
THEOLOGICAL DICTIONARY
OF THE
NEW TESTAMENT

ABRIDGED IN ONE VOLUME

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OF THE
NEW TESTAMENT

edited by Gerhard Kittel and Gerhard Friedrich
translated by Geoffrey W. Bromiley

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by

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Preface

Many years of use have confirmed the value of the *Theological Dictionary of the New Testament* in both the German and the English versions. At the same time its size and the technical nature of much of the material have inhibited many Bible students who might have profited from its essential insights. To overcome these difficulties this single-volume condensation of the nine volumes, this "little Kittel," has been prepared and is being offered to what it is hoped will be a much wider Christian public.

The purpose of *TDNT* is to mediate between ordinary lexicography and the specific task of exposition, particularly at the theological level. The discussion of each New Testament word of religious or theological significance includes comments on the word's secular Greek background; its role in the Old Testament, both in the Hebrew and the Septuagint texts; its usage in such sources as Philo, Josephus, the pseudepigraphal and rabbinical literature; and finally its varied uses in the New Testament and, where pertinent, in the Apostolic Fathers.

In preparing this summary, which amounts to roughly one-sixth of the original, the following changes have been made. All Greek words, including those in the main entries, have been transliterated. And while the order of the entries is the same as in the original (and thus not strictly alphabetical in English), their more prominent (and especially New Testament) meanings have been added in brackets for ready reference. These meanings have also been placed in the running heads at the tops of the pages and in the alphabetized Table of English keywords. An alphabetized Table of Greek keywords replaces the Tables of Contents found at the beginnings of each of the original volumes.

Philological, archeological, and other supporting materials have been drastically reduced, as well as references when fewer are sufficient. Footnotes and bibliographies have both been excluded; interested students can find what they require in the original articles. The focus is on the biblical and especially the New Testament usage, so that the related classical, Hellenistic, apocalyptic, rabbinic, and patristic fields receive more cursory attention. In the biblical sphere itself the emphasis falls on the theological meaning in accordance with the main purpose of the enterprise.

So as to facilitate easy transition for those who might desire more detailed information, the relevant volume and page numbers in the full set are found at the end of each article or section. The names of the authors are also given in recognition that this is not an original work but a condensation of the work of others. But their names are put in brackets (with page references) so as to indicate that these scholars, many of whom are now deceased, bear no direct responsibility for the summarized version. Students might bear this in mind should they wish to refer to this version or to quote from it. Every effort has been made, of course, to reflect the contributors' materials and interpretations as faithfully as the circumstances of condensation permit.

This shorter version is being released in the confidence that these materials can both extend and deepen our understanding of the theology and message of the New Testament, and in this way contribute to the proclamation of the gospel and the edification of the church.



Table of Greek Keywords

The Theological Dictionary of the New Testament treats every New Testament Greek word of theological significance. In the body of the work these words are grouped into families. Here they are listed alphabetically as transliterated, together with the pages on which they are introduced in the boxes.

- | | | | |
|----------------------|-------------------|-----------------------|----------------------|
| Aarón, 1 | aidós, 26 | allotriepískopos, 244 | anastauróō, 1071 |
| Abaddōn, 1 | ainēō, 27 | allótrios, 43 | anastrephō, 1093 |
| abbá, 1 | aínigma, 27 | álogos, 505 | anastrophē, 1093 |
| Ábel-Káin, 2 | aínos, 27 | álypos, 540 | anatássō, 1156 |
| Abraám, 2 | aión, 31 | ámachos, 573 | anatéllō, 57 |
| ábyssos, 2 | aiōnios, 31 | ámemptos, 580 | anáthema, 57 |
| acháristos, 1298 | aírō, 28 | amén, 53 | anáthēma, 57 |
| acheiropoíētos, 1309 | aischrós, 29 | amérimnos, 584 | anathematízō, 57 |
| Adám, 21 | aischrótēs, 29 | ametamélētos, 589 | anatíthēmi, 57 |
| adelphē, 22 | aischýnē, 29 | ametanóētos, 636 | anatolē, 57 |
| adelphós, 22 | aischýnō, 29 | ámetros, 590 | anáxios, 63 |
| adelphótēs, 22 | aísthánomai, 29 | amíantos, 593 | anazáō, 290 |
| adiákritos, 469 | aísthēsis, 29 | amnós, 54 | andrizomai, 59 |
| adiáphoron, 1252 | aisthētērion, 29 | amómētos, 619 | anéchō, 58 |
| adíkēma, 22 | aítēma, 30 | ámōmos, 619 | anēkei, 58 |
| adikéō, 22 | aitéō, 30 | ámpelos, 54 | anektós, 58 |
| adikía, 22 | akairéō, 389 | anabainō, 90 | aneleémōn, 222 |
| ádikos, 22 | ákairos, 389 | anadeíknyμι, 141 | anéleos, 222 |
| ádō, 24 | ákakos, 391 | anádeixis, 141 | anénklētos, 58 |
| adókimos, 181 | ákarpos, 416 | anagennáō, 114 | anepílēptos, 495 |
| adynatéō, 186 | akátagnōstos, 119 | anaginōskō, 55 | anér, 59 |
| adýnatos, 186 | akátákrītos, 469 | anágnōsis, 55 | ánesis, 60 |
| aēr, 25 | akatálytos, 543 | anakainízō, 388 | anexereúnētos, 58 |
| agallíomai, 4 | akatastasía, 387 | anakainóō, 388 | anexichníasatos, 58 |
| agallíasis, 4 | akatastatos, 387 | anakainōsis, 388 | anexíkakos, 391 |
| agapáō, 5 | akatharsía, 381 | anakalýptō, 405 | angelía, 10 |
| agápē, 5 | akáthartos, 381 | anákeimai, 425 | angéllō, 10 |
| agapētós, 5 | akéraios, 33 | anakephalaióomai, 429 | ángelos, 12 |
| agathoergéō, 3 | akoē, 34 | anakrázō, 465 | aníēmi, 60 |
| agathopoiéō, 3 | akolouthéō, 33 | anakrínō, 469 | ániptos, 635 |
| agathopoiía, 3 | ákōn, 221 | anákrīsis, 469 | anístēmi, 60 |
| agathopoiós, 3 | akouō, 34 | analambánō, 495 | ánō, 63 |
| agathós, 3 | akrasía, 196 | análēmpsīsis, 495 | anochē, 58 |
| agathōsýnē, 3 | akratēs, 196 | analogía, 56 | anóētos, 636 |
| agenealógētos, 114 | akrobystía, 36 | analýō, 543 | ánoia, 636 |
| agnóēma, 18 | akrogōniaíōs, 137 | análysis, 543 | anomía, 646 |
| agnóēō, 18 | akyróō, 494 | anamártētos, 51 | ánomos, 646 |
| áгноia, 18 | alalázō, 36 | anámnēsis, 56 | anósios, 734 |
| agnósía, 18 | alazón, 36 | ananeóō, 628 | anóteron, 63 |
| ágnōstos, 18 | alazoneía, 36 | anangéllō, 10 | ánōthen, 63 |
| agōgē, 20 | aléiphō, 37 | anankáios, 55 | antagōnizomai, 20 |
| agón, 20 | alētheía, 37 | anankázō, 55 | antállagma, 40 |
| agōnía, 20 | alēthēs, 37 | anánkē, 55 | antanaplērōō, 867 |
| agōnizomai, 20 | alētheúō, 37 | anapaúō, 56 | antapodídōmi, 166 |
| agorázō, 19 | alēthinós, 37 | anápausis, 56 | antapódōma, 166 |
| agrypnéō, 195 | allássō, 40 | anaphérō, 1252 | antapódosis, 166 |
| aichmalōsía, 31 | allēgoréō, 42 | anaplērōō, 867 | antapokrinomai, 469 |
| aichmalōteúō, 31 | allēlouía, 43 | anapsýchō, 1342 | antéchomai, 286 |
| aichmalótízō, 31 | allogenēs, 43 | anápsyxis, 1342 | anthomologéomai, 687 |
| aichmálōtos, 31 | allos, 43 | anástasis, 60 | anthrópareskos, 77 |
| aídios, 25 | | | |

- anthrópinos, 59
 anthrópos, 59
 anti, 61
 antíchristos, 1322
 antídikos, 62
 antíkaleō, 394
 antíkaimai, 425
 antiámbánomai, 62
 antitémpsis, 62
 antiloidoréō, 538
 antilytron, 543
 antimístia, 599
 antitypos, 1193
 anypókritos, 1235
 anypóktakos, 1156
 AŌ, 1
 aóratos, 706
 apáideutos, 753
 apaitéō, 30
 apallássō, 40
 apallotiríō, 43
 apangellō, 10
 apantístis, 64
 aparábaros, 772
 aparchē, 81
 apaspázomai, 84
 apatáō, 65
 apaté, 65
 apátōr, 805
 apaugasma, 87
 apécho, 286
 apetrastos, 822
 apithéia, 818
 apethéō, 818
 apethés, 818
 apékdechomai, 146
 apékdyō, 192
 apékdysis, 192
 apeléutheros, 224
 apélpizō, 229
 apérchomai, 257
 apertiméia, 831
 apthesis, 88
 apthémī, 88
 apthigathos, 3
 apthístēmi, 88
 apthomólō, 684
 apthorizō, 728
 apthormē, 730
 apthron, 1277
 apthrosynē, 1277
 apthharta, 1259
 apthharta, 1259
 apthhortha, 1259
 apthpnoō, 1233
 apthystereō, 1240
 apstíō, 849
 apstía, 849
 apistos, 849
 apodéchomai, 146
 apodéktos, 146
 apodidómi, 166
 apodiorizō, 728
 apodochē, 146
 apodokimázō, 181
 apoginómai, 117
 apokálypsis, 405
 apokályptō, 405
 apokaradokia, 66
 apokatatállássō, 40
 apokatatástasis, 65
 apokathístēmi, 65
 apokeimai, 425
 apokóptō, 453
 apokrīma, 469
 apokrīno, 469
 apókritis, 469
 apókryptos, 476
 apókryptos, 476
 apokryptō, 476
 apóleia, 67
 apólymi, 67
 Apollyōn, 67
 apolíō, 538
 apolytrósis, 543
 apophthéngomai, 75
 apoplanaō, 857
 apoplanaómai, 857
 apoplanaō, 857
 apopnigō, 895
 aporiptō, 987
 aposkiasma, 1044
 apostasia, 88
 apostéllō, 67
 apostolé, 67
 apóstolos, 67
 apóstrophō, 1093
 aposynágogos, 1108
 apotássō, 1156
 apothnēskō, 312
 apotolmáō, 1183
 apotomia, 1169
 apotomos, 1169
 apotómōs, 1169
 aprósokopos, 946
 aprosopólempōs, 950
 apseudēs, 1339
 apseustos, 1339
 ara, 75
 archaios, 81
 archangelos, 12
 archē, 81
 archégōs, 81
 archiereus, 349
 archipolēmēn, 901
 archisynagōgos, 1108
 archō, 81
 archōn, 81
 archōn, 54
 arctōn, 54
 areksia, 77
 areksō, 77
 arestōs, 77
 areté, 77
 argéō, 76
 argos, 76
 arithmōs, 78
 arithmōs, 78
 arkēō, 78
 arkētōs, 78
 arnómōi, 79
 arrabōn, 80
 arti, 658
 artigénētos, 114
 artios, 80
 artios, 80
 asebeia, 1010
 asebeō, 1010
 asebeō, 1010
 asebeōs, 1010
 aselgeia, 83
 asemos, 1015
 apokryptos, 476
 askēō, 84
 asōtia, 87
 asōtos, 87
 aspasmōs, 84
 aspazomai, 84
 asphaleia, 87
 asphalēs, 87
 asphalízō, 87
 asphalōs, 87
 aspillos, 85
 asplanchnos, 1067
 astatéō, 86
 astér, 86
 astérikos, 1085
 asthénēma, 83
 asthénēia, 83
 asthénēs, 83
 asthénēs, 83
 astrapē, 86
 ástron, 86
 asynētos, 1119
 ataktéō, 1156
 ataktos, 1156
 ataktos, 1156
 atanasia, 312
 athánatos, 312
 athēmos, 25
 athēmos, 25
 athētēō, 1176
 athētēsis, 1176
 athlēō, 25
 athlētis, 25
 augázō, 87
 autárkteia, 78
 autárkes, 78
 autádes, 87
 autokatakrtis, 469
 autóptēs, 706
 auxanō, 1229
 axiōs, 63
 axiōs, 63
 areksō, 77
 areksia, 77
 arestōs, 77
 areté, 77
 argéō, 76
 Balaam, 91
 ballánton, 91
 ballō, 91
 baptisma, 92
 baptisimōs, 92
 baptístēs, 92
 baptizō, 92
 bápō, 92
 bārbaros, 94
 bāros, 95
 bāros, 95
 barys, 95
 basanisms, 96
 basanístēs, 96
 basileus, 97
 basanizō, 96
 basanos, 96
 basileia, 97
 basileios, 97
 basileiōs, 97
 basilikōs, 97
 basilissa, 97
 baskainō, 102
 bastázō, 102
 bāthos, 89
 bartalogéō, 103
 bdelygma, 103
 bdelyktōs, 103
 bdelyssomai, 103
 bebaiō, 103
 bebaios, 103
 bebaios, 103
 bebélō, 104
 bebélōs, 104
 Beezebul, 104
 Bellar, 104
 belos, 104
 biastēs, 105
 biázomai, 105
 biblon, 106
 biblos, 106
 bíōs, 290
 bíōs, 290
 blasphemēō, 107
 blasphemēia, 107
 blasphemōs, 107
 blépō, 706
 boā, 108
 boéthēia, 108
 boéthēō, 108
 boéthēs, 108
 boule, 108
 boulema, 108
 boulomai, 108
 brabelon, 110
 brabeuō, 110
 brachōn, 110
 bréphos, 759
 brōma, 111
 brontē, 110
 brōsis, 111
 Balaam, 91
 ballánton, 91
 ballō, 91
 baptisma, 92
 baptisimōs, 92
 baptístēs, 92
 baptizō, 92
 bápō, 92
 bārbaros, 94
 bāros, 95
 bāros, 95
 barys, 95
 basanisms, 96
 basanístēs, 96
 basileus, 97
 basanizō, 96
 basanos, 96
 basileia, 97
 basileios, 97
 basileiōs, 97
 basilikōs, 97
 basilissa, 97
 baskainō, 102
 bastázō, 102
 bāthos, 89
 bartalogéō, 103
 bdelygma, 103
 bdelyktōs, 103
 bdelyssomai, 103
 bebaiō, 103
 bebaios, 103
 bebaios, 103
 bebélō, 104
 bebélōs, 104
 Beezebul, 104
 Bellar, 104
 belos, 104
 biastēs, 105
 biázomai, 105
 biblon, 106
 biblos, 106
 bíōs, 290
 bíōs, 290
 blasphemēō, 107
 blasphemēia, 107
 blasphemōs, 107
 blépō, 706
 boā, 108
 boéthēia, 108
 boéthēō, 108
 boéthēs, 108
 boule, 108
 boulema, 108
 boulomai, 108
 brabelon, 110
 brabeuō, 110
 brachōn, 110
 bréphos, 759
 brōma, 111
 brontē, 110
 brōsis, 111

- brýchō, 110
brygmós, 110
- chaírō, 1298
chará, 1298
cháragma, 1308
charaktér, 1308
cháris, 1298
chárisma, 1298
charitóō, 1298
charízomai, 1298
cheír, 1309
cheiragōgēō, 1309
cheiragōgós, 1309
cheirógraphon, 1309
cheiropoíētos, 1309
cheirotoneō, 1309
chēra, 1313
Cheroubín, 1312
chiliás, 1316
chlíoi, 1316
chliarós, 296
choikós, 1318
chrēma, 1319
chrēmatismós, 1319
chrēmatízō, 1319
chrēsteúomai, 1320
chrēstologia, 1320
chrēstós, 1320
chrēstótēs, 1320
chrīō, 1322
chrísma, 1322
christianós, 1322
christós, 1322
chrónos, 1337
- daimōn, 137
daimoniōdēs, 137
daimónion, 137
daimonízomai, 137
dáktylos, 140
déchomai, 146
déēsis, 143
deí, 140
deigmatízō, 141
deíknymi, 141
deípnēō, 143
deípnōn, 143
deisidaimōn, 137
deisidaimonía, 137
déka, 143
dektós, 146
délōō, 148
dēmiourgós, 149
dēmos, 149
deō, 148
deōmai, 144
deón estí, 140
deós, 1272
désmios, 145
desmós, 145
despótēs, 145
- dexiós, 143
diá, 149
diabállō, 150
diábolos, 150
diagongýzō, 125
dairēō, 27
diaíresis, 27
diakonēō, 152
diakonía, 152
diákonos, 152
diakrínō, 469
diákrisis, 469
dialégomai, 155
diáleimma, 523
diállássō, 40
dialogismós, 155
dialogízomai, 155
diamartýromai, 564
diangéllō, 10
dianóēma, 636
diánoia, 636
diaphéronta, tá, 1252
diaphērō, 1252
diáphoros, 1252
diaphthefrō, 1259
diaphthorá, 1259
diapragmateúomai, 927
diaskorpízō, 1048
diasporá, 156
diastéllō, 1074
diastolé, 1074
diastrephō, 1093
diatagē, 1156
diatássō, 1156
diatērēō, 1174
diathékē, 157
diatíthēmi, 157
diazónnymi, 702
dichostasía, 88
dichotomēō, 177
didachē, 161
didaktikós, 161
didaktós, 161
didaskalía, 161
didáskalos, 161
didáskō, 161
dídōmi, 166
diégēsis, 303
diérchomai, 257
diermēneía, 256
diermēneúō, 256
diermēneutēs, 256
diéxodos, 666
dikaiokrisía, 168
dikaiōma, 168
dikaiōō, 168
dikaios, 168
dikaiōsis, 168
dikaiosynē, 168
díkē, 168
diókō, 177
- dióρθōsis, 727
dipsáō, 177
dípsos, 177
dípsychos, 1342
dochē, 146
dōdeka, 192
dōdekáphylon, 192
dōdekátos, 192
dógma, 178
dogmatízō, 178
dokēō, 178
dokimasía, 181
dokimázō, 181
dokimé, 181
dokímion, 181
dókimos, 181
dōreá, 166
dōreán, 166
dōrēma, 166
dōréomai, 166
dōron, 166
doulagōgēō, 182
doulē, 182
douleía, 182
douléō, 182
douλος, 182
dóxa, 178
doxázō, 178
drákōn, 186
drómos, 1189
dýnamai, 186
dýnamis, 186
dynamōō, 186
dynástēs, 186
dynatēō, 186
dynatós, 186
dýō, 148, 192
dysnoētos, 636
- ēchēō, 311
échō, 286
échthra, 285
échidna, 286
echthrós, 285
egeíró, 195
égēsis, 195
egō, 196
eidéa, 202
eidōleíon, 202
eidōlolátrēs, 202
eidōlolatría, 202
eidōlon, 202
eidōlóthyton, 202
eidon, 706
eidos, 202
eiké, 203
eikón, 203
eimí, 206
eirēnē, 207
eirēneúō, 207
eirēnikós, 207
- eirēnopoíēō, 207
eirēnopoíōs, 207
eis, 211
eisakouō, 34
eisdechomai, 146
eisérchomai, 257
eiskalēō, 394
eísodos, 666
eisphērō, 1252
eispreúomai, 915
ekbállō, 91
ekchēō, 220
ekchýn(n)ō, 220
ekdechomai, 146
ekdēmēō, 149
ekdikēō, 215
ekdikēsis, 215
ékdikos, 215
ekdyō, 192
ekkathairō, 381
ekkentēō, 216
ekklēsía, 394
ekkóptō, 453
ekkrēmamai, 468
eklampō, 497
eklégomai, 505
eklektós, 505
eklogē, 505
ekmyktērízō, 614
eknephō, 633
ekpeirázō, 822
ekpíptō, 846
ekplērōō, 867
ekplērōsis, 867
ekpnēō, 876
ekpreúomai, 915
ekporneúō, 918
ekptýō, 216
ekrizōō, 985
ékstasis, 217
ekteinō, 219
ekténeia, 219
ektenēs, 219
ektenésteron, 219
ekthambéomai, 312
ékthambos, 312
éktrōma, 220
ekzētēō, 300
eláchistos, 593
élaion, 221
eláttōn, 593
eleémōn, 222
eleēmosynē, 222
eleēō, 222
elegmós, 221
elénchō, 221
élenchos, 221
élenxis, 221
éleos, 222
éleusis, 257
eleuthería, 224
eleutherōō, 224

- gonypeteō, 126
 grámma, 128
 grammateús, 127
 graphé, 128
 gráphō, 128
 grēgoréō, 195
 gymnasia, 133
 gymnázō, 133
 gymnós, 133
 gymnótēs, 133
 gynē, 134

 hádēs, 22
 Hágar, 10
 hagiasmós, 14
 hagiázō, 14
 hágios, 14
 hagiōsýne, 14
 hagiótēs, 14
 hagneía, 18
 hagnismós, 19
 hagnízō, 19
 hagnós, 19
 hagnótēs, 19
 haíma, 26
 haimatekchysía, 26
 hairéomai, 27
 haíresis, 27
 hairetikós, 27
 hairetízō, 27
 hálas, 36
 hamartánō, 44
 hamártēma, 44
 hamartía, 44
 hamartólós, 51
 hápas, 795
 hápax, 64
 haplótēs, 65
 haploús, 65
 Hár Magedón, 79
 harpagmós, 80
 harpázō, 80
 hebdomēkonta, 249
 hebdomēkontákis, 249
 hébdomos, 249
 Hebraikós, 372
 Hebraíos, 372
 Hebraís, 372
 Hebraistí, 372
 hēdonē, 303
 hedraíōma, 200
 hedraíos, 200
 hēgéomai, 303
 heilikrinés, 206
 heilikrineia, 206
 heís, 214
 hekatón tesserákonta téssares, 192
 hēkō, 306
 hekón, 221
 hekouísios, 221

 Hēl(e)ías, 306
 hēlikía, 308
 hélkō, 227
 Hellás, 227
 Hēllēn, 227
 Hēllēnikós, 227
 Hēllēnis, 227
 Hēllēnistēs, 227
 Hēllēnistí, 227
 hēméra, 309
 heptá, 249
 heptákis, 249
 heptakischílioi, 249
 hermēneía, 256
 hermēneúō, 256
 hermēneutēs, 256
 hetaíros, 265
 heterodidáskaleō, 161
 heteróglōssos, 123
 héteros, 265
 heterozygéō, 301
 hetoimasía, 266
 hetoimázō, 266
 hétoimos, 266
 hierateía (-ía), 349
 hieráteuma, 349
 hierateúō, 349
 hieréus, 349
 hierokéryx, 430
 hieroprepēs, 349
 hierón, tó, 349
 hierós, 349
 Hierosólýma, 1028
 Hierosolýmítēs, 1028
 hierosyléō, 349
 hierósýlos, 349
 hierōsýnē, 349
 hieróthytos, 349
 hierourgéō, 349
 hikanóō, 361
 hikanós, 361
 hikanótēs, 361
 hiketēria, 362
 hilarós, 362
 hilarótēs, 362
 hiláskomai, 362
 hilasmós, 362
 hilastérion, 362
 híleōs, 362
 hína, 366
 híppos, 369
 hístēmi, 1082
 historéō, 377
 historía, 377
 hodēgéō, 666
 hodēgós, 666
 hodós, 666
 holoklēría, 442
 holóklēros, 442
 hóllos, 682
 holotelēs, 682
 homeíromai, 683

 homoiōma, 684
 homoióō, 684
 homoiopathēs, 798
 hómoios, 684
 homoiósis, 684
 homoiótēs, 684
 homologéō, 687
 homología, 687
 homologouménōs, 687
 homothymadón, 684
 hoplízō, 702
 hóplon, 702
 hōra, 1355
 hórama, 706
 horáo, 706
 hórasis, 706
 horatós, 706
 horízō, 728
 horkízō, 729
 horkōmosía, 729
 hórkos, 729
 hormáo, 730
 hormé, 730
 hórēmēma, 730
 hōsanná, 1356
 hósios, 734
 hosíōs, 734
 hosiótēs, 734
 huiós, 1206
 huiós tou anthrópou, ho, 1215
 huiós Dauíd, 1224
 huiotesía, 1206
 hýbris, 1200
 hybrízō, 1200
 hybristēs, 1200
 hýdōr, 1203
 hygiaínō, 1202
 hygiēs, 1202
 hymnéō, 1225
 hýmnos, 1225
 hypágō, 1227
 hypakoé, 34
 hypakouío, 34
 hypantáo, 419
 hypántēsis, 419
 hypékoos, 34
 hypér, 1228
 hyperauxánō, 1229
 hyperbaínō, 772
 hyperballō, 1230
 hyperballóntōs, 1230
 hyperbolé, 1230
 hyperéchō, 1230
 hyperekperissós, 828
 hyperekperissou, 828
 hyperekteínō, 219
 hyperentynchánō, 1191
 hyperēphanía, 1231
 hyperēphanos, 1231

 hypēretéō, 1231
 hypēretēs, 1231
 hypernikáo, 634
 hyperoché, 1230
 hyperperisseúō, 828
 hyperpleonázō, 864
 hyperypsóō, 1241
 hýpnos, 1233
 hypódeigma, 141
 hypódēma, 702
 hypodéō, 702
 hypódikos, 1235
 hypogrammós, 128
 hypographō, 128
 hypokrínomai, 1235
 hypókrisis, 1235
 hypokritēs, 1235
 hypolambánō, 495
 hypóleimma, 523
 hypolénion, 531
 hypómēnō, 581
 hypómnēsis, 56
 hypomoné, 581
 hyponoéo, 636
 hypónoia, 636
 hypōpiázō, 1239
 hypóstasis, 1237
 hypostéllō, 1074
 hypostolé, 1074
 hypotagé, 1156
 hypotássō, 1156
 hypotýpōsis, 1193
 hýpsistos, 1241
 hýpsōma, 1241
 hypsódō, 1241
 hýpsos, 1241
 hystērēma, 1240
 hysteréō, 1240
 hystērēsis, 1240
 hýsteron, 1240
 hýsteros, 1240

 Iakób, 344
 íama, 344
 Iámbrēs, 344
 Iánnēs, 344
 íaomai, 344
 íasis, 344
 iatrós, 344
 íchnos, 379
 idéa, 202
 idiótēs, 348
 Ieremías, 349
 Ierousalém, 1028
 Iēsoús, 360
 Iezábel, 348
 Iónás, 380
 Iordánēs, 921
 íos, 368
 Ioudaía, 372
 Ioudaikós, 372
 Ioudaíos, 372

- kýrios, 486
 kyriótēs, 486
 kyrōō, 494

 láchanon, 504
 laktízō, 495
 lalēō, 505
 lambánō, 495
 lampás, 497
 lámpō, 497
 lamprós, 497
 lanchánō, 495
 laós, 499
 lárinx, 503
 latreía, 503
 latreúō, 503
 legiōn, 505
 légō, 505
 leímma, 523
 leíos, 523
 leitourgéō, 526
 leitourgía, 526
 leitourgikós, 526
 leitourgós, 526
 lēnós, 531
 léōn, 531
 lepís, 529
 lépra, 529
 leprós, 529
 lēstēs, 532
 Leu(e)í, 529
 Leu(e)ís, 529
 leu(e)ítēs, 530
 leukós, 530
 leukainō, 530
 líbanos, 533
 líbanōtós, 533
 Libertínoi, 533
 likmāō, 535
 limós, 820
 litházō, 533
 líthinos, 534
 lithobolēō, 533
 líthos, 534
 logikós, 505
 lógion, 505
 lógios, 505
 logismós, 536
 logízomai, 536
 logomachéō, 505
 logomachía, 505
 lógos, 505
 loidorēō, 538
 loidoría, 538
 loídoros, 538
 louō, 538
 loutrón, 538
 lychnía, 542
 lýchnos, 542
 lýkos, 540
 lymainomai, 540
 lýō, 543

 lýpē, 540
 lypēō, 540
 lýtron, 543
 lytrōō, 543
 lýtrōsis, 543
 lytrōtēs, 543

 máchaira, 572
 máchē, 573
 máchomai, 573
 mageía, 547
 mageúō, 547
 mágos, 547
 mainomai, 548
 makários, 548
 makarismós, 548
 makarízō, 548
 mákellon, 549
 makrán, 549
 makróthen, 549
 makrothyméō, 550
 makrothymía, 550
 makrothymos, 550
 makrothýmōs, 550
 malakía, 655
 mamōnás, 552
 Mánna, 563
 manthánō, 552
 maranathá, 563
 margarítēs, 564
 martyrēō, 564
 martyría, 564
 martyríon, 564
 martýromai, 564
 mártys, 564
 masáomai, 570
 mastigōō, 571
 mástix, 571, 655
 mastízō, 571
 mataiología, 571
 mataiológos, 571
 mataiōō, 571
 mátaios, 571
 mataiótēs, 571
 mátēn, 571
 mathētēs, 552
 mathēteúō, 552
 mathétria, 552
 megaleíon, 573
 megaleiótēs, 573
 megaloprepēs, 573
 megalōsýnē, 573
 megalýnō, 573
 mégas, 573
 mégethos, 573
 mélas, 577
 Melchisedék, 580
 méli, 577
 mélos, 577
 mēlōtē, 591
 mémphomai, 580
 mēmpsímoiros, 580

 mēn, 591
 ménō, 581
 mérimna, 584
 merimnáō, 584
 méros, 585
 mesítēs, 585
 mesiteúō, 585
 mesótoichon, 589
 metá, 1102
 metabainō, 90
 metakalēō, 394
 metakinēō, 435
 metalambánō, 495
 metalēmpsis, 495
 metallássō, 40
 metamélomai, 589
 metamorphōō, 607
 metanoēō, 636
 metánoia, 636
 metaschēmatízō, 1129
 metastréphō, 1093
 metáthesis, 1176
 metatíthēmi, 1176
 metéchō, 286
 meteōrízomai, 590
 mētēr, 592
 méthē, 576
 methodeía, 666
 methýō, 576
 methýskomai, 576
 méthysos, 576
 metochē, 286
 métochos, 286
 métōpon, 591
 metrēō, 590
 metriopathēō, 798
 métron, 590
 miaínō, 593
 miasma, 593
 miasmós, 593
 mikrós, 593
 miméomai, 594
 mimētēs, 594
 mimnēskomai, 596
 misēō, 597
 misthapodosía, 599
 misthapodótēs, 599
 místhios, 599
 misthōtós, 599
 misthōō, 599
 misthós, 599
 mnēia, 596
 mnēma, 596
 mnēmē, 596
 mnēmeíon, 596
 mnēmoneúō, 596
 mógis, 606
 moichalís, 605
 moicháō, 605
 moicheía, 605
 moicheúō, 605
 moichos, 605

 mólis, 606
 mólōps, 619
 molýnō, 606
 molysmós, 606
 mōmos, 619
 momphē, 580
 monē, 581
 monogenēs, 606
 mōraínō, 620
 mōría, 620
 mōrología, 620
 mōrós, 620
 morphē, 607
 morphōō, 607
 mórphōsis, 607
 móschos, 610
 Mōysēs, 622
 myēō, 615
 myktērízō, 614
 myrízō, 615
 mýron, 615
 mystérion, 615
 mýthos, 610

 naós, 625
 nauagéō, 627
 Nazarēnos, 625
 Nazōraíos, 625
 nekrōō, 627
 nekrós, 627
 nékrōsis, 627
 neomēnia, 591
 néos, 628
 nēphálios, 633
 nephēlē, 628
 nēphō, 633
 néphos, 628
 nephros, 630
 nēpiázō, 631
 népios, 631
 nēsteía, 632
 nēsteúō, 632
 néstis, 632
 nikáō, 634
 nīkē, 634
 níkos, 634
 níptō, 635
 nóēma, 636
 noēō, 636
 nomikós, 646
 nómimos, 646
 nomodidáskalos, 161
 nómos, 646
 nomothesía, 646
 nomothetēō, 646
 nomothētēs, 646
 nósēma, 655
 nosēō, 655
 nósos, 655
 nōthrós, 661
 nounechōs, 286
 noús, 636

- nouthesia, 636
 noutheio, 636
 nynphē, 657
 nynphios, 657
 nyn, 658
 nux, 661
 ochlos, 750
 ochyroma, 752
 ode, 24
 odin, 1353
 odin, 1353
 odynadomai, 673
 odynē, 673
 odymos, 673
 odytromai, 673
 oida, 673
 oikeios, 674
 oikeo, 674
 oikeion, 674
 oikia, 674
 oikodespoteo, 145
 oikodespotei, 145
 oikodomē, 674
 oikodomos, 674
 oikodōmos, 674
 oikodōmos, 674
 oikonōmia, 674
 oikonōmos, 674
 oikos, 674
 oikoumenē, 674
 oiktirmon, 680
 oiktirmos, 680
 oiktirmos, 680
 oiktiro, 680
 oimos, 680
 oknēros, 681
 oiehrēos, 681
 oiehtros, 681
 oligopista, 849
 oligopistos, 849
 oligopsychos, 1342
 oligos, 682
 oioiyo, 682
 oiothreutes, 681
 olynthos, 1100
 omnyo, 683
 on, ho, 206
 onar, 690
 onarion, 700
 onaidismos, 693
 onaidizo, 693
 oneidos, 693
 onkos, 666
 onoma, 694
 onoma, 694
 onomazo, 694
 onos, 700
 ophēle, 746
 ophēlisma, 746
 ophēlētēs, 746
 ophēlio, 746
 ophis, 748
 ophthalmopoulia, 182
 ophthalmos, 706
 opisō, 702
 opisthen, 702
 opsōnion, 752
 optanomai, 706
 optasia, 706
 oregomai, 727
 orexis, 727
 orgē, 716
 orgilos, 716
 orgizomai, 716
 oros, 732
 oros, 732
 orphanos, 734
 orthopodēo, 727
 orthos, 727
 orthotomēo, 1169
 osmē, 735
 osphy's, 736
 otation, 744
 otion, 744
 ouranios, 736
 ouranos, 736
 ouranōthen, 736
 Ourou, he tou, 311
 ois, 744
 oxos, 701
 pachyno, 816
 pagidēo, 752
 pagis, 752
 paidagogos, 753
 paidarion, 759
 paideta, 753
 paidēo, 753
 paidēutes, 753
 paidion, 759
 pais, 759
 pais theou, 763
 pazō, 758
 palai, 769
 palaios, 769
 palaios, 769
 palatēs, 769
 pale, 770
 palingenesia, 117
 panegyris, 770
 panoplia, 702
 panourgia, 770
 panourgos, 770
 pantēs, 1161
 pantokrator, 466
 para, 771
 parabaino, 772
 parabasis, 772
 parabates, 772
 parabole, 773
 paradeigmatizo, 141
 paradesis, 777
 paradidomi, 166
 paradosis, 166
 paradoxos, 178
 parago, 20
 paraitēomai, 30
 parakaleo, 778
 parakalatahēke, 1176
 parakēimai, 425
 paraklēsis, 778
 paraklētos, 782
 parakōē, 34
 parakolouthēo, 33
 parakouō, 34
 parakypō, 784
 paralambano, 495
 paramēno, 581
 paramythēomai, 784
 paramythia, 784
 paramythion, 784
 parangeia, 776
 parangelio, 776
 paranomēo, 646
 paranomia, 646
 parapikrasmos, 839
 parapipto, 846
 paraptōma, 846
 paraskenē, 989
 paratēro, 1174
 paratērēsis, 1174
 parathēke, 1176
 paratithēmi, 1176
 parazeio, 297
 pareimi, 791
 pareisago, 786
 pareisaktos, 786
 pareisērchomai, 257
 pareidēmos, 149
 parērchomai, 257
 paresis, 88
 partēmi, 88
 partianō, 788
 partistēmi, 788
 paroikeō, 788
 paroiikia, 788
 paroiikos, 788
 paroimia, 790
 paromoiazo, 684
 paromios, 684
 parorgismos, 716
 parorgizo, 716
 parousia, 791
 paroxyno, 791
 paroxyismos, 791
 parthēsia, 794
 parthēsiazomai, 794
 parthēnos, 786
 pas, 795
 pascha, 797
 pascho, 798
 patasso, 804
 pateo, 804
 patēr, 805
 pathēma, 798
 pathētos, 798
 patnos, 798
 patria, 805
 patrkos, 805
 patros, 805
 pegē, 837
 pehāo, 820
 peira, 822
 peira, 822
 peirasmos, 822
 peirazo, 822
 peismonē, 818
 peitharchēo, 818
 peithō, 818
 peithō, 818
 peithos, 818
 pelōs, 838
 pēmpō, 67
 pēnes, 824
 penichros, 824
 peniekostē, 826
 pentheo, 825
 penthos, 825
 pepothēsīs, 818
 pēra, 838
 perī, 827
 perērchomai, 257
 perikatharima, 381
 perikeimai, 425
 perikephalala, 702
 periliampō, 497
 periliimma, 523
 perilypos, 540
 perimēno, 581
 periousios, 828
 peripateō, 804
 periphronēo, 421
 peripipto, 846
 peripsema, 833
 perisseia, 828
 perisseuma, 828
 perisseuō, 828
 perissos, 828
 peristēra, 830
 peritiēmō, 831
 peritiēmē, 831
 perizōnyimi, 702
 pēros, 816
 perōsis, 816
 perperēomai, 833
 pētra, 834
 Petros, 835
 phaino, 1244
 phanerō, 1244
 phanerōs, 1244
 phanerōs, 1244
 phanērōsis, 1244
 phantasma, 1244
 phantazo, 1244
 Pharisaios, 1246
 phatē, 1251
 phērō, 1252
 philadelphhia, 22
 philadelphhos, 22
 philagathos, 3
 philanthropia, 1261

- philanthrōpōs, 1261
 philē, 1262
 philēdonos, 303
 philēma, 1262
 philēō, 1262
 philía, 1262
 philōs, 1262
 philosophía, 1269
 philōsophos, 1269
 philoxenía, 661
 philōxenos, 661
 phobēō, 1272
 phobéomai, 1272
 phōbos, 1272
 phōné, 1287
 phōnéō, 1287
 phorēō, 1252
 phóros, 1252
 phortíon, 1252
 phortízō, 1252
 phós, 1293
 phōsphóros, 1293
 phōstér, 1293
 phōteinós, 1293
 phōtismós, 1293
 phōtízō, 1293
 phrén, 1277
 phrónēma, 1277
 phronēō, 1277
 phrónēsis, 1277
 phrónimos, 1277
 phthánō, 1258
 phthartós, 1259
 phtheirō, 1259
 phthorá, 1259
 phylakē, 1280
 phylássō, 1280
 phylé, 1280
 physikós, 1283
 physikós, 1283
 phýsis, 1280
 pikrainō, 839
 pikría, 839
 pikrós, 839
 pímplēmi, 840
 pínō, 840
 pipráskō, 846
 píptō, 846
 pisteuō, 849
 pístis, 849
 pistóō, 849
 pistós, 849
 planáō, 857
 planáomai, 857
 plánē, 857
 plánēs, 857
 planētēs, 857
 plános, 857
 plásma, 862
 plássō, 862
 plastós, 862
 pleonázo, 864
 pleonektēō, 864
 pleonéktēs, 864
 pleonexía, 864
 plērēs, 867
 plērōma, 867
 plērōō, 867
 plērōphorēō, 867
 plērōphoría, 867
 plēsíon, 872
 plēsmonē, 840
 pléthos, 866
 pléthýnō, 866
 plóusios, 873
 ploutēō, 873
 ploutízō, 873
 plóutos, 873
 pnēō, 876
 pneúma, 876
 pneumatikós, 876
 pnígō, 895
 pniktós, 895
 pnoé, 876
 poiēma, 895
 poiēō, 895
 poiēsis, 895
 poiētēs, 895
 poikílos, 901
 poimaínō, 901
 poimén, 901
 poímnē, 901
 poímnion, 901
 polemēō, 904
 pólemos, 904
 pólis, 906
 politeía, 906
 polítēs, 906
 politeúma, 906
 politeúomai, 906
 polloí, 910
 pólos, 981
 polylogía, 911
 polypoikílos, 901
 polýsplanchnos, 1067
 póma, 840
 ponēria, 912
 ponērós, 912
 poreúomai, 915
 pórnē, 918
 porneía, 918
 porneuō, 918
 pórnos, 918
 pōrōō, 816
 pōrōsis, 816
 pósis, 841
 potamophórētos, 921
 potamós, 921
 potérion, 841
 potízō, 841
 potón, 841
 pótos, 841
 pouś, 925
 prágma, 927
 pragmateía, 927
 pragmateúomai, 927
 práktōr, 927
 prássō, 927
 praüpátheia, 798
 praús, 929
 praútēs, 929
 práxis, 927
 presbeúō, 931
 présbys, 931
 presbytérion, 931
 presbýteros, 931
 presbýtēs, 931
 pró, 935
 proágō, 20
 probátion, 936
 próbaton, 936
 procheirízō, 965
 pródromos, 1189
 proéchomai, 937
 proēgéomai, 303
 proeídon, 706
 proelpízō, 229
 proepangéllomai, 240
 proetoimázō, 266
 proeuangelízomai, 267
 proginōskō, 119
 prógnōsis, 119
 prográphō, 128
 prokalēō, 394
 prokatangéllō, 10
 prókeimai, 425
 prokérýssō, 430
 prokopé, 939
 prokóptō, 939
 prókrima, 469
 prokyrōō, 494
 prolambánō, 495
 promartýromai, 564
 promerimnáō, 584
 pronoēō, 636
 prónoia, 636
 prooráō, 706
 proorízō, 728
 propáschō, 798
 prophēteía, 952
 prophēteúō, 952
 prophētikós, 952
 prophētēs, 952
 prophētis, 952
 prophthánō, 1258
 prós, 942
 proságō, 20
 prosagōgē, 20
 prosanatíthēmi, 57
 prosdéchomai, 146
 prosdéomai, 143
 prosdokáō, 943
 prosdokía, 943
 prosélytos, 943
 prosengízō, 194
 prosérchomai, 257
 proseuchē, 279
 proseúchomai, 279
 próskairos, 389
 proskalēō, 394
 proskarterēō, 417
 proskartéresis, 417
 prosklērōō, 442
 proskolláō, 452
 próskomma, 946
 proskopé, 946
 proskóptō, 946
 proskynēō, 948
 proskynētēs, 948
 proslambánō, 495
 próslēmpsis, 495
 prosópolēmpsía, 950
 prosópolēmptēō, 950
 prosópolēmptēs, 950
 prósopon, 950
 prósphatos, 950
 prosphátōs, 950
 prosphérō, 1252
 prosphorá, 1252
 prostássō, 1156
 prostíthēmi, 1176
 próteúō, 965
 próthesis, 1176
 prothymía, 937
 próthymos, 937
 protíthēmi, 1176
 prōtokathedría, 965
 prōtoklisía, 965
 prōton, 965
 prótos, 965
 prōtotokeía, 965
 prōtótokos, 965
 próistēmi, 938
 psállō, 1225
 psalmós, 1225
 psēphízō, 1341
 pséphos, 1341
 pseudádelphos, 22
 pseudapóstolos, 67
 pseudēs, 1339
 pseudodidáskalos, 161
 pseúdomai, 1339
 pseudomartyrēō, 564
 pseudomartyría, 564
 pseudómartys, 564
 pseudónymos, 694
 pseudoprophētēs, 952
 pseúdos, 1339
 pseúsma, 1339
 pseústēs, 1339
 psychē, 1342
 psychikós, 1342
 psychrós, 296
 ptaíō, 968
 ptōcheía, 969

- synkleiō, 1098
 synklēronōmos, 442,
 1102
 synkoinōnēō, 447
 synkoinōnōs, 447
 synkrinō, 469
 synochē, 1117
 sýnoida, 1120
 synoikodomēō, 674
 syntéleia, 1161
 synteléō, 1161
 syntéréō, 1174
 syntháptō, 1102
 syntribō, 1124
 sýntrimma, 1124
 synypokrinōmai, 1235
 sýssēmon, 1015
 sýssōmos, 1140
 systaurōō, 1102
 systéllō, 1074
 systemázō, 1076
 systoichēō, 1087
 systratiōtēs, 1091
 syzáō, 1102
 syzētēō, 1099
 syzētēsis, 1099
 syzētētēs, 1099
 syzōpoiēō, 1102
 sýzygos, 1099
- tágma, 1156
 tapeinōō, 1152
 tapeinóphrōn, 1152
 tapeinophrosýnē,
 1152
 tapeinós, 1152
 tapeinōsis, 1152
 tássō, 1156
 teknion, 759
 téknon, 759
 teleiōō, 1161
- téleios, 1161
 teleiōsis, 1161
 teleiōtēs, 1161
 teleiōtēs, 1161
 telēō, 1161
 telónēs, 1166
 télos, 1161
 témnō, 1169
 téras, 1170
 tērēō, 1174
 térēsis, 1174
 téssares, 1172
 tesserákonta, 1172
 tesserakontaetēs,
 1172
 tetartaíos, 1172
 tétartos, 1172
 Thamár, 311
 thambēō, 312
 thámbos, 312
 thanatōō, 312
 thánatos, 312
 tharrēō, 315
 tharsēō, 315
 thaúma, 316
 thaumásios, 316
 thaumastós, 316
 thaumázō, 316
 theáomai, 706
 theatrízomai, 318
 théatron, 318
 theíos, 322
 theiōtēs, 322
 thélēma, 318
 thélēsis, 318
 thélō, 318
 themélion, 322
 themeliōō, 322
 themélios, 322
 theodídaktos, 322
 theokratía, 466
- theomachēō, 573
 theomáchos, 573
 theópneustos, 876
 theōrēō, 706
 theós, 322
 theosébeia, 331
 theosebēs, 331
 theōtēs, 322
 therapeía, 331
 therapeúō, 331
 therápōn, 331
 thērion, 333
 therismós, 332
 therizō, 332
 thēsaurízō, 333
 thēsaurós, 333
 thlibō, 334
 thlipsis, 334
 thnēskō, 312
 thnētós, 312
 thōrax, 702
 thrēnēō, 335
 thrēnos, 335
 thrēskeía, 337
 thrēskos, 337
 thriambeúō, 337
 thrónos, 338
 thymós, 339
 thýō, 342
 thýra, 340
 thyreós, 702
 thysía, 342
 thysiasstērion, 342
 timáō, 1181
 timé, 1181
 títhēmi, 1176
 tó hierón, 349
 tó kathēkon, 385
 tolmáō, 1183
 tolmērós, 1183
 tolmētēs, 1183
- tópos, 1184
 trápeza, 1187
 tréchō, 1189
 treís, 1188
 trís, 1188
 trítos, 1188
 trógō, 1191
 trygōn, 830
 tynchánō, 1191
 typhlóō, 1196
 typhlós, 1196
 typikós, 1193
 týpos, 1193
 týptō, 1195
- xenía, 661
 xenízō, 661
 xenodochēō, 661
 xénos, 661
 xýlon, 665
- záō, 290
 zelōō, 297
 zēlos, 297
 zelōtēs, 297
 zēmía, 299
 zēmiōō, 299
 zēō, 296
 zestós, 296
 zētēō, 300
 zētēsis, 300
 zōē, 290
 zōnē, 702
 zōnnyimi, 702
 zōnnýō, 702
 zōgonēō, 290
 zōon, 290
 zōopoiēō, 290
 zygós, 301
 zýmē, 302
 zymōō, 302

In the boxes at the heads of all the main entries, the English keywords (essential meanings) have been placed in brackets next to the entries so that they can be seen at a glance. These keywords are also listed below, together with the pages on which they are found, as a further aid in locating Dictionary discussions.

Table of English Keywords

to be anxious beforehand, 584	not to be anxious, 590	apostasy, 88	apostle, 67	apostleship, 67	false apostle, 67	appeal, to, 394	appear, to, 706, 1244	appearance, 202, 1244	appearing, 706	apple of the eye, 706	appoint, to, 141, 728, 965	appoint by lot, to, 442	approach, to, 20, 788, 1191	approval, 242	archangel, 12	arise, to, 60	arm, 110	arm oneself, to, 192, 702	Armageddon, 79	armor, full, 702	army, 1091	army division, 1091	to serve in the army, 1091	arrange, to, 157, 1156	arrive at, to, 1258	artrogance, 36, 1200, 1231	to treat with artrogance, 1200	artrogant person, 1200	around, 827	artow, 104	ascend, to, 90	ascension, 495	ashamed, to be, 29	ask, to, 144, 262	asleep, to fall, 1233	aspiration, 1176	ass, 700	young ass, 981	assassin, 1026	assembly, 394, 1108	assist, to, 1231	assistant, 1231	astonishment, 312	to be astonished, 312	utterly astonished, 312	astounded, to be, 217	astray, leading, 857	astray, to go, 846, 857		
advancement, 939	advantage, to have the, 937	aeon, 31	after, to, 564	afflict, to, 334	affliction, 334, 1077, 1117	afraid, to be, 275, 1272	age, 31, 306	aged, 769	ago, long, 769	agreement, 1287	alignment of the skin, 529	air, 25	alert, to be, 195	alien, 43	resident alien, 788	to live as a resident alien, 788	alienate, to, 43	alive, to make, 290	to make alive with, 1102	all, 795	allegorize, to, 42	allot, to, 442, 495	Almighty, the, 466	Alpha and Omega, 1	altar, 342	amazed, to be, 312	ambassador, to be an, 931	Amen, 53	ancient, 81, 769	angel, 12	like an angel, 12	anger, 716	to be angry, 716	to make angry, 716, 791	animal, wild, 333	announce, to, 10, 430	annul, to, 1176	annulment, 1176	anoint, to, 36, 615, 1322	Anointed One, 1322	anointing, 1322	another, 265	answer, 469, 1319	answer, to, 469	antichrist, 1322	anticipate, to, 495	antitype, 1193	anxiety, 584	to be anxious, 584	
Aaron, 1	Abaddon, 1	abandoned, 255	Abel-Cain, 2	abhor, to, 103	ability, 186, 378	able, 186	able to judge, 469	able to teach, 161	able, to be, 186, 378	abominable, 103	abomination, 103	abound, to, 864	about, 827	above, 63	from above, 63	Abraham, 2	abroad, to be, 149	abuse, 538, 693	abuse, to, 390, 538	abyss, 2	accept, to, 146	acceptable, 146	acceptance, 146, 495	access, 20, 666	accompany, to, 33	accomplish, to, 421	accountable, 1235	accursed, 57, 75	accusation, 394, 422	accuse, to, 150, 394, 422	accuser, 422	accusing, 422	act, to, 251, 895	to act disorderly, 1156	to act manly, 59	action, 251, 895, 927	active, 251	activity, 251	Adam, 21	add to, to, 1176	adhere, to, 729	administration, 674	admonish, to, 636, 784	admonition, 636	adoption, 1206	adulterer, 605	adulterers, 605	adulterous, 605	adultery, 605	adultery, to commit, 605

- at, 935, 942
 at once, 64
 attain, to, 495
 attempt, 822
 attendant, 753
 attention, 1093
 attest, to, 564
 authority, to exercise, 238
 avenge, to, 215
 avenger, 215
 avidly, to desire, 820
 avoid, to, 1074
 await, to, 146, 581
 awake, 1233
 awake, to be, 195
 awaken, to, 195
 aware, to be, 1120
 awe, 1272
- babble, to, 103, 505
 Babylon, 89
 back, to draw, 1074
 bad, 912
 badly, to do, 655
 Balaam, 91
 baptism, 92
 Baptist, 92
 baptize, to, 92
 Baptizer, 92
 baptizing, 92
 barbarian, 94
 barbarous, 94
 bath, 538
 bathe, to, 538
 place for bathing, 538
 beam of light, 86
 bear, to, 102, 114, 1252
 bear fruit, to, 416
 bear witness, to, 564
 to bear false witness, 564
 to bear witness against, 564
 to bear witness beforehand, 564
 to bear witness with, 564
 bearing, 1129
 bearing a false name, 694
 bearing light, 1293
 beast, 333
 beat, to, 453
 beating, 453
 beautiful, 402
 Beelzebub/Beelzebul, 104
 before, 771, 935, 942
 to be anxious beforehand, 584
 to come before, 1258
 to do before, 1258
 to prepare beforehand, 266
 to proclaim beforehand, 267, 430
 to promise beforehand, 238
- beget, to, 114
 begin, to, 81
 beginning, 81, 418
 begotten, 114
 only begotten, 607
 behind, 702
 from behind, 702
 to leave behind, 523
 behold, to, 706
 being, 1237
 Belial, 104
 belief, contrary to, 178
 believe, to, 849
 belly, 446
 belonging to the father, 805
 belonging to the same body, 1140
 beloved, 5
 below, 422
 bend, to, 413
 benefactor, 251
 benevolently, 1261
 beside, 771
 best seat, 965
 bestow favor, to, 1298
 bewail, 673
 bewitch, to, 102
 beyond measure, 828, 1230
 bid farewell, to, 84
 bind, to, 148
 birth, 117
 untimely birth, 220
 birthpang, 1353
 to suffer birthpangs, 1353
 birthright, 965
 bishop, 244
 office of bishop, 244
 bite, to, 570
 bitter, 839
 bitterness, 839
 black, 577
 blame, 580, 619
 blame, to, 580
 blameless, 58, 580, 619
 blaspheme, to, 107
 blasphemous, 107
 blasphemy, 107
 blaze up, to, 497
 blemish, 619
 without blemish, 619
 bless, to, 275, 1298
 blessed, 275, 548
 to consider blessed, 548
 blessing, 275, 548
 blind, 1196
 blind, to, 1196
 block, to, 453
 blockhead, 983
 blood, 26
 shedding of blood, 25
 blow, to, 876
 blowing, 876
- boast, 423
 boast, to, 423, 833
 to boast against, 423
 boaster, 426
 boasting, 423
 bodily, 1140
 body, 1000, 1040, 1140
 belonging to the same body, 1140
 boil, to, 296
 bold, 1183
 bold, to be, 1183
 bond, 1113
 book, 106
 border, 466
 born, 114
 born, to be, 117
 to be born again, 114
 bosom, 452
 bow, to, 413
 to bow down, 948
 to bow the knee, 126
 box, to, 973
 branch, 441
 brand, 1085
 brand, to, 423
 bread, 80
 break off, to, 437
 breaking off, 437
 breastplate, 702
 breath, 876
 breathe, to, 876
 to breathe in, 876
 to breathe on, 232
 to breathe out, 876
 God-breathed, 876
 bride, 657
 bridegroom, 657
 bright, 497
 bring, to, 387, 394, 1252
 to bring in, 1252
 to bring in secretly, 786
 to bring near, 194
 to bring someone to his senses, 1150
 to bring to fullness, 867
 to bring to light, 221
 brought in secretly, 786
 bruise, 619
 buffet, to, 451
 build, to, 674
 to build on, 674
 to build together, 674
 builder, 149, 674
 building, 674
 bulwark, 200
 burden, 95, 666, 1252
 burden, to, 95, 1252
 burdensome, 95
 buried with, to be, 1102
 burn, to, 390, 975
 to burn up, 423

conceal, to, 1098
 conceit, 426
 conceive, to, 1101
 concern, 584
 concerned, to be, 584
 condemn, to, 119, 418, 469,
 1341
 condemnation, 418, 469
 not condemned, 119
 self-condemned, 469
 conduct, 906, 1093
 ordered conduct, 1074
 confess, to, 687
 confessedly, 687
 confession, 687
 confidence, 818
 to be confident, 315
 confine, to, 1077
 confirm, to, 564
 confirmation, 103
 confirmation by oath, 729
 conflict, 20, 770, 904
 conformed to, to be, 1102
 confront, to, 425
 congregation, 1108
 conjecture, 636
 conjecture, to, 636
 conquer, to, 634
 to be more than conquerors,
 634
 conscience, 1120
 consciousness, 1120
 consider, to, 339, 552
 to consider blessed, 548
 to consider worthy, 63
 console, to, 784
 consult, to, 57
 consume, to, 841
 contemplate, to, 706
 contempt, to hold up for, 141
 contend, to, 20
 content, 78
 contentment, 78
 contrary to belief, 178
 control, to, 157
 self-control, 1150
 self-controlled, 633
 converse, to, 155
 conversion, 636, 1093
 convert, to, 1093
 conviction, 221
 convince, to, 818
 copy, 141, 684, 1193
 corner, 137
 cornerstone, 137
 correction, 727
 correspond, to, 1087
 corrupt, to, 681, 1259
 corruption, 681, 1259
 council, 1115
 council of elders, 931
 counsel, 108

choked, 895
 choose, to, 27, 505
 chosen, 505, 828
 to be chosen, 1341
 Christ, 1322
 Christian, 1322
 church, 394
 circumcise, to, 831
 circumcision, 831
 citizen, 906
 to be a citizen, 906
 citizenship, 906
 city, 906
 class with, to, 469
 clay, 838
 clean, 381
 to make clean, 381
 cleanse, to, 381
 cleansing, 381
 clear, 278, 1293
 close, to, 1098
 clothe oneself, to, 196
 cloud, 628
 co-herit, 1102
 cold, 296
 collector, tax, 1166
 come, to, 257, 306, 791
 to come before, 1258
 to come in, 257
 to come near, 194
 to come to, 257
 to come to life again, 290
 to come together, 257
 to come too late, 1240
 Our Lord is/has come, 563
 comfort, 778, 784
 comfort, to, 778
 coming, 257, 791
 command, 776, 1156
 cry of command, 426
 command, to, 234, 776, 1156
 commandment, 234
 commission, 234
 commission, to, 234
 common, 447
 common people, 750
 to make common, 447
 commonwealth, 906
 companion, 447, 1099
 comparison, 773
 compassion, 1067
 to have compassion, 1067
 compassionate, 1067
 compel, to, 55
 compelling, 55
 complaining, 125
 complete, 442, 682, 867, 1161
 complete, to, 867, 1161
 completeness, 442, 1161
 completion, 867, 1161
 composed of, to be, 1120
 compulsion, 55

burning, 423, 975
 burning heat, 423
 business, 251, 927
 busbody, 244
 buy, to, 19
 calculate, to, 536, 1341
 calculation, 536
 calf, 610
 call, to, 108, 394
 to call out, 394
 to call together, 394
 called, 394
 calling, 394
 camel, 413
 camp, 1091
 candor, 794
 capstone, 137
 captive, 31
 fellow captive, 31
 to lead captive, 31
 captivity, 31
 capture, to, 31
 care for, to, 636, 938
 carry, to, 1252
 to carry in, 1252
 to carry off, 28
 to carry out, 1161
 to carry through, 1252
 castrate, to, 277, 453
 cause, to, 387, 435
 to cause to drink, 841
 to cause to dwell, 1040
 to cause to sit with, 1102
 to cause to stumble, 1036
 to cause to take root, 85
 cause of offense, 1036
 cellar, 476
 censor, 533
 censure, 249
 Cephas, 835
 certainty, 87
 change of place, 1176
 change, to, 40, 495, 1093, 1129
 to change one's mind, 636
 to change one's place, 90
 characteristic feature, 1308
 charge, to, 564
 to charge to an account, 229
 to charge under oath, 729
 cheerful, 362
 to be cheerful, 278
 cheerfulness, 362
 cherubim, 1312
 chief shepherd, 901
 child, 631, 759
 to be as a child, 631
 child of God, 763
 small child, 759
 childish, 631
 choke, to, 895
 to choke out, 895

- count, to, 78
 countenance, 950
 courageous, to be, 315
 course, 1189
 covenant, 157
 cover, to, 405, 1073
 covering, 405
 covet, to, 864
 covetous person, 864
 covetousness, 864
 craftiness, 666, 770
 crafty, 770
 create, to, 481, 895
 creating, 895
 creation, 481, 895
 Creator, 481, 895
 creature, 481
 living creature, 290
 crooked, 1046
 cross, 665, 1071
 crowd, 499, 750
 crown, 1078
 crown, to, 1078
 crucify, to, 1071
 to be crucified with, 1102
 crumb, 437
 crush, to, 1124
 cry of command, 426
 cry, to, 108, 436, 465
 to cry out, 465, 682
 crying, 436
 cunning, 770
 curse, 75
 curse, to, 57, 75, 390
 cursed, 57, 75
 curtain, 420
 custody, 1174
 custom, 202
 cut, to, 1169
 to cut a straight path, 1169
 to cut down, 453
 to cut in two, 177
 to cut off, 453
 to cut short, 451, 452
 cutting up, 1169
 cymbal, 486
- dagger-carrier, 1026
 dance, to, 758
 dare, to, 1183
 dark, 1049
 to be darkened, 1049
 darkness, 1049
 daughter-in-law, 657
 David, son of, 1224
 day, 309
 day laborer, 599
 day of preparation, 989
 fourth day, 1172
 deacon, 152
 dead, 627
- deadness, 627
 deal gently, to, 798
 death, 312, 495, 627, 666
 to put to death, 627
 to stone to death, 533
 debate, 300, 1099
 debate, to, 1099
 debater, 1099
 debauchery, 87
 debt, 746
 debtor, 746
 decay, to, 1000
 decaying, 1000
 deceive, to, 65, 571, 758
 deceived, to be, 857
 deception, 65, 571, 983
 deceptive, 571
 decision, 469
 decisive point, 389
 declare, to, 67, 148
 decree, 178
 decree, to, 178
 deed, 927
 good deed, 251
 defile, to, 593, 606
 defilement, 593, 606
 deity, sacrificed to, 349
 deliberate, to, 536
 delusion, 426
 demand, to, 30
 to demand back, 30
 demon, 137
 to be demon-possessed, 137
 demonic, 137
 denote, to, 1015
 denounce, to, 1100
 deny, to, 79
 depart, to, 543, 1156
 deposit, 80, 1176
 depth, 89
 descend, to, 90
 descent, 114
 to trace one's descent, 114
 desecrate, to, 104
 desire, 339, 727
 desire to please, 77
 one who desires, 339
 desire, to, 108, 318, 339
 to desire avidly, 820
 desolating, 255
 despair, to, 229
 despise, to, 421
 despiser of good, 3
 destitute, 969
 destitution, 969
 destroy, to, 67, 380, 540, 543,
 681, 1093, 1259
 to destroy completely, 681
 Destroyer, 67
 destroyer, 681
 destruction, 67, 380, 681, 1093,
 1124, 1259
- determine, to, 1156
 devil, the, 150
 devout, 275, 734
 devoutly, 734
 die, to, 117, 312, 876
 to die with, 1102
 to die with someone, 312
 different, 1252
 differentiate, to, 1074
 dine, to, 143
 dip, to, 92
 direct, to, 1156
 direction, 1156
 disable, to, 816
 disbelieve, to, 849
 discernment, 469
 disciple, 552
 fellow disciple, 552
 to make disciples, 552
 woman disciple, 552
 discuss, to, 155, 1099
 discussion, 155
 disgrace, 693
 disobedience, 34, 818
 disobedient, 818
 disobey, to, 818
 disorder, 387
 disordered, 1156
 disorderly, 1156
 to act disorderly, 1156
 disperse, to, 1048
 dispersion, 156
 disputant, 1099
 dispute, 1099
 dispute about words, 505
 to dispute about words, 505
 disregard, to, 421
 dissension, 88
 dissolute, 87
 distance, from a, 549
 distinct, 278
 distinction, 1074
 distinguished, 1015
 distraction, 217
 distress, 673
 distribute, to, 27
 distribution, 27
 divide, to, 728, 1130
 dividing wall, 589
 divination, spirit of, 973
 divine, 322
 divinity, 137, 322
 fear of divinity, 137
 division, 1130
 army division, 1091
 do, to, 895, 927
 to do badly, 655
 to do before, 1258
 doctrine, 178
 to teach strange doctrine, 161
 document, hand-written, 1308
 doer, 895

expect, to, 943
 expectation, 943
 eager expectation, 66
 expelled from the synagogue, 1108
 experience, to, 116, 798
 expiate, to, 362
 expiation, 362
 means of expiation, 833
 explain, to, 543
 explanation, 543
 expose, to, 141
 to expose publicly, 318
 expound, to, 303
 extort, to, 1100
 eye, 706
 apple of the eye, 706
 eye-service, 182
 eyewitness, 706
 fabricated, 862
 fabrication, 862
 face, 950
 to strike on the face, 1239
 faculty, 29
 fail to hear, to, 34
 faith, 849
 littleness of faith, 849
 of little faith, 849
 faithful, 849
 fall, 846, 946
 fall, to, 846
 to fall asleep, 1233
 to fall away, 88, 846
 to fall down, 846
 false, 1339
 to bear false witness, 564
 bearing a false name, 694
 false apostle, 67
 false prophet, 952
 false teacher, 161
 false testimony, 564
 false witness, 564
 falsehood, 1339
 falsification, 983
 family, 117, 674
 from the family, 805
 famine, 820
 far off, 549
 farwell, to bid, 84
 fashion, to, 607, 862
 fast, to, 632
 fasting, 632
 fat, to make, 816
 father, 1, 805
 belonging to the father, 805
 from the father, 805
 fatherless, 805
 fault, to commit a, 846
 favor, to bestow, 1298

Elijah, 306
 eloquent, 505
 embryo, 759
 empty, 426
 empty prattle, 571
 empty pratter, 571
 to make empty, 426
 enclose, to, 1098, 1117
 encounter, 1191
 encounter, to, 846
 end, 1161
 endurance, 219, 581
 endure, to, 58, 417, 581
 enlist for military service, to, 1091
 Enoch, 237
 enslave, to, 182
 enter into, to, 232
 entertain, to, 661
 entrance, 666
 entrap, to, 752
 equal, 370
 equal in value, 370
 equality, 370
 equip, to, 80
 equipment, 80
 error, 18
 Esau, 311
 essence, 1237
 establish, to, 103, 1085
 eternal, 25, 31
 eunuch, 277
 evangelist, 267
 event, 927
 everybody, 795
 evident, 1244
 evil, 391, 912
 to do evil, 391
 evil-doer, 391
 evil speech, 495
 to speak evil, 495
 exalt, to, 1241
 examine, to, 552
 example, 128, 141
 exceed, to, 1230
 exceedingly, 1230
 excellence, 77
 excess, 828, 1230
 exchange, 40
 exchange, to, 40
 excommunicated, 1108
 exercise, 133
 exercise, to, 84
 to exercise authority, 238
 to exercise naked, 133
 to exercise self-control, 196
 exhort, to, 778
 exhortation, 778
 exist, to, 206
 exit, 666
 exorcist, 729

dog, 494
 house dog, 494
 doing, 895
 dominions, 486
 donkey, 700
 little donkey, 700
 door, 340
 double-minded, 1342
 doubt, 155
 dove, 830
 down, 422
 dragon, 186
 draw back, to, 1074
 dream, 690, 1233
 dream, to, 1233
 drink, 841
 drink, to, 263, 841
 to cause to drink, 841
 drinkable, 841
 drinking party, 841
 drinking vessel, 841
 drunkard, 576
 drunkenness, 576
 to be drunk, 576
 to get drunk, 576
 dung, 1052
 during, 149
 dwell, to, 674, 1040
 to cause to dwell, 1040
 to make to dwell, 674
 dwelling place, 674
 each, 795
 eager, 937
 eagerness, 937
 ear, 744
 outer ear, 744
 earlier, 769
 earth, 116
 made of earth, 1318
 under the earth, 421
 earthly, 113, 459, 1000, 1318
 earthquake, 1014
 eat, to, 143, 263, 1191
 eaten
 moth-eaten, 1025
 worm-eaten, 1054
 eating, 111
 ecstasy, 217
 edible plant, 504
 edify, to, 674
 edifying, 674
 education, 753
 elder, 931
 council of elders, 931
 fellow elder, 931
 elect, 505
 elect, to, 505
 elements, 1087
 elemental substances, 1087

- favor, to show, 1298
 fear, 275, 1272
 fear of divinity, 137
 fear, to, 1272
 feature, characteristic, 1308
 feel regret, to, 589
 feeling for, to have a kindly, 683
 feelings, to have similar, 798
 fellow captive, 31
 fellow disciple, 552
 fellow elder, 931
 fellow imitators, 593
 fellow slave, 182
 fellow soldier, 1091
 fellow worker, 1116
 fellowship, 447
 female friend, 1262
 female slave, 182
 ferment, to, 302
 festal gathering, 770
 fever, 981
 to have a fever, 981
 intermission of fever, 523
 few, 682
 fiery, 975
 fiery-red, 975
 fig, 1100
 late fig, 1100
 sycamore fig, 1100
 fig tree, 1100
 fight, 20, 25
 fist-fight, 973
 fighting against God, 573
 fight, to, 20, 573, 904
 to fight against God, 573
 fighting, 573
 figure, 862
 fill, to, 840, 867
 to fill completely, 867
 to fill up, 840, 867
 to fill with, 867
 filling, 867
 finally, 1240
 find, to, 278
 finger, 140
 fire, 975
 to set on fire, 975
 firm, 103, 1077
 to make firm, 1077
 firmament, 1077
 first, 965
 at first, 965
 to be first, 965
 to be the first to hope, 229
 first place, 965
 firstborn, 965
 firstfruits, 81
 fist-fight, 973
 fit together, to, 1113
 fitness, 361
 fitting, 59
 to be fitting, 385
 flatter, to, 451, 994
 flattery, 451
 flesh, 1000
 fleshly, 1000
 fleshy, 1000
 flock, 901
 fold, 452
 follow, to, 33
 to follow zealously, 177
 folly, 636, 1277
 food, 111
 fool, 983
 foolish, 620, 636, 1277
 foolish talk, 620
 to make foolish, 620
 foolishness, 620
 foot, 925
 footprint, 379
 footwear, 702
 for, 827, 1228
 for the present, 243
 forbearance, 58, 119, 550
 forbearing, 550
 force, to use, 105
 forehead, 591
 foreign, 43
 foreigner, 661
 foreknow, to, 119
 foreknowledge, 119
 foreordain, to, 728
 forerunner, 1189
 foresee, to, 636, 706
 foresight, 636
 foreskin, 36
 foretell, to, 10
 forgiveness, 88
 form, 202, 607, 1129
 having the same form, 1102
 form, to, 607, 862
 formed, 862
 fornication, 918
 to commit fornication, 918
 fornicator, 918
 fortress, 752
 forty, 1172
 forty years, 1172
 forward, to go, 939
 foundation, 322, 418
 to lay the foundation, 322
 founder, 81
 fountain, 837
 four, 1172
 fourth, 1172
 fourth day, 1172
 fragment, 523
 fragrance, 285, 735
 free, 224
 to set free, 148, 224
 freedman, 224
 freedom, 224
 fresh, 628
 friend, 265
 female friend, 1262
 friendship, 1262
 from, 771
 from a distance, 549
 from above, 63
 from behind, 702
 from the family, 805
 from the father, 805
 fruit, 117, 416
 fruit, to bear, 416
 fulfil, to, 867, 1161
 fulfilment, 1161
 full, 867, 1161
 full armor, 702
 full of idols, 202
 fullness, 867
 supreme fullness, 867
 to bring to fullness, 867
 gain, 428
 gain, to, 428
 to gain by trading, 927
 gate, 974
 gateway, 974
 gather, to, 1101
 festal gathering, 770
 gathering place, 1108
 Gehenna, 113
 genealogy, 114
 without genealogy, 114
 generous, 447
 Gentile, 201
 gentle, 243, 929
 to deal gently, 798
 gentleness, 243, 798, 929
 genuine, 125
 ghost, 1244
 gift, 166, 459, 1298
 girdle, 702
 to gird oneself, 702
 to gird oneself about, 702
 give, to, 166
 to give an inheritance, 442
 to give back, 166
 to give freely, 1298
 to give laws, 646
 to give life, 290
 to give offense, 946, 1036
 to give orders, 776
 to give thanks, 1298
 giving offense, 946
 gladness, 278
 to be glad, 278
 gleam, 1293
 glisten, to, 1085
 glorified, to be, 178
 to be glorified with, 1102
 glorify, to, 178
 glorious, 178
 glory, 178
 to share in glory, 178
 gnash, to, 110

- head, 429
 to be at the head of, 938
 heal, to, 331, 344
 healer, 344
 healing, 331, 344
 healthy, 1202
 to be healthy, 1202
 heap up, to, 1150
 to heap up on, 1150
 hear, to, 34, 744
 to fail to hear, 34
 hearing, 34, 469
 heart, 415
 hardness of heart, 415
 knower of hearts, 415
 tender-hearted, 1067
 heat, 423
 burning heat, 423
 heaven, 736
 from heaven, 736
 heavenly, 736
 heavy, 95
 Hebrew, 372
 Hebrew language, 372
 in Hebrew, 372
 height, 1241
 heit, 442
 co-helity, 1102
 joint-heit, 442
 held fast, 286
 Hellenic, 227
 Hellenist, 227
 helmet, 702
 help, 62, 108
 help, to, 108, 1116
 helper, 108, 782, 1116
 helpful, 62
 hem, 466
 herald, 10, 430
 temple herald, 430
 heretical, 27
 hidden, 476
 hidden thought, 339
 hide, to, 405, 476, 1098
 high priest, 349
 highest, 1241
 to raise to the highest
 position, 1241
 hip, 736
 hire, to, 599
 hired hand, 599
 His Majesty, 1010
 hold, to, 286
 to hold fast, 286, 417
 to hold out, 581
 to hold together, 1101, 1117
 to hold up for contempt, 141
 holding together, 1117
 holiness, 734
 holy, 14, 349, 734
 to perform holy service, 349
 to make holy, 14
 home, to be at, 149
- groaning, 1076
 grow, to, 1229
 to grow abundantly, 1229
 to grow wanton, 420
 grumble, to, 125
 grumbler, 125, 580
 grumbling, 125
 guarantee, 80, 194
 guard, to, 1174
 guest, 661
 guestroom, 543, 661
 guide, 666, 753
 to guide well, 666
 habit, 202
 Hades, 22
 Hagar, 10
 Hallelujah, 43
 hand, 1309
 hand over, to, 166
 to lead by the hand, 1308
 made with human hands,
 1308
 not made with human hands,
 1308
 one who leads by the hand,
 1308
 to raise the hands, 1308
 hand-written document, 1308
 handle a matter, to, 1319
 hang, to, 468
 to hang from, 468
 to hang on, 468
 to hang out, 468
 happen, to, 1191
 happy, 548
 hard, 816
 hard to understand, 636
 hardness, 816
 hardness of heart, 415
 harden, to, 816
 hardly, 606
 harlot, 918
 harm, to, 540
 harmonious, 1287
 harmony, 1287
 to be in harmony with, 1287
 harvest, 332
 harvest, to, 332
 haste, 1069
 to make haste, 1069
 hasten, to, 1189
 hate, to, 597
 have, to, 286
 to have a fever, 981
 to have a kindly feeling for,
 683
 to have compassion, 1067
 to have no time, 389
 to have similar feelings, 798
 to have the advantage, 937
- gnashing, 110
 gnaw, to, 1191
 go, to, 257, 915
 to go astray, 846, 857
 to go away, 90, 257, 1227
 to go beyond, 1230
 to go down, 90, 192
 to go forward, 939
 to go into, 915
 to go out, 915
 to go up, 90
 to go with, 257
 to let go, 88
 goal, 1161
 god, 322
 God, 322
 God-breathed, 876
 child of God, 763
 to fight against God, 573
 fighting against God, 573
 God-fearing, 331
 reverence for God, 331
 rule of God, 466
 servant of God, 763
 taught by God, 322
 without God, 322
 Gog and Magog, 136
 good, 3, 402, 1320
 despiser of good, 3
 doer of good, 3
 to do good, 3, 251
 doing good, 3
 good deed, 251
 good news, 267
 good pleasure, 273
 good will, 273
 to make a good showing, 950
 to proclaim good news, 267
 teacher of what is good, 161
 goodness, 3, 1320
 lover of goodness, 3
 goodwill, 636
 gospel, 267
 government, 486
 grace, 1298
 gracious, 362
 grasp, to, 495
 something to be grasped, 80
 grateful, 1298
 gratitude, 1298
 grave, 596
 great, 573, 866
 greatness, 573
 Greece, 227
 Greek woman, 227
 in the Greek, 227
 greet, to, 83
 grief, 825
 grieve, to, 540, 825
 groan, to, 1076
 to groan together, 1076

- honey, 577
 honor, 1181
 honor, to, 1181
 hope, 229
 hope, to, 229
 to be the first to hope, 229
 horn, 428
 horse, 369
 hosanna, 1356
 hospitable, 661
 hospitality, 661, 1261
 to show hospitality, 661
 host, 661
 hostile, 285
 hostility, 285
 hot, 296
 hour, 1355
 house, 674
 house dog, 494
 household, 674
 master of the household, 145
 to rule one's household, 145
 human, 59
 humble, 1152
 humble, to, 1152
 humility, 1152
 hunger, 820
 suffering hunger, 632
 hunger, to, 632, 820
 hungry, 632
 hurt, 299
 hurt, to, 391
 husband, 59
 hymn, 1225
 hypocrisy, 1235
 without hypocrisy, 1235
 hypocrite, 1235
 to join in playing the
 hypocrite, 1235
 to play the hypocrite, 1235
- I, 196
 "I am," 206
 idle, 76
 to be idle, 76
 idol, 202
 full of idols, 202
 meat offered to idols, 202
 temple of an idol, 202
 idolater, 202
 idolatry, 202
 ignorance, 18
 ignorant, to be, 18
 illumination, 1293
 image, 203, 1308
 imitate, to, 593
 imitator, 593
 fellow imitators, 593
 immeasurable, 590
 immeasurably, 1230
 immortal, 312
 immortality, 312
 impartial, 469
 impartiality, 950
 impel, to, 177
 imperishability, 1259
 imperishable, 1259
 impiety, 1010
 impious, 734, 1010
 to get impiously, 1010
 impress, 1308
 imprisonment, 145
 improvement, 80
 impulse, 730
 impure, 381
 in, 211, 233, 265
 in front of, 935
 in order that, 366
 in place of, 61
 in step with, to be, 1087
 in the place of, 1228
 in vain, 166, 203, 571
 inauthentic, 181
 incense, 533
 inclination, 937
 inconceivable, 636
 increase, to, 864, 866
 indestructible, 543
 indicate, to, 1015
 indifferent, 1252
 infant, 759
 information, 377
 inhabit, to, 674
 inhabitant of Jerusalem, 1028
 the inhabited world, 674
 inherit, to, 442
 inheritance, 442
 to give an inheritance, 442
 to receive an inheritance, 442
 initiated, to be, 615
 inn, 543
 innocent, 33
 inoperative, to render, 76
 inquire carefully, to, 255
 inscrutable, 58
 insensibility, 816
 insensitive, to make, 816
 inside, 265
 insight, 29, 636
 insignificant, 1015
 inspect, to, 706, 1047
 inspector, 1047
 inspired, 876
 installation, 141
 instruct, to, 442, 636, 753, 1101
 instruction, 636, 753, 1156
 insult, to, 1200
 intention, 119
 intercede for, to, 1191
 intermingling, 1113
 intermission (of fever), 523
 interpret, to, 256, 469
 interpretation, 256
 interpreter, 256
 into, 211
 invalidate, to, 494
 investigate, to, 377, 469
 invisible, 706
 invite, to, 394
 to invite back, 394
 invoke, to, 729
 irreproachable, 495
 irritation, 791
 Israel, 372
 Israelite, 372
 it is necessary, 140
 it is possible, 238
 it is proper, 238
 it must be, 140
- Jacob, 344
 Jambres, 344
 Jannes, 344
 jealousy, to provoke to, 297
 Jeremiah, 349
 Jerusalem, 1028
 inhabitant of Jerusalem, 1028
 Jesus, 360
 Jew, 372
 to live as a Jew, 372
 Jewish, 372
 Jezebel, 348
 join, to, 452
 to join in playing the
 hypocrite, 1235
 to join together, 452
 joint heir, 442
 Jona, 380
 Jonah, 380
 Jordan, the, 921
 joy, 4, 278, 1298
 Judaism, 372
 Judea, 372
 judge, 469
 judge, to, 469
 able to judge, 469
 judgment, 469
 means of judgment, 469
 righteous judgment, 168
 just, 168
 justice, 168
 justification, 168
 justify, to, 168
- keep, to, 333, 1174
 to keep away, 286
 to keep in mind, 1174
 to keep peace, 207
 to keep watch, 195
 key, 439
 kick, to, 495
 kidney, 630
 kill, to, 312, 1125
 killing, 1125
 kind, 117, 1320
 to be kind, 1320
 kindly, 1261
 to have a kindly feeling for,
 683

logos, 505
 joins, 736
 long, 549
 long ago, 769
 long shield, 702
 long-suffering, 391
 long for, to, 177
 longing, 177, 727
 look, to
 to look at, 244
 to look into, 784
 loose, to, 543
 loquacity, 911
 Lord, 486
 Lord, come, 563
 the Lord's, 486
 Lord's Supper, 143
 Our Lord is/has come, 563
 lord, 486
 to be lord, 486
 to become lord, 486
 to lord it, 486
 lordship, 486
 loss, 299
 to suffer loss, 299
 lot, 442
 to appoint by lot, 442
 love, 5, 1262
 lover of pleasure, 303
 love, to, 5, 1262
 to be loving, 1320
 lower, 422
 lowest, 422
 lukewarm, 296
 Magi, 547
 magic, 547
 to practice magic, 547
 magician, 547
 magnificent, 1244
 magnificently, to, 573
 Magog, 136
 majesty, 573
 His Majesty, 1010
 make, to, 387, 895
 to make a eunuch, 277
 to make a good showing, 950
 to make a sound, 1287
 to make alive, 290
 to make alive with, 1102
 to make angry, 716
 to make clean, 381
 to make common, 447
 to make disciples, 552
 to make fat, 816
 to make foolish, 620
 to make insensitive, 816
 to make known, 119, 1293
 to make old, 769
 to make peace, 207
 to make ready, 266
 to make someone trust, 849

one who leads by the hand, 1308
 leading astray, 857
 leap, to, 1046
 learn, to, 552
 to learn the secret, 615
 learned, 505
 leave, to, 88
 to leave behind, 523
 heaven, 302
 legion, 505
 legitimate, 125
 let go, to, 88
 letter, 128, 1074
 level, 523
 Levi, 529
 of Levi, 529
 Levite, 530
 liar, 1339
 liberation, 543
 liberator, 543
 Liberthines, 533
 licentiousness, 83
 to live licentiously, 918
 lie, 1339
 lie (prevaricate), to, 1339
 lie (recline), to, 425
 to lie around, 425
 to lie down, 425
 to lie in front of, 425
 to lie ready, 425
 life, 290, 876, 1342
 to come to life again, 290
 to give life, 290
 manner of life, 20, 666
 way of life, 1093
 lift up, to, 28, 1241
 light, 1293
 beam of light, 86
 light, to, 390
 bearing light, 1293
 to bring to light, 221
 to light up, 497
 lightning, 86
 like, to be, 684
 likeness, 684
 limit, to, 728
 lion, 531
 listen, to, 34
 little, 682
 little donkey, 700
 little faith, of, 849
 littleness of faith, 849
 little spirit, of, 1342
 live, to, 290, 674, 1040
 to live as a Jew, 372
 to live as a resident alien, 788
 to live licentiously, 918
 to live with, 1102
 living creature, 290
 load, 1252
 load, to, 1252
 military leader, 1091

kindness, 1320
 king, 97
 kingdom, 97
 kiss, 1262
 kiss, to, 1262
 knee, 126
 to bow the knee, 126
 knock, to, 475
 know, to, 119, 636, 673
 knower of hearts, 415
 knowledge, 119
 to share knowledge, 1120
 legion, 505
 heaven, 302
 legimate, 125
 let go, to, 88
 letter, 128, 1074
 level, 523
 Levi, 529
 of Levi, 529
 Levite, 530
 liar, 1339
 liberation, 543
 liberator, 543
 Liberthines, 533
 licentiousness, 83
 to live licentiously, 918
 lie, 1339
 lie (prevaricate), to, 1339
 lie (recline), to, 425
 to lie around, 425
 to lie down, 425
 to lie in front of, 425
 to lie ready, 425
 life, 290, 876, 1342
 to come to life again, 290
 to give life, 290
 manner of life, 20, 666
 way of life, 1093
 late fig, 1100
 later, 702, 1240
 laugh, 113
 to laugh at, 113
 laughter, 113
 law, 646
 to give laws, 646
 teacher of the law, 161
 to transcend the law, 646
 lawful, 646
 lawyer, 646
 lawless, 25, 646
 lawless, 646
 limit, to, 728
 lion, 531
 listen, to, 34
 little, 682
 little donkey, 700
 little faith, of, 849
 littleness of faith, 849
 little spirit, of, 1342
 live, to, 290, 674, 1040
 to live as a Jew, 372
 to live as a resident alien, 788
 to live licentiously, 918
 to live with, 1102
 living creature, 290
 load, 1252
 load, to, 1252
 military leader, 1091

- to make to dwell, 674
 to make valid, 494
 to make white, 530
 to make wise, 1056
 Maker, 895
 maker, 149
 tent-maker, 1040
 making, 895
 making of money, 1319
 malice, 391
 mammon, 552
 man, 59
 man-pleasing, 77
 the Son of Man, 1215
 violent man, 105
 management, 674
 manager, 674
 manger, 1251
 manifestation, 141
 manly, to act, 59
 manna, 563
 manner of life, 20, 666
 many, 866
 the many, 906
 mark, 1015, 1047, 1085, 1193,
 1308
 market, 549
 marriage, 111
 marry, to, 111
 master, 145, 248, 982
 master of the household, 145
 matter, 1319
 to handle a matter, 1319
 meal, 143, 1187
 means of expiation, 833
 means of judgment, 469
 measure, 590
 beyond measure, 1230
 beyond all measure, 828
 measure, to, 590
 meat offered to idols, 202
 mediate, to, 585
 mediator, 585
 meek, 929
 meekness, 929
 meeting, 64, 1108
 Melchizedek, 580
 member, 577, 674
 memorial, 596
 mention, 596
 mention, to, 596
 merciful, 222
 merciless, 1067
 mercy, 222
 mercy seat, 362
 to show mercy, 222
 message, 10
 to send a message, 1074
 messenger, 12
 Messiah, 1322
 mighty, 466
 military leader, 1091
 military service, 1091
 to enlist for military service,
 1091
 milk, 111
 mind, 636, 1277
 to be of sound mind, 1150
 to change one's mind, 636
 double-minded, 1342
 to keep in mind, 1174
 of sound mind, 1150
 with one mind, 684
 minister, 526
 minister, to, 526
 ministry, 526
 in ministry, 526
 mirror, 27, 264
 to see something in a mirror,
 264
 misfortune, to suffer, 798
 to suffer misfortune with, 798
 mislead, to, 857, 1093
 to be misled, 857
 mixing together, 1113
 mock, to, 758
 mocker, 758
 mocking, 758
 model, 1193
 moderate, 1150
 moderation, 1150
 modesty, 26
 money, 1319
 money making, 1319
 month, 591
 moon, 591
 new moon, 591
 more than conquerors, to be,
 634
 morning star, 1293
 mortal, 312
 Moses, 622
 most varied, 901
 moth, 1025
 moth-eaten, 1025
 mother, 592
 motion, to set in, 435
 mountain, 732
 mourn, to, 335, 453
 mourning, 335, 453
 mouth, 1089
 mud, 838
 mulberry, 1100
 multicolored, 901
 multiply, to, 866
 murmur, to, 125
 mustard, 1027
 must be, it, 140
 mutilate, to, 452
 mutilation, 1169
 myrrh, 1055
 to treat with myrrh, 1055
 mystery, 615
 myth, 610
 naked, 133
 to exercise naked, 133
 nakedness, 133
 name, 694
 bearing a false name, 694
 name, to, 694
 narrative, 303
 narrow, 1077
 narrow place, 1077
 nation, 201, 499
 natural, 1283, 1342
 naturally, 1283
 nature, 1283
 of the same nature, 684
 Nazarene, 625
 Nazareth, of, 625
 near, 194, 942
 to bring near, 194
 to come near, 194
 necessary, it is, 140
 need, 1240
 need, to, 144
 needy, 824
 neighbor, 872
 new, 628, 950
 new in nature, 388
 new moon, 591
 newness, 388
 nickname, to, 694
 night, 661
 nose, to turn up one's, 614
 now, 658
 number, 78
 oath, 729
 to charge under oath, 729
 confirmation by oath, 729
 to swear an oath, 683
 obedience, 34
 obedient, 34
 obey, to, 34, 818
 object of worship, 1010
 obligation, 746
 to be under obligation, 746
 someone under obligation,
 746
 observance, 1174
 obsolete, 769
 obstacle, 453
 obtain, to, 1191
 occasion, 730
 occupied with, to be, 927
 of little faith, 849
 of Nazareth, 625
 of sound mind, 1150
 to be of sound mind, 1150
 of the same nature, 684
 offense
 cause of offense, 1036
 to give offense, 946, 1036
 giving offense, 946
 not giving offense, 946

change of place, 1176
to change one's place, 90
dwelling place, 674
first place, 965
gathering place, 1108
place for bathing, 538
place of prayer, 279
place to stay, 581
place, to, 788, 1176
to put in another place, 1176
plant, edible, 504
play, to, 758
to join in playing the
hypocrite, 1235
to play an instrument, 1225
playing a stringed
instrument, 1225
to play the hypocrite, 1235
please, to, 76
to be well pleased, 273
desire to please, 77
pleasing, 77
pleasure, 303
good pleasure, 273
lover of pleasure, 303
point out, to, 141
point, decisive, 389
pointed stake, 1047
poison, 368
police with clubs, 982
ponder, to, 155, 636
poor, 824, 969
to become poor, 969
position, to raise to the highest,
1241
possessed by demons, to be,
137
possible, it is, 238
pour out, to, 220
poverty, 969
power, 186, 238, 466, 1230
to give power, 186
to have the power, 238
powerful, 378
practice magic, to, 547
praise, 27, 242
song of praise, 1225
praise, to, 27, 687, 1225
to sing praise, 1225
prattle, empty, 571
prattle, to, 505
pray, to, 144, 279
prayer, 144, 279
place of prayer, 279
preacher, 430
precede, to, 20, 1258
precious, 181
prejudgment, 469
preparation, day of, 989
to prepare beforehand, 266
pitching tents, 1040
to be pious, 1010
pious, 1010
pillar, 1096
piety, 331, 1010
pierce, to, 216, 419
piece, 437
physical, 1342
philosophy, 1269
philosopher, 1269
Pharisee, 1246
petition, 1191
Peter, 835
persuasiveness, 818
persuasion, 818
persuade, to, 818
covetous person, 864
arrogant person, 1200
person, 694
persist, to, 417
persevere, to, 581
perseverance, 417
perjury, to commit, 729
perjured, 729
perishable, 1259
period of time, 1337
perform holy service, to, 349
perfection, 1161
perfecter, 1161
perfect, 1161
perceive, to, 29, 636, 706
common people, 750
people, 149, 201, 499
Pentecost, 826
penalty, 599
peddle, to, 415
pebble, 1341
pearl, 564
peacemaker, 207
peaceful, 207
to make peace, 207
to keep peace, 207
peace, 207
pay, 599
patiently, 550
patient, 550
to have patience, 550
patience, 550, 581
path, to cut a straight, 1169
paternal, 805
Passover, 797
passion, 339
to pass through, 257
to pass by, 20, 257
pass, to
partner, 447, 1099
participation, 447
participate in, to, 447
participant, 447
to show partiality, 950
to show partiality, 950
part, 577, 585
pardon, to, 88
paradise, 777
parable, 773
to suffer pain, 673
pain, 540, 673
owner, 145
owe, to, 746
overturn, to, 1093
overshadow, to, 1044
oversee, 244, 706, 1047
oversee, to, 244
overextend, to, 219
overcome, to, 421, 634
over, 1228
outsider, 348
outside, 240
outlet, 666
outer ear, 744
outdo, to, 303
outcry, 465
Our Lord is/has come, 563
other, 43, 265
orphan, 734
to restore order, 1074
order, to, 459, 1074, 1156
ordered conduct, 1074
to give orders, 776
order, 776, 1156
oppress, to, 1117
opponent, 62
opinion, 119
openness, 794
only begotten, 607
one hundred forty-four, 192
1308
one who leads by the hand,
1308
one who desires, 339
one, 214
once for all, 64
at once, 64
once, 64
on, 233
omen, 1170
olive oil, 221
to be older, 931
older, 931
old man, 931
to make old, 769
old, 81, 769, 931
ointment, 615
offscouring, 381
office of bishop, 244
offering, 1252
to be offered up, 1064
offer, to, 1252
taking offense, 946
not taking offense, 946

not taking offense, 946
taking offense, 946
offer, to, 1252
to be offered up, 1064
offering, 1252
office of bishop, 244
offscouring, 381
ointment, 615
old, 81, 769, 931
to make old, 769
old man, 931
older, 931
to be older, 931
olive oil, 221
omen, 1170
on, 233
once, 64
at once, 64
once for all, 64
one, 214
one who desires, 339
one who leads by the hand,
1308
one hundred forty-four, 192
only begotten, 607
openness, 794
opinion, 119
opponent, 62
oppress, to, 1117
order, 776, 1156
to give orders, 776
ordered conduct, 1074
order, to, 459, 1074, 1156
to restore order, 1074
orphan, 734
other, 43, 265
Our Lord is/has come, 563
outcry, 465
outdo, to, 303
outer ear, 744
outlet, 666
outside, 240
outsider, 348
over, 1228
overcome, to, 421, 634
overextend, to, 219
oversee, to, 244
oversee, 244, 706, 1047
overshadow, to, 1044
overturn, to, 1093
owe, to, 746
owner, 145
pain, 540, 673
to suffer pain, 673
parable, 773
paradise, 777
pardon, to, 88
part, 577, 585
partiality, 950
one who shows partiality,
950

- presence, 791
 present, for the, 243
 present, to, 1176
 present, to be, 234, 791
 presentable, 278
 press, 531
 press, to, 334
 pressure, 334
 presume, to, 1183
 presumptuous, 1183
 pride, 1231
 priest, 349
 to discharge the priestly
 office, 349
 high priest, 349
 priesthood, 349
 royal priesthood, 349
 prison, 1117, 1280
 prisoner, 145
 prize, 110
 proclaim, to, 10, 430
 to proclaim beforehand, 267,
 430
 to proclaim good news, 267
 to proclaim publicly, 430
 proclamation, 430
 procreation, 1065
 profane, 104
 profit, to, 1252
 profitable, 1252
 progress, 939
 to make progress, 939
 prominence, 1230
 prominent, 278
 promise, 240
 promise, to, 240, 687
 to promise beforehand, 238
 proof, 564
 proper
 it is proper, 238
 what is proper, 385
 prophecy, 952
 prophesy, to, 952
 prophet, 952
 false prophet, 952
 prophetess, 952
 prophetic, 952
 proportion, 56
 proselyte, 943
 prosper, to, 666
 prostitution, 918
 protect, to, 988, 1174, 1280
 prototype, 1193
 proud, 1231
 proverb, 790
 providence, 636
 provoke, to, 394
 to provoke to jealousy, 297
 psalm, 1225
 public reading, 55
 publicly
 to expose publicly, 318
 to proclaim publicly, 430
 to set forth publicly, 128
 publish abroad, to, 10
 pulverize, to, 535
 punish, to, 451
 punishment, 418, 451
 pupil, 552
 to become a pupil, 552
 pure, 19, 33, 206, 381
 purification, 19, 381
 purify, to, 19, 381
 purity, 19, 206, 381
 purpose, 108
 purse, 91
 put, to
 to put down, 543
 to put in another place, 1176
 to put off, 192
 to put on, 192
 to put on in addition, 192
 to put on sandals, 702
 to put out, 216
 to put to death, 627
 to put to the test, 822
 to put together, 1120
 putting off, 192

 qualify, to, 361
 quarrel, to, 573
 quarreling, 573
 quarrelsome, not, 573
 queen, 97
 quench, to, 1009
 question, 262
 question, to, 262
 quick-tempered, 716

 rabbi, 982
 race, 674
 radiance, 87
 Rahab, 311
 rainbow, 369
 raise, to, 60
 to raise the hands, 1308
 to raise to the highest
 position, 1241
 to raise up with, 1102
 rank, 1156
 ransom, 543
 ransom, to, 543
 rational, 505
 reach out, to, 727
 read, to, 55
 readiness, 266, 937
 reading, public, 55
 ready, 266, 937
 to make ready, 266
 reality, 1237
 reap, to, 332
 reason, without, 505
 reasoning, 536
 rebellion, 839

 rebirth, 117
 rebuke, 221
 rebuke, to, 249
 receive, to, 146, 495
 to receive an inheritance, 442
 receiving (a guest), 146
 recently, 950
 reckon, to, 1341
 recline at table with, to, 425
 recognition, 119
 recognize, to, 119
 reconcile, to, 40
 reconciliation, 40
 record, to, 128
 red, 975
 redeem, to, 19, 543
 redeemer, 543
 redemption, 543
 refresh, to, 1342
 refreshing, 1342
 refuse, 381, 833, 1052
 refuse, to, 79
 regret
 to feel regret, 589
 without regret, 589
 regulation, 168
 reject, to, 30, 75, 181
 rejoice, to, 4, 1298
 to rejoice with, 1298
 related to, 1097
 relation, 1097
 relative, 1097
 release, 543
 release, to, 40, 60, 543
 relief, 1342
 religion, 137, 337
 self-made religion, 337
 religious, 337
 remain, to, 581
 remember, to, 596
 remembrance, 56, 596
 remnant, 523
 remove, to, 435
 renew, to, 388, 628
 renewal, 117, 388
 repay, to, 166
 repayment, 166
 repent, to, 589, 636
 repentance, 636
 reply, to, 469
 report, to, 10
 reproach, 693
 reproach, to, 693
 request, 30, 262
 require, to, 30
 reserve, 1074
 residence, to take up, 1040
 resident alien, 788
 to live as a resident alien, 788
 resolute, 219
 resolve, to, 1341
 respect, worthy of, 1010

ruler of the synagogue, 1108
 run, to, 1189
 to run up against, 1191
 rush, violent, 730
 to rush headlong, 730
 rust, 368
 rust, to, 368
 Ruth, 311
 to see something in a mirror, 264
 to stoop to see, 784
 seed, 450, 1065
 seek, to, 300
 seize, to, 80, 466, 495, 1101
 select, to, 1308
 self-condemned, 469
 self-control, 196, 1150
 to exercise self-control, 196
 lacking self-control, 196
 self-controlled, 196, 633
 self-disciplined, 1150
 self-indulgence, 196
 self-made religion, 337
 self-seeking, 256
 self-willed, 87
 sell, to, 846
 send, to, 67, 915, 1074
 to send a message, 1074
 to send out, 67
 sense, 29
 to bring someone to his senses, 1150
 separate, to, 728
 series, to be in a, 1087
 serpent, 186, 748
 servant, 152, 331, 526, 1231
 servant of God, 763
 serve, to, 152, 331, 503, 526, 1231
 service, 152, 502, 526
 to enlist for military service, 1091
 in service, 526
 military service, 1091
 to perform holy service, 349
 set, to, 386
 to set aside, 1176
 to set before, 1176
 to set forth, 57
 to set forth publicly, 128
 to set free, 148, 224
 to set in motion, 435
 to set on fire, 975
 to set out, 730
 seven, 249
 seven times, 249
 seven thousand, 249
 seventy times, 249
 severe, 1169
 severity, 1169
 secret, 476, 615
 ruler of the synagogues, 1108
 world rule, 466
 run, to, 1189
 to run up against, 1191
 rush, violent, 730
 to rush headlong, 730
 rust, 368
 rust, to, 368
 Ruth, 311
 to see something in a mirror, 264
 to stoop to see, 784
 seed, 450, 1065
 seek, to, 300
 seize, to, 80, 466, 495, 1101
 select, to, 1308
 self-condemned, 469
 self-control, 196, 1150
 to exercise self-control, 196
 lacking self-control, 196
 self-controlled, 196, 633
 self-disciplined, 1150
 self-indulgence, 196
 self-made religion, 337
 self-seeking, 256
 self-willed, 87
 sell, to, 846
 send, to, 67, 915, 1074
 to send a message, 1074
 to send out, 67
 sense, 29
 to bring someone to his senses, 1150
 separate, to, 728
 series, to be in a, 1087
 serpent, 186, 748
 servant, 152, 331, 526, 1231
 servant of God, 763
 serve, to, 152, 331, 503, 526, 1231
 service, 152, 502, 526
 to enlist for military service, 1091
 in service, 526
 military service, 1091
 to perform holy service, 349
 set, to, 386
 to set aside, 1176
 to set before, 1176
 to set forth, 57
 to set forth publicly, 128
 to set free, 148, 224
 to set in motion, 435
 to set on fire, 975
 to set out, 730
 seven, 249
 seven times, 249
 seven thousand, 249
 seventy times, 249
 severe, 1169
 severity, 1169
 secret, 476, 615

rest, 56, 60, 419
 sabbath rest, 989
 rest, to, 419
 to cause to rest, 56
 to rest on, 56, 425, 1085
 resting place, 419
 restless, 387
 restoration, 65, 727
 restore, to, 65, 388
 to restore order, 1074
 resurrection, 60, 195
 restitution, 166, 599
 return, to, 543, 1093
 reveal, to, 405, 1244
 revelation, 405, 1244
 to impart a revelation, 1319
 reverence, 275, 1010
 reverence for God, 331
 reverence, to, 1272
 reveal, to, 538, 693
 to revile in return, 538
 reviler, 538
 revive, to, 1342
 revolutionary, 532
 reward, 599
 rewarder, 599
 riches, 873
 to be rich, 873
 to make rich, 873
 riddle, 27
 right, 238
 right (hand, side), 143
 right moment, 389
 to have the right, 238
 righteous, 168
 righteous judgment, 168
 righteousness, 168
 rise, to, 57, 195
 to rise up, 590
 rising, 57
 river, 921
 road, 666
 robber, 532
 robber of temples, 349
 to rob temples, 349
 robe, 1088
 rock, 833
 rod, 982
 root, 985
 to cause to take root, 985
 rot, to, 1000
 rotting, 1000
 royal, 97
 royal priesthood, 349
 ruin, 1124
 rule, 414
 rule of God, 466
 rule, to, 81, 97, 110, 938
 to rule one's household, 145
 to rule with, 1102
 to rule with someone, 97
 ruler, 81, 186

- shadow, 1044
 shadow cast by variation, 1044
- shake, to, 996, 1014
- shaking, 966, 1014
- shame, 29
 to put to shame, 29
- shameful, 29
- share, to, 286, 447
 to share in glory, 178
 to share in, 47
 to share knowledge, 1120
- sharing, 286, 495
 sharing in, 286
 sharing with, 286
- sharp, 701
- shatter, to, 1124
- shedding of blood, 25
- sheep, 936
- sheepskin, 591
- shell, 529
- shepherd, 901
 chief shepherd, 901
- shield, 702
- shift away, to, 435
- shine, to, 87, 497, 1085, 1244, 1293
 to shine around, 497
 to shine forth, 1293
 to shine out, 497
- shining, 497, 1293
- shipwreck, to suffer, 627
- shorten, to, 1074
 to cut short, 451, 452
- show, to, 141, 148, 1244
 one who shows partiality, 950
 to show favor, 1298
 to show hospitality, 661
 to show mercy, 222
 to show partiality, 950
- showing, to make a good, 950
- sick, to be, 655
- sickness, 655
- sift, to, 1028
- sigh, to, 1076
 to sigh together, 1076
- sighing, 1076
- sight, 706
- sign, 1015
- signed, 1015
- signify, to, 1015
- similar, 684
 to have similar feelings, 798
- similarity, 684
- simple, 65
- simplicity, 65
- sin, 44
 without sin, 51
- sin, to, 44, 968
- Sinai, 1026
- sinful, 51
- sing, to, 24, 1225
 to sing praise, 1225
- single, 214
- sinner, 51
- sit, to, 386
 to cause to sit with, 1102
- skin ailment, 529
- slander, 495
- slanderer, 495
- slaughter, 1125
- slaughter, to, 1125
- slave, 182
 fellow slave, 182
 female slave, 182
 to be a slave, 182
- slavery, 182
- sleep, 1233
- sleep, to, 384
- slip, to, 968
- slothful, 681
- sluggish, 661
- small, 593
 small child, 759
- smaller, 593
- smallest, 593
- smell, 735
- smooth, 523
- snake, 748
- sneer, to, 614
- sober, 633
 to become sober, 633
 to be sober, 633
- soil, to, 606
- sojourner, 149
- soldier, 1091
 fellow soldier, 1091
- Solomon, 1055
- something to be grasped, 80
- son, 1206
 son of David, 1224
 the Son of Man, 1215
- son-in-law, 657
- song, 24, 577
 song of praise, 1225
- sorcerer, 126
- sorrow, 540, 825
 without sorrow, 540
- sorrow, to, 825
 to sorrow with, 540
- sorrowful, 540
- soul, 1342
- sound (noise), 1287
 to make a sound, 1287
- sound (stable), 1202
 to be of sound mind, 1150
 to be sound, 1202
 of sound mind, 1150
- sound, to, 311
 to sound the trumpet, 997
- soundness, 1259
- sour, 701
- sow, to, 1065
- sowing, 1065
- sown, 1065
- sparrow, 1096
- speak, to, 505
 to speak against, 495
 to speak boldly, 794
 to speak evil, 495
 to speak the truth, 37
 to speak well of, 275
- special, 828
- spectacle, 318
- spectator, 706
- speech, 123, 1287
 evil speech, 495
 "friendly" speech, 1320
 without speech, 505
- speedy, 1069
- Spirit, 876
- spirit
 of little spirit, 1342
 spirit of divination, 973
 spirit of stupor, 419
- spiritual, 505, 876
- spit out, to, 216
- split, 1130
- split, to, 1130
- spot, without, 85
- spring, 837
- sprinkle, to, 984
- sprinkling, 984
- spur, to, 791
- spy, 1047
 to spy out, 1047
- staff, 982
- stain, to, 593
- stake, pointed, 1047
- stamp, 1308
- stand, to, 1082
 taking a stand, 1070
 to stand erect, 727
 to stand firm, 1082
- standard, 414, 1015
- standing, 1070
- star, 86
 morning star, 1293
- statement, 505
- stature, 306
- stay, to, 581
 place to stay, 581
 to stay on with, 581
- staying, 581
- steadfast, 200
- steadfastness, 1085
- steal, to, 441
- step with, to be in, 1087
- steward, 674
- stick, 982
 to strike with a stick, 982
- stiff-necked, 816
- stimulation, 791
- sting, 427
- stir to anger, to, 791

to sigh together, 1076
 tolerable, 58
 tongue, 123
 of a strange tongue, 123
 tool, 702
 torch, 497
 torment, 96, 571
 torment, to, 96, 571
 tormentor, 96
 toward, 942
 tower, 980
 trace one's descent, to, 114
 trade, to, 415
 trading, to gain by, 927
 tradition, 166
 train, to, 753
 trample, to, 804
 transform, to, 607, 1129
 transgress, to, 772
 to transgress the law, 646
 transgression, 772, 983
 transgressor, 772
 transitory, 389
 trap, 752
 tread on, to, 804
 treasure, 333
 treasure chest, 333
 treasury, temple, 459
 treat, to
 to treat badly, 391
 to treat roughly, 1239
 to treat with arrogance, 1200
 to treat with myrrh, 1055
 tree, 665
 fig tree, 1100
 tremble, to, 1014
 tribe, 1282
 tribute, 1252
 triumph, to lead in, 337
 trouble, 391, 453
 trough, 531
 true, 37, 1339
 trumpet, 997
 to sound the trumpet, 997
 trumpet call, 997
 trumpeter, 997
 trust, 818, 849
 trust, to, 849
 to make someone trust, 849
 trusting, 849
 truth, 37
 to speak the truth, 37
 truthful, 1339
 try, to, 822
 turn, to, 1093
 to turn away, 1093
 to turn to, 1093
 to turn up one's nose, 614
 turtledove, 830
 twelfth, 192
 twelve, 192
 the twelve tribes, 192

type, 1193
 typological, 1193
 unable, 186
 to be unable, 186
 unbelief, 849
 unbelieving, 849
 unchangeable, 772
 uncircumcised, 831
 unclean, 381
 unconcerned, 584
 uncondemned, 469
 uncover, to, 405
 undefiled, 593
 under, 422
 under the earth, 421
 understand, to, 29, 119, 673, 1119
 hard to understand, 636
 understanding, 636, 1119, 1277
 not understanding, 1119
 unevenly yoked, to be, 301
 unfaithful, to be, 849
 unfaithfulness, 849
 unfruitful, 416
 ungrateful, 1298
 uninstructed, 753
 unite, to, 452
 united with, 1102
 unknown, 18
 unlawful, 25
 unleavened, 302
 unmerciful, 222
 unrepentant, 636
 unrighteous, 22
 unrighteousness, 22
 unsettle, to, 994
 unstable, 1085
 unsteady, to be, 86
 untie, to, 148
 until, 211
 untimely, 389
 untimely birth, 220
 untrained, 753
 untried, 822
 unwashed, 635
 unworthy, 63
 upright, 391, 727
 uproot, to, 985
 Uriah's wife, 311
 use force, to, 105
 utterly astonished, 312
 vain, 571
 in vain, 166, 203, 571
 valid, to make, 494
 validate, to, 494
 value, equal in, 370
 vanity, 571
 to be delivered to vanity, 571
 varied, most, 901
 various, 901

vat, 531
 vegetable, 504
 veil, 405
 veil, to, 405
 vengeance, 215
 verbosity, 911
 vessel, 1038
 drinking vessel, 841
 victory, 634
 view, to, 706
 vine, 54
 violence, to suffer, 105
 violent man, 105
 violent rush, 730
 viper, 286
 virgin, 786
 virtue, 77
 visible, 706, 1244
 vision, 706
 visit, 377
 visit, to, 244, 377, 706
 visitation, 244
 voice, 1287
 voluntary, 221
 vote, 1341
 vow, 279
 wag, to, 994
 wage war, to, 904
 wages, 752
 wail, to, 36, 682
 wait, to
 to wait for, 943
 to wait on, 581
 wake up, to, 1233
 walk, to, 804
 to walk around, 804
 wall, dividing, 589
 wander about, to, 257
 wanderer, 857
 wandering, 857
 want, 1240
 wanton, to grow, 420
 war, 904
 to wage war, 904
 wash, to, 538, 635
 to wash oneself, 538
 waste, 255
 waste, to lay, 255
 watch, 1174, 1280
 watch, to, 1280
 to watch closely, 1174
 to watch over, 1174
 watching, 1174
 water, 1203
 waver, not to, 727
 way, 666
 way of life, 1093
 way out, 666
 weak, 83, 1085
 to be weak, 83
 weakness, 83, 655

- work, to, 251
- to work with, 1116
- workman, 251
- fellow worker, 1116
- works, 927
- world, 459
- the inhabited world, 674
- world ruler, 466
- worldly, 459
- worm, 1054
- worm-eaten, 1054
- worship, 948, 1010
- object of worship, 1010
- worship, to, 1010
- worshipper, 948
- worthy, 63
- to consider worthy, 63
- worthy of respect, 1010
- wrath, 339, 716
- wrestling, 770
- write, to, 128
- to write beforehand, 128
- to write in, 128
- writing, 128
- hand-written document, 1308
- wrong, to do, 22
- wrongdoing, 22
- yeast, 302
- yoke, 301
- to be unevenly yoked, 301
- young ass, 981
- young woman, 786
- zeal, 297, 1069
- zealot, 297
- zealous, 1069
- to be zealous, 1069
- Zion, 1028
- wise, 1056
- to make wise, 1056
- wisely, 286
- wish, to, 279, 318
- with, 233
- with one mind, 684
- withhold, to, 1240
- without blemish, 619
- without God, 322
- without reason, 505
- without regret, 589
- without sin, 51
- without sorrow, 540
- without speech, 505
- without spot, 85
- without temptation, 822
- witness, 564
- false witness, 564
- witness, to bear, 564
- to bear false witness, 564
- to bear witness against, 564
- to bear witness beforehand, 564
- to bear witness with, 564
- wolf, 540
- woman, 134
- Greek woman, 227
- Samaritan woman, 999
- woman disciple, 552
- young woman, 786
- womb, 446
- wonder, 316, 1170
- wonder, to, 316
- wonderful, 178, 316
- word, 505
- to dispute about words, 505
- to dispute about words, 505
- work, 251, 895
- wealth, 873, 552, 522
- weapon, 702
- wear, to, 1252
- wear, to become, 453
- wedding, 111
- week, 249
- weep, to, 436
- weeping, 436
- weigh down, to, 95
- weight, 95, 666
- welcome, to, 146
- well-disposed, to be, 636
- well-mannered, 459
- well-pleased, to be, 273
- well-pleasing, 77
- to be well-pleasing, 77
- well-timed, 389
- what is proper, 385
- what matters, 1252
- whip, 571
- whip, to, 571
- white, 530
- to make white, 530
- whole, 682
- wicked, 912
- wickedness, 391, 912, 983
- widow, 1313
- wife, 134
- the wife of Uriah, 311
- wild animal, 333
- will, 318
- good will, 273
- self-willed, 87
- willing, 937
- willingly, 221
- unwillingly, 221
- wind, 876
- wine, 680
- winnow, to, 535
- wisdom, 1056

α α

Aō [Alpha and Omega]

Peculiar to Revelation, this expression is used by God for himself in 21:6 (cf. 22:13), and by Christ in 1:17 (cf. 2:8). Its use with "first and last" fixes its meaning: God begins and ends all things. While probably taken from Hellenistic speculation, perhaps by way of Palestinian Judaism, it derives its content from the OT. The link with "who is to come" gives it a new dynamic quality. "First and last" occurs in Is. 41:4 LXX; 44:6 MT; 48:12 MT; there are also Mandaean parallels. Number symbolism occurs in both rabbinic Judaism and Hellenism. The former uses the first and last letters of the alphabet to denote completeness, or with numbers for the sake of secrecy. The first letter alone stands for what is best. Truth has God's seal because it consists of the first, middle, and last letters. In view of the link with "first and last" and the reference to Is. 44:6 (in the Hebrew rather than Greek text), Revelation probably took the expression from Palestinian Judaism. [G. KITTEL, I, 1-3]

→ *prōtos, éschatos*

Aarōn [Aaron]

1. *Heb. 5:1-9*. Christ's high priesthood is compared and contrasted with Aaron's. While Aaron is called by God, he has only a partial and transitory ministry, Christ's being of a different order.

2. *Heb. 9:4*. This verse refers to Aaron's rod, which lay beside the pot with manna and the tables of the law and which miraculously budded (Num. 17:16-26).

3. *Lk. 1:5*. Elizabeth is of priestly descent; while "daughters of Aaron" is not a Jewish expression, it is formed after the analogy of Lev. 1:5. [K. G. KUHN, I, 3-4]

Abaddōn [Abaddon]

Equivalent to *Apollyōn*, this name is used in Rev. 9:11 for the king of the scorpions that plague the human race. It is taken from the OT (e.g., Job 28:22), and is a personification of the place of destruction (Job 26:6 etc.). The Gk. *Apollyōn* is influenced by the LXX use of *apōleia* and the idea of Apollyon as the god of plague and destruction (Aeschylus *Agamemnon* 1082). [J. JEREMIAS, I, 4]

abbá [father]

A. In Judaism. This Aramaic word is a familiar term for "father"; it is also a title for rabbis and a proper name, but is almost never used for God.

A term for the underworld as a. the prison of the disobedient (Lk. 8:31; Rev. 9:1) and b. the realm of the dead (Rom. 10:7). Originally an adjective for an implied "earth," *abyssos* is used in Greek for the depths of original time, the primal ocean, and the world of the dead. In the LXX it denotes the original flood, then the realm of the dead (e.g., Ps. 71:20). In the NT it is a prison for antichrist (Rev. 11:7), demons (Lk. 8:31), scorpions (Rev. 9:3ff.), and spirits (Rev. 9:1; 20:1, 3). It is a well-like abyss from which smoke ascends (Rev. 9:1). Satan will be shut up there for a thousand-year period (Rev. 20:1, 2).

abyssos [abyss]

A. Abraham in Judaism. Abraham is the national and religious hero of the Jews; his tomb is revered and legends cluster around him. He is significant as a. the first proselyte and missionary; b. an observer of the unwritten Torah; c. a model of trust in ten temptations; d. the recipient of the covenant promise that is Israel's basis. His merit avails representatively for Israel, and descent from him is of decisive importance. **B. Abraham in the NT.** Abraham's significance is conceded (Mt. 8:11; Mk. 12:26, etc.), but Jesus is superior to him (Jn. 8:52ff.), Peter replaces him as the rock (Mt. 16:18), and mere descent from him cannot help the unrepentant (Mt. 3:9; Jn. 8:33ff.). Though he is still an example of obedience (Jms. 2:21ff.), he is justified by faith (Rom. 4:1ff.) and is thus the father of all who believe, Gentiles as well as Jews (Gal. 3:7, 9; 4:22ff.; Rom. 4:12; Heb. 2:16; 6:13ff.). Spiritual descent, not physical, is decisive. [J. JEREMIAS, I, 8-9]

Abraham [Abraham]

A. The Tradition in Judaism. The OT does not say why God accepted Abel's sacrifice but rejected Cain's. Josephus and Philo, however, suggest that Abel was religious while Cain was not, so that the former brought an offering of greater value. **B. Cain and Abel in the NT.** Mt. 23:35 and Jude 11 reflect the Jewish view when they contrast righteous Abel and wicked Cain. Heb. 11:4 finds faith in Abel (as distinct from Cain). Also in Heb. 11:4, on the basis of Gen. 4:10, the blood of righteous Abel appeals to God for full redress in the consummated kingdom (cf. Rev. 6:9-11). In Heb. 12:24 Abel's blood serves as a type for that of Jesus—the one demanding expiation, the other making it. [K. G. KUHN, I, 6-8]

Abel-Kain [Abel-Cain]

B. In Christianity. Jesus probably used *abba* for God not only in Mk. 14:36 but also whenever the Gk. *pater* occurs. It denotes childlike intimacy and trust, not disrespect. In Paul (Rom. 8:15; Gal. 4:6) it may be a liturgical reminiscence, possibly of the opening of the Lord's Prayer. It undoubtedly expresses the new relationship with God proclaimed and lived out by Jesus and then experienced by believers in him. → *pater* [G. KITTEL, I, 5-6]

3). In Rom. 10:7 it simply denotes the realm of the dead. Descending into the abyss is contrasted with ascending into heaven, but we can do neither to bring Christ to us.

→ *hádēs*

[J. JEREMIAS, I, 9-10]

agathós [good], *agathoergéō* [to do good], *agathopoiéō* [to do good], *agathopoiós* [doer of good], *agathopoiía* [doing good], *agathōsýnē* [goodness], *philágathos* [lover of goodness], *aphilágathos* [despiser of the good]

agathós. As both adjective and noun, *agathós* denotes excellence (Plato *Cratylus* 412c). As an adjective it is given specific content by the word it qualifies, e.g., status or quality (cf. Mt. 25:21; 7:17). As a noun it can mean “the good” or “goods,” whether material or spiritual.

A. In Greek Philosophy. The good is what gives meaning, e.g., what is pleasant (Sophists), the central idea (Plato), or such things as reason, virtue, the golden mean, and the necessary (Aristotle). People become good through instruction in the good (Plato *Gorgias* 470c).

B. In Hellenism. Being less humanistic, Hellenism gave *agathós* a religious flavor. “The good” is salvation, while “good” is “pleasing to God” in our case and “kind” in God’s. In the Hermetic writings God alone is truly good; we humans become good by mortification of material things and by divinization. In Philo the divinity who is the supreme good is the personal God (*Allegorical Interpretation of Laws* 1.47). Piety, faith, and wisdom are goods whereby, with God’s help, we may know and serve God (*On the Special Laws* 4.147; *On Abraham* 268; *Who Is the Heir?* 98).

C. In the OT and Judaism. The approach here is religious, as in Hellenism, but the self-revelation of the personal God is now determinative. “God is good” is the basic confession (cf. 1 Chr. 15:34). This God does “good” (cf. Ex. 18:9) in his work in history, which aims at final salvation and gives direction for life through the law. “Good” has already been done but is also awaited (Jer. 32:39, 42). Meanwhile we are shown what is “good” by the revelation of God’s will in the law. Those who *do* good *are* good, but whether this is possible without God’s help is debatable (Josephus *The Jewish War* 2.163ff.). Qoheleth thinks not (7:20). The rabbis see a struggle between good and evil impulses, works of love being the true good works.

D. In the NT.

a. The basic approach is again religious. Only God is truly good (Mt. 19:17). His goodness is the “kindness” which through Christ confers the “good things” of salvation (Heb. 9:11). Apostles are thus preachers of “good news” (Rom. 10:15; cf. Is. 52:7). Rightly, Matthew sees that God’s exclusive goodness does not rule out Christ’s sinlessness (Mt. 19:17 and par.).

b. Nothing in this world deserves to be called good (Rom. 7:18-19). The law is good, but even through the law sin works death (7:12-13). Distinctions can be made between good and bad people (Mt. 5:45), or speaking good and being evil (Mt. 12:34). Government can also be called a servant for good (Rom. 13:4). Yet these distinctions are only relative before God.

C. *agalliomai* in the NT. Jn. 5:35 has a more secular joy in view, but the main use is for exulting in God's acts (Rev. 19:7). This joy is eschatological (cf. 1 Pet. 4:13; Jude 24). It is anticipated here and now in faith (cf. 1 Pet. 1:6, 8; Mt. 5:12). The Baptist's joy in the womb, and his parents' joy in him (Lk. 1:44, 58), look ahead to God's saving work in Christ. The community rejoices because it senses that it is the community of the end-time established by God's saving act. Paul does not have the term, but for a parallel cf. 1 Cor. 11:26. The cultic meaning is still present in the NT

B. *agalliomai* in the LXX and Judaism. This is a new biblical construct. Used mostly for Heb. *gll*, it denotes cultic joy in God's help and acts, then joy in or before God, and (rarely) God's own joy (Is. 65:19). The cosmos itself is summoned to participate in this rejoicing, which will characterize the last day (e.g., Is. 12:6).

A. *agallo* in Greek Literature. The underlying term *agallo* is common in Greek prose and poetry. It means "to adorn"; hence the middle *agallomai* means "to plume oneself," expressing joyful pride. Occasionally the reference may be to cultic joy (Euripides *Trojan Women* 452).

agalliomai [to rejoice], *agalliasis* [joy]

philagathos. According to 2 Tim. 3:1ff. the attitude of people in the last time shows how serious this time is. Many of them, as "lovers of self," will be "haters of good[ness]." In that false love, lovelessness will celebrate its triumph.

philagathos. This word, found in Aristotle and Philo and used as a title of honor in Hellenistic societies, constitutes one of the qualifications of a bishop: he is to be a "lover of goodness" (Tit. 1:8).

agathosyne. This is the quality, or moral excellence, of the good person. It is the fruit of the Spirit (Gal. 5:22) or of light (Eph. 5:9), the content of the Christian life (Rom. 15:14).

agathopoiōs, agathopoiōs, agathopoiōs. The verb and adjective are used in as-tology for stars of benign influence. In the LXX the verb denotes the good in action. It is common in 1 Peter (2:15, 20; 3:6, 17) in the same sense; cf. the "doer of good" who is "of God" (3 Jn. 11). *agathopoiōs* in 1 Pet. 2:14 is contrasted with the wrong-doer; the Christian is to be a "doer of right;" *agathopoiōs* (1 Pet. 4:19) is the right action that alone is the proper preparation for final deliverance.

agathoeergō. This rare word refers to God's kindly action (Acts 14:17) but also to the loving liberality that is required of the rich (1 Tim. 6:18).

c. Salvation in Christ introduces a new possibility of knowing and doing the good (Rom. 12:2; Eph. 2:10; Col. 1:10). Christians must actualize this possibility (1 Th. 5:15). Its supreme content is love, which is the purpose of the law and the meaning of the Christian life. Grasping this new possibility gives a "good conscience" (Acts 23:1; 1 Tim. 1:5, 19). Yet the good of salvation is still the determinative goal (Rom. 8:28). The "good work" that God has begun will come to "completion at the day of Jesus Christ" (Phil. 1:6).

(cf. Acts 2:46). Christ himself shares the joy (cf. Heb. 1:9; Lk. 10:21 [rejoicing in the Holy Spirit]).

D. agalliáomai in the Early Church. Ignatius of Antioch uses the word eschatologically (*Ephesians* 9.2). The Shepherd of Hermas speaks of the devout rejoicing in spirit (*Mandates* 5.1.2). The Martyrdom of Polycarp gives us the eschatological sense (18.3), while a more general use occurs in Clement of Alexandria (*Paedagogus* 1.8.70.1). [R. BULTMANN, I, 19-21]

✓
agapáō [to love], **agápē** [love], **agapētós** [beloved]

A. Love in the OT.

1. In the OT the main Hebrew root for love (*'hb*) can refer to both persons and things in a religious as well as a secular sense. Another fairly common root is *rhm*, but since this carries the sense of mercy, *eleēn* is more usual for it. Love in the OT is a spontaneous feeling which impels to self-giving, to grasping that which causes it, or to pleasurable activity. It involves the inner person. Since it has a sexual basis, it is directed supremely to persons; love for things or acts has a metaphorical aspect. God's love is correlative to his personal nature, and love for God is love first for his person and only then for his word or law. Yet even in the extended sense love has an element of fervor or passion except in the case of lesser objects. In the secular sphere love is for husband or wife, parents or children, friends, masters, servants, and social groups. This use is more common than the religious use and may thus be taken as the basis of interpretation.

2. *The Secular and Immanent Conception.*

a. Here sexual love comes first and brings the element of impulsion to light. Sexuality can be given a heavy stress, as in Ezekiel (and cf. Hosea and Jeremiah). It is a given factor and contributes to the ennobling of life, as shown by its glorification in poetry (cf. Song of Songs 8:5). Both this love and its opposite can have brutal force, as in the story of Amnon and Tamar, or the saying of Samson's bride in Judg. 14:16. The law takes note of these erotic symptoms (Dt. 21:15ff. etc.).

b. Love in other relationships (e.g., parents and children) takes a different form, but the Hebrews must have felt some kinship, since they used the same term. Perhaps the link lies in love's spontaneous and irrational character, as in the case of Jonathan and David (1 Sam. 18:1, 3; 20:17). David himself expresses something of this in his lament in 2 Sam. 1:26. He is as closely related to Jonathan as to his own soul (1 Sam. 20:17).

c. The same intensity is not always present with more distant relatives and friends, but under the protection of theonomic law love is still the inalienable human element and the norm of social dealings. Relationships need legal definition, but a demand like Lev. 19:18 transcends all law, for it involves an attitude and not mere acts (cf. its opposite in Lev. 19:17). The final concern of the injunction is to foster neighborly feeling as the true basis of legal relations. Purely legal statutes will be only half measures unless informed and empowered by the paradoxical law of love. To interpret love here as mere favoring will not do, for it extends to the resident alien too (Lev. 19:34). This rules out narrow particularism; the neighbor is anyone in the immediate vicinity. Ultimately this means love even for those who from a human standpoint might

seem to be enemies, for if Dt. 22:1-4 imposes a duty to help fellow nationals, Ex. 23:4-5 specifically applies this obligation to those who might be hostile. Since the neighbor can thus be foe as well as friend, the human person is set above the legal person as the object of love and consequently as the object of legal action. Joseph offers an example of the love which in obedience to God embraces even those who wrong us (Gen. 50:19). In the OT, of course, there are limits to this love of enemies. Ps. 109 and Prov. 14:20 illustrate this, as does the general attitude to hostile nations. Nevertheless, the nobility of the divinely imposed ethical requirement remains.

3. *The Religious Conception.*

a. In the light of secular usage, love obviously will have high theological value in the religious realm. The concept of the covenant limits its development, for if the covenant itself is a juridical expression of God's love, its relationship to love is only tacitly recognized. Love runs both ways, embracing both our love for God and God's love for us, but only Deuteronomy seems to link the two (7:9; 10:14ff.).

b. Our love for God is accepted without any attempt at closer definition. It is sometimes connected with fear (Dt. 10:12), but more often it involves delight and striving, a seeking of God for himself (cf. Abraham). Those who love God trust in him and find salvation and assurance. Hence they keep his commandments (Dt. 5:10), serve him (Dt. 10:12), and walk in his ways (Dt. 10:12; 11:22). Yet love itself is no mere externality. It is deeply inward and God-given, a circumcising of the heart (Jer. 31:33). It is certainly made the object of a command (cf. Dt. 6:5), but the law that results transcends law, though those who take it legally might not see this. The aim of the command is to make the most positive force in religion fruitful for covenant faithfulness. In the long run, however, everything depends on the free impulsion of love itself.

c. God's love for us is primarily national rather than individual. Within the nation, however, God loves certain groups such as the pure in heart, the poor, and even resident aliens (Dt. 10:18). God loves us as a father loves his son (Prov. 3:12), but didactic views of the parent-child relation, at least in this context, prevented the development of any deep sense of divine fatherhood.

d. Hosea gives very strong expression to God's love for his people. Official religion has disintegrated, but God's unfathomable love remains, illustrated by Hosea's non-sensical marriage. God's love is thus shown to be the enduring basis of the covenant. This love takes precedence over our love for God, for even when the latter fades (Hos. 6:4), the former does not let go (11:8-9). The threat "I will love them no more" (9:15) would amount, then, almost to God's ceasing to be God; in this light ch. 14 (cf. vv. 4-5) is the appropriate conclusion to Hosea. God is similarly torn between holiness and love in Jeremiah. He hates the rebellion of his people, but he loves Israel with "an everlasting love," and this underlies his faithfulness (Jer. 31:3). In Isaiah God has left Israel for a moment in wrath, but again, although a mother may forget her child, God will never forget or abandon Zion his bride (Is. 49:15). Deuteronomy applies all this pedagogically. God's gracious love is the reason for Israel's election (Dt. 7:7). He has confirmed it by a legal guarantee (7:8), and Israel may thus count on it, but the covenant imposes a demand for faithfulness on Israel's part, so that love can be related to the blessing which is the reward of obedience (Dt. 7:13) in what is close to a contractual sense. Yet the initiative of God's love is strongly stated (Dt. 10:14ff.), and inner circumcision, not just external performance, is necessary for a proper response to it (Dt. 10:16). The legal implications of God's love are expressly worked out in Malachi relative to the particular problems of that later time (cf. Mal. 1:2).

e. God's love for other nations does not find direct expression in the OT. The presentation certainly bears a tendency toward universality, and this comes out clearly in some messianic passages, e.g., Is. 42:5. In context, however, Dt. 33:3 ("all those consecrated to him") does not have a universal sense, while Mal. 2:10 refers to God's creative work rather than his fatherly love. Even messianic universalism is too little developed to affect the main emphasis of God's love in the OT, namely, God's specific love for his people Israel. [G. QUELL, I, 21-35]

B. The Words for Love in Prebiblical Greek.

1. *erán*. This is the passionate love that desires the other for itself. The god Eros compels all but is compelled by none. In Plato *érōs* symbolizes fulfilment, in Plotinus desire for union with the one. What is sought in *érōs* is intoxication or ecstasy. Reflection is good, but ecstatic frenzy, while sometimes viewed with horror, is greater. *érōs* masters us and confers supreme bliss thereby. Religion seeks the climax of experience in transmuted eroticism (cf. the fertility cults). But *érōs* can transcend the sensory world. In Plato it issues in creative inspiration. In Aristotle it has (or is) a cosmic function as the force of attraction that maintains orderly movement. In Plotinus it is an impulsion beyond the senses toward the point of coincidence. Even in these forms, however, the original idea is that of erotic intoxication.

2. *phileín*. This signifies solicitous love, e.g., of the gods, or of friends. It embraces all humanity and entails obligation.

3. *agapán*. This term has neither the magic of *erán* nor the warmth of *phileín*. It has first the weak sense "to be satisfied," "to receive," "to greet," "to honor," or, more inwardly, "to seek after." It can carry an element of sympathy, but also denotes "to prefer," especially with reference to the gods. Here is a love that makes distinctions, choosing its objects freely. Hence it is especially the love of a higher for a lower. It is active, not self-seeking love. Yet in the Greek writers the word is colorless. It is often used as a variation for *erán* or *phileín* and commands no special discussion. The noun *agápē* occurs very seldom.

C. Love in Judaism.

1. *The Background*. The normative Hebrew term *'hb* (see A.) covers all three Greek words. But it lacks the element of religious eroticism and denotes a particular, not a universal love. OT love is a jealous love (cf. Song of Songs 8:6). Thus Jacob's love focuses on Rachel and Joseph (Gen. 29; 37:3). Similarly, God loves Israel, but jealously insists on love and loyalty in return. Again, love of neighbor is not cosmopolitan. It does not embrace millions but is love within the nation. The LXX uses *agapán* almost exclusively for the Hebrew term. This word was best adapted to express what was meant, and received a rich new content from the association.

2. *Hellenistic Judaism*.

a. The OT influence intermingled here with Greek and Near Eastern thought and language. God loves his creation, his people, and those who are righteous, obedient, and merciful. Love is supremely a relationship of faithfulness (as displayed by martyrs). God is the source of love. Love of God includes love of wisdom (Sir. 4:12). In love we turn to true being, overcome fear, and attain to true life (Philo *On the Migration of Abraham* 169).

b. Love of neighbor derives from God and leads to life (unlike hatred, which is of the devil and leads to death). In Philo a more general philanthropy is read into the OT; love extends finally to all creation (*On Virtues* 51ff.). But the movement is still

a. The demand of Jesus is self-evident because he creates a new situation. He proclaims God's mercy as a new event that changes everything. The forgiveness of sins that he brings releases a new and overflowing love (Lk. 7:47) which fills and directs all life and action. God's new relationship to us puts us in a new relationship to him and to one another (cf. Lk. 6:36ff.). This is a relationship of mercy and reconciliation.

2. The New Situation.

with full realism but also with full seriousness.

an intercessor for the hostile world that imposes martyrdom. Jesus makes this demand the present age who persecute them. It is thus totally sacrificial. The martyr becomes of God's new people which they show not merely to one another but even to those of the demand of a new age pointing to grace and applying to "hearers." It is the love of neighbor definitely includes love of enemies (Mt. 5:43-44). This love a response of the heart and consists of doing in all sobriety what the occasion requires. at hand who acts in neighborly fashion to the one in need. This action derives from is simply the person in need (Lk. 10:29-30), or rather, the neighbor is the person close of humanity. Nevertheless, it transcends any restriction to compatriots; the neighbor Love of neighbor accompanies love of God (Mt. 22:39). This is no abstract love

test of the loyalty of love (Mt. 10:17ff.; 5:10ff.).
 b. Love of neighbor accompanies love of God (Mt. 22:39). This is no abstract love of humanity. Nevertheless, it transcends any restriction to compatriots; the neighbor is simply the person in need (Lk. 10:29-30), or rather, the neighbor is the person close at hand who acts in neighborly fashion to the one in need. This action derives from a response of the heart and consists of doing in all sobriety what the occasion requires. Love of neighbor definitely includes love of enemies (Mt. 5:43-44). This love is the demand of a new age pointing to grace and applying to "hearers." It is the love of God's new people which they show not merely to one another but even to those of the present age who persecute them. It is thus totally sacrificial. The martyr becomes an intercessor for the hostile world that imposes martyrdom. Jesus makes this demand with full realism but also with full seriousness.

a. In his demand for love Jesus took up previous sayings: Love God; love neighbor; do unto others as you would have them do unto you. But he did so in a startlingly exclusive and unconditional way. Love of God means total commitment and total trust (Mt. 5:29-30; 6:24ff.). In particular, it involves a renunciation of mammon and of vain glory (Mt. 6:24b, 30ff.). It also calls for resistance to persecution, which is a fiery

1. The New Demand.

D. Jesus.

though not at the expense of the divine righteousness.

c. For the rabbi's love is the basic principle of the threefold relationship of God, the I, and the Thou. It must determine all dealings within this relationship, or the relationship is broken. As God acts with love, so must we, and by the same token, as we act with love, so will God. A basis is perceived here for assurance of the divine mercy,

love, and hence it cannot be enforced by legislation. (Hillel). Yet it is more than a discharge of duties. It is the power behind all acts of is the sum of the law as formulated in the negative statement of the Golden Rule (Hillel). With law and the service of God, love is a foundation of the world. It is the sum of the law as formulated in the negative statement of the Golden Rule (Hillel). Yet it is more than a discharge of duties. It is the power behind all acts of love, and hence it cannot be enforced by legislation.

b. Love of neighbor comes to expression in works of mercy. The neighbor is the fellow citizen or proselyte, whether friend or foe. Some, like Hillel, included for-eigners, discerning love's missionary force, but others contested this (except for res-ident aliens). With law and the service of God, love is a foundation of the world. It is the sum of the law as formulated in the negative statement of the Golden Rule (Hillel). Yet it is more than a discharge of duties. It is the power behind all acts of love, and hence it cannot be enforced by legislation.

a. Here love is still primarily volitional and religious. It pinpoints the relation between God and humanity, especially Israel. God loves his people with fidelity and mercy. The gift of the law proves this. God's love imposes the obligation of reciprocal love and the related obedience and loyalty. Suffering in particular manifests the mutual love of God and his people. In it God is loved for his own sake. The main stress, however, falls on God's own love. Concealed during suffering, in which it is truly as strong as death, it will finally be gloriously manifest. No one can pluck Israel away from it.

3. Rabbinic Judaism.

eros is unfavorably contrasted with *agapē* (Sibylline Oracles 3.171).

concentric from the compatriot outward by way of the resident alien and proselyte.

(In the Synoptics Jesus usually speaks about God's forgiveness or mercy and rarely employs either nouns or verbs for love in relation to God.)

b. In regard to us, God's love is a pardoning love. In regard to Jesus, however, it is the preferential love of election and calling. Jesus is the beloved Son (Mt. 12:5) whose death is an exercise of judgment and the establishment of a new order (12:8ff.). Jesus founds the new community into which we enter through relationship with him. Hence love for others is love for him (Mt. 25:31ff.), and he can call for radical commitment to himself (Mt. 10:37ff.). The Son brings remission, calls for an unconditional decision for God, and thus creates a new people who will tread the way of self-sacrificing love that he himself took. A point of interest is that Mark calls Jesus the beloved Son at the beginning of both his ministry (1:11) and his passion (9:7).

E. The Apostolic Period.

1. Paul.

a. Paul sees the new situation clearly. Thus his argument in Rom. 1ff. climaxes in a hymn which moves on from our love for God to Christ's love for us and then to the assurance of God's love in Christ (8:28, 31ff.). He makes three main points: (1) God sent his Son even to the cross in love; (2) God calls his elect in love; (3) God sheds his love abroad in their hearts. God's eternal love is indistinguishable from Christ's love (Rom. 5:8; 8:37), in which it becomes a world-changing event. This love implies election, which includes both pretemporal ordination and temporal calling. The elect community is in fellowship with God, and he endows it with the active and compelling power of love (Rom. 5:5) in fulfilment of his own primary purpose of love.

b. A new humanity is the goal of God's loving action, and he uses acts of human love to attain this end. God is the source of these acts (cf. 1 Cor. 8:3). He awakens the faith which comes into action in love (Gal. 5:6). He pours forth the Spirit who frees us for loving activity (Gal. 5:22). For Paul this new love is supremely brotherly and sisterly love (Gal. 6:10) in a fellowship that is based on Christ's mercy and Christ's death. Love builds up (1 Cor. 8:1); it builds the work of the future. In it the power of the new age breaks into the present form of the world. This is why it is always central when linked with faith and hope (cf. 1 Th. 1:3; Col. 1:4-5). Love is the greatest of the three because it alone stretches into the future aeon (1 Cor. 13:14).

2. James. James shows in practical fashion what it means that faith works by love, e.g., not despising the poor (2:14), or not withholding rights (5:1ff.). Love is the law of the new kingdom (2:8), demanded and made possible by faith. It holds fast to God in trial and is strong in perseverance (1:2ff.).

3. John. John stresses the love of the Father for the Son (Jn. 3:35). The love of God reaches us through him (Jn. 17:23ff.). The death of the Son crowns and releases it. This is a condescending love, yet it achieves victory in moral action. Our own love is here again supremely a love of the brethren. Love of God is the final reality for the fellowship, and abiding in this love is the law of its life (Jn. 15:9-10). The one law of love is constantly repeated in the Epistles of John with no particular specifications except that it be in deed and not in word only (1 Jn. 3:18). In Revelation the main demand is for a love for God that will not be overthrown by persecution (cf. 2:4; 12:11).

F. The Post-Apostolic Period. Early formulas are handed down here with some infusion of new ideals. 1 Clem. 49-50 demonstrates an ongoing awareness of the

B. Linguistic History. In classical usage the term can mean both "announcement" and "order." The former can cover both the act and the content. In the LXX the reference may be to both good news and bad (Prov. 12:25; 1 Sam. 4:19). Is. 28:9, referring to the prophets, might have influenced 1 Jn. 1:5.

A. In the NT. This word, rare in the NT, occurs twice in 1 John (John avoids the *euangel-* group). The reference in 1:5 is to the word of Jesus (the reading *euangelia* is a mistaken commentary), while 3:11 has in view the command implied in proclamation (*euangelia* has some support here).

angelia.

Expectation of one coming divine messenger may also be found in Hellenism, though Jesus himself will not be called *angelos*, since he is above all angels. This expectation is richest in the Mandaeen writings, but these are probably post-Christian. Mission is important in the OT too (cf. Isaiah and also the hope of the coming prophet). The difference lies in the content, namely, who sends whom, with what message, and to what end. The NT sums all this up in the name of Jesus. Its emphasis also falls on the act, so that the verbs of sending and telling are more prominent.

"Message" is an important concept in the NT, and the terms for "to tell," "declare," "proclaim," help us to understand the main word *euangelizesthai*. They come from the rule of God. Respect for government results in a sacral evaluation of the messenger. The cult of the human ruler provides a direct antithesis to the divine lordship. A parallel also exists in the sense of mission (Socrates) and in the missionary word of aretalogies.

angelia [message], *angello* [to announce], *anangello* [to tell], *apanangello* [to report], *diangello* [to proclaim], *exangello* [to publish abroad], *kaiangello* [to proclaim], *prokaiangello* [to foretell], *kataangellos* [herald]

Hagar, Sarah's maid, is the bondswoman who paradoxically typifies external Judaism (Gal. 4:24-25) in contrast to the freewoman Sarah who typifies the pure Judaism represented by the community. Some rabbis esteemed Hagar for the revelation that God gave her according to Gen. 16:13. She is equated with Sinai either because this is in the land of Ishmael or because of the similarity to the word *hajar* found in some Sinaitic place names.

Hagar [Hagar]

→ *phileo*
 not desire but gives. being itself totally dependent on the merciful love of God, practices a love that does through *eros*, and vainly trying to transcend itself by sublimations of *eros*, the church, sometimes as asceticism, more commonly as community love. In a world perishing *agape* and *agapan* have become stock terms for God's work and for Christian piety, supremacy of love and its practical significance for the community and the world.

angéllō. The only sure attestation of this in the NT is in Jn. 20:18, where it perhaps has a sacral nuance in the Easter context. Resurrection and proclamation are closely related (Rom. 1:3-4). "Running" is a common feature in secular *euangel-*, and the word has a religious tone in an ancient Eleusis document announcing the approach of a sacred procession.

anangéllō.

A. Outside the NT. This word is common in the Koine for *angéllein* (interchangeably with *apangéllein*). It is used for proclamations of kings, reports of envoys, messages of sorrow, communications of various kinds, and, more weakly, letters, the sense being "to tell." It has a sacral tone in connection with divine festivals and the honoring of divine rulers. It is common in the LXX, often with a religious sense: a. The Lord declares what is to come (Is. 42:9); b. God declares his righteousness, his works, his mercy, and his name to the nations (cf. Pss. 29:10; 63:10; 70:15; 91:3; 95:3; 101:22). In distinction from Hellenism, the OT relates this declaring to God's action and command, as well as to such specifically Hebrew concepts as righteousness and mercy. The same thoughts occur in Judaism.

B. In the NT. The usage is secular in Mt. 28:11 but religious in Jn. 5:15 and Acts 16:38.

1. *Mk. 5:14*. The category here is that of miracle stories (cf. Mt. 28:11; Jn. 5:15).

2. *Acts 14:27; 15:4*. The use here resembles that of the Psalms: the recounting of what God has done. Cf. 2 Cor. 7:7; 1 Pet. 1:12; Rom. 15:21.

3. *Acts 19:18*. There is a rare use here for the confession of sins.

4. *1 Jn. 1:5*. In this verse it is the verb for *angelía*, which declares the perceptible word of life. In Jn. 16:13-15 the Paraclete declares things to come. In 16:25 Christ in that hour will "tell" plainly of the Father. According to Jn. 4:25 (a reminiscence of Dt. 18:18? or a reference to the coming prophet?) the Messiah will "tell" all things.

apangéllō.

A. Outside the NT. This word has much the same range of meaning as *anangéllō*, but tends to be more official. Religiously it is used for Hermes, in honors lists, in aretologies, and with reference to divine mission (Epictetus). It is common in the LXX. Mainly secular, it can also denote God's message (Is. 44:8) and cultic proclamation, e.g., of God's might (Pss. 145:4; 71:18).

B. In the NT. Used 25 times in the Lucan writings and 14 times elsewhere, this word occurs

1. in accounts of miracles (e.g., Lk. 8:34, 36, 47; Acts 11:13; 12:14, 17);
2. for God's message in the narrowest sense (Lk. 7:22; Acts 26:20; 17:30);
3. with reference to Jesus as God's Messenger (Mt. 12:18; Heb. 2:12).

diangéllō.

A. Outside the NT. Rare in Hellenism, this word can be used for a military pronouncement (Josephus *Life* 98) or imperial proclamation (Josephus *The Jewish War* 6.96), or religiously with reference to Hermes and the Pythia. Its use in the LXX is sacral: reporting a miracle (2 Macc. 1:33), announcing the sabbatical year (Lev. 25:9), and demonstrating God's power (Ex. 9:16).

B. In the NT. Cultic announcement is denoted in Acts 21:26, while declaration of God's acts is the issue in Rom. 9:17 (quoting Ex. 9:16) and Mk. 5:19. In Lk. 9:60 the

A. In the Greek and Hellenistic World.

1. The *angelos* is a "messenger." His role is sacred and he is protected by the gods. He delivers the message, answers questions, and asks for a reward (cf. Homer, Sophocles). He may also be an envoy, making treaties and delivering official messages. Birds are often messengers of the gods. So, too, are philosophers (Epicurus).
2. Alongside human messengers are heavenly messengers; Hermes is the most prominent. The underworld, too, has its messengers, e.g., Nemesis, Hecate, and lesser beings.
3. Philosophical religion developed the idea of the *logos*, with which Greek thought linked Hermes and Philo the OT angels.
4. Josephus used the word for the ordinary messenger (*Antiquities* 7.249) but also for the OT angels. He called the angel that met Balaam a "divine spirit" (*Antiquities* 4.108). But he avoided Essene speculations about angels (*The Jewish War* 2.142).

[W. GRUNDMANN, I, 74-76]

angelos.

<i>angelos</i> [messenger, angel], <i>archangelos</i> [archangel], <i>isangelos</i> [like an angel]

[J. SCHNEEWIND, I, 56-73]

C. *prokatangello, katangellos*. The verb occurs in the NT only in Acts 3:18 and 7:52. It describes the word of the prophets through whom God himself gives prior intimation. Josephus uses the term with reference to the birth of Moses, the message to Hagar, and Joseph's prediction to the cupbearer. The noun is found in the NT only in Acts 17:18 and carries the sense of "one who proclaims," more as a herald than a teacher. It thus conforms to the general employment of the group.

B. *katangello* in the NT. The word occurs six times in Paul and eleven in Acts. It is always sacred. There is a hint of promise in Acts 3:24, but normally "proclamation" is the meaning. The proclamation is more of acts than of ideas; Jesus has fulfilled what was expected (cf. Acts 4:2; 17:3; 13:38). The language of Acts 26:26 is liturgical. Sometimes there is a missionary thrust, as in Rom. 1:4. Teaching is included (cf. I Cor. 11:23; Col. 1:28). This is taken up into the word of the *Kyrios* and shares the dramatic and eschatological character of the message.

A. *katangello* outside the NT. In the secular sphere the term is used for official reports, while in the religious area it announces games and proclaims festivals. Plato has it for philosophical proclamation. The LXX makes no contribution, but Josephus has the word for God's promise to Abraham and through the prophets.

kat-, prokatangello, katangellos.

exangello. This word occurs only in I Pet. 2:9 in the sense of "publishing abroad"; the style is that of aretalogy and there is allusion to Is. 43:21. Historically the word was used in tragedy for imparting something concealed. Religiously it carried the senses of a. publishing conspiracies; b. declaring what is secret (Socrates, Epicurus); c. extolling mighty works (Aesculapius); and d. making official announcements. In the Psalms it has the same sense of cultic declaration as *ang-* and *apangello*.

disciples are to proclaim God's eschatological lordship, which begins with the proclamation (cf. Mt. 11:5-6; Lk. 9:26; Mk. 4:2ff.).

B. *mal'āk* in the OT.

1. Used for both human and angelic messengers, *mal'āk* is often combined with Yahweh to denote a special angelic being: the "angel of the Lord." This angel has a special commission to help and guide Israel or individual Israelites (cf. Ex. 14:19; Num. 22:22; 1 Kgs. 19:7). He is not so much a mere messenger as an instrument of the covenant and personification of divine aid, turning against Israel only in exceptional circumstances (cf. 2 Sam. 24:17). Sometimes (e.g., Gen. 16:7ff.; Ex. 3:2ff.) he is so closely identified with God as to be almost indistinguishable. He is God, as it were, entering human apperception (cf. the alternation in Gen. 21:17ff.).

2. With the angel of the Lord are other heavenly beings, though these are seldom called angels. Forming God's entourage, they seem to have no autonomous functions and are in no sense objects of worship.

3. Angelology increased after the exile, perhaps under outside influences, or to maintain the divine transcendence. In Job the angels, who are not wholly pure (4:17-18), witness creation (38:7), and help in time of need (5:1). In Ezekiel and Zechariah they are interpreters (Ezek. 40:3ff.). Daniel depicts opposing heavenly forces; Michael is the angel of Israel (Dan. 10:13, 20). Myriads of angels surround God's throne (Dan. 7:10). They are depicted in human form and without wings. Strictly the seraphim and cherubim are not angels (though cf. Is. 6). Demons are not presented as heavenly beings and in view of God's omnipotence have no ultimate religious significance.

[G. VON RAD, I, 76-80]

C. The Doctrine of Angels in Judaism.

1. We see here two conflicting trends as developing angelology is opposed by Greek rationalism. The Apocrypha for the most part stays within OT limits. In apocalyptic literature, however, angels mediate the secrets of nature, converse with figures like Enoch, and are grouped more firmly as good and bad angels. The new teaching became part of popular piety (cf. Tobit), and the rabbis accepted it as an outworking of OT belief.

2. The rabbis could accept angels because angels are not themselves divine but serve to represent God's word and will. They are often introduced to give color to OT stories but without modifying the sense, e.g., at creation or at the giving of the law. They are created and are fully subordinate to God. While they speak for God, and present prayers to him, they do not interfere with the direct relation between the righteous and God.

D. *ángelos* in the NT.

1. The meaning "human messenger" has only a small role in the NT, being applied to the scouts sent by Joshua (Jms. 2:25), the men sent to Jesus by John (Lk. 7:24), those sent ahead by Jesus (Lk. 9:52), and the Baptist as the messenger of the covenant sent by God (Mt. 11:10 and par.).

2. a. The main NT reference is to angels as divine messengers and heavenly representatives (Heb. 12:22; Acts 6:15; Gal. 4:14). As such, angels appeared to Abraham (Heb. 12:2) and Moses (Acts 7:30) and mediated the law (Acts 7:53); perhaps this showed its inferiority (Gal. 3:19).

b. Since God is directly present in Jesus, it is natural that angels should accompany him at high points in his life and ministry: his birth, temptation, passion, and resurrection (Lk. 2:9ff.; Mk. 1:13; Lk. 22:43; Mt. 28:2). But the angels have no independent role, nor do they command interest for their own sakes. Angels will also come with Christ when he returns as Judge (Lk. 12:8-9; cf. 2 Th. 1:7). In Revelation they figure

object of awe, the adjective *hagēs* means "clean," and the verb *hazō* has the sense

A. In Greek and Hellenistic Writings. The old Greek term *hagos* denotes an *hagos*.
In biblical Greek the *hag*-family, which embraces the *hagnos* group, is most extensive and enjoys a very significant history.

hagos [holy], *hagiazō* [to make holy, sanctify], *hagiasmos* [sanctification], *hagiotes* [sanctification], *hagiosyne* [sanctification]

agenealogetos → *gena*

isangelos. This rare word occurs in the NT only in Lk. 20:36. In the resurrection we shall be "like the angels," knowing neither mortality nor marriage (cf. Mt. 22:30; Mk. 12:25). [G. KITTEL, I, 80-87]

archangelos. The idea of archangels is connected with the singling out of individual angels. Josh. 5:14 mentions a captain or commander of the Lord's army. Michael is a chief prince or angel in Dan. 10:13; 12:1. Later we read of four, six, or seven special angels. The LXX does not use the term *archangelos* but Philo has it for the *logos*. The NT shows no great interest in the theme. 1 Th. 4:16 says that the call of the archangel will ring out at Christ's coming, and Jude 9 identifies Michael as an archangel.

5. The idea of guardian angels is taken over from Judaism. Acts 12:15 assumes a resemblance between the angel and the person. In Mt. 18:10 the angels remind us that little ones are important to God and should be to us. The reference in 1 Cor. 11:10 might be to erotic desires of angels but is more probably to the propriety they require. In Rev. 1:20 and 2-3 the angels of the churches could be bishops but in context are more likely supporting angels, especially since bishops were not exalted above the churches in NT days.

4. Fallen angels → *daimon*.
The idea of guardian angels is taken over from Judaism. Acts 12:15 assumes a resemblance between the angel and the person. In Mt. 18:10 the angels remind us that little ones are important to God and should be to us. The reference in 1 Cor. 11:10 might be to erotic desires of angels but is more probably to the propriety they require. In Rev. 1:20 and 2-3 the angels of the churches could be bishops but in context are more likely supporting angels, especially since bishops were not exalted above the churches in NT days.

3. In Col. 2:18 there is a strong condemnation of any cult of angels. When angels are divorced from God, they must be reckoned among the hostile forces that threaten us (Rom. 8:38), i.e., as elemental or natural angels that might become demonic. Paul does not contest the reality of these but insists on their subjection to Christ (1 Cor. 15:24) and claims the believer's participation in his eschatological victory (Rom. 8:38).
c. In the NT Christ is plainly not one of the angels but is superior to them (Mk. 13:32; Heb. 1:4ff.). If he was made lower than the angels, this merely emphasizes the superiority of his commission (Heb. 2:5ff.). In the same vein Paul attaches little importance to angels. As an apostle he is not under orders from angels (Gal. 1:8). Even the tongues of angels are nothing without love (1 Cor. 13:1). As 1 Pet. 1:12 puts it, angels long to look into the gospel; it was not for them but for us that Christ died (Heb. 2:16).

prominently in the events of the end-time. (Among the rabbis Israel rather than the angels will assist God in the judgment.) Thus the angels take a dynamic part in all the processes of salvation history, and show an interest in individual development within it (Lk. 15:10). Similarly the angel of God, or of the Lord, accompanies the church of God in its mission, acting on the apostles' behalf (Acts 5:19; 12:7ff.), showing them Gods will (8:26; 10:3ff.), and punishing their enemies (12:23).

“to shrink from.” *hágios* is used of sanctuaries (“sacred”) and later of gods and religious practices, though it becomes common only in the Hellenistic period.

B. The Use of Holiness in the OT. Originally Canaanitic, the root *qds* has a basic cultic reference. The ground around the burning bush is holy (Ex. 3:5), as are Gilgal (Josh. 5:15), the temple (Is. 64:10), days (Is. 58:13), offerings (1 Sam. 21:5-7), and tithes (Dt. 26:13). The adjective may be applied to persons and even to God; this produces an ethical association. The verb is versatile, denoting the expressing of a state of holiness (Is. 5:16) or setting in a state of holiness (Ezek. 36:23), or declaring holy (Ex. 19:10), or entering a state of holiness (Josh. 3:5); or being dedicated.

C. The History of the Term in the OT.

1. Preprophetic Period. The word comes to be connected with God’s name, which is the expression of his nature, and thus takes on a moral meaning (cf. Am. 4:2). Profaning God’s name even cultically is a sin (cf. Lev. 20:3; Am. 2:7). The name, which cultic invocation acknowledges, gives holiness a personal dimension. But it also fuses it with divinity in contrast to creatureliness. God’s holiness expresses his divine perfection. His self-revelation is his self-sanctification (Lev. 10:3 etc.). As God, however, dwells among his people through the covenant at Sinai (Ex. 24:4ff.), Israel is to be a people holy to him (Dt. 7:6). She must shun other cults and worship God alone (Dt. 6:4), allowing no place for pagan shrines and their cultic licentiousness (Dt. 23:18). Cultic purity demands personal purity. The ark as the place of God’s presence fills the sanctuary with holiness; in connection with it God is called the “holy God” (1 Sam. 6:20). War and warriors are sanctified through the ark’s presence (Num. 10:35-36), as is the camp (Dt. 23:15).

2. Prophetic Theology.

a. The prophet Hosea develops a contrast between the holy God and sinful humanity (cf. Hos. 11:9). Israel has followed pagan cults and thus come into collision with the holy God (14:1). But by destroying false holiness the holy God gives new life (14:8) in his inconceivable love; thus love is incorporated into the divine holiness even in its opposition to unholy human nature.

b. For Isaiah the holiness of God is his secret essence. This evokes holy awe (Is. 6), a sense of moral uncleanness which must be purged (6:7). God himself effects the atonement. Its goal is that the redeemed, too, will be holy (4:3). Though Israel is in herself unholy, God has bound himself to her. He may thus be called the “Holy One of Israel.” His holiness consumes what is unholy, but in grace he establishes a remnant as his holy people.

c. In the later chapters of Isaiah the Holy One of Israel is more fully manifested as the God of redemption rather than judgment. God is incomparable (40:25). In his holiness lies his mystery (45:15). This mystery is redemption; hence salvation and holiness are now firmly related (45:18ff. etc.). God’s holy ways differ from ours, but for this very reason his holiness issues in a new creation.

3. The Postexilic Period.

a. Two intermingling streams may be seen here, the priestly-cultic and the prophetic-ethical. The law enshrines the former; it endows priests and people with cultic holiness. The Psalms belong to this sphere, but show that it could include a strong spiritual element. Israel is holy because the Holy Spirit is present within her (cf. Ps. 51:11).

b. The apocryphal writings maintain the cultic tradition with frequent references to the holy city, temple, altar, sabbath, garments, candlestick, oil, swords, books,

- b. The Spirit is active at the birth and especially the baptism of Christ, which
 a. The Spirit's holiness is inseparable from Christ's.

3. The Holy Spirit

achieving our expiatory sanctification (*hagiazain*) (9:25ff.; 2:11; 9:13).
 priest as well as victim, going into the antitype of the holy of holies for us and
 cultic mission as the holy sacrifice offered vicariously for others. In Hebrews he is
 same predicates of holiness and truth as God. As the holy servant in Acts he has a
 sanctified by God and dispensing anointing with the Spirit. In Revelation he has the
 and inaugurating the pneumatic age. He is confessed as the holy one in Jn. 6:69,
 rests on the virgin birth and his being a bearer of the Spirit, confronting evil spirits
 6:69; Rev. 3:7; Acts 3:14). But the description is ancient and significant. In Luke it
 2. *Jesus Christ as hagios*. Jesus is seldom called holy (cf. Mk. 1:24; Lk. 1:35; Jn.
 6:9; Lk. 11:12).

1:15-16). God's name, i.e., his revealed but distinct person, is to be hallowed (Mt.
 John, God is the holy Father (17:11). The holy God calls for holy people (1 Pet.
 nature (Rev. 4:8). It embraces omnipotence, eternity, and glory, and evokes awe. In
 1. *The Holiness of God*. On an OT basis, holiness is here seen to be God's innermost

E. *hagios* in the NT.

[K. G. KUHN, I, 97-100]

from licentiousness, so that holy and chaste came to be largely synonymous.
 consists negatively of separation, i.e., from the Gentiles, from sin, and especially
 d. Those who keep the law, and the righteous of the OT, are also holy. Holiness

scrolls.
 sacred, and writing them is a holy task. The hands must be washed after touching the
 Scripture" is infrequent. Reading Scripture is a sacred action. The scrolls, too, are
 c. Scripture is holy as God's word, especially the law, though the phrase "Holy
 move of ethical action.

with God or Israel as subject. Hallowing the name by keeping the law became a chief
 the replacement of the proper name as well as to the expression "to hallow the name"
 rabbinic texts. God's Spirit is also called holy, but above all his name, which led to
 near in a trust sustained by fear. He is thus the Holy One in Sirach, Enoch, and later
 b. God is holy as Judge and King. But he is known as such by those who draw

is a phrase for "to-marry."
 the hair of Nazirites and the body can be called holy. "To-dedicate-to-oneself-a-wife"
 but with no precise definition. Sometimes systematization is attempted. In a new use
 a. The rabbis follow OT usage in calling the temple, priests, sacrifices, etc. holy.
 D. The Concept of Holiness in Rabbinic Judaism.

[D. PROCKSCH, I, 88-97]

consideration for readers to whom *hagios* etc. must have sounded strange.
 applying it most often to the temple (also the land). He adopts this course out of
 sense of "lofty"). Josephus uses *hagios* sparingly (e.g., in describing the cultus),
 (the macrocosm), or the mind (the microcosm), or the soul "holy" (largely in the
 so doing he relates holiness to alien philosophical concepts, e.g., when he calls heaven
 4. *Philo and Josephus*. Philo adopts the cultic usage of the OT but allegorizes it. In
 for the temple and avoiding *hieron*.

have tried to give it a distinctive Hebrew nuance, e.g., by using *ta-hagion* or *ta-hagia*
 holy. The LXX translators, in choosing the Gk. *hagios* for the Hebrew term, seem to
 priesthood, people, and covenant. But God, heaven, the angels, and the Spirit are also

initiates the age of the Spirit. After the resurrection Christ imparts the Spirit to the disciples (Pentecost). The Spirit is now manifest, so that resistance is unforgivable. Baptism is now in the Spirit's name as well as the Father's and the Son's.

c. Luke especially likes the phrase "holy Spirit" in both the definite and indefinite form. He wants to distinguish God's Spirit from other spirits and stresses the charismatic rather than the cultic element.

d. Paul has a more personal emphasis and maintains but spiritualizes the cultic aspect, e.g., the church or Christians as a holy temple indwelt by the Spirit (Eph. 2:21; 1 Cor. 6:19; cf. Rom. 15:16; 2 Cor. 13:13; 1 Th. 4:8). Baptism and the eucharist (1 Cor. 12:13) are signs of the cultic community denoting its fellowship with Christ's death and resurrection.

4. *The Holiness of the ekklesia.* Again on an OT basis, the Christian fellowship is holy as a temple of the Spirit centered on Christ as the holy servant. As a holy people, Christians are to be holy (1 Pet. 2:9; 1:16). They are sanctified by Christ (1 Cor. 1:2). In him Gentiles are now numbered among the saints (Eph. 2:19). The churches as well as the church are holy (1 Cor. 14:33). Holiness is by the calling of grace in Christ (Rom. 1:6; 1 Cor. 1:24; Phil. 1:1), not by nature. The holy people has a divine inheritance (Eph. 1:18; Col. 1:12; cf. Deuteronomy).

5. *The Holy Life of Christians.* Christians are to offer themselves as holy sacrifices (Rom. 12:1). As a result the cultic impinges on the ethical, and purity is stressed (cf. Mt. 5:8). The mutual service of love gives expression to this (Gal. 5:13; Rom. 15:25; 16:2). The holy kiss seals it (1 Cor. 16:20). Those sanctified in Christ sanctify their family circles (1 Cor. 7:14). Holiness here has a moral content and stands opposed to impurity, especially in Gentile sexuality (Acts 10:14; Eph. 5:5). Its cultic reference keeps it from being mere morality. Holiness in this sense is a principle of judgment (1 Cor. 6:2). Believers will judge—hence faith may itself be called holy (Jude 20).

6. *The Ecclesia triumphans.*

a. The holy angels belong to the church triumphant (Mk. 8:38 etc.); they will return with Christ (cf. 1 Th. 3:13, though this verse may refer to, or include, departed saints, cf. 2 Th. 1:10).

b. Christians also belong to it as the saints (Rev. 14:12; 17:6). The holy will be holy still (Rev. 22:11)—not self-sanctified, but sanctified by God. Holiness is a central determination of Christians as already they worship God, reconciled by Christ's holy offering and constituted the temples of the Holy Spirit.

hagiázō. This is mostly a biblical term and means "to consecrate" or "to sanctify." God is asked to sanctify his name (Mt. 6:9). Jesus sanctifies himself (Jn. 17:19) and his church (Eph. 5:26)—a divine work. The Father sanctifies Christ (Jn. 10:36; cf. 17:19) with a view to sanctifying the disciples (17:19). The latter takes place through Christ's reconciling work (Heb. 2:11; 10:10). For Paul we are thus "the sanctified" (1 Cor. 1:2), and this is a state (1 Cor. 6:11). The sanctified have an inheritance (Acts 20:32). They are to sanctify Christ in their hearts (1 Pet. 3:15), being holy in conduct as Christ makes them holy by indwelling them (1:16).

hagiasmós. Deriving from the verb, this term means "sanctifying." It is rare in the LXX and occurs in the NT only in the epistles. Only a holy person can "sanctify," so divine sanctifying precedes any process of sanctifying (cf. Rev. 22:11). It is God's will (1 Th. 4:3) and finds expression in life (4:4). The body must be yielded to sanctification (Rom. 6:19). Christ and the Spirit effect it (1 Cor. 1:30; 2 Th. 2:13; 1 Pet.

1:2). It implies conduct in 1 Tim. 2:15 and is a moral goal in Heb. 12:14. It is thus the moral result of Christ's atoning work.

hagiotēs. This word denotes "sanctification." It is an essential attribute of God that we are to share (Heb. 12:10; cf. 1 Pet. 1:15). In 2 Cor. 1:12 the link with "sincerity" causes difficulty if both refer to God; hence some prefer the reading "simplicity and sincerity," which would confine *hagiotēs* to Hebrews.

hagiosyne. This rare word denotes sanctifying as a quality. In the NT only Paul uses it (Rom. 1:4; 2 Cor. 7:1; 1 Th. 3:13). In Rom. 1:4 it refers to a different principle of life from that of "the flesh" (v. 3), i.e., divine, not natural. In 2 Cor. 7:1 and 1 Th. 3:13 the divinely effected condition is to find completion in moral dedication in the form of purity. [O. PROCKSCH, I, 100-115]

agnōō [to be ignorant], **agnōēma** [ignorance, error], **agnōia** [ignorance], **agnōsia** [ignorance], **agnōstos** [unknown]

agnōō, agnōēma. Used with all the nuances of knowledge, these words denote "being mistaken" or "in error" as the character of action (cf. 1 Tim. 1:13). Ignorance of self is meant in Heb. 5:2. "Not recognizing" in 1 Cor. 14:38 means rejection ("not being recognized" by God). Not knowing God is meant in Rom. 10:3, and Christ in 1 Tim. 1:13. This ignorance entails disobedience (Rom. 10:3); hence it is not just pardonable lack of information but a failure to understand that needs forgiveness.

agnōia, agnōsia.

1. *Philosophical and Legal Usage.* *agnōia*, while used of specific ignorance, could also denote ignorance in general as the opposite of wisdom as well as knowledge (cf. Stoicism). Ignorance of self and of God (also of evil) would be included, so that ignorance itself would then be the true evil. In legal usage ignorance of the law is the main point; cf. Lev. 22:14 in the LXX (extended to "unintentional sin" in Lev. 5:18). Philo opposes *agnōia* to *epistēmē* (cf., e.g., *On Drunkenness* 154-61). *agnōia* can also be equated with heathenism (Wis. 14:22; Josephus *Antiquities* 10.142). Among the rabbis knowledge of the law is a presupposition of piety. The legal use recurs in Hermas *Similitudes* 5.7.3. "In ignorance" is used in the NT only in Acts 3:17; the idea of ignorance of God may be found in Acts 17:30; cf. Eph. 4:17-18; Ignatius *Ephesians* 19.3; Justin *Apology* 61.10. *agnōsia* (Job 35:16 LXX; 1 Pet. 2:15) has the same force as *agnōia*.

2. *The Dualistic Usage of Hellenism.* Both words occur in Gnosticism for lack of knowledge essential to salvation. We suffer from this prior to revelation and through bondage to the senses. The NT adopts this usage (cf. Acts 17:30 etc.) but with different ideas of sin and grace.

agnōstos. Found in the NT only in Acts 17:23, this word denotes "unknown" or "unrecognized." The phrase "unknown God" does not occur in the OT, though the heathen do not know God (Ps. 79:6) and Israel does not know other gods (Hos. 13:4). The rabbis think the Gentiles have some knowledge of God but call God's ways unknown. Neither the Greek nor the Jewish world believes God is unknowable, though Plato thinks he is inaccessible to the senses. An altar to the unknown God would simply imply uncertainty as to the god to which it should apply. Scepticism, of course, questions all knowledge, and Gnosticism thinks God can be known only supernaturally, but Socrates, Aristotle, and the Stoics accept God's knowability.

[R. BULTMANN, I, 115-21]

hagnós [pure], *hagnízō* [to purify], *hagneía* [purity], *hagnótēs* [purity],
hagnismós [purification]

hagnós. Originally meaning “what awakens awe,” this word for “pure” is used cultically in the LXX (2 Macc. 13:8), though also for the inner disposition (Prov. 20:9) and for chastity (4 Macc. 18:7-8). Uncommon in the NT, it signifies “moral purity” (1 Jn. 3:3; 1 Tim. 5:22; Jms. 3:17), “innocence” (2 Cor. 7:11), and “chastity” (2 Cor. 11:2).

hagnízō. Used in the LXX for “cultic qualification,” this term occurs in Jn. 11:55 and Acts 21:24; 24:18 for cultic purifying as practiced by Jews and Jewish Christians. It can then relate to moral purifying, as in Jms. 4:8; 1 Pet. 1:22; 1 Jn. 3:3.

hagneía. This denotes cultic purity in the OT, moral purity in 1 Tim. 4:12; 5:2.

hagnótēs. This term, not used in classical Greek or the LXX, denotes moral purity in 2 Cor. 6:6.

hagnismós. This word signifies cultic purification (Num. 8:7) or dedication (Num. 5:5) in connection with a vow (Acts 21:26). [F. HAUCK, I, 122-24]

agorázō [to buy, redeem], *exagorázō* [to redeem]

A. The Sacral Manumission of Slaves. As on Delphic inscriptions, this is a legal form of self-manumission whereby the god purchases the slave, using the slave's own money for the transaction. There was no sacral redemption in the OT temple, but manumission took place in the synagogue and church, and the Jewish world applied the idea of redemption religiously.

B. *agorázō*.

1. Meaning “to buy,” this word is used by Paul in 1 Cor. 6:20; 7:23 to signify our being redeemed (and therefore free except in relation to God). In Rev. 5:9 the Lamb has bought us for God with his blood.

2. According to Rev. 3:18 real instead of sham gold is to be bought, i.e., from Christ.

C. *exagorázō*.

1. Not used in the LXX, this term refers in the NT to Christ's redeeming work, the stress now being on purchase to freedom from the law (Gal. 4:1ff.). God, of course, pays the price himself in Christ, meeting the law's claim and thus giving true freedom through justification by faith (Gal. 3:24-25). Redemption is needed because the law is God's holy ordinance and eternally valid. Hence in the transition to freedom sinfulness is exposed and forgiveness is experienced in Christ. Yet redemption is not a transactional “buying” of God's favor. While Christ undoubtedly obeys and serves God, God himself acts in him on our behalf and toward us. Hence redemption is not to be severed from the “we” who by it are put back in fellowship with God by faith.

2. The word means “to buy up” in Eph. 5:16; Col. 4:5, i.e., “make the most” of the time (*kairós*), or the opportunities it offers. [F. BÜCHSEL, I, 124-28]

agrypneō → *egeirō*, *grēgorēō*

a. *agon* means place of assembly, then place of contest, then contest, then conflict. It is often applied figuratively to life as a struggle with a prize (Plutarch, Philo; Wis.

A. Hellenistic Usage.

agon, agonizomai, etc.

This group, rare in the LXX and NT, is used frequently in relation to the stadium.

agon [conflict, fight], *agonizomai* [to strive against], *epagonizomai* [to contend], *katagonizomai* [to subdue], *agonia* [conflict]

prosaogē. Found three times (Rom. 5:2; Eph. 2:18; 3:12), this word has the same range as *prosachein*, but some take it transitively as "introduction," others intransitively as "approach." In Christ, however, this is immaterial, since we "move toward" God as we are "led." "Access" is perhaps the best rendering so long as we recall that Christ himself is our access (the door, Jn. 10).

[K. L. SCHMIDT, I, 128-34]

or superimposed. Of God's saving work, which can be grasped only as different aspects are set alongside d. These meanings are not contradictory or artificially read in, but point to the richness another idea is that God "brings" us to his side, i.e., reconciles us (cf. Num. 16:5). ceremonial sense of "presenting" at court. c. Since God takes the initiative in all this, is that Christ leads us to the judgment which is also grace. This merges into the a legal use, e.g., in Ex. 21:6; Acts 16:20 (bringing for judgment); the suggestion here etc. suggest the more specific sense of "presenting for dedication." b. There is also "to sacrifice," in both secular Greek and the LXX (cf. Ex. 29:20). Yet Num 8:9-10 interest arises with the cultic use in 1 Pet. 3:18. a. A general meaning is "to offer," *prosaō*. This is used transitively three times and intransitively once. The main

or progressives (cf. 1 Cor. 4:6).

gested alternative, but perhaps the opponents thought of themselves as "go-aheads" obviously demands "following" or discipleship. In 2 Jn. 9 "going astray" is a sug- (Heb. 7:18). The sense may just be chronological in the two latter cases, while Christ (Mk. 10:32) and to the preceding of prophecy (1 Tim. 1:18) and the commandment *prosaō*. Used both transitively and intransitively, this refers to Christ's "preceding"

means "role," the idea would be that its "part" is played.

tense shows that the great eschatological change is already taking place. If *schemata* The sense in 1 Cor. 7:31 (cf. 1 Jn. 2:17) is "to pass away" (cf. Mt. 5:18). The present reference to Jesus "passing by" (perhaps sometimes introductory, e.g., in Mk. 1:16).

paragō. This is found only intransitively in the NT, e.g., in Mt. 9:9, mostly with

2 Tim. 3:10 (cf. "ways" in 1 Cor. 4:17).

its results, i.e., breeding, behavior. This may well be the background of the use in of life." In ordinary parlance the word came to have special reference to education or *agogē*. Used only in 2 Tim. 3:10, this word denotes "orientation," hence "manner

agogē [manner of life], *paragō* [to pass by], *proagō* [to precede], *prosaogō* [to approach], *prosaogē* [access]

4:2). *agōnizomai* means “to carry on a conflict, contest, debate, or legal suit,” and can also be figurative.

b. The imagery of the contest also occurs in Hellenistic Judaism, e.g., in Philo *On Husbandry* 112; cf. the martyrs in 4 Macc. 17:10ff. and Job in Test. Job 4 and 27.

B. *agōn, agōnizomai* in the NT.

a. Striving for the goal is the first thought here (Lk. 13:24). Exertion (1 Th. 2:2) and a concentration of forces (Col. 1:29; cf. 2 Tim. 4:7-8) are both necessary.

b. Striving also calls for denial (1 Cor. 9:25), the setting aside of provisional ends (1 Cor. 9:27). This is not asceticism but athletic discipline (2 Tim. 4:5). It is not contempt for the world but a right ordering of priorities.

c. Little reference is made to antagonists, but obstacles and dangers have to be faced (cf. 1 Th. 2:2; 2 Cor. 7:5; Jude 3).

d. Martyrdom is the final conflict (cf. 2 Tim. 4:6; Heb. 10ff.)

e. The goal is not just our salvation but that of others too (Col. 1:29-30). Paul struggles “for” the church (Col. 2:1-2; cf. 4:12-13). Prayer is crucial here (Col. 4; Rom. 15). So is unity in the Spirit (Phil. 1:27ff.). The gospel brings conflict to the entire Christian life, but as we pray and stand together the sign of the cross is a sign of victory.

C. *agōn, agōnizomai* in the Early Church. Pauline ideas recur in 1 Clement. Barnabas summons us to conflict (4.11). 2 Clement depicts the contest in the arena (7). Martyrdom and asceticism are later the leading forms of conflict, especially martyrdom (Tertullian *To the Martyrs* 3).

agōnía. This word means “conflict,” “tension,” “focusing of powers.” In Lk. 22:44 it denotes concern for victory before the decisive struggle (cf. Lk. 12:49-50).

→ *athlêō*

[E. STAUFFER, I, 134-40]

Adám [Adam]

A. Early Christian Usage.

1. *Adam as the First Man*. 1 Tim. 2:13-14 appeals to Adam as the first man when arguing for a right man/woman relation on the grounds that Adam was made first and Eve was deceived first.

2. *The NT Typology Adam/Christ*. Adam is Christ’s antitype in Mk. 1:13; Rom. 5:12-21; 1 Cor. 15:22, 45-49. In Mk. 1:13 Christ reverses Adam’s fall and reopens paradise (cf. the genealogy in Lk. 3:38). Paul uses the typology to show the universality of grace (Rom. 5:12-21), to establish the certainty of resurrection (1 Cor. 15:22), and to indicate that we will have spiritual bodies (1 Cor. 15:44ff.; cf. Gen. 2:7 LXX). With respect to our earthly bodies we are like the first Adam, with respect to our resurrection bodies we will be like the last Adam (1 Cor. 15:48).

B. *The Origin of the Typology Adam/Christ*. The rabbis do not call the Redeemer the last Adam, but the ideas occur that the first man was ideal, that the Messiah will restore the glory lost at the fall, and that the Messiah is preexistent (cf. Philo). Paul adopts these ideas but gives them an eschatological thrust: Adam is the head of this aeon, but Christ is at the head of the new aeon of God’s perfect and redeemed creation.

→ *huiós tou anthrōpou*

[J. JEREMIAS, I, 141-43]

gushed from what is impious. The rootage in law forms a link with the LXX.

1. The term means "violator of the law." What is against custom is usually distinguished from what is impious. The rootage in law forms a link with the LXX.

A. The Development of the Concept *adikos*.

adikos [unrighteous], *adikia* [unrighteousness], *adikēō* [to do wrong], *adikēma* [wrongdoing]

adīkritos → *krino*

→ *abyssos*

[J. JEREMIAS, I, 146-49]

and Hades (Rev. 1:18). here is that Christ preaches in Hades (1 Pet. 3:19ff.) and that he has the keys of death Jesus is the Lord of Hades (Mt. 16:18; Acts 2:31). The descent shows this. Distinctive believers are secure from Hades (Mt. 16:18) and go to be with Christ (Lk. 23:43). 2. *The Early Christian Reconstruction*. Faith in the risen Lord gives assurance that wicked (Lk. 16:23; Rev. 20:13-14).

5:8), or under the altar (Rev. 7:9). Hence Hades is sometimes just the abode of the but elsewhere believers are in paradise (Lk. 16:9, 23ff.), or with the Lord (2 Cor. a. There is no soul-sleep. b. One goes down into Hades (Mt. 11:23; 12:40). c. The stay is limited (Rev. 20:13). Sometimes all the dead seem to be in Hades (Acts 2:27).

1. *The Link with Judaism*. The NT view is close to that of Judaism (cf. Lk. 16).

B. *hades* in the NT.

c. The good were finally thought to be already in bliss (Lk. 16:9, 23ff.).
 a. Used for the Hebrew Sheol, the realm of the dead, this term came to denote the place of temporary sojourn prior to resurrection (cf. Is. 26:19).
 b. In this place the good were then seen to be separated from the bad (Eth. En. 22; cf. Lk. 16:23, 26).

A. *hades* in Later Judaism.

hades [Hades]

2. *Spiritual Brotherhood*. *adelphos* also refers to fellow believers some 30 times in Acts and 130 in Paul. This usage has an OT and Jewish basis (cf. Acts 3:22; Mt. 5:22-23; Acts 2:29; 3:17, etc.). Jesus uses the term in Mt. 23:8; 25:40. Christians are his brethren (Rom. 8:29) and are to love one another as such (1 Jn. 2-3). *adelphotes* denotes the brotherhood (1 Pet. 2:17) and means brotherly disposition in Hermas (*Mandates* 8, 10).

Lk. 12:13; and Mk. 10:29-30.
 3:31ff., and to various other brothers, e.g., in Mk. 12:19-20; Lk. 15:27; Lk. 16:28; Mt. 1:2, to brothers among the disciples in Mk. 1:16, 19, to the brother of Mary and Martha in Jn. 11:2ff., to Paul's sister in Acts 23:16, to brothers of Jesus in Mk. 1:2, to brothers among the disciples in Mk. 1:16, 19, to the brother of Mary and

adelphos [brother], *adelphē* [sister], *adelphotes* [brotherhood], *philadelphos* [love of the brethren], *philadelphia* [brotherly love], *pseudadelphos* [false brethren]

2. Yet *ádikos* can have a religious connotation, too (Plato *Laws* 4.716d). The OT strengthens this aspect in the Jewish and Christian spheres (cf. Job 16:12 LXX), which makes *ádikos* a synonym of *asebēs*.

B. The Special Use of *ádikos*, especially in the NT.

1. The NT adopts the OT reference to the "violation of divine law," opposing the wicked to the righteous (cf. Mt. 5:45; Acts 24:15; 1 Cor. 6:1, 9; 2 Pet. 2:9).

2. The word can also mean "unjust" (rulers; God is not unjust [Rom. 3:5]), and "dishonest" (Lk. 16:10), i.e., unfaithful.

3. The reference can be to what is unlawfully gained (Lk. 16:9), or what is of purely illusory value (Lk. 16:11; used with *mammon*).

4. *ádikos* in 1 Pet. 2:19 means "unjustly."

5. *tó ádikon* in the neuter is the opposite of *tó díkaion* or *alētheia*.

adikía.

A. *adikía* outside the NT.

1. The meaning is "unrighteous action," then "unjust act."

2. Further definition is given by the element of lawlessness, the opposing to righteousness, and the opposing to truth or truthfulness.

3. Distinction is made from what is impious, but there is an association, and in the OT *adikía* is primarily "sin against God" (cf. Is. 43:24-25; Jer. 31:33), though it may be "dishonesty," "injustice," "unreliability," or "apostasy."

4. In apocalyptic the last time will be one of general *adikía*, "unrighteousness."

5. *adikía* may be used in the genitive for an adjective (cf. Lk. 16:8; 18:6).

B. *adikía* in the NT.

1. Apart from 2 Cor. 12:13, the instances all give the term basic significance.

a. As the opposite of *dikaíosynē*, it denotes "violation of the divine law," heading the list of vices in Rom. 1:29. It also means "legal injustice" (Rom. 9:14). It can have, too, the nuance of "unfaithfulness" (Rom. 3:5). In Rom. 6:13 it is a controlling force.

b. As the opposite of *alētheia*, it is linked with self-glory in Jn. 7:18. Delight in it is contrasted with believing the gospel (2 Th. 2:12). Love obeys the truth and hence finds no joy in *adikía* (1 Cor. 13:6). In it the truth is suppressed (Rom. 1:18). It involves a denial of correct doctrine (2 Tim. 2:19).

2. a. *adikía* is connected with *asēbeia* in Rom. 1; it arises out of false worship, the distinction between law and religion being thus transcended.

b. It is defined as sin against God (cf. Acts 8:23; 1 Jn. 1:9; 5:17).

3. An eschatological reference may be seen in 2 Th. 2:10 and possibly Jms. 3:6; Acts 1:18; 2 Pet. 2:13, 15.

4. The genitive occurs for an adjective in Lk. 16:8; 18:6. Lk. 16:9 perhaps means, not that possessions as such are evil, but that they are gained by trickery (cf. the publicans), or that they are illusory and deceitful.

adikéō.

A. *adikéō* outside the NT.

1. "To do wrong," "to be in the wrong, or mistaken," is the general sense.

2. Relationship to God or the gods may be in view. In the LXX, then, it means "to sin against God" (e.g., 2 Sam. 24:17; 2 Chr. 26:16), sometimes synonymous with

odo ("To sing" is either transitive or intransitive; thus in the NT Rev. 5:9 has "sing a song" and Eph. 5:19 "sing to the Lord." Parallels are *legēin* in Rev. 5:13 and *psallein* in Eph. 5:19.)

ode (→ *psalmos, hymnos*). a. "Song," or b. "a song," not distinguished precisely in the NT (as later) from *psalmos* or *hymnos*.

The ode is a cultic song of the community sung in worship. It is "spiritual," i.e., has a measure of inspiration (Eph. 5:19). Hence it is not an expression of personal feeling or experience but a "word of Christ" (Col. 3:16). It thus speaks about Christ or God's saving acts in him. It does so for edification rather than evangelism. The "new song" of Revelation (e.g., 5:9) suggests eschatological fulfillment: God's new work is the theme.

[H. SCHLIER, I, 163-65]

odo [to sing], *ode* [song]

adokimos → *dokimos; adynatos; adynateo* → *dynamai*

[G. SCHRENK, I, 149-63]

B. *adikēma* in the NT. The three examples in the NT conform to the use of *adikēo*. In Rev. 18:5 the plural stresses the abundance of wicked deeds. Violation of the Jewish law is meant in Acts 24:20, criminal violation of Roman law in Acts 18:14.

A. *adikēma* outside the NT. The meaning is "act of wrongdoing." Not common in the LXX, it most frequently means "breach of the law" or "sin against God" (cf. Is. 59:12; Jer. 16:17). It is more common in Josephus and Philo, usually with a sense of action against divine as well as human law.

adikēma.

by *hamartanein*.

In general *adikēin* is not a strongly nuanced term in the NT, being largely replaced e. Examples of the passive are Acts 7:24; 1 Cor. 6:7.

d. For the double accusative cf. Acts 25:10; Gal. 4:12; Philm. 18, and perhaps Lk. 10:19.

c. Revelation often has the accusative of object for judgments on the cosmos (e.g., 7:2-3; 9:4, 19).

b. The accusative of person may be seen in Mt. 20:13 and Lk. 10:19. Acts 7:26 echoes Ex. 2:13. In 2 Cor. 7:2 it is a question of hurting in some way; cf. the power of locusts to inflict injury in Rev. 9:10.

a. The absolute use in the active occurs in 2 Cor. 7:12 ("to do wrong") and in Acts 25:11 ("to be in the wrong"). Judgment for it is held up to view in Col. 3:25.

B. *adikēo* in the NT.

4. It may be used with an accusative of object, or person, or both, or passively for suffering wrong or injury or damage.

3. The wrongdoing may also be toward others (cf. Gen. 42:22), but in the LXX it is still a breaking of God's command.

2. The wrongdoing may also be toward others (cf. Gen. 42:22), but in the LXX it does Philo (*On the Confusion of Tongues* 9-10, 27).

1. Josephus has a similar usage (*Antiquities* 4.150; 6.151); so *hamartanein* and *anomein*.

ázymos → *zýmē*

aēr [air]

For the Greeks the impure air extended to the moon, being then replaced by the pure ether of the starry regions. Spirits inhabited the air. Later Judaism located demons in it, and Paul could thus refer to a prince of the power of the air (Eph. 2:2). Believers will meet Christ in this middle sphere (1 Th. 4:17). "Speaking into the air" in 1 Cor. 14:9 is a proverbial expression, while "beating the air" in 1 Cor. 9:26 is either engaging in a sham fight or striking aimlessly. [W. FOERSTER, I, 165-66]

athanasia → *thánatos*

athémitos [unlawful]

In extra- and post-Attic Greek, "contrary to statute," either cultic or moral and religious. "Lawless" idolatry is a pagan evil in 1 Pet. 4:3. In Acts 10:28 Peter is shown that it is right to do what was previously "unlawful" for him as a Jew, i.e., associate with Gentiles. [A. OEPKE, I, 166]

átheos → *theós*

áthesmos [lawless]

Originally "illegal" or "impious," of acts, foods, persons. In the NT it is used only as a noun and only in 2 Pet. 2:7 (the Sodomites); 3:17 (heretical leaders).

[A. OEPKE, I, 167]

athetēō → *títhēmi*

athlḗō [to strive], ***synathlḗō*** [to strive side by side], ***áthlḗsis*** [fight]

athlḗō means literally "to engage in competition or conflict"; it is also used figuratively in 4 Maccabees. *athlḗō* in 2 Tim. 2:5 suggests the need for exertion, sacrifice, and discipline. *synathlḗō* in Phil. 1:27; 4:3 carries the idea of striving, suffering, and working together. *áthlḗsis* in Heb. 10:32-33 evokes the image of public struggle in the arena. *athlētḗs* is used by Ignatius (*To Polycarp* 1.3) and 1 Clement (5.1) for leaders and the apostles, while Christ is the supreme *athlētḗs* in Acts of Thomas 39.

→ *agōn*

[E. STAUFFER, I, 167-68]

aidios [eternal]

aidios as "everlasting" or "eternal" was common in Aristotle and important to Philo (for God). Rom. 1:20 recalls Philo (and Stoicism) when speaking of God's "eternal"

2:13)—not his material blood, but its shedding in violent death. This guarantees the
4. The blood of Christ is supremely significant in the NT (1 Cor. 10:16; Eph.
and purification (13:11).

order (9:18), to consecrate the tent and cultic vessels (9:21), and to effect atonement
Hebrews blood is shed to ward off the destroying angel (11:28), to institute the divine
probably means incurring wounds rather than suffering martyrdom. According to
of the apostolic decree (Acts 15:9) prohibits murder. Resisting to blood in Heb. 12:4
[prophets, saints, witnesses]. God avenges blood (Rev. 6:10). The Western version
(cf. Mt. 27:4, 24; Acts 5:28 [Jesus] and Mt. 23:30, 35; Lk. 11:50-51; Rev. 16:6; 17:6
3. "To shed blood" is to destroy life, and the phrase can thus be used for killing
the life-bearing blood is a means of expiation (Lev. 17:11).

2. The OT belief in the sanctity of blood underlies the ban on eating it. In sacrifice
use for "descent" or "family" was ancient and widespread.
humanity. Blood carries the ongoing life of the species (cf. Jn. 1:13; Acts 17:26). Its
2:14). The phrase "flesh and blood" is an established Jewish one (though not OT) for
and blood" and as such are frail (Mt. 16:17; Gal. 1:16; 1 Cor. 15:50; Eph. 6:12; Heb.
1. The word *haima* means physical "blood" (Jn. 19:34). We are made of "flesh

haima [blood], *haimatekchysia* [shedding of blood]

→ *aischynē*

cosmos.
relation to neighbor rests on the neighbor's claim rather than a sense of the state or
defined by his relation to himself but by his relation to God and neighbor, and the
use *aidōs*. The reason for this absence of the group is that a Christian's being is not
demeanor" in 1 Tim. 2:9. *aidēsthai* does not occur at all, nor do the apostolic fathers
C. The Early Christian Use of *aidōs*. The only sure instance in the NT is "modest

with face, eye, or mind.
is more common (e.g., Prov. 24:38), and *amides* is often used for "insolent," e.g.,
sense, but in the LXX we find it only in 3 Macc. 1:19; 4:5, though the verb *aidēsthai*
B. The Hellenistic Use of *aidōs*. Philo has *aidōs* in the Greek and later Stoic

lowly birth, or humiliation, though also "disgrace" and even perhaps "ignominy."
b. Early on, it was linked with the distinct word *aischynē*, "shame" at an act, or
lessness or insolence.

then suggest a "sense of shame" but also a "sense of honor" in contrast to shame-
of hospitality, marriage and family, the state and its laws. Applied inwardly, it could
erence, e.g., for God, divine things, rulers, and parents, as well as respect for laws
a. *aidōs* was an old term, rare in Hellenism, revived by Stoicism. It denoted rev-
A. The Greek Terms for Shame and Disgrace.

aidōs [modesty]

[H. SASSÉ, I, 168]

power. Jude 6 ("eternal chains") is the only other instance in the NT. Josephus has
the same word for John's imprisonment "for life" (*The Jewish War* 6.434).

new order (1 Cor. 11:25). This order includes forgiveness of sin (Rom. 3:25; Col. 1:20; Eph. 1:7; 1 Pet. 1:2; 1 Jn. 1:7; Rev. 1:5). Legal and sacrificial images are used in this connection but should not be pressed too strongly. Thus Christ's self-offering is expressed by the idea of his sacrificial blood. Hebrews compares this blood with that of animals (9:12 etc.), but the effect of Christ's blood is ethical (9:14). Fellowship with Christ's blood in the eucharist (1 Cor. 10:16) means union with him who died for us and does not involve blood mysticism, though there is some hint of this in Clement of Alexandria *Paedagogus* 2.2.19.4.

5. In apocalyptic, blood may be used for the color red, indicating eschatological terrors such as war (Acts 2:19), hail and fire (Rev. 8:7), and judgment (Rev. 14:20). Ex. 7:17ff. underlies this use. Wine is the blood of grapes in Gen. 49:11; Dt. 32:14, etc., and the wine harvest is an eschatological image in Is. 63:3; cf. Rev. 14:19-20.

haimatekchysía. This word occurs only in Heb. 9:22 (the first instance) and refers to the shedding of blood in sacrifices, though not specifically to pouring or sprinkling. The point is that the giving of life is the necessary presupposition of forgiveness. Only prefigured in the OT, this has now been effected by Christ. Elsewhere the term occurs only in the fathers, e.g., Tatian *Address to the Greeks* 23.2. [J. BEHM, I, 172-77]

***ainéō* [to praise], *ainos* [praise]**

ainéō. Of the two main senses, "to praise" and "to tell," the former alone is important. The eight instances in the NT refer to joyful praise of God in hymn or prayer by individuals (Lk. 2:20; Acts 3:8-9), a group (Lk. 19:37), the community (Acts 2:47; Rev. 19:5), or angels (Lk. 2:13).

ainos. Meaning "story," "resolve," or "praise," this word occurs twice in the NT (Mt. 21:16; Lk. 18:43) for praise in the religious sense. [H. SCHLIER, I, 177-78]

***ainigma* [riddle], *ésoptron* [mirror]**

ainigma occurs only in 1 Cor. 13:12, which contrasts present and future seeing. It means "riddle" and suggests oracular utterances: God speaks to his prophets (except Moses) in riddles (Num. 12:8), which are equated with visions (12:6). *ésoptron* means "to see in a glass." The rabbis speak of the prophets seeing God in nine clouded mirrors, Moses in one clear one. The point here is not that mirrors in antiquity are necessarily indistinct nor that they give only the reflection, but that this is the form of prophetic revelation. Thus *ainigma* and *ésoptron* both refer to prophetic vision but are not tautological; the former stresses its obscure nature, the latter its general form. We see in a mirror, but only indistinctly as in a riddle. Paul here seems to be following the Hebrew text of Num. 12:8 and rabbinic exegesis. [G. KITTEL, I, 178-80]

***hairéomai* [to choose], *haíresis* [sect, school], *hairetikós* [heretical], *hairetizō* [to choose], *diairéō* [to distribute], *diáiresis* [distribution]**

hairéomai. *hairéō* means "to take," "to win," "to comprehend," "to select" (middle). The last is the sense in the NT, e.g., selective preference in Phil. 1:22; Heb. 11:25, and God's election of the community in 2 Th. 2:13.

airo. The meanings are "to lift from the ground," "to lift in order to carry," and "to carry off."

airo [to lift up, carry off], *epairo* [to lift up]

diaréo, diairesis, diaréo has five meanings: "to dissolve," "to distinguish," "to decide," "to distribute," "to apportion." The last two are most common in the LXX (Gen. 4:7 etc.), and are the obvious meaning in the NT at Lk. 15:12 and 1 Cor. 12:11, where the Spirit allots various gifts to members of the community as he wills. *diairesis* similarly means "separation," "division," and "distribution," e.g., of property. The context of 1 Cor. 12:4ff. shows that the meaning there is "distribution" rather than "distinction"; the one Spirit is seen in the apportionment of spiritual gifts, the one *charis* in the *charismata*, *diairesis* covers both the distribution and what is distributed. Later *diairesis* came to be used for the interminitarian distinction (cf. Origen *Commentary on John* 1.2.10.74).

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hairitiko. This word can denote "one who can choose aright," but in Christianity it was used always for "adherent of a heresy" (cf. Tit. 3:9-10; *Didascalia* 33.31). *hairitiko*. Found only in Mt. 12:18, quoting Is. 42:1 and perhaps reflecting 1 Chr. 28:6; Mal. 3:17, this word means "to choose."

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hairitiko.

1. The sense “to lift up” occurs for raising the hand in an oath (Rev. 10:5), raising the face in prayer (Jn. 11:41), and raising the voice in prayer (Acts 4:24).

2. “To take up and carry” in Mt. 11:29 means obeying God’s will as it is revealed in Jesus in contrast to the yoke of the Torah. Taking up the cross denotes readiness for self-denial (and even martyrdom) in following Jesus (Mk. 8:34).

3. “To carry off” is used of death in Acts 8:33; Jn. 17:15, of depriving of salvation in Mt. 21:43, of taking away knowledge in Lk. 11:52, of removing judgment in Acts 8:33, of taking away guilt by the cross in Col. 2:14, and of the expiation of sin in 1 Jn. 3:5.

Whether the sense in Jn. 1:29 is “to take up and carry,” i.e., in a vicarious bearing of penalty, or “to carry off,” i.e., to remove by expiation, is debatable. If there is a reference to the Servant of the Lord, the former is more likely, but Lamb of God favors the latter: “takes away the sin of the world” (by the atoning power of his blood; cf. 1 Jn. 1:7).

epairō. Used most frequently in the LXX for “to set or lift up,” *epairō* has 1. the religious sense of lifting up in prayer (1 Tim. 2:8; Lk. 18:13; Jn. 17:1), sometimes in a gesture of blessing (Lk. 24:50) or of hope (Lk. 21:28). It can also have 2. the figurative sense “to raise up oneself,” “oppose,” “exalt oneself,” in arrogant assertion against God (2 Cor. 10:5) or others (2 Cor. 11:20). [J. JEREMIAS, I, 185-86]

aisthánomai [to perceive, understand], *aísthēsis* [insight], *aisthētérion* [sense, faculty]

A. The Linguistic Usage outside the NT. The verb has three main references: a. “sensory perception,” b. “perception” or “discernment,” and c. “intellectual understanding.” The noun follows a similar pattern, being “sense” or “organ of sense,” then “discernment,” and finally “judgment.” For Philo *aísthēsis* is the cause of passions, but it may be trained, and it can even be consciousness, with a hint of moral consciousness. Philo often opposes it to *noús* and religious awareness, but he can also say that in action *noús* is dependent on correct *aísthēsis*. *aisthētérion* is “organ of sense” in Philo (even of the *psychē*). In the LXX the group is used first for “sensory perception,” then “perception” in general (Job 23:5), and finally “judgment” or “understanding” pressing on to decision (cf. Prov. 17:10; Is. 49:26; Is. 33:11). In Prov. 1:7 *aísthēsis* can even be compared with wisdom and instruction.

B. The Word Group in the NT. In Lk. 9:45 *aisthánomai* obviously means “to understand.” In Phil. 1:9 *aísthēsis* means “moral discrimination.” In Heb. 5:14 *aisthētéria* (plural) are organs which, when trained, are to distinguish between the good and the bad. Without developed organs of this kind the doctrine of justification (v. 13) will be misunderstood, as by Paul’s Judaizing opponents. [G. DELLING, I, 187-88]

aischýnō [to be ashamed], *epaischýnō* [to be ashamed], *kataischýnō* [to put to shame], *aischýnē* [shame], *aischrós* [shameful], *aischrótēs* [shame]

A. The Linguistic Usage in the LXX. Unlike the *aidós* group, this group was in common use and is thus often found in the LXX. The sense is “to shame,” “put to

shame" (God mostly as subject), "be shamed or ashamed" (personally rather than publicly). The main point of *aischynē* is not "feeling of shame" but "disgrace," i.e., the shame brought by divine judgment, though sometimes with a stress on "being ashamed."

B. The NT Usage. The same meanings are found here: "to shame" (1 Cor. 11:4-5), "to bring to shame" (1 Cor. 1:27), "to be ashamed" (Lk. 16:3), almost "disillusioned" (Phil. 1:20). *aischynē* means "disgrace" (Heb. 12:2; Jude 13), with a play on the sexual sense in Rev. 3:18. *aischros* means "what is disgraceful" (1 Cor. 11:6; Eph. 5:12; Tit. 1:11). *aischrotes* occurs only in Eph. 5:4 where it refers to "shameful talk" → *aidos*

aitēo [to demand], *aitēma* [request], *apaitēo* [to demand back], *exaitēo* [to require], *paraitēomai* [to reject]

aitēo (*aitēomai*).

1. "To demand." In the NT demands are often given a religious application (cf. Lk. 12:48). The Jews demand accrediting signs (1 Cor. 1:22). People will call us to account for our faith, i.e., demand an explanation of it (1 Pet. 3:15).

2. "To request." Found in both the active and the middle with little distinction, the verb in this sense has both a secular and a religious use. In secular usage we may have a transaction (cf. Mk. 6:24-25) or an official request (e.g., Mk. 15:43; Acts 9:2). In religious usage prayer is the most important reference (sometimes juxtaposed with ordinary requests, Mt. 7:9ff.). Jesus never uses this word for his own prayers (cf. Jn. 16:26), perhaps because it involves requests for self, or has an element of demanding, or is less intimate than *erōtāo* (which is used for the disciples' requests to Jesus and those of Jesus to God). The general use does not support distinguishing the active (for uttered requests) from the middle (for inner requests) in Jms. 4:2-3.

apaitēo.

1. "To demand back"—something seized (Lk. 6:30), or "to call in debts"—what is loaned (Lk. 12:48).

2. "To demand"—an account (1 Pet. 3:15).

exaitēo. "To require," "demand the freedom of," "demand the surrender of." The third of these is the most likely sense in Lk. 22:31: Peter is to be handed over for sifting (cf. Job). Jesus allows this, but sustains Peter with his prayer (v. 32).

paraitēomai.

1. "To beg," hence "to beg off" in Lk. 14:18-19 (middle and passive).

2. "To seek to turn aside by asking," suggesting in Heb. 12:19 that what was in Dt. 5:25 a justifiable request (through fear) is a sinful repudiation of divine revelation; in Acts 25:12 Paul will not try to avert punishment by entreaty.

3. "To reject or repudiate" (only in the Pastorals)—myths in 1 Tim. 4:7, contro-versies in 2 Tim. 2:23, widows under 60 in 1 Tim. 5:11, heretics (excommunication) in Tit. 3:10.

4. "To spurn"—used in Heb. 12:25 of refusing to listen to God.

→ *eúchomai*

[G. STÄHLIN, I, 191-95]

aichmálōtos [captive], *aichmalōtízō* [to lead captive], *aichmalōteuō* [to capture], *aichmalōsia* [captivity], *synaichmálōtos* [fellow captive]

1. *Proper Use.* The "prisoner of war" is a miserable person in special need of divine aid (cf. Lk. 21:24). The exile gave the term a religious reference (cf. Ps. 126:1). The messenger of Is. 61:1 proclaims freedom to captives, and Jesus accepts this as a messianic task (Lk. 4:18). Visiting prisoners is a loving duty (Mt. 25:36ff.), and working and praying for release is enjoined (cf. Phlm. 22). God himself grants liberation in Acts 5:19.

2. *Figurative Use.* Imprisonment may be used to denote subjection to error (2 Tim. 3:6) or sin (Rom. 7:23), but also to Christ (Eph. 4:8; 2 Cor. 10:5). Paul calls his helpers "fellow-prisoners," probably not in a literal sense but in the sense of being similarly subject to Christ (cf. "fellow-servants," Col. 1:7; 4:7).

[G. KITTEL, I, 195-97]

aiōn [age, aeon], *aiōnios* [eternal]

aiōn.

A. The Nonbiblical Use. Meanings are a. "vital force," b. "lifetime," c. "age" or "generation," d. "time," and e. "eternity."

The term is used in philosophical discussions of time, usually for a span of time as distinct from time as such (*chrónos*), though for Plato it is timeless eternity in contrast to *chrónos* as its moving image in earthly time (cf. Philo). In the Hellenistic world *Aiōn* becomes the name of the god of eternity.

B. *aiōn* in the Sense of Prolonged Time or Eternity.

1. *The Formulas "from Eternity" and "to Eternity."*

a. The concepts of time and eternity merge in the use with prepositions suggesting indefinite time (Lk. 1:70; Acts 3:21; Jn. 9:32; Jude 13). Sometimes the meaning is "from a remote time" (Lk. 1:70; Jn. 9:32—"never"), but sometimes there is a strong hint of eternity (Lk. 1:55; Jn. 6:51). This is especially true of the plural (Mt. 6:13; Lk. 1:33; Rom. 1:25; Heb. 13:8; Jude 25; cf. also with a past reference 1 Cor. 2:7; Col. 1:26; Eph. 3:11). The double formula "for ever and ever" (Heb. 1:8), especially in the plural (in Paul and Revelation; cf. also Heb. 13:21; 1 Pet. 4:11), is designed to stress the concept of eternity, as are constructions like that in Eph. 3:21 ("to all generations for ever and ever").

b. The usage corresponds to that of the LXX (cf. Am. 9:11; Is. 45:17; Ps. 45:6), the only difference being intensification in the NT.

