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## I

ἐπινοέω, *to think of afterwards*, with acc. Ath. *c. gent.* 1 πῶς . . . ἐπι-  
 ἀνθρώπινον ἔστιν ἐπινοεῖν τὸ πρᾶγμα; 2 ἐξ ἀρχῆς . . . οὐκ ἦν κακία . . .  
 ἄνθρωποι δὲ ταύτην ὕστερον ἐπινοεῖν ἤρξαντο. Greg. Nyss. *or. cat.* 22 (23)  
 ἔδει παρὰ τοῦ . . . πάλιν ἡμᾶς εἰς ἐλευθερίαν ἐξαιρουμένου . . . τὸν δίκαιον  
 τρόπον ἐπινοηθῆναι τῆς ἀνακλήσεως. 35 χρή τι τοιοῦτον καὶ ἐν ἡμῖν ἐπι-  
 νοηθῆναι ὁμοίωμα, *et paul. sup.*

with infin. Meth. *res.* 1. 50 οὔτε ὡς φαῦλον τεκτηνόμενος ὁ θεὸς τὸν  
 ἄνθρωπον . . . ἄγγελον αὐτὸν ὕστερον ἐπενόησε ποιῆσαι. ps.-Chrys. *in*  
*illud, Pone manum* Ben. 6. 573 τίς ἐπενόησεν . . . ἐκ λίθων κατασκευάσαι  
 θυρῶν κατασκευὴν;

with clause *id. id.* ἐπενόησε πῶς ὑποτάξει βοῦν.

*to think of* (cl.) Greg. Nyss. *or. cat.* 5 ἀνάγκη . . . μὴ ἄλλην ἐπινοεῖν  
 αἰτίαν . . . τῆς συστάσεως.

*to contrive* (cl.) Eus. *vit. Const.* 1. 33 εὐπορίαν ταῖς μοιχείαις ἐπινοεῖν, *al.*

*to consider, conceive* Or. *in Jo.* 10. 25 (16) p. 186 (147) ἐπινοήσωμεν . . .  
 τὸ . . . εἰ μὴ ἐμφαίνει . . . τὸ ἄτακτον. Meth. *de antex* 8. 12 καὶ μοι  
 ὁμοίως ἐπινοήσον, εἴ τινα ἕτερον ἀναπλάττεις . . . τῶν κακῶν . . . αἰτιον.  
 Arius ap. Ath. *de syn.* 15 (The Son) ἐπινοεῖται . . . μυρίαὶ ὄσαις ἐπινοίας  
 . . . ἀλήθειά τε καὶ εἰκῶν, καὶ λόγος, οὗτος. Eus. *d. e.* 4. 15 p. 173 D ἡ . . .  
 θεοῦ δύναμις, καθ' ὃ . . . ἀπλῆ τις . . . ἐπινοεῖται. 16 p. 191 A τοῦ Χριστοῦ,  
 ἧ καὶ θεοῦ λόγος ἐπινοεῖται. 7. 3 p. 355 B "Λιβάνου" δὲ ἐπινοουμένης τῆς  
 'Ιερουσαλήμ (*Jerusalem being understood by 'Libanus'*). p. 356 D ὡς ἂν  
 ἐπινοηθεῖ "δικαιοσύνη . . . τὰς πλευράς ζωννύμενος" (*how . . . should be*  
*understood*): cf. 9. 7 p. 433 C, 10 *proem.* p. 462 A, *al.* Theod. Mops.  
*in Gal.* 1. 4 αἰὼν . . . ἐστίν . . . διάστημα ὅπως ποτὲ ἐπινοούμενου χρόνου,  
 εἴτε μικρὸν εἴτε μέγα.

*to purpose, plan* (cl.) Or. *in Gen.* vol. 2. 28 M. 12. 100 C οὐδ' ἐπινοεῖ  
 πρᾶγμα εἰς ἄμυναν. Eus. *h. e.* 1. 1. 7 τῆς κατὰ τὸν Χριστὸν ἐπινοουμένης  
 . . . οἰκονομίας.

*to make plots* Chrys. *in 2 Cor.* 7. 2 Ben. 10. 537 B οὐχ ἠρπάσαμεν, οὐκ  
 ἐπενοήσαμεν (vet. lat. *non insidiati sumus*).

*to note, observe*: pist. *soph.* 111 *Kopt-Gnost. Schr.* (Berlin) p. 183<sup>17</sup>.

*to perceive* Herm. *past. sim.* 9. 9. 1 οὐδὲν . . . ἐπινοεῖς περὶ τούτων;  
 Hipp. *ref.* 6. 9. 7 ὅσα ἂν τις ἐπινοήσῃ ἢ καὶ λάθῃ παραλιπὼν τῶν ὁρατῶν.

*to conceive, imagine* (Epicurus) Hipp. *ref.* 7. 23. 4 μηδὲ εἶναι μετὰ ταῦτα  
 ὄλως μηδὲν ἐπινοήσας. Or. *in Jo.* (1. 1) 1. 34 (39) p. 39 (244) εἰ . . . τις  
 οἶός τέ ἐστιν ἀσώματον ὑπόστασιν . . . ἔμφυχον ἐπινοεῖν.

*to conceive, form a mental idea of* Hipp. *ref.* 5. 19. 1 πᾶν ὃ τι νοήσει  
 ἐπινοεῖς ἢ καὶ παραλείπεις μὴ νοηθέν. 7. 29. 25 εἶναι . . . φησι . . . νοητὴν  
 τρίτην τινα δύναμιν, ἦν . . . ἐκ τούτων ἐπινοεῖσθαι δύνασθαι. 6. 11 ἕκαστον τῶν  
 ἀπειράκις ἀπείρως ἐπινοηθῆναι δυναμένον. Or. *in Jo.* 1. 19 (22) p. 21 (118)

πρεσβύτερον πάντων τῶν ἐπινοουμένων (*the ideas represented in*) ταῖς ὀνομασίαις τοῦ πρωτοτόκου . . . ἐστὶν ἡ σοφία. 2. 12 (6) p. 64 (90) χωρὶς τῶν ἐπινοουμένων τῷ Χριστῷ (*the things conceived as belonging to Christ*). *princ.* 2. 9. 1 ἐν τῇ ἐπινοουμένῃ ἀρχῇ (*cognizable by the understanding*).

*to discover, invent afterwards* Clem. *str.* 1. 4. 25. 4 πολλαὶ . . . εἰσὶν αἱ (ἐπιστῆμαι καὶ τέχναι) κατ' ἐπισύμβουσις ἀνθρωπίνῳ λογισμῷ ἐπινοησόμεναι.

