For this is his plea: Christ then observed the passover on its proper day, and suffered death. Therefore for me also it is needful to do just in the same manner as the Lord did.¹

If the chain of witnesses linking back these Jewish sectaries of the second and later centuries to the time of Paul is unavoidably incomplete we have at least the a priori probability that those whose sole effort was to hold fast to the old and to resist the new were not changing their own fundamental position. What they were claiming for themselves in the time of Epiphanius was that in holding to circumcision and the Mosaic observances they were "following the example of Christ." In the time of Origen they were making the same plea. In the time of Hippolytus the same. In the time of Gaius the same. There would seem ample reason to hold that in the time of Paul they were also making the same; and that these are they whose party-cry in Corinth was: "I am (an imitator) of Christ." To these Paul finally answers when driven at last by the disloyalty of his Corinthian converts to take up the burden of his own defence (2 Cor. x. 7): "If any man be persuaded that he is (an imitator) of Christ, let him again consider this with himself, that even as he is (an imitator) of Christ, so also are we." In how much higher a sense Paul meant his 'imitation of Christ' we have already seen.

B. W. BACON.

RESEMBLANCES BETWEEN THE DISCOURSES OF EPICTETUS AND THE NEW TESTAMENT.

So much does the language of Epictetus resemble that of the New Testament that a grammar devoted to the one would, in many points, be applicable to the other. In the "Discourses" there are found the same phrases, the same

¹ Extract in Charteris' Canonicity, p. 194.
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nouns, adjectives, verbs, verbal forms, pronouns, prepositions, conjunctions, particles, the same syntax as in the New Testament.

Often, too, in the loftiness of his teaching, Epictetus comes very near to the New Testament position.

So marked, in fact, are the resemblances which the two collections of writings bear towards one another, that the question has been raised, "Was Epictetus acquainted with the New Testament?"—or even, "Was Epictetus a Christian?"

We must return to the latter question again; for the present, we give a provisional answer "No."

As to the former question, Epictetus was born about A.D. 60, when the New Testament was in process of formation. In his early life he removed to Rome, where there was already in existence a branch of the Christian Church. He remained in Rome until A.D. 94, when he was expelled by Domitian. It would be difficult, therefore, to suppose that Epictetus had not seen some of the New Testament writings—written as they were in his own tongue—or that he had not come into touch with Christian teaching and thought.

Thus Epictetus may well have quoted (with change of number) "Ζητεῖ καὶ εὐρήσεις" (Bk. iv. ch. 1, § 51), or "κύριε, ἐλέησον" (Bk. ii. ch. 7, § 12).

But his acquaintance with Christian writings and thought must have been somewhat superficial if we consider his description of a Jew, τοῦ βεβαιμένου καὶ ἐφημένου (Bk. ii. ch. 9, § 20). Assuming that the latter participle refers to Circumcision and the former to Baptism, we notice two circumstances in regard to Epictetus: firstly, in common with the pagans of the time, he confuses Jews and Christians, regarding the Christians as a Jewish sect; secondly, he does not use the technical terms περιτέμνω and βαπτίζω.
(Perhaps we may cite Epictetus as evidence that baptism was by immersion.)

But we have no need to fall back on the probability of an acquaintance of Epictetus with Christian writings to explain the resemblances of language which his "Discourses" bear to the New Testament. For, as scholars like Drs. Moulton, Deissmann and Milligan make abundantly clear, the language of the New Testament was the language of documents of the time that were either non-literary or else literary to a very limited extent. We therefore expect to find some resemblances in language, if in nothing else.

We shall firstly deal with resemblances in language, secondly with resemblances in thought and teaching, thirdly with differences of thought.

I. Resemblances in language between the "Discourses" and the New Testament.

1. Phrases.

   1. ὃ θέλει οὐ ποιεῖ καὶ ὃ μὴ θέλει ποιεῖ—Bk. ii. ch. 26, § 4. Error is unintentional.
      Cf. οὐ γὰρ ὃ θέλω τούτῳ πράσσω, ἀλλ' ὃ μισῶ τούτῳ ποιῶ. εἰ δὲ, ὃ οὗ θέλω τούτῳ ποιῶ.—Rom. vii. 15, 16.
   2. (δὸς μοι ἀπόδειξιν,) εἰ νομίμως ἡθλησα—Bk. iii. ch. 10, § 8. The rules of the contest must be observed.
      Cf. εάν δὲ καὶ ἄθλη τις, οὐ στεφανοῦται εάν μὴ νομίμως ἡθλησῇ—2 Tim. ii. 5.
   3. ἀλλ' ἐγὼ σου λέγω—Bk. iii. ch. 7, § 13. The teacher’s word of authority.
      Cf. ἐγὼ δὲ λέγω ὑμῖν—Matt. v. 22, 28, etc.
   4. ὁ κύριος αὐτοῦ ἀποδημεῖ—Bk. iv. ch. 1, § 58. The slave’s master takes a journey.
      Cf. ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἱδίους δούλους . . . καὶ ἀπεδήμησεν . . . μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων—Matt. xxv. 14, 15, 19.
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5. καὶ τίς σοι ταύτην τὴν ἐξουσίαν δέδωκεν;—Bk. i. ch. 29, § 11.
   Cf. καὶ τίς σοι ἐδωκεν τὴν ἐξουσίαν ταύτην;—Matt. xxi. 23.
6. ἀπελθὼν ἀπῆγγετο—Bk. i. ch. 2, § 3.
   Cf. καὶ ἀπελθὼν ἀπῆγγετο—Matt. xxvii. 5. We note that the aorist in Epictetus is gnomic, but in Matthew it is simple narrative. Is it a mere coincidence that the exact phrase found in Matthew occurs in the "Discourses"? Can it be that Epictetus used the story of Judas to illustrate his point that a man will take his own life when it seems good to him?

