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ἀγαπητός.¹

I ἀγαπητός,² verbal adjective from ἀγαπάω, and so properly *worthy of love, lovable*: Origen *in Io.* xx 23 [on viii 4] ἀξία ἔστιν τὰ ἀγαπητὰ τοῦ ἀγαπᾶσθαι . . . τὰ ἀγαπητὰ μᾶλλον ὑπὸ θεοῦ ἀγαπᾶται: Basil *Hom. in Ps.* xliv [xlv] (on the title ὡδὴ ὑπὲρ τοῦ ἀγαπητοῦ) τὸ κυρίως ἀγαπητὸν ὁ θεός, . . . οὐ τοῦ τυχόντος ἔστιν εἰς τὸ τέλειον χωρῆσαι ἀγάπης καὶ τὸν ὄντως ἀγαπητὸν ἐτιγνῶναι, *Hom. in Ps.* cxiv [cxvi] on v. 1 πάντα αὐτῷ [i. e. to the Psalmist] ἀγαπητὰ διὰ τὴν πρὸς θεὸν ἀγάπην.

II But probably the consciousness of this shade of meaning may have been confined to scholars like Origen and Basil: its regular use in Christian Greek from the beginning is *beloved*, and the word was, since ἀγάπη was the characteristic Christian virtue, the habitual designation—as an alternative to ἀδελφοί, or in combination with it—of Christians for one another. The N.T. use of it with proper names alone ‘Persis the beloved’, ‘To Gaius the beloved’ (Rom. xvi 12, 3 Jo. i) tended indeed to disappear (for one reason of this from the later fourth century onwards see Theodoret, **V** *ad fn.*): but in combination with a noun or noun and possessive pronoun (e. g. Dion. Alex. *Ep. ad Basilidem* τῷ ἀγαπητῷ μου νίφω καὶ ἀδελφῷ καὶ συλλειτουργῷ . . . ἀγαπητῆ νίε μου, Feltoe 94. 1, 105. 7) it was always common, and in addressing Christians or the Christian community, whether in sermons or in letters, the use of the vocative ἀγαπητέ, ἀγαπητοί was as regular after N.T. as in the N.T. books; e. g. Clem. *ad Cor.* has it seventeen times.

III *Only, unique*: especially *Only Son*. This was the proper use of ἀγαπητός in classical Greek: primarily of children ‘an only child’, but

¹ It is intended to publish from time to time in the JOURNAL drafts of articles on some of the more important words to be included in the proposed Lexicon of Patristic Greek. They will be contributed by different writers, but will not always be signed: nor will the arrangement and method be quite as compendious as will be necessary in the Lexicon itself. But it is greatly hoped that readers of the JOURNAL will contribute criticisms of such articles, or additional material amplifying or rectifying the original article. Communications should be addressed to the care of the editor of the Lexicon, Pusey House, Oxford.

² With regard to pre-Christian usage, it may be noted that in classical Greek the word ἀγάπη is unknown (though ἀγάπησις is found in the Platonic *Ἔρωσι*, in Aristotle *Metaphysics* i 1 and in the fragments of the Stoic Chrysippus), and that ἀγαπάω means mainly ‘to be contented with’ (cf. VI below): ἀγαπητός would therefore properly be ‘what one has to be contented with’, and so ‘all that one has’, and then finally ‘the exclusive object of interest or affection’.