*to invent* (late) Clem. *str.* 7. 6. 32 σαρκοφαγιῶν . . . προφάσει αἱ θυσαί τοῖς ἀνθρώποις ἐπινοήσονται. 7. 17. 106 οἱ τὰς αἰρέσεις ἐπινοήσαντες. ap. Eus. *p. e.* 10. 6 p. 476 C Σικελοὶ τε . . . κρόταλα ἐπινόησαν, *saep.* Hipp. *ref.* 4. 51. 9. Eus. *p. e.* 1. 5. p. 473 D, *al.* Ath. *ep. ad Epict.* 9 οὐ . . . ἡ ἀληθινή . . . τριάς δέχεται προσθήκην, ἀλλ' ἡ παρὰ τοῦτων ἐπινοησόμενη, *et paul. inf. et al.* Bas. ap. Sym. *Met. serm.* 2 (*de doctr. et adm.*) 1 (2) vol. 2. 477, *al.* Greg. *Nyss. or. cat.* 8, *al.* Chrys. *in 2 Tim. hom.* 4 Ben. 11. 682 C πολλὰ ἕτερα ὀνόματα ἄπερ κολακειάν ἐπενόει καὶ θεραπείαν (*which he [the Emperor] invented, or, more probably, conjecturing κολακεία . . . θεραπεία [Sav. and vet. lat.] which flattery invented*). Thdt. *in. Gen. int.* 67 ἵνα (Abraham) αὐτῇ (Sarah) ἐκείθεν (by Hagar) παιδίον ἐπινοήσῃ (*contrive*). *repr. xii cap. Cyr. Sch.* 5. 14 ἐπινοοῦντες καὶ συνάφειαν αὐτοῖς τὴν κατὰ γε μόνην τὴν ἀξίαν. Aen. *Gaz. Theophr.* p. 634 ἡ δίκη . . . οὐδετέραν ἐπινοοῦσα τῷ πάθει τὴν ὑλὴν (*supplying*).

*to look out for* : *conc. Nic I can.* 8 (325 A. D.) ap. *Hard. act. conc.* 1. 328 B εἰ δὲ τοῦτο αὐτῷ μὴ ἀρέσκοι, ἐπινοήσῃ τόπον ἢ χωρεπισκόπου ἢ πρεσβυτέρου.

Special sense in Basil and Gregory of Nyssa (v. ἐπίνοια) *to think out the further consequences of a conception formed already, reflect on, c. Eun.* M. 45. 972 B Paris 2. 765 D τοῦ νοῦ τὰ καθ' ἕκαστον ἡμῖν καταλλήλως ἐπινοοῦντος (Jaeg. νοοῦντος, ἐπινοοῦντος v. fortasse recte) καὶ ἐφευρίσκοντος.

ἐπινόημα, τό *contrivance, device, invention* (cl.) Ath. *de syn.* 4 τὸ . . . καινὸν ἐπινόημα τῆς γραφῆς ἴσον ἐστὶ τῆς Ἀρειανῆς αἰρέσεως. Greg. *Naz. or.* 14 (16). 25 ἀρρωστήματα κοινὰ τινὰ τῇ κακίᾳ συνεισπεσόντα, κάκεινης ὄντα ἐπινοήματα.

ἐπινόησις, ἡ *thinking, conceiving* Eunom. ap. Greg. *Nyss. c. Eun.* M. 45. 968 A Paris 2. 762 C μαινομένων ἐστὶ τὸ πρεσβύτερον τῶν ἐπινοοῦντων ἡγεῖσθαι τὴν ἐπινόησιν.

ἐπινοητής, ὁ *contriver* Eus. *mart. Pal.* 7. 4 δεινὸς ἐπινοητής τις ὢν κακίας' ps.-Chrys. *in illud, Pone manum* Ben. 6. 574 (of man) πάντων εὐρίσκεται τεχνίτης καὶ πάντων ἐπινοητής.

ἐπινοητικός, *inventive* (late) Clem. *str.* 1. 4. 25. 5 εὐρετικὸν . . . καὶ ἐπινοητικὸν ἢ συναίσθησις.

*making provision for* Bas. ap. Sym. *Met. Serm.* 22 (*de prov.*) 2 (4) vol. 2. 582 τὰ ἄλογα ἐπινοητικὰ τῆς ἰδίας αὐτῶν σωτηρίας.

In Gregory of Nyssa in special sense, *capable of thinking out the further*

consequences of a conception formed already, reflective (cf. ἐπίνοια, ἐπινοείω fin.) c. *Eun.* M. 45. 972 A Paris 2. 765 C ὁ δὸς τῇ φύσει τὴν ἐπινοητικὴν καὶ εὐρετικὴν τῶν ζητουμένων δύναμιν.

adv.—κῶς as an afterthought Or. in *Gen.* vol. 2. 29 M. 12. 100 D οὕτω . . . ἐκάστω τῷ πράγματι καλοῦ τε καὶ κακοῦ φυσικῶς ἐπακολουθεῖν τὸ δέον ἀπένειμεν· ἀλλ' οὐκ ἐπινοητικῶς, ὡς τινες νομίζουσιν, οἱ τὸν πνευματικὸν ἀγνοοῦντες νόμον: cf. Marc. Erem. *opusc.* 8 (consult. *intell. cum sua . . . anima*) 3 M 65. 1105 D, where he expands Or. [without ref. to him by name].

In Gregory of Nyssa in a special sense by reflexion (cf. ἐπίνοια) c. *Eun.* M. 45. 1029 B Paris 2. 804 B περὶ τῆς τῶν ὀνομάτων ἐννοίας ἢ θεωρία προέκειτο πότερον φύσιν ἐνδείκνυται ἢ ἐπινοητικῶς ἐκ τῶν ἐνεργειῶν ὀνομάζεται.

ἐπινοήτρια, ἢ inventress ps.-Chrys. in *fil. vid.* Ben. 10. 849 ποικίλων εὐχῶν ἐπινοήτρια.

ἐπίνοια, ἢ (1) *thinking on, thought* (cl.) Clem. *str.* 7. 7. 43 πᾶς . . . τόπος ἱερὸς . . . ἐν ᾧ τὴν ἐπίνοιαν τοῦ θεοῦ λαμβάνομεν. Or. in *Jer. hom.* 11. 3 τῶν ἑτεροδόξων . . . ἀκάνθας οὐκ ἀπὸ τῶν γραφῶν, ἀλλ' ἀπὸ τῶν ἰδίων ἐπινοῶν θεριζόντων. *Eus. d. e.* 4. 15 p. 174 A ἄλλων τε . . . ἐπινοία θεωρουμένων. Synes. *ep.* 57 p. 192 οὐ . . . ἐστὶν ἐπίνοιαν ἀνθρώπου χωρῆσαι, τίνα γένοιτ' ἂν τῷ Χριστοῦ προδότῃ τὰ κολαστήρια.