7. ἐκείνων χρείαν ἔχειν ὁ θεός—Bk. i. ch. 6, § 13.
   Cf. ὁ κύριος αὐτῶν χρείαν ἔχει—Matt. xxi. 3.
8. ὀράτε οὐκ καὶ προσέχετε, μὴ ἔτι—Bk. i. ch. 3, § 9.
   Cf. ὀράτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων—Matt. xvi. 6.
9. ζήτει καὶ εὑρήσεις—Bk. i. ch. 28, § 19; Bk. iv. ch 1, § 51.
   Cf. ζητείτε, καὶ εὑρήσετε—Matt. vii. 7.
10. (ταύτα μέλλεις μαρτυρεῖν καὶ) κατασχύσεις τὴν κλήσιν ἣν κέκληκεν—Bk. i. ch. 29, § 49.
   Cf. παρακαλῶ... ἀξίως περιπατήσαι τῆς κλῆσεως ἢς ἐκλήθητε—Eph. iv. i.
11. (τὸν Θεόν ἐπικαλούμενοι δεόμεθα αὐτοῦ) κύριε ἐλέησον—Bk. ii. ch. 7, § 12.
   Cf. Κύριε ἐλέησον ἡμᾶς—Matt. xx. 30, 31. Was this phrase part of the Church’s liturgy in the time of Epictetus? and, if so, did he adopt it?
12. τὸν γὰρ ποιοῦντα αὐτὸ οὐκ ἐν γυνίᾳ δηλονότι δεῖςει ποιεῖν—Bk. ii. ch. 12, § 17.

This phrase denoting secrecy—ποιεῖν (ορ πράσσειν) τι ἐν γυνίᾳ—is evidently a current proverb found quite as naturally on the lips of Epictetus as on those of St. Paul.
Considering too the many instances of the term γονία in the "Discourses" (Bk. i. ch. 29, §§ 36, 55, etc.), we cannot think that Epictetus was in this passage imitating the language of St. Paul.

β. Verbal Phrases.

1. εἰς τὸν θεὸν ἀφορώντας (ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ)—Bk. ii. ch. 19, § 29.

Cf. ἀφορώντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ιησοῦν—Heb. xii. 2.

2. οὖφελον with 3rd pers.—one instance οὖφελόν τις μετὰ ταύτης ἐκομιμήθη—Bk. ii. ch. 18, § 25.


οὖφελον with 1st person, which is common in the "Discourses" (Bk. ii. ch. 21, § 1, etc.), is not found in the New Testament. There are, however, in the New Testament three instances of οὖφελον with 2nd person (I Cor. iv. 8; 2 Cor. xi. 1; Rev. iii. 15); but this construction does not occur in Epictetus.

3. οὖταν εἰς σαυτὸν ἐλθῆς—Bk. iii. ch. 1, § 15.


5. μὴ γένοιτο. Very common in the "Discourses," giving a strong repudiation (Bk. i. ch. 1, § 13, etc.). Equally common in New Testament in same sense, especially in St. Paul’s writings (Rom. iii. 4, etc.).

6. δοκῶ μοι κεκτησθαι—Bk. ii. ch. 12, § 21.

Cf. ἐγὼ μὲν οὖν ἐδοξά ἐμαυτῷ . . . δεῖν . . . πράξαι—Acts xxvi. 9.

7. ἀφες with 1st person subj. as ἀφες ἵδω τὸς εἰ—Bk. ii. ch. 18, § 24, etc.
Cf. ἀφεὶς ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀδηγοῦ σου—Matt. vii. 4, etc.

γ. Adverbial phrases.
1. κομψώς ἔχεις (describing recovery from illness)—Bk. iii. ch. 10, § 13. Also κομψώς σοι ἐστι—Bk. ii. ch. 18, § 14.

Cf. ἐπόθετο οὖν τὴν ὀραν παρ' αὐτῶν ἐν ἡ κομψότερον ἔσχεν—John iv. 52.
2. οὕτω καὶ ὑμεῖς ποιεῖτε—Bk. ii. ch. 17, § 34.
Cf. οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς—Matt. vii. 12, etc.
3. πρὸς ὀλίγον—Bk. iv. ch. 9, § 4; ch. 12, § 1. "For a little (time)."

Cf. ἡ γὰρ σωματικῆ γυμνασία πρὸς ὀλίγον ἐστίν ὀφέλιμος—1 Tim. iv. 8; ἀτμίσ γὰρ ἐστε πρὸς ὀλίγον φαινομένη—Jas. iv. 14.
4. ἢνα τί—Bk. i. ch. 29, § 30; γένηται understood. Cf. Matt. ix. 4, etc.

δ. Adjectival phrases.
1. ἡ οἰκουμένη (γῇ understood) in the sense of "the world." διὰ τί... ὡστε... πρὸς αὐτὸν ἔρχεσθαι τοὺς ἐκ τῆς οἰκουμένης;—Bk. iii. ch. 1, § 18, etc. Often in the New Testament; cf. μέλλει κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ—Acts xvii. 31, etc.

2. ἡ σήμερον ἡμέρα: one instance: ἀπὸ τῆς σήμερον τοῖνυν ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν—Bk. i. ch. 11, § 33.

Cf. μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ—Acts xx. 26, etc. Sometimes in the New Testament ἡμέρα is omitted, e.g. ἐμείρεν δὲν μέχρι τῆς σήμερον—Matt. xi. 33.

ε. Noun clauses.
1. (κανόνας εἰς) ἐπίγνωσιν τῆς ἀληθείας—Bk. ii. ch. 20, § 21.

Cf. εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν—1 Tim. ii. 4, etc.

2. (ὅταν δι' αὐτὰς τὰς ὑπατείας καὶ) τὴν δόξαν καὶ τὴν ἐπιφάνειαν—Bk. iii. ch. 22, § 29. Cf. προσδεχόμενοι τὴν... ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ—Tit. ii. 13.
   Cf. χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ—Rom. vii. 25. τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῖκος—1 Cor. xv. 57.
   Cf. πᾶσα ψυχή ἐξουσίας ὑπερεχούσαις ὑπότασσεσ — Rom. xiii. 1 (also Phil. ii. 3; 1 Pet. xii. 13).
5. (οὕτως ἵππου τι καὶ ἀνίκητον ἑστὶ) ἡ φύσις ἡ ἀνθρωπίνη—Bk. ii. ch. 20, § 18.
   Cf. πᾶσα γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων δαμαξείται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ—
   Jas. iii. 7.
ς. Pronominal phrases.
1. οὐαὶ μοι—Bk. iii. ch. 19, § 1, etc.
   Cf. οὐαὶ ῥμῖν—Matt. xxiii. 13, etc.
2. τί ὡμῖν καὶ αὐτῷ—Bk. i. ch. 1, § 16; also τί μοι καὶ αὐτῷ—Bk. i. ch. 22, § 15; also Bk. i. ch. 27, § 13; Bk. ii. ch. 19, §§ 16, 19, ch. 20, § 11; Bk. iii. ch. 18, § 18, ch. 22, § 99.
   Cf. τί ὡμῖν καὶ σοι—Matt. viii. 24, etc. Dr. Moffatt refers to these phrases in the Expositor for January, 1913, p. 94.
ς. A phrase that resembles a "Hebraism." πᾶσα ψυχὴ ἄκουσα (στερεται τῆς ἀληθείας)—Bk. iii. ch. 22, § 36.
   ἄκουσα being equivalent to οὐχ ἐκούσα, the phrase is an example of the use of πᾶς with a negative in the sense of "no one." We may compare some New Testament passages:
   οὐ δικαιωθήσεται πᾶσα σάρξ ἐνώπιον αὐτοῦ—Rom. iii. 30; πᾶς πόρνος ἢ ἄκαθαρτος ἢ πλεονεκτης . . . οὐκ ἔχει κληρονομίαν—Eph. v. 5; οὐκ ἀν ἐσώθη πᾶσα σάρξ—Mark xiii. 20.
   Strict "Hebraisms" or Hebrew or Aramaic constructions are no longer believed to exist in the New Testament. Instead we often find instances of Translation-Greek as in Rom. iii. 20 (a quotation from the Old Testament). We might per-
haps explain thus the other two passages instanced, St. Peter and St. Mark being Jews by birth, not Greek.

