

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.

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*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.

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) "*Ζήτει 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 βεβαμμένου καὶ ἡρημένου* (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.

a. Possible imitations of New Testament passages.

1. *ὁ θέλει οὐ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ*—Bk. ii. ch. 26, § 4. Error is unintentional.

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

2. (*δός μοι ἀπόδειξιν*), *εἰ νομίμως ἤθλησας*—Bk. iii. ch. 10, § 8. The rules of the contest must be observed.

Cf. *ἐὰν δὲ καὶ ἀθλή τις, οὐ στεφανοῦται ἐὰν μὴ νομίμως ἀθλήσῃ*—2 Tim. ii. 5.

3. *ἀλλ' ἐγὼ σοι 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 ἰδίους δούλους . . . καὶ ἀπεδήμησεν . . . μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων*—Matt. xxv. 14, 15, 19.

5. *καὶ τίς σοι ταύτην τὴν ἐξουσίαν δέδωκεν;*—Bk. i. ch. 29, § 11.

Cf. *καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;*—Matt. xxi. 23.

6. *ἀπελθὼν ἀπήγατο*—Bk. i. ch. 2, § 3.

Cf. *καὶ ἀπελθὼν ἀπήγατο*—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 χρεῖαν εἶχεν ὁ θεός*—Bk. i. ch. 6, § 13.

Cf. *ὁ κύριος αὐτῶν χρεῖαν ἔχει*—Matt. xxi. 3.

8. *ὁρᾶτε οὐκ καὶ προσέχετε, μὴ . . .*—Bk. i. ch. 3, § 9.

Cf. *ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζύμης τῶν Φαρισαίων καὶ Σαδδουκαίων*—Matt. xvi. 6.

9. *ζήτηε καὶ εὐρήσεις*—Bk. i. ch. 28, § 19; Bk. iv. ch 1, § 51.

Cf. *ζητεῖτε, καὶ εὐρήσετε*—Matt. vii. 7.

10. *(ταῦτα μέλλεις μαρτυρεῖν καὶ) καταισχύνειν τὴν κλήσιν ἣν κέκληκεν*—Bk. i. ch. 29, § 49.

Cf. *παρακαλῶ . . . ἀξίως περιπατήσαι τῆς κλήσεως ἧς ἐκλήθητε*—Eph. iv. i.

11. *(τὸν Θεὸν 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 γωνίᾳ δηλονότι δεήσει ποιεῖν*—Bk. ii. ch. 12, § 17.

Cf. *οὐ γὰρ ἐστὶν ἐν γωνίᾳ πεπραγμένον τοῦτο*—Acts xxvi. 26.

This phrase denoting secrecy—*ποιεῖν (or πράσσειν) τι ἐν γωνίᾳ*—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 *γανία* 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 ἀφορῶντας (ἐν παντὶ καὶ μικρῷ καὶ μεγάλῳ)*—Bk. ii. ch. 19, § 29.

Cf. *ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν*—Heb. xii. 2.

2. *ᾧφελον* with 3rd pers.—one instance *ᾧφελόν τις μετὰ ταύτης ἐκοιμήθη*—Bk. ii. ch. 18, § 25.

Cf. one instance in the New Testament—*ᾧφελον καὶ ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς*—Gal. v. 12.

ᾧφελον 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 *ᾧφελον* with 2nd person (1 Cor. iv. 8; 2 Cor. xi. 1; Rev. iii. 15); but this construction does not occur in Epictetus.

3. *ὅταν εἰς σαυτὸν ἔλθης*—Bk. iii. ch. 1, § 15.

Cf. *εἰς ἑαυτὸν δὲ ἐλθών*—Luke xv. 17. Sin drives a man out of his senses.

4. *πρὸς* with accus. after *λέγω*—one instance: *τοῦτο οὖν οὐ πολλάκις συ αὐτὸς εἶπες πρὸς τοὺς ἐταίρους*—Bk. iii. ch. 26, § 3. Common in the New Testament (Luke xx. 2, etc.)

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 κεκτῆσθαι*—Bk. ii. ch. 12, § 21.

Cf. *ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ . . . δεῖν . . . πράξαι*—Acts xxvi. 9.

7. *ἄφες* with 1st person subj. as *ἄφες ἴδω τίς εἶ*—Bk. ii. ch. 18, § 24, etc.

