. xii., § 32.

‘And now thou art returning to Rome, because it seems good to thee.’

Also Bk. II., ch. xx., § 33 (απεθανει εν βαλαινη) (πεπεθανει εν βαλαινη).

\[ \delta. \ \piαρα. \]

(1.) Followed by the Accusative, twice in N.T. and often in E., the term means 'because of:' —
E.

... δὲ τῆς ἀνυχῆς, μέμηντο ὅτι

παρ' αὐτῶν ἀνυχῆ...—Bk. III.,

ch. xxiv., § 2.

'Now if any man be unh-

happy, remember that it is

his own fault.'

Also Bk. IV., ch. xii., § 1,

&c.

(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 ἄλλα χεῖρα... δὲ διὰ τῆς ἀνυχῆς,

παρὰ τοῦ ἐκείνου...—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.'

e. 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 δὲ νοῦς ἐστὶ σου πις-

θανάτωρ...—Bk. IV.,

ch. ix., § 13.

'With whom no one has
greater credit than thou.'

N.T.

ἐπὶ εἰς ὅ ποῦ ὁ πιᾶεον ἠ-

χεῖρ, οὐκ εἰμὶ ἐκ τοῦ σώματος,

οὐ παρά τοῦτο οὐκ ἔστιν ἐκ τοῦ

σώματος.—1 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 1 Cor. xii. 16.

5. Preposition governing an Adverb.

At least two instances of this occur in N.T. (ἀπὸ

τοῦτο καὶ ἀπ’ ἀρχῆς) and two in E. (μέχρι νῦν καὶ

μέχρι ἄδει):

E.

καὶ ἀπὸ τούτου ἐξῆτε ἐκκαιρίαν

ἐν τούτῳ παραβόλι.—Matt. xxvi.

16.

'And from that time he

began to seek an oppor-
tunity for betraying Him.'

Also Bk. III., ch. xx.,

§ 18: μέχρι ἄδει.
6. μέσος.
This Adjective is used as a Preposition governing the Genitive four times in N.T. and at least once in E.:—

E.  
N.T.
βάλε καὶ συο καὶ το βαλίου  
μέσον ἄγριων...—Bk. II.,  
ch. xxii., § 10.  
‘Throw an estate between  
thyself and the child...’
μέσος ὑμῶν στήκει ἐν ὑμεῖς  
oike oíde...—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 agree-  
ment).

CHAPTER VII.

CONJUNCTIONS AND PARTICLES.

I. ἤνα.
Apart from that for the expression of Purpose,  
there are six different uses of this term :—

a. To express a Consequence, e.g. :—

E.  
N.T
εἰ δ' αὐτο καρφίς εἰ καὶ  
τυφλός, ἵνα μηδὲ τὸν "Ηφαισ-  
tον 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...’
λέγω οὖν, μὴ ἐπισκόπων ἵνα  
πέσωσιν;—Rom. xi. 11.  
‘I say then, “Did they  
stumble so that they fell?”’
(On this Moulton has a  
ote note in his Proleg., p. 207.)

β. After τοιείω.
This is similar to the Latin use of facio ut, e.g. :—

E.  
N.T.
πλύνον αὐτό, ἀπόκαλπαν  
ποιήσαν ἵνα σε μηδεῖς ἀπο-  
περεθήσαται.—Bk. IV., ch. xi.,  
§ 17.  
‘Wash it, rub it, take care  
that no one avoids thee.’
οὐς ἐθύμητο αὐτός ὁ ἀνοίγας  
τοῦ ὀφθαλμού τοῦ τυφλοῦ  
pοιήσαν ἵνα καὶ αὐτος μὴ  
ἀποθήκη:—John xi. 37.  
‘Could not he who opened  
the blind man’s eyes have  
prevented also this man from  
dying?’

95
γ. In a Substantive Clause, e.g.:

E.

Σωκράτης οὖν ἦν πάθη ταύτα ὑπ’ Ἀδρασίων. —Bk. I., ch. xxix., § 16.

'That Socrates then should suffer these things at the hands of Athenians!'  

δ. After verbs denoting a Wish or Command, e.g.:

E.

μὴ λαλῶ θέλω, φησίν, ἢ ἐκείνος αὐτὰ αφήληται ἢ ὑπ’ ἐγώ μή πέμψω.—Bk. II., ch. vii., § 8.

'I would rather,' she says, 'that he should seize it than I not send it.'

γ. In the sense of 'because,' e.g.:

E.

γελοῖον οὖν, ὥσπερ μεταφρασθεὶς καμάρον ἐμὴ βλέπτεισθαι. —Bk. III., ch. iv., § 10.

'It is ridiculous, then, that I should be hurt because another man wins the victory as comedian.'

ζ. In the sense of 'but,' e.g.:

E.

ἀγίοι τῶν ἐναυακῶν ὑπότως ἂν ἔρχοντο ἐν αὐτῶν, ἢ δὲ γυνὴ ἡν αὐτής ἔθισται τὸν ἄνδρα.—Eph. v. 33.

'Come let Sophron be crowned . . . Come let me preserve my choice.'

ἀν πταχών ὑποκρίνεσθαι σεβηλά ἢ καὶ τούτων ἐν συνεδρία.—Ench. xvii.

'If it be his will that thou shouldst act a poor man, act even him naturally.'

ε. Introducing a Command, e.g.:

E.

ἀγίοι τῶν ἐναυακῶν ὑπότως . . . ἂν ἔρχοντο τῆς ἐναυακῆς ὑπότως ἂν ἔρχοντο ἐν αὐτῶν, ἢ δὲ γυνὴ ἡ αὐτής ἔθισται τὸν ἄνδρα. —Eph. v. 33.

'Let each man love his wife even as himself, but let the wife reverence her husband.'

(Proper usages seem to be found in the following passage —)

τοῦτο λέγω ἵνα μηδέποτε ὑμᾶς παραλογίζηται εἰς πιθανολογίαν. —Col. ii. 4.

'This I mean: let no one delude you by persuasiveness of speech.'

2. πλῆν.

This term sometimes occurs as a Conjunction with the same sense as that of ἀλλὰ, δὲ 'but' — a late usage—e.g.:
γ. With the Indicative of a statement, especially after a Relative or ἢτα, 'because,' e.g. —

E. μὴ γὰρ ὅτι τὸ ἔργον ἢν ἀλλ' ἐκεῖνον.—Bk. ii., ch. vi., § 7.
'For this was not thy business but his.'

N.T. ὁ μὴ πιστεῦων ἢδη κέρκυρα τὸ δομα σὲ τὸ δομάτιον.—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 (ὁ) λέγουσε μὴ εἴσας τὸ θείου.—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 προσήλθον αὐτῷ Ἁδασσουκάιοι, λέγοντες μὴ εἴσαι ἀνίκατον.—Matt. xxii. 23.
'On that day there came to Him Sadducees, who say that there is no resurrection.'
Also Acts xxiii. 8.

4. ἄν.

α. This is often found in place of ἔν, e.g. —

E. ἄν τι θέλω, φησίν, ἐρῶ σοι τῷ κυρίῳ.—Bk. i., ch. i., § 20.
"If I have a mind to say anything," he says, "I will tell it to my master.'

N.T. κἀγὼ ἐν ὑφώθοι ἐκ τῆς γῆς, πάντα ἐλέεως πρὸς ἐμαυτόν.—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 ἔθελον, e.g. —
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 δεῖν 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.

ἐὰν δὲ καὶ ταῦτα ἑθελής καὶ ἄρχειν καὶ πλεοῦσίν, τυχόν μὲν ὀφθαλμῶν τῶν τεῖχων...

N.T.

Μακεδονιάς γὰρ διέρχομαι, πρὸς ὑμᾶς δὲ τυχόν καταμεῖν ἢ παραχείμασθω...

Ench. i., § 4.

2. But if thou dost want both these and command and riches, perhaps thou wilt not obtain these...

E.

ὅταν ἄλλος (δῆς) πλούσιος, ἵνα, τι ἄλλο τοῦτο ἔχεσι.—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.

ἰδοὺ ἐνώπιον τοῦ Θεοῦ ὅτι οὗ πεισομαι.—Gal. i. 20.

Behold, before God, that I lie not.

Also (possibly), ἵνα, τί κοιλίες με βαπτίσθηται;—Acts viii. 36.

Behold water. What hinders me from being baptized?

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.
oi προφοδοὶ οἴησανται ίαν-
toĩς 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.

3. Dative—unusual instances.

a. To express Duration of Time.
There are several examples of this in E. and N.T., e.g.:

E.

N.T.

τῶς χρόνῳ δὲ χρόνῳ παρακατιδικεῖν γεροντιῷ οὐκ ἐπὶ πόλλου ἀξίῳ. — Bk. II., ch. vi., § 23.
'To have sat so long by the side of a good-for-nothing old man.'

β To express Motion to a Person.

(i) The Dative is very common after προσέρχο-

E.

N.T.