But can we thus explain the passage in Epictetus? Is not this evidence that πᾶς...οῦ, so far from being merely Translation-Greek, was a regular Hellenistic idiom? Also, if we are to understand the phrase as a quotation from Plato—ἀτ' εἰδὼς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πᾶσα...—the possibility of Hebraic influence becomes very remote. Do the Papyri throw any light on the matter?

2. Verbs. There are so many instances of verbs common to Epictetus and the New Testament, that we refer only to the most important. This is true too in the case of adjectives and nouns.

1. ἀπέχω in the sense of "I have received to the full." In Bk. iii. ch. 2, § 13, and Bk. iii. ch. 24, § 17: τὸ γὰρ εὐδαιμονοῦν ἀπέχειν δεῖ πάντα δὲ θέλει, τεπληρωμένω τινὶ ἐσκέναι.

Cf. ἀπεχοῦσιν τὸν μισθὸν αὐτῶν—Matt. vi. 2, etc.

2. ἁγω and compounds (intrans.) "go." ἁγωμέν επὶ τὸν ἀνθόπατον—Bk. iii. ch. 22, § 55.

Cf. ἁγομέν καὶ ἡμεῖς—John xi. 16, etc. ὑπαγε—Bk. iii. ch. 22, § 5, etc. Cf. ὑπαγε—John iv. 16, etc. ὃς πρὸς τὰ γεω-μετρικά προσάγομεν—Bk. ii. ch. 17, § 39. Cf. ὑπενδόουν οἱ ναῦται προσάγειν τινὰ αὐτὸς χώραν—Acts xxvii. 27.

3. λαλέω "talk," contrasted with λέγω "say," with object in Bk. iii. ch. 25, § 7, etc.

Cf. Rom. iii. 19, etc. In Bk. iv. ch. 9, § 8 λαλέω takes an object—λόγους ἐλάλεις. So often in the New Testament, cf. 1 Cor. ii. 6, etc.

4. διακονέω (with ὑπηρετέω) in Bk. ii. ch. 23, § 11. Also corresponding nouns in the same chapter, §§ 7, 8, 16.

Cf. Mark x. 43, 45; Acts xxiv. 23; John vii. 22, etc.

5. κατακύπτω in Book ii. ch. 16, § 22: κατακύψας εἰς τὸν βυθόν.
Cf. κατακύψας ἐγραφεῖν εἰς τὴν γῆν—John viii. 8. παρακύπτω in Bk. i. ch. 1, § 13, etc. Cf. Luke xxiv. 12, etc.

6. γυμνάζω often in metaphorical sense, e.g. ἐπὶ τῆς θεωρίας γυμνάζοσιν ἡμᾶς οἱ φιλόσοφοι—Bk. i. ch. 26, § 3.

Cf. γύμναξε δὲ σεαυτὸν πρὸς εὐσέβειαν—1 Tim. iv. 7.

7. βαστάζω, “lift,” “carry,” in Bk. i. ch. 3, § 2: τὴν ὀφρὸν βαστάσει; in Bk. i. ch. 29, § 35 of an athlete, οὐ βαστάζει με; in Bk. ii. ch. 9, § 22, τὸν τοῦ Αἰαντός λίθον βαστάζειν.

Cf. Mark xiv. 13; John x. 31, etc. The meaning of “carry away” suggested for John xii. 6, τὰ βαλλόμενα ἐβάσταζεν, is not found in the “Discourses.”

8. ἄγρυπνεω, “be sleepless,” common, e.g. Bk. i. ch. 7, § 30.

Cf. Luke xxi. 36, etc.

9. σκυθρωπάξω—Bk. iii. ch. 22, § 48, Bk. iv. ch. 6, § 21.


10. βάλλω (intrans.)—βαλλὼν κάθευδε—Bk. ii. ch. 20, § 10.

So Bk. iv. ch. 10, § 29, “lie down.”


11. With περπερεύομαι in 1 Cor. xiii. 4: ἡ ἀγάπη . . . οὐ περπερεύεται, cf. ἐμπερπερεύσῃ—Bk. ii. ch. 1, § 34 and adj. πέρπερον in Bk. iii ch. 2, § 14.

12. εὐχαριστέω often, e.g., εὐχαρίστει τῷ θεῷ—Bk. ii. ch. 23, § 5.

Cf. εὐχαριστῶ τῷ θεῷ—Rom. i. 8, etc.


Cf. τῶς γὰρ δύναται ἀμπελος μὴ ἀμπελικῶς κινεῖσθαι—Bk. ii. ch. 20, § 18.

14. χορτάζωμαι, of human beings in Bk. i. ch. 9, § 19; Bk. iii. ch. 22, § 66: εἰς οἶκον . . . χορτάσθηναι.

Cf. ἐφαγον πάντες καὶ ἐχορτάσθησαν—Mark vii. 42, etc.

