

A NEW TESTAMENT
TREASURY OF SYNONYMS

A Project Completed
by the
Intermediate Greek Classes

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ἀγωνίζομαι and κοινάω

GENERAL INFORMATION

The word ἀγωνίζομαι is of Hellenistic origin. It is one of three derivatives of the Greek word ἀγών which means a place of assembly or, more specifically, a contest. Consequently, ἀγωνίζομαι means "to enter a contest", "to contend with adversaries", "to struggle with difficulties and dangers", or "to endeavor with strenuous zeal". The other two derivative forms of ἀγών are ἀγωνή (a discipline) and ἀγωνία (anguish, agony). Our English words "agenize" and "agony" come from ἀγωνίζομαι and ἀγωνία respectively (The Concise Oxford Dictionary, p. 26). The Hebrew equivalent for ἀγωνίζομαι appears to be קָרַח.

CLASSICS

A number of references exist in classical literature for ἀγωνίζομαι. Three such references belong to Herodotus (V B.C.). The first of these is in a passage describing a "stubborn" battle between the armies of Cyrus and of Croesus in Pteria of Cappadecia in which "many on both sides fell and when they were parted at nightfall neither had the advantage. With such fortune did the two armies contend (ἀγωνίσαστο--Herodotus 1.76). The second reference concerns a visit by the Eleans to Egypt during the reign of Psammis. They boasted to the king that they had ordered the Olympic games (ἀγῶνα) "with all the justice and fairness in the world." When asked if their own townsmen "took part in the contests" (ἀγωνίζονται), they stated that this was true and that all Greeks from Elis or elsewhere "might contend" (ἀγωνίζομαι). The Egyptians objected that this policy wasn't wholly just because Eleans would be prone "to favor their own townsmen in the contest" (ἀγωνίζομεν). Egyptian counsel was that only strangers should be admitted to the contest and not the Eleans. (Herodotus 2.160). The final reference involves a Greek military hero named Cleisthenes who "made an end of minstrel's contests at Sicyon by reason of the Homeric poems, because well nigh everywhere in these it is Argives and Argos that are the theme of song." He did this as a result of his victory over the Argives. The word for "contests" is ἀγωνίζομαι (Herodotus 5.67). Lysias (V B.C.) uses ἀγωνισάμενον in a courtroom situation to describe a private suit on a "challenge" to an exchange of property (Lysias 3.20) and ἀγωνίῃ in describing a son's defense of his father's innocence as to charges that he started a fight. The boy states that his father "trusted in his own innocence and in the success which justice would award him in his trial." The word for "success" is ἀγωνίῃ (Lysias 20.22). A later classical reference belongs to Polybius (II B.C.) who describes the Battle of Carthage in which Hannibal's men try to repel Roman invaders. The commander of one particular garrison, Himilco, leads his men in a surprise raid at dawn, confusing the enemy and creating fierce man to man combat "so that there was something of the keenness of single combat in the whole contest" (ἀγωνισάμενον Polybius 45.9).

LXX

In contrast to its many classical uses, ἀγωνίζομαι is used only twice in the Septuagint. Both uses occur in Daniel 6:14 describing the struggle which King Darius had within himself in trying to find a way to prevent Daniel from being thrown to the lions. (HR).

PAPYRI

ἀγωνισόμενος is found in the Papyri in an inscription to a Greek soldier commended for his military defense in "striving in behalf of the common salvation" (Sylloge Graecarum 213.33---MM).

FATHERS

Three uses of ἀγωνίζομαι occur in the book of I Clement, written to the

Corinthian church at approximately 100 A.D. The first of these is a warning against jealousy and strife in the church: "We are not only writing these things to you beloved, for your admonition, but also to remind ourselves; for we are in the same arena and the same struggle (ἀγών) is before us." (I Clement 7:1). A second reference is in I Clement 24 where he tells these people, "Day and night you strove (ἀγών) on behalf of the whole brotherhood that the number of his elect should be saved with mercy and compassion." Finally in reference to gifts of God in store for those who wait for Christ, he says, "Let us then strive (ἀγωνισώμεθα) to be found among the number of these that wait, that we may receive a share of the promised gifts" (I Clement 35:4).

NEW TESTAMENT

There are many instances in the New Testament in which a form of ἀγωνίζομαι is used. Perhaps one of the most illustrative is in I Corinthians 9:25 where Paul is comparing the Christian life to an Olympic contest when he says, "But everyone who contends (ἀγωνισόμενος) in the games is self-controlled in all things. . ." Barnes says not only does this verse describe the positive aspect of the struggle of the contender for the prize, but also the discipline of body including "abstinence from all that would enfeeble though temporarily exciting or stimulating; from wine, from exciting and luxurious living, and from licentious indulgences. It means that they did all they could to make the body vigorous, active, and supple" (Barnes' Notes on New Testament, p. 741). Thus we can see that even in the preparation for the contest, the entrant must subject his whole being toward being the winner of the crown. As a Christian Paul had learned that the "incorruptable" crown belonged only to those who were willing to keep their bodies in "subjection" as they fight for the prize (I Corinthians 9:25-27). Alfred points out that the use of the article with the participle ἀγωνισόμενος brings out the man as an enlisted and a professional striver.

The words of Christ in Luke 13:24 in response to the disciples' conclusion that few would be saved are ἠγωνίζεσθε (Strain every nerve to enter through the narrow door. . .) (AG) The emphasis here is not that salvation is earned by works, but rather that we should "let nothing deter us from entering that door while it is open" (L). Just as the training and striving of the athlete was an individual matter, so in salvation we must individually "strain every nerve" to enter heaven.

In John 18:36 as Jesus stands before Pilate, he tells the ruler that if His kingdom had been of this world, His servants "would fight" (ἀγωνίζομεθα), that is with earthly weapons of battle.

In Colossians 4:12 we are told that Epaphras was "always laboring fervently" (ἀγωνισόμενος) for the people of Colosse in prayer. "Even though in jail with Paul, Epaphras seemed to be always occupied with this intense spiritual wrestling with God on behalf of his converts. He poured himself into it unsparringly. He is spending painful toil upon his friends through his prayers." (Colossians---Christ All-Sufficient, Everett F. Harrison, p.114).

In II Timothy 4:7 Paul uses the words ἀγωνα ἠγωνισαί to describe the "fight" which he had "fought". Here Paul is using a Hebraism as a means of showing in the strongest possible way that the Christian life is not a race one enters half heartedly, but one in which a maximum of effort must be put forth if one is to receive the prize.

Finally, in Jude 3 an exhortation to "earnestly contend for the faith." The word used is ἐκἀγωνίζεσθαι. The preposition affixed to the Greek word serves to intensify the struggle all believers should exert as Christ's representatives on earth against those who would dilute and pervert the truth of the Scriptures.

κοπιῶν

GENERAL INFORMATION

The word κοπιῶν is a derivative of κόπος (labor), as is κοπῶν (to toil, labor---TDNT, III, pp. 827-830). There seem to be two Hebrew equivalents for κοπιῶν, עָבַד (be tired, grew weary) and עָבַד (hard work, toil---HR).

CLASSICS

The basic meaning for κοπιῶν in the classical literature is "to be tired" or "to grow weary" as is borne out in Aristophanes' The Birds line 734, "but rather we'll weary you with good things." The Thesmophoriazuae, another of his works, gives this word a slightly different meaning, that of strife which wearies. The setting here is a feud between husbands and wives during which wives bring up an apparent inconsistency in men's thinking that though women are of little value to them, yet they are guarded as though they were priceless. The wives ask, "Should you not rather be glad, and rejoice all the days of your life, rid of a Plague, you know, the source of dissension and strife." (κοπιῶσι ---Aristophanes, The Thesmophoriazuae, 795).

LXX

In the Septuigint the word κοπιῶν occurs frequently. In Deuteronomy 25:18 Moses refers to the war which Israel had with Amalek as recorded in Exodus 17:8-16 and God's command that Amalek be destroyed when "he smote the hindmost of thee, even all that were feeble behind thee, when thou was't faint and weary; and he feared not." In Joshua 24:13 the Lord through Joshua is reminding the people of His goodness to them in giving to Israel the land of Canaan, a land "for which ye did not labor." A third use of this word is found in the statement concerning the cattle who pulled the ark back to Israelite territory after the plagues upon the Philistines moved them to return it as recorded in I Samuel 6:12. The writer says, "though they were weary" they took a straight path.

Perhaps the best reference in the Septuigint for this word is found in Isaiah 40:28, 30. In this passage we are told that "the Everlasting God shall not become weary" even though "the young men shall become weary." This passage teaches that although men become tired in physical exertion, God, who is the source of all strength, never becomes tired.

PAPYRI

In the papyri the word κοπιῶν is used by Vettii Valentis in his Anthologiarum Libri (266.6) in which he states that certain people were "cheerful concerning their works and were working hard with pleasure." (Dr. Stewart Custer, A Treasury of New Testament Synonyms, p.118).

In his Antiquities (2.321) Josephus in recounting the Exodus of the Hebrews from Egypt describes the pharaoh's thinking that the Israelites were exhausted from their journey and could be easily overtaken.

FATHERS

Because κοπιῶν refers primarily to manual work and there was an increased esteem for officers in the church, its use is quite rare in the writings of the church fathers. (Kittle, TDNT, III, 830).

NEW TESTAMENT

The primary use of κοπιῶν in the New Testament is that of "labor to the point of exhaustion." Jesus said that lilies "toil not" (Matt. 6:28). However, Simon Peter "toiled all the night" to catch fish (Luke 5:5).

In I Corinthians 4:12, having just spoken of being deprived of all but the bare necessities of life and being persecuted with the real possibility of giving his life for the cause of Christ, he emphasizes the fact that he and his companions "labour, working with our own hands."

In II Timothy 2:6 we find a reference to both physical and spiritual toil as Paul compares the preacher to the farmer by saying, "The husbandman that laboreth must be first partaker of the fruits." Alfred says this verse means that the right of first participation in harvest belongs to him who is laboring in the field and concludes with the admonition: "Do not by relaxing labor, forfeit that right." (The Greek Testament, Vol. 3). Lenski adds: "Toil for the farmer lies in the nature of his profession. He tills so that other people may have produce. Paul and Timothy toil by preaching the gospel (1:11) and this toil produces faith, love, godliness, etc., precious 'fruits' indeed. The farmer receives value, blessedness and joy from sharing in fruits, as does the preacher who labors in God's 'vineyard'." (R. C. H. Lenski, Interpretation of the New Testament, Vol. 10).

Colossians 1:29 ties the words ἀγωνίζομαι and κοπιᾶω together and serves as a "springboard" for a summary of the different shades of meaning of the two words. In this verse Paul says, "I labor striving according to his working, which worketh in me mightily." Harrison says, "Paul labors at his mission to the point of weariness and exhaustion, but keeps on. He regards it as a contest such as the athlete engages in, which demands all his powers in full exertion. (Colossians---Christ All-Sufficient, p.47). Although not clearly brought out in the King James Version, in regard to I Timothy 4:10, in many manuscripts we find the words of Paul, "For therefore we both labour and agenize (AV---labor and suffer reproach). . . ." Here Paul is saying that he and his companions labor to the point of exhaustion, because they could sense the reward for those who labor and who struggle against opposition both from within their own bodies (Romans 7:15-25) and from those who oppose their work. In summary, one should note that ἀγωνίζομαι denotes primarily "contending in Olympic games" with lesser meanings of "to strive" or "to struggle" while κοπιᾶω means "to labor", "to toil", "to become weary", or "to struggle doing hard work."

- I. GENERAL DEFINITION - the general abode of the dead before the death of Christ. Hebrew equivalent would be rendered death or sheol. The word showed up first as an infinitive (יִשְׁאִי), with the addition of a negative prefix which gave it the meaning "to make invisible"
- II. CLASSICAL USAGES - in Homeric literature ᾠδὴ refers to the kingdom of Pluto, the god of the lower regions, and is called the nether world or the realm of the dead. In Homer's *Odyssey* and *Illiad*, both 9th century BC works, the phrase εἴναι ἄϊδου ὄμοιοι is found referring to the nether world. About 4 or 5 hundred years later ᾠδὴ took on the meaning of grave or death. This change can be found in Euripides' *Alcectis* where the word simply refers to physical death: "Admetus shall escape the imminent death (ᾠδὴ)." Again in Aeschylus' *Agamemnon* the grave or death is implied: "having escaped death (ἄϊδου) upon the sea."
- III. SEPTUAGINT - almost always a rendering of עֲוֹן. In the older view the Hebrew denoted a whole sphere of the dead, while the Greek coming in brought a meaning of only the wicked dead (TWNT, p.147). The LXX's rendering of the word did not fair too much from Homeric literature specifying a general place for the dead.
- IV. PAPYRI AND CHURCH FATHERS - "the word does not appear in the indices of any papyrus collection, so far as non-literary documents go" (MM, p.9). Josephus gives the beliefs of the Pharisees and other sects concerning ᾠδὴ in *Antiquities* 18:14. Here the distinction is made between the beliefs of the Pharisees and Saducees in reference to life after death. ᾠδὴ according to the Pharisees was the holding place of departed spirits. And then, of course, the Saducees held that the soul perished along with the body. The word can also be found in the writings Ethiopian Enoch 22:1-14; 51:1; 102:5; 103:7; and Macc. 6:23.
- V. NEW TESTAMENT - the word ᾠδὴ is found ten times in the New Testament. In Luke 16:23 we have the record of the rich man lifting up his eyes in ᾠδὴ. Peter uses the word twice in his sermon on the day of Pentecost. Both times it is rendered hell. All three of the previously mentioned references refer to the "common receptacle of the dead" (Th., p.11). Stressing the invincibility of His church, Christ uses the phrase "rates of ᾠδὴ" in Matt. 16:18. The word represents "personified power" in I Cor. 15:55: "grave (ᾠδὴ) where is thy victory?" And then our Lord uses the word again in pronouncement of a war upon Capernaum (Mt. 11:23). Thayer interprets this as simply the "thrusting down into the depths of misery" (Th., p.11). Christ has the keys to ᾠδὴ (Rev. 1:18). At the Great White Throne Judgement, ᾠδὴ shall surrender its occupants up to final punishment (Rev. 20:13). Then ᾠδὴ itself is to be deposited into the lake of fire (γέεννα). This verse gives absolute distinction between the two words.

ΓΕΕΝΑ

- I. GENERAL DEFINITION- the place where the wicked dead suffer punishment for their deeds.
- II. CLASSICAL USAGES - not found in Classical writings.
- III. SEPTUAGINT - the nearest approach to γεέννα, according to Abbot and Smith, in the LXX is in Joshua 18:16 where we find the word γαιέννα. The valley of Hinnom is also found in Nehemiah 11:30. In I Kings 23:10, we find "the valley of the children of Hinnom." Abbot and Smith interpret this phrase as meaning "children" or "sons of lamentation." Other than these there is no other reference to the word γεέννα in the LXX. (AS, p.89).
- IV. PAPYRI AND CHURCH FATHERS - Josephus does not mention the word probably because being a Pharisee he denied the resurrection of the ungodly. "Philo does not know the word and uses τάπταρος instead (TWNT, p.658).
- V. NEW TESTAMENT - the word is another name for the Valley of Hinnom which stretches around the South and West sides of Jerusalem. In New Testament times, this valley became a garbage dump for the city. In it were discarded the carcasses dead animals and bodies of executed criminals. To prevent the stench from rising into the city, a fire was continually burning consuming all refuse (Th. p.111). It was on account of this fiery valley that the well known term "hell fire" came into existence. Our Lord used it in His sermon on the mount warning all those who would call their brother a fool (Mtt. 5:22). "Hell fire" represents punishment for unrestrained lust in Matt. 18:9 and Mark 9:47. When Christ vehemently rebuked the Pharisees for their hypocrisy, He warned them of the "judgment of γεέννα" (Mtt. 23:33). In the same chapter Christ uses the phrase υἱὸς γεέννης meaning he was worthy of punishment (Th. p.111). James refers to the "fires of γεέννα" in his teachings concerning the controlling of one's tongue (James 3:6). And finally, we are to fear Him Who has the power to cast us into γεέννα (Luke 12:5).

ΤΑΠΤΑΡΥΣ

- I. GENERAL DEFINITION - the abode of the wicked dead, much like ἄδης
- II. CLASSICAL WRITINGS - in Hesiodus' Scutum Herculis, dated around the 8th or 9th century BC, τάπταρος, like ἄδης, had reference to the "nether world." Two or three hundred years later Aeschylus, in Prometheus Vincetus, locates τάπταρος somewhere "neath ἄδης" (LS,).
- III. SEPTUAGINT - most of the commentators accept τάπταρος as a substitute for τάπταρος, then suggest Job 40:15 and Job 23:24 as references (however, after checking these 2 verses this writer finds the substitute word having no connection with life after death). The word can be found in Prov. 30:15-16 as one of the four things that are never satisfied, here it is rendered grave.

IV. PAFYRI AND CHURCH FATHERS - originally $\tau\alpha\tau\alpha\rho\upsilon\varsigma$ meant the place of punishment for the Titans (Enoch 20:2). Also found in Oracula Sybyllina 2:302.

V. NEW TESTAMENT - "a Greek name for the underworld especially the abode of the damned" (Th., p.615). Peter alone makes use of $\tau\alpha\tau\alpha\rho\upsilon\varsigma$ in the New Testament. It refers to the place where God sent the rebellious angels. From this verse we can draw two conclusions: "Chained in darkness" might possibly be speaking of a detainment where there is complete separation from God, "Reserved unto judgment", obviously $\tau\alpha\tau\alpha\rho\upsilon\varsigma$ is not the final abode of the wicked dead, but similar to $\alpha\delta\eta\varsigma$. Moulton and Milligan tell us that $\tau\alpha\tau\alpha\rho\upsilon\varsigma$ was originally "the place of punishment of the Titans" (MM, p.626). Hence it was appropriate in connection with the fallen angels in II Peter 2:4.

CONCLUSION:

The abode of departed spirits was general before Christ's victorious work on the cross. The occupants of $\alpha\delta\eta\varsigma$ were mixed, the righteous with the wicked. From the story of the rich man and Lazarus we know that there was a great gulf fixed between these two confinements. Now only the wicked dead are in $\alpha\delta\eta\varsigma$ awaiting their final plunge into the fires of $\gamma\epsilon\acute{\iota}\nu\upsilon\alpha$. But the spirits of those who have put their faith in Jesus Christ will not see $\alpha\delta\eta\varsigma$, or $\gamma\epsilon\acute{\iota}\nu\upsilon\alpha$, or $\tau\alpha\tau\alpha\rho\upsilon\varsigma$, for to be absent from the body is to be present with the Lord.

McI Stewart

ἀλαξών

- I. General Definition--The original source of ἀλαξών is ἀλη, ἦ--to wander or roam. "Wandering or roaming without home or hope of rest."¹ Eventually the word came to mean boaster. It is used in contexts where one vaunts and makes more of himself than is justly true; simply, he is a braggart, an empty pretender. The Hebrew equivalent is וָדַבֵּר.
- II. Classical Usage--900-300 B.C.
 ἀλαξών--In the early Epic period (900 B.C.), Homer, in the Odyssey, uses a Greek goddess to encourage the hero of the Trojan war, Odysseus, during his "weary wanderings."² This is one of the word's earliest appearances. Its primary meaning is a wanderer or roamer. But the word developed the meaning of being a quack, or charlatan, especially in the contexts dealing with Sophists. Plato (400-500 B.C.) in Charmides concludes in a dialogue that the Charlatons should be suppressed as then men would live by true knowledge (Charmides 173C).³ Eventually the word came to mean braggart or boaster. An ἀλαξών in Xenophon's (400-500 B.C.) Cyropaedia was a "humbug". He wrote--"Do not call these men humbugs. For me, the name 'humbug' seems to apply to those who pretend that they are richer than they are or braver than they are and to those who promise to do what they cannot do, and that, too, when it is evident that they do this only for the sake of getting something or making some gain" (Cyropaedia, 2.212). The ἀλαξών then makes false pretensions or brags. He is a hypocritical impostor. In Aristotle's words--"He ascribes to himself either more or better things than he has, or even what he does not possess at all" (Ethica Nicomachea II27b, 384-322 B.C.).⁵
- III. The Septuagint--250-150 B.C.
 ἀλαξών is the Greek translation of the Hebrew word in Proverbs 21:24. It means proud or haughty, one who is presumptuous, a scoffer. Delitzsch says that this was a Solomonic word for "those men who despised that which was holy, and in doing so laid claim to wisdom (Proverbs 14:6), who caused contention and bitterness when they spoke, and carefully avoided the reprove, because they thought themselves above their admonitions."⁶ It was one who distorted reality. "Properly," says Abbott-Smith, "a vagabond, hence, an impostor

a boaster."⁷ In Job 28:8 the lion is referred to as this proud being. In Habakkuk 2:5 God's judgment rests upon these puffed up Chaldeans.

IV. Papyri--Fathers

ἀλαζών--No Moulton-Milligan references. Josephus (100 A.D.) in his Antiquities reviewed the life of Rehoboam, one of Israel's kings. He revealed that "he was a man of boastful and foolish nature, who, by not heeding his father's friends, lost his royal power" (Josephus 8; 264).⁸

V. New Testament Usage

ἀλαζών is used only twice in the New Testament. In Romans 1:30 it is included in the list of the depraved dealings of man which resulted in God giving them up. It describes the "boasters or swaggers who do not exactly intend to despise or insult others with their vainglory."⁹ "It denotes the man who tries to impress others by making big claims. It was used of the braggart, Charlatan, quack, impostor. Here it is used in its graver sense. It is used of all presumptuous claims and ostentatious behavior of men by which they seek to impress one another, and very often delude themselves."¹⁰ Vincent says "swaggers--not necessarily implying contempt or insult."¹¹

In II Timothy 3:2 the word appears again. These "boasters" are the end result of the apostasy which will take place prior to the Lord's return for His Church. Men, because they are lovers of their own selves and lovers of pleasure more than lovers of God, will "arrogate to themselves honor which does not fairly belong to them."¹² Vincent says on ἀλαζών--"primarily a vagabond, a quack. From the empty boasts of such concerning the cures and wonders they could perform, the word passed into the sense of boaster. Thus, false swaggering, boasting, idle or vain boasts."¹³

ὑπερήφανος

- I. General Definition--ὑπερήφανος bears with it all of the braggings of the ἀλαζών but goes further in that it disdainfully looks upon those of lower degree. ὑπερήφανος is derived from (ὑπέρ, φάνομαι). It means to shine or show, or to become evident above what one is supposed to be. "An over-topping, being conspicuous above others, preeminent with an overweening estimate of one's means or merits."¹⁴ The two most common Hebrew equivalents are () ().

II. Classical Usages --900-300 B.C.

ὑπερήφανος--Rarely was this word used in a good sense which meant excellent or magnificent. It was used more generally in a bad sense which meant overweening or arrogant, or disdainful.¹⁵ Plato stated that the one who wishes to convince others of his position must not "bear himself arrogantly but act modestly, moderately, and acquiesce the outcome" (Republic 399B 400-500 B.C.).¹⁶ Isocrates, in the context of rebellion, wrote "owing to excess of good fortune have grown overweening, lost their senses, and have been brought to lower and meaner circumstances than they enjoyed before." (Panathenaicus, 196, 400-500 B.C.).¹⁷ Later, in three hundred B.C., Hesiodus in Theogonia in the context of the origin of the Cyclopes, etc., wrote--"And again three other sons were born to earth . . . Lottus, Briareos, and Gyges, presumptuous children" (Theogonia, I 2196).¹⁸

III. Septuagint --250-150 B.C.

ὑπερήφανος--The most frequent Hebrew equivalent means to be insolent or haughty (Ps. 119:51, 69, 78). The second most frequent Hebrew equivalent carries the idea of being high, exalted, or lifted up (Job 38:15; Ps. 17:18; Isa. 2:12).¹⁹

IV. Papyri--Fathers

ὑπερήφανος--Moulton-Milligan notes that ὑπερήφανος means mainly arrogance and haughtiness.²⁰ The Salutation "Salute Leontas the proud" is found in the Oxyrhynchus Papyri (II 530.8). In Antiquities, Josephus' essay on the law of the king uses ὑπερήφανος--"let him not indulge in many wives nor the pursuit of abundance of riches or of horses, through the attainment of which things he might become disdainful of the laws" (Josephus, IV., p. 583).²¹ Clement refers to the Lord Jesus as not coming with "boastful or arrogant pomp (I Clement 30:1)." He also wrote--"in love nothing is arrogant" (I Clement 49:5).²² Clement, in this context, was writing to believers. He was attempting to explain the "greatness of the beauty" of God's love.

