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HPreisker, StKr 95, 1924, 272–94, D. urchr. Botschaft v. der L. Gottes 1930; RSchütz, D. Vorgeschichte der joh. Formel ὁ θεὸς ἀγ. ἐστίν diss. Kiel 1917; C Bowen, Love in the Fourth Gosp.: ἀγ. ἐστίν diss. Kiel 1917; GEichholz, Glaube u. L. im 1 J: EvTh '37, JR 13, '33, 39–49; GEichholz, Glaube u. L. im 1 J: EvTh '37, 411–37. On ἔρωσ and ἀ. s. Harnack, SBBerAk 1918, 81–94; ANyngren, Eros u. Agape I 1930, II '37 (Eng. tr. Agape and Eros, AHebert and P Watson '32, '39; on this J Robinson, Theology 48, '45, 98–104); LGrünhut, Eros u. Ag. '31. Cp. CTarelli, Ἀγάπη: JTS n.s. 1, '50, 64–67; ELee, Love and Righteousness: ET 62, '50/51, 28–31; ASuštar, Verbum Domini 28, '50, 110–19; 122–40; 193–213; 257–70; 321–40; TOhm, D. Liebe zu Gott in d. nichtchristl. Religionen, '50; WHarrelson, The Idea of Agape: JR 31, '51, 169–82; VWarnach, Agape: Die Liebe als Grundmotiv der ntl. Theol. 1951; JSteinmueller, Ἐρᾶν, Φιλεῖν, Ἀγαπᾶν in Extrabiblical and Bibl. Sources: Studia Anselmiana 27f, '51, 404–23.—Full bibliog. in HRiesenfeld, Étude bibliographique sur la notion biblique d' ἀγάπη, surtout dans 1 Cor 13: ConNéot 5, '41, 1–32; s. also EDNT.

2 a common meal eaten by early Christians in connection with their worship, for the purpose of fostering and expressing mutual affection and concern, *fellowship meal, a love-feast* (the details are not discussed in the NT, although Paul implicitly refers to it 1 Cor 11:17ff; cp. D 9–10; s. also Pliny ep. 10, 96, 7; AcPITh 25 [Aa I 252]; Clem. Al., Paed. 2, 1, 4, Strom. 3, 2, 10; Pass. Perp. et Felic. 17, 1; Tertull., Apolog. 39, De Jejun. 17; Minucius Felix 31) Jd 12 (v.l. ἀπάταις; in 2 Pt 2:13 ἀγάπαις is v.l. for ἀπάταις; the same v.l. Eccl 9:6, where ἀπάτη in ms. S is meaningless: s. RSchütz, ZNW 18, 1918, 224; s. ἀγαπάω 3 on J 13:1, 34). ἀγάπη ἄφθαρτος IRo 7:3. ἀγάπην ποιεῖν *hold a love-feast* ISm 8:2, in both pass. w. prob. ref. to the eucharist (s. ἀγαπάω 2 and 3).—Meals accompanied by religious rites and in a religious context were conducted by various social groups among the Greeks from early times (s. Bauer's Introduction, pp. xxvii–viii, above). A scholion on Pla. 122b says of such meals among the Lacedaemonians that they were called φιλιτία, because they φιλίας συναγωγὰ ἐστιν. Is ἀγ. perhaps a translation of φιλιτία into Christian terminology?—JKeating, The Ag. and the Eucharist in the Early Church 1901; HLeclercq, Dict. d'Arch. I 1903, 775–848; FFunk, Kirchengesch. Abhdlgen. 3, 1907, 1–41; E Baumgartner, Eucharistie u. Ag. im Urchr. 1909; RCole, Love Feasts, a History of the Christian Ag. 1916; G Welter, Alchr. Liturgien II 1921; HLietzmann, Messe u. Herrenmahl 1926 (on this ALoisy, Congr. d'Hist. du Christ. I 1928, 77–95); KVölker, Mysterium u. Ag. 1927; DTamboléo, Le Agapi '31; BREicke, Diakonie, Festfreude u. Zelos in Verbindung mit der altchristlichen Agapenfeier, '51.—TSöding, Das Wortfeld der Liebe im paganen und biblischen Griechisch: ETL 68, '92, 284–330.—DELG s.v. ἀγαπάω. M-M. TW. Spicq. TRE s.v. Liebe.

ἀγαπητός, ἢ, ὅν (verbal adj. of ἀγαπάω, fixed as an adj. B-D-F §65, 3; Rob. 1096) 'beloved.'

