Historical and Theological Lexicon of the Septuagint

Volume 1
Alpha – Gamma

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ἀλήθεια, ἀληθής, ἀληθινός, ἀληθεύω

ἀλήθεια

1. Greek literature. The derivation of the noun ἀλήθεια, composed of the alpha privative prefix and the root ληθ/λαθ, suggests that the original meaning was "unconcealment" (for a more detailed discussion on the etymology → ἀληθής 1.). It is found since Homer (*Il.* 23.361; 24.407; *Od.* 7.297; 16.226), occurring particularly with verbs of speech in the sense of "pronouncing what is unconcealed" (Heitsch, "Die nicht-philosophische ἀλήθεια", 32), "giving information without withholding anything" in opposition to

lie and falsehood (see Luther, *"Wahrheit"* und *"Lüge"*, 7ff.).

According to one of the most frequent patterns of usage, ἀλήθεια functions as a direct object in conjunction with verbs of speech (e.g. μυθέομαι "to speak", Homer, *Od.* 11.507; λέγω "to speak", Herodotus, *Hist.* 2.115; 9.89; Thucydides, *Hist.* 6.87.1), nevertheless it combines also with verbs of perception (ἀκούω "to hear", Alcidamas, fr. 16.13) or demonstration (ἔχω "to have", Aristotle, *Pol.* 1281a42 ὅτι δὲ δεῖ κύριον εἶναι μᾶλλον τὸ πλῆθος ἢ τοὺς ἀρίστους μὲν ὀλίγους δέ, δόξειεν ἂν

λέγεσθαι καί τιν' ἔχειν ἀπορίαν τάχα δὲ κἂν ἀλήθειαν "but the view that it is more proper for the multitude to be sovereign than the few of greatest virtue might be thought to be explicable and to have some justification, and even to be the true view"). It deserves to be mentioned that the expression "to do (ποιέω) the truth", quite frequent in the LXX (→ 3.c), is not attested in Greek literature.

Adverbial uses are numerous and point to an idea of truth that chiefly contrasts those of lie (ψεῦδος), appearance or opinion (δόξα). Expressions like τῇ ἀληθείᾳ "in very truth" (Thucydides, *Hist.* 4.120); ἐπ' ἀληθείᾳ "for the sake of truth" (Aeschylus, *Suppl.* 628; Aristophanes, *Plut.* 891); ἐπὶ τῆς ἀληθείας καὶ τοῦ πράγματος "in truth and reality" (Demosthenes, *Mid.* 72) are used to reinforce affirmations.

As in the case of the adjective ἀληθής, the noun ἀλήθεια as well conveys the idea of "truthfulness, sincerity" when applied to human beings and their inner qualities (τίς ... ἀληθείᾳ φρενῶν πονήσει; "who ... shall sorrow in sincerity of heart?", Aeschylus, *Ag.* 1550). It is found with the sense of "sincerity of speech and conduct" in the matter of asserting one's own merits: περὶ μὲν οὖν τὸ ἀληθὲς ὁ μὲν μέσος ἀληθής τις καὶ ἡ μεσότης ἀλήθεια λεγέσθω ἡ δὲ προσποίησις ἡ μὲν ἐπὶ τὸ μεῖζον ἀλαζονεία καὶ ὁ ἔχων αὐτὴν ἀλαζών, ἡ δ' ἐπὶ τὸ ἔλαττον εἰρωνεία καὶ εἴρων ⟨ὁ ἔχων⟩ "in respect of truth then, the middle character may be called truthful, and the observance of the mean truthfulness; pretense in the form of exaggeration is boastfulness, and its possessor a boaster; in the form of understatement, self-depreciation, and its possessor the self-depreciator" (Aristotle, *Eth. Nic.* 1108a19–23). In this particular context, ἀλήθεια comes to be an antonym of ἀλαζονεία "boastfulness" and εἰρωνεία "self-depreciation", a word specially associated with the affectation of ignorance.

In philosophical discourse tradition, the opposition between ἀλήθεια and δόξα is particularly stressed. Parmenides, fr. 1 DK, distinguishes a philosophy "according to ἀλήθεια" from one "according to δόξα". Only the first one leads to a true comprehension of reality by human knowledge; how this knowledge can be obtained is one of the basic questions of the Greek thought on truth. Remarkably, an important feature, which is often associated with ἀλήθεια compared with δόξα, appears to be stability and firmness: "when the soul (ψυχή) is firmly fixed on the domain where truth and reality (ἀλήθειά τε καὶ τὸ ὄν) shine resplendent it apprehends and knows them and appears to possess reason (νοῦν); but when it inclines to that region which is mingled with darkness, the world of becoming and passing away, it opines only and its edge is blunted, and it shifts its opinions hither and thither (δοξάζει τε καὶ ἀμβλυώττει ἄνω καὶ κάτω τὰς δόξας μεταβάλλον), and again seems as if it lacked reason" (Plato, *Resp.* 508d). ♦ RV

2. Papyri and inscriptions. The noun ἀλήθεια is used in papyri, especially legal documents, oaths, and letters, to mean "truthfulness", "trustworthiness" (see *BGU* 4.1200.26, 2nd/1st cent., Busiris). The use is mostly stereotypical in expressions like ἐπ' ἀληθείας (*PSI* 4.442.4, 3rd cent. B.C.E., Philadelphia) and ταῖς ἀληθείαις (especially in declarations of death, e.g. *PSI* 9.1064.22, 129 C.E., Ptolemais Euergetis), meaning "truthfully", "according to the facts". The expression κατ' ἀλήθειαν also appears to indicate the truthfulness of a declaration (*SB* 3.6739.7, 254 B.C.E., Crocodilopolis; *P.Dryton* 48.10, 145–116 B.C.E., unknown origin).

In inscriptions, the word is found with the meaning "matter of fact" (τὴν ἀλήθειαν ἐμφανῶς δεικνύειν "to clearly show the fact", *FD* III,2 69.18, ca. 117 B.C.E., Delphi) and "truth" (ἀλήθειαν μὲν καὶ δικαιοσύνην [ἰ]σχ[υρ]ὰς [ποιήσας] "he strengthened truth and justice", *OGIS* 194.8, 42 B.C.E., Thebes). The formula ἐπὶ τῆς ἀληθείας appears with regularity to signify "truthfulness" as in papyri (e.g. in an honorary decree, *IMT* 2354.11, 2nd cent. B.C.E., Miletus). ♦ LB

3. Septuagint. *a) Statistical observations.* In the LXX, the noun ἀλήθεια occurs 204 times (130 in the translated writings). The book of Psalms has the greatest number of

occurrences (nearly half of the total number), followed by Isaiah (13 occurrences), Proverbs and Daniel^LXX/Daniel^Th (8 occurrences each), Jeremiah (5 occurrences), Genesis and Job (4 occurrences each). While ἀλήθεια is used very frequently in the Psalms, it rarely occurs in the Pentateuch (Gen 24:27.48; 32:11; 47:29; Lev 8:8; Deut 22:20; 33:8).

In the non-translated writings of the LXX, the noun ἀλήθεια is used more than 70 times, most of which in the book of Tobit and the Bodyguard Story in 1 Esdr 3–4.

b) Hebrew equivalents. In the translated books, ἀλήθεια primarily renders the Hebrew noun *ʾæmæt* "reliability, fidelity, truth" (e.g. Gen 24:48; 1 Kgdms [1 Sam] 12:24; Ps 90[91]:4). Furthermore, ἀλήθεια translates a series of other Hebrew words, e.g. *ʾēmûn* (in the plural: Ps 11[12]:2; 30[31]:24; Isa 26:2), *mêšārîm* "uprightness, truth" (Isa 45:19), *tōm* "integrity" (Prov 28:6), *nᵉkōnāh* "true, reliable" (Ps 5:10), *ʾûrîm* "Urim" (Deut 33:8). Sometimes, the Hebrew adverb *ʾomnām* "surely" corresponds to ἐπ' ἀληθείας (Job 9:2; 19:4; 36:4; Isa 37:18) or to the instrumental dative ἀληθείᾳ (2 Kgdms [2 Sam] 19:17). Moreover, the Aramaic expressions *min yaṣîb* "surely" (Dan 2:8) and *qōšṭ* "surely" (Dan 2:47) are translated by ἐπ' ἀληθείας.

In the MT, *ʾæmæt* is often combined with *ḥæsæd* "loyalty, faithfulness", translated in the LXX as ἀλήθεια and ἔλεος respectively (Josh 2:14; 2 Kgdms [2 Sam] 2:6; 15:20; Ps 24[25]:10; 39[40]:11, 12; 56[57]:4, 11; 60[61]:8; 84[85]:11, 15; 107[108]:5; 113:9 [115:1]; 116[117]:2; Prov 14:22; Hos 4:1; Mic 7:20), rarely as ἀλήθεια and δικαιοσύνη (Gen 24:7; 32:10) or ἀλήθεια and ἐλεημοσύνη (Gen 47:29; Prov 20:28). A special case is represented by Ps 83[84]:12, where the Hebrew metaphors for God, *šæmæš* and *māgēn*, "sun" and "shield", are changed into ἀλήθεια and ἔλεος (for this translation see *LXX.D.EK* 2, 1743).

Unlike in the other books of the LXX, where ἀλήθεια is the standard translation of *ʾæmæt*, in the book of Psalms ἀλήθεια typically renders the two nouns *ʾæmæt* and *ʾæmūnāh*, sometimes even in the same verse (e.g. Ps 39[40]:11: *ʾæmūnāh* and Ps 39[40]:11, 12: *ʾæmæt*). This is remarkable because in other books of the LXX *ʾæmūnāh* is mostly rendered as πίστις (e.g. 4 Kgdms [2 Kgs] 12:16; Hos 2:22, etc.).

c) LXX use. In the LXX, ἀλήθεια has a broad range of meanings, which on the one hand largely corresponds to those in non-biblical Greek and on the other hand is influenced by the Hebrew equivalent *ʾæmæt*.

In the LXX, ἀλήθεια is rarely employed in a real philosophical sense. One example of this sort is the debate about truth (1 Esdr 4:34: περὶ τῆς ἀληθείας) of king Darius' three bodyguards in 1 Esdr 3–4 (see also Josephus, *Ant.* 11.55–57). Elsewhere, the idea of truth is associated with different subjects, e.g. polemics against idolatry (3 Macc 4:16), fundamental choices of life (4 Macc 6:18; see also Sir 4:28), and philosophical reasoning (4 Macc 5:11).

The following uses of ἀλήθεια are characteristic for the LXX:

(1) The instrumental dative (τῇ) ἀληθείᾳ (4 Kgdms [2 Kgs] 19:17; Isa 10:20) or cognate phrases such as ἐπ' ἀληθείας (e.g. Job 9:2; 19:4; 36:4; Isa 37:18) or ἐν ἀληθείᾳ (Judg 9:15; Ps 144[145]:18; Jer 33:15) indicate what is in conformity with reality ("in truth" in the sense of "in reality", "in actual fact"); for other examples see Esth E:10 [8:12ᵏ]; 2 Macc 3:9; 7:6 (ταῖς ἀληθείαις); 4 Macc 5:18 (κατὰ ἀλήθειαν).

(2) The noun ἀλήθεια qualifies a speech or a saying as "truth" (e.g. Deut 22:20; Jdt 5:5; 10:13; Ps 5:10; 14[15]:2; 118[119]:43; Prov 22:21; Zech 8:16; Jer 9:4) and is combined with the antonym "lie" or similar expressions, e.g. Prov 8:7 (+ χείλη ψευδη "false lips"); Sir 4:25 (μὴ ἀντιλεγε τῇ ἀληθείᾳ "do not contradict the truth"). Therefore ἀλήθεια is also an important term when dealing with allegedly false prophecy (3 Kgdms [1 Kgs] 22:16 par. 2 Chr 18:15; Jer 23:28).