15. ἐπισκοπέω, to denote superintendence in Bk. iii. ch. 22, §§ 72, 77, 97.
16. ἐμπλέκω is used of the Cynic in Bk. iii. ch. 22, § 69, δεὶ ... οὐδὲ ἐμπεπλεγμένου σχέσειν.
   Cf. οὐδεὶς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγμάτειαί—2 Tim. ii. 4.
17. δουλαγωγεῖ—τὸν δουλαγωγοῦντα σε—Bk. iii. ch. 24, § 76; Bk. iv. ch. 7, § 17.
   Cf. ἵπποςιάζει μον τὸ σώμα καὶ δουλαγωγῶ—1 Cor. ix. 27.
18. The use of στίλβω to describe Socrates’ personal cleanliness: ἔστιλβεν αὐτοῦ τὸ σῶμα—Bk. iv. ch. 11, § 19—is not parallel with its use in the account of the Transfiguration, τὰ ἰμάτια αὐτοῦ ἐγένετο στίλβοντα—Mark ix. 3. But with the latter we may compare the use of the adj. στελπνός in Bk. iv. ch. 6, § 4, ἰματίδια στελπνά, and Bk. iv. ch. 9, § 7, ἐσθήτα ... στελπνήν.
   Cf. πᾶς εἰς αὐτὴν βιάζεται Luke xvi. 16.
20. θλίβω and στενοχωρέω together in Bk. i. ch. 25, § 28, εαυτοὺς θλίβομεν, εαυτοὺς στενοχωροῦμεν.
   Cf. ἐν παντὶ θλιβόμενοι ἀλλ’ οὐ στενοχωροῦμεν—2 Cor. iv. 8.
21. ὑπάρχω has lost the sense of “I am to start with” in Bk. iv. ch. 6, § 2, πότερον ... ὑπάρχει τοῦτο, τὸ ... ἢ οὐχ ὑπάρχει, and perhaps in Bk. iv. ch. 9, § 6, ὑπηρχεῖ αἰδήμων καὶ νῦν οὐκέτι εἰ. With the former, in which ὑπάρχω is not stronger than εἰμί, cf. ἄκοι ὁχίσματα ἐν ὑμῖν ὑπάρχειν—1 Cor. xi. 18. So in Papyri—v. EXPOSITOB, December, 1912, p. 564.
3. Adjectives.
   Cf. ὅλοκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ φύσις καὶ τὸ σῶμα ... τηρηθεῖν—1 Thess. v. 23. Also Jas. i. 4, τέλειοι καὶ ὅλοκληροι.
   2. αὐτόχειρ with ἐγένου—Bk. iv. ch. 9, § 12.
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3. σαπρός, never "rotten" in the literal sense, but the slang term "rotten" expresses the meaning, i.e. "of poor quality" or "morally corrupt." It is used in Bk. ii. of a pot—ch. 4, § 4, of a foundation—ch. 15, § 9; in Bk. iii. of words—ch. 16, § 7, of δόγματα—ch. 22, § 61; in Bk. iv. of vinegar and honey—ch. 4, § 25, of a coin of Nero—ch. 5, § 17, of geese (living)—ch. 11, § 31.

Cf. its use with δένδρου—Matt. vii. 17, 18, etc., and with λόγος—Eph. iv. 29.

4. φαύλος, of δόγματα contrasted with ὀρθός—Bk. iii. ch. 9, § 2. Apparently it has the same meaning as πονηρός (of δόγματα)—Bk. iii. ch. 9, § 2, and as κακός in εἰ τι ἔχω κακὸν δόγμα—Bk. iii. ch. 9, § 13. It is used of persons in Bk. iv. ch. 1, § 3, ch. 5, § 8.

Cf. its use in contrast with ἀγαθός—John v. 29; Rom. ix. 11; 2 Cor. v. 10.

5. νεκρός, in its use with συγγένειαν referring to the fact that with man τὸ σῶμα μὲν κοινὸν πρός τὰ ζωὰ—Bk. i. ch. 3, § 3—means "mortal," virtually equivalent to θυμότος. This seems to be the meaning in Rom. viii. 10, τὸ μὲν σῶμα νεκρὸν διὰ ἀμαρτίαν (cf. Sanday and Headlam, p. 198).

6. κενόδοξος—Bk. iii. ch. 24, § 43.


7. φιλόστοργος—Bk. iii. ch. 24, § 58.

Cf. τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργον—Rom. xii. 10.

8. ἄδοκιμος of coins, "spurious," "worthless"—Bk. i. ch. 7, § 6, Bk. iv. ch. 5, § 17.

Cf. εἰ μὴ ἄδοκιμοι ἐστε—2 Cor. xiii. 6; μὴ πῶς . . . αὐτός ἄδοκιμος γένωμαι—1 Cor. ix. 27.

9. τὸ εὐσεβῆς καὶ τὸ ὅσιον, "piety and holiness"—Bk. ii. ch. 20, § 22.

Cf. εὐσεβῆς καὶ φοβοῦμενος τὸν θεὸν—Acts x. 2; προσεύχεσθαι . . . ἐπαίροντας ὁσίους χεῖρας—1 Tim. ii. 8.

1. ἀκοή, "ear," in κοινή τις ἀκοή λέγουσ', ἀν ἡ μόνον φωνήν διακριτική—Bk. iii. ch. 6, § 8.

Cf. Mark vii. 35, ἤσον γηγεσαν αὐτοῦ αὐτὸν ἀκοάι.


3. κράββατος, "bed"—Bk. i. ch. 24, § 14, etc.

Cf. ἐγειρε, ἄρον τὸν κράββαττόν σου—John v. 8, etc.

4. For γυναικάριον—Bk. iv. ch. 1, § 86—cf. αἰχμαλωτίζοντες γυναικάρια—2 Tim. iii. 6.

5. For κυνάριον—Bk. iv. ch. 1, § 111—cf. τὰ κυνάρια ὑποκάτω τῆς τραπέζης—Mark vii. 28, etc.


Cf. John xviii. 10, 11, Rev. vi. 4, etc.

7. ἀγγαρεία—Bk. iv. ch. 1, § 79, ἀν δ’ ἀγγαρεία ἢ καὶ στρατιώτης ἐπιλάβηται—is not found in the New Testament, but ἀγγαρεύω occurs three times—Matthew v. 41, xxvii. 32; Mark xv. 21.