'Now if anyone... comes to the philosophers.'

This is usual in E. and N.T. when the distributive idea is prominent in the noun, e.g.:

E.

N.T.

εἰ περισσότεροι λέγεις τὰ περι-

κοτῆτα, πάντα περισσότεροι εἰσίν. — Bk. II., ch. vi., § 17.
'If thou callest the things that surround thee circumstances, all things are circumstances.'

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.

N.T.

'A wallet and staff and great jaws.'
Then there come to him the disciples of John.'

There seems to be no point in taking π. as 'little wallet' or 'poor wallet.'

b. Compound Verbs.

E.

N.T.

οἱ δὲ ἔσθιοντες ἦσαν ἄνδρες ἐστὶν πεισκοῖς καὶ χωρίς γυναικῶν καὶ παιδίων. — Matt. xiv. 11.
'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.


καταφίλειον is a splendid illustration both in E. and N.T.:

E.

ἀγγυπνήσαν σε δεί, περιδραμείν, τάς χείρας 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.

eἰπεν χαίμε, μαζεῖτε καὶ καταφιλήσετε αὐτῶν.—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.

μεμνησθαί πρὸς τοὺς καθήκοντα ὑμᾶς καὶ ὅπως αὐτῶν στοιχεῖα;
—Bk. IV., ch. xiii., § 23.

‘Remember therefore, in general, that secret discourses...’

N.T.

πλὴν εἰς ὧ έφθασαμεν, τῷ αὐτῷ στοιχείῳ.—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.


N.T.

καὶ ἔκλεψεν αὐτὸν κατεχόμεθα, ὧστε δουλεύειν [ἡμᾶς] εἰς κατοίκησιν πνεύματος
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:

1. The Nature and Attributes of God.
   a. God's Essence.

   E.
   νοῦς, ἑπιστήμη, λόγος ὁμοίως.
   —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. (προοιμιώτατα τῶν δικαίων) 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.

(Ζεύς) 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.

δ. God the Answerer of Prayer.

E.

'Throw 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.

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.

N.T.

'You ask and you do not receive because you ask wrongly that you may spend it on your pleasures (ἰδοκαία).'

—James iv. 3.

N.T.

They give to thee the good things when thou rejoicest not in pleasure (ἡδονή), 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 (δαιμόνιον).—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 (ἐναρέω, 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 (ἐκβολίης) 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. xxxxi., § 1.

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., § 22.

Also Bk. II., ch. vii., § 13; ch. xvi., § 42. Bk. IV., ch. i., §§ 89, 90, 99, &c.

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 (πί奥εν φάγωτε).—Bk. I., ch. ix., § 19.

RESEMBLANCES IN THOUGHT AND TEACHING. III

e. Fellowship with God.

E.

‘Let any of you show me the soul of a man... in this poor mortal (νεκρό) body, aiming to have fellowship (κοινωνίας) with Zeus.'—Bk. II., ch. xix., § 27.

ξ. The Friend of God.

E.

‘To look up into Heaven as the Friend of God (φίλου 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.'

η. Call upon God as Helper.

E.

'Remember God, call upon Him (ἐπικαλέσαθε) as Helper (Σωτῆρος) and Protector, as the sailors call upon Castor and Pollux in a storm.'—Bk. II., ch. xviii., § 29.

θ. Thankfulness to God.

This is found under the Verb εἰχαριστέω, p. 74.

ι. Man’s Business.
   a. Sin as Stumbling (πταίω).

   E.
   ‘No man stumbles on account of another’s action... But it was a stumble (πταίσμα) when he (Paris) lost the modest, the faithful, the hospitable and the decent character. When did 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 stumbling, 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.

   β. Sin brings Loss.

   E.
   ‘What does the adulterer lose? The modest, the chaste, the decent char-

   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.

   γ. Punishment follows Sin.

   E.
   ‘Is there not the divine and powerful and inevitable law which exacts the greatest punishments (κόλασις) from those who are guilty (ἀμαρτωλοί) of the greatest offences?’—Bk. III., ch. xxiv., § 42.

   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 averse to sin (ἀμαρτία).’—Rom. vi. 6.

   N.T.
   ‘Our old nature (παραθυροῦς) was crucified with Him (i.e. Christ), that the body of sin might be done away, that we might no longer be slaves (δουλεῖς) 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 (παθεινος)? — No man. No man then of those who are wicked (φαντασμα) lives as he likes; therefore neither is he free (δυνατος). — Bk. IV., ch. i., §§ 1-3.

Also Bk. II., ch. i., § 23 — οι δεις ἁμαρτών ἄλενθος ἐστι.

N.T. shall be delivered from the bondage (δουλεια) of corruption into the liberty (ἐλευθερία) of the glory of the children of God. — Rom. viii. 21.

'Everyone who doeth sin (ἁμαρτάω) is slave (δουλεια) of sin.' — John viii. 34.

e. Cleanse the Life by the Power of God.

E. 'Remove by cleansing (καθαρίζω) 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 (καθαρίζω) ourselves from every defilement of flesh and spirit.' — 2 Cor. vii. 1.

'God ... cleansing (καθαρίζει) their hearts by their faith (τὴν πίστιν).' — Acts xv. 8, 9.

'Every branch that beareth fruit He cleanseth (καθαρίζει) it...' — John xv. 2.

4. Man's Relation to Others.

a. Please God rather than Men.

1 For παθεινος v. next chapter.

β. Do not Covet.

E. 'Why then dost thou claim (ἀρετογ) 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.

N.T. 'Had not the law said, "Thou shalt not desire (ἐπιθυμητος)" (or "covet."?) — Rom. vii. 7 ; xiii. 9.

'I have desired (ἐπιθυμητος) no man's silver or gold or clothing.' — Acts xx. 33.

γ. Rejoice in Another's Success.
E. 'Does anyone receive greater honour (προερετικὴ) 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.

8. 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.


α. 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 (ἄρης)... being the Image and Glory of God.'—1 Cor. xi. 7.

β. Man's Superiority.

E. 'Is a man then in no way different from (διαιρέω) (or 'better than') a stork?'—Bk. i., ch. xxviii., § 19. 'Are you not of much more value (διαιρέω) than they' (i.e. birds)?—Matt. vi. 26. 'Of how much more value (διαιρέω) 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 (πηλός) incapable of hindrance?'—Bk. iv., ch. i., § 100. 'The first man is of the earth earthy (χοίκος).'-1 Cor. xv. 47. St. Paul adapts the LXX.: 'And God formed man χών from the earth.'—Gen. ii. 7.

(2.) As Fetters.

E. 'That we have the body and its possession attached to us as fetters (δεσμι) we can no longer endure being tied down (δεσμεύω) with this (paltry) body...?—Bk. i., ch. ix., §§ 11, 12. '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.
8. The Soul is Immortal.

E.

†In feasts remember that thou entertainest two great guests, body and soul, and what thou hast given to the body thou dost presently lose, but what thou hast given to the soul thou preservest for ever (δι’ αυτοῦ).†—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.

e. Conscience.

(1.) An Active Conscience.

E.

†To the Cynic, instead of arms and guards †—as with a King—†Conscience (τὸ συνείδησις) 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 (ἡ συνείδησις) 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.


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 endeavoured to do nothing unworthy 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 workmanship (ποιήμα), created in Christ Jesus for good works, which God prepared beforehand 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

RESEMBLANCES IN THOUGHT AND TEACHING. 119
120 EPICTETUS AND THE NEW TESTAMENT.

β. The Adorning of the Inner Man.

E.

'Thy excellence lies in the rational part (tò λογικόν); this adorn (κόσμης) and beautify; leave thy hair (κόμης) 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 (τρίχας) and putting on of gold or of clothing, but the hidden man of the heart (καρδίας) ...'—1 Pet. iii. 3, 4.

겠다. Do the Good for its own sake.

E.

'Knowest thou not that a genuinely good (καλός καὶ δικαιός) 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.

겠다. 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.

RESEMBLANCES IN THOUGHT AND TEACHING. 121

(1.) 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 (λαλεῖσθαι) and in few words. Sometimes, however, when occasion calls for it, speak (λέγω), 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 (λαλῆσαι).'

—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 σαρκάς, p. 56.)

(2.) Swearing is Prohibited.

E.

'Avoid swearing (δρκοῦν), 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 (δρκοῦν).'—James v. 12.

(3.) Speech to be Wholesome.

E.

'But dangerous also is the approach to indecent speaking (αἰσχρολογίαν). 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
122 EPICETUS AND THE NEW TESTAMENT.

E. look (σκυθροπάσαν, 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. (The Prayer.)

'T 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 (δοξάω) and delicacy reject.'—Ench. xxxiii., § 7.

η. The Disadvantage of Riches.

E.

'Riches (πλούτος) 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 (σωφρονεῖται) or a right-minded person rich.'—Stob. 10.

RESEMBLANCES IN THOUGHT AND TEACHING. 123

θ. True Humility.

E.