not exclusively. Thus Pollux *Onomasticon* iii 2 καλοῖτο ἂν υἱὸς ἀγαπητὸς ὁ μόνος ὢν πατρὶ ἢ μητρὶ ὡς περ καὶ ἀγαπητῆ θυγάτηρ καὶ μονογενῆς καθ' Ἡσιόδου: Hesychius *Lexicon* s.v. ἀγαπητὸν μονογενῆ, κεχαρισμένον. And so we find in Aristotle *Politics* ii 4 (1262 b) δύο γὰρ ἔστιν ἃ μάλιστα ποιεῖ κήδεσθαι τοὺς ἀνθρώπους καὶ φιλεῖν, τό τε ἴδιον καὶ τὸ ἀγαπητόν: *Eudemian Ethics* iii 6. 3 (1233 b) οἷον εἰ εἰς γάμον δαπανῶν τις τοῦ ἀγαπητοῦ, πλούσιος ὢν, δοκεῖ πρέπειν ἑαυτῷ τοιαύτην κατασκευὴν οἷον ἀγαθοδαμονιαστὺς ἐστιῶντι: *Rhetoric* i 7. 41 καὶ τὸ ἀγαπητόν καὶ τοῖς μὲν μόνον, τοῖς δὲ μετ' ἄλλων διὸ καὶ οὐκ ἴση ζημία, ἂν τις τὸν ἑτερόφθαλμον τυφλώσῃ καὶ τὸν δὺ ἔχοντα, ἀγαπητόν γὰρ ἀφήρηται, where the argument appears to be exactly parallel to Nathan's parable of the one ewe lamb—'other people have more lambs (or more eyes, or what not), my client had only one.' This use passed into LXX, e.g. Gen. xxii 2, 12, 16 (in v. 2 Cyprian's Bible had 'filium tuum illum unicum', but v. 16 'dilectissimo'), Jud. xi 34 (A and Lucian), Am. viii 10, Zach. xii 10, Jer. vi 26, Tob. iii 10 **Ν**: it must have been known to St Paul when he substituted in Rom. viii 31 τοῦ ἰδίου υἱοῦ for τοῦ ἀγαπητοῦ υἱοῦ of Gen. xxii 16: it is the natural meaning of ἕνα ἔσχεν υἱὸν ἀγαπητόν in the parable of the husbandmen, Mk. xii 6, Lk. xx 13 (cod e 'filium meum unicum'), and in Hermas *Sim.* v 2. 6 τὸν υἱὸν αὐτοῦ ὃν ἀγαπητόν εἶχε καὶ κληρόνομον¹: and it is an open question whether ὁ υἱὸς μου ὁ ἀγαπητός in the Gospel narratives of the Baptism and Transfiguration should not be interpreted in this sense, cf. Daniel Heinsius *Exercitationes sacrae ad N. T.* (Leyden, 1639) on Mk. i 11. The following quotations will at least suggest that such was the dominant exegesis in the early Church. So expressly Athanasius: *Or. c. Ar.* iv 24 καὶ ἐν τῇ Παλαιᾷ περὶ Υἱοῦ πολλὰ λέγεται, οἷον . . . ψᾶλμὸς ὑπὲρ τοῦ ἀγαπητοῦ [Ps. xlv (xlv) *tit.*], καὶ ἐν τῷ Ἡσαΐᾳ [Is. v 1] . . . ἄσμα τοῦ ἀγαπητοῦ τῷ ἀμπελῶνι μου . . . τὸ δὲ ἀγαπητὸς τίς ἂν εἴη ἢ υἱὸς μονογενῆς . . . ταῦτόν γὰρ ἔστιν τό τε μονογενὲς καὶ τὸ ἀγαπητόν, ὡς τὸ Οὐτός ἐστιν ὁ γίος μου ὁ ἀγαπητός: οὐ γὰρ διή την εἰς αὐτὸν ἀγάπην σημάσαι θέλων εἶπε τὸ ἀγαπητός (ἵνα μὴ τοὺς ἄλλους μισεῖν δόξῃ) ἀλλὰ τὸ μονογενὲς ἐδήλον ἵνα τὸ μόνον ἐξ αὐτοῦ εἶναι αὐτὸν δείξῃ. καὶ τῷ Ἀβραάμ γοῦν σημάσαι θέλων ὁ Λόγος τὸ μονογενὲς φησι Προσένεγκε τὸν γίον σου τὸν ἀγαπητόν παντὶ δὲ δήλον ἐκ τῆς Σάρρας μόνον εἶναι τὸν Ἰσαάκ: *ib.* iv 29 τὸ δὲ ἀγαπητόν καὶ Ἕλληνας ἴσασαν οἱ δεινοὶ περὶ τὰς λέξεις, ὅτι ἴσον ἔστιν τῷ εἰπεῖν μονογενῆς: φησὶ γὰρ Ὅμηρος [*Od.* ii 365] . . . μοῦνος ἐὼν ἀγαπητός . . . ὁ ἄρα μόνος ὢν τῷ πατρὶ ἀγαπητός λέγεται. Other fathers who bring ἀγαπητός into collocation with μονογενῆς (as in Jud. xi 34 [A Lucian] of Jephthah's daughter, αὐτῆ μονογενῆς αὐτῷ ἀγαπητῆ, καὶ οὐκ ἔστω αὐτῷ πλὴν αὐτῆς), and therefore presumably interpret the one by the other, are: Iren. *Haer.* iv 5. 3 (of Abraham) τὸν ἴδιον μονογενῆ καὶ ἀγαπητόν

¹ This is apparently the true reading: cf. the Latin version 'quem carum et heredem habebat'.