1 pert. to one who is in a very special relationship with another, *only, only beloved*, in ref. to an only son (common Hom. +; Pollux 3, 19 καλοῖτο ἄν υἱὸς ἀγ. ὁ μόνος ὢν πατρί; LXX [T] Gen 22:2, 12, 16 al.; ParJer 7:24 [Baruch]; Ascls 3:13, 17, 18; 4:3; 7:24 [Baruch]; subst. ὁ ἀγαπητός. Philo, Ebr. 30 μόνος κ. ἀγ. υἱός). Of Christ's (cp. the interpolation in TestBenj 11:2) relationship to God ὁ υἱὸς μου ὁ ἀ. Mt 3:17 (BBacon, Jesus' Voice fr. Heaven: AJT 9, 1905, 451–73)=GEb 18, 39; Mt 17:5; Mk 1:11=GEb 18, 37; Mk 9:7, cp. 12:6 (CTurner, JTS 27, 1926, 113–29; 28, 1927, 362 would translate *only*; s. ASouter, ibid. 28, 1927, 59f); Lk 3:22; 9:35 v.l.; cp. 20:13; 2 Pt 1:17.—Mt 12:18; MPol 14:1, 3; Dg 8:11.

2 pert. to one who is dearly loved, *dear, beloved, prized, valued* (pap, LXX; pseudopigr.; Jos., Bell. 1, 240, Ant. 15, 15;

Mel., P. 2, 7) indicating a close relationship, esp. that betw. parent and child υἱός (TestAbr A 83, 31f [Stone p. 14]; Artem. 5, 37) Hs 5, 2, 6. W. τέκνον 1 Cor 4:17, τέκνα vs. 14; Eph 5:1; ἀδελφός Phlm 16. W. proper names (POxy 235, 2 [I bc] Τρύφων ἀγαπητέ) Ro 16:12; Phlm 1; Ac 15:25; 3J 1; w. proper names and ἀδελφός Eph 6:21; Col 4:7, 9; 2 Pt 3:15; w. σύνδουλος Col 1:7; w. τέκνον 2 Ti 1:2; w. ἱατρός Col 4:14; w. gen. of the pers. pron. and a proper name Ἐπαίνετον τὸν ἀ. μου Ro 16:5; cp. vs. 8f; IPol 8:2.—Oft. in dir. address (Hippol., Ref. 4, 50, 1) ἀγαπητέ *dear friend* 3J 2, 5, 11 (cp. Tob 10:13); mostly pl. ἀγαπητοί Ro 12:19; 2 Cor 7:1; 12:19; Hb 6:9; 1 Pt 2:11; 4:12; 2 Pt 3:1, 8, 14, 17; 1J 2:7; 3:2, 21; 4:1, 7, 11; Jd 3, 17, 20; 1 Cl 1:1; 7:1; 12:8; 21:1; 24:1f al.; ἀ. μου 1 Cor 10:14; Phil 2:12; IMg 11:1. ἄνδρες ἀγαπητοί *dear people* 1 Cl 16:17. ἀδελφοί μου ἀ. 1 Cor 15:58; Js 1:16, 19; 2:5; ἀδελφοί μου ἀ. καὶ ἐπιπόθητοι Phil 4:1.—Of members of a Christian group ἀ. θεοῦ Ro 1:7 (cp. Ps 59:7; 107:7; ApcEsd 1:1 p. 24, 3 [Ezra]). (Παῦλον) τὸν ἀγαπητόν τοῦ κυρίου AcPI Ha 8, 2. The Israelites ἀ. κατὰ τὴν ἐκλογὴν ἀ. Ro 11:28. Of the prophets IPhd 9:2.—ἀγαπητοὶ ἡμῖν ἐγενήθητε *you have become dear to us* 1 Th 2:8; cp. 1 Ti 6:2 (perh. = *worthy of love*, as X., Mem. 3, 10, 5); ἀ. λίαν ἔχειν τινά *hold someone very dear* IPol 7:2.—EHvanLeeuwen, Ἀγαπητοί: ThStud 21, 1903, 139–51.—New Docs 4, 252. M-M. TW.

Ἀγάρ, ἡ (Bov., N.; Ἀγάρ M.; Ἀγαρ t.r., Tdf., S., Vog.; Ἀγαρ W-H.—γῆ) indecl. (LXX, Philo.—In Jos. Ἀγάρη, ης [Ant. 1, 215]) *Hagar*, a concubine of Abraham, mother of Ishmael (Gen 16); taken allegorically by Paul as a type of Judaism Gal 4:24. In vs. 25 τὸ δὲ Ἀγάρ Σινᾶ ὄρος ἐστίν ἐν τῇ Ἀραβίᾳ the ms. readings vary considerably (Zahn, Gal exc. II p. 296–99). Perh. this is a play on names, since Arab. 'hajar' (or ḥadschar, ḥaḡar) means 'stone', and names compounded w. it are found on the Sinai peninsula. The sense is: Hagar is a type of the Mosaic law, since Ἀγάρ = Σινᾶ.—TW.