δοξάω δὲ μηδεὶς εἶναι καὶ εἰδείναι μηδείς.—Bk. II., ch. i., § 36.

'But think that thou art nobody and that thou knowest nothing.'—Advice to a young man.

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 δολιάτον φόβος)?'—Bk. III., ch. xxvi., § 38.

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.

λ. Contentment.

N.T.

'If any man thinks (θεωρεῖ) that he is anything when he is nothing (μηδεὶς) he deceives himself.'—Gal. vi. 3.

'If any man thinks (θεωρεῖ) anything, he has not yet come to know it (ἐγνω) as he must (come to) know it.'—1 Cor. viii. 2.

N.T.

'And might deliver all those who through fear of death (φόβῳ δολιατώ) were all their lifetime subject to bondage (δουλείας).—Heb. ii. 15.'
124 EPICETETUS AND THE NEW TESTAMENT.

E.

‘Mindful of these things, rejoice in what you have (τοίς παραδότοις) and be content (ἀγάθα) with those things for which it is the season (καιρὸς).’—Bk. IV., ch. iv., § 45.

(Even in Prison.)

E.

‘And then we shall be imitators of Socrates, when in prison (φυλακῇ) we are able to write hymns of praise (παιδὸς).’—Bk. II., ch. vi., § 26.

N.T.

μ. Repentance.

With the N.T. μετανοεῖν (‘change the mind’) we may compare E.:

‘If thou wouldst be good (ἀγαθὸς) first believe that thou art wicked (κακὸς),’ Stob. 3.

7. The Teacher.

a. The Impartation of Truth.

E.

‘Of the young men it is not easy to gain the attention (προτρέψαι) of the effeminate (μαλακοὶ) : for it is not easy to take cheese by a hook ; but the ingenuous (εὐφυεῖς), even if thou discourage (ἀπο-}

N.T.

The resemblance 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:—

1. 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 (ἀγαπάως) and count it happy, but, because its nature is harmful, shun it and loathe it (μυσώττη)’… 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.  ἀγαπητόν γάρ, εἰ μὴ δέποσον οὐτός ἦσαν οὐδές μου ὁ ἀγα-

N.T.  ἀνέντες ταύτην τὴν προσέχην πητώς.—Matt. iii. 17.

126

DIFFERENCES IN LANGUAGE, THOUGHT, ETC. 127

E.  ὄλιγων γε ἀμαρτημάτων ἕκτος εἴσομεθα.—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. οἴκειος.

Once at any rate in E. this term has the meaning of ἰδίος; in N.T. it always means ‘belonging to a household,’ e.g. :—

E.  ἄνευ ὁμοίως τυπών τὰς πίστεις.—Gal. vi. 10.

‘Those of the household of the faith.’

N.T.  τῶν οίκειων τῆς πίστεως.

(Included in, but not equivalent to ἰδίος.)

εἰ δὲ τῶν ἰδίων καὶ μάλι-

στα οίκειων οὐ προσέχει.—1 Tim. v. 8.

‘But if any man provides not for his own and especially those of his household.’
4. oúα (ονά in N.T.).

In E. this is a term of praise, but in N.T. a term of scorn:—

E.

ἀλλ ἐπαίνεσον με. τί λέγεις τὸ ἐπαίνεσον; εἰδί μοι ονά καί θαμαστῶν. — 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 passing by were speaking evil (ἵπποσφήμον) of Him, shaking their heads and saying,

οὐά ἐκατάλοιρι τῶν ναόν... σῶσον σεαυτόν.

‘Ah! Thou that destroyest the Temple... save Thyself.’—Mark xv. 29, 30.

5. οὐσία.

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 ὅμοιῳς of the Creeds; Frag. Diss. 1, ‘It is not sufficient to learn the essence of good and evil.’

β. In the sense of ‘subject,’ e.g.—Bk. II., ch. xii., § 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 ἀγαθὸν)? 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 (ἐπιβάλλον) to me...and there wasted (διεσκόρπισε) 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.

ὅρα γὰρ οὖν ἔστω... εἰγνώμονως κρίσαται, ὅση ἡ πλεονεξία.—Bk. II., ch. x., § 9.

’For see what it is...to secure a good temper, how great the advantage.’

N.T.

οἴτινες ἀπηλλαγμένες εὐαυτοῖς παρέδωκαν τῇ ἀσθενείᾳ εἰς ἐργασίαν 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.

τι σου ἁθομασία; θαμασιῶτως, κύριε, τὴν ἐμὴν σωτηρίαν... τούτων οὐ πολλοί δύνανται παρακολουθεῖν, μα τὴν ἑμετέραν 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 τοῦ πιστεώσας. —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.:

'But do they (the soldiers) when they are receiving their pay swear to prefer before all things the safety of Caesar...?'

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 praise-worthy 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.

'An mean, discontented, quick - tempered, cowardly, complaining of everything, accusing everybody, never at rest, a brag-
t.'
CHAPTER XI.

HOW TO ACCOUNT FOR THE RESEMBLANCES—

HAD EPICHTETUS RELATIONS WITH CHRISTIANITY?

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).

b. In the second place, Epictetus speaks of the Christians apparently as 'the Galileans.' Speaking of meeting death fearlessly, Epictetus asks: 

εῦτα ὑπὸ μανίας μὲν δύναται τις αὐτοὶ διατεθήμενοι πρὸς ταύτα καὶ ὑπὸ ἐθνὸς 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, ἄντικ 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 ὁδοῖς ὅτι θεόν τρέφεις...ἐν σαρκί φέρεις αὐτῶν... '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.

e. 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 ὁμορρήτων 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' ἑαυτὸν ἐπιστρέφω, εἰ ταῦτα κἀγὼ 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: ἡταν δ' ἀναλάβη τὸ πάθος τοῦ βεβαιμένου καὶ ἡρμηνευτεῖ, τότε καὶ ἐστὶ τῷ ὄντι καὶ καλεῖται Ἰουδαῖος.—Bk. II., ch. ix., § 20. If, as seems natural, βεβαιμένου refers to Baptism and ἡρμηνευτεῖ 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 περιτομή?

b. 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 ἤμων—Matt. v. 22) or ζήτει καὶ εὐρήσεις—Bk. I., ch. xxviii., § 19 (ζήτητε καὶ εὑρήσετε—Matt. vii. 7). Again, it seems reasonable to suppose that such a phrase as ἐπίγνωσε 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.

b. 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. 70.

χωρίον ἀφηρέθην, ‘the estate has been taken away,’ where we notice that to the literary form ἀφηρέθην ἐνο’ 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 ἐνο 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: Τριπτολέμωι...βοροὶ πάντες ἀνθρώπω ἀνεστάκασιν. ‘To Triptolemos all men have raised altars.’ The literary form is ἀνεστάκασιν and is moreover intransitive in meaning.
**INDEX TO GREEK WORDS.**

| άγαπάω | . | 124, 126 | ά' άρτ. | . | 93 |
| άγαπητός | . | 126 | άπελθων άπήγαγο | . | 3 |
| άγγαρελα, —εύω | . | 15 | άπερσαστον, —ως | 49, 50 |
| άγρυπνέω | . | 63 | άπέχω | . | 64, 65 |
| δεμος | . | 64, 89 | άποδημέω | . | 3 |
| διψώ | . | 64, 89 | άποδοκυμάξω | . | 65 |
| δεδεμοσ | . | 70 | άποπελών | . | 83 |
| δικοσ | . | 114 | άποπλών | . | 112 |
| δικαίος | . | 48, 57 | τ. άπολυμύνοις | . | 115 |
| διδω | . | 112 | άπο τότε | . | 83 |
| δίλω | . | 2 | άρέσκω | . | 17 |
| δίδιος | . | 48, 49 | άρχιτέκτων | . | 19 |
| αδρεσι | . | 16 | αυτάρκης | . | 124 |
| αίσχρολογία | . | 17, 121, 122 | αυτάχειρ | . | 50 |
| αίων | . | 17 | αδέφες | . | 7, 15 |
| αίωνιος | . | 48, 49 | άρφρεθυν | . | 137 |
| αίχωθ | . | 17, 18 | άφοράν | . | 5 |
| δικούσα | . | 13 | βάλλω | . | 65 |
| δικούσον, —ωμ | . | 84, 85 | βασπίζω | . | 65, 66, 135 |
| διλαχύ | . | 89 | βαρβαρι | . | 117 |
| διαμάρτανω, 113, 114, 118, 133, 134 | . | 127 | βασιλεία | . | 20 |
| διαμαρτμα | . | 127 | βαστάζω | . | 66, 67 |
| διαματία | . | 113, 114 | τ. βεβαιομένον | . | 134 |
| διν | . | 99, 100 | βιάζομαι | . | 67, 68 |
| διναστροφή | . | 18, 19 | βιλέω | . | 68 |
| διναζωκέλα, —ως | . | 19 | βιλέων | . | 111 |
| δινωτάσιν | . | 137 | βοηθος | . | 68, 69 |
| δινύθθης, δίαφορ | . | 53 | βοηθοποια | . | 132 |
| διντ | . | 90 | Γαλαλείον | . | 69, 70 |
| δινποιόμαι | . | 105, 115 | γεννάω, | . | 69, 70 |
INDEX TO GREEK WORDS.