conception, idea, notion, point of view: lib. anon. *Gnost.* 3 ap. *Kopt-Gnost. Schr.* (Berlin) p. 339<sup>11</sup>, et al. *saep.* Or. in *Jer. hom.* 8. 2 τὸ μὲν ὑποκείμενον ἔν ἐστιν, ταῖς δὲ ἐπινοίαις τὰ πολλὰ ὀνόματα ἐπὶ διαφόρων ἐστίν. *hom.* 20 (19). 6 ζητήσεις . . . εἰ τούτῳ τῷ ἀγαθῷ γέλῳτι καθ' ἑτέραν καὶ ἑτέραν ἐπίνοιαν συναῖδει ὁ μακαριζόμενος κλαυθμὸς. in *Jo.* 1. (35) 40 p. 42 (259) οὗτος ὁ ἀρχιερεὺς κατὰ τίνα ἑτέραν παρὰ τὰ εἰρημμένα ἐπίνοιαν "Ἰουδας" ὀνομάζεται. 2. 9 (5) p. 59 (66) ἵνα . . . εὖρη σύλληψιν . . . ἐν τῇ "οὗτος" (*Jo.* 1. 2) προσηγορία τῆς τε "λόγος" ἐπινοίας (conception) καὶ τῆς "θεός", ἵνα ἡ δεῖξις συναγάγῃ εἰς ἐν τὰ τῇ ἐπινοίᾳ (idea, point of view) διάφορα: οὐ γὰρ ἐν τῇ ἐπινοίᾳ τῇ "λόγος" ἐστὶν ἢ "θεός". 2. 12 (6) p. 64 (89) τῇ ἐπινοίᾳ ὁ λόγος ἑτερός ἐστὶ παρὰ τὴν ζωὴν. 32 (26) p. 85 (193) τεῦ σωτήρος κατὰ τίνα ἐπίνοιαν ὄντος λόγου. 10. 4 (3) p. 163 (15) ὑπὲρ . . . τοῦ ποσὴν ἐπίνοιαν (notion) τοῦ βουλήματος τῶν εὐαγγελίων . . . λαβεῖν. 8 (6) p. 167 (31) τῇ ἐπινοίᾳ εὐρισκόμενος ὑπὸ τοῦ . . . ἀδελφοῦ Σίμων . . . ἑτερός ἐστὶν (qua Cephias) παρὰ τὸν δρώμενον ὑπὸ τοῦ περιπατοῦντος παρὰ τὴν θάλασσαν τῆς Γαλιλαίας Ἰησοῦ (qua disciple). 19. 22 (5) p. 305 (149) ἐπίτηδες διὰ τοιαύτην ἐπίνοιαν πλασάντων ὄνομα . . . τὸ τῆς καταβολῆς. 23 (6) p. 307 (58) τὰς λοιπὰς ἐπινοίας τοῦ Χριστοῦ (the other conceptions involved in the word 'Christ'). frag. 36 (in *Jo.* 3. 5) ἐπινοίας μόνης ἀλλ' οὐχ ὑποστάσεως. 6 19. 11 p. 120 (107) ὁ . . . σωτήρ . . . ταῖς ἐπινοίαις (aspects, conceptions of Him) πολὺς, cf. 1. 31 (34) p. 36 (223). al. 10. 11 (9) p. 171 (59) δύο ἐπινοίας διδόντω . . . τῆς Καφαρναούμ. 37 (21) p. 199 (246), φῶντο ἐκ

τούτων παρίστασθαι . . . κατά τινας ἐπινοίας διαφόρους, οὐ κατὰ ὑπόστασιν λέγεσθαι πατέρα καὶ υἱόν, similarly contrasted with οὐσία I. 28 (30) p. 32 (200). I 3. 61 (59) p. 276 (429) οὐδὲ μέχρι ἐπινοίας *not even in thought*. Meth. res. 3. 6. 3-4 λέγεται . . . χωρίζεσθαι τι ἀπό τινος ἢ ἐνεργεία καὶ ὑποστάσει, ἢ ἐπινοία . . . ἐπινοία δέ, ὅταν τὴν ὕλην ἀπὸ τῶν ποιότητων χωρίζωμεν (*in thought*). Eus. eccl. th. I. 20 p. 83 μεταβὰς . . . ἐφ' ἐτέραν ἐπίνοιαν . . . φῶς αὐτὸν ὠνόμασεν. 2. 10 p. 117 καθ' ἐκάστην ἐπίνοιαν τῶν ἐν αὐτῷ θεϊκῶν δυνάμεων. d. e. 4. 15 p. 173 D καθ' ὃ μὲν ἀπλή . . . καθ' ὃ δὲ πλείστων ἐπινοίων . . . περιληπτικὴ τυγχάνει: cf. 10 *prooem.* 7 p. 463 A Arius ap. Ath. *de syn.* 15 (The Son) ἐπινοεῖται . . . μυρίαὶ ὅσαι ἐπινοίας Πνεῦμα, δύναμις . . . (i.e. these denote our *conceptions* of Him, not what He is in Himself). Ath. *ep. ad episc. Aeg. et Lib.* 14 μὴ πιστεύοντες ἕνα εἶναι τὸν . . . λόγον, εἰς πολλῶν ἐπίνοιαν (*the idea of many Words*) πεπτῶκασιν. Greg. Naz. *or. th.* 3. 13 (of the 'notions' distinctive of the different Persons of the Trinity) κἂν ἐπινοίαις τισὶ διαιρουμέναις συνδιαιρηῆται καὶ τὰ ὀνόματα, cf. 4. 8. 5. 15 ἐκεῖ (among the heathen) . . . ἡ κοινότης τὸ ἐν ἔχει μόνον ἐπινοία (*in conception*, not in fact) θεωρητόν. Greg. Nyss. c. Eun. M. 45. 393 A Paris 2. 380 C ἐν . . . τῇ ἐπινοίᾳ τῆς γνώσεως τῶν θείων. M. 716 A Paris 595 C. M. 393 B Paris 381 A πολλὰ . . . τῶν τικτόντων αἰ . . . διαφοραὶ καὶ κατὰ πολλὰς ἐπινοίας (*heads*) καταλαμβάνονται (γενῶται γὰρ Ἰουδαίος, Ἑλλήν κτλ.). *or. cat. prolog.* τὴν τοῦ ἀγαθοῦ ἐπίνοιαν. Gelas. h. e. 2. 16. 11 ἐν τῷ . . . εἰπεῖν "ποιήσωμεν ἄνθρωπον" ἀναιρεῖ τὴν τῶν ἐργαλείων ἐπίνοιαν. Leont. *Byz. c. Monoph.* 58 εἰ . . . κατὰ τοῦτο καὶ ἐκ τῆς παρθένου σαρκούται, . . . καὶ ἐσταυρώθη . . ., καὶ ταῦτα ἐπινοία καὶ οὐ πράγματι . . . γεγένηται. Max. Conf. *ambig* 212<sup>b</sup> ἐπειδὴ πολλὰς ὁ σταυρὸς ταῖς περὶ αὐτὸν ἐπινοίαις ἐπιδέχεται θεωρίας, ἀξίον ἐστὶ ζητῆσαι κατὰ ποίαν ἐπίνοιαν τὸν σταυρὸν . . . ἀρχὴν . . . εἶπε.