ἀγγαρεύω fut. ἀγγαρεύσω; 1 aor. ἠγγάρευσα (cogn. ἀγγαρός Persian [s. RSchmitt, Glotta 49, '71, 97ff; B-D-F §6] term for royal messengers [Nicol. Dam.: 90, 4 Jac. II A p. 333, 27ff] later of mounted national postal couriers [= ἀγγαρήιον Hdt 8, 98]; loanw. in Aeschyl., Ag. 282; Hdt 3, 126, with derivation of the verb in H. Gk.: Menand. fgm. 373 Kō. = Sicyon fgm. 4 S. p. 285; pap since 257 bc [Mayser I¹ p. 42 and I², 3 p. 139, 3; also PCairZen 509, 5]; OGI 665, 24; Jos., Ant. 13, 52. For the v.l. ἐγγαρεύω s. B-D-F §42, 2; Mlt-H. 67. Also in rabbin. lit. [PFiebig, ZNW 18, 1920, 64–72], and in Lat. as 'angariare': Ulpian, Dig. XLIX 18, 4) *requisition* (orig. of the official post in the Hellenistic period), *press into service*, and so *force, compel* w. obj. τοῦτον ἠγγάρευσαν, ἵνα ᾗρη τὸν σταυρόν *they pressed him into service, to carry the cross* Mt 27:32; cp. Mk 15:21. ὅστις σε ἀγγαρεύσει μίλιον ἓν (sc. ὑπάγειν) *whoever forces you to go one mile* Mt 5:41; D 1:4.—FOertel, Die Liturgie 1917, 24ff.; HPflaum, Essai sur le cursus publicus, Mém. Acad. Insc. et Bell. Lettr. 14, '40, 1ff. MRostovtzeff, Klio 6, 1906, 249ff.; Wilcken, Grundzüge 372ff, APF 4, 1908, 228; FZucker SBBerAk 1911, 803ff; FPreisigke, Klio 7, 1907, 241ff, Fachwörter 1915; SMitchell, JRS 66, '76, 106–31 (new ins fr. Pisidia).—DELG s.v. ἀγγαρός. New Docs 1, 42; 2, 77. M-M. Spicq.

ἀγγεῖον, ου, τό (Hdt. +; ins, pap, LXX) *vessel, flask, container* e.g. for oil (PColZen 21, 2 [III bc]; BGU 248, 40 [I ad]; Num 4:9; Philo; Jos., Bell. 3, 272, Ant. 9, 48) Mt 25:4. Of containers for fish (cp. PSI 553, 11 [III bc] for edible snails) 13:48 v.l. for ἄγγη. Fig., of the body (Hippocr. et al.; Dio Chrys. 11 [12], 59; M. Ant. 3, 3, 6; Stob. I 414, 9; Philo, Post. Cain. 137,

ἄγαμος, ου, ὁ and ἡ (Hom. et al.; pap freq; Ath. 33:1) *an unmarried man/woman*, of both 1 Cor 7:8 (opp. γεγαμηκότες vs. 10 as X., Symp. 9, 7). Of men vs. 32; Agr 18; of women (Aeschyl. Suppl. 143; Hyperid. 2, 12 et al.) 1 Cor 7:34; ApePt 11:26 (Klostermann notes Gebhardt's restoration: ἄ[γαμοί] τὰ βρέφη τεκο[ύ]σσαι, but in the text reads the adv. ἀγάμως); of divorced women 1 Cor 7:11. There is a curious usage in Mt 22:10 v.l. in ms. C.—DELG s.v. γαμέω. M-M. TW.

ἀγανακτέω (Aristoph. Vesp. 287+; Thu. 8, 43, 4; ins, pap; LXX, ApeEzk [Epiph. 70, 70]) fut. 3 sg. ἀγανακτήσει Wsd 5:22; 1 aor. ἠγανάκτησα (s. ἀγανάκτησις) *be indignant against what is assumed to be wrong, be aroused, indignant, angry* (Bel 28 Theod.; Jos., Ant. 2, 284) Mt 21:15; 26:8; Mk 10:14; 2 Cl 19:2; Ox 1224 fgm. 2, II, 3. W. the pers. mentioned ἄ. περί τινος *at someone* Mt 20:24; Mk 10:41 (cp. Pla., Ep. 7, 349d; Jos., Ant. 14, 182; B-D-F §229, 2). ἄ. ἐπὶ τινι (Lysias 1, 1; Isocr. 16, 49; PLond I, 44, 20 p. 34 [II bc]=UPZ 8, 20 ἀγανακτοῦντα ἐφ' οἷς διετελοῦντο ἐν τοιούτῳ ἱερῷ; Wsd 12:27) *at someone* GPr 4:14; *at someth.* (Diod. S. 4, 63, 3 ἐπὶ τῷ γεγονότι; Appian, Macedon. 1, 3) 1 Cl 56:2; Mk 14:4 ἦσαν δὲ τινες ἀγανακτοῦντες πρὸς ἑαυτοὺς *is difficult; perh. some expressed their displeasure to each other* (but elsewh. πρὸς introduces the one against whom the displeasure is directed: Dio Chrys. 13 [7], 43 ὁ ἄρχων ἠγανάκτησε πρὸς με; Socrat., Ep. 6, 7.—D reads οἱ δὲ μαθηταὶ αὐτοῦ διεπονδούντο καὶ ἔλεγον). A reason for displeasure is added w. ὅτι (Herodian 3, 2, 3) Lk 13:14.—DELG. M-M. Spicq.