INDEX TO REFERENCES.

Epictetus.

Bk. I., ch. i., § 3  .  39, 70
  § 11  .  117
  § 13  .  6
  § 16  .  12, 75
  § 20  .  99
  § 3  .  3
  § 5  .  59
  § 9  .  4
  § 10  .  116
  § 13  .  3
  § 17  .  13
  § 20  .  86
  § 22  .  95
  § 24  .  27
  § 25  .  80
  § 26  .  117
  § 28  .  91
  § 30  .  97
  § 31  .  130
  § 32  .  109
  § 33  .  110
  § 34  .  100

Bk. I., ch. xix., § 22  .  86
  § 24  .  45
  § 26  .  128
  § 40  .  116
  § 45  .  74
  § 5  .  50
  § 10  .  116
  § 116  .  74
  § 14  .  70
  § 16  .  102
  § 17  .  98
  § 20  .  96
  § 22  .  80
  § 23  .  8
  § 24  .  5
  § 25  .  102
  § 26  .  4
  § 27  .  115
<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Page</th>
<th>Greek Word</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>γίνομαι</td>
<td>85</td>
<td>ἐπικήπτων</td>
<td>73</td>
</tr>
<tr>
<td>γιγνάμαι</td>
<td>85</td>
<td>ἐπιστάμενος</td>
<td>73</td>
</tr>
<tr>
<td>γνώση</td>
<td>127</td>
<td>ἐπιστρέφων</td>
<td>73</td>
</tr>
<tr>
<td>γνωστέον</td>
<td>127</td>
<td>ἐπιστέφανον</td>
<td>9</td>
</tr>
<tr>
<td>γνωστόν</td>
<td>20</td>
<td>ἐρωμένον</td>
<td>112</td>
</tr>
<tr>
<td>γνωρίζονταί</td>
<td>5</td>
<td>ἐρωτεύμ ν</td>
<td>6</td>
</tr>
<tr>
<td>γνωστός</td>
<td>5</td>
<td>ἐφόσον</td>
<td>109</td>
</tr>
<tr>
<td>δεικτικό</td>
<td>82</td>
<td>ἐφόσον</td>
<td>52</td>
</tr>
<tr>
<td>δεικτικόν</td>
<td>61</td>
<td>ἐφόσον</td>
<td>21, 55, 109</td>
</tr>
<tr>
<td>δεικτικόν</td>
<td>101</td>
<td>ἐφόσον</td>
<td>74, 111</td>
</tr>
<tr>
<td>δεικτικόν</td>
<td>117</td>
<td>ζητεῖ κ. εὐρήσεις</td>
<td>4, 135</td>
</tr>
<tr>
<td>δεικτικόν</td>
<td>71</td>
<td>ἢ</td>
<td>84</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>118</td>
<td>ἢ</td>
<td>108, 109</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>29, 117</td>
<td>ἢ</td>
<td>83</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>25</td>
<td>ἐστὶν</td>
<td>123</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>101</td>
<td>ἔθεα</td>
<td>7</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>123</td>
<td>ἔθεα</td>
<td>9, 10, 21, 122</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>71</td>
<td>ἔθεσται</td>
<td>74</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>114, 123</td>
<td>ἔθεσται</td>
<td>74, 75</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>113, 131</td>
<td>ἔθεσται</td>
<td>120</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>3, 71, 114</td>
<td>ἔθεσται</td>
<td>127</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>36, 37, 68</td>
<td>ἔθεσται</td>
<td>125</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>2, 135</td>
<td>ἔθεσται</td>
<td>100</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>34</td>
<td>ἐρείποι</td>
<td>39, 64</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>86, 87</td>
<td>ἔργον</td>
<td>22, 95, 96, 97</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>91</td>
<td>ἔργον</td>
<td>8</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>89</td>
<td>ἔργον</td>
<td>134</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>38, 39</td>
<td>ἔργον</td>
<td>83</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>114</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>71, 72</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>72</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>91</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>3</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>9, 135</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>115</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
<tr>
<td>διάστημα, διάστημα</td>
<td>4, 111</td>
<td>ἐργαθήρια, —ος</td>
<td>114</td>
</tr>
</tbody>
</table>

**INDEX TO GREEK WORDS.**
<table>
<thead>
<tr>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bk. II., ch. i., § 23</td>
<td>114</td>
</tr>
<tr>
<td>Bk. II., ch. xvi., § 22</td>
<td>75</td>
</tr>
<tr>
<td>Bk. II., ch. ii., § 20</td>
<td>98</td>
</tr>
<tr>
<td>ch. iv., § 3</td>
<td>36</td>
</tr>
<tr>
<td>ch. v., § 9</td>
<td>98</td>
</tr>
<tr>
<td>ch. vi., § 7</td>
<td>97</td>
</tr>
<tr>
<td>ch. vii., § 8</td>
<td>90</td>
</tr>
<tr>
<td>ch. ix., § 20</td>
<td>134</td>
</tr>
<tr>
<td>ch. x., § 9</td>
<td>129</td>
</tr>
<tr>
<td>ch. xi., § 13</td>
<td>41</td>
</tr>
<tr>
<td>ch. xii., § 5</td>
<td>99</td>
</tr>
<tr>
<td>ch. xiii., § 6</td>
<td>96</td>
</tr>
<tr>
<td>ch. xiv., § 11</td>
<td>108</td>
</tr>
<tr>
<td>ch. xv., § 9</td>
<td>97</td>
</tr>
<tr>
<td>§§ 15, 16</td>
<td>41</td>
</tr>
</tbody>
</table>

**INDEX TO REFERENCES.**

<table>
<thead>
<tr>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bk. II., ch. xxi., § 12</td>
<td>47</td>
</tr>
<tr>
<td>Bk. III., ch. xvi., § 1</td>
<td>44</td>
</tr>
<tr>
<td>Bk. II., ch. ii., § 20</td>
<td>94</td>
</tr>
<tr>
<td>ch. xxii., § 10</td>
<td>91</td>
</tr>
<tr>
<td>§§ 14</td>
<td>58</td>
</tr>
<tr>
<td>§§ 15</td>
<td>59</td>
</tr>
<tr>
<td>ch. xviii., § 5</td>
<td>12</td>
</tr>
<tr>
<td>ch. xxii., § 10</td>
<td>118</td>
</tr>
<tr>
<td>ch. xix., § 1</td>
<td>11</td>
</tr>
<tr>
<td>ch. xx., § 18</td>
<td>93</td>
</tr>
<tr>
<td>ch. xxii., § 6</td>
<td>64</td>
</tr>
<tr>
<td>§§ 14</td>
<td>8</td>
</tr>
<tr>
<td>§§ 26</td>
<td>71, 73</td>
</tr>
<tr>
<td>ch. xix., § 1</td>
<td>22</td>
</tr>
<tr>
<td>§§ 26</td>
<td>25</td>
</tr>
<tr>
<td>ch. xxii., § 4</td>
<td>25</td>
</tr>
<tr>
<td>§§ 26</td>
<td>61</td>
</tr>
<tr>
<td>§§ 26</td>
<td>46</td>
</tr>
<tr>
<td>§§ 26</td>
<td>10</td>
</tr>
<tr>
<td>ch. xxii., § 4</td>
<td>57</td>
</tr>
<tr>
<td>§§ 26</td>
<td>10</td>
</tr>
</tbody>
</table>