V. New Testament Use--Vincent says "The picture in the Word is that of a man with his head held high above others. It is the sin of an uplifted heart against God and man."²³ ὑπερήφανος--the first appearance in the New Testament is in Luke 1:51. As Mary magnified the Lord she testified that it is God who has "scattered the proud in the imagination of their hearts." Here proud is haughty arrogance. The proud, overweening in thought receives the judgment of God.

Hannah's prophetic prayer likewise recognizes this--"Talk no more so exceeding proudly; let not arrogance come out of your mouth: for the Lord is a God of knowledge, and by Him are actions weighed (I Samuel 2:3)." He who knows the deceitful and wicked thoughts and intents of the heart will not let men's arrogant imaginations to be exalted above the Most High. In Romans 1:30 ὑπερήφανος also appears in that terrible list. The arrogant likewise have been given up. These individuals who are "proud of real or imaginary advantages despise others."²⁴ In II Timothy 3:2 the word is used again. Men will become so proud that they will "look down on others beneath them either in social position, or wealth, or perhaps in natural gifts."²⁵ James and Peter both quote from Proverbs 3:34. They remind the believers that God actually opposes, or sets himself in battle array against the proud. In James 4:6 it is "applied to those who despise the claims of God, and devote themselves to worldly pleasures and position and insolently look down on others, especially the humble pious."²⁶ In I Peter 5:5 Peter commands the believers to be clothed or to be engulfed with humility because God firmly resists the one who shows, or flaunts himself above others. It should be noted that the God of all grace here only gives to the humble Christian.

Conclusion:

Westcott does well in making the distinction between the two. "ἀλαζών is closely connected with ὑπερήφανος, but his vice centers in self and is consummated in his absolute self-exaltation, while ὑπερήφανος shows his character by his overweening treatment of others. The ἀλαζών sins most against the truth; the ὑπερήφανος sins most against love. ἀλαζονία may be referred to a false view of what things are in themselves--empty and unstable; ὑπερήφανία to a false view of what our relations to others are."²⁷ The ἀλαζών is the vocal braggart. He pretends in words to be something when in reality he is nothing. Kittle says "The ἀλαζών is an empty boaster who deceives himself and others by making the most of his advantages, abilities, and achievements. The ὑπερήφανος is the one who with pride, arrogance and foolish presumption brags of his position, power, wealth, and despises others."²⁸ In other words, this man's pride becomes arrogant. The empty boasts become vicious attacks on other individuals. There is a fine line between the two. It appears that the ὑπερήφανος is the logical conclusion of the ἀλαζών. The overbearing, proud actions upon others are merely the result of the vocal braggart. We would do well

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to look to our Example and recall that recognition of our discipleship depends upon our love one to another. Love does not vaunt (brag) itself. Love is not puffed up (arrogant). Let us take heed to ourselves and follow after love that we deceive neither ourselves nor others.

ἀληθής

GENERAL INFORMATION

The term ἀληθής means "true," "truthful," "loving (or) speaking the truth." Other words from this root are: ἀλήθεια, ἀθηεῶν, ἀληθινός and ἀληθώς. According to Abbott Smith, it comes from ληθω = λανθάνω and it's Hebrew equivalent to אֱלֶהֶם.

CLASSICS

In the classical age (900-323 B.C.), ἀληθής is found frequently. It is translated as "unconcealed," "true," "real," and the "opposite of false" by Homer in his Iliad (6.382) where Hector is answered by one of his house-maids saying: "Hector, seeing thou straitly biddest us to tell thee true,..." Homer uses it again in the Odyssey (13.254) in the reply of Odysseus to Athene: "he spoke not the truth...". Again it is used where Nestor of Gerenia tells Telemachus, "...will I tell thee all the truth" (3.254). This same usage is found also in 3.247. When ἀληθής refers to persons, it is translated "truthful," "honest." In the Olympian, Pindarus used it in the fifth century B.C. (2.92). Here an oath is given concerning Theron of Acragas and his reputation of being of "munificent heart and ungrudging attitude." In the fourth century B.C., Aristotle used it in Ethica Nicomachea (1108^a20). In reference to oracles, ἀληθής means "true," "unerring." Pindarus used it in this capacity in Pythian in the fifth century B.C. (11.6) where the Ismenian shrine is described as "the seat of truthful oracles." In relation to dreams, Aeschylus used it as early as the sixth century in his Septem Contra Thebas (710) in telling of "all too true the phantoms of the nightly dreams of Eteocles." In regards to qualities or events, Euripides used this word in the fifth century to mean "true," "real," in Orestes (424). At this point the friendship qualities of Orestes are described saying that he is a "loyal friend". Antipho also used it in the fifth century in his work Orator (1.6). Menander used ἀληθής to point out "authenticity" in Comicus (596) in the fourth and third century. (L.S., p. 64).

LXX

In the Septuagint, ἀληθής appears only twelve times. It first appears in Genesis 41:32 in reference to Pharaoh's dream and Joseph's interpretation (H.R., p. 53). Deuteronomy 13:4 refers to the true God vs. idol worship (H.R., p. 54). Proverbs 22:21 speaks of God's Word as being the "truth." The other references where ἀληθής is used are: Esther 1:20; Job 5:12, 17:10, 42:7-8; Proverbs 1:3 and Isaiah 41:26, 43:9, and 65:2 (H.R., p. 54). In the Septuagint, the basic meaning is primarily "unconcealed," "manifest," "actual," "real" (A.S., p. 20). The Hebrew word for ἀληθής is which "denotes the actuality of a thing" (A.S., p. 20).

PAPYRI

The papyri also shed light on the meaning of ἀληθής. "It seems always to bear the normal meaning of 'true in fact'" (M.M., p. 21). This gives the idea of being "without error". An example of this is clearly seen in the Tebtunis Papyri, written in A.D. 239 (II.285³). In this passage the term refers to "legitimate children" (M.M., p. 21). In the same papyri (293¹⁷) of A.D. 187, it has the reference to the circumcision of a boy saying "that he is in truth of priestly family" (M.M., p. 21).

CHURCH FATHERS

The Didache also uses ἀληθής in discussing the characteristics of bishops and deacons (15:1) (A.G., p. 36). This usage shows that deacons and bishops are to be "honest" and "truthful" men.

In viewing the occurrences of ἀληθής in the New Testament, the word is frequently found. John especially uses the word, appearing at least sixteen times. There are several references that are worthy of note. The first reference is in Matthew 22:16 as the disciples of the Pharisees acknowledge that Jesus is "true" (M.G., p. 41). "The devil never lies so foully, as when he speaks the truth" (Alford, Vol. I, p. 221). In Mark 12:14 the Pharisees tempt the Lord, despite that fact that they say that they know Him to be "true" (M.G., p. 41). "They recognized that He was true ... honest and transparent" (Heibert, p. 293). ἀληθής is used in reference to Peter as he walked out of jail in Acts 12:9 (M.G., p. 41). The final usage is in III John 12 where John is writing about Demetrius and his relationship to the "true" record (M.G., p. 41). Other references are: John 3:33; 4:18, 5:31, 32, 6:55, 7:18, 8:13-14, 17, 26, 10:41, 19:35; Romans 3:4 and II Corinthians 6:8 (M.G., p. 41). The basic meaning in the New Testament is "true" in relationship to what is false (Th., p. 27). ἀληθής seems to deal with that which contains no error.

ἀληθινός

GENERAL INFORMATION

The term ἀληθινός means "true," "real," or "genuine." Other words from this root are ἀλήθεια, ἀληθεύω, ἀληθής, and ἀληθῶς. Abbott-Smith says that it comes from ἀληθής, its Hebrew equivalent being אֱלֶיֶת.

CLASSICS

In Classical usage ἀληθινός applies generally to persons or things. In regard to persons, it is translated as "truthful," or "trusty" (L.S., p. 64). An example of this is found in Xenophon's Anabasis, written in the fifth-fourth century B.C. (1.9.17) where Cyrus' men are said to be full of "fidelity" (L.S., p. 64). Another instance of such a usage is in Demosthenes written 384-322 B.C. (9.12) (L.S., p. 64). When ἀληθινός is used in conjunction with things, it is translated "true," "genuine" as in Plato's Republica in fifth and fourth centuries B.C. (499C) (L.S., p. 64). Here it has to do with the "genuine passion for true philosophy". In the fourth century Aristotle used it in his Ethica Nicomachea (1107^a31) (L.S., p. 64).

LXX

The use of ἀληθινός is easily seen in the Septuagint. The Hebrew word for ἀληθινός is אֱלֶיֶת (A.S., p. 20). Its first appearance is in Exodus 34:6, where it refers to God as being "abundant in ... truth" (H.R., p. 54). It is used in Deuteronomy 25:15 where it talks about a "just weight" (H.R., p. 53). Other references are: II Kings 7:28; II Chronicles 9:5, 15:3; Proverbs 12:19 and Isaiah 15:1 (H.R., p. 54).

PAPYRI

In the papyri, it is found in The Flinders Petrie Papyri from the third century B.C. (11.19(1a)). In this example, a prisoner states in a petition and affirms that he has said nothing (M.M., p. 21-22). A further instance is cited in Griechische Papyri zu Giesen (I.40^{11.27}) where it says that people are "easily distinguished by their speech" (M.M., p. 22).

CHURCH FATHERS

The Didache contrasts the "true" prophets to the false prophets (11:11). "True teachers and false teachers are also contrasted in

the Didache (13:2) (A.G.,p. 36).
NEW TESTAMENT

ἀληθινός is used quite frequently in the New Testament. John alone uses it twenty-two times in all; nine times in the Gospel of John, ten times in Revelation, and three times in the Epistles. It is first seen in Luke 16:11 in regards to "true" riches, those that are genuine (M.G.,p. 42). These are the things that are of the "highest value" (N.I.C.,p. 417). John 1:9 also uses **ἀληθινός** in referring to the "true" light of Jesus (M.G.,p. 42). This verse presents four types of light: undeceiving light, real light, undervived light and superelement light (Pink,p. 28). Other passages are: John 4:23,37, 6:32; I Thessalonians 1:9; Hebrews 8:2; I John 2:8, 5:20 and Revelation 22:6 (M.G.,p. 42). Basically, **ἀληθινός** is "used to express that which is all that it pretends to be" (Th.,p. 27). It deals with the perfect and substantial (Trench,p. 29). **ἀληθινός** may also have the deeper meanings of "proper" and "definitive" (TWNT, Vol.I,p. 250).

Although **ἀληθής** and **ἀληθινός** are synonyms, a distinction may be drawn. **ἀληθής** means "true" with respect to something or someone that is "unconcealed" (A.S.,p. 20). It means that a person "fulfills the promise of his lips" (Trench,p. 20). **ἀληθινός** means "true" in relation to that which is "real," "genuine" (A.S.,p. 20). It means that a person or thing fulfills the wider promise that his name implies (Trench,p. 30). This distinction clearly holds true; for example, in John 19:35, both words appear. The **ἀληθινός** refers to the record of the soldier and that the record is "genuine." The **ἀληθής** refers to what the soldier said, showing that it is "unconcealed," and "without error." In I John 2:8, both words appear again. The **ἀληθής** has reference to the commandment which is without error. The **ἀληθινός** regards the light as being the "true" light, that which is the real thing; genuine as opposed to false. Although the next example deals with the words in different verses, they are in the same passage. In John 4:18, Jesus says to the woman of Samaria that what she said in answering Him is "true (unconcealed; without error). John 4:23 refers to the "true (genuine, authentic) worshippers. Knowing this distinction opens a greater understanding to the Scriptures and what the writers intended to convey.

-- W. E. C.

I. INTRODUCTION

In the Greek language there are three very different words often given the same English meaning. Of these three, the first discussed in this paper ἄπαται is the one with the least force. The other two will be discussed in the following two sections. The origin of ἀπαται which is defined as: deception or cheating or tricking, especially with the use of words, can only be traced back to the Homeric Era when it was first introduced in the present form. During the Classical, LXX and New Testament Eras the meaning has remained constant.

II. CLASSICS

In the classics Epipedes of the fourth century B.C. used the word as meaning vain messages and disappointing news from one person to another. Even before this time in the fifth century B.C., Sophocles used the word to stand for any deceptive use of words or signs by one to cause another to do anything they weren't aware of wanting to do.

III. SEPTUAGINT

In the LXX ἄπαται and its equivalent Hebrew form נָטַו are used often and have meaning of "leading astray by mental delusion" as in Genesis 3:13 when the serpent beguiled Eve; Ex. 8:29 when Pharaoh lies about his intents; II Chronicles 18:9 when the lying spirits go out to deceive the kings; as also these are seen constant in II Kings 3:25 and Isaiah 29:8. By the time of the Church Fathers the word had gone into relative disuse, but in one second-century A.D. manuscript there is a single reference to "tricking" someone and this word is used.

IV. NEW TESTAMENT

In the New Testament the three occurrences of ἀπαται follow the same standard meaning. In Eph. 5:6 Paul warns of not being deceived by vain words. Timothy in his first Epistle 2:14 says to beware of Eve's deception by words that those reading would not receive the same. James 1:26 finalizes this flow by stating that if an unbridled tongue abounds then these words make vain any claims of religion. The same meaning is upheld by others who have studied through this word—"to cheat, deceive, beguile" (TH); "to cheat with words" (Custer) and so with the commentators.

I. INTRODUCTION

παρολογίζομαι

Second both in force and in consideration here in this paper is παρολογίζομαι which may be defined as meaning "to cheat as to material things belonging to another as in prices or counting or measuring." Coming of late origins in the same form remaining constant the Hebrew equivalent would therefore mean close to the same thing. נָטַו means to betray, hurt or deceive out of the right direction.

II. CLASSICS

In Classical Greek the use of this word can be traced over two centuries of literature. In the middle of the fifth century, Isocrates speaks of those who cheat another out of their rightful possession using this word. Aristotle in the fourth century B.C. used this word to describe those who in their discourse on a matter come to a conclusion wrongly and also to describe someone who misdealt another and therefore cheated that one. Finally in the early fourth century B.C. Demosthenes used this word to describe those who misreckoned a count on purpose to cheat another.

III. SEPTUAGINT

In the LXX the usage is very clearly in keeping with past findings. In Genesis 29:25 when Leah was put in place of Rachel, Jacob was sorely cheated of one by another. Also in his description of his wages in Genesis 31:41 he says he was cheated. In Joshua 9:22 the Gibeonites are disguised and thus deceive Joshua into saving them and finally in I Kings 28:12, the witch at Endor can see through the disguise of Saul in order to get information from her.

In the Papyri and Church Fathers the meaning of παραλογίζομαι becomes clearest. In documents researched from 48 A.D. to the fourth century the evidence is clear. Such things as "to cheat in reckoning as of money and invention" (A.D. 48), "to give or receive the wrong documents as in a library" (A.D. 127), "to unjustly raise levies to get more taxes" (A.D. 360) —in reference to the Roman provincial government system, and finally in the fourth century in corn and money transaction errors of the accounting system of the trade companies of that day.

IV. NEW TESTAMENT

In the New Testament the two uses are understood more clearly with this background given. In Col. 2:4 Paul warns not to be enticed by beguiling words to one's hurt and James 1:22 also contains the warning that one is deceived who does not obey that which is instructed by the word of God. The commentators also agree in their definition of this word. Thayer says "to reckon wrong, miscount or to cheat" is the definition, while Custer emphasizes "to defraud one of their possessions."

I. INTRODUCTION

Πλανῶμαι

Finally, the third and most forceful of the words is πλανῶμαι which may be generally defined as "to lead astray the whole person with the end in mind of hurting that person." The etymology of this word is seen as it is traced from the Homeric Eras middle passive form which came as a result of the combination of the Aechlyian and Herodotian usage of the same with the Sophoclean πλάνη and the use of πλάνης by Hipponax. The root then introduced to the Judo-European family was πλανα-, though debated as such it has certain meaning of "to wander" or "to spread". The Hebrew equivalent פנה has a strong meaning of "to make to wander, stagger out of the way".

II. CLASSICS

In the classical usage of this word there are six centuries of literature to view. From the use in the sixth century B.C. by Aeschylus when it was meant to describe one who constantly wandered from the main subject in his conversation. In the fifth century it speaks of an opportunity missed and not recoverable in Sophocles' literature. By the fourth century B.C. Xenophon had brought this word into tales of those in a labyrinth who are hapless and hopelessly lost therein. Finally in the first century Meleager used the word to speak of those who carefully planned an action of deliberately seducing one from the right way.

III. SCRIPTURES

In the LXX the word carries a very serious overtone of the serious nature of such deception. In Genesis 21:14 it speaks of Hagar's lost condition in the wilderness. Of donkeys without hope in the wilderness, Exodus 23:4. Even further, in Proverbs 9:12, the one who scoffs at truth is lost in use of this word, continuing on to 21:16; it speaks of one who never returns. Isaiah 13:14 gives the picture of deserted sheep, 16:8 of unattended vine growth, and 19:13, of those purposely led to wrong paths. The final view of this word may be assumed in Hosea 8:6 where one is pictured as a smashed pottery figure impossible to be reassembled.

IV. Papyri - Church Fathers

In the Papyri and Church Fathers the only two occurrences are also very forceful. In the fragments of an A.D. 186 text the word is used in reference to one "injuring me much be deceiving me" and in a later second century A.D. manuscript the picture of a ship destroyed upon the rocks is the picture of one who is deceived.

V. NEW TESTAMENT

In the New Testament the message of Christ, to those who knew the truth and willfully and with hardened hearts refused to even listen, was given and they were called deceived. In passage after passage in their hardness they are pictured as: sheep astray (Mt. 18:12), antichrists (Mt. 24:5), false prophets (Mt. 24:11), self-

deceivers (Mark 13:5), self-deluded (I Cor. 15:33) and so on. Paul states that a person before salvation is πλανῶ. In Hebrews those persecuted by being deserted without hope in the deserts are in description by this word (11:38). Peter goes to the example of Baalam in II Peter 2:15, who knew the truth and willfully left it. Finally, in Revelation the Devil is the major proponent of such deception and those deceived dwell with him in eternal destruction (Rev. 12:9; 13:14; 18:23; 20:3,8 and 10). The commentators also agree with this definition from scripture. Thayer says "to fall from the true faith, to lead into error and sin, to the wrong path, wandering, roaming". Even more specific is Custer's definition "to lead the whole person astray". But most devastating is the complete spectrum defined by Kittel's Analysis "used as in horses wandering from a race; wasps and bees with no leader; rumors wandering from person to person; oxen, ravens, sheep wandering; men staggering as drunken uncontrolled bodies; and drawn away blindly with the senses of the body but the conscience blinded." (Plato)

Conclusion:

The usage of these three words in the New Testament is in a definite manner so that, though being synonymous, there are definite differences present with each one. In short, the overall meaning and force of the words are such that the use of πλανῶ in I John is to lay stress upon the serious nature of the word. When verse eight of chapter one says "deceives himself" the word means "willfully deluded, though possessing the correct knowledge it is purposely not heeded." The worst deception is self-deception and that is the meaning contained in this word.

Thus, the face of each may be stated thus:

ἀπατάω - to trick or to cheat, especially with words or communications

παραλογίζομαι - to defraud so as to take away someone's personal property through disguised deception

πλανῶ - not just deceiving the person out of their things but also to take them and cause them to go astray themselves

Oh, how serious it is to cause the truth to not dwell within by being deluded to the point of self-deception.

A Study Of The Word ἄραβών General Definition

Modern scholarship seems to be completely agreed that the Greek word ἀραβών has its origin in the Semitic language family. However, as to which specific language the word is actually derived there is some difference of opinion. Strong sees the word as having its origin in Hebrew. (Strong) Liddell and Scott, however, believe it to be a Phoenician loan-word to the Hebrew. ἄραβών appears to have been derived directly from its Hebrew equivalent אֲרָבָה---pronounced 'arabawn. (Strong) The definition of the word in both Hebrew and in Greek is practically the same. The basic meaning being that of a "pledge," "installment" or "first payment." These definitions remained basically unchanged from the classical period through the entire centuries of Koine' usage. Only one word is found in the Greek from this same root---ἀραβωνίζω--meaning "to pledge" or "to make a down-payment."

Classical Usages

The use of the word ἄραβών in Classical Greek literature shows beyond doubt that it was a term commonly employed from the 5th century of the Christian era. The Classical literature which has been preserved reveals that ἄραβών was most commonly used as a commercial term. Isaeus writing in the 4th Century B.C. uses it in this manner as a "deposit which pays part of the total debt and gives a legal claim (TWNT.)(Isaeus 8, 23). Writing one century later, Aristotle employs it in his *Politica* in an interesting manner. Evidently, someone had accused the Philosopher, Thales, of being unable to make any sizeable amount of money with his knowledge. Thales was undaunted by the challenge, and by using knowledge of astronomy predicted an exceptionally profitable year for the olive growers. Aristotle relates that Thales then proceeded to make deposits (ἀραβών) for the whole of the olive presses in Miletus, thus, securing a small fortune for himself (L.S. "Politica", 1259). Although the basic use of ἀραβών is Classical Greek was that describing a "part payment" or "first installment," it was often used throughout the Greek and Roman eras in a figurative sense. The Greek playwright, Menander, in the 4th century B.C. employed the word figuratively in his works. The poet, Menander, writing in the same era made use of this word. A fragment from his writing contains the following proverb: "Whenever you get gain from base transaction, consider that you have mortgaged yourself to misfortune." (TWNT, Menander Fragment, 697). The figurative use of ἀραβών continued to be common through the Roman period. Probably one of the more unique usages of the word, ἀραβών, is employed by Plutarch in his *Lives* during the 3rd century. Plutarch relates the story of how one of Nero's key advisers, Tigellenus, escaped the death penalty under Nero's successor, Galba, by making huge secret cash payments (ἀραβώσας) to Galba's chief aide.

a man named Vinius. (LS, "Galba," 17)

Septuagint Usages

Although ἄραβών was a word commonly used in the Classical Greek, it is only found in one passage of the Septuagint. The word is used three times in Genesis 38:17-20, and is translated by the word "pledge" in the King James Version. It is employed here in the striking account of Judah's sin with his daughter-in-law, Tamar. When Tamar becomes pregnant and is accused by Judah of being a harlot, she presents his signet bracelet and staff that she accepted from him as a "pledge" until she received a lamb as payment; by presenting the pledge objects she proves him to be the father of her children.

Papyri Usages

The Classical definition of ἄραβών is a "pledge" or "first payment" is also strongly supported in the existing papyri. As Moulton and Milligan state all usages clearly show that the "vernacular usage amply confirms the New Testament sense of... a part given in advance of what will be bestowed afterwards. Two examples of papyri usage of ἄραβών support the conclusion. The Paris Papyri contain a 2nd century B.C. reference of a woman receiving 1000 drachmae as ἄραβών upon the sale of a cow (MM). A more humorous setting for the word is recorded from the same era when a person wrote, "regarding Lampon the mouse catcher I Paid him for you as earnest money 8 drachmae in order that he may catch the mice while they are with young. (MM) Although ἄραβών is found often in the papyri, only one usage by the early church fathers is known to exist. This usage is found in the 2nd century document, the Epistle of Polycarp, where he declares Christ Jesus to be "the pledge of our righteousness" (TWNT, Epistle of Polycarp 8,1). This statement by Polycarp is in complete harmony with the New Testament's theological usage of ἄραβών.