ἀγανάκτησις, εως, ἡ (Thu. 2, 41, 3 et al.; Appian, Bell. Civ. 1, 10 §39; 4, 124 §521; PGrenf II, 82, 17f; Esth 8:12i v.l.; Jos., Bell. 4, 342) *indignation* 2 Cor 7:11.—M-M. TW. Spicq.

ἀγαπάω impf. ἠγάπων; fut. ἀγαπήσω; 1 aor. ἠγάπησα; pf. ἠγάπηκα, ptc. ἠγαπηκώς; plpf. 3 sg. ἠγαπήκει Is. 2:25. Pass.: 1 fut. ἀγαπηθήσομαι; 1 aor. 2 sg. ἠγαπήθης Sir 47:16; pf. ptc. ἠγαπημένος (in var. mngs. Hom.+—STromp de Ruiter, Gebruik en beteekenis van ἀγαπᾶν in de Grieksche Litteratuur 1930; CRichardson, Love: Gk. and Christian, JR 23, '43, 173–85).

① *to have a warm regard for and interest in another, cherish, have affection for, love*—α. by human beings (Pind., Pla. et al.)—α. to a broad range of persons, apart from recipients of special devotion, for which see β; w. obj. given γυναικας Eph 5:25; 28, 33 (on proper attitude of the husband cp. Plut., Mor. 142e); Col 3:19; ὡς ἀδελφὴν Hv 1, 1, 1. τὸν πλησίον Mt 5:43; 19:19; 22:39; Mk 12:31, 33 (on 33b s. Aristaen., Ep. 2, 13, end φιλῶ σε ὡς ἑμαυτὴν); Ro 13:9; Gal 5:14; Js 2:8; B 19:5 (all quotes fr. Lev 19:18); s. πλησίον 2; τὸν ἕτερον Ro 13:8. τὸν ἀδελφόν 1J 2:10; 3:10; 4:20f. τοὺς ἀδελφούς 3:14. τὰ τέκνα τοῦ θεοῦ 5:2. ἀλλήλους J 13:34; 15:12, 17; 1J 3:11, 23; 4:7, 11f; 2J 5; Ro 13:8; 1 Th 4:9. τοὺς ἀγαπῶντας Mt 5:46; Lk 6:32. τὸ ἔθνος ἡμῶν 7:5. τοὺς ἐχθρούς Mt 5:44; Lk 6:27, 35; s. WvanUnnik, NovT 8, '66, 284–300, and s. ἐχθρός 2bβ; α. τινα ὑπὲρ τὴν ψυχὴν *love someone more than one's own life* B 1:4; 4:6; 19:5; D 2:7 (cp. Philo, Rer. Div. Her. 42 ὑπερφύως ἄ.; Kaibel 716, 5 φίλους ὑπὲρ ἑαυτῶν [=αὐτῶν] ἐτίμα). εἰ περισσοτέρως ὑμᾶς ἀγαπῶ, ἥσοον ἀγαπῶμαι; *if I love you the more, am I to be loved less?* 2 Cor 12:15; α. πολλὸ, ὀλίγον *show much or little affection* Lk 7:47; cp. πλεῖον ἀγαπήσει αὐτόν *will love him more* vs. 42 (on the love-hate pair s. A.Fridrichsen, Svensk Exegetisk Årsbok 5, '40, 152–62.—The meaning *be grateful* is suggested for Lk 7:42 by HWood, ET 66, '55, 319, after Jeremias. See Jos., Bell. 1, 392 and Ps 114:1 LXX). Abs. ἡμεῖς ἀγαπῶμεν 1J 4:19. πᾶς ὁ ἀγαπῶν vs. 7. ὁ μὴ ἀγαπῶν vs. 8. W. indication

of the kind of affection: ἄ. ἐν Ἰησοῦ Χρ. 1 Mg 6:2. Opp. μισεῖν (Dt 21:15–17) Mt 6:24; Lk 16:13.