(3) In other contexts, ἀλήθεια has the meaning "veracity", "trustworthiness", "sincerity". "Truth" and "veracity" express an ethical, social, political and theological value shown in interpersonal togetherness as well

as in relationship with God (4 Kgdms [2 Kgs] 20:3; Hos 4:1; Zech 8:16). In this sense, ἀλήθεια can also be combined with δικαιοσύνη (e.g. Gen 24:27; 32:11; 3 Kgdms [1 Kgs] 3:6; Ps 14[15]:2) or with its antonyms (e.g. the lexical field αδικ- "injustice", Ps 88[89]:34; Job 36:4). A truthful and sincere attitude is usually attributed to individuals (e.g. Prov 11:18), to the king (Isa 11:5; 16:5; 38:3), to the nation (Isa 26:2–3; see also v. 10), or to those swearing oaths and making important promises (e.g. Gen 47:29; Ps 131[132]:11; Jer 4:2). On the other hand, truthfulness, reliability and faithfulness are concepts used to evaluate God's actions and to thank for them (Gen 24:27; 32:11; for the idea of God's truth see e.g. Ps 29[30]:10; Sir 41:20; for the divine title "God of truth" see Ps 30[31]:6).

(4) In the Psalms, where most of its occurrences are found, the noun ἀλήθεια is used with this latter meaning. The words ἔλεος and ἀλήθεια together are often viewed as qualities of God (see Ps 39[40]:11, 12; 56[57]:4, 11; 68[69]:14; 83[84]:12; 88[89]:2, 3, 15, 25, 34, 50; 113:9 [115:1]; see also Dan 3:27–28), but they can also characterize the humans' relationship with God and that among themselves (e.g. Ps 30[31]:24; 50[51]:8; Ps Sol 3:6; 6:6; 10:3; 14:1; 15:2).

(5) There is a clear difference between the use of the word ἀλήθεια in the LXX (following the MT) and that in literary Greek texts. For the LXX very often combines a verb of doing with ἀλήθεια and nouns like ἔλεος and ἐλεημοσύνη. This type of expressions does not literally mean "to build up the truth", but "to grant someone a favor" or "to act sincerely toward someone". These phrases can be referred both to humans (Gen 47:29; Josh 2:14; Judg 9:16, 19; Tob 13:6; Ps Sol 17:15) and God (Gen 32:11; 2 Kgdms [2 Sam] 2:6; 15:20 [MT different]; 2 Esdr 19:33 [Neh 9:33]; Ps Sol 6:6; see also Gen 24:27; Mic 7:20).

(6) Another expression typical of the LXX, which is not normally found in classical Greek texts, is "to walk in truth" (3 Kgdms [1 Kgs] 2:4; 3:6; 4 Kgdms [2 Kgs] 20:3; Ps 85[86]:11), as well as the syntagm "the way of truth" (ὁδὸς ἀληθείας, e.g. Gen 24:48; Ps 118[119]:30; Wis 5:6).

The book of Tobit employs this specific LXX terminology quite often. Here ἀλήθεια constitutes a key word just as δικαιοσύνη and ἐλεημοσύνη and plays a crucial role in the story, e.g. Tob 1:3 (Tobit's walking in the way of truth); Tob 4:6 (those who act in accordance with truth will be successful); Tob 3:2 (the ways of God are mercy and truth).

Other formulas of the LXX worthy of mention are νόμος ἀληθείας "the law of truth" (Mal 2:6; for similar expressions see 2 Esdr 19:13 [Neh 9:13]; Ps 118[119]:86, 142, 151), κρίματα ἀληθείας "true judgments" (Dan^LXX 3:28), and ἐν ἀπογραφῇ ἀληθείας "in the document of truth" or "in the register of truth" (Dan 10:21).

Finally, an uncommon use of ἀλήθεια can be seen when the MT reads the nouns ʾûrîm and tummîm, referring to elements of the priestly breastplate. The second noun is translated by ἀλήθεια in Exod 28:30; Lev 8:8, while the first noun is rendered by the same Greek word in Deut 33:8 (see also 1 Esdr 5:40; Sir 45:10). This translation may be explained as the attempt to render the word tōm "righteous" instead of tummîm, a word that probably had become incomprehensible for the translators. ♦ DS

4. Jewish literature in Greek. In Jewish literature of the Hellenistic age, the noun ἀλήθεια is employed in similar ways to those of ancient Greek literature, without remarkable differences of meaning. Just as in earlier Greek authors, ἀλήθεια signifies (a) "the truth" as "veracity, reality, or correctness". In this sense, it also indicates (b) "the historical truth". A secondary meaning is (c) "divine truth or divinely disclosed truth".

In general, the term ἀλήθεια is extensively used as an adverb or in adverbial phrases, either in the simple dative case or with prepositions. In Philo, e.g., (τῇ) ἀληθείᾳ "in very truth" or "truly" can be found 21 times out of 408 overall occurrences of the lemma; similarly, in Josephus there are 3 cases out of a total number of 113 occurrences (one can add 5 cases where the plural ταῖς ἀληθείαις has the

same function). Furthermore, in Philo the phrase ἐπ᾽ ἀληθείας "in truth" occurs in 3 passages, κατὰ τῆς ἀληθείας "contrary to the truth" in 9 passages, μετ᾽ ἀληθείας "with truth" or "truly" in one passage, πρὸς (τὴν) ἀλήθειαν "with regard to the truth" or "in actual fact" in 166 passages (cf. *Ep. Arist.* 70, 77). In Josephus, on the other hand, κατ᾽ ἀλήθειαν "according to truth" or "truly" occurs in 3 passages (see also Aristobulus, fr. 4.8; fr. 5.15; *Ep. Arist.* 140), πρὸς (τὴν) ἀλήθειαν in 4 passages. The syntagm ἐν ἀληθείᾳ "in truth" or "truly", conversely, is only found in the OT Pseudepigrapha: *T. Levi* 18.8; *T. Jud.* 24.3; *T. Dan* 2.1–2; *T. Abr.* A 20.2.

Frequently, the noun ἀλήθεια is the direct object of or is closely connected to verbs denoting activities that belong to the intellectual sphere such as ἐξευρίσκω "to find out" (Josephus, *Bell.* 7.60), ζητέω and ἀναζητέω "to search" (Philo, *Decal.* 66; *Vit. Mos.* 1.24; Josephus, *Bell.* 7.450), λέγω "to say" (Josephus, *Ant.* 2.205; 10.124; 11.55; *T. Abr.* A 16.11, 13; 18.6; *T. Abr.* B 7.16; *T. Sol.* 14.5), μανθάνω "to learn" (Josephus, *Ant.* 1.247), πυνθάνομαι "to learn, to inquire" (Josephus, *Ant.* 1.165; *Bell.* 7.31; *Ap.* 1.6), σπουδάζω "to be earnest about" (Josephus, *Ap.* 1.24), φράζω "to show" (Josephus, *Ant.* 16.391; *Vita* 142). Yet, in the OT Pseudepigrapha one can also find the noun ἀλήθεια either with verbs pertaining to the sphere of emotions (e.g. ἀγαπάω τὴν ἀλήθειαν "to love the truth" *T. Reub.* 3.9; *T. Dan* 2.1; 6.8) or in expressions that reflect the use of the LXX (e.g. ποιέω τὴν ἀλήθειαν "to do the truth" *T. Reub.* 6.9; *T. Iss.* 7.5; *T. Benj.* 10.3).

(a) With the meaning "truth, veracity, reality, or correctness", the word ἀλήθεια is often opposed to the idea of falsehood as much as to that of untrue and misleading appearance (or semblance). This implies that truth can be fabricated, hidden, misrepresented, or misunderstood. Philo's works contain many examples of this use of ἀλήθεια, e.g. *Opif.* 1, about certain lawgivers "hiding the truth under their fictions" (μυθικοῖς πλάσμασιτὴν ἀλήθειαν ἐπικρύψαντες); similar *Aet.* 56, 68, attributed to myth-makers, who infect life with "lies" (ψεύσματα). On the dichotomy be-tween truth and lie see also Philo, *Aet.* 69; *Conf.* 48; *Quaest. gen.* 59; *Vit. cont.* 39; further *T. Ash.* 5.3; *T. Dan* 6.8. On ἀλήθεια being irreconcilable with myth and mythical fictions see Philo, *Legat.* 77; *Opif.* 1, 170; *Spec. leg.* 1.52, 319; *Virt.* 102.

Other instances of betrayal of the truth can be found in Josephus, e.g. *Ant.* 6.34 (τὰς κρίσεις οὐ πρὸς τὴν ἀλήθειαν, ἀλλὰ πρὸς τὸ κέρδος ποιούμενοι "They pronounced judgment with regard not to the truth but to their own profit"), *Ant.* 8.243 (a false prophet reassured Jeroboam by giving a plausible explanation of the facts in order to impair their truth, πιθανοῖς περὶ τῶν γεγενημένων χρώμενος λόγοις βλάπτειν αὐτῶν τὴν ἀλήθειαν), *Ant.* 16.376 (the son of Herod's old soldier Tyro publicly proclaims: ἀπόλοιτο μὲν ἡ ἀλήθεια, τὸ δὲ δίκαιον ἐκ τῶν ἀνθρώπων ἀνηρημένον εἴη, κρατοίη δὲ τὰ ψεύσματα καὶ ἡ κακοήθεια "Truth was destroyed and justice taken away from men, while lies and ill-will prevailed"; on the same episode, see also Josephus, *Bell.* 1.544), *Ap.* 287 (οὐ πολὺ τῆς ἀληθείας διημάρτανεν, ἐπὶ δὲ τοὺς ἀδεσπότους μύθους τραπόμενος "Manetho did not completely fail of grasping the truth, but had recourse to unauthenticated legends"); *Bell.* 2.278 (οὔτε δὲ πλείω τις ἀπιστίαν τῆς ἀληθείας κατέχεεν "no one ever poured greater contempt on truth" than Gessius Florus).

Philo places emphasis on the opposition between truthfulness and the various forms of conjectural opinion, which generate fallacies: *Agr.* 43; *Deus* 172; *Ebr.* 71; *Gig.* 15; *Praem.* 28; *Spec. leg.* 1.28 (the radical difference between ἀλήθεια and false δόξα, cf. also *Migr.* 159); *Leg. all.* 2.10, 56 (ἀλήθεια is contrasted with δόξα καὶ φαντασία "opinion and impression"); *Leg. all.* 3.61, 63; *Migr.* 190 (Philo sharply distinguishes between ἀλήθεια and the deception caused by αἴσθησις "sense-perception"); *Leg. all.* 3.233 (contrary to the reasoning based on probabilities and plausible arguments, ἀλήθεια is the only source of real ἐπιστήμη "knowledge"; cf. also *Aet.* 2; *Her.* 305; *Legat.* 20–21); *Her.* 248 (ἀλήθεια flees from the credulous mind that proceeds by guesswork; cf. also *Somn.* 1.23); *Leg. all.*

3.123–124 (ἀλήθεια is regarded as an antidote to θυμός καὶ ἀλογία "anger and irrationality"; cf. also *Leg. all.* 3.128, 140); *Cher.* 95 (impious mysteries and profane rites lead men to a falsified truth); *Post.* 52 (Cain's buildings as demonstrative arguments contrary to the truth).

Despite the difficulty in knowing and understanding the truth, and regardless of the risks of making mistakes, ἀλήθεια is considered man's κτῆμα ἱερώτερον "most sacred possession" (Philo, *Decal.* 138; *Prob.* 158). Indeed, truth can illuminate human life; on the association of ἀλήθεια with the idea of light see Philo, *Deus.* 96 (φῶς τὸ ἀληθείας "the light of truth"), *Jos.* 68 (φῶς ἡ ἀλήθεια "truth is light"), *Fug.* 139; *Somn.* 1.218 (φέγγος τὸ ἀληθείας "the light of truth"); cf. also *Vit. Mos.* 2.271; *Praem.* 46; *Spec. leg.* 4.52; furthermore *Jos. Asen.* 8.10; *T. Ash.* 5.3.