**INDEX TO REFERENCES.**

---

<table>
<thead>
<tr>
<th>Reference</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bk. III., ch. i., § 15</td>
<td>6</td>
</tr>
<tr>
<td>Bk. III., ch. xvi., § 1</td>
<td>24</td>
</tr>
<tr>
<td>§§ 18</td>
<td>8</td>
</tr>
<tr>
<td>§§ 26</td>
<td>120</td>
</tr>
<tr>
<td>§§ 26</td>
<td>2</td>
</tr>
<tr>
<td>ch. x., § 3</td>
<td>65</td>
</tr>
<tr>
<td>§§ 26</td>
<td>32</td>
</tr>
<tr>
<td>§§ 26</td>
<td>13</td>
</tr>
<tr>
<td>§§ 26</td>
<td>50</td>
</tr>
<tr>
<td>§§ 26</td>
<td>103</td>
</tr>
<tr>
<td>ch. xii., § 22</td>
<td>28</td>
</tr>
<tr>
<td>§§ 26</td>
<td>6</td>
</tr>
<tr>
<td>§§ 26</td>
<td>33, 64</td>
</tr>
<tr>
<td>ch. xvi., § 4</td>
<td>46</td>
</tr>
<tr>
<td>§§ 26</td>
<td>10</td>
</tr>
<tr>
<td>§§ 26</td>
<td>27</td>
</tr>
<tr>
<td>ch. xix., § 1</td>
<td>91</td>
</tr>
<tr>
<td>§§ 26</td>
<td>50</td>
</tr>
<tr>
<td>§§ 26</td>
<td>59, 72</td>
</tr>
<tr>
<td>ch. xii., § 22</td>
<td>91</td>
</tr>
<tr>
<td>§§ 26</td>
<td>72</td>
</tr>
<tr>
<td>§§ 26</td>
<td>73</td>
</tr>
<tr>
<td>§§ 26</td>
<td>74</td>
</tr>
<tr>
<td>§§ 26</td>
<td>118</td>
</tr>
<tr>
<td>§§ 26</td>
<td>94</td>
</tr>
<tr>
<td>§§ 26</td>
<td>120</td>
</tr>
<tr>
<td>§§ 26</td>
<td>105</td>
</tr>
<tr>
<td>§§ 26</td>
<td>106</td>
</tr>
<tr>
<td>ch. xiii., § 7</td>
<td>44</td>
</tr>
<tr>
<td>§§ 26</td>
<td>112</td>
</tr>
<tr>
<td>§§ 26</td>
<td>129</td>
</tr>
<tr>
<td>§§ 26</td>
<td>119</td>
</tr>
<tr>
<td>§§ 26</td>
<td>17</td>
</tr>
<tr>
<td>§§ 26</td>
<td>40</td>
</tr>
<tr>
<td>§§ 26</td>
<td>22</td>
</tr>
<tr>
<td>§§ 26</td>
<td>89</td>
</tr>
<tr>
<td>§§ 26</td>
<td>24</td>
</tr>
<tr>
<td>§§ 26</td>
<td>128</td>
</tr>
<tr>
<td>§§ 26</td>
<td>26</td>
</tr>
<tr>
<td>§§ 26</td>
<td>29</td>
</tr>
<tr>
<td>§§ 26</td>
<td>125</td>
</tr>
<tr>
<td>§§ 26</td>
<td>32</td>
</tr>
<tr>
<td>§§ 26</td>
<td>128</td>
</tr>
<tr>
<td>§§ 26</td>
<td>37</td>
</tr>
<tr>
<td>§§ 26</td>
<td>125</td>
</tr>
<tr>
<td>Bk. III., ch. xxiv., § 2</td>
<td>PAGE</td>
</tr>
<tr>
<td>-------------------------</td>
<td>------</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 17</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 20</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 32</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 42</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 43</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 50</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 56</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 58</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 75</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 76</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 85</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 92</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 98</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 99</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 101</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 113</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. xxvi., § 3</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 8</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; §§ 18, 19</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 25</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 28</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 30</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 35</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 38</td>
<td></td>
</tr>
<tr>
<td>Bk. IV., ch. i., §§ 1, 2</td>
<td>PAGE</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 3</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; §§ 26, 28</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 43</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 48</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 51</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 57</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 58</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 79</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; §§ 82, 83</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 86</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 88</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; §§ 89, 90</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 91</td>
<td></td>
</tr>
<tr>
<td>Bk. IV., ch. i., § 95</td>
<td>PAGE</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 99</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 100</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 117</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 151</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 176</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. iii., § 1</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 2</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 11</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. iv., § 7</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 25</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 26</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 42</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 45</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 48</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. v., § 8</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 9</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 17</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 19</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 24</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. vi., § 2</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 4</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. vii., § 14</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 17</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 20</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 21</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. viii., § 12</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 21</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 34</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 35</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. ix., § 1</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 4</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 6</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 7</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 8</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 9</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 12</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 13</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. x., § 12</td>
<td></td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 20</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Bk. IV., ch. x., § 29</th>
<th>PAGE</th>
<th>65, 92</th>
</tr>
</thead>
<tbody>
<tr>
<td>&quot; &quot; &quot; § 17</td>
<td></td>
<td>61</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 19</td>
<td></td>
<td>80</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 31</td>
<td></td>
<td>58</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 34</td>
<td></td>
<td>51</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 35</td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. xii., § 1</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 11</td>
<td></td>
<td>40</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 19</td>
<td></td>
<td>126, 127</td>
</tr>
<tr>
<td>&quot; &quot; &quot; ch. xiii., § 5</td>
<td></td>
<td>32</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 18</td>
<td></td>
<td>16</td>
</tr>
<tr>
<td>&quot; &quot; &quot; § 23</td>
<td></td>
<td>104</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Frag. Diss.</th>
<th>PAGE</th>
<th>128</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>46, 131, 133</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>77, 82</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>49</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Ench. xxv., § 7</th>
<th>PAGE</th>
<th>33</th>
</tr>
</thead>
<tbody>
<tr>
<td>21, 34, 109, 110, 112</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxii., § 2</td>
<td>38, 78</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>127</td>
<td></td>
</tr>
<tr>
<td>16, 121, 122</td>
<td></td>
<td></td>
</tr>
<tr>
<td>xxxiii., §§ 2, 3, 5</td>
<td>121</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>116</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>122</td>
<td></td>
</tr>
<tr>
<td>§§ 13, 14</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>17, 73</td>
<td></td>
</tr>
<tr>
<td>xxxv.</td>
<td>78, 120</td>
<td></td>
</tr>
<tr>
<td>xxxviii.</td>
<td>79</td>
<td></td>
</tr>
<tr>
<td>xl.</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>xlvii., § 1</td>
<td>102</td>
<td></td>
</tr>
<tr>
<td>xlviii., § 1</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>xlix.</td>
<td>37</td>
<td></td>
</tr>
<tr>
<td>li., § 1</td>
<td>59</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Stob.</th>
<th>PAGE</th>
<th>124</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>ii.</td>
<td>81, 127</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>70</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>118</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>34</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>81</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>66</td>
<td></td>
</tr>
</tbody>
</table>

| Cod. vat. | 109 |
## NEW TESTAMENT.

<table>
<thead>
<tr>
<th>Matt.</th>
<th>PAGE</th>
<th>Matt.</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>ii. 1</td>
<td>70</td>
<td>xii. 45</td>
<td>85</td>
</tr>
<tr>
<td>iii. 17</td>
<td>126</td>
<td>xii. 13</td>
<td>125</td>
</tr>
<tr>
<td>iv. 3</td>
<td>96</td>
<td>xii. 27</td>
<td>25</td>
</tr>
<tr>
<td>v. 3</td>
<td>52</td>
<td>xii. 46</td>
<td>87</td>
</tr>
<tr>
<td>v. 4</td>
<td>43</td>
<td>xii. 48</td>
<td>57</td>
</tr>
<tr>
<td>v. 22, 28</td>
<td>135</td>
<td>xiv. 20</td>
<td>81</td>
</tr>
<tr>
<td>v. 41</td>
<td>15</td>
<td>xiv. 21</td>
<td>103</td>
</tr>
<tr>
<td>v. 44</td>
<td>119</td>
<td>xiv. 24</td>
<td>94</td>
</tr>
<tr>
<td>v. 46</td>
<td>33</td>
<td>xiv. 26</td>
<td>23</td>
</tr>
<tr>
<td>vi. 2, 5</td>
<td>65</td>
<td>vi. 33</td>
<td>82</td>
</tr>
<tr>
<td>vi. 10</td>
<td>46</td>
<td>vi. 6</td>
<td>4</td>
</tr>
<tr>
<td>vi. 11</td>
<td>122</td>
<td>vi. 21</td>
<td>82</td>
</tr>
<tr>
<td>vi. 14</td>
<td>116</td>
<td>vii. 4</td>
<td>90</td>
</tr>
<tr>
<td>vi. 15</td>
<td>122</td>
<td>vii. 14</td>
<td>43</td>
</tr>
<tr>
<td>vi. 25</td>
<td>110</td>
<td>vii. 15</td>
<td>4</td>
</tr>
<tr>
<td>vi. 26</td>
<td>117</td>
<td>vii. 20</td>
<td>89</td>
</tr>
<tr>
<td>vii. 4</td>
<td>7</td>
<td>vii. 27</td>
<td>90</td>
</tr>
<tr>
<td>vii. 7</td>
<td>135</td>
<td>viii. 3</td>
<td>73</td>
</tr>
<tr>
<td>vii. 12</td>
<td>2</td>
<td>viii. 4</td>
<td>131</td>
</tr>
<tr>
<td>vii. 17, 18</td>
<td>57</td>
<td>viii. 17</td>
<td>78</td>
</tr>
<tr>
<td>vii. 26</td>
<td>127</td>
<td>viii. 19</td>
<td>92</td>
</tr>
<tr>
<td>vii. 27</td>
<td>64</td>
<td>viii. 25</td>
<td>98</td>
</tr>
<tr>
<td>viii. 10</td>
<td>46</td>
<td>viii. 23</td>
<td>122</td>
</tr>
<tr>
<td>viii. 29</td>
<td>11</td>
<td>xx. 28</td>
<td>90</td>
</tr>
<tr>
<td>viii. 30</td>
<td>90</td>
<td>xx. 30</td>
<td>4</td>
</tr>
<tr>
<td>ix. 4</td>
<td>8</td>
<td>xxi. 3</td>
<td>3</td>
</tr>
<tr>
<td>ix. 8</td>
<td>45</td>
<td>xxi. 23</td>
<td>3</td>
</tr>
<tr>
<td>ix. 14</td>
<td>102</td>
<td>xii. 10</td>
<td>56</td>
</tr>
<tr>
<td>x. 1</td>
<td>44</td>
<td>xii. 16</td>
<td>29</td>
</tr>
<tr>
<td>x. 9, 10</td>
<td>27</td>
<td>xii. 20</td>
<td>34</td>
</tr>
<tr>
<td>x. 29, 30</td>
<td>108</td>
<td>xii. 23</td>
<td>99</td>
</tr>
<tr>
<td>xii. 12</td>
<td>68</td>
<td>xii. 31, 32</td>
<td>118</td>
</tr>
<tr>
<td>xii. 22</td>
<td>96</td>
<td>xii. i</td>
<td>76</td>
</tr>
<tr>
<td>xii. 23</td>
<td>9</td>
<td>xiii. 28</td>
<td>120</td>
</tr>
<tr>
<td>xii. 29</td>
<td>130</td>
<td>xiv. 20</td>
<td>96</td>
</tr>
<tr>
<td>xii. 33</td>
<td>57</td>
<td>xiv. 36</td>
<td>108</td>
</tr>
<tr>
<td>xii. 42</td>
<td>20</td>
<td>xiv. 43</td>
<td>39</td>
</tr>
</tbody>
</table>