2. *The Eternity of God.*

a. *aiōn* means eternity in the full sense when linked with God (Rom. 16:26; 1 Tim. 1:17; cf. Jer. 10:10).

b. In the OT this means first that God always was (Gen. 21:23) and will be (Dt. 5:23), in contrast to us mortals. By the time of Is. 40:28 this comes to mean that God

akatharsia, akathartos → *katharos; akartos* → *kaios; akaios* → *kakos; akarpōs* → *karpōs; akatagnōstos* → *gignōskō; akatiktos* → *krtō;*
akatalytos → *lyō; akatastasia, akatastatos* → *kathistēmi*

[H. Sasse, I, 197-209]

aiōnios. An adjective meaning "eternal," and found in the LXX in Pss. 24; 77:5; Gen. 21:33, *aiōnios* in the NT is used 1. of God (Rom. 16:26), 2. of divine possessions and gifts (2 Cor. 4:18; Heb. 9:14; 1 Pet. 5:10; 1 Tim. 6:16; 2 Th. 2:16, and 3. of the eternal kingdom (2 Pet. 1:11), inheritance (Heb. 9:15), body (2 Cor. 5:1), and even judgment (Heb. 6:2, though cf. Mt. 18:8; 2 Th. 1:9; where the sense is perhaps "unceasing"). For a more temporal use, see Rom. 16:25; Phlm. 15.

D. The Personification of *Aion*. Important in Hellenistic syncretism, the personification of *Aion* is absent from the NT (except for a suggestion in Eph. 2:2).

c. The NT took over this concept from Jewish apocalyptic, e.g., Ethiopian Enoch. Similar ideas occur in rabbinic writings and there is hope of a future age in Vergil. In the NT, however, the new aeon is not just future. Believers are already redeemed from this aeon (Gal. 1:4) and taste the powers of the future aeon (Heb. 6:5) which Christ has initiated with his resurrection.

b. Instead of recurrence the antithesis of time and eternity combined with the thought of plural aeons to produce the belief in a new and future aeon (or cosmos or kingdom) which will succeed this one but will be completely different from it. For the present and future aeons in the NT cf. Mk. 10:30; Lk. 16:8; Rom. 12:2; 1 Cor. 1:20; Gal. 1:4; 1 Tim. 6:17; Eph. 1:21; Heb. 6:5 (and with *kairos* instead of *aion*, Jn. 8:23 etc.).

a. If *aion* means "duration of the world," and the plural occurs, the idea is obvious that eternity embraces a succession or recurrence of aeons (cf. Eccl. 1:9-10—though here the aeons are periods of the world, and the biblical concept of creation, and hence of the uniqueness of this aeon, ruled out the idea of an unending series).

3. *The Present and Future aion*. The plural can mean "worlds" along the same lines (Heb. 1:2; 11:3). 2:6; 3:19). The plural with an equation of cosmos and aeon (1 Cor. 1:20; itself (cf. Mt. 13:22; 1 Cor. 7:33) with an equation of cosmos and aeon (1 Cor. 1:20; 2:6; 3:19). From "time of the world" *aion* easily came to mean the "world"

1. *aion as the Time of the World; the End of the aion*. In the plural the sense of *aion* is that of a stretch of time. In particular the word is used for the duration of the world. Thus the same term can signify both God's eternity and the world's duration (cf. the Parsee word *zwan*). The doctrine of creation—an absolute beginning—underlay the distinction in use. *aion* for time of the world occurs in the NT in the expression "end of the aeon" (Mt. 13:39 etc.). The plural in Heb. 9:26 and 1 Cor. 10:11 (aeons) represents no essential change; it merely indicates that the one aeon is made up of many smaller aeons, though as yet the word is not used for a particular period.

C. *aion* in the Sense of the Time of the World.

is eternal, the "First and Last," whose being is "from eternity to eternity" (Ps. 90:2). Eternity is unending time, but in later Judaism it is sometimes set in antithesis to time. The NT took over the Jewish formulas but extended eternity to Christ (Heb. 1:10ff.; Rev. 1:17-18; 2:8). Here again eternity could be seen as the opposite of cosmic time, God's being and acts being put in terms of pre- and post- (1 Cor. 2:7; Col. 1:26; Eph. 3:9; Jn. 17:24; 1 Pet. 1:20).

akéraios [pure, innocent]

The original meanings of *akéraios* are a. "Unravaged," "unharmed," of a city, walls, country. b. "Intact," "innocent." c. "Pure," e.g., of wine, or gold.

The sense is always figurative in the NT: Christians are to be innocent (Phil. 2:15); to maintain their integrity in face of evil (Rom. 16:19). [G. KITTEL, I, 209-10]

akolouthéō [to follow], *exakolouthéō* [to follow], *epakolouthéō* [to follow], *parakolouthéō* [to accompany], *synakolouthéō* [to accompany]

akolouthéō.

A. *akolouthéin* and *hépesthai* in Greek Usage. In Greek the ordinary sense of following led to that of intellectual, moral, and religious following, though for following God, *hépesthai*, not used in the NT, is more common.

B. Discipleship in the OT and Judaism.

1. *The Following of God by the Righteous*. The more common phrase here is "to go after other gods" (Judg. 2:12; Dt. 4:3; Jer. 11:10, etc.), and this is linked with adultery in Hosea (1:2; 2:7, 13). Going after Yahweh occurs in Deuteronomy (1:36 etc.) but does not receive emphasis (except in 1 Kgs. 18:21); this is because of the association with idolatry. Even when Jer. 2:2 refers to going after Yahweh in the wilderness (Ex. 13:21-22), the thought in view is that of marriage. "Walking in God's ways" is the preferred expression (Dt. 5:30 etc.). The rabbis found it hard to conceive of following God, only his qualities (insofar as this is now possible). Philo adopted Greek usage, and Josephus could link *akolouthía* with the law in the sense of obedience to it.

2. *The Following of the Disciple*. Following is literal in the OT (cf. Judg. 9:4; Jer. 2:2). This applies when Elisha is said to follow Elijah in 1 Kgs. 19:20-21. The same is true of rabbis and their students; the former go on ahead, and the latter follow them, but with no suggestion of any figurative significance.

C. *akolouthéin* in the NT. Due to the OT inheritance and the new turn given by Christ's presence, the NT has no reference to "going after" God. The term is reserved for being a disciple of Christ (except when the sense is very general) and is confined to the four Gospels (apart from Rev. 14:4). External following is still involved (cf. Mt. 8:19; Mk. 10:28) but with a total commitment and in an exclusive relation to one who is recognized as not just a teacher but the Messiah. This discipleship brings participation in salvation (Mk. 10:17; Lk. 9:61-62; Jn. 8:12; Rev. 14:4), but also in suffering (Mt. 8:19-20; Mk. 8:34; Jn. 12:25-26). The strength of the figurative use may have been in the presence of sayings like Mt. 10:38, the possibility of discipleship without literally going after Jesus, and the active stress which rules out the use of a noun to express the concept. Since it is the historical Jesus that is followed, it is natural that other terms should be found in the other NT writings to describe the relation to the exalted Lord and his Spirit. Rev. 14:4 simply applies Mt. 10:38 to a particular group.

sower are parables of hearing. Things seen take on significance in what is heard (cf. looked like is of no interest. Seeing is directed to his acts. Parables like that of the said by hearing (cf. Mk. 4:24; Mt. 11:4; Lk. 2:20; Acts 2:33; 1 Jn. 1:1). What Jesus

2. The Hearing of Revelation in the NT.

a. The NT revelation, too, is a word or message. We receive what Jesus did and physical apprehension of God. his law. The voice from heaven rather than the vision becomes the way of direct, (Dt. 6:4ff.; 11:13ff.; Num. 15:37ff.) show that we know God by studying and keeping Recitation of the Shema brings out the importance of hearing, for the passages used 7:17ff.; 8:16ff.). For the rabbis hearing is through reading out loud the holy books.

c. Symbols are important in apocalyptic, but usually in relation to words (Dan. in obedience as true seeking (Jer. 29:13; Mic. 6:8). (Is. 6:1ff.). The decisive call is to hear (Is. 1:2, 10; Am. 7:16). Hearing entails action is face to face with God, they speak (Ex. 33:11). Seeing God is a setting for his word unusual (Ex. 33:11, 20). Seeing God is eschatological (Is. 60:1ff.). Even when Moses seen, the usage is not strict. True vision is dangerous (Gen. 19:26; Ex. 3:6) and b. The OT and Judaism have a different emphasis. Even when God is said to be with vision.

God appears. Monuments depicting religious acts show that the climax often comes revelation is by hearing, the true mystery is known to sight. In the Mithras liturgy the God by seeing. Hearing can lead astray, not seeing (Philo *On Flight* 208). If some a. In the Greek mysteries and Gnosticism more stress is laid on apprehension of

1. The Hearing of Revelation outside the NT.

A. The Hearing of Man. The use of the group in the NT reflects the significance of God's word; hearing corresponds to revelation as its form of appropriation.

akouo (→ *blepo, horao*).

<p><i>akouo</i> [to hear, listen], <i>akoē</i> [hearing], <i>eisakouo</i> [to obey], <i>epakouo</i> [to listen], <i>parakouo</i> [to fail to hear], <i>parakoē</i> [disobedience], <i>hypakouo</i> [to listen, obey], <i>hypakoē</i> [obedience], <i>hypēkoo</i> [obedient]</p>

[G. KITTEL, I, 210-16]

senses "to understand," "to obey," in secular Greek (Plato *Laws* 1.629). of the simple form *akolouthēo*, as one might have expected in view of its figurative 14:51, and perhaps in Lk. 23:49. Oddly, the term does not take on the pregnant sense *synakolouthēo*. "To go along" with Jesus, though only externally in Mk. 5:37;

(1 Tim. 4:6).

b. "to look into" (Lk. 1:3); c. "not to let slip," "to follow what has been grasped" *parakolouthēo*. a. "To go along with," "accompany," e.g., the signs (Mk. 16:17);

"matter" in 1 Tim. 5:10.

epakolouthēo. This, too, has a figurative sense: a. "to follow," e.g., the signs in Mk. 16:20, sin in 1 Tim. 5:24, "in Christ's steps" in 1 Pet. 2:21; b. "to pursue a

2:15.

exakolouthēo. This has only a figurative sense in the NT, where it occurs only in 2 Peter; following "myths" in 1:16, "licentiousness" in 2:2, "the way of Balaam" in

Mk. 9:7; 2 Cor. 12:3; Acts 18:9). *akouēin* in the absolute can express the true hearing of appropriation (Mk. 4:9). The content of hearing corresponds to that of what is heard. It is the reception of grace and the call to repentance in response to salvation and its ethical demand. Thus faith and obedience are the marks of real hearing (cf. Rom. 1:5; 16:26): the "obedience of faith."

b. This aspect is strong in John but also present in the other Evangelists. Note the message to the Baptist in Mt. 11:4, the blessing in Mt. 13:16, and the condemnation in Mk. 4:12. Yet since Jesus is present in work as well as word, eschatological seeing is also a factor (Mt. 11:20ff.).

B. The Hearing of God. *akouēin* can also refer to God's hearing of prayers, though *eisakouō* is more common in this regard. *epakouō* and *epēkoos*, common in Hellenism for hearing deity, are largely avoided. For instances of God or Jesus hearing cf. Jn. 11:41-42; Acts 7:34; 2 Cor. 6:2; Heb. 5:7; 1 Jn. 5:14-15.

akoē. This common word has the active meaning 1. "sense of hearing" and the passive one 2. "report." In the NT it can mean "preaching" with a stress on the hearing (cf. 1 Th. 2:13; Rom. 10:16ff.; Heb. 4:2). In Gal. 3:2 the point is not "believing hearing" but "preaching of faith," i.e., with faith as the content and goal. In the pagan world *akoi* was also used 3. for the ears put on sanctuary walls to symbolize hearing deity. The singular *akoē* could also be the place of hearing mysterious voices in a temple.

eisakouō. With the basic senses "to hear" and "consent," this means a. "to obey" in secular Greek and the LXX, and b. "to hear," "answer," always passive in the NT: Lk. 1:13; Mt. 6:7; Acts 10:31; Heb. 5:7 (Christ).

epakouō. This is the technical word for the hearing of deity, *epēkoos* being a popular epithet for pagan gods. The only NT instance is 2 Cor. 6:2 (cf. Is. 49:8 LXX). Avoidance of the term may reflect a desire to differentiate God from pagan deities.

parakouō, *parakoē* (→ *apeithēō*). There are three meanings: a. "to overhear," b. "to hear incorrectly," and c. "to disregard." Sense a. seems to be the point in Mk. 5:35-36, sense c. in Mt. 18:17. *parakoē* in the NT bears sense c. (cf. Acts 7:57; Rom. 5:19; 2 Cor. 10:6; Heb. 2:2).

hypakouō (→ *peitharchēō*).

1. "To hear the door," i.e., "open" (Acts 12:13).

2. "To obey." The word is used in this sense for wives, children, and servants (Eph. 6:1, 5; Col. 3:20, 22), for demons and nature (Mk. 1:27; 4:41), for humanity in general relative to good or evil moral powers (Acts 6:7; Rom. 6:12, 16-17; 2 Th. 1:8), and for the community (Phil. 2:12; cf. Acts 5:32). LXX usage shows how strongly the sense of hearing is present in obedience (cf. Gen. 22:18; Jer. 13:10).

hypakoē, *hypēkoos*. Except in Phlm. 21, this word always implies religious decision (e.g., Rom. 6:16—over against *hamartía* in Rom. 6:16 and *parakoē* in Rom. 5:19). What is obeyed may be the truth (1 Pet. 1:22) or Christ (2 Cor. 10:5), who is himself the subject in Rom. 5:19. The denotation is not the ethical attitude but the religious act from which it derives (1 Pet. 1:14). The obedience of faith (Rom. 1:5; 16:26) implies that the message of faith issues in obedience. *hypēkoos* means "obedient"—to God (Acts 7:39), to the apostle (2 Cor. 2:9). Christ himself is *hypēkoos* in fulfilling his divine mission (Phil. 2:8).

[G. KITTEL, I, 216-25]

Salt was significant in the ancient world of religion as a symbol of endurance and worth. It was thus used in worship (Ex. 30:35; Lev. 2:13; Ezek. 43:21) and the making of covenants (Num. 18:19). The cultic use dropped away in the NT except figuratively, e.g., disciples must be seasoned with salt like sacrifices (Mk. 9:49). Salt still denoted moral worth, e.g., of disciples (Lk. 14:34-35), or speech (Col. 4:6). The reference to loss of taste (Lk. 14:34-35 and par.) may be based on the fact that Dead Sea salt soon acquired a stale or alkaline taste.

[F. HAVUCK, I, 228-29]

halas [salt]

Denoting extravagant expressions of emotion, *alalazo* is employed 1. for "lamentation" in Mk. 5:38 and 2. for the "clanging" of cymbals, as in orgiastic cults, in 1 Cor. 13:1.

[E. PETERSON, I, 227-28]

alalazo [to wail]

The *alazon* is "one who makes more of himself than reality justifies," or "promises more than he can perform," often used of orators, philosophers, doctors, cooks, and officials. A link with pride is sometimes seen; hence in Hab. 2:5 the *alazon* is one who does not trust in God. The term occurs in the lists in Rom. 1:30 and 2 Tim. 3:2 in its usual sense and with a religious nuance. This nuance is stronger in the case of *alazoneia* in 1 Jn. 2:16 ("thinking one can shape one's own life apart from God") and Jms. 4:16 ("thinking one controls the future").

[G. DELLING, I, 226-27]

alazon [arrogant], *alazoneia* [arrogance]

akrogoniatos → *gonia*; *akryo* → *kyro*; *akon* → *hekon*

→ *peritone*

1. *The Etymology of the Word*. This word, translated "foreskin," is formed from *akros* ("running to a point") and *byo* ("to stop up") but may really be based on the medical *akrophia* ("foreskin" or "male organ").

2. *The Occurrence of the Word*. It is found only in biblical and ecclesiastical Greek with both a literal and a figurative reference and as the opposite of *peritone*. There are 20 instances in the NT, only in Paul apart from Acts 11:3 (cf. Rom. 2:25, 26, 27; 3:30; 4:9, 10, 11, 12; 1 Cor. 7:18, 19; Gal. 2:7; 5:6; 6:15; Eph. 2:11; Col. 2:13; 3:11). Barnabas has it (quoting the OT, 9.5 and 13.7) among early Christian writers, and so do Justin and Ignatius.

[K. L. SCHMIDT, I, 225-26]

akrobystia [foreskin]

aleiphō [to anoint]

aleiphō is used in the LXX for Hebrew terms meaning “to anoint,” “to rub over,” “to pour an oil offering over,” though *chrīō* is a more common rendering and carries more significance. Thus the use is for purely outward anointing in the NT, though this can have its own deeper meaning.

1. In Mt. 6:17 anointing is for bodily comfort with a suggestion of joy and festivity not normally associated with fasting.

2. In Mt. 26:7; Lk. 7:38 it is a mark of honor shown to a guest. The woman’s anointing of Jesus has the deeper proleptic sense of anointing for burial (cf. Mk. 16:1).

3. Anointing could also be used in cases of sickness, medicinally but with a magical nuance in view of the ascription of sickness to demonic influence. An instance of medical use is in Lk. 10:34. In Mk. 6:13 the disciples anointed the sick as well as preaching and expelling demons in their role as heralds of the inbreaking kingdom. In Jms. 5:14 the elders are to continue this ministry with prayer and the promise of healing and forgiveness. In the later church anointing came to be used at baptism, in exorcisms, and in cases of sickness, producing the medieval sacrament of extreme unction in the west. Ignatius (*Ephesians* 17.1) offers a fanciful exegesis of Mk. 14:3 whereby the ointment signifies the true knowledge with which we must be anointed to be led to immortality.

[H. SCHLIER, I, 229-32]

→ *chrīō*

alētheia [truth], **alēthēs** [true], **alēthinós** [true], **alētheúō** [to speak the truth]

alētheia.**A. The OT Term for Truth.**

1. The common OT word for truth appears some 126 times. It denotes a reality that is firm, solid, binding, and hence true. With reference to persons it characterizes their action, speech, or thought, and suggests integrity.

2. In law the word is used for a. the actual truth of a cause or process as shown by the facts (cf. Dt. 22:20; 1 Kgs. 10:6; Dan. 10:1). Only rarely is there a more abstract use, e.g., Gen. 4:16 (“whether it is as you say” or “whether there is any truth in you”). Normally the facts establish a matter beyond cavil, as also in the case of God’s word (cf. 1 Kgs. 17:24; Jer. 23:28). Regard for facts is indispensable for the right dispensing of justice (Zech. 7:9; 8:16). b. An extension of this usage is to more general facts which demand recognition by all people as reality, as the normal state corresponding to divine and human order.

3. The religious use runs parallel to the legal but is not just a figurative application of it. It often denotes a religious reality that need not be explained by the forensic use. The righteous base their attitude to God on incontestable truth and practice truthfulness as God himself is truthful (cf. P̄s. 51:6). Those who are qualified to dwell on God’s hill speak truth in the heart, i.e., have their minds set on it (Ps. 15:2). Truth is linked with knowledge of God (Hos. 4:1). If it is fundamentally an attitude, the rational element in the legal use ties it to instruction in the law, i.e., Scripture (Ps. 119:160), for God’s ordinances are true (P̄s. 19:9). Thus walking in the truth can be

1. *alēthēa* is "that which has certainty and force": a. as a valid norm (with a hint of what is genuine) in Eph. 4:21; Gal. 1:6; b. as judicial righteousness (in the case of *alēthinos*, cf. Rev. 15:3); c. as uprightness in Jn. 3:21; 2 Jn. 4; 1 Cor. 13:6; Eph. 4:24.

D. The Early Christian Use of *alēthēa*.

made with *pneuma* (spirit) and *nous* (mind) insofar as these concepts describe the divine sphere.

It mediates and the *zōē* (life) and *phōs* (light) that it gives. Similar connections are comes into relation with *dynamis* (power) and then with the *gnōsis* (knowledge) that thought but only by ecstasy or revelation, i.e., from the divine sphere. *alēthēa* thus one must share to be saved. Many circles no longer think this can be attained by Hellenism what truly is can then be equated with what is divine or eternal, in which thought, *alēthēa* comes to mean "genuine reality" in antithesis to appearance. In is located in the world of ideas that is hidden from the senses and comprehended in

2. *The Usage of Dualism*. If in philosophy *alēthēa* denotes true being, and if this norm, which in practice yields the sense of "correct doctrine" that indicates the truth from relative truths, while alien to the OT, raises the similar concept of truth as a fullness" as a personal quality. The philosophical question of absolute truth as distinct rely on truth and is also trustworthy when speaking it. *alēthēa* can thus denote "truth-Links develop with *logos*, whose function it is to reveal, and *pistis*, since one may of affairs," e.g., the truth in law, or real events in history, or true being in philosophy. i.e., a thing as it really is, not as it is concealed or falsified. *alēthēa* is "the real state, "nonconcealment." It thus denotes what is seen, indicated, expressed, or disclosed, 1. *The Original Greek Usage and Its Differentiations*. Etymologically *alēthēa* means

the flexible Greek usage.

alēthēa for the Hebrew. If it could use *alēthēa* too, this is to be seen in the light of coincident, for the LXX had to use such words as *pistis* and *dikaiosynē* as well as by the Hebrew term and partly by the nonbiblical use of *alēthēa*. The two are not

C. The Greek and Hellenistic Use of *alēthēa*. The NT usage is partly determined

[G. KITTEL, I, 237-38]

B. The Word for Truth in Rabbinic Judaism. The rabbinic use follows that of the OT. Truth is the basis of law, but with a religious reference, since law is a religious function. God's judgment is one of truth, but this is because God's very being is truth, and truth has its being in God. The image of the seal symbolizes this: God's seal is truth, truth meaning that God lives. A problem arises regarding the relationship between God's truth and kindness when truth signifies judgment. If truth is sometimes put first, the two are both seen to be essential qualities in God.

["Thou art God, and thy words are true."]

[G. QUELL, I, 232-37]

element of trust, based on God's character, finds pregnant expression in 2 Sam. 7:28: swears truth (Ps. 132:11), and keeps the norm of truthfulness forever (Ps. 146:6). The does truth (Neh. 9:33), gives true laws (Neh. 9:13), gives valid commands (Ps. 111:7), both moral and legal standards. Rich in truth (Ex. 34:6), God is worthy of trust. God to the "reliable" God and thus adds an ethical dimension whereby God guarantees be the true (i.e., the only) God in 2 Chr. 15:3. Yet a parallel phrase in Ps. 31:5 refers 8:12 it seems to be equated with the true religion. Along similar lines God is said to street (Ps. 85:11; Is. 59:14), but when it is said to be dashed to the ground in Dan. 11:8; 12:19). Poetic expressions have truth springing from the ground or falling in the taught (Ps. 86:11). Truth can also be set in opposition to deceit (cf. Mal. 2:6; Prov.

2. *alētheia* is "that on which one can rely": a. as trustworthiness (Rom. 3:3ff.; 15:8); b. as sincerity or honesty (2 Cor. 7:14; 11:10; 2 Jn. 1; 3 Jn. 1).

3. *alētheia* is "the state of affairs as disclosed" (Rom. 1:18, 25; 2:2; 1 Jn. 3:18).

4. *alētheia* is "truth of statement," used with speaking (Lk. 4:25) or teaching (Mk. 12:14).

5. *alētheia* is "true teaching or faith" (2 Cor. 13:8; 4:2; Gal. 5:7; 1 Pet. 1:22); thus the preaching of the gospel is the word of truth (2 Cor. 6:7), becoming a Christian is coming to a knowledge of truth (1 Tim. 2:4), the Christian revelation is truth (2 Th. 2:10ff.), the church is the pillar and ground of truth (1 Tim. 3:15), and the *alētheia* is Christianity (2 Pet. 1:12).

6. *alētheia* is "authenticity," "divine reality," "revelation," especially in John, where this reality, as a possibility of human existence, is out of reach through the fall but is granted to faith through revelation by the word (cf. Jn. 8:44; 1 Jn. 1:8; 2:4). Ambiguity thus arises when Jesus is said to speak the truth, for this means not only that what he says is true but also that he brings revelation in words (Jn. 8:40, 45; 18:37). As revelation, *alētheia* is known (Jn. 8:32; 2 Jn. 1). This is not just a knowledge of a complex of statements but an encounter with Christ, who is the truth (Jn. 14:6) and who sanctifies in truth (Jn. 17:17, 19). God himself is disclosed herewith, the incarnate word being "full of grace and truth" (Jn. 1:14; cf. v. 17). Worship in truth is to be understood similarly, i.e., not just in pure knowledge but as determined by God's own reality, in *pneúma* (Spirit), and by the revelation made in Jesus (Jn. 4:23-24). Again, the Paraclete as the Spirit of truth insures ongoing revelation in the community (Jn. 14:17; 16:13; cf. 1 Jn. 5:6), and this comes to expression in right doctrine (1 Jn. 2:21) and a right way of life (1 Jn. 1:6). Thus the church's witness may be equated with that of truth (3 Jn. 12) and Christians are to be fellow workers in the truth (3 Jn. 8), loving one another in the truth and united in truth and love (2 Jn. 1ff.).

alēthēs.

1. *alēthēs* means a. "constant" or "valid," as in 1 Pet. 5:12; b. "judicially righteous" (*alēthinós* in the NT); c. "upright" (Phil. 4:5).

2. It also means a. "trustworthy" (Rom. 3:4); b. "sincere" (Mk. 12:14; 2 Cor. 6:8; Jn. 3:33).

3. Another sense is "real" (Acts 12:9; Jn. 4:18; 1 Jn. 2:8).

4. It indicates a "true statement" (e.g., Tit. 1:13; Jn. 5:31).

5. It also indicates "correct doctrine," but the NT does not have this sense.

6. It then means "genuine" (Jn. 6:55; probably Jn. 3:33; 7:18, i.e., he himself is not just truthful but authentic).

alēthinós.

1. This often has the same meaning as *alēthēs*, e.g., "sincere" (Heb. 10:22). With reference to words it means "true" or "correct" (Jn. 4:37; 8:16), "sure and certain" (Rev. 21:5—with *pistoi*), "real" (Rev. 19:9); with reference to God's ways or judgments "valid" (Rev. 15:3; 16:7; 19:2).

2. As a divine attribute it has the sense of "reliable," "righteous," or "real" (cf. Ex. 34:6; Is. 65:16; 1 Th. 1:9; Jn. 7:28; 1 Jn. 5:20; Rev. 3:7; 6:10); in the NT it can be used of Christ as well as God.

3. In Hellenism it also takes on the sense of "real as eternal" or "real as mediated by revelation." Thus in Heb. 8:2 the heavenly tabernacle is "true" in contrast to the earthly, and in Heb. 9:24 the human sanctuary is a copy of the true one, which is genuine as divine, and as thus containing truth and dispensing revelation. Similarly

2. God and Man.

a. In the NT only Paul uses the term for the divine-human relation. God is not reconciled, nor does he reconcile himself, but he himself reconciles us or the world to himself (2 Cor. 5:18-19), while we are reconciled to God (Rom. 5:10) or reconcile ourselves to him (2 Cor. 5:20). *katallássein* denotes a transformation of the state between God and us and therewith of our own state, for by it we become new creatures (2 Cor. 5:18), no longer ungodly or sinners, but justified, with God's love shed abroad in our hearts (Rom. 5:6ff.). God has not changed; the change is in our relation to him and consequently in our whole lives.

b. Reconciliation is through the death of Jesus (Rom. 5:10). He was made sin for us and we are made God's righteousness in him (2 Cor. 5:21). Thus reconciliation is parallel to justification (cf. "not imputing" in 2 Cor. 5:19). In it guilt is removed. Yet reconciliation also entails a change whereby the love of Christ comes to constrain us and we no longer live for ourselves (2 Cor. 5:14-15). On the basis of God's reconciling act in Christ the call goes out: "Be reconciled to God" (2 Cor. 5:20). Reconciliation is not just a transaction but has personal effects which are known to the conscience and may be adduced in answer to opponents (2 Cor. 5:11ff.). These effects are the work of the Holy Spirit (Rom. 5:5) who enables us, even though we are sinners, to walk in the Spirit (Rom. 8:4). By the Spirit we are thus made active in reconciliation through the word of reconciliation that comes to us as a request (2 Cor. 5:20). Yet we are active only in the sense of receiving reconciliation, not of effecting it, so that we may also be said to "be reconciled" (passive) in Rom. 5:10.

c. "We" are said to be reconciled in Rom. 5, and "the world" in 2 Cor. 5, but there is no opposition between them, for the world stands for the same thing as "we" in its widest range. Insofar as the ministry of reconciliation continues, and much of the world has still to hear the word of reconciliation, reconciliation has an ongoing aspect—not, of course, in the sense that its basis in Christ's death is incomplete, but in the sense that people have still to be reconciled to God and thus to become new creatures in whom God's love is shed abroad by the Spirit.

d. The hostility between God and us is not mentioned in 2 Cor. 5 and only alluded to in Rom. 5, but it obviously includes not only our enmity against God but also God's wrath against sin (Rom. 1:18ff.) wherein divine displeasure corresponds to human disobedience (Rom. 8:7-8). Reconciliation is effected by Christ's death inasmuch as this is not just to our advantage, or a revelation of God's love, but a vicarious action (2 Cor. 5:20), an exchange, in which the God who judges is also the God who reconciles. Yet reconciliation is a broader term than justification, for if it embraces forgiveness (Rom. 5:9-10) it also establishes a basis for the appeal of 2 Cor. 5:20 and finds fulfilment in the loving response which this appeal evokes.

katallagē. The meaning is first "exchange," then "reconciliation." Used only by Paul, in the NT it denotes a divine dispensation. Paul's word and work are the word and ministry of *katallagē* (2 Cor. 5:18-19). They bring God's reconciling action in Christ before people by an appeal which leads believers to "receive reconciliation" (Rom. 5:11). In this sense the reconciliation of the world is a continuing action through the ministry (Rom. 11:15).

apokatallássō. This word does not occur prior to the NT and is found only in Colossians and Ephesians, where it has much the same sense as *katallássō*. Christ is now the subject as well as God or the *plērōma* (Col. 1:20, 22; Eph. 2:16). Reconciliation is preceded by human enmity but enables us to stand in the judgment (Col.

sense which found its focus in Christ. Hebrews offers another example of christological allegorizing along these lines (7:1ff.). [F. BÜCHSEL, I, 260-63]

allēlouiá [Hallelujah]

Based on the Hebrew term for "praise the Lord," and found in the LXX as the heading or conclusion to psalms (104-06; 111-13; 115-17; 135; 146-50), *allēlouiá* occurs in the NT only in Rev. 19:1, 3, 4, 6, where it introduces or merges into victory hymns and forms with *amēn* (v. 4) an independent response. [H. SCHLIER, I, 264]

állos [other], ***allótrios*** [alien], ***apallotriōō*** [to alienate], ***allogenēs*** [foreign], ***allóphylos*** [foreign]

állos. The meaning is "the other," strictly where there are many, as distinct from *héteros* where there are only two, but used interchangeably with *héteros* or for it. In the NT *héteros* does not occur in the genuine Mark, 1 and 2 Peter, or Revelation, and only once in John (19:37). *állos* means "the other" where there are only two, e.g., in Mt. 5:39; Jn. 18:16; 19:32. The two words are interchangeable with no obvious distinction in Mt. 16:14; 1 Cor. 12:8ff.; Heb. 11:35-36. In Gal. 1:6-7 *héteros* is used for "another gospel" and *állos* for "which is not another," i.e., which is no gospel at all but a human teaching.

allótrios. "Belonging to another," "alien," "unsuitable," even "hostile." For the most part it has the first sense in the NT (cf. Rom. 14:4; 2 Cor. 10:15; 1 Tim. 5:22; Heb. 9:25). It is used as a noun in Lk. 16:12. It means "foreign" or "hostile" in Heb. 11:34, but the NT never uses it for hostile to God.

apallotriōō. "To estrange or alienate," found in the NT only in Col. 1:21 and Eph. 2:12; 4:18 for the state prior to reconciliation. It refers only to this state insofar as it is culpable and not to its presuppositions.

allogenēs. "Alien," "foreign," found only in Jewish and Christian Greek, e.g., Ex. 29:33; Ob. 11 LXX. The only NT instance is in Lk. 17:18, a reference to the Samaritan leper who returned to give thanks. Elsewhere it occurs only on the inscription on the temple barrier, which was almost certainly Jewish rather than Roman in origin, although Josephus omits the term in his accounts of the inscription, probably to avoid offending his non-Jewish readers (*The Jewish War* 6.125; 5.194; *Antiquities* 15.417).

allóphylos. "Of alien descent," "foreign," found from the time of Aeschylus, used in the LXX (Is. 2:6) and Josephus (*Antiquities* 9.102), and adopted in Acts 10:28 to denote the Gentiles. [F. BÜCHSEL, I, 264-67]

allotriepiskopos → *episkopos*; ***álogos*** → *légō*

c. The wisdom writings usually have a more intellectual than religious view of sin. By instruction we come to know what is fitting in relation to God and how to apply it to life (as distinct from the fool, Ps. 14:1). Sin is thus folly, to which the righteous are superior. A deeper view occurs in Ex. 20:5; Dt. 5:9, where resistance to God's commands is defined as hatred, and sin is thus an inexplicable process involving such things as abomination, violence, and deception. All this tends to suggest that a theo-

of the ritual, which might not seem to be sin, are really sin against God. is led to see and confess sin through suffering, i.e., to recognize that even breaches the people of Sodom and Gomorrah, Gen. 18:20). Thus in Ps. 32 the one who prays (e.g., Num. 15:30) assumes that the norm is known (as it was not known, e.g., by too, its essential content is failure to keep a norm. The phrase "with a high hand" logical standpoint, sin is what is "unclean." If personal feeling lies behind this concept however, is not predominant in the OT concept of sin. From a more rational, theo- the law can bring us out of error and its affliction (Ps. 119:67). This darker aspect, they must suffer the pain of the divine enigma (Job 19:4). For Ps. 119 only study of do so. False seers in their quasi-drunken wandering are partly culpable and partly (cf. Job 12:16) it carries the thought that we do not attain to God because we cannot ignorance rather than willful transgression (cf. Lev. 4:13). Yet when applied religiously of the same dimension, though in its mainly ritual use it describes negligence through What is denoted is a human reaction against the holy and divine. Erring has something 12:19). As sons rebel against their fathers, so Israel revolts against God (Is. 1:2). element is involved. In the secular sphere Israel revolts against David's dynasty (1 Kgs. follow a pattern. Yet a root like the term for "to rebel" warns us that a volitional that the religious life, too, is seen to be ordered, i.e., that dealings with God must b. The shift from the legal to the religious use is important inasmuch as it shows obligation, with the guilt that this implies (cf. Gen. 43:9).

"sin," for what is often in view is transgression of custom, or law, or a treaty, or strengthens the conjecture that the Hebrew term does not have the primary sense of always the idea of going astray. The legal use, of which there are many examples, (Judg. 20:16). While predominantly used for wrong action, the word thus suggests sense of "missing," e.g., the way (Prov. 19:2), what is sought (Prov. 8:36), the mark with the fact that it offers the best definition. It is basically metaphorical and has the a. Statistically the root *hi'* (with derivatives) is the main term, and this harmonizes 2. *The Legal and Theological Content of the OT Concept of Sin.*

ing about sin quite apart from the many other roots. or negligence," "rebellious," "guilt," and "error," enough to show the variety of think- b. The four main roots which carry the idea of sin have the varied senses of "sin

complicate the matter. of sin is present in the OT authors, and detailed questions of linguistic history further translation either to import this or to weaken it. No uniform or self-contained concept list see *TDNT*, I, 268-69) do not have an exclusive religious use, so that it is easy in "guilt" is in view. The Hebrew terms translated by *hamartia* and the like (for a full justice to the rich and flexible Hebrew original and often misses the point, e.g., when a. The LXX with its summary use of *hamartia*, *adikia*, *anomia*, etc. hardly does

A. Sin in the OT
1. The Words Used in the OT

<i>hamartano</i> [to sin], <i>hamartema</i> [sin], <i>hamartia</i> [sin]
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logical concept of sin was a later construction. On the other hand, it was also a correct one grounded in firm categories whose validity no one in ancient Israel could contest. Censure, the assertion of guilt, and the knowledge of God's demanding will all meet in it to offer an interpretation of human experience and destiny. If God's will is the supreme law of life, apostasy from God has to come to expression in error, i.e., in terms of what life ought to be and digression from this norm. A connection with the covenant may be discerned at this point. Moreover, whether we regard the aberration as serious or trivial, its character as transgression is established by the concept of God and his order, to which account must be rendered. Violation of God's norm is the substance of the knowledge of sin. In a very bold insight, sin is even seen to serve a purpose by leading to a recognition of the unconditional validity of the divine norm. Human failure is thus ruthlessly set in the divine order and given a religious interpretation as sin (Ps. 51).

d. For the OT as a whole, then, sin is a legal and theological term for what is against the norm. The theological use is prominent but not exclusive. In its rational form it is less a matter of experience than of its theological clarification. The different formulas mediate different theological insights in an attempt to express the underlying religious phenomenon. The concept has many nuances but is not without a certain unity, both being illustrated by the heaping up of synonyms (cf., e.g., Ps. 32:5; Job 34:37; Lev. 16:21). At its root is aberration from the norm, but this may be viewed as either the inner process, the act, or the resultant state. The context rather than the selected root usually shows where the accent lies. In analysis, then, we have to reckon with possibilities ranging from sober intellectual assertion to divine conviction. Yet there will always be a theoretical element which, although of pedagogical value, may tend to reduce multiple religious phenomena to a common denominator. The terms denoting aberration always have a figurative aspect, and it is perhaps the root "to rebel" that brings us closest to the heart of the matter with its stress on motive. Even this, however, imposes a certain intellectual order on the irrational experience. It is thus in prayers that the irrational problem comes out best with their vocabulary of confession or complaint. Significantly, too, the story of the fall avoids the customary terms for sin.

3. *Sin and Guilt.* Often the terms for sin allude to it in such a way that the translation "guilt" is justifiable or necessary. This is always so when the reference is to the resultant state. Abnormal action and abnormal state are so related that no sharp distinction of vocabulary exists between sin and guilt. The more specific words for guilt belong first to the area of sacral law and bring out its objective character. One could incur guilt unintentionally but the resultant uncleanness (even if not recognized) would be no less a fact than in the case of sin with a high hand, and would need to be set aside by the same ritual as that employed to restore cleanness. Other terms (cf. Ps. 32:1) focus on guilt itself. Emphasis now falls on its intolerable burden (Ps. 38:4). It is the sum of the debts incurred by acts of sin and is manifested in afflictions, which are viewed as punishment for it. The rational or theological character of the OT concept of sin and guilt comes out strongly in the doctrines of expiation and retribution which rest on this basis, though the basis itself is religious.

4. *The Story of the Fall (Gen. 3).* This story stands aloof from legal concepts and does not influence them. Perhaps using and bending mythological materials, the author depicts the origin and results of sin with childlike force. He does not use the common terms, since these would be out of place in this portrayal of life. Apart from a few hints he lets readers draw their own conclusions, focusing on the events that the terms

are meant to explain. He thus brings out far more clearly the sinister reality with which theology and cultus deal.

The basic ideas of the story are the prohibition that expresses the divine will, the clever serpent that sees the apparent disproportion between the transgression and its consequence, the question put to the woman, her readiness for scepticism, the suggestion that the warning is not serious and is only in the divine interest and against human interests, the attractiveness of the fruit, the foolish violation by the woman and the compliance of the man, and the four results: shame at nakedness, hiding from God, subtleties to excuse the action, and punishment by God.

The stress in this chain of events lies on what is mysteriously indicated by the phrases "being as God" and "knowing good and evil." "Being as God" involves doubt that God's rule is really in the human interest and unconditionally binding. Helped by the serpent, the man and woman see that they can transgress the divine order. Indeed, they believe that practical reason, exalting itself as lord and God, impels them to do so without bothering about religious correctives or divine judgment.

Yet the story also points out that there is no escaping divine accountability. Those who try to be as God finally stand before God like children who have been found out and are full of evasions. The author thus brings out the full absurdity of the Prometheus motif. But he does so with insight into the tragic human situation in which it seems that there is *immanent* justification—in the desire for culture, the work of thought, and sensual longing—for human hostility to God and the attempt to break free from the divine prohibition. The true reality of sin can be grasped only when one perceives that the divine likeness itself opens up the possibilities of deviation and the unformable distress which every act of deviation causes when it comes under the pillbox of divine glance.

In spite of aetiological features, then, the story in its totality offers a perspective on human existence as a whole. The curses undoubtedly explain common features of human life, just as the realization of nakedness explains the general use of clothing. Nevertheless, the explanations carry weight only because they relate, not to an isolated act, but to an act that is typical of the way that all of us act toward God and incur guilt before him. The aetiology thus extends beyond details—even such momentous details as sorrow, work, shame, and death—to the reality of sin as the real force behind all human unrest and unhappiness. Incidentally, shame at nakedness serves very well to express the shame, the insecurity, and the secretiveness that result from sin, quite apart from the problem of sexuality which it also involves.

A more general aetiological explanation justifies us in building on the story a doctrine of original sin in the sense of universal sinfulness. Sin is motivated by a human impulse that is present in all of us, so that in thousands of variations we will all be tempted similarly and sin similarly. The uncontrolled intellect is in conflict with religion, and freedom of will and thought prepares the ground for sin. By making the serpent the representative of the uncontrolled intellect, the author stresses the demonic character of the thinking which derives from doubt and engages in fanatical striving. This comes over us like an outside force, strengthens existing desires, and thus overpowers uncritical obedience. Our experienced inability to resist at this point compels us to recognize the general validity of the phenomenon. Wishing and to some extent able to be wiser than God and to pierce behind his thoughts, we open up a sphere of mistrust in which we renounce our proper attitude as creatures, regard the Creator with cynicism, and act as though we were ourselves God, responsible only to ourselves.

Since reason and the power of judgment are native to us, the motive for sinning is present just as necessarily as life itself.

The author, however, is not trying to give a theological but a popular account. Piety rather than theology comes to expression in his simple presentation. An unsparing desire for truth gives it its unforgettable impress. Nowhere else in the OT do we find religious discussion that is so penetrating and yet so sustained by piety. The narrator is not spinning a theory but speaking out of the compelling experience of inner tension and trying to give his readers some sense of the serious situation which is inseparable from human existence. Why God made us thus, he does not try to say. His religion is to be found in this silence. [G. QUELL, I, 267-86]

B. Theological Nuances of *hamartía* in the LXX. This section supplements A. and D. of this article and B. of the article on *hamartólós* by pointing out some important nuances that are partly deliberate and partly due to difficulties of translation. First of all, the LXX gives greater prominence to arrogance as the chief sin by rendering *arrogant* as *hamartólós* (Sir. 11:9). Sin is also identified with wealth (Hab. 3:14). Again, it is sickness (Is. 53:4; Dt. 30:3). In Job 42 the LXX stresses the thought of forgiveness, which is only hinted at in the Hebrew, i.e., by substituting the idea of Job's sin for God's wrath in v. 7 and bringing in the idea of remission in v. 9. A similar replacement of God's wrath by human transgression occurs in Judg. 1:18 (cf. Is. 57:17). Sin is equated with apostasy in 2 Chr. 12:2 (cf. 30:7). Folly or ignorance can also be rendered *hamartía* according to the familiar OT thought that folly is sin. The idea of sin is introduced into Is. 66:4 with its reference to the cause of punishment rather than the punishment itself (cf. 24:6). A spiritualization may be found in Ezek. 23:49. The thought of the school of suffering, which presupposes a strong sense of sin, is read into Job 15:11. The thrust of the LXX, then, is to make *hamartía* a general term for sin. In so doing it brings individual sins under the concept of the basic sin which separates us from God and controls us so long as we do not receive God's saving work. For linguistic details, see *TDNT*, I, 286ff. [G. BERTRAM, I, 286-89]

C. The Concept of Sin in Judaism.

1. The concept of the law is determinative in Judaism. The law as a whole, legal as well as cultic and moral, reveals God's will. Hence every transgression is sin. Two trends develop: one to level down, since even minor infringements are still sin; the other to differentiate, e.g., between flagrant misdeeds, acts of rebellion, and unwitting offenses. Based on this distinction such sins as violence, licentiousness, and especially idolatry are seen to be mortal, since to commit them is to commit every sin, whereas less serious offenses can be expiated by good works, purifications, and sufferings.

2. The tendency in Judaism is to regard sin as individual rather than collective (cf. Ezek. 18:2ff.). Sin as the individual's transgression has individual consequences. The commandment is taken to mean that God visits the fathers' sins on their refractory children to the third and fourth generation. Yet a sense of the general effects of even individual sins remains. The universality of sin finds no opponents. If Israelites sin by breaking the law, the Gentiles sin by breaking the Adamic and Noachic covenants, or even by refusing the law when it is offered to them. Exceptions to universal sinfulness are seen in such saints as Moses and Elijah, and avoidance of sin is possible through freedom and the gift of the law. Furthermore, it is fully expected both that the Messiah will be sinless and that sin will be set aside and sinlessness established in the messianic kingdom.

3. As for the rise of sin, it is traced to Adam and Eve, or at times to the fallen

3. By the sixth century the Greek world becomes aware of the riddle of human destiny and the inevitability of guilt. The mysteries express this with the ideas of original guilt (the soul's exile in the body) and the threat of death. Guilt is now seen as a disruption of order that must be made good by suffering. Guilt is associated with human limitation (e.g., of knowledge) and is thus posited by life itself. It has to be accepted and confessed. To this unavoidable guilt is added personal guilt through failure to heed divine warnings and ultimately through ignorance. Right understanding will thus lead to right action (cf. Socrates and Greek tragedy), although understanding may come only through suffering or paradigms of suffering. Plato, however, lays a greater stress on individual choice, while Aristotle uses the *hamartia* group for mistakes, or for deviations from the mean, and divests it of the association with moral guilt.

2. Guilt arises through individual acts, ranging earlier from cultic neglect or perjury to social injustices. It is known by way of misfortunes inflicted by the gods as guardians of law and order.

1. Classical Greek does not have the thought of sin as enmity against God, but only of defect and guilt, i.e., missing the mark by error or by guilt. In view are intellectual and artistic as well as moral senses, i.e., all failures to do what is right. Other terms had to be added to express the idea of guilt.

E. Sin and Guilt in Classical Greek and Hellenism.

what we have in the NT is probably poetic imagery. [G. STÄHLIN, I, 293-96]

reference more clearly and fully than *adikia* or *kakia*. In the NT it stands for "offense against God with a stress on guilt" and is used a. for the individual act (e.g., Acts 2:38; 1 Tim. 5:22; Rev. 1:5; 1 Pet. 2:22; Heb. 1:3), often with the remission of sins in view (Mk. 2:5; Acts 7:60), in Paul usually only in quotations (e.g., Rom. 4:7-8, though cf. Rom. 7:5); b. for sin as human nature in its hostility to God (e.g., Jn. 9:4; 1 Jn. 3:5; 1 Cor. 15:17; Rom. 3:20; Heb. 4:15); and c. for personified sin (e.g., Rom. 5-7; Heb. 12:1). Behind the third use stands the idea of a demon "sin," but

the full sense of moral guilt and conscious opposition to God, expressing the Godward reference more clearly and fully than *adikia* or *kakia*. In the NT it stands for "offense against God with a stress on guilt" and is used a. for the individual act (e.g., Acts 2:38; 1 Tim. 5:22; Rev. 1:5; 1 Pet. 2:22; Heb. 1:3), often with the remission of sins in view (Mk. 2:5; Acts 7:60), in Paul usually only in quotations (e.g., Rom. 4:7-8, though cf. Rom. 7:5); b. for sin as human nature in its hostility to God (e.g., Jn. 9:4; 1 Jn. 3:5; 1 Cor. 15:17; Rom. 3:20; Heb. 4:15); and c. for personified sin (e.g., Rom. 5-7; Heb. 12:1). Behind the third use stands the idea of a demon "sin," but

it as missing virtue because of weakness, accident, or defective knowledge. Later, guilt is associated with it. In the LXX it is synonymous with *hamartēma* and carries

act. It is a comprehensive term with intellectual and legal as well as ethical applica-

tions, and it can cover all wrong actions from simple errors to crimes. Aristotle defines

3. *hamartia*, also used figuratively from the first, refers more to the nature of the religious sense, "sin," or "punishment of sin." It is rare in the NT.

2. *hamartēma* denotes the result of *hamartiano*, "fault," first due to folly, later, especially in law, in the sense of "offense." In the LXX it usually has a moral or "to do wrong." In the LXX the moral sense is predominant.

1. *hamartiano*, meaning "not to hit," "to miss," occurs from Homer and is also used figuratively for "to fall short intellectually," "to err," or "to fall short morally."

D. The Linguistic Usage and History of *hamartiano*, *hamartēma*, and *hamartia* before and in the NT.

conversion before we die. [G. STÄHLIN AND W. GRUNDMANN, I, 289-93]

the opportunity to repent and return to God. We sin, but God shows us the way of sickness, death, and eternal damnation. But in respect of all these penalties we have separation from God, disruption of God's gracious purpose, and the punishments of observance of the law. If it is not, sin brings such consequences as further sinning, implanted by God, which entices to sin, and which may and must be overthrown by angels (Gen. 6:1ff.). More basically, sin has its origin in the evil impulse which is

4. After Aristotle rationalism destroys the serious concept of guilt. But the idea of fate remains. In the mysteries and Hellenistic mysticism the *hamartía* group is used for predetermined destiny which is the cause of guilt but eliminates personal responsibility, redemption being offered by the rites or by *gnōsis*.

5. Phrygian and Lydian religion offers an exception with the concept of omnipotent deity willing the good and punishing transgressions such as failing to give thanks, cultic violation, and a series of moral offenses. Sickness is a penalty for sin, which consists of the act, not an inner disposition, so that expiation aims at the restoration of health or cultic normalcy. [G. STÄHLIN AND W. GRUNDMANN, I, 296-302]

F. Sin in the NT.

1. The Synoptic Gospels and Acts.

a. In the Synoptics the role of the group is comparatively slight. Jesus does not speak about sin but acts in awareness of it, and is conscious of being the victor over it.

b. His mission is to proclaim the divine lordship in his word and work. This proclamation evokes a sense of distance from God and thus leads to confession and conversion (cf. Lk. 15:18, 21). Sin means guilt toward God and thus demands penitence. Knowing that he has come to call sinners to repentance (Mt. 9:13), Jesus accepts solidarity with them (Mt. 9:10), victoriously bringing forgiveness (cf. Lk. 5:8; 7:37ff.; 19:1-2). His attitude and word of forgiveness are the extraordinary, eschatological breaking in of the divine lordship, as emerges in the Lord's Supper (cf. Mt. 26:28 and Jer. 31:31ff.). Jesus is the servant who by his death and resurrection carries away sin (cf. Is. 53:12). Sin is unforgivable only when people recognize the mission of Jesus by the Holy Spirit but defy and resist it (Mt. 12:31-32).

c. That Jesus is the victor over sin is expressed in his name (Mt. 1:21). The mission of the Baptist prepares his way with its call for confession (Mt. 3:6) and baptism with a view to remission (Mk. 1:4). Jesus himself brings fulfilment with the word and act of forgiveness. The apostles continue his ministry with proclamation of the accomplished salvation. Unlike Jesus, who confers it by fellowship, they summon their hearers to receive it by repentance (Acts 2:38), the difference from the Baptist being that they can now declare a completed, not an awaited basis of forgiveness. The usual sense of sin here is the individual act, hence the normal use in the plural.

2. *John*. John, too, presents Christ as the victor over sin, more specifically by taking it away in his death (cf. 1 Jn. 3:5). This atoning work has universal significance (1 Jn. 2:2). It rests on Christ's own sinlessness as the one who does his Father's will (Jn. 8:46). Sin here is action that contradicts the divine ordinance (1 Jn. 3:4). It derives from ungodliness, is universal, involves sins against others, and brings guilt and separation from God (Jn. 9:31; 1 Jn. 3:8) in servitude to demonic power (Jn. 8:34). The mission of Jesus ushers in a new situation expressed in the term *krisis*, i.e., division and decision. Christ's coming shows sin to be hatred of God. In face of him the decision is made that divides people (Jn. 9:41). Those who reject Christ die in sin (1 Jn. 5:16-17). But those who receive him find forgiveness (1 Jn. 1:9) as they confess their sin. The Spirit continues the sifting work of Christ (Jn. 16:8-9). Deliverance from sin is achieved in the community as believers are born of God, receive faith and knowledge, and work out the new situation in love (cf. 1 Jn. 3:6, 9). Tension naturally arises as Christians do in fact sin, but they can maintain a basic sinlessness through the advocacy of Christ (1 Jn. 2:1) and reciprocal intercession (1 Jn. 5:16). In Revelation Christ's loving work delivers us from the sinful world order (1:5). His blood has atoning power. Our task in the end-time is to keep ourselves from the increasing

power of sin (18:4-5). By a final and definitive act God will destroy the universal dominion of sin from which we are already liberated.

3. Paul

a. Paul's view is oriented to God's work in Christ, which (1) comes on us in the specific reality of sin, and (2) rescues us from this reality and reshapes us.

b. Paul's view of sin arises out of his own experience under revelation. From legal blamelessness (Phil. 3:6) he is driven to see and confess the sin of persecuting the church (1 Cor. 15:9) which resulted from attempted self-righteousness and hence from opposition to God even in zeal for his law. Sin for him is thus at its root hostility to God. It entered the world through Adam (Rom. 5) and therefore through freedom, but it subjected us to itself and brought death as its wages (Rom. 6:23). Paul thus connects sin with universal destiny, but does not depict it as a necessity of creature-iness. The act of Adam, death, and the general state of sin are interconnected. Judgment, revealed in Christ, rests on our being as such. The state of sin exists from Adam, but it is made clear only by the law, which actualizes sin and reveals its character (cf. Rom. 8:7), namely, as responsible guilt in enmity against God. Our carnal reality is sinful, not in the sense that sin is equated with the body, but in the sense that we are determined by sin in our carnal being. The law leads to individual sins by stimulating desires that oppose the divine claim. The nerve of individual sins is the failure to acknowledge God (Rom. 1:21). This gives all sins the character of guilt before God and results in sinning as the penalty of sin (Rom. 1:24ff.). Using God's holy will to enhance its power, sin has a demonic quality (Rom. 7:13), enslaving us (7:14) and handing us over to death, so that we cannot fulfil the law (7:15ff.; cf. Eph. 2:1). The law, however, still discharges its holy function by unmasking sin.

c. The Christ event strikes us in this reality of sin. Christ comes from God to judge and destroy sin (2 Cor. 5:21). The sinless Jesus became sin in vicarious atonement through crucifixion and resurrection. Christ can represent us because of our solidarity in sin. Thus the Christ event overcomes sin for us all. Its coming to us releases us from sin and constitutes us anew, justified by faith, we have remission of sins (cf. Eph. 1:7). By fellowship with Christ in baptism, we are dead to sin (Rom. 6:2). Having died to it, we are free from it (6:7), we are no longer under the law (6:14), we are the servants of righteousness (6:14), and we need not continue in sin (6:1). Freedom from sin means the obedience of faith (cf. 14:23) and is expressed in love of the brethren (1 Cor. 8:12). But tension exists between the somatic life, which is given up to death, and the pneumatic life, which has overcome death (Rom. 8:10). This tension continues until Christ comes again and definitively abolishes sin and death (1 Cor. 15:26).

4. The Other NT Writings

a. Hebrews views sin from the cultic standpoint, presenting Christ as the true and sinless high priest with the one offering for sin in contrast to human high priests with their repeated offerings for themselves and the people. Christ's offering terminates the cultus by bringing forgiveness and initiating the messianic age (10:17-18). Believers in the present time of affliction are to resist sin (12:1) and to avoid especially the deliberate sin of apostasy (10:26).

b. James derives sin from desire, relates it to the will, and finds its end in death (1:14-15). Sin is an act (2:9) and includes failure to do good. Confession and prayer bring forgiveness (5:15-16). To rescue others from sin is a Christian ministry (5:19-20).

c. 1 Peter proclaims Christ as the victor over sin by his voluntary submission and atoning death as the servant of the Lord (2:22, 24; 3:18).

In the NT as a whole the decisive feature is the realization that Christ is victor and that the new age has dawned in and with him. His victory is a victory over sin, which is (1) a reality that determines humanity and (2) a rejection of God's claim in human self-assertion. The victory consists of the saving action by which sin is forgiven and life is constituted anew. [W. GRUNDMANN, I, 302-16]

✓
hamartōlós [sinner, sinful], **anamártētos** [without sin]

hamartōlós (→ *telónēs, asebēs, ádikos*). Meaning "sinner" or "sinful," this word can be a value judgment for a class of people (cf. Mk. 2:16) as well as a description of our natural relationship to God.

A. *hamartōlós* in the Greek and Hellenistic World.

1. The basic thought is "not hitting" or "missing." It is used for a. the intellectually and b. the morally inferior.

2. On inscriptions it occurs in a sacral context but hardly seems to have the full religious sense of sinner.

3. Neither the Stoics nor Philo and Josephus use the term for the sinner.

4. It seems not to have been fully connected with *hamartía* in the Greek world, nor to have found much literary use, because it was a popular term with an ironical or disreputable flavor. It suggests inordinate negation of right and custom and is strongly derogatory if not an actual term of abuse.

B. *hamartōlós* in the LXX and Its Hebrew Equivalents.

1. In contrast, the term is common in the LXX, mostly for Heb. *rāša'*, either as an adjective or a noun.

2. The occurrence is predominantly for the "sinners" of the Psalms, who are the opposite of the righteous, i.e., Jews boasting of the law and covenant but breaking the commandments (Ps. 10:7), proud of their folly (49:13), trusting in wealth (49:6), oppressing others; and even ignoring God. Basic to this polemical judgment is the insight that these sinners have a wrong attitude to the law and hence to the God whose will it reveals. The righteous, too, may become sinners but are not sinners in this deeper sense in which sin embraces, not just acts, but the whole attitude and the life which it produces. This usage continues in later Judaism with an even stronger emphasis on regard for the law, the study of which alone will keep us from sin, and rejection of which means separation from God. In both the OT and the rabbis the term has something of a contemptuous accent.

3. *hamartōlós* is obviously well adapted to express what is meant by the Hebrew term but in so doing it acquires more of a volitional character, since the law as a revelation of God's will demands decision. It also becomes a religious term, for it now comes into relation with the concept of God.

C. The Development of the Concept of the Sinner in Later Judaism.

1. a. For the rabbis the law is a manifestation of God to Israel and to the whole of humanity. By it the holy God sanctifies his people. This means that those who have the law are by nature holy, whereas those outside it (the Gentiles) are by nature sinners.

b. Those who have and keep the law are kept from sin in an ethical and not just a legal sense, but those who are outside Israel have no similar possibility. This is due

cross keeps the NT writers from regarding only others as sinners. Hence *hamartolos* is uncommon outside the Synoptists and does not occur in Acts, while in John only the Pharisees use it. For Paul it is a strong term that he applies to himself, signifying rejection of God's lordship. The new feature is the absence of any frontier between sinners and the righteous, the new frontier being between those who are still subject to sin and those who in Christ are rescued from sin and put in the service of God.

3. *The Attitude of the NT Writers.* This is the same as that of Jesus except that the being unwillingness that it should be removed.

of a new and submissive relation to God, the only limit to the removal of sin by Jesus and sinners, but in so doing he brings a universal offer of forgiveness and righteous, are called to repentance. In this way Jesus transcends the distinction between divine standards, and leads to complacency, pride, and cruelty, so that the righteous, eousness sin but judges its inner character as that which meets only human and not

c. The righteous, too, need a new relation to God. Jesus does not call their right-demand awareness of sin to the point of abject self-contempt and self-condemnation. Only rarely is *hamartolos* used in self-description (cf. Lk. 5:8; 18:13); Jesus does not and majesty inducing renunciation of self-will and readiness for absolute obedience. a right relation with God comes by legal observance, and by his kindness, holiness, are, requiring only a confession of need, not of specific sins, opposing the idea that b. Mediating total fellowship with himself and God, he thus accepts people as they

of sin.

obstacle rather than a sense of unworthiness, since Jesus has come to meet the need as true sinners and draws them to himself, a sense of righteousness being the real mulas (not ironically) and utilizes them in his mission. He regards those called sinners a. Reckoning with sin's reality, though not analyzing it, Jesus adopts current for-

2. *The Attitude of Jesus.*

and opens up the way to liberation from it.

in the sense that the law gives sin self-awareness and thus brings its character to light in all the above senses. In Rom. 7:13 *hamartia* becomes *hamartolos* beyond measure who have fallen into specific guilt (Lk. 13:2; 15:7, 10; Heb. 7:26); and f. adjectivally it is yet without Christ and unreconciled (Rom. 5:8; Gal. 2:16ff.); e. for individuals Gentiles (Mt. 26:45; Gal. 2:15), a usage avoided in Acts; d. for guilty humanity as including Jesus and his disciples (cf. Mt. 9:13; 12:1ff.; 15:2); c. by the Jews for b. by Pharisees for those who do not keep their ordinances, i.e., most of the people, 7:37), in distinction from respectable people (Mt. 11:19; cf. 1 Tim. 1:9; Jms. 4:8); noun, still has a derogatory nuance and is used a. for those living in conscious op-position to God's will in the law (cf. Mt. 9:10), or the woman in Simon's house (Lk. 1. *The Lexical Evidence.* In the NT *hamartolos*, which is both an adjective and a

D. The New Testament.

but is by historical decision.

a positive relation to the law. Even the sin of the Gentiles is not an imposed destiny Lk. 18:11-12, Phil. 3:6), and there is a sense of distinction from "sinners" through sin are present but the possibility of sinlessness through the law is also asserted (cf. themselves as sinners in an absolute sense. Ideas of general sinfulness and collective

2. This suggests that the righteous, while they may commit sins, do not think of lack of sexual ethics, and general misconduct.

to their rejection of the law, and it comes to light in their idolatry, ritual uncleanness,

This is a sharper frontier, but it involves no sense of superiority, since believers do not magnify themselves as righteous but magnify the grace by which they are righteous and seek to point all people to this way of grace, since it is for them too.

anamártētos. This word, found from the time of Herodotus, is common and means “without fault,” either in a general sense or in a figurative though not necessarily moral or religious sense. It occurs three times in the LXX, in 2 Macc. 8:4 for “guiltless before God.” Philo uses it without any Godward reference, but it has this in the one instance in Josephus *The Jewish War* 7.329.

The only NT example is in Jn. 8:7 where Jesus challenges those who are without fault to cast the first stone at the woman taken in adultery. The obvious meaning of *anamártētos* is guiltless before God, but the context seems to rule out any specific reference to sexual sin. Oddly, the word is not used for the sinlessness of Jesus, perhaps to bring out the greatness of his freedom from sin by avoiding any suggestion that it was a mere inability to sin. [K. H. RENGSTORF, I, 317-35]

ámemptos → *mémphomai*; *ametanóētos* → *metanoéō*

amēn [Amen]

A. Amen in the OT and Judaism. The OT uses the term in relation to both individuals and the community 1. to confirm the acceptance of tasks whose performance depends on God’s will (1 Kgs. 1:36), 2. to confirm the application of divine threats or curses (Num. 5:22), and 3. to attest the praise of God in response to doxology (1 Chr. 16:36). In every case acknowledgment of what is valid or binding is implied. In Judaism Amen is widely used, e.g., in response to praises, to the Aaronic blessing of Num. 6:24ff., to vows, and to prayers. It denotes concurrence, or in the case of a vow commitment, or at the end of one’s own prayer the hope for its fulfilment. The LXX mostly renders the Hebrew term by *gēnoito*, which retains the idea of validity but weakens that of commitment to a claim.

B. *amēn* in the NT and Early Christianity. The NT mostly takes over the Hebrew as it stands and uses it in three ways.

1. As an acclamation in worship, it signifies response (Rev. 5:14; cf. Justin *Apology* 65.3; Did. 10.6).

2. At the conclusion of prayers and doxologies (e.g., Gal. 1:5; Eph. 3:21; 1 Tim. 1:17; 1 Clem. 20.12 for doxologies, 1 Clem. 45.8; Mart. Pol. 14.3 for prayers), it expresses the priority of prayer and doxology. Along the same lines it can occur at the end of a prophecy (Rev. 1:7) or book (Gal. 6:18; Rev. 22:20). It can also be put at the beginning of a doxology, especially where a transition is made (Rev. 19:4). In Rev. 1:7 it is set close to the divine Yes, but Rev. 22:20 shows that it is the church’s answer to the divine Yes, which is here the basis of the eschatological petition. The sense in 2 Cor. 1:20 is the same, for God’s Yes in Christ is the firm foundation for the Amen of the community. Christ himself as the true witness can be called “the Amen” in his own response to the divine Yes that is declared in him (Rev. 3:14).

3. When Jesus places Amen before his own sayings, both in the Synoptics and (liturgically doubled) in John, the point is to stress the truth and validity of the sayings by his own acknowledgment of them. The sayings vary in content but all relate to the

Jesus compares himself with the "vine" in Jn. 15:1ff. to show the disciples' dependence on fellowship with him and their intensive nurture by God. Jesus is the "true

ampelos [vine]

[I. JEREMIAS, I, 338-41]

community (19:9) and sharing God's throne in rule over his people (22:1, 3). d. is Lord of lords and King of kings (17:14), holding his marriage feast with the peace (7:9), overcoming demonic powers (17:14), and judging (6:16-17; 13:8); and rule, opening the book (5:8ff.), receiving adoration (5:8ff.), establishing a reign of defeated death (5:5-6) and is omnipotent and omniscient (5:6); c. takes over divine a. vicariously shed his blood (5:9) and bears the marks of his slaughter (5:6); b. has Jesus as the sacrificial lamb (*amnos*). As Redeemer and Ruler, the lamb of Revelation tification for "ram," and the fact that the *arion* is "slain" offers a link to the idea of zodiac. But Dan. 8:3 suggests the seven horns, while there is little philological justification here the correct translation in view of the references to the seven horns (5:6) and his antichrist as his antitype is called *arion* once. It is sometimes argued that "ram" is of Jesus' loving care. In Revelation Christ himself is called *arion* 28 times, and in Revelation. "My lambs" of Jn. 21:15 are members of the community as the objects LXX (e.g., Jer. 11:19), this word occurs in the NT once in Jn. 21:15 and 29 times in the *arion*. Originally a diminutive of *arēs* ("little lamb"), and found four times in certainty of divine protection.

it expresses 1. the dangerous position of the defenseless disciples but also 2. the *arēn*. This word for "lamb" occurs only in Lk. 10:3, where, in antithesis to wolves,

believers from all nations). brings redemption (from sin), and establishes the people of God (extended now to vicarious death (Jn. 1:29; 1 Pet. 1:19), which like the Passover initiates a new age, in suffering (Acts 8:32), 2. his sinlessness (1 Pet. 1:19), and 3. the efficacy of his by expiation. In any case the description of Jesus as *amnos* expresses 1. his patience a reference to the paschal lamb (cf. Jn. 19:36) whose blood blots out sins (→ *avro*) sin of the world in vicarious self-offering (Is. 53). But the writer, in Greek, perceives 1:29, 36 might have been describing Jesus as the servant of God who takes away the use of the same word for both "lamb" and "boy or servant." Thus the Baptist in Jn. seen as the paschal lamb (1 Cor. 5:7). The Aramaic might also offer a basis with its 8:32), and second, in that Jesus was crucified at the Passover and thus came to be servant of the Lord in Is. 53:17 (cf. Acts 3:13; 4:27) is compared to a lamb (cf. Acts call the Redeemer a lamb, two derivations have been sought: first, in the fact that the vicariously for others (Jn. 1:29, 36; Acts 8:32; 1 Pet. 1:19). Since Judaism does not times in the NT, always with reference to Jesus as the innocent lamb who suffers *amnos*. Attested from classical times and used in the LXX, this word occurs four

amnos, arēn, arion [lamb]

amiantos → *mianō*

history of the kingdom of God as this is bound up with his own person, so that in the Amen we have all Christology in a nutshell. Acknowledging his word, Jesus affirms it in his life and thus makes it a claim on others.

[H. SCHLIER, I, 335-38]

vine,” not as distinct from literal vines, but from others who might figuratively be called vines. The image is a common one in the OT, e.g., for Israel (Hos. 10:1) and the wife (Ps. 128:3); it is also used for wisdom (Sir. 24:17), and the Messiah (Syr. Bar. 36ff.). In later Near Eastern texts the term indicates heavenly messengers and beings from the world of light, and it may be in distinction from these that Jesus is called the “true vine.” [J. BEHM, I, 342-43]

ámōmos, amōmētos → *mōmos*; *anabainō* → *bainō*; *anangéllō* → *angelia*; *anagennáō* → *gennáō*

anaginōskō [to read], *anágñōsis* [public reading]

anaginōskō means “to know exactly,” “to recognize,” and is mostly used to refer to (public) reading, e.g., a letter (Acts 15:31; 1 Th. 5:27) or the title on the cross (Jn. 19:20); usually the OT (Mk. 2:25, etc.), publicly in Lk. 4:16; Acts 13:27; the Daniel apocalypse (Mk. 13:14); the prophecy of Revelation (Rev. 1:3); and the NT (Justin *Apology* 67.3-4). *anágñōsis*, meaning “knowledge” or “recognition,” is also used for public reading, as of documents or the OT, and occurs in this sense in the NT (e.g., Acts 13:15; 2 Cor. 3:14; 1 Tim. 4:13) and the early church (e.g., Clement of Alexandria *Paedagogus* 2.10.96.2). [R. BULTMANN, I, 343-44]

anankázō [to compel], *anankaíos* [compelling], *anánkē* [compulsion]

A. *anank-* outside the NT. The root refers basically to compulsion and the means of compulsion. As a necessary condition of life this may be 1. a cosmic principle, first personified as the divinity of being, then rationalized as immanent necessity, then re-personified in Hellenism as the inscrutable force controlling all reality. In cosmological dualism it may also be 2. the constraint or constraints which oppose spirit, the main aim in ethical life being to subject these to reason. In the OT the Greek word is used for the Hebrew “constraint” in the sense, not of a natural condition, but of divinely imposed afflictions such as persecution or sickness. Rabbinic theology uses the equivalent for the messianic tribulation.

B. *anank-* in the NT. Since acknowledgment of God as Creator and Preserver of the world leaves no room for necessity, the NT, like the OT, uses the term 1. to express a situation of need, such as a. the messianic tribulation (Lk. 21:23), and b. the afflictions of Paul (2 Cor. 12:10) or the community (1 Cor. 7:26); 2. to describe the apostolic office: it is a divine constraint which Paul cannot escape, being part of God’s plan of salvation (1 Cor. 9:16); 3. to denote the divine order (Rom. 13:5; Mt. 18:7).

[W. GRUNDMANN, I, 344-47]

anágñōsis → *anaginōskō*; *anadeíknyμι* → *deíknyμι*; *anazáō* → *zōē*; *anáthema*, *anathematízō*, *anáthēma* → *anatíthēμι*; *anakainízō*, *anakainóō*, *anakainōsis* → *kainós*; *anakalýptō* → *kalýptō*; *anákeimai* → *kéimai*; *anakephalaióō* → *kephalē*; *anakrázō* → *krázō*; *analambánō*, *análēmpsis* → *lambánō*; *anakrínō*, *anákrisis* → *krínō*

anaplerōō → *plerōō; anastasis* → *anistēmi; anasturoō* → *stauros; anastrephō*, *anastrophē* → *strephō*

→ *katapauō, katapausis*

epanapauō. A late and rare word: a. "to rest on," b. "to lean on." Peace will rest on the house (a) according to Lk. 10:6, while rest in possession of the law (a) is meant in Rom. 2:17.

anapausis. a. "Cessation," "interruption"; b. "rest"; c. "place of rest"; d. "day instead of the rest given by wisdom, Jesus offers true rest (b) with the gospel (Mt. 11:28-29). Without "cessation" (a) is the sense in Rev. 4:8, "place of rest" (c) in Mt. 12:43.

on" (e). Christ's saving work is to give rest (b) in Mt. 11:28. "to tarry," i.e., await (d) in 6:11. God's Spirit is the subject in 1 Pet. 4:14, "to rest Revelation it has an eschatological reference, "to rest from labor" (b) in 14:13, and Mk. 6:31, but more commonly it denotes refreshment (b), as in 1 Cor. 16:18. In remain at rest"; e. "to rest on." In the NT the word can mean bodily rest (c), as in *anapauō*. a. "To cause to cease"; b. "to give rest," "refresh"; c. "to rest"; d. "to

anapauō [to cause to rest], *anapausis* [rest], *epanapauō* [to rest on]

anamēō → *neōs; anxios* → *axios*

anamnēsis means "remembrance" or "recollection." In Heb. 10:3 the sin offerings cannot remove sins but remind us of them (cf. Num. 5:15). In 1 Cor. 11:24 Christians are to enact the Lord's Supper in a recollection of Jesus which has the form of active re-presentation as the action of Jesus and the disciples is repeated. *hypoamnēsis* in 2 Tim. 1:5 and 2 Pet. 1:13; 3:1 has much the same sense. [J. BHM, I, 348-49]

anamnēsis [remembrance], *hypoamnēsis* [remembrance]

analysis, analō → *lyō; anamartētos* → *hamartōlos*

andlogos, "corresponding to *logos*"; hence *analogia*, "correspondence," "proportion." In Rom. 12:6 the charism of prophecy is to be in correspondence to faith, not as what is believed (cf. vv. 3, 6), but as the actual believing. There can be no exercise of gifts such as healing without faith, but there may be inauthentic exercise of prophecy (cf. 1 Cor. 12:10; 14:29). Hence the reminder that prophesying is to be in proportion to one's faith. [G. KITTEL, I, 347-48]

analogia [proportion]

anatēllō [to rise], **anatólē** [rising]

anatēllō. “To cause to come forth” or (intransitive) “to come forth,” used in the NT for “to spring forth” in Heb. 7:14 (cf. Jer. 23:5) or “to shine forth” in 2 Pet. 1:19 (cf. Num. 24:17) with no precise distinction.

anatólē. 1. “Rising of stars”; 2. “sunrise” as a quarter of heaven, i.e., the east, either as a place of good (Rev. 7:2) or of bad (Rev. 16:12); 3. perhaps the Messiah in Lk. 1:78 (cf. Jer. 23:5; Zech. 3:8; 6:12 LXX), or the shining of a star from heaven (cf. v. 79 and Philo *On the Confusion of Tongues* 14). Justin and Melito in the early church see in Christ’s advent the rising of a star (Justin *Dialogue with Trypho* 100.4 etc.) or the dawn of heavenly light. [H. SCHLIER, I, 351-53]

anatíthēmi [to set forth], **prosanatíthēmi** [to consult], **anáthema** [cursed], **anáthēma** [cursed], **katáthema** [accursed], **anathematízō** [to curse], **katathematízō** [to curse]

anatíthēmi (prosanatíthēmi). Used in the NT only in the middle with dative of person and accusative of object, this word means “to set forth one’s cause” (Acts 25:14) or “to expound with a request for counsel, approval, or decision” (Gal. 2:2). *prosanatíthēmi* has the latter sense “to submit for approval, consideration, or judgment” in Gal. 1:16 and 2:6. The rendering “to impart something” in 2:6 is linguistically insecure and does not fit the context. “To impose an added burden” is not supported by outside references (cf. Acts 15:28).

anáthema, anáthēma, katáthema. *anáthema* and *anáthēma* are variants for a. “something dedicated to deity,” b. “something put under divine curse.”

1. The NT has the first sense only in Lk. 21:5 (temple offerings).

2. Paul uses the term for the object of a curse. Calling Jesus accursed is a self-contradiction for Christians in 1 Cor. 12:3. Handing over to God’s judicial wrath is the idea in 1 Cor. 16:22 (cf. Gal. 1:8; Rom. 9:3). Paul’s readiness for this on behalf of his people (Rom. 9:3) is a supreme instance of his devotion to the gospel and his race. *katáthema*, a rare word, is equivalent to *anáthema* (perhaps a sharper form) in Rev. 22:3: There will not be “anything accursed” in the New Jerusalem as there was in the first Paradise (Gen. 3:17ff.).

3. In Acts 23:14 the meaning is a vow or obligation whose breach brings under a curse.

anathematízō, katathematízō. “To bring under the anathema,” “to curse.” Those who plotted against Paul in Acts 23:12, 21 put themselves under a curse, or under God’s judgment, if they did not make every effort to fulfil their obligation. Peter in Mk. 14:71 puts himself under a curse if he is lying, or puts the people under a curse if they make out that he is a disciple. *katathematízō* has the same sense in the parallel passage in Mt. 26:74. [J. BEHM, I, 353-56]

anaphêrō → **phêrō**; **anápsyxis** → **psychê**; **andrizomai** → **anêr**

1. "To receive," "take up," "bear," "endure." Thus one "receives" the word (Heb. 13:22; 2 Tim. 4:3), "accepts" people (2 Cor. 11:1), "puts up" with them (Mk. 9:19), "receives" or "bears" afflictions (2 Th. 1:4), and "endures" in the absolute (1 Cor. 4:12); cf. in the absolute the verbal adjective *anektos* ("tolerable") in Lk. 10:12.

2. "To restrain oneself." God does this either to our destruction (Is. 64:12 LXX) or in mercy (Is. 42:14 LXX). In Is. 63:15 LXX the sense merges into that of "to tolerate." The noun *anoche* in Rom. 2:4 and 3:25 is God's "restraint" in judgment (linked with his kindness and patience in 2:4 and forgiveness in 3:25).

[H. SCHLIER, I, 359-60]

anēcho [to endure], *anektos* [tolerable], *anoche* [forbearance]

anepitēptos → *lambanō*; *anesis* → *aniēmi*

The meaning "undetectable" is found only in biblical and postbiblical usage (e.g., Job 5:9; 9:10 LXX). In the NT the word occurs in Rom. 11:33 and Eph. 3:8. The parallelism in Rom. 11:33 suggests a poetic source (with a Gnostic tinge). Eph. 3:8 in context points in the same direction. Irenaeus (*Against Heresies* 1.10.3) quotes Rom. 11:33 in his anti-Gnostic polemic.

[E. PETERSON, I, 358-59]

anexichnīastos [fathomless]

anexikakos → *kakos*

This postclassical word means "inscrutable" and is used in Rom. 11:33 for the mystery of God's way of judgment with Israel that leads to grace. The term implies that the question of the meaning of this judgment cannot be given any theoretical human answer.

[G. DELLING, I, 357]

anexereunētos [inscrutable]

anektos → *anēcho*; *aneleimon*, *aneleos* → *eleos*

1. The NT uses it in this more general way when Titus is to see that presbyters, and Timothy that deacons, are "blameless" (Tit. 1:6; 1 Tim. 3:10).

2. The word has a more religious sense in 1 Cor. 1:8 and Col. 1:22. Christians are blameless, and will be presented as such at the judgment, on the basis of Christ's reconciling death and resurrection (cf. Rom. 8:33-34). Presupposed are God's help (1 Cor. 1:8) and continuation in faith (Col. 1:23).

[W. GRUNDMANN, I, 356-57]

The word *anēktetos* means "blameless," "guiltless," normally in an everyday and even formal sense.

anēktetos [blameless]

anēkei [fitting]

anēkei denotes “what is fitting or seemly,” with a suggestion of being “obligatory” in Phlm. 8. In Eph. 5:4 the idea is of “what does not belong” because believers are saints in Christ. The unsuitability may concur with the world’s judgment, as in Col. 3:18, or run contrary to it, as in Eph. 5:4. [H. SCHLIER, I, 360]

anēr [man, husband], **andrizomai** [to act manly]

A. anēr outside the NT.

1. The word is common for “man” with adjectives or nouns denoting function.
2. It also denotes the human species a. as distinct from fabled monsters or gods and b. in the sense of the inhabitants of a place.
3. It can specifically signify the male.
4. It can also be used for husband (Ex. 21:22 LXX).
5. It may also denote an adult male as distinct from a boy.
6. It may also have the sense of full manhood as an absolutized natural force.

B. anēr in the NT.

1. The term is most common in Luke; for sense 1. see Acts 3:14; 18:24.
2. a. This sense occurs in Lk. 5:8; Jms. 1:20; the main distinction is from spirits or animals. b. This is a common usage either for humans in general, as in Mt. 14:21, or for population of a place, as in Mt. 14:35.
3. Sexual differentiation is usually expressed differently, but cf. Lk. 1:34.
4. The use for husband occurs in Mk. 10:2, 12; Rom. 7:2-3; the household tables in Eph. 5:22ff.; Col. 3:18-19; 1 Pet. 3:1ff.; the rules for officebearers in 1 Tim. 3:2, 12; Tit. 1:6. If wives are to submit to their husbands, husbands are to show the same unselfish love as Christ. The fiancé can already be called *anēr* (Mt. 1:19; Rev. 21:2).
5. This sense underlies 1 Cor. 13:11. *anēr téleios* in the NT is figurative (e.g., Eph. 4:13; Jms. 3:2).
6. This does not occur in a sexual sense in the NT, but Luke suggests the dignity of honorable and mature manhood in Lk. 23:50; Acts 6:3, 5; cf. 1:11. *andreía* is not used in the NT, but Paul has *andrizomai* in 1 Cor. 16:13 in the exhortation to steadfastness in the faith. [A. OEPKE, I, 360-63]

anthomologēō → *homologēō*; *anthrōpáreskos* → *aréskō*

ánthrōpos [man], **anthrōpinos** [human]

ánthrōpos.

1. “Man” as a species, a. as distinct from animals (Mt. 12:12), angels (1 Cor. 4:9), Christ (Gal. 1:12), and God (Mk. 11:30); b. as subject to weakness (Jms. 5:17), death (Heb. 9:27), sin (Rom. 3:4), evil (Mt. 10:17), flattery (Lk. 6:26), error (Gal.

B. Resurrection in the Greek World. Apart from transmigration, the Greeks speak of resurrection only a. as an impossibility, or b. as an isolated miracle of resuscitation. They have no concept of a general resurrection; the hearers in Acts 17:18 seem to think *anástasis* is a proper name (cf. 17:31-32).

C. Resurrection in the OT and Judaism. The OT recounts individual restorations to life (1 Kgs. 17:17ff.) and prepares the ground for the hope of a general eschatological resurrection (cf. Ezek. 37:1ff.; Is. 53:10; Job 19:25ff.; Ps. 73), but this becomes specific only in, e.g., Is. 26:19; Dan. 12:2. The Samaritans and Sadducees rejected the hope but it was solidly established in later Judaism, being spiritualized by Josephus (immortality) and Philo (mystical liberation), though neither uses the word *anástasis*.

D. Resurrection in the NT.

1. The NT recounts individual restorations to life (Mk. 5:42; Acts 9:40). The stories are marked by sobriety and solemnity, and the awakenings are not just isolated miracles but messianic signs (Mt. 11:5; Jn. 11:25-26; Mt. 27:53).

2. Jesus predicts his own resurrection (Mk. 8:31; 9:9; 10:34), and his raising is described as the work of the Father exalting the crucified Lord to messianic glory (Acts 1:22; 2:24; Rom. 1:4; 1 Cor. 15:1ff.). On the significance of the resurrection for the kerygma → *egeírō*, *syzáo*.

3. The resurrection of Jesus is the firstfruits of general resurrection (1 Cor. 15:20; Col. 1:18). The logic of faith is toward resurrection to life (1 Cor. 15:22; Rom. 8:11; Jn. 6:39-40). Yet there is a double resurrection, believers being raised first (perhaps Lk. 14:14; Rev. 20:5-6; possibly 1 Cor. 13:23-24, especially if *télos* means “the rest” rather than “the end”; 1 Th. 4:16-17, though cf. Rom. 2:16; 2 Th. 1:9-10; 1 Cor. 4:5). New life is a present possession but is still the goal of resurrection hope and striving (Phil. 3:11—the only NT instance of *exanástasis*). 2 Tim. 2:18 refutes the Gnostic error that resurrection has already taken place, and 1 Cor. 15 combats denial of the resurrection, possibly as too materialistic.

anástasis, *exanástasis*. The words are equivalent: a. “erection” of statues, dams, etc.; b. “expulsion” from one’s dwelling, then (intransitively) a. “arising,” e.g., from bed, or sleep; b. “rising up” or “departure”; c. “resurrection.”

In the NT 2. a. occurs in Lk. 2:34: “fall and rising,” i.e., judgment and salvation. Elsewhere the terms are used only for Christ’s resurrection (e.g., Mk. 2:18; Jn. 5:29; Rom. 1:4; Heb. 6:2; Phil. 3:11). [A. OEPKE, I, 368-72]

→ *egeírō*, *zōē*

ánoia → *noús*; *anomía*, *ánomos* → *nómos*; *anósios* → *hósios*; *anochē* → *anéchō*; *antagōnizomai* → *agōn*; *antállagma* → *allássō*; *antanaplērōō* → *plērōō*; *antapodídōmi*, *antapódoma*, *antapódosis* → *dídōmi*; *antapokrinomai* → *krínō*; *antéchō* → *échō*

✓ **antí** [in place of]

A preposition from the Hellenistic period, *antí* does not have the sense “over against” in the NT but is used for a. “in place of” to denote a replacement or equivalent (Rom. 12:17; 1 Th. 5:15; 1 Pet. 3:9; Heb. 12:16), or a similarity (1 Cor. 11:15). From this develop the senses b. “on behalf of” in Mt. 17:27 or “to the account of”

antilytron → *lyo*; *antimisthia* → *misthos*; *antitypos* → *typos*; *antichristos* → *Christos*; *anypokritos* → *hypokritis*; *anypotaktos* → *tassos*

[G. DELLING, I, 375-76]

and the sense of divine "help" in Lk. 1:54 LXX. *antilempsis* in 1 Cor. 12:28 does not refer to assuming office but to "help" in the general sense, i.e., not of miracles, but of loving action (cf. Acts 6:1ff.). *syantilambanomai* means "to take in hand with," and has a general sense in Lk. 10:40 (Martha and Mary) and a more specific sense in Rom. 8:26, where the Spirit joins with us in intercession to fashion pneumatic prayers that surpass human comprehension but are searched out by God, who knows the mind of the Spirit.

The main idea is that of "taking up" or "grasping," but with such extensions as "to help," "to import," and in the LXX "to keep to" (Is. 26:3), "to enter into alliance with" (Mic. 6:6) as well as, predominantly, "to help."

In the NT *antilambanomai* has the first sense in Acts 20:35 ("take up the cause of") and the sense of divine "help" in Lk. 1:54 LXX.

antilambanomai [help], *antilempsis* [helpful], *syantilambanomai* [to support]

A. *antidikos* outside the NT.
1. The basic meaning is "the opponent at law," whether individual or collective (cf. Prov. 18:17 LXX).
2. Figuratively the term then means "the opponent in a dispute" (cf. Jer. 27:34 LXX).
3. The word then simply means "opponent" (Esth. 8:11 LXX).

B. *antidikos* in the NT. The NT never uses the term in the direct sense 1. Sense 2. occurs in Mt. 5:25, which is not just prudent advice, since the *antidikos* is the brother and the background is eschatological. Lk. 12:58 makes the same point with the same background, but the relation to God rather than to the neighbor is more prominent here.

The usage in 1 Pet. 5:8 hovers between 2. and 3. The image of a court action is abandoned, but the idea of Satan as the accuser (Job 1:6ff.; Zech. 3:1; Rev. 12:10) is still present to give color to the expression. Sense 3. is the obvious meaning in Lk. 18:3, since the widow is not pleading in court.

antidikos [opponent]

and c. "for the sake of" or "for this cause" (Eph. 5:31), "because" (2 Th. 2:10—*anti touton*). In Mk. 10:45 the position of *anti pollon* ("for many") shows that it goes with *lytron* rather than *donai* and thus has sense a.: The sacrificed life of Jesus is a sufficient price to redeem many. Even if we put it with *donai* and give it sense b., it still carries a vicarious significance, for Jesus is then giving his life "on behalf of" the forfeited life of the many.

[F. BÜCHSRL, I, 372-73]

in place of *anti*

ánō [above], *anōteron* [above], *ánōthen* [from above]

1. As an adverb of place *ánō* means "above" (or "earlier") and is used of land, mountains, atmosphere, and heaven, heaven in the NT usually in either a material (Jn. 11:41) or a religious sense (cf. *tá ánō* in Jn. 8:23; Phil. 3:14). The above-below distinction was important in the rabbis, with a measure of parallelism between what happens above and what happens below.

2. In Philo the distinction between God and the world is linked with the cosmological distinction between an upper and a lower world, God being at the head and matter at the foot (cf. Gnosticism). Judaism and the NT do not divide the cosmos in this way, since God is its Creator and Lord, and God is thus above and the whole world as his creation is below. Thus the *ánō klésis* in Phil. 3:14 is God's call in Christ, the *tá ánō* of Col. 3:1-2 refers to where Christ is at God's right hand, and the Father, not "that world," is the opposite of "this world" in Jn. 8:23; 13:1. Similarly, the Jerusalem that is above in Gal. 4:26 is described in religious terms, with "the present Jerusalem," not that which is below, as its counterpart. The NT does offer descriptions of the world to come in Revelation, making use of the idea of a world above and a world below for this purpose, but its basic distinction is not between two worlds but between God as holy and eternal on the one side and the world as sinful and transitory on the other.

ánōthen. Both outside and in the NT *ánōthen* is an adverb a. of place "from above" (Mt. 27:51) and b. of time "from an earlier period" (Acts 26:5). Further senses are then c. "from the first" (Lk. 1:3) and d. "anew" (Gal. 4:9). In Jn. 3:3, 7 the original usage inclines in favor of "from above," which alone links with Job 3:4 and Jms. 1:17 to suggest "of God." John uses *ánōthen* elsewhere in sense a. (3:31; 19:11, 23) and always describes birth in terms of origin (1:13; 1 Jn. 2:29; 3:9; 4:7; 5:18; Jn. 3:5-6). Sense d. helps to make the obtuseness of Nicodemus a little more intelligible and is considered by Origen and Chrysostom, though they both lean heavily toward a. The versions vacillate between a. and d. The suggestion that both a. and d. are meant cannot be proved. [F. BÜCHSEL, I, 376-78]

áxios [worthy], *anáxios* [unworthy], *axióō* [to consider worthy], *kataxióō* [to consider worthy]

áxios, *anáxios*. Strictly "bringing into balance," hence "equivalent" (e.g., Rom. 8:18), with such extensions as "being appropriate" (1 Cor. 16:4), "deserving" (Mt. 10:10), "worth," e.g., considering or accepting (1 Tim. 1:15), or praising (Rev. 4:11), "worthy" almost in the sense of "in a position to" (Rev. 5:2), and "corresponding to" (Mt. 3:8).

In the NT the thought of merit is excluded; we are worthy of the gospel only as we receive it (cf. Mt. 10:11, 13; 22:8; Acts 13:46; Heb. 11:38; Rev. 3:4).

In many expressions a genitive or infinitive is put with *áxios* to denote the sphere of correspondence (cf. Rom. 16:2). Paul admonishes his readers to walk worthy of the gospel, their calling, and the Lord (1 Th. 2:12; Phil. 1:27; Col. 1:10; Eph. 4:1; cf. 3 Jn. 6), thus linking the motive and goal of Christian action, the motivating power residing in God's prior action. Hence the warning not to receive the Lord's Supper

aparabatos → *parabainō*; *aparnēomai* → *arnēomai*; *aparhē* → *archo*

having the same definitiveness as the sacrifice. [G. STÄHLIN, I, 381-84]

and he thus accomplished a once-for-all cleansing (Heb. 10:10), our sanctification offered himself once for all in contrast to the high priests with their daily sacrifices, turning to God. Heb. 7:27 expresses the same thought in sacrificial language; Christ by which sin and Christ are quits, so that in him we can die to sin in an irreversible 2. "Once for all," with reference to the uniqueness of Christ's death (Rom. 6:10), 1. "At once," "together," in the NT (1 Cor. 15:6).

ephapax.

for salvation and which we are thus to hold fast.

itive nature of Christian teaching ("the faith") by which we know all that is needed that there was no once-for-all cleansing by the old offerings. Jude refers to the definite nature of baptism (Heb. 6:4). "Once . . . tasted" suggests a proverbial saying similar to "having once tasted blood"; it is unnatural to let the gift go again. In Heb. 10:2 the point is 2. "Once for all," used in the NT for the definitive Christian state and the one "after," etc., in the NT only in one reading of 1 Pet. 3:20 and perhaps Heb. 6:4; 10:2. more," i.e., "for the last time." b. "Once" as an indefinite concept of time, "when," on significance for Christ's second coming as well as the first (Heb. 12:26); "once where Christ is the one offering as well as the one high priest. The term then takes to the last time, (2) the double repetition in vv. 27-28, and (3) the application in v. 28, and unrepeatable work (Heb. 9:25-26), with added emphasis through (1) the reference 1. "Once," a. as a strictly numerical concept, used in the NT for Christ's unique *hapax*.

hapax [once, once for all], *ephapax* [at once, once for all]

In 1 Th. 4:17 there will be, at the Lord's return, a rapture of his people to meet him. The word *apantesis* was used for the public welcome accorded to important visitors. Similarly Christians will welcome Christ, acclaiming him as Lord. [E. PETERSON, I, 380-81]

apantesis [meeting]

avoratos → *horo*; *apangello* → *angelia*; *apaidentos* → *paidenō*; *apateō* → *ateō*; *apallasso* → *allasso*; *apalloitroō* → *allos*

1. "To make worthy"—the sense in 2 Th. 1:11.
 2. "To regard as worthy," "to value." The NT use of the compound *kataxiō* (Lk. 20:35; Acts 5:41; 2 Th. 1:5) helps to bring out the fact that in ourselves we are not worthy of the divine gift of grace.
 3. "To regard as right" (Acts 15:38). [W. FOHRSTER, I, 379-80]

axiō, kataxiō.

unworthily (*anaxios*) does not refer legalistically to a moral quality but to an attitude determined by the gospel.

apatáō [to deceive], *exapatáō* [to deceive], *apátē* [deception]

apatáō, *exapatáō*. Common from Homer, also in the LXX, for “to deceive or entice” (e.g., Judg. 14:15; Jer. 4:10; Gen. 3:10; Job 31:27).

The chief sense in the NT is that of enticing to sin (cf. 2 Cor. 11:3; 1 Tim. 2:14; Rom. 7:11). Eph. 5:6 warns against “deception,” and 1 Cor. 3:18 refers to sinful “self-deception.”

apátē. a. “Deception or enticement,” b. “pleasant illusion,” “pleasure.” Meaning a. is found in the NT in Col. 2:8; Heb. 3:13; 2 Th. 2:10, while b. is most likely in Mk. 4:19; 2 Pet. 2:13; and perhaps Eph. 4:22, but always with a stress on the evil aspects. It is thus strongly influenced by a. [A. OEPKE, I, 384-85]

apátōr → *patēr*; *apaúgasma* → *augázō*; *apeítheia*, *apeithēō*, *apeithēs* → *peithō*; *apeíraustos* → *peirázō*; *apekdéchomai* → *déchomai*; *apékdyōsis*, *apekdýō* → *dýō*; *apeleútheros* → *eleútheros*; *apelpízō* → *elpízō*; *aperítmētos* → *peritomē*; *apéchō* → *échō*; *apistēō*, *apistia*, *ápostos* → *pisteúō*

haploús [simple], *haplótēs* [simplicity]

haploús. a. “Simple,” then b. “open,” “with no ulterior motive,” then c. “simple” in the negative sense. In the NT, as in Judaism, “simple” is mostly either neutral or positive.

In Mt. 6:22 the meaning might be “healthy,” but if there is an ethical reference (cf. the “evil eye” as the possible opposite) “pure” is the meaning (cf. *haplótēs* d.). In Jms. 1:5 “kind” is possible, but “wholehearted” is more likely.

haplótēs. a. “Simplicity,” b. “noble simplicity,” as of heroes, c. “purity,” “singleness of heart,” and d. “generosity.”

The usual NT sense is c. (Eph. 6:5; Col. 3:22; 2 Cor. 11:3), but d. “liberality” occurs in Rom. 12:8; 2 Cor. 8:2; 9:11, 13. [O. BAUERNFEIND, I, 386-87]

apogígnomai → *gígnomai*; *apódektos*, *apodéchomai* → *déchomai*; *apodídōmi* → *dídōmi*; *apodokimázō* → *dókimos*; *apodoché* → *déchomai*; *apothnēskō* → *thánatos*

apokathístēmi [to restore], *apokatástasis* [restoration]

apokathístēmi. “To restore,” then 1. “to return” (e.g., something borrowed), 2. “to restore” a. buildings etc., b. middle “to heal,” e.g., lepers in Ex. 4:7, c. “to renew the world,” d. “to reconstitute,” e.g., a kingdom.

The biblical and messianic usage derives from 2 d. (and c.). The term is used for God’s restoring of Israel to its land (Jer. 16:15; Hos. 11:11). This comes to be understood messianically and eschatologically, but inner restitution is also required (Am. 5:15), effected by the returning Elijah (Mal. 4:5). From the Aramaic for effecting a turn, or returning, the Samaritan Messiah derives the name Taheb. The originally political sense of the term may be seen in the disciples’ question in Acts 1:6. The answer accepts the expectation but denies its political significance. Elsewhere in the

[G. DELLING, I, 393]

Made up of *kara* and *dekomai*; *apokaradokia* denotes stretching the head, e.g., to spy on, or to pay attention. It is linked with hope in the NT (Phil. 1:20) and thus denotes "confident expectation." The same applies in Rom. 8:19, where creation is straining forward, i.e., waiting with eager longing under the stress of conflict.

apokaradokia [eager expectation]

apokalypso, apokalypsis → **kalypso**

F. D. E. Schleiermacher
 theologians and such westerners as Scotus Erigena, Hans Denck, J. A. Bengel, and and political senses rather than the astronomical. His followers include many eastern on 1 Cor. 15:25ff. and Jn. 17:11 but taking his term from Acts 3:21 in the medical end and hence looks for the ultimate removal of all hostility to God, relying mainly view, and Clement of Alexandria only hints at it, but Origen equates beginning and often been used for the restoration of all created beings. Irenaeus does not take this D. **apokatasis** in the History of the Church. From Origen's day the word has

15:25ff.).
 while God's being all in all will be through the overthrow of opposition (1 Cor. Col. 1:20) he also says that judgment will have a twofold outcome (Rom. 2:7ff.), if Paul stresses the comprehensive work of the second Adam (Rom. 5:18; 1 Cor. 15:22; of universalism with which it is often linked. Judaism holds out no such hope, and mation through the messianic work of Jesus. The text has no bearing on the question promise is itself fulfilled. The times of refreshing mark the beginning of the transt- lations of which the prophets spoke are restored to the integrity of creation while their have spoken. Grammatically the conversion of persons cannot be intended. The re- titution of that of which the prophets have spoken, or the establishment of what they C. **apokatasis** in the NT. The reference in Acts 3:20-21 is strictly to the res-

hardly any influence.
 for the exodus and mystically for the soul. Surrounding cosmological speculation had Judaism with little technical input. Josephus uses it for the return from exile, and Philo B. **apokatasis** in Judaism. The LXX does not have the term, and it is rare in

nection with the release from matter.
 when entering again the cycle of generations, and in the Hermetic writings in con- rance and new creation (as in Stoicism). 5. It is used, too, of individual souls, e.g., cycle, and the periods of the phoenix, with the corresponding ideas of eternal recur- constellations, the shining again of the sun or moon, the restitution of the cosmic 2. in law, and 3. in politics. 4. It is also used in astronomy for the return of the word basically means "restoration," and then has special applications 1. in medicine, A. **apokatasis** in Secular Usage. Found in the NT only in Acts 3:20-21, this

apokatasis.

NT the verb relates to the forerunner (the Baptist) rather than the Messiah (cf. Mk. 9:12; 8:28; Mt. 11:10; Jn. 1:21). The "all things" of Mk. 9:12 is to be interpreted in terms of the Baptists' mission.

apokatállássō → *allássō*; *apokatástasis* → *apokathístēmi*; *apókeimai* → *keimai*;
apokóptō → *kóptō*; *apókrima*, *apokrinō*, *apókrisis* → *krinō*; *apokrýptō*, *apó-*
krypsos → *krýptō*

apóllymi [to destroy], **apóleia** [destruction], **Apollýōn** [Destroyer]

apóllymi.

A. The Literal Use. a. "To destroy," "kill," in battle or prison; b. "to suffer loss or lose"; c. "to perish"; d. "to be lost" (cf. Lk. 15), not sharply distinguished from c.

B. The Figurative Use.

1. In Mk. 8:35 etc., with b. and d. as a background, the soul is an object of value which is not just lost but which we actively lose in trying to save or secure our lives, like the rich fool of Lk. 12:16ff. The ambivalent concept of life gives the sayings their profundity. In Lk. 15 the three parables are told from God's standpoint. The lost sheep has Ezek. 34:4 as a basis, with the idea of wandering and perishing in view. Jesus must seek what is lost and will not lose what the Father has given him (Jn. 6:39).

2. A specific NT usage with sense a. or c. as the basis occurs in 1 Cor. 8:11; Rom. 2:12; 1 Cor. 1:18; 2 Th. 2:10; 1 Cor. 15:18; Jn. 10:28, etc. The meaning is "to be lost," or, more likely, "to perish," active "to destroy" with a human or demonic destroyer (Rom. 14:15), or someone divinely commissioned (Mk. 1:24), or God himself as subject (cf. 1 Cor. 1:19; Jude 5; Jms. 4:12). In view is not just physical destruction but a hopeless destiny of eternal death.

apóleia. Rare in secular Greek, this means a. "destruction," "ruin," b. "perishing," c. "loss." It is common in the LXX in sense b. (cf. Job 26:6). In the NT the curse of Acts 8:20 has an OT ring. Eternal destruction is signified in Mt. 7:13; Rom. 9:22; Phil. 1:28; 2 Th. 2:3; Jn. 17:12; 2 Pet. 2:1; Rev. 17:8, 11.

Apollýōn. In Rev. 9:11 *Apollýōn* is a translation and personification of the Hebrew and means Destroyer (usually seen as a play on Apollo, the god of pestilence, who was regarded as the god of the empire and had the locust as his creature).

[A. OEPKE, I, 394-97]

apoloúō → *louō*; *apolýtrōsis* → *lýō*; *aposkiasma* → *skiá*; *apostasía* → *aphístēmi*

apostéllō [to send out], (**pémpō**) [to send], **exapostéllō** [to send out],
apóstolos [apostle], **pseudapóstolos** [false apostle], **apostolē** [apostleship]

apostéllō (pémpō).

A. **apostéllō** and **pémpō** in Secular Greek.

1. **apostéllō** is a strengthening compound of **stéllō** and is common in Greek for "to send forth," differing from **pémpō**, which stresses the fact of sending, by its relating of sender and sent and its consequent implication of a commission, especially in Hellenistic Greek.

2. It thus carries the further thought of authorization, e.g., in the case of official

exapostello. This has essentially the same meaning as *apostello*, with which it is interchangeable in the LXX and Philo. It occurs 13 times in the NT, eleven in Luke, and two in Paul. The idea that in Gal. 4:4 the *ex-* denotes a prior presence with the sender (Zahn) finds no support. Here, too, the term derives its christological flavor only from the context, and the emphasis is on God as the sender.

3. In the NT *apostello* certainly begins to be a theological word for "sending forth to serve God with God's own authority," but only in context and not with any radical departure from its normal sense.

2. In John, Jesus uses *apostello* to denote his full authority, i.e., to ground his mission in God as the One who is responsible for his words and works. But he uses *pempo*, e.g., in the phrase "the Father sent me," so as to state God's participation in his work by the act of sending. There is a slight parallel here to Cynic usage but with the distinction that the Cynics stress responsibility to God alone, whereas the point in John is the unity of will and action between Jesus and the Father. The terms as such do not shape Johannine Christology, for they are not basically or essentially theological terms. They are given their specific meaning in John by the context. The mission of Jesus acquires its significance and force from the fact that he is the Son, not from its description in terms of *apostello*.

1. *apostello* occurs some 135 times in the NT, mostly in the Gospels and Acts. *pempo* occurs some 80 times, 33 in John, five in Revelation, 22 in Luke/Acts, only four in Matthew, and one in Mark. Apart from the special use of *pempo* in John, the Lucan material predominates; it prefers *apostello*, yet like Josephus can use *pempo* as a synonym and has less sense of the specific nature of *apostello*. The religious character of the NT material explains the general predominance of *apostello*, and in the NT as a whole *pempo* seems to be used when the stress is on the sending, *apostello* when it is on the commission, and especially (in the Synoptists) when it is God who sends.

C. *apostello* and *pempo* in the NT.

3. Rabbinic Judaism keeps within the sphere delineated by *slh*. Josephus has *apostello* some 75 times, more or less synonymously with *pempo* in some cases, elsewhere to denote official missions or sending by God. Philo has an absolute use similar to that of Cynics and Stoics and not affected by *slh*.

2. The LXX pursues this thought consistently, even using *apostello* for *slh* contrary to the literal sense in order to bring out the authoritative element in the action and the position of the one who acts. The features of the verb in secular Greek are thus taken up and merged with what the OT equivalent contributes. Even in relation to the prophets the use is not just religious; the situation itself gives the religious flavor. Nor does the term denote self-awareness, as in the case of the Cynic, for there is no place for this alongside unconditional subjection to the will of the sender.

1. *apostello* occurs over 700 times in the LXX, mostly for the root *slh*; *pempo* only some 26 times, six with no Hebrew original. *apostello*/*slh* are mostly used where there is commissioning with a message or task. Alone they denote the sending of a special messenger with emphasis on the sender (cf. Is. 6:8), so that the messenger is a kind of plenipotentiary. The message and the one sent are of interest only as they embody the sender, no matter who the sender or the sent may be. Even those who are sent realize that the stress is on the sender (cf. Gen. 24:1ff.).

B. *apostello* and *pempo* in the LXX (OT) with Judaism.

It is used in the latter sense by the Cynics and Stoics, by Irenaeus (with reference to Menander), and by Philo.

apóstolos (→ *dōdeka*, *mathētēs*).

A. The Word and Concept *apóstolos* in Classical Greek and Hellenism.

1. *The Greek Usage*. In older Greek the term is a nautical one denoting a freighter or a naval force with no sense of initiative or authorization. Hence it does not become a term for envoy as in the NT, nor do the LXX, Josephus, or Philo form a link at this point to the distinctive and unusual NT usage.

2. *Religious Messengers in Hellenism*.

a. Material contacts between the NT apostolate and the Greek world are also slight. The Greek *prophētai* serve as mouthpieces for deity, but they do so as anonymous intermediaries, totally subject to the deity and with no specific sense of mission or authority.

b. The Cynics are something of an exception with their awareness of sending, and their use not only of *apostellō* but also of such words as *ángelos*, *kéryx*, and *katáskopos* to describe their work as messengers, heralds, and observers (with a view to helping). The Cynics have an active attitude with a strong sense of commitment to their message and of responsibility both for humanity and toward Zeus, to whom they are ultimately bound and from whom they derive their boldness of speech. In particular the term *katáskopos* offers in their case something of a parallel to the NT *apóstolos*, at least in the formal sense. Their mode of life is also similar, since they move about with their message, dependent on well-wishers for support. They express their awareness of mission by a certain arrogance and by their claim to be "divine men" (a phrase especially used by the Stoics). This claim, however, involves a certain tension with its approximation to the impersonality of the Greek *prophētai*. The unlimited claim goes hand in hand with a renunciation of personal significance which does not leave room for development of the concept of the *apóstolos*. The relation of the messenger to the deity does not have the character of an unconditional appointment, there is no clear concept of God or certainty about the revelation of his will, and the message can thus make no claim to absoluteness. For this reason the legal aspect plays little or no role.

B. *apóstolos* / *šālī(a)h* (*šālū[a]h*) in Judaism.

1. *apóstolos among the Greek Jews*. In Greek Judaism the term does not occur much, since the Jews were not a seafaring people. Josephus has it once for the sending of envoys to Rome (involving a journey by sea, but with some influence of *apostellō*). The LXX has it only in 1 Kgs. 14 to describe Ahijah's commission to give a divine message to the king's wife.

2. *The Later Jewish Institution of the šālū(a)h*. Judaism takes us a step forward with the term *šālī(a)h*, which is recognized, e.g., by Jerome, to bear some kinship to the NT *apóstolos*.

a. The legal institution of the *šālū(a)h*, which is ancient but takes shape in the first century, involves commissioning with specific tasks and stresses authorization. The legal element of giving and obeying orders is decisive. The person sent represents the sender, e.g., in betrothal, divorce, or purchase. Full adherence to the commission is presupposed. The applicable law is that of the messenger, whose honoring or shaming is an honoring or shaming of the sender (1 Sam. 25:40-41; 2 Sam. 10:1-2). The person sent is as the person who sends.

b. The *šālī(a)h*, however, may represent a group as well as an individual, e.g., a congregation, or the community. It is in this sense that rabbis regulate the calendar in the dispersion, or the high priest acts for the people, or rabbis make a collection for the Palestinian scribes after A.D. 70, or Paul goes to Damascus in Acts 9:1ff.

Laying on of hands for such tasks confers a religious as well as an official character. Jewish missionaries, however, are not called by this term (not even by Justin in *Dialogue with Trypho* 108); since they do not have the authorization of the community. Thus the bearers of the office are better called "authorized representatives" than "apostles," since the latter term, in view of NT usage, would give a wrong impression of the missionaries of Judaism, who were backed by groups rather than the people as such.

c. The term does, of course, carry the idea of divine authorization, e.g., in the case of the priest or of such personages as Moses and Elijah, who are commissioned by God, not the community. The prophets, however, are never given this designation, perhaps because, although they speak about God in God's name, they do not actively represent God, especially as they are for later Judaism instruments of the Spirit.

C. The Use of *apostolos* in the NT.

1. *Statistical Findings.* There are 79 instances plus some secondary readings: one each in Matthew, Mark, and John; 29 in Paul plus five in the Pastorals; 34 in Luke/Acts; one each in Hebrews, 1 Peter, and Jude; two in 2 Peter; and three in Revelation—hence 80 percent in the Pauline and Lucan material. The term stands at the head of epistles some eleven times—six in Paul, three in the Pastorals, and one each in 1 Peter and 2 Peter.

2. *The Meaning.*

a. The NT contains no trace of the common nonbiblical use for the act of sending or, figuratively, the object. Always signified is the person sent with full authority. The Greek gives only the form, the Hebrew the content. The legal element entails that the reference is only to males, although by the course of things women might have been apostles too (see D.2.).

b. There is full identity between *apostolos* and *šāl(a)h* in Jn. 13:16, where *apostolos* denotes one who is legally charged to represent the person and cause of another (cf. the juxtaposition of *doctos* and *kyrios*, *apostolos* and *pempas*).

c. *apostolos* can refer to the commissioned representative of a congregation, as in 2 Cor. 8:23 or Phil. 2:25 (Epaphroditus).

d. *apostolos* also denotes bearers of the NT message, first the twelve (Acts 1:26) sent out by Jesus himself (cf. Mt. 10:2; Mk. 6:30), with Peter their head and Jerusalem their center (Acts 8:1); then the first Christian missionaries, as in Acts 14:4, 14 (Paul and Barnabas), Gal. 1:19 (James), Rom. 16:7 (Junias and Andronicus), and 1 Cor. 15:7 (a wider circle). Paul and Barnabas are sent by the congregation at Antioch (Acts 13:1ff.), but the apostle is properly an apostle of Jesus Christ, and this larger group shares with the twelve the common basis of a meeting with the risen Lord and commissioning by him personally. Hence Apollos and Timothy are not called apostles, but Paul's apostleship is accepted at Jerusalem (Acts 15; Gal. 2:9; cf. 1 Cor. 15:8ff.). Apostles, then, are not officials of the church but officers of Christ for its upbuilding, and in this sense they are comparable to the OT prophets (Eph. 2:20; 3:5). "In the church" in 1 Cor. 12:28 refers to the whole body whose head is Christ (cf. Eph. 1:22; Col. 1:18; Eph. 4:11), not to the local congregation.

e. Heb. 3:1 calls Jesus himself an apostle, obviously in the sense that the definitive revelation of God has taken place in him. Absence of the article before high priest shows that the phrase "apostle and high priest" is a unity. For the church Christ is the Son in whom God has finally spoken and who has made final expiation. Where the Son speaks and acts, God speaks and acts (as it was God who spoke and acted through

the OT priest). The confession has absolute authority on the basis of his absolute authorization for word (*apóstolos*) and work (*archiereús*). Another possibility is that the two terms contrast Jesus with Moses and Aaron in virtue of his unique divine sending, but this would involve an unusual NT sense and isolating two terms (*apóstolos* and *archiereús*) which the author is concerned to relate.

D. The Rise and Nature of the Apostolate in the NT.

1. Jesus and the First Circle of Disciples.

a. The rise of the apostolate begins with the first group of disciples. Externally this group resembles similar groups around other leaders. The difference lies in its genesis and outcome. It originates on the initiative of Jesus. The disciples accept his call, listen to him, and learn obedience from his revelation of God as Holy One and Father. The apostles cannot later become mere officebearers because they are under God's orders and acknowledge the supremacy of the rule of love. Only true disciples can have this authoritative part in the work of Jesus. Thus all apostles must be disciples, though not all disciples need be apostles. The phrase "twelve apostles" can be used quite early (Mt. 10:2), yet it does not imply an exclusive equation of "the twelve" and "the apostles."

b. The disciples begin their apostolic work when Jesus makes them co-workers. No reason for this is given. Jesus simply calls the twelve and sends them out (*apostéllein* in Mark) with authority (Matthew, Mark, Luke). Here, then, is authoritative sending in the sense of full delegation, followed by a later return and report. To question the historicity of the sending creates more problems than it solves, but the derivation of the apostolate from Jesus does not depend on this sending in view of Mk. 9:38ff., where the basis of John's complaint about the exorcist is that only the disciples are authorized to use the power of Jesus, and Mt. 10:40ff., where the identification of sender and sent presupposes authorization (the one sent is as the one who sends, and what is done to the former is done to the latter). As the disciples are shown and perceive, their authorization is linked with the person of Jesus. Yet the correction of John in the first passage rules out any claim based on the authorization. If the disciples have full power to speak and act as Jesus does, this does not confer rights but implies the duty of service. The second passage is to the same effect: commissioning by Jesus means humiliation rather than exaltation. Service and humility purge the apostolate of the claims which might accompany its legal authorization. They make it a commission rather than an office. This is also illustrated by the sending out of the seventy (Lk. 10:1) and the fact that when the disciples return to Jesus they do not continue their work but become hearers and ministers again (Lk. 9:49-50). Apostleship as such has no religious character but is just a form. The apostles receive their religious impress from him who commissions them, and in such a way that the commission itself is the main thing, not its bearers.

c. The use of the terms "apostles" and "disciples" in Matthew and Mark supports this. When commissioned, the disciples of Mt. 10:1 become the apostles of 10:2 (cf. Mk. 6:30). But on their return they become disciples again throughout the rest of these Gospels. The situation is a little more complex in Luke, where "apostles" is a fixed term for the first disciples in 22:14; 24:10 but elsewhere is used in connection with actual mission, e.g., 6:12-13; 9:10. In 6:12-13 Jesus himself would use the Aramaic term, which does not have the suggestion of office that later came to attach to the Greek word. Hence it is reasonable enough to believe that the term is not a later assimilation or intrusion so long as we understand that *apóstolos* is simply an

b. John's Gospel confirms these findings while not using the term apostle. In it the Easter stories show how the Lord united the disciples to himself and gave them full authority (cf. Thomas in 20:24ff.; Peter in 21:1ff.). Here again obedience and service

however, this is an ongoing message to the world. They say and do. He himself is the subject of their message. In this new commissioning, commission to what is to be a universal community. The Lord is still behind what works in the whole community, not just in the apostles. Yet the apostles have special significance as leaders who enjoy the full accreditation of the Lord with a universal divine messenger endorsed by signs (Ex. 3:12). To be sure, Christ as the risen Lord office. The thinking relating to these apostolic signs finds its model in Moses as the is to disclaim the apostolate as a basic religious institution, reducing it to a legal not to the messengers, but to the message. To dismiss them as legendary accretions, which validate the divine message as fact and not just theory. They are indispensable, ment as preachers or healers. The accompanying works are displays of Christ's power themselves to God's will and aim at faith in the hearers rather than personal achievement and power and also a standard of what is to be done as the apostles dedicate is indispensable, for in the Spirit (Pentecost) the apostles receive assurance of Christ's authority and the duty of rendering an account; Paul is a classical example. The Spirit think of the apostolate as a continuing office. It is still marked by an endowment with the ascension and the return. Yet there is only one appointment, so that we can hardly commission is also of a more lasting character, applying to the whole period between stationary aspect is something new compared to the Jewish *šaliḥ(a)h* institution. The new- the twelve in receiving and executing this commission (cf. Acts 15:1ff.). The mis- commission means that they are now also missionaries. A number of others join with prophecy. They become his authoritative representatives, but the very nature of their apostolate. This applies primarily to the twelve (Matthias replacing Judas), who have been prepared for the task but have now to preach Christ as the fulfilment of OT signing by the risen Lord, as well as personal meeting with him, is the basis of the. Again, not all the "more than 500" seem to have been apostles. Personal commis- although women are in fact the first witnesses and the church includes women prophets. the other hand, not all such witnesses are apostles. Thus women are not included, and renews the commission. The apostles are now witnesses of the resurrection. On of Jesus leaves the disciples at a loss, but the risen Lord constitutes them a community a. The first commission to preach the kingdom is for a limited period. The death

2. *The Early Christian Apostolate as a Gift of the Risen Lord.*

which Jesus gives clear warning in, e.g., Mk. 6:11). report it crowds out any reference to difficulties in the discharge of the task (about (Lk. 10:17). The success of the apostles is the success of Jesus himself, and in the of a joy that expresses a complete ignoring of the person and absorption in the task authentic commissioning. The works are not a subject of boasting or evaluation but dedication to the task is demanded. Action accompanies speech in demonstration of element, the message, thus becomes the content of apostolate. Full and obedient In Mk. 3:14; Lk. 9:2 the disciples are sent out to preach (cf. Mt. 10:7-8). An objective d. Significant, too, is the linking of the apostles with the proclaiming of the word. itself is also his, not in terms of office, but in terms of authoritative commissioning. their later sending. The apostleship, then, derives from Jesus, and in Aramaic the word as apostles comes later (Lk. 9:1; Mk. 6:7). The disciples are chosen with a view to Lk. 6:12-13 corresponds to Mk. 3:13ff., though in both cases the true appointment objective word to denote a fully accredited representative with a specific commission.

are the issue, not personal achievement. Believers are Christ's sheep and Peter is to feed them, not rule over them. Commitment and responsibility go with the commission. Only with the Spirit can it be discharged (20:21ff.). The use of *apostéllō* and *pémpō* in 20:21 shows that the work is ultimately Christ's own work in which he gives the disciples a share as he sends them (*pémpō*). The messengers' authorization is subsidiary to that of Jesus. By the same token, however, it is he who sustains them in their office; hence the importance of the *paráklētos* whom he sends (*pémpō*) (14:26; 15:26). Probably the focus on Christ as the one who works with the Father from first to last is what causes John to avoid the term *apóstolos* while not denying that the disciples were fully accredited representatives.

c. It was perhaps in Antioch that *apóstolos* first came to be used for *šālî(a)h*, in the first instance for the mission, then for the missionaries. Paul might have had a hand in it, for he is the first clearly to use it for the individual messenger of Jesus. It could be adopted only because of an existing relation between *apostéllēin* and *šālah*. A problem is that of distinguishing between *apóstoloi* in the absolute and the *apóstoloi* of the churches (cf. Acts 13:1), but since Jesus is the principle of the churches' action, since the Spirit has the initiative, since only Paul and Barnabas are sent, and since *apostéllēin* is not used for what the church at Antioch does, Paul and Barnabas are obviously apostles of Christ, not of the Christians at Antioch.

d. While the chief basis of the apostolate is the will and commission of Christ under the direction of the Spirit, the election of Matthias shows that eyewitness is also a qualification. The new commissioning is thus a continuation of the old, and the history of Jesus is regarded as supremely important. Paul is inferior in this regard and hence seeks a further basis for his apostolate while entering at the same time into the full stream of the historical tradition (1 Cor. 11:23ff.; 15:1ff.).

3. *The Classical Form of the Apostolate in the Person of Paul.* Paul offers the classical case of an apostle because of the information he leaves, his unusual position, his special labors, his strong sense of calling and office, and his need to vindicate his apostolate against objections.

a. Paul's entry on the apostolate involves a sharp break in his life which he can trace only to the eternal will and special action of God. His apostolic sense is determined by his meeting with Jesus on the Damascus road. His response to this is one, not of vacillation, but of sudden and resolute commitment to the Jesus he had formerly persecuted. For Paul this meeting is not a visionary experience but an objective act of God speaking through Jesus. He thus becomes an apostle of Jesus Christ, but by the will of God (1 Cor. 1:1; 2 Cor. 1:1; Eph. 1:1). Being an apostle means being "set apart for the gospel" (Rom. 1:1) "before he was born" (Gal. 1:15). The apostolate is thus a sign of divine grace leading to obedient subjection (1 Cor. 15:10). In this regard Paul links up with the OT prophets, especially Jeremiah, in whom we see complete devotion to the message, the predominance of the concept of God, elimination of the ecstatic element, a developed prophetic self-awareness, a determinative union with God, the embracing of his whole life by his calling, and a powerful restriction to the word. Whether or not Paul consciously follows Jeremiah in his sense of mission, he does so in his evaluation of suffering as an element in apostolic life, his concentration on the word, his rejection of any ecstatic basis for the apostolate (cf. 2 Cor. 12:1ff., where Paul can in fact boast of ecstatic experiences but refuses to link them with his apostolate lest grace should be obscured), and his parallel depreciation of apostolic signs (2 Cor. 12:12, where he mentions them only to show the justice of his cause, not the significance of his person). It is in the service of his message (the word of the

apostle. A fairly common word for a "dispatch of ships," "dispatch of a gift," "present," "tribute," "dispatch of a gift," or simple "sending," also active "separation," "entombment" (of a mummy). In the Jewish sphere it can have such varied senses as "tribute," "present," "dispatch of a gift," or simple "sending."

pseudapostolos. This word occurs only in the NT, and in the NT only in 2 Cor. 11:13, where Paul himself defines it: "disguising themselves as apostles of Christ." These false apostles are not authorized by Christ, as is shown by their lack of exclusive commitment to God or Christ. Their description as "superlative apostles" (1:1:5) is full of irony, for an apostle already has an incomparable position as such, and yet is marked by humility. Paul has in view his Judaizing opponents who contest his apostleship (cf. Gal. 1:1). Christians, perhaps Paul himself, probably coined the term, which supports the thesis that *apostolos* in its distinctive sense is also of Christian provenance. For the same idea, though not the word, cf. Rev. 2:2: "who call themselves apostles but are not."

the Father manifests his presence and offers salvation or judgment. ambassador is not a man, not even primal or preexistent man, but the Son in whom complex is linked with prophetic sending and acquires its stamp from the fact that this a role, it is colored by John's Christology rather than shaping it. For John the whole a unity. Thus Jesus is more than the Gnostic ambassadors. If the idea of sending plays of Jesus is inseparable from his word, and his crucifixion and glorification constitute to him rather than by his doctrine: Jesus represents the Father in person. c. The death and through him. b. The destiny of those who meet Jesus is decided by their attitude signs God manifests Jesus as the promised one and himself as the one who works in and of what is done in him, namely, that the Father speaks and acts by him. a. In the movement (from above) rather than authorization is the main issue in such circles.

2. In John, however, the sending brings out the significance of the person of Christ the ambassador of light, and the imparting of truth. An important point is that spatial deemer myths have an influence here with their talk of the messenger, the sending, itself seems to be present; cf. the use of *apostello*. The question arises whether re- 1. Only once is Jesus called *apostolos* (Heb. 3:1), but in John especially the thing E. Jesus as the One Who Was Sent.

bond with the Lord imposes present poverty and suffering (2 Cor. 12:10). all history, he can insist with joy on his apostolic responsibility even though the close commission, not his person. As the servant of this Lord, conscious of God's overruling God's own work (1 Cor. 3:8, 1ff.). This is true, however, only on the basis of his who worked in Jesus works through Paul as one who serves God and thus shares in an envoy of Christ (2 Cor. 5:20) working together with him (2 Cor. 6:1). The God and his recognition of the importance of the Spirit. These lead him to see himself as the other apostles (Gal. 1). But this goes hand in hand with his experience of Jesus to that of the prophets is the objection that he does not have the status or dignity of messenger, one of the reasons that gives him a more developed sense of calling similar b. If the special position of Paul is primarily determined by his calling to be a

prophet in the old. in high regard. It is the apostle who has in the new situation the function of the NT prophets, of course, do not correspond to those of the OT, though they are held which corresponds to the new situation but still refers to the divine commission. The authorization is fulfilled in Christ, a new term is needed in place of "prophet"—a term cross, 1 Cor. 1:18; of reconciliation, 2 Cor. 5:19) that Paul stresses his apostolic

In the NT it is used with *diakonía* in Acts 1:25, *cháris* in Rom. 1:5, alone in 1 Cor. 9:2 and Gal. 2:8, always with reference to the office of the *apóstolos* of Jesus, being fully controlled now by *apóstolos* in its NT sense. [K. H. RENGSTORF, I, 398-447]

apostréphō → *stréphō*; *aposynágōgos* → *synagōgē*; *apotássō* → *tássō*

***apophthéngomai* [to declare]**

"To speak out loudly and clearly, or with emphasis" (of philosophers, ecstasies, prophets, singers, and prophets), sometimes in a bad sense. It is used in a good sense in Acts of those who, filled with the Spirit, speak ecstatically (Acts 2:4) or prophetically (Acts 2:14; 26:25). [J. BEHM, I, 447]

apopsýchō → *psychē*; *apróskopos* → *kóptō*; *aprosōpoléemptōs* → *prosōpolēmpsía*

***apōthēō* [to reject]**

Used from Homer for "to repel," "to reject," this word occurs in the NT only in the rhetorical question of Rom. 11:1 and the negative answer it demands (v. 2). Israel is God's people, hence he cannot repudiate them. [K. L. SCHMIDT, I, 448]

apōleia → *apóllymi*

***ará* [curse], *kataráomai* [to curse], *katára* [curse], *epikatáratos* [cursed], *epáratos* [accursed]**

ará. Originally "wish," "petition," but used for "curse" from Homer's time, and found in the NT only at Rom. 3:14.

kataráomai. "To curse," so Lk. 6:28; Jms. 3:9 with accusative of person (mostly dative in nonbiblical Greek).

katára (→ *exagorázō*). Derived from *katarásthai*, "to enchant," *katára* means "curse."

1. *Curse (and Blessing)*. Curses, found in almost all religious history, are utterances that are designed to bring harm by supernatural operation. They are made by priests, chiefs, the dying, etc. They often involve special formulas and rites. Sometimes they are linked with prayers. They demand belief in their fulfilment. They play a role in law, e.g., self-cursing for breaches of oaths. Jesus forbade his disciples to curse (Lk. 6:28), giving authority only to withhold remission (Jn. 20:23). God's curse, e.g., through the prophets, reveals his judgment in such a way as to initiate it (cf. Gal. 3:10, 13), the emphasis being on the ineluctability of the consequences of sin.

2. *Gal. 3:13*. This is the curse of the law, since the law expresses it (Dt. 27:26), but as such it is God's curse. It applies to everybody, not just to the Jew or Jewish Christian. To be a sinner is to stand under God's wrath and condemnation. Release comes because Jesus became a curse on our behalf (*hypér*) in a vicarious action which is not relativized but also not merely objectivized as though it were a legal transaction apart from us. Jesus' vicarious work effectively establishes a new fellowship between

remains is "destroyed" in Christ; but if the old covenant is taken to be the subject, the same might apply in v. 14 if the point is that the illusion that the glory of the law

4. In 2 Cor. 3 vv. 7 and 13 seem to be instances of 2. ("transitory," "evanescent").
 i.e., of the law in the first verse, of Christ in the second.
 3. The sense in Rom. 7:6 and Gal. 5:4 is "taken out of the sphere of operation,"
 instruction at the return of Christ (1 Cor. 15:24; 2 Th. 2:8; 1 Cor. 6:13).
 2. The provisional disarming of demonic powers will issue in their complete de-
 on circumcision we "remove" the offense of the cross (Gal. 5:11).
 the law we can nullify faith and make the promise void (Rom. 4:14), or by insisting
 b. When we are the subject, the effect is harmful, for by a Judaizing approach to
 point" (v. 10).
 knowledge (1 Cor. 13:8). For with the coming of the perfect, the imperfect "loses its
 form, and thus includes things which will be ended, e.g., prophecy and our present
 to sin, is thus "negated," although our new life has not yet taken on its definitive
 and, as Hebrews puts it (2:14), the devil. The body of sin, i.e., our form in subjection
 God also "robs" this age and its rulers "of their power" (1 Cor. 2:6), including death,
 requirements of the law (while not invalidating its ethical demands; cf. Rom. 3:31).
 he "destroys" the law of commandments; Christ's work frees us from the legalistic
 values is effected in 1 Cor. 1:28: God "brings to nothing" things that are. In Eph. 2:15
 a. When God or Christ is the subject, the effect is beneficial. A transvaluation of
 1. Religiously Paul uses it for "to make inoperative."

(Rom. 7:2).
 (Lk. 13:7), "to destroy" (1 Cor. 13:11), and "to take out of the sphere of activity"
katargeo. In the NT this word has the secular meanings "to condemn to inactivity"

"not idle."
 is used in the negative in 2 Pet. 2:3 to express the latent activity of judgment; it is
 or "worthless" (parallel *akarpos*, "unfruitful"), *argos*, used in the LXX for "to rest,"
 namely, "ineffective," i.e., without works that express faith and hence "unserviceable"
 20:6 ("inactive"), and Tit. 1:12 ("idle"). It also has a religious sense in 2 Pet. 1:8;
 of action." It occurs in the NT in the secular sense in Mt. 20:3 ("unemployed"), Mt.
argos, argo, argos means a. "indolent," "useless," "unemployed," and b. "incapable

argos [idle], *argo* [to be idle], *katargeo* [to render inoperative]

[F. BÜCHSBL, I, 448-51]

scribes for the unlearned; not knowing the law, they are "cursed."
 "cursed," *epartatos* in Jn. 7:49 (on the basis of Dt. 27:26) expresses the scorn of the
epikataratos, epartatos. *epikataratos* occurs in the NT only in Gal. 3:13 and means
 possible only by Christ's vicarious bearing of the penalty.

course of the law initiates the punishment of sin, so that new fellowship is in fact
 necessary, Paul does not say. He simply accepts the fact. But he also sees that the
 curse means that he enters our alienation in order to bring us out of it. Why this is
 reconciliation is ours through his being made sin (2 Cor. 5:17ff.). His being made a
 God and us, so that redemption is ours through Christ's becoming a curse (v. 13), as

meaning is that it is “devalued” by Christ, having only a borrowed glory and not its own, and thus losing its relative value when the true glory comes with Christ.

[G. DELLING, I, 451-54]

aréskō [to please], *anthrōpáreskos* [man-pleasing], *areskeía* [desire to please], *arestós* [pleasing], *euárestos* [well-pleasing], *euarestéō* [to be well-pleasing]

aréskō. *aréskō* originally meant “to set up a positive relation,” hence “to make peace,” then aesthetically “to please,” with such nuances as a. “to be well disposed,” b. “to take a pleasant attitude,” and c. “to please.”

In the NT the word means “to please” in Mk. 6:22; Acts 6:5, “to please oneself” in Rom. 15:1ff., “to please” in expression of an attitude or approach in 1 Th. 2:4; Gal. 1:10; Rom. 8:8; 1 Th. 2:15; 4:1.

anthrōpáreskos. The opposite of an incipient *theáreskos*, this word in Col. 3:22; Eph. 6:6 denotes the norm of those who, out of fear, try to please their superiors. Paul in contrast bases true service to others on service to God.

areskeía. This word denotes the attitude of an *áreskos*; hence the meaning in Col. 1:10 is “every kind of pleasing attitude,” toward whom being only implied.

arestós. Meaning “acceptable” or “pleasing,” and denoting in the LXX what God (or a person) accepts as pleasing, this word is used for “pleasing” to God in Jn. 8:29; Acts 6:2; to the Jews in Acts 12:3; “things pleasing to God” (par. commandments) in 1 Jn. 3:22.

euárestos, *euarestéō*. Meaning “well-pleasing,” “acceptable,” *euárestos* in the NT always (except in Tit. 2:9) refers to God, and is never an evaluation (except in Phil. 4:18, describing the Philippians’ gifts) but always the goal of the Christian life (e.g., Rom. 12:1-2; 14:18; Col. 3:20), so that we are constantly to test what is *euárestos* (Eph. 5:10). Of the three senses of *euarestéō*, a. “to be well-pleasing,” b. “to take pleasure in,” and c. “to walk as is well-pleasing,” b. occurs in Heb. 13:16 and c. in Heb. 11:5-6.

[W. FOERSTER, I, 455-57]

aretē [virtue, excellence]

A. *aretē* outside the NT. This word has many senses but primarily means a. “eminence” in either achievement or endowment or both, b. “martial valor,” c. “merit,” d. in philosophy “virtue,” which in Hellenistic Judaism (though not in Philo) can approximate righteousness, e. “self-declaration” on the part of the gods, and finally f. “fame” (its exclusive nuance in the Greek translation of the OT).

B. *aretē* in the NT. It is important here that the LXX finds no use for the Greek idea of “virtue” and hence has the term only in the sense of “excellence” or “fame.” Not surprisingly, then, it is extremely rare in the NT. In Phil. 4:8 Paul puts it next to “praise” in a series with “what is true” etc., and if the series has mainly a religious ring, what he has in mind is the excellence that the righteous are to maintain in life

1. The philosophical sense among the Cynics and Stoics is that of "self-sufficiency" or "self-reliance," while the ordinary meaning is "competence" or "sufficient quantity." In the NT the word is given a new dimension as part of godliness (1 Tim. 6:6). Thus Paul's apparently philosophical contentment in Phil. 4:11ff. finds its center in "him who strengthens me" (v. 13). "Enough" also means having something to give to others too (2 Cor. 9:8).

autarkeia, autarkes.

1. In religion these terms, which at first simply express "contentment," can become an ethical demand for contentment with what we have, either out of prudence, or freedom relative to external goods, or (in the NT) confidence in God's adequate provision (cf. Heb. 13:5; 1 Tim. 6:8; also Mt. 6:32ff.; Lk. 3:14).

2. A warning may also be issued against the security of illusory sufficiency (though the NT does not usually have the *arkeō* group for this).

3. Contentment is related by some philosophers to the supreme good, e.g., fashioning life according to nature. In the OT contentment is associated with moderation in 1 Kgs. 3:6ff., and the sense of God's guidance and the readiness for obedience in Ps. 73. Rabbinic exegesis finds religious satisfaction in God in his answer to Moses in Dt. 3:26 (cf. the paraphrase of Gen. 17:1). In Jn. 14:8 being shown the Father confers supreme contentment. In 2 Cor. 12:9 participation in grace is all-sufficient for Paul.

arkeō, arketos.

arkeō [to be sufficient], **arketos** [sufficient], **autarkeia** [contentment], **autarkes** [content]

1. These words are often used in the literal senses "to count" and "sum" or "number" (Mt. 10:30; Acts 11:21; Rom. 9:27), but in Rev. 13:17-18 *arithmos* has a special sense which raises the question of sacred numbers. The mystery of regularity seems to have led to the investing of numbers with potency. In the NT new content is given them by events, the inherited symbolism is refashioned, and the symbolism is mainly formal and stylized, 7, 10, and 12 being especially prominent in Revelation.

2. As for Rev. 13:18 the riddle is that of numerical values ascribed to letters, with the added complications that the alphabet might be either Greek or Hebrew, and that 616 is an alternative reading to 666. The various solutions proposed, e.g., Titus, Nero, the Roman empire as such, or simply antichrist, are all unsatisfactory, and it may be that the divine was writing only for initiates of his own day, or that the passage is pure eschatology in the sense that the meaning will be clear only when the mystery is already present.

arithmeō [to count], **arithmos** [number]

arēn → amnōs

and death. The same applies in 2 Pet. 1:5 (in spite of a secular parallel that might suggest "virtue"), while in the only other verse (1 Pet. 1:9) the context suggests either "self-declaration" (e.) or "fame" (f.).

3. On the basis of the divine name, rabbinic exegesis transfers the ideal of the *autárkēs* to God either in his self-sufficiency, his infinitude relative to the world, his satisfaction with creation, or his saying "Enough" to human suffering.

[G. KITTEL, I, 464-67]

✓
Hár Magedôn [Armageddon]

This is the name given for the site of the final decisive battle (Rev. 16:13ff.) and world judgment (19:19ff.). The use of Hebrew and absence of interpretation are in the style of apocalyptic. Two explanations have been advanced: a. a link with Megiddo, and b. a Greek rendering of the mount of assembly in Is. 14:13. The problem with a. is that there is no Mt. Megiddo, that Megiddo is not given eschatological significance, and the earliest exegesis does not mention it. The problem with b., which would make *Hár Magedôn* the demonic counterpart of the mountain of God (cf. Heb. 12:22ff.), is that it is not an exact transliteration of the Hebrew of Isaiah.

[J. JEREMIAS, I, 468]

arnéomai [to deny, refuse]

a. "To say no" in answer to a question; b. "to refuse" in relation to a claim or demand.

1. In the NT we find a. in Lk. 8:45; Acts 4:16; Jn. 1:20; Mk. 14:68; Jn. 18:25; 1 Jn. 2:22: "to deny." Examples of b. are Heb. 11:24; Tit. 2:12; Acts 3:13: "to refuse."

2. The main thrust in the NT, however, is that of denying a person, as in Acts 3:13; Jn. 1:20; Mk. 14:68. This contains four elements: a. denial of a person rather than a thing (Jesus in Jn. 13:38; the Master in 2 Pet. 2:11; the Son in 1 Jn. 2:22-23; the name or faith representing the person in Rev. 2:13; 3:8; perhaps that which gives power to godliness in 2 Tim. 3:5); b. prior acknowledgment and commitment (cf. 2 Tim. 2:12; Rev. 3:8); c. unfaithfulness in the three forms of not meeting the claim for confession (Mt. 10:33; Mk. 8:38), not meeting the claims of neighbors (2 Tim. 2:11ff.), and not acknowledging Christ in sound teaching (2 Pet. 2:1ff.; 1 Jn. 2:22); d. a failure of the whole person in respect of total truth before God (Mt. 10:33; 2 Tim. 2:12; 1 Jn. 2:23).

3. The person denied may be the self. Thus God cannot deny himself (2 Tim. 2:13), but the disciples must deny the self (Mk. 8:34) in a radical renunciation, an acceptance of the cross, and the finding of true life in Christ.

aparnéomai. The compound has no greater intensity in the NT but has the same sense as *arnéomai*, as is shown by their interchangeability (Lk. 9:23 and Mk. 8:34), their alternate use in the same passage (Lk. 12:9), and the textual variants (Lk. 9:23; Jn. 13:38).

[H. SCHLIER, I, 469-71]

arníon → *amnós*

1. This word signifies literal bread in passages like Lk. 24:30; Acts 27:35; Jn. 6:11 (at the Last Supper, Mk. 14:22; the showbread, Mk. 2:26).

artos [bread]

The meanings of *artos* are a. "suitable," b. "correct" or "normal," and c. "even" (in mathematics). *katarizo* has the senses a. "to regulate" and b. "to equip." In 2 Tim. 3:17 *artos* means "what is proper or becoming," *exartizo* in 2 Tim. 3:17 means "to equip" and in Acts 21:5 "to end as prescribed." *katarizo* means a. "to order" (the aeons in Heb. 11:3; to destruction in Rom. 9:22), and b. "to confirm" (in unity, 1 Cor. 1:10; the fallen, Gal. 6:1; in everything good, Heb. 13:21), confirmation being a mutual task (2 Cor. 13:11) but finally God's work (1 Pet. 5:10). *katarismos* in Eph. 4:12 denotes equipment for the work of the ministry, while *katarisis* is the inner strength of the organic relationship of the community, or of the character of its members (2 Cor. 13:9).

[G. DELLING, I, 475-76]

artos [suitable], **exartizo** [to equip], **katarizo** [to prepare], **katarismos** [equipment], **katarisis** [improvement]

artios → **erō; artigenētos** → **gennaō**

arrabōn is a commercial loanword from the Semitic signifying "pledge" or "deposit." Paul uses it in 2 Cor. 1:22 and Eph. 1:14 for the Spirit who is for us the guarantee of full future possession of salvation.

[J. BEHM, I, 475]

arrabōn [deposit, guarantee]

✓

Used in the NT only in Phil. 2:6, this word means a. "the act of seizing," b. "what is seized," and c. "something regarded as gain or utilized." In Phil. 2:6 sense a. is impossible due to a lack of object, while sense b. is hardly intelligible. We are thus left with c.: "He did not regard equality with God as a gain, either as not to be let slip, or as to be utilized." Those who favor the former nuance here refer to the temptation of Jesus, but the reference seems to be pretemporal and therefore it is best to translate: "He did not regard it as a gain to be equal with God," the reference being, not to resistance to temptation, but to a free (if unexpected) act of self-abnegation.

[W. FOERSTER, I, 472-74]

harpazo. a. "To steal," b. "to capture," c. "to snatch," d. "to seize," e. "to take by force," f. "to catch away" (in visions). Three possibilities exist in Mt. 11:12: a. that the kingdom is taken away and closed; b. that violent people culpably snatch it; c. that people take it forcibly in a good sense. The first has some support in the wording and context, the third is likely because of the irruption of the kingdom with the Baptist and the need for resoluteness to enter it. The second is intrinsically improbable.

harpazo [to seize], **harpagnos** [something to be grasped]

2. It then stands for nourishment in general (Lk. 7:33; Jn. 13:18; 2 Th. 3:12).
3. The idea of participation in eternal bliss underlies Lk. 14:15 and Christ as the true bread or bread of life in Jn. 6:31ff. [J. BEHM, I, 477-78]

archángelos → *ángelos*; *archiereús* → *hiereús*; *archipoimên* → *poimên*;
archisynágogos → *synagōgê*

árchō [to rule, begin], *archê* [beginning, ruler], *aparchê* [firstfruits],
archaios [old, ancient], *archêgós* [founder, leader], *árchōn* [ruler]

árchō. Active a. "to rule," b. "to begin"; middle "to begin."

1. The active occurs in the NT only in Mk. 10:42; Rom. 15:12 and means "to rule." Jesus relativizes all earthly rule, finding true power only in God.

2. The middle is more common, especially in Luke, usually as a kind of auxiliary verb signifying "indeed" or "moreover," but sometimes in a more pregnant sense, as in Jn. 13:5; 2 Cor. 3:1 (the only instance in Paul); 1 Pet. 4:17.

archê.

A. The General and Philosophical Use of *archê*. The meaning is "primacy," whether in time or rank.

1. In time it denotes the point of a new beginning in a temporal sequence. The relativity of the time sequence is implied, as in the religious statement that God is beginning and end. In philosophy it is used at first for the original material out of which everything evolves, then for the basic laws controlling all evolution. Stoicism views both God and matter (which God permeates) as *archai*; God is identical with *archê* (and *télos*) as *lógos* and *noús*. Philo calls the four elements *archai*, as he does the atoms, but the number 1 is also *archê*, and so is the *lógos* and God.

2. In rank the senses are a. "dominion," b. "realm," and c. "authorities."

B. *archê* in the LXX.

1. The usual sense is "temporal beginning," sometimes "primeval time."

2. Fairly frequently *archê* signifies "dominion," "power," "position of power," "person of influence." In Dan. 7:27 all *archai* shall serve God's saints; these are earthly kingdoms but with a hint of supraterritorial powers (ch. 10).

C. *archê* in the NT.

1. *archê* as "beginning" is used in the NT a. in the formula "from the beginning," e.g., of creation (Heb. 1:10), of Christ's appearing (Lk. 1:2), of being a Christian (1 Jn. 2:24), indeterminately of our election (2 Th. 2:13), with the devil as subject ("from all ages," though not in the sense of eternal, Jn. 8:44; 1 Jn. 3:8). 1 John has the phrases "that which was from the beginning" (1:1) and "he who was from the beginning" (2:13-14) for the Logos who has become perceptible to the disciples but is eternally preexistent, since it is God himself who here gives himself to us.

b. "In the beginning" in Jn. 1:1 says this specifically of the Logos; the Logos is before all time, so that no temporal statements can be made about him. Eternal preexistence is plainly implied. Elsewhere "in the beginning" refers to Paul's first evangelistic work in Phil. 4:15 and the early days of the Jerusalem church in Acts 11:15.

c. *tên archên* is used adverbially in Jn. 8:25 for "all the time."

archaios. This means "from the beginning," then "past" or "old," often with a reference to origins and with something of the dignity of "ancient." In the LXX it can sometimes have the sense of pretemporal, as in Is. 37:26.

In the NT the "ancient world" of 2 Pet. 2:5 is the world before the flood. In Mt.

as a firstfruits, to be followed by adoption and the spiritual body.

3. In Rom. 8:23 the relation is reversed, for now it is God who gives us the Spirit Lamb's presence and alone learn the new song.

They are thus the cultic personnel of the heavenly Jerusalem who are always in the 14:4 the 144,000 have become God's both by (temple) redemption and as firstfruits.

14:4 the 144,000 have become God's both by (temple) redemption and as firstfruits. offering to Christ. Jms. 1:18 has a similar use: God shows his constancy by giving in the sense that they are the first converts, or in the sense that they are Achaias

2. In 1 Cor. 1:16 the household of Stephanas is called the firstfruits of Achaia either Israel's election continues in spite of present apostasy.

1. In Rom. 11:16 Paul uses the firstfruits of dough as a comparison to show that

B. *aparchē* in the NT.

exceptions).

always with a cultic reference ("portion" in Dt. 33:21 and "firstborn" in Ps. 78:51 are

uses the term for a. "firstfruits," b. "regular offerings," and c. "special gifts," almost

may sometimes be of humans, e.g., for colonization or for temple service. The LXX

deity or sanctuary (cf. the temple tax in Josephus *Antiquities* 16.172). The offering

gift" from earnings and the like, e.g., as a thank offering, then c. "offering" to the

A. *aparchē* outside the NT. This means a. "firstfruits," then b. "proportionate

aparchē.

the throne is pre- and posttemporal (→ A0).

with its relativizing of history brought some kinship in philosophical usage: Christ on

3:14 probably calls him *archē* in much the same sense (cf. 21:6; 22:13). Eschatology

things were made (cf. 1:16b). He is also *archē* as the firstborn from the dead. Rev.

creation "before" all else. As *archē* he is the norm for creation by and for which all

3. In Col. 1:18 Christ himself is *archē* as the image of God and the firstborn of all

influence (1 Cor. 15:24).

cannot finally separate them from God (Rom. 8:38) and will ultimately lose all their

16), but which still engage in conflict with Christians (Eph. 6:12) even though they

the cross (Col. 2:15) and are now subject to Christ (Col. 2:15) their Lord (Col. 2:10,

confined to the lowest heaven (Eph. 3:10), which have been robbed of their power by

to angels (Rom. 8:38), and originally meant to be good (Col. 1:16), which are now

vital (1 Cor. 15:26), and social (cf. Eph. 6), which are spiritual (Eph. 6:12), related

which govern different spheres, e.g., religious (1 Cor. 8:5), sexual (1 Cor. 6:15ff.),

which seem to be hostile to God (Eph. 1:21), which have an overlord (Eph. 2:2),

(always with *exousia* except in Jude 6); b. (plural) supraterrrestrial forces (cf. Daniel)

secular or spiritual authorities, and 20:20 for the power of the Roman procurator

2. *archē* as "power" means a. "dominion" or "power," e.g., Lk. 12:11 for the

beginning (or end) puts him beyond time (Heb. 7:3).

(of Christ's own preaching of salvation). In the negative the saying that Christ has no

d. *archē* may also denote the first occurrence in a series, as in Mt. 24:8; Heb. 5:12

(the beginning of Christian instruction); Heb. 3:14 (of the confidence of faith); 2:3

beginning, ruler

5:21 the “ancients” are forefathers or predecessors. In Lk. 9:8 the “ancient prophets” are those of repute. In Acts 15:21 the reference is to a “long past,” whereas the “early days” of the community are at issue in 15:7. In 2 Cor. 5:17 preresurrection religious relations and attitudes are in view (e.g., to Christ, v. 16). In Rev. 12:9; 20:2 Satan is the “ancient serpent” (cf. Gen. 3).

archēgós. a. The “hero” of a city, its founder or guardian; b. the “originator” or “author” (e.g., Zeus of nature or Apollo of piety); c. “captain.” Philo uses the term for Abraham, and once for God, while the LXX mostly has it for “military leader.” In the NT Christ is *archēgós* in Acts 5:31: we bear his name and he both looks after us and gives us a share of his glory, especially his life (3:15) and salvation (Heb. 2:10); he is also the *archēgós* of our faith both as its founder and as the first example when in his death he practiced his faith in God’s love and its overcoming of the barrier of human sin (Heb. 12:2).

✓ *árchōn*. The term denotes a “high official,” mostly in civil life, rarely in the religious sphere, though Neh. 12:7 refers to archons of priests and Dan. 10 to celestial beings guarding and representing individual states. ✓

The NT uses the term 1. for Roman and Jewish officials of various kinds; 2. for Christ in Rev. 1:5, and 3. for the demonic prince (Beelzebul) who, the Pharisees allege, is behind the exorcisms of Jesus (Mt. 12:24), but whose power is broken (Jn. 12:31), who cannot touch the sinless Christ (Jn. 14:30), and who has already come under judgment (Jn. 16:11); along the same lines Paul speaks of the *árchōn* that works in non-Christians (Eph. 2:2) and of several powers of this age that have lost their force by ignorantly trying to make the Lord of glory their prey (1 Cor. 2:6, 8).

[G. DELLING, I, 478-90]

asébeia, asebēs, asebéō → *sébomai*

asélgeia [licentiousness]

“License,” mostly physical, figuratively spiritual. “Debauchery” or “licentiousness” is the sense in 2 Pet. 2:7 (Sodom and Gomorrah) and Eph. 4:19 (the pagan world). Sexual excess is probably meant in Gal. 5:19 and certainly so in Rom. 13:13; 2 Cor. 12:21; 2 Pet. 2:2, 18.

[O. BAUERNFEIND, I, 490]

asthenēs [weak], *asthénéia* [weakness], *asthenéō* [to be weak],
asthénēma [weakness]

A. Linguistic Data. This group denotes “weakness” of various kinds, often used for *kšl* in the LXX.

B. Material Data.

1. The first reference is to physical weakness, but in the NT weakness a. extends to the whole person, e.g., the “weaker” sex in 1 Pet. 3:7, Paul’s “unimpressive” appearance in 1 Cor. 2:3, the “weakness of the flesh” in Mt. 26:41; Rom. 6:19. It may then be b. a mark of the Christian (in contrast to God’s strength): God has chosen the weak (1 Cor. 1:26); Christ himself became weak (2 Cor. 13:3-4; cf. Heb. 5:2);

A. *aspazesthai* and *aspasmos* outside the NT. *aspazesthai* means to effect *aspasmos*, "to proffer a greeting," e.g., on the street, or when entering a house, or when parting. *aspasmos* includes embracing, kissing, offering the hand, and even proskynesis, as well as words of greeting. Homage paid to an overlord is a special form of *aspasmos*, whether a. by paying a ceremonious call, or b. by acclamation. *aspasmos* may also be the greeting in a letter; such greetings were more common in the Near East and less common in the Graeco-Roman sphere in the pre-Christian period. The basic sense seems to be "to embrace" and derived senses are then a. "to like some-

aspazomai [to greet], *aspazomai* [to bid farewell], *aspasmos* [greeting]

askéo occurs in the NT only in Acts 24:16: "I exercise or exert myself." The term is used by Homer for artistic endeavor but is then applied spiritually from Herodotus and Pindar and occurs in the Stoics for taming the passions, exercise in virtue, and thought control. Philo finds in Jacob the model *asketes* on the basis of Gen. 32:24ff. Later fathers like Clement and Origen adopt the same usage and example. Paul has the term only in Acts 24:16, but his self-discipline as he describes it in 1 Cor. 9:25ff. resembles the *askesin* of the spiritual athlete. In Acts 24:16 he devotes much concern or works hard at having a conscience void of offense. It is surprising, but perhaps purely accidental, that the *askéo* group, which is so common in Jewish Hellenism and later Christian literature, is not used more often in the NT (especially in view of the parallel in 1 Tim. 4:7-8). [H. WINDISCH, I, 494-96]

askéo [to exercise]

4. The weakness may finally be economic, i.e., "poverty," as in Acts 20:35. [G. STAHLIN, I, 491-93]

12:22, save in Rom. 8:3, and the apparent insignificance of some parts of the body in 1 Cor. Thus we read of the beggarly elemental spirits of Gal. 4:9, the inability of the law to 3. Figuratively weakness can also have the form of "inner poverty" or "incapacity." (Acts 19:12) and anointing with oil (and prayer) (Jms. 5:14, 16). of the apostles (Mt. 10:8; Acts 28:9), and later we find the laying on of handkerchiefs Jesus include healings of sickness (Jn. 6:2; Mt. 8:17, quoting Is. 53:4). So do those 11:30); Mk. 2:5-6; cf. Jms. 5:16; also Jn. 11:4 and 1 Jn. 5:16). The mighty works of a. the work of demons (Mt. 17:18; Lk. 13:11) or b. a punishment for sin (1 Cor. in the NT, e.g., in Jn. 5:5 (cf. Acts 28:9); Lk. 10:9; Mt. 10:8. Sickness is seen as 2. A special form of weakness is "sickness," and the group is often used for this in our weakness (2 Cor. 12:10). Yet weakness can be c. something that must be overcome, as in the case of the "weak in faith" of Rom. 14:1 and 1 Cor. 8:9, who are certainly to be protected by the "strong" (Rom. 15:1: the terms are perhaps party slogans), but who are still deficient in knowledge (1 Cor. 8:7), not having fully freed themselves from their pre-Christian past. Weakness also has d. almost the sense of "sin" in Heb. 4:15; 7:28; Rom. 5:6 (the "helpless" here being parallel to the "sinners" of v. 8).

one," "to pay respects to someone," "to agree with someone," and b. "to give oneself to something," "to welcome something." In the LXX *aspázesthai* occurs only in Ex. 18:7 for "to ask about the welfare" (in greeting); it is more common in the Apocrypha. *asasmós* does not occur at all.

B. In the NT.

1. *Jesus' Rules of Greeting.* Greetings were important for the Jews (cf. Mk. 12:18). Once (Mk. 9:15) the crowd greets Jesus himself. (More often we read of the more respectful *proskyneín*.) There is also a mock greeting at the trial (Mk. 15:18-19). Gentiles, too, greet their brethren as a sign of fellowship (Mt. 5:47). Jesus, however, requires his disciples to greet enemies as well as brethren. That he takes greeting very seriously is shown by his command to the disciples, when he sends them out, that they should greet a strange house on entering it, and that the peace of the greeting will either rest on the house or return to them (Mt. 10:12-13). The greeting of the apostles is thus endowed with authority. On the other hand, the disciples must not let their time be wasted by casual greetings on the way (Lk. 10:4).

2. *The asasmós in Religious Narrative.* In Lk. 1:29 Mary is puzzled by the angelic greeting. In Lk. 1:40ff. her own greeting of Elizabeth causes the child to leap in the womb and leads Elizabeth herself to cry in the Spirit: "Blessed are you among women."

3. *The Greeting of the Apostle.* In Acts an apostle greets a church on arrival and at parting (cf. 18:22; 21:7; 19). This may simply indicate a visit in 18:22 but receives emphasis in 21:7, 19. In 20:1 it comes at the end of an exhortation and in 21:6 it involves a moving ceremony that no doubt included embracing, kissing, and the wishing of peace.

4. *The asasmós in the Epistles.* *aspázesthai* is the most common form of greeting in letters (47 times). It occurs in all the epistles except Galatians, Ephesians, 1 Timothy, James, 2 Peter, Jude, and 1 John. Paul seems to have regarded the greeting as very important as an expression of affection. In the imperative the writer may a. ask his readers to present greetings from a distance (Rom. 16:3ff.), b. greet all the members of the church (Phil. 4:21), c. tell the members to greet one another (1 Cor. 10:20; 1 Th. 5:26, which implies that the greeting would include embracing), or d. pass on a greeting to friends (2 Tim. 4:19). In the indicative a. absent individual Christians deliver greetings (1 Cor. 16:19; Rom. 16:21ff.: the scribe), b. groups in the church send greetings where there is a special relation (Phil. 4:22; Heb. 13:24), c. the whole church sends greetings, having no doubt asked the apostle to do this (2 Cor. 13:12; Phil. 4:22), d. a general ecumenical greeting is sent (1 Cor. 16:19; Rom. 16:16), and e. a special greeting is sent in the apostle's own hand (2 Th. 3:17; 1 Cor. 16:21; Col. 4:18), this being both personal and a mark of authenticity (2 Th. 3:17), but surprisingly not occurring in all of Paul's letters (though without the *asasmós* formula it is perhaps to be found in Gal. 6:11ff.; Rom. 16:17ff.). [H. WINDISCH, I, 496-502]

áspilos [without spot]

1. "Without spot," "blameless," cultically "unblemished." In 1 Pet. 1:19 the figure of speech obviously implies that Jesus is an unblemished offering because he is sinless.

astron → *asīr*; *asynetos* → *synieml*

astrape is often used as a comparison in the NT (the Easter angel in Mt. 28:3; the suddenness of the divine working in Lk. 10:18; the visibility and suddenness of the coming in Mt. 24:27). In Rev. 4:5; 8:5; 11:19; 16:18 lightning is linked with OT theophanies, with echoes of the plagues in the last three passages. With thunder, lightning climaxes the series of plagues that display God's supremacy, but it does not occur in the final judgment of 20:1ff. [W. FOERSTER, I, 505]

astrape [lightning, beam of light]

aster denotes a star, *astron* a star or a constellation. The ancients regarded stars as "beings" and even deities, but in the OT they execute God's command and declare his glory (Is. 40:26; Ps. 19:1), although in so doing they are living creatures (with angels set over them in the pseudepigrapha) (cf. 1 Cor. 15:40ff.). Apocalyptic speaks of stars falling from heaven (Mk. 13:25; Rev. 6:13) or being obscured (Rev. 8:12). A falling star may have destructive effects (Rev. 8:10-11). The seven stars of Rev. 1:16, 20; 2:1; 3:1 may be the planets or the stars of the Great or Little Bear but are more probably related to the lampstands (cf. Josephus and the rabbis), just as the angels are parallel to the churches (1:20). The twelve stars have been connected with the zodiac but more likely refer to the twelve tribes. The morning star of Rev. 2:28 has been understood to be the Holy Spirit, the chief stellar angel, or the dawn of salvation; in 22:16 it seems to be Christ himself. The star which appeared to the Wise Men accords with messianic expectation on the basis of Num. 24:17, but what star it was, and how the wise men interpreted it, we cannot say for certain. [W. FOERSTER, I, 503-05]

aster, astron [star]

"To be unsteady," "restless"; a. active of a flickering glance, an unreliable person, fickle fortune; b. passive "to be set in commotion"; c. either active or passive "to wander around unsteadily" (rare in secular usage). In 1 Cor. 4:11 Paul lists *kai asta-toumen* as an apostolic burden; "we have no fixed abode," though with no specific stress on "wandering" (cf. 2 Cor. 5:8). [A. OEPKE, I, 503]

astateo [to be unsteady]

2. "Morally pure"; this is a biblical usage (Job 15:15) and occurs in the NT in Jms. 1:27; 2 Pet. 3:14; 1 Tim. 6:14. Moral content is thus given to a cultic concept. [A. OEPKE, I, 502]

aspháleia [certainty], *asphalēs* [sure], *asphalōs* [securely], *asphalizō* [to safeguard]

These words all suggest "firmness" or "certainty." The idea in Lk. 1:4 is the "reliability" of the teachings, in Acts 21:34; 22:30; 25:26 "the truth" (i.e., the facts, the real reason, something definite), in Acts 2:36 "sure knowledge," and in 1 Th. 5:3 "security" (with *eirēnē*, "peace and security") in the sense of false security in an eschatological situation. [K. L. SCHMIDT, I, 506]

ásōtos [dissolute], *asōtia* [debauchery]

The original sense is "incurable"; then we have the ideas of dissipation, gluttony, voluptuousness, and indiscipline. The only OT instances are Prov. 7:11 and 28:7. The reference in Lk. 15:7 is to the prodigal's life of dissipation, and in Eph. 5:18; Tit. 1:6; 1 Pet. 4:4 to a disorderly life (rather than voluptuousness).

[W. FOERSTER, I, 506-07]

ataktēō, *átaktos* → *tássō*

augázō [to shine], *apaúgasma* [radiance]

augázō. *augé* means "radiance" and can be rendered "dawn" in its only occurrence in the NT (Acts 20:11). *augázō* means a. "to shine forth," b. "to illuminate," and c. "to see." In 2 Cor. 4:4 b. is impossible, and while older translations and variants favor a., the parallel in 3:13 strongly supports c. ("that they should not see").

apaúgasma. a. "Effulgence," b. "reflection," used by the LXX of wisdom's relation to eternal light (a.), by Philo of its relation to the world (b.), of our relation to God (a.), and of the relation of the human spirit to the divine *lógos* (a.). In Heb. 1:3 (of Christ) both senses are possible, but patristic consensus favors a.: Christ is the effulgence of the glory of God as sunshine is of the sun or light of light.

[G. KITTEL, I, 507-08]

authádēs [self-willed]

a. "Self-satisfied," b. "arbitrary," c. "morose," d. "shameless." In Tit. 1:7 (bishops) the related adjectives favor b., while in 2 Pet. 2:10 (heretics) the context suggests d.

[O. BAUERNFEIND, I, 508-09]

autárkeia, *autárkēs* → *arkēō*; *autóptēs* → *horáō*; *autokatákritos* → *krinō*;
aphtharsía, *áphthartos* → *phtheirō*

as an eschatological phenomenon. An absolute use is found in Lk. 8:13 and cf. Rev. 3:8.

apostasía. Based on *apostátēs* (politically a “rebel,” religiously an “apostate”), this term signifies the state (not the act) of apostasy. Paul is accused of apostasy against the law in Acts 21:21. Eschatological apostasy is the issue in 2 Th. 2:3, either with or prior to the man of lawlessness. Resting on Jewish tradition, this will be the decline of Christians into error and sin in the last days (cf. Mt. 24:11-12).

dichostasía. This word for “division” or “dissension” is used for objective disunity in the church in Rom. 16:17, in some readings of 1 Cor. 3:3, and in Gal. 5:20 (probably a reference to party strife within the community).

[H. SCHLIER, I, 512-14]

aphomoiōō → *hómoios*; *aphorízō* → *hóros*

β b

V

Babylōn [Babylon]

1. Apart from references to the captivity in Mt. 1:11, 12, 17 and Acts 7:43, and the single mention in 1 Pet. 5:13, the term *Babylōn* occurs only in Revelation, where it denotes the ungodly power of the end-time (14:8; 16:19; 17:5, 18; 18:2, 10, 21). Its destruction is announced in 14:8. When it will fall is shown in 16:19. Seven visions depict the fall in 17:1–19:10. It is presented as a harlot (17:1; 19:2), the abomination of the earth (17:5), sitting on the beast in striking array, with her name on her forehead and drunk with the blood of saints (17:3ff.). God will judge it, to the joy of heaven and sorrow of earth (17:17; ch. 18). The main features in this presentation, including Babylon as a symbol, are taken from the OT (cf. Tyre as a harlot in Is. 23:15ff. and the image of the beast in Dan. 7). But the sayings of Jesus have also had an impact (cf. Mt. 23:25; 24:15ff.). The author, however, weaves the various elements into a totality, perhaps with reference to a city already present (17:18), namely, Rome as the city on seven hills which was often called Babel (as representing ungodly power) in later Judaism.

2. In 1 Pet. 5:13 the greeting is almost certainly from Rome; this is supported by almost all early exegesis and the tradition of Peter's work in Rome. If we accept the identification we must infer that Peter and the churches apply the prophecies against Babylon to Rome and thus expect its destruction. [K. G. KUHN, I, 514-17]

báthos [depth]

báthos means “depth” as a. the depth of a stratum and b. depth as a dimension, also used figuratively for greatness or inscrutability. Its use in the NT is figurative in relation to God or the world: God's riches etc. in Rom. 11:32 in the sense of unfathomability, his work in 1 Cor. 2:10 as it is accessible only through the Spirit, and the heavenly inheritance in Eph. 3:18 in its comprehensiveness and universality; then depth

bread comes down from heaven and gives life to the world (6:33). Every good gift down to do his Father's will (Jn. 6:38). He is the bread from heaven (6:41-42). This

2. Religiously it often occurs with *anabaino* (cf. Jn. 3:13; 6:33ff.). Jesus has come Jerusalem (also in the absolute), and of rain falling from heaven.

1. This is the spatial, geographical, and cultic opposite of *anabaino*, used of leaving *katabaino*.

7:23 ("it came into his heart") is modeled on the Hebrew (cf. Lk. 24:38: "Why do 10:4 the prayers of Cornelius have mounted up to God. The odd expression in Acts the open door and see the heavenly throne room denotes prophetic rapture. In Acts himself come down and risen up again. In Rev. 4:1 the command to come up through down or raise him up, because through the word of faith he is already present, having to do the impossible, to ascend to heaven or descend to the depths to bring Christ 10:6-7, which is based on Dt. 30:11ff., the point seems to be that we are not asked ascending keep him in touch with the heavenly world (1:51; cf. Eph. 4:8ff.). In Rom. will go back to heaven (6:62), or to the Father (20:17). Angels ascending and de- diation of other ascensions depicted in apocalyptic). John's Gospel gives an important Jesus alone fulfils the prophecy by his ascension and session (possibly also in repu- the claim is made, perhaps against a nonmessianic understanding of Ps. 110:1, that In Acts 2:34

3. The culminating religious use of the term is for ascent to heaven. In Acts 2:34 situation of shrines on eminences.

on a hill) but going to worship is implied, as also in pagan usage due to the common mother community (cf. Acts 18:22). Actual ascent is indicated (since the holy city is 5:1; 7:8; 10; 14; 12:20). For Paul this means not only going to a place but to the 3:16). Going up to the sanctuary or Jerusalem is a stock phrase (Lk. 18:10; Jn. 2:13; going up from baptism acquires significance through the descent of the Spirit (Mt. 2. More important in the NT is the cultic use (based on the OT and LXX). Jesus

1. The primary sense is spatial, "to rise up," e.g., to mount a horse or ship, or to climb a hill, or move from the coast inland, or go to an upper story, or to mount a rostrum, or to rise to address the court. Thus in the NT Jesus climbs a hill (Mt. 5:1; 14:23) or climbs into a boat (Mt. 14:22) or goes up to Jerusalem (Mt. 20:17-18); Joseph goes up from Galilee (Lk. 2:4), the men with the sick of the palsy go up on the roof (Lk. 5:19), and Zacchaeus climbs the tree (Lk. 19:4). *anabaino* is also used intran- sively of the seed springing up in Mt. 13:7 and parallels.

anabaino.

(*baino*). Not used in the NT or Philo, and used only twice in Josephus and four times in the LXX, this word is mostly intransitive in classical Greek and means "to go," "to stride," then "to go away," "to go on before," "to come."

(*baino*) [to go away], *anabaino* [to go up, ascend], *katabaino* [to go down, descend], *metabaino* [to change one's place]

NT never calls God himself depth. [H. SCHLIER, I, 517-18] → *hypsos*

comes down from God (Jms. 1:17). The Spirit comes down on Jesus at his baptism (Jn. 1:32). In baptism one goes down into the water (Acts 8:38). Descending angels keep Jesus in touch with heaven (Jn. 1:51). Christ descends to earth (not Hades), according to Eph. 4:9-10 (though *katábasis* is a term for descent to the underworld).

3. Eschatological events (cf. the parousia in 1 Th. 4:16 and the new Jerusalem in Rev. 3:12; 21:2, 10) start in heaven and come down.

4. Philosophically souls are said to come down into bodies, and Philo speaks of the Spirit and joy descending from heaven.

5. Commercially the term is used for a decline in the value of money.

metabainō. The usual meaning is "to change place," but the term also denotes change of topic or state. It is mostly topographical in the NT but figurative in John, e.g., for the change from death to life in Jn. 5:24; 1 Jn. 3:14 (which takes place by acceptance of the divine word), or Jesus' transition to his preexistent glory with the Father in Jn. 13:1. [J. SCHNEIDER, I, 518-23]

Balaám [Balaam]

1. The OT shows Balaam as an instrument of blessing in Num. 22-24 and of seduction and consequent immorality and apostasy in Num. 31:16.

2. Later Judaism tended to interpret the first story in the light of the second, so that Balaam is presented as a wrongdoer (except in Josephus).

3. The NT accepts the Jewish assessment (2 Pet. 2:15; Jude 11; Rev. 2:14). Balaam is the model of the licentious Gnostics who lead the people into apostasy (Rev. 2:14), doing so for gain (Jude 11), and thereby showing his hostility to God.

[K. G. KUHN, I, 524-25]

ballántion [purse]

Sometimes spelled *balántion*, this word means "pocket" or "purse," especially for money. It occurs six times in the LXX and is used in later Judaism for money bag. All four NT instances are in Luke (10:4; 12:33; 22:35-36). The point in 10:4 (cf. Mt. 10:9; Mk. 6:8) is that money is not to be taken for the journey, but while Matthew and Mark think of tying coins in the girdle, Luke has in mind a special purse. Hence renunciation of the security of settled life is demanded, as also in 12:33. The situation changes, however, with the death of Jesus (Lk. 22:35-36).

→ *péra*

[K. H. RENGSTORF, I, 525-26]

bállō [to throw], **ekbállō** [to throw out], **epibállō** [to lay on]

bállō. a. Transitive "to throw, propel," "cast oneself down"; b. "to lay down," "pour in," "lay up (in the heart)"; c. intransitive "to cast oneself on," "sink into (sleep)." We find the sense "to throw" in the NT in Mt. 4:18 etc.; "to cast off" fruit in Rev. 6:18. In connection with judgment we find "to cast" into the fire (Mt. 3:10) or hell (Mt. 5:29) and "to throw out" (Mt. 5:13). "To throw off," i.e., that which

3. *The Meaning of the Rites.* One underlying theme is that of washing and cleansing. Various liquids, including water, may be used to wash away uncleanness before God. Water, however, gives life, and hence another theme is vivification by way of symbolic drowning, e.g., in the Nile; the drowning connects one who drowns with the god and thus confers divinity. Yet the idea of purification is predominant, though this is cultic, not moral, and thus comes under criticism, e.g., from Plato, Philo, and Josephus. It must be stressed, of course, that the term *baptizein* itself has no great cultic significance.

B. Religious Washings in Hellenism.

1. The General Facts. Sacred baths are found in the Eleusinian cults, in Egyptian religion, in Isis worship, and in the mysteries. Baptisms of blood are post-Christian. *2. baptizein in Sacred and Similar Contexts.* This usage is rare; it may be found in some papyri, Plutarch, and the Hermetic writings, but not in any technical sense.

A. The Meaning of *bapto* and *baptizo*. *bapto*, "to dip in or under," "to dye," "to immerse," "to sink," "to drown," "to bathe," "wash." The NT uses *bapto* only in the literal sense, e.g., "to dip" (Lk. 16:24), "to dye" (Rev. 19:13), and *baptizo* only in a cultic sense, mostly "to baptize."

bapto [to dip], *baptizo* [to baptize], *baptismos* [baptizing], *baptisma* [baptism], *baptistes* [Baptist, Baptizer]

epiballo. a. Transitive "to throw over," "lay on"; b. "to cast oneself on," "dedicate oneself to," "break in," "follow," "belong to"; c. middle "earnestly to desire." The term occurs in the NT with the meanings "to lay upon" in 1 Cor. 7:35, "to seize" in Mk. 14:36 (cf. Jn. 7:30, 44; Jesus cannot be seized until his hour comes), "to put one's hand to work" in Lk. 9:62, "to put on" a patch in Mt. 9:16, "to throw oneself on" in Mk. 4:37, "to burst out" (crying) in Mk. 14:72, "to accrue to" in Lk. 15:12.

ekballo. a. "To throw out," "expel," "repel"; b. "to send forth," "lead forth," "leave aside." In the NT it is used especially for the expelling or repelling of demons (Mk. 1:34; 3:15, etc.). Judaism had a series of formulas to effect exorcisms, though a word of command might also be enough. Jesus simply uses the word (Mt. 8:16) and has full power over demons (Mk. 1:27; Lk. 11:20). This displays his sovereignty but is also a mark of the inauguration of the kingdom (Mt. 12:28) and accompanies his preaching as such. Jesus commissions his messengers to cast out demons too (Mt. 10:1, 8). He regards the charge that he expels demons by means of demons as a blasphemous misrepresentation (Mt. 12:24). If he himself casts out demons in God's name, they can also be cast out in his own name (Mk. 9:38).

The NT also uses *ekballien* for expelling a wife (Gal. 4:30), plucking out the eye (Mk. 9:47), expulsion from the Jewish community (Jn. 9:34-44) and the church (by Diotrephes, 3 Jn. 10), the casting out of the name of believers (Lk. 6:22), and the unwillingness of Jesus to "cast out" any who come to him (Jn. 6:22). Other meanings are "to send out" in Mt. 9:38, "to let go" in Acts 16:37, "to lead out" in Mk. 1:12.

use in Acts 27:4.

finger in the ears (Jn. 20:25); a thought in the heart (Jn. 13:2). There is an intransitive causes sin, is the sense in Mt. 18:9. In Mt. 8:6 we find the passive for "to lie" (the sick servant). Other NT senses are "to put in," as wine in wineskins (Mk. 2:22); the

C. *bapt(iz)ein* in the OT and Judaism. In the LXX *báptein* (*baptízein* occurs only in 2 Kgs. 5:14) is used for "to dip" in Judg. 2:14; Josh. 3:15; Lev. 4:6; 11:32. Naaman's dipping in the Jordan in 2 Kgs. 5:14 possibly has some sacramental significance. Later, *baptízein* becomes a technical term for lustrations (cf. Jdt. 12:7). It then comes to be used for the washing of proselytes, though it is hard to say when this practice originated; it seems intrinsically unlikely that it would have started after Christian baptism. Like other lustrations it is a continuation of the OT rites of purification, which are cultic but not magical, having the legal goal of ritual purity. A proselyte is put in a new position and from this point must keep the law. There is no thought here of death and regeneration, and the Hebrew term (*tbl*) behind *baptízein* does not signify sinking, drowning, or perishing.

D. The Baptism of John. This baptism (Mk. 1:4ff.; Jn. 1:25ff.; Acts 1:5; 11:16, etc.) is a powerful messianic awakening from which Christianity springs. As presented in the Gospels it does not seem to be a child of Near Eastern syncretism. The nearest analogies are in Judaism, especially proselyte baptism. Like this, John's baptism makes great demands on the elect people. Unlike it, it has a more urgent ethical and eschatological thrust. John is preparing the people for God's imminent coming. His baptism is an initiatory rite for the gathering of the messianic community. He himself actively baptizes, so that the passive use of *baptízein* now becomes more common than the middle found elsewhere. Cleansing, connected with repentance, is the main point, with a suggestion of purification for the coming aeon. The contrast with the baptism of the Spirit and fire shows that there is at least some influence of the idea of life-giving inundation, but the eschatological dimension rules out individualistic death and regeneration.

E. Christian Baptism.

1. Jesus lets himself be baptized but does not himself baptize (cf. Jn. 3:22; Jn. 4:2). The sinlessness of Jesus does not exclude his baptism (Mt. 3:14-15) since his concept of messiahship includes identification with sinners (cf. Jn. 1:29). If Jesus does not personally baptize, he endorses John's baptism (Mk. 11:30) but with a focus on his own death as a "being baptized" (Mk. 10:38-39) (cf. the OT figure in Pss. 42:7; 69:1; Is. 43:2; Cant. 8:7).

2. Christian baptism is practiced from the very first (Acts 2:38ff.). This is not just because John's disciples come into the church. It plainly rests on a command of the risen Lord irrespective of critical objections to Mt. 28:18, 20.

3. Syntactically *baptízein* is linked with *báptisma* in Acts 19:4. The means is expressed by the dative (Mk. 1:8: water; Mk. 1:8: the Holy Spirit, or *en*, "in" (Mt. 3:11 etc.), and once *eis* (Mk. 1:9). The goal is normally expressed by *eis*, "unto" (i.e., "for") or "into," as in Mt. 3:11; Gal. 3:27, etc. "Into" Christ, or the triune name, is not mystical but has a more legal flavor (cf. the commercial use of "in the name" for "to the account" and the invocation and confession of Christ's name in baptism [Acts 22:16; cf. 19:3]).

4. *The Saving Significance of Baptism into Christ.* The goal of baptism is eternal life, but not primarily by way of vivification. In spite of 1 Pet. 3:20-21; Jn. 3:5-6; Tit. 3:5, the thought of the cleansing bath is more fundamental (1 Cor. 6:11; Eph. 5:26; Heb. 10:22). Biblical piety rules out magical evaluations of religious objects and actions. Hence baptism has no purely external efficacy and in itself is unimportant (1 Cor. 1:17; Heb. 9:9-10; 1 Pet. 3:21). As the action of God or Christ, it derives its force from God's reconciling work or Christ's atoning death (1 Cor. 6:11; Eph. 5:25-26; Tit.

A. The Greek Usage. 1. The basic meaning is "stammering," "stuttering."

barbaros [barbarous, barbarian]

baptistos, *baptisma*. "Immersion" or "baptism"; *baptismos* denotes only the act, *baptisma* (not found outside the NT) the institution. *baptismoi* in Mk. 7:4 are Levitical purifications and in Heb. 6:2 all kinds of illustrations. *baptisma* is the specific term for John's baptism (Mt. 3:7; Mk. 11:30; Lk. 7:29; Acts 1:22; 10:37), which is a baptism of repentance for the remission of sins (Mk. 1:4); it is also a term for Christian baptism, which is connected with Christ's death in Rom. 6:4 and with the atonement in 1 Pet. 3:21, and is a basis of unity in Eph. 4:5. Christ's death is itself his *baptisma* in Mk. 10:38-39; Lk. 12:50. As a special term, perhaps coined in the NT, *baptisma* shows us that Christian baptism is regarded as new and unique.

baptistes. The nickname for John in Mt. 3:1; Mk. 6:25; Lk. 7:20, etc., apparently coined for him, and thus showing that his appearing as the messianic precursor was unique, a baptizer being indispensable for a baptism to which the word gives its content. (Josephus uses the term for John; the mysteries speak of baptisms by gods and priests, but rabbinic disciples at proselyte baptisms are only witnesses.)

[A. OEPKE, I, 529-46]

F. Baptism as a Syncretistic Mystery. After NT days the eschatological context ceased to be a heaven and was treated as an appendage. In consequence baptism tended to become a syncretistic mystery with a primary stress on the matter (Ignatius, Barnabas, Tertullian), the rite (Didache, Hermas), the institutional ministry (Ignatius, Tertullian), the timing (either postponement or in earliest infancy), and the question of second repentance for serious postbaptismal sin.

It places us objectively in Christ and removes us from the sphere of death (Adam). Imputed righteousness impels us to ethical renewal, for forensic justification (in Paul) leads on to spiritual fellowship with Christ; only a distinction of thought, but no real leap or transition is demanded. Baptism is participation in Christ's death and resurrection which effects a transition to the new creation, though translation into the reality of the present aeon is still a task. Paul may well have taken over the current terminology of the mysteries here, but the content, i.e., the historical relationship, the eschatological new creation, and nonmystical justification, is different. With Christ's death, baptism has a once-for-all character. What we have is more a Christ metaphysics than a Christ mysticism, and if there are spiritual connections there is no magical transformation of human nature. 1 Cor. 10:1ff. combats a materialistic (as distinct from an objective) view, and while 1 Cor. 15:29 seems to suggest a baptism for the dead, this is probably a tactical argument, or even an allusion to some non-Christian practice in the mysteries. The close connection with Christ's death and resurrection is mostly found in Paul, but the connection with the gift of the Spirit is common to Christian thinking. The Spirit may be given prior to baptism (Acts 10:44-45), but more often at or after baptism. The link with forgiveness and the ethical element remain, as in John's relating of baptism to regeneration (Jn. 3:5; cf. Tit. 3:5), since this still stresses faith and retains the connection with salvation history. Infant baptism, which cannot be supported from NT examples, makes sense within this objective interpretation but represents a departure from apostolic Christianity when linked with the later hyperphysical rather than eschatological-christological views.

2. This gives the sense "of a strange speech," i.e., other than Greek.
3. The next development is "of a strange race," i.e., non-Greek. Alexander's conquests, however, helped to remove the ethnic distinction with extensive Hellenization, and hence to give the term more of a cultural nuance.
4. We thus find a further sense "wild," "crude," "fierce," "uncivilized."
5. The term takes on a positive sense when used of some barbarians (rulers and philosophers) who are highly estimated (cf. the use in the Apologists).

B. *bárbaros* in the LXX, Jewish Hellenism, and the Rabbis. In the LXX *bárbaros* occurs only in Ps. 114:1 (sense 1.) and Ezek. 21:31 (sense 4.). Sense 4. is the most common one in the Apocrypha. Philo follows Greek usage, as does Josephus (who does not reckon the Jews as *bárbaroi*). As a loanword it is used by the rabbis for the Jews as other nations see them, for non-Jewish peoples, and for the uncultured.

C. *bárbaros* in the NT. The term occurs only four times. In 1 Cor. 14:11 Paul has it in sense 1. In Acts 28:2, 4 the reference is to non-Greeks speaking their own language (in Malta). In Rom. 1:14-15 Paul is describing the universality of his apostolic commitment (cf. 1:5); he is to preach to barbarians as well as Hellenes. He includes the Romans among the Hellenes but describes the whole non-Jewish world by the formula. In 1:16 we find the different division "Jews and Hellenes," so that we have finally a three-pronged grouping of Jews, Hellenes, and barbarians. There are hints of this in Col. 3:11 with its reference to Jews and Hellenes, or circumcision and uncircumcision from the biblical standpoint, and barbarians and Scythians. Paul, then, does not include Jews among the *bárbaroi* but by way of the gospel is leading all the groups into a new totality in Christ. [H. WINDISCH, I, 546-53]

báros [weight, burden], *barýs* [heavy, burdensome], *baréō* [to burden, weigh down]

báros. Originally "weight," then figuratively "suffering," "power."

A. In the Greek and Hellenistic World.

1. From physical weight the meaning is first extended to "tone" or "stress" in speech.
2. The next development is to "thrust," with a nuance of force or violence.
3. A rather different use is for "fullness," "plenitude," "maturity."
4. The next meaning is "oppressive suffering," e.g., illness, depression, and burdensome taxation.
5. Finally we have a common use for "weight" in the sense of "dignity or power," e.g., personal appearance or influence, the power of a state, or the power of arms.

B. The NT Usage.

1. Faith carries with it a changed attitude to affliction and power which is expressed in the changed use of *báros*. Christians are still under the burden of the world's suffering, as in Mt. 20:12; 2 Cor. 4:17; Rom. 8:18, but this is not to be compared with the weight of glory (Rom. 8:18). There is here no thought of merit as in Mandaean parallels. The new glory in affliction is solidly based on grace in Christ (2 Cor. 4:17), in contrast to the Hellenistic viewing of life as a misfortune or the mystical attempt to achieve ascetic or ecstatic liberation.
2. Suffering offers a chance to show love by bearing others' burdens (Gal. 6:2): If

1. The *basanos* was originally used by inspectors of coins, then the word became a commercial term for checking calculations, later it was used figuratively for testing, and finally it came to signify putting to the test by torture.
2. The group is rare in the LXX, being used mainly a. for "testing afflictions" and b. for "judicial sufferings." *basanizein* occasionally means "to test" but mostly "to torment."
3. In the NT *basanoi* means "pains" in Mt. 4:24 and "torments" (of hell) in Lk. 16:23. *basanizein* means "to plague, torment" in Mt. 8:6 (the servant) and Mt. 8:29

basanos [torment], *basanizo* [to torment], *basanismo* [torment],
basanistes [tormentor]

[G. SCHREINK, I, 553-61]

3. In 1 Tim. 5:16 the reference is to financial burdens.
- mortal body.
- faith and hope focuses on the new life which is provisionally linked with the present rejected according to Epictetus), Paul accepts the full severity of the burden but in cleavage between body and soul and the consequent burdening of the soul (to be b. In spite of similarities with Wisdom, Philo, and Epictetus, which stress the of perfection.
- being unclined. The burden is that of death itself, and the Spirit is the only guarantee is a symptom of life in the Spirit. It is unlikely that the sighing is at the prospect of under God an expression of our earthly existence as one of hope. Sighing at mortality who gives the necessary strength to endure. In 2 Cor. 5:4 suffering is shown to be troubles in Asia are unbearably severe, so that trust has to be placed in God (v. 9) 2. a. The figurative sense of "affliction" occurs in 2 Corinthians. In 2 Cor. 1:8 the Lk. 21:34 refers to the pressure of desires and cares on the heart.
1. The meaning is purely physical in Mt. 26:43; Mk. 14:40. On the other hand, *baro*.

meaning in Acts 20:29.

occurs in Mt. 23:23 with reference to the more important commands. "Violent" is the in keeping them we can draw on Christ's perfect triumph. The sense of "significant" not so much in the sense that they do not ask too much, but rather in the sense that we are told in contrast that Christ's commandments are not demanding or burdensome, Jesus accuses the Pharisees of laying "heavy burdens" on the people. b. In 1 Jn. 5:3 "pressive" is most important in the NT, especially in relation to the law. a. In Mt. 23:4 "forceful," then "mature," and finally "oppressive" and "significant." The sense "op-*bars*: This is parallel to *baros*, being used for "heavy," "deep (in tone)," then

1 Th. 2:6-7; he does not support his authority by external power or appearance.

4. When *baros* denotes earthly influence or power in the NT, it is something to be opposed. This rather than "financial burden" is probably what Paul has in view in 3. A distinctive NT use is for the burden of the law from which Christians are freed (Acts 15:28; Rev. 2:24) as they accept the easy yoke of Christ (Mt. 11:29-30).

finds focus in the community.

(“fulfilling the law of Christ”). As distinct from Stoic altruism, this bearing of burdens the primary reference in Galatians is to moral lapses, the implications are broader

(the demons). The boat is "battered" by the waves in Mt. 14:24. The reference in Rev. 12:2 is to "birth pangs." Lot's "torment" at the sight of wickedness is the point in 2 Pet. 2:8. *basanismós* occurs only in Revelation, and is actively the "torment" that comes on the race in 9:5 and passively the "suffering" of Babylon in 18:7ff. *basanistés* is used in Mt. 18:34, not for "tester," but for "tormentor."

[J. SCHNEIDER, I, 561-63]

basileús [king], *basileía* [kingdom], *basilissa* [queen], *basileuō* [to rule],
symbasileuō [to rule with someone], *basileios* [royal], *basilikós* [royal]

A. *basileús* in the Greek World. *basileús* denotes the lawful king (usually hereditary, later distinguished from the *týrannos*, "usurper"). The king's power derives from Zeus and ideally he is inspired by the Muses. For Plato knowledge of the ideas is a royal art. Plato also depicts the benevolent ruler who knows only his own will as law. This ideal king fuses with the god-king of the Near East to produce the Hellenistic concept of divine kingship.

[H. KLEINKNECHT, I, 564-65]

B. *melek* and *malkût* in the OT.

1. The word *melek* denotes first the king of Israel. Saul arose as a charismatic leader. David, his successor, first ruled over Judah, then the united kingdom. He established a dynasty under covenant with Yahweh (2 Sam. 7; 23:1ff.). The Davidic dynasty lasted some 400 years in Judah, but after the disruption only short-lived dynasties, designated by Yahweh, ruled in Israel. The monarchy was not basic in Israel's religion but came into secondary relation with it and was thus subject to criticism by Yahwism. The stock titles and styles of address of Near Eastern courts were adopted in Israel but incorporated into Yahwistic ideas, as in the Royal Psalms (cf. 2; 20-21; 45; 72; 110; 132).

2. The word can also denote the Redeemer King. Court language forms a bridge to faith in the Messiah. Ideas associated with the king form the soil for messianic expectation. The person of David and the Davidic covenant (the promise of a house for David) are the starting point. Other motifs (e.g., from Gen. 49:8ff.) add their quota to produce the hope of a new aeon of righteousness and peace (Is. 9; 11; Mic. 5:1ff.; Jer. 23:5-6; Ezek. 17:22ff.; 34:23-24); this is projected on Cyrus in Is. 45:1ff. and Zerubbabel in Zech. 6:9ff. Notions of preexistence and paradisaical fertility (which may have mythical roots) fill out the picture.

3. Another concept is that of Yahweh as king, which is more prominent than that of the messianic king and hard to relate to it. God as king extends protection and demands obedience (cf. Num. 33:21; Dt. 33:5; 1 Kgs. 22:19). His kingship is eternal (Ex. 15:18; 1 Sam. 12:12; Ps. 145:11ff.). Not being fully visible now, it has an eschatological dimension (Is. 24:23; Zeph. 3:15; Zech. 14:16-17). Yet it is a present kingship. This is perhaps expressed in the so-called Coronation Psalms (47; 93; 96; 99). Messianic beliefs see the coming messianic king as ruling in Yahweh's kingdom (see 1 Chr. 17:14; 28:5; 29:23; 2 Chr. 9:8). Before the exile Yahweh is mostly the king of Israel, bringing peace to his chosen people. Later he is called King of the World, enthroned in Jerusalem and magnified by all nations. But Yahweh can equally well be called Shepherd (Mic. 5:3) or Creator and Redeemer (Is. 43:14-15), so that his kingship has no very specific content.

4. The noun *malkût* is one of the few older Hebrew abstract terms and denotes

1. a. A first use in the NT is for earthly kings, in contrast or subordination to God, e.g., Pharaoh in Acts 7:10, 18; Heb. 11:23; Herod the Great in Mt. 2:1 etc.; Herod Antipas in Mt. 14:9; Herod Agrippa I in Acts 12:1; Herod Agrippa II in Acts 25:13; Areas in 2 Cor. 11:32. All earthly rulers are kings (1 Tim. 2:2; 1 Pet. 2:13; Mt. 17:25; Acts 4:26; Rev. 1:5, etc.). Kings are not divine: God is king of the nations (Rev. 15:3) and the Messiah is King of kings (Rev. 19:16). Children of the kingdom are set above earthly kings, though they will be haled before them (Mt. 10:18). Kings wear soft clothing (Mt. 11:8) but do not know what the children of the kingdom do

basileus.

E. The Word Group *basileus* in the NT.

D. *basileia (tou theou)* in Hellenistic Judaism. Where there is a Hebrew original the LXX follows it closely. Elsewhere the kingdom is linked with wisdom (Wis. 10:10 etc.) or ethicized (4 Macc. 2:23). In Philo *basileia* means kingship or lordship, but *basileia* constitutes a chapter in his moral teaching (the true king is the wise person) and is not for him an eschatological entity. Josephus never speaks of God's kingdom, mentioning *basileia* in connection with God only in *Antiquities* 6.60. In general he prefers the *hegemon* group to the *basileus* group, e.g., the *hegemonia* of the Roman emperor.

4. The rabbinic kingdom of heaven tends to be more purely eschatological in contrast to the idea of a future messianic kingdom which is a hope for the end of the age. The *messianic kingdom* is the kingdom of the people of Israel as the goal of God's saving purpose; the kingdom of heaven is the true *eschaton* when God is all in all and the link with Israel is no longer of special significance. The two ideas exist together but are not inwardly related. [K. G. KUHN, I, 571-74]

3. Israel as a people plays little role here. The decision is individual, though rabbinic theology stresses also Israel's privileges, describes God as king of Israel, and finds Abraham the first to confess God as king. The two concepts of individuality and nationality both derive from the OT, and the rabbis see no need to harmonize them. In the case of the kingdom the main stress is individual.

2. The term is comparatively rare but occurs in two important expressions: "accepting the yoke of the kingdom," i.e., confessing by a free decision that the one God is king, and the "manifesting of the kingdom," which points to the future when the time for decision for or against the kingdom will be past.

1. This term, equivalent to "kingdom of God," owes its origin to the tendency of later Judaism to avoid direct statements about God or use of the divine name. Heaven here is not the territory ruled by God. The phrase simply denotes the fact that God is king, i.e., the divine kingship, just as "kingdom" in secular usage implies "rule" or "government" (though "kingdom of heaven" is not merely a religious application of this usage but is an abstract construction of "God is king").

C. The Kingdom of Heaven in Rabbinic Literature.

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(Lk. 10:24). They make war, but must hear the gospel (Lk. 14:31; Acts 9:15). The kings of the east will cause havoc in the end-time but will then be destroyed (Rev. 16:12 etc.). The kings of the earth will bring their glory into the holy city (Rev. 21:24).

b. Abaddon, an intermediary being, is no more and no less than an earthly king (Rev. 9:11).

c. David and Melchizedek are kings by divine appointment, the former an ancestor (Mt. 1:6) and the latter a type of Christ (Heb. 7:1-2).

2. a. Christ is king in the NT. He is first "king of the Jews" (Mt. 3:2; Mk. 15:2, etc.), accused as such (Lk. 23:2-3), but also treated as a pretender (Jn. 19:12). The people want him as king in a political sense; hence he resists their pressure (Jn. 6:15). Yet in a true sense he is indeed the promised "king of Israel" (Mt. 27:42; Mk. 15:32). He enters Jerusalem as such (Zech. 9:9; Mt. 21:5), and as such will conduct the last judgment (Mt. 25:34). Outside the Gospels the NT seldom refers to Christ as king of the Jews or of Israel (though cf. Acts 17:7). John offers a christological definition of the kingdom in 18:37, and Revelation gives the royal title a cosmological dimension. 1 Tim. 6:16 gives Christ the same title as Revelation: "King of kings and Lord of lords." 1 Cor. 15:24 implies the kingship of Christ when it speaks of the subjection of all other rule, authority, and power until at last the kingdom is handed to the Father.

b. As noted, God the Father receives the kingdom in 1 Cor. 15:24. That God is king is plainly stated in 1 Tim. 1:17: "King of the ages." Matthew, too, describes God as "the great King" (5:35), and many of the parables, especially in Matthew, are parables of the kingdom in which God exercises various kingly functions (Mt. 14:9; 18:23; 22:2, 7, 11, 13).

c. In some readings of Rev. 1:6; 5:10 Christians are called *basileús*; they are certainly said to reign, or reign with Christ, in other passages.

basileía. This term refers to the being or nature or state of a king, i.e., his dignity, and secondarily the expression of this in the territory he governs. The sense of dignity is primary in the LXX, Philo, and the NT.

1. The Earthly *basileía*.

a. Earthly kingdoms correspond to earthly kings. Sometimes the reference is plainly to kingly dignity, as in Lk. 19:12, 15; Rev. 17:12, sometimes to territory, as in Mt. 4:8; 12:25; 24:7; Mk. 6:23. Earthly *basileíai* are subject to God or even opposed to him (Rev. 11:15). The devil claims a kingdom by seducing the *basileíai*.

b. Hence a kingdom of the devil arises as either reign or realm (Mt. 12:26).

c. There is also a *basileía* of God's chosen people. David represents this (Mk. 11:10). This *basileía* rightly belongs to Israel (cf. Acts 1:6).

2. *The basileía of Christ*. Christ, too, has a kingdom. The angels will gather wrongdoers out of this (Mt. 13:41). Some will see the Son of Man come in his kingdom (Mt. 16:28). This kingdom will have no end (Lk. 1:33). The disciples will eat and drink in it (Lk. 22:30). The thief asks to be remembered when Jesus comes into it (Lk. 23:42). It is not of this world (Jn. 18:36). It is linked with Christ's appearing (2 Tim. 4:1), and we are to be saved for it (2 Tim. 4:16). Entrance into this eternal kingdom is given to Christians (2 Pet. 1:11). Christ's *basileía* is also God's. Sinners have no inheritance in the kingdom of Christ and of God (Eph. 5:5). The kingdom of the world will become that of our Lord and his Christ (Rev. 11:15). Yet a distinction can also be made. God has handed the kingdom to Christ (Lk. 22:29). God has put us in the kingdom of his Son (Col. 1:13). Having received the kingdom from the Father, Christ will finally hand it back to him (1 Cor. 15:24).

d. That the kingdom is primarily God's kingly rule emerges in the dominant statement that it is near, or comes, or will come (Mt. 3:2; Mk. 1:15; Lk. 10:9-10; 21:31; 17:20; Mt. 12:28; Lk. 11:20; 19:11; Mt. 6:10; 11:2). Negatively, the kingdom is different, miraculous, not a human product. We cannot arrogantly bring it in but have to wait for it patiently (1 Th. 5:8, 19) like those who sow seed (cf. Mk. 4:26ff.); cf. also the parables of the mustard seed (Mt. 13:31-32), the leaven (Mt. 13:33), and less obviously the wheat and tares (Mt. 13:24ff.), the treasure and pearl (Mt. 13:44-45), the dragnet (Mt. 13:47ff.), the wicked servant (Mt. 18:23ff.), the laborers (Mt. 20:1ff.), the marriage feast (Mt. 22:2ff.), and the virgins (Mt. 25:1ff.). Everywhere the kingdom is shown to be different as it is now overwhelmingly present in the signs given in the ministry of Jesus. In this regard the kingdom is the cosmic catastrophe of apocalyptic (Mk. 13; 14:25), though Jesus refuses to depict the last things, rejects as irrelevant the scorn of the Sadducees (Mk. 12:25-26), and will not give the signs that people ask for (Lk. 17:20-21: the kingdom does not come with signs to be observed but is "among" and "in the midst of" us). With the kingdom, Jesus does not promise political glory for Israel but salvation for the world. There is still some privilege for Israel (Mt. 19:28), but Jews have no particular claim (cf. Rom. 2). The kingdom is not achieved by individualistic ethical achievement but by membership in the community, which stands under the promise. On the other hand, access to the kingdom does not come along Greek lines with spiritual training, ecstasy, or asceticism. Anthropomorphic descriptions do less violence to God's supratemporal majesty than the

in Philo and Josephus.
c. The concept of the kingdom was already present when John and Jesus proclaimed it to be near. This concept may be found in the OT and apocalyptic, in the LXX, and its word.

b. The kingdom is implied in the whole message of Christ and the apostles. The gospel is that of the kingdom (Mk. 1:14; cf. Mt. 4:23; Lk. 4:43; Acts 8:12). Words like *keryssein* (Mt. 4:23), *diamartyreshai* (Acts 28:23), *pethein* (Acts 19:8), *lalein* (Lk. 9:11), and *legen* (Acts 1:3) all refer to the kingdom. The mystery is that of the kingdom (Mt. 13:11), and so is the *logos* (Mt. 13:19). The kingdom also brings with it healings (Lk. 9:2) and exorcisms (Mt. 12:28); the work of the kingdom accompanies

show the kingdom to be soteriological.
a. In usage, we should note (1) the alternative "kingdom of heaven," found only in Matthew apart from the textually uncertain Jn. 3:5. Matthew also uses "kingdom of God," but the expressions seem to be interchangeable. The nuance "of heaven" suggests that the essential meaning is "reign" and that this kingship does not arise by human effort. "Kingdom of the Father" (Mt. 13:43; 26:29 [cf. 6:10]; 25:34; Lk. 12:32) has essentially the same meaning. *basileia* also occurs sometimes (2) in the absolute (Mt. 4:23; 9:35; 13:19; Heb. 11:33; 12:28; Jms. 2:5; perhaps Acts 20:25), but in all these verses the reference is plainly to God's kingdom. Few attributes (apart from "of God" or "of heaven") are supplied (3) to identify or describe the kingdom. It is unshakable in Heb. 12:28, heavenly in 2 Tim. 4:18, and eternal in 2 Pet. 1:11. It belongs to the poor in spirit in Mt. 5:3 and the persecuted in Mt. 5:10. Many synonyms (4) help to bring out its richness. It is related to righteousness in Mt. 6:33, peace and joy in the Holy Spirit in Rom. 14:17, *palingenesia* in Mt. 19:28, tribulation and patient endurance in Rev. 1:9, power in Mk. 9:1; 1 Cor. 4:20; glory in 1 Th. 2:12; Mk. 10:37, promise in Jms. 2:5 (alternative reading), life in Mt. 18:9 (par. Mk. 9:47), and knowledge in Lk. 11:52 (par. Mt. 22:13). These synonyms all

3. The *basileia* of God.

presentation of the kingdom as human self-evolution. The negative point that the kingdom is totally distinct from the world is the most positive thing that can be said about it. The actualization of God's rule is future, but this future determines our present. Setting us before God and his rule, it calls for conversion. A response in faith puts us in touch with this kingdom which comes apart from us, and the gospel is thus glad tidings for us.

e. Many terms describe our dealings with the kingdom. God gives it as a gift (Lk. 12:32). It is taken from some and given to others (Mt. 21:43). Christ gives Peter its keys (Mt. 16:19). He appoints it for us as the Father did for him (Lk. 22:29). God calls us to it (1 Th. 2:12), has set us in it (Col. 1:13), makes us worthy of it (2 Th. 1:5), saves us for it (2 Tim. 4:18), and has promised it (Jms. 2:5). He does not shut it like the Pharisees (Mt. 23:13). We for our part receive it like children (Mk. 10:15; cf. Heb. 12:28), inherit it (Mt. 25:34; cf. 1 Cor. 6:9-10; Gal. 5:21; Eph. 5:5; Jms. 2:5), see it (Mk. 9:1; Jn. 3:3), enter it (Mt. 5:20; 7:21, etc.), or go into it (Mt. 21:31). We are to be its children (Mt. 8:12). We may be "not far from it" (Mk. 12:34), or "trained for it" (Mt. 13:52). As we decide for God we are fit for it (Lk. 9:62). It demands effort; we are to be fellow workers for it (not of it! Col. 4:11), to fight for it (Heb. 11:33), to seek it earnestly (Mt. 6:33). It is destined for the poor (Mt. 5:3), the persecuted (Mt. 5:10), and children (Mt. 19:14). Hence God's invitation demands *metánoia* (conversion). Various parables bring out the sharpness of the decision (cf. Mt. 22:1ff.; 13:44ff.). We must cut out eye or hand (Mt. 5:29-30) or even make ourselves eunuchs (Mt. 19:12) for the kingdom's sake. The latter saying does not demand self-emasculation or even voluntary celibacy but is designed to illustrate the drastic nature of the decision that must be made. Many will be weeded out (Mt. 22:14). Temporary enthusiasm is not enough (Lk. 9:62). The cost must be counted (Lk. 14:28ff.). Hearing without doing will not suffice (Mt. 7:21, 24ff.). Supreme readiness for sacrifice is required (Mt. 10:37).

f. Jesus alone truly fulfils the demands of the kingdom. Hence the kingdom of God is especially linked to Christ. It is in Christ that the kingdom of David comes (Mt. 21:9 par. Mk. 11:10). "For the kingdom's sake" in Lk. 18:29 means "for my sake and the gospel's" in Mk. 10:29 and "for my name's sake" in Mt. 19:29. The kingdom of God in Mk. 9:1 is the same as the Son of Man and his kingdom in Mt. 16:28. For Jesus the invading kingdom of God has come in his person. This equation accounts for the once-for-allness of the mission of the Messiah. Origen's term *autobasileia* aptly sums up the equation, which also explains why the later NT does not refer so much to the kingdom, the phrase "the Lord Jesus Christ" being in itself an adequate substitute.

4. In view of the *autobasileia* the NT refers only once to believers as the kingdom (Rev. 1:6), and the implication here is plain that they are so only in a derivative sense, i.e., as linked to Christ.

basilissa. In Mt. 12:42; Lk. 11:31 we read of the "queen" of the south who will confront impenitent Jews because she came to hear Solomon's wisdom. Acts 8:27 speaks of the Ethiopian queen Candace. In Rev. 18:7 the harlot Babylon sits as a queen and is judged.

basileuō. This word, meaning "to be king," "to reign," is used of Jesus Christ in Lk. 1:33, of God in 1 Cor. 15:25, and of God and his Christ in Rev. 11:5. The called will reign with God (Rev. 5:10) or Christ (20:4, 6) to all eternity (22:5). This reigning with Christ stands behind Paul's ironical statement in 1 Cor. 4:8 (cf. v. 8b). We reign with Christ because we reign through him (Rom. 5:17). By his gift grace reigns (Rom.

Rare in the LXX, *bastazo* occurs 27 times in the NT for "to lift up" (Jn. 10:31), "to bear away" (Jn. 20:15), and "to pilfer" (Jn. 12:6). External carrying of the cross (Jn. 19:17) symbolizes discipleship (Lk. 14:27). Paul carries the marks in Gal. 6:17 (cf. Rev. 7:2; 9:14, etc.: bearing the seal or name of God, Christ, or antichrist).

bastazo [to bear]

From *baskanos*, *baskaino* means "to hurt by words," then a. "to bewitch," b. "to revile," and c. "to envy." To a. is added the thought of harming by looks (the evil eye), though sometimes this might be unintentional. In the LXX the sense is "to be unfavorably disposed to." The only NT instance is in Gal. 3:1 ("to bewitch"). The use is figurative, but not without some realism insofar as the power of falsehood stands behind magic. In yielding to these "magicians" the Galatians have come under the power of untruth.

baskaino [to bewitch]

F. *basileia (tou theou)* in the Early Church. Quotations and original references show that the usage is much the same as in the NT. The kingdom is eternal. It is equated with Christ's promise. We receive it as a gift. We meet, see, and inherit it; we dwell and are glorified in it. It will finally come with Christ's return. In contrast to the NT, however, there is more stress on the need for the sacrament and good works. A degree of ascetic ethicizing may be noted. Sometimes, too, the kingdom is not clearly distinguished from the church. The Apologists make little original use of the concept since they lay more stress on the need for virtuous living with its claim to reward. Quotations, however, prevent the gospel from being transmuted into religious philosophy. In the Alexandrians belief in individual moral progress tends to replace the biblical idea of the kingdom (in spite of Origen's *antobasileia*), while Latin theology thinks increasingly in terms of the active realization of the kingdom on earth.