Consequently, according to Philo, men ought to pursue a rigorous quest for truth, see *Flacc.* 96; *Spec. leg.* 3.58; 4.6 (ἔρευνα τῆς ἀληθείας), *Spec. leg.* 2.164 (ἡ ζήτησις τῆς ἀληθείας); *Aet.* 138; *Vit. cont.* 28 (ἀλήθειαν ἰχνηλατεῖν). In this regard, Moses represents the perfect example of a man and a leader who searched for truth. Indeed, Moses is portrayed as having only sought the truth, being incapable of accepting any falsehood (τὴν ἀλήθειαν ἐζήτει, μηδὲν ψεῦδος τῆς διανοίας αὐτοῦ παραδέχεσθαι δυναμένης, *Vit. Mos.* 1.24), something that he certainly desired more than appearance (ἐφιέμενος οὐ τοῦ δοκεῖν ἀλλὰ τῆς ἀληθείας, *Vit. Mos.* 1.48) and that he loved and taught to others (ἀληθείας ἐραστὴς ὢν καὶ διδάσκαλος, *Spec. leg.* 1.59); cf. Josephus, *Ap.* 2.169.

In Josephus too, some characters display analogous traits: e.g. David at *Ant.* 7.109 (τὰς κρίσεις πρὸς τὴν ἀλήθειαν ἀφορῶν ἐποιεῖτο "When David gave judgment, he only considered the truth"), the prophet Isaiah at *Ant.* 10.35 (ὁ προφήτης θεῖος ὁμολογουμένως καὶ θαυμάσιος τὴν ἀλήθειαν "He was acknowledged to be a man of God and marvelously possessed of truth"), and Daniel at *Ant.* 10.268 (ἀληθείας πίστιν παρὰ τοῖς ὄχλοις ἀποφέρεσθαι "He gained credit among the multitude for his truthfulness").

(b) As a corollary of the interpretation of truth as the polar opposite to fallacious impression or false opinion, the word ἀλήθεια is employed to indicate "historical truth" in contrast to falsehood and deceit, which may be pursued by some historians for political or religious reasons. This use of the word ἀλήθεια also carries significant moral implications, since it is usually accompanied by the condemnation of historical fabrications and lies.

Josephus, e.g., refers to the idea of ἀλήθεια in many programmatic statements, where he presents his historical work as reliable and accurate, unlike other authors who "perverted the truth" (διὰ τοὺς ἐν τῷ γράφειν λυμαινομένους τὴν ἀλήθειαν, *Ant.* 1.4; see also *Ap.* 1.6, 15, 24, 213–218, 223, 293; 2.1, 17, 255, 288; *Bell.* 1.6, 17; *Vita* 40, 336–344, 361, 364, 367). In Josephus' view, the search for historical truth has to be scrupulous and accurate, and has to follow a rigorous method based on demonstrations and convincing evidence, without inserting in the narrative plausible and seductive passages with the only aim of entertaining the readers (e.g. *Ant.* 8.56; see also *Ant.* 14.68; 15.123; *Ap.* 1.50, 52, 56, 154, 287). On several occasions, such an attitude urges Josephus to claim to be impartial and sincere, especially when writing about particularly thorny facts (e.g. *Ant.* 16.185–187; 20.154–157; *Bell.* 1.30; 7.455).

Philo, too, adopts a very similar approach when he discusses his work, since he states that he has never added anything of his own to the facts in order to embellish them, as is constantly done by poets and historians: περιεχόμενος τῆς ἀληθείας "I shall adhere absolutely to the actual truth" (*Vit. cont.* 1).

(c) The Jewish authors of the Hellenistic age also give ἀλήθεια the more religious meaning "divine truth or divinely disclosed truth", which is connected to the idea that God is its sole and ultimate source. Philo even defines ἀλήθεια as God's attendant (*Vit. Mos.* 2.177: ἀλήθεια ὀπαδὸς θεοῦ) and attributes her a fundamental role in the genesis of the world, since the power and the faculty active in God's creation have their "origin in the

good which is founded on truth" (δύναμις καὶ ἡ κοσμοποιητικὴ πηγὴν ἔχουσα τὸ πρὸς ἀλή-θειαν ἀγαθόν, *Opif.* 20; cf. also *Deus* 30). From this cosmological and religious perspective, truth is also viewed as a principle that regulates the eternal movement of celestial bodies, granting their harmonious order (*Jos.* 145). Similarly, ἀλήθεια is linked by Philo to perfection and purity so as to describe the creation of the first man, the ancestor of the whole human race: ὁ γὰρ ἀληθείᾳ καλὸς καὶ ἀγαθὸς οὗτος ὄντως ἦν "He in truth was really good and perfect" (*Opif.* 136).

At the same time, ἀλήθεια qualifies God's attitude toward the world. As both Josephus and Philo emphasize, knowing the hidden truth of reality, God can unveil it so as to open people's eyes about lies, plots, and dangers. According to *T. Jud.* 20.3, "the things of truth and the things of error are written in the affections of man, each one of whom the Lord knows" (τὰ τῆς ἀληθείας καὶ τὰ τῆς πλάνης γέγραπται ἐπὶ τὸ στῆθος τοῦ ἀνθρώπου· καὶ ἓν ἕκαστον αὐτῶν γνωρίζει κύριος). Indeed, this allows pious men to have firm belief in God's revelation of ἀλήθεια, as is the case of Joseph (Ἰώσηπος … ἀμείνονα ἔσεσθαι τῶν δεδεκότων θαρρῶν τὸν τὴν αἰτίαν τῆς συμφορᾶς καὶ τὴν ἀλήθειαν εἰδότα θεόν "Joseph … was confident that God, who knew his calamity and the truth, would prove stronger than those who had bound him", Josephus, *Ant.* 2.60; see also Philo, *Jos.* 90). Another remarkable example is Samuel, whose words are confirmed by a storm, through which God attests their truth (βρονταῖς σημαίνει τὸ θεῖον καὶ ἀστραπαῖς καὶ χαλάζης καταφορᾷ τὴν τοῦ προφήτου περὶ πάντων ἀλήθειαν, Josephus, *Ant.* 6.92).

Truth, moreover, constitutes one of the fundamental criteria that God applies in judging the world as much as human deeds: οὐδὲν μὲν τῶν ἐπ᾽ ἐξαπάτῃ, δικαιότης δὲ καὶ ἀλήθεια "(In God's tribunal), there is nothing that can deceive, only justice and truth" (Philo, *Prov.* 2.36). Indeed, as stated in *T. Dan* 1.3, truth with honest dealings pleases God; therefore, men must love truth in return, assuming her as a code of conduct that may subvert human logic (see *T. Dan* 5.13; on living according to God's truth see also *T. Ash.* 5.4–6.1). ♦ ML

5. New Testament. Occurrences of the noun ἀλήθεια account for the majority (109) of the occurrences of the word field in the NT (183 altogether). It is especially prominent in the Gospel of John and the Johannine letters (it does not occur in Revelation), and to a lesser extent, in some of the Pauline writings, especially Romans and 2 Corinthians. The Synoptics use the noun only seven times, without a specific theological significance. In Mark 5:33, the phrase πᾶσα ἡ ἀλήθεια "the whole truth" refers to not withholding information, or not telling a lie, as in Greek literary sources (→ 1.). The phrase πᾶσα ἀλήθεια (anarthrous) in this sense is attested already in Homer (*Il.* 24.407; *Od.* 11.507; 17.122).

Elsewhere in Mark (12:14, 32), ἀλήθεια is employed as part of a prepositional phrase ἐπ᾽ ἀληθείας, "truly", or "surely, certainly", well attested in the papyri (→ 2.) and the LXX (→ 3.c). In the Matthean parallel to Mark 12:32, ἐν ἀληθείᾳ is used instead (Matt 22:16). The phrase ἐπ᾽ ἀληθείας also occurs in all the instances of the noun in Luke (Luke 4:25; 20:21; 22:59) and two out of three in Acts (Acts 4:27; 10:34). In Luke 4:25, it appears on the lips of Jesus, presumably as Luke's Greek translation of the ἀμήν formula, for which elsewhere Luke uses the adverb ἀληθῶς (→ ἀληθής 5.). In the last occurrence in Acts, ἀλήθεια forms a hendiadys with σωφροσύνη (Acts 26:25). Here ἀληθείας καὶ σωφροσύνης ῥήματα "words of sober/sane truth" are opposed to "madness".

In the Johannine literature, we encounter the only two occurrences of ἀλήθεια as the direct object of the verb ποιέω in the New Testament (John 3:21; 1 John 1:6), familiar from the LXX (→ 3.c). In the Fourth Gospel, ἀλήθεια is closely connected with the notion of divine revelation (see DE LA POTTERIE, *La vérité dans saint Jean*), which becomes manifest on earth in and through Jesus Christ. The Logos is πλήρης χάριτος καὶ ἀληθείας "full of grace and truth" (John 1:14), the phrase often understood as evoking Exod 34:6 and other passages where ᵓæmæt is combined with hæ-sæd as divine qualities (→ 3.b–c). What is more, "grace and truth have come into being

through Jesus Christ" (John 1:17), he witnesses to the truth (John 18:37), tells the truth that he has heard from God (John 8:40), speaks truth/the truth (John 8:45–46), and even is the truth (John 14:6). While Jesus, the Logos incarnate, "tells the truth", the Spirit, referred to as τὸ πνεῦμα τῆς ἀληθείας "the Spirit of Truth" (John 14:17; 15:26; 16:13), will guide the disciples "into all truth" or "in all truth" (John 16:13: εἰς τὴν ἀλήθειαν πᾶσαν vs. ἐν τῇ ἀληθείᾳ πάσῃ – on the textual problem see BIERINGER, "Guidance"). The prominence of the motif of truth, combined with those of witness and judgment, enables the whole Fourth Gospel to be read as a "cosmic lawsuit" in which Truth has been put on trial (see LINCOLN, *Truth on Trial*), reinforced by Pilate's ironic question in John 18:38: τί ἐστιν ἀλήθεια; "What is truth?"

Proportionally to the length of individual writings, the noun ἀλήθεια occurs most frequently in the Johannine epistles, especially 2 and 3 John. In 1 John, it functions "in a dualist framework in contrast to falsehood" (LIEU, *The Second and Third Epistles of John*, 69), and whether one is "from truth" ἐκ τῆς ἀληθείας, will be recognized by their good deeds in helping those in need (1 John 3:17–19). In 2–3 John, the term ἀλήθεια tends to function as a slogan, characterizing the community and its members. Typical of these letters is the prepositional phrase ἐν ἀληθείᾳ, used mainly to qualify the verbs ἀγαπάω (2 John 1; 3 John 1) and περιπατέω (2 John 4; 3 John 3–4). "Walking in truth" in the New Testament is unique to 2–3 John (but cf. 4 Kgdms [2 Kgs] 20:3). However, the metaphor of truth as the way, known from the LXX (→ 3.c), is found also in other New Testament passages, both explicitly (2 Pet 2:2), and as a conceptual metaphor (Jas 5:19: ἐάν τις ἐν ὑμῖν πλανηθῇ ἀπὸ τῆς ἀληθείας "if anyone among you wanders from the truth").

In the Pauline corpus, rather than the way, ἀλήθεια is more often conceived of as the goal (Gal 2:14; 2 Tim 2:18). Yet Paul's use of the noun is varied and multifaceted. In 1 Cor 5:8; 13:6, ἀλήθεια is contrasted with wickedness and unrighteousness. Its frequency in 2 Co-

rinthians, like the frequency of the verb φανερόω "to reveal" and cognates, is related to Paul's emphasis on his own sincerity, honesty, transparency and purity of intention as the Apostle who truthfully and openly mediates the message entrusted to him (see KUREK-CHOMYCZ, "Scent"). In 2 Cor 4:2, shameful, hidden things, deceitfulness and falsifying the word of God, are all opposed to the "manifestation of truth" (ἡ φανέρωσις τῆς ἀληθείας), by which Paul commends himself "to everyone's conscience in the sight of God." Christ's ἀλήθεια is in him (2 Cor 11:10), guaranteeing the truthfulness of his conduct and proclamation.