παραχωρήσας θυσίαν τῷ θεῷ, ἵνα καὶ ὁ θεὸς εὐδοκήσῃ . . . τὸν ἴδιον μονογενῆ καὶ ἀγαπητὸν υἱὸν θυσίαν παρασχεῖν. Eus. *eccl. theol.* i 10 (68. 15) ὁ ἀληθῶς υἱὸς τοῦ θεοῦ, ἐξ αὐτοῦ ἅτε διὰ πατρὸς ἀποτεχθεὶς, εἰκότως καὶ μονογενῆς καὶ ἀγαπητὸς χρηματίσειεν ἂν τοῦ πατρὸς, and *ib.* i 20 (86. 8), ii 7 (104. 23), ii 20 (129. 27), *c. Marcell.* i 1 (2. 14); cf. *eccl. theol.* ii 14 (118. 6) λόγον μὲν ὄντα καθ' ὃ . . . θεὸν δὲ καὶ μονογενῆ καθ' ὃ μόνος ἀληθῶς ἦν υἱὸς τοῦ ἐπὶ πάντων θεοῦ, υἱὸς γνήσιος ὄντως καὶ ἀγαπητὸς, τῷ αὐτοῦ πατρὶ κατὰ πάντα ἀφωμοιωμένος, and apart from any christological reference *laud. Const.* xiii 6, 7 (238. 12, 17) τὰ μονογενῆ καὶ ἀγαπητὰ τῶν τέκνων κατασφάττειν . . . ἔθνον τὰ ἀγαπητὰ καὶ μονογενῆ τῶν τέκνων. *Ap. Const.* iii 17. 4 X. ὁ μονογενῆς θεὸς ὁ ἀγαπητὸς υἱός, cf. viii 12. 31. Greg. Nyss. *de deitate Filii et Sp. S.* (ii 905) (of Abraham) λάβε μοί, φησι, τὸν γίον σου τὸν ἀγαπητὸν τὸν μονογενῆ. ὄρα τὰ κέντρα τοῦ λόγου, πῶς κεντεῖ τοῦ πατρὸς τὰ σπλάγχνα . . . καὶ υἱὸν ἀγαπητὸν καὶ μονογενῆ καλῶν;¹ So probably Serapion πάντας πρὸς ἑαυτὸν διὰ τῆς ἐπιδημίας τοῦ ἀγαπητοῦ σου υἱοῦ ἔλκων in his εὐχῇ προσφόρου (*J. T. S.* i 105), his ordinary phrase being τοῦ μονογενοῦς σου Ἰ. X. Both interpretations of ἀγαπητός are apparently combined by St Basil (*in Ps.* xlv [xlv] *tit.*: partly quoted above): ἀγαπητὸς τῷ πατρὶ μὲν ὡς μονογενῆς, τῇ κτίσει δὲ πάση ὡς πατὴρ φιλόανθρωπος καὶ ἀγαθὸς προστάτης, τὸ αὐτὸ δὲ ἐστὶν τῇ φύσει καὶ ἀγαπητὸν καὶ ἀγαθόν· διότι καλῶς ὤρισαντο ἥδη τινὲς ἀγαθὸν εἶναι οὐ πάντα ἐφίεται [*Aristotle Ethics* i 1]: and by St Chrysostom *Hom. xii in Mt.* (iii 17) 162 C φωνῆ μετὰ τοῦ πνεύματος κηρύττουσα τοῦ μονογενοῦς τὴν ἀξίαν . . . ἡ λέγουσα οὐτός ἐστιν ὁ γίος μου ὁ ἀγαπητός, 165 A οὐ γὰρ ἀγγέλους καὶ ἀρχαγγέλους ἐποίησεν, ἀλλὰ υἱὸς θεοῦ κατασκευάσας καὶ ἀγαπητοὺς οὕτως ἔλκει πρὸς ἐκείνην τὴν λῆξιν ἡμᾶς. There does not indeed appear to be any trace of ἀγαπητός = μονογενῆς in Origen; his comment on Matt. xvii 5 ἡ τοῦ πατρὸς φωνὴ μαρτυροῦσα τῷ υἱῷ ὡς ἀγαπητῷ καὶ εὐδοκῆτῷ, *In Matt. Tom.* xii § 42, suggests that he interpreted ἀγαπητός and εὐδοκῆτός as on the same plane, and if this is the right interpretation it perhaps covers the similar phrase in St Polycarp's prayer *Mart. Pol.* 14 ὁ τοῦ ἀγαπητοῦ καὶ εὐλογητοῦ παιδὸς σου Ἰ. X. πατὴρ, though Origen himself of course often interprets quite independently of the exegetical tradition.