10. For the stamp on a coin cf. τίνος ἔξει τὸν χαρακτήρα τούτο τὸ τετράσαρον;—Bk. iv. ch. 5, § 17, with Mark xii. 16, (δημάριον . . .) τίνος ἡ εἰκών αὐτη καὶ ἡ ἐπιγραφή;

11. σχῆμα has the usual meaning "fashion" in Bk. iv. ch. 13, § 5, στρατιώτης εὰν σχῆματι ἰδιωτικῷ; cf. 1 Cor. vii.
31, Phil. ii. 8, Rom. xii. 2 (for compound verb), etc. But in Bk. iv. ch. 5, § 19—μη γάρ ἐκ ψυλῆς μορφῆς κρίνεται τῶν δυτῶν ἐκαστὸν; ἐπεὶ δὲ ὅτι λέγει καὶ τὸ κήρυγγον μήλον εἶναι—μορφή seems to be no stronger than σχῆμα. May we not argue from this that such may be the case sometimes in the New Testament?

Cf. Mark xvi. 12 ἐφανερώθη ἐν ἑτέρᾳ μορφῇ, where surely the outward appearance is intended. And may we not apply this to the use of μόρφωσις in 2 Tim. iii. 5, ἢχοντες μόρφωσιν εὐσεβείας?

12. For κτήνος in the sense of "beast of burden," "horse," in Bk. ii. ch. 22, § 31, Bk. iii. ch. 9, § 15, cf. ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἔδωκεν κτήνος—Luke x. 34, etc.


14. ναός—Bk. i. ch. 22, § 16—is the regular New Testament term for "temple"; cf. Matt. xxiii. 16, 17, etc.

15. For αἱρεσίας—Bk. ii. ch. 19, § 20—in the sense of "sect," cf. Acts xxviii. 22, 1 Cor. xi. 19, etc.

16. οἰκοδομήνων—Bk. iii. 22, § 4, etc.—is common in the New Testament, e.g. Matt. xiii. 27.

17. The common Synoptic term τελώνης—Matt. ix. 10, 11, etc.—occurs in Bk. iii. ch. 15, § 12.

18. κανών, "rule," is common in the "Discourses," and in St. Paul's writings. With Bk. i. ch. 28, § 30, Bk. ii. ch. 11, § 13, cf. 2 Cor. x. 13, Gal. vi. 16.

19. For πρόσωπων as "part" or "character played"—Bk. i. ch. 2, § 7, etc.—cf. Gal. ii. 6.

20. With the use of πνεῦμα in the sense of "faculty," "power" in Bk. ii. ch. 23, § 3, we may compare the anarthrous πνεῦμα (ἀγιόν)—an influence from the Holy Spirit—John iii. 5, Mark i. 8, etc., and also the Old Testament teaching that wisdom and power were the result of the Spirit of God coming upon one. In Bk. iii. ch. 3, § 22 πνεῦμα is
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used in close connexion with ψυχή apparently in the sense
of “mind,” the meaning often given to ψυχή. With this
cf. Mark ii. 8, καὶ εὐθὺς ἔτυγκον ὁ Ἰησοῦς τῷ πνεύματι
αὐτοῦ. Apparently νοὲ—sometimes a variant for ψυχή—
would express the meaning.

5. Pronouns (including article).

a. Reflexives—(1) 3rd person for 1st person (plural).
With εἰς τίνα δὲ κρῶναν αὐτοῦ κατατάσσομεν—Bk. ii. ch. 4,
§ 3, etc., cf. οὗ γὰρ ἑαυτοῦ κηρύσσομεν—2 Cor. iv. 5, etc.
(2) 3rd person for 2nd person (plural). With τηρεῖτε οὕτως
ἑαυτοῦς ἐν ὃς ἐπράσσετε—Bk. ii. ch. 19, § 20, etc., cf. τί
diaλογιζεσθε ἐν ἑαυτοῖς—Matt. xvi. 8, etc.

b. ἐκεῖνος—(1) Used emphatically, e.g. φίλος ἔσομαι
Καίσαρος ἐκείνον με δινα ἐταίρον οὐδεὶς ἀδικήσει—Bk. iv. ch.
1, § 95.
Cf. καὶ ἐκεῖνος οἴδεν δι ἀληθῆ λέγει—John xix. 35, also
John i. 8, etc.
(2) Looking forward—with ἐκεῖνο πρόχειρον ἔχε . . . τί
. . . περιποιῆ—Bk. iv. ch. 3, § 11.
Cf. ἐκεῖνο δὲ γνωσκέται δι . . .—Matthew xxiv. 43.

γ. ὅς as Demonstrative (cf. Platonic ἦ δ᾽ ὅς). With καὶ ὅς
(ἔφη understood) τίνα τρόπον ; . . . —Bk. i. ch. 11, § 3, we
may compare the common use of ὅς μὲν . . . ὅς δὲ . . . in the
New Testament, e.g. ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακούρ-

δ. Confusion of Relatives and Interrogatives. For τίς
used as a Relative, e.g. ἐγὼ δ᾽ ἔχω, τίνι με δει ἀρέσκειν, τίνι
. . . —Bk. iv. ch. 12, § 11, cf. οὗ τί ἐγὼ θέλω ἄλλα τί σῦ
—Mark xiv. 36. There seems to be no clear parallel—Matt.
xxvi. 50 : ἐφ᾽ ὃ πάρει being disregarded—in the New Testa-
ment to the use in Epictetus of Relative for Interrogative,
for which cf. (τὰ δὲ πτήμα . . .) οἶα πάσχεις γιγαύντα ἐκφυγεῖν ;
. . . οἶα λέγεις; (direct)—Bk. iv. ch. 1, §§ 26, 28, and (indirect)
tίς γὰρ ἀγαθὸς ἐστὶν οὐκ εἰδῶς ὅς ἐστι ;—Bk. iii. ch. 24, § 20.
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e. Omission of Pronoun (such as αὐτός, τις)—Bk. ii. ch. 4, § 4, etc. A case occurs of the Genitive Absolute without a pronoun in Bk. iii. ch. 4, § 1 (τού δ' ἐπιτρόπου ... λοιδορηθέντος), εἶτα ἐξής ἀπαγγέλαντος πρὸς αὐτόν, δὲ ἐλοιδορῆθη). Common in papyri: cf. for New Testament καὶ ἑλθόντων πρὸς τὸν ὄχλον προσήλθεν αὐτῷ. . .—Matt. xvii. 14 (v. Moulton, Proleg., p. 74).

ξ. Omission of article—(1) with Possessives. With ὦς ὑπηρέτης σὸς—Bk. iii. ch. 24, § 98—cf. ἐμὸν βρῶμα ἐστιν ἵνα ποιήσω . . .—John iv. 34.