## INDEX TO REFERENCES.

<table>
<thead>
<tr>
<th>Page</th>
<th>Mark</th>
<th>PAGE</th>
</tr>
</thead>
<tbody>
<tr>
<td>56</td>
<td>xii. 2</td>
<td>64</td>
</tr>
<tr>
<td>53</td>
<td>xiv. 14</td>
<td>3</td>
</tr>
<tr>
<td>39</td>
<td>xiv. 15</td>
<td>56</td>
</tr>
<tr>
<td>87</td>
<td>xiv. 18</td>
<td>68</td>
</tr>
<tr>
<td>127</td>
<td>xiv. 19</td>
<td>64</td>
</tr>
<tr>
<td>87</td>
<td>xiv. 20, 24</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xiv. 44</td>
<td>64</td>
</tr>
<tr>
<td>113</td>
<td>xiv. 46</td>
<td>64</td>
</tr>
<tr>
<td>93</td>
<td>xvi. 16</td>
<td>65</td>
</tr>
<tr>
<td>93</td>
<td>xvi. 29</td>
<td>65</td>
</tr>
<tr>
<td>47</td>
<td>xvi. 46</td>
<td>64</td>
</tr>
<tr>
<td>24</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>104</td>
<td>xvi. 49</td>
<td>64</td>
</tr>
<tr>
<td>42</td>
<td>xvi. 50</td>
<td>64</td>
</tr>
<tr>
<td>84</td>
<td>xvi. 62</td>
<td>64</td>
</tr>
<tr>
<td>83</td>
<td>xvi. 69</td>
<td>64</td>
</tr>
<tr>
<td>24</td>
<td>xvi. 73</td>
<td>64</td>
</tr>
<tr>
<td>106</td>
<td>xvi. 71</td>
<td>64</td>
</tr>
<tr>
<td>52</td>
<td>xvi. 28</td>
<td>64</td>
</tr>
<tr>
<td>15</td>
<td>xvi. 32</td>
<td>64</td>
</tr>
<tr>
<td>128</td>
<td>xvi. 12</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 43</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>130</td>
<td>xvi. 50</td>
<td>64</td>
</tr>
<tr>
<td>42</td>
<td>xvi. 69</td>
<td>64</td>
</tr>
<tr>
<td>83</td>
<td>xvi. 73</td>
<td>64</td>
</tr>
<tr>
<td>106</td>
<td>xvi. 71</td>
<td>64</td>
</tr>
<tr>
<td>52</td>
<td>xvi. 28</td>
<td>64</td>
</tr>
<tr>
<td>15</td>
<td>xvi. 32</td>
<td>64</td>
</tr>
<tr>
<td>128</td>
<td>xvi. 12</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 43</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>130</td>
<td>xvi. 50</td>
<td>64</td>
</tr>
<tr>
<td>42</td>
<td>xvi. 69</td>
<td>64</td>
</tr>
<tr>
<td>83</td>
<td>xvi. 73</td>
<td>64</td>
</tr>
<tr>
<td>106</td>
<td>xvi. 71</td>
<td>64</td>
</tr>
<tr>
<td>52</td>
<td>xvi. 28</td>
<td>64</td>
</tr>
<tr>
<td>15</td>
<td>xvi. 32</td>
<td>64</td>
</tr>
<tr>
<td>128</td>
<td>xvi. 12</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 43</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>130</td>
<td>xvi. 50</td>
<td>64</td>
</tr>
<tr>
<td>42</td>
<td>xvi. 69</td>
<td>64</td>
</tr>
<tr>
<td>83</td>
<td>xvi. 73</td>
<td>64</td>
</tr>
<tr>
<td>106</td>
<td>xvi. 71</td>
<td>64</td>
</tr>
<tr>
<td>52</td>
<td>xvi. 28</td>
<td>64</td>
</tr>
<tr>
<td>15</td>
<td>xvi. 32</td>
<td>64</td>
</tr>
<tr>
<td>128</td>
<td>xvi. 12</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 43</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>130</td>
<td>xvi. 50</td>
<td>64</td>
</tr>
<tr>
<td>42</td>
<td>xvi. 69</td>
<td>64</td>
</tr>
<tr>
<td>83</td>
<td>xvi. 73</td>
<td>64</td>
</tr>
<tr>
<td>106</td>
<td>xvi. 71</td>
<td>64</td>
</tr>
<tr>
<td>52</td>
<td>xvi. 28</td>
<td>64</td>
</tr>
<tr>
<td>15</td>
<td>xvi. 32</td>
<td>64</td>
</tr>
<tr>
<td>128</td>
<td>xvi. 12</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 43</td>
<td>64</td>
</tr>
<tr>
<td>71</td>
<td>xvi. 47</td>
<td>64</td>
</tr>
<tr>
<td>Luke</td>
<td>xvi. 29</td>
<td>84</td>
</tr>
<tr>
<td>-------</td>
<td>----------</td>
<td>----</td>
</tr>
<tr>
<td></td>
<td>xvii. 8</td>
<td>40</td>
</tr>
<tr>
<td></td>
<td>xviii. 22</td>
<td>77</td>
</tr>
<tr>
<td></td>
<td>xx. 2</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>xx. 20</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>xx. 44</td>
<td>34</td>
</tr>
<tr>
<td></td>
<td>xxii. 25</td>
<td>46</td>
</tr>
<tr>
<td></td>
<td>xxii. 34</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>xxii. 32</td>
<td>73</td>
</tr>
<tr>
<td></td>
<td>xxii. 55</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>xxiv. 25</td>
<td>53</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>i. 2</td>
<td>92</td>
</tr>
<tr>
<td></td>
<td>i. 8</td>
<td>38</td>
</tr>
<tr>
<td></td>
<td>i. 15</td>
<td>61</td>
</tr>
<tr>
<td></td>
<td>i. 18</td>
<td>91</td>
</tr>
<tr>
<td></td>
<td>i. 26</td>
<td>94</td>
</tr>
<tr>
<td></td>
<td>i. 30</td>
<td>93</td>
</tr>
<tr>
<td></td>
<td>i. 41</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>i. 51</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>ii. 4</td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>ii. 18</td>
<td>83</td>
</tr>
<tr>
<td></td>
<td>iii. 3, 7</td>
<td>88</td>
</tr>
<tr>
<td></td>
<td>iii. 8</td>
<td>28, 64</td>
</tr>
<tr>
<td></td>
<td>iii. 18</td>
<td>99</td>
</tr>
<tr>
<td></td>
<td>iii. 20</td>
<td>55, 78</td>
</tr>
<tr>
<td></td>
<td>iii. 21</td>
<td>78</td>
</tr>
<tr>
<td></td>
<td>iv. 14</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>iv. 24</td>
<td>107</td>
</tr>
<tr>
<td></td>
<td>iv. 29</td>
<td>98</td>
</tr>
<tr>
<td></td>
<td>iv. 34</td>
<td>45, 96</td>
</tr>
<tr>
<td></td>
<td>iv. 52</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>v. 25, 28</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>v. 29</td>
<td>79</td>
</tr>
<tr>
<td></td>
<td>vi. 18</td>
<td>86</td>
</tr>
<tr>
<td></td>
<td>vi. 58</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>vii. 35</td>
<td>89</td>
</tr>
<tr>
<td></td>
<td>viii. 8</td>
<td>75</td>
</tr>
<tr>
<td></td>
<td>viii. 17</td>
<td>86</td>
</tr>
<tr>
<td>Acts</td>
<td>i. 1</td>
<td>62</td>
</tr>
<tr>
<td></td>
<td>i. 10</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>ii. 12</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>ii. 22</td>
<td>85</td>
</tr>
<tr>
<td></td>
<td>ii. 14</td>
<td>34, 35</td>
</tr>
<tr>
<td></td>
<td>vii. 14</td>
<td>34, 35</td>
</tr>
<tr>
<td></td>
<td>viii. 3</td>
<td>80</td>
</tr>
<tr>
<td></td>
<td>viii. 36</td>
<td>100</td>
</tr>
<tr>
<td></td>
<td>ix. 33</td>
<td>23</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acts</th>
<th>xv. 5</th>
<th>16</th>
<th>Rom.</th>
<th>iv. 13</th>
<th>46</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>xv. 8, 9</td>
<td>114</td>
<td></td>
<td>vi. 6</td>
<td>113</td>
</tr>
<tr>
<td></td>
<td>xvi. 23, 25</td>
<td>124</td>
<td></td>
<td>vi. 11</td>
<td>36, 102</td>
</tr>
<tr>
<td></td>
<td>xvii. 6</td>
<td>80</td>
<td></td>
<td>vi. 17</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>xvii. 20</td>
<td>18</td>
<td></td>
<td>vi. 23</td>
<td>113</td>
</tr>
<tr>
<td></td>
<td>xvii. 22</td>
<td>61</td>
<td></td>
<td>vii. 6</td>
<td>106</td>
</tr>
<tr>
<td></td>
<td>xvii. 24</td>
<td>131</td>
<td></td>
<td>vii. 7</td>
<td>115</td>
</tr>
<tr>
<td></td>
<td>xvii. 27</td>
<td>107</td>
<td></td>
<td>vii. 15, 16</td>
<td>1, 78</td>
</tr>
<tr>
<td></td>
<td>xvii. 28</td>
<td>76</td>
<td></td>
<td>vii. 24</td>
<td>117</td>
</tr>
<tr>
<td></td>
<td>xvii. 29</td>
<td>51</td>
<td></td>
<td>vii. 25</td>
<td>10</td>
</tr>
<tr>
<td></td>
<td>xvii. 31</td>
<td>8</td>
<td></td>
<td>vii. 10</td>
<td>54</td>
</tr>
<tr>
<td></td>
<td>xvii. 32</td>
<td>85</td>
<td></td>
<td>vii. 21</td>
<td>114</td>
</tr>
<tr>
<td></td>
<td>xx. 19</td>
<td>131</td>
<td></td>
<td>ix. 11</td>
<td>55</td>
</tr>
<tr>
<td></td>
<td>xx. 26</td>
<td>9</td>
<td></td>
<td>x. 13</td>
<td>111</td>
</tr>
<tr>
<td></td>
<td>xx. 33</td>
<td>115</td>
<td></td>
<td>xi. 8</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>xxii. 14</td>
<td>110</td>
<td></td>
<td>xi. 11</td>
<td>95</td>
</tr>
<tr>
<td></td>
<td>xxii. 22</td>
<td>85</td>
<td></td>
<td>xii. 2</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>xxii. 31</td>
<td>43</td>
<td></td>
<td>xii. 9</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>xxii. 8</td>
<td>99</td>
<td></td>
<td>xii. 10</td>
<td>60, 116</td>
</tr>
<tr>
<td></td>
<td>xxii. 24</td>
<td>23</td>
<td></td>
<td>xii. 16</td>
<td>105</td>
</tr>
<tr>
<td></td>
<td>xxiv. 5</td>
<td>16</td>
<td></td>
<td>xii. 3, 4</td>
<td>120</td>
</tr>
<tr>
<td></td>
<td>xxvi. 9</td>
<td>7</td>
<td></td>
<td>xii. 9</td>
<td>36, 37, 115</td>
</tr>
<tr>
<td></td>
<td>xxvi. 26</td>
<td>5</td>
<td></td>
<td>xv. 27</td>
<td>77</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Acts</th>
<th>xv. 19</th>
<th>50</th>
<th>Rom.</th>
<th>i. 4</th>
<th>74</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>xvii. 27</td>
<td>64</td>
<td></td>
<td>i. 11</td>
<td>81</td>
</tr>
<tr>
<td></td>
<td>xvii. 34</td>
<td>130</td>
<td></td>
<td>i. 18</td>
<td>112</td>
</tr>
<tr>
<td></td>
<td>xvii. 37</td>
<td>34</td>
<td></td>
<td>iii. 10</td>
<td>19</td>
</tr>
<tr>
<td></td>
<td>xxvii. 15</td>
<td>74</td>
<td></td>
<td>iv. 4</td>
<td>119</td>
</tr>
<tr>
<td></td>
<td>xxvii. 26</td>
<td>85</td>
<td></td>
<td>iv. 8</td>
<td>6</td>
</tr>
<tr>
<td></td>
<td>xxvii. 28</td>
<td>85</td>
<td></td>
<td>iv. 14</td>
<td>127</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Rom.</td>
<td>i. 16</td>
<td>129</td>
</tr>
<tr>
<td></td>
<td>i. 20</td>
<td>49</td>
<td></td>
<td>i. 20</td>
<td>16</td>
</tr>
<tr>
<td></td>
<td>i. 23</td>
<td>91</td>
<td></td>
<td>vi. 15</td>
<td>109</td>
</tr>
<tr>
<td></td>
<td>ii. 3</td>
<td>79</td>
<td></td>
<td>vi. 19</td>
<td>24, 109</td>
</tr>
<tr>
<td></td>
<td>ii. 15</td>
<td>118</td>
<td></td>
<td>vii. 26</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>ii. 4</td>
<td>7</td>
<td></td>
<td>vii. 31</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>iii. 19</td>