κατ' ἐπίνοιαν *in idea* Clem. *str.* 7. 17. 107 κατὰ τε . . . ὑπόστασιν κατὰ τε ἐπίνοιαν . . . μόνην εἶναι φάμεν τὴν . . . καθολικὴν ἐκκλησίαν. Or. *in Jo.* I. 9 (11) p. 11 (53). Ath. *de sent. Dion.* 2 Λόγον, ὃν οὗτοι (the Arians) λέγουσιν κατ' ἐπίνοιαν (*in thought*) εἶναι καὶ ἐξ οὐκ ὄντων γεγενῆσθαι, cf. 23, 24, *or. c. Arian.* I. 9 ἀληθινόν, ἢ θέσει καὶ μετοχῇ καὶ κατ' ἐπίνοιαν. 2. 38 διὰ τὰ ὄντα ἔχει καὶ τὸ εἶναι κατ' ἐπίνοιαν, *in thought, in notion* ('It denotes our idea or conception of a thing in contrast to the thing itself' Arch. Robertson ap. Wall and Schaff *Library of Nicene Fathers, new series* iv note p. 368). 4. 2 as opposed to οὐσιώδης, *ep. ad episc. Aeg. et Lib.* 12, 13, 14 εἰ . . . δι' ἡμᾶς λέγεται κατ' ἐπίνοιαν Λόγος καὶ Σοφία ('by way of condescension to human ideas' Bright Int. p. lvi). Leont. *Byz. adv. arg. Sev.* M. 1932 C, 1933 B.

(2) *inventiveness* (cl.) *ep. ad Diogn.* 5. 3 οὐ . . . ἐπινοία τινὶ καὶ φροντίδι . . . ἀνθρώπων μάθημα τοιοῦτ' αὐτοῖς ἐστὶν εἰρημένον (Lightfoot however

*intelligence*). Clem. *str.* 1. 4. 25. 4 ὡς θεόθεν ἢ τεχνικὴ καὶ ἡ σοφὴ ἐπίνοια, σαφὲς ἔσται. Bas. *de jej. hom.* 1. 3 vol. 2 p. 3 ὅσα ὑστερον ἢ ἐπίνοια τῶν ἀνθρώπων ἐξεῦρεν. ap. Sym. Met. *Serm.* 4 (*de elect.*) 4 (2) vol. 3 p. 488 σοφὴ τινὲ ἐπινοία τὴν τροφήν . . . διαρκεῖν μηχανώμενος (of the ant).

(3) *invention* (cl.) *ep. ad Diogn.* 7. 1 οὐδὲ θνητὴν ἐπίνοιαν φυλάσσειν οὕτως ἀξιοῦσιν ἐπιμελῶς. Jo. Mosch. *pr. sp.* 69 M. 87<sup>b</sup>. 2920 B τοὺς . . . ἄλλους . . . καιναῖς ἐπινοίαις . . . οἰωνοὶ κατεσθίοντο. with gen. Thdt. *h. e.* 5. 39 (41). 7 τὰς . . . τῶν τιμωριῶν ἰδέας καὶ τῶν κολαστηρίων τὰς ἐπινοίας. *device* (cl.) Hipp. *ref.* 5. 26. 26 τῇ αὐτῇ ἐπινοία. Greg. Nyss. *vit. Moys.* M. 44. 305 A Paris 1. 171 D ἐπινοία τινὸς τῶν πρὸς γένους οἰκείων (Exod. 2. 7). c. *Eun.* M. 45. 397 D Paris 2. 384 B διὰ τῆς τῶν διλημμάτων ἐπινοίας. 700 A Paris 585 A οὐδὲ . . . ἐξευρίσκω τινὰ πρὸς τὴν ἀμηχανίαν ταύτην ἐπίνοιαν. *or. cat.* 6, 23, 26, 35.

*figment, fancy, invention*, abs. or with gen. Eus. *h. e.* 4. 7. 4 τὸν Βασιλεῖδην εἰς τὸ ἄπειρον τεῖναι τὰς ἐπινοίας, . . . ἀναπλάσαντα μυθοποιίας. *d. e.* 5 *prosem.* 16 p. 205 D ἄλλων . . . ἀπ' ἄλλου δογμάτων τινῶν ἐπινοίας ποριζομένων (the Berlin ed. trans. *Begriffe, conceptions*). Ath. *c. gent.* 2 τὴν τῶν εἰδώλων ἐπίνοιαν ἑαυτοῖς ἀνεπλάσαντο. Did. Al. *de Trin.* 3. 6 p. 356 (169<sup>b</sup>) οὕτω . . . φαμεν, ἐπινοία τινὲ τὴν ἀφραστον αὐτοῦ οἰκονομίαν σημαίνοντες (Lat. *fictione quadam*). Bas. ap. Sym. Met. *serm.* 5 (*de divit. et paup.*) 1 vol. 3 p. 492 τὴν . . . ἄχρηστον τῶν ἀναλωμάτων ἐπίνοιαν. Thdt. *h. e.* 2. 24. 6 ὅς τὴν Ἀρείου βλασφημίαν ταῖς ἐπινοίαις ἐπηύξησε. Const. ap. Gelas. *h. e.* 3. 19. 5 διὰ πονηρᾶς ἐπινοίας.

(4) *design, purpose* (cl.) *test. xii Patr. Jos.* 5. 2 ἐξαγγελῶ πᾶσιν τὴν ἐπίνοιάν σου ταύτην, and 3. Hipp. *ref.* 4. 15 τὴν τῶν ἀριθμητικῶν ἐπίνοιαν. Or. *in Lament. (Thren.)* 1. 5 *frag.* 16 οἱ ἐχθροὶ ὄντες ἢ τῇ ἐπινοία ἢ καὶ τῇ ὑποστάσει. Eus. *d. e.* 1. 10 p. 35 A λογισμὸν . . . οὐδ' ἀνθρωπίνως κεινημένον, κατὰ θεῖαν δ' ἐπίνοιαν ὑποβεβλημένον. Mac. Aeg. *de patient. et discr.* 2 τῶν κατὰ τῶν ἀγίων ἐπινοῶν (*malitiosas machinationes* Lat.). Greg. Nyss. *vit. Moys.* M. 44. 421 D Paris 1. 251 A οὐ μὴν . . . τῆς κατὰ τῶν ἐπιβουλευομένων ἐπινοίας ἐπαύσατο. Philostorg. *h. e.* 3. 4 ἢ . . . τῶν Ἰουδαίων οἰκεία ἐπίνοια (*cunning*).

with gen. *design of, purpose of* c. a. 3. 7. 1 περιτρεχούσας (χήρας) ἐν ἐπινοία πορισμοῦ.

II *after-thought, second thoughts* (Soph. Ant. 389 ψεῦδει γὰρ ἢ ἴνοια τὴν γνώμην) v. *inf.* note on Bas. and Greg. Nyss. use of the word.

III (1) *intelligence* Hipp. *ref.* 6. 17. 2 κατ' οὐδεμίαν ἐπίνοιαν (*in no quality of intelligence*) ἐνδέεστος τῆς ἀγεννήτου δυνάμειος γενόμενος.

In the System of Simon Magus the Female Power who answers to the Male Power Noûs Hipp. 6. 18. 3 ἢ μὲν (παραφύας) φαίνεται ἄνωθεν . . .

Νοῦς τῶν ὄλων . . . ἄρσην, ἣ δὲ ἐτέρα κάτωθεν, Ἐπίνοια μεγάλη, θηλεία. 4. 51. 9 ὁ . . . Σίμων οὕτως καλεῖ νοῦς, ἐπίνοια, ὄνομα κτλ. (the members of the Hebdomad). 6. 19. 2 ἐν . . . Ἐλένη ἐνέφησεν . . . ἣ ἐπίνοια, αλ.