Cf. ἄφες ἐκβύλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου—Matt. vii. 4, etc.

γ. Adverbial phrases.

1. κομφῶς ἔχεις (describing recovery from illness)—Bk. iii. ch. 10, § 13. Also κομφῶς σοί ἐστι—Bk. ii. ch. 18, § 14.

Cf. ἐπέθετο οὖν τὴν ὥραν παρ' αὐτῶν ἐν ἧ κομφότερον ἔσχευ—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 σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶν ὠφέλιμος—1 Tim. iv. 8; ἀτμὶς γάρ ἐστε πρὸς ὀλίγον φαινομένη—Jas. iv. 14.

4. ἵνα τί—Bk. i. ch. 29, § 30; γένηται understood. Cf. Matt. ix. 4, etc.

δ. Adjectival phrases.

1. ἡ οἰκουμένη (γῆ understood) in the sense of “the world.” διὰ τί . . . ὥστε . . . 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 τοίνυν ἡμέρας οὐδὲν ἄλλο ἐπισκοπήσομεν—Bk. i. ch. 11, § 38.

Cf. μαρτύρομαι ὑμῖν ἐν τῇ σήμερον ἡμέρᾳ—Acts xx. 26, etc. Sometimes in the New Testament ἡμέρα is omitted, e.g. ἔμεινεν ἄν 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.

3. χάρις τῷ θεῷ—Bk. iv. ch. 4, § 7. χ. in sense of “thanks.” Also πολλή χάρις αὐτῷ—Bk. iv. ch. 5, § 9.

Cf. χάρις δὲ τῷ θεῷ διὰ Ἰησοῦ Χριστοῦ—Rom. vii. 25. τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νίκος—1 Cor. xv. 57.

4. (ὅταν εἰσῆς πρὸς τινα) τῶν ὑπερεχόντων—Bk. i. ch. 30, § 1. So three times in the New Testament.

Cf. πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτασσέσθαι — Rom. xiii. 1 (also Phil. ii. 3; 1 Pet. xii. 13).

5. (οὕτως ἰσχυρόν τι καὶ ἀνίκητόν ἐστιν) ἡ φύσις ἡ ἀνθρωπίνη—Bk. ii. ch. 20, § 18.

Cf. πᾶσά γὰρ φύσις θηρίων τε καὶ πετεινῶν, ἐρπετῶν τε καὶ ἐναλίων δαμάζεται καὶ δεδάμασται τῇ φύσει τῇ ἀνθρωπίνη—Jas. iii. 7.

ζ. Pronominal phrases.

1. οὐαί μοι—Bk. iii. ch. 19, § 1, etc.

Cf. οὐαὶ ὑμῖν—Matt. xxiii. 13, etc.

2. τί ἡμῖν 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 ἡμῖν καὶ σοι—Matt. viii. 24, etc. Dr. Moffatt refers to these phrases in the EXPOSITOR for January, 1913, p. 94.

ζ. A phrase that resembles a “Hebraism.” πᾶσα ψυχὴ ἄκουσα (στέρεται τῆς ἀληθείας)—Bk. iii. ch. 22, § 36.

ἄκουσα being equivalent to οὐχ ἔκουσα, 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 δικαιοθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ—Rom. iii. 30; πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης . . . οὐκ ἔχει κληρονομίαν—Eph. v. 5; οὐκ ἂν ἐσώθη πᾶσα σὰρξ—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 *πάς . . . οὐ*, 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—*ἄτ' εἰδῶς ἀκριβῶς τὸ τοῦ Πλάτωνος, ὅτι πάσα. . .*—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 ἃ θέλει, πεπληρωμένῳ τινὶ εὐοικέναι.*

Cf. *ἀπέχουσιν τὸν μισθὸν αὐτῶν*—Matt. vi. 2, etc.

2. *ἄγω* and compounds (intrans.) "go." *ἄγωμεν ἐπὶ τὸν ἀνθύπατον*—Bk. iii. ch. 22, § 55.

