

OUSIA:

Fausset's Bible dictionary

Heir

(Heir, (See BIRTHRIGHT; INHERITANCE,) refers exclusively to land.) The Mosaic law enforced a strict entail; the property was divided among the sons, the oldest receiving a double portion (the father not having the right, as the patriarchs had, of giving a special portion to a favorite son: Gen 48:22), the rest equal shares (Deu 21:17). If there were no sons it went to the daughters, on condition that they married in their own tribe; otherwise they forfeited the inheritance (Num 27:8 ff; Num 36:6 ff). The son of an heiress, as with the Athenians, bore the name not of his father but of his maternal grandfather. If there were no daughters the property went to the brother; if no brother, to the paternal uncle; lastly, to the next of kin. The aim was to keep the land in the family and tribe. Succession thus was a matter of right, not of favor; the Hebrew *yarash*, "to inherit," means possession and even forcible possession (Deu 2:12; Jdg 11:24).

A distribution of goods ("personal", *ousia*) was sometimes made in the father's lifetime (Luk 15:11-13); the land ("real property", *kleeronomia*) could only be divided after the father's death (Luk 12:13). If a brother died childless the surviving brother should wed his widow and raise seed to his brother. The Mosaic law herein adopted existing usages, which

also prevail still in S. Africa, Arabia, among the Druses and tribes of the Caucasus (Gen 38:8-9; Deu 25:5-10; Mat 22:23-25). Childlessness was regarded as such a calamity that the ordinary laws of forbidden degrees of affinity in marriage (Lev 18:16) were set aside.

Moses allowed the obligation to be evaded, if the brother-in-law preferred the indignity of the widow losing his shoe off his foot, in token of forfeiting all right over the wife and property of the deceased, as casting the shoe over a place implies taking possession of it (Psa 60:8; Psa 108:9); also the indignity of her spitting in his face, so that his name becomes a byword as the barefooted one, implying abject meanness.

The office then devolved on the nearest kinsman (Rth 2:20; Rth 3:9-13; Rth 4:1-12). Naomi, being past age of marriage, Boaz takes Ruth her daughter-in-law, and has also to redeem the sold inheritance of Elimelech, Naomi's husband. The child born is reckoned that of Naomi and Elimelech (Rth 4:17), Chilion being passed over. Naomi, not Ruth, sells the land (Rth 4:3). A Jew could never wholly alienate his land by sale (Lev 25:23-24).

A kinsman, or the owner, could at any time redeem it at a regulated charge (Lev 25:23-27). At the year of Jubilee it reverted without charge (Lev 25:28). Jer 32:6-9; Elimelech's nearest kinsman would not exercise his right of redemption, lest he should mar his own inheritance; namely, if he should have but one son by her, that son would be Elimelech's legal son, not his; so the succession of his own name would be endangered. The inalienability of land made Naboth reject as

impious Ahab's proposal (1Ki_21:3); typifying Christ's inalienable inheritance of a name more excellent than that of the angels (Heb_1:4). Houses in walled towns (not in unwalled villages, as being connected with the land) and movables could be alienated for ever; a wise law, essential to progress and marking the superiority of Jewish legislation to that of most nations.

Wills were unknown among the Jews until Herod made one. The subdivision of land by the absence of the law of primogeniture, and the equal division among sons except double to the oldest, suited a country like Palestine of hills and valleys, not admitting much horse labour and agricultural machinery on the large scale which large farms require. Small farms suited the hand labour required for the terraces reaching to the tops of the hills. The numerous towns in Galilee, moreover, had their wants best supplied by numerous petty farms. Subdivision tends also to the multiplication of population, and so to repairing the waste of life caused by wars. It attaches large numbers to their country, as proprietors, eager to defend the soil which is their own, and on which each ate of his own vine and fig tree (Isa_36:16).

King James Concordance

G3776

ουσία

ousia

Total KJV Occurrences: 2

goods, 1

Luk_15:12

substance, 1

Luk 15:12-13 (2)

New American Standard Concordance

ουσία

ousia; from οὔσα ousa (fem. Part. Of G1510); substance, property: - estate (2).

Thayer's Concordance

G3776

ουσία

ousia

Thayer Definition:

oo) what one has, i.e. property, possessions, estate

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from the feminine of G5607

Strong's Concordance

G3776

ουσία

ousia

oo-see'-ah

From the feminine of G5607; substance, that is, property (possessions): - goods, substance.