IV In pseudepigraphic Christian (and in Jewish?) writings ὁ ἡγαπημένος (see under ἀγαπάω) seems to be used as a title of Messiah *The Beloved*, and ἀγαπητός may have followed suit from the apparent

¹ These passages seem amply sufficient to shew that *μονογενῆς* and *ἀγαπητός* are used as equivalent or as exegetical the one of the other (and one might perhaps add to them *Ep. ad Diognetum* 8. 11 διὰ τοῦ ἀγαπητοῦ παιδός, 10. 2 τὸν υἱὸν αὐτοῦ τὸν μονογενῆ); and if so, there would remain no ground for the suspicion expressed by Dr Hort (*Two Dissertations* p. 49 n.) that some of the writers cited read both words in their LXX text of Genesis.

identity of meaning of the two words: see Dr J. Armitage Robinson's note in his *Ephesians* [1903] pp. 229-233, who would further equate the ὁ γίος μου ὁ ἀγαπητός of Mt. xvii 5 with the ὁ γίος μου ὁ ἐκλελεγμένος of Lk. ix 35. So the *Ascension of Isaiah* iii 13 ἐξέλευσιν τοῦ ἀγαπητοῦ ἐκ τοῦ ἐβδόμου οὐρανοῦ (L 'adventum dilectissimi de septimo caelo'), iv 3 οἱ δώδεκα ἀπόστολοι τοῦ ἀγαπητοῦ. *Acta Philippi* 19 (Bonnet 10. 21-25) ὦ πάτερ ἄγιε . . . πέμψον σου τὸν ἀγαπητὸν υἱὸν Ἰ. Χ. ἐλέγξαι τὸν ἄπιστον ἀρχιερέα, ἵνα τὸ σὸν ὄνομα ἐν τῷ ἀγαπητῷ Χριστῷ δοξασθῇ. This class of writings is more likely to have been influenced by Jewish, and less by classical, usage than were the fathers cited under III: and therefore it may well have interpreted ὁ ἀγαπητός, ὁ υἱὸς ὁ ἀγαπητός, of Christ in a different sense to that predominantly found in the fathers.

V ἀγαπητή, and less frequently ἀγαπητός, a *spiritual lover*: not apparently till after the middle of the fourth century: used in Latin also, e.g. Jerome *ep.* xxii 14 'unde in ecclesiis **agapetarum** pestis introiit? unde sine nuptiis aliud nomen uxorum? immo unde novum concubinarum genus? unde meretrices univirae?' *Epiaph. Haer.* lxiii 2 κατηγοροῦσι τῶν ἐν τῇ ἐκκλησίᾳ τὰς ἀγαπητὰς λεγομένας συνεισάκτους γυναικας κεκτημένων: *ib.* lxxviii 11 (of the Virgin as commended to St John) μὴ τοῦτο στραφῆίς εἰς βλάβην τισι καὶ δόξωσιν ἐν τούτῳ λαμβάνειν πρόφασιν συνεισάκτους καὶ ἀγαπητὰς ἐπικαλουμένας ἑαυτοῖς ἐπινοεῖν. *Greg. Naz. Epigram.* xx (Epigrams x-xx are on the same subject: x, xiii, xiv, xv, xvi contain the word) 7 τῶν Χριστῷ ζώντων καὶ τερπομένων ἀγαπηταῖς | μὴ που τοὺς μεγάλους αὐρα φέρει καμάτους. | ἡ πῦρ ἢ πρὸς σημήια τοῖς ἀγαπητοῖς: | τὴν εἰκαζομένην φεύγετε σωφροσύνην. *ib.* xviii 3 Χριστὸν ἔχεις ἀγαπητόν, ἀπόπτυσον ἄνδρας ἅπαντας. *Ps-Athanasius Syntagma Doctrinae ad Monachos* [ed. Bened. ii 361 B] μὴ ἔχειν γυναῖκα συνεισάκτον, καθάπερ τινὲς ἀγαπητὰς ἐπέθεντο αὐταῖς ὀνόματα. Basil (? : the treatise was first published from a Florence MS in 1763: Migne, xxx 811) *Sermo de Contubernaliibus* 2 εἰ [Πέτρος] εἶχεν ἀγαπητὴν (sc. ἀδελφὴν γυναῖκα of 1 Cor. ix 5), καὶ ἡμεῖς τοῖς ἐκείνου ἔχουσιν ἐπακολουθεῖν, 4 ἀγαπητὴ γὰρ ἦτω διὰ Χριστὸν ἕως τοῦ χαίρειν, 11 πολλαῖς τις κόρη τοῖς ἰδίοις γονεῦσι μὴ ἐξυπηρησαμένη . . . αὐτῆ σπουδαία εἰς τὸν ἀγαπητὸν εἰρήθη.¹ Theodoret *in ep. ad Philem.* 2 ἀγαπητὴν ὀνόμασε τοῦ Φιλήμονος τὴν ὁμόζυγα ὡς τῇ πίστει κοσμουμένην. θαυμαζέτω δὲ μηδεὶς εἰ προσπταίουσι νῦν τινες τῷ προσρήματι τούτῳ: οἱ γὰρ κακῶς κεχωρημένοι τῷ πράγματι τῇ προσηγορίᾳ τὴν λοιδορίαν προσήψαν, πάλαι δὲ σεμνὸν τὸ ὄνομα καὶ ἀξιεπαῖνον ἦν. John Scholasticus *Nomocanon* tit. xxiv, quoting