New Testament Usages

The New Testament contains three occurrences of ἄραβών. The word is employed only by Paul and is found in II Corinthians 1:22; 5:5 and Ephesians 1:14. All three of these usages correspond to one another, in that, they all identify the imparting and indwelling of the Holy Spirit as being the "earnest" or "guarantee" (R.S.V.) which God has given every believer. The two usages of ἄραβών in II Corinthians are practically identical in nature. Both assure the believer that God's Spirit now dwelling in them is a guarantee of their eternal life. All the benefit to the believer by the spirit--peace, joy, power, guidance, assurance, are only fore shadowings of full redemption which shall be his glorification. In verse twenty-two of chapter two Paul declares that this earnest dwells in their "hearts" or as Tasker states, "the innermost recesses of their being." God's pledge is one for above. In Ephesians 1:14 Paul expands further the discussion of the Spirit's work as ἄραβών in revealing exactly the nature of this "guarantee." He explains that the Spirit "is the earnest of our inheritance until the redemption of the purchased possession." The believer, being redeemed

by "the precious blood of Christ"(I Peter. 1:19) possesses the Holy Spirit as a "pledge" of the future ultimate redemption when his mortal flesh shall "put on immortality"(I Cor. 15:53). As Foulkes has well stated, "the Christian's experience of the Spirit now is a foretaste and pledge of what will be his when he fully possesses his God-given inheritance."

Since the days of its conception is the Phoenician language, the word ἀρραβών has remained practically unchanged in its basic definition. From its earliest usage in commerce, it denoted a "deposit" which was pledge of future completion. This definition passed from the Hebrew to be coined as the Greek word ἀρραβών and from this to a similar meaning in the Latin word "arrhabo." Thayer continued the tracing of the word through the Old English term "earlespenny" and the obsolete German word "haftpfenning." Interestingly, ἀρραβώνα in Modern Greek often denotes an engagement ring. Thus showing that the meaning of a "pledge" is still inherent in the term.

G. S.

GENERAL INFORMATION

Βάρος comes from a stem which means heavy or burdened. Other words formed off of the same root are βαρούς which is used for heavy in the corporal sense, for awkward, pregnant, or heavy with wine.¹ Also, the word βαρέω, which means being physically burdened.² The Hebrew equivalent of the word is טָבֵן. The word means weight, burden, pressure, or something that is too heavy to bear.

CLASSICS

The word is found in Herodotus in the classical literature. "So the egg being with his father in it of the same weight as before." Her it is speaking of the phoenix, a bird. It takes a solid myrrh egg as heavy as it can carry and hollows it out and places its dead father in it. The weight (βάρος) is the same with the father as it was before it was hollowed out. Xenophon, in his Memorabilia, speaks about Aristarchus having a burden on his mind. Apparently it was too great for him to bear because his friends wanted to share it with him. Philo refers to the word as meaning grief or misery.

LXX

The word is not found in the LXX but is used in the Apocrypha. The Children of Israel were afraid of the Babylonian armies coming and said, "Neither the high mountains, nor the valleys, nor the hills, shall be able to bear their weight. (Judith 7:4) The same word is used in Sirach where it says, "what is too heavy for thee do not lift. (13:2) Here we find the word meaning a weight too heavy to bear."³

PAPYRI

In the papyri it is referred to as something troublesome, "it is troublesome."⁴ It also implies a burden of oppression in the Syllabus in the third century after Christ.

FATHERS

Polybius used it to refer to the burden of the law. Dionysius uses it as imposing a burden on someone.

NEW TESTAMENT

In the New Testament βάρος is used six times.⁵ In the letter to the church at Antioch from the Jerusalem council they said, "It seemeth good . . . to lay upon you no greater burden than these necessary things" (Acts 15:28). They didn't want to place any greater burden on them than was necessary. They were probably thinking of the "yoke" spoken of in verse ten.⁶ In the parable of the labourers the ones who worked all day complained to the householder, "thou hast made them equal unto us, which have borne the burden and heat of the day" (Matt. 20:12). Apparently the burden of working the entire day was more than they could bear. Paul uses the word when referring to the "eternal weight of glory" that we have to look forward to. (II Cor. 4:17) Our afflictions appear great to us here on this earth and it is only when we look at them in comparison with the "weight of glory" which will be ours that they look small. That weight is more than we could bear here on earth and is far greater than the afflictions we now bear. Paul also uses the word when he says to "bear ye one another's burdens" (Gal. 6:2). This is apparently referring to a great spiritual burden that threatens to drag a man into sin and keep him there. In this case the Galatians were to help and support each other.⁷ When writing to the Thessalonians, Paul says that they did not seek the glory of men "when we might of been burdensome, as the apostles of Christ" (I Thess. 2:6). When the burden of serving the Lord got more than they could bear they did not seek the praise

of men. Paul describes this burden in verse nine where they "labored night and day" for the Lord.⁸ The word is also used when the church at Thyatira was being addressed. "I will put upon you none other burden" (Rev. 2:24). They already had all they could bear and he was not going to overburden them.

φορτίου

GENERAL INFORMATION

The root of φορτίου is φέρω. This means to bear or to carry. another verb formed off of this stem is φορτίζω, which means to load or to burden. The Hebrew equivalents of the word are ^{כֶּבֶד}, ^{בִּיָּעוּ}, and ^{בִּיָּעוּ}. The word means a load or burden which is normally borne by something or someone.

CLASSICS

In classical literature it has the meaning of load, burden, or freight. In Xenophon's Memorabilia, in about the fourth century before Christ, it is used to speak of a man carrying his load, which was his own cloak. He had a footman to carry the extra things, but he carried the things normal for him to carry. At another place in his work it speaks of a child in a womb. The woman conceives and bears her burden in travail. It is natural for a woman to carry her own baby. In Herodotus, which is about the fifth century before Christ, the word is used in relation to merchandise being carried on the ship. It was the normal burden for the ship to bear.

LXX

In the LXX the word is used several times.⁹ Job said that he was a burden to himself. (Job 7:20) Isaiah speaks of the beasts carrying the burden of the idols. (Isa. 46:1) This would be the same idea as the ships carrying the merchandise. That is what the beasts were for and it was not an added burden to them. David speaks of his sins being a "heavy burden" (Ps. 38:4) However, This was not a burden that he could not bear himself.

PAPYRI

In the papyri the word is usually used in reference to wares or merchandise. In one place a letter is written to a man who was in money difficulties and it was said, "I have sold you my wares, for a talent."¹⁰ Here our word is wares.

FATHERS

Josephus refers to the φορτίου as the cargo of the ship. once again the idea is that it is normal for the ship to bear this load. Hesiod, in about the seventh century before Christ, also refers to it as the load or weight of the ship.

NEW TESTAMENT

When Paul was on the ship heading towards Rome and the great storm arose he told the people that much damage was going to happen, "not only of the lading and ship, but also of our lives." The lading was the load or weight which the ship bore. Paul also said that every "man shall bear his own burden" (Gal. 6:5). Here it is speaking of the burdens which are normal for him to bear as a ship carries its load or a man carries his own cloak or a woman carries her baby. The Lord said that his burden was light. (Matt. 11:30) Jesus bore his own burden while he walked this earth without complaint. In a sense we are to bear the same burden as he did. In Luke 11:46 and Matt. 23:4 the word is used in relation to burdensome rites that the religious leaders placed upon men.

In Matt 11:30 Jesus is addressing his own disciples. He warned them concerning the scribes and Pharisees. They were to do what they instructed them in line with the law of Moses, but not to follow their example. These leaders would place burdensome rites on the people but they themselves would do nothing to lighten the load. (Malvoord, p. 170) In Luke 11:40 Jesus was speaking to the lawyers and accused them of placing rigorous regulations on the people which they added to the written law, especially concerning keeping the sabbath day. (Arndt, p. 308)

ὄγκος

GENERAL INFORMATION

This word comes from a stem which means weight or bulk. The verb form of the word is ὀγκόω. The word has the idea of a weight or something which is a hindrance.

CLASSICS

In the classical literature it meant a bulk, mass, or body. Herodotus, in the fifth century before Christ, used the word when he was speaking of a pile of bodies that were dead: "a heap of faggots." Also in much classical literature it was used in reference to a child in a womb in the sense that it slowed the mother down and was a real hindrance to her accomplishing her normal tasks. An example of this is found in Euripides' Ion, which was written about the fifth century before Christ. In the fourth century before Christ, Aristoteles used the word in his Rhetorica to refer to pride or loftiness.

PAPYRI

The word is not used in the LXX but in the papyri it had the meaning of bulk. When Koock wrote the Menander Fragments, he used it in relation to a corpse, "I never envied an expensive corpse, it comes to the same bulk as a very cheap one."

FATHERS

Papias, of the early church fathers, used the word as the bulk of the head.

NEW TESTAMENT

Only once in the New Testament is the word used and that is in Hebrews 12:1, "let us lay aside every weight." It has the idea of any added weight which would slow down the runner as he is running the race. When the Roman soldier was ready to run the race he would remove every piece of clothing so that he would not have any added weight. The writer is trying to say that the convert needs to lay aside anything that would hinder him from serving God. (Westcott, p. 393) Implied is the idea of pride which may hinder us in our ministry as we serve God. Also the idea of a child in the womb of his mother and how that mother is slowed down because of the added weight she must carry. Everything must be laid aside in our lives no matter how small they may seem to us.

SUMMARY

ὄγκος Means an extra burden which is a hindrance to progress. βάρος means a burden which is too great to bear as compared to φορτίον, which means a burden which is expected to be borne. This clears up the apparently contradictory passage in Galatians 6:2-6. L. H.

βῆμα

GENERAL INFORMATION

In the Hebrew, a βῆμα equivalent is two part. The first equivalent is פֶּדֶס which means "a treading (i.e. a place for stepping on) - [foot] breath," (Strong) "a treading place for the soul of the foot" (Brown). This comes from the primary root פָּדַד meaning "to tread, to walk" (Strong). The second equivalent is מִצְדָּה or its feminine מִצְדָּה meaning "a tower (from its size and height) by anal. a rostruse," (Strong); "an elevated stage, pulpit of wood, raised, bed" (Brown).

βῆμα does not appear in other forms, but it is built from βᾶσις which in turn comes from βᾶσις meaning "to walk, a pace" (Strong).

Though βῆμα has come from Hebrew and Greek words particularly giving the idea of stepping, it has come to mean "tribunal or judgement seat" in the New Testament (A.G.).

CLASSICS

In the fourth and fifth centuries B.C., βῆμα was used to mean a "step, pace." Several men used it in this meaning such as in Euripides' Andromache (880), Aristophanes' Equites (73), and Aeschylus' Choephoroi (799). Also Pindarus uses the word with this meaning in his work Pythian (3:43) where Apollo sees a woman and a child in danger of death. There it says, "Apollo steps forward to snatch a child from death. βῆμα is also used by Hero in Definitiones in the first and second centuries B.C. as meaning "a step, as a measure of length, about two and a half feet (L.S.)."

A variation appears also in the use of the word. The first indication of this is seen in Sophocles' Oedipus Coloneus (193) in the fifth century. He uses it there meaning a "step, seat." Now the word takes on the meaning which was used most often, that being of a "raised place or tribune (to speak from in a public assembly)." This has with it the meaning of a judgement place or seat. In the fourth and fifth centuries B.C., Aristophanes, in his play Equites, has Blepsidemus (a character) pretending to see a man in the future" (Chremylus) pleading for mercy before a hostile tribune." Blepsidemus says, "I see an old man pleading for his life." A notation explains that the place that this man was seated was a raised box, a place separated just for the accused. In this context Aristophanes uses βῆμα as a judgement seat, a raised place where the accused is placed in the court.

In the Orientalis Graeci Inscriptiones Selectae (219:36), βῆμα is used as meaning "base, pedestal" (L.S.).

LXX

In the Septuagint, βῆμα is used only twice and each time with a different meaning. The first reference is in Deuteronomy 2:5 where it says, "I will not give you of their land, no, not so much as a foot breath" (H.R.). The idea of βῆμα in this context comes from the Hebrew equivalent פֶּדֶס, a treading place for the soul of the foot" (Brown). The usage here is strictly for measuring purposes.

The second appearance of βῆμα in the Septuagint is in Nehemiah 8:4. It is translated there that "Ezra the scribe stood upon a pulpit of wood, which they had made for that purpose" (H.R.). The idea of βῆμα in this passage gets its meaning from its Hebrew equivalent מִצְדָּה meaning "a tower, a rostruse" (Strong). All the people gathered themselves together and requested of Ezra the scribe to bring and read to them the law. After Ezra arrived, he stood upon this pulpit of wood. It says in the context that it placed him up above the people. Also there was much respect on the part of the people because of the position upon which this βῆμα placed Ezra in reading the law for they all stood up as he began. This place, having been raised, was reached by steps (Strong).

PAPYRI

Just as in the Classical Greek, the word held to two separate meanings. However in the majority of the Papyri it is very common "in the official sense

'tribunal, judgement seat' " as found in The Oxyrhynchus Papyri. There are several references in the Papyri where $\beta\rho\upsilon\tau\alpha$ is used in the context of the law and the courts (The Tebtunis Papyri II [316]), The Oxyrhynchus Papyri II [237^{v13}], and Griechische Papyrus aus Strassburg).

NEW TESTAMENT

In the New Testament, $\beta\rho\upsilon\tau\alpha$ appears with two different meanings. In Acts 7:5 this word is translated as the place upon which the foot is placed. This is the same idea as is given in Deuteronomy 1:9. The use occurs only once in the New Testament, therefore, it is not the prominent meaning for $\beta\rho\upsilon\tau\alpha$.

It is mentioned in Acts 12:21 that Herod sat upon the throne and gives an oration to the people. The throne is the "judgement seat" of the Roman tribunal. Yet because of his failure to give God glory, although he was upon the "judgement seat," God pronounced judgement upon him.

All of the other occurrences of $\beta\rho\upsilon\tau\alpha$ has the idea of a "judgement seat" and is so translated in every passage in which it occurs in the New Testament except the two of which have been mentioned above. In Matthew 27:19 and John 19:13, Christ is standing before Pilate and the place of which Pilate sits is called "the judgement seat." Two other words are used in John 19:13 that shed light upon the meaning of the "judgement seat." The first is "Cabbatha, a vernacular term for the Roman tribunal in Jerus" and the second is "Pavement, a tessellated mosaic on which the Roman tribunal was placed" (Strong). This indicates that the $\beta\rho\upsilon\tau\alpha$ was a raised place (put on the pavement) and that it was a place used for Roman tribunals. With Pilate upon this special seat, he had authority as a Roman judge upon the place of judgement. It is used in other passages as meaning "judgement seat." In Acts 18:12,13,17, the Jews accuse Paul before Gallio at the "judgement seat," and again the Jews later in Acts 25:6,10,17, accuse Paul before the "judgement seat" to Festus (M.C.).

The only other two references in the New Testament not yet mentioned using the word $\beta\rho\upsilon\tau\alpha$ refers not to a man's "judgement seat" but rather Christ's "judgement seat." The passages are Romans 14:10 and II Corinthians 5:10 (M.C.). Several characteristics are noticeable about this "judgement seat." This is a place where all will recognize Christ's authority and that everyone will give an account to Him upon that seat (Rom. 10:11-12). This "judgement seat" is only for believers and is the place where rewards or lack of rewards are handed out.

Sale-Harrison states that in the Grecian games, the place of rewarding the winners was called the judicial bench ($\beta\rho\upsilon\tau\alpha$). It was the place where the president or the umpire of the games sat. Pentecost, agreeing with this says further that "associated with this word are the ideas of prominence, dignity, authority, honor, and reward rather than the idea of justice and judgement. The word Paul chose to describe the place before which this event takes place suggests its character." Though these men have correctly given a use of the word $\beta\rho\upsilon\tau\alpha$ in an historical context which applies to the context of this particular passage, yet all other references of the term's use in other contexts cannot be avoided because of a perferred interpretation. $\beta\rho\upsilon\tau\alpha$ does have a different meaning in the New Testament rather than just a place of reward. Yet when $\beta\rho\upsilon\tau\alpha$ is applied to the judgement seat of Christ, in the light of all Scripture, the $\beta\rho\upsilon\tau\alpha$ is not a seat of condemnation for the believer but that of "a reward received and a reward lost."

"There can be little doubt that the [$\beta\rho\upsilon\tau\alpha$] of Christ is concerned only with believers. The judgement is not to determine what is ethically good or evil, but rather that which is acceptable and that which is worthless." It is the Lord's purpose to reward service for the things done for him. In the context of II Corinthians 5:10, "the apostle is revealing the fact that the examination at the [$\beta\rho\upsilon\tau\alpha$] of Christ is to determine that which was done by God through the individual and that which the individual did in his own strength; that which was done for the glory of God and that which was done for the glory of the flesh. It can not be determined by outward observation into which class any 'work' falls, so that work must be put into the crucible in order that its true character may be proved." (Pentecost).

βῆμα began with the meaning of "a step, a pace" which is derived from βαίω. The idea of a raised place comes from another word βῆμα, which means a "base or pedestal" (Strong). Combining the two characteristics one would be stepping upon a pedestal, thus a raised platform. The word βῆμα is used in describing the appearance of the tribunal place. Thus βῆμα means a raised place especially the place for a judgement seat.

It has been the effort of some to definitely make the βῆμα seat a place of judgement or entirely a place of reward without any regard given to the variation of its meaning. It should be evident in its use in other literature and periods that a variation in its meaning is undebatable. Though there are passages in literature and in the Scriptures which use this word with the meaning of a place of rewards or a place of judgement, the historical use of the word cannot be the determining factor to give weight to one definition over the other as the over-all meaning or interpretation of the word. βῆμα is a neutral term in its variant use and must be determined by context to its definite use. B. B.

GENERAL INFORMATION

The first word meaning "guard" is γρηγορέω. γρηγορέω is formed from εγείρω which means literally "to awaken." It is formed off of the perfect of εγείρω, εγρηγορά meaning "to have been aroused from sleep." (Th, p.122). The Hebrew equivalent of γρηγορέω is לָּוַךְ . γρηγορέω basically means "to watch."

SEPTUAGINT

γρηγορέω is not found in classical literature. Its earliest use is found in the LXX, γρηγορέω has the meaning "to become fully awake" and "to watch" (LS, p. 360). This is found in Nehemiah 7:3 and Jeremiah 5:6. In Nehemiah 7:3 the noun is found and is translated "watches." Nehemiah appointed guards over the city of Jerusalem. Each of these guards had a place to guard. This place is called the guard's watch. In Jeremiah 5:6 we have the future verb form: "a leopard shall watch over their cities." Abbott-Smith attaches the meaning "to be awake" to γρηγορέω in the LXX. They also note that this word is only found in the latter books of the Septuagint (AS, p. 96). Mainly, γρηγορέω is used in the New Testament. This word is "strongly condemned" in Phrynichi Ecloga p. 118f (MM, p.133). Moulton and Milligan list no uses of γρηγορέω in the papyri.

CHURCH FATHERS

The meaning of γρηγορέω as used by the Church Fathers is "to be awake" or "keep awake." In the second century A.D. Phrynichus used γρηγορέω and it meant "to be awake" (Phrynichus 118.L.). In the Imperial times, the Hermitic Writings used the same meaning for γρηγορέω in Achilles Tatius 4, 17, 3. "To be awake" is the primary meaning of γρηγορέω as used by the Church Fathers (AG, p. 166).

NEW TESTAMENT

In the New Testament γρηγορέω has the basic meaning "to be awake" or "be alert" (AG, p. 166). Matthew 24:42 especially brings forth this meaning. "Watch, therefore," be alert, be awake, "for the coming of the Lord." Jesus exhorts his disciples to guard against laziness and sleeping. Then in Matthew 26:41, Jesus admonishes his disciples not to sleep but to wake up (γρηγορέω) so that they can guard off the temptations of the devil. Peter learns his lesson and exhorts others to "be vigilant" (γρηγορήσατε) and to guard off the roaring lion, the devil (I Peter 5:8). What γρηγορέω means is to be alert so that your enemy will not take you. Custer adds that "the meaning seems to be to stay alert both by avoiding sleep and by avoiding strong drink (Custer, p. 132).

GENERAL INFORMATION

The second word for "guard" is φρουρέω. φρουρέω is the verb of the noun φρουρός. The basic meaning is to "guard" or "protect." It is derived from the word προοράς or from προοράω which means "to see before" or "foresee" (MM, p.677). In the Hebrew, only the noun form is found. This word צָוּר , means "a mound" used for a fortress of a stronghold (Strong, p. 90).

φρουρέω in classical literature means "to keep watch" or "guard" as found in Historicus 1.C. by Herioductus in the fifth century B.C. The word generally means "to keep a sharp look-out" (LS, p.1957). The participial form (οἱ φρουροῦντες) means "the ones who guard" as used by Plato in Leges 763 (LS, p.1957).

SEPTUAGINT

φρουρέω is found only once in the Old Testament part of the LXX. It is found in II Kings 5:24 and it is found as a noun. "And when he came to the tower, he took them from their hand" or as Liddell and Scott translate its meaning as "watching" as over a city (LS, p.1958). Other LXX references are in the Apocrypha. One of these references is in I Esdras 4:56: "All that kept the city." Here Abbott-Smith translate it "to keep under guard" (AS, p. 474). Also in I Maccabees 6:3 is the idea of soldiers keeping guard over a city.

PAPYRI

In the papyri, φρουρέω has the meaning "to protect" or "guard." this could pertain to a contract as found The Amherst Papyri (II, 43, 17) or to guard a city as found in a passage from the Tebtunis Papyri (I, 12,2) (MM, p. 677). Not only does it have the meaning to guard against keeping people out, but it can mean to guard with regard to keep people in. An example of this would be in guarding a jail. The Tebtunis Papyri (II, 315, 31) has an example of guarding or keeping people inside (MM, p.677).

CHURCH FATHERS

In the writings of the Church Fathers, φρουρέω has two basic meanings. The first is "to guard." In the first century A.D., Josephus, in Bellum Judaicum 3, 12, uses the word to mean "guard" as by putting garrisons in a city. The second meaning is to "hold in custody" or "confine." Plutarch in the late first century used φρουρέω with this meaning in Antonius 84, 16 (AG, p.875). So we see in the early centuries A.D., φρουρέω can mean to guard something in or to guard something to keep it out.

NEW TESTAMENT

φρουρέω is used five times in the New Testament. In II Corinthians 11:32 it is used to mean "guard" a city, as with a garrison. "The governor under Aretas, the king, kept (εφρουρεῖ) the city of Damascenes with a garrison." Here φρουρέω means to guard against the unwanted. This same meaning is seen in Philipians 4:7: "and the peace of God, which passeth all understanding, shall keep (εφρουρήσει) your hearts and minds through Christ Jesus." It will keep or guard against the dangers of the outside world. φρουρέω can also mean "to guard as a prisoner." In Galatians 3:23, Paul talks about how we were prisoners under the law which was a guardian over us. "Thus the use of troops either as a protector or as a restrictor is implied. (Custer, p.131).

GENERAL INFORMATION

Finally the third word which means "guard" is φυλάσσω . φυλάσσω

comes from φύλαξ which means "watchman." φύλαξ is a watchman whose job is to protect from harm those who sleep. φυλάσσω, then, is the activity of these watchmen. (Kittel, IX, p.236). The Hebrew equivalent of φυλάσσω that is most frequently used in the Old Testament is שָׁמַר occurring 379 times (Kittel, IX, p.237). Words that are built off of the same stem as φυλάσσω are: φυλακή (a guard), φυλακίζω (to imprison), φυλακτήριον (a garrison), and φύλαξ (a guard).

CLASSICAL

In classical literature, φυλάσσω is translated to mean "keep watch" or "ward" especially during the night. This meaning is in Homerus Odyssea 20. 52. (LS p.1961). "There is weariness in keeping wakeful watch the whole night through." φυλάσσω was also used by the orator Andocides and denoted "to be on one's guard" (Andocides 1. 135). (LS, p. 1961). The basic meaning for φυλάσσω in Classical literature is to guard something in order to keep intruders out, and protect those on the inside,

SEPTUAGINT

In the LXX, φυλάσσω chiefly means "to guard" or "to watch" (AS, p. 475). There are over three hundred times that φυλάσσω is used in the LXX. The first use is in Genesis 2:15 where Adam's purpose in the garden is to watch over it. God put Adam "into the garden of Eden to dress it and to keep φυλάσσω it." Also in Genesis 3:24 we find the cherubim "keeping φυλάσσω the way of the tree of life." φυλάσσω can also mean "to keep" in the way of observing (AS, p. 475). For instance in observing the laws as found in Exodus 12:17 and Leviticus 18:4: "ye shall observe the feast of unleaven bread."