Cf. *ἄγωμεν καὶ ἡμεῖς*—John xi. 16, etc. *ὑπαγε*—Bk. iii. ch. 22, § 5, etc. Cf. *ὑπαγε*—John iv. 16, etc. *ὡς πρὸς τὰ γεωμετρικὰ προσάγομεν*—Bk. ii. ch. 17, § 39. Cf. *ὑπενόουν οἱ ναῦται προσάγειν τινὰ αὐτοῖς 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 ἔγραφεν 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 γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι*—Bk. i. ch. 26, § 3.

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

7. *βαστάζω*, “lift,” “carry,” in Bk. i. ch. 3, § 2: *τὴν ὄφρὸν βαστάσει*; in Bk. i. ch. 29, § 35 of an athlete, *οὐ βαστάζει με*; in Bk. ii. ch. 9, § 22, *τὸν τοῦ Αἴαντος 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. *ἀγρυπνέω*, “be sleepless,” common, e.g. Bk. i. ch. 7, § 30.

Cf. Luke xxi. 36, etc.

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

Cf. adj. *σκυθρωπός*—Matt. vi. 16; Luke xxiv. 17.

10. *βάλλω* (intrans.)—*βαλὼν κάθειυδε*—Bk. ii. ch. 20, § 10. So Bk. iv. ch. 10, § 29, “lie down.”

Cf. Acts xxvii. 14; *ἔβαλεν κατ’ αὐτῆς ἄνεμος*, “fall.”

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

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

Cf. *εὐχαριστῶ τῷ θεῷ*—Rom. i. 8, etc.

13. With *ἐν αὐτῷ . . . κινούμεθα*—Acts xvii. 28.

Cf. *πῶς γὰρ δύναται ἄμπελος μὴ ἀμπελικῶς κινεῖσθαι*—Bk. ii. ch. 20, § 18.

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

Cf. *ἔφαγον πάντες καὶ ἐχορτάσθησαν*—Mark vi. 42, etc.

15. *ἐπισκοπέω*, to denote superintendence in Bk. iii. ch. 22, §§ 72, 77, 97.

Cf. Heb. xii. 15.

16. ἐμπλέκω is used of the Cynic in Bk. iii. ch. 22, § 69, δει . . . οὐδ' ἐμπεπλεγμένον σχέσεσιν.

Cf. οὐδείς στρατευόμενος ἐμπλέκεται ταῖς τοῦ βίου πραγματεαῖς—2 Tim. ii. 4.

17. δουλαγωγέω—τὸν δουλαγωγούντά σε—Bk. iii. ch. 24, § 76 ; Bk. iv. ch. 7, § 17.

Cf. ὑποπιάζω μου τὸ σῶμα 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 ἱμάτια αὐτοῦ ἐγένετο στίλβοντα—Mark ix. 3. But with the latter we may compare the use of the adj. στιλπνός in Bk. iv. ch. 6, § 4, ἱματίδια στιλπνά, and Bk. iv. ch. 9, § 7, ἐσθήτα . . . στιλπνήν.

19. βιάζομαι, "use violence," in Bk. iv. ch. 7, §§ 20, 21.

Cf. πᾶς εἰς αὐτὴν βιάζεται Luke xvi. 16.

20. θλίβω and στενοχωρέω together in Bk. i. ch. 25, § 28, ἑαυτοὺς θλίβομεν, ἑαυτοὺς στενοχωροῦμεν.

Cf. ἐν παντὶ θλιβόμενοι ἀλλ' οὐ στενοχωρούμενοι—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, ὑπῆρχες αἰδήμων καὶ νῦν οὐκέτι εἶ. With the former, in which ὑπάρχω is not stronger than εἰμί, cf. ἀκούω σχίσματα ἐν ὑμῖν ὑπάρχειν—1 Cor. xi. 18. So in Papyri—v. EXPOSITOY, December, 1912, p. 564.

3. Adjectives.

1. ὀλόκληρος, "whole," with σῶμα—Bk. iv. ch. 1, § 151 ; with σκεύος—Bk. iii. ch. 26, § 26.

Cf. ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχή καὶ τὸ σῶμα . . . τηρηθείη—1 Thess. v. 23. Also Jas. i. 4, τέλειοι καὶ ὀλόκληροι.

2. αὐτόχειρ with ἐγένου—Bk. iv. ch. 9, § 12.

Cf. *αὐτόχειρες* . . . *ἔριψαν*—Acts xxvii. 19.