Also in Rom 9:1 Paul affirms the truthfulness of what he says, in a formulation evoking classical oratory, but supporting his affirmation with Christ's authority (Ἀλήθειαν λέγω ἐν Χριστῷ, οὐ ψεύδομαι "I say truth in Christ, I do not lie"). Yet earlier, in Rom 1:25, ἀλήθεια refers to "the truth of God" (ἡ ἀλήθεια τοῦ θεοῦ), which is opposed to "the lie" (τὸ ψεῦδος). As in the Wisdom of Solomon, in Rom 1:25 "divine truth stands in contrast to idolatry, precisely because idolatry is a deception and delusion" (THISELTON, *NIDNTT* 3, 885). The noun ἀλήθεια already in Rom 1:18 denotes the true status of God (cf. JEWETT, *Romans*, 153), violated by human wrongdoing. As Rom 1:19–20 implies, ἀλήθεια in this sense is what can be known about God, which has been made known to Gentiles through creation, but they chose to suppress this truth. Jews, on the other hand, have the "form of the knowledge and the truth in the law" (τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, Rom 2:20).

In the non-disputed Pauline letters, there is a connection made between ἀλήθεια and the gospel, but this connection becomes even more prominent in the deutero-Pauline letters, especially the Pastoral Epistles, where the two are almost identified (but see also Eph 1:13). Typical of the Pastorals, as opposed to other letters of the Pauline corpus, is that ἀλήθεια is repeatedly referred to as the object of knowledge, ἐπίγνωσις (1 Tim 2:4; 2 Tim 2:25; 3:7; Titus 1:1). The goal of repentance,

μετάνοια, is to come to the knowledge of truth (2 Tim 2:25), making the latter practically synonymous with becoming Christian. ♦ DKC

6. Early Christian literature. In the Apostolic Fathers, the noun ἀλήθεια is attested around 50 times. Its semantic spectrum corresponds largely to the LXX and the NT.

(1) The noun ἀλήθεια denotes a quality of God, e.g. *1 Clem.* 60.2; *2 Clem.* 3.1; 19.1 (ὁ θεὸς τῆς ἀληθείας "the God of truth", cf. Ps 30[31]:6; 1 Esdr 4:40); 20.5.

(2) The ἀλήθεια has been sent by God to humans (*Diogn.* 7.2), is manifested through Jesus Christ (*2 Clem.* 20.5) and is taught by his disciples (*Diogn.* 11.1; Pol. *Phil.* 3.2) and prophets (*Did.* 11.10).

(3) Divine truth is the object of knowledge (Herm. *Vis.* 3.6.2), of speaking (Herm. *Mand.* 3.5), searching (Herm. *Mand.* 10.1.4), doing (*1 Clem.* 31.2 [Abraham]), practicing (Herm. *Mand.* 12.3.1), and loving (Herm. *Mand.* 3.1).

(4) The noun ἀλήθεια denotes a human attitude toward God, sometimes in parallel with "faith" (πίστις) or "justice" (δικαιοσύνη), e.g. *1 Clem.* 60.4; 62.2; Pol. *Phil.* 2.1; Herm. *Mand.* 8.9; 12.3.1. Thus, the imagery of living according to truth (Ign. *Eph.* 6.2), walking according to truth or in truth (Pol. *Phil.* 5.2; Herm. *Mand.* 3.4; Herm. *Sim.* 9.25.2) or the way of truth (*1 Clem.* 35.5) are quite frequent. Typically ethical undertones of ἀλήθεια can be found in passages contrasting life according to truth and attitudes summed up in the word "lie" (ψεῦδος, e.g. *Did.* 5.2; *Barn.* 20.2), moreover in texts alluding to the danger of perverting from truth (e.g. Herm. *Sim.* 6.2.1, 4).

(5) The meaning "truthfulness", "sincerity" is attested e.g. in Pol. *Phil.* 4.2 (women should love their husbands in truth).

(6) Adverbial use is attested in *1 Clem.* 47.3. ♦ EB

ἀληθής

1. Greek literature. The adjective ἀληθής has the core meaning "unconcealed, true". The classical view on its etymology considers ἀληθής as μὴ λανθάνον "unhidden" or "unforgotten", suggesting a quality inherent in objects perceived or information received: a certain self-evidence, clarity or memorableness. According to a more subjective conception, the etymology of ἀληθής should be reformulated departing from the noun λήθη "forgetting, forgetfulness" and explained as the character of which is retained in memory without any of the gaps that such λήθη would imply (see KRISCHER, "ΕΤΥΜΟΣ und ΑΛΗΘΗΣ", 165–167). This interpretation has been furtherly reformulated in terms of communication: ἀληθής is the property of what is involved in or results from a transmission of information that excludes λήθη, whether in the form of forgetfulness, failure to notice, or ignoring (cf. COLE, "Archaic Truth", 7–8). Thus, the semantic development of ἀληθής would have entailed a shift from "conscientious reported" to "true". The term's meaning came to overlap the semantic spectrum of other words as ἐτεός "true, genuine' (ἀγορεύ-ειν Homer, *Il.* 7.359; 12.233; μαντεύεσθαι *Il.* 2.300), ἔτυμος "true, real" (λέγειν *Il.* 10.534; 23.440), ἐτήτυμος "sure, real" (μῦθος *Od.* 23.62; ἄγγελος *Il.* 22.438), νημερτής "unerring, true" (εἰπεῖν or μυθήσασθαι *Il.* 6.376), ἀτρεκής "pure, true, exact" (αἷμα *Il.* 5.208; ἀριθμός Herodotus, *Hist.* 7.187), which, over time, it ended up supplanting. To what extent this etymological reasoning interferes with the wider use of the word in Greek literature is, however, controversial.

In Homer, ἀληθής applies almost exclusively to the content of speech, in connection with the idea of telling or speaking exactly. It is often used in neuter, combined with *verba dicendi* to mean "to tell the truth" (οὐδ᾽ ὅ γ᾽ ἀληθέα εἶπε "yet he didn't tell the truth", *Od.* 13.254; cf. *Il.* 6.382; *Od.* 14.125). Namely, the expression ἀληθέα μυθήσασθαι can also trigger the reading that someone meant just what he said and nothing else, as in φὰν γάρ μιν ἀληθέα μυθήσασθαι "for they thought he spoke the truth" (*Od.* 18.342; cf. COLE, "Archaic Truth", 11).

Besides this prototypical usage, it is remarkable that the meaning "truthful", "reli-

able" in reference to a person is already attested in Homer, even if exceptional: γυνὴ χερνῆτις ἀληθής "a woman who is diligent and reliable" (*Il.* 12.433).

Over time, the term's range of usage widens and takes on multiple semantic values.

The main usage in terms of frequency remains "true", "reliable", "trustworthy" said of words and contrasted with ψευδής and cognates (Aeschines, *Fals. legat.* 98, and generally in the judicial oratory). In Sophocles, the noun applies to judgments with the value of "correct", "right" (κρίσις οὔκ ἔστιν ἀληθής "the judgment is not correct", *Oed. tyr.* 501), or to proverbs, sayings, generally accepted assumptions, that may or may not correspond to reality of facts (ἀλλ᾽ ἔστ᾽ ἀληθὴς ἡ βροτῶν παροιμία ἐχθρῶν ἄδωρα δῶρα κοὺκ ὀνήσιμα "Yes, men's proverb is true: the gifts of enemies are no gifts and bring no good", *Ajax* 664; a similar usage is attested in Plato, *Leg.* 757a: παλαιὸς γὰρ λόγος ἀληθὴς ὤν, ὡς ἰσότης φιλότητα ἀπεργάζεται "There is an old and true saying that equality produces amity"). It applies to dreams, meaning "truthful, not deceptive, unerring" (ἄγαν δ᾽ ἀληθεῖς ἐνυπνίων φαντασμάτων ὄψεις "too true were the phantoms in my sleeping visions", Aeschylus, *Sept.* 710). In the Prologue of the *Theogony*, Hesiod reveals that Muses can tell true things but also false things that are similar to those true, in particular, the poet claims his own poetry to be ἀληθής in contrast with the Homeric one which is deceitful. In this context, the expression ἀληθέα γηρύσασθαι "to tell true things", although formally similar to the Homeric ἀληθέα μυθήσασθαι, displays a notable development in content: ἴδμεν ψεύδεα πολλὰ λέγειν ἐτύμοισιν ὁμοῖα, ἴδμεν δ᾽, εὖτ᾽ ἐθέλωμεν, ἀληθέα γηρύσασθαι "we know how to speak many false things similar to genuine ones, but we know, when we want to utter true things" (Hesiod, *Theog.* 28); here ἀληθέα means "genuine, authentic things" and can be considered a synonym of ἔτυμα (cf. λέγειν ἔτυμα in Theognis, *Eleg.* 1.307).

Moreover, the term progressively occurs not only in combination with verbs of speech but also with verbs of perception (cf. COLE,

"Archaic Truth", 9). One cannot only speak but also hear something as true (Aeschylus, *Ag.* 680) or see it true (Pindar, *Nem.* 7.25, in this case with the noun: εἰ γὰρ ἦν ἓ τὰν ἀλάθειαν ἰδέμεν "for if they had been able to see the truth"); Pindar uses ἀληθής also as "truthful" for describing the intention (νοῦς) that originates a human action (ἀλαθεῖ νόῳ "with true intent", *Ol.* 2.92).

The term ends up supplanting the other adjectives that previously covered the semantic field of "truth", and its semantic scope broadens accordingly.

Increasingly, the term applies to a person as a quality and not just to his speech. Hesiod, *Theog.* 233, uses the adjective ἀληθής to describe Nereus as sincere and truthful: ἀληθής and ἀψευδής. In Pindar, *Ol.* 13.98, ἀληθής is used in reference to a truthful witness under oath ἀλαθής τέ μοι ἔξορκος ἐπέσσεται. Even the gods can be referred to as "truthful" (ἀληθεῖς, Sophocles, *Phil.* 993). When the adjective applies to judges, it expresses even an idea of fairness and justice, which can be conveyed by the equivalent "honest" (οὐκ ἀληθεῖς κριταὶ ὄντες, τὸ δὲ ξυμφέρον μᾶλλον θεραπεύοντες "you are not fair judges but respecters only of your profit", Thucydides, *Hist.* 3.56.3); when it applies to a friend, it means "sincere" (Orestes defines himself ἀληθὴς δ᾽ ἐς φίλους "sincere toward friends", Euripides, *Orest.* 424).

In Hellenistic writers, ἀληθής is used with the same meanings as in previous literature. The original meaning was probably still there in Menander's sentence ἀδύνατον, ὡς ἔοικε, τ᾽ ἀληθὲς λαθεῖν "it seems to be impossible to hide what is true" (fr. 502 Koerte = fr. 725 *PCG*).

Philosophical discourse tradition deserves a separate discussion. In this case, ἀληθής pertains normally to epistemology and ontology. It refers to something that is "real", existing as a thing or occurring in fact; not imagined or supposed, in opposition to assumptions or opinions. Since ἀλήθεια is associated with πίστις, in Parmenides, we find the expression πίστις ἀληθής "true belief" (fr. 1 and 8 DK). For Parmenides, the truth is connected with

reality and being. The mortals gave names to the things because they believed them to be true (πεποιθότες εἶναι ἀληθῆ, fr. 8). For Anaxagoras, our senses are too feeble, hence our incapacity to discern (κρίνειν) the truth (fr. 21 DK).