PAPYRI

In the papyri, φυλάσσω has two basic meanings. The first is to "guard" or "protect." This meaning is used in the Oxyrhynchus Papyri VI, 924 in the statement: "verily guard and protect Aria from ague by day." The other meaning of φυλάσσω in the papyri is to "keep" or "observe." The Catalogue of the Greek Papyri in the John Rylands Library has the use of this meaning. In 177, 11 of this papyri it says, "the mortgage half share of the house we will preserve φυλάσσω unalienated." φυλάσσω is common when used in the observing of marriage duties (MM, p. 678).

CHURCH FATHERS

As used by the Church Fathers, φυλάσσω has three basic meanings. The first is to "guard" as to prevent from escaping. In Plutarch's Marius 181, A written in the second century A.D., this meaning of the word is illustrated. Also, it can mean "protect" as found in the writings of Dio Chrysostom (58, 75) (AG, p. 876). And finally, φυλάσσω can mean "keep" as referring to a law. This meaning can also be found in Dio Chrysostom (14, 150).

NEW TESTAMENT

Of the many times that φυλάσσω is found in the New Testament, the meanings fall into one of three basic categories. The first is "guard" by observing a rule or a law. A good example of this meaning is found in Matthew 19:20. In this chapter, Jesus questions the

rich young ruler in regards to certain Old Testament laws. The young man answers: "all these things have I kept $\zeta\epsilon\phi\upsilon\lambda\alpha\zeta\epsilon\iota$ from my youth up." Another meaning is "guard from outside attack" (AG, p. 876). In I John 5:21, John urges to keep $\zeta\phi\upsilon\lambda\acute{\alpha}\zeta\alpha\tau\epsilon$, or guard, oneself from idols. Another example of this is in Luke 2:18 where the shepherds were "keeping watch over their flocks by night." They were guarding their sheep from outside attack (Custer, p. 129). The final meaning for $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ in the New Testament is "to guard" as a prisoner and not let one escape. This is illustrated by the guarding of Peter by four quaternions of soldiers (Acts 12:4). But of more practical application one must guard those things which we have learned of God and not let them escape. This is seen in I Timothy 6:20 where Timothy is commanded to: "keep $\zeta\phi\upsilon\lambda\alpha\zeta\epsilon\upsilon$ that which is committed to thy trust." Of these three meanings, $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ most frequently means "to guard from outside attack" (Custer, p. 129).

CONCLUSION

In conclusion, $\gamma\rho\eta\gamma\omicron\rho\acute{\epsilon}\omega$, $\phi\rho\upsilon\rho\acute{\epsilon}\omega$, and $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ all mean basically "guard" or "watch." Even though these words are synonyms, there is still some differences between these words. $\gamma\rho\eta\gamma\omicron\rho\acute{\epsilon}\omega$ meant originally "to be awake" and evolved into the meaning "to be alert." $\phi\rho\upsilon\rho\acute{\epsilon}\omega$ meant in classical times the using of troops "to protect." From this meaning it changed to the meaning in the New Testament "to protect" or "garrison" whether it be a city or your heart. It can also mean to protect by putting in prison. Society would be protected from the danger of the prisoner. $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ has the most meanings of these three words and is used most frequently. It originally meant to "protect" but was different from $\phi\rho\upsilon\rho\acute{\epsilon}\omega$ in that $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ does not suggest the use of troops. From this meaning in classical times, $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ can mean "to observe" when referring to a law or a commitment. Furthermore, $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ can mean "confine" - the same as guarding a prisoner inside. Stewart Custer concisely sums up the difference of these three synonyms. "Each of these verbs indicates some kind of watching" (Custer, p. 127). The word $\phi\upsilon\lambda\acute{\alpha}\sigma\omega$ usually denotes 'I guard from outside attack'; very close in meaning is $\phi\rho\upsilon\rho\acute{\epsilon}\omega$, denoting 'I guard with troops,' either by occupying a city or putting a person in prison. The word $\gamma\rho\eta\gamma\omicron\rho\acute{\epsilon}\omega$ has the sense of mental alertness with the meaning 'I watch' or 'I keep watch' or 'I keep awake.'" (Custer, p. 134).

R. G.

GENERAL INFORMATION:

The noun διαβολος when used as a substantive has the general meaning of a slanderer or a false accuser. More specifically it has reference to Satan and is then translated as the Accuser, or simply the Devil. As an adjective it is usually rendered slanderous, or accusing falsely (A. & S., p. 106). It is formed off of the root ΒΑΛ, meaning "throw," and when prefixed by the preposition δια, conveys the idea of "one who throws across or at" (Metzger, p. 51), which is exactly the idea behind slanderous or accuser. What is more characteristic of the Devil in Scripture, but that he constantly throws false accusations about God and men into the minds of men to get them to doubt God and distrust one another?

Other words built off of the same root include: διαβάλλω, which means to "bring charges with hostile intent," as in Lk. 16:1; and διαβοαη, which is the normal word for "slander" (TWNT, II, p. 71). The Hebrew equivalents for διαβολος are רשע (as in Job 1:6), as well as רשע, and רשע (A. & S., p. 106).

CLASSICS:

The use of διαβολος can be found as far back as the fifth century B.C. in the writings of Thucydides and Pindarus. It was used by Pindarus as a substantive for "slander" (L. & S., p. 390). Alcibiades, aspiring to be an Athenian general, is heard, as recorded in the writings of Thucydides, to make a defensive speech for himself; for earlier he had been attacked by a political opponent, called Nicias, who "had made invidious reference to him . . ." (A. & G., p. 181). The word was also used around the fourth century B.C. by Menander as an adjective for "slanderous, or backbiting" (L. & S., p. 390). Philo used it in the first century A.D., while writing of the deceitfulness of pleasure seeking, in a stern warning to the reader. "Know then my friend, that if you become a pleasure-lover you will be all these things: unscrupulous, impudent, evil-planning, . . . slanderous, (plus a list of over 135 other negative character traits which are described as the result of pleasure's folly), a mass of misery and misfortune without relief" (A. & G., p. 181). Having a slanderous character is here connected with self-seeking.

LXX

In the Septuagint διαβολος is found generally used in reference to Satan. In the book of Job Satan is found coming before God to accuse Job of serving God out of selfishness. "Then Satan answered the LORD and said, Doth Job fear God for nought? Put forth thine hand now, and touch all that he hath, and he will curse thee to thy face" (Job 1:9,11). Again, in Zechariah, a portion of the prophet's vision includes seeing "Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him. And the LORD said unto Satan, The LORD rebuke thee, O Satan" (Zech. 3:1,2). Christians would do well to say "The LORD rebuke thee, O Satan, every time he comes to them with false accusations. In I Chron. 21:1 it is recorded that "Satan stood up against Israel, and provoked David to number Israel." Here Satan is viewed as the enemy of Israel.

It is interesting to note that διαβολος is also used in this respect with reference to Haman in the book of Esther. There Haman is mentioned as being the "enemy" of the Jews (Es. 8:1), and Haman

exercised his hatred of God's people, just as does Satan, through slander. "When Haman saw that Mordecai (the representative of the Jews) bowed not, nor did him reverence, then was Haman full of wrath. And Haman said unto king Ahasuerus, There is a certain people scattered abroad and dispersed among the people in all the provinces of thy kingdom; and their laws are diverse from all people; neither keep they the king's laws: therefore it is not for the king's profit to suffer them. If it please the king, let it be written that they may be destroyed" (Es. 3:5,8,9). The use of δῆβολος with reference to Haman should indicate to all the motivating force of the enemies of God's people in any age. There is little question but what Satan is that force (H. & R., p. 299).

EARLY CHURCH FATHERS:

Polycarp used δῆβολος as a substantive in his epistle to the Philippians when giving the qualifications of deacons, saying that deacons are to be "blameless . . . not slanderers . . ." (5:2). Ignatius used it as a substantive twice. Concerning his expectation of martyrdom, he wrote in his epistle to the Romans, "Let there come on me . . . cruel tortures of the devil, may I but attain to Jesus Christ!" (5:3). Also, in writing to the Smyrnaeans of the honor due to the bishop he said, "He who honors the bishop has been honored by God; he who does anything without the Knowledge of the bishop is serving the devil" (9:1). Clement also used it in this way when writing on the need of striving. "I have not yet escaped temptation, but I am still in the midst of the devices of the devil . . ." (II Clement 18:2). (A. & G., p. 181).

NT:

The use of δῆβολος in the New Testament develops the character of Satan as the great Accuser in a very interesting manner. It reveals his mastery in the art of deception through the use of slander, both blatant and implied, direct and indirect. In Matthew's gospel there is an open manifestation of the Devil as he uses slander in temptation. He first slanders the individual's standing, or his relationship with God. In this case, it is the Sonship of Christ. (Matt. 4:3). Secondly, he directs his accusation against the care of God for His own. In essence he says, "jump off and see if God will really protect you!" (Matt. 4: 5,6). And finally, the Devil slanders God's right to be the sole object of the worship of men. "All these things will I give thee if thou wilt fall down and worship me" (Matt. 4:9,10). Satan, through slander, would have Christians doubt their position, or become proud and self-reliant in it; doubt God's care, and attempt to test it in unbelief; or doubt God's right to our undivided affection and worship, and give ourselves to immediate self-gratification.

It is interesting to note that as the Accuser, the Devil still uses illness to oppress men. In Acts 10:38 it is written that Jesus "went about doing good, and healing all that were oppressed of the devil . . ." The book of Job tells us that Satan uses illness as a primary weapon of slander against God. Through it he seeks to get men to "curse God to His face" (Job 2:5). Another weapon of the Devil in his slander is that of other men. On the isle of Paphos, Paul had been witnessing to Sergius Paulus, the deputy of the country, "who desired to hear the word of God. But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith. Then Saul, (who is also called Paul), filled with the Holy Ghost, set his eyes on him, and said, O full of all subtlety and all mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways

of the Lord?" (Acts 13:8-10). Here a man was used as a tool to turn an earnest seeker of the truth away from the truth through slandering the Word of God. Another instance of Satan using men, which parallels the role of Haman in Esther, is found in II Tim. 3:3, where Paul tells Timothy that in the last days men shall be "false accusers, incontinent, fierce, despisers of those that are good," exactly as was Haman in his hatred of God's people.

In the Expositor's Greek Testament, Nicoll points out that the term as used in II Tim. 3:3, is not in reference to males, but to the entire human race, ἀνθρώποι, in the last days. He also says that women are more prone to be "false accusers" than are men, which is interesting considering that the woman began the fall of the race through believing the false accusations of Satan against God's Word, and God Himself (E.G.T., IV, p. 116).

GENERAL INFORMATION:

δαίμόνιον is the neuter of δαίμωνιος, α, ον which means "divine." Its general definition in Classical literature was of Deity, or an inferior divinity (a demon). The Biblical definitions include "heathen deities and false gods" in the Old Testament, and "evil spirits and demons" in the New Testament (A. & S., p. 97). "The etymology of δαίμων (the word from which δαίμόνιον has its origin) is uncertain. The root ΔΑΙ is basic (cf. δαίωμα), though the sense is doubtful. W. Porzig is perhaps right in suggesting destruction or rending apart, and therefore in his conception of the δαίμων as that which consumes the body" (TWNT, II, p. 2). It is interesting to note that the demons in the New Testament were generally connected with severe illness in those who they possessed.

Other words built off of the same root include: δαίμων, which means "demon or evil spirit" (Matt. 8:31); δαίμωνίζομαι, which means "be possessed by a demon" (Matt. 15:22); δαίμωνιώτης, which means "demonic (in origin)" (James 3:15); δαίμοδαιμονία, which in a good sense means "fear of, or reverence for the divinity," in an unfavorable sense means "superstition," and in an objective sense means "religion" (TWNT, II, p. 2) & (A. & G., pp. 168, 172). The Hebrew equivalents for δαίμόνιον are טוּל, צַדִּיק (A. & S., p. 97).

CLASSICS:

δαίμόνιον is quoteable since Homer. As early as the fifth century B.C. Herodotus used it in his Histories for a "Divine power," which the Athenians say was the destruction of the Attic army. In the fourth century B.C. Plato, in the Symposium, used it to represent the mysterious agencies and influences by which the gods communicate with mortals, when he wrote that "the whole of the spiritual is between divine and mortal." Again in the same century, Xenophon, in his defense of Socrates, who was charged with being guilty of corrupting the youth by teaching them not to believe in the gods the state believed in, but in new ones; in his Memorabilia wrote that "the indictment against him was to this effect: Socrates is guilty of rejecting the gods acknowledged by the state and of bringing in strange deities" (A. & G., p. 168).

LXX

In the Septuagint δαίμόνιον has general reference to heathen deities and false gods. In Psalm 95(96):5 it is used for idols: "For all the gods of the nations are idols." Also, in Psalm 105 (106):37, the same word is rendered devils (the word "devils as is

used throughout the King James Version is to be understood as meaning what we refer to as "demons," since there is but one true devil, Satan himself): "yea they (Israel) sacrificed their sons and their daughters unto devils;" and rightly so, for in Deut. 32:17 it is written that "they sacrificed unto devils, not to God." It is interesting to note from these references that whoever does sacrifice to an idol, whatever form that idol, whatever form that idol may take in the life, that person is sacrificing to demons and not to God; whether the sacrifice be one's time, money, or even so precious a thing as one's own offspring (H. & R., p. 283).

PAPYRI:

In the magic papyrus of the fourth century A.D. there is a warning put forth by the writer to one of his friends. "Listen to me and turn away from this demon" (M. & M., p. 135), (Custer, p. 7).

EARLY CHURCH FATHERS:

In The Shepherd of Hermas, δαιμόνιον is used of the evil spirit of slander. Hermas exhorts the reader not to speak evil of anyone and not to listen to those who do. He says that "evil-speaking is wicked; it is a restless devil, never making peace, but always living in strife" (Mandate 2:3). In the Epistle of Barnabas there is a discussion of the vain hope which the Jews placed in the building of the Temple, and that the Temple is now being built by God in the hearts of believers. However, he points out that God has not always dwelt in the hearts of His people, and he states that "before we believed in God the habitation of our heart was corrupt and weak, like a temple really built with hands, because it was full of idolatry, and was the house of demons through doing things which were contrary to God" (A. & G., p. 168).

NT:

In the New Testament the term δαιμόνιον is often ascribed to the demons who possess human beings. Two examples of this usage are found in Mk. 1:34 and 39. In both instances Jesus was going through Galilee healing those who had various diseases and he "cast out many devils (again this has reference to what is now understood to be demons)." In Matt. 10:8, Jesus, having commanded the twelve disciples to go unto "the lost sheep of the house of Israel" and preach that the kingdom of heaven was at hand, also commanded that they should "heal the sick, cleanse the lepers, raise the dead, and cast out devils."

Demons also possess men indirectly by receiving their worship through idolatry. In Paul's letter to the Corinthians concerning this subject, notice should be taken of the direct parallel with the uses of δαιμόνιον just mentioned in the LXX. In I Corin. 10:19-21 he writes, "What say I then? that the idol is any thing, or that which is offered in sacrifice to idols is any thing? But I say, that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils. Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils." "It is a great mistake to imagine that back of idolatry . . . there is nothing but an empty vacuity. Something does exist, something that is far more terrible than these pseudo-gods, namely an entire kingdom of darkness which is

hostile to God, a host of demons . . . who are ruled by the greatest of their number, namely Satan" (Lenski, p. 415).

Not only do demons possess men directly through possession and idolatry, they also are the agents of the dissemination of false doctrine. Paul writing Timothy stated that "the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils," (II Tim. 4:1). This is a subjective genitive which indicates that the demons are doing the teaching. And finally, James teaches us that the demons are the source of "bitter envying and strife" (James 3:15). (A. & G., p. 168).

SUMMARY:

διάβολος then has reference to a slanderer who opposes men, usually godly men, and more specifically it is used in reference to the Slanderer and is rendered "the Devil." δαιμόνιον is not used for men, or Satan, but rather for spirits which possess men and are also the agents of power and false doctrine for Satan himself. J. K. M^c

ΔΙΑΚΟΝΟΣ

- I. General Information. A general definition is "one who serves to relieve the needs (especially the temporal needs) of the church with comparative disregard for his own interests. The etymology is unknown. The Hebrew equivalents are (1) לְעָבֵד (2) לְעָבַד (AS, 108). References in LXX include Esther 2:2; 6:3,5 (for 1st Hebrew equivalent) and Esther 1:10; 2:2; 6:3 (for 2nd equivalent). Words off of the same root include διακονῶ (minister, do service) and διακονίωμα (to roll in the dust--Hippocrates' Epistolai (ἐπιστολαί)). The term is used in Esther 6:3 to denote servants that ministered unto the king.
- II. Classical Greek Usages. Herodotus in his Vita Homer in the fifth century B.C. used the term in the context of a servant. An early Greek inscription ascribes a religious denotation to the term by rendering it "attendant" or "official" in a temple or religious guild. In his Political Plato in the v/iv B.C. used the term as an adjective meaning "servile," "menial." (LS, 398).
- III. Papyrological References. A first century B.C. inscription listing the dedicators of a statue to Hermes are called κομμάκτορες , κῆρυκες , and διάκονοι . These men held various offices. A list of temple officials include μάγειρος , διάκονος . Greek inscriptions from ii/i B.C. refer to a "college" of διάκονοι headed by a ἱερεὺς , serving the Greek gods Serapis, Isis, etc. In the inscription two διάκονοι and a female διάκονος serve with a ἱερεὺς and a $\text{ἱερεῖα τῶν ὁῶδεκα θεῶν}$ (MK, 149).
- IV. Uses in the Church Fathers. Polybius and Lucian, both of the second cent. A.D. used the term to denote "a waiter at table." Philo (i A.D.) and Achilles Tatius (iv A.D.) uses the term to denote a "servant of the church." Josephus applies the term to Jesus' followers in general (Jos., Ant. 8, 354). Josephus in Ant. I, 298, also used the term to denote a governmental authority as a "helper," and "agent" of God (AG, 183-84).
- V. Uses in the New Testament. The term means "one who executes the commands of another, esp. of a master; a servant, attendant, minister" (Th, 138). Mt. 20:26 points out paradoxically that servitude is the criterion for greatness. See also Mt. 22:13; Mk. 9:35, which use the word to describe someone who serves another's interests with comparative disregard for his own. Διάκονος is used in relation to those who promote the interests and well being of the church, Christian teachers, etc. (Col. 1:25; 1 Cor. 3:5; 2 Cor. 6:4; 1 Thess. 3:2). Διάκονος also refers to the office of a deacon as one who has charge of ministering to the needs of the poor. As such he collects and distributes funds for this service. Similarly, a deaconess has charge of ministering to poor or sick women (Phil. 1:1; 1 Tim. 3:8, 12; Acts 6:3; Ro. 16:12) (Th, 138).

ΔΟΥΛΟΣ

- I. General Information. A general definition of δούλος is "one who is a slave to a superior and whose will is thus swallowed up in the will of his master. Most derive the word from δῆω (to tie, bind). Some derive it from δέλω (to ensnare, capture) (Th, 157-58). 'Ο δούλος nearly

always occurs for $\tau\upsilon\lambda\upsilon$. LXX uses include Le. 25:44; Jo. 9:23; I Ki. 3:9; Ne. 1:6 (HR, 346-48). Le. 25:44-46 demonstrates the lowliness of the δουλος. Slaves were not to be taken from among the Jews, but from among the heathen and strangers. ἡ δουλος is used primarily for $\tau\upsilon\lambda\upsilon$ (AS, 122). Words from the same root include δουλαγωγέω (enslave, bring into subjection), δουλεία (slavery), δουλεύω (be a slave, be subjected) and δουλή (female slave). The last of these was an "oriental expr. used by one of humble station in addressing one of higher rank or the Deity Luke 1:38, 48" (AG, 204).

- II. Classical Greek Uses. Thucydides in v B.C. used the term to denote one who is "born" a bondman or slave, as opposed to one who is made a slave. Christians become bondslaves to Jesus Christ through being born again. The term is opposed to δεσπότης (master, lord). A preacher who acts as a despot is not serving God or the church of Jesus Christ. Herodotus (v B.C.) in Vita Homeris, uses the term to describe Persians and other nations who were under the rule of a despot. As an adjective δουλος means "slavish, servile, subject" (LS, 447).
- III. Papyrological References. A Phrygian inscription refers to a certain δουλος as a "slave of the Emperor." LXX uses the term to denote the distance between God and man (θεοπαῖων gives place to οἰκέτης, which gives place to παῖς, which gives place to δουλος). Although not found in the N.T., the adj. δουλικός is very common (NE, 170).
- IV. Uses in Church Fathers. Philo and Josephus (both of the 1st century) denote the term as "slave." "Servant" for "slave" is for the most part peculiar to the Biblical translation. "Servant" denotes one who is a slave to another. Chrysostom (i/ii A.D.) and Josephus (Ant. 16, 126) use the term as an opposite of ἐλευθερος, a free man. Josephus (Ant. 20, 181) uses the term in contrast to the master (AG, 204).
- V. Uses in the New Testament. In Luke 12:46 δουλος is properly the antithesis of κύριος, in which the former is the "bond-man" and signifies a permanent relation of servitude to another. The will of the servant is completely swallowed up in the will of his lord. His service is one of constraint, obligation. The term is distinct from δῆκονος, in that the former refers to a state of servility, while the latter represents a servant in his activity for work (Eph. 3:7; Col. 1:23; 2 Cor. 3:6). The distinction is brought out in the parable of the marriage supper (Mt. 22:2-14), in which some servants (δούλοι) bring guests in and other servants (δῆκονοι) expel the guest who had no wedding garment. Human servants of God (δούλοι) are responsible for bringing men into the kingdom, while angels (δῆκονοι) as God's messengers of judgment as well as blessing (Heb. 1:14) exclude unqualified guests from God's kingdom (Trench, pp. 30-33). The term is used of the apostles (Gal. 1:10; Phil. 1:1) of teachers and preachers (Col. 4:21; 2 Tim. 2:24; Jude 1) (Th, 157-58) (Th, 157-58). Gal. 1:10 is an important passage in the light of the general definition. In effect Paul is saying, "For if I yet pleased men, I would be a disobedient slave, ignoring the will of my master."

ΟΙΚΟΝΟΜΟΣ

- I. General Information. A general definition of the term is "a subordinate whose superior entrusts to him the care of his family, servants, and household affairs. The term derives from οἶκος (house) and νέμω (to

deal out, distribute, dispense). (LS, 969). Cf. οἰκονομέω (to manage, look after) (LS, 1005). The Hebrew equivalent is מְנַחֵם מַלְאָכִים. Uses in LXX occur in Isa. 36:3,22; 37:2 (HR, 973), in which Eliakim, Hilkiah's son, serves over the household of king Hezekiah.

- II. Classical Greek Uses. In The Republic (iv B.C.) Plato uses the term to refer to a manager. Aristoteles (iv B.C.) in his Politics does the same. Aeschylus (vi/v B.C.) in Agamemnon uses the feminine form to refer to a housekeeper (LS, 1005).
- III. Uses in the Papyri. An inscription dated AD 172 comments on the literal meaning of the term (steward) as found in Luke 12:42 and I Cor. 4:2. The inscription reads, "to Mart . . . , steward of Flavia Epimache and of the property formerly belonging to Julia Kallinis, from Didymus, builder". The term commonly meant "treasurer" in both Ptolemaic and Roman times. Cf. Ro. 16:23 (HM, 442-43).
- IV. Uses in the New Testament. The term refers to a manager (usually a freed-man or slave, whom the master of the house charged with the responsibilities of disbursing finances as well as goods to the other servants and even to children not yet of age (Lk. 12:42; I Cor. 4:2; Gal. 4:2). God made the apostles stewards (οἰκονόμους) of the mysteries of God (I Cor. 4:1), in that they received the mysteries from Him and were to dispense them to others. The same thing is said of bishops (Titus 1:7) and of Christians in general in the exercise of their spiritual gift (I Pet. 4:10-11) (Th, 440-41).