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. *φαῦλος*, 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 *εἴ 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 πρὸς τὰ ζῶα*—Bk. i. ch. 3, § 3—means “mortal,” virtually equivalent to *θνητός*. This seems to be the meaning in Rom. viii. 10, *τὸ μὲν σῶμα νεκρὸν διὰ ἁμαρτίαν* (cf. Sanday and Headlam, p. 198).

6. *κενόδοξος*—Bk. iii. ch. 24, § 43.

Cf. *μὴ γινώμεθα κενόδοξοι*—Gal. v. 26.

7. *φιλόστοργος*—Bk. iii. ch. 24, § 58.

Cf. *τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι*—Rom. xii. 10.

8. *ἀδόκιμος* of coins, “spurious,” “worthless”—Bk. i. ch. 7, § 6, Bk. iv. ch. 5, § 17.

Cf. *εἰ μὴ ἀδόκιμοί ἐστε*—2 Cor. xiii. 6; *μήπως . . . αὐτὸς ἀδόκιμος γένωμαι*—1 Cor. ix. 27.

9. *τὸ εὐσεβές καὶ τὸ ὁσιον*, “piety and holiness”—Bk. ii. ch. 20, § 22.

Cf. *εὐσεβῆς καὶ φοβούμενος τὸν θεόν*—Acts x. 2; *προσεύχεσθαι . . . ἐπαίροντας ὁσίους χεῖρας*—1 Tim. ii. 8.

4. Nouns.

1. ἀκοή, "ear," in κοινή τις ἀκοή λέγεται ἂν ἡ μόνον φωνῶν διακριτικῆ—Bk. iii. ch. 6, § 8.

Cf. Mark vii. 35, ἠνοίγησαν αὐτοῦ αἱ ἀκοαί.

2. The use of πηρίδιον in association with αἰτεῖν in Bk. iii. ch. 22, § 10—πηρίδιον προσλήψομαι καὶ ξύλον καὶ περιερχόμενος αἰτεῖν ἄρξομαι τοὺς ἀπαντῶντας—strengthens Deissmann's suggestion (v. *New Light*, p. 43) that πήρα in Luke ix. 3—μηδὲν αἴρετε εἰς τὴν ὁδὸν μήτε ράβδον μήτε πήραν—is a beggar's collecting-bag. We notice that Epictetus' ξύλον corresponds to Luke's ράβδον.

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

Cf. ἔγειρε, ἄρον τὸν κράβαττόν 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.

6. μάχαιρα—Bk. iv. ch. 1, § 88, common in the New Testament.

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

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

8. The common New Testament term for "queen," βασίλισσα—Matt. xii. 42, etc.—occurs in Bk. iii. ch. 22, § 99, ἡ βασίλισσα τῶν μέλισσῶν.

9. With αἰσχρολογία in Bk. iv. ch. 3 § 2, cf. ἀπόθεσθε . . . αἰσχρολογίαν ἐκ τοῦ στόματος ὑμῶν—Col. iii. 8.

10. For the stamp on a coin cf. τίνος ἔχει τὸν χαρακτήρα τοῦτο τὸ τετράσσαρον;—Bk. iv. ch. 5, § 17, with Mark xii. 16, (δηνάριον . . .) τίνος ἢ εἰκὼν αὐτῆ καὶ ἡ ἐπιγραφή;

11. σχῆμα has the usual meaning "fashion" in Bk. iv. ch. 13, § 5, στρατιώτης ἐν σχήματι ἰδιωτικῷ; cf. 1 Cor. vii.

31, Phil. ii. 8, Rom. xii. 2 (for compound verb), etc. But in Bk. iv. ch. 5, § 19—*μη γὰρ ἐκ ψιλῆς μορφῆς κρίνεται τῶν ὄντων ἕκαστον; ἐπεὶ οὕτω λέγε καὶ τὸ κήρινον μῆλον εἶναι—μορφῆ* 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, *ἔχοντες μόρφωσιν εὐσεβείας*?

12. For *κτῆνος* 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 ἴδιον κτῆνος*—Luke x. 34, etc.

13. St. Paul uses the term *τὸ θεῖον* “the Deity”—Bk. ii. ch. 20, § 22—at Athens: Acts xvii. 29.

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

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

16. *οἰκοδεσπότης*—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. *κανὼν*, “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 *πρόσωπον* 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* (*ἅγιον*)—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

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 εὐθύς ἐπιγνοὺς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ*. Apparently *νοί*—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 χώραν αὐτοὺς κατατάσσομεν*—Bk. ii. ch. 4, § 3, etc., cf. *οὐ γὰρ ἑαυτοὺς κηρύσσομεν*—2 Cor. iv. 5, etc.