[K. L. SCHMIDT, I, 574-93]

basilikos. This less common word, also meaning "royal," is fairly common in the NT. In Jms. 2:8 ("royal law") the reference is to law as it is given by the king, and thus having royal dignity, rather than to preeminent law. The probable sense in Jn. 4:46, 49 is "royal official."

basileios. This word, meaning "royal," occurs in Lk. 7:25 ("palaces"). The "royal priesthood" of 1 Pet. 2:9 (Ex. 19:6 LXX) may refer to its royal dignity, or its being the priesthood of God the King, or its being royal in the same way as royal service, but in any case it is royal, not by inherent quality, but by the calling of God, and by Christ through whom the call comes.

symbasileuo. Christians reign with Christ (cf. 1 Cor. 4:8). This rule implies service, obedience, and patience (2 Tim. 2:12).

5:21) when the usurpers sin and death are destroyed. References to human reigns occur in Mt. 2:22; 1 Tim. 6:15 (cf. Lk. 19:14, 27).

Carrying the name in Acts 9:15 denotes confession of Christ in missionary service; there is no idea of a burden. [F. BÜCHSEL, I, 596]

battalogéō [to babble]

Used only in Mt. 6:7, *battalogéō* means "to babble" in the sense of trying to achieve success in prayer by heaping up repetitions. The etymology is much disputed; the word was perhaps formed in analogy to *battarizō*, "to stammer." [G. DELLING, I, 597]

bdelyssomai [to abhor], **bdelygma** [abomination], **bdelyktós** [abominable]

The basic stem means "to cause abhorrence" and the group is often used for an improper or shameless attitude. *bdelyssomai* in the middle passive with the accusative means "to abhor" or "to censure" and is common in the LXX; in the active it means "to make abhorrent" and in the perfect passive "to be abhorrent." *bdelygma* denotes a subject of abhorrence and *bdelyktós* means abhorrent. The biblical point is that God finds some things abominable, e.g., idols (Ezek. 5:9, 11; 6:9) or wickedness (Prov. 8:7; 11:1, etc.). Even when an aesthetic nuance may be discerned, e.g., in respect of unclean animals or incest, what is abhorrent to God is basic. Israel is under obligation to separate herself from everything pagan in her life. In the NT Rom. 2:22 refers to paganism. Pagan abominations are obviously at issue in Rev. 17:4-5; 21:8, 27. The reference is more general in Tit. 1:16. Jesus sounds a strong prophetic note in Lk. 16:15: the holy God abhors what we esteem. The *bdelygma* of Mk. 13:14 is based on Dan. 12:1-2, which refers to the desecration of the temple. In view is the antichrist (cf. 2 Th. 2:3-4). [W. FOERSTER, I, 598-600]

bébaios [firm], **bebaióō** [to establish], **bebaiōsis** [confirmation]

A. *bébaios* etc. outside the NT. *bébaios* means "firm," "steadfast," "steady," "reliable," "certain." *bebaióōn* has the sense "to make firm," "to confirm," "to keep truth" (absolute), "to assure for oneself" (middle). In the LXX *bébaios* is rare. It does not occur with *lógos* (a common combination in secular speech), but cf. *bebaióōn* in Ps. 119:28.

B. *bébaios* etc. in the NT.

a. The ordinary meaning occurs in Heb. 6:19; 2 Pet. 1:10 (making our present election sure); 2 Cor. 1:7 (unwavering hope); Rom. 4:16 (the sure and valid promise). The same applies to *bebaióōn* in Col. 2:6-7 (established in faith); 1 Cor. 1:8 (sustained by Christ); Rom. 15:8 (the validation of the promises); 2 Pet. 1:19 (the prophetic word validated by its enactment); Heb. 2:2 (the angelic message shown to be valid by its efficacy).

b. The group then has the special nuance (taken from the commercial world) of what is legally guaranteed. We find this in Heb. 6:16 (confirmation by an oath); Phil. 1:7 (confirmation as valid witness); Heb. 2:2 (of legal force); Mk. 16:20 (the valid *lógos* takes effect in the signs); 1 Cor. 1:6 (the legal force of the witness is displayed

"Pointed weapon," "javelin," "arrow," used also for lightning, rays of the sun, moon, or fire. Greek and Semitic gods are armed with both bows and arrows. In the OT the rainbow is God's bow (Gen. 9:13), lightning is his burning arrow (Ps. 7:13), and the arrows of the sun cause drought and sunstroke (Ps. 90). God shoots the wicked with his arrows (Lam. 3:12; Job 6:4). God's servant is an arrow in Is. 42:9, and Is.

bēlos [arrow]

A name for the devil found only in 2 Cor. 6:15 (originally perhaps a god of the underworld; cf. 2 Sam. 22:5; Ps. 18:4). Why Paul should choose the term is uncertain; possibly, but not very probably, he has antichrist in view. [W. FORSTER, I, 607] → *diabolos*

Beliar [Belial]

Used by the Pharisees in Mk. 3:22; Mt. 12:27; Lk. 11:18, this is a name for the prince of demons (cf. Mt. 10:25). Jesus is accused of casting out demons in his name. In his reply Jesus substitutes the name Satan, using *Beelzeboul* only in Mt. 10:25. *Beelzeboul* and *Beelzebub* are alternative forms. The meaning is unimportant in the NT. The god of Ekron possibly underlies the term. There was no necessary equation with Satan (the accuser) in contemporary Judaism. [W. FORSTER, I, 605-06] → *daimon*

Beelzeboul [Beelzebub (Beelzebub)]

bēbelō. "To desecrate," used in the LXX of God (Ezek. 13:19), his name (Lev. 18:21), his day (Neh. 13:17-18), his land (Jer. 16:18), his covenant (Ps. 55:20), and the name of the priest (Lev. 21:9; used also here of a virgin). The only NT instances are in Mt. 12:5 for desecration of the sabbath and in Acts 24:6 for that of the temple, both involving the OT concept of holiness. [F. HAUCK, I, 604-05]

bēbelos. This means "accessible," then "what may be said publicly," then in the LXX "what may be used freely," then "of a profane disposition" in Philo, also "tarnished." It occurs in the NT only four times in the Pastorals and once in Hebrews. 1. Gnostic myths and chatter (1 Tim. 4:7; 6:20; 2 Tim. 2:16) are "profane"; they claim to offer otherwise inaccessible truth but are in fact remote from God. 2. Certain persons (Heb. 12:16; 1 Tim. 1:9) are profane, i.e., far from God in their immorality and irreligion. As in Judaism, Esau typifies such people.

bēbelos [profane], *bēbelō* [to desecrate]

in the *charismata*; possibly 2 Cor. 1:21 (in connection with *arrabōn*, but in a more baptismal context). [H. SCHLIER, I, 600-603]

59:17 speaks of ethical and spiritual armament. In the NT *bélos* occurs in Eph. 6:16. The righteous are armed as God's warriors (cf. Is. 59:17). They are attacked by the flaming darts of the evil one but they can parry this assault with the shield of faith, which gives union with God. [F. HAUCK, I, 608-09]

biázomai [to use force, suffer violence], *biastés* [violent man]

biázomai.

A. *biázomai* in Ordinary Greek. The reference of the term is always to "forced" as distinct from voluntary acts. The middle means "to compel," "overpower" (sometimes sexually), the passive "to be constrained." All kinds of compulsion may be at issue.

B. *biázomai* in the NT.

1. In Mt. 11:12 the word occurs in the context of sayings relating to John the Baptist: his position relative to Jesus' works (vv. 1-6); his character (vv. 7-8); his place in God's economy (vv. 9-15); his reception (vv. 16-19). Stress is put on his greatness as the forerunner (v. 10). But he does not belong to the age when the kingdom comes in full power (v. 11). It is in this regard that *biázomai* occurs. a. A first possibility is to take *biázetai* as an intransitive middle: "the rule of God breaks in with power" (cf. the mighty works of Jesus). But this does not go well with the second part of the verse (cf. *biastai*), which seems to be interpreting the first half. b. To translate "the kingdom of heaven compels" (middle) is no more help in this regard. c. The passive raises other difficulties if taken in a good sense, i.e., that people are pressing into the kingdom, since Mt. 11:1-24 seems to suggest the very opposite (cf. also Mk. 10:17ff.; Mt. 5:3ff. on entry into the kingdom; the striving of Lk. 13:24 is hardly the same as the forcible seizure denoted by *biázetai* and *biastai*). d. Nor does the rendering "The kingdom is forcibly advanced by God" solve the problem of the second half. e. Another possibility is that the reference is to unprincipled enthusiasts trying to establish the kingdom on their own, but this seems to have no relevance to the general context. f. A final possibility is that Jesus is referring to contentious opponents who attack or hamper the kingdom and snatch it away from others (cf. 13:19). This has the merit of agreement with the fact that John himself is under constraint and that both he and Jesus have met with widespread opposition (cf. 11:2, 16ff., 20ff.).

2. The other instance of the term in Lk. 16:16 has as its context the righteousness of the Pharisees and the validity of the law. John is put in the age of law, while the present age is that of preaching the good news. The subject of *biázetai* here is not the kingdom, but "everyone." Of the various possibilities under 1., f. does not fit the context very well, b. is possible but artificial ("everyone is pressed in"), and a middle active offers the best sense ("everyone presses in"), agreeing with the missionary impulse in Luke and the impression of an ardent and jostling response to the new message. The point of agreement in Matthew and Luke is that with John the Baptist the old age ends and the new begins; Jesus inaugurates the kingdom.

3. Implicit in both uses of the term, then, is the fact that the divine rule, whether present or future, is already here in Jesus, so that all that precedes him is now transcended (cf. Paul's saying in Rom. 10:4; also John's in 1:17). In face of the kingdom, however, opposition intensifies; it has to meet acts of hostility and violence. Never-

is the crucified Lamb who is now enthroned as the Lion, so that the cross is shown into effect as the seals are opened by the only one who is worthy to open them. This book of God's purposes of judgment, sealed at first (i.e., hidden from us), but coming again a scroll, relates to all the judicial acts that unfold from ch. 6 onward. It is the and is to be sent to the churches (1:11). b. The *biblion* with seven seals, which is a. The unsealed *biblion* (22:10) of the Revelation itself contains prophetic sayings of God's impregnable purpose. Five nuances may be discerned.

3. *The Apocalyptic Use and the Other NT Passages concerning the Book of Life*. The word has a special sense in Revelation as a term for the divine secret and as a symbol authority.

author calls his work a *biblion*, but this is not in itself a formal claim to canonical book occurs in Lk. 4:17 (a scroll, as we see from *ptyxas* in v. 20). In Jn. 20:30 the canon (for Christians including the NT) follows the same usage. *biblion* for a single canon, 2 Tim. 4:13 might mean the OT scrolls. The use of *ta biblia* for the whole the law (Gal. 3:10; Heb. 9:19). On the basis of Josephus' use of *biblia* for the law or 2. *biblion and biblia for the Canon*. With reference to the OT, *to biblion* first denotes 10:4).

1. *General Use*. This diminutive form first means the same as *biblos* but then is more especially used for a scroll or writing, for nonbiblical writings, for libraries, archives, and chronicles, also for epistles and documents (cf. the bill of divorce in Mk. *biblion*.

the genealogy that follows, not to the whole infancy story.

4. *biblos geneses*. This phrase in Mt. 1:1 is based on Gen. 5:1; it relates only to the sayings of Isaiah in Lk. 3:4, and the book of the prophets in Acts 7:42.

3. *biblos* can also be used for individual books of the canon. It can cover the whole law, as in Mk. 12:26. We also read of the book of Psalms in Acts 1:20, the book of very frequently the books of Moses and the rest of the OT.

2. *biblot hierai*. "Sacred writings" can be used in general for hieratic books (cf. *biblot* in Acts 19:19), but in Philo and Josephus they come to denote especially and or statute. The form *biblion* is more common in the LXX.

1. *General Use*. As a loanword from the Egyptian, this first denotes the papyrus. Then, as papyrus replaces wooden tablets for writing, it comes to mean the inscribed paper, the scroll, other writing materials, and finally the writing as book, letter, record, *biblos*.

biblos [book], *biblion* [book, scroll]

[G. SCHREINER, I, 609-14]

to those who violently assault the divine rule and snatch it away from others.

*bias*es. *bias*tas occurs as an adjective for "strong" or "brave," and we also find words like *bias*ton, *bias*zomenos, and *bias*oi denoting violence, but *bias*tes ("violent man") seems to occur for the first time in Mt. 11:12, where it refers most naturally

decisive change.

down. We thus have both negative and positive signs of the one reality of forceful and theless, the true characteristic of the new age is that people are pressing into the kingdom as in the Lucan saying. If persecution arises, old barriers are also broken

to be the basis of divine rule. c. The *biblarídion* which the divine has to swallow (10:9-10) contains visions of the temple and the witnesses, i.e., of God's dealings with Israel in the end-time. d. The *biblion tés zōēs* in Rev. 13:8; 17:8; 20:12; 21:27, as well as the *bíblōs tés zōēs* in 3:5; 13:8; 20:15, is based on the OT truth that the righteous are written in God's book (cf. also Lk. 10:20; Phil. 4:3; Heb. 12:23). The metaphor may be based on family lists, though the common idea of books of destiny may also have played a role (cf. Ps. 56:8). In the NT the idea expresses assurance of salvation (cf. 2 Tim. 2:19). The book is that of the crucified Lamb (Rev. 13:8). God's eternal purpose lies behind his reconciling work; hence the names are written from the foundation of the world. But there must be a human will to persevere if the names are not to be erased (3:5). Abomination and falsehood are to be shunned (21:27), worship of the beast refused (13:8), and obedience rendered. The books of judgment are the opposite of the book of life (20:12). e. These books of judgment—the phrase goes back to Dan 7:10 (cf. also Is. 65:6; Jer. 22:30; Mal. 3:16)—contain all works, both good and bad, but perdition awaits those who are not written in the book of life (20:15). [G. SCHRENK, I, 615-20]

bíos → *zōē*

blasphēméō [to blaspheme], ***blasphēmía*** [blasphemy], ***blásphēmos*** [blasphemous]

A. ***blasphēmía*** in Greek Literature. The word means a. "abusive speech," b. "personal mockery," c. "blasphemy."

B. ***blasphēmía*** in the LXX and Judaism. In the LXX *blasphēmía* has no fixed Hebrew original. It always has reference to God, e.g., disputing his power (2 Kgs. 19:4), desecrating his name (Is. 52:5), violating his glory (Ezek. 35:12), wicked speech (Is. 66:3), or human arrogance (Lev. 24:11). The religious sense is predominant in Philo. For the rabbis speaking impudently about the law, idolatry, and shaming God's name are blasphemy.

C. ***blasphēmía*** in the NT.

1. Blasphemy is violation of God's power and majesty. It may be directly against God (Rev. 13:6), his name (Rom. 2:24), the word (Tit. 2:5), Moses (Acts 6:11), or angelic beings (Jude 8-10; 2 Pet. 2:10-12). The concept is a Jewish one; hence Jesus seems to be blaspheming when he forgives sins (Mk. 2:7), or claims to be the Messiah (Mk. 14:64), thus making himself equal to God (Jn. 10:33ff.).

2. For Christians blasphemy includes doubting the claim of Jesus or deriding him (cf. Lk. 22:64-65; Mk. 15:29; Lk. 23:39). Persecuting Christians is also blasphemy (1 Tim. 1:13). The community has to suffer blasphemy (Rev. 2:9; 1 Cor. 4:13; 1 Pet. 4:4). Opposition to Paul's message is necessarily blasphemy (Acts 13:45) because it attacks its basic content.

3. Christians may give cause for blasphemy if they deny Christ, if the weak eat idol meats (1 Cor. 10:30), or if they do not love (Rom. 14:15-16). A bad action is blasphemy either because it resists God's will or brings Christianity into disrepute (1 Tim. 6:1; Jms. 2:7; Rom. 2:24; Tit. 2:5). Yet only blasphemy against the Holy Spirit cannot be forgiven, i.e., the willful and wicked rejection of God's saving power and grace (Mt. 12:32). For this the only remedy is to hand the blasphemer over to

more rational as distinct from more impulsive desire, but b. others refer *ethelo* to

A. *boulomai* outside the NT. In distinguishing *boulomai* and (*ethelo*), a. some find *boulomai*.

boulomai [to desire], *boulē* [counsel], *boulēma* [purpose]

boēthēa. "Help," used in the NT only in Acts 27:17 (a nautical term) and Heb. 4:16 (God's help). The sparing use of the group in the NT differentiates it from rational piety with its common references to divine help.

boēthos. The only NT instance is Heb. 13:6 (quoting Ps. 118:6-7): God is the helper of the righteous.

boēthēō. The basic meaning is "to run to help," then "to help." The word is often used of doctors. In the NT see Acts 21:28; Mk. 9:22; Acts 16:9; Rev. 12:16; of God, only 2 Cor. 6:2; for help in religious need, Mk. 9:24; Heb. 2:18.

boēthēō [to help], *boēthos* [helper], *boēthēia* [help]

boōō as Crying in Need to God. The most significant theological use is for crying out in need, e.g., in the LXX the crying of the oppressed (Judg. 10:10), of innocent blood (Gen. 4:10), of workers (Dt. 24:15), of the field (Job 31:38). God will swiftly answer such cries (cf. Ex. 22:21ff.). The NT contains the same thought in Jms. 5 and Lk. 18: God will redress the wrongs of those who cry to him (cf. Lk. 18:8). On the cross, however, Jesus cries out from the lowest depths of need in dereliction (Mk. 15:34). Biblical crying finds its deepest expression in prayer for God himself, and this leads to a new relationship with God. Prayer is elemental crying. It does not ring out in the void. This mortal cry of the old being is also the first cry of the new being that comes to life with the death of God's Son (cf. 2 Cor. 13:4; Gal. 4:4ff.; Rom. 8:16, 26).

"To cry," "to call" in such senses as a. "to exult," b. "to proclaim," c. "to call to or call out," d. "to raise an outcry," e. "to utter a cry" (demons in Acts 8:7).

boōō [to cry, call]

blepō → *hordō*

D. *blasphemia* in the Early Church. The different NT nuances recur in the fathers. Tertullian takes a very serious view of blasphemy. In dogmatic debates opposing views are stigmatized as blasphemy. The exposition of Mt. 12:32 causes considerable difficulty.

Col. 3:8; 1 Tim. 6:4; 2 Tim. 3:2 contain the *blasphem-* group. Satan (1 Tim. 1:20). The opposition of the beast (Rev. 13:1), and the harlot (17:3) in the last days is blasphemy. The lists of offenses in Mk. 7:22; Mt. 15:19; Eph. 4:31;

resolution of spirit and *boulómai* to inclination of soul. "To prefer," suggesting volition, seems to be the original sense, then "to wish," "to purpose," or, more weakly, "to think." In the LXX *boulómai* is slightly more common than *ethélō*, with little difference of sense. It means variously "to will," "to resolve," "to desire," "to want," "to purpose," "to seek," even "to be inclined." Josephus has it for "to prefer" but mostly "to desire" or "to resolve." The idea of wishing or intending is to the fore in Philo, especially in connection with God's will or goal.

B. *boulómai* in the NT. In the contest between *boulómai* and *ethélō*, the latter has won out by NT days so that little of *boulómai* remains. a. Mostly it simply means "to wish, desire, intend." b. Three times it is used of apostolic ordering. c. It can still denote the will of God, the Son, or the Spirit (seven times). Thus it expresses God's eternal purpose in Heb. 6:17, his will to save in 2 Pet. 3:9, his will to give new life in Jms. 1:18, his sovereign counsel in Lk. 22:42. Christ's own will (in execution of God's counsel) is the issue in Mt. 11:27 (Lk. 10:22). The Spirit controls the distribution of gifts, according to 1 Cor. 12:11.

boulē.

A. *boulē* outside the NT.

1. *boulē* means first the "process of deliberation" (Prov. 2:11; 8:12), "deliberation" itself (Dt. 32:28), or simply "thought" (Is. 55:7).

2. It then denotes the result: a. "resolve"; b. "intention," "purpose"; c. "plan" (Is. 8:10; 30:1; 44:6); d. "counsel" given to others (Gen. 49:6; 2 Sam. 15:31; 1 Kgs. 12:8; Ps. 1:1).

3. It can also mean the machinery of counsel and resolution: a. the process in general (1 Chr. 12:19); b. the "council" of a city; c. a resolution of state.

4. *boulē* may also be "divine counsel" (Job 38:2; Prov. 19:18; Is. 5:19; 14:26; 46:10; Jer. 29:21), or the counsel of wisdom (Prov. 1:25). In Hellenistic mysticism the divine *boulē* (or *thēlēma*) is important as representing God's transcendence; it is linked with *lógos* as parent or creator of the cosmos, and is sometimes depicted as a goddess separate from God.

B. *boulē* in the NT. In 1 Cor. 4:5 the meaning hovers between the weaker "desires" and the stronger "purposes"; "intents" (inward intentions) seems to fit best.

Sense 3.a. is demanded in Acts 27:12, 42: consultation leading to a plan.

In the NT, however, the divine counsel is the main issue, especially in Luke's writings. David died by God's counsel in Acts 13:36. The Pharisees rejected God's counsel in opposing the Baptist (Lk. 7:30). Jesus was delivered up by God's definite plan (Acts 2:23). God's *boulē* is the content of the apostolic message (Acts 20:27). Eph. 1:1ff. climaxes in the statement that God does all things according to the counsel of his will, which overarches the choosing and destining of vv. 4-5, and sets in motion the whole grace present in Christ and granted to the church as the reality of salvation. *boulē* here strengthens *thēlēma*; all God's economy is linked with it (cf. Acts 20:27). God's oath in Heb. 6:17 confirms the unbreakable and unchangeable nature of this counsel.

boulēma.

1. This rare term denotes the will as "plan" or "purpose" or "intention," with such different nuances as "last will" in the papyri and "preference" in 4 Macc. 8:18.

2. "Purpose" rather than "resolve" seems to be at issue when the reference is to God's *boulēma* (Josephus *Antiquities* 1.232; Philo *On the Life of Moses* 1.95).

brycho. In the LXX this complex term comes to be used for "to gnash (with the teeth)," as in Lam. 2:16; Ps. 35:16 (in hatred). The only NT instance (Acts 7:54) is in line with LXX usage: Stephen's opponents ground their teeth in rage.

brycho [to gnash], *brygmós* [gnashing]

Translated "thunder," *bronté* is used for a powerful voice in Jn. 12:29; Rev. 6:1; 14:2; 19:6, and mentioned with other natural phenomena in Rev. 4:5; 8:5; 11:19; 16:18. In the LXX it denotes God's terrifying revelation. The sons of Zebedee are called "sons of thunder" in Mk. 3:17, but there is debate as to the orthography of the Aramaic and its meaning.

bronté [thunder]

brachion occurs in the NT only for God's "arm" and in quotations from the LXX or similar expressions (Lk. 1:51; Jn. 12:38; Acts 13:17). In the OT God's arm signifies his power (Is. 62:8; 63:5), which may be exerted on behalf of the righteous (2 Chr. 6:32) but is seen especially in creation (Is. 51:9), the exodus (Dt. 4:34), the preservation of Israel (Dt. 33:27), and the bringing of eschatological salvation (Is. 40:10). In the NT this arm shows its power in the birth of the promised Messiah (Lk. 1:51) and the signs that are done by Jesus before the people (Jn. 12:37-38).

brachion [arm]

brabeion. This term describes the work of an umpire at the games, then comes to mean "to order" or "control." Paul uses it of the peace which settles strife in the church and maintains its unity (cf. *phrouresai* in Phil. 4:7).

brabeion. This means "prize" in a contest (also used figuratively). Paul has it in 1 Cor. 9:24ff. and Phil. 3:13-14 for the prize of eternal life that we can win only if we throw in all that we have, although only because God first calls us and sets the goal. On the basis of God's call we must break with all that is behind us (Phil. 3:7ff.).

brabeion [to rule], *brabeion* [prize]

3. The NT follows the common usage. In Acts 27:43 the captain frustrates the design of the soldiers. In 1 Pet. 4:3 Christians used to follow the direction of the Gentiles in ungodly living. In Rom. 9:19 no one can resist the purpose of God, which is described in v. 18 as his twofold will of mercy and severity.

[G. SCHREINER, I, 629-37]

[E. STAUFER, I, 637-39]

[H. SCHLIER, I, 639-40]

[W. FOERSTER, I, 640-41]

brygmós. This word, used for “chattering of the teeth,” “groaning,” and “gnashing,” occurs in the phrase “weeping and gnashing of teeth” (Mt. 8:12; 13:42, 50; 22:13; Lk. 13:28). The reference is not to despairing rage, nor to a physical reaction, but to the remorse of those who are shut out of the kingdom even though called to it. This special use, which is almost peculiar to Matthew, derives its meaning from the context. [K. H. RENGSTORF, I, 641-42]

✓ **brōma** [food], **brōsis** [eating]

1. *“Food” in the Strict Sense.* The crowds need food in Mt. 14:15; we are to share food in Lk. 3:11; distinctions of food are done away in Mk. 7:19. Food is not significant in the relation to God (1 Cor. 8; Rom. 14), though regard for the weak requires voluntary renunciation of some foods (1 Cor. 8:13; Rom. 14:15). Rules about food have lost their validity in the new covenant (Heb. 9:10). Foods cannot strengthen the heart (Heb. 13:9). All food is God’s gift and is thus to be received with thanksgiving (contra false asceticism) (1 Tim. 4:3).

2. *“Food” in the Figurative Sense.*

a. The term denotes miraculous food from heaven in 1 Cor. 10:3 (cf. Ex. 16).

b. It is used for spiritual food in 1 Cor. 3:2; milk is the first presentation of the gospel, solid food (Heb. 5:12ff.) is the interpretation. For Jesus, doing God’s will is his inner nourishment (Jn. 4:34). Jesus also grants spiritual food to others as he fed the multitude (Jn. 6:27). This food nourishes to eternal life and is received by faith in him (6:35ff.), i.e., by the reception of Christ himself (6:51ff.).

[J. BEHM, I, 642-45]

γ g

gála [milk]

1. In 1 Cor. 3:1-2 “milk” signifies the basic gospel. In Heb. 5:12ff. it is used similarly for the rudiments of Christian teaching (cf. 6:1-2). It is contrasted with the solid food suitable for mature believers.

2. In 1 Pet. 2:2 pure, spiritual milk will help newborn babes to grow up to salvation. The figure of speech may rest on a mythical, magical, or eschatological conception but more probably derives from LXX usage, for in the OT milk is a characteristic of the promised land (Ex. 3:8), is a general mark of blessing (Job 29:6), and has eschatological significance (Joel 3:18). Thus the use of the term in 1 Pet. 2:2 undoubtedly indicates the character of the gospel as mystery or sacrament, but the content of the gospel distinguishes it from the mysteries that used similar terminology.

[H. SCHLIER, I, 645-47]

✓ **gamèō** [to marry], **gámos** [marriage, wedding]

1. *Marriage Customs in the NT.* The LXX has **gámos** only in Gen. 29:22; Esth. 2:18; 9:22. Jewish marriages lasted several days and were celebrated far into the night (Lk. 12:36; 14:8; Jn. 2:1ff.).

2. *The New Ideal of Early Christianity*. Gen. 2:24, which speaks of the union of man and wife, forms the starting point. Continued here is the work of creation in Gen. 1:28. For Jesus marriage is the original form of human fellowship. It has its basis in creation, has a history which divides into three periods, and will end with this aeon. Full union is the original state (Mk. 10:6ff.). Sin causes the disruption which leads to the bill of divorce allowed by Moses. Jesus inaugurates a new period marked by a new law of divorce, a deepened ideal, and a fourfold reservation (Mk. 10:9-10). According to this realistic view, dissolution may take place, but not a new marriage, for replacement of one spouse by another is adultery and affects the original union. The cause of marital failure is hardness of heart; hence the need is for a new heart (5:27-28). Inward as well as outward union is demanded. Copulation without communion is fornication. Free love and double standards are both ruled out here, though the initiative of the husband in the conclusion and direction of a marriage is assumed in Lk. 17:27. The four reservations are as follows: (1) In some ages marrying and giving in marriage may be frivolous and irresponsible (Lk. 17:27); (2) marrying may sometimes hamper our readiness for God's call (Lk. 14:20); (3) some people have the gift of celibacy (Mt. 19:12); (4) there will be no more marrying in the new aeon (Mk. 12:25). Though Jesus himself does not marry, and marriage belongs to the passing aeon, Jesus does not warn against marriage or enjoy celibacy, but endorses the institution found in Gen. 2:24. Paul develops the same motifs. In 1 Cor. 6:16-17 he shows how the union of Gen. 2:24 rules out fornication. In 1 Cor. 7 he quotes Jesus in rejection of remarriage after divorce (7:10-11). Once contracted, marriage must be fully carried out with only brief periods of withdrawal (7:3ff.). Paul, however, presses more strongly the fourfold reservation of Jesus. Marriage may hinder true dedication to God (7:5, 32ff.) and is not consonant with the hour (7:26, 28-29). If ascetic experimentation is not approved, and widows are free to remarry (7:39-40), he could wish that all had the gift of celibacy as he himself had for the sake of his unique commission (7:1-2, 7-8; cf. 1 Cor. 9:5, 12, 15ff.). Later, although the ideal is that widows should remain unmarried, young widows are exhorted to remarry rather than engage in questionable activities (1 Tim. 4:3; 5:5ff., 11, 14). Marriage is to be honored according to Heb. 13:4, and if celibacy is also extolled in the case of the 144,000 of Rev. 14:4, this is on account of their special calling. In general, building on the foundation laid by Jesus, the NT finds in *agapē* rather than *eros* the force that creates and sustains marital fellowship. The ground and measure of human *agapē* lie in the love of God as this comes to expression in Christ's love for his community (Ephesians). 3. *The Messianic Wedding and Christian Marriage*. *gamos* acquires its deepest meaning when it is used for God's fellowship with us. Ancient religion often speaks about the intercourse of gods with humans or sacred marriages among the gods. Plato thinks that heavenly marriage, as an idea, gives form and meaning to earthly marriage. Israel, too, speaks about the marriage of God and his people, but only as a symbol of the covenant (Hos. 2:19; Is. 54:4ff.; Ezek. 16:7ff.). If Philo allegorizes the concept, the rabbis extol the Sinaitic covenant as God's marriage with Israel, and they look forward to the marriage feast when the covenant will be renewed in the days of the Messiah. Jesus takes up this idea of the messianic wedding in the parable of the virgins (Mt. 25:10ff.) and also when he calls himself the Bridegroom (Mk. 2:19; Jn. 3:29). He himself is now the son for whom the king holds the great feast (Mt. 22:1-2), and the kingdom itself is compared to the feast to which those who are first invited refuse to come, leaving the door open for others (Mt. 22:3ff.). Who is the bride? The covenant people in OT thought, but in the parables the disciples seem to be guests. Yet soon

the new covenant people is presented as the bride (cf. 1 Cor. 6:14ff.; Rom. 7:4; 2 Cor. 11:2; Jn. 3:29). This idea is most vividly depicted in Revelation, where the bride waits with longing (22:17) and the day of consummation is at hand (19:7ff.) when the new Jerusalem will descend as a bride adorned for her husband (21:2). The teaching on marriage in Eph. 5:22ff. is based on the normative union of Christ and the church with overriding love on the one side and self-giving on the other in a relationship that resolves all tensions as the wife is entrusted to the husband and the husband takes responsibility for the wife in mutual service in Christ. In later developments NT teaching conflicts with Hellenistic motifs as Gnostics talk about heavenly syzygies, mystics dwell on the images of Canticles, ascetics despise the body, and ecstasies focus on spiritual union with the heavenly Bridegroom. [E. STAUFFER, I, 648-57]

→ *nymphaios*

***géenna* [Gehenna]**

1. *géenna* is the Greek form of the Hebrew name for the Wadi er-Rababi. This acquired a bad reputation because of the sacrifices offered to Moloch there (2 Kgs. 16:3). Judgment was pronounced on it (Jer. 7:32), and it thus came to be equated with the hell of the last judgment (Eth. En. 90:26). Later it was also used for the place where the wicked are punished in the intermediate state. The LXX, Philo, and Josephus do not have the term; Philo has *tártaros* instead.

2. The NT distinguishes between *hádēs* and *géenna*: a. the former is temporary, the latter definitive (cf. Mk. 9:43, 48); b. the former is for the soul alone, the latter for the reunited body and soul (Mk. 9:43ff.; Mt. 10:28). *géenna* is preexistent (Mt. 25:41). It is manifested as a fiery abyss (Mk. 9:43) after the general resurrection. Those who fall victim to divine judgment (Mt. 5:22; 23:33) will be destroyed there with eternal fire. The ungodly are sons of *géenna* (Mt. 23:15). They go to it with Satan and the demons (Mt. 25:41; cf. Rev. 19:20; 20:10-11). The threat of *géenna* in the NT is used to show the seriousness of sin and to awaken the conscience to fear of the divine anger (Mt. 10:28; 23:33). Even contemptuous words must be avoided (Mt. 5:22); no sacrifice is too costly in the war against sin (Mt. 9:43ff.). [J. JEREMIAS, I, 657-58]

→ *aiónios, pyr*

***gēlaō* [to laugh], *katageláō* [to laugh at], *gélōs* [laughter]**

1. *The Word Group Applied to Men.* The group is common for joyous or scornful laughter, or for its occasion. The note of scorn is stronger in the LXX (cf. Sarah in Gen. 18:12, the enemies in Lam. 1:7). The NT follows OT usage when the people in Jairus' house laugh at Jesus (Mt. 9:24), when a Woe is pronounced on those who laugh (Lk. 6:25) and they are equated with the wealthy who find satisfaction in this aeon, and when James (4:9) demands that laughter should give place to humility before God.

2. *The Word Group Applied to the Deity.* For the Greeks merry laughter characterizes the gods. In the OT, however, God laughs only because of his superiority over his opponents (Pss. 2:4; 37:13; 59:8; Prov. 1:26). Hence the point of laughter in Ps. 126:2 is really that of victory, although the LXX imports the sense of joy in God by trans-

A. "Begetting" as an Image of the Relationship of Master and Disciple. In the LXX and NT, as well as Greek in general, *gennao* means "to beget" (father) or "to bear" (mother). Already in the OT teacher and disciple are depicted as father and son (2 Kgs. 2:12). The rabbis adopt this usage to express the supremacy of the teacher and the respect of the pupil, but with no thought of actual begetting (cf. Mt. 23:8ff.). Paul actually uses the term *gennan* for the relation in Gal. 4:19, but since he begets

gennao.

gennao [to bear, beget], *gennema* [born], *gennetos* [begotten, born], *arri-gennetos* [newborn], *anagennao* [to be born again]

agennalogetos. This occurs only in Heb. 7:3, where Melchizedek is said to be "without genealogy." Unlike the Aaronic priests, he was no traceable descent does not "derive his descent" from the descendants of Levi. *gennalogeo*. This derives from *gennalogos*, "one who draws up a genealogy." It occurs in the LXX only in I Chr. 5:1 and in the NT only in Heb. 7:6; Melchizedek

genealogia. "Genealogical tree." The only NT instances are in I Tim. 1:4 and Tit. 3:9. The meaning here is contested. The texts link the term with (Jewish) myths and therefore with Jewish Gnostics who claim to be teachers of the law (I Tim. 1:7) but who do not truly keep the law (1:8), teaching human commands instead (Tit. 1:14). The genealogies, then, are probably human ones taken from the OT and the reference in the phrase "myths and genealogies" is to the biblical history enriched by interpretations and additions.

gena. This means a. "birth," b. "descent," c. "progeny," and d. "generation." In the NT it is common in the Synoptics, rare in Paul, and absent from John. It mostly means "generation" and is often qualified: "adulterous" (Mk. 8:38), "evil" (Mt. 12:45), "unbelieving and corrupt" (Mt. 17:17); the formula "this generation" is very common (Mk. 8:12 etc.). "Crooked generation" in Acts 2:40; Phil. 2:15 is based on Dt. 32:5 (cf. Mt. 17:17 and Dt. 32:20). The use of "generation" by Jesus expresses his comprehensive purpose: he aims at the whole people and is conscious of their solidarity in sin. *gena* has the sense of "age" in Mt. 1:17; Acts 13:36; Eph. 3:5; Col. 1:26, and of "manner" in Lk. 16:8. In Acts 8:33 there is an allusion to Is. 53:8 in a literal rendering of the obscure original.

gena [descent], *genealogia* [genealogy], *gennalogeo* [to trace one's descent], *agennalogetos* [without genealogy]

lating the Hebrew as *chara* instead of *gelos*. This may have a bearing on the eschatological laughter that is promised in Lk. 6:21, which was probably based on Ps. 126:2 unless Luke chose *gelan* with the Greek sense in mind ("joy") and in order to keep the parallelism with 6:25. [K. H. RINGSTORF, I, 658-62]

through the word (1 Cor. 4:15; cf. Phil. 10), he is obviously not thinking in mystical terms but simply expressing more forcefully the common rabbinic concept.

[F. BÜCHSEL, I, 665-66]

B. The Idea of New Birth by Conversion to the True Religion in Later Judaism.

This idea is common in the rabbis. Bringing people to Judaism is like creating them, and proselytes are like newborn children. Winning converts fulfils the command to be fruitful and multiply. This is, of course, only a comparison. Proselytes come from mere existence to true life by conversion. They do so by coming into the holy people; the terms "new" and "holy" are parallel. Regeneration, then, has a forensic rather than a mystical character. Old relations are dissolved; a new relationship begins. Here is the context of Paul's statement in 2 Cor. 5:17. As there is a strong connection between rabbinic and NT holiness, so rabbinic ideas of new birth influence the *gennēthēnai* of Christians (Gal. 4:19; 1 Cor. 4:15; Phil. 10). If there is a difference, it is not because of intrusion from the mysteries but because Christ replaces the law, his perfect sanctification subsumes our imperfect strivings, and relation to him supersedes the more forensic element. Living by the gospel (1 Cor. 4:15) is a new being in grateful response to the divine action in Christ.

[K. H. RENGSTORF, I, 666-68]

C. Generation by the Deity.

1. *Generation from God in the OT and Judaism.* God is rarely said to "beget" in the OT, but the instances are significant. He begets the king in Pss. 2; 110; wisdom in Prov. 8:25. Generation of the king is perhaps a stereotyped formula for institution as heir, though rabbinic exegesis sees in it either affection or new creation out of troubles. What Proverbs says of wisdom is transferred to the law in Sir. 24:6. Philo calls creation a begetting but he does not think of the righteous, or of Israel, as begotten by God.

2. *Generation or Adoption in the Mysteries.* Sexual images are important in the mysteries but adoption rather than generation applies to initiates (in spite of attempts to prove the contrary).

3. *Ps. 2:7 in the NT.* This verse is much used in the NT. Its "today" is referred to the resurrection of Jesus in Acts 13:33. On one reading of Lk. 3:22 it applies to his baptism. No point of time is given in Heb. 1:5; 5:5. The birth stories do not quote it (though cf. Lk. 1:35), but on the basis of the resurrection and impartation of the Spirit Jesus is for the church more than a superior human being. The new aeon comes with him. In him we see true generation from God. In faith in him believers are assured of the resurrection and have the pledge of the Spirit. Hence they also see themselves as born of God.

4. *gennēthēnai in John.* John always gives the point of origin of *gennēthēnai*: God in 1 Jn. 2:29; Jn. 1:13, the Spirit in Jn. 3:5, water in Jn. 3:5, the flesh in Jn. 3:6, the will in Jn. 1:13. The seed of 1 Jn. 3:9 is the Spirit rather than the word. Birth from God or the Spirit is a reality but also a mystery. Statements about it are not based on experience but are made in faith and are true in virtue of the believer's fellowship with God (1 Jn. 1:3, 6ff.; 3:9). This birth results in doing righteousness (1 Jn. 2:29), in not sinning (3:7ff.), in love (4:7), in overcoming the world (5:4), in faith in Jesus as the Christ (5:1). Birth from above belongs first to Jesus himself (5:18) and then to believers who, as members of the new aeon, have a share in the Spirit and are thus united to Christ, passing from death to life (3:14; 5:24). This concept of divine *gennán* has little in common with what may be found in the mysteries; the view of piety is totally different.

sense), as in Mt. 9:26; Mk. 15:33; Acts 7:3, 4 (Palestine); named in Mt. 2:6; Judah;

1. *The Earth, Land, as a Dwelling Place of Man.* a. "Land" (in the geographical

gē.

gē [earth], *epigeios* [earthly]

1. Strictly "to taste," "enjoy"; 2. figuratively "to come to feel," "to learn by experience" (both good things and bad). "To taste death" is a common Semitic expression; cf. also "to taste something of the world to come." In the NT we find 1. "to taste" in Mt. 27:34, "to enjoy" or "to eat" in Acts 10:10; 20:11. In Acts 23:14 the conspirators vow not to eat, while in Col. 2:21 Christians are to ignore taboos about food. The figurative use 2. occurs in 1 Pet. 2:3; we are to desire the word as those who have already tasted the goodness of Christ. Similar is Heb. 6:4-5, which refers to the tasting of the heavenly gift, the word of God, and the powers of the future aeon, by initial participation in the Spirit. "To taste death" occurs in Mk. 9:1; In. 8:52; Heb. 2:9; it expresses very vividly the harsh reality of dying. [J. BEHM, I, 675-77]

genōmai [to taste, experience]

[F. BÜCHSER, I, 668-75]

B. *anagenōai* in 1 Peter. In 1 Peter regeneration is God's act (1:3). It is effected by Christ's resurrection (1:3) or the word (1:23). The result is a living hope (1:3). Regeneration is not a state or experience or power. Believers are posited on faith. They are given a nonmystical new beginning which sharpens the tension between present and future as they hope for an inheritance and live in fear of God (1:17). Regeneration is not cultically or sacramentally mediated; baptism is an act of faith in which one is cleansed by prayer for the good conscience received on the basis of Christ's resurrection. It is this resurrection that enables us to speak of regeneration, giving it an eschatological character as a matter of faith (2:6; 1:5; 5:9), hope (1:3; 3:15), and fear of God (1:17; 2:18; 3:2, 15). The background is Jewish, i.e., hope for a new life rather than inner experience. Yet after Christ's resurrection the new aeon has begun and regeneration is also a present reality, though grasped as yet only in faith.

A. *The Nonbiblical Usage.* This term is usually connected with the mysteries, but attestation is rare and late. Philo does not use it, although he has *anagenēsis* for Stoic rejuvenation, and Josephus uses the verb in a general sense.

anagenōai (→ *palingenesis*).

if the epistle, or 1:3—4:11, is a baptismal address.

arthenētos (→ *neophytos*). "Newborn," found in the NT only in 1 Pet. 2:2; "new-born babes," the reference being to the newly converted or possibly the newly baptized

genētos. Common in Philo, this occurs in the NT only in the phrase "those born of woman" (Mt. 11:11) to denote humans as distinct from God or angels.

gēnēma. "What is born," "fruit," common in the LXX and Philo, but found in the NT only in the phrase "brood of vipers" in Mt. 3:7; 12:34; 23:33.

Acts 7:29: Midian; Acts 13:19: Canaan; Acts 7:36: Egypt etc.; b. the “land of promise” (Acts 7:3; Heb. 11:9, and in an eschatological sense Mt. 5:5); c. the “inhabited earth” (Rev. 3:10; 14:6; Acts 22:22); d. the earth as the theater of history: the past (Rev. 16:18); the work of Jesus (Mk. 2:10; Mt. 10:34; Jn. 17:4—this concept merges into that of the human world); eschatological history (Lk. 18:8; 21:23, and many passages in Revelation).

2. *The Earth as Part of the World.* The ancient phrase “heaven and earth” for the cosmos is common in the NT (cf. Mk. 13:31; Heb. 1:10-11; 2 Pet. 3:7, and for the new heaven and earth 2 Pet. 3:7; Rev. 21:1). Since “sea” is a third component, earth denotes dry land (cf. Acts 4:24; Heb. 11:29; Rev. 8:7ff.). In another triad earth comes between heaven and what is under the earth (Rev. 5:3). There is, however, no consistent cosmology, and cosmological ideas, even in Revelation, are wholly subordinate to theological. Interesting phrases are “from the ends of the earth” for “from abroad” in Mt. 12:42, “to the ends of the earth” for “everywhere” in Acts 1:8, “four corners of the earth” in Rev. 20:8, and “from the margin of earth to the margin of heaven” (i.e., one end of the world to the other) in Mk. 13:27. An echo of personification may be caught in Rev. 12:16.

3. *The Earth in Its Relation to God.* Created by God (Acts 4:24 etc.), the earth shares the world's relation to him as creation. It exists by his will, has a beginning and end, and is his possession (1 Cor. 10:26). God is its Lord (Mt. 11:25), as he is of heaven, although with differentiation, for if things may be valid in both earth and heaven (cf. Mt. 16:19; 18:18-19) and earthly things copy heavenly things (Heb. 8:5), the earth is the place of what is imperfect (Mk. 9:3) and transitory (Mt. 6:19), of sin (Mk. 2:10) and death (1 Cor. 15:47). Christ, then, is not of earth (Jn. 3:31; 1 Cor. 15:47). He comes down and is lifted up again (cf. Eph. 4:9). In contrast to redeemer myths, however, the NT has the incarnation in view and makes no final metaphysical distinction between heaven and earth, since both are God's. The real difference is that the earth is the theater of sin. The Son of Man comes to it to forgive sins (Mk. 2:10), and it is because of the fall that believers are “strangers and pilgrims on earth” (Heb. 11:13) and are “ransomed from the earth” (Rev. 14:3), being exhorted not to “set their mind on what is on the earth” but to mortify their “earthly members” (Col. 3:2, 5).

epigeios. a. “Existing on, belonging to, earth,” b. “earthly” (in contrast to heavenly). In Phil. 2:10 the totality of being includes the heavenly, the earthly (not just human), and those under the earth. 2 Cor. 5 refers to the earthly body as distinct from the heavenly; cf. 1 Cor. 15:40ff., where perishable, inglorious, weak, and physical are parallels. Since the earth is the place of sin, “earthly” may have a subsidiary moral sense as in “earthly minded” (Phil. 3:19) and “earthly wisdom” (Jms. 3:15). In Jn. 3:12 the contrast is perhaps between earthly parables and direct instruction on heavenly things (cf. 16:25). [H. SASSE, I, 677-81]

ginomai [to be born], *genesis* [birth], *genos* [kind, family], *genēma* [fruit], *apoginomai* [to die], *palingenesia* [rebirth, renewal]

ginomai. This word has little theological interest in the NT apart from the distinction between *ginesthai* and *einai* in Jn. 8:58. The common Synoptic expression (*kaí*) *egēneto* (as in Lk. 5:12, 17) seems to be consciously based on the style of the OT.

the Jewish sense (cf. Lk. 22:30; the kingdom; Mk. 10:30; the age to come).

B. *palingnesia* in the NT.

1. In Mt. 19:28 the reference is to individual resurrection and cosmic renewal in righteousness following the definitive crisis of the last judgment. In Judaism existence in the new aeon is not just a repetition of this life but an establishment of the people after the exile, but the only LXX instance is in Job 14:14. of life and the reconstruction of the world after the flood, and Josephus for the res- spreads to educated circles with a more general reference, and occurs later in the mysteries, though not in Orphic or Pythagorean writings. Philo has it for restoration distinctive impress from Stoicism with a cosmic and then an individual sense. It then either a "return to existence" or b. "renewal to higher existence," this word takes its A. The Usage outside the NT. Deriving from *pain* and *genesis*, and thus meaning

palingnesia.

inner or sacramental experience. of the Jewish concept of destruction and renewal. The goal is at issue rather than an apogonoi. This rare term occurs in the NT only in 1 Pet. 2:24, where the ref- erence is to the goal of Christ's saving act, namely, that we might "die" to sin and live to righteousness. The death and resurrection of Christ are thus interpreted in terms

apogonoi. This rare term occurs in the NT only in 1 Pet. 2:24, where the ref- erence is to the goal of Christ's saving act, namely, that we might "die" to sin and live to righteousness. The death and resurrection of Christ are thus interpreted in terms of the Jewish concept of destruction and renewal. The goal is at issue rather than an inner or sacramental experience.

9:10 ("harvest of well-doing") follows Hos. 10:12, while Mk. 14:25 is parallel to the blessing of the paschal cup in contemporary Judaism.

from *genisma*, from *genain*, for the offspring of humans or animals). In the NT 2 Cor. 3:6, "fruit (of the earth)," common in the LXX (to be distinguished

3. "Kind," e.g., species of animals or plants, but also tongues (1 Cor. 12:10, 28).

2:9 (quoting Is. 43:20).

2. "People," e.g., the Jewish people in Gal. 1:14; Phil. 3:5; Christians in 1 Pet. 1:1.

1. "Posterity," "family," as in Acts 17:28 (all are related to God) and, individually, in Rev. 22:16 (descendant, not representative).

genos.

The author is simply adapting a popular expression to a practical end. time, which is set on fire by self-consciousness, is too speculative to explain Jms. 3:6. in James, itself seems to have been taken from popular Greek sayings about the world as a wheel, although this saying, which is probably the source of the statement things which can even be said to bring burning pain. Judaism also speaks about the birth and death. The saying in James is closer to the popular idea of the inversion of one in Orphic teaching (cf. also Philo), but there the idea is that of the recurrence of

3. *ho trochos tes genesos as the Wheel of Life in Jms. 3:6*. This phrase is a technical

and v. 17).

so that one cannot deduce from the OT whether the reference is only to vv. 2-17 or

2:4; 5:1, etc.). The use in the OT varies, and genealogies are named after ancestors,

2. *biblos genesos for Genealogy in Mt. 1:1*. This phrase goes back to the OT (Gen. has come into being" and b. "life" (cf. perhaps Jms. 1:23).

1. "Birth," "genesis" (Mt. 1:18; Lk. 1:14), with such derived senses as a. "what

genesis.

2. In Tit. 3:5 the term embraces both moral renewal and new life, but with a stress on the latter (cf. v. 7). The grace of God works here by instruction and personal fellowship, not by magical incantation; hence the origin of the use is to be found in the Jewish adaptation of Stoicism, not in the mysteries. [F. BÜCHSEL, I, 681-89]

V

ginōskō [to know, understand], *gnōsis* [knowledge], [*epiginōskō* [to know, recognize], *epignōsis* [knowledge, recognition], *kataginōskō* [to condemn], *akatagnōstos* [not condemned], *proginōskō* [to foreknow], *prōgnōsis* [foreknowledge], *syngnōmē* [forbearance], *gnōmē* [intention, opinion], *gnōrizō* [to make known, to know], *gnōstós* [known]

ginōskō, gnōsis, epiginōskō, epignōsis.

A. **The Greek Usage.** The ordinary use is for intelligent comprehension ("to perceive," "to understand," "to know"), at first with a stress on the act. As distinct from *aisthánesthai*, *ginōskō* emphasizes understanding rather than sensory perception, and as distinct from *dokein* it is a perception of things as they are, not an opinion about them. Related to *epistēmē*, *gnōsis* needs an objective genitive and suggests the act of knowing rather than knowledge as such. This act embraces every organ and mode of knowledge, e.g., by seeing, hearing, investigation, or experience, and of people as well as things. Supremely, however, knowledge implies verification by the eye; hence the dominant concept is that of knowledge by objective observation. This is related to the Greek view of reality. Reality consist of forms and figures, or of the elements and principles that shape them. The truly real is timeless reality that is constant in every change. Those who see or know this possess and control it. Hence knowledge of what really is constitutes the supreme possibility in life. Those who know participate in the eternal. They are thus capable, as Plato thinks, of right political action, or may achieve the ideal, as Aristotle thinks, of disinterested scientific contemplation.

B. **The Gnostic Usage.** Hellenistic and Gnostic usage follows the classical development yet also draws on the belief of the mysteries that a secret knowledge may be mediated that leads to salvation. In this area *gnōsis* a. means knowledge as such as well as the act, with a primary stress on knowledge of God. God is the self-evident object of *gnōsis* and distinct from all becoming, so that he can be known only by turning away from the world, i.e., by a special kind of knowledge. This knowledge, then, is not b. an activity of the *noús* but a *chárisma*, i.e., illumination by ecstatic or mystical vision. This knowledge cannot be possessed, although knowledge achieved on the way to it may. In true Gnosticism, however, this preparatory knowledge is an esoteric knowledge acquired by initiatory training, so that the prerequisite is the hearing of faith rather than scientific inquiry. The knowledge that is thus imparted by sacred tradition guarantees the ascent of the soul after death. Its content embraces cosmology and anthropology but always with a view to the knowledge of the self that leads to salvation, i.e., of the self as a soul that comes from the world of light, is entangled in matter, and must return to its true home by turning aside from the physical world. Gnostic knowledge carries with it c. investiture with the divine nature. It is a divine power that drives out death, working almost like a magical fluid identical with

of philosophical, Gnostic, and OT views occurs in Philo's thinking about self-knowledge. direct vision that is divinely given is needed to know God's nature. A similar blend the one God, but this involves only knowledge of the existence or power of God; 2. Philo's use of the group is strongly Hellenistic. He can speak of knowledge of

is raised in this field (cf. 2 Macc. 7:28). In more Hellenic fashion the issue of the possibility of knowledge of God ception of his ways, but with a special stress now on the confession that there is only edge. Hellenistic Judaism finds in knowledge the recognition of God's acts and per- in this regard, although liturgically God is still praised for the endowment of knowl- the law and tradition are the basis and theme of instruction. Obedience is regulative edge of the law, and while the term may denote a thinking, gifted, or learned person, 1. The OT understanding continues in Judaism. For the rabbinic knowledge is knowl-

D. The Jewish Usage.

all creation proclaims it to believers (Ps. 19:2). (For details cf. TDNT, I, 698-701.) into God's plan (Dan. 12:4), and while it surpasses human comprehension (Ps. 139:6), idolaters do not have this knowledge (cf. Prov. 13:19; 19:20, etc.). It may be insight which is taught by the sage or servant of the Lord (Is. 53:11). Sinners, apostates, and knowledge (1 Chr. 4:10), which is a possession of the righteous (Prov. 24:26), and than the verb and often denotes a revealed knowledge whose author is the God of 16:5; Hos. 5:3), or of God's omniscience in love or mercy. The noun *gnōsis* is rarer to know us, the sense may be that of standing the test (Gen. 22:12), of election (Num. ignorance of God in Zech. 7:14 and his unknowability in Is. 40:13. When God is said and to know God by his self-revelation in Ex. 29:42-43, while in the negative it denotes something by revelation in Is. 8:9, to know the power of God's wrath in Is. 26:11, 2. Among special LXX nuances, *gnōskein* means to know sin in Leviticus, to know nuance "to elect" (Gen. 18:19; Ex. 33:12, etc.).

know, being an act of will, means to make an object of concern and thus carries the Similarly "known" people are respected people (Dt. 1:13). In the case of God, to 1:3, etc.). Hence knowledge of God is much the same as fear of God (Hos. 4:6). God (Dt. 4:39), and the honoring of his name and doing of his will (1 Sam. 2:12; Is. Knowledge is acknowledgment of God's acts (Dt. 11:20), recognition that Yahweh is in its exercise. A movement of will is involved which means that ignorance is guilt. that we have knowledge, not as mere information or mystical contemplation, but only Knowledge of God, then, is acknowledgment of his grace, power, and demand, so always is; he is the will that has a specific goal in either claiming, blessing, or judging. than the timeless principles behind things. God himself is not so much that which seeing, and events (as divine or human acts) constitute the reality of knowledge rather 94:11), more attention is paid to the knowing subject, hearing is more important than denoted (Gen. 4:1 etc.), and while the element of information can be stressed (Ps. and sickness (Is. 53:3) that sound odd in Greek. Sexual intercourse may also be *gnōskein* and embraces objects such as blows (1 Sam. 14:12), childlessness (Is. 47:8), of what needs to be done. Yet the Hebrew term is broader than the Greek word i.e., coming to know in various ways. Implied are comprehension, ability, and a grasp rendered *gnōskein* or *eidenai*). Perception is an integral part of knowledge here too, 1. The OT view of knowledge comes out most clearly in the use of *yādā'* (normally

C. The OT Usage.

light or life, and constituting a mysterious quality of the soul which is made secure by an ascetic mode of life.

E. The Early Christian Usage.

1. *Popular Usage.* In a general sense *ginōskein* can have such varied meanings as "to detect" (Mk. 5:29), "to note" (Mk. 8:17), "to recognize" (Lk. 7:39), "to learn" (Mk. 5:43), and "to confirm" (Mk. 6:38), with the suggestion of awareness (Mt. 24:50), acquaintance (Mt. 25:24), or understanding (Lk. 18:34). The idea of mastery occurs in Mt. 18:3 and familiarity in Rom. 7:7. *epiginōskein* is often used instead of *ginōskein* with no distinction of sense (cf. Mk. 2:8 and 8:17; Mk. 5:30 and Lk. 8:46). Its general meaning is "to perceive" but it may also mean "to learn" (Lk. 7:37), "to understand" (2 Cor. 1:13-14), or "to know" (Acts 25:10). It should not be pressed too narrowly in the antithesis of 2 Cor. 6:9.

2. *The OT and Jewish Usage and Its Influence.* The OT view may be seen when a movement of will is required in the phrase: "Be told" (Mt. 24:43; Lk. 10:11; Eph. 5:5; cf. Jms. 1:3; 2 Tim. 3:1; 2 Pet. 1:20). It is clearer still when insight into God's will is at issue, so that knowledge is acknowledgment or obedient submission (cf. Rom. 3:17 [quoting Is. 59:8]; Heb. 3:10 [Ps. 95:10]; Lk. 19:42, 44; Rom. 10:19). Knowledge of God along these lines is the point in Rev. 2:23. Since, however, the Christian message goes out to pagans, knowledge may precede acknowledgment, though the two are linked (Rom. 1:18ff.; cf. 1 Cor. 1:21; Gal. 4:8-9). This knowledge is not speculative (Rom. 11:34). It is a service of God (1 Th. 1:9). The theoretical element is included but is not decisive (1 Cor. 8:4ff.; Jn. 1:10); it becomes more prominent in the apostolic fathers (cf. 2 Clem. 3.1), though not to the exclusion of the practical side (1 Clem. 59.3; Did. 5.2). Another use along OT lines is for God's electing (2 Tim. 2:19). The noun denotes obedient acknowledgment of God's will in Rom. 2:20 (with a suggestion of monotheism). For a liturgical nuance cf. 2 Cor. 2:14; Lk. 1:77. God is the subject in Rom. 11:33; the reference is to his gracious will in the direction of history. The compound *epignōsis* can take on almost a technical sense for conversion to Christianity, and *epiginōskein* has the same nuance in 1 Tim. 2:4; Tit. 1:1; 2 Tim. 2:25, though not in Rom. 1:28. Strict differentiation from *gnōsis*, however, is hardly possible. In general, the Christian view of knowledge follows closely that of the OT. It involves obedient acknowledgment. It is not a fixed possession. It is a gift of grace that marks the Christian life (1 Cor. 1:5; 2 Cor. 8:7). Practical interests are always implied. Edification rather than learning is the main point (Rom. 15:14; 1 Cor. 14:6). Reflective inquiry must be grounded in love and lead to right action (Phil. 1:9-10; Phlm. 6; Col. 1:9-10; 1 Pet. 3:7). Yet theological knowledge on a biblical basis may also be at issue (Gal. 3:7; Jms. 2:20; cf. 1 Clem. 32.1; 40.1; Barn. 7.1; 14.7). Faith implies knowledge of the mysteries of the kingdom (Mt. 13:1). We know the significance of baptism according to Rom. 6:6. Faith should bring us knowledge of the mystery of Christ (Col. 2:2).

3. *The Influence of Gnostic Usage.*

a. Christianity developed its view of knowledge in conflict with both polytheism and pagan Gnosticism. It thus ran the risk of permeation by Gnostic ideas, as we see from Jude, 2 Peter, 1 John, Rev. 2:24, the Pastorals, Colossians, Ephesians, and even 1 and 2 Corinthians, where the desire for speculative wisdom, the grounding of authority in knowledge, the ascetic trends, and the denial of bodily resurrection suggest that the opponents of Paul were Gnostics. In answer Paul uses some of their own terms, e.g., *gnōsis* in the absolute in 1 Cor. 8:1 etc. But while he grants that Christians have a special knowledge of the divine plan, he also states that it is knowledge of the plan of salvation and that it demands walking by the Spirit (1 Cor. 2:12; 3:1ff.). As 1 Cor. 8:1ff. shows, this knowledge is not theoretical. It must go hand in hand with a love

katagnōsko, akatagnōstos. The verb means "to note," "to see something in some one," "to know to be guilty," "to judge," "to take a low view of." It is rare in the LXX, where it means "to condemn" (Dt. 25:1) and "to scorn" (Prov. 28:11). Condemnatory self-knowledge is the point in 1 Jn. 3:20-21. "Detected" (or "condemned") is the meaning in Gal. 2:11. *akatagnōstos* means "one against whom no fault can be alleged or accusation sustained"; it occurs in the NT only in Tit. 2:8.

F. The Later Developments of the Usage. The Apologists follow popular usage, using the group for knowledge of God or Christ or the truth, for knowledge attained from Scripture, and for theological knowledge. The Alexandrians find in *gnōsis* a higher stage of Christian achievement than that of *πιστις*, although the latter is never without the former nor vice versa.

c. In Mt. 11:27, which is unique in the Synopsists, the relation between Father and Son is described as in John and hence the view of knowledge is necessarily the same. *πιστεῖν* and can give it new power (16:30; 17:7-8). Full and true relation (as of Father and Son), although *ginōskēin* is an element in the former is the first and indispensable step (cf. Jn. 5:24; 6:60ff.) and the latter the knowledge itself; and (4) *πιστεῖν* and *ginōskēin* are interrelated in such a way that "that" statements (10:38; 14:20, etc.); (3) obedience is a criterion of knowledge, not four distinctive nuances: (1) *ginōskēin* can be combined with verbs of seeing (Jn. 14:7ff. etc.); (2) historical revelation involves the dogmatic knowledge expressed in the church's proclamation (1 Jn. 4:6). It is the church also that knows the Paraclete (14:17). *Johannein ginōskēin* thus corresponds to the OT view of knowledge but with and love as the one whom God has sent (14:31 etc.). This knowledge is imparted by life (6:42; 7:28). It is a knowledge of his unity with the Father (10:38), of his obedience tested by Christ's claim. Knowing Christ is more than having information about his (Jn. 1:18) but knowledge through the revelation in Christ, so that all knowledge is the recognition and reception of love, i.e., faith. It is not direct knowledge of God means of being loved as the basis of loving (cf. Jn. 15:9; 13:34). Thus *ginōskēin* means neither observation nor mystical vision; it comes to expression in acts. Observing the and Son (Jn. 3:35 etc.) and Jesus and his disciples (13:1 etc.). Thus knowledge is being determined by love (1 Jn. 4:7-8). Love governs the relation between both Father and Son (Jn. 10:14-15, 27). Because the Father and the Son have life, to know them is to have eternal life (5:26; 17:3). Knowing God also means between Jesus and his disciples (Jn. 10:14-15, 27). Because the Father and the Son with God or Christ. The relation between Father and Son is a knowing, and so is that *ginōskēin* plays a bigger role in John and 1 John. It denotes personal fellowship Christ and an experience of the power of his resurrection (vv. 9-10).

Christ and an experience of the power of his resurrection (vv. 9-10). constant renewal (v. 12). It is not withdrawal from the world but a being found in confidence in the flesh (v. 4), involves confessing Christ as Lord (v. 8), and needs putting objective genuines with *gnōsis* (cf. 2:14; 4:6; 10:5). In Phil. 3:8ff. he calls the knowledge of Christ a mark of the Christian, but this knowledge means renouncing it, as in 1 Cor. 8:3 or Gal. 4:9. Paul follows a similar course in 2 Corinthians by *epignōsomai* for a future relationship, he robs it of its Gnostic significance by qualifying be purely provisional in contrast to faith, hope, and love. Even when Paul uses in 1 Cor. 13 may be a spiritual capacity (v. 8), but it is set under love and shown to also grounded in God's knowledge of us (cf. Gal. 4:9). Again, the knowledge of faith that is not just a mystical relation to God but finds expression in love of others. It is

proginōskō, *prōgnōsis*. The verb means "to know in advance," and in the NT it refers to God's foreknowledge as election of his people (Rom. 8:29; 11:2) or of Christ (1 Pet. 1:20), or to the advance knowledge that believers have by prophecy (2 Pet. 3:17). Another possible meaning is "to know before the time of speaking," as in Acts 26:5. The noun is used by the LXX in Jdt. 9:6 for God's predeterminative foreknowledge and in Jdt. 11:19 for prophetic foreknowledge; Justin uses it similarly in *Dialogue with Trypho* 92.5; 39.2.

syngnōmē. This word has such various senses as "agreement," "forbearance," and "pardon." In 1 Cor. 7:6 "forbearance" or "concession" is obviously meant. The context might support "opinion," but no instances of this exist.

gnōmē. 1. A first meaning is "disposition," "will," "mind," as in 1 Cor. 1:10; Phil. 2:2; Rev. 17:13. 2. "Resolve," "decision" is a second meaning; this is perhaps the point in Rev. 17:17. 3. "Counsel," "opinion" is the meaning in 1 Cor. 7:25; 2 Cor. 8:10.

gnōrizō.

1. "To make known." As in the LXX the priest or prophet makes things known (cf. 1 Kgs. 6:2 etc.), or God makes known his power or will, or grants secret knowledge (Jer. 11:18), so in the NT the word can be used of God's disclosure of his power (Rom. 9:22-23) or secret counsel (Col. 1:27) and also of the declaration of his acts in preaching (Rom. 16:26; 2 Pet. 1:16). Jesus is the subject in Jn. 15:15; 17:26. Rather different is the making known of our requests to God in Phil. 4:6. For a purely secular use cf. Col. 4:7, 9.

2. "To perceive," "to know." This sense, common in the LXX, Philo, and Josephus, occurs in the NT only in Phil. 1:22, where Paul does not know (or cannot tell?) which to choose when faced by going to be with Christ or remaining in the flesh.

gnōstós. This term means "knowable," "known," "made known" (e.g., Is. 19:21 LXX). The sense seems to be "recognizable" in Acts 4:16, and this is certainly the meaning in Rom. 1:19, though whether the genitive "of God" yields the sense "what may be known about God" or "God in his knowability" (cf. "his invisible nature" in v. 2) may be debated. [R. BULTMANN, I, 689-719]

glōssa [tongue, language, speech], **heteróglōssos** [of a strange tongue]

glōssa.

A. The General Use of *glōssa*.

1. The physical organ "tongue" is the first meaning.
2. We then have "speech," or "manner of speech," or "language."
3. "An expression which is strange or obscure and needs explanation" is a third sense.

B. The Use of *glōssa* in the NT.

1. "Tongue" occurs in the NT in Lk. 16:24; 1:64; Mk. 7:35. Sins of the tongue are given prominence in Jms. 3:1-12. A similar stress may be found in Job, Psalms, Jeremiah, and Sirach, where the bent is practical but the sins are ultimately against God. Figuratively, the tongue can also rejoice (Acts 2:26) and praise (Phil. 2:11). Tongues as of fire symbolize God's descending power at Pentecost (Acts 2:3).

heteroglossos. a. "Speaking another language," "of an alien tongue"; b. "speaking different languages." The only NT use is in 1 Cor. 14:21, where Paul applies Is. 28:11-12 (originally spoken of the Assyrians) in his teaching about the use of tongues in the community: As God will speak to Israel by the Assyrians, so he will give the sign of tongues to unbelievers. Paul offers us here an instructive example, paralleled in the rabbinic, of his use of the OT.

origin of the phenomenon in Acts 2:2ff.).

up to heaven (2 Cor. 12:2ff.; cf. 1 Cor. 14:2, 13ff. as well as the stress on the heavenly (1 Cor. 13:1) and which we, too, may use as we are seized by the Spirit and caught meaning; here is a miraculous "language of the Spirit" such as is used by angels an isolated oracle (1 Cor. 14:2, 9, 11, 26). It seems, then, that "language" is the basic to fit the case, but Paul sharply criticizes this aspect and *glossa* is for him more than fire" of Acts 2:3 underlies the usage. The meaning "unintelligible sound" might seem in 1 Cor. 12:10 and the plural in 14:5. Nor is it likely that the phrase "tongues as of with the physical tongue is a most unlikely explanation in view of Paul's *glossa* (only) d. Why *glossa* came to be used for this phenomenon is debatable. Speaking (only)

14ff.).

seventy languages. In any case, the orderly proclamation of Peter quickly follows (v. confused babbling is given, it is not wholly clear what this implies. Perhaps there is their own languages (v. 8, 11). Since they are all Jews (v. 9) and an impression of (v. 7) and raises the charge of drunkenness (v. 13). But in this case the hearers detect tongues depicted by Paul, it is a gift of the Spirit (v. 4) which causes astonishment in c. The event recorded in Acts 2 belongs to this context. Like the speaking in

sarily speaking in tongues).

literature, e.g., Eth. En. 71:11, gives similar examples of ecstatic speech (not neces- (cf. 2 Kgs. 9:11). Drunkards mock Isaiah's babbling speech (Is. 28:10-11). The later individually, and their fervor finds expression in broken cries and unintelligible speech is also an OT basis. Thus the seers of 1 Sam. 10:5ff. seem to be robbed of their b. It should be noted that, while there are Hellenistic parallels for tongues, there (1 Cor. 13).

testing (1 Cor. 14:26ff.). Prophecy is superior to it, and above all the gifts is love (1 Cor. 14:18, 39) but demands that it be subject to edification, order, imitation, and religious content (1 Cor. 12:2-3). He can thus accept and even claim the charisma 30). If parallels may be found in other religions, Paul discerns a difference in the them useful either the speaker or someone else must interpret (14:5, 13, 27-28; 12:10, of mad people (14:23, 27). Yet tongues are a sign of God's power (14:22). To make (14:7-8, 10-11), and uncontrolled use might suggest that the community is left Since the sounds are not articulated, the impression of a foreign language is left (14:4ff.). In it the *nos* is absorbed so that the words are obscure (14:2, 9, 11, 15-16). thanksgiving (14:2, 14-17). Its benefit is for the individual rather than the community 14:2). This speaking is primarily to God (14:2, 28) in the form of prayer, praise, or a. Speaking in tongues (1 Cor. 12-14; cf. Mk. 16:17; Acts 2:4) is a gift (1 Cor.

3. *Glossalia*.

2. "Language" is the meaning in Acts 2:11; "language" is also used figuratively for "nation" in Rev. 5:9; 7:9; 10:11, etc.

gnēsios [genuine, legitimate]

Deriving from *gnētós* ("born"), not *génos*, this word means "true born" as distinct from adopted or illegitimate; figuratively it is used for "regular" or "genuine." In the NT, Phil. 4:3 has it for a "true" fellow worker and 1 Tim. 1:2 and Tit. 1:4 describe Timothy and Titus as "genuine" sons of Paul because of their faith. "Genuine" is also the sense in 2 Cor. 8:8 and Phil. 2:20. [F. BÜCHSEL, I, 727]

gongýzō [to grumble, murmur], **diagongýzō** [to murmur], **gongysmós** [grumbling, complaining], **gongystēs** [grumbler]

gongýzō.

A. The Greek Usage.

1. The early instances yield the sense "to be dissatisfied," "to grumble because of disappointed hopes."

2. The idea is that a supposedly legitimate claim is not met. What is denoted is a strong personal attitude. The word is thus well adapted to describe Israel's reactions in certain circumstances.

B. *gongýzō* among Greek Jews.

1. *gongýzō* occurs 15 times in the LXX and *diagongýzō* ten times. Behind the use stands the thought of grumbling based on guilty unbelief and disobedience.

2. The chief root translated by the *gongýzō* group is *lîn*, which means "to murmur" and which is used when the people, discontented after the deliverance from Egypt, murmurs against Moses (Ex. 15:24), Moses and Aaron (Ex. 16:2), and God (cf. Ex. 16:7-8). There are always some grounds for grumbling, e.g., lack of water or the apparent unattainability of the promised land. The fault is that the people is making grace into a claim and then complaining because justice is not done to the claim. God is thus robbed of his sovereignty, and the murmuring is rightly called a tempting (Ex. 17:2) or scorning (Num. 14:11) of God. The basic sense of *gongýzō* is thus maintained but a theological orientation is given.

3. While the term is often avoided, the rabbis, Philo, and Josephus agree with the LXX as to its connotation. a. The rabbis cannot avoid seeing the attitude of Israel as it is depicted in the law but in their exegesis try to soften it by selecting other terms, or to mitigate the guilt by calling it a murmuring before God rather than against him. b. Philo and Josephus not only avoid the word but in their apologetic efforts to present Israel as favorably as possible give a different twist to the actual events. Thus for Josephus the murmuring at Marah is a call for help (*Antiquities* 3.11) and in other instances the complaint is simply against Moses and not against God. Philo construes the murmuring of Num. 14:1ff. as cowardice and restricts it to a majority of the people rather than the totality (*On the Life of Moses* 1:233-34).

C. *gongýzō* in the NT.

1. In Mt. 20:11 the grumbling is simply the ordinary grumbling of workers over their pay. The grumbling of the religious leaders at Jesus' dealings with sinners in Lk. 5:30 is again normal dissatisfaction (cf. *diagongýzō* in Lk. 15:2; 19:7).

2. 1 Cor. 10:10 recalls the guilty murmuring of the people in the desert and transfers at least the possibility of similar murmuring to the church. Paul consistently

writings.

B. The Special Use of *ḡgraptai* and *ḡgrammēnon*. *ḡgraptos* is "what is fixed in writing" and *ta ḡgrammēna* is a stock expression for written laws. When used in the OT (cf. also *ḡgraptai*) this term denotes the absolute validity of what is written, both legally and religiously. Behind it stands the binding authority of Yahweh as King and Lawgiver. This is first true of the law and then by extension of the prophets and the

no new commandment," and for legislation written on the heart cf. Rom. 2:15. of the Messiah is the issue.) A Christian counterpart is 1 Jn. 2:7-8: "I am writing you Moses wrote in Mk. 10:5; 12:9; Rom. 10:5. (In Jn. 1:45; 5:46 not law but prophesying "to decree," used also for God's decrees in the LXX and Philo. The NT refers to what "to prescribe,"

6. *ḡgraphēn* in *Legislative Activity*. Another meaning of *ḡgraphēn* is "to prescribe,"

lation comes to expression in writing. foreheads of the victor (3:12) and the 144,000 (14:1). In such ways the divine revelation comes to expression in writing. new name is engraved on the stone (2:17), and the holy name is written on the 10:4. There is also a scroll in heaven (5:1), names are written in the book of life, a churches (2:1ff.). A similar command occurs in 14:13; 19:9; 21:5, a prohibition in keep what is written are blessed (1:3). The author is commanded to write to the OT quotations. In Revelation the writing is by divine direction (1:11, 19). Those who written are *ḡgrammēna*—*ḡgrammēnon* being also the term used in John to introduce Jesus did can be written down, what is written is of supreme importance. The things 20:30-31 is that people might believe. Writing is witness (Jn. 21:24). If not all that gospel (Lk. 1:3). It is undertaken with great responsibility (Gal. 1:20). Its goal in Jn. revelation, nor cause others to write it (apart from Revelation). Yet writing serves the *ḡgraphē* in 1 Cor. 9:10; 10:11; Rom. 4:23; 15:4). Jesus himself did not write down 6:9). The NT endorses the significance of the writing of the OT (cf. Paul's use of God's law written down (Dt. 27:18). The people must write it on the doorposts (Dt. in Ex. 24:4; Joshua in Josh. 24:26; Samuel in 1 Sam. 10:25. The king must have down is an important mark of revelation. God writes down in Ex. 24:12 etc., Moses 5. *Composition of a Writing or Inscription in a Scroll or Book*. In the OT writing inventory," and "to characterize," not found in the NT.

19:19, 21:22—the title on the cross). This leads to such senses as "to accuse," "to 4. Another sense is "to set down" or "draw up" (cf. Mk. 10:4; Lk. 16:6-7; Jn. earlier writing (1 Cor. 5:9; 7:1; 9:15).

3. We then find the word more generally for "to write" (e.g., in Rom. 16:22; 2 Th. 3:17); this includes writing by dictation (cf. 1 Cor. 4:14; 14:37; Jn. 21:24 [?]), or 2. A further meaning is "to draw," "to paint."

ground in Jn. 8:6 in the NT).

Dt. 27:3 in the LXX, and the engraving on wax in Lk. 1:63 and engraving on the of 1 Kgs. 6:28, the hewn-out chamber of Is. 22:16, and the engraving on stones in 1. The original sense seems to be "to carve," "to engrave" (cf. the carved figures

A. The General Use of *ḡgraphō*.

ḡgraphō.

<i>ḡgraphō</i> [to write], <i>ḡgraphē</i> [writing, Scripture] <i>ḡgramma</i> [letter], <i>engraphō</i> [to record, write in], <i>prographō</i> [to write beforehand, set forth publicly], <i>hypogrammos</i> [example]

1. *The Specific Use of gégraptai.*

- a. The simple use as in Mt. 4:4ff.; Lk. 4:8 corresponds to 2 Esdr. 5:7 and to parallel phrases in Philo, Josephus, and the rabbis.
- b. The confirmatory *kathōs gégraptai* (Mk. 1:2; Acts 7:42; ten times in Romans and four in 1 Corinthians) is based on 2 Chr. 23:18 etc. and rabbinic parallels.
- c. For *hóti gégraptai* in Gal. 3:13 there are parallels in the papyri.
- d. *hós gégraptai* in Mk. 7:6; Lk. 3:4; Acts 13:33 is also based on the LXX and finds parallels in the papyri.
- e. *katháper gégraptai* in Rom. 3:4; 9:13, etc. is paralleled in the papyri.
- f. *hoútos gégraptai* in Mt. 2:5 finds rabbinic parallels.
- g. *gégraptai hóti* in Mt. 4:6; Mk. 11:17 is also found in Philo.
- h. *gégraptai gár* in Mt. 4:10; Acts 1:20; Rom. 12:19; 14:11; 1 Cor. 1:19; Gal. 3:10 finds parallels in Philo and the rabbis.
- i. *perí hoú gégraptai* in Mt. 11:10; Mk. 14:21; Mt. 26:24 has rabbinic parallels.

2. *The Specific Use of gegramménon.* There are classical instances of *tá gegramména* for "written laws," and the term is often used in the LXX for the OT itself, as also in Josephus. The NT has it for Scripture mostly in Luke and John (only twice in Paul). Luke stresses that Christ fulfils all Scripture (Lk. 18:31; 21:22; 24:44; Acts 13:29; 24:14). John has the term in Jn. 6:45; 10:34; 15:25 (*éstin gegramménon*); 6:31; 12:14 (with preceding *kathōs*); and 2:17 (with preceding *hóti*). Paul has it only in 1 Cor. 15:54 and 2 Cor. 4:13. Sometimes a reference is made to Jesus by means of a dative or *epí* (cf. Lk. 18:31; Jn. 12:16; Mk. 9:12-13). At issue is what is written concerning Jesus.

graphē.

A. *graphē* in Secular Greek.

1. The first meaning is "writing," "written characters," or, more broadly, the "art of writing."
2. A second sense is "copy," "drawing," "picture," "art."
3. We then find "written statement," such as a. "letter," b. "piece of writing," c. "record" or "document" (e.g., genealogy or contract), d. "list," e. "decree," f. "accusation."
4. A further meaning is "published work" in the literary sense.
5. Then we have "written law," "statute," sometimes in the LXX with the suggestion of "holy scripture" (1 Chr. 15:15; 2 Chr. 30:5).

B. *graphē* as Holy Scripture.

1. *graphai* for the (Holy) Scriptures, or the Collection of Individual Books. The rabbis and Philo speak of the Holy Scriptures, but not the OT itself. The NT seldom refers to Scripture as holy. Paul has *graphais hagiáis* (not *hieráis*) in Rom. 1:2. He also calls the law *hágios* in Rom. 7:12. Only 2 Tim. 3:15 has *hierós* in relation to *graphai*. The plural for the OT as a whole is common in Philo and the rabbis. The NT follows this usage (cf. Mt. 26:54). In Mt. 21:42; 22:29 the reference might be to individual passages, but normally the whole collection is in view (cf. Jn. 5:39; Acts 17:2, 11; 18:24, 28; Rom. 15:4; 16:26; 1 Cor. 15:3-4).

2. *graphē* for Individual Passages of Scripture. *hē graphē* in the Synoptics, Acts, and John can denote an individual statement, as in Mk. 12:10; Acts 1:16; 8:32, 35, and often perhaps when a quotation follows, as in Jn. 7:38; 13:18; 19:24. In Paul all Scripture is at issue in Gal. 3:8, 22, but in Gal. 4:30; Rom. 4:3; 9:17; 10:11 individual

b. The Thought of Fulfillment as the Heart of the Early Christian Understanding. The three groups and his use of catenae. Other rabbinic features in Paul are his combining of quotations from of exposition. Far greater importance for him than for Philo, and allegorizing is not his chief mode Paul can also allegorize in rabbinic fashion (cf. Gal. 4:24ff.), but the literal text has why Paul handles the text quite freely (though not capriciously as Josephus does). 17, 23; 3:3; 4:14, etc.), it is still assumed that God is the true author and this explains and life (Jn. 6:63). If there is here more regard for the human authors (cf. Mt. 2:5, will bring to mind what Jesus said (Jn. 14:26), presupposes that the words are spirit 1:22; 2:15; 1 Cor. 14:21; 2 Cor. 6:17) speaks in Scripture. The role of the Spirit, who 6:12, as do all the statements that God (Mk. 12:26; Mt. 15:4; 19:5) or the Lord (Mt. 3:16 formulates inspiration more expressly, but the same conviction underlies Eph. prophets in Acts 18:25; 1 Pet. 1:11; 2 Pet. 1:21; cf. also Heb. 3:7; 9:8; 10:15). 2 Tim. God's will, and the authors speak by the Spirit (e.g., David in Mt. 22:43 etc.; the "you" in the Sermon on the Mount and 1 Cor. 7:10; 9:14; 11:23). The *graphai* express It modifies OT authority by giving the Lord's sayings equal authority (cf. "I say unto degree the same line of exegesis, it does not attach the same importance to tradition. eternal life (Jn. 5:39). While accepting the Judaic view of inspiration and to some a. Inspiration. The early church follows Judaism in searching Scripture to find

3. The Belief of the Early Church regarding Scripture.

Paul's epistles *graphai*.

possibly Lk. 11:49; Jn. 7:38; 1 Cor. 2:9; 9:10; Eph. 5:14; Jms. 4:5). 2 Pet. 3:16 calls Genesis and Deuteronomy), and the paucity of apocryphal quotations (Jude 14ff. and Paul (older versions of the LXX) from Isaiah, the Psalms, and the law (especially quotations of Jesus from the prophets, Psalms, and Deuteronomy, the quotations of to Chronicles in Mt. 23:34, the mention of the threefold division in Lk. 24:44, the to consolidate an authoritative tradition. The NT sheds light on this with the reference 2. *The Early Christian Canon*. Establishment of the canon accompanied the attempt

to Hellenistic allegorizing.

and scholastic. Alexandrian exegesis took a freer view but surrendered the more easily Scripture by minute examination; it had a tendency to become legal, syllogistic, The concern of rabbinic exegesis was to rediscover and establish the tradition of inspiration which in Alexandria was construed along the lines of Greek ecstasism. the law, then to the prophets and writings. The authors spoke or wrote by a direct authoritative, and normative. It is God's dictate given by the Spirit. This applied first to 1. *The Judaistic View of Scripture*. According to this view Scripture is sacred, au-

C. The Question of Scripture.

the NT canon as well.

and Peter in 1 Pet. 2:6; 2 Pet. 1:20. The early church embraced this usage and included point is that God himself speaks through Scripture), John in 2:22; 10:35; 17:12; 20:9, based on rabbinic use. Paul has it in the personification in Gal. 3:8 (where the obvious of the singular for all Scripture does not occur in Philo or Josephus and is perhaps 4. *Graphé Emphasizing the Unity of Scripture: the Totality of OT Scripture*. The use though contemporary parallels suggest that this means "every passage."

3. *Graphé for a Single Book*. There are no NT instances except perhaps 2 Tim. 3:16; Jms. 2:8.

any clear-cut distinction. Jms. 2:23 obviously has a single passage in view, as does texts are in view, and perhaps also in 11:2, though Paul himself may not have made

All the NT books are convinced that OT Scripture is fulfilled in and by Christ. The Gospels find messianic prophecy in the OT (cf. Mk. 14:49; Mt. 26:54; Lk. 4:21; Jn. 17:12; 19:24, 28, 36; also Acts 1:16). The risen Christ himself shows how his work fulfils and confirms the great message of Scripture (Lk. 24:27, 32, 45). Paul follows this up in Acts 17:2; 28:23, and cf. Apollos in Acts 18:28. It applies not merely to specific predictions but to the OT as a whole, which is thus adopted as Christian Scripture (Rom. 15:4), so that all its teachings may be applied in different ways (cf. Rom. 4:23; 1 Cor. 10:11; 1 Cor. 9:10). John, too, refers all Scripture to Christ (5:39, 47); Abraham may be called his prophet (8:56) and Moses may be said to write about him (5:46-47). Not only his cross and resurrection are prefigured (19:37; 20:9) but also his sabbath freedom (7:22) and his sonship (10:34ff.). Hebrews works out the same thought typologically by showing how Christ both fulfils and transcends the work of Moses and Aaron and the function of the OT cultus, and also by claiming the great heroes of OT faith as Christian witnesses. Revelation takes its symbolism from the OT, so that here, too, the event of Christ sheds a new light on Scripture. In sum, the NT no longer has Scripture without Christ. The fact of Christ is regulative for its use of Scripture. In keeping with this is the truth that while we are to believe Scripture or the prophets (Jn. 2:22; Acts 26:27), we do not believe *in* Scripture.

c. The Twofold Attitude to Scripture in Early Christianity. If Scripture is fulfilled, it no longer exists alone, yet its authority remains (Jn. 10:35). Tension thus arises, for while Jesus finds God's will in the law (cf. Mt. 5:18), he does not hesitate to assert his own authority (cf. Mt. 5:21ff., 31ff.). In Paul we find the same tension, for if we are to live according to Scripture (1 Cor. 4:6), it is by Christ and the Spirit that the *nómos* and *grámma* are given their true validity, as Scripture itself shows us by its permanent soteriological, ethical, and eschatological teaching. Hebrews, too, finds continuity with the OT even as it presents the superiority of Christ. Scripture, then, is not just what is written but God's dynamic declaration climaxing in Christ and the Spirit. Scripture serves Christ but finds its true force only in the revelation of Christ and the Spirit that is more than what is written.

grámma.

A. *grámma* in Greek and Hellenistic Usage. Like *graphē*, *grámma* has such meanings as 1. "inscription," 2. "picture," 3. "symbol" as a. writing in letters, b. individual letter, c. letters of a book, d. handwritten character, and e. language, 4. "what is written," 5. "grammar" or "academic discipline," 6. "written piece" as a. letter, b. record, c. official report, and d. decree, 7. "written law," and 8. "literature." It is then used 9. for the sacred Scriptures of the OT and NT. In this instance the addition of *hierá* is not necessary but *tá hierá grámmata* is the most common formula, e.g., in Philo and Josephus, then in Origen (who also has *theía grámmata*). Like *graphē*, *grámma* can also be used for a specific reference.

B. *grámma* in NT Usage.

1. In Lk. 23:38 *grámmata* are written characters, as also in Gal. 6:11: they represent letters in Paul's hand.

2. The meaning in Jn. 7:15 is "learning," the point being that Jesus is not qualified to teach. Paul's learning is what is disparaged by Festus in Acts 26:24.

3. The meaning in Acts 8:31 is "communication by letter" and in Lk. 16:6-7 "bill of indebtedness."

4. In Jn. 5:47 the reference is to the law (the writings of Moses). Since this bears

24:12; 31:18; 34:1; Ezek. 11:19; 36:26. antiquity, but Paul is probably influenced more by Jer. 31:33; Prov. 3:3; also Ex. 24:12; 31:18; 34:1; Ezek. 11:19; 36:26.

2. 2 Cor. 3:2-3. What Paul is saying here is that the Corinthians are letters "inscribed" on his heart. The idea of inscribing on the heart or soul is a common one in antiquity, but Paul is probably influenced more by Jer. 31:33; Prov. 3:3; also Ex. 24:12; 31:18; 34:1; Ezek. 11:19; 36:26.

1. Lk. 10:20. The references of *engraphē* are to a. "writing in a letter or petition," b. "entering in a document," c. "inscribing on a list," d. "inscribing the divine words in the Bible," and e. "entering in the book of life" (Dan. 12:1 LXX). The Lords saying in Lk. 10:20 carries the thought that those who belong to Christ are enrolled as citizens of the eternal *politēia*.

6. *gramma/graphē*. Paul's distinction between *gramma* and *pneuma* is not meant to disparage Scripture as such. *gramma* characterizes the law as a written law, while *graphē* is Paul's term when he is stressing the positive aspect of Scripture. The word that is near us (Rom. 10:8) is not *gramma* but Scripture self-attested through the Spirit of Christ. Although we are not to focus on the mere letter of the law, we are still under the authority of Scripture as this is regulated by Christ and the Spirit. The new covenant gives life by the Spirit, not because unwritten law now replaces written law, but because the Spirit gives power to fulfil the inner intention of what is written.

5. *gramma/pneuma*. Paul often draws an antithesis between *gramma* and *pneuma* (rhemata) of Christ (v. 46), those who do not believe it will not believe the words witness to Christ (v. 46), those who do not believe it will not believe the words

prográphō.

1. *Eph. 3:3*: "As I have written above," a common use (e.g., when referring to a heading).

2. *Rom. 15:4*: "What was written previously, in earlier times."

3. *Gal. 3:1*. The reference here may be a. to public proclamation, e.g., on placards, or b. to vivid depiction. The latter is less likely both because there is no attestation for this sense and a heart-rending description of the cross is less in keeping with apostolic preaching than its public promulgation.

4. *Jude 4*. The idea here is that of public proscription; the false teachers have been long since listed for condemnation.

hypogrammós (hypográphō). The term *hypográphō* originally means a. "to draw lines for children learning to write," then b. "to show," "depict," "denote," "signify," c. "to demand," d. "to dazzle," e. "to paint" (under the eyes), and f. "to write below," "subscribe." In 1 Pet. 1:21 the rare *hypogrammós* (only biblical and post-Christian Greek) refers to the tracks that Christ has left as examples for us to follow, not in imitation, but in commitment to his way of suffering. This passage influences the Christian use of the term, e.g., in 1 Clem. 5.7; 16.17 and Clement of Alexandria *Paedagogus* 1.9.84.2. [G. SCHRENK, I, 742-73]

grēgorēō → *egeirō*

gymnós [naked], ***gymnótēs*** [nakedness], ***gymnázō*** [to exercise naked],
gymnasía [exercise]

gymnós.

1. "Naked" in the literal sense of a. "unclothed," b. "badly clothed," c. "stripped by force," or d. "without an upper garment," "partly clothed."

2. "Naked" in the figurative sense of a. "unconcealed," "manifest" (Heb. 4:13), b. "without bodily form." In 1 Cor. 15:37ff. Paul contrasts the bare seed with the future plant or flower in illustration of the transition from the present body to the resurrection body. It should be noted that what is planted is not the naked soul but the present body (which also bears our individuality), so that the bare seed does not simply represent a nonbodily "soul" but that which has not yet received its future form. In 2 Cor. 5:3 a question arises whether Paul is referring to a nonbodily state prior to the parousia of Christ or to the final destiny of the reprobate who will not be clothed with the glorious resurrection body. The latter seems more likely. c. A final figurative sense is "inwardly unprepared," as in Rev. 3:17; 16:15.

gymnótēs. Rare in secular Greek, this term means "nakedness," "poverty," as in Rom. 8:35; 11:27; it is used figuratively in Rev. 3:18.

gymnázō. The literal sense is "to exercise naked." It is used only figuratively in the NT, e.g., for concentration on godliness (as distinct from dualistic asceticism) in 1 Tim. 4:7 (cf. 1 Cor. 9:24ff.; Phil. 2:12); for training in discernment in Heb. 5:24 and in righteousness in Heb. 12:11; for training in greed (perhaps sarcastically) in 2 Pet. 2:14.

gymnasía. "Exercise," also used figuratively (e.g., for "martyrdom" in 4 Macc.

action stories accord them a high position as helmets and lay a firm basis for the instances played public roles as prophetesses or national leaders (Deborah). The cre- influence for good or bad (cf. Sarah, Rebekah, Abigail, and Jezebel), and in a few wishes were to be consulted in marriage (Gen. 24:39, 58). They could have enormous in public life (Gen. 24:13ff.). Daughters could inherit property (Num. 27:8). Their (1 Sam. 1:5ff.). Stricter fidelity was demanded from them. Yet women could appear on their husbands' decisions (cf. 1 Sam. 1:5). Polygamy was a heavy burden for them claim the sabbath rest (Ex. 20:8ff., though cf. 2 Kgs. 4:22ff.). They depended heavily marriage they had no legal choice as the males did (Dt. 25:5ff.). Wives could not had few rights. They passed from the protection of one male to another. In Levirate 3. *Women in the OT*. In spite of traces of an older matriarchate, women in the OT but widows who remained unmarried were highly respected.

2. *Rome*. In Rome housewives enjoyed a relatively high status. Women were not confined to the home, and Roman Stoicism advocated equal education for them. Many noble as well as reprobate women figured in Roman history. Sexual intercourse prior to marriage was frowned on, and Roman marriage was strictly monogamous, although this did not exclude intercourse with slaves or harlots. Various ceremonies of marriage were practiced. Divorce was relatively easy for all kinds of reasons and even by mutual repudiation. As in Greece, successive divorces and remarriages became common later, but widows who remained unmarried were highly respected.

1. *The Greek World and Hellenism*. Athenian women were of inferior status, often guarded by dogs, treated as fickle, contentious, and uncultured in comedy, liable to be oppressed if not under male protection. The Doric world gave them more freedom and influence. A high ideal of womanhood persisted even in the Attic world. Plato could demand equality for women, and capable individual women made a surprising impact in both private and public life. Marriage was the rule, but concubinage was common. No laws existed against bigamy but monogamy ruled in practice. Married couples were often affectionate but divorce was common either by consent, by dec- laration before a judge or third party, or by the unilateral action of the husband. Repeated divorces constituted a form of polygamy. No obstacle existed to remarriage after the death of a partner, though remaining single was sometimes praised, especially on the part of widows. Menander treated marriage cynically, and Neo-Platonism and the mysteries promoted asceticism in the form of total or temporary sexual abstinence, but the older Stoicism valued marriage highly.

A. *Woman in the Contemporary NT World*. The disparagement of women in antiquity finds expression in the common male saying, backed up by anecdotes, that it is a matter of thanksgiving not to be an unbeliever or barbarian, a slave, or a woman. The proverb undoubtedly originated in the Near East.

In general *gynē* denotes a. "the female" (as distinct from the male), b. "wife" (Dt. 13:6; Mal. 2:14; Lk. 1:5; 1 Cor. 7:2, 27; Eph. 5:22-23; Col. 3:18-19, etc.). By Semitic law a fiancée is already called *gynē* (cf. Gen. 29:21; Dt. 22:24; Rev. 21:9; Mt. 1:20). *gynē chera* means "widow" in 1 Kgs. 17:9; Lk. 4:26.

gynē [woman, wife]

11:20). The term is meant literally in 1 Tim. 4:8, but the context shows that the reference is not to ordinary bodily exercise but to dualistic asceticism (cf. 4:3; 5:23). [A. OEPKE, I, 774-76]

close relationship of the one man and the one woman even if they do also show woman to be secondary and focus on her role in the fall.

4. *Women in Judaism.* The rabbinic writings gave an unflattering picture of women, portraying them as greedy, inquisitive, vain, and frivolous. Their rights and religious duties were restricted and they were assigned a special place in the synagogues. Hellenistic and Palestinian Judaism differed little in this regard. Yet notes of praise are heard too. Women are said to be an adornment to their husbands and to have equal promise with them before God. Some women could be extolled for their learning or piety. Marriage was a duty for loyal Jews. Polygamy was legal but for various reasons (usually financial) was not common. Divorce, however, was rampant, and successive divorces produced a successive form of polygamy. Ascetic ideas were largely alien to Judaism but extramarital intercourse was firmly opposed. Great stress was laid on the physical side of marriage (though not for reasons of carnal desire), yet the personal aspects of the marriage relationship were also valued (cf. Philo). As regards divorce, the initiative lay with the husband, but there was debate whether the main ground ("something scandalous") covered only licentiousness or many other matters, some of them extremely trivial.

B. Woman in Christianity. Two important factors underlie Christian thinking in this area: (1) the establishment of monogamous marriage by creation, and (2) the removal of differentiation of sex by the divine lordship. Yet these principles are not worked out with revolutionary vigor. Christianity is often conservative in practice. Its main advantage is a new adaptability.

1. *Jesus.* Jesus is no radical social reformer but he comes impartially to help all who are in need. He gives women a role in some of the parables (Mt. 13:33; Lk. 15:8ff.). If he observes Jewish proprieties (cf. Mk. 5:40), he can also break them to speak with a woman (Jn. 4:27), to teach one (Lk. 10:39), or to speak on behalf of women (Mk. 12:40ff.). He also acts decisively to heal sick women (Lk. 13:10ff.; Mk. 1:31). He accepts the ministrations of a band of women (Lk. 8:2-3) who stay with him in his passion (Mk. 15:40-41) and share in his exaltation (Mk. 16:1ff.). Even at a distance he evokes a response from women (cf. Lk. 11:27). He never speaks a derogatory word about women, and by offering them equal salvation he sets them at the side of men as no less the children of God.

2. *The Community.* Women belong fully to the first Christian community (Acts 1:14). The Christian mission wins them along with men (Acts 16:13-14). As the men are brothers in the family of faith, the women are sisters (Rom. 16:1).

a. A certain tension may be discerned in Paul. By creation woman is a stage further from God (1 Cor. 11:3, 7), and Eve was seduced first (2 Cor. 11:3); on the other hand, differences are transcended in the new aeon (Gal. 3:28). Thus wives are still subject to their husbands (Col. 3:18; Eph. 5:21-22), but husbands are to exercise their leadership unselfishly in a loving service modeled on that of Christ.

b. The same tension may be seen in later writings. The role of Eve in the fall is stressed in 1 Tim. 2:13-14, but 1 Pet. 3:7 demands full recognition of women as joint heirs of life. There is little trace of the ascetic ideals that would emerge strongly in the apocryphal Acts.

C. Sacral and Social Functions of Women.

1. In non-Christian antiquity women take part in worship and the mysteries. Some feasts are for them alone, but they are excluded from other rites. They function as priestesses and sibyls (cf. Delphi).

This phrase occurs in the NT only in Rev. 20:8-9 as the name of the host that after the millennial period wages war against God's people and is destroyed by God. The name is taken from Ezek. 38-39 and the sequences in Ezekiel and Revelation are similar: messianic reign, Gog and Magog and their destruction, the new Jerusalem (in Revelation the resurrection in 20:1ff. followed by the new heaven and earth and

Gōg kai Magōg [Gog and Magog]

[A. OEPKE, I, 776-89]

5. *Further Developments in the Church.* Women teachers are found mostly in sectarian circles, e.g., the Gnostics and Montanists. We sometimes read of women-choirs in worship. Women engage in charitable service and visitation. Younger unmarried women come to be supported by the church and are reckoned as officebearers, although not ordained by laying on of hands. Deaconesses have a more distinct function, especially in the east, and assist at baptisms, in the visitation of women, and in the presentation of the elements at communion. The right of women to give emergency baptism is debated, and they are not ordained as presbyters. Later they find a new sphere of service in and through monasticism; the abbess is called a deaconess.

As the charismatic element becomes less prominent, women's work may sometimes have to be resisted as heretical (Rev. 2:20), but it can also be given a regular form as older women minister to younger ones (1 Tim. 3:11) as counterparts of the deacons. The relation of these to the widows of 1 Tim. 5:3ff. is complex; the latter are older women who are supported by the church and may have fulfilled some of the duties listed in Tit. 2:3ff. The qualification "wife of one husband" may refer to non-remarriage after the death of the spouse, but in view of the right to such remarriage in Rom. 7:1ff., the commendation of it for younger widows (1 Tim. 5:14), and the general approval of a married clergy (1 Tim. 3), it seems more likely that the reference is to remarriage after divorce (as in 1 Tim. 3:2, 12). The *protē pistis* of v. 12 is undoubtedly loyalty to Christ rather than fidelity to the first husband.

a. Jesus has women followers but appoints no women among the twelve.
 b. The NT churches include ministering women (Acts 9:36ff.), many of whom are commended for their zeal (Rom. 16:6, 12-13 and cf. Lydia). Phoebe is described as a *diakonos* (probably an office, Rom. 16:1). Women also help in evangelism (Acts 18:26; Rom. 16:3; Phil. 4:2-3). Prophetically gifted women may address the community (1 Cor. 11:3ff.) but only by way of exception (1 Cor. 14:34ff.).
 c. As the charismatic element becomes less prominent, women's work may some-

4. The NT

3. *Judaism.* Women have only a restricted role here, being confined to the women's court in the temple, having a special place in the synagogue, not being required to say the Shema or to observe the whole law, and being discouraged from saying grace publicly or publicly reading the law in the synagogue. Destruction of the temple made their earlier participation in festivals impossible, but they were still members of the covenant people with the duty, e.g., of daily prayer.

2. *The OT.* The OT knows no priestesses, but women are part of the religious community and take part in festivals, sacred dances (Judg. 21:21), sacrificial meals (1 Sam. 1:4), and temple service (Ex. 38:8) as well as having a prophetic ministry (Miriam, Huldah). With children and aliens, they belong, like men, to the covenant

the new Jerusalem in 21:1ff.). Some of the rabbis have a similar sequence, although Gog and Magog can precede the messianic reign where this is seen to be the period of absolute consummation. Some apocalyptic works, however, do not mention Gog and Magog at all. One big difference between Ezekiel and Revelation is that Ezekiel is more strictly prophetic whereas Revelation paints a broader eschatological picture. Again, in Ezekiel Gog is the prince (1 Chr. 5:4) and Magog the territorial name (Gen. 10:2), but in Revelation the two form a sinister double-name for the hostile host, as in some rabbinic works and Sibylline Oracles 3.319; 3.512.

[K. G. KUHN, I, 789-91]

gōnía [corner], *akrogōniaíos* [cornerstone, capstone], *kephalē gōnías* [cornerstone, capstone]

gōnía. "Corner" (Mt. 6:5; Acts 26:26), hence the four corners of the earth (Rev. 7:1; 20:8; cf. the four winds and four angels) from which destructive winds blow and the hostile nations come to attack the centrally located holy city (Rev. 20:8-9).

akrogōniaíos (→ *kephalē gōnías*). The "final stone" in a building, probably over the gate; used with reference to Christ in 1 Pet. 2:6 and Eph. 2:20. The idea is that the church is a temple, the prophets and apostles are the foundation, and Christ completes the building.

kephalē gōnías. This is a Hebraism referring to the final stone in a building and consistently referring to Christ on the basis of Ps. 118:22. In Mk. 12:10 Jesus calls himself the rejected stone which becomes the head of the corner in the new sanctuary (of which he is also the builder, Mk. 14:58; cf. Mt. 16:18). He is thus above the earthly temple (Mt. 12:6). Acts 4:11 finds in Ps. 118:22 a prophecy of the death of Christ (the rejection) and his resurrection (being made the chief cornerstone). 1 Pet. 2:7 relates Ps. 118:22 to Is. 8:14; the *kephalē gōnías* is a sharp stone at the corner; against it some stumble and fall in their failure to believe that the rejected stone can be the head of the corner.

[J. JEREMIAS, I, 791-93]

δ d

daímōn [demon, divinity], *daimónion* [demonic], *daimonizomai* [to be demon-possessed], *daimoniōdes* [demonic], *deisidaímōn* [religion], *deisidaimonía* [fear of divinity].

daímōn, *daimónion*.

A. *daímōn* in the Greek and Hellenistic World.

1. A persistent animism, which even educated circles had to recognize, underlay the *daímōn* concept in the Greek world. The *daímōn* can be a deity or minor deity but may also be given a philosophical sense. The etymology and original meaning of the term *daímōn* are uncertain.

external precautions are also to be taken. Unlike angels, they are not God's inter-
 Satan. God and his angels can protect against them, as can study of the law, but
 places). They also cause sickness and acts as seducers. They are not connected with
 harmful, and precautions must be taken to avoid them (e.g., at night or in ruined
 defilement they are in complete antithesis to the Holy Spirit. They are ubiquitous and
 special knowledge but have sensual needs. Magicians contact them. As spirits of
 are named, e.g., Lilit, Bath Chorin; also group names. They have wings and enjoy

2. *Tannaitic Judaism*. Here we find a widespread belief in spirits, many of which
 perhaps because it is closer to popular belief and avoids the positive aspects of *daimon*.
 destroying humans. But *daimonia* rather than *daimones* is preferred for such spirits,
 term for pagan gods. Tob. 6:8ff. offers an example of an evil spirit attacking and
eidolon and *matia* as equivalents, thus showing that *daimonion* is a contemptuous
 protection against demons. A special word *angelos* replaces *daimon* for God's messen-
 gers, and God himself is the source of all that happens, including retributive or
 educative evils. In the main the LXX uses *daimonion* for Heb. *šed*, but can also use
 of Babylon and Edom (cf. Is. 34:14; 13:21). Spirits are possibly linked to idolatry in
 Dt. 32:17; 2 Chr. 11:17. Only once in Ps. 91:6 LXX is there a possible reference to
 dead were to be expelled (Dt. 18:10; 1 Sam. 15:23a; cf. Num. 23:23). Thus the
 demonic appears only on the margin. Spirits are mentioned to depict the destruction
 OT in 1 Sam. 28:13 (the witch of Endor) and Is. 8:19. But those who conjured up the
 1. *Belief in Spirits and Demons in the OT*. Traces of a belief in spirits occur in the

B. The OT and Later Jewish View of Demons.

daimones) for demons.
 rabbis in speaking of a *daimonion pneuma* and in the main he uses *daimonia* (not
 mediary beings in the air. Josephus moves in the same world but he approximates the
 uses *daimon* for destiny, a protective spirit, the spirit of a murdered wife, and inter-
 6. *daimon* in Josephus and Philo. Even linguistically Philo follows the Greek. He
 and later under Judaic influence *angelos* and *pneuma*.

5. *Demon Terminology in the Greek and Hellenistic World*. *daimon* is the more usual
 term, while *daimonion* (the neuter of the adjective *daimonios*) has the more indefinite
 sense of "the divine," especially fate. Parallel terms are *heros*, *eidolon*, and *psyché*,
 may be warded off or conjured up by magic.

4. *daimon* in Popular Greek Belief. In popular belief *daimones* are a. spirits of the
 departed, b. shades which appear especially in lonely places at night. They cause all
 kinds of mischances, are responsible for illness and madness, bear special names, and
 ciation with matter.

3. *The Influence of Popular Religion on the Philosophical Systems*. While philosophy
 interpreted *daimon* as general divine power, it also introduced *daimones* as personal
 intermediaries. Heroes and *daimones* are akin, and *daimones* also serve as messengers,
 supervisors, and mediators. Under the influence of popular belief they are related
 especially to magic, to misfortune, and to possession. They are also regarded as spatial
 (especially evil *daimones*), and have a place on the great ladder from God to us as
 beings that are superior but still imperfect, their wickedness being due to their asso-

2. *daimon* as a Term for Gods and Divine Powers. Various senses may be noted in
 this field: a. "god," b. "lesser deity," c. "unknown superhuman factor," d. "what
 overtakes us," e.g., death, or good or evil fortune, e. "protective deity," and in
 Stoicism f. "the divinely related element in us," e.g., *nous* or conscience. Stars can
 also be called *daimones*.

mediaries, but angels could become hostile demonic powers and there can thus be reference to the angels of Satan in a historical fusion that does not erase the fundamental distinction between angels and demons.

3. *Pseudepigraphal Judaism*. Linguistically this stands between the OT and rabbinic Judaism as regards demons. We find the idea of fallen angels, and Satan's angels are called demons. We also read of evil or unclean spirits or spirits of Beliar, and of unclean demons in Jub. 10:1 (though *daimones* is seldom used). Only rarely here are demons capricious and hurtful. Their main work is to tempt into witchcraft, idolatry, war, bloodshed, and prying into mysteries. Pagans pray to them when seduced into idolatry. They are in opposition to God and owe their position to a fall which implies sin and guilt. They are depicted sometimes as related or subordinate to Satan, but not consistently so. In general the link with the souls of the dead is broken, and there is no bridge between evil spirits and good. Demonology is adopted because there is found in us a will that resists observance of the law; this evil will is ascribed to demonic influence, and a relation to Satan is thereby suggested.

C. The View of Demons in the NT.

1. The NT usage is similar to that of later Judaism. *Daimōn* occurs only once, in Mt. 8:31. *daimōnion* is used elsewhere, as are *pneúma*, *pneúma akátharton*, *pneúma ponērón*, *pneúma álon*, *pneúma astheneías*, and *pneúma pýthōn*. Mark is most faithful to Jewish usage, and Luke follows. The Athenians use *daimōnion* in Acts 17:18, and Paul has it four times; cf. also *pneúma* in Eph. 2:2 and 1 Timothy. References to Satan's angels are found in Mt. 25:41 etc., and to bad angels in 1 Cor. 6:3; 2 Pet. 2:4; Jude 6; and Rev. 9:11.

2. In the main the NT follows the OT. There is no reference to the spirits of the dead. *daimōn*, which suggests a divine intermediary, is avoided. Angels and demons are basically antithetical. There are few references to demons except in the case of demon possession. Paul does not refer to perils from demons (2 Cor. 11:23ff.), and if he finds in his "thorn" the work of an angel of Satan (2 Cor. 12:7), God overrules this hindrance for good. Because of faith in God, the fear of demons is expelled. Yet Paul regards witchcraft as meddling with demons (cf. the warning in Gal. 5:20), and pagan sacrifices are offerings to demons (1 Cor. 10:20–21). Demonic activity is perhaps alluded to in 1 Cor. 12:2. Revelation also refers to demon worship, in 9:20. A surge of demonic activity is expected in the end-time (1 Tim. 4:1; Rev. 16:13–14). The demonic activity denoted by the swarm of locusts in Rev. 9:1ff. may be eschatological, but it may also be past or even present. We are to arm against spiritual foes in Eph. 6:12, and cf. the devilish wisdom of Jms. 3:15 and the admonition of 1 Jn. 4:1. Demonic powers are reserved for judgment (Mt. 25:41; cf. 1 Cor. 6:3; 2 Pet. 2:4; Jude 6). Demons are subject to Satan (Eph. 2:2) in a kingdom that opposes God's kingdom. They are thus the instruments of Satan (cf. the reply of Jesus in Mk. 3:20ff.). The conflict with demons is for this reason a mortal one, but the main attention focuses, not on demons as such, but on their head. Evil thoughts do not come from seducing spirits but from the heart (Mt. 15:19). Because people do not honor God, he gives them up to a base mind (Rom. 1:28). Sin and the flesh act as evil forces but they are not external to us; they express the sinful self.

3. As regards demon possession in the Synoptics and Acts, it should be noted (1) that while not all sicknesses are said to come from demons, they are all in a sense Satan's work (cf. Lk. 13:11ff.); (2) that the main issue in possession is the distortion of the divine likeness or the impairment of the center of personality (Mk. 5:5) which

Most common as *dei* (with infinitive) or *deon esti*, this term denotes the element of necessity in an event. It is most precise when linked with the compulsive power, but usually has a weaker sense. In philosophy it expresses logical or scientific necessity. It can also denote ethical or religious obligations (packed sometimes by statute). In the LXX the law must be done as God's will (Lev. 5:17; cf. in the NT Lk. 13:14; 22:7; also Christian duties, 1 Th. 4:1; 1 Tim. 3:2; Tit. 1:7). Fate may often be viewed as the power behind necessity, but the term can also denote the compulsion of magic or the presuppositions essential to its success. In Greek and Hellenistic usage what is expressed is an idea of neutral deity which does not sit well with the OT and rabbinic concept of the personal will of God overruling history and issuing a personal summons

dei [it must be], *deon esti* [it is necessary]

désis → *deomai*

[H. SCHLIER, II, 20-21]

The only significant NT use is in Lk. 11:20, where Jesus says that he expels demons with the finger of God (denoting God's direct activity). In the OT a. the heavens are the work of God's fingers (Ps. 8:3); b. the tables of the law are written with God's finger (Ex. 31:18), and c. God's finger works miracles (Ex. 8:19).

daktylos [finger]

deisidaimon, deisidaimonia. Made up of *deido*, "to fear," and *daimon*, this term normally denotes piety either as religion or (sometimes) as excessive fear of the gods. Since *daimon* in the Greek world can mean any supernatural power, it is a good neutral expression for religion, and has this sense in Acts 25:19 (Festus) and (the adjective) in Acts 17:22 (Paul of the Athenians).

[W. FORSTNER, II, 1-20]

daimonizomai. "To be possessed by a *daimon*," originally used in all the senses of *daimon*, not used in the LXX, and found in the NT with relatively the greatest frequency in Matthew.

daimonídes. "Demonic," used in the NT only in Jms. 3:15, which contrasts devilish wisdom with the wisdom from above.

4. In John the people accuse Jesus of having a *daimonion*; this implies total rejection and dishonoring, and Jesus replies to it firmly (Jn. 8:49). When Paul in Acts 17:18 is called a preacher of foreign *daimonia*, this might carry an allusion to the charge against Socrates. OT usage recurs when Babylon is called the abode of *daimonia* in Rev. 18:2. The NT resists Greek divinizing of demons and dispels fear of the demonic, yet it retains a sense of the sinister activity of spirits as they attack us spiritually and physically in the service of Satan. The demonic characterizes the old aeon, but Jesus has gained a decisive victory over it and will keep his people until the final consummation of the new aeon that he has already inaugurated.

Jesus comes to remedy (Mt. 12:28); and (3) that demons have a knowledge about Jesus (and their own fate, Mt. 8:29; Jms. 2:19) which they impulsively utter but which is not the confession that Jesus seeks.

to us. The LXX, Josephus, and even the NT adopt the term, but in so doing, while suffering some tension, make it plain that it relates to God's personal will rather than a neutral fate.

2. Lucan usage is important in this regard. Of the 102 NT instances, 41 are in Lucan writings. The usage varies. Sometimes the term expresses God's will in the law (Lk. 11:42; Acts 15:5), with which Jesus may clash as he follows the *dei* of God's will as he himself knows it (Lk. 13:6). The *dei* thus represents for Jesus a rule of life (Lk. 15:32). It is the *dei* of the divine lordship which governs his work (Lk. 4:43) and leads him to suffering and glory (Lk. 9:22; 17:25; cf. Acts 1:16; 3:21; 17:3). Its basis is God's will as laid down in Scripture (Lk. 22:37). His disciples and the church stand under the same *dei* (Lk. 12:12; Acts 9:6, 16; 14:22, etc.). The will of this *dei* is a saving will, so that its demand is a demand for obedient faith in every situation of life.

3. As used by Luke, the term expresses the necessity of the eschatological event. It is well adapted to do this, since the event is known only by revelation and sets us before the inconceivable ineluctability of a historical act that is grounded in God's will. Faith in God's eternal if mysterious plan formulates it. The necessity derives from the very nature of the God who has committed himself to this plan. Daniel stated this already in Dan. 2:28 LXX; Revelation repeats the thought (1:1; cf. 4:1), as does Jesus in Mt. 24:6; Mk. 13:10. The imperative of eschatology is to both judgment and salvation. Everything stands under it from the predicted return of Elijah fulfilled in the Baptist (Mt. 17:10ff.). The messianic age has come; hence the passion and resurrection are under the divine *dei* (Mt. 16:21) of this age. Jesus does not just preach eschatology; his history *is* eschatology. The gospel confirms this by showing that his work is the fulfilment of Scripture (Mt. 26:54; Lk. 22:37; Jn. 3:14; 20:9) and will necessarily, for Paul, issue in Christ's reign (1 Cor. 15:25), the judgment (2 Cor. 5:10), and the resurrection transformation (1 Cor. 15:53).

4. As the divine *dei* shapes Christ's history, it also controls God's work in us, e.g., in the new birth of Jn. 3:7, the need to call on Christ's name in Acts 4:12, the necessity of faith in Christ to salvation in Acts 16:30-31 (cf. Heb. 11:6).

5. Another use of *dei* is for the necessity of prayer in the Christian life. As Jesus taught us, we ought always to pray (Lk. 18:1). The Spirit helps us because we cannot pray as we ought (Rom. 8:26). Worship ought to be in spirit and truth (Jn. 4:20ff.); the divine Spirit sets us in the truth by relating us to Christ who is the truth.

[W. GRUNDMANN, II, 21-25]

deiknymi [to point out, reveal], *anadeiknymi* [to show, appoint], *anadeixis* [manifestation, installation], *deigmatizō* [to expose], *paradeigmatizō* [to hold up for contempt], *hypodeigma* [example, copy]

deiknymi.

A. The Usage outside John's Gospel.

1. In Mt. 4:8 and parallels the sense is "to point to something," though with little distinction from "to show," "to exhibit," as in Lk. 24:40 (cf. Mt. 8:4 and par.). There are many parallels for this in pagan authors, the LXX, Josephus, and the early fathers.

2. Another nuance is "to point out" (e.g., Mk. 14:15), or even "to bring to pass" in the sense of "to manifest" (1 Tim. 6:15).

hypodigma. In Hellenistic Greek this alternative to *paradigma* means "example" as well as "document" or "proof." The LXX has it (with *paradigma*) for "model" and "copy." The use for "copy" shows what is at issue in Heb. 8:5 and 9:23-24. What Moses sees on the mountain is the original, and the constructed tent etc. are the copy which reflects the original, yet also the model which points to it. The term "image" is perhaps the best suited to bring out this twofold sense. The OT cultus has

paradeigmatizo. This stronger term, which is more common than *deigmatizo*, means "to expose to public obloquy." It occurs in the LXX in Num. 25:4 (public hanging), in Jer. 13:22 (Heb. "suffer violence"), and in Ezek. 28:17 ("to pillory"). Apart from a variant in Mt. 1:19, the only NT instance is in Heb. 6:6. By apostasy Christ is crucified again and "publicly shamed."

deigmatizo. This rare word means "to exhibit," "make public," "bring to public notice." In Mt. 1:19 Joseph does not want to expose Mary by having her appear publicly. In Col. 2:15 Christ makes a public exhibition of the vanquished forces, not just by proclamation, but by public display, as in a triumphal procession.

andaxis. The meaning in Lk. 1:80 is uncertain. Lk. 3:1ff. and 10:1 suggest "installation," as in secular usage relating to official institution. But the meaning might also be "manifestation," which carries the thought that John's appearance is part of revelation.

asked is that God will "disclose" or "show" whom he has chosen.

2. In Acts 1:24 the idea is different, for while an appointment is at issue, what is the idea of ordaining for a task and legally instituting. The word is taken from the political sphere and suggests an official action.

1. In Lk. 10:1 the idea is "to appoint," "to institute," with some vacillation between *anadeiknymi*.

2. In Rev. 1:1ff. the words of the prophecy represent a revelation of Jesus Christ; God gave him this revelation to show future things to his servants by the mediation of the author, who saw and bears witness to it. Hence *deiknymi* here signifies a divine declaration in the form of revelation, b. divine revelation of the future, and c. a fusion of intimation and symbolism. Seeing (v. 2) is the response to the showing (cf. 4:1; 17:1; 21:9-10; 22:1). The general root of this usage is the sense "to cause to see," "to manifest," but instances may also be found, e.g., in 1 Clem. 26:1, of the meaning "to intimate in advance," or, in the LXX, of the theological sense "to reveal" (in 82 of 119 instances, in many of which the LXX itself imports the idea of revelation). In apocalyptic writing, too, we find the senses "to disclose," "to prophesy," and "to refer to mysteriously."

1. The term is used in John to show that the works of Jesus are signs; it thus takes on the sense "to reveal," "to disclose" (Jn. 10:32). The Father is shown in Jesus (cf. Philip's request and Jesus' reply in 14:10-11). The unity of Father and Son means that the Father shows all his works to the Son and thus assigns the Son his own actions (5:20). To the showing of the works corresponds a teaching of the things to say (8:28; 12:49).

B. The Usage in the Johannine Writings.

3. "To indicate verbally" is another nuance, leading to the sense "to teach," "to explain," "to demonstrate" (cf. 1 Cor. 12:31b; Acts 10:28; Mt. 16:21).

a typical character when it is seen in the light of Christ. In this light it points to heavenly things, but it can do so only as a reflection of them. Elsewhere in the NT the term has the sense of "example." The prophets are an example in Jms. 5:10. Jesus offers a prototype of mutual service in Jn. 13:15. The warning of a bad example is offered in 2 Pet. 2:6 and Heb. 4:11. [H. SCHLIER, II, 25-33]

deípnōn [meal, Lord's Supper], **deípnēō** [to eat, dine]

This word, which ordinarily means "meal," "chief meal," "feast," takes on theological significance in the NT when used 1. for the meal consecrated to the Lord (1 Cor. 11:20); the church's table fellowship constitutes divine service. The word also has significance 2. as an eschatological image; the heavenly banquet represents perfect fellowship with God and Christ (cf. Lk. 14:24; Rev. 19:9; 3:20, and the parallel marriage-feast, Mt. 22:2ff. etc.). The terrible counterpart of this feast is "the great supper" of Rev. 19:17 (based on Ezek. 39:17ff.; cf. Mt. 24:28). The use for a cultic meal is common in Hellenistic religion. The idea of an eschatological banquet occurs in the OT (cf. Is. 34:6ff.) and apocalyptic and rabbinic writings.

[J. BEHM, II, 34-35]

deisidaimonía, deisidaimōn → **daimōn**

déka [ten]

The number ten, linked originally to reckoning by the fingers, is a favorite round figure in the OT, e.g., the Ten Commandments, the ten plagues, the ten patriarchs before the flood, the tenth as an offering to God, and ten as a measurement in relation to the ark, tent, and temple (Ex. 26-27; 1 Kgs. 6:7). The number is also common in rabbinic Judaism, e.g., the ten temptations of Abraham, the ten divine words at creation, the ten needed to constitute true worship. In apocalyptic, too, we read of the ten epochs of the world, of which the tenth is that of the Messiah. In the NT, ten plays a lesser role. It is a round number, e.g., in Lk. 19:13; Mt. 25:1; Rev. 2:10. Jesus displays his messiahship by ten miracles in Mt. 8 and 9. The genealogy in Mt. 1:1ff. fits into a ten-period schema. The ten horns in Revelation represent a totality of power (as in Dan. 7:20). In Rom. 8:38-39 ten powers are unable to separate us from God, and in 1 Cor. 6:9-10 ten vices exclude from the kingdom of God. On Gnostic speculations about the number cf. Irenaeus in Migne *Patrologia Graeca* 1.17.1; 18.3.

[F. HAUCK, II, 36-37]

dektós → **déchomai**

dexiós [right (hand, side)]

From the stem *dek-*, this means "right" a. as the opposite of left; b. as a noun (*hē dexiá*) for God's right hand as a symbol of his power; c. for the favorable or honored side, e.g., birds on the right as a good omen in Greece, the worthy walking on the

prosdēomai. In his address in Acts 17:22ff. Paul says that God does not want worship as though he "had need of something (more):" The *pros-* strengthens an element that is already present in *dēomai*, since "to need" carries the thought of something to be added. The real point, of course, is that God does not need anything; Paul is continuing the polemic of the OT (also Stoicism) against anthropomorphic ideas of deity and against the idolatry which worships images that have to be propped

3. It then comes to be used for "to pray;" Jesus prays for Peter in Lk. 22:32 (cf. Heb. 5:7). Paul prays about his plans in Rom. 1:10; 1 Th. 3:10. In Acts 4:31 the reference is to the prayer of vv. 24ff. *dēsis* is intercession in Rom. 10:1, but the element of petition is less strong in Lk. 5:33; Phil. 1:4; 1 Tim. 2:1. Prayer in general seems to be the issue in Acts 10:2; Lk. 2:37; 1 Tim. 5:5. If the answer is uncertain, an *et* clause is used (Rom. 1:10). The content is denoted by a *hōpos* or *hina* clause, while intercession for someone is *hyper* or *pertinos*.

2. The NT sense is, according to context, "to ask" or "to seek;" Formally, in Acts 21:39 and 8:34, it means "please" (*dēomai sou*). A fuller sense occurs when requests are made to Jesus for help or healing, as in Lk. 5:12; 9:38; cf. also 8:28. Paul uses it in an earnest admonition in 2 Cor. 5:20 (cf. 10:2; Gal. 4:12). Apart from Mt. 9:38 it is exclusive to Luke and Paul.

1. The original meaning of *dēomai* is "to lack," "to need," and of *dēsis*, "lack." But there are few traces of this in the LXX and none in the NT.

dēomai, dēsis.

dēomai [to ask, pray], *dēsis* [prayer], *prosdēomai* [to need]

2. The NT depicts Christ himself as exalted to God's right hand. In Acts 2:34 Peter refers to the session at God's right hand, and in 5:31 he says that God exalted Jesus to his right hand. This is a fulfillment of the royal psalm 110 messianically interpreted; cf. Mt. 22:41ff., where Jesus himself shows that Davidic sonship does not exhaust his messiahship but becomes a riddle in view of the greater glory which goes far beyond a mere restoration of David's throne and kingdom. Jesus belongs at God's right hand because he is Lord of the world as well as King of Israel. Throughout the NT his exaltation to God's right hand comes to expression (cf. Rom. 8:34; Eph. 1:20; Col. 3:1; Heb. 1:3, 13; 8:1; 10:12; 12:2; 1 Pet. 3:22). What follows his death vindicates his claim to a place of honor alongside God. In fulfillment of his claim, he has been declared Christ and Lord, the messianic age has dawned, and he shares God's glory and deity, as manifested by his sending the Spirit. Older rabbinic writings refer 110 to Abraham or David, but later exegesis adopts again a messianic interpretation. Another rabbinic view sets the law at God's right hand but sees the Christ replacing it in the messianic age.

1. In the NT, Jesus in the parable of judgment says that the sheep will be set at God's right hand and the goats at his left; the right side is that of favor or salvation, as in Plato and the rabbis.

right, or the law on God's right hand in the OT and rabbis; d. for what is eminent or good, e.g., studying the law on the right hand for proper application to it; and e. in connection with treaties or compacts (on the basis of giving the right hand when concluding agreements).

up and carried (Is. 40:20 etc.). For Paul the *stoicheia*, too, are weak and ineffectual; the Galatians must not subject themselves to them now that they know the true Lord (Gal. 4:8-9). [H. GREEVEN, II, 40-42]

→ *erōtāō, eúchomai*

déos → *phóbos*

desmós [imprisonment], *désmios* [prisoner]

Paul's imprisonment (literally "fetter") has special religious significance in phrases like *désmios Christou Iesou* (Eph. 3:1; Phlm. 1:9), *désmion autoú* (2 Tim. 1:8), *désmios en kyriō* (Eph. 4:1), and cf. Phlm. 13 and Phil. 1:13. Actual imprisonment underlies the usage, but the real bondage is to Christ for whose sake it is suffered and to whom self-will is offered in sacrifice. In answer to the idea that Paul borrows here from the concept in the mysteries that *katoché* precedes the final dedication, it should be noted that Paul nowhere calls imprisonment a penultimate stage prior to being with Christ (Phil. 1:23). Imprisonment symbolizes his whole life and ministry.

→ *aichmálōtos*

[G. KITTEL, II, 43]

despótēs [owner, master], *oikodespótēs* [master of the household],
oikodespotéō [to rule one's household]

despótēs.

A. *despótēs* outside the NT.

1. *Greek Usage*. The first meaning is the domestic one of "owner." This extends to the political sphere when an alien people takes over a land. The word thus acquires such varied nuances as a. master of the house, b. master as distinct from slave, c. absolute ruler (equivalent to *týrannos* in Plato), d. powerful divine being, e. the Roman emperor, and f. (astrologically) planet. While the term expresses social rank or position, it is not one of status; hence the Jews can not only follow normal Greek usage but also link the term with God. In the Greek Bible, while strongly subordinate to *kýrios*, it appears some 56 times (25 times in direct address to God with a special emphasis on his omnipotence). God is *kýrios* because he is *despótēs* of all things (cf. Job 5:8ff.). Elsewhere in the LXX we find all the other nuances except a. and f., but these are less prominent compared to that for God.

2. *The Reason for the Paucity of despótēs in the LXX*. The distribution of *despótēs* in the LXX is striking. In the law it occurs only in Gen. 15:2, 8 (*déspota kýrie*), in the history books only in Josh. 5:14, in Isaiah in 1:24; 3:1; 10:33 (*ho despótēs kýrios* [or *kýrios ho despótēs*] *sabaōth*), and in Jeremiah in 1:6; 4:10; 14:13; 15:11, but it occurs more frequently in Wisdom, Maccabees, and Sirach, and still more in other renderings. The reason for this paucity is probably that the term has acquired too abstract a character in its use for absolute power. The God of Israel, however, is the Creator and Lord of all things who is known to his people through acts in history. His omnipotence, then, is a concrete reality and is more suitably expressed by *kýrios*. This explains three characteristics of the use of *despótēs* in the LXX: (a) additions such as

This adds a theocentric element where the Hebrew equivalent is "to find favor."
 d. A cultic use in the LXX is for "to receive favorably," e.g., prayer or sacrifice.
 intellectual component.

c. "To receive, hear, or understand what someone is saying" is another usage, found in relation to divine commands in the OT, with a volitional as well as an use which is common in the NT (cf. Lk. 9:53; Gal. 4:12; 2 Cor. 7:15).

b. "To receive," in the sense "to welcome," "to extend hospitality," is a further for sin is "received," however, in Is. 40:2.

A special use in this regard is for the "bearing away" of sin (Gen. 50:17); punishment God's dealings in punishment and correction (3:7); cf. the cup of wrath in Jer. 25:28. Offerings are accepted by the gods. In the OT Zephaniah demands an acceptance of the soul. In pagan religion prophecy is received through, e.g., flights of birds, and a. The first sense is "to accept," e.g., letters, gifts, payments, even the body by

A. *déchomai* outside the NT.

déchomai.

déchomai [to accept, receive], *doché* [receiving (a guest)], *apodéchomai* [to welcome], *apodoché* [acceptance], *ekdéchomai* [to accept, await], *apkedéchomai* [to accept, await], *eisdéchomai* [to receive, welcome], *prosdechomai* [to accept, await], *dektos* [acceptable], *apodéktos* [acceptable], *euprosdektos* [acceptable]

of the family virtues that are stressed in the Pastorals. → *kyrios*
 1 Tim. 5:14: younger widows are to marry and "rule their households," an example illustrate God's action by that of the householder. The only instance of the verb is in house" (sometimes with the emphatic addition *anthrōpos*, Mt. 13:27 etc.). The parables 10:25; 13:27, 52, etc.; cf. Lk. 13:25; Mk. 14:14). The meaning is "master of the and everyday life. In the NT *oikodespōtes* occurs 12 times (especially in Matthew, e.g., *oikodespōtes, oikodespōtēs*. These are not classical words, but occur in astrology is to equate Jesus with God as the Almighty.

Christ's right to his people in virtue of his saving act. It is less likely that the intention might lead one to expect *kyrios* rather than *despōtes*, but the latter expresses very well intended, but this is unlikely in view of 2 Pet. 2:1. The use of *agorazēin* in 2 Pet. 2:1 *despōtes*. In Jude 4 a double denial, first of one *despōtes*, then of Jesus, might be 4; 2 Pet. 2:1. In 2 Pet. 2:1 the heretics may be known by their rejection of Jesus as Christian group in Acts 4:24. God is also meant in Rev. 6:10.

2. *God as despōtes*. Simeon addresses God as *despota* in Lk. 2:29, and so does the in 2 Tim. 2:21.

1. *Secular Usage*. In four of the ten instances the reference is to the master as distinct from slaves, e.g., 1 Tim. 6:1; 1 Pet. 2:18. "Master of the house" is the sense

B. *despōtes* in the NT.

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 appealing to God's omnipotence in a unique way which no doubt suggested the term in later works which display Hellenistic intrusion; (c) in Gen. 15:2, 8 Abraham is "of all things, all creation, heaven and earth" are often made; (b) it occurs more often

B. *déchomai* in the NT.

1. In Mt. 10:40ff. special importance is attached to receiving the disciples, for since they are the envoys of Jesus, receiving them is receiving him, and therefore God. Through the disciples Jesus himself knocks at the heart's door. They are the bearers of Christ. Christ is present in them; they continue and extend his mission. More than simple hospitality is involved, and therefore the love expended on them will bring a special reward. The same applies to receiving a child in Christ's name (Mt. 18:5-6), for Christ himself comes in the person of the child, and what is done for the child is done for him. This gives even such an unassuming act a unique significance.

2. In a related sense the NT speaks about receiving the gospel or the Word of God (Acts 8:14; 11:1; 17:11; cf. Jms. 1:21; 1 Th. 1:6; 2:13). One may also receive its content, i.e., the kingdom of God (Mk. 10:15), the grace of God (2 Cor. 6:1), or love of the truth (2 Th. 2:10). In this sense *déchomai* is equivalent to faith. It brings out the fact that in relation to God we can only receive. In hearing the gospel, however, we are liberated for it. By the Spirit (1 Cor. 2:14), the understanding is opened and we are set in the freedom of decision in which God's grace or kingdom may be ours:

dochê. From "receiving a guest," this word comes to denote the "meal" or "feast" that is linked with hospitality. Only Luke uses it in the NT, for the great feast that Levi holds in 5:29, and for the feast to which the poor and needy are to be asked according to Jesus in 14:13. It may be noted that as Jesus accepts hospitality from tax collectors (15:1), he demands that table fellowship be extended to the outcast and needy.

apodéchomai. This compound has much the same sense as the simple form. In the NT it occurs only in Luke, for the welcome that Jesus gives the crowd in 9:11; for the crowd's welcoming of Jesus in 8:40; for the reception of Paul in Acts 18:27; 21:17, and for Paul's welcoming of all who come to him in Acts 28:30.

apodoché. The meaning is "acceptance" with a sense of approval and appreciation. In the NT two sayings which sum up the gospel are said to be sure and worthy of full acceptance or approval, namely, that Christ came into the world to save sinners (1:15), and that godliness has promise both for this life and for the life to come, since it builds on the living God and Savior (4:8ff.).

ek-, apekdéchomai. *ekdéchomai* means a. "to accept" and b. "to await." *apekdéchomai* is also used for "to await," but also means "to deduce (wrongly)." In the NT Paul has *apekdéchomai* for expectation of the end (Rom. 8:25). This expectation is focused on the transformation when the adoption enjoyed by faith will be manifested with the resurrection (8:14, 23) and creation will reach the goal for which it, too, is waiting (8:19). This consummation will come with Christ's return, so that Christ himself is the content of expectation (Phil. 3:20). He is so as the hope of righteousness (Gal. 5:5). On the basis of the gospel that is already received (cf. *déchomai*), *apekdéchomai* thus characterizes Christian life as one of expectation of the great climax which gives not only this life but also the whole of creation its meaning. Hebrews uses *ekdéchomai* as well as *apekdéchomai* for the same eschatological expectation (10:13; 9:28). Jms. 5:7 has the former in the comparison in Jms. 5:7 and 1 Peter, the latter in the reference to God's patient waiting in Noah's day.

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<p><i>dechomai</i> [to accept, receive], <i>doche</i> [receiving (a guest)], <i>apodechomai</i> [to welcome], <i>apodoche</i> [acceptance], <i>ekdechomai</i> [to accept, await], <i>apkedechomai</i> [to accept, await], <i>eisdechomai</i> [to receive, welcome], <i>prosdéchomai</i> [to accept, await], <i>dektos</i> [acceptable], <i>apodektos</i> [acceptable], <i>euprosdektos</i> [acceptable]</p>

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deioo is the common Greek word for "to show, declare, impart, demonstrate." It can be used for the communication of cultic mysteries and revelation by dreams and visions. In the LXX God declares his name, plans, secrets, and demands (Ex. 6:3;

deioo [to show, declare]

1. *deio* is common in the NT for "to bind" or "bind together" (e.g., Mt. 13:30), "to wrap" (Jn. 11:44), "to chain" (Mk. 5:3-4), and hence "to imprison" (Mk. 6:17 etc.). It expresses supernatural binding in Lk. 13:16; Acts 20:22; cf. the chaining of Satan in Rev. 20:2. It is also used figuratively for the marriage bond (Rom. 7:2; 1 Cor. 7:26, 39). God's word is not bound (2 Tim. 2:9).

2. Behind the *dein* and *lyein* of Mt. 16:19; 18:18 there is no idea of magic, but the rabbinic terminology for declaring forbidden or permitted, and hence for removing or imposing an obligation. On the other hand, the disciples are not to be rabbis (Mt. 23:8), and another if less common use of the rabbinic terms is for imposing or removing a ban. This fits in with Mt. 18:17, offers a parallel to Jn. 20:23, and is the almost unanimous interpretation of the fathers. [F. BÜCHSRL, II, 60-61]

deo [to bind, tie], (*lyo*) [to untie, set free]

1. In the LXX the terms have a cultic reference. Sacrifices that are pleasing to God are effectual (Lev. 1:3), but when the people backslide their offerings are not acceptable (Jer. 6:20) and will become so only in the last time of conversion (Is. 56:7). The acts and prayers of the righteous are also acceptable in Prov. 16:7; so are the righteous themselves (11:20). In the NT Paul says that his ministry is an acceptable sacrifice (Phil. 4:20). So is the fruit of his ministry (Rom. 15:16). The Christian community is a holy priesthood offering acceptable spiritual sacrifices to God through Christ (1 Pet. 2:5). With no cultic association, all who do right are acceptable to God (Lk. 10:35). On the other hand, prophets are not acceptable in their own country (Lk. 4:24). What is acceptable is equated with what is good in 1 Tim. 2:3.

2. The word has a messianic sense in Is. 61:2: The messianic age is the time chosen by God as the time of the divine presence and salvation. This time comes with Jesus (Lk. 4:18ff.). The acceptable time of divine election and presence is that of Christ's coming. This is for Paul the time of God's hearing and helping (Is. 48:8ff.), i.e., the acceptable time, the day of salvation (2 Cor. 6:2). [W. GRUNDMANN, II, 50-59]

dektos, apo-, euprosdektos, dektos means "what one can accept," hence in the LXX "acceptable," "pleasing," *apo-* and *euprosdektos* have the same meaning.

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2. It is also used for Christian expectation of the resurrection (Acts 24:15), eternal glory (Tit. 2:13), and Christ's mercy in the judgment (Jude 21). Jesus tells his disciples to be as those who wait for their master (Lk. 12:36).

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1. It is used for those who await God's kingdom: Joseph in Mk. 15:43, Simeon in Lk. 2:38. The gospel is that the Messiah has come and waiting is over.

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33:12; Dan. 2:28-29; 1 Kgs. 8:36). It can also indicate the divine act of revelation in judgment and grace (Jer. 16:21). In the NT it denotes the (future) divine act of revelation only in 1 Cor. 3:13, when the day of testing will show the quality of our work. More often it refers to the instruction given by the Spirit (1 Pet. 1:11) or the Lord (2 Pet. 1:14). Yet one cannot make any sharp distinction from *apokalýptein* (cf. Mt. 11:26 and par.; 1 Cor. 14:30; 1 Pet. 1:12). In the Stoics, Josephus, and the fathers we find the sense "to interpret" (the allegorical interpretation of the OT in Barn. 9.8, and the elucidation of puzzling symbols in Hermas *Similitudes* 5.4.1ff.).

[R. BULTMANN, II, 61-62]

dēmiourgós [builder, maker]

Strictly "one who pursues public affairs," then "builder, artisan," then "architect of the world." It has only a secular sense in the LXX, and the only NT instance is in Heb. 11:10, where God is the builder and "maker" of the eternal city. For the relation to *ktístēs*, see *ktízō*.

[W. FOERSTER, II, 62]

→ *ktízō*

dēmos [people], **ekdēmēō** [to be abroad], **endēmēō** [to be at home], **parepidēmos** [sojourner]

dēmos. Originally "portion," then a. "district," b. "territory," c. "people" of a land or city (sometimes, but not always, derogatory: "mob"). In the LXX it first means "race," "family," later "people." In the NT it means the "people" of a place; cf. Acts 12:22 (Jerusalem), 17:5 (Thessalonica), 19:30, 33 (Ephesus).

ekdēmēō, **endēmēō**. These two terms denote being abroad and staying at home. Not used in the LXX, they occur in the NT in 2 Cor. 5:6ff. to express the thoughts (1) that bodily existence is absence from the Lord, and (2) that full fellowship with the Lord is possible only apart from this existence. We and the Lord are in separate spheres. Faith overcomes the separation (v. 7) but is not the final reality. We thus desire to be out of the present sphere and at home with the Lord so as to enjoy the full fellowship of sight. Nevertheless, even in the present sphere the desire to please the Lord gives direction to life (v. 9).

parepidēmos. This rare term has the sense of "one who is (temporarily) a resident alien." It occurs in the NT in 1 Pet. 1:1; 2:11: Christians are only temporary residents on earth and must not let their lives be shaped by its interests. They are a Christian diaspora whose true home is the place of their election. Heb. 11:13 applies the same term to the OT examples of faith. Hellenistic thought has a similar idea of earthly life as a sojourn but with a dualistic nuance.

[W. GRUNDMANN, II, 63-65]

diá [through, during, with, etc.]

A. **diá** with Genitive.

1. Spatial "through" or "through . . . to" (Mt. 7:13; Mk. 10:25; Jn. 10:1; Rom. 15:28).

diaballo. The basic sense is "to separate from," "to be set in opposition," "to be hated" (passive), "to accuse," "to repudiate," "to give false information." The only NT instance is with reference to the unjust steward in Lk. 16:1: "accused."

diaballo [to accuse], *diabolos* [the devil, Satan]

[A. ОВРКЕ, II, 65-70]

beloved on account of the fathers; the parallelism here is purely rhetorical. 11:28 the Jews are enemies in order that salvation may come to the Gentiles but died "because of our sins and in order to expiate them" (cf. 1 Tim. 1:16). In Rom. 4:25 offers some difficulty in view of the tension between a purely causal rendering of the first half and the parallelism of the statement. The point is perhaps that Christ's sake of person is used (e.g., Mt. 2:27; 1 Cor. 8:11), and sometimes the accusative of thing (e.g., Mt. 15:3, 6; 1 Cor. 9:23; Phil. 2:30). The double *dia* in Rom. 3. Causally "on account of," "for the sake of," with a certain final element when the real sense.

For this, hence the translation "because of" is sometimes preferred, but it yields no 2. Modally, Gal. 4:13: "in" bodily infirmity. The genitive would be more correct and Galilee] "through the borders," i.e., "between," seems more likely here).

1. Spatially "through . . . to" (cf. Lk. 17:11, though in view of the order [Samaria and Galilee] "through the borders," i.e., "between," seems more likely here).

B. *dia* with Accusative.

significance of Christ for Christians.

find verbs of asking with the formula "through Christ"; it expresses the constitutive 1:20; 1 Pet. 4:11; Heb. 13:15, in which the initiative lies with Christ, so that we never resurrection life (1 Cor. 15:21), final deliverance (1 Th. 5:9); cf. also Rom. 1:8; 2 Cor. with God (Rom. 5:1), triumph (Rom. 8:37), acceptance with God (Heb. 13:21), is the author of authority (Rom. 1:5), fruit (Phil. 1:11), comfort (2 Cor. 1:5), peace erence (Mt. 14:21; Acts 12:9, etc.), and many references to Christ in which Christ meekness and gentleness of Christ), b. "by," "for the sake of" with a personal ref- 12:1, the meries of God; 15:30, Christ and the love of the Spirit; 2 Cor. 10:1, the the flesh; 2 Cor. 9:13, the proof of the service; 1 Cor. 1:1, the will of God; Rom. 5. Causal a. "in consequence of," "on account of," "on the basis of" (Rom. 8:3; Acts 3:16; 1 Pet. 1:21).

sense that it is we who set him in motion; cf. also believing through him in Jn. 1:7; 10:9; 14:6; Heb. 7:25; Rom. 5:2 in which he is a Mediator for us, although not in the which Christ mediates God's action in creation, miracles, judgment, etc., and also in prophet; Gal. 3:19, angels; references such as Jn. 1:3; Acts 10:36; Col. 1:20, etc. in the Spirit), b. with genitive of person "through the mediation of" (Mt. 1:22, the perhaps 1 Tim. 2:15, childbearing; possibly too Mk. 6:2, Christ's hands; Acts 11:28, 3:27, the law; 3:22, faith; Acts 15:11, grace; Rom. 5:10; Col. 1:20, Christ's death; 4. Instrumental a. with genitive of cause "by means of," "with," "through" (Rom. blood (cf. 1 Pet. 1:2). There is a personal genitive in 2 Tim. 2:2.

death, nor to baptism and the eucharist, but to baptism as a sprinkling with Christ's 2:4; Rom. 2:27); the reference in 1 Jn. 5:6 seems to be neither to Christ's baptism and b. of accompanying circumstance "with," "among," "in spite of" (Acts 14:22; 2 Cor. 3. Modal a. of manner, "through," "in," "with" (Lk. 8:4; Jn. 19:23; Rom. 8:25),

14:38.

2. Temporal a. "through a whole period" (Lk. 5:5), b. "during part of a period" (Acts 5:19; 16:9), c. "after a time" (Mk. 2:1; Gal. 2:1). "Within" occurs in Mk.

*diábolos.***A. Linguistic.**

1. The main use is for complaint or calumny, i. e., "calumniator," "talebearer."
2. Josephus has *diabolé* for calumny or accusation, but not *diábolos*.
3. The LXX, too, has *diabolé* for calumny, enmity, and *diábolos* for accuser, and it also uses *diábolos* for the devil as the accuser, adversary, or seducer (1 Chr. 21:1; Job 1; Zech. 3:1ff.).

[W. FOERSTER, II, 71-73]

B. The OT View of Satan.

1. The *sātān* is basically the enemy (cf. 1 Sam. 29:4; Ps. 71:13), but specifically the legal accuser (Zech. 3:1) who is placed at the right hand of the accused (cf. Ps. 109:6). Ezek. 21:28-29; 29:16 express the same concept in another term (cf. 1 Kgs. 17:18). On the prophetic view the enemies that God raises up against Israel are also accusers on God's behalf (cf. 1 Kgs. 11:14ff.).

2. Job offers the picture of a heavenly accuser—not a demonic being, but an official prosecutor who comes before God at special times and is part of his entourage. This accuser can act against Job only with God's approval and on God's behalf. A sinister element enters in, however, with his power to use natural disasters and sickness. In Zech. 3:1ff. we again have the accuser at a trial, although here grace overrules law and the accusation is quashed. The OT references to *sātān* are infrequent and the concept is not central. Only in 1 Chr. 21:1 (and possibly 1 Kgs. 22:19ff.) does the idea of a tempter occur. The legal element is still present in 1 Chr. 21:1 but Satan (now a proper name) is hostile and harmful. As distinct from Persian dualism, Satan is still under God and the event recorded is not removed from the divine plan of salvation. The OT Satan embodies a threat from God's world, whether as divine prosecutor or as destructive principle. In postcanonical works we find an absolutizing tendency in which Satan is the chief of a hostile kingdom and an absolute principle of evil. Behind this are many motifs, e. g., the ancient dragon, the serpent of paradise, and marriage with angels, in addition to the impact of Persian ideas.

[G. VON RAD, II, 73-75]

C. The Later Jewish View of Satan. The few OT references undergo considerable development in pre-NT Judaism. The following points may be noted: a. Azazel and his hosts are subjugated to Satan; b. demons are autonomous; c. the main function of Satan is still that of prosecutor; and d. there is no fall of Satan from heaven. In the main, Satan aims to disrupt the relation between God and humanity, or Israel, by temptation (e. g., of Abraham or David), by accusation before God, and by interference in Israel's history. Satan may be resisted by good decisions, human merit or suffering, external aid (Moses, Michael, or the angels), and even by God himself. Satan is not the lord of this world, and although he is sometimes linked with the evil impulse, this is not a force that enslaves us. In some works Satan does not occur at all, being replaced by, e. g., angelic witnesses or several satans. Since all these ideas are fluid, Satan can sometimes be depicted as an exalted angel expelled from heaven, linked with legends about demons and the evil impulse, and even related in Gnostic fashion to the material world, but these are deviations from the main tradition. In this context one should consider names like Sammael and Azazel.

D. The NT View of Satan. As regards names, we find *Belíar* in 2 Cor. 6:15, *Satanás* and *diábolos* in Revelation, and such terms as *ho ponēros*, *árchōn tou kósmou*

diakonéō outside the NT. A. *diakonéō* outside the NT. This word for service, as distinct from *douleúō* (to serve as a slave), *therapeúō* (to serve willingly), *latreúō* (to serve for wages), and *leitourgeúō* (to do public service), carries the basic nuance of personal service.

1. The concrete sense is basic: a. "to wait at table," b. "to care for," and c. (comprehensively) "to serve." For the Greeks service is undignified; we are born to rule, not to serve. Service acquires value only when it promotes individual development, or the development of the whole as service of the state (or ultimately as service of God). If this demands some renunciation, the idea of self-sacrificial service finds little place.

diakonéō [to serve], *diakonia* [service], *diákonos* [servant, deacon]

diangello → *angello*; *diagongyzo* → *gongyzo*; *diathēke* → *diathēmē*; *diavēō*, *diareisis* → *hairōmai*

→ *Satanas*

[W. FOERSTER, II, 75-81]

1 Tim. 3:6-7, although "calumniator" is also possible here. and Eph. 4:26-27. This is also suggested by the use of the article and the singular in meaning is "calumniator;" "Devil," however, is the more probable sense in Jn. 6:70 (1:20) can come within God's gracious operation. In 1 Tim. 3:11 and 2 Tim. 3:3 the blows of his angel (2 Cor. 12:7) and delivering up to Satan (1 Cor. 5:5; 1 Tim. destroyed. While Satan is given certain powers by God, and can prevent journeys but he will then be bound for the millennial period and after another brief interlude summon up antichrist and enjoy some temporary success (Rev. 13:2; 2 Th. 2:9-10), the church may thus resist with confidence (Eph. 6:10ff.). In the end-time Satan will away the seed that is sown (Mk. 4:15). But the battle has been won (1 Jn. 2:13), and Rom. 16:20; 1 Cor. 7:5; 1 Th. 2:18; Eph. 4:27, etc.). Satan especially desires to snatch without a struggle against Christ, as at the temptation (Mt. 4:1ff.), and at the end (Lk. 12:31; Lk. 10:18), so that he loses the right of accusation. This does not happen of God destroys the devil's kingdom, and Satan is cast from heaven (Rev. 12; Jn. accuser, the whole of this aeon is finally his. Nevertheless, with Christ the kingdom is death (Heb. 2:14). He is behind paganism and magic (Acts 13:10). If he is still the (Mk. 3:23ff.; Lk. 13:11, etc.). The demons are subject to him. His ultimate weapon God. A murderer (Jn. 8:44) and liar (1 Jn. 3:8), he uses various hurtful processes 13:10). Their works are works of the *diabolos* (1 Jn. 3:8). His aim is to separate from 3:27; Acts 26:18; Col. 1:13). They belong to him (Jn. 6:70; 8:44; 1 Jn. 3:8; Acts honor that belongs to God. The unredeemed are under his lordship (Mt. 6:13; Mk. to God Satan is prince or even god of this world (Lk. 4:6; 2 Cor. 4:4), claiming the between God and Satan and the presence of God's kingdom in Christ. In opposition sians and the Pastors. The two main features of the NT concept are the antithesis in John and Revelation, while Paul usually has *Satanas* but *diabolos* occurs in Ephes- *ophis*. *Satanas* is perhaps closer to Palestinian usage than *diabolos*; the two alternate *toutou, theos tou aionos toutou, archon tes exousias tou aëros*, as well as *drakon* and

2. In Judaism, service is not thought to be unworthy; hence a deeper understanding of it develops. The LXX does not use *diakonein*, but has *leitourgein*, *latreuein*, and even *douleuein*. Philo has *diakonein* for "to serve" with an echo of waiting at table. Josephus has it for "to wait at table," "to obey," and even "to render priestly service." The commandment to love one's neighbor offers a solid basis for sacrificial service, but in later Judaism tends to be weakened by the distinction between the righteous and the unrighteous and the construing of service as meritorious rather than sacrificial.

B. *diakonein* in the NT. By exalting service and relating it to love of God, Jesus both sets forth a completely different view from that of the Greeks and purifies the Jewish concept.

1. The sense "to wait at table" occurs in Lk. 17:8; Jn. 12:2. An astonishing reversal takes place when the returning master rewards his servants by waiting on them (Lk. 12:37). Jesus himself is similarly present as one who serves (Lk. 22:27). Hence when he asks who is greater, the one who sits at table or the one who serves, the obvious answer that the Greeks would give is wrong. Yet Jesus does not substitute an answer that is theoretically opposite. Instead he points to himself, for as the Son of Man who is also Lord of the kingdom, he institutes a new pattern of human relationships which extends even to waiting at table or washing the feet (Jn. 13:4ff.). In Acts 6:2 *diakonein* means "to supervise the meal," i.e., its whole provision, preparation, and organization. This *diakonein* as love in action is set in tension with the *diakonia tou logou* as the proclamation of love. Most likely what was involved was not just the distribution of portions to those in need but the arranging of common meals, and the radical issue might well have been that of table fellowship rather than wrangling about the better portions; if so, the appointment of the Hellenistic Seven takes on added significance. *diakonein* is also used for Martha's serving in Lk. 10:40 (cf. Jn. 12:2) and that of Peter's mother-in-law in Mt. 1:31. When the angels serve Jesus in Mk. 1:13; Mt. 4:11, they, too, are probably bringing him food after the period of fasting.

2. The wider sense "to serve" reflects the same transvaluation of values as the narrower meaning. Waiting at table may well be included in Lk. 8:3, but the term covers many activities in Mt. 25:42ff. Here service of others is service of Christ and involves personal commitment. Worldly rulers lord it over their subjects but the concern of the disciples is with God's kingdom, the way to which leads through suffering and death that has service as its point. Hence the only path of greatness for Christians is to become the servants and even the slaves of all (Mk. 9:35; 10:44). More than table service is now involved; all kinds of sacrificial activity on behalf of others, as exemplified by Christ's own self-offering, are required. Service of others is service of God, and it may entail service even to the point of death itself (Jn. 12:25-26).

3. The life of the community is thus a life of serving. Every *charisma* is given (1 Pet. 4:10) in stewardship, and the *charismata* comprise gifts of word and gifts of action, the latter especially being described as *diakonein*. Timothy, Erastus, Onesimus, and Onesiphorus (Acts 19:22; Phlm. 13; 2 Tim. 1:18) offer examples. The prophets rendered an advance service (1 Pet. 1:10ff.), and the apostles also do service (cf. 2 Cor. 3:3: "a letter *diakonētheisa* by us"). This service cannot be proud, self-righteous service; it is discharged only by God's power and to his glory.

4. A particular service of Paul's is the collection for Jerusalem (2 Cor. 8:19). Thus he uses *diakonōn* when he says that he goes to Jerusalem with help for the saints (Rom. 15:25). This is a single instance of the more general service of the saints which is commended in Heb. 6:10.

1. Sometimes *diakonos* is used for the bearer of a specific office (translated *diacomus*, not *minister*, in the Vulgate) (cf. Phil. 1:1; 1 Tim. 3:8, 12). In Phil. 1:1 deacons are mentioned along with bishops. It is unlikely that these are two terms for the same people, but we are not told what the offices involve. Deacons are also found alongside bishops in 1 Tim. 3, which tells us that they are to be blameless, temperate, with one wife, ruling their houses well, not double-tongued or avaricious, holding the faith with

B. The Deacon as a Church Official.

6. Pagan authorities are servants of God appointed to maintain order (Rom. 13:1ff.). 7. Paul calls himself a *diakonos* of the church (Col. 1:25) because of his divine commission. He and Apollos are servants of God and the church as they use their gifts to bring people to faith (1 Cor. 3:5).

Lord (Eph. 6:1). 5. By his ministry Timothy, too, is a servant of God (1 Th. 3:1ff.) or of Christ (1 Tim. 4:6). Epaphras is a fellow servant (Col. 1:7), and Tychicus a servant in the often uses *diakonos* in this connection (Rom. 1:1 etc.; Tit. 1:1). 4. As a *diakonos* of the gospel, the apostle is a servant of Christ (2 Cor. 11:23) or of God in a special way and with special cares and responsibilities (2 Cor. 6:3ff.). Paul

indwelling the believer who is found a sinner. 3. Figuratively "servant of a spiritual power" (2 Cor. 11:14-15; Eph. 3:6-7; Gal. 2:17). In Rom. 15:8 the point is that Christ is a servant of Israel. In Gal. 2:17 the idea might be "promoter" (by allowing table fellowship with Gentiles, Christ is extending the realm of lawbreakers), but "servant" is possible if the thought is that of Christ but as such must serve one another (Mk. 9:35; Mt. 20:26). 2. "Servant of a master" (Mt. 22:13). Christians are servants of Christ (Jn. 12:26).

1. "Waiter at a meal" (Jn. 2:5, 9).

A. General Uses of *diakonos*.

diakonos.

4. The collection is a *diakonia* (Rom. 15:31; 2 Cor. 8:1ff.; cf. Acts 11:29-30); it is no incidental matter, but a true act of Christian love.

3. A more specific sense is "the discharge of certain obligations," e.g., by the apostles (Rom. 11:13; 2 Cor. 4:1), evangelists (2 Tim. 4:5), or assistants such as Mark (2 Tim. 4:11). Activity in office is the point in Col. 4:17, though whether Archippus is a deacon or not is uncertain.

2. A wider meaning is "the discharge of a loving service." The *diakonia* of Stephenas is an example (1 Cor. 16:15). It is linked with works, faith, love, and patience in Rev. 2:19. All that edifies is covered in Eph. 4:11-12. There are various ministries (1 Cor. 12:28). *diakonia* comes between *propheteia* and *didaskalia* in Rom. 12:7, but preaching is itself *diakonia* in Acts 6:4, i.e., the offering of the gospel as the bread of life. Preachers, then, have a ministry of reconciliation (2 Cor. 5:18-19). The angels are a model (Heb. 1:14). If trying to live by the law is a ministry of death, faith in the gospel is a ministry of the Spirit or of righteousness (2 Cor. 3:7ff.).

1. In the NT this first means "waiting at table," "providing for physical sustenance," or "supervising meals" (Lk. 10:40; Acts 6:1).

diakonia.

5. In 1 Tim. 3:10, 13 *diakonein* has the official sense "to serve as a deacon."

a clear conscience. That their duties were those of administration and service may be deduced from the title, the qualities demanded, their relation to bishops, and the use of *diakonía* in the NT. That they took their origin from the Seven of Acts 6 is unlikely in view of the work of the Seven in evangelizing and preaching, but there may be an indirect connection. Two offices perhaps arose on the model of the *archisynágōgos* and *hypēretēs* in the synagogue, although these served only in worship, and direction of the synagogue was in the hands of the elders. The terms, unlike the parallel *presbyteros*, were taken from the Gentile world, being adapted from a mainly secular use to describe developing functions in the churches. In the secular world *diákonos* could be used to describe such varied people as messengers, stewards, bakers, assistant helmsmen, and even statesmen. The use in the LXX was also secular, as in Prov. 10:4. Josephus, however, calls himself a *diákonos* of God, and for Epictetus the Cynic is a servant of God. Cultic connections can also be seen on inscriptions, but usually with some reference to the serving of food. In the church this original sense persists, since providing food is a model of practical service and a common meal stands at the heart of worship. Like bishops, deacons emerge fully with the passing of the first apostles, prophets, and teachers (cf. 1 Clem. 42.1ff. and its use of Is. 60:17; also Did. 15.1; Hermas *Visions* 3.5.1). With the development of a single bishop, deacons become more subordinate to the bishop, and a threefold structure is worked out, with more explicit directions for the work of deacons, and in Rome, e.g., the allocation of seven districts to the seven deacons.

2. An order of deaconesses also arises. Phoebe is a *diákonos* in Rom. 16:1; the reference is probably to an office, although some see more general service. In 1 Tim. 3:11 we may have either deaconesses or the wives of deacons. Later an order has in fact developed in which widows play a special part, and in some places virgins. This order was never strong in the west, and decayed in the Middle Ages.

[H. W. BEYER, II, 81-93]

diakrínō, diákrisis → *krínō; diallássō* → *allássō*

dialégomai [to converse], *dialogízomai* [to ponder, discuss], *dialogismós* [discussion, doubt]

dialégomai. From the basic sense "to converse," we go to a. "to negotiate," b. "to address," c. "to speak." The LXX uses the word for a. "to speak" (Is. 63:1), and b. "to treat with" (Ex. 6:27) or even "contend with" (Judg. 8:1). In Josephus *dialégomai* means a. "to discuss," b. "to make a statement," and c. "to treat of something." In Philo it refers either to conversation or to divine or human speech. Discussion is not at issue in the NT, where 1. Heb. 12:25 has in view God's address, 2. Acts 17:2; 18:4, 19 the public lectures Paul gave, and 3. Mt. 9:34 and Jude 9 disputing—in the former case that of the disciples among themselves, in the latter the dispute between Michael and the devil about the body of Moses.

dialogizomai.

A. *dialogízomai* in the Greek and Hellenistic World. The following are the main senses: 1. "to balance accounts," 2. "to ponder," and 3. "to discuss" (sometimes technically for "to hold a convention" for administrative or judicial purposes).

whom the Jews of the dispersion reside).
 1. The NT has the customary use in Jn. 7:35, when it is asked whether Jesus will go to the dispersion and teach the Greeks (either Hellenistic Jews or Greeks among whom the Jews of the dispersion reside).

B. *diapora* in the NT.

4. Philo in his one use of the term seems to be psychologizing the actual situation (as he does Abraham's migration from Ur); he divests the idea of eschatological significance and understands it in an ethical sense.

3. The milder Greek term probably developed because passage of time softened the harsh experience, voluntary emigration took place, and the final benefits mitigated the idea of divine judgment (Is. 35:8; Jer. 23:24). Jews are recorded in some 150 places outside Palestine, are enabled to gain new adherents, and thus regain a sense of pride. Only with the loss of a national center after A.D. 70 does the wound of expatriation become more severe again in spite of the attempts of Josephus to gloss over its significance.

2. The LXX uses the term for the dispersion of Israel among the Gentiles (Dt. 30:4; Neh. 1:9), or for the people as thus dispersed. There is no technical Hebrew term corresponding to the technical use of the Greek *diapora*; such varied expressions occur as leading away, deportation, and exile.

1. Outside the biblical sphere the only use seems to be for the dispersion that we are to leave behind in a movement toward divine harmony.

A. *diapora* outside the NT.

diapora [dispersion]

diamartyromai → *martyrēō*; *dianōēma*, *dianoia* → *noēō*

[G. SCHRENK, II, 93-98]

4. "Bad decisions" rather than deliberations or thoughts fits best in Jms. 2:4.
 3. "Discussion" or "argument" is probably the sense in Lk. 9:46.
 probably questioning rather than contention).
 turning doubts; Rom. 14:1: worrying about trifles; Phil. 2:14: murmuring; 1 Tim. 2:8:
 2. Sometimes the term denotes "anxious reflection" or "doubt" (Lk. 24:38: tor-
 NT conviction that our sinful nature extends to our thinking and our very heart.
 9:47; Rom. 1:21). In view of the more flexible LXX use, we see here how deep is the
 1. "Evil thoughts" is the predominant sense in the NT (Lk. 2:35; Mk. 7:21; Lk.

B. *dialogismos* in the NT.

3. "discussion," 4. "convention," and 5. "judicial inquiry."
 1. "reckoning," 2. "deliberation," with the nuances "thought" and "plan,"
 A. *dialogismos* in the Greek and Hellenistic World. The meanings are

***dialogismos*.**

5:21; in v. 22 Jesus traces back the external utterance to the internal source.
 20:14). The absence of *en tais kardiais* shows that this is the probable sense in Lk.
 2. The second meaning is "to converse, discuss" (e.g., Mk. 8:16; 11:31; Lk.
 makes this clear in Mk. 2:6; Lk. 3:15) it is unnecessary in Lk. 1:29; 12:17.
 1. The first meaning is "to ponder" (Mark and Luke). The addition *en tais kardiais*

B. *dialogizomai* in the NT.

2. In Jms. 1:1 and 1 Pet. 1:1 a question arises whether the authors have in mind Christian Jews, in which case the sense is literal, or Gentile Christians, or Christians in general, in which case it is probably figurative. In Jms. 1:1 the "twelve tribes" are most likely Christians, who are now the people of God with the heavenly Jerusalem as their true home, so that at present they, too, are dispersed among the nations. If this is the reference, the recipients are simply Christians, both Jews and Gentiles. In 1 Pet. 1:1 the nature of the genitive (without article) causes some difficulty; it may be partitive if Jewish Christians are being singled out, or exegetical or qualitative if the reference is to all Christians. In any case, the deeper meaning is probably theological, as in Jms. 1:1. "Exiles" and "dispersion" are not tautological; the one word looks to the land in which the recipients are strangers, the other to the land which is their true home. [K. L. SCHMIDT, II, 98-104]

diastolē → *stéllomai*; *diastréphō* → *stréphō*; *diatagē*, *diatássō* → *tássō*

diatíthēmi [to control, arrange], *diathékē* [testament, covenant]

diatíthēmi. This word has such varied meanings as "to distribute," "to establish," "to dispose," "to handle," "to put up for sale," "to expound," "to lecture." The only senses that are important in relation to the NT are a. "to control by free choice," b. "to make a testamentary disposition," and c. "to make an arrangement." The LXX mainly has sense c. but with a clear suggestion of disposing (cf. Gen. 9:17).

1. In the NT we find "to determine," "appoint" in the eschatological promise of Lk. 22:29. No idea of making a will is present. As the Father by free resolve has ordained a kingdom for Jesus, so by a similar free resolve he has ordained that the disciples should reign with him. Elsewhere the term is used with *diathékē* (Acts 3:25; Heb. 8:10) to denote God's sovereign disposition in salvation history.

2. In Heb. 9:16-17 *ho diathémenos* means "the testator." [J. BEHM, II, 104-06]

diathékē.

A. The OT Term *b'rît*.

1. *Equivalents to the LXX diathékē*. The LXX mostly uses *diathékē* (270 times) for Heb. *b'rît* and only occasionally for other words; normally where there is the implication of a legal relationship (cf. "testimony" in Ex. 27:21, or "law" in Josh. 4:16).

2. *Etymology and Terminology of b'rît*. Attempts to establish the etymology have been unsuccessful. A connection has been seen with *bārâ*, "to eat bread with," but in actual usage no connection with meals can be established. Nor is there much support for a basis in a similar dubiously attested root meaning "to perceive" or "to determine" (1 Sam. 17:8). The Akkadian *birûu* ("bond") calls for consideration but has no sure backing. Nor does the usage offer much help. "Cutting" suggests a sacrifice. The covenant may be "with" or "between." Terms such as "to be in," "to break," "to transgress" are common but are too colorless to bring out the local sense, and "to establish," "to keep," and "to maintain" show merely that we have something fixed and valid.

3. *The Concept of the Covenant in the OT*. Two main groups of statements call for discussion, those in which the covenant is between God and humans, and those in which it is between humans. There are also some figurative instances. In view of the two types of covenant, it is tempting to see a distinction between religious and secular

covenants, but since the former follow the same legal pattern as the latter, and the latter have sacred assurances, it is better to seek the distinction in the purpose and the resultant nature of the covenants. When humans alone are concerned, the covenant is legally determined; when God is a participant, the legal notion is used to clarify a theological situation. We thus have a legal covenant on the one hand and a theological covenant on the other (although also with a legal aspect). The point of the theological covenant, however, is not merely to bring legal order into religion; to the extent that it does this, it still expresses a genuine insight of faith. Analysis of the covenant leads us to the living basis of OT religion, since it raises the question of our standing with God. The covenant alone, of course, does not answer this question, nor should we use it as a kind of common denominator of Israel's history. Yet it is a distinctive concept, much used by those who, like Ezekiel, have legal interests, less so by the preexilic prophets. Its prominence is due to its simplicity as a concept which crystallizes decisive historical experiences and preserves the truth in them.

4. *The Covenant as a Legal Institution.* As regards human covenants, the example of David and Jonathan is instructive. When Jonathan covenanted "with" David, he placed under legal guarantee a spontaneous love which seemed to demand self-commitment for its definitive confirmation. The legal concept thus supports the deep friendship. While simply giving recognition and confirmation to it, it also makes it a legal fellowship with sacred guarantees. It is thus contracted in the presence of Yahweh and with the taking of a mutual oath. Personal exchange precedes it (1 Sam. 18:4), so that David becomes as Jonathan himself. In many instances, of course, the element of affection is less strong and hence the legal aspect is the more prominent. Thus Laban proposes a covenant with Jacob because of the mutual lack of trust (Gen. 31:44ff.). A cairn is built to record the event. An appeal is also made to God as witness or judge. An oath is taken, and relatives are invited to a sacrificial meal. The following points are important: a. the use of the word "to cut"; b. the divine attestation; c. details of the agreement; d. the oath; e. the sacrifice; and f. the sharing of a common meal. There might be variations in individual cases, but solemn agreements would always follow a similar pattern. The social significance of the covenant is high, since it was in virtue of it that the tribes came together and the monarchy was established. Blood relationship is the first bond, but this is extended by the legal fellowship embodied in the written covenant. Where blood relationship is plain, the legal bond exists already; where it is less plain or absent, an analogous legal relationship is set up by the covenant, which makes the participants brothers and sisters with a totality no less valid than that of blood relationship. Hence no firmer guarantee of peace, security, and loyalty can be established, especially since regard for the covenant is also a religious duty (cf. Am. 1:9). The significance of blood in the ritual may be connected with kinship (cf. Ex. 24:8; Zech. 9:11). The ritual of Gen. 15:8ff. seems to support this. Here Yahweh himself makes covenant with Abraham to allay the latter's insecurity, but the procedure is similar to that which was probably followed in a human covenant (cf. Jer. 34:18b, where the judgment for falsity to the covenant corresponds to the cutting up of the calf in the ceremony). Whether or not sacrifice is involved here may be debated, but in time the ritual is less important; the covenant itself becomes the true heart of the matter as relations become more complex. The covenant with Assyria in Hos. 12:1 represents an international extension which weakens the original significance, since different divine authorities are appealed to and the responsibility of the participants is consequently diminished. The emergence of the covenantal aspect brings to light the fact that usually the participants are not equals; the granting or

guaranteeing of security plays an important part, and this means that there is often an initiative on the one side whereby an imposition of will takes place. This is especially important when we come to the theological covenant.

5. *The Theological Covenant.* This arises when God is one of the participants and not merely a guarantor. Parallels to the OT exist wherever a family relationship with the deity is discerned (cf. a phrase like "Baal of the covenant" in Judg. 8:33, and also the national or social compacts between kings and gods), but nowhere except in the OT does this ordering of the relation between God and his people become a comprehensive system with ultimately universal implications. The concept arises early, for the confederation that was liberated from Egypt seems to have derived its strength from the idea of a theological covenant with Yahweh with its fixed promises and obligations. Such an idea presupposes an actual event whereby God elected Israel, and Israel in turn elected God (cf. Ex. 24:8; 34:10; Josh. 24). If in Josh. 24 it is Joshua rather than God who takes the initiative, he does so only because God is already the God of Israel who brought Abraham out of Ur, freed the tribes from Egypt, and gave them the promised land. Israel is thus bound to acknowledge Yahweh. When it does so, a covenant is made "with" the people, the terms are written in a book, and a stone is erected in witness. Since God is *king*, this covenant has all the poetry of kingship, the theocracy is legally recognized, and yet at the same time, since it is *God* who is king, the divine initiative and legal obligation have an added force. The transcendent events attending the conclusion of the covenant at Sinai express the added solemnity even though the meal that is held in the divine presence preserves the thought that close fellowship with God is instituted and confirmed. The narrative in Ex. 24 admirably expresses the fact that something new is introduced which runs quite contrary to ordinary religious experience. The basic thought is that God is willing to act to give his people shalom. God gives Israel the assurance that he will be her God if she walks in his ways, and Israel declares that she will be his people, and keep his laws, on the understanding that he will set her high above all nations (Dt. 26:17-18). If a pedagogic element seems to be present here, which almost assumes the parity of the partners, we also find a healthy stress on the knowledge of God that accepts his will and sees that its aim is fellowship, so that God's dealings are not incalculable, and the impulse to approach God is freed from paralysis and referred to the norm of the command. What is echoed here is the experience of Judg. 6:24: The Lord is shalom. This is presupposed even when Hosea transfers the concept to the more emotional sphere of marriage, when Amos questions the privileges of a disobedient Israel, and when Jeremiah (30-31), seeing the danger of clinging to God purely on the ground of legal obligation, looks forward to the new covenant in which the law is written on the heart and its observance is thus self-evident. [G. QUELL, II, 106-24]

B. The Greek Term *diathēkē*.

1. This word is used in classical and Hellenistic Greek for "order," "institution."
2. It is also a technical term in law for "last will and testament"; in the Hellenistic period the testator has full powers and his orders are binding.
3. Aristophanes uses the term once for "agreement" or "treaty."
4. Dubiously attested is "ordinance" or "disposition," but there are hints that this was a common sense before it narrowed down to "last will and testament."

C. The Transition from *b'rît* to *diathēkē* in the LXX and Jewish Literature.

1. In using *diathēkē* for *b'rît* the LXX has a covenant or legal compact in view. It seldom uses the real Greek word for "treaty," i.e., *synthēkē*. When God is the author

Obviously the comparison cannot be pressed, and it certainly does not fix the meaning of a *diathēke*, a treaty relationship is at issue, but the link with such words as *nomos*, *entolai*, and *krinetai* shows that an "ordinance" is often what is really meant. Even when a treaty relationship is suggested, God's disposing is the dominant factor. This is due in part to the meaning of the Greek word, but also to the fact that the translators see that the Hebrew term itself goes beyond the idea of a contract and conveys the idea of a binding expression of the divine will. To be sure, *diathēke* brings out this element more strongly, so that the new covenant of Jer. 31:31ff. can be conceived of only as a divine gift of grace, a declaration of God's saving will in relation to which Israel can be only a recipient. We thus have a significant development of the Hebrew term even though its essential content is preserved.

2. The apocrypha and pseudepigrapha present a similar picture, relating *diathēke* to the law, using *synthēke* for "treaty," constituting the holy covenant as God's revealed will, and finding its content in the promised salvation. Thus a combination of legalism and eschatological hope marks the use of *b'rit* in the Damascus Document.

3. Philo uses *synthēke* for "treaty" and reserves *diathēke* for the divine "disposing." In his allegorizing he imports the Greek sense of "last will and testament," but he realizes that this is not the true sense in the LXX, and the LXX concept of God's gracious will (revealed in history) shines through the enveloping imagery.

4. Rabbinic Judaism maintains the legal side, considers the many covenants, relates the covenant to circumcision, reflects on the blood of the covenant, and in connection with Jer. 31:31ff. stresses the writing of the law on the heart.

D. The NT term *diathēke*.

1. *diathēke* in Paul. Of the 33 NT instances nine are in Paul. (Seventeen of the others are in Hebrews, four in the Synoptics, two in Acts, and one in Revelation.) In Gal. 3:15ff. the legal language shows that Paul is borrowing an illustration from Hellenistic law; as a valid will cannot be contested or altered, so God's original "testament" cannot be changed by the law. The point is not that God's *diathēke* is like a human will, simply that it has the same inviolability. In Rom. 11:27 God's saving disposition in history is obviously the meaning. The covenants of Rom. 9:4 are the declarations of God's will in the OT with their promises and commands. In Eph. 2:12, again, the covenants are covenants of promise. In 2 Cor. 3:6 the new covenant of which Paul is a minister is related to the gospel and marked by the Spirit, so that we are reminded of Jer. 31:31ff. The old covenant, too, is God's. Hence it has its own glory and has been transcended only because its provisional conditions cannot be met. The same comparison occurs in the typology of Gal. 4:24ff.: the slave Hagar represents the Sinai covenant which reduces to bondage, the free Sarah the heavenly covenant which grants liberation. Both are orders in the divine history; they are distinguished only by the different conditions prevailing in them. In Paul, then, the covenant is understood strongly in terms of divine operation and unconditional validity. The one divine will governs salvation history and climaxes in Christ who is both the *telos nomou* (Rom. 10:4) and the fulfillment of every promise (2 Cor. 1:20).

2. *diathēke* in Hebrews. In Hebrews the situation is much the same as in Paul. With other legal terms, *diathēke* is used by way of illustration in the popular sense of "last will and testament" in 9:16-17. Yet even here the new covenant of which Christ is a mediator bears the distinctive OT sense, for it involves redemption from the sins committed under the first covenant. The idea of a will is introduced only as a comparison to show why the death of Christ is necessary for the fulfillment of the covenant. Obviously the comparison cannot be pressed, and it certainly does not fix the meaning

of *diathékē* elsewhere, e.g., in 8:8ff.; 9:15; 12:24. The central concept in Hebrews is that of the new covenant. This replaces the old covenant which was given at Sinai (9:20), was linked to the cultus (9:14), and involved transgressions (9:15). It carries the gifts of salvation whose guarantor is Christ. His blood, then, is the blood of the covenant (10:29; cf. Ex. 24:6). By his heavenly priesthood he fulfils the first and imperfect covenant. The two declarations of God's saving will, in their relationship and distinction, are typologically construed.

3. *diathékē* in the Synoptists. Only Luke (including Acts) uses *diathékē* to any extent. In Lk. 1:72 the context shows that the reference, as in the OT, is to the declaration of God's will in promise, salvation, and self-commitment. The age of salvation means mercy in remembrance of the *diathékē*, and thus testifies to God's rule over time and history. The use in Acts 3:25 is similar; God's saving will is a reality in Jesus. Acts 7:8 bears a reference to circumcision (Gen. 17:10). In Mk. 14:24 (cf. Mt. 26:28; Lk. 22:20; 1 Cor. 11:25) Jesus calls the wine at the Lord's Supper the blood of the *diathékē*, or the new *diathékē* in his blood. The point is that the blood, or death, of Jesus establishes the new *diathékē* and the wine represents it. The saying is based on Jer. 31:31ff. (and possibly Is. 42:6; 49:8). There is no idea of a last will and testament. Jesus by his death effects God's saving will. The new covenant is correlative to the kingdom. As the kingdom expresses God's lordship, the covenant expresses the saving will of God that constitutes its goal and insures its validity. In both form and content, then, the NT use of *diathékē* follows the OT use except that we now pass from prophecy to fulfilment. The *diathékē* is God's disposing, the mighty declaration of his will in history, by which he orders the relation between himself and us according to his saving purpose, and which carries with it the authority of the divine ordering.

[J. BEHM, II, 124-34]

diaphērō → *phērō*; *diaphtheirō*, *diaphthorá* → *phtheirō*

didáskō [to teach], *didáskalos* [teacher], *nomodidáskalos* [teacher of the law], *kalodidáskalos* [teacher of what is good], *pseudodidáskalos* [false teacher], *didaskalía* [teaching], *heterodidáskaléō* [to teach strange doctrine], *didachē* [teaching], *didaktós* [taught], *didaktikós* [able to teach]

didáskō.

A. *didáskō* outside the NT.

1. Common from Homer, this word denotes teaching and learning in the wide sense of imparting theoretical and practical knowledge with the highest possible development of the pupil as the goal. There is little religious use, and the term has a strong intellectual and authoritative bearing. Thus it can also mean "to demonstrate." When used in connection with choral training, it comes almost to have the sense "to perform."

2. It occurs some 100 times in the LXX (mostly for the root *lmd*). While various kinds of instruction can be meant (cf. 2 Sam. 22:35; Dt. 31:19), God's will is the special object, with a volitional as well as an intellectual reference. God himself, the head of a house, or the righteous may do the teaching. As distinct from secular usage, where the aim is to develop talents, the OT relates teaching to the totality of the person.

3. In later Judaism teaching signifies instruction in the law for the right ordering of the relation to God and neighbor. The secular use may still be found (e.g., teaching a trade), but to give teaching in the law, or even to give a scholarly exegetical opinion, is the predominant sense.
- B. *didaskō* in the NT.** Of some 95 instances, almost two thirds are in the Gospels and Acts (and only ten in Paul). The unambiguous meaning is "to teach."
1. *The didaskēn of Jesus according to the Synoptists.*
 - a. *didaskēn* is one of the main functions of Jesus (Mt. 4:23; 9:35; 11:1). He teaches in the synagogues (Mt. 9:35) and the temple (Mk. 12:35) as well as outside.
 - b. The form of his teaching is that of a typical teacher of the age. At Nazareth he reads Scripture, seats himself, and expounds the passage (Lk. 4:16ff.). He also sits to teach in Mt. 5:1ff.; Mk. 9:35; Lk. 5:3.
 - c. The material of Jesus is also traditional. He starts from Scripture in Lk. 4:16ff.; Mt. 5:21ff. Yet he does not stop at the law and opposes casuistic exposition. He aims to order all life in relation to God and neighbor (Mt. 22:37ff.), appeals to the will, and calls for decision for or against God. Like the rabbis, he finds a revelation of God's will in Scripture (cf. Mt. 5:17-18). The main difference lies in his own self-awareness as the Son. It is in virtue of his person that his teaching causes astonishment (Mk. 1:22; Mt. 7:28-29). Thus, while he will not absolutize the law, he follows its true line of teaching by claiming the whole person with a view to education and reformation. In this sense he is the end of the law (Rom. 10:4), and the Gospels can refer to teaching in the absolute when they speak of the teaching ministry of Jesus. While this is the common rabbinic use, it would sound odd to Greek ears. Yet even Luke has it, for the connection with Jesus himself gives his teaching an absolute sense.
 - d. A novel feature in the Gospels is the absence of the intellectual emphasis which is common everywhere else among Greek writers (classical, postclassical, Hellenistic, and even Jewish Hellenistic), and which develops in rabbinic exegesis in an effort to check the disintegrating force of Hellenism, so that in some circles studying the law can be ranked higher than doing it. In this respect Jesus with his total claim represents what is perhaps a truer fulfillment of the OT concept.
 2. *didaskēn in the Johannine Writings.*
 - a. Many of the passages here follow the same pattern of use as in the Synoptic Gospels. There are, however, some distinctive verses. In Jn. 9:34 the idea that the man born blind might teach them is indignantly rejected by the opponents of Jesus. In Rev. 2:14, 20 the reference is to the teaching of Balaam and Jezebel. Other verses, which need separate treatment, deal with the teaching of God and the Spirit.
 - b. In Jn. 8:28; 14:26; 1 Jn. 2:27 the use of *didaskēn* suggests the presence of direct inspiration or revelation. No Hellenistic models have been found for this; it is best to understand it in the light of the teaching of Jesus. Thus the idea in Jn. 8:28 is that of the unity of will of the Father and the Son. In 14:26 the disciples are given a share in this as they continue the ministry of Jesus. In 1 Jn. 2:27 this teaching by anointing (the Spirit) offers a safeguard against false teachers who also raise total claims. If the meaning in these verses verges on "to reveal," it is because the subject of teaching is Jesus himself. Similarly in Lk. 11:1 *didaskēn* expresses the thought of a readiness for total subjection to the direction of Jesus and is thus parallel to the confession in Mt. 16:13ff. and Jn. 6:60ff.

3. *The didáskein of Early Christianity.*

a. Even during the life of Jesus, the disciples, too, begin to teach (Mk. 6:30). It becomes part of their commission in Mt. 28:20 as a presupposition of either *baptízein* or *mathēteúein* and with Jesus' own *didachē* as its content. In Acts 4 the apostles teach in the name of Jesus (v. 18), proclaiming resurrection (v. 2). If this involves OT interpretation, it culminates in a call to repentance. In outward form, they, too, follow Jewish practice (cf. Acts 5:25). Exegesis and exhortation form the main body of teaching, even at times to the point of instruction in the law (Rom. 2:21; Acts 15:1). In this respect a new beginning has to be made in view of the fulfilment of the law in Jesus (Heb. 5:12).

b. Christian teaching, then, aims primarily to show from Scripture that Jesus is the promised Messiah. In this sense it is "teaching about the Lord Jesus Christ" (Acts 8:31). The combination with *kērýssein* here gives a comprehensive picture of the apostles' work. They impart facts, but in such a way that one must either accept them or reject Scripture. Opponents, of course, saw here a teaching contrary to Moses and the law (Acts 21:21, 28). The word of God that Paul taught in Acts 18:11 probably has the same sense, not of the general message of salvation, but of the message of salvation on the basis and in the light of OT Scripture.

c. If Paul uses the term *didáskein* infrequently, this is probably because he worked in circles where the OT was less known. For him, therefore, teaching is the instruction that is given to churches at their founding (2 Th. 2:15; Col. 2:7; Eph. 4:21) so as to strengthen them against Jewish attacks. In Rom. 12:7 the setting is edification and thus the reference is probably to those who give directions for Christian life. In Col. 1:28; 3:16 *didáskein* occurs with *nouthetein* in a pastoral and ethical connection. It is used similarly in 1 Tim. 4:11; 6:2; 2 Tim. 2:2; Tit. 1:11 except that now there are official teachers. Tit. 1:11 shows that the link with Scripture is still intact. If Paul does not seem to make the OT a book of ethical instruction, he obviously uses it in his own teaching (cf. Rom. 3:31). But he seeks to base his *didáskein* primarily on that of Jesus (cf. Gal. 5:14), on his love and self-sacrifice even to the death of the cross (Phil. 2:1ff.). In this way he prevents disruption through the interposition of particular teachers (cf. Mt. 23:8).

didáskalos (→ *rhabbí*).

A. The Usage and Character of *didáskalos* among the Greeks.

1. *The Usage.* This word is attested from the Homeric hymns, the feminine also occurring. It means "instructor" as a. "schoolmaster" or b. "chorus master." Since dramatists often acted as players and directors, it also came to have the sense of "poet."

2. *The Character of the Word.* The rational and technical element is strong from the outset. The teaching of skills and development of aptitudes is especially included. The word is apposite wherever systematic instruction is given. Thus Philo can apply it to a priest giving instructions about leprosy, and for him God, too, is the teacher of the wise, with a strongly intellectualistic bias.

3. *The Consequences of the Character of the Word for the Use of didáskalos.* The character of the word enables us to see why Socrates rejects the term, Epictetus adopts it, and the LXX for the most part avoids it.

a. Socrates in Plato *Apologia* 33ab will not be called a *didáskalos* because he does not want his statements to be made into a binding system. He does not disparage the

intellectual, but aims to carry the person beyond this to moral action. He also seeks to do this for everyone, and thus resists the formation of schools.

b. In contrast Epictetus is proud to be called a *didaskalos*, for as the teacher of a system he is helping to bring his followers to perfection (*Dissertationes* 1.9.12).

c. The LXX has *didaskalos* only in Esth. 6:1 and 2 Macc. 1:10. In Esther the use is the regular Greek one, but in Maccabees Aristobolus is called *didaskalos* as an expositor of the law, so that the word has a special meaning (parallel to *didaskon*) as one who gives direction in the way of God. The general use for paid or official teachers worked against its more widespread adoption in this sense.

B. *didaskalos* in the NT.

1. The Usage.

a. The term occurs 58 times in the NT. 48 instances are in the Gospels, 41 refer to Jesus (29 in direct-address), one to the Baptist, one to Nicodemus, one to the teachers among whom the boy Jesus sat (two to the teacher in relation to the disciple. Elsewhere there are references to *didaskaloi* as a group in the churches (Acts 13:1; 1 Cor. 12:28-29; Eph. 4:11). The author calls himself a *didaskalos* in 1 Tim. 2:7; 2 Tim. 1:11. In Rom. 2:20; 2 Tim. 4:3; Heb. 5:12 the context gives us the sense.

b. The usage shows that when Jesus is addressed as *didaskalos*, the term, unlike *kyrios*, does not denote any special respect. The relation between teacher and disciple as set forth in Mt. 10:24-25 is in accord with the usual rabbinic pattern. The teacher here is one who expounds the divine will as laid down in Scripture. When the term is applied to others such as the Baptist or Nicodemus, it consistently means a person who indicates the way of God from the law.

2. *Jesus as didaskalos.*

a. The addressing of Jesus as *didaskalos* shows that outwardly he fits the picture of a rabbinic teacher. He teaches as the latter does, and has a similar band of students around him. The parallel use of *rhabbi* in Jn. 1:38; Mt. 26:25; Jn. 3:2 helps to confirm this. So does the performance by the disciples of many of the duties of disciples, e.g., rowing the boat (Mk. 4:35ff.), handing out food (Mk. 5:37ff.), procuring the donkey (Mk. 11:1ff.), and preparing the Passover (Mt. 26:17ff.). Others, too, honor Jesus as a teacher, e.g., Peter's mother-in-law (Mt. 8:15), Martha (Lk. 10:40), and the ministering women (Lk. 8:3).

b. Jesus, then, does not arouse hostility by his manner or by what he teaches, for even scribal circles recognize that he teaches God's way in truth (Mt. 22:16). To be sure, he has not received official instruction, but he might still have founded a school, debated his opinions, and been widely tolerated. He does not do this, and consequently stirs up violent opposition, because he raises an absolute claim, and does this, not just as a prophet, but in his own name, associating himself directly with God as the responsible bearer of his will who is one with him. He offers himself both as the one who fulfils the law and as the way to its fulfilment (Mt. 5:17, 20).

c. The person of Jesus gives *didaskalos* a new weight. It stamps him as the new Moses who gives the law a universal sweep. This explains why he can simply be called *ho didaskalos* (Mt. 26:18), and why the term is not appropriated by the disciple. Acceptance of the rule of Mt. 23:8 is not just a formality. It is a recognition that salvation is only in Jesus, that he is the absolute *didaskalos*, and that Moses finds himself fulfilled in him (Jn. 5:45-46). If the term plays little part in primitive Christian proclamation, it is because an event (the crucifixion and resurrection) is the central thing rather than a body of teachings.

3. The *didaskaloi* of the Early Christian Community.

a. The references to Christian *didaskaloi* in Acts and the epistles are in keeping with Jewish and early Christian usage. Thus in Jms. 3:1, especially if the letter is early or derives from rabbinic Judaism, the meaning is the expositor of the law who makes a right fulfilment possible.

b. In 1 Cor. 12:28-29, Eph. 4:1, and Acts 13:1 *didaskaloi* are mentioned after or with (apostles and) prophets. Again they are expositors who edify by their clearer understanding. The order is material, not hierarchical. The apostles are giving way to pastors and the evangelists to teachers. Similarly in 1 Tim. 2:7; 2 Tim. 1:11 the work of teaching constitutes a part of Paul's apostleship which the teachers will continue.

c. A change takes place in the early church when in Alexandria, e.g., a new intellectualization takes place with the invasion of Greek wisdom and the teacher is the one who represents an intellectual Christianity and gives instruction in it.

nomodidaskalos (→ *nomikós*). This word, not found in secular Greek, the LXX, Josephus, or Philo, occurs three times in the NT. The scribes are "teachers of the law" in Lk. 5:17; so is Gamaliel in Acts 5:34; the term is then used ironically in 1 Tim. 1:7 for legalists who do not know what the law is all about and hence are not really called to teach it.

kalodidaskalos. Not attested outside the NT, this term occurs only in Tit. 2:3; the older women are to be "teachers of what is good," especially to younger women.

pseudodidaskalos. Not found prior to the NT, this occurs only in 2 Pet. 2:1, with *pseudoprophētai*. The "pseudo-" suggests that both their claim and their teaching are false, as is shown by their rejection of Christ's dominion over their lives.

didaskalia.

A. *didaskalia* outside the NT.

1. The word is common for "teaching," "teaching activity," "rehearsing," and even "drama"; it has a strongly intellectual character.

2. Philo often has the term for objective teaching.

3. In three instances (~~Prov. 2:17~~, ~~Sir. 24:33~~, ~~39:8~~) the LXX uses the word for divine instruction; once in the plural (~~Is. 29:13~~) it denotes human teachings that have no claim to absoluteness. (~~In Prov. 2:17 the LXX misreads the Hebrew.~~)

B. *didaskalia* in the NT.

1. The plural occurs in Mt. 15:9; Mk. 7:7 when Jesus quotes ~~Is. 29:13~~ against the Pharisees and scribes. Col. 2:22 and 1 Tim. 4:1 also use the plural for other than divine teachings (i.e., human or demonic).

2. The singular occurs when God's revealed will lies behind the teaching. Thus "teaching" (the activity) serves the community in Rom. 12:7. Scripture was written for our "instruction," according to Rom. 15:4. The point in Eph. 4:14 is that we must be on guard against every variable wind which claims to be teaching, and hence to be God's will. Doctrine here is not the individual error as such.

3. *didaskalia* is common in the Pastorals (15 of the 21 NT instances). The relation to God's historical revelation (attested in Scripture and fulfilled in Christ) is plain in 1 Tim. 4:13; 2 Tim. 3:16 (possibly Tit. 2:10). "Sound doctrine" in 1 Tim. 1:10 etc. also means the teaching that relates to God's saving acts and thus leads to salvation.

didomi. Since love is depicted as a gift in the NT, *didomi* is a common term, especially in John. Jesus is what he is by God's gift. God gives him his works (5:36), disciples (6:37), name (17:11), all things (3:35). Jesus himself gives his life (Mk. 10:45), himself (Gal. 1:4), his body (Lk. 22:19).

doron, doremai, dorema, dorea. Philo regards this group as more lofty than *doma, dosis*, but while the latter are rare in the NT, the distinction is fluid; cf. *doma* for the divine gift in Eph. 4:8. *doron* is used for human gifts (Mt. 2:11), sacrifices

didomi [to give], *doron* [gift], *doremai* [to give], *dorema* [gift], *dorea* [gift], *dorean* [in vain], *apodidomi* [to give back], *antapodidomi* [to repay], *antapodosis* [retribution], *antapodoma* [repayment], *paradidomi* [to hand over], *paradosis* [tradition]

didaktikos. Outside the NT, this term occurs only in Philo with reference to the learning of Abraham. In 1 Tim. 3:2; 2 Tim. 2:24 it is one of the requirements in a bishop. At a time when false teachers are arising, they must be "able to teach."

shows that Paul relates his distinctiveness to the source of his teaching. It is used in the absolute in Jn. 6:45 (quoting vs. 54-13): "taught by God." In 1 Cor. 2:13 the repeated *didaktos* (not taught by human wisdom but taught by the Spirit)

didaktos. This word has three senses: a. "taught," b. "learned," and c. "teachable."

the Christian sense of mission in its teaching ministry. is on God's teaching through Jesus and the apostles, with a consequent enhancing of issued. The post-apostolic fathers build on this sense, but in the main the NT stress formulated doctrine, and in 13:4 (plural) specific errors against which a warning is and Jezebel in 2:14, 15, 24. In Heb. 6:2, however, *didache* means an established and pattern, as does Revelation when speaking of the *didache* of Balaam, the Nicolaitans, church in Rom. 6:17; 16:17, and of Paul in 1 Cor. 14:6. 2 Jn. 9-10 follows the same is at issue in Mt. 16:12, of the apostles in Acts 5:28, of those who taught the Roman in Jn. 7:16-17. The same applies when the *didache* of the Pharisees and Sadducees etc., i.e., his proclaiming God's will in both form and content. This is also the meaning is in the title of Ps. 60: In the NT it refers to the whole *didaskhein* of Jesus in Mt. 7:28

didache. This word means "teaching," "instruction" as a fact. Its only LXX use

on the law (v. 7). teaching, making peripheral matters the main issue (1:4ff.) and with a Judaizing stress

heterodidaskaleo. This word, which implies a *heterodidaskalos* (cf. Gal. 1:9), oc-

come down from the apostles. The kerygma thus tends to ossify into dogma.

4. In the early church the word comes to mean the "sum of teaching" which has *didaskalia* which he is commissioned to proclaim and from which he cannot be separated. where the readers tend to reject the *didaskalos* for false teachers and thus to reject the NT, since the *didaskalos* has no *didaskalia* of his own. But it fits well in the Pastorals, and practical effect. In general *didaskalia* is not a suitable word in Judaism and the "Good doctrine" in 1 Tim. 4:6 has the same sense but with a greater stress on content

(Mt. 5:33), money gifts (Lk. 21:1), and God's gifts (Eph. 2:8). *dōréomai* means "to give" (cf. Mk. 15:45; 2 Pet. 1:3). *dōrēma* means "what is given" and describes God's gifts in Rom. 5:16; Jms. 1:17. *dōreá* also means "gift" but with a legal nuance. It denotes God's gifts in the NT, e.g., the Spirit in Acts 2:38; 8:20, etc.; Heb. 6:4, or more generally the gifts of God or Christ in Rom. 5:15; 2 Cor. 9:15; Eph. 3:7, but always with an implication of grace.

dōreán. "In vain." The basic sense is "for nothing" (Mt. 10:8; Rom. 3:24; 2 Cor. 11:7; 2 Th. 3:8; Rev. 21:6). Other meanings are "without cause" (Jn. 15:25) and "to no effect" (Gal. 2:21).

apodidōmi.

1. a. "To give or do something in fulfilment of an obligation or expectation," e.g., Mt. 20:8 (reward), 21:41 (fruits), Mk. 12:17 (taxes), Mt. 27:58 (Jesus' body), Heb. 12:11 (fruit). b. "To repay as reward or punishment": divine retribution in Mt. 6:4; Rom. 2:6; Rev. 22:12; human retribution in 1 Tim. 5:4. c. "To give back what has been received or kept" (Lk. 4:20 etc.). d. "To sell" (Acts 5:8; 7:9; Heb. 12:16).

2. The thought of divine retribution in the NT sets us impressively under threat and promise. This retribution is future and carries the promise of love and forgiveness as well as judgment. It brings out the personal nature of the relation with God. We do not do good for good's sake but out of love of God and in recognition that we are his. It thus belongs to our very being to be subject to retribution. It is love that posits a creature that is under retribution. Only because of sin does retribution work against us. But since the root is in love, forgiveness is not incompatible with retribution. How God conjoins the two is the secret of his majesty, with which faith enjoys fellowship, but only in subjection to its holiness.

antapodidōmi, *antapódosis*, *antapódoma*. The *anti-* here strengthens the idea of recompense (cf. rendering thanks in 1 Th. 3:9, repaying love in Lk. 14:14, divine repayment in Rom. 12:19; Heb. 10:30). The derived noun *antapódosis* denotes the final divine retribution in Col. 3:24, while *antapódoma* is used for God's repayment in the quotation in Rom. 11:9.

paradidōmi.

1. This word is common in the passion story for the handing over of Jesus, e.g., by Judas in Mk. 14:10, by the Sanhedrin to Pilate in Mk. 15:1, by Pilate to the people's will in Lk. 23:25 and to the soldiers for execution in Mk. 15:15. There are parallels in other trials (cf. Mt. 10:17; Acts 12:4).

2. The word has a similar sense in the formula "to hand over to Satan" in 1 Cor. 5:5; 1 Tim. 1:20. Paul probably adopted this phrase; the idea that Satan executes divine judgment is in accord with Jewish belief.

3. The term also occurs for God's judgment on sinners in Rom. 1:24ff.; Acts 7:42; cf. Eph. 4:19.

4. "To give up one's spirit, body, or self" (Jn. 19:30; 1 Cor. 13:3; Gal. 2:20; cf. Rom. 8:32; 4:25) expresses willingness to die, or sacrificial love. The apostles are also "given up to death" (2 Cor. 4:11), though this is never said of Jesus.

5. In Mt. 11:27; Lk. 10:22 the word expresses the authoritative position of Jesus as Messiah or Son of God. All things (not just knowledge) are delivered to him by the Father; recognition of this is what is hidden from the wise and revealed to babes. Conversely, Christ hands back the kingdom to the Father according to 1 Cor. 15:24.

3. God's righteousness is not just static but dynamic. He establishes as righteous those who seek his righteousness. The righteous, then, are those who show fidelity to God's command (Hab. 2:4) and whom God vindicates against their enemies. This vindication may not be synonymous with success. Mistortunes suggest at times that God's judgment means condemnation. Refuge must then be sought in God. But even from this place of refuge a sense of right may be discerned in God (Ps. 62:7ff.). The torment of doubting God's righteousness constitutes the grief of Job. We have to be

2. It is a basic tenet in the OT that God posits law and is bound to it. Recognition of this is a unifying factor in Israel's faith. All law comes from God, and hence God's authority extends to all Israel's historical relationships. God's law is an order of life that cannot be changed or challenged. It is righteous because he is righteous. His ways are right; they thus give us life and security. He is a righteous ruler and judge, as shown already in the victory celebrated in Judg. 5:11. His righteousness extends to other nations, so that order is seen in the world. The righteous can thus appeal to him with confidence when they are the victims of hostility and oppression (Ps. 5:8).

1. The richness of the Hebrew usage is well expressed by the *dike* group, especially *dikaioσύνη* and *dikaiois*. (For the relevant Hebrew terms, the statistical distribution, and the equivalents, see TDNT, II, 174-75.)

The Concept of Law in the OT. This concept influenced all social relationships so strongly that it affected theological reflection on the fellowship between God and man. Law is the basis of the OT view of God, and the religious use of legal concepts helps in turn to ethicize the law. Many terms are used to express the relations between God and man, and the conduct governed by these relations.

dike [justice], *dikaiois* [just, righteous], *dikaioσύνη* [justification, righteousness], *dikaiois* [justification], *dikaiois* [justification], *dikaioσύνη* [righteous judgment]

diermèneutes, -neio, -neia → *hermeneio*

1. This word for "tradition" means "what is transmitted" rather than "transmission" in the NT. It has an unfavorable sense when used of the tradition that is added to the law, e.g., that of the elders in Mk. 7:3, 5, or of men in Mk. 7:8. Jesus rejects the validity of additions to the divine law. The use is more comprehensive in Gal. 1:14, embracing written as well as unwritten traditions.

2. Christian teaching is also tradition in 1 Cor. 11:2; 2 Th. 2:15. It must be adhered to by the churches (1 Cor. 15:2). To be valid it must be handed down (1 Cor. 15:3) and must derive from the Lord (11:23), i.e., it must have divine authority. One may see from 1 Cor. 15:3ff. and 11:23ff. that it is older than Paul and is already acquiring a fixed form in his day.

3. *paradosis*.

6. *paradounai* is a technical term when the object is teaching, e.g., tradition in Acts 6:14 (cf. Mk. 7:13). Christian tradition in Rom. 6:17; 1 Cor. 11:2, the holy commandments in 2 Pet. 2:21, the faith in Jude 3, the matter of the gospel in Lk. 1:2, the commands of the council in Acts 16:4. This *paradounai* is oral.

7. The sense "to commend to" occurs in Acts 14:26 (grace) and 1 Pet. 2:23 (the Judge).

able to take God's right for granted in his dealings with us, even if it must sometimes be projected into a higher sphere than that of human understanding.

[G. QUELL, II, 174-78]

dikē.

A. **The Idea of Law in the Classical and Hellenistic Greek World.** Law, religious, political, and ethical, forms the basis and center of Greek thought and society. The starting point is the goddess *Dikē*. This goddess then becomes the divine, universal, and triumphant principle of law in Solon. With Theognis righteousness transcends mere justice and comprehends all political and ethical norms. The etymology of *dikē*, while much debated, seems to support this broader usage. The root means "to give direction," "to indicate," "to posit," "to establish." Hence *dikē* itself has the sense both of indicating and of what is indicated or established. We thus have the following development. 1. What is established becomes a state or manner, so that *dikē* means a. what is customary, b. what is proper, and c. what has to be. 2. Legally, what is established is what is laid down by law as a. law, b. legal case or plea or decision, and c. punishment.

B. ***dikē* in the NT.** Apart from the variant in Acts 25:15, *dikē* occurs only three times in the NT, always for punishment. It is retributive justice (even perhaps *Dikē*) in Acts 28:4, and eternal judgment in 2 Th. 1:9 and Jude 7.

dikaios.

A. ***dikaios* in the Greek and Hellenistic World.**

1. **General Usage and Meaning.** Linked with *dikē*, *dikaios* suggests a. conforming to custom, b. fulfilling obligations, and c. observing legal norms. There is also d. an ethical use whereby *dikaios*, having significance for the whole of life, relates to the four cardinal virtues. The use here is static; even in Plato it ultimately refers to inner order. In Josephus *dikaios* means virtuous (with a hint of faithfulness to the law). In Philo the righteous have achieved a healing righteousness and are the true prop of the human race. Both Josephus and Philo use *dikaios* to describe the OT saints, and they can both say (Josephus less frequently) that God himself is *dikaios*. In the further development of the concept e. comparatives and superlatives become common. The word is also often used f. to describe things as "good," "right," "legal," or "exact," "correct" (weights etc.), and even "fertile" (the earth). g. We also find a neuter use *tó dikaión* or *tá dikaiá* for "what is lawful or right" (e.g., what is due, or retribution, or duty). Along these lines the term may characterize OT law, or law in general, or natural law. h. *dikaios* may be used with several verbs in such phrases as speaking or doing what is right. i. *dikaión estin* is a common phrase for "it is right, or fitting, or meritorious."