ὑΠΗΡΕΤΗΣ

- I. General Information. Definition: "An assistant who stands ready to execute the orders of his superior. The word derives from ὑπό (under) and ἑρέτης (from ἑρέσω --to row) (Th, 641-42). Hebrew equivalents include (1) עֲבָדָה -- Isa. 32:5; and (2) עֲבָדָה -- Pr. 14:35. Words from the same root include ὑπηρετέω (to row) and ὑπηρετήσις (a service or attending, service.).
- II. Classical Greek Uses. Aeschylus (vi/v B.C.) in Prometheus Vincetus uses the term to describe any subordinate relation ("Hermus is u. of God"). Sophocles (v B.C.) does the same in Oedipus Tyrannus ("the Delphians are φοίβου ὑπηρεταί"). Plato (v/iv B.C.) in Phaedo applied the term to the assistant of the Eleven who served as the State's executioners. Greek inscriptions of the iv B.C. apply the term to a petty officer of the Council (LS, 1872). Thucydides used the term to refer to "the servant who attended each man-at-arms to carry his baggage, rations and shield . . ." (LS, 1561).
- III. Uses in the Papyri. A papyrological reference of B.C. 113 refers to a ὑπηρετής as an "assistant of the cultivators of the said (Berkeosiris)." A 3rd cent. A.D. reference uses the term to denote "an officer" -- "Deliver up to my officer whom I have sent Pachoumis. See that you do not detain the officer" (HM, 655).
- IV. Uses in the Church Fathers. Philo (i/A.D.) used the term to denote a servant, helper, assistant, who serves a master or superior. John Mark was a ὑπηρετής of Paul and Barnabas (Acts 13:5). Maximus Tyrius (ii/ A.D.) applied the term to servants of a board or court. It is also

used to refer to a synagogue attendant (Roman-Jewish grave inscriptions) (AG, 850).

- V. Uses in the New Testament. The term was originally a military term to denote a rower, as distinguished from a soldier. The word then came to denote one who performed any strong and hard labor; then a subordinate who waited to execute the orders of his superior, as an orderly who waits on a commander during wartime. In this sense Mark was a ὑπηρέτης (Acts 13:5) to Paul and Barnabas. See also Mt. 5:25; Luke 4:20; Jn. 7:32; 18:18; Acts 5:22. That there is a significant distinction between δοῦλος and ὑπηρέτης is clear from John's juxtaposition of the terms (Jn. 18:18). Ὑπηρέτης is much more closely allied with δίακονος, the main distinction between them lying in the official character and function of the ὑπηρέτης (Trench, 33-34). The term denotes the officer who executes penalties (Mt. 5:25; the attendants of a king (Jn. 18:36); the servants or officers of the Sanhedrin (Mt. 26:58); the attendant of a synagogue (Lk. 4:20); of anyone who ministers or renders service (Acts 13:5); any one who aids another in any work; an assistant (Acts 26:16). JDC

δοκιμάζω means to "test or examine." Other words built off of the same root are δοκιμῶς (trustworthy), ἀδόκιμος (not trustworthy), δοκιμή (certifying), δοκιμῶν (tested, genuine), ἀποδοκιμάζω (to find unworthy), and δοκιμάσια (testing). The stem of the word is δοκί (watching). Its Hebrew equivalent is דָּקַדַּק. TWNT pp. 255-56 vol 2

Classical Use

The orator Isocrates used δοκιμάζω in the sense of to "assay, test." (Isocrates 12.39 ca. 400 B.C.) δοκιμάζω is used in the sense of "to 'test' an orator's right to speak. (Anecdota Graeca V 1 310) Lysias used δοκιμάζω as a political term, "Approve after scrutiny as fit for office." (Lysias 15.6 V B.C.) In the passive form Lysias uses the word with the idea "to be approved as fit." (Lysias 15.6 V B.C.) Aristophanes uses the word in the sense of "to examine or admit boys to the class of or to rights of manhood." (Aristophanes V. 578 ca. 400 B.C.) The word has the idea of examining or testing with the result that a decision is made on the basis of the examination. It has the idea of "proving." LS p. 442

LXX

In Judges 7:4 God "tries" the men at the water. δοκιμῶ αὐτούς οἱ ἐκείθεν. In Job 34:3 "the ear 'trieth' words, as the mouth tasteth meat." In Psalm 17:3 it is used, "thou hast proved mine heart." It is translated "examine" in Psalm 26:2. δοκιμάσον με, κυριε. It is used in Jerimiah 7:27, "I have set thee for a tower and a fortress among my people, that thou mayest know and 'try' their ways. There are numerous other references to δοκιμάζω in the Septuagint. The word still has basically the same idea in the Septuagint as it has in classical literature. It is an examining or testing with a decision resulting on the basis of the examination. It has the idea of proving. HR pp. 339-340

The Papyri

The papyri also uses δοκιμάζω in a similiar fashion as the classical literature and the Septuagint. κατὰ τὸ δικαιοτάτου δοκιμάσει ὁ κρατίστος [ἐκιστρατηγός] "his excellency the epistrategus shall sift the matter with the most equity." (Catalogue of Greek Papyri in John Ryland's Library, Manchester II. 114, A.D. 260) In the earliest known marriage contract, Elephantine Papyri I (B.C. 311-310) differences between husbands and wives were settled by three men, "whom both have approved." Οὗς ἂν δοκιμαζῶσι ἀπόπροσσι. "In the incurr indeed the verb is almost a term. techn. for passing as fit for public office." There are numerous other references to δοκιμάζω in the Papyri. The basic idea of the word is still an examination or testing with a decision made which is based on the results of this examination. MM p. 501

Early Church Fathers

Josephus gives δοκιμάζω the idea of "to put to the test, examine. (Josephus, Antiquities 1,233; 3,150 I A.D.) This is the way the word was often used during the time of the early Church Fathers. Clement gives it the idea of "try to lure." (I Clement 1:2, I A.D.) It is in a secular sense, used to describe "the examination of candidates for the diaconate." This word also has reference to "accept as proved, approve." (Josephus Antiquities 2, 176, Vi 161) This word has the idea of to examine, or put to the test with a decision

based on the examination. It also seems to sometimes have more emphasis on the result of the test, or examination, usually in a positive sense, than it did in the classical use, Papyri, or the Septuagint. AG p. 201

New Testament

In Luke 14:19 a man wanted to "prove" his oxen. In I Timothy 3:10 the deacons were to be "proved." These two verses show δοκιμάζω as meaning "put to the test." In I Corinthians 3:13 the fire shall "try every man's work of what sort it is." It has more of the idea of "accepted as proved, approve" in II Corinthians 8:22. "And we have sent with them our brother, whom we have oftentimes proved diligent in many things." In Romans 2:18 it has much the same idea. "And thou knowest his will, and approvest the things that are more excellent." Basically in the New Testament this word means "to examine or put to the test," or "to accept as proved." This has the idea of accepting as having passed the test. AG p. 201

πειράζω

The word πειράζω means "to make an attempt," "to test someone." It occurs in very few non-biblical pieces of literature. Other words with the same root are πείρα (an experiment, or trial, whether good or evil), πειράω (to try or attempt), πειρασμός (medical experiments), ἀπειροδοτός (untreated, untried, without experience), ἐκπειράζω (to put to the proof or test, make trial of, tempt.) It comes from the Greek word πειρ. The Hebrew equivalent is פִּי pi. TWNT vol 6 pp. 123-136

Classical Use

The word πειράω is used in classical Greek to mean "to attempt or strive." It is used most commonly in the middle and passive in the sense to "try someone, or put someone to the test." It is almost always used in the expression of distrust, (Homer *Iliad*, 10,444) πειρησῆτον ἐμεῖο. This word means to test, or be put to the test, with the tester often hoping for negative results. TWNT vol. 6, p. 23

LXX

In Genesis 22:1 God "tempts" Abraham and tells him to offer Isaac. In Exodus God "proves" Israel "whether they will walk after my law." In Exodus 17:2 the children of Israel "tempted" God. The queen of Sheba came to "prove" Solomon "with hard questions." David asks God to "prove" him in Psalm 26:2. The Septuagint seems to give πειράζω the idea of to examine or to test. Sometimes God tests people and sometimes people "tempt" God. HR pp. 339-40 vol 1

The Papyri

The late prose form of πειράζω in the Papyri always has the idea, even when used in the general sense of "try" or "test" of prohibition. "Namertes being congratulated on the multitude of his friends asked the spokesman εἰ δοκιμίων ἔχει τονι πειράζεται (Plutarch, *Moralia* 15, p. 230 a) πειράζω, is used in an evil type sense καθόλου δὲ κατετορχῶν τῇ διάνοια μάλιστα κατὰ τῶν πειραζόντων ἢ τῶν κονηρὰ δρωῶτων. (Vettii Valentis Anthologiarum Libri p. 176) AG p. 646

The word $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ means during the Early Church Fathers "to put to the test," especially in a hostile sense. (Herodotus VI, 82 I A.D.) It is used "to test whether a city can be taken." $\kappa\epsilon\iota\rho\acute{\alpha}\nu$ τῆς πόλις. During this testing, the obvious hope of the testers is that the city will fail the test and be weak enough to be taken. MM 501

New Testament

The New Testament uses $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ as simply an attempt, in Acts 9:26. In II Corinthians 13:5 Paul tells us to "examine" ourselves. The sense here is merely a testing. It also has the idea of "to bring out something against someone who is being tried." This word is used when the Pharisees are said to "tempt" Jesus. The scribes and the people are said to "tempt" Jesus on two occasions. The most common use of $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ in the New Testament is simply the enticement to sin. Christ was "tempted" in the wilderness by Satan. (Matt. 4:1-11) Man is said to be "tempted." Hebrews 4:15 says that Christ was "tempted" in all points as we are "yet without sin." James 1:13 says that "God cannot be tempted with evil, neither tempteth he any man." Nowhere in the New Testament does God $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ anyone. AG p. 546

Conclusion

$\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$ and $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ often mean exactly the same thing. They both can mean to try or prove or test. But there is sometimes a distinct difference in the two words. This is clearly seen in Hebrews 3:9. "When your fathers tempted ($\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$) me, proved ($\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$) me, and saw my works forty years." The distinction in this verse is between the actual testing ($\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$), and the proving ($\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$), which has more of the idea of the results of the test. Also $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ has many times the idea of enticement to sin. God never $\kappa\epsilon\iota\rho\acute{\alpha}\zeta\omega$ s anyone. (James 1:13) $\delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\omega$ can never be used by Satan because he never "proves that he may approve, nor tests that he may accept." T pp. 278-281

JWF

GENERAL INFORMATION

"Image" or "likeness" are meanings of two Greek synonyms, ὁμοίωμα and εἰκῶν. Εἰκῶν comes from εἴκω (to yield), ὁμοίωμα from ὁμοίω (to make like, to compare). The Hebrew equivalents are εἰκῶν;

ὁμοίωμα: εἰκῶν (Th pp.175,445,446).
 Words with common stem as these two synonyms include: ὑπέκω (to submit), ὁμοίωσις (likeness), ὁμοιάζω (be like), ὁμοιοπαθής (like in every way), ὁμοίος (of the same nature as), ὁμοιότης (likeness), ὁμολογέω (to say the same thing, i.e. to confess). (LS)

CLASSICS

Euripedes (Five B.C., Helena, 77) used εἰκῶν for "'likeness' to Zeus' daughter"; (Hercules Furens, 1002), for a "'Shape' (which came,--as seemed unto our eyes, Pallas with plumed helm . . ." Thus it referred to a phantom, or an "imaginary form" (Plato, Five-Six B.C., Republica, 588b), also an "image in the mind" (Euripedes, Troades, 1178). (LS).

Plato used this word to describe "the reflection of the sun in the water" (Phaedo, 99d--Trench, pp 47-48), or as the image in a mirror (Republica, 402b--LS, p 485); Euripedes, (Medea, 1162), "And by a shining mirror ranged her tresses, Smiling at her own phantom image there." (Emphasis own).

Εἰκῶν was a "likeness, or image, whether picture or statue" as used by Herodotus, Five B.C., 2.130, 143 (LS, p 485); also in 7.69; "Arsames, son of Darius and Artystone daughter of Cyrus, whom Darius loved best of his wives, and had an image made of her of hammered gold."

ὁμοίω the verb from of our second word, Plato used to mean "to assimilate, to make like" (Republica, 393c). He used ὁμοίωμα to mean a "likeness or something made to look like" in Phaedrus, 250A: ". . . but it is not easy for all souls to gain from earthly things a recollection of those realities . . . to have forgotten the holy sights they once saw. . . . Few then are left which retain an adequate recollection of them . . . but these when they see here any likeness (ὁμοίωμα) of the things of that other world, are stricken with amazement . . ." Also observe its use in the same work, 250B: "Now in the earthly copies of justice and temperance and the other ideas which are precious to souls there is no light, but only a few approaching the images (ὁμοίωμα) through the darkling organs of sense behold in them the nature of that which they imitate."

LXX

In the Septuagint, εἰκῶν was used almost exclusively for the actual object or statue, (I Kg 6:11; IV Kg 11:18; II Ch 33:7; Ez 7:20; etc.) whereas ὁμοίωμα was used both with the concrete and abstract ideas (I Kg 6:5; II Ch 4:3; Ez 1:4, 5, 16, 22, 26; Da 3:25). "Tselem . . . (Hebrew), a representation, answering to the Greek εἰκῶν, image, is the word used in Gen 1:26, 27; 5:3 and 9:6 The word ὁμοίωμα means a resemblance or figure, whether bodily or moral." (Girdlestone, p 306)

Deuteronomy 4:16-18 uses both words in the LXX. Here, εἰκῶν again refers to the statue itself, ὁμοίωμα to the appearance or form of the statue. II Kings 11:18 says in part: ". . . his altars and his images (εἰκῶν) brake they in pieces thoroughly . . ." Obviously our first word is used in a concrete sense here. Then note in II Kings 16:10 where ὁμοίωμα is used like this: ". . . and King Ahaz sent to . . . the priest the fashion of the altar, and the pattern of it . . ." The usage is clearly abstract here,

referring to the altar's form. The great image which Nebuchadnezzar saw in his dream was εἰκών (Dan 2:31). The "form of the fourth" person in the fiery furnace being "like the son of God" (Dan 3:25) is ὁμοίωμα.

It is important to consider briefly the use of these images in the Old Testament. For example, they were bowed down to (Isa 46:6), worshipped (Isa 44:15), prayed to (Isa 45:20), unable to save (Isa 45:20), made by man (Isa 44:12-15) and trusted in (Isa 42:17). These false forms of worship are fakes of the true. Christ, the very image of God, is to be actually bowed down to (Phil 2:10; Isa 45:23), worshipped (Rev. 5:14), prayed to (Rev 5:8), able to save to the uttermost (Heb 7:25; Isa 45:22), begotten of God (Jn 3:16), trusted in (Gal 2:16).

Ὅμοίωμα is thus defined as "that which is made like something" whether concrete or abstract. (AS, p 317). εἰκών "Is a derived likeness and like the head of a coin or the parental likeness in a child." (AS, p 131). Thus it points back to the original.

PAPYRI

There were several uses of εἰκών found in the Papyri. It was used "for the description of individuals in official documents," for example, "a bill of sale of a female slave." (MM, p 183). Thus it spoke of a kind of resume of the individual concerned. It was used for "a portrait;" e.g. "a soldier son writing home to his father from Italy adds, 'I send you a little portrait of myself at the hands of Ectemon.'" (MM, p 183). It also referred to "a statue of Ptolemy being erected." (MM, p 183).

Ὅμοίωμα "as distinguished from εἰκών, which implies an archetype, the 'likeness', or 'form', . . . may be accidental, as one egg is like another." (MM, p 449).

CHURCH FATHERS

The church fathers drew definite distinctions between the two synonyms at which we are looking. (Trench, p 47). One reason was to oppose the Arian heresy which said that Christ "may be called God, although not God in the full reality implied by the term." (Intro. Lect. in Systematic Theology, Thiessen, p 284). They disbelieved in the eternality of Jesus Christ, Himself being a created being. Thus the meaning of words became very important. The church fathers maintained that "εἰκών . . . always assumes a prototype, that which it not merely resembles, but from which it is drawn . . ." (Trench, p 47). "But in ὁμοίωμα or ὁμοίωσις, while there is resemblance, it by no means follows that it has been acquired in this way, that it is derived: . . . as there may exist a resemblance between two men in no way akin to one another. Thus, as Augustine in an instructive passage brings out (Quaest. lxxxiii. 74), the 'imago' (εἰκών) includes and involves the 'similitudo,' but the 'similitudo' (ὁμοίωσις) does not involve the 'imago.'" (Trench, p 48). Thus recognition of these distinctions enlightens the reader when he sees in II Corinthians 4:4, "Christ, who is the image (εἰκών) of God," and Colossians 1:15, "(the Lord Jesus Christ) who is the image (εἰκών) of God." Therefore Christ is not merely the likeness of God because He did things the way God did them, but because He is by nature, very God incarnate.

The other reason these words became significant was their use in Genesis 1:26, "Let us make man in our image (εἰκών), after our likeness" ὁμοίωσις). While some saw no particular reason for their use here, "the great Alexandrian theologians taught that the εἰκών was something in which men were created, being common to all, and continuing to man as much after the Fall as before (Gen 9:6),

while the $\delta\mu\omega\iota\omega\iota\varsigma$ was something toward which man was created, that he might strive after and attain it." (Trench, pp 49, 50).

NEW TESTAMENT

In the New Testament these words open up fresh meaning. Again, Colossians 1:15 refers to Christ as the $\epsilon\iota\kappa\acute{\omega}\nu$ of God. Certainly this "does not imply a weakening or a feeble copy of something. It implies the illumination of its inner core and essence." (TDNT, II). Kittles says that "in the New Testament the original is always present in the image." (TDNT, II). Thus in Matthew 22:20, referring to a Roman penny, Jesus asks, "Whose is this image ($\epsilon\iota\kappa\acute{\omega}\nu$)?" This does not only point back to the original, it presents the thought of ownership! And as Lenski points out by observing the use of "Image" in relation to "firstborn" in Colossians 1:15, "the eternal Son born of the Father is 'the image' of the Father Man was created (not born) in God's image. Man thus had the image, was in it, but was not the image." (L, p 50).

Also significant is the use of $\delta\mu\omega\iota\omega\mu\alpha$ in Philippians 2:7, where Christ is said to have been "made in the likeness of men." Because the word $\epsilon\iota\kappa\acute{\omega}\nu$ is not used, it is obvious that Christ did not lay down His Divine Image, but remained as Deity in the full sense, and yet He resembled man in bodily form in sinless flesh insofar as His $\epsilon\iota\kappa\acute{\omega}\nu$ as the Son of God was not changed. Because of the Holy Spirit's careful use of words in this passage, the sinlessness of Christ is upheld, while at the same time teaching the humanity of Jesus Christ.

Again, consider Romans 8:29--"for whom he did foreknow, he also did predestinate to be conformed to the image ($\epsilon\iota\kappa\acute{\omega}\nu$) of his Son . . ." "This conformation to which we are predestined involves the reception of a form that is not a mere outward resemblance but one that is native to the essence." (L, pp 460, 561).

In order to come to a fuller understanding of the use of $\epsilon\iota\kappa\acute{\omega}\nu$ in II Corinthians 3:18 we must consider it in light of the verb with which it is used: "but we all, with open face beholding as in a glass the glory of the Lord, are changed ($\mu\epsilon\tau\alpha\mu\omicron\rho\phi\omicron\sigma\mu\alpha$) into the same image from glory to glory, even as by the Spirit of the Lord." Also give thought to the following sequence of verses: Mt. 17:2--And (He) was transfigured ($\mu\epsilon\tau\alpha\mu\omicron\rho\phi\omicron\sigma\mu\alpha$) before them . . . His face did shine as the sun"

Rom. 12:1--And be not conformed to this world: but be ye transformed ($\mu\epsilon\tau\alpha\mu\omicron\rho\phi\omicron\sigma\mu\alpha$) by the renewing of your mind"

Phil. 2:5--Let this mind be in you, which was also in Christ Jesus:"

Col. 3:10--And have put on the new man, which is renewed in knowledge after the image of Him that created him."

This image to which the Christian is being developed by degrees ("from glory to glory") is such a marked difference from what he began to be that he must experience metamorphosis. Because even "as we have borne the image of the earthy, we shall also bear the image of the heavenly." (I Cor. 15:49) How does the Spirit change us into His image? He first puts off the old man, i.e. being not conformed to this world. The metamorphosis of the caterpillar illustrates this putting off the old man: which "always involves the casting off of organs required by the earlier set of habits For in most cases the structures required for the second set of habits have already begun to form while the first set of habits persists, but these new structures are, as it were, sketched out in embryonic tissue and packed away under a fold." (Encyclopedia Britannica, 1959, p. 327A). God has worked in us believers both to will and to do of His good pleasure--we must work it out of our "embryonic tissue" to become like His image. Another fact, relative to this study is that atmospheric temperature effects the rate of

metamorphosis especially in toads. Thus, the spiritual atmosphere in which we are has a definite effect upon the rate of our changing into the image of Christ. In heaven the atmosphere is perfect for this to take place immediately. The butterfly illustrates to us the concept of ὁμοίωμα: "certain species have the defense of mimicry--that is, of looking like something else. The lappet moth when it folds its wings and hangs from a branch, resembles a dried leaf." (Britannica Junior, III, p 418). Here there is no inward or essential change, but a mere outward mimmicking. Therefore recognize that when we are "changed into the same image" it is not only an outward appearance, not a circumcision of flesh, but a circumcised heart, a partaking of the divine nature, we are changed from a grubby caterpillar, stage by stage, more quickly in favorable spiritual atmospheres, to a beautiful butterfly to display and declare the glory of God. May God use this study to help you to yield (εἴλω) to the Lord that you might develop into His glorious image both in this life and the life to come.

CONCLUSION

Thus εἰκὼν has meant the reflected image in a mirror, the likeness of statue, pointing back to an original. The church fathers recognized its unique reference to Christ to show His innate Deity and sinlessness. The Scriptures use it to describe the end of the Christian's transformed life beginning at the new birth and developing unto the new man.

Ὅμοίωμα was used in the classics in a more general sense, referring to a likeness farther removed and mostly unrelated to any original. It carried the idea of "accidental" outward likeness.

Εἰκὼν is the stronger, more exact likeness; whereas is weaker and less precise. In ὁμοίωμα is the likeness of two books having similar size, shape, color, and printing, but whose contents are completely different. Whereas in εἰκὼν, we have two books, one is the original manuscript, the other is its first and exact copy.

KDB

BACKGROUND

The "temple" referred to in the Bible was not just a single building where the Jews worshipped analogous to our modern day church building, but it was a large area containing many courts and buildings all having specific purposes. Before beginning a study of the words for temple, it might prove profitable to obtain a better understanding of just what the Jewish temple was. The following description is taken from the Thompson Chain Reference Bible, p. 307. Diagrams of the temple appear at the end of this study.

"The building including the foyer was divided into six separate areas or courts, rising one above another. These are the six areas found in the interior of the temple: 1. The Court of Gentiles—the only part to which foreigners were admitted, was situated on the lowest level outside the sacred precincts. 2. The Sacred Enclosure—Three feet above the latter, through which all Gentiles were forbidden to pass under the penalty of death. 3. The Court of Women—(sometimes called the Treasury), three feet higher, into which Jewish women were permitted to come and beyond which they could not advance. 4. The Court of Israel—ten feet higher, into which male Jews had entrance. 5. The Court of the Priests—three feet above the Court of Israel, which was reserved for priests only. 6. The House of God—eight feet above the Court of the Priests, which was divided into two compartments, the Holy Place and the Holy of Holies, or the Most Holy Place. Into the former the priests entered to perform certain duties at stated times, but into the latter only the high priest might enter, and he only once a year on the Day of Atonement, to make atonement for the sins of the people. The different levels of the courts and the prohibitions concerning access to them, emphasized the strict class distinctions in the Jewish system of religion."