(2) With Demonstratives. With ἄνδράποδα ταῦτα οὖν οἶδεν—Bk. iv. ch. 5, § 24—cf. τοῦτο ἡδη τριτὸν ἐφανερώθη Ἰησοῦς—John xxi. 14; with δτι τοιούτου κατάσκοπον ἐπέστημεν—Bk. i. ch. 24, § 5—cf. τὸν βεθν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἄνθρω̃ποις—Matt. ix. 8; with ἐκ τοιούτου χρόνου ἐπιδημῶν . . .—Bk. ii. ch. 13, § 6—cf. παρ' οὐδενὶ τοσαύτην πλήθω ἐν τῷ Ἰσραήλ εὕρον—Matt. viii. 10; with τῇ ... Τηλικαύτα ψιλλία γράφεις—Bk. i. ch. 20, § 19—cf. πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελησάντες σωτηρίας—Heb. ii. 3.

(3) With Nouns. With ἐν κόσμῳ—Bk. iii. ch. 7, § 1—cf. τὸ κληρονόμον . . . κόσμον—Rom. iv. 13; with σὺ ἡλίους εἰ—Bk. iii. ch. 22, § 5—cf. σμὴν ἢν ἡλίῳ καὶ σελήνη—Luke xxi. 25; with ἐν οἰκῷ, "at home"—Bk. ii. ch. 16, § 44—cf. two fine instances in 1 Cor. xi. 34, xiv. 35; with εἰς οἰκόν, "home"—Bk. i. ch. 19, § 24: ἔρχεται εἰς οἰκόν, cf. Mark ix. 28; ἐξ οἰκοῦ, "from home"—Bk. ii. ch. 21, § 12—does not occur in the New Testament.


a. Some comparatives seem to be used quite naturally, as δειλότερος, "somewhat cowardly"—Bk. ii. 21, § 2, or ψυχρότερον, "somewhat coldly"—Bk. iii. ch. 23, § 10. But the sense seems to demand the superlative meaning for the comparative in Bk. ii. ch. 23, § 39: (πόσα δ' ἄλλα πανδοκεία κομψά, πόσοι δὲ λειμῶνες. . .) οὐ γὰρ τοὺς κομψοτέρους ἠμῖν
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tótpouς ἐκλεξόμενος ἐλήλυθας—“the finest places.” Cf. τὰ τρία ταὐτά, μετέχον δὲ τοῦτων ἡ ἀγάπη—1 Cor. xiii. 13. Such may be the case with ἄλλο δὲ τὶ τῶν μικροτέρων ἔργων—Bk. iv. ch. 12, § 5.

β. In Bk. iii. ch. 7, § 24—ἐν τοιεύματι τι κρατιστόν ἐστιν, ὁ ἄργυρος ἢ ἡ τέχνη;—a superlative is used in a comparative sense. Again in § 4 of the same chapter we find a superlative and comparative used in parallel clauses suggesting a contrast—ἀγαθά δὲ τὰ τοῦ κρατίστου κρεῖττονά ἐστιν ἢ τὰ τοῦ φανλοτέρου. We must treat them either as two comparatives or as two superlatives.


β. Other non-classical endings. With ἕμην—Bk. ii. ch. 20, § 29, etc., and ἥ—Bk. ii. ch. 4, § 4, etc.,—cf. Matt. xxv. 21, 35, etc. For οἰδαμεν—Bk. ii. ch. 20, § 32, etc.—cf. 2 Cor. v. 1, etc. The New Testament 2nd pers. mid. and pass. ending for indic. and subj. ending -γ is found, e.g. σύρῃ—Bk. i. ch. 29, § 22, and also the New Testament 3rd pers. plur. imperat. ending -έτωσαν in νενέτωσαν—Bk. iii. ch. 26, § 29.

γ. The New Testament ὑνομαί is quite usual—Bk. i. ch. 9, § 19, etc.

δ. The augment is sometimes omitted. E.g. with πεπράκει—Bk. i. ch. 19, § 22—cf. διενεξέρετο—John vi. 18.

8. Use of the Perfect. There are instances of the true Perfect of abiding result, e.g. ἀνάγγελτε τὸ Ξενοφῶντος Συμπόσιον καὶ ὀφεσθε πόσας μάχας διαλέλυκε—Bk. ii. ch. 12, § 15—reminding us of γέγραπται, “it stands written”—Matt. iv. 4, etc. But often the Perfect seems to have the meaning of the aorist: e.g. in καθείκε τὴν κόμην, ἦνελήφη τρίβωνα, δεικνύει.. .—Bk. iv. ch. 8, § 34, where Gnomic
Aorists might well be substituted for the Perfects. The confusion is the more marked when we find the two tenses used in close association, e.g. τι ἐγένετο; τὸ πλοῖον ἀπώλετο . . . τί γέγονεν;—Bk. iii. ch. 8, § 5.

Cf. λαβὼν . . . εἰληφώς—Matt. xxv. 20, 24, and ἀπελθὼν πέτρακεν . . . καὶ ἤγορασεν αὐτόν—Matt. xiii. 46.

9. Prepositions—α. ἀντὶ, “for the sake of,” in ἀντὶ λύχνου κλέπτης ἐγένετο—Bk. i. ch. 29, § 21, etc.

Cf. δις ἀντὶ τῆς προκειμένης αὐτῶ χαρᾶς—Heb. xii. 2, etc.

β. εἰς, “in,” in ἵν’ αὐτὸ λούσῃ εἰς σκάφην—Bk. iii. ch. 22, § 71.

Cf. ὃ ἐν εἰς τὸν κόλπον τοῦ πατρός—John i. 18, etc.

γ. εἰς, “into”—development of pregnant construction. A good instance in Bk. ii. ch. 20, § 33 : ἀπελθεῖν ἐν βαλανεῖφ.

Cf. ἡλλαξῶν . . . ἐν ὅμοιωματί—Rom. i. 23, etc.

d. παρὰ, c. accus., “because of,” common, e.g. ἀν δέ τις ἀτυχῇ, μέμνησο ὅτι παρ’ αὐτὸν ἀτυχεῖ—Bk. iii. ch. 24, § 2.

Cf. οὐ παρά τούτω οὐκ ἔστιν ἐκ τοῦ σῶματος—1 Cor. xii. 15, 16.

e. παρὰ, c. gen., “by,” of the agent in ὡς ἀν διδωταὶ παρὰ τοῦ ἔχοντος ἐξουσίαν—Bk. iv. ch. 10, § 29.