2. ***dikaios* in the LXX.** While the usage here is similar to that elsewhere, OT motifs also exercise a strong influence. The *dikaios* is the person who fulfils obligations to God and the theocratic society. We have a righteous cause before God only as we meet the demands of God. In the background, God himself is righteous; he is consistent in himself and unswervingly faithful to his covenant promises. He does not merely dispense justice as the righteous God; he also grants salvation (Ps. 116:5).

B. **The Righteous in the Synagogue.**

1. **The Righteous.** A distinction is made here between the righteous and the ungodly which serves the concept of rewards and counts on human ability to keep the law. The

d. *dikaïos* sometimes denotes the disciple as a person who truly keeps the law or does God's will. One who receives the righteous receives the reward of the righteous (Mt. 10:41). The *dikaïoi* will be separated from the *ponēroi* (Mt. 13:49). The *dikaïoi* at the last judgment are those who have practiced love (Mt. 25:37). James has disciples in mind when he says that the righteous are oppressed by the rich (5:6) and that their prayers have great power (5:16). What is said about the OT saints is similarly trans-

constitutes the *dikaïos*.

There will be a resurrection of the just (Lk. 14:14), but the context shows that love stern rejection of mere appearance or complacency (Mt. 23:28; Lk. 20:20; 18:9). to conversion, and while righteous zeal finds recognition (cf. Rom. 5:7), there is a Joseph deals righteously with Mary in Mt. 1:19. The NT adopts the distinction between the *dikaïos* and *hamartoloi* (or *adikos*) but gives it an ironical twist, since all are called Fidelity to the law is often at issue, but with a stress on the relationship with God in and the prophets (Mt. 13:17); cf. the innocent blood of the martyrs (Mt. 23:35).

c. *dikaïos* can be used for the patriarchs (Mt. 23:35), the OT saints (2 Pet. 2:7), judgment, not going only by appearance (Jn. 5:30; 7:24; cf. 2 Tim. 4:8).

must themselves do right (1 Jn. 2:29). Seeking only God's will, he pronounces just comes out in 1 Pet. 3:18 (cf. 1 Jn. 2:1). Yet those who belong to this righteous one will (Acts 3:13-14; 7:52). But again his innocent death is supremely in view (cf. Mt. b. When applied to Christ as Messiah, *dikaïos* refers first to his fulfilment of God's

the OT but with Christ's sacrifice as the new factor.
righteous as he who both judges and saves (cf. also 1 Jn. 1:9). This thought rests on his justice is shown above all in the atoning death of Jesus (Rom. 3:26). God is thus (cf. Rev. 16:5; 1 Pet. 2:23; Jn. 17:25). Hence his law is also just (Rom. 7:12). But a. In content the NT draws largely on the OT. Thus God is *dikaïos* in his judgments

2. *The Dependence on the OT and Its Supersession.*

added depth is given by "in the sight of God" in Acts 4:19 (cf. 2 Th. 1:6).
Everyday usage may be found in 2 Pet. 1:13; Lk. 12:57; Mt. 20:4; Phil. 1:7, but he has in mind action in accordance with God's will. The same is true in Tit. 2:12. saying in Mk. 6:20. Formally Paul echoes Greek terminology in Phil. 4:8 but obviously applies to Pilate's saying in Mt. 27:4, that of the centurion in Lk. 23:47, and Herod's 27:19, she probably means no more than "innocent" or "morally righteous." The same 1. *Greek and Hellenistic Contacts.* When Pilate's wife calls Jesus *dikaïos* in Mt. which are not closely connected in any case with the Greek conception.

C. *dikaïos* in the NT. NT use draws on the OT and differs sharply from the Greek use (based on the idea of virtue) except in customary or traditional modes of expression

will be particularly for the righteous.

be an age of righteousness (Eth. En. 38:2). Revelation in the coming time of salvation hum are Jer. 23:5; Zech. 9:9, and only later Is. 53:11b. The messianic age will and action conform to God's will. He is often called "our righteousness." Applied to

2. *The Messiah as the Righteous.* The Messiah is righteous because his whole nature thoughts from severity to mercy.

many teachers are listed among the righteous. The prayers of the righteous turn God's good and bad, and finally the penitent. The patriarchs are put in the first class, and those who keep the law fully, those who do more bad than good, those who do equal righteous are those whose merits outweigh their faults. A more detailed division lists

ferred to Christians in 1 Pet. 3:12; Heb. 12:23; Rev. 22:11. It is Paul who tells us how they become *dikaioi*.

e. Paul can accept the distinction between the righteous and the wicked. The *dikaios* is one who as a doer of the law will be vindicated by God's sentence (Rom. 2:13). On the other hand, no one is righteous by doing the law, for all are under sin (3:10). One becomes *dikaios* by receiving God's *dikaiośynē* as the power and salvation of God. This reception is by faith. In support Paul adduces Hab. 2:4 (Rom. 1:17; Gal. 3:11). Only the *dikaios* will attain to life; but life can be attained only by faith, hence the *dikaios* is the one who is justified by faith. Rom. 5:19 looks ahead to the judgment, when sinners will be presented or made righteous by God's sentence. In 1 Th. 2:10, however, present conduct is the theme; we are righteous as we act according to divine law. In 1 Tim. 1:9, in contrast to a false use of the law, Christians are *dikaioi* because they use their freedom in a way that comports with the divine norm. The bishop must be *dikaios* (Tit. 1:8) in the same sense, unless the point is that he should reach just decisions.

dikaiośynē.

A. Secular and General Religious Usage.

1. *dikaiośynē* in Greek Ethics. Words with *-śynē* develop with abstract thought, and *dikaiośynē*, closely related to the Greek sense of law, occurs commonly as a virtue. It denotes a. the civic virtue of observance of law and fulfilment of duty, b. virtue as such, c. one of the cardinal virtues, and d., in mysticism, the power of virtue with which the initiate is invested.

2. *The Legal View of the Term*. The idea in law is that of distributive justice, i.e., allotting what is due.

3. *dikaiośynē* in Josephus and Philo.

a. Josephus has the term for divine justice and human virtue (as a part of piety).

b. Philo speaks of the righteousness of God in the sense of his revelation when he inquires into what is right. He has a highly developed ethical conception in which *dikaiośynē* is the chief cardinal virtue which originates in the soul when its three parts achieve harmony, and whose work is healing, peace, and joy. It is meritorious, although in the last resort God himself gives it.

B. Righteousness in the LXX.

1. *The Righteousness of God*. How far does *dikaiośynē* do justice to the Hebrew concept of *śedeq* with its strong legal and covenantal component? In the later chapters of Isaiah the idea of a legal dispute is present; God intervenes judicially for the oppressed, so that salvation is closely linked with righteousness. God's righteousness in his judicial reign means that in covenant faithfulness he saves his people. On the whole the LXX expresses this well with its use of *dikaiośynē*, while also relating it to divine judgment.

2. *The Righteousness of Man*. The meaning here is observance of God's will (Is. 5:7). There is a close link with truth, e.g., in Wis. 5:6.

C. Righteousness in the Synagogue.

1. *The Righteousness of God*. The rabbis do not speak about God's righteousness along the lines of Rom. 3:21. (Dt. 32:21 is construed differently.) The Messiah is called righteousness with a connotation of mercy.

2. *Righteousness as Human Action*. For the rabbis this is especially almsgiving or benevolence, which is one of the most meritorious of works.

that justify are not legalistic observances but the works of loving obedience that Paul concern here is to combat a dead orthodoxy that divides faith and works. The works a fruit in 3:18. How we can be righteous before God is dealt with in 2:23-24. The is given its distinctive form by God. Life in agreement with God's will is viewed as 3. *dikaiosyne* in James. In Jms. 1:20 the righteousness of God is right conduct that bases it on forgiveness, John finds it to be possible only through commitment to Christ, one another (3:10). Thus, as Matthew finds in righteousness a gift of God, and Peter 1 Jn. 2:29 demonstrates what Christ embodies as *dikaiois*. Its main content is love for ing; all righteousness is linked to Christ the *dikaiois* (cf. Jn. 16:8, 10). Doing right in e. John. The main difference in John is a more consistent christological understand- to God's will results from training, according to 12:11.

in 1:9. Melchizedek is devoted to righteousness in 7:2 (and thus typifies Christ). Noah inherits righteousness, i.e., an acceptable life as the fruit of faith, in 11:7. Conformity d. Hebrews. The same applies here. Christ's exaltation rewards his righteousness will be governed by it (3:13).

(2 Pet. 2:5). The libertines leave the way of righteousness (2:21), but the new world c. Peter. The picture is similar here. Forgiveness is the presupposition of a life of this doing of righteousness does not avail to salvation.

uprightness, i.e., what is pleasing to him, even among pagans (13:10; 24:25), although b. Luke. The word has the same sense in Luke. Holiness and righteousness are conjoined in the messianic expectation of 1:75. In Acts God seeks and recognizes in which the Baptist came is that of right conduct (21:32).

kingdom. It brings persecution (5:10). It includes the practice of piety (6:1). The way what is right with God (3:15). The hungering and thirsting of 5:6 is for a right state a. Matthew. This is the consistent usage in Matthew. Jesus is baptized so as to do thinking.

to him. The fact that the relation to God is in view brings this into line with OT *theoi*, the main use is for right conduct that accords with God's will and is pleasing 2. *dikaiosyne* as Right Conduct before God. Except in Paul's formula *dikaiosyne* cannot understand correct speech.

in Heb. 11:33. An odd use is in Heb. 5:13, which seems to indicate that a child the sense of God's just rule in guiding the community. The justice of rulers is the point judgment at Christ's return (Acts 17:31; Rev. 19:11; cf. Mk. 16). In 2 Pet. 1:1 it has 1. *dikaiosyne* as Just Judgment and Rule. The word can sometimes denote God's just

D. *dikaiosyne* in the Non-Pauline Writings of the NT.

for in the first instance the two are sharply contrasted. uncertainty remains when divine justice and mercy are balanced against one another, mercy is better than legal rigidity even in human justice; so it is with God. Yet is greater than that of strict justice. Righteousness, then, is thought of as mercy. As mercy in virtue of his righteousness. The rabbis, too, state that the measure of mercy and the like God's righteousness and mercy are related. God may exercise unexpected 4. *The Relation of the Justice of God to His Mercy*. In Psalms of Solomon, Jubilees, helpful. The last judgment decides whether merit or transgression is greater.

whether the good or bad predominates; Alms and works of charity are especially that every observance of the law is meritorious. Standing before God depends on 3. *The Basis of the Rabbinic View*. The underlying idea, discernible in the LXX, is

calls the fruit of the Spirit. Abraham was justified by a faith which found fulfilment in works. If Paul could hardly have stated the matter in this way, we have to remember that this formulation is more popular in character, and that the practical concern, namely, that the only valid faith is one that produces works, is very much in line with the total proclamation of the NT, including that of Paul himself.

E. *dikaiosynē* in Paul.

1. *Origin and Presupposition of the Pauline Message of Justification.* Legal righteousness forms the starting point. The law is a law of righteousness because it demands righteousness (Rom. 9:30). Those who do righteousness live by it (10:5). But this is impossible except for the relative blamelessness of Phil. 3:6. *dikaiosynē* cannot be achieved by way of law (Gal. 2:21). Salvation is by divine mercy, not in virtue of deeds that we have done in righteousness (Tit. 3:5). In the struggle to understand this, which leads him into conflict with a legalistic Judaism, Paul comes to a new and comprehensive concept of the righteousness of God which offers a new insight into the relation of the law and Christ. The roots are to be found in the OT teaching concerning the judgment of God, the sinful bondage of humanity, the collapse of synagogue piety, and the dependence on God's gracious intervention in Christ if there are to be righteous people who enter into true fellowship with God.

2. *The Meaning of the Pauline Use of dikaiosynē theou and the Main Elements in the Doctrine of Justification.* As used by Paul, the *theou* in the term *dikaiosynē theou* is a subjective genitive. This is God's righteousness, into which we are set. It is a conjunction of judgment and grace which God demonstrates by showing righteousness, imparting it as forgiveness, and drawing us into his kingdom, as the last judgment will fully manifest.

a. The Whole of Humanity. This righteousness of God is not just an individual experience; it is a universal happening in Christ on behalf of the whole race.

b. The Divine Action. It is not just an attribute but shows God at work with an efficacy no less than that of his wrath (cf. 1:17; 3:5, 17, 25-26).

c. The Center in the Cross. It is in the cross that the saving action takes place. But the resurrection is closely associated with the crucifixion, so that justification is not just a declaration, but has a historical core. For this reason Christ may be called our *dikaiosynē* (1 Cor. 1:30; cf. Rom. 10:4).

d. God Both Is and Demonstrates Righteousness. God is righteous (Rom. 3:25), but his righteousness is an expression of grace that also displays his justice in the concrete form of an act of atonement (Gal. 3:13; 2 Cor. 5:21; Rom. 8:3). Thus justice and grace are actively united for all time and at the deepest level. This means that antinomian laxity is excluded, for forgiveness is an act of judgment which expresses God's uncompromising No to sin. God's righteousness is judicial and gracious at the same time in the one act of salvation in Christ.

e. Forensic Justification. God's righteousness means justification. Righteousness is forensically ascribed to believers. God's judgment achieves this by remission. The justification is no mere "as if," for God's sentence is sovereign. Nor is it the attainment of moral rectitude. The justified are "right" before God. The forensic element, of course, is only a figure, for we are not in the sphere of human justice, but are dealing with the divine Judge who is also unlimited King. We have thus to transpose the legal aspect into the divine key. An act of grace replaces ordinary legal procedure. But this grace, as the legal concept shows, is not capricious. It conforms to true right. The image of God as Judge is tenable inasmuch as human law does to some extent express

imperishable divine norms. But it must be understood in terms of the divine act that strictly finds no human parallel.

f. The Relationship to the Term *aphesis*, the *dorea* Now Imparted, and the State of Justification. Paul sometimes uses words like *aphēnai* or *katalassain* (Rom. 4:7; 5:9-10), but he uses *dikaioyne* to show that forgiveness has its basis in the divine right. *dikaioyne* is also given and imparted now (Rom. 3:24-25; 5:1; 8:30; 9:30; 1 Cor. 6:11), so that it is God's action as radical deliverance. It is *dorea* both imparted and received (Rom. 5:17). This imparting governs the whole life of faith; hence one can call justification a state (Phil. 3:9). At the same time, God's righteousness is always that which he displays as well as that which he imparts. Multiplicity in the use of the phrase is justified because the righteousness is always finally and exclusively God's. g. *dikaioyne* and *pistis*. We are drawn into this righteousness by faith. This is the individual side, though it is not individualistic, for individuals become members of the body, and everything depends on the objective divine act. Thus believers are justified when they are washed and receive the Spirit (1 Cor. 6:11), yet not magically (*dikaioyne* issues an authoritative summons which does not make the divine act dependent on the human response but which means that the divine objectivity of salvation is that of a saving relationship, so that "by faith" is used adverbially to define it (Rom. 3:21; cf. 3:26-27). This faith, of course, is not itself to be set in isolation as a psychological force or a virtuous work. It is related to its object and is a gift of divine grace, so that *logizesthai* ("to reckon") implies the very opposite of merit.

h. *dikaioyne* as the Object of Hope. Present salvation also implies future salvation. Justification is here already, declared in history and grasped in faith as a present reality. Yet its promise transcends time, so that here and now it has an interim character. Faith, then, involves a hope that looks forward confidently to the final sentence but also impels to resolute action. *dikaioyne* is an object of hope in Gal. 5:5, and the verb *dikaioo* is often in the future tense (cf. Gal. 2:16; Rom. 3:20; 5:19), or carries a reference to the last judgment (Rom. 5:19; cf. also 10:4ff.). For Paul a last judgment by works does not contradict justification by faith. Judgment has for him a radical depth as the essential background of justification. He can thus preserve a tension between solid confidence and false security. Justification brings us up against the full seriousness of God as this is expressed at the cross. The absolute norms attested by the last judgment both give the cross its validity and impel us to obedience, thus offering full protection against any antinomian perversion.

i. Justification and Mysticism. Justification and the *pneuma* are closely linked in 1 Cor. 6:11; Rom. 10:8-9; Gal. 5:5; cf. also Gal. 3:2, 5 and Rom. 3:28. Justifying faith is also closely linked with union with Christ (Gal. 2:16ff.; cf. 2 Cor. 5:21), where in virtue of Christ's vicarious work we are God's righteousness "in him." Justification, however, safeguards us against any idea of mystical union with God. The expressions are figurative, like the legal phrases; the linking of legal and mystical phraseology shows us that only pneumatology can fulfil the work of justification. j. *dikaioyne* as the Power of the New Life. God's justifying action is not quietistic. It leads to the rule of grace (Rom. 5:12ff.), which is the rule of righteousness. Believers are drawn into the movement of God's righteous rule. This is a movement toward eternal life, so that *dikaioyne* and life are interwoven (Rom. 5:17, 21). Through the Spirit, our spirits are alive on account of righteousness (Rom. 8:10-11). For Paul the process of salvation is not a closed one. There is an obedience that leads to right-

eousness (Rom. 6:16). The pardoning righteousness that is given commits us to righteousness as a living power that breaks the bondage of sin. Hence, while righteousness is not a state or quality, it becomes right action in Rom. 6:16; cf. 2 Cor. 6:7, 14, the fruit of righteousness in Phil. 1:11, righteousness as the substance of the fruit of light in Eph. 5:9, the breastplate of righteousness in Eph. 6:14, training in righteousness in 2 Tim. 3:16, and the crown of righteousness in 2 Tim. 4:8. Justification means subjection to the living power of the creative divine righteousness.

k. The Relation of *dikaíosynē* to *aretē* in Pauline Writings. The Hellenistic concept of virtue does not occur in the NT, but with the stress on *ēthos* as opposed to *gnōsis* the Pastorals bring out the element of truth in it when they list *dikaíosynē* with such exercises as faith, love, peace, and patience (cf. 1 Tim. 6:11; 2 Tim. 2:22). Faith and love, however, show the difference of content.

dikaiōō.

A. *dikaiōō* in Greek and Hellenistic Writings (including Josephus and Philo).

1. A first meaning (from Pindar) is "to validate," "to establish as right."
2. We then find the more general meaning "to regard as right," with such nuances as "to judge," "to grant," "to agree," "to desire," "to demand."
3. Another sense is "to treat someone rightly," "to secure justice for someone," either negatively as in "to pass sentence," "to condemn or punish," "to pass sentence of death," or positively as in "to represent someone's cause."
4. In mysticism, we find the sense "to become sinless."

B. *dikaiōō* in the LXX, Apocrypha, Pseudepigrapha, and the Synagogue. In the LXX the use is forensic but mostly in the positive sense "to pronounce righteous;" "to vindicate." Thus we find 1. "to acquit," "to prove innocent," "to champion someone's cause;" and occasionally "to make pure." We also find 2. a use for divine or human vindication. Intransitively in the passive the meaning in Gen. 44:16 is 3. "to justify oneself." (For details see *TDNT*, II, 212-14.)

C. *dikaiōō* in the NT. In general we almost always find a legal connection here.

1. An unusual meaning in Rev. 22:11 is "to exercise righteousness."
2. Divine vindication is a common reference (Lk. 7:29; Mt. 11:19; Rom. 3:4; 1 Tim. 3:16).
3. "To justify oneself" occurs in Lk. 10:29 (a weaker application) and Lk. 16:15.
4. "Acquitted" or "declared righteous" is the meaning in Lk. 18:4, and with a clear reference to the last judgment in Mt. 12:37.

5. In Paul we first find a. a legal use. The wicked are justified by faith on the basis of God's gracious action in Christ. This justifying is a saving acquittal which takes place in the present. It has the objectivity of relationship, enacted at the cross and apprehended in faith. The sense in Gal. 2:16-17 is that of being righteous in God's eyes. The idea of judgment is always present, but *dikaioún* is a present act of grace through Christ. Yet Paul's use of the term b. also makes a contribution to the question of experience (cf. Gal. 3:8, 11; Rom. 3:24). Once-for-all justification at the cross and personal justification in faith go together. Justification is a finished work of grace, yet the term "by faith" (cf. Gal. 2:16; 3:8, 11) shows that it is also a continuing present, so that we cannot sever the objective act and subjective apprehension. As regards the last judgment, Paul relates *dikaioún* c. to a sentence that is passed in our favor on the whole of our life's work (cf. 1 Cor. 4:4). Whether or not this is always meant when

B. *dikaiosis* in the NT. In Rom. 4:25 it has the sense of justification by divine acquittal. The second *dia* here denotes the goal. The point is not that the resurrection is needed to actualize justification. For Paul Christ's crucifixion and resurrection are indissolubly united, so that the parallelism of the statement corresponds to the parallelism of the matter. The death is on account of our sins, the resurrection with a view to our justification. In Rom. 5:18 the sentence of justification is again at issue. It is once more related to life as its goal. This life begins here and now, but carries a forward look to the consummation (just as sin will finally result in condemnation).

A. *dikaiosis* in Greek Generally. This rare word denotes the validation of the legal norm by punishment, defense, or demand, or it may denote the execution of personal preference. We thus find it for a. "punishment," b. "vindication," c. "demand," d. "arbitrary judgment," and e. "statute."

dikaiosis.

righteous life underlies our justification, because of the different antonym. the opposite). Paul can easily change the sense in v. 18, and thus show that Christ's

3. What is at issue in Rom. 5:16 is the "sentence of justification" (*katakrima* being

c. The "righteous deeds" of the saints are meant in Rev. 19:8.

b. The reference in Rev. 15:4 is to God: his "righteous acts" (or judgments).

meets the parallelism and would entail a subjectivizing of *dikaiosis zōēs*.

2:8). The idea that the meaning here is "sentence of justification" (as in v. 16) hardly

a. With reference to Christ it occurs in this sense in Rom. 5:18 (materially cf. Phil. 2. The word is then used for a "right action" in fulfillment of a legal requirement.

deceit in Rom. 1:32, or the whole law of God in Rom. 8:4.

1. The most common sense in the NT is "statute," "ordinance," especially the divine ordinances in Lk. 1:6; Rom. 2:26; Heb. 9:1 (cultic regulations), or God's moral

B. *dikaïōma* in the NT.

"restitution").

A. *dikaïōma* outside the NT. This term has such varied (legal) senses as a. "ground or claim," b. "written proof," "document," "validation," c. "decree," "statute," "ordinance," d. "sentence," "punishment," and e. "right action" (sometimes as

dikaïōma.

6. *dikaïōō* in James. James speaks three times about being justified by works. The

reference is to present justification. Abraham is a righteous man whose works are

recognized. This is not said in polemic against Paulinism but in order to stress that

the future is used is by no means certain. The reference is undoubtedly to the last

judgment in Rom. 2:13, but in context the point here is that no one can stand before

God as the righteous Judge. Rom. 5:19 probably has an eschatological reference, but

here the divine justification enacted at the cross and known as a continuing gift will

be consummated in definitive acquittal (cf. Rom. 8:24, 33). With *apō*, d., the verb

has the sense of liberation from, as in Acts 13:38-39 (where forensic justification is

again the issue). Paul has this usage in Rom. 6:7: crucifixion with Christ means

liberation from sin. The basis here is the rabbinic idea of expiation through death.

This shows how closely Paul links justification and atonement. The new feature is that

this liberating death is that of identification with Christ in his vicarious death.

dikaiokrisia. This rare and late term denotes "righteous judgment," whether as a quality or with reference to the last judgment. In the NT it occurs only in Rom. 2:5, where it refers very definitely to the day of wrath when God, in contrast to those who do the evils they condemn, will judge righteously. 2 Th. 1:5 has *dikaías kriseōs* as two words. That God's judgment is righteous will be revealed in that the persecuted will be granted rest but their persecutors will receive appropriate retribution.

[G. SCHRENK, II, 178-225]

dióρθōsis → *orthós*; *dikostasia* → *aphistēmi*

dichotomēō [to cut in two]

In Mt. 24:51 the reference is obviously to punishment. Behind the term, which means "to cleave," is the ancient penalty of cutting in two with the sword or saw.

[H. SCHLIER, II, 225-26]

dipsáō [to be thirsty, long for], **dípsos** [thirst, longing]

1. Literally "thirsting." "I thirst" in Jn. 19:28 realistically depicts Jesus' desire for refreshment on the cross. We are to help the thirsty (Rom. 12:20). The apostles suffer thirst (1 Cor. 4:11). In heaven there will be no more thirst (Rev. 7:16).

2. Figuratively "passionate longing for a spiritual good" (Mt. 5:6), especially salvation (Jn. 7:37). This longing is met in Christ (Jn. 4:14; 6:35).

The idea that giving drink to the thirsty is an act that is pleasing to God is common in the ancient Near East. For a figurative use in the OT cf. Am. 8:11; Ps. 42:2.

[J. BEHM, II, 226-27]

Additional Note: dipsáō and cognates in the LXX.

1. The LXX formulates the idea of yearning for salvation. The typology of God's supply of water in the desert (a thirsty land) is important here.

2. Thirst as a figure for the longing for salvation also occurs in Is. 41:18 etc. with a transition to the idea of eating and drinking in God's kingdom (Lk. 22:30).

3. Thirst also depicts the torments of the damned (cf. Lk. 16:24) on the basis of the idea that thirst, and death from it, is a divine punishment.

[G. BERTRAM, II, 227-29]

dipsychos → *psychē*

diōkō [to impel, follow zealously]

1. "To impel" as a. "to set in motion" (intransitive "to ride," "march," "row," or, generally, "hasten") and b. "to persecute," "expel," in the papyri "to accuse," common in the Psalms for religious persecution. In the NT we find 1.a. in Lk. 17:23: "Do not run after them," and Phil. 3:12: "I hasten toward the goal." But 1.b. is more common for religious persecution (e.g., Mt. 10:23; 23:34; Jn. 5:16; Acts 7:52). Persecution is a test (Mt. 5:44) and a privilege (Mt. 5:10 etc.).

2. "To follow zealously" as a. "to attach oneself to a person" or b. "to pursue or promote a cause." Only 2.b. occurs in the NT. In Rom. 9:30-31 the Jews, unlike the Gentiles, pursue righteousness. Elsewhere Christians are to pursue righteousness (1 Tim. 6:11), the good (1 Th. 5:15), peace (1 Pet. 3:11), love (1 Cor. 14:1), and hospitality (Rom. 12:13).

[A. OEPKE, II, 229-30]

a. This may be in natural phenomena (cf. Ps. 97:1ff.; Ezekiel 1:ff.; Ps. 29). Yet invisible, it necessarily carries a reference to his self-manifestation.
 2. In relation to God it denotes that which makes God impressive. Since God is importance, e.g., wealth (Gen. 13:2; 31:1) or honor (Gen. 45:13).
 1. The Hebrew term *kabod* has the root sense of something weighty which gives

C. *kabod* in the OT.

B. The NT Use of *doxa*, I. Here sense a. ("opinion") has disappeared. Sense b. ("repute") occurs, as in Lk. 14:10; 1 Cor. 11:15; 1 Th. 2:6. Sense c. ("splendor") may be found in Mt. 4:8; 6:29; Rev. 21:24; cf. 1 Pet. 1:24; 1 Cor. 15:40-41. We also find the meaning "reflection" or "image" in 1 Cor. 11:7. [G. KITTEL, II, 232-37]

2. In Josephus and Philo the word has the senses a. "opinion or tenet," b. "honor or glory," c. "splendor," and d. "divine radiance."

A. The Greek Use of *doxa*.
 1. This means "opinion" as a. what I think, and b. what others think of me. As a. it may imply expectation or be a philosophical opinion or tenet, though it can also be a mere conjecture. As b. it usually denotes good standing or reputation, although an unfavorable adjective may change this. *Doxa* as a name has sometimes been linked with light or radiance (cf. the LXX and NT), but it most likely signifies one who stands in good repute.

doxa.

Gal. 2:2, 6b—perhaps here a slogan of Paul's opponents).
 3. A further sense is "to count for something," "to be of repute" (cf. Mk. 10:42; to me," as in Lk. 1:3; Acts 15:22ff.). *dokem* is contrasted with *einai* in Greek thought.
 2. We then find "to appear," "to have the appearance" (Acts 17:18) (cf. "it seems
 1. The first sense is "to believe," "to think."

dokéo.

The problem with this group in the LXX and NT is that *dokéo* retains the Greek sense but the noun takes on a specific religious sense shared by the verb *doxazó*.

dokéo [to believe, seem], *doxa* [glory], *doxazó* [to glorify], *synodoxazó* [to share in glory], *endoxos* [glorious], *endoxazó* [to be glorified], *paradoxos* [wonderful, contrary to belief]

apostolic fathers then adopt the term for the teachings of Jesus. [G. KITTEL, II, 230-32]
 3. In Acts 16:4 the term is used for the resolutions of the apostolic council. The has canceled these. Eph. 2:15 carries a similar reference to the ordinances of the law. definitely have legal ordinances (sense e.), so that the real point in 2:14 is that Christ 2. In Col. 2:14 the reference might be to the new edict of God but in 2:20 we 1. In the NT sense d. occurs in Lk. 2:1; Acts 17:7; Heb. 11:23.
 ion," "to establish a decree," "to publish an edict."
 c. "resolution," d. "decree," and e. "the law." The verb means "to affirm an opin-

dogma [decree, doctrine], *dogmatizó* [to decree]

God cannot be equated with these as though he were, e.g., the God of thunder and every thunderstorm manifested his glory.

b. Pss. 19 makes it plain that God's *kābôd* belongs to the higher regions of heaven. Yet if God dwells in heaven, he comes down to the tent of meeting. Thus in Ex. 40:34ff. a cloud covers the tent and God's *kābôd* fills its interior as a kind of radiant substance from which emanates the fire that consumes the sacrifice. In Ex. 24:15ff. God's *kābôd* is also like a devouring fire (on the mountain), and Moses' face is radiant after speaking with God.

c. Ezekiel has personal visions of the divine *kābôd* in which it is accompanied by the cherubim, rides on a throne, has human shape, bears very strongly the character of light, and both leaves the first temple and returns to the second.

d. In some passages the *kābôd* of God has the more general sense of "honor," as in Pss. 24:8; 138:5; 66:2. Often God's glory is linked to his name or there is a demand to give God the glory that is his due, i.e., to recognize the import of his deity. God will not give his glory to another. God's glory is also a theme of hope, as in Pss. 72:19; 57:5; 11; Is. 66:18-19. In this regard God's glory is connected with his act of salvation (Is. 40:3ff.). In this act God will be glory for Israel (Zech. 2:8-9) and Israel will be to God's glory (Is. 43:7).

[G. VON RAD, II, 238-42]

D. *dóxa* in the LXX and Hellenistic Apocrypha. In this area *dóxa* is a common word. It represents 25 Hebrew terms, but predominantly *kābôd*. It becomes identical with *kābôd* and hence does not bear the ordinary senses of *dóxa* in secular Greek usage.

a. In the OT the only possible instance of "opinion" is in Eccl. 10:1. In the apocrypha the only examples, apart from Sir. 8:14, are in 4 Maccabees.

b. "Honor" or "reputation" is also rare in the OT; indeed, it is used less in this sense than *kābôd*. The few instances are in Proverbs (cf. also Wisdom, Sirach, Maccabees).

c. We find some instances of the meaning "splendor" (which merges into "honor" as in Is. 17:4) and the use of *dóxa* for other Hebrew words for God's power (cf. Is. 30:30; 40:26). The glory of God's majesty is a well-known refrain in Is. 2:10; 19; 21; cf. also Ex. 33:22; Ps. 102:15.

d. The primary sense, then, is the divine glory which comes to expression in God's acts in creation and history. *dóxa* is the divine nature in its invisibility or its perceptible manifestation, as at the giving of the law, or in the tent or temple. God is the God or King of glory (Pss. 24:7ff.; 29:3). To give him glory is not to impart something he does not have but to acknowledge the honor that is his due (Is. 42). A term that was initially subjective ("opinion") is thus adapted to express something that is absolutely objective, the reality of God.

e. In the apocrypha, LXX usage is followed except for a slight regression in favor of the sense of human honor or magnificence (as in Proverbs).

E. *kābôd* in Palestinian Judaism.

1. The Targums translate *kābôd* by *y^eqārā'*, and often have it to avoid anthropomorphisms.

2. *kābôd* is important in rabbinic Judaism for either human or divine honor. God recognizes true human honor. In God's case, his glory is his nature. Moses has a share of this, and imparts a lesser share to Joshua. The glory that God grants to rulers or to those who fear him is no more than power or dignity. Yet the first man had a part in God's glory, and if this was lost at the fall, its restoration is the goal of salvation history (cf. expositions of Dan. 12:3). The Messiah in particular will be invested with

9+6-1s-6-1; 3-5-2). For the rabbis, too, eternal felicity is contemplation of God's glory. In the NT, however, the emphasis shifts to participation. The righteous will shine, as in Dan. 12:3 (Mt. 13:43). The body is transformed in the resurrection into a body of glory (Phil. 3:21). We are glorified together with Christ (Rom. 8:17; Col. 1:27; 3:4). This is part of the parallelism of Christ's resurrection and ours. Participation in *doxa* is by participation in Christ. Eternal glory is the goal of our calling (1 Pet. 5:10). In this sinful aeon we fall short of God's glory (Rom. 3:23). But glory is to be revealed to us, and we are to enjoy the glorious liberty of the children of God (Rom. 8:18, 21). What is sown in dishonor is raised in glory (1 Cor. 15:43). Yet the future glory has its roots in the divine purpose and action, so that we may be said to be already glorified (Rom. 8:29-30; 1 Cor. 2:7). The Spirit is the pledge of the new thing that brings glory (cf. Eph. 3:16; 1 Pet. 4:14). This is especially clear in 2 Cor. 3:7ff., which a. contrasts the glory of Moses with the new and greater glory of Christ and b. shows how, beholding the glory of the Lord, believers are changed from glory to glory. The movement here is from present glory to an eschatological consummation of glory. It is effected by the ministry of the gospel as this gives the light of the knowledge of the glory of God in the face of Jesus Christ (4:6). Along the same lines,

3. *The Believer and doxa*. In the OT the stress lies on seeing the divine *doxa* (Lev. the passion that believers, by the Spirit, see Christ's glory. God's *doxa* is acknowledged, but there is also participation in it. It is in the light of 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where This *doxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). Christ, but the revelation of glory at his birth points already to his coming from above great God and Savior Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above into glory (1 Tim. 3:16). He is at the right hand of glory (Acts 7:55). Glory is ascribed to him as to God (cf. Lk. 2:14 and Heb. 13:21). He is the Lord of glory (1 Cor. 2:8; 1 Tim. 2:15). The eschatological hope (cf. 1 Tim. 4:8) is the appearing of the glory of our Lord Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above (Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). This *doxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where God's *doxa* is acknowledged, but there is also participation in it. It is in the light of the passion that believers, by the Spirit, see Christ's glory.

2. *The doxa of Jesus*. The NT takes a decisive step by relating *doxa* to Christ in the same way as to God. *doxa* then reflects all the dynamism of the relation of God and Christ. Thus Christ is raised by the glory of the Father (Rom. 6:4). He is taken up into glory (1 Tim. 3:16). He is at the right hand of glory (Acts 7:55). Glory is ascribed to him as to God (cf. Lk. 2:14 and Heb. 13:21). He is the Lord of glory (1 Cor. 2:8; 1 Tim. 2:15). The eschatological hope (cf. 1 Tim. 4:8) is the appearing of the glory of our Lord Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above (Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). This *doxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where God's *doxa* is acknowledged, but there is also participation in it. It is in the light of the passion that believers, by the Spirit, see Christ's glory.

F. The NT Use of *doxa*, II.

1. *doxa as the Divine Mode of Being*. While the term can denote "reputation" or "power," its main use in the NT is shaped by the OT; it thus becomes a biblical term rather than a Greek one. While individual nuances may embrace divine honor, splendor, power, or radiance, what is always expressed is the divine mode of being, although with varying stress on the element of visible manifestation (cf. Lk. 2:9; 9:31-32; Acts 22:11; Rev. 15:8; 21:23). In the NT again, giving God glory means acknowledging (Acts 12:23) or extolling (Lk. 2:14) what is already a reality. NT doxologies, then, presuppose an *estm* (Gal. 1:5; 1 Pet. 4:11). A peculiarity in John is the almost naive juxtaposition of the use for God's glory and a use for the honor or praise that may be given either by men or God (12:41, 43).

2. *The doxa of Jesus*. The NT takes a decisive step by relating *doxa* to Christ in the same way as to God. *doxa* then reflects all the dynamism of the relation of God and Christ. Thus Christ is raised by the glory of the Father (Rom. 6:4). He is taken up into glory (1 Tim. 3:16). He is at the right hand of glory (Acts 7:55). Glory is ascribed to him as to God (cf. Lk. 2:14 and Heb. 13:21). He is the Lord of glory (1 Cor. 2:8; 1 Tim. 2:15). The eschatological hope (cf. 1 Tim. 4:8) is the appearing of the glory of our Lord Jesus Christ (Tit. 2:13). Most of these references are to the risen Christ, but the revelation of glory at his birth points already to his coming from above (Lk. 2:9). In John, faith also sees the glory of the incarnate Christ (1:14; 2:11; 11:40). This *doxa* of Christ is not visible in itself. He has to be glorified (Jn. 7:39; cf. 12:23; 13:31; 16:14; the prayer in 17:1, 5). The entry into glory is at the cross (13:31), where God's *doxa* is acknowledged, but there is also participation in it. It is in the light of the passion that believers, by the Spirit, see Christ's glory.

3. These various ideas are all particularly strong in apocalyptic: alienation from God's glory, the manifestation of this glory at the judgment, the bliss of contemplating it, the seating of the Messiah on the throne of glory, and the final glory of the righteous.

Jn. 17 says that the disciples will see the glory of Christ (v. 24), that he is glorified in them (v. 10), and that he gives to them the glory the Father has given to him (v. 22).

4. *The dóxa of the Angels.* As the cherubim bear the divine glory in Ezek. 9:3 etc., and Judaism ascribes glory to the angels, so Heb. 9:5 refers to the cherubim of glory, Rev. 18:1 mentions the glory of the angel, and Jude 8 and 2 Pet. 2:10 call the angelic powers *dóxai* ("glorious ones").

G. Hellenistic Gnosticism. The magical papyri and similar writings also use *dóxa* in a special way for "power" or "radiance." That there is a connection between this and biblical usage is most probable, but the later dating of these texts suggests that they depend on Jewish influence (probably in Egypt) rather than vice versa. The same applies to Mandaeen and Manichean works. If some Iranian influence may be detected in the whole usage, it will have to be sought in the distinctive OT use of *kābôd*, which is the unquestionable source of the NT view of *dóxa*.

doxázō, syndoxázō. The verb shares the linguistic history of the noun. Outside the Bible it means a. "to have an opinion," "to believe," "to suspect," and b. "to praise," "to value," "to honor." Sense a. does not occur in the LXX, but sense b. is common. The same applies in the NT, where "to honor" occurs in Mt. 5:16; 6:2. But the verb then has the special biblical sense "to give or have a share in the divine glory" (cf. Rom. 8:17, 30; 2 Cor. 3:10; Jn. 17).

éndoxos, endoxázomai. In secular Greek *éndoxos* means a. "according to the customary opinion," a sense which does not occur in the Greek Bible, and b. "honored," "renowned," "magnificent," in which it is used in different ways for honorable people, the glories of Jerusalem, the wonderful acts of God, praise of God, the name of God, and God himself. The verb *endoxázomai*, which is peculiar to the Bible, can refer to human distinction but denotes mainly the magnifying of God's majesty either in those who serve him or in his acts of retribution (Is. 49:3; Ex. 14:4). In the NT the adjective always has the common sense of "honorable" or "magnificent" or "glorious" (clothing in Lk. 7:25; the works of Jesus in Lk. 13:17; the Corinthians in 1 Cor. 4:10; the church in Eph. 5:27). The verb occurs in the NT only in 2 Th. 1, which adapts OT formulas to Christ when it says in v. 10 that Christ will be glorified in his saints and entreats in v. 12 that the name of the Lord Jesus may be glorified in them.

parádoxos. This word, which is common in secular Greek for "an unusual event contrary to belief or expectation," occurs in the NT only in Lk. 5:26, in the ordinary sense, to denote the unusual element in the works done by Jesus.

[G. KITTEL, II, 242-55]

dókimos [tested, precious], *adókimos* [inauthentic], *dokimé* [testing],
dokimion [tested], *dokimázō* [to test], *apodokimázō* [to reject],
dokimasía [testing]

From the stem word *doké* ("watching"), *dókimos* means "tested," and thus a. "reliable," and b. "esteemed," "valuable" (whether persons or things). *adókimos* is the opposite, used of persons. The rare *dokimé* means "testing." *dokimion* has the sense of "tested," "genuine," *dokimázein* means "to test," *apodokimázein* "to throw out in the test," and *dokimasía* "testing." The NT gives the group a special application

doulos, *synoulos*, *doule*, *douleuo*, *douleia*. All these words have to do with slavery. In distinction from parallel groups, they denote compulsory service. *oiketes* comes closest, but it stresses the social position of the slave, while *doulos* stresses dependence on the lord.

doulos [slave], *synoulos* [fellow slave], *doule* [female slave], *douleuo* [to be a slave], *douleia* [slavery], *douleo* [to enslave], *katadouleo* [to enslave], *ophthalmodouleia* [eye-service]

in view of the situation of Christians. Set between salvation on the one side and judgment on the other, they seek attestation.

1. Human life stands under a divine testing which climaxes in the judgment (1 Cor. 3:13; Jms. 1:12). The judgment, however, gathers up the divine testing in history (1 Th. 2:4). The background of this view of testing is to be found in the OT, the last judgment in, e.g., Jer. 17:20, present testing in, e.g., Pss. 17:35-26:2.

2. The future judgment and the present divine scrutiny fashion a corresponding mode of life. a. Attestation is an urgent question in 1 and 2 Corinthians. The Corinthians do not find in Paul the proof of power that they seek (2 Cor. 13:3). He reminds them that what counts is not human but divine commendation (2 Cor. 10:18). This gives added point to the question of attestation. b. Attestation will be manifested in affliction, i.e., the pressure put on the church in this period when it does not yet see salvation and is exposed to assault from secular and demonic powers. Suffering produces endurance, and *dokime* hope (Rom. 5:3-4). The Macedonians remain joyous and generous in a severe *dokime* of affliction (2 Cor. 8:2). Cf. also Jms. 1:2-3; 1 Pet. 1:6-7; in the former *to dokimon* is probably "testing," while in the latter it has the more likely sense of "genuineness," but the thought is essentially the same in both. The testing sifts out the *dokimoi* (1 Cor. 11:19), i.e., authentic believers who shun factions, glorify God by obedience (2 Cor. 9:13), attest their love in the collection (2 Cor. 8:8), and, even though the apostle himself may seem to have failed, meet the test themselves by doing good (2 Cor. 13:5ff.). c. The presupposition here is that only believers can meet the test of judgment. Apart from Christ, people are given up to a mind that is *adokimos* (Rom. 1:28), i.e., to an outlook which, since they themselves did not see fit to acknowledge God (*edokimasan*), is unattested or inauthentic.

3. Set under God's searching eye, Christians come under the twofold testing denoted by the verb *dokimazetein*. a. They must learn the will of God by testing (cf. Rom. 12:2; Eph. 5:9-10; Phil. 1:10; 1 Th. 5:21). This protects them from caprice and brings them seriously under God's will for their lives. In the same way they are to test the spirits (1 Jn. 4:1). b. At the same time, they are to test themselves (2 Cor. 13:5). In particular, the disorderly Corinthians are to examine themselves when they come to the Lord's table (1 Cor. 11:28). c. Jesus also demands that his followers should test the times, reproaching the people because they can interpret material phenomena but not detect the signs of God's direction of history (Lk. 12:56).

4. In Mt. 21:42 and parallels, quoting Ps. 118:22, Jesus describes himself as the "rejected" stone which has become the head of the corner (cf. 1 Pet. 2:4, 7). We are now exposed to human testing, but what finally counts is the divine test.

[W. GRUNDMANN, II, 255-60]

A. The Word Group among the Greeks.

1. Greeks have a strong sense of freedom. Personal dignity consists of freedom. There is thus a violent aversion to bondage. Service may be rendered to the state, but by free choice. Slavery is scorned and rejected. This explains the fierceness with which the Greeks fought for political independence. The only slavery Plato will allow is to the laws. The laws, however, represent the goal of humanity, so that slavery to law is in no way derogatory. Aristotle shows a similar scorn for slavery; for him slaves have no part in the state or true service to it. The Stoics have a broader view of service. Zeus himself summons us to it, so that, while free in relation to all people, we are unconditionally bound to all. Yet the Stoic would never call himself the *doúlos theou*; he moves through the world as *basileús* and *despótēs*, the very opposite of the *doúlos*. This is the characteristic of the wise. Those who are not wise are slaves, no matter what the form of their bondage (cf. Epictetus, Plutarch, and Philo).

2. This survey shows that the group has no religious significance for the Greeks. It acquires this as Near Eastern religions win new adherents and in so doing change the Greek view of God and our relationship to him. The only apparent exceptions are in Euripides, but these are special instances, e.g., the need to yield to Dionysus, or Orestes' evasion of responsibility by claiming that he is enslaved to the gods. In Greek religion the relationship to the gods is in general a family relationship in which Zeus is father of both gods and humans. Kneeling is no part of religious ceremonial for the Greeks except before chthonic deities, and here only for the sake of proximity. The worshipper is *philos* rather than *doúlos*, so that it makes no sense to describe service of the gods, or life under the eyes of the gods, as *douleía*.

B. The Word Group on Jewish Soil. In the Greek Bible, however, the group very largely crowds out the various parallels. The reason lies in its use for the root 'bd.

1. The relation to this root shows that *doúlos* emphatically denotes the slave and the status of slavery. Thus *país* is used for this root when the normal relationship of a slave is at issue, but *doúlos* when the thought is that of the illegality and unreason of the service. The group then denotes Israel's bondage in Egypt (Ex. 13:3; 14:5; Lev. 26:45, etc.). Jacob accepts the state of a *doúlos* with Laban (Gen. 29:18). When one people falls subject to another, *douleúein* is the proper word to describe it (Judg. 3:8; 1 Sam. 17:9). In contrast, *país* is the proper word in Is. 53 (The Servant of the Lord), since this service is rendered on the basis of an essential relation in the household.

2. Since the group denotes restrictive service, it is the proper term for the relation of ruler and subjects, for it expresses both the power demanded on the one side and the subjection and bondage experienced on the other. Saul's courtiers are his *doúloi* in 1 Sam. 18:5, Joab is David's *doúlos* in 2 Sam. 14:9-10, and the whole people *douleúei* the king in 1 Kgs. 12:7 (where Rehoboam himself is advised to be a *doúlos* to the people in order the more surely to win their *douleía*). An interesting point is that while subordinates use the terms about themselves, rulers do not describe the relationship by the group. An element of decision, whether voluntary or compulsory, is thus assumed.

3. The climax of development is reached when the group comes to be used for the relationship to God. This also involves the sharpest antithesis to Greek and Hellenistic thought. *douleúein* in the LXX is the most common term for the service of God, not just in isolated acts, but in total commitment. The group may also be used for service of Baalim or other gods (Judg. 10:6, 13), but the only right thing for the elect people is exclusive service of the Lord (Judg. 10:16; Ps. 2:11, etc.). For this reason *doúloi*

is a title of honor when conferred on such outstanding figures as Moses (Josh. 14:7), Joshua (Judg. 2:8), Abraham (Ps. 105:42), David (Ps. 89:3), and Jacob (representing Israel, Is. 48:20). The opposite of *doúleuein* is disobedience.

4. The Jewish world shares this view of divine service with other Near Eastern peoples, among all of whom the concept of God is one of absolute majesty and supremacy. The uniqueness of Israel is that its whole history is a revelation of God's total claim on the people and on each of its members in virtue of a special status. If the mystery religions also have a concept of slavery to the gods, this is entered into only by the appropriate rituals. Philo adopts the OT view except that for him the use is figurative, the self-sufficiency of God is stressed, and exaltation through the service of God becomes an important factor; the opposite of this service is dependence on creation and a corresponding lack of any spiritual relationship.

C. The Word Group in the NT.

1. Secular Usage.

a. Apart from some instances in the parables, in which the use is hardly a strict one, the word occurs in the ordinary sense only when the position of slaves is at issue, e.g., in Col. 3:22ff.; Eph. 6:8-9. The usage here falls wholly within the contemporary social framework. In the parables this is also true, but the total commitment of *doúlos* and the total claim of the *kyrios* serve here to illustrate the unconditional lordship of God and the unconditional responsibility of believers to him. Thus if slaves have two masters, as might happen, they cannot show the same commitment to both. Similarly, one cannot be a true *doúlos* of God without throwing off mammon (Mt. 6:24).

b. While the NT offers the typical picture of the *doúlos*, it does not hint at scorn or disparagement. It differs in this regard not only from the Greek world but also from Judaism, which tends to accept the lower social, cultic, and ethical status of slaves, to put slaves wholly under the control of their masters, and to regard the term "slave" as a deadly insult.

c. Slaves, then, are fully integrated into the community. If they have the chance of freedom, they are to take it (1 Cor. 7:21). But in any case they come with all believers under the common law of love which in the long run, if applied, necessarily means the end of slavery among Christians. If there is no campaign to abolish slavery, this is not due to otherworldiness, or a situation of eschatological tension, but rather to the fact that redemption, like sin, takes place within existing social structures, so that the first priority is not to change the structures but to achieve a life which is conformable to that of Jesus. Such a life will in due time break down the structures, because the fellowship of a common participation in Christ relativizes social distinctions. Thus Paul points out that Philemon and Onesimus are now brothers (v. 16). He also stresses that the relation to God takes precedence over the mutual relations of slaves and masters (Eph. 6:5ff.; Col. 3:22ff.; 1 Tim. 6:1; Tit. 2:9). Christians lie under this obligation even when their masters (or slaves) are not believers. The overriding freedom of faith that this expresses bears a superficial resemblance to the Stoic's independence of external circumstances, but differs from it in three ways: a. there is no sense of superiority; b. it rests on an act which makes slave and master brothers; and c. this act is the crucifixion and resurrection of Christ for both.

2. Christians as *doúlos* of God and Christ.

a. The formula *doúlos theou* is rare in the NT; Christians are mostly called the *doúlos* of Christ. Where used, as in Lk. 1:38 (*doúlos*); Acts 2:18; Revelation (cf. 10:7; 15:3), it usually has an OT basis. This applies in Acts 16:17 and probably also in

1 Pet. 2:16, since Christians are thought of here as the Israel of God. Jms. 1:1 and Tit. 1:1 are perhaps adopting a prophetic designation rather than describing absolute commitment to God, since in the usage of Judaism the phrase normally covers only outstanding figures (apart from the whole people). *doúlos theou* becomes more popular in the early church with the development of the idea that the church is the true Israel and a desire to distinguish between Christ as Son and believers as servants, but ideas of merit tend to arise as the phrase comes to denote specially dedicated people.

b. More common is the belief that Christians are the *doúloi* of Christ; Paul in particular represents this conviction. They are already *doúloi* of a sort prior to conversion, i.e., *doúloi* to sin etc. (Rom. 6:6ff., 19; Gal. 4:3, 8, 9), and even to the law (Rom. 7:1ff.). The meaning is that they have totally lost their freedom and are dominated by these forces. Jesus by his saving work rescues them from this *douléia* in a work of liberation (Gal. 3:13; 4:4-5). They thus achieve the freedom of sonship (Gal. 4:5ff.; Rom. 8:15, 23). But sonship does not mean autonomy; it means a new relationship with God. The result is a new service. With his work of redemption Christ has made believers his own possession and now gives them the goals that shape their lives. This new commitment, which is a commitment to righteousness (Rom. 6:19), holiness (1 Th. 3:13), and newness of life (Rom. 6:4), finds expression in the description of Christians as Christ's *doúloi* (1 Cor. 7:22; Eph. 6:6). This entails confession of what Christ has done and acceptance of its practical consequences. It is also a recognition of the freedom which can come only with commitment to Christ, so that there is no contradiction when John speaks of the freedom which the Son brings (Jn. 8:34ff.), or when he has Jesus say that he calls his disciples, not *doúloi*, but friends, for these are friends who do what he commands them (Jn. 15:14-15).

c. The phrase *doúlos Christou* has a special position when used as a designation, e.g., in the salutations of Paul, James, Jude, and Peter, and also in relation to Epaphras in Col. 4:12. The basis, of course, is the common commitment to Christ, so that the writers, being integrated into the community in subordination to the claim of Christ, cannot seek to dominate it. Yet in this context the term also suggests a specific office (cf. Jms. 1:1; Gal. 1:10) which carries with it the authority of the master himself. In Paul's case (and cf. 2 Pet. 1:1), *doúlos Iēsou Christou* runs parallel to *apóstolos Iēsou Christou*; the latter describes the outward relation, the former the inner relation which underlies it.

3. Jesus Christ as *doúlos*.

a. When Jesus washes his disciples' feet, he shows that it is his office, too, to serve, not to seek power or glory, for washing the feet is a servile duty (Jn. 13:1ff.). He also shows, of course, what will be the point of the disciples' own lives as his apostles, for a *doúlos* is not greater than his *kýrios*, nor an *apóstolos* than the one who sends him (Jn. 13:16). Paul gives this lesson a more general application when he tells the Galatians that, just because they are called to freedom, they are to serve (*douleúein*), one another in love (Gal. 5:13).

b. In Phil. 2:7 Jesus is said to take the form of a *doúlos*. The phrase stands in contrast to the form of God in v. 6 and the title *kýrios* in v. 11. It thus shows what the incarnation means for Christ in relation to his inherent glory. It represents the low point on his way of *kénōsis* (cf. Jn. 13:1ff.). There is no necessary allusion to Is. 53 (where *país theou* would be the accepted rendering of the Hebrew). Nor do the terms humility (v. 3) and obedience (v. 8) fully encompass what is involved, for being a *doúlos* involves a new situation (not just an attitude) which is inconceivably different from the prior situation and which carries with it subjection to the death of the cross

Words of this stem all have the basic sense of ability or capability. *dynamai* means a. "to be able" in a general sense, b. "to be able" with reference to the attitude that makes one able, hence sometimes "to will," and c. (of things) "to be equivalent to," "to count as," "to signify." *dynatos* means "one who has ability or power," "one who is powerful"; the neuter adjective signifies "what is possible or practicable." *dynateo*

dynamai [to be able], *dynatos* [able], *dynateo* [to be able], *dynamis* [ability, power], *dynastes* [ruler], *dynamoo* [to give power], *endynamoo* [to give power]

dromos → *trecho*

echidna, ophis, Satanas

drakon means "serpent," "dragon," or "sea-monster," and is used for Satan in Rev. 12:3 etc. Serpents were commonly regarded as demonic in ancient mythology. They represented the power of chaos as that which opposes God at the beginning or end of things. In the Greek world serpents were also sacred animals. Revelation, however, does not simply appropriate ancient myth. The *drakon* is the key image for Satan throughout the book, and there is a link with the story of the serpent in Gen. 3. Note: The Greek OT sometimes uses *drakon* in passages which owe their imagery to the myth of a contest between God and the dragon of chaos, e.g. Job 3:8; Ps 74:13; Ezek 29:3-4; Is 27:1 (partly perhaps under the influence of Gen. 3:15). Cf. especially [W. Foerster, II, 281-83]

drakon [dragon, serpent]

doche → *dechomai*

ophthalmoudoula. Not found outside the NT, this term refers in Eph. 6:6 to a *doula* of slaves which is outwardly satisfactory but does not express an inner obligation for the sake of God and Christ, so that the eyes of the master are deceived. It also occurs in the plural in Col. 3:22 for the actions that make up this deceitful service. [K. H. Rengstorff, II, 261-80]

doulageo. This rare word means "to cause to live the life of a slave." Paul uses it in 1 Cor. 9:27 to show that he subordinates his *soma* to his office and will not allow it to be a hindrance to him in discharging this office.

doulo, *kataidoulo*. These terms are common from Herodotus and occur in the LXX in the sense "to enslave" both literally and figuratively. Except in Acts 7:6 (quoting Gen. 15:13), the NT use is always figurative. Not "bound" in marriage is the point in 1 Cor. 7:15. A definition of slavery is offered in 2 Pet. 2:19: What overcomes us, enslaves us. Though free, Paul has voluntarily forgone his rights for his work's sake in 1 Cor. 9:9. Commitment to God (or his opponents) is at issue in Rom. 6:18 and Gal. 4:3. Judaizers are trying to enslave believers to their legalistic code in 2 Cor. 11:20. In contrast to being enslaved, Christians are freed by Christ to be responsible *douloi* of God.

(v. 8). Paul's exhortation in vv. 1-5 is thus given a kerygmatic basis in vv. 6ff. This servant form is, of course, the scandal of the gospel, but in God's wisdom it is also its glory (vv. 9-11).

means "to have great ability." *adýnatos* means "one who has no ability or strength"; the noun *tó adýnaton* signifies "impossibility" and *adýnatón esti* "to be impossible." *adýnatéō* means "not to be able." *dýnamis*, the most important word in the group, means "ability," then "possibility," then "power" both physical and intellectual or spiritual. *dýnastēs* has the sense of "one who can do something" and was early used for "ruler" (including God as ruler). *dynamōō* and *endynamōō* both mean "to give power," "to make strong," "to strengthen."

A. The Concepts of Power in the Greek and Hellenistic World. The term *dýnamis* shows that all life in the cosmos is viewed dynamically. *dýnamis* is a cosmic principle. In Pythagorean teaching number is filled with effective force. Plato calls *dýnamis* the absolute mark of being. The Stoics refer to a self-originating and self-moving force. *noús* still underlies *dýnamis* in Aristotle and the Stoics, but *dýnamis* is the basic principle in Poseidonius. In Greek philosophy the cosmic principle is the same thing as God. There is thus little reference to the power of God, for God himself is power. The individual gods are *dýnámēis* of the universal force; they personify the capabilities of a neutral deity. In Hellenism the world is a manifestation of the forces that work in and by and on it. To do anything one must know these forces and share in them. Magic is an application of this principle. It seeks contact, not with deity, but with the demonic natural and cosmic forces that stand under deity. Knowing these forces, the magician can mediate them for the good or ill of others. Yet the gods might also intervene directly to help or to heal. This may be seen in the healing miracles of Epidaurus, which are called *dýnámēis* ("acts of power"). Acts of divine punishment bear the same name. Humans are outside the forces that rule the cosmos and have to attain to participation in them, especially with a view to salvation from mortality, or from the bondage of matter. The mystery religions are designed to provide the power of salvation in various forms, e.g., by an initiation which will make it possible to be taken up into the cosmic system of forces. The fundamental concept in the Greek sphere, then, is that of a natural force which, imparted in different ways, controls, moves, and governs the cosmos.

B. The Idea of Power in the OT. The decisive difference in the OT is that the power of a personal God replaces the neutral force of nature that is equated with deity. Traces of a neutral idea of power may be found in the OT (cf. the power of the ark), but unlike the nature gods, Yahweh is a God of history, so that originally naturalistic elements are all subsumed. Nor is power itself the main thing, but the will which it must execute and serve. The exodus is thus the supreme example of divine power (cf. Ex. 15:6, 13; 32:11; Dt. 9:26, etc.); Dt. 3:24 gives classical expression to the significance of the exodus. God's power is demonstrated in this decisive act at the heart of OT faith and worship. This power is to be declared to the nations, and Israel is to be God's people and to obey and serve him. In time of need, she can confidently seek a further deployment of the same power (cf. Neh. 1:10; Is. 10:33). The description of God as the "lord of hosts" (*dýnámēis* is sometimes used for hosts in the LXX) echoes the historical distinctiveness of the OT concept of God and his power, for God is Lord of all the powers, and worship of the powers in the form of astral deities is forbidden (2 Kgs. 17:16; cf. the sharp contrast in Dt. 4:19 and 4:20). To be sure, God manifests himself in the volcano or the storm (Ps. 29), but he does so as the God of history; nature is the theater of his acts and has its origin in his will (cf. Is. 40:26). The same power as fashions history creates and sustains the world (cf. Jer. 27:5; 32:17). It also affects individual destiny. God's superior power (Job 12:13, 16) effects

view of the Messiah, who is consistently related to the strength of God (cf. ~~18:9-15~~); decisive impress from the fact of Christ. This fact is obviously linked with the OT

D. The Concept of Power in the NT.

1. The Fact of Christ. Like all NT concepts, the NT concept of power receives its unites with the OT view of God. one goal of overcoming human pollution. In Philo, then, the Hellenistic view of power functions to the powers. They have their source in God's holiness and they serve the *logos* and names. Deriving from the OT an ethical view of God, Philo ascribes ethical independent of God, though they belong to his eternal world and are linked to his making a hypostasis of his power. God is the supreme power, but the powers are 2. Philo tends more toward Hellenism by viewing God as pure being and thus the revelation of God's will.

gives sanctification and power to those who obey it. The law is thus saving power as is none other than the law. By the law he creates the world, directs his people, and the saving power of God, it is found in the law. The strength that God gives his people 26:64. This is not a hypostatisation, but a paraphrase of the divine name. As regards when the name of God is avoided, power can be used as a designation, as in Mt. c. Yet the supremacy of God remains. God's essence is found in his power, so that ideas of demonic *dynamis*.

living God. Some influence of Hellenism may be seen in the development of these bad forces, and paganism worships these intermediate creatures instead of the true and who rules humanity through them. The human race is thus a battlefield of good and and earth. Some are good and magnify God, but others belong to Beliar or Satan, personified as angels, i.e., as intermediate beings ruling the realm between heaven these are seen in detachment from God. These powers seem to be natural forces sometimes called *dynamis*, perhaps on the basis of the heavenly hosts of the OT as hostile forces which now lie between God and us are thought of as demons and are hope and longing for a decisive manifestation of God's power in a final conflict. The that are against God's will and are due to subjection to other powers. There is thus power. This has an OT basis, as in ~~18:2:19; Ezekiel 20:33~~. Many things take place now b. An emphasis develops, however, on the eschatological deployment of God's power. Individuals may also rely on God's power.

1 a. Awareness of the demonstration of God's power in the exodus persists and indeed is heightened by the Maccabean deliverance. God's greatness is seen in creation and his power in the exodus. Yet creation, too, is the work of the word as an instrument of God's power. Individuals may also rely on God's power.

C. Ideas of Power in Rabbinical and Hellenistic Judaism.

~~18:27/28~~ experience of God. For examples cf. ~~18:29:10ff; 18:59:16; 20:6~~ mightily acts of God in history and by the glow of joy in God, of passion, and of have parallels in other religions but which are distinguished by their reference to the The uniqueness of the OT concept of God and his power issues in doxologies which a relationship in which obedience, prayer, and sacrifice replace incantations and rituals. ~~(18:24:8)~~: All ideas of magic are thus excluded. We are brought into the sphere of of judgment and grace, and it serves the manifestation and magnification of his glory ~~(18:5:16)~~. Having the inner energy of holiness, it is effective as the power God is not capricious, for it expresses his will and is thus determined by his right- draw strength from him ~~(18:8:10)~~. The power of and controls all things, so that in individual need one must look to him for help and

Isa. 42; Ps. 110:2; Mic. 5:5). This strength is primarily kingly, but prophetic power is also involved (cf. Mic. 3:8; Acts 7:22 [Moses]; Lk. 1:17 [the Baptist]). The prophetic aspect achieves greater prominence in the NT (cf. Lk. 24:19). Yet Christ is more than a prophet endowed with power; his whole being is a unique one that is peculiarly determined by the power of God. This comes to expression in the parallelism of the Holy Spirit and the power of the Most High in the story of the virgin conception. No attempt is made to describe the mode; the incarnation begins with a conception that transcends normal processes of generation. At the birth of Christ a special and unique act of power rightly gives him the title Son of God (Lk. 1:35). On this basis, Christ is the bearer of the special power of the Spirit in his ministry (Lk. 4:14, 36). As God's essence is power, endowment with power is linked to the gift of the Spirit, and this gift confers on Christ his authority (*exousia*)—an authority which he has the power (*dynamis*) to exercise in expelling demons or healing the sick (cf. Lk. 5:17; 6:19; 8:46). For this reason the witness of his disciples is that God anointed Jesus with the Holy Spirit and with power (Acts 10:38). The works he does can also be called *dynámeis* (cf. Mt. 11:10ff.; Mk. 6:2; Lk. 19:37; also Acts 2:22). These works differ from similar acts of power in the contemporary world in three ways: a. they have no connection with magic; b. they are done by the word, which is the word of the omnipotent God whose kingdom here enters history and overthrows the rule of hostile forces; c. they presuppose faith both in him who does the work and in those on whose behalf they are done, so that a personal relation is demanded (cf. Mt. 13:58; Mk. 9:14ff.). In faith, all things are possible; there is power (Mk. 9:23). For in faith we share God's rule. The mighty works evoke astonishment and praise (Mt. 13:54; Lk. 19:37), and in Herod, perhaps, an uneasy conscience (Mt. 14:2). John's Gospel does not use *dynámeis*, but with *exousia* and *sēmeion* employs the verb *dynasthai*, which shifts the emphasis from the act to the capability (cf. Jn. 3:2). The *sēmeia*, performed in the fullness of messianic power, are unique acts. Jesus can do them only because God is with him, i.e., he has the power of God in fellowship with the Father. In Jn. 9 the blind man, when cured, testifies to the divine *dynasthai* of Jesus (9:33); and some of the Pharisees agree (9:16). Similarly in Jn. 11, when it is asked whether Jesus could not have healed Lazarus (11:37), he shows his unlimited *dynasthai* by raising him. It is only in fellowship with Jesus that his disciples also can do things (15:5), but he recognizes at the same time that his own *dynasthai* has its source in God (5:19, 30). The special features in John are a. that we have in this *dynasthai* the unique Christ event, and b. that the power in this event is the power of God initiating the new aeon. This power finds particular demonstration in the crucifixion and resurrection. Christ's own resurrection backs up his saying in Mt. 22:29. Peter in Acts 2:24 puts this resurrection power very strikingly in the negative: Christ cannot be held by death. The power of death is broken. As God's power empowered Jesus for acts of power, it empowers him for new life. Paul makes this point in 1 Cor. 6:14 and 2 Cor. 13:4. Christ is declared God's Son in power by his resurrection (Rom. 1:4). We thus preach Christ as God's power (1 Cor. 1:24). The resurrection does not make Christ the Son of God, or give him power as such; what he has by it is sonship in full power in contrast with the apparent weakness of the incarnation (2 Cor. 13:4). If Christ is called God's power in the absolute, it is not because he personifies power, but because in him the power of God works victoriously in history and brings it to its goal. In Hebrews this power is called the power of an indestructible life; it is beyond the reach of mortality. With this power the Son is set at God's right hand where he rules the

3. *The Power of the Disciple.* As the *dynamis* of God, preaching continues Christ's saving work, and the apostles, representing Christ, are endowed with his power. Jesus equips the disciples with power when he sends them out in Lk. 9:1. This power overmatches demonic power (Lk. 10:19). The disciples have it only in faith (Mk. 9:14ff.). It is the power of Christ's own presence by the Spirit (cf. Lk. 24:48ff.; Acts 1:8). A special endowment of power takes place at Pentecost which leads to healing as well as preaching in power (Acts 4:7ff., 33; 6:8, 10). Paul's ministry is effective by the power of signs and wonders, by the power of the Holy Spirit (Rom. 15:19).

nature. liberation from the power of darkness and putting us in the kingdom of God's dear Son. It is grounded in the saving act of the Christ event, i.e., in God's mighty work in history. Only in 2 Pet. 1:3-4 do we have a hint of a substantial rather than a dynamic conception when it is said that God's power grants us the things pertaining to life and godliness with a view to our escaping corruption and becoming partakers of the divine nature. When the disciples ask who can be saved, Christ replies that there is no human power to save, only God's omnipotent power (Mt. 19:26). Paul sharply stresses human inability in Rom. 8. Due to our weakness, even the law cannot save from sin and death (v. 3). Hebrews finds the same inability in the cultus (10:1, 4, 11). As In. 3:3 says, unless there is a new birth, we cannot see God's kingdom. Of ourselves we cannot bear to hear God's word (Jn. 8:43). No one can come to God unless the Father draws him (6:44). Only God has the power to save, and he puts forth his power in Jesus (Rom. 1:16; 1 Cor. 1:18). This power is not that of mystical initiation or of a mere direction to salvation; it is the power of the word of the cross. It grants salvation by liberating us from the power of darkness and putting us in the kingdom of God's dear Son. It is grounded in the saving act of the Christ event, i.e., in God's mighty work in history. Only in 2 Pet. 1:3-4 do we have a hint of a substantial rather than a dynamic conception when it is said that God's power grants us the things pertaining to life and godliness with a view to our escaping corruption and becoming partakers of the divine nature.

c. Christ's work also gives a new answer to the question of the power of salvation. The NT recognizes these (cf. Mt. 24:29). These are cosmic but also angelic powers. They have lost their force with the resurrection of Christ and will be publicly stripped of it at his return. Between these two events, there is tension. The powers are disarmed, for the new life of believers derives from God and is set under his rule (Eph. 1:20-21; Rom. 8:38-39). Yet they still fight (Rev. 13:2) and have to be brought to submission (1 Cor. 15:24). The antichrist will come with power and spread deception; only Christ's coming again will finally destroy him (2 Th. 2:9).

b. The Christ event also sheds a new light on demonic powers. The NT recognizes in the Christ event has already shown. God's power will destroy hostile forces and bring the world to perfection, as the power and deity (Rom. 1:20). The NT can thus adopt the OT doxology, as in Mt. 6:13; Rev. 4:11, etc. The doxologies of Rev. 11:17-18 and 12:10 imply acknowledgment that God's omnipotence is manifested in the Christ event (Heb. 11:19; cf. Mt. 22:29). God is the *dynamis* in virtue of his omnipotent rule (Lk. 1:49). All things are possible for him (Mt. 19:26). As faith perceives, all things manifestly declare his eternal power that it is depicted as endowment. Christ shares this power by personal fellowship with God. His power is thus the historical power of an eschatological event, as in the OT. God's omnipotence is manifested in the Christ event (Heb. 11:19; cf. Mt. 22:29). God is the *dynamis* in virtue of his omnipotent rule (Lk. 1:49). All things are possible for him (Mt. 19:26). As faith perceives, all things manifestly declare his eternal power and deity (Rom. 1:20). The NT can thus adopt the OT doxology, as in Mt. 6:13; Rev. 4:11, etc. The doxologies of Rev. 11:17-18 and 12:10 imply acknowledgment that God's power will destroy hostile forces and bring the world to perfection, as the power in the Christ event has already shown.

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dynámeis are a mark of the apostolate (Gal. 3:5; 1 Th. 1:5). But the power is that of the Spirit as the mode both of Christ's presence and of the believer's existence. Apostles themselves are witnesses of the cross; they preach in outward weakness but in demonstration of the Spirit and power, so that the faith of their hearers rests in the power of God (1 Cor. 2:1ff.). *dýnamis* relates to the content of the message, not the form. The goal of preaching is the exhibition of Christ's presence by the Spirit and therefore the exhibition of God's saving power in Christ. It is by the same power that Paul is made a minister (Eph. 3:7). In the interests of the community, the power of Christ can also be judicial, as in 1 Cor. 5:3ff. It should be noted here that Satan can have no power over the believer unless the latter is handed over to him, and that even then the purpose is still one of salvation. In the apostle's own life and ministry, the power of Christ means a continual strengthening (Phil. 4:13; 1 Tim. 1:12; 2 Tim. 4:17). This strengthening takes the form of support, and is thus to be construed, not in terms of mana, but in terms of a personal relation between Christ and his servant.

4. *The Community.* A community that rests in God's saving power is the goal (1 Cor. 2:1ff.). Believers may be strong as they are "in the Lord" (Eph. 6:10). Rescued from Satan's power, yet still beset by perils, they know the power of Christ to protect and preserve. They are guarded by God's power through faith (1 Pet. 1:5). The apostle's prayer is that they may enjoy the greatness of God's power (Eph. 1:19), or that they may be strengthened with all power (Col. 1:11). This power, grounded in Christ's resurrection, creates the hope of their calling and a glorious inheritance. Christians are to know this power with a view to endurance and patience. It is a power that transforms as well as preserves. By the power of the Spirit they abound in hope (Rom. 15:13). Strengthened with might by the Spirit in the inner man, they grow in fellowship with Christ, in comprehension, and in love of Christ (Eph. 3:14ff.). Born of God, they cannot sin (1 Jn. 3:9), but have a new capacity for love (1 Jn. 4:7). Every good resolve and work of faith may be fulfilled by the power of God (2 Th. 1:11). Members of the community may also have the spiritual gift of performing *dynámeis* (1 Cor. 12:10). Furthermore, the power at work in the community is ultimately resurrection power (cf. 2 Cor. 13:3ff.). God raised up the Lord and will raise us up by his power (1 Cor. 6:14). The changing of the body of humiliation into a body of glory is grounded in God's omnipotence (Phil. 3:21). No one can snatch believers out of Christ's hand (Jn. 10:28-29). Paul can give up all things to know Christ and the power of his resurrection—the mighty act which creates new and eternal life for his people. This is the source of real *dýnamis*.

5. *Power and Weakness.* God's power operates in the weak and corruptible sphere of human existence. It is thus visible only to faith, but for this very reason it is known as divine, not human power. Concealment in apparent weakness is the law of the cross (2 Cor. 13:4). But God's weakness is stronger than men (1 Cor. 1:25), as Paul comes to realize in all the weakness of his apostolic ministry (2 Cor. 12:9-10; cf. Phil. 4:13). The transcendent power belongs to God (2 Cor. 4:7), who gives a spirit, not of timidity, but of power and love and self-control (2 Tim. 1:7). Weakness is the presupposition of the working of divine power. It is the pledge of Christ's presence in which Paul finds freedom from self and reliance on God. By the law of strength in weakness, the resurrection power of God is more abundantly exerted, whether in ministers of the gospel or in the Christian community as a whole. "By the power of God" expresses the reality of faith for the apostolate and all Christian life (2 Cor. 6:7).

[W. GRUNDMANN, II, 284-317]

4. The use of twelve in Revelation is linked to the OT concept of the twelve tribes as comprising God's people. Thus the twelve stars of 12:1 characterize the woman as a symbol of the daughter of Zion. Twelve also plays an important role in the measurements of the new Jerusalem in ch. 21. Again, in 7:4ff. twelve thousand are sealed from each of the twelve tribes; the figure "twelve" stresses the continuity of the underlying saving will of God, the "thousands" emphasize the size of the community, and the number as a whole brings out the element of order and perfection as God pursues and fulfils his divine way of salvation. These are not just Jewish believers, for the author alters the customary list, leaving out Dan. Interest focuses on the teleology of salvation history as God in faithfulness to himself and his people achieves his purpose in the community as the spiritual Israel. The numbers 12,000 and 144,000 occur in a cosmic sense among the Mandaeans and Manicheans, but if there is a connection, it is more likely that these took the numbers from Revelation, not vice versa.

5. The classical use of *dōdeka* is in relation to the innermost group of Jesus' followers: the twelve disciples in Mt. 10:1 etc., the twelve apostles in Mt. 10:2; Lk. 22:14, and the Twelve in Mt. 26:14 etc. These are the same people, but while all apostles would be disciples, not all disciples are apostles, only those who are expressly appointed to be such by Jesus. Jesus himself freely chooses these twelve (Mk. 3:13-14; Lk. 6:12-13; cf. Jn. 6:70). To question the historicity of this selection is to make the existence of the Twelve inexplicable, especially as the inclusion of Judas does not fit well with the theory of their emergence after the resurrection, with Paul's reference to them as the first witnesses of the resurrection (1 Cor. 15:5), or with the reference to the eleven in Mt. 28:16; Mk. 16:14; Lk. 24:9. The choice of the number accords with the divine plan of salvation and the preparation of the community as its goal. It looks back to the ancient constitution of Israel and ahead to the final form of the messianic community. In the Twelve Jesus claims all Israel, so that the Twelve have no independent place but serve as the link between Christ and his people. Except as the first witnesses of the resurrection, they then play no special role as a group. The silence of Paul is important in this regard, and their only joint action in Acts is in the advice they give for the selection of the Seven in Acts 6. When James is put to death, they make no attempt to fill his place, mainly because the emphasis has now shifted to Gentile work in which others participate (cf. Acts 8:5ff.), and the time for the Jewish people to make a decision in relation to them has passed, so that they have thus become representatives of judgment upon it (cf. 19:28). The simple form "the Twelve" shows that a special task is at issue rather than a special dignity. It occurs almost always when the group is tested, when a close relationship to Jesus is stressed, or when there is a combination of the two, as in Mt. 20:17. Their function, of course, is finally a positive one, for in Rev. 21:14 the foundation stones of the city bear their names. The Israel that is gathered from all nations is in fact inconceivable without them, so that even if the claim that Jesus makes through them is initially resisted, it comes to a higher fulfilment with the expanded concept of God's people, and they have a vital function in the church's understanding of herself in relation to God's total plan.

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[K. H. RENGSTORF, II, 321-28]

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ε

egeirō [to awaken, rise]; *égersis* [resurrection], *exegeirō* [to awaken, rise], *grēgorēō* [to be awake, alert], (*agrypnēō* [to be awake, keep watch])

egeirō.

1.a. "To awaken," b. "to arouse," c. "to set up," d. "to awaken the dead"; also intransitive a. "to wake up," b. "to stir oneself," c. "to rise up," and d. "to rise from the dead."

2. All these meanings occur in the Bible, with nuances from the Hebrew. Thus we find a. in Mk. 4:38 etc., intransitively in Mt. 1:24, figuratively in Rom. 13:11. For b. cf. Mk. 13:8, the rising up of prophets (Mt. 11:11), rising in judgment (Mt. 12:42). For c. cf. Jn. 2:19-20; Mt. 12:11; the sick in Mk. 1:37 etc., the intransitive in Mt. 17:7. For d. we have individual raisings as signs of the messianic age and the final resurrection, as in Mt. 9:25; Lk. 7:14; Jn. 12:1. Jesus' own raising is predicted in Mt. 16:21 etc., narrated in Mk. 16:6 etc., and proclaimed in Acts 3:15 etc.; Rom. 4:24 etc.; 1 Cor. 6:14 etc. God has acknowledged and glorified the crucified Lord by raising him (cf. Acts; Rom. 7:4; Phil. 2:9ff.); he has thereby validated his saving work (Rom. 4 and 8; 1 Cor. 15). As distinct from *anistānai*, *egeirein* expresses the concreteness of the action. For the resurrection as Jesus' own act, cf. Jn. 2:19; 10:17-18. The risen body of Jesus has both material (Lk. 24:39ff.; Jn. 20:25ff.) and spiritual features (1 Cor. 15:47; Phil. 2:6, 9; Jn. 20:17). Even linguistically the myth of the dying and rising redeemer-god neither forms the native soil of the gospel nor offers a parallel, for in it *egeirein* seldom occurs. In addition, the eschatological concept is missing and the NT core is theologically significant history rather than nature myth or speculative myth.

3. The raising of believers with Christ is worked out especially by Paul (cf. Rom. 6:4ff.; Gal. 2:20; Col. 2:12ff.; Eph. 2:1, 5; 2 Cor. 4:10ff.). It is related to justification (Rom. 5:18; 8:28ff.) and depicts the new situation in history into which believers are set with Christ (Rom. 6). The new life is the reality of faith (2 Cor. 4:7ff.). It is not a magical change, lies outside human control, and is a divinely posited reality awaiting consummation (Rom. 8:19ff.). Strictly, the resurrection has not yet taken place (2 Tim. 2:18). Though John stresses present possession (3:18; 5:24; 11:18), this does not mean a complete spiritualizing of eschatology (cf. Jn. 5:28-29; 6:39-40; 21:22; 1 Jn. 2:18; 4:17).

4. For the future resurrection of the dead (Lk. 20:37; Acts 26:8; 1 Cor. 15) see *anistēmi*. The question of the Sadducees in Mk. 12:23 reflects a more materialistic conception; Jesus opposes to it a more spiritual view in vv. 25ff. Paul endorses this in 1 Cor. 6:13; cf. the changing of the *sōma* in 1 Cor. 15:42ff. Similarly, Johannine theology avoids materialistic expressions while presenting a realistic belief in the resurrection.

égersis. This means a. "stimulation," "erection" (of walls etc.), "raising" (of the dead), and b. (intransitive) "awakening," "rising," "recovery." The only NT instance is in Mt. 27:53 where it refers to the resurrection of Jesus.

exegeirō. This has most of the senses of the simple form. It is used in Rom. 9:17 in the sense "to cause to appear in history," "to call into existence," and in 1 Cor. 6:14 in the sense "to raise from the dead."

grēgorēō (*agrypnēō*).

1. This has the literal sense "to watch" in Mk. 14:34; 24:43; Lk. 12:37.
2. It has the figurative sense "to be vigilant" (especially in relation to the parousia)

A. The Theological *egō*.

1. *Divine Proclamations in the Ancient Near East and Hellenism.* The I-style is common in the ancient Near East, e.g., in Babylonian liturgies, Egyptian papyri, the Avesta, and cf. also the hymnal predication: "I am Isis." The point of such proclamations is the self-representation, self-glorification, and self-commendation of the deity, so that they have a monotheistic thrust.

2. *Divine Proclamations in the OT and Apocalyptic Judaism.* The I-style acquires a specific ring on the lips of the self-revealing God of Israel. The divine name is paraphrased as "I am who I am" (Ex. 3:14). The decalogue opens with an exclusive "I am" (Ex. 20:2ff.). Even more exclusive is the great revelation of Dt. 32:39ff. In Is. 40ff. God presents himself as the ultimate Subject who will tolerate no other god, whose will is supreme, who has the first and final word, who manifests his omnipotent will and being in incessant action, and upon whose revealing and reconciling grace we are totally dependent. The I-style continues in Jewish apocalyptic, especially in the Apocalypse of Abraham.

3. *I-Speeches of God in the NT.* The NT maintains the belief that God is absolute Subject, but offers few I-declarations on God's part except in quotations, e.g., Is. 45:23 in Rom. 14:11, Dt. 32:35 in Rom. 12:19, Ps. 2:7 in Acts 13:33; Heb. 5:5, and Ex. 3:14 in expanded form in Rev. 1:8.

B. The Christological *egō*.

1. *Ruler and Savior Sayings in the Ancient Near East and Hellenism.* Ancient Near Eastern rulers, e.g., Hammurabi, Akhnaton, and Cyrus, issue I-proclamations. In Hellenism the Diadochi continue this style. In particular, however, religious saviors use it in their propaganda both in speech and writing. Thus we find it in the Mandaean writings and the Koran, but its overuse by popular prophets and preachers tended to rob it of credibility (cf. Celsus in Origen *Against Celsus* 7.8-9).

2. *The I of God's Representatives in the OT and Judaism.*

a. Among rulers, Nehemiah lists what he has done for God's people, but self-predications as god or lord are regarded as arrogant and offensive in view of God's sole deity, so that God punishes the pretensions of Tyre (Ezek. 28:2, 9) or Pompey. The prophets call for a hearing as God's mouthpiece, but this is a God-consciousness, not an I-consciousness (though cf. "me Daniel" in Dan. 7:28; 8:1).

b. The I-style of Isaiah is adopted in the I-sayings of heavenly wisdom in Prov. 8; these are imitated by folly in 9:4-5, 16. Angels can use the same style as God's messengers, e.g., in Apoc. Abr. 10; Test. Abr. 13.

c. Others like the Damascus Teacher adopt the same style, as does the Baptist in Jn. 1:23, although in contrast to Simon in Acts 8:9-10 he is not pointing to himself but away from himself to another (Mt. 3:11).

d. The rabbis avoid this style, fighting against the real or apparent pretension of I-sayings in the name of monotheism (cf. Gamaliel's caution in Acts 5:36-37).

3. *egō in the Synoptic Sayings of Jesus.* In the Synoptic Gospels Jesus uses *egō* infrequently. It occurs when he quotes Is. 61 in Lk. 4:18, but the three most important instances are in the Sermon on the Mount, where five times he utters a sharp *egō dé légō hymín* relating his new demand to his person and mission, in the cry of jubilation in Lk. 10:22, where he is the sole mediator of salvation and knowledge who stands in a unique relation to the Father and through whom all the Father's work is done, and in the Savior's call in Mt. 11:28ff., where he occupies a central place between God and us, gathering up all previous intermediaries into himself as he stands at the

6. *ego eimi* (← *eimi*). The occasional use of *ego eimi* without a predicate demands separate notice. It derives from the OT "I am" (Ex. 3:14; Dt. 32:39; Is. 41:4). Sometimes, of course, the meaning is the ordinary one "I am he," as when the blind man identifies himself in Jn. 9:9, or Jesus does the same in Jn. 18:5 and Mk. 6:50, or gives the answer "I am" to the question of Mk. 14:61. On the other hand, there are messianic overtones in the last two instances. *ego eimi* has a fixed significance, as we learn from the warning of Mk. 13:6; the "I am he" of messianic pretenders must be rejected and the decisive "I am he" of Christ's own final self-manifestation awaited. This sheds light on the central passage in Jn. 8:24ff. A chain of I-sayings precedes this in vv. 12, 18, 21. Decision for or against Christ means life or death (v. 24). But who is this one who says "I am"? He does not answer directly. The Father will bear

history. has been instituted the bearer of the divine office for the whole of this world and its replacing God, nor are the two commingled, nor are there two different gods. Christ 17 (cf. Is. 44:6). What God says in 21:6, Christ can say in 22:13. Yet Christ is not the union of God and Christ. OT I-sayings are borrowed for this purpose, as in 1:8, of a share in his own victory (3:21). In Revelation the main thrust of the I-sayings is he can speak directly at the end (2:27-28), and closes the series with the great promise Christ himself, and if the third person is used in the introductory formulas (2:1 etc.), christological I-sayings with a solemn ring, as in 22:16. The opening letters are from 5. *ego in the Sayings of Christ in the Apocalypse*. In Revelation, too, we find many with himself, which means union with God.

etc. to those who believe in him and thus sets them in the true reality of fellowship race; light, bread, etc. are signs of his power and glory as he brings true light, bread, *ego*. Yet the point of such predication is to bring out his significance for the human that everything significant in the world helps to characterize the uniqueness of this equate himself with such things but claims to be such things in an absolute sense, so bread, vine, door, way, truth, resurrection, and life. In such sayings Jesus does not mean in which the *ego* is linked with such impersonal predicative nouns as light, that is previously found, even including divine I-proclamations. These are the state- is shown to have a cosmic reach in a series of I-sayings which go beyond anything restricted to the Twelve, for a general offer is issued in 7:37. Indeed, the Christ event this fellowship is the great theme of the discourses in vv. 14ff. Nor is this extension The "we" of ch. 17 expresses this relation most fully, and drawing the disciples into Father is in me and I in the Father in 10:38, I and the Father "are one" in 10:30). in 8:42, "I do what is pleasing to him" in 8:29, the Father is "with him" in 8:29, the I-sayings refer to the relation to the Father (cf. "my Father," "I came forth from God" gives the sayings of Jesus a solemn, almost liturgical ring (e.g., 9:39). Many of the further, for here the *ego* points a contrast (5:43), is often indispensable (10:25), and 4. *ego in the Speeches of Christ in John*. John carries this line of thought a step claim to absoluteness in brief.

between God and us, so that the christological *ego* of the Synoptists expresses his to receive Christ is to receive God. Christ himself is the absolute point of intersection so he meets us in the lowly (Mk. 9:37). To receive a child is to receive Christ, and the seventy as his representatives in Lk. 10:16. As Christ meets us in his messengers, Mt. 28:20, when he intercedes for his people in Lk. 22:32, and when he commissions divine authority in Mt. 10:16, when he gives the promise of his abiding presence in comes out in other sayings, e.g., when he sends out the disciples with the *ego* of heart of the times. The central position of Christ between the Father and believers

witness (v. 18). He who sent him is with him (v. 29). The I of the Son is linked with that of the Father in a unity of action (v. 29). From the very beginning Jesus is the acting Subject of the history of God (v. 58), which contributes at every step to the manifestation and glorification of the Son. The final thrust of the simple *egō eimi* is that Christ's *egō* is the Subject of this history which is his powerful self-proclamation and in whose every victory Christ calls: "I am he." The I-sayings, then, may well go back to ancient Near Eastern models uniquely modified by the OT, but Christ claims all I-predications for himself and reveals himself to be God's definitive representative in the absolute *egō eimi*—the purest and fullest expression of his incomparable significance.

C. The Anthropological *egō*.

1. *I and We in the Writings of Luke*. A personal note is sounded in the prefaces to Luke and Acts (Lk. 1:3; Acts 1:1). Acts also includes some "we" passages which naturally suggest that the author was personally present on such occasions, although some scholars see here a literary device to give the record greater vitality and variety.

2. *We and I in the Johannine Writings*. In contrast to Luke's preface, that of John contains a confessional "we" (Jn. 1:14, 16). The author is not trying to write a more accurate account but in the name of many believers he is offering testimony. The same "we" occurs in 1 Jn. 1:4, then in 1 Jn. 4:14, 16 etc., and in demarcation from false teachers in 2:19. Above this "we" stands the God who elects, knows, and keeps us (3:19-20). But the author can also write authoritatively in the singular (2:7 etc.). This is very pronounced at the end in 5:13. The author of 2 John begins in the singular but then asserts unity with all who know the truth and blends himself with these in a comprehensive "in us" and "with us" (vv. 1-2). 3 John is wholly in the singular. Revelation cleverly interweaves I and we in 1:9 ("I John, your brother"). This first *egō* comes between the I-sayings of God and Christ (vv. 8, 17), and John's last *egō* comes after Christ's last *egō* in 22:16ff. If the author has a strong self-consciousness, it is a consciousness of office, and ultimately a God-consciousness.

3. *We and I in Paul*. Many of Paul's letters are personal (e.g., Philemon, Philippians, Romans), but he often associates others with himself either stylistically or with some special nuance, e.g., to add authority in 1 Cor. 11:16. He uses the singular to state his own position or to clarify his status, often with an emphatic *egō* which in 1 Cor. 7 differentiates him from the Lord and in Gal. 6:17 asserts his authority over against his opponents. The first person, both singular and plural, is important in exhortation, often in the cohortative, which is less sharp than the imperative (cf. 1 Th. 5:5ff.; Rom. 6:1ff.). Hypothetical "I" and "we" sentences serve the same goal, as in 1 Cor. 13:1ff. Gal. 2:15ff. begins with a statement in "we" style, moves on to a "we" hypothesis in v. 17, then a hypothetical "I" statement in v. 18, but then concludes with "I" statements, not because this is a private opinion, but because Paul has taken seriously the new situation of vv. 15-16 which Peter and the others must accept and work out as he has done.

4. *The I of Rom. 7*. The common reference of the I of Rom. 7 to the preconversion Paul is challenged by his statement in Phil. 3:6. A general reference to those who are under the law, however, is broken by a closer analysis of the I-style, which is comparable to that of Gal. 2. The context is that of salvation history. To demonic pressure against God, God has given the decisive response of the Christ event which is now being worked out in human will and destiny. Paul (with a "we") refers to this turning point in 7:5-6. He then develops this "we" statement in the "I" statements of vv. 7ff.

hedraios means first "seated," "settled," "solid," then "steadfast," "solid," and in the OT "permanent," e.g., God's throne, or God himself, or the mountains, or the throne of David, or the human heart if God keeps it, or human work if God accepts it. There are only three instances in the NT. In 1 Cor. 7:37 the self-controlled person is inwardly secure. In 1 Cor. 15:58 Christians are to be steadfast and immovable in the light of the resurrection. In Col. 1:23 believers must be stable and steadfast, continuing in the faith and not shifting away from the hope of the gospel as apostasy threatens. The noun *hedraïoma* occurs in 1 Tim. 3:15. The church is here a solid defense against the confusion of myths, offering individual faith and thought a sure ground with its confession (v. 16).

[E. STAUFFER, II, 362-64]

hedraios [steadfast], *hedraïoma* [bulwark]

Prior to the law, sin is dead (v. 8). The law, in itself holy and good, then enters human history, but what is meant for life proves to be death (v. 10). For evil opposes God and turns the work of the law into its opposite. But God uses this very fact to bring to light our dormant sickness. The law plunges us into a conflict within the *ego*; we want to keep the law, but indwelling sin controls us, so that we break it. We may disclaim responsibility (vv. 17, 20), joyfully assenting to God's law with the *nous*, but we are impotent under the sway of another law that reigns in our members. We are thus forced to issue a passionate cry for redemption from this fatal state—a cry which leads on to a fuller description of the meaning of the Christ event in ch. 8, for our twofold determination by God's law and the law of sin (7:25) has in fact been overcome by God's victorious action in Christ. A new law has thus replaced both the law of God and the law of sin, namely, the law of the Spirit of life in Christ, a law which means freedom, not bondage (8:2ff.). The pneumatic I is the new anthropological fact for Christians. Relative to the Christ event, this implies that Christ has destroyed sin, that he now dwells in us, and that we stand under a new reign and sign in which we are now able not to sin as previously we were not able not to sin. Relative to God, it implies that his plan has been realized, that we are brought to our deepest selves, that we enjoy spiritual fellowship with him, and that we are wholly dependent upon God but find assurance in this very dependence. Relative to our somatic being, it implies that we have as yet only the firstfruits of the new life, that we still await our full redemption, but that this firstfruits is a pledge, so that we may confidently expect our final liberation and the accompanying redemption of creation. The new anthropological situation thus has the scope of a comprehensive renewal which Christ initiates and for which the pneumatic I is the point of departure. There is thus a continuous sequence of thought from 7:7 to 8, but in 8:2 Paul changes from *ego* to *se* and in 8:4 he alternates between "we" and "you," thus showing that the *ego* of ch. 7, while it includes Paul, embraces many others as well. But if Paul is included, what about Phil. 3:6? The difference is one of standpoint. In Phil. 3:6 (and also Gal. 2:15), Paul speaks from the standpoint of a pre-Christian Jew. In Rom. 7 (and Gal. 2:19; Phil. 3:7), he speaks from a Christian standpoint. From this angle the blamelessness is shown to be an illusion which carries the risk of sinful self-glory. In Christ, Paul see the hopelessness of his previous situation. He does so in solidarity with his people. Fulfilling the movement of his people from its real crisis to Christ, he is, as it were, its firstfruits; this gives the *ego* of Rom. 7 its distinctive sense.

[E. STAUFFER, II, 343-62]

éthnos [people, nation], *ethnikós* [Gentile]

A. A People and Peoples in the LXX.

1. The main Hebrew terms for "people," *'am* and *gôy*, both denote human groups, but historically the former comes to be used for the holy people and the latter (in the plural) for the Gentiles. In the LXX *démōs* is rare, being used only for smaller clanlike societies. *laós* is the rendering of *'am* and *éthnos* of *gôy*. There is a marked tendency to avoid the plural *laói*, but *éthnē* is common for the plural "peoples." (For statistics see *TDNT*, II, 365.)

2. In many passages there is intentional differentiation. (For details see *TDNT*, II, 366-67.)

3. When *éthnē* denotes the Gentiles, it often has no sense of a plurality of peoples. The term describes those who do not belong to the chosen people. Yet God is the King of all peoples (Jer. 10:7). They all descend from the first patriarchs (cf. Gen. 10). Their division is by divine ordinance and must not be resisted (Gen. 11; Dt. 32:8). The nations are important in the prophetic view of history as agents of God's wrath (Hos. 8:10) which are themselves under wrath (Is. 8:9) but which will also finally receive salvation. Yet in Jewish piety, and in the hope of universal mission, the specific concept of peoples is merged into the general one of Gentiles (cf. Is. 66:17ff.). In the postexilic period the term can be used for Gentiles dwelling in the land (Ezr. 10:2; Neh. 10:31), and it thus takes on a derogatory sense, i.e., the common people (rendered *óchlos* in Greek) (cf. Jn. 7:49). Nevertheless, even though *éthnē* implies a negative judgment from the Jewish standpoint, this judgment has no final validity in face of the promise of universal revelation (cf. in the NT Mt. 28:19; Rev. 14:6).

[G. BERTRAM, II, 364-69]

B. *éthnos* in the NT.

1. *éthnos*, which probably comes from *éthos*, means "mass," "multitude," "host," and may be used for a "herd" or "swarm" as well as a human group. Applied to humans, it means a "people" but is a weaker term than, e.g., *laós* or *glōssa*. Of some 160 NT instances, 40 are quotations from the OT. This does not affect the general usage but may give a special nuance in context.

2. In 64 passages *éthnos* has no specialized sense. The reference is to a people or peoples (including the Jewish people; cf. Acts 10:22; 1 Pet. 2:9, *éthnos* being used interchangeably with *laós* in this regard). *pánta éthnē* denotes all nations.

3. In some cases, however, one senses that Israel is not included among the nations. Thus in Rom. 15:11 (based on Ps. 117:1) the call to praise God hardly need go out to Israel. Again, Israel does not have to be included in the promise of Gal. 3:8. In other passages too, e.g., Mt. 4:15; Lk. 21:24; Acts 4:25; Rom. 1:5; Rev. 10:11, the reference seems to be to the non-Jewish nations, i.e., the Gentiles, though whether or not *éthnē* is here a technical term for Gentiles may be debated.

4. In some 100 passages *éthnē* is undoubtedly a technical term for the Gentiles as distinct from Jews or Christians. The distinction from Jews is plain in, e.g., Mt. 6:32; Lk. 12:30; Mt. 20:19; Acts 14:16; Eph. 2:12; 1 Cor. 1:23. Gentile Christians are still *éthnē* in Rom. 11:13; Eph. 3:1. Yet a distinction from Christians may also be seen in view of the status of the church as the true Israel, e.g., in 1 Cor. 5:1; 12:2; 1 Th. 4:5; 1 Pet. 2:12; 3 Jn. 7. John does not have *éthnē* for Gentiles, since obdurate Jews are themselves *éthnē*.

5. The quotation of many OT passages shows how the OT influences this primarily

1. This means "picture," "copy." It can be used for images of gods, but is not the usual term for cultic images (or human statues). When used for images, the idea is

eidolon [idol], *eidolothyton* [meat offered to idols], *eidoleion* [temple of an idol], *kateidolos* [full of idols], *eidoloiatres* [idolater], *eidololatria* [idolatry]

use of *eidos* for "mint.")
[G. KITTEL, II, 373-75]
"As good money changers, test all things; keep the good and reject the bad." (Cf. the link with v. 21 certainly favors "every form" of evil over "every appearance," especially if v. 21 contains a reference to money changers (as the early church supposed):
3. *eidos* often denotes "manner," and this is perhaps the sense in 1 Th. 5:22. The true sense only when we are at home with the Lord (v. 8; cf. 1 Jn. 3:2).
the Christian which is now only provisional and which will be enjoyed in its full and shall see only in the next aeon (cf. 1 Cor. 13:12b). More probably it is the form of there is no visible form. But what form? It might be that of the Lord whose *eidos* we for the presupposed active use. The point is that we are to walk in a sphere in which 2. In 2 Cor. 5:7 "sight" does not seem to be very apposite, since there is no parallel of God (cf. Jn. 5:37).
1. "What is visible," "figure," "appearance," "whether in persons, objects, or God (cf. Gen. 32:30-31). In Num. 12:8 rabbinic exegesis takes it that Moses saw the speech

eidos [form, appearance], *eidea (idea)* [form, appearance]

eidon → *horto*
a. "Habit," "use"; b. "custom," "cultic ordinance," "law" (used for Jewish laws in the LXX). The NT has both senses. In Lk. 22:39 the obvious reference is to a habit of Jesus, i.e., to retire to the Mount of Olives for prayer. In Acts 25:16 *ethos* denotes a custom in Roman justice and in Heb. 10:25 the bad custom of nonattendance at community gatherings. The burial law of the Jews is at issue in Jn. 19:40, and this leads on to the common use in Luke for the cultic law of Judaism, whether with reference to individual ordinances (Lk. 1:9; 2:42) or to the whole of the cultic law (Acts 6:14; 15:1; 16:21; 21:21; 26:3; 28:17).
[H. FRISKER, II, 372-73]

ethos [habit, custom]

→ *Hellen*
justified only by the one Lord who summons both to himself.
Gentiles" to show that Jews are not justified as such, but both Jews and Gentiles are again denotes the religious distinction, but in this instance Paul defends "living like not at issue but the inner mark of Gentiles. Adverbially "like Gentiles" in Gal. 2:14. "Gentile" is the obvious sense in Mt. 5:47; 6:7; 18:17. National distinction is *ethnikos*. This occurs five times in the NT (Mt. 5:47; 6:7; 18:17; 3 Jn. 7; Gal. 6. The biblical view persists in the early fathers (cf. Mart. Pol. 9.2).
differs from the Greeks, for while the latter often use *ethnos* disparagingly to describe non-Greek peoples (as distinct from *Hellenes*), this is on the basis of national or cultural differentiation, not theological.

ethnos people, nation

that of a reflection of the deity. The term can also denote shades or apparitions (beings in the underworld are only copies of people). Another sense is the image evoked by an object (which may be illusory).

2. The LXX uses the term in a derogatory sense for images of the gods, or idols. In this regard it is referring polemically to the deities themselves, which are empty, and which thus express the unreality of pagan belief. The main point is not that another god is worshipped but that this is an unreal god. The Greeks do not follow this usage, so that the LXX here coins a new expression out of a familiar term.

3. NT usage rests on that of the LXX. The word and its derivatives occur only in Acts 7:41; 15:20, the Pauline writings, 1 Jn. 5:21, Peter, and Rev. 9:20. Paul obviously does not regard idols as true gods (1 Th. 1:9). They are not divine by nature but the products of human sin and folly (Gal. 4:8; Rom. 1:23). Demons lie behind them (1 Cor. 10:19; cf. Dt. 32:17), though demons are not what pagans believe their gods to be (cf. 1 Cor. 8:5).

eidōlóthyton. This adjectival noun, the Jewish term for *hieróthyton*, denotes meat deriving from pagan sacrifice (cf. 1 Cor. 10:28). Jews were forbidden to eat this or to trade in it because of its defiling effect. This strict prohibition reflects the firm rejection of every kind of religious syncretism. It does not rest on superstition but on regard for the first commandment. Paul allows such meat to be eaten but only apart from the cultic act (1 Cor. 10:14ff.) and according to the law of love (8:1ff.). He appeals to Ps. 24:1 (10:26) and the overcoming of legalism by faith. The apostolic decree, however, advises against eating meat sacrificed to idols (Acts 15:29; 21:15), and Rev. 2:14, 20 condemns it when it is an expression of the same libertinism as is reflected in licentiousness.

eidōleion. This term, found only in the Greek Bible and the NT (1 Cor. 8:10), is a scornful word for the pagan temple as a house of idols.

kateidōlos. Found only in Acts 17:16, this word means either "rich in idols" or "idolatrous"; either fits well with vv. 22-23.

eidōlolátrēs, eidōlolatría. These terms occur only in the NT; *eidōlolatría* (which is more correct than *eidōlolatreía*) is the pagan opposite of Jewish *latreía*. The words denote a gross sin and come in the lists of vices in 1 Cor. 5:10-11; 6:9; Gal. 5:20; Eph. 5:5; Col. 3:5; 1 Pet. 4:3; Rev. 21:8. *eidōlolatría* is equated with *pleonexia* in Col. 3:5; Eph. 5:5; cf. mammon as an idol in Mt. 6:24. Participating in pagan feasts is *eidōlolatría* in 1 Cor. 10:7, 14. [F. BÜCHSEL, II, 375-80]

eiké [in vain]

This adverbial term means "at random," "for no objective reason," "simply," "in vain." The usual NT sense is "in vain" (Rom. 13:4; 1 Cor. 15:2; Gal. 3:4), but "without basis or reason" is the meaning in Col. 2:18. There is good support for *eiké* as "without a cause" in Mt. 5:22. [F. BÜCHSEL, II, 380-81]

eikōn [image]

A. The Prohibition of Images in the OT. The belief that God is not to be depicted is intrinsic to the OT (cf. Ex. 20:4). The cultus presents a uniform picture here, and

3. The question of images arises in the NT in the following passages. a. Images on coins are at issue in Mk. 12:16. These are offensive to Jews because they violate the commandment and depict alien rulers; but for practical reasons the coins have to be used. b. The image of the beast must not be worshipped according to Rev. 13:14-15 etc. There is a clash here with the widespread ruler cult, as there had been in Dan. 3:5ff. and continually in Jewish history, e.g., when the Alexandrian mob put images of the emperor in the synagogues in A.D. 38, and as there would be for Christians (cf. Pliny's *Letters* 10.96). Rev. 13:15 reminds us of priestly devices to make images move.

2. Representations of God are just as objectionable for Christians. The NT never even thinks of giving a picture of Jesus (or indeed the apostles). The crucial thing is not worshipping an image but listening to the word. Only in the period after the NT do we have artistic development by way of religious decoration and Christian symbols to depictions of Christ and the apostles. In the NT the absence of any positive interest also means the lack of any negative opposition.

B. Images in Judaism and Christianity.

1. For Jews the prohibition has three practical implications. The first (a.) is the avoidance and removal of all images of alien gods. Jews and Christians have always regarded violation of this rule as apostasy. The pictures of animals and stars on the temple curtain are merely artistic symbols. Similarly, the representation of the sun-chariot by Byzantine artists is purely conventional. The second implication (b.) is the absence of depictions of Yahweh in the cultus. At the most we find only pictures of the hand of God at Isaac's sacrifice and in the lifting up of Ezekiel. The third implication (c.) is that depictions of human beings and animals are also partially avoided. Jewish art especially avoids human figures, since humans are made in God's image, but several exceptions have been found in the depiction of biblical scenes. As regards animals, those that are symbols of a deity are strictly avoided, but in other cases animals serve as harmless decoration. Objects used in worship, e.g., the ark of the law, the horn, the knife of circumcision, and the candlestick, may also be depicted. Art thus serves to present God's acts rather than God himself. There is no intrinsic interest in the appearance of God or the exercises of his worshippers, as in pagan art; the focal point is God and his history.

the prohibition is fundamental. God's spiritual nature underlies the belief, yet not in the sense that God is remote from matter, but rather in the sense that he is not under human control. There is thus no literary depiction either (cf. Ex. 24:9-10). The ark has no associated images and is linked only to God's spiritual presence. The dedication of the temple stresses that God dwells in obscurity and governs even the sky's brightest luminary, the sun (1-Kgs. 8:12). God is not equated with such natural phenomena as earthquakes or fires (1-Kgs. 19:11ff.), for again these are his work. The doctrine of creation explains the prohibition of images; for what sense is there in seeking likenesses of God in things that he has made (Ex. 20:4)? Is. 40:12ff. formulates this plainly. A further point is that Israel saw no figure of God when he spoke to her from the fire (Dt. 4:15-16). Making images is thus an act of disobedience (Am. 5:26). The people find this hard to accept, as may be seen from the constant forging of images from the golden calf onward, but the intention is probably to worship God even when praying to idols. The prophets, however, see that making images perverts the religion of Israel, and with the help of such humorous descriptions as that of Is. 44:12ff. they finally establish the prohibition.

[G. VON RAD, II, 381-83]

[G. KITTEL, II, 383-88]

C. The Greek Use of *eikōn*. Linked with *eikō*, "to be like, similar," "to appear," *eikōn* means "image" a. as an artistic representation, b. as a mental image, and c. as a likeness or manifestation.

1. In Col. 1:15 Christ is the image of the invisible God. Since a representation of what is invisible is impossible, the meaning here is a revelation with substantial participation, as in Plato and Philo. The *eikōn* is not alien to the object, nor present only in the mind, but is in fact its reality and illumines its inner essence. Thus in Platonic cosmology the world is the visible image of the intelligible *autozōon*.

2. In popular Greek religion, the god is present in the image, as is shown by the miracles and magic associated with images. The copies have the same powers, feelings, etc. as the originals. Rulers are also gods in visible manifestation.

[H. KLEINKNECHT, II, 388-90]

D. The Divine Likeness in the OT.

1. We can understand the divine likeness in the OT only if we remember the distance between God and us. This puts the divine likeness on the margin. Nevertheless it is highly important in relation to human origins, for while we humans are made of earthly materials, God acts more directly in our creation, and precision is given to the special relationship by Gen. 1:26: "Let us make man in our image, after our likeness."

2. Mythical ideas may underlie this, but the only point of mentioning this is to prevent us from taking the phrase in modern terms, e.g., as though it referred to personality or moral capacity. Nor should we read too much into the double statement "in our image and after our likeness." Nor is it a vital question whether spiritual or bodily likeness is at issue. Obviously there is no speculation on God's own form. The main point is to indicate that humans belong by nature to the divine sphere. Yet the image is transmitted by the physical sequence of generations (Gen. 1:27). Ps. 8:5-6 similarly transcends the spiritual/physical alternative, for here humans have a glory of outward appearance, yet their true glory lies, like God's, in the inner force that is native to them. If the OT does not finally say what the divine likeness really consists of, it has much to say about its implications. Humans are to control creation as God's vicegerents (Gen. 1:26). They are thus to represent the divine dominion and majesty (cf. Ps. 8; also Sir. 17:3-4).

3. The OT nowhere speaks about the loss of the divine likeness, but the decline in the length of life suggests degeneration of our native force.

[G. VON RAD, II, 390-92]

E. The Divine Likeness in Judaism.

1. In expounding Gen. 1:26-27 rabbinic exegesis tends to focus on the meaning of "let us," whether it refers to consultation with God's own heart, with angels, with the law, or with heaven and earth. No problem is felt with the divine image, nor is there any suggestion of its general loss, only of its diminution or effacement by the sins of specific individuals or groups.

2. The Greek spirit raises the question of the divine image as a metaphysical gift, as in Wis. 2:23-24. Philo associates it with the number seven and also with *noûs* and *lógos*. He also makes much of a distinction between "in our image," which applies to the heavenly humanity that has no part in mortality or earthliness, and "after our likeness," which applies to the earthly humanity of Gen. 2:7-8.

F. The Metaphorical Use of Image in the NT.

1. In the NT the original is present in the image, which gives it visible manifestation. Thus Heb. 10:1 distinguishes *eikōn* from mere *skiá*: The law has the shadow,

1. Already in the LXX *ho on* is used for God (Ex. 3:14). Philo has it too, and it is a divine predicate in Josephus. In the NT Revelation uses it in the formulas in 11:17; 1:4, 8; 4:8—formulas of worship, salutation, and self-predication. The non-declinability of *ho on* and the quasi-participial use of *en* preserve the sanctity of the divine self-predication. The formulas express God's deity and supratemporality. Similar formulas occur in Judaism. The Greeks also use two- and three-tense formulas to express eternity (cf. Homer, Plato, and an Eleusian inscription). These possibly came

emi [to exist], *ho on* ["I am"]

Formed from *helle* ("warmth or light of the sun") and *krino* ("to test"), these words mean "tested by sunlight," i.e., "pure," and "purity." In the NT (Phil. 1:10; 2 Pet. 3:1; 1 Cor. 5:8; 2 Cor. 1:12; 2:17) they refer to moral purity. [F. BÜCHSEL, II, 397-98]

hēlikrines [pure], *hēlikrīneia* [purity]

[G. KITTEL, II, 392-97]

of the *eikon*, as of other gifts, so that it now is even though it is still to be. 3:10, so that the restoration is also a goal of ethical action. We have a first installment but this future is linked to something that happens already in 2 Cor. 3:18 and Col. place? There is undoubtedly an eschatological future in 1 Cor. 15:49b and Rom. 8:29, of its Creator (Col. 3:10). When does this restoration of the image in Christ take Christian life is already the putting on of the new being that is renewed after the image glory means sharing it and thus being changed into his likeness. The concern of the This likeness is the goal. 2 Cor. 3:18 carries the same message. Seeing the Lord's are in Christ's image are in God's image in the true and original sense of Gen. 1:27. emphasis by the fact that this means participation in his divine likeness. Those who out plainly in Rom. 8:29, where our being conformed to Christ is given its distinctive our being as the *eikon* of God is restored by union with Christ as *eikon*. This comes man with our future bearing of the image of the heavenly man. The idea here is that on the basis of Gen. 5:3, he contrasts our present bearing of the image of the earthly to bring out certain practical consequences for daily conduct. A little later, however, 3. *Man as image*. In 1 Cor. 11:7 Paul can also apply Gen. 1:27 to the male so as

self is. does. The concept of the image of God also makes it perfectly plain who Jesus him- is that Christ is given to us as God's image so that we may know what God wills and *logos* plays for Philo, Paul's interest is not in the least speculative. The point for him Christ is the second Adam (1 Cor. 15:45ff.). If he thus plays for Paul the role that Col. 1:13 drives home the point. The phrase comes, of course, from Gen. 1:27. But to God (cf. Phil. 2:6). To see him is to see the Father (Jn. 14:9). "Beloved Son" in on the equality of the *eikon* with the original. Christ is in the form of God and equal 2. *Christ as the eikon tou theou*. In this phrase (2 Cor. 4:4; Col. 1:15), the stress is or animals that are put in the place of God (cf. Wis. 13:13).

but not the true form of the realities at issue. Rom. 1:23 is to the same effect when it uses *homoionoma* for the copy and *eikon* for the actual figure of the humans, birds,

into Revelation by way of the Jewish tradition, though a common source may lie behind the Greek and Jewish traditions.

2. *egō eimí* as a self-designation of Jesus in Jn. 8:58 (cf. 8:24; 13:19) stands in contrast to the *genésthai* applied to Abraham. Jesus thus claims eternity. As he is equal to the Father (5:18ff.), what is ascribed to the Father is attributed to him too (cf. Is. 43:10 LXX). The context and the *egō* formulation are both Jewish. The point is not Jesus' self-identification as the Messiah ("I am he") but his supratemporal being.

3. For *egō eimí* with nouns of predication, see *egō*. [F. BÜCHSEL, II, 398-400]
→ *egō*

eirēnē [peace], *eirēneúō* [to keep peace], *eirēnikós* [peaceful],
eirēnopoios [peacemaker], *eirēnpoiēō* [to make peace]

eirēnē.

A. The Greek Concept of *eirēnē*. For the Greeks *eirēnē* primarily denotes a state, not a relationship or attitude. It is the opposite of *pólemos* ("war"). It is linked with treaties of peace or the conclusion of peace. It is also the opposite of disturbance. In a negative sense, it may denote a peaceful attitude, i.e., the absence of hostile feelings. In the age of Augustus it carries echoes of redemption, but also implies in everyday reality the legal security of the *pax Romana*. [W. FOERSTER, II, 400-402]

B. *shālôm* in the OT.

1. This term is in general use but has a strong religious content. To arrive at its theological sense we must look at it in context and also consider the concept even where the term itself is not used. Its basic sense is not the narrower one of "peace" but the wider one of "well-being." It may be used for the good fortune of the wicked, for health, and for national prosperity, which implies stability. In many passages it denotes friendly relationships, whether between states (1 Kgs. 5:26) or individuals (Zech. 6:13). It is thus linked with covenant; a covenant initiates or seals it (Josh. 9:15; Ezek. 34:25). In Ezekiel it is God who makes the covenant that results in peace, so that the term can finally express the relationship between God and his people (cf. Is. 54:10).

2. *shālôm* as the Gift of Yahweh. While there is a material content to *shālôm*, it is always a religious term inasmuch as all blessings are seen to come from God. In all probability, then, the religious significance is primary. This comes to expression in the name of Gideon's altar in Judg. 6:24: "The Lord is peace." God creates peace in the heavens (Job 25:2), but he also pledges peace to us, blesses his people with peace, and wills the welfare of his servants; we are thus to pray for the peace of Jerusalem (cf. Pss. 35:27; 122:6). The peace that God gives is all-sufficient. It carries with it solid blessings, e.g., peace from enemies and wild beasts (cf. Lev. 26:6), but all this is a blessing of salvation in the special sense of occupation of the promised land.

3. *shālôm* in the Prophetic Message. In the history of prophecy *shālôm* is a key term inasmuch as true prophets are in conflict with those who promise a false peace. Micaiah ben Imlah, for example, takes his stand against the many prophets of salvation. Micah accuses such prophets of delivering their message for gain (3:5ff.). Jeremiah comes into dramatic encounter with those who say "Peace, peace," when there is no peace (ch. 28). Ezekiel is engaged in the same struggle (Ezek. 13:16). The problem with the false prophets is not that there is no true message of peace but that they

4. The LXX sometimes uses other terms for *shalom*, mostly in greetings or when external welfare is plainly at issue, e.g., Gen. 26:31; 28:21; 29:6; Josh. 10:21; Ex. 18:7. The aim in such cases is to keep more closely to common Greek usage, *eirēnē* is also used for other Hebrew terms on occasion, as in 1 Chr. 4:40; Prov. 3:23; Ezek. 34:27; 39:6, 26. (For details, see TDNT, II, 408.)

3. The equation of *eirēnē* with ethical good leads on to the use of *eirēnē* for the good that comes from God either in this age or in the age of salvation (cf. Is. 45:7), where *eirēnē* embraces both the blessings of Lev. 26:3ff. and that of Num. 26:6. Peace in this sense is all that is good. It is the peace of those who love the law (Ps. 119:165). When God speaks it, his salvation is at hand (Ps. 85:8-9). Yet it is not just an inner state, for the soul is bereft of peace when it has forgotten what happiness is (Lam. 3:17).

2. *shalom* comes close to *eirēnē* in its Greek sense when it is contrasted to war (Prov. 17:1) or the reference is to a state of peace (Is. 14:30) or to peace between nations (Judg. 4:17). But even in such cases *eirēnē* can take on a broader sense, as in Zech. 8:12 or 1 Kgs. 2:13 (in contrast to 2 Kgs. 9:17ff.). This is even more true when *shalom* has nothing to do with peace as the opposite of war but implies well-being as distinct from every form of evil, as in salutations, or in relation to the work of physicians (Sir. 38:8), or in the problem posed by the good fortune of the wicked (Ps. 73:3). In such contexts *eirēnē* has to denote, not merely rest, but a state of well-being or wholeness, so that one can even be said to die in peace (as distinct from suffering violence). Nor is this well-being restricted to material welfare. It covers good in the widest sense, as when Prov. 3:17 says that the paths of wisdom are paths of peace, or when Ps. 34:14 equates the pursuit of peace with the doing of good.

1. Since the LXX mostly uses *eirēnē* for the OT *shalom*, the content of the Hebrew naturally influences the Greek term, and in turn the LXX usage affects the significance of *eirēnē* for Greek-speaking Christians.

C. *eirēnē* in the LXX.

4. *shalom* as an Element in Eschatological Expectation. The promise of *shalom* in the fuller sense brings the term into the orbit of eschatological expectation. The term may not always occur, but when restoration of paradise is prophesied, international peace promised (Is. 2:2ff.), or a humble king of peace awaited (Zech. 9:9-10), we have a proclamation of peace of the widest possible import. No special significance thus attaches to the actual use of the word, as when "prince of peace" is one of the messianic titles in Is. 9:5, for the whole point of the Messiah is that he guards and guarantees enduring peace (cf. v. 7). "He is peace," as Micah says in 5:5 (if this is the correct reading). An interesting point is that for all its wealth of meaning in the OT, *shalom* nowhere denotes specifically an attitude of inward peace. *shalom* always finds external manifestation, and in its most common use it is a social rather than an individual term.

[G. VON RAD, II, 402-06]

D. *shālôm* in Rabbinic Writings. *shālôm* is a common term in rabbinic works. It occurs in greetings in the general sense of well-being. The rabbis also use it for God's gift to his people. Peace is the portion of the righteous and the sum of messianic blessings, although with a stress on concord in Israel. Peace is also the opposite of individual or national strife. Along these lines peacemaking holds a high place in rabbinic estimation. Envy and strife are opposed to God's will, threaten the continuation of the world, and impede the coming of the Messiah. Conflict exists between God and the human race, or even God and Israel when Israel is guilty of idolatry; there is thus a reciprocal relationship with God in which we, too, must act for the establishment of peace.

E. *eirēnē* in the Pseudepigrapha, Josephus, and Philo. As concerns the religious use of *eirēnē*, the pseudepigrapha present us with the angel of peace. Peace in this connection is salvation expressed in cessation from war; its opposite is divine judgment, not conflict with God. Peace is thus linked with pardon or mercy, but it is also linked with light and thus has a positive implication. Peace can also mean concord between humans. Josephus follows OT and rabbinic usage, Philo is closer to the Greek tradition in his interpretation of peace as primarily political peace or as the inner rest (or absence of desire) that belongs to God and is to be sought from him.

F. *eirēnē* in the NT. In the NT *eirēnē* is first used in greetings, as in the rabbis (cf. Mk. 5:34; Jms. 2:16; Jn. 20:19); with mercy in 1 and 2 Timothy, 2 John, and Jude; Paul uses "grace and peace"; cf. also Rev. 1:4. Peace also occurs in closing greetings, e.g., in 1 Pet. 5:14; 3 Jn. 15. Parallels to the OT "go in peace" occur in Acts 15:33 and 1 Cor. 16:11, and Simeon's saying in Lk. 2:29 has a similar formal sense. The main meaning in the NT is obviously not the Greek one but salvation in a deeper sense. This embraces human concord, as in Acts 7:26 etc., but also peace with God. Closer to the Greek are the use for the opposite of war in Acts 12:20; 24:2; Mt. 10:34 and Paul's use for peace of soul (cf. Rom. 15:13). The OT basis comes out plainly in such expressions as "making peace" in Jms. 3:18 and "giving a greeting of peace" in Jn. 14:27. Lk. 14:32 possibly contains an Aramaism for offering a greeting rather than seeking conditions, but in context it carries the implication of submission and homage. In the material use of the NT we find peace as a feeling of rest, peace as a state of reconciliation with God, and peace as eschatological salvation; the last of these is basic.

1. *eirēnē* in Its Widest Sense as the Normal State of All Things. In 1 Cor. 14:33 peace is for Paul the normal state as distinct from the confusion of unruly prophesying at Corinth. This peace is what God wills, not merely for the soul or for the human race, but for his whole creation.

2. *eirēnē* as the Eschatological Salvation of the Whole Person.

a. The *shālôm* of the OT is the basis here. Thus in Lk. 1:79 *eirēnē* is the awaited eschatological salvation. In Lk. 2:14 again peace is the salvation that has now come to the earth. Salvation is also the sense in Lk. 19:42 and 19:38b, and cf. Rev. 12:10; 19:1. In Rev. 12:10 peace is said to have come as a historical event in Christ (cf. Heb. 13:10). Melchizedek as a type of Christ is the king of peace (Heb. 7:2), the gospel is the gospel of peace (Eph. 6:15), and Christ leaves peace with his disciples (Jn. 14:27), the opposite of this being affliction (16:33). When the disciples go out in Christ's name, they offer peace (Lk. 10:5-6; Mt. 10:13). We are to seek this peace (Heb. 12:14). It is a power which protects us (Phil. 4:7) and which rules in the heart

(Col. 3:15), although in human relations it may sometimes result in the very opposite of peace (Mt. 10:34-35).

b. In all these passages *eirēnē* is materially parallel to *zōē*, and Paul makes this equation in Rom. 8:6. The striving of the flesh is enmity against God and leads to death (v. 7). Life and peace come when the mind is set on the Spirit; this brings salvation. There is a parallel in 2 Pet. 3:14, where *eirēnē* is neither inner peace nor grace, but the perfect well-being of reconstruction in God's image. Along these lines Paul calls God the God of peace who will crush Satan (Rom. 16:20) and secure our total salvation (1 Th. 5:23; cf. Heb. 13:20-21). Peace, then, embraces the salvation of the whole person, and in Christ this is already present as the power of God.

3. *eirēnē* as Peace with God. Occasionally *eirēnē* denotes peace with God. This is the point in Eph. 2:14ff. As the law has both divided Jews and Gentiles and separated Israel from God, so Christ our peace has healed both relationships, for he has broken down the wall of hostility by reconciling us all to God. Peace with God is solely at issue in Rom. 5:1. It is the relationship in which God places believers by his reconciling work in Christ. The context suggests that the indicative "we have" is the true reading in spite of the better attestation of the imperative "let us have."

4. *eirēnē* as Peace with One Another. When Paul in Rom. 14:17 says that God's kingdom is peace, he is stating that the rule of God is one in which there is no evil or discord; he can thus exhort us to pursue what makes for peace (v. 19), i.e., to avoid squabbling about meats or days. The saying in 1 Cor. 7:15c is to the same effect. If a pagan partner breaks off a marriage, the Christian must accept this, the reason being ("for" not "but") that God has called us to peace. Peace here again means the avoidance of discord, though it also has the positive content of a divinely willed state of normalcy. In 2 Tim. 2:22 we are not just to foster peace with the devout, since *meia* here means "along with"; what is in view is staying out of stupid controversies (v. 23), but with a hint of salvation in the context of righteousness, faith, and love. Concord is the obvious sense in Eph. 4:3 and Jms. 3:18, and probably also in 1 Pet. 3:11.

5. *eirēnē* as Peace of Soul. Peace of soul is meant in Rom. 15:13, although this peace is possible only through the saving work of God which restores our normal state. In contrast to Stoic *galēnē* it is a positive state inseparably connected with joy and faith.

*eirēnē*o. a. "To live in peace," "to be at peace" as a state; b. "to keep peace," "to live at peace with" as an attitude; c. "to make peace," "to reconcile." In the NT the word is used only for "to keep peace" with *en* or *meia*. In Mk. 9:50 severity in self-discipline is perhaps contrasted with being at peace with others. In 1 Th. 5:13 the point seems to be that we should be at peace with one another. This is also what is meant in Rom. 12:18 and 2 Cor. 13:11.

eirēnikos. a. "That which relates to peace"; b. "peaceful"; c. more generally the opposite of unrest. Only sense a. occurs in the LXX. Philo uses the term for the wise who have peace of soul. The only NT instances are in Jms. 3:17 and Heb. 12:11. In the former the meaning is "ready for peace," "peaceful," while in the latter, as an attribute of righteousness, the word means "salutary" (cf. *eirēnē* H.2.).

eirēnopoios. "One who makes peace." The rabbis extol pacification as a work of love and Philo calls God a peacemaker, but the term can also be applied to strong rulers who establish peace by force. The only NT use (Mt. 5:9) is along the lines of

the rabbinic view. Blessing is pronounced on those who promote human concord (not general well-being or peace with God); God calls them his children because they are like him.

eirēnopoieō. "To make peace" (or more generally in Prov. 10:10 LXX "to promote well-being"). In the one NT instance in Col. 1:19 (cf. Eph. 2:14ff.) the idea is that by his reconciling work in Christ God has made peace for all things on earth or in heaven (both with himself and with each other). [W. FÖRSTER, II, 406-20]

N

eis [in, into, until, etc.]

Originally spatial, this word takes on theological significance in the NT.

A. The Spatial Use of *eis*.

1. *The Cosmic and Soteriological Sense*. In the NT *eis* expresses the living connection between divine and cosmic realities. In Greek thought the gods belong to the cosmos. Even dualism makes only a static distinction. Hades is another place; it is not God's world. Even in circles which speak of an ascent of the soul, *eis* plays only a minor role. Formally the OT speaks in a similar way, as though, when God comes down, he were simply changing place within the same reality (cf. Gen. 18:21; Ex. 3:8). Yet his superiority over all creatures is strongly asserted, as in Ex. 33:18ff.; Is. 6, so that heaven cannot contain him (1 Kgs. 8:27) and his presence is the willed and gracious address of the covenant God (Ex. 28ff.). Judaism thus develops an aversion to anthropomorphic statements and carries the divine transcendence almost to the point of straining the link between God and the world except for a firm belief in providence. Thus the LXX paraphrases Ex. 15:3 and Ex. 24:10, Jubilees omits God's walking in the garden in its rendering of Gen. 3, Palestinian Judaism posits a series of heavens, and apocalyptic works begin to place greater weight on the preposition *eis*, e.g., in the coming of angels to the world, or in relation to apocalyptic vision. The NT inherits the distinction between the divine and human worlds but bridges the gulf with the concept of fulfilment in Christ. In this context *eis* takes on a new significance as follows.

a. "Into the world" delimits earthly creation from all other reality. We all come into the world (Jn. 1:9). Sin and death come into the world (Rom. 5:12); there is perhaps a hint of a transcendent background here, though cf. "through one man."

b. Divine love comes into the world to bring salvation. The NT links this with the preexistent Son, although faith focuses more on the goal than the origin. In this regard *eis* is not present in the Synoptics and is rare in Paul (cf. Rom. 10:6; Phil. 2:5ff.). The thought of God's sending, however, gives it great importance in John (cf. 1 Jn. 4:9), as does that of the Logos himself coming into the world (Jn. 11:27). As the Father sent the Son into the world, so the Son sends his disciples (Jn. 17:18). In the light of the incarnation (Jn. 1:14), this derived mission takes on an eternal quality.

c. The Christ who came down for our salvation passes through humiliation into the heavenly world of God. This receives greater emphasis in the NT than preexistence (cf. Lk. 24:5; Acts 1:11; Heb. 9:24; Eph. 4:8ff., and materially Acts 3:21; Rom. 1:4; Phil. 2:9ff.). A prior journey to the nether regions may be presupposed, as in Rom. 10:7 and especially 1 Pet. 3:19; 4:6 (but not Eph. 4:9).

d. The divine act of salvation forces us to decide where our own path is to lead;

in "for a witness to them" (Mk. 1:44) or "in memory of her" (Mk. 14:9). Thus the
 a. With a noun or pronominal accusative it usually has a final sense (cf. D.2.), as
 end, whether intentionally or incidentally.

3. Consecutive and final *eis* may denote the directing of an action to a specific
 and to do all things to God's glory (1 Cor. 10:31).

b. Human appointment: missionaries are appointed to do God's work (Acts 13:2);
 believers are to take the bread and wine in remembrance of Christ (1 Cor. 11:24-25);

9:21ff.; 2 Tim. 2:20).

(Eph. 1:5), or a living hope (1 Pet. 1:3-4), others to destruction or ignoble use (Rom.
 Paul to publish good news (Rom. 1:1), believers to salvation (1 Th. 5:9), sonship

(Heb. 1:14), Moses as a witness (Heb. 3:5), Scripture for instruction (Rom. 15:4);
 a. Divine appointment: the angels are appointed to minister to the heirs of salvation

22:2.

2. *eis* denotes appointment, as in Mt. 5:22; 1 Cor. 11:22; Col. 2:22; Jms. 5:3; Rev.
 reason for boasting.

12:41; 2 Cor. 10:16; Gal. 6:4 where, after testing, the self, not others, must provide
 1. Very occasionally *eis* states a reason, e.g., "in view of" in Rom. 4:20; cf. Mt.

D. *eis* in a Logical Connection.

in the sense of beyond all comparison).
 justifiable and unjustifiable boasting is qualitative); 2 Cor. 4:17 ("in excess to excess")

C. The Modal Use. *eis* sometimes denotes intensity; e.g., Jn. 13:1 ("to the utmost")
 as well as "to the end"; Heb. 7:25; 2 Cor. 10:13 (where the distinction between

usually eschatological.

in Phil. 1:10; 1 Tim. 6:1; cf. 1 Pet. 1:5; Gal. 3:23-24. In such cases the reference is
 dempion in Eph. 4:30, being pure or laying a good foundation for the day of Christ

to some end, e.g., caring for the day in Mk. 6:34, being sealed for the day of re-
 2. More common in the NT is the use in which an action is performed with a view

When a period is mentioned, the sense is "for" (cf. Lk. 12:19).

1. When a point of time is given, the sense is "until" (cf. Mt. 10:22; 2 Tim. 1:12).

B. The Temporal Use of *eis*.

5:2; Gal. 1:6.

Christ's sphere (2 Cor. 10:5). This is perhaps also the point in Rom. 6:17; cf. Rom.
 shut up in disobedience (Rom. 11:32), or having every thought brought captive into

c. *eis* may also describe a situation, e.g., being led into temptation (Mt. 6:13), or
 Hebrew, Christianity shows itself to be a religion of the word.

1:25. By its regular use of such constructions, which are good Greek but rest on the
 God in Acts 2:22, the gospel in Mk. 13:10, and cf. also Lk. 7:1; 2 Cor. 10:16; 1 Pet.

b. With verbs of sending or speaking, *eis* denotes address; cf. Jesus in Mt. 15:24;
 Gal. 4:6, and cf. the prodigal's return to himself in Lk. 15:17.

purpose from God himself in judgment in Rev. 17:17, the Spirit of God in 1 Th. 4:8;
 e.g., demons in Mt. 9:25, evil from Satan in Jn. 13:2, Satan in Lk. 22:3, a wicked

a. *eis* denotes the intrusion of good or bad influences into the center of personality;
 2. The Psychological Sense.

references usually contain a spatial as well as a stronger or weaker figurative element.
 25:21; Lk. 16:22; Mt. 5:20; 2 Pet. 1:11), which is present even now (Jn. 5:24); these

19:20; Mt. 13:42; 5:25; 8:12; 25:46), or through faith and obedience to life (Mt. 7:14;
 either through unbelief and disobedience to destruction (Mt. 7:19; 5:29-30; 3:10; Rev.

gospel is God's power "to salvation" (Rom. 1:16), Christ is an expiation "to show God's righteousness" (Rom. 3:25), Paul's mission aims at the obedience of faith (Rom. 1:5), eternal life (1 Tim. 1:16), and edification (Eph. 4:12), and God's praise and glory (Eph. 1:6; Rom. 15:7) are the goals of God's saving action. The use may also be consecutive, as in 1 Cor. 11:17; Rev. 13:3; 2 Cor. 7:9-10; Rom. 10:10; 13:4, where the result, not the purpose, is indicated; cf. Col. 1:11, where endurance and patience are the result of strengthening. Yet the line is a fine one and sometimes precise differentiation is impossible; cf. Rom. 14:1; 1 Cor. 12:13 ("one body" is either the purpose or the result); Rom. 13:4 (wrath is either purpose or result). "To faith" in Rom. 1:17 seems to be final, but "to glory" in 2 Cor. 3:18 is consecutive; neither follows OT analogies such as Jer. 3:9; Ps. 84:7.

b. With nominal accusative or accusative and infinitive *eis* is mainly final though sometimes consecutive. Rom. 12:3; Mt. 20:19, etc. are final, as are Rom. 1:11; Heb. 2:17; Jms. 1:18, but Heb. 11:3 is consecutive (cf. Rom. 6:12; 2 Th. 2:10), and both uses may be found in Rom. 4:11-12 (consecutive), 16 (final), and 18 (consecutive). As regards guilt, the theological question arises whether it is an immanent result or a divine purpose. "To make them believe" in 2 Th. 2:11 might be consecutive but is probably final in view of the final clause that follows, but Rom. 1:20 cannot be final, since the point is to show the ground of the complaint, and we should thus render: "So that they are without excuse."

E. The *eis* of Personal Relationship.

1. *eis* denotes relationship as such in a neutral sense, "with reference to," "relative to" (cf. 1 Cor. 4:6; Eph. 5:32). This is probably the meaning in Lk. 12:21 (rich in relation to God) and Rom. 5:18 (with effect upon all).

2. *eis* may denote hostile relationship, either a. enmity against God, the Son of Man, the Spirit, or God's messengers in the form of sin (cf. Lk. 15:18; Rom. 8:7; 1 Cor. 8:12; Mk. 3:29 [blasphemy]), or b. enmity against others as persecution (Jn. 15:21) or wrongdoing (Mt. 18:15; 1 Cor. 8:12). The NT does not use *eis* for God's reaction to sin or sinners; God is not our enemy.

3. *eis* denotes a friendly relationship a. between believers (Rom. 12:10; 16:6; 1 Cor. 16:3), b. between God and us (Rom. 5:8) or God and believers (2 Cor. 1:11; 1 Pet. 1:10), and c. between us and God: we were created for God (1 Cor. 8:6), and we are to repent toward God (Acts 20:21) and to believe in (*eis*) God or Christ, into whom, or whose name, we are baptized. (It should be noted that believing in Christ is rare in the Synoptic Gospels, Acts, and Paul, but common in John's Gospel, where it is found over 30 times between 2:11 and 17:20.)

F. Individual Points and Questions of Hebraisms.

1. *eis* may occur where one would expect *en*, e.g., when being in a place results from movement to it, e.g., Mt. 2:23; Mk. 1:39; Mk. 1:9 (dipping into the Jordan is suggested here); 2 Cor. 1:21. This interchangeability of *eis* and *en* is not a Hebraism but is Homeric. Most of the instances are in Luke and Acts (Acts 7:12 etc.).

2. *eis* can denote the predicate with verbs of becoming (Mt. 21:42), being (Mk. 10:8), holding (Mt. 21:46), etc., or the result with verbs like gather (Jn. 11:52), perfect (Jn. 17:23), reckon (Rom. 4:3). This again is not just a Hebraism.

3. *eis* can replace the genitive or dative (1 Pet. 1:11; 1:4; Eph. 3:16); this is common usage in the Koine and modern Greek.

[A. OEPKE, II, 420-34]

ends all previous history and gives history a new beginning (Heb. 10:11ff.). He is the special historical position, not by speculation. His work is the center of history. Heb. 1:1ff.) who endows us, too, with sonship. This uniqueness is established by his terpart of Adam, he is unique in relation to Adam; he is the divine Son (Mk. 12:6; than those who precede and also than those who follow. Even as the positive coun- analogy. He continues the human line, breaks it, and begins a new line. He is more He is the head of the new race. Christ is man and more than man; he transcends every this antitype of Adam, the race is given a new beginning and principle (Rom. 5:18). 15:47). As in Adam all die, in Christ all shall be made alive (1 Cor. 15:21-22). In a. Adam points beyond himself to the second man, Christ (Rom. 5:14; 1 Cor. 3. *Christ and the Unity of the Church*.

sibility for sin, suffering, and death. all go the way of Adam (Rom. 3:10ff.). Being one with Adam, we are one in respon- which implies both external compulsion and inner corruption of the will, so that we sin willingly and thus delivers us up to death. Adam's fall creates a historical fact of our situation. Death reigns (Rom. 5:14, 17). Our present disposition impels us to c. Knowing the seriousness of this once-for-allness, we appreciate the inescapability of the race.

as the first in a series. It thus becomes the principle of sin that engulfs all members (Rom. 5:12). The fall is historically once-for-all, i.e., it takes place once, but does so point (Acts 17:26). Adam's history is that of the origin of sin and its consequences b. In the NT the growth, spread, and history of the race are traced from a single sins that start with Adam.

Judaism develops this thought, whether in the sense of original sin or of individual a. Genesis portrays the unity of the race and its destiny in Adam and the fall. 2. *Adam and the Common Destiny of the Race*.

the church. that of Adam and the common destiny of the race, and that of Christ and the unity of events decide what is to come. This thought is worked out in two great complexes, well as by the decisive character of the present (Gal. 6:7ff.). Past ages, figures, and things are determined by the heritage of the past and the dawning of the future, as is organic. The alternative of contingent facts or rational truths is thus irrelevant. All 9:3). Conversely, the destiny of others hinges on individuals (Rom. 11:1). NT thinking what is most individual. Our heart's desire comes to expression in intercession (Rom. bound to the many. We are saved for their sake (Gal. 1:15ff.). We have to sacrifice God's action sets us in a threefold relation to himself, others, and the world. We are this does not mean individualism. God works through the unity of family or people. one hour. The NT shows a very strong sense of the significance of the particular. Yet one commandment (Jms. 2:10). We must be strong for one hour. Disaster strikes in everything depends on one thing (Mk. 10:21). Keeping the law stands or falls with union with him (1 Cor. 6:17)—the basis of the union of marriage (Eph. 5:31). Hence rules out dualism. We can serve only one Lord (Mt. 6:24). There is an inviolable world are one in him. History and salvation history are a unity in the one Christ. This (as in Dt. 6:4). There is none beside him (Mk. 12:29). The origin and goal of the many," or "only one." Theologically the most important feature is that God is one the NT. It usually means "single," "once-for-all," "unique," "unanimous," "one of 1. *The Understanding of Uniqueness in the NT*. Only rarely is *heis* used as a digit in

heis [one, single]

one for all (Jn. 11:50; 1 Cor. 15:3). The fact of Jesus is not just one event, nor does it merely illustrate an eternal law; it is all-decisive as the meeting point of all historical lines.

b. The destiny of the new humanity is fixed in Christ as that of the old humanity was fixed in Adam. "In Christ" denotes the unity of God's people (Gal. 3:28; Rom. 12:5). He is the head to which the church as his body is subject (Col. 2:10). Its growth is all from him (Col. 2:19). Its common existence, centered in the Spirit, is from him (1 Cor. 12:1ff.). It has a common destiny under his law; each must intercede for others and suffer and rejoice with them (1 Cor. 12:26; Gal. 6:2). Christ has brought the race together again in himself (Eph. 2:14-15). The church's own unity is thus of paramount importance (Eph. 4:4ff.). A new grouping comes, with those who believe in Christ on the one side, those who do not on the other. Christ himself is in unity with the Father and brings his own into the same fellowship (Jn. 17:23). He is the starting point and center of the new humanity as the Mediator through the historical event of his death and resurrection. The new situation created by this event is now a positive reality in the church—but in the church only as it takes this reality seriously in faith, thought, and action (cf. Eph. 4:3; Phil. 1:27; Rom. 12:6; Acts 4:32).

c. The unity of the church is not that of uniformity; it is organic. Differences exist between the members, i.e., between rich and poor, or men and women. These are not removed but they are transcended. Other differences emerge, e.g., between the strong and the weak. The Spirit also manifests himself in a rich plurality of charisms (1 Cor. 12:11ff.). Paul does not try to establish a Christian cosmopolitanism but is a Jew to Jews even while he resists the Judaizing of Gentiles. He sets himself in the world of his hearers to show how the cross is both offense and fulfilment for the world: the scandal that is the power of God and the foolishness that is the wisdom of God. In this regard Paul follows the divine model, for God brings Jews and Gentiles by different paths to the one salvation. Pentecost expresses this as by one Spirit the apostles preach one message in different tongues. With one saving event as its center, there is one church that is neither national nor universal, but the church of the nations.

→ *hápax, prôtos, mónos, theós*

[E. STAUFFER, II, 434-42]

eisakoúō → *akoúō*; *eisdéchomai* → *déchomai*; *eisérchomai* → *érchomai*;
eiskaléomai → *kaléō*; *eísodos* → *hodós*; *eisphérō* → *phérō*; *hekatón tesserákonta*
téssares → *dōdeka*; *ekbállō* → *bállō*; *ekdéchomai* → *déchomai*; *ekdēmō* →
dēmos

***ekdikéō* [to avenge], *ékdikos* [avenger], *ekdikēsis* [vengeance]**

ekdikéō. By assimilation to *ekdikázō*, this acquires the sense "to avenge," "to punish." We find it in the LXX for a. (passive) "to be punished," b. "to avenge" with accusative of cause, c. "to avenge" with accusative of person (or dative), d. "to punish" with accusative of person (or dative), e. "to punish" with *ex, epí*, or more rarely *en* or *pará* of person, and f. "to avenge" with genitive of person or cause. In the OT the usage develops under the influence of the strong sense of the sanctity of blood, whereas a more legal concept affects the usage of the papyri, thus yielding the senses "to decide a case," "to contest a case," "to bring to judgment," and "to help to justice."

ekpyō ("to spit out") is a vulgar Koine word used in Gal. 4:14, probably in the literal sense rather than the figurative sense "to despise," "reject." The Galatians did not see in Paul a person demon-possessed because of his sickness, and so they did not spit at him in the ancient gesture of self-defense against demons or misfortune. There are many examples of spitting both in incantations and for the healing of sickness, and spittle came into use in Christian baptism in connection with exorcism. The Galatians, however, received Paul as an angel of God. [H. SCHLIER, II, 448-49]

ekpyō [to spit out]

ekkleisia → *kaleō; ekkopō* → *kōptō; eklegō, eklogē, eklektōs* → *legō; ektyō*
 → *lyō; eknēphō* → *nēphō; hekousios* → *hekōn; ekpeirazo* → *peirasmos; ekpipo*
 → *pipō; ekpiterō, ekpiterōs* → *pterōō; ekpneō* → *pneuma*

[H. SCHLIER, II, 446-47]
 sign of the Lord who comes back to the world with power and great glory.
 the cross that the world set up in secret will threaten the world openly as the victorious pierced Lord is the one who comes with the sign of the Son of Man. At the parousia by tardy remorse and fear of judgment. Closely related to Rev. 1:7 is Mt. 24:30. The crucified him, both Jews and Gentiles, will see him when he comes and will be stricken 2. Rev. 1:7 relates the same OT verse to the expected return of Christ. Those who Christ with the thrust of the spear into his side.
 interpreted as a prophecy or prefiguration of the completed reality of the death of 1. In the NT Jn. 19:37 is based on the obscure Hebrew of Zech. 12:10, which is "To put out" (the eyes), "to pierce" with a lance or sword, "to kill."

ekkenieō [to put out, pierce]

ekdyō → *dyō; ekzeieō* → *zēieō; ekkathairō* → *kathairō*

it is inflicted.
 4. In 2 Th. 1:8 God will execute vengeance, with the dative of the person on whom the sense is more that of avenging.
 3. In Lk. 18:7-8 God will vindicate his elect by speedy retribution, but in Acts 7:24 2. Magistrates are sent to punish wrongdoers in 1 Pet. 2:14 (b).
 judicial punishment in 2 Cor. 7:11, divine retribution in Rom. 12:19; Heb. 10:30. 1. In the NT *ekdikēs* can mean (a.) "revenge," "threat," "punishment," e.g., behalf of whom it is taken.
 son on whom revenge is taken is in the genitive, and so c. is the person or cause on *ekdikēs*. *ekdikēs* means a. "revenge," "punishment," "retribution." b. The per-
 executors of God's judgment in Rom. 13:4.
 sense b. in the NT. God is the avenger in 1 Th. 4:6, and the authorities are the *ekdikos*. *ekdikos* means a. "contrary to the law," b. "avenger." It occurs only in
 while Revelation is closest to the OT.
 3. Lk. 18:3 carries a reference to legal justice. It is thus closest to the forensic use,
 2. In Rom. 12:19 the sense is c.: Do not avenge yourselves.
 are ready to punish disobedience; God avenges the blood of martyrs.
 1. In the NT we find sense b. in 2 Cor. 10:6 and e. in Rev. 6:10; 19:2. The apostles

V ékstasis [ecstasy, distraction], *existēmi* [to be astounded]

ékstasis. a. Literally "change of place," then figuratively b. "renunciation of goods," c. "degeneration," "confusion of spirit," "alienation" (often as "convulsive excitement"), and d. "ecstasy." In the OT we find sense c., especially as "illusion" or "terror"; the word is also used for the deep sleep that God sent on Adam in Gen. 2:12 and on Abraham in Gen. 15:12. The NT has c. ("astonishment," "terror") in Lk. 5:26; Mk. 16:8; Acts 3:10, and d. in Acts 10:10; 11:5 (Peter) and 22:17 (Paul).

A. Ecstasy outside the NT.

1. *Foundations and Methodical Production of Ecstasy*. Exceptional states of soul, whether due to supernatural power or neurotic disturbance, are widespread in antiquity. In detail experiences vary, and there is a fluid line between ecstasy and illusion and ecstasy and possession. In the narrower sense ecstasy denotes beneficial infilling by a substance or person, either by entry or by breathing. Early attempts are made to induce it by narcotics, music, dancing, rhythmic cries, and self-mutilation. In mysticism the goal is an absorption associated with visions and auditions.

2. *Ecstasy in the Greek and Hellenistic World*. Ecstatic phenomena are found early in the Greek world, as is shown by the Dionysus cult and the related but contrasting cult of Apollo. Dionysus is a union of both the hidden god and the manifested god who shares with his worshippers in a combination of creative desire and destructive frenzy. Wine and dancing and Bacchic cries express this, but also become a means to induce it. The dancing women show vividly how the world is bewitched for ecstasies. Since ecstasy brings vision, a prophetic element is involved which is most clearly reflected in the Delphic cult. A more masculine version may be seen in the Roman Bacchanalian rite in which men engage in prophecy accompanied by wild convulsions. Similar ecstasies occur in the Attis and Isis cults. We also find individual ecstasies both male and female (Bacchantes and Sibyls). Ecstasy soon secures a firm place in philosophy. Thus Plato borrows from mystical ecstasy in his description of poetic inspiration. God is in man, or man in God, and there is a separation of body and soul; the soul, like the body, may be a hindrance to ecstasy, but may also be its organ. In Mithraism various ideas are present, e.g., rapture and vision in the body when it is divested of the weight of earth; God's power as our true being or as inbreathed spirit. Philo seems to be the first to use ecstasy in a technical sense. He views rational and mystical-ecstatic knowledge as complementary, but stresses the latter, which carries with it the dawning of divine light. The ecstatic theology of revelation reaches a climax in Neo-Platonism, for which the ecstatic is an organ of deity.

3. *The Significance of Ecstasy for OT Religion*. Analogous phenomena may be found in the OT sphere, but with important differences. The unusual aspect forms the starting point (cf. Num. 24:15ff.; Ezek. 3:25-26). The root *nb'* means "to speak with frenzy" and prophets are often called mad (2 Kgs. 9:11; Jer. 29:26). At first we find men of God with supernatural powers, seers with supernatural knowledge who can pass on their gifts, and true ecstasies like Deborah (Judg. 4:4) who give oracles for everyday occasions (1 Sam. 9:6ff.) or on political issues (2 Sam. 24:11). In so doing these declare the will of God and enforce his ethical demands. They include both great figures like Samuel and Nathan and many lesser figures (1 Sam. 2:27). Ecstatic groups also develop and wander about to the sound of music, intimating the future and catching up others in their enthusiasm (1 Sam. 10:5ff.). We cannot dismiss these groups as a Canaanite intrusion, for the cultic dance leaves room for them, and they

1. Transitive "to remove from its place," figuratively "to alter," "to shake," "to set in terror"; in the NT "to confuse" in Lk. 24:22, "to bewitch" in Acts 8:9.

existenti (existento)

C. The Ecstatic Element in the Early Church. The term does not occur in the apostolic fathers or apologists but we see from the Didache and the Martyrdom of Polycarp that visions do occur. Celsus satirizes Christian ecstasies (Origen *Against Celsus* 7.9), but his account may be due to misconception or generalization from isolated cases. In the main the church, while not totally excluding the ecstatic element, resists unhealthy features and prefers an orderly ministry.

3. Ecstatic features emerge in the primitive church, but the resurrection appearances are not ecstatic experiences, history and eschatology are still dominant at Pentecost, and if the church's prayer life borders on the ecstatic (Acts 4:24ff.) and an ecstatic element gives it direction and strength in its emergencies (Acts 7:55; 10:10ff.; 11:5ff., etc.), it opposes an ecstaticism that is devoid of moral discipline, integrity, and love (Acts 8:9ff.; 1 Cor. 12-14). Paul has ecstatic experiences (1 Cor. 14:18; 2 Cor. 5:13; 12:1ff.) but attaches no great importance to them (2 Cor. 12:1), sees in them an occasion for modesty, orients his higher knowledge to salvation history (1 Cor. 2:10ff.), and shows by his achievements that he is no psychopath. Similarly the divine of Revelation undergoes ecstatic experiences but is a genuine prophet inasmuch as he uses his visions to stir and strengthen the community at a time of serious threat.

2. Some have tried to portray Jesus as an ecstatic, but while he is unusual, has a developed prayer life, works miracles, and has what might loosely be called ecstatic experiences at his baptism and transfiguration, he is not deranged or possessed (cf. Mk. 3:21-22), avoids sensationalism, puts himself alongside the needy and sinful (cf. Mk. 9:14ff.), and displays a blend of uniqueness and simplicity whose essence lies in his relation to God, his calling, and its fulfillment.

1. In both appearance and preaching the Baptist probably has conscious links with the *n'bt'm*, but he shows no traces of ecstaticism, and while he prays and fasts, does not try to induce it. John is a typical prophet of the word, full of ethical seriousness and eschatological passion, but sober and restrained.

B. Ecstasy in the NT.

4. *Ecstasy in Judaism*. Apocalyptic contains many visions but in fact testifies to the decline of ecstatic experience, for here again the visions are artificial products. Judaism endorses inspiration, but places it in the past and the messianic future. Yet ecstatic experiences still occur. Philo claims to be an ecstatic, and many rabbis refer to visions, auditions, fiery phenomena, and visits to paradise. It should be noted, however, that the visits to paradise are not necessarily ecstatic, that the fiery phenomena are usually symbolic, and that the Bath Kol involves a rational element.

represent the ethical majesty of God (1 Kgs. 18; 21:17ff.), have a strong sense of God's historical direction of his people, show some feeling for eschatology, and claim to work by God's Spirit rather than his direct presence. If classical prophecy holds aloof from the institutionalized *n'bt'm*, there are points of connection. Amos is not one of them (7:14), but sees that they are from God (2:11). Other prophets accept the term *nabt* (Is. 8:3) and find a place for ecstatic experiences (cf. Is. 6). Yet the role of ecstasy is reduced, and no effort is made to induce it. Visions may be deceptive; what counts is the moral will of God, and the word is the indispensable means to proclaim this. In such later prophets as Ezekiel, Zechariah, and Daniel visions may seem to resume their importance, but they do so only as literary devices.

2. Intransitive “to remove oneself,” figuratively “to lose one’s wits,” “go out of one’s mind,” “be terrified out of one’s wits.” The verb occurs in the LXX for many Hebrew words to denote the human reaction to God’s self-revelation (cf. Ex. 18:9; 19:8; Hab. 3:2). Philo has the term for self-alienation in divinely caused rapture (*On Drunkenness* 146). In the NT we find the meaning “to be beside oneself” in Mk. 3:21 and 2 Cor. 5:13, where the reference is probably to a supposedly eccentric apostolic claim rather than to ecstatic experiences. Astonishment is the point in Lk. 2:47; Mt. 12:23; Lk. 8:56; Acts 2:7; 8:13; 9:21; 10:45; 12:16, i.e., at the child Jesus, at the miracles of Jesus, or at the phenomena displayed in the primitive church.

[A. OEPKE, II, 449-60]

ekteinō [to stretch out], *ektenēs* (*ektenēsteron*) [resolute], *ektēneia* [endurance], *hyperekteinō* [to overextend]

ekteinō. In the NT (except in Acts 27:30), the term is always used for stretching out the hand. 1. “Stretching out” is the basic sense, e.g., stretching out in sleep, or stretching a part of the body, or deploying an army, or of words for speech. The use in Acts 27:30 is a technical one; the sailors were trying to flee under cover of “paying out” anchors from the bow. 2. Stretching out the hands is a common expression in the LXX for many Hebrew equivalents. The subject may be God, the messenger of God, or an individual, and the phrase stresses a graphic point in the account. This is perhaps why Lk. 22:53 has the expression for laying hands on Jesus, unless there is simply a reference here to the stretching out of the hand to seize (cf. Mt. 26:51). Mt. 12:49 (cf. Mk. 3:34) describes a gesture that give added point to the saying of Jesus. The graphic significance is also plain in Mt. 14:28ff., where the hand of Jesus reaches out and catches Peter. In Mt. 12:9ff. the point of the command of Jesus is that movement is miraculously restored to the withered hand; by the will and word of Jesus the same movement that serves as a gesture, or is made in grasping, demonstrates his healing power. In Mt. 8:3 it is Jesus himself who stretches out his hand to the leper, thereby manifesting both his will to heal and his power to do so. The action is not necessary to effect the cure, as we see from Lk. 17:14. Thus in Acts 4:29 a particular action of God is not in view but a declaration of his will in active self-demonstration. In contrast the use in Acts 26:1 is technical; Paul introduces his speech with the regular gesture of the orator. In Jn. 21:18, however, we do not have a similar technical use; the variants show that play is made on the stretching out of the hands in crucifixion, the point being that Peter will make a final submission of his own will. In the apostolic fathers the verb occurs for the most part in OT quotations.

ektenēs, ektenēsteron. This term means “tense,” “resolute,” “eager.” It occurs in the NT only in Acts 12:5; 1 Pet. 1:22; 4:8; Lk. 22:44 (*ektenēsteron*). The point in 1 Pet. 4:8 is that love should not fail in view of the approaching end. This demands purity of will, so that this earnest love must be from the heart (1:22). Since the term expresses resolute concentration, it is very apt to describe prayer, and is used in this context for the fervent prayer made for Peter in Acts 12:5. The comparative in Lk. 22:44 refers only to the intensity of the prayer of Jesus. Since the problem for him is not death itself, but death as a vicarious death for sin, we do not have here any direct model for us in the hour of death. In the apostolic fathers *ektenēs* comes to refer more

ekpsychō → psychē

Both *ekcheō* and *ekchyn(n)ō* mean "to pour out," a. of fluids (also cultically), with blood "to kill," also "to lavish"; b. of gifts "to lavish."

1. In the NT "to shed blood" is used for the violent slaying of OT or NT martyrs (cf. Mt. 23:35; Rom. 3:15; Acts 22:20; Rev. 16:6). It is also used for the death of Jesus (Mk. 14:24; Mt. 26:28). In the saying about the cup this violent death takes place to save us and to inaugurate the new divine order (cf. Ex. 24:8, though there is no detailed correspondence). Jesus voluntarily accepts this violent death in an act of supreme self-sacrifice.

2. Lavishing divine gifts or powers in fulfillment of Joel 3:1-2 is the point in Acts 2:16ff. As in the OT the outpouring of the Spirit means both ecstatic inspiration and inner renewal (cf. Ezek. 39:29), so the same word occurs both for the giving of tongues (Acts 10:45) and the granting of the Spirit in baptism (Tit. 3:5). In Rom. 5:5-6 the overflowing love of God shown in Christ's death brings us constant assurance by the Holy Spirit.

[J. BEHM, II, 467-69]

ekcheō [to pour out], *ekchyn(n)ō* [to pour out]

ektrōma is not a common word; it means "untimely birth," "miscarriage," "abortion." It occurs three times in the LXX (Num. 12:12; Job 3:16; Eccl. 6:3). In the NT the only instance is in 1 Cor. 15:8. As the last to see the risen Lord, Paul calls himself an *ektrōma*. He can hardly be referring to *wardy* birth and probably has in mind his abnormality. He had not been a disciple, was torn out of his former course of life, saw the Lord after the forty days, and was not fit in himself for his new life and calling. Possibly the term is one that his adversaries use to describe his lack of apostolic qualifications and Paul adopts it in relation to his pre-Christian past, but this hardly seems to fit in with the context, in which the stress falls on the abnormal nature of Christ's appearance to him. Ignatius applies the term to himself in *Romans* 9.2, and Eusebius in *Ecclesiastical History* 5.1.45 uses it for Christians who do not confess their faith in time of persecution.

[J. SCHNEIDER, II, 465-67]

ektrōma [untimely birth]

This word, meaning "endurance," occurs in the NT only in Acts 26:7. *ektēneia*. The twelve tribes hope to attain the promise by persistent service; in contrast, Paul points to the event of the divine self-revelation (26:13ff.).

hyperēkteinō. Not found prior to 2 Cor. 10:14, Paul uses it here in the negative sense "to overextend"; he does not boast of more than he has actually done.

[E. FUCHS, II, 460-65]

to a Christian attitude than to Christian action (cf. 1 Clem. 62.2), as does prayer itself (59.2), so that later *he ektēneōs* very naturally becomes a liturgical term.

hekōn [willingly], (**ākōn**) [unwillingly], **hekoúsios** [voluntary]

hekōn (**ākōn**). a. "Willingly," "intentionally"; b. "voluntarily," "not under compulsion." In philosophy Aristotle thinks the rational will can propose only what is good, but wrongdoing may be intentional or unintentional (due to circumstances). For Stoicism free obedience to the deity is the essence of morality and involves freedom from fate by acceptance of one's divinely imposed lot. In the NT the meaning in 1 Cor. 9:16-17 is "willingly" as opposed to *anánkē* in v. 16 and *ākōn* in v. 17. The point in Rom. 8:20 is that, whereas we sin by our own resolve, creation is subjected to futility through no will of its own.

hekoúsios. This word, too, means "willing," "intentional," "noncompulsory," but usually refers to the thing, not the person, e.g., cultic acts in the LXX. It denotes intentional transgressions in Heb. 10:26, i.e., by those who know saving truth, and "noncompulsory" consent in Phlm. 4: Paul wants willing compliance.

[F. HAUCK, II, 469-70]

élaion [olive oil]

1. The production of olive oil is part of a country's merchandise or economy (cf. Rev. 6:6; Lk. 16:6). Oil is an essential of life, used also for food, and as a trading commodity it can be a symbol of wealth (cf. Dt. 32:13). Rev. 6:6 can hardly be an allusion to Domitian's edict in A.D. 92 but is probably the prediction of a partial economic crisis (cf. Dt. 18:38ff.). Intimations of God's judgment are seen in high prices, but as yet there is no total destruction of vital resources.

2. Oil is used for lamps (Mt. 25:3).

3. Oil is also used in various kinds of anointing. In Lk. 7:46 anointing with myrrh is distinguished from anointing with olive oil to point the contrast between the Pharisee who neglects the customary honors to a guest and the sinful woman who performs a menial office in generous response to the Messiah. In Heb. 1:9, the passage Ps. 45:7, which some rabbis take messianically, is referred to the Son. The original speaks of the anointing of the king for marriage. Hebrews says that the Son, having loved righteousness, is exalted to Godhead and becomes the Christ, but there is perhaps a hint of the marriage of the Messiah and the community. The phrase "oil of gladness" (cf. Is. 61:3 LXX) indicates that anointing also expresses festive joy.

4. A final use of oil is for healing, as in Mk. 6:13; Jms. 5:14; Lk. 10:34, and the discussions in Pliny, Galen, etc.

[H. SCHLIER, II, 470-73]

→ *aleiphō*, *chríō*

elénchō [to bring to light], **élenxis** [rebuke], **élenchos** [conviction], **elegmós** [rebuke]

elénchō.

1. The use outside the NT is complex. In Homer *elénchō* means "to scorn," "to bring into contempt." Later senses are a. "to shame," b. "to blame," c. "to expose," "resist," d. "to interpret," "expound," and e. "to investigate." LXX meanings are

1. In the LXX *eleos* is mostly used for *hesed* (more rarely *rah'mim*). This denotes an attitude arising out of mutual relationship, e.g., between relatives, hosts and guests, masters and servants, those in covenant relation. It is an act rather than a disposition, with trust as the basis and loyalty as the appropriate attitude. An element of obligation is thus intrinsic, e.g., between ruler and subject. On the part of a superior, *hesed* also includes grace. This is particularly so on God's part. God has freely bound himself to his people, and the righteous may thus depend on his *hesed* as they themselves show

B. The OT and Jewish Usage.

A. The Greek Usage. In Greek *eleos* is a *pathos*, the emotion roused by undeserved affliction in others and containing an element of fear as well as mercy. It is wholly fitting in the noble and plays a part in the administering of justice. For the Stoics, however, it is a sickness and unworthy of the sage, not because the Stoics are cruel, but because they do not think moral relations should be governed by a *pathos*.

eleos, eleo.

eleos [mercy], *eleo* [to show mercy], *elemon* [merciful], *elemosyne* [sympathy], *analeos* [unmerciful], *analemon* [unmerciful]

elenchos, elenxis, elegmos. elenchos means a. "proof," "convincing," "refutation," and b. "investigation," "account." *elegmos* in 2 Tim. 3:16 and *elenxis* in 2 Pet. 2:16 mean the rebuking of the sinner. In Heb. 11:1, however, the sense of *elenchos* is "persuasion," but not in a subjective sense. Normal usage suggests that "things not seen" is an objective, not a subjective genitive. An *elenchos* is present as the basis of resting on what is hoped for. Faith does not do the convincing, but God, for the whole point in Hebrews is that faith stands on the revelation, word, and promise of God. Faith is the divinely given conviction of things unseen and is thus the assurance of what is hoped for.

[F. BÜCHSER, II, 473-76]

3. The battle against sin signified by *elencho* is based on the OT and Judaism. Lev. 19:17 demands correction. Rebuke is an integral part of love for the rabbis: Prov. 3:12; Job 5:17, etc. depict God as One who educates by correction (cf. Heb. 12:5). The Jewish view of the last judgment includes the exposure of wickedness, as in Jude 15. The group plays an important role in Greek philosophy. In Plato and Aristotle the reference is to the overturning of propositions or to negative conclusions, but Epicurus is closer to the NT with his ethical use in connection with the philosophical cure of souls.

2. In the NT the use is restricted. With the accusative of person it means "to show people their sins and summon them to repentance," either privately (Mt. 18:15) or congregationally (1 Tim. 5:20). The Holy Spirit does this (Jn. 16:8), as also Christ does both now (Rev. 3:19) and at the parousia (Jude 15). No one can do it to Jesus himself (Jn. 8:46). Sinners experience this exposure when faced by the prophetic call (Lk. 3:19), divine instruction (Heb. 12:5), or the law (Jms. 2:9). *pert* is used to denote the fault (Lk. 3:19), with *hott* for elaboration (Jn. 16:9ff.). Correction as well as exposure or conviction is implied; the corresponding action is *elenxis* (2 Pet. 2:16) or *elegmos* (2 Tim. 3:16).

"to rebuke," "to punish," "to condemn or convict," "to examine," and for the root *ychi* it denotes God's disciplining by teaching, admonition, testing, and correction.

mercy. God's *hesed* is his faithful and merciful love which is promised and may thus be expected even if it cannot be claimed. Yet because we are unfaithful, this love takes the form of pardoning grace from which definitive salvation will ultimately come, so that *hesed* becomes an eschatological term. An act or expression of love is usually at issue rather than the emotion even in the case of *rah^amîm*, which originally has a physical reference and denotes loving concern.

2. In later Judaism *hesed* is used for acts of love, but it refers especially to the divine mercy, often with a stress on faithfulness, but also with a reference to mercy in distinction from wrath. God's *éleos* is upon Israel or those who love and fear him. It is his gracious action which is revealed, expected, and hoped and prayed for. The age of salvation is the age of *éleos*. Philo emphasizes that the law demands *éleos*, and he regards *éleos* as the third of God's mighty works. Being merciful, God is the Savior. For Philo, however, mercy is more an emotion than an act, and it has no eschatological significance.

C. *éleos/eleēō* in the NT.

1. The NT often uses *éleos/eleēō* for the attitude that God requires of us. In Mt. 9:13; 23:23 it denotes the kindness owed in mutual relationships. The LXX phrase "showing mercy" occurs in Lk. 10:37 for the actions of the Samaritan. In Mt. 18:33 the demand for mercy is based on the divine mercy which precedes ours (cf. Jms. 2:13). The new feature here as compared with Judaism is that God's mercy is known in and through Christ. In Jms. 3:17 and Rom. 12:8 *éleos* embraces lovingkindness in general, though pity is included. Concern for eternal as well as temporal welfare may be meant (cf. Jude 22).

2. God's *éleos* in the NT is often his gracious faithfulness (cf. Lk. 1:58; Eph. 2:4; 1 Pet. 1:3; Rom. 11:30ff.). Paul significantly relates God's *éleos* to his salvation; it is God's saving eschatological act in Christ (cf. Tit. 3:5). The opposite in Rom. 9:22-23 is God's wrath. Eschatological awareness may also be seen in Rom. 9:15ff.; 15:8-9; 1 Pet. 2:10; believing Gentiles are now caught up by the divine mercy. The need of mercy in the judgment comes to expression in 2 Tim. 1:18; Jude 21, and cf. Mt. 5:7. In salutations *éleos* may carry only an indirect reference to Christ, as in Gal. 6:16. Mercy may be individual as well as general, as we see from the cry for mercy in Mk. 10:47-78 or the mercy shown to Paul according to 1 Cor. 7:25; cf. Mk. 5:19; Phil. 2:27; 2 Tim. 1:16. In such cases there may not always be a specific reference to God's saving act in Christ.

eleēmōn. This is an old Greek word for "merciful," "sympathetic"; it is fairly common in the LXX and later Judaism, mostly for God. The NT does not use it for God but has it for Christ in Heb. 2:17, and Jesus praises the *eleēmones* in Mt. 5:7 (cf. Did. 3.8; Pol. 6.1; 2 Clem. 4.3).

eleēmosynē. This word for "sympathy" is late in Greek. The LXX speaks of the *eleēmosynē* by which God judges and which he shows to the righteous, innocent, and oppressed (cf. Dt. 6:25; Pss. 24:4; 103:6). A divine act and not merely an emotion is presupposed. The equivalent in Judaism takes on the sense of benevolent activity and can thus be used more narrowly for almsgiving. This is the meaning of *eleēmosynē* in the NT (cf. Mt. 6:2ff.; Lk. 11:41; Acts 3:2ff.). Doing works of benevolence and giving alms are common expressions (cf. Mt. 6:1-2; Acts 9:36; Lk. 11:41; 12:33). With fasting and praying, giving alms is a special practice of piety for both Jews (Mt. 6:1ff.) and Christians (Did. 15.4). It is lauded in Acts 9:36 (cf. 10:2), but Jesus warns against

2. Freedom, however, is now much more than political freedom. It is that of the individual under the law of nature. This is regarded as a reversion to the original meaning. The formal sense is the same, but freedom now takes the form of independent self-determination. To find freedom we must explore our nature. We cannot control body, family, property, etc., but we do control the soul. External things seek to impose

parasites.
true Cynic prefers freedom to all else. He persistently criticizes tyrants and bewails their fear and misery, which make them slaves too. He also attacks their courtier-
1. In Hellenism, and especially Stoicism, the extolling of freedom increases. The
B. The Philosophical Concept of Freedom in Hellenism (Stoicism).

autonomia.
champion even in their inner struggles. In this regard it is hardly distinguishable from
for the common "freedom" of the states which the individual states all claim to
general expression for the autonomy of the state. At a later stage it becomes a slogan
and hence the defense of the *politia* against "barbarians," *eleutheria* can thus be a
3. Freedom also has to be secured against external foes. It means independence
It leads to the rise of demagogues and opens the door to tyranny.

the self replaces the law of the *politia*. Plato perceives this clearly (*Laws* 3.701b/c).
law on which it rests. Freedom becomes the freedom to do as one likes. The law of
seeds of its own decay, for by promoting individual development it undermines the
citizens than to lose this. Yet the concept of freedom in Attic democracy contains the
in freedom of speech. As Demosthenes says, there is no greater misfortune for free
It implies equality of voice, honor, dignity, and power. It comes vividly to expression
this best by allowing the same rights to all citizens (cf. Plato, Aristotle, Herodotus).
alternation of government as free people both rule and are subjects. Democracy achieves
law protects freedom against the caprice of the tyrant or the mass. But freedom means
law, which establishes and secures it. As an embodiment of the claim of the *politia*,
guarantees the greatest freedom (Thucydides). This freedom is freedom within the
2. Freedom, for Plato and Aristotle, is essential to a state. The best constitution
the *politia* as an association of the free.

oretically and practically only for those who are politically free. It is the freedom of
not themselves. Slavery is accepted as an institution; hence freedom arises both the-
1. This sense is partly fashioned by the contrast to slavery. Slaves belong to others,
dom means self-disposing in independence of others.

A. The Political Concept of Freedom in the Greek World. By definition, free-

<i>eleutheros</i> [free], <i>eleutheroō</i> [to set free], <i>eleutheria</i> [freedom], <i>apeleutheros</i> [freedman]

[R. BULTMANN, II, 477-87]
but in the NT it is found only in the list of vices in Rom. 1:31.
aneleimon. This is the more common word for "unmerciful." It occurs in the LXX
Jms. 2:13: There will be no mercy in judgment for those who show no mercy.

aneleos. "Unmerciful." Not attested for certain outside the NT, this term occurs in
its misuse in the service of personal vanity (Mt. 6:2-3) and Did. 1:6 warns against
imprudent almsgiving (cf. Sir. 12:1).

a false reality on us. Hence we have to withdraw from them in a restriction of desires and an abandonment to pressures. This might seem to bring bondage but in fact results in liberation. For true liberation of this kind, there has to be liberation from the passions that represent the world in us. In particular, we must be rid of the dominant fear of death. We find freedom as we neutralize passions and surrender to the ineluctable power of circumstances. That this freedom can seldom be fully attained is recognized. Its fruit is assurance of soul. Those who seek flight in inwardness enjoy the freedom of impassibility and in so doing fulfil what they are as parts of God, or children of God, or God himself.

C. The Concept of Freedom in the NT.

1. The NT sees that the retreat into inwardness does not in fact bring freedom. Existence is inwardly defective, so that to take oneself in hand is simply to grasp a defective existence. Faced with a lost existence, we can come to ourselves only by subjecting our own will to the will of another. We achieve self-control by letting ourselves be controlled. Concretely, *eleutheria* in the NT is freedom from sin (Rom. 6:18ff.), the law (Rom. 7:3-4; Gal. 2:4), and death (Rom. 6:21-22; 8:21). It is freedom from an existence that in sin leads through the law to death. Existing in sin, we are its slaves (Rom. 6:20). The result is anarchy (Rom. 6:19). This means surrender to the craving of the *sárx* that is triggered by the law (Rom. 6:12). The law is intended for good, expressing God's claim, but in our sinful existence it brings sin to light by mediating sinful affections. It is an occasion for the self-seeking love of life that misuses the claim of God. By it there arises not merely the anarchic impulse of Rom. 6:17ff. but also the nomistic impulse of Galatians. Freedom, then, means freedom from the law as well as from sin, i.e., from the need to seek justification by the law. Freedom here is freedom from attempted autonomy, not by breaking the law, but by fulfilling our own interpretation of it in following our own needs, and doing our own will, by what seems to be an honest effort to do God's will. Freedom from the law means freedom from moralism, from self-lordship before God in the guise of serious and obedient responsibility. It thus has the further implication of being freedom from the self-deception in which we see ourselves as God and are thus blind to our true reality (cf. Jn. 8:32; Rom. 2:18ff.). Finally, the freedom that the NT proclaims in Christ is freedom from the death which is the end of human self-seeking in sin. In sin we surrender to an existence that refers to itself and not to God and that is thus severed from life. Sin carries death within it. Death is its power. Living by death (Rom. 6:23), it promotes its life by death (1 Cor. 15:56). Nature, which is subordinate to our historical existence, manifests the reality of separation from God in the process of corruption. In the human sphere, however, the movement of separated existence is to eternal corruption. In life itself we bring about death. Our works have death as their end (Rom. 6:21). We bring it on ourselves and others. As regards this existence that is given up to death, freedom means freedom from self and therefore from the law which delivers up fallen existence even in and of itself to ruin, i.e., the law of sin and death (Rom. 8:2).

2. How is this freedom achieved? The primary answer is: "By the act of Christ." Christ has made us free (Gal. 5:1). The reference here is to the event of the life that he offered up vicariously in obedience to God's will (cf. Gal. 3:13; 4:4). Our freedom is not an existential return to the soul. The Son makes us free (Jn. 8:36). The secondary answer is: "By the gospel call." We are called to freedom (Gal. 5:13). This is a call to the act of Christ which is the basis of a new life in freedom. The life-giving Spirit

of Jesus is present in the call (Rom. 8:2), advancing the claim of God's act in Christ, and making possible a true fulfillment of what the law demands as the will of God (Rom. 8:3ff.). The love of God enacted in Christ's vicarious death and resurrection summons us to recognize it for what it is, so that as we open our lives to the Spirit, by the Spirit and the life and power of Christ there arises in us an unselfish and self-forgetting existence. In the Spirit of Christ's freedom, we find our own freedom. This takes places in the gospel call which already goes out to Israel as promise, and which creates the true and free Israel (Gal. 4:21ff.). The gospel call goes forth in Christ's own word (Jn. 8:31). By the Spirit of truth, it makes the truth known (Jn. 16:13). It does so through ministers who serve the ministry of the Spirit and the Lord in a freedom in which our existence is fashioned into ever increasing glory (2 Cor. 3:17-18). In time, the call is received in baptism. The freed are the baptized (Rom. 6:17). Liberation from sin is by obedience to the baptismal teaching (Rom. 6:17-18). The Spirit of the love of Christ comes with the gospel message, grants liberation from sin, and claims us for the new and free obedience.

3. How do we bring this freedom to expression? The answer is: in love, i.e., not in isolation but in a life with others. We find freedom in service, in yielding our lives to the divinely demanded righteousness of love of God and neighbor (Rom. 6:18ff.). Freedom comes to expression in righteous acts of many different kinds (Gal. 5:22). Being free, we accept civil obedience (Mt. 17:24ff.; 1 Pet. 2:13ff.). We renounce rights for the sake of others (1 Cor. 9:19). We may forgo valid personal claims (1 Cor. 9:1). We do not make of our freedom a basis of superiority (as the strong were doing in Corinth) but in genuine freedom consider the consciences of others (cf. 1 Cor. 8:1ff.). We crucify enslaving passions and demands (Gal. 5:24). We do not make human status an overriding concern (1 Cor. 7:20ff.), for slaves and free have the same standing with the Lord in whom they are both bound and free, and striving after freedom raises the danger that entanglement with claims will make impossible the unselfish readiness for others for which Christ's sacrifice has freed us. Yet this surrender of desires is not restrictive or self-assertive. Since the gospel assures us that we need not try to attain life by the law, we can fulfil the law freely in works that are not our own but the fruit of the Spirit (Gal. 5:23). Christ has met the claims of the law for us, and therefore, as the law of Christ (Gal. 6:2), it is for us the perfect law of liberty (Jms. 1:25)—a law which now works in the sphere of freedom and constantly mediates freedom. Freedom from sin and the law culminates in freedom from death. Works done in freedom aim at eternal life (Rom. 6:22). They produce the eternity disclosed in the event of Christ's love. Being freed from self-seeking, they make possible for both the self and others the life that is assured by God. They bring in God's future and make it available to others. Our present existence is still subject to death, for in itself it is still fallen. But it knows freedom from death in Christ's resurrection. By word and sacrament this freedom has taken place for it as the basis of life in self-forgetting dying. The disclosed freedom from death is its future enacted in Christ. It will be known here and now only as a sign in the works of freedom that manifest it. Thus those who have the Spirit working freedom in them long and sigh for the release from carnal existence and the manifestation of the children of God which mean that creation itself is set free from bondage and obtains the glorious liberty of God's children.

[H. SCHLIER, II, 487-502]

hélkō [to draw, compel]

The basic meaning is "to draw," "tug," or, in the case of persons, "compel." It may be used for "to draw" to a place by magic, for demons being "drawn" to animal life, or for the inner influencing of the will (Plato). The Semitic world has the concept of an irresistible drawing to God (cf. 1 Sam. 10:5; 19:19ff.; Jer. 29:26; Hos. 9:7). In the OT *hélkein* denotes a powerful impulse, as in Cant. 1:4, which is obscure but expresses the force of love. This is the point in the two important passages in Jn. 6:44; 12:32. There is no thought here of force or magic. The term figuratively expresses the supernatural power of the love of God or Christ which goes out to all (12:32) but without which no one can come (6:44). The apparent contradiction shows that both the election and the universality of grace must be taken seriously; the compulsion is not automatic. [A. ОЕРКЕ, II, 503-04]

Héllēn [Greek, Hellene], ***Hellás*** [Greece], ***Hellēnikós*** [Greek], ***Hellēnís*** [Greek (woman)], ***Hellēnistēs*** [Greeks, Hellenists], ***Hellēnistí*** [in the Greek]

A. *Héllēnes* in the Greek World.

1. From about 700 B.C. this term comes to be used for the Greek tribes, cities, and states. It develops in opposition to *bárbaroi*. Greek language, race, and culture are virtually absolutized, but on the basis of *paideía*, not a cult. Hence the term can sometimes be restricted to Greeks who share in Greek culture, and at other times be extended to barbarians who embrace Greek language and culture.

2. The process of Hellenizing was accelerated by the incorporation of Macedonia and the conquests of Alexander. Greek culture spread to Asia and Egypt, especially in the cities. In Egypt the term tended to be used only for the ruling caste, but in Asia, with more new cities, native non-Hellenes accepted Greek culture more widely, and even greater integration came with intermarriage. A movement to the west came also by way of Sicily and southern Italy and thence to Rome. Rome continued the process of Hellenization when it took over the Greek kingdoms, although it also brought about its downfall by opening the door to a revival of Near Eastern cultures.

3. The Jews were caught up in the process of Hellenization pushed by the Seleucid rulers. Many worshipped and read the law in Greek. A reaction came in the time of Antiochus Epiphanes but this did not wholly banish Greek culture. The last of the Hasmoneans and Herod and his sons posed as Hellenistic rulers and the incorporation of Judea into the Roman empire strengthened the Hellenizing process. Greek became a second commercial language and Jews met Hellenes in Jerusalem, in the half-Hellenized cities of Galilee, and on the main highways. Jews of the dispersion were affected even more. A rich Hellenistic literature developed to serve those who could speak only Greek and to spread Judaism among the Gentiles. Yet Judaism maintained itself, so that the term Hellene, in a perversion of its original use, came to denote the pagan. Jews rejected the cultus of the Hellenes while accepting their culture. Later a reaction developed even against Greek culture on the ground of its inseparability from idolatry.

B. *Héllēnes* among the Jews. The LXX sometimes uses the word, along with *Hellás* etc. Hellene is the normal sense. But for the Jews the Greek sphere that it

denoted was a religious matter, so that the term approximates to Gentile. Thus when the high priest Jason was called Hellenic, it was because he was adopting Greek and abandoning Jewish customs. Hellenism as a specific complex of language, culture, and religion was the most dangerous form of paganism. Distinction was made, of course, between Hellenes and other Gentiles, as by Josephus in *Against Apion* 1. 14 (also Philo), so that there is so simple equation of the groups.

C. *Hellenes* in the NT. *Hellas* occurs for Greece in Acts 20:2, *Hellen* is found in John, Acts, 1 Corinthians, Romans, Galatians, and Colossians, the feminine *Hellenis* in Mk. 7:26 and Acts 17:12, *Hellenikos* in Rev. 9:11 and Lk. 23:38 (some texts), *Hellenisti* in Jn. 19:20 and Acts 21:37, and *Hellenistes* in Acts 6:1, 9:29.

1. Only Luke and Paul really include *Hellenes* in their narrative or theology. *Hellenis* in Mk. 7:26 is ambiguous; it might simply mean Gentile or it could be a cultural term. The Synoptists never emphasize that Hellenes as such came to Jesus. The only parallel is in Jn. 12:20ff., but here the reference is to Greeks who had attached themselves to the synagogue (v. 20). In Jn. 7:35 "among the Greeks" seems to be meant geographically; the suggestion is that Jesus intends to go into the Greek world to teach the Greeks. In fact he does not teach Hellenes, nor does he command his disciples to do so. 2. The mission to Hellenes comes in Acts, where Hellenes denotes a, Greeks and Hellenized residents of Syria and Asia Minor, and b. inhabitants of Hellas and Macedonia. The first evangelism in this sphere is done in Antioch (Acts 11:20), then by Paul and Barnabas in Iconium and Thessalonica (14:1; 17:4), then by Paul in Corinth (18:4) and Ephesus (19:10). The Hellenes in these cities are the non-Jewish inhabitants, especially those who attend the synagogues. Churches of Jews and Hellenes thus arise and Paul picks up some baptized but not circumcised assistants. Whether Luke equates Hellenes and Gentiles may be debated. Acts 14:1-2 might seem to support this, but 17:4 etc. suggest that the Hellenes are mostly "God-fearers" already, so that the distinction is mainly a cultural one.

3. Acts also uses *Hellenista* in 6:1 and 9:29. This is a new term of disputed meaning. In Acts 6:1 it probably denotes Jewish Christians of Greek language (and perhaps culture); Paul himself would be one of these. (In 9:29 it obviously denotes non-Christian Jews of the dispersion; cf. Acts 6:9.) Another view is that the Hellenists of 6:1 are believing Greeks. Arguments for this view are that "Hebrews" denotes race, not language, that Acts does not call such Greek-speaking Jews as Aquila or Apollos Hellenists, and that the names of the Seven favor Greek descent. On the other hand, the story of Cornelius makes little sense (10-11) if there were Greek Christians already in the church.

4. Paul refers to Hellenes in 1 Corinthians, Galatians, Romans, and Colossians, and always in connection with Jews, but also with barbarians. Hellenes are one part of the race to which the gospel is taken. His formulas thus have a national sense. As a Jew Paul is conscious of Jewish precedence. But the gospel is for all, and especially for the peoples that are united by Greek language and culture. The characteristic of the Hellenes is wisdom, but this is an obstacle because their human wisdom is totally different from the divine wisdom of the gospel (1 Cor. 1:18ff.). If they know God from creation, they have fallen into idolatry and wickedness. They are thus under judgment and are included in the message of salvation (Rom. 1:16). They are not without a moral sense (Rom. 2:12ff.), so that Christians must take their moral judgment into account (1 Cor. 10:32), but they also come under threat for their wrongdoing (Rom. 2:7ff.). Any distinction between Jew and Hellenes is resolved in the gospel as

God lavishes his grace on all who believe. The crucified Christ is God's power and wisdom to both Jews and Hellenes if they are called (1 Cor. 1:24). Jews and Hellenes are thus fused into a new unity, the community (1 Cor. 12:13). They are equal as members of Christ's body and bearers of his Spirit. In Christ there is no more Jew or Hellene (Gal. 3:27-28). The Hellene is incorporated into the seed of Abraham (Gal. 3:29). In the new man there can be neither Hellene nor Jew (Col. 3:9ff.). Paul, as the apostle to the Hellenes, develops the implications of the gospel for them, for it is he who has the task of bringing the message to them, who by his preaching brings innumerable Hellenes to Christ, and who resists the imposition of the yoke of the law upon them because he perceives that what counts for believers is not that they are Jews or Hellenes, but that they belong to one and the same body in Christ. For Paul the Hellenes are, of course, Gentiles. He does not equate the two terms, as the distinction between Hellenes and barbarians in Col. 3:11 shows, and as is also plain when wisdom is called their characteristic in 1 Cor. 1:22. Yet there is a close connection between Hellenes and Gentiles. The Gentiles, as the mass of peoples that are drawn into salvation history, include the Hellenes (cf. the parallelism of Hellenes, uncircumcision, and Gentiles in Rom. 1:16ff., or the tendency to use the terms interchangeably in 1 Cor. 1:22-23 and Rom. 9-11). If Hellenes are still a distinct group, they are among the Gentiles and represent them, although Gentiles is still a more general and common term. When Christianity is firmly established on Greek soil (and national distinctions are thus abolished), Hellene and Gentile become full equivalents.

[H. WINDISCH, II, 504-16]

ellogéō [to charge to an account]

The term *ellogéō* has a commercial sense in Phlm. 18: Paul will meet any loss suffered through Onesimus. Its use is figurative in the only other NT instance in Rom. 5:13. The argument here is that all are sinners prior to the giving of the law, and death reigns as a destiny posited in Adam, but until God's will is declared in the law sin is not transgression of the law and hence it is not counted or charged in the same way as it is after Moses.

[H. PREISKER, II, 516-17]

elpís [hope], *elpízō* [to hope], *apelpízō* [to despair], *proelpízō* [to be the first to hope]

elpís, elpízō.

A. The Greek Concept of Hope.

1. Plato says that human existence is determined not merely by acceptance of the present and recollection of the past, but also by expectation of the future, either good or bad. Hopes are subjective projections of the future. Good *elpídes* are hope in our sense, though later *elpís* is often used for this. Hope for the Greeks is a comfort in distress, but it is also deceptive and uncertain except in the case of the wise who base it on scientific investigation.

2. For Plato, what is at work in hope is the impulse toward the beautiful and the good. Hopes extend beyond the present life, so that one need not fear death. The

3. *The Problem of Assurance of Salvation*. a. Individual expectation accompanies the peoples expectation, but since this expectation includes the separation of the

entails also brings with it uncertainty as to personal salvation. d. The emphasis on personal achievement which the demand for legal observance gated. The divine sovereignty, which is the basis of true hope, is to that extent abrogated. The result of the attempt is made here to guarantee the expectation, really meant by hope, for a calculated attempt is made here to guarantee the expectation. Only a strict devotion to keeping the law can dispel this uncertainty, as one may see from the example of Aqiba. c. The resultant attitude, however, differs from what is and an element of uncertainty thus attaches to it, or at least to the time of its coming. The messianic fulfillment may be hastened or delayed by human action, law. b. The future then, while resting in God's hands, depends on his people's relationship to him. The difference is that the Messianic age will come only when Israel itself keeps the law, will extend as a way of life, not a theoretical system. This will does not change with the future aeon. The difference is that the Messiah, who keeps and teaches the law, will extend it to the Gentiles. But the messianic age will come only when Israel itself keeps the law, will extend as a way of life, not a theoretical system. This will does not change with the future must be observance of the law as well as trust in God. The law reveals God's will, but The basis is that the future belongs to God, but for participation in the promises there to the people as a whole; individuals share in them only as members of the people. The promises belong hopes and negatively it is expectation of judgment on the wicked. The promises belong

2. *Messianic Expectation*. a. Positively this is expectation of the fulfillment of Jewish expectation explains the linguistic phenomenon. The form of this concept is a common one, especially in the form of messianic hope. The form of this

1. Linguistically *elpis* finds little equivalent in the rabbinic world but materially the

C. Hope in Rabbinic Judaism.

[R. BULTMANN, II, 517-23]

of every earthly present and is increasingly hope in the eschatological future. finally put an end to all distress (Is. 25:9 etc.). Hope, then, grasps the provisional of Job is that he will not wait (Job 6:11). If God helps in present distress, he will fear of God (Is. 32:11). Hence it must be a quiet waiting on God (Is. 30:15); the fault none can control. It is thus freed from anxiety (Is. 7:4) but must be accompanied by who build on calculable forces will be confounded (Is. 31:1). Hope looks to him whom inheritance (Jer. 7:4). God can scatter all our planning (Ps. 94:11; Is. 19:3). Politicians are not to trust in riches (Job 31:24) or righteousness (Ezek. 33:13) or religious It has nothing to do with the calculation that may give a false sense of security. We our own projection but confidence in what God will do. God is our hope (Jer. 17:7). of reference is God. To hope is to trust. It is demanded even in good times. It is not The life of the righteous is grounded in a hope that implies a future because its point there is hope (Eccl. 9:4). It is not a dream that offers comfort but may also be illusory. linked with trust and yearning, and differentiated from fear. So long as there is life 2. In this usage there is no neutral expectation. Hope is expectation of good. It is

1. Normally the LXX uses *elpizein* and *elpis* for *batah*, but also for such terms as *yahal*, *qawa*, and *tiqwa* (for full details see TDNT, II, 521-22).

B. The OT View of Hope.

as no more than subjective projection of the future. Thus Epictetus uses the group only in the sense of expectation, and hope is shunned

3. Earthly hopes are also important. Zeus gives hope, and Augustus is lauded for fulfilling old hopes and kindling new ones. Stoicism, however, has no interest in hope. be grouped with faith, truth, and eros as one of the elements in an authentic life. mysteries play on hope with their promise of a life of bliss after death, and hope may

righteous and the wicked, doubt remains as to whether one will qualify for eternal felicity, as the pessimism of some rabbis in face of judgment bears witness. Moses accuses those who do not keep the law (Jn. 5:44). b. Attempts are made to overcome the lack of assurance by pointing to prayer, or noting the manner of death, or developing a theology of suffering whereby the suffering of the righteous pays in this life for the guilt that would otherwise have to be paid for after death. These measures fail to produce true hope, however, for they focus on the self instead of referring to the divine grace and gift which alone can give a true and certain hope.

[K. H. RENGSTORF, II, 523-29]

D. The Hope of Hellenistic Judaism.

1. Hope is part of life and is cut off only by death. We hope for healing when sick, or for reunion when separated. The hope of the wicked is vain. So is the hope fixed in military might. The righteous hope in God, and fearing him need fear nothing else. What is hoped for is his protection, or some special blessing, or help even in death. Eschatologically the restoration of Israel is the theme of hope. See especially Sirach, Wisdom, and 1, 2, and 4 Maccabees for these aspects of hope.

2. Greek psychology influences Philo. Hope for him is neutral expectation, though usually of the good. It is the counterpart of recollection. It offers comfort in distress, but as our own projection of the future. Yet for Philo hope reaches beyond human projection to the perfection of true humanity. In this regard it must be directed to God and his forgiveness and salvation, thus taking on an aspect of trust.

E. The Early Christian Concept of Hope.

1. The NT concept of hope is essentially governed by the OT. Only when the sphere is secular does the group denote (good) expectation; cf. "counting upon" in Lk. 6:34; 1 Cor. 9:10, etc., or with more of an accent on "hoping" Lk. 23:8; 24:21; Acts 24:26; Rom. 15:24; 1 Cor. 16:7. The OT element of trust is strong when the relation is to persons, as in 2 Cor. 1:3; 5:11; 13:6. Trust in persons is the point in 1 Cor. 13:7, though it rests on trust in God (v. 13).

2. When fixed on God, hope embraces expectation, trust, and patient waiting. It is linked to faith, as in Heb. 11:1, which stresses the certainty of what is divinely given. Rom. 8:24-25 makes not only the formal point that we do not hope for what is visibly present but also the material one that what is visibly present offers no basis for hope since it belongs to the sphere of the *sárx*. Hence we have to wait patiently, in hope believing against hope, i.e., unable to count on controllable factors and hence thrown back on God (Rom. 4:18). Patient endurance is the main point in Rom. 5:4; 1 Th. 1:3; Heb. 6:11, but sure confidence is meant in 1 Cor. 15:19; 2 Cor. 1:10; Phil. 1:20; Heb. 3:6; 1 Pet. 1:21. The main difference from the OT is that the act of salvation has now been accomplished in Christ, so that hope itself is an eschatological blessing, and there is every reason for confidence such as Paul has in the Corinthians (2 Cor. 1:12ff.). Hope rests on faith in the act of salvation (Rom. 8:24-25) and is sustained by the Spirit (vv. 26-27). It is an integral part of the Christian life (Rom. 15:13; 12:12). As such it goes closely with faith and love (1 Th. 1:3; 1 Cor. 13:13). It endures even when we attain to sight, for its focus is not on what is to be given but on the God who gives it and will maintain it when it is given. Endurance may be stressed in this life (Rom. 5:2, 4-5), but our waiting is confident, for we are saved by hope (Rom. 8:24).

3. *elpis* occurs only rarely in John (cf. Jn. 5:45; 1 Jn. 3:3), but is embraced here by *pístis*, or by endurance in Revelation. The element of waiting for the eschatological

emphytos → *phyo*

In the LXX this denotes the blowing of God's breath into or upon humans (Gen. 2:7), or creation (Ps. 104:29-30), or dead bones (Ezek. 37:5, 14). In the NT it occurs only in Jn. 20:22 for Jesus' breathing on the disciples to impart to them the Spirit who is released by Christ's work and by whom they will continue what he has begun in exercise of his binding and loosing authority. The giving of the keys, the missionary command, and the outpouring of the Spirit are combined here in a single act of creation that denotes the beginning of a new reality of life.

[E. STAUFFER, II, 536-37]

emphysao [to breathe on]*emmeno* → *meno*; *emphanizo* → *phaino*

a. "To enter," "go into," usually military occupation in the LXX, entering on an inheritance in the papyri, also used of gods coming to a holy place or a demon indwelling a person. b. The word is used for initiation in the mysteries. c. "To approach with a view to examining," i.e., "to inquire into" is also a possible meaning, as in 2 Macc. 2:30; Philo *On Noah's Life as a Planter* 80.

The only NT instance is in Col. 2:18. Exegetes favor sense b. or sense c. Against b. it should be noted that the inscriptions never use *embautein* alone (as here) and it always takes place in a sanctuary (unlike here). The sense, then, seems to be c. What the false teachers try to achieve by ecstasy and asceticism is opposed to adherence to the exclusiveness of Christ (2:19). All wisdom is present in Christ, so that there is no need to enter by painful investigation into what is seen in ecstatic visions, as the false teachers require.

[H. PREISKER, II, 535-36]

embautein [to enter into]

apelpizo. This later word means "not to believe or hope," e.g., that an illness will be cured. In the LXX it can mean "to give up hope." In the NT it occurs in some versions of Eph. 4:19 in depiction of the heathen. There is a singular use in Lk. 6:35, where it means "without expecting to receive again, or to receive any return." The normal meaning would be "without despairing," i.e., "hoping for a heavenly return," but this does not fit the context.

proelpizo. This word means "to hope before or first." In Eph. 1:12 the sense depends on the reference of the "we." If the "we" are Jewish Christians, the point is that they hoped before the Gentiles, or prior to Christ's coming. If the "we" are all Christians, the before refers to the present in relation to the consummation.

Christian's hopeful expectation.

[R. BULTMANN, II, 529-35]

en [in, on, with, etc.]

A. *en* with the Impersonal Dative.

1. This use is theologically significant when supraterritorial localities are denoted, especially "the heavens"; cf. "my or our Father" in heaven in Mt. 10:32-33 etc.; "master" in Eph. 6:9; Col. 4:1; joy, peace, reward, treasure, commonwealth in Lk. 15:7; 19:38; Mt. 5:12; 6:20; Phil. 3:20. In such expressions heaven is God's dwelling. If the visible heaven is referred to in Mk. 13:25 and Acts 2:19, the ideas are close to those in Revelation (cf. 12:1; 4:2; 19:14).

2. Another sense of *en* in this usage is "with," e.g., "with a rod" in 1 Cor. 4:21, "with his kingdom" in Mt. 16:28, "with his blood" in 1 Jn. 5:6.

3. The sense may also be "in virtue of," e.g., "much speaking" in Mt. 6:7, "this retort" in Acts 7:29, boasting "of" in Gal. 6:13-14, "because" in Heb. 2:18, "therefore" in Heb. 6:17.

4. Another meaning is "by," e.g., "by the hand" in Acts 7:35; Gal. 3:19, and especially "by Christ's blood," as in Rom. 5:9; Heb. 9:22; Rev. 1:5. Senses 2-4 are unusual in Greek and betray Semitic influence.

B. *en* with the Personal Dative. This is a more difficult use. The spatial sense is basic, but other senses, e.g., the instrumental, exert an influence.

1. *With Persons in General.* a. With a name in quotations, *en* denotes the author (Mk. 1:2) or a character (Rom. 11:2). b. With the plural or collective singular it means "among;" as in Rom. 1:12; Gal. 1:16. c. It also denotes the close connection of a possession, attribute, or event with a person (Mk. 9:50; Rom. 9:17). With knowledge it may denote the one who makes known (1 Cor. 4:6) or the one who knows (Rom. 1:19; Gal. 1:16). d. It may express the location within us of psychological processes or qualities (cf. Mt. 3:9; Mk. 2:8; Lk. 12:17; Jn. 6:61; Acts 10:17; Rom. 8:23; in the heart, Mk. 2:6; or in the conscience, 2 Cor. 5:11); especially in the religious or ethical sphere, e.g., fellowship with God in Jn. 2:25, sin in Rom. 7:8 etc., Satan's work in Eph. 2:2, pagan blindness, in 2 Cor. 4:4, observance of the law in Rom. 8:4, the effects of preaching in 1 Cor. 1:6, God's work in Phil. 1:6, also anointing, life, joy, faith, witness, etc., or, in relation to Satan, no truth (Jn. 8:44), and, in relation to God or Christ, life (Jn. 5:26), the treasures of wisdom (Col. 2:3), the fullness of deity (1:19). Cf. the phrase "hidden in God" in Eph. 3:9; Col. 3:3. e. The spatial use sometimes passes over into an instrumental (Gen. 9:6; Rom. 9:7; Heb. 11:18; Mk. 3:22; Acts 17:31; cf. 1 Cor. 7:14, and perhaps Acts 17:18), for which parallels suggest a partially local and partially instrumental sense.

2. *en with pneúma.* a. The concept of the Spirit in us is local (cf. Num. 27:18; Jn. 14:17; 1 Cor. 3:16). b. The converse, that we are in the Spirit (Mt. 22:43; Rom. 8:9; Rev. 21:10; 1 Cor. 12:3; Eph. 6:18), is based on the spatial sense but approximates to the idea of a state (cf. Lk. 4:14; Acts 22:17). In the contrast with "in the flesh" in Rom. 8:8-9 the Spirit is the active principle of the ethical life. The ramifications are important for the preaching of the gospel (1 Th. 1:5) and prayer (Eph. 6:18). The demand of Jn. 4:23-24 stresses the relation between God's personal being and the worship we are to render him. Something of an instrumental use may be seen in Rom. 14:17; 1 Cor. 6:11; 12:9.

3. *en Christō̄ Iēsoú, en kyríō, and Related Formulas.* These formulas are largely peculiar to Paul. a. In general they denote membership in Christ and his church (Phil. 1:13; 2 Cor. 12:2; 1 Th. 4:16; Rom. 8:1; 16:11). b. They may characterize the Chris-

sometimes the deity, or a teacher. The LXX uses it often, with the king as subject, though *entellomai*. "To command," "commission," mostly with a ruler as subject, though

entellomai [to command, commission], *entole* [commandment, commission]

enkainizo → *kainos; enkaiō* → *kakos; enkrinō* → *krinō; enoptēs* → *hordoi*
ennoia → *nous; ennomos* → *nōmos; enochos* → *ēcho*

a. fits well enough (will "come").
come (cf. Rom. 8:22). Sense b. is possible in 2 Tim. 3:1 (will "break upon" us), but 7:26, since it is not attested elsewhere. The sufferings of the new aeon have already 3:22; Gal. 1:4; Heb. 9:9. The sense "to threaten," "impend" is improbable in 1 Cor. present," and b. "to intervene." We have sense a. in 2 Th. 2:2; Rom. 8:38; 1 Cor. As used in the NT this means a. "to enter" in a temporal sense, hence "to be

enistēmi [to be present]

endēmō → *dēmos; endoxazomai, endoxos* → *doxa; endynamōō* → *dynamis*;
endyo → *dyo; energeia, energeō, energēma, energeō* → *ergon; eneulogeō* →
eulogeō; enthymēomai, enthymēsis → *thymōs*

Gnostic parallels.
1 Jn. 2:14). There is no hint of the sacred marriage, nor are there any Hellenistic or and ethical reference (1 Jn. 1:3); cf. constructions with *agapē* and *logos* (Jn. 1:5:10; We thus have a triangle (Jn. 14:20; 17:21; 1 Jn. 2:24). The formulas are neither is brought into the relationship, either with Jesus (Jn. 10:38) or with us (1 Jn. 4:12-13). 2:6, etc.). Reciprocity is frequently stressed (Jn. 6:56; 1 Jn. 3:24, etc.). The Father fellowship, often with *einai* (Jn. 10:38; 1 Jn. 2:5b, etc.) or *menēin* (Jn. 6:56; 1 Jn. 5. *The en of fellowship in John*. In John and 1 John we have the *en* of religious known by faith (Gal. 2:20; 2 Cor. 4:18; 13:5).
Col. 1:24). But even if concealed, Christ's life is in our mortal bodies and may be He must be formed in them (Gal. 4:19). This involves suffering (2 Cor. 1:5; 4:10; the inaugurator of the new aeon, lives in his people (Rom. 8:10; Gal. 2:20; Col. 1:27).
4. *Christ in Believers*. This less common phrase is also essentially Pauline. Christ, with the strong sense of a state.

in baptism, so that the formulas contain a local as well as an instrumental nuance, but present and has thus inaugurated the new creation. We move into a different sphere from the last, and (b) its belief that the author of the second creation is historically Like Adam, Christ initiates a whole race, an order of life instead of death. This differs from the common idea of the primal man by (a) its distinguishing of the first man is based on the view of Christ as a cosmically and eschatologically universal personage. usage is not just a Hebraism, nor does it rest on a mystically local conception, but it Gal. 3:28; Eph. 2:21-22; Col. 1:16-17 (creation); Eph. 1:10 (the cosmos). This rich Eph. 3:6, etc. e. They may denote the gathering of many into one, as in Rom. 12:5; of God in Rom. 8:39, will of God in 1 Th. 5:18, calling in Phil. 3:14, promise in fellowship with God, e.g., with grace in 2 Tim. 2:1, eternal life in Rom. 6:23, love 13; 1 Cor. 3:1; 4:10, 17; Col. 1:28). d. They may denote the objective basis of may also denote value judgments circumscribing the sphere of reference (Rom. 16:10, than state or activity (2 Cor. 2:12; Rom. 9:1; 2 Th. 3:4; 1 Cor. 15:31, etc.). c. They

or Moses, but especially God. In the NT we find 1. the general sense "to commission" (Mt. 17:9; Mk. 11:6); 2. the reference to God's commanding, mostly in LXX quotations (Mt. 4:6; Lk. 4:10; Mt. 15:4; Acts 13:47); 3. the *entéllēsthai* of Moses (Mt. 19:7; Jn. 8:5); and 4. Jesus' commanding of his disciples in his teaching (Mt. 28:20—where the commands are related to his own ruling presence), his orders immediately prior to the ascension (Acts 1:2), and his specific commanding of love (Jn. 15:14, 17).

entolé.

A. *entolé* outside the NT.

1. *entolé* in the General Usage of the Greek and Hellenistic World. The meaning is "command," "commission," a. as the command of a king or official, b. as the instruction of a teacher, c. as a commission, and d. as authorization.

2. *The Specifically Religious Reference to the entolai of the Law in the LXX and Hellenistic Judaism.* The term acquires a solemn religious sense in the LXX (Hebrew mostly *mišwâ*, sometimes *piqqûdîm*) when used for specific requirements of the law. Josephus and Philo, however, rarely use it in this sense, preferring *nómos* or *nómoi*.

3. *The Stoic Truncation of the entolé Concept in Philo.* Philo avoids the term because he finds it too official and historical. He is less concerned with the content of the law than with its ethical substance and its agreement with natural or cosmic law. Like the Stoics, he links *entolé* with a lower form of morality. The voluntary act is higher than the commanded act. Commands are given only to the earthly Adam. The true sage knows and practices virtue without them. Commands may be tolerated only for the immature and uneducated.