(2) 3rd person for 2nd person (plural). With *τηρεῖτε οὕτως ἑαυτοὺς ἐν οἷς ἐπράσσετε*—Bk. ii. ch. 19, § 20, etc., cf. *τί διαλογίζεσθε ἐν ἑαυτοῖς*—Matt. xvi. 8, etc.

β. *ἐκεῖνος*—(1) Used emphatically, e.g. *φίλος ἔσομαι Καίσαρος ἐκείνου με ὄντα ἐταῖρον οὐδεὶς ἀδικήσει*—Bk. iv. ch. 1, § 95.

Cf. *καὶ ἐκεῖνος οἶδεν ὅτι 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 γνώσκετε ὅτι . . .*—Matthew xxiv. 43.

γ. *ὅς* as Demonstrative (cf. Platonic *ἢ δ' ὅς*). With *καὶ ὅς* (*ἔφη* understood) *τίνα τρόπον*; . . .—Bk. i. ch. 11, § 3, we may compare the common use of *ὅς μὲν . . . ὅς δέ . . .* in the New Testament, e.g. *ἐκεῖ ἐσταύρωσαν αὐτὸν καὶ τοὺς κακοῦργους, ὃν μὲν ἐκ δεξιῶν ὃν δὲ ἐξ ἀριστερῶν*—Luke xxiii. 33.

δ. Confusion of Relatives and Interrogatives. For *τίς* used as a Relative, e.g. *ἐγὼ δ' ἔχω, τίνι με δεῖ ἀρέσκειν, τίνι . . .*—Bk. iv. ch. 12, § 11, cf. *οὐ τί ἐγὼ θέλω ἀλλὰ τί σύ*—Mark xiv. 36. There seems to be no clear parallel—Matt. xxvi. 50 : *ἐφ' ὃ πάρει* being disregarded—in the New Testament to the use in Epictetus of Relative for Interrogative, for which cf. (*τὰ δὲ πτῆνα . . .*) *οἷα πάσχει ζητοῦντα ἐκφυγεῖν ; . . . οἷα λέγεις ;* (direct)—Bk. iv. ch. 1, §§ 26, 28, and (indirect) *τίς γὰρ ἀγαθός ἐστιν οὐκ εἰδὼς ὅς ἐστι ;*—Bk. iii. ch. 24, § 20.

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 (*τοῦ δ' ἐπιτρόπου . . . λουδορθηθέντος*), εἶτα ἐξῆς ἀπαγγείλαντος πρὸς αὐτόν, ὅτι ἐλουδορθηθῆ). Common in papyri : cf. for New Testament καὶ ἐλθόντων πρὸς τὸν ὄχλον προσῆλθεν αὐτῷ . . .—Matt. xvii. 14 (v. Moulton, *Proleg.*, p. 74).

ζ. Omission of article—(1) with Possessives. With *ὡς ὑπηρέτης σός*—Bk. iii. ch. 24, § 98—cf. ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω . . .—John iv. 34.

(2) With Demonstratives. With *ἀνδράποδα ταῦτα οὐκ οἶδεν*—Bk. iv. ch. 5, § 24—cf. τοῦτο ἤδη τρίτον ἐφανερῶθη Ἰησοῦς—John xxi. 14; with *ὅτι τοιοῦτον κατάσκοπον ἐπέμπομεν*—Bk. i. ch. 24, § 5—cf. τὸν θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις—Matt. ix. 8; with *ἐκ τοσοῦτου χρόνου ἐπιδημῶν* . . .—Bk. ii. ch. 13, § 6—cf. παρ' οὐδενὶ τοσαύτην πίστιν ἐν τῷ Ἰσραὴλ εὔρον—Matt. viii. 10; with *τί . . . τηλικαῦτα βιβλία γράφεις*—Bk. i. ch. 20, § 19—cf. πῶς ἡμεῖς ἐκφευξόμεθα τηλικαύτης ἀμελήσαντες σωτηρίας—Heb. ii. 3.