β. to transcendent recipients of special devotion: to Jesus 1 Pt 1:8. Esp. in J: 8:42; 14:15, 21, 23f; 21:15f (always spoken by Jesus).—On the last passage s. A.Fridrichsen, SymbOsl 14, '35, 46–49; EMcDowell, RevExp 32, '35, 422–41; Goodsp., Probs. 116–18; JScott, CIW 39, '45–'46, 71f; 40, '46–'47, 60f; M-Boismard, RB 54, '47, 486f.—ἄ. and φιλέω may be used interchangeably here (cp. the freq. interchange of synonyms elsewh. in the same chapter [βόσκειν—πομαίνειν, ἀρνία—προβάτια, ἐλκύειν—σύρειν], but s. KMcKay, NovT 27, '85, 319–33; also φιλέω).—To God (Dio Chrys. 11 [12], 61; Sextus 442; 444; ParJer 6:6; LXX; Philo, Post. Caini 69; Jos., Ant. 7, 269; TestBenj 3:1; 4:5) Mt 22:37; Mk 12:30, 33; Lk 10:27 (all Dt 6:5); Ro 8:28; 1 Cor 2:9; 8:3. Of affection for the Creator B 19:2.

② of the affection of transcendent beings—α. for ordinary human beings (Dio Chrys. 3, 60 ἀγαπώμενος ὑπὸ θεῶν; 79 [28], 13; CIG 5159 Βρουτταράτος, ὃν ἀγαπᾷ ἡ Φαρία Ἴσις; Norden, Agn. Th. 225 ὃν Ἀμμων ἀγαπᾷ; 226 [= OGI 90, 4]; s. β below; LXX; Jos., Ant. 8, 173; 314; TestNapht 8:4, 10) Ro 8:37; 9:13 (Mal 1:2); 2 Th 2:16; Hb 12:6 (Pr 3:12); J 14:21 (τηρηθήσεται P⁷⁵); 1J 4:10, 19; 1 Cl 56:4 (Pr 3:12). Ἰαρόν δότιν 2 Cor 9:7.—Jesus' affection for people ἴ. ἠγάπησεν αὐτόν *J. liked him or was fond of him* Mk 10:21 (*displayed affection, caressed him* has also been suggested; cp. X., Cyr. 7, 5, 50; Plut., Pericl. 152 [1, 1] al.).—Gal 2:20; Eph 5:2; J 11:5; 15:9; B 1:1. Of the beloved disciple J 13:23; 19:26; 21:7, 20; s. Hdb.³ on J 13:23; also JMaynard, JSOR 13, 1929, 155–59; Bultmann ad loc. et al.; AKragerud, Der Lieblingssjünger im Johannesevangelium, '59; LJohnson, ET 77, '66, 157f; see also μαθητής 2ba.—W. pf. pass. ptc. (cp. β) ἀδελφοὶ ἡ. ὑπὸ τ. θεοῦ (cp. Sir 45:1; 46:13) 1 Th 1:4; 2 Th 2:13; ἄγιοι καὶ ἡ. Col 3:12; τοῖς ἐν θεῷ πατρὶ ἠγαπημένοις Jd 1; ἐκκλησία ἡ. ITr ins; IRo ins.—Ro 9:25 (Hos 2:25 v.l.).

β. for other transcendent beings: God's love for Jesus J 3:35; 10:17; 17:26, from before creation 17:24. Here belongs also the pf. pass. ptc. *the one loved* by God (cp. Dt 32:15; 33:5, 26; Is 44:2) as designation of Jesus (cp. ParJer 3:11; Ascl 3:4; TestAbr A 1 p. 78, 6 [Stone p. 4] Ἀβραάμ τὸν ἡ. μου φίλον; OGI 90, 4 [II bc] an Egyptian king is ἠγαπημένος ὑπὸ τοῦ Φθᾶ; Mitt-Wilck. 1/2, 109, 12 [III bc] a king ἠγαπημένος ὑπὸ τ. Ἰσίδος) Eph 1:6; B 3:6; 4:3, 8. ἠγαπημένος παῖς αὐτοῦ 1 Cl 59:2f; υἱὸς ἡ. Hs 9, 12, 5. Of Jerusalem τὴν πόλιν τὴν ἡ. (Sir 24:11) Rv 20:9.—S. the lit. on φιλέω 1a.—Jesus' love for God J 14:31.