GENERAL INFORMATION

ἱερόν -This word is rendered "temple" in English translations. It is the neuter adjective form of ἱερός, but after the period of Herodotus (408 B.C.) the word ἱερόν frequently appeared meaning "a consecrated or sacred place, a temple" (AS, p. 214). Other words built off this word include: ἱερόματι -be a priest; ἱερατεία -priesthood; ἱερεῖα -a priestess, etc. (LS, p. 820-3). As we said before, ἱερόν comes from the adjective ἱερός which meant during the Homeric Period (900 B.C.) "marvelous, might, divine." In later Classical it meant "consecrated to diety, sacred." During the Homeric Period it was also used as a substantive meaning "sacrifices, sacred rites, and sacred things." Then around the time of Herodotus it was used substantively as "a consecrated or sacred place, a temple" (AS, p. 214). Its Hebrew equivalent is בַּיִת (bayith) (AS, p. 214).

CLASSICAL

Herodotus used the word in his historic records around the period of 484-408 B.C. He describes a great battle, and during the course of the battle many soldiers, seeking a place of refuge, enter into a temple. The word ἱερόν is used and it is translated "the precinct of Zeus of Armies." Herodotus uses the word to include the whole of the temple (Herodotus 5.119). Thucydides (423 B.C.) also uses the word ἱερόν to describe the whole of the temple. He says, "They dug a ditch around the temple and sacred place" (Thucydides 4.90). In this passage we gain a glimpse of the dis-

distinction between our two terms for temple. Thucydides uses ἱερόν to denote the "temple," and the word νεών (which is a word related closely to ναός) to denote the "sacred precinct." Again in the writing of Thucydides we come across the word ἱερόν. Thucydides is setting forth a treaty agreement between the Athenians and the Lacedaemonians. The first point of the treaty deals with the "common sanctuaries" and the word ἱερόν is used. In the same passage we find a second reference in the second point. This time we come across the word νεών once more; and again, as before a distinction is made between ἱερόν—"temple," and νεών—"sacred precinct" (Thucydides 5.18). The geographer Strabo also used the word ἱερόν to draw reference to the whole of the Jewish temple. In a geographical account of Judaea he makes a direct reference to the temple at Jerusalem using the word ἱερόν (Strabo 16.2.34). From classical literature we begin to see that ἱερόν carries the general meaning of the word temple. Herodotus and Thucydides and Strabo use the word to describe a sacred sanctuary with no clear distinction as to any specific part of the sanctuary.

LXX

The word ἱερόν is not found often in the Septuagint, but where it is found, more light is shed upon our word. In 1 Chron. 9:27, the historian is narrating the charge of the Levite tribe. He says that the Levites, who were "over the chambers and treasures of the house of God," lodged round about the house of God. This gives us the idea that ἱερόν, when used, bears the idea of the temple as an entity, just like a young scholar who is making reference to his education would be more apt to refer to his "school" rather than the specific classroom from which his learning comes, because the context lends itself to a general reference. ἱερόν is not a specific term as such. We can again see this idea expressed in 1 Chron. 6:10 which makes reference to the "temple that Solomon built."

PAPYRI

ἱερόν is found one time in the papyri. It is found in a letter by a certain individual reassuring some priests of his reverence and worship to the temple of Soknebtunis (MG, p. 300). In this one reference we see that when the common ordinary man of that time period wished to make a general reference to the temple he used the word ἱερόν.

CHURCH FATHERS

There seems to be no major use of the word ἱερόν by any of the Church Fathers, probably because by this time period the temple ceased to be of major concern considering the beginning of the new dispensation and God's dealing with the Gentiles.

NEW TESTAMENT

Thayer says ἱερόν "designates the whole compass of the sacred enclosure, embracing the entire aggregate of buildings, balconies, porticos, courts, belonging to the temple (Th, p. 299). Abbot-Smith says it speaks "of the temple of Jerusalem—the entire precincts, or some parts thereof (AS, p. 214). Trench says ἱερόν "is the whole compass of the sacred enclosure including outer courts, the porches, porticos, and other buildings subordinate to the temple itself" (French, p. 11). These are comments by some of the greatest scholars in Greek literature. But how is ἱερόν employed in our New Testament. We find six ways in which ἱερόν is used in

the New Testament (Th, p. 299). First, it is used when speaking explicitly of the whole temple. This idea can be seen in Matt. 12:6 when Jesus, addressing the Pharisees, claims to be greater than the temple. Secondly, it is used in designating definite parts of the temple. The best examples for this are the numerous references to Jesus teaching in the temple: Matt. 25:55; Mark 12:35; 14:49; Luke 2:47; 21:37; John 7:14. Jesus did practically all his teaching in the Treasury Court or the Court of Women. Thirdly, it is used in reference to the Court of Gentiles. Examples of this are found in Christ's expelling the money-changers from the temple: Mark 11:15; Luke 19:45; John 2:14. Fourthly, it is used in reference to the Court of Women. This is found in Luke 2:37 when the widow Anna gives adoration to the Lord. Fifthly, it is used in reference to courts or sanctuaries. In Matt. 12:5, Jesus tells of priests in the temple profaning the sabbath. And finally, it is used in reference to any portico or apartment of the temple. This idea is expressed in Luke 2:46 when Jesus was in the temple teaching at the age of twelve. We can see that in the New Testament ἱερόν can have various ideas concerning the temple, but notice the fact that each of the six ways ἱερόν is used has to do only with the unimportant parts of the temple. Not once is the Holy Place or the Holy of Holies mentioned. There is a reason for that and the reason is found in the next word ναός.

ναός

GENERAL INFORMATION

ναός, ὄ- This word is rendered "temple" in English translations. It is a derivative of the word ναίω which means "to habitate." Other words that are built off this word include: ναοφύλαξ -temple keeper; ναῶν -bring into a temple; ναυργός -temple-builder; ναοδόμος -building. Liddell and Scott says the word means "the inmost part of a temple containing the image of a god. It could also mean a portable shrine carried in the procession" (LS, p. 1160). The Hebrew equivalent is מִקְדָּשׁ .

CLASSICAL

Polybius uses the word in his narration about Philip of Macedonia. He is recording speeches given by Chlaemeas the Aetolian and Syciscus the Acaronian at Sparta. The speeches were designed to impeach the character of Philip. These men said, "his outrages to the temples at Thermi were sufficient to prove his impiety to heaven" (Polybius 9.30.2). Philip seems to have violated something very sacred and holy to cause such strong words. In Herodotus we find the words ἱεροῦ and νηός. Herodotus is describing the Babylonian shrine which has a great golden image of Zeus. In this passage we see that ἱεροῦ is referring to the temple as a whole, and νηός, which is the form of ναός used by Homer and Herodotus, is referring specifically to the "shrine." We can see that even in classical writings that our words ἱερόν and ναός carry two distinct meanings and we are coming across this without trying to discern, at this stage, the distinctions between them, they are just presenting themselves in that way.

LXX

As opposed to ἱερόν, ναός is used quite regularly in the Septuagint. Several passages speak of "the voice of the Lord" coming

"out of the temple:" 2 Sam. 22:7; Is. 66:6; etc. In 1 Sam. 3:3 we have the account of Samuel's calling. The Bible says, "And ere the lamp of God went out in the temple of the Lord, where the ark of the covenant was . . . the Lord called Samuel." The lamp was in the Holy Place which was part of the sanctuary containing the Holy of Holies. The word *ναός* was used here, as opposed to *ἱερόν*, to show the specific area of the temple, namely the inner sanctuary. This seems to be the primary use of the word throughout the Septuagint. Often times reference is made to the "porch of the temple," or "the doors of the temple:" 1 Kings 6:33; 7:21; 2 Kings 18:16. This tells us that the Septuagint translators used *ναός* in specifically referring to the sanctuary of the temple. In Hab. 2:20 we read, "The Lord is in his holy temple." The word used is *ναός*. It is common knowledge that the dwelling place of the Lord in the Tabernacle of Moses was the Holy of Holies, and here we see this distinction brought out. "The Lord is in his holy *ναός*." Throughout the Septuagint we find conclusively that the word was used to indicate the inner sanctuary of the temple.

PAPYRI

This word is not found in the papyri.

CHURCH FATHERS

According to Bauer the word *ναός* referred literally to the temple of Jerusalem, the heavenly sanctuary, of temples in general, especially pagan, and used figuratively by Jesus, and concerning a believer's body (Bauer, p. 535).

NEW TESTAMENT

Thayer says *ναός* is "used of the temple at Jerusalem, but only of the sacred edifice (or sanctuary) itself, consisting of the Holy place and the Holy of Holies." Thayer goes on to say the distinction carries throughout the Bible (Th, p. 422). Trench says "*ναός* denotes the proper habitation of God, is the temple itself, that by especial right so called, being the heart and the center of the whole; the Holy Place, and the Holy of Holies" (Trench, p. 11). There are eight ways in which the word *ναός* is used in the New Testament (Th, p. 422). First, it is used with the conditional statement "of God:" Matt. 26:61; 1 Cor. 3:17; 2 Thess. 2:4; Rev. 11:1. Secondly, it is used to denote the Holy Place where priests officiated: Luke 1:9, 21. Thirdly, it is used to denote the Holy of Holies: Matt. 27:51; Mark 15:38; Luke 23:45. Fourthly, it is used to denote any temple whatever, prepared for the true God: Acts 7:48; 17:24. Fifthly, it is used to denote the temple in John's vision: Rev. 3:12; 7:15; 11:19; 14:15; 15:15; 16:1, 17. Sixthly, it is used to take the place of a temple: Rev. 21:22. Seventhly, it is used as a metaphor to denote the company of Christians, a Christian church dwelt in by the Spirit of God; 2 Cor. 6:16; Ep. 2:21; 1 Cor. 3:16. And finally, it is used to denote the bodies of Christians: 1 Cor. 6:19.

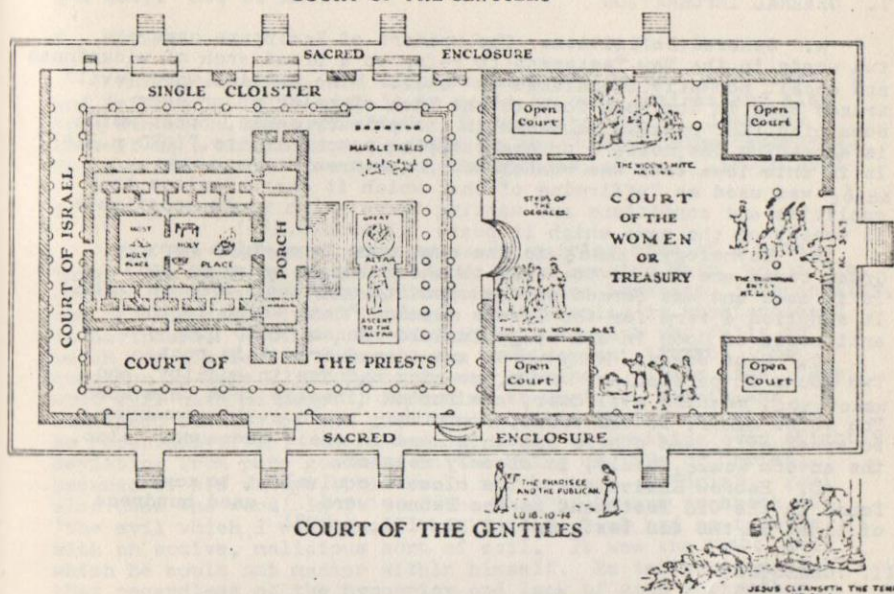
DISTINCTIONS: WHAT THEY MEAN TO US

It can be seen that the distinctions between *ἱερόν* and *ναός* are clear, and have been clear since the Homeric period. *ἱερόν* referring to the whole temple, and *ναός* indicating the Holy Place or the Holy of Holies. But what bearing does this have on us as students of the Bible, as every Christian should be? To start with, it can make passages clearer to us, or add new details which the

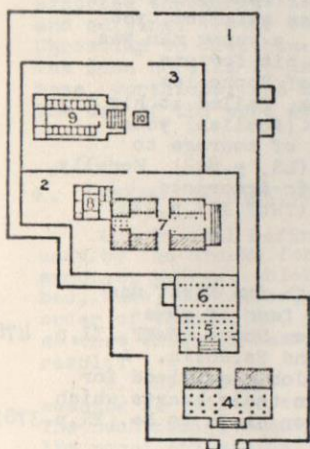
English versions leave out. For instance, when Judas entered the temple and cast the "blood money" on the floor, the word *ναός* indicates that Judas arrogantly entered the temple which only the priests could enter (Trench, p. 11). It also provides us with spiritual insight. In Matt. 26:51 when the veil of the temple was rent in two, it actually means the veil in the "inner sanctuary" or the veil between the Holy Place and the Holy of Holies. This shows us that because of the permanent nature of Christ's sacrifice, we now have access to the Holy of Holies, the place where God dwells, in the *ναός*. Further blessing can be obtained as we see in 2 Cor. 6:16 that we are "the temple (*ναός*) of the living God. Our bodies actually constitute the Holy of Holies where the living God, the master of the universe dwells. We get all of this from just knowing the distinction between *ἱερόν* and *ναός*. Lenski says, our bodies are "a holy sanctuary in the Lord—a habitation of God in the Spirit (Ep. 2:21), a spiritual house" (1 Peter 2:5). What a blessing can be gained by knowing this distinction!

GEM

COURT OF THE GENTILES



GREAT COURT INCLUDING ROYAL BUILDINGS
OF THE TEMPLE AT JERUSALEM**



1. Great Court
2. The "Other" or Middle Court
3. The Inner (or Temple) Court
4. House of Lebanon
5. Porch of Pillars
6. Throne Porch
7. Royal Palace
8. Harem
9. Temple
10. Altar

*Thompson Chain Reference Bible,
p. 306.

**ISBE, p. 2932.

κακός, πονηρός.

κακός

I. GENERAL INFORMATION

A. General Definition. The writers of Scripture used two words in the New Testament to refer to a broad area of wickedness and deceit normally translated as "evil." The English word "evil" traces back in its root form to the idea of being up or over something. (OED p.349) It means in its primary sense, "that which is exceeding due measure or overstepping proper limits." (OED p.349) It is this idea that was contained in the Greek term, κακός. κακός was used as "affirming of that which it characterizes that qualities and conditions are wanting there which would constitute it worthy of the name which it bears." (Trench p.315)

B. Etymology. κακός is the root word from which many Greek terms are formed to refer to the doing or being of evil. It is used and was formed as the opposite of αγαθός. (Trench p.315) It supplied a term for the Greeks meaning "that which is the antithesis of Good in all its principle senses." (OED p.349)

C. Root Words. Many words are formed from this root. Two nouns in particular, κακία, meaning badness in quality, and κακοῦργος, meaning evil doer, are formed directly from this word. The verbs κακῶν, to ill treat, κακοποιῶν, to do evil, κακολογῶν, to speak evil, and others use this word in their compound. Also, the adverb κακῶς, badly, is closely related.

D. Hebrew Equivalent. The closest equivalent to κακός found in the Old Testament is the Hebrew word כָּדָר, used hundreds of times in the Old Testament. (TWNT, III, p.478)

II. CLASSICS

The word has always been the term used by Greeks as a general word for evil. In the Republic, Plato contrasts κακός with αγαθός, as qualities of both evil and good which are present in man. Homer, in the Odyssey, fifth century b.c., uses it to refer to a person's tattered garments. Plutarch refers to a judge that was unskillful as a κακός judge. (Trench, p.315) In the Iliad, Homer refers to a runner who was talented, yet "ill favoured." During the same time period, a young man was criticized by Euripedes for having "κακός in his fortune." An interesting use is found in the writings of Sophocles. A young man left home on an important mission, failed at his task, and was therefore described as a "κακός (foolish) young man." It is used of birth to mean ill born, of courage to mean cowardly, of things to mean pernicious. (LS, p.862) Morally, the Greeks thought of κακός as being rooted in ignorance, human freedom, and in man himself generally. (TWNT, III, p.474)

III. LXX

The word is used throughout the LXX, with its first use found in Gen.19:19. Here, Lot expresses his fear of some disaster or evil taking him in his flight from Sodom. (TWNT, III, p. 478) It is contrasted with αγαθός in Deut.30:14 and Ps.28:14. A significant reference is found in Job 1:5. Job sacrificed for his children because of the possible κακός in their hearts which would keep them from being what they should or claim to be. (HR, p.378)

IV. PAPYRI

The word remains basically stable in the papyri. It has two revealing uses in the OPY papyri. κακός was used of a thief

gaining "false entry." It was also used to refer to a man who was warned to stay away from a certain house because the owner was about to get into $\kappa\alpha\chi\acute{o}\varsigma$, "troubling and distressing to mind and body." (MM, p. 528)

V. FATHERS

Philo, Josephus, and others used $\kappa\alpha\chi\acute{o}\varsigma$ as bad, worthless, and inferior. Philo used it to refer to base desires and also to a dangerous and evil crowd. In the Antiquities, Josephus uses it as a substantive to refer to the " $\kappa\alpha\chi\acute{o}\varsigma$ being destroyed." He uses the neuter to speak of misfortunes, $\tau\acute{\alpha} \kappa\alpha\chi\acute{\alpha}$. (AG, p. 398)

VI. NEW TESTAMENT

The New Testament usage of $\kappa\alpha\chi\acute{o}\varsigma$ carries more of a moral tone. The word is contrasted with words meaning fair, advisable, useful, beneficial. Hence, its use denotes baseness, incapability, and general moral insufficiency. That meaning is substantiated in Scripture. Matthew, in describing a servant who fails to watch for his lord's return, as a $\kappa\alpha\chi\acute{o}\varsigma$ servant. (24:48) The question in Luke 23:22 takes on new meaning. Pilate asks, "why, what evil hath he done?", referring to Christ. Pilate was convinced totally of the pure innocence of Christ and stated so repeatedly. (TYN) There was not nor could be anything even slightly deviating from pure goodness in the being or life of Christ. Because of his nature, this could not be true of Christ. Paul also uses the word in 7:19 of the book of Romans to speak of "the evil which I would not, that I do." Paul had no trouble with an active, malicious sort of evil. It was the $\kappa\alpha\chi\acute{o}\varsigma$ evil which he could not master within himself. He tells us in 12:17 that regardless of the hypocrisy and lack of good in another we are to "Recompense no man evil for evil." James, in 1:13, states that God "cannot be tempted with evil." "He is incapable of any contact with evil." (TYN) God is the totality of perfection, holiness, and the essence of goodness. His nature and character cannot for the smallest moment be tainted with $\kappa\alpha\chi\acute{o}\varsigma$. We are exhorted throughout the Scripture to use our speech for good and edifying. Peter commands in his first letter for the Christian to "let him refrain his tongue from evil (3:10)." The idea here is to make the tongue to cease from all that is base, worthless, and unbecoming the speech of a child of God. The use of the word is fairly constant.

Μοιρηός

I. GENERAL INFORMATION

A. General Definition. $\mu\omicron\iota\eta\rho\acute{o}\varsigma$ is the second main word used by the Greeks for the idea of evil. It has one other synonym, $\phi\alpha\upsilon\lambda\acute{o}\varsigma$, which was occasionally used to mean something bad, base, worthless, good for nothing, or belonging to a low order of things. (AG, p. 862) $\mu\omicron\iota\eta\rho\acute{o}\varsigma$, can conversely be defined as that which is laboriously evil with a definite injurious result.

B. Etymology. The word evolved from the verb form $\mu\omicron\iota\eta\acute{\nu}\omega$, meaning to toil or to be troubled about something. (TWNT, VI, p. 547) The noun $\mu\omicron\iota\eta\acute{o}\varsigma$, meaning toil, was also involved in its formation. Its moral and ethical use is thus related to work. "This use of this word is due to its association with the working class, not that contempt for labor is thereby expressed, for such words as $\acute{\epsilon}\rho\gamma\acute{\alpha}\tau\eta\varsigma$, $\delta\rho\alpha\sigma\tau\eta\rho$, and the like do not take this evil sense,

which connected itself with a word expressive of unintermitted toil and carrying no suggestion of results."(Th,p.532)

C. Root Words. All Greek words with the $\rho\omega\nu$ stem as their root contain the idea of labor or active exertion. The two previously mentioned words are good examples of this. The word $\rho\omega\nu\eta\rho\acute{\iota}\alpha$ is a derivative from this word and contains only the moral part of its meaning, being defined as wickedness or maliciousness.(TWNT,VI,p.547) Another derivative, the comparative $\rho\omega\nu\eta\rho\acute{\omega}\tau\epsilon\rho\acute{o}\varsigma$, is used in Mt.12:45 to refer to the "more wicked" spirits that accompanied the original spirit back to the man from which he had been cast out. The important distinction here is the one of work, toil, and activity.

D. Hebrew Equivalent. The main Hebrew equivalent is the same as for $\kappa\alpha\chi\acute{o}\varsigma$, the Hebrew word רָע . A similar word, עָמַל , is also used as an equivalent.

II. CLASSICS

The word was originally affected by a similar verb, $\rho\omega\nu\acute{\epsilon}\omicron\mu\alpha\iota$, which also in addition to the idea of toil contained the meaning of poor or poverty. The first use of $\rho\omega\nu\eta\rho\acute{o}\varsigma$ is found in the writings of Hesiod Epicus, when, describing Heracles, wrote that he was tired and $\rho\omega\nu\eta\rho\acute{o}\varsigma$, or laden with care.(Trench,p.316) The word later took on a more moral tone while retaining the influence of its original meaning. Euripedes refers to a man of $\rho\omega\nu\eta\rho\acute{o}\varsigma$ nature doing only $\kappa\alpha\chi\acute{o}\varsigma$ deeds.(Trench,p.317) "A $\rho\omega\nu\eta\rho\acute{o}\varsigma$ man wants to corrupt others as well.(Trench,p.316) In fourth century b.c. the word was used by Aristophanes to describe an activity. Two men, after considering a venture, decide it too $\rho\omega\nu\eta\rho\acute{o}\varsigma$ to participate in.(LS,p.1447) Interestingly, Sophocles uses the word to speak of a man who was telling something from fear and hope of personal gain.(LS,p.1447) Its use gradually shifted into the moral and ethical sense.

III. LXX

The word is used extensively in the LXX with this new meaning, usually in antithesis to the word for pleasing and good, $\kappa\alpha\lambda\acute{o}\varsigma$. A reference that shows the meaning of the word clearly is Genesis 6:5, "every imagination of the thoughts of his heart was only evil continually." The evil here was one of an active nature, more than an absence of good. The people of this day were corrupt and were working at corrupting all that they were around. The word here is used to show the active depravity of this people. The same distinction is found in the references to the backslidings of the Israelites in Judges 3:12,4:1,6:1, and 9:23. The people of God did not passively quit following that which was good, they went and pursued vigorously that which was evil. This active exercise of evil is prevalent throughout the references found in the LXX.