(3) With Nouns. With *ἐν κόσμῳ*—Bk. iii. ch. 7, § 1—cf. τὸ κληρονόμον . . . κόσμου—Rom. iv. 13; with *σὺ ἥλιος εἶ*—Bk. iii. ch. 22, § 5—cf. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ—Luke xxi. 25; with *ἐν οἴκῳ*, “at home”—Bk. ii. ch. 16, § 44—cf. two fine instances in 1 Cor. xi. 34, xiv. 35; with *εἰς οἶκον*, “home”—Bk. i. ch. 19, § 24 : ἔρχεται εἰς οἶκον, cf. Mark ix. 28; *ἐξ οἴκου*, “from home”—Bk. ii. ch. 21, § 12—does not occur in the New Testament.

6. Confusion of Comparatives and Superlatives.

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 ἡμῖν

τόπους ἐκλεξόμενος ἐλήλυθας—"the finest places." Cf. τὰ τρία ταῦτα, μείζων δὲ τούτων ἢ ἀγάπη—1 Cor. xiii. 13. Such may be the case with ἄλλο δέ τι τῶν μικροτέρων ἔργων—Bk. iv. ch. 12, § 5.

β. In Bk. iii. ch. 7, § 24—ἐν τορεύματι τί κράτιστόν 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—ἀγαθὰ δὲ τὰ τοῦ κρατίστου κρείττονά ἐστιν ἢ τὰ τοῦ φαυλοτέρου. We must treat them either as two comparatives or as two superlatives.

7. Verbal Forms—*a.* Verbs in -μι with endings of verbs in -ω. E.g. with συνίστανεν—Bk. iii. ch. 23, § 22—cf. συνιστάνειν—2 Cor. iii. 1. With δεικνύω—Bk. iii. ch. xxvi. § 19—cf. δεικνύειν—Matt. xvi. 21.

β. Other non-classical endings. With ἤμην—Bk. ii. ch. 20, § 29, etc., and ἦς—Bk. ii. ch. 4, § 4, etc.,—cf. Matt. xxv. 21, 35, etc. For οἶδαμεν—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 -ῃ is found, e.g. σύρῃ—Bk. i. ch. 29, § 22, and also the New Testament 3rd pers. plur. imperat. ending -έτωσαν in νευέτωσαν—Bk. iii. ch. 26, § 29.

γ. The New Testament γίνομαι 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. διεγείρετο—John vi. 18.

8. Use of the Perfect. There are instances of the true Perfect of abiding result, e.g. ἀνάγνωτε τὸ Ξενοφώντος Συμπόσιον καὶ ὄψεσθε 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 καθεῖκε τὴν κόμην, ἀνειληφε τρίβωνα, δεικνύει . . .—Bk. iv. ch. 8, § 34, where Gnomio

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. *τί ἐγένετο ; τὸ πλοίου ἀπώλετο . . . τί γέγονεν*;—Bk. iii. ch. 8, § 5.

Cf. *λαβὼν . . . εἰληφώς*—Matt. xxv. 20, 24, and *ἀπελθὼν πέπρακεν . . . καὶ ἠγόρασεν αὐτόν*—Matt. xiii. 46.

9. Prepositions—*α. ἀντί*, “for the sake of,” in *ἀντὶ λύχου κλέπτῃς ἐγένετο*—Bk. i. ch. 29, § 21, etc.

Cf. *ὁς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς*—Heb. xii. 2, etc.

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

Cf. *ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς*—John i. 18, etc.

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

Cf. *ἠλλαξαν . . . ἐν ὁμοιώματι*—Rom. i. 23, etc.

δ. παρά, c. accus., “because of,” common, e.g. *ἂν δέ τις ἀτυχήῃ, μένησο ὅτι παρ’ αὐτόν ἀτυχεῖ*—Bk. iii. ch. 24, § 2.

Cf. *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*—1 Cor. xii. 15, 16.

ε. παρά, c. gen., “by,” of the agent in *ὡς ἂν δίδωται παρὰ τοῦ ἔχοντος ἐξουσίαν*—Bk. iv. ch. 10, § 29.

Cf. *γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς μου*—Matt. xviii. 19.

ζ. for ὑπέρ, c. gen., in the sense of *περί*, e.g. *φοβεῖται τις ὑπέρ*—Bk. ii. ch. 13, § 9—cf. *ὑπὲρ οὗ ἐγὼ εἶπον*—John i. 30.