Total KJV occurrences: 2

HYPOSTASIS:

Easton Bible Dictionary

Trinity

A word not found in Scripture, but used to express the doctrine of the unity of God as subsisting in three distinct Persons. This word is derived from the Gr. *Trias*, first used by Theophilus (A.D. 168-183), or from the Lat. *Trinitas*, first used by Tertullian (A.D. 220), to express this doctrine.

The propositions involved in the doctrine are these: (1.) That God is one, and that there is but one God (Deu 6:4; 1Ki 8:60; Isa 44:6; Mar 12:29, Mar 12:32; Joh 10:30). (2.) That the Father is a distinct divine Person (*hypostasis, subsistentia, persona, suppositum 5ntellectual*), distinct from the Son and the Holy Spirit. (3.) That Jesus Christ was truly God, and yet was a Person distinct from the Father and the Holy Spirit. (4.) That the Holy Spirit is also a distinct divine Person.

ISBE - International Standard Bible Encyclopedia

Confidence

kon' fi-dens (בטח, *bāṭah*, and forms, כסל, *kesel*; παρρησία, *parrhesía*; πείθω, *peíthō*, πεποίθεις, *pepoíthēsis*, ὑπόστασις, *hupóstasis*): The chief Hebrew word translated "confidence" (*bāṭah*, and its forms) means, perhaps, radically, "to be open," showing Thus what originated the idea of "confidence"; where there was nothing hidden a person felt safe; it is very frequently rendered "trust." In Psa 118:8, Psa 118:9 we have "It is better to take refuge in Yahweh than to put confidence in princes," and in Psa 65:5, "O God of our salvation, thou that art the confidence (*mibḥṭāh*) of all the ends of the earth."

Mibhtaḥ is translated "confidence" in Job 18:14; Job 31:24; Pro 21:22, etc.

Keṣel ("firmness," "stoutness") is rendered "confidence" in Pro 3:26, and *kiṣlaḥ* in Job 4:6; *peithō* ("to persuade") is translated "confidence" in 2Co 2:3; Gal 5:10, etc.;

pepoithēsis, in 2Co 1:15; 2Co 8:22, etc.; *hupostasis* ("what stands under"), in 2Co 11:17; Heb 3:14; 2Co 9:4; *parrhēsia* ("out-spokenness," "boldness") is invariably translated in the Revised Version (British and American) "boldness" (Act 28:31; Heb 3:6; Heb 4:16; Heb 10:35; 1Jo 2:28; 1Jo 3:21;

1Jo 5:14); *tharséo* or *tharrhéō* ("to have good courage") is so translated in the Revised Version (British and American), "being therefore always of good courage" (2Co 5:6); "I am of good courage concerning you" (2Co 7:16), the King James Version "confident" and "confidence."

Revised Version has "confidence" for "hope" (Job 8:14); for "assurance" (Isa 32:17); for "trust" (2Co 3:4); for "same confident boasting" (2Co 9:4); "is confident" for "trusted" (Job 40:23); "to have confidence" for "thinketh that he hath whereof he might trust" (Phi 3:4); "confidently" for "constantly" (Act 12:15); "confidently affirm" for "affirm" (1Ti 1:7); conversely, we have for "his confidence" (Job 18:14), "wherein he trusteth," for "with confidence" (Eze 28:26) "securely therein."

The Bible teaches the value of *confidence* (Isa 30:15; Heb 10:35), but neither in "gold" (Job 31:24), nor in man, however great (Psa 118:8, Psa 118:9; Jer 17:5), nor in self (Pro 14:16; Phi 3:3), but in God (Psa 65:5; Pro 3:26;

Pro 14:26), as revealed in Christ (Eph 3:12; 1Jo 5:13, 1Jo 5:14).