IV. PAPYRI

The word remained fairly stable in meaning in the papyri. The EGU papyri uses $\rho\omega\nu\eta\rho\acute{o}\varsigma$ repeatedly as the active exercise and striving of evil, such as a reference an evil man's influence on the people around him. The Leipzig papyri speaks of married couples divorcing, renouncing their married life, owing the failure of their marriage to some $\rho\omega\nu\eta\rho\acute{o}\varsigma$ deity.(MM,p.528)

V. FATHERS

This word was used frequently in this area also. It was used of an ulcer to qualify it as a "painful ulcer." (AG, p.697) Philo uses it to warn of a man being a "degenerate man." In the writings of Philemo, a servant who was worthless and rebellious was called a κονηρός servant. Another mention is found in the Antiquities of Josephus, where it is used to describe ravaging beasts. (AG, p.697)

VI. NEW TESTAMENT

New Testament usage of this term is extensive. Matthew, in 6:23, refers to an evil eye. This is a Jewish idiom for a person with a "grudging or jealous spirit." (TYN) The eye here can only look to do evil. In 7:18 of the same gospel, Jesus states that "a good tree cannot bring forth evil fruit." No tree that is pleasing and good of nature can bring out fruit that is evil, actively evil at that. (TYN) In our model prayer of 6:13, κονηρός is used as a substantive. We are to pray that God will "deliver us from the evil one." This refers to Satan, as seen in further references in 5:37 and I John 2:13. Another interesting usage, again in Matthew's gospel, is found in 12:34. Here, Jesus says that the Pharisees, the religious leaders and highest ranking in the eyes of man spiritual people, are totally and actively κονηρός. (TYN) This makes the denunciation by Jesus more forceful. Paul, in Ephesians 5:16, tells us to redeem the time because "the days are evil." The day in which we live is active in wickedness and eager to corrupt all who will allow it. This makes the warning and exhortation take on a greater measure of necessity.

CONCLUSIONS

The two words tend to overlap. In identical passages of Mt.15:4 and Mk.7:21, both words are used to describe the disputings which stem from an evil heart. "In κονηρός, the positive activity of evil comes far more decidedly out than in καχός." (Trench, p.316) καχός is the more passive term, κονηρός the active one. καχός tends to refer to the nature and character of the noun it affects, κονηρός to the action and affect on its surroundings. In Rev. 16:2 the sore which was resultant upon the pouring out of the first vial on the earth in judgment is modified by both words. ". . . and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." The sore or boil or ulcer here was both καχός and abominable in character, and also κονηρός and grievous and injurious in action, affect, and nature. Here the distinction is apparent. This distinction has a final application to us. Evil is present in us as well as in the world. It is Christ's blood that cleanses us from the κονηρός through salvation but we cannot, until death, rid ourselves of our καχός nature. We can only through God's grace work at overcoming our καχός nature by walking in the Spirit.

The term παιδαγωγός means "guide, guardian, or trainer of boys." The word is derived from two smaller words παις and ἄγω and literally means "boy's leader."

In classical Greek παιδαγωγός is used by Herodotus as "an attendant of children." Herodotus calls Sicinnus, who was of the household of Themistocles, the "attendant" of Themistocles' children (8.75). Plato uses a different rendering for παιδαγωγός, calling him a "tutor." However, this "tutor" is clearly distinguished from a school teacher as we know it today. In *Lysis*, a παιδαγωγός is a trusted slave who is appointed to attend a boy out of school hours and to have general control over his conduct and productiveness. The free man is not allowed to control himself but rather a "free person is controlled by a slave" (208c). The question is then asked, "But how does this tutor παιδαγωγός actually exert his control over you?" In the answer we can see the duty of the παιδαγωγός--"by taking me to school. . . ." (208c). The tutor's job was to get the child to school and to see that he arrived safely home again.

The word παιδαγωγός or any equivalent of this term is not used in the Septuagint.

One papyrus shows the use of the word very effectively. In Pluto's Oxyrhynchus VI.930 (11-111 A.D.) a mother speaks to her son concerning his education: μελήσῃτω σοί τε καὶ τῷ παιδαγωγῷ σου καθήκοντι καθήκοντ' σε, "let it be the care both of you and your attendant that you go to a suitable teacher," and finishes by saying "salute your highly esteemed attendant παιδαγωγός Eros." From this reference we can see that the attendant was not only responsible to get the boy to school, but the παιδαγωγός was to get the boy to a school where the teacher would give the boy a proper education. Also in this reference we can see that the παιδαγωγός was to be respected by the boy because the mother puts special on the elevated position of Eros. In Plutarch's *Lives* we read that all of the boys had "fathers and tutors παιδαγωγοί and governors" ὥστε μήτε καίρῳ ἀπολείπεσθαι μήτε χωρίῳ ἐρημῶν τοῦ νοθευοῦντας τὸν ἀμαρτάνοντα καὶ κολάζοντας--"In this way, at every fitting time and place, the boy who went wrong had someone to admonish and chastise him." This clearly indicates that the "tutor" was not the teacher of academics despite the present meaning of "pedagogue," but one who was overseer of a boy's everyday life (Lycurgus, XVI. 7.1). Plutarch, in *Moralia*, calls παιδαγωγός "attendants" but goes further to explain how the proper attendant is chosen. He says "great care must be taken in the appointment of these attendants so that the boys will be entrusted into good hands and not those of irresponsible slaves." Plutarch call ridiculous the common practice of putting slaves "useless to any kind of business" in charge of their boys. Responsible slaves were the best παιδαγωγοί (Plutarch, *Moralia*, 4. A, B).

(Diogenes Laertius 3,92) speaks of the rule of the παιδαγωγός. "Rule according to custom is such authority as attendants παιδαγωγοί exercise over their children. . . ." Custom is differentiating from rule by law, nature, birth, or force; so it was common practice in the age of the early Church Fathers to place children under παιδαγωγοί.

This word appears in only two passages in the New Testament. In First Corinthians 4:15 a παιδαγωγός is the slave of a wealthy family who is not only to lead the son to school, but also it was the job of the παιδαγωγός to see that the son conducted himself properly; therefore, παιδαγωγός is not translated "instructor" or "tutor," but "slave-guardian." In the context of verse 15 we see that although the Corinthians have ten thousand slave-guardians, they yet have not many fathers. Paul is saying that regardless

of the fact that these Corinthians had many slave-guardians, they had but one father. Even though these Christians had numbers of slave-guardians to guide their lives and teach them in their walk with Christ, they had only one spiritual Father. The other passage containing this word is Galatians 3:24,25. ὥστε ὁ νόμος παιδαγωγὸς ἡμῶν γέγονεν εἰς Χριστόν, ἵνα ἐκ πίστεως δικαιοσώμεν. ἐλευθερίας δὲ τῆς πίστεως οὐκέτι ὑπὸ παιδαγωγῶν ἔσμεν. Lenski translates these verses "and so the law has been our slave-guardian for Christ in order that as a result of faith we might get to be declared righteous. But the faith having come, no longer are we under a slave-guardian." This slave-guardian was in charge of getting the boy to school and for his gymnastic exercises. He also had the duty of correcting the boy's conduct and establishing his moral actions and thoughts. "This boy's-guide was not the boy's 'teacher' except in these areas" (Lenski, p. 181). Vincent feels that the word means "guardian" or "overseer." He says that "schoolmaster" is not a correct translation, preferring the rendering "tutor." He points out in civil law a tutor looks after a minor and his property (Vincent, p. 128). This would give the "tutor" and a παιδαγωγός the same responsibility. Since tutor today is seen as a teacher of academic learning, we must carefully note that this "tutor" is a "guardian" to accompany us until we reach maturity (Jesus Christ). Burton in his work on Galatians suggests that "describing the law as having functions of a παιδαγωγός, Paul suggests the inferiority . . . of those under it." In other words, the law leads the immature child to maturity in Christ (International Critical Commentary). The παιδαγωγός [law] in Galatians 3:24,25 leads men to the realization of their sin and ultimately to salvation in Christ. Without a slave-guardian to lead us to Jesus Christ by showing us our faults through his exemplary life, we would not see our guilt. But in verse 25 we see that after we are mature we no longer need a slave-guardian, but it is interesting to note that we are not to discard the standards of excellence we learned under our παιδαγωγός. After we have been saved and no longer have need of our slave-guardian, the law, we should still try to practice in our daily lives the things which we have learned from the law.

In summary, παιδαγωγός is a trustworthy slave who is given the task of guiding and training boys; he is an "overseer" or "guide"---"slave-guardian" to bring the boy to the age of maturity. CEE

A STUDY OF THE WORD παράκλητος

The Greek word παράκλητος, meaning comforter in the English, is used five times in the New Testament. John is the only writer in the New Testament who uses this Greek word. It is used four times in the Gospel of John and one time in the First Epistle of John. παράκλητος comes from the preposition παρά which means "alongside of" plus καλέω which means "to call". παράκλητος means literally "called to one's aid." (ST) Other words with the same root are παράκλησις: "calling to one's aid", παρκαλήτεος: "to be called upon"; παρκαλητικός: stimulation, and παρκαλήτωρ: "one who encourages."

CLASSICAL

παράκλητος was used by some of the classical writers but it was not a word used frequently. Some of the writers who used this term were Demosthenes, Lycurgus, Dio Cassius, and Philo. We can trace the works of a couple of these men back to their period. Lycurgus in IV century B.C. in his work Fragmenta 102 used this word to mean legal assistant or advocate. Philo, another classical writer, used this word in a similar way as John did when writing the Gospel of John and the Epistles of John. (LS)

SEPTUAGINT

παράκλητος does not occur in the Septuagint and is unusual in the Jewish usage too. Josephus does not have παράκλητος, but has the compounds ἀπαρκαλήτους and δυσπαράκλητος, which he takes passive. The thought of God as one who may be called in to help, suggests that Josephus understood παράκλητος analogously. (TWNT V.5) The word, however, was used in the time of the Septuagint. Dio Cassius, who lived from the first century B.C. to the first century A.D. used the word to mean "called to one's aid" in a judicial cause. Other like meanings of the word were used to bring out the meaning of an advocate, pleader, intercessor, a friend of the accused person, called to speak to his character or otherwise enlist sympathy in his favour. (AS)

PAPYRI

The meaning of παράκλητος did not change too much as is seen in the Papyri. Moulton and Milligan brings out an interesting fact in the negative meaning of the word. "The negative of the verbal occurs in Orientalis Graeci Inscriptiones Selectae, Vol. II 248.25 from 175-161 B.C. 'that the Demos (of Athens) may ... show that it honours those who benefit itself and its friends ἀπαρκαλήτους - i.e. 'uninvited'". (M)

APOSTOLIC FATHERS

Arndt and Gingrich shows that παράκλητος was used in a German work, BCU 601.12. "It is used originally in the passive sense to say παράκλητος δέδωκα αὐτῷ which means 'advocatus.' But the technical meaning 'lawyer

attorney' is rare. In the few places where the word is found in pre-Christian and extra-Christian literature, it has for the most part a more general meaning: one who appears in another's behalf, mediator, and intercessor. Dio Cassius' and Demosthene's works are examples of this. (AG) The word consistently means advocate in Philo. "Here advocates in the strict sense are those who speak before rulers on behalf of the accused." (TWNT V.5) In our literature the actual sense helper, intercessor is suitable in all occurrences of the word. In I John 2:1 for example, Christ is designated as παράκλητος, meaning "we have Jesus Christ the righteous one who intercedes for us." (AG)

NEW TESTAMENT

"The word παράκλητος in the widest sense means a helper, succor, aider assistant, so of the Holy Spirit seen in John 14:16 and 14:26 who is destined to take the place of Christ with the apostles after his ascension to the Father, to lead them to a deeper knowledge of gospel truth and to give them the divine strength needed to enable them to undergo trials and persecutions on behalf of the divine kingdom." (TH)

Christ had been with his disciples for three years and was now telling them that He would soon be leaving them. Christ had been with them in time of joy, in time of spiritual growth, in time of persecution, and in time of miraculous healing. The disciples were closer to Christ, in a physical sense during his earthly ministry than anyone else and now they were faced with the fact that He would soon be leaving them. Christ comforts the disciples by telling them that there is one who is going to assist them (John 14:16). The Comforter, who is the Holy Spirit is now going to teach them all things. The disciples even after three years of instruction at the feet of Jesus, were still ignorant of God's revealed truth. The Lord had spoken to them but they had not understood Him. They needed One who would enlighten them; they needed One who would illumine that which has been spoken and that which will yet be written. The Lord here promises that the Holy Spirit, whom the Father would send, "shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Christ explains in the only other two passages which deal with the Holy Spirit as παράκλητος, John 15:26 and John 16:7, that the Spirit will follow Christ's death to assist and help the disciples during their earthly ministry. The Holy Spirit also teaches with great authority and yet with strict adherence to Jesus and His message, maintaining expanding and completing the work of Jesus, leading the disciples into all truth (14:26, 15:26). Jesus also promised His disciples that when they had to give an account before earthly powers the Spirit would speak for them at the decisive moment (Mark 13:11). "If Jesus took the concept from the Old Testament and Jewish world and found in it a term well adapted to express certain aspects of His own self-awareness, one can understand the concealed reference to Himself as παράκλητος, put on His lips in John 14:16. (TWNT)

To get the full meaning of the word we need to go a little deeper into the concept. Of the various ideas linked with the word παράκλητος in the New Testament the most clearly etched is that of the advocate at the bar of God in heaven. In place of many advocates which Judaism found to defend the righteous before the form of the heavenly Judge, primitive Christianity recognizes only one advocate with the Father, Jesus Christ, who as the Righteous can intercede for sinners as seen in I John 2:1. The case of any sinning Christian lies in the hands of the Father who sent his son Jesus Christ to save us, and this same Jesus Christ is "face to face with," in the very presence of the Father when our sinning is judged. Jesus spoke of the Spirit as being "another Paraclete" and

thereby called himself a paraclete, but he was this in the general sense of the word. Now, as seen in I John 2:1, since he is with the Father, he acts in the Father's court. It is Jesus who at one time dwelt on earth in lowliness, and "Christ" adds all his official work. (L) Other portions of scripture back this up. Romans 8:34 shows that the living Christ intercedes at the right hand of the Father. In intercession, He places His incorruptible life at the service of His people as seen in Hebrews 7:25. The advocacy is also presupposed in John 16:26. (TWNT)

"As regards the translation of παροικητιος in John, the history of the word and concept shows that in the course of religious history subsidiary senses were interwoven into the primary sense of 'advocate'." (TWNT) The word had much the same meaning early in the classical period as it had in the New Testament period and as it has now. The meaning advocate, has been witnessed as a true meaning of the Holy Spirit in the lives of many Christians and the and the meaning advocate has become very real as a true meaning of Christ to believers.

B. A. S.

GENERAL INFORMATION

The Greek word σκάμβυλον has a general meaning of "offence." The stem σκαμβ- is perhaps etymologically connected with Latin scando "to mount" and Sanskrit skandati "he springs." (TWNT, VII, p. 339) The Hebrew equivalents for this word are שָׁבַל and שָׁבַל.

CLASSICS

In Classical literature, dated from 900 B.C. to 323 B.C., σκάμβυλον has the meaning of "to spring forward and backward or to slam to." (TWNT, VII, p. 339) Aristophanes Acharnenses 687, from the fourth and fifth century B.C. attest to this meaning. (TWNT, VII, p. 340) It occurs in this publication as σκαμβύλον, ἡ σκῆψις σκῆψιν. "The ancient lexicographers Hesychius (V B.C.) and Photius Lexicographus (IX A.D.) already call σκάμβυλον and σκαμβύλαρον synonymous." (TWNT, VII, p. 339) Keeping this connection of the two words in mind, σκαμβύλαρον has the meaning of "the stick in a trap on which the bait is placed, and which, when touched by the animal, springs up and makes the trap shut." (LS, p. 1352) The metaphorical meaning of this word is "setting word traps, i.e. throwing out words which ones adversary will catch at, and so be caught himself," from Aristophanes Acharnenses 687. (LS, p. 1352)

LXX

The earliest example in the Septuagint, from 250 B.C. to 150 B.C., is "the bait-stick of a trap, a snare, stumbling-block," which is found in Leviticus 19: 14. (AS, p. 408) In Isaiah 8: 14, "σκάμβυλον usually means cause of ruin." (TWNT, VII, p. 343) "Aquila follows a rigid principle of translation which equates the Hebrew and Greek equivalents. σκάμβυλον usually means cause of ruin." (TWNT, VII, p. 343) Ezekiel 3: 20 has this meaning. Symmachus has σκάμβυλον as meaning cause of disaster. (TWNT, VII, p. 344) Proverbs 29: 6, 22: 25, and Isaiah 8: 14 carry this idea. Metaphorically, it means "that which causes error or sin by both people and things." (AS, p. 408)

PAPYRI

In the Papyri, we can have a better sense of the meaning for σκάμβυλον if we take a look at σκαμβύλαρον, "the stick of a mouse-trap." (MM, p. 576) Now we look at the "Greek Papyri in the British Museum, Iy, 1338, 27(A.D. 709) ἡ σκαμβύλα and 1339, 11(A.D. 709) ἡ σκαμβύλα καὶ ἡ σκαμβύλα τῆς σκαμβύλας καὶ τῆς σκαμβύλας." (MM, p. 576) "The emphasis is upon the idea of "snare" rather than "stumbling-block." (MM, p. 576)

CHURCH FATHERS

In later Christian literature, such as in the Church Fathers, the word σκάμβυλον did not play a very important role. Hence, no information could be found.

NEW TESTAMENT

In the New Testament period, "the use of σκάμβυλον is exclusively controlled by the thought and speech of the Old Testament and Jud-

alism." (TWNT, VII, p. 344) The general meaning in the New Testament is an "occasion of falling." Thayer states that an "occasion of stumbling." (Th, p. 577) "Figuratively, σκάνδαλον is applied to Jesus Christ, whose person and career were so contrary to the expectation of the Jews concerning the Messiah, that they rejected him and by their obstinacy made shipwreck of salvation." (Th, p. 577) In both Romans 9: 33 and I Peter 2:8, πέτρα(πέτρα σκάνδαλον is rendered rock of offence. However, Arndt and Gingrich translate σκάνδαλον as cause someone to stumble. (AG, p. 760) Hence, this "is in line with the Old Testament figurative language(when) Jesus is called πέτρα σκάνδαλον in Romans 9: 33 and I Peter 2: 8." (AG, p. 760) Metaphorically speaking, σκάνδαλον means "any person or thing by which one is ('entrapped' drawn into error or sin." (Th, p. 577) In Matthew 13: 41, Jesus has just told a parable concerning tares that had been sown in the field of good seed. So after the multitude has been dismissed, his disciples ask him to explain the parable of the tares of the field. Concerning our word in verse 41, Lenski says, "What Jesus says is that their entrapments as well as they themselves shall be finally and completely gathered up out of the kingdom they have helped to distress." (L, I, p. 539) This verse deals with a person in the metaphorical sense. Concerning people, I Corinthians 1: 23 "Χριστός ἐσταυρωμένον is called σκάνδαλον because his ignominious death on the cross roused the opposition of the Jews." (Th, p. 577) Concerning things, "τίθεναι τινί σκάνδαλον literally in Judith v. 1), means to put a stumbling-block in one's way." (Th, p. 577) "The same idea is expressed by βάλλειν σκάνδαλον ἐνώπιον τινος (to cast a stumbling-block before one) in Revelation 2: 14." (Th, p. 577) Commenting on I John 2: 10, Lenski states, "The one who loves his brother and remains in the light has nothing in him that will be a trigger stick in a trap to kill any of his brethren spiritually. The other who is not in the light-- what does he care for the spiritual life of any brother in the church? He hates, has no use for such brotherhood in the light, will set his traps of lying and deceit to catch and to kill Christians and to throw them into darkness again." (L, XI, p. 415)

πρόσομμα

GENERAL INFORMATION

The word πρόσομμα has a meaning of "stumbling-block." It has as its Hebrew equivalents פְּתוּלָה, פְּתוּלָה, פְּתוּלָה.

CLASSICS

In the Classical Period, πρόσομμα is synonymous with σκάνδαλον πρόσομμα has the meaning of "result of falling or destruction." (TWNT, VI, p. 746) Also it can mean "stumbling or falling." (TWNT, VI, p. 746) To understand this word better, let us examine προσόμμα which means "to stumble or strike against," as found in Xenophon de Equitandi ratione, 7, 6. (LS, p. 1517) This is from 430 to 354 B.C. This meaning is also found in Aristotle De Motu Animalium 6, p. 700b, 13. (LS, p. 1517) This is from 384 to 322 B.C. It is also found in Rabbi 9: 32. (TWNT, VI, p. 746)

LXX

In the Septuagint, πρόσομμα has the meaning of "a stumble or stumbling." (AS, p. 386) Kittel states that the word carries with it the meaning of stumbling. (TWNT, VI, p. 748) In Proverbs 14: 9 LXX they (the wicked) will fall unsuspectingly because they fail to

see the stumbling-blocks in the ungodly night of their ways." (TWNT, VI, p. 757) In Isaiah 8: 14, "the idea of the stone on which there is the stumbling, which leads to a fall," is given. (TWNT, VI, p. 746) Then our word also has the meaning of a "snare." "According to the Deuteronomistic theology of history the main cause of disaster in Israel is the worship of pagan gods, as in Exodus 23: 33, where the Masora says idolatry and the LXX of the pagan gods themselves: οἱτοὶ ἔθονται σοὶ πρόσκομμα or Exodus 34: 12: 'Make no covenant with the inhabitants of the land lest they, become a "snare" to thee,' LXX: "that no πρόσκομμα arise in the midst of you." (TWNT, VI, p. 749.

Papyri

The word πρόσκομμα could not be found in the Papyri.

CHURCH FATHERS

"In the Christian literature of the ensuing period the New Testament uses of the group (πρόσκομμα) with their theological and ethical focus, are less prominent." (TWNT, VI, p. 757) The literal meaning of the word is "a cause to fall or impede." (TWNT, VI, p. 757) Justin Apologia I, 52, 10, ἐντελευμαὶ τῷ βωρῶ φέρειν καὶ τῷ γίῳ μὴ πρόσκοπτειν, not to cause to fall or impede, supports this meaning. (TWNT, VI, p. 757) However, πρόσκομμα does have the meaning of "offence." (TWNT, VI, p. 758) Pastor Hermae Mandata 2, 4 supports this meaning.

NEW TESTAMENT

The meaning of πρόσκομμα in the New Testament has the meaning of "stumbling or offence." (AG, p. 723) This word carries with it the idea of being tripped, falling without being hurt seriously, and getting up to walk on. Both Romans 9: 33 and I Peter 2: 8 carry this idea. In these verses, Christ is a offence in the way of the Jews over which they stumble. Of course, this is speaking "symbolically of Christ." However, Romans 14: 13 has the idea of giving "the brother an occasion to take offence or put an obstacle in the brother's way." (AG, p. 723)

Conclusion

οκάνδαλον has gone from "a springing forward and backward or slam to" to "the bait-stick of a trap" to "the stick of a mouse-trap" to "an occasion of falling." For this particular word, "a mortal wound or a fatal stumbling" is implied.

On the other hand, πρόσκομμα has gone from "a result of falling or destruction" to "a stumble or stumbling" to "a cause to fall" to "a stumbling or offence." This word carries with it the idea of a fall in which one is able to get back up.

Let us examine a verse of scripture, I Peter 2: 8; in which both οκάνδαλον and πρόσκομμα are used. "Peter borrows a double designation of Christ for such as disbelieve from Isaiah 8: 14; 'A stone of stumbling and a rock of entrapment.'" (L, XI, p. 97) These terms "reveal the destructive effect of Christ." (L, XI, p. 98) πρόσκομμα expresses "the smash or crash accomplished." (L, XI, p. 98) οκάνδαλον carries the idea of an "offense with deadly effect, from which recovery is impossible. The idea of luring or enticing into (a) deadly trap with bait is included." (L, XI, p. 98) The word λίθος is translated "stone;" while κέρας translated "a rocky mass or cliff." (L, XI, p. 98) "This stone is not one against which the

apocrypha Antiochus was returning in disgrace and defeat from Persia and, determined to take out his anger on Jerusalem, swore against the city. Then God smote him and "unbearable sorrow came upon him in his σπλάγχνα ." Along with this, however, there is the clear statement in Proverbs 26:22 that "flattering speech goes down into the σπλάγχνα or 'bowels'." Sirach (Ecclesiasticus) 30:7 states, "At the slightest cry of the spoilt child, the father's σπλάγχνα are moved." It is interesting here to note that of the thirteen references in the LXX, all but three are taken from the apocryphal literature, which would indicate that between the first and second century B.C. this metaphorical usage came into prominence. Abbott--Smith here rightly affirms "the characteristic LXX and New Testament reference of the word to feelings of kindness, benevolence, and pity, is found in Papyri." (p. 414).