Plato uses the adjective ἀληθής referring to the content of a speech (τἀληθῆ λέγειν, *Apol.* 18a), but mainly in reference to epistemology and ontology. The neuter τὸ ἀληθές is used as an equivalent of ἀλήθεια. The concept of truth is connected to his theory of forms (*Resp.* 506d–509c), which are considered real substance, opposed to unreal things as shadows (*Men.* 100a) and semblances (*Symp.* 212a). In the Allegory of the Cave (*Resp.* 515c), τὸ ἀλεθές "the truth" are the shadows of the artifacts (τὰς τῶν σκευαστῶν σκιάς) seen by the prisoners on the wall; τὸ ἀλεθές can be also translated as "which is true" or "unconcealed" (cf. Woleński, "Aletheia in Greek Thought", 341–342). The falsehood in words is a copy of the deception in the soul; falsehood conceals the real things, the reality (τὰ ὄντα, cf. Thiselton, *NIDNTT* 3, 269). God is free from falsehood, true in deed and word (ἀληθὲς ἔν τε ἔργῳ καὶ λόγῳ, *Resp.* 382e). In Plato, the concept of truth in speech implies that names have true or false value (see Pfeiffer, "True and False Speech"; cf. also *Crat.* 385c: ἔστιν ἄρα ὄνομα ψεῦδος καὶ ἀληθὲς λέγειν, εἴπερ καὶ λόγον; "then it is possible to utter either a false or a true name, since one may utter speech that is either true or false?"). A proposition is true if the words that make it up are true. In a late dialogue, however, Plato states that the quality of being true pertains to complete statements not to its components taken in isolation (cf. *Soph.* 263b). Plato makes also an association of truth and being, using ἀληθής as a synonym of τὰ ὄντα (see Szaif, *Platons Begriff der Wahrheit*, 38–49).

Opinions (δόξαι) can be either ἀληθής or ψευδής (*Theaet.* 187c), while knowledge (ἐπιστήμη) is strictly related to the truth (ἐπειδὴ καὶ ψευδής ἐστι δόξα· κινδυνεύει δὲ ἡ ἀληθὴς δόξα ἐπιστήμη εἶναι "for there is also false opinion; but true opinion is knowledge" *Theaet.* 187b; … τὴν ἀληθῆ δόξαν ἐπιστήμην

εἶναι. ἀναμάρτητόν γέ πού ἐστιν τὸ δοξάζειν ἀληθῆ, καὶ τὰ ὑπ' αὐτοῦ γιγνόμενα πάντα καλὰ καὶ ἀγαθὰ γίγνεται "… that knowledge is true opinion; for true opinion is surely free from error and all its results are fine and good" *Theaet.* 200e).

Aristotle develops fully the theory of truth in speech, based on the concept of correspondence: Words are true if corresponding with facts (ἐπεὶ ὁμοίως οἱ λόγοι ἀληθεῖς ὥσπερ τὰ πράγματα, *Interpr.* 19a33) or with real things (τὸ μὲν γὰρ λέγειν τὸ ὂν μὴ εἶναι ἢ τὸ μὴ ὂν εἶναι ψεῦδος, τὸ δὲ τὸ ὂν εἶναι καὶ τὸ μὴ ὂν μὴ εἶναι ἀληθές "to say that what is is not, or that what is not is, is false; but to say that what is is, and what is not is not, is true", *Metaph.* 1011b26–27). ◆ RV

2. Papyri and inscriptions. The adjective ἀληθής means "true" and appears in oaths, attestations, declarations, e.g. *SB* 6.9066.15, 138–161 C.E., Soknopaiu Nesos; *P.Tebt.* 285.3, 239 C.E., Tebtunis, of "legitimate" children. In *P.Oslo* 2.17.14 (136 C.E., unknown origin), the adjective in the neuter has the meaning "truth", namely in the context of an interrogation: τὸ ἀληθὲς ἐξομολογήσασθε "confess the truth!"

In Ptolemaic documents, the neuter forms of ἀληθής are frequently used in petitions, namely in concluding formulas aimed at persuading the addressee to intervene because the petitioner feels in the right, e.g. ἐὰν ᾖι ἃ γράφω ἀληθῆ "if what I write is true"; see e.g. *P.Enteux.* 9.6 (218 B.C.E., Crocodilopolis; for identical or similar formulas see *P.Enteux.* 27.14 (222 B.C.E., Magdola); *P.Enteux.* 43.5 (221 B.C.E., Magdola); *P.Grenf.* 1.38.18–19 [170 B.C.E., Pathyrites]; *P.Cair.Zen.* 2.59236.4 (254 or 253 B.C.E., Philadelphia): καὶ κἂν ᾖι ταῦτα ἀληθῆ "if these things are true"; *P.Col.* 4.83.13 (245–244 B.C.E., Philadelphia): ἐὰν ἐνδείξωμαι ἀληθῆ ὄντα τὰ διὰ τῆς ἐντεύξεως "if I prove that the allegations set forth in the petition are true".

Furthermore, the neuter forms appear in expressions like τὰ ἀληθῆ λέγω "to tell the truth" (*P.Oxy.* 73.4959.13, 2nd cent. C.E., Oxyrhynchus) and in the contexts of declarations and oaths, see already the ostracon *O.Wilck.*

1150.7–9 (145 or 134 B.C.E., Thebes): οἱ ἀδελφοὶ συνομνυέτωσαν ἀληθῆ "the brothers should swear together the truth". Some papyri are of later date, e.g. *P.Oxy.* 2.258.23–25 (86/87 C.E., Oxyrhynchus: ὀμνύ[ω] … ἀληθῆ εἶναι [τὰ προγεγραμμένα] "I swear … that what is written above is true"; *BGU* 3.833 (174 C.E., Memphis) ὀμνύω … ἀληθῆ εἶναι τὰ προκ(είμενα) "I swear … that the abovementioned is true"; see furthermore *P.Cair.Isid.* 2.27 (Caranis, 298 C.E.).

In funerary inscriptions, ἀληθής occurs e.g. in *SEG* 55.723.11 (2nd/1st cent. B.C.E., Macedonia, πρὸς πάντας ἀληθής "true to everybody"; *GVI* 1572.3–4 (350–300 B.C.E., Demetrias, Thessaly): ἀληθὴς ψυχὴ καὶ καθαρά "a true and pure soul". ♦ DH

3. Septuagint. *a) Statistical observations.* The adjective ἀληθής occurs 11 times in the translated texts of the LXX, most often in Job (4 times). Moreover, there are 8 occurrences that have no equivalent in the MT, with a characteristic concentration in the book of Wisdom (5 times). – The adverb ἀληθῶς appears 20 times.

b) Hebrew equivalents. The adjective ἀληθής translates various Hebrew words, notably ʾæmæt "steadiness", "fidelity", "truth" (Deut 13:15; Neh 7:2; Isa 43:9; Dan^LXX 10:1; uncertain Prov 22:21), ṣaddîq (with the meaning "right", "just", Isa 41:26), qōšṭ "truth" (Prov 22:21), nākōn/neḵōnāh "true, reliable" (Job 42:7, 8; Gen 41:3), ḥāḵām "wise" (Job 17:10), tûšiyyāh "success, good results" (Job 5:12).

c) LXX use. The most important meaning of ἀληθής is the agreement with reality, especially in the context of enquiries (Deut 13:15), interpretation of dreams (Gen 41:32) and visions (Dan 10:1), prophetic announcements (Isa 41:26), the words of the righteous (Wis 2:17). By contrast, Job finds nothing true in the allegations of his friends (Job 17:10). More generally, ἀληθές in the neuter is the object of a *verbum dicendi* ("to speak the truth"), see e.g. Isa 43:9; Job 42:7, 8 as well as Isa 41:26 for a similar expression.

Furthermore the adjective ἀληθής serves to qualify abstract nouns: Prov 1:3: νοῆσαί τε δικαιοσύνην ἀληθῆ "to understand true righ-

teousness"; Prov 22:21: διδάσκω οὖν σε ἀληθῆ λόγον "I therefore teach you a true word"; Wis 6:17 (the only occurrence of the superlative of the adjective in the LXX): ἀρχὴ γὰρ αὐτῆς ἡ ἀληθεστάτη παιδείας ἐπιθυμία "the beginning of her [i.e. wisdom] is the most sincere desire for instruction" (cf. NRSV) or "the very true beginning of her [i.e. wisdom] is the desire for instruction" (cf. KJV, *NETS*). The meaning "the truth" is attested in 4 Macc 5:10, where Eleazar is reproached for cherishing a vain opinion concerning the truth (περὶ τὸ ἀληθές), when keeping God's commands. In the eyes of King Antiochus, Eleazar seems not to be a philosopher observing the religion of the Jews (4 Macc 5:7–11).

Finally, the adjective ἀληθής is used to describe persons as "honest" (2 Esdr 17:2 [Neh 7:2], in parallel with φοβούμενος τὸν θεόν "fearing God") or God himself, namely as a "true observer" (Wis 1:6: ἐπίσκοπος ἀληθής), as the true God (Wis 12:27), and as "kind and true" (Wis 15:1: χρηστὸς καὶ ἀληθής, cf. the similar formula in Exod 34:6).

The adverb ἀληθῶς means "really", "indeed", "truly" (Gen 18:13; 20:12; Ruth 3:12); for the use in a question see Dan^Th 3:14: εἰ ἀληθῶς …; "is it true …?" ♦ DH/EB

4. Jewish literature in Greek. Truth is very important to Philo, and its understanding is based not so on the classical Greek notion of ἀλήθεια, but mainly on the meaning known from the LXX (cf. KNIGHT, "The Use of *Aletheia*"). Truth is viewed as an ethical value. It is fundamental for believing in God and even the content of the belief (cf. KNIGHT, "The Use of *Aletheia*", 606). The adjective ἀληθής "true" can refer to words (τὸ λεγόμενον, *Leg. all.* 1.7) or a doctrine (ἀληθὲς μέν ἐστι δόγμα τὸ πιστεύειν θεῷ "to trust God is a true teaching", *Leg. all.* 3.229). The opposition of ἀληθής is ψεῦδος (ψεῦδος δὲ τὸ πιστεύειν τοῖς κενοῖς λογισμοῖς "to trust our vain reasonings is a lie", *Leg. all.* 3.229). Philo considers very significant the difference between true and false speech: δίδυμος δὲ ὁ λόγος, ὁ μὲν ἀληθής, ὁ δὲ ψευδής "speech is of two kinds: one true and the other false" (*Mut.* 248). While ἀληθής occurs frequently in har-

mony with δίκαιος, the antonyms are ψευδής and ἄδικος, meaning that ἀληθής has a semantic feature of righteousness also. He even states that "truth (τὸ ἀληθές) is marvelously beautiful as falsehood (τὸ ψεῦδος) is monstrously ugly" (*Aet.* 76).

For Josephus, the concept of truth is important to his historical method, because the truth is distinct from μῦθος (*Ap.* 1.286–287; 2.255–256). The history written in the Hebrew Bible contains the truth (*Ap.* 1.154). The adjective ἀληθής means "true" in opposition to "false", but also it generally applies to describe words as conforming to reality (*Ant.* 18.251). According to *Ant.* 8.404, the prophet has to speak the truth (τἀληθές). Sometimes the words have nothing true in them (μηδὲν ἔχοντας ἀληθές, *Ant.* 1.166). The difference between words and actions is that the words can easily deceive, but it is not so easy for deeds (*Ant.* 6.286). In the sense of "sincere", ἀληθής is found in *Ant.* 13.191, where it refers to a purpose (γνώμης ἀληθοῦς). In *Ant.* 6.225, David convinces Jonathan to believe in the sincerity of his words (ἐπ᾽ ἀληθέσι τοῖς λόγοις).

Several times, ἀληθής refers to a "true prophet" (*Ant.* 8.296, 408; 9.23, 34). In *Ant.* 8.360, ἀληθὴς δεσπότης denotes the "true owner" of a field. In *Bell.* 7.323, on the other hand, God is said to be "the only true and just owner of mankind". The superlative is found in *Ap.* 2.291 (εὐσέβειαν δ᾽ ἀληθεστάτην διδάσκοντες "teaching the truest piety").