In plur. *Intelligences* 5. 9. 5 αἰώνων, δυνάμεων, ἐπινοιών κτλ.

(2) *reflective power, reflexion* 5. 9. 5 ἣ . . . μηδὲν οὔσα . . . στείγη . . . γενήσεται ἑαυτῆς ἐπινοία μέγεθός τι ἀκατάληπτον.

*Note*:—The word is so important in the controversy between St Basil and St Gregory of Nyssa on the one hand and the Arian Eunomius on the other concerning the Being (οὐσία) of God and the nature of the Son that it seems best to deal with their uses of the word separately. The classical and patristic meanings of the word have been given above. Basil and Gregory use it in two senses. The first is *conception, idea, notion, point of view*, a meaning found repeatedly in Origen, and also in Athanasius, especially of the different conceptions or aspects of the Person and offices of the Son—*Word, Light, Door, &c.* (v. Bas. c. *Eun.* 1. 7 p. 218 c, Greg. c. *Eun.* M. 1012 c P. 792 d). But they also use it in a second sense, of the *faculty*, by which we form and deal with our conceptions of God. What is the meaning of ἐπίνοια in this second sense? To determine that we must examine first the controversy between the two parties, and secondly the definitions given of the word.

#### *The Controversy.*

A. Eunomius maintained that the Being, Essence, Substance (οὐσία) of God could be known and named, and that ἀγεννησία (*ungeneracy*, lit. *the condition of not being begotten*) constituted His very Being, and hence the Son was necessarily not God, being excluded from the Divine οὐσία Eun. ap. Greg. c. *Eun.* M. 45. 968 d Paris 2. 763 d φασί . . . τὴν ἀγεννησίαν οὐσίαν εἶναι.

B. St Gregory on the contrary declared that the Being of God could not be defined or named. We describe Him by His perceived operations, or, negatively, by the absence of evil or imperfection. M. 45. 601 c Paris 2. 519 d τὴν . . . ὀνόματι διαλάβω τὸ ἀπερίληπτον; . . . ἐπεὶ κρείττον ἐστὶ . . . τῆς ὀνομαστικῆς σημασίας τὸ θεῖον, σιωπῇ τιμᾶν . . . μεμαθήκαμεν.

A. The position of Eun. is illustrated by such passages as the following: Eun. ap. Greg. c. *Eun.* M. 1045 c Paris 815 A, in which he maintains that the names of things were given by God τοῖς ὀνόμασι διαδείκνυσθαι τὴν τοῦ θεοῦ σοφίαν οἰκείως καὶ προσφωῶς ἐκάστῳ τῶν γενομένων τὰς προσηγορίας ἀρμόσαντος. M. 1093 A P. 846 B “ναί”, φησιν, ἀλλὰ τὸ ὄνομα ἢ ἀξία ἐστίν (of God): cf. M. 1093 c P. 846 d, M. 1001 B P. 785 d. Gregory’s position is given in the criticism of E. in these passages.

*The Definitions.*

Basil's definition of *ἐπίνοια* is given *c. Eun.* 1. 6 p. 217 E τοσούτων ἀπέχει τοῦ κατὰ τῶν ματαίων μόνων καὶ ἀνυποστάτων φαντασιῶν (according to Eunomius def. *v. inf.*) τὸ ὄνομα τοῦτο τῆς ἐπίνοιας κείσθαι, ὥστε μετὰ τὸ πρῶτον ἡμῖν ἀπὸ τῆς αἰσθήσεως ἐγγινόμενον νόημα τὴν λεπτοτέραν καὶ ἀκριβεστέραν τοῦ νοηθέντος ἐπενθύμησιν ἐπίνοιαν ὀνομάζεσθαι· ὅθεν ἡ συνήθεια καλεῖ ἐπιλογισμόν, εἰ καὶ μὴ οἰκείως: cf. Eunomius's version of this definition. *Greg. c. Eun.* M. 1025 B, C P. 801 D. *Bas. ib.* p. 218 A, B καὶ ἀπαξᾶπλῶς πάντα τὰ τῆ αἰσθήσει γνώριμα, καὶ ἀπλᾶ μὲν εἶναι τῷ ὑποκειμένῳ δοκοῦντα, ποικίλον δὲ λόγον κατὰ τὴν θεωρίαν ἐπιδεχόμενα, ἐπίνοια θεωρητὰ λέγεται. And he regards both the 'ungeneracy' and the 'indestructibility' (*ἀφθαρσία*) of God as given by *ἐπίνοια ib.* 219 A.

Gregory's definition is given M. 969 C P. 764 D ἔστι . . . κατὰ γε τὸν ἐμὸν λόγον ἡ ἐπίνοια ἔφοδος εὐρετικῆ τῶν ἀγνωσμένων, διὰ τῶν προσεχῶν τε καὶ ἀκολουθῶν τῇ πρώτῃ περὶ τὸ σπουδαζόμενον νοήσει τὸ ἐφεξῆς ἐξευρίσκουσα. Cf. M. 1029 B P. 804 A περὶ τῆς τῶν ὀνομάτων ἐννοίας ἡ θεωρία προέκειτο πότερον φύσιν ἐνδείκνυται ἢ ἐπινοητικῶς ἐκ τῶν ἐνεργειῶν ὀνομάζεται. M. 1044 B P. 813 B τὰς ἐρμηνευτικὰς τῶν ὄντων φωνὰς ἢ (ἐν)τεθεῖσα παρὰ τοῦ θεοῦ τῇ φύσει ἡμῶν λογικὴ δύναμις εὗρατο, *interpretative names were invented by our reason implanted in our nature by God.*

Gregory ascribes to *ἐπίνοια* the discovery of the truths of every science and art, Ontology, Geometry, Agriculture, Navigation, &c. M. 970 B, C P. 764 C, D, summing up with this conclusion M 970 D P 765 A . . . μοι δοκεῖ πάντων τῶν κατὰ τὴν ζωὴν ταύτην . . . ἀγαθῶν τῶν ταῖς ψυχαῖς ἡμῶν παρὰ τῆς θείας προμηθείας ἐνυπαρχόντων τὴν ἐπίνοιάν τις προτιμότεραν κρίνων μὴ ἂν τῆς πρεπούσης κρίσεως διαψευσθῆναι.

Basil the work of analysis e.g. *Bas. adv. Eun.* 1. 6 p. 217 C ἐν μὲν τῇ κοινῇ χρήσει τὰ ταῖς ἀθροαῖς ἐπιβολαῖς τοῦ νοῦ ἀπλᾶ δοκοῦντα εἶναι . . . ταῖς δὲ κατὰ λεπτὸν ἐξετάσει ποικίλα φαινόμενα . . . ἐπινοία μόνῃ διαιρετὰ λέγεται: e.g. of the body into colour, shape, resistance, size; and of corn (*σίτος* 218 A) into grain, seed, food.