③ *to have high esteem for or satisfaction with someth., take pleasure in* (Aesop, Fab. 156 P.)—Appian, Mithrid. 57 §230 τὰ προτεινόμενα = the proffered terms. PsSol 14:6 ἡμέραν ἐν μετοχῇ ἁμαρτίας αὐτῶν *day of partnership in their sin*. Also striving after someth. (Theopomp. [IV bc]: 115 fgm. 124 Jac. τιμὴν; Diod. S 11, 46, 2 τ. πλούτον; Appian, Bell. Civ. 1, 49 §215 citizenship; SIG 1268 I, 9 [III bc] φυλιαν ἀγάπα = 'value friendship'; pap of early Ptolemaic times in WCrönert, NGG 1922, 31; Ps 39:17; Sir 3:26) τὴν πρωτοκαθεδρίαν καὶ τοὺς ἀσπασμούς Lk 11:43. μισθὸν ἀδικίας 2 Pt 2:15. τὸν κόσμον 1J 2:15. τὸν νῦν αἰῶνα 2 Ti 4:10; Pol 9:2. δικαιοσύνην (Wsd 1:1; Orig., C. Cels. 6, 79, 22) Hb 1:9 (Ps 44:8). σεμνότητα Hm 5, 2, 8. τὴν ἀλήθειαν (Jos., C. Ap. 2, 296; TestReub 3:9) 1 Cl 18:6 (Ps 50:8); Hm 3:1. Opp. ἄ. ψεύδη B 20:2. ὅρκον ψευδῆ 2:8 (Zech 8:17). μᾶλλον τὸ σκότος ἢ τὸ φῶς J 3:19 (on ἄγ. μᾶλλον w. acc. cp. Jos., Ant. 5, 350 and see μᾶλλον 3c); ἄ. τὴν δόξαν τ. ἀνθρώπων μᾶλλον ἢ περ τ. δ. τοῦ θεοῦ *value the approval of human beings more highly than that of God* 12:43 (cp. Pla. Phdr. 257e). ζῶν *enjoy life* (Sir 4:12) 1 Pt 3:10; also τὴν ψυχὴν (Sir 30:23 v.l.) Rv 12:11.—Hence *long for* τι *someth.* (Ps

39:17) τὴν ἐπιφάνειαν αὐτοῦ *his appearing* 2 Ti 4:8. W. inf. fol. *wish* (Anton. Lib. 40, 1 ἡγάπησεν αἰεὶ παρθένος εἶναι) ἃ. ἡμέρας ἰδεῖν ἀγαθὰς *to see good days* 1 Cl 22:2 (Ps 33:13). τὸ παθεῖν *wish for martyrdom* ITr 4:2.—ἀγάπην ἃ. (2 Km 13:15) *show love* J 17:26; Eph 2:4; *show one's admiration* τὰ δεσμά *for my bonds* i.e. they were not embarrassed by them IPol 2:3 (not *kiss*; there is so far no evidence for that mng. of ἃ.).—ISm 7:1 the context seems to require for ἃ. the sense ἀγάπην ποιεῖν (8:2)=*hold a love-feast*, but so far this mng. cannot be confirmed lexically. But since the noun ἀγάπη is used absolutely in 6:2 in the sense 'concern for' someone, it may be that ἀγαπᾶν in 7:1 refers to *acts of kindness*.

③ *to practice/express love, prove one's love* J 13:1, 34 (perh. an allusion to the agape or love-feast, s. ἀγάπη 2). Abs. w. indication of the means μὴ ἀγαπῶμεν λόγῳ μὴ δὲ τῇ γλώσσῃ ἄλλὰ ἐν ἔργῳ *let us show our love with deeds as well as w. word or tongue* (TestGad 6:1 ἀγαπήσατε ἀλλήλους ἐν ἔργῳ) 1J 3:18; cp. ἃ. τῷ στόματι *love w. the mouth* 1 Cl 15:4 (Ps 77:36 Swete; ed. Rahlfs '31 v.l.).—RJoly, Le vocabulaire chrétien de l'amour est-il original? '68.—B. 1110. DELG. M-M. TW. Spicq. Sv.

ἀγάπη, ης, ἡ (this term has left little trace in polytheistic Gk. lit. A sepulchral ins. prob. honoring a polytheistic army officer, who is held in 'high esteem' by his country [SEG VIII, 11, 6 (III AD)] sheds light on an ex. such as Philod., *παρρ.* col. 13a, 3 Oliv., but s. Söding [below] 294. The restorations in POxy 1380, 28 and 109f [II AD] are in dispute: s. New Docs 4, 259 [lit.]; Söding [end] 294f, n. 68 [lit.]. For other exx. from the Gr-Rom. world s. Ltzm., exc. after 1 Cor 13; L-S-J-M; ACeresia-Gastaldo, *Agápi nei documenti anteriori al NT*: Aegyptus 31, '51, 269–306, has a new pap and a new ins. ex. fr. III AD secular sources; in RivFil 31, '53, 347–56 the same author shows it restored in an ins. of 27 BC, but against C-G. s. lit. Söding 293, n. 57. In Jewish sources: LXX, esp. SSol, also pseudepigr., Philo, Deus Imm. 69; Just., D. 93, 4. Cp. ACarr, ET 10, 1899, 321–30. Its paucity in gener. Gk. lit. may be due to a presumed colloq. flavor of the noun (but s. IPontEux 1, 359, 6 as parallel to 2 Cor 8:8 below). No such stigma attached to the use of the verb ἀγαπάω (q.v.).