In the OT Pseudepigrapha, the semantic range of ἀληθής is often similar to the Greek literature. It is frequently used in connection with verbs that mean "to speak" or "to tell" (*Sib.* 5.7; 11.316; 12.7; *T. Job* 18.2; 42.5; *T. Abr.* A 6.6; 17.4; *Par. Jer.* 5.30) or nouns that mean "speech" or "voice" (ῥῆμα: *Par. Jer.* 2.9; 3.3; φωνή: *Sib.* 4.23). The adjective can refer to God (*Sib.* 5.493, 499), to a human being (*Sib.* 1.125 of Noah: δικαιότατος καὶ ἀληθής "most just and true"), or a positive quality (*T. Gad* 5.7: μετάνοια "repentance"). ♦ DH

5. New Testament. The question of use of ἀλήθεια and its cognates in the NT writings more as Hellenistic-Greek or Hebraic con-

cept remains unresolved, despite many discussion (see WENDT, "Der Gebrauch der Wörter"; BULTMANN, "Untersuchungen zum Johannesevangelium, A."; THERON, "ΑΛΗΘΕΙΑ in the Pauline Corpus"; BARR, *Semantics*, 161–205). It seems that both uses were applied and the meaning of the adjective ἀληθής varies depending on context. It refers often to reality and truthfulness according to the Greek use of the word field, mainly when it is applied to the epistemological concepts.

In the NT, the adjective ἀληθής is used 26 times, and, whence being important for John and in the Pauline corpus, is not frequent in the Synoptic Gospels and Acts (cf. THISELTON, *NIDNTT* 3, 883). In the Synoptic Gospels, it appears 8 times as an adverb (ἀληθῶς). Usually, ἀληθής means that a statement or a fact is true or correct in opposition to false, or refers to sincerity and lack of deception. It can also mean "trustworthy" or "honest" as a quality of a person.

In Mark 12:14, the Pharisees, trying to trap Jesus in a statement, begin their discourse with διδάσκαλε, οἴδαμεν ὅτι ἀληθὴς εἶ "teacher, we know that you are sincere". The parallel in Matt 22:16 adds καὶ τὴν ὁδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις "and that you teach the way of God in truth". The concept of truth plays no particular role in the teaching of Jesus, so ἀλήθεια and cognates do not appear in his discourses. The only member of the ἀλήθ-word group that appears in the mouth of Jesus (apart from Luke 4:25, → ἀλήθεια 5.) is the adverb ἀληθῶς in the phrase λέγω δὲ ὑμῖν ἀληθῶς "truly I tell you" (Luke 9:27; 12:44; 21:3), replacing the ἀμὴν λέγω ὑμῖν of his sources (Mark 9:1; Q 12:44; 21:3). It is usual for Luke to avoid Semitic words.

The visible semantic development of ἀληθής in the NT is the meaning "real". In Acts 12:9, ἀληθές describes something that was real, as opposed to a "vision" (ὅραμα). In 1 John 2:8, ἀληθές refers to the "new commandment that is true in him and in you". The meaning "true" appears in Titus 1:13 (see below) and 2 Pet 2:22 with reference to proverbs. In 1 Pet 5:12, the adjective refers to the "true grace of God" (ἀληθῆ χάριν τοῦ θεοῦ).

The concept of ἀλήθεια is very important and complex in the Fourth Gospel (→ ἀλήθεια 5.). The adjective ἀληθής appears 13 times in John, which is the half of the occurrences in the entire NT. The concept of truth is used in christological sense and refers mainly to revelation and to divine reality as "truthful", but the semantic shift is to "real" or "genuine". The adjective ἀληθής applies to Jesus or God and means "real" even if more frequently ἀληθινός is used in this context (→ ἀληθινός 5.). In John 6:55, ἀληθής has the meaning "true" in the sense of "real", and refers to the divine reality: ἡ γὰρ σάρξ μου ἀληθής ἐστιν βρῶσις, καὶ τὸ αἷμά μου ἀληθής ἐστιν πόσις "for my flesh is real food and my blood is real drink". The same meaning is found in John 3:33, where it refers to God: ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ θεὸς ἀληθής ἐστιν "whoever has accepted his testimony has certified this, that God is true". It is important that the reality of God is associated with the lack of unrighteousness (ἀδικία, John 7:18). Jesus asserts that he who has sent him is real (ὁ πέμψας με ἀληθής ἐστιν, John 8:26; cf. the parallel statement in John 7:28, with ἀληθινός).

According to John 10:41, the words of John the Baptist regarding Jesus were true (πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου ἀληθῆ ἦν). In John 8:13, the Pharisees accuse Jesus asserting that his testimony is not true (ἡ μαρτυρία σου οὐκ ἔστιν ἀληθής), which evokes a legal context. Jesus himself replies that his testimony is valid using also ἀληθής, and he implies that his μαρτυρία is revelation.

John also associates the truth with the Hebrew sense of righteousness and hence the lack of truth is connected not so with falsehood or deception but with unrighteousness (ἀδικία): ὁδὲ ζητῶν τὴν δόξαν τοῦ πέμψαντος αὐτὸν οὗτος ἀληθής ἐστιν καὶ ἀδικία ἐν αὐτῷ οὐκ ἔστιν "but the one who seeks the glory of him who sent him is true, and there is nothing false in him" (John 7:18).

The adverb ἀληθῶς has the meaning "surely", "really" (John 4:42; 6:14; 7:40).

In the Pauline letters, the word group of ἀλήθεια is used frequently and in both Hebraic and Hellenistic senses (see THERON, "ΑΛΗΘΕΙΑ in the Pauline Corpus"). The adjective ἀληθής means mainly "truthful". In 2 Cor 6:8, ἀληθής means "true" and is contrasted with πλανός (used as a noun) "deceiver". In Phil 4:8, there is an enumeration of the qualities that are worth of praise, and ἀληθής "true" is accompanied with σεμνός "honorable", δίκαιος "just", ἁγνός "pure", προσφιλής "pleasing", and εὔφημος "of good repute". Those are qualities that belong to ἀρετή "virtue".

According to Rom 3:4, God shall be proved true but every man a liar (γινέσθω δὲ ὁ θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης).

An interesting use of ἀληθής is found in Titus 1:12–13. The author of the letter demonstrates to be acquainted with the Liar Paradox that is well known to Greek authors. The quotation of the proverb "Cretans are always liars, vicious brutes, lazy gluttons" (Κρῆτες ἀεὶ ψεῦσται, κακὰ θηρία, γαστέρες ἀργαί), which is attributed to the Cretan philosopher Epimenides, is followed by the statement "this testimony is true" (ἡ μαρτυρία αὕτη ἐστὶν ἀληθής). ♦ DH

6. Early Christian literature. In the Apostolic Fathers, the adjective ἀληθής occurs 14 times, mainly in the meaning "true", "truthful". Herm. *Mand.* 3, the Third Command, is about speaking the truth, therefore there are 12 occurrences of ἀλήθεια and cognates. The adjective ἀληθής appears 4 times, first in the mouth of the Shepherd, referring to the spirit (πνεῦμα) that God made to dwell in Hermas' flesh (σάρξ), which should be found "truthful" (Herm. *Mand.* 3.1). Next (Herm. *Mand.* 3.3), Hermas admits, weeping bitterly, that he has never spoken a true word (ἀληθὲς ῥῆμα) and even made his lie appear as true (ψεῦδός μου ἀληθὲς ἐπέδειξα). Finally, the Shepherd refers once more to the "reverend and true spirit" of Hermas (Herm. *Mand.* 3.4).

The adjective ἀληθής is attributed to God, associated with other positive qualities, in *Diogn.* 8.8: God always was and is and will be "kind and good and free from wrath and true, and he alone is good" (χρηστὸς καὶ ἀγαθὸς καὶ ἀόργητος καὶ ἀληθής, καὶ μόνος ἀγαθός

ἐστιν). In *Diogn.* 12.4, 6, 7, within an interpretation of the two trees in the Paradise Narrative (Gen 2:9), the key words ζωή, γνῶσις, and λόγος are each combined with ἀληθής to create the syntagms "true life", "true knowledge", and "true reason".

1 Clem. 45.2 applies the adjective to "the Holy Scriptures, which are true and given by the Holy Spirit". The love (ἀγάπη) of God is called "true love" in Pol. *Phil.* 1.1; *Mart. Pol.* 1.2.

With reference to humans, ἀληθής appears in *Did.* 15.1, in a list of positive qualities, how deacons and bishops should be ("men who are meek and not lovers of money, and truthful and approved"). ♦ DH/RB

ἀληθινός

1. Greek literature. The adjective ἀληθινός is not attested in Greek literature before Plato. The sentence ἄνθρωποι κακοὶ ἀληθινῶν ἀντίδικοι "bad men are the adversaries of the true" (*Gnom. Vat.* 313) is spuriously attributed to Heraclitus (fr. 133 DK). The principal meaning of ἀληθινός is "true" in sense of "real" or "genuine" (Plato, *Resp.* 499c). Righteousness makes man similar (ὁμοιότερον) to God, and "the knowledge of this is wisdom or true virtue (σοφία καὶ ἀρετὴ ἀληθινή), and ignorance of it is folly or manifest wickedness" (*Theaet.* 176a). If more things or concepts are confronted in terms of reality, ἀληθινός has the meaning "truer". Therefore Plato calls the ocean beyond the Pillars of Heracles "the true sea" τὸν ἀληθινὸν πόντον confronting it with the lesser Mediterranean. A comparable usage occurs also in Menander: νῦν ἀληθινὸν εἰς πέλαγος αὑτὸν ἐμβαλεῖς "you are in for a passage on a real sea" (fr. 59 Koerte = fr. 64 *PCG*). According to this usage, different degree of truth can be established by the comparative ἀληθινώτερος (ἐν γὰρ τοῖς περὶ τὰς πράξεις λόγοις οἱ μὲν καθόλου κοινότεροί εἰσιν, οἱ δ᾽ ἐπὶ μέρους ἀληθινώτεροι "In practical philosophy, although universal principles have a wider application, those covering a particular part of the field

possess a higher degree of truth", Aristotle, *Eth. Nic.* 1107a29–31).

The adjective can mean also "genuine" especially when applied to the real purple: πορφυρίδας ἐξιτήλους φαίην ἀληθινὰς εἶναι "(describing) clothes that will fade as real purple" (Xenophon, *Oec.* 10.3). A comparable sense applies to persons. In Diogenes Laertius, *Vit. philos.* 2.11, we find an example that shows well this usage: When someone said, "Stilpo, they stare at you as if you were some strange creature", he replied: "No, indeed, but as if I were a genuine man (ἀλλ᾽ ὡς ἄνθρωπον ἀληθινόν)".

With regard to speech (λόγος), ἀληθινός means "reliable" (Callimachus, *Epigr.* 13.5; Menander, *Sam.* 329), and in a similar way to a thought (φρόνημα, Plutarch, *Praec. ger. reip.* 802F).

Frequently, ἀληθινός takes on the nuance of "real" as "worthy of a name". Cyrus is in charge of a proper army, an army worthy of a name στρατεύματι ἀληθινῷ ἐχρήσατο (Xenophon, *Anab.* 1.9.17); comparable expressions are ἀθληταὶ γεγονότες ἀληθινοί (Polybius, *Hist.* 1.6.6), φόβος ἀληθινός "real fear" (Polybius, *Hist.* 3.75.8), φίλος ἀληθινός "true friend" (Demosthenes, *Nicostr.* 8).

In Aristotle, *Pol.* 1281b12, τὰ ἀλήθινα are the real objects opposed to the things that are represented by a painter (τὰ γεγραμμένα διὰ τέχνης). Aelian, *Var. hist.* 2.3, tells the story that although Alexander did not give the praise at his own portrait drawn by the painter Apelles, when a horse was brought, it neighed to a painted horse "as if it had been a true one" (ὡς πρὸς ἀληθινόν).