B. The Synoptic Witness Endorses the Elementary *entolé* and Emphasizes Its Central Unity. In the Synoptics the debate with Pharisaism affects the usage. The synagogue enumerates 613 commands and thus has to try to find some basic principles (cf. Mt. 19:18; Mk. 12:28). Yet no command may be neglected (cf. Lk. 15:29), and *entolé* may refer not only to the Ten Commandments but to other provisions of the law (cf. Mk. 10:5; Jn. 8:5). Jesus unconditionally accepts the Ten Commandments (Mk. 10:17ff.). We do justice to the *entolé* only as we follow these, amplifying them with the positive command of love (Lev. 19:18) as expressed in giving to the poor. In Mt. 5:19, again, Jesus endorses the smallest commandments, probably the Ten Commandments as those that occupy least space on the scroll. The two tables are an elementary basis of life in the kingdom. Transcending them is the issue in true righteousness (Mt. 5:21ff.). "Least in the kingdom" is a rabbinic turn of phrase that does not suggest rank but stresses how seriously one's destiny depends on decision relating to the commands. The attack on human commandments is not an attack on tradition as such but on casuistic interpretations which overturn the elementary requirement. By concentrating on the main thrust, Jesus gives added force to the divine *entolé*. He does this especially when he finds the essence of the commandments in love of God and love of neighbor (Mt. 22:36ff.; Lk. 10:26ff.). This accords with what is actually written in the law itself, so that the scribe and Jesus may give the same answer. The first great command is linked with the Shema, while the second is a common rabbinic compendium. Hence Jesus is not engaging in a creative act; he is simply offering a unitary and central conception taken from the law itself. Yet the combination is distinctive, for it shows that service of God cannot be isolated nor love of neighbor depreciated. The two belong together.

shows that a personal relationship is involved, especially in view of the common abiding in love.

4. In the Johannine Epistles the following features are to be noted. a. The *entolai* are always related to the one *entolē* of love. b. The sharper conflict with Gnosticism leads to a heavier stress on keeping God's commandments (1 Jn. 2:3; 3:22; 5:3; 2 Jn. 4). True understanding of love for God must be opposed to mystical union, and love of God must be strictly related to love of the brethren. c. The description of the *entolē* as both old and new is directed against the Gnostic love of novelty. d. Also aimed at Gnosticism is the relating of faith and the *entolē* (1 Jn. 3:23) and the insistence that the commandments are not grievous (5:3). The law does not pose a problem, as in Paul, for the *entolē* is bound up with faith and the battle is against antinomian Gnosticism. There is no true gnosis without *entolē* (1 Jn. 2:3-4), but there are no *entolai* without the *entolē* linked to Jesus, and as in the Gospel, though less explicitly, keeping the commandments is keeping the word. Revelation, too, links God's commands to Jesus and witness to him (cf. 12:17; 14:12). 2 Peter is directed against libertinism and understandably calls Christian teaching *entolē* in 2:21 and 3:2. The *entolē* of 1 Tim. 6:14, however, is the charge that is committed to Timothy. In the apostolic fathers *entolē* takes on a more legal sense. Subjection to God's commandments is the content of the Christian life (Barn. 4.11). Christ fulfilled these commandments (Barn. 6.1). He is the legislator of a new law (Ignatius *Ephesians* 9.2; *Polycarp* 2.2; 2 Clem. 17.1; Justin *Dialogue with Trypho* 12:2-3).

[G. SCHRENK, II, 544-56]

ēnteuxis → *tynchānō*; *entolē* → *entēllomai*; *entynchānō* → *tynchānō*

Enōch [Enoch]

A. Enoch in Judaism. The name comprises a whole group of differing ideas. The title "Book of Enoch" refers to this material. The brief note in Gen. 5:21ff. provides the occasion for its development. Enoch's position as the seventh and his walk with God give him a special importance that leads to his linking with secret knowledge and the primal man, while his 365 years suggest a relation to astronomy. The resultant traditions are deposited in the noncanonical writings; cf. Sir. 44:14ff.; Jub. 4:17ff., etc., where he is the recipient of divine secrets, an ecstatic, a divinely appointed witness, and a heavenly high priest of outstanding righteousness; Ethiopian Enoch, which stresses his knowledge by visions of angelology, astronomy, and eschatology.

B. Enoch Traditions in Early Christianity. Not surprisingly, the NT refers to the Enoch literature but has no Enoch tradition of its own. Lk. 3:37 is based on Gen. 5:21ff. Heb. 11:5 repeats ideas found in Ethiopian Enoch and Jubilees. Jude 14 quotes literally from Eth. En. 7:9. There are probably other allusions to Ethiopian Enoch in Jude 4ff. Revelation also makes use of ideas that occur in Ethiopian Enoch, and there may be indirect allusions in Paul. Jn. 3:13 seems to be opposing the traditions relating to the ascension of Enoch which would make him the exalted Son of Man. 2 Peter seems not to use the materials accepted in Jude, but in early Christian writings we still find Enoch ideas, e.g., in 1 Clem. 9:2-3; Asc. Is. 9:6ff.; Justin *Apology* 2.5; Barn. 16:5.

[H. ODEBERG, II, 556-60]

→ *huiós tou anthrōpou*

power of God.

4. The rabbinic parallel *reshut* contributes to the range of meaning that *exousia* displays in the NT, since it embraces such meanings as power of disposal, possession, commission, right, freedom, and government (singular), as well as the monarchical

3. Formally, NT usage is closest to that of the LXX. *exousia* is God's power, the power given to Jesus, or the power given by Jesus to his disciples. It is also the power of government (cf. Lk. 19:17; Acts 9:14; the Sanhedrin; Lk. 20:20; Pilate); the power of self-determination (Acts 5:4), the power of kings (Rev. 17:12), and "the powers that be" (plural) (Lk. 12:11; Rom. 13:1). It may also denote a sphere of dominion, e.g., the state (Lk. 23:7), the domain of spirits (Eph. 2:2), or the spiritual powers (1 Cor. 15:24; Eph. 1:21; Col. 1:16; 1 Pet. 3:22).

2. The LXX uses the term for right, authority, etc. in the legal sense and also as it is given by God, e.g., in the law. In Daniel and Maccabees it may be the power of the king or of God. By using *exousia* for God's power the LXX introduces a term that excellently expresses the concept of God's unrestricted sovereignty, of the God whose very word is power (cf. Dan. 4:14).

1. Jewish usage is parallel to the Greek; the senses are "permission," "authority," or "right." Philo has the term for the absolute power of the king or people, or that of God as seen in his creative activity and his judgments.

B. The Jewish and NT Usage.

5. Derived meanings are "authoritative position," "officebearers" (plural), "laudatory address," "crowd," and "pomp."

4. The term may then denote self-asserted freedom or caprice in antithesis to law (with *hybris* as a parallel). Yet legal order is usually the context.

3. Since the authority under 2. is illusory without real power, the term approximates at times to *dynamis*, but with the distinction that *dynamis* denotes external power but *exousia* has a more inward reference.

2. It then means the "right," "authority," "permission" conferred by a higher court; a. the possibility granted by government; b. the right in various social relationships, e.g., that of parents, masters, or owners.

1. This word denotes first the "ability" to perform an action.

A. Ordinary Greek Usage.

exousia.

to God (Eph. 5:10).

law. The NT itself does not ask what is permitted in this sense but what is pleasing term mostly refers to God's law or will with its specific demands, especially the OT and c. an action to which there is no psychological or ethical block. In the NT the for it or no obstacle to it, b. an action that is not prevented by a higher norm or court, *exestin*. "It is free," denoting a. an action that is possible because there is occasion

exestin [it is proper, possible], *exousia* [right, power], *exousiazō* [to have the right or power], *katexousiazō* [to exercise authority]

→ *exangello* → *angelia*; *exagorazō* → *agorazō*; *exaitō* → *aitō*; *exakolouthō* → *akolouthō*; *exanastasis*, *exanastēmi* → *anastēmi*; *exapatō* → *apatō*; *exapostello* → *apostello*; *exartizō* → *artios*; *exegeirō* → *egeirō*; *exerchomai* → *erchomai*

5. As regards construction, the classical use is with the genitive; in the NT we also find the prepositions *en*, *perí*, *epí*, and *katá* (for details see *TDNT*, II, 566).

C. **The NT Concept of *exousía*.** The NT concept rests on three foundations. First, the power indicated is the power to decide. Second, this decision takes place in ordered relationships, all of which reflect God's lordship. Third, as a divinely given authority to act, *exousía* implies freedom for the community.

1. Primarily *exousía* denotes the absolute possibility of action that is proper to God alone as the source of all power and legality (cf. Lk. 12:5; Acts 1:7; Jude 25; Rom. 9:21).

2. God's *exousía* may be seen in the sphere of nature (Rev. 14:18). Natural forces derive their power from God (Rev. 6:8; 9:3, 10, 19; 16:9; 18:1).

3. God's will also encompasses Satan's sphere of dominion (Acts 26:18; Col. 1:13). The final mystery of evil is not its power but the fact that this hostile power may still be encompassed by God's overruling (Lk. 4:6; Rev. 13:5, 7; Lk. 22:53).

4. In relation to Christ's person and work *exousía* denotes the divinely given right and power to act along with the related freedom (Mt. 28:18; Rev. 12:10). This is a cosmic power but with a special human reference (Jn. 17:2; Mt. 11:27; Jn. 1:12; 5:27: at the judgment). The historical Jesus claims *exousía* within the limits of his commission, e.g., to forgive sins (Mk. 2:10), to expel demons (Mk. 3:15), and to teach (Mt. 7:29; Mk. 11:28; Mt. 9:8; Lk. 4:36). This power is inseparable from the imminence of the kingdom; with the presence of him who exercises it, the kingdom itself draws near.

5. As regards the church, this derives its authority (or enablement) from Christ. Believers receive their right as such from him (Jn. 1:12; Rev. 22:14). The Lord gives the apostles their authority (2 Cor. 10:8); hence they must use it responsibly (cf. Mk. 13:34; 1 Cor. 9:4ff.). But *exousía* also means freedom for the community (1 Cor. 6:12; 8:9; 10:23). *exousía* was perhaps a slogan at Corinth, possibly on the basis of Paul's own teaching about freedom from the law (cf. Rom. 14:14). Some Christians found it hard to apply this in spheres where they might be implicated in paganism, whereas others were perhaps led into startling demonstrations of it (1 Cor. 5:1ff.[?]). Paul radically upholds *exousía*, but relates it to the two principles of what is fitting and what is edifying. *exousía*, then, is not intrinsic autonomy, as, e.g., in Epictetus, but freedom in God's kingdom by faith, so that regard must be had for the perils that lurk in freedom and for the needs of neighbors. In Christian Gnosticism we find hints of a development of freedom along the lines of the extremists at Corinth, while in apocryphal Acts *exousía* is not God's gift to be used in service but a magically wrested power deployed for one's own ends.

6. A special NT use, usually with *archai* etc., is for supernatural powers. We do not find this in Hellenism or Gnosticism, but cf. Asc. Is. 1:4; 2:2, etc. and Testaments of the Twelve Patriarchs, as well as Christian Gnostics and the apocryphal Acts. The concept developed on Jewish soil. *exousiai* are cosmic powers, distinct from *daímones* but not clearly different from *archai*. Paul combines the Jewish idea of the forces that rule nature with the Hellenistic notion of the nexus of destiny embracing the whole cosmos. There are thus various powers that govern human life and stand between God and us. They share the carnal nature of creation but also the fact that it is created in and for Christ (Col. 1:15-16). There is thus tension but no dualism, and the powers can never separate us from Christ.

7. The meaning of 1 Cor. 11:10 is much contested. In context the verse is part of

1. There is no prior history in the OT, for the MT and LXX use different words for God's pledges or promises. Paul, however, links *epangelia* and *euangelion* and views

B. *epangelia* and *epangellesthai* in the Jewish World.
 Among all the instances, only one example has been found for the promise of a deity. The Hellenistic period we also find a sacral use for the "proclamation" of a festival. rulers at their accession, priests promising gifts in support of their candidature). g. In this sense the idea of a "subscription" or "donation" arises (state liturgies, gifts to seen as worthless. f. A special type of promise is the "promise of money," and in regards promises, tension between word and deed is felt, so that promises are often "to profess a subject." e. Another sense is "to offer," "to promise," "to vow." As d. We then find the senses "to declare an achievement," "to show one's mastery," an "order." c. In law we find the senses "accusation" and "delivery of a judgment," "declare," "declaration," "report." b. When the state declares something, it becomes A. *epangello*, *epangelia* with the Greeks. a. The first sense is "to indicate," *epangello*, *epangelia*.

epangello [to promise], *epangelia* [promise], *epangelma* [promise], *proepangelloomai* [to promise beforehand]

hoi exo, "those outside," figuratively "aliens"; *hoi exothen*, "the banished"; *hoi exo*, "the lady" (as distinct from scribes); cf. rabbinic phrases for "heretics," "un-recognized books," *hoi exo* in Mk. 4:11 means "those who are not disciples" and in 1 Cor 5:12-13; 1 Th. 4:12; Col. 4:5 "non-Christians"; cf. *hoi exothen* in 1 Tim. 3:7. *ho exo anthrōpos* in 2 Cor. 4:16 refers to our external or corruptible nature.

exo [outside]

exēgeomai → *hegēomai*; *existēmi*, *existō* → *ekstasis*; *exomologēō* → *homo-*
logēō; *exorkizō*, *exorkistēs* → *horkizō*; *exousia*, *exousiazō* → *exestin*

katexousiazō. This uncommon word occurs in the NT only in Mk. 10:42 and parallels in the sense of the exercise of political power but with an implication of compulsion or oppression.
 [W. FORSTNER, II, 560-75]
 In 1 Cor. 7:4 Paul is saying, not that each partner has a right to the body of the other, but that each forgoes power over his or her own body (c.). The exhortation, then, is to mutual service in marital questions too. Lk. 22:25 carries an allusion to Eccle-siastes (c.). In 1 Cor. 6:12 the point of the passive is that Paul will not let anything win power over him.
exousiazō, "To have and exercise *exousia*" as a. possibility, b. right, or c. power. In 1 Cor. 7:4 Paul is saying, not that each partner has a right to the body of the other, but that each forgoes power over his or her own body (c.). The exhortation, then, is to mutual service in marital questions too. Lk. 22:25 carries an allusion to Eccle-siastes (c.). In 1 Cor. 6:12 the point of the passive is that Paul will not let anything win power over him.

of the Aramaic stems for "to conceal" on the one hand and "to rule" on the other. male domination. Alternatively it might be due to a confusion or intentional equation natural order. *exousia* is thus used materially for the veil in a bold image suggesting a sign of subordination and the angels are guardian angels or watchers over the rather than compulsion and thus suggests a moral duty. It seems, then, that the veil the discussion of veiling (cf. the *plen* of v. 11). The verb *ophellet* implies obligation

OT history from the standpoint of *epangéllesthai*. We thus think of Heb. *dbar* and LXX *laleîn* or *eipeîn* (cf. Gen. 18:19) in terms of "promise." The NT usage follows that of Hellenism; we find sense d. in 1 Tim. 4:8 etc. and sense e. in Mk. 14:11 etc.

2. Judaism develops the idea of the promise of God; cf. God's promise to answer prayer, the interrelating of law and promise, the emphasis on the reliability of the divine promises in the rabbis, and the eschatological promises of apocalyptic and rabbinic literature.

C. *epangéllō* in the NT.

1. God is he who promises in Heb. 10:23; 11:11; the reference is to eschatological hope in 10:23 and to the promise of Isaac in 11:11 (cf. 12:26; 6:13).

2. The crown of life is promised in Jms. 1:12 (cf. 2:5). Life (eternal) is also the subject of promise in 1 Jn. 2:25 and Tit. 1:2.

3. Acts 7:5 refers to the promise of the land to Abraham.

4. Paul links the promise to Abraham with the promise of life in Rom. 4 and Gal. 3. The promise of life from death has been fulfilled in Christ for believers (4:15, 17, 21, 24-25). In Gal. 3:18-19 Christ is the promised seed and what is promised is the inheritance, i.e., citizenship in the Jerusalem that is above (4:26-28).

D. *epangelía* in the NT.

1. *In Luke*. Except in Acts 23:21, the reference is always to God's promise. *epangelía* (often without *theou*) denotes both the promise and its fulfilment. Abraham is its recipient in Acts 7:17. It is messianic (Acts 26:6-7) and Christ has fulfilled it (13:23, 32-33). The Messiah bears and distributes the Spirit, who is also promised in the OT (2:16ff.), as Jesus has shown the disciples (1:4). Christians live in the age of fulfilment when sins are forgiven and the Spirit is poured out (2:38-39).

2. *In Paul*. a. *Law and Promise*. Paul examines the relation between law and promise. He is sure that God can do what he promises (Rom. 4:21) even to the point of raising the dead or creating out of nothing (4:17). But if the promises are to be fulfilled, they must be detached from what we do and related to the gracious will and act of God (4:16). To tie promise to law is to invalidate it by reason of our nonobservance and the resultant judgment (4:13). Promise is no longer promise if it is dependent on law (Gal. 3:18). Covenant promise precedes law. Law cannot give life (3:21) but serves only to lead sinners from works to faith (3:22). Nevertheless, the indicative of the promises carries with it an imperative, as in 2 Cor. 7:1; Rom. 6; Phil. 2:12. The promises are not determined by the believer's conduct; they determine it.

b. *The Recipients*. Abraham and his descendants are the recipients (Rom. 4:13). The Jews receive the promises of messianic salvation first (9:4); the Gentiles are strangers to them (Eph. 2:12). Jesus is a Jew (Rom. 15:8). From the Jews, however, the promises extend by way of Jesus to the nations, for all who believe like Abraham are his children (Rom. 4:16) in the one seed which is Christ (Gal. 3:16ff.; cf. Eph. 3:6). Those who put on Christ, or are in him, or belong to him, are Abraham's offspring and heirs according to the promise (Gal. 3:27ff.).

c. *The Content of the Promise*. The content is messianic salvation as inheritance, life, Spirit, righteousness, and sonship (Rom. 4:13ff.; Gal. 3:14ff.; Rom. 9:8; Eph. 1:13). All the promises are fulfilled in Christ as the Yes of God (2 Cor. 1:20) who took the curse of the law (Gal. 3:14) and gave the Spirit as a pledge, deposit, or seal (Eph. 1:13-14).

Praise and approval were much sought after in antiquity, though the Stoic tried to achieve freedom from human judgment. In the OT, *epainos* is the recognition that the community gives the righteous, but especially God's approval. In Philo it is the approval of Moses or God, but sometimes public applause in the Greek sense. *epainos* may also be used in the LXX for the community's attitude of praise and worship toward God. God's throne is surrounded by *doxa* and *epainos* (1 Chr. 16:27).
 1. The NT use resembles that of the LXX. Only God's approval counts, not public acclaim (Rom. 2:29; 1 Cor. 4:5). The idea is that of vindication rather than reward. *epainos* is God's saving sentence at the manifestation of Christ (1 Pet. 1:7).
 2. Christians should not be concerned, then, about human recognition. Apart from God's recognition, they are to seek recognition only from those whom God has commissioned, i.e., a. the community (2 Cor. 8:18), and b. the government (Rom. 13:3-4; 1 Pet. 2:14). The only instance of classical usage is in Phil. 4:8.
 3. *epainos* may also, as in the LXX, denote praise of God (Eph. 1:3ff.; Phil. 1:11). Having experienced salvation, the community can already offer *doxa* and *epainos* even before the time of consummation.

[H. FREISIKER, II, 586-88]

epainos [praise, approval]

epagōnizomai → *agōn*

[J. SCHNIEWIND AND G. FRIEDRICH, II, 576-86]
 gospel promised beforehand in prophetic scripture).
 in 2 Cor. 9:5 (the gift they have announced in advance) and sense c. in Rom. 1:2 (the oneself beforehand" (about an office), and c. "to promise beforehand." We find sense a. *proepagēllomai*. This rare word means a. "to announce beforehand," b. "to exert bearingance (3:9); the prophetic word is sure (1:19ff.).
 4. In 2 Peter. Delay in the parousia has produced scoffers who ask where the promise of Christ's coming is (3:4). The answer is that God's apparent slowness is for-
 he has pledged fulfillment with an oath, and this should strengthen us in faith (6:12ff.). (4:1ff.). On God's part, his will to bring the promises to consummation is unalterable; between the already and the not yet lest we finally lose the promise through unbelief to fulfillment (9:15) by Christ's death. The final consummation is still ahead (10:36) but we live already in the *eschaton* (1:2), and we need to persevere in the tension from afar as strangers and exiles (11:13). The new covenant set up by Christ rests on God's promises converge on the messianic salvation which the patriarchs see and greet posterity (4:1; 6:14), are fulfilled for them, but not the promise in the absolute. All people (6:12-13; 11:9, 11, 33; 4:1ff.). The individual promises, e.g., the land and a ises are given to Abraham, Isaac, Jacob, Sarah, the patriarchs, the prophets, and the 3. In Hebrews. The author of Hebrews has different concerns. As he sees it, prom-
epangelma. This is not so common as *epangelia* but has much the same range of meaning, e.g., "declaration," "order," "profession," "promise," and in Philo "task." In the NT it occurs only twice in 2 Peter with the same meaning as *epangelia*. In 3:13 we wait for the new heaven and earth according to God's promise. In 1:4 God's promises are called very great and precious, for by them we escape present corruption and become partakers of the divine nature (cf. 1:11).

epairō → *airō*; *epaischýnomai* → *aischýnō*; *epakolouthēō* → *akolouthēō*; *epakouō* → *akouō*; *epanapaúō* → *anapaúō*; *epanóρθōsis* → *orthós*; *epáratōs* → *ará*; *ependýō* → *dýō*; *epérchomai* → *érchomai*; *eperōtáō*, *eperōtēma* → *erōtáō*; *epibállō* → *bállō*; *epígeios* → *gē*; *epiginōskō*, *epignōsis* → *ginōskō*

***epieíkeia* [gentleness], *epieikḗs* [gentle]**

epieikḗs means "what is right or fitting," "what is serviceable," then "equable," "moderate," "reasonable," "gentle." In the LXX the group is used for God's "kindness" as supreme ruler (1 Sam. 12:22; Dan. 3:42), as well as that of earthly rulers or the righteous, e.g., Elisha (2 Kgs. 6:3). Josephus has *epieikḗs* for kings and prophets, as does Philo. *epieíkeia* denotes legal "clemency" or "leniency" in Plato and Plutarch, and cf. the papyri.

In 2 Cor. 10:1 Paul proposes the "meekness" of Christ as a model. As king, Christ has the gentleness that only one with full power may display (Phil. 2:5ff.). *epieíkeia* is thus a complement of heavenly majesty. The weak want to assert their dignity; Christ, having divine authority, shows saving clemency. The community shares his glory and should thus display the same *epieíkeia*. This comes out clearly in Phil. 4:5. Since the Lord is at hand, and the *dóxa* of the community will soon be manifest, it may show forbearance to all. Faith in its heavenly fullness of power finds expression in saving gentleness as the earthly outworking of an eschatological possession (cf. Phil. 2:15-16). As Felix ought to show a clemency befitting his high office (Acts 24:4), Christians should be *epieikeís* in virtue of their divinely given calling. In Jms. 3:17 wisdom is gentle because the attributes of rule are appropriate to it. In 1 Tim. 3:3 the bishop, acting with eschatological assurance as a representative of the community, must also be *epieikḗs* in virtue of its eschatological endowment. On the other hand, the term has a more general reference in 1 Pet. 2:18 (where it refers to non-Christian as well as Christian masters) and Tit. 3:2 (where it comes in a conventional list of virtues).

[H. PREISKER, II, 588-90]

epizētēō → *zētēō*; *epithymēō*, *epithymētēs*, *epithymía* → *thymós*; *epikalēō* → *kalēō*; *epikatáratōs* → *ará*; *epilambánomai* → *lambánō*; *epilyō*, *epilysis* → *lýō*; *epimartyrēō* → *martyrēō*; *epiorkēō*, *epiorkos* → *horkízō*

***epioulosios* [for the present]**

In the NT this occurs in Mt. 6:11 and Lk. 11:3. The only instance outside the NT is an incomplete one on a papyrus. The meaning is hard to fix.

1. *The Linguistic Derivation.* One possible derivation is from *epiēnai*, which would give such senses as "regular," "daily," "appropriate." Another is from *hē epioulosa* (*hēméra*), which yields "for the next day," or "for the day already dawning." Derivations from *epí* and *éinai* are possible according to the Koine but cause confusion of sense. The suggestion that *epí tēn ousían* forms the basis, so that the meaning is "for vital sustenance," is not linguistically feasible. *epí tēn ousan* (*hēméran*), "for the present day," makes good sense, but *hē ousa* has never been found without *hēméra*.

1. In secular Greek *episkēptomai* has the following senses: a. "to look upon," "consider," "have regard to" (something or someone), with such references as inspecting, supervising, having a care to, looking down on, or watching over (the gods); b. "to reflect on," "examine," "investigate" (something), e.g., a document, or virtue; c. "to visit," e.g., the sick (friends or the doctor).

2. The LXX adds some new meanings and intensifies the religious reference. Thus we find a. "to visit," b. "look on," c. "investigate," but also d. "care for" (Jer. 23:2), e. "find out" (Num. 14:34), f. "muster" (Ex. 30:12), and g. "miss" or, passively, "be missed, absent" (1 Sam. 20:6). The term has a religious content only when God is subject, e.g., when he watches over the land (Dt. 11:12) or visits his people in judgment or mercy (Zech. 10:3). Visitation in judgment produces sense h. "to punish" (Ex. 32:34; Job 35:15), and visitation in mercy sense i. "to accept" (Gen. 21:1). A final sense j. is "to appoint," "instal," as in Num. 4:27; Neh. 7:1. Appointment by God in Num. 27:16 is important, since it perhaps influenced the selection of the term *episkopos* for early Christian officebearers. Philo and Josephus use the term in its secular senses but not with any religious significance, and the rabbis, while commending visitation of the sick, add little to the concept of divine visitation.

A. *episkēptomai*, *episkopēō* outside the NT.

episkēptomai [to look at, visit], *episkopēō* [to look at, oversee], *episkopē* [visitation, office of bishop], *episkopos* [overseer, bishop], *allotriepiskopos* [busybody]

The idea that *epiousios* is formed in contrast to *periousios* and means "not exceeding our need" has little probability.

2. *The Meaning of epiousios.* a. From the above survey it may be seen that a derivation from *epienai* (and especially *he epiousa*) is perhaps the freest from objections. On this view the meaning is "for the morrow." But this raises material questions, e.g., whether Jesus would teach us to be concerned about the next day, whether the mention of two times in a brief request is to be expected, whether the whole point of asking bread from God is not that he will supply needs as they arise (cf. Ex. 16). In other words, the rendering "for tomorrow" does not yield the attitude that Jesus is teaching. b. Other possibilities are to take "for the morrow" in either an eschatological or a spiritual sense, but this presents us with a very unusual figure of speech that is out of keeping with the simple diction of the prayer.

c. The idea that *epiousios* means "sufficient" has little to commend it.

d. The truth may well be that *epiousios* denotes a measure rather than time. This is possible in two ways. The first is that the prayer is for an amount that is enough for the dawning day. But this forces us to take the Lord's Prayer as a morning prayer and also makes the term tautologous in view of the preceding "this day."

e. *epiousios* may thus denote the amount in the sense of "sufficient" (cf. Ex. 16; Prov. 30:8). On this view, the unusual Greek word might be due to the difficulty in finding a real equivalent for the Hebrew and Aramaic concept (cf. again Prov. 30:8). Thus, while we cannot say precisely what the derivation and meaning are, the sense conveyed is fairly certainly that we are to pray each day for the bread that we need.

[W. FORSTER, II, 590-99]

B. *episképtomai*, *episkopéō* in the NT.

1. Jesus takes up the concern for visiting the sick in Mt. 25:35ff., applies it to people of all nations, and deepens the command a. by asking for an attitude rather than individual acts and b. by relating it to himself and therefore to God. Jms. 1:27 expresses the same concern.

2. Even when the meaning is "to seek out," as in Acts 7:23, the idea of concern is present. Thus Paul in Acts 15:36 proposes a visit to the churches so as to see how they are doing. *episkopéō* has this sense in Heb. 12:14-15. "Seeing to it" that no one fails to obtain God's grace expresses a sense of responsibility for the eternal welfare of all members of the church, and it is a matter not merely for the leaders but for the congregation as a whole. The introduction of *episkopóintes* into some readings of 1 Pet. 5:2 is to the same effect. Presbyters, in tending the flock, watch over it and show a concern for it (on the model of Christ himself as shepherd and *episkopos* in 1 Pet. 2:25).

3. The word can also mean "to look out" someone with a view to appointment (cf. Num. 27:16; Neh. 7:1), as in Acts 6:3, where for the first time the church makes the selection, though considering only those who are "full of the Spirit and of wisdom."

4. The idea of God's visitation, especially in grace, comes into the NT from the LXX. Thus we have a christological exposition of Ps. 8:4 LXX in Heb. 2:6. Again, in Lk. 7:16 God shows himself to be the Lord in his gracious intervention in earthly affairs. Dependence on the OT may also be seen in Lk. 1:68, 78, except that now visitation is plainly a messianic concept and is related directly to Christ's coming. The visitation of grace now extends from Israel to the Gentiles according to James in Acts 15:14, where the whole content of the term in salvation history supports the rendering "visit (in mercy)."

episkopḗ.

1. This first came into common use in the LXX. In the only instance in secular Greek it means a. "visit." In the LXX, however, it means b. "look," "glance," c. "care," "protection," d. "inquiry," and e. "muster." f. There is no equivalent for the verb "to miss," passive "to be missing." g. The true theological sense is when the term is used for "visitation." More weakly it denotes judicial punishment in Lev. 19:20, but mostly it is used for divine visitation in judgment, as in Num. 16:29; Dt. 28:25. Disobedient nations will be visited by God (Jer. 6:15). Their idols will be broken on the day of visitation (Is. 10:3). Thunder and earthquake will accompany the final visitation (Is. 29:6). h. But the divine visitation may also be in mercy and grace, as in Gen. 50:24-25; Is. 23:16. i. The meaning "office" also occurs in a transition from more general "oversight" to official responsibility (Num. 4:16; Ps. 109:8, where the Hebrew may mean "goods," but the LXX, followed by Acts 1:20, has *episkopḗ* in the sense of "office").

2.a. The NT adopts the eschatological concepts of the hour and day of visitation. Jesus relates the hour of gracious visitation to his own coming to Jerusalem in Lk. 19:44; because the people fails to recognize it, this becomes a visitation of judgment. 1 Pet. 2:12 speaks of the day of visitation when the Gentiles will be brought to glorify God by seeing the good deeds of Christians. The idea here may be that the good conduct of Christians makes this a visitation of grace, or that the Gentiles will be forced to see God's glory manifested therein on the day of judgment when everything is brought to light. Some versions add *episkopḗ* to 1 Pet. 5:6; a visitation of grace changes our time of humiliation into one of exaltation.

2. *Men as episkopoi*. There is no clearly defined office of *episkopos* in the LXX but 1:6; Acts 1:24: *kardignostes*).
 1. *God as episkopos*. The LXX calls God *episkopos* in Job 20:29 with a clear reference to his judicial function. Philo has the same thought that nothing, good or bad, can be hidden from God. In particular, God sees into the human heart (cf. Wis.

B. *episkopos* in Judaism.

and a temple.
 are supervisors of the work in the interests of the builders and perhaps with control of the funds. We find similar instances connected with the building of an aqueduct to the erection of a public building in which it is clear that those who have the *episkope* duty of overseeing the Vestal Virgins. d. An interesting use occurs in Syria in relation as looking after the funds. The Roman pontiff is *episkopos* only insofar as he has the sanctuary at Rhodes, they have no cultic responsibilities but see to such secular tasks and even when there is a religious connection, e.g., the *episkopoi* of a society for a are local officials or the officers of societies, but the exact responsibilities are not clear functions, and in one case as the officer over the mint. c. More commonly *episkopoi* of similar officials in other states, whether as secret police or as officials with judicial e.g., supervisors sent by Athens to other cities of the Attic League. b. We also read 4. *episkopos* as a *Designation of Office*. a. Athens uses *episkopoi* for state officials,

the office.
 this testing, but only once, and later, do we find *episkopos* instead of *kataiskopos* for but as a divine messenger acting as God's *kataiskopos* to investigate what is good and Cynic philosophy. Epicetus, for example, views himself, not as a theoretical thinker, 3. *The Cynic as episkopon and episkopos*. These two terms find a special use in a house. Other meanings along these lines are "protector" and "spy" or "scout."

2. *Men as Overseers, Watchers, Scouts*. With the same basic sense, the term can be applied to various human activities, e.g., watching over corpses, overseeing a ship or a business or the market or construction, looking after young married couples, ruling

different gods; e.g., Zeus and Pallas Athene rule over cities.
 good and evil deeds even down to the most secret details. Specific spheres come under over Athens and Artemis over pregnant women. Zeus and the gods watch over all them, e.g., offenses against parents or violations of graves. Pallas Athene watches treaties, care for cities, and protect markets. They take note of offenses and punish sanctity to human life in society. They are thus called *episkopoi*. They watch over cities, peoples, and individuals. Deities watch over these and rule over them, giving to the creatures nearest to them, which are under their protection, e.g., springs, groves, 1. *The Gods as episkopoi*. Greek gods are personified forces. They are thus related oversight, but not of a religious nature. The only religious use is for the gods.

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the term is used for "overseer" in various senses, e.g., officers in Judg. 9:28; Is. 60:17, supervisors of funds in 2 Chr. 34:12, 17, overseers of the priests and Levites in Neh. 11:9, the temple in 2 Kgs. 11:18, and temple functions etc. in Num. 4:16. Philo has the term for "one who knows souls," and Josephus for a "guardian" of morality.

C. *episkopos* in the NT.

1. Of the five NT instances, one relates to Christ. In 1 Pet. 2:25 Christ is called the shepherd and *episkopos* of our souls. Supplementing shepherd, the term suggests the pastoral work of watching over or guarding, but it might also imply that he has the fullest knowledge. In any case, combined with shepherd the word has the implication of his total self-offering in caring for the souls of his people (cf. *episkopēō* in Heb. 12:15).

2. Elsewhere men are called *episkopoi*, and this raises two questions. a. Who are these people called *episkopoi*? The word is not used for itinerant charismatics but only for leaders of settled congregations. For such leaders we quickly find the words *presbýteroi* or *episkopoi* and *diákonoi*. As may be seen from Acts 20:28 (Paul's speech to the Ephesian elders) there is at first no distinction between *presbýteroi* and *episkopoi*. All the *presbýteroi* here are *episkopoi*, their task is that of shepherding (cf. 1 Pet. 2:25; 5:2ff.), there are several *episkopoi* in one church, their calling is from the Holy Spirit (though this does not rule out election or appointment, Acts 6:3ff.; 14:23), and their function is that of the watchful direction of believers on the basis of Christ's work. b. When does the free activity of overseeing become a designation of office? There is from the outset an impulse in this direction, for while Paul describes a function in Acts 20:28 he is also addressing a specific group. The addition in Phil. 1:1 ("with the bishops") also shows that an office and not just an activity is in view even if it does not tell us what this specific office is except in general terms of function. In 1 Tim. 3:1 *episkopé* is a definite office that may be sought and for which there are qualifications (though no duties are listed). Since there is here no further reference to the Holy Spirit, everyday needs influence this development, but the qualifications are very soberly stated, embracing moral reliability, a monogamous marriage, disciplined family life, teaching ability, maturity, and blamelessness according to the standards of the non-Christian world. In the parallel passage in Tit. 1:5ff. the qualifications for elders are similar, and the sudden use of *episkopos* in v. 7 shows that the same function is in view, namely, that of guiding and representing the congregation, teaching, and conducting worship when no itinerant minister is present. The use of the singular in 1 Tim. 3:2 and Tit. 1:7 does not mean that there is only one bishop in each church; it is simply a reference to the bishop as a type. The point of the office is service rather than power; the bishop, too, receives admonition and must be sober and disciplined in outlook. His authority is from the Holy Spirit. The singling out of some elders in 1 Tim. 5:17 because of their good rule, especially in teaching and preaching, may hint at early distinctions that would eventually lead to a primacy of bishops. It is hardly likely that the angels of the churches in Rev. 1:20 etc. are bishops.

D. The Origin and Original Form of the Episcopate. We must begin with the distinction between the origin of the episcopal office and that of the designation *episkopos*. None of those called *episkopoi* in the ancient world can have served as a model for the Christian *episkopos*. A formal parallel to the bishop and deacon may perhaps be found in the *archisynágōgos* and *hypēretēs* in the synagogue, especially as the former conducts divine service, supervises external order, and is accompanied by

epistates occurs in the NT only in the vocative, is peculiar to Luke, and except in Lk. 17:13 is used only by the disciples. Luke chooses it as one of his equivalents for "rabbi" (cf. Mk. 4:38 and par.; 9:5 and par.; 9:38 and par.). Secular Greek has a rich and varied usage; the term can denote a herdsman, a driver of an elephant, a task-master, an overseer of public works, the leader of an athletic society or temple, a magistrate or governor of a city, and even a protective deity. The extent of its vocative use is uncertain.

[A. OEPKE, II, 622-23]

epistates [master]

episkenoō → *skēnos*; *episkiazō* → *skia*

[H. W. BEYER, II, 599-622]

allor(i)episkopos. This word occurs only in 1 Pet. 4:15. It is formed after the manner of words like *allorhōgnōmos*, "a meddler in alien matters." Since it is not found outside the NT, we must deduce its meaning from the context. The context, however, allows of various possibilities: a. "one who has his eye on the possessions of others"; b. "an unfaithful guardian of goods committed to him"; c. "one who meddles in things that do not concern him," and d. "a calumniator or informer."

elders in 1 Pet. 5:2-3. tends to produce authoritarian bishops in direct antithesis to the recommendations to precedence (cf. Ignatius of Antioch). While providing stronger leadership, this system tury, however, the single bishop, distinguished from the presbyters, gradually achieves shows how itinerants give way to local bishops and deacons. During the second cen- (42-44). Did. 15.1 probably gives a better factual depiction of the situation when it apostolic succession with its hierarchical chain: God, Christ, the apostles, bishops comes to be associated with the term as Clement opens the door to the idea of of Jesus himself as *episkopos* adds to its theological significance. Later, a human claim but it has a rich content due to its use for divine being and activity, and the description which can be given a specific Christian application. Like *diakonos*, it is a modest term, world, the Greek scene offers in *episkopos* a familiar but not precisely defined word. The title *episkopos* derives from the function. As *presbyteroi* comes from the Jewish Phil. 1:1, and these remain when the need for itinerants diminishes in a given locality. Rom. 12:8; Gal. 6:6ff.). There thus come into being the *episkopoi* and *diakonoi* of matters as pastoral direction, worship, and preaching (cf. Acts 14:23; 1 Th. 5:12; 12:28) had to be put in charge and take responsibility for the common life in such and prophets. Where churches were founded, people with a special charisma (1 Cor. others an apostolic ministry supplemented by the missionary endeavors of teachers impulse to create such offices. Jesus had appointed the Twelve and given to them and distinctive thing whose mission required new offices and which had by nature the truth is that we need not seek models, since the Christian church was a new and chical for the older Christian episcopate and there is also no mention of deacons. The direct example for the Christian church, and in addition these leaders are too monar- rendered *episkopos* in Greek. Yet it is unlikely that this small community offered any pulsions as well as teaching, preaching, and discipline, and whose title might be camps who in addition to external duties have responsibility for admissions and ex- guiding and caring for the congregation as a fellowship of faith and love. The structure of the Damascus community has also been suggested as a model with its leaders of elders, but there seems to be no deeper similarity, e.g., in relation to the task of

epistréphō, *epistrophē* → *stréphō*; *episynagōgē* → *synagōgē*; *epitagē* → *tássō*;
epitelēō → *telēō*

***epitimáō* [to rebuke], *epitimía* [censure]**

epitimáō corresponds to the twofold sense of *timáō*, "to award honor or blame," and comes into use for "to blame," "to reprove." In the LXX it is applied especially to God's rebuke (cf. Job 26:11; 2 Sam. 22:16; Pss. 106:9; 119:21). In a limited way it is also used for human rebuke (Gen. 37:10; Ruth 2:16), but human reproof is often held to be presumptuous, and only judicial, pastoral, or fraternal rebuke is commended. The NT follows the LXX 1. in treating human rebuke with great reserve. Thus the disciples are overhasty with their rebuke in Mk. 10:13, the crowd in Mk. 10:48, and Peter in Mt. 16:22 (Jesus here responds with his own legitimate rebuke). The only acceptable rebuke is that of humility. Thus one of the crucified thieves rebukes the other in Lk. 23:41, and one believer may rebuke another if it is done in a spirit of forgiveness (Lk. 17:3). Rebuke is especially a responsibility of pastoral oversight in 2 Tim. 4:2. The NT also follows the LXX 2. in regarding rebuke as essentially a prerogative of divine lordship. Only God may rightly rebuke the devil (Jude 9). Jesus plainly has the right of rebuke (Mk. 8:33; Lk. 9:55; 19:39-40). In Mk. 8:30 *epitimán* is used to show how strict is his charge to the disciples not to disclose his messiahship at this point. The same term is one of lordship when he commands the demons to keep silence in Mk. 3:12. He displays a similar power when he rebukes and expels the unclean spirit in Mk. 9:25, when he rebukes the fever of Simon's mother-in-law in Lk. 4:39, and when he rebukes even the elemental forces of nature in Mk. 4:39. His unconditional divine power and prerogative are clearly and forcefully revealed in his *epitimán*.

epitimía occurs in the NT only in 2 Cor. 2:6 as a technical term in congregational discipline for the church's "punishment" or "censure." [E. STAUFFER, II, 623-27]

epiphainō, *epipháneia*, *epiphanēs* → *phōs*; *epiphaúskō* → *phōs*; *epoikodomēō*
 → *oikodomēō*; *epouránios* → *ouranós*

***heptá* [seven], *heptákis* [seven times], *heptakischílioi* [seven thousand],
hébdomos [week], *hebdomékonta* [seventy], *hebdomékontákis* [seventy
 times]**

A. The Background in Religious History.

1. The prominence of the number seven in many cultures is probably due to the observation of the four seven-day phases of the moon rather than to the recognized existence of seven planets, for the number is important even before interest in the seven planets begins, and the moon plays a role in the measuring of time in the Babylonian creation epic.

2. As regards the cosmic significance of seven, the Babylonians make an equation with "fullness" which is also found among the Hebrews. This equation links up with the seven-day period; the seventh day completes the period and thus achieves a divinely ordained totality. The number then comes into cultic use in cleansings, prayers, and the ceremonial of sacrifice. In the OT the seventh day is a holy day, the seventh year is a holy year etc., and there is in the Hebrew year a hebdomadal cycle of feasts.

5. Seven is a very important number in Revelation. There are seven churches and angels (1:4ff.), seven candlesticks (1:13ff.), seven stars (1:16ff.), seven spirits (1:4:5), seven seals (5:1ff.), seven horns and eyes (the Lamb, 5:6), seven trumpets in the hands of seven angels (8:2ff.), seven thunders (10:3-4), seven heads with crowns (the *drakon*, 12:3), and seven plagues (15:1ff.). We cannot make seven a formal principle of Revelation, but it pervades the book as the number of fullness, whether this be the perfection of the divine work or the full development and deployment of the forces hostile to God. The individual references are influenced by the various motifs that are suggested by the apocalyptic tradition and the historical situation; cf. the mythical heads of the beast and their relation to the seven hills of Rome (17:9). The seven kings are probably seven emperors. The seven churches comprise the church in Asia Minor, and the cities named are also centers of the imperial cult. The seven stars perhaps carry an allusion to the role of the seven planets in Mithraism or to the images of the

of seven.
place in David's lineage as the last in the ninth (Luke) or eleventh (Matthew) group of Jesus in Mt. 1:1ff. and Lk. 3:23ff. Here Jesus is shown to be the Messiah by his forgiveness is obviously the issue. d. A sevenfold principle governs the genealogies proper rendering is 490 or 77 makes no difference, since the unlimited nature of seventy times seven of Mt. 18:22 we may compare Gen. 4:24; whether or not the is the fullness either of sin or of its expiation (cf. the LXX of 2 Sam. 12:6). With the times on the Day of Atonement (Lev. 16:11ff., 15ff.). The point in all such references seven or of asking seven times for pardon. In the OT the blood is sprinkled seven readiness to forgive, as in penitential psalms which speak of sinning seventy times the measure of guilt. Already in Babylon the number seven is linked with sin and the limit to forgiveness no matter whether readiness for it corresponds to or transcends forgiving seven times (Mt. 18:21-22; Lk. 17:4), Jesus' point is that there is to be no have here the worst possible state of corruption. c. In the saying about sinning and or seven spirits are driven out of Mary Magdalene in Lk. 8:2, the point is that we in view an infinite series. b. When seven spirits return to the backslider in Mt. 12:45; Sadducees refer to the seven brothers who all marry the same wife, they possibly have 4. Older ideas of the significance of the number may occur at times. a. When the Mk. 8:1ff.). The context offers us no reason to seek a hidden significance.

3. "Seven" is a round number in the feeding of the four thousand (Mt. 15:22ff.; "seventh day" is mentioned in Heb. 4:4 (the sabbath)).
2. "Seven days" is the term for a week in Acts 20:6; 21:4, 27; 28:14, and the interest is purely factual.

1. OT influence may be seen in Rom. 11:4, where Paul quotes 1 Kgs. 19:18 in support of the fact that God has preserved a remnant, i.e., Christian Israel. Perhaps, like 1 Kgs. 19:18, he connects the number 7,000 with the totality of true Israel. Except for Heb. 11:30 this is the only instance of the number in the NT; possibly the NT avoids it in opposition to contemporary speculation. In the references to the seven days of the siege of Jericho in Heb. 11:30 and the seven races in Acts 13:19 the B. The NT Usage.

3. Philo develops a numbers mysticism by which seven determines the rhythms of human life; this goes in seven-year cycles. Like the later rabbis, he believes that a seven-month child may live but not an eight-month child. His interest in this point, however, is not speculative; he simply states it as a fact within his discussion of the number seven.

emperors on coins; in context, they imply the unconditional lordship of Christ. The seven thunders are probably based on the seven references to God's voice in the thunder in Ps. 29. The seven candlesticks suggest the seven-branched candelabra, the seven seals the seals attached to a Roman will, the seven horns the common symbol of power, and the seven eyes the Lord's eyes in Zech. 4:10. Seven is also a formal number in Revelation to the extent that it expresses the divine fullness and totality. Hence, even though it is not here a specific apocalyptic form, it serves as a suitable principle of arrangement.

6. Seven men are chosen in Acts 6:2ff. because there were usually seven leaders in a Jewish community. The number shows that the seven are not viewed as mere assistants of the twelve.

7. According to Lk. 10:1ff. Jesus sent out seventy on a mission as well as the twelve. The number suggests the universality of the mission. It is perhaps modeled on the seventy of Num. 11:16, though cf. the seventy-one members of the Sanhedrin, the seventy elders appointed by Josephus in Galilee, the seventy elders of Jerusalem, and also the seventy nations of Gen. 10. The point seems to be that the mission of the seventy denotes the wider claim of Jesus which, unlike the law according to Jewish tradition, will now be embraced by the Gentiles (cf. Mt. 21:43).

[K. H. RENGSTORF, II, 627-35]

érgon [work], *ergázomai* [to work], *ergátēs* [workman], *ergasia* [business], *energēs* [active], *enérgeia* [activity], *energēō* [to act], *enérgeia* [action], *euergesia* [good deed], *euergeteō* [to do good], *euergetēs*. [benefactor]

érgon, ergázomai.

A. General Usage.

1. *The Greek Usage.* These words, common from Homer, denote action or active zeal. They occur in relation to all kinds of work, working with various materials, building, and technical and cultural activity. They also denote work as a social or ethical task. Hesiod describes work as a divine plan for human life, and Cynic philosophy regards work in the service of humanity as an ideal. Plato relates work to civilization, not nature. For Aristotle a creature is good when it fulfils its *érgon*, so that he extends the concept to all of nature. The passive is common for the work done, i.e., the result of work, or even its reward as wages or profit. In a weak sense the term can also denote a "matter" or "thing."

2. *The Linguistic Use of the Bible.* In the LXX the term is used for many Hebrew words, so that we have to derive the specific sense from the originals and the context. This is especially important in the ethical and religious sphere, where the reference might be, e.g., to conduct (Job 34:21; Prov. 16:5; Sir. 10:6, etc.). (See *TDNT*, II, 636-37 for details.)

B. The Divine Work and Action.

1. *The Divine Work of Creation.* The verb *ergázesthai* is infrequent in the LXX with God as subject (cf. Ps. 44:1; Job 33:29). But in Gen. 2:2-3 *érgon* is used for the creative work from which God rests. Elsewhere nature and people are called God's works. While all creation is obviously made by God, the reference is usually to some

c. The NT brings the individual acts of God under the comprehensive rubric of the divine work of salvation. The Baptist in Mt. 11:2 finds it hard to correlate the specific works of Jesus and his total mission. In John, however, the works bear witness to Jesus and the salvation that he brings (cf. Jn. 5:20, 36; 7:3, 21; 10:25; 14:10ff.; 15:24). They do so, not just as mighty or glorious works, but as good works that display God's working both as his work in Jesus and as the work he has entrusted to him. The unity of God's saving work is always in the background (cf. 9:3; 17:4). Participation in this work is through faith (6:29). Paul manifests a similar understanding. God's work is the upbuilding of the community (Rom. 14:20; cf. 1 Cor. 3:9). God does this by the Spirit through the apostolic mission (1 Cor. 9:1). Like creation, the church is a work of the Word and Spirit. Paul's helpers have a part in this work of God (1 Cor. 16:10;

comes to expression in expectant prayers for vindication (Pss. 43:1; 86:7-8, etc.). wicked and mercy to the righteous (Pss. 28:5; 46:8-9; 64:9, etc.). This thought often manifested in his historical work, as shown by the fact that it brings judgment to the in a missionary sense according to Is. 64:4 LXX. In the Psalms the power of God is work of his hands in 45:11 (also 41:4). God's saving work for Israel affects the nations of Cyrus as God's anointed in Is. 45:1 and God's claim to all history as the 2:6-7. No prophets grasp this more clearly than Isaiah and Jeremiah; cf. the proclamation of Cyrus as God's anointed in Is. 45:1 and God's claim to all history as the 12:7ff. He also integrates historical data into his eschatological understanding in 2 Th. people and the world. Paul sees this in relation to his own life in Col. 1:24 and 2 Cor. personal events like Hosea's marriage can be significant in God's dealings with his God's work in all events and not just in the upbuilding of the community. Thus even rather than an ordinary historical event. Yet Rev. 15:3 shows that the NT, too, finds this point on the basis of Hab. 1:5, except that now God's work is the church's mission mean judgment for the recalcitrant, God's proper work is salvation. Acts 13:41 makes perceive it. Present events are also God's acts (Is. 5:12; 22:11; 28:21). Although these b. Less visible is God's present action in judgment and mercy as the prophets

may see.
stress is on the saving action that establishes Israel as a people, as later generations (Pss. 66; 77:11ff.), where the forces of evil are defeated. Even here, however, the Josh. 24:31; Judg. 2:7, 10). The acts may sometimes be miracles, as at the Red Sea of history, i.e., with a people, with individuals, and in particular events (Ex. 34:10; Jn. 5:17). The distinctiveness of the Bible is to show God at work in the specificity ungodly and the righteous. The general assumption is that he is active by nature (cf. the problem of his sabbath rest. One solution is to see that he now works on both the a. God's work does not cease with creation, although Judaism has to wrestle with 2. *God's Activity in the World.*

little more than the MT to his work in creation as distinct from his work in history. general, the LXX thinks more of God's works than his work and directs attention a Job 37:15 the LXX imports the thought of creation in the form of a confession. In relation between God's work in creation and his work in revelation and judgment. In stresses the wonderful nature of God's work. Sir. 43:32 and 16:21 LXX show the and as such she also sees the work of his hands (Is. 29:23 LXX). Prov. 20:15 (12) probably in the sense of his historical rather than creative work (Is. 64:8; cf. 60:21); hands (Ps. 8:6). Israel commits herself to God because she is the work of his hands, 138:8). In particular, God has given humans a special position over the work of his and gracious rule (cf. Pss. 8:3; 19:1). God has pity on his works (Pss. 90:16 LXX; race that is made in God's image all bear witness, as God's work, to his providence group of works. Thus natural phenomena, the earth and its creatures, and the human

Phil. 2:30). Everything done in faith is both the Lord's work and work for the Lord (1 Cor. 15:58; cf. Eph. 4:12). It is all God's working (Phil. 1:6), and this fruitful work alone gives meaning to the Christian life (Phil. 1:22).

C. Human Labor.

1. *Human Labor as a Curse.* Linked with the fall, human labor is seen as a curse because it is necessary (cf. Gen. 3:17). Hellenistic Judaism stresses this negative side of work in contrast to the work of the eschatological age which will be done without toil. It finds it hard to speak about *érgon* without disparagement (cf. Sir. 30:33; Prov. 31:15 LXX).

2. *Human Labor as Sin and Vanity.* In Hellenistic Judaism the curse of Gen. 3:17 also has the implication that everything called *érgon* in human life is sin when measured by the final criterion. Thus *érga* as human works (along with the verb) are often linked with wickedness etc. (cf. in the NT Mt. 7:23; Lk. 13:27). The translations of Job 11:4 and 21:16 show this, as do Job 22:3; 33:9. Throughout the OT and on into the NT "works of men's hands" is a stock term for idols (Dt. 4:28; 2 Kgs. 19:18; Is. 2:8; Jer. 1:16; Rev. 9:20). This negative assessment of human work takes on a radically theological character in the NT, where we find such expressions as works of darkness (Rom. 13:12), the flesh (Gal. 5:19), the devil (Jn. 8:41), and ungodliness (Jude 15), as well as evil, lawless, and dead works (1 Jn. 3:8; 2 Pet. 2:8; Heb. 6:1). The context may also give a negative connotation, as in Mt. 23:3; Lk. 11:48; Jn. 8:41; Tit. 1:16.

3. *The Righteousness of Works in Later Judaism.* Paul's doctrine of the unrighteousness of all human works does not rest merely on the Hellenistic disparagement of work, for it applies even to works that Jewish piety views favorably, e.g., cultic works, or works in fulfilment of the law which form the basis of moral achievement and which may be performed even without the written law, such as the works of Abraham (Jn. 8:39), or works of the law that is written on the heart either in the future age (Jer. 31:33) or in the case of the Gentiles (Rom. 2:15). A decision has to be made between the works of God and the works of self-will; the former are good and the latter bad. A division arises, then, between the righteous who keep the law and sinners who fail to do so. In some texts we even find the idea of works of love that are meritorious because they exceed what the law requires. Yet the hope of God's mercy for the wicked, sometimes through the intercession of the righteous, is not excluded.

4. *The Righteousness of Works and the Thought of Reward.* That God recompenses us according to our works is a basic concept of Scripture. The stress, however, lies on God's justice rather than our reward. The idea that works make no difference is intolerable (Eccl. 8:14-15) because it seems to throw doubt on the divine justice. Later, however, the thought of a reward for righteousness becomes more prominent. As Aqiba says, the preponderance of good or wicked works will decide our destiny: reward or punishment. Good works will be our advocates.

5. *Human Work as a Divinely Given Task.* The concept of reward and punishment presupposes that God commissions us to do *érga*. This is the point in Gen. 2:15 (cf. Is. 28:23ff.). God lies behind all the work of civilization, and if Gen. 1 and 2 hardly provide a basis for joy in work or for work as part of the divine revelation, they certainly offer a basis for the belief that work is by divine commission. In part this leads on to the moral concept of redemption by works, of which the planting in paradise is the presupposition, and in part to the work ethic of the rabbis whereby one's earthly avocation is under God's blessing as well as good works, and manual labor is highly regarded. Christianity takes up the same theme with the exhortation to

energō, energēia, energēma, energēs, energ(e)ia in the sense of "activity" or "energy" occurs at an early date. *energēma* means "act" or "action," and *energēs* "active." The verb *energō* means "to act," "to be at work." The group is used in Hellenism for the work of cosmic or physical forces, but mostly in the OT and NT for the work of divine or demonic powers. Only in Phil. 2:13 do we find *energein* for human activity. Evil powers are the subject in Eph. 2:2; 2 Th. 2:7, 9. Yet God is finally behind even this activity (2 Th. 2:11). God, by the Spirit, is more directly the subject in the discussion of gifts (1 Cor. 12:6, 10-11). God also works through Peter and Paul (Gal. 2:8); his mighty working gives force to their ministry (Gal. 3:5). The door for work in 1 Cor. 16:9 also has to do with the apostolic mission, as does the active word of God in Heb. 4:12. Phlm. 6 uses the same adjective as Heb. 4:12 for the faith that promotes knowledge. Always, of course, it is God who is ultimately at work (Phil. 2:13; Eph. 1:11). The power of his working is resurrection power (Eph. 1:19-20; Col. 2:12). The middle *energēsthai*, which occurs only in Paul and Jms. 5:16, has such varied subjects as the word in 1 Th. 2:13, comfort in 2 Cor. 1:6, faith in Gal. 5:6, divine power in Eph. 3:20, and prayer in Jms. 5:16. *energēia* is related to Christ in Eph. 4:16; it is he who gives the power of growth to members of his body. Hostile forces are the subject of *energēsthai* in Rom. 7:5 (passions), 2 Cor. 4:12 (death), and 2 Th. 2:7 (the mystery of lawlessness).

6. *Word and Act, Faith and Works*. Everywhere in the Greek world we find a certain tension of word and act (*ēpos* or *logos* and *ērgon*). Philosophy assumes their logical and ethical harmony. The Bible, too, demands that they be in correspondence, as they are with God (Joel 2:11 LXX; Ps. 33:4). The NT agrees (cf. Lk. 23:51; 1 Jn. 3:18). Yet the rabbis are conscious of a discrepancy between preaching and practice (cf. Mt. 23:3). This is perceived also in Jms. 1:25 and 2:17. True faith and works go together. Yet as faith without works is dead, so works that do not proceed from faith are dead (Heb. 6:1); they do not lead to life. As Paul teaches, works of the law must not be an occasion for arrogant seeking of self-righteousness. We must begin with faith, and then the God who works all in all (1 Cor. 12:6) will work by the Spirit in believers. As purely human work, therefore, *ērgon* acquires a negative sense. The works of fallen humanity are evil. Yet salvation restores the situation by producing in us the good works that are the *ērga tou theou* (not *nomoi*) of the new covenant, i.e., the work of faith that is active by love (Jn. 6:29). Of ourselves, we cannot really see the divine work of salvation, e.g., in the miracles or the resurrection. We view it only in terms of earthly goals (Jn. 6:26) or even as the work of demons (Mk. 3:22). Only by faith do we pierce the ambivalence of God's saving *ērgon*, and then we find that everything that promotes life, while it may be abused, is really God's good work (cf. the law in Rom. 7:12-13), serving the faith in Christ that leads to the good works that are done in and by us also.

apostolic fathers do we begin to find some ambivalence in this regard, i.e., a new nominalistic trend. True works are done in God (Jn. 3:21), so that, although we are responsible for them, they carry no merit but are the response to the message of repentance. Only with the faith by his power (2 Th. 1:11). Works are thus the basis of judgment (Rom. 2:6). There is a work of faith and labor of love (1 Th. 1:3). God fulfills the work of God's work in us. For the NT work is the fruit of faith. Faith works by love (Gal. 3:10ff.; Eph. 4:28, and with Paul's own example of self-

euergeteō, euergetēs, euergesía. This group denotes favors, benefits, benefactors, etc., whether human or divine. The OT speaks of God's beneficence, but the Greek renderings tend to avoid the group. We find it four times in the NT. In Acts 4:9 the healing of the cripple is a divine benefit mediated through the apostles. In Acts 10:38 the Savior's work is described similarly. In 1 Tim. 6:2 the relation between believing slaves and their masters is viewed in terms of benefit. In Lk. 22:25, however, Christians are to reject the title *euergetēs*, for God alone is the true benefactor from whom all blessings come, and God's saving work does not really come under the rubric of *euergesía*, which suggests the meeting of human desires, but under that of saving power (Rom. 1:16). [G. BERTRAM, II, 635-55]

ereunáō [to search], *exereunáō* [to inquire carefully]

The general sense is "to search after": a. "to sniff out" (animals), b. "to search," e.g., a house or a crime, c. "to investigate," either legally or more generally, and d. "to test, examine." Plato and Philo use the term for academic, scientific, and philosophical inquiry; Philo also has it for the rabbinic study of Scripture. In the LXX we find senses b.-d., as well as "to discover," "invent."

1. In John the study of Scripture is the point in 5:39 (with a view to finding God's revelation) and 7:52 (rabbinic study, also relating to the Messiah).

2. The sense "to look into" occurs in 1 Pet. 1:11; the prophets searched for the time or person indicated by their predictions of messianic suffering and glory.

3. The "searching" of the Spirit enables believers to see something of God's purpose and work in 1 Cor. 2:10. Christ himself searches the hearts and minds of his people according to Rev. 2:23, while in Rom. 8:27 God searches the hearts of those who pray, but through the Spirit graciously accepts their prayers.

[G. DELLING, II, 655-57]

érēmos [abandoned], *erēmía* [waste], *erēmóō* [to lay waste], *erēmōsis* [desolating]

érēmos, erēmía, erēmóō. The reference of the group is to "abandonment," and it thus denotes a desolate or thinly populated area, and then a "waste" in the stricter sense.

1. A first use in the NT is for a "lonely place" (cf. Lk. 8:29; 2 Cor. 11:26).

2. Jesus seeks an "uninhabited place" when he wants to be quiet with God or his disciples (Mt. 14:13; Mk. 1:45; 6:31ff., etc.). What he primarily seeks is stillness for prayer (Mk. 1:35). This is the point of the forty days (Mk. 1:12-13). The forty days need not be related to the forty years in the desert (Dt. 8:2), since this was more a period of disobedience than testing. There are parallels in the fasts of Moses (Ex. 34:28) and Elijah (1 Kgs. 19:5, 8), though the details differ, and Elijah in particular is seeking refuge.

3. The desert wandering of Israel is stressed in the NT as an instructive time of disobedience (Heb. 3:8-9; Acts 7:41ff.), yet also of God's gracious working (Acts 7:36; Jn. 3:14; 6:31, 49) and speaking (Acts 7:38). Judaism gives this period a special

1. In the OT the view may be found that ordinary people cannot understand visions, so that Yahweh must provide the interpretation (Gen. 40:8; Dan. 2:27-28).

2. The Greeks regard interpretation as a creative gift along with perception and reason. Poets and seers utter things that come from the gods and need expositors who can pass on the *hermeneia* of what they say.

3. Philo applies this concept to the prophets as interpreters of God, e.g., Moses. Those who expound dreams (e.g., Joseph) have the same office. Sometimes the inspired mediator of God's truth needs an interpreter, as in the case of Moses and Aaron.

B. Material Data.

A. Linguistic Data. The basic sense is a. "to interpret," "expound," "explain" (e.g., Scripture), b. "to indicate," "express" (e.g., thoughts), then c. "to translate." *diermeneio* occurs in senses a. and c.

<i>hermeneio</i> [to interpret], <i>hermeneia</i> [interpretation], <i>hermeneutes</i> <i>diermeneio</i> [to interpret], <i>diermeneia</i> [interpretation], <i>diermeneutes</i> [interpreter]

1. From *eritheio*, "to work as a day-laborer"; this has to do with the work or disposition of the day-laborer.

2. It then comes to denote the attitude of self-seekers, harlots, etc., who demean themselves for gain. Aristocratic contempt for daily wage earners seems to have brought about the devaluation of meaning.

3. The result is that later translators and expositors of the NT often fail to understand the term.

4. As a complex term in everyday usage, it can be given different senses according to context. "Contentious" is perhaps too specialized in Rom. 2:8, where it refers to the "despicable nature" of those who do not obey the truth but seek immediate gain. This also fits the context in 2 Cor. 12:20; Gal. 5:20; Phil. 1:17; 2:3. The idea is "base self-seeking," the "baseness" that cannot shift its gaze to higher things.

[F. BÜCHSEL, II, 660-61]

<i>eritheia</i> [self-seeking]

4. The Baptist begins his work in the desert, so that he is seen to be "the voice crying in the wilderness" of Is. 40:3 (Mt. 3:3; Mk. 1:3; Lk. 3:4; Jn. 1:23).

5. A city or country may be devastated by enemy action (Mt. 12:25) or divine wrath (Mt. 23:38; Rev. 17:16; cf. Is. 6:11; Lam. 5:18, etc.). Yet there is also promise for waste places, according to the OT (Is. 32:15-16; 35:1ff.; 41:18-19, etc.).

erēmosis. This occurs in Mt. 24:15; Mk. 13:14; Lk. 21:20 (cf. Dan. 9:27 etc.) in the phrase "desolating sacrilege." The point is that the sacrilege causes worshippers to shun the sanctuary and thus deprives it of any useful purpose.

[G. KITTEL, II, 657-60]

emphasis, leading to the belief that the last age will begin in the desert (cf. Acts 21:38; also Mt. 24:26; Rev. 12:6, 14).

The name of God serves as God's *hermēneús*, and speech (not very reliably) plays the same role for the human *noús*.

4. The *hermēneía* of tongues which is a charisma in 1 Cor. 12:10 is more likely interpretation than translation, and the *diērmēneutēs* of 1 Cor. 14:28 is probably an interpreter of ecstatic speech in the interests of edification. Concern for *hermēneía* is a concern for the true and disciplined operation of the Word and Spirit through the charism of tongues.

5. Lk. 24:27 presents Jesus on the road to Emmaus as an expositor of the OT prophecies of his passion and exaltation. The messianic understanding of the OT which is established here, and which early Christianity develops, rests on an exposition of Scripture which is new in content, if not method, as NT revelation gives a christological meaning to OT sayings. [J. BEHM, II, 661-66]

érchomai [to come, go], *éleusis* [coming], *apérchomai* [to go away], *diérchomai* [to pass through], *eisérchomai* [to come, go], *exérchomai* [to go out], *epérchomai* [to come to], *parérchomai* [to pass by], *pareisérchomai* [to come in], *periérchomai* [to wander about], *prosérchomai* [to come to], *synérchomai* [to go with, come together]

érchomai.

A. The General Use of *érchomai*.

1. The classical meaning is "to come" or "to go," with nuances supplied by prepositions or context, and with such varied references as to natural events, states of mind, letters, transfers of property, or making agreements.

2. The cultic use, e.g., in prayer for the coming of deity, is significant.

3. In the LXX the term is used for 35 Hebrew words, mostly in a spatial sense, but sometimes cultic, e.g., for coming to God's house, or the coming of prayer to God, or prayer for the coming of God's mercy, or the coming of God, his word, angels, the Messiah, the ages, the day of salvation, the Spirit, or the coming of the nations to God's inheritance. In the Psalms, Job, etc. both good and bad things come, especially bad.

4. The basic NT sense is "to come" or "to go," often with a reference to people coming on the scene or to decisive events or natural phenomena, and sometimes in the sense of hostile approach (Lk. 14:31). Interesting phrases with *eis* are "to come into disrepute" (Acts 19:27), "to come to oneself" (Lk. 15:17), and "to move on to a new subject" (2 Cor. 12:1); cf. also "to grow worse" in Mk. 5:26 (*eis tó cheíron eltheín*).

B. The Special Use of *érchomai* in the NT.

1. The Synoptists.

a. The Coming of Jesus. With reference to the coming of Jesus as the Messiah, the group takes us to the heart of the divine epiphany. The *élthon* sayings of Jesus in the first person derive from his messianic consciousness and state his messianic task. He has come to proclaim the kingdom (Mk. 1:38), to call sinners to repentance (Mk. 2:17), to set up a new order of life (Mt. 5:17), to kindle a fire (Lk. 12:49), and to enforce division (Mt. 10:34ff.). Son of Man sayings are of the same order. The Son of Man has come to seek and save (Lk. 19:10), to give his life as a ransom (Mk. 10:45), but to do so eating and drinking (Mt. 11:18-19). The demons describe his

b. Coming to Jesus. Here again we find a general coming (3:26; 6:5; 10:41). Jesus invites people to come (7:37). Those who respond come in a special sense (6:35) by becoming disciples (cf. 1:47). Disciples can also issue the invitation (1:46). Jesus will not reject those who come (6:37) but give them life (6:35). Yet only those whom the Father draws (6:65) and who are taught by him (6:45) can come. Coming means believing in Jesus as the coming one (11:27), and believing means deliverance from judgment (5:24) and new birth by the Spirit (3:8). The opposite is a refusal to come to Jesus (5:40) or to come to the light (3:20).

a. The Coming of Jesus. *erchesithai* has an even stronger theological content here, along with a wider figurative use. In the first person, the "coming" sayings of Jesus, both positive and negative, have a polemical edge. Jesus has not come of his own accord (Jn. 7:28). His claim rests on his divine sending (8:42). Though he Father's name (5:43) to bring light (10:10) and to save the world (12:47). Though he has not come to judge (12:47), his coming means judgment (9:39), since with the coming of light those who love darkness reject it (3:19). He has come to bear witness to the truth (18:37) and will be heard by those who are of the truth. His messianic claim is directed against those who think they know his origin (7:27) and those who think the Messiah must still come (cf. 4:25). It is supported by the Baptist, who has come to bear witness (1:7) and who recognizes Jesus as the coming one (1:15) whose way he prepares (1:31) with a baptism that has eschatological significance as his manifestation. Others who come before Christ are thieves and robbers (10:8).

2. The Johannine Writings.

in Mk. 14:41.

f. The Coming of Days of Decision. Many sayings refer to coming days when something significant will happen (cf. Lk. 17:22; 21:6; 23:29). Significant, too, is Simeon's coming into the temple in Lk. 2:27 and the coming of the hour of the passion

e. God's Coming in Judgment. The parables of the wicked husbands (Mt. 21:40), the fig-tree (Lk. 13:6-7), and the talents (Mt. 25:19) refer to a coming in judgment.

d. The Coming of the Messiah. Judaism often refers to the Messiah as the coming one who inaugurates the age of salvation and whose coming will be preceded by the return of Elijah (cf. Mt. 11:14; 17:10; 27:49). The Baptist asks whether Jesus is this Lord" (Mt. 21:9). But there is still to be a coming in glory (Mt. 16:27). No time is set for this, but it will be sudden (Mk. 13:36). False prophets claiming to be the Messiah will come first (Mt. 24:5).

c. The Coming of God's Kingdom. We are to pray for the coming of the kingdom (Mt. 6:10). Praise is offered for its coming on the entry into Jerusalem (Mk. 11:10). The kingdom comes in power (Mk. 9:1). The future kingdom is identical with the coming aeon which means eternal life (Mk. 10:30; Lk. 18:30). The future kingdom will come with the parousia; Jesus comes in and with his kingdom (Mt. 16:28; Lk. 23:42).

b. Coming to Jesus. Often in Matthew and Luke great crowds come to Jesus, but true coming involves a cultic action (e.g., *proskynein*), as we see from certain individuals (Mt. 8:2; 9:18; Mk. 5:33; cf. Mt. 2:2), and a willing commitment by embracing and doing Jesus' words and by denying the self (Lk. 6:47; 9:23; 14:27). The parables of the supper and the marriage feast depict coming (or not coming) as the response to divine invitation. In the parable of the prodigal coming is also coming home to God out of loss and alienation (Lk. 15:20, 30).

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c. The Coming of the Risen Lord. *érchomai* is an important word in the resurrection appearances in John. It occurs in the coming to the disciples in 20:19, in the coming to Thomas and the others in 20:26, and in the coming by the lake in 21:13.

d. The Coming Again of Christ. Jesus bears witness to this in 14:3, and there is also reference to it in 21:22-23. Between the comings, however, the Paraclete comes, or Christ himself comes by the Paraclete in a pneumatic rather than a personal coming (Jn. 15:26; 14:28). The Paraclete enables people to come to Jesus even though they cannot come where he now is (7:34; 8:21-22; 13:33).

e. The Coming of the Hour. The formula "the hour is coming" is important in John. The hour (*hōra*) is the future age of salvation, yet this has already dawned (cf. 4:21, 23, "and now is"). The same applies to the hour of resurrection in 5:25. Especially significant is the hour of the passion, which is God's hour (not yet come in 7:30; 8:20; come in 12:23; 13:1; 17:1). The hour is also coming for the disciples, i.e., the time of persecution which begins with Jesus' own hour (cf. 16:2, 4).

f. The Epistles. 1 John speaks of the coming of Christ in the flesh (1 Jn. 4:2) and by water and blood (5:6). Antichrist comes with the last hour (2:18).

g. Revelation. The eternal God is he who was and is and is to come (1:4, 8; 4:8). Christ will come quickly (2:5); the church lives for his coming (22:17) and makes it an object of expectant prayer (22:20). Christ will come as a thief (16:15) with the clouds (1:7). The coming will bring judgment (6:17 etc.), but after messianic tribulation (3:10) it will also bring rejoicing (19:7).

3. *Paul*. References to Christ's first coming occur only in Eph. 2:17 and 1 Tim. 1:15, but there are many references to the coming again, which is imminent (1 Cor. 4:5; 16:22), is proclaimed at the Supper (1 Cor. 11:26), will be like that of the thief (1 Th. 5:2), will be in glory (2 Th. 1:10), and will bring perfection (1 Cor. 13:10) but also judgment (Col. 3:6), being preceded by apostasy (2 Th. 2:3). Paul also uses "coming" for significant events, such as the coming of the commandment in Rom. 7:9, and of faith in Gal. 3:23. As an apostle he himself comes with the blessings of the gospel (Rom. 15:29); he comes not with lofty words (1 Cor. 2:1), but to preach the gospel (2 Cor. 2:12). He wants to come with meekness (1 Cor. 4:21), not with sorrow or to punish (cf. 2 Cor. 2:1, 3), and he is ready to suffer humiliation at his coming though he hopes to find repentance (2 Cor. 12:20-21).

4. *The Other NT Writings*. Here the eschatological use predominates: the coming again of Christ in Acts 1:11, the coming of judgment day in Acts 2:20, the coming of the age of salvation in Heb. 8:8, the coming of scoffers in 2 Pet. 3:3. The coming of the Spirit in Acts 19:6 shows that the age of salvation has already dawned (cf. Acts 2:17-18).

éleusis. This word, meaning "coming," is rare outside the Bible. It occurs in the NT only in Acts 7:52 for the coming of the Righteous One proclaimed by the prophets, probably with a reference to the coming again in judgment.

apérchomai. *opisō apérchesthai* is common in the Synoptists for discipleship. Mk. 9:43 expresses the seriousness of decision; if anything hinders, we go (*apelthein*) to hell. *apelthein* is also the opposite in Jude 7 (indulging in unnatural lust). It is used for the end of the first and fallen creation in Rev. 21:4.

diérchomai. In Rom. 5:12 this word denotes the extension of death to everybody, while in Heb. 4:14 it signifies Christ's passing as High Priest through the heavens to the heavenly sanctuary.

In the NT the word denotes resurrection (Jn. 11:34, 41). It also occurs for going forth to do things (Mk. 6:12), for what comes forth from a person, e.g., the decree of Lk. 2:1, rumors (Mt. 9:26), utterances (Jms. 3:10), evil thoughts (Mt. 15:19), but also God's word (1 Cor. 14:36) and news of faith (1 Th. 1:8). Other uses are for descent (Heb. 7:5), leaving a fellowship (1 Jn. 2:19), going out on missionary work (3 Jn. 7), and the going forth of angels (Rev. 14:15ff.) or Satan (20:8). Demons go out when expelled (Mk. 1:26). Peter asks Jesus to leave him (Lk. 5:8). Jesus has come out to preach (Mk. 1:38), and power goes out of him when he heals (Mk. 5:30). Jesus has come forth from God (Jn. 8:42; cf. 16:30), and he is the door through which the disciples go in and out to pasture (10:9). Judas goes out in Jn. 13:30-31. Jesus goes out of Jerusalem to be crucified in 19:17, and disciples are to go out with him in Heb. 13:13. Abraham goes out in an act of faith (Heb. 11:8), but believers are not to leave

for the divine epiphany and coming to prayer. or lips, for what proceeds from God, but also for our fleeing breath, and cultically leave," even "to stand out." The LXX uses the word for the issue of the earth, body, *exerchomai*. "To go out," e.g., sickness, time, also "to issue," "to come up," "to

the cries of the economically oppressed go up to God. readings of 2 Jn. 7 refer to deceivers going into the world, while Jms. 5:4 says that and Christ says that he will come in when people open the door for him (3:20). Some says that only those who are written in the book of life can enter the holy city (21:27), for sin (10:5), and the entry of believers into eternal rest (3:11, 18; 4:1ff.). Revelation High Priest into the heavenly sanctuary (6:19 etc.), the coming of Christ into the world for the entry of the high priest into the holy of holies (9:25), the entry of the heavenly for the coming of the fullness of the Gentiles in Rom. 11:25. Hebrews uses the word into Christian gatherings in 1 Cor. 14:23-24, for the coming of sin in Rom. 5:12, and and enter their rooms to pray (Mt. 6:6). Paul has the word for unbelievers coming again (Mk. 9:25). The disciples must pray not to enter into temptation (Mk. 14:38) Satan enters into Judas (Lk. 22:3), and Jesus commands the spirit not to enter the boy the disciples (Lk. 19:7; 24:29). The ascension is an entry into glory (Lk. 24:26). But 3. In general religious use we find Jesus coming to sinners and the risen Christ to Tribulation precedes entry (Acts 14:22).

2. The most significant theological use is with *eis*. The Synoptists speak about entering the kingdom, for which the following requirements are found: becoming as little children (Mk. 10:15), keeping the commandments (Mt. 19:17), doing God's will (Mt. 7:21), a new beginning (Mt. 5:20), a clean break (Mt. 18:8-9), vigilance (Mt. 25:10), and fidelity (Mt. 25:21ff.). Jesus and the disciples summon people into the kingdom; they are to enter by the strait gate (Mt. 7:13), but may be hindered by wealth by water and the Spirit (3:5) and stresses that access is only through Christ (10:2, 9).

1. In the NT we often find such phrases as going into the temple (Acts 3:8), God's house (Mt. 12:4), or the synagogue (Mk. 1:21), or entering Jerusalem (Mk. 11:11), and the angel coming to Mary (Lk. 1:28).

eisruchomai. "To go," "to come," with such varied references as to the entry of a chorus, the movement of money, going to court, entry on an office, the onset of hunger. It occurs cultically for invocation of deities. In the LXX it can have a sexual as well as a local reference, but is commonly sacratal: a. God or his glory or Spirit comes to us; b. worshippers go into the temple, purity being demanded; c. believers bring their prayers to God; d. Israel enters the promised land.

the world (1 Cor. 5:10). Angels will come forth to divide the good from the bad according to Mt. 13:49.

epérchomai. a. "To come to," "draw near," used of people, events, time, etc. b. "To come with hostile intent," "to attack," "to accuse." c. In the papyri we also find "to enter illegally," d. "to be due," e. "to contest the validity," and f. "to make claims," "oppress with demands." The LXX uses the word with reference to things, events, conditions, etc. that bring evils, or, less frequently, blessings.

Except in Eph. 1:7 and Jms. 5:1 the word occurs in the NT only in Luke and Acts. Figuratively it means coming on someone, e.g., the stronger on the weaker in Lk. 11:22. The Holy Spirit as the power of God comes on Mary in Lk. 1:35 and on the disciples in Acts 1:8. Disasters will come at the end, according to Lk. 21:26, 35 (cf. Jms. 5:1). But in Eph. 2:7 the ineffable generosity of divine grace will be shown to coming ages.

parérchomai. a. "To go by," "to pass" (time), "to come to an end." b. "To outstrip," "surpass." c. "To pass over," "disregard," "miss," "transgress." d. "To come to, arrive at," "come forward," "attain to," "enter into" (an inheritance). The LXX has the term for human mortality, for breaking or deviating from the commandments, and for theophanies.

When Lk. 18:37 says that Jesus "passes by," this might be just a topographical note, but it carries a hint of epiphany. In Lk. 15:29 Jesus condemns the complacency that thinks it has left no commandment "unfulfilled," and in 11:42 the practice that "overlooks" the essentials. In 1 Pet. 4:3 the pre-Christian life is "past," in Jms. 1:10 all earthly things are "fleeting," and in Mt. 5:18 etc. heaven and earth will "pass away," but not the word of Jesus (Mt. 24:35). In Mk. 13:30 this generation will not "pass away" until the events depicted take place. For Paul in 2 Cor. 5:17 the old has "passed away" and the new has come.

pareisérchomai. This is a significant word in Rom. 5:20, where the law has "come in" as it were parenthetically (to increase sin), and in Gal. 2:4, where false brethren (the Judaizers) have slipped into the churches to spy out and reverse their freedom.

periérchomai. This word is used in 1 Tim. 5:13 for the gadding about of younger widows and in Heb. 11:37 for the wanderings of persecuted heroes of faith.

prosérchomai. "To come to or go to," "approach (also hostilely)," "apply oneself," used for such things as income, going in to a woman, going to work or market, taking up a matter or cause, appearing before a judge or tribunal, also cultically coming before a deity. The LXX uses it sexually and militarily and also for appearing in court (Dt. 25:1) and being occupied with a matter; we also find the cultic sense of coming before God (Jer. 7:16), and cf. the warning not to draw near to sin (Sir. 21:2).

In the NT the word is most common in Matthew and denotes the coming to Jesus of angels (4:11), the tempter (4:3), and various human groups: a. the disciples (5:1), the women (28:9), and Peter (18:21), b. the crowds seeking help (15:30), the sick (8:2; 9:28, etc.), and their relatives (8:5); c. people with special requests (19:16; 20:20; 26:7), d. opponents, the scribes etc. (8:19; 15:1; 16:1), Judas (26:49), those who arrest Jesus (26:50), the false witnesses (26:60), the soldiers (Lk. 23:36). A few times Jesus himself comes to people, e.g., to heal in Mk. 1:31, to raise the dead man in Lk. 7:14, to expel demons in Lk. 9:42, and to give the great commission in Mt. 28:18. In Acts the term denotes important events (8:29; 10:28; also in Paul's life, 9:1;

→ *aitéo, déomai, eúchomai*

eperótēma. This word means "question." The only NT instance is in 1 Pet. 3:21, which perhaps rests on the use in the LXX for an oracular question addressed to God, so that we are to translate "request." Baptism does not confer physical cleansing but saves as a request for forgiveness; the author perhaps avoids the idea of spiritual cleansing so as to stay clear of magical conceptions. [H. GREENEVEN, II, 685-89]

eperótōo. "To ask," "to question," "to inquire"—a favorite word in Mark. It may suggest an urgent asking (Jn. 18:7). It is used for judicial examination (Mk. 14:60-61), investigation (Mk. 15:44), asking for a decision as in probing questions (Mk. 10:2; 12:18), and perhaps disputing rather than merely asking questions (Lk. 2:46; cf. v. 47). In Mt. 16:1 the sense is "request" or "demand." In 1 Cor. 14:35 wives are to ask their husbands at home, but in Rom. 10:20 God has shown himself to those who did not ask for him.

2. "To request," "demand." Apart from Acts 1:6, this is the chief meaning outside the Gospels. It can denote the disciples' request to Jesus (Mt. 15:23), that of the Jews to Pilate (Jn. 19:31), and the invitation to a meal (Lk. 14:18-19). John has it for requests to God, but only by Jesus except in 1 Jn. 5:16. The LXX uses *erótōo*, "to ask," and *aitéo*, "to pray," for the same Hebrew word (*šā'al*), but secular Greek offers a cultic use, so that the use for "to pray" need not be a Semitism.

1. The first sense is "to ask," "seek information." The rich young ruler is asking Jesus about the good (Mt. 19:17), Jesus asks his disciples about the loaves available (Mk. 8:5), or about people's views of him (Mt. 16:13), and he asks his opponents about John's baptism (Mt. 21:24). The disciples ask the meaning of the parables (Mk. 4:10) and also ask when God's kingdom will be set up (Acts 1:6). Most of the instances are in John. The disciples will no longer need to ask when they have the perfect knowledge of fellowship with Christ (16:23). Gaining an insight into his vicarious ministry, they no longer need to question him (16:30). Yet it is by asking that fuller fellowship is achieved (16:5). Outside the Parting Discourses the word is used in John only for the questions of opponents (except in 9:2, where the disciples ask whose sin was responsible for the man being born blind).

erótōo.

erótōo [to ask, request], *eperótōo* [to ask, question], *eperótēma* [request, question]

synéchomai. In Acts 15:38 this word means "to journey with someone" on missionary work. In 1 Cor. 11:17 it denotes the coming together of the congregation, which here is not for the better. The sense is the same in 1 Cor. 14:23, 26, where Paul is giving direction for the proper use of spiritual gifts in the church. [J. SCHNEIDER, II, 666-84]

18:2; 24:23). In Hebrews and 1 Peter the sense is cultic. Christians have drawn near to God through Christ (Heb. 7:25) and by faith (11:6). They have come to Mt. Zion (12:18), and should draw near to the throne of grace (4:16) or to Christ (10:22) as worshippers under the law draw near to sacrifice (10:1). The decision of faith is a coming to the Lord in 1 Pet. 2:3-4.

prosynéchomai to come to

V **esthiō** [to eat, drink]

A. esthiō outside the NT.

1. "To eat and drink," a stock term that occurs in connection with the sick needing to eat, the righteous not being concerned about eating, giving the hungry to eat, etc.; it is sometimes a mark of pleasure-seeking, but also suggests table fellowship (cf. the rabbis).

2. The OT and Judaism have cultic rules about eating, e.g., washing before eating, not eating idol-meats, ascetic abstinence from eating and drinking.

3. Eating and drinking are linked to the vision of God (cf. Ex. 24:11, which the rabbis spiritualize). In the mysteries there is eating and drinking of the divine essence.

4. Judaism has hopes for eating and drinking with God in the eschatological banquet (cf. rabbinic and apocalyptic writings and Lk. 14:15).

5. Figuratively the word means a. "to enjoy" (Job. 21:25; Prov. 9:5). For spiritual eating cf. Philo *Allegorical Interpretation of Laws* 1.97. b. The Hebrew term (usually *katesthiein* in the LXX) can denote consuming by the sword (2 Sam. 2:26), fire (Num. 16:35), heat (Gen. 31:40), hunger and sickness (Ex. 7:15), and divine wrath (Am. 5:6). c. In warnings or laments we also find "to destroy" (Ps. 14:4; Prov. 30:14).

B. esthiō in the NT.

1. Eating is necessary for life (Mt. 6:35). Having something to eat is a pressing concern (Mt. 6:36ff.). Jesus and the disciples hardly have time to eat (Mk. 3:20). Eating and drinking is a formal expression for meeting basic needs (Mt. 6:31). After raising from the dead, it is a sign of life (Mk. 5:43; Lk. 24:41ff.). As workers are worthy of their hire (Mt. 10:10; cf. 2 Th. 3:12; 1 Cor. 9:7), missionaries should be supported (Mt. 10:8ff.). Those who will not work should not eat (2 Th. 3:10). But the hungry must be given to eat (Mt. 25:34ff.). As servants first give their masters something to eat, so the disciples are to render unselfish service (Lk. 17:7ff.). Eating is a sign of festive joy (Lk. 15:23) but also of fatal materialism (Lk. 12:19). Jesus, in eating and drinking, seems to be too worldly for a true man of God (Mt. 11:19). Eating with people is a mark of close fellowship (Mk. 14:18). Refusal of *synesthiein* expresses repudiation of fellowship (1 Cor. 5:11).

2. Apart from the references to eating manna in Jn. 6:31 etc., ritual matters are mostly at issue in the religious use. Paul refers to priests partaking of the offerings in 1 Cor. 9:13. Jesus quotes David's eating of the showbread in Mk. 2:26 to support the eating of ears of grain on the sabbath. He also defends eating without ritual washing (Mk. 7:1ff.) and risks defiling table fellowship (Mk. 2:16). Yet an ascetic abstinence from eating and drinking may be practiced on occasion (cf. Mt. 11:18; Acts 9:9; 23:12). Eating idol-meats raises a problem. The strong are free to do this, for fellowship with God does not depend on eating and drinking (1 Cor. 8:1, 7ff.). Yet it is better to renounce this freedom than sin by wounding the weak (vv. 11ff.; cf. 10:23ff.). A similar question is that of abstinence from certain foods (Rom. 14:2ff.). Paul favors the strong on this issue too, for both eating and not eating are good in God's sight, but again loving responsibility for others demands restraint: It is wrong to make others fall by what we eat (v. 20). A ritual question is involved here (v. 14) as well as the more general practice of abstinence and vegetarianism.

3. The church comes together to eat (1 Cor. 11:33). In rectifying abuses at Corinth, Paul stresses the cultic character of the Lord's Supper. Eating bread and drinking wine are part of a sacred action that demands restraint and that is incompatible with profane

3. A figurative sense is "last in rank" (opposite of first) (cf. 1 Cor. 4:9; Mk. 9:35; 10:31). The last place is the place of least honor (Lk. 14:9-10), but disciples are willingly to take this place in unselfish service to others. [G. KITTEL, II, 697-98]

(1 Cor. 15:45ff.); he is also the first and the last (Rev. 1:17).
 rection, judgment, and salvation in Jn. 6:39-40; 1 Pet. 1:5. Christ is the last Adam of 1 Cor. 15:26, the last trumpeter of 1 Cor. 15:52, and the last hour or time of resurrection, judgment, and salvation in Jn. 6:39-40; 1 Pet. 1:5. Christ is the last enemy (2:18). Yet the last day is also awaited; cf. the last plagues of Rev. 15:1, the last enemy coming of scoffers, antichrist, etc. (2 Tim. 3:1; Jms. 5:3; 2 Pet. 3:3; Jude 18; 1 Jn. present is the last time is shown by the outpouring of the Spirit (Acts 2:17) and by the prophetic "day of Yahweh"). The end begins with Jesus' coming (Heb. 1:2). That the 2. The eschatological use derives from what is last in time (cf. the influence of the as "one untimely born" (1 Cor. 15:8-9).

1. The general use is for what is last materially (Mt. 5:26), spatially (Acts 1:8), or temporally (Mt. 12:45). Theologically significant is the last resurrection appearance to Paul. This closes the series, and the association with "least" gives Paul his character

eschatos [last]

"reflect" that some exegetes have favored. [G. KITTEL, II, 696-97]
 work of the Spirit (cf. 1 Cor. 13:12). There are no examples to support the rendering visible and in so doing changes us into the likeness of what we see. This is all the Lord's glory as in a mirror." The idea here is that of a mirror that makes the invisible mirror." The only NT instance is in 2 Cor. 3:18, where we have sense c.: "We see the reflected"), b. middle "to see oneself in a mirror," and c. "to see something in a *katoptrizomai*. This means a. "to show in a mirror," "to reflect" (passive "be

in a mirror.
esopton. In the figure of speech in Jms. 1:23, the obvious point is that those who are hearers and not doers are like people getting only a fleeting reflection of themselves

esopton [mirror], *katoptrizomai* [to see something in a mirror]

→ *togo* [J. BEHM, II, 689-95]
 In. 4:32, and b. ("to consume") in Heb. 10:27 and Jms. 5:3.
 6. We find figurative use a. ("to enjoy") when Jesus refers to his spiritual food in in token of inward filling with his prophetic message.
 5. The divine of Revelation eats the rolls of a book (10:9; cf. Ezek. 2:8; Jer. 15:16). In contrast, the birds will eat the flesh of the defeated hosts of antichrist (Rev. 19:17-18). Eating of the tree of life means sharing in the life of the age of salvation (Rev. 2:7). 22:16), and he assures the disciples that they will eat and drink at his table (22:30). referred to in Lk. 14:15. Jesus will eat the fulfilled Passover in God's kingdom (Lk. 4. Eating and drinking with the heavenly King corresponds to the messianic banquet may live forever (Jn. 6:50-51).
 and selfish eating (vv. 22ff.). The OT manna is a model (1 Cor. 10:3). Using the same example, Jesus offers himself as the true bread from heaven; by eating this bread we

ésō [in, inside]

1. *hoi ésō* in 1 Cor. 15:12 are those who are in the community in distinction from pagans.

2. *ho ésō ánthrōpos*, parallel to *egō* and *noús*, is used in Rom. 7:22 for our spiritual side which gives us self-awareness and enables us to make moral judgments. By reason of it we are open to the claim of revelation but contradict it in our conduct. In 2 Cor. 4:16, however, the phrase denotes our determination by God as those who are new creatures (5:17) and who experience daily renewal through the Spirit (5:5); the opposite is the "outer man," our being in its creaturely mortality. In Eph. 3:16 the reference is again to believers as the object of God's working or the place where God's Spirit meets and shapes them. Like the parallel phrase in 1 Pet. 3:4 it carries a hint of God's hidden operation. The term is materially parallel to "heart" in the OT, and we may thus compare the sayings of Jesus in Mk. 7:21 and Lk. 11:39. [J. BEHM, II, 698-99]

hetairoi [friend]

This term is used for a. "companion," b. "fellow-soldier," c. "member of the same party," d. "religious society," e. "pupil," f. "friend," and g. "colleague." It is not common in the LXX but is used in later Judaism for a qualified but not yet ordained member of the scribal body, and more widely for one who seeks to live strictly by the law, especially its ritual requirements.

1. The only NT use is in Matthew, where the owner of the vineyard (20:3) and the king (22:12) employ it when addressing the grumblers and the man without a wedding garment, and Jesus has it in greeting Judas (26:50). The meaning is "friend" but in each case with the implication of a distinct relationship in which there is generosity on the one part and abuse of it on the other.

2. The absence of the word elsewhere in the NT shows that it is not thought to be appropriate to Christians, for in relation to Christ *doúlos* is the proper term for believers, and in relation to one another *adelphoí*. The use of *adelphoí* shows that God has invaded the sphere of human egoism and that Christians have a new relationship with one another in virtue of their common relatedness to the one Lord.

[K. H. RENGSTORF, II, 699-701]

heteróglōssos → *glōssa*; *heterodidaskalēō* → *didáskō*; *heterozygēō* → *zygós*

heteros [other, another]

In the NT *heteros* is used in much the same way as *állos*, but does not occur in several books (e.g., Mark, 1 and 2 Thessalonians, 1 and 2 Peter, Revelation). It denotes the new member in a series that either continues (Lk. 14:18ff.) or concludes it (Acts 15:35). It may denote others either of the same kind (Acts 17:34; Lk. 4:34) or of another kind (Lk. 23:32). It may compare or contrast two groups (Acts 23:6), but can also simply denote the next day (Acts 20:15). At times there may be the hint of a qualitative distinction, as in Mt. 11:3 ("Shall we look for another?"); Mk. 16:12 ("another form;" i.e., that of a traveler); Lk. 9:29 (Jesus' transfigured face). The

The meaning of the group is (active) "making ready" and (passive) "readiness."

1. In relation to God the words denote his living and active work of creation and preservation a. in nature and history, relative to heaven and earth (Prov. 3:19), natural processes (Job 38:25), individuals (Ps. 119:73), their needs (Ps. 65:9), their destiny (Gen. 24:14), God's throne (Ps. 103:19), the people of Israel (2 Sam. 7:24) in the desert (Ps. 78:19-20), the conquest (Ex. 23:20), and the history of the monarchy (1 Sam. 13:13; 2 Sam. 5:12), but also in judgment (Zeph. 1:7). b. The group refers to God's work, too, in salvation history. God prepares good things for those who love him (1 Cor. 2:9). This salvation is the heart of the kerygma. It is present in Christ (Lk. 2:30-31). In him the feast is prepared (Mt. 22:4, 8). But it is also future. We are to enter into a prepared kingdom (Mt. 25:34). Jesus is preparing a place for us (Jn. 14:2). His death and resurrection prepare salvation (cf. 1 Pet. 1:5). God is also preparing us for salvation (Rom. 9:23). He has prepared the good works in which we are to walk (Eph. 2:10). Yet God prepares destruction too (Mt. 25:41). The angels are held ready for the decisive time (Rev. 9:15). The group expresses the ineluctable certainty of perdition no less than salvation.

2. In relation to us, corresponding to God's preparation, the terms denote both preparing and preparedness. The Baptist prepares the way of the Lord (Mt. 3:3). Individuals must prepare for fellowship with God (Ps. 108:1). Amos summons the people to prepare to meet their God (4:12). Israel, like Moses, must be ready to receive God's revelation (Ex. 19:11ff.). In the NT readiness is demanded as readiness

hétimos [ready], *hétimázō* [to make ready], *hétimasia* [readiness],
proétimázō [to prepare beforehand]

"other tongues" of Acts 2:4 may simply refer to tongues as in 10:46; 1 Cor. 12:10; 14:1ff., but in this case "other" would seem to be superfluous, and we should have to assume that, since the later tongues are unintelligible, the true miracle is that the people are granted a gift of understanding, which, in spite of Acts 2:6, 11, is not very convincing. Thus the alternative view that they spoke in foreign languages seems alone to do full justice to the phrase, especially in the light of v. 11 (though cf. the contemptuous reference in v. 13). In Acts 17:7 the point of the charge against Paul is that he is proclaiming a rival to the emperor. In Rom. 7:23 the other law which differs from the holy law of God, and the law of reason that assents to it, is the law of sin that dwells in our members and enslaves us. 1 Cor. 15:40 refers to the different glory of celestial and terrestrial bodies. Eph. 3:5 contrasts the present age of salvation with all preceding generations. Phil. 3:15 may refer either to failure to attain to the preceding insights or to more general divergence from Paul. In Heb. 7:11ff. Jesus is the other priest who, as is shown in detail, both fulfils and transcends Melchizedek. What has come in Jesus is different in the sense that it excludes any other way of salvation (1 Cor. 8:4; Acts 4:12), so that decision is demanded. "Another gospel" (Gal. 1:6) is not really another, let alone a better; it is no gospel at all (cf. 2 Cor. 11:4). *ho hétéros* can also be used for the neighbor, a Thou as distinct from the I (cf. Rom. 2:1). The law of Christ is to seek the other's good (1 Cor. 10:24). Self-giving to others fulfils the law (Rom. 13:8). The other here is not a collective concept but denotes the person who in a specific situation crosses my path and whose edification is my concern (1 Cor. 14:17).

[H. W. BEYER, II, 702-04]

for good works (Tit. 3:1), readiness for witness (1 Pet. 3:15; Eph. 6:15), and readiness for the Lord's return (Mt. 24:44). Readiness gives the Christian life a distinctive dynamic character as expectation of the goal of salvation and openness to the possibilities of action determined by this goal. [W. GRUNDMANN, II, 704-06]

euangelizomai [to proclaim good news]; *euangélion* [good news, gospel],
proeuangelizomai [to proclaim beforehand], *euangelistês* [evangelist]

euangelizomai.

A. *bšr* in the OT. This word means "to proclaim good news" (1 Kgs. 1:42). In view of 1 Kgs. 1:42 the basic sense might seem to be simply "to deliver a message," but the stem itself contains the element of joy, so that announcing a victory is a common use and the messenger views himself as the bearer of good tidings (2 Sam. 4:10). Transition to a religious use may be seen in 1 Sam. 31:9 where the proclamation of victory in the land of the Philistines has a cultic character. Parallels are Ps. 68:11, where the women proclaim victory in a song that God himself has given, and Ps. 40:9, where deliverance is declared in the congregation. The term is especially significant in Is. 40ff., where the messenger comes to Zion to proclaim the worldwide victory of God which initiates the age of salvation (52:7). This declaration is not just human word and breath, for God himself speaks through it, bringing to pass what is said by his own creative word. Ps. 96:2ff. is to the same effect. The great eschatological hour has come, and the message of God's acts of power goes out to the nations. Indeed the Gentiles themselves will proclaim it (Is. 60:6). The messenger takes on cultic significance with this effective proclamation of God's royal dominion, and the prophet shares this significance as one who is anointed to bring good tidings to the afflicted (Is. 61:1). All these themes—eschatological expectation, the embracing of the Gentiles, and the links with salvation, righteousness, and peace (Pss. 95:1; 40:9; Is. 52:7)—point forward to the NT.

B. *euangelizomai* with the Greeks. This verb, usually in the middle, with dative or accusative of person, a *peri* to introduce the message, and sometimes a preposition denoting the recipient, is used for bringing news, especially of a victory or some other joyous event, in person or by letter. Often, especially in war, the news may be false. Words like salvation may be combined with it, but also, in secular Greek, the idea of fate or luck. The messenger may come with an oracle, and this yields the thought of "promise" or even "threat." We also find the term used for announcing in the royal palace the arrival of the divine man Apollonius. The ideas of victory and liberation provide links with the NT, but the NT knows nothing of luck, and Jesus, unlike the divine man, is himself the content of the message. Furthermore, in both the OT and NT the term has an actuality of pronouncement that is not found in the secular sense of revealed promise.

C. The Septuagint, Philo, and Josephus.

1. The LXX uses the group for *bšr* (though it has *paidárion* for the messenger with bad news in 1 Sam. 4:17). It prefers *euangelizómenos* to *euángelos* for the messenger in a more literal rendering of the Hebrew. On the other hand, it weakens the Hebrew in Is. 40:9, Ps. 68:11, and Is. 52:6-7 by generalizing the concept, minimizing the efficacy of the divine word, and losing the idea of the dawn of divine rule. It links

3. *The Host of Witnesses.* Rom. 10:15 refers to the Messiah, but to the messengers of the gospel, even though both the MT and LXX are in the singular. The reason for this is that Jesus had sent out the twelve to preach the gospel (Lk. 9:1ff.) and then given the task of evangelizing (telling the good news about himself) to the church (cf. Acts 5:42; Philip in 8:12, 35, 40). The message goes to both Jews and Gentiles (Acts 11:20). Paul is especially called to be the evangelist to the Gentiles (Gal. 1:16; Rom. 15:20; 1 Cor. 15:1; 2 Cor. 10:16; Acts 14:10; 17:18). This is his grace (Eph. 3:8). His whole ministry is *euangelizesthai* (1 Cor. 1:17). The same message goes out to both Christians and pagans (Rom. 1:15; Acts 14:15), for God himself speaks through it to all people. The content is Jesus himself (Gal. 1:16), his passion and resurrection (1 Pet. 1:11ff.; Acts 17:18), the kingdom (Acts 8:12), the OT in its witness to Christ (Acts 8:35), the word (Acts 15:35), and the faith (Gal. 1:23). Parallel

2. *John the Baptist.* Lk. 3:18 says of John that he preached good news to the people. As Elijah, he proclaims God's imminent kingdom (Lk. 1:17; Mt. 11:14; 17:12). Though belonging to the old age, he is more than a prophet. Hence an angel brings the good news of his birth (Lk. 1:19), he prepares the way of God, and as the precursor of the Messiah he is an evangelist whose story is the beginning of the gospel (Mk. 1:1).

1. *Jesus.* Jesus brings the good news of the expected last time (Mt. 11:5). The message carries with it the fulfillment. The works of Jesus are signs of the messianic age. At Nazareth Jesus applies Is. 61:1 to himself (Lk. 4:18). With him the good news of God's kingdom is preached (Lk. 16:16). Lk. 8:1 sums up the entire ministry of Jesus when it calls him a herald and messenger of the kingdom. His whole life proclaims the gospel. His birth is good news (Lk. 2:10). His coming, work, and death are the great proclamation of peace (Eph. 2:14ff.). He preaches the good news even to the dead (cf. 1 Pet. 3:19 and 4:6).

E. *euangelizomai* in the NT. This verb (along with *euangelion*) is common in Luke and Acts and fairly common in Paul, but it does not occur in the Johannine writings (perhaps because the primary concept in John is that of fulfillment). We also do not find the verb in Mark, James, 2 Peter, or Jude, and it occurs only once in Matthew, twice in Hebrews, and three times in 1 Peter (*euangelizein* twice in Revelation).

D. *Palestinian Judaism.* *bsr* here normally means "to proclaim good news," but sometimes bad news too. With a future reference we also find the sense "to promise." Yet the idea of the messenger of Is. 40ff., with whom the messianic age dawns, may also be found even if the tradition regarding this messenger is not uniform (he may be anonymous, or Elijah, or the Messiah, or there may be many messengers). Expectation of the great age of God's saving rule is alive, and if the message is for Israel first it is also for the Gentiles, and for the dead as well as the living, since the God of Israel is also Lord of the whole world.

3. Josephus uses the word, like Philo, for announcing good news, and also in the sense "to promise," as in *Antiquities* 5.24, 277. In neither writer is there any sense of salvation history or eschatology; individual experiences replace the great history of God, and there is thus no place for the bearer of good tidings in the sense of Is. 40ff.

2. Philo is close to the Greek world of thought. He has the verb for announcing good news, sometimes poetically as when an almond tree announces a good crop. In an allegory on Ex. 14:30 the sense is "to promise." We also find in him the terminology of the emperor cult.

(Ex. 15:11), *areté* (Is. 42:12), and *ainesis* (Ps. 106:47). *euangelizesthai* more frequently to salvation (cf. Is. 60:6) and also links it with *doxa* to proclaim good news

terms are preaching, teaching, and witnessing. *euangelizesthai* is not just speaking but proclaiming with power to the accompaniment of signs. It thus brings healing (Mt. 4:23), joy (Acts 8:8), salvation (1 Cor. 15:1-2), and regeneration (1 Pet. 1:23ff.) as God's own word in the power of his Spirit (1 Pet. 1:12). Being proclamation of the good news of God, it carries with it both the offer and the power of salvation. Two special uses may be noted: In 1 Th. 3:6 the faith and love of the Thessalonians are the theme of the good news brought by Timothy, and in Heb. 4:2, 6 OT proclamation is included with its element of promise.

4. *God*. Twice God is the subject of evangelizing. In Acts 10:36 he causes peace to be proclaimed through Christ; the story of Jesus is God's good news of peace and joy. In Rev. 10:7 God has announced the good news of his coming rule to his servants the OT and NT prophets.

5. *Angels*. Gabriel gives the good news of the Baptist's birth in Lk. 1:19, and the angel announces the Savior's birth in Lk. 2:10. In both cases the message is evangel because the time of salvation has come and great joy may thus be proclaimed.

euangélion.

A. *euangélion* outside the NT.

1. *b^esōrâ* in the OT. The noun, much less common than the verb, occurs only six times in the OT and means 1. "good news" (2 Sam. 18:20, 25, 27; 2 Kgs. 7:9) and 2. "reward for good news" (2 Sam. 4:10; 18:22). The spoken word is equated with its content; bad news brings sorrow and good news joy. The bearer of bad news is thus guilty and may be punished for it (2 Sam. 1:15-16), while the bearer of good news is rewarded. The use in the OT is purely secular.

2. *euangélion* among the Greeks.

a. This word is an adjective as well as a noun and means "what is proper to an *euángelos*," i.e., either good news, or the reward for it. The term becomes a technical one for "news of victory." A whole ritual surrounds the coming of the messenger who bears this news, e.g., decking his spear with laurels and crowning his head. Sacrifices are also offered when the news comes, the temples are garlanded, an *agón* is held, and the offerings are crowned. Good fortune is contained in the words; hence the reward for the messenger. The first messenger receives a higher reward, a dilatory messenger may be punished. Yet, since lying reports circulate, rewards are given only after verification. An *euangélion* can also be an oracular saying. Thanksgivings are offered for such an *euangélion*, though when the Ephesians do not believe an oracle of Apollonius he orders them to postpone the sacrifice until what he has said comes to pass.

b. *euangélion* is particularly important in the emperor cult. The emperor is a divine ruler who controls nature, dispenses healing, serves as a protective god, and brings good fortune, his birth being accompanied by cosmic signs. Imperial messages, then, are joyous ones, since what he says is a divine act implying good and salvation. The first *euangélion* is news of his birth, then his coming of age, then his accession. Offerings and yearly festivals celebrate the new and more hopeful era that dawns with him. His accession to the throne is a gospel for his subjects. This imperial *euangélion*, like that of the NT, has a Near Eastern source, but to the many imperial messages the NT opposes the one gospel, and to the many accessions the one proclamation of God's kingdom. Again, the NT may use familiar language, but it associates it with the scandal of the cross (1 Cor. 1:17), penitence, and judgment, so that it must have seemed ironical to some (Acts 17:32). Caesar and Christ confront one another. They

a. Most of the NT references to *euangelion* are in Paul. His use of *euangelion* shows that the concept is now a fixed one both for himself and his readers. As one may see from 2 Cor. 8:18; Phil. 4:3, 15, it refers to the act of proclamation, but 1 Cor. 9:14 shows that it may also refer to the content. This twofold sense is especially plain

2. Paul.

1. *The Synopsists.* Except in the title (1:1) and the general summary in 1:14, Mark has *euangelion* only in sayings of Jesus. Doubts have been expressed as to the actual use of the word by Jesus himself except perhaps in Mk. 14:9. The real question, however, is whether it is true to the matter itself. The proclamation of Jesus is undoubtedly good news, and he himself is its proclaimer, so that we have an obvious transition from the verb to the noun. Furthermore, with his messianic consciousness, Jesus realizes that he is not just bringing a new teaching but bringing himself as the content of his message, so that for the disciples *euangelion* implies disclosure of the messianic secret. Thus, while the verb might be the better term for Jesus himself, the noun is apt for the direct continuation of his proclamation by the community. The question whether the word is original in Jesus' own teaching is consequently of secondary importance, as is also the question whether "gospel of the kingdom" or "gospel of Jesus" is more authentic, or whether the genitive in 1:1 is objective or subjective. Jesus both proclaims the gospel and is and actualizes it. Its content is the fulfillment of the time and the nearness of the kingdom. Being contrary to appearances, it demands repentance and faith. During his lifetime Jesus restricts it to Israel, but all nations are to come in with the messianic age (Mt. 8:11), so that when Jesus is exalted as Lord in the resurrection, proclamation extends to the Gentiles as itself an eschatological event (Mk. 13:10).

B. *euangelion* in the NT. Mark has the noun eight times, Matthew four, and Luke (preferring the verb) none at all. There are two instances in Acts, sixty in Pauline works, and one each in 1 Peter and Revelation.

4. *Rabbinic Judaism.* This does not help much regarding the noun. The rabbinic use of the Hebrew term for good news (or sometimes sad news), and it may have a religious sense, but they do not employ it for eschatological good news. The reason seems to be that while they expect the eschatological act, and the messenger who announces it, the message as such is not a new one and hence is not so important. The stress on the act is significant, however, since it influences the NT understanding of *euangelion* as denoting action as well as content, which would be most unusual in Greek. The fact that *euangelion* seems to be a loanword to describe the NT gospel, and open as such to malicious punning, does not prove the contrary, for Palestinian Judaism was largely bilingual.

b. Philo does not use the noun, but Josephus has *euangelia*, *euangelion*, and *euangelia* for "glad tidings," especially in connection with the emperor cult. The LXX does not have *euangelion* in the singular. In the plural the word occurs only in 2 Sam. 4:10 as "reward for good news"; *euangelia* is used in 2 Sam. 18:22 etc. This term is rare, and a distinction between it and *euangelion* is not found elsewhere. The NT use of *euangelion* clearly does not derive from the LXX, since the NT never has either the plural or the sense of reward.

3. The Septuagint and Josephus.

a. The LXX does not have *euangelion* in the singular. In the plural the word occurs only in 2 Sam. 4:10 as "reward for good news"; *euangelia* is used in 2 Sam. 18:22 etc. This term is rare, and a distinction between it and *euangelion* is not found elsewhere. The NT use of *euangelion* clearly does not derive from the LXX, since the NT never has either the plural or the sense of reward.

in Rom. 1:1: "set apart for the gospel of God," for while Paul is set apart to preach the gospel, the clause that follows (vv. 2-3) describes its content.

b. Verbs of speaking and hearing indicate that a specific message is to be declared (cf. 1 Cor. 15:1; 9:14; Gal. 2:2; 1 Th. 2:2; 2 Tim. 1:11; Col. 1:5, 23; Gal. 1:12). Two passages summarize the content (Rom. 1:1ff. and 1 Cor. 15:1ff.), and cf. Rom. 2:16; 16:25; 2 Tim. 3:8. From Rom. 1:1ff. we learn that the preexistent Son has become man, is as such the expected Davidic Messiah, and has been exalted as *kýrios* with his resurrection. The resurrection presupposes the death and passion. As the message of Jesus, the gospel brings peace (Eph. 6:15), but judgment is also part of its content (Rom. 2:16). The gospel also brings strength (Rom. 16:25) as the revelation of God's saving counsel concurrent with the preaching of Jesus. No break with the OT is implied, for the gospel is the fulfilment of promise (Rom. 1:1ff.) both in its preaching and message. Bearing witness to Christ, the OT belongs to the gospel and serves to make it known to the nations (Rom. 16:26). The new thing is what the message effects. If the content is to be summed up in a single word, that word is Christ (cf. Rom. 15:19; 1 Cor. 9:12; 2 Cor. 2:12; Gal. 1:7; Phil. 1:27, etc.; also 2 Th. 1:8 and Rom. 1:9). Whether the genitive is objective or subjective in the phrase "gospel of Christ" is of little moment, since Christ is both author and content as the Exalted and Incarnate Lord in one.

c. The gospel records a historical event, but this event transcends ordinary history. Similarly, it consists of narratives and teachings, but it also relates to human reality and shows itself to be living power. The "for our sins" of 1 Cor. 15:3 makes it a message of judgment and joy. The "resurrection from the dead" of Rom. 1:4 shows it to be the initiation of the general resurrection. If the gospel is witness to salvation history, it is itself salvation history, for it comes into human lives; refashions them, and constitutes the communities. It cannot be grasped in the ordinary way (2 Cor. 4:3); divine revelation takes place in it. Through the gospel God calls us to salvation through the preacher (2 Th. 2:14), summons us to decision, and claims our obedience (Rom. 10:16; 2 Cor. 9:13). We shall be judged by our attitude to it (2 Th. 1:8). The gospel is no empty word; it effects what it says, since God is its author (Rom. 1:1 etc.). It is everywhere at work (Col. 1:5), and brings the Gentiles into the promise (Eph. 3:6). There must be no hindrance to either its proclamation or its operation (cf. 1 Cor. 9:12). It is fulfilled when it takes effect (Rom. 15:18ff.). It brings salvation (Eph. 1:13; Rom. 1:16). It reveals God's justifying righteousness, combining judgment and grace (Rom. 1:16-17). Faith arises through it and is directed to it (Phil. 1:27). It gives new life (1 Cor. 4:15); the life achieved through Christ's death and resurrection comes to actuality through it (cf. 2 Tim. 1:10). It mediates the presence of something future (Col. 1:5) and is thus an eschatological event, fulfilling hope (cf. Col. 1:23). Effecting what it proclaims, it can be a term for salvation itself (1 Th. 2:8). Fellowship in it is not just cooperation in evangelism but fellowship in the salvation it brings. The divine glory of Christ shines in it (2 Cor. 4:4). Christ is himself present in it (cf. 1 Th. 2:12; Col. 1:10; Phil. 1:27). Paul is in prison both for Christ and the gospel (Phlm. 9, 13). Message and content are one (2 Cor. 10:14). It forces service upon us (Col. 1:23) as its fellows (1 Cor. 9:23). It is a cultic foundation where Paul offers priestly service in Rom. 15:16, but as distinct from election it is an order of salvation in Rom. 11:28 and a declared mystery in Eph. 6:19.

d. Paul can speak of "our" (2 Cor. 4:3) or "my" gospel (Rom. 2:16). He can also refer to the gospel which "he" preached (1 Cor. 15:1; Gal. 1:11; cf. 2:2). He does not mean that he has a special gospel. He shares with others only the one gospel of Christ

proeuangélion becomes *euangélion* when the promise is fulfilled in Christ (3:16) and justification by faith is secured for the Gentiles [G. FRIEDRICH, II, 707-37]

euarestēō, euárestos → *aréskō*

eudokēō [to be well-pleased], *eudokía* [good will, good pleasure]

eudokēō.

A. *eudokēō* outside the NT. Developed from *eú dokeí tini ti*, this popular Hellenistic word occurs in papyri and inscriptions as well as the LXX in various constructions.

a. Its usual sense is "to take pleasure or delight in," e.g., God in his people, or in the righteous, or in an offering, but also humans in the sanctuary, or the sabbath, or the truth. b. A further sense is "to decide for," "to select," "to prefer," and even "to adopt." c. From this evolves the sense "to want," "to will," "to be willing or ready." d. A more social meaning is "to agree," "consent," "acquiesce," "concede," "comply." e. Outside the Bible we often find "to be satisfied," "happy."

B. *eudokēō* in the NT.

1. With the dative of person we find the term in the declarations at the baptism and transfiguration of Jesus (Mt. 3:17; 17:5), where it indicates that the Son is the recipient of God's elective good pleasure (cf. Mt. 12:18; 2 Pet. 1:17). Of the various words for election, this one brings out most strongly the emotional side, i.e., God's love for the one whom he chooses. In view of the total presentation in Matthew and Luke, the aorist does not support an adoptionist understanding of the baptismal statement. In 1 Cor. 10:5 the negative ("God was not pleased") implies rejection (cf. Heb. 10:38 for a similar use).

2. *eudokeín ti* with object occurs only in the LXX quotation in Heb. 10:6, 8 with reference to God's taking no pleasure in offerings. The object with dative or *en* and dative appears twice in Paul: in 2 Th. 2:12 with reference to those who take pleasure in wickedness, and in 2 Cor. 12:10 with reference to Paul's acceptance of weaknesses, insults, etc. for Christ's sake.

3. With infinitive or accusative and infinitive, the word carries a clear hint of choice or resolve, i.e., what is preferred in 2 Cor. 5:8; decision in 1 Th. 3:1 and Rom. 15:26-27; readiness in 1 Th. 2:8; God's free and gracious counsel in Lk. 12:32. The divine decision in Gal. 1:15-16 confers independence on Paul, while God's resolve in 1 Cor. 1:21 stands in antithesis to the wisdom of the world. In Col. 1:19, where one should take God as the subject, God resolved that his whole fullness should dwell in Christ and that all things should be reconciled through him. The divine resolve accompanies the revelation in Gal. 1:15 and the preaching in 1 Cor. 1:21, but it has a plain supratemporal reference in Lk. 12:32 and Col. 1:19.

eudokía. This is not a classical word; it occurs for the first time in the Greek Bible.

A. *rāṣôn* in the OT.

1. This word, used some 56 times in the OT, mostly denotes God's good pleasure: a. in sacrifices (Lev. 19:5 etc.), b. more generally as God's "favor" (Ps. 5:12 etc.), e.g., God's blessings (Dt. 32:33), and c. as the divine "will" (Ps. 40:8).

2. Less commonly the term expresses a human disposition, either a. bad, "caprice,"

energetis, energeto, energetes → *ergon; eukaitos* → *kaitos*

uncertainty as to its precise connotation. [G. SCHRENK, II, 738-51]

a reference to God, the Logos, or the Spirit, and with explanations that reflect Greek Gnosticism as a name for the Savior. It is common, too, in the fathers, usually with virtue of God's saving act in Christ. The word *eudokia* plays an important role in itself suggests a broader eschatological reference to all the elect who are redeemed in Who are these people? We must obviously include Israel in view of 2:10, but 2:14 the recipients of God's grace by his free and unfathomably sovereign choice or counsel. but the dominant use of *eudokia* shows plainly that the people of good pleasure are "consent," and the idea of divine favor in human offerings may be found in the OT, acts that will arouse a response of divine favor. *eudokia* can indeed have the meaning course, those who have the good will to open themselves to God's grace or who do the turning point of the ages has come. These people of good pleasure are not, of implication for earth is peace (i.e., salvation) for the people of good pleasure now that of the declaration is that God is glorified in heaven with the sending of Christ and the arisen through a failure to understand the Hebrew form of the original. The meaning and "good will to men," but the former is better attested, and the latter may have b. In the Christmas saying in Lk. 2:14 we have two versions: "to men of good will"

a. The prayer of Jesus in Mt. 11:26; Lk. 10:21 describes it as God's decree that the knowledge of the Son is hidden from the wise and revealed to babes.

2. *eudokia* in the Synoptists.

element of free good pleasure in the divine counsel.

11, where *thelma, prothesis*, and *boule* accompany *eudokia*, the term brings out the that good human resolve is at issue in 2 Th. 1:11, but this is unlikely. In Eph. 1:5, 9, other references in Paul are all to God's good pleasure or counsel. It is just possible good will, directed toward Paul but by implication toward his mission as well. The 10:1 the will of the heart becomes petition to God. In Phil. 1:15 the idea is that of 1. *eudokia* in Paul. In the NT there are only two references to human will. In Rom.

E. eudokia in the NT.

D. Rabbinic Examples of *eudokia*. The rabbis use *raṣon* for God's favor and will, and also speak of favor before God. There are also expressions denoting human good pleasure in the sense of doing things willingly and not by constraint.

C. *eudokia* in the Septuagint and Hexapla. There is little that is new here. *eudokia* occurs only eight times in the LXX in the senses of divine "favor" and "good pleasure." One version has *Eudokia* for the name Tirzah in Cant. 6:3, i.e., "Satisfaction. The other translations use the word more often but add nothing to its development.

B. *raṣon* and *eudokia* in Jesus Sirach. The term reaches its full development in Sirach in 23 instances, some for *raṣon* and some with no Hebrew equivalent. 1. When *raṣon* is not rendered *eudokia*, it means a. God's "favor," b. God's "will," and c. human "caprice." 2. When *eudokia* is used for *raṣon* or without equivalent, the main sense is a. "God's good pleasure," but we also find b. "God's resolve," c. human "desire" or "will," and d. "satisfaction."

14:35) or mutual "delight" (Prov. 14:9); and cf. c. the setting of the will of the "arrogance," or "partiality" (cf. Gen. 49:6; Dan. 8:4) or b. good, royal "favor" (Prov. righteous on God (Ps. 145:19; 2 Chr. 15:15).

eulabēs [devout], *eulabeísthai* [to be afraid, reverence], *eulábeia* [fear, reverence]

A. **The Non-Christian Usage.** a. This group denotes an attitude of "caution" or "circumspection," e.g., regard for the *kairós*, vigilance, provision, concern, then conscientiousness, in religion scrupulosity or awe, more generally fear or anxiety. b. In the LXX the verb means "to be on guard," but mostly "to fear," especially fear of God. c. In Josephus and Philo the group is used for "nervousness," "caution," "fear," "prudence," "religious awe."

B. **NT Usage.** The group is rare in the NT. It characterizes Simeon in Lk. 2:25, the Jews of Acts 2:5, those who bury Stephen in Acts 8:2, and Ananias in Acts 22:12, always in the sense of "devout" or "pious." In Heb. 12:28 *eulábeia* probably means "anxiety" (cf. Phil. 2:12). In Heb. 5:7 it may mean "fear of God," in which case *apó* means "by reason of." Another possibility is that the reference is to liberation from "anxiety," but this hardly does justice to the sonship of v. 8. The group is perhaps used mostly for devout Jews because of the element of nervous caution, which is most appropriate where regard must be had for the law. Later it achieves a new prominence for religiosity in the Eastern Church and monasticism. [R. BULTMANN, II, 751-54]

eulogēō [to speak well of, bless], *eulogētós* [blessed], *eulogía* [blessing], *eneulogēō* [to bless]

eulogēō, eulogía.

A. ***eulogēō* and *eulogía* in Greek Literature.** The literal sense is "speaking well." This yields the meaning "to extol." We also find a use for "advocacy" in the papyri. The term may be used for the praise of humans by the gods, but more often for praise of the gods. The idea of blessing is extremely rare.

B. **Blessing in the OT.** Blessing is a most important concept in the OT and Judaism. Like cursing, it involves a transfer by acts and words. The Hebrew group *brk*, translated by *eulogēō* etc. in the LXX, denotes blessing, being blessed, and the individual blessings.

1. A father has a power to bless which he may transmit to his heirs (cf. Gen. 27:1ff.; 48:15; 49:25-26).

2. This blessing takes the form of prayer to God (Gen. 49:25). Since God is personal, the blessing is not magical, but relates to his free and gracious giving. Creation depends on divine blessing (Gen. 1:22). Man and woman are blessed from the outset (Gen. 1:28). God sustains his work by sending showers of blessing (Ezek. 34:26). He blesses the sabbath (Gen. 2:3) as well as crops and cattle (Dt. 28:1ff.). Specific blessings are related to salvation history (cf. Gen. 17:7-8; 26:3). The history of the chosen people stands under blessing or cursing (Dt. 11:26ff.; 30:1ff.). Blessing becomes cursing if the commandments are not kept. The righteous who trust in God and do his will find blessing, but sinners cursing (Jer. 17:5, 7; Ps. 24:4-5).

3. The reminder of God's blessings takes cultic forms (cf. the blessings given by Melchizedek in Gen. 14:19, by Moses in Dt. 33:1ff., by Joshua in Josh. 14:13, by Eli in 1 Sam. 2:20, by David in 2 Sam. 6:18, and by Solomon in 1 Kgs. 8:14). It gradually becomes the priest's prerogative to bless (cf. Lev. 9:22-23; Num. 6:22ff.; Dt. 10:8). The prayer of Ps. 3:8 echoes constantly in the temple liturgy.

of him that sits on the throne and the Lamb (5:12-13; 7:12).

10. Revelation shows that the eternal world of the last time includes the magnifying usage, but perhaps with a Palestinian suggestion of false promises.

9. The citation in Rom. 16:18 for the flattering words of seducers reflects Greek *anathema Iesus*, confession of Jesus as Lord is true *eulogia* (1 Cor. 12:3).

8. In 1 Cor. 14:16 *eulogein* denotes ecstatic praise. As distinct from the curse that he seeks as a collection for Jerusalem (2 Cor. 9:5-6).

7. Springing out of unconditional love, *eulogia* can be used by Paul for the gifts even those who curse them (Lk. 6:28; cf. Rom. 12:14).

6. Those who are thus blessed are no longer to repay evil with evil but to bless joy for the blessed of the Father (Mt. 25:34).

(Eph. 1:3) which fulfils what was promised to Abraham (Gal. 3:8-9) and means eternal Lk. 24:50ff. He brings a fullness of blessing (Rom. 15:29). This is a spiritual blessing 5. Jesus also blesses people, e.g., the children in Mk. 10:16, and the disciples in cf. "the cup of blessing which we bless" in 1 Cor. 10:16).

last supper Jesus blesses the bread and hands around the cup of blessing (Mk. 14:22; look, and with something distinctive that made him recognizable in Lk. 24:30. At the bread in Mk. 6:41; 8:7, though with an upward rather than the prescribed downward 4. The Messiah adopts the religious practices of his day, so that we find him blessing but especially the Messiah himself (cf. the greeting of Mk. 11:9-10; Jn. 12:13).

3. Blessing within salvation history may be seen in the case of Mary (Lk. 1:28, 42) 2. The NT also recognizes the duty of blessing God (cf. Lk. 1:64; 2:28).

parental blessing.

Christ's high priesthood, while Heb. 11:20-21 and 12:17 reflect the OT concept of uses the story of the blessing of Abraham by Melchizedek to show the superiority of 1. The use of the group in the NT is heavily influenced by the OT. Thus Heb. 7:1

D. *eulogéo* and *eulogia* in the NT.

the bread, and the cup of blessing after the eating of the lamb.

meal. e. Table blessings play an important part in the Passover, e.g., the blessing of come from God (Ps. 24:1). A concluding thanksgiving makes an *eulogia* of the whole of Atonement). Blessings must also precede all meals in recognition that all things etc. are common in other contexts (cf. the blessing of the law, temple, etc. on the Day forms of prayer that begin with praise of God are blessings. d. Ascriptions of praise firm place in the cultus. b. Only a priest may pronounce it in the synagogue. c. All 2. The rabbis work out specific rules for blessing. a. The Aaronic blessing has a thoughts rather than words being the true norm.

praise of God a rational basis; it is most fitting that we should magnify God, unuttered with the contemplative life. Noting the presence of *logos* in the word, he gives the 1. Philo uses *eulogéo* frequently either with the thought of reward or in connection

C. Blessing in Judaism at the Time of Jesus.

mana, and the Greek terms simply set the seal on this development.

ruling out magical ideas, for the OT itself removes blessing from the sphere of primitive 7. The use of the *eulogein* group for the *brk* group does not change the sense by 1:11; 2:5; 9; 1:21).

6. The term may also be used euphemistically where cursing is intended (cf. Job 5. The Hebrew verb can be used for blessing in the general sense of greeting.

4. An important use of the group is also for the blessing of God by believers in the sense of giving him praise and glory.

eulogētós.

1. In the OT believers may be the blessed of God (Gen. 12:2; Dt. 28:6), but more commonly God is the blessed one (Gen. 14:20, where Abram is also blessed by God, v. 19).

2. In Jewish writings outside the OT, liturgical formulas call God blessed.

3. Only God is the blessed one in the NT in such doxological formulas as occur in Lk. 1:68; Rom. 1:25; 2 Cor. 1:3; 11:31; Eph. 1:3; 1 Pet. 1:3. Christ is the Son of the Blessed in Mk. 14:61; this may echo Jewish concern to paraphrase God's name.

eneulogēō. This compound form occurs in Gen. 12:3; 18:18 to stress the fact that the blessing embraces all races and peoples. In the NT we find it in the quotation in Gal. 3:8 and the rather free rendering in Acts 3:25. [H. W. BEYER, II, 754-65]

eunoēō, eúnoia → noús

eunoúchos [eunuch], *eunouchízō* [to make a eunuch]

1. Outside the NT *eunoúchos* is used not only for men but also for castrated animals and for fruits or plants with no seed or kernel.

2. Castration is alien to the Greeks but is found in the Near East. Eunuchs here are overseers of women and confidants of rulers, often in places of power. Eunuch priests play a role in many cults; perhaps the idea is that of assimilation and dedication to the deity.

3. The OT forbids the castration of men or animals as contrary to the Creator's will (cf. Dt. 17:16ff.; 23:2ff.). The desire for a healthy cultic order may play some part in the prohibition. Yet the prophets insist that God's boundless love covers eunuchs too (Is. 56:3ff.). The OT term *sārîs* denotes a military or political official as well as a eunuch (cf. 2 Kgs. 25:19). The LXX rendering *eunoúchos* may imply emasculation but does not have to do so. By the time of Jesus Hellenistic influences strengthen a more lenient attitude toward eunuchs in some circles, e.g., in Herod's court, where Josephus tells us the three chamberlains were eunuchs.

4. Rabbinic Judaism, however, insists on the duty of marrying and having children. In view of this Jeremias believes that Paul must have been a widower (though cf. 1 Cor. 7:7).

5. Jesus transcends the rabbinic view by differentiating three groups of eunuchs (Mt. 19:12): those who are so from birth, those who are castrated, and those who emasculate themselves for the kingdom's sake. In the latter case the sense is obviously figurative; the reference is to those who renounce sex in order to focus on the higher goal of the kingdom, as Jesus himself does. The gospel affirms the natural order but may require its denial for the sake of the new and higher order.

6. In Acts 8:27ff. Is. 56:3-4 comes to fulfilment as the eunuch of Queen Candace comes to faith and is baptized.

7. The early church mostly takes Mt. 19:12 figuratively (though cf. the young Origen) and excludes from the ministry any who are castrated except through no fault of their own (cf. canons 21ff. of the *Apostolic Constitutions*).

[J. SCHNEIDER, II, 765-68]

euprósdektos → déchomai; euprosōpēō → prósōpon

1. *euphainō* means "to cheer," "to be glad," and (middle or passive) "to be glad," "to rejoice." *euphrosynē* means "joy" with an emphasis on the mood. The objects of

euphainō [to be cheerful, glad], *euphrosynē* [joy, gladness]

1. "Honest," "orderly," "becoming." Paul uses the term in this sense when exhorting to Christian conduct that the non-Christian world will also find blameless. Thus in 1 Th. 4:12 his point is that outsiders can make judgments on this basis and should be given no occasion for offense. In Rom. 13:13 the underlying idea (in context) of "suitable attire" merges into that of "becoming conduct." The external aspect of Christian life is at issue, and therefore, from the Greek standpoint, the aesthetic element may sometimes be what counts, as in 1 Cor. 12:23-24.

2. "Noble," "honorable," "excellent," "prominent." Joseph of Arimathea is a "respected" man in Mk. 15:43 (rich in Mt. 27:57, good and righteous in Lk. 23:5). The women who are incited against Paul in Acts 13:50 are "prominent," as are those in Acts 17:12. They belong to a higher social stratum. [H. GREYVEN, II, 770-72]

euschēmōn [presentable, prominent]

eusplanchnos → *splanchnizōmai*

A compound of *sema*, *eusēmos* means a. "favorable"; (giving good signs) and b. "evident" (giving clear signs). It occurs in the NT only in 1 Cor. 14:8-9, where Paul demands clarity of proclamation in view of the serious import of the message in questions of eternal destiny. [W. GRUNDMANN, II, 770]

eusēmos [clear, distinct]

eusebeia, *eusebō*, *eusebēs* → *sebōmai*

This word means "to find": a. "to find after search," b. "to find accidentally" (passive "to be struck by"), c. "to fetch or get" (of goods), d. "to procure," e. (figuratively) "to gain perception or insight, to discover," and f. "to show or prove oneself," "to be found as." All these nuances but c. occur in the NT, sometimes with reference to ordinary facts, but mostly with reference to things relating to God's work and kingdom, e.g., surprising events (Mt. 1:18; Lk. 9:36; Acts 5:10), or miracles (Mt. 17:27; Mk. 7:30; Jn. 21:6), or supernatural gifts (Mt. 7:7-8), or the gift of God's kingdom (Mt. 13:44), or encounter with Jesus (Mk. 1:37), or experience of God (Lk. 4:17; Rom. 10:20), or gifts of salvation such as pasture in Jn. 10:9, grace in Acts 7:46, mercy in Rom. 4:1, and redemption in Heb. 9:12, or God's call and salvation (Mt. 18:13; 24:46; Lk. 15:5-6), but also with a suggestion of responsibility (Lk. 13:6-7; 17:18) and of the seriousness of divine judgment (Mt. 24:46; 2 Pet. 3:14; Rev. 12:8; 16:20; 18:14; 20:15). [H. PREISKER, II, 769-70]

heurisko [to find]

joy may be physical happenings, festivals, or intellectual and spiritual things (as in Plato and the Stoics).

2. Alternation in translation shows that in the LXX the group has no specific sense as distinct from other terms for joy. It may denote cultic joy, joy at God's help, or eschatological joy in the last time as a time of celebration.

3. Judaism follows the same usage, and since obedience to the law has a cultic character even the fear of the Lord can be described as *euphrosynē*. Philo distinguishes between true and false festive joy. True joy characterizes the sphere of God and comes from God as the supreme divine blessing.

4. The terms play no great role in the NT. Theologically they are overshadowed by *chará*. *euphrainesthai* is used for secular joy. This may be simply worldly merriness (Lk. 12:19; 16:19) or even wicked jubilation (Rev. 11:10), but it may also be social jollity (Lk. 15:29) or the joy of the father at the return of his lost son (Lk. 15:23-24). The term may thus denote a gladness that pagans experience as recipients of God's natural bounties (Acts 14:17). The joy of fellowship comes to expression in 2 Cor. 2:2 (the good side of the joy of Israel when sacrificing to the golden calf in Acts 7:41). Rev. 12:12 and 18:20 echo the OT demand for joy at God's eschatological judgments. But the nations may rejoice already at the message of God's saving act in Christ (Rom. 15:10). The Christian community brings fruitfulness to Jerusalem and is thus an occasion of rejoicing in fulfilment of Is. 54:1 (Gal. 4:27). The resurrection of Christ is also an occasion for the joy foreseen in Ps. 16 (Acts 2:25-26). In the early Christian writings we find cultic joy in Barn. 15.9, joy at the preaching of the word in Did. 12.9, and eschatological joy in Justin *Dialogue* 80.1 etc. (quoting the OT).

[R. BULTMANN, II, 772-75]

eucharistéō, eucharistía, eucharistos → *cháris*

eúchomai [to wish, pray], *euchē* [prayer, vow], *proseúchomai* [to pray], *proseuchē* [prayer, place of prayer]

eúchomai, euchē.

A. The Usage of *eúchomai, euchē*. In nonbiblical Greek these are the most comprehensive terms for invocation of the deity. The sense "to vow" is present as well as "to ask, pray." The LXX has the word, but here, and even more so in the NT, *proseúchomai* becomes the main term.

1. "To pray, ask, beseech," "prayer, petitionary prayer, invocation." Both noun and verb occur in this sense in Jms. 5:15-16, thus ruling out any magical operation and perhaps implying prayer for forgiveness as well as healing. In 2 Cor. 13:7, 9 Paul uses the term when praying God that the Corinthians may not do wrong and may show improvement. His courteous wish of Acts 26:29 also becomes a prayer when he adds the words "to God": only God can bring about the conversion of Agrippa and his hearers.

2. "To vow, dedicate," "vow." Only the noun occurs in this sense in the NT. We find it in Acts 18:18 and 21:23. The shaving of the head indicates that this is a Nazirite vow (cf. Num. 6:7, 9, 19).

3. The cultic connection weakens with time and *eúchomai* can thus take on the more general sense of "to wish" or "to ask." The salutation in 3 Jn. 2 reflects this. So does Paul's statement in Rom. 9:3, where he could wish (not pray) that he himself

should be more for moral than material blessings. In Wisdom, prayer gives the soul mercy is always heard. But in general God grants only what is good for us. Prayer for God who answers prayer. Prayer must be with purity and penitence. The prayer for people, humanity, and all creation. The people's strength lies in the presence of the Philo only those who pray truly live. The high priests task is to intercede for the c. In Philo and the Wisdom of Solomon the Jewish elements predominate. For

for others focuses on their ignorance (cf. in contrast 2 Cor. 12:1ff.).
 guilt, the great aim is to seek escape from natural frailty in ecstasy, and intercession then thanksgiving. Prayers for mundane things are rare, there is little concern about is only penultimate; the vision of God is ultimate. Hence prayer is primarily adoration, dedication, who controls their destiny, and from whom they expect salvation. Yet prayer initiates experience with awe the nearness of the deity to whom they belong by their b. The mysteries rest on a basis of individual religious life, and in their prayers development as alone appropriate for the true sage.

to concrete petition in Marcus Aurelius, but in general he, too, extols prayer for inner of the wise makes it impossible for them to invoke the deity. Later we find some return should not pray for it. The Zeus of Cleanthes is little more than fate, and the *apatheia* to pray. Prayer for health is repudiated; the gods do not give this, and therefore we ideal that is to be sought, and since one can attain this oneself, there is no final need Since this God is impersonal, there is no real petition. The requests simply reflect the earlier polytheism. If prayer is offered to many gods, these represent the one God, a. In the Stoic-Cynic diatribe we see that practical monotheism has replaced the

again reflects popular thinking and practice.
 2. Hellenism combines Greek features with Near Eastern influences. The literature displays his impotence.

intercession for others. But a note of skepticism arises. A failure of Zeus to answer later philosophy prayer becomes more general petition for the good, sometimes as a new moral depth, and we begin to find prayer for the remission of moral guilt. In the eudaemonistic element but in so doing robs prayer of its vitality. Yet Plato reaches concerns, e.g., wealth but also protection against pride. Philosophy tries to reduce c. Lyric poetry and philosophy combine eudaemonistic and more purely ethical

on moral as well as cultic requirements is stronger.
 honesty and piety. Prayer for revenge becomes prayer for just retribution. The stress b. In tragedy we find a greater concern for moral and spiritual blessings, e.g.,

intimacy rather than fear.
 are made, however, in the approach to the gods, though the approach itself is one of promises of future offerings if the prayers are answered. Cultic and moral demands may be swayed by prayers and offerings that impose an obligation on them, or by that humans have some control of life, and even in areas where the gods rule they and emotions, and come to them in need, e.g., before battle. The favors sought show heroes are conscious of their dependence on the gods, ascribe to them human impulses a. The Homeric prayers, though often stylistic devices, express this clearly. Homers' sacrifice and prayer have a place in every sphere of life.

1. Greek prayer accords with Greek religion, which nonantimistically finds in the gods restricted forces of destiny, so that incantations are secondary in prayer, and B. Prayer in the Greek World.

company wish rather than pray that day may come.
 might be cut off from Christ for his fellow Israelites. In Acts 27:29 again the ship's

true freedom, all may pray without fear of rejection, and we have all received so many gifts that thanksgiving is always in order.

d. Inscriptions add little to our knowledge of Greek prayer. We find public petitions for prosperity, thanksgivings for healings, and formulas that seek to use divine power for the purposes of exorcism, medicine, and eroticism. [H. GREEVEN, II, 775-84]

C. Prayer in the OT.

1. *OT Usage.* For "to pray" the OT uses the not very common word *'tr*, and sometimes *pll*, but several other words belong to the sphere of prayer.

a. Proper Verbs. For *'tr* an original sense "to sacrifice" has been proposed, but in the OT it always means "to pray (to God)" or "to ask (God)." *pll* also denotes either "to pray" or "to ask for."

b. Other Words. The idea of prayer may also be suggested by terms denoting "to wish," "to present oneself," "to induce God's favor," by various words for speaking or crying, and also by words for sighing, groaning, roaring, and weeping.

c. Prayers of praise and thanksgiving are very common and therefore terms for "to extol," "to magnify," and "to confess" belong to the area of prayer. So, too, do verbs denoting "to murmur," "to meditate," "to reflect," and the group signifying "to exult," "to rejoice," "to make merry."

d. Words for music and singing must also be mentioned, e.g., singing, leading, playing instruments, and making music.

e. *hsthwh*, the term for respectful greeting, describes the disposition as well as the attitude of prayer. Even when not followed by prayer, it often denotes the worship of God (Lev. 26:1; 2 Kgs. 5:18, etc.). Prayers of different kinds follow in Gen. 24:26; Ex. 34:8; 1 Sam. 1:28, etc. For its use at great festivals, cf. 1 Chr. 29:20; 2 Chr. 7:3; Neh. 8:6, etc. Kneeling is mentioned as a similar gesture (1 Kgs. 8:54), and we also find standing in prayer (1 Sam. 1:26; Jer. 18:20). The hands may be stretched out to God (Is. 1:15; Jer. 4:31) or lifted up (Ps. 28:2). (For a detailed survey of the Hebrew terms, cf. *TDNT*, II, 785-90).

2. The Main Features of OT Prayer.

a. Prayer and Faith in Yahweh. The OT demands the exclusive worship of Yahweh; hence all prayer is directed to the one God, the covenant God of Israel. Israel is conscious of the might, wisdom, goodness, and faithfulness of this God, but also of his holiness and righteousness. Individuals with their faith share in the faith of the people and therefore in God's relationship with the people. This governs their prayer life, gives it the necessary confidence, and embeds it in the people's history as the history of the ongoing action toward them of their gracious, faithful, and merciful God from whom they may expect future salvation. Faith in this God, however, is faith in the God who is also the world's Creator and Sustainer and disposes of all things in heaven and earth. Yet faith in God does not give overconfidence in prayer. Petitions are supported by confession, appeals to the past, and remembrance of God's mercy. God cannot be taken for granted. He is a living person in his love and wrath. Seeing and hearing all things, he is always the sovereign Lord. Answers, then, depend on his personal counsel and decision.

b. The Content of Prayer. What do Israelites pray for? Since all good things come from the Creator God of Israel, one may ask him and thank him for all things. Bodily affairs play a big rôle in OT prayers, e.g., in the Psalms. Body and soul being so closely related, bodily goods merge into spiritual. Prayers for the overthrow of enemies are common, whether the enemies are personal or national. These prayers are the

outbursts of an oppressed or exiled people (cf. Ps. 137 or Ps. 149), and they express, not just a human desire for revenge, but a concern for divine justice, i.e., the triumph of the good represented by Israel, and the defeat of wickedness represented by her foes. Alongside these requests, we find, of course, passionate cries for such spiritual blessings as forgiveness and the bliss of fellowship with God.

c. Prayer and the Cultus. Prayers are closely related to sanctuaries, sacrifices, feasts, and solemn days (cf. Gen. 12:8; 1 Sam. 1; Dan. 12:11; Is. 56:7). The temple forms a special focus; hands are stretched out to it or to the holy city (Ps. 5:7; Dan. 6:11). Yet prayer is tied neither to the sanctuary nor to the land. It may be offered in foreign countries (Gen. 21:32; 1 Kgs. 17:20) and in one's own home (Gen. 25:21). Daniel prays three times a day (6:11; cf. Ps. 55:17), and we find morning and evening prayers in Ps. 4 and 5. While prayer may accompany sacrifice, it can be rated above it (Ps. 50:23; 69:30-31; 40:6ff.), and songs may be described as spiritual sacrifices (Ps. 107:22). Yet there is no absolute antithesis. Abraham sets up altars when he calls on God (Gen. 12:8 etc.), forms of prayer are given for the offering of firstfruits (Dt. 26:13ff.), the Psalms often refer to sacrifices in connection with prayers (Ps. 22:25-26), and we find prayers along with sacrifices in Neh. 12 etc. Fasting may also accompany prayer (Jer. 14:12; Neh. 1:4; Ezr. 8:23). Vows of praise as well as sacrifice are made, and Hannah makes a vow of dedication (1 Sam. 1:11).

d. Prayer and Magic. In a few passages words or acts might suggest magical concepts, e.g., Moses stretching out his rod in Ex. 17:9, or Joshua addressing the sun and moon in Josh. 10:12-13, or Elijah stretching himself on the chid in 1 Kgs. 17:21, but in all cases prayer to God divests the words or acts of any magical character. Faith in Yahweh crowds out magic, replacing it by true prayer (cf. 1 Kgs. 18:41ff. and Jms. 5:18).

3. Review of Prayer in the OT.

a. Prayer in the History Books. Specific references to prayer are comparatively few, but it is often implied (Gen. 30:6, 17, 27), and we have some beautiful examples (Gen. 24; 32:10ff.). Moses is depicted as a great intercessor (Ex. 32:11ff. etc.). The short prayers of Samson are forceful and fervent (Judg. 15:18), and Hannah's prayer is a fine instance of quiet outpouring even if couched in more general terms. The David stories contain a magnificent prayer by David in 2 Sam. 7:18ff., and music and song accompany the bringing up of the ark in 2 Sam. 6. From Solomon we have the royal prayer at Gibeon (1 Kgs. 3:6ff.) and the great prayer of dedication (8:23ff.). In the Elijah stories the powerful prayer of 1 Kgs. 18:36-37 stands in contrast to the empty crying of the priests of Baal. In 1 and 2 Chronicles we have many instances of both liturgical prayer (e.g., 1 Chr. 16) and individual prayer (cf. the prayers of Asa and Manasseh). Nehemiah is also a man of prayer (1:4 etc.), and Ezra makes a great impression with his prayer of penitence concerning mixed marriages (Ezr. 9:6ff. and 10:1ff.).

b. The Wisdom Literature. All three friends tell Job to pray (5:8 etc.), and Job himself is faithful, if sometimes critical, in prayer (12:4 etc.; 9:16 etc.; 42:2ff.). Proverbs commends the prayer of confession in 28:13, assures the righteous of God's answer in 15:29, and puts prayer above the sacrifice of the wicked in 15:8. Eccl. 5:2 warns against wordiness in prayer.

c. Prayer in the Prophets. We find here less material than might be expected. The prayers of sinners weary God (Is. 1:15; cf. Am. 5:23-24). He will not hear them (Mic. 3:4). Amos himself prays for the forgiveness of the people and is heard (Am. 7:1ff.); and Hosea issues a call for penitent prayer (14:2ff.). Jeremiah, too, prays for the people

(10:23ff.) but is forbidden by God to do so (7:16). He also prays for God's righteous judgments (17:12ff.). True seeking of God, he claims, will lead to finding (29:13-14; cf. Is. 55:6; 58:9; 65:24). Joel calls for a day of penitential prayer (1:14ff.; 2:17), while Jonah offers a prayer of thanksgiving for his deliverance (2:3ff.), summons Nineveh to prayer (3:8), and utters a discouraged prayer for death (4:2-3).

d. The Psalter. This is the great treasury of OT prayer, combining beauty of expression with wealth of content. The prayers are more commonly those of individuals than of the community, but they stand against a cultic background and their highly developed personal piety is embedded in the collective awareness of belonging to God's people. Few of the psalms offer clear evidence of their original cultic use, but all of them show that even when piety is no longer closely tied to cultic observance, it still has its source in public worship. Dominant themes are complaint and grief and the earnest seeking of help from God, but hope and assurance arise out of complaint, and the note of praise and thanksgiving is almost always sounded. The forms and imagery, of course, are in many cases stylized, as may be seen from comparison with Babylonian and Egyptian psalms, but these prayers have a supreme religious force that can derive only from the psalmists' God and that makes the Psalter a universal Christian possession which new converts easily appropriate and from which they learn not only to pray but also to set themselves in the saving history which through the Psalms reaches out into all the world.

[J. HERRMANN, II, 785-800]

D. Prayer in the Synagogue. Destroying the temple, the Babylonians helped to force prayer into the center of Jewish piety. Only regular prayer could replace regular worship. This might make prayer superficial, but formulas etc. are regarded less highly by the Jews than other peoples, and a vigorous life pulses through all the forms. Praying two or three times a day is attested (cf. Acts 3:1). Rehearsal of the Shema is a prayer as well as a confession. The chief prayer, which develops early, consists of eighteen benedictions, beginning with three thanksgivings, moving on to petitions for knowledge, penitence, restoration, etc., and closing with a thanksgiving for God's loving rule and prayers for peace. The we-form gives evidence of a continuing sense of community. Prayers are to be offered two or three times a day, and shorter times develop (and may also be earlier). Prayers at table also pre-date the Christian era, but we cannot be too sure about the dating of other fixed forms. There is plenty of scope, of course, for independent prayer, though it is debated whether individual petitions should be put in the eighteen benedictions. Casuistry develops at times regarding individual points, but the prayers of Jesus stand firmly in the context of Judaism, and if he censures the prayer of the time it is only when he finds impure motives (Mt. 6:5), or sees prayer to be a pious mask (Mk. 12:40), or detects in it an impenitent heart (Lk. 18:10ff.). Hardly a clause in the Lord's Prayer either does not or could not stand in Jewish prayers, and the effective prayer life of Jesus, as the first disciples record it, clearly has its human roots in the rich prayer life of his people.

E. Prayer in the NT.

1. *Review, Presuppositions, and Content.* In prayer believers draw on the powers of the new aeon as Jesus did in the garden and on the cross. That Jesus was a man of prayer may be seen from his withdrawals for prayer, his blessings at meals, and his prayers at exorcisms and healings. He finds assurance in prayer, prays for his disciples, and gains help in prayer during the passion. In John his prayer at the raising of Lazarus (11:41-42) convinces those around him of his divine mission. His praying is so much an attitude that individual acts are secondary. In view of his unique relation to the

Father, his prayers are not put on the same level as those of the disciples. Distinctive of Christian prayer is the certainty of being heard in virtue of God's love, so that all things may be brought to him (Mk. 11:24). Indeed, the answers exceed the asking (cf. 2 Cor. 12:7ff.). Confidence in prayer lies behind the addressing of God as Father (and even Abba). Prayer for the kingdom is fundamental, but future salvation is so close to present life that one may at the same time pray for daily bread, remission of sins, and deliverance from temptation. Constant prayer is needed because the filial relation to God needs constant renewal. Jesus in giving the Lord's Prayer does not mean to restrict freedom and yet the text has a certain normativeness, since Jesus is not hostile to formal prayer and the disciples require and request guidance in prayer (Lk. 11:1ff.). In prayer Christians are to avoid selfishness (Jms. 4:2ff.), to remember that this aeon is coming to an end (1 Pet. 4:7), and to honor each other (1 Pet. 3:7). External things can have a place in prayer (Mk. 13:18; Rom. 1:10). Intercession is important, e.g., for the sick and imprisoned (Jms. 5:14ff.; Acts 12:5). Prayer is to be offered for the brethren and even for enemies (cf. Jesus on the cross). Thanksgiving is also an integral part of prayer (cf. the graces at meals, the greetings in epistles, and Paul's cry in Rom. 7:25). The Spirit is at work in prayer, attesting to us that we are God's children, and interceding for us in our frailty (Rom. 8:15, 26). Prayer may be offered kneeling (Acts 21:5) or standing (Mk. 11:25). Common as well as private prayer is in order (1 Cor. 14:13ff.; Mt. 18:19 with its special promise for the two or three). Prayer may be offered to Jesus as well as the Father in view of his identification as *kyrios*, whether in invocation of Jesus when praying to the Father or in direct prayer to Jesus. Except in Rev. 5:8, 14, however, *proseuchesthai* and *proskynein* are not used with reference to such prayer.

2. *The Words Used.* *aitēō* ("to want something") is not used for Jesus' own prayers but occurs when Jesus summons his disciples to pray. *erōtāō* is used in John with an emphasis on intimate fellowship with God; only in 1 Jn. 5:16 does it refer to believers' prayers. *parakalēō* also posits closeness to the one addressed, e.g., in Mk. 5:10; 2 Cor. 12:8; Mt. 26:53. As in Jewish usage, *eulogēō* occurs in grace at meals. *eucharistēō* is the term for thanksgiving. *krāzein* in Rom. 8:15 expresses fervency in prayer. *epikaleōnai*, often used with *onoma*, stresses the element of confession (invoking the name) (Acts 9:14; 22:16). But since prayer commonly means petition, the words used most frequently are *deōnai* and *deēsīs*. The former, which may also have a secular sense, almost always denotes petition (Acts 10:2 is the exception); *deēsīs* is more general (cf. Lk. 5:33; Phil. 4:6). A more exclusively religious word group now demands separate treatment.

proseuchomai, proseuchē. The construction may be with accusative of object, with *hina*, or with *hyper* and *peri*. The genitive with *proseuchē* usually refers to the one praying, but in Lk. 6:12 to the one addressed. James uses the strong *proseuchē pros-euchesthai* in 5:17.

1. "To pray," "to pray to," "to ask," "prayer," "petitionary prayer." While *deisthai* almost always denotes asking, *proseuchesthai* contains no narrower definition of content and refers to calling on God. The nouns are harder to distinguish. Both may denote prayer as a habit or a single act (Lk. 22:45; Phil. 1:4; cf. the plural in Rom. 1:10; Lk. 5:33). The difference seems to be in content; *deēsīs* is more specific (cf. Lk. 1:13 and Acts 10:31). Yet this should not be pressed in view of the *deēsīs* and *proseuchas* of 1 Tim. 2:1.

2. *proseuchē* can also denote a "place of prayer," as in Acts 16:13ff., which prob-

ably refers to a synagogue (synagogues were often built near water). This use is rare in secular Greek but has been found on an inscription. It occurs in Philo but not in the canonical books of the LXX.

[H. GREEVEN, II, 800-808]

→ *aitēō, déomai, epikalēō, erōtāō, eulogēō, eucharistēō, proskynēō*

euōdía [fragrance]

In secular Greek *euōdía* has the literal sense of “sweet smell,” “scent,” e.g., of plants, fruits, wine, ointment, atmosphere, incense, breath. The LXX uses it for the sweet savor of the burnt offering. Philo compares the good influence of the wise to the invisible outflowing of a sweet scent.

1. In the NT Eph. 5:2 and Phil. 4:18 employ the figure of the sweet savor of sacrifice—Christ’s offering in the former, the gift of the congregation in the latter—which also contains the thought of acceptability to God.

2. The meaning is not so clear in 2 Cor. 2:14-15. The idea of the sweet savor of a triumphal procession makes the expression purely metaphorical and does not explain the thought of the scent being to salvation or perdition. Nor can we simply see here the thought that Paul himself is a living sacrifice to God in view of the reference to the fragrance of knowledge. Judaism uses the image of “savor” for the power of the preached word, and since the *euōdía* is that of Christ, and “to God” rules out the view that *euōdía* might be a term for God’s manifestation, the best explanation is that the aroma is a palpable mark of God’s invasion of the world, in grace and judgment, through the sacrificial self-offering of Christ as this is proclaimed by the apostles.

[A. STUMPF, II, 808-10]

ephápax → *hápax*

echthrós [hostile], ***échthra*** [hostility]

While *mísos* denotes the disposition of hostility and *pólemos* war, *echthrós* means “hostility” itself. Hebrew usage is similar.

echthrós.

A. *echthrós* outside the NT. In classical Greek we find a varied use for personal or impersonal enmity, first only in the passive, then the active. The main LXX use is for Heb. *’ōyēh*, which itself is almost always rendered *echthrós*. Yet while the Hebrew denotes both personal and national enemies, *echthrós* has a more personal reference a. to enemies in war or daily life, b. to enemy nations, the opponents of Israel or its king, c. to the enemies of the righteous, and d. to God’s enemies. Basic to the usage is that Gentiles do not alternate between hostility and friendship but are in constant opposition to both Israel and God (Ex. 23:22), so that defeat of Israel dishonors God (Josh. 7:8), and David’s adultery causes the Lord’s enemies to blaspheme (2 Sam. 12:14). The opposition becomes more purely religious in Is. 1:24 when foes within Israel are at issue. Liberation from enemies is Israel’s hope (Is. 62:8), but ongoing hostility between the righteous and the wicked is a common theme (Ps. 6:10 etc.). For the rabbis opponents include idolaters, apostate proselytes, renegades, and wicked Israelites. Unjustifiable hatred is forbidden but there is a legitimate hatred of foes in

A. *échein* in Secular Usage. This term means "to have" in various senses, "to have in, on, around, over, or with," "to own," "to enjoy," "to possess." In Greek philosophy it is used with abstract terms, e.g., with qualities or with fellowship, which may be with gods or demons as well as other people (for Christians with Christ or God).

écho (nounéchos).

écho [to have, hold], *antéchnomai* [to hold fast], *apécho* [to keep away], *enécho* [to hold fast], *énochos* [held fast], *katecho* [to hold fast], *metécho* [to share], *metoché* [sharing], *metochos* [sharing in], *nounéchos* [wisely], *symmetéchos* [sharing with]

An *échinna* is a "poisonous serpent" (adder or viper). The only NT instances are in Acts 28:3 and Mt. 3:7; 12:34; 23:33. Paul shakes off the viper unharmed in Acts 28:3. Poison is essential to the comparisons in Matthew, and since the viper is by nature destructive it has to be asked who gave warning of coming wrath, or how good can be spoken, or hell escaped. We should not press the idea of the serpent in paradise or the cunning, self-concealment, or deceptive smoothness of the snake, though there may be some suggestion of its repulsiveness. [W. FOERSTER, II, 815-16]

échinna [viper]

échnra. "Hated," "hostility" is a disposition, objective opposition, and actual conflict. In the LXX canon the word mostly denotes individual hostility, in the apocrypha national enmity. In the NT hatred is one of the works of the flesh in Gal. 5:20 (cf. Herod and Pilate in Lk. 23:12). Christ, however, has broken down the wall of human hostility (Eph. 2:14). The carnal mind means enmity against God (Rom. 8:7; cf. Jms. 4:4).

B. *échnros* in the NT. The term is used in the NT for personal enemies (Gal. 4:16), but as in the OT and LXX it is used for the foes of Israel (Lk. 1:71), of Jerusalem (Lk. 19:43), of the NT witnesses (Rev. 11:5), and of believers within their own families (Mt. 10:36). *échnros* refers, too, to hostility to God and Christ (Lk. 19:27; Phil. 3:18; Acts 13:10, and cf. the quoting of Ps. 110:1 in Mk. 12:36; Acts 2:34-35; 1 Cor. 15:25; Heb. 1:13; Paul in 1 Cor. 15:25 refers to all the forces that are hostile to God, including death). The reference of Mt. 5:43-44 is to love for the enemies of God and his people (in contradistinction to the older hatred), and the same view may be reflected in 2 Th. 3:15. By nature we are all God's enemies (Rom. 5:10; 11:28; Col. 1:21; Jms. 4:4). The point is that we hate God (active), although in Rom. 11:28 Jews are both hated (passive) because of the gospel and loved on account of the fathers. The *échnros* is the devil in the parable of Mt. 13:24ff. and Lk. 10:19; the devil is the absolute enemy both of us and of God and his kingdom.

of God in more general Greek terms, while the pseudepigrapha often call the devil *échnros* and the rabbis construe the enemy of Prov. 25:21-22 as the evil impulse. Josephus speaks of hatred the OT sense as those who disrupt the covenant relationship. Josephus speaks of hatred

B. *échein* in the LXX. Hebrew has no single term for “to have,” so that *échein* is comparatively rare in the LXX (some 500 times), mostly with no originals. The use of *échein* covers all the meanings in classical and Hellenistic Greek, including the having of power, spirit, hope, etc., as well as virtues and fellowship with others or with God. When there is no object, the meaning is “to have property.”

C. *échein* in the NT.

1. The word is common in the NT but its distribution is uneven. It does not occur in Lk. 1–2 or the Sermon on the Mount, is used with above-average frequency in Mark, is less common in the epistles, and is most common in 1 John and Revelation. Almost every meaning found elsewhere is found in the NT.

2. *Spiritual Possession*. In the Greek world having *noús* or *lógos* (“thought or understanding”) differentiates humans from animals, which also have *psyché* (“life”). Later we are said to have a part in *noús* or *lógos* as a world spirit is thought to pervade the cosmos. In other circles we share in the world spirit (*lógos*) and have an individual spirit (*noús*). Another view is that participation means mystical possession. Rev. 8:9 attributes having *psyché* to sea creatures, and Rev. 13:18 uses the noun *échein* for having understanding (cf. 17:9; Mk. 12:34). In general, then, the NT views the human creature as a trichotomy, but while all have *noús*, only believers have *pneúma*. Yet *pneúma échein* is rare; the point is that we share in the one divine Spirit (cf. *métochos* in Hebrews). The *échein pneúma Christoú* of Rom. 8:9 has a strong ethical note, while in 8:11 the Spirit is a pledge of final redemption (cf. 8:23; 2 Cor. 1:23). Ethical and eschatological concerns are also present in 1 Cor. 6:19 and 2 Cor. 4:13. The point of the slightly ironical 1 Cor. 7:40 is that having the Spirit means knowing God’s will. If Paul cannot quote Christ himself here, his view carries weight because he is a bearer of the Spirit. In Jude 19 *pneúma échein* echoes the Gnostic distinction between psychics and pneumatics, possibly turning the Gnostics’ own slogan against them. One might have expected *pneúma* rather than *noús* in 1 Cor. 2:16 (the “mind” of Christ). Where *lógon échein* occurs in the NT, the basic sense of *lógos* is word rather than reason. In Acts 19:38 the thought is that of alleging something, in Col. 2:23 standing at the call of something, and in 2 Pet. 1:19 holding fast the prophetic word. In Jn. 5:38 having God’s word means believing and receiving him who is the Logos, the personal revelation of God.

3. *Demonic Possession*. Greek religion and thought also postulate a daemon active within humans. If this daemon is good, we possess it; if bad, it possesses us. Magical papyri suggest means to secure good daemons, ultimately by having their names. In the NT Christ has the seven spirits of God (Rev. 3:1, in the sense of having authority over them; they are “sent out” in 5:6). Mostly, however, having demons means demon possession, i.e., not having authority over them, but bearing them in oneself. Sometimes these are spirits of sickness, e.g., in Mk. 3:22; 5:15; Lk. 4:33; 13:11; Acts 8:7. Jesus is accused of having Beelzebul (the chief demon) in Mk. 3:22. 1 Cor. 2:12 speaks of not receiving the spirit of the world but God’s Spirit. *daimónion échein* in Jn. 7:20; 8:48–49 has the weaker sense “to be out of one’s mind.”

4. *To Have God*. This phrase is rare in the NT but is distinctively Christian. The Greek world speaks of fellowship with God as a having, and also says that we are God’s possession. Classical texts also contain such phrases as “to have the deity gracious” (cf. the Jewish “to have God as a covenant partner”). The OT refers to Israel as God’s possession (Jer. 10:16) and to God as the portion of the Levites (Dt. 10:9). The Psalms are full of similar phrases for the righteous. Jewish writings in

apêcho. In classical Greek this means a. "to hold off," b. "to have received (what is owed)," and c. "to be distant" (middle "to keep away"). The LXX has b. twice and

"to hold fast."
5:14; cf. servant and master in Mt. 6:24). In Tit. 1:9, with a material object, it means fast." The NT uses only the middle but the concern is for the interests of others (1 Th. do this in one's own interest," then "to cleave to," "to concern oneself with," "to hold *antêcho* (-oma). In the active this means "to hold against" and in the middle "to

4:21ff. and the parable of the talents, Mt. 25:29). granted fuller understanding so long as they also give out what they get (cf. Mk. is different in the proverb in Mt. 13:12 etc., where those who have heard will be idea of merit (having something to show) occurs in Rev. 2:6, 25; 3:11, but the thought not a merit but a gift that is constantly sought from God and renewed by him. The 6:10; Jms. 2:5; 1 Tim. 6:17) in a transvaluation of all values. Yet Christian having is true knowledge. Materially poor, they are thus immeasurably rich (Acts 3:6; 2 Cor. of righteousness, redemption, peace, and the fellowship with God that means 2:20), and zeal for God (Rom. 10:2), but Christians have Christ, the Spirit, the gifts and not just seeking. The Jews have the law (Jn. 19:7), knowledge of the truth (Rom. 7. *Christianity as Having*. In the NT as a whole Christianity is a religion of having We have all these in Christ or as we have Christ (Jn. 5:38).

6. *Johanne Having*. In John we have eternal life even here and now. This concept expresses the richness of the Christian life as not just life in hope but as present possession. It is having God's love (Jn. 5:42), peace (16:33), grace (17:13), light (8:12), life (3:15 etc.), indeed, God himself and fellowship with him (1 Jn. 2:23). of hope backed by the Spirit as guarantee (v. 5).

new dwelling is already prepared (2 Cor. 5:1), so that we may have absolute certainty 5:24; 6:53) as we receive it through the eternal Son (Jn. 5:26; cf. 1 Tim. 4:8). The resurrection (only God has immortality, 1 Tim. 6:16), but it has already dawned (Jn. 3:15; 5:24; 6:40; 10:10; 1 Jn. 3:15; Rom. 6:22). This is the overcoming of death by the form of having a reward (Mt. 5:46; Heb. 10:35) or heavenly treasure (Mt. 19:21) or inheritance (Eph. 5:5). All this is summed up in having eternal life (Mt. 19:16; Jn. Present possession is a foretaste of eternal salvation (Rom. 8:23; Eph. 1:13). It takes Christ's advocacy they have redemption and access to God (Col. 1:14; Eph. 2:18). Acts 24:15; 1 Th. 4:13; Heb. 10:2; Acts 24:16; Eph. 3:12; Heb. 6:18), for through is grounded in Christ's work and gives a good conscience, boldness, and comfort (cf. phrase "to have hope." Pagans are without hope, but Christians have a solid hope that

5. *Having Hope*. The eschatological orientation of NT Christianity comes out in the phrase takes on a mystical sense, and it later becomes integral to Christian mysticism. speaks of attaining to God by martyrdom. In Clement of Alexandria and Origen the apostolic fathers (1 Clem. 46.6; 2 Clem. 16.1; Ignatius *Magnesian* 12.1), and Ignatius priest (Heb. 4:14-15). The phrase "having God or Christ" is a common one in the fellowship with him. It comes through having Christ as advocate (1 Jn. 2:1) and high God in prayer, enjoying the blessings of forgiveness and grace, and sharing eternal to God. This relation depends on having Christ (1 Jn. 5:12) and includes reaching is again the issue. Only in 1 Jn. 2:23 and 2 Jn. 9 does *êchein* express a distinct relation in their knowledge). Col. 4:1 speaks of having a master in heaven, but acknowledgment point in Rom. 1:28 is that the wicked see no value in really knowing God (having him they have only one Father (God) (Jn. 8:41), though the stress here is on Father. The Greek develop this into "to have God" (cf. Esth. 4:17). In the NT the Jews say that

c. frequently. The NT has b. five times and c. six (also the middle six times). "To receive back" in Phlm. 15 is a special use of b. (cf. Phil. 4:18). The idea of full receiving is important in Mt. 6:2, 5, 16; Lk. 6:24: the disciples await full possession. There are no parallels for the use in Mk. 14:41 (usually rendered with the Vulgate: "It is enough"—but what is enough?). Perhaps the meaning is: "It is out of place."

enéchō, énochos. The classical meaning of *enéchō* is "to hold fast to something," and of *énochos* "held fast," "liable," "subject to" (with dative of a law, offense, or penalty), middle "to strive after," "be entangled," LXX "to pursue." In the NT we find "to press" in Lk. 11:53, and "to entangle oneself," "subject oneself" in Gal. 5:1. *énochos* means "subject" in Heb. 2:15, "guilty" in Mk. 3:29, with genitive of the law or principle in 1 Cor. 11:27; Jms. 2:10 and the penalty in Mt. 26:66, and dative of the local court in Mt. 5:21-22, the progression being from a local court to the supreme court and then to hell (v. 22).

katéchō. This more emphatic form means 1. "to hold fast or back," 2. "to occupy spatially," 3. "to occupy legally," "to possess." A nautical sense is "to steer toward" or "land at." Religiously the term denotes inspiration or rapture with a stress on human passivity. But the group can also be used for imprisonment in service of the deity. The main sense in the LXX is 1. It may be used for states that possess us, and once for spirit possession. Sense 1. also predominates in the NT: a. for one person holding another (Lk. 4:42; Phlm. 13); b. for holding fast values, instruction, or attitudes (Lk. 8:15; 1 Cor. 11:2; 15:2; 1 Th. 5:21; Heb. 3:6, 14): Christians already have spiritual blessings but have to hold them fast to the end; c. for holding illegally (Rom. 1:18; 7:6); d. for restraining (2 Th. 2:6-7, where the restraining force, though first neuter and then masculine, is the same but cannot be identified for certain). Sense 2. occurs only in Lk. 14:9 (occupying the lowest place). Sense 3. may be found in 1 Cor. 7:30 (free for God as though there were no goods), 2 Cor. 6:10 (in poverty possessing all things), and Jn. 5:4 (passive, possessed by illness).

metéchō, metochē, métochos, symmétochos. The point of this group is sharing or participation. In Greek thought, it is used for sharing in the "idea," the universal spirit, the higher world, or the deity (as seen in spiritual life, inspiration, and fellowship with God, sometimes extended to the whole cosmos, sometimes after death). The group is rare in the LXX. *métochos* here often means "companion"; in Prov. 29:10 it means "participant in (guilty of)" the blood of another. Sharing is still the dominant sense in the NT: sharing the fruits in 1 Cor. 9:10, the bread in 10:17, the table in 10:21, our flesh in Heb. 2:14, a right in 1 Cor. 9:12. The NT never speaks of sharing God or Christ, but hints at participation in Christ in Jn. 13:8 ("you have no part in me," *ouk écheis méros met' emou*), where one must accept service from Christ to have fellowship with him. In Jn. 14:30 *en emoi ouk échel oudén* might mean that the ruler of this world has no part in Christ, but the more likely sense is that he has no power over him. *metochē* in 2 Cor. 6:14 means fellowship rather than participation; partnership brings out the idea. *métochos* in Lk. 5:7 has the LXX sense of colleague. Elsewhere only Hebrews uses it. 1:9 quotes Ps. 45:6-7, where the reference is to Christ's fellows. Christians are his fellows (*métochoi*) in 3:14 as they share his heavenly call (3:1) and partake of his Spirit (6:4), whereby partnership in the world to come (which belongs strictly to the angels, 1:9), is brought into this period between the aeons.

H. HANSE, II, 816-32]

→ *anéchō, anektós, anochē, schēma, hēxis*

b. Neo-Platonism. With Near Eastern dualism, the anthropological dualism of Plato has an impact here. *zōē* belongs to cosmic *psychē*, yet the human *psychē* has come is the norm.

is the norm. *bios* is thus a live one, but the *polis* is now less important and the *bios* of the sage attainment of virtue. The life of rational *zōa* may be called *bios*, and the question of humanity are "dead." Natural life has value for us only as the presupposition for the than *zōon*, is asked whether his life is true life or not. Those who do not achieve true the fulfillment of human life depends on intelligent resolve. The *anthropos*, being more cosmos is an organism; in humans the general vital force takes individual form. Yet a. Stoicism. For Stoicism *zōē* is the physical life of organic creatures. The whole

2. Hellenistic Usage.

the blessed life of godhead.

belongs to this world; it is not eschatological except as intermittent achievement of a leading question is that of the normal *bios*. Both as *bios* and as natural vitality, *zōē* individual, it is not strictly unique; the various *bioi* may be classified as types, so that *bios* is lived in the *polis* and in this respect stands under law (*nomos*). While *bios* is of a life (biography) and also denotes life's duration or the means of supporting it. humans it denotes individual forms of the species. It can thus be used for the writing (closely related to *ethos*). Relative to animals, *bios* denotes species, but relative to c. In humans *zōē* is thus accompanied by *bios*, i.e., manner of life or character

is thus faced with the question of what is appropriate to it. its own destiny, knows happiness or unhappiness, is aware of its own possibilities, and nature and which has a meaning beyond perpetuation of the species. Human life has but also the specifically human life whose possibilities are not fulfilled in organic selfhood in humans as opposed to matter. Similarly *zōē* is life as a natural phenomenon and soul. *Psychē* is the principle of vitality in matter but it is also the principle of human *zōē* is not the *zōē* in virtue of which one becomes a *zōon* by the unity of body be achieved only in distinction from the body, though not apart from it. Thus true as includes natural vitality. The supreme human possibility is also *nous*, and this can b. If the *zōē* of deity is related to the *nous*, this means that *zōē* transcends as well

as *nous*, but even so its *energeia* is still *zōē*. shape in specific organic phenomena. For Aristotle the deity stands outside the cosmos immortal *zōē*. Where the cosmos and deity are equated, the vitality of the whole takes living and *zōē* is thus a natural phenomenon like its antithesis, death. The gods have Life involves self-movement with its source in the *psychē*, though only *sōmata* are the vitality that characterizes all living things. The whole cosmos can be called a *zōon*. a. *zōē* (*zen*) denotes the physical vitality of organic beings. Life is not a thing but

1. Classical Usage.

A. *zōē* in Greek Usage.

zōo, *zōē* (*bioō*, *bios*).

zōō [to live], *zōē* [life], (*bioō* [to live], *bios* [life]), *anzōō* [to come to life again], *zōon* [living creature], *zōogonēō* [to give life], *zōopoieō* [to make alive]

5 / 2

from above, is a stranger in the body, seeks its true home, and survives death. Thus, while *zōē* derives from *noús* as *psychē* does, it is a lower rung on the ladder of totality. True life has to be attained by turning from the body in the contemplation in which we are *zōē* and do not just have it. This true *zōē* belongs to the other world. It is not achieved in historical life, yet it is an actual determination to the degree that life is a constant striving for the good.

c. Gnosticism. In Gnosticism *zōē* without attributes characterizes the divine life. The connection with natural life is severed. Life is not the vitality of cosmic being but a basic force of unending duration. It flows down from the divine world and is present in us by means of *pneúma*, the divine breath. Behind this concept stands the primitive idea of life as a divine fluid that flows into earthly beings from the godhead. In Gnosticism, however, this otherworldly power cannot be received in the earthly world. God is life, living denotes relationship to God, and the divine power of life flows into believers. With light, life belonged to primal humanity, but after the fall into matter it is hampered by the body; only as revelation brings liberation from the body can there be a return to light and life. Life as divine vitality comes as a new birth when there is union with God. It can be experienced in ecstatic vision and in this sense is a physical state, but it is still awaited as the blissful vision of God. If it has to have the character of individuality, liberation from the mortal body severs it from the possibilities of historical human life. As my *zōē*, it can be regarded only as a psychological state, and negatively it can be achieved only by negation. The Odes of Solomon, relating light and life to revelation in the word, sound a more positive note whereby life comes to concrete fulfilment as knowledge of God, joy, and love.

[R. BULTMANN, II, 832-43]

B. Life and Death in the OT. In the OT the ideas of life and death stand in the context of Near Eastern ideas but are given a distinctive shape by Israel's faith in God.

1. *Life in the OT.* The term *hayyîm* covers only physical, organic life, yet it contains a value judgment. Life is good—the supreme good (Job 2:4; Prov. 3:16)—as the presupposition of all else (cf. Eccl. 9:4). Long life is a special grace (cf. Gen. 25:8 etc.), a reward for keeping the commandments (Dt. 5:16 etc.). Life itself comes from God, who breathes the breath of life into our nostrils (Gen. 2:7). The center of life is in the blood (Gen. 9:4). Life, however, has been disrupted. On the one hand it has been shortened (Gen. 6:3), on the other made bitter, by reason of human sin. The tree of life signifies a destiny of eternal life that was forfeited with the fall and expulsion from the garden. More important than the origin of life is the actual relation of life to God, who is Lord of both life and death, who controls the book of life (Ex. 32:32), and who, having given the covenant, determines the preservation or loss of life by the response to his word. Life is not secured by magical rites but by a decision for obedience (Dt. 30:15ff.; 32:47). It does not depend on bread alone but on God's word (Dt. 8:3). Ezekiel develops this theme most sharply with his call for repentance and the associated promise of life. Life is thus understood solely in terms of grace. It is the very basis of salvation and may be had only by faith, by cleaving to the saving God (Hab. 2:4). While it is the enjoyment of blessings on the one side, it is fellowship with God on the other, but either way it is understood as God's gift. The Wisdom books make it their chief aim to offer life, or to lead to life, by a right decision concerning the true order of life. The only difference is that wisdom now replaces God or the word as the source or giver of life. If the view that the word or wisdom confers life in a physical and not just a spiritual sense involves some contradiction

C. *zōē* and *bios* in the LXX. Almost always the LXX uses *zēn* and *zōē* for the Hebrew terms. *bios* does not occur at all in the law and the prophets, and is used in Job, Prov. 3:2, 16, Wisdom, and 2 and 3 Maccabees only for length of life. It acquires an ethical sense only in 4 Maccabees. *zōē* occurs some 278 times, 191 in the canon, 10 times with no original, and 19 times in a free rendering. It first means length of life or vitality as distinct from sickness and death. God is the lord of life and history who smites and heals. Later the life that is a divine gift is eternal life (cf. 4 Macc. 18:18). On earlier burial inscriptions the references are to earthly life, but sometimes OT texts are adduced to support belief in the afterlife (cf. 1 Sam. 25:29; Gen. 3:22ff.;

life and not death. [R. BULTMANN, II, 849-51]

obedience to the law or wisdom one may fashion a long and happy life, thus choosing content when full of days. This present life is true life if long and happy, and by one lives, nor does it survive death. Death is a rest (Job 3:17-18), and one may die individually is present with life itself; it does not not have to be attained by the way the link with light (cf. Eccl. 11:8). Life is individual; death equalizes (Job 3:19). This death" (Jon. 4:9). Death ends life; it cannot fulfill it. Life means self-knowledge; hence True life is long and happy. Life is the supreme good; the worst suffering is "unto Mere existence is not life. Sickness is as bad as death (Job 27:15), and healing is life. tion, and desire. Striving and hope characterize it, as well as hunger and thirst. it by food and toil. For us life is temporal and implies movement, possibility, orien- 36:9; Dt. 32:39). He alone has life in himself. We who are mortal can only sustain God is the Lord of life (Ps. 104:29-30). He is its Giver, killing and making alive (Ps. for it is subject only to God's control (Gen. 6:3, 17 etc.). We have life only as a loan. parallels or combined. While *nepes* is in us, or in the blood, it cannot be investigated, living creatures come under the rubric of *nepes*, and soul and flesh can be used as subject of the intellectual life, for the concept of life is linked with that of flesh, all subject is *nepes*, e.g., hunger and thirst, wishes and desires. Yet *nepes* is not also the closer to *zōē*. The essence of *hayyim* may be seen in the expressions of life whose (duration) than to *zōē*, the word *nepes*, denoting the potency on which life rests, stands 4. *The Concept of Life in the OT*. If Heb. *hayyim* corresponds more to *bios* (as [G. VON RAD, II, 843-49]

the wicked as well as ongoing fellowship with God for believers.

Is. 26:19 and Dan. 12:2, though here the righteousness of God means retribution for The concept of grace underlies the assurance stated here. The same concept lies behind promise comes to be expected after death (Pss. 16:9-10; 49:16; 73:23ff.; Job 19:25). out of stress, and faith in the divine righteousness, that fulfillment of the covenant spheres to which he may snatch up the righteous (Gen. 5:21ff.; 2 Kgs. 2:9-10), it is 3. *The OT Conquest of Death*. Although God is always seen to rule over higher death rests on individual life.

nation, even by restoration (Ezek. 37), is guaranteed by the covenant, but the spell of God, death is characterized by the lack of any such relation. The perpetuation of the from the God of life is the true sting of death (Is. 38:18). If life comes by relation to (Dt. 21:23). The dead are excluded from the praise of God (Ps. 115:16-17). Severance and no reunion is expected. Sacred quality is denied to graves, and corpses are unclean regrettable but natural. The state expected after death is cheerless. Individuality is lost 2. *Death in the OT*. The termination of life by death in old age is accepted as solution only as death is not seen as the irrevocable end of life.

with the harsh realities of experience, the OT is aware of this, but can provide a

Job 19:25 for LXX suggestions along these lines; also Is. 26:19; Lev. 18:5; Ps. 119; Ps. 49:7). (For a full survey cf. *TDNT*, II, 851-54.) [G. BERTRAM, II, 851-54]

D. The Concept of Life in Judaism.

1. *Palestinian Judaism.*

a. Life and Death. Palestinian Judaism maintains the OT concept of life. Humans, as the primary subjects, are living. Life is an extension of natural existence. It depends on nourishment, but God is Lord of life and death, gives life, has put in us the spirit of life, and is invoked as the Father of life. Life is a blessing; it is health and salvation. Long life rewards obedience, but death is better than a miserable life. Since death ends all things, one should use life wisely. God's commands are the commands of life, his words the words of life, the law the tree of life, and we must choose between the ways of life and death. Death is the common lot and does not tarry. All of us fear it, but it brings rest and may at times be desired. Yet it is also a penalty for sin, having come into the world through the first sin and being brought by the devil.

b. Life after Death. Death contradicts individual life. Hence the conviction grows that true life must be eternal as God creates it anew in resurrection. Beliefs vary as to whether the wicked are also raised, what forms the new life will take, and how it fits in with the awaited age of salvation. The Pharisees defend the resurrection academically, while apocalyptic takes it for granted. Eschatological life is not life in a wholly new sense. Freedom from suffering is in keeping with the OT view of true life. The only truly new features are liberation from sin and from present conditions. If there is no dualism, we find a tendency to stress the otherworldly aspects.

2. *Hellenistic Judaism.*

a. Linguistically *zēn* is used for natural life—"to be alive," etc. *zōē* and *bíos* are sometimes but not always distinguished. One may both *bíon zēn* and *zōēn bioún*, and both *bíos* and *zōē* may denote sustenance.

b. The understanding of life is Jewish with Hellenistic modifications. God, the living God and Lord of life and death, gives life. The soul as the bearer of life is immortal. Both *zōē* and *bíos* denote the leading of life (a Hellenistic modification). True life must accord with a transcendent norm. Death is rest, but in martyrdom it may be a deliberate act and therefore good or glorious. It may even be a liberation of the soul (cf. Josephus *The Jewish War* 344ff.).

c. Expectation of life after death is widespread, but while the idea of heavenly being is similar to that of Palestinian Judaism, belief in immortality of the soul partly replaces the concept of resurrection, and judgment comes immediately at death.

d. Philo uses *zōē* philosophically for the vital force that is active in the *psychē*. This is common to all *zōā*, but humans also have the rational force of inbreathed *pneúma*. True life is life in knowledge and virtue. Life in the body is bad and a hindrance to the soul, so that true life is apart from the body and will culminate in life after death or ecstatic vision.

V E. The Concept of Life in the NT.

1. *Natural Life.* In the NT *zōē* and *zēn* refer first to natural life as distinct from natural death. This life is corruptible and limited but involves movement and ability. To live sometimes means to be healthy (Mk. 5:23; cf. Rom. 7:8). Figuratively things that are efficacious may be called living, e.g., words (Acts 7:38), hope (1 Pet. 1:3), and sacrifice (Rom. 12:1). Power is of the essence of life. Life is a supreme good (Mk. 8:36-37). Jesus puts forth his power to save or restore it (Mk. 5:23; Mt. 9:18). Sinners lose it (Acts 22:22). It is sustained but not assured by food, resting also on

a. Paul uses present terms to describe life. The old aeon has given way to the new. Christ is the second Adam, the author of a new humanity, its firstfruits or firstborn

5. Paul's View of Life as Present.

It is not wholly different from life as it now is. (2 Tim. 1:10). Earthly conditions no longer apply to it (Mk. 12:25). It is a life of joy and glory (Mt. 25:21; 2 Tim. 2:10), free from suffering and decay (Rev. 21:4). Yet is given in Christ. In 1 Tim. 6:12 we are to lay hold of it; it is manifested in the gospel hope. In Col. 3:3-4 *zōē* is already present but hidden as yet in God. In 2 Tim. 1:1 it is sure and living (1 Pet. 1:3). In Rev. 2:7, 10 the present is sustained by this certain present is seen in the light of it, and since it is grounded in a completed act, our hope it already. It is still future in the teaching of Jesus and throughout the NT. Yet the of the replacing of the old aeon by the new. Thus *zōē* is not just hoped for; we have has already taken place and the resurrection of the dead is simply the consummation 4. *Life Future and Present*. If future *zōē* is established by Christ's work, this work

(Jn. 14:6), the true and eternal life (1 Jn. 5:20).

8:2). He is the resurrection and the life (Jn. 11:25), the way, the truth, and the life 5:10). He is our life, a life hidden with him in God (Col. 3:3-4). In him is life (Rom. 2 Tim. 1:10). He is the author of life (Acts 3:15). We are saved by his life (Rom. Jesus is to have life (Jn. 3:15-16). Jesus has brought life and immortality to light which we would be lost. Hope rests on faith in this act (Rom. 1:17). To believe in true life is by a free and gracious act of salvation (Rom. 5:15; 1 Pet. 3:7) without deeper, and the claim of humanity is more sharply negated. God's gift of new and concept of God. The concept of God is radicalized, the result of sin is shown to be thus robbed of its power. Faith in a future *zōē* no longer rests merely on a general Rom. 6:10; 14:9; 2 Cor. 13:4). This life of his is eternal (Rev. 1:18), and death is Christian gospel is the Easter message that he who was dead now lives (Lk. 24:9; act of awakening is grounded in the enacted resurrection of Christ. The heart of the 3. *The Grounding of Life in Jesus Christ*. The new feature in the NT is that the future

13:48, and cf. the book or books of life in Rev. 13:8; 17:8).

There is no immortality of the soul. God sovereignly ordains to eternal life (Acts control over it; as natural life is given by creation, true life is given by resurrection. (Mk. 10:17; 10:30; 9:43-44). If we may be worthy of it (Mt. 7:13-14), we have no 2:7; Gal. 6:8, etc.), and is linked with salvation. It is inherited, received, or entered (Mk. 9:43), or *zēn* (Rom. 1:17). Being indestructible, it is eternal (Mk. 10:17; Rom. Eph. 5:14; Rev. 3:1). The true life is future (1 Tim. 4:8). This is *zōē* in the absolute It is life in the flesh (Gal. 2:20). Those who are bound to it are "dead" (Mt. 8:22-23; indestructible. Thus the life that is subject to death is only provisional (1 Cor. 15:19). enon. It is not self-evident but a punishment for sin. True life, the life of God, is 2. *True Life according to the General NT View*. Death is not just a natural phenom-

its origin and goal.

self is living for sin and death (Rom. 6:2). Life stands always under the question of God. Believers do not live for self but for God or the Lord (Rom. 14:7-8). Living for take on meaningful content in *bios* (as in Greek thought), for it is responsible before 2:12, etc.). *bios* can be used for *zōē* in this sense (1 Tim. 2:2), but *zōē* does not first of leading it, and may thus be qualified adverbially (cf. Lk. 15:13; Gal. 2:14; Tit. (1 Cor. 15:45). Life is thus dependent on God. It is fulfilled, however, in the manner the living and the dead (1 Pet. 4:5), and who makes alive through his life-giving Spirit eternally (Rev. 4:9-10; cf. 1 Tim. 6:16), who is Lord of life and death, who judges the *pneuma* as the power of the God who has life intrinsically (Jn. 5:26), who lives

(1 Cor. 15:20; Rom. 8:29). If there is a future fulfilment (1 Cor. 15:20ff.), there is also present renewal (Rom. 5:12ff.). The *pneúma* is a pledge of the future (Rom. 8:11). Yet the *pneúma* also means a new manner of life as Christ is present and active in believers, so that their *zōē* is a historical reality here and now. The life-giving *pneúma* differs from the living *psychē* (1 Cor. 15:45) and is already present, so that if we hope for *zōē* (Rom. 5:1ff.), we also have it, like *dóxa* (Rom. 8:30; 2 Cor. 3:6ff.).

b. *zōē* is not present in an ideal *bíos* (as in Stoicism), nor as a substance conferring immortality (as in Gnosticism). For Paul the *pneúma* is not the *noús* but the power of God, and the presupposition of reception of the *pneúma* and *zōē* is the word that proclaims a historical event and that belongs to this event. The word, as God's power to salvation (Rom. 1:16), is the word of life (Phil. 2:16; cf. Acts 5:20). Hence the gospel destroys death and manifests immortality (2 Tim. 1:10). Faith corresponds to the word; it grasps the righteousness of God and the remission of sins which are necessary for life. Thus the *pneúma* is not our possession but implies that we cannot live on our own. Our true life is Christ living in us (Gal. 2:20). His life is in us (2 Cor. 4:20-21). We live in him (Rom. 6:11). Christ is our life (Rom. 8:2). We have life in relation to his work for us.

c. This true life in the Spirit is at work in the concrete possibilities of life (1 Cor. 7:29ff.). It is freedom from death by identification with Christ's vicarious death. This freedom comes to expression in daily dying, for "dying, behold we live" (2 Cor. 4:8ff.). By living and dying we glorify Christ; our death is gain and our life in the flesh is fruitful labor (Phil. 1:20ff.). Since we belong to God and serve him, our living and dying are relativized, and our possibilities are only mediately such through faith. We walk in newness of life (Rom. 6:4), i.e., righteousness (6:12ff.). The first fruit of life in the *pneúma* is *agápē* (Gal. 5:22-23). The walk itself, of course, is not *zōē*, for *zōē* propagates itself by the word and is not limited in time, the *télos* of *zōē* being also *zōē* (Rom. 6:22). If right conduct alone makes us worthy of eternal life, this conduct springs from the life that is already given and that confers freedom from the law (2 Cor. 3:17), and from sin (Rom. 6:18). Thus *zōē* is both present life and future blessing. The implied transformation (2 Cor. 3:18; 4:16) is not by natural process but by divine action (1 Cor. 15:36ff.) linked to a dramatic cosmic event (1 Th. 4:13ff.).

d. As future life, *zōē* defies full definition. It is both salvation (Rom. 5:10) and glory (2 Cor. 3:6ff.). Transcending earthly possibilities, it is still somatic (1 Cor. 15:35ff.). It brings with it righteousness, peace, and joy (Rom. 14:17), face-to-face vision (1 Cor. 13:12), perfect knowledge, and being with Christ in abiding faith, hope, and love.

6. John's View of Life as Present.

a. As the eternal Son and Logos, Christ has life in himself (Jn. 1:4), for he is God's creative power. He yields up his human *psychē* to death (10:11) but his *zōē* (which is the light of men, 1:4) cannot be destroyed. As himself *zōē*, he reveals the God whose command is eternal life (12:50). Giving life to believers, he is the bread of life (6:35) and the light of life (8:12), he gives the water of life (4:10-11), his words are spirit and life (6:63) or the words of life (6:68), and he has come to give life to the world (6:33).

b. Believers in Christ already have life in faith (3:25). They have passed from death to life (5:24). With his word, the hour comes (5:25). He is the resurrection and the life, so that believers in him will live though they die (11:25). He has already given them glory (17:22). Yet this *zōē* has an eternal future (4:14; 6:27) and there is the

zēo. The basic sense is "to well up," then "to boil" (cf. the stormy sea, fermenting wine), also "to glow" (figuratively: desire). The LXX has the word for the manna

zēo [to boil], *zestōs* [hot], (*chiarōs* [lukewarm], *psychros* [cold])

zōopoioō. This word, too, means "to make alive" (animals, plants, deity). God is the usual subject in the LXX (2 Kgs. 5:7; wisdom in Eccl. 7:12). In the NT the term acquires a distinct soteriological sense. The law cannot give life (Gal. 3:21). God gives life to the dead (Rom. 4:17). He will give life to our mortal bodies (Rom. 8:11; cf. 1 Cor. 15:22). He raises Christ (1 Pet. 3:18). This life-giving can have a present reference: God (and Christ) in Jn. 5:21; Col. 2:13; the Spirit in 1 Cor. 15:45; 2 Cor. 3:6; Jn. 6:63.

zōogoneō. Attested from the time of Aristotle for "to make alive," this word normally has reference to nature or animals, and ultimately to deity. God makes alive in 1 Sam. 2:6. Another use, with humans as subjects, is for "to leave alive" (Ex. 1:17-18; Judg. 8:19; 1 Sam. 27:9ff.). God gives life to all things in 1 Tim. 6:13, while the LXX sense "to leave or keep alive" occurs in Lk. 17:33; Acts 7:19.

zōon. This word for "living creature" (whether the animal or human) is used for animals in Gen. 1:21; Ps. 104:24; Ezek. 47:9; Heb. 13:11. Heretics are compared to irrational creatures (animals) in Jude 10; 2 Pet. 2:12. A special use is for the four heavenly creatures of Ezek. 1:5, 13ff. and Rev. 4:6ff.; 5:6ff.

anazōō. This rare word, meaning "to become alive again," "to rise again," is used figuratively in Lk. 15:24 (the prodigal) and Rom. 7:9 (sin), and literally with reference to Christ's resurrection in Rom. 14:9 and that of the dead in Rev. 20:5.

d. If this view seems to resemble the Hellenistic concept, it does so only in a complete radicalizing and restructuring (as in the related issues of truth and knowledge). For it points away from speculation and mysticism to the historical revelation of God in Christ. The *ego eimi* sayings are significant in this regard. If the *zōē* of creation is light, it is so in actuality even though the cosmos resists it (Jn. 1:4-5). The question of *zōē* is an urgent one even in darkness, for all things owe their being to the Logos. People may wrongly think they have found life (5:39-40), but revelation leads from false life to true life. Thus common necessities and metaphors of life (water and bread) are adopted, and the fact that in themselves these do not satisfy the quest for authentic life turns them into a question that the incarnate Logos answers as the one in whom alone real life is to be found.

c. By depicting life as present, John does not spiritualize it but radicalizes it. Christ's coming is the decisive event. Life comes by commitment to him. It thus stands under the command of love, for abiding in him is abiding in love (15:1ff., 9ff.). Our love is grounded in God's love (13:34; 1 Jn. 4:7ff.). Love of the brethren shows that we have passed from death to life (1 Jn. 3:14-15). Inwardly, life means an assurance or confidence that drives out fear (1 Jn. 4:18) and a joy of asking (Jn. 16:20ff.) that overcomes sorrow. These are part of the abundance (Jn. 10:10) that comes with the life that is knowledge of God in Christ.

future occur in 5:28-29 and 6:51ff.

promise of a new vision of glory (17:24). Express references to an eschatological

going bad in Ex. 16:20, for a stormy spirit in Job 32:19, for the seething pot of judgment in Ezek. 24:5. In the NT the term finds a special use for being stirred in the Spirit (Rom. 12:11; Acts 18:25). Boiling or glowing seems to be the basis of the metaphor. In Rom. 12:11 we are to develop our energy as Christians, although we can do so only as we are impelled by God's Spirit. In Acts 18:25 some exegetes see a reference to Apollos' ardent spirit or fiery eloquence, but in view of the prior mention of his gift of speech (v. 24), what is in view is probably his fervor in the Holy Spirit (as in Rom. 12:11).

zestós (chliarós, psychrós). Apart from *psychrós* in Mt. 10:42, these three terms occur only in Rev. 3:15-16. The rare word *zestós* occurs for "cooked" meat, "glowing" sand, and "boiling" water. It has the sense of "hot" as distinct from "tepid" or "cold." It is unlikely that the sense of *zēō* in Rom. 12:11 underlies the usage in Revelation. Perhaps the fact that the hot springs of Hierapolis are lukewarm at Laodicea suggests the metaphor, but rabbinic distinctions between the hot and tepid, or sinners, righteous, and lukewarm, are materially more relevant. The point is that the gospel calls for unconditional self-offering to the Lord who even now knocks at the door. A commitment that is rendered lukewarm by secular concerns is worse, and harder to overcome, than complete alienation. [A. OEPKE, II, 875-77]

zēlos [zeal], *zēlōō* [to strive after], *zēlōtēs* [zealot], *parazēlōō* [to provoke to jealousy]

zēlos.

A. *zēlos* in Greek Usage. The usual translation of this term is "zeal": a. as the capacity or state of passionate commitment; b. comprehensively for the forces that motivate personality (e.g., interest, taste, imitative zeal, rivalry, fame, enthusiasm); c. in the bad sense jealousy, envy, competition, contention.

B. Zeal in the OT and Judaism.

1. *zēlos* as a human emotion occurs only in the later parts of the OT; all sense of zealous striving to ennoble personality is alien to the underlying Hebrew. a. The term characterizes the living in Eccl. 9:6. It has a derogatory sense in Sir. 30:24 etc.; Prov. 27:4; perhaps Eccl. 4:4. The feeling that gives rise to national hostility is the point in Ezek. 35:11; cf. Is. 11:13. b. Marital jealousy is the reference in Prov. 6:34; Cant. 8:6. c. A special OT sense is that of zeal for God and his will (Pss. 69:9; 119:139).

2. In half of the LXX instances the term denotes the intensity of God's action, whether this means good or ill for those concerned. It is linked with anger in Dt. 29:20, with fire in Zeph. 1:18, and with compassion in Is. 63:15. God's zeal (*qin' â*), which is more commonly mentioned in the OT than *zēlos* might suggest, relates primarily to Israel. Expressing God's holiness, his zeal turns against the apostasy of Israel (as jealousy at her adultery), but when the nations seek to disrupt his plan for Israel, his zeal is displayed either historically or eschatologically on her behalf (cf. Ezek. 16:38 on the one side; Ezek. 36:6; Is. 9:7; 26:11; Zech. 1:14; Zeph. 1:18 on the other). Its combination with "Lord of hosts" (Is. 9:7; 2 Kgs. 19:31) shows that *zēlos* is closely related to the concept of Yahweh as the Lord of history.

3. Philo uses *zēlos* for human striving after things along the lines of Greek ethics. The term may be predicated of God only for the sake of those of lesser intelligence.

1. Zeal for God and his law and honor is in keeping with the basic orientation of Pharisaism and comes to violent expression in the movement of Zealotism. The Zealots make active zeal for God the determinative factor in their whole conduct.

2. The origins of Zealotism are obscure. It derives from Pharisaism and takes shape when Judas of Galilee joins Zadok in resistance to Roman rule. Phinehas is taken as the prototype of the Zealot. At first Pharisaism tends to side with Zealotism but diverges from it when Zealotism becomes a more revolutionary and anarchical movement.

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2.a. God is jealous in Ex. 20:5; 34:14. This jealous zeal is not a mood but belongs to God's very essence. It turns against Israel in case of disobedience (Dt. 32:19) but may also work in her favor (Ezek. 39:25). It is bound up with the manifestation of God's omnipotent reality (Ezek. 39:28). b. The righteous may be zealous on God's behalf, not in mood, but in specific action (Num. 25:11; 1 Kgs. 19:10, 14; 2 Kgs. 10:16; 1 Macc. 2:24).

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B. The Usage in the OT and LXX.

1.a. The most consistent use is in Proverbs, where it means "to strive after," though commonly with a warning not to do so (3:31; 4:14, etc.; but cf. 6:6). b. Wrathful indignation is the point in 1 Macc. 2:24 (cf. Ps. 73:3, 21-22), envy in Gen. 26:14, and zeal on behalf of the people in 2 Sam. 21:2. c. The only instances of jealousy in marriage are in Num. 5:14, 30.

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occasional use for jealousy in marriage.

A. The Greek Usage. In Greek *zēloō* is mostly in the active and means "to admire or commend," with such nuances as "to be enthusiastic for," "to seek to imitate," "to envy" in a good sense; yet we also find the bad sense of "to envy" and an

zēloō, zelōōs.

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3. Elsewhere *zēlos* has the ordinary Greek senses: a. enthusiasm for the collection in 2 Cor. 9:2 and an ardent desire to restore good relations in 2 Cor. 7:7; b. in connection with such words as quarreling, anger, etc., competitive envy or jealousy (Rom. 13:13; 1 Cor. 3:3; 2 Cor. 12:20; Gal. 5:20); c. consuming ardor (of fire) (Heb. 10:27).

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3. The fact that the first disciples include a Zealot points to some link between Zealotism and Palestinian Christianity (though not in respect of social action). Gamaliel adopts the same principle in relation to both (Acts 5:34ff.). The distinction may be seen when Zealots plot to murder Paul in Acts 23:12ff. Zealotism is activist, seeking to set up the rule of God by revolt, displaying a readiness to suffer to this end, and passionately trusting that God will intervene to insure success. A saying like Mk. 8:34-35 is immediately understandable in the context of Zealotism, and a question like that of Mk. 12:13ff. arises in the same context, though Zealots would reply with a definite negative. The sons of Zebedee manifest Zealot traits in Lk. 9:54 and Mk. 10:38-39 (cf. their name in Mk. 3:17). Rev. 13:4ff. also reflects a Zealot hostility to alien domination. The application to Rome of OT prophecies concerning Edom and Babylon may also indicate Zealot influence (cf. Rev. 18:2-3, 9ff.). Yet Christians could not stay in Jerusalem when Zealot rule was established, not merely because the Zealots were now becoming revolutionary fanatics, but because of basic incompatibilities, e.g., the Christian command to love one's enemies, or Christ's understanding of his crucifixion as the fulfilment of his divine mission.

D. *zēlōō* and *zēlōtēs* in the NT.

1. A first meaning is that of zeal for God. a. The disciple Simon is called *zēlōtēs* in Lk. 6:15; Acts 1:13; this denotes membership in the Zealot party. b. This zeal may find expression in hostility to Christian preaching (Acts 17:5). Paul had been one of these zealous Jews (Gal. 1:14). Christian Jews may still be zealous for the law (Acts 21:20).

2. *zēlōō* may also denote the apostle's personal attitude to the community, as in 2 Cor. 11:2. Paul's strong concern is to woo believers to obedience to the gospel. In Gal. 4:17 Paul's opponents manifest zeal for the welfare of the Galatians, but only for a selfish purpose; in contrast, the apostolic zeal of Paul is good, for it is for a good purpose.

3. The usual Greek sense "to strive after something" may be seen in Tit. 2:14 and 1 Pet. 3:13, not along the lines of individualistic ethics, but with a view to edification (cf. striving after gifts in 1 Cor. 12:31; 14:1). In 1 Cor. 13:4 and Jms. 4:2, however, there is no thought of edification and thus the sense of envious or passionate striving is apposite. [A. STUMPF, II, 877-88]

***zēmía* [loss, hurt], *zēmiōō* [to suffer loss]**

zēmía originally meant "disadvantage" and *zēmiōō* "to disadvantage."

1.a. Disadvantage may take the form of monetary or material "loss" or "damage."
b. It may also be moral or spiritual in the sense of "hurt" or "ruin," with a subjective nuance of "unpleasantness."
c. Legally *zēmía* early takes on the sense of "penalty" and *zēmiōō* "to punish."

2.a. Underlying 2 Cor. 7:9 is sense 1.b. Paul is responsible for the welfare of the church, and it should not suffer hurt through his fault. The same sense is probable (rather than "penalty") in 1 Cor. 3:15 in contrast to the reward of v. 14. What is at issue is "hurt" or "loss" in a general sense, not in a financial sense or as loss of salvation (cf. the continuation). The point in Phil. 3:7-8 is not objective loss but subjective loss of value. For Paul all value now lies in Christ, and therefore things that were once highly estimated (his zeal and legal righteousness) are now regarded

epizēto. This word, too, means the same as *zēto*. Thus the Gentiles seek material things (Mt. 6:32), while the Jews seek righteousness (Rom. 11:17), and Sergius Paulus

(e.g., 2 Sam. 4:11).

ekzēto. This compound means the same as the simple form. As in the LXX, seeking God is the point in Acts 15:17; Rom. 3:11; Heb. 11:6. The element of search is stronger in 1 Pet. 1:10, but the seeking is more general in Heb. 12:17; Eschato-logical requiring or demanding of justice is the point in Heb. 11:50-51. The escha-logical element distinguishes it here from the Hebrew usage on which it is based

On the basis of the Greek use for philosophical investigation, this word occurs in the NT for "debate" or "dispute," the accent now being on the manner of inquiry. In Jn. 3:25; Acts 15:2, 7; 1 Tim. 6:4 we seem to have an exchange of words rather than true search. General disputing is at issue in 2 Tim. 2:23, and here (as in 1 Tim. 6:4 and Tit. 3:9) the disputes are useless, foolish, harmful, and incompatible with true faith and assurance. The context in Acts 25:20 suggests a legal sense ("investigation"). There are no clear instances of the use for "clash of opinions" in the pre-Christian era, and the word does not occur in the LXX or apostolic fathers.