Cf. γενήσεται αὐτοῖς παρὰ τοῦ πατρός μου—Matt. xviii. 19.

ξ. for ὑπέρ, c. gen., in the sense of περὶ, e.g. φοβεῖται τις ὑπέρ—Bk. ii. ch. 13, § 9—cf. ὑπέρ οὗ ἐγὼ ἔλπον—John i. 30.


10. Uses of ἵνα. ἵνα is used in six different ways apart from the “final” sense.—a. In a consecutive clause: e.g. with εἰ δ’ οὕτω κωφὸς εἰ . . . ἵνα . . . —Bk. iv. ch. 8, § 21—cf. μὴ ἐπτασαν ἵνα πέσωσιν;—Rom. xi. 11 (cf. Moulton, Proleg., p. 207).

β. After ποιέω. With ποίησον ἵνα σε μηδεὶς ἀποστρέφηται
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—Bk. iv. ch. 11, § 17—cf. οὐκ ἐδύνατο οὖσα... ποιήσαι ἵνα καὶ οὖσα μὴ ἀποθάνῃ;—John xi. 37.

g. In a substantive clause: with ἵνα πάθη ταῦτα ἐπὶ Αθηναίων—Bk. i. ch. 29, § 16—cf. ἐμὸν βρῶμα ἐστὶν ἵνα ποιήσω τὸ θέλημα—John iv. 34.

d. After verbs denoting a wish or command: e.g. ἐθελον, ἵνα με... θαυμάζως—Bk. i. ch. 21, § 3; εὐχέσθαι αὐτοὺς ἐδει ἵνα μὴ θερισθῶσιν;—Bk. ii. ch. 6, § 12.

Cf. πάντα οὖν ὅσα ἐὰν θέλητε ἵνα ποιῶσιν... Matt. vii. 12; προσεύχεσθε δὲ ἵνα μὴ γένηται...—Matt. xxiv. 20.

e. Introducing a request. With ἀνε ἵνα Σώφρων στεφανωθῇ—Bk. iii. ch. 4, § 9—cf. (prob.) τούτο λέγω ἵνα μηδεῖς ὑμᾶς παραλογίζηται—Col. ii. 4.

ζ. In the sense of "because." With γελοιοῖν οὖν, ἵν' ἄλλος μικρῆς κωμῳδῶν, ἐμὲ πλάπτεσθαι—Bk. iii. ch. 4, § 10—cf. Ἀβραὰμ... ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν—John viii. 56.

11. Uses of μή.—α. μὴ τι, common, introducing a question implying a doubt, "Can it possibly be?" e.g. μὴ τι οὖν βέβαιον ἢ ἡδονή;—Bk. ii. ch. 11, § 20.

Cf. μὴ τι οὖσα ἐστὶν ὁ Χριστός;—John iv. 29.

β. μὴ is commonly used with the participle, whatever the sense, οὐ being very rare: e.g. οὐν δὲ μὴ δυνάμενον τινας τὸν φωμὸν καταπίνειν σύνταξιν ἀγοράσαντες ἐπιβάλλονται ἐσθίειν (concessive)—Bk. i. ch. 26, § 16.

Cf. μὴ ἐχοντος δὲ αὐτοῦ ἀποδοῦναι (causal)—Matt. xviii. 25.

γ. With indic. of statement especially after a relative or ὅτι, "because," e.g. μὴ γάρ σὸν τούτο τὸ ἔργον ἣν ἄλλο ἐκεῖνον—Bk. ii. ch. 6, § 8—

cf. κέκριται, ὅτι μὴ πεπληστευκεν εἰς...—John iii. 18.

δ. With infinitives of verbs of "saying" and "thinking," e.g. λέγοντες μὴ εἶναι τὸ θεῖον—Bk. i. ch. 12, § 1.

Cf. λέγοντες μὴ εἶναι ἀνάστασιν Matt. xxii. 23.
12. Particles, etc.—a. ἀν is usual for, ἐὰν, e.g. Bk. i, ch. 1, § 20.
   Cf. John xii. 32, etc.
   β. ἄν, “would,” is often omitted, e.g. with θελεῖ—Bk. i, ch. 19, § 18, etc.
   γ. ἰδοὺ—common as interjection, e.g. Bk. iv. ch. 11, § 35.
   Cf. Acts i. 10, etc. It is also followed by an object, e.g.
   ἰδοὺ τί ἀντὶ τούτου ἔχεις—Bk. iv. ch. 9, § 1.
   Cf. ἰδοὺ ὅδε—Acts viii. 36.
   δ. πλήν, “but,” in πλήν ἐπ᾽ ἐμοῦ παρεκαλοῦντο—Bk. iii.
   ch. 23, § 27, etc.
   Cf. πλήν λέγον ὅμων—Matt. xi. 22, 24, etc.
   ε. ἀνωθεν, with the meaning “again,” in Bk. ii. ch. 17, § 27: οὐ θέλεις ἀπομαθεῖν . . . πάντα ταῦτα καὶ ἀνωθεν ἄρξασθαι συναισθανόμενος . . . supports such a meaning for
   the same term in John iii. 7: δεῖ ὅμως γεννηθήναι ἀνωθεν.
   ζ. ποῦ, ὅπου, ἐκεῖ, ἀλλαξοῦ, of “motion to.” E.g. with ἄν μ᾽ ἐκεῖ πέμπης—Bk. iii. ch. 24, § 101—cf. μετάβα ἐνθὲν ἐκεῖ—Matt. xviiii. 20.
   η. For ὅδε, “here.” With ὅδε ὅ πολλή προσοχή καὶ σύντασις
   —Bk. iii. ch. 22, § 105—cf. καλὸν ἐστὶν ἡμᾶς ὅδε εἶναι—
   Matt. xviiii. 4. For ὅδε, “hither” : with δῶς ὅδε τῇ πτωσάνην
   —Bk. ii. ch. 20, § 30—cf. Ηλθες ὅδε πρὸ καιροῦ . . . ;—Matt. viiiii. 29.

   —cf. τῷ αὐτῷ στοιχεῖν—Phil. iii. 16, etc. (cf. Moulton, Proleg., p. 179).
   β. Participle for Imperative. With ἀεὶ μεμνημένος δι᾽ τί σον καὶ . . . —Bk. ii. ch. 6, § 8—cf. ἀποστυγοῦντες το πονηρόν, κολλώμενοι τῷ ἁγαθῷ—Rom. xii. 9.
   γ. Accusative—in place of Nominative—with Infinitive.
   With οἱ πραγμάτων οἴησονται ἑαυτοὺς εἶναι προσωπεια . . . —
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Bk. i. ch. 29, § 41—cf. ἐγὼ ἐμαυτὸν οὕτω λογίζομαι κατειληφέναι—Phil. iii. 13.