η. Preposition governing an Adverb. With μέχρι νῦν—Bk. ii. ch. 19, § 25—cf. *ἀπὸ τότε . . . ἀπ’ ἄρτι*—Matt. xxvi. 16, 29.

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

β. After *ποιέω*. With *ποιήσον ἵνα σε μηδεὶς ἀποστρέφεται*

—Bk. iv. ch. 11, § 17—cf. οὐκ ἐδύνατο οὗτος . . . ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ;—John xi. 37.

γ. In a substantive clause: with ἵνα πάθῃ ταῦτα ὑπ' Ἀθηναίων—Bk. i. ch. 29, § 16—cf. ἐμὸν βρῶμά ἐστιν ἵνα ποιήσω τὸ θέλημα—John iv. 34.

δ. After verbs denoting a wish or command: e.g. ἤθελον, ἵνα με . . . θαυμάζωσι—Bk. i. ch. 21, § 3; εὔχεσθαι αὐτοὺς ἔδει 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.

ε. Introducing a request. With ἄγε ἵνα Σώφρων στεφανωθῇ—Bk. iii. ch. 4, § 9—cf. (prob.) τοῦτο λέγω ἵνα μηδεὶς ὑμᾶς παραλογίζηται—Col. ii. 4.

ζ. In the sense of “because.” With γελοῖον οὖν, ἵν' ἄλλος μικρήσῃ κωμῳδῶν, ἐμὲ βλάπτεσθαι—Bk. iii. ch. 4, § 10—cf. Ἀβραὰμ . . . ἠγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν—John viii. 56.

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

Cf. μήτι οὗτός ἐστιν ὁ Χριστός;—John iv. 29.

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

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

γ. With indic. of statement especially after a relative or ὅτι, “because,” e.g. μὴ γὰρ σὸν τοῦτο τὸ ἔργον ἦν ἀλλ' ἐκείνου—Bk. ii. ch. 6, § 8—

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

δ. With infinitives of verbs of “saying” and “thinking,” e.g. λέγοντες μὴδ' εἶναι τὸ θεῖον—Bk. i. ch. 12, § 1.

Cf. λέγοντες μὴ εἶναι ἀνάστασις Matt. xxii. 23.

12. Particles, etc.—*a.* *ἄν* is usual for, *ἕάν*, e.g. Bk. i, ch. 1, § 20.

Cf. John xii. 32, etc.

β. *ἄν*, “would,” is often omitted, e.g. with *ἤθελον*—Bk. i. ch. 19, § 18, etc.

Cf. Gal. iv. 20 : *ἤθελον*.

γ. *ἰδοῦ*—common as interjection, e.g. Bk. iv. ch. 11, § 35.

Cf. Acts i. 10, etc. It is also followed by an object, e.g. *ἰδοῦ τί ἀντί τούτου ἔχεις*—Bk. iv. ch. 9, § 1.

Cf. *ἰδοῦ ὕδωρ*—Acts viii. 36.

δ. *πλὴν*, “but,” in *πλὴν ἐπ’ ἐμοῦ παρεκαλοῦντο*—Bk. iii. ch. 23, § 27, etc.

Cf. *πλὴν λέγω ὑμῖν*—Matt. xi. 22, 24, etc.

ε. *ἄνωθεν*, with the meaning “again,” in Bk. ii. ch. 17, § 27 : *οὐ θέλεις ἀπομαθεῖν . . . πάντα ταῦτα καὶ ἄνωθεν ἄρξασθαι συναισθανόμενος . . .* supports such a meaning for the same term in John iii. 7 : *δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν*.

ζ. *ποῦ, ὅπου, ἐκεῖ, ἀλλαχοῦ*, of “motion to.” E.g. with *ἄν μ’ ἐκεῖ πέμπης*—Bk. iii. ch. 24, § 101—cf. *μετάβα ἔνθεν ἐκεῖ*—Matt. xvii. 20.