2. In many instances human seeking is the point. The basis here is the Greek use of *zēto* for philosophical inquiry (cf. 1 Cor. 1:22; Acts 17:27) and the LXX use for seeking God (cf. Rom. 10:20). The seeking of God in prayer in Mt. 7:7ff. follows LXX usage. Seeking covers the broader orientation of will: the seeking of God's kingdom and righteousness (Mt. 6:32-33), the seeking of things above (Col. 3:1), the seeking of the great goal of life (Mt. 13:45), the seeking of justification (Gal. 2:17). Such seeking can be perverted into the request for a sign whereby the demand of the gospel may be evaded (Mk. 8:11-12).

1. Religiously this term denotes first the seeking of what is lost by the Son of Man with a view to saving it (Lk. 19:10; Mt. 18:12; Lk. 15:8). But it can also refer to God's requiring much from those to whom much is given (Lk. 12:48), or fruit from the tree (Lk. 13:6-7), or faithfulness from the steward (1 Cor. 4:2), or true worship from the righteous (Jn. 4:23). From this twofold use we see that the divine seeking involves at the same time a divine claiming. In John 8:50 the point seems to be that the Father looks after the glory of the Son and will judge those who refuse him recognition.

zēto.

zēto [to seek], *zētēsis* [debate], *ekzētēō* [to seek], *epizētēō* [to seek]

b. In the one instance in the Synoptics (Mt. 16:26; par. Mk. 8:36; Lk. 9:25), the antithesis "gain" suggests the commercial figure of profit and loss. To gain the whole world one must lose (i.e., pay the price of) the self—a poor exchange. Gaining the world may refer to material goods (cf. Mt. 4:8-9) or just possibly to missionaryary success (cf. Mt. 6:2). The loss takes place here and now, but if final judgment is also implied the term carries some sense of punishment (though cf. the equivalent "to forfeit" in Lk. 9:25).

as worthless. The idea is not that they are harmful to his new Christian life, and there is certainly no thought of punishment.

seeks to hear God's word (Acts 13:7). In Hebrews the OT saints seek a heavenly country (11:14) and Christians an eternal city (13:14). "Look for" and "desire" are the meanings in Acts 12:19 and 19:39. [H. GREEVEN, II, 892-96]

zygós [yoke, scales], *heterozygēō* [to be unevenly yoked]

zygós.

A. *zygós* in the LXX.

1. The normal LXX use is for "scales" or "yoke." For scales in the secular sense cf. Ezek. 5:1 (division), Is. 46:6, and Jer. 32:10 (weighing). God weighs the universe in Is. 40:12, and demands just weights in Lev. 19:35; Ezek. 45:10; Hos. 12:7; Am. 8:5; Prov. 11:1; 16:11. Scales symbolize justice when given to Dan (cf. Gen. 49:16). For a moral use cf. Sir. 21:25; 28:25 (the measuring of words).

2. A significant figurative use is found for destiny and human worth. Job's sufferings weigh more than the sand (i.e., they cannot be measured) (6:2). We ourselves are to be weighed (Job 31:6; cf. Mic. 6:11). We count for nothing in God's sight (Ps. 62:9; cf. Is. 40:15). Belshazzar's kingdom, when weighed, is found wanting. Though the LXX translates this differently, the idea of weighing in judgment occurs in many apocryphal and apocalyptic texts.

3. The image of the "yoke" is also common in the LXX. It denotes political tyranny in 2 Chr. 10:4ff. (cf. Gen. 27:40) and alien rule in Is. 19:10; 14:29; 47:6; Dan. 8:25. Deliverance is the taking away of the yoke in Is. 9:3 and its breaking by God in Lev. 26:13 (cf. the false prophecy in Jer. 28:2, 4, 11). In the moral sphere, slaves must be under the yoke (Sir. 30:35), one must avoid the yoke of the tongue (28:19), but it is good to accept the yoke of wisdom (51:26). Sinners do not want to bear God's yoke (Jer. 2:20) but finally the nations will bear it gladly (Zeph. 3:9). The suffering of the righteous is construed as God's yoke (cf. Mt. 11:29-30). [G. BERTRAM, II, 896-98]

B. *zygós* in the NT.

1. In Rev. 6:5 the third horseman (on the black horse) has "scales" in his hand. He symbolizes scarcity as a sign of impending judgment (cf. Lev. 26:26).

2. Elsewhere in the NT *zygós* means "yoke," but is used only figuratively in the general sense of absolute dependence. a. In 1 Tim. 6:1 the word expresses the situation of slaves; where the masters are Christians, the legal situation is the same but the personal relation is determined by their love as brethren, which adds a new dimension to service. b. The yoke of slavery has figurative significance in Gal. 5:1: Having escaped bondage to the elemental spirits (4:8ff.), believers should not submit to the yoke of the law but enjoy the freedom of sonship that Christ has conferred. The use in Acts 15:10 is similar: Gentile Christians are not to be put under the yoke of the law. c. In Mt. 11:29-30 Jesus invites those who labor and are heavy laden to take his easy yoke upon them. The apparent paradox (how can a yoke be easy?) vanishes when one considers that this is the yoke of the Messiah who offers free access to God to all who accept his call. Parallel rabbinic sayings refer to the putting off of the yoke of government by acceptance of the yoke of the law, or of coming under the yoke of earthly rule by breaking the yoke of heaven, but with the distinction that human achievement is here presupposed (though the divine yoke is regarded as a privilege rather than a burden), and that the yoke of Christ does not stand in such absolute

zōē, zōogonēō, zōon, zōopoioē → zāō

→ artos, pascha

[H. WINDISCH, II, 902-06]

group only in rules for the feasts and sacrifices (Ex. 12:15; 23:18; Dt. 16:3-4, etc.). There is no parallel for this kind of use in the LXX, which employs the or genitives. Though in itself *zyme* is possibly neutral, the emphasis being on the qualifying genitive though in itself *zyme* is possibly neutral, the emphasis being on the qualifying genitive to the corrupt and corrupting element in the teaching of these opponents of Jesus, *zyme* of the Pharisees (and Herodians and Sadducees). The reference here is obviously 5. In contrast is the figurative warning of Mk. 8:15; Mt. 16:6; Lk. 12:1 against the whole earth (cf. the salt in Mt. 5:13).

4. In the parable of the leaven in Mt. 13:33 (Lk. 13:21), Jesus makes the more general point that a little cause can have great effects (cf. Jms. 3:3ff.). Here the kingdom itself is compared to *zyme*. Though quantitatively small, it can penetrate the understandable to Gentile Christians not so well versed in the OT.

parates the process of leavening to defilement, so that Paul's metaphor would be readily elevation of the soul). Plutarch, too, finds in *zyme* a symbol of uncleanness and corruption to cleanse out *zyme* (which on occasion may indeed denote the lawful a symbol of humility and *zyme* of pride or sinful lust. But Philo has no powerful ions of *azyma* and *zyme*. Thus eating *azyma* symbolizes asceticism, and *ta azyma* is combining indicative and imperative in v. 7. Philo has several allegorical interpretations who both demands renewal and makes it possible. We have a good example of Paul's as the new festival community, the new life as the feast, and Christ as the paschal lamb leaven in the dough, and the whole metaphor opens up exciting vistas, e.g., the *azymoi* of the new life. The ideas of oldness and newness are introduced by the thought of impurity of the old life, *azyma* liberation from this and therefore the truth and purity Passover season) gives the cultic demand a moral significance. *zyme* denotes the moral 3. The *azyma* ritual underlies 1 Cor. 5:6ff., where Paul (perhaps writing at the Is *artos* used instead?

the eating of unleavened bread which was part of the Passover ritual (cf. Ex. 12:18). feast (Mk. 14:12). It is not clear why the accounts of the last supper do not mention Passover, though the Passover itself is sometimes called the first day of an eight-day twice in Acts (12:3; 20:6). The *azyma* are the seven days following the evening of the 2. The feast itself is mentioned in Mk. 14:1, 12 (cf. Mt. 26:17; Lk. 22:1,7) and precise relation to the one-day Passover are hard to determine.

(cf. 13:6-7; Num. 28:16-17; Dt. 16:3-4). The origin and meaning of this feast and its 1. The NT usage rests on the Feast of Unleavened Bread and its rules in Ex. 12:18

zyme [yeast, leaven], zymōō [to ferment], azymos [unleavened]

distinction from unbelievers. [K. H. RENGSTORF, II, 898-901] it to describe the abnormal situation that results when Christians fail to maintain their yoking of an ass and ox). It occurs for the first time in 2 Cor. 6:14, where Paul uses *heterozygōō*. This word derives from *heterozygos*, "unequally yoked" (e.g., the characterizing the new law of Christ as gift rather than obligation).

antithesis to that of earthly government (cf. Mt. 22:15ff.). d. The apostolic fathers adopt the metaphor of the yoke, e.g., in Did. 6.2 (more legalistically) and Barn. 2.6

η ē

hēgéomai [to lead, think], *exēgéomai* [to expound], *proēgéomai* [to outdo],
diēgēsis [narrative]

hēgéomai.

1. This word means a. "to lead," b. "to think," "believe," "regard as." In the NT it occurs in sense a. only in the present participle (see 2.), but is widespread in sense b. (though not found in the Johannine writings). "To esteem" is the point in 1 Th. 5:13 (as in Thucydides 2.89.9).

2. a. *hēgoúmenoi* (mostly plural) is used for community leaders in Heb. 13:7; 17, 24. These are examples of faith (v. 7) and pastors responsible to God (v. 17); they are thus to be obeyed (v. 17), and are mentioned before the saints (v. 24). Yet according to Lk. 22:26 the *hēgoúmenos* is to be as one who serves—a necessary check on officialdom. Judas and Silas are called "leading men" among the brethren in Acts 15:22.

b. *hēgoúmenoi* can also be leaders outside the community, e.g., military leaders in 1 Macc. 9:30, national leaders in Ezek. 43:7, princes in 1 Clem. 5.7, leading priests in the papyri. Quoting Mic. 5:1ff., Mt. 2:6 has the term for a national ruler, and Acts 7:10 has it for Joseph as the governor of Egypt. A common predicate of Hermes is adopted when Paul is called the *hēgoúmenos tou logou* in Acts 14:12 (cf. Hermes as *theós hō tōn lōgōn hēgemōn*).

exēgēomia. Of the two meanings a. "to introduce," "adduce," and b. "to expound," "recount," the NT uses only b. (Jn. 1:18; Lk. 24:35; Acts 10:8; 15:12; 21:19). The word is a technical one for the exposition of poetry, law, oracles, etc. In Jn. 1:18, where there is no object, the sense is "to reveal."

proēgēomia. This occurs in the NT only in Rom. 12:10. Since it can hardly mean "to take the lead" or "to go first," we do best to see it in analogy to Phil. 2:3 and render "to esteem more highly" (cf. 2 Macc. 10:12).

diēgēsis. In Lk. 1:1, Luke refers to those who have undertaken to compile a "narrative" of the things concerning Jesus. The word is used from the time of Plato for an oral or written "record." Attempts to give *diēgēsis* a special sense in support of the theory that random extracts form the basis of the present Gospels have met with little success.

[F. BÜCHSEL, II, 907-09]

hēdonē [pleasure], *philēdonos* [lover of pleasure]

✓ In the NT *hēdonē* is one of the many forces of unsanctified carnality that work against God and drag us back into evil.

A. General Greek Usage.

1. Semasiological Development.

a. Derived from the root *hēdýs* ("sweet," "pleasant," "delightful"), *hēdonē* first means what is pleasant to the taste, then to the senses in general, then what gives

1. In relation to persons this means "intent on pleasure," with nuances similar to those of *hedone*. Philo, thinking theologially, contrasts *philedonos* and *philothees*; Epicetus, thinking anthropologically, contrasts *philedonos* and *philanthropos*.

D. The Nonbiblical Use of *philedonos*.

4. In the rabbis there is no exact equivalent for *hedone*, but teaching on the evil impulse offers interesting similarities to the extent that both cover the element of desire and the pleasures of the evil impulse are sweet.

3. Philo is close to 4 Maccabees. For him the seat of *hedone* is the body. As the source of many evils, it is in antithesis to the *logos* and consists primarily of sensual pleasure.

2. 4 Maccabees is an exception, forming a bridge to the use in Greek philosophy. *hedone* here may be ethically neutral pleasure, but Stoicism is evident where it is the seat of evil impulses, as in 1:25. Yet along OT lines *hedone* refers to both body and soul (1:28).

1. In the LXX, the term is rare. "Pleasant taste" is the sense in Num. 11:8; Wis. 16:20. The closest to the usual sense is Prov. 17:1. "Sexual desire" is the point in Wis. 7:2.

C. *hedone* in Jewish Literature.

3. Conformity to nature, reason, or virtue is the criterion when value is assigned to *hedone*. Aristotle posits harmony between true *hedone* and nature, reason, and virtue; yet he makes *hedone* subsidiary to all three. The Cynatics and Epicureans ascribe a higher role to *hedone* as the fulfillment of nature, reason, and virtue. The Stoics question whether *hedone* is really in accord with nature and reason. Aristotle, of course, has to distinguish between higher and lower *hedone*, and while Epicurus states that bodily pleasure is the original seat of spiritual joy, he, too, recognizes that sensual pleasure is not at all the true goal of life. The critical attitude of the Stoics, along with increasing pessimism, helps to produce later a mostly negative evaluation.

2. In philosophical ethics the basic question is whether it is a virtue, whether it may be the goal of life, whether it conforms to what is rational, or whether it promotes virtue. For Socrates, it is part of the felicity based on virtue so long as it remains within self-control and is in harmony with other forms of the good. For Aristotle, too, *hedone* is good if it springs from a virtuous life. Others, however, regard *hedone* either as wholly good (Aristippus and later Epicurus), or as wholly bad (Antisthenes). The Stoics, who keep it on the periphery, prefer to call the pleasure that results from virtue either *chara* or *euphrosyne*.

1. In philosophical anthropology *hedone* (as the opposite of *lype*) is one of the emotions or a result of one of the emotions.

B. *hedone* in Greek Philosophy.

2. *Ethical Evaluation*. For the Greeks, *hedone* is ambivalent. It belongs to *bios* and enriches it, yet it may also threaten and dissolve its true meaning. In Plato and Aristotle it may be noble pleasure in the good, true, and beautiful, and thus equivalent to *chara* (joy). But it may also be sensual pleasure, and *hedonokrasia* is surrender to a life of dissipation. The restriction of meaning brings a decline in estimation and makes it the opposite of *arete*.

b. The word then comes to mean the "desire for pleasure" (cf. Jms. 4:1 and perhaps Tit. 3:3). c. A final development is for that which kindles desire or pleasure (e.g., good news), or for pleasure with an enumeration of the pleasures at issue, with a tendency in the NT period to take on the sense of "sensual lust."

2. In relation to objects the meaning is "bringing pleasure."

E. *hēdonē* in the NT. The following secular meanings may be found in the NT too: a. "pleasure" (2 Pet. 2:13); b. "desire for pleasure" (Jms. 4:1); c. "sensual pleasure" (Jms. 4:3; Lk. 8:14).

1. *The Origin and Nature of hēdonē.* *hēdonē* marks a non-Christian orientation to life. It belongs to the sphere that is ruled by ungodly forces: *bíos* in Lk. 8:14, this aeon in Mt. 13:22. In Jms. 4:1-2 *hēdonai* are in the service of sin and stand in contrast to the *chará* which is the fruit of the Spirit (Gal. 5:22). *hēdonē* comes under the same judgment as fallen human nature. It is one of the basic NT antitheses.

2. *hēdonē and Man's Relationship to God.*

a. *hēdonē* stands opposed to God. Those who disrupt the church in 2 Tim. 3:4 are lovers of pleasure (*philēdonoi*) rather than lovers of God (*philótheoi*). Love of the world is enmity against God, and yielding to *hēdonai* is disloyalty to him (Jms. 4:1ff.). It influences our relation to God's will and word and to prayer.

b. Human *hēdonē* opposes God's will, for we live either according to this will or our own desires (cf. 1 Pet. 4:2). Cf. the evil impulse in the rabbis.

c. It struggles, then, against God's word (Lk. 8:14), which *epithymiai* are said to choke in Mk. 4:19. Cf. again the rabbinic evil impulse.

d. What is said to God (in prayer) is also adversely affected by *hēdonē*, as we read in Jms. 4:3, where we ask amiss if we make carnal *hēdonai* the object of prayer. The attitude of unbridled earthly desire is contrary to the attitude of true prayer, which waits on God and seeks only what can be asked in the name of Jesus. The prayer that is based on *hēdonē* moves in a futile circle which leads only to new *hēdonē* and ends only with death (Jms. 4:1, 3).

3. *hēdonai and Man.*

a. *hēdonai* are the enemy of man no less than God, as we learn from the three biblical images that describe their operation: conflict, slavery, and thorns. *hēdonai* bring constant conflict (Jms. 4:1ff.) instead of the peace (peace with God and peace of soul, Rom. 5:1; 15:13) that we have in Christ. This conflict is with God (Jms. 4:4), with others (v. 1), and probably with the self as well (v. 2; cf. Gal. 5:17; 1 Pet. 2:11; Rom. 7:23). Parallels for this inner conflict may be found in Thucydides, the rabbis, Philo, and Hermas among the apostolic fathers. In James, however, the main stress is on the conflict with others.

b. If we will not fight *hēdonai*, or are defeated by them, we become their slaves (Tit. 3:3). They are masters that rule instead of God or Christ. The same image of bondage to *hēdonē* may be found in Plato, the rabbis, and Philo, all of whom advocate resistance to desire, which may take the form of *logismós* in 4 Maccabees, study of the law in the rabbis, or prayer and submission to God in the NT.

c. The third image brings out the destructive nature of *hēdonē* (Lk. 8:14), for, as thorns choke the seed, so *hēdonai* bring death to those who yield to them (cf. Rom. 6:23; Hermas *Similitudes* 8.8.5, and rabbinic teaching on death as the final end of the evil impulse).

4. *The Bearers and Victims of hēdonē.*

a. Among the three groups that fall victim to *hēdonē* in the NT, non-Christians are the most numerous (Tit. 3:3). *hēdonē* is one of many terms that the NT uses to describe the state prior to faith (cf. *áгноia*, *áitheoi*, without hope, etc.). The lists of vices enumerate what is covered by the term.

b. The second group consists of double-minded Christians as these are best de-

A. Elijah in Later Judaism. No biblical figure influenced later Judaism more than Elijah (cf. 1 Kgs. 17-18; 2 Chr. 21:12ff.; Mal. 3:23-24; Sir. 48:1ff.; Eth. En. 89:52, etc.; 1 Macc. 2:58; Philo, Josephus, rabbinic writings, and Elijah apocalypses). The reasons for Elijah's prominence are his mysterious rapture (2 Kgs. 2:11) and the prophecy of his return (Mal. 4:5-6). His miracles provide rich material for legend, and his rapture offers assurance that he gives supernatural aid. In apocalyptic he has the role of a heavenly scribe as well as Israel's intercessor.

Hel(e)ias [Elijah]

Formally a present, this word denotes a state and thus has the force of a perfect, although still used in the present for "to come." An aorist was constructed in the Hellenistic period (*hēxa*). In the papyri we find the meanings "to come to," "to turn to," "to resolve on," and "to attain." The term is important cultically for the coming of deity, especially to cultic participants, and conversely for the coming of these participants to deity. Cultic as well as local use may be found in the LXX, e.g., coming to God in prayer or sacrifice, and God's coming (sometimes eschatological) to redeem or to judge (cf. Ezek. 7:2). In the age of salvation the Gentiles will come and see God's glory (Hag. 2:7). The last time also comes (Ezek. 7:2ff.). Heavy blows (and good things too) come on us during our lives. Josephus has the word for the coming of a point in time (*Jewish War* 7.323). The main use in the NT is for the final coming of God in salvation and judgment. Jesus looks forward to the future of the kingdom in which Gentiles will share (Mt. 8:11; Lk. 13:29). The end will come after the gospel is preached (Mt. 24:14). Christ will come like a thief (Rev. 3:3; cf. 2:25). 2 Pet. 3:10 refers to the terrible events that will accompany the Lord's coming, and Rev. 18:8 speaks of the plagues that come on Babylon. Days of destruction will also come on Jerusalem (Lk. 19:43). In John *hēkein*, like *erchēsthai*, is used to express epiphany. Jesus has come forth from God (8:42). In 2:4 his hour has not yet come. We know that the Son has come (1 Jn. 5:20). At the same time those whom the Father gives will come to him (1n. 6:37). The Jews in Rome come to question Paul (Acts 28:23). The term has a cultic ring when linked with *proskynein* (Rev. 3:9).

[J. SCHNEIDER, II, 926-28]

hēko [to come]

c. Finally, there is the group of false teachers who are characterized more by bad living than bad doctrine (2 Tim. 3:4) and whose presence is an indication of the last time (cf. Jude 18). 2 Pet. 2:13 offers the most exact delineation of this third group. *hēdone* here is more than pleasure in a general sense. It is voluptuousness—taking delight in revelings by day, i.e., in carousing and intemperance (cf. Phil. 3:19). This stands in the sharpest possible contrast to the joy which in the NT, too, is a supreme thing both in this life and the next, but which is promoted, not by *hēdonai*, but by the fellowship with Christ in trials and afflictions (Jms. 1:2) that has perfection and eternal bliss as its end.

[G. STÄHLIN, II, 909-26]

3. *The Return of Elijah.*

a. In the oldest passage (Mal. 4:5-6) Elijah will return as a messianic figure who prepares the way of the heavenly King (3:1) by purifying the priesthood (3:2ff.) and establishing peace (4:6). In Sirach he will restore the twelve tribes (48:10). For the rabbis Elijah will come from Gad as a military deliverer.

b. Later, Elijah prepares the way of the Messiah rather than God (cf. many rabbinic passages and Justin *Dialogue* 8:4). The Damascus Document expects the coming of a teacher of truth (the term for its own founder) who is equated by some with Elijah. It also speaks of a past and coming Messiah, and there is a possibility that the Messiah, not Elijah, is the expected teacher of truth:

c. Another common view is that Elijah is the high priest of the last time (cf. Zech. 4:1ff.). Probably underlying this idea is a combination of Mal. 3:1 and 4:5-6 with 2:4-5 (the angel of the covenant and the covenant with Levi). In the NT it may be noted that the Baptist is of priestly descent and that in Rev. 11:3ff. Elijah and Moses are two olive trees (cf. Zech. 4:3, 11ff.); the olive trees of Zechariah are usually expounded as representing the priesthood and monarchy.

4. *The Task of the Returning Elijah.* Elijah's coming announces the age of salvation. His task is the restoration of the people: a. inner restoration, setting up peaceful relations by preaching repentance, solving disputed issues of the law; b. outer restoration, establishing purity of blood and regathering the scattered people; c. proclamation of salvation, conflict with antichrist, and introduction of the Messiah (though the two latter functions occur only outside the older rabbinic literature).

B. *Elijah in the NT.*

1. *The Historical Elijah in the NT.* Mentioned some 29 times in the NT (behind only Moses [73 times] and David [59]), Elijah receives attention a. for proclaiming the 3½-year drought and famine (Lk. 4:25; Jms. 5:17; Rev. 11:6; cf. 1 Kgs. 17:1), which he both starts and ends by his effective prayer as a righteous man (Jms. 5:16-17), not by some special endowment; b. because he offers a model of ministering to Gentiles (Lk. 4:25-26); c. because of the assurance he is given of the 7,000 who have not bowed the knee to Baal (Rom. 11:2ff., and cf. Lk. 22:43 for resemblances to 1 Kgs. 19:5, 7); and d. because of the divine judgment that he brings down on opponents in 2 Kgs. 1:10, 12, and that is probably in the minds of the sons of Zebedee in Lk. 9:54 when Jesus shows them that such an act is incompatible with his saving mission.

2. *The Later Jewish Conception of Elijah in the NT.*

a. The idea of Elijah as a helper in time of need is recognized only as a popular belief in the NT (Mk. 15:35-36; Mt. 27:47, 49). When Jesus cries "Eli, Eli," some spectators think he is appealing to Elijah for help, and when this help does not come his messianic claim is disproved. For Christians, Christ is himself the one intercessor whose help is to be sought in time of need.

b. The expectation that Elijah will return is everywhere apparent in the Gospels (Mk. 9:11 etc.). There is speculation whether the Baptist is Elijah (Jn. 1:21) or even Jesus (Mk. 6:15), especially in view of his miracles (Lk. 9:7-8). Elijah is expected as the forerunner (Mk. 9:11) with a task of restoration (Mk. 9:12) through preaching repentance (Rev. 11:3). The "must" of Mk. 9:11 shows that this expectation is thought to have a biblical basis.

3. *The NT Understanding of Expectation of Elijah and Its Fulfilment in the Baptist.*

a. Whether the Baptist thought of himself as Elijah is hard to say. He certainly does not view himself as Elijah's forerunner. In support of self-identification with the re-

1. This word first means "age," especially of maturity, collectively "contemporaries." 2. It then means "generation." 3. A final sense is "physical size," "growth," though this does not occur in the papyri, where the word often has the legal sense of "maturity." The meaning "age" is the most common one in Philo and the LXX. In the NT "stature" is the sense in Lk. 19:3. This might be the meaning in Mt. 6:27 and Lk. 12:25, but the context favors "span of life." Maturity is the point in Jn. 9:21, 23, age of virility in Heb. 11:11, and "years" rather than "stature" in Lk. 2:52. Eph. 4:13 is theologically significant when it posits maturity as the goal of the Christian life. Whether we think of age or physical growth is immaterial here. The church is to achieve its perfect form as "all" come to the stature of the fullness of Christ through

helikia [age, stature]

turning Elijah one might cite his preaching of repentance, his clothing (Mk. 1:6), and the views expressed in Lk. 1:14ff. On the other hand, the hairy mantle is a common prophetic garment (Zech. 13:4), and the views of the people and even his disciples are not necessarily his own (cf. Jn. 1:20-21). What John seeks to be is probably just the anonymous voice in the wilderness (Jn. 1:23; cf. Is. 40:3).

b. A scribal argument against the messiahship of Jesus is that Elijah has not yet returned (cf. also the disciples in Mk. 9:11). Jesus answers this by hinting in Mk. 9:13 and stating openly in Mt. 11:14 that the Baptist has fulfilled the prophecy of Malachi, though the "if you are willing to accept it" of Mt. 11:14 suggests that this is a new interpretation which is significant because Jesus places himself under Scripture, views the restoration as religious rather than political, sees the closeness of the end, and with the execution of John faces his own imminent crucifixion. In accepting the fact that John fulfills the expectation of Elijah (Mk. 1:2), the NT consciously confesses Jesus' own messiahship.

4. *Elijah's Appearance on the Mount of Transfiguration*. This story (Mk. 9:4-5 and par.) is interesting because older rabbinic sources do not associate Moses and Elijah in this way. Various theories have been advanced in interpretation, e.g., that the two represent law and prophecy, or the unveiling of the heavenly world, or the harbinger and forerunner, or two escorts of an oriental king, or two Iranian messengers, precursors, companions, or deities. Pre-Christian apocalyptic certainly refers to two forerunners (cf. Mk. 9:4-5), but these are usually Enoch and Elijah, not Moses and Elijah as in Mk. 9:4 and Rev. 11:3ff. At the transfiguration, Moses and Elijah are probably precursors whose appearance proclaims the inauguration of the end-time. As suffering figures, they also intimate the passion (cf. Mk. 8:31ff. and Lk. 9:31).

5. *The Suffering Elijah*. Only once in the NT is Elijah's coming still future, i.e., in Rev. 11:3ff., where Elijah and Moses are the two preachers of repentance who will be killed by the beast and rise again after 3½ days (in identification cf. the drought and the changing of water into blood in 11:6 [1 Kgs. 17:1 and Ex. 7:17]). A parallel to this may be found in the Elijah Apocalypse, which also speaks of the conflict with antichrist, the martyrdom, the shaming of the corpses, and the rising again, but with Enoch rather than Moses as the second figure. A distinction is that in Revelation the two witnesses do not return to kill antichrist. The tradition is important, however, for it shows that the idea of a suffering forerunner (Mk. 9:12-13) was not unknown in the time of Jesus; the historicity of Jesus' predictions of his own passion is thus supported.

[J. JEREMIAS, II, 928-41]

the ministry (vv. 11-12). Christ's fullness is represented in the church when it achieves its divinely ordained form by upbuilding into Christ's body through the ministry of evangelism and edification.

[J. SCHNEIDER, II, 941-43]

hēméra [day]

A. "Day" in the OT.

1. The ancient Hebrew day consisted of day and night beginning in the evening (Ex. 12:18). Thus light is created (as distinct from darkness) and day results from the separation of light and darkness (Gen. 1:5). God himself recognizes day and night. Time and its rhythm are God's creation, and all that takes place within the bounds of temporality is under his control (Ps. 31:15).

2. All days are God's, but the secular nature of life demands that special days (the sabbath and cultic feasts) be set apart for God. Other days apart from cultic may also be specially related to God (e.g., the day of Midian in Is. 9:3). There is expectation, too, of a special future "day of the Lord" when his might, his readiness to save, and his judicial power will be manifested. This is not necessarily a final day. Thus the overthrow of Jerusalem is a day of God which can be looked back on in Lam. 1:21. The day of the Lord is similarly a historical rather than an eschatological day in Ezek. 34:12. In Am. 5:18ff. the popular hope is obviously for a great day of salvation, and this day has eschatological features for the prophet when he refers to the cosmic changes it includes. But here again there is a mixture of the political and eschatological. The prophets, however, revise the original idea that the day of the Lord will mean judgment for the Gentiles and salvation for Israel by showing that this day will mean judgment for Israel too (cf. especially Zephaniah).

3. The day of the Lord is not the dominant feature in all prophecy. It is very subsidiary in Hosea, and even predictions of judgment or disaster do not have to refer to it (e.g., Is. 28:14ff.). The fall of Jerusalem is a turning point, for after this judgment the day of the Lord is to be a day of deliverance (cf. the precisely dated change in Ezek. 33:21ff.). Thus the later prophets again view the day of the Lord as a day of judgment for the Gentiles but protection (Zech. 12:1ff.), purification (Mal. 3:2), cleansing (Zech. 13:1-2), endowment with the Spirit (Joel 3), and paradisaic waters (Joel 4:18) for Israel. This eschatological prospect is sometimes called the end of days (Is. 2:2; Jer. 23:20, etc.). An eschatological belief is firmly embedded in the OT and in essentials it is identical to this postexilic day of the Lord.

4. The use of the term, while not restricting what takes place to a calendar day, signifies the occurrence of an event. There is a time when God hides his face or visits Jerusalem or when all know him in the new covenant. Yet the term may refer to conditions rather than a specific span of time. Jeremiah, for example, uses the phrase "that time" or "those days" but not the "day of the Lord." Ezekiel combines "time" and "day" in 7:12. Eschatologically the day of the Lord denotes the inauguration of a new era. In Daniel we find a different set of expressions (cf. 8:17; 9:26; 10:14; 11:27; 12:13). A time of affliction will here precede the end of the old aeon and the inauguration of the new.

[G. VON RAD, II, 943-47]

B. General Greek Usage.

1. "Day" as a. "daylight," b. "full day" (24 hours), and c. "day" of the week.
2. "Time" (not common) a. as "time of youth, age, etc.," b. as determined by events, experiences, situations, or moods.

these two passages are probably not eschatological.

denote a point of time, as in Col. 1:6, 9, or a period as in Jms. 5:5; 1 Pet. 2:12—day is also used for the day of resurrection in Jn. 6:39-40 etc. But day may simply of judgment in Mt. 11:22, wrath in Rom. 2:5, and redemption in Eph. 4:30. The last are, of course, the same. The content may sometimes be denoted by phrases like day in Jude 6; Rev. 6:17, etc.). The day of Christ's manifestation and the day of judgment in 1 Th. 5:5; 1 Cor. 3:13; Heb. 10:25 (cf. "that day" in Mt. 7:22 etc., and "great day" silent to the day of Christ in Philippians. In the absolute, "day" is the day of judgment—the manifestation of Christ is the primary concern; the day of the Lord here is equity- (2 Cor. 1:14) as well as non-Christians; it serves as an ethical incentive. In 2 Th. 2:2 Paul the "day" is the great day of judgment for the church (1 Cor. 1:8) or himself in Rev. 16:14 the great day of God is that of conflict with the kings of the earth. In In 2 Pet. 3:12 the reference is to the day of God as a day of final conflagration, while Lk. 17:24 the day of the Son of Man refers to his final coming in glory (cf. Jn. 8:56). lines of apocalyptic, but still with different nuances as in the Jewish world. Thus in singular the word denotes the last age. The stress is on the divine action along the Lk. 17:22, the days of the Messiah; Mk. 2:20, the time after Jesus' death): In the 2:17, the last time as already present; 2 Tim. 3:1, the last time as the time of judgment; events; Acts 15:7, the early days; 2 Pet. 3:3, the last time prior to judgment; Acts a. "Lifetime" etc. (Heb. 5:7; 7:3; 12:10), "period of time" (Rev. 10:7, of future

2. *hemera* as Time.

Lk. 4:16, day of unleavened bread Lk. 22:7, day of preparation Lk. 23:54.
4:3, day of fasting or feasting Rom. 14:5-6, day of the Lord Rev. 1:10, sabbath day
c. For "day of the week" cf. Mk. 16:2, date Rev. 9:15, day of judgment 1 Cor.

"every day" see 1 Cor. 15:31, and "day by day" 2 Cor. 4:16.
of reckoning (cf. Mt. 27:63-64). "Day" is relativized in 2 Pet. 3:8 (cf. Ps. 90:4). For *hemeras* of Mark may be explained by the difference between Greek and Jewish modes difference between the *te . . . ritte* of Matthew, Luke, and Paul and the *meta tris* changing the days to millennia, or referring the passage to the final resurrection). The fulfillment of Hos. 6:2 (which Jewish exegesis blunted by suppressing the number, "according to the scriptures" (1 Cor. 15:4) suggests that its significance derives from on the number is unlikely. Three might be used simply as a small number, but the is an early part of the tradition (1 Cor. 15:3), so that the influence of mystery religions resurrection (Mk. 8:31 and par.; 9:31 and par., etc.). That Christ rose on the third day 9:37; Acts 21:26), with a number (Mt. 26:2), the "third day" relative to Christ's

b. "Day" as a measure of time from sunrise to sunset or sunrise to sunrise (Lk. as distinct from night (2 Pet. 2:13); restricted in Rev. 8:12.
sunset (only Lk. 9:12; 24:29); with *baros* for the burden of the full sun (Mt. 20:12);
a. The time of "daylight"; with *ginesthai* of dawn (Luke and Acts) and *klivn* of

1. *hemera* as Day.

D. NT Usage.

e.g., the "day of trouble" in 27:5.
times as historical periods, then in connection with the future as the time of God's action either historically or eschatologically. 2. b. is especially common in the Psalms,
2. Sense 2. is also common in the LXX. We find 2. a. first for lifetime or extended Ex. 29:36).

1. The word is common in the LXX in senses 1. a. (Gen. 1:5) and 1. b. (Gen. 25:24;

C. LXX Usage.

3. Very rarely personified in religion or art (e.g., the daughter of Helios) in sense 1. a.

b. With further definition we have the evil day of Eph. 6:13, the day of testing in Heb. 3:8, birthday in Mk. 6:21, and good days in 1 Pet. 3:10.

3. In Rev. 11:9, 11 days are used figuratively for years. Day is also figurative in Jn. 9:4 (2.a.) and Jn. 11:9b (1.a.). In Rom. 13:12-13 the time after Christ's resurrection is the time of daylight when Christians, as those who share its brightness (1 Th. 5:5), must shun the works of darkness. In 2 Pet. 1:19 the word of God, like a lamp in a dark place, brings the day which scatters the powers of darkness.

[G. DELLING, II, 947-53]

Ēsaú [Esau]

1. Paul uses Esau's rejection typologically in Rom. 9:13 to show that God's counsel does not depend on human privilege or merit. Esau is also a descendant of Abraham but is not chosen even though he is born first and has done neither good nor evil. There are no parallels for this use of the story; Jewish exegesis tends to explain Esau's rejection by his evil works.

2. In Heb. 11:20 Isaac invokes blessings on Esau as well as Jacob. Again Jewish exegesis thinks Jacob has precedence because God foresees Esau's wickedness.

3. In Heb. 12:16 Esau is given as an example of the immoral and irreligious person who wants, too late, to reverse his wrong decision. [H. ODEBERG, II, 953-54]

ēchéō [to sound]

a. Intransitive "to sound," "ring," "boom," "peal"; b. transitive "to cause to sound"; middle "to sing." The word finds varied use in the LXX for the sounding of a zither (Is. 16:11), the roaring of the sea (Is. 51:15), the tumult of enemies (Ps. 83:2), the howling of a dog (Ps. 59:6), the tinkling of the priestly bells (Sir. 45:9), and blowing on trumpets (Sir. 50:16). The only NT instance is in 1 Cor. 13:1: Ecstatic speech without love is like a clanging cymbal, which may attract attention and enthuse the hearers but has no moral or spiritual worth. The *chaikós* is usually taken to be the gong that hung in temples or on sacred trees and whose long and booming notes were struck by orgiastic cults to induce ecstasy. [J. SCHNEIDER, II, 954-55]

θ th

Thamár [Tamar], *Rhacháb* [Rahab], *Rhouth* [Ruth], *hē tou Ouriou* [the wife of Uriah]

1. The inclusion of women in Jesus' genealogy is surprising, but even more so is the substitution of these four women (Mt. 1:3, 5, 6) for the four ancestral mothers of Israel. The point is that these women have a place here, even though they are sinners and aliens, because the history of the people of the Messiah is one of grace working

is no true life. The most that may be expected is the survival or transmigration of the
 1. *Classical Usage*. Death destroys life; the shadowy existence of the dead in Hades
 A. *thánatos* in Greek Usage.

thánatos, thnēsko, apothnēsko, synapothnēsko.

thánatos [death], *thnēsko* [to die], *apothnēsko* [to die], *synapothnēsko*
 [to die with someone], *thnatoō* [to kill], *thnētos* [mortal], *athanasia*
 [immortality], (*athanatos* [immortal])

1. The basic meaning of the group is "to be astonished," then "to be afflicted."
 Thus divine manifestations or miracles can cause astonishment or fear and trembling.
 Plutarch links *thambos* and superstition; true piety flourishes only on rational soil.
 2. The group is not much used in the LXX, nor does it have a fixed Hebrew original.
 (For the various words rendered by it see *TNT*, III, 5.) In general the psychological
 element is dominant in instances of the group, but the element of the occasional is
 less prominent; something mysterious and impalpable is at work in human *thambos*.
 3. Astonishment is again linked with sight in the NT: Mk. 9:15; 16:5-6; Acts
 3:10-11, etc. Yet the element of epiphany rather than the external form arouses
 astonishment or fear. With cognate expressions, the terms stress the revelatory content
 and christological significance of incidents (cf. Mk. 1:27). The words also serve to
 accredit the miracles (Lk. 4:36). But Jesus' strict demand for discipleship also kindles
 astonishment and fear because of our human inability to meet it (Mk. 10:24ff.; cf.
 Lk. 5:9-10). The fact that the disciples are in the hands of the Lord probably causes
 their amazement and fear in Mk. 10:32. This pious awe is a preparatory stage of faith.
 In Mk. 14:33 we are perhaps to see a christological understanding of, e.g., Ps. 31:22.
 The incident not only sheds light on the historical character of Jesus (contrary to
 Docetism) but brings out the element of epiphany in Gethsemane by presenting the
 "fearful" Christ as the bearer of divine revelation. [G. BERTRAM, III, 4-7]

thambos [astonishment], *thambōō* [to be astonished], *ekthambōōmai* [utterly
 astonished]

2. Rabbinic exegesis does in fact mitigate the sins of Tamar etc. a. In Gen. 38 the
 OT itself attributes the sin to Judah more than to Tamar (Gen. 38:26), though rabbinic
 exegesis tends (not without dissent) to excuse Judah too. b. Rahab is extolled as a
 proselyte and tool of the Spirit (cf. in the NT Heb. 11:31; Jms. 2:25), who is the
 ancestress of many priests and prophets (e.g., Jeremiah), though she is nowhere put
 in the Davidic line. c. That David had an alien as ancestress might be regarded as a
 serious blemish, but rabbinic exegesis stresses her conversion and the divine overrul-
 ing; the suggestion is also made that the implied humiliation makes for a more lasting
 exaltation. d. Various reasons are advanced in some circles to exculpate Bathsheba
 and David, e.g., that Uriah might have divorced Bathsheba on going to war, or that
 he was in revolt against David. On the other hand, Shammai and others freely admit
 David's guilt. [G. KITTEL, III, 1-3]

through the fall and making the last first (cf. 1 Cor. 1:27ff.). Rabbinic exegesis may
 sometimes excuse these women, but Matthew does not do this, nor is he producing
 them merely as types of Mary, and certainly not to justify a supposed illegitimacy of
 Jesus.

soul. All must die, so that death casts a shadow on life and its meaning. Yet death brings release from the dubious boon of life. Thus suicide may be liberation. Yet no one wants to die, and there is no knowledge of what comes after it. Heroes live on immortally in their renown, for it is good to die for the *pólis*. Death is seen as a natural phenomenon. The *psyché* lives on as the vital force in the cosmos, but only as the birth of one is the death of another. This does not solve the riddle or remove the terror of individual death. Plato lifts the issue to another plane by giving precedence to the question of right and wrong. The point, then, is to die a good death. Indeed, death can be the fulfilment of life by rising above the mortal body. On this basis the hope arises that the soul will live on. Aristotle follows the same reasoning, except that for him it is the *noús* that survives in some obscure way.

2. Hellenistic Usage.

a. Stoicism. For the Stoics, death is a natural phenomenon. It has to be accepted as such and in this way may become an ethical act. Death as well as life is a matter of individual decision, and since life is indifferent, and its goods are viewed pessimistically, responsible suicide is justifiable. Death serves a useful purpose as a test of right conduct, i.e., whether we turn from external things, accept our destiny, and are thus ready when death strikes. Death does not have the character of judgment, but those who focus on external things have no true life and may thus be described as already dead.

b. Neo-Platonism. Bodily life is here regarded as involving death for the *psyché*. The soul attains true life only by progressive release from the body. Death is good inasmuch as it completes this release, but suicide is an illegitimate way of hastening the process.

c. Gnosticism. Here again true life cannot develop in the body, but true life is now the immortality of divine life, and transition to it is made with ascetic mortification, or in the mystery religions with sacramentalized experiences of a mystical or ecstatic nature. Life is finally attained with the putting off of the soul in transmigration or the ascent to heaven.

d. Philo. Philo follows Stoicism and Neo-Platonism in describing the wicked as already dead. Physical death itself is either indifferent or good. But there is also a death that is eternal destruction.

B. The Concept of Death in the NT.

1. In the NT *thánatos* means "dying" (Heb. 7:23) or "being dead" (Phil. 1:20). Death is our human lot, remote only from God (1 Tim. 6:16). It is never presented in heroic terms, not even as self-sacrificial death (2 Cor. 4:12) or martyrdom (Rev. 2:10). Death is a terrible thing that makes *zōé* improper *zōé*, and the work of Christ is that of destroying death (2 Tim. 1:10). Death is the last enemy; with its overthrow salvation will be complete (1 Cor. 15:26; Rev. 20:14). It is nowhere neutralized as merely a natural process. It belongs together with sin, and stands opposed to *zōé* as the true being of God.

2. Death is the consequence and punishment of sin. Its origin is not treated speculatively, for even if Paul views it as a cosmic power, it results from a responsible act (Rom. 5:12ff.). That Adam was created only a "living soul" might perhaps imply natural mortality, but *thánatos* came into the world through Adam's sin (Rom. 5:12, 17). This does not excuse us, for we are responsible for our own sin and our own death. The ineluctability of sin and death serves merely to bring out the fact that there is salvation only in Christ. The law is what effects death, for as Adam disobeyed God's

command and pagans transgress his just requirement (Rom. 1:32), so in Israel the law awakens slumbering sin and enforces death as its penalty (cf. Rom. 7; 2 Cor. 3:7). Our sinful being is what Paul calls *sarx*. This is neither matter, nor a prison of the soul, nor a demonic power, but the lost self seen in terms of the corruptible sphere (Rom. 2:28-29). Wanting to live for ourselves, we are subject to death, and all self-efforts to escape this entangle us in the same vicious circle (Rom. 7:10). The message of John is materially the same. Outside the revelation in Jesus we are all sinful and thus rightly given up to death. Sin is seeing the self in terms of the self instead of God. Thus the self sets up its own criteria (5:31ff.), imagines it is free (8:33), and has its own standards of glory (5:41ff.).

3. The NT sometimes portrays death as purely destructive and sometimes as involving future torment (cf. Mk. 9:48). Yet God or Christ judges both the living and the dead, so that physical death is followed by judgment and resurrection. No detailed teaching is given on the intermediate state, but physical death becomes definitive death (the second death, Rev. 2:11; 20:6, 14; 21:8) through judgment. Even now, however, death robs life of its true quality. It imposes fear (Heb. 2:15). It casts a shadow and darkness (Lk. 1:79). It reigns over what is carnal (Rom. 8:6). Outside Christ, we might as well eat and drink, for tomorrow we die (1 Cor. 15:32). Death brings uncertainty (Mt. 6:25ff.). Human works are dead from the outset (Heb. 9:14). As sinners, we are already dead (Mt. 8:22; cf. Rom. 7:10, 24; Jn. 5:21).

4. Christ's death and resurrection are the eschatological event by which death itself is destroyed (2 Tim. 1:10; Heb. 2:14). Christ's death is unique. It is not a death to sin; God made him sin for us (2 Cor. 5:21; Rom. 8:3; Gal. 3:13-14), and he died for us. In him God deals with us, takes death to himself, and thus makes it a creative divine act. This removes sin and death, and from it life springs, for Christ is not held by death (Acts 2:24), comes to life again (Rom. 8:34), and now has the keys of death and Hades (Rev. 1:18). Giving his life, he takes it again (Jn. 10:18). Humbling himself, he is divinely exalted (Phil. 2:6ff.). He thus overcomes death for those who make his death their own in faith. He is the firstborn from the dead (Col. 1:18; Rev. 1:5). Believers still die, except for those alive at Christ's coming (1 Th. 4:15ff.). But they will finally overcome death at the resurrection (1 Cor. 15:26; Rev. 21:4), so that even now death has lost its sting (1 Cor. 15:55). As impending death negates life for unbelievers, awaited resurrection gives it a new character for believers. They will not die (Jn. 6:50). They have passed from death to life (5:24). This life is not their own possession (2 Tim. 2:18; cf. the probable belief of the Corinthians). But death's destruction is already present in hope on the basis of the gospel. It takes place in the obedience of faith, which is acceptance of Christ's death, i.e., dying with Christ (Rom. 6:3-4) worked out in a new way of life which we must grasp with intelligent resolve (Rom. 6:11). Thus the destruction of sin and death manifests itself in mortification and the fulfillment of God's righteous demand (Rom. 8:2ff.). Believers no longer live for self but for the Lord who died for all, so that all are dead in him (Rom. 14:7ff.; 2 Cor. 5:14-15). In the cross the world is crucified for believers and believers for the world (Gal. 2:19-20; 6:14). Proclamation of Christ's death in the Lord's Supper demands worthy conduct (1 Cor. 11:27ff.; cf. 5:7-8). Yet this conduct does not itself overcome death. The goal is already reached with Christ's death, so that boasting is ruled out (Rom. 3:27) and we are dead to the law (7:6); its reimposition robs the death of Christ of its effect (Gal. 2:19ff.). The Christian walk is participation in this death (Phil. 3:9, 14). This participation also gives a new meaning to sufferings as a daily dying in which the message is brought to others (cf. especially Col. 1:24) or an

example is given to them (1 Pet. 2:18ff.). Union with Christ in dying is a sure ground of comfort. We die in Christ (1 Th. 4:16). We are thus blessed (Rev. 14:13). We die for the Lord's name (Acts 21:13). This is to God's glory (Jn. 21:19). Death is not taken idealistically here. The new walk and understanding do not themselves defeat death. Based on the event of Christ's death and resurrection, they are part of a movement of consummation. We are dead, but our life is hidden (Col. 3:3). Our present life being provisional, we long for physical death or the parousia (2 Cor. 5:1ff.). Yet this provisional life is service of the Lord (even if to die is gain, Phil. 1:21). Both death and life are thus relativized (Rom. 8:38), but only for believers, for Christ's work has made death final for those to whom the gospel spreads death (2 Cor. 2:16) and who thus abide in death (1 Jn. 3:14).

thanatóō. This word means "to kill," "to give up to death," "to condemn to death." It has these senses in the NT: "to kill" in Mk. 13:12; 1 Pet. 3:18; "to give up to death" in Rom. 8:36; "to condemn to death" in Mk. 14:55. The use is figurative ("to mortify") in Rom. 8:13.

thnētós. This word, meaning "mortal," is used by the Greeks to characterize humans in contrast to the gods (cf. in the LXX Job 30:23; Prov. 3:13). Paul uses it as a comprehensive term for human nature in 1 Cor. 15:53-54. In 2 Cor. 5:4 he longs for the swallowing up of what is mortal by life. In particular the *sárx* or *sóma* is mortal (2 Cor. 4:11; Rom. 6:12; 8:11). The apostolic fathers and Apologists similarly see in *thnētós* a typical human attribute; the latter can also apply the term to pagan deities in polemical sections (e.g., Tatian 21.2).

athanasia (*athánatos*) (→ *zōē*, *thánatos*).

1. *athanasia* is primarily a literary term meaning "immortality." This belongs properly to the gods. Whether the soul is immortal is debated. The school of Plato adopts this view. In Hellenism the demand for it is great but belief in it meager. Pantheistic Stoicism finds impersonal immortality in the cosmos, while individual immortality is sought in the mysteries, magic, and mysticism. This immortality is more than duration; it is participation in the blissful divine nature, i.e., divinization. Anything superhuman may thus be called immortal, e.g., seers, rulers, and all things pneumatic (e.g., Christian knowledge in 1 Clem. 36.2). A supposed food of immortality or medicine of life is a common notion (cf. Sir. 6:16 and Ignatius *Ephesians* 20.2).

2. The OT has no equivalent for *athanasia*, but the LXX uses it for the future life of the righteous (Wis. 3:4; 4 Macc. 14:5). The word is common in Philo, and occurs in Josephus in references to Eleazar, Titus, the Essenes, and the Pharisees.

3. In the NT *athánatos* does not occur, and we find *athanasia* only in 1 Cor. 15:53-54 (the incorruptible mode of existence in the resurrection) and 1 Tim. 6:16 (God alone has immortality in himself). In both instances the form of expression shows the influence of Hellenistic Judaism.

[R. BULTMANN, III, 7-25]

→ *zōē*

***tharrēō* (*tharsēō*) [to be confident, courageous]**

1. In its two forms (*tharsēō* is the older) this word has the basic sense "to dare," "to be bold," "to be of good courage," "to be cheerful or confident," and then a. "to trust in," "rely on," and b. "to be bold against someone or something," "to go out

1. *The Greek OT.* The group finds varied use here for many unconnected Hebrew words. It serves to denote religious experience face to face with what transcends human possibilities. a. In the negative (Prov. 6:30, no MT) it introduces something self-evident. The group also finds a use for God's nonrespecting of persons (Dt. 10:17), or having respect to someone in prayer (Gen. 19:21). In human relations, judges should not be guilty of respect of persons (cf. Is. 9:14). Partiality is also the issue in Lev. 19:15 etc., while the point in Job 22:8 is flattery. b. At times the LXX uses the group for astonishment so as to stress the effect of a fact or event on those who see it (cf. Job 11:13; 42:11). In particular, it brings out the wonderful and inexplicable ways of God in relation to problems of theodicy. Yet it may express horror at divine judgment (as in Job 17:8; cf. Lev. 26:32) as well as wonder at divine direction (Ex. 34:10; cf. Job 42:3 and especially the Psalms, e.g., 45:4). In 2 Sam. 1:26 the reference is to the wonderful love of friends, and in 2 Chr. 26:15 to the miraculous help of God. In Sir. 39:20 the idea is that nothing is impossible for God, but while the wonderful thing may be what is humanly impossible, it may also be something great or glorious (cf. Ex. 34:10; Job 5:9). The element of the dreadful in miracle comes out at times (cf. Job 41:1; Am. 3:9). Verbs of seeing may be linked with the group to bring out

A. The Use of the Word Group in Secular Greek. The group has first the sense of astonishment, whether critical or inquisitive, then admiration, with a nuance of awe or fear at what is unusual or mysterious, e.g., miracles or oracles in religion, also magical acts or media, and certain phenomena (prior to their explanation) in philosophy.

B. The Use of the Word Group in Greek Judaism.

thauuma [wonder], *thumazo* [to wonder], *thumastios* [wonderful], *thumastos* [wonderful]

[W. GRUNDMANN, III, 25-27]

2. In the NT Jesus issues the summons to be of good courage (Mt. 9:2, 22; 14:27). What he gives or is backs the summons. His own claim lies behind it; in encounter with him God's is a liberating action. The gospel thus gives joy and confidence, chasing away anxiety, bringing us into God's fatherly goodness. The risen Lord issues the same summons to Paul in prison (Acts 23:11). The disciples live in a threatening world, but they may be of good courage because Christ has overcome it (In. 16:33). Their boldness does not rest on a dubious theory of the soul's immortality, nor on a process of initiation and deification, but on the historical event of Christ's victorious death and resurrection. History replaces myth, and fulfillment longing. Though we are now separated from Christ, we are still of good courage (2 Cor. 5:6, 8), for we have the pledge of the Spirit (v. 5) and move toward the consummation. Heb. 13:6 finds a ground for courage during persecution in the fact that the Lord is our helper. An instance of "to have confidence in" occurs in 2 Cor. 7:16, and Paul is "bold against" the Corinthians when absent according to his ironic statement in 2 Cor. 10:1.

8:13; he stakes himself by way of guarantee. God himself issues the summons in Hag. 2:5; Zech. in face of death is possible only where there is awareness of the soul's immortality, the LXX uses the term as a summons in time of stress or emergency, and God's readiness to help is the basis. While Plato suggests that boldness bravely to: "The LXX always has the basic sense. While Plato suggests that boldness

the idea of startled astonishment (Hab. 1:5). A negative sense may be seen in Is. 52:14, where the offense is caused by God but the verb brings out the human reaction of those who do not understand. God, who is wonderful in his works (Ps. 68:35), does wonders of salvation and judgment (Ex. 3:20 etc.), and everything connected with him—his name, house, etc.—can have the attribute of the wonderful. c. This attribute may also apply to his people, the saints, the righteous, and especially martyrs, although it is only in the Hellenistic writings that we find this usage with its dangers of exaggeration and profanation (cf. the heroine cult of Jdt. 10:19 and the martyr motifs of Maccabees). The canonical books, in contrast, forbid us to enter of ourselves into the sphere of divine wonder (Ex. 19:12; cf. the sign-seeking of the NT in Mt. 12:38ff.). The proper attitude is not to occupy oneself with things that are too marvelous (Ps. 131:1). The title *thaumastós* is also one that is intrinsically unbiblical. (For a detailed linguistic study, see *TDNT*, III, 29-36.)

2. In Philo and Josephus the secular and legendary motifs are stronger. Stress is placed on the wonderful events of OT history. For Philo, wonder at creation may lead to admiration of its Creator, though it may also remain fixed on the world. Either way, there is little true sense of awe at divine revelation. The terms are used within a rational view of things, may be applied to sages and prophets, and in general promote religion rather than magnifying God.

C. The Use of the Word Group in the NT. While the NT use agrees externally with that of the OT, the secularizing of the group in the Hellenistic period means that it cannot have the same linguistic or theological significance, that the instances are neither so numerous nor important, and that there are strong differences in the different sections of the NT.

1. a. Most of the passages occur in the Synoptists (especially Luke) in relation to the miracle stories. The purpose of the term is to describe the effect on the spectators (e.g., Mk. 5:20; Lk. 11:14). In Mt. 9:33, however, what is brought out is the significance of the event as part of NT salvation history. The same is true of Mt. 15:31. In Mt. 9:8, where *ethaúmasan* is a variant reading, the term serves to express joyful astonishment that Jesus not only gives himself for sin but himself personally forgives our sins. The stilling of the storm also causes astonishment (Mt. 8:27; Lk. 8:25), but Matthew finds this too weak at the walking on the water and substitutes "worship" (Mt. 14:33). The astonishment at the withering of the fig tree in Mt. 21:20 perhaps carries an element of doubt in view of the reply of Jesus in vv. 21-22. The teaching of Jesus causes astonishment as well as his deeds. In Lk. 4:22 the hearers are surprised by the charm but also by the gracious content of Jesus' sermon, though they remain critical. In the tax debate the astonishment is at the wisdom of the answer (Mt. 22:22), but surprise is the point in Lk. 11:38 (the Pharisees), Mk. 15:5 (Pilate when Jesus will not defend himself against such flimsy charges), and Mk. 15:44 (Pilate again when he hears that Jesus has died so quickly). Doubt and wonder intermingle in the *thaumázein* of Lk. 24:12 and 24:41 relative to the resurrection. In the infancy stories in Luke the use of *thaumázein* (1:21, 63; 2:18, 33) gives a sense of the divine action and revelation in the events. In Mk. 12:11 Jesus himself quotes Ps. 118:22-23 to denote the response to God's working—a response which is only preliminary to faith, since it may contain elements of surprise, doubt, or mere admiration as well as awe at the manifest operation of God.

b. Twice Jesus himself is astonished, first at the lack of belief in Nazareth (Mk. 6:6), and second at the faith of the Capernaum centurion (Mt. 8:10; Lk. 7:9).

thelo. On the relation to *boulomai*, see *boulomai* above. In secular Greek and the LXX the word *thelo* has such varied meanings as "to purpose," "to be ready," "to resolve," "to desire," "to wish," "to prefer," and negatively "to refuse." It may be used for the divine will or the royal will. It is common in the OT in the negative.

thelo [to wish, desire], *thelēma* [will], *thelēsis* [will]

theios, theiōtis → *theos*

[G. KITTEL, III, 42-43]

The word *theatron* (not in the LXX) denotes a "theater or amphitheater," b. "audience," and c. "play" or "spectacle." The Stoics use it in sense c. (also *theama*) to express the thought that the sage in conflict with destiny is a spectacle for gods and men. This usage is echoed in I Cor. 4:9 (cf. Heb. 10:33), but 1. there is also here recollection of the public sufferings of Job, 2. this *theatron* is a sorry one rather than a proud one, and 3. the stress is not on human autonomy but on divine operation, so that unbelievers might very well miss the point of this *theatron*.

theatron [theater, spectacle], *theatrimonai* [to expose publicly]

thēnōmai → *horōō*

D. The Word Group in Early Christian Usage. There is nothing distinctive here except in the domical saying preserved in Clement of Alexandria *Stromateis* 2.9.45.4 (cf. 5.14.96.3), which echoes a motif in Platonic philosophy and thus suggests a mystical misunderstanding of the biblical concept. The provisional nature of wonder is lost in I Clem. 1.2 when the wonderful in a weaker sense is linked to Christian blessings, but theological particularity is maintained in 2 Clem. 2.6; 13.3-4. The use in early martyrology is similar to that of 4 Maccabees. [G. BERTRAM, III; 27-42]

c. Acts follows Synoptic usage, linking the group with miraculous events in 2:7; 3:12; 7:31 (the burning bush). Hab. 1:5 is quoted as a warning in 13:41 with the accent on the negative element.

3. John does not use the term for individual miracles or for the psychological response but for the impact of Jesus' works (5:20; 7:21). It indicates the disciples' misunderstanding in 4:27, 33. There is exhortation not to marvel in 3:7; 5:28 (cf. 1 Jn. 3:13); they are not to doubt or take offense.

4. In Paul *thaumazein* is a literary form in Gal. 1:6; 2 Cor. 11:4. In the passive in 2 Th. 1:10 the reference is to the eschatological manifestation of God's glory in which the community shares; the word is here parallel to "glorified."

5. Jude 16 follows OT usage for flattery, while 1 Pet. 2:9 has a more Hellenistic ring when it speaks of our calling into God's "marvelous" light.

6. Revelation uses the group six times. In 13:3 the earth follows the beast with wonder (probably a first step to cultic adoration in view of v. 4; cf. the imperial cult of Rome). It is because of the close relation to worship that the seer is forbidden to marvel in 17:6-7. In 15:1 a sign from heaven is called great and wonderful, and God's works are great and wonderful in 15:3. The usage here is similar to that of the Psalms.

A. The Common Greek Meaning of (*e*)*thélō*.

1. A first sense is "to be ready" (with a nuance "to consent") or "to like."
2. We then find "to want," sometimes in an erotic sense leading to "to come together" and even "to conceive," but also, with no erotic sense, "to like," "to take pleasure in," primarily, in the LXX, with a human subject.
3. Expressing intention, the word may then denote "to wish," "to be about to do something," "to be used to doing something," "to intend."
4. The word also expresses resolve as free or weighed decision, sometimes with the idea of choice or preference, and religiously with the nuance of resolute willingness (considered or stubborn refusal in the negative).
5. *thélein* may also denote the will that commands, e.g., God's rule and purpose in creation and history, or the rule, decrees, or orders of rulers, officials, and military leaders.

B. Significant Features in the NT Use of *thélein* from the Standpoint of Biblical Theology.

1. *The thélein of God.* God's *thélein* is characterized by definiteness, assurance, and efficacy. In Mt. 27:43 (quoting Ps. 22:8) it expresses divine desire or delight, but elsewhere it refers to God's sovereign will in creation (1 Cor. 12:18) or salvation (Jn. 3:8; 1 Tim. 2:4). In the parable in Mt. 20:14-15 God's freedom of disposal is the point. Paul shows how this works out in salvation and judgment in Rom. 9:18, 22. The saving will of God is declared to the Gentiles in Col. 1:27. In contrast stands the pseudoclaim of the devil in Lk. 4:6. God's *thélein* also expresses his demands upon his people, especially mercy rather than sacrifice (Mt. 9:13; Heb. 10:5, 8). It further denotes God's direction in the lives of his people; thus we are to suffer for doing right if that is God's will (1 Pet. 3:17).

2. *The thélein of Jesus.*

a. The disciples accept the power of Jesus' will, as in the request of Lk. 9:54, or the readiness to follow in Mk. 14:12. This will initiates the miracle of Mt. 15:32ff. It may be seen in his choice of the disciples in Mk. 3:13 and his healing work in Mk. 1:40-41; Mt. 8:2-3. It extends to raising the dead in Jn. 5:21, or (in prayer) to granting the disciples a vision of his glory in Jn. 17:23. The whole future of the disciples rests upon this omnipotent will of the Son (21:21).

b. Yet the will of Jesus in his earthly calling bears witness to his sharing our humanity. Thus his will may be thwarted in Mk. 7:24. Indeed, human rejection can frustrate his saving purpose (Mt. 23:37; Lk. 12:49). The prayer in Gethsemane implies the possibility of an independent human will that is set aside in voluntary submission to the divine will (Mk. 14:36; Mt. 26:39).

3. *The thélein of Paul in His Authoritative Apostolic Dealings with the Churches.* Paul is fond of *thélein* either when stressing points of teaching (1 Th. 4:13; 1 Cor. 10:1; 12:1; Rom. 11:25), making personal statements (Rom. 1:3), expressing intention in controversy (Gal. 3:2), or giving pastoral direction (1 Cor. 7:32).

4. *Religious thélein and Its Opposite in the NT.*

a. In the Synoptists *thélein* may express religious striving, e.g., that of Jewish piety in Mt. 19:17, or the will for discipleship in Mk. 8:34. A misguided wish is at issue in Mk. 10:35 and Gal. 4:21. On the other hand, the wish of Mt. 15:28 implies faith with its orientation to Christ's power (cf. Mk. 10:51). In Jn. 7:17 we have a readiness to do God's will which becomes effective prayer in 15:7, a will for sanctification in Heb. 13:18, and a will for true life in 1 Pet. 3:10 (cf. the determinative role of *thélein*).

(ii) John makes the same point with christological depth. Jesus does the will of the divine Sender, executing and thereby mediating it (4:34; 5:30; etc.). The essential union of Son and Father comes to ethical expression: Jesus is the eternal Son (7:28) who is one with the Father (1:18 etc.) and hears his words (5:20). He demonstrates this by his constant openness to the Father's will. His very life is to do this will (4:34).

(i) The third petition of the Lord's Prayer expresses a consent to God's will that Christ himself exemplifies in Mt. 26:42. It is because he lives by the divine will that he calls the one who does this will his brother, sister, and mother (Mk. 3:35).

2. Christ as Doer of the Divine Will.

1. *thelma* as God's Will.

B. *thelma* in the NT. The plural form (common in the LXX) occurs in the NT only in LXX quotations (Acts 13:22) and for carnal desires (Eph. 2:3). God's will is a unity and is thus put in the singular (apart from the variant reading in Mk. 3:35).

4. In rabbinic writings the will of God, often linked with his name and rule (as in the Lord's Prayer), is that which is to be done.

3. In the Hermetic writings there is considerable use for the will of God as good, sovereign, creative, and all-determinative.

2. In the LXX it occurs for the divine "will" and "self-will."

1. A first use of *thelma* is for "wish" or "purpose," then "desire" (also sexual).

A. *thelma* in the Greek World, in Hellenism, and in the Synagogue.

thelma.

c. Refusal as the opposite of religious willingness may be seen in the parable of Mt. 21:30, the resistance of Jerusalem in Mt. 23:37, the blunt rejection of Lk. 19:14, the refusal to come to Jesus in Jn. 5:40, the disobedience of Acts 7:39, and the refusal to repent in Rev. 2:21. A resolute will to do evil is denoted in Jn. 8:44 and an orientation to mistaken values in Mk. 8:35.

(cf. vv. 18, 22).

b. In Paul religious *thelma* is linked with verbs of doing. God himself wills and does in Phil. 2:3. Giving follows a ready will in 2 Cor. 8:10-11. Desires and doing interact in Gal. 5:17. In Rom. 7, however, *thelma* under the law, apart from faith and the Spirit, cannot be put into action. What is willed is not done; what is not willed is done. This impotent *thelma* consents to the law and even delights in it (vv. 16, 22), but cannot get beyond the intention to do it. A cleavage is at issue here which is a matter, not merely of keeping specific commands, but of life and death. Yet the perversion of being in legalism also involves concrete transgression. Only the Spirit, not the law itself, can give force to the will and enable it to meet the law's just demand (8:4). In attempts at self-righteousness, the will is enslaved to *sarx*; in Christ it is liberated by the Spirit. Parallels to Rom. 7 may be seen in Epictetus, who argues that there is something in life that does not conform to what is desired, and that while we will to be free, we are bound by the body. But in Epictetus the first problem is mostly one of ignorance, while the body, being a secondary matter, need not be the serious obstacle that *sarx* is in Paul, for whom true freedom of the will comes only as the spiritual will replaces the legal will through the ministry of Christ and the Spirit. As Rom. 9:16 puts it, will and effort are to no effect without the divine will and mercy.

in Mt. 7:12). In Rev. 22:17 the desire for the water of life may be met by coming to Christ, i.e., by faith.

The content of this will is to lead believers in him to eternal life (6:39-40). Obedience, however, is neither a natural process nor a miracle. It entails a willing subjection of his own will which enables him to claim that his mission, word, and work are all from God (7:28 etc.). This guarantees that his judgment is just (5:30), and it insures his power in virtue of the divine hearing (9:31). Yet it also involves his self-giving (cf. 12:25) in fulfilment of his saving mission.

(iii) In Heb. 10:7; 9 the whole life of Christ, in contrast to animal sacrifices, is a self-offering to God's will whereby believers in him are sanctified.

b. The Conception of the Will of God as the Basis and Purpose of Salvation.

(i) Except in Rev. 4:11, God's will in the NT is always his will to save. In Mt. 18:14 this will is protective of little ones. It is a fatherly will in Mt. 6:10 etc. As such, it is normatively commanding (cf. 21:31).

(ii) Paul expresses the saving character of God's will by his use of *katá* when speaking of Christ's work (cf. Gal. 1:4). In Eph. 1:5ff. we have *en* Christ, *katá* God's will, and *eis* the praise of God's glory. God's will is related here to his *eudokía* and *boulē*, and it is a published *mysterion* in v. 9. If we expound the divine *thélēma* in terms of these equivalents, we see that it is the source, basis, and norm of the whole work of salvation, the resolve which demands action and which alone can provide the impulse for execution of what is planned.

c. The New Life of Believers and the Divine Will.

(i) The Basic Attitude. (a) The Jews know God's will in the sense of his requirements (Rom. 2:18), but only those who are taught by Jesus truly recognize it (Lk. 13:47-48). Thus Paul acquires a wholly new knowledge of God's will at his conversion (Acts 22:14). This will must be tested (Rom. 12:2) on the basis of nonconformity to this aeon and renewal of the mind. What is needed is a practical knowledge in wisdom and spiritual understanding (Col. 1:9). The Spirit teaches us how to conduct ourselves as God desires (cf. Eph. 5:17). (b) Prayer, too, should be according to God's will on the model of Jesus (Mk. 14:36). Such prayer may be sure of a hearing (1 Jn. 5:14).

(ii) The Doing. (a) Doing is decisive for following Jesus (Mt. 12:50). Only where there is a resolve to do can one know the *didachē* of Jesus (Jn. 7:17) and perceive its true conformity with Scripture (Jn. 5:46-47). Doing is also a condition for entering the kingdom (Mt. 7:21; cf. 1 Jn. 2:17). Reception of what is promised follows only on endurance in doing (Heb. 10:36). (b) If doing is a condition, it is also the content of the Christian life under God's own enabling (cf. Heb. 13:21; Rom. 12:2; Phil. 2:12-13). 1 Pet. 4:2 contrasts the new living by God's will with the former living by human passions. Even slaves will now render their service as a doing of God's will from the heart (Eph. 6:6). (c) Definitions. We are rarely told what God's will specifically involves, since it is supposedly no secret. Sanctification and thanksgiving are commended in 1 Th. 4:3; 5:18, and submission to rulers in 1 Pet. 2:15. In 2 Cor. 8:5 we are to give ourselves to the Lord. Glorifying God is a common denominator. (d) Detailed Directions. God's will is to be worked out in detail (cf. Col. 4:12). Thus Paul is an apostle by God's will (1 Cor. 1:1 etc.), and as such he declares God's will and is ruled by it (cf. Rom. 1:10). The community, too, sees the operation of God's will in what befalls it (cf. 1 Pet. 3:17; 4:19).

2. *thélēma* as Human and Demonic Will. Apart from Mt. 21:31 (in a parable), the only Synoptic instances of human will are in Luke, e.g., 22:42; 23:25. Human self-will is the point in 2 Pet. 1:21; as Scripture was not written by human impulse, so we are not to expound it arbitrarily. The will of the flesh in Jn. 1:13 is sexual desire (and the will of man here is perhaps the desire for a son and heir, while blood might just

plural, definite and indefinite, often with little distinction of sense between the gods, *I. theos in the Usage of Secular Greek.* The word *theos* is used in both singular and plural, definite and indefinite, often with little distinction of sense between the gods,

theos (→ *kyrios, pater*):

A. The Greek Concept of God.

theos [God, god], *theotes* [divinity], *atheos* [without God], *theodidaktos* [taught by God], *theios* [divine], *theiotes* [divinity]

pneuma

theodidaktos → *theos; theomachos, theomachos, theomachos* → *machomai; theopneustos* →

[K. L. SCHMIDT, III, 63-64]

love he establishes his house or church on its sure foundation in Christ.

"to confirm," but with the implicit thought that when God confirms us in faith and foundation." The sense is figurative in Eph. 3:17; 1 Pet. 5:10, i.e., "to strengthen,"

2. The verb *themelioo* in Mt. 7:25; Lk. 6:48; Heb. 1:10 means "to provide with a foundation." The sense is figurative in Eph. 3:17; 1 Pet. 5:10, i.e., "to strengthen,"

roots for this concept and for the related idea of the *themelios* (cf. Is. 28:16 and Rev.

are associated with him (cf. Mt. 16:18). The house is the house of God; there are OT

in God or Christ by its leaders and members. Christ is the foundation, but the apostles

is the concept of edification. The church is a house that is built by God or Christ, or

dation and Christ the cornerstone in Eph. 2:20 (cf. also 2 Tim. 2:19). Behind this use

of churches (Rom. 15:20) or teachings (Heb. 6:1; cf. 1 Tim. 6:19). Christ is the

(cf. Lk. 6:48-49; Heb. 11:10; Rev. 21:14, 19), or it may be figurative for the foundation

in Acts 16:26). The use may be literal for the foundation of a house, tower, or city

"foundation" (masculine in 1 Cor. 3:12; 2 Tim. 2:19; Heb. 11:10; Rev. 21:19, neuter

1. Found from Homer, the adjectival noun *ho themelios* means "basic stone" or

themelios [foundation], *themelion* [foundation], *themelioo* [to lay the foundation]

etc. and gifts distributed according to his own will. [G. SCHREINER, III, 44-62]

2:4: Along with the attestation of the Lord's hearers, God also gave testimony by signs

and in a special usage for "delight" or "sweetness." The only NT instance is in Heb.

in the LXX for the divine will or good pleasure, for human desire, for the royal will,

thelasma. This is a late Koine word related to *thelma* but less common. It occurs

volition instead of its content.

Monothelitic controversy, but with a non-NT stress on the *thelma* as an organ of

for service (Ignatius *Ephesians* 20.1), and is the power that begets Christ (Ignatius

for the will of God which underlies salvation (Ignatius *Smyrneans* 11.1); gives direction

C. *thelma* in the Early Church. In the apostolic fathers *thelma* is used biblically

of Satan which opponents do as they are ensnared and captured by him.

sexual lusts and carry a hint of enslavement to the *sarx*. 2 Tim. 2:26 refers to the will

this is not so in Eph. 2:13, where the passions of the flesh in pagan life embrace

7:37 sexual desire is meant in a purely psychological and nonderogatory sense, but

but seems most naturally to have in view a purpose of marriage. In Jn. 1:13 and 1 Cor.

1 Cor. 7:37, which can hardly refer to a father or guardian, nor to a spiritual marriage,

conceivably be a reference to the female contribution). The same sense occurs in

god, the god; and the godhead. The term does not denote a specific personality but the unity of the religious world in spite of its multiplicity. The Greek concept is essentially polytheistic in the sense of belief in an ordered totality of gods. Zeus as the father of gods and men brings this to expression. Since he has the first and last word; piety often associates him quite simply with god. Out of the plurality a hierarchy develops with families of gods and a pantheon. Zeus, Apollo, etc. are called gods, but so is the cosmos, and elemental forces may also be given the name. The deepest reality is god (the Greeks would have to reverse 1 Jn. 4:16 and say that love is God). But reality is manifold; hence the plural *theoi*. Heroes, unusual people, and outstanding rulers are also gods; so that in the emperor cult *theós* is a designation of office. Finally, philosophers use the word for metaphysical forces, so that often they use as equivalents the divine, the good, the existent, and destiny. We see here a spiritualizing and moralizing of mythical figures which enhances their dignity but robs them of proximity. Through every change of form, however, the inner structure of the concept remains constant.

2. *The Content of the Greek Concept of God.* The gods are a given factor. Though eternal, they have come into being. They have not created the world but are its form or meaning. They are thus identified with human order, e.g., in the state. Their eternity includes eternal youth. They enjoy superior power and felicity, but lack moral seriousness. They are infinite beings, but of the same kind as ourselves. Unlike impersonal fate, which even they cannot alter, they represent meaningful plan and purpose. They have human form (their majesty being that of the highest living creature), and their emotions and customs are human.

3. *The Development of the Greek Concept of God.*

a. Two motifs in Homer govern the development of the concept, the natural and the ethical. These motifs lead to nature mysticism on the one side and rational ethics on the other. The philosophers subject the Homeric gods to rational criticism, replacing anthropomorphism with cosmomorphism. The presence of divinity in the world is not denied, but its unity is stressed, and the idea of the unmoved mover is introduced. The regularity of being and the principle of compensation or cosmic justice represent the ethical aspect. Thus in tragedy divine justice rules inscrutably in the dialectic of human existence. Zeus is a redeeming power as he teaches us moderation through suffering. The Greek concept thus achieves a certain objectivity, but there is no direct relationship with the deity, for state and society stand between, and we know deity only from its works in nature and history.

b. Plato carries the ethicizing and spiritualizing further by attacking false religiosity, denying divine intervention in the form of physical relationship, and completing the separation between deity and humanity by postulating only a resemblance of being and no true unity. In Plato myth serves only to elucidate philosophical themes. Final reality is impersonal, and divinity means its actualization in space and time as a moving reflection of eternity. In this regard deity plays the role of architect, not creator. In Aristotle, too, deity is the necessary condition of a world order, the cause of each thing existing as it does. One cannot pray to this deity, nor does it will anything, and if there is love for it, this is simply the attraction which impels us to strive for a higher form of being.

c. Hellenism transforms the mythical gods into metaphysical and cosmic concepts. Thus Stoicism finds in Zeus the comprehensive law of the world which is operative in all things and to which one must adapt. An impersonal pantheistic view thus develops; stressing the providential aspect, though later Stoicism takes a more personal

the precise form of the pre-Mosaic concept. The name Yahweh is brought into the *Kahweh*. Due to the nature of the material, it is hard to say with certainty what was

3. *The Tradition concerning Belief in God prior to the Rise of the Community of*

fathers (EX-3:15); the exclusive God (EX-20:5, 34:14, etc.).

The starting point is with faith in Yahweh as the covenant God. Moses takes this concept and gives it its uniquely impelling force by linking it with the God of the

move on only slowly to a recognition that the national God is the Lord of all things.

orient will and beside whom there are no other deities. As the canon shows, the people

Creator and Ruler of the world in whom divine power is concentrated into an omnip-

forces; this is resolved only as the prophets promote confidence that Yahweh is the

is an initial tension between the divine person of Yahweh and the sum of cosmic

terms as El, Elohim, and Yahweh. God and Yahweh are obviously the same, but there

bring out its basic character, though these are complicated by the random use of such

experience and teaching vary, the underlying reality is the same. Simple expressions

about God comes out in what they say about him and to him. Though individual

2. *The OT Belief in God in the Form of Faith in Kahweh*. What the OT authors believe

the usual word for the divine name Yahweh). *theos* itself occurs only some 330 times.

other words such as *kyrios* and *ischyros* occur at times, but infrequently (*kyrios* being

1. *The Usage of the LXX theos* is the usual LXX equivalent for *el* and *Elohim*.

B. *El and Elohim in the OT*.

that insures permanence. [H. KLBRNKBEHT, III, 65-79]

The basic orientation is to eternal being and law, with the deity as the power or essence

theistic view of God as the Creator with whom there may be personal relationship.

noteworthy that in none of these developments is there a place for a personal, mono-

merging of cosmic unity into the unity of the spiritual ego are themselves *theoi*. It is

things, and is bi-sexual, and self-creating, the one and all; mystics who reflect on the

f. A mystical pantheism may be found in the Hermetic writings. The deity fills all

to purer heights.

world. On this view prayer is pointless except as self-reflection with a view to elevation

world timelessly evolves from it as its objectification, so that the deity becomes the

underlying force of all that is, and for it being and creating are all the same. The

thus have the one and all, but the one does not merge into the all. The one is the

architect and then *psyche* as the link between the worlds of ideas and experience. We

all things flow. The one is the first and fatherly deity from which *nous* proceeds as

e. In Neo-Platonism the concern is with an ultimate *one* from which and to which

of idea and being, for Philo the idea itself is a creation and emanation from God.

personalizes God, yet, while the work of the Greek deity is simply the interrelating

Alongside God is the *logos* of whom the ideas are begotten. The *logos*-concept de-

mighty Creator who first fashions the ideas and then makes of them the visible world.

and Stoicism. God for him is transcendent, the unique, incomprehensible, and al-

d. Philo tries to mediate between the OT concept and the Greek ideas of Platonism

chief or universal god; Zeus or Jupiter, though not in any truly monotheistic sense.

Greek deities are fused with Greek, and syncretistic trends lead to the worship of a

by equation on the principle that only names differ and realities are the same. Non-

Over against constant increase in the number of gods, Hellenism attempts unification

true place for deity except at the level of our views about it or consciousness of it.

through the *nous* may be in us too. In contrast, the atomism of Epicurus leaves no

and ethical line with its father and provider who is the original of all virtues and who

material, but Ex. 6:3 displays an awareness of distinction. Nevertheless, the combination "Yahweh God" in Gen. 2:4 identifies Yahweh as the God who created all things and whom the patriarchs knew and worshipped. The fuller apposition in Ps. 50:1 has the evident nature of a confession of faith.

4. *El and Elohim as Appellatives.* Neither 'ēl nor 'ēlōhîm has originally the same meaning as Yahweh. They both denote God generically rather than personally, are of polytheistic derivation, and need qualification to denote God individually. 'ēl as a name outside Israel is secondary and does not help us to understand biblical usage. When used alone for Yahweh (Is. 40:18 etc.), or as a parallel to Yahweh (Num. 23:8), the point is that Yahweh alone is 'ēl, though not necessarily with a polemic against other gods.

5. *The Content of the OT Belief in God.* The thesis that God is Israel's God is fundamental. This God is God in the absolute (cf. 1 Kgs. 18:21), so that as the name merges into the appellatives, the words 'ēl and 'ēlōhîm come to contain the vital heritage of faith. a. 'ēl, of course, is not peculiar to Israel. Ishmael has 'ēl in his name, and Balaam and Job both speak of 'ēl. Parallels may be found among many peoples. In the OT 'ēl is the simplest form for the divine as distinct from the human (Ezek. 28:2; Hos. 11:9). 'ēl is holy (Hos. 11:9), spirit (Is. 31:3), ethically superior (Num. 23:19), and thus worthy of trust. Through every nuance 'ēl is a personal object of religious awe and knowledge even if the concept of God is introduced only by the usage and is not the original meaning. As may be seen from the expression "It is in my power" (Gen. 31:29), the root idea may be one of power, but in the ultimate religious sense of power that is superhuman. Parallel terms for God, e.g., Owner, Lord, and King, support the connection with power. b. The etymology, of course, raises several difficulties (see TDNT, III, 84-85 for details). c. Nor can the linguistic data be explained in terms of 'ēlōhîm and 'ēlō(a)h, even if we have a plural and related singular (which some contest). Certainly one need not suppose that these terms have a different basic sense, i.e., "he who is to be feared." d. But if they are related and carry the sense of power, the use of the singular and plural raises a question. Since 'ēlō(a)h is mainly later, and is common only in Job, its significance is fixed by the other two terms. 'ēlōhîm is clearly a numerical plural only in a very few instances (cf. Ex. 15:11). Even a single pagan god can be meant by the word (e.g., 1 Kgs. 11:5). In the main, then, we have a plural of majesty. There is no sense of treating God as one among many gods. The point is that God has all that belongs to deity.

6. *The Historical Continuation of the OT Belief in God.* If Yahweh is called 'ēl or 'ēlōhîm, this implies that he is a concrete manifestation of divine reality. The concept does not have the dynamism of the name, but forms a basis for its development as a basic religious experience. This experience differs for Israel inasmuch as Israel's God is truly God, i.e., sovereign, creative, and self-revealing as distinct from the natural forces that pagans symbolize in images or cultic actions. Such forces are inactive; they can neither help nor impel, and are therefore vain (Is. 44:9; 1 Sam. 12:21). If they can be explained rationally as cosmic or sexual, only faith in Yahweh and obedience to his commands can break their numinous power. God made us in his own image (Gen. 1:26); we cannot make God. Hence God's word comes as a reality that transcends and shapes human will and action. This reality may be partial or inadequate (cf. 1 Sam. 28:13). It can be properly filled out only as God himself commands and acts and guides. But one cannot count on this, for God hides himself (Is. 25:1; 45:15), and confusion is caused by experience of other cults, whose gods may be puny (Ps. 31:6; 1 Chr. 16:26), but can point to great triumphs and prodigality (Jer. 7:18; Am.

b. The Rabbinic Terms for God. Later rabbinic Judaism avoids the divine name and adopts formal substitutes. It distinguishes between the proper name (Yahweh), generic names ('*el*', '*eloh(a)h*', and '*elohim*'), and descriptive names (the Most High, the King, etc.). Since the divine name must not be taken in vain, its use is restricted to the cultus, and eventually it comes to exist only as a written symbol and not a living word. The substitutes vary according to whether the usage is religious or secular and as these take on the full concept of God, they in turn tend to become too holy for secular use and give way to others: '*eloh(a)h*' and '*elohim*' cause no initial difficulty and become taboo only in medieval times. Terms or nouns expressing qualities and the like are freely used, and an abstract group (holiness, power, etc.) also becomes popular. (See TDNT, III, pp. 92-94 for details.)

1. The Usage. a. In the LXX *theos* is the usual term for '*elohim*', *ho theos* is the God of Israel, while *theos* is mostly appellative. *to theion* does not occur. Judaism prefers not to speak of God, adopting instead such expressions as the Lord, the Almighty, the Most High. Hellenistic Judaism, adopting philosophical style, refers to the deity, providence, etc. Philo uses the adjective *theios*, *ho theos* for the God of Israel (or *ho kyrios* to denote his power), *theos* for the *logos*, and *theoi* at times for humans, but his favorite term is *to theion*. Josephus has *ho theos* and *theos* without distinction, but likes *to theion* and *hoi ouranoi*, and seldom uses *kyrios*. Apocryphal and pseudepigraphal works, adopting older styles, use *kyrios* (for Yahweh) along with many other expressions, e.g., Most High, Most Merciful, Almighty, Holy One, Creator, Unbegotten, etc. Jesus uses *theos* freely and more rarely has *kyrios*, *ouranos*, *dynamis* (cf. Mk. 14:61-62), or *sophia* (Lk. 7:35). *pater*, however, is his true name for God. Elsewhere in the NT *theos* is the normal word. From Paul onward *kyrios* is more often used for Jesus, as *theos* is in, e.g., Jn. 1:1. *theos* usually has the article in the nominative, but in other cases may be with or without article with no distinction, *theos* may also denote pagan deities (cf. Acts 19:37; 1 Cor. 8:5) and even humans (Jn. 10:34-35 quoting Ps. 82:6).

C. The Primitive Christian Fact of God and Its Conflict with the Concept of God in Judaism.

[G. QUELL, III, 79-89]

5:26; Dt. 12:2), so that the people yields allegiance (Jer. 5:7) and is conscious of their power (cf. 2 Kgs. 3:27). That there are real divine powers is admitted in Dt. 6:12. The exclusivism of Yahweh (Ex. 20:5) is finally directed, not against those who turn to other gods, but to the gods themselves. Whether in her own fellowship or in external dealings, Israel is conscious of the reality of a territorial pantheon. Only belief that God is the Mighty One (Josh. 22:22), supreme over the whole pantheon, can prevent relapse into idol worship. Yet a monarchical monotheism is seen to imply (Jer. 2:11) that for all the sincerity of paganism, the gods of pagans have no true reality; and if Israel looks to them she is guilty of infidelity and falls victim to inner discord (Jer. 2:13ff.). Later writings can thus make a clear distinction between the one God and foreign gods (cf. Dan. 11:36; Mal. 2:10-11; Ps. 82), but these distinctions rest on the recognition of God's deity in his help or faithfulness or comfort, as in the Psalms with their personal motif "my God." God is known as the living God who is active on his people's behalf (Hos. 2:1). As Is. 40-41 shows, he manifests himself as God by doing what is worthy of God in his works of creation and redemption.

2. The Uniqueness of God.

a. Prophetic Monotheism as the Starting Point of True Monotheism. True monotheism is not a product of polytheism but its negation. Its God is not a new idea of unity but ultimate and true reality. The one God is the decisive reality for Moses and as such claims sole validity (Ex 20:2-3). This God is the only God of the whole world. He is revealed and worshipped, however, only in Israel. Hence his uniqueness must be asserted against both false gods and the other forces that dominate the people (Is 26:13). The later triumph of monotheism in Islam owes much to biblical concepts. Elsewhere monotheistic formulas have little impact: Zoroaster expounds a dualistic philosophy of history with a monotheistic orientation (in view of the final triumph of light).

b. Dynamic Monotheism in Later Judaism.

(a) Judaism may sometimes use *theoi* for humans or for pagan gods. The OT basis for the description of humans as gods is slight, and in passages like Ps 82:1; Ex 21:6 the reference is to judges as God's representatives. The rabbis resist strongly the pagan pretensions of humans to deity (cf. Dan 11:36-37). Where the OT calls heavenly beings 'ēlōhîm, the LXX usually has angels or sons of God. This is part of the great polemic against the idea that the idols of paganism are gods in any true sense, as in Bel and the Dragon, Wis 13:1ff., Josephus, and the attacks of the rabbis on star worship, animal worship, and the emperor cult. Sometimes demonic forces are seen behind idols, sometimes they are dismissed as things of nought. But there is a united front against polytheism.

(b) Judaism gives a primary place to the confession of one God, whether in faith, formulas, or practice. The formulas vary and may take confessional or polemical form. The original meaning is best preserved in the Shema (Dt 6:4): To the uniqueness of God corresponds the uniqueness of the people, for while the one God will one day be God of the whole world, he is now the only God only for Israel, which is ready to suffer and die in confession of his uniqueness.

(c) God works, of course, through intermediaries, i.e., angels or hypostases (word, spirit, truth, etc.), but these are not independent or of the same rank. They serve God as his deputies. Their numbers increase from Daniel on. Angels subject their own wills wholly to God's will, daily receiving and executing orders, proclaiming God's will in the first person, but only as God's representatives, so that they cannot accept human worship. In extreme emergencies, only God's direct help avails.

(d) The one God is in conflict with demonic forces. Satan has rebelled against God and commands a host of demons. But Satan is God's creature, has fallen from heaven, and, while still powerful, is held in check by God, who overrules the evil acts of demons to his own purposes of good and to their destruction. Thus a dynamic monotheism overcomes both automatic monotheism and static dualism.

(e) In this conflict, apocalyptic finds a role for the Savior King, the Messiah, the Son of Man, who, whether heavenly or earthly, is God's representative, not himself God, but armed with a divine power to which all enemies must submit. This Savior King is God's decisive representative, not replacing God, but effecting a universal acknowledgment of God's glory and uniqueness.

c. *theoi* in the NT. Acts vividly depicts the polytheism that the apostles encountered in Ephesus (19:27), Athens (17:23), Malta (28:6), and Lystra (14:11ff.); cf. also Herod in Caesarea (Acts 12:22). The monotheistic answer is always the same (Acts 19:26; 17:23-24; 14:15; 12:23). Idols are nothing (1 Cor. 8:4), but idolatry is a sin (10:7),

h. The Threefold Relation of God, Christ, and Spirit. The relation between God and Christ finds expression in formulas that state both their unity and God's primacy (1 Cor. 8:6; 1 Tim. 2:5; Mt. 23:8ff.). Triadic formulas occur which include angels

and office.

10.96.7. Christ as *the* representative of God is himself the bearer of the divine nature 2:13 and outside the NT Did. 10.6, Ignatius *Ephesians* 18.2 etc., and Pliny *Letters* recognizes Jesus as his God in Jn. 20:28 (cf. the blind man in 9:38). Cf. also Tit. doxology. In Jn. 1:1 "the Logos was God" (and cf. some readings of 1:18). Thomas 9:4-5 Christ is called *theos* directly unless we have in the last clause an independent In Heb. 1:8-9 the designation of the OT king as *theos* has transferred to Jesus. In Rom. of *theoi* for humans is not unbiblical, though he himself claims only to be God's Son. g. Christ as *theos* in Primitive Christianity. In Jn. 10:30ff. Jesus proves that the use

genitive "of *theos*" shows his derivation from God. The exception is *kynos*.

the article, express his uniqueness (the holy one, elect, anointed, son, etc.), but the (Eph. 1:17; 1 Cor. 11:3; Jn. 5:18). He, too, is "of" God (1 Cor. 3:23). His titles, with the First and the Last (Rev. 1:17; cf. v. 8). Yet God is his God and Head and Father things are by and to him as well as God (Rom. 11:36; 1 Cor. 8:6; Col. 1:16). He is 1:2. Jesus uses the divine *ego eimi*. He is first Judge and then God in 1 Cor. 4:4-5. All 10:30; 17:11). The forerunner of God in Mal. 3:1 is the forerunner of Jesus in Mk. God and returns to him. Faith in him and faith in God are the same (cf. Jn. 14:1, 9; with and through him, reconciling the world to himself (2 Cor. 5:19). He comes from confirmed, anointed, and exalted him. God is with him, empowers him, and works the dominion of the one God (1 Cor. 15:28). God has sent, instituted, accredited, the strong man, turning the apparent defeat of the cross into victory, and establishing the devil (Lk. 22:28; 1 Tim. 3:8), resisting his temptations, driving out demons, binding creation (Jn. 1:3) and salvation (1 Cor. 10:4), and precedes angels (Heb. 1). He battles and calls him exclusively "my Father" (Jn. 20:17). As the Son he has power to forgive sins, will sit on God's throne and judge the world, bears the name Logos, mediates (Mk. 10:18), is consumed by zeal for God's house (Jn. 2:17), prays constantly to God, the prince of this world of his power. He himself sharpens the monotheistic confession f. Monotheism and Christology in the NT. Christ confirms monotheism by depriving God and everything with him. They will not accept worship (Rev. 19:10).

e. God and His Angels in the NT. Angels play no big role in the NT. They come from God (Acts 12:11) and he acts through them (Acts 7:35). They are nothing without imposes the constant task of trusting and obeying this one God alone.

cosmic forces, state authorities, or even the emperor. The confession of one God takes on new seriousness in its exclusion not only of idols but of mammon, belly, of his sovereignty means that he is not to be tempted (Mt. 4:7). The first commandment hope in him (1 Pet. 1:21). Zeal must accompany knowledge (Rom. 3:11). Recognition church must not only believe that God is one; it must believe in God (Rom. 4:3) and promises, the God of Israel is now the God of the church (cf. Acts 15:14). Yet the etc., or to our God or my God in true OT fashion. As the church has inherited the perceive this; hence the NT refers to the God of the fathers, of Israel, of Abraham, (Jms. 2:19) or know (1 Cor. 8:4) that there is only one God. As yet not all peoples Similar monotheistic formulas occur in, e.g., Rom. 3:29-30; 1 Tim. 1:17. We believe quotes the Shema in Mk. 12:29-30, and the scribe can only endorse this (12:32-33).

d. *heis theos* in the Confession and Practice of Primitive Christianity. Jesus himself the *theoi pollutoi* are not true gods but they impose terrible bondage. for it is a failure to worship the true God and involves subjection to demonic forces;

(Lk. 9:26), and cf. the spirits of Rev. 1:4-5. But the usual triad is God, Christ, and the Spirit, who stands in a special relation to both God (Jn. 4:24) and Christ (Mk. 3:29-30; Lk. 1:35; Jn. 3:34; Rom. 8:27, 34; Jn. 16:14), but who also continues Christ's work (Jn. 14:26; Gal. 4:4ff.). We thus find triadic formulas embracing God, Christ, and Spirit in 1 Cor. 12:4ff.; 2 Cor. 13:13; Mt. 28:19. These formulas express the indissoluble threefold relationship but do not actually speak of triunity. The clear-cut statement of 1 Jn. 5 is brought into the text only in the sixth century.

3. *The Personal Being of God.*

a. The Conflict with Anthropomorphism in the Jewish World. The LXX tries to purify the concept of God by minor alterations, e.g., bringing in a divine messenger in Ex. 4:24 or putting "power" for "hand" in Josh. 4:24, or speaking of seeing God's place instead of God in Ex. 24:10, or saying that God becomes gracious for his repenting in Gen. 6:6-7. Later Hellenists go further by allegorizing the OT, finding abstract content in anthropomorphisms, and substituting philosophical concepts. Yet faith in the personal God remains. Thus Josephus uses alien terms but is still speaking of the living God of his fathers. The rabbis avoid allegorizing but explain anthropomorphisms as divine accommodation to human frailty, though they themselves in prayer call God Father, speak of his ear and hand for their needs, and think of him as weeping over Jerusalem. Stressing God's will, they do not equate him with his attributes but bring out his personal character. Thus, while both Greeks and Jews eliminate anthropomorphism, the former regard personality as itself anthropomorphic but the latter distinguish between anthropomorphism and faith in the personal God. God is not as we are, but he wills, speaks, and hears:

b. The Personal God of the NT. Anthropomorphism is a dead issue in the NT. God's personal nature is here a living reality disclosed in Christ and the Spirit (2 Cor. 4:6; Rom. 8:27; cf. the prayer "Abba" in Rom. 8:15). We respond to God's Thou to us with our Thou to God. God is the living God of will and purpose to whom we may come with prayers and cries for aid. He is known to be faithful and true (Rom. 11:29; Jn. 3:33; Tit. 1:2), gracious (Rom. 2:4), righteous (Rom. 1:18), holy, and perfect (Mt. 5:48). These are not abstract descriptions but historical attestations. They are expressed by attributive or predicative adjectives (Rom. 16:27 etc.), by a genitive of *theós* with noun (Rom. 3:3) or *theós* with genitive (Rom. 15:5 etc.), by bold equation (1 Jn. 4:8, which makes God the origin and norm of love), by predications referring to his nature (Rom. 16:26; 1 Tim. 1:11), and by equation with neutral predication (Jn. 4:24; 1 Jn. 1:5).

4. *The Transcendence of God.*

a. The Power of God as Ruler in Semitic Religion. (1) In the Semitic world deities are defined by their power and thus bear titles of rule. In relation to people they are masters, protectors, judges, fathers, kings. In relation to the world they are rulers who control its destiny. (2) Magical ideas, fertility cults, and astral mythologies dissolve this concept in syncretism, but in Israel the prophets deepen it. Israel's God is the absolute Creator and Ruler of all things. The LXX expresses this by stressing the term *kyrios* and such related words as *despótēs* and *basileús*.

b. God and the World in Later Judaism. God is above the world and uses intermediaries to execute his commands. He is immortal, but dynamically so as Ruler. He is not outside the world but above it, and hence omnipresent rather than distant. He is the all, but as its Creator and not in any pantheistic sense. We are not "in" God by natural or ecstatic union, but we come "from" him. He is "with" us in virtue of his covenant, so that in every need we may pray to him, knowing that the Ruler of all

things will extend his powerful protection. Apocalyptic describes an opposition of will that distorts the form of this world but God can omnipotently bend all things to his own purpose, so that one may confidently expect his final triumph and dominion.

c. The Transcendent God of the NT. In the NT, too, God is *kyrios* etc. He is not outside the world but above it. Heaven and earth are together God's creation, though heaven is superior as God's throne (Mt. 5:34-35), and earthly forces oppose God's lordship in heaven (cf. Mt. 6:10). The Christ event is the decisive encounter between heaven and earth that apocalyptic awaited (Lk. 17:20, which means that the kingdom is present in Jesus). In Jesus God is with us—Immanuel (Mt. 1:23; cf. Is. 7:14). His heavenly form and nature find earthly manifestation in servanthood and crucifixion (Phil. 2:6ff.). The Word became flesh (Jn. 1:14). The encounter does not mean human enlightenment or divinization, nor a divine-human marriage, but a heightening and overcoming of the tension by Christ's death and resurrection. The tension is not that of infinite and finite or eternity and time, as in Hellenistic philosophy. God is not restricted by metaphysical relations (cf. Lk. 3:8). No natural or historical power can thwart God (Rom. 11:23-24). His word is life and death (Lk. 12:20). All life's changes and chances are from him. God is with his people as his Ruler and Protector, but with a new certainty in Christ that Paul expresses with his *hyper* in Rom. 8:31-32. In virtue of this "God for us" the cosmic anxiety of antiquity is resolved. Words like *mour* do not occur in the NT. Along with this transcendence, there is, of course, a certain immanence as well. Believers are the house in which God dwells. God is among them (cf. 1 Cor. 14:25; *en hymn*). He is the Father who is in all, though this "in all" is to be understood in terms of the preceding "above and through all" (Eph. 4:6; cf. 1 Cor. 12:6; Col. 1:17). 1 Jn. 4:16 refers to a mutual abiding, though more in the sense of faithfulness than metaphysical union. This accords with the important role of prayer in the Johannine writings. Prayer has no place when immanentism dissolves the I-Thou relation. Prayer presupposes a God who is above the world and to whom we may turn with confidence in time of need. Various terms for prayer occur in the NT. It is addressed to God. Made in the name of Jesus, it has purpose as well as assurance. Its climax is petition for the definitive actualizing of God's rule whose victory the Christ event has already decided (Lk. 11:2). Even after the Christ event, this actualizing is still an object of faith, not sight. The first encounter will come to completion when all conflict is removed (Rev. 21:3-4) and God is all in all (1 Cor. 15:28).

theios (→ *theiotes*). This word, meaning "divinity," occurs in the NT only in Col. 2:9 (cf. 1:19-20). The one God, to whom all deity belongs, has given this fullness of deity to the incarnate Christ.

atheos. There were seven basic forms of atheism in antiquity: 1. the practical atheism of the ignorant, careless, and hedonistic (cf. Is. 22:13; Rom. 1:30); 2. the secularized religion of the state-cult (Ezek. 28:2; Dan. 11:36; Rev. 13); 3. belief in fate (cf. Col. 1); 4. metaphysical reinterpretation of beliefs; 5. religious doubt (cf. Ps. 73); 6. defiance of the omnipotent God (cf. Moses in Ex. 32:32; Jeremiah; Job); 7. any denial of God or the gods (Jews and Christians are accused of atheism by polytheists, whose gods they reject, while Eph. 2:11-12 calls pagans *atheoi*, and cf. Mart. Pol. 9.2).

theodidaktos. Unlike *theopneustos*, which is used for canonical Scripture (2 Tim. 3:16), *theodidaktos* ("taught by God") is used in 1 Th. 4:9 for Christians as members of the new community (cf. Jer. 31:34; Is. 54:13; Jn. 6:45).

[E. STAUFFER, III, 94-121]

theios. a. Adjective of *theós*, this means "divine" relative to all that bears the stamp of deity, e.g., as predominant power, final reality, supreme meaning, or philosophical conception. The educated like the term and often use the impersonal *theía phýsis* for God. Humans may also be *theios*, e.g., seers, priests, singers, saviors, and rulers. b. The noun *tó theíon* is a common term for "deity." The NT uses *theios* only in passages under Hellenistic influence (2 Pet. 1:3-4; Acts 17:29), but with no surrender of faith in the personal God.

theiotēs. Formed from *theios*, this, too, means "divinity" in the sense that something is divine, whether a god or imperial majesty. The only NT instance is in Rom. 1:20: God's deity may be perceived in creation. [H. KLEINKNECHT, III, 122-23]

theosebēs [God-fearing], theosébeia [piety, reverence for God]

A. Usage outside the NT. 1. True piety is the point behind this compound of *theós* (i.e., honoring the gods), but in a critical sense it means "superstition," and more generally it simply denotes "religion." 2. The group is rare in the LXX (though *eusébeia* is common in 4 Maccabees), but when used (e.g., in Job 1:1; Ex. 18:21), it has the sense of true religion. The noun occurs only in Prov. 1:29. 3. *theosebēs* may be found on a few inscriptions to describe the Jews as holding the true religion. The Jews themselves like the term "God-fearers" for themselves and Gentile adherents, since it implies that they are worshippers of the true God.

B. NT Usage. The NT avoids the group, using *theosebēs* and *theosébeia* only once each. The adjective occurs in Jn. 9:31: God hears those who fear him, which is defined as doing his will (cf. Prov. 15:29; Job 27:9). The noun comes in 1 Tim. 2:10, which teaches that women professing religion (i.e., Christianity) should substantiate their confession with good deeds.

C. Early Christian Usage. The terms are still infrequent in the apostolic fathers. In Mart. Pol. 3 *theosébeia* is obviously Christianity (cf. 2 Clem. 20.4). The words are more common in the Apologists. In Justin *Dialogue* 110.2 *theosébeia* comes through the apostolic preaching. In Athenagoras *Supplication* 37.1 Christians are the true God-fearers. Diognetus charmingly describes the *theosébeia* of Christians. Origen *Against Celsus* 3.59 and 81 tries to bring out the uniqueness of the *theosébeia* of Jesus. In this instance, however, the use of the general term "religion" tends to surrender the point at the outset. The restricted Jewish and NT use for true worship in contrast to idolatry is thus threatened by the invasion of a more general anthropocentric use which is intrinsically alien to the biblical revelation. [G. BERTRAM, III, 123-28]

therapeúō [to heal, serve], therapéia [healing], therápōn [servant]

therapeúō.

1. This word, in secular Greek, means a. "to serve," "to be serviceable," and b. "to care for the sick," "to treat," "to cure" (also figuratively).

2. The same senses may be found in Judaism (cf. "to serve" in Esth. 1:1b and "to heal" in Sir. 18:19). Philo refers to healing of both body and soul.

therizo. a. Literally "to reap," b. figuratively "to reap a harvest" (cf. a moral action and its consequences either ethically or eschatologically in the LXX and Philo). The NT uses the word literally in Mt. 6:26 and figuratively in Jms. 5:4 (with an eschatological thrust). What is reaped corresponds necessarily to what is sown (Gal. 6:7ff.). This provides a motive for right conduct. The results of mission, too, are a harvest based on what is sown (Jn. 4:36ff.). But here one may have the joy of reaping what

therizo [to reap, harvest], *therismos* [harvest]

therapon. Common in the LXX, this word is used in the NT only for Moses in Heb. 3:5. The point is that Moses is a servant in contrast to Jesus the Son (cf. Gal. 4:1ff.).

therapeia. This word means a. "household" and b. "healing." For a. cf. Mt. 24:45 and for b. Lk. 9:11 (medical) and Rev. 22:2 (eschatological). The LXX has the term for "divine worship" (e.g., Joel 1:14), but the NT never has this sense.

c. The serious wound that is inflicted on the beast is healed according to Rev. 13:3, 12. The event to which this refers cannot be fixed with certainty.

(Mt. 17:14ff.).
4:23; Mk. 6:5), and the weak faith of the disciples in the case of the epileptic boy Healing may be blocked, however, by a false attitude: skepticism in Nazareth (Lk. possessed (Acts 5:16; cf. Peter in Acts 3:1ff., Phillip in Acts 8:7, Paul in Acts 28:8-9). Lord repeats the commission, and in Jesus' name the apostles heal the sick and demon-command itself, received in faith, grants them the power (Mt. 10:1 etc.). The risen mastery. Following up this victory, Jesus commands his disciples to heal the sick. The miracle, then, is not the breaking of natural law but victory in the conflict for world that with Jesus God's kingdom has already broken into our suffering world. The real parallels in Greek and Jewish records, but the important point is the demonstration sicknesses of the people (Mt. 8:17; cf. Is. 53:4). The actual processes may have 19:12). The healing is total as Jesus, imitating the age of salvation, takes away the garment (Mk. 3:10; 5:28; cf. Peter's shadow in Acts 5:15 and Paul's clothing in Acts acts like those of doctors (7:33; cf. Jms. 5:14). The sick may simply touch him or his often touch the sick (Mk. 1:41), take their hand (1:31), lay on hands (5:23), or perform Lk. 4:40-41; Mk. 3:10-11). The word also cures ailments or defects, though Jesus will form of healing. This is done by the word in what is sometimes a violent struggle (cf. arises even though it be on the sabbath (Mt. 12:10 etc.). Driving out demons is one whether they be ill, lame, blind, maimed, or deaf and dumb, and whenever the need (Mk. 4:23). No sickness can resist him. He heals many (Mk. 3:10) or all (Mt. 12:15), to heal the sick (Lk. 7:21ff.). This is no less a part of his ministry than preaching treatment, but in the sense of the real healing that the Messiah brings. Jesus has power b. A much more common use is for "healing," not merely in the sense of medical suitable for idols is inappropriate to him.

4.a. In the NT *therapeuo* never means "to serve" in a secular sense, and only once in Acts 17:25 does it denote worship. Paul's point here is that the true God has no cultic dwelling and does not need a cultic ministry, so that the *therapeuein* that is

3. In view of the miracles of Jesus, one might expect many parallels among the rabbis of his day, but in fact we have only isolated instances.

others sow. Material support is also a harvest related to the spiritual seed that is sown (1 Cor. 9:11).

therismós. The LXX uses this word for "harvest" literally in Gen. 8:22 and figuratively for world judgment (the separation of the elect people from the nations) in Joel 4:1ff. An ethical sense may be found in apocalyptic (eschatological) and Philo (psychological). The literal sense occurs in the NT in Jn. 4:35, the figurative (God's eschatological decision) in Mt. 13:30; Mk. 4:29; Rev. 14:15. The hour of this decision is imminent (Mt. 9:37-38) and the criterion is ethical (Mt. 13:41ff.). Both promise and threat are implied (Mt. 3:12; 13:30), for the decision entails separation in consequence of present action. [F. HAUCK, III, 132-33]

theōréō → *horáō*

thērion [wild animal, beast]

A diminutive of *thēr*, *thēriōn* means "wild animal," sometimes including birds and insects, and later any animal. The LXX uses the term only for land animals, usually wild, and if Tit. 1:12 adds *kakós*, no addition is needed to convey the sense of a wild beast. The figurative sense (humans as beasts) also occurs. Wild animals are with Jesus (as well as angels) in the desert in Mk. 1:12. The sense here is literal; there is no need to think of Gen. 2 or of a mythological conflict. The *thērion* of Rev. 13:2 links Revelation to Dan. 7, but one cannot simply equate the beast of Revelation and the fourth beast (Rome) of Dan. 7. Since there is antithetical parallelism between God and the dragon, Christ and the beast, and the seven spirits and the second beast (Rev. 13:11ff.), the first beast is antichrist. This wounded beast stands in contrast to the slain Lamb (5:6). The beast, which is wounded but not slain, enforces worship by violence, persecutes believers, and dishonors God by serving as the dragon's representative; the Lamb, on the other hand, gives himself up in service to a self-sacrificial death, receives honor and power, and brings glory to the Father. The second beast is the false prophet of the last time who acts like a true prophet but whose prophecy is a devilish temptation to worship the first beast (13:11ff.). Elsewhere in the imagery of Revelation demonic powers are commonly depicted as beasts: the locusts of 9:1ff., the horses of 9:16ff., and the frogs of 16:13-14. One may see here a distinction from *zōon*, which includes humans. In a fallen creation the beasts seem to signify the perversion of our calling as those who are made in God's image. They can thus symbolize the demonic element that corrupts what is truly human into what is subhuman.

[W. FOERSTER, III, 133-35]

thēsauros [treasure, treasure chest], **thēsaurizō** [to keep, lay up]

thēsauros. a. "What is deposited," "store," "treasure." b. "Place of storage," "warehouse," "treasure chamber or chest" (e.g., temple treasury). The LXX has both a. (Josh. 6:19 etc.; also figuratively in Is. 33:6) and b. (Am. 8:5; figuratively in Jer. 51:16 etc.). In Judaism good works are a treasure laid up with God; interest may be paid now, but the capital is kept for the judgment. Eternity is also a treasure house to which the righteous go (cf. Lk. 23:46; Rev. 6:9). The NT has a. "treasure" in the

1:24), continue in the apostle. The apostle experiences Christ's own passion as he is

2. These sufferings are Christ's own sufferings, which, not yet exhausted (Col. particular affliction (cf. 1 Th. 3:3-4; Acts 20:23; 2 Cor. 1:4-5; Col. 1:24). unavoidable (In. 16:33). Israel is a type in this regard. Paul as an apostle suffers

Both believers and apostles undergo affliction. It is factual (Acts 11:19 etc.) but also

1. The terms are common in the NT (especially in Paul), and are mostly figurative. I. *The Nature of Tribulation.*

C. *thibo, thipsis in the NT.*

bring about repentance, increase merit, or achieve expiation for the self or others. God delivers them (cf. Pss. 9:9; 32:7, etc.). In later Judaism afflictions are said to

5. Yet the righteous also suffer various afflictions (enemies, sickness, etc.) from which people, so that we read of a present or future day of affliction (Is. 37:3; Hab. 3:16). 4:31), or exile (Dt. 4:29). Often such distress is seen as a divine visitation on the reference is usually to the distress of Israel (or the righteous), e.g., in Egypt (Ex. intended (cf. Gen. 42:21). 4. The terms acquire theological significance because the troubles as illness, desert wandering, and shipwreck. 3. Inner fear or anguish may be anxiety, the latter the afflictions of slaves or aliens, oppression by enemies, and such internal and external afflictions are in view, the former covering both distress and case of the noun, a. "trouble," b. "distress," c. "oppression," "tribulation," etc. 2. Both Hebrew terms meaning a. "to distress," b. "to treat with hostility," c. "to afflict," d. "to oppress," and e. "to harass," "be hostile to," and even "destroy," or, in the

1. The theologically significant figurative use is common in the LXX for various

B. *thibo, thipsis in the LXX.*

fit," b. "to oppress" or "vex." Philosophically the group is used for life's afflictions.

2. *thibo* figuratively means "to afflict," "harass" with the nuances a. "to discom-*thipsis* means "pressure" in the physical sense, e.g., medically of the pulse.

1. *thibo* means literally "to press," "squash," "hem in," then "to be narrow."

A. *thibo, thipsis in Secular Greek.*

thibo [to press, afflict], *thipsis* [pressure, affliction]

2 Pet. 3:7). [F. HAVCK, III, 136-38]

of wrath by the impenitent (cf. God's keeping of the present world for judgment in 1 Cor. 16:2 (cf. 2 Cor. 12:14), but in Rom. 2:5 the use is figurative for the storing up (Mt. 6:20). Paul uses the word literally for the setting aside of weekly offerings in they carry no security (Mt. 6:19ff.). Acts of love are a storing of treasure in heaven as materialistic and egotistical (Lk. 12:21). They may be lost if not renounced, for 2 Kgs. 20:17 and figuratively Am. 3:10. Christ forbids the heaping up of earthly goods *thesaurizo*. "To keep," "hoard," "lay up," especially valuables. In the LXX see as treasure and pearl. Perhaps Gnostic terminology influenced Col. 2:3, but cf. Is. 45:3. In sense a. *thesuros* is important in Gnosticism for the treasure of light and Christ in earthen vessels). The NT also has sense b. ("treasure chest") in Mt. 2:11; 13:52. Mt. 6:19ff. (heavenly in contrast to earthly treasures, but with a new urgency and no thought of merit), Col. 2:3 (the treasures of true wisdom and knowledge hidden in Christ), and 2 Cor. 4:7 (the treasure of the new life in Christ that we have as yet only literal sense in Mt. 13:44, with a figurative use in Mt. 12:35 (the heart's treasure),

given up to death for the church (2 Cor. 4:10-11). In proclaiming the word, he exemplifies it. The martyrs of Rev. 7:14 bear similar witness to Christ's own sufferings. The church's sufferings are Christ's in a representative capacity. Christ suffers in his people on the basis of his own suffering.

3. Christian suffering, then, is inseparable from the Christian life, is Christ's own suffering, and is eschatological in view of its occurrence in the aeon that Christ has ended (cf. 1 Cor. 7:26ff.; Mt. 24:4ff., 9ff., 15ff.; Rev. 1:9, where present afflictions are set in the light of the great end-time tribulation). Judaism, too, expected eschatological tribulation, but new features in the NT are (a) that this final tribulation has begun, (b) that the Messiah's own passion initiates it, and (c) that it is suffered by his scattered people.

4. There is also an affliction associated with the last judgment, when the unrighteous and those who afflict the church will come under God's wrath (Rom. 2:9; 2 Th. 1:6). The church anticipates this judgment as it is associated with Christ in his vicarious suffering of divine judgment. In this sense Christian affliction is for faith a true demonstration of God's righteous judgment (2 Th. 1:5).

II. The Experience of Tribulation.

1. Christian afflictions are of different kinds (cf. the synonyms in Rom. 2:9; 1 Th. 3:7; Jn. 16:21; Mk. 4:17). Specific references are to persecution in 1 Th. 1:6, imprisonment in Acts 20:23, derision in Heb. 10:33, poverty in 2 Cor. 5:13, and perhaps sickness in Rev. 2:22 (cf. also the lists in Rev. 8:35 and 2 Cor. 11:23ff.). We also find inner distress and sorrow (Phil. 1:17) or anxiety and fear (2 Cor. 7:5).

2. The common power of affliction is that of the death that works in it (2 Cor. 1:8-9; 4:10-11; 11:23). Christ's suffering in his members is an experience of the effects of the death that he has defeated (cf. Phil. 3:10). Affliction leaves its external mark on our present life with its contingency and corruptibility (2 Cor. 4:16). It thus brings us under the test whether we will champion the gospel at the risk of life, whether we will see life in terms of its own possibilities or of those opened up by the divine promise (cf. 2 Cor. 1:8-9). Faith accepts the divine judgment in affliction and offers life back to God. It thus leads to patient endurance (2 Th. 1:4) which in hope focuses on what is not seen, thus giving comfort (2 Cor. 1:5-6) and the assurance that coming glory far outweighs present suffering (2 Cor. 4:17-18). We have, then, a virtuous circle whereby the promise gives hope, hope accepts suffering, suffering nourishes endurance, and endurance augments hope, fulfilling thereby the joy of the Spirit's promise.

3. With this acceptance of affliction Christians edify the community. In it the word becomes a relevant promise of comfort to others (2 Cor. 1:4ff.). In his people's suffering Christ himself builds up the church, thus showing that in fact he has already broken the power of affliction. [H. SCHLIER, III, 139-48]

thnēskō, thnētós → *thánatos*

thrēnēō [to mourn, lament], *thrēnos* [mourning, lamentation]

From Homer on *thrēnos* is a technical term for "mourning" and may even mean "lament" or "dirge." The verb, however, is not restricted to lamenting for the dead.

A. *thrēnos* in Graeco-Roman Culture.

1. In Greece mourning is an essential part of burial during the display of the corpse and the actual interment. The dirge serves as homage to the departed. Women play

2. An inner continuation of OT trends may be seen in Mt. 2:17-18 (quoting Jer. 31:15). The NT fulfillment corresponds here to the OT prophecy inasmuch as God accomplishes a miraculous deliverance amid complete destruction. The *threnos* of the mother of Israel (Rachael) is taken up by the mothers of Bethlehem, but over both rings out the voice of the *eios* of God, so that with the prophetic preservation of the Savior Jesus the voice of lamentation becomes the voice of joy. The women of Israel lament similarly as Jesus marches to the cross in a burial procession (cf. the anointing). But Jesus forbids this, for he himself is on the way to life and Jerusalem to destruction, so that it is for themselves and their children that the women should mourn. We thus have here another instance of the prophetic intimation of *threnos*. In Jn. 16:20 there is a reference, of course, to the lamenting of the disciples at the death of Jesus, but

weeping, beating on the breast, and the lamenting of the women on the way to Golgotha).

1. The use of *threnos* bears witness to Jewish customs at the time of Jesus (cf. reference is strictly to mourning but not to the formal lament, and the verb only in Mt. 11:17 (Lk. 7:32); Lk. 23:27; Jn. 16:20. Except in John the noun occurs only in Mt. 2:18 (uncertain).

C. *threnos* and *threnos* in the NT. The noun occurs only in Mt. 2:18 (uncertain) to by Josephus in *Antiquities* 7.42.

ers deliver orations near the grave. Burial inscriptions (*epitaphioi threnoi*) are referred to by Josephus in *Antiquities* 7.42. entation takes place in the house and at the interment. Flutes are played, but their use is restricted (e.g., not in the house or procession or on certain days). Dirges are sung by women, who also clap their hands. Women relatives play little part, but the men enjoy the dead, beating their breasts and heads and stamping their feet. Paid speakers deliver orations near the grave. Burial inscriptions (*epitaphioi threnoi*) are referred to by Josephus in *Antiquities* 7.42.

2. *Judaism*. In postbiblical Judaism mourning customs are fixed and codified. Lamentation takes place in the house and at the interment. Flutes are played, but their use is restricted (e.g., not in the house or procession or on certain days). Dirges are sung by women, who also clap their hands. Women relatives play little part, but the men enjoy the dead, beating their breasts and heads and stamping their feet. Paid speakers deliver orations near the grave. Burial inscriptions (*epitaphioi threnoi*) are referred to by Josephus in *Antiquities* 7.42. places (Jer. 7:29 etc.). For examples of Hebrew *threnoi* see Lamentations; 2 Sam. 1:19ff.; Am. 5:1ff.; Is. 14:4ff. become universal. *threnos* may cover the whole land (Am. 5:16), especially the high affected, or of spectators (cf. Is. 14:4). The circle widens as the divine judgments an important prophetic word, whether it refers to the *threnos* of the prophet, of those god, the living God himself, through his prophets, calls for lamentation on account of judgment on his people or the destruction of other peoples. Thus *threnos* becomes 1:8; Jer. 9:20). No cultic lamentation occurs in the OT. Instead of mourning for a dead Greece. Women are again prominent (Jer. 9:10; Ezek. 32:16), especially virgins (Joel 2 Sam. 1:17ff.) and Jeremiah (Jer. 9:9) take the place of the paid threnodists of figures (cf. Gen. 50:3, 10). Professional mourners are found, and the formal dirge replaces the original less formal lamentation (cf. Gen. 23:2). Inspired poets like David Relatives are the first to mourn, though there may be national mourning for outstanding figures (cf. Gen. 50:3, 10). Professional mourners are found, and the formal dirge replaces the original less formal lamentation (cf. Gen. 23:2). Inspired poets like David 1. *The OT*. The LXX normally uses *threnos* for the lament rather than more spontaneous mourning. Mourning takes place in the house and then during interment. more violent lamentation. Here again women play a more important part than men.

B. *threnos* in Near Eastern Culture. Near Eastern customs allow a place for during the showing of the corpse and burial.

3. The Romans follow the Greeks in the singing of dirges by close female relatives to be seen in the use of lamentations to bewail the death of the cult-god in the mysteries.

2. Near Eastern influences reduced the effectiveness of Solon's reforms. These may laying down that mourners must be relatives.

a prominent part, but men also sing laments. Professionals are often used. Solon tried to restrict excesses connected with the related growth of a burial industry, e.g., by

the term now has a broader reference to the lamenting of his people during the whole period of affliction prior to his parousia (cf. v. 21). At the same time, as Israel's mourning is turned into joy by Christ's first coming, so the mourning of the church will be turned into joy by his second coming. His people passed through the night of sorrow and death to the day of joy and life. In Mt. 11:17 (Lk. 7:32) the mourning, like the piping, is an attempt to tell God what he ought to say through his messengers. The people's leaders, like the children, want to give orders to God (cf. Ahab in 1 Kgs. 22:8ff.). They will not accept the divine singularity of the messengers and they evade the claim of God thereby (cf. Mk. 3:22, 29-30). God's acts are accompanied by human *thrēnos*, but in the NT this centers on Jesus himself, the messenger of joy. There is *thrēnos* at his birth and death, and during its time of tribulation with him his church also knows *thrēnos*. Yet since he is the messenger of joy, we are not to expect *thrēnos* from him personally, and the *thrēnos* of the church militant will finally be the *chará* of the church triumphant. [G. STÄHLIN, III, 148-55]

→ *klaīō, klauthmós, kóptō, kopetós, lypēō, lýpē, penthēō, pēnthos*

thrēskeía [religion], ***thrēskos*** [religious], ***ethelothrēskeía*** [self-made religion]

1. This group, rare in the LXX and NT, is common in Greek.
2. The etymology is disputed; early suggestions were derivation from Thrace or *thrēomai* ("to tremble"), while modern scholars favor a link with *therap-* ("to serve").
3. Distinction of meaning may also be noted. The good sense is "religious zeal" (for which Thracian women were noted); "worship of God," "religion" (cf. Josephus *Antiquities* 1.13:1). This seems to be meant in Acts 26:5 and Jms. 1:26-27.
4. But there is also a bad sense, i.e., "religious excess," "wrong worship"; this is the point in Col. 2:18 with its attack on the cult of angels.
5. The bad sense is not intrinsically necessary but is added by the genitive. In itself *thrēskeía* is a colorless word rather like *cultus*. It has to do mostly with the externals of worship, and makes them a matter of taste or choice. Synonyms like *therapeúō*, *epiméleia*, and *hierourgía* are similarly rare in the NT. This indicates that expressions denoting a religious attitude to God find little place in NT Christianity, for here one's attitude to God is the response to God's claim, and in distinction from *cultus* the Bible speaks of faith as the obedience of the whole person to God (cf. the phrase *leitourgía tēs pisteōs* in Phil. 2:17).
6. The word *ethelothrēskeía* in Col. 2:23 seems to have been coined by the author to denote, not an affected piety, but a piety that does not keep to its true reality, to Christ, but is self-ordered. [K. L. SCHMIDT, III, 155-59]

thriambeúō [to lead in triumph]

The basis of "triumph," *thriambeúō* means a. "to triumph over" and b. "to lead in triumph." In the NT it occurs in sense b. Christ's way to the cross is paradoxically God's triumph march in which he leads the powers (Col. 2:15). Christians, too, are led in triumph (2 Cor. 2:15), but for them, as Christ's servants, it means grace and ministry. [G. DELLING, III, 159-60]

reaches its true fulfillment with the sovereign majesty of the Messiah. 3. *The Throne of Glory*. This phrase occurs often in Synoptic sayings with reference to the future rule of the Messiah over Israel, in which the disciples share (Mt. 19:28).

2. *The Throne of David*. David's throne is the throne of the Messiah King in Lk. 1:32. Heb. 1:8 refers Ps. 45:6 to Christ as the eternal Son. The Davidic monarchy shows that God cannot be enclosed in a human temple (Acts 7:49).

1. *Heaven as Gods Throne*. On the basis of Is. 66:1ff. Jesus calls heaven the throne of God (Mt. 5:34). Swearing by it is swearing by God. Stephen quotes the same verse and associates the throne of Christ with it.

B. The Throne in the NT. The NT refers freely but nonspeculatively to Gods

throne and associates the throne of Christ with it. The Son of Man sits on the throne of judgment in Eth. En. 45:3 etc. the angels, the throne angels are nearest. The thrones of Daniel are for the great men. It is a precosmic work. The righteous dead are under it, the martyrs being closest. Of

5. *The Throne in Palestinian Judaism*. The rabbis show great interest in the throne.

4. *The Throne in Hellenistic Judaism*. In Wis. 18:15 the word comes down from

God's throne to judge Egypt. Wisdom itself is the occupant of the throne in Wis. 9:4.

The martyrs are near the throne in 4 Macc. 17:18. Josephus mentions the throne in

Antiquities 3.137, but he and Philo avoid the idea of Gods throne as too

anthropomorphic.

7:9ff. The throne of the Ancient of Days is fiery flames, and myriads of angels surround

it. The throne of justice (Ps. 9:4, 7). Thrones are depicted in the judgment scene in Dan.

3. *The Throne in the OT*. The throne is the seat of the king (Gen. 41:40), the queen

mother (1 Kgs. 2:19), and the governor (Neh. 3:7). The firstborn of Pharaoh shares

the throne (Ex. 11:5), and Solomon sits on David's throne (1 Kgs. 1:13). The throne

is thus a symbol of rule. David's throne is to last forever (2 Sam. 7:12ff.). It is the

Messiah's throne in Is. 9:6. Since David's kingship implies that of God, the throne is

that of Yahweh's kingdom (1 Chr. 28:5) or of Yahweh himself (1 Chr. 29:23). Ref-

erences, then, to the throne of God (cf. Is. 6:5; Ezek. 1:26) or to God's throne in

heaven (Is. 66:1) are meant to express the majesty of the divine Ruler. This majesty

manifests itself on earth; the coming age of salvation is the Lord's throne in Jer. 3:17

(cf. the link with the name and covenant in 14:21). Majesty and presence also come

together in the address in Jer. 17:12-13. The power of God's throne extends over the

Gentiles (Ps. 47:8). It is eternal (Ps. 93:2; Lam. 5:19). It carries with it the admin-

istration of justice (Ps. 9:4, 7). Thrones are depicted in the judgment scene in Dan.

2. *The Throne in the Greek World*. The royal throne comes to Greece from the Near

East. The divine throne is the prerogative of Zeus, though there is sometimes a double

throne for Zeus and Hera. Thrones also occur in the cult of the dead. There is no

equivalent to a real divine throne in the OT, though cf. heaven as Gods throne. The

ark is never spoken of as the empty throne of God.

of glory in Mt. 19:28 and of grace in Heb. 4:16.

2:8), of the kingdom, i.e., royal (1 Kgs. 9:5), of wickedness (Ps. 94:20); cf. throne

The LXX, which has it for *kate*, often adds genitives, e.g., throne of glory (1 Sam.

for kings and gods. In the plural (cf. Col. 1:16) it may denote royal or divine power.

back, arms, and footstool. It is a seat for elders, teachers, etc., and is later reserved

1. *On the Usage*. This word, related to seat and footstool, denotes a high stool with

A. The Throne outside the NT.

thrōnos [throne]

This rule extends to the Gentiles (Mt. 25:31-32), though others do not now have a part. In Revelation, too, there are thrones at the beginning of the millennial rule (20:4), but at the end there is only the great white throne of world judgment and the one who sits on it (20:11).

4. *The Throne of Grace.* Now that Jesus, our great High Priest, is seated at God's right hand, the throne may be called the throne of grace, for God's sovereignty is manifested in mercy rather than condemnation (Heb. 4:14ff.).

5. *The Throne of God and of the Lamb.* In the vision in Rev. 4 the throne, though not described, is central. Worship is addressed to him who sits on it (4:8ff.). The exalted Christ shares the throne (cf. 5:13; 6:16). It is the Lamb that feeds the host before the throne (7:15ff.). The stream of 22:1 issues from the throne of God and the Lamb. The throne of God and the Lamb is in the city (22:3). Already in 3:21 Jesus shares this throne with his Father and promises the fellowship of the throne to overcomers. The elders have their own thrones in 4:4, but these are not autonomous, for they worship him who sits on the throne. In contrast, God's own throne itself is finally the throne of the Lamb. This twofold throne represents the same eternal dominion.

6. *The Throne of Satan and of the Beast.* There is an ungodly counterpart to the throne of God and the Lamb. The throne of Satan in Rev. 2:13 may contain an allusion to the cult of Aesculapius at Pergamos, or more narrowly to the altar to Zeus in the fortress there. The dragon gives a throne to the beast in 13:2, and an angel pours out a vial on the throne of the beast in 16:10. This results in darkness for his kingdom; the throne and dominion are related.

7. *The Throne as a Class of Angels.* Col. 1:16 mentions "thrones" among the superterrestrial powers (cf. Slav. En. 20:1). The reference seems to be to the highest class of angelic powers.

[O. SCHMITZ, III, 160-67]

thymós [passion, wrath], *epithymía* [desire], *epithyméō* [to desire],
epithymētēs [one who desires], *enthyméomai* [to consider], *enthýmēsis*
[hidden thought]

thymós (→ *orgē*). *thyō* denotes violent movement (of air, water, the ground, or living creatures). From the sense "to boil up" comes "to smoke" and then "to sacrifice." *thymós* means what is moved or moves, i.e., vital force, and it may then denote such varied things as desire, impulse, spirit, anger, sensibility, disposition, and thought. In the NT *thymós* occurs five times in Paul, once in Hebrews, twice in Luke, and ten times in Revelation (five with *toú theou*). The meaning is always "wrath," human in Paul, Hebrews, and Luke but not in Rom. 2:8, divine in Revelation except in 12:12 (the dragon's wrath). Symbols are wine and cup (from the OT), as well as vials (cf. Rev. 14:10, 19; 15:7). In Rev. 14:8; 18:3 Babylon has brought the nations into ungodliness, so that they have fallen into sin and under God's wrath (cf. Jer. 25:15ff.). *thymós* is the same as wrath, and the phrase the *thymós* of wrath (*orgē*) occurs in Rev. 16:19; 19:15.

epithymía, epithyméō (→ *hēdonē*).

1. This group denotes desire, especially for food or sex. This desire is morally neutral at first, but philosophy, holding aloof from the sensory world, regards it as reprehensible, and in Stoicism *epithymía* is one of the four chief passions. Epicurus

2. Figuratively, to be "at the door" is to be very near (Mk. 13:29 etc.). To "open the "entrance" to a tomb (Mt. 27:60; Mk. 15:46).
- It may also denote the "gate" of the temple (Acts 3:2; 21:30), and a third use is for door or door into a room (cf. Mk. 1:33; 2:2; Lk. 11:7; Acts 5:19; Jn. 18:16; Mt. 6:6).
1. Strictly *thyra* is used in the NT for "door," especially in a house, whether outer door or door into a room (cf. Mk. 1:33; 2:2; Lk. 11:7; Acts 5:19; Jn. 18:16; Mt. 6:6).
- A. The Literal and Figurative Use.

thyra [door]

epithymētēs. In the NT the only instance is in 1 Cor. 10:6 (alluding to Num. 10:34).

enthyimēomai. From *enthyimos*, which means "brave," "spirited," this word has many senses, of which only "to weigh," "consider" occurs in the NT (Mt. 1:20; 9:4).

enthyimēsis. This rare word is used in Mt. 9:4; 12:25; Heb. 4:12 for the hidden thoughts of the heart which only God can discern. *enthoia* is parallel in Heb. 4:12 and *technē* in Acts 17:29. What is foolish or wicked may be implied.

[F. BÜCHSEL, III, 167-72]

B. The Usage in the NT. The group is more common in the epistles than the Gospels. It may denote hunger (Lk. 15:16), longing (Lk. 22:15), or a desire for the divine mysteries (Mt. 13:17) or for anything good (Phil. 1:23; 1 Tim. 3:1). But it usually denotes evil desire as indicated by the object (a woman in Mt. 5:28, other things in Mk. 4:19), by the orientation (cf. Gal. 5:17), by the instrument (the heart in Rom. 1:24, the body in Rom. 6:12, the flesh in Eph. 2:3, the eyes in 1 Jn. 2:16), or by the manner (carnal in 1 Pet. 2:11, worldly in Tit. 2:12, defiling in 2 Pet. 2:10, etc.). A Jewish model for Paul's use of the term for the tenth commandment is found in Rom. 7:7. Hence one need not postulate Stoic influence except perhaps in 1 Th. 4:5. In any case, disobedience, not irrationality, is the evil in *epithymia*. Desire is a manifestation of sin. Under the prohibition of the law, it discloses our carnality, our apostasy from God, and our subjection to wrath (Gal. 5:16; Rom. 1:18ff.). In James it is the root of individual sins (1:14-15), while in John it arises out of the world, constitutes its nature, and perishes with it (1 Jn. 2:15ff.). NT statements about *epithymia* belong to the message of repentance and self-denial. *epithymia* is impulse, lust, or anxious self-seeking. It shows us what we really are. Even after reception of the Spirit, it remains a danger.

4. Rabbinic equivalents are to much the same effect, e.g., in such phrases as "doing one's desire."
3. Stoicism and Judaism combine in the Hellenists. The LXX has *epithymia* for main sin, for *epithymia* conflicts with supreme devotion to God.
2. The OT condemns the evil will as well as the evil act, e.g., coveting. Sexual self-discipline is demanded (cf. 2 Sam. 11:2). In Judaism fasting, regulation of meats, and strict keeping of the sabbath are important. Desire is sometimes viewed as the natural and those that are necessary to happiness.
1. Stoicism and Judaism combine in the Hellenists. The LXX has *epithymia* for base desire in, e.g., Num. 11:4 (though *epithymein* can denote pious striving in Is. 58:2). Philo summons us to conflict with *epithymia*. 4 Maccabees demands the rule of reason over impulse and numbers *epithymia* (arising out of sensuality) as one of the chief impulses alongside *hedone*, *phobos*, and *lype*.

a door" is a common metaphor for opportunity. God opens a door by granting the chance for missionary work (Col. 4:3), or the possibility of faith (Acts 14:27); believers open the door to Christ in repentance (Rev. 3:20). In contrast, to "close the door" represents the irrevocable loss of opportunity (Rev. 3:7; Mt. 25:10) and thus carries an implication of judgment. That Christ has power to open and shut (Rev. 3:7) shows that grace and judgment are both in his hand.

B. The Door Miracles of the NT.

1. Three times in Acts (5:19; 12:6ff.; 16:26-27) liberation comes through the miraculous opening of doors. The motif of the self-opening door is a common one in the OT and beyond, but there is only a restricted connection with freeing from prison. The details in Acts, the ancient parallels, and the inner similarities suggest to some scholars that Luke is stylizing the accounts, but no specific influences can be established. The lesson of the stories is that no bonds or prisons can check the course of the gospel, since God's arm is strong enough to break every lock and remove every obstacle.

2. In Jn. 20:19, 26 the risen Lord twice passes through locked doors. His transfigured corporeality is no longer subject to earthly restriction.

C. **The Heavenly Door.** The idea of a solid firmament carries with it the thought of a door or doors into heaven. Though there are only two references in the OT (Gen. 28:17; Ps. 78:23), the notion is common in classical writings, mysticism, Gnosticism, and later Judaism. The only express reference in the NT is in Rev. 4:1, but the same figure lies behind the verses that speak about the shutting of heaven (Lk. 4:25) or its opening either (1) in God's self-revelation (Mk. 1:10; Jn. 1:51; Acts 10:11; Rev. 19:11) or (2) in disclosure to the saints of the mysteries of the coming aeon as they have access by vision (Acts 7:55ff.) or in the Spirit (Rev. 4:1ff.) to God's heavenly palace.

D. **The Eschatological Use of the Image of the Door.** Eschatologically the opened or closed door denotes the granting or refusing of a share in salvation. In this instance, the door is not the door of heaven. Entry into the kingdom, whether a door is mentioned (Mt. 25:10) or not, usually implies entry into the festive hall for the eschatological banquet (Mt. 7:7-8; 22:12; 25:10, 21ff.; Lk. 13:24-25; 14:23). In context, the opened door of Rev. 3:8 also signifies access to eschatological glory rather than missionary success. The image of Rev. 3:20 has an eschatological thrust as well; the returning Savior (cf. Lk. 12:37) seeks entry as a guest so as to enjoy table fellowship in the great festal meal.

E. **"I Am the Door"** (Jn. 10:7, 9). The context seems to force us to take this I-predication rather differently in v. 7 (the door to the sheep) and v. 9 (the door for the sheep). But this is not very likely, and we do best to interpret the ambiguous v. 7 by v. 9. The origin of the metaphor has been much debated. Some scholars see a misreading of the Aramaic "shepherd of the sheep" as "door of the sheep." Others trace the influence of pre-Christian Gnosticism. Yet OT models for the shepherd image, for going in and out, and for door-predication (especially in the messianic context of Ps. 118:19ff.) form a more obvious basis. In analogy to "I am the way" in 14:6, "I am the door" develops the thoughts in 10:1-2. The lesson of v. 9 is that Christ alone mediates membership in the messianic community and reception of its blessings of salvation and eternal life. The lesson of v. 7 is that he alone mediates the authentic pastoral office.

[J. JEREMIAS, III, 173-80]

→ *kleis, pylē*

we are to offer thanksgiving, or to offer ourselves as *logiké latreia* (Rom. 12:1). All of salvation. The same figure helps him to understand the Christian life. As believers figure of sacrifice, so familiar to Paul, helps him to understand it as the basic event death of the lamb. Both in its nature and its effect, this death is pleasing to God. The paschal lamb of Israel (1 Cor. 5:7). Christ's atoning death is the antitype of the order and the new, he compares Christ as the paschal lamb of the new community to a sacrificial meal. In keeping with his theology of history and its schema of the old the eucharist, in which we have fellowship with Christ's body and blood, is for him of sacrificial meals (1 Cor. 9:13; 10:18ff.), but in 1 Cor. 10:11ff. he gives no hint that finds no place for cultic offerings. Paul realizes that fellowship with deity is the goal 12:6; 26:6; In. 2:19), it is because Jesus himself will set up a new covenant which Hos. 6:6). If the temple and the cultus are secondary and will come to an end (Mt. The call for mercy and not sacrifice simply follows the prophetic line (Mt. 9:13; cf. cultus. He accepts the altar and sacrifices as given factors in Mt. 5:23-24; 23:18ff. 2. *The NT Evidence*. In the Gospels Jesus does not pronounce judgment on the sacrifices of righteousness (Ps. 51:19).

40:6ff.; 50:14, etc.), these do not invalidate the cultic sacrifices, which may also be If praise, obedience, faithfulness, and love are seen to be the true sacrifices (Ps. reject it (40:6ff.; 50:8ff.) only when human achievement replaces personal encounter. grace and judgment. The prophets contest it (Am. 5:21ff.; Is. 1:10ff.) and the Psalms means of atonement, or expression of fellowship, it is oriented to God's presence in personal dealings with his people through sacrifice. Whether sacrifice be a gift to God, in the reality of the covenant order. God in his historical self-revelation wills to have 1. *The OT Presuppositions*. The root of the OT concept of sacrifice is to be found B. *The Concept of Sacrifice in the NT*.

but with no very specific reference, Heb. 13:10. (Gen. 22:9-10; Jms. 2:21), and for the heavenly altar (Rev. 6:9 etc.); b. figuratively, NT Mt. 5:23-24; Lk. 11:5-6; 1 Cor. 9:13; Heb. 7:13; Rev. 11:1), for other cultic altars 3. *thysiastron as Gods Altar*. a. Literally for the temple altars (Lev. 4:7 and in the good (Heb. 13:16).

12:1), whether in gifts (Phil. 4:18), praise (Heb. 13:15-16), or sharing and doing an offering to God (Eph. 5:2), and the Christian life as an offering of the self (Rom. cf. in the NT Lk. 2:24; 1 Cor. 10:18), and (b) figuratively for the death of Christ as 2. *thysia*. a. The "act of sacrifice." b. "Sacrifice" (a) literally, both pagan and OT

"to murder." 1 Cor. 6:7; Christ, our paschal lamb, has been slain). c. A third sense is then simply NT Lk. 15:23; Acts 10:13). It is used for killing the Passover lamb in Mk. 14:12 (cf. with burnt offerings, the word also means "to immolate," then "to slay" (cf. in the 34:15), the NT only for pagan sacrifices (Acts 14:13; 1 Cor. 10:20). b. In connection kinds. The LXX uses it for sacrifices both to God (Gen. 31:54) and to alien gods (Ex. 1. *thyo*. a. The basic sense is "to sacrifice," at first only burnt offerings, then all

A. Linguistic Data:

thyo [to sacrifice], *thysia* [sacrifice], *thysiastron* [altar]

thyreos → *hoplon, panoplia*

that we do in faith, e.g., in ministry (Phil. 2:17b) or giving material help (Phil. 4:18), becomes *thysía* and *leitourgía*. 1 Peter is to the same effect when it calls Christians a holy priesthood (2:5) whose gifts are spiritual sacrifices as they offer back their lives to God (cf. 1:15). Hebrews uses the cultic concepts of the OT when it calls Christ the High Priest who makes expiation by his free self-offering. For all the parallels, however, the epistle sees a qualitative distinction inasmuch as the sinless and eternal Son, by his once-for-all and personal self-giving, accomplishes the inward cleansing and eternal redemption which fulfil the original purpose of OT sacrifice, i.e., personal fellowship with God. For this reason, the unique self-sacrifice of Christ abolishes as well as transcends the OT ritual. If the author uses the ritual as a means to portray Christ's work, he also finds that in the new covenant the literal offerings of the ritual are replaced by the obedience of Christ (10:5ff.; cf. Ps. 40) and the Christian ministry of praise and mutual service (13:15-16; cf. Ps. 50). In other words, total self-giving, first that of Christ; and then, on this basis, that of his people, is the true meaning of sacrifice.

3. *The Historical Background: Later Judaism and Hellenism.*

a. Later Judaism is strict in observing the laws of sacrifice but voices criticism as well as commendation. Sacrifices are good because they involve obedience to God's commands. Doing good, however, is also obedience and may indeed be regarded as sacrifice (cf. also fear of God and suffering on his behalf). Thus cultic sacrifice loses its special place and the way opens for Judaism to continue unshaken without it. If the cultus is second only to the law as one of the things on which the world rests, synagogue piety (i.e., repentance, a broken spirit, study of the law, benevolence, and prayer) is also sacrifice, and even though sacrifices cease, the sacrifice of thanksgiving will not cease to all eternity.

b. Hellenism inherits from the classical world, not the old view of sacrifice nor its spiritualizing, but the philosophical criticism of it. If only the good are worthy to sacrifice, and a pious life is more pleasing than a great offering, there is no thought that right conduct bears any relation to literal sacrifice. For some, true worship takes place in the sphere of the *noús*. For others, mystical prayer replaces offerings. Hellenistic Judaism adopts a figurative concept, regarding moral obedience as better than cultic observance in a possible fusion of philosophical and prophetic influences. Philo allegorizes the law of sacrifice and thereby spiritualizes it on mystical lines. If a right attitude of soul is necessary, the true point is that the outward form points beyond itself.

4. *The NT Concept and the Early Church.* In the first post-NT writings sacrifice is a plastic image for self-giving to God. The Epistle of Barnabas finds in Christ's death the counterpart of OT sacrifices, while the Martyrdom of Polycarp regards martyrdom as a sacrifice; fasting, benevolence, and prayer are sacrifices in the Shepherd of Hermas. Justin, with his typological view of OT and NT worship, calls the sacramental elements *thysíai* (*Dialogue* 41), though for him only prayers have the character of true sacrifices (117). The praise of creation is the supreme sacrifice in Athenagoras *Supplication* 13. Did. 14.2 alludes to Mt. 5:23-24 and Mal. 1:11 in connection with the eucharist, but an approach to eucharistic sacrifice emerges only with Irenaeus.

[J. BEHM, III, 180-90]

thōrax → *hóplon*, *panoplia*

A. Sickness and Healing outside the Bible.
 1. *Primitive Views*. In early times the only physical ailment that can be understood is a wound in battle. Sicknesses that are not understood are thus seen as attacks by

iaōmai [to heal], *iasis* [healing], *iama* [healing], *iartos* [healer]

of Gelasius.
 3. Traces of a work recounting their story are found in Origen and the *Decretum* who typify opponents of the gospel.
 2. In 2 Tim. 3:8 they are mentioned only in a general way as opponents of Moses where they instigated the worship of the golden calf and later worked with Balaam. They are said to have continued their opposition at the Red Sea and in the desert, chief magicians of Egypt who try to compete with Moses and Aaron (Ex. 7:11ff.).
 1. These two names are corrupt even in rabbinic texts, where they figure as the

Iannes [Jannes], *Iambres* [Jambres]

[H. ODBERBERG, III, 191-92]
 Israel to which Jesus belongs by the flesh and as High Priest.
 4. 1 Clem. 31:4-5 remains within this circle, seeing in Jacob the epitome of national.
 3. The use of "house of Jacob" for Israel (Lk. 1:33; Acts 7:46) is again restrictive birth (Rom. 9:13).
 Israel in Rom. 11:26, he also illustrates that grace is by election and not by right of are true children of Abraham and heirs of the promise. If Jacob represents national
 2. Paul finds an abandonment of the restriction in the gospel, for all who believe Abraham, are the covenant people (cf. Acts 7:2ff.; Heb. 11:9).
 restrictive purpose, for only the descendants of Jacob, not all the descendants of Israel denies its own God in rejecting Jesus. The inclusion of the three names has a with them. In Acts 3:13, since it is the God of the patriarchs who raised up Jesus, of the patriarchs, then they must have been raised to life again, and we shall be raised archs. This line of thought lies behind Mk. 12:26 and parallels: If God is still the God a guarantee of God's dealings with the covenant people that is included in the patri- Jacob in the kingdom while the sons are cast out. Later Judaism finds in the formula of the saying in Mt. 8:11-12 that outsiders will sit down with Abraham, Isaac, and who have the patriarchs as their fathers are sons of the kingdom; hence the offense selves as those who have accepted God's will and are thus sure of the kingdom. Those and the expression symbolizes true and faithful Israel. The Pharisees apply it to them- to God on which Israel prides itself. God made his covenant with these three patriarchs, 1. In the NT the formula "Abraham, Isaac, and Jacob" denotes the special relation

Iakob [Jacob]

alien powers which can be overcome by magic or sacrifices. But the healing properties of plants and animals are also discovered and play a role in treatment.

2. *Rationalization of the Art of Healing in Ancient Medicine.* The Egyptians were among the first to develop medicine, using a strange blend of research and theory (2600–1600 B.C.). They lanced sores, set bones, stitched wounds, filled teeth, and used drugs, but also found a place for magic. The Greeks put the art of healing on a more empirical basis (6th cent. B.C. on). Doctors formed a guild bound by the Hippocratic oath, and were trained in schools. Specialists in eyes, teeth, ears, and women's complaints emerged in Rome, and many physicians became wealthy.

3. *Miracles of Healing, Gods of Healing, and Savior Gods in Hellenism.* Religion and superstition merged with medicine. Sickness was often seen as a punishment, and we find gods of healing, especially Apollo and Aesculapius. Temple sleep supposedly had healing value in such shrines as Epidauros, which were very well appointed. Whether surgery was performed during sleep is debatable, but there was no rift between priest and doctor except in detail, e.g., on the nature and treatment of epilepsy. Miraculous healings are reported, such as the curing of the blind and lame by Vespasian and Hadrian. The gods are healers and saviors in both an inward and a cosmic sense. Thus Aesculapius is seen as the founder of medicine and Eros as the patron of gymnastics and agriculture as well as medicine. The gods mediate the healing presence of Zeus, whose goal is human happiness in a predominantly natural sense.

4. *The Literal and Figurative Use of the Words.* a. The literal sense is most frequent, but b. the Greeks extend the terms to other fields in the general sense "to restore," e.g., by removing intellectual defects, or avenging wrongs, or correcting evils. Along these lines Epictetus thinks of the philosophical school as *iatreíon*.

B. Sickness and Healing in the OT and Judaism.

1. *The Religious Evaluation of Sickness.* In Israel some ailments, such as mental illness, leprosy, and mortal sickness, are associated with demons, but we also find the beginnings of hygiene, and the conviction develops that God sends or withholds sickness. Thus it may be a sign of divine wrath (Is. 38), but this raises problems for the righteous (e.g., Job) when there is no obvious cause. When there is, repentance is a way to healing (2 Sam. 12:15ff.). Judaism tries to assign particular ailments to particular sins, but recognizes that sickness may also be a chastisement of love or a means of alleviating eternal pains.

2. *Magic and Medicine; God the Healer (Literally).* Belief in God discredits magic, but relics continue (cf. conjurations in Judaism). Egyptian and Greek influences (Gen. 50:2) produce more empirical medicine (cf. Is. 3:7; Jer. 8:22; hygienic rules in Sir. 19:2-3, etc.). Anatomy and surgery command respect. But God is the true Doctor. The priest is put in charge of health (Lev. 13:49ff.). If physicians are praised as the work of God (Sir. 38), prayer plays an important role (38:13-14); cf. the censuring of Asa for resorting to physicians rather than God (2 Chr. 16:12). Philo is no less ambivalent, recognizing good doctors but pointing to God as the true Healer. In later Judaism warnings against doctors go hand in hand with the training of many rabbis as physicians and the use of physicians in the temple. Prayer is the chief means of healing, as in many psalms with their sequence of complaint, petition, and thanksgiving (Pss. 6; 16:10; 38; 107:17ff.). If the terms may at times be figurative, the literal sense is original. The relation between prayer and miraculous healing is fluid (cf. Naaman in 2 Kgs. 5 and the raising of the dead in 2 Kgs. 4).

3. *Healing in the Figurative Sense.* God heals by withdrawing judgment, which may

b. The Nature of the Miracles. Nature miracles are recounted at Epidaurus and in Judaism. A few occur in the Gospels, but healings are more common. The ailments cured include more than nervous disorders, and there are also exorcisms. The stories are told, not from the standpoint of the patients or self-seeking priests, but from that of the mercy of Jesus, so that love, not egoism, is the central force. There are no

the law among the rabbis, and to lead to faith in Christ in the Gospels. the stories vary, e.g., to give confidence at Epidaurus, to show the power of keeping (2) an encounter, and (3) the quickness and sureness of the miracle. Motives in telling Acts 20:10). Common features of miracle stories are (1) the failure of medical skill, matter-of-fact account of what happened to Paul in Acts 14:20 and what he said in eagerness to imagine (cf. the fact that the Baptist is credited with no miracles, and the acts which could hardly be replaced and which Christians themselves showed no (as compared to apocryphal stories). The community arose under the impress of mighty the written record (cf. 1 Cor. 15:6) and authenticates itself by vividness and simplicity been substantial change after the first century. The tradition took its basic form before unbroken tradition (in spite of Papias), so that expansion may well have taken place in some instances (cf. Mk. 5:21ff.; Lk. 7:11ff.; Jn. 11:1ff.). Yet there can hardly have When two or more recensions are present, these confirm the tenacity of popular tradition. No original testimony exists to the miracles of Jesus, nor can one trace an in Judaism contain legendary accretions, but often the essentials may well be historical. of the healings are grotesque, but others seem to be authentic. The stories of healings a. Tradition. Many accounts of healing come from excavations at Epidaurus. Some

3. *Jesus' Miracles of Healing in the Light of the History of Religion.* Stories of similar healings to those of Jesus raise many questions.

saying in Lk. 4:23).

2. *Jesus the Physician. The Use of the Terms in the Gospels.* Jesus made a great impression as the Healer. All the Gospels, especially Luke, use *iasmai* for his work. "physician" more than once (cf. the parabolic saying in Mk. 2:17 and the proverbial *iasis* is literal in Lk. 13:32, and figurative only in quotation. Jesus calls himself Lk. 10:34; Col. 4:14; 1 Tim. 5:23).

1. *Sickness and the Art of Healing in the Light of the NT.* At times the NT relates sickness to demons (cf. possession and Mt. 12:22ff.), but it also sees it as judgment (Rev. 6:8), although not in terms of a rigid dogma of retribution (cf. Mk. 2:5; Jn. 9:3-4; 11:4). Paul, then, can classify it with all other sufferings (Rom. 8:28) even under the burden of what was perhaps a physical ailment that God did not remove (2 Cor. 12:7ff.). Sickness in the NT is seen to contradict God's plan for creation, so that in spite of Mk. 5:26 there can be no opposing any effort to free us from it (cf. Lk. 10:34; Col. 4:14; 1 Tim. 5:23).

C. Sickness and Healing in the NT.

healing comes from God, the *logos*, or the divine *emnoia*. favors the figurative use, but more for inner healing than for forgiveness, though this so that the paradoxical conclusion is reached that "by his stripes we are healed." Philo good tidings. The Servant of the Lord undergoes vicarious suffering to make expiation, prophet is anointed by God to bind up the broken in heart (Is. 61:1) by announcing fellowship is the crucial thing from which physical or mental restoration flows. The turning, with the binding up of a wound in the background. Thus restoration of so that healing and forgiveness go closely together. *iasmai* denotes God's gracious especially in Jeremiah (3:22 etc.). Repentance and remission of sins are prerequisites, take the form of either sickness or other calamities. Thus healing has a broader sense,

animal healings, no payments, no punishments, and no burlesque elements. Jesus will not use miracles to cause a sensation and the only demand he makes is for discipleship, so that spiritual blessing may be enjoyed as well as physical healing.

c. *The Cures.* The mode of healing in the Gospels is simple and involves no empirical therapy. There must have been some special reason for the use of spittle in Mk. 7:33; 8:23; Jn. 9:6. We find no healing sleep, and laying on of hands replaces cruder contacts. Some healings are at a distance. Healing is often by word, not in the sense of magic, but by Jesus' word of command in answer to appeals for help and in virtue of the power received in prayer (Mk. 9:29; cf. the rabbis). A precondition and consequence is faith. Jesus himself has faith, demands it of those whom he heals, and promises power to the disciples only as they have faith. The faith required, however, is not a belief in the credibility of the miracles but faith in Jesus himself. It involves a relationship of trust, a conviction of God's power, and the resultant commitment of obedience. This faith, which is well illustrated in Mt. 8:5ff. (the centurion), receives not merely physical healing but the full health of salvation (Mk. 5:34; Lk. 7:50).

d. *Theological Appraisal: The Uniqueness of Jesus' Healings.* Miracles of healing are well attested from various sources, and natural "laws" are relative, so that one cannot rationalistically rule out the healings of Jesus. The impact of the personality and special powers of Jesus must also be taken into account. Since these are put in the service of God's own work in history, we should not measure them by ordinary standards. Compared to other healings, those of Jesus are unique by reason of his own holy and merciful love, which is both supremely intensive and supremely comprehensive, and which embraces both the outer and the inner being. Jesus does not sever the connection between evil and sin, yet he does not view sickness as retribution nor believe that freedom from sickness is a primary goal. His chief concern is to free from sin, and while he may use healing as a first step in this direction, he may also give forgiveness first (Mt. 9:2) or even confer forgiveness where there is no need of healing (Lk. 7:47ff.). The healings may also sometimes serve a pastoral point, e.g., when performed in the context of a dispute (the sabbath in Mt. 12:9ff., the right to forgive in Mt. 9:1ff.). The miracles are not spectacles, but they are signs (Jn. 2:11, 23; 4:48, etc.). They are simple but powerful demonstrations that the promised age of fulfilment has come (cf. Mt. 11:5 and Is. 35:5-6). From them the Baptist should perceive that God's rule is present (Mt. 12:28). Failure to see this is guilty obtuseness (Lk. 12:54ff.). The miracles are proleptic victories—a foretaste and pledge of the final victory. Jesus invades Satan's kingdom with power (Lk. 10:18). Nothing can resist him, for even though he is put to death, the kingdom comes thereby. This messianic and eschatological context gives the healings of Jesus a uniqueness in religious history which is the uniqueness of his whole person and mission.

4. *Healing in the Apostolic Age.* If Jesus gives his disciples power to heal (Mk. 3:14-15), this is not an endowment for selfish use but an equipment for effective witness by act as well as word. The power may reach a limit (Mk. 9:18), is not to be used for profit (Mt. 10:8), and may be exercised even outside the apostolic circle when the name of Jesus is invoked (Mk. 9:38ff.). With their eschatological faith in Jesus, the first witnesses take up the fight against bodily suffering (Acts 3:1ff. etc.). If primitive features occur, especially on the part of the healed, the acts of power, like the healings of Jesus in missionary preaching (Acts 2:22), awaken faith (Acts 2:43 etc.) and further the progress of preaching (Röm. 15:18-19 etc.). The gift of healing is an operation in the name of the exalted Lord (Acts 3:16), or an operation of the Lord himself through the Spirit (Acts 9:34). It is a special charism, given particularly

Jezebel is seldom mentioned in later Judaism, and usually only in repetition of the OT stories in 1 and 2 Kings. Rev. 2:20 obviously uses the name symbolically, possibly for a movement or a pagan prophetic, but more likely for a woman leader in the Christian community, i.e., a libertarian prophetic. [H. ODBERG, III, 217-18]

Jezebel [Jezebel]

1. The word has in Acts 4:13 the general sense of "uneducated" and in 2 Cor. 11:6 the similar sense of "unskilled" (in eloquence)(cf. Justin *Apology* 1.39.3; 60.11).
2. In 1 Cor. 14:16 the context suggests a person who does not have the gift and hence is not edified. In 1 Cor. 14:23-24, however, the combination with *apistos* shows that the reference is to a nonmember attending the church's gatherings. In both cases, then, unbelievers are in view, i.e., outsiders who have neither the gift of tongues nor faith, and whom exercise of the gift will not help. [H. SCHLIER, III, 215-17]

B. *idiotes* in the NT.

1. In Greek usage we find the following senses: a. "private individual" as distinct from public person; b. "layman" as distinct from expert, and c. "outsider" as distinct from member. The term takes on its distinctive sense from the context.
2. The rabbis take over *idiotes* as a loanword in the three senses: a. "private person" as compared to the king; b. "layman" in contrast to expert; and c. "human being" as distinct from God.

A. *idiotes* outside the NT.

Idiotes [layman, outsider]

D. The Gospel of the Healer and Healing in the Early Church. The missionary vigor of Christianity owes much to the power with which it brings release from bondage to demons and destiny and to the selfless love with which believers take up the cause of the sick and needy. With an emphasis on liberation from sin, the figurative use (partly under OT influence) becomes more prominent again, as when Jesus is called *iatros* (cf. the similarity of sound of Jesus and *iashai*) and Hellenistic motifs are transferred to him. Lateral use of the group is rare. It occurs in OT quotations in 1 Clement and Barnabas, and the figurative use is especially common in Hermas (e.g., *Visions* 1.1.9; *Mandates* 4.1.11; *Similitudes* 5.7.3) with a hint of infusion of grace as well as remission of sins. [A. OEPKE, III, 194-215]

→ *dynamis, therapia, soter, hygieis*

is compared to the making of straight paths so that what is lame may be healed. instances the reference is to restoration through forgiveness and the resultant saving benefits. The use in Heb. 12:13 is ethical. In an exhortation to Christian conduct, this warning of Acts 28:27 quotes Is. 6:10, and 1 Pet. 2:24 quotes Is. 53:5. In both the group occurs in the NT only in OT quotations (except in Heb. 12:13). Thus the still a theme in godly intercession (2 Cor. 12:8; Jms. 5:13ff.). The figurative use of or persistent sickness (cf. Phil. 2:26; 2 Tim. 4:20). Healing may be a gift, but it is to commissioned witnesses, but confers no claim or magical exemption from serious

hierateía, hierateúō, hieráteuma → *hierós*

Ieremías [Jeremiah]

A. **The Prophet Jeremiah in Later Judaism.** Sources of the Jeremiah tradition are 2 Chr. 35:25; 36:12, 21-22; Ezr. 1:1; Dan. 9:2; Sir. 49:6-7; 2 Maccabees; also Philo and Josephus, a fragment transmitted in Eusebius *Preparation for the Gospel* 9.39, and various apocrypha. Most of the tradition relates to the historic personage, adding to the scanty data of Scripture legends about his birth, his hiding of the ark, and his martyrdom by stoning.

B. **The Prophet Jeremiah in the NT.**

1. The only express NT references are in Mt. 2:17; 6:14; 27:9, though there are probable allusions in Mt. 23:37 and Heb. 11:37. 2. A saying of Jeremiah is expressly quoted in Mt. 2:17 (Jer. 31:15). 3. Recollection of Jer. 32:9 may explain the attributing of Zech. 11:13 to Jeremiah in Mt. 27:9. 4. Mt. 16:14 says that some people saw in Jesus a reappearance of the prophet Jeremiah. This is puzzling inasmuch as there is no record of eschatological expectation relative to Jeremiah. Possibly Jeremiah occurs as a representative name (cf. Mk. 8:28; Lk. 9:19) because of the canonical position of the Book of Jeremiah at the head of the latter prophets.

[J. JEREMIAS, III, 218-21]

hierós [holy], *tó hierón* [the temple], *hierōsýnē* [priesthood], *hierateúō* [to discharge the priestly office], *hieráteuma* [royal priesthood], *hierateía (-ía)* [priestly office], *hierourgéō* [to perform holy service], *hieróthytos* [sacrificed to deity], *hieroprepēs* [holy], *hierosylēō* [to rob temples], *hierósylōs* [temple robber], *hiereús* [priest], *archieereús* [high priest]

hierós.

A. **Etymology.** Various suggestions have been made but there is no certainty except that the word is pre-Greek.

B. *hierós* in Common Greek Usage.

1. *Synonyms and Antonyms.* There is no fixed distinction from such terms as *theíos*, *hágios*, *hósios*, etc. On the one side it denotes the power of the divine sphere, on the other the sanctity of what belongs to deity, whether by nature, primal law, or custom. It is the most common sacral and cultic term in the Greek world.

2. *The Main Groups of Usage.*

a. Relative to things it denotes (1) what belongs to the divine sphere (2) as this is experienced in the form of consecration, e.g., (3) countries and cities under divine protection, but (4) especially cultic things like temples, feasts, etc.; yet also (5) anything dedicated religiously to deity.

b. Persons are *hierói* (1) when as heroes or kings they stand under divine protection, or (2) are sacrosanct like the emperor, or (3) are initiates in the mysteries (cf. also poets, philosophers, and priests).

as are *to hagnon* and *ta hagia*, which put a special stress on the holiness of the place can denote the whole court or the temple hill, while *nados* is used for the temple proper, *hieron* for the tabernacle, Solomon's temple, and pagan shrines. In Josephus *hieron* temple (*Jewish War* 5.184ff.). (2) As regards usage, both Josephus and Philo use *to*

b. Josephus and Philo. (1) In general Josephus offers a full account of Herod's often find *to hieron* or *to hieron tou theou* (or *tou kyriou*) for the temple.

a. The LXX and Apocrypha. (1) While the priest is *ho hiericus*, the LXX avoids *to hieron* for the temple, preferring *oikos* or *nados*. (2) In the Apocrypha, however, we

2. The Jerusalem Temple in Judaism.

even synagogues.
 created grove or place of sacrifice, including pagan shrines, the Jerusalem temple, and precincts, *to hieron* may be used more comprehensively for either, or for any consecrated grove or place of sacrifice, including pagan shrines, the Jerusalem temple, and

1. General Greek Usage. While *nados* is normally the inner shrine, and *temenos* the

B. The Use of *to hieron* for Temple.

A. *to hieron* and *ta hiera* as General Cultic Terms. a. A first use is for "sacri-
 fices," especially burnt offerings and sacrificial meals and customs. b. Cultic objects
 and actions in general may also be denoted. c. A more comprehensive use is for the
 cultic as such (cf. 1 Cor. 9:13: "the temple ministry").

to hieron.

F. *hieros* in the Early Church. In the apostolic fathers and Apologists *hieros*
 occurs for Scripture in 1 Clement, for the right use of money in Hermas *Similitudes*
 1.10, and once for God in 1 Clem. 33.4. Clement of Alexandria uses the term only
 rarely (for Moses in *Stromateis* 1.12.4), but Origen has it frequently, e.g., for incense,
 the resurrection, and especially angels, prophets, the apostles, and friends devoted to
 sacred study.

E. *hieros* in the NT. The infrequent use in the NT shows that Christianity shares
 the LXX shunning of this sacred term of paganism. The one concession is the descrip-
 tion of the OT scriptures as *hieria* in 2 Tim. 3:15, and cf. the use of *ta hiera* in 1 Cor.
 9:13.

4. We also find such speculative connections as to (1) nature and the cosmos
 especially relating to numbers and allegorical meanings (Philo), and (4) persons such
 as priests, angels, and occasionally virtuous people (Josephus and 4 Maccahees).

3. In Josephus, Philo, and the Apocrypha, the word describes (1) Scripture and the
 law, (2) holy things pertaining to the tabernacle and temple, and (3) holy days, es-
 pecially the sabbath.

2. Philo, too, has *hieros* frequently, e.g., for holy Scripture or a holy command-
 ment, but with a stronger moral significance than in ordinary Greek usage.

1. Josephus senses the distinctiveness of *hagios* but still makes lavish use of *hieros*
 in the general literary sense.

D. *hieros* in the Rest of Hellenistic Judaism.

C. *hieros* in the LXX. Feeling the pagan sense of the term, the LXX prefers
hagios for *gods* and has *hieros* only rarely, e.g., the sacred trumpets in Josh. 6:8 and
 vessels in Dan. 1:2.

(cf. Philo's allegorical use), with a distinction between *tá hágia* and *tá hágia tôn hagiōn* (the holy of holies).

3. The Use of *tó hierón* for the Temple in the NT.

a. The General Usage. While the LXX avoids *hierón* for the OT temple, the NT finds no reason not to use the term now that the age of the OT temple has gone. *oikos* may be used, as in Mt. 12:4 (*toú theoú*) and Jn. 2:16 (*toú patrós mou*), and *naós* is also found in a general sense (cf. Mt. 27:5; Jn. 2:19); but *tó hierón* is the common term for both the precincts and the inner sanctuary.

b. *tó hierón* as a General Term. With a general reference *tó hierón* occurs in such passages as Mt. 12:6; Acts 24:6; 1 Cor. 9:13; Lk. 22:53; Mk. 13:3.

c. As the Temple Hill. *tó hierón* denotes the temple hill or outermost court in verses like Mt. 21:14; 21:12 and parallels (the cleansing of the temple).

d. *tó pterýgion toú hieroú*. The exact reference in Mt. 4:5; Lk. 4:9 is uncertain. Schlatter suggests an overhanging balcony and Dalman the southeast corner jutting out over the valley of Kidron.

e. Teaching in the *hierón*. When we read of Jesus or the apostles teaching in the temple (e.g., Mk. 14:49; Jn. 7:14; Acts 5:20; cf. Lk. 2:46), the site is either the house of instruction or a pillared hall in the outer court.

f. The Beautiful Gate. The site of the healing in Acts 3:2ff. is the bronze Corinthian gate at the eastern entrance to the Court of Women (Josephus *Jewish War* 2:411).

g. *tó hierón* as the Court of Women. This is where Anna prays in Lk. 2:37. Jesus watches the widow here in Mk. 12:41ff., teaches here in Jn. 8:20, and probably has here the encounter of Jn. 8:2ff. Mothers bring their purificatory offerings here (Lk. 2:24).

h. As the Inner Court. This is the reference in Lk. 18:11; Lk. 24:53; Mk. 11:11; Jn. 7:37-38; Acts 21:26.

i. As the Temple Proper. Only the priest may enter this. Curtains cover the entrances to the sanctuary and the holy of holies (cf. Mt. 27:51).

C. Impulses toward a Spiritualization of the Temple in the Greek World.

1. *The Enlightenment*. The Ionic enlightenment protests against the Homeric anthropomorphizing of the gods, speaks of a single God, and shows some understanding of inward prayer. Criticism of the cultus develops in Zeno. Seneca finds the cultus salutary for the people but reinterprets it for the sage.

2. *The Spiritualizing of the Concept of the Temple*. Seneca suggests that the world or the soul is the true temple of God. Dualistic contempt for the body does not allow the body to be called God's temple. Later the image of the temple is used for the indwelling of the spirit or of magical power.

D. The Way from OT Prophecy to Jewish Apocalyptic and Hellenistic Judaism.

1. *The Temple in OT Prophecy*. Prophets like Amos and Isaiah do not stand in a cultic tradition, but while they criticize cultic acts when there is injustice or lack of love (Am. 5:21ff.; Mic. 6:6ff.; Is. 1:10ff.), they are not against the cultus as such. Even if the temple cannot embrace God's majesty (Is. 66:1ff.), the nations will still come to Zion (Is. 60:1ff.). Similar themes occur in Proverbs (e.g., 15:8; 21:27) and Psalms (cf. 50:8ff.; 51:16ff.), but with no rejection of the cultus as such. The temple will be destroyed (Mic. 3:12) but it will also be rebuilt (Ezek. 40ff.; cf. Hag. 2:9 and Is. 2:1-4). The smallness of the new temple, the absence of the ark, and the desecration by Antiochus Epiphanes influence later temple apocalyptic.

d. The Saying concerning the Destruction and Rebuilding of the Temple. Garbled at the trial, this saying seems to have been to the effect that new worship, associated with the person of Jesus, will replace the old. Worship will be perfected in the messianic age of salvation. Jn. 2:18ff. also relates the saying to the body of Jesus (cf. Jn. 19:30).

c. The Cleansing of the Temple. This is a purification, not an interruption, of worship. Holiness extends to the precincts as a whole. The protest expresses the prophetic conviction that the temple is not a place of gain, that it is to be a place of prayer for all nations, and that prayer takes precedence over sacrifice. The action may also have a messianic aspect but can hardly be political.

b. The Temple as the Place of the Divine Presence. By making the temple the place of his self-manifestation, Jesus fulfills and transcends the prior divine history. The tabernacle and the temple are the house of God (Mt. 12:4) and a house of prayer (Mk. 11:17). To swear by the temple is to swear by the indwelling God (Mt. 23:21). As the place of God's presence, the temple sanctifies all that is in it (Mt. 23:16-17). The temple tax is to be paid (Mt. 17:24ff.).

a. The Twofold Attitude of Jesus. Jesus affirms temple worship as divinely appointed, and yet claims superiority over the temple. He prays in the temple and teaches in it as the public center of Judaism (cf. Mk. 14:49; Jn. 7:14, etc.). He also heals there (Jn. 5:14; Mt. 21:14). Children's hips praise him there (Mt. 21:15).

E. The Attitude of Jesus and Primitive Christianity toward the Temple.
 1. *The Emphasis of the Witness of Jesus and the Primitive Christian Attitude in the Gospels.* The sayings in the Gospels reflect the church's conflict as well as Jesus' own position, but what Jesus says undoubtedly influences the church's decisions.

a. Josephus. Josephus values the temple and the cultus highly. God sends a portion of his Spirit into it, though without actual localization. For Josephus, however, virtue is the worthiest service of God and the cosmos is God's eternal house which survives even when the temple perishes.

b. Philo. Philo attacks a perverted religiosity which neglects inner purification. To make God a house of wood or stone is sinful; the cosmos is God's true *hieron*, as well as the *logike psyche*, the *nous*, and the *logismos* of the wise. The *logos* reigns as true priest of the soul. Yet Philo can find a place for temple worship both in allegorizing and in the sense that it offers scope for the valid impulse to bring thank offerings and to seek expiation.

3. *The Temple in Josephus and Philo.*

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e. The Spiritualizing and Criticism of Sacrifice. For some rabbis, acts of love and keeping the commandments are the true sacrifices, and we even find the view that there will be no sacrifices in the world to come.

d. The Catastrophe of A.D. 70. The destruction of the city and temple in A.D. 70 intensifies the above expectations. Special consolation is found in the idea of a heavenly Jerusalem (which in 4 Esdras will appear at the end).

c. The Heavenly Temple. References to a heavenly city and temple as the pattern of the earthly city and temple and as the abode of the blessed also occur.

b. The New Temple. There is a legend that the sanctuary is buried and hidden prior to restoration. With the liberation of Israel will come a bigger Jerusalem with a new temple as the sanctuary of the nations.

a. Sayings Prior to A.D. 70. A more glorious temple is expected in the messianic period, though whether the Messiah builds it is unclear.

2. *The Temple in Apocalyptic.*

1:14b). As Mt. 12:6 puts it, a greater than the temple is here. The full import of this comes out after A.D. 70.

e. The Prophecy of Its Destruction. The Synoptic apocalypse contains a prediction of the overthrow of the temple in a judgment which is also a sign of the parousia. While the disciples admire the temple, Jesus sorrowfully foretells its devastation. The abomination of Dan. 12:11 is given a wider reference: Gentile armies in Lk. 21:20, and the antichrist in 2 Th. 2:3-4.

f. Sayings from Later Strata of the Tradition. The infancy stories offer prophecies from temple devotees to whom it is important that the new revelation is given on the ancient site. Jesus as a boy shows reverence for the temple, especially as a place of teaching. In the passion story the rending of the temple curtain shows that Christ's death gives free access to God (Mk. 15:38).

2. The Attitude of Other NT Writings toward the Temple as *tó hierón*.

a. Acts. In Acts the disciples pray in the temple (2:46), and Paul has a vision there (22:17) and brings the offering of purification (21:26). Yet Stephen argues that the Most High does not dwell in houses (cf. Is. 66:1-2) and insists that the temple is only temporary.

b. Other NT References. In other NT references *naós* or *tá hágia* is used rather than *tó hierón*. The central point is that such terms as temple, people, and priesthood now apply to Christ's universal community. In 1 Pet. 2:4ff. the image of the temple is combined with that of Christ as the living stone. The community itself is the temple in 1 Cor. 3:9; 2 Cor. 6:16-17; Eph. 2:19ff. In 1 Tim. 3:15, however, the *oikos theou* is God's household (cf. 1 Pet. 4:17; Heb. 3:6; 10:21).

c. The Images of Revelation. Revelation develops the new imagery. Overcomers will be pillars in God's temple. The new Jerusalem comes down as the universal city, and the temple is God's eternal presence on the throne (7:15; 11:19; 14:15; 15:5-6; 16:1; 17). In the consummation there will be no more temple (21:22).

hierōsýnē.

1. More abstract than the later *hierateía*, this means "priesthood," "priestly office," "priestly dignity," or (more rarely) "priestly ministry." It occurs only once in the canon (1 Chr. 29:22) for the priestly office, but is common in the Apocrypha, Josephus, and Philo for the priesthood or priestly office or dignity (and occasionally activity).

2. The only NT instances are in Heb. 7:11-12, 24. This passage contrasts the Levitical priesthood, which cannot bring perfection, with Christ's priesthood after the order of Melchizedek. In the fathers we find the term for the Levitical priesthood (1 Clem. 43.2), the pagan priesthood (Athenagoras *Supplication* 28.3), Christ's priesthood (Origen *Commentary on John* 1.28), and the Christian ministry (Chrysostom).

hierateúō.

1. This word means "to discharge the priestly office" and occurs in the Koine, the LXX, the Apocrypha, and Josephus, but not Philo.

2. In the NT we find it only in Lk. 1:8 (Zacharias). 1 Clement has it for the Levitical ministry (43.4), and Justin for that of pagan priests (*Apology* 1.62.2).

hieráteuma. This word seems to occur only in the LXX and dependent writings. It is coined in exposition of the revelation at Sinai (Ex. 19:6; cf. 23:22).

1. The underlying Hebrew means "kingdom of priests" and implies that all members of the people have a priestly function (cf. Num. 11:29; Is. 61:6).

2. The LXX translates very freely and brings out the priestly side more strongly.

2. Literally the term means "to commit temple robbery" but it may also be used less strictly, e.g., for the taking of the temple gold from the Jews.

1. The reference of this term is to the robbery of temples, which is a most serious offense in Greek and Roman eyes, on a par with treason and murder, and involving drastic penalties. In the OT Dt. 7:25-26 forbids the people to take anything from pagan shrines. Josephus reinterprets this as an expression of the tolerance of the OT law for other religions. The rabbis view temple robbery more leniently than, e.g., murder, and impose less stringent penalties. Some rabbis allow idols to be possessed if they are deconsecrated by Gentiles, and the associated gold, clothing, and vessels may be put to positive use.

hierosylēo.

1. The idea here is "that which corresponds to the *hieron*," whether as temple, cultic, but can also have a moral reference, and in Philo may take the more general sense of "solemn," though for him what is consonant with God is the usual sense. Other possible meanings are "worthy of respect" and "costly."

2. Tit. 2:3 exhorts the older women of the church to be *hieroprepes* in conduct. With a cultic background, the point is that, since they belong to God by faith in Jesus Christ, they should live and act accordingly, i.e., with the consonant reverence.

hieroprepes.

1. This word means "consecrated or sacrificed to deity"; the use is mainly cultic. 2. In 1 Cor. 10:28 the reference is to cultic meat that has been offered in pagan sacrifice. For Paul it is *eidolothytion* (food sacrificed to idols; cf. 8:1).

hierothytos.

1. This term means "to perform sacred or sacrificial ministry." In Josephus and Philo it always means "to offer sacrifice" and often has no object. (*hierourgia* means "sacrifice" and *hierourgen* the "act of sacrifice.")

2. In Rom. 15:16 Paul calls his service of the gospel a cultic ministry. As Christ's minister he brings the Gentiles as an acceptable offering. He protects the metaphor from cultic misunderstanding by showing that the true sacrifice, sanctified by the Spirit, is the offering of life in obedience.

hierourgeo.

1. Deriving from *hierateuo*, this word may denote priestly activity, but more commonly relates to the office, or to the priesthood in general (cf. Ex. 40:15; Josh. 18:7). 2. In Lk. 1:9 it refers to the temple ministry (burning incense), but in Heb. 7:5 it denotes the priestly office received by the descendants of Levi.

hierateia (-ta).

3. 2 Mace. 2:17 alludes to Ex. 19:6 with its reference to Israel's divinely conferred dignity, which is both royal and priestly. But here and in Philo the exact meaning is uncertain, for strictly *basileion* means "royal residence."

4. In 1 Pet. 2:5, 9 salvation and dignity are transferred to the community, which, based on Christ as the living stone, is built up into a spiritual temple for a consecrated priestly ministry. The community is a priesthood because it offers spiritual sacrifices. As a priestly company it is immediate to God, but there is no priestly caste, for the whole people is a priestly fellowship. It is royal inasmuch as it belongs to the King, serves him, and shares his glory in a ministry of witness (v. 9).

3. In Rom. 2:22 Paul accuses the Jews of despising idols yet also robbing temples. The use of the verb in a kind of list shows that a literal sense is in view. At issue is probably not so much the actual robbing of pagan temples as making a profit out of votive offerings. The suggestion that robbing the Jerusalem temple by not paying the temple tax is all that Paul means is not very convincing in view of the antithesis: abhorring idols.

hierósylōs.

1. Literally this refers to the removal of the gold vessels from the temple by Ly-simachus or to the stealing of sacred books and funds from the Jews according to an edict of Augustus. The noun may also be used for sacrilege in general and for the category of punishment (*hōs hierósylōs*) applying to similar offenses. In comedy it becomes a common term of abuse ("rascal").

2. In the Ephesian riot the town clerk defends the apostles on the ground that they are not offenders against religion; they have committed no sacrilege (Acts 19:37).

hiereús.

A. The Priest in the Greek World.

1. *The Facts of Religious History.*

a. *hiereús* occurs in Homer in much the same sense as *mántis*; both priest and seer have indwelling powers equipping them to mediate dealings with the gods. b. But we also find the idea that all people may pray and sacrifice. c. Shrines, however, require official priests serving the local deities. d. There is thus a priestly vocation, and if there is no definite caste, some priestly functions are hereditary.

2. *Philosophical Reflections on the Priesthood in Stoicism.*

a. For Zeno the priest must have correlative knowledge and piety that put him in touch with the power at work in all things. b. Only the sage is truly equipped for what the priest is and should be. c. Epictetus may thus use the figure of the priest for the philosophical ministry.

3. *The Particular Form of Such Reflection in Hellenistic Judaism. (Philo).*

a. In Philo the priest symbolizes the *lógos* or reason. In the temple of the soul the true man reigns as priest (cf. the phrase *ho hiereús lógos*). b. The priestly office is supreme for Philo. Physical freedom from blemish denotes spiritual blamelessness. The priest avoids sensual entanglements and looks exclusively to God. All righteous sages are priests. c. The Jewish people has priestly rank through the law, which is a preparatory school for priesthood, although only the sage, not the Jew, is the true priest.

B. The Priest in the History of Israel.

1. *From the Early Period to Josiah's Reform.* The original priestly function is to deliver oracles (Ex. 17:9; 33:7ff., etc.); cf. the derivation of *khn* from Arab. *kahin* ("seer"). The family head may offer sacrifices. Moses and Aaron are Levites, linked with a priestly clan, which has guest status in the national organism. The cultus is at first decentralized inasmuch as the Levites act as house priests alongside their functions at Shiloh (giving oracles, offering sacrifices, and ministering to the ark). A full cultus is established with the official temples under royal control, and in these sacrifice becomes more important than giving oracles or instruction in the law.

2. *From Josiah to Ezra.* Centralization is enforced by Josiah, and idolatry at local shrines is suppressed. This reform promotes the one priesthood of the one sanctuary,

1. This word occurs only from the third century B.C. and seems to have been adopted in Judaism from 150 to 50 B.C. Derivatives such as *archiereia* (high priestess) are common. 2. OT equivalents may be found in Lev. 21:10; 2 Kgs. 25:18; Lev. 4:5.

A. Linguistic Observations.

archiereus.

and Christ. The church is the new community consisting wholly of priests of God as they are redeemed by Christ, and as such they have a share in Christ's royal domain.

4. In Rev. 1:6; 5:10; 20:6; 22:5 (on the basis of Ex. 19:6) all Christians are priests become believers, but the priest and Levite show up badly in Lk. 10:31-32.

3. In Lk. 1:5 a priest receives the new revelation, and in Acts 6:7 many priests that is greater than either temple or priesthood.

2. In Mt. 12:4ff. he defends his healing on the sabbath on the twofold ground that in an emergency David preached priestly law and that the priests themselves break the sabbath. Scripture itself justifies these breaches, and there is now something present that is greater than either temple or priesthood.

1. Jesus accepts the role of the priest when he tells cleansed lepers to show themselves to the priest (Mt. 8:4 etc.) and offer the prescribed gift.

not call himself or his disciples priests, and shows more of a prophetic spirit.

D. *hierus* in the NT. As distinct from the chief priests and high priest, the priests play only a minor role in the NT. Jesus, while not hostile to the priestly ministry, does not call himself or his disciples priests, and shows more of a prophetic spirit.

1. For lack of any other word, *hierus* is freely used for priest and high priest in the LXX. 2. *hierus* is also used for pagan priests, but often with a qualification, e.g., *ton eidolon*. 3. Josephus often distinguishes ordinary priests from high priests.

C. The Use of *hierus* in Jewish and Christian Writings.

for the temple and its sacrifices (in spite of hope for restoration of the temple and priesthood).

4. *The Priest after the Destruction of the Temple*. After the destruction of the temple, priests may read Scripture, impart blessings, and receive firstfruits, but the scribes become the true center of the community as the law and its study offer a replacement

and the music, but have no access to the altar or sanctuary. J. Jeremias estimates that

b. The Levites, who are also hereditary, have charge of more lowly temple duties two weeks a year and at the feasts, priests pursue secular callings.

a. A social gulf separates ordinary priests and higher priests. Traced back to Aaron, the priesthood is hereditary. It is divided into 24 classes or courses, each of which serves a week at a time and is itself subdivided into four to nine houses. On duty only

3. *The Priests and Levites at the Time of Jesus*.

and often of poor reputation.

and direct religious instruction, even teaching the priests, who are only cultic ministers on this basis. The priesthood becomes a self-enclosed order, but scribes are also needed for the exposition of the law. If the priests, as organs of the temple ministry, become an influential caste, the scribes achieve increasing authority as they declare the law

emerges with exclusive cultic control. After the exile, Ezra reconstructs the community on this basis. The priesthood becomes a self-enclosed order, but scribes are also needed for the exposition of the law. If the priests, as organs of the temple ministry, become an influential caste, the scribes achieve increasing authority as they declare the law

that of the Zadokites, and other Levites perform only lesser duties at the temple. In spite of prophetic criticism, which stresses the deeper requirements of God, sacrifice tends to overshadow instruction. The exilic period is one of codification; the priesthood

3. *archiereús* is rare in the LXX. It occurs only five times (e.g., Lev. 4:3); elsewhere the high priest is *ho hierieús mégas* or just *ho hierieús*. 4. *archiereús*, however, is more common in the Apocrypha (41 times).

B. The *archiereús* in the Greek and Hellenistic World.

1. *In Egypt and Tyre and in Theoretical Discussion.* The term occurs first in Herodotus for the chief priest in Egypt, who ranks next to the king. A chief priest is also documented for Tyre. Plato's ideal state includes an annual high priest at the head of the priests officiating for the year.

2. *Under the Seleucids and Ptolemies.* Under the Seleucids the term is used for royally appointed high priests of satrapies and also for the chief priests of local shrines. The Ptolemies also appoint high priests, and high priests are among the various classes of priests in Egypt.

3. *After Augustus.* a. Provincial chief priests of the imperial cult are given the title. b. There is also a chief priest in Egypt to whom Greek and Egyptian cults seem to be subject. c. Provincial temples (e.g., in Pergamos, Smyrna, etc.) are under high priests. d. Hereditary priests of artistic and other societies are *archiereús*. e. So are many chief priests of specific gods and local shrines.

4. *As pontifex maximus.* The term also applies (without *mégistos*) to the emperor himself. Caesar bears the title, and with Augustus it becomes part of the imperial style.

C. The High Priest and Chief Priests in Judaism and the NT.

1. *The History of the High Priesthood.*

a. From the Exile to the Hasmoneans. After the exile, the high priest, claiming descent from Aaron by way of Zadok, stands alongside the governor. The Zadokite line is broken by Antiochus. Onias III goes to Egypt, and from 160 to 153 B.C. Jerusalem has no high priest.

b. From the Hasmoneans to the Time of Jesus and the Apostles. Jonathan, an ordinary priest, takes the high priesthood in 153 B.C. and later the Hasmoneans assume the royal title as well. Under Herod and the Romans arbitrary appointments and depositions take place, and influential families arise (e.g., that of Annas), though legalists still argue for Zadokite legitimacy. Political manipulation, simony, and the increasing power of the Pharisees weaken the role of the high priests, but they are still Israel's supreme religious representatives.

2. *The Dignity, Rights, and Tasks of the High Priest.*

a. *The Dignity.* With the fall of the monarchy, the high priest is not only God's plenipotentiary but also the people's chief representative. He has an indelible character of sanctity transmitted by investiture.

b. *The Rights.* These include a seat in the Sanhedrin and prerogatives in relation to sacrifice.

c. *The Tasks.* The duties are primarily cultic and culminate with the unique privilege of entering the holy of holies once a year to offer sacrifice on the Day of Atonement. The high priest ministers during the week prior to this day and must carefully protect his ritual purity at this time. Ritual regulations (e.g., avoiding a corpse) are especially strict in his case. The succession is guarded by very strict rules concerning his bride (age, virginity, legitimacy, etc.).

3. *The archiereús (Singular) in the NT.*

a. The high priest most often mentioned in the NT is Caiaphas, son-in-law of Annas, who was high priest in the memorable year of Christ's death (Jn. 11:49-50).

b. Annas, who had been replaced at this time, was still influential; five of his sons

c. Christ's high priesthood is a way that we are also to tread. It leads through sacrificial death to the throne. It comprises both saving action and continuing intercession. The ministry on earth is denoted by a "once-for-all" (cf. Rom. 6:10); the present ministry is in heaven (8:4).

d. The Son fulfils the cultus but also transcends it. He is God's complete self-manifestation in person; the truth of sonship controls that of high priesthood. This entails a predicate of eternity that gives the high priesthood its impress and force. The prophetic category of inviolable covenant promise stresses the eternal character of this new and final revelation.

e. Focus on the cultic image not only will prevent readers from flirting with the old cultus but also does justice to the fact that the ancient theocracy is built on the Levitical priesthood personally represented by the high priest.

2. *The Levitical High Priest.*

a. The Deepest and Eternally Significant Dimensions and Tasks of the Priestly Ministry. The priest is divinely called, represents the people, is in solidarity with them, is also a sinner, and has as his chief task the offering of sacrifices in expiation (Heb. 2:17; 5:1ff.; 9:7).

b. The Office of the OT High Priest Finds Its Limit in Sin. The OT priest has to offer for his own sins (7:27), his mediation does not cover willful sins (5:2), and continuing guilt creates a constant need for fresh offering, so that the cultus is in fact a reminder of sin (10:3).

c. This failure is rooted in the earthly nature of the cultus. The priest is mortal, the sacrifice must be repeated, the purification is external, and the sanctuary belongs to corruptible creation. The temple curtain expresses the indirect and provisional nature of the relationship to God (9:9).

3. *Christ the Exalted High Priest.*

a. Solidarity with Humanity. The synthesis of Son and high priest entails first the lowliness of the historical Jesus in compassionate solidarity with those he comes to help (4:15). In this regard he corresponds to the earthly high priest, yet with the exception of sinlessness (4:15; 7:26).

b. The Eternal High Priesthood Arises by Attestation of the Sonship. Jesus qualifies as high priest by showing himself to be the Son in loyal obedience through suffering (3:2; 5:7-8). His calling and institution rest on declaration of the sonship (Ps. 2:7) which he accredits by his perfection (7:28).

c. The Sinless High Priest. As high priest Jesus is unblemished like the OT high priest (7:27), but being also sinless he need not offer for himself (7:27-28), having demonstrated his sinlessness in an obedience that gives him the right to represent and save those with whom he is in solidarity (2:17).

d. The Contrast with the Carnal Offering. The sacrifice of this high priest is a supremely personal self-offering in which the priest is also victim (7:27). The offering of blood is also an offering of life which is made definitive by the eternal Spirit (9:14). This vicarious offering is once-for-all (7:27; 9:24ff.) in the double sense of being historically unique and eternally definitive.

e. The High Priest Christ Effects Access to the Throne, to God's Full Presence. This high priest passes into heaven as the earthly high priest does into the holy of holies. He thus makes the place of God's presence accessible to hope (4:14ff.; 6:17ff.). Christ the priest is also seated on the throne as king. He is eternally and omnipotently priest (7:16, 24-25). No change or chance, not even death, can interrupt his work.

1. *Iesous* is the Greek form of the OT Joshua (the name of the son of Nun in Exodus etc., of the high priest in Haggai and Zechariah, of two men in 1 Sam. 6:14 and 2 Kgs. 23:8, and of a Levite in 2 Chr. 31:15).

2. *Iesous* is a common name up to the early second century A.D. The NT uses *Iesous* for Joshua in Acts 7:45; Heb. 4:8, and cf. *Iesous* in Lk. 3:29, *Iesous Barabbas* in Mt. 27:16, *BarIesous* in Acts 13:6, and *Iesous* in Col. 4:11. After the second century *Iesous* disappears as a proper name, probably due to conscious avoidance.

3. The name *Iesous* expresses Christ's humanity. He goes by this name and is addressed and discussed by it. To distinguish him from others who bear it, we find such additions as "from Nazareth of Galilee" (Mt. 21:11) or "the son of David" (Mk. 10:47-48) (cf. also Mk. 1:24; Mt. 27:37; Jn. 18:5, etc.). The Christian community confesses this *Iesous* as the prince of life (Acts 3:15), as the Christ of God, as Lord and Savior, and as God's Son. But it makes no separation between *Iesous* and *ho kyrios*; *Iesous* is himself the one whom God has made both Lord and Judge (cf. Phil. 2:7; Gal. 3:1; Acts 17:31). In the Synoptic Gospels and Acts the simple *Iesous* is commonly used, though we also find *ho kyrios* (e.g., in Luke) and such fixed expressions as *Iesous Christos* and *ho kyrios Iesous Christos*. In the rest of the NT, however, the simple *Iesous* is rare: Paul has it mostly when thinking of Christ's life and death, as in 1 Th. 4:14; 2 Cor. 4:11ff.; Phil. 2:10. In Hebrews and Revelation, too, *Iesous*

Iesous [Jesus]

hierothytos, hieroprepes, hierosyleo, hierosylos, hierourgeo → *hieros*;
Hierousalem, Hierosolyima → *Sion; hierosyne* → *hieros*

clergy are addressed as *hierets*. [G. SCHRENK, III, 221-83]

chief priest, and Eusebius in *Ecclesiastical History* 10.4.2 has a passage in which the uses the OT orders as a model for the church (40-41). Tertullian calls the bishop the "high-priestly" for the church (*Dialogue* 116.3).

3. *The Clergy as Priests*. Did. 13.3 calls prophets "your high priests," 1 Clement 2. *The General Priesthood of the Community*. Irenaeus, Tertullian, and Origen refer in different connections to the general priesthood, and Justin can even use the term all reflect the language and thinking of Hebrews.

1. *Christ as High Priest or Priest*. Ignatius, 1 Clement, Justin, Clement, and Origen

F. archierus and hierus in the Early Church.

Christ has definitely fulfilled it, and he alone abides.

fellowship (13:15ff.). We must neither continue nor replace the ancient cultus, for c.: The only offerings that need now be made are those of thanksgiving and loving (3:1) which the community may freely enjoy (4:16; 10:19, 22).

b. This salvation is a possession (4:14), an access (12:22), and a confessed reality forgiveness but purifying of the conscience and sanctifying to God.

a. The saving benefit is total redemption (cf. 9:12, 15; 10:18). This covers not only

5. *The Saving Efficacy and Practical Implications of the Truth Proclaimed*. (7:18) and replaces the earlier covenant (8:13).

4. *Radical Deductions from the Christological Interpretation of the Cultus*. A radical break with the ancient order occurs. The first offering ceases with the eternal validity of the high priest who brings fulfillment (10:9). God annuls the former commandment

indicates that the history of Jesus forms the basis of faith (e.g., Heb. 2:9; 6:20; 10:19; Rev. 1:9; 14:12; 20:4; 22:16).

4. Matthew and Luke claim that the name is no accident; it is given because Jesus is to save his people from their sins (Mt. 1:21). The full name in Hebrew is a sentence name: "Yahweh saves." Some fathers link *Iēsoús* with Gk. *iáomai*, and a modern theory is that Jesus is a masculine form of *Iasṓ*, the goddess of salvation, but Eusebius recognizes the Hebrew basis, and the use of *Iēsoús* predates Christian contacts with the Hellenistic world.

5. The name Jesus is important from the standpoint of Christ's historicity. Those who deny this must show that there is a Jewish myth of a dying and rising God, that the Gospel records are nonhistorically intelligible, that Jesus is the name of a mythological figure, and that there is a pre-Christian Jesus cult (possibly related to Joshua the son of Nun, though arguments for this are purely speculative, as are suggestions that there was a Jesse sect, or that the Therapeutae worshipped a cultic god called Jesus). As regards Joshua, for later Judaism the exodus period is pivotal, yet the entry under Joshua is secondary to the giving of the law, and Joshua is nowhere a prototype of the Messiah. Furthermore, the law has in the NT only interim significance between Abraham and Christ, and if Joshua is mentioned it is only in relation to historical events (Heb. 11:30-31; Acts 7:45) or to show that the exodus did not bring fulfilment (Heb. 3:7ff.). If they were pre-Christian, the Naassene Psalm and magic papyri might point to a Jesus cult, but these texts are later and simply testify to the impact of the historical Jesus. The simple use of the name Jesus in the Gospels and Acts bears convincing (and wholly unintentional) testimony to the historicity of Jesus.

→ *ónoma*

[W. FOERSTER, III, 284-93]

V

hikanós [sufficient], ***hikanótēs*** [fitness], ***hikanóō*** [to qualify]

hikanós has the basic sense of "sufficient," "enough," "large enough." It occurs in the NT for a large group, for a long period of time, or for a quality (cf. Mk. 10:46; Lk. 8:27; Mt. 3:11). It occurs mostly in Luke and Acts.

1. Among verses in which *hikanós* has theological significance is Mt. 3:11. That the Baptist is not "worthy" to carry the sandals of the Messiah denotes his servant status. He can give the baptism of repentance, but the coming Christ is the absolute Lord before whom there can be no claim and in whom God will act beyond all human measure. The centurion in Mt. 8:8; Lk. 7:6 makes a similar confession of the majesty of Jesus when recognizing his own unworthiness. In 1 Cor. 15:9 Paul is acknowledging his lack of qualifications for the apostolic office (cf. 2 Cor. 2:16). Yet recognition of personal inadequacy goes hand in hand with recognition of God as the source of all adequacy (2 Cor. 3:5-6; cf. 1 Cor. 7:25; 2 Cor. 4:1; Gal. 2:7; 1 Cor. 15:10; Col. 1:12).

2. In the Lucan passion story, when the disciples produce two swords, Jesus says: *hikanón estin* (Lk. 22:35ff.). The meaning is contested. One suggestion is that the two swords are all that is needed. But many exegetes see an implied censure, whether of the disciples' general lack of understanding, this specific misconception, or their foolish reliance on weapons. In this case the saying terminates the discussion: "That's enough." Another possibility is that Jesus is ironically pointing out the inadequacy of such arms. A final interpretation is that Jesus is trying to wean the disciples from trust in temporal weapons even while recognizing the love and loyalty which cause them

the basic sense "to cover," though "to wash away" and "to propitiate" are also possible.
2. *The Meaning of the Root kpr*. The etymology of *kpr* is obscure. Gen. 32:21 favors of special content.

1. *kpper* in the LXX. Mostly (83 times out of 100) the LXX has *exilaskomai* for Heb. *kpper*. Other terms (e.g., *hagiazō*) are used by way of variation or on account

hilaskomai, hilasmos.

A. Expiation and Forms of Expiation in the OT.
hilas. A predicate of persons, *hilas* means "happy," "friendly," "gracious." It is used especially of rulers and deities. In the LXX it is a predicate of God alone, e.g., in phrases for "to forgive," "to have pity." The only NT instances are in Heb. 8:12 (quoting Jer. 31:34) and the negative protestation in Mt. 16:22.
[F. BÜCHSEL, III, 300-301]

hilas [gracious], *hilaskomai* [to expiate], *hilasmos* [expiation], *hilasterion* [mercy seat]

1. Meaning "glad" or "cheerful," *hilas* can be used of daylight, songs, messages, and especially people. A later sense is "benevolent."
2. Common usage in the LXX is for the "cheerful countenance" or the "favor" of a ruler. "Cheerful" is the common meaning in Philo, whether in relation to feasts, sages, or the face.
3. In 2 Cor. 9:7 (in loose allusion to Prov. 22:9) Paul refers to the cheerfulness of generosity. The sense approximates to liberality (cf. Rom. 12:8). This cheerfulness contrasts with the grumbling and questioning of Phil. 2:14. Reception of God's gift provides the motivation (cf. 1 Pet. 4:9-10).
4. Among the apostolic fathers only Hermas has *hilas* and *hilarios*. Nature and the human countenance are cheerful, generosity is a cheerful service, and the commandments are cheerful, while *hilarios* is contrasted with *type* in *Mandates* 10.3.
[R. BULTMANN, III, 297-99]

hilarios [cheerful], *hilarios* [cheerfulness]

Deriving from *hikēn*, "one who asks protection," *hiketeria* denotes the request for protection, then, more generally, "urgent supplication." In Heb. 5:7 (with "prayers") it obviously has the more general sense in what is probably a conventional phrase.
[F. BÜCHSEL, III, 296-97]

hiketeria [supplication]

to produce the swords. He must go to the cross alone, yet the *hikanon estin* points to his continuing fellowship with his followers. Boniface VIII uses this passage allegorically (*Unam sanctam* 1302) to prove that both the temporal and spiritual powers (the two swords) are under papal control.
[K. H. RENGSTORF, III, 293-96]

3. *kipper and Ransom.* In Ex. 21:30 there is reference to the noncultic expiation by which an injury may be made good and the injured party reconciled (cf. Num. 35:31; Ps. 49:8; Ex. 30:12). A relation between this and *kipper* is rightly perceived.

4. *Noncultic kipper.* a. In its general use *kipper* signifies expiation by the substitution of human or animal life (Dt. 32:43; Ex. 32:30), or the averting of threatened destruction by gifts (Prov. 16:14) or, before God, by God's own action (Jer. 18:23; Ps. 78:38).

b. In one or two passages the word occurs with sacrifice. Thus God is pleased in Gen. 8:20ff., and he abandons his wrath in 2 Sam. 24:25, but there can be no expiation by sacrifice for the serious sins of the sons of Eli in 1 Sam. 3:14.

5. *The Cultic Use.*

a. In relation to substitutionary expiation or ransom we may refer again to Ex. 30:15-16, as well as to Num. 35:33-34; 35:11ff.

b. Mostly, however, the use occurs in relation to the offerings prescribed by the law and along with such terms as "to free from sin," "to purge," and "to sanctify." While expiation is clearly linked with blood, the usage is fluid. Among the offerings we read in 2 Kgs. 12:16 of guilt offerings, which seem here to be expiatory payments (cf. 1 Sam. 6:3ff.). To these are added the special offerings of Lev. 5 whereby those guilty of certain offenses must confess their fault and bring a specific sacrifice so that the priest may make atonement for them. This expiation is effected by blood on the basis of Lev. 17:11: "The life of the flesh is in the blood; and I have given it for you on the altar to make atonement for your souls; for it is the blood that makes atonement, by reason of the life."

c. In the sin offering of Lev. 4 the manipulation of blood and burning of fat constitute the climax, with forgiveness as the goal. The same applies in the trespass and guilt offerings of Lev. 7 and Lev. 5 (and cf. the priestly consecration in Ex. 29 and Lev. 8; also Lev. 9; Num. 8:5ff.; Lev. 12; 15:2ff.; Lev. 14). The concepts of purification and consecration may both be seen in the ritual of the Day of Atonement. If this includes burnt offerings, the blood of the sin offering lies at the heart of the expiation as the priest offers for himself, the people, and the sanctuary. The ritual in Ezek. 43:18ff. builds on that of the law but with the distinction that expiation is here the goal of all cultic actions (43:13ff.). The strength of the concept of expiation may be seen from the fact that in Num. 28-29 the sin offering now accompanies all other offerings. It should be noted that expiation and forgiveness are only for nondeliberate transgressions (Lev. 4:2; Num. 15:30). This obviously covers more than cultic offenses but none that are committed willfully and with evil intent. Purification goes hand in hand with expiation.

6. *Conclusion.* Among the people of God nothing is to be left unexpiated. God himself has provided the means of expiation. Expiation restores the disrupted relation with God except where sinners cut themselves off from the community by willful transgression. Whatever is affected by sin or uncleanness needs expiation, for it cannot stand before the holy God and his threatened judgment. Expiation is made supremely by the blood of offerings. God has ordained that this should be so, and blood is appropriate in view of the life that it contains. Life is threatened if expiation is not made, and preserved if it is. Since life is thus saved by life, the idea of vicariousness is undeniably present in some sense. [H. HERRMANN, III, 301-10]

B. *hilasmós and katharmós in the Greek World.* *katharmós* is purification from cultic or moral defects, *hilasmós* the propitiation of deities, demons, or the departed. While the two are not coincident, they constitute two aspects of the same process.

5. The interesting thing in the construction and meaning of *hilaskomai* and *exilas-komai* is the addition to the sense "to propitiate" (with accusative of the person pro-pitiated) of the sense "to purge" (with accusative of the person or object purged) and "to expiate" (with accusative of the guilt expiated or with *peri, apo, etc.*). This was a natural development, since that which makes God gracious also purges from sin and expiates its guilt. No less striking, however, is that words that originally denote our human action in relation to God are now used instead for God's divine action in relation to us and on our behalf.

4. In the NT *hilaskomai* occurs only in Lk. 18:13; Heb. 2:17, *exilas-komai* not at all. In Lk. 18:13 *hilasthai* is a cry to God for mercy. In Heb. 2:17 the task of Jesus as High Priest is to expiate sins before God. The idea is not to make God gracious nor to conquer sins ethically.

3. Philo makes little use of either term. For him *hilaskomai* usually means "to placate" (with persons as subject and God or persons as object) or "to atone" (by cultic or moral actions). While stating that good works atone for sin, Philo (on a cultic basis) perceives that it is God who acts in us to effect true purity; he thus gives expiation a personal dimension.