¹ For completeness' sake it may be as well to add from this same tract a record of a synonym for ἀγαπητή, namely ἀγαπητρίς, *de Contubernaliibus* 2 ἡ τῶν ἀγαπητρίδων, λέγω δὴ, *μανία*. [In pseudo-Chrysostom *in Ps.* xcii 2 (ed. Bened. v 622 E) Εἴα . . . δρακοντιῶν συρισμάτων ἀγαπήτρια—another, unknown form—the sense is not quite the same.]

Const. ix tit. 1 (*Novellae* vi cap. 6) τὰς [διακονίσσας] μὴ ἔχειν ἐν τάξει δῆθεν ἀδελφῶν ἢ συγγενῶν ἢ τῶν καλουμένων ἀγαπητῶν συνόντας.

VI The neuter ἀγαπητῶν and adverb ἀγαπητῶς had already in classical Greek the technical signification 'it must be accepted, acquiesced in', 'one must be content'. So Josephus *Bell. Iud.* i 5, quoted in Eus. *H. E.* iii 6. 10 ἰκετευόντων . . . μεταδοῦναι τι μέρος αὐτοῖς ὧν κινδυνεύουσαιτες ἦνεγκαν· οὐδ' ὅτιοῦν μετέδοσαν, ἀγαπητὸν δὲ ἦν τὸ μὴ καὶ προσαπολέσθαι σεσυλημένον. Origen *in Io. x 43* (ii 22), the greater blessing is Blessed are your eyes for they see . . . ἀγαπητὸν δὲ καὶ τὸν ὑποδεέστερον λαβεῖν μακαρισμὸν λέγοντα Μακάριοι οἱ μὴ ἰδόντες καὶ πιστεύσαντες. Eus. *dem. ev.* viii 2 p. 388 τοῖς ἐξ ἀνθρώπων . . . εἰς τὸ ἐφικτὸν ἀρετῆς χωρήσασι ἀγαπητὸν ἀγίοις χρηματίσαι . . . ἀγίων δὲ ἀγίος τίς ἂν κυρίως ἐν ἀνθρώποις ὀνομασθεῖη; Chrysostom frequently (especially in an apodosis, joined to πλὴν ἀλλά, or with τέως): *Hom. in ep. ad Rom.* i (426 A) τοσαύτην ἀπονεύματε σπουδῆν τῇ τῶν λεγομένων ἀκροάσει ὅσην τῇ τῶν χρημάτων συλλογῇ· εἰ γὰρ καὶ αἰσχρὸν τοσαύτην ἀπαιτῆσαι παρ' ὑμῶν μόνην, πλὴν ἀλλ' ἀγαπητόν, ἂν τοσαύτην γοῦν διδώτε: *Hom. in ep. i ad Cor.* xxxiii (307 E) δεῖ τοίνυν συγκαταβαίνειν . . . τὸ τέως ἀγαπητὸν ἦν τὸ τὸν σταυρὸν τοὺς ἀκούοντας μὴ ἐπαισχυνθῆναι. For ἀγαπητῶς Basil (?) *Comm. in Isai.* 472 E ἐπτά γυνῆκες [iv 1] . . . πνεύματα . . . ἅπερ οὐκ ἔχοντα ᾧ ἐπαναπύσεται [ix 2], ἀγαπητῶς τοῦ κατὰ τὸν Κύριον ἀνθρώπων λαβόμενα ποιεῖ τὰ ἀναγεγραμμένα (where the Benedictine text is wrong both in punctuation and translation). And so sometimes 'barely', 'scarcely', Basil *Hom. in Hexaemeron* iii 1 οὐ λέληθῆ με ὅτι πολλοὶ τεχνῖται τῶν βαναύσων τεχνῶν, ἀγαπητῶς ἐκ τῆς ἐφ' ἡμέραν ἐργασίας τὴν τροφὴν ἑαυτοῖς συμπορίζοντες, περιστήκασιν ἡμᾶς, οἱ τὸν λόγον ἡμῶν συντέμνουσιν, ἵνα μὴ ἐπὶ πολὺ τῆς ἐργασίας ἀφέλκωνται.

