

The Hidden (Things)

2926. κρύπτη *krúptē*; gen. *krúptēs*, fem. noun from *kruptós* (2927), secret. A crypt, secret cell or vault (Luke 11:33 [TR]).

2927. κρυπτός *kruptós*; fem. *kruptḗ*, neut. *kruptón*, adj. from *krúptō* (2928), to keep secret. Hidden, concealed, and thus secret (Matt. 10:26; Mark 4:22; Luke 8:17; 12:2). In secret where one cannot be seen by others (Matt. 6:4, 6, 18). In secret (*en* [{1722}, in] *kruptō*), privately (John 7:4, 10; 18:20 [cf. Luke 11:33 {*kruptón* (TR)}, *eis krúptēn*, {*eis* (1519), in, and *krúptē* (2926), a hiding place}, in a secret place where it cannot be seen, a cellar {1 Cor. 4:5, “secret things of darkness” (a.t.)}). “The hidden things of shame” (a.t. [2 Cor. 4:2]) refers to clandestine conduct of which one would be ashamed (see Sept.: Jer. 49:9). Figuratively, the secrets of one’s heart, secret thoughts (Rom. 2:16; 1 Cor. 14:25). “The secret man of the heart” (a.t. [1 Pet. 3:4]) means the internal man. The Jew in secret (Rom. 2:29) means a Jew at heart. *Kruphaíos* occurs in some MSS in Matt. 6:18 for *kruptós*.

Apókrupthos (614), hidden away from, and *kruptós* occur together in Mark 4:22; Luke 8:17. *Kruptós* is translated “hid” in Mark and “secret” in Luke, while *apókrupthos* is translated “kept secret” in Mark and “hid” in Luke. *Kruptós* refers to something that is kept hidden either to protect it or for self-serving reasons. Consider a candle as an example. The nature of a lit candle is to give light and whatever one does with it, it cannot help but give light. To hide a candle is not to allow it to do its natural work of giving light, whether to others or only to oneself. No matter what one does, light is light and it cannot but illuminate. This is what a Christian ought to be. Therefore *krúptō* (2928), to hide, in this instance means to cover. One cannot annul the nature of something such as light.

Apókrupthos, however, means to hide away from somebody. It is usually used with a good sense meaning to keep something secret or hidden from someone for benevolent reasons for a calculated time. God keeps certain things secret from us for a certain time, but this is for our good, exactly as we withhold certain knowledge from our children until the appropriate time. The distinction is clearly indicated in the third occurrence of *apókrupthos* in Col. 2:3, “In whom [Christ] are hid [*apókrupthoi*] all the treasures of wisdom and knowledge.” One can never know certain truths which are treasures unless one knows Jesus Christ Himself. Our knowledge of what Christ knows comes only as we become intimately related to Him and in the growth of that relationship. The treasures of wisdom are hidden from people as long as they do not know Christ Himself. *Apokrúptō* may be used in what God keeps secret from man because either man is not mature enough for certain knowledge or because man is inherently incapable of understanding such knowledge.

Deriv.: *krúptē* (2926), a secret cell or vault.

Syn.: *ésō* (2080), within, inward; *ésōthen* (2081), within; *aphanḗs* (852), unseen, hidden; *ágnōstos* (57), unknown.

Ant.: *emphanḗs* (1717), manifest; *phanerós* (5318), open to sight, visible; *délos* (1212), evident, manifest; *ékdēlos* (1552), completely evident or manifest; *pródēlos* (4271), evident beforehand, clearly evident; *gnōstós* (1110), known.

2928. κρύπτω *krúptō*; fut. *krúpsō*. To hide, conceal. In the mid. / pass. to hide oneself, to be hidden; 2d aor. pass. *ekrúbēn*, was hidden (Matt. 5:14; Luke 19:42); with the mid. meaning to hide oneself (John 8:59; 1 Tim. 5:25; Rev. 2:17 where “the hidden manna” symbolizes the enjoyments of the

kingdom of heaven in allusion, perhaps, to the Jewish tradition that the ark with the pot of manna was hidden by order of King Josiah and will again be brought to light in the reign of the Messiah). To be hidden in something, with *en* (1722), in, followed by the dat. (Matt. 13:44; 25:25; Col. 3:3); with *eis* (1519), in, and the acc. (Rev. 6:15); followed by *apó* (575), from, and the gen. meaning to hide from (Luke 18:34; 19:42, Christ's word made hidden, i.e., the people did not understand that Christ came to give them peace; John 12:36, He hid Himself from them by miraculously causing others not to recognize Him; Rev. 6:16). Perf. mid. part. *kekrumménos*, hiding Himself or hidden as an adv., secretly (John 19:38).

Deriv.: *apokrúptō* (613), to hide from, to hide with a benevolent purpose; *egkrúptō* (1470), to hide in something; *kruptós* (2927), hidden, secret; *kruphḗ* (2931), privately; *perikrúptō* (4032), to hide by placing something around or to conceal entirely.

Syn.: *kalúptō* (2572), to cover in order to hide; *parakalúptō* (3871), to cover with a veil; *lanthánō* (2990), to escape notice, be hidden from; *sigáō* (4601), to keep silent, and therefore, secret.

Ant.: *apokalúptō* (601), to uncover, unveil; *chrēmatízō* (5537), to reveal through some divine intervention; *phanerōō* (5319), to make visible, manifest; *phaínō* (5316), to shine, appear; *epiphaínō* (2014), to cause light to fall upon; *anaphaínō* (398), to appear suddenly; *emphanízō* (1718), to bring out into visibility from a hidden state, manifest; *deíknymi* (1166), to show, exhibit; *anadeíknymi* (322), to lift up and show; *endeíknymi* (1731), to show forth, to prove; *epideíknymi* (1925), to display, exhibit, point out, demonstrate; *hupodeíknymi* (5263), to show secretly, make known; *mēnúō* (3377), to disclose, reveal before a court, tell; *exēgéomai* (1834), to declare, bring out the meaning, give an exegesis; *diasaphéō* (1285), to make clear; *prolégō* (4302), to foretell; *exaggéllō* (1804), to tell out, proclaim abroad; *anaggéllō* (312), to declare; *kataggéllō* (2605), to proclaim, show forth; *diēgéomai* (1334), to recount; *euaggelízō* (2097), to bring glad tidings; *katatíthēmi* (2698), to state; *légō* (3004), to tell; *apaggéllō* (518), to declare; *dēlóō* (1213), to make plain; *diaggéllō* (1229), to declare, announce thoroughly.