2. In the LXX *hilaskomai* is rare; it bears the sense "to be merciful" or "to be or become gracious" (cf. Ex. 32:14; Lam. 3:42; 2 Kgs. 5:18). *exilas-komai*, however, is common for priestly acts in the purging or expiation of sin (*kippur*). It can have both the personal sense "to make gracious" and the cultic sense "to purge (the stain of sin or guilt):"

1. From the same root as *hilēōs* come the verbs *hilēmi*, "to be gracious," and *hilaskomai* (or *exilas-komai*), "to make gracious." In the latter case humans are the subjects and deities or the deceased the objects (except when the sense is "to bribe"): "The passive aorist has the meaning "to be made gracious," i.e., "to show mercy." But in the prayer *hilasthai*, the deity is active: "Be merciful."

D. *hilaskomai*.

1. The concept of sin is an urgent one in rabbinic theology. Sin is the chief obstacle to a right relation with God, and its removal or expiation is thus essential. This is achieved by the cultus and personal piety. The Day of Atonement, the sacrifices, and cultic objects all have atoning significance. So, too, do penitence, suffering, works of love, study of the law, fasting, martyrdom, and death. The suffering of the righteous can atone for the sins of the people or ward off suffering from others.

2. Jews of the dispersion hold essentially the same views as Palestinian Jews. They pay the temple tax and have an interest in its rituals. They also see the expiatory value of penitence, and Philo speaks of vicarious suffering.

C. Ideas of Expiation in Judaism.

The former is more important, since cleansing is essential to a right relation to deity. *kathartmoi* may take the form of washings or rubbings, but they also include sacrifices (animal or human) in which the stains are transferred to the victim and hence removed. *hilasmot* include such cultic acts as prayers, sacrifices, purifications, dances, and games. These are repeated annually, and are for both ritual and moral offenses. They cleanse as well as atone, and while they originally have the aim of appeasing the gods (whose anger is sometimes capricious), the stress in philosophy is on moral conduct and the essential benevolence of deity, so that *kathartmoi* and *hilasmot* lose their sig-nificance or undergo psychological reinterpretation.

E. *hilasmós*. This is the action of propitiation and expiation. In the LXX, which also has *exilasmós*, it denotes cultic expiation and divine forgiveness. Philo also uses it for purging from sin. The only NT instances are in 1 Jn. 2:2; 4:10. Here it is God's own gracious action, and hence denotes the removal of guilt (cf. the confession of sin in 1:8, 10, and *paráklētos* in 2:1). The result in us is confidence in the judgment (4:17) and victory over the sense of sin. Demonstrating love, *hilasmós* begets love (4:7, 11, 20-21). Because Jesus has come for the removing (*hilasmós*) of sin, the regenerate cannot sin. When they do so, they are against the truth, and they have to come back again to Jesus as *hilasmós*. This *hilasmós* is not linked specifically to Christ's death but to his total mission (cf. 1:7; 3:16; 5:6). *hilasmós* is necessary in view of approaching judgment. It is not just a doctrine but a reality by which we live.

[F. BÜCHSEL, III, 310-18]

hilastērion.

1. *hilastērion* in the LXX.

a. The OT refers to a golden *kappōret* over the ark (Ex. 25:17ff.). The cherubim are at the ends with their faces toward it (v. 20). God meets Moses there (v. 22; cf. Num. 7:89; Lev. 16:2). The high priest burns incense before it on the Day of Atonement (Lev. 16:13), and then sprinkles blood on and before it.

b. The *kappōret* is no mere cover, nor is it part of the ark (cf. Ex. 26:34; 30:6). In Ex. 25:17 the LXX first calls it *hilastērion epithema* ("an atoning handpiece"), then *hilastērion* ("place of expiation"), and once *exilasmós* (1 Chr. 28:11). The Hebrew term probably derives from the word "to cover," not "to expiate," but 1 Chr. 28:11 favors an equation with *hilastērion*, and the exegetical tradition supports this.

[J. HERRMANN, III, 318-19]

2. *tó hilastērion* is a neuter noun from the adjective *hilastērios*. It could be an accusative masculine in Rom. 3:25, but there are no other instances of this.

3. The neuter noun is common for *kappōret* in the LXX (Ex. 25:16ff.; 31:7; Lev. 16:2ff.; Num. 7:89). The sense is that of agent rather than place of expiation: "that which makes expiation." The altar of burnt offering is *tó hilastērion* in Ezek. 43:14 (probably because of the sprinkled blood). Technically, however, the term denotes the *kappōret*, though outside the LXX and related works the sense is the more general one of "oblation."

4. Rom. 3:25.

a. Whether Paul has the *kappōret* in view in Rom. 3:25 is not wholly certain, but he undoubtedly means "that which expiates sin" and thus reveals God's righteousness and brings redemption. God himself is the subject of the action, so that divine expiation rather than human propitiation is the point. "By faith" is to be taken with *hilastērion*. The object of faith is Jesus crucified and risen, who is thus our *hilastērion* as we believe in him, and the theme of the word of reconciliation (cf. the "put forward," which seems to refer to apostolic preaching rather than divine selection). "In his blood" clearly relates to *hilastērion* rather than to faith. It is as the one who died for believers that Jesus is their *hilastērion*. The revelation of divine righteousness in Jesus as *hilastērion* is linked with the passing over of former sins, in which the *kappōret* plays an important role. The point, then, seems to be that Jesus is a higher *kappōret* which works through faith, not external observance, which is sprinkled with Jesus' own blood, not that of animals, and which is open to view, not hidden in the holy of holies. In this way Paul personalizes and spiritualizes the concept of the *kappōret* as elsewhere he does that of cultic service or of circumcision (Rom. 12:1;

thinking, fanciful reasons are sometimes found for God's actions. facile slogan. The phrase "that it might be fulfilled" also occurs. As in all teleological good. After A.D. 70 this is a defiant nevertheless, though it can easily become a

c. Rabbinic theology accepts the teleological principle that all that God does is for while Israel is now disciplined with a view to future forgiveness. Israel by arguing that the Gentiles are now let loose with a view to later discipline, general, however, prefers to contrast the purposes of God for the Gentiles and for will reach the goal and the rest of human and other creatures will perish. Judaism in of course, raises acutely the question of theodicy. One solution is that only a minority creation will be achieved in the future world and the righteous who inherit it. Teleology; when God's righteousness and majesty will be victoriously displayed and the goal of goal is eschatological; all historical goals point forward to the divine consummation direction (cf. Joseph, and Mordecai's question to Esther in Esth. 4:14). The ultimate visitation is a means to a further end. True servants of God recognize God's teleological to do specific works. Nations have their own destinies, especially Israel, whose present (law) teleologically. Much takes place to fulfil what is predicted. Individuals are sent b. Apocalyptic broadens and deepens this view. It interprets everything (e.g., the ends, the final goal is still that he be acknowledged and glorified.

a. The LXX uses *hina* to denote the point of God's action (e.g., in not abandoning Israel or championing the suffering), namely, to manifest his nature, power, and glory. The Wisdom literature sees God's purposeful work in all reality and events (cf. Sir. 39). Final clauses are important in Sir. 44ff. If God's historical action serves different

A. Theological Final Clauses.

1. In Judaism.

If the final significance is not always too strict (cf. the Johannine writings), the NT does not follow the Koine in giving the word consecutive or causal significance. *hina* clauses are common in the NT chiefly because of its teleological understanding of God's ways with us and of our human destiny.

hina [in order that]

5. Heb. 9:5 simply follows LXX usage when it speaks about the *hilasterion* in connection with the ark. [F. BÜCHSBL, III, 319-23]

redemption. representation that Jesus is by faith an expiation in his blood, and thereby brings could not bring true redemption. It is in the unity of divine revelation and human bringing us to the self-judgment of faith. Without this vicarious work the revelation same time represents us to God by vicariously bearing the divine judgment and thus penance. Required to accomplish this is one who both reveals God to us and at the yet in so doing separates sin and sinner and thus brings the sinner to faith and re- is revealed is not just patience but the holiness of God which punishes sin (v. 26) and *lasterion* reveals this. Yet this revelation comes only with God's vicarious action. What Those who are under God's wrath are also under his patience (Rom. 2:4). The *hi-* b. The *hilasterion* does not make God gracious, for God's grace is its presupposition. whom true and full expiation has been made.

Col. 2:11). If he has the actual *kapporet* in view, he reorients it to Jesus as the one in

2. In the NT.

a. The Christ event gives new life and meaning to the older teleology. Jesus himself speaks of his unique office in terms of commission (Mt. 5:17ff.; Jn. 3:17, etc.). The mighty works serve his revelation (Mk. 2:10 etc.). They thus bring about a crisis of decision. They will lead either to faith or to hardening (cf. Lk. 2:34). The *hina* clauses are final even when the reference is to hardening (Mk. 4:11-12). Jesus has come into the world for judgment (Jn. 9:39). Supremely, the cross itself has teleological significance even down to the fact that the prophets have to be fulfilled (Mt. 26:56).

b. The first Christian preaching borrows the Joseph formula and extols God's purposeful overruling at the cross (Acts 2:36 etc.). Paul puts this in the form of a paradox: Jesus has become poor so that by his poverty we might become rich (2 Cor. 8:9; cf. 5:21; Gal. 3:13-14, etc.). Along the lines of martyrdom theology, he does not die merely to be exalted but in order to save. The cross is thus seen in the light of the *télos*, and the *télos* concept permeates the total Christian understanding of God, the world, and history. Creation, the call of Abraham, the law, and the history of Israel all move forward to Christ, in whom alone the ancient witnesses and martyrs are made perfect (Heb. 11:40). The cross, however, does not rule out a future consummation. Like the mártýrs, Christians undergo present suffering with a view to future glory (Rom. 8:17; 1 Pet. 1:6-7). God treads the way of conflict with his people, working everything for good to those who love him (Rom. 8:28; cf. Phlm. 15). Even the hardening of Israel is the means to a final end of grace and glory: "that they also may receive mercy" (Rom. 11:31); "that he may have mercy upon all" (v. 32).

c. The end of all God's ways is justification by faith, salvation, God's self-revelation, but above all the divine glorification in the victory, not of wrath, but of grace, when all things will be subject to God (1 Cor. 15:28) and his creation will achieve its original destiny (Rom. 11:36). This can be stated with confidence because already in the cross of Christ God has carried history to its goal through conflict, destroying human self-glorification and thereby establishing the divine glory in the *solí deo gloria* of the new creation.

B. Ethical Final Clauses.

1. In Judaism.

a. In ethical final clauses (cf. Ex. 20:12 and especially Proverbs), the good or bad results of conduct are stated. In the last resort, however, seeking to do God's will is the goal of right action (cf. Prov. 3:21-22). The basic form of blessings accords with this. God's action has specific human action as its goal.

b. Apocalyptic makes these theological concepts the basis of ethics. We have been made for a divine purpose. God has given us the law to show this. He intervenes to lead us to righteousness. We are shown the final reason or goal for acts and not just their immediate consequences. This comes out plainly in prayers that conclude with final clauses.

c. Rabbinic theology accepts the same principle, but with a tendency to formalize and trivialize it. The result can be a utilitarian moralism even though fulfilment of God's will is perceived as the goal of creation.

2. In the NT.

a. Jesus often uses imperatives with final clauses. These clauses direct our will and actions to the eschatological goal of salvation, to which our present life must be oriented in preparation, conflict, and sacrifice (Mt. 19:12, 23ff.). The supreme goal

Ioudaia, Ioudaios, Ioudaizō, Ioudaismos → Israel

Of the two words *iōs*, the first (meaning "arrow") does not occur in the NT, while we find the second (meaning "poison" or "rust") in Rom. 3:13; Jms. 3:8; 5:3. *I. iōs* as "Poison." In the OT the poison of snakes is a metaphor for the malicious speech of enemies (cf. Ps. 140:3). Evil, too, is compared to the gall of asps (Job 20:12ff.). Wine, though pleasant to the taste, has the sting of an adder. In the NT Paul uses the same comparison to describe sin: Our tongues are deceitful, our lips have the poison of serpents, and our mouths are full of cursing and bitterness. Sin produces enmity and makes words into treacherous weapons that bring destruction. Due to the power of the word, sins of the tongue are particularly sinister. James agrees when he calls the tongue a restless evil full of deadly poison (3:8). The tongue does not just bring evil; it is itself evil. Death lurks in its violent and deceitful word. Cf. also Hermas *Similitudes* 9.26.7; Ignatius *Trallians* 6.2.

2. *iōs* as "Rust." In Jms. 5:3 *iōs* as rust offers a warning against heaping up worldly wealth. The rust will not merely rot this but will serve as a testimony against its owners and sear their flesh like fire. The point is not just that rust proves the transitoriness of riches but that it accuses the rich for letting things rot rather than give them to the poor. As in Ezek. 24:3ff., rust is an indictment, though a warning against trust in transitory things may also be present (cf. Mt. 6:19-20). In the same verse the verb *katioomai* occurs for "to rust."

[O. MICHEL, III, 334-36]

iōs [poison, rust], *katioomai* [to rust]

Iordanes → potamōs

→ *eis, dia*
 [E. STAUFFER, III, 323-33]

of conduct is entry into the kingdom (Lk. 16:9), or forgiveness (Mk. 11:25), or the glorifying of God (Mt. 5:16).

b. The divine action supplies the impulse for all human action. Creation is a divine calling and God's historical work a word of summons. Thus statements about God's action lead on to final clauses about human tasks and possibilities. Predestination (Rom. 8:29; 9:11-12) points to our final goal, not fatalistically, but in orientation to our human will. God wills this will, and directs it to its goal by liberating and governing it. He does this in the Christ event as his supreme word and work (cf. Eph. 2:8-9). The indicatives of this event lead on to imperatives (cf. 1 Cor. 5:7; 2 Cor. 5:15 etc.; Rom. 8:3-4). A final *eis* or *hina* brings out the force of the cross for the Christian life (cf. Rom. 7:4; Gal. 2:19). This applies especially to the apostolate (2 Cor. 4:10).

c. Final clauses in Paul also refer to the divine goals for us (1 Cor. 9:22ff.; 9:12ff.). Since these goals demand supreme self-sacrifice, utilitarianism is excluded. We are not just to pursue personal salvation. In a hierarchy of goals, the glorifying of God is again supreme (2 Cor. 4:15 etc.). This transcends our own ability; hence NT ethics is an ethics of prayer. Exhortations merge into blessings and petitions that are introduced by *hina* (cf. Jesus in Lk. 22:32; 21:36, and Paul in Col. 4:3-4; 1:9ff.). It is not just a stylistic device that Paul's epistles begin with requests and thanksgivings and close with blessings, for the apostle has more trust in God than in human goodwill or power. That God may be glorified is again the final goal of our ways as well as God's (cf. Phil. 1:9ff.; 2 Th. 1:11-12; 2 Cor. 1:8ff.; Eph. 1:17ff.).

hippos [horse]

1. *The Horse in Palestine, the OT, and Judaism.* The horse is very early of military importance in Egypt, and from there (or Asia Minor) it comes into Palestine. Solomon receives horses as presents (1 Kgs. 10:5) and also buys them from Egypt (10:29). Horses and chariots form the core of the armies of Israel, Syria, Assyria, and Persia. Horses are lauded for their speed and strength (cf. Job 39:19ff.). God's power is depicted in terms of horsemen and chariots (2 Kgs. 2:11; 6:17). But the horse also denotes the alien power in which one is not to trust (Ps. 76:6; Hos. 1:7). It symbolizes carnal confidence (Is. 30:16). Thus the king of peace chooses an ass, not a horse (Zech. 9:9). The horse plays a special role in visions. Joel describes the locusts as chariots and horses (2:4-5). Zechariah sees horses of various colors (1:8ff.). 2 Macc. 3:25ff. tells of an avenging horse and rider, while in 10:29ff. we read of horsemen that protect the army of Judas.

2. *The Horse in the NT.*

a. Jesus rides into Jerusalem on an ass, not on the warlike horse (Mk. 11:1ff.). Faith discerns here the coming of the messianic king of peace in fulfilment of Scripture and in disclosure of the messianic secret (cf. Mt. 21:5; Jn. 12:15).

b. Jms. 3:2-3 compares Christian mastery of the body to control of a horse.

c. Revelation follows apocalyptic in the use of horse imagery. The four horses of 6:1ff. represent conquest, civil strife, hardship, and pestilence. The demonic locusts of ch. 9 are compared to horses with heads like lions and the ability to kill with both head and tail. In 14:20 the terrible nature of the judgment is shown by the fact that there is blood to the horses' bridles. At the end, however, the Messiah and his host will appear on the white horses of victory (19:11ff.), though the Messiah alone "judges and makes war" (v. 11); he does this with the sword of his mouth (v. 15).

[O. MICHEL, III, 336-39]

iris [rainbow]A. *Outside the NT.*

1. *iris* is the usual word for "rainbow," though it can also mean "halo," "iris" of the eye, or "play of colors." The goddess Iris personifies the bow in reflection of the religious concepts and experiences associated with it.

2. In the OT the rainbow is a sign and witness of the covenant of Gen. 9:9ff. The Hebrew term can also denote the bow of the hunter or warrior; the underlying idea, then, might be that God's bow is laid up in the clouds. But in Ezek. 1:28 the bow demonstrates God's grace and glory, and in Sir. 43:11 it testifies with all creation to the Creator's power. The LXX always uses *tózon*, not *iris*.

3. The rabbis warn against looking at the rainbow both for fear of being blinded by the divine glory and also because of the danger of desecrating the divine name. They express the opinion that the rainbow appears only when there are no righteous on the earth; the existence of the righteous guarantees the world's preservation, and thus makes the rainbow unnecessary.

B. *The NT.*

1. Unlike the LXX, the NT, like Josephus and Philo, uses *iris* for rainbow so as to make the meaning clear to Greek readers.

equality based on grace and love. This is an equality of spiritual possessions (Acts 4: *Human Equality: Christians*. Over against legal equality stands the Christian agreed rights and obligations.

Finally, *isotes* is important in contracts in the sense that signatories accept equally the of law without respect of persons. At this point there is approximation to *diktaios*. a true blending of spirits. Legal equality also demands justice, i.e., the administration 2 Macc. 9:15). It also underlies the personal society of friends, in whom is achieved with freedom), not as essential equality, but as equality of position and rights (cf. cosmos and the basis of order. Equality is a fundamental principle of democracy (along reflects or is a part of the equality which is for Plato the essential dynamic of the relationships. Though different in nature, they may enjoy the same rights. This equality Greeks, especially as the necessary basis of law. Only legal equals can enter into legal 3. *Human Equality: the Greeks*. The concept of human equality is important for the as the law requires.

transcript. Thus the content of the witnesses in Mk. 14:56 is not consistent in detail, matics, so it may be used for precise agreement of content, e.g., in a duplicate or 2. *Equality of Content or Meaning*. As *isotes* may denote exact equality in mathe- attitude (cf. 1 Cor. 13:5).

exact correspondence (whether in repayment or revenge) is alien to the true Christian giving in order to get is shown to be incompatible with unselfish love. Calculating (3) a similar service, or (4) interest amounting to the original capital. In any case, be (1) the capital without interest, (2) the corresponding total of capital with interest, c. In Lk. 6:34 the basic thought is clear but not the precise sense, for *ta isa* might

idea is probably that the new Jerusalem fills both heaven and earth. of Marduk in Babylon and the cubic shape of the holy of holies in the temple), the twelve thousand, denote perfection. While cubes occur in antiquity (cf. the cubic tower b. In Rev. 21:16 the three equal sides of the heavenly city, especially as three times voice (cf. Ex. 30:34; Ezek. 40:5ff.).

thus be used for equal sums, lengths of space or time, shares, pieces, or an equal force in a quantitative sense (as distinct from *homios*, which suggests quality). It may a. The equality denoted by *isotes* is primarily one of size or number, or of value or

A. *isotes* as a Quality. 1. *Quantitative Equality*.

isotes [equal], *isotes* [equality], *isotimos* [equal in value]

Isaak → *Iakob*; *isangelos* → *angelos*

[K. H. RENGSTORF, III, 339-42]

2. The word occurs in Rev. 4:3 and 10:1. In 10:1 the cloud and sun show that the emblem of the angel with the prophetic book is a rainbow. In both instances there is probably an allusion to the covenant sign of Gen. 9. Even when God judges, the rainbow is a reassuring indication of his good and gracious will. If God in 4:1ff. is the holy and transcendent God (cf. v. 6), the iris around the throne bears witness that he is also the near and loving God whose book of destiny is opened by the slain Lamb (ch. 5) and whose judgments still stand under the rainbow sign (10:1ff.). The covenant sign of Gen. 9 is thus given a christological reference and fulfillment. The enacted salvation of God, which precedes all human works, forms the basis of legitimate assurance in the judgment.

11:17) and eternal salvation (Mt. 20:12) that God has set up without regard for origin, prior history (Acts 11:17), achievement, or merit (Mt. 20:12), and that demands equality in relationship. Paul uses an appeal to the Greek sense of equality when promoting the Jerusalem collection (2 Cor. 8:13-14). This is no mere appeal for giving in hope of return but an application of the golden rule of Lk. 6:31. The *hina* of v. 14 states the divine objective rather than the human motive. *isótēs* as a principle of mutual assistance serves the divine goal of *isótēs*. God himself establishes this equality by giving the same gift to Gentiles as to Jews, i.e., the Holy Spirit (Acts 11:17). 2 Pet. 1:1 uses the words that denote the same rank and status in civic life (*isótimos* and *isotimía*) to describe the equal faith by which we are equally righteous in the kingdom of God. Jesus in the parable of the laborers (Mt. 20:12) brings out the eschatological nature of this equality. Here is no legal principle involving equality of rights or achievement but an act of divine righteousness against which the sense of human justice protests (vv. 11-12). The equal reward is equal felicity such as we find expected in many rabbinic statements and stories. This equality does not exclude present differences in faith (Rom. 12:3), receptivity (Mk. 4:24), and charisms (1 Cor. 12). The NT presupposes differences in God's kingdom (Mt. 5:19; 10:41-42, etc.). Yet equality of eternal life and salvation remains.

5. *Equality by Nature and Equality with God outside the NT.* While *isos* refers first to quantitative equality, it quickly acquires a qualitative aspect. It may thus be used for equality of character, or, in Stoicism, of good and bad actions, or, in the LXX, of our human equality in birth and death (Wis. 7:3). Human equality contrasts with God's equality only with himself (Is. 44:7 etc.). The divine image does not imply equality by nature. In Judaism God will finally establish a fuller likeness (cf. 1 Jn. 3:2), but to seek equality with God (Gen. 3:5; Is. 14:14) is a fundamental sin. Thus the Bible avoids such common Greek expressions as "godlike" (*isótheos*).

6. *The Equality of Jesus with God in the NT.*

a. In Jn. 5:18 Jesus is accused of making himself equal to God. While he does not expressly make the claim (cf. v. 19), he stresses the identity of works. In Jn. 1:1; 10:30 the unity of Father and Son is plainly stated even alongside the subjection of the Son to the Father; hence the accusation in 10:33 that "you, being a man, make yourself God." In this context *isos* in 5:18 has a new depth and fullness, for with its inherent element of exactness, and its added dimension of quality, it denotes an essential equality which the later term *homooúsios* was designed to state and defend.

b. This is also the meaning of *ísa* in the difficult verse Phil. 2:6. The problems of the verse are whether being equal with God is a reality or a possibility and whether the action is that of the preexistent or the historical Christ. The first answer is that equality with God is a possession that can neither be renounced nor lost; it is the beginning of Christ's way (v. 6) and it will also be the end (vv. 9ff.). But Christ temporarily ceases to make use of it, taking the form of a servant, exercising his lordship in this strange form of humiliation, and thereby attaining to its public recognition. Because he does not have regard for himself—the point of the exhortation—the divine nature that is demonstrated in his humility is confirmed in his glory. The action, then, is that of the eternal Christ, and the emptying implies no loss of essential equality with God.

B. *isótēs* as Equity. Since *isótēs* approximates to *dikaíosynē* ("justice"), the group takes on the sense of equity or fairness. The just judge is *isos* (impartial), but the righteous person is also *isos* (upright). Col. 4:1 reflects this usage when enjoining

a. The Basis. In postexilic times two terms come into use for the people, the sacred term *Israel(ite)* and the political term *Jew*. Both denote the people in terms of religious confession as well as national allegiance. *Israel* is the fellowship of those who worship the true God and who have been chosen by him to do so. Every Jew stands in relationship to God, and outsiders can enter into this relationship only by becoming members of this people. Of the two designations, *Israel* is preferred by the people and stresses the religious aspect, while *Jew* is the non-Israelite usage (freely adopted by Jews of the dispersion) and carries at times (though infrequently) a disparaging nuance.

b. The Usage of Palestinian Judaism. (i) In 1 Maccabees *Israel* is the author's own term but *Ioudaioi* is used (a) when non-Jews are speaking, (b) in diplomatic letters, treaties, etc., (c) by Jews themselves in diplomatic communications, (d) and by Jews also in official domestic documents (cf. 1 Macc. 13:42; also Hasmonean coins).

(ii) Religious works like Strach or Judith naturally use *Israel* with its religious orientation.

1. *Israel—Ioudaios*.

B. *Israel, Ioudaios, Hebraios* in Jewish Literature after the OT.

2. *Hebrews*. The name *Hebrews* seems at first to be a legal rather than an ethnic term (perhaps connected with *habiru*) (cf. Ex. 21:2ff.; Jer. 34:8ff.; 1 Sam. 14:21). But the term then becomes a more general one that is used by foreigners to denote *Israel* (often critically; cf. Gen. 39:14 etc.), or by *Israelites* to distinguish themselves from foreigners (Gen. 40:15; Ex. 1:19, etc.). It thus has almost a national sense in, e.g., Gen. 14:13 and Jon. 1:9.

logical expectation.

Davidic kingdom, and reconstitution of the twelve tribes becomes a form of eschatological expectation.

embracing all the tribes is never lost. Josiah attempts an actual restoration of the full Davidic kingdom, of course, *Judah* is now *Israel*, but the concept of a greater *Israel* sense (as it had been for the prophets; cf. Is. 8:14), and this becomes the normative northern kingdom, *Israel* again becomes the name for the whole people in the spiritual kingdoms of *Israel* and *Judah*. *Judah* is simply a political name for the tribe and then in spite of tensions, but with Réhoboam *Israel* breaks away and we have the two kingdoms of *Israel* and *Judah*. *Judah* has no sacred significance. With the collapse of the northern tribes as distinct from *Judah*. David and Solomon hold the league together archy it still covers the whole group under Saul, but under David it comes to denote denotes the totality of God's elect and embraces their central beliefs. With the monarchy it still covers the whole group under Saul, but under David it comes to denote the northern tribes as distinct from *Judah*. David and Solomon hold the league together in spite of tensions, but with Réhoboam *Israel* breaks away and we have the two kingdoms of *Israel* and *Judah*. *Judah* is simply a political name for the tribe and then for the southern kingdom, and has no sacred significance. With the collapse of the northern kingdom, *Israel* again becomes the name for the whole people in the spiritual sense (as it had been for the prophets; cf. Is. 8:14), and this becomes the normative usage. In practice, of course, *Judah* is now *Israel*, but the concept of a greater *Israel* embracing all the tribes is never lost. Josiah attempts an actual restoration of the full Davidic kingdom, and reconstitution of the twelve tribes becomes a form of eschatological expectation.

1. *Israel and Judah*. *Israel* is the name of the sacred tribal league of Josh. 24. It denotes the totality of God's elect and embraces their central beliefs. With the monarchy it still covers the whole group under Saul, but under David it comes to denote the northern tribes as distinct from *Judah*. David and Solomon hold the league together in spite of tensions, but with Réhoboam *Israel* breaks away and we have the two kingdoms of *Israel* and *Judah*. *Judah* is simply a political name for the tribe and then for the southern kingdom, and has no sacred significance. With the collapse of the northern kingdom, *Israel* again becomes the name for the whole people in the spiritual sense (as it had been for the prophets; cf. Is. 8:14), and this becomes the normative usage. In practice, of course, *Judah* is now *Israel*, but the concept of a greater *Israel* embracing all the tribes is never lost. Josiah attempts an actual restoration of the full Davidic kingdom, and reconstitution of the twelve tribes becomes a form of eschatological expectation.

A. *Israel, Judah, and Hebrews* in the OT.

Israel [Israel], *Israēlites* [Israelite], *Ioudaios* [Jew], *Ioudaia* [Judea], *Ioudaïkōs* [Jewish], *Ioudaizo* [to live as a Jew], *Ioudaismōs* [Judaism], *Hebraios* [Hebrew], *Hebraïkōs* [Hebrew], *Hebrais* [Hebrew (language)], *Hebraisti* [in Hebrew]

→ *dikaïos, heis, hōmōios*

masters to treat their slaves both justly and fairly (*to dikaiōn kai ten isōtēta tois doulois parecheshe*). Their Master in heaven, who is unconditionally just and fair, is the one to whom they must give account (though Clement of Alexandria [in *Stromateis* 3.6.1; 6.47.4] has God's grace rather than judicial *isōtes* in mind when he uses the term with reference to God).

[G. STÄHLIN, III, 343-55]

tation. The same applies to rabbinic works. (iii) When the rabbis do use *Ioudaíos*, it is mostly on the lips of non-Jews, or in adoption of the usage of non-Jews or Jews of the dispersion. How unusual the term is may be seen from the attempt to find a play on the word monotheist in the description of Mordecai as a Jew in Esth. 2:5.

c. The Usage of Hellenistic Judaism. (i) In 2 Maccabees Israel occurs only five times and always in strongly religious contexts, e.g., 1:25-26. *Ioudaíos* is freely used even in self-designation. We also find *Ioudaismós* for the Jewish religion (cf. 8:1). 3 Maccabees follows a similar pattern (cf. Israel in 2:6 etc., *Ioudaíos* elsewhere). (ii) The testimony of inscriptions is to the same effect. Even Jews call themselves *Ioudaíoi*. Cf., too, the Aramaic documents from the Elephantine colonists. (iii) 4 Maccabees may also be cited in this context, though the religious contents here give greater scope for Israel.

2. *Hebraíos*.

a. As a Term for the Language and Script. (i) *Hebraíos* is less common than *Israël* and *Ioudaíos*, and in the rabbis denotes the language (as distinct from Aramaic or Greek) and the script (as distinct from the Assyrian and Greek scripts). Only rarely are Hebrew and Aramaic lumped together. (ii) The Apocrypha and pseudepigrapha also use the term for Hebrew, but occasionally, and more commonly in Josephus and the NT, Aramaic is included. Josephus also extends the term to cover coins, measures, names of the month, and various national characteristics.

b. As an Archaic Name and Lofty Expression for the People of Israel. (i) The OT uses the word for the earliest period, and this leads to its use in references to the remoter past or in works cultivating an archaic style. (ii) As an archaic term, *Hebraíos* acquires dignity and thus comes into use as a lofty or polite term that will avoid the derogatory nuances of *Ioudaíos*, e.g., in the martyrdom stories in 4 Maccabees (5:2, 4 etc.) or in Judith. (iii) Possibly this is the point on some inscriptions, although in view of the accepted use of *Ioudaíos* here the reference may well be to national characteristics, primarily by clinging to the use of Aramaic.

[K. G. KUHN, III, 359-69]

C. *Ioudaíos*, *Israël*, *Hebraíos* in Greek Hellenistic Literature.

1. *Ioudaíos*.

a. In Pagan Writers. (i) Postclassical Greek writings contain many references and mostly have *Ioudaíos* for the individual Jew and *Ioudaíoi* for the people (less commonly *Hebraíoi*). Historians take note of the people and show an interest in its history and politics (e.g., Hecataeus of Abdera, or Agatharchides). (ii) The term *Ioudaíos* also has a decisive religious connotation, e.g., in Megasthenes, Plutarch, etc. Plutarch describes Jewish rituals and festivals. (iii) A significant point is that *Ioudaíos* may denote religious adherence irrespective of nationality (cf. Plutarch).

b. Among Jews and Jewish Writers. (i) Dispersion Jews adopt the Gentile custom and soon come to call themselves *Ioudaíoi*. (ii) Philo follows this usage, with a stress on religious as well as national unity (though he does not go so far as to speak of Jews not belonging to the nation). (iii) Josephus rarely has *Ioudaíoi* for early Israel but uses nothing else when he comes to the postexilic and contemporary period. He interweaves the national and religious aspects and can sometimes call proselytes *Ioudaíoi*.

2. *Israël*.

a. In Pagan Writers. Since Israel is a specifically Jewish term, it is no surprise that pagan writers never use it for either past or present Israel. It occurs in papyri only under direct Jewish or Christian influence.

standing of the OT and the Jewish understanding which resists it. For John the Jews of the Jewish religion (cf. 9:29). A gulf is thus implied between the Christian understanding or that a specific group of Zealots does so, but that opposition arises on the grounds; "Jews" (7:13; 9:22). The point in all this is not that the Jews as a whole reject Jesus; 5:16ff.; 8:48; 13:33). Some "Jews" take up an ambiguous attitude for fear of the himself the bread of life in 6:41ff., or claims unity with the Father in 10:31 (cf. also Jews criticize Jesus as such because he seems to reject the temple in 2:18ff., or calls though opposition arises from the context and is not implicit in the term. Thus certain in time or nationality. (iii) In some passages the Jews in John are opponents of Jesus, corresponds to that of Josephus and need not imply that the author himself is distant Some of these Jews may well be believers in Jesus (8:31; 11:45; 12:11). This usage contexts the use is objective and nonemphatic. The same applies to 1:19; 3:1, etc. The aim is obviously to make things clear to foreigners (cf. 2:6, 13; 5:1; 7:2). In such inhabitants of Palestine, especially in explanation of Jewish customs or circumstances. distinction is made from the Samaritans in 4:22. (ii) John also uses *Ioudaios* for non-Jewish lips (cf. also 18:35). It is also a Samaritan woman who speaks in 4:5, and Synoptics in the passion story (18:33, 39; 19:3), where "king of the Jews" occurs on b. John. (i) Among the many uses in John, we note first a similarity to that of them, while *Israel* is the proper Jewish term.

Ioudaios is used for the people either by non-Jews or by Jews in their dealings with be adopting his own usage. The Synoptic use corresponds to that of 1 Maccabees: and the word has a religious connotation. In Lk. 7:3 and 23:51 the author may well Jews who refuse to trust in Jesus. In Mk. 7:3 the explanatory note is for non-Jews "king of Israel" (Mt. 27:42). In Mt. 28:15 there is no article and the reference is to claim (cf. Mt. 27:11, 29, 37). In contrast the leaders of the people mock Jesus as the not take the religious side seriously, and the crucifixion plainly strikes at any political that of the Wise Men, Jesus is called "king of the Jews," but Pilate obviously does national and geographical but especially a religious sense. In the passion story, as in people only in the plural and only on the lips of foreigners (cf. Mt. 2:2). It has a a. *Ioudaios* in the Synoptists. *Ioudaios* is rare in the Synoptists. It occurs for the 1. *Ioudaios, Ioudaia, Ioudaikos, Ioudaizo, Ioudaismos*.

D. *Ioudaios, Israel, Hebraios* in the NT.

(iii) On inscriptions the term denotes Aramaic-speaking Jews from Palestine. for such things as language, script, coins, etc. that are peculiar to the Jews as a nation. e.g., the language. (ii) Josephus. We have here a similar usage for ancient Israel and ancient times, and also for that which, though Jewish, is not common to all Jews, b. Among Jews: Philo and Josephus. (i) Philo. Philo uses the word for Jews of of Palestine. (iii) Once it plainly denotes the language. (iv) For Pausanias the term means inhabitant geographical, or linguistic sense. (ii) Sometimes it is selected as a more ancient term. a. In Pagan Writers. (i) Rare in Greek literature, this word usually has a national, 3. *Hebraios*.

ordinary people as distinct from priests and Levites. for the whole people, and shows acquaintance with the Palestinian use of this for Josephus seems not to attach any particular religious meaning to it. He prefers *Israēlitai* only with a past reference. Unlike Philo, who gives the term figurative significance, the OT in using *Israel*, often in quotations. (ii) Josephus: Josephus, too, uses *Israel* b. In Philo and Josephus. (i) Philo. With reference to the early period, Philo follows

are often those who adopt this Jewish understanding in rejection of Jesus. At the same time, the national basis remains. Not all Jews reject Jesus, and those who do so are first Jews by nationality, and only then Jews in opposition to Jesus.

c. Acts. The usage in Acts is like that in John. It differs, however, inasmuch as dispersion Jews are now included (but not proselytes except perhaps in 2:5). *Ioudaíos* is the normal term on the lips of non-Jews (18:14; 22:30) or of Jews in their dealings with them (21:39; 23:20; 24:5). Sometimes there is a religious connotation (cf. 10:22 and perhaps 16:20). There is no unfavorable implication in passages like 13:6; 18:4; 19:10, 17. Commitment to the law typifies the Jews in 10:28. This can yield a usage (as in John) for those who oppose Christ and his community (cf. 16:3; 9:23; 12:11; 13:50; 17:5, 13). Yet this aspect is not indissolubly linked to the term, for there are Jews who believe (14:2) and these Jews are at odds with *Ioudaíoi* who are opponents.

d. Paul. Paul more commonly has *Ioudaíos* in the singular, and often without the article. This suggests that he has in mind a religious type. Even in 1 Th. 2:14, which refers to Palestinian Jews, those who reject both Christ and the prophets are in view. But the type includes the true Jew, who keeps the law, as distinct from the merely outward Jew (cf. Rom. 2:17ff.). Devotion to the law is what characterizes the Jew (cf. 1 Cor. 9:20). Thus the Jew of Gal. 2:13 is the adherent of the law. This contrasts with the "Jew by nature" of v. 15. It is because the Jew has the law that he differs from the Hellenes and the Gentiles (Rom. 3:1-2; 9:4-5). By the will of God the Jew has an inherent advantage, and the gospel is preached to the Jew first. Yet since the Jew does not keep the law (Rom. 2:17ff.), and God is also the God of the Gentiles and will bless all peoples in Abraham (Gal. 3:8), the radical distinction of Jew and Hellenē no longer applies to those who are justified by faith in Christ (Gal. 3:28; Col. 3:11; Rom. 9:24), though historical distinctions remain (1 Cor. 7:17ff.).

e. Revelation. In the two instances in Revelation (2:9; 3:9) those who are Jews only in claim and name are said to be the synagogue of Satan. They stand in implied contrast to true Jews who are committed to God and his will (cf. Rom. 2:18ff.). It does not have to follow, however, that the latter are Christians.

f. *Ioudaía*, *Ioudaikós*. *Ioudaía* as the name of the country is primarily adjectival (Mk. 1:5). More narrowly, it denotes Judea (cf. Mt. 3:5; 19:1), but it may also be used for all Palestine (cf. Rom. 15:31; 2 Cor. 1:16). It is a geographical word and has no theological significance. *Ioudaikós*, which occurs only in Tit. 1:14, has the sense of "related to," but the point is not that the *mýthoi* are Jewish by nature, but that they circulate among the Jews.

g. *ioudaízein*, *Ioudaismós*. Outside the NT *ioudaízein* means either conversion to Judaism or the partial adoption of Jewish customs. In the single NT passage in Gal. 2:14 the word has the latter sense. *Ioudaismós* occurs only in Gal. 1:14. In 2 Maccabees it means Jewishness in either an objective or a subjective sense. The sense is subjective in Gal. 1:14: Paul surpasses his contemporaries in the Jewishness of his life and thought.

2. *Israēl*, *Israelítēs*.

a. The Patriarch *Israēl*. While there is no direct reference to the patriarch *Israēl* in the NT, there are possible allusions in Phil. 3:5 and Rom. 9:6, though the people is probably meant (as also in Mt. 10:6; Lk. 2:32; Heb. 11:22; Rev. 7:4, etc.).

b. The People of God. (i) In Matthew and Luke *Israēl* is the usual word for God's people on Jewish lips. In Mt. 2:20 it occurs generally for the land and in Lk. 1:80; Mt. 10:23 it refers to the people in a purely objective sense. Usually, however, it has a religious connotation: *Israēl* is in a special sense God's people. Thus God is the God of *Israēl* in Mt. 15:31 and Jesus the true king of *Israēl* (even if mocked as such) in

well known, not out of ill-will. There might, of course, have been linguistic problems as well. (ii) In Phil. 3:5 Paul has descent in mind when he calls himself a Hebrew of the Hebrews. He is not a proselyte nor is he hellenized; he is of the tribe of Benjamin and has Aramaic as his mother tongue. (iii) *Hebraïos* has the same sense, and is not just a stylistic variation, in 2 Cor. 11:22. Like his opponents, Paul is of Palestinian descent, a full member of God's people, an heir of the promise, and a servant of Christ. (iv) The title of Hebrews is to the same effect. The recipients are not just Aramaic speakers but Palestinian Jews, even though they are probably living in Italy at the time (13:24).

[W. GUTBROD, III, 369-91]

✓
historéō [to investigate, visit], (*historía* [information, visit])

1. *historéō* seems to derive from *hístōr*, "one who knows and puts this knowledge to effect." The verb thus means "to investigate," "to bear witness." In tragedy and philosophy "inquiry" is usually the sense. *historía* comes to mean "information" based on research. From the time of Aristotle, and probably Herodotus, it then means "history."

2. In Greece poetic sagas at first fulfil the function of history. The conflict against Persia inspires Herodotus to write true history. Both he and Thucydides seek to bring out the greatness of what they have experienced. Having plumbed the depths of life, they are no longer content to present the heroic past in poetic form. Truth is interesting as such, and they set out to investigate the truth in all life, both past and present. They cannot see the present as poetry, but only as it happens, though an artistic element unavoidably intrudes. In the work of Thucydides the Greeks achieve scientific history. Due to their primary interest in nature they fail to enter into human differences, and they also lack methodical source criticism whereby to correct the legendary pictures handed down from the past. Yet they point in the right direction.

3.a. The first Christian preaching is proclamation of Jesus as the risen Lord who sits at God's right hand, whose coming again is awaited, and whose historical words and acts are recalled. Even as regards the historical element it is witness in the service of God and the truth. The accuracy of the historical information is important (1 Cor. 15:3ff.). Relatively precise timings are given (1 Cor. 11:23). Since believers cannot verify the events for themselves, the witness must be accredited and credible. Yet the Gospels show little influence of Greek history. They consist of sayings and stories in rabbinic fashion. At first oral, these are collected and recorded as an account of the earthly activity of the Messiah who is now exalted. In origin and standpoint, they are totally different from Greek biography.

b. Only in Luke do we find some contact with Greek historical writing. His prologue, the speeches in Acts, and the accounts of Paul's travels give evidence of literary culture in the Hellenistic sense. What Luke offers is genuine history within the limits of his material and purpose. In the gospel he cannot write a biography, and obviously the story of Jesus and the apostles differs from that of a nation. He is thus content to fit Jesus into world history (3:1-2), to investigate the tradition very closely, and to write better Greek, using at times the technical terms of historical research and composition (*lógos*, *prágma*, etc.).

c. As noted, Paul is interested in historical accuracy (1 Cor. 11:2, 23 etc.), and it is his aim to set forth Christ crucified to the churches (Gal. 3:1). Yet he uses *historéō*

b. In Mt. 3:11 and parallels the Baptist speaks of a mightier one who is coming can make nothing of him or his mission.

3. a. In Mt. 9:12 Jesus uses *iatros* to describe his saving work. He has come to heal the sick. The *ischyones*, i.e., the strong or healthy, who do not perceive their need, Rev. 5:12 and 7:12.

ministry too (1 Pet. 4:11). It is ascribed to God and his Christ in the doxologies of what we cannot do (Lk. 12:4-5). Yet this power is put forth on behalf of Christian executed in the glory of God's power according to 2 Th. 1:9. God has power to do might of the Lord is the basis of Christian strength in Eph. 6:10. Judgment is to be d. *ischys* refers to human ability in Mk. 12:30; we are to focus it all on God. The

10). We read of a mighty angel in Rev. 5:2; 10:1; 18:21. God himself is a mighty Judge in Rev. 18:8; he judges mighty Babylon (v. in them. In 1 Jn. 2:14 the young men are strong because of God's word dwelling forerunner. In 1 Jn. 2:14 the young men are strong because of God's word dwelling comfort or encouragement that is grounded in Christ's saving act as our high-priestly powerful than human wisdom and might. Heb. 6:18 refers to the strength of the power relative to salvation. The apparent weakness and folly of the cross are more read that God's weakness is "stronger" than men. Human ethics and religion have no 1 Cor. 4:10; 10:22; 2 Cor. 10:10; Heb. 5:7; 11:34; Rev. 18:2, 21). In 1 Cor. 1:25 we c. *ischyros* is used in the absolute in the NT for both persons and things (Lk. 15:14;

of him who is stronger.

"to overcome"; the realm of death cannot prevail over the church as the community and hence to be able to stand before the Son of Man. In Mt. 16:18 the meaning is Lk. 2:36 in the sense "to be strong," i.e., to be able to survive the depicted disasters b. *katschyro* occurs in Lk. 23:23 in the sense "to be strong," "to prevail," and in

things possible for him.

source of all strength for the Christian life; he has in Christ a power that makes all of the power of fervent prayer in times of distress. In Phil. 4:13 Paul points us to the hoped-for righteousness, only faith working through love. Jms. 5:16 reminds us mightily. In Gal. 5:6 circumcision and uncircumcision have no power in relation to the salt that has lost its savor; it is good for nothing. In Acts 19:20 God's word prevails often in Luke but also in Matthew, Revelation, and Hebrews. In Mt. 5:13 it describes 2. The NT follows the common pattern. a. *ischyo* means "to be able" and occurs

hardly occurs at all in the papyri or on inscriptions.

is common in earlier Greek and is liked in the LXX, but fades out in Hellenism and "to strengthen," *ischyros* "strong, powerful," and *ischys* "strength," "ability," *ischys* *ischyo* is "to be strong, healthy, able," *katschyro* "to be strong," "to be superior," It overlaps with the *dyna*-group, but with greater stress on the power implied. Thus 1. The group *ischy*- has the sense of "ability," "capacity," "power," or "strength."

ischyo [to be strong, able], *ischyros* [strong, powerful], *ischys* [strength, ability], *katschyro* [to be strong, superior]

in Gal. 1:18—the only instance in the NT—merely in the popular sense "to visit in order to get to know." He has nothing in common with the Greek historians. Nor has John, though John has a great gift of presenting characters (Martha, Thomas, etc.), bringing out the drama of conflict, depicting the mood of crowds (7:11 etc.), and sketching situations (13:30 etc.).

after him. He himself can give only the water baptism of repentance with a view to the kingdom, but this mightier one will baptize with the Spirit and fire. Jesus calls himself the stronger one in Lk. 11:20ff. The context here is the debate about the exorcisms of Jesus. His opponents attribute these to Beelzebul, but Jesus in reply compares them to the despoiling of a strong man (Satan) by a stronger. Satan has a certain dominion, but the history of Jesus is the history of a successful attack on this dominion and its overthrow. Behind the statement stand passages like Is. 49:25 (the release of the prisoners of the strong) and Is. 53:12 (the suffering servant dividing the spoil with the strong). Similar passages may be found in the pseudepigraphal and rabbinic writings, and in the NT (cf. Lk. 4:6; 13:16). The common point is that Satan enslaves us to sin, sickness, demonic possession, and death, but that Christ views it as his mission to break this dominion, conquer Satan, and bring us liberation. The mighty power of Jesus displayed in this liberating mission is that of the kingdom of God. Jesus puts forth this power, not merely in his death and resurrection, but already in his life, in his triumph over temptation, in his healings and exorcisms, in his raising of the dead. Yet Is. 53:12 maintains the link with his vicarious death (cf. also the metaphor of ransom). With Is. 53:12 and Mt. 20:28, Lk. 11:22 forms a nexus embracing Christ's life, death, and resurrection as the decisive act of human liberation.

c. In Eph. 1:18-19—a passage which heaps up words for power—the faith of the community is traced back to God's mighty power. For similar formulas cf. Is. 40:26; 44:12, and in the LXX Dt. 9:26; 26:8. The use of two or three terms for divine power is a common and intentional one that is designed to bring out its greatness. In Eph. 1:19 it is preceded by the threefold statement: "the riches of the glory of his inheritance."

→ *dynamai*

[W. GRUNDMANN, III, 397-402]

ichnos [footprint]

1. *ichnos* may denote either an individual footprint or a track. It is used figuratively for the trace that is left by life or conduct and that others may mark and follow. In 2 Cor. 12:18 Paul and Titus have followed the line of responsible conduct in their handling of the collection. In Rom. 4:12 the faith of Abraham has left its impress by which circumcised believers may take their bearings and faith may also be accessible to the uncircumcised. "Features" is a possible rendering here, but it might suggest imitation of special aspects of Abraham's life, whereas the real point is that all faith is a following in the steps of Abraham.

2. In 1 Pet. 2:21 the implied sense of "example" is more apposite. Yet here again the idea is more that of a trail to follow than acts to imitate. The *hypér* of Christ's passion ("for you") removes it from the sphere of repetition. Believers suffer as disciples of him who has trodden the path of suffering, in fellowship with him, following the same direction, but not in detailed imitation. But does suffering exhaust the meaning of following in this sense? The immediate situation, being one of suffering, might seem to say so (cf. also 1 Pet. 4:1; Mt. 20:20ff.). Yet the disciples also receive commission and authority from Christ (Mt. 10:1ff.), and Paul speaks of being glorified with him (Rom. 8:17; cf. also Jn. 13:15; 15:12; Jms. 5:10-11).

3. The NT never suggests that the Christian life is to be an exact imitation of that of Christ. There may be echoes of this, e.g., in the healings, or in the death of Stephen (Acts 7:58ff.). Again, Paul often holds up Jesus as an example (Phil. 2:5ff.; Rom.

kathairō. This verb has the four main senses a. "to take down," b. "to tear down," c. "to destroy," and d. "to dethrone." The LXX uses it in all these senses for various

kathairō [to take down, destroy], *kathairōsis* [tearing down, destruction]

κ κ

offense and the related call for decision. [J. JEREMIAS, III, 406-10] enigmatic sign because it is not abstracted from his person and does not soften the concept of the self-offering of Jonah might be included. Jesus may validly give this in the same way as the resurrection will accredit Jesus (Lk. 11:30). The contemporary deliverance after three days and nights (Mt. 12:40) which accredits Jonah as a preacher unusual for human preaching to be a divine sign. It thus seems that the sign is the of Lk. 11:29ff. has suggested that the preaching might be the sign, but it would be original reference to John the Baptist, but this is linguistically dubious. The context What is meant by the sign of Jonah is much debated. Some have tried to find an contrast between Gentiles and Jews and Jonah and Jesus gives point to the threat. Nineveh is presented as a warning now that one greater than Jonah is here. The double echoes of the story in the stilling of the storm (Mk. 4:35ff.). The repentance of preaching in Nineveh (Mt. 12:41; Lk. 11:32) are mentioned in the NT. There are also 2. *The Prophet Jonah in the NT*. The stay in the great fish (Mt. 12:40) and the and offered his life for his people.

1. *The Later Jewish View of Jonah*. Jonah was greatly magnified in later Judaism. He was supposedly the son of the widow of Zarephath, fled in the interests of Israel.

B. The Prophet Jonah:

A. *Jonah, the Father of the Apostles Peter and Andrew*. In Mt. 16:17 Simon Peter is called *Bartolomaeus*, while in Jn. 1:42; 21:15ff. his father's name is *Iōannes, Iōnā* occurs as a variant of *Iōan(n)es* in the LXX (2 Kgs. 25:23). Elsewhere there are no first-century examples of *Iōnā*. Hence it is probably a shorter form of *Iōannes*, unless John substitutes the more common form. Nothing else is known of Simon Peter's father.

Iōnās [Jonah, Iōnāh]

→ *anexichnastōs* [A. STUMPF, III, 402-06] and Job 11:7 LXX: "Canst thou find the trace of the Lord?". there the idea of enduring footsteps (cf. Paul in Rom. 11:33 on the basis of Ps. 77:16ff. by the gods. Obviously, however, such practices are alien to the NT, nor do we find these either commemorate the visits or healings of pilgrims or bear witness to visits; in Ezek. 43:7. In pagan religions we find votive offerings with engraven footprints; 1:3; 2 Sam. 14:25; 2 Kgs. 19:24; Dan. 10:10). There is reference to the foot of God 4. *ichnos* can also mean "sole" or "foot" (cf. in the LXX Dt. 11:24; 28:35; Josh. *Ephesians* 12:2; Mart. Pol. 22.1). toward imitation, especially when it finds true discipleship in martyrdom (cf. Ignatius apocryphal Acts hardly go beyond this. The early church, however, tends to move 15:1ff; Col. 1:24; Gal. 6:17). But discipleship is always the goal, not imitation. The

Hebrew equivalents, e.g., taking down the brazen sea, tearing down houses etc., destroying cities, and dethroning rulers. In the NT we find a. for taking down from the cross in Mk. 15:36 (while living) and Mk. 15:46; Lk. 23:53; Acts 13:29 (when dead). Regard for the Passover did not allow Jesus and the thieves to be left on the cross. Sense b. occurs in Lk. 12:18: In his folly the rich farmer tears down the barns he has in order to build bigger ones. For sense c. we turn to Acts 13:19 (cf. Dt. 7:1), where God gives Israel the land by destroying seven nations. The word also has this sense figuratively in 2 Cor. 10:4. Lk. 1:52 has sense d.: God overthrows the powerful who do not do his will; the context here is eschatological. In Acts 19:27 the verb has the same sense in a different connection. The Ephesian silversmiths argue that Artemis may be deprived of her majesty through the ministry of Paul.

kathairēsis. This noun has the same senses as the verb. In 2 Cor. 10:4 Paul's preaching will lead to the destruction of the bulwarks of human sophistry (cf. Prov. 21:22). In 2 Cor. 10:8 and 13:10 *kathairēsis* is the opposite of *oikodomē* (edifying). Once Paul tore down, but his commission now is not destroying but building up (cf. Jer. 1:10; 24:6). [C. SCHNEIDER, III, 411-13]

katharós [clean, pure], *katharizō* [to cleanse, purify], *kathairō* [to make clean], *katharótēs* [purity], *akáthartos* [unclean, impure], *akatharsía* [impurity], *katharismós* [cleansing, purification], *ekkathairō* [to cleanse], *perikátharma* [offscouring, refuse]

katharós, katharizō, kathairō, katharótēs.

A. The Usage. The group denotes physical, religious, and moral cleanness or purity in such senses as clean, free from stains or shame, and free from adulteration. In the LXX it is mostly used for *īāhōr* and *zākaḳ* with the usual connotations of clean, free, or innocent (cf. Ezek. 36:25; Ps. 51:10; Ex. 25:11, etc.).

B. Clean and Unclean outside the NT: Part I.

1. *In Primitive Religion.* Ideas of power are dominant in primitive thinking about cleanness. After coming into contact with power, e.g., in birth, sex, and death, cleansing is necessary to fit one for ordinary life. But since the numinous power may be deity as well as demon, cleansing is also needed for dealings with it. Cleanness and uncleanness are viewed quasi-physically, but the association of cleanness and holiness offers a starting point for moral spiritualizing.

2. *In Greek Religion.* At its primitive stage Greek religion follows the customary pattern. At the historical stage, however, the gods are seen as friendly forces, though they must be approached with cultic purity. Rules are thus devised to ward off what is demonic and to protect the holy nature of the gods. These rules are primarily cultic but in personal religion, and especially in philosophy, a sublimation takes place which affects the cultic sphere too. Moral purity as well as ritual purity is demanded in the approach to deity.

3. *In OT Religion.* The OT reflects the same general development. Uncleanness, which may be contracted in contact with birth or death (Lev. 12; Num. 19:11), is a positive defiling force. So is anything linked to a foreign cult. Animals formerly devoted to deities are disqualified (cf. Lev. 11). Hygiene, of course, plays a role (Lev. 11:29-30). Stress also falls, however, on the holiness of God, so that the concept of

[R. MEYER, III, 418-23]

and guilt; God then gives us the promise of his enduring presence. We are to keep our mouths from every sin and sanctify ourselves from all sin other. We are to keep our mouths from every sin and sanctify ourselves from all sin from such things as speech on the one hand to the administration of justice on the other. We are to keep our mouths from every sin and sanctify ourselves from all sin from God and must keep it so. The demand for inner purity covers the whole of life a strong and consistent requirement of moral purity. We have received the soul pure

4. *Inward Purity.* The stress on ritual purity is accompanied in rabbinic Judaism by purity may also be applied with legalistic stringency. stop the reading of the law, since the law itself has purifying force. Yet the laws of many points there is also a readiness for relaxation. Levitical uncleanness should not of purity are important only because it is the King of all kings that ordains them. At 3. *The Attitude of the Rabbis to the Law.* Rabbinic theology recognizes that the rules cease if defilement takes place in the course of it.

Purity is also demanded for the study of the law, but the rules vary. Prayer should common act of cleansing is washing the hands (e.g., at grace or times of prayer). by water (dipping or scalding); sometimes they may have to be destroyed. The most king, or bathing), though sin offering may also be required. Vessels, too, are cleansed 2. *Cultic Cleansing.* Restoration of cleanness is primarily by water (washing, spring- purposes of distinction.

and thus taboo. But a later explanation is that they were pronounced unclean for original explanation of this puzzling fact is probably that they are devoted to deity f. Oddly enough, the canonical Scriptures are also thought to defile the hands. The with pagan temples or vessels and purify what they buy from Gentiles.

Gentiles. Gentiles are shut out from the temple, and strict Jews must avoid contact of purity. These groups include ordinary Jews and half-Jews as well as Samaritans and e. Stricter sects view other groups as deficient from the standpoint of their view leather) may also determine its defilement.

infection but also on the make and material. The use to which material is put (e.g., d. As regards vessels, the degree of defilement depends not only on the kind of of holiness, e.g., cities, the temple hill, the inner courts, etc.

One presentation distinguishes ten degrees, and divides up the land itself into ten areas c. Various degrees of exclusion result from the different degrees of uncleanness. (e.g., being in the same house as a corpse).

b. Transmission is by touch, carrying, pressing, entry (e.g., of a leper), or place degrees of uncleanness, the intensity weakening at each stage of transmission. a. For Judaism uncleanness clings to the unclean person or thing and can be transferred to others. The source and what is infected are distinguished, and there are four

1. *Cultic Uncleanness.*

C. Clean and Unclean outside the NT: Part II: Judaism.

what God requires. cleansing are upheld, but their significance is primarily symbolical; moral purity is Judaism (cf. Philo) strongly spiritualizes the older cultic concept. The cultic rules of them. Some groups in later Judaism tend to the opposite extreme, but Hellenistic even to the point of castigating purely ritual conceptions, though not of totally rejecting content, ritual purity symbolizes moral purity. The prophets emphasize this aspect restore forfeited purity and open up access to God. As God's holiness has moral purity develops with special force. Purifications by washing, sacrifice, or transfer

D. Clean and Unclean in the NT.

1. *Physical Cleanness.* This sense is present in passages that follow the traditional view that what is physically clean is adapted for cultic (Heb. 10:22) or ritual (Mt. 23:26) or respectful (Mt. 27:59) use. Closest to Judaism are the statements about the new Jerusalem in Revelation (21:18, 21; cf. 15:6; 19:8, 14). What is clean is adapted for fellowship with God; what is profane is shut out (cf. 21:27).

2. *Cultic Cleanness and Cleansing.* The term has this reference when used for the ritual cleansing of vessels (Mt. 23:25), the cleansing of lepers (Mt. 8:2-3), or blood as a means of cleansing (Heb. 9:22). Yet Paul asserts the basic cleanness of all created things (Rom. 14:14, 20). Peter learns the same lesson in the vision of Acts 10 (cf. v. 15 and 11:9). If animals are clean, however, Gentiles are not debarred from the gospel by cultic impurity. The purification that counts is the cleansing of the heart by faith (Acts 15:9). Jesus himself points the way here with his teaching that the true defilement is inward (thus declaring all foods clean, as Mark comments; cf. Mk. 7:14ff.). Tit. 1:15 advances the principle that it is the person who makes things clean or unclean: To the pure all things are pure, to unbelievers nothing is pure. According to 1 Tim. 4:5 grace at meals sanctifies all foods, so that we may enjoy them without scruple. In the NT, then, the idea of material or purely cultic impurity drops away; the concept of moral and spiritual purity transcends and replaces it.

3. *Moral Purity.* Jesus shows us that a cultic purity that is concerned only with externalities is inadequate (Mt. 23:25-26; Lk. 11:41). The purity required of the NT community is moral and personal. It consists of a dedication to God that renews the inner being. Purity of heart—which is far above purity of hands—is what counts before God. Yet purity becomes a primary motif only in such writings as the Pastorals, Hebrews, John, James, and 1 Peter. Jms. 1:27 claims that pure religion consists of practical love, while Jms. 4:8 demands a purifying of the heart as well as a cleansing of the hands (cf. Is. 1:16-17). 1 Pet. 1:22 calls for a purifying of the soul in the obedience of faith and a sincere love. Eph. 5:26 uses the symbolism of baptism to portray the moral purification by Christ which determines future conduct. The death of Christ is above all the sacrifice that expiates sin and creates a new purity of life. By this death we are his people and zealous for good deeds (Tit. 2:14). We receive a pure heart and a good conscience that issue in love (1 Tim. 1:5). Hebrews opposes to the older ritual purity the superior moral purity of the new order (9:13). Cleansing is still needed (cf. 9:22), but only Christ's blood can achieve this with its cleansing from sin (1:3) and liberation from sinful impulses (9:14). It is by the death of Christ, then, that we have access to holiness and may live in God's presence. Purity is also an important theme in John. The disciples are clean through their association with Jesus (Jn. 15:3). This cleansing is by the word (cf. 17:14ff.). In Jn. 13 the foot-washing both serves as a symbol, pointing to baptism (Jn. 13:10), and offers an example, denoting Christ's loving service in daily forgiveness. 1 John attributes the power of this ongoing cleansing to the blood of Jesus (1:7). It is in virtue of this purifying that believers may attain to purity (3:3, 6). Revelation insists on the ritual purity of the new Jerusalem but obviously only as a symbol of its perfect inner sanctity.

akáthartos, akatharsía. These two terms are used for physical, cultic, and moral impurity, which are closely intertwined. The use in the LXX is mostly cultic. Uncleanness clings like an infection and renders cultically unserviceable. Objects, animals, places, vessels, and people may be unclean, e.g., by contact, through sexual

b. The idea of sleeping gods persists in less intellectualized religion and stands nature or to God in the supreme sense.

a. Homer finds it natural that the gods should sleep the secure sleep of heroes, but philosophy finds the idea meaningless, whether the reference be to personifications of

2. Of Gods and Heroes.

death are also equated, with immortality as the inference.

d. Since sleep embraces the ambivalence of human life and death, the question arises whether life itself is not a sleep, and its activity a mere dream. But sleep and the inactive or vegetative life.

c. Figuratively sleep has a derogatory reference, e.g., to deficient concentration or etc. Some religious significance attaches to temple sleep.

b. Sleep is also viewed as an incursion of the suprasensual, so that antiquity pays great attention to dreams. Attempts are made to interpret these scientifically; they mostly have to do with such material things as prosperity or poverty, health or sickness,

a. The primary sense is "to sleep." Sleep is highly rated in antiquity, but the activism of the Greeks and Romans finds too much sleep distasteful; the early hours up to sunrise are the main periods of intellectual production (incubations). Peaceful sleep in time of peril (cf. Socrates) is a mark of greatness.

A. The General Usage.

1. Of Humans.

a. The primary sense is "to sleep." Sleep is highly rated in antiquity, but the activism of the Greeks and Romans finds too much sleep distasteful; the early hours up to sunrise are the main periods of intellectual production (incubations). Peaceful sleep in time of peril (cf. Socrates) is a mark of greatness.

b. Sleep is also viewed as an incursion of the suprasensual, so that antiquity pays great attention to dreams. Attempts are made to interpret these scientifically; they mostly have to do with such material things as prosperity or poverty, health or sickness,

c. Figuratively sleep has a derogatory reference, e.g., to deficient concentration or etc. Some religious significance attaches to temple sleep.

d. Since sleep embraces the ambivalence of human life and death, the question arises whether life itself is not a sleep, and its activity a mere dream. But sleep and the inactive or vegetative life.

e. Some religious significance attaches to temple sleep.

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kathēudo [to sleep]

[F. HAVUCK, III, 423-31]

after purification. All three senses are apposite in Paul's self-description as *peritka-*

for a, the expiatory offering, b, the unworthy and destitute, and c, what is thrown out

peritkharma. This more intensive form of *katharisma* is common in secular Greek

for setting aside what is shameful.

5:7 for purging out the leaven, i.e., removing all abominations, and in 2 Tim. 2:21

ekkathairo. "To cleanse," "to purge," "to separate"; Paul uses this word in 1 Cor.

in 1 Cor. 1:30; 1 Th. 4:7; Rom. 6:19—a more dynamic term.

Christ's death (Heb. 1:3; cf. 1 Jn. 1:7ff.). For the same concept Paul has *hagiasmos*

denotes here cleansing from sin, in baptism (Jn. 3:25; Eph. 5:26; 2 Pet. 1:9), through

cleansing may be found in the NT in Mk. 1:44; Lk. 2:22; Jn. 2:6; but the term also

LXX for ritual purification (cf. Lev. 15:13; Ex. 29:36; 30:10). The sense of cultic

katharismos. This term means "physical," then "cultic cleansing." It is used in the

unclean (1 Cor. 7:14).

sanctification, however, covers the children of Christians so that they are no longer

i.e., of the unregenerate person who is subject to natural desire (Gal. 5:19). Christian

(cf. Rom. 1:24ff.; 1 Th. 4:7; Eph. 4:19; 2 Cor. 6:17). *akatharsia* is a work of the flesh,

NT also has the term 2. for Gentile alienation from God in the form of licentiousness

in Mt. 23:27; Acts 10:14, 28; Gal. 2:11-12, and cf. the term "unclean spirit." But the

the concept along moral lines. In the NT 1. the sense of cultic impurity may be seen

purification (cf. especially Lev. 7, 11, 13ff.; Num. 9, 19). Hellenistic Judaism depends

processes, or through idolatry. Priests decide what is unclean and conduct the rites of

unclean, impure

closely related to the problem of death (cf. the lifeless but incorruptible Attis, sleeping Endymion with his eyes open, and the Cretan cult of the dying and reborn Zeus).

B. Sleep in the OT and Judaism.

1. Of Humans.

a. The OT, too, values sleep highly. It refreshes us (Jer. 31:26), and God protects it (Ex. 22:25-26). Even in sleep the righteous can meditate on the law (Ps. 1:2), and their sleep is sweet (Prov. 3:24), for God does not sleep (Ps. 121:3), and they are thus secure (Ps. 3:5). Indeed, God gives his beloved sleep (Ps. 127:2). On the other hand, too much sleep is culpable indolence (Prov. 10:5), the luxurious beds of the rich are condemned (Am. 6:4), and diligent servants do not sleep.

b. Visions from God come in sleep (Gen. 15:2; 1 Sam. 3:1ff.). These may take the form of dreams needing interpretation; cf. Jacob's ladder (Gen. 28:10ff.), Joseph's dreams (Gen. 37:5, 9) and interpretations (Gen. 40:5ff.; 41:1ff.), and the dreams of Zechariah and Daniel. Prophetic dreams denote divine favor, but dreams may also deceive (Num. 12:6-7; 1 Sam. 28:6; Joel 2:28). In divine judgment sleep may also be stupefaction (Is. 51:20).

c. The OT does not use *kathēudein* for laziness, but it has the term neutrally for death (cf. Dan. 12:2).

2. *Of Idols Which Sleep and God Who Does Not.* Elijah taunts the priests of Baal: Perhaps their god is asleep and has to be awakened (1 Kgs. 18:27). In contrast, the God of Israel "will neither slumber nor sleep" (Ps. 121:4). Only the mode of expression, not the concept, is mythological in, e.g., Pss. 44:23; 78:65.

C. The NT.

1. The Literal Sense.

a. The NT accepts sleep as a natural fact (Mt. 13:25; Acts 20:9), but shows more interest in activity than sleep (cf. Lk. 6:12; 1 Th. 2:9). In Gethsemane the disciples should not sleep but watch (Mt. 26:40ff.). Yet Jesus sleeps peacefully in the storm (Mk. 4:38), trusting implicitly in the Father's care and thus secure in his fellowship with God (cf. the little faith of the disciples).

b. God gives directions in sleep, e.g., to Joseph (Mt. 1:20), the Wise Men (Mt. 2:12), Pilate's wife (Mt. 27:19), and Paul (Acts 16:9). Yet dreams are only marginal in the NT, and there may be morally dangerous dreams (Jude 8).

2. The Metaphorical Sense.

a. The term occurs for death in 1 Th. 5:10. An authentic raising from the dead is at issue in Mt. 9:24. It is not taught that death is really only a sleep.

b. There is a specialized use in 1 Th. 5:6, where sleep is the opposite of the concentration and energy of faith in an eschatological situation. The wise as well as the foolish virgins sleep in Mt. 25:5, but the former are ready at the decisive moment.

D. **The Early Church.** *kathēūdō* does not occur in the immediate post-NT writings. Legends like that of the seven sleepers, which borrow from ancient myth and Jewish concepts, arise only in the fifth century at the earliest. [A. OEPKE, III, 431-37]

→ *hýpnos, egeirō*

kathēkō [to be fitting], (*tó kathēkon* [what is proper])

1. *Popular Usage.* a. "To come down or to," b. "to be proper, fitting, appropriate."

2. *Philosophical Usage.* From popular use *tó kathēkon* comes into philosophical

1. *The Neutral Sense.* Sitting is usually on a stool (2 Kgs. 4:10) or couch (Gen. 48:2; Ezek. 23:41), or outdoors on a stone (Ex. 17:2), preferably under a tree (Judg. 4:5), or on a hilltop (2 Kgs. 1:9) or the edge of a well (Ex. 2:15). Jesus sits by the shore (Mt. 13:1) or on mountains (Mt. 5:1). Peter sits in the court (Mt. 26:58; cf. Esth. 5:13). Oddly the soldiers sit at the foot of the cross (Mt. 27:36). In the OT sitting is common at meals (Gen. 27:19; Ezek. 44:3), but in the NT reclining (Mt. 9:10; Jn. 13:23, etc.).

2. *Sitting as a Mark of Distinction.*

a. Gods. Archaeology depicts gods as sitting while humans stand to pray. Thus the ark is thought of as God's throne (1 Sam. 4:4; 2 Sam. 6:2, etc.). In Is. 19:1 God sits, or rides, on a cloud. For Jesus the throne expresses divine dignity (Mt. 5:34-35). Revelation depicts God on the throne (4:2ff.; 5:1ff., etc.; cf. Is. 6), but antichrist can also sit on a throne (2 Th. 2:4).

b. Rulers. In antiquity rulers are often godlike figures and hence the throne is also their prerogative (Ex. 11:5; 1 Kgs. 1:17ff., etc.). The queen and royal favorites also sit on thrones. Rulers may even sit in God's presence (Ps. 110:1). The ornamentation of thrones symbolizes royal power (1 Kgs. 10:18ff.). In the NT the messianic king is enthroned alongside God; and he grants a seat with him to believers who conquer (Rev. 3:21). Influential in this regard are Ps. 110:1 and Dan. 7:13 (cf. Mt. 26:64; Mk. 14:62; Col. 3:1; Heb. 1:3; 8:1; 12:2).

c. Judges. As the Egyptian gods sit for judgment, so human judges sit in token of their dignity (cf. Mt. 27:19; Acts 25:6; 12:21; 23:3). The divine Judge sits at the last judgment (Mt. 19:28; 25:31).

d. Teachers. Like many teachers in antiquity, Jesus sits to teach (Mt. 5:1; 13:1-2, etc.), thus following rabbinic custom (Mk. 2:6; Mt. 23:2; Lk. 5:17).

e. Assemblies. Ancient assemblies are depicted as sitting, e.g., the senate, the Sanhedrin, Christian synods. Rev. 20:4 refers to a heavenly senate (cf. 4:4), though there the picture merges into one of worship.

f. For precedence in seating → *dextros*.

3. *Sitting as a Psychological Attitude.*

a. As a Gesture of Grief. In the OT sitting is a sign of mourning. Denoting pathetic abandonment, it is the position in which to bewail oneself or others (Job 2:8ff.). Sitting in darkness is a technical term for mourning (Is. 9:1; Lk. 1:79). Beggars also sit (2 Kgs. 7:3; Mt. 20:30, etc.). The women who weep for Jesus sit (Mt. 27:61) (cf.

kathēmai [to sit], *kathizo* [to set, seat], *kathézomai* [to sit]

[H. SCHLIER, III, 437-40]

against God leads to a complete loss of moral sensitivity, the unleashing of unnatural vices, and hence the type of conduct that even healthy pagans regard as improper.

4. *The NT.* The only NT instance (plural) is the negative one in Rom. 1:28, where Paul has in mind what is offensive even to natural human judgment. The decision

cf. Sir. 10:23; 2 Macc. 6:4; 3 Macc. 4:16.

3. *The LXX.* The LXX has the term in all its shades of meaning; cf. Gen. 19:31 ("after the manner"), Ex. 5:13 ("daily task"), Lev. 5:10 ("according to the law"), and

piety. vocabulary in the sense of "what is fitting or demanded," e.g., by nature, custom, or

those who mourn for Adonis in Ezek. 8:14). Penitents also sit to express sorrow (Jon. 3:6; Lk. 10:13).

b. For Practical Reasons. Some people sit for practical reasons, e.g, scholars (Mk. 3:32), tax gatherers (Mt. 9:9), fishermen (Mt. 13:48), money changers (Jn. 2:14), and children at some games (Mt. 11:16; Lk. 7:32).

4. *Sitting at Divine Service.* Standing was customary in ancient temples, but sitting became necessary with the long mystery services. In the synagogue Jesus (Lk. 4:20) and Paul (Acts 13:14) both sit, and sitting is general in the church (Acts 2:2; 20:9; 1 Cor. 14:30; Jms. 2:3, and perhaps Rev. 4:4).

5. *Figurative Meanings.* The verb can also mean a. "to stay" (Mt. 26:36), b. "to dwell" (Gen. 23:10; Lk. 21:35), c. "to ride, journey" (Mk. 11:2, 7; Jn. 12:14-15; Acts 8:28), d. "to instal" (1 Cor. 6:4; Eph. 1:20), e. "to sit to consider" (Lk. 14:28, 31), and f. "to alight, rest" (the tongues as of fire at Pentecost in Acts 2:3).

[C. SCHNEIDER, III, 440-44]

kathistēmi [to bring, make, cause], *akatastasia* [disorder], *akatástatos* [restless]

kathistēmi. From the basic sense "to set down," the following significant meanings develop.

1. "To conduct," "bring," "lead to" (Acts 17:15).

2. "To set in office," "instal," a. with accusative (Heb. 5:1), b. with accusative and *epi* and genitive (Mt. 25:21), dative (Mt. 24:47), or accusative (Ps. 8:6), c. with double accusative (Heb. 7:28), and d. with final infinitive, also in the genitive or with *eis* (Mt. 24:45; Heb. 8:3).

3. "To make someone something" (double accusative). Theologically important in this regard is Rom. 5:19. The question arises how far our becoming righteous through the obedience of the one is a fact, and how far it is a judgment. The forensic element is present in the context (cf. v. 18) and the dominant nature of the creation is what counts for God rather than the nature of the individual (vv. 13ff.). Yet God's sentence decides both destiny and quality, so that while all became sinners in Adam, in Christ all virtually, and believers factually, become righteous, and will stand as such in the judgment. Pronounced righteous, they will be so in fact as well (Rom. 8:3-4), though the emphasis is on the judicial sentence. The theory that Paul has linked senses 1. and 2. in an eschatological riddle is too artificial.

4. In Jms. 3:6: "the tongue is a fire," the word expresses the aspect of affirmation better than a mere *estín*. Similarly in Jms. 4:4 the friend of the world proves to be an enemy of God.

akatastasia. This word signifies "disorder" a. as "political turmoil," b. as "personal unrest." Sense a. occurs in Lk. 21:9, sense b. in 2 Cor. 6:5. We also find in the NT a further sense c. "disruption" in the community through disputes (Jms. 3:16) or charismatic exaggeration (1 Cor. 14:33).

akatástatos. The meaning of this word is "restless" either a. as "exposed to unrest" or b. as "unsettled." We find only b. in the NT: The "unstable" person cannot pray effectively in Jms. 1:8, and the tongue is a "restless" evil in Jms. 3:8.

Káin → *Ábel*

[A. OEPKE, III, 444-46]

anakainōsis. This word, meaning "renewal," is used in Rom. 12:2 for the renewal of mind and will that we must undergo, through the work of the Spirit (Rom. 8:9ff.), if we are to show that we belong to the new aeon. The reference in Tit. 3:5 is to the first and unique renewing, the creation of a life that was not there before, which is the work of the Holy Spirit associated with baptism.

continual renewal according to the standard of the divine image. However, is the point in Col. 3:10, for with the gift of the new life in Christ there is strengthening by the Spirit which lifts him above external pressures. Moral renewal, it in 2 Cor. 4:16, not for a process of moral change, but for the daily renewing and

anakainōō (→ *anakainizō, ananeōō*). This word means "to make new." Paul uses section with regeneration and baptism (Barn. 6:11; *Hermas Similitudes* 8.6.3 etc.). version (*metanoian*). In early Christian writings the term is a common one in con- commit apostasy cannot be restored again to repentance, i.e., brought back to con- "restore." It occurs in the NT in Heb. 6:4, which issues the warning that those who

anakainizō (→ *anakainōō, ananeōō*). The meaning of this word is "to renew," and service. by the Spirit releases from bondage to sin and law and gives a new quality to life "newness" of life and serve in "newness" of the Spirit (Rom. 6:4; 7:6). New creation

kainōtes. "Newness," with a secondary suggestion of the unusual. Only Paul uses the term in the NT. In accordance with the NT senses of *kainōs* we are to walk in Justin *Dialogue* 11.4; 12.3).

a legalistic tendency, especially in the idea of Christianity as a new law (cf. Barn. 2:6; 2:7-8). The immediate post-NT writings retain the qualitative sense of *kainōs* but with has its basis in Christ's own love (Jn. 13:34); it is new without being novel (1 Jn. (Mk. 2:21-22) stresses the element of distinctiveness. The new commandment of love grounded on higher promises (8:6). The fact that the old and the new cannot be mixed

8:8ff.; 9:15). This is a better covenant (Heb. 7:22), infallible (8:7), everlasting (13:20), promised new covenant that Jesus has now set up (Lk. 22:20; 1 Cor. 11:25; Heb. In him Jews and Gentiles are one new man (Eph. 2:15). Believers are to put on the expression already in Christian life (2 Cor. 5:17). The new aeon has come with Christ. the new creation in Rev. 21:5. This new creation, which is the goal of hope, finds new wine in Mk. 14:25, the new name in Rev. 2:17; 3:12, the new song in Rev. 5:9, heaven and earth in Rev. 21:1; 2 Pet. 3:13, the new Jerusalem in Rev. 3:12; 21:2, the

salvation brings. It is thus a key teleological term in eschatological promise: the age of 2. *Theological Data*. *kainōs* denotes the new and miraculous thing that the age of 8:13, etc.). 2:15; 2 Jn. 5; Heb. 8:13 (though an aspect of time is also present in 2 Cor. 5:17; Heb. yet used" in Mt. 9:17, "unusual" in Acts 17:21, and "new in kind" in Mt. 13:52; Eph. nature" (with an implication of "better"). Both words suggest "unfamiliar," "unex-

1. *Linguistic Data*. As distinct from *neos*, "new in time," *kainōs* means "new in

<i>kainōs</i> [new (in nature)], <i>kainōtes</i> [newness], <i>anakainizō</i> [to renew, re-store], <i>anakainōō</i> [to make new], <i>anakainōsis</i> [renewal], <i>enkainizō</i> [to renew]

enkainizō. Rare outside the Greek Bible, this word also means "to make new, renew." In Heb. 10:19-20 it occurs in connection with the new way into the sanctuary: Jesus has opened or dedicated this way, treading it himself for the first time. In the other instance in Heb. 9:18, with reference to the covenant, the idea is that of bringing into effect, or consecrating. As an ordinance in salvation history, the old covenant, like the new, is put into effect by death (Ex. 24:6ff.). [J. BEHM, III, 447-54]

kairós [decisive point], *ákairos* [untimely], *akairēō* [to have no time], *eú-kairos* [well-timed], *eukairía* [right moment], *próskairos* [temporary, transitory]

kairós.

A. The Nonbiblical Use. In its basic sense *kairós* seems to refer to a decisive point in place, situation, or time.

1. The spatial sense is rare.

2. The idea of a decisive situation develops after Hesiod with many nuances, e.g., danger, effect, favor, opportunity, advantage, success, or goal.

3.a. The term then has the sense of a "decisive moment," again with positive, neutral, or negative implications, though the positive one of fortune is the most common. Fortune in this sense is not fate, but the chance that must be boldly grasped. A connection with ethics thus arises; e.g., in Stoicism, which stresses responsibility of meeting the demands of the *kairós*. A cult of the god Kairos is also found; the god is depicted with a lock of hair at the front, so that even religiously a summons to action is implied. b. Yet *kairós* can also become a weaker term for time, (i) as a short space of time, and (ii) as a stretch of time.

B. The Use in the Septuagint.

1. Used mainly for Heb. *'ēt* and *mō'ēd* (also Aram. *z^enān*), *kairós* first means "decisive point in time," but with more stress on divine appointment than ethical demand. The reference, then, is to God's time (cf. Job 39:18; Num. 23:23; Eccl. 3:11; Dan. 2:21). God gives the final time of felicity, fixes the time of death (Eccl. 7:17), and brings the last time or the time of judgment (Lam. 1:21). Ecclesiastes discerns God's hand in the *kairoí* through which the author passes (3:10ff.). A more secular use occurs in 1 Chr. 12:23 etc. ("critical situation") and Sir. 4:20 ("right moment") (cf. Hag. 1:2).

2. A purely temporal sense is more common, e.g., point of time in Gen. 17:21, 23 etc. or stretch of time (cf. Ezek. 12:27 etc.). We thus find a use for festivals, or for regular biological or meteorological times. Sections in life may also be indicated. In general, however, this more common use is of less theological interest.

C. *kairós* in the NT.

1.a. The spatial use does not occur in the NT, and the situational use only in Heb. 11:15 ("opportunity"), but the temporal sense of "decisive point" is common, often with a stress on the fact that it is divinely ordained. Jerusalem does not recognize the unique *kairós* when Jesus comes to save it (Lk. 19:44). The masses fail to see the decisive character of the *kairós* that is present with Jesus (Lk. 12:56). The presence of this *kairós* is God's fulfilment of OT prophecy (Mk. 1:15). The seriousness of decision is thus given a new intensity. The simultaneity of end and present fulfilment

kaiō is theologically significant in Lk. 24:32 and 1 Cor. 13:3. 1. In Lk. 24:32 the idea of the heart burning within seems to rest on OT usage (Ps. 39:3), though there are also Greek and Latin parallels. 2. In 1 Cor. 13:3 various interpretations have been

kaiō [to light, burn]

[G. DELLING, III, 455-64]

proskaitos. This late word means "temporally conditioned," "temporally limited," "unusual," "transitory" (also in a qualitative sense). In the LXX it denotes "temporal" as distinct from "eternal," i.e., belonging to this world (only 4 Macc. 15). In Mt. 13:21 the reference is simply to time ("for a while"), but Heb. 11:25 contains a moral judgment: sinful pleasures are fleeting. In 2 Cor. 4:18 we find the contrast between the temporal, which is also transitory, and the eternal, which is definitive.

akaitos, ukaitō, eukairos, eukairos has the meanings a. "excessive," b. "unwelcome," and c. "unseasonable." *akaitō* can mean "to have no time." In the LXX we find *akaitos* only in Sirach for "untimely." In contrast *eukairos* and *eukairos* denote what is "propitious," the "favorable" or "right" time (cf. Ps. 104:27). In 2 Tim. 4:2 the point of *eukairos akaitos* is "whether convenient or not." In Heb. 4:16 *eukairos* denotes the "divinely appointed time"; the sympathy of our High Priest insures that this will also be the right time for us. *eukairos* occurs in Mt. 26:16; Judas has to seek a "favorable opportunity" to hand over Jesus (cf. Lk. 22:6). *akaitō* occurs only in Phil. 4:10: "to have no opportunity."

general indication of time, e.g., Mt. 11:25; Acts 12:1; 7:20; 1 Tim. 4:1. b. For a "stretch of time" (again with various references), cf. 1 Th. 2:17; 1 Cor. 7:5; Lk. 8:13; Heb. 11:11; Acts 17:26; Rom. 3:26; 2 Cor. 8:14; sometimes for a

references). 2. a. Among many instances of the use for a "short space of time," cf. Lk. 21:36; Eph. 6:18; Rom. 9:9; Mt. 24:45; Mk. 12:2; Mt. 13:30; Gal. 4:10 (with various). Yet it may also denote individual points in the believer's life (cf. 2 Tim. 4:6; Lk. 1:20). can become a technical term for the last judgment (cf. Lk. 21:8; 1 Pet. 5:6; Rev. 1:3). calculate the times (Mk. 13:33; Acts 1:7); God has sovereign control over them. *kaitos* (2 Th. 2:6), and of the final judgment (1 Cor. 4:5; Rev. 11:18). Christians cannot of imminent judgment (1 Pet. 4:17), of the removing of the power of the *katechon* of God's plan, are the beginning of messianic power over demons (Mt. 8:29), people (Gal. 6:9). Among other *kaitoi* of this kind, i.e., specific points in the development of Jesus (1 Tim. 2:6), for the epiphany of Christ (1 Tim. 6:15) and the reaping of his time for the manifestation of the Logos (Tit. 1:3), for the attestation of divine love in decision is weaker, but that of God's ordination is no less clear. Thus God fixes the b. The stress may sometimes be on the content, so that the element of human by God. It is thus the "right time" (Rom. 5:6).

come (Mt. 26:18), but only as he sees and grasps and accepts the *kaitos* that is given certainty. His end especially stands under the *kaitos*. He himself says when it has not just a favorable opportunity. Jesus awaits it from the Father and thus enjoys true *kaitos*. He discerns the moment and decides accordingly (Jn. 7:6, 8). This *kaitos* is 13:11; Gal. 6:10; Eph. 5:16; Col. 4:5). Jesus' own life stands under the claim of the poses a demand and confers an ability for recognition and outworking in love (Rom.

offered for giving one's body to be burned. a. Martyrdom. Paul would have been familiar with the idea of martyrdom by fire (cf. Dan. 3:23ff.; rabbinic references; 2 Macc. 7:3ff.; 4 Maccabees; Heb. 11:34). Such martyrdom involves heroism, but Paul views it with reserve if it is oriented to self, since it opens the door to pride, offers a ground of self-righteousness, and may even obscure Christ's cross. Paul is certainly not opposing love to faith here. b. Self-burning. Self-immolation by fire is sometimes extolled in antiquity as a supreme act of sacrifice or freedom (cf. Stoicism; also the Indian self-burning of widows). If this is what Paul has in view, he has against it the same objections as against a. c. Branding as a Slave. On this view Paul's thought is that of giving the self to slavery on behalf of others. This is an unlikely interpretation, for most slaves were not branded (usually only runaways and criminals), and in any case this course would involve a measure of self-sacrificial love. We do best, then, to follow a., or b., or both.

[K. L. SCHMIDT, III, 464-67]

kakologéō [to abuse, curse]

This rare word means "to abuse," "calumniate," "curse." The negative version of the fifth commandment in Mk. 7:10; Mt. 15:4 is based on Ex. 21:16 LXX. Jesus gives the commandment added depth by applying it to the withholding of what is due to parents on a hollow religious pretext (Mk. 7:11-12). In Mk. 9:39 we probably have a popular type of saying containing subtle humor. In Acts 19:9 Paul's opponents deride (not curse) his message.

[C. SCHNEIDER, III, 468]

kakopátheia, -théō → ***páschō***

kakós [evil], ***ákakos*** [upright], ***kakía*** [wickedness, trouble], ***kakóō*** [to hurt], ***kakourgos*** [evil-doer], ***kakoētheia*** [malice], ***kakopoiéō*** [to do evil], ***kakopoiós*** [evil-doer], ***enkakéō*** [to treat badly], ***anexikakos*** [long-suffering]

kakós. This word, expressing a lack, has the meanings a. "unserviceable," "incapable," b. "morally evil," "bad," c. "weak," and d. "ruinous." The presence of what is *kakós* raises the difficult question of the origin and purpose of evil in relation to God and human and cosmic destiny, i.e., the question of theodicy.

A. ***kakós*** in the Greek World. Two views of evil develop in the Greek world: first, that it comes from deity by divine necessity, and second, that it is partially caused by us. These views overlap in tragedy in the themes of guilt and fate. Philosophy suggests that ignorance is the reason for evil, but dualism is also present, e.g., in the thought that good necessarily implies evil, or in the theory that souls have been plunged into this earthly state as a punishment and have to rise up out of it to the supraterritorial world of good. Socrates and Plato develop the concept that we do evil involuntarily through ignorance, but Plato also finds an emotional and even a cosmic dimension to evil in the form of a dialectical necessity connected with the matter which the deity used in fashioning the world (cosmological dualism of spirit and matter). Aristotle stays more closely with the idea that ignorance, itself culpable, is the cause of moral evil. Stoicism, too, rejects the idea of metaphysical necessity, attempting to bring evil

E. *kakos* in the NT. The term *kakos* is not a significant one in the NT, for the saving work of God in Christ robs the problem of theodicy of its main point, and *kakos* as a moral concept is far less important than *hamartia* and *poneros*.

2. *to kakon* as an Ethical Concept. *to kakon* is also an ethical concept (cf. Mic. 2:1; Ps. 28:3). Evil in this sense has its seat in the human heart (Jer. 7:24). In this regard the term is an important one in Proverbs (95 times). Often the translator substitutes it for different Hebrew originals (cf. Prov. 1:18; 2:16; 3:31). The point made is that we may choose good with the help of wisdom. If we do, we shall also find good. If, however, we willingly choose evil, through ignorance or ungodliness, evil results will follow (cf. 4:27; 13:10; 25:19). Often the term is used very generally, e.g., for strife in the Hebrew, and in many cases it is introduced by the translator (cf. 19:6; 27; 21:16, etc.). While noncommittal in itself, the term expresses the moral judgment of the period.

1. *to kakon* as Evil. In the history books the LXX has the term for "disaster." Two thoughts are present here. First, evil in this sense is a punishment for sin, especially for idolatry and apostasy (cf. Dt. 21:17-18; Jer. 6:19). Second, God saves from evil in this sense (Jer. 26:13) when his people repents. Evils have, then, a political or national dimension. They come from God, the Lord of history, as the penalty for a walk that leads away from him. Yet God's final intentions are good, for even as evils are the response of his righteousness to human guilt, they are also expressions of his merciful seeking inasmuch as through them he recalls his people to true faith, obedience, and worship. This insight underlies the statement of Job in 2:10. It gives the concept of God a solemn and mysterious character, but carries with it the assurance that in its depths his being is peace and love.

D. *kakos* in the OT (LXX). In the OT the questions relating to *kakos* arise mainly in connection with such concepts as *hamartia* and *adikia*. *kakos* corresponds to the Hebrew stem *ra*, though it is used for other terms as well; it brings out impressively the moral judgment of Judaism on wickedness. There are 371 instances.

C. In the Evil Principle in Parseeism. In Zoroastrianism we find two antithetical wills (or deities) rather than two opposing principles. The spirits of falsehood and truth fight for mastery in us. We work out in this life the choice that we make between them in pretemporal existence. All evil comes from the wicked spirit, which has the help of demons. A final judgment will separate the good and the bad, and in a last conflict evil and the wicked will be destroyed and perfection established.

B. *kakos* in Hellenism. For Philo evil is a possibility from birth. Even if we choose good, we are always in conflict with it in this life. It is a reality linked to the earth. It has, however, a religious dimension as sin, and is overcome by union with God. Plutarch offers a more metaphysical view, ascribing evil to an evil world-soul. The Hermetic writings pose an absolute contrast based on having or not having *nous*. Plotinus finds the principle of evil in matter, which is at the farthest remove from the One. The soul, though sunk in matter, is still divine, and has an impulse toward a union with deity that it achieves in ecstasy and death. Evil is a reality, but it is so as a lack of true being.

into its monistic system by relativizing it as a counterpart of good, attributing it to a false view of the world, or arguing that the perfection of the whole excludes that of the individual. It cannot avoid a psychological dualism (cf. Epicurus).

1. Jesus regards the heart as the seat of evil (Mt. 7:21), though behind it stands the *ponērós*. God himself is apart from everything evil (Jms. 1:13). The tongue (Jms. 3:8) and the love of money lie at its root (1 Tim. 6:10).

2. The NT uses *tá kaká* for the temporal or eternal ruin that might come upon us. Lazarus has *tá kaká* now, Dives later (Lk. 16:25). God's lordship decides the issues of perdition and salvation, but the divine decision is not fully worked out in this life. The point of the parable is not one of mechanical redress (evil for good and good for evil) but of response to the divine summons to trust and obedience, with eternal and not just temporal destiny at stake.

3. Paul in Rom. 13:3-4 recognizes that there is evil in the world and points out that God has committed to the state the task of restraining it.

4. In Rom. 7:19, 21 Paul realistically faces the fact that, while God wills the good from us, on our own we cannot do it. We thus come under the judgment of 2:9. Evil here is more than moral; it involves nonacknowledgment of God and self-assertion before him, i.e., ungodliness. Ambivalence obtains in this regard, for inwardly we consent to the good—we are God's creation and cannot negate our origin—but we cannot translate our good intentions into action, and thus fall victim to sin and death. Deliverance comes only when we are united by faith with Christ, who has borne our guilt.

5. When we are united with Christ in this way, the previous impossibility becomes a possibility that we are to grasp (Col. 3:5). The new reality of life in Christ means that we may be guileless as to what is evil (Rom. 16:19). In love we may now overcome evil with good (Rom. 12:21), for love neither thinks evil (1 Cor. 13:5) nor does it (Rom. 13:10). If evil is a force that disrupts fellowship, the love that derives from Christ makes true fellowship possible again.

ákakos. This word, the opposite of *kakós*, means "upright," "innocent." Philo uses it for newborn infants. Job is upright in 2:3 (cf. 8:20). The sense of innocent leads on to that of "guileless" (cf. Jer. 11:19). This is the point in Rom. 16:18: Those who cause divisions deceive the "simple-minded." In Heb. 7:26, however, the meaning is "upright." Religiously our High Priest is holy, cultically without defect, and morally innocent. The final qualifications denote his majesty.

kakía. This word expresses the quality of *kakós*; it is the outworking of *kakón* or the principle of evil, mostly in the ethical field, though it may also denote incompetence, or, in a religious sense, guilt. *kakíai* play an important part in Philo's ethics. A possibility of human life, they cannot stand before God. In the LXX *kakía* may be an individual misdeed (1 Kgs. 2:44). Every *kakía* is *kakía* before God (Jer. 1:16). Yet *kakía* may also be a synonym of *tó kakón* in the sense of misfortune or disaster (1 Sam. 20:7).

In the NT *kakía* means "trouble" in this sense in Mt. 6:34. All work that caters to natural needs imposes a burden, though this should not oppress those who know God as a caring Father. Elsewhere the use is ethical. The word denotes a single sin in Acts 8:22 (the offense of Simon Magus), but Paul uses it more generally for the evil which is a penalty of sin and which is disruptive of fellowship (Rom. 1:28-29; Tit. 3:3). Christians may put off this evil (1 Pet. 2:1; cf. Jms. 1:21; Eph. 4:31). Yet the new freedom must not become a pretext for license (1 Pet. 2:16). We are to be babes in *kakía* (1 Cor. 14:20). In the main, the NT views *kakía* as a force that is destructive of fellowship.

a. In the active with accusative and vocative we find it in Lk. 6:46: "Why do you but often has the special nuance of divine calling or vocation. Luke and Acts, less frequently in Mark and John. It may always be rendered "to call."

1. *Data, kaleo, meaning "to call,"* appears often throughout the NT, especially in *V. Kaleo, Κοιλέω*

kaleo [to call], *klesis* [calling], *klētos* [called], *anikaleō* [to invite back], *enkalēō* [to accuse], *enklēma* [accusation], *eiskalēō* [to invite], *metakalēō* [to bring], *prokalēō* [to provoke], *synkalēō* [to call together], *epikalēō* [to call out, appeal], *proskalēō* [to invite, summon], *ekklēsia* [assembly, church].

→ *agathos, hamartano, poneros*
teach, and "bearing" even with opponents. [W. GRUNDMANN, III, 469-87]

anexikakos. This word, meaning "long-suffering," occurs in the NT only in 2 Tim. 2:24, which states that the Lord's servant must not be contentious but kindly, apt to fact their glory. Similarly, there is an exhortation not to grow weary in well-doing in 2 Th. 3:13; Gal. 6:9, with the promise of an ultimate reaping of eternal life (Gal. 6:8). readers not to be discouraged by the pressures of his present situation, which are in or grow weary. In virtue of the eternal purpose of God, Paul in Eph. 3:13 asks his meaning is the same in 2 Cor. 4:1: Paul will not let any difficulties cause him to fail that, with a view to the end, the disciples should not grow slack in prayer. The cease." In Lk. 18:1, just after the apocalyptic discourse in ch. 17, the point is obviously *enkalēō*. This word has two senses, "to act or treat badly" and ("wrongly) to

when we see Christ (cf. Jn. 14:9). love and mercy. Where evil is done, there is no vision of God. We see God, of course, basic distinction. When we see God, there arises in us the power for good action in as a Christian and not as a wrongdoer is to God's glory (4:15-16). 3 Jn. 11 makes a (2:14). If they themselves suffer, it should not be for doing wrong (3:17). Suffering evil-doers (2:12). They should respect rulers, whose office is to punish evil-doers words occur especially in 1 Peter (2:12; 3:17; 4:15). Believers will be regarded as evil." Instances in the LXX are in Gen. 31:7; Prov. 6:18; Jer. 4:22. In the NT the two *kakopoieō, kakopoiōs*. The verb means "to do evil" and the noun "one who does

ness" or "malice." of the series in Rom. 1:29, where its position shows that it means "intentional wicked-

kakothētia. This word, found in Esth. 8:12-13 and meaning "wickedness;" is part he speaks of being in fetters like a *kakourgos*. 39). In 2 Tim. 2:9 the apostle finds a likeness between himself and his master when "villain." The NT uses the word for the two thieves crucified with Jesus (Lk. 23:32-33, *kakourgos* (← *lēsēs*). The *kakourgos* is "one who does wrong," "malefactor,"

is zeal for the right, no true harm can be done (1 Pet. 3:13). church (Acts 12:1; 14:2), and for averted attacks on Paul (Acts 18:10). Where there uses it for the oppression of Israel in Egypt (Acts 7:6, 19), for the persecution of the *kakōō*. The meaning of this verb is "to hurt," "to maltreat," "to injure." The NT

call me 'Lord, Lord?'" With accusative of object and predicative accusative it means "to name" in, e.g., Mt. 10:25; Lk. 1:59; Mt. 1:21, 23; Lk. 1:13. It also occurs in the passive in this sense in various constructions (cf. Mt. 2:23; Mk. 11:17; Lk. 1:32; Jn. 1:42; Acts 1:12, etc.).

b. Another fairly common use is for "to call to," "to invite," e.g., in Mt. 20:8; 22:4; Mk. 3:31; Lk. 7:39; Jn. 2:2; Acts 4:18 and 24:2 (in a legal sense); 1 Cor. 10:27.

c. Often it is God or Christ who calls. God calls his Son (Mt. 2:15). Jesus calls the disciples (Mt. 4:21). He calls sinners to repentance (Mt. 9:13). God calls us to himself or to salvation (Rom. 8:30). He has called the seed of Abraham (Rom. 9:7). He has called both Jews and Gentiles (Rom. 9:24). He has called Christians to fellowship with his Son (1 Cor. 1:9). He has called us to peace (1 Cor. 7:15), in grace (Gal. 1:6), to freedom (Gal. 5:13), to his kingdom and glory (1 Th. 2:12), in holiness (1 Th. 4:7; cf. 2:13-14), to eternal life (1 Tim. 6:12), to light (1 Pet. 2:9), yet at the same time to suffering (1 Pet. 2:20-21). Christ himself is called (Heb. 5:4). As Abraham is called (11:8), he is a type of Christians, who may simply be described as "the called" (9:15), and who are as such invited to the marriage feast of the Lamb (Rev. 19:9). If Jesus does the calling in the Gospels, he does so in fulfilment of a divine function, and the proper response is faith, which carries with it not only discipleship but also the blessings of salvation. Behind the term, then, stands the whole work of God, through Christ, in judgment and grace. This takes place either directly with Jesus' own calling or in the gospel ministry (cf. 2 Th. 2:14). In this use of the term there is thus a technical element even where this is not explicit.

2. *Parallels.*

a. For "to name" we find parallels in Gen. 17:19; 1 Sam. 1:20, etc. Names are important in the OT world. To be called something is equal to being it (cf. the parallelism in Lk. 1:32).

b. The use of the word for "to invite" is common from Homer and occurs in the papyri and LXX.

c. We also find parallels for the idea of God calling us with a view to our obedience (cf. in addition to more general parallels Prov. 1:24; Philo *On the Special Laws* 4.187; 1 Clem. 32.4 etc.; Hermas *Similitudes* 9.14.5; *Mandates* 4.3.4).

3. *Origin.*

a. The main origin of the NT usage is to be sought in the LXX. The richest source is to be found in Is. 40ff. (cf. 41:9; 42:6; 46:11; 48:12; 51:2; cf. also naming in 43:1; 45:3).

b. The Hebrew term is usually *qārā'*. The objective force of *kalēin* may also be seen from its use for words meaning "to take" and "to be."

c. The idea of invitation or summons to salvation is a common one in rabbinic writings. An ordinary word thus acquires special significance through the fact a. that God is the subject and b. that salvation is the goal.

klēsis.

1. *Data.* In Rom. 11:29 God's *klēsis* is his call or calling. In 1 Cor. 1:26 the Corinthians are to consider their call; God "chose" the foolish and weak etc. (v. 27). In 1 Cor. 7:20 they are to remain in the state of their calling. This is not their secular "vocation," for they were called in the Lord and their *klēsis* is with God (vv. 22ff.). In Eph. 1:18 the hope of one's calling is the hope to which one is called (cf. 4:4). Eph. 4:1 speaks of a life worthy of calling, Phil. 3:14 of a prize of calling, 2 Th. 2:11 of being worthy of God's call, 2 Tim. 1:9 of a holy calling, Heb. 3:1 of a heavenly

Rom. 10:12; 2 Tim. 2:22: calling on God).
 1:23. Often, too, there is appeal to God in prayer (cf. Acts 2:21; 7:59; 9:21; 22:16; appeal to Caesar in Acts 25:11-12). Less technically, cf. the appeal to God in 2 Cor.

b. The middle use for "to appeal to someone" is a common legal one (cf. Paul's Heb. 11:16; Jms. 2:7 [passive]).

a. A first meaning is "to name" (cf. Mt. 10:25 [active]; Lk. 22:3; Acts 1:23, etc.;

1. Data. epikaléo.

anti- for "to invite back" in Lk. 14:12, and *pro-* ("to provoke") in Gal. 5:26. for "to call together" in Mk. 15:16; Lk. 15, 6, 9, *eis-* for "to invite" in Acts 10:23; Acts, as does the noun *enkletma*. *meta-* for "to have brought" occurs only in Acts, syn- of theological significance in the NT. *enkaleo* occurs in a legal sense ("to accuse") in *anti-, enkaléo, enkletma, eis-, meta-, pro-, synkaléo*. These compounds are not

in pagan religion.

3. *Origin*. The origin is similar to that of *klesis*. Ex. 12:16 probably lies behind the combination of *kletos* and *hagios*. There is no evidence that *kletos* was a cultic term

1 Clement.

Odyssey 17.286. c. "Divinely called" occurs only in the Christian sphere, e.g., has it for "named" in Ex. 12:16. b. Homer uses it for "invited," "welcome," in the

2. *Parallels*. While the word goes back to Homer, parallels are few. a. The LXX prayer and his description of opponents in Mt. 8:12 as sons of the kingdom.

between calling and electing. Similar paradoxes may be found in Jesus' attitude to show that calling cannot be taken for granted, so that there is no real distinction know the Aramaic original. The saying may also be dialectical; its aim is perhaps to (kletoi) and the elect (*ekkletoi*) (cf. Rev. 17:14). To get the point we really need to c. Mt. 22:14, unlike other NT passages, seems to distinguish between the called

as a Christian and as an apostle is the same thing.

b. *kletos apostolos* in Rom. 1:1 might suggest a call to office, but for Paul calling 1 Cor. 1:1, 2, 24; Jude 1; Rev. 17:14; Mt. 22:14, and some versions of Mt. 20:16.

a. This verbal adjective occurs ten or eleven times in the NT. It is sometimes a verb and sometimes a noun referring to Christians. Examples are Rom. 1:1, 6-7; 8:28;

1. Data. kletos.

to the influence of Hebrew, which has fewer verbal nouns than verbs.

3. *Origin*. Since *klesis* as a verbal noun is equivalent to *kalein*, the origin of its use in the NT is the same. Its absence from the LXX may be accidental, or may be due

klesis or *kalesis* for the Roman classes.]

4.3.6 (great and august calling, i.e., baptism). [In a distinctive secular usage we find imposing of a difficult task); Barn. 16.9 (the calling of the promise); *Hermas Mandates*

c. The religious sense of "calling" occurs in Epictetus *Dissertationes* 1.29.49 (the b. Invitation is more common (cf. Jdt. 12:10; 3 Macc. 5:14; Jer. 31:6-LXX).

a. There are a few instances of *kletos* for "naming" or "name."

2. Parallels.

well in 2 Tim. 1:9.

though call is always possible. The element of grace in calling comes out especially there is a technical nuance, so that "calling" is usually a better rendering than "call," call, and 2 Pet. 1:10 of the confirming of one's call and election. In all these passages

2. *Parallels.* There are many Greek parallels for the sense a. "to name" and also for b. "to appeal," whether in literature, the papyri, or Josephus. Calling on God is found in the LXX, but also in classical authors and the papyri.

3. *Origin.*

a. While NT usage reflects the general use, LXX influence is strong. Thus in Acts 15:17 naming the Gentiles by God's name implies that they are his by his self-revelation to them (cf. Jms. 2:7).

b. LXX influence is also strong in the idea of calling on God in prayer (cf. Pss. 50:15; 53:4; 86:5; 89:26; 91:15, etc.).

c. The usage in the LXX and NT suggests that calling on the name of the Lord is almost a technical term (cf. Gen. 13:4; 21:33; Ps. 79:6, etc.).

d. Often the LXX translates the Hebrew original by *krázein*, perhaps because of some similarity of sound. That we have in the Hebrew as well as the Greek equivalents a technical term for prayer may be seen from the absolute use.

e. In the NT "calling on the name of the Lord" (in prayer) may refer to God the Father (Acts 2:21) but also to God the Son (Acts 7:59; Rom. 10:12ff.; 2 Tim. 2:22). Those who "call on the name of our Lord Jesus Christ" (1 Cor. 1:2) are Christians. Directing prayer to Jesus is a mark of faith in him as the Messiah.

proskalēō.

1. *Data.* Only the middle occurs in the NT and the term rarely has theological significance; it is simply used when people call another, or others, to them (cf. Mk. 15:44; Lk. 7:18; 15:26; Acts 5:40; 6:2; 13:7, etc.; Jms. 5:14). God does the calling in Acts 2:39, the Holy Spirit in Acts 13:2, and Jesus in Mt. 10:1; Mk. 3:13, etc.

2. *Parallels.* Greek writings show that the middle is preferred, and it may be a legal term for "to bring to judgment" (cf. some of the instances in Acts).

3. *Origin.* LXX influence is plain in Acts 2:39 (Joel 2:32) and 16:10. In Matthew and Mark the style suggests that when Jesus calls to himself he is fulfilling the divine calling as the Christ (cf. the more or less fixed opening to the accounts).

ekklēsia.

A. *Introduction.* General dictionaries define *ekklēsia* as 1. "assembly" and 2. "church." NT lexicons then distinguish between church as a. the whole body and b. the local congregation or house church. The emphasis differs according to denomination, although sometimes the basic unity is perceived. Since the NT uses a single term, translations should also try to do so, but this raises the question whether "church" or "congregation" is always suitable, especially in view of the OT use for Israel and the underlying Hebrew and Aramaic. It must also be asked why the NT community avoids a cultic term for itself and selects a more secular one. "Assembly," then, is perhaps the best single term, particularly as it has both a concrete and an abstract sense, i.e., for the assembling as well as the assembly.

B. *The NT.* An important question is why *ekklēsia* does not occur in such books as Mark, Luke, John, and 1 and 2 Peter. (Its absence from Jude is less significant, as also that from 2 Timothy and Titus in view of 1 Timothy, and 1 and 2 John in view of 3 John.)

1. *Acts.* The first passages in Acts (2:47; 5:11; 7:38; 8:1, 3; 9:31) are important in view of the use not only for the Jerusalem church (8:1) but for the church throughout Judea and also for OT Israel (7:38). The singular predominates, but later we also find

3. *Pauline Epistles, II: Colossians and Ephesians*. A more specific doctrine of the church unfolds in these epistles. It is Christ's body, with Christ himself as head (Col. 1:18, 24; Eph. 1:22; 5:23). There is a relation of coordination and subordination between it and Christ (Eph. 5:24-25, 29). The church is to be holy and without blemish (5:27). Through it God's wisdom is to be made known (3:10). The human statements here circle around a divine mystery (3:4-5). All that concerns Christ and the church is God's doing. The mystery of their union forms a model for that of husband and

God in Christ.
 understanding of it (parallel to that of Acts) as an assembly which is the assembly of description of the church is given, but Paul gets to the heart of the matter with his of him alone as Lord, and the rejection of overemphasis on persons or places. No him the church stands or falls with its sole foundation in Christ, its acknowledgment of the church, but rather to protect the original view against innovations. For of some to overexalt authoritative persons). Paul has no desire to impose a new view (even if there is irony here in view of their human fallibility and the mistaken desire of benevolence or strategy) and his description of James etc. as "pillars" in Gal. 2:9 be seen in his organizing of the collection for Jerusalem (which is not just a matter Paul. Paul thus recognizes the privileges of the first community and its leaders, as may Lord, not by the charismatic experiences that are also enjoyed by the disciples and his name. The church is constituted and authorized by the appearances of the risen manifested himself to his disciples and commissioned them to assemble a people in with the new thing that God has fulfilled the covenant in Christ, and that Christ has with the early disciples. The church is still the *ekklesia tou theou* as in the OT, but "sanctified in Christ Jesus" in 1:2. Materially, Paul shares his conception of the church of the saints" in 1 Cor. 14:33—natural in view of the equation of the *ekklesia* with the also occur; "Christian" is too colorless a rendering for this. We also find "churches Since God acts in Christ, *en Christo* (Gal. 1:22) or *tau Christou* (Rom. 16:16) may (This shows that he does not differentiate church and churches, as is sometimes done.) what applies in it (1 Cor. 6:4; 11:18; 14:34) will apply everywhere. For Paul, too, *tau theou* is the main definition, whether in the singular (1 Cor. 1:2) or the plural (1:16). Even a small house church may be called *ekklesia* (Rom. 16:5). Each local church the article shows that *ekklesia* is almost a proper name (cf. 1 Cor. 14:19; 2 Cor. 8:23). references to a place (Rom. 16:1) or district (1 Cor. 16:19). Occasional omission of plural (Rom. 16:23; 16:4, 16; Gal. 1:13, 22), the use of *hote* (Rom. 16:23), and the 2. *Pauline Epistles, I*. The usage in Paul is similar; cf. the free use of singular and himself gathers.

hevers, the term is essentially a qualitative one, the assembly of those whom God consisting of all those who belong to him (cf. *hote* in 5:11; 15:22). Applied to be-God (or the Lord) who assembles his people, so that the church is the *ekklesia* of God is not assembling as such but who assembles and why. In the case of the church it is instances there is a purely secular use (19:32, 39, 40), which shows that what matters which clearly marks it off from a secular society (denoted in 2:47 by *laos*). In three Gentile, or mixed. The only descriptive term that is added is *tau theou* (or *kyriou*), church, nor are there many churches, but one church in many places, whether Jewish, The singular and plural are interchangeable. Two or more churches do not make the local church is called *ekklesia* with no question of precedence or of local emphasis. "the *ekklesia* of the Lord which he bought with his own blood." In all these verses the the plural (possibly 9:31, probably 15:41; certainly 16:5). A pregnant saying is 20:28:

wife even as it is also illustrated by this (5:25ff.). The images are taken from the contemporary world: the Redeemer overcomes hostile powers on his heavenly ascent (Eph. 4:8ff.), breaks down the wall of division (2:14ff.), creates the new man (2:15), loves and cherishes the church as his spouse (5:22ff.); and builds it up as his body (2:19ff.). Yet while these ideas are related to the world of Gnostic speculation, and can hardly be either derived from such passages as Rom. 12:4ff. or fused into a consistent picture, their import is practical rather than theoretical or esoteric. For a. they express the strict relation between Christ and the church, and thus serve a christological ecclesiology, and b. they protect an exalted Christology in the difficult situation caused by false teaching and the tensions between Jewish and Gentile Christians. These concerns are wholly Pauline even if a new set of concepts has to be used to meet the Jewish devaluation of the church by focusing on place and person and the Gnostic exaggeration which postulates a marriage between Christ and wisdom rather than between Christ and his people. Indeed, even the ideas of these letters are present materially, if not formally, in epistles like Romans and 1 and 2 Corinthians, where the church is the body in its interrelationships (1 Cor. 12) and Paul's aim is to present it as a pure bride to her husband (2 Cor. 11:2). The language may be Gnostic, but the point is to show that the church is not just a human society but is defined in terms of Christ. Ecclesiology is Christology and vice versa. All human distinctions are thus transcended (Col. 3:11; cf. Gal. 3:28). Yet this is no Christ mysticism, for the church can be Christ's body only by obeying God's call in Christ, and the God who calls in Christ is the God of the old covenant who has now established the new, so that the NT assembly is the fulfilled OT assembly. If holiness is ascribed to this community, it is not as a quality but in virtue of God's justifying and sanctifying work in Christ, on the basis of which the word of promise to Israel is now the word of fulfilled promise to Christians.

4. *The Rest of the NT.* The other NT passages add little to what has been said. Revelation uses the plural 13 times and also speaks of the church of Ephesus, Smyrna, etc. 3 John has the term twice with and once without the article. Jms. 5:4 mentions the elders of the church, probably referring to the whole community. Heb. 2:12 quotes Ps. 22:22, and Heb. 12:23 refers to the assembly of the firstborn, probably not in a technical sense, but simply in that of a festal gathering in heaven (cf. v. 22).

C. *The Greek World.* The Greek world uses *ekklesia* for a popular assembly (cf. Acts 19:32, 39-40). The OT and NT give it its specific sense by adding *toú theóu* or *en Christó*. Did they choose this word because it had a cultic sense? It denotes the assembly of *ekklesíoi* in Greek cities, but there is no sure evidence of use for a cultic society. The secular *ekklesia* offers a formal parallel, and may have a religious undertone, as in the offering of prayers, but NT usage derives from that of the LXX. This explains why Latin adopts *ecclesia* rather than such renderings as *curia*, *civitas Dei*, or *convocatio*. The term *ekklesia* has a sacred history in the sacred writings. It stresses the distinctiveness of Christianity as compared to cultic societies, for which there are special terms like *thiasos*. Hellenistic Jews are probably the first to apply the term to the church, preferring it to *synagōgē* because the latter was acquiring a more restricted sense, and perhaps because there is some similarity of sound between *ekklesia* and Heb. *qāhāl*.

D. *Parallel Expressions.* Often *ekklesia* may not be present, but the matter itself is presented under different terms. 1 Peter especially offers such expressions as "spiritual house" (2:5), "chosen race" etc. (2:9), and "God's people" (2:10). Gal. 6:16

The term *ekklesia* has the basic sense of "assembly" (cf. Dt. 9:10; 1 Kgs. 8:65); only

F. The OT and Judaism.

1. *Greek Judaism.* a. The LXX uses *ekklesia* about 100 times, mostly for *qahal*.
 5. *Hebrew and Aramaic Equivalents.* A separate question is whether the Hebrew original of *ekklesia* is *qahal* or the corresponding Aramaic loanword, which is in any case rare. Jesus and the disciples must have known Hebrew, but the rabbis do not necessarily use *qahal* for the Jewish congregation, whether national or local, and the normal Aramaic term (*k'nisa'*) suggests a specific group which might be regarded as a sect. The point, perhaps, is that Jesus might have used this term, but with the clear implication that this separated group represents the true Israel as the people of God. If this is so, in 18:17 the original reference might well be to the OT community, but rightly the church then applies it to itself with the rendering *ekklesia*.

of the church itself.
 special aspect of the miracle of grace that is seen in the election of Israel, or indeed psychological objection is that Peter does not prove to be a rock. But this is only a hard to see how 16:18 can have arisen and established itself if not authentic. d. The psychological grounds, and if he may be challenged, as in Gal. 2 or in 20:2ff., it is On the other hand, he plays a part which is hard to explain on purely historical or Peter does not occupy the position that he is given in 16:18 (cf. 1 Cor. 3:11; 10:4). an eschatological entry, and regards itself as such. c. The historical argument is that he must be regarded as the founder of what is later most frequently called the *ekklesia*. b. The eschatological problem is whether founding an *ekklesia* fits in with the preaching of the kingdom. While the *ekklesia* is obviously not the *basileia*, it is itself plainly messianic of Jesus and his institution of the covenant (the Lord's Supper) show that nucleus of the true people of God, and Jesus' description of himself as the Son of Man, i.e., the representative of the people of the saints (Dan. 7). Furthermore, the of the parallel "flock" in Mt. 26:31 and in 10:16, the gathering of the Twelve as the *ekklesia* elsewhere in the Gospels, but as in 1 Peter this fact is not decisive in view Jesus and the church and the position of Peter involve statistical, eschatological, historical, and psychological problems. a. The statistical problem is the absence of *ekklesia* elsewhere in the Gospels, but as in 1 Peter this fact is not decisive in view of the parallel "flock" in Mt. 26:31 and in 10:16, the gathering of the Twelve as the nucleus of the true people of God, and Jesus' description of himself as the Son of Man, i.e., the representative of the people of the saints (Dan. 7). Furthermore, the messianic of Jesus and his institution of the covenant (the Lord's Supper) show that he must be regarded as the founder of what is later most frequently called the *ekklesia*. b. The eschatological problem is whether founding an *ekklesia* fits in with the preaching of the kingdom. While the *ekklesia* is obviously not the *basileia*, it is itself plainly psychological grounds, and if he may be challenged, as in Gal. 2 or in 20:2ff., it is hard to see how 16:18 can have arisen and established itself if not authentic. d. The psychological objection is that Peter does not prove to be a rock. But this is only a special aspect of the miracle of grace that is seen in the election of Israel, or indeed of the church itself.

4. *Material Criticism.* Mt. 16:17ff. has a Semitic flavor, but the two questions of interpolation might rest on a genuine tradition).
 supply no cogent arguments for the theory of interpolation (and in any case even an criticism points out that there are no parallels to 16:18 in Mark or Luke, but it can 3. *Textual and Literary Criticism.* Neither verse offers real textual problems. Literary *synagoge*. Is *qahal* the underlying term in both instances?

2. *The Relation of the Two Passages.* A specific problem is that 16:18 seems to refer to the whole church and 18:17 to the local church, for which we might have expected *synagoge*. Is *qahal* the underlying term in both instances?

1. *The Problem.* There are several difficulties relating to these two passages: their coordination with other *ekklesia* passages, their authenticity, their Semitic equivalents, and their correct exposition. Complexity arises because the answers to these questions all affect one another.

E. Matt. 16:18 and 18:17.

1. *The Problem.* There are several difficulties relating to these two passages: their coordination with other *ekklesia* passages, their authenticity, their Semitic equivalents, and their correct exposition. Complexity arises because the answers to these questions all affect one another.

the addition *kyriou* gives it a theological sense (cf. Dt. 23:2ff. etc.), or an expression like "of Israel" (1 Kgs. 8:14) or "of the saints" (Ps. 89:5 etc.). The use of *synagōgē* is similar. It, too, is often used for *qāhāl*, and it has both a general sense ("assembly") and a technical sense ("congregation of Israel"). b. In Philo and Josephus the position is much the same, but there is more reference to national assemblies, and the technical sense is also more pronounced.

2. *The Hebrew Text.* While *ekklēsia* is almost always used for *qāhāl*, *qāhāl* is rendered *ekklēsia* only in some books (e.g., Deuteronomy, Joshua, Judges, Samuel, Kings, Chronicles, Ezra, Nehemiah, Psalms). Elsewhere *synagōgē* is the equivalent, or occasionally other terms like *óchlos* or *sýstasis*. *synagōgē*, unlike *ekklēsia*, is also used for *'ēdā*, which is common in Exodus, Leviticus, and Numbers.

G. *Etymology.* Since the NT *ekklēsia* is given its specific impress by the OT, the history is more important than the etymology, especially as neither *ekkaleîn* nor *ékklētos* occurs in the NT, and both are also very rare in the LXX. The NT writers are unlikely to have had the idea of "called out" in mind when they spoke about the *ekklēsia* (though cf. Eph. 5:25ff.; 1 Tim. 3:15; Heb. 12:23). If the church does in fact consist of those whom God has called out of the world, this relates to material rather than linguistic considerations. What is always meant is the "assembly (of God)." The word "church" suggests the universal aspect, and etymologically its belonging to the Lord (*kyriakón*), but it has the disadvantage of having acquired a hierarchical nuance. The word "congregation" makes the point that the small fellowship is already the church, and it stresses the aspect of gathering together, but it has the disadvantage of drawing attention to the individual group, sometimes in a sectarian sense. "Church community" might be commended as a possible alternative to both.

H. *The Apostolic Fathers and Early Catholicism:* In the early church we find signs of a shift in the use of adjectives and the rise of speculation. In the first works *ekklēsia* is common only in Hermas with its vision of the *kyria*, who is *hagia* and *presbytera*, the *morphē* of a holy spirit (cf. *Visions* 1.1ff.). 1 Clement in three instances has a use similar to that of 1 Pet. 1:1 and Jms. 1:1. Ignatius has imposing epithets in his epistles, many of them quite extravagant. In *Ephesians* 5.5 God, Christ, and the church are presented as one entity to believers. The churches have single bishops, and the word *katholikē* appears in *Smyrneans* 8.2. In the Martyrdom of Polycarp the church is holy and catholic, sojourning in the different places. In the Didache the church is scattered but is to be gathered into the kingdom (9.4). An obscure phrase here speaks of the worldly mystery of the church enacted by the true prophet (11:11). 2 Clement stresses the dimension of mystery in 14.1. With its reference to the preexistence of the church, this links up with speculation about the aeon of the church and statements about the ideal church in contrast to the empirical church (cf. Augustine, and the later distinction between the invisible church and the visible).

J. *Conclusion.* The development of "Catholicism" as distinct from primitive Christianity is plainly apparent in the area of the church with the rise of Gnostic speculation and the influence of Platonism. The NT itself makes no distinction between an invisible triumphant church and a visible militant church. The church, as the individual congregation representing the whole, is always visible, and its righteousness and holiness are always imputed through faith. Luther recognizes this when he prefers the term "congregation" to "church" in his rendering of Scripture. Yet if the ideal is not to be played off against the reality, no more is the whole church against the local congre-

ethicizing of the concept. The main meaning now becomes "the virtuous," and the concept is that of a norm.

2. Aristotle divides the *kalon* into the naturally beautiful and the morally beautiful. Defined by order, the *kalon* is the good in an absolute sense. Stoicism accepts this

eternity into life. deity, cosmos, and humanity, and in art and virtue it brings meaning, fellowship, and or knowledge of the *kalon* through *eros*, come virtue and immortality. The *kalon* fuses lies behind the earthly form. *eros* is the ability to perceive the *kalon*. From the vision underlies education as the prototype of a higher image. An eternal idea of the *kalon* form. The *kalon* is the moving force of the striving for harmony and fulfillment. It 1. Plato relates the *kalon* very closely to the *agathon*. It is an aspect of it, or its **C. *kalos* and to *kalon* in the Greek World and Hellenism.**

older philosophy. to renunciation and the integrating of one's will to that of the deity. Philo follows the 4. The phrase later becomes stereotyped. Epicetus stresses the relating of desire considers only the public welfare and not his own interests or emittes.

orators, e.g., Demosthenes, for whom the *kalos kagathos* is the ideal politician who 3. The influence of philosophical thinking on political life may be seen in the ordered life that results will bring happiness.

begins inwardly and then expresses itself outwardly. Education is the secret, and the *kagathos* is a worthy citizen who has become such by instruction in virtue. *kalokagathia* 2. Socrates then adds to the term a spiritual and ethical dimension. The *kalos* The phrase may be used for non-Greeks too.

citizens who also display some qualitative superiority related to character and culture. sense. The *agathoi* are the worthy or outstanding, and the *kaloi kai agathoi* are leading 1. This combination occurs from the fifth century, at first with a political and social **B. *kalos kai agathos*.**

kala) means a. "the good," "virtue," and b. "the beautiful," "beauty." and with this basic sense *kalos* is a key term in Greek thought. The noun *to kalon* (*la* All these senses may be brought together under the idea of "what is ordered or sound," metal, suitable place, or right time, b. "beautiful," "attractive," "lovely," and c. "good," cellent," "strong," "healthy," "serviceable," e.g., sterling "ex- A. The Meaning of *kalos*. Related to Indo-European words for "powerful," "ex-

kalos [beautiful, good]

kalodidaskalos → *didasko*

→ *anēnkletos, parakaleo, parakletos, symparakaleo*

"Catholicism." [K. L. SCHMIDT, III, 487-536] opments and thus makes possible the step from primitive Christianity to early and later lofty speculation about the church attributes divine significance to historical development from a pneumatic to a juristic form. Such a change comes only later when bishops and deacons than on charismatics, this does not in the NT represent an essential truth. If there is an element of constitutional change, e.g., with the greater stress on gation. Every congregation represents the whole church, that at Corinth no less than that at Jerusalem. The development of larger organizations does not alter this basic

3. The religious aspect emerges again in Hellenism. Philo, influenced by the OT as well as Stoicism, gives the term a religious sense. The divine is the *kalón*, and the world is conjoined with it. Those who seek and achieve the *kalón* are God's children.

4. Plotinus revives the view of Plato. He begins with perceptible beauty, but presses on to the idea of the beautiful as true being. The beauty of this world reveals the glory and goodness of the spiritual world, where true beauty belongs. To see this transcendent beauty brings happiness. It is the goal of life, since the beautiful is the good and vice versa. We achieve it through beauty of soul attained in purification and in such virtues as self-discipline, courage, magnanimity, and wisdom.

5. In the Hermetic writings the *kalón* belongs to God's world. The ideal cosmos is the *kalós kósmos*. The *kalón* is here a transcendental thing like deity. Dualism shuts us off from it except by the knowledge of revelation and the corresponding piety.

D. *kalós* in the OT (LXX) and Judaism.

1. Used in the LXX for *yāpeh*, "beautiful" (e.g., Gen. 12:14), and *iōb*, "useful" (Gen. 2:9) or "morally good" (Prov. 17:26), *kalós* plays only a meager role in the OT. The more personal concept of the *dóxa* of God replaces much of what the Greek philosophers meant by it, and in an ethics determined by the law the ideal of life and education expressed in the *kalós kagathós* has no place. Where *kalós* means the good it denotes conformity to God's will, and while the sense of ordered beauty may be present in the creation story (cf. Gen. 1:4, 10, 12, 18, 21, 25, 31), the aesthetic dimension is usually absent.

2. In the sense of "morally good," i.e., in accordance with the law, *kalós* is a synonym of *agathós* and occurs in Num. 24:1; Dt. 6:18; 2 Chr. 14:1; Is. 1:17; Mic. 6:8.

3. In parallelism *kalós* has the sense of "lovely" or "pleasing" in Ps. 135:3 (cf. also 1 Macc. 4:24).

E. *kalós* in the NT.

1. *Synoptists*. In the message of the Baptist and the preaching of Jesus we find the metaphor of "good fruit" (Mt. 3:10; 7:17ff.). The summons here is to *metánoia* with a view to becoming the good tree that produces good fruit. In the parables we also read of "good seed," i.e., the word of the kingdom of God (Mt. 13:24, 27, 37-38), and "good fish," i.e., those who come under the lordship of God by *metánoia*. Always, here, *kalós* is oriented to God's *basileía*.

2. The *kalá érga* to which Jesus summons us (cf. Mt. 5:16; 25:35ff.) are works of love and mercy such as we find in the OT (Is. 58:6-7) and the rabbinic writings, where God's own works of love and mercy are the model, e.g., his clothing of Adam and Eve (in Gen. 3:21), or visiting the sick Abraham (in Gen. 18:1), or comforting Isaac (in Gen. 25:11), or burying Moses (in Dt. 34:6). Jesus requires mercy and not sacrifice (Mt. 9:13), and displays this himself by coming to save sinners. Yet such good works are integrated into the divine lordship, so that even a work like burying one's parent must not be an end in itself (Lk. 9:59). Furthermore, all good works are now done to Jesus himself (Mt. 25:40). As he is our advocate with the Father, he is also an advocate with us for others. He comes to us in the needy, and seeks to pursue his saving work through us. The reward for this saving work is that God is glorified thereby (Mt. 5:16). All thought of reciprocity is thus eliminated (cf. Lk. 14:12ff.). Inheritance of the kingdom is the only recompense, and in this kingdom there is no scale of payment. The Good Samaritan is the model of the divinely willed mercy that acts spontaneously and seeks no reward (Lk. 10:30ff.). The anointing in Mk. 14:3ff. is extolled as a memorable work of love—more important than the almsgiving on

(*Dialogue* 36.6). The theme of nonrecognition finds a basis in 1 Cor. 2:8. the heavenly powers, at Christ's ascension, have to ask: "Who is this king of glory?" Apology 50.1ff.; *Dialogue* 100.2, etc. Outward appearance is not the issue, but the renunciation of divine glory. This does lead, however, to human dishonoring, so that

b. Justin shows a similar concern to that of 1 Clement in his use of Is. 53 in with the NT when quoting Is. 53 and Ps. 21: Christ's humility is the point at issue. Jesus either God's image (2 Cor. 4:4) or Son of Man (Heb. 2:6-7). 1 Clem. 16 agrees lack of beauty, and which does not have outward appearance in view when it calls terms play no role in the NT itself, which stresses Christ's humility rather than any Especially significant (with Is. 52:14) is Is. 53:2b in the LXX version. The actual

a. Is. 53 is one of two main passages that govern the early concept of Christ. 1. *The Influence of Is. 53 on the Early Church View of an Ugly Christ*

F. *kaios* in Christological Statements in the Early Church.

also Jms. 1:27; 1 Pet. 4:9; Heb. 13:2-3; 3 Jn. 5). [W. GRUNDMANN, III, 536-50] usage in James, 1 Peter, and Hebrews is similar (cf. Jms. 2:7; 1 Pet. 4:10; Heb. 13:18; attitude to the world. All this, however, is in orientation to Christ and the gospel. The "excellent," manifested in such things as right conduct, correct teaching, and a proper sages, *kaios* has for the most part the philosophical sense of "right," "orderly," or good doctrine (4:6). Finally, everything created by God is good (4:4). In these pas-deacons will gain a good standing by good service (3:13). The good minister teaches 6:18). The law is *kaios* (1 Tim. 1:8). Bishops must have a good report (3:7), and make a good confession (1 Tim. 6:12-13). We must also be rich in good works (1 Tim. (2 Tim. 2:3). The author has fought a good fight (2 Tim. 4:7). Like Christ, we are to (1 Tim. 2:3). We are to wage a good warfare (1 Tim. 1:18), and be good soldiers 3:1. Good works are Christ's intention for us (Tit. 3:8). To pray for all people is good of *kala erga* in 1 Tim. 5:10, 25; 6:18, Tit. 2:7, 14; 3:8, 14, and *kalon ergon* in 1 Tim. 5. *The Pastorals*. *kaios* is a much more important term in these epistles. We read *erga* for these.

works of love and mercy (cf. Rom. 12:13, 20; 1 Cor. 16:11), but he does not use *kala* the Corinthians' boasting in 1 Cor. 5:6. Paul demands good works in the sense of 14:21). As an adjective it characterizes the law in Rom. 7:16 but cannot be used for sexual restraint (1 Cor. 7:1, 8, 26), or respecting the consciences of others (Rom. 6:9). The term may also denote specific things that are good or praiseworthy, e.g., 13:7 doing to *kalon* is the new Christian possibility. We are not to tire of doing it (Gal. Thus in Rom. 7:18, 21 to *kalon* is the good that we want to do but cannot. In 2 Cor.

4. *Paul*. At times Paul uses to *kalon* in the absolute as a synonym of to *agathon*. messianic claim that the people cannot or will not accept. good because they are works of God. As such, however, they carry with them a asks for which of his good works the people wants to stone him. These works are to be the true shepherd, good, competent, and worthy of praise. In 10:31-32 Jesus Taking up the flock into his own fellowship with the Father thereby, he proves himself shepherd's knowledge of his flock, and his giving his life to save it from the wolf. Hellenism and the shepherds (leaders) of the people. The basis of the claim is the shepherd." This carries with it a unique claim in opposition to the shepherd gods of

3. *John*. A significant use in John is in the description of Jesus as the "good and the related threat of a criminal's grave without anointing. of the moment and is prophetically performed for one who faces a criminal's death which the disciples would have used the money (vv. 4-5)—because it meets the need

c. That Christ's humility involves ugliness comes out in Acts of Thomas 45, though again divine glory rather than human beauty is the opposite. In similar works this is linked with a dualistic depreciation of humanity which ignores the biblical doctrine of the divine image.

d. In its striving against docetic trends the church is led to lay more stress on the physical appearance of Christ, and it turns to Is. 53 for guidance. Thus many Christians accept the view that the Lord intentionally does not appear in a beautiful form so as not to distract from his teaching. Origen, replying to Celsus' objections in this regard, discounts the relevance of Is. 53. Among other fathers there is vacillation and disagreement; the only consensus is that Is. 53 refers to the lowliness of Christ, and supremely to his passion.

2. *The Concept of a Beautiful Christ in the Early Church.*

a. Another influential passage is Ps. 45. The idea that beauty is intrinsic to deity predisposes many theologians to claim outstanding beauty for Christ in spite of Is. 53. This Hellenistic idea finds echoes in Wis. 13:5; Sir. 39:16, in obvious allusion to the creation story. In the LXX we also find such passages as Pss. 49:1, 96:6. Christian apologists like Athenagoras refer to the beauty of creation (*Supplication* 10.1 etc.), and 1 Clement speaks of the beauty of the bond of divine love (49.1). This view of beauty makes an ugly Christ unthinkable.

b. In this light we can understand the messianic application of Ps. 45:2-3. Jewish writers take the passage messianically too. Types of Christ are also found in the handsome Moses (Ex. 2:2) and Joseph (Gen. 39:6). The bridegroom of the Song of Songs serves as a messianic type, and sometimes Is. 33:17 (where the LXX has *dóxa*) is given a messianic interpretation.

c. Gnostic depictions go beyond the OT data with their depiction of the eternal youth and beauty of the exalted Lord. While human terms are used, these depictions lack historical realism, so that the total result is docetic.

d. In the art of the catacombs we also find a young and beautiful Christ, usually in connection with the good shepherd (though perhaps on the basis of Ezek. 34:23; Zech. 11:7ff. rather than Jn. 10:1ff.). The divine shepherd is an ideal embodiment of the Christian view of salvation even if formally religious and secular models from the contemporary world have had some impact. Popular piety takes up the thought of the beautiful Christ, in spite of gruesome depictions of the passion, and gives it expression in both art and song.

[G. BERTRAM, III, 550-56]

→ *agathós, kakós, ponērós*

kalýptō [to cover, hide], *kálymma* [covering, veil], *anakalýptō* [to uncover], *katakalyptō* [to cover, veil], *apokalýptō* [to uncover, reveal], *apokálypsis* [revelation]

kalýptō. The basic meaning seems to be "to bury," and this yields "to hide," "to cover." The main use in classical Greek is poetic. The word is common in the LXX (cf. Ex. 14:28; 27:2). The cloud covers the tent in Ex. 24:15-16, and priests cover themselves when ministering. A figurative use for the covering of sin occurs in Ps. 32:5. In the NT we find the literal use in Mt. 8:24; Lk. 23:30 (with a hint of "to bury"); Lk. 8:16. Mt. 10:26 has the term in a figurative sense: God will see that the message is declared in spite of all attempts to suppress it. In 2 Cor. 4:3 Paul faces the

1. Outside the NT the word means "to veil (oneself)." In the LXX Moses hides the ark behind a curtain (Ex. 26:34), the seraphim cover their faces (Is. 6:2), and while women customarily veil themselves, a muffled up woman by the wayside is a harlot (Gen. 38:15).

2. In the NT the term occurs only in 1 Cor. 11:6-7. Here Paul requires women to wear a covering for prayer or prophecy. There is no evidence to support the view that Greek women were under any compulsion to be veiled in public. In Tertullian's day Jewish women were prominent in North Africa because they wore veils on the streets. The custom seems in fact to have belonged to the Near East, as in the Assyrian law that married women and widows should be veiled in public, and harlots (slaves) unveiled. Paul's hometown Tarsus, being on the frontier of the Near East, is stricter in this regard than Greece or most of Asia Minor, but even here there are many exceptions. The practice that Paul commends, then, derives from the Near East, and he restricts it to the sphere that is under church jurisdiction, i.e., worship.

3. In the Christian era the veiling of women for worship has had a mixed history.

katakalypto.

anakalypto. This word means "to uncover" a. with an impersonal object (a package, character, etc.), and b. with an inner object "to remove." Sense b. occurs in 2 Cor. 3:14: The veil remains "unremoved" or "unlifted." On the other hand, the sense in 2 Cor. 3:18 is a. (a figurative use of the literal sense): "We all with "unveiled" face (in contrast to vv. 13 and 15). The term expresses here the directness of revelation and of fellowship with God in the NT.

Ex. 34:34-35.)

(The experience of Moses in the tent seems to underlie the thought of vv. 16ff.; cf. that they not only see the Lord's glory but are themselves changed into its likeness. Israelites when they read the old covenant. What they ought to see there is the glory of Christ, and only when they turn to the Lord will the veil be removed by Christ so that they not only see the Lord's glory but are themselves changed into its likeness. The veil conceals the fading splendor, glorious though this was. If the transitory splendor is so glorious, how much more so is the lasting splendor of the gospel (cf. vv. 7ff.). b. The veil symbolizes the veil that now rests on the minds of obdurate a. The veil conceals the fading splendor, glorious though this was. If the transitory revelation and the gospel. *kalymma* is literal in v. 13. The application is then twofold. 3. In 2 Cor. 3:7ff. Paul uses the story of Moses in his comparison of the OT can be seen only as he himself wills.

from profanation may be debated. Perhaps there is an element of both. God's glory the cover is to protect the people from the divine glory or to protect the divine glory explain this comparatively (e.g., in terms of a cultic mask) are speculative. Whether 2. In the OT Moses wears a "cover" over his face in Ex. 34:33ff. Attempts to (in a bride), and the presence of the numinous (masking).

1. In early classical works this word, too, is poetic. One meaning is "veil" or "head covering." Veiling is linked with sorrow, the warding off of evil, fruitfulness

kalymma.

will be forgiven (Mt. 6:15) if the sins that are covered are those of the one who loves. access to divine forgiveness (though the rabbis sometimes refer the love of Prov. 10:12 Prov. 10:12 when they speak about the covering of sin by loving action. Love insures minds are blinded by the god of this world. Jms. 5:20 and 1 Pet. 4:8 are based on charge that his message is obscure; he accepts this in the case of unbelievers, whose

The catacombs depict women at prayer only partially veiled, and we often find Mary and holy women depicted without covering. Veils have been regarded as obligatory for nuns and sometimes for other women workers in the church. Many women, especially Roman Catholics, will also use some covering when at worship. But there neither has been nor is a universal application of the rule.

apokalýptō, apokálypsis. These terms raise special problems because dogmatic ideas may easily be imported into the NT passages with the usual renderings "to reveal" and "revelation." Yet one cannot take refuge in purely philological exposition by using such translations as "to disclose" or "to unveil." The terms are to some degree ambivalent, but they have a good measure of inner unity that is best brought out by "revelation" as the manifestation of deity, so long as this is first put on a broader basis.

A. The Idea of Revelation in Religious History. Modern religious inquiry, while not neglecting phenomena, looks behind them for an objective element. Religion has to do with the manifestation of deity. Deity is hidden; there is no direct access. Yet there can be no dealings with it if it remains hidden. It is a general view, then, that deity manifests itself. Religion seeks the right method to bring this about. To this end we find the use of fetishes, dreams, oracles, astrology, auspices, etc. These things, when institutionalized, may be counterbalanced by the word of gifted individuals, who sometimes become the founders of religion and whose teachings take on more permanent form as writings.

B. Revelation in the Greek World and Hellenism.

1. *Popular Religion.* While the Romans stress regularity in revelation, the Greeks find deity primarily in the unusual. Common means may be used, however, to declare the forces of destiny. Dreams and their interpretation are important, but above all the oracle. The Greeks do not use *apokalýptein* for divine revelation. For them deity is as open and hidden as the reality of which it is the basic form; one may thus see it or miss it. If it is still of the essence of deity to manifest itself, there is no unique revelation. The gods only give hints, and they are as fickle as fortune, having no standard of an inviolable moral will. Greek religion knows revelations but is not a religion of revelation.

2. *Believing and Unbelieving Criticism.* Antiquity can be critical of revelations. It does not accept myth as history, allegorizes its objectionable features, and contests miraculous signs (cf. the Epicureans, and the stress of Epictetus that we should be guided by duty). Plutarch, discussing the oracle, accepts the fact that the soul may be an instrument of deity but points out that it is an imperfect instrument. The deity uses inspired people, but does not enter into them bodily or use them involuntarily. Physical phenomena may stir up the mantic gift, however, so that if we understand the matter correctly we are not to dismiss the oracular as undeserving of confidence.

3. *The Turning to History.* Although magical conceptions may form the starting point; the idea of the "divine man" marks a turning to history. Outstanding rulers, statesmen, poets, physicians, scholars, and philosophers (cf. Empedocles, Pythagoras, and Apollonius; also Socrates, Plato, and even Epicurus) make such an impress on their own and succeeding generations that they are seen and honored as divine revealers.

4. *The Rationalization of the Idea of Revelation.* Greek philosophy inclines toward causal and immanent explanations. This might seem to exclude the idea of revelation. But meaning, embraced by thought, is injected into nature. Being and thought form

b. God reveals himself as gracious and holy. He is holy in the ethical sense (the Ten Commandments). The people often inclines to natural or cultic religion, but the prophets constantly issue a call to obedience, without which the cultus is an abomi-

action as he removes essential concealment and offers himself for fellowship on a moral basis. just the imparting of knowledge, though knowledge comes through it. It is God's makes Cyrus an agent of restoration from exile (Is. 45:1ff.). Revelation, then, is not are subject to him and his purposes (Is. 7:18ff.). He uses Assyria and breaks it; he not so much what is as what happens. History is God's work (Is. 7:1ff.). The kingdoms over all nations (cf. Am. 9:7). Yet it is constitutive for the covenant. What counts is By it God separates Israel for himself (Ex. 19:4ff.). This confers no claim, for he rules a. God reveals himself as Lord of history. The exodus is basic here (Ex. 14:18). true revelation, which is worked out in three main directions.

2. *The Revelation of the Living God.* The new factor is that the God of Israel is the living God (Josh. 3:10; Is. 37:4; Dt. 5:23) in distinction from dead idols. As true God, he is hidden (Is. 45:15). He reveals himself as he himself wills. We thus have be preparatory (Dan. 9:3).

1. *The Basis in Religious History.* OT religion, too, knows such means of revelation as signs (Gen. 24:12ff.), seers (1 Sam. 9:6ff.), dreams (Gen. 28:12ff.), oracles (1 Sam. 14:37ff.), priestly directions (Dt. 17:9, 12), and ecstasy and prophecy. Fasting may

C. Revelation in the OT.

Greeks and perhaps derives from the Greek Bible, though this is philologically debatable. secret matters. Theological use of either verb or noun is fundamentally alien to the finds a place in astrology and alchemy, and may signify cultically the revealing of the head or finding hidden springs. It is, however, a technical term in soothing, for beneficial exposition. The noun usually has such ordinary senses as uncovering, disclosure of mysteries, which is worthy of execration. Iamblichus, however, has it they mostly use other words. The Hermetic corpus has *apokalyphein* for the illegitimate, 6. *The Use of Terms.* When the Greeks speak of something analogous to revelation, ground of the world that may just as well be impersonal as personal.

but simply the handing on of knowledge of the factually but not intrinsically hidden which also impels to witness. In spite of the terms, here again is no historical revelation is to be received with reverence and thanksgiving, which must be kept secret, but megistos. God has given the word of revelation which leads to regeneration, which Hermetic writings. These embody the esoteric knowledge entrusted to Hermes Trismegistos. A compact may thus be made with Gnosticism and philosophy; as in the emotional. As the sacred actions are spiritualized, they gradually yield singularity in revelation. An enhancement of life by divinization is postulated, and this is attained by the use of the right methods or formulas. This rules out historical mysticism are in magic. An enhancement of life by divinization is postulated, and this step, so that deity is veiled only by lack of initiation, not by essence. The roots of occurrence of special revelations. Initiates, however, know the deity, if only step by 5. *Mysticism and Gnosticism.* Mysticism accepts the hiddenness of deity and the

with no need for a special revelation. Hidden from the senses, the deity, like the human spirit, may be grasped by the *nous*; Thus Cicero infers from creation that it must have either a creator or a governor. When Poseidonius gives this a religious turn, the idea of natural revelation results: a unity, whether as *logos*, *nous*, or idea. The cosmos manifests thinking spirit, and

nation (2 Sam. 12:7ff.; 1 Kgs. 17:1; Am. 2:6ff.; Hos. 6:6; Is. 1:10ff., etc.). In his holiness God is concerned for his glory (Ex. 20:5). He is not governed by an abstract idea of goodness. His will is good, even though its goodness may not always be apparent (cf. Ps. 73; Job). Yet God is also gracious. He shows mercy and forgives (Ex. 34:6-7). His overruling leads through judgment to blessing (Is. 40:1ff.; 53; 61:1ff.). In this is manifested his almighty power as Creator and Lord.

c. God reveals himself as the world's Creator and Sustainer. He made heaven and earth (Is. 37:16). From the fact that he acts in power it may be seen that the world has its origin in his will and word. Mythological cosmogonies are thus radically purified in the creation stories. The world exists by the word, and by the same word it is upheld and ruled (cf. Pss. 18:7ff.; 19:1ff.; 29; 33; 96:10ff.; 97:1ff.; 104; 148; Is. 40:12ff. etc.; Am. 5:8; Job 38-39). In contrast to the Greek conception, which involves a mastering of the world by thought, God is central here. It is not we who unveil God, but God who reveals himself to us.

3. *The Delimitation of Revelation.* While the Greek view moves between compression into a mystery and cosmopolitan extension, worship in the OT is neither a mystery nor a world religion. God is the God of his freely chosen people (Ex. 19:4ff.). As such he is the God of the world who declares himself to other nations as well in his judgments (Is. 13ff.) and blessings (Am. 9:7). He can summon other peoples to repentance (Jon. 3:4ff.), and by leading his own people to salvation will share his revelation with them (Is. 41:1ff.; 45:4ff.; 49:1ff., etc.). Yet all this takes place within the covenant relation to his people and as God's own act to which no one has a claim. It is because revelation is God's own act that he may reveal himself outside Israel and that false revelation as well as true may be found in Israel (cf. 1 Kgs. 22:19ff.). Due to the people's sinfulness, indeed, a conflict with false prophecy, which seems to take institutional form, rages for centuries (1 Kgs. 22:5ff.; Jer. 2:26; 6:13ff.; 18:18ff., etc.). God himself may even use such prophecy in judgment (1 Kgs. 22:19ff.). So acute is the problem that the OT advances criteria whereby to distinguish true prophets from false (Dt. 18:21): a. motivation (cf. Mic. 3:5; Am. 7:14, though also 2 Kgs. 4:8ff.); b. reception, with the powerful impact of reception of the word (rather than dreams) as the decisive point (Jer. 23:28; Ex. 33:11; Am. 3:8; linked to visions, Is. 6; Am. 7-9; Zech. 1ff.); c. fulfilment (1 Sam. 3:19; 1 Kgs. 8:56; Dt. 18:22), though God's will is not unalterable and will adjust to a changing situation (Is. 28:23ff.); d. content, which in true prophets will always be faithful rather than pleasing, whether it be a message of judgment or salvation (1 Kgs. 22:5ff.; Mic. 3:5; Is. 7:1ff.). True prophecy, while not moralistic, will always have a moral orientation (Jer. 23:21-22). It does not reflect our own judgment but puts us under God's judgment and then leads on through judgment to grace. God makes himself known to his messengers both inwardly and historically. They often have inner qualms (Jer. 20:7ff.) but revelation imposes constraint upon them and confers the confidence they need.

4. *Revelation and Eschatology.* OT revelation is especially distinctive in relation to the future. It does not refer to what always is but to what is to be. This future is not the utopia of natural optimism. God's day is first a day of darkness (Am. 5:18ff.) and only then a day of final salvation (Am. 9:11-12; Is. 9:1ff.). Apocalyptic develops with the disclosure of future glory (cf. already Ezek. 40ff.; Pss. 46-47; 96-99).

5. *The Usage.* *apokályptein* first has the ordinary sense "to uncover" (Ex. 20:26 etc.) or figuratively "to initiate" (1 Sam. 20:2). It has theological import only when God is the subject (Num. 22:31; 1 Sam. 2:27; 2 Sam. 7:27). Yet there is no fixed term for revelation, and *apokálypsis* is not used in this sense. The verb finds an

works fulfil the OT promises but the goal will be reached only with this manifestation sealed in heaven, he will one day be manifested (Acts 3:21). The earthly words and stronger orientation to the future. The Messiah who has come will come again. Con-

2. *The Understanding of Revelation in the Primitive Community.* Here we find an even response in obedient faith and confession. but only in the sense of God's self-offering to all sinners and with a view to their covenant God (cf. Mk. 7:8ff.; Mt. 5:17). This revelation is for all people (Mt. 8:11), in Scripture. The aim of Jesus is the honoring and fulfillment of the revelation of the crowd out the living God, nor natural morality God's holy will, as these may be known and wisdom sayings find a place (Lk. 14:7ff.), a cosmic ground of being does not rule in nature and a sense of the good; if the law may be summarized (Mk. 12:28ff.) conceal even as they reveal. If use is made of such general presuppositions as God's Yet even for the simple, revelation is equivocal (cf. Mk. 4:11ff.). The parables may an act of revelation. Human knowledge on its own is a hindrance here (Mt. 11:25). he is (Mt. 16:17). The making known of the revelation that is present in Jesus is itself himself is manifested (Lk. 17:30). By the Father, believers may see him already as revelation (Mt. 11:27), embodies it, and will finally manifest it (Mk. 8:38) as he himself is the kingdom. It is present in him as an eschatological reality. He grants must prepare for this revelatory divine act. Yet it soon becomes apparent that Jesus of Jesus (Mk. 1:15) imply that God is coming and will manifest his kingdom. We 1. *Revelation in the Synopsists.* The Baptists witness (Mt. 3:2) and the initial message eschatology.

dynamism of its view of revelation arises from the relationship between history and bypasses Judaism except for the eschatological impact of apocalyptic. The distinctive E. *Revelation in the NT.* The NT inherits and presupposes OT revelation. It thus

pantheism. A parallel development is the equation of revealed law and natural law. movement is from below upward, so that Philo finds it hard to ward off the threat of able, is also pitiable. The problem here is that in Philo, as in Greek philosophy, the discern God in the beauty and teleology of the world, so that idolatry, while inexcusable, lenient Judaism inclines more to immanentism. Philo and Wisdom (e.g., 13:3ff.) 3. *Natural Revelation.* Partly for apologetic and partly for polemical reasons, Hel-

lyptic an important force. concept of world history, and the dynamic understanding of revelation make apoca- these so as to encourage God's struggling servants. The seriousness of the themes, the in with power. For the seers the veil has already been lifted in visions, and they impart stressed. The new aeon already exists, and when evil reaches a climax it will break revelations supposedly derive from great figures of the past. Divine transcendence is group and popular also in Hellenistic Judaism. The genre is pseudepigraphal; the the last NT book). It is distinctively Palestinian, though hard to link with any specific 2. *Apocalyptic.* Apocalyptic forms a substitute for revelation (the term comes from

apokalyptis are rare; Philo does not use either. but in part as new exposition. In Hellenistic Judaism the terms *apokalyptein* and God's will is now known, and is to be done. New revelation will come in the last time, revelation in the law, prophets, and writings. Oral tradition is meant only as exposition. 1. *General Points.* Judaism no longer expects direct revelation. The focus is on past

D. The Attitude of Judaism to Revelation.

important use in Is. 56:1, where it denotes the eschatological manifestation of the existent divine deliverance.

in glory (10:36ff.). The giving of the Spirit is the present link between past and future. While Hellenists have a freer attitude to the cultus (cf. Stephen), we have no documentation for a Hellenism, whether Jewish or Gentile, that might have replaced historical revelation with mystical ecstasism, as in later Gnosticism.

3. *Revelation in the NT Epistles.*

a. In the epistles revelation is primarily the historical coming of God that is fulfilled in Jesus and will be consummated in the last day. The OT is the sacred letter of revelation, not itself called revelation, but set in the service of the NT fulfilment (Rom. 4:23-24). The true locus is eschatology, i.e., the manifestation of Christ (1 Cor. 1:7), of God's judgment (Rom. 2:5) or wrath (1:18), of antichrist (2 Th. 2:3), but also of God's righteousness (Rom. 1:16), of his children (Rom. 8:19), of their glory (8:18) and salvation (1 Pet. 1:5). The destiny of believers through God's grace is a mystery that is disclosed through Christ's self-revelation and is known to Christ's messengers (Eph. 3:3ff.; Rom. 16:25-26; Gal. 1:12, 16). By divine overruling, faith is revealed as the means of salvation (Gal. 3:23). Proclamation and reception are revelation as well as the message (cf. 1 Th. 2:13). We cannot teach or learn the decisive thing; the Spirit reveals it (1 Cor. 2:10-11), not mystically, but in orientation to God's historical self-offering to us in Christ. Paul does not use *apokalýpsis* for Jesus' earthly life. This has the character of concealment. Yet God's revelation is now by way of this concealment (1 Cor. 1:18ff.). Even in concealment, the earthly life is eschatological revelation. The preexistence of Christ, while not stressed, makes this apparent (cf. Phil. 2:6ff.; Gal. 4:4; 2 Cor. 8:9). Christ is present even with Israel in the desert (1 Cor. 10:4). His Spirit inspired the prophets (1 Pet. 1:11-12). All salvation history is thus set in the morning light of the revelation that will climax with the parousia. There may, of course, be direct revelations too (cf. Acts 16:9-10; 2 Cor. 12:1, 7; Gal. 2:2). Yet this more general use is integrated into the narrower use, for these special revelations of Christ are for confirmation, direction, or edification. They must meet the test of Christian love and service.

b. The question of natural revelation in Paul is a difficult one. He plainly states that God makes himself known in creation, that the Gentiles know God, and that they do by nature what is written in the law (Rom. 1-2; cf. Acts 14:15ff.; 17:22ff.). Yet he also argues that this makes them inexcusable because of their sin and idolatry (Rom. 1:20, 32; 2:12ff.). This explains why he can say that the Gentiles do not know God (Gal. 4:8), that the world does not know God through wisdom (1 Cor. 1:21), and that knowledge of God's decree does not mean its observance (Rom. 1:32). God plainly intends that all people should know him, but they frustrate his purpose by resistance and hence become guilty of inexcusable disobedience and ignorance. Paul's use of such terms here is not systematic but missionary and polemical. His theological assessment lies in 1 Cor. 2:14. The natural thinking of sinners cannot grasp the things of the Spirit. Only when it passes under the judgment of the cross does it attain to true knowledge. Even in Rom. 1 Paul speaks from within the knowledge of revelation, and he never uses the present terms when he speaks about what the Gentiles either know or can know about God. The only revelation is that of the judgment of God and the concurrent righteousness of God which means salvation for believers.

4. *Revelation in the Johannine Literature.*

a. The Gospels and Epistles. Johannine theology does not use the present terms, yet it is a supreme theology of revelation. By claiming the term *lógos* for Christ, it binds all creation to revelation in Christ and thus makes an exclusive claim for Christ. If the Logos is cosmic (Jn. 1:3), it is also personal and, in Jesus, historical (1:14). All

concerns, whether messianic or mystical (light, life, joy, spiritual union with God); are met in the incarnate Logos. Yet this is not by syncretism or natural revelation, but by the one, absolute, historical revelation. The supreme note is love. Eschatology is not excluded, but hope now rests on possession. Pre-Christian salvation-history is linked to the Preexistent (cf. 8:58). The earthly work of Jesus is seen primarily from the angle of manifestation (1:14; 1 Jn. 1:1ff.). Dividing, the reality of God shines into the world of sin and death in the person of Jesus (Jn. 3:14ff.). Hidden from unbelievers, he is seen in all his grace and truth by believers (1:14).

b. Revelation: This book calls itself *apokalypsis*. It shares with John the use of the term *logos*, but the orientation is now to the future in an unveiling of the heavenly world. In spite of some affinities to Jewish apocalyptic, it is closer to prophecy and has more of the content of biblical revelation: It is designed to strengthen the church in its clash with the self-absolutizing power of the state. Above both brutal state and suffering church stands the world of eternity which is the world of the final conquest and the kingdom of God and his Christ.

5. *The Limitation and Confirmation of Revelation*. Fulfilling the OT covenant, the NT recognizes that Israel is the locus of saving revelation (cf. Jn. 4:22) even though God has nowhere left himself without a witness (Acts 14:16-17). Yet this revelation is now more fully directed to all humanity (cf. Mk. 13:10; Acts 1:8, etc.). At the same time, the NT is concerned to confirm true revelation against false. Signs indicate it (Mt. 11:5-6; Jn. 5:36; 1 Cor. 2:4), but demonic miracles also exist (Mk. 13:22-23; 2 Th. 2:9-10). Even an angel cannot be the guarantee of an authentic revelation (Gal. 1:8; cf. 2 Cor. 11:14). A better test is to be found in the fruits (Mt. 7:15ff.). The Holy Spirit has also given the charisma of discernment (1 Cor. 12:10). Confession of Jesus as Lord is the clearest standard (1 Cor. 12:3). But love must accompany this (13:1ff.). The office of the Spirit is to glorify Christ (Jn. 16:13ff.), i.e., the incarnate Christ (1 Jn. 4:1ff.). Revelation must thus verify itself by commitment to Christ, but again with the backing of love (1 Jn. 4:8; cf. Jn. 13:35). Love protects the confession from formalism, and the confession protects love from moralism.

6. *The Terms in the NT*. For divine manifestations the NT uses in ascending order the groups *gnōrizēin*, *deleōn*, *phanerōn*, and *apokalypsein*. The first of these finds the greatest secular use, the last two occur mostly in a religious sense, usually in the passive. The distribution of *phanerōn* and *apokalypsein* varies. The former occurs in the Synoptics only in Mk. 4:22 and not at all in Galatians, Philippians, 1 and 2 Thessalonians, James, or 2 Peter. It is common in John, 1 John, 2 Corinthians, Colossians, and the Pastorals. *apokalypsein* is common in the Synoptics, most of Paul, and 1 Peter, but does not occur in John (except in the quotation in 12:38), 1-3 John, or Colossians. These two terms are less intellectual than the first two, but *phanerōn* is more neutral and *apokalypsein* more Jewish. Thus *phanerōn* suggests that what is seen is in principle accessible, *apokalypsein* that there is disclosure only by an act of divine will. The latter term is closer to the core of the biblical concept. The former is perhaps adopted in the missionary encounter to show that the gospel meets all human concerns, but in this adoption it takes on much of the sense of the basic term, namely, that God reveals what is otherwise hidden by his own historical speech and acts that climax in Christ.

7. *Theological Summary*. In the NT revelation denotes the unveiling of hidden facts

and the manifestation of the transcendent God. It is God's gracious turning to those who are lost in sin. Prepared in the OT, it is actualized in Christ's life, death, and resurrection, and awaits consummation at the parousia. But it is then also the message

that transmits this content, i.e., its effective transmission. In this way it becomes revelation for individuals, too, but only because it is already revelation with a claim to be heard and the power to make itself heard. In sum, it is the Father's self-offering for fellowship in Christ.

F. Historical Survey. The terms are fairly common in the early church. In Hermas they denote visionary experiences. Justin uses them mostly for individual directions (*Dialogue* 78.2ff.). A more central use is when he quotes Mt. 11:27, but his understanding is intellectualistic (*Apology* 63.3ff.). Ignatius is closer to the NT view when he speaks of entry into knowledge of the divine economy regarding Christ (*Ephesians* 20.1). Diognetus is even closer in 8.11. Origen includes knowledge of future things in his definition. Theologians like Irenaeus discern the cleft that runs across creation through the fall, and show an acute awareness that only God's saving work in Christ can and does bridge it. [A. OEPKE, III, 556-92]

kámēlos [camel]

Common throughout the Near East, the camel is used in the OT by the patriarchs (Gen. 24:10ff.) and is favored by bedouins (cf. Judg. 6:5; 7:12).

1. In the NT the word occurs only in the Synoptics. The Baptist wears a garment of camel's hair (Mk. 1:6). This is cheap, hard-wearing, and distinctive (cf. Mt. 11:8). People of faith will see the prophet behind the rough exterior (cf. Zech. 13:4). A desert motif is present (cf. the food); God is again speaking to his people in the wilderness (Hos. 2:14-15). Perhaps there is also some assimilation to Elijah (2 Kgs. 1:8: the hairy garment and leathern girdle).

2. In Mt. 19:24, after the interview with the rich young ruler, Jesus uses a typical Near Eastern image to stress the fact that entry into the kingdom is normally impossible for the rich, though this does not rule out God's gracious action (Mk. 10:27). A large animal and a small aperture are chosen to stress the impossibility, as in several rabbinic parallels (often an elephant).

3. The denunciation of the scribes and Pharisees contains a similar image in Mt. 23:24. In anxious legalism they will strain out dead insects from their drinks but will be virtually swallowing camels with their unconcern for righteousness and mercy and their sins of extortion and rapacity (23:23, 25). They have lost all sense of proportion relative to the law, and this loss is their judgment. [O. MICHEL, III, 592-94]

kámptō [to bend, bow]

Used with *góny*, this word signifies bending the knee in submission and worship. It is linked with universal recognition of God in Rom. 14:11 and Phil. 2:10. Not yielding to Baal worship is the point in Rom. 11:4. The attitude of prayer is denoted in Eph. 3:14. Paul derives the formula from the LXX (cf. Is. 45:23; 1 Chr. 29:20, etc.). Secular Greek uses *kámptein* with *góny* for bending the knees to sit or rest, but not as a formula for prayer. [H. SCHLIER, III, 594-95]

→ *góny*, *proskynéō*

can also be used for a rule of life, and consequently may denote clergy living according to ordained clergy, as well as of monks and nuns, in the sense of list. (v) The term law is the collection of such rulings, along with papal decretals. (iv) There is a canon model or list is primary here. (ii) Rulings of church councils are also canons. (iii) Canon collection of the sacred writings of the OT and NT. The concept of norm rather than 2. After the fourth century we find the following uses. (i) First, the canon is the recognize as such, and *ekklesiastikomenos* is a synonym of *kanonizomenos*.

faith and the ecclesiastical canon). The canon is thus the norm, to canonize is to of truth" occurs in Irenaeus 1.9.4-5 for the binding truth of the gospel (cf. canon of ethical sense in 7.2; it is the measure of allotted service in 4.1.1. The phrase "canon a primary one in the early church due to constant disputes. I Clement has it in an the idea of norm, whether for life, doctrine, worship, or accepted Scripture, becomes, 1. If in the NT *kanon* is used only in Gal. 6:16 for what is normative for Christians, *C. kanon* in the Christian Church.

yet named. which he expounds in Rom. 15:20-21 in support of his preaching where Christ is not beyond limit in the labors of others (v. 16). The law of his canon lies in Is. 52:15b, He will not stop where the gospel is already known; this would involve boasting historically to come to Corinth and then to press on when his ministry is successful. him exclusive rights. The point is rather that it has been divinely granted to him view either a measuring line of God or the allocation of a geographical district giving pioneering work under God's direction. This probably does not mean that he has in claims, Paul advances here a canon for his own apostolic ministry. It lies in his 2. The threefold use in 2 Cor. 10:13ff. is more difficult. In contrast to his opponents' in some readings of Phil. 3:16.

to see whether others truly belong to the Israel of God. The word has a similar sense freedom that Christ gives. This will both determine their own conduct and enable them concepts and standards are set aside and they must now live by the new reality of the Thus in Gal. 6:16 Christians have only the one "canon"; they see that all previous 1. Paul uses *kanon*, though rarely, as a measure of assessment for the self or others. **B. *kanon* in the NT.**

metrical list or a historical timetable. use of free will. h. The word may finally denote a "list" or "table," e.g., a mathe- to be sought or avoided. *kanones* are criteria of truth and value, or rules for the right it is used by Epicurus for the basis by which to know what is true or false, what is there is a canon of model writers. f. In law it is the binding ideal. g. In philosophy perfect human frame. d. In music it is the controlling monochord. e. In grammar it may be used for a weaver's beam, or for scales, or in building for a measuring rod. b. Figuratively it then becomes a "norm" or "ideal." c. In sculpture it denotes the 2. In secular use the basic sense of "reed" yields to that of "straight rod." a. Literally "measure."

clear sense; and in 4 Macc. 7:21. Philo has it for "statue" and Josephus for "model," 1. The underlying sense is "reed." In the LXX the word is not used for the Hebrew term for measuring rod, but occurs only in Judith for "bedpost," in Mic. 7:4 with no **A. *kanon* outside the NT.**

kanon [rule, standard]

to such a rule, e.g., in cathedrals or colleges. (vi) The fixed central part of the mass comes to be called the canon. (vii) Saints are said to be canonized from A.D. 993; it is hard to say which sense predominates in this use.

[H. W. BEYER, III, 596-602]

kapēleúō [to peddle, trade]

1. *The Greek Usage.* This word means "to engage in retail trade" and carries a nuance of trickery and avarice. In philosophy it denotes the selling of teaching for money.

2. *The Usage in the LXX and Philo.* The verb does not occur in the LXX, but *kápēlos* ("retailer") in Is. 1:22 has the usual derogatory ring. Philo has *kapēleía* ("retail business") for the conduct of the Essenes but uses other words for the merchandising of false prophets.

3. *kapēleúein in the NT.* The only NT instance is in 2 Cor. 2:17, where Paul protests that he is not one of those who make merchandise of God's word (cf. Acts 20:33; 1 Th. 2:3ff.). What he has in mind is (i) offering the word for money (as distinct from receiving gifts in return for it, 1 Cor. 9:14) and (ii) adulterating the word (cf. the parallel in 2 Cor. 4:2). While Paul accepts the Lord's rule in Mt. 10:10, he himself forgoes his right to support lest he be accused of avarice and false dealing. The preacher must be governed by commitment to the word, responsibility before God, and allegiance to Christ,

[H. WINDISCH, III, 603-05]

kardía [heart], **kardiognóstēs** [knower of hearts], **sklērokardía** [hardness of heart]

kardía.

A. *lēb* and *lēbāb* in the OT.

1. The literal meaning is a. "breast" and b. "seat of physical vitality."
2. Figuratively the heart stands a. for courage (2 Chr. 17:6) in various expressions, b. for the seat of rational functions (Dt. 29:3), c. for the place of willing and planning (Jer. 23:20), and d. for the source of religious and ethical conduct (1 Sam. 12:20). (For details see *TDNT*, III, 606-07.)

3. Another figurative use is for the midst of the sea.

[F. BAUMGÄRTEL, III, 605-07]

B. *kardía* among the Greeks.

1. Physiologically *kardía* denotes the central bodily organ.
2. Figuratively it is a. the seat of the emotions and b. the seat of thought.
3. Another figurative use in nature is for the central part, e.g., the core or kernel of a plant or tree. (For details cf. *TDNT*, III, 608-09.)

C. The LXX and Hellenistic and Rabbinic Judaism.

1. For Heb. *lēb* and *lēbāb* *kardía* is the true equivalent, though we also find *diánoia*, *psyché*, and, rarely, *noús*, *phrénes*, and *stéthos*. *kardía* in the LXX is the chief organ of human life, including the intellectual, the volitional, and the religious.

2. Hellenistic Judaism, e.g., Philo, can adopt the same usage, though for Philo

In the NT we find the literal sense (a.) in *Jms*. 5:7, 18; *Mt*. 21:19; *Mk*. 4:29; *Rev*. 22:2; *Lk*. 1:42 (children). The general sense (b.) first denotes the results of human actions, as in *Mt*. 3:8 (as a test of *metanoia*); *Mt*. 7:16 (an expression of the inner nature); *Mt*. 21:43. Fruits here are a decisive standard for judgment. The power which produces them is either the power of sin in the case of bad fruits (*Rom*. 6:20-21), or fellowship with Christ (*Jn*. 15:2ff.) or the Holy Spirit (*Gal*. 5:22) in the case of good fruits (cf. *Rom*. 6:22). But *karpós* in this sense may also be the result of ministry (*Rom*. 1:13; *Phil*. 1:22). The collection for Jerusalem is a fruit in this sense (*Rom*. 15:28). Support for Paul will bring fruit to the Philippians (*Phil*. 4:17). Righteousness is the fruit of God's discipline (*Heb*. 12:11) or the fruit that God gives to those who

(sometimes simply as interest, i.e., the consequences in this life as distinct from the of an action its fruit, and in a financial image this might express the idea of retribution is compared to a plant that is to bring forth fruit. Later Judaism often calls the result and b. in *Prov*. 12:14; *Ann*. 6:12; *Hos*. 10:13; *Pss*. 104:13; In Iranian writings the soul sense "product" or "gain" LXX usage is similar, cf. a. in *Numb*. 13:27; *Dt*. 11:17; *karpós*. In secular Greek we find a. the literal sense "fruit" and b. the general

karpós [fruit], *akarpós* [unfruitful], *karpophoréō* [to bear fruit]

sklerokardia (→ *sklēros, sklērōtes, sklērōno*). "Hardness of heart" is the sense of this LXX and NT word (coined from Heb. *orai lebāb*). Found in *Mk*. 10:5 (and par.) and 16:14 (with *apista*; cf. *Rom*. 2:5), it denotes persistent unreceptivity to the dec-

kardiognōstēs. This term, first found in the NT, applies to God as the one who knows the heart (*Acts* 1:24; 15:8). It expresses the familiar thought that God (or Christ) can see into the innermost being where decision is made concerning him (cf. *Lk*. 16:15; *Rom*. 8:27; 1 Th. 2:4; *Rev*. 2:23, and in the OT 1 Sam. 16:7; 1 Kgs. 8:39, etc.).

3. The meaning "inward part of the earth" occurs in *Mt*. 12:40.
 2. There is in the NT a rich usage of *kardia* for a. the seat of feelings, desires, and passions (e.g., joy, pain, love, desire, and lust; cf. *Acts* 2:26; *Jn*. 16:6; 2 Cor. 7:3; *Rom*. 10:1; 1:24); b. the seat of thought and understanding (cf. *Mt*. 7:21; *Jn*. 12:40; *Acts* 8:22; *Mk*. 11:23; *Rev*. 18:7; *Rom*. 1:21); c. the seat of the will (e.g., *Acts* 11:23; 2 Cor. 9:7; *Lk*. 21:14); and d. the religious center to which God turns, which is the root of religious life, and which determines moral conduct (e.g., *Lk*. 16:15; *Rom*. 5:5; 8:27; *Eph*. 3:17; *Heb*. 8:10; 2 Pet. 1:19; as the heart of the sinner, *Mk*. 7:21; *Jn*. 12:40; *Eph*. 4:18; *Jms*. 1:26; as the heart of the redeemed, *Mt*. 11:29; 1 Tim. 1:5; 1 Th. 3:13; *Col*. 3:22; 1 Pet. 3:15; *Jms*. 4:8; etc.).

D. *kardia* in the NT.

1. The thought that the heart is the central organ and the seat of physical vitality occurs in the NT only in *Lk*. 21:34 and *Jms*. 5:5.
 2. There is in the NT a rich usage of *kardia* for a. the seat of feelings, desires, and passions (e.g., joy, pain, love, desire, and lust; cf. *Acts* 2:26; *Jn*. 16:6; 2 Cor. 7:3; *Rom*. 10:1; 1:24); b. the seat of thought and understanding (cf. *Mt*. 7:21; *Jn*. 12:40; *Acts* 8:22; *Mk*. 11:23; *Rev*. 18:7; *Rom*. 1:21); c. the seat of the will (e.g., *Acts* 11:23; 2 Cor. 9:7; *Lk*. 21:14); and d. the religious center to which God turns, which is the root of religious life, and which determines moral conduct (e.g., *Lk*. 16:15; *Rom*. 5:5; 8:27; *Eph*. 3:17; *Heb*. 8:10; 2 Pet. 1:19; as the heart of the sinner, *Mk*. 7:21; *Jn*. 12:40; *Eph*. 4:18; *Jms*. 1:26; as the heart of the redeemed, *Mt*. 11:29; 1 Tim. 1:5; 1 Th. 3:13; *Col*. 3:22; 1 Pet. 3:15; *Jms*. 4:8; etc.).

seek wisdom (Jms. 3:18). Christ's death is the precondition of a rich harvest in Jn. 12:24.

ákarpos. This word, meaning "unfruitful" (cf. Jer. 2:6), is always figurative in the NT except in Jude 12. Christians are to translate their commitment into righteousness; hence they must not be unfruitful at the judgment (Tit. 3:14; 2 Pet. 1:8). Bad works are unfruitful since they bring no salvation (Eph. 5:11). The *noús* is unfruitful in tongue-speaking (1 Cor. 14:14), and the word itself may be unfruitful when it falls among thorns (Mt. 13:22). In Jude 12 the false teachers are compared to fruitless trees.

karpophoréō. This word, meaning "to bear fruit," has the literal sense in the parable in Mk. 4:26ff., but elsewhere the use is figurative. Those who accept the word bear fruit in Mk. 4:20. Works are the fruit of the righteous in Col. 1:10 (cf. Rom. 7:4 in contrast to 7:5). The word of gospel truth bears fruit in the Colossians and throughout the world (Col. 1:6).
[F. HAUCK, III, 614-16]

karteréō [to be strong, endure], *proskarteréō* [to persist, hold fast],
proskartérésis [perseverance]

karteréō. This word has the two senses a. "to be strong" and b. "to endure steadfastly." It has the meaning "to endure" in the LXX in Job 2:9 and Is. 42:14 ("to cry out" in Hebrew). It also has this sense in 4 Macc 9:9, 28, 10:1, etc. in connection with martyrdom. It means "to persevere" in 2 Macc 7:17.

The only NT instance is in Heb. 11:27, where Moses, having left Egypt, endures by the faith that reaches to him who is invisible but efficacious. This faith in the invisible God is the presupposition of NT faith in the God who has revealed and given himself in Jesus Christ.

proskarteréō. This word finds two uses: 1. with persons "to be devoted to," and 2. with objects a. "to focus on," b. "to hold fast to," and c. "to be in continually." In the LXX it is a stronger form of *karteréō* in Num. 13:20. In the NT sense 2.c occurs in Mk. 3:9 ("to be continually ready") and Acts 2:4, and sense 2.a. in Rom. 13:6, where the authorities focus constantly on their divinely given task. An instance of sense 1. may be found in Acts 10:7 (the loyal soldier; cf. also Acts 8:13, where Simon Magus attaches himself to Philip). Sense 2.b. is theologically significant in Acts 1:14, where the disciples hold on in prayer. This persistent praying precedes the choice of a replacement for Judas in 1:15ff. Jesus himself prays similarly, e.g., when in night-long prayer he brings his decisions before God. He directs his disciples to pray in this way (Lk. 11:1ff.) and to persist in prayer (Lk. 18:1ff.), not just observing set times, but enjoying continuing fellowship with God in the obedience and confidence of children. The apostles accept this as part of their primary task in Acts 6:4, and the community as a whole devotes itself to teaching, fellowship, breaking of bread, and prayer in Acts 2:42. Apostolic exhortations to persistence in prayer occur in Rom. 12:12 and Col. 4:2. In *proskartereín*, then, we find expressed one important aspect of the vitality and power of the NT church.

proskartérésis. This word occurs only in Eph. 6:18. Perseverance in prayer and intercession is part of the spiritual warfare. Prayer, which has its roots deep in the life

katadoulō → *doulos*; *katathēma*, *katathēmatizō* → *anathēmē*; *katatschynō* → *aischynō*; *katakauchōdomai* → *kauchōdomai*; *kataklēronomō* → *klēros*; *katākrima*, *katākrisis* → *krinō*; *katakyrieiō* → *kyrios*; *katalalō*, *lalia*, *-lalos* → *lalō*; *katalambanō* → *lambanō*; *katalēpō*, *katalēmma* → *leipō*; *katallithazō* → *lithazō*; *katalyō*, *katalyia* → *lyō*; *katamanthano* → *manthano*; *katamartyrēō* → *martyrēō*

Jerusalem: want Paul's condemnation. [G. SCHRENK, III, 621-23]

NT use is in Acts 25:15: Festus tells Agrippa that the chief priests and elders at

2. "Punishment," a. financial, and b. of the dead, in fanciful depictions. The only and b. in the moral sense (Philo *On the Special Laws* 3.116).

katadikē. 1. "Condemnation," a. in the judicial sense (to exile, crucifixion, etc.), and b. in the moral sense (Philo *On the Special Laws* 3.116).

2. "Punishment," a. financial, and b. of the dead, in fanciful depictions. The only and b. in the moral sense (Philo *On the Special Laws* 3.116).

3. In the middle the plaintiff achieves condemnation of an opponent, or wins a case (cf. Ps. 94:21).

B. In the NT. Except in Mt. 12:7 the use is always in the absolute in the NT. The *ek* in Mt. 12:37 gives the ground or proof. In Lk. 6:37 the opposite is *apolyein*, "to acquit." Jms. 5:6 complains of the hard-hearted rich who secure the condemnation of the innocent poor by an abuse of justice.

2. In the passive *katadikasthēs* is common. The meaning in the passive is judicial condemnation, judgment by default, or losing a case.

3. In the middle the plaintiff achieves condemnation of an opponent, or wins a case (cf. Ps. 94:21).

1. In the active this verb means "to condemn," either in the absolute or with person (genitive or accusative) and object (accusative or dative), with the ground of condemnation in the genitive.

A. Outside the NT.

katadikazo.

katadikazo [to condemn], *katadikē* [condemnation, punishment]

katangelous, *katangello* → *angelia*; *katagelō* → *gelō*; *katagonizomai* → *agon*

[F. HAUCK, III, 620-21]

is the subject and that *kat autē Sarra* is due to textual corruption.

2. A second meaning in Heb. 11:11 relates to the sexual function of the male. The verse might refer to Sarah, but the context, especially v. 12, suggests that Abraham is found in the rabbis.

election of the Son (1 Pet. 1:20), and election of believers (Eph. 1:4). This concept Rev. 13:8). With *pro* it is used for God's pretemporal love of the Son (Jn. 17:24), 11:50), or, more often, to denote the eternity of God's plan of salvation (Mt. 25:34; the word means "foundation" of the world, either to denote time (Mt. 13:35; Lk. human begetting, the sowing of war, and the establishment of government. In the NT, 1. This word, which means "laying down," is used for, e.g., the casting of seed,

1. This word, which means "laying down," is used for, e.g., the casting of seed, human begetting, the sowing of war, and the establishment of government. In the NT, the word means "foundation" of the world, either to denote time (Mt. 13:35; Lk. 11:50), or, more often, to denote the eternity of God's plan of salvation (Mt. 25:34; Rev. 13:8). With *pro* it is used for God's pretemporal love of the Son (Jn. 17:24), election of the Son (1 Pet. 1:20), and election of believers (Eph. 1:4). This concept is found in the rabbis.

2. A second meaning in Heb. 11:11 relates to the sexual function of the male. The verse might refer to Sarah, but the context, especially v. 12, suggests that Abraham is the subject and that *kat autē Sarra* is due to textual corruption.

katabolē [foundation, beginning]

katabaino → *bainō*

[W. GRUNDMANN, III, 617-20]

and power of God, knits the church together with a firm bond. It is not just a pious discipline but serious work which demands persistence.

katantáō [to arrive at], **hypantáō** [to come to meet], **hypántēsis** [coming to meet]

katantáō. This word, which means literally "to come down to a meeting," usually has the sense "to reach a goal" (with *eis*), which may be set or ordained. It occurs in the NT only in Acts and Paul. In Acts 26:7 the twelve tribes hope to attain to the promise, though for all their zeal they do not achieve true knowledge (Rom. 10:2). Paul in Phil. 3:11 shares Christ's sufferings, and therefore the likeness of his death, with resurrection as the goal. In Eph. 4:11 the goal of the community is unity of faith and of knowledge of God's Son. Here again God has set the goal, and likeness to Christ in his unity is its content. As in Acts 26 and Phil. 3, the goal is eschatological, but it also poses a task for the ministry of the word. Linked with unity are maturity, totality, and perfection. Individuals have a share in this with the community. A slightly different use occurs in 1 Cor. 10:11, where Paul says that the end of the old aeon and the dawn of the new have come upon us. Here again, however, we have God's action with a teleological and eschatological implication. In 1 Cor. 14:36 Paul reminds the Corinthians that God's word did not start with them nor are they the only ones that it reached. They should thus pay attention to what other churches do, and test their own practices accordingly.

hypantáō, hypántēsis. The idea behind these words is that of "encounter." Thus we find "come out to meet" in Mt. 8:34; 25:1; Jn. 12:13, and "meet" in Mt. 8:28; Mk. 5:2; Lk. 8:27; Jn. 4:51, etc. A hostile encounter is in view in Lk. 14:31.

→ **apántēsis**

[O. MICHEL, III, 623-26]

katányssō [to pierce], **katányxis** [spirit of stupor]

The noun occurs in the NT only in Rom. 11:8 (quoting Is. 29:10). The hardening of Israel (apart from the elect) is God's work; he gave them a spirit of stupefaction. The related verb occurs in Acts 2:37 (based on Ps. 109:16) in the sense of "pierced to the heart."

[H. GREEVEN, III, 626]

kataxióō → **áxios**; **katapatēō** → **patēō**

katapaúō [to stop, rest], **katápausis** [rest, resting place]

katapaúō. This word means "to cause to cease" with the nuances a. "to end" (actions or conditions), b. "to restrain" (persons), also "to dismiss," "to kill," c. "to give rest" (i.e., cause suffering to cease), usually with God as subject in the LXX, and d. "to rest" (cf. Ex. 20:11). In the NT we find b. in Acts 14:18. Heb. 4 relates Joshua's bringing the people to rest (c. in v. 8) and God's resting (d. in v. 4). The OT is thus seen to point beyond itself; in a true fulfilment God will bring a rest that properly corresponds to his own rest. Those who have a share in Christ today are summoned to persist with a view to this final goal (3:14).

katápausis. This word, meaning "resting" (active) or "rest" (passive), is common in the LXX for God's rest (Is. 66:1), the people's rest (1 Kgs. 8:56), or the sabbath

This compound of *strenuō*, "to burn," "to be covetous" (cf. Rev. 18:7, 9), noun *strenos* ("arrogance"; cf. 2 Kgs. 19:28; Rev. 18:3), occurs in the NT only in 1 Tim. 5:11, where the idea is that younger widows may "grow wanton" against Christ and are not, therefore, to be put on the official list. The concept is figurative, as we see from v. 14. No moral condemnation of remarriage is involved, nor is asceticism

***katastrenuō* [to grow wanton]**

katapino* → *pino*; *katapirō* → *pirō*; *katara*, *kataraōmai* → *ara*; *katargō* → *argos*; *katartizo*, *katartisis*, *katartismos* → *artios*; *kataskenōō* → *skenos*; *kataskopēō*, *kataskopos* → *skopēō*; *katastello*, *katastole* → *stello

[C. SCHNEIDER, III, 628-30]

Church finds a place for the *katapētasma* in its liturgy. 5:16) but which is also the way into the holiest of all. On this basis the Greek Orthodox on our behalf. The curtain is identified as his flesh, which serves as a veil (cf. 2 Cor. through the heavenly curtain which is its prototype. He has done so as a forerunner 2. Heb. 6:19; 9:3; 10:20 interprets the inner curtain theologically. Jesus has passed inner curtain. Implied is that Jesus opens up access to the holiest of all.

1. The temple curtain that was torn on Jesus' death (Mk. 15:38 and par.) is the

B. In the NT.

4. Synagogues probably had curtains from an early period, e.g., in front of the ark of the law, but these were not supposed to copy the temple curtains.

3. The inner curtain has cultic significance, for it conceals the holiest of all, and only the high priest may pass it on the Day of Atonement, when it, too, is sprinkled with blood.

2. The LXX uses the term similarly for curtains in the tent or temple, e.g., between the holy place and the holiest of all (Ex. 26:31ff. etc.), or between the sanctuary and the forecourt (Ex. 26:37 etc.). The outer curtain has no cultic significance, but the inner one, traditionally depicting the two cherubim, is an important dividing mark. Whether there was a single curtain (Josephus) or a double (Talmud) is debatable.

1. Literally meaning "that which spreads out downwards," this word seems to have been used as a technical term for temple curtains. Thick and gaily colored, these curtains covered images that were displayed only at high feasts, and often had sym-bolical significance.

A. Outside the NT.

***katapētasma* [curtain]**

→ *anapaūō*, *anapausis*, *epanapaūō*

rest (Ex. 35:2 etc.). In Acts 7:49 (based on Is. 66:1) it denotes God's rest, i.e., the place where he fixes his presence. In Heb. 3-4 (cf. Ps. 95:11), the reference is to the rest (or resting place) that God gives to his people. As the OT promise points beyond Moses to Christ, so the rest of God in Gen. 2:2 points beyond Joshua and David (4:7-8) to the final rest to which believers in Christ will attain if they hold fast to their faith.

[O. BAUERNEIND, III, 627-28]

commended. The point is simply that a conflict may arise between ministry for Christ and the desire to remarry. [C. SCHNEIDER, III, 631]

katasphragizō → *sphragis*; *katatomē* → *tēmnō*

kataphronēō [to despise], ***kataphronētēs*** [scoffer], ***periphronēō*** [to despise, disregard]

kataphronēō. With genitive, double genitive, accusative, or *epi*, this verb means “to despise,” “to disparage,” “to treat with disinterest.” The NT warns us against despising God’s goodness (Rom. 2:4), the church (1 Cor. 11:22), little ones (Mt. 18:10), younger leaders (1 Tim. 4:12), and masters (1 Tim. 6:2). Positively, Jesus despises the shame of the cross (Heb. 12:2). Common proverbial use underlies Mt. 6:24. In 2 Pet. 2:10 opponents despise angels, or Christ’s lordship.

kataphronētēs. Acts 13:41 quotes Hab. 1:5 in a warning to Jewish and proselyte hearers (v. 26) not to be “scoffers” when they hear the gospel of forgiveness through Christ.

periphronēō. Originally meaning “to consider,” then “to dismiss,” “to despise,” this word occurs in the NT only in Tit. 2:15. Titus is to let no one disregard or disparage him. [C. SCHNEIDER, III, 631-33]

katachthōnios [under the earth]

katachthōnios is common in secular Greek relative to the underworld. In the NT it occurs only in Phil. 2:10 in a phrase denoting, without further specification, the totality of beings (cf. Rev. 5:13). To attempt classification, e.g., by seeing in the *katachthōnioi* the dead who rest in the earth, is to miss the poetical-liturgical nature of the passage. [H. SASSE, III, 633-34]

kateidōlos → *eidōlon*

katēgázomai [to overcome, accomplish]

katēgázomai means a. “to overcome,” then b. “to work at, make” (also “to prepare, equip”). Its main use in the NT is in Romans and 2 Corinthians, but it is found once each in 1 Corinthians, Ephesians, Philippians, and 1 Peter, and twice in James. It has a bad sense in Rom. 1:23; 1 Cor. 5:3 (to do a wrong action) and 2 Cor. 7:10 (to cause death); cf. also Rom. 7:8 (sin works covetousness). But it may also have a good sense, as in Rom. 7:18 (doing good); 5:3 (working endurance); 2 Cor. 7:10 (producing repentance to salvation), etc. In Eph. 6:13 it may refer to preparation for battle or the overcoming of opposition. The ultimate subject of the word in this good sense is God or Christ (cf. Rom. 15:18; 2 Cor. 12:12), for it is he who makes the gift of salvation and fashions us for new and eternal life (2 Cor. 5:5).

[G. BERTRAM, III, 634-35]

katéchō → *échō*

kato, *katoero*, *kato* is an adverb denoting "below," "down" (in the NT cf. Mk. 14:66; Acts 2:19 for "below" and Mt. 4:6; Jn. 8:6; Acts 20:9 for "down"). "Below" denotes the earth as the abode of sinners and "above" heaven as the abode of the holy God (cf. Acts 2:19; Jn. 8:23). *katoero* in Mt. 2:16 means two years old or "under."

katoeros. This comparative (or superlative) of *kato* occurs in the NT only in the much debated passage Eph. 4:9. The redeemer who has now ascended first descended to "the lower (or lowest) parts" of the earth. This might refer to the realm of the dead

kato [below, down], *katoero* [under], *katoeros* [lower, lowest]

katioimai → *ios*; *katoikeo*, *katoikizo*, *katoikeiton*, *katoikia* → *oikos*; *kati-*
schyo → *ischyo*; *katoptrizomai* → *esoptron*

1. This rare and late word means "to sound from above" (e.g., in address from a stage), then a. "to recount something" and b. "to instruct someone."
2. In the NT we find a. ("to tell something," passive "to receive news") in Acts 21:21, 24 with reference to the false rumor about Paul. Paul himself uses the word in sense b. Thus in Rom. 2:18 the Jew is "instructed" in the law. In 1 Cor. 14:19 Paul prefers to speak five words with the mind so as to "instruct" others. Gal. 6:6 points out that those who are taught should support those who teach. It may be that Paul chooses this rare word (rather than *didaskain*) so as to stress the distinctive nature of Christian instruction (cf. our present use of "catechism"). In Acts Apollos has been "instructed" in the way of the Lord, i.e., the will of God, with its claim and promise, as manifested by and in Jesus (18:25). In Lk. 1:4 two thoughts are possible: 1. the stories "reported" to you, and 2. the doctrines in which you have been "instructed." In context 1. seems more likely: Theophilus has received information, and the aim of the author is to confirm its truth.

[H. W. BRYER, III, 638-40]

katecho [to instruct]

kategoria. This means judicial "accusation" (also "predicate" in grammar and "category" in logic). In the NT it means "accusation" in Lk. 6:7; Jn. 18:29; 1 Tim. 5:19; Tit. 1:6.

[F. BÜCHSEL, III, 636-37]

kategoréo. This means "to accuse," or, more broadly, "to betray," "to make known," "to declare." In the NT it has mostly the judicial sense (Mk. 3:2; 15:3, 4; Lk. 23:10; Jn. 5:45; Acts 22:30, etc.). More general accusation is the point in Rom. 2:15. We never find the meaning "to declare" in the NT.

kategoros, *kategor*, meaning "speaking against," "accusing," is used judicially in the NT in Acts 23:30, 35; 26:16, 18; Rev. 12:10, though this should probably be *kategor*, "accuser," i.e., the devil. The devil as *kategor* occurs in Job 1:6ff; Zech. 3:1ff, and the idea is common in Judaism. In the NT, see Jn. 12:31 as well as Rev. 12:10. In Rom. 8:33 Paul refers only to accusation.

kategoros [accusing], *kategor* [accuser], *kategoréo* [to accuse], *kategoria* [accusation]

(the underworld as the lowest part) or simply to the earth itself. The reference to "above all the heavens" in v. 10 suggests that "under the earth" is in view here, and Christ's death rather than his incarnation offers a better antithesis to his resurrection and ascension. Ephesians also stresses the saving significance of Christ's death (1:20; 2:16; 5:2). The idea of leading captives is not so much that he liberates the dead in Hades as that he subdues the spirits that kept us captive (1:21; 2:1ff.). The descent and ascent make possible the imparting of gifts (4:7ff.) for the equipping of the saints to withstand false teachings (4:14), behind which stand the evil forces of 6:12, and for bringing the community to the fullness of Christ (4:13), who by his ascent and descent has traversed the whole cosmos from the place of the dead to the right hand of God.

[F. BÜCHSEL, III, 640-42]

kaúma [burning heat], ***kaumatízō*** [to burn (up)]

kaúma. This word means "burning heat," or, figuratively, "heat of fever" or "fire of love." In Rev. 16:9 it denotes God's fierce wrath. In the age of salvation the saints are protected from scorching heat (Rev. 7:16).

kaumatízō. This word means "to wither up" (figuratively "to suffer from fever"). In Rev. 16:8-9 God's anger burns up sinners like fire or fierce heat.

[J. SCHNEIDER, III, 642-43]

kaúsis [burning], ***kaúsōn*** [heat], ***kausóomai*** [to burn up],
kaustēriázomai [to brand]

kaúsis. This word, meaning "burning," "consuming," occurs in the NT only in Heb. 6:8. The unfruitful earth will finally be given up to burning; similarly, apostate believers will fall victim to the fire of divine wrath.

kaúsōn. This word might mean either "heat" or "hot wind" (LXX). "Heat" is the sense in Mt. 20:12; Lk. 12:55. "Hot wind" is possible, but not so likely, in Jms. 1:11.

kausóomai. Meaning "to suffer from heat (or fever)," this word is used apocalyptically in 2 Pet. 3:10, 12 for the dissolving of the elements with fire in a final conflagration.

kaustēriázomai. This rare term, which means "to burn with glowing iron," occurs figuratively in 1 Tim. 4:2, where false teachers are said to have "branded" consciences. The thought seems to be that they are the slaves of demonic forces. Runaway slaves and criminals were branded in antiquity; also sometimes prisoners of war, workers in the mines and munitions, and army recruits. This practice underlies the metaphor.

[J. SCHNEIDER, III, 643-45]

kaucháomai [to boast], ***kaúchēma*** [boast], ***kaúchēsis*** [boasting],
enkaucháomai [to boast], ***katakaucháomai*** [to boast against]

kaucháomai, ***kaúchēma***, ***kaúchēsis***.

A. Greek Usage. The meaning of this group is "to boast," "boasting," usually in a bad sense, so that we find warnings against it in the philosophers and satirists.

Phil. 1:26). The fact that all is by grace explains why it is that for Paul refusal of the his work strengthens their faith and they thus have greater cause to glory in Christ (2:19-20). Indeed, he himself should be the boast of these churches (2 Cor. 1:14), for edgment of God's grace. In this sense Paul finds his glory in the churches (1 Th. Boasting will then be an occasion for thanksgiving and joy, since it will be acknowl- Israel (Rom. 11:18ff.) but to boast only on the basis of self-scrutiny (Gal. 6:4). We are not even to measure ourselves against unbelieving himself only because God commends him, and he measures himself only by his own commission (2:14-7:4). Thus the work depends on grace rather than merit, and the boasting is only within the assigned limits of the work (2 Cor. 10:13) and is not by comparison with the work of others (10:12ff.). Paul can commend through him (Rom. 15:17-18; 1 Cor. 15:10). Thus the work depends on what Christ does trust in the churches, but chiefly because what he does rests on what Christ does valid boasting in his apostolic work (2 Cor. 7:4, 14 etc.), partly because this expresses b. Apostolic Self-Boasting. Rejection of self-boasting does not exclude for Paul a God's glory (Rom. 5:2).

11:23ff.; 12:9; 4:10-11), so that, rejoicing in them, they rejoice also in the hope of ascetic achievements, but because the power of God is manifested in them (2 Cor. Paradoxically, then, believers may glory in their sufferings, not because they are may stand before God, yet only as recipients of the divine gift (1 Cor. 3:21; 4:7). (3:7ff.). They glory only in the cross (Gal. 6:14). On this basis, by God's grace, they 1:18ff.). Believers, boasting in Christ alone (Phil. 3:3), have left off all self-boasting is in Christ (5:11), who has negated all the greatness of both Jews and Gentiles (1 Cor. Judaism has become a false boasting in the law (2:17, 23). Our only legitimate boasting the father of faith, has nothing to boast about before God (4:2). The valid boasting of possible and demanded by Christ. Faith precludes boasting (Rom. 3:27); Abraham, NT, opposes to self-assured boasting the appropriate attitude of faith which is made a. The Basic Christian Attitude. Paul, who almost exclusively uses the group in the

1. Paul

C. The NT and Early Christianity.

submitting to divine grace, stand high with God and thus achieve true glory.

4. For Philo self-glorifying is wrong because in it we do not acknowledge God as the Giver of all good but forget him and usurp his glory. The righteous, by humbly

and find in righteous suffering, too, an occasion for boasting.

3. The rabbis find a source of boasting in the law, or even in its fulfillment, but they emphasize that the law must not be observed in self-interest, warn against pride,

but with a tendency to stress the law as a reason for true boasting (Sir. 39:8).

2. Judaism maintains the same tension between false boasting and true boasting, confident confession of God.

(Zech. 10:12). This glorying goes hand in hand with looking away from self and

it has eschatological significance, since it will finally be actualized in the last time boast of his help (Ps. 5:11). To boast in this sense is equivalent to "to rejoice" and

9:23-24). God deals with Israel to his own glory (Dt. 26:19). Thus the righteous may no boasting before God (Judg. 7:2). Yet one may glory in the knowledge of God (Jer.

ungodly (Pss. 52:1; 74:4). To boast of wealth is to trust in it (Ps. 49:6). There can be against boasting (1 Kgs. 20:11; Prov. 25:14). It is the basic attitude of fools and the

OT finds a place for justifiable pride (Prov. 16:31; 17:6), there are many proverbs 1. The LXX uses the group for various Hebrew terms for self-glorifying. While the

B. The OT, LXX, and Judaism.

right to support is paradoxically an occasion for boasting (1 Cor. 9:15-16); this right has no basis in human achievement. At the same time, Corinthian resistance to Paul's valid authority as an apostle forces him into self-boasting, not in his own cause, but in Christ's (2 Cor. 10:8ff.). He recognizes that this is foolish (11:16), and when he has listed all his natural advantages (11:22), he switches quickly to a listing of his sufferings (11:23ff.). If he goes on to speak of visions and revelations (12:1ff.), he does not pursue this theme. Instead, he returns at once to the theme of weakness (12:5ff.). He finally closes the discussion with the statement that, while he is not in fact inferior to others, this is all folly, for in himself he is nothing (12:11).

2. *Early Christianity after Paul.* The basic theme of Paul occurs briefly also in Eph. 2:8-9 and 2 Th. 1:4. Boasting in God may be seen in Heb. 3:6. Jms. 1:9 expresses the OT theme that the lowly should boast in their exaltation by God, while the rich should boast in their humiliation, trusting in God alone (cf. 4:13ff.). In later writings outside the NT, 1 Clement warns against boasting and admonishes to humility (13.1; 21.5), Hermas lists boasting as a vice in *Mandates* 8.3, Ignatius follows Paul in *Ephesians* 18.1 and *Trallians* 4.1, and Jesus is a model in Justin *Dialogue* 101.1. The valid boasting of the righteous in God comes to expression in 1 Clem. 34.5.

enkaucháomai. This word, sparsely attested, means the same as *kauchásthai* (2 Th. 1:4; cf. 1 Clem. 21.5).

katakaucháomai. This word expresses the element of comparative superiority in boasting (cf. Rom. 11:18; Jms. 2:13 [figurative]; Jms. 3:14). The context shows with whom there is comparison (unbelieving Jews in Rom. 11:18, judgment in Jms. 2:13).

[R. BULTMANN, III, 645-54]

keímai [to lie], *anákeimai* [to rest on], *synanákeimai* [to recline at table with], *antíkeimai* [to confront], *apókeimai* [to be laid up], *epíkeimai* [to lie on], *katákeimai* [to lie down], *parákeimai* [to lie ready], *períkeimai* [to lie around], *prókeimai* [to lie in front of]

keímai. This word means "to lie" with reference to either the fact or the result, and may be figurative as well as spatial. In the NT it is usually spatial, "to lie" or "to be laid or set" (Lk. 2:12, 16; Mt. 5:14; 28:6; Rev. 4:2), but may also be figurative, "to be appointed" (Lk. 2:34), "to be laid down" (1 Tim. 1:9), "to lie in" (1 Jn. 5:19).

aná-, synanákeimai. This verb means "to be laid up" (votive offerings), "to rest on," "to recline (at table)." In the NT it has the third sense (Mk. 14:18; Mt. 9:10; 22:10-11; Lk. 22:27; Jn. 6:11). In antiquity people reclined to eat, resting on the left side (though women, children, and slaves ate standing or in other ways). Reclining at the Passover symbolizes the freedom achieved at the exodus.

antíkeimai. From "to confront," this word takes the sense "to be opposed," as in Gal. 5:17; 1 Tim. 1:10. *ho antíkéimenos* is "the adversary" (Lk. 13:17; 1 Cor. 16:9; Phil. 1:28).

apókeimai. This word, which has such varied senses as "to be laid up," "to come upon," and "to be despised," means "to be laid aside or up" in Lk. 19:20; Col. 1:5; 2 Tim. 4:8, "to be appointed for" in Heb. 9:27. In the last three references what is expressed is the certainty of the divinely ordained future.

2. Jms. 2:20 has the figurative sense for persons: an "empty" or "foolish" person. Mostly, however, the NT uses the word figuratively for things, e.g., empty words in Eph. 5:6 (cf. Jms. 4:5), empty deceit in Col. 2:8, futile grace in I Cor. 15:10, futile work in I Cor. 15:58. In saying that neither grace nor our service is in vain, Paul

2:7-8) we have the thought of the great reversal when the rich go away empty (cf. Mt. 5:3ff.).
1. The literal sense occurs in Mk. 12:3; Lk. 1:53; 20:10-11. In Lk. 1:53 (cf. I Sam. 2:7-8) we have the thought of the great reversal when the rich go away empty (cf. Mt. 5:3ff.).

B. In the NT.

1. Literally the meaning is "empty"—usually things, but also persons.
2. Figuratively the reference is to vain or frivolous persons or futile things, e.g., opinions, boastings, speech, and cf. the expression *eis kenon*, "in vain."

A. Outside the NT.

kenos.

kenos [empty], *kenō* [to make empty], *kenodoxos* [boaster],
kenodoxia [conceit, delusion]

With a basic sense of "what is impelled," *kelusma* has such meanings as "command," "summons," "cry of encouragement," and "cry." In ordinary speech it tends to be replaced by *kelusis*, which becomes a technical term for a government decree. It is used in the NT only in I Th. 4:16 for the shout of command, though it is not clear who gives this or what is its relation to the archangel's call. The command, the call, and the trumpet sound seem to relate primarily to the awakening of the dead, but they also intimate the end in a general sense (cf. I Cor. 15:52): The "first" and "then" of vv. 16-17 have qualitative rather than chronological significance; the goal is that all believers should be with the Lord.

kelusma [cry of command]

[F. BÜCHSEL, III, 654-56].
prokheimai. This word means "to be displayed" in Jude 7 and "to be before one" in Heb. 12:2 (the appointed joy) and 6:18 (the promised hope).

perikeimai. This word, meaning "to lie around" (passive "to have around"), is used for the millstone in Mk. 9:42, Paul's chain in Acts 28:20, and figuratively weakness in Heb. 5:2 (cf. also 12:1).

parakeimai. The only use of this word in the NT is in Rom. 7:18, 21: "to lie ready, at hand."

katakeimai. This compound means "to lie down" (e.g., in sickness, at sleep, or at meals); cf. Mk. 1:30; 2:4; Jn. 5:3, 6; Acts 9:33 (the sick), Mk. 2:15; I Cor. 8:10 (at table).

epikeimai. In the NT this word means "to lie on" in Jn. 11:38, "to beat upon" in Acts 27:20, "to throng" in Lk. 5:1, and "to be imposed" in Heb. 9:10; I Cor. 9:16;

expresses a strong sense of confidence in God's gift and of the resultant responsibility this imposes on us. His visit (1 Th. 2:1) was not "in vain" both because there was no guile or self-seeking in it and because it was successful in the power of God at work in it (1:5-6). In contrast, his preaching would be *kenós*, i.e., without content and also ineffective, if Christ were not risen (1 Cor. 15:14).

kenōō. This word means "to make empty" (passive "to be desolate") and "to nullify" (passive "to come to nothing"). The first sense occurs in the NT only in Phil. 2:6-7 (of Christ). This can hardly mean that Christ negated himself, nor is it suggested that he aspires beyond his existing state. The point, then, is that Christ does not selfishly exploit his divine form but lays it aside to take the form of a servant. The preexistent Lord is the subject. He remains himself, but changes his mode of being (cf. 2 Cor. 8:9). For the second sense, we turn to 1 Cor. 9:15 and 2 Cor. 9:3. Paul would rather die than allow anyone (by supporting him) to nullify his ground of boasting, and he presses the collection lest his boasting about the Corinthians come to nothing. In Rom. 4:14 inheritance by the law would invalidate faith. Similarly, in 1 Cor. 1:17 a synthesis of content and brilliance of technique would rob the cross of its force, i.e., of its saving content, its consequent offense, and its related divine efficacy.

kenódoxos. This word means "one who talks big," "boaster," as in Gal. 5:26.

kenodoxía. This word has the two senses a. "delusion," and b. "conceit." Only b. occurs in the NT (Phil. 2:3), though we find both in the apostolic fathers (a. in *Hermas Similitudes* 8.9.3, and b. in *Hermas Mandates* 8.5). [A. OEPKE, III, 659-62]

kéntron [goad, sting]

A. Outside the NT. With the basic sense of "something that pierces," this word is used 1. for animal claws, 2. for such human instruments as spurs, goads, scourges, or nails, 3. figuratively for torments or incitements, 4. for authority (cf. the common expression "to kick against the goads"), and 5. mathematically for the point of a compass or the center of a circle. The LXX uses the term for goad (e.g., Prov. 26:3). Philo compares God to a charioteer with rein and whip, but he also uses the term for center (the earth as the center of the cosmos). Josephus refers to the *kéntron* of passion (cf. *Antiquities* 7.169) (Amnon for Tamar) or attraction (cf. *Jewish War* 2.385).