Person; Personality

pûr' sun, pûr' s'n, pûr-un-al' ti (נפש, *nephesh*, איש, 'ish, אדם, 'ādhām, פנים, pānīm, πρόσωπον, *prosōpon*, ὑπόστασις, *hypóstasis*): The most frequent word for "person" in the Old Testament is *nephesh*, "soul" (Gen 14:21, "Give me the persons, and take the goods"; Gen 36:6, the King James Version "all the persons": Num 5:6 the King James Version "that person," etc.): 'ish "a man," "an individual," Is also used (Jdg 9:2, "threescore and ten persons"; 1Sa 16:18, "a comely person," etc.); 'ādhām, "a man," "a human being" (Num 31:28, "of the persons, and of the oxen"; Pro 6:12, "a worthless person," etc.); 'eñōsh, "a man," "a weak, mortal man," occurs twice (Jdg 9:4, the King James Version "vain and light persons"; Zep 3:4); ba'al, "owner," "lord," is once translated "person" (Pro 24:8, the King James Version "a mischievous person"), and methīm, "men," once (Psa 26:4, the King James Version "vain persons"); pānīm "face," is frequently translated "person" when the reference is to the external appearance, as of persons in high places, rich persons who could favor or bribe, etc., chiefly in the phrases "regarding the person," "accepting the person" (Deu 10:17; Mal 1:8).

In the New Testament *prosōpon*, "face," "countenance," stands in the same connection (Mat 22:16, "Thou regardest not the person of men"; Gal 2:6, "God accepteth not man's person"; Act 10:34, "God is no respecter of persons"; Rom 2:11, "there

is no respect of persons with God"; Eph 6:9; Col 3:25; Jam 2:1, Jam 2:9); in 2Co 1:11 we have "persons" (*prosōpon*), absolute as in the later Greek, "the gift bestowed ... by many persons," the only occurrence in the New Testament; in 2Co 2:10 *prosōpon* may stand for "presence," as the Revised Version (British and American) "in the presence of Christ," but it might mean "as representing Christ"; in Heb 1:3, the King James Version *hupostasis*, "that which lies under," *substratum*, is rendered "person," "the express image of his person," i.e. of God, which the Revised Version (British and American) renders "the very image of his substance," margin "the impress of his substance," i.e. the manifestation or expression of the invisible God and Father. "Person" is also frequently supplied as the substantive implied in various adjectives, etc., e.g. profane, perjured, vile.

In the Apocrypha we have *prosōpon* translated "person" (Judith 7:15, the Revised Version (British and American) "face"; Ecclesiasticus 10:5, etc.); the "accepting of persons" is condemned (The Wisdom of Solomon 6:7; Ecclesiasticus 4:22, 27; 7:6; 20:22, the Revised Version (British and American) "by a foolish countenance"; 35:13; 42:1; "With him (God) is no respect of persons, Ecclesiasticus 35:12).

The Revised Version (British and American) has "soul" for "person" (Num 5:6), "face" (Jer 52:25), "man" (Mat 27:24); "reprobate" for "vile person" (Psa 15:4), the American Standard Revised Version, the English Revised Version margin "fool" (Isa 32:5, Isa 32:6); the American Standard Revised Version "men of falsehood" for "vain persons" (Psa 26:4); for

"a wicked person," the Revised Version (British and American) has "an evil thing" (Psa 101:4); "back to thee in his own person" (*autón*, different text) for "again thou therefore receive him" (Phm 1:12); "take away life" for "respect any person" (2Sa 14:14); "with seven others" for "the eighth person" (2Pe 2:5); "false swearers" for "perjured persons" (1Ti 1:10); "seven thousand persons" for "of men seven thousand" (Rev 11:13).

Personality is that which constitutes and characterizes a person. The word "person" (Latin, *persona*) is derived from the mask through which an actor spoke his part (*persona*). "From being applied to the mask, it came next to be applied to the actor, then to the character acted, then to any assumed character, then to anyone having any character or station"; lastly, it came to mean an individual, a feeling, thinking and acting being. For full personality there must be self-consciousness, with the capability of free thought and action - self-determination - hence, we speak of personal character, personal action, etc. A person is thus a responsible being, while an animal is not. Personality is distinctive of man. The personality is the unit of the entire rational being, perhaps most clearly represented by "the will"; it is that which is deepest in man, belonging, of course, not to the realm of space or the region of the visible, but existing as a spiritual reality in time, with a destiny beyond it. It is the substance (*hupostasis*) of the being, that which underlies all its manifestations; hence, the rendering "the express image of his person" in Heb 1:3 the King James Version. *Hupostasis*

was employed by the early Greek Fathers to express what the Latins intended by *persona*; afterward *prosōpon* was introduced.