PAPYRI

Though the Papyri retains the literal usage (see Catalogue of Greek Papyri in John Ryland's Library, 11.63^o ca. 3 A.D.), it is compared with its compound εὐσπλαγχνος apparently in the sense of "benevolence." (see Papyri Graeci Musei antiquarii publici Lugkuni-Batavi (ed. Leemans), ca. 3rd-4th century A.D.). Also, the verb form σπλαγχνίζομαι appears in a sailor's prayer, "Oh, have pity on me, my North Wind, father North Wind" (Abbott, "Song," p. 164, ca. 6th century VI A.D.). Josephus (ca. 1st A.D.) uses σπλάγχνα in his writings on the Jewish wars. "And now in desperation they wantonly procede to set at variance township against township, city against city, and to enlist the nation to prey upon its own vitals." We take this word to refer to the people to the nation, so that the people would be preying upon their own people (i.e. family with family). (Bell. 4, 263). Herodas, in Papyri dating back to 3rd century B.C., uses this term to refer to the seat and source of love (Herodas I, 57). An interesting reference is found in the Testaments of the twelve Patriarchs (Test. Zeb. 7:3; 8:2, ca. ?), which speaks of "the merciful heart" or σπλάγχνα ἐλεους using the genitive of description. This bears direct resemblance to the earlier Greek usage, yet supplies another transition into the New Testament usage.

FATHERS

In the Patristic writings again both the literal and metaphorical usages are found. It is used metaphorically of God in relation to the generation of a son (Constantinus II Imperator, "oratio ad sanctorum coetum," 337 A.D.). Where it is used of the seat of one's affections, there is both the divine mercy, or compassion (Testamentum Levi p. 27 and Testamentum Mephtalin, p. 143 ca. ii A.D. ?), and the human (Eusebius Caesariensis, "historica ecclesiastica," 339 A.D.).

NEW TESTAMENT

Perhaps before considering the New Testament usage we should assimilate some of this information. It is significant that the σπλάγχνα referred to the more noble of the entrails. Human passions find their greatest expression when these nobler parts,

such as the heart, are referred to. In its development, the σπλάγχνα has become akin to the spirit of a man, or that indefinable realm from which comes his strongest yearnings. Thus, the σπλάγχνα refer to the more intensified, stronger yearnings of the will, be it God's or man's (op. cit. Abbott).

In this first reference, Luke 1:78, σπλάγχνα is used in relation of God toward man. In Zacharias' "Benedictus" he refers to the Christ child saying in Luke 1:78 and following, "to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy σπλάγχνα of our God." Here we find the source and reason for all the blessings which Zacharias is pronouncing to Israel. "The bowels in Scripture are the seat of all the sympathetic emotions." (Godet). "The ultimate cause of the act of remission is in the heart of God, in his bowels of mercy." (Lenski). "The word rendered 'tender mercy' literally signifies 'the inwards, bowels,' which were supposed by the ancients to be the seat of compassion, mercy, and love. It is a word of strong import as when we speak of one's bowels yearning over a beloved son." (Owen). It is His intense, yearning desire to bless His people, first with salvation of the soul, and then materially. The next New Testament reference is in Acts 1:18 where Judas' bloody death is described. This is the only place in the New Testament where the literal meaning of "entrails" is used. The vast majority of the appearances of σπλάγχνα are Pauline. Kittel says, "the word is used in Paul for the whole man and this especially in so far as he is able as a Christian to give and to experience personal liking and love between man and man." (TWNT Vol. VII p. 555). In Philippians 1:8, Paul builds a strong case for his love for the Philippian brethren. "A powerful metaphor describing perfect union. The believer has no yearnings apart from his Lord; his pulse beats with the pulse of Christ; his heart throbs with the heart of Christ," says Lighfoot of this verse. "The Christian nature he felt for them is expressed by this striking clause; for he had the heart of Christ within him, and under its impulses he fondly yearned over his Philippian converts." (Eadie as Moule and Jones). See also Hendriksen's footnote on this verse for much helpful information (p.58). ". . . it seemed as though the tender mercies of Jesus to these Philippians were throbbing in his own heart." (Meyers). The first thing a believer is to "put on" (cf. Colossian 3:12) are σπλάγχνα. "The natural and universal instinct of compassion or sympathy." (Ellicott). This intense desire for Christian brotherhood well depicts the apostles' love for each other and the brethren, and indeed depicts what all who are in Christ should feel toward their brethren. It is also interesting that in the Epistle to Philemon, manifestly an epistle exemplifying Christian love, this term should be used three times.

SUMMARY

The word, therefore, means the intense desire of emotion for the good of an individual, the strong yearning to see another prosper and have no need. It is used of God to man and man to himself (i.e. other men), specifically in the Christian realm. The σπλάγχνα is the most intense desire a man can comprehend, and it is only fitting that it should be given as an example both of Christian and Divine love.

The word σφραγίζω means to seal. Also, its noun counterpart σφραγίς means a signet or a seal. Seal denotes the instrument used to make an impression or the impression itself. "The semiological and statistical data indicate already that seals and the use of seals are not original in the O.T. world. The roll seal comes to Israel from Babylon" (JBL, VII, p. 939). Most of the major Greek literary sources refer to these words historically. The basic uses of σφραγίζω are ownership, certification, concealment, security, guarantee and authority. The Hebrew equivalent for σφραγίζειν is (1) קָטַף (2) קָטַב (3) קָטַף ; σφραγίς (1) קָטַף (2) קָטַף

The classical writers used σφραγίζω and σφραγίς extensively. First, sealing is used in the sense of pledging (LS, p. 1742). For example, soldiers had rebelled against Cinna the ruler. Therefore, Cinna tried to save his life by giving a seal-ring as a pledge; The ring represents his lofty position in the nation; "Cinna, as he fled, having been seized by one of the centurions who pursued him with drawn sword, clasped him by the knees and held out his seal-ring, which was of great price. But the centurion, with great insolence, said, 'Indeed, I am not come to seal (σφραγιούμενος) a surety, but to punish a lawless and wicked tyrant'" (Plutarch's Lives: Pompey, V, 5). Secondly, sealing is used to validate a document (LS, p. 1742). Also, it signifies approval of an object or item (LS, p. 1742). An analogy of this is found in Herodotus' writings where an Egyptian priest inspects bulls to deem them pure; "If it be pure in all these respects, the priest marks it by wrapping papyrus round the horns, then smears it with a sealing-earth and stamps it with his ring" (Hdt. 2.38). Herodotus also makes reference to a seal as a part of the clothing of Babylonians; "He wears the shoes of his country, which are like Boetian sandals. Their hair is worn long, and covered by caps; the whole body is perfumed. Everyman has a seal (σφραγίδα). . ." (Hdt. I, 195, 3.41, fifth century B.C.). A seal can serve as a symbol of recognition. For instance, Deianira gives Lichas (woman servant) a robe with a seal to take to her (Deianira's) husband. The robe's significance was to "present him duly to the gods;" "And as a token point him out this seal (σφραγίδος), the impress of my signet-ring, that he surely recognise" (Sophocles, Trachiniae, 615, fifth century B.C.). Also, a seal shows ownership. For example, the character Socrates refutes some statements made by Hippias. Socrates comments on Hippias' boast about his vast knowledge in the different arts and crafts; "first the ring- for you began with that- which you had was your own work, showing that you know how to engrave rings, and another seal (σφραγίδα) was your work. . ." (Plato, Hippias Major, Minor, 368c).

The Septuagint gives references to sealing and a seal. For example, in Genesis 38, Judah's daughter-in-law was promised by Judah his youngest son in matrimony so she might bear a child. However, Judah went back on his word. Tamar decided to play the harlot and coax Judah to lay with her with the purpose to conceive. In order for Judah to have relations with her, he had to pledge an article. Thus, the seal is used as a surety; "And he (Judah) said, 'What pledge shall I give you?' And she (Tamar) said, 'Your seal (signet-ring) and your cord, and your staff that is in your hand'" (Genesis 38:18). "When Judah saw her and took her his signet-ring, with the band by which it was hung round his neck, and his staff, as a pledge of the young buck-goat which he offered her. They were both objects of value. . ." (Keil and Delitzsch, I, p. 341). Also, in Esther 8, King Ahasuerus gives Queen Esther and Mordacai his signet-ring to secure a decree in the land of India to Ethiopia which gives the Jews the right to assemble, defend, and kill

those who try to attack them (Es. 6:10 και ἔσφραγίσαιτε ; Es:10 ἔσφρα-
 γίσθη . This signifies the validation of a document. Also, in
 Jeremiah 32, Jeremiah buys land from his uncle. He had the legal
 right to purchase the plot. This business transaction was certified
 in the presence of witnesses (Jer. 32:10 ἔσφραγισάμην ; 32:11 ἔσφρα-
 γισμένον . In Daniel 6, the King of Babylon made a decree in the
 land forbidding prayer. However, Daniel was caught praying and was
 thrown into the lion's den. Then the king sealed the stone which
 blocked the entrance. This signified the securing of the den (Dan-
 iel 6:17 και ἔσφραγίσαιτε . Also, in Daniel 12, God tells Daniel
 the prophet to seal the book until the end times concerning prophe-
 cy. The idea presented is concealing or hiding.

The papyri cites references of sealing. The word is used in
 the realm of certifying a will. Whenever the maker of a will cer-
 tifies his testament he puts his stamp or impress on it to show
 its genuineness. For example, a man made a will for his wife and
 son (also the son's children). The will envelopes all his property.
 The seal is the finalizing process of the will which can't be amend-
 ed except by the writer of the will; "I, the a foresaid Acusilaus
 son of Dios, have made this will, the whole body of which is my own
 writing, with all of the above provisions. I am 48 years of age,
 with a scar on the right foot, and my seal σφραγίς is an image of
 Thonis" (Select Papyri, I, p. 249). Also, the word develops the i-
 dea of sealing for approval. Similar to today, in earlier times
 produce had to be checked before transport to maintain quality
 foods. Then the goods were packed and sealed. The seal represented
 that the produce had past inspection. For example, some goods were
 sent from Irene to Tacnophris and Philo. These were probably com-
 mon people; ". . . and a basket of good dates under seal (ἔσφραγισ-
 μένας)" (P Oxy, I, 116). Another use would be to identify with
 a blend of ownership. For example, Charles sends his brother Diony-
 sius some seeds and sealed cloth. The seal was a common character-
 istic to identify the owner of the object; "I send you some good
 melon seeds through Diogenes the friend of Chareas the citizen, and
 two strips of cloth sealed with my seal (σφραγίδι)" (P Oxy, I,
 117).

In I Clement 43:2, 35, he (Clement) refers to the noun and
 verb to convey security. The context for the use of the word is in
 the choosing from the twelve tribes of Israel a priesthood. Moses
 sealed twelve rods symbolizing each tribe. The seal kept the rods
 from being tampered with. The rod of Levi budded showing their e-
 lection to the priesthood. Also, the seal and rod were signs for
 all to see; "and he took them, and bound them and sealed (ἔσφραγισ-
 εν εν) them with the rings of the rulers of the tribes, and put
 them away in the Tabernacle of Testimony on the table of God. And
 he shut the Tabernacle, and sealed (ἔσφραγισεν) the keys. . . and
 when it was daylight he called together all Israel, six hundred
 thousand men, and showed the seals (τὰς σφραγίδας) to the rulers
 of the tribes."

The New Testament uses the verb σφραγίζω and the noun σφραγίς
 many times. In Matt. 27:66, Pilate commanded the guards to seal
 the tomb of Jesus to prevent tampering; "And they went and made the
 grave secure, and along with the guard they set a seal (σφραγισαν-
 τες) on the stone." This does not imply the stone was placed per-
 manently in the entrance of the tomb, but a seal connected the en-
 trance and the stone (L, II, p. 1146). There are no literal uses of
 σφραγίζω except the former reference in the New Testament. How-
 ever, the word and its different forms are used many times. In Ep-
 hesians 1:13,14, reveals the Holy Spirit as a pledge from God.
 Furthermore, God seals Christians showing his possession of the

believer; "In Him, you also, after listening to the message of truth, the gospel of your salvation- having also believed, you were sealed (**εσφραγίσθητε**) in Him with the Holy Spirit of promise, who is given as a pledge of our inheritance, with a view to the redemption of God's own possession, to the praise of His glory." "Here and in II Cor. 1:22 the idea is that of ownership: by means of the seal, i.e. by the bestowal of the Spirit, God marked us as His own" (L,VIII, p. 383,84). In Romans 15:28 there is the idea of certification or validation. Paul was to deliver the gift of money from the Gentile Christians to the Jerusalem Christians. Paul was the representation of the Gentile believers: "Therefore, when I have finished this, and put my seal (**σφραγισόμενος**) on this fruit of theirs, I will go in by way of you to Spain." "A seal is affixed to indicate ownership, for certification, or for safety and inviolability. Here the second purpose applies" (L, VI, p. 893). This use of seal is a "formal business expression. Perhaps, however, it is not of Paul's own seal that we should think, but the seal of the Spirit; here is conclusive confirmation of His work among the Gentiles" (TYN, VI, p. 265). In II Tim. 2, Paul writes to Timothy concerning the unashamed workman. He exhorts Timothy to correctly divide the word of truth. He tells him to avoid useless, worldly conversation. Then he adds "Nevertheless, the firm foundation of God stands, having this seal (**σφραγίδα**), 'The Lord knows those who are His,' and, 'Let everyone who names the name of the Lord abstain from wickedness'" (II Tim. 2:19). "It is generally supposed that the ancient practice of engraving inscriptions on buildings to indicate their purpose is alluded to in the phrase 'having this seal.' God has put His own seal on His church by a double inscription" (TYN, XIV, p. 150). Lenski feels this refers to the idea of guarantee (L,IX, p. 814). However, another commentator feels it denotes 'ownership, security, and destination' if the seal refers to the owner's mark (ICC,Lock,p.100). However, Lenski seems to make the correct judgement. In Rev. 5:2, the seven seals are concealed or shut; "And I saw a strong angel proclaiming with a loud voice, 'Who is worthy to open the book and to open the book and to break its seals (**σφραγίδας**)?' "The angel looks for some worthy to open the book. His concern is with worthiness, not naked power. . . . The angel is not concerned with legal rights, but with goodness" (TYN, XX, p. 94). Finally, in Rev. 22:10, the verb is also used with the idea of concealing in the negative sense; "And he said to me, 'Do not seal up the words of the prophecy of this book, for the time is near.'" "The words of this book are intended for publication" (TYN, XX, p. 259).

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GENERAL INFORMATION

The words ΤΕΛΕΙΟΣ and ΤΕΛΕΙΩ are rather widely used in Greek literature. Both the adjective and the verb derive their meanings from ΤΕΛΟΣ - an end (TWNT, VIII, 67). Hence, ΤΕΛΕΙΟΣ generally means "having reached its end, finished, mature, complete, perfect," and ΤΕΛΕΙΩ means "to bring to an end, to complete, to perfect." Two of the synonyms of ΤΕΛΕΙΟΣ are δόκιμος (often closely used with ΤΕΛΕΙΟΣ) meaning entire or whole, and ἄρτιος meaning furnished or accomplished (2 Tim. 3:17) (Trench, pp. 74-77). Καταρτίζω (to restore, reconcile, perfect) is similar to ΤΕΛΕΙΩ (Custer, p. 89). In the Septuagint ΤΕΛΕΙΟΣ is most often used for שָׁלֵם (shalem) and תָּמִין (tamin), while ΤΕΛΕΙΩ is substituted for מָלֵךְ (male) and תָּמַם (tamam) (AS, p. 442). Other words built on the same stem are ΤΕΛΕΙΟΤΗΣ--perfection, ΤΕΛΕΩΣ--perfectly, ΤΕΛΕΙΩΣΙΣ--a perfecting, ΤΕΛΕΙΩΤΗΣ--a perfecter, ΤΕΛΕΣΦΟΡΕΩ--to bring to maturity, ΤΕΛΕΥΙΩ--to finish, ΤΕΛΕΥΤΗ--the end of life, death, ΤΕΛΕΩ--to finish, to end.

CLASSICS

In the Greek Classics both words are used with a variety of meanings. ΤΕΛΕΙΟΣ (used only by Homer in this form) carries the idea of "having reached its end, finished," but in Homer's Iliad I, 66, the meaning changes toward "perfect." Achilles hopes to appease Apollo's wrath with the "savour of lambs and unblemished goats." In the sixth century B.C. Aeschylus in Agamemnon, 1504, has Clytaemestra exulting that she killed her husband, Agamemnon, as a full-grown victim sacrificed for the children that he had killed. Aeschylus also used the word as a divine attribute "mighty": "Zeus the mightiest power of the mighty" (TWNT, VIII, 68). In the fifth century B.C. Herodotus in Book I, 183, (describing the Babylonian temple) refers to a great altar "whereon are sacrificed the full-grown of the flocks." This altar is contrasted with the golden altar upon which "only sucklings may be sacrificed." In the same book (I, 120) Herodotus records the efforts of Astyages to kill Cyrus because of a dream. Later, Astyages apologizes to Cyrus for having attempted to murder him on account of a dream "ὅτι ΤΕΛΕῆν" "that meant naught." The verb ΤΕΛΕΙΩ takes on the idea of "to inaugurate" in the very same passage. The Magians tell Astyages that, as a boy, Cyrus was inaugurated a true king by village boys. In Book II, 86, Herodotus uses the verb as a substantival participle in describing the completion of the embalming process. In the same century, Sophocles in his play Oedipus Colonus, 1059, uses the verb in reference to a troop of soldiers: "to make the troop accomplish its end" i.e. "to make it successful." In Sophocles' Trachiniae, 1257, the dying Heracles commands his son to burn him on a pyre and then to return and marry a woman whom he hates. Bound by a command, Hyllus realizes that "nothing hinders the fulfilling of /his father's/ will." Pindar in the Pythian Odes, I, 130, (also fifth century B.C.) uses the verb in the same sense but of the gods instead. He prays that Zeus will "grant that men with true words will bring good fortune." In the fourth century B.C., Plato in Republica, 546 B, applies

the adjective to those numbers which are equal to the sum of their factors. Finally, in Symposium, 192 A, Plato uses the verb passively to denote a certain class of boys who when they reach maturity will prove in a public career to be men.

LXX

In the Septuagint τέλειος is first used in Genesis 6:9 to describe Noah as "perfect in his generations" or as Kittel says, "blameless" (TWNT, VIII, 72). In Exodus 12:15 the passover lamb must be "without blemish." David in I Kings (E.V. I Sam.) 17:40 chose "five smooth stones." These stones were perfect or just right for his purpose; perhaps, just right for his sling. II Kings (E.V. II Sam.) 22:26 speaks of "the upright man." Solomon's heart was not "perfect" as David's was (III Kings or E.V. I Kings 11:4), and Job was a "perfect" man (Job 1:1); both describe single-mindedness or whole heartedness for God. Jeremiah 13:19 refers to the carrying away of Judah as a "whole" or "total" carrying away. The verb τελειόω is less frequently used in the Septuagint. In II Esdras 16:3 Nehemiah states, "Whenever I finish the work, I will come down to you." "Chronicles records, 'All the work was prepared from the day the foundation was laid until Solomon completed the house of the LORD'" (Custer, p. 89).

PAPYRI

In the Papyri τέλειος is used in much the same way as previously discussed. In A.D. 17 the word is used of something in "perfect working order," for example, "one perfect Theban mill" (P. Oxy. II, 278). In A.D. 101 it was used to describe mature animals, "four full-grown cocks" (BGU, IV, 1067). In a marriage contract (A.D. 186) it denotes "women who have attained maturity" (BGU, II, 237). Then, in A.D. 465 the word takes on the idea of "complete"; one man states, "I have been reduced to complete ruin" (P. Oxy. IV, 90). The verb τελειόω is used legally in the sense of "to execute" as "to execute the deed in the proper way" (P. Oxy. III, 483). Sometimes it carries the meaning of "to complete" by insertion of date and signatures (MM, p. 629).

CHURCH FATHERS

In the Church Fathers τέλειος is frequently used as "complete": Barnabas 1:5--Barnabas sends his letter in order that the knowledge of the believers "may be perfected" along with their faith; I Clement 44:5--presbyters are blessed who have obtained "a fruitful and complete end"; I Clement 44:2--Clement states that the apostles received perfect foreknowledge about the strife over the bishopry; Barnabas 4:11--the believers are exhorted to be a temple "τέλειος τῷ ᾧ, giving the idea of nothing lacking. The adjective is also used substantively in Barnabas 13:7--"full measure of knowledge." The verb form is used as "to complete" in I Clement 33:6--Clement states that when God had completed creating the man and the woman he blessed them; and as "to fulfil" in I Clement 23:5--just as grapes ripen quickly, so the Lord's will will be suddenly accomplished or fulfilled.

NEW TESTAMENT

In the New Testament both words are frequently found. Several

non-theological references are Luke 2:43 (fulfilled the days of the passover), John 4:34 and 17:4 (finish his work), John 19:28 (that the scripture might be fulfilled), Acts 20:24 (finish my course); all have to do with the idea of "completing." Theologically τέλειος is used in Matthew 5:48 by Jesus who said, "Be ye, therefore, perfect even as your Father which is in heaven is perfect." Lenski, in his commentary, interprets the word here to mean "wholly devoted to the will of God" (Lenski, I, 253). There is, however, little to support this rendering. Ironside, from a contextual standpoint, states that this perfection involves a "complete absence of partiality" (Ironside, p. 57). Scofield, in his notes, agrees with Ironside that the kindness of the Father is the point in question and not sinlessness; therefore, he renders the word "mature" or "fully developed" in godliness as related to our dealings with men (Scofield Reference Bible, p. 1001). This interpretation appears to have more support in the Greek. The verb form used in Matthew 19:21 conveys "complete." The rich young ruler, having asked Jesus what he still lacked, was told "If thou wilt be perfect etc." The context gives the correct interpretation. The idea is "If thou wilt complete what is lacking etc." In Luke 13:32 Jesus concludes his reply to Herod's threat by saying, "The third day I shall be perfected." Vincent renders this as, "I come to an end" or "I end my career of healing" perhaps, "I end my life" (Vincent, Word Studies, IV, 378). Robertson, in his commentary on Luke, prefers "I finish my task" (Robertson, p. 84). G. Campbell Morgan, in his commentary, similarly paraphrases the sentence as "I carry out to completion my programme" (Morgan, p. 169). These last two renderings are perhaps the best. Wuest commenting on the adjective used in Ephesians 4:13, "a perfect man," says, "The apostle has in mind the spiritual maturity of each saint. The words, 'unto the measure of the stature of the fulness of Christ,' further define what Paul means by the mature saint" (Wuest, Word Studies, I, 102). In Hebrews 2:10 the verb is again used of Christ's being made "perfect through sufferings." Robertson, in his Word Pictures in the New Testament, believes this carries the idea of "completing his humanity" (Robertson, V, 347). This idea appears to be well founded although some would add that it means "complete as a leader of salvation," also (EGNT, p. 265). James uses the adjective in James 1:4; Lenski would render this verse, "Let this noble constancy of faith then have 'its work complete,' i.e. so that its goal is fully reached" (Lenski, p. 534). Strauss, likewise, arrives at a similar rendering--"fully developed" (Strauss, p. 15). Finally, the verb in James 2:22, according to Robertson's Word Pictures, means that faith is "carried to the end or completed" in works. The same idea is used with "love" in I John 4:18 (Robertson, VI, 37).

CONCLUSION

Both the adjective and the verb have remained essentially true to their stem τέλειος. For the adjective the meanings of "complete" and "mature" and for the verb the meanings of "to accomplish," "to finish," "to fulfil," and "to complete" have been retained from as far back as the Classics. Although some would contend that the words also carry the idea of "consecrated," that rendering finds

no real basis. In cases where the words are interpreted "consecrated," one of the more frequent renderings will bring out the idea better, for example, Hebrews 7:28. Though often translated "perfect" and "to perfect," the primary idea behind both words in the New Testament is that of "complete" and "to complete" respectively. The other meanings, which may convey a more specific meaning or idea, fall under these general meanings.

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