(The following note has been kindly contributed on the subject of the above article.)

The collection and arrangement of the meanings of ἀγαπητός render it possible to conjecture something as to the affiliation or genealogy of the meanings discriminated in this article, possibly even to cast some light upon the motives which determined the choice of ἀγάπη to signify the peculiar relation of the Christian to his brethren in the new community. It is generally supposed that before its appropriation to such use the word or its cognates must have already conveyed some sense of a distinctive quality in the emotion so named, e. g. some special intensity or purity of the affection. But it has always been difficult or impossible to verify this line of descent, and the known facts as to pre-Christian use do not support it. As is pointed out, the word ἀγάπη itself does not occur in pre-Christian writers, and the discussion must turn upon the earlier meanings of ἀγαπᾶν, ἀγαπητός, &c. The pedigree of the meanings, which is suggested by the study of the history of these words, is somewhat surprising. The earliest meaning is that of contentment or acquiescence, and there is no evidence of a gradual introduction of either warmth or purity. Or rather, both do come in, but as it were silently and incidentally, and it is hard to say how late even in Christian usage the original sense may have

persisted or been prominent. In any case the dominant element in the meaning was for long not that of any peculiar quality or intensity in the feeling, but rather that of some uniqueness in the object towards which the feeling was directed or with which the relation subsisted. Hence, while *ὁ ἀγαπητός* may be translated 'the beloved', it rather denotes than connotes or 'means' that. What is prominent in the conception is the uniqueness of the relation to such a unique object, the quality of the feeling being consequential upon that. This implies the selection or singling out from many of the object, and what is emphasized is the *dilectio* rather than the *amor* or *caritas*. Thus the *ἀγαπητός* is rather 'the chosen' than 'the beloved' (= *ἐκλεκτός*), and this accords with sense IV in the article and is the most probable source of sense V. No doubt as time went on the feature of uniqueness in the object and the relation became obscured, while that of the character of the feeling came to the fore, but precisely when this change is to be dated it is hard to say. Perhaps our tendency is to date it too early, and Athanasius's words seem to indicate that the memory of it was a point of fine scholarship. Still it would probably be an error to suppose that in Christian use it had been almost entirely forgotten. The use of *εὐδοκητός* as an equivalent does not help us much, for it too has somewhat of the same ambiguous or double sense: it sometimes means 'what one ought to be, or is, contented with'.

It may be worth while to add that the change is helped by the natural appropriateness of the word to the relation of the one wife to the one husband, and the growing elevation of the idea of true marriage under Christian influence. The problem of interest is the question why the word was selected to signify the new and higher relation of the members of the Christian community to one another, and the scantiness of the evidence leaves the answer largely to conjecture. But in any case it must have been suggested by something in non- or pre-Christian use, and it seems probable that the development was as above conjectured.

The posteriority of the simpler noun *ἀγάπη* to its larger cognates has parallels in many languages, e.g. Latin *pugna* from *pugnare*, French *appel* from *appeler*, German *wach* from *wachen*. Clearly the formation has assisted the change of emphasis from the object or relation to the emotion, and from the ground of the affection to the affection itself. That change reacts upon the cognate verb and its verbal adjective.

Finally, occasion may be taken to ask whether the word *μονογενής* did not originally mean 'sole of, or in, its kind', the association with 'begetting' being later, and, as it were, incidental to special uses of it.