<td>76</td>
<td></td>
<td>vii. 35</td>
<td>50</td>
</tr>
<tr>
<td></td>
<td>iii. 20</td>
<td>13</td>
<td></td>
<td>vii. 2</td>
<td>123</td>
</tr>
<tr>
<td></td>
<td>ii. 10</td>
<td>46</td>
<td></td>
<td>ix. 6</td>
<td>11</td>
</tr>
<tr>
<td>References</td>
<td>Page</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------</td>
<td>------</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. ix. 27</td>
<td>48, 71</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. x. 29</td>
<td>37</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. x. 31</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 7</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 18</td>
<td>31, 88</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 18</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 18</td>
<td>51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 19</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 19</td>
<td>123</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 19</td>
<td>127</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xi. 19</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xiv. 24</td>
<td>125</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xiv. 24</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xiv. 24</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xv. 3</td>
<td>47</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xv. 3</td>
<td>4</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xv. 3</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xv. 47</td>
<td>117</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xv. 51</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 Cor. xvi. 6</td>
<td>101</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. i. 8</td>
<td>93</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. ii. 14</td>
<td>10, 75</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. iii. 7</td>
<td>82</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. iii. 14</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. iv. 5</td>
<td>36</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. iv. 8</td>
<td>74</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. v. 4</td>
<td>117</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. vii. 1</td>
<td>114</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. viii. 16</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. viii. 23</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. ix. 15</td>
<td>10</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. x. 12</td>
<td>82</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. x. 13</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. xi. 7</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. xi. 9</td>
<td>38</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. xii. 8</td>
<td>87</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. xii. 11</td>
<td>53</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Cor. xiii. 5</td>
<td>48</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. i. 10</td>
<td>115</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. i. 13</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. i. 20</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. ii. 6</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. ii. 7</td>
<td>97</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. ii. 8</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. iii. 24</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. iv. 3</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. iv. 9</td>
<td>31, 88</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. iv. 10</td>
<td>100</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. v. 12</td>
<td>6</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. v. 14</td>
<td>36</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gal. v. 26</td>
<td>51</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. ii. 10</td>
<td>119</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iii. 2</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 6</td>
<td>116</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 13</td>
<td>59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 19</td>
<td>129</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 22</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 29</td>
<td>58, 121</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. iv. 30</td>
<td>109</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. v. 5</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. v. 33</td>
<td>96</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. vi. 6</td>
<td>110</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Eph. vi. 7</td>
<td>63</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. ii. 6</td>
<td>81</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. ii. 7</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. ii. 12</td>
<td>94</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. iii. 13</td>
<td>102</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. iii. 16</td>
<td>104</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. iv. 11</td>
<td>124</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phil. iv. 18</td>
<td>65</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. i. 25</td>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. ii. 4</td>
<td>97</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. ii. 5</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. ii. 15</td>
<td>75</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. ii. 20</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. iii. 8</td>
<td>17</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. iii. 16</td>
<td>112</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Col. iv. 6</td>
<td>121</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. i. 3</td>
<td>34</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. i. 4</td>
<td>79</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. i. 5</td>
<td>45</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. ii. 15</td>
<td>123</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. iv. 13</td>
<td>92, 108</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. v. 12</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. v. 13</td>
<td>59</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. v. 14</td>
<td>59, 70</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 2</td>
<td>52</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 7</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 8</td>
<td>8</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 15</td>
<td>29</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 17</td>
<td>63</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 18</td>
<td>21</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 22</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 29</td>
<td>58, 121</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 30</td>
<td>109</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. v. 5</td>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. v. 33</td>
<td>96</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 6</td>
<td>110</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. vi. 7</td>
<td>63</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. ii. 4</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. ii. 5</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. ii. 14</td>
<td>19</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. iii. 5</td>
<td>32</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. iii. 6</td>
<td>20</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Heb. iv. 7</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tit. i. 1</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tit. i. 15</td>
<td>118</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tit. i. 13</td>
<td>9</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tit. iv. 7</td>
<td>70</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phm. 13, 14</td>
<td>69</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phm. ii. 12</td>
<td>18</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phm. iii. 3</td>
<td>120</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phm. iv. 2</td>
<td>73</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Pet. i. 4</td>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Pet. ii. 9</td>
<td>113</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Pet. ii. 20</td>
<td>72</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Pet. iii. 10</td>
<td>31</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 Pet. iii. 12</td>
<td>113</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 John i. 6</td>
<td>111</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 John ii. 14</td>
<td>84</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 John 12</td>
<td>68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 John 13</td>
<td>68</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jude 6</td>
<td>49</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
INDEX TO REFERENCES.