④ *the quality of warm regard for and interest in another, esteem, affection, regard, love* (without limitation to very intimate relationships, and very seldom in general Greek of sexual attraction).

⑤ *of human love*—α. without indication of the pers. who is the object of interest (cp. Eccl 9:1, 6; Sir 48:11 v.l.): ἃ. as subj. ἡ ἃ. οἰκοδομεῖ 1 Cor 8:1.—13:4, 8 (on 1 Cor 13 see the comm. [Maxim Tyr. 20:2 praise of ἔρωσ what it is not and what it is; s. AHarnack, SBBerlAk 1911, 132–63, esp. 152f; ELehmann and AFridrichsen, 1 Cor 13 e. christl.-stoische Diatribe: StKr Sonderheft 1922, 55–95]; EHoffmann, Pauli Hymnus auf d. Liebe: Dtsche Vierteljahrsschrift für Literaturwiss. u. Geistesgesch. 4, 1926, 58–73; NLund, JBL 50, '31, 266–76; GRudberg, Hellas och Nya Testamentet '34, 149f; HRiesenfeld, Con-Neot 5, '41, 1–32, Nuntius 6, '52, 47f); Phil 1:9. ἡ ἃ. κακὸν οὐκ ἐργάζεται Ro 13:10; πλήρωμα νόμου ἡ ἃ. ibid.; ψυγῆσεται ἡ ἃ. τ. πολλῶν Mt 24:12; ἡ ἃ. ἀνυπόκριτος *let love be genuine* Ro 12:9, cp. 2 Cor 6:6. As predicate 1 Ti 1:5; 1J 4:16b (cp. βα). As obj. ἀγάπην ἔχειν (Did., Gen. 221, 30) 1 Cor 13:1–3; Phil 2:2 φιλίαν ἢ ἀγάπην ἔχοντες Just., D. 93, 4; διώκειν 1 Cor 14:1; 1 Ti 6:11; 2 Ti 2:22; ἐνδύσασθαι τὴν ἃ. Col 3:14. ἀφιέναι Rv 2:4.—2 Pt 1:7; Col 1:8. ἐμαρτύρησάν σου τῇ ἃ. 3J 6. Attributively in gen. case ὁ ἰκόπος τῆς ἃ. 1 Th 1:3; τὸ τ. ὑμετέρας ἃ. γνήσιον *the genuineness of your love* 2 Cor 8:8. ἐνδειξίς τῆς ἃ. vs. 24; cp. πᾶσαν ἐνδευκνυμένους ἃ. Tit 2:10 v.l.—Hb 10:24; Phil 2:1; 1 Pt 5:14; 1 Cl 49:2.—In prep. phrases ἐξ ἀγάπης *out of love* Phil 1:16; παράκλησις ἐπὶ τῇ

ἃ. σου *comfort from your love* Phlm 7; περιπατεῖν κατὰ ἃ., ἐν ἃ. Ro 14:15; Eph 5:2; ἐν ἃ. ἔρχεσθαι (opp. ἐν ῥάβδῳ) 1 Cor 4:21; ἀληθεύειν ἐν ἃ. Eph 4:15. Other verbal combinations w. ἐν ἃ., 1 Cor 16:14; Eph 3:17; 4:2; Col 2:2; 1 Th 5:13; cp. Eph 4:16 (on Eph 1:4 s. βα). ἐν τῇ ἃ. 1J 4:16b, 18. διὰ τῆς ἃ. δουλεύετε ἀλλήλους Gal 5:13. πίστις δι' ἀγάπης ἐνεργουμένη 5:6. διὰ τὴν ἃ. παρακαλῶ *for love's sake* 1 appeal Phlm 9. μετὰ ἀγάπης πολιτεύεσθαι *live in love* 1 Cl 51:2.—W. ἀλήθεια 2J 3; πίστις 1 Th 3:6; 5:8; 1 Ti 1:14; 2 Ti 1:13; Phlm 5; B 11:8; IEph 1:1; 9:1; 14:1 al. W. πίστις and other concepts on the same plane Eph 6:23; 1 Ti 2:15; 4:12; 6:11; 2 Ti 2:22; 3:10; Tit 2:2; Rv 2:19; Hm 8:9; cp. v. 3, 8, 2–5. The triad πίστις, ἐλπίς, ἀγάπη 1 Cor 13:13; s. also Col 1:4f; 1 Th 1:3; 5:8; B 1:4 (cp. Porphy., Ad Marcellam 24 τέσσαρα στοιχεία μάλιστα κεκρατύνθω περὶ θεοῦ: πίστις, ἀλήθεια, ἔρωσ, ἐλπίς and s. Rtzst., Hist. Mon. 1916, 242ff, NGG 1916, 367ff; 1917, 130ff, Hist. Zeitschr. 116, 1916, 189ff; AHarnack, PJ 164, 1916, 5ff=Aus d. Friedens- u. Kriegsarbeit 1916, 1ff; PCorssen, Sokrates 7, 1919, 18ff; ABriegier, D. urchr. Trias Gl., Lbe, Hoff., diss. Heidelb. 1925; WTheiler, D. Vorbereitung d. Neuplatonismus 1930, 148f). W. δύναμις and σὺνφρονισμός 2 Ti 1:7. Cp. B 1:6.—Attributes of love: ἀνυπόκριτος Ro 12:9; 2 Cor 6:6. γνησία 1 Cl 62:2. φιλόθεος and φιλόανθρωπος Agr 7. σύμφωνος IEph 4:1 αἰκίος IPol 7:2. ἐκτενής 1 Pt 4:8. It is a *fruit of the Spirit* καρπὸς τοῦ πνεύματος Gal 5:22, and takes first rank among the fruits. ἃ. τοῦ πνεύματος Ro 15:30; cp. Col 1:8. Since the term denotes concern for another, the sense *alms, charity* ISm 6:2 is readily apparent (cp. ἃ. λαμβάνειν 'receive alms' PGen 14, 7).—ἀσπάζεται ὑμᾶς ἡ ἀγάπη τῶν ἀδελφῶν *the members greet you with love* IPhld 11:2; ISm 12:1, cp. ITr 13:1; IRo 9:3. In these passages the object of the love is often made plain by the context; in others it is