δ. Plural verb after Neuter plurals. With πάντα περιστάσεις εἰςίν—Bk. ii. ch. 6, § 17—cf. τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίονσιν—Mark vii. 28, etc.

e. Dative of Time (Duration). With τοσούτῳ δὲ χρόνῳ παρακεκαθικέναι...—Bk. ii. ch. 6, § 23, etc.—cf. χρόνῳ ἰκανῷ οὐκ ἐνεδόσατο ἰμάτιον—Luke viii. 27, etc.

ζ. Dative of "motion to." Common after προσέρχομαι:

e.g. προσέρχεται τοῖς φιλοσόφοις—Bk. i. ch. 26, § 9.

Cf. προσήλθεν αὐτῷ ἐκατόνταρχος—Matt. viii. 5, etc.

Also after simple verb ἔρχομαι: with ἔρχῃ μοι...—Bk. ii. ch. 21, § 11—cf. ἔρχομαι σοι ταχὺ—Rev. ii. 16.


Π. Owing to lack of space we can refer to but few of the Resemblances in Thought and Teaching between the "Discourses" and the New Testament. Passing by those which became evident as we dealt with points of language, we now take a few instances at random.

1. God's care over all. "Who doth not even neglect any of the smallest things"—Bk. iii. ch. 24, § 113. Also, "He doth not neglect the affairs of men"—Bk. iii. ch. 26, § 28.

Cf. "Are not two sparrows sold for a farthing? And one of them will not fall to the earth without your Father. But even the hairs of your head are all numbered"—Matt. x. 29, 30.

2. Man's superiority. "Is not then a man in any way better (διαφέρει) than a stork?"—Bk. i. ch. 28, § 19.

Cf. in reference to the birds, "Are ye not much better (διαφέρετε) than they?"—Matt. vi. 26.
3. Conscience. “To the Cynic, instead of arms and guards”—as with a king—“Conscience (τὸ συνείδως) gives this power”—of reproving and of punishing delinquents—Bk. iii. ch. 22, § 94.

Cf. Rom. ii. 15: τῆς συνείδήσεως. With ἀνθρωπός συνείδως ἑαυτῷ μηδὲν ἀγαθὸν μὴ τε πεποιηκότι—Bk. iii. ch. 23, § 15—cf. οὐδὲν γὰρ ἐμαντὶ σύνοιδα—1 Cor. iv. 4.

Evidence of a dull conscience (1 Tim. iv. 2), the result of being overcome by Temptation: “You will be reduced to so weak and wretched a condition that afterwards you will not even know that you are doing wrong, but you will actually begin to make defences for your conduct”—Bk. ii. ch. 18, § 31.

4. True Freedom. “Who then would live ἀμαρτάνων?”—difficult to distinguish from “sinning”—“No one ... no wicked man (φαύλων) then lives as he likes; therefore he is not even free”—Bk. iv. ch. 1, §§ 2, 3.

Cf. “Every one who doeth sin (ἀμαρτίαν) is slave of sin”—John viii. 34.

III. We conclude with a few instances of Differences in Thought between the Discourses and the New Testament.

1. ἀγαπάω is used in the Classical sense, “I am content,” e.g. (χαίρε τοῖς παροῦσι καὶ) ἀγάπα ταῦτα, ὥν καίρος ἐστιν—Bk. iv. ch. 4, § 45. In the New Testament the verb always means “I love,” e.g. ἀγαπάτε τοὺς ἔχρον ὑμῶν—Matt. v. 44, etc. In the same way in Epictetus the adj. ἀγαπητό means “satisfactory,” e.g. ἀγαπητῶν γὰρ, εἰ ... ὀλίγων γε ἀμαρτημάτων ἐκτὸς ἐσώμεθα—Bk. iv. ch. 12, § 19; but in the New Testament “beloved,” e.g. σὺ εἶ ὁ νιός μου ὁ ἀγαπητός—Mark i. 11.

2. πλεονεξία is used in a good sense for “advantage” in Bk. ii. ch. 10, § 9: ὥρα γὰρ ... ἀντὶ ... καθέδρας αὐτῶν εὐγνωμοσύνην—“good temper”—κτῆσασθαι, δοσῇ τῇ πλεονεξίᾳ.

But in the New Testament the term is always used in a bad
sense, meaning "covetousness" or "greediness," e.g. ἀκαθαρσία πᾶσα ἡ πλεονεξία μηδὲ όνομαξέσθω ἐν ύμιν—Eph. v. 3.

3. There is a similar contrast in the use of οὐά. In Bk. iii. ch. 23, §§ 24, 32 it is a term of praise, but in the New Testament a term of scorn: οὐά ὁ καταλύων τὸν ναὸν—Mark xv. 29.

4. In the use of ταπεινός and its cognates Epictetus adopts the pagan attitude. With him the term has the sense of "mean," e.g. in Bk. iii. ch. 2, § 14, where it is associated with δειλός. Contrast New Testament, e.g. εἰμι . . . ταπεινός τῇ καρδίᾳ—our Lord's claim in Matt. xi. 29, "lowly." So—as in Acts xx. 19: δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης—ταπεινοφροσύνη is a leading Christian virtue, while in the "Discourses" it is "meanness" and is associated with κολακεία—Bk. iii. ch. 24, § 56.

These instances are sufficient to form an argument that Epictetus was not a Christian. This argument is strengthened by the reference previously made to the phrase τοῦ βεβαμμένου καὶ ἕρημένου (Bk. ii. ch. 9, § 20). Two facts must be added. In the first place Epictetus often speaks of Zeus and the gods: considered by itself, this does not carry much weight, as it might be interpreted as an accommodation to current thought and custom, but considered in the light of the above it strengthens our argument. In the second place the term οἱ Ἑλλάδος occurs in Bk. iv. ch. 6, § 16, apparently referring to the Christians, a term applied in the same way later by the Emperor Julian. There is, too, a suggestion of scorn underlying the passage. This seems to be sufficient to clinch our argument that, in spite of his lofty teaching, in spite, too, of the many resemblances between the "Discourses" and the New Testament, Epictetus cannot have been a Christian.

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