Eunomius's definition is given *Greg. c. Eun.* M. 969 A P. 764 A "τῶν . . . κατ' ἐπίνοιαν λεγομένων" φησὶ "τὰ μὲν κατὰ τὴν προφορὰν ἔχειν μόνῃ τὴν ὑπαρξιν ὡς τὰ μηδὲν σημαίνοντα, τὰ δὲ κατ' ἰδίαν διάνοιαν· καὶ τούτων τὰ μὲν κατὰ αὐξήσιν ὡς ἐπὶ τῶν κολοσσαίων, τὰ δὲ κατὰ μείωσιν ὡς ἐπὶ τῶν πυγμαίων, τὰ δὲ κατὰ πρόσθεσιν ὡς ἐπὶ τῶν πολυκεφάλων ἢ κατὰ σύνθεσιν ὡς ἐπὶ τῶν μξοθήρων: cf. M. 961 A P. 758 D; M. 964 A P. 760 A.

Gregory admits that *ἐ.* can be employed in the formation of fanciful or false ideas, but urges that, as an art can be used wrongly as well as rightly, so *ἐ.* is not discredited because it can be misused M. 972 C, D P. 766 B, C.

The word is used by Gregory in the same sense as in the *c. Eun.* in



*Tract 2 in ps.* ch. 14 M. 44. 585 D Paris I. 353 A (on ps. 56 (57). 1) *πάσαν σοφίαν, καὶ φρόνησιν, καὶ ἐπιστήμην, καὶ πᾶσαν ἔφοδον τῆς καταληπτικῆς ἐπινοίας*, where he says that the nature of God is incomprehensible by man, but becomes intelligible 'in a figure' through the study by *ἐπίνοια* of the Divine virtues. Also in Jo. Dam. *dialect.* 65 vol. i p. 67 *τὴν ἐπίνοιαν ὁ ἀληθῆς λόγος διττὴν ἀποφαίνεται κτλ.*, which occurs almost in the same words in Leont. Byz. *adv. arg. Sev.* M. 86<sup>2</sup>. 1932 A *τὴν εἰ. οἱ πατέρες καὶ ὁ ἀληθῆς λόγος διττὴν ἀπεφάναντο εἶναι· ἡ μὲν γὰρ ὁλοὺν ἐπένοιό τις ἐστὶ καὶ ἐπενθύμησις, τὴν ὁλοσχερῆ καὶ ἀδιάρθρωτον τῶν πραγμάτων ἐξαπλοῦσα . . . θεωρίαν . . . ὡς τὸ τῇ αἰσθήσει δόξαν εἶναι ἀπλοῦν τῇ πολυπραγμοσίῃ τοῦ νοῦ . . . ποικίλον ἀναφαίνεσθαι· ἡ δὲ ἀνάπλασμα διανοίας τυγχάνει, κατὰ συμπλοκὴν αἰσθήσεώς τε καὶ φαντασίας, ἐκ τῶν ὄντων τὰ μηδαμῶς ὄντα συντιθεῖσα καὶ εἶναι δόξαντα.*

### Conclusion.

The word is not a technical philosophical or theological term. The sense which seems to suit all the above passages of Basil and Gregory is *after-thought*, *second thought* [ii], or *reflexion* [iii (2)]. It denotes not direct perception or conception, but *reflexion* on a percept or concept already formed. In the case of a science or art it takes a percept given to it by sensation, 'refines on it' (v. Basil's definition), explains, and analyses it. Similarly in the case of God it forms from the consideration of His operations (*ἐνέργειαι*) a concept, 'light', 'spirit', 'ungeneracy', 'indestructibility'. Also the same faculty, when exercised illegitimately (*καταχρηστικῶς*), adds to, subtracts from, and combines the percepts given to it in sensation. It is then equivalent to 'invention' or 'fancy' [i (3)], but even here it preserves a trace of the root-meaning of 'after-thought' (according to one of the characteristic senses of *ἐπί* in composition, cf. *Ἐπιμηθεύς*), because it is still 'refining', though falsely, on the given.

It may seem strange that neither the one side nor the other referred to the *direct* knowledge of God given to men through the Incarnation in the Son, but it is clear that neither could B. and G. use this argument because it assumed the point they had to prove, nor E. because it was contrary to his theory about the Person of Christ; and the controversy is philosophical, though the issues are important for theology.

## II

*ἐπιουσία, ἢ the coming to some one, presence Nil. mon. exerc.* 43 ὅλος . . . τῆς ἐπιθυμίας γενόμενος τῆς ἐλκούσης αὐτὸν πρὸς τὴν τοῦ διδασκάλου ἐπιουσίαν.

ἐπιούσιος, *daily* (A.V. and R.V.), *of the coming day* (R.V. marg Gr. *our bread for the coming day*) [Mt. 6. 11, Lk. 11. 3, and comments thereon in Gk. Fathers]. The word occurs in two examples only elsewhere in Gk. Lit., the first of which will not stand scrutiny—(a) in three late MSS of 2 Macc. 1. 8 after τοὺς ἄρτους (the *shew-bread*). The MSS seem (v. Deissmann *Bibl. Stud.* trans. Grieve p. 214) to be Armenian, not Gk., codices, and the word ἐπιουσίους will be, not original, but a retranslation into Greek of something found by the collator in these MSS. (b) in a Gk. papyrus found in Egypt (*Sammelbuch griech. Urkund. aus Aegypten* ed. F. Preisigke 5224. 20). This is an account book containing a list of household necessities, mainly food. Among these occurs the word ἐπιουσί[ων]. It is pointed out by F. Stiebitz in *Philol. Wochenschrift* vol. 47 (1927) p. 889 that in a Pompeian wall inscription (*CIL iv Suppl.* 4000g) the word *diaria* occurs similarly in a list of household articles. He concludes that τὰ ἐπιούσια = *diaria*. It would thus mean *the allowance for the day* (for slaves, &c.), having meant originally *the allowance for the following day*, the items being naturally fixed the day before, and thus, as a technical term, *the day's allowance*. The word in the Lord's Prayer would then be, as Deissmann had already conjectured (*Licht vom Osten* 1908 p. 47), a word in general use, and familiar to every household with one or more slaves; and it would carry with it the sense of 'a necessity', an implication which exactly suits the Prayer. Origen would in this case be wrong in saying (*de vot.* 27. 7) that the adj. is unique in Gk. Lit. and 'seems to have been coined by the evangelists', but, as Deissmann points out (*loc. cit.*), such mistakes are common, and Jerome makes a similar error about ἀποκάλυψις. This passage thus interpreted confirms the already accepted derivation C, and the meanings C (1) and C (3); and gives additional ground for believing that the *primary* meaning of the word is material, though it admits, of course, of secondary spiritual senses, especially those connected with the Eucharist. The chief derivations and senses assigned to ἐ. are as follows (chiefly from Suicer, Lightfoot *On a Fresh Revision of the Eng. N.T. Appendix*, McNeile *The Gospel according to St Matthew*, Chase *The Lord's Prayer in the Early Church, T and S* vol. i 3).