| Rev. | ii. 9  | 102 |
|      | ii. 16 | 103 |
|      | iii. 15 | 6 |
|      | iii. 17 | 59 |
|      | iii. 18 | 22 |
|      | vii. 13 | 86 |
|      | viii. 5 | 87 |
|      | xiv. 13 | 97 |
| xvii. 4 | 51 |
| xviii. 7 | 20 |

OLD TESTAMENT.

Ps. cxliii. 2 . . . 13

Deut. x. 22 (א"ו) . . 35
Gen. ii. 7 . . . 117

" xviii. 19 . . . 35

Antoninus, 133
Aristotle, 25

Bible Studies, 16, 19, 21, 30
Bonhoeffer (Epiktet u. d. Neue Testament), 59
Bruce, 42

Catullus, 49
Creeds, 128

Deissmann, 16, 19, 21, 26, 27, 30, 51, 136

Expositor, 11, 49, 64, 80, 125
Expos. Gk. Test., 5, 31, 42, 58, 97

Hesiod, 81
Homer, 56, 132

Inscriptions, 19, 21, 26, 51

Knowling, 5

Liddell and Scott, 56
Light from the Ancient East, 51
Lightfoot (Epist. to Phil.), 32, 33
Lucian, 37

Luther, 42
LXX., 35, 85, 117

Martial, 51
Milligan, 136
Moffatt, 11, 125
Moulton, 14, 36, 37, 43, 61, 62, 69, 95, 104, 136

New Light, 26

Papyri, 14, 49, 64, 80, 137
Plato, 5, 6, 14, 25, 39, 72
Plutarch, 51
Polybius, 51, 77, 79
Prolegg., 14, 36, 37, 43, 61, 95, 104

Rouse, 133
Sabbelius, 29
Sanday and Headlam (Romans), 33, 54
Strachan, 31

Vulgate, 40, 42

Weizsäcker, 42
Westcott (Hebrews), 34
W. H. Margin, 66

Xenophon, 25
INDEX TO SUBJECTS.

| Accusative Absolute, 101          | Emphasis, Loss of, 103, 104 |
| " and Infinitive, 101, 102        | Epictetus, Lofty tone explained, 136 |
| Adjectives, List of, 48-60        | Extravagance, 122 |
| Adorning (Inner Man), 120         | God, Act in a Manner worthy of, 119 |
| Adverbs ('Motion to'), 88, 89, 90 | " Care of, 108 |
| Aorist, Gnomic, 3, 87             | " Essence of, 107, 128 |
| Article, Omitted, 44, 45, 46, 47   | " Fellowship with, 111 |
| Augment, Omitted, 85, 86          | " Friend of, 111 |
| Body (clay), 117                  | " Omnipresence and Omnisience of, 108 |
| Business, Man's, 111, 112         | " Pleasing, 114, 115 |
| Circumcision, 134, 135             | " Thankfulness to, 74, 111 |
| Company, Evil, 116                | " Trust in, 110 |
| Comparatives and Superlatives,     | Good, Do the, 120 |
| 60, 61, 62                       | Hebraism, 13, 19, 35 |
| Conscience, 118, 119              | Helper, God as, 111 |
| Contentment, 123, 124, 126        | Humility, 123, 130, 133 |
| Conversion, 73, 110               | Imperative, Infinitive for, 104 |
| Covetousness, 115, 129            | Judas, 3 |
| Cynic, The, 49, 72                | Julian, 133 |
| Dative (Duration of time), 102     | Language, Non-literary, 136, 137 |
| " ('Motion to'), 102, 103         |              |
| " Fear of, 123                    |              |
| Death, Coming of, 123             |              |
| Diminutives, 20, 103, 104         |              |
| Domitian, 134                     |              |
INDEX TO SUBJECTS.

Life, Cleansing the, 114
Loss, Sin brings, 112
Man, God’s Son, 116
  " God in, 109
  " Superiority of, 117
Nature, Man’s, 116
Nouns, List of, 15–35
N.T., Acquaintance of E. with, 134, 135
Pantheism, 133
Participle (for Imperative), 104, 105
Polytheism, 132
Power, the Supreme, 131
Prayer, God the Answerer of, 108
Preposition, Adjective as, 94
  " Adverb governed by, 93
Pronouns (Omitted), 43, 44
  " (Reflexive), 36, 37
  " (Relatives and Interrogative confused), 39, 40, 41, 42
Religion, Essence of, 109, 110
Repentance, 124
Riches, 122
Right, Do, 120
Sin (Error), 2, 112, 113, 133, 134
  " Punishment for, 113
Slave Master, Sin as, 113
Soul, Immortality of, 118
Speech, 120, 121, 122
Stoicism, 131, 133
Stumbling, Sin as, 112
Success, Rejoice in Another’s, 115, 116
Swearing, 121
Teacher, The, 2, 124, 125, 135
Verbs, Compound, 104
  " List of, 63–82
  " Plural (after Neut. Pl.), 103
  " —Perfect Tense, 86, 87
  " —Verbal Forms, 82–86
Will, God’s, 110

AN INTRODUCTION TO
THE STUDY OF
NEW TESTAMENT GREEK
WITH A FIRST READER

BY
JAMES HOPE MOULTON, M.A., D.LIT.
Hon. D.D. (Edin.), Hon. D.C.L. (Durham),
Hon. D.Theol. (Berlin)
Late Fellow of
KING’S COLLEGE, CAMBRIDGE
Greenwood Professor of
Hellenistic Greek and Indo-
European Philology in the
UNIVERSITY OF MANCHESTER

"Indispensable to beginners."—Collegian.
"This work is specially intended and constructed for those who begin New Testament Greek without any previous knowledge of the language. . . . What is given is so good that we are moved to ask for more."—W. H. BENNETT, M.A., in the British Weekly.

THIRD EDITION REVISED.

CHARLES H. KELLY,
25–35, City Road, and 26, Paternoster Row, London, E.C.
and of all Booksellers.
Manuals for Christian Thinkers

General Editor: JOHN TELFORD, B.A.

Small Crown 8vo., Art Cloth, 1s. net each. Limp Lambskin, gilt top, 2s. 6d. net each.

The Hymns of Methodism in their Literary Relations. Henry Bett.
The French Revolution. Ernest E. Kellett, M.A.
The Church of Twenty Centuries. A. W. Harrison, B.Sc., B.D.
Religious Experience: Its Reality and Value. T. F. Lockyer, B.A.

The Old Testament and Archaeology. C. L. Bedale, M.A.

Progressive British India. Saint Nihal Singh.
The Protestant Churches: Their History and Beliefs. Leslie F. Church, B.A., F.R.Hist.S.

Japan’s Modernization. Saint Nihal Singh.
The Religion of our Northern Ancestors. Ernest E. Kellett, M.A.


IN PREPARATION.
Christianity in the Roman Empire. R. Martin Pope, M.A.
The Apostles’ Creed. R. Waddy Moss, D.D.
The Popes of Rome. W. E. Beet, M.A.
The Ethical Tendency of Shakespeare’s Plays. A. S. Way, D.Lit.

Christian Ethics. A. E. Balch, M.A.
Jewish Sects and Parties: Their Origin, History, and Beliefs. J. W. Lightley, M.A.


Charles H. Kelly, 25-25, City Road, and 20, Paternoster Row, London, E.C.
And of all Booksellers and Libraries.