β. expressly mentioned—κ. impers. ἃ. τῆς ἀληθείας 2 Th 2:10; ἃ. τῆς πατρίδος *love for the homeland* 1 Cl 55:5.

γ. human beings ἃ. εἰς τινὰ *love for someone* εἰς πάντας τοὺς ἁγίους Eph 1:15; Col 1:4. εἰς ἀλλήλους καὶ εἰς πάντας 1 Th 3:12; 2 Th 1:3; cp. 2 Cor 2:4, 8; 1 Pt 4:8; 2J 6. ἐν ἀλλήλοις J 13:35. ἐξ ἡμῶν ἐν ὑμῖν 2 Cor 8:7; ἡ ἃ. μου μετὰ ὑμῶν 1 Cor 16:24.

δ. God or Christ (πρὸς τὸν θεόν Orig., C. Cels. 3, 15, 12) ἃ. τοῦ θεοῦ *love toward God* (but in many cases the gen. may be subjective) Lk 11:42; J 5:42; 2 Th 3:5; 1J 2:5, 15; 3:17; 4:12; 5:3; 2 Cor 7:1 P 46 (for φόβος); ἃ. εἰς θεόν καὶ Χριστὸν καὶ εἰς τὸν πλησίον Pol 3:3; ἃ. εἰς τὸ ὄνομα θεοῦ Hb 6:10.

ε. of the love of God and Christ—α. to humans. Of God (cp. Wsd 3:9): 1J 4:10; ἐν ἡμῖν 1J 4:9, 16. εἰς ἡμᾶς Ro 5:8, cp. vs. 5. τετελειώται ἡ ἃ. μεθ' ἡμῶν 1J 4:17 (s. HPreisker app. to HWindisch Comm. 167); ἀπὸ τῆς ἃ. τοῦ θεοῦ τῆς ἐν χριστῷ Ἰησοῦ Ro 8:39. ἀγάπην διδόναι *bestow love* 1J 3:1; ἐν ἃ. προορίσας ἡμᾶς εἰς υἱοθεσίαν Eph 1:4f: the rhythm of the passage suggests the believers as agents for ἃ. in vs. 4 (cp. vs. 15), but 2:4 favors God; s. the comm.—2 Cor 13:13; Jd 2 and 21. God is the source of love 1J 4:7, the θεὸς τῆς ἃ. 2 Cor 13:11, and therefore *God is love* 1J 4:8, 16. Christians, embraced by God's love, are τέκνα ἀγάπης B 9:7; 21:9.—Of Jesus' love J 15:9, 10a, 13 (s. MDibelius, Joh 15:13: Deissmann Festschr. 1927, 168–86); 1J 3:16.—Ro 8:35; 2 Cor 5:14; cp. Eph 3:19. Perh. the ἀληθὴς ἀγάπη of Pol 1:1 is a designation of Jesus or his exemplary concern for others.

β. of the relation betw. God and Christ J 15:10b; 17:26 (on the constr. cp. Pel.-Leg. 12, 21 ὁ πλοῦτος ὃν με ἐπλοῦτισεν ὁ σατανᾶς). τοῦ υἱοῦ τῆς ἃ. αὐτοῦ *of the son of (God's) love*, i.e. *of (God's) beloved son* Col 1:13 (s. PsSol 13:9 υἱὸς ἀγαπήσεως).—WLütgert, D. L. im NT 1905; BWarfield, PTR 16, 1918, 1–45; 153–203; JMoffatt, Love in the NT 1929;