A. from ἐπί and οὐσία: 1st objection to this that the form should be ἐπούσιος (ἐπουσία and ἐπουσιώδης are actually found). The ι is never retained before a vowel except when a digamma originally preceded the vowel, e.g. ἐπιανδάνω; 2nd. objection that, if οὐσία is taken to mean 'substance', it is an unnatural word in a simple prayer, if to mean 'subsistence', the sense which has to be given to ἐ. 'sufficient to sustain us' is not a natural sense for the word to bear.

## Meaning—

(1) Super-substantial. Jerome in *Matt.* translates  $\acute{\epsilon}$  by *supersubstantialem*, which he variously renders (v. Lightfoot) as *praecipuum, egregium, peculiarem* (connecting it with *περιούσιος*), or *qui super omnes substantias sit et universas superet creaturas: in Luc.* he translates it by *quotidianum*. So Victorinus, Ambrose. [Cf. Procop. *inf.* in C (4)].

(2) *contributing to existence (mat. or spir.)*. Or. *de orat.* 27. 7 ἡ μὲν (λέξις  $\acute{\epsilon}$ ) τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον δηλοῦσα. 9  $\acute{\epsilon}$ . . . ἄρτος ὁ τῆ φύσει τῆ λογικῆ καταλληλότατος καὶ τῆ οὐσία αὐτῆ συγγενής (he rejects any material sense). Cyr. *Hier. cat. myst.* 5. 15 ὁ ἄρτος οὗτος ὁ κοινὸς οὐκ ἔστιν  $\acute{\epsilon}$ . ἄρτος δὲ οὗτος ὁ ἅγιος ἐπιούσιός ἐστιν, ἀντὶ τοῦ ἐπὶ τὴν οὐσίαν τῆς ψυχῆς κατατασσόμενος (applying it to the Euch.). Bas. *reg. brev. resp.* 252 τὸν  $\acute{\epsilon}$ . ἄρτον, τουτέστι, τὸν πρὸς τὸν ἐφήμερον ζῶν τῆ οὐσία ἡμῶν χρησιμεύοντα. Greg. Nyss. *or. dom.* 4 M. 44. 1169A Paris 1. 745 C ζητεῖν προσετάχθημεν τὸ πρὸς τὴν συντήρησιν ἐξαρκοῦν τῆς σωματικῆς οὐσίας, cf. *sub fin.* M. 1176 D P. 750 C. Chrys. *de ang. port. et in or. dom.* 5 Ben. 3. 30 E “Ἄρτον  $\acute{\epsilon}$ ,” τοῦτ’ ἔστιν, ἐπὶ τὴν οὐσίαν τοῦ σώματος διαβαίνοντα, καὶ συγκροτῆσαι αὐτὴν δυνάμενον. Isid. *Pel. ep.* 2. 281  $\acute{\epsilon}$ . ἄρτος εἶρηται, τοῦ τῆς οὐσίας ὀνόματος τῆ ψυχῆ μάλλον ἢ τῷ σώματι ἀρμόττοντος, et sq. Jo. Dam. *fid. orth.* 4. 13 p. 272 D οὗτος ὁ ἄρτος ἐστὶν ἡ ἀπαρχὴ τοῦ μέλλοντος ἄρτου, ὅς ἐστιν ὁ  $\acute{\epsilon}$ ., τὸ γὰρ  $\acute{\epsilon}$ . δηλοῖ, ἡ τὸν μέλλοντα, τουτέστι τὸν τοῦ μέλλοντος αἰῶνος, ἢ τὸν πρὸς συντήρησιν τῆς οὐσίας ἡμῶν λαμβανόμενον.

B. from ἐπί and ὦν (οὔσα) ‘Bread which is at hand’, i.e. ‘bread for immediate needs’. So Peshito Syr. (later than Cur.) ‘bread of our necessity’. There is the same philological objection to this as to the last derivation Chrys. in *Philipp.* 4. 19 “πληρῶσαι πάσαν χρείαν ὑμῶν”, ὥστε . . . τὰ πρὸς χρείαν ἔχειν. ἐπεὶ . . . ὁ Χριστὸς ὄρον ἡμῶν εὐχῆς διδοῦς τοῦτο τῆ εὐχῆ ἐνέθηκε, διδάσκων ἡμᾶς “Τὸν ἄρτον ἡμῶν τὸν  $\acute{\epsilon}$ ,” λέγειν, “δὸς ἡμῶν σήμερον”: cf. Thdt. in *Philipp.* 4. 19.

So apparently Isid. *Pel. ep.* 4. 24 p. 425 “τὸν ἄρτον ἡμῶν τὸν  $\acute{\epsilon}$ .” (τουτέστιν ἡ τὸν τῆ ψυχῆ ἀρμόδιον, ἢ τὸν τῆ σαρκὶ αὐτάρκη). Cyr. *glaph. in Exod.* 2. 1 Aubert 1 (1). 286 explained as τὰ εἰς ζῶν ἐπιτήδεια. in *Luc.* 11. 3 τὸν αὐτάρκη.

C. from ἡ ἐπιούσα (ἔπειμι ἰδο) *the coming day* (Prov. 27. 1, Acts 16. 11 *al.*), or perhaps from ἐπιών, as ἐκούσιος from ἐκών, ἐθελούσιος from ἐθέλων, &c. (several of the Fathers connect the word with *περιούσιος* [Exod. 19. 5, *al.*; Tit. 2. 14]). It can then mean both *of the day* and *of the coming day*, so that the petition would serve equally well for morning and evening, and the objection (otherwise valueless v. Lightfoot) that there is a contradiction between this interpretation and v. 34 falls to the ground.