Recent psychology has brought into prominence elements in the *subconscious* realm, the relation of which to the personality is obscure. There seems to be more in each individual than is normally expressed in the personal consciousness and action. The real, responsible personality, however, is something which is always *being formed*. The phenomenon of double personality is pathological, as truly the result of brain disease as is insanity.

In the Bible man is throughout regarded as personal, although it was only gradually that the full importance of the individual as distinct from the nation was realized. The use of *prosōpon* for "person" indicates also a more external conception of personality than the modern. With the Hebrews the *nepshesh* was the seat of personality, e.g. "Thou wilt not leave my soul (*nepshesh*) to Sheol" (Psa_16:10); "Thou hast brought up my soul from Sheol" (Psa_30:3). God is also always regarded as *personal* (who has created man in His own image), and although the representations seem often anthropomorphic they are not really such. The divine personality could only be conceived after the analogy of the human, as far as it could be definitely conceived at all; but God was regarded as transcending, not only the whole of Nature, but all that, is human, e.g. "God is not a man, that he should lie" (Num_23:19; 1Sa_15:29); "Canst thou by searching find out God?" (Job_11:7; Isa_40:28; compare Ecc_3:11; Ecc_8:17, etc.). In

the New Testament the personality of God is, on the warrant of Jesus Himself, conceived after the analogy of human fatherhood, yet as transcending all our human conceptions: "How much more?" (Mat_7:11); "Who hath known the mind of the Lord? or who hath been his counselor?" (Rom_11:34). Man is body, soul and spirit, but God in Himself is Spirit, infinite, perfect, ethical Spirit (Mat_5:48; Joh_4:24). He is forever more than all that is created, "For of him, and through him, and unto him, are all things" (Rom_11:36). The human personality, being spiritual, survives bodily dissolution and in Christ becomes clothed again with a spiritual body (Phi_3:21; 1Co_15:44).

Substance

sub´stans (רכוש, *rekhūsh*; ὑπόστασις, *hypóstasis*): Lit. that which stands under, is in the Bible used chiefly of material goods and possessions. In the Old Testament it is the translation of numerous Hebrew words, of which *rekhūsh*, "that which is gathered together," is one of the earliest and most significant (Gen_12:5; Gen_13:6; Gen_15:14; 1Ch_27:31; Eze_8:21, etc.). In the New Testament "substance" appears in a few passages as the translation of *ousía*, "being," "subsistence" (Luk_15:13), *húparxis*, "goods," "property" (Heb_10:34), *hupárchonta*, "things at hand" (Luk_8:3). Special interest attaches to Heb_11:1, the King James Version "Now faith is the substance of things hoped for," etc., where the word is used in its proper etymological sense as the translation of *hypostasis*, "that which stands under." the

Revised Version (British and American) changes to "assurance," margin "the giving substance to," which last seems best to bring out the idea of faith as that which makes the things hoped for *real* to the soul. The same Greek word *hupostasis* is rendered "substance" in Heb 1:3 the Revised Version (British and American), instead of the King James Version "person," with reference to Christ, "the very image (margin "impress") of his substance," i.e. of God's invisible essence or being, the manifestation of God Himself.

King James Concordance

G5287

ὑπόστασις

hupostasis

Total KJV Occurrences: 5

confidence, 2

2Co_11:17, Heb_3:14

confident, 1

2Co_9:4

person, 1

Heb_1:3

substance, 1

Heb_11:1

New American Standard Exhaustive Concordance

G5287

ὑπόστασις

hupostasis; from G5259 and G2476; a support, substance, steadiness, hence assurance: - assurance (2), confidence (2), nature (1).

G5287

ὑπόστασις

hupostasis

Thayer Definition:

1) a setting or placing under

1a) thing put under, substructure, foundation

2) that which has foundation, is firm

2a) that which has actual existence

2a1) a substance, real being

2b) the substantial quality, nature, of a person or thing

2c) the steadfastness of mind, firmness, courage, resolution

2c1) confidence, firm trust, assurance

Part of Speech: noun feminine

A Related Word by Thayer's/Strong's Number: from a compound of G5259 and G2476

Citing in TDNT: 8:572, 1237