η. For *ᾧδε*, “here.” With *ᾧδε ἡ πολλὴ προσοχὴ καὶ σύντασις*—Bk. iii. ch. 22, § 105—cf. *καλὸν ἐστὶν ἡμᾶς ᾧδε εἶναι*—Matt. xvii. 4. For *ᾧδε*, “hither” : with *δὸς ᾧδε τὴν πτισάνην*—Bk. ii. ch. 20, § 30—cf. *ἦλθες ᾧδε πρὸ καιροῦ . . .*;—Matt. viii. 29.

13. Sundries—*a.* Infinitive for Imperative. With *μεμνησθαι ὄν ἐν τοῖς καθόλου, ὅτι . . .*—Bk. iv. ch. 13, § 23, etc.—cf. *τῷ αὐτῷ στοιχεῖν*—Phil. iii. 16, etc. (cf. Moulton, *Proleg.*, p. 179).

β. Participle for Imperative. With *αἰεὶ μεμνημένος ὅτι σὸν καὶ . . .*—Bk. ii. ch. 6, § 8—cf. *ἀποστηγούντες τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ*—Rom. xii. 9.

γ. Accusative—in place of Nominative—with Infinitive. With *οἱ τραγῳδοὶ οἰήσονται ἑαυτοὺς εἶναι προσωπεῖα . . .*—

Bk. i. ch. 29, § 41—cf. ἐγὼ ἐμαυτὸν οὕτω λογίζομαι κατεληφέναι—Phil. iii. 13.

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

ε. Dative of Time (Duration). With τοσοῦτῳ δὲ χρόνῳ παρακεκαθικέναι . . .—Bk. ii. ch. 6, § 23, etc.—cf. χρόνῳ ἱκανῷ οὐκ ἐνεδύσατο ἱμάτιον—Luke viii. 27, etc.

ζ. Dative of “motion to.” Common after προσέρχομαι : e.g. προσέρχεται τοῖς φιλοσόφοις—Bk. i. ch. 26, § 9.

Cf. προσῆλθεν αὐτῷ ἑκατόνταρχος—Matt. viii. 5, etc. Also after simple verb ἔρχομαι : with ἔρχη μοι . . .—Bk. ii. ch. 21, § 11—cf. ἔρχομαί σοι ταχύ—Rev. ii. 16.

η. Loss of Emphasis. In Diminutives probably and certainly in Compound Verbs : for the latter, with τὰς χεῖρας καταφιλήσαι—Bk. iv. ch. 10, § 20—cf. κατεφίλησεν αὐτόν—Matt. xxvi. 49. It seems needless to insist that Judas “kissed fervently.”

II. 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 συνειδός*) gives this power"—of reproving and of punishing delinquents—Bk. iii. ch. 22, § 94.

Cf. Rom. ii. 15: *τῆς συνειδήσεως*. With *ἄνθρωπος συνειδώς* *ἑαυτῷ μηδὲν ἀγαθὸν μή τε πεποιηκότι*—Bk. iii. ch. 23, § 15—cf. *οὐδὲν γὰρ ἑμαυτῷ 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 (*φάυλων*) 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. (*χαῖρε τοῖς παρούσι καὶ*) *ἀγάπα ταῦτα, ὧν καιρὸς ἐστίν*—Bk. iv. ch. 4, § 45. In the New Testament the verb always means "I love," e.g. *ἀγαπᾶτε τοὺς ἐχθροὺς ὑμῶν*—Matt. v. 44, etc. In the same way in Epictetus the adj. *ἀγαπητό* means "satisfactory," e.g. *ἀγαπητὸν γὰρ, εἰ . . . ὀλίγων γε ἀμαρτημάτων ἐκτὸς ἐσόμεθα*—Bk. iv. ch. 12, § 19; but in the New Testament "beloved," e.g. *σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός*—Mark i. 11.

2. *πλεονεξία* is used in a good sense for "advantage" in Bk. ii. ch. 10, § 9: *ὄρα γὰρ . . . ἀντί . . . καθέδρας αὐτὸν εὐγνωμοσύνην*—"good temper"—*κτῆσασθαι, ὄση ἢ πλεονεξία*. But in the New Testament the term is always used in a bad

sense, meaning "covetousness" or "greediness," e.g. ἀκαθαρσία πᾶσα ἢ πλεονεξία μηδὲ ὀνομαζέσθω ἐν ὑμῖν—Eph. v. 3.

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

4. In the use of παπεινός 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. . . ταπεινὸς 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 ἡρημένου (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 Γαλιλαῖοι 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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