B. In the NT.

1. In Acts 26:14, in Paul's conversion story, Christ tells Paul that it hurts him to kick against the goads. Although the idea of the goad for oxen is common in the Jewish world, Paul (or Luke) seems to be adopting the Greek proverb here; this is most suitable in an address to the Hellenist Agrippa. It is hardly possible to prove a direct quotation (by Luke) from Euripides, who has the saying (with the plural goads) in a similar situation. In any case, the proverb (also in the plural) is a stock quotation by the first century A.D.

2. In 1 Cor. 15:55ff. Paul quotes Is. 25:8 and Hos. 13:14, and then adds that the *kéntron* of death is sin. The idea here is not so much that death is a tyrant with a goad, or a soldier with a lance or arrow, or a beast with a poison tip, but rather that

[H. SCHLIER, III, 672-73]

as the sphere of earthly power, resources, and possibilities. missionary endeavor, but the more obvious sense is winning dominion over the world In Mt. 16:26 winning the cosmos might just conceivably mean winning humanity by Christ) (cf. 9:22: "to save"). A parallel is winning the eternal brother in Mt. 18:15. (more talents) and Phil. 3:8 (Christ). In 1 Cor. 9:19ff. it has the sense "to win" (for "to spare oneself something" in Acts 27:21, and "to win something" in Mt. 25:16-17, to be lost for Christ's sake (Phil. 3:7). The verb means "to get profit" in Jms. 4:13, and be with Christ. In contrast, he reckons the "advantages" of his pre-Christian life for "gain" (in the bad sense). In Phil. 1:21 Paul reckons that it will be "gain" to die word occurs in the LXX. In the NT Tit. 1:11 refers to those who give false teaching profit, but more generally "to win something" or "to save oneself something." Neither sense, also craftily counsels in the plural. *kerdaino* is "to procure gain, advantage, or profit," but more generally "to win something," "profit," with the desire for it as a derived *kerdos* means "gain," "advantage," "profit," with the desire for it as a derived

kerdos [gain], *kerdaino* [to gain, save]

power of the race in the last struggle. Lamb in a final open battle. The serpent with ten horns is Satan, who uses the amassed earth (16:14, 16) and that they do not war against Babylon (Rome?) but against the and yet others demonic powers. It is to be noted that these are kings of the whole returning Nero in his attack on Rome. Others have suggested a list of Roman emperors, Some commentators have seen in these kings Parthian satraps who would support the dragon and the beast (cf. 12:3; 13:1, etc.) are ten future kings (cf. Dan. 7:7, 24). seven horns of the Lamb express the divine plenitude of his power. The ten horns of two horns like a lamb but speaks like a dragon (cf. wolves in sheep's clothing). The 2. The horn is an important symbol in Revelation. The second beast in 13:11 has help and bless through his Messiah ("in the house of his servant David").

1. Lk. 1:69 uses OT terminology when it speaks of God raising up a horn of salvation (cf. Ps. 18:2). God is here the Lord of history putting forth his power to B. The Horn in the NT.

A. The Horn outside the NT. This word, used for animal horns, is also a symbol of divine or human strength. In the OT it depicts God's power in a prophetic action (1 Kgs. 22:11) and is also a direct term for power (Zech. 2:1ff.). A common OT metaphor is that of exalting or destroying a horn, which is God's prerogative, not ours (cf. Ps. 75:4-5). In later Judaism we read of the growing of horns on lambs to denote their increasing power, and the Messiah is a white bullock with big, black horns. The horns of the altar (Ex. 27:2) are its hornlike corners (cf. Rev. 9:13).

kerus [horn]

it is like an insect with its sting. When sin, on which its power rests, is vanquished by Christ, the sting is withdrawn and death becomes impotent.

3. In Rev. 9:10 the locust-scorpions that arise from the abyss when the fifth trumpet sounds have poisonous stings in their tails with which they torment those who do not have God's seal.

[L. SCHMID, III, 663-68]

kephalē [head], *anakephalaiómai* [to sum up]

A. *kephalē* outside the NT.

1. Denoting what is first, supreme, or extreme, *kephalē* is used for the human or animal "head" but also for a "point," "tip," or "end," e.g., prow of a ship, top of a wall, mouth of a river (or source), start of an era, point of departure. A further sense then develops, what is "prominent" or "outstanding," and in yet another development the *kephalē* denotes the "whole person," e.g., in such phrases as *phílē kephalē* or *megálē kephalē* (dear or great person).

2. The LXX adopts the Greek usage for "head" and "point" or "top," along with the sense of the whole "person," but also adds a new meaning: the "head" or "ruler" of a society (cf. Dt. 28:13; Is. 9:13-14). Comparison of the people with the body lies in the background in Is. 1:4ff. (cf. 7:20).

3. Judaism sometimes follows this usage in Dt. 28:13. We also find such phrases as "head of the priesthood" or "of the world's idolaters," and Adam is called the "head of all created things."

4. In Hellenistic and Gnostic circles the word acquires a special sense in connection with the aeon and the primal man. The cosmic aeon embraces the totality of all things in its head and body. In Gnosticism the divine aeon becomes primal man embracing the substance of the cosmos, but also redeemer man embracing the remaining substance of a fallen world. Primal man, who bears the cosmos, recovers from the fall as redeemer man, who gathers the cosmos to himself. In this scheme the *kephalē* is both apart from (and superior to) the body but also in unity with it. Elements of this view may be seen in Philo's commentary on Exodus, where the *lógos* is the *kephalē* which rules the cosmos and in which the cosmos finds its fullness. Gnostic texts are more complicated but in various combinations contain the idea of the primal man and/or the redeemer as the *kephalē* (sometimes equated with Christ).

B. *kephalē* in the NT.

1. The term often means here the human or animal "head" with no theological significance (cf. the head of Jesus in Mt. 8:20; Lk. 9:58), and especially in the passion narrative (Mt. 26:7; 27:30, 37; Mk. 15:19; Jn. 19:2, 30; 20:7, 12); the head of the risen Lord (Rev. 14:14; 19:12).

2. In 1 Cor. 11:3, Christ is the head of man, man of woman, and God of Christ. Hence man should not cover his head, since he is the image and glory of God, but woman should do so, since she is the glory of man. The distinction between man and woman is seen here to have an ontological ground, for while man is God's reflection directly, woman is so only indirectly, having her life from man and for man. It is by reason of this basic distinction that charismatically gifted women should cover the *kephalē* when praying or prophesying. Not to do so is to offend against the head in the twofold sense; the long hair that *phýsis* gives women for a covering is an indication of this.

3. a. In Eph. 1:22-23; 4:15-16; 5:23; Col. 1:18; 2:10, 19 Christ is the head of the church, which as his body grows up into him to form the new and perfect man. In a distinctive application of primal man-redeemer thinking, the stress here is on the unity of Christ and his church. He, as the heavenly head, is present in earthly form in the church, while the church, as his body, is present in heavenly form in Christ. As head Christ directs the church's growth to himself and to its fulfilment in him. He is its

declare war. To open up negotiations for peace. Similarly, they may go to an enemy capital to reason they often accompany envoys. Even in war they may go to the enemy camp have a special sanctity which enables them to speak without fear or favor. For this wrath. Even if their message is unwelcome, they must be hospitably received. They not only of their country but also of the gods. To violate them is to bring down divine arable for the Greeks, heralds on foreign missions are regarded as under the protection a. His Inviolability on Diplomatic Missions. Since politics and religion are inseparable for the Greeks, heralds on foreign missions are regarded as under the protection

3. *The Religious Significance of the Herald.*

the chairman or president. back for further instructions. In the assembly or in court they act only as the voice of their own initiative but simply deliver short messages, put a few questions, and report on messages strictly as these are given to them. In negotiations they seldom act on To restrict garrulity and exaggeration, it is important that heralds deliver news or pass nouncements. The games include contests to test the strength and diction of heralds. requirement, since the herald has to issue summons, keep the peace, and make an- 2. *The Qualities Demanded of a Herald.* A strong and resonant voice is the basic higher classes, and are often given high honors and rewards. heralds come to be poorly regarded but still render important services, belong to the Later there are heralds of mysteries, games, festivals, and markets. As state officials erness and wisdom. Yet he also performs menial tasks and runs very ordinary errands. Greek antiquity; he belongs to the court, carries a sceptre, and is renowned for cle-

1. *The Dignity and Social Position of the Herald.* The herald has a high place in A. *The keryx in the Greek World.*

keryx (hierokeryx).

keryx [herald, preacher], (*hierokeryx* [temple herald]), *kerysso* [to announce, proclaim], *kerygma* [proclamation], *prokerysso* [to proclaim publicly or beforehand]

anakkephalaitoimai. This rare term means "to bring to a *kephalē*," "to sum up," or "to divide into the main portions." Other nuances are "to bring to a conclusion" and "to recapitulate." In the one NT use in Eph. 1:10 the context suggests that there is a definitive, comprehensive, and recapitulatory summation of the totality of things as the church receives it head. In Christ, this head, the totality is comprehended afresh as its sum. [H. SCHLIER, III, 673-82]

is thus relevant to all things. of the world, and as the risen Lord he takes control over it through the church, which church which is his body Christ draws all things into the *pleroma*. Christ is the Lord in creation (i.e., Christ) is made known through the church. In the *pleroma* of the The gospel, then, discloses the mystery hidden before time inasmuch as God's wisdom playing the body of creation in the body of the church. Things cohere only in him. creation as well (Col. 1:15ff; 2:20). The first man is at work in the redeemer, dis- b. As head of the church, Christ is also before all things and hence the head of *archē* or principle (Col. 1:18). He is also its goal (Eph. 2:15). This goal is attained in faith and knowledge, and consequently in subjection to the head (Eph. 5:23-24).

b. His Participation in Cultic Life. Heralds offer prayers at the opening of assemblies or the mustering of the army. They invoke divine blessing on their cities and cursing on traitors and public offenders. They also have a part in preparations for sacrifices and lead in prayer at the actual sacrifices. They have a part, too, in the religious act of making treaties. Their intimation of festivals and games may also have a cultic aspect, and some heralds are specifically employed by cultic societies (cf. their role in the Eleusinian mysteries, in which they issue the call to worship, lead in prayer, help in the sacrifices, and make important announcements).

4. *The Herald of the Gods*. While all heralds stand under the protection of the gods, the gods have their own special heralds. Hermes is the herald-god who plays the herald role in the divine assemblies. Birds are also at times heralds of the gods. So, too, are Stoic philosophers, who, according to Epictetus, go through the world in simple style with the task of presenting divine teaching with its truth and claim, bringing a higher peace than even the emperor can grant, but also issuing a call for decision, chiding error, and summoning to emulation. Formally one sees a close parallel here to the work of early Christian missionaries. A primary distinction is that the Stoic sees himself as a *katáskopos*, an inspector of people who declares his message on the basis of his observations. The Stoic starting point, then, is human need or wickedness, whereas the Christian starting point is God's gracious presence in Christ. This points to the fundamental difference, namely, between the god whose heralds the Stoics are and the Father of Christ whose message the apostles declare. The message itself differs in consequence, for while the Stoics have high ideals, they can finally hope only to quicken a slumbering seed of morality, whereas the gospel ushers in the new age of the kingdom which involves radical conversion and renewal. Philosophical heralds proclaim human development and divinization, apostolic messengers the incarnation, the forgiveness of sins, and the gift of eternal life.

B. The Herald and the Jewish World.

1. *Josephus and Philo*. The use in Josephus seems mainly to be in connection with war and diplomacy; Philo avoids the term.

2. *The LXX*. *kēryx* occurs only four times in the LXX. In Gen. 41:43 there is no Hebrew original. In Dan. 3:4 Nebuchadnezzar's herald commands the people to worship. The use in 4 Macc. 6:4 is similar (the herald of Antiochus). Sir. 20:15 has the word in a comparison. That there is no true equivalent shows that the idea is an alien one.

4. *The Rabbis*. In the rabbis, however, the herald is again prominent with the adoption of the loanword *kārôz*. The origin of this term is disputed (Greek? Persian?), but it finds frequent and varied use for town criers, court heralds, temple criers to awaken the priests, the announcers of rabbinic judgments, and God's angelic or human heralds (e.g., Noah in the generation of the flood).

C. *The kēryx in the NT*. The herald is strangely unimportant in the NT. There are only three instances of the term. Noah is a herald of righteousness in 2 Pet. 2:5 (cf. 1 Clem. 7.6; 9.4), and Paul is a herald and apostle (and teacher) in 1 Tim. 2:7 and 2 Tim. 1:11. (Some texts also have the word in Col. 1:23.) Since the word might seem to be so suitable for the NT preacher, this paucity of use is surely intentional. There are perhaps two main reasons for it. First, the focus of the NT is on the message rather than the messenger, or on God himself as the real messenger. Second, the Greek concept is too precisely defined; NT preachers are not sacral personages who can claim inviolability. Rather, they are like sheep among wolves (Mt. 10:16), will be

2. *The Use of kerysso*. The use is mainly active. The content is denoted by an stress is on dynamic proclaiming.

and once in Revelation.) Its greater importance than *keryx* or *kerygma* shows that the in the NT (nine in Matthew, 14 in Mark, 17 in Luke-Acts, 19 in Paul, once in 1 Peter, in the Johannine writings, which prefer *martyrein*, nor in Hebrews. It occurs 61 times mentally *keryssein* is the declaration of an event. Except in Rev. 5:2 we do not find it a mistake simply to render such terms, e.g., *legen*, *lalein*, *martyrein*, *didaskain*. It is proclaiming of the Christian message, e.g., *legen*, *lalein*, *martyrein*, *didaskain*. It is

D. *kerysso* in the NT.

1. *kerysso* and Other Words for Proclamation. The NT uses many words for the Scripture. C. *kry* in the Rabbinic writings we find four main uses of *kry*: to clear the way for an important person, to give legal findings validity by proclamation, to make cultic intimations, and (with God as subject) to reveal, either directly or through

prominent place it has in the NT. B. *kerysso* in the OT. In the Greek OT the word occurs 33 times for various Hebrew equivalents. It may have the general sense "to cry" but also denotes proclamation, either by a herald (Gen. 41:43) or in a more general sense (Ex. 36:6; 2 Chr. 24:9). The proclamation may even be in writing (2 Chr. 36:22). Only rarely does *kerysso* describe the work of prophets, e.g., false prophets in Mic. 3:5, Jonah in 1:2; 3:2, and Jeremiah in 20:8. Is. 61:1 refers to the proclamation of liberty to the captives in an efficacious, eschatological event (fulfilled by Jesus in Lk. 4:21). In Hos. 5:8 the sense is to "sound the alarm" in face of the approaching enemy. This is also the point in Joel 2:1, except that now it is the day of the Lord that is imminent. In Joel 3:9, however, we have a summons to arms, while in Zeph. 3:14 and Zech. 9:9 the call is to exultation because the salvation of God has come. In the OT *kerysso* never has the

to do it, in order to move from error to knowledge. c. In the Hermetic writings we find close parallels to the NT in the concept of prophetic proclamation. The message, however, is not that of forgiveness and liberation from sin, but of liberation from the body and divinization. Nor is there any declaration of God's rule and act; the proclamation is instruction in what to do, and exhortation

and, in spite of hesitation, by divine constraint. b. Another use is in aretologies for declaring the works of deity by divine instruction

proclaiming contests, announcing winners, conferring honors. a. A first religious use is for announcements relative to games and feasts, e.g., in

2. *kerysso* in Passages of Religious Significance.

A general sense is "to make known," though specifically it may also mean "to herald." A nuance as "to offer, order, forbid, ask," and commercially "to offer for sale, auction." Greek than the noun. It means "to cry out loud, declare, announce." It may carry such

A. *kerysso* in the Greek World.

kerysso.

kerysso, not the noun *keryx*. persecuted as their Master was (In. 15:20), and are as it were dedicated to death (Rev. 12:11). Yet this does not prevent the message from taking its irresistible and victorious course through the world (2 Tim. 2:9; 2 Th. 3:1). The stress, then, falls on the verb

accusative noun, an infinitive, *hōti* or *hīna*, a relative clause, or direct speech (at times with *lēgōn*). The person addressed is in the dative, and place may be indicated by *en* or *eis*. The verb also occurs in the absolute (e.g., Mt. 11:1; Mk. 1:39).

3. *The Secular Meaning in Lk. 12:3*. The reference in Lk. 12:3 is not to the work of the disciples; Jesus is here adducing a popular saying to indicate that the hidden designs of the Pharisees will be made public.

4. *Proclamation by Different Preachers*.

a. The Jews. These proclaim the law (Rom. 2:21). Moses is proclaimed in the synagogue (Acts 15:21).

b. The Baptist. John heralds the messianic age in the desert (Mk. 1:4 and par.). He does not preach the law but calls for repentance, and points prophetically to Christ in a promise that is sure of immediate fulfilment. His baptism seals those who await God's rule and anticipates messianic remission (Acts 13:24).

c. Jesus Christ. (i) Incarnate. Proclaiming God's word is Jesus' mission in Mk. 1:38. He delivers the same message as the Baptist (Mk. 4:17), but does so as the prophet of fulfilment, so that the declaration is itself the event (Lk. 4:18ff.). In him the word is a creative force; it gives what it declares. (ii) Crucified. Between Good Friday and Easter Day Jesus proclaims remission in the realm of the dead (1 Pet. 3:19-20). The spirits are probably the souls of the dead rather than the OT righteous or fallen angels. The prison seems to be a special place in Hades. The timing falls between the death (v. 18) and the resurrection and ascension (vv. 21-22). The preacher is Christ. The content of the message is not given but is surely the gospel, as the immediate context in vv. 18-22 suggests. (iii) Risen. The risen Christ is also present in the word of his messengers (cf. Lk. 10:16), though only believers hear his summons in it (cf. Rom. 10:14ff.). Paul relates Christ and his message very closely in 2 Cor. 1:18-19. The NT word is God's act as Christ himself speaks through it.

d. The Healed. Those who are healed by Jesus tell others what has happened even though he orders them not to do so (Mk. 1:44). Since they do not do so by commission, their action is witness (cf. Mk. 1:44-45) rather than proclamation in the true NT sense (even though *kēryssō* is used). The prohibition seems designed to prevent astonishment at the miracle taking the place of faith. Where the miracle is opposed, as in Mk. 5:17ff., Jesus authorizes the cured person to tell what has been done, and so he begins to proclaim it.

e. Disciples and Apostles. The disciples are sent out to proclaim repentance and the nearness of the kingdom, and also to heal. They are to proclaim fearlessly what they have heard from Jesus (Mt. 10:17). The end will come when the whole world has heard (Mt. 24:14). Like the life, death, and resurrection of Christ, this proclamation is part of God's saving plan. It is the declaration of the saving facts in order that they may be also a saving reality for believers. The word of the cross, as well as the cross itself, is God's power (1 Cor. 1:18). Sinners are commissioned to declare it. The efficacy does not depend on them, whether on their skills, or on their purity of motive (1 Cor. 1:22-23; Phil. 1:15). The Christ whom they preach is greater than they are; they proclaim him, not themselves (2 Cor. 4:5). Although there should be no discrepancy between their message and their conduct, they do not act in their own interests but seek to win people to Christ, presenting themselves only as servants for his sake.

f. An Angel. In Rev. 5:2 an angel puts to the world the question who is worthy to open the book with seven seals.

5. *The Content of the Specific NT Message.* While the stress in the NT is on the act of proclamation, the content is by no means secondary. If the word enacts what it proclaims, the content is indeed of supreme importance. It is not determined either by the situation of the hearers or by the ideas of the proclaimer but by the divine kingdom or lordship that Jesus himself announces and brings. The imminence of the kingdom poses the demand for *metanoia* as the possibility of participation. With this demand goes the declaration of forgiveness as a divine act of judgment and grace that will mean condemnation for some and deliverance for others. Which it will be depends on the response to Christ (1 Cor. 1:23-24). The king is intrinsic to the kingdom: the total Christ who is Lord by death and resurrection, and who is proclaimed as such (2 Cor. 4:5). Here is no myth of a dying and rising god, for the reference is to the factual event of a life in history. Yet the mere life, edifying though it might be, has significance only in the light of the resurrection. What is proclaimed, then, is not just a human history any more than it is merely human dogma. Salvation history is proclaimed, and its proclamation is itself saving event. At work here is not just the content of what is proclaimed, but God himself. For this reason, it is God's power (1 Cor. 1:24), it will permit no adulteration (Gal. 5:11), and it must be proclaimed in season and out (2 Tim. 4:2). As in the Greek world, *keryssein* stands linguistically in close relation to *euangelizesthai* (cf. also *kerux* and *euangelos*), although with the special nuances and content which the NT gives to both terms.

6. *The Hearers.* The goal of proclamation is faith rather than understanding. Jesus does not bring a teaching but a message. People of all cultures resist it (1 Cor. 1:21ff.) but believers accept it. Proclamation is important because through it faith arises. True hearing brings the faith that is also obedience; this is effected by the word (Rom. 10:8). Since faith comes by proclamation, the two have the same content (1 Cor. 15:14). 7. *Sending and Proclamation.* Proclamation demands messengers, and messengers imply commissioning. During his life Jesus commissions the Twelve and the Seventy (Mt. 10:7; Lk. 9:2; 10:1). He renews the commission after the resurrection (Mk. 16:15). The sending is now to the world and not just to Israel (Mk. 13:10; Col. 1:23). If the sending entails restriction, it also confers authority. Those who are sent proclaim what they are commissioned to proclaim (Mt. 10:27). They do not report their own experiences but declare the acts and will of him who sends them. If there were no sending, there would be no divine proclamation, only human propaganda.

8. *Teaching and Proclamation in the Synopsists.* In the NT, especially the Synopsists, *keryssein* and *didaskhein* often go together (Mt. 4:23; 11:1; cf. Acts 28:31). In the main, teaching is synagogue exposition that is designed for believers, while proclaiming may take place anywhere as a call to sinners. Yet Jesus "proclaims" in the synagogue, too, for his teaching is no mere exposition. Even as exposition, it takes the form of an address that demands decision in the light of God's present action (cf. Mt. 7:29).

9. *Miracles and Proclamation.* If proclamation is God's active word, and God's rule is a present reality, signs and wonders occur, accompanying and confirming the word (Mk. 16:20; Heb. 2:3-4). For believers miracles demonstrate the reality of the message, but signs are refused to unbelievers, for they are not meant to force faith on people. Jesus himself plays them down (cf. Mt. 4:3ff.; Mk. 5:43). After the healings of Mk. 1:32ff., he moves on to preach in other towns, for that is why he has come (v. 38). Proclamation is what counts; the mighty acts are simply signs that God's kingdom has indeed come therewith (Mt. 11:5).

kērygma.

A. Outside the NT.

1. *The Greek World.* This word denotes both the act and the content of proclamation. It can have such senses as "news," "declaration," "decree," "announcement," etc.
2. *Philo.* Philo often uses the term for the herald's "cry," a "decree," or especially the "publication" of honors or victories (figuratively).
3. The LXX makes little use of the word (cf. 2 Chr. 30:5; Jon. 3:2).
4. The rabbis have it for court proclamations or in connection with property.

B. In the NT. In Mt. 12:41 par. Lk. 11:32 Jonah's preaching is meant. The act is at issue in 1 Cor. 2:4; it is effective, not as oratory, but in the spirit and power. What is meant in Mk. 16 is the content or message, but this in itself is powerful to save in 1 Cor. 1:21. It includes the resurrection in 1 Cor. 15:14. Paul's gospel is the same as the preaching of Jesus in Rom. 16:25. The act is again meant in Tit. 1:3; by it the divine Word comes to us, and it is entrusted to the apostle by divine command. The preaching office comes into view in 2 Tim. 4:17. God has strengthened the apostle to fulfil the office of a preacher (cf. 4:5, 7). He does not stand as a defendant but as a herald, so that representatives of all nations hear the word through him.

prokēryssō. *pro* in Greek can mean either "forth" or "before," thus yielding the sense "to speak forth" or, rarely, "to proclaim beforehand." "To offer publicly" (i.e., "auction") and "to promise" are other meanings. In the one solid use in the NT in Acts 13:24 the addition of *pro* suggests that John is the last of the prophets before the time of fulfilment, although even here John preaches rather than foretells the baptism of repentance. Due to the imminence of the kingdom, this is no mere promise but anticipation. [G. FRIEDRICH, III, 683-718]

kephalē gōnias → *gōnía*; *Kēphás* → *Pētros*

kinēō [to set in motion, cause], *metakinēō* [to remove, shift away]

kinēō. This word means "to set in motion," "to stir," "to cause," with such nuances as "to disturb," "to move," "to instigate," and in the papyri "to demand," "to bring a suit or complaint." In Mt. 23:4 it stresses the contrast between the burdens laid on others and the failure to move a finger to help them. Ephesus is warned in Rev. 2:5 that its lampstand will be removed if it does not repent. Paul in Acts 17:28 uses Stoic terms to prepare the ground for the gospel; in God we live and move and have our being. Elsewhere only two of the terms occur together but the underlying thought is a common one: It goes back to Plato's idea of the world soul from which all movement comes. Philo has the same thought: God, himself unmoved, sets all things in motion. Paul in his own theology would no doubt prefer to say "through God," but finds in the statement a starting point for his missionary address.

metakinēō. This uncommon word means a. "to remove" and b. "to alter." In the Greek OT it is used for "to remove (a landmark)" (Dt. 19:14) and "to put to flight" (Is. 54:10). In the only NT instance the use is figurative; the Colossians in 1:23 are not to shift away from the hope of the gospel. [J. SCHNEIDER, III, 718-20]

[K. H. RENGSTORF, III, 722-26]

25:30; Lk. 13:28). Gnashing of teeth suggests racking remorse. manifestation for those who reject his invitation (Mt. 8:12; 13:42, 50; 22:13; 24:51; 20:37. Elsewhere it occurs, with "gnashing of teeth" to denote the terror of God's self-

klaithmos. This word is used literally for lamentation or grief in Mt. 2:18 and Acts what is being done. He himself weeps for Jerusalem in Lk. 19:41-42. them that they should weep for their children, who will suffer the consequences of lack of understanding, and Jesus responds by another call to repentance as he tells for he is fulfilling God's plan, and this is his glory. By their weeping they show their they see the irreversibility of the march to the cross. But Jesus tells them not to weep, entails. In Lk. 23:28 the women bewail and lament Jesus; they are full of grief because closure of God will mean both subsection to him and the grief of realizing what this to denote the actual lamenting (cf. Lk. 6:25; Jms. 4:9; Rev. 18:11; Jn. 16:20). Dis-*klaitein*, its full severity is denoted by the use of milder terms (*penethein, threnein*, etc.) because he directs human destinies to salvation. Where judgment is expressed by tion stands the different relationship to God, in whom there may be humble trust where what is bewailed is fate rather than one's own sinful deeds. Behind the distinc- the idea of tears of remorse due to a sense of guilt. This is alien in the Greek world, references are Judg. 15:18; Hos. 12:4; Ps. 126:5-6. Included in the biblical usage is weeping may be found in 2 Kgs. 20:3ff. and 22:18-19 (Hezekiah and Josiah). Other manifest the difference between true and false security. OT examples of this type of in him will enjoy his grace and fellowship. This transvaluation of all values will end, however, those who now ignore God will see their loss and those who trust but weeping expresses acknowledgment and acceptance of God and his rule. At the in the rabbis, laughter before God denotes human self-affirmation and self-confidence, those who weep and promises them laughter, whereas those who laugh shall weep. As sorrow for the dead, but sometimes also joy (cf. Gen. 46:29). Jesus in Lk. 6:21 blesses *klaio*. This word, meaning "to cry" or "bewail," expresses grief at parting, remorse,

klaio [to cry, weep], *klaithmos* [crying, weeping]

klados means "shoot," "bud," "branch," and is used figuratively for children. In Rom. 11:16ff. Paul uses the term for the branches that are grafted into the one olive tree. Paul accepts the continuity of the community, but for him Christ is the "seed" of Abraham (Gal. 3:16), and hence the community consists of believers in Christ, both Jews and Gentiles. Faith in Christ, and God's saving work in him, is the one qualification of membership. A relationship of faith replaces that of blood. The tree remains, but some branches are broken off, and new ones replace them. In Ignatius *Thallians* 11.2 Christians are called *kladoi* of the cross, in *Herimas Simudes* 8.1ff. there is an allegory of engrafting, and in Justin *Dialogue* 110.4 we find a parable of the vine and its continual shoots.

[J. SCHNEIDER, III, 720-22]

klados [branch]

klāō [to break off], **klāsis** [breaking off], **klāsma** [piece, crumb]

A. General Usage.

1. *klāō* means "to break," "to break off" (cf. Rom. 11:19-20 [variant reading]), "to shatter," *klāsis* means "breaking off" (of shoots of the vine), and *klāsma* means "fragment" or a "bite" or "piece" of bread.

2. The word group is used in the NT for the common custom of breaking bread at meals which initiates the sharing of the main course. Jesus follows the practice at the feeding of the multitude (Mk. 6:41), the Last Supper (Mk. 14:22), and the Emmaus meeting (Lk. 24:30). For Paul cf. Acts 20:11; 27:35. The common church meal is called the *klāsis* of bread in Acts 2:42 and cf. 20:7. The fragments that remain in Mt. 6:42 and Jn. 6:12-13 are *klāsmata*; according to custom Jesus orders that they be gathered up after the meal.

B. Breaking of Bread as a Term for the Lord's Supper. Breaking of bread is not as such a cultic act, even at the Last Supper; it is part of the initiatory process. Thus the breaking of bread in Acts 2:42 (cf. 20:7) is simply a term for ordinary meals in which the believers find table fellowship in recollection of Jesus' own table fellowship with the disciples. Yet within the ordinary meal we also find a special, cultic breaking of bread (1 Cor. 11:20). Thus, as we learn from Ignatius *Ephesians* 20.2 and Did. 14.1, breaking of bread becomes perhaps the first title for the new liturgical meal, the Lord's Supper. This usage continues, but the title is later replaced by *eucharistia*, and the breaking of bread becomes a special part of the celebration, symbolizing Christ's violent death.

C. The Lord's Supper in Primitive Christianity.

1. Sources.

a. Survey. In addition to 1 Cor. 11:23ff.; Mk. 14:22ff.; Mt. 26:26ff.; Lk. 22:15ff., we have to consider 1 Cor. 10; 11; 16:20, 22; Acts 20:7, 11; Jn. 6, especially vv. 51ff.; and passages in Ignatius, the Didache, and Justin.

b. Appraisal. The accounts of institution are of three types: Pauline, Markan, and Lucan. Paul and Mark share the narrative, the word of interpretation, and an eschatological saying, but with variations in the cup saying. Luke both abbreviates by ending with "This is my body" and expands by putting the institution more firmly in the Passover setting and giving a more specific eschatological context.

2. The Last Supper.

a. Traces of the Passover Setting. The Last Supper is in all probability the Passover, since many details fit in best with the external forms of the Passover.

b. The Jewish Passover of the Time. The meal at the time was held on the 14th of Nisan in Jerusalem, with at least ten persons present. After blessings of the feast and the wine, a first cup was drunk, the food was served, and instruction was given with a call to thanksgiving and hope. The first part of the Hallel was then sung, the second cup drunk, bread taken, blessed, and broken, and the meal started. The Passover concluded with the third cup (of thanksgiving), the rest of the Hallel, and a fourth cup.

c. Traces of the Passover in the Tradition. The following details may be discerned: (1) the drinking of the cup; (2) the linking of interpretative sayings with parts of the meal; (3) the eschatological reference; (4) the express equation in Lk. 22:15 (cf. v. 17); (5) the time (evening); (6) the place (Jerusalem); (7) the careful preparation; (8) reclining, which is prescribed for the Passover; (9) the multiple cups (Lk. 22:17,

19); (10) the cup of thanksgiving (1 Cor. 11:25; cf. 10:16); and (11) the concluding hymn (Hallel). Remarkably, however, there is no reference to the paschal lamb.

3. *The Meaning of the Sayings of Jesus at the Supper.*

a. The Groups of Sayings in the Oldest Texts. There are two groups, those about the present and future Passover (Lk. 22:15ff.; Mk. 14:25); and those about the bread and wine (1 Cor. 11:24-25; Mk. 14:22ff.; Lk. 22:19). The sayings of the first group relate to the opening blessings and the first cup, those of the second to the distribution of the broken bread and the sharing of the cup of thanksgiving.

b. The Passover Sayings. The first saying (Lk. 22:15-16) expresses joy at the feast and the coming consummation along with the solemnity of parting and imminent death. The second (22:18) presupposes that the disciples will hold table fellowship without Jesus but looks ahead to the consummating banquet when the kingdom comes. The Sayings about the Bread and Wine. These sayings in the second group refer to Jesus himself. They are parabolic, but at this time the parable is accompanied by an action, so that the disciples do not just hear but partake as well. Within the Passover the sayings are widely separated. As regards the first saying, the Aramaic original that was probably used for "body" does not denote the physical body as such but the person: "This bread, I am myself." The saying is thus a pledge of Christ's presence when the disciples hold future table fellowship. The second saying relates the cup to the new *diathēke*, the new divine order that is based on the shed blood of Christ. The saying is thus a pledge that the Master who is going to a violent death is present with the fullness of enacted salvation. Taken together, the sayings direct attention away from the past to Jesus himself, who now fulfils the divine will to save, and who offers the promise of his personal presence as Savior (in virtue of his self-sacrificial death) during the period up to the establishment of definitive fellowship at the final banquet.

d. Alterations and Additions. The cup saying in Mk. 14:24 relates Christ's death to Is. 53:12, while Mt. 26:27 suggests Jer. 31:34. The forms of distribution in Mark and Matthew stress the handing out of the elements. Paul with his "do this" (1 Cor. 11:24) expresses the presupposition that the disciples are to repeat the action as Israel celebrates the deliverance of the Passover.

e. Maranatha. This phrase in 1 Cor. 16:22 ("Our Lord, come") is a cry of longing for the parousia but also a eucharistic prayer for a foretaste of the final fellowship in the Supper (cf. Did. 10:6; also Rev. 22:20).

4. *The Lords Supper in Paul.*

a. Relation to the Lord's Supper in the Primitive Community. Since Acts 2:42, 46 can hardly refer to the Lord's Supper, we have no direct information about its observance in the primitive church. The phrase "breaking of bread," which denotes a common meal, does not justify communion in bread alone.

b. 1 Cor. 10 and 11. The evening meal of 1 Cor. 11:20 (held on Sunday in Acts 20:7; cf. 1 Cor. 16:2; 11:20ff.) is no longer connected to the Passover. The association of the Lord's Supper with the bread and wine, not the lamb, makes the dissociation easier. The rite takes place in the context of a shared meal, which gives rise to scandals in Corinth. As a remembrance of Christ's death it demands appropriate seriousness (1 Cor. 11:23ff.). Judgment falls when there is failure to realize this (vv. 28ff.). Fellowship with the Lord rules out fellowship with demons at idol feasts (1 Cor. 10:14ff.).

c. Paul's Thinking about the Supper. The meaning is personal fellowship with Christ (1 Cor. 10:3-4; 16-17; 16:22). Fellowship with Christ creates fellowship with one another (1 Cor. 10:16-17). Christ's vicarious death is the central content of the eucharistic sayings (11:26); by it a new covenant is set up. The Supper is observed

between the times; in it we look back to the first coming and ahead to the second (11:24ff.). There is a strong focus on the elements as these represent Christ's body and blood. If the feast is a feast of remembrance, it is so in the same sense as the Passover, i.e., as a re-presentation, as the proclamation of the present reality of God's saving act in history. The Supper is a solemn cultic action, yet it differs from pagan feasts inasmuch as sacrificial ritual is excluded and the fellowship is not crassly sensory. Participation in Christ's presence relates, not to eating and drinking alone, but to the whole action. The union is not a result of a mere observance of the rite but comes through Christ's own action by the word and Spirit, so that the Supper is neither spiritualized nor materialized, but given a realistic yet historical and spiritual interpretation. It demands an appropriate attitude, which is to be tested by self-examination and which may be corrected by divine chastisement. Participants must ask whether they are as they should be according to the indicative and imperative of the gospel.

5. *The Lord's Supper in John.*

a. The Discourse in Jn. 6. Instead of an account of the institution, John offers reflections on it in connection with the feeding of the five thousand (Jn. 6). Jesus is the bread of life, his bread is his vicariously offered flesh, and taking his flesh and blood brings fellowship with him and eternal life. Yet it is not the actual flesh and blood, but the Spirit, that gives life.

b. John's Understanding. When bread and wine are taken, Christ is present. The bread and wine represent the flesh and blood that constitute his person. They mediate eternal life by union with Christ. The elements themselves do not do this, for it is the living, spiritual, exalted Christ who is present and who imparts himself. The concepts of presence and fellowship agree with the earliest traditions. John's realism is remote from either a symbolical or a magical view; the presence of Christ by the Spirit confers the gift of saving fellowship.

6. *The Lord's Supper in the Post-Apostolic Age.*

a. Didache. In this work the Supper is to be celebrated on Sunday, within a common meal, and with specified prayer and eschatological expectation (cf. the use of Maranatha). The idea of fellowship is present. Qualifications are given for participation, and new elements include the concept of sacrifice and the inclusion of immortality and knowledge among the gifts (9-14).

b. Ignatius. In scattered references, Ignatius finds the risen Christ at work in the eucharist, warns against unworthy reception, and sees in the Supper a representation of unity. He tends, however, to hellenize the concept of life and to materialize the operation with his understanding of the eucharist as the medicine of immortality. The eucharist is called a sacrifice of prayer and the bishop ought to preside at it (cf. *Ephesians* 13.1; *Philadelphians* 4; *Smyrneans* 7.1; 8.1; *Ephesians* 20.2).

c. Apocryphal Acts. These slip over into magical sacramentalism and cult mysticism, making the eucharist into a Gnostic mystery (cf. Acts of John 109; Acts of Thomas 27; 49-50; 121; 133; 158).

[J. BEHM, III, 726-43]

kleis [key]

A. The Different Applications of the Image of the Keys in the NT.

1. Common in antiquity is the idea that heaven is closed off by doors and that certain deities or angels have the keys to it. In later Judaism we also find a few

references to angels (e.g. Michael) as keepers of the keys. God himself may be said to carry the key. In another figure he keeps the key of rain. Lk. 4:25 alludes to the key of rain when it says that heaven was shut up in Elijah's day. The two witnesses of Rev. 11:6 also have the power to shut heaven.

2. *The Keys of the Underworld.* Antiquity also depicts the underworld as sealed off by gates to which various keepers have the keys, e.g., Nedu, Pluto, Kronos, or Isis. Judaism makes only isolated use of this concept. Revelation in 9:1 and 20:1 refers to the sealed abyss to which God or an angel has the key. The risen Christ himself has the keys of death and Hades (1:18); the idea here is probably that Christ has taken over the keys of the underworld from personified death and Hades; he thus has the power to open the doors of this world and to summon the dead to resurrection (cf. 1 Pet. 3:19-20; Acts 2:25ff.). Since the rabbis allot to God the key of quickening the dead, Christ is thus given here a divine predicate.

3. *The Key of (to) Knowledge.* In Lk. 11:52 Jesus complains that the scribes have taken away the key of knowledge. The meaning may be that they have taken away either a knowledge as the key to the kingdom, or b. the key to knowledge. In the latter would be more natural. Either way the thought is that the scribes hold the key of theological knowledge, but instead of opening the door of salvation they withhold the key and thus keep the door closed.

4. *The Eschatological Use.*

a. The Key of David. In Rev. 3:7 the risen Christ has the key of David (cf. Is. 22:22). As the promised shoot of David, he has the key to God's eternal palace, controlling judgment and grace.

b. The Keys of God's Royal Dominion. In Mt. 16:19 Jesus grants to Peter the keys of the kingdom of heaven. In the Gospels this can hardly mean that Peter has the key to the doors of the heavenly world, for the kingdom of heaven is God's royal dominion in the end-time (cf. Rev. 3:7). In what sense does Peter have the key to this?

B. The Power of the Keys.

1. Mt. 16:19.

a. This passage is strongly Semitic in vocabulary, style, and rhythm. This is important as regards both its authenticity and its interpretation.

b. In biblical and Judaic usage handing over the keys does not mean appointment as a porter but carries the thought of full authorization (cf. Mt. 13:52; Rev. 3:7).

c. The scribes claim the power of the keys and exercise it (or fail to do so) by declaring God's will in Scripture, i.e., by preaching, teaching, and judging. The implication is that Jesus takes away this authority from the scribes and grants it to Peter. The latter part of Mt. 16:19 equates the power of the keys with binding and loosing. Among the rabbis this has the sense of rendering decisions as to what is allowed or forbidden, but originally the terms denote acquittal or condemnation, and they may be used for executing or averting divine judgment by prayer. The authority of Mt. 16:19, then, covers the pronouncing of judgment on unbelievers and the promising of forgiveness to believers, i.e., dispensing the word of grace and judgment.

2. *The Extension of the Power of Binding and Loosing to the Apostles.* Mt. 18:18 and probably Jn. 20:23 refer back to Mt. 16:19. Jn. 20:23 extends the right to the eleven. Mt. 18:18 might seem to have the congregation in view (v. 17), but the address is to the disciples, and after vv. 12ff. the section vv. 15ff. is designed to show that there is a ministry of discipline as well as love (cf. Tit. 3:10).

3. *The Exercise of the Power of Binding in the Primitive Community.* Exercise of the power of binding involves a threefold process that culminates in public rebuke and excommunication when there are serious moral lapses or falsifications of the gospel (1 Cor. 5:1ff.; Acts 8:18ff.; Gal. 1:8-9; Tit. 3:9-10). Excommunication carries with it cursing (Gal. 1:8-9) and handing over to Satan (1 Cor. 5:3-4). In Jn. 20:23 God's judgment is intimated.

4. *The Power of Loosing.* This is the power to promise forgiveness. In Jn. 20:23 it is perhaps associated with baptism (cf. Mt. 28:16ff.; Lk. 24:47). It rests on the imparting of the Spirit, who equips the apostles for their ministry when Jesus sends them out. Through the Spirit Christ himself is at work as the one who forgives.

→ *thýra, pylē*

[J. JEREMIAS, III, 744-53]

***kléptō* [to steal], *kléptēs* [thief]**

kléptō means a. "to steal" (either objects or people), b. "to cheat" or "bewitch," and c. "to conceal." *kléptēs* means a. "thief," and b. "one who acts with subterfuge." While stealing may sometimes be excused in the Greek world, it is a chief sin in the OT (Ex. 20:14; Dt. 5:19), whether the objects stolen be valuable articles, idols, animals, or words of God. As a sin against God (Ex. 20:14), it incurs punishment (Ex. 22:2). Even need or poverty does not excuse it (Prov. 30:9). The locusts of Joel 2:9 are compared to thieves, and Obad. 5 suggests that God's judgment is more destructive than burglary (cf. Jer. 49:9). Stealing takes place by night (Job 24:14) and by force (24:16); its marks, then, are secrecy and violence. In the NT the new life of love in the Spirit means that the Ten Commandments are given added seriousness and that a new power is available to keep them (cf. Mk. 10:19; Mt. 19:18; Lk. 18:20; Rom. 13:9; Eph. 4:28). Stealing is a breach of fellowship (cf. Jn. 12:6); work in the service of others replaces it. Yet the NT often uses *kléptēs* with reference to the breaking in of the messianic age. The disciples must watch, for their Lord will come as unexpectedly as a thief (1 Th. 5:2ff.). This coming will take unbelievers by surprise, but believers, who live in the light of the new age, should be ready (cf. Mt. 24:43; 2 Pet. 3:10; Rev. 3:3; 16:15). If the Lord comes as a thief, thieves also break in and steal earthly treasures (Mt. 6:19-20), and those who raise false claims to lordship are thieves and robbers (Jn. 10:8, 10). The use of the simile of a thief for the Lord at his coming shows a. that only one point in a parable is important (here the suddenness of the coming), and b. that the freedom of faith rids the church of fear of such comparisons.

[H. PREISKER, III, 754-56]

***klēma* [branch]**

klēma, meaning "shoot," "twig," "slip," usually denotes the shoot of the vine in the LXX (Joel 1:7; Nah. 2:3; Ezek. 17:6ff.; also Mal. 3:19). In Jn. 15:1ff. the parable indicates the vital organic relation between the vine and the branches. To bear fruit, the branches must abide in the vine and must undergo the discipline of pruning. If they do not abide they are discarded and wither.

[J. BEHM, III, 757]

kléro. This means first "to appoint by lot" and then "to apportion." The only plain use in the LXX is in 1 Sam. 14:41. Philo has the word for orderly appointment in the natural and moral world. The only NT instance is in Eph. 1:11-12, where it does not

their charge).
and certainly not offerings on their behalf, but the portions assigned to them (i.e., to Polycarp 12.2. In 1 Pet. 5:2-3 what is meant is not the elders' personal possessions, Col. 1:12. Ignatius expands on this sense in *Ephesians* 11.2 etc. and Polycarp in gift in Acts 8:21, and there is reference to an eschatological portion in Acts 26:18; in the apostles' ministry in Acts 1:17. Simon Magus has no share in God's word or will of God). The main sense, however, is "allotted portion." Thus Judas has a share emphasis on the humiliation of Christ) and Acts 1:26 (with emphasis on seeking the 5. *kleros* in the NT. A first meaning in the NT is "lot," as in Mk. 15:24 (with is not without a natural basis.

He can say, too, that nobility is the *kleros* of the soul in a spiritual participation which He explains that God is the Levites' portion in the way that art is the portion of artists. "inheritance," or "patrimony." He also calls the righteous God's *kleros* and vice versa. 4. *kleros* in Philo. Philo stands on OT soil when he uses *kleros* for "lot," "portion," (his blessings) and the phrase "the portion of the righteous" denotes eternal life.

Jewish War 4.153ff.; 2.83). In the pseudepigrapha Israelites have a portion in Moses tells us that Philip went to Rome "to acquire a share (in the inheritance)" (cf. Josephus "portion." Thus in A.D. 67 the Zealots choose a new high priest by lot, and Josephus 3. *kleros* in *Later Judaism*. In Judaism we still find the two senses of "lot" and The whole usage is rooted in the sense of God's overturning of history.

resurrection, *kleros* can finally denote one's allotted portion after death (Dan. 12:3). "lot" of nations (Is. 17:14) or individuals (Prov. 1:14). With the rise of the hope of whereby Israel is God's *kleros* (Dt. 9:29), or *kleros* (like *merit*) is the "destiny" or portions are assigned to tribes, clans, and families. A figurative use then develops *kleronomia* the validity of possession. As the whole land is assigned to Israel, individual land is not Israel's by conquest but by God's gift. *kleros* stresses assignment and guarantees the legitimacy of possession. *kleros* and *kleronomia* both recognize that the it is given for apportionment into individual *kleroi* (Num. 36:2). The assignment be given *en kléro*, it is unlikely that this means "in fee." The probable meaning is that (Num. 36:3: "lot of inheritance") but not vice versa. When the whole land is said to the plural (Num. 32:19), but not *kleronomia*, and we can read of a *kleros tes kleronomias* the land as a whole is never said to be Israel's *kleros*, *kleros* can be used in in Dt. 10:9. Indeed, *kleronomia* may take on originally alien senses of *kleros*. Never- Thus we find *kleronomein kléron* in Num. 18:24, and the Lord is the Levites' *kleros* the mode of apportionment of Canaan (e.g., in Josh. 17:4), *kleros* is an equivalent and then "lot of land" (Num. 16:14). *kleronomia* means "inheritance," but because of 2. *kleros* and *kleronomia* in the LXX. *kleros* means "lot" (cf. Jon. 1:7; Josh. 18:7) and finally "inheritance" (also in Egyptian papyri "land in fee").

1. *Greek Usage*. The basic sense of *kleros* is "lot" (in drawing lots), then "portion," *kleros*:

<p><i>kleros</i> [lot, inheritance], <i>kléroo</i> [to appoint by lot], <i>proskléroo</i> [to allot], <i>holokleros</i> [complete], <i>holokleria</i> [completeness], <i>kleronomos</i> [heir], <i>synkleronomos</i> [joint heir], <i>kleronomeo</i> [to inherit], <i>katakleronomeo</i> [to give or receive an inheritance], <i>kleronomia</i> [inheritance]</p>

denote a pretemporal act but God's determination as this affects our being and assigns us a goal, namely, "to live for the praise of his glory."

prosklērōō. Meaning "to distribute by lot," then just "to distribute," this is a common word in Philo for the natural ordering of things to God, and then for the self-ordering of the righteous. The only NT use is in Acts 17:4, where the meaning might be "they were assigned (by God) to," but the preceding persuasion supports an active sense: "they joined Paul and Silas."

holóklēros (→ *hygiēs*). This word denotes "complete" in extent or compass. In the LXX it is used for whole (i.e., unhewn) stones in Dt. 27:6, a whole vine in Ezek. 15:5, and whole weeks in Lev. 23:15. Elsewhere the term may denote animals or men that are without defect, or a true people, or full righteousness, or in Philo the undiluted world of God. In the NT the idea in 1 Th. 5:23 is that believers may be kept whole in every respect; the reference to the body may suggest a wish that they be kept alive for the parousia. It is the God of peace who can do this; peace here embraces the wholeness (the total bodily and spiritual salvation) which God alone can bring but which he can and does bring even to those who are broken in spirit, soul, and body. In Jms. 1:4, the only other NT instance, the achievement of "completeness," which will include curbing the tongue (3:1ff.), is the goal of our various trials or testings.

holoklēria. Meaning "completeness," this word occurs in Acts 3:16 for the physical wholeness or intactness which is restored to the lame man.

klērónómos, synklērónómos, klēronoméō, kataklēronoméō, klēronómia.

A. Greek Usage of the Group. In Greek the central point of the group is inheritance. The *klērónómos* is the "heir," the *synklērónómos* is the "joint heir," *klēronoméō* is "to be heir," "to inherit," and *klēronómia* is "inheritance," then "possession." It may be noted that in Greek, Egyptian, Hellenistic, and Jewish law children were always heirs, but Roman law allowed parents a freedom of testamentary disposition.

[W. FOERSTER, III, 758-69]

B. The OT.

1. *Linguistic Survey.* While *klēros* occurs 129 times, *klērōō* occurs only three times, *synklērōō* not at all, and *klērónómos* four times. *klēronoméō*, however, occurs 163 times, *kataklēronoméō* 59 times, and *klēronómia* 143 times (mostly for Heb. *nah'ālā*). (For details and full Hebrew equivalents see TDNT, III, 769.)

2. *The Promise of Possession of Canaan to the Patriarchs.* The patriarchal stories begin with the command and promise of Gen. 12:1ff. On this basis Israel believes that possession of Canaan is by divine promise and ordination. The land is "the land of their fathers" (Gen. 31:3; 48:21).

3. *The Promise of Possession of Canaan in the Moses Stories.* The story of Moses opens with the same promise (Ex. 3:7-8). If this is at first presented independently, it is later taken up into the patriarchal promise as a renewal of it (cf. Ex. 32:13; Dt. 34:4).

4. *Canaan as Israel's Inheritance in Exodus to Numbers.* In Exodus to Numbers the thought that God gives Israel the land is common, but the idea of inheritance is less prominent than that of apportionment except when the reference is to the tribes (cf. Num. 26:52ff.; 33:50ff.; 36:2ff.; 18:20ff.; 27:1ff.).

5. *Canaan as Israel's Inheritance in Deuteronomy.* Since Deuteronomy presents Moses

last addresses prior to entry into the land, it is not surprising to find many references to the land which God promised to give to the patriarchs and their descendants (cf. 1:7ff; 2:12, 29; 3:18ff; 4:1ff, etc.). In this context the inheritance comprises both the whole land and individual portions (cf. 19:14). Possession is possible only because God has given the land and will drive out the Canaanites (3:20; 9:4-5).

6. *Canaan as Israel's inheritance in Joshua*. Joshua receives and repeats the divine command (Josh. 1:2, 10-11), takes the land, and then divides it by lot (13:1, 7). The division is by families and individuals as well as tribes (19:49; 24:30), and it is the basis of the rulings protecting inheritance in Num. 27.

7. *Canaan as Israel's inheritance in Judges to Nehemiah*. In the books that follow we find the common themes that God gives Israel the land (1 Kgs. 8:36), that she should keep the commands of God in order to maintain possession (1 Chr. 28:8), that the whole land is Israel's inheritance (Judg. 20:6), and that the tribes are allotted portions (Judg. 2:6) and must occupy these in detail (1:3), which the Danites fail to do (cf. 1:34 and ch. 18). Ezra sums up the general understanding in his great prayer in Neh. 9:8ff. Ex. 15:17. More commonly Israel herself is God's possession (Ex. 19:5; cf. Dt. 7:6; 1 Kgs. 8:51; 2 Kgs. 21:14; 1 Sam. 10:1; 2 Sam. 14:16; 20:19). When God gave the nations their portions, he chose Israel as his own portion and heritage (Dt. 32:8-9).

9. *The Prophets*. In general the prophets make little use of the theme. Amos refers only to the taking of Canaan in possession (2:9-10). Micah calls the land the people's portion (2:4). Jeremiah says that God has given Israel the most beautiful heritage (3:19). They will possess it forever if they do God's will (7:7), but in fact they have made it an abomination (2:7) and he has thus handed it over to their enemies (12:7ff.). Ezekiel presents similar thoughts (20:5-6; 37:25; 35:15), but with the promise of new and eternal possession after the exile (36:12; 27:25; cf. 40ff.). At the end of Isaiah the righteous will possess the land (60:21), and there is reference to God's heritage in 63:17. In Zechariah God will inherit Judah as his portion (2:12), and he will cause the righteous to possess all Judah (8:12). Joel calls Israel God's people and heritage (2:17), and the land is also his (2:18).

10. *The Psalms*. In the Psalms consolation and strength are found in a rehearsal of God's saving acts, so that we often find references to the promise (105:9ff.), the winning (44:2ff.), the giving (135:12), and the allotment of the land (78:55). Israel, too, is God's own heritage (28:9 etc.), although all nations are his possession inasmuch as he is universal Lord and Judge (82:8). The land is God's inheritance only in 79:1; elsewhere it is Israel's in both recollection (37:18 etc.) and hope (37:18). God is himself the lot of the writer in 16:5-6, and God's law in 119:111.

11. *Conclusion*. a. The references show that the Hebrew terms denote allotment, and possession only on this basis. They thus express the element of divine ordination. b. The sense of apportionment is also present. Tribes, families, and individuals have their own shares by sacred lot, and hence also by divine appointment. c. The basic concept is that of possession of land, and the law takes various steps to safeguard this (Ex. 20:17; Lev. 20:5; cf. Is. 5:8; Mic. 2:2). d. Since God promised the land to the patriarchs, it could be called an inheritance even though it was not possessed or handed down, but given by God at the conquest. The individual portions then become inheritances, as in the case of Naboth in 1 Kgs. 21:3. While an inheritance may embrace goods, it consists primarily of land (Num. 27:1ff.; Ruth 4:5ff.). e. The above developments explain why Israel may be called God's portion and heritage. f. They also

explain the use for destiny as one's "lot"—a lot which may be equated with God himself (Ps. 16:5-6).

[J. HERRMANN, III, 769-76]

C. The Group *klēronómos* in the LXX.

1. *Linguistic Data.* As noted, *klēronómos* is rare in the LXX; it means "heir" in 2 Sam. 4:7 and "owner" in Mic. 1:5. *synklēronómos* does not occur. *klēronoméō* is common and has such varied senses as "to inherit," "to possess," "to take" (cf. Gen. 22:17; 1 Kgs. 20:15ff.), and "to hold." *kataklēronoméō* is fairly common, especially for "to divide an inheritance" or "to cause someone to inherit or take possession." *klēronómia*, another common word, means "inheritance," "possession," but also merges with *klēros* in the sense of "share" or "portion."

2. *Material Data.* Important in a material survey are the relations of the group to the Hebrew originals (for details see *TDNT*, III, 777). From these we gather that the main point of *klēronoméō* and *klēronómia* is not so much inheritance as enduring possession (Josh. 18:3). This is based on the promise (Dt. 30:5) and established by violent seizure. Incidentally, then, it also entails inheritance (Num. 27:8), for the seizure of the land is an irreversible process that carries with it tribal and family rights to the portions that are allotted. On this basis the description of land or people as God's *klēronómia* expresses a lasting relationship that has its basis in the divine gift.

D. The Group in Later Judaism.

1. Linguistically the terms have here the legal sense of inheritance, but the religious usage of the OT still exerts a strong influence.

2. Materially the idea of the seizure and possession of the land is important, especially with an eschatological reference. The promise to Abraham is extended to cover permanent possession of the whole earth, e.g., in a messianic fulfilment of Gen. 28:14. The thought of inheriting eternal life is also prominent, although with no particular reference to God as Father and Israel as son. Conversely, hell is the portion of the wicked. *klēronómia* can sometimes be used for Israel as God's heritage or possession, and the law is a precious possession for Israel.

E. The Group in the NT.

1. *The Usage.* *klēronómos* means "heir" in Mk. 12:7, "heir" religiously in Gal. 4:1; Rom. 8:17, and "recipient" of the divine promises in Rom. 4:13-14; Tit. 3:7; Heb. 6:17; Jms. 2:5. *synklēronómos* occurs for "fellow heir" in Rom. 8:17; Heb. 11:9; 1 Pet. 3:7; Eph. 3:6. *klēronoméō* means "to inherit" in Gal. 4:30; Heb. 1:4 (Christ) and "to receive" God's gifts or promises in Mt. 5:5; 19:29; Lk. 10:25; 1 Cor. 6:9-10; Gal. 5:21; Heb. 1:14; 6:12. *kataklēronoméō* means "to give in possession" (Acts 13:9). *klēronómia* means "inheritance" in Mk. 12:7 and Gal. 3:18, "possession" in Acts 7:5; Heb. 11:8, and "eternal inheritance" in Acts 20:32; Eph. 1:4, 18; Col. 3:24; Heb. 9:15; 1 Pet. 1:4.

2. *The Theological Usage.* A special NT sense may be seen in the parable of Mk. 12:1ff., where the Son is the heir and the inheritance is the kingdom. This links sonship and inheritance much more closely than in the OT and Judaism. Paul expresses the same thought when he relates inheritance to sonship in Rom. 8:17-18 (cf. Gal. 3:29; 4:7). Similarly Heb. 1:2 says that the Son is appointed heir of all things. In the parable inheritance does not yet denote actual possession; only the risen Lord enters upon this (Mt. 28:18). Inheritance is expressly linked with the kingdom in Mt. 21:43; this frees it from earthly limitations and equates it with the new world of God's sovereign rule. If Christ is heir, his people are fellow heirs, yet only by divine call

it is the seat of sinful desire. Belonging to the creaturely world, it will perish, but the *kolia* is corruptible. But he does not agree either that it is morally indifferent or that rooted in the evil heart. In 1 Cor. 6:13 Paul accepts the thesis of the libertines that the and the *kardia*. What is external does not disrupt our relationship to God. Evil is 2. In Mk. 7:14ff. Jesus explains sin in terms of the difference between the *kolia* "part" in Jn. 7:38.

1. In the NT "belly" is the sense in Mk. 7:19; Lk. 15:16; 1 Cor. 6:13; Rev. 10:9-10, "womb" in Mt. 19:12; Lk. 1:15 etc.; 2:21; Jn. 3:4; Acts 3:2; Gal. 1:15, and "inward" B. In the NT.

a figurative use for the "vault" of a house.

3. The rabbinic equivalents have the usual senses "belly" and "womb," and we find seat of desire. Josephus uses it for the diseased lower part of the body. In Philo it is the digestive system, which, as in Greek philosophy, is regarded as the figuratively for the "underworld" (Jn. 2:3) and for "hidden thoughts" (Job 15:35). (Gen. 25:24; Dt. 28:4, 11), as well as for the male sex organ (Ps. 132:11), and 2. In the LXX it is used for "belly" (Jn. 2:1); fairly commonly for the "womb" belly," "entrails," "intestines," and c. (rarely) "the womb."

1. Meaning "hollow," *kolia* is used for a. "the hollow part of the body," b. "the A. Outside the NT.

kolia [belly, womb]

ktesis, ktetos → *kaleo*

and appointment. The children of the kingdom are shut out (Mt. 8:11-12). Inheritance is by a new creation (1 Cor. 15:5), or by adoption (Rom. 8:23), and as such it is an object of hope. Salvation (Heb. 1:4), glory (Rom. 8:17), redemption (8:23), grace (1 Pet. 3:7), blessing (3:9), in sum, eternal life (Tit. 3:7), constitutes the content of the inheritance. Spatial ideas are unimportant, even in Mt. 5:5. Reigning with God is the issue (Rom. 5:17; Rev. 5:10). Rev. 21:2ff. indicates clearly what is meant by the inheritance (cf. v. 7). The heavenly portion (1 Pet. 1:4) does not denote a spatially distinct part of heaven but a part in God's eternal rule. Inheritance is not acquired but rests on filial relationship to God, and there is no reference to a parallel inheriting of hell. In Galatians Paul meets the Judaizing view that only those who keep the law may rank as the children of Abraham who inherit the promises. This involves the contradiction that inheritance is no longer by promise but by law (Gal. 3:18). In fact, however, this promise precedes the law, faith makes Abraham its recipient. Christ is the seed to whom the promise is given, and all those who belong to him by faith are the true progeny of Abraham, not by natural descent but by adoption (4:5ff.). The emphasis here is on the eschatological promise to Abraham which has found initiatory fulfillment in Christ. Similar lines of thought occur in Rom. 4:13-14 and Eph. 3:6. Hebrews, too, regards *kleronomia* as the content of the OT promise (9:15). Christians are heirs of the promise (6:17) as those who have taken it over and attained to it. Yet the promise, guaranteed by God, is set before the readers in order that by faith and patience they may receive it. Like the fathers (cf. 11) they live in the "not yet" of the inheritance. They are not to be irreligious as Esau was, who, when he desired to inherit the blessing, was rejected (12:16-17).

body (*sōma*) belongs to the risen Lord, and hence it must not be surrendered to licentiousness (vv. 13-14). In Rom. 16:18 and Phil. 3:19 it might be that Paul is referring to unbridled licentiousness and gluttony (cf. the rendering "appetites"), but another possibility is that he has in mind Judaizers who lay too much stress on dietary regulations.

3. The sense of "inward part" is present in Jn. 7:38. When Jesus quenches the inner thirst of believers, their refreshed inner being becomes a source of wider refreshing (cf. Is. 58:11; Zech. 14:8; Ezek. 47:1ff.) in an outflow to others.

[J. BEHM, III, 786-89]

koinós [common], *koinōnós* [companion, participant], *koinōnéō* [to share in], *koinōnía* [fellowship, participation], *synkoinōnós* [partner], *synkoinōnéō* [to participate in, share], *koinōnikós* [generous], *koinóō* [to make common]

koinós.

A. In Secular Greek.

1. This word means "common" a. in the sense of common ownership, property, ideas, etc., b. in the sense of what concerns all, e.g., societies, monies, resolves, and c. in the sense of what is of little value.

2. A second line of use is for "fellows," "participants."

B. In the OT and Judaism.

1. The general sense of common is found only a few times in Proverbs (e.g., 1:14; 15:23; 21:9; 25:24).

2. Another sense (Heb. *hōl*) has reference to what is in general or ordinary use as distinct from what is consecrated (though the LXX uses *bēbēlos* in such cases). Thus the rabbis use *hōl* for working days, or for ordinary ground, money, or food, or for animals slaughtered for common use. Only in apocryphal works (e.g., 1 Macc. 1:47) and Josephus do we find *koinós* as an equivalent for this.

C. The Individual and Society, Theories and Forms of Society.

1. The Greeks value individuals and individual rights, yet with a strong sense of the duty to society and of integration into it, since order is the principle of all reality. Common ownership of the land underlies society, but except where military needs demand a degree of communal economy (as in Sparta), private property soon develops with the resultant distinction between rich and poor. Theories of society seek to redress the balance. Thus Pythagoras establishes a communal society for his followers. Plato in his portrayal of the ideal state suggests that rulers and soldiers should be put on a public basis, and in his modified proposals he advocates nationalization of the land and strict economic supervision. Aristotle preserves private ownership but with the proviso that one portion of the land be held in common, and that the nearest possible equality of ownership be achieved. Poets like Hesiod depict an ideal state in either past or present. The Cynics believe that common possession of all things is the true order of nature. The Stoics seek the best possible realization of a better age by fostering the spirit of brotherhood. The Neo-Pythagoreans renew the ideal of a common life and a community of goods (for the earth is a common mother) in which one may possess nothing and yet be the owner of all things.

OT from the Greek world. The righteous in the OT depend on God and trust in him.
 2. *The OT: God*. The absence of the group for fellowship with God marks off the

koinonia is used for material participation in Wis. 8:18.
 (41:19). *koinoneō* denotes close comradeship with the wicked or the rich in Sir. 13:1.
 may be used for table fellowship (6:10) but also for association in unlawful acts
 posit," and in Is. 44:11 those who worship idols are their "fellows." In Sirach *koinōnos*
 sation with idols, but never with God). *koinōnia* occurs only in Lev. 6:2 for "de-
 group *hbr*, which denotes association with other people for various purposes, or as-
 1. *The OT*. The group is not common in the OT (less so than the equivalent Hebrew

C. The Group in the Israelite-Jewish Sphere.

Mysticism replaces communion with union.
 universe stresses human fellowship and the fellowship of all humanity with deity.
 God is the supreme form of fellowship, while Stoicism with its idea of an integrated
 or even by sexual union. Philosophy purifies the idea. Thus for Plato communion with
 which persists in the Greek concept of communion with the gods at sacrificial feasts
 2. *Sacral Speech*. Sharing in divine power through common meals is an ancient idea
 on political or cosmopolitan sharing.

is also important, since the preservation of society, and indeed of the cosmos, depends
 marriage. Friendship is for the Greeks a supreme expression of fellowship. Citizenship
 1. *Human Life*. Sharing occurs in many fields, e.g., enterprises, legal relations, and

B. The Group in Secular Greek.

person in whom there is sharing).
 recipient being in the dative or with a preposition and the objective genitive (the
 genitive (what is shared), the subjective genitive (the person or thing sharing), the
 means "participation," "impartation," or "fellowship." It is used with the objective
 used in the absolute, or with genitive of object, dative of person, or both. *koinōnia*
 "participant" *koinoneō* means 1. "to share in" and more rarely 2. "to impart." It is
 A. The Meaning and Construction of the Terms. *koinōnos* means "fellow,"

koinōnos, koinoneō, koinōnia, synkoinōnos, synkoinoneō.

objectively mistaken (Rom. 14:14).
 may still think in these terms, and allowance must be made for them, but they are
 that God created is ritually profane (cf. Acts 10:28; Rom. 14:14). Weaker brethren
 the covenant"; Mk. 7:2 ("cultically unclean hands"). The NT denies that anything
 2. The sense "profane" occurs in Rev. 21:27; Heb. 10:29 ("profaning the blood of
 in common") is a Hellenistic one.

order to help others (Acts 2:45). The phrase in Acts ("having all things or everything
 but expresses the loving fellowship which renounces ownership (cf. Lk. 12:33) in
 based on economic theory, legal socialization, or philosophical imitation of nature,
 (Lk. 8:1ff.) and anticipating the last days (Dt. 15:4). This life in community is not
 In Acts 2:44; 4:32 the disciples live a "common" life, following the example of Jesus

D. *koinos* in the NT.

1. Tit. 1:4 speaks of the "common" faith and Jude 3 of the "common" salvation.
 2. Apart from the Pythagoreans, the Greeks only theorize about common owner-
 ship, but Jewish groups like the Essenes practice it, sharing both meals and property.
 The Therapeutae also live communally and in ascetic isolation for the intenser study
 of Scripture.

but do not regard themselves as his fellows. This is surprising in view of the fact that the cultus expresses the entry of God into sacral fellowship. A sense of distance rather than association prevails even where there is rejoicing before God (cf. Dt. 12).

3. *Rabbinic Literature.* Among the rabbis the basic sense of "fellow" carries such nuances as "companion" (in good or evil), "person in a legal relation," "member of a society," and, among the rabbis themselves, "colleague." "Fellowship" has a general sense but also has religious overtones when it denotes table fellowship, e.g., at the Passover.

4. Philo distinctively uses the group for human fellowship with God, e.g., in the cultus. He also has it for the ideal common life of the Essenes. He gives *koinōnéō* and *koinōnía* the rare sense of "giving a share" or "imparting."

D. The Group in the NT.

1. The Sense "To Share in Something."

a. In Lk. 5:10 the point is partnership in work. In Heb. 2:14 the children share a common mortality which Christ himself partakes of in order to overcome death and the devil. In 2 Pet. 1:4 redemption brings participation in the divine nature. In Rom. 11:17 the engrafted branches share the total life of the cultivated tree. Participation in what is holy has an exclusive character (2 Cor. 6:14). As the children of light Christians cannot have a part in sin (Eph. 5:11). Participating in the sins of others entangles one in a common guilt and judgment (Mt. 23:30; cf. 1 Tim. 5:22; 2 Jn. 11). God's people must leave Babylon lest they share her sins and judgment (Rev. 18:4).

b. Paul often gives the group a religious content. In 1 Cor. 1:9 Christians are called to fellowship with God's Son. Since there is no mystical absorption, this fellowship is by faith, which identifies their life with his. If it is a present possession, it awaits future consummation (cf. 1 Th. 4:17). It carries with it participation in the gospel (1 Cor. 9:23; cf. Phil. 1:5) and a sharing of faith (Phlm. 6).

c. In this regard the fellowship of the Lord's Supper is important as an enhanced expression of fellowship with Christ (1 Cor. 10:16ff.). For Paul sacrificial feasts denote divine fellowship (vv. 18, 20). Those who share the Supper are companions of Christ; for this reason they should shun idolatrous feasts. By taking bread and wine they share with Christ in an inward communion which carries with it the blessing of the forgiveness won by his death. This communion extends to all the participants, as represented by the one loaf (v. 17).

d. Fellowship with Christ also means living, suffering, dying, inheriting, and reigning with him (Rom. 6:8; 8:17; 6:6; 2 Tim. 2:12; cf. also 2 Cor. 7:3; Col. 2:12-13; Eph. 2:5-6). There are here two phases of fellowship, the first with Christ's humiliation and the second with his exaltation. In his life and work Paul has a share in Christ's total sufferings (Phil. 3:10; Col. 1:24), but he hopes to share analogously in his glory (Phil. 3:10; Rom. 8:17). 1 Pet. 4:13 makes the same point. For Paul individual sufferings are part of the burden that rests on the whole community according to the law of fellowship (Col. 1:24; 2 Cor. 1:5, 7).

e. Believers also share in the Spirit (2 Cor. 13:13) by whom Christ comes to them. In Phil. 2:1 this is a participation in the Spirit rather than the Spirit's gift.

f. Fellowship with Christ means fellowship with other Christians in a partnership of faith (cf. Phlm. 17) and service (2 Cor. 8:23). Since Gentile Christians share the same blessings as Jewish Christians, they should share their material goods with them (Rom. 15:27; cf. 12:13). Sharing each other's sufferings, they share each other's grace

3. Outside the NT *kókkos* also denotes the scarlet berry and the color scarlet (cf. 1 Clem. 8.3).

2. Paul and John both find in the grain of wheat (1 Cor. 15:37; Jn. 12:24) a sign of divine action and creation. Paul perceives in the burying and coming to life of the seed a symbol of the continuity of the old corporeality and the new, while John finds in it a symbol of the necessity of Christ's death and resurrection and of the divine law that links Master and disciple. The eschatological picture takes on christological urgency in John.

1. This word, meaning "seed," occurs in the NT in the parables of Jesus. The mustard seed that grows into a great shrub (Mt. 33:31-32 and par.) stands for the unassuming preaching of Jesus which as the divine action has all-embracing significance. The tree in whose branches birds nest (cf. Ezek. 17:22-23) symbolizes a rule that will extend to all peoples. In Lk. 17:6 the mustard seed is small compared to the solid sycamore tree, but it can uproot and remove it (cf. Mt. 17:20). The point here is not so much the power of even a tiny faith, but the fact that God's power is not proportionate to human faith. Faith, then, should look away from itself, and then the impossible becomes possible.

kókkos [seed], *kókkinos* [scarlet]

koinoo. This word, meaning "to make common" or "to share," is not used in the LXX but occurs in three senses in the NT. 1. In Acts 21:28 it means "to profane" the temple. 2. In Mt. 15:11, 18, 20 it means "to defile," not by ritual impurity, but by personal sin. 3. In Acts 10:15; 11:9 it means "to declare profane, unclean."

koinonikós. a. A first sense of this word is "belonging or appointed to society." b. Another meaning is "gladly giving others a share." The word does not occur in the LXX, and in the NT it is used only in 1 Tim. 6:18 in sense b.

3. *The Absolute Sense: "Fellowship."* In Gal. 2:9 shaking hands expresses the full fellowship of common faith in Christ. In Acts 2:42 *koinonía* denotes, not the Christian society nor its community of goods, but the family fellowship established and expressed in the church's life.

2. *The Sense "To Give a Share in Something."* This rare Greek meaning is fairly common in the NT. We find it in the reciprocal sharing of Phil. 4:15 and Gal. 6:6 (cf. 1 Cor. 9:11). Paul also has it in connection with the collection for the Jerusalem church, which gives a definite form to the fellowship between the two parts of Christianity (Gal. 2:9; Rom. 15:26). The collection has the significance of fellowship in service (2 Cor. 8:4) in a sincere and ready sharing (2 Cor. 9:13). Active sharing is also the point in Heb. 13:16.

g. *koinonía* is a favorite term in 1 John for the living bond that unites Christians. It begins as fellowship with the Father and the Son (1:3, 6) by an abiding that commences here and is fulfilled hereafter (3:2, 24; 4:13). It issues in the family fellowship of believers (1:3, 7).

(Phil. 1:7; cf. 4:14). Even when they themselves do not suffer, they are partners of those who do (Heb. 10:33).

kókkinos. This word means "scarlet" (cf. the furnishings of the sanctuary in Ex. 26:1 etc., the scarlet stuff in Lev. 14:4, and the scarlet clothing of 2 Sam. 1:24). In the prophets scarlet is linked with sin, either as the opposite of white (Is. 1:18) or as a sign of luxury (Is. 3:23; Jer. 4:30). In the NT 1. Jesus is clothed in a scarlet robe in Mt. 27:28. This was probably a soldier's cloak; the king of peace, in a mocking misrepresentation, is thus clothed in warlike garb. 2. In Heb. 9:19 scarlet wool is mentioned in connection with atonement under the law (cf. Lev. 14:4, 6). 3. Scarlet and purple denote the pomp of Babylon's demonic power in Revelation. Arrayed in purple and scarlet, the woman sits on a scarlet beast (17:3-4). The fiery red of 6:4; 12:3 differs from the scarlet here, which epitomizes demonic abomination, lasciviousness, and ungodly power. The Messiah's army is clothed in white linen and rides on white horses (19:11ff.); the robes are made white in the atoning blood of the Lamb (7:14). We thus have a striking contrast to the woman who is clothed in scarlet and rides on a scarlet beast. [O. MICHEL, III, 810-14]

kolázō [to cut short, punish], **kólasis** [punishment]

kolázō. This means "to cut short," "to lop," "to trim," and figuratively a. "to impede," "restrain," and b. "to punish," and in the passive "to suffer loss." A common use is for divine chastisement. In inscriptions the deity punishes those who violate cultic laws. Some classical authors regard evil as divine retribution. Philo finds in beneficence and retribution the two primary powers of being, though God would rather forgive than punish, and punishes only those who are not amenable to reason. Punishment brings blessing by freeing from a false frame of soul. The NT uses *kolázō* in Acts 4:21 and 2 Pet. 2:9. Only the latter refers to God's punishment. The wicked will be under punishment between death and judgment, i.e., until their destiny is finally fixed.

kólasis. This word, meaning "punishment," is used for divine punishment in 2 Macc. 4:38; 4 Macc. 8:9. In the NT it occurs in Mt. 25:46: Those who fail the practical ethical task will go away to eternal punishment. The only other instance is in 1 Jn. 4:18, which says that fear is its own punishment (cf. 3:18). This fear is driven out by love, which is free from every fear. [J. SCHNEIDER, III, 814-17]

(kolakeúō) [to flatter], **kolakía** [flattery]

The word *kolakía* derives from *kolakeúō* ("to flatter"), which does not occur in the NT. *kolakía* is not found in the LXX but is common in Philo. The one NT example is in 1 Th. 2:5, where Paul says that he does not use flattery in his preaching (unlike many Hellenistic orators). [J. SCHNEIDER, III, 817-18]

kolaphizō [to buffet]

This rare term occurs a few times in the NT and Christian writings. It means "to buffet," "to ill-treat," "to revile." The sense is literal in the passion story (Mt. 26:67).

kolpos has the senses "bosom," "fold" (of a garment), and "hollow," e.g., the floor of a valley or bosom of the sea. The LXX uses it to express marital fellowship (Dt. 13:7), for the fold of a garment (Ex. 4:6-7), and for the bottom of a chariot (1 Kgs. 22:35) or the altar (Ezek. 43:13). In the NT the beloved disciple takes the place of honor by reclining on Jesus' "breast" (Jn. 13:25; cf. the Son and the Father in Jn. 1:18). "Fold" of a garment is the sense in Lk. 6:38 and "bay" of the sea in Acts 27:39. In Lk. 16:22-23 the point may be that Lazarus has the place of honor on Abraham's "bosom," but it is also possible that what is expressed is loving fellowship. Both ideas are present in rabbinic Judaism. [R. MEYER, III, 824-26]

kolpos [bosom, fold]

kolobō occurs in the NT in Mt. 24:22 in the figurative sense "to cut short." God has cut short the time of affliction, i.e., made it less than the oppressors purpose, so that the elect may be preserved from *physical* destruction (as indicated by the "all flesh" of Mk. 13:20, the physical nature of the sufferings, and the presence of the elect at the parousia, Mk. 13:27). [G. DELING, III, 823-24]

kolobō [to mutilate, cut short]

proskollō.
1. One reading has this word in Acts 5:36 in the sense "to join."
2. In Eph. 5:31 and one reading of Mt. 19:5 it denotes marital union. [K. L. SCHMIDT, III, 822-23]

kollō.
1. In the NT *kollō*, meaning "to glue or join together," occurs only in the middle or passive. Thus in Lk. 10:11 it means figuratively "to touch" and in Acts 8:29 "to join" (the chariot). In Rom. 12:9 Christians are to "hold fast" to what is good, while in Lk. 15:15 the prodigal "joins" a citizen in the far country, and in Acts 5:13 none dared "join" the apostles.
2. A specific sense of *kollasthai* is for sexual intercourse; cf. Mt. 19:5 (quoting Gen. 2:24); Eph. 5:31 (quoting Gen. 2:24 more literally with *proskollithesthai*); 1 Cor. 6:16 (where the opposite is union with the Lord, v. 17).

kollō [to join together, unite], *proskollō* [to join, unite]

Spiritual pain is also involved in 1 Cor. 4:11; 1 Pet. 2:20 (which reflects the passion of Christ, vv. 21ff.). In 2 Cor. 12:7 Paul is buffeted by an angel of Satan. The thorn in the flesh can hardly refer to persecution or the temptation to licentiousness, but may have to do with intense pain accompanying Paul's visions. Various diagnoses have been attempted in explanation of such pain, e.g., an eye ailment, epilepsy, neurasthenia, migraine, malaria, etc., but none is fully convincing. Paul himself comes in prayer to the realization that his affliction has profound meaning. Christ, too, was buffeted by Satan and his agents, but Christ is still the victor, and his power is made perfect in Paul's weakness. [K. L. SCHMIDT, III, 818-21]

koniáō [to whitewash]

koniáō means "to daub with lime," "to plaster," "to whitewash" (Dt. 27:2). Paul in Acts 23:3 calls the high priest Ananias a "whitewashed" wall to denote his carefully concealed wickedness. In Mt. 23:27 Jesus similarly calls the hypocritical scribes and Pharisees "whitewashed" tombs. The irony of the saying is that they represent the very thing they avoid. They are not what they appear to be, and they are to be avoided as unclean (even though they claim to be clean). [J. SCHNEIDER, III, 827]

kópos [labor, trouble], **kopiáō** [to become weary]

In secular Greek *kópos* means a. "beating" or the "weariness" caused by it, and b. the "exertion" (e.g., of manual work) that brings on physical tiredness. *kopiáō*, then, means "to tire," "to wear oneself out." The LXX uses it for tiring in battle (2 Sam. 23:10), for exertion in work (Josh. 24:13), and for the groans of the afflicted (Ps. 6:6). *kópos* is the human lot in the OT (Job 5:7; Ps. 25:17-18). Present toil is contrasted with future rest (Is. 65:23). God, who never wearies (Is. 40:28ff.), will grant rest to the righteous (33:24). In the NT 1. the sense "to weary" occurs literally in Jn. 4:6 and figuratively in Rev. 2:3. 2. "To tire oneself out" occurs literally in Mt. 6:28; Lk. 5:5; Eph. 4:28; 2 Tim. 2:6, and figuratively in Mt. 11:28-29 (fainting under the legal burden). *kópos* has a general sense in Mt. 14:6 and an eschatological reference in Rev. 2:2. Paul as an apostle accepts troubles as normal (2 Cor. 6:5; cf. Mt. 5:11-12). His special troubles strengthen his assurance (2 Cor. 11:23); *kópoi* take precedence in his appeal to things that show him to be a true servant of Christ (*loc. cit.*).

3. A distinctive NT use is for Christian work in and for the community. Paul has it for his own work in 1 Cor. 15:10 etc. It describes his manual work in 1 Cor. 4:12, but, since he is not under obligation to do this, it forms part of the work that he does for Christ (1 Th. 2:9; 1 Cor. 9:15ff.). All his service for Christ may indeed be regarded as strenuous work, though it is also his pride and joy (2 Cor. 11:23). His aim is to present mature Christians to Christ (Col. 1:29). He shows concern for the success of this work (Gal. 4:9) and aims at an eschatological reward (1 Th. 3:5; Phil. 2:16). Paul uses the *kop-* group for the work of others too (1 Cor. 15:58), which as labor in the Lord (Rom. 16:12) deserves the highest esteem (1 Cor. 16:16). Love is the mainspring of this labor (1 Th. 1:3), which is carried on especially by officebearers (1 Th. 5:12). The same usage may be found in 1 Tim. 4:10; 5:17; Jn. 4:38; Acts 20:35, but it becomes less prominent in later Christian authors, who perhaps think that *kópos*, with its nuance of manual work, is not a fitting term for ministry.

[F. HAUCK, III, 827-30]

kopetós [beating, mourning], **kóptō** [to beat, mourn], **apokóptō** [to cut off, castrate], **enkopē** [obstacle], **enkóptō** [to block], **ekkáptō** [to cut off, cut down]

kopetós, kóptō.

A. The General Custom of Mourning.

1. In Greek, as in many other tongues, "to beat" takes on the specific sense "to mourn." Women especially beat their breasts in mourning (men beat themselves in

beating the breast or hip. Mourning begins with death (or very soon after) and continuing or cutting the hair, tearing clothes, scattering ashes, fasting, lamenting, and rumpiling or cutting the hair, tearing the clothes, and donning sackcloth. *koptomai kopeton* is the phrase for instituting mourning.

2. *Practices*. In the OT one finds various mourning customs, e.g., going barefoot, off the hair, tearing the clothes, and donning sackcloth. *koptomai kopeton* is the phrase with *kopetos*. The verb is often used either for or with such gestures of grief as cutting the hair, tearing the clothes, and donning sackcloth. *koptomai kopeton* is the phrase for instituting mourning.

1. *Linguistic Data*. The exact equivalent of *koptomai* in Hebrew is *spd*, though the Greek is also used for other terms. Mourning is normally the sense, and other words such as *klato* (2 Sam. 1:12), *alazō* (Jer. 4:8), *penho* (Jer. 16:5), and *threnō* (Mic. 1:8) often accompany *koptomai*; cf. also *klauthnos* (Is. 22:12) and *threnos* (Jer. 9:9).

C. Mourning in the OT.

1. Popular Mourning.

2. Similar rites may be found in the Greek mysteries, in which the repeated cultic dramas (Persephone and Dionysus) involve wild lamentation and rejoicing. The mourning feast for the hero Achilles may also be mentioned.

3. The great annual festivals.

4. In the Near East women are the main mourners (either relatives or paid professionals). Their purpose is to express grief, to honor the dead, to stir up sympathy, and to ease the grief of relatives with consoling thoughts. Women are the mourners in Greece too. Solon tries to restrict them to relatives, but we find paid mourners in Athens. These may include both sexes in both Greece and the Near East, and sometimes we find men as well as women beating their breasts, rumpiling their hair, and scratching their cheeks in mourning.

II. Mourning in the Cultus.

1. Mourning takes a violent form in cults that focus on the dying and rising again of deity; cf. the Babylonian cult of Tammuz (Ezek. 8:14), the Syrian cult of Adonis, the Phrygian cult of Attis, and the Egyptian cult of Osiris, in which the goddesses Ishtar, Astarte, Cybele, and Isis, along with the devotees, weep for the dying gods at the great annual festivals.

2. As a chief part of mourning, beating the body (*kopetos*) comes to be used for mourning itself. The verb, originally used with the part of the body beaten, is thus found in the absolute or with the accusative of the person lamented.

3. In the Near East women are the main mourners (either relatives or paid professionals). Their purpose is to express grief, to honor the dead, to stir up sympathy, and to ease the grief of relatives with consoling thoughts. Women are the mourners in Greece too. Solon tries to restrict them to relatives, but we find paid mourners in Athens. These may include both sexes in both Greece and the Near East, and sometimes we find men as well as women beating their breasts, rumpiling their hair, and scratching their cheeks in mourning.

4. In Rome burial societies are formed to meet the high costs. Philosophy expresses abhorrence of exaggerated mourning.

5. Solon legislates against extreme violence and extravagance at funerals, as does Roman law, but the customs continue at the showing of the corpse and the interment, and in Rome burial societies are formed to meet the high costs. Philosophy expresses abhorrence of exaggerated mourning.

6. They probably come to Greece from the Near East.

7. Beating the body and loud crying are customary in Greece from early days.

1. Popular Mourning.

B. Mourning in the Greek and Roman World.

8. The reasons for noisy lamentation are varied, e.g., fighting off demons, cultic honoring of the dead, and the kindling of sympathy.

9. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wall of tambourines.

10. The reasons for noisy lamentation are varied, e.g., fighting off demons, cultic honoring of the dead, and the kindling of sympathy.

11. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wall of tambourines.

12. Lamentation for the dead takes other external forms, e.g., outcries punctuating individual laments (often by paid mourners supplementing women relatives).

13. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wall of tambourines.

14. The reasons for noisy lamentation are varied, e.g., fighting off demons, cultic honoring of the dead, and the kindling of sympathy.

15. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wall of tambourines.

16. The reasons for noisy lamentation are varied, e.g., fighting off demons, cultic honoring of the dead, and the kindling of sympathy.

17. The common posture of mourning is sitting on the ground. We also read of a death dance in which women may beat their cheeks to the wall of tambourines.

tinues up to interment. A mourning period of fasts and laments follows burial and lasts seven days (or longer in the case of prominent people). Sometimes there might be annual mourning (Jephthah's daughter and Josiah).

3. *The Mourners.* These are first the immediate family (husband, wife, bride, father, etc.; cf. the cries "Alas, sister" etc. in passages like Jer. 22:18). Others are then included (friends etc.), and sometimes the whole nation, as for Moses, Samuel, Abner, and Josiah. Women are prominent, and we find choruses of women or even all the women of a town or country (e.g., 2 Sam. 1:24). Professional mourners play a part (Jer. 9:16; 2 Chr. 35:25).

4. *Expressions of Grief.* Grief first comes to expression in formless cries (Lam. 1:1 etc.). These cries then become brief laments for the departed ("Alas my brother" in 1 Kgs. 13:30). Out of these develop the fuller laments for which the professional mourners train (cf. the lament for Josiah in 2 Chr. 35:25). Some such laments come down through the generations and serve as models for others. They might be sung responsively or antiphonally (2 Chr. 35:25; Zech. 12:10ff.). The dead are often addressed in the second person (Ezek. 27:3ff.), and the lament is uttered on behalf of the relatives (Lam. 1:12ff.) or even the dead (Jer. 9:18). Abuses arise through violence of outcry and extravagance, as in Greece and Rome.

5. A distinctive feature of the OT is that full mourning is a sign of normality. Divine judgment carries with it the curse of death without proper burial or mourning (Jer. 8:2; 22:18; Job 27:15). This is humiliation to the status of a beast (Jer. 22:19). It is a fate that overtakes all of Jeroboam's house apart from Abijah (1 Kgs. 14:10ff.).

II. *Prophetic Lamentation* (→ *thrēnéō*).

1. Mourning has a specific form in the OT, but this is prophetic rather than cultic. It consists partly of public acts and partly of spoken or written laments. The laments follow popular models (Ezek. 32:19ff.; Jer. 9:20-21). The aim, however, is not to comfort but to startle, not to excite sympathy but to bring to repentance. Prophetic mourning, uttered in God's name, is usually for future death in the form of national destruction. The main concern, however, is with the nation's rebellion rather than its overthrow. This mourning does not accept death; it seeks renewal of life (cf. Am. 5:14) and carries the assurance of restoration.

2. The lament of Am. 5:1-2 is typical. The fact that it is for the virgin daughter awakens the deepest sense of loss, since unfulfilled purpose is expressed hereby. The laments of Micah (1:8), Jeremiah (9:18), and Ezekiel (ch. 19) should also be noted; also the ironical and scornful laments for Egypt (Ezek. 32) and Babylon (Is. 14). Such laments rise to great poetic heights.

3. A secondary aspect is that the prophet may have to forgo ordinary mourning (Ezek. 24:16; Jer. 16:5). The aim of such symbols is to portray the terrible state when there will be no mourning because of divine judgment (Ezek. 24:22ff.; Jer. 16:4ff.).

4. Prophetic activity also includes the declaration of mourning or the need for it. The lamentation may be for sin (Joel 2:12) or for the destruction that God's judgments bring (Is. 22:12). It can take an ironical form, as in the lamentation for universal catastrophe in Jer. 25:34, or for the dispossession of the god Milcom in Jer. 49:1ff.

5. Assurance of restoration comes with intimation of disaster; this will mean the replacement of mourning with dancing (Ps. 30:11). Yet mourning for the Messiah (Zech. 12:10ff.) is part of the message of salvation; here is a sorrow which issues in life.

7:16. There is no sense in expecting mourning from the Messiah (Lk. 7:30). The
 1. Jesus, when he meets mourning, resists it. As the Victor over death, he turns
 II. *Mourning in the Life, at the Death, and on the Coming Again of Christ.*

governments (cf. Venice) have to pass restrictive laws.
 tenacious paganism against which, e.g., Chrysostom protests, and even much later
 in the early church custom lags behind faith. Hence mourning remains a seat of
 5. Mourning has really lost its point with the resurrection triumph of Christ, but
 women (widows) whom we find weeping for Dorcas.

by public mourning protest against Stephen's condemnation. In Acts 9:39 it is the
 seem to play an exclusive part. The "devout men" are probably Jewish Christians who
 men, who have a role in Greek mourning but are more prominent in that of Judaism,
 4. The disciples follow Jewish customs in the burial of Stephen (Acts 8:2). Here
 mention no second period of mourning for Jesus.

recognition that he is truly Israel's King, finds expression in it. The Gospels, however,
 execution. Either courageous confession that Jesus is no criminal, or involuntary
 symbol of national mourning in spite of the prohibition of such mourning in cases of
 women of Jerusalem weep over him on the way to the cross (Lk. 22:37). This is a
 3. Jesus himself experiences in anticipation the first stage of mourning when the
 hand movements, probably beating the forehead or breast.

supposes that a leader strikes up the lament and that the others should join in with
 2. The children's game of Mt. 11:16-17 reflects burial customs of the day. It pre-
 feature according to the ceremonial of Judaism.
 seven days, when the three strictest days are over, and visits are the most important
 Mt. 9:23; Lk. 8:52). The case of Lazarus (Jn. 11:17) puts us in the second period of
 of relatives, condoling acquaintances, hute players, and mourning women (Mk. 5:38;
 which begins with death, and which takes a conventional form, involving the presence
 1. The case of Jairus' daughter gives evidence of the first period of mourning,

I. Popular Mourning.

E. Mourning in the NT.

are potent and dangerous near tombs, may also be a reason for it.
 has atoning force (1 Kgs. 14:13) and consoles the deceased. Fear of demons, which
 4. *Significance and Motifs.* Mourning is regarded as a duty of love (Ex. 18:20). It

mourning for important leaders, especially rabbis.
 eulogies at the grave. Larger groups of friends are also found, and there is national
 the feet, wringing the hands, and beating the breast. Male orators honor the dead with
 men and women, join in the funeral procession and express their grief by stamping
 their activity. Only lamentation is prescribed after interment. Family members, both
 the breast play a large role in the funeral procession, though restrictions are put on

3. *The Mourners.* Hired women with their cries, banging of instruments, and beating
 commemorations, encouraged by wandering orators, might follow.
 and a longer but not so strict period of thirty days (a whole year for parents). Extra

this is divided into a one-day period, a main period of seven days (three very strict),
 it consists of lamentation and beating the breast. A second part follows interment;
 2. *Customs and Times.* The first part of mourning is during the funeral procession.

Judaism. The usage is much the same as in the OT.
 1. *Sources and Usage.* Various tracts bear witness to the mourning customs of

D. Mourning in Judaism.

Pharisees who do so have a false picture of the Messiah as a pitiless Judge who prefers to kill on the sabbath and fasts with no less severity than they do. Ironically they have no more liking for John the Baptist, for they are unwilling to follow him in serious repentance. Their answer to the Savior Messiah is to deal him a mortal blow which brings a lamentation they do not desire.

2. Before this, however, comes the proleptic mourning for Jesus himself, for it is through death that he gains the decisive victory over death. In this mourning there is perhaps a fulfilment of Zech. 12:10, which carries the motifs of sorrow for the martyrdom of the divine prophet and concern for the misfortune which comes on the people in consequence (cf. Barn. 7.5). Jesus himself tells the women, however, not to weep for him but to weep for themselves and their children. In so doing he takes up the prophetic demand for lamentation but also manifests his self-forgetful love.

3. The NT speaks, too, of an eschatological mourning in which there is no longer a place for repentance. Zech. 12:10 is usually interpreted as a prophecy of this final mourning (cf. Mt. 24:30; Rev. 1:7). This mourning, which is now universal, combines remorse for the death of Jesus with grief at personal loss in the judgment. Realization of the truth comes with the manifestation of the exalted Christ, but it comes too late. The lament for Babylon in Rev. 19 is a special form of this intimation of eschatological mourning. The sinful world has to bewail the fall of its representative, and in so doing it laments its own fate (vv. 11, 15).

4. *Summary.* The witness of Scripture is that death belongs to the world that is against God, that it cannot be where God is, and that it thus entails distance from God. It is in death, therefore, that pagan hopelessness finds its fullest manifestation. Pagan mourning vividly symbolizes this. Even in paganism, however, there is a sense that it ought not to be, and this is even more true in the biblical sphere. Here lies the ultimate reason for the many attempts to check excessive mourning. Yet legislation alone cannot do it. Only the death and resurrection of Christ, which overcome the alienation of sin and replace death with life, can rob pagan lamentation of its point. Grief at parting remains, but it is now illumined by the assurance of new life with God (Rev. 21:4). Violent mourning may thus yield to a quiet sorrow whose very quietness anticipates the blessed rest when sorrow is changed forever into the fullness of joy.

apokóptō (→ *ekkóptō*, *eunoúchos*, *eunouchízō*). This word means literally "to cut off," "to chop," "to break," "to hew down," symbolically "to mourn," and figuratively "to remove," "to conclude abruptly" (in rhetoric), and "to omit letters" at the end of a word (in grammar). There are two important instances in the NT.

1. *Jesus' Saying in Mk. 9:43, 45.* In secular Greek the term is used for "cutting off" members of the body in battle, in amputations, and in punishment (of prisoners of war, cf. Judg. 1:6-7; for various offenses, cf. Dt. 25:11-12; Ex. 21:23-24, etc.). The cutting off of members in punishment probably underlies the metaphor in Mark. Prevention of further temptation can hardly be the point. Self-punishment inflicted on the erring member will weaken the force of sin, but above all it will anticipate future punishment and thus prevent eternal judgment.

2. *Paul's Saying in Gal. 5:12.* A special sense of *apokóptō* is "emasculatation." The participle, then, can be used for "eunuchs." In the Near East eunuchs served as chamberlains at court and as ministers in various cults (cf. in the OT 1 Sam. 8:15; 2 Kgs. 8:6, etc.). The OT excludes eunuchs from the people (Dt. 23:2): emasculatation is a sin against the Creator, is alien to the life of the covenant people, and is an offense

1. In the repeated parable of the unfruitful tree (Mt. 7:19; Lk. 13:7, 9), hewing down denotes irrevocable destruction either temporal or eternal (Mt. 3:10; 7:19). The warning against Gentle arrogance in Rom. 11:22 is a parallel.

2. The demanded cutting off of an offending member in Mt. 5:30; 18:8 denotes the seriousness of the decision that discipleship requires. The principle of punishing the sinning member is often found in rabbinic writings. In the sayings of Jesus, however, we have self-punishment rather than a judicious penalty. Against the eschatological background of the teaching of Jesus, the thought is that it is better to lose members in this life, or even this life itself, if that is the only way to avoid eternal loss and attain to eternal life (cf. Mt. 16:26).

B. Radical *ekkoptein* in the Sayings of Jesus.

A. General Greek Usage. a. The first sense of *ekkoptō* is "to strike out" (e.g., the eyes, branches in pruning, etc.). b. A second sense is "to break open" (doors, locks, etc.). c. A third meaning is "to hew down" (trees; cf. Jer. 22:7; Mt. 7:19). d. Figuratively we then have the sense "to drive out" or e. "to exclude" or "repel." f. Another figurative meaning is "to extirpate" or "destroy" (cities etc., but also states of mind, impulses, claims, etc.; cf. 2 Cor. 11:12).

ekkoptō.

prayer—that only Christ's saving work has solved.

In 1 Pet. 3:7 human sin in the form of a perverted marital relation may constitute a hindrance to prayer. We have here the specific form of a general problem—sin impedes supreme concern is that there be no *enkopte* to the *prokope* of the gospel (Phil. 1:12). his work for personal profit, or by fighting away the poor (1 Cor. 9:12). Paul's obstacle by using his right to support, i.e., by giving the impression that he was doing humans, too, can be the ones who hinder. Even the apostle himself might become an b. Since the NT finds the source of evil in the human heart as well as the devil, one "who called you," he works through the Judizers.

Satan may also be the one who hinders in Gal. 5:7. This time, as the opposite of the in 1 Th. 2:18 is the devil's opposition through human action (cf. perhaps vv. 14ff.). and since he does not view Satan as the lord of nature, what he probably has in mind finds other reasons for changes of plan (cf. 2 Cor. 1:15ff.; Rom. 1:13; Acts 16:6-7).

2.a. The one who primarily impedes is Satan (1 Th. 2:8). Since Paul elsewhere hindered is the course of the apostle (Rom. 15:22), the progress of the gospel (1 Cor. 9:12), the walk of Christians (Gal. 5:7), or the ascent of prayer (1 Pet. 3:7).

1. In the NT the obstacles denoted by the group are always religious. What is hindered is that of "blocking the way." This yields the sense of "obstacle."

enkopte, enkoptō (→ *proskopte, proskomma*). The basic idea expressed by this group is that of "blocking the way." This yields the sense of "obstacle."

against the pure worship that demands no blemish. A place is found for faithful eunuchs, however, in Is. 56:3ff. (cf. Jer. 41:16); in the NT cf. Acts 8:27. The reference in Mt. 19:12 is, of course, a figurative one; Jesus has celibacy in view. In Gal. 5:12, where emasculation is probably in mind, Paul is not commending it. There is thus no reason to weaken the sense to "separation" or even to the more general but vaguer "mutilation." In an ironical play on his opponents' demand for circumcision, Paul is suggesting a radical surpassing of circumcision that would bring exclusion from the community instead of entrance into it—an exclusion which is already the true situation. The wish is obviously not meant to be taken literally. [Some rabbis advocate celibacy, but they condemn pagan self-emasculation; the Romans also repudiate it.]

korbán [gift], **korbanás** [temple treasury]

1. *korbán* is the loanword from the Hebrew. It is a technical term which Josephus explains as referring to advantages that accrue from the dedication of oneself to God (*Antiquities* 4.72-73). The form *korbanás* denotes the temple treasury as the repository of what is offered as *korbán* (*Jewish War* 2.175).

2. *korbán* in the OT and Later Judaism. In the OT *korbán* is "what is offered," more particularly to God (cf. Num. 7:3). All kinds of offerings, not just sacrifices, are included. We find the same general use in later Judaism, but now the term is also a vow formula when something is offered to God, either in sacrifice or by a transfer of use, i.e., a withdrawal from secular use and control. The "something" may be objects, foods, etc., but it may also be individuals or groups or even the whole people. It does not mean that the people or objects are made over to the temple but simply that they are subject to a transfer of control. *korbán* may take the form of personal renunciation but it may also be a means of denying to others the use of one's person or possessions (whether to exert pressure, to take revenge, or to inflict injury). It can thus lead to a breach of relations even within the marriage or family, and in view of the simplicity but drastic consequences of the process the rabbis try to find ways to reverse the vow or to soften the consequences, though the date of such efforts is much disputed.

3. *korbán* in the NT.

a. In Mt. 27:6 the chief priests rule that the silver pieces that Judas wants to return are not suitable for the *korbanás*, i.e., the temple treasury, even though Judas has put them in the temple and they probably come originally from the treasury. The reason given is that they are blood money and hence unclean.

b. *korbán* occurs only in Mk. 7:10ff. in the debate with the scribes and Pharisees. Mt. 15:3ff. uses *dōron* in the sense of "offering" (cf. 5:23-24; 8:4, etc.; also Heb. 5:1; 8:3-4; 9:9; 11:4). The argument of Jesus is that the scribes uphold a vow (*korbán*) taken by a son even though it releases him from all obligations to his parents. The scribal argument (based on Num. 30:2-3) is that vows to God always take precedence. In reply Jesus quotes Is. 29:13. The scribes cannot truly do justice to their concern for fulfilment of the law because they forget that God's love and justice coincide and that God's concern is for human welfare. Jesus does not wish to weaken the validity of Scripture but to put it in its full context in which the goal may be sanctification but sanctification itself leads on to lovingkindness. The fourth commandment expresses this, but the defended practice of *korbán* becomes a means of evasion.

4. *The Early Church*. Early exegesis takes the saying only along the lines of Lk. 21:4 (which has *tá dōra*); the Latin *corban* is the poor box, and almsgiving is viewed as a sacrifice that is brought to God. Later this usage drops away.

[K. H. RENGSTORF, III, 860-66]

kosméō [to order], **kósmos** [world], **kósmios** [well-mannered], **kosmikós** [earthly, worldly]

kosméō. This verb means "to order," hence "to command" or "to regulate," also "to adorn," "to furnish," and "to bring honor to." The LXX has it for "to adorn" (e.g., Jer. 4:30; 2 Chr. 3:6); we find "to order" in Sir. 29:26. In the NT the only instance of "to put in order" is in Mt. 25:7; elsewhere the sense is "to adorn," e.g.,

f. The distinctive features of the Greek view are as follows. (i) Unity characterizes the cosmos. Even though individual things might be called *kosmoi*, each of such *kosmoi* is a perfect unity of individual constituents. (ii) This cosmic unity derives from an immanent norm that integrates the individual things into a totality. Various attempts are made to describe this norm, e.g., in terms of the social order, mathematics, or the *logos* that is also the norm of human thought and conduct. (iii) Beauty is a feature of the ordered cosmos. Its form and movement express this; to contemplate

heaven. is above it on every side, and what is above all is the abode of the gods that is called things. Firm and unmoved, it is the source and home of living creatures. The universe telian view prevails in philosophy in NT times. This puts the earth at the center of

e. After Aristotle Near Eastern influences affect ancient cosmology. The Aristotle whether successively or simultaneously.

perfection that is incorruptible and impassible. There can be no plurality of worlds, reason controls only the heavenly spheres, and only what is supracosmic enjoys the tracing time and space, the cosmos is itself infinite. But it has no soul or reason; is for Aristotle a spherical body with the unmoved spherical earth at its heart. Firm- he is not using heaven in its narrower sense. The cosmos is the totality of things. It d. Aristotle makes the same equation of heaven and cosmos, but in this connection so that heaven and cosmos tend to be exchangeable terms.

as in other authors, is the merging of the ideas of cosmic space and heavenly space, the visible, it reflects what can be known only by reason. An interesting point in Plato, For Plato the *kosmos*, manifesting the "idea" in space, is a living creature. Embracing c. Plato uses *kosmos* in the spatial sense, though with an underlying sense of order natural philosophy of this period.

present in the fifth century B.C.; questions of space and infinity arise already in the sense is much debated. The idea of a cosmos in the spatial sense is undoubtedly totality that is constituted by this order. When exactly the word acquires the spatial totality rather than to the universe itself. Only later does the term come to mean the b. The first use of *kosmos* for the universe refers to the order that constitutes it a things together as law does society. The world itself is thus viewed as an ordered society: things are at odds, as people engage in disputes, but an immanent cosmic norm holds is that there is an order of things that corresponds to the order of human law. Individual of *kosmos* for the universe is widespread and goes back to an early period. The idea a. The senses previously mentioned all merge in that of the cosmic order. The use

5. *kosmos* as "World." 1. The Greek View.

4. Since what is well ordered is also beautiful, *kosmos* may denote "adornment"

3. The general sense of "order" (e.g., "right order") is also common.

2. When what is constructed consists of people, we find the sense of "human

1. Of uncertain etymology, *kosmos* has various senses connected with "order." It thus denotes "what is well assembled or constructed from its individual parts."

A. Nonbiblical Usage.

kosmos.

women (1 Tim. 2:9), the temple (Lk. 21:5), graves (Mt. 23:29), and figuratively the doctrine (Tit. 2:10).

it is supreme bliss. (iv) Human beings stand in unique relation to the cosmos; law and *lógos* are special connecting points.

6. *kósmos* as "World." II. *God and the Cosmos for the Greeks.*

a. Greek philosophy discusses the theologically important questions of the origin and duration of the cosmos.

b. Heraclitus postulates an infinite cosmos, with no beginning or end, but with periodic glowing and dying down. What he opposes is not the creation of the cosmos but its formation from original matter.

c. In contrast Plato accepts the ordering or fashioning of the cosmos in space in accordance with an idea of perfect being. There is here no true distinction between Creator and creature, for Plato's demiurge is not truly God and the cosmos itself is in a lower sense divine.

d. For Aristotle the cosmos is eternal and God is not a demiurge (or architect of the world) but *noús*, pure form, the unmoved mover, the object and not the subject of love.

e. In Stoicism we find a becoming and perishing of the world but also the idea of eternal recurrence, so that the genesis is not an absolute beginning nor the perishing an absolute end. God is here neither demiurge nor unmoved mover but the world soul that permeates all things, the reason that rules all things. In later Stoicism, however, this pure pantheism yields to a new belief in transcendental divine power.

f. Philo, heir to both Judaism and Hellenism, makes great use of the term *kosmos*. On the basis of Gen. 1:1-2 he distinguishes the noetic cosmos and the empirical cosmos; the former is a spiritual model of the latter, and it is this world of ideas that is created on the first day. The empirical cosmos is a perfect world of order whose beauty Philo extols. God is the transcendent Creator, but Philo does justice to Stoic concerns by means of the mediating *lógos*. While speaking of a beginning of the cosmos, he seems to assume that it is made out of formless matter, and it has no apparent end. Like Plato, he calls God the Father of the cosmos, but develops this concept in Near Eastern fashion when he teaches the birth of the cosmos from God.

g. Plotinus postulates two worlds, the intelligible and the phenomenal. While both are ordered and beautiful, the former, which is the archetype, is far more so. It contains nothing finite, evil, imperfect, or discordant. The phenomenal world is beautiful as its copy or reflection.

h. The term *kósmos* also makes its way into religious and cultic speech. Although it banishes earlier nature myths, syncretistic Gnosticism combines it with cosmogonic materials from Near Eastern religions. The cosmos becomes here a kind of mythological personage and the subject of fantastic speculations, e.g., as a living creature with a soul, as the image of God, or even as the body of a god with its parts or elements as the members. The cosmos is also integrated with such entities as God, aeon, and time into a ladder of being.

7. *kósmos* as World in the Sense of Earth, Inhabited World, Humanity. As the term *kósmos* might mean "heaven," so it can be used for "earth" as distinct from heaven or the underworld. It can also denote the totality of creatures inhabiting the world, or the human inhabitants, i.e., humanity.

B. *kósmos* in the LXX. The Concept of the Cosmos in Judaism.

1. The adoption of the term *kósmos* by the LXX is an important event in its history, for this makes of it a biblical as well as a philosophical concept. The LXX uses *kósmos* for (a) the "host (of heaven)" (cf. Gen. 2:1; Dt. 4:19), thus combining such ideas as

and earth, with the sea or the underworld as a third sphere. The spatial aeons of Heb. 1:2; 11:3 are to be taken in this sense.

d. Various cosmological conceptions are linked with the term *kósmos* in the NT (cf. the elements or elemental spirits of Gal. 4:3; Col. 2:8, 20). It should be noted, however, that (1) these may be clearly indicated but they are not the theme of proclamation; (2) there are no distinctive NT conceptions, only such as are shared with contemporary systems; (3) the various pieces cannot be fitted into a coherent NT cosmology or worldview on account of the differences in different books (cf. Mk. 13; 1 Cor. 15; Revelation; John); and (4) there is already in the NT (Pastorals; 2 Peter; 1 John; Jude) an incipient demarcation from Gnosticism and its cosmological interests.

3. *kósmos* as World. II. *The Abode of Humanity, the Theater of History, the Inhabited World, the Earth.*

a. When seen as the theater of human life, the *kósmos* is the "inhabited world." This is the sense in Mt. 4:8; Lk. 12:30; Mk. 8:36; Rom. 4:13 (merging into the "nations"); Rom. 1:8, etc.

b. There is an approximation to the sense of "humanity" in phrases like "to come into the world" (e.g., Jn. 1:9; 3:19; 11:27; 1 Tim. 1:15; 1 Jn. 4:1; 2 Jn. 7), "to be in the world" (Jn. 1:10; 9:5; 13:1; 1 Jn. 4:17; 2 Cor. 1:12; 1 Jn. 4:3), and "to go out of the world" (1 Cor. 5:10; Jn. 13:1). What is suggested in such phrases is the theater of human life. The same applies when it is said that we brought nothing into this world (1 Tim. 6:7) or when death is a departing from this world. Only when Christ is said to come into or to be in the world does a greater stress fall on *kosmos*, for it now has a new and distinctive NT sense as the setting of God's saving work.

4. *kósmos* as World. III. *Humanity, Fallen Creation, and the Setting of Salvation History.*

a. As the inhabited world, the *kosmos* can narrow down yet again to the "human world" or "humanity" (cf. the LXX, the Koine, and the rabbis). This sense occurs, e.g., in the great commission in Mk. 16:15; cf. Lk. 2:10; Acts 1:8. In Mt. 26:13 *kósmos* might still be taken in a spatial sense, but in Mk. 16:15 the main idea is that of preaching to all the dwellers on earth. The meaning "human world" is also the main point in verses like Mt. 5:14; 13:38; 18:7; 2 Pet. 2:5; Heb. 11:7; 1 Cor. 4:13; 4:9 (angels are included here). The human world that is hostile to God is implied in 1 Cor. 1:27-28; Heb. 11:38.

b. Since the Bible regards the *kósmos* as the object of divine creation, the OT view of God as its Judge necessarily comes to bear upon it once it is regarded as the human world (cf. Gen. 18:25; Ps. 94:2). The implication is that the human world falls victim to divine judgment because it is the evil world. Judaism develops this thought to some extent, especially in apocalyptic, which shows some influence of Persian dualism. Yet Hellenistic Judaism, which inherits Hellenistic joy in the world, maintains a more optimistic view on the basis of the fact that the *kosmos* is God's creation. The NT, in spite of some difference in usage, e.g., between the Synoptists and John, or Paul and John, presents a new view which puts the *kósmos* in a different light, for it is now the theater of salvation history and Christ is its Savior (Jn. 4:42; 1 Jn. 4:14).

c. Paul equates the *kósmos* and this aeon. Thus the spirit of the *kosmos* is the antithesis of the Spirit from God (1 Cor. 2:12). The wise of the world do not understand God's wisdom (1 Cor. 2:6ff.). Godly sorrow leads to salvation but that of the world does not (2 Cor. 7:10). It is sin that has brought this deep gulf between God and the *kosmos* (Rom. 5:12). The whole *kosmos* (humanity) is thus guilty before God (Rom. 3:19) and under his judgment (3:6) and condemnation (1 Cor. 11:32). Only the saints,

kosmos. At first a philosophical term for the well-ordered and balanced person, this term later takes on a weaker social sense, "well-mannered" or "honorable." In the NT the only instances are in 1 Timothy. In 1 Tim. 2:9 the women are to adorn themselves in a decorous manner, and in 3:2 bishops should be disciplined and honorable. *kosmikos*. This word means "cosmic," i.e., "pertaining to the world." In Heb. 9:1, 11 the OT sanctuary is "earthly" in contrast to that which is perfect; the suggestion here is that what belongs to the cosmos is transitory. In Tit. 2:12 God's grace trains us to renounce "worldly" passions, i.e., those that belong to this world and are thus hostile to God (cf. 1 Jn. 2:16). In postcanonical works the martyrs despise "earthly" tortments (Mart. Pol. 2.3). Did. 11.11 refers, in a difficult phrase, to the "earthly"

overcomes the evil world. pride of life. This is not negation of the world, or contempt for it; it is the faith that they are not to love it, i.e., as the world of the lust of the flesh and the eyes, and the God, they are no longer of it (17:16). Thus, although they are sent into it (17:17), 1 Jn. 5:4-5). They are in the world as Christ was (Jn. 17:11; cf. 9:5), but, born of on them (15:18-19; 17:14; 1 Jn. 3:13). But they will overcome the cosmos (16:33; cf. 16:33). Believers are elected out of the cosmos (15:19; 17:6). In them the cosmos is the evil one who rules it (1 Jn. 4:3; 5:19). Christ is victorious in this conflict (Jn. 1 Jn. 4:4; 5:18-19). Salvation history is a struggle between Christ and the cosmos, or person represented by its prince. Christ and the cosmos are thus opponents (14:27; cf. its judgment (12:31; 16:11). In such references the cosmos is as it were a collective after him (12:19), but it really meets him with hatred (7:7). Hence his mission entails (1:29). But the cosmos knows neither him nor God (1:10; 17:25). Outwardly it goes love he has come to save it (3:16-17). As the Lamb of God he takes away its sin (3:17; 10:36; 11:27, etc.). Christ and his kingdom are not of it (8:23; 18:36). In divine is the universe of which Christ is the light (Jn. 8:12) and to which he comes or is sent d. These thoughts come to full development in the Johannine writings. The cosmos 1:27). To be its friend is to be God's enemy (Jms. 4:4). unredeemed creation. Believers are not to be conformed to it (Rom. 12:2; cf. Jms. is crucified to them and they to the cosmos (Gal. 6:14). The cosmos, then, epitomizes (1 Cor. 7:32ff.), but their true life is no longer in the cosmos (Col. 2:20). The cosmos Creator (Acts 17:24), receive his gifts (14:15ff.), and care for things of the cosmos kingdom of the Son (Col. 1:13). Believers live in the cosmos (1 Cor. 5:10), honor its (1 Tim. 1:15); the saved are taken out of the dominion of darkness and put in the coming aeon, the new heaven and earth. Christ comes into the cosmos to save sinners ciled and redeemed, the cosmos ceases to be cosmos; it is the kingdom of God, the individual creatures, nature and history, humanity and the spirit world. When recon- This view yields a full unity of concept; the cosmos comprises the universe, all of every other power and the handing of the kingdom to the Father (1 Cor. 15:24-25). whole universe (Rom. 8:22; Col. 1:16) has a part in it. The final goal is the destruction term takes on a broader significance. Christ's history is true human history, but the God was in Christ reconciling the cosmos to himself (2 Cor. 5:19). The reference here Christ brings the antithesis most fully to light. Christ also removes the antithesis, for rulers of the cosmos who crucified the Lord of glory (1 Cor. 2:8). Yet as the death of who will judge the cosmos, are outside this condemnation (cf. 1 Cor. 6:2). It was the

mystery of the church, perhaps the ascetic life that symbolizes the mystery of Eph. 5:32, or prophetic actions that represent supernatural truths.

[H. SASSE, III, 867-98]

kosmokrátōr → *krátos*

krázō [to cry], *anakrázō* [to cry out], *kraugē* [outcry], *kraugázō* [to cry]

Suggesting a croaking sound, *krázō* means a. "to croak or cry," and b. "to demand with cries." *anakrázō* means "to cry out," *kraugē* "outcry," and *kraugázō* "to cry."

A. The Use of the Terms outside the NT.

1. In the Greek world the group has religious significance in connection with the demonic sphere (invoking the gods of the underworld) and magic (incantations). The Greeks and Romans mostly felt that such crying was unworthy of the gods. The verbs also occur for proclamation, e.g., of the mysteries of Eleusis.

2. The Greek OT uses the group for crying to God in times of need. God graciously hears such crying (Ex. 22:22; Judg. 3:9; Pss. 22:5; 34:7, 17, etc.), but he will not hear the cries of the wicked (Mic. 3:4; Jer. 11:11). In the Psalms this crying takes on a special form which expresses a confident appeal for a hearing and an answer (Pss. 27:7; 28:1). There is here no magical attempt to force God; the crying to God may be both sorrowful (Ps. 22:2) and joyful (Ps. 55:17). A different usage occurs in Is. 6, where the seraphim cry "Holy, holy, holy" (v. 3). Different again is Is. 42:2, where the Servant will not cry or lift up his voice. Jeremiah, however, is to cry to God, and he is granted a great vision of restoration (33:3ff.).

3. In Judaism Josephus uses the group for the proclamation of the prophets, while the rabbis use the equivalents to introduce quotations, i.e., in the formula: "The Holy Spirit (or a prophet) cries and says. . . ."

B. The Use of the Terms in the NT.

1. In the NT the demons cry out when Jesus expels them. These are either inarticulate sounds (Mk. 5:5; 9:26) or cries of recognition (Mk. 3:11 etc.). They express the demonic resistance that Jesus overcomes. Cries for help are also addressed to Jesus, e.g., by the blind men in Mt. 9:27, the Canaanite woman in Mt. 15:22, the father of the possessed boy in Mk. 9:23, Peter on the lake in Mt. 14:30. Cries of jubilation meet Jesus on his entry into Jerusalem (Mt. 21:9, 15); if the disciples were silent, Jesus says that even the stones would cry out (Lk. 19:40). In contrast are the cries that demand his crucifixion (Mt. 27:23) and seek the release of Barabbas (Lk. 23:18). Jesus himself cries with a loud voice at his death (Mt. 27:50); this is not an inarticulate cry but a final prayer to God (Lk. 23:46). The ministry of Jesus bears the marks of the Servant of Is. 42:2 according to the quotation in Mt. 12:17ff.: "He will not wrangle or cry aloud."

2. John uses *kraugázein* rather than (*ana*)*krázein* for the rejoicing on Christ's entry (12:13), the demand for crucifixion (19:6), the cry that Pilate would not be Caesar's friend if he let Jesus go (19:12), and the cry: "Away with him" (19:15). Jesus himself cries with a loud voice when he raises Lazarus; he puts forth all his resources to rob death of its prey (11:43). *krázein* has a special sense in John. It denotes the declaration of the message in spite of opposition (1:15; 7:28, 37-38; 12:44-45). The mysteries of Jesus' person and work are solemnly intimated by it.

2. In the LXX only 20 of 50 instances are in the Hebrew canon. The reference may be to human strength (Dt. 8:17) or the strength of the bow (Ps. 76:3) or even the sea (Ps. 89:9), but mostly it is to God's strength (Ps. 62:11).

1. This word, denoting the presence of strength, means a. "natural strength," b. the "power" that one has, or with which one is invested (e.g., divine power, political power, especially in the legal sense), c. "control," and d. "supremacy," "superiority," "victory."

kratos (*theokratia*).

kratos [power, strength], (*theokratia* [rule of God]), *krateō* [to be strong, to seize], *krataios* [strong, mighty], *krataios* [to become] strong], *kosmokrator* [world ruler], *panokrator* [the Almighty]

Originally meaning "tip of the head," this word is used for "hem," "border," and "wing" (of an army). In the NT it is used for the "tassels" which were worn on the corners of outer garments as a reminder of the commandments. Jesus accuses the Pharisees of making these unduly long in self-righteous display (Mt. 23:5). The word is also used for the "hem" of Jesus' own garment which the sick woman touches (Mt. 9:20; Lk. 8:44). Although the action verges on the magical, Jesus perceives her faith and assures her of healing.

[J. SCHNEIDER, III, 904]

krispedon [hem, border, tassel]

3. In Acts 19:28 the group is used for the tumultuous outcries of the mob, while in 7:60 it denotes Stephen's final prayer (cf. Lk. 23:46), in 14:14 it is crying to make oneself heard, in 23:6 it is crying to say something at a crucial point, and in 16:17 it is the crying of the possessed girl. In Revelation *krazein* has the various senses of calling on God (6:10), jubilation (7:10), proclamation (18:2), command (7:2), and lamentation (18:18-19).

4. Rom. 8:15 and Gal. 4:6 refer to the special cry of sonship, i.e., crying "Abba, Father." The point in both passages is that Christ's work results in a new relation to God in which believers are led by the Spirit (Rom. 8:14). The difference is that in Gal. 4:6 it is the Spirit who cries, whereas in Rom. 8:15 believers themselves utter the cry. There is no suggestion in either case that this is an ecstatic outcry; indeed, Rom. 8:16 implies full self-awareness. This crying is more likely that of a calling on God in which the Father of Jesus is now addressed as the Father of believers, possibly in the words that Jesus himself taught his disciples. The reference to the Spirit reminds us of the rabbinic formula ("The Spirit cries and says: . . ."), but the Spirit is now known in his dynamic reality and gives the full confidence of a hearing as believers come to God, not as servants, but as children.

5. The noun *krangē* occurs as a cry of joy when Elizabeth greets Mary (Lk. 1:42), and when the bridegroom comes at midnight (Mt. 25:6). In Acts 23:9 it is used for the clamor after Paul's speech; believers are to avoid this kind of *krangē* in Eph. 4:31. In Rev. 21:4 it is the anxious crying that is banished from God's eternal kingdom (cf. Jesus' prayers on the way of suffering in Heb. 5:7).

[W. GRUNDMANN, III, 898-903]

3. *krátos* occurs in Philo but is less common than *dýnamis* and *ischýs*. It usually means "strength" or "supremacy" and is often used for God's "might," with adjectives to denote its uniqueness. For Philo all things are subject to God's power, all other power is lent or derived. Knowledge of God's power induces both fear and trust.

4. The NT never says that humans can either have or gain *krátos*. In Heb. 2:14 the devil has the power of death; he controls it and uses it as an instrument (cf. 1 Cor. 15:24, 26). Elsewhere in the NT *krátos* always refers to the power of God (although in Acts 19:20 *katá krátos* is an adverbial phrase for "mightily"). The only Synoptic use is in Lk. 1:51, which stresses God's overwhelming might. Eph. 1:19-20 finds a demonstration of this power in believers on the basis of Christ's resurrection, while in Eph. 6:10 believers are to be strong in the strength of Christ's might. Col. 1:11 refers to the effective working of the divine glory in the lives of believers. In doxologies *krátos* occurs alone in 1 Pet. 5:11, with time in 1 Tim. 6:16, with *dóxa* in 1 Pet. 4:11; Rev. 1:6; 5:13, and with *exousía* in Jude 25. It denotes God's supreme and victorious power.

5. *theokratía*, which does not occur in the NT, is a term that we owe to Josephus. He coins it in analogy to aristocracy, democracy, and plutocracy. It is not, then, a term for the kingdom of God (which Josephus does not use), but has a narrower sense than what is meant by God's rule in the OT. By it he tries to describe the constitution of the Jewish state in terms familiar to his readers. Although the divine kingdom and what Josephus calls theocracy obviously overlap, so that one cannot over-rigidly distinguish the two concepts, it is important to see that for Josephus theocracy has a distinctive constitutional reference which is alien to the NT understanding of the kingdom. Since Josephus himself has *theokratía* only once in *Against Apion* 2.164-65, and the term is not immediately taken up by others, it is of no direct significance on the NT scene.

kratéō.

1. This verb, meaning "to be strong," has such nuances as "to conquer," "to seize," "to arrest," "to have the use of," and "to distraint."

2. It occurs some 170 times in the LXX in such senses as "to be strong," "to have power," "to rule," "to take control," and "to hold." The meanings in Philo are "to rule," "to conquer," and "to be lord over."

3. In the NT the main sense is "to seize." The term is used for the arrest of the Baptist (Mk. 6:17), the attempt of Jesus' family to seize him (Mk. 3:21), the attempts of his enemies to arrest him (Mk. 12:12), and the arrest of Paul (Acts 24:6). A common NT phrase is "to take by the hand" (Mk. 1:31 etc.; cf. Gen. 19:16; Is. 42:6). In Lk. 24:16 the eyes of the two disciples were "held" so that they did not recognize Jesus. Death could not "hold" Jesus (Acts 2:24), but the sailors thought that they had "obtained" their purpose with a south wind (Acts 27:13). In Revelation we find such nuances as "holding on" to a possession in 2:25, and "holding" a teaching in 2:14. "Holding fast" is the point in Mk. 7:3-4; 2 Th. 2:15; Heb. 4:14, "grasping" in Heb. 6:18. In Jn. 20:23, as the opposite of *aphiēmi*, *kratéō* means "to retain."

krataiós. This word, meaning "strong," "mighty," occurs 68 times in the LXX, 31 times with *cheir*, usually in connection with God's mighty hand, especially in the election and deliverance of Israel. The only NT instance is in 1 Pet. 5:6, which exhorts us to submit to the mighty blows of God (cf. Job 30:21).

krataiōō. This word, which means "to make strong," occurs 64 times in the LXX.

judged by their closeness to it. Rather, this command is their sustaining basis. God is the God of love, and his children must be impelled by his love and reflect it in their lives. The many commands do not derive logically from the one, nor may they be logically reduced to it. The one command of love is the fundamental law of all action in faith. Acting in the power of love, believers are freed from other demands and enjoy the liberty of sonship.

4. *Lk. 19:48*. The sense here is that of close attention ("hanging on Jesus' words"). We have in this alternative to *Mt. 22:23* one of the human touches in Luke.

[G. BERTRAM, III, 915-21]

krínō [to judge], *krísis* [judgment], *kríma* [decision], *kritēs* [judge], *kritērion* [means of judgment], *kritikós* [able to judge], *anakrínō* [to investigate], *anákrísis* [hearing], *apokrínō* [to answer], *antapokrínomai* [to reply], *apókríma* [decision], *apókrísis* [answer], *diakrínō* [to judge], *diákrísis* [discernment], *adiákritos* [impartial], *enkrínō* [to class with], *katakrínō* [to condemn], *katákríma* [condemnation], *katákrísis* [condemnation], *akatákritos* [uncondemned], *autokatákritos* [self-condemned], *prókríma* [prejudgment], *synkrínō* [to interpret]

A. **Linguistic Data.** The word *krínō* means "to sunder," then "to select," "to decide," "to judge," "to assess," "to go to law," "to seek justice," also "to expound," then "to believe," "to resolve." The LXX mostly has *krínō* for legal terms, though it may also denote deliverance for the oppressed (*Ps. 72:2*). The NT sense is usually "to judge" with God or man as subject and in either an official or a personal sense. We also find "to determine" in *Acts 16:4*, "to value" in *Rom. 14:5*, "to regard as" in *Acts 13:46*, "to think" in *Acts 15:19*, and "to rule" in *Mt. 19:28* (a biblical sense). Theologically the most important use is for divine judgment (e.g., *Rom. 2:16*).

[F. BÜCHSEL, III, 921-23]

B. The OT Term *mišpāt*.

1. *The Stem šp̄t*. This stem carries the double sense "to rule" and "to judge." In judging the point is not to reach a decision but to restore a relationship (*Gen. 16:5*). This is the emphasis in *Is. 2:4* (though cf. *1 Sam. 24:13*). Ruling and judging go together (*1 Sam. 8:20*; *2 Sam. 15:4*); it is hard to say which has priority (cf. *Ex. 2:14*). To do justice is part of the royal office. The noun, formed with *m*, denotes judgment as a decision but also as a process. It carries the nuances of legal use, norm, and claim, but with a distinctive transition to the concepts of divine grace and salvation.

2. *God as the Giver and Guardian of mišpāt*. It is an ancient OT idea that God is Judge. He is both legislator and legal partner, watching over the relationships of the people and acting for it against its enemies. As the people's Ruler, God is also its Judge. His judging manifests his lordship and gives it an ethical orientation. God has made a covenant with the people. Hence all law is referred to him. The historical relation makes it possible to use legal terms theologically; this is not possible with nature gods, to which such attributes as justice and righteousness are fundamentally alien. The historical situation presupposed by "I am the Lord thy God" means that

5. *The Change in Meaning of mispat*. That *mispat* may thus come to mean grace and mercy is evident in Is. 30:18ff. Here it signifies salvation for an afflicted remnant. This ties in with the existing sense of judgment for the needy and oppressed. Yet this is now an act, not of justice, but of love. If *mispat* means destruction for the proud, it means help for the weak (Ex. 34:16). The Israel of the exile is weak. It may thus claim the *mispat* that protects the weak (Dt. 32:4). Yet it recognizes that meeting this claim is an exercise of mercy as well as justice (Dt. 10:18). This alters the legal content of *mispat*, for forgiveness is in tension with retribution, and judgment is shown to the people even though it has not kept the judgments of God. The lordship of God defies purely legal categorizing. As may be seen from Job, God's justice is beyond human comprehension. No one teaches God the path of justice (Is. 40:14). Yet this is not just a matter of omnipotence; it is a matter of God's faithfulness to the covenant of grace. This is his *mispat* (Dt. 32:4; Pss. 105:5ff.; 111). The elect people is judged

stitutes it. covenant is so broken that it can continue only if God in his grace and mercy renews it. Judgment on Israel is at the heart of universal judgment. The only privilege of election is that of judgment with special severity. At the most only a remnant survives, and the covenant is so broken that it can continue only if God in his grace and mercy renews it. Judgment on Israel is at the heart of universal judgment. The only privilege of election is that of judgment with special severity. At the most only a remnant survives, and the covenant is so broken that it can continue only if God in his grace and mercy renews it. Judgment on Israel is at the heart of universal judgment. The only privilege of election is that of judgment with special severity. At the most only a remnant survives, and the covenant is so broken that it can continue only if God in his grace and mercy renews it.

4. *The Ethical and Religious Meaning of mispat*. In the covenant God makes the people his own people. All the legal enactments expound the basic decision: "I will be your God, and you shall be my people." The revelation of this *mispat* underlies the obligations, but also the claims, that arise for the whole people and for each individual within it. Although there is no abstract norm of morality, God's judging necessarily means justice. The prophets give this implication ethical concreteness, especially in the ability to differentiate between right and wrong (cf. 1 Kgs. 3:9; Mic. 3:1-2; Is. 1:17; Am. 5:7), or in the championing of the cause of the poor and needy (Dt. 10:18; Is. 10:2; Am. 5:11; Jer. 5:28; Ezek. 22:29), who may not be morally superior but are at least in the right against their oppressors. A corollary is that, since the ways of God are upright, all that opposes him will finally be made subject (cf. Is. 2). God will bind up the broken and destroy the strong (Ezek. 34:16). Yet the primary orientation of *mispat* is religious; it goes forth as light, demanding that the people do right on the basis of God's self-revelation (Hos. 6:5-6; cf. Mic. 3:8; Zeph. 3:5). Jer. 9:23-24 expresses the same thought: One's only boast should be to know God, but to know God is to know his *mispat*, with an implication of an obligation to execute it too. In this light one can understand the prophetic summons to repentance. If God's judgments reveal his will, the full seriousness of commitment becomes clear. The people is set under God's blessing and curse; failure to keep God's revealed judgment means the possibility of breaking covenant. Hence the day of the Lord may be a day of judgment on Israel instead of victory over its foes (Am. 1; Hos. 4:1ff.; Is. 1:2, 18ff.; Zeph. 3:8).

3. *mispat as a Relationship*. Divine *mispat* is not just a legal principle or moral norm. It regulates the relationships in a specific society. God is involved with his people. He is concerned both to keep his promise and to enforce the observance of his command. His judicial decisions serve his covenant purpose, which is a purpose of salvation. Other peoples may have similar relations with other gods (cf. 1 Kgs. 18:28; 2 Kgs. 17:24ff.), but these stand in sharp contrast, as is seen in their modes of worship.

God has taken the initiative and bases covenant commands on the covenant promise. There is no place for secular law in Israel; all legal enactments have their source in the covenant. As Judge, God is also the Guardian and Helper of his people against foreign threats (Judg. 11:27; 2 Sam. 18:31; Dt. 33:21). Israel's victories are his judgments. His protection of Israel is the universal establishment of his just rule.

for its sin. For this reason *mišpāt* is far from it (Is. 59:9ff.). The presence of righteous individuals does not alter this. The only hope is divine *mišpāt* which will cancel sin and set up the covenant afresh (cf. Jer. 30-31; Hos. 2:20ff.; Is. 28:17). The Messiah will establish the kingdom with justice and righteousness (Is. 9:6ff.). The people, having God's Spirit, will observe his judgments (Ezek. 36:27). Judgment of the wicked is the reverse side of this saving *mišpāt* (Is. 1:27-28), but this is not a causal succession, since the only basis of salvation is pardoning grace. Tension remains, however, in view of the fact that *mišpāt* denotes both salvation and judgment.

6. *mišpāt* in Its Relation to the Nations. God's *mišpāt* is part of his rule. It thus applies to the nations that have observed their own judgments instead of God's (Ezek. 5:6ff.). In a sense such judgments come from God (Ezek. 22:25) in execution of his negative judgment. Yet God's *mišpāt* may also be positive in relation to the nations. Thus God puts his Spirit on his Servant so that he may bring *mišpāt* to the nations. In a universal extension this means salvation for the nations and mercy for the oppressed. God himself sends forth his *mišpāt* as a light for the peoples (Is. 51:4); this will mean deliverance and salvation for them (v. 5). *mišpāt*, then, is the gracious revelation of God which is the basis of his relationship not merely to the chosen people but to all peoples.

[V. HERTRICH, III, 923-33]

C. **The Concept of Judgment in the Greek World.** For the Greeks the gods are the guardians of right and custom. At first, they are themselves capricious, so that they have to be placated. They are also the executors of fate. But the belief develops that Zeus rules as judge and causes right to triumph and wrong to be punished in this world. There is at first no thought of future judgment; death is the common lot. The Orphics, with their belief in transmigration, are the first to proclaim a judgment in the underworld, although this is not final retribution but assignment of the next transitional stage. Adopted by Pindar, Plato, etc., the idea of future judgment becomes part of the philosophical tradition. The enlightenment destroys the belief in gods of judgment, but the concept of judgment after death persists in both popular belief and philosophical teaching.

D. **The Concept of Judgment in Judaism.** It is a cardinal article of Judaism that God judges, that he resists evil and rewards good, that he upholds the law, and enforces it in spite of infractions. Individual judgments are seen for individual sins, but since this does not always work out, there develops an expectation of future judgment on sinners (both Jewish and Gentile) which will also bring salvation to Israel. Since judgment will fall on individual Jewish sinners, Pharisaic groups experience some tension between fear of judgment and the confidence granted by scrupulous observance of the law. On the details of judgment, there is the widest possible variety of views. The hope of forgiveness, of course, never dies.

E. The Concept of Judgment in the NT.

1. *The Baptist.* John the Baptist proclaims the direct imminence of divine judgment and therefore the urgent need to repent and be baptized with a view to divine forgiveness and the amendment of life (Mt. 3:7ff.).

2. *The Synoptic Preaching of Jesus.* Jesus issues a similar call to repentance because of the seriousness of sin and of God's judgment on it (cf. Mt. 5:22ff.; 7:21ff.; 10:28, 33; 13:47ff.; 24:50-51; 11:20ff.; 23:13ff.). Merits are of no avail (Lk. 17:7ff.). The law is the standard, i.e., the law of love. Judgment may be executed by God (Mt. 10:32-33) or by Jesus himself (Mt. 7:22-23); and it falls on both Jews and Gentiles

(Mt. 25:32), for all are responsible to God. The ground of deliverance is forgiveness. A gift of grace, this is promised by Jesus (Mk. 2:9; Lk. 7:36ff.), so that his disciples may look forward to the last day, and pray for the coming of the kingdom (Mt. 6:10). Forgiveness is enjoyed only in personal fellowship with Jesus. It must be prayed for (Mt. 6:12) and involves a readiness to forgive others (Mt. 6:14). This does not mean that divine forgiveness is made conditional on our human forgiveness; it means that the absence of human forgiveness is meaningless and nonsensical where divine forgiveness is known. The fact that the preacher is the judge (cf. Mk. 14:62) gives a unique urgency to the message of Jesus. It means that the message itself entails eternal decision. If rejected, it leaves no other ground of hope at the last judgment. If accepted, it brings true liberation from judgment. Jesus' opponents cannot understand this assurance of liberation (Mk. 2:7), and they thus bring Jesus to the death by which this liberation is effected. Jesus' concept of judgment is crucial. If it is wrong, his ministry has no relevance for our relationship with God. If it is right, our situation is hopeless and intolerable apart from his forgiving word.

3. *Paul*. Paul proclaims the coming day of God's righteous judgment (Rom. 2:1ff.). All must come before God's judgment seat (2 Cor. 5:10). God's wrath on wicked works is already manifest (Rom. 1:18ff.), but his goodness leaves space for repentance (Rom. 2:4). The final decision is still future, and this makes the question of justification the critical one in human life. The answer lies in God's justifying grace set forth in Christ (Rom. 5:9-10). On this basis sinners can have assurance of salvation in the judgment (Rom. 8:31ff.; 1 Cor. 3:15).

4. *John*. John, too, expects a last judgment when the dead shall be raised (Jn. 5:28-29; 1 Jn. 4:17). Judgment is committed to the Son (Jn. 5:22). Jesus has come to save, not to judge (Jn. 3:17), but his word will still judge on the last day (12:48). Indeed, judgment takes place already on unbelievers (3:18-19). Similarly, believers will not come into judgment (5:24). They need have no fear of the last day (1 Jn. 4:17). This world and its ruler are also judged already (Jn. 12:31; 16:11) with the self-dedication of the Son (12:27ff.). In the assurance of faith, the eternal is present in time. 5. *Revelation*. Revelation presents a terrifying picture of judgment (20:11ff.) and issues serious warnings to the churches (2-3). Christ himself has a crucial role in the judgment which establishes God's rule and initiates the new heaven and earth.

6. *Peter and Hebrews*. Peter urges fear of God as Judge (2:17) and warns that judgment must begin in God's house (4:17). Hebrews has a plea against taking judgment too lightly (10:26ff.) and an exhortation to serve God with reverence and awe, for he is a consuming fire (12:28-29).

7. *Human Judgment*. In the light of God's judgment, we should not judge one another (Mt. 7:1-2; Jms. 4:11; Rom. 14:4, 10; 1 Cor. 4:5). This does not mean flabby indifference to moral wrong but recognition of solidarity in guilt. Thus church discipline must not be harsh and condemnatory; it must use the methods of edification and pastoral care. The very seriousness of divine judgment preserves the church from legalistic judgmentalism.

8. *Conclusion*. In the NT judgment does not have the capricious and emotional aspects that mark divine judgments in myth. All human acts are a sowing (Gal. 6:7-8). God's judgment is a repayment (Rom. 1:27). There is an organic relation between act and consequence. God judges in holy wrath, not in mere passion. As Creator he has established a moral order of being. His demands correspond to the very structure of human life and thus decide its destiny. Obedience or disobedience to them will mean integration with the created order or friction with it. If obedience brings life, disobedience

dience means restriction of life and finally death (Rom. 6:23). This judgment begins in this life and is consummated in the next (Rom. 1:18ff. and 2:3ff.). The restriction is not just external; it is primarily internal, leading to the hollowness portrayed by Jesus in Lk. 16:19ff.; 18:10ff.; 12:16ff., and the impoverishment depicted by Paul in Rom. 1:21ff. It is God who has established the relation between the order of being and his demands, and it is God, therefore, who may justly judge. The images associated with judgment may be traditional, but judgment itself lays bare our hidden essence (Rom. 2:16), exposing the hypocrisy of acting only for show, for hope of reward, or for fear (cf. Mt. 6:1ff.; 1 Cor. 4:5-6), and summoning us to true love of God on the basis and in the power of God's love for us. The very proclamation of God's love presupposes that without God's saving work we are moving hopelessly to judgment. To excise or restrict the thought of divine judgment is thus to destroy the gospel.

krisis. This word, denoting an act, has such senses as a. "estrangement," "conflict," b. "selection," c. "decision," "judgment," "verdict," even "accusation," and d. "decision" in a battle or illness.

1. In the NT it means first "judicial decision," "judgment."

2. In John it is the world "judgment" of Christ, future (Jn. 5:28-29), yet already present (3:18ff.). The sense of "decision" is included, but this does not wholly replace that of "judgment."

3. The LXX uses *krisis* for the "right" of the oppressed (Ps. 101:1), and this explains the use in Mt. 23:23; Lk. 11:42, where the reproach is not that the Pharisees neglect judgment but that they are indifferent to the rights of the poor (cf. Mt. 12:18ff. quoting Is. 42:1ff. and Acts 8:32-33 quoting Is. 53:7-8).

krima. This word means the "decision" of a judge a. as an action (Jn. 9:39; Acts 24:25, etc.) and b. as a sentence, usually condemnation (human as well as divine). In 1 Cor. 6:7 the reference is to a legal action or process. In Rev. 18:20, on an LXX basis, the thought of a legal claim is present (cf. Zech. 7:9; Jer. 21:12).

kritēs. In the NT the *kritēs* is usually a judge, whether official (Mt. 5:25 etc.) or not (Jms. 2:4). The OT judges are *kritai* in Acts 13:20. God is *kritēs* in 2 Tim. 4:8; Heb. 12:23; Jms. 4:12, and Christ in Acts 10:42.

kritērion. This word denotes the means of judging, the place of judgment, or judgment. The sense in 1 Cor. 6:2, 4 is "legal process."

kritikós. This word has reference to the manner, ability, right, or action of a judge. In Heb. 4:12 it describes God's word as able to judge inner thoughts and intents.

anakrinō, anákrisis. *anakrinō* means "to investigate," and refers mostly to judicial interrogation (Lk. 23:14; Acts 4:9; 12:19, etc.). Paul uses it ironically in 1 Cor. 4:3. In 1 Cor. 14:24 it means "to inquire into." It can be used for the searching of Scripture in Acts 17:11 and for spiritual discernment in 1 Cor. 2:14-15. The spiritual judge all things and are judged by none, not in superiority, but because they are subject to the Lord and are thus the servants of others. They respect the consciences of others (Rom. 14) but correct them when they live after the flesh (2 Cor. 12:19ff.). The communities are united only through Christ; they are thus pneumatic organisms with a unity of love and not of compulsion.

apokrinō, antapokrinomai. *apokrinō* has such senses as "to separate," "to secrete," "to dedicate," and "to condemn," while *antapokrinomai* means "to separate oneself,"

katakrinō, katákrima, kátakrisis. *katakrinō* means "to condemn." In human judgment it is the verdict as distinguished from its execution, but the two converge in divine judgment (cf. Mk. 16:16; 1 Cor. 11:32; 2 Pet. 2:6). Both sentence and execution seem to be in view in Rom. 8:3; Paul has in mind the totality of what God has done and does through Christ, i.e., the whole movement from the incarnation to the imparting of the Spirit (v. 4). The condemnation is universally valid but is efficacious only for those who are in Christ (cf. 2 Cor. 5:17). It is the removal of the enmity between God and us (Rom. 8:7). The law condemns us and we perish, but in Christ God condemns sin and we are free.

katákrima, too, refers in the NT to the total divine "condemnation" (Rom. 5:16, 18; 8:1). In Rom. 8:1 it covers the results as well (cf. v. 2).

kátakrisis, "condemnation," is used in the NT only by Paul in 2 Cor. 3:9; 7:3. By reason of sin the old covenant is one of condemnation that can only bring death (3:6ff.). Paul does not speak in condemnation but in self-sacrificial love (7:2ff.).

akatákritos, autokatákritos. The former of these words occurs in the NT only in a legal connection in Acts 16:37, where Paul protests that he and Silas have been badly treated while still "uncondemned." The later term, meaning "self-condemned," occurs in Tit. 3:11 for the person who is unrepentant even after a twofold admonition.

prókrima. This word occurs in the NT only in 1 Tim. 5:21. It has here, not the stricter legal sense of a "precedent," but the more general moral sense of "prejudgment."

synkrinō. This word has the varied senses "to unite," "to compare," "to measure," "to evaluate," and "to interpret." In 2 Cor. 10:12 it means "to compare." Paul will not be compared with the arrogant pseudo-apostles; let them compare themselves with one another. The sense in 1 Cor. 2:13 is hard to fix. "To unite" is too weak, "to compare" brings in an alien thought, "to evaluate" hardly fits the context, and it thus seems best to render "to interpret" or "to expound": interpreting the truths revealed by the Spirit.

[F. BÜCHSEL, III, 933-54]

krouō [to knock]

krouō means "to strike," "to knock" in various contexts, e.g., driving in nails, or knocking at doors. The NT has the secular sense of knocking at a door in Acts 12:13, 16, but it also makes double use of knocking at the door as a metaphor.

1. In Mt. 7:7-8 and Lk. 11:9-10 knocking signifies the seeking of entry by believers. Seeking and knocking stress the material content of asking. The point is not the general one that prayer may count on an answer, or that action is the presupposition of fulfilment, but the specific one that God's promise of salvation gives us the assurance in faith that when we knock the door will be opened and access made possible. In contrast, there is a useless knocking in Lk. 13:25. This knocking is a tardy attempt to gain entry after an earlier refusal to knock in faith (cf. v. 24) when the door would have been readily opened. Those who engage in this futile knocking do not trust in him who opens and shuts (Rev. 3:7). Refusing to knock and enter when they should, they have shut themselves out.

2. In Lk. 12:36 and Rev. 3:20 the Lord himself knocks. Lk. 12:35-36 is an exhortation to watchfulness, so that there may be an instant readiness to receive Christ at his coming. In Rev. 3:20 it is the risen Lord who speaks. On the basis of Cant. 5:2,

giving an open life and having nothing to hide. The term "to conceal" is important in Stoic ethics; the Cynic differs from others in The element of hiddenness increases as antiquity declines, but the *kryptō* group is rare. scientific explanation of things, it accepts the inscrutability of nature and the gods. Near East. There is some truth in this, and although natural philosophy seeks a c. At a later period Greek philosophy is connected with the secret wisdom of these *mystai* are grouped with mathematicians and athletes.

apokrypha are dark affairs (either criminal or mantic) which *mystai* alone can penetrate; inscriptions (written in cryptograms): Astrologers make much use of the group; thus of esoteric knowledge. *apokryphos* becomes here a technical term for secret books or ences converge in Gnosticism with its concepts of hidden but self-revealing deity and the universal body of the deity is an esoteric doctrine. Greek and Near Eastern influ- b. Orphism teaches a deity that is visible in all things but also hidden inasmuch as the cult than to the concealment of the deity.

Alien mysteries make a difference, but often with more reference to the secrecy of a. The mysteries do not stress secrecy. The Eleusinians are like a private cult society. 2. *Mysticism, Gnosticism, and Philosophy.*

impotent), so that the group is not at first common in religious contexts. show great familiarity with their gods (who finally may become affable and even not have absolute knowledge or control (being subject to fate). Indeed, the Greeks strengthen this. Yet the numinous aspect should not be overrated, for the deity does religion. The riddle of death and the related cult of chthonic deities and heroes

1. *Popular Religion.* The hiddenness of deity produces a numinous element in Greek I. *The Greek and Hellenistic World.*

B. Theological Significance of the Terms.

A. Occurrence and Meaning. *kryptō* has the basic sense "to cover," "to conceal" (either protectively or for selfish reasons). It then means a. "to bury," and b. "to set" (of constellations, also used in eclipses). Figuratively it means "to keep secret" (with accusative, double accusative, or preposition, often shameful things), but also "to overlook" and hence "to pardon." *kryptein* may also denote the keeping of entrusted secrets, as in the mysteries. *apokryptō* means "to cover," "to conceal," and figuratively "to keep secret" (usually in a good sense). Intransitively both terms may be used for "to disappear from sight." *kryptos* means "covered," "hidden," and figuratively "secret." The *kryptoi* are secret police in Sparta, and the word at times acquires a nuance of cunning. Secret sins are particularly shameful or abominable. *kryphatos* is a rare word for "hidden," *kryphē* means "secretly," *kryptē* is a "vault" or "cellar," and *apokryphos* means "hidden" (e.g., treasure) or "secret."

kryptō [to hide], *apokryptō* [to hide], *kryptos* [hidden, secret], *kryphatos* [hidden], *kryphē* [secretly], *kryptē* [cellar], *apokryphos* [hidden]

6 this is often taken to refer to personal union with Christ, but in context it carries a serious admonition and promise to the church of Laodicea. The saying transcends both eschatology and mysticism and proclaims the gospel of the coming of Christ, both present and future, with the decision that this demands and the life that it brings for those who receive him. [G. BERTRAM, III, 954-57]

II. The Old Testament.

1. Hebrew has seven roots (see *TDNT*, III, 967) to express the idea of concealment, and their use is extremely loose and varied. A first theological use is to denote the essential distinction between God and us. God may show himself but he wills concealment (1 Kgs. 8:12), his works are hidden (Sir. 11:4), he knows hidden things (Dt. 29:28), and to see him is fatal (Is. 6:5).

2. Nothing is hidden from God (Dan. 2:22). Sinners cannot remain hidden (Jer. 16:17). God has total knowledge of his human creatures (Ps. 139).

3. Sinners try to flee from God. They lurk in darkness (Ps. 10:8), offend in secret (Ezek. 8:12), set up images in secret (Dt. 27:15), avoid God (cf. Adam, Cain, and Achan), and when judgment comes try to hide in the rocks (Is. 2:10).

4. The righteous disclose everything, and this opens the way to the restoration of fellowship (Pss. 32:1ff.; 19:12). The penitential psalms are formally parallel to those of Babylon, but the latter are polytheistic, ritual, and pessimistic.

5. When fellowship is restored, the righteous take comfort in knowing that their ways are not hidden from God. No less than their sin, their sighing is not hidden (Ps. 38:9). Only those of little faith think the contrary (Is. 40:27).

6. God gives the elect a share in his own hidden life. He covers them in his tent in times of trouble (Ps. 27:5; cf. Is. 49:2; 4:6). Even in Sheol Job thinks he might be hidden by God (Job 14:13). God teaches wisdom in the secret heart (Ps. 51:6). Yet there is no occultism; one must keep to what is revealed (Dt. 29:29).

7. God comes out of hiddenness in self-revelation to chosen individuals (Gen. 18:17; Is. 29:10) and to the whole people once this self-revelation is available in the law (Ps. 119:19). But he hides himself from the Gentiles (Is. 45:15).

8. God controls his self-revelation. He may hide his purposes even from the prophets (2 Kgs. 4:27). There is judicial self-concealment from a sinful people (Is. 29:10). The righteous, too, experience the hiding of God's face (Job 13:24; Pss. 10:11; 44:24, etc.). This hiddenness can become intolerable (Lam. 3:6). But grace is not at an end (Lam. 3:22). One may still flee from the hidden God to the revealed God.

9. Since God's word is a treasure, one must hide it in oneself (Ps. 119:11; Prov. 2:1). What is hidden is not cosmic gnosis but the historically given word.

10. Yet what is hidden in oneself is also to be declared to others (Ps. 40:10). Jeremiah finds it impossible to stop speaking about God (Jer. 20:9). God's words and deeds are to be published among the nations (Ps. 96:2-3).

III. Judaism.

1. *Palestinian Judaism.* In the main, Palestinian Judaism thinks that present revelation has ceased. Apocalyptic tries to fill the gap, linking the discovery of hidden guilt or divine purpose with eschatology. In spite of their love for what is hidden, the rabbis have a strong sense of God's presence in nature and history and of his revelation in the law. Yet the ways of God are mysterious, especially after A.D. 70. The tension of the secret and open comes out in exegesis. Secret guilt is to be openly punished and the secret hallowing of God's name will be publicly recognized.

2. *Hellenistic Judaism.* Mystical influences may be seen in the theological use of the group in Hellenistic Judaism. Thus Reuben wants to reveal the hidden things of his heart in the Testaments of the Twelve Patriarchs, while Philo stresses God's hiddenness, uses mystical terms for the knowledge that he reads into the OT, describes God as a mystagogue, and brings the group into his ethics.

3. *Gnosticism Influenced by Judaism.* The Essenes move in a Gnostic direction with their oaths of secrecy and secret writings. In later Jewish Gnosticism the idea that

hiddenness confers honor, and the accessibility of deity only to a few elect, is a common theme. The Mandaeans speak of hidden mysteries and also of the offering to God of hidden prayers.

IV. The New Testament.

1. *The Synopsists.* In general the NT adopts the presuppositions of the OT, and in part of Judaism, but with the difference that eschatological expectation is now fulfilled. The kingdom is compared to hidden treasure (Mt. 13:44) or heaven (Lk. 13:21), for only God can reveal himself. Yet it has come out of concealment and God will publicly declare it (Lk. 12:2-3). Human unreceptivity forms an impediment (Lk. 18:34). God judicially withholds knowledge of himself from those who do not seriously seek it (Lk. 10:21; 19:42). This is stressed with grim severity in Mk. 4:11-12; cf. Mt. 13:34-35. Those who do find the treasure hide it again with joy (Mt. 13:44). In contrast to the Pharisees, for whose display of piety there is much rabbinic evidence, they give and fast and pray in secret, so that their Father who sees in secret may reward them openly (Mt. 6:4, 6, 18). On the other hand, they are not to conceal the talents that they receive (Mt. 25:18), but are to be like kites on a hill, or lamps on a stand, so that others may see their good works and glorify their Father in heaven (Mt. 5:16).

2. *John's Gospel.* This gospel mentions secret disciples (19:38; cf. 3:2; 7:50; 19:39), but with understanding rather than reproach. In the main, however, the terms are used here for the mission of Jesus, who puzzlingly seems to work in secret while seeking to be known openly (7:4). Thus he visits the feast secretly (7:10), and hides when the people wants to stone him (8:59; cf. 12:36), yet he can also claim with truth that he has spoken openly and said nothing secretly (18:20).

3. *The Other NT Writings.* In 2 Cor. 4:2 Paul avoids anything underhanded. The wicked, however, try to hide from God (Eph. 5:12). In the last time rulers will try in vain to seek a hiding place in the rocks (Rev. 6:15-16). God the Judge will bring all hidden things to light, both good and bad (1 Tim. 5:25; 1 Cor. 4:5). God is hidden by nature, but he gives his people a share in his hidden life (cf. the hidden manna of Rev. 2:17). The mystery concealed for aeons is now manifest to the saints (Col. 1:26). The hidden treasures of wisdom are present in Christ (Col. 2:3). The gospel proclaims God's hidden wisdom (1 Cor. 2:7ff.). Paul's language here is well suited to those with Gnostic leanings but it has its basis in the OT. This hidden wisdom relates to the plan of salvation that finds historical fulfilment in Christ (1 Cor. 2:6ff.). If true faith is a hidden matter of the heart (Rom. 2:29), the true hiddenness of Christians is eschatological, i.e., their hiddenness with Christ in God (Col. 3:3).

4. *Conclusion.* NT usage is rooted in OT usage; the ten aspects noted under II. all recur in it. Echoes of Gnosticism may be heard, but the true NT distinction is between Creator and creature, not between Gnostic and non-Gnostic, and the concept of the hidden but self-revealing God leads to world mission, not to esotericism. Election is present, but it bears strongly the character of decision.

5. *Transition to Church History.* The first writings after the NT use the group mostly in biblical quotations. For the rest, God discloses what is hidden and we find the twin thoughts of revelation and judgment. A singular use occurs in Diog. 9.5 when the death of Jesus is said to hide the sin of many.

C. Supplement on the Canon and the Apocrypha.

1. *The Canon and the Apocrypha in Judaism.*
 1. *The Term Canon.* In Judaism one may speak of a closed and normative canon

from the beginning of the second century (A.D.). This is the result of a process of collection, evaluation, and selection.

2. *The Early History of the Canon.*

a. **The Law.** This is fixed from 300 B.C. From the temple it comes into the synagogue, where it has a central role in worship, and functions as a normative code on which there can only be commentaries.

b. **The Prophets.** The rabbinic order lists Joshua to 2 Kings with all the prophetic books (except Daniel) in a second canonical group, but there is considerable freedom relative to them in the pre-NT period, and in the later cultus only selected portions are used, liberties are taken in reading, and edification is the primary goal in their use.

c. **The Writings.** These are the other books of the OT (mentioned in the Prologue to Sirach) as they are finally listed by the rabbis. At an earlier point Ruth and Lamentations are sometimes grouped with Judges and Jeremiah, Job and Daniel are reckoned as prophets, and Chronicles and Esther are also put among the historical prophets. In general, there is no fixed canon in the late second century B.C. Only the law has a secure place. This is accompanied by works of edification that are partly history and prophecy and partly poetry and instruction.

3. *The OT in the First Century A.D.* By this time we find the concept of a normative Scripture based on the law, although the full consequences of this idea are not yet drawn.

a. **Canonical Works.** Philo and the NT bear witness to the idea of Scripture as a totality. Philo refers to sacred writings, and the NT authors use the term "scripture" or "scriptures," also "law" for the whole of the OT. Other titles are "law and tradition," "law and prophets," and "law, prophets, and psalms" (Lk. 24:44; cf. 24:27). Mt. 24:15 numbers Daniel among the prophets, and Mt. 23:35 is perhaps putting Chronicles at the end of the canon.

b. **The Later Apocrypha.** In NT times the line between canon and Apocrypha is not rigidly fixed. Philo puts Proverbs and Sirach on the same level, Josephus quotes from apocryphal works, Palestinian Judaism has a high regard for Sirach and apocalypses, and early Christian authors quote apocryphal works (cf. Jude 14).

c. **The LXX as a Preliminary Stage.** The LXX rests on the idea of OT Scripture as a totality, although it still includes 1 Maccabees and Sirach.

4. *The Closing of the Canon by the Rabbis.*

a. **The Restriction of the Prophetic Age.** A sense of decline after the exile promotes the formation of the canon (cf. Zech. 13:2ff.). The rabbis (also Josephus) see prophecy as ending in the fifth or fourth century B.C., with some debate about the status of Sirach. It is also postulated that no written work precedes Moses. Possible patriarchal writings are enshrined in the law.

b. **The Sacramental Holiness of the Scriptures.** The idea of a material holiness indwelling Scripture, associated in part with the holiness of the divine name, gives rise to the notion that true scriptures defile the hands. Defiling the hands becomes a technical term for the concept of canonical validity. A similar notion is that of the hiding of Scripture, i.e., its abandonment to natural corruption when it becomes unserviceable or is desecrated or has a blemish. In the case of a noncanonical work, e.g., Sirach, the concept has the different sense of a withdrawal from cultic use, i.e., in reading and exposition.

c. **The Battle for Individual Writings.** The closing of the canon is not without friction. Thus Ezekiel has to meet the objection that it is contrary to the law and that Ezek. 1 opens the door to theosophical speculation. Ecclesiastes is also attacked as antinomian and self-contradictory. Proverbs runs into a charge of inner contradiction.

(*Stromateis* 3.5.45.3). Yet apocryphal Acts are never thought to be valid, and even works that have initial support never gain entry into the canon.

6. *The Term Apocryphal*. In Judaism apocryphal works are noncanonical writings that are not only not to be read publicly, but are excluded totally from religious use. In the early church, on the other hand, the term occurs first in the struggle against false teachers and refers to their esoteric writings, with an implication of obscurity of origin and falsification. Later, the church comes to appropriate the term for Jewish works (especially apocalypses) that do not belong to the OT canon. When reaction against such works comes, the way is open for the application of the term to works that do not belong to the Hebrew OT but are acceptable because of their place in the LXX. But while Jerome and others offer a basis for this distinction, it is only in Protestantism that this usage establishes itself. In the patristic period the term finds varied use for prohibited Jewish and NT pseudepigrapha and for works that are not condemned as such but are simply not regarded as canonical (e.g., 1 and 2 Clement, Ignatius, and Polycarp). By this final distinction, which does not necessarily amount to total avoidance, the church recognizes that it has all that is necessary in the canon and it protects itself from possible doctrinal danger. [A. OEPKE; III, 987-1000]

ktízō [to create], *ktísis* [creation], *ktísma* [creature, creation], *ktistēs* [Creator]

Since the question of the "whence" of the world also involves the questions of its goal and purpose, the concept of creation plays a leading part in philosophical discussion.

A. Historical Review. In many religions chaos stands at the beginning of all things as formless matter, devoid of true being or quality but constituting the seed or mother from which all nature comes into being. A psychological parallel is the idea that longing, *érōs*, or the like underlies organic processes. The Egyptian notion of the self-copulation of the original god shows that beginnings of this kind are never more than relative. Natural processes, of course, suggest forces of order that are in conflict with chaos, and inasmuch as humanity sides with such forces a transcendent goal arises for the human race, though not without the recognition that chaos finally triumphs in the form of fate. In Greek and Indian thought another notion is that matter is the original principle of all life. Thus the world is for Stoicism a harmonious circular movement into which the task of humanity is to integrate itself, although here again it seems that things will ineluctably take their course no matter what may be the human response. A certain ambivalence arises with the references to creator-gods. These are sometimes given precedence, receive the supreme attributes that elsewhere are given to chaos, and have unlimited power over nature, humanity, and the world of the gods (cf. Aristides' "Hymn to Zeus"). Along the same lines are attempts to construe creation as a miracle or act of power, whether by word or ecstasy. Such views move in the direction of a personal Creator, but are prevented from reaching this goal either through magical conceptions, through abstractions whereby the world owes its origin to the idea of the good or supreme being, or through the concept of emanations. Where emanations are presupposed, a dualism may result between the original deity (negatively conceived) and the material creation. Alternatively, Zoroastrian dualism advances the view that the two original forces of good and evil are in conflict.

c. Creation by the word best expresses the OT view of creation; it is not emanation, but a personal act. Word expresses conscious will and act and at the same time brings out the spiritual and transcendent character of what is done (cf. Is. 41:4; 48:13; Am. 9:6; Pss. 33:6; 148:5, etc.). Creation by the word is creation out of nothing. If Gen. 1:2 begins with chaos, Gen. 1:1 precedes it. God always is; creation comes into being. The beginning, then, is that of creation. God is subject to no prior conditions. Creation displays his wisdom and omniscience (Jer. 10:12; Ps. 104:24). It establishes his right to the creature (Ps. 24:1-2). It is the basis of his historical action (Jer. 27:5), and of the human duties of trust and obedience (Is. 17:7; Ps. 119:73). By reason of it the creature cannot escape God (Ps. 33:14). Creation distinguishes Israel's God from idols (Jer. 10:12ff.). It insures that all his works are right (Job 34:12-13). It gives purpose

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a. All the statements about the Creator relate to the God of Israel.
 b. In Gen. 1 creation is creation out of nothing by the word (cf. Ps. 33:9). As in Rom. 4:17, God makes what is out of what is not. His word is not an incantation but a word of command in a personal act of will. Creation of this kind is proper only to God and stresses the distinction between Creator and creature. Creature cannot become Creator as son becomes father. For the basic nature of this distinction cf. Ex. 33:23; 1 Kgs. 19:13; Is. 6:5; 45:15. It is because God is so superior that all nature praises him (Pss. 8; 95; 104; 19). His creation manifests his transcendent majesty. God can destroy as he creates (Pss. 102:26ff.; 104:29). Between creation and its dissolution lies his preserving, i.e., his continuing creativity in nature and history. In nature his power may be revealed in violent activity, but his decrees are also to be seen in the orderliness of natural processes.

3. The OT Belief in Creation.

(For details, cf. TDNT, III, 1007-09.)

2. *Creation Terminology and Conceptions in the OT.* Various terms are used in connection with creation. These carry the senses "to make for oneself" (Ps. 78:54), "to fashion" (e.g., the potter and the clay, though the use is often figurative), "to make," and "to create" in the strict sense that is reserved for God. Various poetic expressions also occur relative to God's creative work, e.g., stretching out the heavens, making heaven, the earth, the stars, the mountains, etc. fast, or basing the earth on pillars. Anthropomorphic images are also found, e.g., references to God's right hand or to his calling, but with clear indications that God is not just a giant person (cf. Is. 51:13). Finally, there are mythological allusions, although only in a theological use which assumes that the monsters of myth are mere objects of the divine action (Ps. 89:10).

1. *The Development of the OT Belief in Creation.* Belief in creation is very old in Israel, but there are few preexilic statements (Gen. 1:1ff.; 2:4ff.; 14:19). References become more common nearer the exile (cf. Jer. 5:22ff.; Ezek. 28:13). Earlier the main stress is on God as the Lord of history and election. The movement is from the God of Israel to the Creator, not vice versa. Israel's God is the true and personal Subject of historical action. He acts with will and purpose. He moves in time and space, so that his action is action in nature too. All nature is the sphere of his operation (Am. 9:2ff.). He has established the order of nature (Jer. 5:22ff.). Thus his absolute power in history and nature may be traced back to the fact that he is the Creator (Jer. 27:5). Indeed, history itself is a creation or fashioning (Is. 22:11; 27:11). The word that becomes a technical one for creating can thus occur in the context of God's extra-ordinary action in history (Ex. 34:10). With this term *band'* and the idea of action by God's almighty word, the concept of creation is fully present.

and meaning to all things (Is. 44:6; 48:12). Human creatures in particular have a divinely willed task. This includes work (Ps. 104) but it comes to its climax in praise (Is. 43:21; 45:23).

d. The creation stories move on to the fall and a relapse into disorder with the expulsion from the garden and the deluge. God's creative action then takes the form of restoration with the promise of Gen. 9:2-3 and the call of Abraham. The idea of a fallen creation is implied with the hopes of Is. 11 and 66:22 but not clearly stated. The distinction of foods does not teach dualism. Yet the praise of creation can be loud and clear because it is the Creator who is glorified, not the creature.

e. The OT view of creation fixes the role of humanity as both part of creation and yet distinct from it because of a special relation to God (Gen. 1:26ff.; 2:7). Being in the divine image is not lost at the fall (cf. Gen. 9:6), and no matter how it is understood it involves a particular relation to God whereby people are constituted persons who both confront nature and transcend it in a manner analogous to God. As animals should know humans as their masters, so humans should know God (Is. 1:3). That they do not is unnatural. This mystery of sin has its root in the heart (Jer. 17:9; Gen. 6:5). Restoration promises a new heart (Ezek. 36:26ff.; cf. Jer. 31:33ff.; Ps. 51:10). Even in the changed situation after the flood, however, God's blessing still rests on his works (Gen. 9:1ff.; Ps. 8).

C. The Doctrine of Creation in Later Judaism.

1. *Terminology.* The rabbis use the same terms for God's creative work as the OT. A common metaphor is that of building a palace or city. The term "creation" is found both for all creatures and specifically for humanity. Greek works have *ktizein* and *poiein* for "to create" or "to make," *ktisis* for "creation," and *ktistēs* (or *ho ktisas*) for "Creator."

2. *God as Creator of the World.* God is often stated to be the sole Creator by his word. Sometimes, though not always, it is clear, or at least implied, that this is a creation out of nothing. The rabbis reject speculation that seeks to go behind creation. Even preexistent things like the throne of God or the law of God are created. As in the OT, creation and preservation go hand in hand. The God who has commanded still commands. Although God rests, he still renews creation each day. He does not entrust the keys of rain, birth, and resurrection to anyone else. There is much reference to the Creator in petitions and thanksgivings. The thought of creation gives confidence in affliction and establishes the duty of obedience. Creation distinguishes the living God from dead idols. The Creator is, of course, the God of the fathers. As such, he protects and avenges his people. In later conflicts refuge is sought in his transcendent power.

3. *The World as God's Creation.* The world depends on God, is directed by him, and owes him obedience. God's will (expressed in the law) constitutes its meaning. It is created for the fathers in the sense that Israel is to receive the law. Creation provides the setting for the doing of God's will. Sin has brought no ontic change but a state of sickness, e.g., shorter life for humans, less fertility for the earth, a diminished intensity of light in the sun and moon. The pseudepigrapha, however, offer a darker view of the fall with their stress on the distinction of the aeons, the activity of Satan, and the totally new form of being in the coming aeon. Yet this does not mean an identification of the world with sin.

4. *Humanity as God's Creation.* The divine likeness is a decisive determination of humanity. A proof of God's love, it finds expression in speech. It means that all people

are confronted with God's demands. By free decision Israel accepts the law, and some Israelites fulfil it. The divine likeness provides a motive for respecting others. If an evil impulse is present, this does not represent an ontic change. Indeed, the impulse consists of natural strings that must be held in check, and God has given the law to make this possible. In the pseudepigrapha there is greater stress on the fall and the resultant judgment. Only a few will painfully find their way to final restoration. The promise of a renewed creation runs through all the writings. Renewal of the relation to God (e.g., by circumcision, conversion, or forgiveness) means a new creation, although the word in this case is not necessarily to be taken in its literal sense.

D. *demiourgos* and *kitzo* in Greek and the Linguistic Contribution of the LXX.

In Greek the main words for God's creative work are *poiein*, *plassein*, and *themelloun*. The LXX uses these words but avoids the *demiourgos* group. *demiourgos* is a general word in Greek for a doctor, builder, or any kind of craftsman. The suggestion is that of action on something already there. The movements of the sun and moon are the *demiourgoi* of day and night. The *demiourgoi* of feasts are those who win the victories that are the occasion for them. Later the term is used mainly for artisans, who are not highly regarded. When applied to the Creator, it implies that God makes the world out of existing materials. The LXX avoids it for this reason. *kitzo*, which the LXX adopts, is put to varied use for settling a land, establishing groves or temples, instituting festivals, etc. It expresses the resolve to take the action, and hence is often followed by *demiourgein*. Other uses are for invention and the founding of philosophical schools, but in NT days the main use is for the founding of cities or the settling of countries, with an emphasis on the personal resolve (e.g., that of rulers in the founding of cities) which initiates the actual work. It is probably because of the reference to resolve, and to avoid the association of *demiourgein* with artisans, that the LXX prefers the *kitzo* group to the more obvious *demiourgos* group. At the same time, the LXX uses *kitzo* in only 17 out of the 46 instances in which it reads *bara'* as "to create," and the only such use in the Pentateuch is in Dt. 4:32. Indeed, there are only four (or five) instances in the Pentateuch, none in the historical books, 15 in the prophets, and nine in the writings, with 36 in the apocryphal books. The findings suggest that the term takes on theological significance only gradually and has not yet done so when the first works are translated. *kitzis* means the settling or founding of cities, but does not have this sense in the LXX, where it means "creature" or "creation." *kitzima* is what is founded, and it, too, means a creature in the LXX. The *kitzists* is the founder, e.g., of a city; the LXX uses it as a divine attribute in 2 Sam. 22:32 to show God's power and to differentiate him from idols.

E. Creation in the NT.

1. *Terminology*. The most common group in the NT is the *kitzo* group, then *poieo* and *plasseo*. We find *demiourgos* only with *technites* in Heb. 11:10. The *kitzo* group in the NT applies only to God's creation. *kitzists* occurs only in 1 Pet. 4:19. *kitzima* means "creature," "the creature," or "creation" as the totality of created things, sometimes humanity as in Mk. 16:15, sometimes nature as in Rom. 1:25.

2. *God as the Creator of the World*. Many verses in the NT state that God is the Creator of all things. Some of these refer back to the beginning (e.g., Mk. 10:6; Rom. 1:20; 2 Pet. 3:4; Jn. 8:44; Lk. 11:50); these imply that there is no preexistent matter, but that creation means an absolute beginning by God's word (cf. Rom. 4:17; 2 Cor. 4:6). Again, it is affirmed that God created all things (cf. Eph. 3:9; Col. 1:16; Acts 17:24). This excludes emanation. Heaven as well as earth is part of creation. God's

will is done there and its creatures worship God (cf. Rev. 4:8ff.) in voluntary, personal expression. The Son himself gives thanks to his Father as Lord of heaven and earth (Mt. 11:25-26). God has willed the existence of all creatures with a divine purpose in view. All things are from and through and to him (Rom. 11:36), and the final goal is that he should be all in all (1 Cor. 15:28). Thus the vision of God the Creator, enthroned in his majesty and surrounded by the living creatures and the elders, precedes the revelation of his historical acts (Rev. 4-5). God's Spirit permeates and sustains all things (4:5), although the lightnings, voices, and thunders remind us of fallen creation (4:15).

3. *Fallen Creation.* The NT makes a distinction between what is made with hands and the place of God's presence (Heb. 9:11, 24), or between what is in the flesh and what is in the spirit (Eph. 2:11), or between the transitoriness of this world and the eternity of the world to come (Heb. 1:12). Heaven is used both for God's dwelling and for a part of this world. Similarly, the angels are creatures but do not belong to this creation (cf. the song in Rev. 5:8ff. with its widening circles). Nor does Satan belong to this creation. This creation, according to Rom. 8:19-20, is that which, in some connection with the human fall, is subject to decay, revolving in a gigantic circle of futility. The futility takes the form of temporality which offers both space for repentance and the possibility of offense. Creation displays God's deity but it also tempts us as cosmos. It is the place of revelation but its form is that of the flesh, so that only in Christ can one truly see God in nature. In and for itself the revelation in nature leads on ineluctably to the exposition of human guilt (Acts 14:17; Rom. 1:19-20). In Rev. 5 only the Lamb can open the sealed book which contains God's will for the world. This implies that the world lies in Satan's power and that the Lamb has freed it. The opening of the book means a new heaven and earth when the orders imposed with time and space will be lifted (cf. Mk. 12:25; 1 Cor. 15:26, 42ff.). As the world was created in Christ (1 Cor. 8:6), so its meaning lies in its redemption through him. All God's counsel is epitomized in him (Eph. 1:4; 1 Pet. 1:20). The form of this world is determined by the fall of humanity but also by its calling to glory. In it we have all that we need, and since all that is necessary to life is good (Mk. 7:14ff.; Rom. 14:14; 1 Cor. 7ff.), we are to use it with thanksgiving to God (1 Tim. 4:4), neither honoring the creature instead of the Creator nor dishonoring the Creator by rejecting or despising the creature.

4. *Humanity as Creature and New Creation.* Humanity is creation's goal, yet also the starting point of evil. The human creature is a living being (1 Cor. 15:45), and its natural life involves the tension of a being in God's image that is accompanied by subjection to sinful impulses. As God's creatures, people have no claim on God. They belong to this creation, with *psychē*, not *pneūma*, as their life's principle. With the gospel there is a new creation (2 Cor. 5:17; Gal. 6:15; cf. Eph. 2:10, 15; 4:24; Col. 3:10). This is creation by the Word and Spirit (cf. Jms. 1:18) to new life in the Spirit (Rom. 6:1ff.). The entry of the Spirit through Christ's word and work (Mt. 12:28) means that the new aeon breaks into the course of this aeon in a creative work of God which unites divided humanity into one new humanity (Eph. 2:15). The goal is the totally new creation, the new heaven and earth, in which death will be abolished, Christ will be fully manifested as the pneumatic man, and the glorious liberty of God's children will be fulfilled with the redemption of the body (Rom. 8:21). (The use of *ktisis* in 1 Pet. 2:13 poses a special problem. The word is usually rendered "order" or "institution," with special reference to the state. There are, however, no real par-

kyrios. Historically the concept of lordship combines the two elements of power and authority. A true realization of the unity of the two arises only in encounter with God, who creates us with absolute power but is also the absolute authority before which it is freedom rather than bondage to bow. In the biblical revelation the humanity that rejects subordination to its Creator meets the one who with the authority of God's ministering and forgiving love woos its obedience and reconstructs and reestablishes the relations of lordship.

kyrios [Lord, lord], *kyria* [lady], *kyriakos* [the Lord's], *kyriotes* [lordship, dominion], *kyrieio* [to be(come) lord], *katakryneuo* [to lord it]

kyrianion → *kyon*

kymbalon, found in the NT only in 1 Cor. 13:1, denotes the shallow metallic basin which gives a resounding note when struck against another. The LXX has it frequently in Chronicles, Ezra, and Nehemiah (cf. 1 Chr. 13:8). In 1 Sam. 18:6 the reference may be to a plucking instrument or triangle, in 1 Chr. 15:19 striking instruments are denoted, and bells is possibly the meaning in Zech. 14:20 (or perhaps bosses). Paul would be familiar with the cultic instruments of Judaism, although in writing to Corinth he might have had pagan instruments in mind. The clanging cymbal also seems to have been a term for an empty prattler. The point is that the gifts favored at Corinth can only produce empty noise unless there is within them the inner force of *agape*.

[K. L. SCHMIDT, III, 1037-39]

kymbalon [cymbal]

1. *kybernao* means "to steer," then "to rule," and the *kybernetes* is the "helmsman" (Acts 27:11), then the "statesman." God is sometimes called the *kybernetes* as the one who directs the world. *kybernetes* means literally "steering" and figuratively "govern-ment" and "divine direction."

2. In the LXX *kybernetes* occurs three times in Proverbs for right or wise direction (1:5; 11:14; 24:6).

3. In 1 Cor. 12:28 the reference is plainly to the special gifts that qualify a Christian to give good direction to the community. The bishops and deacons are probably the bearers of the gift. It may be noted that the questions of v. 29 do not apply to this gift. This seems to suggest that the offices are elective, although they cannot be discharged properly without the divine charism.

4. In the fathers the church is often depicted as a ship and Christ as the Helmsman or Pilot. The stilling of the storm and the ark provide a starting point. The symbolism is that Christ steers his church safely to port through the storms of life or across the sea of sin.

[H. W. BEYER, III, 1035-37]

kybernetes [government]

allels for this, and another possibility is that with "human" the word simply refers to "humanity," i.e., that we should be subject for the Lord's sake to all kinds of people.)

[W. FOERSTER, III, 1000-1032]

A. The Meaning of the Word *kýrios*.

1. The adjective *kýrios*, from a root "to swell," "to be strong," means a. "having power," "empowered," "authorized," "valid." The power denoted is a power of control rather than physical strength. Laws are valid, persons are authorized or competent, and rulers may have a powerful impact. A second meaning b. is "important," "decisive," or "principal."

2. The noun *kýrios*, rare at first, takes on two fixed senses: first, the owner, e.g., of slaves, a house, or a subject people, and second, the legal guardian of a wife or girl. Both senses carry the implication of what is legitimate. In Attic, however, *despótēs* is a much more common word. In the Koine the two become almost interchangeable, although *kýrios* has a stronger element of legality and suggests more the power of disposal than of possession. The closer we come to NT times, the more emphatic the legal element becomes and the more *kýrios* tends to replace *despótēs*. At first officials are not called *kýrioi*, but gradually the habit develops of attaching the word as a title, and the term is then used for philosophers, doctors, members of an audience, husbands (by wives), fathers (by sons), and finally even sons (by fathers). In the early period neither kings nor gods are called *kýrioi*; the first use of *kýrios* for God is to be found in the LXX.

B. Gods and Rulers as *kýrioi*. The concept of God necessarily contains an element of legitimate power. If legitimacy is lacking, religion yields to fear of capricious spirits, whereas if power is lacking, the deity is a mere idea. The combination of might and right, however, involves personality. The Greek use of *despótēs* for deity bears witness to a personal element, but the Greeks do not fundamentally regard their gods as lords, primarily because their view of God allows no place for the personal act of creation.

1. *kýrios for Gods and Rulers in Classical Antiquity.* The word *kýrios* is first applied to the gods as an adjective to describe their spheres of control. But the gods are not, as in Egypt or Babylon, the lords of these spheres. They are the forms of reality, not its creators or designers. With humans, they are organically related members of the same reality. For this reason, there is no personal responsibility to them; even prayer is fundamentally illogical. Religious disintegration results, therefore, when the gods are viewed in this way. The political implication is democracy, in which individuals freely give themselves to the right. Since, however, the right stands above them, and is not merely that which they decree, an impulse toward monarchy is present. The ruler has a special measure of virtue. As such he is inspired law, although not *kýrios*.

2. *Gods and Rulers in the Near East and Egypt.* In the Near East the gods are the lords of reality. They control destiny, and individuals, created by them, are responsible to, and may be punished by them. Rightly, then, they may be called lords. It is they who give the laws which rulers declare to their subjects and which subjects must simply obey. The Near East has a strong sense that laws need personal authorization. This leads to the cult of the ruler as the administrator of law who is closer to the gods and who may thus make unconditional demands on others. Personal confrontation with the gods stands at the heart of this understanding.

3. *The Hellenistic kýrios.*

a. **Chronology.** The use of *kýrios* for gods and rulers develops in the first century B.C. At this time the phrases *kýrios basileús*, *kýrios theós*, and *kýrios stratēgós* come into common use. The available data from Egypt and Syria show that all this seems

2. "Lord" as a Designation for Yahweh. In the history of the Bible the use of "Lord" divine name itself.
- b. Although a little capricious, the use or nonuse of the article seems to be meant to relate to the significance of the name. Whether or not *kyrios* is a creative attempt of the translators or the rendering of a Hebrew substitute like Adonai cannot be determined. Its justification derives less from ordinary Hebrew originals than from the
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- and except in a few instances always for Yahweh in such forms as *kyrios theos*, *kyrios* *kyrios* is reserved for God. In this sense it is used regularly, i.e., over 6,000 times, form of address, the effort is perhaps not wholly successful. Yet in the religious sphere meaning. Since the term has to be used for human lords too, or even as a respectful
- a. The LXX uses *kyrios* for the divine name Yahweh in an effort to bring out its
1. The Name for God in the LXX.
- C. The OT Name for God.

[W. FOERSTER, III, 1039-58]

the Jews in general do not find it difficult to call civil rulers their *kyrioi*.

and not another, and whereas the Zealots, for political reasons, cannot accept either, less, this is not the main emphasis. Hence Tertullian can accept *dominus* in one sense of his universal rule. Sometimes, then, we find the phrase *dominus et deus*. Nevertheless if the emperor is not *kyrios* as god, he can easily be god as *kyrios*, i.e., in virtue the term *kyrios* establishes itself. Initially it has no connection with the emperor cult, democracy, however, a Near Eastern style of autocracy triumphs. This explains why of its obvious suggestion of absolute monarchy (cf. Augustus). Under the cover of the absolute (cf. Acts 25:26), although at first the Latin *dominus* is shunned because and after Trajan gradually finds its way into the full imperial style. It also occurs in purpose of dating. We find it a few times under Nero but it is more common later, usage which always seem alien to the Greeks and later drop away. In the imperial period *kyrios* becomes a brief summary of the emperor's position, mostly for the d. Rulers. As regards rulers, phrases like *kyrios basileus* are adaptations of native native usage takes place independently in Egypt and Syria.

but there is no doubt that the transfer of *kyrios* to the gods on the basis of existing of lordship gives stronger linguistic expression to the dominion of deity over nature, as well (cf. Semitic names which contain the names of gods). In Egypt the concept personal authority as well as relationship, but with a strong guarantee of protection over nature and destiny. Correlative to *kyrios* is the term *dooulos* ("slave"), which implies an order under which people stand and which is connected with the idea of dominion tionship, e.g., in petitionary prayer, votive dedication, or thanksgiving. *kyrios* denotes gods, not only for those that are particularly venerated. It denotes a personal relationship, may be discerned in the Greek examples. The term *kyrios* is not used for outstanding c. Tendency. While indigenous usage fixes the main content, a certain tendency Syria *kyrios* is comparatively much less common than its Semitic equivalent.

becomes widespread. It is common only where it corresponds to native usage, and in Minor and Italy (e.g., the Ephesian Artemis). It may be noted that the usage never there are parallels in Arabia and Spain. Other deities are called *kyrios* or *kyria* in Asia Asia Minor, Crete, Italy, Rome, and Spain. In Syria a similar use develops for which b. Location. In Egypt *kyrios* is used for various gods, and this usage spreads to and Syrian development.

to happen within a single life span. It is probably the adaptation of an older Egyptian

has been no less influential than that of Yahweh. Like the usual Hebrew terms, it carries a recognition of the power of the divine will. The title corresponds to the divine nature. God is Lord of the land and people, but also of all things (Mic. 4:13). In replacement of the divine name, or in addition to it, the term implies the divine majesty (cf. Is. 6:11; Ezek. 2:4, etc.). Why the term for Lord is completely substituted for Yahweh in later Judaism is not wholly clear, nor is it clear whether the LXX *kýrios* comes first or is a translation. It certainly has important missionary implications, for the witness to God as Lord shows that, as the Creator, God is the exclusive holder of power over humanity and the cosmos. The term Lord states in practice who God is and what he means for us as the one whose personal will intervenes with all the force that is the distinctive mark of the name Yahweh.

3. *The Name Yahweh as a Concept of Experience.* The OT belief in God is grounded in historical experience and develops in constant contact with history. The name Yahweh is thus distinguished by a specific content. God is not just any deity but a distinct divine person. This still applies even when he is more generally called Lord. Behind statements like "the Lord is God" (1 Kgs. 18:39) or "the Lord is his name" (Ex. 15:3) stand the more specific expressions "Yahweh (or Yahweh of hosts) is his name." There is encounter here with the definite person of God. Only Gentiles can make nothing of his name. While Yahweh may have been used in different ways before, in the OT it always has reference to a specific encounter. It is the name of the revealed God and leaves no room for speculation. Use of the name suggests the essential and indelible features of the picture of God which the biblical tradition paints in the inner history of his people.

4. *The Mosaic Institution.* Yahweh religion is an instituted religion. It is not a reformation of Canaanite animism but a new beginning. There is a prehistory in the stories of the patriarchs but Moses is the virtual founder of Yahweh religion. With him it truly enters the state of history and becomes a norm of conduct and a spur to political action. On the basis of God's revelation to him, the tribes come into a relation of covenant obligation. Their life is dominated by trust in the guiding will and power of the God who knows no natural restraint and who has proved his majesty at the exodus. A tradition of common worship begins at this time. Theophorous personal names come into use and the wars of Yahweh begin with the invasion of Canaan. With acceptance of the name Yahweh Israel makes an exclusive confession of God and puts itself under active obedience to his will (Ex. 15:11; cf. Josh. 24:16ff.).

5. *The Origin of the Divine Name.* The name Yahweh is given by God himself in Ex. 3. Whether Moses is the first to use it or it has been taken from tradition is hard to say. Parallels have been sought (cf. Ras Shamra and Egypt), and an original home of Yahweh has been postulated among the Kenites or in Edom. The only thing that is certain is that from the time of Moses the name has a new and specific content.

6. *The Form and Manner of the Name Yahweh.* a. The form of the name presents problems even regarding the consonants, let alone the vowels, for variations exist in the tradition. b. Attempts to interpret the name philologically produce no certain results. On the basis of the longer form we are possibly led to a root that might mean either "to fall" or "to be." On the basis of the shorter form we perhaps have an interjection, a cry to God. We are not even certain that the two forms are originally the same word, and in any case it is difficult either to relate them or to derive any definite meaning from them.

7. *The Reasons for Reticence in Relation to the Name.* a. Interpretation is made harder by the fence that the tradition builds around the name. This reticence is due in part

to the power that is associated with the name. The name epitomizes the person (cf. 1 Sam. 25:25). It is thus feared as God himself is feared (Dt. 25:58). b. On the other hand, the biblical authors, freely using the name, have a positive sense of the divine reality and power that protect them, so that it is only later, in redaction and translation, that the sense of distance grows. c. Another contributory factor is the sense that the divine person is so unique that one cannot distinguish him from other persons by the simple method of using names.

8. *The Name of God in the Account of Yahweh's Revelation to Moses (Ex. 3:14)*. a. In Ex. 3:14, when Moses asks God his name, a puzzling answer is given which either tries to explain the name by alliterative paraphrase or seeks to avoid its use by close approximation to its form. b. If it is an explanation, the name bears some reference to existence, although in what sense is not wholly clear. c. The Hebrew certainly does not have the speculative profundity of the LXX rendering (*ego eimi ho on*). There are also various linguistic arguments against etymological explanation, and the style of revelation is the least adapted for etymology. d. The other possibility is that God is refusing to give a name that would make him merely one among the many gods of the period, although cf. 3:14b.

9. *The Name Yahweh as the Basic Form of the OT Declaration about God*. a. OT sum of all that the OT says about God, and the figure of Yahweh is the original form of biblical revelation. If the name does in fact set Yahweh among the gods, so that under mythical pressure there is a felt difficulty in serving God or singing his songs in a foreign land (1 Sam. 26:19; Ps. 137), and the rivalry of other gods causes recurrent crises of faith (1 Kgs. 18:17ff.; 2 Kgs. 21:3; Jer. 2:28), nevertheless there is a strong sense of the uniqueness of Yahweh and a sharp rejection of the reality of false gods (Pss. 58; 82; Am. 5:26; Ex. 20:3ff.). b. The receptivity to alien myths, which is particularly marked in Northern Israel (Hos. 11:2 etc.), is accompanied by, or finds expression in, a widespread bourgeois complacency that does not sense the true reality or power of God (cf. Jer. 48:11; Zeph. 1:12; Is. 5:12; Jer. 29:26). The prophets fight against this limited view of God, however, with the assertion of God's unconditional authority in every sphere of life. Am. 5:4 sums up the demands and promises of God in a way that allows no place for mythical forms of thinking. c. For the prophets God is no abstract concept but the personal God who lays hold of them with compelling force (Bzek. 1). Although anthropomorphic expressions have to be used to describe him, the resolution of the prophets and the fervor of the psalmists have their root in personal encounter with Yahweh and his will. This is why their messages convey the grandeur, power, and reality of God with imperious force. d. Attempts to discern God's rule in time (Ps. 90) and space (Ps. 139) push us to the limits of the concept of personality but do not surrender it. These thoughts arise out of a sense of responsibility that leads to anxiety, guilt, and panic (cf. Am. 9:2; Job 7:16ff.) but finally leads back to confident praise and prayer (Ps. 139:24). e. Naïve conceptions may be present in the we-style of Gen. 1:26-27 etc., or in the idea of creation in the divine image, but these are set in a context of demythologization. f. The same applies to the depiction of God as a warrior (Ex. 15:3 etc.), in which the stress lies, not on divine savagery, but on the loyalty and love of God in protecting his people and providing for it. In much the same way the jealousy of God (Ex. 20:5) carries the implication

that the people owes him unconditional love and loyalty in return. What comes out in such statements, then, is the personal nature of the whole relationship. Yahweh is no static Baal. Loving, he may be wounded and provoked. He puts feeling into his actions and directions, a man, as it were, and yet no man but God. The imponderable element of the dynamic is thus restructured as the imponderable element of the divine person to whose wrath one might fall victim but whose mercies are great (2 Sam. 24:14). g. Yahweh is the Lord in his directions. These are total. The divine I addresses the Thou of the community or the individual with a demand for the practical exclusion of other gods which implies the decisive reality of the one God and a compulsion to bow to his will. The lordship of God means that God gives direction which imparts meaning to life and demands loyal and obedient action. Recognition of this (Ex. 24:7) is perhaps the most valuable legacy of the OT inasmuch as the universal validity of this knowledge of Yahweh comes clearly to light in the moral requirement (cf. Mic. 6:8). The dynamic of the divine commission suggests that the demand of Yahweh refers not merely to Israel but to humanity in general. Amos calls the nations to account precisely because they, like Israel, are responsible to the one transcendent God whose voice he hears from Zion (1:2; cf. 9:12).

10. *The Confession of Yahweh in Dt. 6:4.* Yahweh religion is not monotheistic in a speculative sense. It is monotheistic in its energizing of the will of those who confess him. This is true in the Shema, where love for Yahweh is expressed in order to strengthen love for him. The four words in Dt. 6:4 are thus introduced by the formula: "Hear, O Israel" (cf. 5:1; 9:1, etc.). Possibly hymnic, they perhaps consist of two clauses: "Yahweh is our God," and "Yahweh is one." If so, the repetition of the name suggests that the point is that in Yahweh all that he is is exhaustively and exclusively present (cf. 4:35; 7:9; Is. 45:6). The difficulty in postulating two clauses is that the second clause seems to be a trite mathematical one which is less far-reaching than the first and can hardly be justified as a protest against the view that there might be many Yahwehs as there are many Baals. On the other hand, to take the words as one clause adds little to the sense: "Yahweh, our God, Yahweh is one," or, in a paraphrase: "Yahweh is our God, Yahweh as the only one." Analysis shows that the words defy precise interpretation but for that reason, in their very sweep and majesty, are an eloquent testimony to the power of faith in Yahweh. The active dynamic of the national religion comes up against the problem of adequate expression, but the confession makes it plain that Yahweh as the sum and center of religious experience is the source of a single historical revelation. [G. QUELL, III, 1058-81]

D. Lord in Later Judaism.

1. *The Choice of the Word kýrios in the LXX.* Why the LXX chose kýrios is debated. One theory is that it really means "superior" rather than "one who has power or control." But this is not the Greek usage of the time. The LXX probably chooses kýrios because it stresses the fact that as the Liberator from Egypt, or as the Creator, God has a valid right to control over his people and the universe. He is sovereign in the absolute sense.

2. *Lord in the Pseudepigrapha.* Whether the use of Adonai for Yahweh is older than the LXX is also debated. Other renderings of the OT follow different courses, as do the pseudepigrapha, which offer several substitute terms. In circles open to Hellenism kýrios is avoided, as it might lead to misunderstanding. Philo, finding kýrios in the LXX, allegorizes it by discerning in it a reference to royal power.

3. *Lord in Rabbinic Judaism.* By the time of the rabbis Yahweh is seldom pronounced

into him. Paul comes to Rome with the blessing of Christ, and the church is one body. The gospel is the gospel of Christ and involves being crucified with him or baptized lordship of the crucified and risen Lord (5:6; 6:4, 9; 1 Cor. 1:23-24; Gal. 3:13, etc.). and power. In 1 Cor. 15:28 the Son exercises the lordship of God the Father in order through Christ its Head. In Col. 2:6, 10 Christ the Lord is the Head of all authority Col. 3:1; Eph. 1:20-21). In 1 Cor. 11:3 the world is related to God only indirectly; Mt. 28:18, and the use of Ps. 110:1 (Acts 5:31; Rom. 8:34; 1 Cor. 15:25ff.; risen Jesus is Lord is stated also in Rom. 10:9; Acts 2:36, and for parallels cf. Heb. of God to his obedient suffering. It implies a position equal to that of God. That the applies to Jesus alone. In Phil. 2:6ff. the name *kyrios* is given to Jesus as the response not exact, for *anathema* may be pronounced against many persons or things but *kyrios* a. Paul in 1 Cor. 12:3 contrasts *anathema lesous* and *kyrios lesous*. The parallel is

3. Jesus as Lord.

the prayer of Acts 1:24 and it underlies the obligation of worship in Jms. 3:9. (1:8 etc.), but the elders call him "our Lord" (4:11). Lord has a special emphasis in 17:24, where God is Lord as Creator). In Revelation God is Lord as the Almighty of world history; 1 Tim. 6:15, which ascribes total sovereignty to God; and Acts assent to the free divine decision; Mt. 9:38, where the lord of the harvest is the Lord its content can at any time be given full weight (cf. Mt. 11:25, which implies free data suggest that *kyrios* is not a common term for God apart from OT use, but that and Revelation has such formulas as *kyrios ho theos* (1:8 etc.; cf. 11:15; 22:6). The Acts 5:9; 8:25). *kyrios* also means God in 1 Cor. 10:9; 1 Tim. 6:15; Heb. 7:21, etc., like the hand, name, angel, spirit, or word of the Lord (Lk. 1:66; Jms. 5:10; Mt. 1:20; to Luke (cf. also the epilogue to Matthew). LXX influence may be seen in expressions material God is *ho kyrios* only in Mk. 5:19. *kyrios* is very common in the prologue (Mk. 1:3; 12:11, etc.; for a full list see TDNT, III, 1086-87). In the basic Synoptic 2. God as Lord. God is called *kyrios* in the NT mostly in OT quotations or allusions 6:1-2; 2 Tim. 2:21).

despotes is used only in prayer or for the master of slaves or owner of a house (1 Tim. 6:46. We find genitive combinations in 1 Cor. 2:8 (glory) and 2 Th. 3:16 (peace). (cf. also Mt. 21:29; Acts 10:4). The double form occurs in Mt. 7:21-22; 25:11; Lk. 27:63, Mary to the gardener in Jn. 20:15, the jailer to Paul and Silas in Acts 16:30 use the address *kyrie* (cf. Lk. 13:8). The Jews use the same address to Pilate in Mt. superiority is suggested in 1 Pet. 3:6; Mk. 12:36-37; Acts 25:26. Slaves and workers harvest (Mt. 9:38) or the sabbath (Mk. 2:28). Polite usage occurs in Lk. 1:43, but and slaves (Eph. 6:5-6). It also refers to the one who controls something, e.g., the or of animals (Lk. 19:33; Mt. 15:27), and for the master of the steward (Lk. 16:3). 1. Secular Usage. In the NT *kyrios* is used for the owner of the vineyard (Mk. 12:9)

E. *Kyrios* in the NT.

seen as its creation by God. individual. Creation provides the final basis for this lordship. The election of Israel is for later Judaism both Lord and Governor of the world and Lord and Judge of the dependent noun, and there is occasional doubling in address. As regards God, he is slaves. In the Hebrew and Aramaic use of lord we never find the absolute without a passions, and also in polite address. *rb* denotes the teacher but also the master of Lord in such senses as the master of slaves, the owner of goods, or the master of literally and Adonai is little used in ordinary speech. The rabbis use various terms for

in Christ. Believers serve the Lord (Rom. 12:11), stand or fall before him (14:4ff.), and are to walk worthy of him (cf. 1 Cor. 11:27). It is the Lord who comes (1 Th. 4:15ff.), from whom Paul is absent (2 Cor. 5:6ff.), who gives powers to his servants (2 Cor. 10:8), and whose work is being done (1 Cor. 15:58). This Lord is the Spirit (2 Cor. 3:17). As there is one God, the Father, so there is one Lord, Jesus Christ (1 Cor. 8:6). It is through him that all things are, and that Christians exist as such. There is no set pattern for the alternation of *Christós* and *kýrios*. Often we find combinations such as *ho kýrios Iēsoús* or *ho kýrios hēmōn Iēsoús* (*Christós*). The use of the name Jesus gives emphasis and solemnity to the formula, and the personal pronoun stresses the personal relationship, which as that of the whole church implies the interrelationship of Christians (Rom. 15:30; 1 Cor. 1:2) but also their separation from others (Rom. 16:18).

b. *kýrios* may also be used for the historical Jesus (cf. 1 Cor. 7:10, 12; 1 Th. 4:15; 1 Cor. 9:5; Heb. 2:3; Acts 11:16; 20:35). Luke has *kýrios* for Jesus 13 times, John has it five times, and cf. Mk. 11:3; Jn. 21:7 (though in Mk. 11:3 the reference might be to God). In address to Jesus we find *didáskale*, *rhabbí*, and *rhabbouní* as well as *kýrie*. In Mark *kýrie* is used only once by a Gentile woman, but the doubling in Lk. 6:46; Mt. 7:21-22 suggests a Semitic original. If *didáskalos* is more commonly used by Jesus himself as well as others (cf. Mk. 14:14; Mt. 10:24-25), *kýrios* in Luke and John has its roots in the life and work of Jesus. The resurrection is decisive, for it shows that Jesus is still the Lord and casts a new light on his teaching (cf. the use of Ps. 110:1 in Mk. 12:35ff.). The word *kýrios* is thus seen to be a proper one for the comprehensive lordship of Jesus. In him God acts as the *kýrios* does in the OT.

4. *Earthly kýrios Relationships*. Earthly relationships take on a new aspect in the NT. Slaves will render wholehearted service because they are now serving the Lord and not men (Col. 3:23-24). The whole problem of earthly relationships finds its solution in the transcendent lordship of Christ (cf. Col. 4:1).

kyría. The only NT use of the feminine *kyría* is in 2 John. The reference to vv. 1 and 5 is a symbolical one to the church (cf. the plural in v. 6). John does not simply call the church *kyría* as the bride of the *kýrios*; he does so in respectful address, perhaps because this is not a church that he himself has founded. On this view the churches are sisters and the members are their children (v. 13).

kyriakós. This adjective, meaning "of the lord or owner," occurs in the NT in 1 Cor. 11:20 and Rev. 1:10 for the Lord's Supper and the Lord's Day. As regards the former cf. the *kyriou* (genitive) of 1 Cor. 10:21. As regards the latter, the day of Christ's resurrection takes on special significance (cf. Jn. 20:1; Acts 20:7; 1 Cor. 16:2). Already the first day is important in Judaism as the day when creation began, and it becomes a special day of Christian assembly as the beginning of the new aeon.

kyriótēs. Meaning "power or position as lord," this word is used in Col. 1:16 for the members of a class of angels. In Jude 8 (cf. 2 Pet. 2:10) the reference seems to be, not to angels, but to the divine majesty (i.e., God himself), whom the false teachers despise with their libertinism.

kyrieiōō. Meaning "to act as *kýrios*," then "to be or become *kýrios*," this word occurs in Lk. 22:25 for the use of power by rulers, in Rom. 6:9, 14 for the broken rule of death and sin, in Rom. 7:1 for the validity of the law, and in Rom. 14:9 for the lordship of Christ. In 1 Tim. 6:15 God is the Lord of lords (*kyrieiōntes*), and in 2 Cor. 1:24 Paul explains that he is not lording it over the Corinthians.

kyndion. This diminutive of *kyon* means "house dog" and is probably chosen by Jesus in Mk. 7:27; Mt. 25:26 to show that there is a distinction between Jews and Gentiles but still to give the Gentiles a place in the house. The woman in her reply accepts the distinction but in so doing takes the place that is offered and finds the help she seeks. [O. MICHEL, III, 1101-04]

and are hardened against grace (cf. Ignatius *Ephesians* 7.1). 22:15 with its exclusion of dogs from the holy city, i.e., those who reject the truth and are hardened against grace (cf. Ignatius *Ephesians* 7.1). believers who fall back into sin. The influence of the OT may also be seen in Rev. those who disturb the community, or thinking of the hostility of his opponents in 3. Paul's warning in Phil. 3:2 has a sharp edge. He is perhaps referring Mt. 7:6 to dogs describes the supreme wretchedness of his position.

an application in worship too. In Lk. 16:19ff. the licking of the sores of Lazarus by break through opposition in their own strength. The cultic form of the saying suggests gospel the disciples must not address it to the wrong people, i.e., where they cannot the unclean. Jesus takes up this thought in Mt. 7:6. In view of the majesty of the 2. What distinguishes Israel is possession of the law, which is not to be given to Gentiles to them.

The rabbis display similar contempt for dogs when they compare the ungodly or street dogs (cf. 1 Sam. 17:43; 2 Kgs. 8:13; 1 Kgs. 14:11; Ps. 22:16, 20; Prov. 26:11). 1. This word, meaning "dog," is mostly used disparagingly in the OT for despicable *kyon*.

kyon [dog], *kyndion* [house dog]

is thus of incontrovertible validity. [J. BEHM, III, 1098-1100] make the point that the promise is ratified by God prior to the giving of the law and *prokyroo*. This word, meaning "to make valid in advance," is used in Gal. 3:17 to nullified—an illustration of the promise that cannot be made void by the law).

invalidated by human traditions) and Gal. 3:17 (the ratified will that cannot be an- for "to render inoperative." It has a legal nuance in Mk. 7:13 (the commands of God *akuroo*. This is a legal term for "to invalidate" which is also used more generally the basis ethical principle of *agape*.

Paul is begging for a reaffirming of love in an effective linking of a legal term with although there is a certain tension in the equation of will and promise. In 2 Cor. 2:8 bring into force." In Gal. 3:15 the point is that the will is ratified and comes into force, *kyroo*. This word means a. "to enforce," "to validate," b. "to resolve," and c. "to

kyroo [to validate], *akuroo* [to invalidate], *prokyroo* [to make valid in advance]

conveys the sense of rule to one's own advantage in Mk. 10:42 (Gentile rulers), Acts 19:16 (the evil spirit), and 1 Pet. 5:2-3 (the admonition to the elders). [W. FORSTER, III, 1081-98]

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