

**SYNONYMS OF THE
NEW TESTAMENT.
SECOND PART**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649015085

Synonyms of the New Testament. Second part by Richard Chevenix Trench

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Cover @ 2017

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RICHARD CHEVENIX TRENCH, D. D.

SECOND PART.

NEW YORK:

CHARLES SCRIBNER, 124 GRAND STREET.

1864.

[Published by arrangement with the Author.]

P R E F A C E .

IN publishing a preceding volume on *Synonyms of the New Testament*, I took occasion to observe, that the synonyms dealt with in it might easily have been doubled or trebled, and that many of the most interesting had been left altogether untouched. The subject proves so inexhaustible that, after another considerable number dealt with here, the assertion seems to me just as true now as it was then. That it is a subject of interest to the student of theology, and that the little volume did, however partially and imperfectly, supply a want, I feel assured by the several editions through which it has past,

and the requests which I have received to add a second part to that first. This I have at length done, and hope at some future day to fuse the two parts into a single volume. The book, though small in bulk, has been sufficiently laborious. It is my earnest prayer that, by God's blessing, the labour may not have been altogether in vain.

WESTMINSTER, *July 27, 1863.*

SYNONYMS OF THE NEW TESTAMENT.

PART II,

§ i.—*εὐχή, προσευχή, δέσις, ἔντευξις, εὐχαριστία, αἶτημα, ἰκετηρία.*

FOUR of these words occur together at 1 Tim. ii. 1; on which Flacius Illyricus (*Clavis*, s. v. *Oratio*) justly observes, ‘Quem vocum acervum procul dabo Paulus non temere congescit.’ It will be advisable to consider not these only, but the larger group of which they form a portion.

Εὐχή occurs only once in the N. T. in the sense of a prayer (Jam. v. 15). On the distinction between it and *προσευχή*, between *εὐχεσθαι* and *προσεύχεσθαι*, there is a long discussion in Origen (*De Orat.* § 2, 3, 4), but not of any great value, nor bringing out more than the obvious fact that in *εὐχή* and *εὐχεσθαι* the notion of the vow, of the dedicated thing, is more commonly found than that of prayer. The two other occasions on which the

word is found in the N. T. (Acts xviii. 18; xxi. 23), bear out this remark.

Προσευχή and *δέησις* often in the N. T. occur together (Phil. iv. 6; Ephes. vi. 18; 1 Tim. ii. 1; v. 5), and not unfrequently in the Septuagint (Ps. vi. 10; Dan. ix. 21, 23; 1 Macc. vii. 37). There have been a great many, but for the most part not very successful, attempts to distinguish between them. Grotius, for instance, affirms that they are severally 'precatio' and 'deprecatio'; that the first seeks to obtain good, the second to avert evil. Augustine, I may observe by the way, in his treatment of the more important of this group of words (*Ep.* 149, § 12—16), which, though interesting, does not yield any definite results of value, observes that in his time this distinction between 'precatio' and 'deprecatio' had practically quite disappeared. Theodoret in like manner, who has anticipated Grotius here, explains *προσευχή* as *αἴτησις ἀγαθῶν*, and *δέησις* as *ὑπὲρ ἀπαλλαγῆς τινῶν λυπηρῶν ἰκετεία προφερομένη*: cf. Gregory of Nazianzum;

δέησιν οἴου, τὴν αἴτησιν ἐνδεῶν.

This distinction is arbitrary; neither lies in the words, nor is it borne out by usage. Better Calvin, who makes one (*προσευχή* = 'precatio') prayer in general, the other (*δέησις* = 'rogatio') prayer for particular benefits: '*προσευχή* omne genus orationis,

δέησις ubi certum aliquid petitur; genus et species.' Bengel's distinction amounts very nearly to the same thing: '*δέησις* (α δει) est *imploratio gratiæ* in necessitate quâdam speciali; *προσευχή*, *oratio*, exercetur quâlibet oblatione voluntatum et desideriorum erga Deum.'

All these passages, however, while they have brought out one important point of distinction, have failed to bring out another—namely, that *προσευχή* is '*res sacra*,' a word restricted to sacred uses; it is always prayer to God; *δέησις* has no such restriction. Fritzsche (on Rom. x. 1) has not failed to urge this: '*ἡ προσευχή* et *ἡ δέησις* differunt ut *precatio* et *rogatio*. *Προσεύχεσθαι* et *ἡ προσευχή* verba sacra sunt; *precamur enim Deum*; *δεῖσθαι, τὸ δέημα* (Aristophanes, *Acharn.* 1059) et *ἡ δέησις* tum in sacra tum in profana re usurpantur. Nam et Deum rogare possumus et homines.' It is the same distinction as in our 'prayer' (though that has been too much brought down to mundane uses) and 'petition,' in the German 'Gebet' and 'Bitte.'

Ἐντευξις occurs only at 1 Tim. ii. 1; iv. 5, in the N. T. (but *ἐντυγχάνειν* four or five times) and once in the Septuagint (2 Macc. iv. 8). 'Intercession,' by which the E. V. renders it, is not, as we now understand 'intercession,' a satisfactory rendering. For *ἐντευξις* does not necessarily mean what 'intercession' at present exclusively does