The adverb ἀληθινῶς normally is equal to "truly", "really" (οὐ σκώπτοντας δὲ ἀλλ᾽ ἀληθινῶς τοῖς στόμασι φιλοῦντας "not jesting but truly offering kisses with their lips", Xenophon, *Symp.* 9.5). ♦ RV

2. Papyri and inscriptions. In papyri of the Ptolemaic era, the adjective ἀληθινός is rare. In one document, it means "true", referring to the veracity of words in a declaration: *P.Petr.* 2.19.fr.1A.6 (3rd cent. B.C.E., Arsinoites): ὅπερ καὶ ἀληθινόν ἐστιν "which is the whole truth"; for an example of the Roman

era, see *BGU* 4.1141.12 (14–13 B.C.E., Alexandria): δέδωκα ἀποδείξεις ἀληθινάς "I have given true explications".

In papyri of the Roman era, the adjective sometimes means "real, genuine", e.g. *P.Mich.* 14.680.16 (3rd/4th cent. C.E.): π(αρ)ενεγκεῖν μίλτου ορβια τριάκοντα ἀληθεινῆς μίλτου "to deliver thirty large bowls of red ochre, of real red ochre"; *P.Hamb.* 1.37.6 (2nd cent. C.E., unknown origin): σὺ γὰρ ἀληθινὸς φιλόσοφος καὶ εὐσχήμων γεγένη[σαι] "for you have become a real and respectable philosopher"; *P.Giss.* 1.40.2.28 (ca. 215 C.E., Apollonopolites Heptacomias): οἱ ἀληθινοὶ Αἰγύπτιοι "true Egyptians" (to be recognized by their accent); see also *PGM* VII, 634–635: πέμψον μοι τὸν ἀληθινὸν Ἀσκληπιὸν δίχα τινός ἀντιθέου πλανοδαίμονος "send me the real Asclepius, not some deceitful demon instead of the god".

In inscriptions, ἀληθινός is used with the meaning "true, genuine", e.g. *SEG* 12.370.23 (242 B.C.E., Kos): καὶ τὴν συγγένειαν οὖσαν ἀλ[η]θινὴν καὶ [ὑ]μῶν τε ἀξίαν καὶ ἡμῶν ἡδέως προσ[δε]δέγμεθα "we also have accepted the kinship gladly as true and worthy between you and us"; *CIG* 1543.16–17 (144–143 B.C.E., Dyme): [πα]ρασχομένων τῶν κατηγόρων ἀληθινὰς ἀποδείξεις "since the accusers provided genuine proofs"; *SEG* 12.511.22–23 (ca. 140 B.C.E., Magarsus): ὅπως δὲ ἐκφανὴς πᾶσιν ὑπάρχῃ ἡ τοῦ δήμου πρὸς τοὺς συγγενεῖς ἀληθινὴ καὶ οἰκεία διάθεσις "so that the genuine and friendly disposition of the people toward their kinsmen becomes manifest to everybody". ♦ EB

3. Septuagint. *a) Statistical observations.* The adjective ἀληθινός occurs 50 times in the LXX, mostly in the translated books (with specific concentrations in Job [10 times], Isaiah [7 times] and DanielTh [6 times, but only 4 with MT equivalent]) and less frequent in books only available in Greek (1 Esdr 8:86; TobBA 3:2, 5; TobS 3:5; 3 Macc 2:11; 6:18; see also Dan 3:27, 31). – The adverb ἀληθινῶς is attested 6 times.

b) Hebrew equivalents. The adjective ἀληθινός renders the Hebrew noun ʾᵃmæt "steadiness", "fidelity", "truth" in about one third of the instances (Exod 34:6; 2 Kgdms [2 Sam] 7:28; 3 Kgdms [1 Kgs] 10:6; 17:24; 2 Chr 9:5; 15:3; Ps 18[19]:10; 85[86]:15; Prov 12:19; Zech 8:3; Jer 2:21; DanTh 10:1). Other less frequent Hebrew equivalents are e.g. *šālēm* "complete, accurate, safe" (Deut 25:15bis; Isa 38:3), *ʾᵃmūnāh* "steadiness, faithfulness" (Isa 25:1), *tāmîm* "blameless, honest" (Deut 32:4), *yāšār* "correct, righteous" (Job 8:6), *nāqî* "innocent" (Job 17:8), and *ṭôb* "good" (Isa 65:2).

c) LXX use. The adjective ἀληθινός is used with reference to God. Thus, it is part of the list of divine attributes quoted in Exod 34:6 and Ps 85[86]:15. It seems that Num 14:18 is influenced by Exod 34:6 (κύριος μακρόθυμος καὶ πολυέλεος καὶ ἀληθινός "the Lord is long-suffering and merciful and true"), insofar an equivalent of καὶ ἀληθινός is lacking in the MT but present in the Samaritan Pentateuch (see BibAlex 4, 321; cf. also Wis 15:1).

In 2 Chr 15:3; 1 Esdr 8:86; Isa 65:16bis, God is described as "true/truthful". The same applies for situations of trouble and danger where God is invoked or reveals himself as faithful and true, cf. 3 Macc 2:11 (πιστὸς εἶ καὶ ἀληθινός), 6:18 (ἀληθινὸς θεός). Moreover, in Deut 32:4 (= Ode 2:4) God (MT: *haṣṣûr* "the rock") and his works are praised as "true"; see also different expressions: Ps 18[19]:10 (God's decisions); Isa 25:1 (God's ancient true plan; MT different); Dan 3:27 (God's deeds); Dan 3:31; Tob 3:2, 5 (God's judgments); Isa 57:18 (God gives true comfort).

With reference to humans the adjective ἀληθινός is used in the book of Job. Thus, Job is described as a virtuous person (Job 1:1: ἀληθινός, ἄμεμπτος, δίκαιος, θεοσεβής "true, blameless, righteous, fearing God"; similarly Job 1:8; 2:3). The adjective occurs furthermore in the debates between Job and his friends concerning the conduct and fate of upright persons (Job 4:7; 8:6; 6:25; 8:21 17:8; 27:17). Human behavior is also mentioned in Isa 38:3 (Hezekiah claims that the has walked before the Lord ἐν καρδίᾳ ἀληθινῇ "with a true heart") and in Isa 65:2 (Israel did not walk ὁδῷ ἀληθινῇ "in a true way"). In Zech 8:3, the future Jerusalem is called πόλις ἡ ἀλη-

θινή "a city that is true", and in Jer 2:21 God argues that he has planted Israel as a "fruitful vine, all true [i.e. from pure stock]" (ἐγὼ δὲ ἐφύτευσά σε ἄμπελον καρποφόρον πᾶσαν ἀληθινήν).

With the meaning "true, real, sincere, authentic" ἀληθινός refers to words or statements and the like (2 Kgdms [2 Sam] 7:28; 3 Kgdms [1 Kgs] 10:6 = 2 Chr 9:5; Job 4:12; DanTh 6:13; cf. also Prov 12:19 [lips]; Isa 59:4 [judgment]; DanTh 2:45 [dream]).

A different use of ἀληθινός is found in Deut 25:15[bis], where ἀληθινός describes a "true and just weight".

Finally, the adverb ἀληθινῶς indicates the agreement with reality ("truly, really"), e.g. Num 24:3, 15; Sir 42:8. ◆ DH/EB

4. Jewish literature in Greek. In the OT Pseudepigrapha, ἀληθινός is not very frequent. The adjective is used as a divine attribute, e.g. in *T. Job* 4.11: δίκαιος καὶ ἀληθινὸς καὶ ἰσχυρὸς ὁ κύριος "just and true and strong [is] the Lord", and "the true and eternal God" is opposed to "the demons in Hades" (*Sib.* fr. 1.20–22). In the wake of the LXX, God's judgments are called "true" (*T. Job* 43.13).

Occasionally, ἀληθινός refers to humans and their conduct (e.g. Abraham in *T. Abr.* A 4.6 [ed. James]; Joseph in *T. Dan* 1.4). In the *Testaments of the Twelve Patriarchs*, Dan warns his sons to love the Lord and one another ἐν ἀληθινῇ καρδίᾳ "with a true heart" (*T. Dan* 5.3), and Levi announces a time when his descendants will "abhor the words of the faithful" (*T. Levi* 16.2: ἀληθινῶν λόγους βδελύξεσθε).

Only rarely ἀληθινός is used with reference to words or statements, e.g. in *Apoc. En.* 99.2, a warning against those "who alter the true words" (ἐξαλλοιοῦντες τοὺς λόγους τοὺς ἀληθινούς).

In Philo's works, the adjective ἀληθινός is attested 17 times, normally with the meaning "true, genuine", e.g. the real God as opposed to false gods (*Spec. leg.* 1.332), in particular gold and silver idols (*Congr.* 159); for a slightly different idea see *Legat.* 367. With reference to the "true man" (ὁ ἀληθινὸς ἄνθρωπος), the adjective occurs in different con-

texts in *Det.* 10; *Fug.* 131; see also *Gig.* 33. Finally, ἀληθινός qualifies various other nouns, namely "true life" (ἀληθινὴ ζωή) breathed by God into man (*Leg. all.* 1.32, 35) or eternal life (*Leg. all.* 3.52).

In Josephus, the adjective occurs only six times, usually with the meaning "true", "genuine", "real", e.g. God who is "true and righteous" (*Ant.* 11.55: ἀληθινὸς δέ ἐστιν καὶ δίκαιος), the "true virgin soil" (*Ant.* 1.34: παρθένος γῆ καὶ ἀληθινή) as the substance from which Adam was created, a "true confusion of the soul" (*Ant.* 15.60: σύγχυσιν τῆς ψυχῆς … ἀληθινήν) exhibited by Herod at the death of his son Aristobulus. ◆ DH/EB

5. New Testament. In the New Testament, ἀληθινός occurs 28 times, mainly in the Johannine literature (9 times in the Gospel of John, 4 times in 1 John, 10 times in Revelation), furthermore 3 times in Hebrews, once in Paul and once in Luke. Different uses can be distinguished:

(a) In Luke 16:11, Jesus makes a contrast between dishonest wealth and true riches: εἰ οὖν ἐν τῷ ἀδίκῳ μαμωνᾷ πιστοὶ οὐκ ἐγένεσθε, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; "If then you have not been faithful with the dishonest wealth, who will entrust to you the true riches?"

(b) In Heb 10:22, the adjective means "sincere": μετὰ ἀληθινῆς καρδίας "with a sincere heart" (cf. ἐν καρδίᾳ ἀληθινῇ in Isa 38:3; *T. Dan* 5.3). In the Gospel of John, ἀληθινός only once refers to human conduct: οἱ ἀληθινοὶ προσκυνηταί "the true worshippers" (John 4:23).

(c) Sometimes ἀληθινός is used with reference to words or statements, e.g. John 4:37 (a saying that is true); 19:35 (the credibility of the witness of the crucifixion of Jesus); Rev 19:9 οἱ λόγοι ἀληθινοὶ τοῦ θεοῦ "the true words of God", and Rev 21:5 οἱ λόγοι πιστοὶ καὶ ἀληθινοί "these words are reliable and true"; see also Rev 22:6.

(d) The adjective ἀληθινός frequently refers to God. In 1 Thess 1:9, worshipping of the living and true God (δουλεύειν θεῷ ζῶντι καὶ ἀληθινῷ) is opposed to the cult of the idols (εἴδωλα). Likewise, God, who has sent Jesus,

is called "true" in John 7:28. According to John 17:3, the knowledge of the true God is necessary to gain eternal life: αὕτη δέ ἐστιν ἡ αἰώνιος ζωὴ ἵνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεόν "And this is eternal life, that they may know you, the only true God"; cf. 1 John 5:20 (but without θεός). Furthermore, the adjective ἀληθινός is a divine epithet in Rev 6:10; 19:11 and qualifies God's ways (ὁδοί) in Rev 15:3 as well as his judgments (κρίσεις) in Rev 16:7; 19:2.