## Meaning—

(1) *daily* Lat. vet. *quotidianum*. Jerome in *Luc.* (he varied in his later writings between the two derivations from οὐσία and from ἐπιούσα, and between a material and a spiritual interpretation) Chrys. in *Matt.* 6. 11 Ben. 7. 251 D, E 252 A τί ἐστὶ “ τὸν ἄρτον τὸν ἐπιούσιον ” ; τὸν ἐφήμερον . . . ὑπὲρ ἄρτου μόνου ἐκέλευσε τὴν εὐχὴν ποιεῖσθαι, καὶ ὑπὲρ ἄρτου τοῦ ἐφήμερου, ὥστε μὴ ὑπὲρ τῆς αὐριον μεριμνᾶν (v. 34) . . . ἀλλὰ καὶ ἕτερον . . . προσέθηκεν, . . . “ δὸς ἡμῖν σήμερον ” ὥστε μὴ περαιτέρω συντριβεῖν ἑαυτοὺς τῇ φροντίδι τῆς ἐπιούσης ἡμέρας. in *ps.* 127 (128). 4 Ben. 5. 364 he inclines to the material sense ὑπὲρ . . . αἰσθητῶν μίαν λέξιν κελευόμεθα λέγειν. in *Jo. hom.* 43 (42). 2 ἄρτου τοῦ ἐπιούσιου, τουτέστι τοῦ καθημερινοῦ. in *Gen. hom.* 54. 5 Ben. 4. 530 A “ τὸν ἄρτον ἡμῶν τὸν ἐ. δὸς ἡμῖν σήμερον ”. ἀντὶ τοῦ τὴν τῆς ἡμέρας τροφήν. Pallad. *vit. Chrys.* Ben. 13 p. 45 c ὁ . . . Ἡλίας . . . οὐχὶ διὰ κοράκων τῇ ἐπιούσιον ἐδέχετο μᾶζαν; Petr. Laod. in *or. dom.* M. 86<sup>2</sup>. 3333 A “ ἄρτον . . . ἐπιούσιον ” ἢ τὸν συνιστῶντα τὸ σῶμα ἡμῶν φησὶ τουτέστι τὸν ἐφήμερον, ἢ τὸν ἐπίοντα [v. (3) (4)], καὶ προσδοκώμενον τοῦ Πνεύματος ζωοποιῶν ἄρτον, τουτέστι τὸν μέλλοντα . . . ἢ παρὰ τὸ ἐπιέναι καὶ ὑπερέρχεσθαι, ἵνα ἡ, τὸν μὴ τοῦ ἐνεστώτος αἰῶνος οἰκεῖον, ἀλλὰ τὸν ἀποδοθησόμενον ἐν τῷ μέλλοντι τοῖς ἀγίοις . . . ἢ, ἐπεὶ οὐσία κυρίως ἐστὶν ἢ ἐνεστώσα καὶ βέβαιος, οἷα ἢ τῆς ψυχῆς . . . φύσις . . . κατὰ τοῦτο λέγοιτ' ἂν ὁ τῇ κυρίως οὐσίᾳ ὁμολῶν, ἄρτος ἐπιούσιος, Θεὸς ὢν λόγος, ζῶν ἄρτος. Niceph. Coel. *vit. Sym. jun.* 116 ἔργῳ χειρῶν κοπιῶντας τὸν ἐπιούσιον πορίζεσθαι ἄρτον.

(2) The Syriac (Cur.) has ‘our continual bread of the day’ (Matt.) ‘the continual bread of every day’ (Luc.), ‘continual’ = ‘ever coming’ and so ‘perpetual’.

(3) Memph. in Matt. and Luc., Theb. in Matt., and Coptic service books have ‘the bread of to-morrow’.

In Gosp. Heb. Jerome found *mahar* = ‘panem nostrum crastinum, id est futurum’. The derivation in all these is clearly from ἡ ἐπιούσα.

(4) ‘Bread of the future’ of Christ, who will come, and with whom we shall be, if we are saved, hereafter, and especially of the Eucharist, which is a foretaste enjoyed here and now (v. Jo. Dam. *inf.*) Or. *de orat.* 27. 13 p. 249 ἐρεῖ δέ τις τὸ “ ἐπιούσιον ” παρὰ τὸ ἐπιέναι κατεσχηματῖσθαι, ὥστε αἰτεῖν ἡμᾶς κελευέσθαι τὸν ἄρτον τὸν οἰκεῖον τοῦ μέλλοντος αἰῶνος *et seq.* Ath. *de Incarn. et c. Ariam.* 16 vol. i 706 τὸν ἐπιούσιον ἄρτον, τουτέστι τὸν μέλλοντα, οὐ ἀπαρχὴν ἔχομεν ἐν τῇ νῦν ζωῇ, τῆς σαρκὸς τοῦ Κυρίου μεταλαμβάνοντες. Cyr. Hier. *cat. myst.* 5. 15 (v. A. 2). Procop. in *Levit.* p. 368 Eo . . . tempore pasti sumus pane, qui e coelo descendit, quem oratio Dominica nominat supersubstantialem. Petr. Laod. in *or. Dom.* M. 86<sup>2</sup>. 3333 A [v. sup. C (1)]. Jo. Dam. *fid. orth.* 4. 13 p. 272 D οὗτος ὁ ἄρτος ἐστὶν ἢ ἀπαρχὴ τοῦ μέλλοντος ἄρτου, ὅς ἐστὶν ὁ ἐπιούσιος, τὸ

γὰρ ἐπιούσιον δηλοῖ, ἢ τὸν μέλλοντα, τουτέστι τὸν τοῦ μέλλοντος αἰῶνος, ἢ τὸν πρὸς συντήρησιν τῆς οὐσίας ἡμῶν λαμβανόμενον, εἴτε οὖν οὕτως, εἴτε οὕτως, τὸ τοῦ Κυρίου σῶμα προσφυῶς λεχθήσεται.

of Christ as Word (Λόγος) ps.-Chrys. *interp. or.*, *Pater noster* Ben. 8. 149 (M. 628) εἰ ἄρτον λαβεῖν αἰτοῦμεν. ἄρτος δὲ ψυχῆς λόγος Θεοῦ, καθὼς εἶφη τις τῶν ἁγίων "Ανοιγε . . . σὸν στόμα λόγῳ Θεοῦ".

N.B.—A jumble of quotations from the Fathers is given in Origen ed. Delarue vol. i p. 910 c, d under heading *anon. scholia in or. Dom.*

## STUDIES IN THE VOCABULARY OF THE OLD TESTAMENT. VII

IN the present article I attempt the solution of a number of words or roots which have been misunderstood or confused by interpreters of the Old Testament, strengthening my proposed explanations by comparative philology with or without the support of the LXX; and at the end I discuss a few passages which can be explained only in the light of modern custom or by recourse to textual emendation.

At the outset a few passages may be discussed on which Accadian words or phrases seem to throw some light.

A troublesome word in

הַבַּמ מְשָׁמִים וְרֵאָה	יַהוּה צְבָאוֹת שׁוֹב נָא
וּבְנָה אֲשֶׁר נִטְעָה יְמִינֶךָ	וּפָקֵד בְּנֵן זֹאת

(Ps. lxxx 15-16) is בְּנָה, which the Massoretes also seem to have found difficult, if the large כ signifies anything. Rhythm suggests that the verse must be arranged as above, with the *sóf pásúq* transferred from after זֹאת to after יְמִינֶךָ.<sup>2</sup> The LXX render וּבְנָה by καὶ κατάρτισαι αὐτήν, which is generally supposed to represent וּבִנְנָה (Wellhausen),<sup>3</sup> but בִּנְנָה is quite unsuitable to a plant, nor is the pronominal suffix possible before the relative particle. The only solution of the problem is to read בְּנָה and to suppose that the Heb. בְּנָה means the same as the common Acc. *kunnū* (Pi.) 'to tend, care for, cultivate, adorn, adore' and the like. In עֲרַמְתִּי שְׁכֵנְתִּי עֲרַמְתִּי (Prov. viii 12) Beer ingeniously proposes to alter עֲרַמְתִּי into שְׁכֵנְתִּי 'a neighbour of wisdom'; but surely the point is that wisdom is endowed with subtilty, since the parallel clause says that she finds out (i.e. acquires) the knowledge of

<sup>1</sup> A necessary alteration for the grammatically impossible (editorial) אֱלֹהִים of the M. T.

<sup>2</sup> The hyper-rhythmical וְעַל בֵּן אֲמַצְתָּה לְךָ אֲמַצְתָּ לְךָ is clearly a doublet of עַל בֵּן אָדָם in v 18.

<sup>3</sup> The Gk. καταρτίζω represents בִּנְנָה once (Ps. lxxviii 10).