(e) The adjective ἀληθινός can apply not only to God but also to Jesus. However, in the Gospel of John and in the Johannine literature Jesus is never called ὁ ἀληθινός θεός (cf. Griffith, *Keep Yourselves from Idols*, 74). Jesus is described metaphorically as "the true light" (John 1:9: φῶς τὸ ἀληθινόν, cf. John 8:12: ἐγώ εἰμι τὸ φῶς τοῦ κόσμου "I am the light of the world" and τὸ φῶς τῆς ζωῆς "the light of life"; see also 1 John 2:8), as "the true vine" (John 15:1: ἡ ἄμπελος ἡ ἀληθινή, cf. Jer 2:21), and as "the true bread of heaven" (John 6:32: [God has given] τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν). The judgment of Jesus is not only true (ἡ κρίσις ἡ ἐμὴ ἀληθινή ἐστιν) but also valid because he is sent by the Father (John 8:16; cf. Isa 59:4). Finally, the adjective ἀληθινός refers to Christ in Rev 3:7 (Τάδε λέγει ὁ ἅγιος, ὁ ἀληθινός "These are the words of the holy one, the true one") and in Rev 3:14 (ὁ μάρτυς ὁ πιστὸς καὶ ἀληθινός "the faithful and true witness").

(f) Isolated usages can be found in the *Letter to the Hebrews*: the idea of Jesus as the minister of the sanctuary and of the true tent (Heb 8:2: τῶν ἁγίων λειτουργὸς καὶ τῆς σκηνῆς τῆς ἀληθινῆς). However, the author claims that this sanctuary is neither made by human hands nor a model of the real one (Heb 9:24: ἀντίτυπα τῶν ἀληθινῶν). ♦ DH

6. Early Christian literature. In the Apostolic Fathers, ἀληθινός has 14 occurrences (of which *1 Clem.* 17:3 is a quotation of Job 1:1, → 3.c).

(a) The word is used as a divine attribute in *1 Clem.* 43.6 (τὸ ὄνομα τοῦ ἀληθινοῦ καὶ μόνου θεοῦ "the name of the true and only God"), in *Mart. Pol.* 4.2 (ὁ ἀψευδὴς καὶ

ἀληθινὸς θεός "God who does not lie and is true"; for ἀψευδής see Titus 1:2), and in Herm. *Mand.* 3.1 (ὁ κύριος ἀληθινὸς ἐν παντὶ ῥήματι καὶ οὐδὲν παρ' αὐτῷ ψεῦδος "the Lord is truthful in every word and no falsehood is in him").

(b) Ignatius focuses on the idea of true life: According to him, Jesus Christ is "true life in death" (Ign. *Eph.* 7.2: ἐν θανάτῳ ζωὴ ἀληθινή) and only in Jesus Christ the true life (Ign. *Eph.* 11.1: τὸ ἀληθινὸν ζῆν) can be achieved (see also Ign. *Trall.* 9.2) because he himself "is our true life" (Ign. *Smyrn.* 4.1: τὸ ἀληθινὸν ἡμῶν ζῆν).

(c) In the *Didache*, ἀληθινός with the meaning "true, real, genuine" is referred to prophets (*Did.* 11.11: πᾶς δὲ προφήτης δεδοκιμασμένος ἀληθινός "every prophet, proved true"; see also *Did.* 13.1) and teachers (*Did.* 13.2: διδάσκαλος ἀληθινός "a true teacher".

(d) The idea of the true road abandoned by sinners appears in Herm. *Vis.* 3.7.1.

(e) With reference to words or statements, ἀληθινός is used in Herm. *Mand.* 3.5, where it is opposed to "falsehoods" (ψευδῆ). ♦ DH

ἀληθεύω

1. Greek literature. The meaning of the verb ἀληθεύω covers two main concepts: "to speak the truth" (θεῶν θελόντων τἂν ἀληθεύσαιμ' ἐγώ "if the gods are willing, what I speak may prove true", Aeschylus, *Sept.* 562; ὁ μὲν ἐπαινέτης τοῦ δικαίου ἀληθεύει "he who commends justice speaks the truth", Plato, *Resp.* 589c) and "to prove to be true" (ἐπὶ τούτοις … ἀληθευομένοις which means "if the conditions really occur", i.e. "prove to be true", Xenophon, *Cyr.* 4.6.10).

As in the case of the cognates, the idea of speaking the truth contrasts to that of lying or speaking false, the typical antonym is accordingly ψεύδομαι (cf. Plato, *Apol.* 34b: ὅτι συνίσασι Μελήτῳ μὲν ψευδομένῳ, ἐμοὶ δὲ ἀληθεύοντι; "they know that Meletus is lying and I am speaking the truth?"; Lucian, *Herm.* 20: εἰ ψεύδεται ἢ ἀληθεύει). The verb ἀληθεύω is also used as the opposite to writing fictitious

stories. Philostratus, *Vit. Apoll.* 5.14, declares that Aesop is more honest than the poets in writing fables that everybody knows to be untrue (ὁ δ' ἐπαγγέλλων λόγον, ὅς ἐστι ψευδής, πᾶς οἶδεν, ὅτι αὐτὸ τὸ μὴ περὶ ἀληθινῶν ἐρεῖν ἀληθεύει "but he by announcing a story which everyone knows not to be true, told the truth by the very fact that he did not claim to be relating the real events"). Lucian, *Ver. hist.* 1.4, ironically admits that he, not as other writers who declare to tell the truth when they are inventing stories, tells the truth that he is lying (γὰρ δὴ τοῦτο ἀληθεύσω λέγων ὅτι ψεύδομαι); elsewhere (*Fug.* 19) he is scornful about the cynics and describes them as those who "escort everyone else to tell the truth they themselves cannot so much as move their tongues except in a lie" (ἀληθεύειν τοὺς ἄλλους προτρέποντες, οὐκ ἂν οὐδὲ κινῆσαι τὴν γλῶτταν μὴ μετὰ τοῦ καὶ ψεύσασθαι δύναιντο).

The second main meaning is maximized in medical works, where the verb applies to prognosis (τὰ δὲ ἐπιγενόμενα κακά τε καὶ ἀγαθὰ ξυλλογιζόμενον ἐκ τουτέων χρὴ τὰς προρρήσιας προλέγειν· οὕτω γὰρ ἄν τις ἀληθεύοι μάλιστα "it is by balancing the concomitant symptoms whether good or bad, that one is to form a prognosis; for thus it will most probably prove to be a true one", Hippocrates, *Progn.* 15) or to symptoms (ἐπεὶ καὶ ἐν Λιβύῃ καὶ ἐν Δήλῳ καὶ ἐν Σκυθίῃ φαίνεται τὰ προγεγραμμένα ἀληθεύοντα σημεῖα "since the aforesaid symptoms appear to have held true in Libya, in Delos, and in Scythia", Hippocrates, *Progn.* 25). ♦ RV

2. Papyri and inscriptions. In papyri, the verb ἀληθεύω is not frequent and means "to tell the truth", *P.Col.* 7.173 (342 C.E., Caranis): ἐμοῦ ἀληθευούσης ἐπὶ τούτοις "if I am telling the truth in these matters", *SB* 18.13260 (328 C.E., Heracleopolites): εἰ ἀληθεύουσαν αὐτὴν καθείδοις κατ[ὰ νόμο]υς τῆς ἀξιώσεως αὐτῆς πρόνοιαν ποιήσασθθι "if you establish that she is speaking the truth, please take care that her request is carried out in accordance with the laws".

In inscriptions, the verb is attested only once, in the funerary inscription *IG* XII,6 2.758.3 (Heraion, Samos, ca. 400–350

B.C.E.): ἐν δὲ βίωι πρὸς ἅπαντας ἀληθεύουσα "in life to everyone truthful". ♦ DH

3. Septuagint. *a) Statistical observations and Hebrew equivalents.* The verb ἀληθεύω occurs only five times in the LXX (Gen 20:16; 42:16; Prov 21:3; Sir 34:4; Isa 44:26) and translates *yākaḥ* ni. "to be vindicated" (Gen 20:16), *ʾæmæt* "truth" (Gen 42:16), *mišpaṭ* "justice" (Prov 21:3), and *šālam* hi. "to bring to completion" (Isa 44:26). The Hebrew text of Sir 34:4 is not available.

b) LXX use. In Gen 20:16, Abimelech urges Sarah: "tell the whole truth" (καὶ πάντα ἀλήθευσον, MT different), i.e. to say that she is Abraham's wife and/or that Abimelech did not touch her (see BibAlex 1, 185). In Gen 42:16, Joseph wants to check if the assertions of his brothers are truthful. In Isa 44:26, the meaning is transitive: God proves true the counsel of his messengers. In Prov 21:3, "telling the truth" is in parallel with "doing what is right" (ποιεῖν δίκαια καὶ ἀληθεύειν). Sir 34:4 underlines the incompatibility of lie and truth. Only here the verb is intransitive: καὶ ἀπὸ ψευδοῦς τί ἀληθεύσει; "and of a false thing what will be true?" ♦ DH

4. Jewish literature in Greek. Philo uses the verb ἀληθεύω with the meaning "to speak the truth" (e.g. *Spec. leg.* 4.60) and its antonym is as usual ψεύδομαι. He explains for example that anger has the particular property of inclining persons to lie, and of those who give way to anger "scarcely any one speaks the strict truth" (*Leg. all.* 3.124: τῶν γοῦν χρωμένων τῷ πάθει τούτῳ σχεδὸν οὐδεὶς ἀληθεύει). The verb appears furthermore in the context of interpretation of dreams (*Jos.* 95): τοῖς ὀνείρων κριταῖς ἀληθεύειν ἀναγκαῖον θεῖα λόγια διερμηνεύουσι καὶ προφητεύουσι "the interpreters of dreams are bound to speak the truth, since they are prophets expounding divine oracles". The synonym of ἀληθεύω here is ἀψευδέω.

In the works of Josephus, the verb ἀληθεύω has the classical meaning "to speak the truth" (e.g. *Ant.* 14.267; *Vita* 132, 338). In *Ant.* 17.119, ἀληθεύω is opposed to ψευδεῖς λέγων "telling lies". Likewise, in *Ap.* 1.223 Josephus accuses Egyptian writers of "perverting the truth"

(παρατρέπειν ἐπεχείρησαν τὴν ἀλήθειαν) concerning the history of Israel, namely by reporting the Exodus inaccurately (οὔτε τὴν ἔξοδον ἀληθεύοντες). – The verb is not attested in the OT Pseudepigrapha. ♦ DH

5. New Testament. The verb ἀληθεύω has only two occurrences in the New Testament, both in the Pauline corpus. The meaning is "to speak the truth" as in Classical Greek. In Gal 4:16, Paul asks rhetorically: ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν; "Have I now become your enemy by telling you the truth?", thus alluding to the friendship topos, according to which a friend tells the truth rather than flattering (cf. BETZ, *Galatians*, 229). In Eph 4:15, ἀληθεύοντες δὲ ἐν ἀγάπῃ "but rather, speaking the truth in love" is set in contrast to ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης "by human cunning, by craftiness, in the scheming of error" in the preceding verse (Eph 4:14), thus giving a positive portrayal of the Church. Some scholars argued that ἀληθεύω not only means "to speak the truth" here but rather refers to doing the truth or living according to the truth (cf. also the textual variant ἀλήθειαν δὲ ποιοῦντες "rather doing the truth"), but in light of the use of the verb in the LXX (→ 3.) and in Philo (→ 4.), the meaning "to speak the truth" is more probable. Anyway, the close connection between "the word of truth" and "the gospel of salvation" claimed in Eph 1:13 (→ ἀλήθεια 5.) should be noted (for a discussion see LINCOLN, *Ephesians*, 259–260; cf. also THERON, "ΑΛΗΘΕΙΑ in the Pauline Corpus", 6 n. 2). ♦ DH/RB

6. Early Christian literature. The verb ἀλεθεύω is not attested in the Apostolic Fathers but appears from the 2nd century C.E. onward, e.g. Justin, *Apol.* 68.4; *2 Apol.* 4.4 ("to speak the truth"). ♦ DH

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